

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Surah Az-Zumar | The Troops

Verses: 75

Revelation: makkah

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1

تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ

①

(The) revelation. (of) the Book. (is) from. Allah. the All-Mighty. the All-Wise. (1).

1. The revelation of the Book [i.e., the Qur'ān] is from Allāh, the Exalted in Might, the Wise.

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2

إِنَّا أَنْزَلْنَاهُ إِلَيْكَ الْكِتَابَ بِالْحَقِّ فَاعْبُدِ  
اللَّهَ مُخْلِصًا لَهُ الدِّينَ ۚ

Indeed, We. [We] have revealed. to you. the Book. in truth. so worship. Allah. (being) sincere. to Him. (in) the religion. (2).

2. Indeed, We have sent down to you the Book, [O Muḥammad], in truth. So worship Allāh, [being] sincere to Him in religion.

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3

أَلَا لِلَّهِ الدِّينُ الْخَالِصُ ۖ وَالَّذِينَ اتَّخَذُوا  
مِنْ دُونِهِ أَوْلِيَاءَ ۖ مَا نَعْبُدُهُمْ إِلَّا  
لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَى ۚ إِنَّ اللَّهَ يَحْكُمُ  
بَيْنَهُمْ فِي مَا هُمْ فِيهِ يَخْتَلِفُونَ ۚ إِنَّ اللَّهَ  
لَا يَهْدِي مَنْ هُوَ كَاذِبٌ كَفَّارٌ ﴿٣﴾

Unquestionably. for Allah. (is) the religion. the pure. And those who. take. besides Him. besides Him. protectors. Not. we worship them. except. that they may bring us near. to. Allah. (in) nearness. Indeed. Allah. will judge. between them. in. what. they. [in it]. differ. Indeed. Allah. (does) not. guide. (one) who. [he]. (is) a liar. and a disbeliever. (3).

3. Unquestionably, for Allāh is the pure religion.<sup>1</sup> And those who take protectors besides Him [say], "We only worship them that they may bring us nearer to Allāh in

position." Indeed, Allāh will judge between them concerning that over which they differ. Indeed, Allāh does not guide he who is a liar and [confirmed] disbeliever.

Footnote 1: - i.e., acceptable to Allāh is that none be associated with Him in worship and obedience.

لَوْ أَرَادَ اللَّهُ أَنْ يَتَّخِذَ وَلَدًا لَأَصْطَفَىٰ مِمَّا  
يَخْلُقُ مَا يَشَاءُ ۚ سُبْحَنَهُ ۚ هُوَ اللَّهُ  
الْوَاحِدُ الْقَهَّارُ ﴿٣﴾

If. Allah (had) intended. Allah (had) intended. to. take. a son. surely, He (could) have chosen. from what. He creates. whatever. He willed. Glory be to Him. He. (is) Allah. the One. the Irresistible. (4).

4. If Allāh had intended to take a son, He could have chosen from what He creates whatever He willed. Exalted is He; He is Allāh, the One, the Prevailing.<sup>1</sup>

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

خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ ۚ يُكَوِّرُ  
الَّيْلَ عَلَى النَّهَارِ وَيُكَوِّرُ النَّهَارَ عَلَى اللَّيْلِ  
وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ ۖ كُلٌّ يَجْرِي  
لِأَجَلٍ مُّسَمًّى ۖ إِلَّا هُوَ الْعَزِيزُ الْغَفَّارُ ﴿٥﴾

He created. the heavens. and the earth. in [the] truth. He wraps. the night. over. the day. and wraps. the day. over. the night. And He subjected. the sun. and the moon. each. running. for a term. specified. Unquestionably. He. (is) the All-Mighty. the Oft-Forgiving. (5).

5. He created the heavens and earth in truth. He wraps the night over the day and wraps the day over the night and has subjected the sun and the moon, each running [its course] for a specified term. Unquestionably, He is the Exalted in Might, the Perpetual Forgiver.<sup>1</sup>

Footnote 1: - Refer to footnotes in 38:66.

خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ ثُمَّ جَعَلَ  
 مِنْهَا زَوْجَهَا وَأَنْزَلَ لَكُمْ مِنَ الْأَنْعَامِ  
 ثَمَنِيَّةً أَزْوَاجًا ۖ يَخْلُقُكُمْ فِي بُطُونِ  
 أُمَّهَاتِكُمْ خَلْقًا مِّنْ بَعْدِ خَلْقٍ فِي ظُلُمٍ  
 ثَلَاثٍ ۚ ذَلِكُمُ اللَّهُ رَبُّكُمْ لَهُ الْمُلْكُ ۚ لَا  
 إِلَهَ إِلَّا هُوَ ۚ فَآَنِي تُصِرُّونَ ⑥

He created you. from. a soul. single. Then. He made. from it. its mate.  
 And He sent down. for you. of. the cattle. eight. kinds. He creates you. in.  
 (the) wombs. (of) your mothers. creation. after. after. creation. in.  
 darkness[es]. three. That. (is) Allah. your Lord. for Him. (is) the  
 dominion. (There is) no. god. except. He. Then how. are you turning  
 away. (6).

6. He created you from one soul. Then He made from it its  
 mate, and He produced for you from the grazing livestock  
 eight mates.<sup>1</sup> He creates you in the wombs of your  
 mothers, creation after creation, within three darknesses.<sup>2</sup>  
 That is Allāh, your Lord; to Him belongs dominion. There  
 is no deity except Him, so how are you averted?

إِنْ تَكْفُرُوا فَإِنَّ اللَّهَ غَنِيٌّ عَنْكُمْ<sup>ق</sup> وَلَا  
يَرْضَىٰ لِعِبَادِهِ الْكُفْرَ<sup>ج</sup> وَإِنْ تَشْكُرُوا يَرْضَهُ  
لَكُمْ<sup>ط</sup> وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ<sup>ط</sup> ثُمَّ إِلَىٰ  
رَبِّكُمْ مَرْجِعُكُمْ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ  
تَعْمَلُونَ<sup>ط</sup> إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ④

If. you disbelieve. then indeed. Allah. (is) free from need. of you. And not. He likes. in His slaves. ungratefulness. And if. you are grateful. He likes it. in you. And not. will bear. bearer of burdens. (the) burden. (of) another. Then. to. your Lord. (is) your return. then He will inform you. about what. you used to. do. Indeed, He. (is) the All-Knower. of what (is) in the breasts. of what (is) in the breasts. (7).

7. If you disbelieve - indeed, Allāh is Free from need of you. And He does not approve for His servants disbelief. And if you are grateful, He approves [i.e., likes] it for you; and no bearer of burdens will bear the burden of another. Then to your Lord is your return, and He will inform you

about what you used to do. Indeed, He is Knowing of that within the breasts.

وَإِذَا مَسَّ الْإِنْسَانَ ضُرٌّ دَعَا رَبَّهُ مُنِيبًا  
إِلَيْهِ ثُمَّ إِذَا خَوَّلَهُ نِعْمَةً مِّنْهُ نَسِيَ مَا  
كَانَ يَدْعُوًا إِلَيْهِ مِنْ قَبْلُ وَجَعَلَ لِلَّهِ  
أُنْدَادًا لِّيُضِلَّ عَنْ سَبِيلِهِ قُلْ تَمَتَّعْ  
بِكُفْرِكَ قَلِيلًا إِنَّكَ مِنْ أَصْحَابِ النَّارِ

⑧

And when. touches. [the] man. adversity. he calls. his Lord. turning. to Him. then. when. He bestows on him. a favor. from Himself. he forgets. (for) what. he used to call. he used to call. [to] Him. before. before. and he sets up. to Allah. rivals. to mislead. from. His Path. Say. Enjoy. in your disbelief. (for) a little. Indeed, you. (are) of. (the) companions. (of) the Fire. (8).

8. And when adversity touches man, he calls upon his Lord, turning to Him [alone]; then when He bestows on

him a favor from Himself, he forgets Him whom he called upon before,<sup>1</sup> and he attributes to Allāh equals to mislead [people] from His way. Say, "Enjoy your disbelief for a little; indeed, you are of the companions of the Fire."

Footnote 1: - Or "that for which he called upon Him before."

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أَمَّنْ هُوَ قَانِتٌ آنَاءَ اللَّيْلِ سَاجِدًا وَقَائِمًا  
يَحْذَرُ الْآخِرَةَ وَيَرْجُوا رَحْمَةَ رَبِّهِ ط قُلْ  
هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا  
يَعْلَمُونَ إِنَّمَا يَتَذَكَّرُ أُولُوا الْأَلْبَابِ ۝٩

Is (one) who. [he]. (is) devoutly obedient . (during) hours. (of) the night. prostrating. and standing. fearing. the Hereafter. and hoping. (for the) Mercy. (of) his Lord. Say. Are. equal. those who. know. and those who. (do) not. know. Only. will take heed. those of understanding. those of understanding. (9).

9. Is one who is devoutly obedient during periods of the night, prostrating and standing [in prayer], fearing the Hereafter and hoping for the mercy of his Lord, [like one who does not]? Say, "Are those who know equal to those



who do not know?" Only they will remember [who are] people of understanding.

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قُلْ يٰعِبَادِ الَّذِيْنَ اٰمَنُوا اتَّقُوا رَبَّكُمْ ط  
لِلَّذِيْنَ اَحْسَنُوا فِيْ هٰذِهِ الدُّنْيَا حَسَنَةٌ ط  
وَاَرْضُ اللّٰهِ وَاَسْعَىٰ ط اِنَّمَا يُوفِى الصّٰبِرُوْنَ  
اَجْرَهُمْ بِغَيْرِ حِسَابٍ ۝۱۰

Say. O My slaves. [those] who. believe. Fear. your Lord. For those who. do good. in. this. world. (is) good. and the earth. (of) Allah. (is) spacious. Only. will be paid back in full. the patient ones. their reward. without. account. (10).

10. Say,<sup>1</sup> "O My servants who have believed, fear your Lord. For those who do good in this world is good, and the earth of Allāh is spacious. Indeed, the patient will be given their reward without account [i.e., limit]."

Footnote 1: - The Prophet (ﷺ) is instructed to say on behalf of Allāh (subḥānahu wa ta'ālā) to His believing servants.

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قُلْ إِنِّي أُمِرْتُ أَنْ أَعْبُدَ اللَّهَ مُخْلِصًا لَهُ  
الدِّينَ ۖ

Say. Indeed, I. [I] am commanded. that. I worship. Allah. (being) sincere. to Him. (in) the religion. (11).

11. Say, [O Muḥammad], "Indeed, I have been commanded to worship Allāh, [being] sincere to Him in religion.

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12

وَأُمِرْتُ لِأَنْ أَكُونَ أَوَّلَ الْمُسْلِمِينَ ۖ

And I am commanded. that. I be. (the) first. (of) those who submit. (12).

12. And I have been commanded to be the first [among you] of the Muslims."

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13

قُلْ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ  
يَوْمٍ عَظِيمٍ ۖ

Say. Indeed, I. [I] fear. if. I disobey. my Lord. (the) punishment. (of) a Day. great. (13).

13. Say, "Indeed I fear, if I should disobey my Lord, the punishment of a tremendous Day."

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14

قُلِ اللَّهُ أَعْبُدُ مُخْلِصًا لَهُ دِينِي ﴿١٤﴾

Say. I worship Allah. I worship Allah. (being) sincere. to Him. (in) my religion. (14).

14. Say, "Allāh [alone] do I worship, sincere to Him in my religion,

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فَاعْبُدُوا مَا شِئْتُمْ مِّنْ دُونِهِ ۖ قُلِ إِنَّ  
الْخُسِرِينَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ  
وَأَهْلِيهِمْ يَوْمَ الْقِيَمَةِ ۖ أَلَا ذَٰلِكَ هُوَ  
الْخُسْرَانُ الْمُبِينُ ﴿١٥﴾

So worship. what. you will. besides Him. besides Him. Say. Indeed. the losers. (are) those who. (will) lose. themselves. and their families. (on the) Day. (of) the Resurrection. Unquestionably. that . it. (is) the loss. the clear. (15).

15. So worship what you will besides Him." Say, "Indeed, the losers are the ones who will lose themselves and their families on the Day of Resurrection. Unquestionably, that is the manifest loss."

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16

لَهُمْ مِّنْ فَوْقِهِمْ ظُلَلٌ مِّنَ النَّارِ وَمِنِ  
تَحْتِهِمْ ظُلَلٌ<sup>ط</sup> ذَلِكَ يُخَوِّفُ اللَّهُ بِهِ عِبَادَهُ  
يُعْبَادِ فَاتَّقُونِ ①٦

For them. from. above them. coverings. of. the Fire. and from. below  
them. coverings. (With) that. threatens. Allah. [with it]. His slaves. O My  
slaves. So fear Me. (16).

16. They will have canopies [i.e., layers] of fire above them  
and below them, canopies. By that Allāh threatens [i.e.,  
warns] His servants. O My servants, then fear Me.

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17

وَالَّذِينَ اجْتَنَبُوا الطَّاغُوتَ أَنْ يَعْبُدُوهَا  
وَأَنَابُوا إِلَى اللَّهِ لَهُمُ الْبُشْرَى<sup>ج</sup> فَبَشِّرْ

And those who. avoid. the false gods. lest. they worship them. and turn. to. Allah. for them. (are) glad tidings. So give glad tidings. (to) My slaves. (17).

17. But those who have avoided ṭāghūt,<sup>1</sup> lest they worship it, and turned back to Allāh - for them are good tidings. So give good tidings to My servants

Footnote 1: - i.e., Satan or any false object of worship.

الَّذِينَ يَسْتَبِيعُونَ الْقَوْلَ فَيَتَّبِعُونَ  
أَحْسَنَهُ ۖ أُولَٰئِكَ الَّذِينَ هَدَاهُمُ اللَّهُ  
وَأُولَٰئِكَ هُمُ أُولُوا الْأَلْبَابِ ۝١٨

Those who. they listen (to). the Word. then follow. the best thereof. those. (are) they whom. Allah has guided them. Allah has guided them. and those. are [they]. the men of understanding. the men of understanding. (18).

18. Who listen to speech and follow the best of it. Those are the ones Allāh has guided, and those are people of understanding.

أَفَمَنْ حَقَّ عَلَيْهِ كَلِمَةُ الْعَذَابِ أَفَأَنْتَ  
تُنْقِذُ مَنْ فِي النَّارِ ۝١٩

Then, is (one) who. became due. on him. the word. (of) the punishment.

Then can you. save. (one) who. (is) in. the Fire. (19).

19. Then, is one who has deserved the decree of punishment [to be guided]? Then, can you save one who is in the Fire?

لَكِنَّ الَّذِينَ اتَّقَوْا رَبَّهُمْ لَهُمْ غُرَفٌ مِّنْ  
فَوْقِهَا غُرَفٌ مَّبْنِيَّةٌ تَجْرِي مِنْ تَحْتِهَا  
الْأَنْهَارُ وَعَدَ اللَّهُ ۝ لَا يُخْلِفُ اللَّهُ الْبِعَادَ

۝٢٠

But. those who. fear. their Lord. for them. (are) lofty mansions. above them. above them. lofty mansions. built high. flow. from. beneath it. the rivers. (The) Promise. (of) Allah. Not. Allah fails. Allah fails. (in His) promise. (20).

20. But those who have feared their Lord - for them are chambers,<sup>1</sup> above them chambers built high, beneath which rivers flow. [This is] the promise of Allāh. Allāh does not fail in [His] promise.

Footnote 1: - i.e., elevated rooms, dwellings or palaces.

أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً  
فَسَلَكَهُ يَنَابِيعٌ فِي الْأَرْضِ ثُمَّ يُخْرِجُ بِهِ  
زُرْعًا مُخْتَلِفًا أَلْوَانُهُ ثُمَّ يَهِيَجُ فَتَرَهُ  
مُضْفَرًا ثُمَّ يَجْعَلُهُ حُطَامًا ۖ إِنَّ فِي ذَلِكَ  
لَذِكْرًا لِأُولِي الْأَلْبَابِ ﴿٢١﴾

Do not. you see. that. Allah. sends down. from. the sky. water. and He makes it flow. (as) springs. in. the earth. then. He produces. with it. crops. (of) different. colors. then. they wither. and you see it. turn yellow. then. He makes them. debris. Indeed. in. that. surely, (is) a reminder. for those of understanding. for those of understanding. (21).

21. Do you not see that Allāh sends down rain from the sky and makes it flow as springs [and rivers] in the earth; then

He produces thereby crops of varying colors; then they dry and you see them turned yellow; then He makes them [scattered] debris. Indeed in that is a reminder for those of understanding.

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أَفَمَنْ شَرَحَ اللَّهُ صَدْرَهُ لِلْإِسْلَامِ فَهُوَ عَلَى  
نُورٍ مِّنْ رَبِّهِ ط فَوَيْلٌ لِلْقُصِيَّةِ لِقُلُوبِهِمْ  
مِّنْ ذِكْرِ اللَّهِ ط أُولَٰئِكَ فِي ضَلَالٍ مُّبِينٍ ۝٢٢

So is (one for) whom. Allah has expanded. Allah has expanded. his breast. for Islam. so he. (is) upon. a light. from. his Lord. So woe. to (those are) hardened. their hearts. from. (the) remembrance of Allah. (the) remembrance of Allah. Those. (are) in. error. clear. (22).

22. So is one whose breast Allāh has expanded to [accept] Islām and he is upon [i.e., guided by] a light from his Lord [like one whose heart rejects it]? Then woe to those whose hearts are hardened against the remembrance of Allāh. Those are in manifest error.

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اللَّهُ نَزَّلَ أَحْسَنَ الْحَدِيثِ كِتَابًا مُتَشَابِهًا  
مَّثَانِيًّا ۖ تَقْشَعِرُّ مِنْهُ جُلُودُ الَّذِينَ  
يَخْشَوْنَ رَبَّهُمْ ۚ ثُمَّ تَلِينُ جُلُودُهُمْ  
وَقُلُوبُهُمْ إِلَىٰ ذِكْرِ اللَّهِ ۚ ذَٰلِكَ هُدَىٰ اللَّهِ  
يَهْدِي بِهِ ۖ مَنْ يَشَاءُ ۚ وَمَنْ يُضْلِلِ اللَّهُ  
فَمَا لَهُ مِنْ هَادٍ ۝ (٢٣)

Allah. has revealed. (the) best. (of) [the] statement . a Book. (its parts) resembling each other. oft-repeated. Shiver. from it. (the) skins. (of) those who. fear. their Lord. then. relax. their skins. and their hearts. at. (the) remembrance. (of) Allah. That. (is the) guidance. (of) Allah. He guides. with it. whom. He wills. And whoever. Allah lets go astray. Allah lets go astray. then not. for him. any. guide. (23).

23. Allāh has sent down the best statement: a consistent Book wherein is reiteration. The skins shiver therefrom of those who fear their Lord; then their skins and their hearts relax at the remembrance [i.e., mention] of Allāh. That is the guidance of Allāh by which He guides whom He wills.

And one whom Allāh sends astray - for him there is no guide.

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24

أَفَمَنْ يَتَّقِ بِوَجْهِهِ سُوءَ الْعَذَابِ يَوْمَ  
الْقِيَامَةِ ۖ وَقِيلَ لِلظَّالِمِينَ ذُوقُوا مَا كُنْتُمْ  
تَكْسِبُونَ ﴿٢٢﴾

Then (is) he who. will shield. with his face. (the) worst. punishment. (on the) Day. (of) the Resurrection. And it will be said. to the wrongdoers. Taste. what. you used to. earn. (24).

24. Then is he who will shield with his face<sup>1</sup> the worst of the punishment on the Day of Resurrection [like one secure from it]? And it will be said to the wrongdoers, "Taste what you used to earn."

Footnote 1: - Rather than his hands, which will be chained to his neck.
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25

كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ فَآتَاهُمُ  
الْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ ﴿٢٥﴾

Denied. those who. (were) before them. (were) before them. so came upon them. the punishment. from. where. not. they perceive. (25).

25. Those before them denied, and punishment came upon them from where they did not perceive.

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26

فَأَذَاقَهُمُ اللَّهُ الْخِزْيَ فِي الْحَيَاةِ الدُّنْيَا  
وَلَعَذَابُ الْآخِرَةِ أَكْبَرُ ۚ لَوْ كَانُوا يَعْلَمُونَ  
وقف لازم

﴿٢٦﴾

So Allah made them. So Allah made them. the disgrace. in. the life. (of) the world. and certainly (the) punishment. (of) the Hereafter. (is) greater. if. they. knew. (26).

26. So Allāh made them taste disgrace in worldly life. But the punishment of the Hereafter is greater, if they only knew.

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27

وَلَقَدْ ضَرَبْنَا لِلنَّاسِ فِي هَذَا الْقُرْآنِ مِنْ  
كُلِّ مَثَلٍ لَّعَلَّهُمْ يَتَذَكَّرُونَ ﴿٢٧﴾

And indeed. We have set forth. for people. in. this. Quran. of. every.  
example. so that they may. take heed. (27).

27. And We have certainly presented for the people in this  
Qur'ān from every [kind of] example - that they might  
remember.

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28

قُرْآنًا عَرَبِيًّا غَيْرَ ذِي عِوَجٍ لَّعَلَّهُمْ  
يَتَّقُونَ ﴿٢٨﴾

A Quran. (in) Arabic. without. any. crookedness. so that they may.  
(become) righteous. (28).

28. [It is] an Arabic Qur'ān, without any deviance<sup>1</sup> that  
they might become righteous.<sup>2</sup>

Footnote 1: From the truth. Footnote 2: Through consciousness of Allāh.

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29

ضَرَبَ اللَّهُ مَثَلًا رَجُلًا فِيهِ شُرَكَاءُ  
مُتَشَكِّسُونَ وَرَجُلًا سَلَمًا لِرَجُلٍ ۖ هَلْ  
يَسْتَوِينَ مَثَلًا ۖ الْحَمْدُ لِلَّهِ ۚ بَلْ أَكْثَرُهُمْ  
لَا يَعْلَمُونَ ﴿٢٩﴾

Allah sets forth. Allah sets forth. an example . a man. about him. partners. quarreling. and a man. (belonging) exclusively. to one man . are. they both equal. (in) comparison. All praise. (be) to Allah. Nay. most of them. (do) not. know. (29).

29. Allāh presents an example: a man [i.e., slave] owned by quarreling partners and another belonging exclusively to one man - are they equal in comparison? Praise be to Allāh! But most of them do not know.

إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَيِّتُونَ ﴿٣٠﴾

Indeed, you. will die. and indeed, they. (will also) die. (30).

30. Indeed, you are to die, and indeed, they are to die.

ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَمَةِ عِنْدَ رَبِّكُمْ

تَخْتَصِمُونَ ﴿٣١﴾

Then. indeed you. (on the) Day. (of) the Resurrection. before. your Lord. will dispute. (31).

31. Then indeed you, on the Day of Resurrection, before your Lord, will dispute.

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32

فَمَنْ أَظْلَمُ مِمَّنْ كَذَبَ عَلَى اللَّهِ وَكَذَبَ  
بِالصِّدْقِ إِذْ جَاءَهُ ۖ أَلَيْسَ فِي جَهَنَّمَ  
مَثْوًى لِّلْكَافِرِينَ ﴿٣٢﴾

Then who. (is) more unjust. than (one) who. lies. against. Allah. and denies. the truth. when. it comes to him. Is (there) not. in. Hell. an abode. for the disbelievers. (32).

32. So who is more unjust than one who lies about Allāh and denies the truth when it has come to him? Is there not in Hell a residence for the disbelievers?

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33

وَالَّذِي جَاءَ بِالصِّدْقِ وَصَدَّقَ بِهِ أُولَئِكَ  
هُمُ الْمُتَّقُونَ ﴿٣٣﴾

And the one who. brought. the truth. and believed. in it. those. [they].  
(are) the righteous. (33).

33. And the one who has brought the truth [i.e., the Prophet  
(ﷺ)] and [they who] believed in it - those are the  
righteous.

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34

لَهُمْ مَا يَشَاءُونَ عِنْدَ رَبِّهِمْ <sup>ط</sup> ذَلِكَ جَزَاُ  
الْبُحْسَنِ <sup>ط</sup> ﴿٣٤﴾

For them. (is) what. they wish. with. their Lord. That. (is the) reward. (of)  
the good-doers. (34).

34. They will have whatever they desire with their Lord.  
That is the reward of the doers of good -

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35

لِيُكَفِّرَ اللَّهُ عَنْهُمْ أَسْوَأَ الَّذِي عَمِلُوا  
وَيَجْزِيَهُمْ أَجْرَهُمْ بِأَحْسَنِ الَّذِي كَانُوا  
يَعْمَلُونَ ﴿٣٥﴾

That Allah will remove. That Allah will remove. from them. (the) worst.  
(of) what. they did. and reward them. their due. for (the) best. (of) what.  
they used to. do. (35).

35. That Allāh may remove from them the worst of what  
they did and reward them their due for the best of what  
they used to do.

أَلَيْسَ اللَّهُ بِكَافٍ عَبْدَهُ<sup>ط</sup> وَيُخَوِّفُونَكَ  
بِالَّذِينَ مِنْ دُونِهِ<sup>ط</sup> وَمَنْ يُضِلِلِ اللَّهُ فَمَا  
لَهُ مِنْ هَادٍ ﴿٣٦﴾

Is not. Allah. sufficient. (for) His slave. And they threaten you. with those.  
besides Him. besides Him. And whoever. Allah lets go astray . Allah lets  
go astray . then not. for him. any. guide. (36).



36. Is not Allāh sufficient for His Servant [i.e., Prophet Muḥammad (ﷺ)]? And [yet], they threaten you with those [they worship] other than Him. And whoever Allāh leaves astray - for him there is no guide.

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37

وَمَنْ يَهْدِ اللَّهُ فَبَا لَهُ مِنْ مُضِلٍّ ط أَلَيْسَ  
اللَّهُ بِعَزِيزٍ ذِي انْتِقَامٍ ﴿٣٧﴾

And whoever. Allah guides. Allah guides. then not. for him. any. misleader. Is not. Allah. All-Mighty. All-Able of retribution. All-Able of retribution. (37).

37. And whoever Allāh guides - for him there is no misleader. Is not Allāh Exalted in Might and Owner of Retribution?

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38

وَلَيْنُ سَأَلْتَهُمْ مَّنْ خَلَقَ السَّيُّوَتِ  
وَالْأَرْضَ لَيَقُولُنَّ اللَّهُ ط قُلْ أَفَرَأَيْتُمْ مَا

تَدْعُونَ مِنْ دُونِ اللَّهِ إِنْ أَرَادَنِيَ اللَّهُ  
بِضُرٍّ هَلْ هُنَّ كَاشِفَاتُ ضُرِّهِ أَوْ أَرَادَنِيَ  
بِرَحْمَةٍ هَلْ هُنَّ مُمْسِكَتُ رَحْمَتِهِ ۖ قُلْ  
حَسْبِيَ اللَّهُ ۖ عَلَيْهِ يَتَوَكَّلُ الْمُتَوَكِّلُونَ ﴿٣٨﴾

And if. you ask them. who. created. the heavens. and the earth. Surely, they will say. Allah. Say. Then do you see. what. you invoke. besides. besides. Allah. if. Allah intended for me. Allah intended for me. harm. are. they. removers. (of) harm (from) Him. or. if He intended for me. mercy. are. they. withholders. (of) His mercy. Say. Sufficient (is) Allah for me. Sufficient (is) Allah for me. upon Him. put trust. those who trust. (38).

38. And if you asked them, "Who created the heavens and the earth?" they would surely say, "Allāh." Say, "Then have you considered<sup>1</sup> what you invoke besides Allāh? If Allāh intended me harm, are they removers of His harm; or if He intended me mercy, are they withholders of His mercy?" Say, "Sufficient for me is Allāh; upon Him [alone] rely the [wise] reliers."

Footnote 1: - i.e., "Tell me about..."

قُلْ يُقَوْمِ اعْمَلُوا عَلَىٰ مَكَانَتِكُمْ إِنِّي  
عَامِلٌ ۖ فَسَوْفَ تَعْلَمُونَ ﴿٣٩﴾

Say. O my people. Work. (according) to. your position. indeed, I am.  
working. then soon. you will know. (39).

39. Say, "O my people, work according to your position,  
[for] indeed, I am working; and you are going to know

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40

مَنْ يَأْتِيهِ عَذَابٌ يُخْزِيهِ وَيَحِلُّ عَلَيْهِ  
عَذَابٌ مُّقِيمٌ ﴿٤٠﴾

(Upon) whom. will come. a punishment. disgracing him. and descends. on  
him. a punishment. everlasting. (40).

40. To whom will come a torment disgracing him and on  
whom will descend an enduring punishment."

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41

إِنَّا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ لِلنَّاسِ بِالْحَقِّ  
فَمَنِ اهْتَدَىٰ فَلِنَفْسِهِ ۖ وَمَنْ ضَلَّٰ فَإِنَّمَا  
يَضِلُّ عَلَيْهَا ۚ وَمَا أَنْتَ عَلَيْهِمْ بِوَكِيلٍ

ع  
٢١

Indeed We. We revealed. to you. the Book. for [the] mankind. in truth. So whoever. accepts guidance. then (it is) for his soul. and whoever. goes astray. then only. he strays. against his (soul). And not. you. (are) over them. a manager. (41).

41. Indeed, We sent down to you the Book for the people in truth. So whoever is guided - it is for [the benefit of] his soul; and whoever goes astray only goes astray to its detriment. And you are not a manager [i.e., authority] over them.

اللَّهُ يَتَوَفَّى الْأَنْفُسَ حِينَ مَوْتِهَا وَالَّتِي لَمْ  
تَبُتْ فِي مَنَامِهَا ۖ فِيمِصْكُ الَّتِي قَضَىٰ

عَلَيْهَا الْمَوْتَ وَيُرْسِلُ الْأُخْرَى إِلَى أَجَلٍ  
مُّسَمًّى ۖ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ  
يَتَفَكَّرُونَ ﴿٣٢﴾

Allah. takes. the souls. (at the) time. (of) their death. and the one who.  
(does) not. die. in. their sleep. Then He keeps. the one whom. He has  
decreed. for them. the death. and sends. the others. for. a term. specified.  
Indeed. in. that. surely (are) signs. for a people. who ponder. (42).

42. Allāh takes the souls at the time of their death, and  
those that do not die [He takes] during their sleep. Then He  
keeps those for which He has decreed death and releases  
the others for a specified term. Indeed in that are signs for a  
people who give thought.

أَمْ اتَّخَذُوا مِنْ دُونِ اللَّهِ شُفَعَاءَ ۖ قُلْ  
أُولَئِكَ كَانُوا لَا يَمْلِكُونَ شَيْئًا وَلَا يَعْقِلُونَ

Or. have they taken. besides. besides. Allah. intercessors. Say. Even though. they were. not. possessing. anything. and not. they understand. (43).

43. Or have they taken other than Allāh as intercessors? Say, "Even though they do not possess [power over] anything, nor do they reason?"

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44

قُلْ لِلَّهِ الشَّفَاعَةُ جَمِيعًا ۖ لَهُ مُلْكُ  
السَّمَوَاتِ وَالْأَرْضِ ۖ ثُمَّ إِلَيْهِ تُرْجَعُونَ ﴿٤٤﴾

Say. To Allah (belongs). the intercession. all. For Him. (is the) dominion. (of) the heavens. and the earth. Then. to Him. you will be returned. (44).

44. Say, "To Allāh belongs [the right to allow] intercession entirely. To Him belongs the dominion of the heavens and the earth. Then to Him you will be returned."

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45

وَإِذَا ذُكِرَ اللَّهُ وَحْدَهُ اشْبَهَتْ قُلُوبُ  
الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ ۖ وَإِذَا ذُكِرَ

الَّذِينَ مِنْ دُونِهِ إِذَا هُمْ يَسْتَبْشِرُونَ

٣٥

And when. Allah is mentioned. Allah is mentioned. Alone. shrink with aversion. (the) hearts. (of) those who. (do) not. believe. in the Hereafter. and when. are mentioned. those. besides Him. besides Him. behold. They. rejoice. (45).

45. And when Allāh is mentioned alone, the hearts of those who do not believe in the Hereafter shrink with aversion, but when those [worshipped] other than Him are mentioned, immediately they rejoice.

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46

قُلِ اللَّهُمَّ فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ عِلْمَ  
الْغَيْبِ وَالشَّهَادَةِ أَنْتَ تَحْكُمُ بَيْنَ  
عِبَادِكَ فِي مَا كَانُوا فِيهِ يَخْتَلِفُونَ ③٦

Say. O Allah. Creator. (of) the heavens. and the earth. Knower. (of) the unseen. and the witnessed. You. will judge. between. Your slaves. in. what. they used to. therein. differ. (46).

46. Say, "O Allāh, Creator of the heavens and the earth, Knower of the unseen and the witnessed, You will judge

between your servants concerning that over which they used to differ."

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وَلَوْ أَنَّ لِلَّذِينَ ظَلَمُوا مَا فِي الْأَرْضِ  
جَمِيعًا وَمِثْلَهُ مَعَهُ لَافْتَدَوْا بِهِ مِنْ سُوءِ  
الْعَذَابِ يَوْمَ الْقِيَمَةِ<sup>ط</sup> وَبَدَا لَهُمْ مِنَ اللَّهِ  
مَا لَمْ يَكُونُوا يَحْتَسِبُونَ ﴿٤٧﴾

And if. And if. those who. did wrong. (had) whatever. (is) in. the earth.  
all. and (the) like of it. with it. they would ransom. with it. from. (the)  
evil. (of) the punishment. (on the) Day. (of) the Resurrection. And (will)  
appear. to them. from. Allah. what. not. they had. taken into account. (47).  
47. And if those who did wrong had all that is in the earth  
entirely and the like of it with it, they would [attempt to]  
ransom themselves thereby from the worst of the  
punishment on the Day of Resurrection. And there will  
appear to them from Allāh that which they had not taken  
into account.<sup>1</sup>

Footnote 1: - Of His anger and punishment.
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وَبَدَا لَهُمْ سَيِّئَاتُ مَا كَسَبُوا وَحَاقَ بِهِمْ  
مَا كَانُوا بِهِ يَسْتَهْزِءُونَ ﴿٣٨﴾

And will become apparent. to them. (the) evils. (of) what. they earned.  
and will surround. them. what. they used to. [in it]. mock. (48).

48. And there will appear to them the evils they had  
earned, and they will be enveloped by what they used to  
ridicule.

فَإِذَا مَسَّ الْإِنْسَانَ ضُرٌّ دَعَانَا ثُمَّ إِذَا  
خَوَّلْنَاهُ نِعْمَةً مِّنَّا قَالَ إِنَّمَا أُوتِيتُهُ عَلَى  
عِلْمٍ ۖ بَلْ هِيَ فِتْنَةٌ وَلَكِنَّ أَكْثَرَهُمْ لَا  
يَعْلَمُونَ ﴿٣٩﴾

So when. touches. [the] man. adversity. he calls upon Us. then. when. We  
bestow (on) him. a favor. from Us. he says. Only. I have been given it. for.  
knowledge. Nay. it. (is) a trial. but. most of them. (do) not. know. (49).

49. And when adversity touches man, he calls upon Us; then when We bestow on him a favor from Us, he says, "I have only been given it because of [my] knowledge." Rather, it is a trial, but most of them do not know.

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50

قَدْ قَالَهَا الَّذِينَ مِنْ قَبْلِهِمْ فَبِمَا آغْنَى  
عَنْهُمْ مِمَّا كَانُوا يَكْسِبُونَ ﴿٥٠﴾

Indeed. said it. those. before them. before them. but (did) not. avail. them. what. they used to. earn. (50).

50. Those before them had already said it, but they were not availed by what they used to earn.

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51

فَأَصَابَهُمْ سَيِّئَاتُ مَا كَسَبُوا وَالَّذِينَ  
ظَلَمُوا مِنْ هَؤُلَاءِ سَيُصِيبُهُمْ سَيِّئَاتُ مَا  
كَسَبُوا وَمَا هُمْ بِمُعْجِزِينَ ﴿٥١﴾

Then struck them. (the) evils. (of) what. they earned. And those who. have wronged. of. these. will strike them. (the) evils. (of) what. they earned.

and not. they. will be able to escape. (51).

51. And the evil consequences of what they earned struck them. And those who have wronged of these [people] will be struck [i.e., afflicted] by the evil consequences of what they earned; and they will not cause failure.<sup>1</sup>

Footnote 1: - i.e., prevent Allāh from what He wills or escape from the punishment.

أَوَلَمْ يَعْلَمُوا أَنَّ اللَّهَ يَبْسُطُ الرِّزْقَ لِمَنْ  
يَشَاءُ وَيَقْدِرُ<sup>ط</sup> إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ  
يُؤْمِنُونَ ﴿٥٢﴾

Do not. they know. that. Allah. extends. the provision. for whom. He wills. and restricts. Indeed. in. that. surely (are) signs. for a people. who believe. (52).

52. Do they not know that Allāh extends provision for whom He wills and restricts [it]? Indeed in that are signs for a people who believe.

قُلْ يُعْبَادِي الَّذِينَ أَسْرَفُوا عَلَىٰ أَنْفُسِهِمْ  
لَا تَقْنَطُوا مِنْ رَحْمَةِ اللَّهِ ۖ إِنَّ اللَّهَ يَغْفِرُ  
الذُّنُوبَ جَمِيعًا ۖ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ

٥٣

Say. O My slaves. Those who. have transgressed. against. themselves.  
(do) not. despair. of. (the) Mercy. (of) Allah. Indeed. Allah. forgives. the  
sins. all. Indeed He. He. (is) the Oft-Forgiving. the Most Merciful. (53).

53. Say, "O My servants who have transgressed against  
themselves [by sinning], do not despair of the mercy of  
Allāh. Indeed, Allāh forgives all sins.<sup>1</sup> Indeed, it is He who  
is the Forgiving, the Merciful."

Footnote 1: - For those who repent and correct themselves.

وَأَنِيبُوا إِلَىٰ رَبِّكُمْ وَأَسْلِمُوا لَهُ مِنْ قَبْلِ  
أَنْ يَأْتِيَكُمُ الْعَذَابُ ثُمَّ لَا تُنصَرُونَ ۝٥٤

And turn. to. your Lord. and submit. to Him. before. before. [that]. comes to you. the punishment. then. not. you will be helped. (54).

54. And return [in repentance] to your Lord and submit to Him before the punishment comes upon you; then you will not be helped.

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وَاتَّبِعُوا أَحْسَنَ مَا أُنْزِلَ إِلَيْكُمْ مِنْ  
رَبِّكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَكُمُ الْعَذَابُ  
بَغْتَةً وَأَنْتُمْ لَا تَشْعُرُونَ ﴿٥٥﴾

And follow. (the) best. (of) what. is revealed. to you. from. your Lord. before. before. [that]. comes to you. the punishment. suddenly. while you. (do) not. perceive. (55).

55. And follow the best of what was revealed to you from your Lord [i.e., the Qur'ān] before the punishment comes upon you suddenly while you do not perceive,

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أَنْ تَقُولَ نَفْسٌ يُحَسِرَتْنِي عَلَى مَا فَرَطْتُ  
فِي جَنْبِ اللَّهِ وَإِنْ كُنْتُ لَمِنَ السَّخِرِينَ  
لَا ۝٥٦

Lest. should say. a soul. Oh! My regret. over. what. I neglected. in. regard (to). Allah. and that. I was. surely, among. the mockers. (56).

56. Lest a soul should say,<sup>1</sup> "Oh, [how great is] my regret over what I neglected in regard to Allāh and that I was among the mockers."

Footnote 1: - On the Day of Resurrection.

أَوْ تَقُولَ لَوْ أَنَّ اللَّهَ هَدَانِي لَكُنْتُ مِنَ  
الْمُتَّقِينَ ۝٥٧

Or. it should say. If that. If that. Allah. (had) guided me. surely, I (would) have been. among. the righteous. (57).

57. Or [lest] it say, "If only Allāh had guided me, I would have been among the righteous."

أَوْ تَقُولَ حِينَ تَرَى الْعَذَابَ لَوْ أَنَّ لِي  
 كَرَّةً فَأَكُونَ مِنَ الْمُحْسِنِينَ ﴿٥٨﴾

Or. it should say. when. it sees. the punishment. If. only. for me. another chance. then I could be. among. the good-doers. (58).

58. Or [lest] it say when it sees the punishment, "If only I had another turn<sup>1</sup> so I could be among the doers of good."

Footnote 1: - At worldly life.

بَلَىٰ قَدْ جَاءَتْكَ آيَاتِي فَكَذَّبْتَ بِهَا  
 وَاسْتَكْبَرْتَ وَكُنْتَ مِنَ الْكَاذِبِينَ ﴿٥٩﴾

Yes. verily. came to you. My Verses. but you denied. them. and were arrogant. and you were. among. the disbelievers. (59).

59. But yes, there had come to you My verses, but you denied them and were arrogant, and you were among the disbelievers.

وَيَوْمَ الْقِيَمَةِ تَرَى الَّذِينَ كَذَبُوا عَلَى اللَّهِ  
وُجُوهُهُمْ مُسْوَدَّةٌ ۖ أَلَيْسَ فِي جَهَنَّمَ  
مَثْوًى لِّلْمُتَكَبِّرِينَ ﴿٦٠﴾

And (on the) Day. (of) the Resurrection. you will see. those who. lied. about. Allah. their faces. (will be) blackened. Is (there) not. in. Hell. an abode. for the arrogant. (60).

60. And on the Day of Resurrection you will see those who lied about Allāh [with] their faces blackened. Is there not in Hell a residence for the arrogant?

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وَيُنَجِّي اللَّهُ الَّذِينَ اتَّقَوْا بِمَفَازَتِهِمْ ۚ لَا  
يَمَسُّهُمْ السُّوءُ وَلَا هُمْ يَحْزَنُونَ ﴿٦١﴾

And Allah will deliver. And Allah will deliver. those who. feared (Him). to their place of salvation. not. will touch them. the evil. and not. they. will grieve. (61).

61. And Allāh will save those who feared Him by their attainment;<sup>1</sup> no evil will touch them, nor will they grieve.

Footnote 1: - i.e., their success in the trials of worldly life and attainment of



اللَّهُ خَالِقُ كُلِّ شَيْءٍ ۚ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ  
وَكِيلٌ ﴿٦٢﴾

Allah. (is the) Creator. (of) all. things. and He. (is) over. all. things. a Guardian. (62).

62. Allāh is the Creator of all things, and He is, over all things, Disposer of affairs.

لَهُ مَقَالِيدُ السَّمٰوٰتِ وَالْاَرْضِ ۚ وَالَّذِينَ  
كَفَرُوا بِآيٰتِ اللّٰهِ اُولٰٓئِكَ هُمُ الْخٰسِرُونَ  
﴿٦٣﴾

For Him. (are the) keys. (of) the heavens. and the earth. And those who. disbelieve. in (the) Verses. (of) Allah. those . they. (are) the losers. (63).

63. To Him belong the keys of the heavens and the earth.  
And they who disbelieve in the verses of Allāh - it is those  
who are the losers.

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قُلْ أَفَغَيْرَ اللَّهِ تَأْمُرُونِي أَعْبُدُ أَيُّهَا  
الْجَاهِلُونَ ﴿٦٣﴾

Say. Is (it) other than. Allah. you order me. (to) worship. O. ignorant ones.  
(64).

64. Say, [O Muḥammad], "Is it other than Allāh that you  
order me to worship, O ignorant ones?"

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65

وَلَقَدْ أُوحِيَ إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ  
لَئِنْ أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ وَلَتَكُونَنَّ  
مِنَ الْخَاسِرِينَ ﴿٦٥﴾

And verily. it has been revealed. to you. and to. those who. (were) before  
you. (were) before you. if. you associate (with Allah). surely, will become  
worthless. your deeds. and you will surely be. among. the losers. (65).

65. And it was already revealed to you and to those before you that if you should associate [anything] with Allāh, your work would surely become worthless, and you would surely be among the losers.

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بَلِ اللّٰهُ فَاعْبُدْ وَكُنْ مِنَ الشّٰكِرِيْنَ ﴿٦٦﴾

Nay. But worship Allah. But worship Allah. and be. among. the thankful ones. (66).

66. Rather, worship [only] Allāh and be among the grateful.

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67

وَمَا قَدَرُوا اللّٰهَ حَقَّ قَدْرِهِ <sup>ص</sup> وَالْاَرْضُ  
جَمِيعًا قَبْضَتُهُ يَوْمَ الْقِيَمَةِ وَالسَّمٰوٰتُ  
مَطْوِيَّٰتٌ بِّيَمِيْنِهِ <sup>ط</sup> سُبْحٰنَهُ وَتَعَالٰى عَمَّا  
يُشْرِكُوْنَ ﴿٦٧﴾

And not. they appraised. Allah. (with) true. appraisal. while the earth. entirely. (will be) in His Grip. (on the) Day. (of) the Resurrection. and the

heavens. (will be) folded. in His Right Hand. Glory be to Him. And High is He. above what. they associate (with Him). (67).

67. They have not appraised Allāh with true appraisal,<sup>1</sup> while the earth entirely will be [within] His grip<sup>2</sup> on the Day of Resurrection, and the heavens will be folded in His right hand.<sup>3</sup> Exalted is He and high above what they associate with Him.

Footnote 1: i.e., appreciation of His attributes. Footnote 2: Literally, "no more than a handful of His." Footnote 3: See footnote to 2:19.

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وَنُفِخَ فِي الصُّورِ فَصَعِقَ مَنْ فِي السَّمَوَاتِ  
وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ ثُمَّ  
نُفِخَ فِيهِ أُخْرَىٰ فَإِذَا هُمْ قِيَامٌ يَنْظُرُونَ

٦٨

And (will) be blown. [in]. the trumpet. then (will) fall dead. whoever. (is) in. the heavens. and whoever. (is) on. the earth. except. whom. Allah wills. Allah wills. Then. (it will) be blown. [in it]. a second time. and behold. They. (will be) standing. waiting. (68).

68. And the Horn will be blown, and whoever is in the heavens and whoever is on the earth will fall dead except

whom Allāh wills. Then it will be blown again, and at once they will be standing, looking on.

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وَأَشْرَقَتِ الْأَرْضُ بِنُورِ رَبِّهَا وَوُضِعَ  
الْكِتَابُ وَجِيءَ بِالنَّبِيِّينَ وَالشُّهَدَاءِ  
وَقُضِيَ بَيْنَهُمْ بِالْحَقِّ وَهُمْ لَا يُظْلَمُونَ

٦٩

And (will) shine. the earth. with (the) light. (of) its Lord. and (will) be placed. the Record. and (will) be brought. the Prophets. and the witnesses. and it (will) be judged. between them. in truth. and they. will not be wronged. will not be wronged. (69).

69. And the earth will shine with the light of its Lord, and the record [of deeds] will be placed, and the prophets and the witnesses will be brought, and it will be judged between them in truth, and they will not be wronged.

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وَوُفِّيَتْ كُلُّ نَفْسٍ مَّا عَمِلَتْ وَهُوَ أَعْلَمُ  
بِمَا يَفْعَلُونَ ﴿٧٠﴾

And (will) be paid in full. every. soul. what. it did. and He. (is the) Best-Knower. of what. they do. (70).

70. And every soul will be fully compensated [for] what it did; and He is most knowing<sup>1</sup> of what they do.

Footnote 1: - With no need for any record or witnesses, which are but means to establish proof to the soul itself in addition to its own knowledge of what it has done.

وَسِيقَ الَّذِينَ كَفَرُوا إِلَىٰ جَهَنَّمَ زُمَرًا<sup>ط</sup>  
حَتَّىٰ إِذَا جَاءُوهَا فَتِحَتْ أَبْوَابُهَا وَقَالَ  
لَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ رُسُلٌ مِّنكُمْ  
يَتْلُونَ عَلَيْكُمْ آيَاتِ رَبِّكُمْ وَيُنذِرُونَكُمْ

لِقَاءَ يَوْمِكُمْ هَذَا قَالُوا بَلَىٰ وَلَكِنْ حَقَّتْ  
كَلِمَةُ الْعَذَابِ عَلَى الْكَافِرِينَ ﴿٤١﴾

And (will) be driven. those who. disbelieve. to. Hell. (in) groups. until. when. they reach it. (will) be opened. its gates. and (will) say. to them. its keepers. Did not. come to you. Messengers. from you. reciting. to you. (the) Verses. (of) your Lord. and warning you. (of the) meeting. (of) your Day. this. They (will) say. Yes. But. has been justified. (the) word. (of) punishment. against. the disbelievers. (71).

71. And those who disbelieved will be driven to Hell in groups until, when they reach it, its gates are opened and its keepers will say, "Did there not come to you messengers from yourselves, reciting to you the verses of your Lord and warning you of the meeting of this Day of yours?" They will say, "Yes, but the word [i.e., decree] of punishment has come into effect upon the disbelievers."

قِيلَ ادْخُلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا  
فَبُئْسَ مَثْوًى الْمُتَكَبِّرِينَ ﴿٤٢﴾

It will be said. Enter. (the) gates. (of) Hell. (to) abide eternally. therein. and wretched is. (the) abode. (of) the arrogant. (72).

72. [To them] it will be said, "Enter the gates of Hell to abide eternally therein, and wretched is the residence of the arrogant."

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وَسِيقَ الَّذِينَ اتَّقَوْا رَبَّهُمْ إِلَى الْجَنَّةِ  
زُمَرًا ۖ حَتَّىٰ إِذَا جَاءُوهَا وَفُتِحَتْ أَبْوَابُهَا  
وَقَالَ لَهُمْ خَزَنَتُهَا سَلَامٌ عَلَيْكُمْ طِبْتُمْ  
فَادْخُلُوهَا خَالِدِينَ ﴿٤٣﴾

And (will) be driven. those who. feared. their Lord. to. Paradise. (in) groups. until. when. they reach it. and (will) be opened. its gates. and (will) say. to them. its keepers. Peace be. upon you. you have done well. so enter it. (to) abide eternally. (73).

73. But those who feared their Lord will be driven to Paradise in groups until, when they reach it while its gates have been opened and its keepers say, "Peace be upon you; you have become pure; so enter it to abide eternally therein," [they will enter].<sup>1</sup>

Footnote 1: - In such honor and joy that is beyond description - thus, the omission of this conclusion in the Arabic text.



وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي صَدَقَنَا وَعْدَهُ  
وَأَوْثَرْنَا الْأَرْضَ نَتَبَوَّأُ مِنَ الْجَنَّةِ حَيْثُ  
نَشَاءُ ۖ فَنِعْمَ أَجْرُ الْعَمِلِينَ ﴿٧٤﴾

And they will say. All praise. (be) to Allah. Who. has fulfilled for us. His promise. and has made us inherit. the earth. we may settle. [from]. (in) Paradise. wherever. we wish. So excellent. (is the) reward. (of) the workers. (74).

74. And they will say, "Praise to Allāh, who has fulfilled for us His promise and made us inherit the earth [so] we may settle in Paradise wherever we will. And excellent is the reward of [righteous] workers."

وَتَرَى الْمَلَائِكَةَ حَافِّينَ مِنْ حَوْلِ  
الْعَرْشِ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ ۖ وَقُضِيَ

بَيْنَهُمْ بِالْحَقِّ وَقِيلَ الْحَمْدُ لِلَّهِ رَبِّ

الْعَالَمِينَ ﴿٧٥﴾

And you will see. the Angels. surrounding. [from]. around. the Throne. glorifying. (the) praise. (of) their Lord. And (will) be judged. between them. in truth. and it will be said. All praise be. to Allah. (the) Lord. (of) the worlds. (75).

75. And you will see the angels surrounding the Throne, exalting [Allāh] with praise of their Lord. And it will be judged between them in truth, and it will be said, "[All] praise to Allāh, Lord of the worlds."

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