

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Surah Az-Zukhruf | The Ornaments of Gold

Verses: 89

Revelation: makkah

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1

حَمْزٌ

Ha Meem. (1).

1. Hā, Meem.<sup>1</sup>

Footnote 1: - See footnote to 2:1.

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2

وَالْكِتَابِ الْمُبِينِ

By the Book. the clear. (2).

2. By the clear Book,

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3

إِنَّا جَعَلْنَاهُ قُرْءَانًا عَرَبِيًّا لَّعَلَّكُمْ تَعْقِلُونَ

ج  
٣

Indeed, We. (have) made it. a Quran. (in) Arabic. so that you may. understand. (3).

3. Indeed, We have made it an Arabic Qur'ān that you might understand.

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4

وَإِنَّهُ فِي أُمِّ الْكِتَابِ لَدَيْنَا لَعَلِّي حَكِيمٌ

ط  
٤

And indeed, it. (is) in. (the) Mother. (of) the Book. with Us. surely exalted. full of wisdom. (4).

4. And indeed it is, in the Mother of the Book<sup>1</sup> with Us, exalted and full of wisdom.<sup>2</sup>

Footnote 1: i.e., the Preserved Slate (al-Lawḥ al-Maḥfūz).Footnote 2: Also, "precise" or "specific."

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5

أَفَنَضْرِبُ عَنْكُمُ الذِّكْرَ صَفْحًا أَنْ كُنْتُمْ  
قَوْمًا مُّسْرِفِينَ ﴿٥﴾

Then should We take away. from you. the Reminder. disregarding (you).  
because. you are. a people. transgressing. (5).

5. Then should We turn the message away, disregarding  
you, because you are a transgressing people?

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6

وَكَمْ أَرْسَلْنَا مِنْ نَبِيٍِّّ فِي الْأَوَّلِينَ ﴿٦﴾

And how many. We sent. of. a Prophet. among. the former (people). (6).

6. And how many a prophet We sent among the former  
peoples,

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7

وَمَا يَأْتِيهِمْ مِنْ نَبِيٍّ إِلَّا كَانُوا بِهِ  
يَسْتَهْزِءُونَ ﴿٧﴾

And not. came to them. any Prophet. any Prophet. but. they used to. mock  
at him. mock at him. (7).

7. But there would not come to them a prophet except that they used to ridicule him.

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8

فَأَهْلَكُنَا أَشَدَّ مِنْهُمْ بَطْشًا وَّمَضَىٰ مَثَلُ  
الْأَوَّلِينَ ﴿٨﴾

Then We destroyed. stronger. than them. (in) power. and has passed. (the) example. (of) the former (people). (8).

8. And We destroyed greater than them<sup>1</sup> in [striking] power, and the example of the former peoples has preceded.

Footnote 1: - The disbelievers of the Quraysh, who denied Prophet Muḥammad (ﷺ).

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9

وَلَيْنُ سَأَلْتَهُمْ مَّنْ خَلَقَ السَّيُّوٰتِ  
وَالْأَرْضَ لَيَقُولُنَّ خَلَقَهُنَّ الْعَزِيزُ الْعَلِيمُ

٩

And if. you ask them. Who. created. the heavens. and the earth. They will surely say. Created them. the All-Mighty. the All-Knower. (9).

9. And if you should ask them, "Who has created the heavens and the earth?" they would surely say, "They were created by the Exalted in Might, the Knowing,"

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10

الَّذِي جَعَلَ لَكُمُ الْأَرْضَ مَهْدًا وَجَعَلَ  
لَكُمْ فِيهَا سُبُلًا لَّعَلَّكُمْ تَهْتَدُونَ ﴿١٠﴾

The One Who. made. for you. the earth. a bed. and made. for you. therein. roads. so that you may. (be) guided. (10).

10. [The one] who has made for you the earth a bed and made for you upon it roads that you might be guided

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11

وَالَّذِي نَزَّلَ مِنَ السَّمَاءِ مَاءً بِقَدَرٍ  
فَأَنْشَرْنَا بِهِ بَلْدَةً مَّيْتًا كَذَلِكَ تُخْرَجُونَ

﴿١١﴾

And the One Who. sends down. from. the sky. water. in (due) measure.  
then We revive. with it. a land. dead. thus. you will be brought forth. (11).  
11. And who sends down rain from the sky in measured  
amounts, and We revive thereby a dead land - thus will you  
be brought forth -

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12

وَالَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا وَجَعَلَ لَكُمُ  
مِّنَ الْفُلْكِ وَالْأَنْعَامِ مَا تَرْكَبُونَ ﴿١٢﴾

And the One Who. created. the pairs. all of them. and made. for you. [of].  
the ships. and the cattle. what. you ride. (12).

12. And who created the species, all of them, and has made  
for you of ships and animals those which you mount

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13

لِتَسْتَوُوا عَلَى ظُهُورِهِ ثُمَّ تَذْكُرُوا نِعْمَةَ  
رَّبِّكُمْ إِذَا اسْتَوَيْتُمْ عَلَيْهِ وَتَقُولُوا سُبْحَنَ

الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ

لا  
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That you may sit firmly. on. their backs. then. remember. (the) favor. (of) your Lord. when. you sit firmly. on them. and say. Glory be (to). the One Who. (has) subjected. to us. this. and not. we were. of it. capable. (13).

13. That you may settle yourselves upon their backs and then remember the favor of your Lord when you have settled upon them and say, "Exalted is He who has subjected this to us, and we could not have [otherwise] subdued it."<sup>1</sup>

Footnote 1: - Literally, "made it a companion" or "made it compatible."

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وَإِنَّا إِلَىٰ رَبِّنَا لَمُنْقَلِبُونَ ﴿١٤﴾

And indeed, we. to. our Lord. will surely return. (14).

14. And indeed we, to our Lord, will [surely] return."

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وَجَعَلُوا لَهُ مِنْ عِبَادِهِ جُزْءًا ۖ إِنَّ  
الْإِنْسَانَ لَكَفُورٌ مُّبِينٌ ﴿١٥﴾

But they attribute. to Him. from. His slaves. a portion. Indeed. man.  
surely (is) clearly ungrateful. surely (is) clearly ungrateful. (15).

15. But they have attributed to Him from His servants a  
portion.<sup>1</sup> Indeed, man is clearly ungrateful.

Footnote 1: - By claiming that He (subhānahu wa ta'ālā) has a son or daughters, as  
it is said that a child is part of his parent. This concept is totally incompatible with  
Allāh's unity and exclusiveness.

أَمْ اِتَّخَذَ مِنْهَا يَخْلُقُ بَنَاتٍ وَأَصْفُكُمْ  
بِالْبَنِينَ ﴿١٦﴾

Or. has He taken. of what. He has created. daughters. and He has chosen  
(for) you. sons. (16).

16. Or has He taken, out of what He has created, daughters  
and chosen you for [having] sons?



وَإِذَا بُشِّرَ أَحَدُهُمْ بِمَا ضَرَبَ لِلرَّحْمَنِ  
مَثَلًا ظَلَّ وَجْهُهُ مُسْوَدًّا وَهُوَ كَظِيمٌ ﴿١٧﴾

And when. is given good news. (to) one of them. of what. he sets up. for the Most Gracious. (as) a likeness. becomes. his face. dark. and he. (is) filled with grief. (17).

17. And when one of them is given good tidings of that which he attributes to the Most Merciful in comparison [i.e., a daughter], his face becomes dark, and he suppresses grief.

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18

أَوْ مَنْ يُنشَأُ فِي الْحِلْيَةِ وَهُوَ فِي الْخِصَامِ  
غَيْرُ مُبِينٍ ﴿١٨﴾

Then (is one) who. is brought up. in. ornaments. and he. in. the dispute. (is) not. clear. (18).

18. So is one brought up in ornaments while being during conflict unevident<sup>1</sup> [attributed to Allāh]?

Footnote 1: - Not "obvious" or "distinct" in an argument. Or not "seen," i.e., absent from battles. The reference is to a daughter.

وَجَعَلُوا الْمَلَائِكَةَ الَّذِينَ هُمْ عِبْدُ  
الرَّحْمَنِ أَنْثَىٰ ۖ أَشْهَدُوا خَلْقَهُمْ ۖ سَتُكْتَبُ  
شَهَادَتُهُمْ وَيُسْأَلُونَ ﴿١٩﴾

And they made. the Angels. those who. themselves. (are) slaves. (of) the Most Gracious. females. Did they witness. their creation. Will be recorded. their testimony. and they will be questioned. (19).

19. And they described the angels, who are servants of the Most Merciful, as females. Did they witness their creation? Their testimony will be recorded, and they will be questioned.

وَقَالُوا لَوْ شَاءَ الرَّحْمَنُ مَا عَبَدْنَاهُمْ ۖ مَا  
لَهُمْ بِذَلِكَ مِنْ عِلْمٍ ۖ إِنْ هُمْ إِلَّا  
يَخْرُصُونَ ﴿٢٠﴾

And they say. If. had willed. the Most Gracious. we would not have worshipped them. we would not have worshipped them. Not. they have.

about that. any. knowledge. Nothing. they (do). but. lie. (20).

20. And they said, "If the Most Merciful had willed, we would not have worshipped them." They have of that no knowledge. They are not but misjudging.

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21

أَمْ أَتَيْنُهُمْ كِتَابًا مِّنْ قَبْلِهِ فَهُمْ بِهِ  
مُتَّبِعُونَ ﴿٢١﴾

Or. have We given them. a book. before it. before it. so they. to it. (are) holding fast. (21).

21. Or have We given them a book before it [i.e., the Qur'ān] to which they are adhering?

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22

بَلْ قَالُوا إِنَّا وَجَدْنَا آبَاءَنَا عَلَىٰ أُمَّةٍ وَإِنَّا  
عَلَىٰ آثَرِهِمْ مُّهْتَدُونَ ﴿٢٢﴾

Nay. they say. Indeed, we. [we] found. our forefathers. upon. a religion. and indeed, we. on. their footsteps. (are) guided. (22).

22. Rather, they say, "Indeed, we found our fathers upon a religion, and we are in their footsteps [rightly] guided."

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وَكَذَلِكَ مَا أَرْسَلْنَا مِنْ قَبْلِكَ فِي قَرْيَةٍ  
 مِنْ نَذِيرٍ إِلَّا قَالَ مُتْرَفُوهَا إِنَّا وَجَدْنَا  
 آبَاءَنَا عَلَىٰ أُمَّةٍ وَإِنَّا عَلَىٰ آثَرِهِمْ مُّقْتَدُونَ

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And thus. not. We sent. before you. before you. in. a town. any. warner.  
 except. said. (the) wealthy ones of it. Indeed, we. [we] found. our  
 forefathers. on. a religion. and indeed, we. [on]. their footsteps. (are)  
 following. (23).

23. And similarly, We did not send before you any warner  
 into a city except that its affluent said, "Indeed, we found  
 our fathers upon a religion, and we are, in their footsteps,  
 following."

قُلْ أُولُو جُنُتِكُمْ بِأَهْدَىٰ مِمَّا وَجَدْتُمْ  
 عَلَيْهِ آبَاءَكُمْ ۖ قَالُوا إِنَّا بِمَا أُرْسِلْتُمْ بِهِ

He said. Even if. I brought you. better guidance. than what. you found. on it. your forefathers. They said. Indeed, we. with what. you are sent. with [it]. (are) disbelievers. (24).

24. [Each warner] said, "Even if I brought you better guidance than that [religion] upon which you found your fathers?" They said, "Indeed we, in that with which you were sent, are disbelievers."

فَانْتَقَبْنَا مِنْهُمْ فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ

الْمُكَذِّبِينَ ﴿٢٥﴾

So We took retribution. from them. Then see. how. was. (the) end. (of) the deniers. (25).

25. So We took retribution from them; then see how was the end of the deniers.

وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ وَقَوْمِهِ إِنَّنِي بَرَاءٌ  
مِّمَّا تَعْبُدُونَ ﴿٢٦﴾

And when. Ibrahim Said. Ibrahim Said. to his father. and his people.  
Indeed, I (am). disassociated. from what. you worship. (26).

26. And [mention, O Muḥammad], when Abraham said to  
his father and his people, "Indeed, I am disassociated from  
that which you worship

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27

إِلَّا الَّذِي فَطَرَنِي فَإِنَّهُ سَيَهْدِينِ ﴿٢٧﴾

Except. the One Who. created me. and indeed, He. will guide me. (27).

27. Except for He who created me; and indeed, He will  
guide me."

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وَجَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقِبِهِ لَعَلَّهُمْ  
يَرْجِعُونَ ﴿٢٨﴾

And he made it. a word. lasting. among. his descendents. so that they may.  
return. (28).

28. And he made it<sup>1</sup> a word remaining among his descendants that they might return [to it].

Footnote 1: - i.e., his testimony that none is worthy of worship except Allāh.

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بَلْ مَتَّعْتُ هَؤُلَاءِ وَآبَاءَهُمْ حَتَّىٰ جَاءَهُمُ  
الْحَقُّ وَرَسُولٌ مُّبِينٌ ﴿٢٩﴾

Nay. I gave enjoyment. (to) these. and their forefathers. until. came to them. the truth. and a Messenger. clear. (29).

29. However, I gave enjoyment to these [people of Makkah] and their fathers<sup>1</sup> until there came to them the truth and a clear Messenger.<sup>2</sup>

Footnote 1: The descendants of Abraham. Footnote 2: i.e., one who is obvious with a clear message, meaning Muḥammad (ﷺ).

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وَلَمَّا جَاءَهُمُ الْحَقُّ قَالُوا هَذَا سِحْرٌ وَإِنَّا  
بِهِ كَافِرُونَ ﴿٣٠﴾

And when. came to them. the truth. they said. This. (is) magic. and indeed, we. of it. (are) disbelievers. (30).

30. But when the truth came to them, they said, "This is magic, and indeed we are, concerning it, disbelievers."

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31

وَقَالُوا لَوْلَا نُزِّلَ هَذَا الْقُرْآنُ عَلَى رَجُلٍ  
مِّنَ الْقَرْيَتَيْنِ عَظِيمٍ ﴿٣١﴾

And they say. Why not. was sent down. this. the Quran. to. a man. from. the two towns. great. (31).

31. And they said, "Why was this Qur'ān not sent down upon a great man from [one of] the two cities?"<sup>1</sup>

Footnote 1: - Referring to Makkah and at-Tā'if.
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أَهُمْ يَقْسِمُونَ رَحْمَتَ رَبِّكَ<sup>ط</sup> نَحْنُ قَسَمْنَا  
بَيْنَهُمْ مَّعِيشَتَهُمْ فِي الْحَيَاةِ الدُّنْيَا  
وَرَفَعْنَا بَعْضَهُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ



لِيَتَّخِذَ بَعْضُهُمْ بَعْضًا سُخْرِيًّا<sup>ط</sup> وَرَحْمَتُ

رَبِّكَ خَيْرٌ مِّمَّا يَجْمَعُونَ ﴿٣٢﴾

Do they. distribute. (the) Mercy. (of) your Lord. We. [We] distribute. among them. their livelihood. in. the life. (of) the world. and We raise. some of them. above. others. (in) degrees. so that may take. some of them. others. (for) service. But (the) Mercy. (of) your Lord. (is) better. than what. they accumulate. (32).

32. Do they distribute the mercy of your Lord? It is We who have apportioned among them their livelihood in the life of this world and have raised some of them above others in degrees [of rank] that they may make use of one another for service. But the mercy of your Lord is better than whatever they accumulate.

وَلَوْلَا أَنْ يَكُونَ النَّاسُ أُمَّةً وَاحِدَةً  
لَجَعَلْنَا لِمَنْ يَكْفُرُ بِالرَّحْمَنِ لِبُيُوتِهِمْ

سُقْفًا مِّنْ فِضَّةٍ وَمَعَارِجَ عَلَيْهَا يَظْهَرُونَ

لا  
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And if not. that. (would) become. [the] mankind. a community. one. We (would have) made. for (one) who. disbelieves. in the Most Gracious. for their houses. roofs. of. silver. and stairways. upon which. they mount. (33).

33. And if it were not that the people would become one community [of disbelievers],<sup>1</sup> We would have made for those who disbelieve in the Most Merciful - for their houses - ceilings and stairways of silver upon which to mount.

Footnote 1: - Who assumed that Allāh's generosity to them was a sign of His approval or who would hasten to disbelief in order to obtain wealth.

وَلِبُيُوتِهِمْ أَبْوَابًا وَسُرُورًا عَلَيْهَا يَتَكئونَ

لا  
٣٤

And for their houses. doors. and couches. upon which. they recline. (34).

34. And for their houses - doors and couches [of silver] upon which to recline

وَزُخْرَفًا وَإِنْ كُلُّ ذَلِكَ لَمَّا مَتَاعُ الْحَيَاةِ  
الدُّنْيَا وَالْآخِرَةُ عِنْدَ رَبِّكَ لِلْمُتَّقِينَ ﴿٣٥﴾

And ornaments of gold. And not (is). all. that. but. an enjoyment. (of) the life. (of) the world. And the Hereafter. with. your Lord. (is) for the righteous. (35).

35. And gold ornament. But all that is not but the enjoyment of worldly life. And the Hereafter with your Lord is for the righteous.

وَمَنْ يَعْشُ عَنْ ذِكْرِ الرَّحْمَنِ نُقَيِّضْ لَهُ  
شَيْطَانًا فَهُوَ لَهُ قَرِينٌ ﴿٣٦﴾

And whoever. turns away. from. (the) remembrance. (of) the Most Gracious. We appoint. for him. a devil. then he. (is) to him. a companion. (36).

36. And whoever is blinded from remembrance of the Most Merciful - We appoint for him a devil, and he is to him a companion.

وَأَنَّهُمْ لِيَصُدُّوهُمْ عَنِ السَّبِيلِ  
وَيَحْسَبُونَ أَنَّهُمْ مُّهْتَدُونَ ﴿٣٧﴾

And indeed, they. surely, turn them. from. the Path. and they think. that they. (are) guided. (37).

37. And indeed, they [i.e., the devils] avert them from the way [of guidance] while they think that they are [rightly] guided

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حَتَّىٰ إِذَا جَاءَنَا قَالَ يَلَيْتَ بَيْنِي وَبَيْنَكَ  
بُعْدَ الْمَشْرِقَيْنِ فَبِئْسَ الْقَرِينُ ﴿٣٨﴾

Until. when. he comes to Us. he says. O would that. between me. and between you. (were the) distance. (of) the East and the West. How wretched is. the companion. (38).

38. Until, when he comes to Us [at Judgement], he says [to his companion], "How I wish there was between me and you the distance between the east and west; and what a wretched companion."

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وَلَنْ يَنْفَعَكُمُ الْيَوْمَ إِذْ ظَلَمْتُمْ أَنْكُمُ فِي  
الْعَذَابِ مُشْتَرِكُونَ ﴿٣٩﴾

And never. will benefit you. the Day. when. you have wronged. that you.  
(will be) in. the punishment. sharing. (39).

39. And never will it benefit you that Day, when you have  
wronged, that you are [all] sharing in the punishment.

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40

أَفَأَنْتَ تُسْمِعُ الصُّمَّ أَوْ تَهْدِي الْعُمْى  
وَمَنْ كَانَ فِي ضَلَلٍ مُبِينٍ ﴿٤٠﴾

Then can you. cause to hear. the deaf. or. guide. the blind. and (one) who.  
is. in. an error. clear. (40).

40. Then will you make the deaf hear, [O Muḥammad], or  
guide the blind or he who is in clear error?

---

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41

فَإِمَّا نَذْهَبَنَّ بِكَ فَإِنَّا مِنْهُمْ مُنْتَقِمُونَ

لا  
٣١

And whether. We take you away. We take you away. then indeed, We. from them. (will) take retribution. (41).

41. And whether [or not] We take you away [in death], indeed, We will take retribution upon them.

---

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42

أَوْ نُرِيَنَّكَ الَّذِي وَعَدْنَاهُمْ فَإِنَّا عَلَيْهِمْ  
مُقْتَدِرُونَ ﴿٣٢﴾

Or. We show you. that which. We have promised them. then indeed, We. over them. have full power. (42).

42. Or whether [or not] We show you that which We have promised them, indeed, We are Perfect in Ability.

---

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43

فَاسْتَبْسِكْ بِالَّذِي أُوحِيَ إِلَيْكَ ۚ إِنَّكَ عَلَىٰ  
صِرَاطٍ مُسْتَقِيمٍ ﴿٣٣﴾

So hold fast. to that which. is revealed. to you. Indeed, you. (are) on. a Path. Straight. (43).

43. So adhere to that which is revealed to you. Indeed, you are on a straight path.

---

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44

وَإِنَّهُ لَذِكْرٌ لَّكَ وَلِقَوْمِكَ ۚ وَسَوْفَ  
تُسْأَلُونَ ﴿٣٤﴾

And indeed, it. (is) surely, a Reminder. for you. and your people. and soon. you will be questioned. (44).

44. And indeed, it is a remembrance<sup>1</sup> for you and your people, and you [all] are going to be questioned.

Footnote 1: - i.e., an honor. Or "a reminder."
--

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45

وَسَأَلْ مَنْ أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رُسُلِنَا  
أَجَعَلْنَا مِنْ دُونِ الرَّحْمَنِ إِلَهَةً يُعْبَدُونَ

٤  
٣٥

And ask. (those) whom. We sent. before you. before you. of. Our Messengers. did We make. besides. besides. the Most Gracious. gods. to be worshipped. (45).

45. And ask those We sent before you of Our messengers; have We made besides the Most Merciful deities to be worshipped?

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46

وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا إِلَىٰ فِرْعَوْنَ  
وَمَلَائِكِهِ فَقَالَ إِنِّي رَسُولُ رَبِّ الْعَالَمِينَ

٣٦

And certainly. We sent. Musa. with Our Signs. to. Firaun. and his chiefs. and he said. Indeed, I am. a Messenger. (of the) Lord. (of) the worlds. (46).



46. And certainly did We send Moses with Our signs to Pharaoh and his establishment, and he said, "Indeed, I am the messenger of the Lord of the worlds."

---

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47

فَلَمَّا جَاءَهُمْ بِآيَاتِنَا إِذَا هُمْ مِنْهَا  
يَضْحَكُونَ ﴿٣٧﴾

But when. he came to them. with Our Signs. behold. They. at them. laughed. (47).

47. But when he brought them Our signs, at once they laughed at them.

---

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48

وَمَا نُرِيهِمْ مِنْ آيَةٍ إِلَّا هِيَ أَكْبَرُ مِنْ  
أُخْتِهَا وَأَخَذْنَاهُمْ بِالْعَذَابِ لَعَلَّهُمْ  
يَرْجِعُونَ ﴿٣٨﴾

And not. We showed them. of. a Sign. but. it. (was) greater. than. its sister. and We seized them. with the punishment. so that they may. return. (48).

48. And We showed them not a sign except that it was greater than its sister, and We seized them with affliction that perhaps they might return [to faith].

---

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49

وَقَالُوا يَا أَيُّهَ السَّحِرِ ادْعُ لَنَا رَبَّكَ بِمَا  
عَهْدَ عِنْدَكَ ۚ إِنَّنَا لَمُهْتَدُونَ ﴿٤٩﴾

And they said. O. [the] magician. Invoke. for us. your Lord. by what. He has made covenant. with you. Indeed, we. (will) surely be guided. (49).

49. And they said [to Moses], "O magician, invoke for us your Lord by what He has promised you. Indeed, we will be guided."

---

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50

فَلَمَّا كَشَفْنَا عَنْهُمْ الْعَذَابَ إِذَا هُمْ  
يَنْكُثُونَ ﴿٥٠﴾

But when. We removed. from them. the punishment. behold. They. broke (their word). (50).

50. But when We removed from them the affliction, at once they broke their word.

---

وَنَادَىٰ فِرْعَوْنُ فِي قَوْمِهِ قَالَ يُقَوْمِ  
 أَلَيْسَ لِي مُلْكُ مِصْرَ وَهَذِهِ الْأَنْهَارُ  
 تَجْرِي مِن تَحْتِي ۚ أَفَلَا تُبْصِرُونَ ﴿٥١﴾

And called out. Firaun. among. his people. he said. O my people. Is not. for me. (the) kingdom. (of) Egypt. and these. [the] rivers. flowing. underneath me. underneath me. Then do not. you see. (51).

51. And Pharaoh called out among his people; he said, "O my people, does not the kingdom of Egypt belong to me, and these rivers flowing beneath me; then do you not see?"

أَمْ أَنَا خَيْرٌ مِّنْ هَٰذَا الَّذِي هُوَ مَهِينٌ ۚ  
 وَلَا يَكَادُ يُبِينُ ﴿٥٢﴾

Or. am I. better. than. this. one who . he. (is) insignificant. and hardly. and hardly. clear. (52).

52. Or am I [not] better than this one [i.e., Moses] who is insignificant and hardly makes himself clear?<sup>1</sup>

فَلَوْلَا أُلْقِيَ عَلَيْهِ أَسْوِرَةٌ مِّنْ ذَهَبٍ أَوْ  
جَاءَ مَعَهُ الْمَلَأِكَةُ مُقْتَرِنِينَ ﴿٥٣﴾

Then why not. are placed. on him. bracelets. of. gold. or. come. with him. the Angels. accompanying (him). (53).

53. Then why have there not been placed upon him bracelets of gold or come with him the angels in conjunction?"

فَاسْتَخَفَّ قَوْمَهُ فَأَطَاعُوهُ<sup>ط</sup> إِنَّهُمْ كَانُوا  
قَوْمًا فُسِّقِينَ ﴿٥٤﴾

So he bluffed. his people. and they obeyed him. Indeed, they. were. a people. defiantly disobedient. (54).

54. So he bluffed his people, and they obeyed him. Indeed, they were [themselves] a people defiantly disobedient [of Allāh].

فَلَمَّا أَسْفُونَا اُنْتَقَبْنَا مِنْهُمْ فَأَغْرَقْنَاهُمْ  
أَجْمَعِينَ ﴿٥٥﴾

So when. they angered Us. We took retribution. from them. and We drowned them. all. (55).

55. And when they angered Us, We took retribution from them and drowned them all.

---

فَجَعَلْنَاهُمْ سَلَفًا وَمَثَلًا لِلْآخِرِينَ ﴿٥٦﴾

And We made them. a precedent. and an example. for the later (generations). (56).

56. And We made them a precedent and an example for the later peoples.

---

وَلَمَّا ضُرِبَ ابْنُ مَرْيَمَ مَثَلًا إِذَا قَوْمُكَ  
مِنْهُ يُصِدُّونَ ﴿٥٧﴾

And when. is presented. (the) son. (of) Maryam. (as) an example. behold. Your people. about it. laughed aloud. (57).

57. And when the son of Mary was presented as an example,<sup>1</sup> immediately your people laughed aloud.

Footnote 1: - Of a creation of Allāh which is being worshipped along with Him.

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58

وَقَالُوا ءَالِهَتُنَا خَيْرٌ أَمْ هُوَ ۖ مَا ضَرَبُوهُ  
لَكَ إِلَّا جَدَلًا ۖ بَلْ هُمْ قَوْمٌ خَصِمُونَ ﴿٥٨﴾

And they said. Are our gods. better. or. he. Not. they present it. to you. except. (for) argument. Nay. they. (are) a people. argumentative. (58).

58. And they said, "Are our gods better, or is he?"<sup>1</sup> They did not present it [i.e., the comparison] except for [mere] argument. But, [in fact], they are a people prone to dispute.

Footnote 1: - Implying that they must all be the same.

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59

إِنْ هُوَ إِلَّا عَبْدٌ أَنْعَمْنَا عَلَيْهِ وَجَعَلْنَاهُ  
مَثَلًا لِّبَنِي إِسْرَءِيلَ ﴿٥٩﴾

Not. he. (was) except. a slave. We bestowed Our favor. on him. and We made him. an example. for (the) Children of Israel. for (the) Children of Israel. (59).

59. He [i.e., Jesus] was not but a servant upon whom We bestowed favor, and We made him an example for the Children of Israel.

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60

وَلَوْ نَشَاءُ لَجَعَلْنَا مِنْكُمْ مَلَائِكَةً فِي  
الْأَرْضِ يَخْلَفُونَ ﴿٦٠﴾

And if. We willed. surely We (could have) made. among you. Angels. in. the earth. succeeding. (60).

60. And if We willed, We could have made [instead] of you angels succeeding [one another]<sup>1</sup> on the earth.

Footnote 1: - Or "succeeding [you]."
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61

وَإِنَّهُ لَعِلْمٌ لِّلسَّاعَةِ فَلَا تَمْتَرُنَّ بِهَا  
وَاتَّبِعُونِ ط هَذَا صِرَاطٌ مُّسْتَقِيمٌ ﴿٦١﴾

And indeed, it. surely (is) a knowledge. of the Hour. So (do) not. (be) doubtful. about it. and follow Me. This. (is the) Path. Straight. (61).

61. And indeed, he [i.e., Jesus] will be [a sign for] knowledge of the Hour, so be not in doubt of it, and follow Me.<sup>1</sup> This is a straight path.

Footnote 1: - i.e., follow the guidance and instruction of Allāh.

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62

وَلَا يَصُدَّنَّكُمْ الشَّيْطَانُ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ ﴿٦٢﴾

And (let) not. avert you. the Shaitaan. Indeed, he. (is) for you. an enemy. clear. (62).

62. And never let Satan avert you. Indeed, he is to you a clear enemy.

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63

وَلَمَّا جَاءَ عِيسَى بِالْبَيِّنَاتِ قَالَ قَدْ جِئْتُكُمْ بِالْحِكْمَةِ وَلِأُبَيِّنَ لَكُمْ بَعْضَ



# الَّذِي تَخْتَلِفُونَ فِيهِ ۖ فَاتَّقُوا اللَّهَ وَاطِيعُونَ ﴿٦٣﴾

And when. came. Isa. with clear proofs. he said. Verily. I have come to you. with wisdom. and that I make clear. to you. some. (of) that which. you differ. in it. So fear. Allah. and obey me. (63).

63. And when Jesus brought clear proofs, he said, "I have come to you with wisdom [i.e., prophethood] and to make clear to you some of that over which you differ, so fear Allāh and obey me.

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64

# إِنَّ اللَّهَ هُوَ رَبِّي وَرَبُّكُمْ فَأَعْبُدُوهُ ۖ هَذَا صِرَاطٌ مُسْتَقِيمٌ ﴿٦٤﴾

Indeed. Allah. He. (is) my Lord. and your Lord. so worship Him. This. (is) a Path. Straight. (64).

64. Indeed, Allāh is my Lord and your Lord, so worship Him. This is a straight path."

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65

فَاخْتَلَفَ الْأَحْزَابُ مِنْ بَيْنِهِمْ ۖ فَوَيْلٌ

لِلَّذِينَ ظَلَمُوا مِنْ عَذَابِ يَوْمٍ أَلِيمٍ ﴿٦٥﴾

But differed. the factions. from. among them. so woe. to those who. wronged. from. (the) punishment. (of the) Day. painful. (65).

65. But the denominations from among them differed [and separated], so woe to those who have wronged from the punishment of a painful Day.

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66

هَلْ يَنْظُرُونَ إِلَّا السَّاعَةَ أَنْ تَأْتِيَهُمْ

بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ﴿٦٦﴾

Are. they waiting. except. (for) the Hour. that. it should come on them. suddenly. while they. (do) not. perceive. (66).

66. Are they waiting except for the Hour to come upon them suddenly while they perceive not?

---

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67

الْأَخِلَاءُ يَوْمَئِذٍ بَعْضُهُمْ لِبَعْضٍ عَدُوٌّ إِلَّا  
الْمُتَّقِينَ ﴿٦٧﴾

Friends. that Day. some of them. to others. (will be) enemies. except. the righteous. (67).

67. Close friends, that Day, will be enemies to each other, except for the righteous

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68

يُعْبَادُ لَا خَوْفٌ عَلَيْكُمُ الْيَوْمَ وَلَا أَنْتُمْ  
تَحْزَنُونَ ﴿٦٨﴾

O My slaves. No. fear. on you. this Day. and not. you. will grieve. (68).

68. [To whom Allāh will say], "O My servants, no fear will there be concerning you this Day, nor will you grieve,

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69

الَّذِينَ آمَنُوا بِآيَاتِنَا وَكَانُوا مُسْلِمِينَ ﴿٦٩﴾

Those who. believed. in Our Verses. and were. submissive. (69).

69. [You] who believed in Our verses and were Muslims.

---

أَدْخُلُوا الْجَنَّةَ أَنْتُمْ وَأَزْوَاجُكُمْ تُحْبَرُونَ

٤٠

Enter. Paradise. you. and your spouses. delighted. (70).

70. Enter Paradise, you and your kinds,<sup>1</sup> delighted."

Footnote 1: - i.e., those like you. Another meaning may be "your spouses," i.e., the righteous among them.

يُطَافُ عَلَيْهِمْ بِصِحَافٍ مِّنْ ذَهَبٍ  
وَأَكْوَابٍ ۖ وَفِيهَا مَا تَشْتَهِيهِ الْأَنْفُسُ  
وَتَلَذُّ الْأَعْيُنُ ۖ وَأَنْتُمْ فِيهَا خَالِدُونَ ﴿٤١﴾

Will be circulated. for them. plates. of. gold. and cups. And therein. (is) what. desires. the souls. and delights. the eyes. and you. therein. will abide forever. (71).

71. Circulated among them will be plates and vessels of gold. And therein is whatever the souls desire and [what] delights the eyes, and you will abide therein eternally.

وَتِلْكَ الْجَنَّةُ الَّتِي أُورِثْتُمُوهَا بِمَا كُنْتُمْ  
تَعْمَلُونَ ﴿٤٢﴾

And this. (is) the Paradise. which. you are made to inherit. for what. you used to. do. (72).

72. And that is Paradise which you are made to inherit for what you used to do.

لَكُمْ فِيهَا فَاكِهَةٌ كَثِيرَةٌ مِنْهَا تَأْكُلُونَ  
﴿٤٣﴾

For you. therein. (are) fruits. abundant. from it. you will eat. (73).

73. For you therein is much fruit<sup>1</sup> from which you will eat.

Footnote 1: - Meaning everything delicious.

إِنَّ الْمُجْرِمِينَ فِي عَذَابٍ جَهَنَّمَ خَالِدُونَ  
﴿٧٤﴾

Indeed. the criminals. (will be) in. (the) punishment. (of) Hell. abiding forever. (74).

74. Indeed, the criminals will be in the punishment of Hell, abiding eternally.

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75

لَا يُفْتَرُّ عَنْهُمْ وَهُمْ فِيهِ مُبْلِسُونَ ﴿٧٥﴾

Not. will it subside. for them. and they. in it. (will) despair. (75).

75. It will not be allowed to subside for them, and they, therein, are in despair.

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76

وَمَا ظَلَمْنَاهُمْ وَلَكِنْ كَانُوا هُمُ الظَّالِمِينَ

﴿٧٦﴾

And not. We wronged them. but. they were. themselves. wrongdoers. (76).

76. And We did not wrong them, but it was they who were the wrongdoers.

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77

وَنَادَوْا يُبْلِكْ لِيَقْضِ عَلَيْنَا رَبُّكَ ۖ قَالَ  
إِنَّكُمْ مَكْثُونَ ﴿٧٧﴾

And they will call. O Malik. Let put an end. to us. your Lord. He (will) say. Indeed, you. (will) remain. (77).

77. And they will call, "O Mālik,<sup>1</sup> let your Lord put an end to us!" He will say, "Indeed, you will remain."

Footnote 1: - Addressing the keeper of Hell.
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78

لَقَدْ جِئْنَاكُمْ بِالْحَقِّ وَلَكِنَّ أَكْثَرَكُمْ  
لِلْحَقِّ كُرْهُونَ ﴿٧٨﴾

Certainly. We have brought you. the truth. but. most of you. to the truth. (are) averse. (78).

78. We had certainly brought you the truth, but most of you, to the truth, were averse.

---

أَمْ أَبْرَمُوا أَمْرًا فَإِنَّا مُبْرِمُونَ ﴿٧٩﴾

Or. have they determined. an affair. Then indeed, We. (are) determined. (79).

79. Or have they devised [some] affair?<sup>1</sup> But indeed, We are devising [a plan].

Footnote 1: - Conspiracy against the Prophet (ﷺ). The reference here is to the disbelievers of Makkah.

أَمْ يَحْسَبُونَ أَنَّا لَا نَسْمَعُ سِرَّهُمْ  
وَنَجْوَاهُمْ<sup>ط</sup> بَلَىٰ وَرُسُلْنَا لَدَيْهِمْ يَكْتُبُونَ

﴿٨٠﴾

Or. (do) they think. that We. (can) not. hear. their secret(s). and their private counsel(s). Nay. and Our Messengers. with them. are recording. (80).

80. Or do they think that We hear not their secrets and their private conversations? Yes, [We do], and Our messengers [i.e., angels] are with them recording.



قُلْ إِنْ كَانَ لِلرَّحْمَنِ وَلَدٌ <sup>مِثْلِي</sup> فَأَنَا أَوَّلُ  
الْعَبِيدِينَ ﴿٨١﴾

Say. If. had. the Most Gracious. a son. Then, I. (would be the) first. (of) the worshippers. (81).

81. Say, [O Muḥammad], "If the Most Merciful had a son, then I would be the first of [his] worshippers."<sup>1</sup>

Footnote 1: - Only supposing it were so, which it is not.

سُبْحَنَ رَبِّ السَّمَوَاتِ وَالْأَرْضِ رَبِّ  
الْعَرْشِ عَمَّا يَصِفُونَ ﴿٨٢﴾

Glory be. (to the) Lord. (of) the heavens. and the earth. (the) Lord. (of) the Throne. above what. they ascribe. (82).

82. Exalted is the Lord of the heavens and the earth, Lord of the Throne, above what they describe.

فَذَرُهُمْ يَخُوضُوا وَيَلْعَبُوا حَتَّى يُلْقُوا  
يَوْمَهُمُ الَّذِي يُوْعَدُونَ ﴿٨٣﴾

So leave them. (to) converse vainly. and play. until. they meet. their Day. which. they are promised. (83).

83. So leave them to converse vainly and amuse themselves until they meet their Day which they are promised.

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84

وَهُوَ الَّذِي فِي السَّمَاءِ إِلَهٌُ وَفِي الْأَرْضِ إِلَهٌُ  
وَهُوَ الْحَكِيمُ الْعَلِيمُ ﴿٨٤﴾

And He. (is) the One Who. (is) in. the heaven . God. and in. the earth . God. And He. (is) the All-Wise. the All-Knower. (84).

84. And it is He [i.e., Allāh] who is [the only] deity in the heaven, and on the earth [the only] deity. And He is the Wise, the Knowing.

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85

وَتَبَرَّكَ الَّذِي لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ  
وَمَا بَيْنَهُمَا وَعِنْدَهُ عِلْمُ السَّاعَةِ وَإِلَيْهِ  
تُرْجَعُونَ ﴿٨٥﴾

And blessed (is). the One Who . to Whom. (belongs the) dominion. (of) the heavens. and the earth. and whatever. (is) between both of them. and with Him. (is the) knowledge. (of) the Hour. and to Him. you will be returned. (85).

85. And blessed is He to whom belongs the dominion of the heavens and the earth and whatever is between them and with whom is knowledge of the Hour and to whom you will be returned.

وَلَا يَمْلِكُ الَّذِينَ يَدْعُونَ مِنْ دُونِهِ  
الشَّفَاعَةَ إِلَّا مَنْ شَهِدَ بِالْحَقِّ وَهُمْ  
يَعْلَمُونَ ﴿٨٦﴾

And not. have power. those whom. they invoke. besides Him. besides Him. (for) the intercession. except. who. testifies. to the truth. and they.

know. (86).

86. And those they invoke<sup>1</sup> besides Him do not possess [power of] intercession; but only those who testify to the truth [can benefit], and they know.<sup>2</sup>

Footnote 1: i.e., worship. Footnote 2: That intercession is granted exclusively by permission of Allāh to those He wills.

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87

وَلَيْنُ سَأَلْتَهُمْ مَنْ خَلَقَهُمْ لَيَقُولُنَّ اللَّهُ  
فَأَنى يُؤْفَكُونَ ﴿٨٧﴾

And if. you ask them. who. created them. they will certainly say. Allah. Then how. are they deluded. (87).

87. And if you asked them<sup>1</sup> who created them, they would surely say, "Allāh." So how are they deluded?

Footnote 1: - Those who associate others with Allāh.

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وَقِيلَ لَهُ يَرْبِّ إِنَّ هَؤُلَاءِ قَوْمٌ لَا يُؤْمِنُونَ

And his saying. O my Lord. Indeed. these. (are) a people. (who do) not. believe. (88).

88. And [Allāh acknowledges] his saying,<sup>1</sup> "O my Lord, indeed these are a people who do not believe."

Footnote 1: - i.e., the complaint of Prophet Muḥammad (ﷺ) about his people.

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فَاَصْفَحْ عَنْهُمْ وَقُلْ سَلَامٌ ۖ فَسَوْفَ  
يَعْلَمُونَ ﴿٨٩﴾

So turn away. from them. and say. Peace. But soon. they will know. (89).

89. So turn aside from them and say, "Peace."<sup>1</sup> But they are going to know.

Footnote 1: - Meaning safety or security, i.e., "I will not harm you." This was before permission was granted for armed struggle.