

﴿ إِلَيْهِ يَرْدُ عِلْمُ السَّاعَةِ وَمَا تَخْرُجُ مِنْ شَمَرَتٍ مِنْ أَكْمَامِهَا وَمَا تَحْمِلُ مِنْ أُنْثَى وَلَا تَضَعُ إِلَّا يَعْلَمُهُ وَيَوْمَ يَنَادِيهِمْ أَيْنَ شَرَكَاءِي قَالُوا إِذْنَكَ مَا مِنَّا مِنْ شَهِيدٍ وَضَلَّ عَنْهُمْ مَا كَانُوا يَدْعُونَ مِنْ قَبْلٍ وَظَنُوا مَا لَهُمْ مِنْ مَحِيصٍ لَا يَسْعُمُ الْإِنْسَنُ مِنْ دُعَاءِ الْخَيْرِ وَإِنَّ مَسَهُ الشَّرُّ فَيَوْمُ قَنُوطٍ ﴾

47. To Him (Alone) is referred the knowledge of the Hour. No fruit comes out of its sheath, nor does a female conceive nor brings forth (young ones), except by His Knowledge. And on the Day when He will call to them (polytheists) (saying): "Where are My (so-called) partners (whom you did invent)?" They will say: "We inform You that none of us bears witness to it (that they are Your partners)!" 48. And those whom they used to invoke before (in this world) shall disappear from them, and they will perceive that they have no place of refuge (from Allāh's punishment). 49. Man (the disbeliever) does not get tired of asking good (things from Allāh); but if an evil touches him, then he gives up all hope and is lost in despair.

مِنْ شَمَرَتٍ	وَمَا تَخْرُجُ	السَّاعَةُ	عِلْمٌ	إِلَيْهِ يَرْدُ
any fruit	and comes not out	(of) the Hour	(the) knowledge	to Him is referred
بِعِلْمِهِ	إِلَّا	وَلَا تَضَعُ	مِنْ أُنْثَى	وَمَا تَحْمِلُ مِنْ أَكْمَامِهَا
by His knowledge	except	nor gives birth	any female	and conceives not of its sheath
قَالُوا	شَرَكَاءِي	أَيْنَ	يَنَادِيهِمْ	وَيَوْمَ
they will say	My partners	where (are)	He will call to them	and (on the) Day (when)
عَنْهُمْ	وَضَلَّ	مِنْ شَهِيدٍ	مِنَا	إِذْنَكَ مَا
from them	and will lost	any witness	of us	we inform You (that) not
لَهُمْ	مَا	وَظَنُوا	يَدْعُونَ مِنْ قَبْلٍ	مَا كَانُوا
they have	(that) not	and they will perceive	invoke before	what they used to
وَلَيْسَ مَعَهُ	الْخَيْرُ	مِنْ دُعَاءِ	لَا يَسْعُمُ الْإِنْسَنُ	مِنْ مَحِيصٍ
but if touches him	good	of asking	man (does) not get tired	any place of refuge
قَنُوطٍ		فَيَوْمُ		الشَّرُّ
despairs		then he gives up all hope		evil

وَلَئِنْ أَذَقْنَاهُ رَحْمَةً مِنَا مِنْ بَعْدِ ضَرَّاءَ مَسْتَهُ لَيَقُولَنَّ هَذَا إِلِيٌّ وَمَا أَظْنُنَّ السَّاعَةَ قَائِمَةً
 وَلَئِنْ رُجِعْتُ إِلَى رَبِّيِّ إِنَّ لِي عِنْدُهُ لِلْحُسْنَى فَلَنُبَيِّنَنَّ الَّذِينَ كَفَرُوا بِمَا عَمِلُوا
 وَلَنُذِيقَنَّهُم مِنْ عَذَابٍ غَلِيظٍ ٥٠ وَإِذَا أَنْعَمْنَا عَلَى الْإِنْسَنِ أَعْرَضَ وَنَعَا بِحَاجَتِهِ وَإِذَا
 مَسَّهُ الشَّرُّ فَذُو دُعَائِ عَرِيضٍ ٥١ قُلْ أَرَأَيْتُمْ إِنْ كَانَ مِنْ عِنْدِ اللَّهِ ثُمَّ
 كَفَرْتُمْ بِهِ مِنْ أَضَلُّ مِمَّنْ هُوَ فِي سُقَاقٍ بَعِيدٍ

50. And truly, if We give him a taste of mercy from Us, after some adversity (severe poverty or disease) has touched him, he is sure to say: "This is due to my (merit); I think not that the Hour will be established. But if I am brought back to my Lord, surely there will be for me the best (wealth) with Him." Then, We verily will show to the disbelievers what they have done, and We shall make them taste a severe torment. 51. And when We show favour to man, he withdraws and turns away; but when evil touches him, then he has recourse to long supplications. 52. Say: "Tell me, if it (the Qur'ān) is from Allāh, and you disbelieve in it? Who is more astray than one who is in opposition far away (from Allāh's right path and His obedience)."

مَسْتَهُ	ضَرَّاءَ	مِنْ بَعْدِ	مِنَا	رَحْمَةً	وَلَئِنْ أَذَقَنَاهُ
has touched him	some adversity	after	from Us	mercy	and truly if We make him taste
قَائِمَةً	وَمَا أَظْنُنَّ السَّاعَةَ	لِي	هَذَا	لَيَقُولَنَّ	رُجِعْتُ
(will be) established	and I think not (that) the Hour		(is) for me	this	he will surely say
لِلْحُسْنَى	عِنْدُهُ	إِنَّ	إِلَى رَبِّيِّ	هَذَا	وَلَئِنْ رُجِعْتُ
(will be) the best	with Him	for me	surely	to my Lord	but if I am brought back
بِمَا عَمِلُوا			الَّذِينَ كَفَرُوا		فَلَنُبَيِّنَنَّ
with what they have done			those who disbelieved		then We verily shall inform
غَلِيظٍ	مِنْ عَذَابٍ				وَلَنُذِيقَنَّهُمْ
severe	[of] a torment				and indeed We shall make them taste
بِحَاجَتِهِ	وَنَعَا		عَلَى الْإِنْسَنِ أَعْرَضَ		وَإِذَا أَنْعَمْنَا
on his side	and withdraws		on man he turns away		and when We bestow favour

قُلْ	عَرِيضٌ	دُعَائِهِ	فَذُو	الْشَّرِّ	مَسَّهُ	وَإِذَا
say	long	(of) supplications	then (he is) full	evil	touches him	but when
مَنْ	بِهِ	ثُمَّ كَفَرْتُمْ	مِنْ عِنْدِ اللَّهِ	إِنْ كَانَ	أَرَأَيْتُمْ	
who	in it	then you disbelieve	from Allah		if it is	(do) you see?
بَعِيدٌ	فِي شِقَاقٍ	هُوَ	مِمَّنْ	أَضَلُّ		
far away	(is) in opposition	[he]	than (one) who			

سَنُرِيهِمْ إِيَّنَا فِي الْأَلَافَاقِ وَفِي أَنفُسِهِمْ حَتَّىٰ يَبْيَنَ لَهُمْ أَنَّهُ الْحَقُّ أَوْلَمْ يَكْفِ
بِرَبِّكَ أَنَّهُ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ ۝ أَلَا إِنَّهُمْ فِي مِرْيَةٍ مِّنْ لِقَاءِ رَبِّهِمْ أَلَا إِنَّهُ
بِكُلِّ شَيْءٍ مُّحِيطٌ ۝

53. We will show them Our Signs in the universe, and in their own selves, until it becomes manifest to them that this (the Qur'an) is the truth. Is it not sufficient in regard to your Lord that He is a Witness over all things? 54. Verily, they are in doubt concerning the Meeting with their Lord? (i.e. Resurrection after their death, and their return to their Lord). Verily, He it is Who is surrounding all things!

حَتَّىٰ يَبْيَنَ	وَفِي أَنفُسِهِمْ	فِي الْأَلَافَاقِ	إِيَّنَا	سَنُرِيهِمْ
until (it) becomes manifest	and in their own selves	in the horizons	Our Signs	We will show them
عَلَىٰ كُلِّ	أَنَّهُ	بِرَبِّكَ	أَوْلَمْ يَكْفِ	الْحَقُّ
over all	that He	to your Lord	(is) it not sufficient?	(is) the truth
مِنْ لِقَاءِ	فِي مِرْيَةٍ	إِنَّهُمْ	أَلَا	شَيْءٍ شَهِيدٌ
concerning (the) Meeting	(are) in doubt	[indeed] they	verily	(is) a Witness
بِكُلِّ شَيْءٍ مُّحِيطٌ				things
(is) surrounding	things	of all	He	(with) their Lord

سُورَةُ الشُّورَىٰ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

حَمْ ۝ عَسَقٌ ۝ كَذَلِكَ يُوحِي إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ اللَّهُ أَعْزَىٰ الْحَكِيمُ ۝ لَهُ مَا

فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَهُوَ أَعْلَىُ الْعَظِيمِ تَكَادُ السَّمَوَاتُ يَنْفَطِرُ كَمَنْ فَوْقَهُنَّ وَالْمَلَائِكَةُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيُسْتَغْفِرُونَ لِمَنْ فِي الْأَرْضِ إِنَّ اللَّهَ هُوَ الْغَفُورُ الرَّحِيمُ وَالَّذِينَ أَخْذُوا مِنْ دُونِهِ أُولَئِكَ هُنَّ حَفِظَ عَلَيْهِمْ وَمَا أَنْتَ عَلَيْهِمْ بِوَكِيلٍ

Sūrah Ash-Shūra

(The Consultation) 42

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

1. *Hā-Mīm*. 2. *'Aīn-Sīn-Qāf*. [These letters are one of the miracles of the Qur'ān, and none but Allāh (Alone) knows their meanings.] 3. Likewise Allāh, the All-Mighty, the All-Wise sends Revelation to you (O Muhammad ﷺ) as (He sent Revelation to) those before you. 4. To Him belongs all that is in the heavens and all that is in the earth, and He is the Most High, the Most Great. 5. Nearly the heavens might be rent asunder from above them (by His Majesty), and the angels glorify the praises of their Lord, and ask for forgiveness for those on the earth. Verily, Allāh is the Oft-Forgiving, the Most Merciful. 6. And as for those who take as *Auliā'* (guardians, supporters, helpers, lords, gods, protectors) others besides Him (i.e. they take false deities other than Allāh as protectors, and they worship them) - Allāh is *Hafiz* (Protector, Watcher) over them (i.e. takes care of their deeds and will recompense them), and you (O Muhammad ﷺ) are not a *Wakīl* (guardian or a disposer of their affairs) over them (to protect their deeds).

الْحَكِيمُ	الْحَرَّمَ	بِسْمِ اللَّهِ
the Most Merciful	the Most Gracious	In the Name (of) Allah
مِنْ قَبْلِكَ	وَإِلَى الَّذِينَ	كَذَلِكَ يُوحَى
before you	and to those	عَسْقَلَةٌ
وَإِلَيْكَ	إِلَيْكَ	حَمَّ
فِي السَّمَوَاتِ	مَا	الْعَزِيزُ
(is) in the heavens	لَهُ	الْعَزِيزُ
		اللَّهُ
الْعَظِيمُ	وَهُوَ أَعْلَىُ	
the Most Great		فِي الْأَرْضِ
		وَمَا
	and He (is) the Most High	وَمَا
		and (all) that

وَالْمَلَائِكَةُ يُسَبِّحُونَ	يَقْطَرُنَّ مِنْ فَوْقِهِنَّ	تَكَادُ السَّمَاوَاتُ
and the angels glorify	might be rent asunder from above them	almost the heavens
الْأَلَا	فِي الْأَرْضِ	رَبِّهِمْ
verily	on the earth	مَنْ
وَالَّذِينَ أَخْذَوْا مِنْ دُونِهِ	لِمَنْ	وَيَسْتَغْفِرُونَ
besides Him	and those who take	الرَّحِيمُ
وَالَّذِينَ أَخْذَوْا مِنْ دُونِهِ	وَمَا أَنْتَ	هُوَ الْغَفُورُ
a guardian	بِوْكِيلٍ	إِنَّ اللَّهَ
over them	عَلَيْهِمْ	أَوْلَاءَ اللَّهِ
and you (are) not	وَمَا أَنْتَ	حَفِظُ عَلَيْهِمْ
(is) Protector over them	وَمَا أَنْتَ	أَوْلَاءَ
Allah	أَوْلَاءَ	اللَّهُ
protectors	أَوْلَاءَ	أَوْلَاءَ

وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ قُرْءَانًا عَرَبِيًّا لِتُنذِرَ أُمَّ الْقُرَى وَمَنْ حَوْلَهَا وَتُنذِرِ يَوْمَ الْجَمْعِ لَأَرَيَ فِيهِ فَرِيقٌ فِي الْجَنَّةِ وَفَرِيقٌ فِي السَّعِيرِ ٧ وَلَوْ شَاءَ اللَّهُ لَجَعَلَهُمْ أُمَّةً وَاحِدَةً وَلَكِنْ يُدْخِلُ مَنْ يَشَاءُ فِي رَحْمَتِهِ وَالظَّالِمُونَ مَا هُمْ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ٨ أَمْ أَخْذَوْا مِنْ دُونِهِ أَوْلَاءَ فَاللَّهُ هُوَ الْوَلِيُّ وَهُوَ يُحْكِي الْمَوْتَى وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ٩

7. And thus We have revealed to you (O Muhammad ﷺ) a Qur'ān in Arabic that you may warn the Mother of the Towns (Makkah) and all around it, and warn (them) of the Day of Assembling of which there is no doubt, when a party will be in Paradise (those who believed in Allāh and followed what Allāh's Messenger ﷺ brought them) and a party in the blazing Fire (Hell) (those who disbelieved in Allāh and followed not what Allāh's Messenger ﷺ brought them). 8. And if Allāh had willed, He could have made them one nation, but He admits whom He wills to His Mercy. And the *Zālimūn* (polytheists and wrongdoers) will have neither a *Wālī* (protector or guardian) nor a helper. 9. Or have they taken (for worship) *Auliya'* (guardians, supporters, helpers, protectors, lords, gods) besides Him? But Allāh - He Alone is the *Wālī* (Lord, God, Protector). And it is He Who gives life to the dead, and He is Able to do all things.

أُمَّ	لِتُنذِرَ	عَرَبِيًّا	قُرْءَانًا	أَوْحَيْنَا إِلَيْكَ	وَكَذَلِكَ
(the) Mother	that you may warn	(in) Arabic	a Quran	We have revealed to you	and thus
الْجَمْعُ	وَتُنذِرَ يَوْمَ	حَوْلَهَا	وَمَنْ	الْقُرَى	
(of) Assembling	and warn (of the) Day	(is) around it	and whoever	(of) the Towns	

فِي السَّعِيرِ	وَفَرِيقٌ	فِي الْجَنَّةِ	فَرِيقٌ	فِيهِ	لَا رَبَّ
in the blazing Fire	and a party	(will be) in Paradise	a party	of which	(there is) no doubt
وَاحِدَةٌ	أُمَّةٌ	جَعَلَهُمْ		وَلَوْ شَاءَ اللَّهُ	
one	nation	He surely could have made them		and if Allah had willed	
مَا	وَالظَّالِمُونَ	فِي رَحْمَتِهِ	مَنْ يَشَاءُ	وَلَكِنْ يُدْخِلُ	
not	and the wrongdoers	to His Mercy	whom He wills	[and] but He admits	
أَوْلَيَاءَ	مِنْ دُونِهِ	أَمْ أَخْذَوْا	وَلَا نَصِيرٌ	مَنْ وَلَيْ	هُمْ
guardians	besides Him	or have they taken?	nor a helper	any protector	they have
يُحْيِي الْمَوْتَىٰ	وَهُوَ	وَهُوَ الْوَلِيُّ			فَاللَّهُ
Who gives life to the dead	and (it is) He	He (Alone is) the Protector			but Allah
قَدِيرٌ	شَيْءٌ	عَلَىٰ كُلِّ	وَهُوَ		
(is) Able	things	over all	and He		

وَمَا أَخْلَفْتُمْ فِيهِ مِنْ شَيْءٍ فَحُكْمُهُ إِلَى اللَّهِ ذَلِكُمُ اللَّهُ رَبِّ الْعَالَمِينَ تَوَكَّلْتُ وَإِلَيْهِ أَنْبَتُ ١٠ فَاطِرُ السَّمَاوَاتِ وَالْأَرْضِ جَعَلَ لَكُم مِّنْ أَنفُسِكُمْ أَزْوَاجًا وَمِنَ الْأَنْعَمِ أَزْوَاجًا يَذْرُوكُمْ فِيهِ لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ ١١ لَهُ مَقَالِيدُ السَّمَاوَاتِ وَالْأَرْضِ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ إِنَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ

10. And in whatsoever you differ, the decision thereof is with Allāh (He is the ruling Judge). (And say O Muhammad ﷺ to these polytheists:) Such is Allāh, my Lord in Whom I put my trust, and to Him I turn (in all of my affairs and) in repentance. 11. The Creator of the heavens and the earth. He has made for you mates from yourselves, and for the cattle (also) mates. By this means He creates you (in the wombs). There is nothing like Him, and He is the All-Hearer, the All-Seer. 12. To Him belong the keys of the heavens and the earth. He enlarges provision for whom He wills, and straitens (it for whom He wills). Verily, He is All-Knower of everything.

إِلَى اللَّهِ	فَحُكْمُهُ	مِنْ شَيْءٍ	فِيهِ	وَمَا أَخْلَفْتُمْ
(is) to Allah	then its decision	of a matter	in it	and whatsoever you differ

وَإِلَيْهِ أُنِيبُ	عَلَيْهِ تَوَكَّلْتُ	رَبِّي	ذَلِكُمُ اللَّهُ
and to Him I turn in repentance	in Whom I put my trust	my Lord	that (is) Allah
مِنْ أَنفُسِكُمْ	جَعَلَ لَكُمْ	وَالْأَرْضَ	فَاطِرُ السَّمَاوَاتِ
from yourselves	He has made for you	and the earth	(the) Creator (of) the heavens
فِيهِ	يَدْرُوْكُمْ	أَزْوَاجًا	أَزْوَاجًا
by this (means)	He creates you	mates	and from the cattle
الْبَصِيرُ	وَهُوَ السَّمِيعُ	شَوْءٌ	لَيْسَ كَمِثْلِهِ
the All-Seeing	and He (is) the All-Hearer	anything	(there) is not like Him
يَسِّطُ الرِّزْقَ	وَالْأَرْضَ	السَّمَوَاتِ	لَهُ
He enlarges provision	and the earth	(of) the heavens	(the) keys
عَلِيمٌ	شَيْءٌ	بِكُلِّ	مَقَالِيدُ
(is) All-Knower	thing	of every	to Him (belong)
وَيَقْدِرُ			لِمَنْ يَشَاءُ

﴿ شَرَعَ لَكُمْ مِنَ الدِّينِ مَا وَصَّيْتُ بِهِ، نُوحًا وَالَّذِي أَوْحَيْنَا إِلَيْكَ وَمَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَمُوسَى وَعِيسَى أَنْ أَقِمُوا الدِّينَ وَلَا تُنَفِّرُوْفِيهِ كُبْرًا عَلَى الْمُشْرِكِينَ مَا نَدْعُوْهُمْ إِلَيْهِ اللَّهُ يَحْتَبِي إِلَيْهِ مَنْ يَشَاءُ وَيَهْدِي إِلَيْهِ مَنْ يُنِيبُ وَمَا نَفِرُوْفِيهِ إِلَّا مِنْ بَعْدِ مَا جَاءَهُمْ الْعِلْمُ بِغَيْرِ بَيْنِهِمْ وَلَوْلَا كَلِمَةُ سَبَقَتْ مِنْ رَبِّكَ إِلَى أَجْلِ مُسَمَّى لَقْضَى بَيْنَهُمْ وَإِنَّ الَّذِينَ أُورِثُوا الْكِتَابَ مِنْ بَعْدِهِمْ لَفِي شَكٍّ مِنْهُ مُرِيبٌ ﴾

13. He (Allāh) has ordained for you the same religion (Islāmic Monotheism) which He ordained for Nūh (Noah), and that which We have revealed to you (O Muhammad ﷺ), and that which We ordained for Ibrāhīm (Abraham), Mūsā (Moses) and 'Isā (Jesus) saying you should establish religion (i.e. to do what it orders you to do practically) and make no divisions in it (religion) (i.e. various sects in religion). Intolerable for the *Mushrikūn* is that (Islāmic Monotheism) to which you (O Muhammad ﷺ) call them. Allāh chooses for Himself whom He wills, and guides to Himself who turns to Him in repentance and in obedience. 14. And they divided not till after knowledge had come to them, through (selfish) transgression between themselves. And

had it not been for a Word that went forth before from your Lord for an appointed term, the matter would have been settled between them. And verily, those who were made to inherit the Scripture [i.e. the Taurāt (Torah) and the Injīl (Gospel)] after them (i.e. Jews and Christians), are in grave doubt concerning it (i.e. Allāh's true religion – Islām or the Qur'ān).

نُوحًا	بِهِ	مَا وَصَّى	مِنَ الَّذِينَ	شَرَعَ لَكُمْ
Noah	with it	which He ordained	of the religion	He has ordained for you
إِبْرَاهِيمَ	بِهِ	وَمَا وَصَّيْنَا	إِلَيْكَ	وَالَّذِي أَوْحَيْنَا
Abraham	with it	and that which We ordained	to you	and that which We have revealed
فِيهِ	وَلَا تَنْفَرُوهُ	أَنْ أَقِمُوا الَّذِينَ	وَعِيسَىٰ	وَمُوسَىٰ
in it	and not to be divided	that you should establish the religion	and Jesus	and Moses
اللَّهُ يَحْتَبِّئُ إِلَيْهِ	إِلَيْهِ	نَدْعُوهُمْ	مَا	كَبُرَ عَلَى الْمُشْرِكِينَ
Allah chooses for Himself	to it	you call them	that which	is intolerable for the polytheists
وَمَا نَفَرُوهُ	مَنْ يُنِيبُ	إِلَيْهِ	وَيَهْدِي	مَنْ يَشَاءُ
and they divided not	who turns (to Him in repentance)	to Himself	and guides	whom He wills
بَعْدًا	الْعِلْمُ	جَاءَهُمْ	مِنْ بَعْدِ مَا	إِلَّا
(through) transgression	knowledge	had come to them	after	but
وَلَوْلَا كَلِمَةٌ سَبَقَتْ				بَيْنَهُمْ
and had (it) not been for a Word (that) went forth before				between them
لَقُضِيَ	مُسَمَّى	إِلَى أَجَلٍ	مِنْ رَبِّكَ	
surely it (the matter) would have been settled	appointed	for a term	from your Lord	
مِنْ بَعْدِهِمْ	أُورِثُوا الْكِتَابَ	وَلَيْلَ الَّذِينَ	بَيْنَهُمْ	
after them	were made to inherit the Scripture	and verily those who	between them	
مُرِيبٌ	مِنْهُ	لَفِي شَكٍّ		
suspicion	concerning it	(are) surely in doubt		

فَلِذَلِكَ فَادْعُ وَاسْتَقِمْ كَمَا أَمِرْتَ وَلَا تَنْبَغِي أَهْوَاءَهُمْ وَقُلْ إِاَمَنْتُ بِمَا أَنْزَلَ اللَّهُ

مِنْ كِتَبٍ وَأَمْرَتُ لِأَعْدِلَ بَيْنَكُمْ اللَّهُ رَبُّنَا وَرَبُّكُمْ لَنَا أَعْمَلْنَا وَلَكُمْ أَعْمَلْكُمْ لَا حُجَّةَ بَيْنَنَا وَبَيْنَكُمْ اللَّهُ يَجْمِعُ بَيْنَنَا وَإِلَيْهِ الْمَصِيرُ ١٥ وَالَّذِينَ يَحْجُّونَ فِي اللَّهِ مِنْ بَعْدِ مَا أَسْتَحِبَ لَهُ جَهَنَّمُ دَاحِضَةٌ عِنْدَ رَبِّهِمْ وَعَلَيْهِمْ غَضَبٌ وَلَهُمْ عَذَابٌ شَدِيدٌ ١٦ اللَّهُ الَّذِي أَنْزَلَ الْكِتَبَ بِالْحَقِّ وَالْمِيزَانَ وَمَا يُدْرِيكَ لَعَلَّ السَّاعَةَ قَرِيبٌ ١٧

15. So to this (religion of Islām alone and this Qur'ān) then invite (people) (O Muhammad ﷺ), and stand firm (on Islāmic Monotheism) as you are commanded, and follow not their desires but say: "I believe in whatsoever Allāh has sent down of the Book [all the holy Books, - this Qur'ān and the Books of the old from the Taurāt (Torah), or the Injil (Gospel) or the Pages of Ibrāhīm (Abraham)] and I am commanded to do justice among you. Allāh is our Lord and your Lord. For us our deeds and for you your deeds. There is no dispute between us and you. Allāh will assemble us (all), and to Him is the final return." 16. And those who dispute concerning Allāh (His religion of Islāmic Monotheism with which Muhammad ﷺ has been sent), after it has been accepted (by the people), of no use is their dispute before their Lord and on them is wrath, and for them will be a severe torment. 17. It is Allāh Who has sent down the Book (the Qur'ān) in truth, and the Balance (i.e. to act justly). And what can make you know that perhaps the Hour is close at hand?

وَلَا تَنْتَعَ أَهْوَاءَهُمْ	كَمَا أُمِرْتَ	وَاسْتَقِمْ	فَادْعُ	فَلِذَلِكَ
and follow not their desires	as you are commanded	and stand firm	then invite	so to this
وَأَمْرَتُ	مِنْ كِتَبٍ	بِمَا أَنْزَلَ اللَّهُ	عَامَتُ	وَقُلْ
and I am commanded	of (the) Book	in what Allah has sent	I believe	but say
أَعْمَلْنَا	لَنَا	وَرَبُّكُمْ	رَبُّنَا	لِأَعْدِلَ بَيْنَكُمْ
our deeds	for us	and your Lord	(is) our Lord	Allah to do justice among you
وَبَيْنَكُمْ	بَيْنَنَا	لَا حُجَّةَ	أَعْمَلْكُمْ	وَلَكُمْ
and between you	between us	(there is) no dispute	your deeds	and for you
الْمَصِيرُ	وَإِلَيْهِ	اللَّهُ يَجْمِعُ بَيْنَنَا		
(is) the final return	and to Him	Allah will assemble	[between] us	

أَسْتُحِبِّ لَهُ		مِنْ بَعْدِ مَا	فِي اللَّهِ	وَالَّذِينَ يَحْاجُونَ	
(it) has been accepted to Him		after	concerning Allah	and those who dispute	
وَلَهُمْ	وَعَلَيْهِمْ غَضَبٌ	عِنْدَ رَبِّهِمْ	دَاحِضَةٌ	جَنَّهُمْ	
and for them	(is) wrath	and on them	their Lord	with	their argument
بِالْحَقِّ	أَنْزَلَ الْكِتَابَ	الْلَّهُ الَّذِي	شَدِيدٌ	عَذَابٌ	
in truth	has sent down the Book	(it is) Allah Who	severe	(will be)	a torment
قَرِيبٌ	لَعَلَّ السَّاعَةَ	يُدْرِيكَ	وَمَا	وَالْمِيزَانَ	
(is) close	(that) perhaps the Hour	(can) make you know	and what	and the Balance	

يَسْتَعِجِلُ بِهَا الَّذِينَ لَا يُؤْمِنُونَ بِهَا وَالَّذِينَ أَمْنَوْا مُسْفِقُونَ مِنْهَا وَيَعْلَمُونَ أَنَّهَا الْحَقُّ أَلَا إِنَّ الَّذِينَ يُمَارِوْنَ فِي السَّاعَةِ لَفِي ضَلَالٍ بَعِيدٍ ﴿١٨﴾ اللَّهُ لَطِيفٌ بِعِبَادِهِ يَرْزُقُ مَنْ يَشَاءُ وَهُوَ الْقَوِيُّ الْعَزِيزُ ﴿١٩﴾ مَنْ كَانَ يُرِيدُ حَرَثَ الْآخِرَةِ نَرِدَ لَهُ فِي حَرَثِهِ وَمَنْ كَانَ يُرِيدُ حَرَثَ الدُّنْيَا نُوْرِتِهِ مِنْهَا وَمَا لَهُ فِي الْآخِرَةِ مِنْ نَصِيبٍ ﴿٢٠﴾

18. Those who believe not therein seek to hasten it, while those who believe are fearful of it, and know that it is the very truth. Verily, those who dispute concerning the Hour are certainly in error far away. 19. Allāh is very Gracious and Kind to His slaves. He gives provisions to whom He wills. And He is the All-Strong, the All-Mighty. 20. Whosoever desires (by his deeds) the reward of the Hereafter, We give him increase in his reward, and whosoever desires the reward of this world (by his deeds), We give him thereof (what is decreed for him), and he has no portion in the Hereafter.

مُسْفِقُونَ	وَالَّذِينَ أَمْنَوْا	بِهَا	الَّذِينَ لَا يُؤْمِنُونَ	يَسْتَعِجِلُ بِهَا
(are) fearful	while those who believe	in it	those who believe not	seek to hasten [of] it
إِنَّ الَّذِينَ يُمَارِوْنَ	أَلَا	الْحَقُّ	أَنَّهَا	وَيَعْلَمُونَ
[indeed] those who dispute	verily	(is) the truth	that it	of it
لَطِيفٌ بِعِبَادِهِ	اللَّهُ	بَعِيدٌ	لَفِي ضَلَالٍ	فِي السَّاعَةِ
(is) Subtle to His slaves	Allah	far away	(are) certainly in error	concerning the Hour

الْعَزِيزُ	وَهُوَ الْقَوِيُّ	مَن يَشَاءُ	يَرْزُقُ
the All-Mighty	and He (is) the All-Strong	(to) whom He wills	He gives provisions
نَزَّدْ لَهُ	الْآخِرَةُ	يُرِيدُ حَرَثَ	مَن كَانَ
We increase for him	(of) the Hereafter	desires (the) harvest (reward)	whosoever [was]
الْدُّنْيَا	يُرِيدُ حَرَثَ	وَمَن كَانَ	فِي حَرَثِهِ
(of) this world	desires (the) harvest (reward)	and whosoever [was]	in his harvest (reward)
مِنْ تَصْبِيبٍ	فِي الْآخِرَةِ	لَهُ	وَمَا مِنْهَا
any portion	in the Hereafter	he has	and not of it
			We give him

أَمْ لَهُمْ شُرَكَاءُ شَرَعُوا لَهُم مِنَ الدِّينِ مَا لَمْ يَأْذِنْ بِهِ اللَّهُ وَلَوْلَا كَلِمَةُ
 الْفَضْلِ لَقُضِيَ بَيْنَهُمْ وَإِنَّ الظَّالِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ ﴿١٦﴾ تَرَى الظَّالِمِينَ
 مُشْفِقِينَ مِمَّا كَسَبُوا وَهُوَ وَاقِعٌ بِهِمْ وَالَّذِينَ ءَامَنُوا وَعَمِلُوا
 الصَّالِحَاتِ فِي رَوْضَاتِ الْجَنَّاتِ لَهُم مَا يَشَاءُونَ عِنْدَ رَبِّهِمْ ذَلِكَ هُوَ
 الْفَضْلُ الْكَبِيرُ

Part - 25

21. Or have they partners (with Allāh – false gods) who have instituted for them a religion which Allāh has not ordained? And had it not been for a decisive Word (gone forth already), the matter would have been judged between them. And verily, for the *Zālimūn* (polytheists and wrongdoers) there is a painful torment. 22. You will see (on the Day of Resurrection) the *Zālimūn* (polytheists and wrongdoers) fearful of that which they have earned, and it (Allāh's torment) will surely befall them. But those who believe (in the Oneness of Allāh – Islāmic Monotheism) and do righteous deeds (will be) in the flowering meadows of the Gardens (Paradise). They shall have whatsoever they desire with their Lord. That is the supreme Grace (Paradise).

مِنَ الدِّينِ	شَرَعُوا لَهُمْ	شَرَكَاءُ	لَهُمْ	أَمْ
of religion	who have ordained for them	partners	have they	or
الْفَضْلِ	وَلَوْلَا كَلِمَةُ	اللَّهُ يَأْذِنُ	يَأْذِنُ	مَا لَمْ يَأْذِنْ
decisive	and had (it) not been for a Word	Allah	it	what has not allowed

وَإِنَّ الظَّالِمِينَ	لَقُضِيَ بَيْنَهُمْ			
and verily the wrongdoers	surely it (the matter) would have been judged between them			
مُشْفِقِينَ	تَرَى الظَّالِمِينَ	أَلَيْهِ عَذَابٌ	لَهُمْ	
fearful	you will see the wrongdoers	painful	(is) a torment	for them
وَالَّذِينَ آمَنُوا	بِهِمْ	وَاقِعٌ	وَهُوَ	مِمَّا كَسَبُوا
but those who believe	[on] them	(is) befalling	and it	of that which they have earned
هُمْ	الْجَنَّاتُ	فِي رَوْضَاتٍ	وَعَمِلُوا الصَّالِحَاتِ	
for them	(of) the Gardens	(will be) in (the) flowering meadows	and do righteous deeds	
الْكَبِيرُ	الْفَضْلُ	هُوَ	ذَلِكَ	مَا يَشَاءُونَ
supreme	(is) the Grace	[it]	that	their Lord
			عِنْدَ	with
				(is) whatsoever they wish

ذَلِكَ الَّذِي يُبَشِّرُ اللَّهُ عِبَادَهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةُ فِي الْقُرْبَىٰ وَمَنْ يَقْرَفْ حَسَنَةً نَزِدُهُ فِيهَا حُسْنًا إِنَّ اللَّهَ عَفُورٌ شَكُورٌ أَمْ يَقُولُونَ أَفْتَرَى عَلَى اللَّهِ كَذِبًا فَإِنْ يَشَاءُ اللَّهُ يَخْتِمُ عَلَى قَلْبِكَ وَيَمْحُ اللَّهُ أَبْنَاطَ وَيَحْقِقُ الْحَقَّ بِكَلْمَتِهِ إِنَّهُ عَلِيمٌ بِذَاتِ الصَّدُورِ

عَلِيمٌ بِذَاتِ الصَّدُورِ

23. That is (Paradise) whereof Allāh gives glad tidings to His slaves who believe (in the Oneness of Allāh – Islāmic Monotheism) and do righteous good deeds. Say (O Muhammad ﷺ): "No reward do I ask of you for this except to be kind to me for my kinship with you." And whoever earns a good righteous deed, We shall give him an increase of good in respect thereof. Verily, Allāh is Oft-Forgiving, Most Ready to appreciate (the deeds of those who are obedient to Him). 24. Or say they: "He has invented a lie against Allāh?" If Allāh willed, He could have sealed up your heart (so that you forget all that you know of the Qur'ān). And Allāh wipes out falsehood, and establishes the truth (Islām) by His Word (this Qur'ān). Verily, He knows well what (secrets) are in the breasts (of mankind).

الَّذِينَ آمَنُوا	يُبَشِّرُ اللَّهُ عِبَادَهُ	الَّذِي	ذَلِكَ
those who believe	Allah gives glad tidings to His slaves	(is) which	that
إِلَّا الْمَوَدَّةُ	أَجْرًا	عَلَيْهِ	لَا أَسْأَلُكُمْ
except to be kind (to me)	reward	for it	I ask not of you

نَزَّدَ لَهُ	حَسَنَةً	وَمَنْ يَعْتَرِفُ	فِي الْقُرْبَىٰ
We shall increase for him	a good (righteous) deed	and whoever earns	for kinship
أَمْ يَقُولُونَ	شَكُورٌ	غَفُورٌ	إِنَّ اللَّهَ
or say they	Most Ready to appreciate	(is) Oft-Forgiving	verily Allah
يَخْتِمُ عَلَىٰ قَلْبِكَ	فَإِنْ يَشَاءُ اللَّهُ	أَفَتَرَىٰ عَلَىٰ اللَّهِ كَذِبًا	حُسْنًا فِيهَا
He could have sealed up your heart	so if Allah willed	he has invented a lie against Allah	
بِكَلِمَتِهِ	وَيَحْكُمُ الْحَقَّ	وَيَمْحُ اللَّهُ الْبَاطِلَ	
by His Word	and establishes the truth	and Allah wipes out falsehood	
الصُّدُورُ	بِذَاتِ	إِنَّهُ عَلَيْهِ	
the breasts	of what (is in)	verily He (is) All-Knower	

وَهُوَ الَّذِي يَقْبِلُ التَّوْبَةَ عَنِ عِبَادِهِ وَيَعْفُوْعَنِ السَّيِّئَاتِ وَيَعْلَمُ مَا تَفْعَلُوْنَ وَيَسْتَحِيْبُ
 الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَيَزِيدُهُمْ مِنْ فَضْلِهِ وَالْكَفَرُوْنَ لَهُمْ عَذَابٌ شَدِيدٌ
 وَلَوْ بَسَطَ اللَّهُ الرِّزْقَ لِعِبَادِهِ لَبَغَوْا فِي الْأَرْضِ وَلَكِنْ يَنْزِلُ بِقَدْرِ مَا يَشَاءُ إِنَّهُ بِعِبَادِهِ

جَيْرَ بَصِيرٌ

25. And He it is Who accepts repentance from His slaves, and forgives sins, and He knows what you do. 26. And He answers (the invocation of) those who believe (in the Oneness of Allāh – Islāmic Monotheism) and do righteous good deeds, and gives them increase of His bounty. And as for the disbelievers, theirs will be a severe torment. 27. And if Allāh were to enlarge the provision for His slaves, they would surely rebel in the earth, but He sends down by measure as He wills. Verily, He is, in respect of His slaves, Well-Acquainted, All-Seer (of things that benefit them).

عَنِ السَّيِّئَاتِ	وَيَعْفُوْ	عَنِ عِبَادِهِ	يَقْبِلُ التَّوْبَةَ	الَّذِي	وَهُوَ
[from] the sins	and forgives	from His slaves	accepts repentance	Who	and He (it is)
الَّذِينَ ءَامَنُوا	وَيَسْتَحِيْبُ		مَا تَفْعَلُوْنَ		وَيَعْلَمُ
those who believe	and He answers		what you do		and He knows

وَالْكَفِرُونَ	مِنْ فَضْلِهِ	وَيَزِيدُهُمْ	وَعَمِلُوا الصَّلِحَاتِ
and the disbelievers	of His bounty	and gives them increase	and do righteous deeds
وَلَوْ بَسَطَ اللَّهُ الرِّزْقَ	شَدِيدٌ	عَذَابٌ	لَهُمْ
and if Allah were to enlarge the provision	severe	(will be) a torment	for them
وَلَنَكِنْ يُنَزِّلُ	فِي الْأَرْضِ	لَبَغْوًا	لِعِبَادِهِ
[and] but He sends down	in the earth	they would surely rebel	for His slaves
بَصِيرٌ	خَيْرٌ	بِعِبَادِهِ	مَا يَشَاءُ
All-Seeing	(is) Well-Aware	of His slaves	verily He
		what He wills	by measure

وَهُوَ الَّذِي يُنَزِّلُ الْغَيْثَ مِنْ بَعْدِ مَا قَنَطُوا وَيَنْشُرُ رَحْمَتَهُ وَهُوَ الْوَلِيُّ الْحَمِيدُ ٢٨ وَمِنْ أَيْنَهُ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَثَّ فِيهِمَا مِنْ دَابَّةٍ وَهُوَ عَلَى جَمِيعِهِمْ إِذَا يَشَاءُ قَدِيرٌ ٢٩ وَمَا أَصَبَّكُمْ مِنْ مُصِيبَةٍ فِيمَا كَسْبَتُ أَيْدِيكُمْ وَيَعْفُوُ عَنِ كَثِيرٍ ٣٠ وَمَا أَنْتُمْ بِمُعْجِزَاتِهِ فِي الْأَرْضِ وَمَا لَكُمْ مِنْ دُورٍ إِنَّ اللَّهَ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ٣١

28. And He it is Who sends down the rain after they have despaired, and spreads His Mercy. And He is the *Walī* (Helper, Supporter, Protector, Lord), the Worthy of all praise. 29. And among His *Ayāt* (proofs, evidences, lessons, signs, etc.) is the creation of the heavens and the earth, and whatever moving (living) creatures He has dispersed in them both. And He is All-Potent over their assembling (i.e. resurrecting them on the Day of Resurrection after their death, and dispersion of their bodies) whenever He wills. 30. And whatever of misfortune befalls you, it is because of what your hands have earned. And He pardons much. 31. And you cannot escape from Allāh (i.e. His punishment) in the earth, and besides Allāh you have neither any *Walī* (guardian or protector) nor any helper.

قَنَطُوا	مِنْ بَعْدِ مَا	يُنَزِّلُ الْغَيْثَ	الَّذِي	وَهُوَ
they have despaired	after	sends down the rain	Who	and He (it is)
الْحَمِيدُ	وَهُوَ الْوَلِيُّ	وَيَنْشُرُ رَحْمَتَهُ		
the Worthy of all praise	and He (is) the Protector		and spreads His Mercy	
وَالْأَرْضِ	السَّمَاوَاتِ	خَلَقَ	وَمِنْ أَيْنَهُ	
and the earth	(of) the heavens	(is the) creation		and among His Signs

وَهُوَ	مِنْ دَابَّةٍ	فِيهِمَا	وَمَا بَثَ	
and He	of moving (living) creatures	in them both	and whatever He has dispersed	
أَصَبَّكُمْ	وَمَا	قَدِيرٌ	إِذَا يَشَاءُ	عَلَى جَمْعِهِمْ
befalls you	and whatever	(is) All-Potent	whenever He wills	over their assembling
وَيَعْفُوا	كَسْبَتْ أَيْدِيكُمْ	فِيمَا	مِنْ مُّصِيبَةٍ	
and He pardons	your hands have earned	then (it is because) of what	of misfortune	
وَمَا	فِي الْأَرْضِ	بِمُعْجِزَتِنَ	وَمَا أَنْتُمْ	عَنْ كَثِيرٍ
and neither	in the earth	escape (from Allah)	and you (can) not	[from] much
وَلَا نَصِيرٌ	مِنْ وَلِيٍّ	مِنْ دُورِنَ اللَّهِ	لَكُمْ	
nor (any) helper	any protector	besides Allah	you have	

وَمِنْ أَيَّتِهِ الْجَوَارِ فِي الْبَحْرِ كَالْأَعْلَمِ ٢٢ إِنْ يَشَاءُ يُسْكِنُ الْرِّيحَ فَيُظْلِلُنَّ رَوَادِدَ عَلَى ظَهِيرَةٍ
إِنَّ فِي ذَلِكَ لَذَيْتٍ لِكُلِّ صَبَارٍ شَكُورٍ ٢٣ أَوْ يُوَقِّهُنَّ بِمَا كَسَبُوا وَيَعْفُ عَنْ كَثِيرٍ ٢٤ وَيَعْلَمُ
الَّذِينَ يُجَدِّلُونَ فِي أَيَّتِنَا مَا لَهُمْ مِنْ مَحِيصٍ ٢٥ فَمَا أُوتِيْتُمْ مِنْ شَيْءٍ فَمَنْعَ الْحَيَاةُ الْدُّنْيَا وَمَا
عِنْدَ اللَّهِ خَيْرٌ وَأَبْقَى لِلَّذِينَ أَمْنَوْا وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ ٢٦

32. And among His Signs are the ships in the sea like mountains. 33. If He wills, He causes the wind to cease, then they would become motionless on the back (of the sea). Verily, in this are signs for everyone patient and grateful. 34. Or He may destroy them (by shipwreck) because of that which their (people) have earned. And He pardons much. 35. And those who dispute (polytheists, with Our Messenger Muhammad ﷺ) as regards Our *Ayāt* (proofs, signs, verses of Islamic Monotheism) may know that there is no place of refuge for them (from Allāh's punishment) 36. So whatever you have been given is but (a passing) enjoyment for this worldly life, but that which is with Allāh (Paradise) is better and more lasting for those who believe (in the Oneness of Allāh - Islamic Monotheism) and put their trust in their Lord (concerning all of their affairs).

إِنْ يَشَاءُ	كَالْأَعْلَمِ	فِي الْبَحْرِ	الْجَوَارِ	وَمِنْ أَيَّتِهِ
if He wills	like mountains	in the sea	(are) the ships	and among His Signs

عَلَى ظَهِيرَةٍ	فَيَظْلَلُنَّ رَوَاكِدٍ	يُسْكِنُ الرِّيحَ
on its back (the sea)	then they would become motionless	He causes the wind to settle
أَوْ يُوْقِهُنَّ	شَكُورٌ	لِكُلِّ لَأَيَّتِ
or He may destroy them	grateful	for every (are) indeed signs
وَيَعْلَمُ	عَنْ كَثِيرٍ	إِنَّ فِي ذَلِكَ إِنَّ
and may know	[from] much	وَيَعْفُ (because) of what they (people) have earned
مِنْ مَحِيصٍ	لَهُمْ	مَا فِي إِيمَانِنَا
any place of refuge	for them	مَا فِي إِيمَانِنَا
فَمُنْعٌ	مِنْ شَوٍءٍ	فَمَا أُوتِيْتُمْ
(is) but (a passing) enjoyment	[anything]	so whatever you have been given
خَيْرٌ	عِنْدَ اللَّهِ	الْحَيَاةُ
(is) better	(is) with Allah	وَمَا الْدُّنْيَا
وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ	لِلَّذِينَ إِيمَانُوا	وَأَبْقَى
and put their trust in their Lord	for those who believe	وَأَبْقَى

وَالَّذِينَ يَجْنِبُونَ كُبَرَ الْإِلَمَ وَالْفَوَاحِشَ وَإِذَا مَا عَصَبُوا هُمْ يَغْفِرُونَ ٣٧ وَالَّذِينَ أَسْتَجَابُوا لِرَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَمْرُهُمْ شُورَى بَيْنَهُمْ وَمَمَّا رَزَقَهُمْ يُنْفِقُونَ ٣٨ وَالَّذِينَ إِذَا أَصَابُوهُمُ الْبَغْيَ هُمْ يَنْصَرُونَ ٣٩ وَجَزَوُا سَيِّئَةً مِثْلَهَا فَمَنْ عَفَ كَا وَأَصْلَحَ فَأَجْرُهُ عَلَى اللَّهِ إِنَّهُ لَا يُحِبُّ الظَّالِمِينَ

37. And those who avoid the greater sins, and *Al-Fawāhish* (illegal sexual intercourse), and when they are angry, they forgive. 38. And those who answer the Call of their Lord [i.e. to believe that He is the only One Lord (Allāh), and to worship none but Him Alone], and perform *As-Salāt* (the prayers), and who (conduct) their affairs by mutual consultation, and who spend of what We have bestowed on them. 39. And those who, when an oppressive wrong is done to them, take revenge. 40. The recompense for an evil is an evil like thereof; but whoever forgives and makes reconciliation, his reward is with Allāh. Verily, He likes not the *Zālimūn* (oppressors, polytheists, and wrongdoers).

وَإِذَا مَا	وَالْفَوَاحِشَ	الْإِثْمُ	كَبِيرٌ	وَالَّذِينَ يَجْنِبُونَ
and when	and the lewdness	sins	(the) greater	and those who avoid
أَسْتَجَابُوا لِرَبِّهِمْ	وَالَّذِينَ	هُمْ يَغْفِرُونَ	عَصَبُوا	
answer the Call of their Lord	and those who	they forgive	they are angry	
بَيْنَهُمْ	شُورَى	وَأَمْرُهُمْ	الصَّلَاةَ	وَأَقَامُوا
between them	(are) consultation	and their affairs	the prayers	and perform (perfectly)
إِذَا	وَالَّذِينَ	يُنْفِقُونَ	رَزَقْتَهُمْ	وَمَا
when	and those who	they spend	We have bestowed on them	and of what
وَجَزَّرُوا	هُمْ يَنْتَصِرُونَ	الْبَغْيُ	أَصَابَهُمْ	
and (the) recompense	they take revenge	an oppressive wrong	strikes them	
وَأَصْلَحَ	فَمَنْ عَفَّ	مِثْلُهَا	سَيْئَةٌ	سَيْئَةٌ
and makes reconciliation	but whoever forgives	like thereof	(is) an evil	(for) an evil
لَا يُحِبُّ الظَّالِمِينَ	إِنَّهُ	عَلَى اللَّهِ	فَاجْرُهُ	
likes not the wrongdoers	verily He	(is) with Allah	then his reward	

وَلَمَّا أَنْتَصَرَ بَعْدَ ظُلْمِهِ فَأُولَئِكَ مَا عَلَيْهِمْ مِنْ سَيِّلٍ ٤١ إِنَّمَا السَّيِّلُ عَلَى الَّذِينَ يَظْلِمُونَ النَّاسَ وَيَبْغُونَ فِي الْأَرْضِ بِغَيْرِ الْحِقْقَةِ أُولَئِكَ لَهُمْ عَذَابٌ أَلِيمٌ ٤٢ وَلَمَّا صَبَرَ وَغَفَرَ إِنَّ ذَلِكَ لَمِنْ عَزْمِ الْأَمْرِ ٤٣ وَمَنْ يُضْلِلِ اللَّهُ فَمَا لَهُ مِنْ وَلِيٍّ مِنْ مَنْ بَعْدِهِ وَتَرَى الظَّالِمِينَ لَمَّا رَأُوا الْعَذَابَ يَقُولُونَ هَلْ إِلَى مَرْدٍ مِنْ سَيِّلٍ ٤٤ وَتَرَهُمْ يُعَرَضُونَ عَلَيْهَا خَشِيعَتْ مِنَ الْذِلِّ يُنْظَرُونَ مِنْ طَرْفٍ خَفِيٍّ وَقَالَ الَّذِينَ آمَنُوا إِنَّ الْخَسِيرِينَ الَّذِينَ خَسِرُوا أَنفُسَهُمْ وَأَهْلِيهِمْ يَوْمَ الْقِيَمَةِ أَلَا إِنَّ الظَّالِمِينَ فِي عَذَابٍ مُّقِيمٍ ٤٥

41. And indeed whosoever takes revenge after he has suffered wrong, for such there is no way (of blame) against them. 42. The way (of blame) is only against those who oppress men and rebel in the earth without justification; for such there will be a painful torment. 43. And verily, whosoever shows patience and forgives, that would truly be from the things recommended by Allāh. 44. And whomsoever Allāh sends astray, for him there is no *Wali* (protector, helper,

guardian) after Him. And you will see the *Zālimūn* (polytheists, wrongdoers, oppressors), when they behold the torment, they will say: "Is there any way of return (to the world)?" 45. And you will see them brought forward to it (Hell) made humble by disgrace, (and) looking with stealthy glance. And those who believe will say: "Verily, the losers are they who lose themselves and their families on the Day of Resurrection. Verily, the *Zālimūn* [i.e. *Al-Kāfirūn* (disbelievers in Allāh, in His Oneness and in His Messenger ﷺ, polytheists, wrongdoers)] will be in a lasting torment.

فَأُولَئِكَ	ظُلْمٌ	بَعْدَ	وَلَمَّا نَصَرَ
then those	he has suffered wrong	after	and indeed whosoever takes revenge
عَلَى الَّذِينَ	إِنَّمَا السَّبِيلُ	مِن سَبِيلٍ	عَلَيْهِمْ مَا
against those who	the way (is) only	any way	against them (there is) not
لَهُمْ	أُولَئِكَ	الْحَقُّ	فِي الْأَرْضِ وَيَعْوُنَ
for them	those	right	without in the earth and rebel oppress people
إِنَّ ذَلِكَ	وَغَفَرَ	وَلَمَّا صَبَرَ	أَلَيْهِ عَذَابٌ
[truly] that	and forgives	and verily whosoever shows patience	painful (will be) a torment
وَمَن يُضْلِلِ اللَّهُ	الْأَمْوَالُ		لَمْ يَعْزِمْ
and whomsoever Allah sends astray	matters	(would) surely (be) from (the) steadfast	
وَرَى الظَّالِمِينَ	مِنْ بَعْدِهِ	مِنْ وَلِيٍّ	فَمَا
and you will see the wrongdoers	after Him	any protector	for him then (there is) not
مِن سَبِيلٍ	إِلَى مَرْدَقٍ	هَلْ	رَأَوْا عَذَابَ
any way	of return	(is there)?	they will say they see the torment
مِنَ الظُّلْمِ	خَشِعَتْ	يُعَرِضُونَ عَلَيْهَا	وَتَرَهُمْ
by disgrace	humbled	brought forward to it	and you will see them
إِنَّ الْخَسِيرِينَ	الَّذِينَ إِمَّا مُنْهُوا	وَقَالَ	يُنَظِّرُونَ مِنْ طَرِيْقٍ
verily the losers	those who believe	and will say	خَفِيْقٍ
			يُنَظِّرُونَ مِنْ طَرِيْقٍ
الْقِيَمَةُ	يَوْمٌ	وَأَهْلِيْهِمْ	خَسِرُوا أَنفُسَهُمْ
(of) Resurrection	(on the) Day	and their families	الَّذِينَ خَسِرُوا أَنفُسَهُمْ
			are those who lose themselves

مُقِيمٌ lasting	فِي عَذَابٍ (will be) in a torment	إِنَّ الظَّالِمِينَ [indeed] the wrongdoers	أَلَا verily
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وَمَا كَانَ لَهُمْ مِنْ أَوْلِيَاءَ يَنْصُرُونَهُمْ مِنْ دُونِ اللَّهِ وَمَنْ يُضْلِلِ اللَّهُ فَمَا لَهُ مِنْ سَبِيلٍ
 ٤٦ أَسْتَحِيْبُوا لِرَبِّكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا مَرْدَلَهُ مِنْ اللَّهِ مَا لَكُمْ مِنْ مَلْجَأٍ يَوْمَ إِذٍ
 وَمَا لَكُمْ مِنْ نَكِيرٍ ٤٧ فَإِنَّ أَعْرَضُوا فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِيْظًا إِنَّ عَلَيْكَ إِلَّا
 الْبَلْعُ ٤٨ وَإِنَّا إِذَا أَذَقْنَا الْإِنْسَنَ مِنَ الرَّحْمَةِ فَرَحِيْسَهَا وَإِنْ تُصْبِهُمْ سَيِّئَةً بِمَا
 قَدَّمْتَ أَيْدِيهِمْ فَإِنَّ الْإِنْسَنَ كَفُورٌ

46. And they will have no *Auliya'* (protectors, helpers, guardians, lords) to help them other than Allāh. And he whom Allāh sends astray, for him there is no way. 47. Answer the Call of your Lord (i.e. accept Islāmic Monotheism, O mankind and jinn) before there comes from Allāh a Day which cannot be averted (i.e. the Day of Resurrection). You will have no refuge on that Day nor there will be for you any denying (of your crimes as they are all recorded in the Book of your deeds). 48. But if they turn away (O Muhammad ﷺ from Islāmic Monotheism, which you have brought to them). We have not sent you (O Muhammad ﷺ) as a *Hafiz* (watcher, protector) over them (i.e. to take care of their deeds and to recompense them). Your duty is to convey (the Message). And verily, when We cause man to taste of mercy from Us, he rejoices thereat; but when some ill befalls them because of the deeds which their hands have sent forth, then verily, man (becomes) ingrate!

مِنْ دُونِ اللَّهِ other than Allah	يَنْصُرُونَهُمْ to help them	مِنْ أَوْلِيَاءَ any protectors	لَهُمْ for them	وَمَا كَانَ and (there) will be not
مِنْ سَبِيلٍ any way	لَهُ for him	فَمَا then (there is) not	وَمَنْ يُضْلِلِ اللَّهُ and (he) whom Allāh sends astray	أَسْتَحِيْبُوا لِرَبِّكُمْ that (there) comes a Day before answer the Call (of) your Lord
لَهُ for it	لَا مَرْدَلَهُ not averting	أَنْ يَأْتِيَ يَوْمٌ that (there) comes a Day	مِنْ قَبْلِ before	أَسْتَحِيْبُوا لِرَبِّكُمْ that (there) comes a Day before answer the Call (of) your Lord
لَكُمْ (there will be) for you	وَمَا nor	يَوْمَ إِذٍ (on) that Day	مِنْ مَلْجَأٍ any refuge	لَكُمْ you (will) have
مِنْ اللَّهِ from Allah				مَا not

عَلَيْهِمْ	فَمَا أَرْسَلْنَاكَ	فَإِنْ أَعْرَضُوا	مِنْ نَّكِيرٍ
over them	then We have not sent you	but if they turn away	any denying
وَإِنَّا	إِلَّا أَلْبَانُ	عَلَيْكَ	إِنْ حَفِظًا
and verily We	but to convey (the Message)	(is) your duty	not (as) a guardian
وَإِنْ تُصِبُّهُمْ	بِهَا فَرَحَ	رَحْمَةً مِنَ الْإِنْسَنَ	إِذَا أَذْقَنَا
but if befalls them	thereat he rejoices	mercy from Us	man when cause to taste
قَدَّمْتَ أَيْدِيهِمْ		بِمَا	سَيْئَةً
their hands have sent forth		(because) of (the deeds) which	some ill
	كُفُورٌ	فَإِنَّ الْإِنْسَنَ	
	(is) ingrate	then verily man	

لِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ يَخْلُقُ مَا يَشَاءُ يَهُبُ لِمَنْ يَشَاءُ إِنْ شَاءَ وَيَهُبُ لِمَنْ يَشَاءُ الْذِكْرُ ٤٩ أَوْ يُرِزُّ وَجْهَمْ ذُكْرَانَا وَإِنَّا وَيَجْعَلُ مَنْ يَشَاءُ عَقِيمًا إِنَّهُ عَلِيمٌ قَدِيرٌ ٥٠ وَمَا كَانَ لِشَرٍّ أَنْ يُكَلِّمَهُ اللَّهُ إِلَّا وَحْيًا أَوْ مِنْ وَرَائِيْ حَجَابٍ أَوْ يُرِسِّلَ رَسُولًا فَيُوحِيَ بِإِذْنِهِ مَا يَشَاءُ إِنَّهُ عَلَيْ حَكِيمٌ ٥١

49. To Allāh belongs the kingdom of the heavens and the earth. He creates what He wills. He bestows female (offspring) upon whom He wills, and bestows male (offspring) upon whom He wills. 50. Or He bestows both males and females, and He renders barren whom He wills. Verily, He is All-Knower and is Able to do all things. 51. It is not given to any human being that Allāh should speak to him unless (it be) by Revelation, or from behind a veil, or (that) He sends a Messenger to reveal what He wills by His Leave. Verily, He is Most High, Most Wise.

مَا يَشَاءُ	يَخْلُقُ	وَالْأَرْضَ	السَّمَاوَاتِ	لِلَّهِ مُلْكُ
what He wills	He creates	and the earth	(of) the heavens	to Allah (belongs the) kingdom
لِمَنْ يَشَاءُ	وَيَهُبُ	إِنَّا	لِمَنْ يَشَاءُ	يَهُبُ
upon whom He wills	and bestows	female (offspring)	upon whom He wills	He bestows

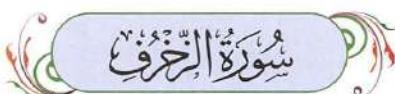
وَيَجْعَلُ	وَإِنَّ شَآ	ذُكْرَانَا	أَوْ يُزْوِّجُهُمْ	الْذُكْرُ
and He renders	and females	males	or He combines them	male (offspring)
قَدِيرٌ	إِنَّهُ عَلِيمٌ		عَقِيمًا	مَنْ يَشَاءُ
(and is) Able to do all things	verily He (is) All-Knower		barren	whom He wills
أَنْ يُكَلِّمَهُ اللَّهُ	لِبَشَرٍ		وَمَا كَانَ	
that Allah should speak to him	for any human being		and it is not	
أَوْ يُرِسِّلَ رَسُولًا	جَهَابٍ	مِنْ وَرَائِي	أَوْ	إِلَّا وَحْيًا
or He sends a Messenger	a veil	from behind	or	unless (by) Revelation
حَكِيمٌ	إِنَّهُ عَلِيٌّ	مَا يَشَاءُ	بِإِذْنِهِ	فَيُوحَىٰ
Most Wise	verily He (is) Most High	what He wills	by His Leave	to reveal

وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِّنْ أَمْرِنَا مَا كُنْتَ تَدْرِي مَا الْكِتَبُ وَلَا الْإِيمَانُ وَلَكِنْ جَعَلْنَاهُ نُورًا تَهْدِي بِهِ مَنْ نَشَاءُ مِنْ عِبَادِنَا وَإِنَّكَ لَتَهْدِي إِلَى صَرَاطٍ مُّسْتَقِيمٍ صَرَاطُ اللَّهِ الَّذِي لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ إِلَى اللَّهِ تَصِيرُ الْأُمُورُ

52. And thus We have sent to you (O Muhammad ﷺ) *Rūh* (a revelation, and a mercy) of Our Command. You knew not what is the Book, nor what is Faith. But We have made it (this Qur'ān) a light wherewith We guide whosoever of Our slaves We will. And verily, you (O Muhammad ﷺ) are indeed guiding (mankind) to a Straight Path (i.e. Allāh's religion of Islāmic Monotheism). 53. The path of Allāh to Whom belongs all that is in the heavens and all that is in the earth. Verily, all matters at the end go to Allāh (for decision).

مَا كُنْتَ	مَنْ أَمْرَنَا	رُوحًا	إِلَيْكَ	وَكَذَلِكَ أَوْحَيْنَا
not you [were]	of Our Command	a revelation (Quran)	to you	and thus We have revealed
نُورًا	وَلَكِنْ جَعَلْنَاهُ	وَلَا الْإِيمَانُ	الْكِتَبُ	مَا تَدْرِي
a light	[and] but We have made it	nor the Faith	(is) the Book	what knew
لَتَهْدِي	وَإِنَّكَ	مِنْ عِبَادِنَا	مَنْ نَشَاءُ	تَهْدِي بِهِ
are indeed guiding	and verily you	of Our slaves	whosoever We will	We guide by it

مَا	لِهِ	الَّذِي	صِرَاطُ اللَّهِ	مُسْتَقِيمٌ	إِلَى صِرَاطِ
(all) that	to Whom (belongs)	[Who]	(the) path (of) Allah	Straight	to a Path
الْأَمْوَارُ	إِلَى اللَّهِ تَصِيرُ	أَلَا	فِي الْأَرْضِ	وَمَا	فِي السَّمَاوَاتِ
all matters	go to Allah	verily	(is) in the earth	and (all) that	(is) in the heavens



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

حَمٰ ۝ وَالْكِتَبِ الْمُبِينِ ۝ إِنَّا جَعَلْنَاهُ قُرْءَانًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ ۝
وَإِنَّهُ فِي أُمُّ الْكِتَبِ لَدَنَا الْعَلِيُّ حَكِيمٌ ۝ أَفَنَضَرِبُ عَنْكُمُ الْذِكْرَ صَفْحًا
أَنْ كُنْتُمْ قَوْمًا مُسْرِفِينَ ۝ وَكَمْ أَرْسَلْنَا مِنْ نَبِيٍّ فِي الْأَوَّلِينَ ۝ وَمَا يَأْنِيهِمْ مِنْ
نَبِيٍّ إِلَّا كَانُوا بِهِ يَسْتَهِزُونَ ۝

Sūrah Az-Zukhruf (The Gold Adornments) 43

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. By the manifest Book (i.e. this Qur'ān that makes things clear).
3. Verily, We have made it a Qur'ān in Arabic that you may be able to understand (its meanings and its admonitions).
4. And verily, it (this Qur'ān) is in the Mother of the Book (i.e. *Al-Lauh Al-Mahfūz*) with Us, indeed exalted, full of wisdom.
5. Shall We then (warn you not and) take away the Reminder (this Qur'ān) from you, because you are a people *Musrifūn*.
6. And how many a Prophet have We sent amongst the men of old.
7. And never came there a Prophet to them but they used to mock at him.

الْرَّحِيمُ	الْرَّحْمَنُ	بِسْمِ اللَّهِ
the Most Merciful	the Most Gracious	In the Name (of) Allah
عَرَبِيًّا	قُرْءَانًا	الْمُبِينِ
(in) Arabic	a Quran	وَالْكِتَبِ

have made it verily We manifest by the Book Ha-Mim

لَدِينَا	الْكِتَبِ	فِي أُمّ	وَإِنَّهُ	لَعَلَّكُمْ تَعْقِلُونَ
with Us	(of) the Book	(is) in (the) Mother	and verily it	that you may understand
الذِّكْرُ	عَنْكُمْ	أَفَنَضَرْبُ	حَكِيمٌ	لَعَلَّ
the Reminder	from you	shall We then take away?	full of wisdom	indeed exalted
وَكُمْ أَرْسَلْنَا	مُسْرِفِينَ	أَنْ كُنْتُمْ قَوْمًا	صَفَحًا	
and how many have We sent	transgressing	(because) that you are a people		(in) rejection
مِنْ نَّبِيٍّ	وَمَا يَأْتِيهِمْ	فِي الْأَوَّلِينَ	مِنْ نَّبِيٍّ	
a Prophet	and come to them not	amongst the ancients		a Prophet
	يَسْتَهِنُونَ	إِلَّا كَانُوا		
	mock at him	but they used to		

فَأَهْلَكْنَا أَشَدَّ مِنْهُمْ بَطْشًا وَمَضَى مَثَلُ الْأَوَّلِينَ ٨ وَلَيْن سَأَلْنَاهُمْ مَنْ خَلَقَ
 السَّمَاوَاتِ وَالْأَرْضَ لَيَقُولُنَّ خَلَقْنَاهُنَّ الْعَزِيزُ الْعَلِيمُ ٩ الَّذِي جَعَلَ لَكُمْ أَرْضًا
 مَهَدًا وَجَعَلَ لَكُمْ فِيهَا سُبُلًا لَعَلَّكُمْ تَهَتَّدُونَ ١٠ وَالَّذِي نَزَّلَ مِنَ السَّمَاءِ مَاءً
 يُقَدِّرُ فَأَنْشَرْنَا بِهِ بَلَدَةً مَيْتَانًا كَذَلِكَ تُخْرِجُونَ ١١ وَالَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا وَجَعَلَ
١٢ لَكُمْ مِنَ الْفُلُكِ وَالْأَنْعَمِ مَا تَرَكُونَ

8. Then We destroyed men stronger (in power) than these – and the example of the ancients has passed away (before them). 9. And indeed if you ask them: "Who has created the heavens and the earth?" They will surely say: "The All-Mighty, the All-Knower created them." 10. Who has made for you the earth like a bed, and has made for you roads therein, in order that you may find your way. 11. And Who sends down water (rain) from the sky in due measure, then We revive a dead land therewith, and even so you will be brought forth (from the graves). 12. And Who has created all the pairs and has appointed for you ships and cattle on which you ride,

وَمَضَى مَثَلُ	بَطْشًا	مِنْهُمْ	فَأَهْلَكْنَا أَشَدَّ
and has passed away (the) example	(in) power	than them	then We destroyed (men) stronger

السَّمَوَاتِ		مَنْ خَلَقَ	وَلِمَنْ سَأَلُوكُمْ	الْأَوَّلِينَ	
the heavens		Who has created	and indeed if you ask them	(of) the ancients	
الْعَلِيمُ		خَلَقَهُنَّ الْعَزِيزُ	لِيَقُولُنَّ	وَالْأَرْضَ	
the All-Knower		created them the All-Mighty	they will surely say	and the earth	
فِيهَا	لَكُمْ	وَجَعَلَ	مَهْدًا	لَكُمْ أَلْأَرْضَ	الَّذِي جَعَلَ
therein	for you	and has made	(like) a bed	the earth	for you Who has made
مِنْ السَّمَاءِ	وَالَّذِي نَزَّلَ	لَعَلَّكُمْ تَهتَدُونَ		سُبُّلًا	
from the sky	and Who sends down	(in order) that you may find your way		roads	
مِيتًا	بَلَدَةً	يُوْءِي	فَانْشَرَنَا	يَقَدِّرُ	مَاءً
dead	a land	therewith	then We revive	in (due) measure	water(rain)
كُلُّهَا	خَلَقَ الْأَزْوَاجَ	وَالَّذِي	كَذَلِكَ تُخْرَجُونَ		
all of them	has created the pairs	and Who	thus you will be brought forth		
مَا تَرَكُوبَنَ	وَالْأَنْعَمِ	مِنَ الْفُلُكِ	لَكُمْ	وَجَعَلَ	
(on) which you ride	and cattle	of ships	for you	and has made	

لِتَسْتَوُا عَلَى ظُهُورِهِ ثُمَّ تَذَكَّرُوا نِعْمَةَ رَبِّكُمْ إِذَا أَسْتَوَيْتُمْ عَلَيْهِ وَتَقُولُوا سُبْحَنَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ ١٣ وَإِنَّا إِلَى رَبِّنَا لَمُنْقَلِبُونَ ١٤ وَجَعَلُوا لَهُ مِنْ عِبَادَةِ جُزْءًا إِنَّ الْإِنْسَنَ لَكَفُورٌ مُّبِينٌ ١٥ أَمْ أَتَخَذَ مِمَّا يَخْلُقُ بَنَاتٍ وَأَصْنَكُمْ بِالْأَسْنَنِ ١٦ وَإِذَا بُشِّرَ أَحَدُهُمْ بِمَا ضَرَبَ لِلرَّحْمَنِ مَثَلًا ظَلَّ وَجْهُهُ مُسْوَدًا وَهُوَ كَظِيمٌ ١٧

13. In order that you may mount on their backs, and then may remember the Favour of your Lord when you mount thereon, and say: "Glorified is He Who has subjected this to us, and we could have never had it (by our efforts). 14. And verily, to Our Lord we indeed are to return!" 15. Yet, they assign to some of His slaves a share with Him (by pretending that He has children, and considering them as equals or co-partners in worship with Him). Verily, man is indeed a manifest ingrate! 16. Or has He taken daughters out of what He has

created, and He has selected for you sons? ¹⁷ And if one of them is informed of the news of (the birth of a girl) that which he sets forth as a parable to the Most Gracious (Allāh), his face becomes dark, and he is filled with grief!

ثُمَّ تَذَكَّرُوا	عَلَى ظُهُورِهِ	لِسْتُوْدُوا
then you may remember	on their backs	(in order) that you may mount firmly
وَقُولُوا سُبْحَنَ	عَلَيْهِ	إِذَا أَسْتَوْتُمْ
and say Glory be (to)	thereon	when you mount
مُقْرِنِينَ	لَهُ	رَبِّكُمْ
capable	for it	and we were not
لَهُ	وَجَعَلُوا	وَمَا كُنَّا
with Him	and they assign	لِمُنْقَلِبِوْنَ
مُبِينُ	لِكُفُورٍ	إِنَّ الْإِنْسَنَ
manifest	(is) indeed an ingrate	جُزُءًا
وَاصْفَنُكُمْ	بَنَاتٍ	مِمَّا يَخْلُقُ
and He has selected (for) you	daughters	أَمْ أَخْذَ
بِمَا ضَرَبَ	بُشَرَ أَحَدُهُمْ	وَإِذَا
of that which he sets forth	one of them is informed of the news	بِالْبَيْنَ
مُسُودًا	ظَلَّ وَجْهُهُ	لِلرَّحْمَنِ مَثَلًا
dark	his face becomes	(as) a parable to the Most Gracious (Allah)
كَظِيمٌ		وَهُوَ
(is) filled with grief		and he

أَوْ مَنْ يُنَشَّأُ فِي الْحِلَيَةِ وَهُوَ فِي الْخَصَامِ عَيْرُ مُبِينٍ ¹⁸ وَجَعَلُوا الْمَائِكَةَ الَّذِينَ هُمْ عِبَدُ الرَّحْمَنِ إِنَّا أَشَهَدُوا خَلْقَهُمْ سَتَكْبِثُ شَهَدَتْهُمْ وَيُسْأَلُونَ ¹⁹ وَقَالُوا لَوْ شَاءَ الرَّحْمَنُ مَا عَبَدَنَاهُمْ مَا لَهُمْ بِذَلِكَ مِنْ عِلْمٍ إِنَّهُمْ إِلَّا يَخْرُصُونَ ²⁰

18. (Like they then for Allāh) a creature who is brought up in adornments (wearing silk and gold ornaments, i.e. women), and who in dispute cannot make herself clear? 19. And they make the angels who themselves are slaves of the Most Gracious (Allāh) females. Did they witness their creation? Their testimony will be recorded, and they will be questioned! 20. And they said: "If it had been the Will of the Most Gracious (Allāh), we should not have worshipped them (false deities)." They have no knowledge whatsoever of that. They do nothing but lie!

عَيْرٌ	فِي الْخَصَامِ	وَهُوَ	يُنَشَّأُ فِي الْحِلَيَةِ	أَوْ مَنْ
(is) not	in dispute	and he	is brought up in the ornaments	(is the one) who?
عَبْدُ الرَّحْمَنِ		هُمْ	وَجَعَلُوا الْمَلَائِكَةَ	مُبِينِينَ
(are) slaves (of) the Most Gracious	[they]	الَّذِينَ	أَشَهَدُوا خَلْقَهُمْ	عَنْهُمْ
سَتَكْتَبُ شَهَدَتْهُمْ				إِنَّهُمْ
their testimony will be recorded			(did) they bear witness their creation?	females
لَوْ شَاءَ الرَّحْمَنُ			وَقَالُوا	وَيُسْأَلُونَ
if the Most Gracious had willed				
مِنْ عِلْمِ	بِذَلِكَ	لَهُمْ	مَا	مَا عَبَدُتُهُمْ
any knowledge	of that	they have	not	we would not have worshipped them
إِلَّا يَخْرُصُونَ			إِنْ هُمْ	
			but lie	they (do) nothing

أَمْ إِنَّهُمْ كَتَبْنَا مِنْ قَبْلِهِ فَهُمْ يَهْوِي مُسْتَمِسُكُونَ ٥١ بَلْ قَالُوا إِنَّا وَجَدْنَا إِبَاءَنَا عَلَىٰ أُمَّةٍ وَإِنَّا عَلَىٰ إِاثِرِهِمْ مُهَتَّدُونَ ٥٢ وَكَذَلِكَ مَا أَرْسَلْنَا مِنْ قَبْلِكَ فِي قَرْيَةٍ مِنْ نَزِيرٍ إِلَّا قَالَ مُرْفُوهَا إِنَّا وَجَدْنَا إِبَاءَنَا عَلَىٰ أُمَّةٍ وَإِنَّا عَلَىٰ إِاثِرِهِمْ مُفَتَّدُونَ ٥٣ قَلْ أَلَا وَجَحْشُكُمْ بِأَهْدَى مِمَّا وَجَدْتُمْ عَلَيْهِ إِبَاءَكُمْ قَالُوا إِنَّا بِمَا أَرْسَلْنَاكُمْ بِهِ كَفِرُونَ ٥٤

21. Or have We given them any Book before this (the Qur'ān) to which they are holding fast? 22. Nay! They say: "We found our fathers following a certain way and religion, and we guide ourselves by their footsteps." 23. And similarly, We

sent not a warner before you (O Muhammad ﷺ) to any town (people) but the luxurious ones among them said: "We found our fathers following a certain way and religion, and we will indeed follow their footsteps." 24. (The warner) said: "Even if I bring you better guidance than that which you found your fathers following?" They said: "Verily, we disbelieve in that with which you have been sent."

٢٤	مُسْتَمْسِكُونَ	بِهِ	فَهُمْ	مِنْ قَبْلِهِ	كِتَابًا	أَمْ إِئْنَّهُمْ
(are) holding fast	to which	so they	before this	a Book	or have We given them	
وَإِنَّا	عَلَىٰ أُمَّةٍ	عَابَأَنَا		إِنَّا وَجَدْنَا		بَلْ قَالُواٰ
and verily we	on a religion	our fathers		verily we found		nay they say
فِي قَرْيَةٍ	مِنْ قَبْلِكَ	مَا أَرْسَلْنَا	وَكَذَلِكَ	مُهَتَّدُونَ	عَلَىٰ إِلَّا شَرِّهِمْ	
to a town	before you	We sent not	and thus	(are) guided	on their footsteps	
عَلَىٰ أُمَّةٍ	عَابَأَنَا	إِنَّا وَجَدْنَا		إِلَّا قَالَ مُرْفُوهَا		مِنْ نَذِيرٍ
on a religion	our fathers	verily we found		but the luxurious ones of it said		any warner
أَوْلَوْ جَعَلْتُكُمْ	قَدَلَ		مُقْتَدُونَ	عَلَىٰ إِلَّا شَرِّهِمْ	وَإِنَّا	
even if I come to you	(the warner) said			(will) follow	on their footsteps	and we indeed
قَالُواٰ إِنَّا	عَلَيْهِ عَابَأَنَا		مِمَّا وَجَدْتُمْ			بِأَهْدَىٰ
they said verily we	your fathers	on it	than that which you found			
كُفَّارُونَ	بِهِ			بِمَا أَرْسَلْتُمْ		
(are) disbelievers	[with it]			with which you have been sent		

فَانْتَقِمْنَا مِنْهُمْ فَانظُرْ كَيْفَ كَانَ عِنْقَةُ الْمُكَذِّبِينَ ٢٥٠ وَإِذْ قَالَ إِبْرَاهِيمُ لِأَيْهِ وَقَوْمِهِ إِنَّنِي بَرَأُ مِمَّا تَعْبُدُونَ ٢٦٠ إِلَّا الَّذِي فَطَرَنِي فَإِنَّهُ سَيِّدِنِينَ ٢٧٠ وَجَعَلَهَا كَلِمَةً بَاقِيَةً فِي عِقِبِهِ لَعَلَّهُمْ يَرْجِعُونَ ٢٨٠ بَلْ مَتَّعْتُ هَتَوْلَاءَ وَعَابَاءَ هُمْ حَتَّىٰ جَاءَهُمُ الْحَقُّ وَرَسُولٌ مُّبِينٌ ٢٩٠ وَلَمَّا جَاءَهُمُ الْحَقُّ قَالُواٰ هَذَا سُحْرٌ وَإِنَّا بِهِ كَفِرُونَ

25. So We took revenge on them, then see what was the end of those who denied (Islamic Monotheism). 26. And (remember) when Ibrāhīm (Abraham)

said to his father and his people: "Verily, I am innocent of what you worship, 27. "Except Him (i.e. I worship none but Allāh Alone) Who did create me; and verily, He will guide me." 28. And he made it [i.e. *Lā ilāha illallāh* (none has the right to be worshipped but Allāh Alone – True Monotheism)] a Word lasting among his offspring, that they may turn back (i.e. to repent to Allāh or receive admonition). 29. Nay, but I gave (the good things of this life) to these (polytheists) and their fathers to enjoy, till there came to them the truth (the Qur'ān), and a Messenger (Muhammad ﷺ) making things clear. 30. And when the truth (this Qur'ān) came to them, they (the disbelievers in this Qur'ān) said: "This is magic, and we disbelieve therein."

الْمُكَذِّبِينَ	كَانَ عَقِبَةً	فَانظُرْ كَيْفَ	مِنْهُمْ	فَانْتَقَمْنَا
(of) those who denied	was (the) end	then see how	on them	so We took revenge
بَرَاءُ innocent	إِنَّـي verily I am	وَقَوْمَهُ and his people	لِأَبِيهِ to his father	قَالَ إِبْرَاهِيمُ Abraham said
				وَلَذْ and (remember) when
سَيِّدِينَ	فَإِنَّهُـ and verily He	فَطَرَ فِي	إِلَـا الَّذِيـ except Him Who	مِمَّا تَعْبُدُونَ of what you worship
لَعَلَّهُمْ يَرْجِعُونَ	فِي عَقِبَةٍ	بَايِقَةً	كَلْمَةً	وَجَعَلَهَا
that they may turn back	among his offspring	lasting	a Word	and he made it
الْحَقُّ	حَتَّى جَاءَهُمْ	وَأَبَابَاهُمْ	بَلْ مَتَّعْتُ هَؤُلَاءِ	
the truth	till came to them	and their fathers	nay I gave to enjoy (to) these	
فَالْوَلَا هَذَا	الْحَقُّ	جَاءَهُمْ	وَلَمَّا	مَيْنٌ وَرَسُولٌ
they said this	the truth	came to them	and when	clear and a Messenger
كَفَرُونَ	بِهِ	وَلَانَا	سِحْرٌ	
(are) disbelievers	in it	and verily we	(is) a magic	

وَقَالُوا لَوْلَا نُزِّلَ هَذَا الْقُرْءَانُ عَلَى رَجُلٍ مِّنَ الْقَرِيبَيْنِ عَظِيمٍ ٣١ أَهُمْ يَقْسِمُونَ رَحْمَتَ رَبِّكَ
نَحْنُ قَسَمْنَا بَيْنَهُمْ مَعِيشَتَهُمْ فِي الْحَيَاةِ الدُّنْيَا وَرَفَعْنَا بَعْضَهُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِيَتَّخِذَ
بَعْضُهُمْ بَعْضًا سُخْرِيًّا وَرَحْمَتُ رَبِّكَ خَيْرٌ مِّمَّا يَحْمَلُونَ ٣٢ وَلَوْلَا أَنْ يَكُونَ النَّاسُ

أُمَّةً وَحِدَةً لَجَعَلْنَا لِمَنْ يَكْفُرُ بِالرَّحْمَنِ لِبُيُوتِهِمْ سُقْفًا مِنْ فِضَّةٍ وَمَعَابِحَ
عَلَيْهَا يَظْهَرُونَ

31. And they say: "Why is not this Qur'ān sent down to some great man of the two towns (Makkah and Tā'if)?" 32. Is it they who would portion out the Mercy of your Lord? It is We Who portion out between them their livelihood in this world, and We raised some of them above others in ranks, so that some may employ others in their work. But the mercy (Paradise) of your Lord (O Muhammad ﷺ) is better than the (wealth of this world) which they amass. 33. And were it not that mankind would have become one community (all disbelievers desiring worldly life only), We would have provided for those who disbelieve in the Most Gracious (Allāh), silver roofs for their houses, and elevators whereby they ascend,

مِنَ الْقَرَيْتَيْنِ	عَلَى رَجُلٍ	الْقُرْءَانُ	هَذَا	لَوْلَا نُزِّلَ	وَقَالُوا
of the two towns	to a man	Quran	this	why is not sent down	and they say
نَحْنُ	رَبِّكَ	رَحْمَتَ		أَهُوَ يَقْسِمُونَ	عَظِيمٌ
We	(of) your Lord	(the) Mercy		(do) they portion out?	great
الْدُّنْيَا	فِي الْحَيَاةِ	مَعِيشَتُهُمْ		فَسَمَّا بَيْنَهُمْ	
(of) this world	in the life	their livelihood		portion out	between them
لِيَتَّخِذَ	دَرَجَاتٍ	بَعْضٍ	فَوْقَ	وَرَفَعَنَا بَعْضَهُمْ	
so that may employ	(in) ranks	others	above	and We raised	some of them
خَيْرٌ	رَبِّكَ	وَرَحْمَتُ	سُخْرِيَّاً	بَعْضُهُمْ	
(is) better	(of) your Lord	but (the) mercy	(in) work	others	some of them
وَلَوْلَا		مِمَّا يَجْمَعُونَ			
and if (it) had not been			than (the wealth) which they amass		
لَجَعَلْنَا		وَحِدَةً	أُمَّةً	أَنْ يَكُونَ النَّاسُ	
surely We would have provided		one	community	that all mankind would become	
سُقْفًا	لِبُيُوتِهِمْ	يَكْفُرُ بِالرَّحْمَنِ			لِمَنْ
roofs	for their houses	disbelieve in the Most Gracious (Allah)			for (those) who

عَلَيْهَا يَظْهَرُونَ	وَمَعَارِجَ	مِنْ فِضَّةٍ
on which they mount	and elevators	of silver

وَلَبِيوْتِهِمْ أَبُوْبَا وَسُرُّا عَلَيْهَا يَتَكَبُّونَ ٣٤ وَزُخْرُفًا وَإِنْ كُلُّ ذَلِكَ لَمَّا مَتَّعَ الْحَيَاةَ
الْدُّنْيَا وَالْآخِرَةُ عِنْدَ رَبِّكَ لِلْمُتَّقِينَ ٣٥ وَمَنْ يَعْشُ عَنْ ذِكْرِ الرَّحْمَنِ نَقِصُّ لَهُ شَيْطَنًا
فَهُوَ لَهُ، قَرِينٌ ٣٦ وَإِنَّهُمْ لِيَصْدُّوْنَهُمْ عَنِ السَّبِيلِ وَيَحْسَبُونَ أَنَّهُمْ مُهْتَدُونَ ٣٧ حَتَّى إِذَا
جَاءَهُمْ نَاقَالَ يَنْلَيْتَ بَيْنِي وَبَيْنَكَ بَعْدَ الْمُشْرِقِينَ فِيْئَسَ الْقَرِينُ ٣٨

34. And for their houses, doors (of silver), and thrones (of silver) on which they could recline, 35. And adornments of gold. Yet all this (i.e. the roofs, doors, stairs, elevators, thrones of their houses) would have been nothing but an enjoyment of this world. And the Hereafter with your Lord is (only) for the *Muttaqūn*. 36. And whosoever turns away blindly from the remembrance of the Most Gracious (Allāh) (i.e. this Qur'ān and worship of Allāh), We appoint for him *Shaitān* (Satan – devil) to be a *Qarīn* (a companion) to him. 37. And verily, they (Satan / devils) hinder them from the path (of Allāh), but they think that they are guided aright! 38. Till, when (such a one) comes to Us, he says [to his *Qarīn* (Satan / devil companion)] "Would that between me and you were the distance of the two easts (or the east and west)" - a worst (type of) companion (indeed)!

وَزُخْرُفًا	عَلَيْهَا يَتَكَبُّونَ	وَسُرُّا	أَبُوْبَا	وَلَبِيوْتِهِمْ
and adornments of gold	on which they recline	and thrones	doors	and for their houses
الْدُّنْيَا	الْحَيَاةَ	لَمَّا مَتَّعَ	ذَلِكَ	وَإِنْ كُلُّ
(of) this world	(of) the life	but an enjoyment	that	and nothing (is) all
وَمَنْ يَعْشُ	لِلْمُتَّقِينَ	عِنْدَ	وَالْآخِرَةُ	
and whosoever turns away	(is) for the pious	your Lord	with	and the Hereafter
شَيْطَنًا فَهُوَ	نَقِصُّ لَهُ	عَنْ ذِكْرِ الرَّحْمَنِ		
so he a devil	We appoint for him	from (the) remembrance (of) the Most Gracious (Allah)		
وَيَحْسَبُونَ	عَنِ السَّبِيلِ	لِيَصْدُّوْنَهُمْ	فَلَاهُمْ	قَرِينٌ
but they think	from the path	surely hinder them	and verily they	a companion (is) for him

قَالَ يَنْلَيْتَ بَيْنِي	جَاءَنَا	حَتَّىٰ إِذَا	مُهَتَّدُونَ	أَنْتُمْ
he says [0] would that between me	he comes to Us	till when	(are) guided aright	that they
فِيْسَ الْقَرِينُ	الْمَشْرِقَيْنَ	بُعْدَ	وَبَيْنَكُمْ	
so evil is the companion	(of) the two easts	(were the) distance	and between you	

وَلَنْ يَنْفَعَكُمْ الْيَوْمَ إِذْ ظَلَمْتُمْ أَنَّكُمْ فِي الْعَذَابِ مُشْتَرِكُونَ ٤٣ أَفَأَنْتَ تُسْمِعُ
 الْصُّمَّ أَوْ تَهْدِي الْعُمَّىٰ وَمَنْ كَانَ فِي ضَلَالٍ مُّبِينٍ ٤٤ فَإِمَّا نَذْهَبَنَا إِلَيْكُمْ فَإِنَّا مِنْهُمْ
 مُّنْتَقِمُونَ ٤٥ أَوْ نُرِينَكُمْ الَّذِي وَعَدْنَاهُمْ مُّقْتَدِرُونَ ٤٦ فَأَسْتَمِسْكُ بِالَّذِي
 أُوحِيَ إِلَيْكُمْ إِنَّكُمْ عَلَىٰ صِرَاطٍ مُّسْتَقِيمٍ ٤٧ وَإِنَّهُ لَذِكْرٌ لَّكُمْ وَلِقَوْمِكُمْ وَسَوْفَ تُسْأَلُونَ
٤٨ وَسَأْلُ مَنْ أَرْسَلْنَا مِنْ قَبْلِكُمْ مِّنْ رُّسُلِنَا أَجَعَلْنَا مِنْ دُونِ الرَّحْمَنِ إِلَهًا يُعْبُدُونَ

39. It will profit you not this Day (O you who turn away from Allāh's remembrance and His worship) as you did wrong, (and) that you will be sharers (you and your *Qarīn*) in the punishment. 40. Can you (O Muhammad ﷺ) make the deaf to hear, or can you guide the blind or him who is in manifest error? 41. And even if We take you (O Muhammad ﷺ) away, We shall indeed take vengeance on them. 42. Or (if) We show you that wherewith We threaten them, then verily, We have perfect command over them. 43. So hold you (O Muhammad ﷺ) fast to that which is revealed to you. Verily, you are on a Straight Path. 44. And verily, this (the Qur'ān) is indeed a Reminder for you (O Muhammad ﷺ) and your people (Quraish people, or your followers), and you will be questioned (about it). 45. And ask (O Muhammad ﷺ) those of Our Messengers whom We sent before you: "Did We ever appoint *ālihah* (gods) to be worshipped besides the Most Gracious (Allāh) ?"

فِي الْعَذَابِ	أَنَّكُمْ	إِذْ ظَلَمْتُمْ	الْيَوْمَ	وَلَنْ يَنْفَعَكُمْ
in the punishment	that you	when you did wrong	this Day	and it will never profit you
أَوْ تَهْدِي الْعُمَّىٰ		شَمْسُ الْصُّمَّ	أَفَأَنْتَ	مُشْتَرِكُونَ
or (can) you guide the blind		make the deaf to hear	then (can) you?	(will be) sharing
فَإِنَّا	نَذْهَبَنَا إِلَيْكُمْ	فَإِمَّا	فِي ضَلَالٍ مُّبِينٍ	وَمَنْ كَانَ
then We indeed	We take you away	and (even) if	manifest	and (him) who is

وَعَدْنَاهُمْ	الَّذِي	أَوْ نُرِتَكَ	مُنْتَقِمُونَ	مِنْهُمْ
We promised them	that which	or We show you	(shall) take vengeance	on them
بِالَّذِي	فَاسْتَمِسْك	مُقْتَدِرُونَ	عَلَيْهِمْ	فَإِنَّا
to that which	so hold fast	have perfect command	over them	then verily We
وَإِنَّهُ	مُسْتَقِيمٌ	عَلَىٰ صِرَاطٍ	إِنَّكَ	أُوحِيَ إِلَيْكَ
and verily this	Straight	(are) on a Path	verily you	is revealed to you
وَسَوْقَ تُسْأَلُونَ	وَلِقَوْمِكَ	لَكَ	لَذِكْرٍ	
and soon you will be questioned	and for your people	for you	(is) indeed	a Reminder
أَجْعَلْنَا	مِنْ رُسُلِنَا	مِنْ قَبْلِكَ	مَنْ أَرْسَلْنَا	وَسَعْلٌ
(did) We appoint?	of Our Messengers	before you	(those) whom We sent	and ask
إِلَهَةَ يَعْبُدُونَ	مِنْ دُونِ الرَّحْمَنِ			
gods to be worshipped	besides the Most Gracious (Allah)			

وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا إِلَىٰ فِرْعَوْنَ وَمَلَائِيْهِ فَقَالَ إِنِّي رَسُولُ رَبِّ الْعَالَمِيْنَ ٤٦
 فَلَمَّا جَاءَهُمْ بِآيَاتِنَا إِذَا هُمْ مِنْهَا يَضْحَكُوْنَ وَمَا نُرِيْهُمْ مِنْ آيَةٍ إِلَّا هِيَ أَكْبَرُ مِنْ
 أُخْتِهَا وَأَخْذُنَاهُمْ بِالْعَذَابِ لَعَلَّهُمْ يَرْجِعُوْنَ ٤٧ وَقَالُوا يَأْتِيْهُ السَّاحِرُ أَدْعُ لَتَارِبَكَ بِمَا
 عَهْدَ عِنْدَكَ إِنَّا لَمُهْتَدُوْنَ ٤٨

46. And indeed We did send Mūsā (Moses) with Our *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) to Fir'aun (Pharaoh) and his chiefs (inviting them to Allāh's religion of Islām). He said: "Verily, I am a Messenger of the Lord of the 'Ālamīn (mankind, jinn and all that exists)." 47. But when he came to them with Our *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) behold, they laughed at them. 48. And not an *Āyah* (sign, etc.) We showed them but it was greater than its fellow preceding it, and We seized them with torment, in order that they might turn [from their polytheism to Allāh's religion (Islāmic Monotheism)]. 49. And they said [to Mūsā (Moses)]: "O you sorcerer! Invoke your Lord for us according to what He has covenanted with you. Verily, We shall guide ourselves (aright)."

فَقَالَ	وَمَلَأْنِيهِ	إِلَى فِرْعَوْنَ	بِعَائِتِنَا	وَلَقَدْ أَرْسَلَنَا مُوسَى
so he said	and his chiefs	to Pharaoh	with Our Signs	and indeed We did send Moses
جَاءَهُمْ	فَلَمَّا	الْعَالَمِينَ	رَسُولُ رَبِّ	إِنِّي
he came to them	but when	(of) the worlds	a Messenger (of the) Lord	verily I am
مِنْ إِعْيَةٍ	وَمَا نَرِيْهُمْ	مِنْهَا يَضْحَكُونَ	إِذَا هُمْ	بِعَائِتِنَا
any sign	and We showed them not	laughed at them	they behold	with Our Signs
يَا لِلْعَذَابِ	وَأَخْذَنَهُمْ	مِنْ أَخْتَهَا	أَكْبَرُ	إِلَّا هِيَ
with torment	and We seized them	than its sister (fellow)	(was) greater	but it
أَدْعُ لَنَا	السَّاحِرُ	وَقَالُوا	لَعَلَّهُمْ يَرْجِعُونَ	
invoke for us	sorcerer	O (you)	(in order) that they might return	
لَمْهَتَدُونَ	إِنَّا	عِهْدَ عِنْدَكَ	بِمَا	رَبِّكَ
(shall) indeed be guided	verily we	He has covenanted with you	according to what	your Lord

فَلَمَّا كَشَفْنَا عَنْهُمُ الْعَذَابَ إِذَا هُمْ يَنْكُثُونَ ٤٠ وَنَادَى فِرْعَوْنُ فِي قَوْمِهِ قَالَ يَقُولُونَ إِلَيْسَ لِي مُلْكُ مِصْرَ وَهَذِهِ الْأَنْهَرُ تَجْرِي مِنْ تَحْتِي أَفَلَا تُبْصِرُونَ ٤١ أَمْ أَنَا خَيْرٌ مِنْ هَذَا الَّذِي هُوَ مِنِّيْنَ وَلَا يَكَادُ يُبْيِنُ ٤٢ فَلَوْلَا أَلْقَى عَلَيْهِ أَسْوَرَةً مِنْ ذَهَبٍ أَوْ جَاءَ مَعَهُ الْمَلَائِكَةُ مُقْتَرِنِينَ ٤٣ فَأَسْتَخَفَ قَوْمَهُ فَأَطَاعُوهُ إِنَّهُمْ كَانُوا قَوْمًا فَاسِقِينَ

50. But when We removed the torment from them, behold, they broke their covenant (that they will believe if We remove the torment from them). 51. And Fir'aun (Pharaoh) proclaimed among his people (saying): "O my people! Is not mine the dominion of Egypt, and these rivers flowing underneath me. See you not then? 52. "Am I not better than this one [Mūsā (Moses)] who is despicable and can scarcely express himself clearly? 53. "Why then are not golden bracelets bestowed on him, or angels sent along with him?" 54. Thus he [Fir'aun (Pharaoh)] befooled (and misled) his people, and they obeyed him. Verily, they were ever a people who were *Fāsiqūn* (rebellious, disobedient to Allāh).

هُمْ يَنْكُثُونَ	إِذَا	الْعَذَابَ	عَنْهُمْ	فَلَمَّا كَشَفْنَا
they broke their covenant	behold	the torment	from them	but when We removed

لِي	أَلَيْسَ	قَالَ يَقُولُ	فِي قَوْمِهِ	وَنَادَى فِرْعَوْنُ
for me	is not?	he said O my people	among his people	and Pharaoh proclaimed
مِنْ تَحْتِي	الْأَنْهَرُ تَجْرِي	وَهَذِهِ	مِصْرَ	مُلْكُ
underneath me	rivers flowing	and these	(of) Egypt	(the) dominion
مَهِينٌ	الَّذِي هُوَ	مِنْ هَذَا	خَيْرٌ	أَمْ أَنَا
(is) despicable	[he]	one who	than this	better
			or am I (not)	see you not then?
فَلَوْلَا أُلْقِيَ		يُبَيِّنُ	وَلَا يَكَادُ	
why then are not bestowed		express (himself) clearly	and (does) not almost	
الْمَلَائِكَةُ	أُوْجَاءَ مَعَهُ	مِنْ ذَهَبٍ	أَسْوَرَةُ	عَلَيْهِ
angels	or come with him	of gold	bracelets	on him
فَأَطَاعُوهُ	فَاسْتَخَفَ قَوْمَهُ	مُقْتَرِنِينَ	فَسِقِينَ	إِنَّهُمْ كَانُوا
and they obeyed him	then he befooled his people			
		قَوْمًا	فَسِقِينَ	إِنَّهُمْ كَانُوا
	(who were) disobedient	a people		

فَلَمَّا أَسْفَوْنَا أَنْتَقَمْنَا مِنْهُمْ فَأَغْرَقْنَاهُمْ جَمِيعِينَ ٤٤ فَجَعَلْنَاهُمْ سَلَفًا وَمَثَلًا لِلْآخِرِينَ ٤٥ * وَلَمَّا ضُرِبَ ابْنُ مَرِيمَ مَثَلًا إِذَا قَوْمُكَ مِنْهُ يَصِدُّونَ وَقَالُوا إِنَّهُمْ خَيْرٌ أَمْ هُوَ مَا ضَرَبُوهُ لَكَ إِلَّا جَدَلًا بَلْ هُمْ قَوْمٌ خَصِمُونَ ٤٦ إِنْ هُوَ إِلَّا عَبْدٌ أَنْعَمْنَا عَلَيْهِ وَجَعَلْنَاهُ مَثَلًا لِيَنِي إِسْرَائِيلَ ٤٧ وَلَوْ نَشَاءُ بَعْلَمْنَا مِنْكُمْ مَلِئَكَةً فِي الْأَرْضِ يَخْلُفُونَ ٤٨

55. So when they angered Us, We punished them, and drowned them all. 56. And We made them a precedent (as a lesson for those coming after them), and an example to later generations. 57. And when the son of Maryam (Mary) is quoted as an example [i.e. 'Isā (Jesus) is worshipped like their idols], behold, your people cry aloud (laugh out at the example). 58. And say: "Are our *ālihah* (gods) better or is he ['Isā (Jesus)]?" They quoted not the above example except for argument. Nay! But they are a quarrelsome people. 59. He ['Isā (Jesus)] was

not more than a slave. We granted Our Favour to him, and We made him an example for the Children of Israel (i.e. his creation without a father). **60**. And if it were Our Will, We would have [destroyed you (mankind) all, and] made angels to replace you on the earth.

فَأَغْرَقْنَاهُمْ	أَنْتَقْنَا مِنْهُمْ	إِسْفَوْنَا	فَلَمَّا
and We drowned them	We took retribution from them	they angered Us	so when
لِلآخِرِينَ	وَمَثَلًا	سَلْفًا	فَجَعَلْنَاهُمْ
to later generations	and an example	a precedent	all
وَلَمَّا ضَرَبَ	أَنْ	مَرِيمَ	إِجْمَعِينَ
قَوْمًا	إِذَا	مَثَلًا	فَجَعَلْنَاهُمْ
your people	behold	(as) an example	and We made them
أَمْ هُوَ	خَيْرٌ	أَلَّا هُنَّا	وَقَالُوا
or (is) he	better	(are) our gods?	and say
بَلْ هُمْ	إِلَّا جَدَلًا	لَكَ	مِنْهُ يَصِدُّونَ
nay they	except (for) argument	for you	cry aloud about it
أَنْعَمْنَا عَلَيْهِ	إِلَّا عَبْدٌ	إِنْ هُوَ	مَا ضَرَبُوهُ
We granted Our Favour to him	but a slave	he (Jesus was) not	they quoted not it (the above example)
وَلَوْ نَشَاءُ	إِسْرَائِيلَ	إِنْ هُوَ	خَصْمُونَ
and if We will	(of) Israel	for (the) Children	فَلَمَّا
فِي الْأَرْضِ يَخْلُقُونَ	مَلَائِكَةً	مِنْكُمْ	وَجَعَلْنَاهُ
to replace (you) on the earth	angels	among you	جَعَلْنَا

وَإِنَّهُ لِعِلْمٍ لِلسَّاعَةِ فَلَا تَمْرُنْ بِهَا وَأَتَيْعُونَ هَذَا صِرَاطٌ مُّسْتَقِيمٌ ٦١
الشَّيْطَنُ إِنَّهُ لَكُوْنٌ عَدُوٌّ مُّبِينٌ ٦٢ وَلَمَّا جَاءَ عِيسَى بِالْبَيْنَاتِ قَالَ قَدْ حِتَّتُمْ بِالْحِكْمَةِ
وَلَا بَيْنَ لَكُمْ بَعْضَ الَّذِي تَخْتَلِفُونَ فِيهِ فَانْقُوا اللَّهُ وَأَطْبِعُونَ ٦٣

61. And he [‘Isā (Jesus), son of Maryam (Mary)] shall be a known sign for (the coming of) the Hour (Day of Resurrection) [i.e. ‘Isā's (Jesus) descent on the earth]. Therefore have no doubt concerning it (i.e. the Day of Resurrection).

And follow Me (Allāh) (i.e. be obedient to Allāh and do what He orders you to do, O mankind)! This is the Straight Path (of Islāmic Monotheism, leading to Allāh and to His Paradise). 62. And let not *Shaitān* (Satan) hinder you (from the right religion, i.e. Islāmic Monotheism). Verily, he (Satan) to you is a plain enemy. 63. And when 'Isā (Jesus) came with (Our) clear Proofs, he said: "I have come to you with *Al-Hikmah* (Prophethood), and in order to make clear to you some of the (points) in which you differ. Therefore fear Allāh and obey me.

لِلسَّاعَةِ			لَعْلُمٌ		وَإِنَّهُ	
for the Hour (Day of Resurrection)			(is) surely a sign		and verily he (Jesus)	
صَرَاطٌ	هَذَا	وَأَتَيْعُونَ	بِهَا		فَلَا تَمْرُرُ	
(is) the Path	this	and follow Me (Allah)	concerning it		therefore have no doubt	
عُدُوٌّ	لَكُمْ	إِنَّهُ	الشَّيْطَنُ	وَلَا يَصُدَّنَّكُمْ	مُسْتَقِيمٌ	۱۵
(is) an enemy	to you	verily he	Satan	and let not hinder you	Straight	
قَدْ جَئْنَكُمْ	قَالَ	بِالْبَيِّنَاتِ	جَاءَ عِيسَى	وَلَمَّا	مُبِينٌ	۱۶
verily I have come to you	he said	with clear Proofs	Jesus came	and when	plain	
الَّذِي	بَعْضٌ	لَكُمْ	وَلَا بَيْنَ	بِالْحِكْمَةِ		
(of) that which	some	to you	and (in order) to make clear	with the wisdom		
وَأَطِيعُونَ	فَاتَّقُوا أَللَّهَ	تَخْلِفُونَ فِيهِ				
and obey me	therefore fear Allah	you differ in it				

إِنَّ اللَّهَ هُوَ رَبُّكُمْ فَاعْبُدُوهُ هَذَا صَرَاطٌ مُسْتَقِيمٌ ۖ فَلَا تَخْلَفَ الْأَحْزَابَ مِنْ بَيْنِهِمْ فَوَيْلٌ لِلَّذِينَ ظَلَمُوا مِنْ عَذَابِ يَوْمِ الْقِيَمِ ۖ هَلْ يَنْظُرُونَ إِلَّا السَّاعَةَ أَنْ تَأْتِيهِمْ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ۖ الْأَخْلَاءُ يَوْمَئِذٍ بَعْضُهُمْ لِبَعْضٍ عَدُوٌّ إِلَّا الْمُتَّقِينَ ۖ يَعْبَادُ لَا خَوْفٌ عَلَيْكُمُ الْيَوْمَ وَلَا أَنْتُمْ تَحْزَنُونَ ۖ ۗ

64. "Verily, Allāh! He is my Lord (God) and your Lord (God). So worship Him (Alone). This is the (only) Straight Path (i.e. Allāh's religion of true Islāmic Monotheism)." 65. But the sects from among themselves differed. So

woe to those who do wrong [by ascribing things to 'Isā (Jesus) that are not true] from the torment of a painful Day (i.e. the Day of Resurrection) ! 66. Do they only wait for the Hour that it shall come upon them suddenly while they perceive not? 67. Friends on that Day will be foes one to another except Al-Muttaqūn (the pious). 68. (It will be said to the true believers of Islāmic Monotheism:) My worshippers! No fear shall be on you this Day, nor shall you grieve,

صِرَاطٌ	هَذَا	فَاعْبُدُهُ	وَرَبُّكُمْ	رَبِّي	هُوَ	إِنَّ اللَّهَ
(is) the Path	this	so worship Him (Alone)	and your Lord	(is) my Lord	He	verily Allah
فَوَيْلٌ	مِّنْ بَيْنِهِمْ		فَأَخْتَلَفَ الْأَحْزَابُ		مُسْتَقِيمٌ	
so woe	from among themselves		but differed the sects		Straight	
هَلْ يَنْظُرُونَ	أَلِيمٌ	يَوْمٌ	مِنْ عَذَابٍ	ظَلَمُوا	لِلَّذِينَ	
(do) they await?	painful	(of) a Day	from (the) torment	to those who do wrong		
وَهُمْ	بَغْتَةً	أَنْ تَأْتِيَهُمْ		إِلَّا السَّاعَةَ		
while they	suddenly	that it shall come upon them		except (for) the Hour		
لِبَعْضٍ	بَعْضُهُمْ	يَوْمَيْنِ	الْأَخْلَاءُ		لَا يَشْعُرُونَ	
to others	some of them	(on) that Day	friends		perceive not	
عَلَيْكُمْ	لَا حَوْفٌ	يَتَعَبَّدُ	إِلَّا الْمُتَّقِينَ		عَدُوٌّ	
(shall be) on you	no fear	O My slaves	except the pious		(will be) foes	
			٦٧			
		وَلَا أَنْتُمْ تَحْزَنُونَ		الْيَوْمَ		
				nor shall you grieve	this Day	

الَّذِينَ ءَامَنُوا بِعَيْنِنَا وَكَانُوا مُسْلِمِينَ ٦١ أَدْخُلُوا الْجَنَّةَ أَنْتُمْ وَأَزْوَاجُكُمْ
تُحْبَرُونَ ٦٢ يُطَافُ عَلَيْهِم بِصِحَافٍ مِّنْ ذَهَبٍ وَأَكْوَابٍ وَفِيهَا مَا شَهِيْدَهُ الْأَنْفُسُ
وَتَلَذُّ الْأَعْيُنُ ٦٣ وَأَنْتُمْ فِيهَا خَدِيلُونَ ٦٤ وَتِلَاقُ الْجَنَّةَ الَّتِي أُورِثْتُمُوهَا بِمَا
كُنْتُمْ تَعْمَلُونَ ٦٥

69. (You) who believed in Our Ayāt (proofs, verses, lessons, signs, revelations, etc.) and were Muslims (i.e. who submit totally to Allāh's Will, and believe in

the Oneness of Allāh – Islāmic Monotheism). 70. Enter Paradise, you and your wives, in happiness. 71. Trays of gold and cups will be passed round them; (there will be) therein all that inner selves could desire, and all that eyes could delight in and you will abide therein forever. 72. This is Paradise which you have been made to inherit because of your deeds which you used to do (in the life of the world).

أَدْخُلُوا الْجَنَّةَ	وَكَانُوا مُسْلِمِينَ	بِعَيْنَتِنَا	الَّذِينَ ءَامَنُوا
enter Paradise	and they were Muslims	in Our verses	those who believed
مِنْ ذَهَبٍ	بِصِحَافٍ	يُطَافُ عَلَيْهِمْ	وَأَنْزَلْنَاكُمْ تِبْيَانَ
of gold	[with] trays	will be passed round them	and your wives delighted
وَتَلَذُّ الْأَعْيُنُ	الْأَنْفُسُ	شَهِيْدٍ	وَأَكْوَابٍ
and the eyes could delight	the souls	could desire	(will be all) that
الَّتِي	الْجَنَّةُ	وَتِلْكَ	فِيهَا
which	(is) the Paradise	and this	خَلِدُوتَ
تَعْمَلُونَ	بِمَا كُنْتُمْ	وَتِلْكَ	وَأَنْتُمْ
do	(because) of which you used to	(will) abide forever	فِيهَا
			أُرْثَتُمُوهَا
			وَأَنْتُمْ

لَكُمْ فِيهَا فِكْهَةٌ كَثِيرَةٌ مِّنْهَا تَأْكُلُونَ ٧٣ إِنَّ الْمُجْرِمِينَ فِي عَذَابٍ جَهَنَّمَ خَلِدُونَ ٧٤ لَا يَفْتَرُ عَنْهُمْ وَهُمْ فِيهِ مُبْلِسُونَ ٧٥ وَمَا ظَلَمْنَاهُمْ وَلَكِنْ كَانُوا هُمُ الظَّالِمِينَ ٧٦ وَنَادَوْا يَمَنِيلَكَ لِيَقْضِ عَلَيْنَا رَبُّكَ قَالَ إِنَّكُمْ مَّا كُثُونَ ٧٧ لَقَدْ حِئْنَتُكُمْ بِالْحَقِّ وَلَكِنَّ أَكْثَرَكُمْ لِلْحَقِّ كَرِهُونَ ٧٨

73. Therein for you will be fruits in plenty, of which you will eat (as you desire).
 74. Verily, the *Mujrimūn* (criminals, sinners, disbelievers) will be in the torment of Hell to abide therein forever. 75. (The torment) will not be lightened for them, and they will be plunged into destruction with deep regrets, sorrows and in despair therein. 76. We wronged them not, but they were the *Zālimūn* (polytheists, wrongdoers). 77. And they will cry: "O Malik (Keeper of Hell)! Let your Lord make an end of us." He will say: "Verily, you shall abide forever." 78. Indeed We have brought the truth (Muhammad ﷺ with the Qur'ān) to you, but most of you have a hatred for the truth.

إِنَّ الْمُجْرِمِينَ	مِنْهَا تَأْكُلُونَ	كَثِيرَةٌ	فِي كَهْفٍ	لَكُمْ
verily the criminals	of which you will eat	(in) plenty	(will be) fruits	therein for you
لَا يُفْتَرُ	خَلِدُونَ	جَهَنَّمَ	فِي عَذَابٍ	
will not be lightened	to abide (therein) forever	(of) Hell	(will be) in (the) torment	
وَلَكِنْ كَانُوا	وَمَا ظَلَمْنَاهُمْ	مُبْلِسُونَ	وَهُمْ فِيهِ	عَنْهُمْ
[and] but they were	and We wronged them not	(will) despair	in it	and they for them
رَبُّكُمْ	عَلَيْنَا	لِيَقْضِي	يَمْلَكُ	وَنَادَوْا
your Lord	of us	let make an end	O Malik	and they will cry
بِالْحَقِّ	لَقَدْ حَنَّكُمْ	مَنْكُثُونَ	قَالَ إِنَّكُمْ	الظَّالِمِينَ
the truth	indeed We have brought to you	(shall) abide forever	he will say verily you	هُمْ
كَرِهُونَ	لِلْحَقِّ	وَلَكِنْ أَكْرَمُكُمْ		
have a hatred	for the truth	[and] but most of you		

أَمْ أَبْرَمُوا أَمْرًا فَإِنَّا مُبِرِّمُونَ ۷۱ أَمْ يَحْسِبُونَ أَنَّا لَا نَسْمَعُ سِرَّهُمْ وَنَجْوَاهُمْ بَلَى وَرَسُلُنَا لَدَهُمْ
يَكْتُبُونَ ۷۲ قُلْ إِنَّ كَانَ لِرَحْمَنِ وَلَدٌ فَإِنَّا أَوْلُ الْعَبْدِينَ ۷۳ سُبْحَنَ رَبِّ السَّمَاوَاتِ وَالْأَرْضِ
رَبِّ الْعَرْشِ عَمَّا يَصِفُونَ ۷۴

79. Or have they plotted some plan? Then We too are planning. 80. Or do they think that We hear not their secrets and their private counsel? Yes (We do) and Our messengers (appointed angels in charge of mankind) are by them, to record. 81. Say (O Muhammad ﷺ): "If the Most Gracious (Allāh) had a son (or children as you pretend), then I am the first of (Allāh's) worshippers [who deny and refute this claim of yours (and the first to believe in Allāh Alone and testify that He has no children)]." 82. Glorified is the Lord of the heavens and the earth, the Lord of the Throne! Exalted is He from all that they ascribe (to Him).

أَمْ يَحْسِبُونَ	مُبِرِّمُونَ	فَإِنَّا	أَمْ أَبْرَمُوا أَمْرًا
or (do) they think	(are) planning	then verily We (too)	or have they plotted some plan
وَرَسُلُنَا	بَلَى	وَنَجْوَاهُمْ	لَا نَسْمَعُ سِرَّهُمْ
and Our messengers	of course	and their private counsel	hear not their secrets that We

فَأَنَا	كَانَ لِلرَّحْمَنِ وَلَدٌ	إِنْ	قُلْ	لَدَيْهِمْ يَكْتُبُونَ
then I am	the Most Gracious (Allah) had a son	if	say	(are) by them to record
رَبُّ السَّمَاوَاتِ	سُبْحَانَ	الْعَبَدِينَ	أَوَّلُ	
(the) Lord (of) the heavens	Glorified (is)	(of) the worshippers	(the) first	
عَمَّا يَصِفُونَ	رَبُّ الْعَرْشِ	وَالْأَرْضِ		
from (all) that they ascribe	(the) Lord (of) the Throne	and the earth		

فَذَرْهُمْ يَخْوُضُوا وَيَعْبُوْا حَتَّىٰ يَلْقَوْا يَوْمَهُمُ الَّذِي يُوعَدُونَ وَهُوَ الَّذِي فِي السَّمَاءِ إِلَهٌ وَفِي الْأَرْضِ إِلَهٌ وَهُوَ الْحَكِيمُ الْعَلِيمُ وَبَارَكَ الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَعِنْدَهُ عِلْمُ السَّاعَةِ وَإِلَيْهِ تُرْجَعُونَ

83. So leave them (alone) to speak nonsense and play until they meet the Day of theirs which they have been promised. 84. It is He (Allāh) Who is the only *Ilāh* (God to be worshipped) in the heaven and the only *Ilāh* (God to be worshipped) on the earth. And He is the All-Wise, the All-Knower. 85. And Blessed is He to Whom belongs the kingdom of the heavens and the earth, and all that is between them, and with Whom is the knowledge of the Hour, and to Whom you (all) will be returned.

حَتَّىٰ يُلْقَوْا يَوْمَهُمُ	وَيَلْعَبُوا	يَخْوُضُوا	فَذَرْهُمْ
until they meet (the) Day (of) theirs	and play	to speak nonsense	so leave them (alone)
فِي السَّمَاءِ	الَّذِي	وَهُوَ	الَّذِي يُوعَدُونَ
(is) in the heaven	Who	and (it is) He (Allah)	which they have been promised
الْعَلِيمُ	وَهُوَ الْحَكِيمُ	إِلَهٌ	وَفِي الْأَرْضِ
the All-Knower	and He (is) the All-Wise	God	and on the earth
الْسَّمَاوَاتِ	مُلْكُ	لَهُ	إِلَهٌ
(of) the heavens	(the) kingdom	to Whom (belongs)	وَبَارَكَ الَّذِي
عِلْمٌ	وَعِنْدَهُ	بَيْنَهُمَا	وَمَا
(is the) knowledge	and with Whom	(is) between them	وَالْأَرْضِ
			and the earth

وَإِلَيْهِ تُرْجَعُونَ	السَّاعَةِ
and to Whom you will be returned	(of) the Hour

وَلَا يَمْلِكُ الَّذِينَ يَدْعُونَ مِنْ دُونِهِ السَّفَعَةَ إِلَّا مَنْ شَهَدَ بِالْحَقِّ وَهُمْ يَعْلَمُونَ
 وَلَئِنْ سَأَلْتُهُمْ مَنْ خَلَقَهُمْ لَيَقُولُنَّ اللَّهُ فَإِنَّ يُؤْفَكُونَ وَقِيلَ لَهُ يَرَبِّ إِنَّ هَؤُلَاءِ قَوْمٌ
 لَا يُؤْمِنُونَ فَأَصْفَحْ عَنْهُمْ وَقُلْ سَلَامٌ فَسُوفَ يَعْلَمُونَ

86. And those whom they invoke instead of Him have no power of intercession – except for those who bear witness to the truth knowingly (i.e. believed in the Oneness of Allāh, and obeyed His Orders), and they know (the facts about the Oneness of Allāh). 87. And if you ask them who created them, they will surely say: "Allāh." How then are they turned away (from the worship of Allāh Who created them)? 88. (And Allāh has the knowledge) of (Prophet Muhammad's ﷺ) saying: "O my Lord! Verily, these are a people who believe not!" 89. So turn away from them (O Muhammad ﷺ), and say: *Salām* (peace)! But they will come to know.

السَّفَعَةَ	مِنْ دُونِهِ	الَّذِينَ يَدْعُونَ	وَلَا يَمْلِكُ
(of) intercession	instead of Him	those whom they invoke	and have no power
وَهُمْ يَعْلَمُونَ	بِالْحَقِّ	إِلَّا مَنْ شَهَدَ	
and they know	to the truth	except (for those) who bear witness	
لَيَقُولُنَّ اللَّهُ	خَلَقَهُمْ	مِنْ	وَلَئِنْ سَأَلْتُهُمْ
they will surely say Allah	created them	who	and if you ask them
وَقِيلَ لَهُ			
and (of) his (Prophet Muhammad's) saying		فَإِنَّ يُؤْفَكُونَ	
فَأَصْفَحْ	قَوْمٌ لَا يُؤْمِنُونَ	إِنَّ هَؤُلَاءِ	يَرَبِّ
so turn away	(are) a people who believe not	verily these	O my Lord
فَسُوفَ يَعْلَمُونَ	وَقُلْ سَلَامٌ	عَنْهُمْ	
but soon they will come to know	and say Salam (peace)	from them	



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

حَمْ ١ وَالْكِتَابِ الْمُبِينِ ٢ إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةٍ مُّبَرَّكَةٍ إِنَّا كَانَ مُنْذِرِينَ ٣ فِيهَا يُفَرَّقُ كُلُّ أَمْرٍ حَكِيمٌ ٤ أَمْرًا مِّنْ عِنْدِنَا إِنَّا كُنَّا مُرْسِلِينَ ٥ رَحْمَةً مِّنْ رَّبِّكَ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ٦ رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا إِنْ كُنْتُمْ مُّوقِنِينَ ٧

Sūrah Ad-Dukhān (The Smoke) 44

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

Part - 25

1. *Hā-Mīm*. [These letters are one of the miracles of the Qur'ān and none but Allāh (Alone) knows their meanings.] 2. By the manifest Book (this Qur'ān) that makes things clear. 3. We sent it (this Qur'ān) down on a blessed night [(i.e. the Night of *Al-Qadr*) in the month of Ramadān – the 9th month of the Islāmic calendar]. Verily, We are ever warning (mankind that Our torment will reach those who disbelieve in Our Oneness of Lordship and in Our Oneness of worship). 4. Therein (that night) is decreed every matter of ordainments. 5. As a Command (or this Qur'ān or the Decree of every matter) from Us. Verily, We are ever sending (the Messengers), 6. (As) a mercy from your Lord. Verily, He is the All-Hearer, the All-Knower. 7. The Lord of the heavens and the earth and all that is between them, if you (but) have a faith with certainty.

الرَّحِيمُ		الرَّحْمَنُ		بِسْمِ اللَّهِ	
the Most Merciful		the Most Gracious		In the Name (of) Allah	
بَرَكَةٌ	مُبَرَّكَةٌ	فِي لَيْلَةٍ	أَنْزَلْنَاهُ	إِنَّا	وَالْكِتَابِ ١
blessed	on a night	sent it down	verily	We	manifest ٢
حَكِيمٌ	أَمْرٌ	يُفَرَّقُ كُلُّ	فِيهَا	كُنَّا مُنْذِرِينَ ٣	إِنَّا
wise	matter	is distinguished every	therein	are (ever) warning	verily We
مِنْ رَّبِّكَ	رَحْمَةً	كُنَّا مُرْسِلِينَ ٤	إِنَّا	مِنْ عِنْدِنَا ٥	أَمْرًا
from your Lord	(as) a mercy	are (ever) sending	verily We	from Us	(as) a Command

رَبُّ السَّمَاوَاتِ	الْعَلِيمُ	هُوَ السَّمِيعُ	إِنَّهُ
(the) Lord (of) the heavens	the All-Knower	[He] (is) the All-Hearer	verily He
إِنْ كُنْتُمْ مُّوقِنِينَ	بَيْنَهُمَا	وَمَا	وَالْأَرْضِ
if you have a faith with certainty	(is) between them	and (all) that	and the earth

لَا إِلَهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ رَبُّكُمْ وَرَبُّ أَبَابِيكُمْ الْأَوَّلِينَ ٨ بَلْ هُمْ فِي شَكٍ يَلْعَبُونَ ٩ فَارْتَقِبْ يَوْمَ تَأْتِي السَّمَاءُ بِدُخَانٍ مُّسِينٍ ١٠ يَغْشَى النَّاسَ هَذَا عَذَابٌ أَلِيمٌ ١١ رَبَّنَا أَكْسِفَ عَنَّا الْعَذَابَ إِنَّا مُؤْمِنُونَ ١٢ أَنَّ لَهُمُ الْذِكْرَى وَقَدْ جَاءَهُمْ رَسُولٌ مُّسِينٌ ١٣ شَمْ تَوَلَّوْا عَنْهُ وَقَالُوا مَعْلَمٌ مَّجْنُونٌ ١٤

8. *Lā ilāha illā Huwa* (none has the right to be worshipped but He). It is He Who gives life and causes death – your Lord and the Lord of your forefathers. 9. Nay! They play about in doubt. 10. Then wait you for the Day when the sky will bring forth a visible smoke, 11. Covering the people, this is a painful torment. 12. (They will say): "Our Lord! Remove the torment from us, really we shall become believers!" 13. How can there be for them an admonition (at the time when the torment has reached them), when a Messenger explaining things clearly has already come to them. 14. Then they had turned away from him (Messenger Muhammad ﷺ) and said: (He is) one taught (by a human being), a madman!"

وَيُمِيتُ	يُحْيِي	إِلَّا هُوَ	لَا إِلَهَ
and causes death	(it is He) Who gives life	but He	(there is) no (true) god
بَلْ هُمْ	الْأَوَّلِينَ	رَبُّكُمْ	رَبُّكُمْ
nay they	the former	and (the) Lord (of) your fathers	your Lord
تَأْتِي السَّمَاءُ	فَارْتَقِبْ يَوْمَ	فِي شَكٍ يَلْعَبُونَ	
the sky will bring forth	then wait (for the) Day (when)	play about in doubt	
أَلِيمٌ	عَذَابٌ	هَذَا	بِدُخَانٍ
painful	(is) a torment	this	a smoke
يَغْشَى النَّاسَ	مُّسِينٌ	مُّسِينٌ	
covering the people	visible		

إِنَّ	مُؤْمِنُونَ	إِنَّا	الْعَذَابُ	عَنَّا	رَبَّنَا أَكَشَّفُ
how (can)	(are) believers	really we	the torment	from us	our Lord remove
مُّبِينٌ	رَسُولٌ	وَقَدْ جَاءَهُمْ	الذِّكْرَى	هُمْ	
clear	a Messenger	while verily has come to them	an admonition	(there be) for them	
مَجْنُونٌ	وَقَالُوا مَعَلَّمٌ	عَنْهُ		شَمْ تَوَلَّوْا	
a madman	and said one taught	from him		then they had turned away	

إِنَّا كَاسِفُوا الْعَذَابِ قَلِيلًا إِنَّكُمْ عَابِدُونَ ١٥ يَوْمَ نَبْطِشُ الْبَطْشَةَ الْكُبْرَى إِنَّا مُنْتَقِمُونَ ١٦ وَلَقَدْ فَتَنَّا قَبْلَهُمْ قَوْمٌ فِرْعَوْنَ وَجَاءَهُمْ رَسُولٌ كَرِيمٌ ١٧ أَنَّ أَدْوَاءَ إِلَيْتُ عِبَادَ اللَّهِ إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ١٨ وَأَنَّ لَا تَعْلُوْ أَعْلَى اللَّهِ إِنِّي أَتَيْكُمْ بِسُلْطَانٍ مُّبِينٍ ١٩ وَلَقَدْ عَذَتْ بِرَبِّي وَرَبِّكُمْ أَنْ تَرْجُمُونَ ٢٠

15. Verily, We shall remove the torment for a while. Verily, you will revert (to disbelief). 16. On the Day when We shall seize you with the greatest seizure (punishment). Verily, We will exact retribution. 17. And indeed We tried before them Fir'aun's (Pharaoh's) people, when there came to them a noble Messenger [i.e. Mūsā (Moses)], 18. Saying: "Deliver to me the slaves of Allāh (i.e. the Children of Israel). Verily, I am to you a Messenger worthy of all trust. 19. "And exalt not yourselves against Allāh. Truly, I have come to you with a manifest authority. 20. "And truly, I seek refuge with my Lord and your Lord, lest you should stone me (or call me a sorcerer or kill me).

عَابِدُونَ	إِنَّكُمْ	قَلِيلًا	الْعَذَابُ	كَاسِفُوا	إِنَّا
(will) return	verily you	a little (for a while)	the torment	(shall) remove	verily We
إِنَّا	الْكُبْرَى	الْبَطْشَةَ		يَوْمَ نَبْطِشُ	
verily We	greatest	(with) the grasp	(on the) Day (when)	We shall seize	
فِرْعَوْنَ	قَوْمٌ	وَلَقَدْ فَتَنَّا قَبْلَهُمْ		مُنْتَقِمُونَ	
(of) Pharaoh	(the) people	and indeed We tried before them			
إِلَيْ	أَنَّ أَدْوَاءَ	كَرِيمٌ	رَسُولٌ	وَجَاءَهُمْ	
to me	(saying) that restore	noble	a Messenger	and came to them	

وَأَنْ	أَمِينٌ	رَسُولٌ	لَكُمْ	إِنِّي	عِبَادُ اللَّهِ
and that	trustworthy	a Messenger	to you	verily I am	(the) slaves (of) Allah
بِسُلْطَنٍ	إِاتِّيْكُمْ	إِنِّي	عَلَى اللَّهِ	لَا تَعْلُوْا	
with an authority	have come to you	truly I	against Allah	exalt not (yourselves)	
أَنْ تَرْجُونَ	وَرَبِّكُمْ	بِرَبِّي	وَلَنِّي عُذْتُ	مُبِينٌ	
lest you should stone me	and your Lord	with my Lord	and truly I seek refuge	manifest	

وَإِنْ لَمْ تُؤْمِنُوا لِي فَاعْزِلُونِ ٢١ فَدَعَارَبَهُ أَنْ هَوَلَاءَ قَوْمٌ مُجْرِمُونَ ٢٢ فَأَسْرِي عِبَادِي لِيَلَّا إِنَّكُمْ مُتَّبِعُونَ ٢٣ وَاتْرُكُ الْبَحْرَ رَهْوًا إِنَّهُمْ جُنْدٌ مُغْرِقُونَ ٢٤ كَمْ تَرَكُوا مِنْ جَنَّتٍ وَعَيْنُونِ ٢٥ وَزُرْوَعٍ وَمَقَامٍ كَرِيمٍ ٢٦ وَنَعْمَةٌ كَانُوا فِيهَا فَلَكُهُمْ ٢٧ كَذَلِكَ وَأَوْرَثْنَاهَا قَوْمًا أَخْرَيْنَ ٢٨ فَمَا بَكَتْ عَلَيْهِمُ السَّمَاءُ وَالْأَرْضُ وَمَا كَانُوا مُنْظَرِينَ ٢٩ وَلَقَدْ بَحْيَنَا بَيْنَ إِسْرَئِيلَ مِنَ الْعَذَابِ الْمُهِينِ ٣٠ مِنْ فِرْعَوْنَ إِنَّهُ كَانَ عَالِيًّا مِنَ الْمُسْرِفِينَ ٣١ وَلَقَدْ أَخْرَثْنَاهُمْ عَلَى عِلْمٍ عَلَى الْعَالَمِينَ ٣٢

21. "But if you believe me not, then keep away from me and leave me alone."
22. (But they were aggressive) so he [Mūsā (Moses)] called upon his Lord (saying): "These are indeed the people who are *Mujrimūn* (disbelievers, polytheists, sinners, criminals)." 23. (Allāh said): "Depart you with My slaves by night. Surely, you will be pursued. 24. "And leave the sea as it is (quiet and divided). Verily, they are a host to be drowned." 25. How many of gardens and springs that they [Fir'aun's (Pharaoh's) people] left behind, 26. And green crops (fields) and goodly places, 27. And comforts of life wherein they used to take delight! 28. Thus (it was)! And We made other people inherit them (i.e. We made the Children of Israel to inherit the kingdom of Egypt). 29. And the heavens and the earth wept not for them, nor were they given respite. 30. And indeed We saved the Children of Israel from the humiliating torment, 31. From Fir'aun (Pharaoh); verily, he was arrogant and was of the *Musrifūn* (those who transgress beyond bound in spending and other things and commit great sins). 32. And We chose them (the Children of Israel) above the 'Ālamīn (mankind and jinn) [during the time of Mūsā (Moses)] with knowledge,

فَدَعَاهُ رَبُّهُ	فَأَعْزَلُونَ	لِي	لَمْ تُؤْمِنُوا	وَإِنْ
so he (Moses) called upon his Lord	then leave me alone	[in] me	you believe not	but if
عِبَادِي	فَاسِرٌ	مُجْرِمُونَ	قَوْمٌ	أَنَّ هَؤُلَاءِ
with My slaves	then (Allah said) depart	(who are) criminals	a people	(saying) these (are) indeed
رَهُوا	وَاتَّرَكَ الْبَحْرَ	مُتَّبِعُونَ	إِنَّكُمْ	لَيَلًا
at rest (quiet and divided)	and leave the sea	(will be) pursued	surely you	(by) night
مِنْ جَنَّتٍ	تَرَكُوا	كَمْ	مُغَرَّقُونَ	جُنُدُ
of gardens	did they leave	how many	(to be) drowned	(are) a host
فِيهَا	كَانُوا	وَنَعْمَةٌ	كَرِيمٌ	إِنَّهُمْ
wherein	they used to	and comforts	good	وَعِيُونِ
فَمَا بَكَّ	أَخَرِينَ	وَمَقَامٌ	وَرِزْقٌ	وَعِيُونِ
and wept not	other	people	and places	and cornfields
وَلَقَدْ نَجَّانَا	وَمَا كَانُوا مُنْظَرِينَ	وَأَوْرَثْنَاهَا	كَذَلِكَ	فَنِكَهِينَ
and indeed We saved	nor were they given respite	and We made inherit them	thus	take delight
إِنَّهُ كَانَ	أَمْهِينِ	وَالْأَرْضُ	السَّمَاءُ	عَلَيْهِمْ
verily He was	from Pharaoh	humiliating	from the torment	the heaven
وَلَقَدْ أَخْرَذْنَاهُمْ	مِنَ الْمُسْرِفِينَ	مِنَ الْمُسْرِفِينَ	عَالِيَا	
and verily We chose them (the Children of Israel)	(and was) of the transgressors	(and was) of the transgressors	arrogant	
عَلَى الْعَالَمَيْنَ	عَلَى عِلْمٍ			
above the worlds	with knowledge			

وَإِنَّهُم مِنَ الْأَيَّاتِ مَا فِيهِ بَلَوَأَمِينٌ ٢٤ إِنَّهُؤَلَاءِ لَيَقُولُونَ ٢٥ إِنْ هِيَ إِلَّا مَوْتَنَا
الْأُولَى وَمَا نَحْنُ بِمُنْشِرِينَ ٢٦ فَأَتُوَا بِأَبَابِنَا إِنْ كُنْتُمْ صَدِقِينَ ٢٧ أَهُمْ خَيْرٌ مِنْ قَوْمٍ تَبْعَثُ
وَالَّذِينَ مِنْ قَبْلِهِمْ أَهْلَكْنَاهُمْ إِنَّهُمْ كَانُوا مُجْرِمِينَ ٢٨ وَمَا خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا
لَعِينٌ ٢٩ مَا خَلَقْنَاهُمَا إِلَّا بِالْحَقِّ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ

33. And granted them signs in which there was a plain trial. 34. Verily, these (Quraish people) are saying: 35. "There is nothing but our first death, and we shall not be resurrected. 36. "Then bring back our forefathers, if you speak the truth!" 37. Are they better or the people of Tubba' and those before them? We destroyed them because they were indeed *Mujrimūn* (disbelievers, polytheists, sinners, criminals). 38. And We created not the heavens and the earth, and all that is between them, for mere play. 39. We created them not except with truth (i.e. to examine and test those who are obedient and those who are disobedient and then reward the obedient ones and punish the disobedient ones), but most of them know not.

مُّبِينٌ	بَلَّوْءًا	فِيهِ	مَا	مِنَ الْآيَاتِ	وَءَانِينَهُمْ
plain	(was) a trial	in which	[what]	of the signs	and We granted them
وَمَا	الْأُولَى	إِلَّا مَوْتَنَا	إِنْ هِيَ	لَيَقُولُونَ	إِنَّ هَؤُلَاءِ
and not	the first	but our death	it (is) not	surely are saying	verily these (Quraish)
إِنْ كُنْتُمْ صَادِقِينَ	إِنَّا بِإِيمَانِ	فَأَتُوْا	يُمْشَرِّبُونَ	نَحْنُ	
if you are truthful	our forefathers	then bring back	(shall) be resurrected		we
أَهْلَكْنَاهُمْ	مِنْ قَبْلِهِمْ	وَالَّذِينَ	تُبَعَّ	أَمْ قَوْمٌ	أَهْمَمُهُمْ خَيْرٌ
We destroyed them	before them	and those	(of) Tubba	or (the) people	better (are) they?
وَمَا خَلَقْنَا السَّمَاوَاتِ	مُجْرِمِينَ	إِنَّمَا كَانُوا			
and We created not the heavens		criminals		(because) they were indeed	
مَا خَلَقْنَاهُمَا	لَعِينَ	بَيْنَهُمَا	وَمَا		وَالْأَرْضَ
We created them not	(for mere) playing	(is) between them	and (all) that	and the earth	
لَا يَعْلَمُونَ	وَلَكِنَّ أَكْثَرَهُمْ	بِالْحَقِّ	إِلَّا		
know not	[and] but most of them	with truth			

إِنَّ يَوْمَ الْفَصْلِ مِيقَاتُهُمْ أَجَمَعِينَ ٤١ يَوْمٌ لَا يُغْنِي مَوْلَىٰ عَنْ مَوْلَىٰ شَيْعَةٍ وَلَا هُمْ يُنْصَرُونَ ٤٢ إِلَّا مَنْ رَحِمَ اللَّهُ إِنَّهُ هُوَ الْعَزِيزُ الرَّحِيمُ ٤٣ إِنَّ شَجَرَتَ الْزَقْوُمِ طَعَامُ الْأَثِيمِ ٤٤ كَالْمُهَلِّ يَغْلِي فِي الْبُطْوُنِ ٤٥ كَغَلِ الْحَمِيمِ ٤٦ خُذُوهُ فَاعْتِلُوهُ

إِلَى سَوَاءِ الْجَحِيمِ ۖ ثُمَّ صُبُّوا فَوْقَ رَأْسِهِ مِنْ عَذَابِ الْحَمِيمِ ۖ ذُقْ إِنَّكَ أَنْتَ الْعَزِيزُ الْكَرِيمُ ۖ إِنَّ هَذَا مَا كُنْتُمْ بِهِ تَمْرُونَ ۖ إِنَّ الْمُتَّقِينَ فِي مَقَامٍ أَمِينٍ ۖ

40. Verily, the Day of Judgement (when Allāh will judge between the creatures) is the time appointed for all of them - 41. The Day when a *Maula* (a near relative) cannot avail a *Maula* (a near relative) in aught, and no help can they receive, 42. Except him on whom Allāh has mercy. Verily, He is the All-Mighty, the Most Merciful. 43. Verily, the tree of *Zaqqūm* 44. Will be the food of the sinners. 45. Like boiling oil, it will boil in the bellies, 46. Like the boiling of scalding water. 47. (It will be said:) "Seize him and drag him into the midst of blazing Fire, 48. "Then pour over his head the torment of boiling water. 49. "Taste you (this)! Verily, you were (pretending to be) the mighty, the generous! 50. "Verily, this is that whereof you used to doubt!" 51. Verily, the *Muttaqūn* (the pious) will be in place of Security (Paradise).

Part - 25

أَجْمَعِينَ	مِيقَاتُهُمْ	الْفَصْلِ	إِنَّ يَوْمَ
all	(is) the time appointed for them	(of) Judgement	verily (the) Day
عَنْ مَوْلَى	لَا يُغْنِي مَوْلَى		يَوْمَ
[for] a Maula (a near relative)	a Maula (a near relative) can not avail		(the) Day (when)
إِنَّهُ	إِلَّا مَنْ رَحِمَ اللَّهُ	وَلَا هُمْ يُنَصَّرُونَ ۖ	شَيْئًا
Verily He	except (him on) whom Allah has mercy	and they will not be helped	(in) aught
طَعَامُ	إِنَّ شَجَرَتَ الْرَّقْوُمِ	الرَّحِيمُ	هُوَ الْعَزِيزُ
(will be the) food	(of) Zaqqūm	verily (the) tree	[He] (is) the All-Mighty
كَغَلِي	يَغْلِي فِي الْبَطْوَنِ	كَالْمَهْلِ	الْأَشِيمِ
like (the) boiling	it will boil in the bellies	like boiling oil	(of) the sinners
إِلَى سَوَاءِ	فَاعْتِلُوهُ	خُذُوهُ	الْحَمِيمِ
into (the) midst	and drag him	(it will be said) seize him	(of) scalding water
الْحَمِيمِ	مِنْ عَذَابِ رَأْسِهِ	ثُمَّ صُبُّوا فَوْقَ	الْجَحِيمِ
(of) boiling water	[from] (the) torment	his head	then pour over (of) blazing Fire

إِنَّ هَذَا	الْكَرِيمُ	الْعَزِيزُ	أَنْتَ	ذُقْ إِنَّكَ
verily this	the noble	(were) the mighty	[you]	taste (this) verily you
أَمِينٌ	فِي مَقَامٍ	إِنَّ الْمُتَقِينَ	بِهِ تَمَرُونَ	مَا كُنْتُ
(of) Security (Paradise)	(will be) in a place	verily the pious	doubt about it	(is) what you used to

فِي جَنَّتٍ وَعَيْوَنٍ ٥٣ يَلْبَسُونَ مِنْ سُنْدِسٍ وَإِسْتَبَرَقٍ مُتَقَبِّلِينَ ٥٤ كَذَلِكَ
وَزَوْجَنَهُمْ بِحُورٍ عَيْنٍ ٥٥ يَدْعُونَ فِيهَا بِكُلِّ فَكِهَةٍ إِمْنِينَ ٥٦ لَا يَذُوقُونَ
فِيهَا الْمَوْتَ إِلَّا الْمَوْتَ الْأَوَّلَ وَوَقَنَهُمْ عَذَابَ الْجَحِيمِ ٥٧ فَضْلًا مِنْ رَبِّكَ
ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ٥٨ فَإِنَّمَا يَسِّرَنَا لِيُسَانِكَ لَعَلَّهُمْ يَتَذَكَّرُونَ ٥٩ فَارْتَقِبْ
إِنَّهُمْ مُرْتَقِبُونَ ٦٠

52. Among Gardens and Springs, 53. Dressed in fine silk and (also) in thick silk, facing each other, 54. So (it will be). And We shall marry them to *Hūr* (fair females) with wide lovely eyes. 55. They will call therein for every kind of fruit in peace and security; 56. They will never taste death therein except the first death (of this world), and He will save them from the torment of the blazing Fire, 57. As a bounty from your Lord! That will be the supreme success! 58. Certainly, We have made this (Qur'ān) easy in your tongue, in order that they may remember. 59. Wait then (O Muhammad ﷺ); verily, they (too) are waiting.

مُتَقَبِّلِينَ	وَإِسْتَبَرَقٍ	يَلْبَسُونَ مِنْ سُنْدِسٍ	وَعَيْوَنٍ	فِي جَنَّتٍ
facing each other	and (in) thick silk	dressed in fine silk	and Springs	among Gardens
عَيْنٍ	بِحُورٍ	وَزَوْجَنَهُمْ	كَذَلِكَ	
(with) wide lovely eyes	to Houris (fair females)	and We shall marry them	thus	
لَا يَذُوقُونَ	فَكِهَةٍ إِمْنِينَ	بِكُلِّ	فِيهَا	يَدْعُونَ
they will not taste	secure	(of) fruit	for every (kind)	they will call
وَوَقَنَهُمْ	إِلَّا الْمَوْتَ	إِلَّا الْمَوْتَةَ	الْمَوْتَ	فِيهَا
and He will save them	first	except the death	the death	therein

ذَلِكَ	مِنْ رَبِّكَ	فَضْلًا	الْجَحِيمِ	عَذَابَ
that	from your Lord	(as) a bounty	(of) the blazing Fire	(from the) torment
	فَإِنَّمَا يَسِّرَنَا		الْعَظِيمُ	الْفَوْزُ
so certainly	We have made this (Quran) easy		supreme	(will be) the success
مرْتَقِبُونَ	إِنَّهُمْ	فَارْتَقِبْ	لَعَلَّهُمْ يَتَذَكَّرُونَ	بِلِسَانِكَ
(are) waiting	verily they (too)	wait then	(in order) that they may remember	in your tongue

سُورَةُ الْجَاثِيَّةِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

حَمْ ۝ تَبَرِّيْلُ الْكِتَبِ مِنْ أَنَّ اللَّهَ الْعَزِيزُ الْحَكِيمُ ۝ إِنَّ فِي السَّمَاوَاتِ وَالْأَرْضِ لَآيَاتٍ لِّلْمُؤْمِنِينَ ۝ وَفِي خَلْقِكُمْ وَمَا يُبْثِنُ مِنْ دَائِبَّةٍ إِنَّ لِقَوْمٍ يُوَقْنَوْنَ ۝ وَأَخْتِلَفُ الْأَيْلَلُ وَالنَّهَارُ وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ رِزْقٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتَهَا وَتَصْرِيفُ الرِّيَاحِ إِنَّ لِقَوْمٍ يَعْقِلُونَ ۝ تِلْكَ إِنَّمَا يَأْتُ أَنَّ اللَّهَ نَتْلُوهَا عَلَيْكَ بِالْحَقِّ فَإِنَّ حَدِيثَ بَعْدَ اللَّهِ وَإِنَّهُ يُؤْمِنُونَ ۝

Sūrah Al-Jāthiyah (The Kneeling) 45

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-Wise.
3. Verily, in the heavens and the earth are signs for the believers.
4. And in your creation, and what He scattered (through the earth) of moving (living) creatures are signs for people who have Faith with certainty.
5. And in the alternation of night and day, and the provision (rain) that Allāh sends down from the sky, and revives therewith the earth after its death, and in the turning about of the winds (i.e. sometimes towards the east or north, and sometimes towards the south or west sometimes bringing glad tidings of rain and sometimes bringing the torment), are signs for a people who understand.
6. These are the *Ayāt* (verses) of Allāh, which We recite to you (O Muhammad ﷺ) with truth. Then in which speech after Allāh and His *Ayāt* will they believe?

الْرَّحِيمُ		الْرَّحْمَنُ		بِسْمِ اللَّهِ	
the Most Merciful		the Most Gracious		In the Name (of) Allah	
الْحَكِيمُ	الْعَزِيزُ	مِنَ اللَّهِ	الْكِتَبُ	تَنْزِيلٌ	حَمْ
the All-Wise	the All-Mighty	(is) from Allah	(of) the Book	(the) revelation	Ha-Mim
لِلْمُؤْمِنِينَ	لَآيَاتٍ	وَالْأَرْضِ	فِي السَّمَاوَاتِ	إِنَّ	
for the believers	surely (are) signs	and the earth	in the heavens	verily	
إِيَّا يَتُّ	مِنْ دَابَّةٍ	وَمَا يَبْثُ	وَفِي خَلْقِكُمْ		
(are) signs	of moving (living) creatures	and what He scattered	and in your creation		
مَيْلٌ	وَأَخْتَلِفُ	لِقَوْمٍ يُوقَنُونَ			
(of) the night	and (in the) alternation	for a people who have Faith with certainty			
فَاحْيَا	مِنْ رِزْقٍ	وَمَا أَنْزَلَ اللَّهُ	وَالنَّهَارِ		
and revives	of provision	from the sky	and what Allah sends down	and the day	
الرِّيحُ	وَتَصْرِيفُ	مَوْتَهَا	بَعْدَ	أَلْأَرْضَ	بِهِ
(of) the winds	and (in the) turning about	its death	after	the earth	therewith
نَتْلُوهَا	إِيَّا يَتُّ اللَّهُ	تِلْكَ	لِقَوْمٍ يَعْقِلُونَ	إِيَّا يَتُّ	
which We recite	(are the) verses (of) Allah	these	for a people who understand	(are) signs	
يُؤْمِنُونَ	وَإِيَّا يَنْهِي	حَدِيثٍ	فَنَّا	بِالْحَقِّ	عَلَيْكَ
will they believe	and His Signs	after Allah	then in which	with truth	to you

وَلِلْكُلِّ أَفَاكِ أَثِيمٌ ٧ يَسْمُعُ إِيَّا يَتُّ اللَّهِ تَنْلَى عَلَيْهِ شَمْ يَصْرُ مُسْتَكِرًا كَانَ لَمْ يَسْمَعْهَا فَبِشِّرْهُ بِعَذَابٍ أَلِيمٍ ٨ وَإِذَا عَلِمَ مِنْ إِيَّا يَتِنَا شَيْعًا أَتَخْذَهَا هُزُوا أَوْلَئِكَ لَهُمْ عَذَابٌ مُّهِينٌ ٩ مِنْ وَرَائِهِمْ جَهَنَّمُ وَلَا يُغْنِي عَنْهُمْ مَا كَسْبُوا شَيْعًا وَلَا مَا أَتَخْذُوا مِنْ دُونِ اللَّهِ أَوْلِيَاءٌ وَلَهُمْ عَذَابٌ عَظِيمٌ ١٠

7. Woe to every sinful liar 8. Who hears the Verses of Allâh (being) recited to him, yet persists with pride as if he heard them not. So announce to him a painful torment! 9. And when he learns something of Our Verses (this Qur'ân), he makes them a jest. For such there will be a humiliating torment. 10. In front

of them there is Hell. And that which they have earned will be of no profit to them, nor (will be of any profit to them) those whom they have taken as *Auliā'* (protectors, helpers) besides Allāh. And theirs will be a great torment.

تُنَلِّي عَلَيْهِ	يَسْمَعُ عَائِتَتِ اللَّهِ	أَشَيْمٌ	أَفَالِيٌّ	لِكُلٌّ	وَيْلٌ
(being) recited to him	who hears (the) Verses (of) Allah	sinful	liar	to every	woe
بِعْدَابٍ	فَبَشِّرْهُ	لَهُ يَسْمَعُهَا	كَانَ	مَمْ يُصْرِ مُسْتَكْبِرًا	
of a torment	so give him tidings	he heard them not	as if	then persists (with) pride	
هُرْزُوا	أَتَخَذَهَا	شَيْئًا	مِنْ عَائِتَنَا	وَإِذَا عَلِمَ	أَلَيْمٌ
(as) a jest	he takes them	something	of Our Verses	and when he knows	painful
جَهَنَّمُ	مِنْ وَرَاهِمَهُ	مُهِينٌ	عَذَابٌ	لَهُمْ	أُولَئِكَ
(there is) Hell	before them	humiliating	(will be) a torment	for them	those
وَلَا مَا أَخْذَوْا	شَيْئًا	مَا كَسَبُوا	عَنْهُمْ	وَلَا يُغْنِي	
nor what they have taken	anything	that which they have earned	[of] them	and will not avail	
عَظِيمٌ	عَذَابٌ	وَهُمْ	أَوْلِيَاءُ	مِنْ دُونِ اللَّهِ	
great	(will be) a torment	and for them	(as) protectors	besides Allah	

هَذَا هَدِيٌّ وَالَّذِينَ كَفَرُوا بِعَائِتَتِ رَبِّهِمْ لَهُمْ عَذَابٌ مِنْ رَبِّهِمْ أَلِيمٌ ١١ اللَّهُ أَلَّذِي سَخَّرَ لَكُمُ الْبَرْرَ
لِتَجْرِيَ الْفُلُكَ فِيهِ بِأَمْرِهِ وَلِنَبْغُوَ مِنْ فَضْلِهِ وَلَعَلَّكُمْ تَشَكُّرُونَ ١٢ وَسَخَّرَ لَكُمْ مَا فِي السَّمَوَاتِ
وَمَا فِي الْأَرْضِ جَمِيعًا مِنْهُ إِنَّ فِي ذَلِكَ لَذَيْنَ لِلَّذِينَ لَمْ يَنْفَكُرُونَ ١٣ قُلْ لِلَّذِينَ أَمْنَوْا يَغْفِرُوا
لِلَّذِينَ لَا يَرْجُونَ أَيَّامَ اللَّهِ لِيَجْرِيَ قَوْمًا بِمَا كَانُوا يَكْسِبُونَ ١٤ مَنْ عَمِلَ صَنْلِحًا
فَنَفْسِهِ وَمَنْ أَسَاءَ فَعَلَيْهَا شَمْهُ أَلَّا رَيْكُمْ تُرْجَعُونَ ١٥

11. This (Qur'ān) is a guidance. And those who disbelieve in the *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) of their Lord, for them there is a painful torment of *Rijz* (a severe kind of punishment). 12. Allāh, it is He Who has subjected to you the sea, that ships may sail through it by His Command, and that you may seek of His bounty, and that you may be thankful. 13. And has subjected to you all that is in the heavens and all that is in

the earth; it is all as a favour and kindness from Him. Verily, in it are signs for a people who think deeply. 14. Say (O Muhammad ﷺ) to the believers to forgive those who (harm them and) hope not for the Days of Allah (i.e. His Recompense), that He may recompense a people, according to what they have earned (i.e. to punish these disbelievers who harm the believers). 15. Whosoever does a good deed, it is for his ownself, and whosoever does evil, it is against (his ownself). Then to your Lord you will be made to return.

هُمْ	رَبُّهُمْ	بِإِيمَانٍ	وَالَّذِينَ كَفَرُوا	هُدًى	هَذَا
for them	(of) their Lord	in (the) Signs	and those who disbelieve	(is) a guidance	this
لَكُمْ	اللَّهُ أَكْبَرُ سَخَّرَ	أَلَيْمُ	مِنْ رِجْزٍ	عَذَابٌ	
to you	Allah (it is) He Who has subjected	painful	of filth	(there is) a torment	
وَلَيَتَّقُونُ	بِأَمْرِهِ	فِيهِ	لِتَجْرِيَ الْفُلُكُ	الْبَحْرُ	
and that you may seek	by His Command	through it	that ships may sail	the sea	
مَا	لَكُمْ	وَسَخَّرَ	وَلَعَلَّكُمْ تَشْكُرُونَ	مِنْ فَضْلِهِ	
(all) that	to you	and has subjected	and that you may give thanks	of His bounty	
فِي ذَلِكَ	إِنَّ	مِنْهُ	جَمِيعًا	وَمَا	فِي السَّمَاوَاتِ
in that	verily	from Him	(it is) all	in the earth	and (all) that
لِلَّذِينَ ءَامَنُوا	قُلْ	لِقَوْمٍ يَنْفَكِرُونَ	لَكَيْتِ		
to those who have believed	say	for a people who think deeply	surely (are) signs		
لِيَحْرِزَ قَوْمًا		لَا يَرْجُونَ أَيَّامَ اللَّهِ	يَغْفِرُوا لِلَّذِينَ		
that He may recompense a people	hope not (for the)	Days (of) Allah	to forgive those who		
صَنْلِحًا	مَنْ عَمِلَ	يَكْسِبُونَ	بِمَا كَانُوا		
a good deed	whosoever does	earned	according to what they have		
فَعَلَّهَا	وَمَنْ أَسَاءَ		فَلِنَفْسِهِ		
then (it is) against it (his soul)	and whosoever does evil		then (it is) for his soul		
إِلَيْ رَبِّكُمْ تُرْجَعُونَ			مَمْ		
to your Lord you will be made to return			then		

وَلَقَدْ أَنْتَابِنِي إِسْرَئِيلُ الْكِتَبَ وَالْحُكْمَ وَالنُّبُوَّةَ وَرَزَقْنَاهُمْ مِنَ الْطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَى الْعَالَمِينَ ١٦ وَإِنَّنَاهُمْ بِيَنْتَتِ مِنَ الْأَمْرِ فَمَا أَخْتَلَفُوا إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَعْيَا بَيْنَهُمْ إِنَّ رَبَّكَ يَقْضِي بَيْنَهُمْ يَوْمَ الْقِيَمَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ ١٧ ثُمَّ جَعَلْنَاكَ عَلَى شَرِيعَةٍ مِنَ الْأَمْرِ فَاتَّبِعْهَا وَلَا تَنْتَبِعْ أَهْوَاءَ الَّذِينَ لَا يَعْلَمُونَ ١٨

16. And indeed We gave the Children of Israel the Scripture, and the understanding of the Scripture and its laws, and the Prophethood; and provided them with good things, and preferred them to the 'Ālamīn (mankind and jinn of their time, during that period), 17. And gave them clear proofs in matters [by revealing to them the Taurāt (Torah)]. And they differed not until after the knowledge came to them, through envy among themselves. Verily, your Lord will judge between them on the Day of Resurrection about that wherein they used to differ. 18. Then We have put you (O Muhammad ﷺ) on a (plain) way of (Our) commandment [like the one which We commanded Our Messengers before you (i.e. legal ways and laws of Islāmic Monotheism)]. So follow you that (Islāmic Monotheism and its laws), and follow not the desires of those who know not.

وَالْحُكْمُ	الْكِتَبَ	إِسْرَئِيلَ	بَنِيَّ	وَلَقَدْ أَنْتَابِنِي
and the wisdom	the Scripture	(of) Israel	(the) Children	and indeed We gave
وَفَضَّلْنَاهُمْ	مِنَ الْطَّيِّبَاتِ	وَرَزَقْنَاهُمْ	وَالنُّبُوَّةَ	
and We preferred them	with good things	and We provided them	and the Prophethood	
مِنَ الْأَمْرِ	بِيَنْتَتِ	وَإِنَّنَاهُمْ	عَلَى الْعَالَمِينَ ١٦	
of the matter	clear proofs	and We gave them	above (all) the worlds (mankind)	
الْعِلْمُ	جَاءَهُمْ	مِنْ بَعْدِ مَا	إِلَّا	فَمَا أَخْتَلَفُوا
the knowledge	came to them	after	but	and they differed not
بَيْنَهُمْ	إِنَّ رَبَّكَ يَقْضِي	بَيْنَهُمْ	بَعْيَا	
between them	verily your Lord will judge	among themselves	(through) transgression	
١٧ يَخْتَلِفُونَ	فِيهِ	كَانُوا	فِيمَا	يَوْمَ
differ	wherein	they used to	about that	(of) Resurrection
				(on the) Day

فَاتَّبِعُهَا	مِنَ الْأَمْرِ	عَلَى شَرِيعَةٍ	ثُمَّ جَعَلْنَاكَ
so follow it	of the commandment	on a plain way	then We have put you
الَّذِينَ لَا يَعْلَمُونَ	(of) those who know not	وَلَا تَتَّبِعُ أَهْوَاءَ	and follow not (the) desires

إِنَّهُمْ لَنَ يُغْنِوُ عَنَكَ مِنَ اللَّهِ شَيْئًا وَإِنَّ الظَّالِمِينَ بَعْضُهُمْ أَوْلَيَاءُ بَعْضٍ وَاللَّهُ وَلِيُّ
الْمُنْقِيْنَ ١٩ هَذَا بَصَرٌ لِلنَّاسِ وَهُدَى وَرَحْمَةٌ لِقَوْمٍ يُوقَنُونَ ٢٠ أَمْ حَسِبَ الَّذِينَ
أَجْتَرُهُوا السَّيِّعَاتِ أَنْ يَجْعَلُهُمْ كَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ سَوَاءٌ تَحْيَاهُمْ
وَمَمَاتُهُمْ سَاءٌ مَا يَحْكُمُونَ ٢١ وَخَلَقَ اللَّهُ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ وَلِتُجْزَى كُلُّ
نَفْسٍ بِمَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ٢٢

19. Verily, they can avail you nothing against Allāh (if He wants to punish you). Verily, the *Zālimūn* (polytheists, wrongdoers) are *Auliā'* (protectors, helpers) of one another, but Allāh is the *Wali* (Helper, Protector) of the *Muttaqūn* (the pious). 20. This (Qur'ān) is a clear insight and evidence for mankind; and a guidance and a mercy for a people who have Faith with certainty. 21. Or do those who earn evil deeds think that We shall hold them equal with those who believe (in the Oneness of Allāh – Islāmic Monotheism) and do righteous good deeds, in their present life and after their death? Worst is the judgement that they make. 22. And Allāh has created the heavens and the earth with truth, in order that each person may be recompensed what he has earned, and they will not be wronged.

وَإِنَّ الظَّالِمِينَ	مِنَ اللَّهِ شَيْئًا	عَنَكَ	لَنْ يُغْنِوُ	إِنَّهُمْ
and verily the wrongdoers	against Allah anything	you	can never avail	verily they
الْمُنْقِيْنَ	وَاللَّهُ وَلِيٌّ	بَعْضٍ	أَوْلَيَاءُ	بَعْضُهُمْ
(of) the pious	but Allah (is the) Protector	(of) others	(are) protectors	some of them
وَرَحْمَةٌ	وَهُدَى	لِلنَّاسِ	بَصَرٌ	هَذَا
and a mercy	and a guidance	for mankind	(is) a clear insight	this
السَّيِّعَاتِ	الَّذِينَ أَجْتَرُهُوا	أَمْ حَسِبَ	لِقَوْمٍ يُوقَنُونَ	
evil deeds	those who earn	or do think	for a people who have Faith with certainty	

سَوَاءٌ	وَعَمِلُوا الصَّالِحَاتِ	كَالَّذِينَ آمَنُوا	أَنْ يَجْعَلَهُمْ
equal	and do righteous (good) deeds	like those who believe	that We shall make them
ما يَحْكُمُونَ	سَاءَ	وَمَمَاتُهُمْ	مَحِيَّا هُمْ
that judgement they make	worst is	and (after) their death	(in) their present life
بِالْحَقِّ	وَالْأَرْضَ	وَخَلَقَ اللَّهُ الْسَّمَاوَاتِ	
with truth	and the earth	and Allah has created	the heavens
بِمَا كَسَبَتْ	نَفْسٍ	وَلِتُجْزَى كُلُّ	
for what it has earned	soul	[and] (in order) that may be recompensed	each
لَا يُظْلَمُونَ	وَهُمْ		
will not be wronged	and they		

أَفَرَأَيْتَ مَنِ اتَّخَذَ إِلَهَهُ هُوَنَهُ وَأَضْلَلَهُ اللَّهُ عَلَى عِلْمٍ وَخَتَمَ عَلَى سَمْعِهِ وَقَلْبِهِ وَجَعَلَ عَلَى بَصَرِهِ عِشْنَوَةً فَمَنْ يَهْدِيهِ مِنْ بَعْدِ اللَّهِ أَفَلَا تَذَكَّرُونَ ﴿٢٧﴾ وَقَالُوا مَا هِيَ إِلَّا حَيَانَا الَّذِينَ آمَنُوا وَخَيَا وَمَا يَهْلِكُنَا إِلَّا الدَّهْرُ وَمَا هُمْ بِذَلِكَ مِنْ عُلَمٍ إِنَّهُمْ إِلَّا يَطْنَوْنَ ﴿٢٨﴾ وَإِذَا نَتَّلَ عَلَيْهِمْ مَا يَتَنَبَّأُنَّا بِهِنَّ مَا كَانَ حُجَّتُهُمْ إِلَّا أَنْ قَالُوا أَتَوْيَأْبَا إِنَّا إِنْ كُنْتُمْ صَدِيقِنَ ﴿٢٩﴾

23. Have you seen him who takes his own lust (vain desires) as his *ilāh* (god)? And Allāh knowing (him as such), left him astray, and sealed his hearing and his heart, and put a cover on his sight. Who then will guide him after Allāh? Will you not then remember? 24. And they say: "There is nothing but our life of this world, we die and we live and nothing destroys us except *Ad-Dahr* (time)." And they have no knowledge of it, they only conjecture. 25. And when Our Clear Verses are recited to them, their argument is no other than that they say: "Bring back our (dead) fathers, if you are truthful!"

وَأَضْلَلَهُ اللَّهُ	هُوَنَهُ	إِلَهَهُ	مِنْ اتَّخَذَ	أَفَرَأَيْتَ
and Allah left him astray	his lust	(as) his god	(him) who takes	then have you seen?
عَلَى بَصَرِهِ	وَجَعَلَ	وَقَلْبِهِ	عَلَى سَمْعِهِ	وَخَتَمَ
on his sight	and put	and his heart	[over] his hearing	and sealed

أَفَلَا تَذَكَّرُونَ <small>٤٣</small>		مِنْ بَعْدِ اللَّهِ	يَهْدِيهِ	فَمَنْ	غِشَّوْةً
(will) you	not then remember?	after Allah	will guide him	who then	a cover
and we live	we die	(of) this world	but our life	it (is) nothing	and they say
any knowledge	of that	they have	and not	except the time	and nothing destroys us
Clear	Our Verses	to them	and when are recited	but guess	they (do) nothing
إِنْ كُنْتُمْ صَدِيقِينَ <small>٤٤</small>	أَتَوْا بِأَبَابِنَا	أَتَوْا	أَنْ قَالُوا	إِلَّا	مَا كَانَ حُجَّتُهُمْ
if you are truthful	bring back our forefathers	that they say	except	their argument	is not

قُلْ اللَّهُ يُحِبُّ كُمْ مِّمَّ يُمْسِكُمْ ثُمَّ يَجْمِعُكُمْ إِلَى يَوْمِ الْقِيَمَةِ لَا رَيْبٌ فِيهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ٤٥
وَلَلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَيَوْمَ تَقُومُ السَّاعَةُ يوْمَئِذٍ يَخْسِرُ الْمُبْطَلُونَ ٤٦ وَتَرَى كُلَّ أُمَّةٍ
جَاهِيَّةً كُلُّ أُمَّةٍ تُدْعَى إِلَى كِتَبِهَا الْيَوْمَ بِحِزْوَنٍ مَا كُنُّ تَعْمَلُونَ ٤٧ هَذَا كِتَبُنَا يَنْطَقُ عَلَيْكُمْ بِالْحَقِّ إِنَّا
كُنَّا نَسْتَسِخُ مَا كُنْتُمْ تَعْمَلُونَ ٤٨ فَأَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَيُدْخَلُهُمْ رَبِّهِمْ
فِي رَحْمَتِهِ هَذِهِ الْفُرْزُ الْمُبِينُ ٤٩

26. Say (to them): "Allâh gives you life, then causes you to die, then He will assemble you on the Day of Resurrection about which there is no doubt. But most of mankind know not." 27. And to Allâh belongs the kingdom of the heavens and the earth. And on the Day that the Hour will be established – on that Day the followers of falsehood (polytheists, disbelievers, worshippers of false deities) shall lose (everything). 28. And you will see each nation humbled to their knees (kneeling), each nation will be called to its Record (of deeds). This Day you shall be recompensed for what you used to do. 29. This Our Record speaks about you with truth. Verily, We were recording what you used to do (i.e. Our angels used to record your deeds). 30. Then, as for those who believed (in the Oneness of Allâh – Islamic Monotheism) and did righteous good deeds, their Lord will admit them to His Mercy. That will be the evident success.

إِلَى يَوْمٍ	شَمَّ يَجْعَلُكُمْ	شَمَّ يُمِيتُكُمْ	اللَّهُ يُحِيِّكُمْ	قُلْ
on (the) Day	then He will assemble you	then causes you to die	Allah gives you life	say
النَّاسِ	وَلَكِنَّ أَكْثَرَ	فِيهِ	لَا رَيْبَ	الْقِيمَةُ
(of) mankind	[and] but most	about it	(there is) no doubt	(of) Resurrection
وَالْأَرْضَ	السَّمَوَاتِ	وَلِلَّهِ مُلْكُ	لَا يَعْلَمُونَ	
and the earth	(of) the heavens	and to Allah (belongs the) kingdom		know not
يَوْمَيْنِ	تَقْوُمُ السَّاعَةُ		وَيَوْمَ	
(on) that Day	the Hour will be established		and (on the) Day (that)	
جَاهِيَّةٍ	أُمَّةٍ	كُلَّ	وَتَرَى	يَخْسِرُ الْمُبْطَلُونَ
humbled to their knees	nation	each	and you will see	the followers of falsehood shall lose
الْيَوْمَ بَخْرُونَ	إِلَى كِتَبِهَا		أُمَّةٌ تُدْعَى	كُلُّ
this Day you shall be recompensed	to its Record		nation will be called	each
بِالْحَقِّ	يَنْطِقُ عَلَيْكُمْ	كَتَبْنَا	هَذَا	مَا كُنْتُمْ
with truth	speaks about you	Our Record	this	do (for) what you used to
فَلَمَّا أَذْنَكَ إِمَانُوا	تَعْمَلُونَ	مَا كُنْتُمْ	نَسْتَنْسِخُ	إِنَّا كُنَّا
then as for those who believed	do	what you used to	recording	verily We were
ذَلِكَ	فِي رَحْمَتِهِ	رَبُّهُمْ	فِي دُخُلُّهُمْ	وَعَمِلُوا الْصَّالِحَاتِ
that	to His Mercy	their Lord	so will admit them	and did righteous (good) deeds
الْمُؤْمِنُونَ	الْفَوْزُ		هُوَ	
evident	(will be) the success		[it]	

وَأَمَّا الَّذِينَ كَفَرُوا أَفَمُرْ تَكُنْ إِيمَانِي شُتَّلَ عَلَيْكُمْ فَاسْتَكَبَرُتُمْ وَكُنْتُمْ قَوْمًا مُجْرِمِينَ ٣١ وَإِذَا قِيلَ إِنَّ وَعْدَ اللَّهِ حَقٌّ وَالسَّاعَةُ لَا رَيْبَ فِيهَا قُلْتُمْ مَا نَدَرِي مَا السَّاعَةُ إِنْ نَظَنْنَ إِلَّا ظَنَّا وَمَا نَحْنُ بِمُسْتَيقِنِينَ ٣٢ وَبَدَأْهُمْ سَيِّئَاتٍ مَا عَمِلُوا وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهِنُونَ

31. But as for those who disbelieved (it will be said to them): "Were not Our Verses recited to you? But you were proud, and you were a people who were

Mujrimūn (polytheists, disbelievers, sinners, criminals)." 32. And when it was said: "Verily, Allāh's Promise is the truth, and there is no doubt about the coming of the Hour," you said: "We know not what is the Hour, we do not think it but as a conjecture, and we have no firm convincing belief (therein)." 33. And the evil of what they did will appear to them, and that which they used to mock at will completely encircle them.

سُلِّمَ عَلَيْكُمْ	أَفَلَمْ تَكُنْ مَّا يَنْتَقِلُ	وَأَمَّا الَّذِينَ كَفَرُوا
recited to you	then were not My Verses?	but as for those who disbelieved
وَإِذَا قِيلَ	مُخْرِمِينَ	وَكُنْتُمْ قَوْمًا
and when it was said	(who were) criminals	فَاسْتَكْبَرْتُمْ
فِيهَا	لَا رَيْبٌ	إِنَّ وَعْدَ اللَّهِ
about it	(there is) no doubt	وَالسَّاعَةُ
إِلَّا ظَنَّا	إِنْ نَظَنُ	حَقٌّ
but (as) a conjecture	we (do) not think (it)	إِنَّ وَعْدَ اللَّهِ
سَيِّئَاتٍ	لَهُمْ	مَا نَدَرَى
(the) evil	وَبَدَا	قُلْتُمْ
يَوْمَ يَسْتَهْزِئُونَ	بِمُسْتَقِنِينَ	مَا نَحْنُ
mock at [it]	مَا كَانُوا	وَمَا عَمِلُواْ
that which they used to	ۚ	ۚ
them	وَحَاقَ	ۚ
and will encircle	(of) what they did	ۚ

وَقِيلَ الْيَوْمَ نَسِنْتُكُمْ كَمَا نِسِيْتُمْ لِقَاءَ يَوْمَكُمْ هَذَا وَمَا وَنْتُمُ الْنَّارُ وَمَا لَكُمْ مِّنْ نَصِيرٍ ۚ ۳۴ ذَلِكُمْ بِأَنَّكُمْ أَنْخَذْتُمْ مِّا أَيْتَ اللَّهَ هُرْزِوا وَغَرِّتُكُمُ الْحِيَاةُ الدُّنْيَا فَالْيَوْمَ لَا يُخْرِجُونَ مِنْهَا وَلَا هُمْ يُسْتَعْبُرُونَ ۚ ۳۵ فَلِلَّهِ الْحَمْدُ رَبُّ السَّمَاوَاتِ وَرَبُّ الْأَرْضِ رَبُّ الْعَالَمِينَ ۚ ۳۶ وَلَهُ الْكِبْرِيَاءُ فِي السَّمَاوَاتِ وَالْأَرْضِ ۚ وَهُوَ الْعَزِيزُ الْحَكِيمُ ۚ ۳۷

34. And it will be said: "This Day We will forget you as you forgot the Meeting of this Day of yours. And your abode is the Fire, and there is none to help you."

35. This, because you took the Revelations of Allāh (this Qur'ān) in mockery, and the life of the world deceived you. So this Day, they shall not be taken out from there (Hell), nor shall they be returned to the worldly life (so that they

repent to Allāh, and beg His Pardon for their sins). 36. So all praise and thanks are Allāh's, the Lord of the heavens and the Lord of the earth, and the Lord of the 'Ālamīn (mankind, jinn and all that exists). 37. And His (Alone) is the Majesty in the heavens and the earth, and He is the All-Mighty, the All-Wise.

لِقَاءَ	كَمَا نَسِيْتُ	نَسَدْكُمْ	الْيَوْمَ	وَقِيلَ
(the) Meeting	as you forgot	We will forget you	this Day	and it will be said
لَكُمْ	وَمَا	النَّارُ	وَمَأْوَاتُكُمْ	يَوْمَكُمْ
for you	and (there is) not	(is) the Fire	and your abode	this (of) Day of yours
هُزُوفًا	أَخْذَذُمْ إِيَّاهُ	بِإِنْكُمْ	ذَلِكُمْ	مِّنْ تَنْصِيرِنَ ٤٥
(in) mockery	took (the) Verses (of) Allah	(is) because you	that	any helpers
مِنْهَا	لَا يُخْرَجُونَ	فَالْيَوْمَ	الْحَيَاةِ	وَغَرَّكُمْ
from it (Hell)	they shall not be taken out	so this Day	(of) the world	the life and deceived you
رَبُّ السَّمَاوَاتِ	فِيْلَهُ الْحَمْدُ		وَلَا هُمْ يُسْتَعْبُونَ	٤٥
(the) Lord (of) the heavens	so to Allah (is) all praise			nor they will be allowed excuses
وَلَهُ	رَبُّ الْعَالَمِينَ			وَرَبُّ الْأَرْضِ
and for Him (Alone)	(and the) Lord (of) the worlds			and (the) Lord (of) the earth
الْحَكِيمُ	وَهُوَ الْعَزِيزُ	وَالْأَرْضِ	فِي السَّمَاوَاتِ	الْكَبِيرِيَاءُ
the All-Wise	and He (is) the All-Mighty	and the earth	in the heavens	(is) the Majesty

