

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Surah Al-Furqan | The Criterion

Verses: 77

Revelation: makkah

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1

تَبْرَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَى عَبْدِهِ
لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا ۝١

Blessed is He. Who. sent down. the Criterion. upon. His slave. that he may be. to the worlds. a warner . (1).

1. Blessed is He who sent down the Criterion upon His Servant that he may be to the worlds a warner -

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2

الَّذِي لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَلَمْ
يَتَّخِذْ وَلَدًا وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي

الْمَلِكِ وَخَلَقَ كُلَّ شَيْءٍ فَقَدَرَهُ تَقْدِيرًا

②

The One Who . to Him (belongs). (the) dominion. (of) the heavens. and the earth. and not. He has taken. a son. and not. He has. for Him. a partner. in. the dominion. and He (has) created. every. thing. and determined it. (with) determination. (2).

2. He to whom belongs the dominion of the heavens and the earth and who has not taken a son and has not had a partner in dominion and has created each thing and determined it with [precise] determination.

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3

وَاتَّخَذُوا مِنْ دُونِهِ آلِهَةً لَا يَخْلُقُونَ
شَيْئًا وَهُمْ يُخْلَقُونَ وَلَا يَمْلِكُونَ
لِأَنْفُسِهِمْ ضَرًّا وَلَا نَفْعًا وَلَا يَمْلِكُونَ
مَوْتًا وَلَا حَيَاةً وَلَا نُشُورًا ③

Yet they have taken. besides Him. besides Him. gods. not. they create. anything. while they. are created. and not. they possess. for themselves.

any harm. and not. any benefit. and not. they control. death. and not. life. and not. resurrection. (3).

3. But they have taken besides Him gods which create nothing, while they are created, and possess not for themselves any harm or benefit and possess not [power to cause] death or life or resurrection.

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4

وَقَالَ الَّذِينَ كَفَرُوا إِنَّ هَذَا إِلَّا إِفْكُ
إِفْتَرَاهُ وَأَعَانَهُ عَلَيْهِ قَوْمٌ آخَرُونَ فَقَدْ
جَاءُوا ظُلْمًا وَزُورًا ﴿٣﴾

And say. those who. disbelieve. Not. this. (is) but. a lie. he invented it. and helped him. at it. people. other. But verily. they (have) produced. an injustice. and a lie. (4).

4. And those who disbelieve say, "This [Qur'ān] is not except a falsehood he invented, and another people assisted him in it." But they have committed an injustice and a lie.

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وَقَالُوا أَسَاطِيرُ الْأَوَّلِينَ اكْتَتَبَهَا فَهِيَ
تُسَمَّى عَلَيْهِ بُكْرَةً وَأَصِيلًا ⑤

And they say. Tales. (of) the former people. which he has had written. and they. are dictated. to him. morning. and evening. (5).

5. And they say, "Legends of the former peoples which he has written down, and they are dictated to him morning and afternoon."

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6

قُلْ أَنْزَلَهُ الَّذِي يَعْلَمُ السِّرَّ فِي السَّمَوَاتِ
وَالْأَرْضِ ۖ إِنَّهُ كَانَ غَفُورًا رَحِيمًا ⑥

Say. Has sent it down. the One Who. knows. the secret. in. the heavens. and the earth. Indeed, He. is. Oft-Forgiving. Most Merciful. (6).

6. Say, [O Muḥammad], "It has been revealed by He who knows [every] secret within the heavens and the earth. Indeed, He is ever Forgiving and Merciful."

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7

وَقَالُوا مَالِ هَذَا الرَّسُولِ يَأْكُلُ الطَّعَامَ
وَيَمْشِي فِي الْأَسْوَاقِ ۖ لَوْلَا أَنْزَلَ إِلَيْهِ
مَلَكٌ فَيَكُونَ مَعَهُ نَذِيرًا ۝٧

And they say. Why does. this. Messenger. eat. [the] food. and walk. in. the markets. Why not. is sent down. to him. an Angel. then he be. with him. a warner. (7).

7. And they say, "What is this messenger that eats food and walks in the markets? Why was there not sent down to him an angel so he would be with him a warner?"

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أَوْ يُلْقَىٰ إِلَيْهِ كَنْزٌ أَوْ تَكُونُ لَهُ جَنَّةٌ يَأْكُلُ
مِنْهَا ۖ وَقَالَ الظَّالِمُونَ إِن تَتَّبِعُونَ إِلَّا
رَجُلًا مَّسْحُورًا ۝٨

Or. is delivered. to him. a treasure. or. is. for him. a garden. he may eat. from it. And say. the wrongdoers. Not. you follow. but. a man. bewitched. (8).

8. Or [why is not] a treasure presented to him [from heaven], or does he [not] have a garden from which he eats?" And the wrongdoers say, "You follow not but a man affected by magic."

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أَنْظُرْ كَيْفَ ضَرَبُوا لَكَ الْأَمْثَالَ فَضَلُّوا
فَلَا يَسْتَطِيعُونَ سَبِيلًا ۝٩

See. how. they set forth. for you. the similitudes. but they have gone astray. so not. they are able (to find). a way. (9).

9. Look how they strike for you comparisons;¹ but they have strayed, so they cannot [find] a way.

Footnote 1: - From their own imaginations in order to deny and discredit you.

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تَبْرَكَ الَّذِيْ إِنْ شَاءَ جَعَلَ لَكَ خَيْرًا مِّنْ
ذَلِكَ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ
وَيَجْعَلُ لَكَ قُصُورًا ۝١٠

Blessed is He. Who. if. He willed. (could have) made. for you. better. than. that . gardens . flow. from. underneath it. the rivers. and He (could) make. for you. palaces. (10).

10. Blessed is He who, if He willed, could have made for you [something] better than that - gardens beneath which rivers flow - and could make for you palaces.

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بَلْ كَذَّبُوا بِالسَّاعَةِ^ق وَأَعْتَدْنَا لِمَنْ كَذَّبَ
بِالسَّاعَةِ سَعِيرًا^ج ⑪

Nay. they deny. the Hour. and We have prepared. for (those) who. deny. the Hour. a Blazing Fire. (11).

11. But they have denied the Hour, and We have prepared for those who deny the Hour a Blaze.

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إِذَا رَأَتْهُمْ مِنْ مَّكَانٍ بَعِيدٍ سَمِعُوا لَهَا
تَغَيُّظًا وَزَفِيرًا ⑫

When. it sees them. from. a place. far. they will hear. its. raging. and roaring. (12).

12. When it [i.e., the Hellfire] sees them from a distant place, they will hear its fury and roaring.

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وَإِذَا أُلْقُوا مِنْهَا مَكَانًا ضَيِّقًا مُقَرَّنِينَ
دَعَوْا هُنَالِكَ ثُبُورًا ۝١٣

And when. they are thrown. thereof. (in) a place. narrow. bound in chains. they will call. there. (for) destruction. (13).

13. And when they are thrown into a narrow place therein bound in chains, they will cry out thereupon for destruction.

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لَا تَدْعُوا الْيَوْمَ ثُبُورًا وَاحِدًا وَّادْعُوا
ثُبُورًا كَثِيرًا ۝١٤

(Do) not. call. this day. (for) destruction. one. but call. (for) destructions. many. (14).

14. [They will be told], "Do not cry this Day for one destruction but cry for much destruction."

قُلْ أَذِلَّكَ خَيْرٌ أَمْ جَنَّةُ الْخُلْدِ الَّتِي وُعدَ
الْمُتَّقُونَ ^ط كَانَتْ لَهُمْ جَزَاءً وَمَصِيرًا ⑮

Say. Is that. better. or. Garden. (of) Eternity. which. is promised. (to) the righteous. It will be. for them. a reward. and destination. (15).

15. Say, "Is that better or the Garden of Eternity which is promised to the righteous? It will be for them a reward and destination.

لَهُمْ فِيهَا مَا يَشَاءُونَ خَالِدِينَ ^ط كَانَ عَلَى
رَبِّكَ وَعْدًا مَسْئُولًا ⑯

For them. therein. (is) whatever. they wish. they will abide forever. It is. on. your Lord. a promise. requested. (16).

16. For them therein is whatever they wish, [while] abiding eternally. It is ever upon your Lord a promise [worthy to be] requested.¹

Footnote 1: - Or "...a promise requested [for them by the angels]."

وَيَوْمَ يَحْشُرُهُمْ وَمَا يَعْبُدُونَ مِنْ دُونِ
اللَّهِ فَيَقُولُ ءَأَنْتُمْ أَضَلَلْتُمْ عِبَادِي
هَؤُلَاءِ أَمْ هُمْ ضَلُّوا السَّبِيلَ ﴿١٧﴾

And (the) Day. He will gather them. and what. they worship. besides
Allah. besides Allah. besides Allah. and He will say. Did you. [you]
mislead. My slaves. these. or. they. went astray. (from) the way. (17).

17. And [mention] the Day He will gather them and that
which they worship besides Allāh and will say, "Did you
mislead these, My servants, or did they [themselves] stray
from the way?"

قَالُوا سُبْحَنَكَ مَا كَانَ يَنْبَغِي لَنَا أَنْ
نَتَّخِذَ مِنْ دُونِكَ مِنْ أَوْلِيَاءَ وَلَكِنْ
مَتَّعْتَهُمْ وَأَبَاءَهُمْ حَتَّى نَسُوا الذِّكْرَ
وَكَانُوا قَوْمًا بُورًا ﴿١٨﴾

They say. Glory be to You. Not. it was proper. it was proper. for us. that. we take. besides You. besides You. any. protectors. But. You gave them comforts. and their forefathers. until. they forgot. the Message. and became. a people. ruined. (18).

18. They will say, "Exalted are You! It was not for us to take besides You any allies [i.e., protectors]. But You provided comforts for them and their fathers until they forgot the message and became a people ruined."

فَقَدْ كَذَّبُوكُمْ بِمَا تَقُولُونَ ۖ فَبِمَا
تَسْتَطِيعُونَ صَرْفًا ۖ وَلَا نَصْرًا ۚ وَمَنْ يَظْلِمِ
مِنْكُمْ نُذِقْهُ عَذَابًا كَبِيرًا ①٩

So verily. they deny you. in what. you say. so not. you are able. (to) avert. and not. (to) help. And whoever. does wrong. among you. We will make him taste. a punishment. great. (19).

19. So they will deny you, [disbelievers], in what you say,¹ and you cannot avert [punishment] or [find] help. And whoever commits injustice² among you - We will make him taste a great punishment.

Footnote 1: At the time of Judgement the false objects of worship will betray their worshippers and deny them. Footnote 2: Specifically, association of others with Allāh.

وَمَا أَرْسَلْنَا قَبْلَكَ مِنَ الْمُرْسَلِينَ إِلَّا
 إِنَّهُمْ لَيَأْكُلُونَ الطَّعَامَ وَيَمْشُونَ فِي
 الْأَسْوَاقِ ۖ وَجَعَلْنَا بَعْضَكُمْ لِبَعْضٍ فِتْنَةً
 أَتَصْبِرُونَ ۚ وَكَانَ رَبُّكَ بَصِيرًا ﴿٢٠﴾



And not. We sent. before you. any. Messengers. but. indeed, they. [surely] ate. food. and walked. in. the markets. And We have made. some of you. for others. a trial. will you have patience. And is. your Lord. All-Seer. (20).

20. And We did not send before you, [O Muḥammad], any of the messengers except that they ate food and walked in the markets. And We have made some of you [people] as trial for others - will you have patience? And ever is your Lord, Seeing.

وَقَالَ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا لَوْلَا
 أُنْزِلَ عَلَيْنَا الْمَلِيكَةُ أَوْ نَرَى رَبَّنَا لَقَدِ

اسْتَكَبَرُوا فِي أَنْفُسِهِمْ وَعَتَوْا عُتُوًّا كَبِيرًا

٢١

And said. those who. (do) not. expect. (the) meeting with Us. Why not. are sent down. to us. the Angels. or. we see. our Lord. Indeed. they have become arrogant. within. themselves. and (become) insolent. (with) insolence. great. (21).

21. And those who do not expect the meeting with Us say, "Why were not angels sent down to us, or [why] do we [not] see our Lord?" They have certainly become arrogant within themselves¹ and [become] insolent with great insolence.

Footnote 1: - Additional meanings are "among themselves" and "over [the matter of] themselves."

يَوْمَ يَرَوْنَ الْمَلَائِكَةَ لَا بُشْرَى يَوْمَئِذٍ لِّلْمُجْرِمِينَ يَقُولُونَ حِجْرًا مَّحْجُورًا ②٢

(The) Day. they see. the Angels. no. glad tidings. (will be) that Day. for the criminals. and they will say. A partition. forbidden. (22).

22. The day they see the angels¹ - no good tidings will there be that day for the criminals, and [the angels] will

say, "Prevented and inaccessible."²

Footnote 1: i.e., at the time of death. Footnote 2: Referring to any good tidings.

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وَقَدِمْنَا إِلَىٰ مَا عَمِلُوا مِنْ عَمَلٍ فَجَعَلْنَاهُ
هَبَاءً مَّنْثُورًا ﴿٢٣﴾

And We will proceed. to. whatever. they did. of. (the) deed(s). and We will make them. (as) dust. dispersed. (23).

23. And We will approach [i.e., regard]¹ what they have done of deeds and make them as dust dispersed.

Footnote 1: - On the Day of Judgement.

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أَصْحَابُ الْجَنَّةِ يَوْمَئِذٍ خَيْرٌ مُّسْتَقَرًّا
وَأَحْسَنُ مَقِيلًا ﴿٢٤﴾

(The) companions. (of) Paradise. that Day. (will be in) a better. abode. and a better. resting-place. (24).

24. The companions of Paradise, that Day, are [in] a better settlement and better resting place.

وَيَوْمَ تَشَقُّ السَّمَاءُ بِالْغَمَامِ وَنُزِلَ
الْمَلَائِكَةُ تَنْزِيلًا ﴿٢٥﴾

And (the) Day. will split open. the heavens. with the clouds. and (will be) sent down. the Angels. descending. (25).

25. And [mention] the Day when the heaven will split open with [emerging] clouds,¹ and the angels will be sent down in successive descent.

Footnote 1: - Within which are the angels.

الْمُلْكُ يَوْمَئِذٍ الْحَقُّ لِلرَّحْمَنِ ط وَكَانَ
يَوْمًا عَلَى الْكَافِرِينَ عَسِيرًا ﴿٢٦﴾

The Sovereignty. that Day. (will be) truly. for the Most Gracious. And (it will) be. a Day. for. the disbelievers. difficult. (26).

26. True sovereignty, that Day, is for the Most Merciful. And it will be upon the disbelievers a difficult Day.

وَيَوْمَ يَعَضُّ الظَّالِمُ عَلَى يَدَيْهِ يَقُولُ
يَلَيْتَنِي اتَّخَذْتُ مَعَ الرَّسُولِ سَبِيلًا ﴿٢٧﴾

And (the) Day. will bite. the wrongdoer. [on]. his hands. he will say. O I wish. I had taken. with. the Messenger. a way. (27).

27. And the Day the wrongdoer will bite on his hands [in regret] he will say, "Oh, I wish I had taken with the Messenger a way."¹

Footnote 1: - i.e., followed the Prophet (ﷺ) on a path of guidance.

يُؤْيَلِتْنِي لِئَتَنِي لَمْ أَتَّخِذْ فُلَانًا خَلِيلًا ﴿٢٨﴾

O woe to me. I wish. not. I had taken. that one. (as) a friend. (28).

28. Oh, woe to me! I wish I had not taken that one¹ as a friend.

Footnote 1: - The person who misguided him.

لَقَدْ أَضَلَّنِي عَنِ الذِّكْرِ بَعْدَ إِذْ جَاءَنِي^ط
وَكَانَ الشَّيْطَانُ لِلْإِنْسَانِ خَذُولًا ﴿٢٩﴾

Verily. he led me astray. from. the Reminder. after. [when]. it (had) come to me. And is. the Shaitaan. to the man. a deserter. (29).

29. He led me away from the remembrance¹ after it had come to me. And ever is Satan, to man, a deserter."²

Footnote 1: i.e., the Qur'ān or the remembrance of Allāh. Footnote 2: Forsaking him once he has led him into evil.

وَقَالَ الرَّسُولُ يُرَبِّ إِنِّ قَوْمِي اتَّخَذُوا
هَذَا الْقُرْآنَ مَهْجُورًا ﴿٣٠﴾

And said. the Messenger. O my Lord. Indeed. my people. took. this. the Quran. (as) a forsaken thing. (30).

30. And the Messenger has said, "O my Lord, indeed my people have taken this Qur'ān as [a thing] abandoned."¹

Footnote 1: - i.e., avoiding it, not listening to or understanding it, not living by it, or preferring something else to it.

وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا مِّنَ
الْمُجْرِمِينَ ۖ وَكَفَىٰ بِرَبِّكَ هَادِيًا وَنَصِيرًا

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And thus. We have made. for every. Prophet. an enemy. among. the criminals. But sufficient is. your Lord. (as) a Guide. and a Helper. (31).

31. And thus have We made for every prophet an enemy from among the criminals. But sufficient is your Lord as a guide and a helper.

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32

وَقَالَ الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ عَلَيْهِ
الْقُرْآنُ جُمْلَةً وَاحِدَةً ۚ كَذَلِكَ لِنُثَبِّتَ بِهِ
فُؤَادَكَ وَرَتَّلْنَاهُ تَرْتِيلًا ۝٣٢

And said. those who. disbelieve. Why not. was revealed. to him. the Quran. all at once. all at once. Thus. that We may strengthen. thereby. your heart. and We have recited it. (with distinct) recitation. (32).

32. And those who disbelieve say, "Why was the Qur'ān not revealed to him all at once?" Thus [it is] that We may

strengthen thereby your heart. And We have spaced it distinctly.¹

Footnote 1: - Also, "recited it with distinct recitation."

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وَلَا يَأْتُونَكَ بِمَثَلٍ إِلَّا جِئْنَاكَ بِالْحَقِّ
وَأَحْسَنَ تَفْسِيرًا ﴿٣٣﴾

And not. they come to you. with an example. but. We bring you. the truth. and (the) best. explanation. (33).

33. And they do not come to you with an example [i.e., argument] except that We bring you the truth and the best explanation.

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الَّذِينَ يُحْشَرُونَ عَلَىٰ وُجُوهِهِمْ إِلَىٰ
جَهَنَّمَ ۚ أُولَٰئِكَ شَرٌّ مَّكَانًا وَأَضَلُّ سَبِيلًا

﴿٣٢﴾

Those who. will be gathered. on. their faces. to. Hell. those. (are the) worst. (in) position. and most astray. (from the) way. (34).

34. The ones who are gathered on their faces to Hell - those are the worst in position and farthest astray in [their] way.

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وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ وَجَعَلْنَا مَعَهُ
أَخَاهُ هَارُونَ وَزِيرًا ^ص ٣٥

And verily. We gave. Musa. the Scripture. and We appointed. with him. his brother. Harun. (as) an assistant. (35).

35. And We had certainly given Moses the Scripture and appointed with him his brother Aaron as an assistant.

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فَقُلْنَا اذْهَبَا إِلَى الْقَوْمِ الَّذِينَ كَذَبُوا
بِآيَاتِنَا فَدَمَّرْنَاهُمْ تَدْمِيرًا ^ط ٣٦

Then We said. Go both of you. to. the people. those who. have denied. Our Signs. Then We destroyed them. (with) destruction. (36).

36. And We said, "Go both of you to the people who have denied Our signs." Then We destroyed them with

وَقَوْمَ نُوحٍ لَمَّا كَذَبُوا الرُّسُلَ أَخْرَقْنَاهُمْ
وَجَعَلْنَاهُمْ لِلنَّاسِ آيَةً ۖ وَأَعْتَدْنَا لِلظَّالِمِينَ
عَذَابًا أَلِيمًا ﴿٣٧﴾

And (the) people. (of) Nuh. when. they denied. the Messengers. We drowned them. and We made them. for mankind. a sign. And We have prepared. for the wrongdoers. a punishment. painful. (37).

37. And the people of Noah - when they denied the messengers,¹ We drowned them, and We made them for mankind a sign. And We have prepared for the wrongdoers a painful punishment.

Footnote 1: - Their denial of Noah was as if they had denied all those who brought the same message from Allāh.

وَعَادًا وَثَمُودًا وَأَصْحَابَ الرَّسِّ وَقُرُونًا بَيْنَ
ذَلِكَ كَثِيرًا ﴿٣٨﴾

And Ad. and Thamud. and (the) dwellers. (of) Ar-rass. and generations. between. that. many. (38).

38. And [We destroyed] ‘ Aad and Thamūd and the companions of the well¹ and many generations between them.

Footnote 1: - Said to be a people who denied Prophet Shu‘ayb or possibly those mentioned in Sūrah Yā Seen, 36:13-29.

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39

وَكُلًّا ضَرَبْنَا لَهُ الْأَمْثَالَ ۖ وَكُلًّا تَبَّرْنَا
تَتْبِيرًا ۖ (٣٩)

And each. We have set forth. for him. the examples. and each. We destroyed. (with) destruction. (39).

39. And for each We presented examples [as warnings], and each We destroyed with [total] destruction.

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40

وَلَقَدْ أَتَوْا عَلَى الْقَرْيَةِ الَّتِي أَمْطَرَتْ مَطَرَ
السَّوْءِ ۖ أَفَلَمْ يَكُونُوا يَرُونَهَا ۖ بَلْ كَانُوا لَا

يَرْجُونَ نُشُورًا ﴿٤٠﴾

And verily. they have come. upon. the town. which. was showered. (with) a rain. (of) evil. Then do not. they [were]. see it. Nay. they are. not. expecting. Resurrection. (40).

40. And they have already come upon the town which was showered with a rain of evil [i.e., stones]. So have they not seen it? But they are not expecting resurrection.¹

Footnote 1: - So they do not benefit from lessons of the past.

وَإِذَا رَأَوْكَ إِن يَتَّخِذُونَكَ إِلَّا هُزُوءًا ۖ أَهَذَا
الَّذِي بَعَثَ اللَّهُ رَسُولًا ﴿٤١﴾

And when. they see you. not. they take you. except. (in) mockery. Is this. the one whom. Allah has sent. Allah has sent. (as) a Messenger. (41).

41. And when they see you, [O Muḥammad], they take you not except in ridicule, [saying], "Is this the one whom Allāh has sent as a messenger?"

إِنْ كَادَ لَيُضِلَّنَا عَنْ إِلَهِنَا لَوْلَا أَنْ
صَبَرْنَا عَلَيْهَا^ط وَسَوْفَ يَعْلَمُونَ حِينَ
يَرَوْنَ الْعَذَابَ مَنْ أَضَلُّ سَبِيلًا ﴿٤٢﴾

He would have almost. He would have almost. [surely] misled us. from. our gods. if not. that. we had been steadfast. to them. And soon. will know. when. they will see. the punishment. who. (is) more astray. (from the) way. (42).

42. He almost would have misled us from our gods had we not been steadfast in [worship of] them." But they are going to know, when they see the punishment, who is farthest astray in [his] way.

أَرَأَيْتَ مَنْ اتَّخَذَ إِلَهَهُ هَوَاهُ^ط أَفَأَنْتَ
تَكُونُ عَلَيْهِ وَكِيلًا ﴿٤٣﴾

Have you seen. (one) who. takes. (as) his god. his own desire. Then would you. be. over him. a guardian. (43).

43. Have you seen the one who takes as his god his own desire? Then would you be responsible for him?

أَمْ تَحْسَبُ أَنَّ أَكْثَرَهُمْ يَسْمَعُونَ أَوْ
يَعْقِلُونَ ۖ إِنَّمَا هُمْ إِلَّا كَالْأَنْعَامِ بَلْ هُمْ
أَضَلُّ سَبِيلًا ﴿٣٤﴾

Or. do you think. that. most of them. hear. or. understand. Not. they. (are) except. like cattle. Nay. they. (are) more astray. (from the) way. (44).

44. Or do you think that most of them hear or reason? They are not except like livestock.¹ Rather, they are [even] more astray in [their] way.

Footnote 1: - i.e., cattle or sheep, that follow without question wherever they are led.

أَلَمْ تَرَ إِلَىٰ رَبِّكَ كَيْفَ مَدَّ الظِّلَّ ۚ وَلَوْ
شَاءَ لَجَعَلَهُ سَاكِنًا ۚ ثُمَّ جَعَلْنَا الشَّمْسَ
عَلَيْهِ دَلِيلًا ﴿٣٥﴾

Do you not. see. [to]. your Lord. how. He extends. the shadow. And if. He willed. surely He (could) have made it. stationary. Then. We made. the sun. for it. an indication. (45).

45. Have you not considered your Lord - how He extends the shadow, and if He willed, He could have made it stationary? Then We made the sun for it an indication.¹

Footnote 1: - i.e., showing the existence of a shadow or making it apparent by contrast.

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ثُمَّ قَبَضْنَاهُ إِلَيْنَا قَبْضًا يَسِيرًا ﴿٣٦﴾

Then. We withdraw it. to Us. a withdrawal. gradual. (46).

46. Then We [retract and] hold it with Us for a brief grasp.¹

Footnote 1: - i.e., when the sun is overhead at noon.

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47

وَهُوَ الَّذِي جَعَلَ لَكُمُ اللَّيْلَ لِبَاسًا
وَالنَّوْمَ سُبَاتًا وَجَعَلَ النَّهَارَ نُشُورًا ﴿٣٧﴾

And He. (is) the One Who. made. for you. the night. (as) a covering. and the sleep. a rest. and made. the day. a resurrection. (47).

47. And it is He who has made the night for you as clothing¹ and sleep [a means for] rest and has made the day

a resurrection.²

Footnote 1: Covering you in darkness and providing rest. Footnote 2: For renewal of life and activity.

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48

وَهُوَ الَّذِي أَرْسَلَ الرِّيحَ بُشْرًا بَيْنَ يَدَيْ
رَحْمَتِهِ ۖ وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً طَهُورًا

٢٨

And He. (is) the One Who. sends. the winds. (as) glad tidings. before.
before. His Mercy. and We send down. from. the sky. water. pure. (48).
48. And it is He who sends the winds as good tidings
before His mercy [i.e., rainfall], and We send down from
the sky pure water

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49

لِنُحْيِيَ بِهِ بَلْدَةً مَّيْتًا وَنُسْقِيَهُ مِمَّا خَلَقْنَا
أَنْعَامًا وَأَنْفَاسًا كَثِيرًا ۖ

٢٩

That We may give life. thereby. (to) a land. dead. and We give drink.
thereof. (to those) We created. cattle. and men. many. (49).

49. That We may bring to life thereby a dead land and give it as drink to those We created of numerous livestock and men.

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50

وَلَقَدْ صَرَّفْنَاهُ بَيْنَهُمْ لِيَذَكَّرُوا^{٥٠} فَأَبَى
أَكْثَرُ النَّاسِ إِلَّا كُفُورًا ۝

And verily. We have distributed it. among them. that they may remember. but refuse. most. (of) the people. except. disbelief. (50).

50. And We have certainly distributed it among them that they might be reminded,¹ but most of the people refuse except disbelief.

Footnote 1: - Of Allāh's ability to bring the dead to life.

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51

وَلَوْ شِئْنَا لَبَعَثْنَا فِي كُلِّ قَرْيَةٍ نَذِيرًا^{٥١}

And if. We willed. surely, We (would) have raised. in. every. town. a warner. (51).

51. And if We had willed, We could have sent into every city a warner.¹

فَلَا تُطِيعُ الْكَافِرِينَ وَجَاهِدْهُمْ بِهِ جِهَادًا
كَبِيرًا ﴿٥٢﴾

So (do) not. obey. the disbelievers. and strive (against) them. with it. a striving. great. (52).

52. So do not obey the disbelievers, and strive against them with it [i.e., the Qur'ān] a great striving.

وَهُوَ الَّذِي مَرَجَ الْبَحْرَيْنِ هَذَا عَذْبٌ
فُرَاتٌ وَهَذَا مِلْحٌ أُجَاجٌ وَجَعَلَ بَيْنَهُمَا
بَرْزَخًا وَحِجْرًا مَّحْجُورًا ﴿٥٣﴾

And He. (is) the One Who. (has) released. the two seas. [this] (one). palatable. and sweet. and [this] (one). salty. (and) bitter. and He has made. between them. a barrier. and a partition. forbidden. (53).

53. And it is He who has released [simultaneously] the two seas [i.e., bodies of water], one fresh and sweet and one salty and bitter, and He placed between them a barrier and prohibiting partition.

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54

وَهُوَ الَّذِي خَلَقَ مِنَ الْمَاءِ بَشَرًا فَجَعَلَهُ
نَسَبًا وَصِهْرًا^ط وَكَانَ رَبُّكَ قَدِيرًا ﴿٥٤﴾

And He. (is) the One Who. has created. from. the water. human being. and has made (for) him. blood relationship. and marriage relationship. And is. your Lord. All-Powerful. (54).

54. And it is He who has created from water [i.e., semen] a human being and made him [a relative by] lineage and marriage. And ever is your Lord competent [concerning creation].

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55

وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُهُمْ
وَلَا يَضُرُّهُمْ^ط وَكَانَ الْكَافِرُ عَلَىٰ رَبِّهِ ظَهِيرًا

But they worship. besides Allah. besides Allah. besides Allah. what. not profits them. not profits them. and not. harms them. and is. the disbeliever. against. his Lord. a helper. (55).

55. But they worship rather than Allāh that which does not benefit them or harm them, and the disbeliever is ever, against his Lord, an assistant [to Satan].

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وَمَا أَرْسَلْنَاكَ إِلَّا مُبَشِّرًا وَنَذِيرًا ⑤٦

And not. We sent you. except. (as) a bearer of glad tidings. and a warner. (56).

56. And We have not sent you, [O Muḥammad], except as a bringer of good tidings and a warner.

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قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِلَّا مَنْ شَاءَ أَنْ يَتَّخِذَ إِلَىٰ رَبِّهِ سَبِيلًا ⑤٧

Say. Not. I ask (of) you. for it. any. payment. except. (that) whoever wills. (that) whoever wills. to. take. to. his Lord. a way. (57).

57. Say, "I do not ask of you for it any payment - only that whoever wills might take to his Lord a way."

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58

وَتَوَكَّلْ عَلَى الْحَيِّ الَّذِي لَا يَمُوتُ وَسَبِّحْ
بِحَمْدِهِ^ط وَكَفَى بِهِ بِذُنُوبِ عِبَادِهِ خَبِيرًا

٥٨

And put your trust. in. the Ever-Living. the One Who. does not die. does not die. and glorify. with His Praise. And sufficient is. He. regarding the sins. (of) His slaves. All-Aware. (58).

58. And rely upon the Ever-Living who does not die, and exalt [Allāh] with His praise. And sufficient is He to be, with the sins of His servants, [fully] Aware -

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59

الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَمَا
بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى

الْعَرْشُ ۖ الرَّحْمَنُ فَسْأَلُ بِهِ خَبِيرًا ﴿٥٩﴾

The One Who. created. the heavens. and the earth. and whatever. (is) between them. in. six. periods. then. He established Himself. over. the Throne . the Most Gracious. so ask. Him. (as He is) All-Aware. (59).

59. He who created the heavens and the earth and what is between them in six days and then established Himself above the Throne¹ - the Most Merciful, so ask about Him one well informed [i.e., the Prophet (ﷺ)].

Footnote 1: - See footnotes to 2:19 and 7:54.

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60

وَإِذَا قِيلَ لَهُمْ اسْجُدُوا لِلرَّحْمَنِ قَالُوا
وَمَا الرَّحْمَنُ ۚ أَنَسْجُدُ لِمَا تَأْمُرُنَا
وَزَادَهُمْ نُفُورًا ﴿٦٠﴾

And when. it is said. to them. Prostrate. to the Most Gracious. They say. And what. (is) the Most Gracious. Should we prostrate. to what. you order us. And it increases them. (in) aversion. (60).

60. And when it is said to them, "Prostrate to the Most Merciful," they say, "And what is the Most Merciful?"

Should we prostrate to that which you order us?" And it increases them in aversion.

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61

تَبْرَكَ الَّذِي جَعَلَ فِي السَّمَاءِ بُرُوجًا
وَجَعَلَ فِيهَا سِرَاجًا وَقَمَرًا مُنِيرًا ﴿٦١﴾

Blessed is He. Who. has placed. in. the skies. constellations. and has placed. therein. a lamp. and a moon. shining. (61).

61. Blessed is He who has placed in the sky great stars and placed therein a [burning] lamp and luminous moon.

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62

وَهُوَ الَّذِي جَعَلَ اللَّيْلَ وَالنَّهَارَ خِلْفَةً
لِّمَنۢ أَرَادَ أَنۢ يَذَّكَّرَ أَوْ أَرَادَ شُكُورًا ﴿٦٢﴾

And He. (is) the One Who. made. the night. and the day. (in) succession. for whoever. desires. to. remember. or. desires. to be thankful. (62).

62. And it is He who has made the night and the day in succession for whoever desires to remember or desires gratitude.

وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى
الْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ
قَالُوا سَلَامًا ﴿٦٣﴾

And (the) slaves. (of) the Most Gracious. (are) those who. walk. on. the earth. (in) humbleness. and when. address them. the ignorant ones. they say. Peace. (63).

63. And the servants of the Most Merciful are those who walk upon the earth easily,¹ and when the ignorant address them [harshly], they say [words of] peace,²

Footnote 1: i.e., gently, with dignity but without arrogance. Footnote 2: Or "safety," i.e., words free from fault or evil.

وَالَّذِينَ يَبِيتُونَ لِرَبِّهِمْ سُجَّدًا وَقِيَامًا
﴿٦٤﴾

And those who. spend (the) night. before their Lord. prostrating. and standing. (64).

64. And those who spend [part of] the night to their Lord prostrating and standing [in prayer]

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65

وَالَّذِينَ يَقُولُونَ رَبَّنَا اصْرِفْ عَنَّا عَذَابَ
جَهَنَّمَ ۚ إِنَّ عَذَابَهَا كَانَ غَرَامًا ﴿٦٥﴾

And those who. say. Our Lord. Avert. from us. the punishment. (of) Hell. Indeed. its punishment. is. inseparable. (65).

65. And those who say, "Our Lord, avert from us the punishment of Hell. Indeed, its punishment is ever adhering;

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إِنَّهَا سَاءَتْ مُسْتَقَرًّا وَمُقَامًا ﴿٦٦﴾

Indeed, it. (is) an evil. abode. and resting place. (66).

66. Indeed, it is evil as a settlement and residence."

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67

وَالَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا وَلَمْ
يَقْتَرُوا وَكَانَ بَيْنَ ذَلِكَ قَوَامًا ﴿٦٧﴾

And those who. when. they spend. (are) not extravagant. (are) not extravagant. and are not stingy. and are not stingy. but are. between. that . moderate. (67).

67. And [they are] those who, when they spend, do so not excessively or sparingly but are ever, between that, [justly] moderate

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68

وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلَا
يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا
بِالْحَقِّ وَلَا يَزْنُونَ ۚ وَمَنْ يَفْعَلْ ذَلِكَ
يَلْقَ أَثَامًا ﴿٦٨﴾

And those who. (do) not. invoke. with. Allah. god. another. and (do) not. [they] kill. the soul. which. Allah has forbidden. Allah has forbidden. except. by right. and (do) not. commit unlawful sexual intercourse. And whoever. does. that. will meet. a penalty. (68).

68. And those who do not invoke¹ with Allāh another deity or kill the soul which Allāh has forbidden [to be killed], except by right, and do not commit unlawful sexual intercourse. And whoever should do that will meet a penalty.

Footnote 1: - Or "worship."

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يُضَعَفُ لَهُ الْعَذَابُ يَوْمَ الْقِيَمَةِ وَيَخْلُدُ
فِيهِ مُهَانًا ٦٩

Will be doubled. for him. the punishment. (on the) Day. (of) Resurrection. and he will abide forever. therein. humiliated. (69).

69. Multiplied for him is the punishment on the Day of Resurrection, and he will abide therein humiliated -

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70

إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ عَمَلًا صَالِحًا
فَأُولَئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ ط

وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿٤٠﴾

Except. (he) who. repents. and believes. and does. righteous deeds. righteous deeds. then (for) those. Allah will replace. Allah will replace. their evil deeds. (with) good ones. And is. Allah. Oft-Forgiving. Most Merciful. (70).

70. Except for those who repent, believe and do righteous work. For them Allāh will replace their evil deeds with good. And ever is Allāh Forgiving and Merciful.

وَمَنْ تَابَ وَعَمِلَ صَالِحًا فَإِنَّهُ يَتُوبُ إِلَى اللَّهِ مَتَابًا ﴿٤١﴾

And whoever. repents. and does. righteous (deeds). then indeed, he. turns. to. Allah. (with) repentance. (71).

71. And he who repents and does righteousness does indeed turn to Allāh with [accepted] repentance.

وَالَّذِينَ لَا يَشْهَدُونَ الزُّورَ وَإِذَا مَرُّوا
بِاللَّغْوِ مَرُّوا كِرَامًا ﴿٤٢﴾

And those who. (do) not. bear witness. (to) the falsehood. and when. they pass. by futility. they pass. (as) dignified ones. (72).

72. And [they are] those who do not testify to falsehood, and when they pass near ill speech, they pass by with dignity.

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73

وَالَّذِينَ إِذَا ذُكِّرُوا بِآيَاتِ رَبِّهِمْ لَمْ يَخِرُّوا
عَلَيْهَا صَبًّا وَعُتْيَانًا ﴿٤٣﴾

And those who. when. they are reminded. of (the) Verses. (of) their Lord. (do) not. fall. upon them. deaf. and blind. (73).

73. And those who, when reminded of the verses of their Lord, do not fall upon them deaf and blind.

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74

وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ
أَزْوَاجِنَا وَذُرِّيَّتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا
لِلْمُتَّقِينَ إِمَامًا ﴿٧٤﴾

And those who. say. Our Lord. Grant. to us. from. our spouses. and our
offspring. comfort. (to) our eyes. and make us. for the righteous. a leader.
(74).

74. And those who say, "Our Lord, grant us from among
our wives and offspring comfort to our eyes¹ and make us
a leader [i.e., example] for the righteous."

Footnote 1: - i.e., a source of happiness due to their righteousness.

أُولَئِكَ يُجْزَوْنَ الْغُرْفَةَ بِمَا صَبَرُوا
وَيُلْقَوْنَ فِيهَا تَحِيَّةً وَسَلَامًا ﴿٧٥﴾

Those. will be awarded. the Chamber. because. they were patient. and
they will be met. therein. (with) greetings. and peace. (75).

75. Those will be awarded the Chamber¹ for what they
patiently endured, and they will be received therein with
greetings and [words of] peace,

خُلِدِينَ فِيهَا حَسُنَتْ مُسْتَقَرًّا وَمُقَامًا

④٦

Will abide forever. in it. Good. (is) the settlement. and a resting place.
(76).

76. Abiding eternally therein. Good is the settlement and residence.

قُلْ مَا يَعْزُبُا بِكُمْ رَبِّي لَوْلَا دُعَاؤُكُمْ
فَقَدْ كَذَّبْتُمْ فَسَوْفَ يَكُونُ لِزَامًا ④٧

①/٣

Say. Not. will care. for you. my Lord. if not. your prayer (is to Him). But verily. you have denied. so soon. will be. the inevitable (punishment).
(77).

77. Say, "What would my Lord care for you if not for your supplication?"¹ For you [disbelievers] have denied, so it [i.e., your denial] is going to be adherent.²

Footnote 1: i.e., faith and worship. An alternative meaning is "What would my Lord do with you..."Footnote 2: It will remain with them, causing punishment to be required and imperative upon them.
