

And those who do not believe – in their ears is deafness, and it is upon them blindness. Those are being called from a distant place.¹³⁹⁸

45. And We had already given Moses the Scripture, but it came under disagreement.¹³⁹⁹ And if not for a word [i.e., decree]¹⁴⁰⁰ that preceded from your Lord, it would have been concluded between them. And indeed they are, concerning it [i.e., the Qur'ān], in disquieting doubt.
46. Whoever does righteousness – it is for his [own] soul; and whoever does evil [does so] against it. And your Lord is not ever unjust to [His] servants.
47. To Him [alone] is attributed knowledge of the Hour. And fruits emerge not from their coverings nor does a female conceive or give birth except with His knowledge. And the Day He will call to them, "Where are My 'partners'?" they will say, "We announce to You that there is [no longer] among us any witness [to that]."
48. And lost from them will be those they were invoking before, and they will be certain that they have no place of escape.
49. Man is not weary of supplication for good [things], but if evil touches him, he is hopeless and despairing.

وَلَقَدْ أَتَيْنَا مُوسَى الْكِتَابَ فَأَخْتَلَفَ فِيهِ
وَلَوْلَا كَلِمَةً سَبَقَتْ مِنْ رَبِّكَ لِقُضَى
بَيْنَهُمْ وَإِنَّهُ لِفِي شَكٍّ مِنْهُ مُرِيبٌ

مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهِ وَمَنْ أَسَاءَ
فَعَلَيْهَا وَمَا رَبُّكَ بِظَلَمٍ لِلْعَبِيدِ

* إِلَيْهِ يُرْدُ عِلْمُ الْسَّاعَةِ وَمَا تَخْرُجُ مِنْ
شَمَرَتِ مِنْ أَكْمَامِهَا وَمَا حَمِلُ مِنْ أَشْيَى
وَلَا تَضُعُ إِلَّا يَعْلَمُهُ وَيَوْمَ يُنَادِيهِمْ أَيْنَ
شُرَكَاءِي قَالُوا إِذَا دَنَاكَ مَا مِنَّا مِنْ
شَهِيدٍ

وَصَلَّ عَنْهُمْ مَا كَانُوا يَدْعُونَ مِنْ قَبْلِ
وَطَنُوا مَا هُمْ مِنْ حَمِيصٍ

لَا يَسْئِمُ الْإِنْسَنُ مِنْ دُعَاءِ الْحَمِيرِ وَإِنْ
مَسَهُ الشَّرُّ فَيُعْوَسُ قَنُوطٌ

¹³⁹⁸For all practical purposes, since they neither hear nor understand.

¹³⁹⁹An alternative meaning is "he was opposed over it."

¹⁴⁰⁰See footnote to 10:19.

50. And if We let him taste mercy from Us after an adversity which has touched him, he will surely say, "This is [due] to me,¹⁴⁰¹ and I do not think the Hour will occur; and [even] if I should be returned to my Lord, indeed, for me there will be with Him the best." But We will surely inform those who disbelieved about what they did, and We will surely make them taste a massive punishment.

51. And when We bestow favor upon man, he turns away and distances himself; but when evil touches him, then he is full of extensive supplication.

52. Say, "Have you considered: if it [i.e., the Qur'ān] is from Allāh and you disbelieved in it, who would be more astray than one who is in extreme dissension?"

53. We will show them Our signs in the horizons and within themselves until it becomes clear to them that it is the truth.¹⁴⁰² But is it not sufficient concerning your Lord that He is, over all things, a Witness?¹⁴⁰³

54. Unquestionably, they are in doubt about the meeting with their Lord. Unquestionably He is, of all things, encompassing.

وَلَئِنْ أَذْقَنَهُ رَحْمَةً مِنَا مِنْ بَعْدِ ضَرَّاءً مَسْتَهُ
لِيَقُولَنَّ هَذَا لِي وَمَا أَظْلَنَ الْسَّاعَةَ قَائِمَةً
وَلَئِنْ رُجِعْتُ إِلَى رَبِّي إِنَّ لِي عِنْدَهُ
لِلْحُسْنَى فَلَنْتَبَثِّنَنَّ الَّذِينَ كَفَرُوا بِمَا عَمِلُوا
وَلَنُذْبِقَنَّهُم مِنْ عَذَابٍ غَلِيظٍ ﴿٦﴾

وَإِذَا أَنْعَمْنَا عَلَى الْإِنْسَنِ أَعْرَضَ وَنَأَى
بِخَانِيهِ وَإِذَا مَسَهُ الشَّرُّ فَدُوْ دُعَاءً عَرِيضٍ ﴿٧﴾

قُلْ أَرَأَيْتُمْ إِنْ كَانَ مِنْ عِنْدِ اللَّهِ ثُمَّ
كَفَرُوكُمْ بِهِ مَنْ أَصْلَلُ مِنْهُ فِي شِقَاقٍ
بَعِيرٍ ﴿٨﴾

سُرْرِيهِمْ إِيمَانِنَا فِي الْآفَاقِ وَفِي أَنْفُسِهِمْ
حَتَّىٰ يَتَبَيَّنَ لَهُمْ أَنَّهُ الْحَقُّ أَوْ لَمْ يَكُفِ بِرَبِّكَ
أَنَّهُ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ ﴿٩﴾

أَلَا إِنَّهُمْ فِي مَرَيَةٍ مِنْ لِقَاءِ رَبِّهِمْ أَلَا إِنَّهُ
بِكُلِّ شَيْءٍ مُحِيطٌ ﴿١٠﴾

¹⁴⁰¹ Because of my effort, knowledge, excellence, etc.

¹⁴⁰² Or "that He (subhānahu wa ta'ālā) is the Truth."

¹⁴⁰³ See footnote of 4:79.

*Sūrah ash-Shūrā*¹⁴⁰⁴*Bismillāhir-Rahmānir-Raheem*

سُورَةُ الشُّورَى

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. Hā, Meem.

حَمْ

2. 'Ayn, Seen, Qāf.¹⁴⁰⁵

عَسْقَ

3. Thus has He revealed to you, [O Muḥammad], and to those before you – Allāh, the Exalted in Might, the Wise.

كَذَلِكَ يُوحَى إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ
اللَّهُ أَكْبَرُ الْحَكِيمُ4. To Him belongs whatever is in the heavens and whatever is in the earth, and He is the Most High, the Most Great.¹⁴⁰⁶لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَهُوَ
الْعَلِيُّ الْعَظِيمُ5. The heavens almost break from above them,¹⁴⁰⁷ and the angels exalt [Allāh] with praise of their Lord and ask forgiveness for those on earth. Unquestionably, it is Allāh who is the Forgiving, the Merciful.تَكَادُ السَّمَاوَاتُ يَتَفَطَّرُنَّ مِنْ فَوْهَنَّ
وَالْمَلَائِكَةُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيَسْتَغْفِرُونَ
لِمَنْ فِي الْأَرْضِ أَلَا إِنَّ اللَّهَ هُوَ الْغَفُورُ
الْرَّحِيمُ

6. And those who take as allies other than Him – Allāh is [yet] Guardian over them; and you, [O Muḥammad], are not over them a manager.

وَالَّذِينَ أَخْذُوا مِنْ دُونِهِ أُولَئِكَ اللَّهُ
حَفِيطُ عَلَيْهِمْ وَمَا أَنْتَ عَلَيْهِمْ بِوَكِيلٍ7. And thus We have revealed to you an Arabic Qur'aan that you may warn the Mother of Cities [i.e., Makkah] and those around it¹⁴⁰⁸ and warn of the Day of Assembly, about which there isوَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ قُرْءَانًا عَرَبِيًّا لِتُنذِرَ
أَمَّ الْقُرَى وَمَنْ حَوْلَهَا وَتُنذِرَ يَوْمَ الْجَمْعِ
لَا رَبَّ فِيهِ فَرِيقٌ فِي الْجَنَّةِ وَفَرِيقٌ فِي السَّعْيِ¹⁴⁰⁴ Ash-Shūrā: Consultation.¹⁴⁰⁵ See footnote to 2:1.¹⁴⁰⁶ See footnotes to 2:255.¹⁴⁰⁷ i.e., from the grandeur of Allāh (*subḥānahu wa ta'ālā*) above them.¹⁴⁰⁸ i.e., all other peoples.

no doubt. A party will be in Paradise and a party in the Blaze.

8. And if Allāh willed, He could have made them [of] one religion, but He admits whom He wills¹⁴⁰⁹ into His mercy. And the wrong-doers have not any protector or helper.
9. Or have they taken protectors [or allies] besides Him? But Allāh – He is the Protector, and He gives life to the dead, and He is over all things competent.
10. And in anything over which you disagree – its ruling is [to be referred] to Allāh. [Say], "That is Allāh, my Lord; upon Him I have relied, and to Him I turn back."¹⁴¹⁰
11. [He is] Creator of the heavens and the earth. He has made for you from yourselves, mates, and among the cattle, mates; He multiplies you thereby. There is nothing like unto Him,¹⁴¹¹ and He is the Hearing, the Seeing.¹⁴¹²
12. To Him belong the keys of the heavens and the earth. He extends provision for whom He wills and restricts [it]. Indeed He is, of all things, Knowing.
13. He has ordained for you of religion what He enjoined upon

وَلَوْ شَاءَ اللَّهُ لَجَعَلَهُمْ أُمَّةً وَاحِدَةً وَلَكِنْ
يُدْخِلُ مَنْ يَشَاءُ فِي رَحْمَتِهِ وَالظَّاهِرُونَ مَا
هُمْ مِنْ وَلِيٍّ وَلَا نَصِيرٌ ﴿٦﴾

أَمْ أَخْنَدُوا مِنْ دُونِهِ أُولَئِكَ فَاللَّهُ هُوَ
الْأَوَّلُ وَهُوَ خُلُقُ الْمَوْتَىٰ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ
قَدِيرٌ ﴿٧﴾

وَمَا آخْتَلْفَتُمْ فِيهِ مِنْ شَيْءٍ فَحُكْمُهُ إِلَىٰ
اللَّهِ ذَلِكُمُ اللَّهُ رَبُّكُمْ تَوَكَّلُتُ وَإِلَيْهِ
أُنِيبُ ﴿٨﴾

فَاطِرُ السَّمَاوَاتِ وَالْأَرْضِ جَعَلَ لَكُمْ مِنْ
أَنْفُسِكُمْ أَزْوَاجًا وَمِنَ الْأَنْعَمِ أَزْوَاجًا
يَذْرُوُكُمْ فِيهِ لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ
الْسَّمِيعُ الْبَصِيرُ ﴿٩﴾

لَهُ مَقَالِيدُ السَّمَاوَاتِ وَالْأَرْضِ يَسْطُطُ
الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ إِنَّهُ بِكُلِّ شَيْءٍ
عَلِيمٌ ﴿١٠﴾

* شَرَعَ لَكُمْ مِنَ الَّذِينَ مَا وَصَّىٰ بِهِ نُوحًا

1409 i.e., those who desire His guidance and His acceptance of them.

1410 In remembrance and repentance.

1411 There is no similarity whatsoever between the Creator and His creation in essence, in attributes or in deed.

1412 See footnotes to 17:1.

Noah and that which We have revealed to you, [O Muḥammad], and what We enjoined upon Abraham and Moses and Jesus – to establish the religion and not be divided therein. Difficult for those who associate others with Allāh is that to which you invite them. Allāh chooses for Himself whom He wills and guides to Himself whoever turns back [to Him].

وَالَّذِي أَوْحَيْنَا إِلَيْكَ وَمَا وَصَّيْنَا بِهِ
إِبْرَاهِيمَ وَمُوسَى وَعِيسَى أَنْ أَقِيمُوا الَّدِينَ
وَلَا تَتَفَرَّقُوا فِيهِ كَبُرُ عَلَى الْمُشْرِكِينَ مَا
تَدْعُوهُمْ إِلَيْهِ اللَّهُ سَجَّنَ إِلَيْهِ مَنْ يَشَاءُ
وَيَهْدِي إِلَيْهِ مَنْ يُنِيبُ ﴿٦﴾

14. And they did not become divided until after knowledge had come to them – out of jealous animosity between themselves. And if not for a word¹⁴¹³ that preceded from your Lord [postponing the penalty] until a specified time, it would have been concluded between them. And indeed, those who were granted inheritance of the Scripture after them are, concerning it, in disquieting doubt.
15. So to that [religion of Allāh] invite, [O Muḥammad],¹⁴¹⁴ and remain on a right course as you are commanded and do not follow their inclinations but say, "I have believed in what Allāh revealed of scripture [i.e., the Qur'ān], and I have been commanded to do justice among you. Allāh is our Lord and your Lord. For us are our deeds, and for you your deeds."¹⁴¹⁵ There is no [need for]

وَمَا تَفَرَّقُوا إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ
بَغْيًا بَيْنَهُمْ وَلَوْلَا كَلِمَةً سَبَقَتْ مِنْ رَبِّكَ
إِلَى أَجَلٍ مُسَيَّبٍ لَقُضِيَ بَيْنَهُمْ وَإِنَّ الَّذِينَ
أُرْثُوا الْكِتَابَ مِنْ بَعْدِهِمْ لَفِي شَكٍّ مِنْهُ

مُرِيبٌ ﴿٧﴾

فِلَدَّلِكَ فَادْعُ وَاسْتَقِمْ كَمَا أَمْرَتَ وَلَا
تَتَنَعَّهُ أَهْوَاءَهُمْ وَقُلْ إِيمَنْتُ بِمَا أَنْزَلَ اللَّهُ
مِنْ كِتَابٍ وَأَمْرَتُ لِأَعْدِلَ بَيْنَكُمْ اللَّهُ
رَبُّنَا وَرَبُّكُمْ لَنَا أَعْمَلْنَا وَلَكُمْ
أَعْمَلْكُمْ لَا حُجَّةَ بَيْنَنَا وَبَيْنَكُمْ اللَّهُ
تَسْجُمُ بَيْنَنَا وَإِلَيْهِ الْمَصِيرُ ﴿٨﴾

¹⁴¹³Decree. See footnote to 10:19.

¹⁴¹⁴Another meaning understood from the Arabic is "So because of that [division and separation into sects], invite [them back to Allāh]..."

¹⁴¹⁵i.e., the consequences thereof.

argument between us and you.¹⁴¹⁶
Allāh will bring us together, and
to Him is the [final] destination."

16. And those who argue concerning Allāh after He has been responded to¹⁴¹⁷ – their argument is invalid with their Lord, and upon them is [His] wrath, and for them is a severe punishment.
17. It is Allāh who has sent down the Book in truth and [also] the balance [i.e., justice]. And what will make you perceive? Perhaps the Hour is near.
18. Those who do not believe in it are impatient for it,¹⁴¹⁸ but those who believe are fearful of it and know that it is the truth. Unquestionably, those who dispute concerning the Hour are in extreme error.
19. Allāh is Subtle¹⁴¹⁹ with His servants; He gives provision to whom He wills. And He is the Powerful, the Exalted in Might.
20. Whoever desires the harvest of the Hereafter – We increase for him in his harvest [i.e., reward]. And whoever desires the harvest [i.e., benefits] of this world – We give him thereof, but there is not for him in the Hereafter any share.

وَالَّذِينَ سُخَاطَوْنَ فِي اللَّهِ مِنْ بَعْدِ مَا
أَسْتَحِبُّ لَهُ جَهَنَّمَ دَاهِرَةً عِنْدَ رَبِّهِمْ
وَعَلَيْهِمْ غَضَبٌ وَلَهُمْ عَذَابٌ شَدِيدٌ ﴿٦﴾

اللَّهُ الَّذِي أَنْزَلَ الْكِتَابَ بِالْحَقِّ وَالْمَيْرَانَ
وَمَا يُدْرِيكَ أَعْلَمُ الْسَّاعَةَ قَرِيبٌ ﴿٧﴾

يَسْتَعْجِلُ هَا الَّذِينَ لَا يُؤْمِنُونَ هَا
وَالَّذِينَ ءامَنُوا مُشْفِقُونَ مِنْهَا وَيَعْلَمُونَ
أَنَّهَا أَلْحَقُّ لَا إِنَّ الَّذِينَ يُمَارِوْنَ فِي
السَّاعَةِ لَفِي ضَلَالٍ بَعِيدٍ ﴿٨﴾

اللَّهُ لَطِيفٌ بِعِبَادِهِ يَرْزُقُ مَنْ يَشَاءُ وَهُوَ
الْقَوِيُّ الْعَزِيزُ ﴿٩﴾

مَنْ كَانَ يُرِيدُ حَرَثَ الْآخِرَةِ نَرَدَ لَهُ فِي
حَرَثِهِ وَمَنْ كَانَ يُرِيدُ حَرَثَ الْأُدُنْيَا
نُؤْتِهِ مِنْهَا وَمَا لَهُ فِي الْآخِرَةِ مِنْ نَصِيبٍ
﴿١٠﴾

1416 Since the truth has been made clear and since those who refuse it do so only out of stubbornness or worldly interests.

1417 i.e., after people have accepted the truth from Allāh, in an attempt to turn the believers away from His religion of Islām.

1418 They had challenged the Prophet (ﷺ) to bring it on immediately.

1419 See footnote in 12:100.

21. Or have they partners [i.e., other deities] who have ordained for them a religion to which Allāh has not consented? But if not for the decisive word,¹⁴²⁰ it would have been concluded between them. And indeed, the wrongdoers will have a painful punishment.

أَمْ لَهُمْ شُرَكَاءُ شَرَعُوا لَهُمْ مِنَ
الَّذِينَ مَا لَمْ يَأْذِنْ بِهِ اللَّهُ وَلَوْلَا
كَلِمَةُ الْفَصْلِ لَقُضِيَ بَيْنَهُمْ وَإِنَّ
الظَّالِمِينَ لَهُمْ عَدَابٌ أَلِيمٌ ﴿٦﴾

22. You will see the wrongdoers fearful of what they have earned, and it will [certainly] befall them. And those who have believed and done righteous deeds will be in lush regions of the gardens [in Paradise] having whatever they will in the presence of their Lord. That is what is the great bounty.

تَرَى الظَّالِمِينَ مُشْفِقِينَ مِمَّا كَسَبُوا
وَهُوَ وَاقِعٌ بِهِمْ وَالَّذِينَ ءامَنُوا وَعَمِلُوا
الصَّالِحَاتِ فِي رَوَضَاتِ الْجَنَّاتِ هُمْ مَا
يَشَاءُونَ عِنْدَ رَبِّهِمْ ذَلِكَ هُوَ الْفَضْلُ
الْكَبِيرُ ﴿٧﴾

23. It is that of which Allāh gives good tidings to His servants who believe and do righteous deeds. Say, [O Muhammad], "I do not ask you for it [i.e., this message] any payment [but] only good will through [i.e., due to] kinship." And whoever implements a good deed – We will increase for him good therein. Indeed, Allāh is Forgiving and Appreciative.¹⁴²¹

ذَلِكَ الَّذِي يُبَشِّرُ اللَّهُ عِبَادُهُ الَّذِينَ ءامَنُوا
وَعَمِلُوا الصَّالِحَاتِ قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ
أَجْرًا إِلَّا الْمَوَدَّةُ فِي الْقُرْبَىٰ وَمَنْ يَقْتَرِفْ
حَسَنَةً نَزِدُ لَهُ فِيهَا حُسْنًا إِنَّ اللَّهَ غَفُورٌ
شُكُورٌ ﴿٨﴾

24. Or do they say, "He has invented about Allāh a lie"? But if Allāh willed, He could seal over your heart.¹⁴²² And Allāh eliminates falsehood and establishes the truth by His words. Indeed, He is Knowing of that within the breasts.

أَمْ يَقُولُونَ أَفَتَرَى عَلَى اللَّهِ كَذِبًا فَإِنْ يَشَاءِ
اللَّهُ سَخْنَمَ عَلَى قَلْبِكَ وَمَعْلُوحُ اللَّهِ الْبَطِلُ
وَنُحْكِي الْحَقَّ بِكَلْمَاتِهِ إِنَّهُ عَلِيمٌ بِدَارِ
الصُّدُورِ ﴿٩﴾

¹⁴²⁰Decree. See footnote to 10:19.

¹⁴²¹See footnote in 35:30.

¹⁴²²i.e., He could make you forget the Qur'aan and deprive you of it.

25. And it is He who accepts repentance from His servants and pardons misdeeds, and He knows what you do.

وَهُوَ الَّذِي يَقْبِلُ التَّوْبَةَ عَنِ عِبَادِهِ وَيَعْفُوا
عَنِ الْسَّيِّئَاتِ وَيَعْلَمُ مَا تَفْعَلُونَ ﴿١٧﴾

26. And He answers [the supplication of] those who have believed and done righteous deeds and increases [for] them from His bounty. But the disbelievers will have a severe punishment.

وَيَسْتَجِيبُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
وَبَرِيدُهُمْ مَنْ فَضَّلَهُ وَالْكَافِرُونَ هُمْ
عَذَابٌ شَدِيدٌ ﴿١٨﴾

27. And if Allāh had extended [excessively] provision for His servants, they would have committed tyranny throughout the earth. But He sends [it] down in an amount which He wills. Indeed He is, of His servants, Aware and Seeing.

* وَلَوْ بَسَطَ اللَّهُ الْرِزْقَ لِعِبَادِهِ لَبَغَوْا فِي
الْأَرْضِ وَلَكِنْ يُنَزِّلُ بِقَدْرِ مَا يَشَاءُ إِنَّهُ
بِعِبَادِهِ حَبِيرٌ بَصِيرٌ ﴿١٩﴾

28. And it is He who sends down the rain after they had despaired and spreads His mercy. And He is the Protector, the Praiseworthy.

وَهُوَ الَّذِي يُنَزِّلُ الْغَيْثَ مِنْ بَعْدِ مَا قَنَطُوا
وَيَنْشُرُ رَحْمَتَهُ وَهُوَ الْوَلِيُّ الْحَمِيدُ ﴿٢٠﴾

29. And of His signs is the creation of the heavens and earth and what He has dispersed throughout them of creatures. And He, for gathering them when He wills, is competent.

وَمِنْ أَيْتِيهِ خَلْقُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا
بَثَّ فِيهِمَا مِنْ ذَآبَةٍ وَهُوَ عَلَى جَمِيعِهِمْ إِذَا
يَشَاءُ قَدِيرٌ ﴿٢١﴾

30. And whatever strikes you of disaster – it is for what your hands have earned; but He pardons much.

وَمَا أَصَبَّكُمْ مِنْ مُصِيبَةٍ فِيمَا كَسَبْتُ
أَبْدِيكُمْ وَيَعْفُوا عَنِ كَثِيرٍ ﴿٢٢﴾

31. And you will not cause failure [to Allāh]¹⁴²³ upon the earth. And you have not besides Allāh any protector or helper.

وَمَا أَنْتُمْ بِمُعْجِزِينَ فِي الْأَرْضِ وَمَا لَكُمْ
مِنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ﴿٢٣﴾

¹⁴²³i.e., escape from Him.

32. And of His signs are the ships in the sea, like mountains.

وَمِنْ أَيْتَنَا الْجَوَارِ فِي الْبَحْرِ كَالْأَعْلَمِ ﴿١٣﴾

33. If He willed, He could still the wind, and they would remain motionless on its surface. Indeed in that are signs for everyone patient and grateful.

إِنْ يَشَاءُ يُسْكِنِ الرِّيحَ فَيَظْلِلُنَّ رَوَادِدَ عَلَىٰ
ظَهِيرَةٍ إِنَّ فِي ذَلِكَ لَذِيْتَ لِكُلِّ صَبَارٍ
شَكُورٍ ﴿١٤﴾

34. Or He could destroy them¹⁴²⁴ for what they earned; but He pardons much.

أَوْ يُوَيْقِنُنَّ بِمَا كَسَبُوا وَيَعْفُ عَنْ كَثِيرٍ ﴿١٥﴾

35. And [that is so] those who dispute concerning Our signs may know that for them there is no place of escape.

وَيَعْلَمُ الَّذِينَ سُجِّدُلُونَ فِي أَيْتَنَا مَا هُمْ
مِنْ غَيْصٍ ﴿١٦﴾

36. So whatever thing you have been given – it is but [for] enjoyment of the worldly life. But what is with Allāh is better and more lasting for those who have believed and upon their Lord rely

فَمَا أُوتِيتُمْ مِنْ شَيْءٍ فَمَتَّعُوا الْحَيَاةَ الدُّنْيَا
وَمَا عِنْدَ اللَّهِ خَيْرٌ وَأَبْقَى لِلَّذِينَ آمَنُوا
وَعَلَىٰ رَبِّهِمْ يَنْتَهُونَ ﴿١٧﴾

37. And those who avoid the major sins and immoralities, and when they are angry, they forgive,

وَالَّذِينَ تَجْنِبُونَ كَبِيرَ الْإِثْمِ وَالْفَوَاحِشَ
وَإِذَا مَا غَضِبُوا هُمْ يَغْفِرُونَ ﴿١٨﴾

38. And those who have responded to their Lord and established prayer and whose affair is [determined by] consultation among themselves, and from what We have provided them, they spend,

وَالَّذِينَ أَسْتَجَابُوا لِرَبِّهِمْ وَأَقَامُوا الصَّلَاةَ
وَأَمْرُهُمْ شُورَىٰ بَيْنَهُمْ وَمَا زَرَقْنَاهُمْ
بُنِفَقُونَ ﴿١٩﴾

39. And those who, when tyranny strikes them, they retaliate [in a just manner].¹⁴²⁵

وَالَّذِينَ إِذَا أَصَابَهُمْ أَلْبَغُوا هُمْ يَنْتَصِرُونَ ﴿٢٠﴾

¹⁴²⁴Meaning that Allāh could sink the ships by means of violent winds.

¹⁴²⁵Restoring their rights and not allowing aggressors to take advantage of them out of weakness.

40. And the retribution for an evil act is an evil one like it, but whoever pardons and makes reconciliation – his reward is [due] from Allāh. Indeed, He does not like wrongdoers.

41. And whoever retaliates after having been wronged – those have not upon them any cause [for blame].

42. The cause is only against the ones who wrong the people and tyrannize upon the earth without right. Those will have a painful punishment.

43. And whoever is patient and forgives – indeed, that is of the matters [worthy] of resolve.¹⁴²⁶

44. And he whom Allāh sends astray – for him there is no protector beyond Him. And you will see the wrongdoers, when they see the punishment, saying, "Is there for return [to the former world] any way?"

45. And you will see them being exposed to it [i.e., the Fire], humbled from humiliation, looking from [behind] a covert glance. And those who had believed will say, "Indeed, the [true] losers are the ones who lost themselves and their families on the Day of Resurrection. Unquestionably, the wrongdoers are in an enduring punishment."

وَجَزِئُوا سَيِّئَةً سَيِّئَةً مِّنْهَا فَمَنْ عَفَأَ وَأَصْلَحَ فَأَجْرُهُ عَلَى اللَّهِ إِنَّهُ لَا يُحِبُّ الظَّالِمِينَ ﴿٦﴾

وَلَمَنِ انتَصَرَ بَعْدَ ظُلْمِهِ فَأُولَئِكَ مَا عَلَيْهِمْ مِّنْ سَيِّءٍ ﴿٧﴾

إِنَّمَا السَّبِيلُ عَلَى الَّذِينَ يَظْلِمُونَ النَّاسَ وَيَتَغُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ أُولَئِكَ لَهُمْ عَذَابٌ أَلِيمٌ ﴿٨﴾

وَلَمَنْ صَبَرَ وَغَفَرَ إِنَّ ذَلِكَ لَمَنْ عَزَّمَ الْأَمُورِ ﴿٩﴾

وَمَنْ يُضْلِلِ اللَّهُ فَمَا لَهُ مِنْ وَلِيٍّ مِّنْ بَعْدِهِ وَتَرَى الظَّالِمِينَ لَمَّا رَأُوا أَعْذَابَ يَقُولُونَ هَلْ إِلَى مَرِدٍ مِّنْ سَبِيلٍ ﴿١٠﴾

وَتَرَهُمْ يُعَرِّضُونَ عَلَيْهَا خَشِيعِينَ مِنَ الْأَذْلِ يَنْظُرُونَ مِنْ طَرْفٍ حَقِيقٍ وَقَالَ الَّذِينَ آمَنُوا إِنَّ الْخَسِيرِينَ الَّذِينَ حَسِرُوا أَنفُسَهُمْ وَأَهْلِهِمْ يَوْمَ الْقِيَمَةِ أَلَا إِنَّ الظَّالِمِينَ فِي عَذَابٍ مُّقِيمٍ ﴿١١﴾

¹⁴²⁶On the part of those seeking the reward of Allāh.

46. And there will not be for them any allies to aid them other than Allāh. And whoever Allāh sends astray – for him there is no way.

وَمَا كَانَ لَهُمْ مِنْ أُولَئِكَ يَنْصُرُونَهُمْ
مِنْ دُونِ اللَّهِ وَمَنْ يُضْلِلَ اللَّهُ فَمَا لَهُ مِنْ
سَبِيلٍ ﴿١٣﴾

47. Respond to your Lord before a Day comes of which there is no repelling from [the decree of] Allāh. No refuge will you have that Day, nor for you will there be any denial.¹⁴²⁷

أَسْتَعِجِبُوا لِرَبِّكُمْ مَنْ قَبْلَ أَنْ يَأْتِيَ يَوْمًا
لَا مَرَدَ لَهُ مِنْ إِلَهٍ مَا لَكُمْ مِنْ مَلِجٌ
يَوْمَئِذٍ وَمَا لَكُمْ مِنْ نَكِيرٍ ﴿١٤﴾

48. But if they turn away – then We have not sent you, [O Muhammad], over them as a guardian; upon you is only [the duty of] notification. And indeed, when We let man taste mercy from Us, he rejoices in it; but if evil afflicts him for what his hands have put forth, then indeed, man is ungrateful.

فَإِنْ أَعْرَضُوا فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِظًا
إِنْ عَلَيْكَ إِلَّا الْبَلْغُ وَإِنَّا إِذَا أَذَقْنَا الْإِنْسَانَ
مِنَ رَحْمَةِ رَحْمَنَ فَرَحِيْهَا وَإِنْ تُصْبِحُهُ سَيِّئَةً بِمَا
قَدَّمَتْ أَيْدِيهِمْ فَإِنَّ الْإِنْسَانَ كَفُورٌ ﴿١٥﴾

49. To Allāh belongs the dominion of the heavens and the earth; He creates what He wills. He gives to whom He wills female [children], and He gives to whom He wills males.

لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ مَخْلُقٌ مَا
يَشَاءُ هُوَ بِمِنْ يَشَاءُ إِنْ شَاءَ وَيَهْبِطُ بِمِنْ
يَشَاءُ الْذُكُورَ ﴿١٦﴾

50. Or He makes them [both] males and females, and He renders whom He wills barren. Indeed, He is Knowing and Competent.

أَوْ يُزَوِّجُهُمْ ذُكْرًا وَإِنْتَأً وَجَعَلَ مَنْ يَشَاءُ
عَقِيمًا إِنَّهُ عَلِيمٌ قَدِيرٌ ﴿١٧﴾

51. And it is not for any human being that Allāh should speak to him except by revelation or from behind a partition or that He sends a messenger [i.e., angel] to reveal, by His permission, what He wills. Indeed, He is Most High and Wise.

* وَمَا كَانَ لِبَشَرٍ أَنْ يُكَلِّمَهُ اللَّهُ إِلَّا وَحْدًا أَوْ
مِنْ وَرَآءِيْ جَهَابٍ أَوْ يُرْسِلَ رَسُولًا فَيُوْحِي
بِإِذْنِهِ مَا يَشَاءُ إِنَّهُ عَلَىٰ حَكِيمٌ ﴿١٨﴾

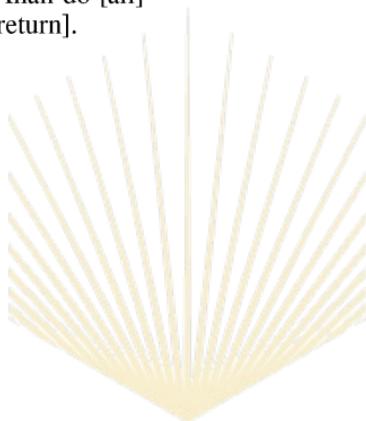
¹⁴²⁷ Of your sins or "disapproval" of your punishment.

52. And thus We have revealed to you an inspiration of Our command [i.e., the Qur'ān]. You did not know what is the Book or [what is] faith, but We have made it a light by which We guide whom We will of Our servants. And indeed, [O Muḥammad], you guide to a straight path –

53. The path of Allāh, to whom belongs whatever is in the heavens and whatever is on the earth. Unquestionably, to Allāh do [all] matters evolve [i.e., return].

وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِّنْ أَمْرَنَا مَا
كُنْتَ تَدْرِي مَا الْكِتَبُ وَلَا الْإِيمَانُ
وَلَكِنْ جَعَلْنَا نُورًا هَدِيَ بِهِ مَنْ نَشاءَ
مِنْ عِبَادِنَا وَإِنَّكَ لَتَهْدِي إِلَى صِرَاطٍ
مُّسْتَقِيمٍ ﴿١٣﴾

صِرَاطِ اللَّهِ الَّذِي لَمْرُ مَا فِي السَّمَاوَاتِ وَمَا
فِي الْأَرْضِ إِلَّا إِلَى اللَّهِ تَصِيرُ الْأُمُورُ ﴿١٤﴾



*Sūrah az-Zukhruf*¹⁴²⁸*Bismillāhir-Rahmānir-Raheem*

سُورَةُ الزُّخْرُفِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

حَمٌ

وَالْكِتَابِ الْمُبِينِ

إِنَّا جَعَلْنَاهُ قُرْءَانًا عَرَبِيًّا لَّعَلَّكُمْ تَعْقِلُونَ

وَإِنَّهُ فِي أُمُّ الْكِتَابِ لَدَيْنَا لَعَلَّهُ حَكِيمٌ

أَفَنَصْرَبُ عَنْكُمُ الْذِكْرَ صَفَحًا أَنْ

كُنْتُمْ قَوْمًا مُّسْرِفِينَ

وَكَمْ أَرْسَلْنَا مِنْ نَّبِيٍّ فِي الْأَوَّلِينَ

وَمَا يَأْتِيهِمْ مِّنْ نَّبِيٍّ إِلَّا كَانُوا يَهُ

يَسْتَهِزُونَ

فَأَهَلَّكَنَا أَشَدَّ مِنْهُمْ بَطْشًا وَمَضِيَ مَثُلُ

الْأَوَّلِينَ

وَلِئِنْ سَأَلْتُهُمْ مَنْ حَلَقَ السَّمَوَاتِ

وَالْأَرْضَ لَيَقُولُنَّ حَلَقْهُنَّ الْعَزِيزُ الْعَلِيمُ

﴿١﴾

الَّذِي جَعَلَ لَكُمُ الْأَرْضَ مَهَدًا وَجَعَلَ

1428 *Az-Zukhruf*: Ornament, originally meaning gold but including other types of decoration.

1429 See footnote to 2:1.

1430 i.e., the Preserved Slate (*al-Lawh al-Mahfūth*).

1431 Also, "precise" or "specific."

1432 The disbelievers of the Quraysh, who denied Prophet Muhammad (ﷺ).

the earth a bed and made for you upon it roads that you might be guided

11. And who sends down rain from the sky in measured amounts, and We revive thereby a dead land – thus will you be brought forth –
12. And who created the species, all of them, and has made for you of ships and animals those which you mount
13. That you may settle yourselves upon their backs and then remember the favor of your Lord when you have settled upon them and say, "Exalted is He who has subjected this to us, and we could not have [otherwise] subdued it."¹⁴³³
14. And indeed we, to our Lord, will [surely] return."
15. But they have attributed to Him from His servants a portion.¹⁴³⁴ Indeed, man is clearly ungrateful.
16. Or has He taken, out of what He has created, daughters and chosen you for [having] sons?
17. And when one of them is given good tidings of that which he attributes to the Most Merciful in comparison [i.e., a daughter], his face becomes dark, and he suppresses grief.

لَكُمْ فِيهَا سُبْلًا لَعَلَّكُمْ تَهَدُونَ ﴿١﴾

وَالَّذِي نَزَّلَ مِنَ السَّمَاءِ مَآءِيْدَرٍ فَأَنْشَرَنَا

بِهِ بَلَدَةً مَيَّتًا كَذَلِكَ تُخْرِجُونَ ﴿٢﴾

وَالَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا وَجَعَلَ لَكُمْ مِنَ

الْفُلْكِ وَالْأَنْعَمِ مَا تَرَكُونَ ﴿٣﴾

لِتَسْتَوُدُوا عَلَى ظُهُورِهِ ثُمَّ تَذَكَّرُوا بِعَمَّةِ

رَبِّكُمْ إِذَا أَسْتَوَيْتُمْ عَلَيْهِ وَتَقُولُوا سُبْحَانَ

الَّذِي سَخَّرَ لَنَا هَنَّا وَمَا كُنَّا لَهُ

مُقْرِبِينَ ﴿٤﴾

وَإِنَّا إِلَى رَبِّنَا لَمُنْقَلِبُونَ ﴿٥﴾

وَجَعَلُوا لَهُ مِنْ عِبَادِهِ جُزَءًا إِنَّ الْإِنْسَانَ

لَكَفُورٌ مُّبِينٌ ﴿٦﴾

أَمْ أَخَذَ مِمَّا سَخَّلَقَ بَنَاتٍ وَأَصْفَنَكُمْ

بِالْبَيْنَ ﴿٧﴾

وَإِذَا بُتَّرَ أَحَدُهُمْ بِمَا ضَرَبَ لِلرَّحْمَنِ مَثَلًا

ظَلَّ وَجْهُهُ مُسْوَدًا وَهُوَ كَظِيمٌ ﴿٨﴾

¹⁴³³ Literally, "made it a companion" or "made it compatible."

¹⁴³⁴ By claiming that He (*subḥānahu wa ta’ālā*) has a son or daughters, as it is said that a child is part of his parent. This concept is totally incompatible with Allāh's unity and exclusiveness.

18. So is one brought up in ornaments while being during conflict unevident¹⁴³⁵ [attributed to Allāh]?

أَوْمَنْ يُبَشِّرُوا فِي الْحَلْيَةِ وَهُوَ فِي
الْخِصَامِ غَيْرُ مُبِينٍ ﴿٦﴾

19. And they described the angels, who are servants of the Most Merciful, as females. Did they witness their creation? Their testimony will be recorded, and they will be questioned.

وَجَعَلُوا الْمَلَائِكَةَ الَّذِينَ هُمْ عِبَادُ الرَّحْمَنِ
إِنَّكَا أَشَهَدُوا خَلْقَهُمْ سَتُكَتَّبُ شَهَادَتُهُمْ
وَيُسْتَكْلُونَ ﴿٧﴾

20. And they said, "If the Most Merciful had willed, we would not have worshipped them." They have of that no knowledge. They are not but misjudging.

وَقَالُوا لَوْ شَاءَ الرَّحْمَنُ مَا عَبَدَنَاهُمْ
لَهُمْ بِدَلِيلٍ كَمَنْ عِلْمٍ إِنْ هُمْ إِلَّا
تَخْرُصُونَ ﴿٨﴾

21. Or have We given them a book before it [i.e., the Qur'ān] to which they are adhering?

أَمْ ءَاتَيْنَاهُمْ كِتَابًا مِنْ قَبْلِهِ فَهُمْ بِهِ
مُسْتَمْسِكُونَ ﴿٩﴾

22. Rather, they say, "Indeed, we found our fathers upon a religion, and we are in their footsteps [rightly] guided."

بَلْ قَالُوا إِنَّا وَجَدْنَا آبَاءَنَا عَلَىٰ أُمَّةً وَإِنَّا
عَلَىٰ أَئْثِرِهِمْ مُهَتَّدُونَ ﴿١٠﴾

23. And similarly, We did not send before you any warner into a city except that its affluent said, "Indeed, we found our fathers upon a religion, and we are, in their footsteps, following."

وَكَذَلِكَ مَا أُرْسَلْنَا مِنْ قَبْلِكَ فِي قَرْيَةٍ مِنْ
نَذِيرٍ إِلَّا قَالَ مُتَرْفُوهَا إِنَّا وَجَدْنَا آبَاءَنَا
عَلَىٰ أُمَّةً وَإِنَّا عَلَىٰ أَئْثِرِهِمْ مُقْتَدُونَ ﴿١١﴾

24. [Each warner] said, "Even if I brought you better guidance than that [religion] upon which you found your fathers?" They said, "Indeed we, in that with which you were sent, are disbelievers."

* قَالَ أُولَوْ جِئْتُكُمْ بِأَهْدَى مِمَّا وَجَدْتُمْ
عَلَيْهِ آبَاءَكُمْ قَالُوا إِنَّا بِمَا أُرْسَلْتُمْ بِهِ
كَفُّرُونَ ﴿١٢﴾

¹⁴³⁵Not "obvious" or "distinct" in an argument. Or not "seen," i.e., absent from battles. The reference is to a daughter.

25. So We took retribution from them; then see how was the end of the deniers.

26. And [mention, O Muhammad], when Abraham said to his father and his people, "Indeed, I am disassociated from that which you worship

27. Except for He who created me; and indeed, He will guide me."

28. And he made it¹⁴³⁶ a word remaining among his descendants that they might return [to it].

29. However, I gave enjoyment to these [people of Makkah] and their fathers¹⁴³⁷ until there came to them the truth and a clear Messenger.¹⁴³⁸

30. But when the truth came to them, they said, "This is magic, and indeed we are, concerning it, disbelievers."

31. And they said, "Why was this Qur'an not sent down upon a great man from [one of] the two cities?"¹⁴³⁹

32. Do they distribute the mercy of your Lord? It is We who have apportioned among them their livelihood in the life of this world and have raised some of them above others in degrees [of rank] that they may make use of one

فَاتَّقْمَنَا مِنْهُمْ فَانظُرْ كَيْفَ كَانَ عَيْقَبَةُ
الْمُكَذِّبِينَ ﴿٧٥﴾

وَإِذَا قَالَ إِبْرَاهِيمَ لِأَبِيهِ وَقَوْمِهِ إِنِّي بَرَآءٌ
مِمَّا تَعْبُدُونَ ﴿٧٦﴾

إِلَّا الَّذِي فَطَرَنِ فَإِنَّهُ سَيَهْدِي
نَّا ﴿٧٧﴾

وَجَعَلَهَا كَلْمَةً بَاقِيَّةً فِي عَيْقَبَهِ لِعَاهُمْ
يَرْجِعُونَ ﴿٧٨﴾

بَلْ مَنْعَتْ هَتُولَاءَ وَإِبَاءَهُمْ حَتَّى جَاءَهُمْ
الْحَقُّ وَرَسُولٌ مُّبِينٌ ﴿٧٩﴾

وَلَمَّا جَاءَهُمْ الْحَقُّ قَالُوا هَذَا سِحْرٌ وَإِنَّ
بِهِ كَفِرُونَ ﴿٨٠﴾

وَقَالُوا لَوْلَا نَزَّلَ هَذَا الْفُرْقَانُ عَلَى رَجُلٍ
مِنَ الْقَرَيْبَيْنِ عَظِيمٍ ﴿٨١﴾

أَهُمْ يَقْسِمُونَ رَحْمَتَ رَبِّكُمْ خَنْ قَسْمَنَا
بَيْنَهُمْ مَعِيشَتَهُمْ فِي الْحَيَاةِ الدُّنْيَا وَرَفَعْنَا
بَعْضَهُمْ فَوْقَ بَعْضٍ دَرَجَتٍ لِتَشَدِّدَ
بَعْضُهُمْ بَعْضًا سُخْرِيَّا وَرَحْمَتُ رَبِّكُمْ حَيْثُ

1436 i.e., his testimony that none is worthy of worship except Allāh.

1437 The descendants of Abraham.

1438 i.e., one who is obvious with a clear message, meaning Muhammad (ﷺ).

1439 Referring to Makkah and at-Tā'if.

another for service. But the mercy of your Lord is better than whatever they accumulate.

مِمَّا تَجْمَعُونَ ﴿٢﴾

وَلَوْلَا أَن يَكُونَ النَّاسُ أُمَّةً وَاحِدَةً لَجَعَلْنَا لِمَن يَكْفُرُ بِالْرَّحْمَنِ لِبُيُّوْتِهِمْ سُقْفًا مِنْ فِضَّةٍ وَمَعَارِجَ عَلَيْهَا يَظْهِرُونَ ﴿٣﴾

33. And if it were not that the people would become one community [of disbelievers],¹⁴⁴⁰ We would have made for those who disbelieve in the Most Merciful – for their houses – ceilings and stairways of silver upon which to mount

34. And for their houses – doors [of silver] and couches upon which to recline

وَلِبُيُّوْتِهِمْ أَبْوَابًا وَسُرُّاً عَلَيْهَا يَتَكَبَّرُونَ ﴿٤﴾

35. And gold ornament. But all that is not but the enjoyment of worldly life. And the Hereafter with your Lord is for the righteous.

وَزُخْرُفًا وَإِن كُلُّ ذَلِكَ لَمَا مَتَّعَ الْحَيَاةَ الْدُّنْيَا وَالآخِرَةُ عِنْدَ رَبِّكَ لِلْمُتَّقِينَ ﴿٥﴾

36. And whoever is blinded from remembrance of the Most Merciful – We appoint for him a devil, and he is to him a companion.

وَمَن يَعْنِشُ عَن ذِكْرِ الرَّحْمَنِ نُقَيِّضُ لَهُ شَيْطَانًا فَهُوَ لَهُ قَرِيبٌ ﴿٦﴾

37. And indeed, they [i.e., the devils] avert them from the way [of guidance] while they think that they are [rightly] guided

وَإِنَّهُمْ لَيُصَدُّوْهُمْ عَنِ السَّبِيلِ وَهَذِبُونَ أَهُمْ مُهَتَّدُونَ ﴿٧﴾

38. Until, when he comes to Us [at Judgement], he says [to his companion], "How I wish there was between me and you the distance between the east and west; and what a wretched companion."

حَقَّ إِذَا جَاءَنَا قَالَ يَنْأَيْتَ بِنِي وَبَيْنَكَ بَعْدَ الْمَشْرِقَيْنِ فَيُئْسِنَ الْقَرَبِينُ ﴿٨﴾

39. And never will it benefit you that Day, when you have wronged,

وَلَن يَنْفَعَكُمْ آتَيْمَ إِذْ ظَلَمْتُمْ أَنْكَرْتُ فِي

¹⁴⁴⁰Who assumed that Allāh's generosity to them was a sign of His approval or who would hasten to disbelief in order to obtain wealth.

that you are [all] sharing in the punishment.

40. Then will you make the deaf hear, [O Muḥammad], or guide the blind or he who is in clear error?

41. And whether [or not] We take you away [in death], indeed, We will take retribution upon them.

42. Or whether [or not] We show you that which We have promised them, indeed, We are Perfect in Ability.

43. So adhere to that which is revealed to you. Indeed, you are on a straight path.

44. And indeed, it is a remembrance¹⁴⁴¹ for you and your people, and you [all] are going to be questioned.

45. And ask those We sent before you of Our messengers; have We made besides the Most Merciful deities to be worshipped?

46. And certainly did We send Moses with Our signs to Pharaoh and his establishment, and he said, "Indeed, I am the messenger of the Lord of the worlds."

47. But when he brought them Our signs, at once they laughed at them.

48. And We showed them not a sign except that it was greater than its sister, and We seized them with

الْعَدَابِ مُشْتَرِكُونَ ﴿١﴾

أَفَإِنَّتِ تُسْمِعُ الْصُّمَّاءَ أَوْ هَتَّبِي الْعُمَى وَمَنْ كَانَ فِي ضَلَالٍ مُّبِينٌ ﴿٢﴾

فَلِمَّا نَذَهَبَنَا بِكَ فَلَيْلًا مِّنْهُمْ مُّنْتَقِمُونَ ﴿٣﴾

أَوْ نُرِينَكَ الَّذِي وَعَدْنَاهُمْ فَإِنَّا عَلَيْهِ مُقْتَدِرُونَ ﴿٤﴾

فَاسْتَمِسْكْ بِالَّذِي أُوحِيَ إِلَيْكَ إِنَّكَ عَلَى صِرَاطٍ مُّسْتَقِيمٍ ﴿٥﴾

وَإِنَّهُ لَذِكْرٌ لَكَ وَلِقَوْمِكَ وَسُوفَ تُسْأَلُونَ ﴿٦﴾

وَسَعَلَ مَنْ أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رُسُلِنَا أَجْعَلْنَا مِنْ دُونِ الْرَّحْمَنِ إِلَهًا يُعْبُدُونَ ﴿٧﴾

وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِنَاتِنَا إِلَىٰ فِرْعَوْنَ وَمَلِئَنِيهِ فَقَالَ إِنِّي رَسُولُ رَبِّ الْعَالَمِينَ ﴿٨﴾

فَأَمَّا جَاءَهُمْ بِنَاتِنَا إِذَا هُمْ مِنْهَا يَخْجُلُونَ ﴿٩﴾

وَمَا تُرِيهِمْ مِنْ ءَايَةٍ إِلَّا هِيَ أَكْبَرُ مِنْ أَخْتِهَا وَأَخْدَنَهُمْ بِالْعَدَابِ لَعَلَّهُمْ

¹⁴⁴¹i.e., an honor. Or "a reminder."

affliction that perhaps they might return [to faith].

يَرْجِعُونَ

49. And they said [to Moses], "O magician, invoke for us your Lord by what He has promised you. Indeed, we will be guided."

وَقَالُوا يَأَئِنَّهُ السَّاحِرُ أَدْعُ لَنَا رَبَّكَ بِمَا
عَهِدَ عِنْدَكَ إِنَّا لَمُهَتَّدُونَ ﴿١٩﴾

50. But when We removed from them the affliction, at once they broke their word.

فَلَمَّا كَشَفْنَا عَنْهُمُ الْعَذَابَ إِذَا هُمْ
يَنْكُثُونَ ﴿٢٠﴾

51. And Pharaoh called out among his people; he said, "O my people, does not the kingdom of Egypt belong to me, and these rivers flowing beneath me; then do you not see?"

وَنَادَى فِرْعَوْنُ فِي قَوْمِهِ قَالَ يَنْقُوْمِرُ
أَلَيْسَ لِي مُلْكٌ مِصْرَ وَهَذِهِ الْأَنْهَرُ تَجْرِي
مِنْ تَحْتِي أَفَلَا تَتَصْرُونَ ﴿٢١﴾

52. Or am I [not] better than this one [i.e., Moses] who is insignificant and hardly makes himself clear?¹⁴⁴²

أَمْ أَنَا خَيْرٌ مِنْ هَذَا الَّذِي هُوَ مَهِينٌ وَلَا
يَكُوْدُ بُيْبِيْنُ ﴿٢٢﴾

53. Then why have there not been placed upon him bracelets of gold or come with him the angels in conjunction?"

فَلَوْلَا أُلْقِيَ عَلَيْهِ أَسْوَرَةٌ مِنْ ذَهَبٍ أَوْ جَاءَ
مَعَهُ الْمَلِئَكَةُ مُقْتَرِنِينَ ﴿٢٣﴾

54. So he bluffed his people, and they obeyed him. Indeed, they were [themselves] a people defiantly disobedient [of Allāh].

فَاسْتَخَفَ قَوْمُهُ فَأَطَاعُوهُ إِنَّهُمْ كَانُوا
قَوْمًا فَسِيقِينَ ﴿٢٤﴾

55. And when they angered Us, We took retribution from them and drowned them all.

فَلَمَّا ءاَسَفُونَا أَنْتَقَمْنَا مِنْهُمْ فَأَغْرَقْنَاهُمْ
أَجْعِيْنَ ﴿٢٥﴾

56. And We made them a precedent and an example for the later peoples.

فَجَعَلْنَاهُمْ سَلَفًا وَمَثَلًا لِلآخِرِينَ ﴿٢٦﴾

¹⁴⁴²That was true previous to his appointment as a prophet, at which time Allāh corrected his speech impediment.

57. And when the son of Mary was presented as an example,¹⁴⁴³ immediately your people laughed aloud.

58. And they said, "Are our gods better, or is he?"¹⁴⁴⁴ They did not present it [i.e., the comparison] except for [mere] argument. But, [in fact], they are a people prone to dispute.

59. He [i.e., Jesus] was not but a servant upon whom We bestowed favor, and We made him an example for the Children of Israel.

60. And if We willed, We could have made [instead] of you angels succeeding [one another]¹⁴⁴⁵ on the earth.

61. And indeed, he [i.e., Jesus] will be [a sign for] knowledge of the Hour, so be not in doubt of it, and follow Me.¹⁴⁴⁶ This is a straight path.

62. And never let Satan avert you. Indeed, he is to you a clear enemy.

63. And when Jesus brought clear proofs, he said, "I have come to you with wisdom [i.e., prophet-hood] and to make clear to you some of that over which you differ, so fear Allâh and obey me.

* وَلَمَّا ضَرَبَ أَبْنُ مَرِيَمَ مَثَلًا إِذَا قَوْمٌ
مِّنْهُ يَصِدُّونَ ﴿٢٧﴾

وَقَالُوا إِنَّا لَهُتَّا حَيْرٌ أَمْ هُوَ مَا ضَرَبُوهُ لَكَ
إِلَّا جَدَلًا بَلْ هُمْ قَوْمٌ حَمْمُونَ ﴿٢٨﴾

إِنْ هُوَ إِلَّا عَبْدٌ أَنْعَمْنَا عَلَيْهِ وَجَعَلْنَاهُ
مَثَلًا لِبَنِ إِسْرَائِيلَ ﴿٢٩﴾

وَلَوْ نَشَاءُ لَجَعَلْنَا مِنْكُمْ مَلِئَكَةً فِي الْأَرْضِ
مُخْلِفُونَ ﴿٣٠﴾

وَإِنَّهُ لَعِلمٌ لِلسَّاعَةِ فَلَا تَمْرُنَ بِهَا
وَأَتَّبِعُونَ هَذَا صِرَاطٌ مُسْتَقِيمٌ ﴿٣١﴾

وَلَا يَصُدُّنَّكُمُ الشَّيْطَانُ إِنَّهُ لَكُمْ عَدُوٌّ
مُبِينٌ ﴿٣٢﴾

وَلَمَّا جَاءَ عِيسَى بِالْبَيْتِ قَالَ قَدْ جِئْنَكُمْ
بِالْحِكْمَةِ وَلَأُبَيِّنَ لَكُمْ بَعْضَ الَّذِي
تَخْتَلِفُونَ فِيهِ فَأَنْتُمْ وَأَطْبِعُونِ ﴿٣٣﴾

¹⁴⁴³ Of a creation of Allâh which is being worshipped along with Him.

¹⁴⁴⁴ Implying that they must all be the same.

¹⁴⁴⁵ Or "succeeding [you]."

¹⁴⁴⁶ i.e., follow the guidance and instruction of Allâh.

64. Indeed, Allāh is my Lord and your Lord, so worship Him. This is a straight path."

إِنَّ اللَّهَ هُوَ رَبِّيْ وَرَبُّكُمْ فَاعْبُدُوهُ هَذِهَا
صِرَاطٌ مُسْتَقِيمٌ ﴿٦٤﴾

65. But the denominations from among them differed [and separated], so woe to those who have wronged from the punishment of a painful Day.

فَاخْتَلَفَ الْأَحْزَابُ مِنْ بَيْنِهِمْ فَوَيْلٌ لِلَّذِينَ
ظَلَمُوا مِنْ عَدَادِ يَوْمٍ أَلِيمٍ ﴿٦٥﴾

66. Are they waiting except for the Hour to come upon them suddenly while they perceive not?

هَلْ يَنْظُرُونَ إِلَّا السَّاعَةَ أَنْ تَأْتِيهِمْ
بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ﴿٦٦﴾

67. Close friends, that Day, will be enemies to each other, except for the righteous

الْأَخْلَاءُ يَوْمَئِذٍ بَعْضُهُمْ لِبَعْضٍ عَدُوٌّ إِلَّا
الْمُتَقِينَ ﴿٦٧﴾

68. [To whom Allāh will say], "O My servants, no fear will there be concerning you this Day, nor will you grieve,

يَعْبَادُ لَا حَوْفٌ عَلَيْكُمْ الْيَوْمَ وَلَا أَنْتُرُ
حَزْنَتُونَ ﴿٦٨﴾

69. [You] who believed in Our verses and were Muslims.

الَّذِينَ آمَنُوا بِيَوْمَنَا وَكَانُوا مُسْلِمِينَ ﴿٦٩﴾

70. Enter Paradise, you and your kinds,¹⁴⁴⁷ delighted."

ادْخُلُوا الْجَنَّةَ أَسْمَدَ وَأَزْوَجُكُمْ حُبُّرُونَ ﴿٧٠﴾

71. Circulated among them will be plates and vessels of gold. And therein is whatever the souls desire and [what] delights the eyes, and you will abide therein eternally.

يُطَافُ عَلَيْهِمْ بِصَحَافٍ مِنْ ذَهَبٍ وَأَكْوَابٍ
وَفِيهَا مَا تَشَهِّدُهُ الْأَنْفُسُ وَتَلَدُّ الْأَعْيُنُ
وَأَنْتُمْ فِيهَا حَلِيلُونَ ﴿٧١﴾

72. And that is Paradise which you are made to inherit for what you used to do.

وَتَلَكَ الْجَنَّةُ الَّتِي أُورِثْتُمُوهَا بِمَا كُنْتُمْ
تَعْمَلُونَ ﴿٧٢﴾

73. For you therein is much fruit¹⁴⁴⁸ from which you will eat.

لَكُمْ فِيهَا فَيْكَاهَةٌ كَثِيرَةٌ مِنْهَا تَأْكُلُونَ ﴿٧٣﴾

¹⁴⁴⁷i.e., those like you. Another meaning may be "your spouses," i.e., the righteous among them.

¹⁴⁴⁸Meaning everything delicious.

74. Indeed, the criminals will be in the punishment of Hell, abiding eternally.

إِنَّ الْمُجْرِمِينَ فِي عَذَابِ جَهَنَّمَ حَلَدُونَ ﴿٧٦﴾

75. It will not be allowed to subside for them, and they, therein, are in despair.

لَا يُفَتَّرُ عَنْهُمْ وَهُمْ فِيهِ مُتَلِّسُونَ ﴿٧٧﴾

76. And We did not wrong them, but it was they who were the wrongdoers.

وَمَا ظَلَمْنَاهُمْ وَلَكِنْ كَانُوا هُمُ الظَّالِمِينَ ﴿٧٨﴾

77. And they will call, "O Mālik,¹⁴⁴⁹ let your Lord put an end to us!" He will say, "Indeed, you will remain."

وَنَادُوا يَمِيلِكُ لِيَقْضِي عَلَيْنَا رَبِّكَ قَالَ إِنَّكُمْ مَنْكُثُونَ ﴿٧٩﴾

78. We had certainly brought you the truth, but most of you, to the truth, were averse.

لَقَدْ جَعَلْنَاكُمْ بِالْحَقِّ وَلَكِنَّ أَكْثَرَكُمْ لِلْحَقِّ كَفِرُهُونَ ﴿٨٠﴾

79. Or have they devised [some] affair?¹⁴⁵⁰ But indeed, We are devising [a plan].

أَمْ أَبْرَمُوا أَمْرًا فَإِنَّا مُتَرَمِّلُونَ ﴿٨١﴾

80. Or do they think that We hear not their secrets and their private conversations? Yes, [We do], and Our messengers [i.e., angels] are with them recording.

أَمْ سَمَحْسِبُونَ أَنَّا لَا نَسْمَعُ سَرَّهُمْ وَجَوَاهِرُهُمْ بَلْ وَرَسَلْنَا لَدَنِيمِ يَكْتُبُونَ ﴿٨٢﴾

81. Say, [O Muhammad], "If the Most Merciful had a son, then I would be the first of [his] worshippers."¹⁴⁵¹

قُلْ إِنْ كَانَ لِرَحْمَنِ وَلَدٌ فَأَنَا أَوَّلُ الْعَصِيدِينَ ﴿٨٣﴾

82. Exalted is the Lord of the heavens and the earth, Lord of the Throne, above what they describe.

سُبْحَانَ رَبِّ السَّمَاوَاتِ وَالْأَرْضِ رَبِّ الْعَرْشِ عَمَّا يَصِفُونَ ﴿٨٤﴾

¹⁴⁴⁹ Addressing the keeper of Hell.

¹⁴⁵⁰ Conspiracy against the Prophet (ﷺ). The reference here is to the disbelievers of Makkah.

¹⁴⁵¹ Only supposing it were so, which it is not.

83. So leave them to converse vainly and amuse themselves until they meet their Day which they are promised.

فَذَرْهُمْ تَحْوُضُوا وَلَيَعْبُرُوا حَتَّىٰ يُلْقَوْا يَوْمَهُم
الَّذِي يُوعَدُونَ ﴿٤٣﴾

84. And it is He [i.e., Allāh] who is [the only] deity in the heaven, and on the earth [the only] deity. And He is the Wise, the Knowing.

وَهُوَ الَّذِي فِي السَّمَاوَاتِ إِلَهٌ وَفِي الْأَرْضِ
إِلَهٌ وَهُوَ الْحَكِيمُ الْعَلِيمُ ﴿٤٤﴾

85. And blessed is He to whom belongs the dominion of the heavens and the earth and whatever is between them and with whom is knowledge of the Hour and to whom you will be returned.

وَتَبَارَكَ الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ
وَمَا بَيْنَهُمَا وَعِنْهُمْ عِلْمٌ أَلْسَانَةُ وَإِلَيْهِ
تُرْجَعُونَ ﴿٤٥﴾

86. And those they invoke¹⁴⁵² besides Him do not possess [power of] intercession; but only those who testify to the truth [can benefit], and they know.¹⁴⁵³

وَلَا يَمْلِكُ الَّذِينَ يَدْعُونَ مِنْ دُونِهِ
الشَّفَاعَةَ إِلَّا مَنْ شَهَدَ بِالْحَقِّ وَهُمْ يَعْلَمُونَ ﴿٤٦﴾

87. And if you asked them¹⁴⁵⁴ who created them, they would surely say, "Allāh." So how are they deluded?

وَلَئِنْ سَأَلْتُهُمْ مَنْ خَلَقَهُمْ لَيَقُولُنَّ اللَّهُ فَإِنَّ
يُؤْفَكُونَ ﴿٤٧﴾

88. And [Allāh acknowledges] his saying,¹⁴⁵⁵ "O my Lord, indeed these are a people who do not believe."

وَقَيْلِهِ يَرَبِّ إِنَّ هَؤُلَاءِ قَوْمٌ لَا يُؤْمِنُونَ ﴿٤٨﴾

89. So turn aside from them and say, "Peace."¹⁴⁵⁶ But they are going to know.

فَاصْفَحْ عَنْهُمْ وَقُلْ سَلَامٌ فَسَوْفَ يَعْلَمُونَ ﴿٤٩﴾

¹⁴⁵²i.e., worship.

¹⁴⁵³That intercession is granted exclusively by permission of Allāh to those He wills.

¹⁴⁵⁴Those who associate others with Allāh.

¹⁴⁵⁵i.e., the complaint of Prophet Muhammad (ﷺ) about his people.

¹⁴⁵⁶Meaning safety or security, i.e., "I will not harm you." This was before permission was granted for armed struggle.

Sūrah ad-Dukhān¹⁴⁵⁷**Bismillāhir-Raḥmānir-Raheem****سُورَةُ الدُّخَانِ****بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ**

1. Hā, Meem.¹⁴⁵⁸
2. By the clear Book,
3. Indeed, We sent it down during a blessed night.¹⁴⁵⁹ Indeed, We were to warn [mankind].
4. Therein [i.e., on that night] is made distinct¹⁴⁶⁰ every precise matter –
5. [Every] matter [proceeding] from Us. Indeed, We were to send [a messenger]
6. As mercy from your Lord. Indeed, He is the Hearing, the Knowing,
7. Lord of the heavens and the earth and that between them, if you would be certain.
8. There is no deity except Him; He gives life and causes death. [He is] your Lord and the Lord of your first forefathers.
9. But they are in doubt, amusing themselves.
10. Then watch for the Day when the sky will bring a visible smoke

¹⁴⁵⁷ *Ad-Dukhān*: Smoke.¹⁴⁵⁸ See footnote to 2:1.¹⁴⁵⁹ The Night of Decree (*Qadr*). See sūrah 97.¹⁴⁶⁰ Or "is separated" or "apportioned," from what is inscribed in the Preserved Slate. The angels record and descend with whatever Allāh has decreed for the coming year.

11. Covering the people; this is a painful torment.

يَغْشِي النَّاسَ هَذَا عَذَابُ الْيَمِّ ﴿١٦﴾

12. [They will say], "Our Lord, remove from us the torment; indeed, we are believers."

رَبَّنَا أَتَشْفِفْ عَنَّا الْعَذَابَ إِنَّا مُؤْمِنُونَ ﴿١٧﴾

13. How will there be for them a reminder [at that time]? And there had come to them a clear Messenger.

أَنَّهُمُ الْدَّكَرُى وَقَدْ جَاءَهُمْ رَسُولٌ مُّبِينٌ ﴿١٨﴾

14. Then they turned away from him and said, "[He was] taught [and is] a madman."

ثُمَّ تَوَلَّوْ عَنْهُ وَقَالُوا مُعَلِّمٌ مَّجِنُونٌ ﴿١٩﴾

15. Indeed, We will remove the torment for a little. Indeed, you [disbelievers] will return [to disbelief].

إِنَّا كَاشِفُوا الْعَذَابِ قَلِيلًا إِنَّهُمْ غَارِبُونَ ﴿٢٠﴾

16. The Day We will strike with the greatest assault, indeed, We will take retribution.

يَوْمَ نَبْطِشُ الْبَطْشَةَ الْكُبْرَى إِنَّا مُنْتَقِمُونَ ﴿٢١﴾

17. And We had already tried before them the people of Pharaoh, and there came to them a noble messenger [i.e., Moses],

* وَلَقَدْ فَتَنَاهُمْ قَبْلَهُمْ قَوْمٌ فَرَعَوْنٌ

وَحَآءُهُمْ رَسُولٌ كَرِيمٌ ﴿٢٢﴾

18. [Saying], "Render to me the servants of Allāh.¹⁴⁶¹ Indeed, I am to you a trustworthy messenger,"

أَنَّ أَدْوَإِلَيِّ عِبَادَ اللَّهِ إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ﴿٢٣﴾

19. And [saying], "Be not haughty with Allāh. Indeed, I have come to you with clear evidence.

وَأَنْ لَا تَعْلُوْ عَلَى اللَّهِ إِنِّي أَتِيكُمْ بِسُلْطَنٍ

مُّبِينٍ ﴿٢٤﴾

20. And indeed, I have sought refuge in my Lord and your Lord, lest you stone me.¹⁴⁶²

وَإِنِّي عُذْتُ بِرَبِّي وَرَبِّكُمْ أَنْ تَرْجِحُونِ ﴿٢٥﴾

¹⁴⁶¹i.e., the Children of Israel.

¹⁴⁶²To death. Or "lest you assault me [with your tongues or harm me otherwise]."

21. But if you do not believe me, then leave me alone."

وَإِنْ لَمْ تُؤْمِنُوا لِي فَاعْتَرُّوْنَ ﴿١﴾

22. And [finally] he called to his Lord that these were a criminal people.

فَدَعَا رَبَّهُ أَنَّ هَؤُلَاءِ قَوْمٌ جُحْمُونَ ﴿٢﴾

23. [Allāh said], "Then set out with My servants by night. Indeed, you are to be pursued.

فَأَسْرِ بِعِبَادِي لَيْلًا إِنَّكُمْ مُتَّهِّعُونَ ﴿٣﴾

24. And leave the sea in stillness.¹⁴⁶³ Indeed, they are an army to be drowned."

وَأَتَرُكُ الْبَحْرَ رَهْوًا إِنَّهُمْ جُنْدٌ مُغَرَّقُونَ ﴿٤﴾

25. How much they left behind of gardens and springs

كَمْ تَرَكُوا مِنْ جَنَّاتٍ وَعَيْنِينَ ﴿٥﴾

26. And crops and noble sites

وَزِرْوَعٌ وَمَقَامٌ كَرِيمٌ ﴿٦﴾

27. And comfort wherein they were amused.

وَنَعْمَةٌ كَانُوا فِيهَا فَرِكَاهِينَ ﴿٧﴾

28. Thus. And We caused to inherit it another people.

كَذَلِكَ وَأَوْرَثْنَاهَا قَوْمًا ءَاحْرَىْنَ ﴿٨﴾

29. And the heaven and earth wept not for them, nor were they reprieved.

فَمَا بَكَّ عَلَيْهِمُ السَّمَاءُ وَالْأَرْضُ وَمَا كَانُوا مُنْظَرِينَ ﴿٩﴾

30. And We certainly saved the Children of Israel from the humiliating torment –

وَلَقَدْ نَجَّيْنَا بَنِي إِسْرَائِيلَ مِنْ الْعَذَابِ الْمُهِينِ ﴿١٠﴾

31. From Pharaoh. Indeed, he was a haughty one among the transgressors.

مِنْ فِرْعَوْنَ إِنَّهُ كَانَ عَالِيًّا مِنَ الْمُسْرِفِينَ ﴿١١﴾

32. And We certainly chose them by knowledge over [all] the worlds.

وَلَقَدْ أَخْتَرْنَاهُمْ عَلَىٰ عِلْمٍ عَلَىٰ الْعَالَمِينَ ﴿١٢﴾

33. And We gave them of signs that in which there was a clear trial.

وَآتَيْنَاهُمْ مِنَ الْأَنْتِينَ مَا فِيهِ بَلُوغٌ مُبِينٌ ﴿١٣﴾

¹⁴⁶³ After it has parted, in order that the soldiers of Pharaoh would follow the Children of Israel and be drowned.

34. Indeed, these [disbelievers] are saying,

إِنَّ هَؤُلَاءِ لَيَقُولُونَ ﴿١﴾

35. "There is not but our first death, and we will not be resurrected.

إِنْ هِيَ إِلَّا مَوْتَنَا الْأَوَّلُ وَمَا حَنُّ
بِمُنْشَرِينَ ﴿٢﴾

36. Then bring [back] our forefathers, if you should be truthful."

فَأَتُوا بِإِيمَانَنَا إِنْ كُنْتُمْ صَادِقِينَ ﴿٣﴾

37. Are they better or the people of Tubba¹⁴⁶⁴ and those before them? We destroyed them, [for] indeed, they were criminals.

أَهُمْ خَيْرٌ أَمْ قَوْمُ تُبَعِّ وَالَّذِينَ مِنْ قَبْلِهِمْ
أَهْلَكْنَاهُمْ إِنَّهُمْ كَانُوا مُجْرِمِينَ ﴿٤﴾

38. And We did not create the heavens and earth and that between them in play.

وَمَا خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا
لَعِيَّبِينَ ﴿٥﴾

39. We did not create them except in truth, but most of them do not know.

مَا خَلَقْنَاهُمَا إِلَّا بِالْحَقِّ وَلَكِنَّ أَكْثَرَهُمْ
لَا يَعْلَمُونَ ﴿٦﴾

40. Indeed, the Day of Judgement is the appointed time for them all –

إِنَّ يَوْمَ الْفَصْلِ مِيقَاتُهُمْ أَجْعَلْنَاهُمْ

41. The Day when no relation¹⁴⁶⁵ will avail a relation at all, nor will they be helped –

يَوْمٌ لَا يُغْنِي مَوْلَى عَنْ مَوْلَى شَيْئًا وَلَا هُمْ
يُنَصَّرُونَ ﴿٧﴾

42. Except those [believers] on whom Allāh has mercy. Indeed, He is the Exalted in Might, the Merciful.

إِلَّا مَنْ رَحِيمٌ اللَّهُ إِنَّهُ هُوَ الْعَزِيزُ الرَّحِيمُ
﴿٨﴾

43. Indeed, the tree of zaqqūm

إِنَّ شَجَرَةَ الزَّقْوَمِ

44. Is food for the sinful.

طَعَامُ الْأَثِيمِ

45. Like murky oil, it boils within bellies

كَالْمُهْلِ يَعْلَى فِي الْبُطُونِ

46. Like the boiling of scalding water.

كَغَليِ الْحَمِيمِ

¹⁴⁶⁴The tribe of Saba'.

¹⁴⁶⁵i.e., patron, protector or close associate.

47. [It will be commanded], "Seize him and drag him into the midst of the Hellfire,
48. Then pour over his head from the torment of scalding water."
49. [It will be said], "Taste! Indeed, you are the honored, the noble!"¹⁴⁶⁶
50. Indeed, this is what you used to dispute."
51. Indeed, the righteous will be in a secure place:
52. Within gardens and springs,
53. Wearing [garments of] fine silk and brocade, facing each other.
54. Thus. And We will marry them to fair women with large, [beautiful] eyes.
55. They will call therein for every [kind of] fruit – safe and secure.
56. They will not taste death therein except the first death, and He will have protected them from the punishment of Hellfire
57. As bounty from your Lord. That is what is the great attainment.
58. And indeed, We have eased it [i.e., the Qur'ān] in your tongue that they might be reminded.
59. So watch, [O Muhammad]; indeed, they are watching [for your end].

خُدُوْهُ فَأَعْنِلُوهُ إِلَى سَوَاءِ الْجَحِيمِ ﴿٤٧﴾

ثُمَّ صُبُوا فَوْقَ رَأْسِهِ مِنْ عَذَابِ الْحَمِيمِ ﴿٤٨﴾

ذُقْ إِنَّكَ أَنْتَ الْعَرِيزُ الْكَرِيمُ ﴿٤٩﴾

إِنَّ هَنَّا مَا كُنْتُمْ بِهِ تَمْرُونَ ﴿٥٠﴾

إِنَّ الْمُتَّقِينَ فِي مَقَامٍ أَمِينٍ ﴿٥١﴾

فِي جَنَّاتٍ وَعَيْوَنٍ ﴿٥٢﴾

يَلْبِسُونَ مِنْ سُندُسٍ وَإِسْتَرِيقٍ مُتَقْبِلِينَ ﴿٥٣﴾

كَذَلِكَ وَزَوْجُنَّهُمْ بِخُورٍ عَيْنٍ ﴿٥٤﴾

يَدْعُونَ فِيهَا بِكُلِّ فَكِهَةٍ إِمَّا مِنْتَ ﴿٥٥﴾

لَا يَدُوْقُونَ فِيهَا الْمَوْتَ إِلَّا الْمَوْتَةُ

الْأَوَّلُ وَوَقَنُهُمْ عَذَابُ الْجَحِيمِ ﴿٥٦﴾

فَضْلًا مِنْ رَبِّكَ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿٥٧﴾

فَإِنَّمَا يَسْرِنَهُ بِلِسَانِكَ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٥٨﴾

فَارْتَقَبْتَ إِنَّهُمْ مُرْتَقِبُونَ ﴿٥٩﴾

¹⁴⁶⁶ As he had claimed upon the earth. He is taunted with these words in Hell as a reminder and additional torment.

*Sūrah al-Jāthiyah*¹⁴⁶⁷*Bismillāhir-Rahmānir-Raheem*

سُورَةُ الْجَاثِيَّةُ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

حَمٌ

1. Hā, Meem.¹⁴⁶⁸
 2. The revelation of the Book is from Allāh, the Exalted in Might, the Wise.
 3. Indeed, within the heavens and earth are signs for the believers.
 4. And in the creation of yourselves and what He disperses of moving creatures are signs for people who are certain [in faith].
 5. And [in] the alternation of night and day and [in] what Allāh sends down from the sky of provision [i.e., rain] and gives life thereby to the earth after its lifelessness and [in His] directing of the winds are signs for a people who reason.
 6. These are the verses of Allāh which We recite to you in truth. Then in what statement after Allāh and His verses will they believe?
 7. Woe to every sinful liar
 8. Who hears the verses of Allāh recited to him, then persists arrogantly as if he had not heard them. So give him tidings of a painful punishment.
 9. And when he knows anything of
- إنَّ فِي السَّمَاوَاتِ وَالْأَرْضِ لَآيَاتٍ لِّلْمُؤْمِنِينَ ﴿١﴾
- وَفِي خَلْقِكُمْ وَمَا يَبْثُثُ مِنْ دَابَّةٍ إِنَّا أَنَذَلْنَا لِقَوْمٍ
- بُوْقُنُونَ ﴿٢﴾
- وَاحْتَلَفَ الَّيلُ وَالنَّهَارُ وَمَا أَنْزَلَ اللَّهُ مِنْ
- السَّمَاءِ مِنْ رِزْقٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ
- مَوْتِهَا وَتَصْرِيفُ الْرِّيحِ إِنَّا أَنَذَلْنَا لِقَوْمٍ
- بَعْقِلُونَ ﴿٣﴾
- إِنَّكُمْ أَيَّتُنَا أَنَّهُ تَنَاهُوا عَنِ الْحَقِّ فَبِأَيِّ
- حَدِيثٍ بَعْدَ اللَّهِ وَآيَتِهِ يُؤْمِنُونَ ﴿٤﴾
- وَيَلِّ إِنْكُلَّ أَفَالِكَ أَئِيمِرٌ ﴿٥﴾
- يَسْمَعُ إِنَّا أَيَّتُنَا اللَّهُ تَنَاهَى عَنِيهِ ثُمَّ يُصْرِ
- مُسْتَكِبِرًا كَانَ لَمَّا يَسْمَعُهَا فَبَشِّرُهُ بِعَدَابٍ
- أَلِيمٍ ﴿٦﴾
- وَإِذَا عَلِمَ مِنْ آيَاتِنَا شَيْعًا أَخْذَهَا هُرُواً

¹⁴⁶⁷Al-Jāthiyah: Kneeling (in dread of the Judgement).¹⁴⁶⁸See footnote to 2:1.

Our verses, he takes them in ridicule. Those will have a humiliating punishment.

10. Before them¹⁴⁶⁹ is Hell, and what they had earned will not avail them at all nor what they had taken besides Allāh as allies. And they will have a great punishment.
11. This [Qur'ān] is guidance. And those who have disbelieved in the verses of their Lord will have a painful punishment of foul nature.
12. It is Allāh who subjected to you the sea so that ships may sail upon it by His command and that you may seek of His bounty; and perhaps you will be grateful.
13. And He has subjected to you whatever is in the heavens and whatever is on the earth – all from Him. Indeed in that are signs for a people who give thought.
14. Tell, [O Muḥammad], those who have believed to forgive those who expect not the days of Allāh [i.e., of His retribution] so that He may recompense a people¹⁴⁷⁰ for what they used to earn.
15. Whoever does a good deed – it is for himself; and whoever does evil – it is against it [i.e., the self or soul]. Then to your Lord you will be returned.

أُولَئِكَ هُمْ عَذَابٌ مُهِينٌ ﴿١﴾

مَنْ وَرَآهُمْ جَهَنَّمُ وَلَا يُغْنِي عَنْهُمْ مَا كَسَبُوا شَيْئًا وَلَا مَا أَخْنَدُوا مِنْ دُونِ اللَّهِ أُولَئِكَ هُمْ عَذَابٌ عَظِيمٌ ﴿٢﴾

هَذَا هُدًىٰ وَالَّذِينَ كَفَرُوا بِفَاتِتِ تَهْمَةٍ هُمْ عَذَابٌ مِنْ رِجْزِ الْيَمِّ ﴿٣﴾

*اللَّهُ الَّذِي سَخَّرَ لَكُمُ الْبَحْرَ لِتَجْرِيَ الْفُلُكَ فِيهِ بِأَمْرِهِ وَلِتَنْتَعِفُوا مِنْ فَضْلِهِ وَلِعَلَّكُمْ تَشْكُرُونَ ﴿٤﴾

وَسَخَّرَ لَكُمْ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ حَمِيعًا مِنْهُ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ ﴿٥﴾

فُلُلِلَّذِينَ آمَنُوا يَعْفُرُوا لِلَّذِينَ لَا يَرْجُونَ أَيَامَ اللَّهِ لِيَجْرِيَ قَوْمًا بِمَا كَانُوا يَكْسِبُونَ ﴿٦﴾

مَنْ عَمَلَ صَالِحًا فَلَنْفِسِهِ وَمَنْ أَسَاءَ فَعَلَيْهَا ثُمَّ إِلَى رَبِّكُمْ تُرْجَعُونَ ﴿٧﴾

¹⁴⁶⁹ See footnote to 14:16.

¹⁴⁷⁰ In the Hereafter, where those who forgive will be rewarded and those who earned evil will be punished. This was at the outset of *da'wah* (invitation to Allāh) before permission for *jihād*.

16. And We did certainly give the Children of Israel the Scripture and judgement¹⁴⁷¹ and prophethood, and We provided them with good things and preferred them over the worlds.

وَلَقَدْ أَتَيْنَا بْنَ إِسْرَائِيلَ الْكِتَابَ وَالْحُكْمَ
وَالنُّبُوَّةَ وَرَزَقْنَاهُم مِّنَ الظَّيْبَاتِ وَفَضَّلْنَاهُم
عَلَى الْعَلَمِينَ ﴿١٦﴾

17. And We gave them clear proofs of the matter [of religion]. And they did not differ except after knowledge had come to them – out of jealous animosity between themselves. Indeed, your Lord will judge between them on the Day of Resurrection concerning that over which they used to differ.

وَإِذَا أَتَيْنَاهُم بَيِّنَاتٍ مِّنَ الْأَمْرِ فَمَا أَخْتَلَفُوا
إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَغْيًا بَيْنَهُمْ
إِنَّ رَبَّكَ يَقْضِي بَيْنَهُمْ يَوْمَ الْقِيَمَةِ فِيمَا
كَانُوا فِيهِ مُخْتَلِفُونَ ﴿١٧﴾

18. Then We put you, [O Muḥammad], on an ordained way concerning the matter [of religion]; so follow it and do not follow the inclinations of those who do not know.

ثُمَّ جَعَلْنَاكَ عَلَى شَرِيعَةٍ مِّنَ الْأَمْرِ فَاتَّبِعْهَا
وَلَا تَتَّبِعْ أَهْوَاءَ الَّذِينَ لَا يَعْلَمُونَ ﴿١٨﴾

19. Indeed, they will never avail you against Allāh at all. And indeed, the wrongdoers are allies of one another; but Allāh is the protector of the righteous.

إِنَّهُمْ لَنْ يُغْنُوا عَنْكَ مِنَ اللَّهِ شَيْئًا وَإِنَّ
الظَّالِمِينَ بِعَصْبِهِمْ أُولَئِكَ بَعْضٌ وَاللَّهُ وَلِيُّ
الْمُتَّقِينَ ﴿١٩﴾

20. This [Qur'ān] is enlightenment for mankind and guidance and mercy for a people who are certain [in faith].

هَذَا بَصَرِيرٌ لِلنَّاسِ وَهُدًى وَرَحْمَةٌ لِقَوْمٍ
يُوقِنُونَ ﴿٢٠﴾

21. Or do those who commit evils think We will make them like those who have believed and done righteous deeds – [make them] equal in their life and their

أَمْ حِسْبَ الَّذِينَ أَجْتَرُهُوا الْسَّيِّئَاتِ
أَنْ نَجْعَلَهُمْ كَالَّذِينَ ءامَنُوا وَعَمِلُوا
الصَّالِحَاتِ سَوَاءً مَحْيَاهُمْ وَمَمَاتُهُمْ سَاءَ

¹⁴⁷¹ Understanding of the law.

death?¹⁴⁷² Evil is that which they judge [i.e., assume].

22. And Allāh created the heavens and earth in truth and so that every soul may be recompensed for what it has earned, and they will not be wronged.
23. Have you seen he who has taken as his god his [own] desire, and Allāh has sent him astray due to knowledge¹⁴⁷³ and has set a seal upon his hearing and his heart and put over his vision a veil? So who will guide him after Allāh? Then will you not be reminded?
24. And they say, "There is not but our worldly life; we die and live,¹⁴⁷⁴ and nothing destroys us except time." And they have of that no knowledge; they are only assuming.
25. And when Our verses are recited to them as clear evidences, their argument is only that they say, "Bring [back] our forefathers, if you should be truthful."
26. Say, "Allāh causes you to live, then causes you to die; then He will assemble you for the Day of Resurrection, about which there is no doubt, but most of the people do not know."

مَا حَكَمُونَ ﴿١٦﴾

وَخَلَقَ اللَّهُ الْسَّمَاوَاتِ وَالْأَرْضَ بِالْحَقِّ
وَلِتُجَزِّي كُلُّ نَفْسٍ بِمَا كَسَبَتْ وَهُمْ لَا
يُظْلَمُونَ ﴿١٧﴾

أَفَرَءَيْتَ مِنْ أَخْنَدَ إِلَهَهُ هَوَنَهُ وَأَصْلَهُ اللَّهُ
عَلَى عِلْمٍ وَحَمَّ عَلَى سَعْيٍ وَقَلْبِهِ وَجَعَلَ
عَلَى بَصَرِهِ غِشْوَةً فَمَنْ يَهْدِيهِ مَنْ بَعْدَ
اللَّهِ أَفْلَا تَذَكَّرُونَ ﴿١٨﴾

وَقَالُوا مَا هِيَ إِلَّا حَيَاةُنَا الدُّنْيَا نَمُوتُ
وَنَحْيَا وَمَا يُلْكُنُ إِلَّا الدَّهْرُ وَمَا هُمْ
بِذِلِّكَ مِنْ عِلْمٍ إِنَّهُمْ إِلَّا يَظْنُونَ ﴿١٩﴾

وَإِذَا تُتْلَى عَلَيْهِمْ أَيَّاتُنَا يَبَثِّتُ مَا كَانَ
حُجَّهُمْ إِلَّا أَنْ قَالُوا آتُنَا بِكَابَابِنَا إِنْ
كُنْتُمْ صَادِقِينَ ﴿٢٠﴾

قُلِ اللَّهُ شَهِيدُكُمْ ثُمَّ يُمْكِنُكُمْ ثُمَّ سَجْمَعُكُمْ
إِنِّي بِيَوْمِ الْقِيَمَةِ لَا رَيْبَ فِيهِ وَلَكُنَّ أَكْثَرَ
النَّاسَ لَا يَعْلَمُونَ ﴿٢١﴾

¹⁴⁷² Another meaning is "...[the evildoers being] equal in their life and their death," i.e., unresponsive to guidance.

¹⁴⁷³ This can refer to Allāh's knowledge of that person and of his preference for his own inclinations or to that person's knowledge of the truth while he refuses it.

¹⁴⁷⁴ i.e., some people die and others live, replacing them.

27. And to Allāh belongs the dominion of the heavens and the earth. And the Day the Hour appears – that Day the falsifiers will lose.

وَلِلّٰهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَيَوْمَ تَقُومُ
السَّاعَةُ يَوْمَئِذٍ تَخْسَرُ الْمُبْطَلُونَ ﴿١٧﴾

28. And you will see every nation kneeling [from fear]. Every nation will be called to its record [and told], "Today you will be recompensed for what you used to do.

وَتَرَى كُلَّ أُمَّةً جَاثِيَّةً كُلُّ أُمَّةٍ تُدْعَىٰ إِلَىٰ
كِتَابِهَا آتِيَّوْمَ تَحْزُنُونَ مَا كُنْتُمْ تَعْمَلُونَ ﴿١٨﴾

29. This, Our record, speaks about you in truth. Indeed, We were having transcribed¹⁴⁷⁵ whatever you used to do."

هَذَا كِتَابًا يَنْطَلِقُ عَلَيْكُمْ بِالْحَقِّ إِنَّا كُنَّا
نَسْتَنْسِخُ مَا كُنْتُمْ تَعْمَلُونَ ﴿١٩﴾

30. So as for those who believed and did righteous deeds, their Lord will admit them into His mercy. That is what is the clear attainment.

فَأَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
فَيُدْخَلُهُمْ رَبُّهُمْ فِي رَحْمَتِهِ ذَلِكَ هُوَ الْفَوْزُ
الْمُمِينُ ﴿٢٠﴾

31. But as for those who disbelieved, [it will be said], "Were not Our verses recited to you, but you were arrogant and became a criminal people?

وَأَمَّا الَّذِينَ كَفَرُوا أَفَلَمْ تَكُنْ إِيمَانِي تُتَلَقَّى
عَلَيْكُمْ فَاسْتَكْبِرُمُ وَكُنْتُمْ قَوْمًا مُّغْرِبِينَ ﴿٢١﴾

32. And when it was said, 'Indeed, the promise of Allāh is truth and the Hour [is coming] – no doubt about it,' you said, 'We know not what is the Hour. We assume only assumption, and we are not convinced.'

وَإِذَا قِيلَ إِنَّ وَعْدَ اللَّهِ حَقٌّ وَالسَّاعَةُ لَا
رَيْبَ فِيهَا قَلَمْ مَا نَدَرِي مَا السَّاعَةُ إِن
نَظُنُ إِلَّا ظَنًا وَمَا نَحْنُ بِمُسْتَبِقِينَ ﴿٢٢﴾

33. And the evil consequences of what they did will appear to them, and they will be enveloped by what they used to ridicule.

وَبَدَا لَهُمْ سَيِّفَاتٌ مَا عَمِلُوا وَحَاقَ بِهِمْ مَا
كَانُوا بِهِ يَسْتَهْزِئُونَ ﴿٢٣﴾

¹⁴⁷⁵By recording angels.

34. And it will be said, "Today We will forget you as you forgot the meeting of this Day of yours, and your refuge is the Fire, and for you there are no helpers.

وَقِيلَ الْيَوْمَ نَسِينَاكُمْ كَمَا نَسِيْتُمْ لِقاءَ
يَوْمَكُمْ هَذَا وَمَا أَنْجَمْتُمُ الْأَنَارُ وَمَا لَكُمْ مِنْ
نَصِيرٍ ﴿٧١﴾

35. That is because you took the verses of Allāh in ridicule, and worldly life deluded you." So that Day they will not be removed from it, nor will they be asked to appease [Allāh].

ذَلِكُمْ بِأَنَّكُمْ أَخْحَدْتُمْ إِيمَانَ اللَّهِ هُرُوا
وَغَرَّتُمُ الْحَيَاةَ الدُّنْيَا فَالْيَوْمَ لَا يُخْرِجُونَ
مِنْهَا وَلَا هُمْ يُسْتَعْبَطُونَ ﴿٧٢﴾

36. Then, to Allāh belongs [all] praise – Lord of the heavens and Lord of the earth, Lord of the worlds.

فَلِلَّهِ الْحَمْدُ رَبُّ السَّمَاوَاتِ وَرَبُّ الْأَرْضِ
رَبُّ الْعَالَمِينَ ﴿٧٣﴾

37. And to Him belongs [all] grandeur within the heavens and the earth, and He is the Exalted in Might, the Wise.

وَلَهُ الْكَبِيرَيَاءُ فِي السَّمَاوَاتِ وَالْأَرْضِ وَهُوَ
الْعَزِيزُ الْحَكِيمُ ﴿٧٤﴾