

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Surah Ash-Shuraa | The Consultation

Verses: 53

Revelation: makkah

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1

حَمْ ج
١

Ha Meem. (1).

1. Hā, Meem.

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2

عَسَقِ
٢

Ayn Seen Qaaf. (2).

2. ‘Ayn, Seen, Qāf.¹

Footnote 1: - See footnote to 2:1.

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3

كَذَلِكَ يُوحَىٰ إِلَيْكَ وَإِلَى الَّذِينَ مِنْ
قَبْلِكَ ۚ اللَّهُ الْعَزِيزُ الْحَكِيمُ ﴿٣﴾

Thus. reveals. to you. and to. those. before you . before you . Allah. the All-Mighty. the All-Wise. (3).

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

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4

لَهُ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ ۚ وَهُوَ
الْعَلِيُّ الْعَظِيْمُ ﴿٤﴾

To Him. (belong) whatever. (is) in. the heavens. and whatever. (is) in. the earth. and He. (is) the Most High. the Most Great. (4).

4. To Him belongs whatever is in the heavens and whatever is in the earth, and He is the Most High, the Most Great.¹

Footnote 1: - See footnote to 2:255.

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تَكَادُ السَّمُوتُ يَتَفَطَّرْنَ مِنْ فَوْقِهِنَّ
وَالْمَلَائِكَةُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ
وَيَسْتَغْفِرُونَ لِمَنْ فِي الْأَرْضِ ۖ أَلَا إِنَّ
اللَّهَ هُوَ الْغَفُورُ الرَّحِيمُ ⑤

Almost. the heavens. break up. from. above them. and the Angels. glorify.
(the) praise. (of) their Lord. and ask for forgiveness. for those. on. the
earth. Unquestionably. indeed. Allah. He. (is) the Oft-Forgiving. the Most
Merciful. (5).

5. The heavens almost break from above them,¹ and the
angels exalt [Allāh] with praise of their Lord and ask
forgiveness for those on earth. Unquestionably, it is Allāh
who is the Forgiving, the Merciful.

Footnote 1: - i.e., from the grandeur of Allāh (subḥānahu wa ta‘ālā) above them.

وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ اللَّهُ
حَفِيفٌ عَلَيْهِمْ ۖ وَمَا أَنْتَ عَلَيْهِمْ بِوَكِيلٍ

And those who. take. besides. besides. protectors. Allah. (is) a Guardian. over them. and not. you. (are) over them. a manager. (6).

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

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وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ قُرْآنًا عَرَبِيًّا
لِتُنْذِرَ أُمَّ الْقُرَى وَمَنْ حَوْلَهَا وَتُنْذِرَ
يَوْمَ الْجَمْعِ لَا رَيْبَ فِيهِ ۖ فَرِيقٌ فِي
الْجَنَّةِ وَفَرِيقٌ فِي السَّعِيرِ ⑦

And thus. We have revealed. to you. a Quran. (in) Arabic. that you may warn. (the) mother. (of) the towns. and whoever. (is) around it. and warn. (of the) Day. (of) Assembly. (there is) no. doubt. in it. A party. (will be) in. Paradise. and a party. in. the Blazing Fire. (7).

7. And thus We have revealed to you an Arabic Qur'ān that you may warn the Mother of Cities [i.e., Makkah] and those around it¹ and warn of the Day of Assembly, about

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

Footnote 1: - i.e., all other peoples.

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وَلَوْ شَاءَ اللَّهُ لَجَعَلَهُمْ أُمَّةً وَاحِدَةً وَلَكِنْ
يُدْخِلُ مَنْ يَشَاءُ فِي رَحْمَتِهِ ^ط وَالظَّالِمُونَ
مَا لَهُمْ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ^٨

And if. Allah willed. Allah willed. He could have made them. a community. one. but. He admits. whom. He wills. in (to). His Mercy. And the wrongdoers. not. for them. any. protector. and not. any helper. (8).

8. And if Allāh willed, He could have made them [of] one religion, but He admits whom He wills¹ into His mercy. And the wrongdoers have not any protector or helper.

Footnote 1: - i.e., those who desire His guidance and His acceptance of them.

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أَمْ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ ۚ فَاللَّهُ هُوَ
الْوَلِيُّ وَهُوَ يُحْيِي الْمَوْتَىٰ ۖ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ
قَدِيرٌ ﴿٩﴾

Or. have they taken. besides Him. besides Him. protectors. But Allah . He. (is) the Protector. and He. gives life. (to) the dead. And He. (is) on. every. thing. All-Powerful. (9).

9. Or have they taken protectors [or allies] besides Him?
But Allāh - He is the Protector, and He gives life to the
dead, and He is over all things competent.

وَمَا اخْتَلَفْتُمْ فِيهِ مِنْ شَيْءٍ فَحُكْمُهُ إِلَىٰ
اللَّهِ ۚ ذَلِكُمُ اللَّهُ رَبِّي عَلَيْهِ تَوَكَّلْتُ ۖ وَإِلَيْهِ
أُنِيبُ ﴿١٠﴾

And whatever. you differ. in it. of. a thing. then its ruling. (is) to. Allah.
That. (is) Allah. my Lord. upon Him. I put my trust. and to Him. I turn.
(10).

10. And in anything over which you disagree - its ruling is [to be referred] to Allāh. [Say], "That is Allāh, my Lord; upon Him I have relied, and to Him I turn back."¹

Footnote 1: - In remembrance and repentance.

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فَاطِرُ السَّمٰوٰتِ وَالْاَرْضِ ط جَعَلَ لَكُم مِّنْ
اَنْفُسِكُمْ اَزْوَاجًا وَّمِنَ الْاَنْعَامِ اَزْوَاجًا ؕ
يَذَرُوكُمْ فِيْهِ ط لَيْسَ كَمِثْلِهٖ شَيْءٌ ؕ وَهُوَ
السَّمِيعُ الْبَصِيْرُ ۝

(The) Creator. (of) the heavens. and the earth. He made. for you. from. yourselves. mates. and among. the cattle. mates. He multiplies you. thereby. (There) is not. like Him. anything. and He. (is) the All-Hearer. the All-Seer. (11).

11. [He is] Creator of the heavens and the earth. He has made for you from yourselves, mates, and among the cattle, mates; He multiplies you thereby. There is nothing like unto Him,¹ and He is the Hearing, the Seeing.²

Footnote 1: There is no similarity whatsoever between the Creator and His creation in essence, in attributes or in deed. Footnote 2: See footnotes to 17:1.

لَهُ مَقَالِيدُ السَّمَوَاتِ وَالْأَرْضِ ۚ يَبْسُطُ
الرِّزْقَ لِمَن يَشَاءُ وَيَقْدِرُ ۖ إِنَّهُ بِكُلِّ شَيْءٍ
عَلِيمٌ ﴿١٢﴾

To Him (belongs). (the) keys. (of) the heavens. and the earth. He extends. the provision. for whom. He wills. and restricts. Indeed, He. of every. thing. (is) All-Knower. (12).

12. To Him belong the keys of the heavens and the earth. He extends provision for whom He wills and restricts [it]. Indeed He is, of all things, Knowing.

شَرَعَ لَكُم مِّنَ الدِّينِ مَا وَصَّى بِهِ نُوحًا
وَالَّذِي أَوْحَيْنَا إِلَيْكَ وَمَا وَصَّيْنَا بِهِ
إِبْرَاهِيمَ وَمُوسَى وَعِيسَى أَنْ أَقِيمُوا
الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ ۖ كَبُرَ عَلَى

الْمُشْرِكِينَ مَا تَدْعُوهُمْ إِلَيْهِ ^ط اللَّهُ يَجْتَبِي إِلَيْهِ مَنْ يَشَاءُ وَيَهْدِي إِلَيْهِ مَنْ يُنِيبُ ^ط ۝ ١٣

He has ordained. for you. of. the religion. what. He enjoined. upon. Nuh. and that which. We have revealed. to you. and what. We enjoined. upon. Ibrahim. and Musa. and Isa. To. establish. the religion. and not. be divided. therein. Is difficult. on. the polytheists. what. you call them. to it. Allah. chooses. for Himself. whom. He wills. and guides. to Himself. whoever. turns. (13).

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

وَمَا تَفَرَّقُوا إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ
الْعِلْمُ بَغِيًّا بَيْنَهُمْ^ط وَلَوْلَا كَلِمَةٌ سَبَقَتْ
مِنْ رَبِّكَ إِلَىٰ أَجَلٍ مُّسَمًّى لَّفُضِيَ بَيْنَهُمْ^ط
وَإِنَّ الَّذِينَ أُورِثُوا الْكِتَابَ مِنْ بَعْدِهِمْ
لَفِي شَكٍّ مِنْهُ مُرِيبٍ ﴿١٤﴾

And not. they became divided. until. after. after. [what]. came to them. the knowledge. (out of) rivalry. among them. And if not. (for) a word. (that) preceded. from. your Lord. for. a term. specified. surely, it (would have) been settled. between them. And indeed. those who. were made to inherit. the Book. after them. after them. (are) surely in. doubt. concerning it .
disquieting. (14).

14. And they did not become divided until after knowledge had come to them - out of jealous animosity between themselves. And if not for a word¹ that preceded from your Lord [postponing the penalty] until a specified time, it would have been concluded between them. And indeed, those who were granted inheritance of the Scripture after them are, concerning it, in disquieting doubt.

Footnote 1: - Decree. See footnote to 10:19.

فَلِذَلِكَ فَادْعُ^ج وَاسْتَقِمْ^ج كَمَا أُمِرْتَ^ج وَلَا
تَتَّبِعْ أَهْوَاءَهُمْ^ج وَقُلْ أَمَنْتُ بِمَا أَنْزَلَ
اللَّهُ مِنْ كِتَابٍ^ج وَأُمِرْتُ لِأَعْدِلَ^ط بَيْنَكُمْ^ط
اللَّهُ رَبُّنَا وَرَبُّكُمْ^ط لَنَا أَعْمَالُنَا وَلَكُمْ
أَعْمَالُكُمْ^ط لَا حُجَّةَ بَيْنَنَا وَبَيْنَكُمْ^ط اللَّهُ
يَجْمَعُ بَيْنَنَا^ج وَإِلَيْهِ الْمَصِيرُ^ط ①٥

So to that. then invite. and stand firm. as. you are commanded. and (do) not. follow. their desires. but say. I believe. in what. Allah has sent down. Allah has sent down. of. (the) Book. and I am commanded. that I do justice. between you. Allah. (is) our Lord. and your Lord. For us. our deeds. and for you. your deeds. (There is) no. argument. between us. and between you. Allah. will assemble. [between] us. and to Him. (is) the final return. (15).

15. So to that [religion of Allāh] invite, [O Muḥammad],¹ and remain on a right course as you are commanded and do not follow their inclinations but say, "I have believed in what Allāh has revealed of scripture [i.e., the Qur'ān], and

I have been commanded to do justice among you. Allāh is our Lord and your Lord. For us are our deeds, and for you your deeds.² There is no [need for] argument between us and you.³ Allāh will bring us together, and to Him is the [final] destination."

Footnote 1: Another meaning understood from the Arabic is "So because of that [division and separation into sects], invite [them back to Allāh]..."Footnote 2: i.e., the consequences thereof.Footnote 3: Since the truth has been made clear and since those who refuse it do so only out of stubbornness or worldly interests.

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وَالَّذِينَ يُحَاجُّونَ فِي اللَّهِ مِنْ بَعْدِ مَا
اسْتُجِيبَ لَهُ حُجَّتُهُمْ دَاحِضَةٌ عِنْدَ
رَبِّهِمْ وَعَلَيْهِمْ غَضَبٌ وَلَهُمْ عَذَابٌ
شَدِيدٌ ①٦

And those who. argue. concerning. Allah. after. after. [what]. response has been made to Him. response has been made to Him. their argument. (is) invalid. with. their Lord. and upon them. (is) wrath. and for them. (is) a punishment. severe. (16).

16. And those who argue concerning Allāh after He has been responded to¹ - their argument is invalid with their

Lord, and upon them is [His] wrath, and for them is a severe punishment.

Footnote 1: - i.e., after people have accepted the truth from Allāh, in an attempt to turn the believers away from His religion of Islām.

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اللَّهُ الَّذِي أَنْزَلَ الْكِتَابَ بِالْحَقِّ
وَالْبِيزَانَ^ط وَمَا يُدْرِيكَ لَعَلَّ السَّاعَةَ
قَرِيبٌ ﴿١٧﴾

Allah. (is) the One Who. (has) sent down. the Book. in truth. and the Balance. And what. will make you know. Perhaps. the Hour. (is) near. (17).

17. It is Allāh who has sent down the Book in truth and [also] the balance [i.e., justice]. And what will make you perceive? Perhaps the Hour is near.

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يَسْتَعْجِلُ بِهَا الَّذِينَ لَا يُؤْمِنُونَ بِهَا^ج
وَالَّذِينَ آمَنُوا مُشْفِقُونَ مِنْهَا^ل وَيَعْلَمُونَ

أَنَّهَا الْحَقُّ ۖ إِلَّا إِنَّ الَّذِينَ يُمَارُونَ فِي السَّاعَةِ لَفِي ضَلَالٍ بَعِيدٍ ﴿١٨﴾

Seek to hasten. [of] it. those who. (do) not. believe. in it. and those who. believe. (are) fearful. of it. and know. that it. (is) the truth.

Unquestionably. indeed. those who. dispute. concerning. the Hour. (are) certainly in. error. far. (18).

18. Those who do not believe in it are impatient for it,¹ but those who believe are fearful of it and know that it is the truth. Unquestionably, those who dispute concerning the Hour are in extreme error.

Footnote 1: - They had challenged the Prophet (ﷺ) to bring it on immediately.

اللَّهُ لَطِيفٌ بِعِبَادِهِ يَرْزُقُ مَنْ يَشَاءُ ۚ وَهُوَ الْقَوِيُّ الْعَزِيزُ ﴿١٩﴾

Allah. (is) Subtle. with His slaves. He gives provision. (to) whom. He wills. And He. (is) the All-Strong. the All-Mighty. (19).

19. Allāh is Subtle¹ with His servants; He gives provision to whom He wills. And He is the Powerful, the Exalted in Might.

مَنْ كَانَ يُرِيدُ حَرْثَ الْآخِرَةِ نَزِدْ لَهُ فِي
حَرْثِهِ^ج وَمَنْ كَانَ يُرِيدُ حَرْثَ الدُّنْيَا
نُؤْتِهِ مِنْهَا^{وَمَا لَهُ فِي الْآخِرَةِ مِنْ}
نَصِيبٍ^{٢٠}

Whoever. is. desiring. (the) harvest. (of) the Hereafter . We increase. for him. in. his harvest. And whoever. is. desiring. (the) harvest. (of) the world. We give him. of it. but not. for him. in. the Hereafter. any. share. (20).

20. Whoever desires the harvest of the Hereafter - We increase for him in his harvest [i.e., reward]. And whoever desires the harvest [i.e., benefits] of this world - We give him thereof, but there is not for him in the Hereafter any share.

أَمْ لَهُمْ شُرَكُؤَا شَرَعُوا لَهُمْ مِّنَ الدِّينِ
مَا لَمْ يَأْذَنْ بِهِ اللَّهُ ط وَلَوْلَا كَلِمَةُ الْفَصْلِ
لَقُضِيَ بَيْنَهُمْ ط وَإِنَّ الظَّالِمِينَ لَهُمْ عَذَابٌ
أَلِيمٌ ﴿٢١﴾

Or. for them. (are) partners. who have ordained. for them. of. the religion.
what. not. Allah has given permission of it. Allah has given permission of
it. Allah has given permission of it. And if not. (for) a word. decisive.
surely, it (would have) been judged. between them. And indeed. the
wrongdoers. for them. (is a) punishment. painful. (21).

21. Or have they partners [i.e., other deities] who have
ordained for them a religion to which Allāh has not
consented? But if not for the decisive word,¹ it would have
been concluded between them. And indeed, the
wrongdoers will have a painful punishment.

Footnote 1: - Decree. See footnote to 10:19.

تَرَى الظَّالِمِينَ مُشْفِقِينَ مِمَّا كَسَبُوا وَهُوَ
وَاقِعٌ بِهِمْ ۖ وَالَّذِينَ آمَنُوا وَعَمِلُوا
الصَّالِحَاتِ فِي رَوْضَاتِ الْجَنَّاتِ لَهُمْ مَا
يَشَاءُونَ عِنْدَ رَبِّهِمْ ۖ ذَلِكَ هُوَ الْفَضْلُ
الْكَبِيرُ ﴿٢٢﴾

You will see. the wrongdoers. fearful. of what. they earned. and it. (will) befall. [on] them. And those who. believe. and do. righteous deeds. (will be) in. flowering meadows. (of) the Gardens. for them. (is) whatever. they wish. with. their Lord. That . it. (is) the Bounty. the Great. (22).

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

ذَٰلِكَ الَّذِي يُبَشِّرُ اللَّهُ عِبَادَهُ الَّذِينَ
أَمَنُوا وَعَمِلُوا الصَّالِحَاتِ ۖ قُلْ لَا أَسْأَلُكُمْ
عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ ۖ وَمَن
يَقْتَرِفْ حَسَنَةً نَّزِدْ لَهُ فِيهَا حُسْنًا ۖ إِنَّ
اللَّهَ غَفُورٌ شَكُورٌ ﴿٢٣﴾

That. (is of) which. Allah gives glad tidings. Allah gives glad tidings. (to) His slaves . those who. believe. and do. righteous deeds. Say. Not. I ask you. for it. any payment. except. the love. among. the relatives. And whoever. earns. any good. We increase. for him. therein. good. Indeed. Allah. (is) Oft-Forgiving. All-Appreciative. (23).

23. It is that of which Allāh gives good tidings to His servants who believe and do righteous deeds. Say, [O Muḥammad], "I do not ask you for it [i.e., this message] any payment [but] only good will through [i.e., due to] kinship." And whoever commits a good deed - We will increase for him good therein. Indeed, Allāh is Forgiving and Appreciative.¹

Footnote 1: - See footnote in 35:30.

أَمْ يَقُولُونَ افْتَرَى عَلَى اللَّهِ كَذِبًا فَإِنْ
 يَشَاءِ اللَّهُ يَخْتِمْ عَلَى قَلْبِكَ ۖ وَيَمْحُ اللَّهُ
 الْبَاطِلَ وَيُحِقُّ الْحَقَّ بِكَلِمَاتِهِ ۖ إِنَّهُ عَلِيمٌ
 بِذَاتِ الصُّدُورِ ﴿٢٤﴾

Or. (do) they say. He has invented. about. Allah. a lie. But if. Allah willed. Allah willed. He would seal. [over]. your heart. And Allah eliminates. And Allah eliminates. the falsehood. and establishes. the truth. by His Words. Indeed, He. (is) All-Knowing. of what. (is in) the breasts. (24).
 24. Or do they say, "He has invented about Allāh a lie"?
 But if Allāh willed, He could seal over your heart.¹ And Allāh eliminates falsehood and establishes the truth by His words. Indeed, He is Knowing of that within the breasts.

Footnote 1: - i.e., He could make you forget the Qur'ān and deprive you of it.

وَهُوَ الَّذِي يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ
وَيَعْفُو عَنِ السَّيِّئَاتِ وَيَعْلَمُ مَا تَفْعَلُونَ

لا
٢٥

And He. (is) the One Who. accepts. the repentance. of. His slaves. and pardons. [of]. the evil. and He knows. what. you do. (25).

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

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26

وَيَسْتَجِيبُ الَّذِينَ آمَنُوا وَعَمِلُوا
الصَّالِحَاتِ وَيَزِيدُهُمْ مِّنْ فَضْلِهِ^ط
وَالْكَافِرُونَ لَهُمْ عَذَابٌ شَدِيدٌ ②٦

And He answers. those who. believe. and do. righteous deeds. and increases (for) them. from. His Bounty. And the disbelievers . for them. (will be) a punishment. severe. (26).

26. And He answers [the supplication of] those who have believed and done righteous deeds and increases [for] them

from His bounty. But the disbelievers will have a severe punishment.

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27

وَلَوْ بَسَطَ اللَّهُ الرِّزْقَ لِعِبَادِهِ لَبَغَوْا فِي
الْأَرْضِ وَلَكِنْ يُنَزِّلُ بِقَدَرٍ مَّا يَشَاءُ ۖ إِنَّهُ
بِعِبَادِهِ خَبِيرٌ بَصِيرٌ ﴿٢٧﴾

And if. Allah extends. Allah extends. the provision. for His slaves. surely they would rebel. in. the earth. but. He sends down. in (due) measure. what. He wills. Indeed, He. of His slaves. (is) All-Aware. All-Seer. (27).
27. And if Allāh had extended [excessively] provision for His servants, they would have committed tyranny throughout the earth. But He sends [it] down in an amount which He wills. Indeed He is, of His servants, Aware and Seeing.

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

And He. (is) the One Who. sends down. the rain. after. after. [what]. they have despaired. and spreads. His mercy. And He. (is) the Protector. the Praiseworthy. (28).

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

وَمِنْ آيَاتِهِ خَلْقُ السَّمَوَاتِ وَالْأَرْضِ وَمَا
بَتْ فِيهِمَا مِنْ دَابَّةٍ^ط وَهُوَ عَلَى جَمْعِهِمْ
إِذَا يَشَاءُ قَدِيرٌ ﴿٢٩﴾

And among. His Signs. (is the) creation. (of) the heavens. and the earth. and whatever. He has dispersed. in both of them. of. (the) creatures. And He. (is) over. their gathering. when. He wills. All-Powerful. (29).

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

وَمَا أَصَابَكُمْ مِّنْ مُّصِيبَةٍ فَبِمَا كَسَبَتْ
أَيْدِيكُمْ وَيَعْفُوا عَنْ كَثِيرٍ ﴿٣٠﴾

And whatever. befalls you. of. (the) misfortune. (is because) of what. have earned. your hands. But He pardons. [from]. much. (30).

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

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وَمَا أَنْتُمْ بِمُعْجِزِينَ فِي الْأَرْضِ ۚ وَمَا
لَكُمْ مِّنْ دُونِ اللَّهِ مِن وَلِيٍّ وَلَا نَصِيرٍ
﴿٣١﴾

And not. you. (can) escape. in. the earth. and not. for you. besides. besides. Allah. any. protector. and not. any helper. (31).

31. And you will not cause failure [to Allāh]¹ upon the earth. And you have not besides Allāh any protector or helper.

Footnote 1: - i.e., escape from Him.

وَمِنْ آيَاتِهِ الْجَوَارِ فِي الْبَحْرِ كَالْأَعْلَامِ

ط
٣٢

And among. His Signs. (are) the ships. in. the sea. like [the] mountains.
(32).

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

إِنْ يَشَأْ يُسْكِنِ الرِّيحَ فَيَظْلَلْنَ رَوَاكِدَ
عَلَى ظَهْرِهَا ۖ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّكُلِّ صَبَّارٍ
شَكُورٍ ۝

If. He wills. He can cause the wind to become still. He can cause the wind to become still. then they would remain. motionless. on. its back. Indeed. in. that. surely (are) Signs. for everyone. patient. (and) grateful. (33).

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

أَوْ يُوبِقُهُنَّ بِمَا كَسَبُوا وَيَعْفُ عَنْ كَثِيرٍ

ز
٣٤

Or. He could destroy them. for what. they have earned. but He pardons. [from]. much. (34).

34. Or He could destroy them¹ for what they earned; but He pardons much.

Footnote 1: - Meaning that Allāh could sink the ships by means of violent winds.

وَيَعْلَمَ الَّذِينَ يُجَادِلُونَ فِي آيَاتِنَا مَا لَهُمْ مِنْ مَّحِيصٍ ۝٣٥

And may know. those who. dispute. concerning. Our Signs. (that) not. for them. any. place of refuge. (35).

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

فَمَا أُوتِيتُمْ مِنْ شَيْءٍ فَمَتَاعُ الْحَيَاةِ
الدُّنْيَا وَمَا عِنْدَ اللَّهِ خَيْرٌ وَأَبْقَى لِلَّذِينَ
أَمَنُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٣٦﴾

So whatever. you are given. of. a thing. (is) but a passing enjoyment. (for) the life. (of) the world. But what. (is) with. Allah. (is) better. and more lasting. for those who. believe. and upon. their Lord. put (their) trust. (36).
36. So whatever thing you have been given - it is but [for] enjoyment of the worldly life. But what is with Allāh is better and more lasting for those who have believed and upon their Lord rely

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37

وَالَّذِينَ يَجْتَنِبُونَ كَبِيرَ الْإِثْمِ
وَالْفَوَاحِشَ وَإِذَا مَا غَضِبُوا هُمْ يَغْفِرُونَ

﴿٣٧﴾

And those who. avoid. (the) greater. sins. and the immoralities. and when. and when. they are angry. they. forgive. (37).

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

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38

وَالَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ وَأَقَامُوا الصَّلَاةَ
وَأَمْرُهُمْ شُورَى بَيْنَهُمْ وَمِمَّا رَزَقْنَاهُمْ
يُنْفِقُونَ ﴿٣٨﴾

And those who. respond. to their Lord. and establish. prayer. and their
affairs. (are conducted by) consultation. among them. and from what. We
have provided them. they spend. (38).

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

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39

وَالَّذِينَ إِذَا أَصَابَهُمُ الْبَغْيُ هُمْ يَنْتَصِرُونَ
﴿٣٩﴾

And those who. when. strikes them. tyranny. they. defend themselves.
(39).

39. And those who, when tyranny strikes them, they
retaliate [in a just manner].¹

Footnote 1: - Restoring their rights and not allowing aggressors to take advantage of them out of weakness.

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40

وَجَزَاءُ سَيِّئَةٍ سَيِّئَةٌ مِّثْلُهَا ۚ فَمَنْ عَفَا
وَأَصْلَحَ فَأَجْرُهُ عَلَى اللَّهِ ۖ إِنَّهُ لَا يُحِبُّ
الظَّالِمِينَ ﴿٤٠﴾

(The) recompense. (of) an evil. (is) an evil. like it. But whoever. pardons.
and makes reconciliation. then his reward. (is) on. Allah. Indeed, He.
(does) not. like. the wrongdoers. (40).

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

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41

وَلَمَنِ انتَصَرَ بَعْدَ ظُلْمِهِ فَأُولَٰئِكَ مَا
عَلَيْهِمْ مِّنْ سَبِيلٍ ﴿٣١﴾

And surely whosoever. defends himself. after. he has been wronged. then those. not. (is) against them. any. way. (41).

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

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42

إِنَّمَا السَّبِيلُ عَلَى الَّذِينَ يَظْلِمُونَ النَّاسَ
وَيَبْغُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ ۖ أُولَٰئِكَ
لَهُمْ عَذَابٌ أَلِيمٌ ﴿٣٢﴾

Only. the way. against. those who. oppress. the people. and rebel. in. the earth. without. right. Those. for them. (is) a punishment. painful. (42).

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

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43

وَلَمَنْ صَبَرَ وَغَفَرَ إِنَّ ذَلِكَ لَمِنْ عَزْمِ

الْأُمُورِ ﴿٤٣﴾

And whoever. (is) patient. and forgives. indeed. that. (is) surely of. matters of determination. matters of determination. (43).

43. And whoever is patient and forgives - indeed, that is of the matters [worthy] of resolve.¹

Footnote 1: - On the part of those seeking the reward of Allāh.

وَمَنْ يُضِلِلِ اللَّهُ فَمَا لَهُ مِنْ وَائِيٍّ مِنْ
بَعْدِهِ^ط وَتَرَى الظَّالِمِينَ لَمَّا رَأَوْا الْعَذَابَ
يَقُولُونَ هَلْ إِلَى مَرَدٍّ مِنْ سَبِيلِ^ج ﴿٤٤﴾

And whoever. Allah lets go astray. Allah lets go astray. then not. for him. any. protector. after Him. after Him. And you will see. the wrongdoers. when. they see. the punishment. saying. Is. (there) for. return. any. way. (44).

44. And he whom Allāh sends astray - for him there is no protector beyond Him. And you will see the wrongdoers,

when they see the punishment, saying, "Is there for return [to the former world] any way?"

وَتَرَاهُمْ يُعْرَضُونَ عَلَيْهَا خَشِيعِينَ مِنَ
الذُّلِّ يَنْظُرُونَ مِنْ طَرْفٍ خَفِيٍّ^ط وَقَالَ
الَّذِينَ آمَنُوا إِنَّ الْخُسِرِينَ الَّذِينَ
خَسِرُوا أَنْفُسَهُمْ وَأَهْلِيَهُمْ يَوْمَ الْقِيَمَةِ^ط
أَلَّا إِنَّ الظَّالِمِينَ فِي عَذَابٍ مُّقِيمٍ ﴿٤٥﴾

And you will see them. being exposed. to it. humbled. by. disgrace.
looking. with. a glance. stealthy. And will say. those who. believed.
Indeed. the losers. (are) those who. lost. themselves. and their families.
(on the) Day. (of) the Resurrection. Unquestionably. Indeed. the
wrongdoers. (are) in. a punishment. lasting. (45).

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

Unquestionably, the wrongdoers are in an enduring punishment."

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46

وَمَا كَانَ لَهُمْ مِنْ أَوْلِيَاءَ يَنْصُرُونَهُمْ
مِنْ دُونِ اللَّهِ^ط وَمَنْ يُضِلِلِ اللَّهُ فَمَا لَهُ
مِنْ سَبِيلٍ^ط ﴿٣٦﴾

And not. will be. for them. any. protector. (who) will help them. besides. besides. Allah. And whom. Allah lets go astray. Allah lets go astray. then not. for him. any. way. (46).

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

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47

اسْتَجِيبُوا لِرَبِّكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ
لَا مَرَدَّ لَهُ مِنَ اللَّهِ^ط مَا لَكُمْ مِنْ مَلْجَأٍ

يَوْمَئِذٍ وَمَا لَكُمْ مِنْ نَكِيرٍ ﴿٣٧﴾

Respond. to your Lord. before. before. [that]. comes. a Day. (there is) no. averting. for it. from. Allah. Not. (is) for you. any. refuge. (on) that Day. and not. for you. any. denial. (47).

47. Respond to your Lord before a Day comes from Allāh of which there is no repelling. No refuge will you have that Day, nor for you will there be any denial.¹

Footnote 1: - Of your sins or "disapproval" of your punishment.

فَإِنْ أَعْرَضُوا فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ
حَفِظًا^ط إِنْ عَلَيْكَ إِلَّا الْبَلَاغُ^ط وَإِنَّا إِذَا
أَذَقْنَا الْإِنْسَانَ مِنَّا رَحْمَةً^ة فَرِحَ بِهَا^ة وَإِنْ
تُصِبُّهُمْ سَيِّئَةٌ^ة بِمَا قَدَّمَتْ أَيْدِيهِمْ^ة فَإِنَّ
الْإِنْسَانَ كَفُورٌ^ة ﴿٣٨﴾

Then if. they turn away. then not. We have sent you. over them. (as) a guardian. Not. (is) on you. except. the conveyance. And indeed. when. We cause to taste. [the] man. from Us. Mercy. he rejoices. in it. But if. befalls

them. evil. for what. have sent forth. their hands. then indeed. [the] man. (is) ungrateful. (48).

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

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49

لِلَّهِ مُلْكُ السَّمٰوٰتِ وَالْاَرْضِ ۖ يَخْلُقُ مَا
يَشَآءُ ۚ يَهَبُ لِمَنْ يَّشَآءُ اِنَاثًا وَيَهَبُ لِمَنْ
يَّشَآءُ الذُّكُوْرَ ۝ۛ

To Allah. (belongs the) dominion. (of) the heavens. and the earth. He creates. what. He wills. He grants. to whom. He wills. females. and He grants. to whom. He wills. [the] males. (49).

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

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50

أَوْ يُزَوِّجُهُمْ ذُكْرَانًا وَإِنَاثًا وَيَجْعَلُ مَنْ
يَشَاءُ عَقِيمًا ۖ إِنَّهُ عَلِيمٌ قَدِيرٌ ﴿٥٠﴾

Or. He grants them. males. and females. and He makes. whom. He wills. barren. Indeed, He. (is) All-Knower. All-Powerful. (50).

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

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51

وَمَا كَانَ لِبَشَرٍ أَنْ يُكَلِّمَهُ اللَّهُ إِلَّا وَحْيًا
أَوْ مِنْ وَرَائِ حِجَابٍ أَوْ يُرْسِلَ رَسُولًا
فَيُوحِيَ بِإِذْنِهِ مَا يَشَاءُ ۖ إِنَّهُ عَلَىٰ حَكِيمٍ

﴿٥١﴾

And not. is. for any human. that. Allah should speak to him. Allah should speak to him. except. (by) revelation. or. from. behind. a veil. or. (by) sending. a messenger. then he reveals. by His permission. what. He wills. Indeed, He. (is) Most High. Most Wise. (51).

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

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52

وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِّنْ أَمْرِنَا^ط
مَا كُنْتَ تَدْرِي مَا الْكِتَابُ وَلَا الْإِيمَانُ
وَلَكِن جَعَلْنَاهُ نُورًا نَّهْدِي بِهِ مَن نَّشَاءُ
مِّنْ عِبَادِنَا^ط وَإِنَّكَ لَتَهْدِي إِلَى صِرَاطٍ
مُّسْتَقِيمٍ ﴿٥٢﴾

And thus. We have revealed. to you. an inspiration. by. Our Command. Not. (did) you. know. what. the Book (is). and not. the faith. But. We have made it. a light. We guide. with it. whom. We will. of. Our slaves. And indeed, you. surely guide. to. (the) Path. Straight. (52).

52. And thus We have revealed to you an inspiration of Our command [i.e., the Qur'ān]. You did not know what is the Book or [what is] faith, but We have made it a light by

which We guide whom We will of Our servants. And indeed, [O Muḥammad], you guide to a straight path -

صِرَاطِ اللَّهِ الَّذِي لَهُ مَا فِي السَّمُوتِ وَمَا
فِي الْأَرْضِ ۖ آلَا إِلَى اللَّهِ تَصِيرُ الْأُمُورُ ﴿٥٣﴾

(The) path. (of) Allah. the One. to Whom. (belongs) whatever. (is) in. the heavens. and whatever. (is) in. the earth. Unquestionably. To. Allah. reach. all affairs. (53).

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