

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Surah Fussilat | Explained in Detail

Verses: 54

Revelation: makkah

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1

حَمْ ج
١

Ha Meem. (1).

1. Hā, Meem.¹

Footnote 1: - See footnote to 2:1.

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2

تَنْزِيلٌ مِّنَ الرَّحْمَنِ الرَّحِيمِ ج
٢

A revelation. from. the Most Gracious. the Most Merciful. (2).

2. [This is] a revelation from the Entirely Merciful, the Especially Merciful -

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3

كِتَابُ فَصَّلَتْ آيَتُهُ قُرْآنًا عَرَبِيًّا لِقَوْمٍ يَعْلَمُونَ ﴿٣﴾

A Book. are detailed. its Verses. a Quran. (in) Arabic. for a people. (who) know. (3).

3. A Book whose verses have been detailed, an Arabic Qur'ān¹ for a people who know,

Footnote 1: - i.e., revealed in the Arabic language.

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4

بَشِيرًا وَنَذِيرًا فَأَعْرَضَ أَكْثَرُهُمْ فَهُمْ لَا يَسْمَعُونَ ﴿٤﴾

A giver of glad tidings. and a warner. but turn away. most of them. so they. (do) not. hear. (4).

4. As a giver of good tidings and a warner; but most of them turn away, so they do not hear.

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5

وَقَالُوا قُلُوبُنَا فِيْ أَكِنَّةٍ مِّمَّا تَدْعُونَا إِلَيْهِ
وَفِيْ أَذَانِنَا وَقْرٌ وَمِنْ بَيْنِنَا وَبَيْنَكَ
حِجَابٌ فَأَعْمَلْ إِنَّنَا غٰلُونَ ﴿٥﴾

﴿٣/٣﴾

And they say. Our hearts. (are) in. coverings. from what. you call us. to it.
and in. our ears. (is) deafness. and between us. and between us. and
between you. (is) a screen. So work. indeed, we. (are) working. (5).

5. And they say, "Our hearts are within coverings [i.e.,
screened] from that to which you invite us, and in our ears
is deafness, and between us and you is a partition, so
work;¹ indeed, we are working."

Footnote 1: - For your own religion or work against us.

قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَىٰ أَنبِيَآءِ
إِلَهُكُمْ إِلَهُ وَاحِدٌ فَاسْتَقِيمُوا إِلَيْهِ
وَاسْتَغْفِرُوهُ ۖ وَوَيْلٌ لِّلْمُشْرِكِينَ ﴿٦﴾

Say. Only. I am. a man. like you. it is revealed. to me. that. your god. (is) God. One. so take a Straight Path. to Him. and ask His forgiveness. And woe. to the polytheists. (6).

6. Say, [O Muḥammad], "I am only a man like you to whom it has been revealed that your god is but one God; so take a straight course to Him and seek His forgiveness." And woe to those who associate others with Allāh –

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7

الَّذِينَ لَا يُؤْتُونَ الزَّكَاةَ وَهُمْ بِالْآخِرَةِ
هُمْ كَفِرُونَ ﴿٧﴾

Those who. (do) not. give. the zakah. and they. in the Hereafter. they. (are) disbelievers. (7).

7. Those who do not give zakāh, and in the Hereafter they are disbelievers.

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8

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ
أَجْرٌ غَيْرُ مَمْنُونٍ ﴿٨﴾

Indeed. those who. believe. and do. righteous deeds. for them. (is) a reward. never ending. never ending. (8).

8. Indeed, those who believe and do righteous deeds - for them is a reward uninterrupted.

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9

قُلْ أَنتُمْ لَتَكْفُرُونَ بِالَّذِي خَلَقَ
الْأَرْضَ فِي يَوْمَيْنِ وَتَجْعَلُونَ لَهُ أَندَادًا^ط
ذَلِكَ رَبُّ الْعَالَمِينَ ﴿٩﴾

Say. Do you indeed. [surely] disbelieve. in the One Who. created. the earth. in. two periods. and you set up. with Him. rivals. That. (is the) Lord. (of) the worlds. (9).

9. Say, "Do you indeed disbelieve in He who created the earth in two days and attribute to Him equals? That is the Lord of the worlds."

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10

وَجَعَلَ فِيهَا رَوَاسِيَ مِنْ فَوْقِهَا وَبَرَكَ
فِيهَا وَقَدَّرَ فِيهَا أَقْوَاتَهَا فِي أَرْبَعَةِ أَيَّامٍ^ط

سَوَاءٌ لِّلسَّائِلِينَ ﴿١٠﴾

And He placed. therein. firmly-set mountains. above it. above it. and He blessed. therein. and determined. therein. its sustenance. in. four. periods. equal. for those who ask. (10).

10. And He placed on it [i.e., the earth] firmly set mountains over its surface, and He blessed it and determined therein its [creatures'] sustenance in four days without distinction¹ - for [the information of] those who ask.

Footnote 1: - Also "four equal days" or "four days of completion."

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11

ثُمَّ اسْتَوَىٰ إِلَى السَّمَاءِ وَهِيَ دُخَانٌ فَقَالَ لَهَا وَلِلْأَرْضِ ائْتِيَا طَوْعًا أَوْ كَرْهًا ۖ قَالَتَا أَتَيْنَا طَائِعِينَ ﴿١١﴾

Then. He directed (Himself). towards. the heaven. while it (was). smoke. and He said. to it. and to the earth. Come both of you. willingly. or. unwillingly. They both said. We come. willingly. (11).

11. Then He directed Himself¹ to the heaven while it was smoke and said to it and to the earth, "Come [into being],²

willingly or by compulsion." They said, "We have come willingly."

Footnote 1: See footnote to 2:19. Footnote 2: Literally, "become" or "do [as commanded]."

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12

فَقَضَاهُنَّ سَبْعَ سَمَاوَاتٍ فِي يَوْمَيْنِ وَأَوْحَى
فِي كُلِّ سَمَاءٍ أَمْرَهَا^ط وَزَيَّنَّا السَّمَاءَ الدُّنْيَا
بِبَصَائِبٍ^{ص ق} وَحِفْظًا^ط ذَلِكَ تَقْدِيرُ الْعَزِيزِ
الْعَلِيمِ ⑫

Then He completed them. (as) seven. heavens. in. two periods. and He revealed. in. each. heaven. its affair. And We adorned. the heaven. [the world]. with lamps. and (to) guard. That. (is the) Decree. (of) the All-Mighty. the All-Knower. (12).

12. And He completed them as seven heavens within two days and inspired [i.e., made known] in each heaven its command. And We adorned the nearest heaven with lamps [i.e., stars, for beauty] and as protection.¹ That is the determination of the Exalted in Might, the Knowing.

Footnote 1: - From the devils who attempt to steal information from the angels.

فَإِنْ أَعْرَضُوا فَقُلْ أَنْذَرْتُكُمْ صُِعْقَةً مِثْلَ
صُِعْقَةِ عَادٍ وَثَمُودَ ﴿١٣﴾

But if. they turn away. then say. I have warned you. (of) a thunderbolt. like. (the) thunderbolt. (of) Aad. and Thamud. (13).

13. But if they turn away, then say, "I have warned you of a thunderbolt like the thunderbolt [that struck] 'Aad and Thamūd.

إِذْ جَاءَتْهُمْ الرُّسُلُ مِنْ بَيْنِ أَيْدِيهِمْ
وَمِنْ خَلْفِهِمْ أَلَّا تَعْبُدُوا إِلَّا اللَّهَ ۖ قَالُوا
لَوْ شَاءَ رَبُّنَا لَأَنْزَلَ مَلَائِكَةً فَإِنَّا بِمَا
أُرْسِلْتُمْ بِهِ كَافِرُونَ ﴿١٤﴾

When. came to them. the Messengers. from before them. from before them. from before them. and from. behind them. (saying) "Do not. worship. except. Allah. They said. If. (had) willed. our Lord. surely, He

(would have) sent down. Angels. So indeed, we. in what. you have been sent. with. (are) disbelievers. (14).

14. [That occurred] when the messengers had come to them before them and after them, [saying], "Worship not except Allāh." They said, "If our Lord had willed,¹ He would have sent down the angels, so indeed we, in that with which you have been sent, are disbelievers."

Footnote 1: - To send messengers.

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فَأَمَّا عَادُ فَاسْتَكْبَرُوا فِي الْأَرْضِ بِغَيْرِ
الْحَقِّ وَقَالُوا مَنْ أَشَدُّ مِنَّا قُوَّةً^ط أَوَلَمْ
يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَهُمْ هُوَ أَشَدُّ
مِنْهُمْ قُوَّةً^ط وَكَانُوا بِآيَاتِنَا يَجْحَدُونَ ﴿١٥﴾

Then as for. Aad. they were arrogant. in. the land. without. [the] right. and they said. Who. (is) mightier. than us. (in) strength. Do not. they see. that. Allah. the One Who. created them. He. (is) Mightier. than them. (in) strength. But they used to. in Our Signs. deny. (15).

15. As for 'Aad, they were arrogant upon the earth without right and said, "Who is greater than us in strength?" Did

they not consider that Allāh who created them was greater than them in strength? But they were rejecting Our signs.

فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا صَرْصَرًا فِي أَيَّامٍ
نَحِسَاتٍ لِنُذِيقَهُمْ عَذَابَ الْخِزْيِ فِي
الْحَيَاةِ الدُّنْيَا وَلَعَذَابُ الْآخِرَةِ أَخْزَى
وَهُمْ لَا يُنصَرُونَ ﴿١٦﴾

So We sent. upon them. a wind. furious. in. (the) days. (of) misfortune. that We may make them taste. (the) punishment. (of) disgrace. in. the life. (of) the world. And surely, (the) punishment. (of) the Hereafter. (is) more disgracing. and they. will not be helped. will not be helped. (16).

16. So We sent upon them a screaming wind during days of misfortune to make them taste the punishment of disgrace in the worldly life; but the punishment of the Hereafter is more disgracing, and they will not be helped.

وَأَمَّا ثَمُودُ فَهَدَيْنَاهُمْ فَاسْتَحَبُّوا الْعَمَى
عَلَى الْهُدَى فَآَخَذْنَاهُمْ صِيعَةً الْعَذَابِ
الْهُونِ بِمَا كَانُوا يَكْسِبُونَ ﴿١٧﴾

And as for. Thamud. We guided them. but they preferred. [the] blindness.
over. the guidance. so seized them. a thunderbolt. (of) the punishment.
humiliating. for what. they used to. earn. (17).

17. And as for Thamūd, We guided them, but they
preferred blindness over guidance, so the thunderbolt of
humiliating punishment seized them for what they used to
earn.

وَنَجَّيْنَا الَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ ﴿١٨﴾

And We saved. those who. believed. and used to. fear (Allah). (18).

18. And We saved those who believed and used to fear
Allāh.

وَيَوْمَ يُحْشَرُ أَعْدَاءُ اللَّهِ إِلَى النَّارِ فَهُمْ

يُوزَعُونَ ﴿١٩﴾

And (the) Day. will be gathered. (the) enemies. (of) Allah. to. the Fire.
then they. will be assembled in rows. (19).

19. And [mention, O Muḥammad], the Day when the
enemies of Allāh will be gathered to the Fire while they are
[driven], assembled in rows,

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حَتَّىٰ إِذَا مَا جَاءُوهَا شَهِدَ عَلَيْهِمْ²⁰
سَبْعُهُمْ وَأَبْصَارُهُمْ وَجُلُودُهُمْ بِمَا كَانُوا
يَعْمَلُونَ ﴿٢٠﴾

Until. when. when. they come to it. (will) testify. against them. their
hearing. and their sight. and their skins. (as) to what. they used to. do.
(20).

20. Until, when they reach it, their hearing and their eyes
and their skins will testify against them of what they used
to do.

وَقَالُوا لِحُلُودِهِمْ لِمَ شَهِدْتُمْ عَلَيْنَا^ط
 قَالُوا أَنْطَقَنَا اللَّهُ الَّذِي أَنْطَقَ كُلَّ شَيْءٍ
 وَهُوَ خَلَقَكُمْ أَوَّلَ مَرَّةٍ وَإِلَيْهِ تُرْجَعُونَ

(٢١)

And they will say. to their skins. Why do. you testify. against us. They will say. Allah made us speak. Allah made us speak. the One Who. makes speak. every. thing. and He. created you. (the) first. time. and to Him. you will be returned. (21).

21. And they will say to their skins, "Why have you testified against us?" They will say, "We were made to speak by Allāh, who has made everything speak; and He created you the first time, and to Him you are returned.

وَمَا كُنْتُمْ تَسْتَرُونَ أَنْ يَشْهَدَ عَلَيْكُمْ
 سَبْعُكُمْ وَلَا أَبْصَارُكُمْ وَلَا جُلُودُكُمْ

وَلَكِنْ ظَنَنْتُمْ أَنَّ اللَّهَ لَا يَعْلَمُ كَثِيرًا
مِمَّا تَعْمَلُونَ ﴿٢٢﴾

And not. you were. covering yourselves. lest. testify. against you. your hearing. and not. your sight. and not. your skins. but. you assumed. that. Allah. (does) not. know. much. of what. you do. (22).

22. And you were not covering [i.e., protecting] yourselves,¹ lest your hearing testify against you or your sight or your skins, but you assumed that Allāh does not know much of what you do.

Footnote 1: - With righteousness or by fearing Allāh.

وَذَلِكَ ظَنُّكُمُ الَّذِي ظَنَنْتُمْ بِرَبِّكُمْ
أَرَدَكُمْ فَأَصْبَحْتُمْ مِنَ الْخُسِرِينَ ﴿٢٣﴾

And that. (was) your assumption. which. you assumed. about your Lord. It has ruined you. and you have become. of. the losers. (23).

23. And that was your assumption which you assumed about your Lord. It has brought you to ruin, and you have become among the losers."

فَإِنْ يَصْبِرُوا فَالنَّارُ مَثْوًى لَهُمْ^ج وَإِنْ
يَسْتَغْتَبُوا فَبَأْ هُمْ مِنَ الْمُعْتَبِينَ ﴿٢٤﴾

Then if. they endure. the Fire. (is) an abode. for them. and if. they ask for favor. then not. they. (will be) of. those who receive favor. (24).

24. So [even] if they are patient, the Fire is a residence for them; and if they ask to appease [Allāh], they will not be of those who are allowed to appease.

وَقَيَّضْنَا لَهُمْ قُرَنَاءَ فَزَيَّنُوا لَهُمْ مَا بَيْنَ
أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَحَقَّ عَلَيْهِمُ
الْقَوْلُ فِي أُمَمٍ قَدْ خَلَتْ مِنْ قَبْلِهِمْ
مِّنَ الْجِنِّ وَالْإِنسِ^ع إِنَّهُمْ كَانُوا خَسِرِينَ

And We have destined. for them. companions. (who) made fair-seeming. to them. what. (was) before them. (was) before them. and what. (was) behind them. and (is) justified. against them. the Word. among. nations. (that have) passed away. (that have) passed away. before them. before them. of. the jinn. and the men. Indeed, they. were. losers. (25).

25. And We appointed for them companions¹ who made attractive to them what was before them and what was behind them [of sin], and the word [i.e., decree] has come into effect upon them among nations which had passed on before them of jinn and men. Indeed, they [all] were losers.

Footnote 1: - In this world among the evil jinn and men.

وَقَالَ الَّذِينَ كَفَرُوا لَا تَسْمَعُوا لِهَذَا
الْقُرْآنِ وَالْغَوَا فِيهِ لَعَلَّكُمْ تَغْلِبُونَ ﴿٢٦﴾

And said. those who. disbelieve. (Do) not. listen. to this. Quran. and make noise. therein. so that you may. overcome. (26).

26. And those who disbelieve say, "Do not listen to this Qur'ān and speak noisily¹ during [the recitation of] it that perhaps you will overcome."

Footnote 1: - Other meanings include "speak improperly" and/or "make a clamor." The purpose of this was to prevent the hearing or understanding of the Qur'ān.

فَلَنُذِيقَنَّ الَّذِينَ كَفَرُوا عَذَابًا شَدِيدًا
وَلَنَجْزِيَنَّهُمْ أَشْوَأَ الَّذِي كَانُوا يَعْمَلُونَ

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But surely We will cause to taste. those who. disbelieve. a punishment. severe. and surely We will recompense them. (the) worst. (of) what. they used to. do. (27).

27. But We will surely cause those who disbelieve to taste a severe punishment, and We will surely recompense them for the worst of what they had been doing.

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ذَلِكَ جَزَاءُ أَعْدَاءِ اللَّهِ النَّارُ لَهُمْ فِيهَا
دَارُ الْخُلْدِ ۖ جَزَاءٌ بِمَا كَانُوا بِآيَاتِنَا

يَجْحَدُونَ ٢٨

That. (is the) recompense. (of the) enemies. (of) Allah . the Fire. for them. therein. (is the) home. (of) the eternity. (as) recompense. for what. they used to. of Our Verses. reject. (28).

28. That is the recompense of the enemies of Allāh - the Fire. For them therein is the home of eternity as recompense for what they, of Our verses, were rejecting.

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وَقَالَ الَّذِينَ كَفَرُوا رَبَّنَا أَرِنَا الَّذِينَ
أَضَلُّنَا مِنَ الْجِنِّ وَالْإِنسِ نَجْعَلُهُمَا
تَحْتَ أَقْدَامِنَا لِيَكُونَا مِنَ الْأَسْفَلِينَ ﴿٢٩﴾

And (will) say. those who. disbelieve. Our Lord. Show us. those who. misled us. of. the jinn. and the men. (so) we may put them. under. our feet. that they be. of. the lowest. (29).

29. And those who disbelieved will [then] say, "Our Lord, show us those who misled us of the jinn and men [so] we may put them under our feet¹ that they will be among the lowest."

Footnote 1: - In the lowest depths of Hell. Or "that we may step on them" in revenge.

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إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا
تَنْزِيلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا وَلَا
تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنتُمْ
تُوعَدُونَ ﴿٣٠﴾

Indeed. those who. say. Our Lord. (is) Allah. then. stand firm . will
descend. on them. the Angels. (Do) not. fear. and (do) not. grieve. but
receive the glad tidings. of Paradise. which. you were. promised. (30).
30. Indeed, those who have said, "Our Lord is Allāh" and
then remained on a right course - the angels will descend
upon them, [saying], "Do not fear and do not grieve but
receive good tidings of Paradise, which you were
promised.

نَحْنُ أَوْلَىٰكُمْ فِي الْحَيَاةِ الدُّنْيَا وَفِي
الْآخِرَةِ ۚ وَلَكُمْ فِيهَا مَا تَشْتَهُي

أَنفُسُكُمْ وَلَكُمْ فِيهَا مَا تَدَّعُونَ ﴿٣١﴾

We. (are) your protectors. in. the life. (of) the world. and in. the Hereafter. And for you. therein. whatever. desire. your souls. and for you. therein. what. you ask. (31).

31. We [angels] were your allies in worldly life and [are so] in the Hereafter. And you will have therein whatever your souls desire, and you will have therein whatever you request [or wish]

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نُزُلًا مِّنْ غَفُورٍ رَّحِيمٍ ﴿٣٢﴾

A hospitable gift. from. (the) Oft-Forgiving. (the) Most Merciful. (32).

32. As accommodation from a [Lord who is] Forgiving and Merciful."

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وَمَنْ أَحْسَنُ قَوْلًا مِّمَّنْ دَعَا إِلَى اللَّهِ
وَعَمِلَ صَالِحًا وَقَالَ إِنَّنِي مِنَ الْمُسْلِمِينَ

And who. (is) better. (in) speech. than (one) who. invites. to. Allah. and does. righteous (deeds). and says. Indeed, I am. of. those who submit. (33).

33. And who is better in speech than one who invites to Allāh and does righteousness and says, "Indeed, I am of the Muslims."

وَلَا تَسْتَوِي الْحَسَنَةُ وَلَا السَّيِّئَةُ ۚ ادْفَعْ
بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ
عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ ﴿٣٤﴾

And not. (are) equal. the good (deed). and. the evil (deed). Repel. by (that) which. [it]. (is) better. then behold. One who. between you. and between him. (was) enmity. (will become) as if he. (was) a friend. intimate. (34).

34. And not equal are the good deed and the bad. Repel [evil] by that [deed] which is better; and thereupon, the one whom between you and him is enmity [will become] as though he was a devoted friend.

وَمَا يُلْقَاهَا إِلَّا الَّذِينَ صَبَرُوا ۚ وَمَا
يُلْقَاهَا إِلَّا ذُو حَظٍّ عَظِيمٍ ﴿٣٥﴾

And not. it is granted. except. (to) those who. (are) patient. and not. it is granted. except. (to the) owner. (of) fortune. great. (35).

35. But none is granted it except those who are patient, and none is granted it except one having a great portion [of good].

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وَأَمَّا يَنْزَغَنَّكَ مِنَ الشَّيْطَانِ نَزْغٌ
فَاُتَعِذْ بِاللَّهِ ۚ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٣٦﴾

﴿٣٦﴾

And if. whisper comes to you. from. the Shaitaan. an evil suggestion. then seek refuge. in Allah. Indeed, He. [He]. (is) the All-Hearer. the All-Knower. (36).

36. And if there comes to you from Satan an evil suggestion, then seek refuge in Allāh. Indeed, He is the Hearing, the Knowing.

وَمِنْ آيَاتِهِ اللَّيْلُ وَالنَّهَارُ وَالشَّمْسُ
وَالْقَمَرُ ۚ لَا تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ
وَأَسْجُدُوا لِلَّهِ الَّذِي خَلَقَهُنَّ إِن كُنتُمْ
إِيَّاهُ تَعْبُدُونَ ﴿٣٧﴾

And of. His Signs. (are) the night. and the day. and the sun. and the moon.
(Do) not. prostrate. to the sun. and not. to the moon. but prostrate. to
Allah. the One Who. created them. if. you. Him alone. worship. (37).

37. And of His signs are the night and day and the sun and
moon. Do not prostrate to the sun or to the moon, but
prostrate to Allāh, who created them, if it should be Him
that you worship.¹

Footnote 1: - i.e., Do not worship Allāh through His creations but worship Him
directly and exclusively.

فَإِنْ اسْتَكْبَرُوا فَالَّذِينَ عِنْدَ رَبِّكَ
يُسَبِّحُونَ لَهُ بِاللَّيْلِ وَالنَّهَارِ وَهُمْ لَا
يَسْأَمُونَ ﴿٣٨﴾

But if. they are arrogant. then those who. (are) near. your Lord. glorify.
Him. by night. and day. And they. (do) not. tire. (38).

38. But if they are arrogant - then those who are near your
Lord [i.e., the angels] exalt Him by night and by day, and
they do not become weary.

وَمِنْ آيَاتِهِ أَنَّكَ تَرَى الْأَرْضَ خَاشِعَةً
فَإِذَا أَنْزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَبَتْ^ط
إِنَّ الَّذِي أَحْيَاهَا لَمُحْيِ الْمَوْتِ^ط إِنَّهُ عَلَى
كُلِّ شَيْءٍ قَدِيرٌ ﴿٣٩﴾

And among. His Signs. (is) that you. see. the earth. barren. but when. We
send down. upon it. water. it is stirred (to life). and grows. Indeed. the

One Who. gives it life. (is) surely the Giver of life. (to) the dead. Indeed, He. (is) on. every. thing. All-Powerful. (39).

39. And of His signs is that you see the earth stilled, but when We send down upon it rain, it quivers and grows. Indeed, He who has given it life is the Giver of Life to the dead. Indeed, He is over all things competent.

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إِنَّ الَّذِينَ يُلْحِدُونَ فِي آيَاتِنَا لَا يَخْفُونَ
عَلَيْنَا أَفَمَنْ يُلْقَى فِي النَّارِ خَيْرٌ أَمْ مَنْ
يَأْتِي آمِنًا يَوْمَ الْقِيَامَةِ ۖ اعْمَلُوا مَا شِئْتُمْ
إِنَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٤٠﴾

Indeed. those who. distort. [in]. Our Verses. (are) not. hidden. from Us. So, is (he) who. is cast. in. the Fire. better. or. (he) who. comes. secure. (on the) Day. (of) Resurrection. Do. what. you will. Indeed, He. of what. you do. (is) All-Seer. (40).

40. Indeed, those who inject deviation into Our verses¹ are not concealed from Us. So, is he who is cast into the Fire better or he who comes secure on the Day of Resurrection? Do whatever you will; indeed, He is Seeing of what you do.

إِنَّ الَّذِينَ كَفَرُوا بِالذِّكْرِ لَمَّا جَاءَهُمْ
وَإِنَّهُ لَكِتَابٌ عَزِيزٌ ﴿٤١﴾

Indeed. those who. disbelieve. in the Reminder. when. it comes to them.
And indeed, it. (is) surely a Book. mighty. (41).

41. Indeed, those who disbelieve in the message [i.e., the Qur'ān]¹ after it has come to them...² And indeed, it is a mighty³ Book.

Footnote 1: i.e., reject it or prefer deviant interpretation. Footnote 2: The conclusion is understood to be "...will have earned an indescribable punishment." Footnote 3: Inimitable, resistant to attack, protected by Allāh.

لَا يَأْتِيهِ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ
خَلْفِهِ ۖ تَنْزِيلٌ مِّنْ حَكِيمٍ حَمِيدٍ ﴿٤٢﴾

Not. comes to it. the falsehood. from. before it. before it. and not. from.
behind it. A Revelation. from. (the) All-Wise. (the) Praiseworthy. (42).

42. Falsehood cannot approach it from before it or from behind it; [it is] a revelation from a [Lord who is] Wise and Praiseworthy.

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مَا يُقَالُ لَكَ إِلَّا مَا قَدْ قِيلَ لِلرُّسُلِ
مِنْ قَبْلِكَ ۖ إِنَّ رَبَّكَ لَذُو مَغْفِرَةٍ وَذُو
عِقَابٍ أَلِيمٍ ﴿٤٣﴾

Not. is said. to you. except. what. was said. was said. to the Messengers.
before you. before you. Indeed. your Lord. (is) Possessor. (of)
forgiveness. and Possessor. (of) penalty. painful. (43).

43. Nothing is said to you, [O Muḥammad], except what was already said to the messengers before you. Indeed, your Lord is a possessor of forgiveness and a possessor of painful penalty.

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وَلَوْ جَعَلْنَاهُ قُرْآنًا أَعْجَبِيًّا لَقَالُوا لَوْلَا
فُصِّلَتْ آيَاتُهُ ۖ ءَأَعْجَبِيٌّ وَعَرَبِيٌّ ۚ قُلْ هُوَ

لِلَّذِينَ آمَنُوا هُدًى وَشِفَاءٌ ۖ وَالَّذِينَ لَا
يُؤْمِنُونَ فِي آذَانِهِمْ وَقْرٌ وَهُوَ عَلَيْهِمْ عَمًى
أُولَٰئِكَ يُنَادَوْنَ مِنْ مَّكَانٍ بَعِيدٍ ﴿٤٤﴾

And if. We (had) made it. a Quran. (in) a foreign (language). they (would have) said. Why not. are explained in detail. its verses. (Is it) a foreign (language). and an Arab. Say. It (is). for those who. believe. a guidance. and a healing. And those who. (do) not. believe. in. their ears. (is) deafness. and it. (is) for them. blindness. Those. are being called. from. a place. far. (44).

44. And if We had made it a foreign [i.e., non-Arabic] Qur'ān, they would have said, "Why are its verses not explained in detail [in our language]? Is it a foreign [recitation] and an Arab [messenger]?" Say, "It is, for those who believe, a guidance and cure." And those who do not believe - in their ears is deafness, and it is upon them blindness. Those are being called from a distant place.¹

Footnote 1: - For all practical purposes, since they neither hear nor understand.

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ فَاخْتَلَفَ فِيهِ^ط
 وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَقُضِيَ
 بَيْنَهُمْ^ط وَإِنَّهُمْ لَفِي شَكٍّ مِنْهُ مُرِيبٍ ﴿٤٥﴾

And certainly. We gave. Musa. the Book. but disputes arose. therein. And had it not been. (for) a word. (that) preceded. from. your Lord. surely, would have been settled. between them. But indeed, they. surely (are) in. doubt. about it. disquieting. (45).

45. And We had already given Moses the Scripture, but it came under disagreement.¹ And if not for a word [i.e., decree]² that preceded from your Lord, it would have been concluded between them. And indeed they are, concerning it [i.e., the Qur'ān], in disquieting doubt.

Footnote 1: An alternative meaning is "he was opposed over it."Footnote 2: See footnote to 10:19.

مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهِ^ج وَمَنْ أَسَاءَ
 فَعَلَيْهَا^ط وَمَا رَبُّكَ بِظَلَّامٍ لِلْعَبِيدِ ﴿٤٦﴾



Whoever. does. righteous deeds. then it is for his soul. and whoever. does evil. then it is against it. And not. (is) your Lord. unjust. to His slaves. (46).

46. Whoever does righteousness - it is for his [own] soul; and whoever does evil [does so] against it. And your Lord is not ever unjust to [His] servants.

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إِلَيْهِ يُرَدُّ عِلْمُ السَّاعَةِ^ط وَمَا تَخْرُجُ مِنْ
ثَمَرٍ مِّنْ أَكْثَامِهَا وَمَا تَحِيلُ مِنْ أَنْثَىٰ
وَلَا تَضَعُ إِلَّا بِعِلْمِهِ^ط وَيَوْمَ يُنَادِيهِمْ أَيْنَ
شُرَكَائِي^ل قَالُوا أَدْنَاكَ^ل مَا مِنَّا مِنْ

شَهِيدٍ ﴿٢٧﴾

To Him. is referred. (the) knowledge. (of) the Hour. And not. comes out. any. fruits. from. their coverings. and not. bears. any. female. and not. gives birth. except. with His knowledge. And (the) Day. He will call them. Where (are). My partners. They will say. We announce (to) You. not. among us. any. witness. (47).

47. To Him [alone] is attributed knowledge of the Hour. And fruits emerge not from their coverings nor does a

female conceive or give birth except with His knowledge.
And the Day He will call to them, "Where are My
'partners'?" they will say, "We announce to You that there is
[no longer] among us any witness [to that]."

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وَضَلَّ عَنْهُمْ مَّا كَانُوا يَدْعُونَ مِنْ قَبْلُ
وَزَنُّوا مَّا لَهُمْ مِنْ مَّحِيصٍ ﴿٢٨﴾

And lost. from them. what. they were. invoking. before. before. and they
(will) be certain. (that) not. for them. any. place of escape. (48).

48. And lost from them will be those they were invoking
before, and they will be certain that they have no place of
escape.

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لَا يَسْأَمُ الْإِنْسَانُ مِنْ دُعَاءِ الْخَيْرِ ۚ وَإِنْ
مَسَّهُ الشَّرُّ فَيَئُوسٌ قَنُوطٌ ﴿٢٩﴾

(Does) not. get tired. man. of. praying. (for) the good. but if. touches him.
the evil. then he gives up hope. (and) despairs. (49).

49. Man is not weary of supplication for good [things], but if evil touches him, he is hopeless and despairing.

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وَلَئِنْ أَذَقْنَاهُ رَحْمَةً مِّنَّا مِنْ بَعْدِ ضَرَّاءَ
مَسَّتْهُ لَيَقُولَنَّ هَذَا لِيْ وَمَا أَظُنُّ
السَّاعَةَ قَائِمَةً ۚ وَلَئِنْ رُجِعْتُ إِلَىٰ رَبِّي إِنَّ
لِيٰ عِنْدَهُ لَلْحُسْنَىٰ ۚ فَلَنُنَبِّئَنَّ الَّذِينَ
كَفَرُوا بِمَا عِبِلُوا ۚ وَلَنَذِيقَنَّهُمْ مِنْ عَذَابٍ
غَلِيظٍ ﴿٥٠﴾

And verily, if. We let him taste. mercy. from Us. after. after. an adversity. (has) touched him. he will surely say. This (is). (due) to me. and not. I think. the Hour. (will be) established. and if. I am returned. to. my Lord. indeed. for me. with Him. (will be) the best. But We will surely inform. those who. disbelieved. about what. they did. and We will surely make them taste. of. a punishment. severe. (50).

50. And if We let him taste mercy from Us after an adversity which has touched him, he will surely say, "This

is [due] to me,¹ and I do not think the Hour will occur; and [even] if I should be returned to my Lord, indeed, for me there will be with Him the best." But We will surely inform those who disbelieved about what they did, and We will surely make them taste a massive punishment.

Footnote 1: - Because of my effort, knowledge, excellence, etc.

وَإِذَا أَنْعَمْنَا عَلَى الْإِنْسَانِ أَعْرَضَ وَنَأٰ
بِجَانِبِهِ ۖ وَإِذَا مَسَّهُ الشَّرُّ فَذُو دُعَاءٍ
عَرِيضٍ ۝٥١

And when. We bestow favor. upon. man. he turns away . and distances himself. and distances himself. but when. touches him. the evil. then (he is) full. (of) supplication. lengthy. (51).

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

قُلْ أَرَأَيْتُمْ إِنْ كَانَ مِنْ عِنْدِ اللَّهِ ثُمَّ
كَفَرْتُمْ بِهِ مَنْ أَضَلُّ مِمَّنْ هُوَ فِي شِقَاقٍ
بَعِيدٍ ﴿٥٢﴾

Say. You see . if. it is. from. from. Allah. then. you disbelieve. in it. who.
(is) more astray. than (one) who . he. (is) in. opposition. far. (52).

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

سَنُرِيهِمْ آيَاتِنَا فِي الْأَفَاقِ وَفِي أَنْفُسِهِمْ
حَتَّىٰ يَتَبَيَّنَ لَهُمْ أَنَّهُ الْحَقُّ ۖ أَوَلَمْ يَكْفِ
بِرَبِّكَ أَنَّهُ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ ﴿٥٣﴾

Soon We will show them. Our Signs. in. the horizons. and in. themselves.
until. becomes clear. to them. that it. (is) the truth. Is (it) not. sufficient.
concerning your Lord. that He. (is) over. all. things. a Witness. (53).

53. We will show them Our signs in the horizons and within themselves until it becomes clear to them that it is

the truth.¹ But is it not sufficient concerning your Lord that He is, over all things, a Witness?²

Footnote 1: Or "that He (subḥānahu wa ta'ālā) is the Truth."Footnote 2: See footnote of 4:79.

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الَا إِنَّهُمْ فِي مِرْيَةٍ مِّن لِّقَاءِ رَبِّهِمْ ^ط الْا
إِنَّهُ بِكُلِّ شَيْءٍ مُّحِيطٌ ﴿٥٤﴾

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