

26. And He brought down those who supported them among the People of the Scripture¹¹⁹³ from their fortresses and cast terror into their hearts [so that] a party [i.e., their men] you killed, and you took captive a party [i.e., the women and children].

وَأَنْزَلَ اللَّذِينَ ظَاهَرُوهُمْ مِنْ أَهْلِ الْكِتَبِ
مِنْ صَيَاصِبِيهِمْ وَقَدَّفَ فِي قُلُوبِهِمُ الْرُّعْبَ
فِرِيقًا تَقْتُلُونَ وَتَأْسِرُونَ فِرِيقًا

27. And He caused you to inherit their land and their homes and their properties and a land which you have not trodden.¹¹⁹⁴ And ever is Allāh, over all things, competent.

وَأَوْرَثْتُمْ أَرْضَهُمْ وَدِيرَهُمْ وَأَمْوَالَهُمْ وَأَرْضًا
لَمْ تَطْغُوا عَلَى كَاتَبَ اللَّهُ عَلَى كُلِّ شَيْءٍ
قَدِيرًا

28. O Prophet, say to your wives, "If you should desire the worldly life and its adornment, then come, I will provide for you and give you a gracious release.

يَأَيُّهَا النَّبِيُّ قُلْ لَا إِزَوْجَكَ إِنْ كُنْتُمْ تُرْدِنَ
الْحَيَاةَ الدُّنْيَا وَزِيَّتَهَا فَتَعَالَيْتُمْ أَمْتَعْكُنَ
وَأَسْرِحُكُنَ سَرَاحًا حَمِيلًا

29. But if you should desire Allāh and His Messenger and the home of the Hereafter – then indeed, Allāh has prepared for the doers of good among you a great reward."

وَإِنْ كُنْتُمْ تُرْدِنَ اللَّهُ وَرَسُولَهُ وَالْدَّارَ
الْآخِرَةَ فَلَمَّا آتَ اللَّهُ أَعْدَ لِلْمُحْسِنَاتِ مِنْكُنَ
أَجْرًا عَظِيمًا

30. O wives of the Prophet, whoever of you should commit a clear immorality – for her the punishment would be doubled twofold, and ever is that, for Allāh, easy.

يَنِسَاءَ النَّبِيِّ مَنْ يَأْتِ مِنْكُنَ بِفَحْشَةٍ
مُبِيِّنَةٍ يُضَعَّفَ لَهَا الْعَذَابُ ضَعْفَيْنِ
وَكَاتَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا

31. And whoever of you devoutly obeys Allāh and His Messenger and does righteousness – We will give her her reward twice; and We have prepared for her a noble provision.

* وَمَنْ يَقْتُلْ مِنْكُنَ اللَّهُ وَرَسُولُهُ وَتَعْمَلْ
صَلِحًا نُؤْتِهَا أَجْرَهَا مَرَّتَيْنِ وَأَعْتَدَنَا هَا
رِزْقًا كَرِيمًا

¹¹⁹³The Jews of Banū Quraythah, who had violated their treaty with the Muslims.

¹¹⁹⁴i.e., that taken in subsequent conquests.

32. O wives of the Prophet, you are not like anyone among women. If you fear Allāh, then do not be soft in speech [to men],¹¹⁹⁵ lest he in whose heart is disease should covet, but speak with appropriate speech.

33. And abide in your houses and do not display yourselves as [was] the display of the former times of ignorance. And establish prayer and give zakāh and obey Allāh and His Messenger. Allāh intends only to remove from you the impurity [of sin], O people of the [Prophet's] household, and to purify you with [extensive] purification.

34. And remember what is recited in your houses of the verses of Allāh and wisdom.¹¹⁹⁶ Indeed, Allāh is ever Subtle¹¹⁹⁷ and Aware.

35. Indeed, the Muslim men and Muslim women, the believing men and believing women, the obedient men and obedient women, the truthful men and truthful women, the patient men and patient women, the humble men and humble women, the charitable men and charitable women, the fasting men and fasting women, the men who guard their private parts and the women who do so, and the men who remember Allāh often and the women who do so – for them

يَنِسَاءَ الَّتِي لَسْنُكَ أَحَدٌ مِّنَ النِّسَاءِ
إِنْ أَتَقِنَ فَلَا تَحْضُرُنَ بِالْقَوْلِ فَيَطْمَعُ
الَّذِي فِي قَلْبِهِ مَرْضٌ وَقَدْ قَوْلًا مَعْرُوفًا



وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَرْجِنَ تَرْجَحَ
الْجَهْلِيَّةَ الْأُولَى وَأَقِمْنَ الصَّلَاةَ وَأَتِبْرَكَ
الْأَكْوَافَ وَأَطْعِنْ أَللَّهَ وَرَسُولَهُ إِنَّمَا يُرِيدُ
الَّلَّهُ لِيُدْهِبَ عَنْكُمُ الْرَّجْسَ أَهْلَ الْبَيْتَ
وَيُطَهِّرُكُمْ تَطْهِيرًا



وَأَذْكُرْنَ مَا يُتَائِي فِي بُيُوتِكُنَّ مِنْ
إِيمَنَتِ اللَّهِ وَالْحِكْمَةِ إِنَّ اللَّهَ كَانَ
لَطِيفًا خَيْرًا



إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ
وَالْمُؤْمِنَاتِ وَالْقَانِتِينَ وَالْقَانِتَاتِ وَالصَّادِقِينَ
وَالصَّادِقَاتِ وَالصَّابِرِينَ وَالصَّابِرَاتِ وَالْخَشِعِينَ
وَالْخَشِعَاتِ وَالْمُتَصَدِّقِينَ وَالْمُتَصَدِّقَاتِ
وَالصَّابِرِينَ وَالصَّابِرَاتِ وَالْحَفَظِينَ فُرُوجُهُمْ
وَالْحَفِظَاتِ وَالذَّكَرِيَّاتِ اللَّهُ كَثِيرًا
وَالذَّكِيرَاتِ أَعْدَ اللَّهُ هُنْ مَغْفَرَةً وَأَجْرًا



¹¹⁹⁵The meaning has also been given as "You are not like any among women if you fear Allāh. So do not be soft in speech..."

¹¹⁹⁶The teachings of the Prophet (ﷺ) or his sunnah.

¹¹⁹⁷Refer to footnote of 6:103.

Allāh has prepared forgiveness and a great reward.

36. It is not for a believing man or a believing woman, when Allāh and His Messenger have decided a matter, that they should [thereafter] have any choice about their affair. And whoever disobeys Allāh and His Messenger has certainly strayed into clear error.
37. And [remember, O Muḥammad], when you said to the one on whom Allāh bestowed favor and you bestowed favor,¹¹⁹⁸ "Keep your wife and fear Allāh," while you concealed within yourself that which Allāh is to disclose.¹¹⁹⁹ And you feared the people,¹²⁰⁰ while Allāh has more right that you fear Him.¹²⁰¹ So when Zayd had no longer any need for her, We married her to you in order that there not be upon the believers any discomfort [i.e., guilt] concerning the wives of their claimed [i.e., adopted] sons when they no longer have need of them. And ever is the command [i.e., decree] of Allāh accomplished.
38. There is not to be upon the Prophet any discomfort concerning that which Allāh has imposed upon him.¹²⁰² [This is] the established

وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةً إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْحِيْرَةُ مِنْ أَمْرِهِمْ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ صَلِيلًا مُّبِينًا ﴿٦﴾

وَإِذْ تَقُولُ لِلَّذِي أَنْعَمَ اللَّهُ عَلَيْهِ وَأَنْعَمْتَ عَلَيْهِ أَمْسِكَ عَلَيْكَ زَوْجَكَ وَأَنْقَى اللَّهَ وَخَنَقَ فِي نَفِسِكَ مَا اللَّهُ مُبْدِيهِ وَخَنَقَ النَّاسَ وَاللَّهُ أَحَقُّ أَنْ تَخْشَنَهُ فَلَمَّا قَضَى زَيْدٌ مِّنْهَا وَطَرَأَ زَوْجَنَكَهَا لِكَ لَا يَكُونُ عَلَى الْمُؤْمِنِينَ حَرَجٌ فِي أَرْوَاحِ أَدْعِيَاتِهِمْ إِذَا قَضَوْا مِنْهُنَّ وَطَرَأَ وَكَانَ أَمْرُ اللَّهِ مَفْعُولاً ﴿٧﴾

مَا كَانَ عَلَى النَّبِيِّ مِنْ حَرَجٍ فِيمَا فَرَضَ اللَّهُ لَهُ سُنَّةُ اللَّهِ فِي الَّذِينَ خَلَوْا مِنْ قَبْلِ

¹¹⁹⁸ Referring to the Prophet's freed slave, Zayd bin Ḥārithah.

¹¹⁹⁹ i.e., Allāh's command to the Prophet (ﷺ) to marry Zaynab after Zayd divorced her. This was to demonstrate that a man may marry a woman formerly married to his adopted son.

¹²⁰⁰ i.e., feared their saying that the Prophet (ﷺ) had married the (former) wife of his son (which is prohibited by Allāh in the case of a true, begotten son).

¹²⁰¹ By making known His command.

¹²⁰² Or permitted to him.

way of Allāh with those [prophets] who have passed on before. And ever is the command of Allāh a destiny decreed.

39. [Allāh praises] those who convey the messages of Allāh¹²⁰³ and fear Him and do not fear anyone but Allāh. And sufficient is Allāh as Accountant.
40. Muḥammad is not the father of [any] one of your men, but [he is] the Messenger of Allāh and seal [i.e., last] of the prophets. And ever is Allāh, of all things, Knowing.
41. O you who have believed, remember Allāh with much remembrance
42. And exalt Him morning and afternoon.
43. It is He who confers blessing upon you,¹²⁰⁴ and His angels [ask Him to do so] that He may bring you out from darknesses into the light. And ever is He, to the believers, Merciful.
44. Their greeting the Day they meet Him will be, "Peace." And He has prepared for them a noble reward.
45. O Prophet, indeed We have sent you as a witness and a bringer of good tidings and a warner

وَكَانَ أَمْرُ اللَّهِ قَدْرًا مَقْدُورًا ﴿٢٨﴾

الَّذِينَ يُلَيَّغُونَ رِسْلَتَ اللَّهِ وَخَنَّشُونَهُ
وَلَا يَخْنَشُونَ أَحَدًا إِلَّا اللَّهُ وَكَفَى بِاللَّهِ حَسِيبًا ﴿٢٩﴾

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِنْ رِجَالِكُمْ وَلَكِنْ
رَسُولُ اللَّهِ وَخَاتَمُ النَّبِيِّينَ وَكَانَ اللَّهُ بِكُلِّ
شَيْءٍ عَلِيمًا ﴿٣٠﴾

يَأَيُّهَا الَّذِينَ ءامَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا
﴿٣١﴾

وَسَبِّحُوهُ بُكْرَةً وَأَصِيلًا ﴿٣٢﴾

هُوَ الَّذِي يُصَلِّي عَلَيْكُمْ وَمَلِئِكَتُهُ
لِيُخْرِجُكُمْ مِنَ الظُّلْمَاتِ إِلَى النُّورِ وَكَانَ
بِالْمُؤْمِنِينَ رَحِيمًا ﴿٣٣﴾

تَحْيِيْهُمْ يَوْمَ يَلْقَوْهُمْ سَلَامٌ وَأَعْدَّ لَهُمْ أَجْرًا
كَرِيمًا ﴿٣٤﴾

يَأَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَهِيدًا وَمُبَشِّرًا
وَنَذِيرًا ﴿٣٥﴾

¹²⁰³i.e., the prophets (peace be upon them all) and after them, the followers of the final prophet, Muḥammad (ﷺ), who honestly convey Allāh's message to the people.

¹²⁰⁴i.e., Allāh (*subḥānahu wa ta’ālā*) cares for you and covers you with His mercy. An additional meaning is that He praises you in the presence of the angels.

46. And one who invites to Allāh, by His permission, and an illuminating lamp.

وَدَاعِيًّا إِلَى اللَّهِ بِإِذْنِهِ وَسَاجِدًا مُنِيرًا ﴿٤٦﴾

47. And give good tidings to the believers that they will have from Allāh great bounty.

وَدَيْنِيرَ الْمُؤْمِنِينَ بِأَنَّهُمْ مِنَ اللَّهِ فَضْلًا كَبِيرًا ﴿٤٧﴾

48. And do not obey the disbelievers and the hypocrites and disregard their annoyance, and rely upon Allāh. And sufficient is Allāh as Disposer of affairs.

وَلَا تُطِعِ الْكَفَرِينَ وَالْمُنْتَفِقِينَ وَدَعْ أَذْنُهُمْ وَتَوَكَّلْ عَلَى اللَّهِ وَكَفَى بِاللَّهِ وَكِيلًا ﴿٤٨﴾

49. O you who have believed, when you marry believing women and then divorce them before you have touched them [i.e., consummated the marriage], then there is not for you any waiting period to count concerning them. So provide for them and give them a gracious release.

يَأَيُّهَا الَّذِينَ آمَنُوا إِذَا نَكْتَحِنُ الْمُؤْمِنَاتِ ثُمَّ طَلَقْنَاهُنَّ مِنْ قَبْلِ أَنْ تَمْسُوهُنَّ فَمَا لَكُمْ عَلَيْهِنَّ مِنْ عِدَّةٍ تَعَدُّوْهَا فَمَتَّعُوهُنَّ وَسَرِّخُوهُنَّ سَرَاخًا حَسِيلًا ﴿٤٩﴾

50. O Prophet, indeed We have made lawful to you your wives to whom you have given their due compensation¹²⁰⁵ and those your right hand possesses from what Allāh has returned to you [of captives] and the daughters of your paternal uncles and the daughters of your paternal aunts and the daughters of your maternal uncles and the daughters of your maternal aunts who emigrated with you and a believing woman if she gives herself to the Prophet [and] if the Prophet wishes to marry her; [this is] only for you, excluding the [other] believers.

يَأَيُّهَا الَّلَّيْ إِنَّا أَحَلَّنَا لَكَ أَزْوَاجَكَ الَّتِي أَتَيْتَ أُجُورَهُنَّ وَمَا مَلَكَتْ يَمِينُكَ مِمَّا أَفَاءَ اللَّهُ عَلَيْكَ وَبَنَاتِ عَمِّكَ وَبَنَاتِ عَمِّكَ وَبَنَاتِ خَالِكَ وَبَنَاتِ خَالِتِكَ الَّتِي هَاجَرَنَّ مَعَكَ وَأَرْمَأَهُنَّ مُؤْمِنَاتٍ وَهَبَتْ نَفْسَهَا لِلنَّبِيِّ إِنْ أَرَادَ الَّلَّيْ أَنْ يَسْتَكْحِبَهَا خَالِصَةً لَكَ مِنْ دُونِ الْمُؤْمِنَاتِ قَدْ عَلِيَّنَا مَا فَرَضَنَا عَلَيْهِمْ فِي أَزْوَاجِهِمْ وَمَا مَلَكَتْ أَيْمَانُهُمْ لِكَلَّا يَكُونُ عَلَيْكَ حَرَجٌ وَكَارَ اللَّهُ غَفُورًا رَّحِيمًا ﴿٥٠﴾

¹²⁰⁵i.e., bridal gifts (*mahr*).

We certainly know what We have made obligatory upon them concerning their wives and those their right hands possess, [but this is for you] in order that there will be upon you no discomfort [i.e., difficulty]. And ever is Allāh Forgiving and Merciful.

51. You, [O Muhammad], may put aside whom you will of them¹²⁰⁶ or take to yourself whom you will. And any that you desire of those [wives] from whom you had [temporarily] separated – there is no blame upon you [in returning her]. That is more suitable that they should be content and not grieve and that they should be satisfied with what you have given them – all of them. And Allāh knows what is in your hearts. And ever is Allāh Knowing and Forbearing.
52. Not lawful to you, [O Muhammad], are [any additional] women after [this], nor [is it] for you to exchange them for [other] wives, even if their beauty were to please you, except what your right hand possesses. And ever is Allāh, over all things, an Observer.¹²⁰⁷
53. O you who have believed, do not enter the houses of the Prophet except when you are permitted

* تُرْجِي مَنْ تَشَاءُ مِتَّهِنَ وَتُقْوِي إِلَيْكَ مَنْ تَشَاءُ وَمَنْ أَبْتَغَيْتَ مِمَّنْ عَزَّلَتْ فَلَا جُنَاحَ عَلَيْكَ ذَلِكَ أَدْنَى أَنْ تَقْرَأَ عَيْنَهُنَّ وَلَا سَخَرَنَ وَبَرَضَتْ بِمَا تَائِتَهُنَّ كُلُّهُنَّ وَاللَّهُ يَعْلَمُ مَا فِي قُلُوبِكُمْ وَكَانَ اللَّهُ عَلِيًّا حَلِيمًا ﴿٤﴾

لَا سَخِلُ لَكَ النِّسَاءُ مِنْ بَعْدِ وَلَا أَنْ تَبَدَّلْ هِنَّ مِنْ أَزْوَاجٍ وَلَوْ أَعْجَبَكَ حُسْنَهُنَّ إِلَّا مَا مَلَكَتْ يَمِينُكَ وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ رَّقِيبًا ﴿٥﴾

يَنَّا هُمُ الَّذِينَ ءَامَنُوا لَا تَدْخُلُوا بُيُوتَ الْأَنَّى إِلَّا أَنْ يُؤْدَبَ لَكُمْ إِلَى طَعَامٍ

¹²⁰⁶ Those mentioned in the previous verse as being lawful to the Prophet (ﷺ) or his wives to which he was married.

¹²⁰⁷ See footnote to verse 4:1.

for a meal, without awaiting its readiness. But when you are invited, then enter; and when you have eaten, disperse without seeking to remain for conversation. Indeed, that [behavior] was troubling the Prophet, and he is shy of [dismissing] you. But Allāh is not shy of the truth. And when you ask [his wives] for something, ask them from behind a partition. That is purer for your hearts and their hearts. And it is not [conceivable or lawful] for you to harm the Messenger of Allāh or to marry his wives after him, ever. Indeed, that would be in the sight of Allāh an enormity.

54. Whether you reveal a thing or conceal it, indeed Allāh is ever, of all things, Knowing.
55. There is no blame upon them [i.e., women] concerning their fathers or their sons or their brothers or their brothers' sons or their sisters' sons or their women or those their right hands possess [i.e., slaves].¹²⁰⁸ And fear Allāh. Indeed Allāh is ever, over all things, Witness.
56. Indeed, Allāh confers blessing upon the Prophet, and His angels [ask Him to do so]. O you who have believed, ask [Allāh to confer] blessing upon him and ask [Allāh to grant him] peace.

غَيْرَ نَظَرِينَ إِنَّهُ وَلَكِنْ إِذَا دُعِيْتُمْ فَادْخُلُوا
فَإِذَا طَعَمْتُمْ فَانْتَشِرُوا وَلَا مُسْتَنْسِينَ
لِحَدِيثِ إِنَّ ذَلِكُمْ كَانَ يُؤْذِي النَّبِيِّ
فَيَسْتَحِيْ مِنْكُمْ وَاللَّهُ لَا يَسْتَحِيْ وَمَنْ
الْحَقُّ وَإِذَا سَأَلْتُمُوهُنَّ مَتَعَا فَسَأَلُوهُنَّ
مِنْ وَرَاءِ حِجَابٍ ذَلِكُمْ أَطْهَرُ لِقُلُوبِكُمْ
وَلِقُلُوبِهِنَّ وَمَا كَانَ لَكُمْ أَنْ تُؤْدِوا
رَسُوكَ اللَّهِ وَلَا أَنْ تَنْكِحُوا أَزْوَاجَهُنَّ مِنْ
بَعِيدَةِ أَبْدًا إِنَّ ذَلِكُمْ كَانَ عِنْدَ اللَّهِ
عَظِيمًا ﴿٤٦﴾

إِنْ تُبْدِو شَيْئًا أَوْ تُخْفِهُ فَإِنَّ اللَّهَ كَانَ
بِكُلِّ شَيْءٍ عَلِيمًا ﴿٤٧﴾

لَا جُنَاحَ عَلَيْهِنَّ فِي ءابَاهِنَّ وَلَا أَبْنَاهِهِنَّ
وَلَا إِخْوَاهِنَّ وَلَا أَبْنَاءَ إِخْوَاهِنَّ وَلَا أَبْنَاءَ
أَخْوَاهِهِنَّ وَلَا نَسَابِهِنَّ وَلَا مَلَكَتْ
أَيْمَانِهِنَّ وَأَنْقَنَ اللَّهَ إِنَّ اللَّهَ كَانَ عَلَى
كُلِّ شَيْءٍ شَهِيدًا ﴿٤٨﴾

إِنَّ اللَّهَ وَمَلَكِتَهُ يُصْلُونَ عَلَى النَّبِيِّ
يَتَأْمِنُهَا النَّذِيرَ ءاْمَنُوا صَلُونَ عَلَيْهِ وَسِلُّمُوا
سَلِيمًا ﴿٤٩﴾

¹²⁰⁸ It is permissible for a woman to appear before these people without complete covering and to be alone with them. The brothers of both parents (uncles) are included as "fathers" or "parents," according to *hadīth*.

57. Indeed, those who abuse Allāh and His Messenger – Allāh has cursed them in this world and the Hereafter and prepared for them a humiliating punishment.

58. And those who harm believing men and believing women for [something] other than what they have earned [i.e., deserved] have certainly borne upon themselves a slander and manifest sin.

59. O Prophet, tell your wives and your daughters and the women of the believers to bring down over themselves [part] of their outer garments.¹²⁰⁹ That is more suitable that they will be known¹²¹⁰ and not be abused. And ever is Allāh Forgiving and Merciful.¹²¹¹

60. If the hypocrites and those in whose hearts is disease¹²¹² and those who spread rumors in al-Madīnah do not cease, We will surely incite you against them; then they will not remain your neighbors therein except for a little,

61. Accursed wherever they are found, [being] seized and massacred completely.

62. [This is] the established way of Allāh with those who passed on before; and you will not find in the way of Allāh any change.

إِنَّ الَّذِينَ يُؤْذِنُونَ لَهُمُ اللَّهُ وَرَسُولُهُ لَعْنَهُمُ اللَّهُ
فِي الدُّنْيَا وَالآخِرَةِ وَأَعْدَهُمْ عَذَابًا مُّهِينًا

(٢٧)

وَالَّذِينَ يُؤْذِنُونَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ
بِغَيْرِ مَا أَكْتَسَبُوا فَقَدِ احْتَمَلُوا بُهْتَنَّا
وَإِنَّمَا مُبِينًا

(٢٨)

يَنَاهِيُّا النَّبِيُّ قُلْ لَا إِرْزَاقُ حَكَ وَبَنَاتِكَ وَنِسَاءَ
الْمُؤْمِنِينَ يُؤْذِنُونَ عَلَيْهِنَّ مِنْ جَلِيلِهِنَّ
ذَلِكَ أَنِّي أَنْ يُعْرَفَ فَلَا يُؤْذَنُ وَكَارَ
اللَّهُ غَفُورًا رَّحِيمًا

(٢٩)

*لِئِنْ لَمْ يَنْتَهِ الْمُنْتَفِعُونَ وَالَّذِينَ فِي
قُلُوبِهِمْ مَرَضٌ وَالْمُرْجَفُونَ فِي الْمَدِينَةِ
لَعْنِيَنَّكَ بِهِمْ لَمَّا لَأْسْجَاوُرُونَكَ فِيهَا إِلَّا
قَلِيلًا

(٣٠)

مَلَعُونِينَ أَيْنَمَا ثُقُفُوا أَخْدُوا وَقُتِلُوا
تَقْبِيلًا

(٣١)

سُنَّةُ اللَّهِ فِي الَّذِينَ حَلَوْا مِنْ قَبْلِ وَنَّ
يَجِدُ لِسُنَّةَ اللَّهِ تَبَدِيلًا

(٣٢)

¹²⁰⁹The *jilbāb*, which is defined as a cloak covering the head and reaching to the ground, thereby covering the woman's entire body.

¹²¹⁰As chaste believing women.

¹²¹¹Or "and Allāh was Forgiving and Merciful" of what occurred before this injunction or before knowledge of it.

¹²¹²Referring here to those who commit adultery or fornication.

63. People ask you concerning the Hour. Say, "Knowledge of it is only with Allāh. And what may make you perceive? Perhaps the Hour is near."

يَسْأَلُكَ النَّاسُ عَنِ السَّاعَةِ قُلْ إِنَّمَا
عِلْمَهَا عِنْدَ اللَّهِ وَمَا يُدْرِيكَ لَعْلَّ السَّاعَةَ
تَكُونُ قَرِيبًا

64. Indeed, Allāh has cursed the disbelievers and prepared for them a Blaze.

إِنَّ اللَّهَ لَعْنَ الْكُفَّارِ وَأَعَدَّ لَهُمْ سَعِيرًا

65. Abiding therein forever, they will not find a protector or a helper.

خَلِدِينَ فِيهَا أَبْدًا لَا يَجِدُونَ وَلِيًّا وَلَا
صَبِرِيًّا

66. The Day their faces will be turned about in the Fire, they will say, "How we wish we had obeyed Allāh and obeyed the Messenger."

يَوْمَ تُنَقَّلُ بُوْجُوهُهُمْ فِي النَّارِ يَقُولُونَ
يَلَيْسَنَا أَطَعْنَا اللَّهَ وَأَطَعْنَا الرَّسُولَ

67. And they will say, "Our Lord, indeed we obeyed our masters and our dignitaries,¹²¹³ and they led us astray from the [right] way.

وَقَالُوا رَبَّنَا إِنَّا أَطَعْنَا سَادَتَنَا وَكُبُرَاءَنَا
فَأَضْلَلُونَا السَّبِيلًا

68. Our Lord, give them double the punishment and curse them with a great curse."

رَبَّنَا إِنَّهُمْ ضَعْفَنِينَ مِنَ الْعَذَابِ وَالْعَذَابُ
لَعْنَا كَبِيرًا

69. O you who have believed, be not like those who abused Moses; then Allāh cleared him of what they said. And he, in the sight of Allāh, was distinguished.

يَتَأَمَّلُهُ الَّذِينَ ءَامَنُوا لَا تَكُونُوا كَالَّذِينَ ءَادُوا
مُوسَى فَبَرَأَهُ اللَّهُ مِمَّا قَالُوا وَكَانَ عِنْدَ اللَّهِ
وَجِهِهَا

70. O you who have believed, fear Allāh and speak words of appropriate justice.

يَتَأَمَّلُهُ الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا
سَدِيدًا

71. He will [then] amend for you your deeds and forgive you your sins. And whoever obeys Allāh and His Messenger has certainly attained a great attainment.

يُصْلِحُ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرُ لَكُمْ ذُنُوبَكُمْ
وَمَنْ يُطِعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا
عَظِيمًا

¹²¹³Also interpreted to mean "our noble ones and our elders [i.e., distinguished scholars]."

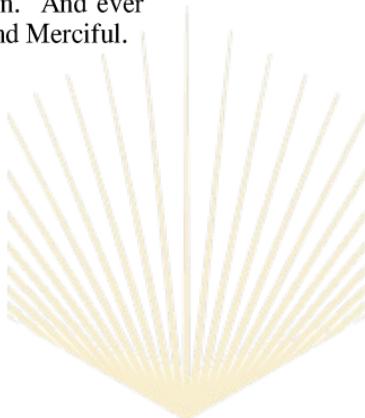
72. Indeed, We offered the Trust¹²¹⁴ to the heavens and the earth and the mountains, and they declined to bear it and feared it; but man [undertook to] bear it. Indeed, he was unjust and ignorant.¹²¹⁵

73. [It¹²¹⁶ was] so that Allāh may punish the hypocrite men and hypocrite women and the men and women who associate others with Him and that Allāh may accept repentance from the believing men and believing women. And ever is Allāh Forgiving and Merciful.

إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَاوَاتِ
وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْتُ أَنْ يَحْمِلُهَا
وَأَشْفَقْنَاهَا وَحَمَلَهَا إِلَّا نَسَنٌ وَّإِنَّهُ كَانَ

ظَلُومًا جَهُولًا

لِيُعَذِّبَ اللَّهُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ
وَالْمُشْرِكِينَ وَالْمُشْرِكَاتِ وَيَنْهَا اللَّهُ
عَلَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَكَانَ اللَّهُ
غَفُورًا رَّحِيمًا



¹²¹⁴The acceptance of obligations and obedience to Allāh.

¹²¹⁵Coveting its reward while forgetting the penalty for failure to keep his commitment.

¹²¹⁶The reason for which mankind was permitted to carry the Trust.

*Sūrah Saba'*¹²¹⁷*Bismillāhir-Rahmānir-Raheem*

سُورَةُ سَبَا

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. [All] praise is [due] to Allāh, to whom belongs whatever is in the heavens and whatever is in the earth, and to Him belongs [all] praise in the Hereafter. And He is the Wise, the Aware.

الْحَمْدُ لِلَّهِ الَّذِي لَهُ مَا فِي السَّمَاوَاتِ وَمَا
فِي الْأَرْضِ وَلَهُ الْحَمْدُ فِي الْآخِرَةِ وَهُوَ
الْحَكِيمُ الْخَبِيرُ ﴿١﴾

2. He knows what penetrates into the earth and what emerges from it and what descends from the heaven and what ascends therein. And He is the Merciful, the Forgiving.

يَعْلَمُ مَا يَلْجُ في الْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا
يَنْزِلُ مِنَ السَّمَاءِ وَمَا يَعْرُجُ فِيهَا وَهُوَ
الرَّحِيمُ الْغَفُورُ ﴿٢﴾

3. But those who disbelieve say, "The Hour will not come to us." Say, "Yes, by my Lord, it will surely come to you [from] the Knower of the unseen." Not absent from Him is an atom's weight¹²¹⁸ within the heavens or within the earth or [what is] smaller than that or greater, except that it is in a clear register –

وَقَالَ الَّذِينَ كَفَرُوا لَا تَأْتِينَا الْسَّاعَةُ فَلَمْ يَلْرَبِّي وَرَبِّي لَتَأْتِيَنَا أَنْتَمْ كُمْ عَلِمْ الْغَيْبُ لَا
يَعْرُبُ عَنْهُ مِنْ قَالْ دَرَقُ فِي السَّمَاوَاتِ وَلَا
فِي الْأَرْضِ وَلَا أَصْغَرُ مِنْ ذَلِكَ وَلَا
أَكْبَرُ إِلَّا فِي كِتَابٍ مُّبِينٍ ﴿٣﴾

4. That He may reward those who believe and do righteous deeds. Those will have forgiveness and noble provision.

لَيَجِزِ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
أُولَئِكَ هُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ﴿٤﴾

5. But those who strive against Our verses [seeking] to cause failure¹²¹⁹ – for them will be a painful punishment of foul nature.

وَالَّذِينَ سَعَوْ فِي ءاِيَتِنَا مُعَجِزِينَ اُولَئِكَ
هُمْ عَذَابٌ مَنْ رَجَزَ أَيْمَمٌ ﴿٥﴾

¹²¹⁷*Saba'*: (The People of) Saba' or Sabeans.

¹²¹⁸Or "the weight of a small ant."

¹²¹⁹i.e., to undermine their credibility in order to defeat the Prophet (ﷺ).

6. And those who have been given knowledge see that what is revealed to you from your Lord is the truth, and it guides to the path of the Exalted in Might, the Praiseworthy.

وَبِرَىءَ الَّذِينَ أُوتُوا الْعِلْمَ الَّذِي أُنْزِلَ إِلَيْكُم مِّن رَّبِّكُمْ هُوَ الْحَقُّ وَهُدَى إِلَى صِرَاطِ الْعَزِيزِ الْخَمِيرِ ﴿٦﴾

7. But those who disbelieve say, "Shall we direct you to a man who will inform you [that] when you have disintegrated in complete disintegration, you will [then] be [recreated] in a new creation?"

وَقَالَ الَّذِينَ كَفَرُوا هَلْ نَذُلُكُمْ عَلَى رَجُلٍ يُتَبَّعُكُمْ إِذَا مُّرَقِّمْتُمْ كُلَّ مُمَزَّقٍ إِنَّكُمْ لَفِي حَلْقِ جَدِيدٍ ﴿٧﴾

8. Has he invented about Allāh a lie or is there in him madness?" Rather, they who do not believe in the Hereafter will be in the punishment and [are in] extreme error.

أَفَتَرَى عَلَى اللَّهِ كَذِبًا أَمْ يَهْ جِنَةَ بَلِ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ فِي الْعَذَابِ وَالْأَضَلُلُ الْبَعِيدُ ﴿٨﴾

9. Then, do they not look at what is before them and what is behind them of the heaven and earth? If We should will, We could cause the earth to swallow them or [could] let fall upon them fragments from the sky. Indeed in that is a sign for every servant turning back [to Allāh].

أَفَلَمْ يَرَوْا إِلَى مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفُهُمْ مِنْ السَّمَاءِ وَالْأَرْضِ إِنْ دَنَّا مَنِيفٌ بِهِمُ الْأَرْضُ أَوْ نُسَقِطُ عَلَيْهِمْ كَسْفًا مِنْ السَّمَاءِ إِنَّ فِي ذَلِكَ لَذِكْرًا لِكُلِّ عَبْدٍ مُّنِيبٍ ﴿٩﴾

10. And We certainly gave David from Us bounty. [We said], "O mountains, repeat [Our] praises with him, and the birds [as well]." And We made pliable for him iron,

*وَلَقَدْ ءاتَيْنَا دَاوِدَ مِنَا فَضْلًا يَحْبَالُ أَوْبَى مَعْهُرَ وَالْطَّيْرَ وَأَنَّا لَهُ الْخَدِيدَ ﴿١٠﴾

11. [Commanding him], "Make full coats of mail and calculate [precisely] the links, and work [all of you] righteousness. Indeed I, of what you do, am Seeing."

أَنْ أَعْمَلَ سَيْفَتِ وَقَدْرَ فِي آسَرَدٍ وَأَعْمَلُوا صَلِحًا إِنِّي بِمَا تَعْمَلُونَ بَصِيرٌ ﴿١١﴾

12. And to Solomon [We subjected] the wind – its morning [journey was that of] a month – and its afternoon [journey was that of] a month, and We made flow for him a spring of [liquid] copper. And among the jinn were those who worked for him by the permission of his Lord. And whoever deviated among them from Our command – We will make him taste of the punishment of the Blaze.

13. They made for him what he willed of elevated chambers,¹²²⁰ statues,¹²²¹ bowls like reservoirs, and stationary kettles. [We said], "Work, O family of David, in gratitude." And few of My servants are grateful.

14. And when We decreed for him [i.e., Solomon] death, nothing indicated to them [i.e., the jinn] his death except a creature of the earth eating his staff.¹²²² But when he fell, it became clear to the jinn that if they had known the unseen, they would not have remained in humiliating punishment.¹²²³

15. There was for [the tribe of] Saba' in their dwelling place a sign: two [fields of] gardens on the right and on the left. [They were

وَلِسُلَيْمَنَ الْرِّيحَ عُدُوْهَا شَهْرٌ وَرَاهِحًا
شَهْرٌ وَأَسْلَنَا لَهُ عَيْنَ الْفَطْرِ وَمِنَ الْجِنِّ مَنْ
يَعْمَلُ بَيْنَ يَدَيْهِ بِإِذْنِ رَبِّهِ وَمَنْ يَنْعِ مِثْمَهُ
عَنْ أُمِّنَا نُذِقُهُ مِنْ عَذَابِ الْسَّعِيرِ ﴿٦﴾

يَعْمَلُونَ لَهُ مَا يَشَاءُ مِنْ حَكِيرَبٍ وَتَمَثِيلَ
وَجَفَانٍ كَالْجَوَابِ وَقُدُورٍ رَاسِيَتِ أَعْمَلُوا
إِلَّا دَأْبَةُ الْأَرْضِ تَأْكُلُ مِنْسَاتِهِ
فَلَمَّا حَرَّ تَبَيَّنَتِ الْجِنُّ أَنَّ لَوْ كَانُوا يَعْلَمُونَ
الْغَيْبَ مَا لَيْشُوا فِي الْعَذَابِ الْمُهِينِ ﴿٧﴾

فَلَمَّا قَضَيْنَا عَلَيْهِ الْمَوْتَ مَا دَهْمَ عَلَىٰ
مَوْتِهِ إِلَّا دَأْبَةُ الْأَرْضِ تَأْكُلُ مِنْسَاتِهِ
فَلَمَّا حَرَّ تَبَيَّنَتِ الْجِنُّ أَنَّ لَوْ كَانُوا يَعْلَمُونَ
الْغَيْبَ مَا لَيْشُوا فِي الْعَذَابِ الْمُهِينِ ﴿٧﴾

لَقَدْ كَانَ لِسَبِيلٍ فِي مَسْكِنِهِمْ إِلَيْهِ جَنَّاتٌ
عَنْ يَمِينٍ وَشَمَائِلٍ كُلُوا مِنْ زِرْقَ رَبِّكُمْ

¹²²⁰Described by commentators as palaces, dwellings, or places of prayer.

¹²²¹Which were not prohibited until the time of Prophet Muhammad (ﷺ).

¹²²²Upon which he was leaning at the time of his death. A termite continued to gnaw into the stick until it collapsed under his weight.

¹²²³i.e., hard labor. This verse is evidence that the jinn do not possess knowledge of the unseen, which belongs exclusively to Allāh (*subḥānahu wa ta’ālā*).

told], "Eat from the provisions of your Lord and be grateful to Him. A good land [have you], and a forgiving Lord."

16. But they turned away [refusing], so We sent upon them the flood of the dam,¹²²⁴ and We replaced their two [fields of] gardens with gardens of bitter fruit, tamarisks and something of sparse lotus trees.
17. [By] that We repaid them because they disbelieved. And do We [thus] repay except the ungrateful?
18. And We placed between them and the cities which We had blessed¹²²⁵ [many] visible cities. And We determined between them the [distances of] journey,¹²²⁶ [saying], "Travel between them by night or by day in safety."
19. But [insolently] they said, "Our Lord, lengthen the distance between our journeys," and wronged themselves, so We made them narrations¹²²⁷ and dispersed them in total dispersion. Indeed in that are signs for everyone patient and grateful.
20. And Iblees had already confirmed through them¹²²⁸ his

وَأَشْكُرُوا لَهُ بِلَادَةً طَيِّبَةً وَرَبُّ غَفُورٌ ﴿١﴾

فَأَغْرَضُوا فَأَرْسَلْنَا عَلَيْمَ سَيْلَ الْعَرَمِ
وَبَدَدَنَّهُمْ بِخَيْرِهِمْ جَنَّتَيْنِ ذَوَائِي أَكْلِ
حَمَطِ وَأَثْلِ وَشَيِّءٍ مِنْ سِدْرٍ قَلِيلٍ ﴿٢﴾

ذَلِكَ حِزَبُهُمْ بِمَا كَفَرُوا وَهُنَّ خُبْرُ إِلَّا
الْكُفُورَ ﴿٣﴾

وَجَعَلْنَا بَيْنَهُمْ وَبَيْنَ الْقُرَى الَّتِي بَرَكَتْنَا
فِيهَا قُرْيَ ظَهِيرَةً وَنَدَرَنَا فِيهَا السَّيْرَ سِرُوا
فِيهَا لَيَالِي وَأَيَامًاً ءَامِنِينَ ﴿٤﴾

فَقَالُوا رَبَّنَا بَعْدَ بَيْنَ أَسْفَارِنَا وَظَلَمُوا
أَنفُسَهُمْ فَجَعَلْنَاهُمْ أَحَادِيثَ وَمَرْقَنَهُمْ كُلَّ
مُمْزَقٍ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِكُلِّ صَبَارٍ
شَكُورٍ ﴿٥﴾

وَلَقَدْ صَدَقَ عَلَيْهِمْ إِتْلِيسُ ظَنَّهُ فَاتَّبَعُوهُ

¹²²⁴i.e., caused by a break in their dam. Another meaning is "the overwhelming flood."

¹²²⁵In the lands of what is now southern Syria and Palestine.

¹²²⁶i.e., We placed the intermediate settlements at calculated distances for the convenience of travelers.

¹²²⁷Stories related to others as lessons or examples.

¹²²⁸i.e., the people of Saba' or mankind in general.

assumption,¹²²⁹ so they followed him, except for a party of believers.

21. And he had over them no authority except [it was decreed] that We might make evident who believes in the Hereafter from who is thereof in doubt. And your Lord, over all things, is Guardian.¹²³⁰
22. Say, [O Muḥammad], "Invoke those you claim [as deities] besides Allāh." They do not possess an atom's weight [of ability] in the heavens or on the earth, and they do not have therein any partnership [with Him], nor is there for Him from among them any assistant.
23. And intercession does not benefit with Him except for one whom He permits. [And those wait] until, when terror is removed from their hearts,¹²³¹ they will say [to one another], "What has your Lord said?" They will say, "The truth." And He is the Most High, the Grand.
24. Say, "Who provides for you from the heavens and the earth?" Say, "Allāh. And indeed, we or you are either upon guidance or in clear error."
25. Say, "You will not be asked about what we committed, and we will not be asked about what you do."

إِلَّا فِرِيقًا مِنَ الْمُؤْمِنِينَ ﴿٧﴾

وَمَا كَانَ لَهُ عَلَيْهِمْ مِنْ سُلْطَنٍ إِلَّا
لِتَعَالَمُ مَنْ يُؤْمِنُ بِالآخِرَةِ مِمَّنْ هُوَ مِنْهَا فِي
شَأْفَ وَرَبُّكَ عَلَى كُلِّ شَيْءٍ حَفِظٌ ﴿٨﴾

قُلِ ادْعُوا الَّذِينَ رَعَمْتُمْ مِنْ دُونِ اللَّهِ لَا
يَمْلِكُونَ مِثْقَالَ ذَرَّةٍ فِي السَّمَاوَاتِ
وَلَا فِي الْأَرْضِ وَمَا هُمْ فِيهِمَا مِنْ شَرِكٍ
وَمَا لَهُمْ مِنْ ظَاهِرٍ ﴿٩﴾

وَلَا تَنْفَعُ الْشَفَاعَةُ عِنْدَهُ إِلَّا لِمَنْ أَذْنَ
لَهُ حَتَّى إِذَا فَرَغَ عَنْ قُلُوبِهِمْ قَالُوا مَاذَا
قَالَ رَبُّكُمْ قَالُوا الْحَقُّ وَهُوَ أَعْلَى الْكَبِيرِ
﴿١٠﴾

* قُلْ مَنْ يَرْزُقُكُمْ مِنَ السَّمَاوَاتِ وَالْأَرْضِ
قُلْ اللَّهُ أَوْ إِلَيْهِ أَوْ إِيَّاكُمْ لَعَلَى هُدَى أَوْ فِي
ضَلَالٍ مُّبِينٍ ﴿١١﴾

قُلْ لَا تُسْكِلُونَ عَمَّا أَجْرَمْنَا وَلَا نُسْكِلُ
عَمَّا تَعْمَلُونَ ﴿١٢﴾

¹²²⁹That mankind could readily be misled by him.

¹²³⁰Protecting and preserving the existence and attributes of His creations.

¹²³¹i.e., the hearts of the angels who will be permitted to intercede.

26. Say, "Our Lord will bring us together; then He will judge between us in truth. And He is the Knowing Judge."¹²³²

قُلْ تَجْمَعُ بَيْنَنَا رَبُّنَا ثُمَّ يَفْتَحُ بَيْنَنَا بِالْحَقِّ
وَهُوَ الْفَنَاحُ الْعَلِيمُ ﴿١﴾

27. Say, "Show me those whom you have attached to Him as partners. No! Rather, He [alone] is Allāh, the Exalted in Might, the Wise."

قُلْ أَرْوِنِي الَّذِينَ أَلْحَقُتُمْ بِهِ شُرَكَاءَ
كَلَّا بَلْ هُوَ اللَّهُ أَعْزِيزُ الْحَكِيمُ ﴿٢﴾

28. And We have not sent you except comprehensively¹²³³ to mankind as a bringer of good tidings and a warner. But most of the people do not know.

وَمَا أَرْسَلْنَاكَ إِلَّا كَافَةً لِلنَّاسِ بِشِيرًا
وَنَذِيرًا وَلَكِنَّ أَكْثَرَ النَّاسِ لَا
يَعْلَمُونَ ﴿٣﴾

29. And they say, "When is this promise, if you should be truthful?"

وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِنْ كُنْتُمْ
صَدِيقِينَ ﴿٤﴾

30. Say, "For you is the appointment of a Day [when] you will not remain thereafter an hour, nor will you precede [it]."

قُلْ لَكُمْ مِيعَدٌ يَوْمٌ لَا تَسْتَخِرُونَ عَنْهُ
سَاعَةً وَلَا تَسْتَقْدِمُونَ ﴿٥﴾

31. And those who disbelieve say, "We will never believe in this Qur'ān nor in that before it." But if you could see when the wrongdoers are made to stand before their Lord, refuting each others' words...¹²³⁴ Those who were oppressed will say to those who were arrogant, "If not for you, we would have been believers."

وَقَالَ الَّذِينَ كَفَرُوا لَنْ نُؤْمِنَ بِهِذَا
الْقُرْءَانِ وَلَا بِالَّذِي بَيْنَ يَدَيْهِ وَلَا تَرَى إِذَا
الظَّلَمِيْمُونَ مَوْقُوفُونَ عِنْدَ رَبِّهِمْ
يَرْجِعُ بَعْضُهُمْ إِلَى بَعْضٍ الْقَوْلَ يَقُولُ
الَّذِينَ آسْتُضْعِفُوا لِلَّذِينَ آسْتَكْبِرُوا لَوْلَا
أَنْتُمْ لَكُنَّا مُؤْمِنِينَ ﴿٦﴾

32. Those who were arrogant will say to those who were oppressed, "Did we avert you from guidance

قَالَ الَّذِينَ آسْتَكْبَرُوا لِلَّذِينَ آسْتُضْعِفُوا
أَنْهُنْ صَدَّقُوكُمْ عَنْ أَهْدَى بَعْدَ إِذْ

¹²³²Literally, "Opener," i.e., He who decides and lays open all matters in truth and justice and who opens the way to victory, success, relief, knowledge and understanding.

¹²³³Literally, "inclusively, without exception."

¹²³⁴Having been left to the imagination, the conclusion of this sentence is estimated to be "...you would see a dreadful sight."

after it had come to you? Rather, you were criminals."

جَاءَكُمْ بَلْ كُنْتُمْ مُّغْرِبِينَ ﴿١٧﴾

33. Those who were oppressed will say to those who were arrogant, "Rather, [it was your] conspiracy of night and day when you were ordering us to disbelieve in Allāh and attribute to Him equals." But they will [all] confide regret when they see the punishment; and We will put shackles on the necks of those who disbelieved. Will they be recompensed except for what they used to do?

34. And We did not send into a city any warner except that its affluent said, "Indeed we, in that with which you were sent, are disbelievers."

35. And they¹²³⁵ said, "We are more [than the believers] in wealth and children, and we are not to be punished."

36. Say, "Indeed, my Lord extends provision for whom He wills and restricts [it], but most of the people do not know."

37. And it is not your wealth or your children that bring you nearer to Us in position, but it is [by being] one who has believed and done righteousness. For them there will be the double reward for what they did, and they will be in the upper chambers [of Paradise], safe [and secure].

وَقَالَ الَّذِينَ آسْتَعْصَفُوا لِلَّذِينَ آسْتَكْبَرُوا
بَلْ مَكْرُ اللَّيلِ وَالنَّهَارِ إِذْ تَأْمُرُونَا أَن نَكْفُرَ
بِاللَّهِ وَجَعَلَ لَهُ أَنْدَادًا وَأَسْرَوْا الْنَّدَامَةَ
لَمَّا رَأَوْا الْعَذَابَ وَجَعَلْنَا الْأَغْلَلَ فِي
أَعْنَاقِ الَّذِينَ كَفَرُوا هَلْ سُبْحَانُ إِلَّا مَا
كَانُوا يَعْمَلُونَ ﴿١٨﴾

وَمَا أَرْسَلْنَا فِي قَرِيبَةٍ مِنْ نَذِيرٍ إِلَّا قَالَ
مُرْتَفُوهَا إِنَّا بِمَا أَرْسَلْنَا مِنْهُ كَفُرُونَ ﴿١٩﴾

وَقَالُوا حَنْ أَكْثَرُ أُمُوْلًا وَأَوْلَادًا وَمَا حَنْ
بِمُعَدَّبِينَ ﴿٢٠﴾

قُلْ إِنَّ رَبِّي يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ وَيَقْدِيرُ
وَلِكَنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٢١﴾

وَمَا أُمْوَالُكُمْ وَلَا أُوْلَدُكُمْ بِالَّتِي تُقْرِبُكُمْ
عِنْدَنَا زُلْفَى إِلَّا مَنْ ءَامَنَ وَعَمِلَ صَلِحًا
فَأُولَئِكَ هُمْ جَزَاءُ الظَّعِيفِ بِمَا عَمِلُوا
وَهُمْ فِي الْغَرْفَةِ ءَامِنُونَ ﴿٢٢﴾

¹²³⁵The affluent ones in general or the people of Makkah specifically.

38. And the ones who strive against Our verses to cause [them] failure¹²³⁶ – those will be brought into the punishment [to remain].

وَالَّذِينَ يَسْعَوْنَ فِي أَيَّتَنَا مُعَجِّزِينَ
أُولَئِكَ فِي الْعَذَابِ مُخْضُرُونَ ﴿٦﴾

39. Say, "Indeed, my Lord extends provision for whom He wills of His servants and restricts [it] for him. But whatever thing you spend [in His cause] – He will compensate it; and He is the best of providers."

قُلْ إِنَّ رَبِّي يَبْسُطُ الْرِّزْقَ لِمَن يَشَاءُ مِنْ
عِبَادِهِ وَيَقْدِرُ لَهُ وَمَا أَنْفَقَتُمْ مِنْ شَيْءٍ
فَهُوَ خَلِفُهُ وَهُوَ خَيْرُ الرَّازِقِينَ ﴿٧﴾

40. And [mention] the Day when He will gather them all and then say to the angels, "Did these [people] used to worship you?"

وَيَوْمَ تَحْشِرُهُمْ حَيْثَا شَاءَ يَقُولُ لِلْمَائِكَةِ
أَهْنَؤُلَاءِ إِيَّاكُمْ كَانُوا يَعْبُدُونَ ﴿٨﴾

41. They will say, "Exalted are You! You, [O Allāh], are our benefactor excluding [i.e., not] them. Rather, they used to worship the jinn; most of them were believers in them."

قَالُوا سُبْحَنَكَ أَنْتَ وَلِيَّنَا مِنْ دُونِهِمْ
بَلْ كَانُوا يَعْبُدُونَ الْجِنَّ أَكْثَرُهُمْ بِهِمْ
مُؤْمِنُونَ ﴿٩﴾

42. But today [i.e., the Day of Judgement] you do not hold for one another [the power of] benefit or harm, and We will say to those who wronged, "Taste the punishment of the Fire, which you used to deny."

فَالَّيْوَمَ لَا يَمْلِكُ بَعْضُكُمْ لِبَعْضٍ نَّفْعًا وَلَا
ضَرًا وَنَقُولُ لِلَّذِينَ ظَلَمُوا ذُوقُوا عَذَابَ
النَّارِ إِلَيَّ كُنْتُمْ هَا تُكَذِّبُونَ ﴿١٠﴾

43. And when Our verses are recited to them as clear evidences, they say, "This is not but a man who wishes to avert you from that which your fathers were worshipping." And they say, "This is not except a lie invented." And those who disbelieve say of the truth

وَإِذَا تُتْلَى عَلَيْهِمْ أَيَّتَنَا بَيَّنَتِ قَالُوا مَا
هَذَا إِلَّا رَجُلٌ يُرِيدُ أَنْ يَصْدِقَ عَمَّا
كَانَ يَعْبُدُ إِبَّاؤُكُمْ وَقَالُوا مَا هَذَا إِلَّا
إِفْلَكٌ مُفْتَرٌ وَقَالَ الَّذِينَ كَفَرُوا لِلْحَقِّ لَمَّا
جَاءَهُمْ إِنْ هَذَا إِلَّا سِحْرٌ مُبِينٌ ﴿١١﴾

¹²³⁶ See footnote to 34:5.

when it has come to them, "This is not but obvious magic."

44. And We had not given them any scriptures which they could study, and We had not sent to them before you, [O Muḥammad], any warner.

وَمَا أَتَيْنَاهُم مِّنْ كُتُبٍ يَدْرُسُونَهَا وَمَا أَرْسَلْنَا إِلَيْهِمْ قَبْلَكَ مِنْ نَذِيرٍ ﴿٤٤﴾

45. And those before them denied, and they [i.e., the people of Makkah] have not attained a tenth of what We had given them. But they [i.e., the former peoples] denied My messengers, so how [terrible] was My reproach.

وَكَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ وَمَا بَلَغُوا مِعْشَارَ مَا أَتَيْنَاهُمْ فَكَذَّبُوا رُسُلِيٍّ فَكَيْفَ كَانَ نَكِيرٌ ﴿٤٥﴾

46. Say, "I only advise you of one [thing] – that you stand for Allāh, [seeking truth] in pairs and individually, and then give thought." There is not in your companion any madness. He is only a warner to you before a severe punishment.

* قُلْ إِنَّمَا أَعِظُكُمْ بِوَاحِدَةٍ أَنْ تَقُومُوا بِإِلَهٍ مَّا شَاءُتُمْ وَقُرْدَى نُمَّ تَتَفَكَّرُوا مَا بِصَاحِبِكُمْ مِّنْ جِنَّةٍ إِنْ هُوَ إِلَّا نَذِيرٌ لَّكُمْ بَيْنَ يَدَيْ عَذَابٍ شَدِيدٍ ﴿٤٦﴾

47. Say, "Whatever payment I might have asked of you – it is yours. My payment is only from Allāh, and He is, over all things, Witness."

قُلْ مَا سَأَلْتُكُمْ مِّنْ أَجْرٍ فَهُوَ لَكُمْ إِنْ أَجْرِيَ إِلَّا عَلَى اللَّهِ وَهُوَ عَلَى كُلِّ شَيْءٍ شَمِيدٌ ﴿٤٧﴾

48. Say, "Indeed, my Lord projects the truth, Knower of the unseen."

قُلْ إِنَّ رَبَّيْ يَقْدِفُ بِالْحَقِّ عَلَمُ الْغُيُوبِ ﴿٤٨﴾

49. Say, "The truth has come, and falsehood can neither begin [anything] nor repeat [it]."¹²³⁷

قُلْ جَاءَ الْحَقُّ وَمَا يُبَدِّيُ الْبَطْلُ وَمَا يُعِيدُ ﴿٤٩﴾

50. Say, "If I should err, I would only err against myself. But if I am guided, it is by what my Lord

قُلْ إِنْ ضَلَّتْ فَإِنَّمَا أَضِلُّ عَلَى نَفْسِي وَإِنْ أَهْتَدَتْ فَمِا يُوحَى إِلَيَّ رَوْحٌ إِلَّا هُوَ

¹²³⁷This expression alludes to complete inability, meaning that falsehood was abolished.

reveals to me. Indeed, He is Hearing and near."

51. And if you could see¹²³⁸ when they are terrified but there is no escape, and they will be seized from a place nearby.

52. And they will [then] say, "We believe in it!" But how for them will be the taking¹²³⁹ [of faith] from a place far away?¹²⁴⁰

53. And they had already disbelieved in it before and would assault¹²⁴¹ the unseen from a place far away.¹²⁴²

54. And prevention will be placed between them and what they desire,¹²⁴³ as was done with their kind before. Indeed, they were in disquieting doubt [i.e., denial].

سَمِيعٌ قَرِيبٌ

وَلَوْ تَرَى إِذْ فَرَغُوا فَلَا فَوْتَكَ وَأَخْدُوا مِنْ

مَكَانٍ قَرِيبٍ

وَقَالُوا إِمَّا بِهِ وَإِنَّ لَهُمُ الْتَّنَاؤُشُ مِنْ

مَكَانٍ بَعِيدٍ

وَقَدْ كَفَرُوا بِهِ مِنْ قَبْلٍ وَيَقْدِفُونَ

بِالْغَيْبِ مِنْ مَكَانٍ بَعِيدٍ

وَحِيلَ بَيْنَهُمْ وَبَيْنَ مَا يَشْهُدُونَ كَمَا فُعِلَ

بِأَسْتِياعِهِمْ مِنْ قَبْلٍ إِنَّهُمْ كَانُوا فِي شَكٍ

مُرِيبٌ

¹²³⁸i.e., have a glimpse of the Hereafter.

¹²³⁹Literally, "taking of something within easy reach," in other words, "How can they expect to obtain faith at this point?"

¹²⁴⁰i.e., their former life on earth, wherein they had every opportunity but which is now gone, never to return.

¹²⁴¹Verbally, by conjecture and denial.

¹²⁴²i.e., a position far from truth.

¹²⁴³Meaning the attainment of faith and its benefits or entrance into Paradise.

*Sūrah Fātir*¹²⁴⁴*Bismillāhir-Rahmānir-Raheem*

سُورَةُ فَاطِرٍ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. [All] praise is [due] to Allāh, Creator of the heavens and the earth, [who] made the angels messengers having wings, two or three or four. He increases in creation what He wills. Indeed, Allāh is over all things competent.

الْحَمْدُ لِلَّهِ فَاطِرِ السَّمَاوَاتِ وَالْأَرْضِ
جَاعِلِ الْمَلَائِكَةَ رُسُلًا أُولَئِيْ أَجْيَحَةٍ مُّتَّنِّيَ
وَثَلَاثَ وَرَبِيعَ يَزِيدُ فِي الْخَلْقِ مَا يَشَاءُ إِنَّ
اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١﴾

2. Whatever Allāh grants to people of mercy – none can withhold it; and whatever He withholds – none can release it thereafter. And He is the Exalted in Might, the Wise.

مَا يَفْتَحُ اللَّهُ لِلنَّاسِ مِنْ رَحْمَةٍ فَلَا مُمْسِكَ
لَهَا وَمَا يُمْسِكُ فَلَا مُرْسِلَ لَهُ مِنْ بَعْدِهِ
وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٢﴾

3. O mankind, remember the favor of Allāh upon you. Is there any creator other than Allāh who provides for you from the heaven and earth? There is no deity except Him, so how are you deluded?

يَأَيُّهَا النَّاسُ اذْكُرُوا بِنَعْمَتِ اللَّهِ عَلَيْكُمْ هَلْ
مِنْ خَلِيقٍ غَيْرَ اللَّهِ يَرْزُقُكُمْ مِنَ السَّمَاءِ
وَالْأَرْضِ لَا إِلَهَ إِلَّا هُوَ فَإِنَّ تُؤْفَكُونَ
﴿٣﴾

4. And if they deny you, [O Muhammad] – already were messengers denied before you. And to Allāh are returned [all] matters.

وَإِنْ يُكَذِّبُوكُمْ فَقَدْ كُذِبَتْ رُسُلٌ مِنْ
قِبْلَكُمْ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ﴿٤﴾

5. O mankind, indeed the promise of Allāh is truth, so let not the worldly life delude you and be not deceived about Allāh by the Deceiver [i.e., Satan].

يَأَيُّهَا النَّاسُ إِنَّ وَعْدَ اللَّهِ حَقٌّ فَلَا تَغُرَّنُكُمُ
الْحَيَاةُ الدُّنْيَا وَلَا يَغُرَّنُكُمْ بِاللَّهِ الْغَنِيُّوْرُ
﴿٥﴾

6. Indeed, Satan is an enemy to you; so take him as an enemy. He only invites his party to be among the companions of the Blaze.

إِنَّ الشَّيْطَنَ لَكُمْ عَدُوٌ فَاتَّخِذُوهُ عَدُوًّا إِنَّمَا
يَدْعُوا حِزْبَهُ لِيَكُونُوا مِنْ أَحْبَابِ الْأَسْعَرِ ﴿٦﴾

¹²⁴⁴*Fātir*: The Creator, Originator (of creation), or He who brings (it) into existence from nothing. Also called *al-Malā'ikah* (The Angels).

7. Those who disbelieve will have a severe punishment, and those who believe and do righteous deeds will have forgiveness and great reward.

8. Then is one to whom the evil of his deed has been made attractive so he considers it good [like one rightly guided]? For indeed, Allāh sends astray whom He wills and guides whom He wills. So do not let yourself perish over them in regret. Indeed, Allāh is Knowing of what they do.

9. And it is Allāh who sends the winds, and they stir the clouds, and We drive them to a dead land and give life thereby to the earth after its lifelessness. Thus is the resurrection.

10. Whoever desires honor [through power] – then to Allāh belongs all honor.¹²⁴⁵ To Him ascends good speech, and righteous work raises it.¹²⁴⁶ But they who plot evil deeds will have a severe punishment, and the plotting of those – it will perish.

11. And Allāh created you from dust, then from a sperm-drop; then He made you mates. And no female conceives nor does she give birth except with His knowledge. And no aged person is granted [additional] life nor is his lifespan

الَّذِينَ كَفَرُوا هُمْ عَدَابٌ شَدِيدٌ وَالَّذِينَ
أَمْنُوا وَعَمِلُوا الصَّالِحَاتِ هُمْ مَغْفِرَةٌ
وَأَجْرٌ كَبِيرٌ ﴿٤٦﴾

أَفَمَنْ زَيْنَ لَهُ سُوءُ عَمَلِهِ فَرَاءُهُ حَسَنًا
فَإِنَّ اللَّهَ يُصْلِلُ مَنْ يَشَاءُ وَهَدِيَ مَنْ يَشَاءُ
فَلَا تَذَهَّبْ تَذَهَّبْ نَفْسُكَ عَلَيْهِمْ حَسَرَتِ إِنَّ اللَّهَ
عَلِيهِ بِمَا يَصْنَعُونَ ﴿٤٧﴾

وَاللَّهُ الَّذِي أَرْسَلَ الرَّيْحَانَ فَتَشَيَّرُ سَحَابًا
فَسُقْنَتْهُ إِلَى بَلَدِي مَيْتٍ فَأَحْيَيْنَا بِهِ الْأَرْضَ
بَعْدَ مَوْتِنَا كَذَلِكَ النُّشُورُ ﴿٤٨﴾

مَنْ كَانَ يُرِيدُ الْعِزَّةَ فَإِلَيْهِ الْعِزَّةُ حَوِيْعًا إِلَيْهِ
يَصْعُدُ الْكَلْمُ الْطَّيْبُ وَالْعَمَلُ الْصَّالِحُ
يَرْفَعُهُ وَالَّذِينَ يَمْكُرُونَ السَّيِّقَاتِ هُمْ
عَذَابٌ شَدِيدٌ وَمَكْرُ أُولَئِكَ هُوَ بَيْوُرُ ﴿٤٩﴾

وَاللَّهُ خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ
جَعَلَكُمْ أَرْجَاجًا وَمَا تَحْمِلُ مِنْ أُثْنَيْ وَلَا
تَضَعُ إِلَّا يَعْلَمُهُ وَمَا يُعَمَّرُ مِنْ مُعَمَّرٍ وَلَا
يُنْقَصُ مِنْ عُمُرِهِ إِلَّا فِي كِتَابٍ إِنَّ ذَلِكَ

¹²⁴⁵ See footnote to 4:139.

¹²⁴⁶ For acceptance by Allāh, meaning that righteous deeds are confirmation and proof of what is uttered by the tongue.

lessened but that it is in a register. Indeed, that for Allāh is easy.

عَلَى اللَّهِ يَسِيرٌ ﴿٦﴾

12. And not alike are the two seas [i.e., bodies of water]. One is fresh and sweet, palatable for drinking, and one is salty and bitter. And from each you eat tender meat and extract ornaments which you wear, and you see the ships plowing through [them] that you might seek of His bounty; and perhaps you will be grateful.

وَمَا يَسْتَوِي الْبَحْرَانِ هَذَا عَذْبُ فُرَاتٍ
سَائِغٌ شَرَابُهُ وَهَذَا مِلْحٌ أَجَاجٌ وَمِنْ كُلِّ
تَأْكُلُونَ لَحْمًا طَرِيبًا وَتَسْتَخْرِجُونَ حِلَيَةً
تَلْبِسُونَهَا وَتَرَى الْفَلَكَ فِيهِ مَوَاجِرَ لِتَبَغُوا
مِنْ فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿٧﴾

13. He causes the night to enter the day, and He causes the day to enter the night and has subjected the sun and the moon – each running [its course] for a specified term. That is Allāh, your Lord; to Him belongs sovereignty. And those whom you invoke other than Him do not possess [as much as] the membrane of a date seed.

يُولِجُ الَّيلَ فِي الَّهَارِ وَيُولِجُ الَّهَارَ فِي
الَّيلِ وَسَخَرَ الشَّمْسَ وَالْقَمَرَ كُلُّ سَجَرٍ
لِأَجْلٍ مُسَعَىٰ ذَلِكُمْ اللَّهُ رَبُّكُمْ لَهُ
الْمُلْكُ وَالَّذِينَ تَدْعُونَ مِنْ دُونِهِ مَا
يَمْلُكُونَ مِنْ قَطْمَمِيرٌ ﴿٨﴾

14. If you invoke them, they do not hear your supplication; and if they heard, they would not respond to you. And on the Day of Resurrection they will deny your association.¹²⁴⁷ And none can inform you like [one] Aware [of all matters].

إِنْ تَدْعُوهُمْ لَا يَسْمَعُونَ دُعَاءَكُمْ وَلَوْ
سَمِعُوا مَا أَسْتَجَابُوا لَكُمْ وَلَوْمَ الْقِيمَةِ
يَكْفُرُونَ بِشَرِكِكُمْ وَلَا يُنَتَّلِكَ مِثْلَ خَبِيرٍ ﴿٩﴾

15. O mankind, you are those in need of Allāh, while Allāh is the Free of need, the Praiseworthy.

* يَأَيُّهَا النَّاسُ أَنْتُمُ الْفُقَرَاءُ إِلَى اللَّهِ وَاللَّهُ
هُوَ الْغَنِيُّ الْحَمِيدُ ﴿١٠﴾

16. If He wills, He can do away with you and bring forth a new creation.

إِنْ يَشَاءُ يُذْهِبُكُمْ وَيَأْتِ بِخَلْقٍ جَدِيدٍ ﴿١١﴾

¹²⁴⁷ Of them with Allāh or your worship of them.

17. And that is for Allāh not difficult.
18. And no bearer of burdens will bear the burden of another. And if a heavily laden soul calls [another] to [carry some of] its load, nothing of it will be carried, even if he should be a close relative. You can only warn those who fear their Lord unseen and have established prayer. And whoever purifies himself only purifies himself for [the benefit of] his soul. And to Allāh is the [final] destination.
19. Not equal are the blind and the seeing,
20. Nor are the darknesses and the light,
21. Nor are the shade and the heat,¹²⁴⁸
22. And not equal are the living and the dead. Indeed, Allāh causes to hear whom He wills, but you cannot make hear those in the graves.¹²⁴⁹
23. You, [O Muḥammad], are not but a warner.
24. Indeed, We have sent you with the truth as a bringer of good tidings and a warner. And there was no nation but that there had passed within it a warner.

وَمَا ذَلِكَ عَلَى اللَّهِ بِعَزِيزٍ ﴿١﴾

وَلَا تَرُرْ وَازِرَةٌ وَزَرْ أَخْرَىٌٰ وَإِن تَدْعُ
مُتَّقَلَّةً إِلَى حِلَّهَا لَا يُحْمَلُ مِنْهُ شَيْءٌ وَلَوْ
كَانَ ذَا قُرْبَىٰ إِنَّمَا تُنذِرُ الَّذِينَ يَحْشُورُونَ
رَهَمَ بِالْغَيْبِ وَأَقَامُوا الصَّلَاةَ وَمَنْ تَرَكَ
فَإِنَّمَا يَتَرَكَ لِنَفْسِهِ وَإِلَى اللَّهِ الْمَصِيرُ
﴿٢﴾

وَمَا يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ ﴿٣﴾

وَلَا الظُّلْمُنُتْ وَلَا النُّورُ ﴿٤﴾

وَلَا الظِّلُّ وَلَا الْحُرُورُ ﴿٥﴾

وَمَا يَسْتَوِي الْأَحْيَاءُ وَلَا الْأَمْوَاتُ إِنَّ
اللَّهَ يُسْمِعُ مَنْ يَشَاءُ وَمَا أَنْتَ بِمُسْمِعٍ مِّنْ
فِي الْقُبُورِ ﴿٦﴾

إِنَّ أَنْتَ إِلَّا نَذِيرٌ ﴿٧﴾

إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا وَنَذِيرًا وَإِنْ مِنْ
أُمَّةٍ إِلَّا حَلَّا فِيهَا نَذِيرٌ ﴿٨﴾

¹²⁴⁸ Of the sun or of a scorching wind.

¹²⁴⁹ The four comparisons given by Allāh (*subḥānahu wa ta'ālā*) in verses 19-22 are those of the believer and unbeliever, various kinds of disbelief and (true) belief, Paradise and Hellfire, and those receptive to guidance and those unreceptive.

25. And if they deny you – then already have those before them denied. Their messengers came to them with clear proofs and written ordinances and with the enlightening Scripture.

وَإِن يُكَذِّبُوكَ فَقَدْ كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ جَاءَهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ وَبِالْأَرْبُرِ وَبِالْكِتَابِ الْمُبِينِ T9

26. Then I seized the ones who disbelieved, and how [terrible] was My reproach.

ثُمَّ أَخَذْتُ الَّذِينَ كَفَرُوا فَكَيْفَ كَانَ تَكْبِيرٌ T9

27. Do you not see that Allāh sends down rain from the sky, and We produce thereby fruits of varying colors? And in the mountains are tracts, white and red of varying shades and [some] extremely black.

أَلَّمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ شَمَرَاتٍ مُخْتَلِفًا لَوْلَاهُ وَمِنَ الْجِبَالِ جُدُّدٌ بِضَعْ وَحُمُرٌ مُخْتَلِفُ الْوَهْنُ وَغَرَابِيبُ سُودٌ TA

28. And among people and moving creatures and grazing livestock are various colors similarly. Only those fear Allāh, from among His servants, who have knowledge. Indeed, Allāh is Exalted in Might and Forgiving.

وَمِنَ النَّاسِ وَالدَّوَابِيَّ وَالْأَنْعَمِ مُخْتَلِفُ الْوَهْنُ وَكَذَّالِكُ إِنَّمَا يَخْفَى اللَّهُ مِنْ عِبَادِهِ الْعَلَمَوْا إِنَّ اللَّهَ عَزِيزٌ غَفُورٌ TA

29. Indeed, those who recite the Book of Allāh and establish prayer and spend [in His cause] out of what We have provided them, secretly and publicly, [can] expect a transaction [i.e., profit] that will never perish –

إِنَّ الَّذِينَ يَتَلَوَّتْ كِتَابَ اللَّهِ وَاقَامُوا الصَّلَاةَ وَأَنفَقُوا مِمَّا رَزَقْنَاهُمْ سِرَّا وَعَلَالِيَّةَ يَرْجُونَ تِحْرِةً لَنْ تَبُورَ T9

30. That He may give them in full their rewards and increase for them of His bounty. Indeed, He is Forgiving and Appreciative.¹²⁵⁰

لِيُوَفِّيهِمْ أَجُورَهُمْ وَيَزِيدَهُمْ مِنْ فَضْلِهِ إِنَّهُ غَفُورٌ شَكُورٌ T9

31. And that which We have revealed to you, [O Muhammad], of the

وَالَّذِي أَوْحَيْنَا إِلَيْكَ مِنَ الْكِتَابِ هُوَ

¹²⁵⁰i.e., He gives much in return for little and multiplies rewards.

Book is the truth, confirming what was before it. Indeed Allāh, of His servants, is Aware and Seeing.

32. Then We caused to inherit the Book those We have chosen of Our servants,¹²⁵¹ and among them is he who wrongs himself [i.e., sins], and among them is he who is moderate, and among them is he who is foremost in good deeds by permission of Allāh. That [inheritance] is what is the great bounty.
33. [For them are] gardens of perpetual residence which they will enter. They will be adorned therein with bracelets of gold and pearls, and their garments therein will be silk.
34. And they will say, "Praise to Allāh, who has removed from us [all] sorrow. Indeed, our Lord is Forgiving and Appreciative –
35. He who has settled us in the home of duration [i.e., Paradise] out of His bounty. There touches us not in it any fatigue, and there touches us not in it weariness [of mind]."
36. And for those who disbelieve will be the fire of Hell. [Death] is not decreed for them¹²⁵² so they may die, nor will its torment be lightened for them. Thus do We recompense every ungrateful one.

الْحَقُّ مُصَدِّقاً لِمَا بَيْنَ يَدَيْهِ إِنَّ اللَّهَ
يَعْبَادُهُ لَخَيْرٌ بَصِيرٌ ﴿٦﴾

ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ أَصْطَفَيْنَا
مِنْ عِبَادَنَا فَمِنْهُمْ طَالِمٌ لِنَفْسِهِ وَمِنْهُمْ
مُقْتَصِدٌ وَمِنْهُمْ سَايِقٌ بِالْحَيْرَاتِ بِإِذْنِ اللَّهِ
ذَلِكَ هُوَ الْفَضْلُ الْكَبِيرُ ﴿٧﴾

جَنَّتُ عَدَنٍ يَدْخُلُوهَا سَخْلُونَ فِيهَا مِنْ
أَسَاوَرَ مِنْ ذَاهِبٍ وَلُؤْلُؤًا وَلِبَاسُهُمْ فِيهَا
حَرِيرٌ ﴿٨﴾

وَقَالُوا لَهُمْ دِلِيلُهُ الَّذِي أَذْهَبَ عَنَّا الْخَرَنَ
إِنَّ رَبَّنَا لَغَفُورٌ شَكُورٌ ﴿٩﴾

الَّذِي أَحْلَنَا دَارَ الْمُقَامَةِ مِنْ فَضْلِهِ لَا
يَمْسُنُنَا فِيهَا نَصَبٌ وَلَا يَمْسُنُنَا فِيهَا لُغُوبٌ
﴿١٠﴾

وَالَّذِينَ كَفَرُوا لَهُمْ نَارٌ جَهَنَّمُ لَا يُقْصَى
عَلَيْهِمْ فَيَمُوتُوا وَلَا تُخَفَّفُ عَنْهُمْ مَنْ
عَذَابِهَا كَذِيلَكَ خَجِرٌ كُلُّ كُفُورٍ ﴿١١﴾

¹²⁵¹The followers of Prophet Muḥammad (ﷺ).

¹²⁵²Or "They are not killed."

37. And they will cry out therein, "Our Lord, remove us;¹²⁵³ we will do righteousness – other than what we were doing!" But did We not grant you life enough for whoever would remember therein to remember, and the warner had come to you? So taste [the punishment], for there is not for the wrongdoers any helper.

38. Indeed, Allāh is Knower of the unseen [aspects] of the heavens and earth. Indeed, He is Knowing of that within the breasts.

39. It is He who has made you successors upon the earth. And whoever disbelieves – upon him will be [the consequence of] his disbelief. And the disbelief of the disbelievers does not increase them in the sight of their Lord except in hatred; and the disbelief of the disbelievers does not increase them except in loss.

40. Say, "Have you considered¹²⁵⁴ your 'partners' whom you invoke besides Allāh? Show me what they have created from the earth, or have they partnership [with Him] in the heavens? Or have We given them a book so they are [standing] on evidence therefrom? [No], rather, the wrongdoers do not promise each other except delusion."¹²⁵⁵

وَهُمْ يَصْطَرِخُونَ فِيهَا رَبَّنَا أَخْرَجْنَا نَعْمَلْ
صَلِحًا غَيْرَ الَّذِي كُنَّا نَعْمَلْ أَوْلَئِ
تُعَمِّرُكُمْ مَا يَتَدَكَّرُ فِيهِ مَنْ تَدَكَّرَ
وَجَاءَكُمُ النَّذِيرُ فَدُوقُوا فَمَا لِلظَّالِمِينَ مِنْ
نَصِيرٍ ﴿٧﴾

إِنَّ اللَّهَ عَلِيمٌ غَيْبُ السَّمَاوَاتِ وَالْأَرْضِ
إِنَّهُ عَلِيمٌ بِدَارَاتِ الْكُفُورِ ﴿٨﴾

هُوَ الَّذِي جَعَلَكُمْ خَلِيفَ فِي الْأَرْضِ
فَمَنْ كَفَرَ فَعَلَيْهِ كُفُورُهُ وَلَا يَزِيدُ الْكُفَّارِينَ
كُفُورُهُمْ عِنْدَ رَبِّهِمْ إِلَّا مَقْتَنَى وَلَا يَزِيدُ
الْكُفَّارِينَ كُفُورُهُمْ إِلَّا حَسَارًا ﴿٩﴾

قُلْ أَرَيْتُمْ شُرَكَاءَكُمُ الَّذِينَ تَدْعُونَ مِنْ
دُونِ اللَّهِ أَرَوْنِي مَاذَا حَلَقُوا مِنْ الْأَرْضِ أَمْ
هُمْ شَرِكٌ فِي السَّمَاوَاتِ أَمْ إِنْ تَأْتِنَهُمْ كِتَابًا
فَهُمْ عَلَىٰ بَيِّنَتِ مِنْهُ بَلْ إِنْ يَعْدُ
الظَّالِمُونَ بَعْضُهُمْ بَعْضًا إِلَّا غُرُورًا ﴿١٠﴾

¹²⁵³The implication is "Return us to the previous world."

¹²⁵⁴Understood to mean "Tell me about..."

¹²⁵⁵By telling their followers that the so-called deities will intercede for them with Allāh.

41. Indeed, Allāh holds the heavens and the earth, lest they cease. And if they should cease, no one could hold them [in place] after Him. Indeed, He is Forbearing¹²⁵⁶ and Forgiving.

42. And they swore by Allāh their strongest oaths that if a warner came to them, they would be more guided than [any] one of the [previous] nations. But when a warner came to them, it did not increase them except in aversion

43. [Due to] arrogance in the land and plotting of evil; but the evil plot does not encompass except its own people. Then do they await except the way [i.e., fate] of the former peoples? But you will never find in the way [i.e., established method] of Allāh any change, and you will never find in the way of Allāh¹²⁵⁷ any alteration.¹²⁵⁸

44. Have they not traveled through the land and observed how was the end of those before them? And they were greater than them in power. But Allāh is not to be caused failure [i.e., prevented] by anything in the heavens or on the earth. Indeed, He is ever Knowing and Competent.

45. And if Allāh were to impose blame on the people for what

ِإِنَّ اللَّهَ يُمْسِكُ السَّمَاوَاتِ وَالْأَرْضَ أَنْ تَثُولَاً وَلَئِنْ رَأَتَا إِنْ أَسْكَنُهُمَا مِنْ أَحَدٍ مِنْ بَعْدِهِ إِنَّهُ كَانَ حَلِيمًا غَفُورًا ﴿١٦﴾

وَاقْسُمُوا بِاللَّهِ جَهَدَ أَيْمَنِهِ لِبَنِ جَاءَهُمْ نَذِيرٌ لَيُكُونُ أَهْدَى مِنْ إِحْدَى الْأُمَمِ فَلَمَّا جَاءَهُمْ نَذِيرٌ مَا رَادُوهُمْ إِلَّا نُفُورًا ﴿١٧﴾

أَسْتَكِبَارًا فِي الْأَرْضِ وَمُكَبَّرُ الْسَّيِّئِ وَلَا سُجْنِقُ الْمَكْرُ الْسَّيِّئِ إِلَّا بِأَهْلِهِ فَهَلْ يَظْرُوكُتْ إِلَّا سُنْتَ الْأَوَّلِينَ فَلَنْ يَجِدَ لِسُنْتِ اللَّهِ تَبَدِيلًا وَلَنْ يَخْدَ لِسُنْتِ اللَّهِ تَحْوِيلًا ﴿١٨﴾

أَوْلَمْ يَسِيرُوا فِي الْأَرْضِ فَيُظْرُوْنَ كَيْفَ كَانَ عِنْقَةُ الدِّينِ مِنْ قَبْلِهِمْ وَكَانُوا أَشَدَّ مِنْهُمْ قُوَّةً وَمَا كَانَ اللَّهُ لِيَعْجِزُهُ مِنْ شَيْءٍ فِي السَّمَاوَاتِ وَلَا فِي الْأَرْضِ إِنَّهُ كَانَ عَلِيمًا قَدِيرًا ﴿١٩﴾

وَلَوْ يُؤَاخِذُ اللَّهُ النَّاسَ بِمَا كَسَبُوا مَا

¹²⁵⁶ Refer to footnote in 2:225.

¹²⁵⁷ i.e., in His punishment of those who deny the prophets.

¹²⁵⁸ Or "transfer" of punishment to others in place of them.

they have earned, He would not leave upon it [i.e., the earth] any creature. But He defers them for a specified term. And when their time comes, then indeed Allāh has ever been, of His servants, Seeing.

تَرَكَ عَلَى ظَهِيرَهَا مِنْ دَأْبَةٍ وَلَكِنْ
يُؤَخِّرُهُمْ إِلَى أَجَلٍ مُسَمًّىٰ فَإِذَا جَاءَ
أَجَلُهُمْ فَإِنَّ اللَّهَ كَانَ يَعْبَادِهِ بَصِيرًا



*Sūrah Yā Seen*¹²⁵⁹*Bismillāhir-Rahmānir-Raheem*

سُورَةُ يَسْ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. Yā, Seen.¹²⁶⁰
 2. By the wise¹²⁶¹ Qur'ān,
 3. Indeed you, [O Muhammad], are from among the messengers,
 4. On a straight path.
 5. [This is] a revelation of the Exalted in Might, the Merciful,
 6. That you may warn a people whose forefathers were not warned, so they are unaware.
 7. Already the word [i.e., decree] has come into effect upon most of them, so they do not believe.
 8. Indeed, We have put shackles on their necks, and they are to their chins, so they are with heads [kept] aloft.
 9. And We have put before them a barrier and behind them a barrier and covered them, so they do not see.
 10. And it is all the same for them whether you warn them or do not warn them – they will not believe.
 11. You can only warn one who follows the message and fears the
- سُورَةُ يَسْ
- وَالْقُرْآنُ الْحَكِيمُ
- إِنَّكَ لَمِنَ الْمُرْسَلِينَ
- عَلَى صِرَاطٍ مُسْتَقِيمٍ
- تَنْزِيلَ الْعَزِيزِ الرَّحِيمِ
- لِتُنذِرَ قَوْمًا مَا أَنذَرَ إِبْرَاهِيمَ فَهُمْ غَنِيُّونَ
- لَقَدْ حَقَّ الْقَوْلُ عَلَى أَكْثَرِهِمْ فَهُمْ لَا يُؤْمِنُونَ
- إِنَّا جَعَلْنَا فِي أَعْشِنِهِمْ أَغْلَانًا فَهَيَ إِلَى الْأَذْقَانِ فَهُمْ مُقْمَحُونَ
- وَجَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ سَدًا وَمِنْ خَلْفِهِمْ سَدًا فَأَغْشَيْنَاهُمْ فَهُمْ لَا يُبَصِّرُونَ
- وَسَوَاءٌ عَلَيْهِمْ أَنْذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ
- إِنَّمَا تُنذِرُ مَنْ أَتَئَعَ الْذِكْرَ وَخَشِيَ

¹²⁵⁹Yā Seen: (the letters) yā and seen.¹²⁶⁰See footnote to 2:1.¹²⁶¹See footnote to 10:1.

Most Merciful unseen. So give him good tidings of forgiveness and noble reward.

الرَّحْمَنَ بِالْغَيْبِ فَبِشِّرْهُ بِمَغْفِرَةٍ وَأَجْرٍ
كَرِيمٌ ﴿٦﴾

12. Indeed, it is We who bring the dead to life and record what they have put forth and what they left behind, and all things We have enumerated in a clear register.

إِنَّا هَنَّ نُحْكِي الْمَوْقِعَ وَتَكْتُبُ مَا قَدَّمُوا وَأَثْرَهُمْ وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُّبِينٍ ﴿٧﴾

13. And present to them an example: the people of the city, when the messengers came to it –

وَاضْرِبْهُم مَّثَلًا أَصْحَابَ الْقَرْيَةِ إِذْ جَاءَهَا الْمُرْسَلُونَ ﴿٨﴾

14. When We sent to them two but they denied them, so We strengthened [them] with a third, and they said, "Indeed, we are messengers to you."

إِذْ أَرْسَلْنَا إِلَيْهِمْ أَنْبِيَاءً فَكَذَّبُوهُمَا فَعَزَّزَنَا بِثَالِثٍ فَقَالُوا إِنَّا إِلَيْكُمْ مُّرْسَلُونَ ﴿٩﴾

15. They said, "You are not but human beings like us, and the Most Merciful has not revealed a thing. You are only telling lies."

قَالُوا مَا أَنْتُمْ إِلَّا بَشَرٌ مِّنْ أَنْوَارٍ وَمَا أَنْزَلَ الرَّحْمَنُ مِنْ شَيْءٍ إِنْ أَنْتُمْ إِلَّا تَكْذِبُونَ ﴿١٠﴾

16. They said, "Our Lord knows that we are messengers to you,

قَالُوا رَبُّنَا يَعْلَمُ إِنَّا إِلَيْكُمْ لَمُرْسَلُونَ ﴿١١﴾

17. And we are not responsible except for clear notification."

وَمَا عَلِمْنَا إِلَّا أَبْلَغْنَا إِلَيْكُمُ الْمُبِينَ ﴿١٢﴾

18. They said, "Indeed, we consider you a bad omen. If you do not desist, we will surely stone you, and there will surely touch you, from us, a painful punishment."

قَالُوا إِنَّا تَطَهِّرُنَا بِكُمْ لَئِنْ لَّمْ تَنْتَهُوا لَنَرْجُمُكُمْ وَلَيَمْسِكُمْ مِّنَّا عَذَابٌ أَلِيمٌ ﴿١٣﴾

19. They said, "Your omen [i.e., fate] is with yourselves. Is it¹²⁶² because you were reminded? Rather, you are a transgressing people."

قَالُوا طَهِّرُوكُمْ مَعَكُمْ إِنْ دُكَّرْتُمْ بَلْ أَنْتُمْ قَوْمٌ مُّسْرِفُونَ ﴿١٤﴾

¹²⁶²Your threat against us.

20. And there came from the farthest end of the city a man, running. He said, "O my people, follow the messengers.
21. Follow those who do not ask of you [any] payment, and they are [rightly] guided.
22. And why should I not worship He who created me and to whom you will be returned?
23. Should I take other than Him [false] deities [while], if the Most Merciful intends for me some adversity, their intercession will not avail me at all, nor can they save me?
24. Indeed, I would then be in manifest error.
25. Indeed, I have believed in your Lord, so listen to me."
26. It was said, "Enter Paradise."¹²⁶³ He said, "I wish my people could know
27. Of how my Lord has forgiven me and placed me among the honored."
28. And We did not send down upon his people after him any soldiers from the heaven, nor would We have done so.
29. It was not but one shout,¹²⁶⁴ and immediately they were extinguished.

وَجَاءَ مِنْ أَقْصَا الْمَدِينَةِ رَجُلٌ يَسْعَى قَالَ
يَنَّقُومُ أَتَّبِعُوا الْمُرْسَلِينَ ﴿١﴾

أَتَّبِعُوا مَنْ لَا يَسْكُنُهُ أَجْرًا وَهُمْ مُهْتَدُونَ ﴿٢﴾

وَمَا لِي لَا أَعْبُدُ الَّذِي فَطَرَنِي وَإِلَيْهِ
تُرْجَعُونَ ﴿٣﴾

إِلَّا أَخَذْتُ مِنْ دُونِهِ إِلَهًا إِنْ يُرِدُنَ الْرَّحْمَنُ
بِضُرِّ لَا تُغْنِ عَنِ شَفَاعَتِهِمْ شَيْئًا وَلَا
يُنْقِدُونَ ﴿٤﴾

إِنِّي إِذَا لَّمْ فِي ضَلَالٍ مُّبِينٍ ﴿٥﴾

إِنَّمَا أَمَنتُ بِرَبِّكُمْ فَآسَمُؤْنُونَ ﴿٦﴾

قَبْلَ أَدْخُلِ الْجَنَّةَ قَالَ يَلِيلَتْ قَوْمِي يَعْلَمُونَ ﴿٧﴾

بِمَا غَفَرَ لِي رَبِّي وَجَعَلَنِي مِنَ الْمُكَرَّمِينَ ﴿٨﴾

وَمَا أَنْزَلْنَا عَلَىٰ قَوْمِهِ مِنْ بَعْدِهِ مِنْ
جُنُدٍ مِّنَ السَّمَاءِ وَمَا كُنَّا مُنْزَلِينَ ﴿٩﴾

إِنْ كَانَتْ إِلَّا صَيْحَةً وَحِدَةً فَلِإِذَا هُمْ
خَمِدُونَ ﴿١٠﴾

¹²⁶³An abrupt transfer to the Hereafter conveys the meaning that the man met a violent death at the hands of the disbelievers and so was martyred for the cause of Allāh.

¹²⁶⁴From Gabriel or a blast from the sky.