

peace; [you are] a people unknown."

26. Then he went to his family and came with a fat [roasted] calf

فَرَأَعَ إِلَى أَهْلِهِ فَجَاءَ بِعِجْلٍ سَمِينٍ ﴿١٦﴾

27. And placed it near them; he said, "Will you not eat?"

فَقَرَأَهُ إِلَيْهِمْ قَالَ أَلَا تَأْكُلُونَ ﴿١٧﴾

28. And he felt from them apprehension.<sup>1540</sup> They said, "Fear not," and gave him good tidings of a learned boy.

فَأَوْجَسَ مِنْهُمْ خِفَةً قَالُوا لَا تَحْفَظُ  
وَبَشِّرُوهُ بِغُلْمَانٍ عَلِيمٍ ﴿١٨﴾

29. And his wife approached with a cry [of alarm] and struck her face and said, "[I am] a barren old woman!"

فَأَقْبَلَتْ أُمَّهُتُهُ فِي صَرَّةٍ فَصَكَّتْ وَجْهَهَا  
وَقَالَتْ عَجَزُ عَيْمٌ ﴿١٩﴾

30. They said, "Thus has said your Lord; indeed, He is the Wise, the Knowing."

قَالُوا كَذَلِكَ قَالَ رَبُّكُمْ إِنَّهُ هُوَ الْحَكِيمُ  
الْعَلِيمُ ﴿٢٠﴾

31. [Abraham] said, "Then what is your business [here], O messengers?"

قَالَ فَمَا حَطَبُكُمْ أَيُّهَا الْمُرْسَلُونَ ﴿٢١﴾

32. They said, "Indeed, we have been sent to a people of criminals<sup>1541</sup>

قَالُوا إِنَّا أَرْسَلْنَا إِلَيْهِمْ مُّجْرِمِينَ ﴿٢٢﴾

33. To send down upon them stones of clay,

لِنُرْسِلَ عَلَيْهِمْ حِجَارَةً مِنْ طِينٍ ﴿٢٣﴾

34. Marked in the presence of your Lord for the transgressors."

مُّسَوْمَةً عِنْدَ رَبِّكَ لِلْمُسْرِفِينَ ﴿٢٤﴾

35. So We brought out whoever was in them [i.e., the cities] of the believers.

فَأَخْرَجْنَا مَنْ كَانَ فِيهَا مِنَ الْمُؤْمِنِينَ ﴿٢٥﴾

36. And We found not within them other than a [single] house of Muslims.<sup>1542</sup>

فَمَا وَجَدْنَا فِيهَا غَيْرَ بَيْتٍ مِنَ الْمُسْلِمِينَ ﴿٢٦﴾

<sup>1540</sup>See footnote to 11:70.

<sup>1541</sup>i.e., those who defied Lot (upon him be peace).

<sup>1542</sup>i.e., Lot and his family, excepting his wife.

37. And We left therein a sign for those who fear the painful punishment.

وَتَرَكْنَا فِيهَا آيَةً لِلَّذِينَ حَخَافُونَ الْعَذَابَ  
الْأَلِيمَ ﴿١﴾

38. And in Moses [was a sign], when We sent him to Pharaoh with clear authority.<sup>1543</sup>

وَفِي مُوسَى إِذْ أَرْسَلْنَاهُ إِلَى فِرْعَوْنَ بِسُلْطَنِ  
مُبِينٍ ﴿٢﴾

39. But he turned away with his supporters and said, "A magician or a madman."

فَتَوَلَّ بِرُكْبَيْهِ وَقَالَ سَاحِرٌ أَوْ مَجْنُونٌ ﴿٣﴾

40. So We took him and his soldiers and cast them into the sea, and he was blameworthy.

فَأَخْدَنَاهُ وَجْنَوْدَهُ فَتَبَدَّلُوكُمْ فِي آلَيْمٍ وَهُوَ  
مُلِيمٌ ﴿٤﴾

41. And in 'Aad [was a sign], when We sent against them the barren wind.<sup>1544</sup>

وَفِي عَادٍ إِذْ أَرْسَلْنَا عَلَيْهِمُ الْرِّيحَ الْعَقِيمَ  
﴿٥﴾

42. It left nothing of what it came upon but that it made it like disintegrated ruins.

مَا تَدَرُّ مِنْ شَيْءٍ أَتَنْتَ عَلَيْهِ إِلَّا جَعَلْتَهُ  
كَالْرَّمِيمِ ﴿٦﴾

43. And in Thamūd, when it was said to them, "Enjoy yourselves for a time."

وَفِي ثَمُودَ إِذْ قِيلَ لَهُمْ تَمَتَّعُوا حَتَّىٰ حِينٍ  
﴿٧﴾

44. But they were insolent toward the command of their Lord, so the thunderbolt seized them while they were looking on.

فَعَوَّا عَنْ أَمْرِ رَبِّهِمْ فَأَخْدَنَهُمُ الصَّبَاعَةُ  
وَهُمْ يَنْظَرُونَ ﴿٨﴾

45. And they were unable to arise, nor could they defend themselves.

فَمَا أَسْتَطَعُوا مِنْ قِيَامٍ وَمَا كَانُوا مُنْتَصِرِينَ  
﴿٩﴾

46. And [We destroyed] the people of Noah before; indeed, they were a people defiantly disobedient.

وَقَوْمَ نُوحَ مِنْ قَبْلٍ إِبْرَاهِيمَ كَانُوا قَوْمًا  
فَسَيِّقِينَ ﴿١٠﴾

47. And the heaven We constructed with strength,<sup>1545</sup> and indeed, We are [its] expander.

وَالسَّمَاءَ بَنَيْنَاهَا بِأَيْمَانِنَا وَإِنَّا لَمُوسِعُونَ  
﴿١١﴾

<sup>1543</sup>i.e., evidences.

<sup>1544</sup>Barren of any benefit, i.e., evil.

<sup>1545</sup>Literally, "hands."

48. And the earth We have spread out, and excellent is the preparer.
- وَالْأَرْضُ فَرَّشَنَا فَيَعْمَلُ الْمَهْدُونَ ﴿٤٨﴾
49. And of all things We created two mates [i.e., counterparts]; perhaps you will remember.
- وَمَنْ كُلِّ شَيْءٍ خَلَقْنَا زَوْجَيْنِ لَعَلَّكُمْ تَذَكَّرُونَ ﴿٤٩﴾
50. So flee to Allāh.<sup>1546</sup> Indeed, I am to you from Him a clear warner.
- فَفُرُّوا إِلَى اللَّهِ إِنِّي لَكُمْ مِنْهُ نَذِيرٌ مُّبِينٌ ﴿٥٠﴾
51. And do not make [as equal] with Allāh another deity. Indeed, I am to you from Him a clear warner.
- وَلَا تَجْعَلُوا مَعَ اللَّهِ إِلَيْهَا أَحَرَّ إِنِّي لَكُمْ مِنْهُ نَذِيرٌ مُّبِينٌ ﴿٥١﴾
52. Similarly, there came not to those before them any messenger except that they said, "A magician or a madman."
- كَذَّلِكَ مَا أَتَى الَّذِينَ مِنْ قَبْلِهِمْ مَنْ رَسُولٍ إِلَّا قَالُوا سَاحِرٌ أَوْ مَجْنُونٌ ﴿٥٢﴾
53. Did they suggest it to them?<sup>1547</sup> Rather, they [themselves] are a transgressing people.
- أَتَوَاصُوا بِهِ بَلْ هُمْ قَوْمٌ طَاغُونَ ﴿٥٣﴾
54. So leave them, [O Muhammad], for you are not to be blamed.
- فَتَوَلَّ عَنْهُمْ فَمَا أَنْتَ بِمَلُومٍ ﴿٥٤﴾
55. And remind, for indeed, the reminder benefits the believers.
- وَذَكِّرْ فَإِنَّ الْذِكْرَ يَنْفَعُ الْمُؤْمِنِينَ ﴿٥٥﴾
56. And I did not create the jinn and mankind except to worship Me.
- وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴿٥٦﴾
57. I do not want from them any provision, nor do I want them to feed Me.
- مَا أُرِيدُ مِنْهُمْ مِنْ رِزْقٍ وَمَا أُرِيدُ أَنْ يُطْعَمُونِ ﴿٥٧﴾
58. Indeed, it is Allāh who is the [continual] Provider,<sup>1548</sup> the firm possessor of strength.
- إِنَّ اللَّهَ هُوَ الرَّزَاقُ ذُو الْقُوَّةِ الْمَتِينُ ﴿٥٨﴾

<sup>1546</sup>i.e., turn to Allāh and take refuge in Him from disbelief and sin, thereby escaping His punishment.

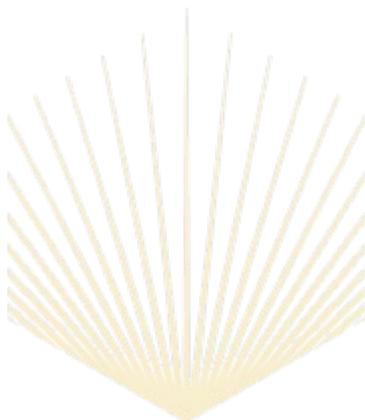
<sup>1547</sup>i.e., Did the former disbelievers pass on these words to the Makkans so that they repeat the same expressions?

<sup>1548</sup>Providing everything required by His creations during their decreed existence. His provision includes guidance.

59. And indeed, for those who have wronged is a portion [of punishment] like the portion of their companions [i.e., predecessors], so let them not impatiently urge Me.
60. And woe to those who have disbelieved from their Day which they are promised.

فَإِنَّ لِلَّذِينَ ظَلَمُوا دَنْبُوا مِثْلَ دَنْبِ  
أَصْحَيِّمْ فَلَا يَسْتَعْجِلُونَ ﴿٣﴾

فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنْ يَوْمِهِمُ الَّذِي  
يُوعَدُونَ ﴿٤﴾



*Sūrah at-Tūr*<sup>1549</sup>*Bismillāhir-Rahmānir-Raheem*

## سُورَةُ الطُّورِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. By the mount وَالْطُورِ ①
2. And [by] a Book inscribed وَكِتَبٍ مَسْطُورٍ ②
3. In parchment spread open فِي رَقٍ مَنْشُورٍ ③
4. And [by] the frequented House وَالْبَيْتِ الْمَعْمُورِ ④
5. And [by] the ceiling [i.e., heaven] raised high وَالسَّقْفِ الْمَرْفُوعِ ⑤
6. And [by] the sea set on fire، وَالْبَحْرِ الْمَسْجُورِ ⑥
7. Indeed, the punishment of your Lord will occur. إِنَّ عَذَابَ رَبِّكَ لَوَاقِعٌ ⑦
8. Of it there is no preventer. مَا لَهُدْ مِنْ دَافِعٍ ⑧
9. On the Day the heaven will sway with circular motion يَوْمَ تَمُورُ الْسَّمَاءُ مَوْرًا ⑨
10. And the mountains will pass on, departing وَتَسِيرُ الْجِبَالُ سَيْرًا ⑩
11. Then woe, that Day, to the deniers, فَوَلَيْلٌ يَوْمَئِلٌ لِلَّذِينَ كَذَّبُوكُمْ ⑪
12. Who are in [empty] discourse amusing themselves. الَّذِينَ هُمْ فِي حَوْضٍ يَلْعَبُونَ ⑫
13. The Day they are thrust toward the fire of Hell with a [violent] thrust, [its angels will say], يَوْمَ يُدْعُونَ إِلَى نَارِ جَهَنَّمَ دَعًّا ⑬
14. "This is the Fire which you used to deny. هَذِهِ النَّارُ الَّتِي كُنْتُمْ تُكَذِّبُونَ ⑭

1549 *At-Tūr*: The Mount, where Allāh spoke to Moses.

1550 Interpreted as the Preserved Slate or possibly the Qur'ān.

1551 The house of worship for the angels in the seventh heaven, comparable to the *Ka'bah* on earth.

1552 On the Day of Resurrection. Or "the sea which has overflowed."

1553 Becoming dust and moving as clouds.

15. Then is this magic, or do you not see?

أَفَيْسِحُرُ هَذَا أَمْ أَنْتُمْ لَا تُبَصِّرُونَ ﴿٦﴾

16. [Enter to] burn therein; then be patient or impatient – it is all the same for you. You are only being recompensed [for] what you used to do."

أَصْلُوهَا فَاصْبِرُوا أَوْ لَا تَصْبِرُوا سَوَاءٌ  
عَلَيْكُمْ إِنَّمَا تُحْزِنُونَ مَا كُنْتُمْ تَعْمَلُونَ ﴿٧﴾

17. Indeed, the righteous will be in gardens and pleasure,

إِنَّ الْمُتَّقِينَ فِي جَنَّتٍ وَنَعِيمٍ ﴿٨﴾

18. Enjoying what their Lord has given them, and their Lord protected them from the punishment of Hellfire.

فَكُهِنَّ بِمَا إِنَّهُمْ رَبُّهُمْ وَوَقَنُهُمْ رَبُّهُمْ  
عَذَابُ الْجَنِّيمِ ﴿٩﴾

19. [They will be told], "Eat and drink in satisfaction for what you used to do."

كُلُوا وَأَشْرَبُوا هَبِيئًا بِمَا كُنْتُمْ تَعْمَلُونَ ﴿١٠﴾

20. They will be reclining on thrones lined up, and We will marry them to fair women with large, [beautiful] eyes.

مُتَّكِبِينَ عَلَى سُرُرٍ مَصْفُوفَةٍ وَرَوَاجِنَّهُمْ  
نُحُورُ عَيْنٍ ﴿١١﴾

21. And those who believed and whose descendants followed them in faith – We will join with them their descendants, and We will not deprive them of anything of their deeds.<sup>1554</sup> Every person, for what he earned, is retained.<sup>1555</sup>

وَالَّذِينَ آمَنُوا وَاتَّبَعُهُمْ دُرَيْهُمْ بِإِيمَنِ  
الْحَقْنَا بِهِمْ دُرَيْهُمْ وَمَا أَلْتَنُهُمْ مِنْ عَلَيْهِمْ  
مَنْ شَاءَ كُلُّ أَمْرٍ يُعِيشَ بِمَا كَسَبَ رَهِينٌ ﴿١٢﴾

22. And We will provide them with fruit and meat from whatever they desire.

وَأَمْدَنَنُهُمْ بِنَكَهَةٍ وَلَحْمٍ مِمَّا يَشَاءُونَ ﴿١٣﴾

23. They will exchange with one another a cup [of wine] wherein [results] no ill speech or commission of sin.

يَنَتَزَعُونَ فِيهَا كَاسًا لَّا لَغْوٌ فِيهَا وَلَا تَأْثِيمٌ ﴿١٤﴾

<sup>1554</sup>i.e., the reward thereof.

<sup>1555</sup>i.e., subject or held responsible. Literally, "a hostage."

24. There will circulate among them [servant] boys [especially] for them, as if they were pearls well-protected.
- وَيَطْعُوفُ عَلَيْهِمْ غِلْمَانٌ هُمْ كَأَنَّهُمْ لُؤْلُؤٌ مَكْنُونٌ ﴿١﴾
25. And they will approach one another, inquiring of each other.
- وَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَسَاءَلُونَ ﴿٢﴾
26. They will say, "Indeed, we were previously among our people fearful [of displeasing Allāh].
- فَالْقُلُّوا إِنَّا كُنَّا قَبْلًا فِي أَهْلِنَا مُشْفِقِينَ ﴿٣﴾
27. So Allāh conferred favor upon us and protected us from the punishment of the Scorching Fire.
- فَمَرَّ اللَّهُ عَلَيْنَا وَوَقَنَا عَذَابَ السَّمُومِ ﴿٤﴾
28. Indeed, we used to supplicate<sup>1556</sup> Him before. Indeed, it is He who is the Beneficent, the Merciful."
- إِنَّا كُنَّا مِنْ قَبْلُ نَدْعُوهُ إِنَّهُ هُوَ الْبَرُّ الرَّحِيمُ ﴿٥﴾
29. So remind, [O Muhammad], for you are not, by the favor of your Lord, a soothsayer or a madman.
- فَذَكِّرْ فَمَا أَنْتَ بِعَمَّتِ رَبِّكَ بِكَاهِنٍ وَلَا جَنِّونٍ ﴿٦﴾
30. Or do they say [of you], "A poet for whom we await a misfortune of time"?<sup>1557</sup>
- أَمْ يَقُولُونَ شَاعِرٌ نَرَيَصُ بِهِ رَبِّ الْمَمْوُنِ ﴿٧﴾
31. Say, "Wait, for indeed I am, with you, among the waiters."
- فُلْ تَرَصُوا فِي مَعْكُمْ مِنَ الْمُتَرَصِّينَ ﴿٨﴾
32. Or do their minds<sup>1558</sup> command them to [say] this, or are they a transgressing people?
- أَمْ تَأْمُرُهُمْ أَحَلَّمُهُمْ بِهَذَا أَمْ هُمْ قَوْمٌ طَاغُونَ ﴿٩﴾
33. Or do they say, "He has made it up"? Rather, they do not believe.
- أَمْ يَقُولُونَ تَقَوَّلَهُ بَلْ لَا يُؤْمِنُونَ ﴿١٠﴾
34. Then let them produce a statement like it, if they should be truthful.
- فَلْيَأْتُوا بِحَكِيرَثٍ مِثْلَهِ إِنْ كَانُوا صَادِقِينَ ﴿١١﴾

<sup>1556</sup>i.e., worship.

<sup>1557</sup>i.e., some accident or inevitable death.

<sup>1558</sup>In this expression is also a subtle allusion to the leaders of the Quraysh, who considered themselves to be great minds.

35. Or were they created by nothing, or were they the creators [of themselves]? أَمْ خَلُقُوا مِنْ غَيْرِ شَيْءٍ أَمْ هُمْ  
الْخَلَقُونَ ٧٣
36. Or did they create the heavens and the earth? Rather, they are not certain. أَمْ خَلَقُوا السَّمَاوَاتِ وَالْأَرْضَ بَلْ لَا  
يُوقِنُونَ ٧٤
37. Or have they the depositories [containing the provision] of your Lord? Or are they the controllers [of them]? أَمْ عِنْدَهُمْ حَرَابٌ رَبِّكَ أَمْ هُمْ  
الْمُصَيْطِرُونَ ٧٥
38. Or have they a stairway [into the heaven] upon which they listen? Then let their listener produce a clear authority [i.e., proof]. أَمْ هُمْ سُلْطَانٌ يَسْمَعُونَ فِيهِ فَلَيْلَاتٌ  
مُسْتَمْعَهُمْ بِسُلْطَانٍ مُّبِينٍ ٧٦
39. Or has He daughters while you have sons? أَمْ لَهُ الْبَنَاتُ وَلَكُمُ الْأَبْنَاءُ ٧٧
40. Or do you, [O Muḥammad], ask of them a payment, so they are by debt burdened down? أَمْ تَسْفَلُهُمْ أَجْرًا فَهُمْ مِنْ مَغْرِمٍ مُّتَقْلُونَ ٧٨
41. Or have they [knowledge of] the unseen, so they write [it] down? أَمْ عِنْدُهُمْ الْغَيْبُ فَهُمْ يَكْتُبُونَ ٧٩
42. Or do they intend a plan? But those who disbelieve – they are the object of a plan. أَمْ يُرِيدُونَ كَيْدًا فَالَّذِينَ كَفَرُوا هُمُ  
الْمَكِيدُونَ ٨٠
43. Or have they a deity other than Allāh? Exalted is Allāh above whatever they associate with Him. أَمْ هُمْ إِلَهٌ غَيْرُ اللَّهِ سُبْحَنَ اللَّهَ عَمَّا  
يُشْرِكُونَ ٨١
44. And if they were to see a fragment from the sky falling,<sup>1559</sup> they would say, "[It is merely] clouds heaped up." وَإِنْ يَرَوْا كِسْفًا مِنَ السَّمَاءِ سَاقِطًا يَقُولُوا  
سَحَابٌ مَرْكُومٌ ٨٢
45. So leave them until they meet their Day in which they will be struck insensible – فَدَرَّهُمْ حَتَّىٰ يُلْقَوْا يَوْمَهُمُ الَّذِي فِيهِ  
يُضَعَّفُونَ ٨٣

<sup>1559</sup> Marking the onset of Allāh's punishment, as they had requested.

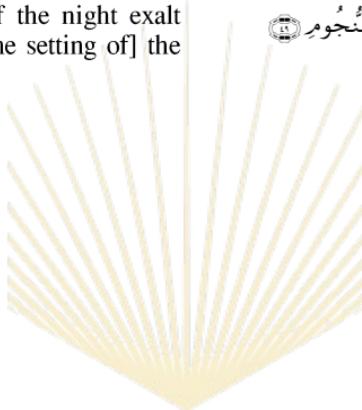
46. The Day their plan will not avail them at all, nor will they be helped.
47. And indeed, for those who have wronged is a punishment<sup>1560</sup> before that, but most of them do not know.
48. And be patient, [O Muhammad], for the decision of your Lord, for indeed, you are in Our eyes [i.e., sight]. And exalt [Allāh] with praise of your Lord when you arise
49. And in a part of the night exalt Him and after [the setting of] the stars.

يُوْمَ لَا يُغْنِي عَنْهُمْ كَيْدُهُمْ شَيْئًا وَلَا هُمْ يُنْصَرُونَ ﴿١٣﴾

وَإِنَّ لِلَّذِينَ ظَلَمُوا عَذَابًا دُونَ ذَلِكَ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْمَلُونَ ﴿١٤﴾

وَاصْبِرْ لِحُكْمِ رَبِّكَ فَإِنَّكَ بِأَعْيُنِنَا وَسَيَخْ بَخْمَدْ رَبِّكَ حِينَ تَقُومُ ﴿١٥﴾

وَمِنَ الَّلَّيلِ فَسَيَخْهُ وَإِذْبَرَ الْجُحُومِ ﴿١٦﴾



<sup>1560</sup>If not in this world, in the grave.

*Sūrah an-Najm*<sup>1561</sup>*Bismillāhir-Rahmānir-Raheem*

## سُورَةُ النَّجْمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. By the star when it descends,
2. Your companion [i.e., Muḥammad] has not strayed, nor has he erred,
3. Nor does he speak from [his own] inclination.
4. It is not but a revelation revealed,
5. Taught to him by one intense in strength [i.e., Gabriel] –
6. One of soundness.<sup>1562</sup> And he rose to [his] true form<sup>1563</sup>
7. While he was in the higher [part of the] horizon.<sup>1564</sup>
8. Then he approached and descended
9. And was at a distance of two bow lengths or nearer.
10. And he revealed to His Servant<sup>1565</sup> what he revealed [i.e., conveyed].
11. The heart<sup>1566</sup> did not lie [about] what it saw.
12. So will you dispute with him over what he saw?
13. And he certainly saw him in another descent<sup>1567</sup>

وَالنَّجْمِ إِذَا هَوَى

مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوَى

وَمَا يَنْطِقُ عَنِ الْهَوَى

إِنْ هُوَ إِلَّا وَحْيٌ يُوحَى

عَلَّمَهُ شَدِيدُ الْقُوَى

ذُو مَرَةٍ فَاسْتَوَى

وَهُوَ بِالْأَقْفَى الْأَعْلَى

ثُمَّ دَنَّا فَتَدَلَّلَ

فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَى

فَأَوْحَى إِلَى عَبْدِهِ مَا أَوْحَى

مَا كَذَبَ الْفُؤُادُ مَا رَأَى

أَفَمُرْوَنْهُ عَلَى مَا يَرَى

وَلَقَدْ رَأَاهُ نَزْلَةً أُخْرَى

<sup>1561</sup> *An-Najm*: The Star.<sup>1562</sup> i.e., strength of body and of mind.<sup>1563</sup> Gabriel appeared to Muḥammad (ﷺ) at the outset of his prophethood in the angelic form in which Allāh originally created him.<sup>1564</sup> i.e., in the sky, above the eastern horizon.<sup>1565</sup> i.e., to the Servant of Allāh, Prophet Muḥammad (ﷺ).<sup>1566</sup> i.e., mind or perception (of the Prophet ﷺ).<sup>1567</sup> i.e., on another occasion. During his ascent into the heavens (*al-Mi'rāj*), the Prophet (ﷺ) also saw Gabriel in his true form.

14. At the Lote Tree of the Utmost Boundary –
- عِنْدَ سَدْرَةِ الْمُنْتَهَىٰ ﴿١﴾
15. Near it is the Garden of Refuge [i.e., Paradise] –
- عِنْدَهَا جَنَّةُ الْمَأْوَىٰ ﴿٢﴾
16. When there covered the Lote Tree that which covered [it].<sup>1568</sup>
- إِذْ يَغْشَى الْسَّدْرَةَ مَا يَغْشَى ﴿٣﴾
17. The sight [of the Prophet (ﷺ)] did not swerve, nor did it transgress [its limit].
- مَا زَاغَ الْبَصَرُ وَمَا طَغَىٰ ﴿٤﴾
18. He certainly saw of the greatest signs of his Lord.
- لَقَدْ رَأَى مِنْ إِيمَانِ رَبِّهِ الْكُبْرَىٰ ﴿٥﴾
19. So have you considered al-Lāt and al-'Uzzā?
- أَفَرَأَيْتُمْ اللَّتَّ وَالْعَزَّىٰ ﴿٦﴾
20. And Manāt, the third – the other one?<sup>1569</sup>
- وَمَنْتُوَةُ الْثَالِثَةِ الْآخِرَىٰ ﴿٧﴾
21. Is the male for you and for Him the female?
- الْكُمُ الْذَّكَرُ وَلَهُ الْأَشْيَىٰ ﴿٨﴾
22. That, then, is an unjust division.<sup>1570</sup>
- إِنَّكُمْ إِذَا قُسِّمَتْ صِيرَىٰ ﴿٩﴾
23. They are not but [mere] names you have named them – you and your forefathers – for which Allāh has sent down no authority. They follow not except assumption and what [their] souls desire, and there has already come to them from their Lord guidance.
- إِنْ هُنَّ إِلَّا أَسْمَاءٌ سَمَّيْتُمُوهَا أَنْتُمْ وَإِبْرَاهِيمُ  
مَا أَنْزَلَ اللَّهُ بِهَا مِنْ سُلْطَنٍ إِنْ يَعْلَمُونَ إِلَّا  
الظَّنُّ وَمَا تَهْوَى الْأَنْفُسُ وَلَقَدْ جَاءَهُمْ  
مِنْ رَبِّهِمْ أَهْدَىٰ ﴿١٠﴾
24. Or is there for man whatever he wishes?
- أُمُّ الْإِنْسَنِ مَا تَمَنَّىٰ ﴿١١﴾
25. Rather, to Allāh belongs the Hereafter and the first [life].
- فَلِلَّهِ الْآتَيَةُ وَالْأُولَىٰ ﴿١٢﴾

<sup>1568</sup>Then and there he (ﷺ) saw Gabriel in angelic form.

<sup>1569</sup>The three names given in this and the previous verse are those of well-known "goddesses" which were worshipped by the pagan Arabs before the spread of Islām.

<sup>1570</sup>According to their own standards.

26. And how many angels there are in the heavens whose intercession will not avail at all except [only] after Allāh has permitted [it] to whom He wills and approves.

\* وَكَمْ مِنْ مَلَكٍ فِي السَّمَاوَاتِ لَا تُغْنِي  
شَفَاعَتِهِمْ شَيْئاً إِلَّا مِنْ بَعْدِ أَنْ يَأْذَنَ اللَّهُ  
لِمَنْ يَشَاءُ وَبِرَضِيَ ﴿٦﴾

27. Indeed, those who do not believe in the Hereafter name the angels female names,

إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ لَيَسْمُونَ  
الْمُلْكِيَّةَ تَسْمِيَةَ الْأُنْثَى ﴿٧﴾

28. And they have thereof no knowledge. They follow not except assumption, and indeed, assumption avails not against the truth at all.

وَمَا هُمْ بِهِ مِنْ عِلْمٍ إِنْ يَتَعَوَّنُ إِلَّا الظَّنُّ  
وَإِنَّ الظَّنَّ لَا يُغْنِي مِنَ الْحَقِّ شَيْئاً ﴿٨﴾

29. So turn away from whoever turns his back on Our message and desires not except the worldly life.

فَأَغْرِضْ عَنْ مَنْ تَوَلَّ عَنْ ذِكْرِنَا وَلَمْ يُرِدْ  
إِلَّا الْحَيَاةَ الدُّنْيَا ﴿٩﴾

30. That is their sum of knowledge. Indeed, your Lord is most knowing of who strays from His way, and He is most knowing of who is guided.

ذَلِكَ مَبَأْغُهُمْ مِنَ الْعِلْمِ إِنَّ رَبَّكَ هُوَ أَعْلَمُ  
بِمَنْ صَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِمَنْ  
أَهْتَدَى ﴿١٠﴾

31. And to Allāh belongs whatever is in the heavens and whatever is in the earth – that He may recompense those who do evil with [the penalty of] what they have done and recompense those who do good with the best [reward] –

وَإِلَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ  
لِيَجْرِيَ الَّذِينَ أَسْتَوْأُ بِمَا عَمِلُوا وَبِخَزِيَ  
الَّذِينَ أَحْسَنُوا بِالْحَسْنَى ﴿١١﴾

32. Those who avoid the major sins and immoralities, only [committing] slight ones. Indeed, your Lord is vast in forgiveness. He was most knowing of you when He produced you from the earth and when you were fetuses in the wombs of your mothers. So do not claim yourselves to be pure;

الَّذِينَ تَحْجِبُونَ كَثِيرٌ الْإِثْمُ وَالْفَوْحَشَ إِلَّا  
الَّلَّهُمَّ إِنَّ رَبَّكَ وَسِعَ الْمَغْفِرَةَ هُوَ أَعْلَمُ  
بِكُمْ إِذَا أَنْشَأْكُمْ مِنْ الْأَرْضِ وَإِذَا أَنْتُمْ  
أَجْنَةٌ فِي بُطُونِ أُمَّهَتُكُمْ فَلَا تُرْكُوْنَ  
أَنْفُسَكُمْ هُوَ أَعْلَمُ بِمَنْ أَنْتُمْ ﴿١٢﴾

He is most knowing of who fears Him.

33. Have you seen the one who turned away

أَفَرَأَيْتَ الَّذِي تَوَلََّ ﴿٢٧﴾

34. And gave a little and [then] refrained?

وَأَعْطَى قَلِيلًا وَأَكَدَى ﴿٢٨﴾

35. Does he have knowledge of the unseen, so he sees?<sup>1571</sup>

أَعْنَدُهُ عِلْمُ الْغَيْبِ فَهُوَ بَرَىٰ ﴿٢٩﴾

36. Or has he not been informed of what was in the scriptures of Moses

أَمْ لَمْ يُئْتِنَا بِمَا فِي صُحْفِ مُوسَىٰ ﴿٣٠﴾

37. And [of] Abraham, who fulfilled [his obligations] –

وَإِبْرَاهِيمَ الَّذِي وَقَىٰ ﴿٣١﴾

38. That no bearer of burdens will bear the burden of another

أَلَا تَرُرُّ وَازْرَةً وَرَزِّ أَخْرَىٰ ﴿٣٢﴾

39. And that there is not for man except that [good] for which he strives

وَأَنْ لَيْسَ لِلنَّاسِ إِلَّا مَا سَعَىٰ ﴿٣٣﴾

40. And that his effort is going to be seen –

وَأَنَّ سَعْيَهُ رَسُوفٌ بَرَىٰ ﴿٣٤﴾

41. Then he will be recompensed for it with the fullest recompense –

ثُمَّ سُجْنَهُ الْجَزَاءُ الْأَوَّلُ ﴿٣٥﴾

42. And that to your Lord is the finality

وَأَنَّ إِلَيْ رَبِّكَ الْمُنْتَهَىٰ ﴿٣٦﴾

43. And that it is He who makes [one] laugh and weep

وَأَنَّهُ هُوَ أَضْحَكَ وَأَبْكَىٰ ﴿٣٧﴾

44. And that it is He who causes death and gives life

وَأَنَّهُ هُوَ أَمَاتَ وَأَحْيَاٰ ﴿٣٨﴾

45. And that He creates the two mates – the male and female –

وَأَنَّهُ خَلَقَ الْزَوْجَيْنِ الْذَّكَرَ وَالْأَنْثَىٰ ﴿٣٩﴾

<sup>1571</sup>Knows that his provision will be exhausted if he spends on the poor, while Allāh (*subḥānahu wa ta’ālā*) has promised otherwise.

46. From a sperm-drop when it is emitted

مِنْ نُطْفَةٍ إِذَا تُمْنَىٰ ﴿١﴾

47. And that [incumbent] upon Him is the other [i.e., next] creation

وَأَنَّ عَلَيْهِ الْنَّسْأَةَ الْآخَرَىٰ ﴿٢﴾

48. And that it is He who enriches and suffices

وَإِنَّهُ هُوَ أَغْنَىٰ وَأَقْنَىٰ ﴿٣﴾

49. And that it is He who is the Lord of Sirius<sup>1572</sup>

وَإِنَّهُ هُوَ رَبُّ الشَّعَرَىٰ ﴿٤﴾

50. And that He destroyed the first [people of] 'Aad

وَإِنَّهُ أَهْلَكَ عَادًا الْأُولَىٰ ﴿٥﴾

51. And Thamūd – and He did not spare [them] –

وَثَمُودًا فَمَا أَبْقَىٰ ﴿٦﴾

52. And the people of Noah before. Indeed, it was they who were [even] more unjust and oppressing.

وَقَوْمَ نُوحٍ مِنْ قَبْلٍ إِنَّهُمْ كَانُوا هُمْ أَظَلَمُ  
وَأَطْغَىٰ ﴿٧﴾

53. And the overturned towns<sup>1573</sup> He hurled down

وَالْمُؤْتَفَكَةَ أَهْوَىٰ ﴿٨﴾

54. And covered them by that which He covered.<sup>1574</sup>

فَعَشَّلَهَا مَا غَشَّىٰ ﴿٩﴾

55. Then which of the favors of your Lord do you doubt?

فَبِأَيِّ ءَالَّاءِ رَبِّكَ تَتَسَارَىٰ ﴿١٠﴾

56. This [Prophet] is a warner from [i.e., like] the former warners.

هَذَا نَذِيرٌ مِنَ الْنُّذُرِ الْأُولَىٰ ﴿١١﴾

57. The Approaching Day has approached.

أَرِفَتِ الْأَزْفَةَ ﴿١٢﴾

58. Of it, [from those] besides Allāh, there is no remover.

لَيْسَ لَهَا مِنْ دُونِ اللَّهِ كَاشِفَةٌ ﴿١٣﴾

59. Then at this statement do you wonder?

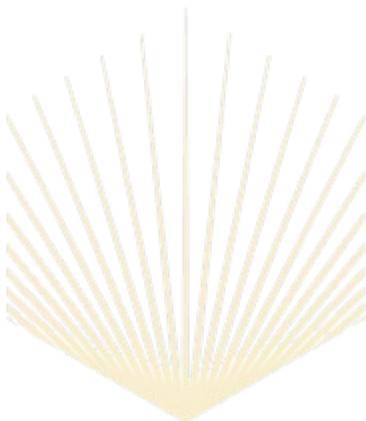
أَفَمِنْ هَذَا الْحَدِيثِ تَعَجَّبُونَ ﴿١٤﴾

<sup>1572</sup>A star worshipped by some of the pagan Arabs.

<sup>1573</sup>Whose inhabitants defied Prophet Lot.

<sup>1574</sup>i.e., a rain of stones.

60. And you laugh and do not weep وَتَضْحَكُونَ وَلَا تَبْكُونَ ﴿١﴾
61. While you are proudly sporting،<sup>١٥٧٥</sup> وَأَنْتُمْ سَمِدُونَ ﴿٢﴾
62. So prostrate to Allāh and worship [Him]. فَاسْجُدُوا لِلَّهِ وَاعْبُدُوا ﴿٣﴾



<sup>١٥٧٥</sup>Additional meanings are "singing [with expanded chest]," "heedless," or "lost in vain amusements."

*Sūrah al-Qamar<sup>1576</sup>**Bismillāhir-Raḥmānir-Raḥeem*

## سُورَةُ الْقَمَرِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. The Hour has come near, and the moon has split [in two].<sup>1577</sup>
2. And if they see a sign [i.e., miracle], they turn away and say, "Passing magic."<sup>1578</sup>
3. And they denied and followed their inclinations. But for every matter is a [time of] settlement.
4. And there has already come to them of information in which there is deterrence –
5. Extensive wisdom – but warning does not avail [them].
6. So leave them, [O Muḥammad]. The Day the Caller<sup>1579</sup> calls to something forbidding,
7. Their eyes humbled, they will emerge from the graves as if they were locusts spreading,
8. Racing ahead toward the Caller. The disbelievers will say, "This is a difficult Day."
9. The people of Noah denied before them, and they denied Our servant and said, "A madman," and he was repelled.

أَقْرَبَتِ السَّاعَةُ وَانْشَقَ الْقَمَرُ ﴿١﴾

وَإِنْ يَرَوْا أَيَّةً يُعَرِّضُوا وَيَقُولُوا سُخْرُ مُسْتَمِرٌ ﴿٢﴾

وَكَذَّبُوا وَأَتَبُوا أَهْوَاءَهُمْ وَكُلُّ أُمِّ مُسْتَقْرٌ ﴿٣﴾

وَلَقَدْ جَاءَهُمْ مِنْ أَلْأَنْبَاءِ مَا فِيهِ مُرْدَجٌ ﴿٤﴾

حِكْمَةٌ بَلِغَةٌ فَمَا تُغِنِّي الْنُّدُرُ ﴿٥﴾

فَتَوَلَّ عَنْهُمْ يَوْمَ يَدْعُ الْدَّاعُ إِلَى شَيْءٍ نُكَرٌ ﴿٦﴾

خُشَّعًا أَبْصَرُهُمْ تَخْرُجُونَ مِنَ الْأَجْدَاثِ كَأَنَّهُمْ جَرَادٌ مُنْتَشِرٌ ﴿٧﴾

مُهْطِعِينَ إِلَى الدَّاعِ يَقُولُ الْكَافِرُونَ هَذَا يَوْمُ عَسِيرٌ ﴿٨﴾

كَذَّبَتْ قَبْلَهُمْ قَوْمٌ نُوحٌ فَكَذَّبُوا عَبْدَنَا وَقَالُوا مَجْنُونٌ وَآزْدَجَرَ ﴿٩﴾

<sup>1576</sup> *Al-Qamar*: The Moon.<sup>1577</sup> This was a sign given by Allāh to Prophet Muḥammad (ﷺ) when the Quraysh challenged him to show them a miracle.<sup>1578</sup> Or "Continuing magic."<sup>1579</sup> Said to be an angel announcing the account and judgement.

10. So he invoked his Lord, "Indeed, I am overpowered, so help." فَدَعَا رَبَّهُ أَئِي مَغْلُوبٌ فَانْتَصَرَ ⑤
11. Then We opened the gates of the heaven with rain pouring down فَفَتَحْنَا أَبْوَابَ السَّمَاءِ هَاءِ مُنْهَرٍ ⑥
12. And caused the earth to burst with springs, and the waters met for a matter already predestined. وَفَجَرْنَا الْأَرْضَ عِيُونًا فَالْتَقَى الْمَاءُ عَلَىٰ اْمَرٍ قَدْ قُدِرَ ⑦
13. And We carried him on a [construction of] planks and nails, وَحَمَلْنَاهُ عَلَىٰ ذَاتِ الْوَاحِدِ وَدُسُرٍ ⑧
14. Sailing under Our observation as reward for he who had been denied. تَجْرِي يَأْعُذُّنَا جَزَاءً لِمَنْ كَانَ كُفَّارَ ⑨
15. And We left it as a sign, so is there any who will remember? وَلَقَدْ تَرَكْنَاهَا إِيمَانًا فَهَلْ مِنْ مُدَّكِرٍ ⑩
16. And how [severe] were My punishment and warning.<sup>1580</sup> فَكَيْفَ كَانَ عَدَابِي وَنُذُرِ ⑪
17. And We have certainly made the Qur'ān easy for remembrance, so is there any who will remember? وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَّكِرٍ ⑫
18. 'Aad denied; and how [severe] were My punishment and warning. كَذَّبَتْ عَادٌ فَكَيْفَ كَانَ عَدَابِي وَنُذُرِ ⑬
19. Indeed, We sent upon them a screaming wind on a day of continuous misfortune, إِنَّا أَرْسَلْنَا عَلَيْهِمْ رِيحًا صَرَّصَرًا فِي يَوْمٍ حَسْنٍ مُسْتَمِرٍ ⑯
20. Extracting the people<sup>1581</sup> as if they were trunks of palm trees uprooted. تَنْزَعُ النَّاسَ كَأَنَّهُمْ أَعْجَازٌ خَلِيلٍ مُنْقَعِرٍ ⑭
21. And how [severe] were My punishment and warning. فَكَيْفَ كَانَ عَدَابِي وَنُذُرِ ⑮
22. And We have certainly made the Qur'ān easy for remembrance, so is there any who will remember? وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَّكِرٍ ⑯

<sup>1580</sup>To those after them, who were expected to derive a lesson from previous occurrences.

<sup>1581</sup>From their hiding places.

23. Thamūd denied the warning
24. And said, "Is it one human being<sup>1582</sup> among us that we should follow? Indeed, we would then be in error and madness.
25. Has the message been sent down upon him from among us? Rather, he is an insolent liar."
26. They will know tomorrow who is the insolent liar.
27. Indeed, We are sending the she-camel as trial for them, so watch them and be patient.<sup>1583</sup>
28. And inform them that the water is shared between them,<sup>1584</sup> each [day of] drink attended [by turn].
29. But they called their companion,<sup>1585</sup> and he dared<sup>1586</sup> and hamstrung [her].
30. And how [severe] were My punishment and warning.
31. Indeed, We sent upon them one shriek [i.e., blast from the sky], and they became like the dry twig fragments of an [animal] pen.
32. And We have certainly made the Qur'aan easy for remembrance, so is there any who will remember?
33. The people of Lot denied the warning.

كَذَّبَتْ شَمُودُ بِالنَّذْرِ ﴿١﴾

فَقَالُوا أَبْنَرَا مِنَا وَاحِدًا نَتَعْمِدُ إِنَّا إِذَا لَفِي  
ضَلَالٍ وَسُعْرٍ ﴿٢﴾

أَءَلْقَى الدَّكْرُ عَلَيْهِ مِنْ بَيْنَنَا بَلْ هُوَ كَذَّابٌ  
أَشْرٌ ﴿٣﴾

سَيَعْمَلُونَ غَدًا مِنَ الْكَذَابِ الْأَشْرُ ﴿٤﴾

إِنَّا مُرْسِلُوا الْنَّاقَةَ فِتْنَةً هُمْ فَارِثُهُمْ  
وَأَصْطَرْتِهِمْ ﴿٥﴾

وَنَبَّغُّهُمْ أَنَّ الْمَاءَ قِسْمَةٌ بَيْنَهُمْ كُلُّ شَرِبٍ  
خُصْنَصَرٌ ﴿٦﴾

فَنَادُوا صَاحِبَهُمْ فَتَعَاطَى فَعَقَرَ ﴿٧﴾

فَكَيْفَ كَانَ عَدَلِي وَنُذْرٍ ﴿٨﴾

إِنَّا أَرْسَلْنَا عَلَيْهِمْ صَيْحَةً وَحِدَةً فَكَانُوا  
كَهْشِيمُ الْمُخْتَطِرِ ﴿٩﴾

وَلَقَدْ يَسَّرَنَا الْقُرْءَانَ لِلَّذِكْرِ فَهَلْ مِنْ مُذَكَّرٍ  
﴿١٠﴾

كَذَّبَتْ قَوْمٌ لُوطٌ بِالنَّذْرِ ﴿١١﴾

1582 i.e., the prophet Sālih.

1583 This and the following verse are an address to Sālih (upon him be peace).

1584 i.e., between the tribe of Thamūd and the she-camel – a day for each to drink.

1585 i.e., the worst and most despicable among them.

1586 Or "he took," referring to his sword or to the she-camel.

34. Indeed, We sent upon them a storm of stones, except the family of Lot – We saved them before dawn
35. As favor from Us. Thus do We reward he who is grateful.
36. And he had already warned them of Our assault, but they disputed the warning.
37. And they had demanded from him his guests, but We obliterated their eyes, [saying], "Taste My punishment and warning."
38. And there came upon them by morning an abiding punishment.
39. So taste My punishment and warning.
40. And We have certainly made the Qur'an easy for remembrance, so is there any who will remember?
41. And there certainly came to the people of Pharaoh warning.
42. They denied Our signs, all of them, so We seized them with a seizure of one Exalted in Might and Perfect in Ability.
43. Are your disbelievers better than those [former ones], or have you immunity in the scriptures?
44. Or do they say, "We are an assembly supporting [each other]!"<sup>1587</sup>
45. [Their] assembly will be defeated, and they will turn their backs [in retreat].<sup>1587</sup>

إِنَّا أَرْسَلْنَا عَلَيْهِمْ حَاصِبًا إِلَّا إِلَّا لُوطِ  
جَنِينُهُمْ بِسَحَرٍ

تَعْمَةً مِنْ عِنْدِنَا كَذَلِكَ كَجَزِيَ مَنْ شَكَرَ

وَلَقَدْ أَنذَرَهُمْ بَطْشَتَنَا فَتَمَارَوْا بِالنُّذُرِ

وَلَقَدْ رَوَدُوهُ عَنْ ضَيْفِهِ فَطَمَسْنَا أَعْيُهُمْ  
فَدُرْقُوا عَدَابِي وَنُذُرِ

وَلَقَدْ صَبَحُهُمْ بُكْرَةً عَدَابٌ مُسْتَقْرِ

فَدُرْقُوا عَدَابِي وَنُذُرِ

وَلَقَدْ يَسَرَنَا الْقُرْآنَ لِلذِكْرِ فَهَلْ مِنْ مُذَكِّرِ

وَلَقَدْ جَاءَ إِلَّا فِرْعَوْنَ النُّذُرِ

كَذَبُوا بِعَايَتَنَا كُلُّهَا فَأَخْذَنَاهُمْ أَحَدَ عَزِيزِ  
مُفْتَدِرِ

أَكْفَارُكُمْ خَيْرٌ مِنْ أُولَئِكُمْ أَمْ لَكُمْ بَرَآءَةٌ في  
الْأَزْبُرِ

أَمْ يَقُولُونَ نَحْنُ هُمْ جَمِيعٌ مُنْتَصِرُ

سَيْهَرُمُ الْجَمِيعُ وَيُؤْلُونَ الْدُّبُرِ

<sup>1587</sup>This foretold event took place on the day of Badr.

46. But the Hour is their appointment [for due punishment], and the Hour is more disastrous and more bitter.
47. Indeed, the criminals are in error and madness.<sup>1588</sup>
48. The Day they are dragged into the Fire on their faces [it will be said], "Taste the touch of Saqar."<sup>1589</sup>
49. Indeed, all things We created with predestination.
50. And Our command is but one, like a glance of the eye.
51. And We have already destroyed your kinds,<sup>1590</sup> so is there any who will remember?
52. And everything they did is in written records.
53. And every small and great [thing] is inscribed.
54. Indeed, the righteous will be among gardens and rivers,
55. In a seat of honor near a Sovereign, Perfect in Ability.<sup>1591</sup>

بِلِ الْسَّاعَةِ مَوْعِدُهُمْ وَالسَّاعَةُ أَدْهَى  
وَأَمْرٌ ﴿١٣﴾

إِنَّ الْمُجْرِمِينَ فِي ضَلَالٍ وَسُعْرٍ ﴿١٤﴾

يَوْمَ يُسَحَّبُونَ فِي النَّارِ عَلَىٰ وُجُوهِهِمْ  
ذُوقُوا مَسَّ سَقَرَ ﴿١٥﴾

إِنَّ كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ ﴿١٦﴾

وَمَا أَمْرَنَا إِلَّا وَاحِدَةٌ كَمَعْ بِالْبَصَرِ ﴿١٧﴾

وَلَقَدْ أَهْلَكْنَا أَسْيَاعَكُمْ فَهَلْ مِنْ مُدَّكِرٍ ﴿١٨﴾

وَكُلُّ شَيْءٍ فَعَلُوهُ فِي الْزُّبُرِ ﴿١٩﴾

وَكُلُّ صَغِيرٍ وَكَبِيرٍ مُسْتَطْرٌ ﴿٢٠﴾

إِنَّ الْمُتَّقِينَ فِي جَنَّتٍ وَهُنَّ  
فِي مَقْعَدٍ صِدْقٍ عِنْدَ مَلِيكٍ مُقْتَدِرٍ ﴿٢١﴾

<sup>1588</sup>Or "in blazing fires."

<sup>1589</sup>One of the proper names of Hell.

<sup>1590</sup>i.e., those similar to you in attitude and behavior when they rejected Allāh's messengers.

<sup>1591</sup>Who accomplishes whatever He wills whenever He wills.

*Sūrah ar-Rāḥmān*<sup>1592</sup>*Bismillāhir-Rāḥmānir-Raheem*

## سُورَةُ الرَّحْمَنِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. The Most Merciful
  2. Taught the Qur'ān,
  3. Created man,
  4. [And] taught him eloquence.
  5. The sun and the moon [move] by precise calculation,
  6. And the stars and trees prostrate.<sup>1593</sup>
  7. And the heaven He raised and imposed the balance
  8. That you not transgress within the balance.
  9. And establish weight in justice and do not make deficient the balance.
  10. And the earth He laid [out] for the creatures.
  11. Therein is fruit and palm trees having sheaths [of dates]
  12. And grain having husks and scented plants.
  13. So which of the favors of your Lord would you deny?<sup>1594</sup>
  14. He created man from clay like [that of] pottery.
- الرَّحْمَنُ ﴿١﴾  
عَلَمَ الْفُرْقَانَ ﴿٢﴾  
خَلَقَ الْإِنْسَنَ ﴿٣﴾  
عَلَمَهُ الْبَيَانَ ﴿٤﴾  
الشَّمْسُ وَالْقَمَرُ يُحْسِبَانِ ﴿٥﴾  
وَالنَّجْمُ وَالشَّجَرُ يَسْجُدَا نَ ﴿٦﴾  
وَالسَّمَاءَ رَفَعَهَا وَوَضَعَ الْمِيزَانَ ﴿٧﴾  
أَلَا تَطْغُوا فِي الْمِيزَانِ ﴿٨﴾  
وَأَقِمُوا الْوَزْنَ بِالْقِسْطِ وَلَا تُخْبِرُوا  
الْمِيزَانَ ﴿٩﴾  
وَالأَرْضَ وَضَعَهَا لِلْأَنَامِ ﴿١٠﴾  
فِيهَا فَكِهَةٌ وَالنَّخلُ ذَاتُ الْأَكْمَامِ ﴿١١﴾  
وَالْحَبْ ذُو الْعَصْفِ وَالرَّحْخَانُ ﴿١٢﴾  
فَبِأَيِّ إِلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿١٣﴾  
خَلَقَ الْإِنْسَنَ مِنْ صَلْصَلٍ كَالْفَحَارِ ﴿١٤﴾

<sup>1592</sup>Ar-Rāḥmān: The Most Merciful, or more literally, "The Entirely Merciful." See footnote to 1:1.

<sup>1593</sup>They submit obediently to the laws of Allāh. See 22:18. An additional meaning of "najm" is vegetation of a kind without a trunk, stalk or stem.

<sup>1594</sup>Literally, "you two," addressing the species of mankind and *jinn*.

15. And He created the jinn from a smokeless flame of fire.
- وَخَلَقَ الْجَنَّ مِنْ مَارِجِ مِنْ نَارٍ ﴿٦﴾
16. So which of the favors of your Lord would you deny?
- فَبِأَيِّ إِلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٧﴾
17. [He is] Lord of the two sunrises and Lord of the two sunsets.<sup>1595</sup>
- رَبُّ الْمُشْرِقَتِ وَرَبُّ الْمُغْرِبَتِ ﴿٨﴾
18. So which of the favors of your Lord would you deny?
- فَبِأَيِّ إِلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٩﴾
19. He released the two seas,<sup>1596</sup> meeting [one another];
- مَرَجَ الْبَحْرَيْنِ يَلْتَقِيَانِ ﴿١٠﴾
20. Between them is a barrier so neither of them transgresses.
- بَيْنَهُمَا بَرْرٌ لَا يَبْغِيَانِ ﴿١١﴾
21. So which of the favors of your Lord would you deny?
- فَبِأَيِّ إِلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿١٢﴾
22. From both of them emerge pearl and coral.
- يَخْرُجُ مِنْهُمَا الْلُؤْلُؤُ وَالْمَرْجَانُ ﴿١٣﴾
23. So which of the favors of your Lord would you deny?
- فَبِأَيِّ إِلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿١٤﴾
24. And to Him belong the ships [with sails] elevated in the sea like mountains.
- وَلَهُ الْجَوَارُ الْمُنْشَفَاتُ فِي الْبَحْرِ كَالْأَعْصَمِ ﴿١٥﴾
25. So which of the favors of your Lord would you deny?
- فَبِأَيِّ إِلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿١٦﴾
26. Everyone upon it [i.e., the earth] will perish,
- كُلُّ مَنْ عَلَيْهَا فَانِ ﴿١٧﴾
27. And there will remain the face<sup>1597</sup> of your Lord, Owner of Majesty and Honor.
- وَبَيْقَنْ وَجْهُ رَبِّكَ ذُو الْحَلْلَةِ وَالْإِكْرَامِ ﴿١٨﴾
28. So which of the favors of your Lord would you deny?
- فَبِأَيِّ إِلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿١٩﴾

<sup>1595</sup>i.e., the points of sunrise in the east and sunset in the west in both summer and winter.

<sup>1596</sup>Two bodies of water or two sea waters of distinct characteristics.

<sup>1597</sup>See footnote to 2:19.

29. Whoever is within the heavens and earth asks Him; every day He is in [i.e., bringing about] a matter.<sup>1598</sup>

يَسْأَلُهُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ كُلَّ يَوْمٍ  
هُوَ فِي شَانِ

30. So which of the favors of your Lord would you deny?

فَبِأَيِّ إِلَاءٍ رَبِّكُمَا تُكَذِّبَانِ

31. We will attend to you, O prominent beings.<sup>1599</sup>

سَنَغْرُغْ لَكُمْ أُمَّةَ النَّقَالِينَ

32. So which of the favors of your Lord would you deny?

فَبِأَيِّ إِلَاءٍ رَبِّكُمَا تُكَذِّبَانِ

33. O company of jinn and mankind, if you are able to pass beyond the regions of the heavens and the earth, then pass. You will not pass except by authority [from Allāh].

يَمْعَنِّشَ الْجِنِّ وَالإِنْسِ إِنْ أَسْتَطَعْتُمْ أَنْ  
تَنْفُذُوا مِنْ أَقْطَارِ السَّمَاوَاتِ وَالْأَرْضِ  
فَانْفُذُوا لَا تَنْفُذُونَ إِلَّا بِسُلْطَنٍ

34. So which of the favors of your Lord would you deny?

فَبِأَيِّ إِلَاءٍ رَبِّكُمَا تُكَذِّبَانِ

35. There will be sent upon you a flame of fire and smoke,<sup>1600</sup> and you will not defend yourselves.

يُرْسَلُ عَلَيْكُمَا شُواظٌ مِنْ نَارٍ وَخَاسٌ فَلَا  
تَنَصَّرَانِ

36. So which of the favors of your Lord would you deny?

فَبِأَيِّ إِلَاءٍ رَبِّكُمَا تُكَذِّبَانِ

37. And when the heaven is split open and becomes rose-colored like oil<sup>1601</sup> –

فَإِذَا أَنْشَقَتِ السَّمَاءُ فَكَانَتْ وَرَدَّةً  
كَالْهَاهَانِ

38. So which of the favors of your Lord would you deny? –

فَبِأَيِّ إِلَاءٍ رَبِّكُمَا تُكَذِّبَانِ

39. Then on that Day none will be asked about his sin among men or jinn.<sup>1602</sup>

فَيَوْمَئِذٍ لَا يُسْأَلُ عَنْ ذَنْبِهِ إِنْسٌ وَلَا  
جَانِ

<sup>1598</sup>For each of His creatures.

<sup>1599</sup>Specifically two: mankind and *jinn*.

<sup>1600</sup>Another possible meaning is liquefied brass or copper.

<sup>1601</sup>Or "like a tanned skin."

<sup>1602</sup>Once they have been condemned to the Fire.

40. So which of the favors of your Lord would you deny?

فَبِأَيِّ إِلَاءٍ رَبِّكُمَا تُكَذِّبَانِ ﴿٤٠﴾

41. The criminals will be known by their marks, and they will be seized by the forelocks and the feet.

يُعْرَفُ الْمُجْرِمُونَ بِسِيمَتُهُمْ فَيُؤْخَذُ بِالنَّوْصِي  
وَالْأَقْدَامِ ﴿٤١﴾

42. So which of the favors of your Lord would you deny?

فَبِأَيِّ إِلَاءٍ رَبِّكُمَا تُكَذِّبَانِ ﴿٤٢﴾

43. This is Hell, which the criminals deny.

هَذِهِ جَهَنَّمُ الَّتِي يُكَذِّبُ هُنَّا الْمُجْرِمُونَ ﴿٤٣﴾

44. They will circulate between it and scalding water, heated [to the utmost degree].

يَطْوُفُونَ بَيْنَهَا وَبَيْنَ حَمِيمٍ إِنِّي  
﴿٤٤﴾

45. So which of the favors of your Lord would you deny?

فَبِأَيِّ إِلَاءٍ رَبِّكُمَا تُكَذِّبَانِ ﴿٤٥﴾

46. But for he who has feared the position of his Lord<sup>1603</sup> are two gardens –

وَلِمَنْ حَافَ مَقَامَ رَبِّهِ جَنَّاتَانِ ﴿٤٦﴾

47. So which of the favors of your Lord would you deny? –

فَبِأَيِّ إِلَاءٍ رَبِّكُمَا تُكَذِّبَانِ ﴿٤٧﴾

48. Having [spreading] branches.

ذَوَاتًا أَفْنَانِ ﴿٤٨﴾

49. So which of the favors of your Lord would you deny?

فَبِأَيِّ إِلَاءٍ رَبِّكُمَا تُكَذِّبَانِ ﴿٤٩﴾

50. In both of them are two springs, flowing.

فِيهِمَا عَيْنَانِ تَجْرِيَانِ ﴿٥٠﴾

51. So which of the favors of your Lord would you deny?

فَبِأَيِّ إِلَاءٍ رَبِّكُمَا تُكَذِّبَانِ ﴿٥١﴾

52. In both of them are of every fruit, two kinds.

فِيهِمَا مِنْ كُلِّ فَرِكَهَةِ زَوْجَانِ ﴿٥٢﴾

53. So which of the favors of your Lord would you deny?

فَبِأَيِّ إِلَاءٍ رَبِّكُمَا تُكَذِّبَانِ ﴿٥٣﴾

<sup>1603</sup> An alternative meaning is "the standing [for account] before his Lord."

54. [They are] reclining on beds whose linings are of silk brocade, and the fruit of the two gardens is hanging low.
55. So which of the favors of your Lord would you deny?
56. In them are women limiting [their] glances,<sup>1604</sup> untouched<sup>1605</sup> before them by man or jinnī –
57. So which of the favors of your Lord would you deny? –
58. As if they were rubies and coral.<sup>1606</sup>
59. So which of the favors of your Lord would you deny?
60. Is the reward for good [anything] but good?
61. So which of the favors of your Lord would you deny?
62. And below them both [in excellence] are two [other] gardens –
63. So which of the favors of your Lord would you deny? –
64. Dark green [in color].
65. So which of the favors of your Lord would you deny?
66. In both of them are two springs, spouting.
- مُتَّكِّئِينَ عَلَى فُرْشٍ بَطَاءِهَا مِنْ إِسْتَبْرِقٌ  
وَجَنَّى الْجَنَّتَيْنِ دَانٍ ﴿٦٦﴾
- فَبِأَيِّ الْأَءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٦٧﴾
- فِيهِنَّ قَصَرُ الْطَّرِيفَ لَمْ يَطْعَمُهُنَّ إِنْسٌ  
قَبْلَهُمْ وَلَا جَانٌ ﴿٦٨﴾
- كَأَنَّهُنَّ الْبَاقُوتُ وَالْمَرْجَانُ ﴿٦٩﴾
- فَبِأَيِّ الْأَءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٧٠﴾
- هَلْ جَزَاءُ الْإِحْسَنِ إِلَّا الْإِحْسَنُ ﴿٧١﴾
- وَمِنْ دُونِهِمَا جَنَّاتٌ ﴿٧٢﴾
- فَبِأَيِّ الْأَءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٧٣﴾
- مُدْهَمَّاتٌ ﴿٧٤﴾
- فَبِأَيِّ الْأَءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٧٥﴾
- فِيهِمَا عَيْنَانِ نَضَّاحَتَانِ ﴿٧٦﴾

<sup>1604</sup>To their own mates, i.e., being chaste and modest.

<sup>1605</sup>Literally, they have not been caused to bleed by loss of virginity.

<sup>1606</sup>In purity, color and beauty.

67. So which of the favors of your Lord would you deny? فِيَأْيِ إِلَاءٍ رَبِّكُمَا تُكَذِّبَانِ ﴿٧﴾
68. In both of them are fruit and palm trees and pomegranates. فِيهِمَا فَكِهَةٌ وَخَلٌّ وَرُمَّانٌ ﴿٨﴾
69. So which of the favors of your Lord would you deny? فِيَأْيِ إِلَاءٍ رَبِّكُمَا تُكَذِّبَانِ ﴿٩﴾
70. In them are good and beautiful women – فِيهِنَّ حَيْرَاتٌ حَسَانٌ ﴿١٠﴾
71. So which of the favors of your Lord would you deny? – فِيَأْيِ إِلَاءٍ رَبِّكُمَا تُكَذِّبَانِ ﴿١١﴾
72. Fair ones reserved in pavilions – حُورٌ مَقْصُورَاتٌ فِي الْحَيَامِ ﴿١٢﴾
73. So which of the favors of your Lord would you deny? – فِيَأْيِ إِلَاءٍ رَبِّكُمَا تُكَذِّبَانِ ﴿١٣﴾
74. Untouched before them by man or jinnī – لَمْ يَطْمَئِنْ إِنْسٌ قَبْلَهُمْ وَلَا جَانٌ ﴿١٤﴾
75. So which of the favors of your Lord would you deny? – فِيَأْيِ إِلَاءٍ رَبِّكُمَا تُكَذِّبَانِ ﴿١٥﴾
76. Reclining on green cushions and beautiful fine carpets. مُتَّكِّثِينَ عَلَى رَفِيفٍ خُضْرٍ وَعَنْقَرِيٍّ حَسَانٍ ﴿١٦﴾
77. So which of the favors of your Lord would you deny? فِيَأْيِ إِلَاءٍ رَبِّكُمَا تُكَذِّبَانِ ﴿١٧﴾
78. Blessed is the name of your Lord, Owner of Majesty and Honor. تَبَرَّكَ أَسْمُ رَبِّكَ ذِي الْجَلَلِ وَالْإِكْرَامِ ﴿١٨﴾

*Sūrah al-Wāqi‘ah*<sup>1607</sup>*Bismillāhir-Rahmānir-Raheem*

## سُورَةُ الْوَاقِعَةِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. When the Occurrence occurs,
2. There is, at its occurrence, no denial.
3. It will bring down [some] and raise up [others].<sup>1608</sup>
4. When the earth is shaken with convulsion
5. And the mountains are broken down, crumbling
6. And become dust dispersing,
7. And you become [of] three kinds:
8. Then the companions of the right – what are the companions of the right?<sup>1609</sup>
9. And the companions of the left – what are companions of the left?<sup>1610</sup>
10. And the forerunners, the forerunners<sup>1611</sup> –
11. Those are the ones brought near [to Allāh]
12. In the Gardens of Pleasure,
13. A [large] company of the former peoples

إِذَا وَقَعَتِ الْوَاقِعَةُ

لَيْسَ لِوَقْعَتِهَا كَاذِبٌ

خَافِضَةٌ رَّافِعَةٌ

إِذَا رُجِّتِ الْأَرْضُ رَجًا

وَدُسِّتَ الْجِبَالُ بَيْسًا

فَكَانَتْ هَبَاءً مُّنْبَثِتًا

وَكُنْمُمْ أَرْوَحًا ثَلَاثَةً

فَأَصْحَبُ الْمَيْمَنَةِ مَا أَصْحَبُ الْمَيْمَنَةِ

وَأَصْحَبُ الشَّمَاءَ مَا أَصْحَبُ الشَّمَاءَ

وَالسَّبِّقُونَ السَّبِّقُونَ

أُولَئِكَ الْمُقْرَبُونَ

فِي جَنَّتِ النَّعِيمِ

ثَلَاثَةُ مِنَ الْأَوَّلِينَ

1607 *Al-Wāqi‘ah*: The Occurrence, literally, "That which befalls," meaning the Resurrection.

1608 According to their deeds rather than wealth and social position, as is the case in this world.

1609 i.e., those given their records in their right hand and who are destined for Paradise.

1610 i.e., those given their records in their left hand and who are destined for Hell.

1611 The words can also be understood as a complete sentence, i.e., "The forerunners [in good deeds] are the forerunners [in entering Paradise]."

14. And a few of the later peoples,
15. On thrones woven [with ornament],
16. Reclining on them, facing each other.
17. There will circulate among them young boys made eternal
18. With vessels, pitchers and a cup [of wine] from a flowing spring –
19. No headache will they have therefrom, nor will they be intoxicated –
20. And fruit of what they select
21. And the meat of fowl, from whatever they desire.
22. And [for them are] fair women with large, [beautiful] eyes,
23. The likenesses of pearls well-protected,
24. As reward for what they used to do.
25. They will not hear therein ill speech or commission of sin –
26. Only a saying [of] peace, peace.
27. The companions of the right – what are the companions of the right?
28. [They will be] among lote trees with thorns removed
29. And [banana] trees layered [with fruit]
30. And shade extended

وَقَلِيلٌ مِّنَ الْآخِرِينَ ﴿١﴾

عَلَى سُرِّ مَوْضُونَةٍ ﴿٢﴾

مُتَّكِيْكِينَ عَلَيْهَا مُتَقْبِلِينَ ﴿٣﴾

يَطُوفُ عَلَيْهِمْ وَلَدَانٌ مُّحَلَّدُونَ ﴿٤﴾

بِأَكْوَابٍ وَأَيَارِيقٍ وَكَاسٍ مِّنْ مَعِينٍ ﴿٥﴾

لَا يُصَدَّعُونَ عَنْهَا وَلَا يُنْزَفُونَ ﴿٦﴾

وَفِكْهَةٍ مِّمَّا يَتَحْمِلُونَ ﴿٧﴾

وَلَحْمٍ طَيْرٍ مِّمَّا يَشَهُونَ ﴿٨﴾

وَخُورٌ عَيْنٌ ﴿٩﴾

كَمَثَلِ الْأَلْؤُلِ الْمَكْنُونِ ﴿١٠﴾

جَزَاءً بِمَا كَانُوا يَعْمَلُونَ ﴿١١﴾

لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا تَأْثِيمًا ﴿١٢﴾

إِلَّا قِيلًا سَلَمًا سَلَمًا ﴿١٣﴾

وَأَحْبَبُ الْأَيْمَنِ مَا أَحْبَبُ الْأَيْمَنِ ﴿١٤﴾

فِي سَدْرٍ مَخْضُودٍ ﴿١٥﴾

وَطَلْحٍ مَنْضُودٍ ﴿١٦﴾

وَظِلٍّ مَمْدُودٍ ﴿١٧﴾

31. And water poured out وَمَاءً مَسْكُوبٍ ﴿١﴾
32. And fruit, abundant [and varied], وَفَكِهَةٌ كَثِيرَةٌ ﴿٢﴾
33. Neither limited [to season] nor forbidden, لَا مَقْطُوعَةٍ وَلَا مَمْنُوعَةٍ ﴿٣﴾
34. And [upon] beds raised high. وَفُرُشٌ مَرْفُوعَةٌ ﴿٤﴾
35. Indeed, We have produced them [i.e., the women of Paradise] in a [new] creation إِنَّا أَنْشَأْنَاهُنَّ إِنْشَاءً ﴿٥﴾
36. And made them virgins, بَعْلَنَتْهُنَّ أَبْكَارًا ﴿٦﴾
37. Devoted [to their husbands] and of equal age, عُرْبًا أَتَرَابًا ﴿٧﴾
38. For the companions of the right [who are] لَا صَحِبٌ الْيَمِينِ ﴿٨﴾
39. A company of the former peoples ثُلَّةٌ مِنَ الْأَوَّلِينَ ﴿٩﴾
40. And a company of the later peoples. وَثُلَّةٌ مِنَ الْآخِرِينَ ﴿١٠﴾
41. And the companions of the left – what are the companions of the left? وَأَصْحَبُ الشِّمَائِلِ مَا أَصْحَبُ الشِّمَائِلِ ﴿١١﴾
42. [They will be] in scorching fire and scalding water فِي سُومٍ وَحَمِيمٍ ﴿١٢﴾
43. And a shade of black smoke, وَظَلٍّ مِنْ تَحْمُومٍ ﴿١٣﴾
44. Neither cool nor beneficial. لَا بَارِدٌ وَلَا كَرِيمٌ ﴿١٤﴾
45. Indeed they were, before that, indulging in affluence, إِنَّهُمْ كَانُوا قَبْلَ ذَلِكَ مُتَرَفِّيْبَ ﴿١٥﴾
46. And they used to persist in the great violation,<sup>1612</sup> وَكَانُوا يُصْرِفُونَ عَلَى الْحِنْثِ الْعَظِيمِ ﴿١٦﴾
47. And they used to say, "When we die and become dust and bones, are we indeed to be resurrected?" وَكَانُوا يَقُولُونَ أَيْدَا مِتَّنَا وَكَانَ تُرْبَأِ ﴿١٧﴾  
وَعَظِيْمًا أَئِنَّا لَمَبْعُوثُونَ ﴿١٨﴾

<sup>1612</sup>i.e., *shirk* (association with Allāh) or disbelief.

48. And our forefathers [as well]?"  
 أَوْءَابَاءُنَا الْأَوْلَوْنَ ﴿١﴾
49. Say, [O Muḥammad], "Indeed, the former and later peoples  
 قُلْ إِنَّ الْأَوْلَيْنَ وَالآخِرِينَ ﴿٢﴾
50. Are to be gathered together for the appointment of a known Day."  
 لَمَجْمُوعُونَ إِلَى مِيقَاتٍ يَوْمٌ مَعْلُومٌ ﴿٣﴾
51. Then indeed you, O those astray [who are] deniers,  
 ثُمَّ إِنَّكُمْ يَهُنَّ الظَّالِمُونَ الْمُكَذِّبُونَ ﴿٤﴾
52. Will be eating from trees of zaqqūm  
 لَا كُلُونَ مِنْ شَجَرٍ مِنْ زَقْرُومٍ ﴿٥﴾
53. And filling with it your bellies  
 فَمَالِعُونَ مِنْهَا الْبَطْلُونَ ﴿٦﴾
54. And drinking on top of it from scalding water  
 فَشَرِبُونَ عَلَيْهِ مِنْ أَكْعِمٍ ﴿٧﴾
55. And will drink as the drinking of thirsty camels.  
 فَشَرِبُونَ شُرْبَ الْحَمِيمِ ﴿٨﴾
56. That is their accommodation on the Day of Recompense.  
 هَذَا نُرْثُمْ يَوْمَ الْدِينِ ﴿٩﴾
57. We have created you, so why do you not believe?  
 هُنُّ خَلَقْنَاهُمْ فَلَوْلَا تُصَدِّقُونَ ﴿١٠﴾
58. Have you seen that which you emit?<sup>1613</sup>  
 أَفَرَأَيْتُمْ مَا تُمْسِكُونَ ﴿١١﴾
59. Is it you who creates it, or are We the Creator?  
 إِنَّتُمْ خَلَقْنَاهُمْ أَمْ نَحْنُ خَلَقْنَاهُمْ ﴿١٢﴾
60. We have decreed death among you, and We are not to be outdone  
 هُنُّ قَدْرَنَا بَيْنَنَا الْمَوْتَ وَمَا نَحْنُ  
 بِمَسْبُوقِينَ ﴿١٣﴾
61. In that We will change your likenesses and produce you in that [form] which you do not know.<sup>1614</sup>  
 عَلَى أَنْ نُبَدِّلَ أَمْثَالَكُمْ وَنُنْشِئَكُمْ فِي مَا لَا  
 تَعْلَمُونَ ﴿١٤﴾

<sup>1613</sup>i.e., semen, which contains the potential for human life.

<sup>1614</sup>An alternative meaning has also been given: "...in that We will replace the likes of you [with others upon the earth] and create you [in the Hereafter] in that which you do not know."

62. And you have already known the first creation, so will you not remember?  
 وَلَقَدْ عِلِّمْتُمُ النَّسَاءَ الْأُولَى فَلَوْلَا تَذَكَّرُونَ ﴿١﴾
63. And have you seen that [seed] which you sow?  
 أَفَرَأَيْتُمْ مَا حَرَثُتُمْ ﴿٢﴾
64. Is it you who makes it grow, or are We the grower?  
 إِنَّمَا تَنْزَعُونَهُ أَمْ نَحْنُ الْزَّارِعُونَ ﴿٣﴾
65. If We willed, We could make it [dry] debris, and you would remain in wonder,<sup>1615</sup>  
 لَوْ نَشَاءُ لَجَعَنَنَّهُ حُطَمًا فَظَلَلْتُمْ تَفَكَّهُونَ ﴿٤﴾
66. [Saying], "Indeed, we are [now] in debt;  
 إِنَّا لَمُغْرَمُونَ ﴿٥﴾
67. Rather, we have been deprived."  
 بَلْ نَحْنُ مَحْرُومُونَ ﴿٦﴾
68. And have you seen the water that you drink?  
 أَفَرَأَيْتُمُ الْمَاءَ الَّذِي تَشَرِّبُونَ ﴿٧﴾
69. Is it you who brought it down from the clouds, or is it We who bring it down?  
 إِنَّمَا تَنْزَعُونَهُ مِنَ الْمُرْبَزِ أَمْ نَحْنُ الْمُنْزِلُونَ ﴿٨﴾
70. If We willed, We could make it bitter, so why are you not grateful?  
 لَوْ نَشَاءُ جَعَلْنَاهُ حَاجًا فَلَوْلَا تَشَكُّرُونَ ﴿٩﴾
71. And have you seen the fire that you ignite?  
 أَفَرَأَيْتُمُ النَّارَ الَّتِي تُؤْرُونَ ﴿١٠﴾
72. Is it you who produced its tree, or are We the producer?  
 إِنَّمَا أَنْشَأْتُمْ شَجَرَتَهَا أَمْ نَحْنُ الْمُنْشِعُونَ ﴿١١﴾
73. We have made it a reminder<sup>1616</sup> and provision for the travelers,<sup>1617</sup>  
 لَنَحْنُ جَعَلْنَاهَا تَذَكِّرَةً وَمَتَّعًا لِلْمُقْرِبِينَ ﴿١٢﴾
74. So exalt the name of your Lord, the Most Great.  
 فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ ﴿١٣﴾

<sup>1615</sup> At what had happened or remain in a state of shock. Another meaning is "in regret."

<sup>1616</sup> Of the great fire of Hell.

<sup>1617</sup> In the form of flints or other means by which to ignite fire. Travelers are mentioned because of the special convenience to them, although it is a provision for all people in general.

75. Then I swear by the setting of the stars,<sup>1618</sup>
76. And indeed, it is an oath – if you could know – [most] great.
77. Indeed, it is a noble Qur’ān
78. In a Register well-protected;<sup>1619</sup>
79. None touch it except the purified [i.e., the angels].
80. [It is] a revelation from the Lord of the worlds.
81. Then is it to this statement that you are indifferent
82. And make [the thanks for] your provision that you deny [the Provider]?
83. Then why, when it [i.e., the soul at death] reaches the throat
84. And you are at that time looking on –
85. And We [i.e., Our angels] are nearer to him than you, but you do not see –
86. Then why do you not, if you are not to be recompensed,
87. Bring it back,<sup>1620</sup> if you should be truthful?
88. And if he [i.e., the deceased] was of those brought near [to Allāh],

فَلَا أُقْسِمُ بِمَوْقِعِ النَّجُومِ ﴿٧٣﴾

وَإِنَّهُ لَقَسْمٌ لَّوْ تَعْلَمُونَ عَظِيمٌ ﴿٧٤﴾

إِنَّهُ لَقْرَاءُ الْكَرِيمِ ﴿٧٥﴾

فِي كِتَابٍ مَكْتُوبٍ ﴿٧٦﴾

لَا يَمْسِهُ إِلَّا الْمُطَهَّرُونَ ﴿٧٧﴾

تَنْزِيلٌ مِّنْ رَبِّ الْعَالَمِينَ ﴿٧٨﴾

أَفِي هَذَا الْحَدِيثِ أَنْتُمْ مُذَهَّبُونَ ﴿٧٩﴾

وَجَعْلُونَ رِزْقَكُمْ أَنْكُمْ تُكَذِّبُونَ ﴿٨٠﴾

فَلَوْلَا إِذَا بَاغَتَ الْخَلْقُومَ ﴿٨١﴾

وَأَنْتُمْ حِينَئِذٍ تَنْظُرُونَ ﴿٨٢﴾

وَخَنْ أَقْرَبُ إِلَيْهِ مِنْكُمْ وَلَكِنْ لَا تُبْصِرُونَ ﴿٨٣﴾

فَلَوْلَا إِنْ كُنْتُمْ غَيْرَ مَدِينِينَ ﴿٨٤﴾

تَرْجِعُوهَا إِنْ كُنْتُمْ صَادِقِينَ ﴿٨٥﴾

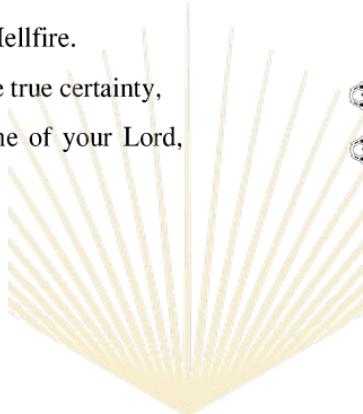
فَأَمَّا إِنْ كَانَ مِنَ الْمُغَرَّبِينَ ﴿٨٦﴾

<sup>1618</sup>Allāh (*subḥānahu wa ta’ālā*) confirms absolutely by oath.

<sup>1619</sup>The Preserved Slate (*al-Lawh al-Mahfūth*), which is with Allāh (*subḥānahu wa ta’ālā*).

<sup>1620</sup>i.e., return the soul to the body, meaning that just as you cannot prevent death when it is decreed, you will not escape the recompense when it is decreed.

89. Then [for him is] rest and bounty and a garden of pleasure. فَرَوْحٌ وَرِخَانٌ وَجَنَّتُ نَعِيمٍ ﴿١﴾
90. And if he was of the companions of the right, وَأَمَّا إِنْ كَانَ مِنْ أَصْحَابِ الْيَمِينِ ﴿٢﴾
91. Then [the angels will say], "Peace for you; [you are] from the companions of the right." فَسَلَّمَ لَكَ مِنْ أَصْحَابِ الْيَمِينِ ﴿٣﴾
92. But if he was of the deniers [who were] astray, وَأَمَّا إِنْ كَانَ مِنَ الْمُكَذِّبِينَ الظَّالِمِينَ ﴿٤﴾
93. Then [for him is] accommodation of scalding water فَتَرْزُلُ مِنْ حَمِيمٍ ﴿٥﴾
94. And burning in Hellfire. وَتَصْلِيَةُ حَمِيمٍ ﴿٦﴾
95. Indeed, this is the true certainty, إِنَّ هَذَا هُوَ حَقُّ الْيَقِينِ ﴿٧﴾
96. So exalt the name of your Lord, the Most Great. فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ ﴿٨﴾



*Sūrah al-Hadeed*<sup>1621</sup>*Bismillāhir-Raḥmānir-Raheem***سُورَةُ الْحَدِيدِ****بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ**

1. Whatever is in the heavens and earth exalts Allāh,<sup>1622</sup> and He is the Exalted in Might, the Wise.

2. His is the dominion of the heavens and earth. He gives life and causes death, and He is over all things competent.

3. He is the First<sup>1623</sup> and the Last,<sup>1624</sup> the Ascendant<sup>1625</sup> and the Intimate,<sup>1626</sup> and He is, of all things, Knowing.

4. It is He who created the heavens and earth in six days and then established Himself above the Throne.<sup>1627</sup> 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 with you<sup>1628</sup> wherever you are. And Allāh, of what you do, is Seeing.

5. His is the dominion of the heavens and earth. And to Allāh are returned [all] matters.

سَيَّحَ لِلَّهِ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ وَمُوْ  
اَعْزِيزُ الْحَكِيمُ

لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ سُبْحَانِ  
وَبِسْمِهِ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

هُوَ الْأَوَّلُ وَالآخِرُ وَالظَّاهِرُ وَالبَاطِنُ وَهُوَ  
بِكُلِّ شَيْءٍ عَلِيمٌ

هُوَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي  
سِتَّةِ أَيَّامٍ ثُمَّ أَسْتَوَى عَلَى الْعَرْشِ يَعْلَمُ مَا  
يَلْجُ فِي الْأَرْضِ وَمَا سُخْرُجُ مِنْهَا وَمَا يَنْزَلُ  
مِنَ السَّمَاءِ وَمَا يَعْرُجُ فِيهَا وَهُوَ مَعْلُومُ أَنَّ  
مَا كُنْتُمْ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ

لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَإِلَيْهِ  
تُرْجَعُ الْأُمُورُ

1621 *Al-Hadeed*: Iron.

1622 By praising Him and declaring Him far above and beyond any failure or imperfection.

1623 Before whom nothing existed. Also, He who is supreme, foremost or uppermost.

1624 Enduring eternally when nothing else remains.

1625 Nothing being above Him. Another meaning is "the Apparent," i.e., evident through His creation and revelation.

1626 Nothing being nearer than Him by way of His knowledge. Another meaning is "the Unapparent," i.e., concealed from man's physical senses.

1627 See footnotes to 2:19 and 7:54.

1628 In knowledge – observing and witnessing.

6. He causes the night to enter the day and causes the day to enter the night, and He is Knowing of that within the breasts.
7. Believe in Allāh and His Messenger and spend out of that in which He has made you successive inheritors. For those who have believed among you and spent,<sup>1629</sup> there will be a great reward.
8. And why do you not believe in Allāh while the Messenger invites you to believe in your Lord and He has taken your covenant, if you should [truly] be believers?
9. It is He who sends down upon His Servant [Muhammad (ﷺ)] verses of clear evidence that He may bring you out from darknesses into the light. And indeed, Allāh is to you Kind and Merciful.
10. And why do you not spend in the cause of Allāh while to Allāh belongs the heritage of the heavens and the earth? Not equal among you are those who spent before the conquest [of Makkah] and fought [and those who did so after it]. Those are greater in degree than they who spent afterwards and fought. But to all Allāh has promised the best [reward]. And Allāh, of what you do, is Aware.
11. Who is it that would loan Allāh a goodly loan so He will multiply it

يُولِّجُ الْلَّيْلَ فِي النَّهَارِ وَيُولِّجُ النَّهَارَ فِي الْلَّيْلِ  
وَهُوَ عَلِيمٌ بِذَاتِ الْصُّدُورِ ﴿٦﴾

إِمَّا مُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ وَإِنْفَقُوا مِمَّا جَعَلُوكُمْ  
مُسْتَحْلِفِينَ فِيهِ فَالَّذِينَ إِمَّا مُؤْمِنُوا بِمِنْكُمْ  
وَإِنْفَقُوا هُمْ أَجْرٌ كَبِيرٌ ﴿٧﴾

وَمَا لَكُمْ لَا تُؤْمِنُونَ بِاللَّهِ وَالرَّسُولِ  
يَدْعُوكُمْ لِتُؤْمِنُوا بِرِبِّكُمْ وَقَدْ أَخْدَى مِيشَكُمْ  
إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿٨﴾

هُوَ الَّذِي يُرِيلُ عَلَى عَبْدِهِ آيَاتٍ يَتَبَشَّرُ  
لِمُخْرِجِكُمْ مِنَ الظُّلُمَاتِ إِلَى النُّورِ وَإِنَّ اللَّهَ  
بِكُمْ لَرَءُوفٌ رَّحِيمٌ ﴿٩﴾

وَمَا لَكُمْ أَلَا تُنْفِقُوا فِي سَبِيلِ اللَّهِ وَلِلَّهِ  
مِيرَاثُ السَّمَاوَاتِ وَالْأَرْضِ لَا يَسْتَوِي  
مِنْكُمْ مَنْ أَنْفَقَ مِنْ قَبْلِ الْفَتحِ وَقُتِلَ  
أُولَئِكَ أَعْظَمُ دَرَجَةً مِنَ الَّذِينَ أَنْفَقُوا مِنْ  
بَعْدُ وَقَتْلُوا وَكُلُّاً وَعَدَ اللَّهُ أَحْسَنَى وَاللَّهُ  
بِمَا تَعْمَلُونَ حَبِيرٌ ﴿١٠﴾

مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ فَرَضَ حَسَنًا

<sup>1629</sup>In ways pleasing to Allāh.

for him and he will have a noble reward?

12. On the Day you see the believing men and believing women, their light proceeding before them and on their right, [it will be said], "Your good tidings today are [of] gardens beneath which rivers flow, wherein you will abide eternally." That is what is the great attainment.
13. On the [same] Day the hypocrite men and hypocrite women will say to those who believed, "Wait for us that we may acquire some of your light." It will be said, "Go back behind you<sup>1630</sup> and seek light." And a wall will be placed between them with a door, its interior containing mercy, while on the outside of it is torment.
14. They [i.e., the hypocrites] will call to them [i.e., the believers], "Were we not with you?" They will say, "Yes, but you afflicted yourselves<sup>1631</sup> and awaited [misfortune for us] and doubted, and wishful thinking deluded you until there came the command of Allāh. And the Deceiver [i.e., Satan] deceived you concerning Allāh.
15. So today no ransom will be taken from you or from those who disbelieved. Your refuge is the Fire. It is most worthy of you, and wretched is the destination."

فِيْضَ عَفْهُهُ لَهُ وَلَهُ أَجْرٌ كَرِيمٌ ﴿٤﴾

يَوْمَ تَرَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ يَسْعَ نُورُهُمْ بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ بُشَرَكُمُ الْيَوْمَ جَنَّتُ تَجَرِي مِنْ تَحْتِهَا الْآَنْهَارُ خَلِدِينَ فِيهَا ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿٥﴾

يَوْمَ يَقُولُ الْمُنْفَقُونَ وَالْمُنْفَقَتُ لِلَّذِينَ أَمْنَوْا أَنْطَرْوَنَا نَقْتَسِنَ مِنْ نُورِكُمْ قِيلَ أَرْجِعُوا وَرَاءَكُمْ فَالْتَّمِسُوا نُورًا فَضَرِبَ بَيْنَهُمْ دُسُورٌ لَهُ بَابٌ بَاطِنُهُ فِيهِ الرَّحْمَةُ وَظَهِيرَهُ مِنْ قِبَلِهِ الْعَذَابُ ﴿٦﴾

يُنَادِيهِمْ أَلَّمْ نَكُنْ مَعَكُمْ قَالُوا بَلَى وَلِكِنَّكُمْ فَتَنَّتُمْ أَنْفُسَكُمْ وَتَرَبَّصْتُمْ وَأَرْتَبَّتُمْ وَغَرَّتُمْ الْأَمَانِيَّ حَتَّىٰ حَاجَ أَمْرُ اللَّهِ وَغَرَّكُمْ بِاللَّهِ الْغَرُورُ ﴿٧﴾

فَالْيَوْمَ لَا يُؤْخَذُ مِنْكُمْ فِدَيَةٌ وَلَا مِنَ الَّذِينَ كَفَرُوا مَأْوَنُكُمُ النَّارُ هِيَ مَوْلَنُكُمْ وَبِئْسَ الْمَصِيرُ ﴿٨﴾

<sup>1630</sup>To where light was acquired, i.e., in the worldly life.

<sup>1631</sup>By hypocrisy or by falling into temptations.

16. Has the time not come for those who have believed that their hearts should become humbly submissive at the remembrance of Allāh and what has come down of the truth? And let them not be like those who were given the Scripture before, and a long period passed over them, so their hearts hardened; and many of them are defiantly disobedient.

\* إِنَّمَا يَأْنِ لِلَّذِينَ ءَامَنُوا أَنْ تَخْشَعَ قُلُوبُهُمْ  
لِذِكْرِ اللَّهِ وَمَا نَزَّلَ مِنْ حَقٍّ وَلَا يَكُونُوا  
كَالَّذِينَ أَوْتُوا الْكِتَبَ مِنْ قَبْلِ فَطَالَ عَلَيْهِمْ  
الْأَمْدُ فَقَسَطَ قُلُوبُهُمْ وَكَثُرَ مِنْهُمْ فَسِقُوتَ



17. Know that Allāh gives life to the earth after its lifelessness. We have made clear to you the signs; perhaps you will understand.<sup>1632</sup>

\* أَعْلَمُوا أَنَّ اللَّهَ يُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا  
فَدَبَّ بَيْنَ لَكُمُ الْآيَاتِ لَعَلَّكُمْ تَعْقِلُونَ

18. Indeed, the men who practice charity and the women who practice charity and [they who] have loaned Allāh a goodly loan – it will be multiplied for them, and they will have a noble reward.

\* إِنَّ الْمُصَدِّقِينَ وَالْمُصَدِّقَاتِ وَاقْرَضُوا اللَّهَ  
قَرْضًا حَسَنًا يُضَعِّفُ لَهُمْ وَلَهُمْ أَجْرٌ  
كَرِيمٌ

19. And those who have believed in Allāh and His messengers – those are [in the ranks of] the supporters of truth and the martyrs, with their Lord. For them is their reward and their light.<sup>1633</sup> But those who have disbelieved and denied Our verses – those are the companions of Hellfire.

\* وَالَّذِينَ ءَامَنُوا بِاللَّهِ وَرُسُلِهِ أُولَئِكَ هُمُ  
الصَّادِقُونَ وَالشُّهَدَاءُ عِنْدَ رَبِّهِمْ لَهُمْ  
أَجْرُهُمْ وَنُورُهُمْ وَالَّذِينَ كَفَرُوا وَكَذَّبُوا  
بِغَايَتِنَا أُولَئِكَ أَصْحَابُ الْجَحِيمِ

20. Know that the life of this world is but amusement and diversion and adornment and boasting to one

\* أَعْلَمُوا أَنَّمَا الْحَيَاةُ الدُّنْيَا لَعْبٌ وَهُوَ  
وَزِينَةٌ وَتَفَاخُرٌ بَيْنُكُمْ وَتَكَاثُرٌ فِي الْأَمْوَالِ

<sup>1632</sup> That similarly, Allāh (*subḥānahu wa ta'ālā*) can soften a heart after its hardness and guide one who had previously been astray.

<sup>1633</sup> Another accepted meaning is "And those who have believed in Allāh and His messengers – they are the supporters of truth. And the martyrs, with their Lord, will have their reward and their light."

another and competition in increase of wealth and children – like the example of a rain whose [resulting] plant growth pleases the tillers; then it dries and you see it turned yellow; then it becomes [scattered] debris. And in the Hereafter is severe punishment and forgiveness from Allāh and approval. And what is the worldly life except the enjoyment of delusion.

21. Race [i.e., compete] toward forgiveness from your Lord and a Garden whose width is like the width of the heavens and earth, prepared for those who believed in Allāh and His messengers. That is the bounty of Allāh which He gives to whom He wills, and Allāh is the possessor of great bounty.
22. No disaster strikes upon the earth or among yourselves except that it is in a register<sup>1634</sup> before We bring it into being – indeed that, for Allāh, is easy –
23. In order that you not despair over what has eluded you and not exult [in pride] over what He has given you. And Allāh does not like everyone self-deluded and boastful –
24. [Those] who are stingy and enjoin upon people stinginess. And whoever turns away<sup>1635</sup> –

وَالْأَوَّلِيَّدُ كَمَثَلُ غَيْثٍ أَعْجَبَ الْكُفَّارَ نَبَاتُهُ  
ثُمَّ يَمْجُحُ فَتَرْنَهُ مُصْفَرًا ثُمَّ يَكُونُ حُطَمًا  
وَفِي الْآخِرَةِ عَذَابٌ شَدِيدٌ وَمَغْفِرَةٌ مِنْ اللَّهِ  
وَرِضْوَانٌ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَّعٌ  
الْغُرُورِ ﴿١٦﴾

سَابِقُوا إِلَى مَغْفِرَةٍ مِنْ رَبِّكُمْ وَجَنَّةٍ عَرَضَهَا  
كَعَرْضِ السَّمَاءِ وَالْأَرْضِ أُعِدَّتْ لِلَّذِينَ  
إِيمَانُوا بِاللَّهِ وَرَسُولِهِ ذَلِكَ فَضْلُ اللَّهِ يُؤْتَيْهِ  
مَنْ يَشَاءُ وَاللَّهُ دُوَّالْفَضْلِ الْعَظِيمِ ﴿١٧﴾

مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَلَا فِي  
أَنْفُسِكُمْ إِلَّا فِي كِتَابٍ مِنْ قَبْلِ أَنْ  
نَبْرَأَهَا إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ ﴿١٨﴾

لِكِيلًا تَأْسُوا عَلَى مَا فَاتَكُمْ وَلَا تَفْرَحُوا  
بِمَا إِنْتُمْ كُمْ وَاللَّهُ لَا يُحِبُّ كُلَّ مُخْتَالٍ  
فَخُورٌ ﴿١٩﴾

الَّذِينَ يَتَحَلَّوْنَ وَيَأْمُرُونَ النَّاسَ  
بِالْبُخْلِ وَمَنْ يَتَوَلَّ فَإِنَّ اللَّهَ هُوَ الْعَلِيُّ

<sup>1634</sup>i.e., the Preserved Slate (*al-Lawh al-Mahfūth*).

<sup>1635</sup>Refusing to spend for Allāh's cause or refusing obedience to Him.

then indeed, Allāh is the Free of need, the Praiseworthy.

الْحَمْدُ لِلّٰهِ

25. We have already sent Our messengers with clear evidences and sent down with them the Scripture and the balance that the people may maintain [their affairs] in justice. And We sent down iron, wherein is great military might and benefits for the people, and so that Allāh may make evident those who support Him and His messengers unseen. Indeed, Allāh is Powerful and Exalted in Might.

26. And We have already sent Noah and Abraham and placed in their descendants prophethood and scripture; and among them is he who is guided, but many of them are defiantly disobedient.

27. Then We sent following their footsteps [i.e., traditions] Our messengers and followed [them] with Jesus, the son of Mary, and gave him the Gospel. And We placed in the hearts of those who followed him compassion and mercy and monasticism, which they innovated; We did not prescribe it for them except [that they did so] seeking the approval of Allāh. But they did not observe it with due observance. So We gave the ones who believed among them their reward, but many of them are defiantly disobedient.

28. O you who have believed, fear Allāh and believe in His

لَقَدْ أَرْسَلْنَا رُسُلًا بِالْبَيِّنَاتِ وَأَنْزَلْنَا  
مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ النَّاسُ  
بِالْفَقْسَطِ وَأَنْزَلْنَا الْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ  
وَمَنْنَافِعٌ لِلنَّاسِ وَلِيَعْلَمَ اللَّهُ مَنْ يَنْصُرُهُ  
وَرُسُلُهُ بِالْغَيْبِ إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ

وَلَقَدْ أَرْسَلْنَا نُوحًا وَإِبْرَاهِيمَ وَجَعَلْنَا فِي  
ذُرِّيَّتِهِمَا النُّبُوَّةَ وَالْكِتَابَ فِيهِمْ مُهَتَّمٌ  
وَكَثِيرٌ مِّنْهُمْ فَسِقُونَ

ثُمَّ قَفَّيْنَا عَلَىٰ إِاثِرِهِمْ بِرُسُلِنَا وَقَفَّيْنَا  
بِعِيسَىٰ ابْنَ مَرْيَمَ وَأَتَيْنَاهُ الْإِخْيَارَ  
وَجَعَلْنَا فِي قُلُوبِ الَّذِينَ آتَيْنَاهُ رَأْفَةً  
وَرَحْمَةً وَرَهْبَانِيَّةً آتَيْنَاهُمْ مَا كَتَبْنَا  
عَلَيْهِمْ إِلَّا أَتَبْيَغَاهُ رِضْوَانُ اللَّهِ فَمَا رَعَوهَا  
حَقَّ رِعَايَتِهَا فَقَاتَنَا الَّذِينَ ءامَنُوا مِنْهُمْ  
أَجْرَهُمْ وَكَثِيرٌ مِّنْهُمْ فَسِقُونَ

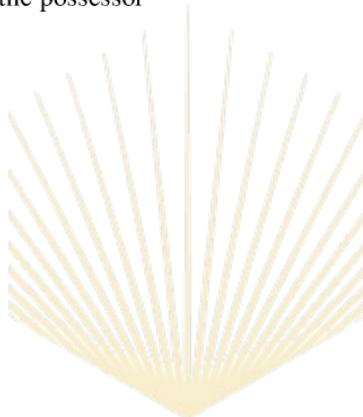
يَتَأْمُلُهُمَا الَّذِينَ ءامَنُوا آتَقُوا اللَّهَ وَءامَنُوا

Messenger; He will [then] give you a double portion of His mercy and make for you a light by which you will walk and forgive you; and Allāh is Forgiving and Merciful.

29. [This is] so that the People of the Scripture may know that they are not able [to obtain] anything from the bounty of Allāh<sup>1636</sup> and that [all] bounty is in the hand<sup>1637</sup> of Allāh; He gives it to whom He wills. And Allāh is the possessor of great bounty.

بِرَسُولِهِ يُؤْتَكُمْ كِفَلَيْنِ مِنْ رَحْمَتِهِ  
وَجَعَلَ لَكُمْ نُورًا تَمْشُونَ بِهِ وَيَغْفِرَ  
لَكُمْ وَاللَّهُ عَفُورٌ رَّحِيمٌ ﴿٢٩﴾

إِنَّمَا يَعْلَمُ أَهْلُ الْكِتَابِ إِلَّا يَقْدِرُونَ  
عَلَى شَيْءٍ مِنْ فَضْلِ اللَّهِ وَأَنَّ الْفَضْلَ بِيَدِ  
اللَّهِ يُؤْتَيْهِ مَنْ يَشَاءُ وَاللَّهُ ذُو الْقَوْلِ  
الْعَظِيمِ ﴿٣٠﴾



<sup>1636</sup>As long as they refuse to believe in the message of Allāh which was conveyed through Muhammad (ﷺ).

<sup>1637</sup>See footnote to 2:19.