

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Surah Ya-Sin | Ya Sin

Verses: 83

Revelation: makkah

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1

يَسَّ ١

Ya Seen. (1).

1. Yā, Seen.¹

Footnote 1: - See footnote to 2:1.

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2

وَالْقُرْآنِ الْحَكِيمِ ٢

By the Quran. the Wise. (2).

2. By the wise¹ Qur'ān,

Footnote 1: - See footnote to 10:1.

إِنَّكَ لَمِنَ الْمُرْسَلِينَ ﴿٣﴾

Indeed, you. (are) among. the Messengers. (3).

3. Indeed you, [O Muḥammad], are from among the messengers,

عَلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٤﴾

On. a Path. Straight. (4).

4. On a straight path.

تَنْزِيلَ الْعَزِيزِ الرَّحِيمِ ﴿٥﴾

A revelation. (of) the All-Mighty. the Most Merciful. (5).

5. [This is] a revelation of the Exalted in Might, the Merciful,

لِتُنذِرَ قَوْمًا مَّا أُنذِرَ آبَاؤُهُمْ فَهُمْ
غٰفِلُونَ ﴿٦﴾

That you may warn. a people. not. were warned. their forefathers. so they.
(are) heedless. (6).

6. That you may warn a people whose forefathers were not
warned, so they are unaware.

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لَقَدْ حَقَّ الْقَوْلُ عَلَىٰ أَكْثَرِهِمْ فَهُمْ لَا
يُؤْمِنُونَ ﴿٧﴾

Certainly. (has) proved true. the word. upon. most of them. so they. (do)
not. believe. (7).

7. Already the word [i.e., decree] has come into effect upon
most of them, so they do not believe.

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8

إِنَّا جَعَلْنَا فِي أَعْنَاقِهِمْ أَغْلَالًا فَهِيَ إِلَى
الْأَذْقَانِ فَهُمْ مُّقْبَحُونَ ﴿٨﴾

Indeed, We. [We] have placed. on. their necks. iron collars. and they. (are up) to. the chins. so they. (are with) heads raised up. (8).

8. Indeed, We have put shackles on their necks, and they are to their chins, so they are with heads [kept] aloft.

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9

وَجَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ سَدًّا وَمِنْ
خَلْفِهِمْ سَدًّا فَأَغْشَيْنَاهُمْ فَهُمْ لَا
يُبْصِرُونَ ﴿٩﴾

And We have made. from. before/between. their hands/their front. a barrier. and from. behind them. a barrier. and We covered them. so they. (do) not. see. (9).

9. And We have put before them a barrier and behind them a barrier and covered them, so they do not see.

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وَسَوَاءٌ عَلَيْهِمْ ءَأَنْذَرْتَهُمْ أَمْ لَمْ
تُنْذِرْهُمْ لَا يُؤْمِنُونَ ﴿١٠﴾

And it (is) same. to them. whether you warn them. or. (do) not. warn them. not. they will believe. (10).

10. And it is all the same for them whether you warn them or do not warn them - they will not believe.

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11

إِنَّمَا تُنْذِرُ مَنِ اتَّبَعَ الذِّكْرَ وَخَشِيَ
الرَّحْمَنَ بِالْغَيْبِ ۖ فَبَشِّرْهُ بِمَغْفِرَةٍ وَأَجْرٍ
كَرِيمٍ ﴿١١﴾

Only. you (can) warn. (him) who. follows. the Reminder. and fears. the Most Gracious. in the unseen. So give him glad tidings. of forgiveness. and a reward. noble. (11).

11. You can only warn one who follows the message and fears the Most Merciful unseen. So give him good tidings of forgiveness and noble reward.

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12

إِنَّا نَحْنُ نُحْيِي الْمَوْتَىٰ وَنَكْتُبُ مَا قَدَّمُوا
وَأَثَارَهُمْ^ط وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ
مُّبِينٍ ﴿١٢﴾

Indeed, We. [We]. [We] give life. (to) the dead. and We record. what. they have sent before. and their footprints. and every. thing. We have enumerated it. in. a Register. clear. (12).

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.

وَأَضْرِبْ لَهُم مَّثَلًا أَصْحَابَ الْقَرْيَةِ^{وقف لازم} إِذْ
جَاءَهَا الْمُرْسَلُونَ ﴿١٣﴾

And set forth. to them. an example. (of the) companions. (of) the city. when. came to it. the Messengers. (13).

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

إِذْ أَرْسَلْنَا إِلَيْهِمُ اثْنَيْنِ فَكَذَّبُوهُمَا
فَعَزَّزْنَا بِثَالِثٍ فَقَالُوا إِنَّا إِلَيْكُم
مُرْسَلُونَ ﴿١٤﴾

When. We sent. to them. two (Messengers). but they denied both of them.
so We strengthened them. with a third. and they said. Indeed, We. to you.
(are) Messengers. (14).

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."

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قَالُوا مَا أَنْتُمْ إِلَّا بَشَرٌ مِّثْلُنَا وَمَا أَنْزَلَ
الرَّحْمَنُ مِنْ شَيْءٍ ۖ إِنْ أَنْتُمْ إِلَّا
تَكْذِبُونَ ﴿١٥﴾

They said. Not. you. (are) but. human beings. like us. and not. has
revealed. the Most Gracious. any. thing. Not. you. (are) but. lying. (15).

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

قَالُوا رَبُّنَا يَعْلَمُ إِنَّا إِلَيْكُمْ لَمُرْسَلُونَ ﴿١٦﴾

They said. Our Lord. knows. that we. to you. (are) surely Messengers. (16).

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

وَمَا عَلَيْنَا إِلَّا الْبَلَاغُ الْمُبِينُ ﴿١٧﴾

And not. (is) on us. except. the conveyance. clear. (17).

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

قَالُوا إِنَّا تَطَيَّرْنَا بِكُمْ ۚ لَئِنْ لَمْ تَنْتَهُوا
لَنَرْجُمَنَّكُمْ وَلَيَسَّسَنَّكُمْ مِنَّا عَذَابٌ أَلِيمٌ

They said. Indeed, we. [we] see an evil omen. from you. If. not. you desist. surely, we will stone you. and surely will touch you. from us. a punishment. painful. (18).

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."

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19

قَالُوا طَآئِرُكُمْ مَّعَكُمْ ط أَيْنَ ذُكِّرْتُمْ ط بَلْ
أَنْتُمْ قَوْمٌ مُّسْرِفُونَ ①٩

They said. Your evil omen. (be) with you. Is it because. you are admonished. Nay. you. (are) a people. transgressing. (19).

19. They said, "Your omen [i.e., fate] is with yourselves. Is it¹ because you were reminded? Rather, you are a transgressing people."

Footnote 1: - Your threat against us.

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وَجَاءَ مِنْ أَقْصَا الْمَدِينَةِ رَجُلٌ يَسْعَى
قَالَ يَقَوْمِ اتَّبِعُوا الْمُرْسَلِينَ ﴿٢٠﴾

And came. from. (the) farthest end. (of) the city. a man. running. He said.
O my People. Follow. the Messengers. (20).

20. And there came from the farthest end of the city a man,
running. He said, "O my people, follow the messengers.

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21

اتَّبِعُوا مَنْ لَا يَسْأَلُكُمْ أَجْرًا وَهُمْ
مُهْتَدُونَ ﴿٢١﴾

Follow. (those) who. (do) not. ask (of) you. any payment. and they. (are)
rightly guided. (21).

21. Follow those who do not ask of you [any] payment,
and they are [rightly] guided.

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22

وَمَا لِي لَا أَعْبُدُ الَّذِي فَطَرَنِي وَإِلَيْهِ تُرْجَعُونَ ﴿٢٢﴾

And what. (is) for me. (that) not. I worship. the One Who. created me. and to Whom. you will be returned. (22).

22. And why should I not worship He who created me and to whom you will be returned?

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23

ءَاتَّخِذْ مِنْ دُونِهِ إِلَهًا إِنْ يُرِدْنِ الرَّحْمَنُ بِضُرٍّ لَا تُغْنِ عَنِّي شَفَاعَتُهُمْ شَيْئًا وَلَا يُنْقِذُونِ ﴿٢٣﴾

Should I take. besides Him. besides Him. gods. If. intends for me. the Most Gracious. any harm. not. will avail. [from] me. their intercession. (in) anything. and not. they (can) save me. (23).

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?

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24

إِنِّي إِذَا لَفِيَ ضَلِيلٌ مُّبِينٌ ﴿٢٣﴾

Indeed, I. then. surely would be in. an error. clear. (24).

24. Indeed, I would then be in manifest error.

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إِنِّي أَمَنْتُ بِرَبِّكُمْ فَاسْمِعُونِ ط ﴿٢٥﴾

Indeed, I. [I] have believed. in your Lord. so listen to me. (25).

25. Indeed, I have believed in your Lord, so listen to me."

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قِيلَ ادْخُلِ الْجَنَّةَ ط قَالَ يَلَيْتَ قَوْمِي
يَعْلَمُونَ ﴿٢٦﴾

It was said. Enter. Paradise. He said. I wish. my people. knew. (26).

26. It was said, "Enter Paradise."¹ He said, "I wish my people could know

Footnote 1: - An 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.

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بِمَا غَفَرَ لِي رَبِّي وَجَعَلَنِي مِنَ الْمُكْرَمِينَ

٢٧

Of how. has forgiven. me. my Lord. and placed me. among. the honored ones. (27).

27. Of how my Lord has forgiven me and placed me among the honored."

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28

وَمَا أُنْزِلْنَا عَلَىٰ قَوْمِهِ مِنْ بَعْدِهِ مِنْ
جُنْدٍ مِّنَ السَّمَاءِ وَمَا كُنَّا مُنْزِلِينَ ٢٨

And not. We sent down. upon. his people. after him. after him. any. host. from. the heaven. and not. were We. (to) send down. (28).

28. And We did not send down upon his people after him any soldiers from the heaven, nor would We have done so.

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29

إِنْ كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً فَإِذَا هُمْ
خَبِدُونَ ﴿٢٩﴾

Not. it was. but. a shout. one. then behold. They. (were) extinguished.
(29).

29. It was not but one shout,¹ and immediately they were
extinguished.

Footnote 1: - From Gabriel or a blast from the sky.

يَحْسِرَةٌ عَلَى الْعِبَادِ مَا يَأْتِيهِمْ مِنْ
رَّسُولٍ إِلَّا كَانُوا بِهِ يَسْتَهْزِءُونَ ﴿٣٠﴾

Alas. for. the servants. Not. came to them. any. Messenger. but. they did.
mock at him. mock at him. (30).

30. How regretful for the servants. There did not come to
them any messenger except that they used to ridicule him.

أَلَمْ يَرَوْا كَمْ أَهْلَكْنَا قَبْلَهُمْ مِّنَ
الْقُرُونِ أَنَّهُمْ إِلَيْهِمْ لَا يَرْجِعُونَ ﴿٣١﴾ ط

Do not. they see. how many. We destroyed. before them. of. the
generations. That they. to them. will not return. will not return. (31).

31. Have they not considered how many generations We
destroyed before them - that they to them¹ will not return?

Footnote 1: - i.e., to those living presently in the world.

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وَأِنْ كُلُّ لَبَّاءٍ جَمِيعٌ لَّدَيْنَا مُحْضَرُونَ ﴿٣٢﴾ ع

And surely. all. then. together. before Us. (will be) brought. (32).

32. And indeed, all of them will yet be brought present
before Us.

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33

وَأَيَّةٌ لَهُمُ الْأَرْضُ الْمَيْتَةُ ۖ أَحْيَيْنَاهَا
وَأَخْرَجْنَا مِنْهَا حَبًّا فَمِنْهُ يَأْكُلُونَ ﴿٣٣﴾

And a Sign. for them. (is) the earth. dead. We give it life. and We bring forth. from it. grain. and from it. they eat. (33).

33. And a sign for them is the dead earth. We have brought it to life and brought forth from it grain, and from it they eat.

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وَجَعَلْنَا فِيهَا جَنَّاتٍ مِّنْ نَّخِيلٍ وَأَعْنَابٍ
وَفَجَّرْنَا فِيهَا مِنَ الْعُيُونِ ﴿٣٤﴾

And We placed. therein. gardens. of. date-palms. and grapevines. and We caused to gush forth. in it. of. the springs. (34).

34. And We placed therein gardens of palm trees and grapevines and caused to burst forth therefrom some springs -

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لِيَأْكُلُوا مِنْ ثَمَرِهِ ۖ وَمَا عَمِلَتْهُ أَيْدِيهِمْ ۖ
أَفَلَا يَشْكُرُونَ ﴿٣٥﴾

That they may eat. of. its fruit. And not. made it. their hands. So will not. they be grateful. (35).

35. That they may eat of His fruit.¹ And their hands have not produced it,² so will they not be grateful?

Footnote 1: i.e., that which Allāh has produced for them. Footnote 2: An alternative meaning is "And [eat from] what their hands have produced [i.e., planted and harvested]." Both are grammatically correct.

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سُبْحَنَ الَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا مِمَّا
تُنْبِتُ الْأَرْضُ وَمِنْ أَنْفُسِهِمْ وَمِمَّا لَا
يَعْلَمُونَ ﴿٣٦﴾

Glory be. (to) the One Who. created. (in) pairs. all. of what. grows. the earth. and of. themselves. and of what. not. they know. (36).

36. Exalted is He who created all pairs¹ - from what the earth grows and from themselves and from that which they do not know.

Footnote 1: - Or "all species."

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وَآيَةٌ لَهُمُ اللَّيْلُ ۖ نَسْلَخُ مِنْهُ النَّهَارَ فَإِذَا هُمْ مُظْلِمُونَ ﴿٣٧﴾

And a Sign. for them. (is) the night. We withdraw. from it. the day. Then behold. They. (are) those in darkness. (37).

37. And a sign for them is the night. We remove¹ from it the [light of] day, so they are [left] in darkness.

Footnote 1: - Literally, "strip" or "peel." Sunlight projected onto the earth is removed from it as the earth turns and night approaches.

وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَهَا ۚ ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ ﴿٣٨﴾

And the sun. runs. to a term appointed. for it. That. (is the) Decree. (of) the All-Mighty. the All-Knowing. (38).

38. And the sun runs [on course] toward its stopping point. That is the determination of the Exalted in Might, the Knowing.

وَالْقَمَرَ قَدَّرْنَاهُ مَنَازِلَ حَتَّىٰ عَادَ
كَالْعُرْجُونِ الْقَدِيمِ ﴿٣٩﴾

And the moon . We have ordained for it. phases. until. it returns. like the date stalk. the old. (39).

39. And the moon - We have determined for it phases, until it returns [appearing] like the old date stalk.

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لَا الشَّمْسُ يَنْبَغِي لَهَا أَنْ تُدْرِكَ الْقَمَرَ
وَلَا اللَّيْلُ سَابِقُ النَّهَارِ ۚ وَكُلٌّ فِي فَلَكٍ
يَسْبَحُونَ ﴿٤٠﴾

Not. the sun. is permitted. for it . that. it overtakes. the moon. and not. the night. (can) outstrip. the day. but all. in. an orbit. they are floating. (40).

40. It is not allowable [i.e., possible] for the sun to reach the moon, nor does the night overtake the day, but each, in an orbit, is swimming.

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وَآيَةٌ لَهُمْ أَنَّا حَمَلْنَا ذُرِّيَّتَهُمْ فِي الْفُلِّ الْمَشْحُونِ ﴿٤١﴾

And a Sign. for them. (is) that. We carried. their offspring. in. the ship.
laden. (41).

41. And a sign for them is that We carried their forefathers¹
in a laden ship.

Footnote 1: - Usually meaning "descendants" or "offspring," the word
"dhurriyyah" is used here to denote forefathers (their being the offspring of Noah),
who were saved from the flood.

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وَخَلَقْنَا لَهُمْ مِنْ مِثْلِهِ مَا يَرْكَبُونَ ﴿٤٢﴾

And We created. for them. from. (the) likes of it. what. they ride. (42).

42. And We created for them from the likes of it that which
they ride.

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وَإِنْ نَشَأْ نُغْرِقْهُمْ فَلَا صَرِيخَ لَهُمْ وَلَا هُمْ يُنْقَذُونَ ﴿٤٣﴾

And if. We will. We could drown them. then not. (would be) a responder to a cry. for them. and not. they. would be saved. (43).

43. And if We should will, We could drown them; then no one responding to a cry would there be for them, nor would they be saved

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إِلَّا رَحْمَةً مِنَّا وَمَتَاعًا إِلَىٰ حِينٍ ﴿٤٤﴾

Except. (by) Mercy. from Us. and provision. for. a time. (44).

44. Except as a mercy from Us and provision for a time.

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وَإِذَا قِيلَ لَهُمُ اتَّقُوا مَا بَيْنَ أَيْدِيكُمْ
وَمَا خَلْفَكُمْ لَعَلَّكُمْ تُرْحَمُونَ ﴿٤٥﴾

And when. it is said. to them. Fear. what. (is) before you. (is) before you. and what. (is) behind you. so that you may. receive mercy. (45).

45. But when it is said to them, "Beware of what is before you and what is behind you;¹ perhaps you will receive mercy..."²

Footnote 1: Of sins or of life in this world and the Hereafter. Footnote 2: The conclusion of this sentence is understood to be "...they ignored the warning."

وَمَا تَأْتِيهِمْ مِنْ آيَةٍ مِنْ آيَاتِ رَبِّهِمْ إِلَّا
كَانُوا عَنْهَا مُعْرِضِينَ ﴿٣٦﴾

And not. comes to them. of. a Sign. from. (the) Signs. (of) their Lord. but. they. from it. turn away. (46).

46. And no sign comes to them from the signs of their Lord except that they are from it turning away.

وَإِذَا قِيلَ لَهُمْ أَنْفِقُوا مِمَّا رَزَقَكُمُ اللَّهُ
قَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا أَنْطَعِمُ
مَنْ لَوْ يَشَاءُ اللَّهُ أَطْعَمَهُ^{تَاجِدُ} إِنْ أَنْتُمْ إِلَّا
فِي ضَلَالٍ مُبِينٍ ﴿٣٧﴾

And when. it is said. to them. Spend. from what. (has) provided you. Allah. Said. those who. disbelieved. to those who. believed. Should we feed. whom. if. Allah willed . Allah willed . He would have fed him. Not. (are) you. except. in. an error. clear. (47).

47. And when it is said to them, "Spend from that which Allāh has provided for you," those who disbelieve say to those who believe, "Should we feed one whom, if Allāh had willed, He would have fed? You are not but in clear error."

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48

وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِن كُنتُمْ
صَادِقِينَ ﴿٣٨﴾

And they say. When (is). this. promise. if. you are. truthful. (48).

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

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49

مَا يَنْظُرُونَ إِلَّا صَيْحَةً وَاحِدَةً تَأْخُذُهُمْ
وَهُمْ يَخِصِّصُونَ ﴿٣٩﴾

Not. they await. except. a shout. one. it will seize them. while they. are disputing. (49).

49. They do not await except one blast¹ which will seize them while they are disputing.

فَلَا يَسْتَطِيعُونَ تَوْصِيَةً وَلَا إِلَىٰ أَهْلِهِمْ
يَرْجِعُونَ ﴿٥٠﴾

Then not. they will be able. (to) make a will. and not. to. their people.
they (can) return. (50).

50. And they will not be able [to give] any instruction, nor
to their people can they return.

وَنُفِخَ فِي الصُّورِ فَإِذَا هُمْ مِنَ الْأَجْدَاثِ
إِلَىٰ رَبِّهِمْ يَنْسِلُونَ ﴿٥١﴾

And will be blown. [in]. the trumpet. and behold. They. from. the graves.
to. their Lord. [they] will hasten. (51).

51. And the Horn will be blown;¹ and at once from the
graves to their Lord they will hasten.

قَالُوا يُوَيْلَنَا مَنْ بَعَثَنَا مِنْ مَرْقَدِنَا ^{سَكَنَتِ} هَذَا
 مَا وَعَدَ الرَّحْمَنُ وَصَدَقَ الْمُرْسَلُونَ ﴿٥٢﴾

They [will] say. O woe to us. Who. has raised us. from. our sleeping place. This (is). What. (had) promised. the Most Gracious. and told (the) truth. the Messengers. (52).

52. They will say, "O woe to us! Who has raised us up from our sleeping place?" [The reply will be], "This is what the Most Merciful had promised, and the messengers told the truth."

إِنْ كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً فَإِذَا هُمْ
 جَمِيعٌ لَدَيْنَا مُحْضَرُونَ ﴿٥٣﴾

Not. it will be. but. a shout. single. so behold. They. all. before Us. (will be) brought. (53).

53. It will not be but one blast, and at once they are all brought present before Us.

فَالْيَوْمَ لَا تُظْلَمُ نَفْسٌ شَيْئًا وَلَا تُجْزَوْنَ
إِلَّا مَا كُنْتُمْ تَعْمَلُونَ ﴿٥٤﴾

So this Day. not. will be wronged. a soul. (in) anything. and not. you will be recompensed. except. (for) what. you used (to). do. (54).

54. So today [i.e., the Day of Judgement] no soul will be wronged at all, and you will not be recompensed except for what you used to do.

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55

إِنَّ أَصْحَابَ الْجَنَّةِ الْيَوْمَ فِي شُغْلٍ
فِكْهُونَ ﴿٥٥﴾

Indeed. (the) companions. (of) Paradise. this Day. [in]. will be occupied. (in) amusement. (55).

55. Indeed the companions of Paradise, that Day, will be amused in [joyful] occupation -

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56

هُمْ وَأَزْوَاجُهُمْ فِي ظِلِّ عَلَى الْأَرَائِكِ
مُتَّكِنُونَ ﴿٥٦﴾

They. and their spouses. in. shades. on. [the] couches. reclining. (56).
56. They and their spouses - in shade, reclining on adorned
couches.

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57

لَهُمْ فِيهَا فَاكِهَةٌ وَلَهُمْ مَّا يَدْعُونَ ﴿٥٧﴾

For them. therein. (are) fruits. and for them. (is) whatever. they call for.
(57).

57. For them therein is fruit, and for them is whatever they
request [or wish]

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58

سَلَامٌ قَوْلًا مِّن رَّبِّ رَحِيمٍ ﴿٥٨﴾

Peace. A word. from. a Lord. Most Merciful. (58).

58. [And] "Peace," a word from a Merciful Lord.

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59

وَامْتَازُوا الْيَوْمَ أَيُّهَا الْمُجْرِمُونَ ﴿٥٩﴾

But stand apart. today. O criminals. O criminals. (59).

59. [Then He will say], "But stand apart today, you criminals."¹

Footnote 1: - i.e., remove yourself from the ranks of the believers to be distinguished from them.

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60

أَلَمْ أَعْهَدْ إِلَيْكُمْ يُبْنَىٰ أَدَمَ أَنْ لَا
تَعْبُدُوا الشَّيْطَانَ ۚ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ

﴿٦٠﴾

Did not. I enjoin. upon you. O Children of Adam. O Children of Adam. That. (do) not. worship. the Shaitaan. indeed, he. (is) for you. an enemy. clear. (60).

60. Did I not enjoin upon you, O children of Adam, that you not worship Satan - [for] indeed, he is to you a clear enemy -

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61

وَأَنْ اعْبُدُونِي ۖ هَذَا صِرَاطٌ مُسْتَقِيمٌ ﴿٦١﴾

And that. you worship Me. This. (is) a Path. Straight. (61).

61. And that you worship [only] Me? This is a straight path.

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62

وَلَقَدْ أَضَلَّ مِنْكُمْ جِبِلًّا كَثِيرًا ۖ أَفَلَمْ
تَكُونُوا تَعْقِلُونَ ﴿٦٢﴾

And indeed. he led astray. from you. a multitude. great. Then did not. you. use reason. (62).

62. And he had already led astray from among you much of creation, so did you not use reason?

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63

هَذِهِ جَهَنَّمُ الَّتِي كُنْتُمْ تُوعَدُونَ ﴿٦٣﴾

This (is). (the) Hell. which. you were. promised. (63).

63. This is the Hellfire which you were promised.

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64

إِصْلَوْهَا الْيَوْمَ بِمَا كُنْتُمْ تَكْفُرُونَ ﴿٦٤﴾

Burn therein. today. because. you used to. disbelieve. (64).

64. [Enter to] burn therein today for what you used to deny."¹

Footnote 1: - Or "because you used to disbelieve."

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65

الْيَوْمَ نَخْتِمُ عَلَىٰ أَفْوَاهِهِمْ وَتُكَلِّمُنَا
أَيْدِيهِمْ وَتَشْهَدُ أَرْجُلُهُمْ بِمَا كَانُوا
يَكْسِبُونَ ﴿٦٥﴾

This Day. We will seal. [on]. their mouths. and will speak to Us. their hands. and will bear witness. their feet. about what. they used to. earn. (65).

65. That Day, We will seal over their mouths, and their hands will speak to Us, and their feet will testify about what they used to earn.

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66

وَلَوْ نَشَاءُ لَطَمَسْنَا عَلَىٰ أَعْيُنِهِمْ فَاسْتَبَقُوا
الصِّرَاطَ فَأَنَّى يُبْصِرُونَ ﴿٦٦﴾

And if. We willed. We (would have) surely obliterated. [over]. their eyes.
then they (would) race. (to find) the path. then how. (could) they see. (66).
66. And if We willed, We could have obliterated their eyes,
and they would race to [find] the path, and how could they
see?¹

Footnote 1: - Allāh (subḥānahu wa ta‘ālā) could have left man without means of
guidance in the life of this world, although in His mercy He did not.

وَلَوْ نَشَاءُ لَمَسَخْنَهُمْ عَلَىٰ مَكَانَتِهِمْ فَمَا
اسْتَطَاعُوا مُضِيًّا وَلَا يَرْجِعُونَ ﴿٦٧﴾

And if. We willed. surely, We (would have) transformed them. in. their
places. then not. they would have been able. to proceed. and not. return.
(67).

67. And if We willed, We could have deformed them,
[paralyzing them] in their places so they would not be able
to proceed, nor could they return.¹

وَمَنْ نُعِِّرْهُ نُنَكِّسْهُ فِي الْخَلْقِ ۖ أَفَلَا
يَعْقِلُونَ ﴿٦٨﴾

And (he) whom. We grant him long life. We reverse him. in. the creation. Then will not. they use intellect. (68).

68. And he to whom We grant long life We reverse in creation;¹ so will they not understand?

Footnote 1: - In his physical and mental capacity.

وَمَا عَلَّمْنَاهُ الشِّعْرَ وَمَا يَنْبَغِي لَهُ ۖ إِنْ هُوَ
إِلَّا ذِكْرٌ وَقُرْآنٌ مُبِينٌ ﴿٦٩﴾

And not. We taught him. [the] poetry. and not. it is befitting. for him. Not. it. (is) except. a Reminder. and a Quran. clear. (69).

69. And We did not give him [i.e., Prophet Muḥammad (ﷺ)] knowledge of poetry, nor is it befitting for him. It is not but a message and a clear Qur'ān

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70

لِيُنْذِرَ مَنْ كَانَ حَيًّا وَيَحِقَّ الْقَوْلُ عَلَى
الْكَافِرِينَ ﴿٤٠﴾

To warn. (him) who. is. alive. and may be proved true. the Word. against. the disbelievers. (70).

70. To warn whoever is alive¹ and justify the word [i.e., decree] against the disbelievers.

Footnote 1: - In heart and mind, i.e., the believers.

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71

أَوَلَمْ يَرَوْا أَنَّا خَلَقْنَا لَهُمْ مِمَّا عِبَلَتْ
أَيْدِينَا أَنْعَامًا فَهُمْ لَهَا مَالِكُونَ ﴿٤١﴾

Do not. they see. that We. [We] created. for them. from what. have made. Our hands. cattle. then they. [for them]. (are the) owners. (71).

71. Do they not see that We have created for them from what Our hands¹ have made, grazing livestock, and [then] they are their owners?

Footnote 1: - See footnote to 2:19.

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72

وَذَلَّلْنَاهَا لَهُمْ فَمِنْهَا رَكُوبُهُمْ وَمِنْهَا يَأْكُلُونَ ﴿٤٢﴾

And We have tamed them. for them. so some of them . they ride them. and some of them. they eat. (72).

72. And We have tamed them for them, so some of them they ride, and some of them they eat.

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73

وَلَهُمْ فِيهَا مَنَافِعُ وَمَشَارِبُ ۖ أَفَلَا يَشْكُرُونَ ﴿٤٣﴾

And for them. therein. (are) benefits. and drinks. so (will) not. they give thanks. (73).

73. And for them therein are [other] benefits and drinks, so will they not be grateful?

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74

وَاتَّخَذُوا مِنْ دُونِ اللَّهِ إِلَهَةً لَعَلَّهُمْ
يُنْصَرُونَ ﴿٤٢﴾

But they have taken. besides. besides. Allah. gods. that they may. be helped. (74).

74. But they have taken besides Allāh [false] deities that perhaps they would be helped.

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75

لَا يَسْتَطِيعُونَ نَصْرَهُمْ وَهُمْ لَهُمْ جُنْدٌ
مُّحَضَّرُونَ ﴿٤٥﴾

Not. they are able. to help them. but they . for them. (are) hosts. (who will) be brought. (75).

75. They are not able to help them, and they [themselves] are for them soldiers in attendance.¹

Footnote 1: - Maintaining and protecting their "gods." Another interpretation is that they (i.e., the gods) will be soldiers set against them in Hellfire.

فَلَا يَحْزُنُكَ قَوْلُهُمْ ^{وَقِفْ لَأَزْمِرُ} إِنَّا نَعْلَمُ مَا يُسِرُّونَ
وَمَا يُعْلِنُونَ ﴿٧٦﴾

So (let) not. grieve you. their speech. Indeed, We. [We] know. what. they conceal. and what. they declare. (76).

76. So let not their speech grieve you. Indeed, We know what they conceal and what they declare.

أَوَلَمْ يَرَ الْإِنْسَانُ أَنَّا خَلَقْنَاهُ مِنْ نُطْفَةٍ
فَإِذَا هُوَ خَصِيمٌ مُبِينٌ ﴿٧٧﴾

Does not. see. [the] man. that We. [We] created him. from. a semen-drop. Then behold. He. (is) an opponent. clear. (77).

77. Does man not consider that We created him from a [mere] sperm-drop - then at once¹ he is a clear adversary?

Footnote 1: - i.e., as soon as he becomes self-sufficient.

وَضَرَبَ لَنَا مَثَلًا وَنَسِيَ خَلْقَهُ ط قَالَ مَنْ
يُحْيِي الْعِظَامَ وَهِيَ رَمِيمٌ ﴿٤٨﴾

And he sets forth. for Us. an example. and forgets. his (own) creation. He says. Who. will give life. (to) the bones. while they. (are) decomposed. (78).

78. And he presents for Us an example¹ and forgets his [own] creation. He says, "Who will give life to bones while they are disintegrated?"

Footnote 1: - Attempting to establish the finality of death.

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79

قُلْ يُحْيِيهَا الَّذِي أَنْشَأَهَا أَوَّلَ مَرَّةٍ ط وَهُوَ
بِكُلِّ خَلْقٍ عَلِيمٌ ﴿٤٩﴾

Say. He will give them life. Who. produced them. (the) first. time. and He. (is) of every. creation. All-Knower. (79).

79. Say, "He will give them life who produced them the first time; and He is, of all creation, Knowing."

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80

الَّذِي جَعَلَ لَكُم مِّنَ الشَّجَرِ الْأَخْضَرِ
نَارًا فَإِذَا أَنْتُمْ مِّنْهُ تُوقِدُونَ ﴿٨٠﴾

The One Who. made. for you. from. the tree. [the] green . fire. and behold.
You. from it. ignite. (80).

80. [It is] He who made for you from the green tree, fire,
and then from it you ignite.

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81

أَوَلَيْسَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ
بِقَدِيرٍ عَلَىٰ أَنْ يَخْلُقَ مِثْلَهُمْ ۚ بَلَىٰ ۚ وَهُوَ
الْخَلَّاقُ الْعَلِيمُ ﴿٨١﴾

Is it not. (He) Who. created. the heavens. and the earth. Able. to. [that].
create. (the) like of them. Yes, indeed. and He. (is) the Supreme Creator.
the All-Knower. (81).

81. Is not He who created the heavens and the earth Able to
create the likes of them? Yes, [it is so]; and He is the
Knowing Creator.

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82

إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ
فَيَكُونُ ﴿٨٢﴾

Only. His Command. when. He intends. a thing. that. He says. to it. Be.
and it is. (82).

82. His command is only when He intends a thing that He
says to it, "Be," and it is.

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83

فَسُبْحَنَّ الَّذِي بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ
وَّإِلَيْهِ تُرْجَعُونَ ﴿٨٣﴾

So glory be. (to) the One who. in Whose hand. is (the) dominion. (of) all.
things. and to Him. you will be returned. (83).

83. So exalted is He in whose hand is the realm of all
things, and to Him you will be returned.
