

﴿٤٧﴾ إِلَيْهِ يَرُدُّ عِلْمُ السَّاعَةِ وَمَا تَخْرُجُ مِنْ ثَمَرَاتٍ مِنْ أَكْمَامِهَا وَمَا تَحْمِلُ مِنْ أُنْثَى وَلَا تَضَعُ إِلَّا بِعِلْمِهِ وَيَوْمَ يُنَادِيهِمْ أَيْنَ شُرَكَائِيَ قَالُوا أَدْذَكَ مَا مِنَّا مِنْ شَهِيدٍ ﴿٤٨﴾ وَضَلَّ عَنْهُمْ مَا كَانُوا يَدْعُونَ مِنْ قَبْلُ وَظَنُوا مَا لَهُمْ مِنْ مَحِيصٍ ﴿٤٩﴾ لَا يَسْتَمُ الْإِنْسَانُ مِنْ دُعَاءِ الْخَيْرِ وَإِنْ مَسَّهُ الشَّرُّ فَيَسْأَلُ قَنُوطًا ﴿٥٠﴾

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.

إِلَيْهِ يَرُدُّ	عِلْمُ	السَّاعَةِ	وَمَا تَخْرُجُ	مِنْ ثَمَرَاتٍ
to Him is referred	(the) knowledge	(of) the Hour	and comes not out	any fruit
مِنْ أَكْمَامِهَا	وَمَا تَحْمِلُ	مِنْ أُنْثَى	وَلَا تَضَعُ	إِلَّا
of its sheath	and conceives not	any female	nor gives birth	except
بِعِلْمِهِ	وَضَلَّ	عَنْهُمْ	عَنْهُمْ	عَنْهُمْ
by His knowledge	and will lost	from them	from them	from them
وَيَوْمَ	يُنَادِيهِمْ	أَيْنَ	شُرَكَائِيَ	قَالُوا
and (on the) Day (when)	He will call to them	where (are)	My partners	they will say
ءَاذَنَّاكَ مَا	مِنَّا	مِنْ شَهِيدٍ	وَضَلَّ	عَنْهُمْ
we inform You (that) not	of us	any witness	and will lost	from them
مَا كَانُوا	يَدْعُونَ مِنْ قَبْلُ	وَضَنُوا	مَا	لَهُمْ
what they used to	invoke before	and they will perceive	(that) not	they have
مِنْ مَحِيصٍ	لَا يَسْتَمُ الْإِنْسَانُ	مِنْ دُعَاءِ	الْخَيْرِ	وَإِنْ مَسَّهُ
any place of refuge	man (does) not get tired	of asking	good	but if touches him
الشَّرُّ	فَيَسْأَلُ	قَنُوطًا		
evil	then he gives up all hope	despairs		

وَلَيْنٍ أَذَقْنَاهُ رَحْمَةً مِنَّا مِنْ بَعْدِ ضَرَاءٍ مَسَّتْهُ لِيَقُولَنَّ هَذَا لِي وَمَا أَظُنُّ السَّاعَةَ قَائِمَةً
وَلَيْنٍ رُجِعْتُ إِلَىٰ رَبِّي إِنَّ لِي عِنْدَهُ لَلْحُسْنَىٰ فَلَنُنَبِّئَنَّ الَّذِينَ كَفَرُوا بِمَا عَمِلُوا
وَلَنُذِيقَنَّهُمْ مِّنْ عَذَابٍ غَلِيظٍ ﴿٥٠﴾ وَإِذَا أَنْعَمْنَا عَلَىٰ الْإِنْسَانِ أَعْرَضَ وَنَأَىٰ بِجَانِبِهِ وَإِذَا
مَسَّهُ الشَّرُّ فَذُو دُعَاءٍ عَرِيضٍ ﴿٥١﴾ قُلْ أَرَأَيْتُمْ إِنْ كَانَ مِنْ عِنْدِ اللَّهِ ثُمَّ
كَفَرْتُمْ بِهِ مَنْ أَضَلُّ مِمَّنْ هُوَ فِي شِقَاقٍ بَعِيدٍ ﴿٥٢﴾

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'an) 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).

وَلَيْنٍ أَذَقْنَاهُ	رَحْمَةً	مِّنَّا	مِنْ بَعْدِ	ضَرَاءٍ	مَسَّتْهُ
and truly if We make him taste	mercy	from Us	after	some adversity	has touched him
لِيَقُولَنَّ	هَذَا	لِي	وَمَا أَظُنُّ السَّاعَةَ	قَائِمَةً	
he will surely say	this	(is) for me	and I think not (that) the Hour	(will be) established	
وَلَيْنٍ رُجِعْتُ	إِلَىٰ رَبِّي	إِنَّ	لِي	عِنْدَهُ	لَلْحُسْنَىٰ
but if I am brought back	to my Lord	surely	for me	with Him	(will be) the best
فَلَنُنَبِّئَنَّ	الَّذِينَ كَفَرُوا	بِمَا عَمِلُوا			
then We verily shall inform	those who disbelieved	with what they have done			
وَلَنُذِيقَنَّهُمْ	مِّنْ عَذَابٍ	غَلِيظٍ ﴿٥٠﴾			
and indeed We shall make them taste	[of] a torment	severe			
وَإِذَا أَنْعَمْنَا	عَلَىٰ الْإِنْسَانِ	أَعْرَضَ	وَنَأَىٰ	بِجَانِبِهِ	
and when We bestow favour	on man he turns away	and withdraws	on his side		

وَاِذَا	مَسَّهُ	الْشَّرُّ	فَذُو	دُعَاءٍ	عَرِيضٍ ﴿٥١﴾	قَلَّ
but when	touches him	evil	then (he is) full	(of) supplications	long	say
أَرَأَيْتُمْ	إِنْ كَانَ	مِنْ عِنْدِ اللَّهِ	ثُمَّ كَفَرْتُمْ	بِهِ	مَنْ	
(do) you see?	if it is	from Allah	then you disbelieve	in it	who	
أَضَلُّ	مِمَّنْ	هُوَ	فِي شِقَاقٍ	بَعِيدٍ ﴿٥٢﴾		
(is) more astray	than (one) who	[he]	(is) in opposition	far away		

سَنُرِيهِمْ ءَايَاتِنَا فِي الْأَفَاقِ وَفِي أَنفُسِهِمْ حَتَّىٰ يَتَبَيَّنَ لَهُمْ أَنَّهُ الْحَقُّ أَوَلَمْ يَكْفِ بِرَبِّكَ أَنَّهُ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ ﴿٥٣﴾ أَلَا إِنَّهُمْ فِي مَرِيَّةٍ مِّن لِّقَاءِ رَبِّهِمْ أَلَّا يَأْتِيَهُمْ بِكُلِّ شَيْءٍ مُّحِيطٌ ﴿٥٤﴾

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!

سَنُرِيهِمْ	ءَايَاتِنَا	فِي الْأَفَاقِ	وَفِي أَنفُسِهِمْ	حَتَّىٰ يَتَبَيَّنَ
We will show them	Our Signs	in the horizons	and in their own selves	until (it) becomes manifest
لَهُمْ	أَنَّهُ	الْحَقُّ	أَوَلَمْ يَكْفِ	بِرَبِّكَ
to them	that this	(is) the truth	(is) it not sufficient?	to your Lord
شَيْءٍ	شَهِيدٌ ﴿٥٣﴾	أَلَّا	إِنَّهُمْ	فِي مَرِيَّةٍ
things	(is) a Witness	verily	[indeed] they	(are) in doubt
رَبِّهِمْ	أَلَّا	إِنَّهُ	بِكُلِّ	شَيْءٍ
(with) their Lord	verily	He	of all	things
مُحِيطٌ ﴿٥٤﴾				
(is) surrounding				

سُورَةُ الشُّورَى

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

حَمْدٌ ﴿١﴾ عَسَقَ ﴿٢﴾ كَذَلِكَ يُوحَىٰ إِلَيْكَ وَإِلَى الَّذِينَ مِن قَبْلِكَ اللَّهُ الْعَزِيزُ الْحَكِيمُ ﴿٣﴾ لَهُ مَا

فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَهُوَ الْعَلِيُّ الْعَظِيمُ ﴿٤﴾ تَكَادُ السَّمَوَاتُ يَتَفَطَّرْنَ مِنْ
فَوْقِهِنَّ وَالْمَلَائِكَةُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيَسْتَغْفِرُونَ لِمَنْ فِي الْأَرْضِ إِلَّا إِنْ
أَنَّ اللَّهُ هُوَ الْغَفُورُ الرَّحِيمُ ﴿٥﴾ وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ اللَّهُ حَفِيفٌ عَلَيْهِمْ وَمَا
أَنْتَ عَلَيْهِمْ بِوَكِيلٍ ﴿٦﴾

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 *Auliya'* (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 *Wakil* (guardian or a disposer of their affairs) over them (to protect their deeds).

الرَّحِيمِ		الرَّحْمَنِ		بِسْمِ اللَّهِ	
the Most Merciful		the Most Gracious		In the Name (of) Allah	
مِنْ قَبْلِكَ	وَالَّذِينَ	إِلَيْكَ	كَذَلِكَ يُوحِي	عَسَقَ ﴿٢﴾	حَمَّ ﴿١﴾
before you	and to those	to you	likewise reveals	Ain-Sin-Qaf	Ha-Mim
فِي السَّمَوَاتِ	مَا	لَهُ	الْحَكِيمُ ﴿٣﴾	الْعَزِيزُ	اللَّهُ
(is) in the heavens	(all) that	to Him (belongs)	the All-Wise	the All-Mighty	Allah
الْعَظِيمُ ﴿٤﴾	وَهُوَ الْعَلِيُّ		فِي الْأَرْضِ		وَمَا
the Most Great	and He (is) the Most High		(is) in the earth		and (all) that

وَالْمَلَائِكَةُ يُسَبِّحُونَ		يَتَفَطَّرْنَ مِنْ فَوْقِهِنَّ		تَكَادُ السَّمَوَاتُ	
and the angels glorify		might be rent asunder from		almost the heavens	
بِحَمْدِ رَبِّهِمْ		وَيَسْتَغْفِرُونَ		لِمَنْ فِي الْأَرْضِ إِلَّا	
with (the) praises		and ask for forgiveness		on the earth for those	
إِنَّ اللَّهَ		الرَّحِيمَ		هُوَ الْغَفُورُ	
[indeed] Allah		the Most Merciful		He (is) the Oft-Forgiving	
أَوْلِيَاءَ اللَّهِ		وَمَا أَنْتَ		حَافِظُهُ عَلَيْهِمْ	
protectors		and you (are) not		(is) Protector over them	
بِوَكِيلٍ		عَلَيْهِمْ		أُولِيَاءَ اللَّهِ	
a guardian		over them		Allah	

وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ قُرْآنًا عَرَبِيًّا لِنُنذِرَ أُمَّ الْقُرَى وَمَنْ حَوْلَهَا وَنُنذِرَ يَوْمَ الْجَمْعِ لَأَرْبَابٍ فِيهِ فَرِيقٌ فِي الْجَنَّةِ وَفَرِيقٌ فِي السَّعِيرِ ﴿٧﴾ وَلَوْ شَاءَ اللَّهُ لَجَعَلَهُمْ أُمَّةً وَاحِدَةً وَلَكِنْ يُدْخِلُ مَنْ يَشَاءُ فِي رَحْمَتِهِ وَالظَّالِمُونَ مَا لَهُمْ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ﴿٨﴾ أَمْ أَخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ فَاللَّهُ هُوَ الْوَلِيُّ وَهُوَ يُحْيِي الْمَوْتَى وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٩﴾

7. And thus We have revealed to you (O Muhammad ﷺ) a Qur'an 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 *Walī* (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 *Walī* (Lord, God, Protector). And it is He Who gives life to the dead, and He is Able to do all things.

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

لَا رَيْبَ	فِيهِ	فَرِيقٌ	فِي الْجَنَّةِ	وَفَرِيقٌ	فِي السَّعِيرِ ﴿٧﴾
(there is) no doubt	of which	a party	(will be) in Paradise	and a party	in the blazing Fire
وَلَوْ شَاءَ اللَّهُ	لَجَعَلَهُمْ	أُمَّةً	وَحِدَةً	أُمَّةً	وَحِدَةً
and if Allah had willed	He surely could have made them	nation	one	nation	one
وَلَكِنْ يَدْخُلُ	مَنْ يَشَاءُ	فِي رَحْمَتِهِ	وَالظَّالِمُونَ	مَا	
[and] but He admits	whom He wills	to His Mercy	and the wrongdoers	not	
لَهُمْ	مِنْ وَلِيٍّ	وَلَا نَصِيرٍ ﴿٨﴾	أَمْ اتَّخَذُوا	مِنْ دُونِهِ	أَوْلِيَاءَ
they have	any protector	nor a helper	or have they taken?	besides Him	guardians
فَاللَّهُ	هُوَ الْوَلِيُّ	وَهُوَ	يُحْيِي الْمَوْتَى		
but Allah	He (Alone is) the Protector	and (it is) He	Who gives life to the dead		
	وَهُوَ	عَلَى كُلِّ	شَيْءٍ	قَدِيرٌ ﴿٩﴾	
	and He	over all	things	(is) Able	

وَمَا أَخْلَفْتُمْ فِيهِ مِنْ شَيْءٍ فَحُكْمُهُ إِلَى اللَّهِ ذَالِكُمْ اللَّهُ رَبِّي عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ ﴿١٠﴾ فَاطْرُ السَّمَوَاتِ وَالْأَرْضِ جَعَلَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا وَمِنَ الْأَنْعَامِ أَزْوَاجًا يَذُرُّكُمْ فِيهِ لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ ﴿١١﴾ لَهُ مَقَالِيدُ السَّمَوَاتِ وَالْأَرْضِ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ إِنَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١٢﴾

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.

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

ذَٰلِكُمْ اللَّهُ رَبِّي		عَلَيْهِ تَوَكَّلْتُ		وَإِلَيْهِ أُنِيبُ ﴿١٠﴾	
that (is) Allah		in Whom I put my trust		and to Him I turn in repentance	
فَاطِرُ السَّمَوَاتِ		وَالْأَرْضِ		جَعَلَ لَكُمْ	
(the) Creator (of) the heavens		and the earth		He has made for you	
أَزْوَاجًا		وَمِنَ الْأَنْعَامِ		أَزْوَاجًا	
mates		and from the cattle		mates	
لَيْسَ كَمِثْلِهِ شَيْءٌ		وَهُوَ السَّمِيعُ		الْبَصِيرُ ﴿١١﴾	
(there) is not like Him		anything		and He (is) the All-Hearer	
لَهُ		مَقَالِيدُ		السَّمَوَاتِ	
to Him (belong)		(the) keys		(of) the heavens	
لِمَنْ يَشَاءُ		وَيَقْدِرُ		إِنَّهُ	
for whom He wills		and straitens		verily He	
عَلِيمٌ ﴿١٢﴾		بِكُلِّ شَيْءٍ		يَبْسُطُ الرِّزْقَ	
(is) All-Knower		thing		of every	
يَبْسُطُ الرِّزْقَ		وَالْأَرْضِ		وَالسَّمَوَاتِ	
He enlarges provision		and the earth		(of) the heavens	

﴿١٠﴾ شَرَعَ لَكُمْ مِنَ الدِّينِ مَا وَصَّى بِهِ نُوحًا وَالَّذِي أَوْحَيْنَا إِلَيْكَ وَمَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَمُوسَى وَعِيسَى أَنْ أَقِيمُوا الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ كَبُرَ عَلَى الْمُشْرِكِينَ مَا تَدْعُوهُمْ إِلَيْهِ اللَّهُ يَجْتَبِي إِلَيْهِ مَنْ يَشَاءُ وَيَهْدِي إِلَيْهِ مَنْ يُنِيبُ ﴿١٢﴾ وَمَا تَفَرَّقُوا إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَعِيَابِنَهُمْ وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ إِلَىٰ أَجَلٍ مُّسَمًّى لَفُضِّبَ بَيْنَهُمْ وَإِنَّ الَّذِينَ أُورِثُوا الْكُتُبَ مِنْ بَعْدِهِمْ لَفِي شَكٍّ مِّنْهُ مُرِيبٍ ﴿١٤﴾

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 ʿĪsā (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'an).

شَرَعَ لَكُمْ	مِّنَ الدِّينِ	مَا وَصَّى	بِهِ	نُوحًا
He has ordained for you	of the religion	which He ordained	with it	Noah
وَالَّذِي أَوْحَيْنَا	إِلَيْكَ	وَمَا وَصَّيْنَا	بِهِ	إِبْرَاهِيمَ
and that which We have revealed	to you	and that which We ordained	with it	Abraham
وَمُوسَى	وَعِيسَى	أَنَّ أَقِيمُوا الدِّينَ	وَلَا تَنْفَرُقُوا	فِيهِ
and Moses	and Jesus	that you should establish the religion	and not to be divided	in it
كَبُرَ عَلَى الْمُشْرِكِينَ	مَا	نَدَعُوهُمْ	إِلَيْهِ	اللَّهُ يَجْتَبِي إِلَيْهِ
is intolerable for the polytheists	that which	you call them	to it	Allah chooses for Himself
مَنْ يَشَاءُ	وَيَهْدِي	إِلَيْهِ	مَنْ يُنِيبُ	وَمَا نَفَرَقُوا
whom He wills	and guides	to Himself	who turns (to Him in repentance)	and they divided not
إِلَّا	مِنْ بَعْدِ مَا	جَاءَهُمْ	الْعِلْمُ	بَغْيًا
but	after	had come to them	knowledge	(through) transgression
بَيْنَهُمْ	وَلَوْلَا كَلِمَةٌ سَبَقَتْ			
between them	and had (it) not been for a Word (that) went forth before			
مِن رَّبِّكَ	إِلَىٰ أَجَلٍ مُّسَمًّى	لَقُضِيَ		
from your Lord	appointed for a term	surely it (the matter) would have been settled		
بَيْنَهُمْ	وَإِنَّ الَّذِينَ	أُورِثُوا الْكِتَابَ	مِنْ بَعْدِهِمْ	
between them	and verily those who	were made to inherit the Scripture	after them	
لَفِي شَكٍّ	مِّنْهُ	مُرِيبٍ		
(are) surely in doubt	concerning it	suspicion		

فَلِذَلِكَ فَادَعُ وَاَسْتَقِمَّ كَمَا أَمَرْتُ وَلَا تَنْبَغْ أَهْوَاءَهُمْ وَقُلْ ءَامَنْتُ بِمَا أَنْزَلَ اللَّهُ

مِنْ كِتَابٍ وَأُمِرْتُ لِأَعْدِلَ بَيْنَكُمُ اللَّهُ رَبُّنَا وَرَبُّكُمْ لَنَا أَعْمَلْنَا وَلَكُمْ أَعْمَلُكُمْ لَأَحْجَةَ بَيْنَنَا وَبَيْنَكُمُ اللَّهُ يَجْمَعُ بَيْنَنَا وَإِلَيْهِ الْمَصِيرُ ﴿١٥﴾ وَالَّذِينَ يُحَاجُّونَ فِي اللَّهِ مِنْ بَعْدِ مَا اسْتُجِيبَ لَهُ، مَجْهُومٌ دَاحِضَةٌ عِنْدَ رَبِّهِمْ وَعَلَيْهِمْ غَضَبٌ وَلَهُمْ عَذَابٌ شَدِيدٌ ﴿١٦﴾ اللَّهُ الَّذِي أَنْزَلَ الْكِتَابَ 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 Injīl (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?

فَإِذَٰلِكَ	فَادْعُ	وَأَسْتَقِمْ	كَمَا أُمِرْتُ	وَلَا تَتَّبِعْ أَهْوَاءَهُمْ
so to this	then invite	and stand firm	as you are commanded	and follow not their desires
وَقُلْ	ءَامَنْتُ	بِمَا أَنْزَلَ اللَّهُ	مِنْ كِتَابٍ	وَأُمِرْتُ
but say	I believe	in what Allah has sent	of (the) Book	and I am commanded
لِأَعْدِلَ بَيْنَكُمُ	اللَّهُ	رَبُّنَا	وَرَبُّكُمْ	لَنَا
to do justice among you	Allah	(is) our Lord	and your Lord	for us
وَلَكُمْ	أَعْمَلُكُمْ	لَا حِجَّةَ	بَيْنَنَا	وَبَيْنَكُمُ
and for you	your deeds	(there is) no dispute	between us	and between you
اللَّهُ يَجْمَعُ بَيْنَنَا	وَإِلَيْهِ	الْمَصِيرُ ﴿١٥﴾		
Allah will assemble [between] us	and to Him	(is) the final return		

وَالَّذِينَ يَحْجُونَ	فِي اللَّهِ	مِنْ بَعْدِ مَا	أَسْتَجِيبَ لَهُ.
and those who dispute	concerning Allah	after	(it) has been accepted to Him
حُجَّتُهُمْ	دَاحِضَةٌ	عِنْدَ رَبِّهِمْ	وَعَلَيْهِمْ
their argument	(is) of no use	with	and on them
عَذَابٌ	شَدِيدٌ ﴿١٧﴾	اللَّهُ الَّذِي	أَنْزَلَ الْكِتَابَ
(will be) a torment	severe	(it is) Allah Who	has sent down the Book
وَالْمِيزَانَ	وَمَا	يُذْرِكُ	لَعَلَّ السَّاعَةَ
and the Balance	and what	(can) make you know	(that) perhaps the Hour
		قَرِيبٌ ﴿١٧﴾	بِالْحَقِّ
		(is) close	in truth

يَسْتَعْجِلُ بِهَا الَّذِينَ لَا يُؤْمِنُونَ بِهَا وَالَّذِينَ ءَامَنُوا مُشْفِقُونَ مِنْهَا وَيَعْلَمُونَ أَنَّهَا الْحَقُّ ۗ أَلَا إِنَّ الَّذِينَ يُمَارُونَ فِي السَّاعَةِ لَفِي ضَلَالٍ بَعِيدٍ ﴿١٨﴾ اللَّهُ لَطِيفٌ بِعِبَادِهِ ۗ يَرْزُقُ مَنْ يَشَاءُ وَهُوَ الْقَوِيُّ الْعَزِيزُ ﴿١٩﴾ مَنْ كَانَ يُرِيدُ حَرْثَ الْآخِرَةِ نَزِدْ لَهُ فِي حَرْثِهِ ۗ وَمَنْ كَانَ يُرِيدُ حَرْثَ الدُّنْيَا نُؤْتِهِ 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.

يَسْتَعْجِلُ بِهَا	الَّذِينَ لَا يُؤْمِنُونَ بِهَا	وَالَّذِينَ ءَامَنُوا	مُشْفِقُونَ
seek to hasten [of] it	those who believe not	while those who believe	(are) fearful
مِنْهَا	وَيَعْلَمُونَ	أَنَّهَا	الْحَقُّ
of it	and they know	that it	(is) the truth
فِي السَّاعَةِ	لَفِي ضَلَالٍ	بَعِيدٍ ﴿١٨﴾	اللَّهُ
concerning the Hour	(are) certainly in error	far away	Allah
		لَطِيفٌ بِعِبَادِهِ	
		(is) Subtle to His slaves	

الْعَزِيزُ ﴿١٩﴾	وَهُوَ الْقَوِيُّ	مَنْ يَشَاءُ ^ط	يَرْزُقُ
the All-Mighty	and He (is) the All-Strong	(to) whom He wills	He gives provisions
نَزِدْ لَهُ.	الْآخِرَةِ	يُرِيدُ حَرْثَ	مَنْ كَانَ
We increase for him	(of) the Hereafter	desires (the) harvest (reward)	whosoever [was]
الدُّنْيَا	يُرِيدُ حَرْثَ	وَمَنْ كَانَ	فِي حَرْثِهِ ^ط
(of) this world	desires (the) harvest (reward)	and whosoever [was]	in his harvest (reward)
مِنْ تَصِيبٍ ﴿٢٠﴾	فِي الْآخِرَةِ	لَهُ.	مِنْهَا وَمَا
any portion	in the Hereafter	he has	of it and not
			تَوْتِيهِ ^ط
			We give him

أَمْ لَهُمْ شُرَكَاءُ شَرَعُوا لَهُمْ مِنَ الدِّينِ مَا لَمْ يَأْذَنْ بِهِ اللَّهُ وَلَوْلَا كَلِمَةٌ
 الْفَصْلِ لَقُضِيَ بَيْنَهُمْ وَإِنَّ الظَّالِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ ﴿٢١﴾ تَرَى الظَّالِمِينَ
 مُشْفِقِينَ مِمَّا كَسَبُوا وَهُوَ وَاقِعٌ بِهِمْ وَالَّذِينَ ءَامَنُوا وَعَمِلُوا
 الصَّالِحَاتِ فِي رَوْضَاتِ الْجَنَّاتِ لَهُمْ مَا يَشَاءُونَ عِنْدَ رَبِّهِمْ ذَلِكَ هُوَ
 الْفَضْلُ الْكَبِيرُ ﴿٢٢﴾

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).

مِّنَ الدِّينِ	شَرَعُوا لَهُمْ	شُرَكَاءُ	لَهُمْ	أَمْ
of religion	who have ordained for them	partners	have they	or
الْفَصْلِ	وَلَوْلَا كَلِمَةٌ	بِهِ	اللَّهُ	مَا لَمْ يَأْذَنْ
decisive	and had (it) not been for a Word	Allah	it	what has not allowed

وَأِنَّ الظَّالِمِينَ		لَقَضَىٰ بَيْنَهُمْ		
and verily the wrongdoers		surely it (the matter) would have been judged between them		
مُشْفِقِينَ	تَرَىٰ الظَّالِمِينَ	أَلِيمٌ	عَذَابٌ	لَهُمْ
fearful	you will see the wrongdoers	painful	(is) a torment	for them
وَالَّذِينَ ءَامَنُوا	بِهِمْ	وَاقِعٌ	وَهُوَ	مِمَّا كَسَبُوا
but those who believe	[on] them	(is) befalling	and it	of that which they have earned
لَهُمْ	الْجَنَّاتِ	فِي رَوْضَاتٍ	وَعَمَلُوا الصَّالِحَاتِ	
for them	(of) the Gardens	(will be) in (the) flowering meadows	and do righteous deeds	
الْكَبِيرِ	الْفَضْلِ	هُوَ	عِنْدَ رَبِّهِمْ	مَا يَشَاءُونَ
supreme	(is) the Grace	[it] that	with their Lord	(is) whatsoever they wish

ذَلِكَ الَّذِي يُبَشِّرُ اللَّهُ عِبَادَهُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ وَمَنْ يَقْرَفْ حَسَنَةً نَّزِدْ لَهُ فِيهَا حُسْنًا إِنَّ اللَّهَ غَفُورٌ شَكُورٌ ﴿٢٣﴾ أَمْ يَقُولُونَ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا فَإِنْ يَشَأِ اللَّهُ يُخْتِمْ عَلَىٰ قَلْبِكَ وَيَمْحُ اللَّهُ الْبَاطِلَ وَيُحِقُّ الْحَقَّ بِكَلِمَاتِهِ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٢٤﴾

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'an). And Allāh wipes out falsehood, and establishes the truth (Islām) by His Word (this Qur'an). Verily, He knows well what (secrets) are in the breasts (of mankind).

الَّذِينَ ءَامَنُوا	يُبَشِّرُ اللَّهُ عِبَادَهُ	الَّذِي	ذَلِكَ
those who believe	Allah gives glad tidings to His slaves	(is) which	that
إِلَّا الْمَوَدَّةَ	أَجْرًا	عَلَيْهِ	قُلْ لَا أَسْأَلُكُمْ
except to be kind (to me)	reward	for it	I ask not of you
			سَئِدْ
			وَعَمَلُوا الصَّالِحَاتِ
			and do righteous deeds

فِي الْقُرْبَىٰ	وَمَنْ يَكْتَرِفْ	حَسَنَةً	نَّزِدَ لَهُ
for kinship	and whoever earns	a good (righteous) deed	We shall increase for him
فِيهَا حَسَنًا	إِنَّ اللَّهَ	عَفُورٌ	أَمْ يَقُولُونَ
good in it	verily Allah	(is) Oft-Forgiving	or say they
أَفْتَرَىٰ عَلَى اللَّهِ كَذِبًا	فَإِنْ يَشَاءُ اللَّهُ	يَخْتَمِرَ عَلَىٰ قَلْبِكَ	
he has invented a lie against Allah	so if Allah willed	He could have sealed up your heart	
وَيَمْحُ اللَّهُ الْبَاطِلَ	وَيُحِقُّ الْحَقَّ	بِكَلِمَاتِهِ	
and Allah wipes out falsehood	and establishes the truth	by His Word	
إِنَّهُ عَلِيمٌ	بِذَاتِ	الصُّدُورِ	
verily He (is) All-Knower	of what (is in)	the breasts	

وَهُوَ الَّذِي يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ وَيَعْفُو عَنِ السَّيِّئَاتِ وَيَعْلَمُ مَا نَفَعَلُونَ ﴿٢٥﴾ وَيَسْتَجِيبُ
الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَيَزِيدُهُمْ مِّن فَضْلِهِ ۗ وَالْكَافِرُونَ لَهُمْ عَذَابٌ شَدِيدٌ ﴿٢٦﴾
وَلَوْ بَسَطَ اللَّهُ الرِّزْقَ لِعِبَادِهِ لَبَغَوْا فِي الْأَرْضِ وَلَٰكِن يُنَزِّلُ بِقَدَرٍ مَّا يَشَاءُ ۚ إِنَّهُ بِعِبَادِهِ
خَبِيرٌ بَصِيرٌ ﴿٢٧﴾

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).

وَهُوَ	الَّذِي	يَقْبَلُ التَّوْبَةَ	عَنْ عِبَادِهِ	وَيَعْفُو	عَنِ السَّيِّئَاتِ
and He (it is)	Who	accepts repentance	from His slaves	and forgives	[from] the sins
وَيَعْلَمُ	مَا نَفَعَلُونَ	وَيَسْتَجِيبُ	الَّذِينَ ءَامَنُوا		
and He knows	what you do	and He answers	those who believe		

وَالْكَافِرُونَ	مِّنْ فَضْلِهِ ۚ	وَيَزِيدُهُمْ	وَعَمَلُوا الصَّالِحَاتِ
and the disbelievers	of His bounty	and gives them increase	and do righteous deeds
وَلَوْ بَسَطَ اللَّهُ الرِّزْقَ		شَدِيدٌ	عَذَابٌ
and if Allah were to enlarge	the provision	severe	(will be) a torment
لَهُمْ			for them
وَلَكِنْ يَنْزِلُ	فِي الْأَرْضِ	لَبَعْوًا	لِعِبَادِهِ
[and] but He sends down	in the earth	they would surely rebel	for His slaves
بَصِيرٌ	حَبِيرٌ	بِعِبَادِهِ	إِنَّهُ
All-Seer	(is) Well-Aware	of His slaves	verily He
			what He wills
			by measure

وَهُوَ الَّذِي يَنْزِلُ الْغَيْثَ مِنْ بَعْدِ مَا قَنَطُوا وَيَنْشُرُ رَحْمَتَهُ، وَهُوَ الْوَلِيُّ الْحَمِيدُ ﴿٢٨﴾ وَمِنْ آيَاتِهِ خَلْقَ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَثَّ فِيهِمَا مِنْ دَابَّةٍ وَهُوَ عَلَى جَمْعِهِمْ إِذَا يَشَاءُ قَدِيرٌ ﴿٢٩﴾ وَمَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فِيمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُوا عَنْ كَثِيرٍ ﴿٣٠﴾ وَمَا أَنْتُمْ بِمُعْجِزِينَ فِي الْأَرْضِ وَمَا لَكُمْ مِنْ دُونِ اللَّهِ 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	يَنْزِلُ 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		خَلَقَ		وَمِنْ آيَاتِهِ
and the earth	(of) the heavens	(is the) creation		and among His Signs

وَمَا بَثَّ	فِيهِمَا	مِنْ دَابَّةٍ ٣٢	وَهُوَ
and whatever He has dispersed	in them both	of moving (living) creatures	and He
عَلَى جَمْعِهِمْ	إِذَا يَشَاءُ	قَدِيرٌ ٣١	وَمَا
over their assembling	whenever He wills	(is) All-Potent	and whatever
مِنْ مُصِيبَةٍ	فِيمَا	كَسَبَتْ أَيْدِيكُمْ	وَيَعْفُوا
of misfortune	then (it is because) of what	your hands have earned	and He pardons
عَنْ كَثِيرٍ ٣٣	وَمَا أَنْتُمْ	بِمُعْجِزِينَ	وَمَا
[from] much	and you (can) not	escape (from Allah)	and neither
لَكُمْ	مِنْ دُونِ اللَّهِ	مِنْ وَلِيٍّ	وَلَا نَصِيرٍ ٣٤
you have	besides Allah	any protector	nor (any) helper

وَمِنْ آيَاتِهِ الْجَوَارِ فِي الْبَحْرِ كَالْأَعْلَمِ ٣٢ إِنْ يَشَاءُ يُسَكِّنِ الرِّيحَ فَيَظْلَنَ رَوَاكِدَ عَلَى ظَهْرِهِ ٣٣ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِكُلِّ صَبَّارٍ شَكُورٍ ٣٤ أَوْ يُوقِعُهُنَّ بِمَا كَسَبُوا وَيَعْفُ عَنْ كَثِيرٍ ٣٥ وَيَعْلَمَ الَّذِينَ يُجَادِلُونَ فِي آيَاتِنَا مَا لَهُمْ مِنْ مَحِيصٍ ٣٥ فَمَا أُوتِيتُمْ مِنْ شَيْءٍ فَمُنْعُ الْحَيَاةِ الدُّنْيَا وَمَا عِنْدَ اللَّهِ خَيْرٌ وَأَبْقَى لِلَّذِينَ آمَنُوا وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ ٣٦

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 Islāmic 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 - Islāmic Monotheism) and put their trust in their Lord (concerning all of their affairs).

وَمِنْ آيَاتِهِ	الْجَوَارِ	فِي الْبَحْرِ	كَالْأَعْلَمِ ٣٢	إِنْ يَشَاءُ
and among His Signs	(are) the ships	in the sea	like mountains	if He wills

عَلَى ظَهْرِهِ	فَيَظْلَنَ رَوَاكِدَ	يُسْكِنِ الرِّيحَ
on its back (the sea)	then they would become motionless	He causes the wind to settle
أَوْ يُوبِقَهُنَّ	شَاكِرٍ ﴿٣٧﴾	صَبَّارٍ لِّكُلِّ
or He may destroy them	grateful	patient for every
وَيَعْلَمَ	عَنْ كَثِيرٍ ﴿٣٤﴾	وَيَعْفُ
and may know	[from] much	and He pardons
مِّن مَّحِيصٍ ﴿٣٥﴾	أَلَّذِينَ يَجِدُونَ	فِي آيَاتِنَا
any place of refuge	for them	(that there is) not in Our proofs
فَمَنْعٌ	مِّن شَيْءٍ	فَمَا أُوتِيتُمْ
(is) but (a passing) enjoyment	[anything]	so whatever you have been given
خَيْرٌ	عِنْدَ اللَّهِ	وَمَا
(is) better	(is) with Allāh	but that which
وَأَبْقَى	لِلَّذِينَ ءَامَنُوا	وَالدُّنْيَا
and more lasting	for those who believe	(of) the world
وَالَّذِينَ يَجْتَنِبُونَ كَبِيرَ	الْإِثْمِ وَالْفَوَاحِشَ وَإِذَا مَا	أَغَضِبُوا هُمْ يَغْفِرُونَ ﴿٣٧﴾
وَالَّذِينَ اسْتَجَابُوا	لِرَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَمْرُهُمْ شُورَى	بَيْنَهُمْ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ﴿٣٨﴾
وَالَّذِينَ إِذَا أَصَابَهُمُ	الْبَغْيُ هُمْ يَنْصُرُونَ ﴿٣٩﴾	وَجَزَاءُ سَيِّئَةٍ سَيِّئَةٌ
مِثْلُهَا فَمَنْ عَفَا وَأَصْلَحَ	فَأَجْرُهُ عَلَى اللَّهِ	إِنَّهُ
لَا يُحِبُّ الظَّالِمِينَ ﴿٤٠﴾		

وَالَّذِينَ يَجْتَنِبُونَ كَبِيرَ الْإِثْمِ وَالْفَوَاحِشَ وَإِذَا مَا أَغَضِبُوا هُمْ يَغْفِرُونَ ﴿٣٧﴾ وَالَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَمْرُهُمْ شُورَى بَيْنَهُمْ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ﴿٣٨﴾ وَالَّذِينَ إِذَا أَصَابَهُمُ الْبَغْيُ هُمْ يَنْصُرُونَ ﴿٣٩﴾ وَجَزَاءُ سَيِّئَةٍ سَيِّئَةٌ مِّثْلُهَا فَمَنْ عَفَا وَأَصْلَحَ فَأَجْرُهُ عَلَى اللَّهِ إِنَّهُ لَا يُحِبُّ الظَّالِمِينَ ﴿٤٠﴾

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).

وَالَّذِينَ يَجْتَنِبُونَ	كَبِيرَ	الْإِثْمِ	وَالْفَوَاحِشَ	وَإِذَا مَا
and those who avoid	(the) greater	sins	and the lewdness	and when
عَضِبُوا	هُمْ يَغْفِرُونَ ﴿٣٧﴾	وَالَّذِينَ	أَسْتَجَابُوا لِرَبِّهِمْ	
they are angry	they forgive	and those who	answer the Call of their Lord	
وَأَقَامُوا	الصَّلَاةَ	وَأَمْرَهُمْ	شُورَى	بَيْنَهُمْ
and perform (perfectly)	the prayers	and their affairs	(are) consultation	between them
وَمِمَّا	رَزَقْنَاهُمْ	يُنْفِقُونَ ﴿٣٨﴾	وَالَّذِينَ	إِذَا
and of what	We have bestowed on them	they spend	and those who.	when
أَصَابَهُمْ	الْبَغْيُ	هُمْ يَنْصِرُونَ ﴿٣٩﴾	وَجَزَاءُ	
strikes them	an oppressive wrong	they take revenge	and (the) recompense	
سَيِّئَةٍ	سَيِّئَةٍ	مِثْلَهَا	فَمَنْ عَفَا	وَأَصْلَحَ
(for) an evil	(is) an evil	like thereof	but whoever forgives	and makes reconciliation
فَأَجْرُهُ	عَلَى اللَّهِ	إِنَّهُ	لَا يُحِبُّ	الظَّالِمِينَ ﴿٤٠﴾
then his reward	(is) with Allāh	verily He	likes not	the wrongdoers

وَلَمَنْ أَنْصَرَ بَعْدَ ظُلْمِهِ فَأُولَئِكَ مَا عَلَيْهِمْ مِنْ سَبِيلٍ ﴿٤١﴾ إِنَّمَا السَّبِيلُ عَلَى الَّذِينَ يَظْلِمُونَ النَّاسَ وَيَبْغُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ أُولَئِكَ لَهُمْ عَذَابٌ أَلِيمٌ ﴿٤٢﴾ وَلَمَنْ صَبَرَ وَغَفَرَ إِنَّ ذَلِكَ لَمِنْ عَزْمِ الْأُمُورِ ﴿٤٣﴾ وَمَنْ يُضْلِلِ اللَّهُ فَمَا لَهُ مِنْ وَالِيٍّ مِنْ بَعْدِهِ وَتَرَى الظَّالِمِينَ لَمَّا رَأَوْا الْعَذَابَ يَقُولُونَ هَلْ إِلَىٰ مَرَدٍّ مِنْ سَبِيلٍ ﴿٤٤﴾ وَتَرْنَهُمْ يُعْرَضُونَ عَلَيْهَا خَشِيعَاتٍ مِنَ الدُّلِّ يَنْظُرُونَ مِنْ طَرْفٍ خَفِيٍّ وَقَالَ الَّذِينَ آمَنُوا إِنَّ الْخَاسِرِينَ الَّذِينَ خَسِرُوا أَنفُسَهُمْ وَهَالِكِهِمْ يَوْمَ الْقِيَامَةِ إِلَّا 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 *Walī* (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.

فَأُولَٰئِكَ	ظَلِمَهُ	بَعْدَ	وَلَمَنْ أَنْصَرَ		
then those	he has suffered wrong	after	and indeed whosoever takes revenge		
عَلَى الَّذِينَ	إِنَّمَا السَّبِيلُ	مِنْ سَبِيلٍ ﴿٤١﴾	عَلَيْهِمْ	مَا	
against those who	the way (is) only	any way	against them	(there is) not	
لَهُمْ	أُولَٰئِكَ	الْحَقِّ	بِغَيْرِ	فِي الْأَرْضِ	وَيَبْغُونَ
for them	those	right	without	in the earth	and rebel
يَظْلِمُونَ النَّاسَ	وَعَفَرَ	وَلَمَنْ صَبَرَ	أَلِيمٌ ﴿٤٢﴾	عَذَابٌ	
oppress people	and forgives	and verily whosoever shows patience	painful	(will be) a torment	
إِنَّ ذَلِكَ	وَمَنْ يُضِلِلِ اللَّهُ	الْأُمُورِ ﴿٤٣﴾	لِمَنْ عَزَمَ		
[truly] that	and whomsoever Allah sends astray	matters	(would) surely (be) from (the) steadfast		
وَتَرَى الظَّالِمِينَ	مِنْ بَعْدِهِ	مِنْ وَلِيٍّ	لَهُ	فَمَا	
and you will see the wrongdoers	after Him	any protector	for him	then (there is) not	
مِنْ سَبِيلٍ ﴿٤٤﴾	إِلَىٰ مَرَدٍّ	هَلْ	يَقُولُونَ	رَأَوْا الْعَذَابَ	لَمَّا
any way	of return	(is there)?	they will say	they see the torment	when
مِنَ الذُّلِّ	خَشَعِينَ	يُعْرَضُونَ عَلَيْهَا	وَتَرَاهُمْ		
by disgrace	humbled	brought forward to it	and you will see them		
إِنَّ الْخَاسِرِينَ	الَّذِينَ ءَامَنُوا	وَقَالَ	خَفِيٌّ	يَنْظُرُونَ مِنْ طَرْفٍ	
verily the losers	those who believe	and will say	stealthy	looking with glance	
الْقِيَمَةَ	يَوْمَ	وَأَهْلِيهِمْ	خَسِرُوا أَنْفُسَهُمْ	الَّذِينَ	
(of) Resurrection	(on the) Day	and their families	lose themselves	(are) those who	

مُقِيمٍ ﴿٤٥﴾	فِي عَذَابٍ	إِنَّ الظَّالِمِينَ	أَلَا
lasting	(will be) in a torment	[indeed] the wrongdoers	verily

وَمَا كَانَتْ لَهُمْ مِّنْ أَوْلِيَاءَ يَنْصُرُونَهُمْ مِّنْ دُونِ اللَّهِ وَمَنْ يُضِلِلِ اللَّهُ فَمَا لَهُ مِنْ سَبِيلٍ ﴿٤٦﴾
 أَسْتَجِيبُوا لِرَبِّكُمْ مِّنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا مَرَدَّ لَهُ مِنْ اللَّهِ مَا لَكُمْ مِنْ مَّذْجٍ يَوْمَئِذٍ
 وَمَا لَكُمْ مِنْ نَّكِيرٍ ﴿٤٧﴾ فَإِنْ أَعْرَضُوا فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِيظًا إِنْ عَلَيْكَ إِلَّا
 الْبَلَاغُ وَإِنَّا إِذَا أَذَقْنَا الْإِنْسَانَ مِنَّا رَحْمَةً فَرِحَ بِهَا وَإِنْ تُصِبْهُمْ سَيِّئَةٌ بِمَا
 قَدَّمَتْ أَيْدِيهِمْ فَإِنَّ الْإِنْسَانَ كَفُورٌ ﴿٤٨﴾

46. And they will have no *Auliyā'* (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 *Hafīz* (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!

وَمَا كَانَتْ	لَهُمْ	مِّنْ أَوْلِيَاءَ	يَنْصُرُونَهُمْ	مِّنْ دُونِ اللَّهِ
and (there) will be not	for them	any protectors	to help them	other than Allah
وَمَنْ يُضِلِلِ اللَّهُ	فَمَا	لَهُ	مِنْ سَبِيلٍ ﴿٤٦﴾	
and (he) whom Allah sends astray	then (there is) not	for him	any way	
أَسْتَجِيبُوا لِرَبِّكُمْ	مِّنْ قَبْلِ	أَنْ يَأْتِيَ يَوْمٌ	لَا مَرَدَّ لَهُ	
answer the Call (of) your Lord	before	that (there) comes a Day	for it not averting	
مِنْ اللَّهِ	مَا	لَكُمْ	مِنْ مَّذْجٍ	يَوْمَئِذٍ
from Allah	not	you (will) have	any refuge	(on) that Day
			لَكُمْ	وَمَا
			(there will be) for you	nor

مِّن نَّكِيرٍ ﴿٤٧﴾	فَمَا أَرْسَلْنَاكَ	فَإِن أَعْرَضُوا	عَلَيْهِمْ
any denying	then We have not sent you	but if they turn away	over them
حَفِظًا	إِلَّا الْبَلَّغُ	عَلَيْكَ	وَإِنَّا
(as) a guardian	but to convey (the Message)	(is) your duty	and verily We
إِذَا أَذَقْنَا	رَحْمَةً	مِّنَّا	وَإِن تَصِبُّهُمْ
when cause to taste	mercy	from Us	but if befalls them
سَيِّئَةٍ	بِمَا	قَدَّمَتْ	أَيْدِيَهُمْ
some ill	(because) of (the deeds) which	have sent forth	their hands
	كَفُورٍ ﴿٤٨﴾	فَإِنَّ الْإِنْسَانَ	
	(is) ingrate	then verily man	

لِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ يَخْلُقُ مَا يَشَاءُ يَهَبُ لِمَن يَشَاءُ إِنثًا وَيَهَبُ لِمَن يَشَاءُ الذَّكَورَ ﴿٤٩﴾ أَوْ يُزَوِّجُهُمْ ذُكْرَانًا وَإِنثًا وَيَجْعَلُ مَن يَشَاءُ عَقِيمًا إِنَّهُ عَلِيمٌ قَدِيرٌ ﴿٥٠﴾ وَمَا كَانَ لِبَشَرٍ أَنْ يُكَلِّمَهُ اللَّهُ إِلَّا وَحْيًا أَوْ مِن وَرَآئِ حِجَابٍ أَوْ يُرْسِلَ رَسُولًا فَيُوحِيَ بآذِنِهِ مَا يَشَاءُ إِنَّهُ عَلَى حَكِيمٍ ﴿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.

لِلَّهِ مُلْكُ	السَّمَوَاتِ	وَالْأَرْضِ	يَخْلُقُ	مَا يَشَاءُ
to Allah (belongs the) kingdom	(of) the heavens	and the earth	He creates	what He wills
يَهَبُ	لِمَن يَشَاءُ	إِنثًا	وَيَهَبُ	لِمَن يَشَاءُ
He bestows	upon whom He wills	female (offspring)	and bestows	upon whom He wills

وَيَجْعَلُ	وَأِنثًا	ذَكَرَانَا	أَوْ يَرْوِجُهُمْ	الذُّكُورَ
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 يُرْسِلَ رَسُولًا	حِجَابٍ	مِنْ وَّرَائِي	أَوْ	إِلَّا وَحِيًّا
or He sends a Messenger	a veil	from behind	or	unless (by) Revelation
حَكِيمٌ	إِنَّهُ، عَلِيٌّ	مَا يَشَاءُ	بِإِذْنِهِ	فَيُوحِي
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 الْكِتَابُ وَلَا الْإِيمَانُ وَلَكِنْ جَعَلْنَاهُ نُورًا نَّهْدِي بِهِ مَنْ نَّشَاءُ مِنْ عِبَادِنَا وَإِنَّكَ لَتَهْدِي إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٥٢﴾ صِرَاطِ اللَّهِ الَّذِي لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ أَلَا إِلَى اللَّهِ تَصِيرُ الْأُمُورُ ﴿٥٣﴾

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).

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

إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٥٢﴾	صِرَاطِ اللَّهِ	الَّذِي	لَهُ.	مَا
Straight	(the) path (of) Allah	[Who]	to Whom (belongs)	(all) that
فِي السَّمَوَاتِ	وَمَا	فِي الْأَرْضِ	إِلَى اللَّهِ تَصِيرُ الْأُمُورُ ﴿٥٣﴾	
(is) in the heavens	and (all) that	(is) in the earth	all matters go to Allah	

سُورَةُ الزُّكْرَفِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

حَمْ ﴿١﴾ وَالْكِتَابِ الْمُبِينِ ﴿٢﴾ إِنَّا جَعَلْنَاهُ قُرْءَانًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ ﴿٣﴾
 وَإِنَّهُ فِي أُمِّ الْكِتَابِ لَدَيْنَا لَعَلِيَّ حَكِيمٌ ﴿٤﴾ أَفَضْرِبُ عَنْكُمْ الذِّكْرَ صَفْحًا
 أَنْ كُنْتُمْ قَوْمًا مُسْرِفِينَ ﴿٥﴾ وَكَمْ أَرْسَلْنَا مِنْ نَبِيِّ فِي الْأَوَّلِينَ ﴿٦﴾ وَمَا يَأْتِيهِمْ مِنْ
 نَبِيٍّ إِلَّا كَانُوا بِهِ يَسْتَهْزِءُونَ ﴿٧﴾

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.

بِسْمِ اللَّهِ		الرَّحْمَنِ		الرَّحِيمِ	
In the Name (of) Allah		the Most Gracious		the Most Merciful	
حَمْ ﴿١﴾	وَالْكِتَابِ	الْمُبِينِ ﴿٢﴾	إِنَّا	جَعَلْنَاهُ	قُرْءَانًا
Ha-Mim	by the Book	manifest	verily We	have made it	a Quran
					عَرَبِيًّا
					(in) Arabic

لَعَلَّكُمْ تَعْقِلُونَ ﴿٢﴾	وَإِنَّهُ	فِي أُمِّ	الْكِتَابِ لَدَيْنَا
that you may understand	and verily it	(is) in (the) Mother	(of) the Book with Us
لَعَلِّي	حَكِيمٌ ﴿٣﴾	أَفَضْرِبُ	عَنْكُمْ
indeed exalted	full of wisdom	shall We then take away?	from you the Reminder
صَفْحًا	أَنْ كُنْتُمْ قَوْمًا	مُسْرِفِينَ ﴿٥﴾	وَكَمْ أَرْسَلْنَا
(in) rejection	(because) that you are a people	transgressing	and how many have We sent
مِنْ نَبِيِّ	فِي الْأَوَّلِينَ ﴿٦﴾	وَمَا يَأْتِيهِمْ	مِّنْ نَّبِيٍّ
a Prophet	amongst the ancients	and come to them not	a Prophet
	إِلَّا كَانُوا	بِهِ يَسْتَهْزِءُونَ ﴿٧﴾	
	but they used to	mock at him	

فَأَهْلَكْنَا أَشَدَّ مِنْهُمْ بَطْشًا وَمَضَىٰ مَثَلُ الْأَوَّلِينَ ﴿٨﴾ وَلَئِن سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ لَيَقُولُنَّ خَلَقَهُنَّ الْعَزِيزُ الْعَلِيمُ ﴿٩﴾ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ مَهْدًا وَجَعَلَ لَكُمْ فِيهَا سُبُلًا لَّعَلَّكُمْ تَهْتَدُونَ ﴿١٠﴾ وَالَّذِي نَزَّلَ مِنَ السَّمَاءِ مَاءً بِقَدَرٍ فَأَنْشَرْنَا بِهِ بَلْدَةً مَّيْتًا كَذَلِكَ تُخْرَجُونَ ﴿١١﴾ وَالَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا وَجَعَلَ لَكُم مِّنَ الْفَلَاحِ وَالْأَنْعَامِ مَا تَرْكَبُونَ ﴿١٢﴾

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,

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

الْأَوَّلِينَ ﴿٨﴾	وَلَيْنَ سَأَلْتَهُمْ	مَنْ خَلَقَ	السَّمَوَاتِ
(of) the ancients	and indeed if you ask them	Who has created	the heavens
وَالْأَرْضَ	لَيَقُولَنَّ	خَلَقَهُنَّ الْعَزِيزُ	الْعَلِيمُ ﴿٩﴾
and the earth	they will surely say	created them the All-Mighty	the All-Knower
الَّذِي جَعَلَ	لَكُمْ	وَجَعَلَ	لَكُمْ
Who has made	for you	and has made	for you
مَهْدًا	الْأَرْضَ	فِيهَا	ثَمَّ
(like) a bed	the earth	therein	there
لَعَلَّكُمْ تَهْتَدُونَ ﴿١٠﴾	وَالَّذِي نَزَّلَ	مِنَ السَّمَاءِ	سُبُلًا
(in order) that you may find your way	and Who sends down	from the sky	roads
بِقَدَرٍ	فَأَنْشَرْنَا	بِهِ	بَلَدَةً
in (due) measure	then We revive	therewith	a land
مَيِّتًا	كُلَّهَا	وَالَّذِي	كَذَلِكَ تُخْرَجُونَ ﴿١١﴾
dead	all of them	and Who	thus you will be brought forth
وَجَعَلَ	لَكُمْ	مِنَ الْفُلْكِ	مَا تَرْكَبُونَ ﴿١٢﴾
and has made	for you	of ships	(on) which you ride
وَالْأَنْعَامَ	وَالَّذِي	وَالَّذِي	وَالَّذِي
and cattle	of ships	for you	and has made

لِتَسْتَوُوا عَلَى ظُهُورِهِ ثُمَّ تَذْكُرُوا نِعْمَةَ رَبِّكُمْ إِذَا اسْتَوَيْتُمْ عَلَيْهِ وَتَقُولُوا سُبْحَانَ الَّذِي
 سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ ﴿١٣﴾ وَإِنَّا إِلَىٰ رَبِّنَا لَمُنْقَلِبُونَ ﴿١٤﴾ وَجَعَلُوا لَهُ مِنْ
 عِبَادِهِ جُزْءًا إِنَّ الْإِنْسَانَ لَكَفُورٌ مُّبِينٌ ﴿١٥﴾ أَمْ اتَّخَذَ مِمَّا يَخْلُقُ بَنَاتٍ وَأَصْفَاكُمْ
 بِالْبَنِينَ ﴿١٦﴾ وَإِذَا بُشِّرَ أَحَدُهُمْ بِمَا ضَرَبَ لِلرَّحْمَنِ مَثَلًا ظَلَّ وَجْهُهُ مُسْوَدًّا
 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		لَتَسْتَوُوا	
then you may remember		on their backs		(in order) that you may mount firmly	
وَتَقُولُوا سُبْحَانَ		عَلَيْهِ	إِذَا أَسْتَوَيْتُمْ	رَبِّكُمْ	نِعْمَةً
and say Glory be (to)		thereon	when you mount	(of) your Lord	(the) Favour
مُقْرِنِينَ ﴿١٣﴾	لَهُ	وَمَا كُنَّا	هَذَا	لَنَا	الَّذِي سَخَّرَ
capable	for it	and we were not	this	to us	Him Who has subjected
لَهُ	وَجَعَلُوا	لَمُنْقَلِبُونَ ﴿١٤﴾	إِلَى رَبِّنَا	وَأَنَا	
with Him	and they assign	indeed (are) to return	to our Lord	and verily we	
مُبِينٌ ﴿١٥﴾	لَكَفُورٌ	إِنَّ الْإِنْسَانَ	جُزْءًا	مِنْ عِبَادِهِ	
manifest	(is) indeed an ingrate	verily man	a share	of His slaves	
وَأَصْفَنكُمْ	بَنَاتٍ	مِمَّا يَخْلُقُ	أَمْ أَخَذَ		
and He has selected (for) you	daughters	of what He has created	or has He taken		
بِمَا ضَرَبَ	بِشْرَ أَحَدِهِمْ	وَإِذَا	يَابَسِينَ ﴿١٦﴾		
of that which he sets forth	one of them is informed of the news	and when	sons		
مُسَوِّدًا	ظَلَّ وَجْهَهُ	لِلرَّحْمَنِ مَثَلًا			
dark	his face becomes	(as) a parable to the Most Gracious (Allah)			
	كَبِيمٌ ﴿١٧﴾	وَهُوَ			
	(is) filled with grief	and he			

أَوْ مَنْ يُنْشَوُا فِي الْحِلْيَةِ وَهُوَ فِي الْخِصَامِ غَيْرُ مُبِينٍ ﴿١٨﴾ وَجَعَلُوا الْمَلَائِكَةَ الَّذِينَ هُمْ عِبَادُ الرَّحْمَنِ إِنثًا أَشْهَدُوا خَلْقَهُمْ سَتُكْتَبُ شَهَادَتُهُمْ وَيَسْأَلُونَ ﴿١٩﴾ وَقَالُوا لَوْ شَاءَ الرَّحْمَنُ مَا عَبَدْنَاهُمْ مَّا لَهُمْ بِذَلِكَ مِنْ عِلْمٍ إِنْ هُمْ إِلَّا يَخْرُصُونَ ﴿٢٠﴾

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!

غَيْرٌ	فِي الْخِصَامِ	وَهُوَ	يُنشَأُ فِي الْحَلِيَّةِ	أَوْ مَنْ
(is) not	in dispute	and he	is brought up in the ornaments	(is the one) who?
عِبْدُ الرَّحْمَنِ		هُمْ	الَّذِينَ	وَجَعَلُوا الْمَلَائِكَةَ
(are) slaves (of) the Most Gracious		[they]	those who	and they make the angels
سَتَكْتَبُ شَهَادَتَهُمْ		أَشْهَدُوا خَلْقَهُمْ		إِنشَاءً
their testimony will be recorded		(did) they bear witness their creation?		females
لَوْ شَاءَ الرَّحْمَنُ		وَقَالُوا		وَيُسْأَلُونَ ﴿١٦﴾
if the Most Gracious had willed		and they said		and they will be questioned
مِنْ عِلْمٍ	بِذَلِكَ	لَهُمْ	مَا	مَا عَبَدْنَاهُمْ
any knowledge	of that	they have	not	we would not have worshipped them
إِلَّا يَخْرُصُونَ ﴿٢٠﴾		إِنَّهُمْ		
but lie		they (do) nothing		

أَمْ ءَانَيْنَهُمْ كِتَابًا مِّن قَبْلِهِ ۚ فَهُمْ بِهِ مُسْتَمْسِكُونَ ﴿٢١﴾ بَلْ قَالُوا إِنَّا وَجَدْنَا ءَابَاءَنَا عَلَىٰ أُمَّةٍ وَإِنَّا عَلَىٰ ءَاثَرِهِمْ مُّهْتَدُونَ ﴿٢٢﴾ وَكَذَلِكَ مَا أَرْسَلْنَا مِن قَبْلِكَ فِي قَرْيَةٍ مِّن نَّذِيرٍ إِلَّا قَالَ مُتْرَفُوهَا إِنَّا وَجَدْنَا ءَابَاءَنَا عَلَىٰ أُمَّةٍ وَإِنَّا عَلَىٰ ءَاثَرِهِمْ مُّقْتَدُونَ ﴿٢٣﴾ قُلْ أُولَٰئِكَ جَعَلْتُمْ بَأْهَدَىٰ مِمَّا وَجَدْتُمْ عَلَيْهِ ءَابَاءَكُمْ قَالُوا إِنَّا بِمَا أُرْسِلْتُمْ بِهِ كَافِرُونَ ﴿٢٤﴾

21. Or have We given them any Book before this (the Qur'an) 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."

أَمْ ءَأَيْنٰهُمْ	كِتَابًا	مِّنْ قَبْلِهِ	فَهُمْ	بِهِ	مُسْتَمْسِكُونَ ﴿٢٦﴾
or have We given them	a Book	before this	so they	to which	(are) holding fast
بَلْ قَالُوا	إِنَّا وَجَدْنَا	ءَابَاءَنَا	عَلَىٰ أُمَّةٍ	وَإِنَّا	
nay they say	verily we found	our fathers	on a religion	and verily we	
عَلَىٰ ءَاثَرِهِمْ	مُّهْتَدُونَ ﴿٢٧﴾	وَكَذٰلِكَ	مَا أَرْسَلْنَا	مِنْ قَبْلِكَ	فِي قَرْيَةٍ
on their footsteps	(are) guided	and thus	We sent not	before you	to a town
مِّنْ نَّذِيرٍ	إِلَّا قَالَ مُتَرْفِهًا	إِنَّا وَجَدْنَا	ءَابَاءَنَا	عَلَىٰ أُمَّةٍ	
any warner	but the luxurious ones of it said	verily we found	our fathers	on a religion	
وَإِنَّا	عَلَىٰ ءَاثَرِهِمْ	مُّقْتَدُونَ ﴿٢٨﴾	قَالَ	أَوْلَوْ جِئْتُمْ	
and we indeed	on their footsteps	(will) follow	(the warner) said	even if I come to you	
بِأَهْدَىٰ	مِمَّا وَجَدْتُمْ	عَلَيْهِ	ءَابَاءَكُمْ	قَالُوا إِنَّا	
with better guidance	than that which you found	on it	your fathers	they said verily we	
	بِمَا أَرْسَلْتُمْ	بِهِ	كٰفِرُونَ ﴿٢٩﴾		
	with which you have been sent	[with it]	(are) disbelievers		

فَأَنْتَقَمْنَا مِنْهُمْ فَأَنْظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُكْذِبِينَ ﴿٢٥﴾ وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ وَقَوْمِهِ إِنَّنِي بَرَاءٌ مِّمَّا تَعْبُدُونَ ﴿٢٦﴾ إِلَّا الَّذِي فَطَرَنِي فَإِنَّهُ سَيَهْدِينِ ﴿٢٧﴾ وَجَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقِبِهِ لَعَلَّهُمْ يَرْجِعُونَ ﴿٢٨﴾ بَلْ مَتَّعْتُ هَؤُلَاءِ وَءَابَاءَهُمْ حَتَّىٰ جَاءَهُمُ الْحَقُّ وَرَسُولٌ مُّبِينٌ ﴿٢٩﴾ وَلَمَّا جَاءَهُمُ الْحَقُّ قَالُوا هَذَا سِحْرٌ وَإِنَّا بِهِ كٰفِرُونَ ﴿٣٠﴾

25. So We took revenge on them, then see what was the end of those who denied (Islāmic 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'an), and a Messenger (Muhammad ﷺ) making things clear. 30. And when the truth (this Qur'an) came to them, they (the disbelievers in this Qur'an) said: "This is magic, and we disbelieve therein."

فَأَنْتَقَمْنَا	مَنْهُمْ	فَأَنْظُرْ كَيْفَ	كَانَ عَاقِبَةُ	الْمُكَذِّبِينَ ﴿٤٥﴾
so We took revenge	on them	then see how	was (the) end	(of) those who denied
وَإِذْ	قَالَ إِبْرَاهِيمُ	لِأَبِيهِ	وَقَوْمِهِ	إِنِّي
and (remember) when	Abraham said	to his father	and his people	innocent verily I am
مِمَّا تَعْبُدُونَ ﴿٤٦﴾	إِلَّا الَّذِي	فَطَرَنِي	فَإِنَّهُ	سَيَهْدِينِ ﴿٤٧﴾
of what you worship	except Him Who	did create me	and verily He	will guide me
وَجَعَلَهَا	كَلِمَةً	بَاقِيَةً	فِي عَقِبِهِ	لَعَلَّهُمْ
and he made it	a Word	lasting	among his offspring	that they may turn back
بَلْ مَتَّعْتُ هَؤُلَاءِ	وَأَبَاءَهُمْ	حَتَّى جَاءَهُمْ	الْحَقُّ	
nay I gave to enjoy (to) these	and their fathers	till came to them	the truth	
وَرَسُولٌ	مُّبِينٌ ﴿٤٨﴾	وَلَمَّا	جَاءَهُمْ	الْحَقُّ
and a Messenger	clear	and when	came to them	the truth
سِحْرٌ	وَإِنَّا	بِهِ	كٰفِرُونَ ﴿٤٩﴾	
(is) a magic	and verily we	in it	(are) disbelievers	

وَقَالُوا لَوْلَا نُزِّلَ هَذَا الْقُرْآنُ عَلَى رَجُلٍ مِّنَ الْقَرْيَتَيْنِ عَظِيمٍ ﴿٥٠﴾ أَهْمُ يَقْسِمُونَ رَحْمَتَ رَبِّكَ نَحْنُ قَسَمْنَا بَيْنَهُمْ مَّعِيشَتَهُمْ فِي الْحَيَاةِ الدُّنْيَا وَرَفَعْنَا بَعْضَهُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِّيَتَّخِذَ بَعْضُهُمْ بَعْضًا سَخِرِيًّا وَرَحْمَتُ رَبِّكَ خَيْرٌ مِّمَّا يَجْمَعُونَ ﴿٥١﴾ وَلَوْلَا أَن يَكُونَ النَّاسُ

أُمَّةً وَاحِدَةً لَّجَعَلْنَا لِمَن يَكْفُرُ بِالرَّحْمَنِ لِبُيُوتِهِمْ سُقْفًا مِّن فِضَّةٍ وَمَعَارِجَ عَلَيْهَا يَظْهَرُونَ ﴿٣٢﴾

31. And they say: "Why is not this Qur'an 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,

وَقَالُوا	لَوْلَا نُزِّلَ	هَذَا الْقُرْآنُ	عَلَى رَجُلٍ	مِّنَ الْقَرْيَتَيْنِ
and they say	why is not sent down	Quran	to a man	of the two towns
عَظِيمٍ ﴿٣١﴾	أَهُمْ يَقْسِمُونَ	رَحْمَتَ	رَبِّكَ	نَحْنُ
great	(do) they portion out?	(the) Mercy	(of) your Lord	We
قَسَمْنَا بَيْنَهُمْ	مَعِيشَتَهُمْ	فِي الْحَيَاةِ	الدُّنْيَا	
portion out between them	their livelihood	in the life	(of) this world	
وَرَفَعْنَا بَعْضَهُمْ	فَوْقَ	بَعْضِ	دَرَجَاتٍ	لِّيَتَّخِذَ
and We raised some of them	above	others	(in) ranks	so that may employ
بَعْضَهُمْ	بَعْضًا	سُخْرِيًّا	وَرَحْمَتُ	رَبِّكَ
some of them	others	(in) work	but (the) mercy	(of) your Lord
خَيْرٌ	مِّمَّا يَجْمَعُونَ ﴿٣٢﴾	وَلَوْلَا		
(is) better	than (the wealth) which they amass	and if (it) had not been		
أَن يَكُونَ النَّاسُ	أُمَّةً	وَاحِدَةً	لَّجَعَلْنَا	
that all mankind would become	community	one	surely We would have provided	
لِمَن	يَكْفُرُ بِالرَّحْمَنِ	لِبُيُوتِهِمْ	سُقْفًا	
for (those) who	disbelieve in the Most Gracious (Allah)	for their houses	roofs	

عَلَيْهَا يَظْهَرُونَ ﴿٣٣﴾	وَمَعَارِجَ	مِّنْ فِضَّةٍ
on which they mount	and elevators	of silver

وَلِبُيُوتِهِمْ أَبْوَابًا وَسُرَرًا عَلَيْهَا يَتَكَبَّرُونَ ﴿٣٤﴾ وَزُخْرَفًا وَإِنْ كُلُّ ذَلِكَ لَمَّا مَتَعَ الْحَيَاةِ الدُّنْيَا وَالْآخِرَةُ عِنْدَ رَبِّكَ لِلْمُتَّقِينَ ﴿٣٥﴾ وَمَنْ يَعِشْ عَنِ ذِكْرِ الرَّحْمَنِ نُقِضْ لَهُ شَيْطَانًا فَهُوَ لَهُ قَرِينٌ ﴿٣٦﴾ وَإِنَّهُمْ لَيَصُدُّونَهُمْ عَنِ السَّبِيلِ وَيَحْسَبُونَ أَنَّهُمْ مُّهْتَدُونَ ﴿٣٧﴾ حَتَّىٰ إِذَا جَاءَ نَاقَالَ يَنْلَيْتَ بَيْنِي وَبَيْنَكَ بَعْدَ الْمَشْرِقَيْنِ فَبِئْسَ 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 (Satans/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)!

وَلِبُيُوتِهِمْ	أَبْوَابًا	وَسُرَرًا	عَلَيْهَا يَتَكَبَّرُونَ ﴿٣٤﴾	وَزُخْرَفًا
and for their houses	doors	and thrones	on which they recline	and adornments of gold
وَإِنْ كُلُّ	ذَلِكَ	لَمَّا مَتَعَ	الْحَيَاةِ	الدُّنْيَا
and nothing (is) all	that	but an enjoyment	(of) the life	(of) this world
وَالْآخِرَةُ	عِنْدَ	رَبِّكَ	لِلْمُتَّقِينَ ﴿٣٥﴾	وَمَنْ يَعِشْ
and the Hereafter	with	your Lord	(is) for the pious	and whosoever turns away
فَهُوَ	شَيْطَانًا	فَهُوَ	نُقِضْ لَهُ.	عَنِ ذِكْرِ الرَّحْمَنِ
so he	a devil	We appoint for him	from (the) remembrance (of) the Most Gracious (Allah)	
لَهُ.	قَرِينٌ ﴿٣٦﴾	وَإِنَّهُمْ	لَيَصُدُّونَهُمْ	عَنِ السَّبِيلِ
(is) for him	a companion	and verily they	surely hinder them	from the path
				بِئْسَ الْقَرِينُ ﴿٣٨﴾
				but they think

أَنْتُمْ	مُهْتَدُونَ ﴿٣٧﴾	حَتَّىٰ إِذَا	جَاءَنَا	قَالَ يَلَيْتَ بَيْنِي
that they	(are) guided aright	till when	he comes to Us	he says [O] would that between me
وَبَيْنَكَ	بَعْدَ	الْمَشْرِقَيْنِ	فَبِئْسَ الْقَرِينُ ﴿٣٨﴾	
and between you	(were the) distance	(of) the two easts	so evil is the companion	

وَلَنْ يَنْفَعَكُمْ الْيَوْمَ إِذْ ظَلَمْتُمْ أَنْتُمْ فِي الْعَذَابِ مُشْتَرِكُونَ ﴿٣٩﴾ أَفَأَنْتَ تُسْمِعُ الصُّمَّ أَوْ تَهْدِي الْعُمْى وَمَنْ كَانَ فِي ضَلَالٍ مُّبِينٍ ﴿٤٠﴾ فَإِنَّمَا نَذْهَبَنَّ بِكَ فَإِنَّا مِنْهُمْ مُنْقِمُونَ ﴿٤١﴾ أَوُنزِّلْنَاهُ عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ ﴿٤٢﴾ وَإِنَّهُ لَذِكْرٌ لَّكَ وَلِقَوْمِكَ وَسَوْفَ تُسْأَلُونَ ﴿٤٣﴾ وَسَأَلْ مَنْ أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رُسُلِنَا أَجَعَلْنَا مِنْ دُونِ الرَّحْمَنِ آلِهَةً يُعْبَدُونَ ﴿٤٤﴾

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)?"

وَلَنْ يَنْفَعَكُمْ	الْيَوْمَ	إِذْ ظَلَمْتُمْ	أَنْتُمْ	فِي الْعَذَابِ
and it will never profit you	this Day	when you did wrong	that you	in the punishment
مُشْتَرِكُونَ ﴿٣٩﴾	أَفَأَنْتَ	تُسْمِعُ الصُّمَّ	أَوْ تَهْدِي الْعُمْى	
(will be) sharing	then (can) you?	make the deaf to hear	or (can) you guide the blind	
وَمَنْ كَانَ	فِي ضَلَالٍ مُّبِينٍ ﴿٤٠﴾	فَإِنَّمَا	نَذْهَبَنَّ بِكَ	فَإِنَّا
and (him) who is	in error	and (even) if	We take you away	then We indeed

وَعَدْنَاهُمْ	الَّذِي	أَوْزَيْنَاكَ	مُنْقِمُونَ ﴿٤١﴾	مِنْهُمْ
We promised them	that which	or We show you	(shall) take vengeance	on them
بِالَّذِي	فَأَسْتَمِمْكَ	مُقْتَدِرُونَ ﴿٤٢﴾	عَلَيْهِمْ	فَإِنَّا
to that which	so hold fast	have perfect command	over them	then verily We
وَإِنَّهُ	مُسْتَقِيمٌ ﴿٤٣﴾	عَلَى صِرَاطٍ	إِنَّكَ	أَوْحَى إِلَيْكَ ۖ
and verily this	Straight	(are) on a Path	verily you	is revealed to you
وَسَوْفَ تَسْأَلُونَ ﴿٤٤﴾		وَلِقَوْمِكَ ۖ	لَكَ	لَذِكْرٌ
and soon you will be questioned		and for your people	for you	(is) indeed a Reminder
أَجَعَلْنَا	مِنْ رُسُلِنَا	مِنْ قَبْلِكَ	مَنْ أَرْسَلْنَا	وَسَلَّ
(did) We appoint?	of Our Messengers	before you	(those) whom We sent	and ask
﴿٤٥﴾	عَالِهَةً يَعْبُدُونَ	مِنْ دُونِ الرَّحْمَنِ		
	gods to be worshipped	besides the Most Gracious (Allah)		

وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا إِلَىٰ فِرْعَوْنَ وَمَلَئِهِ فَقَالَ إِنِّي رَسُولُ رَبِّ الْعَالَمِينَ ﴿٤٦﴾ فَلَمَّا جَاءَهُمْ بِآيَاتِنَا إِذَا هُمْ مِنْهَا يَضْحَكُونَ ﴿٤٧﴾ وَمَا نُرِيهِمْ مِّنْ آيَةٍ إِلَّا هِيَ أَكْبَرُ مِنْ أُخْتِهَا وَأَخَذْنَاهُمْ بِالْعَذَابِ لَعَلَّهُمْ يَرْجِعُونَ ﴿٤٨﴾ وَقَالُوا يَا أَيُّهُ السَّاحِرُ الْوَدَّاعُ لَنَا رَبُّكَ بِمَا عَهِدَ عِنْدَكَ إِنَّنَا لَمُهْتَدُونَ ﴿٤٩﴾

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)."

وَلَقَدْ أَرْسَلْنَا مُوسَىٰ	بِآيَاتِنَا	إِلَىٰ فِرْعَوْنَ	وَمَلَإِيهِ	فَقَالَ
and indeed We did send Moses	with Our Signs	to Pharaoh	and his chiefs	so he said
إِنِّي	رَسُولُ رَبِّ	الْعَالَمِينَ ﴿٤٦﴾	فَلَمَّا	جَاءَهُمْ
verily I am	a Messenger (of the) Lord	(of) the worlds	but when	he came to them
بِآيَاتِنَا	إِذَا	هُمْ	مِنْهَا يَضْحَكُونَ ﴿٤٧﴾	وَمَا نُرِيهِمْ
with Our Signs	behold	they	laughed at them	and We showed them not
مِنَ آيَةٍ	بِآيَاتِنَا	إِذَا	هُمْ	مِنْهَا يَضْحَكُونَ ﴿٤٧﴾
any sign	with Our Signs	behold	they	and We showed them not
بِالْعَذَابِ	أَكْبَرُ	مِنْ أُخْتِهَا	وَأَخَذْنَهُمْ	بِالْعَذَابِ
with torment	(was) greater	than its sister (fellow)	and We seized them	with torment
لَعَلَّهُمْ يَرْجِعُونَ ﴿٤٨﴾	وَقَالُوا	يَأْتِيهِ	السَّاحِرُ	أَدْعُ لَنَا
(in order) that they might return	and they said	O (you)	sorcerer	invoke for us
رَبِّكَ	بِمَا	عَهْدَ عِنْدَكَ	إِنَّا	لَمُهْتَدُونَ ﴿٤٩﴾
your Lord	according to what	He has covenanted with you	verily we	(shall) indeed be guided

فَلَمَّا كَشَفْنَا عَنْهُمْ الْعَذَابَ إِذَا هُمْ يَنْكُتُونَ ﴿٥٠﴾ وَنَادَىٰ فِرْعَوْنُ فِي قَوْمِهِ قَالَ يَا قَوْمِ أَلَيْسَ لِي مُلْكُ مِصْرَ وَهَذِهِ الْأَنْهَارُ تَجْرِي مِن تَحْتِي أَفَلَا تُبْصِرُونَ ﴿٥١﴾ أَمْ أَنَا خَيْرٌ مِّنْ هَذَا الَّذِي هُوَ مَمْنُونٌ وَلَا يَكَادُ يُبِينُ ﴿٥٢﴾ فَلَوْلَا أُلْقِيَ عَلَيْهِ أَسْوِرَةٌ مِّنْ ذَهَبٍ أَوْ جَاءَ مَعَهُ الْمَلَائِكَةُ مُقْتَرِنِينَ ﴿٥٣﴾ فَاسْتَحَفَّ قَوْمَهُ فَاطَاعُوهُ إِنَّهُمْ كَانُوا قَوْمًا فَاسِقِينَ ﴿٥٤﴾

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).

فَلَمَّا كَشَفْنَا	عَنْهُمْ	الْعَذَابَ	إِذَا	هُمْ يَنْكُتُونَ ﴿٥٠﴾
but when We removed	from them	the torment	behold	they broke their covenant

وَنَادَى فِرْعَوْنُ	فِي قَوْمِهِ	قَالَ يَتَقَوْمِ	أَلَيْسَ	لِي
and Pharaoh proclaimed	among his people	he said O my people	is not?	for me
مُلْكُ	مِصْرَ	وَهَذِهِ	الْأَنْهَارُ تَجْرِي	مِنْ تَحْتِي
(the) dominion	(of) Egypt	and these	rivers flowing	underneath me
أَفَلَا تُبْصِرُونَ ﴿٥١﴾	أَمْ أَنَا	خَيْرٌ	مِنْ هَذَا	الَّذِي
see you not then?	or am I (not)	better	than this	one who
وَلَا يَكَادُ	يُبَيِّنُ ﴿٥٢﴾	فَلَوْلَا أَلْتَمَى	مَهِينٌ	هُوَ
and (does) not almost	express (himself) clearly	why then are not bestowed	(is) despicable	[he]
عَلَيْهِ	أَسْوَرَةٌ	مِنْ ذَهَبٍ	أَوْ جَاءَ مَعَهُ	الْمَلَائِكَةُ
on him	bracelets	of gold	or come with him	angels
مُقْتَرِنِينَ ﴿٥٣﴾	فَأَسْتَخَفَّ قَوْمَهُ	فَأَطَاعُوهُ		
accompanying	then he befooled his people	and they obeyed him		
إِنَّهُمْ كَانُوا	قَوْمًا	فَاسِقِينَ ﴿٥٤﴾		
verily they were	a people	(who were) disobedient		

فَلَمَّا آسَفُونَا انْتَقَمْنَا مِنْهُمْ فَأَغْرَقْنَاهُمْ أَجْمَعِينَ ﴿٥٥﴾ فَجَعَلْنَاهُمْ سَلَافًا وَمَثَلًا
لِلْآخِرِينَ ﴿٥٦﴾ ﴿٥٦﴾ وَلَمَّا ضُرِبَ ابْنُ مَرْيَمَ مَثَلًا إِذَا قَوْمُكَ مِنْهُ يَصِدُّونَ ﴿٥٧﴾
وَقَالُوا يَا إِلَهَتُنَا خَيْرٌ أَمْ هُوَ مَا ضَرَبُوهُ لَكَ إِلَّا جَدَلًا بَلْ هُمْ قَوْمٌ خَصِمُونَ ﴿٥٨﴾ إِنَّ هُوَ
إِلَّا عَبْدٌ أَنْعَمْنَا عَلَيْهِ وَجَعَلْنَاهُ مَثَلًا لِبَنِي إِسْرَائِيلَ ﴿٥٩﴾ وَلَوْ نَشَاءُ لَجَعَلْنَا مِنْكُمْ مَلَائِكَةً
فِي الْأَرْضِ يَخْلُفُونَ ﴿٦٠﴾

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. 'Īsā (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 ['Īsā (Jesus)]?" They quoted not the above example except for argument. Nay! But they are a quarrelsome people. 59. He ['Īsā (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	أَنْتَقَمْنَا مِنْهُمْ	ءَأَسَفُونَا	فَلَمَّا
and We drowned them	We took retribution from them	they angered Us	so when
لِلْآخِرِينَ ﴿٥٦﴾	وَمَثَلًا	سَلَفًا	فَجَعَلْنَاهُمْ
to later generations	and an example	a precedent	and We made them
قَوْمِكَ	إِذَا	مَثَلًا	أَبْنُ
your people	behold	(as) an example	(of) Mary
أَمْ هُوَ	خَيْرٌ	ءَأَلِهَتِنَا	وَقَالُوا
or (is) he	better	(are) our gods?	and say
بَلْ هُمْ	إِلَّا جَدَلَاءُ	لَكَ	مَا ضَرَبُوهُ
nay they	except (for) argument	for you	they quoted not it (the above example)
أَنْعَمْنَا عَلَيْهِ	إِلَّا عَبْدٌ	إِنَّ هُوَ	خَصِمُونَ ﴿٥٨﴾
We granted Our Favour to him	but a slave	he (Jesus was) not	quarrelsome
وَلَوْ نَشَاءُ	إِسْرَائِيلَ ﴿٥٩﴾	لَبَنِي	مَثَلًا
and if We will	(of) Israel	for (the) Children	an example
﴿٦٠﴾ فِي الْأَرْضِ يَخْلُفُونَ	مَلَائِكَةً	مِنْكُمْ	لَجَعَلْنَا
to replace (you) on the earth	angels	among you	surely We would have made

وَأِنَّهُ لَعَلَّمٌ لِلسَّاعَةِ فَلَا تَمْتَرْتِ بِهَا وَاتَّبِعُونِ هَذَا صِرَاطٌ مُسْتَقِيمٌ ﴿٦١﴾ وَلَا يَصُدَّنَّكُمْ الشَّيْطَانُ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ ﴿٦٢﴾ وَلَمَّا جَاءَ عِيسَى بِالْبَيِّنَاتِ قَالَ قَدْ جِئْتُكُمْ بِالْحِكْمَةِ وَلَا بَيْنَ لَكُمْ بَعْضَ الَّذِي تَخْتَلِفُونَ فِيهِ فَاتَّقُوا اللَّهَ وَأَطِيعُوا ﴿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 'Īsā (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		لَعَلَّمُ		وَإِنَّهُ،	
for the Hour (Day of Resurrection)		(is) surely a sign		and verily he (Jesus)	
صِرَاطٌ	هَذَا	وَاتَّبِعُونِ	بِهَا	فَلَا تَمْتَرْتِ	
(is) the Path	this	and follow Me (Allah)	concerning it	therefore have no doubt	
عَدُوٌّ	لَكُمْ	إِنَّهُ،	الشَّيْطَانُ	وَلَا يَصُدَّنَّكُمْ	مُسْتَقِيمٌ ﴿٦٦﴾
(is) an enemy	to you	verily he	Satan	and let not hinder you	Straight
قَدْ جِئْتُكُمْ	قَالَ	بِالْبَيِّنَاتِ	جَاءَ عِيسَى	وَلَمَّا	مُبِينٌ ﴿٦٧﴾
verily I have come to you	he said	with clear Proofs	Jesus came	and when	plain
الَّذِي	بَعْضَ	لَكُمْ	وَلِأَيِّنَ	بِالْحِكْمَةِ	
(of) that which	some	to you	and (in order) to make clear	with the wisdom	
	وَأَطِيعُوا	فَاتَّقُوا اللَّهَ	تَخْلِفُونَ فِيهِ		
	﴿٦٦﴾				
	and obey me	therefore fear Allah	you differ in it		

إِنَّ اللَّهَ هُوَ رَبِّي وَرَبُّكُمْ فَأَعْبُدُوهُ هَذَا صِرَاطٌ مُسْتَقِيمٌ ﴿٦٤﴾ فَاخْتَلَفَ الْأَحْزَابُ مِنْ بَيْنِهِمْ فَوَيْلٌ لِلَّذِينَ ظَلَمُوا مِنْ عَذَابِ يَوْمِ أَلِيمٍ ﴿٦٥﴾ هَلْ يَنْظُرُونَ إِلَّا السَّاعَةَ أَنْ تَأْتِيَهُمْ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ﴿٦٦﴾ الْأَخِلَاءُ يَوْمَئِذٍ بَعْضُهُمْ لِبَعْضٍ عَدُوٌّ إِلَّا الْمُتَّقِينَ ﴿٦٧﴾ يَعْبَادِ لَا خَوْفَ عَلَيْكُمْ الْيَوْمَ وَلَا أَنْتُمْ تَحْزَنُونَ ﴿٦٨﴾

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

الَّذِينَ ءَامَنُوا بِآيَاتِنَا وَكَانُوا مُسْلِمِينَ ﴿٦٦﴾ أَدْخُلُوا الْجَنَّةَ أَنْتُمْ وَأَزْوَاجُكُمْ تُحْبَرُونَ ﴿٧٠﴾ يُطَافُ عَلَيْهِمْ بِصِحَافٍ مِّنْ ذَهَبٍ وَأَكْوَابٍ وَفِيهَا مَا تَشْتَهِيهِ الْأَنْفُسُ وَتَلَذُّ الْأَعْيُنُ وَأَنْتُمْ فِيهَا خَالِدُونَ ﴿٧١﴾ وَتِلْكَ الْجَنَّةُ الَّتِي أُورِثْتُمُوهَا بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٧٢﴾

69. (You) who believed in Our *Ayat* (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 – Islāmīc 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).

الَّذِينَ ءَامَنُوا		وَكَانُوا مُسْلِمِينَ ﴿٦٩﴾		بِآيَاتِنَا		الَّذِينَ ءَامَنُوا	
those who believed		and they were Muslims		in Our verses		those who believed	
أَنْتُمْ وَأَزْوَاجُكُمْ تُحْبَرُونَ ﴿٧٠﴾		يُطَافُ عَلَيْهِمْ		بِصِحَافٍ مِنْ ذَهَبٍ		أَنْتُمْ وَأَزْوَاجُكُمْ تُحْبَرُونَ ﴿٧٠﴾	
and your wives delighted		will be passed round them		[with] trays		and your wives delighted	
وَأَكْوَابٍ		تَشْتَهِيهِ		وَتَلَذُّونَهَا		وَأَكْوَابٍ	
and cups		the souls could desire		and therein		and cups	
وَأَنْتُمْ فِيهَا		وَتَلَذُّونَهَا		وَأَنْتُمْ فِيهَا		وَأَنْتُمْ فِيهَا	
and you		and this		therein		and you	
أُورِثْتُمُوهَا		بِمَا كُنْتُمْ		تَعْمَلُونَ ﴿٧٢﴾		أُورِثْتُمُوهَا	
you have been made to inherit [it]		(because) of which you used to		do		you have been made to inherit [it]	

لَكُمْ فِيهَا فَاكِهَةٌ كَثِيرَةٌ مِنْهَا تَأْكُلُونَ ﴿٧٣﴾ إِنَّ الْمَجْرِمِينَ فِي عَذَابٍ جَهَنَّمَ خَالِدُونَ ﴿٧٤﴾ لَا يَفْتَرُ عَنْهُمْ وَهُمْ فِيهِ مُبْلِسُونَ ﴿٧٥﴾ وَمَا ظَلَمْنَاهُمْ وَلَكِنْ كَانُوا هُمُ الظَّالِمِينَ ﴿٧٦﴾ وَنَادُوا يَا مَلِكُ لِيَقْضِ عَلَيْنَا رَبُّكَ قَالَ إِنَّكُمْ مَكِيدُونَ ﴿٧٧﴾ لَقَدْ جِئْتُمْ 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.

لَكُمْ فِيهَا	فَكَهَّةٌ	كثيرةٌ	مِنْهَا تَأْكُلُونَ ﴿٧٣﴾	إِنَّ الْمُجْرِمِينَ
for you	(will be) fruits	(in) plenty	of which you will eat	verily the criminals
فِي عَذَابٍ	جَهَنَّمَ	خَالِدُونَ ﴿٧٤﴾	لَا يَفْتَرُونَ	
(will be) in (the) torment	(of) Hell	to abide (therein) forever	will not be lightened	
عَنْهُمْ	وَهُمْ	فِيهِ	مُبْلِسُونَ ﴿٧٥﴾	وَمَا ظَلَمْنَاهُمْ
for them	and they	in it	(will) despair	and We wronged them not
وَلَكِنْ كَانُوا	وَلَكِنْ كَانُوا	وَلَكِنْ كَانُوا	وَلَكِنْ كَانُوا	وَلَكِنْ كَانُوا
[and] but they were	[and] but they were	[and] but they were	[and] but they were	[and] but they were
هُمْ	الظَّالِمِينَ ﴿٧٦﴾	وَنَادَوْا	يَمَلِكُ	لِيَقْضِ
[they]	the wrongdoers	and they will cry	O Malik	let make an end
قَالَ إِيَّاكُمْ	مَكِثُونَ ﴿٧٧﴾	لَقَدْ جِئْنَاكُمْ	بِالْحَقِّ	
he will say verily you	(shall) abide forever	indeed We have brought to you	the truth	
وَلَكِنَّ أَكْثَرَكُمْ	لِلْحَقِّ	كَرَهُونَ ﴿٧٨﴾		
[and] but most of you	for the truth	have a hatred		

أَمْ أَبْرَمُوا أَمْراً فَإِنَّا مُبْرِمُونَ ﴿٧٩﴾ أَمْ يَحْسَبُونَ أَنَّا لَا نَسْمَعُ سِرَّهُمْ وَنَجْوَاهُمْ بَلَىٰ وَرُسُلًا لَدَيْهِمْ يَكْتُبُونَ ﴿٨٠﴾ قُلْ إِنْ كَانَ لِلرَّحْمَنِ وَلَدٌ فَأَنَا أَوَّلُ الْعَابِدِينَ ﴿٨١﴾ سُبْحَانَ رَبِّ السَّمَوَاتِ وَالْأَرْضِ رَبِّ الْعَرْشِ عَمَّا يَصِفُونَ ﴿٨٢﴾

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 يَحْسَبُونَ	مُبْرِمُونَ ﴿٧٩﴾	فَإِنَّا	أَمْ أَبْرَمُوا أَمْراً
or (do) they think	(are) planning	then verily We (too)	or have they plotted some plan
وَرُسُلَنَا	بَلَىٰ	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 ﴿٨٦﴾
then I am	the Most Gracious (Allah) had a son	if	say	(are) by them to record
رَبِّ السَّمَوَاتِ	سُبْحَانَ	الْعَالِدِينَ ﴿٨٧﴾	أَوَّلُ	
(the) Lord (of) the heavens	Glorified (is)	(of) the worshippers	(the) first	
عَمَّا يَصِفُونَ ﴿٨٨﴾	رَبِّ الْعَرْشِ	وَالْأَرْضِ		
from (all) that they ascribe	(the) Lord (of) the Throne	and the earth		

فَذَرَّهُمْ يُخَوِّضُونَ وَيَلْعَبُونَ حَتَّىٰ يَلْقُوا يَوْمَهُمُ الَّذِي يُوعَدُونَ ﴿٨٣﴾ وَهُوَ الَّذِي فِي السَّمَاءِ إِلَهٌُ
وَفِي الْأَرْضِ إِلَهٌُ وَهُوَ الْحَكِيمُ الْعَلِيمُ ﴿٨٤﴾ وَتَبَارَكَ الَّذِي لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَمَا
بَيْنَهُمَا وَعِنْدَهُ عِلْمُ السَّاعَةِ وَإِلَيْهِ تُرْجَعُونَ ﴿٨٥﴾

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 يَلْقُوا يَوْمَهُمُ	وَيَلْعَبُونَ	يُخَوِّضُونَ	فَذَرَّهُمْ
until they meet (the) Day (of) theirs	and play	to speak nonsense	so leave them (alone)
فِي السَّمَاءِ	الَّذِي	وَهُوَ	الَّذِي يُوعَدُونَ ﴿٨٣﴾
(is) in the heaven	Who	and (it is) He (Allah)	which they have been promised
الْعَلِيمُ ﴿٨٥﴾	وَهُوَ الْحَكِيمُ	إِلَهٌُ	وَفِي الْأَرْضِ
the All-Knower	and He (is) the All-Wise	God	and on the earth
السَّمَوَاتِ	مُلْكُ	لَهُ	وَتَبَارَكَ الَّذِي
(of) the heavens	(the) kingdom	to Whom (belongs)	and Blessed be He [Who]
عِلْمُ	وَعِنْدَهُ	بَيْنَهُمَا	وَمَا
(is the) knowledge	and with Whom	(is) between them	and (all) that
			and the earth

وَالِيهِ تُرْجَعُونَ ﴿٨٥﴾	السَّاعَةِ
and to Whom you will be returned	(of) the Hour

وَلَا يَمْلِكُ الَّذِينَ يَدْعُونَ مِنْ دُونِهِ الشَّفْعَةَ إِلَّا مَنْ شَهِدَ بِالْحَقِّ وَهُمْ يَعْلَمُونَ ﴿٨٦﴾
 وَلَئِنْ سَأَلْتَهُمْ مَنْ خَلَقَهُمْ لَيَقُولُنَّ اللَّهُ فَأَنَّى يُؤْفَكُونَ ﴿٨٧﴾ وَقِيلَهُ يَرْبِّ إِنَّ هَؤُلَاءِ قَوْمٌ
 لَا يُؤْمِنُونَ ﴿٨٨﴾ فَأَصْفَحْ عَنْهُمْ وَقُلْ سَلَامٌ فَسَوْفَ يَعْلَمُونَ ﴿٨٩﴾

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.

وَلَا يَمْلِكُ	الَّذِينَ يَدْعُونَ	مِنْ دُونِهِ	الشَّفْعَةَ
and have no power	those whom they invoke	instead of Him	(of) intercession
وَلَئِنْ سَأَلْتَهُمْ	مَنْ خَلَقَهُمْ	بِالْحَقِّ	وَهُمْ يَعْلَمُونَ ﴿٨٦﴾
and if you ask them	created them	to the truth	and they know
فَأَنَّى يُؤْفَكُونَ ﴿٨٧﴾	وَقِيلَهُ	and (of) his (Prophet Muhammad's) saying	
how then are they turned away			
يَرْبِّ	إِنَّ هَؤُلَاءِ	قَوْمٌ لَا يُؤْمِنُونَ ﴿٨٨﴾	فَأَصْفَحْ
O my Lord	verily these	(are) a people who believe not	so turn away
عَنْهُمْ	وَقُلْ سَلَامٌ	فَسَوْفَ يَعْلَمُونَ ﴿٨٩﴾	
from them	and say Salam (peace)	but soon they will come to know	

سُورَةُ الدُّخَانِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

حَمْ ۞ وَالْكِتَابِ الْمُبِينِ ۞ إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةٍ مُبَارَكَةٍ إِنَّا كُنَّا مُنذِرِينَ ۞ فِيهَا يُفْرَقُ كُلُّ أَمْرٍ حَكِيمٍ ۞ أَمْرًا مِّنْ عِنْدِنَا إِنَّا كُنَّا مُرْسِلِينَ ۞ رَحْمَةً مِّنْ رَبِّكَ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ۞ رَبِّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا إِن كُنْتُمْ مُوقِنِينَ ۞

Sūrah Ad-Dukhān (The Smoke) 44

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 (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 Islāmīc 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.

الرَّحِيمِ		الرَّحْمَنِ		بِسْمِ اللَّهِ		
the Most Merciful		the Most Gracious		In the Name (of) Allah		
بُورَكَةٍ	فِي لَيْلَةٍ	أَنْزَلْنَاهُ	إِنَّا	الْمُبِينِ ۞	وَالْكِتَابِ	حَمْ ۞
blessed	on a night	sent it down	verily We	manifest	by the Book	Ha-Mim
حَكِيمٍ ۞	أَمْرٍ	يُفْرَقُ كُلُّ	فِيهَا	كُنَّا مُنذِرِينَ ۞	إِنَّا	
wise	matter	is distinguished every	therein	are (ever) warning	verily We	
مِّنْ رَبِّكَ	رَحْمَةً	كُنَّا مُرْسِلِينَ ۞	إِنَّا	مِّنْ عِنْدِنَا	أَمْرًا	
from your Lord	(as) a mercy	are (ever) sending	verily We	from Us	(as) a Command	

رَبِّ السَّمَوَاتِ	الْعَلِيمُ ﴿٦﴾	هُوَ السَّمِيعُ	إِنَّهُ
(the) Lord (of) the heavens	the All-Knower	[He] (is) the All-Hearer	verily He
﴿٧﴾	﴿٨﴾	﴿٩﴾	﴿١٠﴾
if you have a faith with certainty	(is) between them	and (all) that	and the earth

لَا إِلَهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ رَبُّكُمْ وَرَبُّ آبَائِكُمُ الْأَوَّلِينَ ﴿٨﴾ بَلْ هُمْ فِي شَكٍّ يَلْعَبُونَ ﴿٩﴾ فَارْتَقِبْ يَوْمَ تَأْتِي السَّمَاءُ بِدُخَانٍ مُّبِينٍ ﴿١٠﴾ يَغْشَى النَّاسَ هَذَا عَذَابٌ أَلِيمٌ ﴿١١﴾ رَبَّنَا اكْشِفْ عَنَّا الْعَذَابَ إِنَّا مُؤْمِنُونَ ﴿١٢﴾ أَنَّى لَهُمُ الذِّكْرَى وَقَدْ جَاءَهُمْ رَسُولٌ مُّبِينٌ ﴿١٣﴾ ثُمَّ تَوَلَّوْا عَنْهُ وَقَالُوا مُعَلَّمٌ مَجْنُونٌ ﴿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
﴿٧﴾	﴿٨﴾	﴿٩﴾	﴿١٠﴾
nay they	the former	and (the) Lord (of) your fathers	your Lord
﴿١١﴾	﴿١٢﴾	﴿١٣﴾	﴿١٤﴾
the sky will bring forth	then wait (for the) Day (when)	play about in doubt	
﴿١١﴾	﴿١٢﴾	﴿١٣﴾	﴿١٤﴾
painful	(is) a torment	this	covering the people
			visible
			a smoke

رَبَّنَا اكْشِفْ	عَنَّا	الْعَذَابَ	إِنَّا	مُؤْمِنُونَ ﴿١٣﴾	أَنَّى
our Lord remove	from us	the torment	really we	(are) believers	how (can)
لَهُمْ	الذِّكْرَى	وَقَدْ جَاءَهُمْ	رَسُولٌ	مُّبِينٌ ﴿١٣﴾	
(there be) for them	an admonition	while verily has come to them	a Messenger	clear	
ثُمَّ تَوَلَّوْا	عَنهُ	وَقَالُوا مُعَلَّمٌ	مَجْنُونٌ ﴿١٤﴾		
then they had turned away	from him	and said one taught	a madman		

إِنَّا كَاشِفُو الْعَذَابِ قَلِيلًا إِنَّكُمْ عَائِدُونَ ﴿١٥﴾ يَوْمَ نَبْطِشُ الْبَطْشَةَ الْكُبْرَى إِنَّا مُنْقِمُونَ ﴿١٦﴾ ﴿١٦﴾ وَلَقَدْ فَتَنَّا قَبْلَهُمْ قَوْمَ فِرْعَوْنَ وَجَاءَهُمْ رَسُولٌ كَرِيمٌ ﴿١٧﴾ أَنْ أَدَّوْا إِلَىٰ عِبَادِ اللَّهِ إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ﴿١٨﴾ وَأَنْ لَا تَعْلُوا عَلَى اللَّهِ إِنِّي آتِيكُمْ بِسُلْطَنِ مُّبِينٍ ﴿١٩﴾ وَإِنِّي عُذْتُ بِرَبِّي وَرَبِّكُمْ أَنْ تَرْجُمُونِ ﴿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) ﷺ], 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).

إِنَّا	كَاشِفُو	الْعَذَابِ	قَلِيلًا	إِنَّكُمْ	عَائِدُونَ ﴿١٥﴾
verily We	(shall) remove	the torment	a little (for a while)	verily you	(will) return
يَوْمَ نَبْطِشُ	الْبَطْشَةَ	الْكُبْرَى	إِنَّا	مُنْقِمُونَ ﴿١٦﴾	
(on the) Day (when) We shall seize	(with) the grasp	greatest	verily We	(will) exact retribution	
وَلَقَدْ فَتَنَّا قَبْلَهُمْ	قَوْمَ	فِرْعَوْنَ	رَسُولٌ	كَرِيمٌ ﴿١٧﴾	
and indeed We tried before them	(the) people	(of) Pharaoh	a Messenger	noble	
وَجَاءَهُمْ	رَسُولٌ	كَرِيمٌ ﴿١٧﴾	أَنْ أَدَّوْا	إِلَىٰ	
and came to them	a Messenger	noble	(saying) that restore	to me	

وَأَنَّ	أَمِينٌ ﴿١٨﴾	رَسُولٌ	لَكُمْ	إِنِّي	عِبَادَ اللَّهِ
and that	trustworthy	a Messenger	to you	verily I am	(the) slaves (of) Allah
بِسُلْطَانٍ	ءَاتِيكُمْ	إِنِّي	عَلَى اللَّهِ	لَا تَعْلَوُا	
with an authority	have come to you	truly I	against Allah	exalt not (yourselves)	
أَنْ تَرْجُمُونِ ﴿٢١﴾	وَرَبِّكُمْ	بِرَبِّي	وَإِنِّي عُدْتُ	مُبِينِ ﴿١٩﴾	
lest you should stone me	and your Lord	with my Lord	and truly I seek refuge	manifest	

وَإِن لَّمْ تُوْمِنُوا لِي فَأَعْرِضُوا ﴿٢١﴾ فَدَعَا رَبَّهُ أَنَّ هَؤُلَاءِ قَوْمٌ مُّجْرِمُونَ ﴿٢٢﴾ فَأَسْرِبْعَادِي لِيَلَا إِنَّا كُمْ
مُتَّبِعُونَ ﴿٢٣﴾ وَأَتْرَكَ الْبَحْرَ رَهْوًا إِنَّهُمْ جُنْدٌ مُّغْرَقُونَ ﴿٢٤﴾ كَمْ تَرَكُوا مِنْ جَنَّةٍ وَعُيُونٍ ﴿٢٥﴾
وَزُرُوعٍ وَمَقَامٍ كَرِيمٍ ﴿٢٦﴾ وَنِعْمَةٍ كَانُوا فِيهَا فَاكِهِينَ ﴿٢٧﴾ كَذَلِكَ وَأَوْرَثْنَاهَا قَوْمًا آخَرِينَ ﴿٢٨﴾
فَمَا بَكَتْ عَلَيْهِمُ السَّمَاءُ وَالْأَرْضُ وَمَا كَانُوا مُنظَرِينَ ﴿٢٩﴾ وَلَقَدْ نَجَّيْنَا بَنِي إِسْرَائِيلَ مِنَ الْعَذَابِ
الْمُهِينِ ﴿٣٠﴾ مِنْ فِرْعَوْنَ إِنَّهُ كَانَ عَلِيًّا مِنَ الْمُسْرِفِينَ ﴿٣١﴾ وَلَقَدْ أَخْتَرْنَاهُمْ عَلَى عِلْمٍ عَلَيَّ
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,

وَأَن	لَمْ تَوْمِنُوا	لِي	فَاعْزِلُونِ ﴿٣٦﴾	فَدَعَا رَبَّهُ
but if	you believe not	[in] me	then leave me alone	so he (Moses) called upon his Lord
أَنَّ هَؤُلَاءِ	قَوْمٌ	جُرْمُونَ ﴿٣٧﴾	فَأَسْرَ	بِعِبَادِي
(saying) these (are) indeed	a people	(who are) criminals	then (Allah said) depart	with My slaves
لَيْلًا	إِنَّكُمْ	مُتَّبِعُونَ ﴿٣٨﴾	وَأَتْرَكَ الْبَحْرَ	رَهْوًا
(by) night	surely you	(will be) pursued	and leave the sea	at rest (quiet and divided)
إِنَّهُمْ	جُنْدٌ	مُغْرَقُونَ ﴿٣٩﴾	كَمْ	تَرَكُوا
verily they	(are) a host	(to be) drowned	how many	did they leave
وَعْيُونَ ﴿٤٠﴾	وَزُرُوعٌ	وَمَقَامٍ	كَرِيمٍ ﴿٤١﴾	وَنِعْمَةٍ
and springs	and cornfields	and places	good	and comforts
فَكَهِنَ ﴿٤٢﴾	كَذَلِكَ	وَأَوْرَثْنَاهَا	قَوْمًا	ءَاخِرِينَ ﴿٤٣﴾
take delight	thus	and We made inherit them	people	other
عَلَيْهِمْ	السَّمَاءُ	وَالْأَرْضُ	وَمَا كَانُوا مُنْظَرِينَ ﴿٤٤﴾	وَلَقَدْ بَجَيْنَا
for them	the heaven	and the earth	nor were they given respite	and indeed We saved
بَنِي	إِسْرَائِيلَ	مِنَ الْعَذَابِ	الْمُهِنِينَ ﴿٤٥﴾	مِنَ فِرْعَوْنَ
(the) Children	(of) Israel	from the torment	humiliating	from Pharaoh
عَالِيًا	مِّنَ الْمُسْرِفِينَ ﴿٤٦﴾	وَلَقَدْ اخْتَرْنَاهُمْ		
arrogant	(and was) of the transgressors	(the Children of Israel)	and verily We chose them	
	عَلَى عِلْمٍ	عَلَى الْعَالَمِينَ ﴿٤٧﴾		
	with knowledge	above the worlds		

وَأَيُّنَهُمْ مِّنَ الْآيَاتِ مَا فِيهِ بَلَاءٌ مُّبِينٌ ﴿٣٣﴾ إِنَّ هَؤُلَاءِ لَيَقُولُونَ ﴿٣٤﴾ إِنَّ هِيَ إِلَّا مَوْتَتُنَا
 الْأُولَىٰ وَمَا نَحْنُ بِمُنشَرِينَ ﴿٣٥﴾ فَاتُوا بِآبَائِنَا إِن كُنتُمْ صَادِقِينَ ﴿٣٦﴾ أَهْم خَيْرٌ أَمْ قَوْمٌ تُبَعِّعُ
 وَالَّذِينَ مِن قَبْلِهِمْ أَهْلَكْنَاهُمْ إِنَّهُمْ كَانُوا مُجْرِمِينَ ﴿٣٧﴾ وَمَا خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا
 لِعَيْنٍ ﴿٣٨﴾ مَا خَلَقْنَاهُمَا إِلَّا بِالْحَقِّ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٣٩﴾

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.

وَأَيْنِنَهُمْ	مِّنَ الْآيَاتِ	مَا	فِيهِ	بَلَّغُوا	مُّبِينٌ
and We granted them	of the signs	[what]	in which	(was) a trial	plain
إِنَّ هَؤُلَاءِ	لَيَقُولُونَ	إِنَّ هِيَ	إِلَّا مَوْتَنَا	أَلأُولَى	وَمَا
verily these (Quraish)	surely are saying	it (is) not	but our death	the first	and not
نَحْنُ	بِمُنشَرِينَ	فَأْتُوا	بِآبَائِنَا	إِنْ كُنْتُمْ صَادِقِينَ	
we	(shall) be resurrected	then bring back	our forefathers	if you are truthful	
أَهْمٌ	خَيْرٌ	أَمْ قَوْمٌ	تُبَّعٌ	وَالَّذِينَ	مِن قَبْلِهِمْ
(are) they?	better	or (the) people	(of) Tubba	and those	before them
أَهْلَكْنَاهُمْ					
We destroyed them					
إِنَّهُمْ كَانُوا	مُجْرِمِينَ	وَمَا خَلَقْنَا	السَّمَوَاتِ		
(because) they were indeed	criminals	and We created not	the heavens		
وَالْأَرْضَ	وَمَا	بَيْنَهُمَا	لَعِينٌ	مَا خَلَقْنَاهُمَا	
and the earth	and (all) that	(is) between them	(for mere) playing	We created them not	
إِلَّا	بِالْحَقِّ	وَلَكِنَّ أَكْثَرَهُمْ	لَا يَعْلَمُونَ		
except	with truth	[and] but most of them	know not		

إِنَّ يَوْمَ الْفَصْلِ مِيقَاتُهُمْ أَجْمَعِينَ ﴿٤٠﴾ يَوْمَ لَا يُغْنِي مَوْلَى عَنْ مَوْلَى شَيْئًا وَلَا هُمْ يُنصَرُونَ ﴿٤١﴾ إِلَّا مَنْ رَحِمَ اللَّهُ إِنَّهُ هُوَ الْعَزِيزُ الرَّحِيمُ ﴿٤٢﴾ إِنَّ شَجَرَةَ الزَّقُّومِ ﴿٤٣﴾ طَعَامُ الْأَثِيمِ ﴿٤٤﴾ كَالْمُهْلِ يَغْلِي فِي الْبُطُونِ ﴿٤٥﴾ كَغَلِيِّ الْحَمِيمِ ﴿٤٦﴾ خَذُوهُ فَاعْتَلُوهُ

إِلَى سَوَاءِ الْجَحِيمِ ﴿٤٧﴾ ثُمَّ صُبُّوا فَوْقَ رَأْسِهِ مِنْ عَذَابِ الْحَمِيمِ ﴿٤٨﴾ ذُقْ إِنَّكَ أَنْتَ الْعَزِيزُ الْكَرِيمُ ﴿٤٩﴾ إِنَّ هَذَا مَا كُنْتُمْ بِهِ تَمْتَرُونَ ﴿٥٠﴾ إِنَّ الْمُتَّقِينَ فِي مَقَامٍ أَمِينٍ ﴿٥١﴾

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).

﴿٤٧﴾	إِنَّ يَوْمَ	أَلْفَصْلِ	مِيقَاتُهُمْ	﴿٤٨﴾	أَجْمَعِينَ
	verily (the) Day	(of) Judgement	(is) the time appointed for them	all	
يَوْمَ	لَا يَغْنِي مَوْلَى	عَنْ مَوْلَى			
(the) Day (when)	a Maula (a near relative) can not avail	a Maula (a near relative)			
﴿٤٩﴾	وَلَا هُمْ يُنصَرُونَ	﴿٤٣﴾	إِلَّا مَنْ رَحِمَ اللَّهُ	﴿٤٤﴾	إِنَّهُ
and they will not be helped	(in) aught	Verily He	except (him on) whom Allah has mercy		
﴿٤٦﴾	هُوَ الْعَزِيزُ	﴿٤٢﴾	إِنَّ شَجَرَتَ الزَّقُّومِ	﴿٤٥﴾	طَعَامٌ
[He] (is) the All-Mighty	the Most Merciful	verily (the) tree	(of) Zaqqum	(will be the) food	
﴿٤٤﴾	الْأَثِيمِ	كَالْمُهْلِ	يَغْلَى فِي الْبُطُونِ	﴿٤٥﴾	كَغَلَى
(of) the sinners	like boiling oil	it will boil in the bellies	like (the) boiling		
﴿٤٦﴾	الْحَمِيمِ	خُذُوهُ	فَاعْتَلُوهُ	﴿٤٧﴾	إِلَى سَوَاءِ
(of) scalding water	(it will be said) seize him	and drag him	into (the) midst		
﴿٤٧﴾	ثُمَّ صُبُّوا فَوْقَ رَأْسِهِ	﴿٤٨﴾	مِنْ عَذَابِ	﴿٤٨﴾	الْحَمِيمِ
(of) blazing Fire	then pour over his head	[from] (the) torment	(of) boiling water		

ذُقْ إِنَّكَ	أَنْتَ	الْعَزِيزُ	الْكَرِيمُ ﴿٤٩﴾	إِنَّ هَذَا
taste (this) verily you	[you]	(were) the mighty	the noble	verily this
مَا كُنْتُمْ	بِهِ تَمْتَرُونَ ﴿٥٠﴾	إِنَّ الْمُتَّقِينَ	فِي مَقَامٍ	أَمِينٍ ﴿٥١﴾
(is) what you used to	doubt about it	verily the pious	(will be) in a place	(of) Security (Paradise)

فِي جَنَّاتٍ وَعُيُونٍ ﴿٥٢﴾ يَلْبَسُونَ مِنْ سُنْدُسٍ وَإِسْتَبْرَقٍ مُتَّقِلِينَ ﴿٥٣﴾ كَذَلِكَ
 وَزَوْجَانَهُمْ بِحُورٍ عِينٍ ﴿٥٤﴾ يَدْعُونَ فِيهَا بِكُلِّ فَاكِهَةٍ آمِنِينَ ﴿٥٥﴾ لَا يَذُوقُونَ
 فِيهَا الْمَوْتَ إِلَّا الْمَوْتَةَ الْأُولَىٰ وَوَقَّهَهُمْ عَذَابَ الْجَحِيمِ ﴿٥٦﴾ فَضَلَا مَنْ رَبِّكَ
 ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿٥٧﴾ فَإِنَّمَا يَسَّرْنَاهُ بِلِسَانِكَ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٥٨﴾ فَأَرْتَقِبْ
 إِنَّهُمْ مُرْتَقِبُونَ ﴿٥٩﴾

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'an) easy in your tongue, in order that they may remember. 59. Wait then (O Muhammad ﷺ); verily, they (too) are waiting.

فِي جَنَّاتٍ	وَعُيُونٍ ﴿٥٢﴾	يَلْبَسُونَ مِنْ سُنْدُسٍ	وَإِسْتَبْرَقٍ	مُتَّقِلِينَ ﴿٥٣﴾
among Gardens	and Springs	dressed in fine silk	and (in) thick silk	facing each other
كَذَلِكَ	وَزَوْجَانَهُمْ	بِحُورٍ	عِينٍ ﴿٥٤﴾	
thus	and We shall marry them	to Houris (fair females)	(with) wide lovely eyes	
يَدْعُونَ	فِيهَا	بِكُلِّ	فَاكِهَةٍ	آمِنِينَ ﴿٥٥﴾
they will call	therein	for every (kind)	(of) fruit	secure
فِيهَا	الْمَوْتَ	إِلَّا الْمَوْتَةَ	الْأُولَىٰ	وَوَقَّهَهُمْ
therein	the death	except the death	first	and He will save them

ذَلِكَ	مِّن رَّبِّكَ	فَضْلًا	الْجَحِيمِ	عَذَابَ
that	from your Lord	(as) a bounty	(of) the blazing Fire	(from the) torment
فَإِنَّمَا يَسَّرْنَاهُ			الْعَظِيمِ	الْفَوْزُ
so certainly We have made this (Quran) easy			supreme	(will be) the success
هُوَ	لَعَلَّهُمْ	يَتَذَكَّرُونَ	فَارْتَقِبْ	إِنَّهُمْ
[it]	(are) waiting	wait then	(in order) that they may remember	in your tongue

سُورَةُ الْجَاثِيَةِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

حَمِّ ۝۱ تَنْزِيلِ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ ۝۲ إِنَّ فِي السَّمَوَاتِ وَالْأَرْضِ لَآيَاتٍ لِّلْمُؤْمِنِينَ ۝۳ وَفِي خَلْقِكُمْ وَمَا يَبُثُّ مِنْ دَابَّةٍ آيَاتٌ لِّقَوْمٍ يُوقِنُونَ ۝۴ وَأَخْلَافَ اللَّيْلِ وَالنَّهَارِ وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ رِزْقٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَتَصْرِيفِ الرِّيْحِ آيَاتٌ لِّقَوْمٍ يَعْقِلُونَ ۝۵ تِلْكَ آيَاتُ اللَّهِ تَتْلُوهَا عَلَيْكَ بِالْحَقِّ فَبِأَيِّ حَدِيثٍ بَعْدَ اللَّهِ وَءَايَاتِهِ يُؤْمِنُونَ ۝۶

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?

الرَّحِيمِ		الرَّحْمَنِ		بِسْمِ اللَّهِ	
the Most Merciful		the Most Gracious		In the Name (of) Allah	
حَمِّ	تَنْزِيلُ	الْكِتَابِ	مِنَ اللَّهِ	الْعَزِيزِ	الْحَكِيمِ
Ha-Mim	(the) revelation	(of) the Book	(is) from Allah	the All-Mighty	the All-Wise
إِنَّ	فِي السَّمَوَاتِ	وَالْأَرْضِ	لَأَيَاتٍ	لِّمُؤْمِنِينَ	
verily	in the heavens	and the earth	surely (are) signs	for the believers	
وَفِي خَلْقِكُمْ	وَمَا يَبُثُّ	مِن دَابَّةٍ	ءَايَاتٌ		
and in your creation	and what He scattered	of moving (living) creatures	(are) signs		
لِقَوْمٍ يُوقِنُونَ	وَأَخْلَافٍ	أَلَيْلٍ			
for a people who have Faith with certainty	and (in the) alternation	(of) the night			
وَالنَّهَارِ	وَمَا أَنْزَلَ اللَّهُ	مِنَ السَّمَاءِ	مِن رِزْقٍ	فَأَحْيَا	
and the day	and what Allah sends down	from the sky	of provision	and revives	
بِهِ	بَعْدَ	مَوْتِهَا	وَتَصْرِيفٍ	الرِّيحِ	
therewith	after	its death	and (in the) turning about	(of) the winds	
ءَايَاتٌ	لِقَوْمٍ يَعْقِلُونَ	تِلْكَ	ءَايَاتُ اللَّهِ	نَتْلُوهَا	
(are) signs	for a people who understand	these	(are the) verses (of) Allah	which We recite	
عَلَيْكَ	بِالْحَقِّ	فِي أَيِّ	بَعْدَ اللَّهِ	وَأَيِّنِيهِ	يُؤْمِنُونَ
to you	with truth	then in which	after Allah	and His Signs	will they believe

وَيَلْ لِكُلِّ أَفَّاكٍ أَثِيمٍ ﴿٧﴾ يَسْمَعُ ءَايَاتِ اللَّهِ تُنذِرُ عَلَيْهِ ثُمَّ يَصِرُّ مُسْتَكْبِرًا كَأَن لَّمْ يَسْمَعْهَا فَبَشِّرْهُ بِعَذَابٍ أَلِيمٍ ﴿٨﴾ وَإِذَا عَلِمَ مِنْ ءَايَاتِنَا شَيْئًا اتَّخَذَهَا هُزُوًا أُولَٰئِكَ لَهُمْ عَذَابٌ مُّهِينٌ ﴿٩﴾ مِّنْ وَرَائِهِمْ جَهَنَّمُ وَلَا يُغْنِي عَنْهُمْ مَا كَسَبُوا شَيْئًا وَلَا مَا اتَّخَذُوا مِنْ دُونِ اللَّهِ أَوْلِيَاءَ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿١٠﴾

7. Woe to every sinful liar 8. Who hears the Verses of Allāh (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'ān), 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 *Auliya'* (protectors, helpers) besides Allāh. And theirs will be a great torment.

وَيْلٌ	لِكُلِّ	أَفَّاكٍ	أَثِيمٍ ﴿٧﴾	يَسْمَعُ	ءَايَاتِ	اللَّهِ	تُنلَى	عَلَيْهِ
woe	to every	liar	sinful	who hears	(the) Verses	(of) Allah	(being) recited	to him
ثُمَّ	يَصِرُّ	مُسْتَكْبِرًا	كَأَنَّ	لَمْ	يَسْمَعْهَا	فَبَشِّرْهُ	بِعَذَابِ	
(with) pride	then persists		as if	he heard	them not	so give him tidings	of a torment	
أَلِيمٍ ﴿٨﴾	وَإِذَا	عَلِمَ	مِنْ	ءَايَاتِنَا	شَيْئًا	أَتَّخَذَهَا	هَزْوًا	
painful	and when he knows		of Our Verses	something	he takes	them	(as) a jest	
أُولَئِكَ	لَهُمْ	عَذَابٌ	مُهِينٌ ﴿٩﴾	مِّن	وَرَائِهِمْ	جَهَنَّمَ		
those	for them	(will be) a torment	humiliating	before them	(there is) Hell			
وَلَا	يُغْنِي	عَنْهُمْ	مَا	كَسَبُوا	شَيْئًا	وَلَا	مَا	أَتَّخَذُوا
and will not avail	[of] them	that which they have earned	nor what they have taken	anything				
مِن	دُونِ	اللَّهِ	أَوْلِيَائِهِ	وَهُمْ	عَذَابٌ	عَظِيمٌ ﴿١٠﴾		
besides Allah	(as) protectors	and for them	(will be) a torment	great				

هَذَا هُدًى وَالَّذِينَ كَفَرُوا بِآيَاتِ رَبِّهِمْ لَهُمْ عَذَابٌ مِّن رِّجْزِ أَلِيمٍ ﴿١١﴾ ﴿١١﴾ اللَّهُ الَّذِي سَخَّرَ لَكُمُ الْبَحْرَ لَتَجْرَىٰ أَلْفَاكٌ فِيهِ بِأَمْرِهِ وَلِنَبْتَغُوا مِنْ فَضْلِهِ ۗ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿١٢﴾ وَسَخَّرَ لَكُم مَّا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ جَمِيعًا مِّنْهُ ۗ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ ﴿١٣﴾ قُلْ لِلَّذِينَ ءَامَنُوا يَغْفِرُوا لِلَّذِينَ لَا يَرْجُونَ أَيَّامَ اللَّهِ لِيَجْزِيَ قَوْمًا بِمَا كَانُوا يَكْسِبُونَ ﴿١٤﴾ مَن عَمِلَ صَالِحًا فَلِنَفْسِهِ ۖ وَمَنْ أَسَاءَ فَعَلِيَهَا ثُمَّ إِلَىٰ رَبِّكُمْ تُرْجَعُونَ ﴿١٥﴾

11. This (Qur'an) is a guidance. And those who disbelieve in the *Ayat* (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 Allāh (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.

هَذَا	هُدًى	وَالَّذِينَ كَفَرُوا	بَيِّنَاتٍ	رَبِّهِمْ	لَهُمْ
this	(is) a guidance	and those who disbelieve	in (the) Signs	(of) their Lord	for them
عَذَابٌ	مِّن رِّجْسٍ	أَلِيمٌ	اللَّهُ الَّذِي سَخَّرَ	لَكُمْ	
(there is) a torment	of filth	painful	Allah (it is) He Who has subjected	to you	
الْبَحْرَ	لِتَجْرِيَ الْفُلُكُ	فِيهِ	بِأَمْرِهِ	وَلِتَبْتَغُوا	
the sea	that ships may sail	through it	by His Command	and that you may seek	
مِنْ فَضْلِهِ	وَلَعَلَّكُمْ تَشْكُرُونَ	وَسَخَّرَ	لَكُمْ	مَا	
of His bounty	and that you may give thanks	and has subjected	to you	(all) that	
فِي السَّمَوَاتِ	وَمَا	فِي الْأَرْضِ	جَمِيعًا	مِّنْهُ	إِنَّ
(is) in the heavens	and (all) that	(is) in the earth	(it is) all	from Him	in that
لَايَتٍ	لِّقَوْمٍ يَتَفَكَّرُونَ	قُلْ	لِلَّذِينَ آمَنُوا		
surely (are) signs	for a people who think deeply	say	to those who have believed		
يَغْفِرُوا لِلَّذِينَ	لَا يَرْجُونَ أَيَّامَ اللَّهِ	لِيَجْزِيَ قَوْمًا			
to forgive those who	hope not (for the) Days (of) Allah	that He may recompense a people			
بِمَا كَانُوا	يَكْسِبُونَ	مَنْ عَمِلَ	صَالِحًا		
according to what they have	earned	whosoever does	a good deed		
فَلِنَفْسِهِ	وَمَنْ أَسَاءَ	فَعَلَيْهَا			
then (it is) for his soul	and whosoever does evil	then (it is) against it (his soul)			
ثُمَّ	إِلَىٰ رَبِّكُمْ تُرْجَعُونَ				
then	to your Lord you will be made to return				

وَلَقَدْ آتَيْنَا بَنِي إِسْرَائِيلَ الْكِتَابَ وَالْحُكْمَ وَالنُّبُوَّةَ وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَى الْعَالَمِينَ ﴿١٦﴾ وَعَاتَيْنَاهُمْ يَتْنَتٍ مِنَ الْأَمْرِ فَمَا اخْتَلَفُوا إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَغْيًا بَيْنَهُمْ إِنَّ رَبَّكَ يَقْضِي بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴿١٧﴾ ثُمَّ جَعَلْنَاكَ عَلَى شَرِيعَةٍ مِنَ الْأَمْرِ فَاتَّبِعْهَا وَلَا تَتَّبِعْ 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.

وَلَقَدْ آتَيْنَا	بَنِي	إِسْرَائِيلَ	الْكِتَابَ	وَالْحُكْمَ
and indeed We gave	(the) Children	(of) Israel	the Scripture	and the wisdom
وَالنُّبُوَّةَ	وَرَزَقْنَاهُمْ	مِنَ الطَّيِّبَاتِ	وَفَضَّلْنَاهُمْ	
and the Prophethood	and We provided them	with good things	and We preferred them	
عَلَى الْعَالَمِينَ ﴿١٦﴾	وَعَاتَيْنَاهُمْ	يَتْنَتٍ	مِنَ الْأَمْرِ ط	
above (all) the worlds (mankind)	and We gave them	clear proofs	of the matter	
فَمَا اخْتَلَفُوا	إِلَّا	مِنْ بَعْدِ مَا	جَاءَهُمُ	الْعِلْمُ
and they differed not	but	after	came to them	the knowledge
بَغْيًا	يَنَّهُمْ	إِنَّ رَبَّكَ يَقْضِي	بَيْنَهُمْ	
(through) transgression	among themselves	verily your Lord will judge	between them	
يَوْمَ	الْقِيَامَةِ	فِيمَا	كَانُوا	يَخْتَلِفُونَ ﴿١٧﴾
(on the) Day	(of) Resurrection	about that	they used to	differ

فَاتَّبِعَهَا	مِّنَ الْأَمْرِ	عَلَىٰ شَرِيْعَةٍ	ثُمَّ جَعَلْنَاكَ
so follow it	of the commandment	on a plain way	then We have put you
	الَّذِينَ لَا يَعْلَمُونَ ﴿١٨﴾	وَلَا تَتَّبِعْ أَهْوَاءَ	
	(of) those who know not	and follow not (the) desires	

إِنَّهُمْ لَن يَغْنُوا عَنْكَ مِنْ اللَّهِ شَيْئًا وَإِنَّ الظَّالِمِينَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَاللَّهُ وَلِيُّ الْمُتَّقِينَ ﴿١٩﴾ هَذَا بَصِيرَةٌ لِلنَّاسِ وَهُدًى وَرَحْمَةٌ لِّقَوْمٍ يُوقِنُونَ ﴿٢٠﴾ أَمْ حَسِبَ الَّذِينَ اجْتَرَحُوا السَّيِّئَاتِ أَنْ نَجْعَلَهُمْ كَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ سَوَاءً مَّحْيَاهُمْ وَمَمَاتِهِمْ سَاءَ مَا يَحْكُمُونَ ﴿٢١﴾ وَخَلَقَ اللَّهُ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ وَلِتُجْزَىٰ 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 *Auliya'* (protectors, helpers) of one another, but Allāh is the *Walī* (Helper, Protector) of the *Muttaqūn* (the pious). 20. This (Qur'an) 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.

إِنَّهُمْ	لَن يَغْنُوا	عَنْكَ	مِنَ اللَّهِ شَيْئًا	وَإِنَّ الظَّالِمِينَ
verily they	can never avail	you	against Allah anything	and verily the wrongdoers
بَعْضُهُمْ	أَوْلِيَاءُ	بَعْضٍ	وَاللَّهُ وَلِيُّ	الْمُتَّقِينَ ﴿١٩﴾
some of them	(are) protectors	(of) others	but Allah (is the) Protector	(of) the pious
هَذَا	بَصِيرَةٌ	لِلنَّاسِ	وَهُدًى	وَرَحْمَةٌ
this	(is) a clear insight	for mankind	and a guidance	and a mercy
	لِّقَوْمٍ يُوقِنُونَ ﴿٢٠﴾	أَمْ حَسِبَ	الَّذِينَ اجْتَرَحُوا	السَّيِّئَاتِ
	for a people who have Faith with certainty	or do think	those who earn	evil deeds

سَوَاءٌ	وَعَمِلُوا الصَّالِحَاتِ	كَالَّذِينَ ءَامَنُوا	أَنْ نَجْعَلَهُمْ
equal	and do righteous (good) deeds	like those who believe	that We shall make them
مَا يَحْكُمُونَ ﴿٦١﴾	سَاءَ	وَمَمَاتِهِمْ	مَحْيَاهُمْ
that judgement they make	worst is	and (after) their death	(in) their present life
بِالْحَقِّ	وَالْأَرْضَ	وَخَلَقَ اللَّهُ السَّمَوَاتِ	
with truth	and the earth	and Allah has created the heavens	
بِمَا كَسَبَتْ	نَفْسٍ	وَلِتَجْزَىٰ كُلُّ	
for what it has earned	soul	[and] (in order) that may be recompensed each	
	لَا يُظْلَمُونَ ﴿٦٢﴾	وَهُمْ	
	will not be wronged	and they	

أَفْرَأَيْتَ مَنْ اتَّخَذَ إِلَهَهُ هَوْنَهُ وَأَضَلَّهُ اللَّهُ عَلَىٰ عِلْمٍ وَخَتَمَ عَلَىٰ سَمْعِهِ وَقَلْبِهِ وَجَعَلَ عَلَىٰ بَصَرِهِ غِشْوَةً فَمَنْ يَهْدِيهِ مِنْ بَعْدِ اللَّهِ أَفَلَا تَذَكَّرُونَ ﴿٦٣﴾ وَقَالُوا مَا هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ وَنَحْيَا وَمَا يُهْلِكُنَا إِلَّا الدَّهْرُ وَمَا لَهُم بِذَلِكَ مِنْ عِلْمٍ إِنْ هُمْ إِلَّا يَظُنُّونَ ﴿٦٤﴾ وَإِذْ أَنْتَلَىٰ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ مَّا كَانَ حُجَّتَهُمْ إِلَّا أَنْ قَالُوا اتَّبَوْنَا أَبِينَا إِنْ كُنْتُمْ صَادِقِينَ ﴿٦٥﴾

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!"

أَفْرَأَيْتَ	مَنْ اتَّخَذَ	إِلَهَهُ	هَوْنَهُ	وَأَضَلَّهُ اللَّهُ
then have you seen?	(him) who takes	(as) his god	his lust	and Allah left him astray
عَلَىٰ عِلْمٍ	وَخَتَمَ	عَلَىٰ سَمْعِهِ	وَقَلْبِهِ	وَجَعَلَ
upon knowing	and sealed	[over] his hearing	and his heart	and put
				عَلَىٰ بَصَرِهِ
				on his sight

غَشْوَةٌ	فَمَنْ	يَهْدِيهِ	مِنْ بَعْدِ اللَّهِ	أَفَلَا تَذَكَّرُونَ
a cover	who then	will guide him	after Allah	(will) you not then remember?
وَقَالُوا	مَا هِيَ	إِلَّا حَيَاتُنَا	الدُّنْيَا	وَنَحْيَا
and they say	it (is) nothing	but our life	(of) this world	and we live
وَمَا يُهْلِكُنَا	إِلَّا الدَّهْرُ	وَمَا	لَهُمْ	بِذَلِكَ
and nothing destroys us	except the time	and not	they have	of that
إِنْ هُمْ	إِلَّا يَظُنُّونَ	وَإِذَا نُتِلَىٰ	عَلَيْهِمْ	ءَايَاتُنَا
they (do) nothing	but guess	and when are recited	to them	Our Verses
مَا كَانَ حُجَّتَهُمْ	إِلَّا	أَنْ قَالُوا	أَتْتُوا بِآبَائِنَا	إِنْ كُنْتُمْ صَادِقِينَ
their argument is not	except	that they say	bring back our forefathers	if you are truthful

قُلِ اللَّهُ يُحْيِيكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يَجْمَعُكُمْ إِلَى يَوْمِ الْقِيَامَةِ لَا رَيْبَ فِيهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٢٦﴾
وَلِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَيَوْمَ تَقُومُ السَّاعَةُ يُخْسِرُ الْمُبْطِلُونَ ﴿٢٧﴾ وَتَرَىٰ كُلَّ أُمَّةٍ جَاثِيَةً كُلُّ أُمَّةٍ تُدْعَىٰ إِلَىٰ كِتَابِهَا الْيَوْمَ تُجْزَوْنَ مَا كُنْتُمْ تَعْمَلُونَ ﴿٢٨﴾ هَذَا كِتَابُنَا يَنْطِقُ عَلَيْكُمْ بِالْحَقِّ إِنَّا كُنَّا نَسْتَنسِخُ مَا كُنْتُمْ تَعْمَلُونَ ﴿٢٩﴾ فَأَمَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فَيُدْخِلُهُمْ رَبُّهُمْ فِي رَحْمَتِهِ ذَٰلِكَ هُوَ الْفَوْزُ الْمُبِينُ ﴿٣٠﴾

26. Say (to them): "Allāh 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 Allāh 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 Allāh – Islāmic Monotheism) and did righteous good deeds, their Lord will admit them to His Mercy. That will be the evident success.

قُلْ	اللَّهُ يُحْيِيكُمْ	ثُمَّ يَمِيتُكُمْ	ثُمَّ يَجْمَعُكُمْ	إِلَى يَوْمٍ
say	Allah gives you life	then causes you to die	then He will assemble you	on (the) Day
الْقِيَمَةِ	لَا رَيْبَ	فِيهِ	وَلَكِنَّ أَكْثَرَ	النَّاسِ
(of) Resurrection	(there is) no doubt	about it	[and] but most	(of) mankind
لَا يَعْلَمُونَ ﴿٣٦﴾	وَلِلَّهِ مُلْكُ	السَّمَوَاتِ	وَالْأَرْضِ	
know not	and to Allah (belongs the) kingdom	(of) the heavens	and the earth	
وَيَوْمَ	تَقُومُ السَّاعَةُ	يَوْمَئِذٍ		
and (on the) Day (that)	the Hour will be established	(on) that Day		
يَخْسِرُ الْمُبْطِلُونَ ﴿٣٧﴾	وَتَرَى	كُلَّ أُمَّةٍ	جَاثِيَةً	
the followers of falsehood shall lose	and you will see	nation each	humbled to their knees	
كُلُّ	أُمَّةٍ تَدْعِي	إِلَى كِنْبِهَا	الْيَوْمَ تُجْزَوْنَ	
each	nation will be called	to its Record	this Day you shall be recompensed	
مَا كُنْتُمْ	تَعْمَلُونَ ﴿٣٨﴾	هَذَا	كِنْبَنَا	بِالْحَقِّ
(for) what you used to	do	this	Our Record	with truth
إِنَّا كُنَّا	نَسْتَنْسِخُ	مَا كُنْتُمْ	تَعْمَلُونَ ﴿٣٩﴾	فَأَمَّا الَّذِينَ ءَامَنُوا
verily We were	recording	what you used to	do	then as for those who believed
وَعَمِلُوا الصَّالِحَاتِ	فَيُدْخِلُهُمْ	رَبُّهُمْ	فِي رَحْمَتِهِ	ذَلِكَ
and did righteous (good) deeds	so will admit them	their Lord	to His Mercy	that
هُوَ	الْفَوْزُ	الْمِثْلُ	﴿٤٠﴾	
[it]	(will be) the success	evident		

وَأَمَّا الَّذِينَ كَفَرُوا أَفَلَمْ تَكُنْ ءَايَتِي تُلَىٰ عَلَيْكُمْ فَاسْتَكْبَرْتُمْ وَكُنْتُمْ قَوْمًا مُّجْرِمِينَ ﴿٣٦﴾ وَإِذَا قِيلَ
 إِنَّ وَعْدَ اللَّهِ حَقٌّ وَالسَّاعَةُ لَا رَيْبَ فِيهَا قُلْتُمْ مَا نَدْرِي مَا السَّاعَةُ إِنَّ نَظْنُ إِلَّا ظَنًّا وَمَا نَحْنُ
 بِمُسْتَيْقِنِينَ ﴿٣٧﴾ وَبَدَأَهُمْ سَيِّئَاتٍ مَا عَمِلُوا وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِءُونَ ﴿٣٨﴾

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.

تَتْلَىٰ عَلَيْكُمْ	أَفَلَمْ تَكُنْ ءَايَاتِي	وَأَمَّا الَّذِينَ كَفَرُوا			
recited to you	then were not My Verses?	but as for those who disbelieved			
وَإِذَا قِيلَ	مُجْرِمِينَ ﴿٣١﴾	وَكُنْتُمْ قَوْمًا	فَأَسْتَكْبِرْتُمْ		
and when it was said	(who were) criminals	and you were a people	but you were proud		
فِيهَا	لَا رَيْبَ	وَالسَّاعَةَ	حَقُّ	إِنَّ وَعَدَ اللَّهُ	
about it	(there is) no doubt	and the Hour	(is the) truth	verily (the) Promise (of) Allah	
إِلَّا ظَنًّا	إِنْ نَظُنُّ	السَّاعَةَ	مَا	مَا نَدْرِي	قُلْتُمْ
but (as) a conjecture	we (do) not think (it)	(is) the Hour	what	we know not	you said
سَيِّئَاتُ	هَمُّ	وَبَدَا	بِمُسْتَقِينٍ ﴿٣٢﴾	نَحْنُ	وَمَا
(the) evil	to them	and will appear	have firm convincing belief	we	and not
﴿٣٣﴾	يَسْتَهْزِءُونَ	مَا كَانُوا	﴿٣٤﴾	وَحَاقَ	مَا عَمِلُوا
mock at [it]	that which they used to	them	and will encircle	(of) what they did	

وَقِيلَ الْيَوْمَ نَنْسِيكُمْ كَمَا نَسِيتُمْ لِقَاءَ يَوْمِكُمْ هَذَا وَمَأْوَاكُمُ النَّارُ وَمَا لَكُم مِّن نَّاصِرِينَ ﴿٣٤﴾ ذَلِكُمْ بِأَنكُم
 أَخَذْتُمْ ءَايَاتِ اللَّهِ هُزُوًا وَغَرَّتْكُمُ الْحَيَاةُ الدُّنْيَا فَالْيَوْمَ لَا يَخْرُجُونَ مِنْهَا وَلَا لَهُمْ يُسْعَفُونَ ﴿٣٥﴾
 فَلِلَّهِ الْحَمْدُ رَبِّ السَّمَوَاتِ وَرَبِّ الْأَرْضِ رَبِّ الْعَالَمِينَ ﴿٣٦﴾ وَلَهُ الْكِبْرِيَاءُ فِي السَّمَوَاتِ وَالْأَرْضِ
 وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٣٧﴾

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	كَأَن نَسِيتُمْ	نَسَنَّاكُمْ	الْيَوْمَ	وَقِيلَ
(the) Meeting	as you forgot	We will forget you	this Day	and it will be said
لَكُمْ	وَمَا	النَّارُ	وَمَا أَوْلَاكُمْ	هَذَا
for you	and (there is) not	(is) the Fire	and your abode	this
هُزُؤًا	اتَّخَذْتُمْ آيَاتِ اللَّهِ	بِأَنَّكُمْ	ذَلِكَ	مَنْ تَصْرِيحًا
(in) mockery	took (the) Verses (of) Allah	(is) because you	that	any helpers
مِنْهَا	لَا يُخْرَجُونَ	فَالْيَوْمَ	الدُّنْيَا	الْحَيَاةُ
from it (Hell)	they shall not be taken out	so this Day	(of) the world	the life
وَلَا هُمْ	فَلِلَّهِ الْحَمْدُ	وَلَا هُمْ	يَسْتَعْتَبُونَ	وَلَا هُمْ
(the) Lord (of) the heavens	so to Allah (is) all praise	nor they	will be allowed	excuses
وَلَهُ	رَبِّ الْعَالَمِينَ	وَرَبِّ الْأَرْضِ	وَرَبِّ الْأَرْضِ	وَرَبِّ الْأَرْضِ
and for Him (Alone)	(and the) Lord (of) the worlds	and (the) Lord (of) the earth	and (the) Lord (of) the earth	and (the) Lord (of) the earth
الْحَكِيمُ	وَهُوَ الْعَزِيزُ	وَالْأَرْضِ	فِي السَّمَوَاتِ	الْكِبْرِيَاءِ
the All-Wise	and He (is) the All-Mighty	and the earth	in the heavens	(is) the Majesty

