

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Surah Sad | The Letter "Saad"

Verses: 88

Revelation: makkah

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1

ص وَالْقُرْآنِ ذِي الذِّكْرِ ١

Saad. By the Quran. full (of) reminder. full (of) reminder. (1).

1. Şād.¹ By the Qur'ān containing reminder...²

Footnote 1: See footnote to 2:1. Footnote 2: The completion of the oath is understood to be that the Qur'ān is inimitable and thus a miracle from Allāh.

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2

بَلِ الَّذِينَ كَفَرُوا فِي عِزَّةٍ وَشِقَاقٍ ٢

Nay. those who. disbelieve. (are) in. self-glory. and opposition. (2).

2. But those who disbelieve are in pride and dissension.

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3

كَمْ أَهْلَكْنَا مِنْ قَبْلِهِمْ مِنْ قَرْنٍ فَنَادُوا
وَلَاتَ حِينَ مَنَاصٍ ﴿٣﴾

How many. We destroyed. before them. before them. of. a generation.
then they called out. when there (was) no longer. time. (for) escape. (3).
3. How many a generation have We destroyed before them,
and they [then] called out; but it was not a time for escape.

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4

وَعَجِبُوا أَنْ جَاءَهُمْ مُنْذِرٌ مِنْهُمْ ۖ وَقَالَ
الْكَافِرُونَ هَذَا سِحْرٌ كَذَّابٌ ﴿٤﴾

And they wonder. that. has come to them. a warner. from themselves. And
said. the disbelievers. This. (is) a magician. a liar. (4).

4. And they wonder that there has come to them a warner
[i.e., Prophet Muḥammad (ﷺ)] from among themselves.
And the disbelievers say, "This is a magician and a liar.

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5

أَجَعَلَ الْإِلَهَةَ إِلَهًا وَاحِدًا^ج إِنَّ هَذَا لَشَيْءٌ

عُجَابٌ ⑤

Has he made. the gods. (into) one god. (into) one god. Indeed. this. (is) certainly a thing. curious. (5).

5. Has he made the gods [only] one God? Indeed, this is a curious thing."

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وَانْطَلَقَ الْمَلَأُ مِنْهُمْ أَنْ امْشُوا وَاصْبِرُوا
عَلَىٰ إِلَهَتِكُمْ^ج إِنَّ هَذَا لَشَيْءٌ يُرَادُ ⑥

And went forth. the chiefs. among them. that. Continue. and be patient. over. your gods. Indeed. this. (is) certainly a thing. intended. (6).

6. And the eminent among them went forth, [saying],
"Continue, and be patient over [the defense of] your gods.
Indeed, this is a thing intended.¹

Footnote 1: - Planned by Prophet Muḥammad (ﷺ) in order to gain influence and prestige for himself.

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مَا سَمِعْنَا بِهَذَا فِي الْبَلَّةِ الْأُخْرَىٰ ۖ إِنَّ هَذَا
إِلَّا اخْتِلَافٌ ۖ ﴿٧﴾

Not. we heard. of this. in. the religion. the last. Not. (is) this. but. a fabrication. (7).

7. We have not heard of this in the latest religion.¹ This is not but a fabrication.

Footnote 1: - Referring to Christianity or possibly the pagan religion of the Quraysh.

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ءَأُنْزِلَ عَلَيْهِ الذِّكْرُ مِنْ بَيْنِنَا ۚ بَلْ هُمْ
فِي شَكٍّ مِّنْ ذِكْرِي ۚ بَلْ لَّمَّا يَذُوقُوا
عَذَابِ ۖ ﴿٨﴾

Has been revealed. to him. the Message. from. among us. Nay. They. (are) in. doubt. about. My Message. Nay. not yet. they have tasted. My punishment. (8).

8. Has the message been revealed to him out of [all of] us?" Rather, they are in doubt about My message. Rather, they have not yet tasted My punishment.

أَمْ عِنْدَهُمْ خَزَائِنُ رَحْمَةِ رَبِّكَ الْعَزِيزِ
الْوَهَّابِ ۝٩

Or. have they. (the) treasures. (of the) Mercy. (of) your Lord. the All-Mighty. the Bestower. (9).

9. Or do they have the depositories of the mercy of your Lord, the Exalted in Might, the Bestower?¹

Footnote 1: - Refer to footnote of verse 3:8.

أَمْ لَهُمْ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَمَا
بَيْنَهُمَا ۖ فَلْيَرْتَقُوا فِي الْأَسْبَابِ ۝١٠

Or. for them. (is the) dominion. (of) the heavens. and the earth. and whatever. (is) between them. Then let them ascend. by. the means. (10).

10. Or is theirs the dominion of the heavens and the earth and what is between them? Then let them ascend through [any] ways of access.¹

Footnote 1: - To oversee the affairs of their dominion.

جُنْدٌ مَّا هُنَالِكَ مَهْزُومٌ مِّنَ الْأَحْزَابِ

۞

Soldiers . there. there. (they will be) defeated. among. the companies. (11).

11. [They are but] soldiers [who will be] defeated there among the companies [of disbelievers].

كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَعَادٌ وَفِرْعَوْنُ
ذُو الْأَوْتَادِ ۝

Denied. before them. (the) people. (of) Nuh. and Aad. and Firaun. (the) owner. (of) the stakes. (12).

12. The people of Noah denied before them, and [the tribe of] ‘ Aad and Pharaoh, the owner of stakes,¹

Footnote 1: - By which he tortured people.

وَتَمُودُ وَقَوْمُ لُوطٍ وَأَصْحَابُ لَعِينَةٍ^ط أُولَئِكَ

الْأَحْزَابُ ﴿١٣﴾

And Thamud. and (the) people. (of) Lut. and (the) companions. (of) the wood. Those. (were) the companies. (13).

13. And [the tribe of] Thamūd and the people of Lot and the companions of the thicket [i.e., people of Madyan].

Those are the companies.¹

Footnote 1: - That were defeated, among whom will be the disbelievers of Quraysh and others.

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14
إِنْ كُلُّ إِلَّا كَذَّبَ الرُّسُلَ فَحَقَّ عِقَابِ

ع
﴿١٤﴾

Not. all (of them). but. denied. the Messengers. so (was) just. My penalty. (14).

14. Each of them denied the messengers, so My penalty was justified.

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15

وَمَا يَنْظُرُ هُوَ إِلَّا صَيْحَةً وَاحِدَةً مَّا
لَهَا مِنْ فَوَاقٍ ⑮

And not. await. these. but. a shout. one. not. for it. any. delay. (15).

15. And these [disbelievers] await not but one blast [of the Horn]; for it there will be no delay.¹

Footnote 1: - Or "respite." More literally, "a period between two milkings of a she-camel," which also alludes to the meanings of "return" or "repetition."

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وَقَالُوا رَبَّنَا عَجِّلْ لَنَا قِطْنَآ قَبْلَ يَوْمِ
الْحِسَابِ ⑯

And they say. Our Lord. Hasten. for us. our share. before. (the) Day. (of) the Account. (16).

16. And they say, "Our Lord, hasten for us our share [of the punishment] before the Day of Account."

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17

إِصْبِرْ عَلَىٰ مَا يَقُولُونَ وَادْكُرْ عَبْدَنَا دَاوُدَ
ذَا الْأَيْدِ ۚ إِنَّهُ أَوَّابٌ ﴿١٧﴾

Be patient. over. what. they say. and remember. Our slave. Dawood. the possessor of strength. the possessor of strength. Indeed, he (was). repeatedly turning. (17).

17. Be patient over what they say and remember Our servant, David, the possessor of strength; indeed, he was one who repeatedly turned back [to Allāh].

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18

إِنَّا سَخَّرْنَا الْجِبَالَ مَعَهُ يُسَبِّحْنَ
بِالْعَشِيِّ وَالْإِشْرَاقِ ﴿١٨﴾

Indeed, We. subjected. the mountains. with him. glorifying. in the evening. and [the] sunrise. (18).

18. Indeed, We subjected the mountains [to praise] with him, exalting [Allāh] in the [late] afternoon and [after] sunrise.

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19

وَالطَّيْرَ مَحْشُورَةً ۖ كُلٌّ لَّهُ أَوَّابٌ ﴿١٩﴾

And the birds. assembled. all. with him. repeatedly turning. (19).

19. And the birds were assembled, all with him repeating [praises].

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وَشَدَدْنَا مُلْكَهُ وَأَتَيْنَهُ الْحِكْمَةَ وَفَصَّلَ الْخِطَابِ ﴿٢٠﴾

And We strengthened. his kingdom. and We gave him. [the] wisdom. and decisive. speech. (20).

20. And We strengthened his kingdom and gave him wisdom and discernment in speech.

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21

وَهَلْ أَتَاكَ نَبُوءُا ^{وَقِفْ لَازِمًا} الْخَصْمِ إِذْ تَسَوَّرُوا الْبِخْرَابَ ﴿٢١﴾

And has (there). come to you. (the) news. (of) the litigants. when. they climbed over the wall. (of) the chamber. (21).

21. And has there come to you the news of the adversaries,
when they climbed over the wall of [his] prayer chamber -

إِذْ دَخَلُوا عَلَى دَاوُدَ فَفَزِعَ مِنْهُمْ قَالُوا لَا
تَخَفْ خَصَيْنِ بَغَى بَعْضُنَا عَلَى بَعْضٍ
فَاَحْكُم بَيْنَنَا بِالْحَقِّ وَلَا تُشِطُّ وَاهْدِنَا
إِلَى سَوَاءِ الصِّرَاطِ ﴿٢٢﴾

When. they entered. upon. Dawood. and he was afraid. of them. they said.
(Do) not. fear. (We are) two litigants. has wronged. one of us. to. another.
so judge. between us. in truth. and (do) not. be unjust. and guide us. to. an
even. [the] path. (22).

22. When they entered upon David and he was alarmed by
them? They said, "Fear not. [We are] two adversaries, one
of whom has wronged the other, so judge between us with
truth and do not exceed [it] and guide us to the sound path.

إِنَّ هَذَا أَخِي ^{تف} لَهُ تِسْعٌ وَتِسْعُونَ نَعْجَةً
وَلِي نَعْجَةٌ وَاحِدَةٌ ^{تف} فَقَالَ أَكْفِلْنِيهَا
وَعَزَّنِي فِي الْخِطَابِ ②③

Indeed. this. (is) my brother. he has. ninety-nine. ninety-nine. ewe(s).
while I have. ewe. one. so he said. Entrust her to me. and he overpowered
me. in. [the] speech. (23).

23. Indeed this, my brother, has ninety-nine ewes, and I
have one ewe; so he said, 'Entrust her to me,' and he
overpowered me in speech."

قَالَ لَقَدْ ظَلَمَكَ بِسُؤَالِ نَعْجَتِكَ إِلَى
نِعَاجِهِ ^ط وَإِنَّ كَثِيرًا مِّنَ الْخُلَطَاءِ لَيَبْغِي
بَعْضُهُمْ عَلَى بَعْضٍ إِلَّا الَّذِينَ آمَنُوا
وَعَمِلُوا الصَّالِحَاتِ وَقَلِيلٌ مَّا هُمْ ^ط وَظَنَّ

دَاوُدُ أَنَبَا فِتْنُهُ فَاسْتَغْفَرَ رَبَّهُ وَخَرَّ

رَاكِعًا وَأَنَابَ

السجدة ٢٣

He said. Certainly. he has wronged you. by demanding. your ewe. to. his ewes. And indeed. many. of. the partners. certainly oppress. some of them. [on]. another. except. those who. believe. and do. righteous deeds. and few. (are) they. (are) they. And became certain. Dawood. that. We (had) tried him. and he asked forgiveness. (of) his Lord. and fell down. bowing. and turned in repentance. (24).

24. [David] said, "He has certainly wronged you in demanding your ewe [in addition] to his ewes. And indeed, many associates oppress one another, except for those who believe and do righteous deeds - and few are they." And David became certain that We had tried him, and he asked forgiveness of his Lord¹ and fell down bowing [in prostration] and turned in repentance [to Allāh].

Footnote 1: - For his errors, such as fear and suspicion of the two men at the outset, any mistake in judgement he might have made, concealed feelings of partiality, etc.

فَغَفَرْنَا لَهُ ذَٰلِكَ ۖ وَإِنَّ لَهُ عِندَنَا لَزُلْفَىٰ
وَحُسْنَ مَّآبٍ ﴿٢٥﴾

So We forgave. for him. that. And indeed. for him. with Us. surely is a near access. and a good. place of return. (25).

25. So We forgave him that; and indeed, for him is nearness to Us and a good place of return.

يَدَاوُدُ إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ
فَاحْكُم بَيْنَ النَّاسِ بِالْحَقِّ وَلَا تَتَّبِعِ
الْهَوَىٰ فَيُضِلَّكَ عَنْ سَبِيلِ اللَّهِ ۖ إِنَّ
الَّذِينَ يَضِلُّونَ عَنْ سَبِيلِ اللَّهِ لَهُمْ
عَذَابٌ شَدِيدٌ بِمَا نَسُوا يَوْمَ الْحِسَابِ

O Dawood. Indeed, We. [We] have made you. a vicegerent. in. the earth. so judge. between. [the] men. in truth. and (do) not. follow. the desire. for it will lead you astray. from. (the) way. (of) Allah. Indeed. those who. go astray. from. (the) way. (of) Allah. for them. (is) a punishment. severe. because. they forgot. (the) Day. (of) Account. (26).

26. [We said], "O David, indeed We have made you a successor upon the earth, so judge between the people in truth and do not follow [your own] desire, as it will lead you astray from the way of Allāh." Indeed, those who go astray from the way of Allāh will have a severe punishment for having forgotten the Day of Account.

وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا
بَاطِلًا ۖ ذَٰلِكَ ظَنُّ الَّذِينَ كَفَرُوا ۖ فَوَيْلٌ
لِّلَّذِينَ كَفَرُوا مِنَ النَّارِ ۖ ﴿٢٧﴾

And not. We created. the heaven. and the earth. and whatever. (is) between them. without purpose. That. (is the) assumption. (of) those who. disbelieve. So woe. to those. who disbelieve. from. the Fire. (27).

27. And We did not create the heaven and the earth and that between them aimlessly. That is the assumption of those who disbelieve, so woe to those who disbelieve from the Fire.

أَمْ نَجْعَلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
كَالْمُفْسِدِينَ فِي الْأَرْضِ أَمْ نَجْعَلُ
الْمُتَّقِينَ كَالْفُجَّارِ ۝٢٨

Or. should We treat. those who. believe. and do. righteous deeds. like those who spread corruption. in. the earth. Or. should We treat. the pious. like the wicked. (28).

28. Or should We treat those who believe and do righteous deeds like corrupters in the land? Or should We treat those who fear Allāh like the wicked?

كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ مُبَارَكٌ لِيَدَّبَّرُوا آيَاتِهِ
وَلِيَتَذَكَّرَ أُولُوا الْأَلْبَابِ ۝٢٩

(This is) a Book. We have revealed it. to you. blessed. that they may ponder. (over) its Verses. and may be reminded. those of understanding. those of understanding. (29).

29. [This is] a blessed Book which We have revealed to you, [O Muḥammad], that they might reflect upon its

verses and that those of understanding would be reminded.

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وَوَهَبْنَا لِدَاوُدَ سُلَيْمَانَ نِعَمَ الْعَبْدِ إِنَّهُ
أَوَّابٌ ۝٣٠ ط

And We gave. to Dawood. Sulaiman. an excellent. slave. Indeed, he.
(was) one who repeatedly turned. (30).

30. And to David We gave Solomon. An excellent servant,
indeed he was one repeatedly turning back [to Allāh].

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إِذْ عُرِضَ عَلَيْهِ بِالْعَشِيِّ الصُّفُنُ الْجِيَادُ
۝٣١ لا

When. were displayed. to him. in the afternoon. excellent bred steeds.
excellent bred steeds. (31).

31. [Mention] when there were exhibited before him in the
afternoon the poised [standing] racehorses.

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فَقَالَ إِنِّي أَحْبَبْتُ حُبَّ الْخَيْرِ عَنْ ذِكْرِ
رَبِّي حَتَّى تَوَارَتْ بِالْحِجَابِ ۝٣٢

And he said. Indeed, I. [I] preferred. (the) love. (of) the good. over. (the) remembrance. (of) my Lord. Until. they were hidden. in the veil. (32).

32. And he said, "Indeed, I gave preference to the love of good [things] over the remembrance of my Lord until it [i.e., the sun] disappeared into the curtain [of darkness]."

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رُدُّوْهَا عَلَيَّ ط فَطَفِقَ مَسْحًا بِالسُّوقِ
وَالْأَعْنَاقِ ۝٣٣

Return them. to me. Then he began. (to) pass (his hand). over the legs. and the necks. (33).

33. [He said], "Return them to me," and set about striking¹ [their] legs and necks.

Footnote 1: - With his sword as expiation. Some commentaries have also suggested the meaning of "stroking" with the hand.

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وَلَقَدْ فَتَنَّا سُلَيْمَانَ وَأَلْقَيْنَا عَلَى كُرْسِيِّهِ
جَسَدًا ثُمَّ أَنَابَ ﴿٣٣﴾

And certainly. We tried. Sulaiman. and We placed. on. his throne. a body. then. he turned. (34).

34. And We certainly tried Solomon and placed on his throne a body;¹ then he returned.²

Footnote 1: Said to be a devil or a lifeless body (one without capability), but Allāh alone knows. Footnote 2: To sovereignty and to Allāh in repentance.

قَالَ رَبِّ اغْفِرْ لِي وَهَبْ لِي مُلْكًا لَا
يَنْبَغِي لِأَحَدٍ مِّنْ بَعْدِي ۚ إِنَّكَ أَنْتَ
الْوَهَّابُ ﴿٣٥﴾

He said. O my Lord. Forgive. me. and grant. me. a kingdom. not. (will) belong. to anyone. after me. after me. Indeed, You. [You]. (are) the Bestower. (35).

35. He said, "My Lord, forgive me and grant me a kingdom such as will not belong to anyone after me. Indeed, You are the Bestower."

فَسَخَّرْنَا لَهُ الرِّيحَ تَجْرِي بِأَمْرِهِ رُخَاءً
حَيْثُ أَصَابَ ﴿٣٦﴾

Then We subjected. to him. the wind. to flow. by his command. gently.
wherever. he directed. (36).

36. So We subjected to him the wind blowing by his
command, gently, wherever he directed,

وَالشَّيْطِينَ كُلَّ بَنَّاءٍ وَغَوَّاصٍ ﴿٣٧﴾

And the devils. every. builder. and diver. (37).

37. And [also] the devils [of jinn] - every builder and diver

وَأُخْرَيْنَ مُقَرَّنِينَ فِي الْأَصْفَادِ ﴿٣٨﴾

And others. bound. in. chains. (38).

38. And others bound together in irons.

هَذَا عَطَاؤُنَا فَامْنُنْ أَوْ أَمْسِكْ بِغَيْرِ

حِسَابٍ ﴿٣٩﴾

This. (is) Our gift. so grant. or. withhold. without. account. (39).

39. [We said], "This is Our gift, so grant or withhold without account."

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وَإِنَّ لَهُ عِنْدَنَا لَزُلْفَىٰ وَحُسْنَ مَّآبٍ ﴿٤٠﴾

And indeed. for him. with Us. surely is a near access. and a good. place of return. (40).

40. And indeed, for him is nearness to Us and a good place of return.

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41

وَاذْكُرْ عَبْدَنَا أَيُّوبَ ^{وقف لازم} إِذْ نَادَىٰ رَبَّهُ أَنِّي مَسَّنِيَ الشَّيْطَانُ بِنُصْبٍ وَعَذَابٍ ﴿٤١﴾

And remember. Our slave. Ayyub. when. he called. his Lord. That [I]. (has) touched me. Shaitaan. with distress. and suffering. (41).

41. And remember Our servant Job, when he called to his Lord, "Indeed, Satan has touched me with hardship and torment."

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42

أَرْكُضْ بِرِجْلِكَ ۖ هَذَا مُغْتَسَلٌ بَارِدٌ
وَشَرَابٌ ﴿٣٢﴾

Strike. with your foot. This. (is a spring of) water to bathe. cool. and a drink. (42).

42. [So he was told], "Strike [the ground] with your foot; this is a [spring for a] cool bath and drink."

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43

وَوَهَبْنَا لَهُ أَهْلَهُ وَمِثْلَهُم مَّعَهُمْ رَحْمَةً
مِّنَّا وَذِكْرَىٰ لِأُولَى الْأَلْبَابِ ﴿٣٣﴾

And We granted. [to] him. his family. and a like of them. with them. a Mercy. from Us. and a Reminder. for those of understanding. for those of understanding. (43).

43. And We granted him his family and a like [number] with them as mercy from Us and a reminder for those of

وَحُذْ بِيَدِكَ ضِغْثًا فَاضْرِبْ بِهِ وَلَا تَحْنُثْ
إِنَّا وَجَدْنَاهُ صَابِرًا نَعْمَ الْعَبْدُ إِنَّهُ أَوَّابٌ

٢٢

And take. in your hand. a bunch. and strike. with it. and (do) not. break
(your) oath. Indeed, We. [We] found him. patient. an excellent. slave.
Indeed, he. repeatedly turned. (44).

44. [We said], "And take in your hand a bunch [of grass]
and strike with it and do not break your oath."¹ Indeed, We
found him patient, an excellent servant. Indeed, he was one
repeatedly turning back [to Allāh].

Footnote 1: - At a point during his illness, Job became angry with his wife and
swore that if he recovered, he would punish her with one hundred lashes.
According to Allāh's instruction, the oath was fulfilled by striking her once with
one hundred blades of grass.

وَادْكُرْ عِبْدَنَا إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ
أُولَى الْأَيْدِي وَالْأَبْصَارِ ﴿٤٥﴾

And remember. Our slaves. Ibrahim. and Isaac. and Ayyub. possessors.
(of) strength. and vision. (45).

45. And remember Our servants, Abraham, Isaac and Jacob
- those of strength and [religious] vision.

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46

إِنَّا أَخْلَصْنَهُمْ بِخَالِصَةٍ ذِكْرَى الدَّارِ ﴿٤٦﴾

Indeed, We. [We] chose them. for an exclusive (quality). remembrance.
(of) the Home. (46).

46. Indeed, We chose them for an exclusive quality:
remembrance of the home [of the Hereafter].

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47

وَأِنَّهُمْ عِنْدَنَا لَمِنَ الْمُصْطَفَيْنِ الْأَخْيَارِ

ط
﴿٤٧﴾

And indeed, they. to Us. (are) from. the chosen ones. the best. (47).

47. And indeed they are, to Us, among the chosen and outstanding.

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48

وَاذْكُرْ إِسْمَاعِيلَ وَالْيَسَعَ وَذَا الْكِفْلِ
وَكُلٌّ مِّنَ الْأَخْيَارِ ﴿٣٨﴾

And remember. Ishmael. and Elisha. and Dhul-kifl. and Dhul-kifl. and all. (are) from. the best. (48).

48. And remember Ishmael, Elisha and Dhul-Kifl, and all are among the outstanding.

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49

هَذَا ذِكْرٌ ط وَإِنَّ لِلْمُتَّقِينَ لَحُسْنَ مَّآبٍ
﴿٣٩﴾

This. (is) a Reminder. And indeed. for the righteous. surely, is a good. place of return. (49).

49. This is a reminder. And indeed, for the righteous is a good place of return -

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50

جَنَّتِ عَدْنٍ مُّفَتَّحَةً لَهُمُ الْأَبْوَابُ ﴿٥٠﴾

Gardens. (of) Eternity. (will be) opened. for them. the gates. (50).

50. Gardens of perpetual residence, whose doors will be opened to them.

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51

مُتَكِّينَ فِيهَا يَدْعُونَ فِيهَا بِفَاكِهَةٍ
كَثِيرَةٍ وَشَرَابٍ ﴿٥١﴾

Reclining. therein. they will call. therein. for fruit. many. and drink. (51).

51. Reclining within them, they will call therein for abundant fruit and drink.

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52

وَعِنْدَهُمْ قُصِرْتُ الطَّرْفِ أَثَرَابٌ ﴿٥٢﴾

And with them. (will be) companions of modest gaze. (will be) companions of modest gaze. well-matched. (52).

52. And with them will be women limiting [their] glances¹ and of equal age.

Footnote 1: - To their mates alone.

هَذَا مَا تُوعَدُونَ لِيَوْمِ الْحِسَابِ ﴿٥٣﴾

﴿٣/٣﴾

This. (is) what. you are promised. for (the) Day. (of) Account. (53).

53. This is what you, [the righteous], are promised for the Day of Account.

إِنَّ هَذَا لَرِزْقُنَا مَا لَهُ مِنْ نَفَادٍ ﴿٥٤﴾

Indeed. this. (is) surely Our provision. not. for it. any. depletion. (54).

54. Indeed, this is Our provision; for it there is no depletion.

هَذَا وَإِنَّ لِلطَّٰغِيْنَ لَشَرَّ مَآبٍ ﴿٥٥﴾

This (is so). And indeed. for the transgressors. surely (is) an evil. place of return. (55).

55. This [is so]. But indeed, for the transgressors is an evil place of return -

جَهَنَّمَ ۚ يَصْلَوْنَهَا ۚ فَبِئْسَ الْبِهَادُ ﴿٥٦﴾

Hell. they will burn therein. and wretched (is). the resting place. (56).
56. Hell, which they will [enter to] burn, and wretched is the resting place.

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57

هَذَا ۚ فَلْيَذُوقُوهُ حَبِيمٌ ۖ وَغَسَّاقٌ ﴿٥٧﴾

This (is so). Then let them taste it. boiling fluid. and purulence. (57).
57. This - so let them taste it - is scalding water and [foul] purulence.

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58

وَأُخَرُ مِنْ شَكْلِهِ أَزْوَاجٌ ﴿٥٨﴾

And other. of. its type. (of various) kinds. (58).
58. And other [punishments] of its type [in various] kinds.

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59

هَذَا فَوْجٌ مُّقْتَحِمٌ مَّعَكُمْ ۚ لَا مَرْحَبًا
بِهِمْ ۖ إِنَّهُمْ صَالُوا النَّارِ ﴿٥٩﴾

This. (is) a company. bursting. (in) with you. No. welcome. for them.
Indeed, they. (will) burn. (in) the Fire. (59).

59. [Its inhabitants will say], "This is a company bursting
in with you. No welcome for them. Indeed, they will burn
in the Fire."

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60

قَالُوا بَلْ أَنْتُمْ قِفْ لَا مَرْحَبًا بِكُمْ ۖ أَنْتُمْ
قَدْ مُتُّوهُ لَنَا ۖ فَبِئْسَ الْقَرَارُ ﴿٦٠﴾

They say. Nay. You . no. welcome. for you. You. brought this. upon us. So
wretched (is). the settlement. (60).

60. They will say, "Nor you! No welcome for you. You,
[our leaders], brought this upon us, and wretched is the
settlement."

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61

قَالُوا رَبَّنَا مَنْ قَدَّمَ لَنَا هَذَا فَزِدْهُ عَذَابًا
ضِعْفًا فِي النَّارِ ﴿٦١﴾

They will say. Our Lord. whoever. brought. upon us. this. increase for him. a punishment. double. in. the Fire. (61).

61. They will say, "Our Lord, whoever brought this upon us - increase for him double punishment in the Fire."

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62

وَقَالُوا مَا لَنَا لَا نَرَى رِجَالًا كُنَّا نَعُدُّهُمْ
مِّنَ الْأَشْرَارِ ﴿٦٢﴾

And they (will) say. What (is). for us. not. we see. men. we used to. count them. among. the bad ones. (62).

62. And they will say, "Why do we not see men whom we used to count among the worst?"¹

Footnote 1: - They are referring to the believers.

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63

أَتَّخَذْنَاهُمْ سِخْرِيًّا أَمْ زَاغَتْ عَنْهُمْ الْأَبْصَارُ ﴿٦٣﴾

Did we take them. (in) ridicule. or. has turned away. from them. the vision. (63).

63. Is it [because] we took them in ridicule, or has [our] vision turned away from them?"

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64

إِنَّ ذَلِكَ لَحَقٌّ تَخَاصُمُ أَهْلِ النَّارِ ﴿٦٤﴾

Indeed. that. (is) surely (the) truth . (the) quarreling. (of the) people. (of) the Fire. (64).

64. Indeed, that is truth [i.e., reality] - the quarreling of the people of the Fire.

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65

قُلْ إِنَّمَا أَنَا مُنْذِرٌ ۚ وَمَا إِلَهُ إِلَّا اللَّهُ الْوَاحِدُ الْقَهَّارُ ﴿٦٥﴾

Say. Only. I am. a warner. and not. (is there) any. god. except. Allah. the One. the Irresistible. (65).

65. Say, [O Muḥammad], "I am only a warner, and there is not any deity except Allāh, the One, the Prevailing,¹

Footnote 1: - Refer to footnotes in 12:39.

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66

رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا الْعَزِيزُ
الْغَفَّارُ ﴿٦٦﴾

Lord. (of) the heavens. and the earth. and whatever. (is) between them. the All-Mighty. the Oft-Forgiving. (66).

66. Lord of the heavens and the earth and whatever is between them, the Exalted in Might,¹ the Perpetual Forgiver."²

Footnote 1: Honored for absolute power associated with wisdom and justice. Footnote 2: Who continually conceals sins and faults.

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67

قُلْ هُوَ نَبَأٌ عَظِيمٌ ﴿٦٧﴾

Say. It (is). a news. great. (67).

67. Say, "It is great news

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68

أَنْتُمْ عَنْهُ مُعْرِضُونَ ﴿٦٨﴾

You. from it. turn away. (68).

68. From which you turn away.

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69

مَا كَانَ لِي مِنْ عِلْمٍ بِالْمَلَأِ الْأَعْلَى إِذْ
يَخْتَصِمُونَ ﴿٦٩﴾

Not. is. for me. any. knowledge. (of) the chiefs. the exalted. when. they were disputing. (69).

69. I had no knowledge of the exalted assembly [of angels] when they were disputing [the creation of Adam].

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70

إِنْ يُوحَىٰ إِلَيَّ إِلَّا أَنبَأَ أَنَا نَذِيرٌ مُّبِينٌ ﴿٧٠﴾

Not. has been revealed. to me. except. that only. I am. a warner. clear. (70).

70. It has not been revealed to me except that I am a clear warner."

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71

إِذْ قَالَ رَبُّكَ لِلْمَلَكَةِ إِنِّي خَالِقٌ بَشَرًا

مِّنْ طِينٍ ﴿٧١﴾

When. said. your Lord. to the Angels. Indeed, I Am. going to create. a human being. from. clay. (71).

71. [So mention] when your Lord said to the angels, "Indeed, I am going to create a human being from clay.

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72

فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِنْ رُّوحِي
فَقَعُوا لَهُ سَاجِدِينَ ﴿٧٢﴾

So when. I have proportioned him. and breathed. into him. of. My spirit. then fall down. to him. prostrating. (72).

72. So when I have proportioned him and breathed into him of My [created] soul,¹ then fall down to him in prostration."

Footnote 1: - See footnote to 15:29.

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73

فَسَجَدَ الْمَلَائِكَةُ كُلُّهُمْ أَجْمَعُونَ ﴿٧٣﴾

So prostrated. the Angels. all of them. together. (73).

73. So the angels prostrated - all of them entirely,

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74

إِلَّا إِبْلِيسَ ۖ اسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ

﴿٧٤﴾

Except. Iblis. he was arrogant. and became. of. the disbelievers. (74).

74. Except Iblees;¹ he was arrogant and became among the disbelievers.

Footnote 1: - See footnote to 2:34.

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75

قَالَ يَا إِبْلِيسُ مَا مَنَعَكَ أَنْ تَسْجُدَ لِمَا
خَلَقْتُ بِإِيْدِي ۖ اسْتَكْبَرْتَ أَمْ كُنْتَ مِنَ
الْعَالِينَ ﴿٧٥﴾

He said. O Iblis. What. prevented you. that. you (should) prostrate. to (one) whom. I created. with My Hands. Are you arrogant. or. are you. of. the exalted ones. (75).

75. [Allāh] said, "O Iblees, what prevented you from prostrating to that which I created with My hands?¹ Were you arrogant [then], or were you [already] among the haughty?"

Footnote 1: - See footnote to 2:19.

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76

قَالَ أَنَا خَيْرٌ مِّنْهُ ط خَلَقْتَنِي مِنْ نَّارٍ
وَّخَلَقْتَهُ مِنْ طِينٍ ﴿٤٦﴾

He said. I am. better. than him. You created me. from. fire. and You created him. from. clay. (76).

76. He said, "I am better than him. You created me from fire and created him from clay."

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77

قَالَ فَاخْرُجْ مِنْهَا فَإِنَّكَ رَجِيمٌ ﴿٤٧﴾

He said. Then get out. of it. for indeed, you. (are) accursed. (77).

77. [Allāh] said, "Then get out of it [i.e., Paradise], for indeed, you are expelled.

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78

وَإِنَّ عَلَيْكَ لَعْنَتِي إِلَى يَوْمِ الدِّينِ ﴿٧٨﴾

And indeed. upon you. (is) My curse. until. (the) Day. (of) Judgment. (78).

78. And indeed, upon you is My curse until the Day of Recompense."

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79

قَالَ رَبِّ فَأَنْظِرْنِي إِلَى يَوْمِ يُبْعَثُونَ ﴿٧٩﴾

He said. My Lord. Then give me respite. until. (the) Day. they are resurrected. (79).

79. He said, "My Lord, then reprieve me until the Day they are resurrected."

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80

قَالَ فَإِنَّكَ مِنَ الْمُنْظَرِينَ ﴿٨٠﴾

He said. Then indeed, you. (are) of. those given respite. (80).

80. [Allāh] said, "So indeed, you are of those reprieved

إِلَى يَوْمِ الْوَقْتِ الْمَعْلُومِ ﴿٨١﴾

Until. (the) Day. (of) the time. well-known. (81).

81. Until the Day of the time well-known."

قَالَ فَبِعِزَّتِكَ لَا أُغْوِيَنَّهُمْ أَجْمَعِينَ ﴿٨٢﴾

He said. Then by Your might. I will surely mislead them. all. (82).

82. [Iblees] said, "By Your might, I will surely mislead them all

إِلَّا عِبَادَكَ مِنْهُمْ الْمُخْلَصِينَ ﴿٨٣﴾

Except. Your slaves. among them. the chosen ones. (83).

83. Except, among them, Your chosen servants."

قَالَ فَالْحَقُّ وَالْحَقَّ أَقُولُ ﴿٨٤﴾

He said. Then (it is) the truth. and the truth. I say. (84).

84. [Allāh] said, "The truth [is My oath], and the truth I say

-

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85

لَأَمْلَأَنَّ جَهَنَّمَ مِنْكَ وَمِمَّنْ تَتَّبِعُكَ مِنْهُمْ
أَجْمَعِينَ ﴿٨٥﴾

Surely I will fill. Hell. with you. and those who. follow you. among them. all. (85).

85. [That] I will surely fill Hell with you and those of them that follow you all together."

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86

قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ وَمَا أَنَا
مِنَ الْمُتَكَلِّفِينَ ﴿٨٦﴾

Say. Not. I ask of you. for it. any. payment. and not. I am. of. the ones who pretend. (86).

86. Say, [O Muḥammad], "I do not ask you for it [i.e., the Qur'ān] any payment, and I am not of the pretentious.

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87

إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ ﴿٨٧﴾

Not. it (is). except. a Reminder. to the worlds. (87).

87. It is but a reminder to the worlds.

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88

وَلَتَعْلَمَنَّ نَبَأَهُ بَعْدَ حِينٍ ﴿٨٨﴾

And surely you will know. its information. after. a time. (88).

88. And you will surely know [the truth of] its information after a time."
