

# أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Surah Al-Qalam | The Pen

Verses: 52

Revelation: makkah

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1

ن وَالْقَلَمِ وَمَا يَسْطُرُونَ ﴿١﴾

Nun. By the pen. and what. they write. (1).

1. Nūn.<sup>1</sup> By the pen and what they inscribe,

Footnote 1: - See footnote to 2:1.

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2

مَا أَنْتَ بِنِعْمَةِ رَبِّكَ بِمَجْنُونٍ ﴿٢﴾

Not. you (are). by (the) Grace. (of) your Lord. a madman. (2).

2. You are not, [O Muḥammad], by the favor of your Lord, a madman.

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3

وَإِنَّ لَكَ لَأَجْرًا غَيْرَ مَمْنُونٍ ﴿٣﴾

And indeed. for you. surely (is) a reward. without. end. (3).

3. And indeed, for you is a reward uninterrupted.

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4

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ ﴿٤﴾

And indeed, you. surely (are). (of) a moral character. great. (4).

4. And indeed, you are of a great moral character.

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5

فَسَتُبْصِرُ وَيُبْصِرُونَ ﴿٥﴾

So you will see. and they will see. (5).

5. So you will see and they will see

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6

بِأَيِّكُمْ الْبِفْتُونُ ﴿٦﴾

Which of you. (is) the afflicted one. (6).

6. Which of you is the afflicted [by a devil].

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إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَن ضَلَّ عَنْ سَبِيلِهِ ۖ  
وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ﴿٧﴾

Indeed. your Lord. He. (is) most knowing. of (he) who. has strayed. from. His way. and He. (is) most knowing. of the guided ones. (7).

7. Indeed, your Lord is most knowing of who has gone astray from His way, and He is most knowing of the [rightly] guided.

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فَلَا تُطِيعِ الْمُكَذِّبِينَ ﴿٨﴾

So (do) not. obey. the deniers. (8).

8. Then do not obey the deniers.

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وَدُّوا لَوْ تُدْهِنُ فَيُدْهِنُونَ ﴿٩﴾

They wish. that. you should compromise. so they would compromise. (9).

9. They wish that you would soften [in your position], so they would soften [toward you].

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وَلَا تُطِيعُ كُلَّ حَلَّافٍ مَّهِينٍ ﴿١٠﴾

And (do) not. obey. every. habitual swearer. worthless. (10).

10. And do not obey every worthless habitual swearer

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هَبَّازٍ مَّشَّاءٍ بِنَبِيمٍ ﴿١١﴾

Defamer. going about. with malicious gossip. (11).

11. [And] scorner, going about with malicious gossip -

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مَنَاعٍ لِّلْخَيْرِ مُعْتَدٍ أَثِيمٍ ﴿١٢﴾

A preventer. of (the) good. transgressor. sinful. (12).

12. A preventer of good, transgressing and sinful,

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عُتْلٍ بَعْدَ ذٰلِكَ زَنِيمٍ ﴿١٣﴾

Cruel. after. (all) that. utterly useless. (13).

13. Cruel, moreover, and an illegitimate pretender.<sup>1</sup>

Footnote 1: - i.e., claiming a particular lineage falsely. The description given in these verses is of al-Waleed bin al-Mugheerah (see also 74:11-25) or possibly, as asserted by Ibn Katheer, al-Akhnas bin Shurayq.

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14

أَنْ كَانَ ذَا مَالٍ وَبَنِينَ ﴿١٤﴾

Because. (he) is. a possessor. (of) wealth. and children. (14).

14. Because he is a possessor of wealth and children,

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15

إِذَا تُتْلَىٰ عَلَيْهِ آيَاتُنَا قَالَ أَسَاطِيرُ  
الْأَوَّلِينَ ﴿١٥﴾

When. are recited. to him. Our Verses. he says. Stories. (of) the former (people). (15).

15. When Our verses are recited to him, he says, "Legends of the former peoples."

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16

سَنَسِيبُهُ عَلَى الْخُرْطُومِ ﴿١٦﴾

We will brand him. on. the snout. (16).

16. We will brand him upon the snout.<sup>1</sup>

Footnote 1: - Literally, "trunk," meaning the nose of an elephant or pig.

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17

إِنَّا بَلَوْنَهُمْ كَمَا بَلَوْنَا أَصْحَابَ الْجَنَّةِ إِذْ  
أَقْسَمُوا لَيَصْرِمُنَّهَا مُصْبِحِينَ ﴿١٧﴾

Indeed, We. have tried them. as. We tried. (the) companions. (of) the garden. when. they swore. to pluck its fruit. (in the) morning. (17).

17. Indeed, We have tried them as We tried the companions of the garden, when they swore to cut its fruit in the [early] morning

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18

وَلَا يَسْتَثْنُونَ ﴿١٨﴾

And not. making exception. (18).

18. Without making exception.<sup>1</sup>

Footnote 1: - i.e., without conceding that nothing can be accomplished unless Allāh wills, saying, "...if Allāh wills" ("in-shā'-Allāh"). See 18:23-24.

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19

فَطَافَ عَلَيْهَا طَآئِفٌ مِّن رَّبِّكَ وَهُمْ  
نَآئِبُونَ ﴿١٩﴾

So there came. upon it. a visitation. from. your Lord. while they. were asleep. (19).

19. So there came upon it [i.e., the garden] an affliction from your Lord while they were asleep.

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20

فَأَصْبَحَتْ كَالصَّرِيمِ ﴿٢٠﴾

So it became. as if reaped. (20).

20. And it became as though reaped.

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21

فَتَنَادَوْا مُصْبِحِينَ ﴿٢١﴾

And they called one another. (at) morning. (21).

21. And they called one another at morning,

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22

أَنْ اَعْدُوا عَلَى حَرْثِكُمْ إِنْ كُنْتُمْ  
ضَرِمِينَ ﴿٢٢﴾

That. Go early. to. your crop. if. you would. pluck (the) fruit. (22).

22. [Saying], "Go early to your crop if you would cut the fruit."

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23

فَانْطَلَقُوا وَهُمْ يَتَخَفَتُونَ ﴿٢٣﴾

So they went. while they. lowered (their) voices. (23).

23. So they set out, while lowering their voices,

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24

أَنْ لَا يَدْخُلَنَّهَا الْيَوْمَ عَلَيْكُمْ مِسْكِينٌ

﴿٢٤﴾

That. Not. will enter it. today. upon you. any poor person. (24).

24. [Saying], "There will surely not enter it today upon you [any] poor person."

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# وَّغَدَوْا عَلَى حَرْدٍ قَدِيرِينَ ﴿٢٥﴾

And they went early. with. determination. able. (25).

25. And they went early in determination, [assuming themselves] able.<sup>1</sup>

Footnote 1: - To carry out their plan, confident of their ability.

# فَلَمَّا رَأَوْهَا قَالُوا إِنَّا لَضَالُّونَ ﴿٢٦﴾

But when. they saw it. they said. Indeed, we. (are) surely lost. (26).

26. But when they saw it, they said, "Indeed, we are lost;

# بَلْ نَحْنُ مَحْرُومُونَ ﴿٢٧﴾

Nay. We. (are) deprived. (27).

27. Rather, we have been deprived."

قَالَ أَوْسَطُهُمْ أَلَمْ أَقُلْ لَّكُمْ لَوْلَا

تُسَبِّحُونَ ﴿٢٨﴾

Said. (the) most moderate of them. Did not. I tell. you. 'Why not. you glorify (Allah)?'. (28).

28. The most moderate of them said, "Did I not say to you, 'Why do you not exalt [Allāh]?'"<sup>1</sup>

Footnote 1: - i.e., remember or mention Him by saying, "...if Allāh wills." An additional meaning is "praise" or "thank" Him for His bounty.

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29

قَالُوا سُبْحَنَ رَبِّنَا إِنَّا كُنَّا ظَالِمِينَ ﴿٢٩﴾

They said. Glory be. (to) our Lord. Indeed, we. [we] were. wrongdoers. (29).

29. They said, "Exalted is our Lord! Indeed, we were wrongdoers."

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30

فَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَلَاوَمُونَ ﴿٣٠﴾

Then approached. some of them. to. others. blaming each other. (30).

30. Then they approached one another, blaming each other.

قَالُوا يَوَيْلَنَا إِنَّا كُنَّا طَٰغِينَ ﴿٣١﴾

They said. O woe to us. Indeed, we. [we] were. transgressors. (31).

31. They said, "O woe to us; indeed we were transgressors."

عَسَىٰ رَبُّنَا أَنْ يُبَدِّلَنَا خَيْرًا مِّنْهَا إِنَّا إِلَىٰ رَبِّنَا رَاغِبُونَ ﴿٣٢﴾

Perhaps. our Lord. [that]. will substitute for us. a better. than it. Indeed, we. to. our Lord. turn devoutly. (32).

32. Perhaps our Lord will substitute for us [one] better than it. Indeed, we are toward our Lord desirous."<sup>1</sup>

Footnote 1: - Of His mercy, forgiveness and bounty.

كَذَٰلِكَ الْعَذَابُ ۖ وَلَٰعَذَابُ الْآخِرَةِ أَكْبَرُ ۚ  
لَوْ كَانُوا يَعْلَمُونَ ﴿٣٣﴾

Such. (is) the punishment. And surely the punishment. (of) the Hereafter.  
(is) greater. if. they. know. (33).

33. Such is the punishment [of this world]. And the  
punishment of the Hereafter is greater, if they only knew.

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34

إِنَّ لِلْمُتَّقِينَ عِنْدَ رَبِّهِمْ جَنَّاتٍ النَّعِيمِ

٣٢

Indeed. for the righteous. with. their Lord. (are) Gardens. (of) Delight.  
(34).

34. Indeed, for the righteous with their Lord are the  
Gardens of Pleasure.

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35

أَفَنَجْعَلُ الْمُسْلِمِينَ كَالْمُجْرِمِينَ ط ٣٥

Then will We treat. the Muslims. like the criminals. (35).

35. Then will We treat the Muslims like the criminals?

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36

مَا لَكُمْ<sup>وقفه</sup> كَيْفَ تَحْكُمُونَ ج ٣٦

What. (is) for you. How. (do) you judge. (36).

36. What is [the matter] with you? How do you judge?

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37

أَمْ لَكُمْ كِتَابٌ فِيهِ تَدْرُسُونَ ﴿٣٧﴾

Or. (is) for you. a book. wherein. you learn. (37).

37. Or do you have a scripture in which you learn

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38

إِنَّ لَكُمْ فِيهِ لَبَاءٌ تَخَيَّرُونَ ﴿٣٨﴾

Indeed. for you. in it. what. you choose. (38).

38. That indeed for you is whatever you choose?

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39

أَمْ لَكُمْ أَيْمَانٌ عَلَيْنَا بَالِغَةٌ إِلَى يَوْمِ  
الْقِيَامَةِ ۚ إِنَّ لَكُمْ لَبَاءٌ تَحْكُمُونَ ﴿٣٩﴾

Or. for you. oaths. from us. reaching. to. (the) Day. (of) the Resurrection.  
indeed. for you. (is) what. you judge. (39).

39. Or do you have oaths [binding] upon Us, extending  
until the Day of Resurrection, that indeed for you is

سَلُّهُمْ أَيُّهُمْ بِذَلِكَ زَعِيمٌ ﴿٤٠﴾

Ask them. which of them. for that. (is) responsible. (40).

40. Ask them which of them, for that [claim], is responsible.

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أَمْ لَهُمْ شُرَكَاءُ ۖ فَلْيَأْتُوا بِشُرَكَائِهِمْ إِنْ  
كَانُوا صَادِقِينَ ﴿٤١﴾

Or. (are) for them. partners. Then let them bring. their partners. if. they are. truthful. (41).

41. Or do they have partners?<sup>1</sup> Then let them bring their partners, if they should be truthful.

Footnote 1: - i.e., those to whom they attribute divinity other than Allāh or partners from among themselves.
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# يَوْمَ يُكْشَفُ عَنْ سَاقٍ وَيُدْعَوْنَ إِلَى السُّجُودِ فَلَا يَسْتَطِيعُونَ ﴿٤٢﴾

(The) Day. will be uncovered. from. the shin. and they will be called. to. prostrate. but not. they will be able. (42).

42. The Day the shin will be uncovered<sup>1</sup> and they are invited to prostration but they [i.e., the disbelievers] will not be able,

Footnote 1: - i.e., when everyone will find before him great difficulty. In accordance with authentic ḥadīths, "the shin" might also refer to that of Allāh (subḥānahu wa ta'ālā), before which every believer will prostrate on the Day of Judgement. See footnote to 2:19.

خَاشِعَةً أَبْصَارُهُمْ تَرْهَقُهُمْ ذِلَّةٌ وَقَدْ  
كَانُوا يُدْعَوْنَ إِلَى السُّجُودِ وَهُمْ سَلِيمُونَ

﴿٤٣﴾

Humbled. their eyes. will cover them. humiliation. And indeed. they were. called. to. prostrate. while they. (were) sound. (43).

43. Their eyes humbled, humiliation will cover them. And they used to be invited to prostration while they were

فَذَرْنِي وَمَنْ يُكْذِبُ بِهَذَا الْحَدِيثِ ط  
سَنَسْتَدْرِجُهُمْ مِّنْ حَيْثُ لَا يَعْلَمُونَ ﴿٢٢﴾

So leave Me. and whoever. denies. this. Statement. We will progressively lead them. from. where. not. they know. (44).

44. So leave Me, [O Muḥammad], with [the matter of] whoever denies this statement [i.e., the Qur'ān]. We will progressively lead them [to punishment] from where they do not know.<sup>1</sup>

Footnote 1: - Allāh will increase His favors to them in this world by way of trial, whereby they will sink deeper into sin and thus into destruction.

وَأُمْلِي لَهُمْ ط إِنَّ كَيْدِي مَتِينٌ ﴿٢٥﴾

And I will give respite. to them. Indeed. My plan. (is) firm. (45).

45. And I will give them time. Indeed, My plan is firm.



أَمْ تَسْأَلُهُمْ أَجْرًا فَهُمْ مِنْ مَّغْرَمٍ  
مُّثْقَلُونَ ﴿٣٦﴾

Or. you ask them. a payment. so they. from. (the) debt. (are) burdened.  
(46).

46. Or do you ask of them a payment, so they are by debt  
burdened down?

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47

أَمْ عِنْدَهُمُ الْغَيْبُ فَهُمْ يَكْتُبُونَ ﴿٣٧﴾

Or. (is) with them. the unseen. so they. write it. (47).

47. Or have they [knowledge of] the unseen, so they write  
[it] down?

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48

فَاصْبِرْ لِحُكْمِ رَبِّكَ وَلَا تَكُنْ كَصَاحِبِ  
الْحُوتِ إِذْ نَادَىٰ وَهُوَ مَكْظُومٌ ﴿٣٨﴾

So be patient. for (the) decision. (of) your Lord. and (do) not. be. like  
(the) companion. (of) the fish. when. he called out. while he. (was)  
distressed. (48).

48. Then be patient for the decision of your Lord, [O Muḥammad], and be not like the companion of the fish [i.e., Jonah] when he called out while he was distressed.

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49

لَوْلَا أَنْ تَدْرَكَهُ نِعْمَةٌ مِّنْ رَبِّهِ لَنُبِذَ  
بِالْعَرَاءِ وَهُوَ مَذْمُومٌ ﴿٣٩﴾

If not. that. overtook him. a Favor. from. his Lord. surely he would have been thrown. onto (the) naked shore. while he. (was) blamed. (49).

49. If not that a favor [i.e., mercy] from his Lord overtook him, he would have been thrown onto the naked shore while he was censured.<sup>1</sup>

Footnote 1: - But instead, Allāh accepted his repentance and provided means for his recovery. See 37:139-148.

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فَاجْتَبَاهُ رَبُّهُ فَجَعَلَهُ مِنَ الصَّالِحِينَ ﴿٥٠﴾

But chose him. his Lord. and made him. of. the righteous. (50).

50. And his Lord chose him and made him of the righteous.

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51

وَإِنْ يَّكَادُ الَّذِينَ كَفَرُوا لَيُزْلِقُونَكَ  
بِأَبْصَارِهِمْ لَمَّا سَمِعُوا الذِّكْرَ وَيَقُولُونَ  
إِنَّهُ لَمَجْنُونٌ ﴿٥١﴾

وقف لازم

And indeed. would almost. those who. disbelieve. surely make you slip.  
with their look. when. they hear. the Message. and they say. Indeed, he.  
(is) surely mad. (51).

51. And indeed, those who disbelieve would almost make  
you slip with their eyes [i.e., looks] when they hear the  
message, and they say, "Indeed, he is mad."

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وَمَا هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ ﴿٥٢﴾

١/٣

And not. it (is). but. a Reminder. to the worlds. (52).

52. But it is not except a reminder to the worlds.

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