



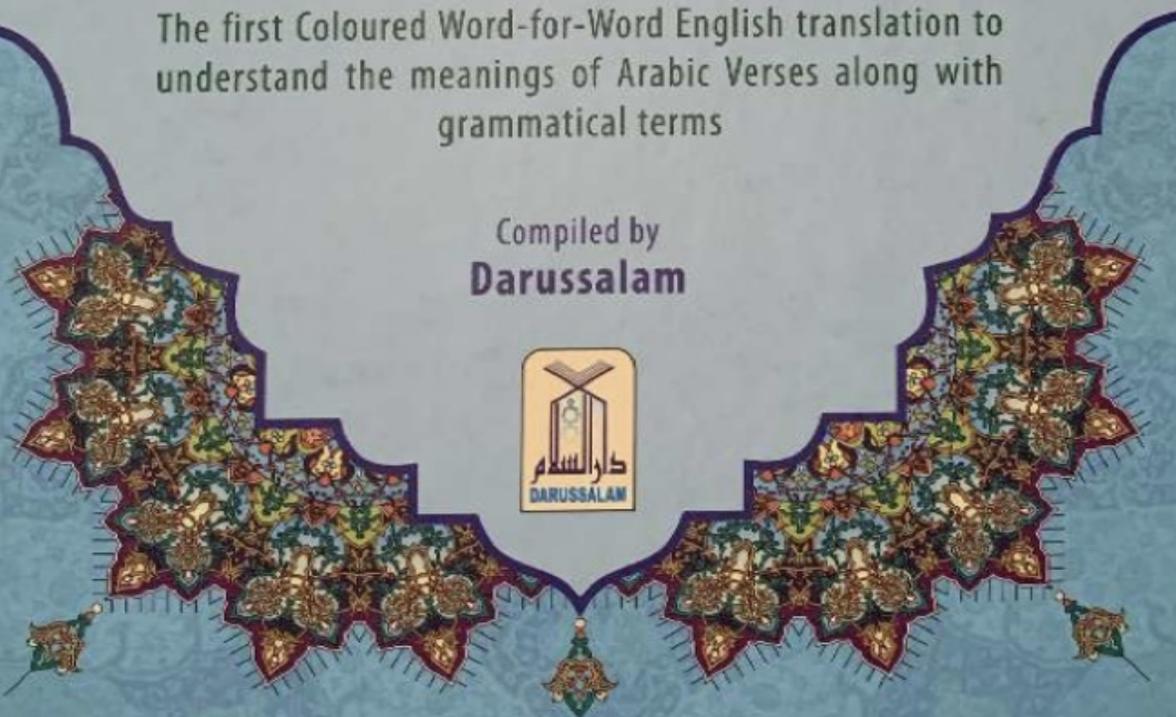
Study the  
**Noble Qur'ân**  
**Word-for-Word**

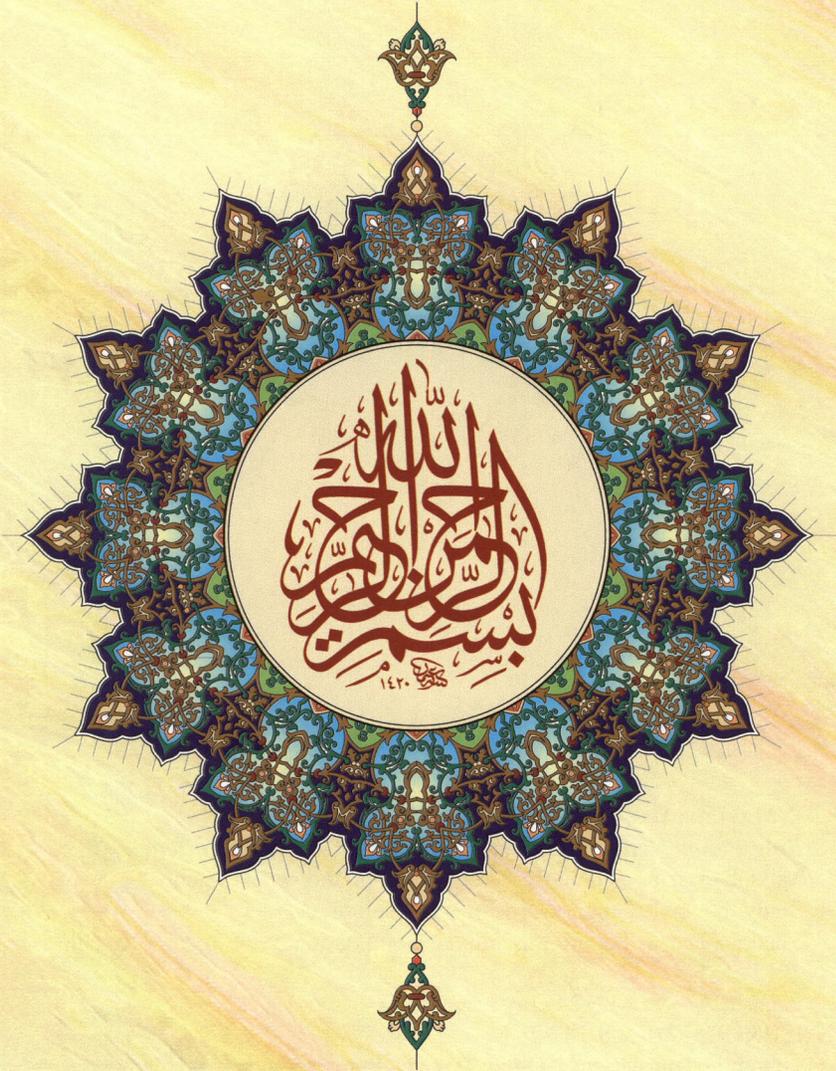
Volume 3

(Part 22-31)  
**23**

The first Coloured Word-for-Word English translation to understand the meanings of Arabic Verses along with grammatical terms

Compiled by  
**Darussalam**





In the Name of Allah, the Most Gracious, the Most Merciful

﴿٢٨﴾ وَمَا أَنْزَلْنَا عَلَىٰ قَوْمِهِ مِن بَعْدِهِ مِن جُنْدٍ مِّنَ السَّمَاءِ وَمَا كُنَّا مُنْزِلِينَ ﴿٢٩﴾ إِنْ كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً فَإِذَا هُمْ خَمِيدُونَ ﴿٣٠﴾ يَا حَسْرَةَ عَلَى الْعِبَادِ مَا يَأْتِيهِمْ مِّن رَّسُولٍ إِلَّا كَانُوا بِهِ يَسْتَهْزِئُونَ ﴿٣١﴾ أَلَمْ يَرَوْا كَمْ أَهْلَكْنَا قَبْلَهُم مِّنَ الْقُرُونِ أَنَّهُمْ إِلَيْهِمْ لَا يَرْجِعُونَ ﴿٣٢﴾ وَإِنْ كُلُّ لَمَّا جَمِيعٌ لَّدَيْنَا مُحْضَرُونَ ﴿٣٣﴾ وَآيَةٌ لَهُمُ الْأَرْضُ الْمَيْتَةُ أَحْيَيْنَاهَا وَأَخْرَجْنَا مِنْهَا حَبًّا فَمِنْهُ يَأْكُلُونَ ﴿٣٤﴾

28. And We sent not against his people after him a host from the heaven, nor was it needful for Us to send (such a thing). 29. It was but one *Saiyah* (shout) and lo! they (all) were still (silent, dead, destroyed). 30. Alas for mankind! There never came a Messenger to them but they used to mock at him. 31. Do they not see how many of the generations We have destroyed before them? Verily, they will not return to them. 32. And surely, all - everyone of them will be brought before Us. 33. And a sign for them is the dead land. We give it life, and We bring forth from it grains, so that they eat thereof.

﴿٢٨﴾ وَمَا أَنْزَلْنَا	عَلَىٰ قَوْمِهِ	مِن بَعْدِهِ	مِن جُنْدٍ	مِّنَ السَّمَاءِ
and We sent not down	against his people	after him	[from] a host	from the heaven
﴿٢٩﴾ وَمَا كُنَّا مُنْزِلِينَ	إِنْ كَانَتْ	إِلَّا صَيْحَةً	وَاحِدَةً	فَإِذَا هُمْ
nor We were (to) sent down	it was not	but shout	one	they (all) then suddenly
﴿٣٠﴾ خَمِيدُونَ	يَا حَسْرَةَ	عَلَى الْعِبَادِ	مَا يَأْتِيهِمْ	مِّن رَّسُولٍ
(were) extinguished	alas	for the slaves (mankind)	came to them not	any Messenger
﴿٣١﴾ إِلَّا كَانُوا	بِهِ يَسْتَهْزِئُونَ	أَلَمْ يَرَوْا	كَمْ أَهْلَكْنَا	
but they used to	mock at him	(do) they not see?	how many We have destroyed	
﴿٣٢﴾ قَبْلَهُمْ	مِّنَ الْقُرُونِ	أَنَّهُمْ	إِلَيْهِمْ	لَا يَرْجِعُونَ
before them	of the generations	verily they	to them	will not return
﴿٣٣﴾ وَإِنْ كُلُّ	لَمَّا جَمِيعٌ	لَّدَيْنَا	مُحْضَرُونَ	وَآيَةٌ
and (there is) not everyone	but all together	before Us	(will be) brought	and a sign
﴿٣٤﴾ لَهُمْ	الْأَرْضُ	الْمَيْتَةُ	أَحْيَيْنَاهَا	وَأَخْرَجْنَا
for them	(is) the land	dead	We gave it life	and We brought forth

مِنْهَا	حَبًّا	فَمِنْهُ يَأْكُلُونَ ﴿٣٢﴾
from it	grains	so (that) they eat thereof

وَجَعَلْنَا فِيهَا جَنَّاتٍ مِّنْ نَّخِيلٍ وَأَعْنَابٍ وَفَجَّرْنَا فِيهَا مِنَ الْعُيُونِ ﴿٣٢﴾ لِيَأْكُلُوا مِنْ ثَمَرِهِ وَمَا عَمِلَتْهُ أَيْدِيهِمْ أَفَلَا يَشْكُرُونَ ﴿٣٣﴾ سُبْحَانَ الَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا مِمَّا تُنْبِتُ الْأَرْضُ وَمِنْ أَنْفُسِهِمْ وَمِمَّا لَا يَعْلَمُونَ ﴿٣٤﴾ وَعَايَةُ لَهُمْ اللَّيْلُ نَسَخْنَا مِنْهُ النَّهَارَ فَإِذَا هُمْ مُظْلِمُونَ ﴿٣٥﴾ وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَّهَا ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ ﴿٣٨﴾

34. And We have made therein gardens of date palms and grapes, and We have caused springs of water to gush forth therein. 35. So that they may eat of the fruit thereof—and their hands made it not. Will they not then give thanks? 36. Glorified is He Who has created all the pairs of that which the earth produces, as well as of their own (human) kind (male and female), and of that which they know not. 37. And a sign for them is the night. We withdraw therefrom the day, and behold, they are in darkness. 38. And the sun runs on its fixed course for a term (appointed). That is the Decree of the All-Mighty, the All-Knowing.

وَجَعَلْنَا	فِيهَا	جَنَّاتٍ	مِّنْ نَّخِيلٍ	وَأَعْنَابٍ
and We have made	therein	gardens	of date palms	and grapes
وَفَجَّرْنَا	فِيهَا	مِنَ الْعُيُونِ ﴿٣٢﴾	لِيَأْكُلُوا	
and We have caused to gush forth	therein	[of] springs of water	so that they may eat	
مِنْ ثَمَرِهِ	وَمَا عَمِلَتْهُ	أَيْدِيهِمْ	أَفَلَا يَشْكُرُونَ ﴿٣٣﴾	سُبْحَانَ
of its fruit	and made it not	their hands	(will) they not then give thanks?	Glory (be)
الَّذِي	خَلَقَ الْأَزْوَاجَ	كُلَّهَا	مِمَّا	تُنْبِتُ الْأَرْضُ
(to) Him Who	has created the pairs	all	of that which	the earth produces
وَمِنْ أَنْفُسِهِمْ	وَمِمَّا	لَا يَعْلَمُونَ ﴿٣٤﴾	وَعَايَةٌ	لَّهُمْ
and of their own kind	and of that which	they know not	and a sign	for them

هُم	فَإِذَا	النَّهَارَ	مِنْهُ	نَسَلَخُ	الَّيْلُ
they	and behold	the day	therefrom	We withdraw	(is) the night
لِمُسْتَقَرٍّ			وَالشَّمْسُ تَجْرِي		مُظْلِمُونَ ﴿٣٧﴾
(on its fixed course) for a term			and the sun runs		(are) in darkness
الْعَلِيمِ ﴿٣٨﴾	تَقْدِيرُ الْعَزِيزِ		ذَٰلِكَ	لَهَا	
the All-Knowing	(is the) Decree (of) the All-Mighty		that	(appointed) for it	

وَالْقَمَرَ قَدَّرْنَاهُ مَنَازِلَ حَتَّىٰ عَادَ كَالْعُرْجُونِ الْقَدِيمِ ﴿٣٩﴾ لَا الشَّمْسُ يَنْبَغِي لَهَا أَنْ تُدْرِكَ الْقَمَرَ وَلَا اللَّيْلُ سَابِقُ النَّهَارِ وَكُلٌّ فِي فَلَكٍ يَسْبَحُونَ ﴿٤٠﴾ وَآيَةٌ لَهُمْ أَنَّا حَمَلْنَا ذُرِّيَّتَهُمْ فِي الْفُلِكِ الْمَشْحُونِ ﴿٤١﴾ وَخَلَقْنَا لَهُمْ مِنْ مِثْلِهِ مَا يَرْكَبُونَ ﴿٤٢﴾ وَإِنْ نَشَاءُ نُغْرَقْهُمْ فَلَا صَرِيحَ لَهُمْ وَلَا هُمْ يُنقَدُونَ ﴿٤٣﴾ إِلَّا رَحْمَةً مِنَّا وَمَتَاعًا إِلَىٰ حِينٍ ﴿٤٤﴾ وَإِذَا قِيلَ لَهُمُ اتَّقُوا مَا بَيْنَ أَيْدِيكُمْ وَمَا خَلْفَكُمْ لَعَلَّكُمْ تُرْحَمُونَ ﴿٤٥﴾

39. And the moon, We have measured for it mansions (to traverse) till it returns like the old dried curved date stalk. 40. It is not for the sun to overtake the moon, nor does the night outstrip the day. They all float, each in an orbit. 41. And an Āyah (sign) for them is that We carried their offspring in the laden ship [of Nūh (Noah)]. 42. And We have created for them of the like thereunto, on which they ride. 43. And if We will, We shall drown them, and there will be no shout (or helper) for them (to hear their cry for help), nor will they be saved. 44. Unless it be a mercy from Us, and as an enjoyment for a while. 45. And when it is said to them: "Fear of that which is before you (worldly torments), and that which is behind you (torments in the Hereafter), in order that you may receive mercy (i.e. if you believe in Allāh's religion – Islāmic Monotheism, and avoid polytheism, and obey Allāh with righteous deeds)."

حَتَّىٰ عَادَ	مَنَازِلَ	قَدَّرْنَاهُ	وَالْقَمَرَ
till it returns	mansions	We have measured for it	and the moon
هَا	لَا الشَّمْسُ يَنْبَغِي	الْقَدِيمِ ﴿٣٩﴾	كَالْعُرْجُونِ
[for it]	the sun is not permitted	the old	like the dried curved date stalk

فِي فَلَكٍ	وَكُلُّ	النَّهَارِ	سَابِقُ	وَلَا أُيَّلُ	أَنْ تَدْرِكَ الْقَمَرَ
in an orbit	and all	the day	(can) outstrip	nor the night	to overtake the moon
فِي الْفَلَكِ	ذُرِّيَّتِهِمْ	أَنَا حَمَلْنَا	هُمْ	وَأَيَّةٌ	يَسْبَحُونَ ﴿٤٦﴾
in the ship	their offspring	(is) that We carried	for them	and a sign	float
مَا يَرْكَبُونَ ﴿٤٧﴾	مِنْ مِثْلِهِ	هُمْ	وَخَلَقْنَا	الْمَشْحُونَ ﴿٤٨﴾	
(on) which they ride	of its like	for them	and We have created	laden	
هُمْ	فَلَا صَرِيحٌ	نُغْرِقُهُمْ	وَأِنْ نَشَأْ		
for them	and (there will be) no shout	We shall drown them	and if We will		
إِلَىٰ حِينٍ ﴿٤٩﴾	وَمَتَاعًا	مِنَّا	إِلَّا رَحْمَةً	وَلَا هُمْ يُقَدَّرُونَ ﴿٥٠﴾	
for a while	and (as) an enjoyment	from Us	unless (it be) a mercy	nor will they be saved	
وَمَا	بَيْنَ أَيْدِيكُمْ	اتَّقُوا مَا	هُمْ	وَإِذَا قِيلَ	
and that which	(is) before you	beware of that which	to them	and when it is said	
	لَعَلَّكُمْ تَرْحَمُونَ ﴿٥١﴾	خَلْفَكُمْ			
	(in order) that you may receive mercy	(is) behind you			

وَمَا تَأْتِيهِمْ مِنْ آيَةٍ مِنْ آيَاتِ رَبِّهِمْ إِلَّا كَانُوا عَنْهَا مُعْرِضِينَ ﴿٤٦﴾ وَإِذَا قِيلَ لَهُمْ أَنْفِقُوا مِمَّا رَزَقَكُمُ اللَّهُ قَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا أَنْطَعِمُ مَنْ لَوْ يَشَاءُ اللَّهُ أَطْعَمَهُ إِنْ أَنْتُمْ إِلَّا فِي ضَلَالٍ مُبِينٍ ﴿٤٧﴾ وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِنْ كُنْتُمْ صَادِقِينَ ﴿٤٨﴾ مَا يَنْظُرُونَ إِلَّا صَيْحَةً وَاحِدَةً تَأْخُذُهُمْ وَهُمْ يَخِصِّمُونَ ﴿٤٩﴾ فَلَا يَسْتَطِيعُونَ تَوْصِيَةً وَلَا إِلَىٰ أَهْلِهِمْ يَرْجِعُونَ ﴿٥٠﴾

46. And never came an *Ayāh* from among the *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) of their Lord to them, but they did turn away from it. 47. And when it is said to them: "Spend of that which Allāh has provided you," those who disbelieve say to those who believe: "Shall we feed those whom, if Allāh willed, He (Himself) would have fed? You are only in a plain error." 48. And they say: "When will this promise (i.e. Resurrection) be fulfilled, if you are truthful?" 49. They await only but a single *Saiḥah* (shout)

which will seize them while they are disputing! 50. Then they will not be able to make bequest, nor will they return to their family.

رَبِّهِمْ	مِّنْ ءَايَاتٍ	مِّنْ ءَايَةٍ	وَمَا تَأْتِيهِمْ
(of) their Lord	from (among the) Signs	[of] a sign	and come to them not
أَنْفِقُوا مِمَّا	هُمْ	وَإِذَا قِيلَ	مُعْرِضِينَ ﴿٤٦﴾
spend of that which	to them	and when it is said	turn away
عَنْهَا	إِلَّا كَانُوا	رَزَقَكُمْ اللَّهُ	قَالَ
from it	but they did	Allah has provided you	say
أَنْطَعِمُ	لِلَّذِينَ ءَامَنُوا	الَّذِينَ كَفَرُوا	رَزَقَكُمْ اللَّهُ
(shall) we feed?	to those who believe	those who disbelieve	Allah has provided you
إِلَّا فِي ضَلَالٍ	إِنْ أَنْتُمْ	أَطَعَمَهُ	مَنْ لَوْ يَشَاءُ اللَّهُ
in an error	but you (are) not	He would have fed [them]	(those) whom if Allah willed
﴿٤٨﴾	إِنْ كُنْتُمْ صَادِقِينَ	الْوَعْدُ	مَتَى هَذَا
if you are truthful	promise (will be fulfilled)	this	when
﴿٤٩﴾	وَهُمْ يَخِصِّمُونَ	تَأْخُذُهُمْ	وَإِلَّا صَيْحَةً
while they are disputing	which will seize them	single	but a shout
﴿٥٠﴾	وَمَا يَنْظُرُونَ	فَلَا يَسْتَطِيعُونَ تَوْصِيَةً	وَلَا
they await not	they will not be able (to) make bequest	nor	will they return to their family

وَنُفِخَ فِي الصُّورِ فَإِذَا هُمْ مِنَ الْأَجْدَاثِ إِلَىٰ رَبِّهِمْ يَنْسِلُونَ ﴿٥١﴾ قَالُوا إِنَّا نَبِئْنَا مِنْ بَعْثِنَا مِنْ مَّرْقَدِنَا هَذَا مَا وَعَدَ الرَّحْمَنُ وَصَدَقَ الْمُرْسَلُونَ ﴿٥٢﴾ إِنْ كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً فَإِذَا هُمْ جَمِيعٌ لَّدَيْنَا مُحْضَرُونَ ﴿٥٣﴾ فَالْيَوْمَ لَا تُظَلَمُ نَفْسٌ شَيْئًا وَلَا يُحْزَنُ إِلَّا مَا كُنْتُمْ تَعْمَلُونَ ﴿٥٤﴾ إِنْ أَصْحَابَ الْجَنَّةِ الْيَوْمَ فِي شُغْلٍ فَكِهِونَ ﴿٥٥﴾ هُمْ وَأَزْوَاجُهُمْ فِي ظِلَالٍ عَلَى الْأَرْبَابِكِ مُتَكُونَ ﴿٥٦﴾ هُمْ فِيهَا فَكِهِونَ وَهُمْ مَا يَدْعُونَ ﴿٥٧﴾ سَلَامٌ قَوْلًا مِّن رَّبِّ رَحِيمٍ ﴿٥٨﴾ وَأَمْتَرُوا الْيَوْمَ أَيُّهَا الْمَجْرِمُونَ ﴿٥٩﴾

51. And the Trumpet will be blown (i.e. the second blowing) and behold from the graves they will come out quickly to their Lord. 52. They will say: "Woe to

us! Who has raised us up from our place of sleep." (It will be said to them:) "This is what the Most Gracious (Allāh) had promised, and the Messengers spoke truth!" 53. It will be but a single *Saiḥah* (shout), so behold they will all be brought up before Us! 54. This Day (Day of Resurrection), none will be wronged in anything, nor will you be requited anything except that which you used to do. 55. Verily, the dwellers of Paradise, that Day, will be busy with joyful things. 56. They and their wives will be in pleasant shade, reclining on thrones. 57. They will have therein fruits (of all kinds) and all that they ask for. 58. (It will be said to them:) *Salām* (peace be on you) – a Word from the Lord (Allāh), Most Merciful. 59. (It will be said:) "And O you the *Mujrimūn* (criminals, polytheists, sinners, disbelievers in Islāmic Monotheism, wicked evil ones)! Get you apart this Day (from the believers).

وَيُفْخَخُ	فِي الصُّورِ	فَإِذَا	هُمْ	مِّنَ الْأَجْدَاثِ
and will be blown	[in] the Trumpet	and behold	they	from the graves
إِلَىٰ رَبِّهِمْ يَنْسِلُونَ ﴿٥٣﴾	قَالُوا	يَوَيْلَنَا	مَنْ	بَعَثَنَا
will come out quickly to their Lord	they will say	woe to us	who	has raised us up
مِن مَّرْقَدِنَا ۗ هَذَا	مَا وَعَدَ الرَّحْمَنُ			
from our place of sleep	this	(is) what the Most Gracious had promised		
وَصَدَقَ الْمُرْسَلُونَ ﴿٥٤﴾	إِن كَانَتْ	إِلَّا صَيْحَةً وَاحِدَةً	فَإِذَا	
and the Messengers spoke the truth	it will not be	but a shout	single	so behold
هُمْ جَمِيعٌ لَّدَيْنَا مُحْضَرُونَ ﴿٥٥﴾	فَالْيَوْمَ	لَا تُظْلَمُ نَفْسٌ		
all they	(will be) brought up	so this Day	a soul will not be wronged	
شَيْئًا وَلَا تُجْزَوْنَ	إِلَّا مَا كُنْتُمْ	تَعْمَلُونَ ﴿٥٦﴾		
(in) anything	and you will not be requited	do	except that which you used to	
إِنَّ أَصْحَابَ الْجَنَّةِ	الْيَوْمَ	فِي شُغْلٍ	فَكَهْرُونَ ﴿٥٧﴾	
verily (the) dwellers	that Day	(will be) in (their) occupation	joyful	
هُمْ وَأَزْوَاجُهُمْ	فِي ظِلِّ	عَلَى الْأَرَآئِكِ	مُتَّكِنُونَ ﴿٥٨﴾	
and their wives	(will be) in pleasant shade	on thrones	reclining	
هُمْ فِيهَا فَكِهِةٌ	وَهُمْ	مَا يَدْعُونَ ﴿٥٩﴾	سَلَامٌ	
they (will) have	and they (will) have	(all) that they ask for	peace	



قَوْلًا	مِّن رَّبِّ	رَّحِيمٍ	وَأَمْتَرُوا الْيَوْمَ	أَيَّهَا	الْمُجْرِمُونَ
a Word	from (the) Lord	Most Merciful	and get apart this Day	O	criminals

﴿٦٠﴾ أَلَمْ أَعْهَدْ إِلَيْكُمْ يَبْنَىءَ آدَمَ أَن لَّا تَعْبُدُوا الشَّيْطَانَ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ  
 وَأَن أَعْبُدُونِي هَذَا صِرَاطٌ مُّسْتَقِيمٌ ﴿٦١﴾ وَلَقَدْ أَضَلَّ مِنْكُمْ جِبِلًّا كَثِيرًا أَفَلَمْ تَكُونُوا  
 تَعْقِلُونَ ﴿٦٢﴾ هَذِهِ جَهَنَّمُ الَّتِي كُنْتُمْ تُوعَدُونَ ﴿٦٣﴾ أَصَلَوْهَا الْيَوْمَ بِمَا كُنْتُمْ تَكْفُرُونَ  
 ﴿٦٤﴾ الْيَوْمَ نَخْتِمُ عَلَىٰ أَفْوَاهِهِمْ وَتُكَلِّمُنَا أَيْدِيهِمْ وَتَشْهَدُ أَرْجُلُهُمْ بِمَا كَانُوا يَكْسِبُونَ  
 ﴿٦٥﴾ وَلَوْ نَشَاءُ لَطَمَسْنَا عَلَىٰ أَعْيُنِهِمْ فَاسْتَبَقُوا الصِّرَاطَ فَأَنَّى يُبْصِرُونَ ﴿٦٦﴾

60. Did I not command you, O Children of Adam, that you should not worship *Shaitān* (Satan)? Verily, he is a plain enemy to you. 61. And that you should worship Me [Alone – Islāmic Monotheism, and set up not rivals, associate-gods with Me]. That is a Straight Path. 62. And indeed he (Satan) did lead astray a great multitude of you. Did you not then understand? 63. This is Hell which you were promised! 64. Burn therein this Day, for that you used to disbelieve. 65. This Day, We shall seal up their mouths, and their hands will speak to Us, and their legs will bear witness to what they used to earn. (It is said that one's left thigh will be the first to bear the witness). 66. And if it had been Our Will, We would surely have wiped out (blinded) their eyes, so that they would struggle for the Path, how then would they see?

أَلَمْ أَعْهَدْ	إِلَيْكُمْ	يَبْنَىءَ	آدَمَ	أَن	لَّا تَعْبُدُوا الشَّيْطَانَ
(did) I not ordain?	for you	O Children	(of) Adam	that	you should not worship Satan
إِنَّهُ	لَكُمْ	عَدُوٌّ	مُّبِينٌ	وَأَن أَعْبُدُونِي	هَذَا
to you	verily he	(is) an enemy	plain	and that worship Me	(is) a Path this
مُّسْتَقِيمٌ	وَلَقَدْ أَضَلَّ	مِنْكُمْ	جِبِلًّا	كَثِيرًا	أَفَلَمْ تَكُونُوا
Straight	and indeed he led astray	of you	a multitude	great	did you not then?
تَعْقِلُونَ	هَذِهِ	جَهَنَّمُ	الَّتِي كُنْتُمْ	تُوعَدُونَ	أَصَلَوْهَا
understand	this	(is) Hell	which you were	promised	burn therein
الْيَوْمَ	أَلَمْ تَكُونُوا	تَعْقِلُونَ	هَذِهِ	جَهَنَّمُ	الَّتِي كُنْتُمْ
this Day	burn therein	promised	which you were	(is) Hell	this

عَلَىٰ أَفْوَاهِهِمْ	الْيَوْمَ نَخْتِمُ	تَكْفُرُونَ	بِمَا كُنْتُمْ
up their mouths	this Day We shall seal	disbelieve	for that you used to
بِمَا كَانُوا	وَتَشْهَدُ أَرْجُلُهُمْ	أَيْدِيهِمْ	وَتُكَلِّمُنَا
to what they used to	and their legs will bear witness	their hands	and will speak to Us
عَلَىٰ أَعْيُنِهِمْ	لَطَمَسْنَا	وَلَوْ نَشَاءُ	يَكْسِبُونَ
[over] their eyes	We would surely have wiped out	and if We will	earn
فَأَنَّىٰ يُبْصِرُونَ	فَأَسْتَبِقُوا أَصْصِرَاطَ		
how then would they see	so (that) they would struggle (for) the Path		

وَلَوْ نَشَاءُ لَمَسَخْنَاهُمْ عَلَىٰ مَكَانَتِهِمْ فَمَا اسْتَطَعُوا مُضِيًّا وَلَا يَرْجِعُونَ ﴿٦٧﴾  
 وَمَنْ نُعَمِّرْهُ نُنَكِّسْهُ فِي الْخَلْقِ أَفَلَا يَعْقِلُونَ ﴿٦٨﴾ وَمَا عَلَّمْنَاهُ الشِّعْرَ وَمَا يَنْبَغِي لَهُ ۖ  
 إِنْ هُوَ إِلَّا ذِكْرٌ وَقُرْءَانٌ مُّبِينٌ ﴿٦٩﴾ لِيُنذِرَ مَنِ كَانَ حَيًّا وَيَحِقَّ الْقَوْلُ عَلَى الْكَافِرِينَ ﴿٧٠﴾  
 أُولَئِكَ يَرَوْنَ أَنَّا خَلَقْنَا لَهُمْ مِمَّا عَمِلَتْ أَيْدِينَا أَنْعَمًا فَهُمْ لَهَا مَلَائِكَةٌ ﴿٧١﴾

67. And if it had been Our Will, We could have transformed them (into animals or lifeless objects) in their places. Then they would have been unable to go forward (move about) nor they could have turned back. 68. And he whom We grant long life We reverse him in creation (weakness after strength). Will they not then understand? 69. And We have not taught him (Muhammad ﷺ) poetry, nor is it suitable for him. This is only a Reminder and a plain Qur'an. 70. That he or it (Muhammad ﷺ or the Qur'an) may give warning to him who is living (a healthy minded - the believer), and that Word (charge) may be justified against the disbelievers (dead, as they reject the warnings). 71. Do they not see that We have created for them of what Our Hands have created, the cattle, so that they are their owners.

عَلَىٰ مَكَانَتِهِمْ	لَمَسَخْنَاهُمْ	وَلَوْ نَشَاءُ
in their places	surely We would have transformed them	and if it had been Our Will
وَلَا يَرْجِعُونَ	فَمَا اسْتَطَعُوا مُضِيًّا	
nor they could have turned back	then they would have not been able to go forward	

وَمَنْ	نُعَمِّرُهُ	نُنَكِّسُهُ	فِي الْخَلْقِ
and (he) whom	We grant him long life	We reverse him	in creation
أَفَلَا يَعْقِلُونَ ﴿٦٨﴾	وَمَا عَلَّمْنَاهُ	الشِّعْرَ	وَمَا يَنْبَغِي
(will) they not then understand?	and We have not taught him	poetry	nor is it suitable
لَهُ ۗ	إِن هُوَ	إِلَّا ذِكْرٌ	وَقُرْءَانٌ
for him	this (is) not	but a Reminder	and a Quran
مَنْ كَانَ	حَيًّا	وَيَحِقُّ الْقَوْلُ	عَلَى الْكَافِرِينَ ﴿٧٠﴾
(to him) who is	living	and (that) Word may be justified	against the disbelievers
أَوَلَمْ يَرَوْا	أَنَا خَلَقْنَا	لَهُمْ	مِمَّا
(do) they not see?	that We have created	for them	of what
أَنْعَمًا	فَهُمْ	لَهَا	مَلِكُونَ ﴿٧١﴾
the cattle	so (that) they	for them	(are) the owners

وَدَلَّلْنَاهَا لَهُمْ فَمِنْهَا رَكُوبُهُمْ وَمِنْهَا يَأْكُلُونَ ﴿٧٢﴾ وَهُمْ فِيهَا مَنَّعٌ وَمَشَارِبٌ أَفَلَا يَشْكُرُونَ ﴿٧٣﴾ وَاتَّخَذُوا مِنْ دُونِ اللَّهِ ءَالِهَةً لَّعَلَّهُمْ يُنصَرُونَ ﴿٧٤﴾ لَا يَسْتَطِيعُونَ نَصْرَهُمْ وَهُمْ لَهُمْ جُنْدٌ مُّحَضَّرُونَ ﴿٧٥﴾ فَلَا يَحْزُنكَ قَوْلُهُمْ إِنَّا نَعْلَمُ مَا يُسْرُونَ ﴿٧٦﴾ وَمَا يُعْلِنُونَ ﴿٧٧﴾ أَوَلَمْ يَرَ الْإِنْسَانُ أَنَّا خَلَقْنَاهُ مِنْ نُطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مُّبِينٌ ﴿٧٨﴾

72. And We have subdued them to them so that some of them they have for riding and some they eat. 73. And they have (other) benefits from them, and they get (milk) to drink. Will they not then be grateful? 74. And they have taken besides Allāh *ālihah* (gods), hoping that they might be helped (by those so-called gods). 75. They cannot help them, but they will be brought forward as a troop against those who worshipped them (at the time of Reckoning). 76. So, let not their speech then grieve you (O Muhammad ﷺ). Verily, We know what they conceal and what they reveal. 77. Does not man see that We have created him from *Nutfah* (mixed drops of male and female sexual discharge). Yet behold! he (stands forth) as an open opponent.

رَكُوبِهِمْ	فِيهَا	لَهُمْ	وَدَلَّلْنَاهَا
they have for riding	so (that some) of them	to them	and We have subdued them
وَمَشَارِبٍ	مَنْفَعٍ	فِيهَا	وَهُمْ
and drinks (milk)	benefits	in them	and they have
			وَمِنْهَا يَأْكُلُونَ ﴿٧٦﴾
			and (some) of them they eat
ءَالِهَةٍ	مِنْ دُونِ اللَّهِ	وَاتَّخَذُوا	أَفَلَا يَشْكُرُونَ ﴿٧٧﴾
gods	besides Allah	and they have taken	(will) they not then be grateful?
لَهُمْ	وَهُمْ	لَا يَسْتَطِيعُونَ نَصْرَهُمْ	لَعَلَّهُمْ يُنصَرُونَ ﴿٧٨﴾
for them	and they	they are not able to help them	(hoping) that they might be helped
إِنَّا نَعْلَمُ	قَوْلَهُمْ	فَلَا يَحْزَنكَ	مُحْضَرُونَ ﴿٧٩﴾
verily We know	their speech	so let not grieve you	brought forward
			(will be) troops
خَلَقْنَاهُ	أَنَا	أَوَلَمْ يَرِ الْإِنْسَانُ	وَمَا يَعْلَمُونَ ﴿٨٠﴾
have created him	that We	(does) not man see?	and what they reveal
			what they conceal
مُبِينٌ ﴿٨١﴾	خَصِيمٌ	هُوَ	فَإِذَا
open	(is) an opponent	he	yet behold
			from semen-drop

وَصَرَبَ لَنَا مَثَلًا وَنَسِيَ خَلْقَهُ. قَالَ مَنْ يُحْيِي الْعِظْمَ وَهِيَ رَمِيمٌ ﴿٧٨﴾ قُلْ يُحْيِيهَا الَّذِي أَنشأَهَا أَوَّلَ مَرَّةٍ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ ﴿٧٩﴾ الَّذِي جَعَلَ لَكُم مِّنَ الشَّجَرِ الْأَخْضَرِ نَارًا فَإِذَا أَنْتُمْ مِّنْهُ تُوقَدُونَ ﴿٨٠﴾ أَوَلَيْسَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِقَدِيرٍ عَلَىٰ أَن يَخْلُقَ مِثْلَهُمْ بَلَىٰ وَهُوَ الْخَلَّاقُ الْعَلِيمُ ﴿٨١﴾ إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَن يَقُولَ لَهُ كُن فَيَكُونُ ﴿٨٢﴾ فَسَبِّحْنَا الَّذِي بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ وَإِلَيْهِ تُرْجَعُونَ ﴿٨٣﴾

78. And he puts forth for Us a parable, and forgets his own creation. He says: "Who will give life to these bones after they are rotten and have become dust?"

79. Say (O Muhammad ﷺ): "He will give life to them: Who created them for the first time! And He is All-Knower of every creation!" 80. He Who produces for you fire out of the green tree, when behold! you kindle therewith. 81. Is not He Who created the heavens and the earth, Able to create the like of them? Yes, indeed! He is the All-Knowing Supreme Creator. 82. Verily, His Command,

when He intends a thing, is only that He says to it, "Be!" - and it is! 83. So Glorified is He (and Exalted above all that they associate with Him) in Whose Hand is the dominion of all things, and to Him you shall be returned.

قَالَ	وَنَسِيَ خَلْقَهُ ۗ	مَثَلًا	لَنَا	وَضَرَبَ
he says	and forgets his own creation	a parable	for Us	and he puts forth
قُلْ	رَمِيمٌ ﴿٧٨﴾	وَهِيَ	الْعِظَمَ	مَنْ يُحْيِي
say	(are) rotten (and have become dust)	while they	(to) these bones	Who will give life
بِكُلِّ	وَهُوَ	أَوَّلَ	الَّذِي	يُحْيِيهَا
of every	and He	time (for the) first	created them	Who He will give life to them
نَارًا	مِّنَ الشَّجَرِ	لَكُمْ	الَّذِي جَعَلَ	عَلِيمٌ ﴿٧٩﴾
fire	green	out of the tree	for you	He Who produces (is) All-Knower
فَإِذَا	أَنْتُمْ	مِنْهُ	تُوقِدُونَ ﴿٨٠﴾	أَوْ لَيْسَ
and the earth	created the heavens	is it not	He Who?	kindle therewith you so behold
وَهُوَ	الْمَخْلُقُ	بَلَىٰ	عَلَىٰ أَنْ يَخْلُقَ	مِثْلَهُمْ
and He (is) the Supreme Creator	yes	to create (the) like of them	Able	
لَهُ	أَنْ يَقُولَ	أَرَادَ شَيْئًا	إِذَا	إِنَّمَا أَمْرُهُ
to it	that He says	He intends a thing	when	only His Command the All-Knowing
مَلَكَوٰتٍ	بِيَدِهِ	الَّذِي	فَسَبَّحَنَ	فِي كَوْنٍ ﴿٨٢﴾
(is the) dominion	in Whose Hand	He [Who]	so Glorified be	and it is be
	وَالِيهِ تُرْجَعُونَ ﴿٨٣﴾	كُلِّ	شَيْءٍ	
	and to Him you shall be returned	thing	(of) every	

## سُورَةُ الصَّافَّاتِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالصَّفَّاتِ صَفًّا ﴿١﴾ فَالزَّجْرَتِ زَجْرًا ﴿٢﴾ فَالتَّلِيذِ ذِكْرًا ﴿٣﴾ إِنَّ إِلَهُكُمْ لَوْحِدٌ ﴿٤﴾ رَبُّ

السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَرَبُّ الْمَشْرِقِ ﴿٥﴾ إِنَّا زَيْنَا السَّمَاءِ الدُّنْيَا بِزِينَةِ الْكَوَاكِبِ ﴿٦﴾  
وَحِفْظًا مِّنْ كُلِّ شَيْطَانٍ مَّارِدٍ ﴿٧﴾

## Sūrah As-Sāffāt (Those Ranged in Ranks) 37

In the Name of Allāh, the Most Gracious, the Most Merciful.

1. By those (angels) ranged in ranks (or rows). 2. By those (angels) who drive the clouds in a good way. 3. By those (angels) who bring the Book and the Qur'an from Allāh to mankind. 4. Verily, your *Ilāh* (God) is indeed One (i.e. Allāh); 5. The Lord of the heavens and of the earth, and all that is between them, and the Lord of every point of the sun's risings. 6. Verily, We have adorned the near heaven with the stars (for beauty). 7. And to guard against every rebellious devil.

الرَّحِيمِ	الرَّحْمَنِ	بِسْمِ اللَّهِ				
the Most Merciful	the Most Gracious	In the Name (of) Allah				
فَالزَّجْرَاتِ	صَفًّا ﴿٥﴾	وَالصَّافَّاتِ				
by those (angels) who drive the clouds	(in) rows	by those (angels) ranged				
لَوْحَدُّ ﴿٤﴾	ذِكْرًا ﴿٣﴾	فَالتَّلَايَاتِ	زَجْرًا ﴿٢﴾			
(is) indeed One	verily your God	the Book	by those (angels) who recite (in) a good way			
بَيْنَهُمَا	وَمَا	وَالْأَرْضِ	رَبُّ السَّمَوَاتِ			
(is) between them	and (all) that	and (of) the earth	(the) Lord (of) the heavens			
السَّمَاءِ	إِنَّا زَيْنَا	وَرَبُّ الْمَشْرِقِ ﴿٥﴾				
the heaven	verily We have adorned	and (the) Lord (of) every point of the sunrise				
مَّارِدٍ ﴿٧﴾	شَيْطَانٍ	مِّنْ كُلِّ	وَحِفْظًا	الْكَوَاكِبِ ﴿٦﴾	بِزِينَةٍ	الدُّنْيَا
rebellious	devil	against every	and (to) guard	(of) the stars	with beauty	the near

لَا يَسْمَعُونَ إِلَى الْمَلَأِ الْأَعْلَى وَيُقَذَّفُونَ مِنْ كُلِّ جَانِبٍ ﴿٨﴾ دُحُورًا وَلَهُمْ عَذَابٌ وَاصِبٌ ﴿٩﴾ إِلَّا  
مَنْ خَطِفَ الْخَطْفَةَ فَأَتْبَعَهُ شِهَابٌ ثَاقِبٌ ﴿١٠﴾ فَاسْتَفْتِهِمْ أَهْمُ أَشَدُّ خَلْقًا أَمْ مَنْ خَلَقْنَا إِنَّا  
خَلَقْنَاهُمْ مِنْ طِينٍ لَّازِبٍ ﴿١١﴾ بَلْ عَجِبْتَ وَيَسْخَرُونَ ﴿١٢﴾ وَإِذَا ذُكِرُوا لَا يَذْكُرُونَ ﴿١٣﴾ وَإِذَا

رَأَوْا آيَةً يَسْتَسْخِرُونَ ﴿١٤﴾

8. They cannot listen to the higher group (angels) for they are pelted from every side. 9. Outcast, and theirs is a constant (or painful) torment. 10. Except such as snatch away something by stealing, and they are pursued by a flaming fire of piercing brightness. 11. Then ask them (i.e. these polytheists, O Muhammad ﷺ): "Are they stronger as creation, or those (others like the heavens and the earth and the mountains) whom We have created?" Verily, We created them of a sticky clay. 12. Nay, you (O Muhammad ﷺ) wondered (at their insolence) while they mock (at you and at the Qur'an). 13. And when they are reminded, they pay no attention. 14. And when they see an *Āyāh* (a sign, or an evidence) from Allāh, they mock at it.

جَانِبٍ ﴿٨﴾	مِنْ كُلِّ	وَيَقْدَفُونَ	أَلْعَلَى	إِلَى الْمَلَإِ	لَا يَسْمَعُونَ
side	from every	and they are pelted	higher	to the group	they (can) not listen
إِلَّا مَنْ حَظَفَ		وَاصِبٌ ﴿٩﴾	عَذَابٌ	وَلَهُمْ	دُحُورًا
except (him) who snatches away		constant	(is) a torment	and for them	outcast
فَأَسْتَفْتِهِمْ	ثَابِقٌ ﴿١٠﴾	بِشَهَابٍ	فَأَنْبَعَهُ،	الْخُطْفَةَ	
then ask them	(of) piercing brightness	(by) a flaming fire	and he is pursued	something	
إِنَّا	أَمْ مَنْ خَلَقْنَا	خَلَقًا	أَشَدُّ	أَهْمٌ	
verily We	or (those) whom We have created	(as) creation	stronger	(are) they?	
وَيَسْتَسْخِرُونَ ﴿١٢﴾	بَلْ عَجِبْتَ	لَازِبٍ ﴿١١﴾	مِنْ طِينٍ	خَلَقْنَاهُمْ	
while they mock	nay you wondered	sticky	of a clay	have created them	
آيَةً يَسْتَسْخِرُونَ ﴿١٤﴾	وَإِذَا رَأَوْا	لَا يَذْكُرُونَ ﴿١٣﴾	وَإِذَا ذُكِرُوا		
a sign they mock at (it)	and when they see	they remember not	and when they are reminded		

وَقَالُوا إِن هَذَا إِلَّا سِحْرٌ مُّبِينٌ ﴿١٥﴾ أءَ ذَا مِنَّا وَكُنَّا نُرَابًا وَعَظْمًا أءَ نَا لَمَبْعُوثُونَ ﴿١٦﴾ أَوْ ءَابَاؤُنَا  
الْأَوَّلُونَ ﴿١٧﴾ قُلْ نَعَمْ وَأَنْتُمْ دَاخِرُونَ ﴿١٨﴾ فَإِنَّمَا هِيَ زَجْرَةٌ وَاحِدَةٌ فَإِذَا هُمْ يَنْظُرُونَ ﴿١٩﴾ وَقَالُوا  
يَوَيْلَنَا هَذَا يَوْمَ الدِّينِ ﴿٢٠﴾ هَذَا يَوْمَ الْفَصْلِ الَّذِي كُتِبَ بِهِ تَكَذِّبُونَ ﴿٢١﴾ أَحْشَرُوا الَّذِينَ  
ظَلَمُوا وَأَزْوَاجَهُمْ وَمَا كَانُوا يَعْبُدُونَ ﴿٢٢﴾ مِنْ دُونِ اللَّهِ فَأَهْدُوهُمْ إِلَى صِرَاطِ الْجَحِيمِ ﴿٢٣﴾ وَقَفُوهُمْ

## إِنَّهُمْ مَسْئُولُونَ ﴿٤٤﴾

15. And they say: "This is nothing but evident magic! 16. "When we are dead and have become dust and bones, shall we (then) verily be resurrected? 17. "And also our fathers of old?" 18. Say (O Muhammad ﷺ): "Yes, and you shall then be humiliated." 19. It will be a single *Zajrah* [shout (i.e. the second blowing of the Trumpet)], and behold, they will be staring! 20. They will say: "Woe to us! This is the Day of Recompense!" 21. (It will be said): "This is the Day of Judgement which you used to deny." 22. (It will be said to the angels): "Assemble those who did wrong, together with their companions (from the devils) and what they used to worship, 23. "Instead of Allāh, and lead them on to the way of flaming Fire (Hell); 24. "But stop them, verily, they are to be questioned.

وَقَالُوا	إِنَّ هَذَا	إِلَّا سِحْرٌ	مُبِينٌ ﴿١٥﴾	أَءَدَا مِنَّا
and they say	this (is) nothing	but a magic	evident	(is it) when we are dead?
وَكُنَّا نُرَابًا	وَعِظْمًا	أَنَا	لَمَبْعُوثُونَ ﴿١٦﴾	أَوْ آبَاؤُنَا
and have become dust	and bones	(shall) we verily?	be resurrected	and (also) our fathers?
الْأُولُونَ ﴿١٧﴾	قُلْ نَعَمْ	وَأَنْتُمْ	دَخِرُونَ ﴿١٨﴾	فَإِنَّمَا هِيَ
former	and you say yes	and you	(shall be) humiliated	then only it
فَإِذَا	هُمْ يَنْظُرُونَ ﴿١٩﴾	وَقَالُوا	يَوِيلَنَا	هَذَا
and behold	they will be staring	and they will say	woe to us	this
الَّذِينَ ﴿٢٠﴾	هَذَا	يَوْمٌ	الَّذِي كُنْتُمْ	بِهِ تَكْذِبُونَ ﴿٢١﴾
(of) Recompense	this	(is the) Day	(of) Judgement	deny [in it]
أَحْشُرُوا	الَّذِينَ ظَلَمُوا	وَأَزْوَاجَهُمْ	وَمَا كَانُوا	يَعْبُدُونَ ﴿٢٢﴾
assemble	those who did wrong	and their companions	and what they used to	worship
مِنْ دُونِ اللَّهِ	فَاهْدُوهُمْ	إِلَى صِرَاطٍ	الْجَحِيمِ ﴿٢٣﴾	وَقْفُوهُمْ
instead of Allah	and lead them on	to (the) way	(of) flaming Fire	but stop them
	إِنَّهُمْ	مَسْئُولُونَ ﴿٢٤﴾		
	verily they	(are) to be questioned		



مَا لَكُمْ لَا تَنَاصِرُونَ ﴿٢٥﴾ بَلْ هُمْ الْيَوْمَ مُسْتَسِمُونَ ﴿٢٦﴾ وَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَسَاءَلُونَ ﴿٢٧﴾ قَالُوا إِنَّكُمْ كُنْتُمْ تَأْتُونَنَا عَنِ الْيَمِينِ ﴿٢٨﴾ قَالُوا بَلْ لَمْ تَكُونُوا مُؤْمِنِينَ ﴿٢٩﴾ وَمَا كَانَ لَنَا عَلَيْكُمْ مِنْ سُلْطَانٍ بَلْ كُنْتُمْ قَوْمًا طَٰغِينَ ﴿٣٠﴾ فَحَقَّ عَلَيْنَا قَوْلُ رَبِّنَا إِنَّا لَذَائِقُونَ ﴿٣١﴾ فَأَعْوَبْنَاكُمْ أَنَّا كُنَّا غَٰوِينَ ﴿٣٢﴾ فَاتَّهَمُ يَوْمَئِذٍ فِي الْعَذَابِ مُشْتَرِكُونَ ﴿٣٣﴾

25. "What is the matter with you? Why do you not help one another (as you used to do in the world)?" 26. Nay, but that Day they shall surrender. 27. And they will turn to one another and question one another. 28. They will say: "It was you who used to come to us from the right side (i.e., from the right side of one of us and beautify for us every evil, enjoin on us polytheism, and stop us from the truth, i.e. Islāmic Monotheism and from every good deed)." 29. They will reply: "Nay, you yourselves were not believers. 30. "And we had no authority over you. Nay! But you were *Tāghūn* (transgressing) people (polytheists, and disbelievers). 31. "So now the Word of our Lord has been justified against us, that we shall certainly (have to) taste (the torment). 32. "So we led you astray because we were ourselves astray." 33. Then verily, that Day, they will (all) share in the torment.

مَا	لَكُمْ	لَا تَنَاصِرُونَ ﴿٢٥﴾	بَلْ هُمْ	الْيَوْمَ
what (is the matter)	with you	you help not one another	they	that Day
مُسْتَسِمُونَ ﴿٢٦﴾	وَأَقْبَلَ بَعْضُهُمْ	عَلَى بَعْضٍ	يَتَسَاءَلُونَ ﴿٢٧﴾	
(shall) surrender	and will turn some of them	to others	questioning one another	
قَالُوا	إِنَّكُمْ كُنْتُمْ	تَأْتُونَنَا	عَنِ الْيَمِينِ ﴿٢٨﴾	قَالُوا
they will say	verily you used to	come to us	from the right (side)	they will say
بَلْ كُنْتُمْ قَوْمًا طَٰغِينَ ﴿٣٠﴾	فَحَقَّ عَلَيْنَا قَوْلُ رَبِّنَا	إِنَّا لَذَائِقُونَ ﴿٣١﴾	فَأَعْوَبْنَاكُمْ	أَنَّا كُنَّا غَٰوِينَ ﴿٣٣﴾
you were not believers	and was not	for us	over you	any authority
بَلْ كُنْتُمْ قَوْمًا	طَٰغِينَ ﴿٣٠﴾	فَحَقَّ	عَلَيْنَا	قَوْلُ
nay you were a people	transgressing	so has been justified	against us	(the) Word
رَبِّنَا	إِنَّا	لَذَائِقُونَ ﴿٣١﴾	فَأَعْوَبْنَاكُمْ	
(of) our Lord	(that) [verily] we	(shall) certainly taste	so we led you astray	

إِنَّا كُنَّا	غَوِينَ ﴿٣٦﴾	فَإِنَّهُمْ	يَوْمَئِذٍ فِي الْعَذَابِ	مُشْتَرِكُونَ ﴿٣٧﴾
verily we were (ourselves)	astray	then verily they	in the torment	(will all) share

إِنَّا كَذَلِكَ نَفْعَلُ بِالْمُجْرِمِينَ ﴿٣٤﴾ إِنَّهُمْ كَانُوا إِذَا قِيلَ لَهُمْ لَا إِلَهَ إِلَّا اللَّهُ يَسْتَكْبِرُونَ ﴿٣٥﴾ وَيَقُولُونَ آيُنَا لَتَارِكُوا آلَ الْهَتِنَا لَشَاعِرٍ مَّجْنُونٍ ﴿٣٦﴾ بَلْ جَاءَ بِالْحَقِّ وَصَدَقَ الْمُرْسَلِينَ ﴿٣٧﴾ إِنَّكُمْ لَذَائِقُوا الْعَذَابِ الْأَلِيمِ ﴿٣٨﴾ وَمَا تُحْزَنُونَ إِلَّا مَا كُنْتُمْ تَعْمَلُونَ ﴿٣٩﴾ إِلَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ ﴿٤٠﴾ أُولَئِكَ لَهُمْ رِزْقٌ مَعْلُومٌ ﴿٤١﴾ فَوَاكِهَ وَهُمْ مُكْرَمُونَ ﴿٤٢﴾ فِي جَنَّاتِ النَّعِيمِ ﴿٤٣﴾ عَلَى سُرُرٍ مُتَقَابِلِينَ ﴿٤٤﴾ يُطَافُ عَلَيْهِمْ بِكَأْسٍ مِّن مَّعِينٍ ﴿٤٥﴾ بِيضَاءَ لَذَّةٍ لِلشَّارِبِينَ ﴿٤٦﴾

34. Certainly, that is how We deal with *Al-Mujrimūn* (polytheists, sinners, disbelievers, criminals, the disobedient to Allāh). 35. Truly, when it was said to them: "*Lā ilāha illallāh* (none has the right to be worshipped but Allāh)," they puffed themselves up with pride (i.e. denied it). 36. And (they) said: "Are we going to abandon our *ālihah* (gods) for the sake of a mad poet?" 37. Nay! he (Muhammad ﷺ) has come with the truth (i.e. Allāh's religion – Islāmīc Monotheism and this Qur'an) and he confirms the Messengers (before him who brought Allāh's religion – Islāmīc Monotheism). 38. Verily, you (pagans of Makkah) are going to taste the painful torment; 39. And you will be requited nothing except for what you used to do (evil deeds, sins, and Allāh's disobedience which you used to do in this world) 40. Except the chosen slaves of Allāh (i.e. the true believers of Islāmīc Monotheism). 41. For them there will be a known provision (in Paradise), 42. Fruits; and they shall be honoured, 43. In the Gardens of Delight (Paradise), 44. Facing one another on thrones. 45. Round them will be passed a cup of pure wine – 46. White, delicious to the drinkers.

إِنَّا	كَذَلِكَ	نَفْعَلُ بِالْمُجْرِمِينَ ﴿٣٤﴾	إِنَّهُمْ كَانُوا	إِذَا قِيلَ	لَهُمْ
certainly We	thus	deal with sinners	verily they [were]	when it was said	to them
لَا إِلَهَ	إِلَّا اللَّهُ	يَسْتَكْبِرُونَ ﴿٣٥﴾	وَيَقُولُونَ	وَيَقُولُونَ	وَيَقُولُونَ
(there is) no god	but Allah	they puffed (themselves) up with pride	and they say	and they say	and they say
آيُنَا	لَتَارِكُوا	آلَ الْهَتِنَا	لَشَاعِرٍ	مَّجْنُونٍ ﴿٣٦﴾	مَّجْنُونٍ ﴿٣٦﴾
(are) indeed we?	going to abandon	our gods	for (the sake of) a poet	mad	mad

إِنكُمْ	وَصَدَقَ الْمُرْسَلِينَ ﴿٣٧﴾	يَٰلْحَقَّ	بَلْ جَاءَ		
verily you	and he confirmed the Messengers	with the truth	nay he has come		
وَمَا تَجْزُونَ	أَلْأَلِيمِ ﴿٣٨﴾	الْعَذَابِ	لَذَآئِقُوا		
and you will be requited nothing	painful	the torment	(are) indeed going to taste		
الْمُخْلِصِينَ ﴿٤٠﴾	إِلَّا عِبَادَ اللَّهِ	تَعْمَلُونَ ﴿٣٩﴾	إِلَّا مَا كُنْتُمْ		
the chosen	except (the) slaves (of) Allah	do	except (for) what you used to		
وَهُمْ	فَوْرَكَهُ	مَعْلُومٌ ﴿٤١﴾	رِزْقٌ	هُمْ	أُولَٰئِكَ
and they	fruits	known	(will be) a provision	for them	those
مُنْقَبِلِينَ ﴿٤١﴾	عَلَىٰ سُرُرٍ	التَّعِيمِ ﴿٤٢﴾	فِي جَنَّاتٍ	مُّكْرَمُونَ ﴿٤٣﴾	
facing one another	on thrones	(of) Delight	in (the) Gardens	(shall be) honoured	
لِلشَّارِبِينَ ﴿٤٦﴾	لَذَّةٍ	بَيْضَاءَ ﴿٤٥﴾	بِكَاسٍ مِّن مَّعِينٍ ﴿٤٥﴾	يَطَافُ عَلَيْهِمْ	
to the drinkers	delicious	white	from spring a cup	will be brought around [into] them	

لَا فِيهَا غَوْلٌ وَلَا هُمْ عَنْهَا يُزْفُونَ ﴿٤٧﴾ وَعِنْدَهُمْ قَاصِرَاتُ الطَّرْفِ عِينٌ ﴿٤٨﴾ كَأَنَّهُنَّ بَيْضٌ مَّكْنُونٌ ﴿٤٩﴾ فَأَقْبَل بَعْضُهُمْ عَلَىٰ بَعْضٍ يَتَسَاءَلُونَ ﴿٥٠﴾ قَالَ قَائِلٌ مِّنْهُمْ إِنِّي كَانَ لِي قَرِينٌ ﴿٥١﴾ يَقُولُ أَءِنَّكَ لَمِنَ الْمُصَدِّقِينَ ﴿٥٢﴾ أَءِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظْمًا إِذًا لِمَدِينُونَ ﴿٥٣﴾ قَالَ هَلْ أَنْتُمْ مُّطَّلِعُونَ ﴿٥٤﴾

47. Neither will they have *Ghoul* (any kind of hurt, abdominal pain, headache, a sin) from that nor will they suffer intoxication therefrom. 48. And beside them will be *Qāsirāt-at-Tarf* [chaste females (wives), restraining their glances (desiring none except their husbands)], with wide and beautiful eyes. 49. (Delicate and pure) as if they were (hidden) eggs (well) preserved. 50. Then they will turn to one another, mutually questioning. 51. A speaker of them will say: "Verily, I had a companion (in the world), 52. Who used to say: "Are you among those who believe (in resurrection after death). 53. "(That) when we die and become dust and bones, shall we indeed (be raised up) to receive reward or punishment (according to our deeds)?" 54. (The speaker) said: "Will you look down?"

لَا	فِيهَا	عَوَّلُ	وَلَا هُمْ	عَنْهَا يَنْزِفُونَ ﴿٤٧﴾
neither	in that	(will be) bad affect	nor they	will suffer intoxication from that
وَعِنْدَهُمْ	قَلَصِرَاتُ	أَلْطَرَفِ	عَيْنٌ	
and with them	(will be) chaste women restraining	their glances	(with) wide and beautiful eyes	
كَأَنَّهُنَّ	بَيْضٌ	مَّكْنُونٌ ﴿٤٩﴾	فَأَقْبَلَ بَعْضُهُمْ	عَلَى بَعْضٍ
as if they (were)	eggs	preserved	so will turn some of them	to others
يَتَسَاءَلُونَ ﴿٥٥﴾	قَالَ قَائِلٌ	مِنْهُمْ	إِنِّي كَانُ	لِي
mutually questioning	will say a speaker	of them	verily I had	[for me]
يَقُولُ	أَءَنْتَ	لِمَنِ الْمُصَدِّقِينَ ﴿٥٦﴾	أَءَذَا مِنَّا	
who used to say	(are) you indeed?	among those who believe	(is it) when we die?	[surely]
وَكُنَّا تُرَابًا	وَعِظْمًا	أَءَنَا	لَمَدِينُونَ ﴿٥٧﴾	
and become dust	and bones	(shall) we indeed?	to receive reward or punishment	
	قَالَ هَلْ أَنْتُمْ	مُطَّلِعُونَ ﴿٥٨﴾		
	he said (will) you?	look down		

فَاطَّلَعَ فَرَأَاهُ فِي سَوَاءِ الْجَحِيمِ ﴿٥٥﴾ قَالَ تَأَلَّهَ إِنْ كِدَتْ لَتُرْدِينَ ﴿٥٦﴾ وَلَوْلَا نِعْمَةُ رَبِّي لَكُنْتُ مِنَ الْمُحْضَرِينَ ﴿٥٧﴾ أَفَمَا تَحْنُ بِمَيِّتِينَ ﴿٥٨﴾ إِلَّا مَوْتَنَا الْأُولَى وَمَا تَحْنُ بِمُعَدِّينَ ﴿٥٩﴾ إِنَّ هَذَا لَهُوَ الْفَوْزُ الْعَظِيمُ ﴿٦٠﴾ لِمِثْلِ هَذَا فليَعْمَلِ الْعَمَلُونَ ﴿٦١﴾ أَذَلِكَ خَيْرٌ نُزُلًا أَمْ شَجَرَةُ الزَّقُّومِ ﴿٦٢﴾ إِنَّا جَعَلْنَاهَا فِتْنَةً لِلظَّالِمِينَ ﴿٦٣﴾ إِنَّهَا شَجَرَةٌ تَخْرُجُ فِي أَصْلِ الْجَحِيمِ ﴿٦٤﴾ طَلْعُهَا كَأَنَّهُ رِئُوسُ الشَّيْطَانِ ﴿٦٥﴾

55. So he looked down and saw him in the midst of the Fire. 56. He said: "By Allāh! You have nearly ruined me. 57. "Had it not been for the Grace of my Lord, I would certainly have been among those brought forth (to Hell)." 58. (The dwellers of Paradise will say:) "Are we then not to die (any more)? 59. "Except our first death, and we shall not be punished? (after we have entered Paradise)." 60. Truly, this is the supreme success! 61. For the like of this let the workers work. 62. Is that (Paradise) better entertainment or the tree of Zaqqūm

(a horrible tree in Hell)? 63. Truly, We have made it (as) a trial for the *Zālimūn* (polytheists, disbelievers, wrongdoers). 64. Verily, it is a tree that springs out of the bottom of Hell-fire, 65. The shoots of its fruit stalks are like the heads of *Shayātīn* (devils);

فَاطَّلَعَ	فَرَّاهُ	فِي سَوَاءٍ	الْجَحِيمِ	قَالَ تَاللَّهِ
so he looked down	and saw him	in (the) midst	(of) the Fire	he said by Allah
إِنْ كِدَّتْ	لَتُرْدِينِ	وَلَوْلَا نِعْمَةٌ	رَبِّي	
surely you almost	have ruined me	and had (it) not been for (the) Grace	(of) my Lord	
لَكُنْتُ	مِنَ الْمُحْضَرِينَ	أَفَمَا نَحْنُ		
I would certainly have been	among those who are brought forth	(are) we then not?		
بِمِيتَتَيْنِ	إِلَّا مَوْتَنَا	أَلْأَوْلَى	وَمَا نَحْنُ	بِمُعَذِّبِينَ
to die	except our death	first	and we (shall) not	(be) punished
هُوَ	الْفَوْزُ	الْعَظِيمُ	لِمِثْلِ	هَذَا
[it indeed]	the success	supreme	for (the) like	(of) this
أَذَلِكْ	خَيْرٌ	تُرْزُلًا	أَمْ شَجَرَةٌ	الرَّقُومِ
(is) that?	better	entertainment	or (the) tree	(of) Zaqqum
فِتْنَةً	لِلظَّالِمِينَ	إِنَّهَا	شَجَرَةٌ	تُخْرَجُ فِي أَصْلِ
(as) a trial	for the wrongdoers	verily it	(is) a tree	(that) springs out of (the) bottom
الْجَحِيمِ	طَلَعَهَا	كَأَنَّهُ	رُءُوسُ	الشَّيَاطِينِ
(of) the Hell-fire	its sprouts of fruit stalks	(is) like	(the) heads	(of) devils

فَاتَّهَمُ لَّا يَكُونُ مِنْهَا فَمَا كُونُ مِنْهَا الْبُطُونَ ﴿٦٦﴾ ثُمَّ إِنَّ لَهُمْ عَلَيْهَا لَشَوْبًا مِّنْ حَمِيمٍ ﴿٦٧﴾ ثُمَّ إِنَّ مَرْجِعَهُمْ لَإِلَى الْجَحِيمِ ﴿٦٨﴾ إِنَّهُمْ أَلْفَوْا آبَاءَهُمْ ضَالِّينَ ﴿٦٩﴾ فَهُمْ عَلَىٰ آثَرِهِمْ يُهْرَعُونَ ﴿٧٠﴾ وَلَقَدْ ضَلَّ قَبْلَهُمْ أَكْثَرُ الْأَوَّلِينَ ﴿٧١﴾ وَلَقَدْ أَرْسَلْنَا فِيهِمْ مُّنذِرِينَ ﴿٧٢﴾ فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُنذِرِينَ ﴿٧٣﴾ إِلَّا عِبَادَ اللَّهِ الْمُخْلِصِينَ ﴿٧٤﴾ وَلَقَدْ نَادَيْنَا

نُوحٌ فَلْنَعْمَ الْمُجِيبُونَ ﴿٧٥﴾ وَتَجَيَّنَهُ وَأَهْلَهُ، مِنْ الْكَرْبِ الْعَظِيمِ ﴿٧٦﴾ وَجَعَلْنَا ذُرِّيَّتَهُ هُمُ الْبَاقِينَ ﴿٧٧﴾

66. Truly, they will eat thereof and fill their bellies therewith. 67. Then on the top of that they will be given boiling water to drink so that it becomes a mixture (of boiling water and *Zaqqūm* in their bellies). 68. Then thereafter, verily, their return is to the flaming fire of Hell. 69. Verily, they found their fathers on the wrong path; 70. So they (too) hastened in their footsteps! 71. And indeed most of the men of old went astray before them; 72. And indeed We sent among them warners (Messengers); 73. Then see what was the end of those who were warned (but heeded not). 74. Except the chosen slaves of Allāh (faithful, obedient and true believers of Islāmic Monotheism). 75. And indeed Nūh (Noah) invoked Us, and We are the Best of those who answer (the request). 76. And We rescued him and his family from the great distress (i.e. drowning), 77. And, his progeny, them We made the survivors (i.e. Shem, Ham and Japheth).

ثُمَّ	الْبُطُونَ ﴿٧٦﴾	مِنْهَا	فَمَا لَوْنَ	مِنْهَا	لَا يَكُونُ	فَإِنَّهُمْ
then	the bellies	of it	and fill	thereof	will eat	so truly they
ثُمَّ	مِنْ حَمِيمٍ ﴿٧٧﴾		لَشَوْبًا	عَلَيْهَا	لَهُمْ	إِنَّ
then	of boiling water (to drink)		(is) a mixture	on top of that	for them	verily
ءَابَاءَهُمْ	إِنَّهُمْ أَفْوًا		لِإِلَى الْجَحِيمِ ﴿٦٩﴾		إِنَّ مَرْجِعَهُمْ	
their fathers	verily they found		(is) to the flaming fire of Hell		verily their return	
	وَلَقَدْ ضَلَّ قَبْلَهُمْ		عَلَىٰ ءَاثَرِهِمْ يَهْرَعُونَ ﴿٧٠﴾		فَهُمْ	ضَالِّينَ ﴿٧١﴾
and indeed	went astray before them		made haste on their footsteps		so they	astray
فِيهِمْ		وَلَقَدْ أَرْسَلْنَا		الْأَوَّلِينَ ﴿٧٢﴾		أَكْثَرُ
among them		and indeed We sent		(of) men of old		most
	الْمُنذِرِينَ ﴿٧٣﴾	كَانَ عَاقِبَةُ		فَانظُرْ كَيْفَ		مُنذِرِينَ ﴿٧٤﴾
(of) those who were warned		was (the) end		then see how		warners
نُوحٌ	وَلَقَدْ نَادَانَا		الْمُخْصِينَ ﴿٧٥﴾		إِلَّا عِبَادَ اللَّهِ	
Noah	and indeed invoked Us		the chosen		except (the) slaves (of) Allah	

وَأَهْلَهُ	وَنَجَّيْنَاهُ	فَلَنِعْمَ الْمُجِيبُونَ ﴿٧٥﴾		
and his family	and We rescued him	and indeed	(We) are the best	(of) those who answer
الْبَاقِينَ ﴿٧٧﴾	هُمْ	وَجَعَلْنَا ذُرِّيَّتَهُ	الْعَظِيمِ ﴿٧٦﴾	مِنَ الْكُرْبِ
the survivors	[they]	and We have made his progeny	great	from the distress

وَتَرَكْنَا عَلَيْهِ فِي الْآخِرِينَ ﴿٧٨﴾ سَلَامٌ عَلَى نُوحٍ فِي الْعَالَمِينَ ﴿٧٩﴾ إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿٨٠﴾ إِنَّهُ مِنْ عِبَادِنَا الْمُؤْمِنِينَ ﴿٨١﴾ ثُمَّ أَغْرَقْنَا الْآخِرِينَ ﴿٨٢﴾ وَإِن مِّن شَيْعَةٍ لِّإِبْرَاهِيمَ ﴿٨٣﴾ إِذْ جَاءَ رَبَّهُ بِقَلْبٍ سَلِيمٍ ﴿٨٤﴾ إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ مَاذَا تَعْبُدُونَ ﴿٨٥﴾ أَفَكُلَّاءِ الْهَةِ دُونَ اللَّهِ تُرِيدُونَ ﴿٨٦﴾

78. And left for him (a goodly remembrance) among the later generations: 79. "Salām (peace) be upon Nūh (Noah) (from Us) among the 'Ālamīn (mankind, jinn and all that exists)!" 80. Verily, thus We reward the Muhsinūn (good-doers. 81. Verily, he [Nūh (Noah)] was one of Our believing slaves. 82. Then We drowned the others (disbelievers and polytheists). 83. And verily, among those who followed his [Nūh's (Noah's)] way (Islāmīc Monotheism) was Ibrāhīm (Abraham). 84. When he came to his Lord with a pure heart (attached to Allāh Alone and none else, worshipping none but Allāh Alone – true Islāmīc Monotheism, pure from the filth of polytheism). 85. When he said to his father and to his people: "What is it that which you worship? 86. "Is it a falsehood – ālihah (gods) other than Allāh – that you desire?

عَلَى نُوحٍ	سَلَامٌ	فِي الْآخِرِينَ ﴿٧٨﴾	عَلَيْهِ	وَتَرَكْنَا
upon Noah	peace (be)	among the later generations	for him	and We left
مِنَ عِبَادِنَا	إِنَّهُ	نَجْزِي الْمُحْسِنِينَ ﴿٨٠﴾	كَذَلِكَ	إِنَّا
(was one) of Our slaves	verily he	reward the good-doers	thus	verily We
مِن شَيْعَتِهِ	وَأِن	ثُمَّ أَغْرَقْنَا الْآخِرِينَ ﴿٨٢﴾	الْمُؤْمِنِينَ ﴿٨١﴾	بِالْعَالَمِينَ ﴿٧٩﴾
among those who followed his way	and verily	then We drowned the others	believing	
إِذْ	بِقَلْبٍ سَلِيمٍ ﴿٨٤﴾	جَاءَ رَبَّهُ	إِذْ	لِإِبْرَاهِيمَ ﴿٨٣﴾
when	pure	with a heart	he came to his Lord	when (was) Abraham
مَاذَا تَعْبُدُونَ ﴿٨٥﴾	وَقَوْمِهِ	قَالَ لِأَبِيهِ		
what (is it that which) you worship	and (to) his people	he said to his father		

دُونَ اللَّهِ تُرِيدُونَ ﴿٨٧﴾	ءَالِهَةً	أَيْفَكَ
other than Allah (that) you seek	gods	(is it) a falsehood?

فَمَا ظَنُّكُمْ رَبِّ الْعَالَمِينَ ﴿٨٧﴾ فَظَنَرَ نَظْرَةً فِي النُّجُومِ ﴿٨٨﴾ فَقَالَ إِنِّي سَقِيمٌ ﴿٨٩﴾ فَتَوَلَّوْا عَنْهُ مُدْبِرِينَ ﴿٩٠﴾ فَرَاغَ إِلَىٰ ءَالِهَتِهِمْ فَقَالَ أَلَا تَأْكُلُونَ ﴿٩١﴾ مَا لَكُمْ لَا تَنْطِقُونَ ﴿٩٢﴾ فَرَاغَ عَلَيْهِمْ ضَرْبًا بِالْيَمِينِ ﴿٩٣﴾ فَأَقْبَلُوا إِلَيْهِ يَزْفُونَ ﴿٩٤﴾ قَالَ أَعْبُدُونَ مَا تَنْحِتُونَ ﴿٩٥﴾ وَاللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ ﴿٩٦﴾ قَالُوا ابْنُوا لَهُ بُيُوتًا فَأَلْقُوهُ فِي الْجَحِيمِ ﴿٩٧﴾

87. "Then what think you about the Lord of the 'Alamīn (mankind, jinn, and all that exists)?" 88. Then he cast a glance at the stars, 89. And he said: "Verily, I am sick (with plague). [He did this trick to remain in their temple of idols to destroy them and not to accompany them to the pagan feast]." 90. So they turned away from him and departed (for fear of the disease). 91. Then he turned to their *ālihah* (gods) and said: "Will you not eat (of the offering before you)? 92. "What is the matter with you that you speak not?" 93. Then he turned upon them, striking (them) with (his) right hand. 94. Then they (the worshippers of idols) came towards him hastening. 95. He said: "Worship you that which you (yourselves) carve? 96. "While Allāh has created you and what you make!" 97. They said: "Build for him a building (it is said that the building was like a furnace) and throw him into the blazing fire!"

فَمَا	ظَنُّكُمْ	رَبِّ الْعَالَمِينَ ﴿٨٧﴾	فَظَنَرَ نَظْرَةً
then what	think you	about (the) Lord (of) the worlds	then he looked a glance
فِي النُّجُومِ ﴿٨٨﴾	فَقَالَ	إِنِّي	سَقِيمٌ ﴿٨٩﴾
at the stars	and he said	verily I am	sick
مُدْبِرِينَ ﴿٩٠﴾	فَرَاغَ	إِلَىٰ ءَالِهَتِهِمْ	فَقَالَ
departing	then he turned	to their gods	and said
لَكُمْ ﴿٩١﴾	لَا تَنْطِقُونَ ﴿٩٢﴾	فَرَاغَ	عَلَيْهِمْ
with you	(that) you speak not	then he turned	upon them
فَأَقْبَلُوا ﴿٩٤﴾	إِلَيْهِ يَزْفُونَ ﴿٩٤﴾	قَالَ	أَعْبُدُونَ
then they came	towards him hastening	he said	(do) you worship?



قَالُوا	وَمَا تَعْمَلُونَ ﴿٩٦﴾	وَاللَّهُ خَلَقَكُمْ	مَا تَنْحِتُونَ ﴿٩٥﴾
they said	and what you do	while Allah has created you	that which you carve
	فِي الْجَحِيمِ ﴿٩٧﴾	فَأَلْقُوهُ	بُنَيْنًا
	into the blazing fire	and throw him	a building
			أَبْنُو لَهُ
			build for him

فَارَادُوا بِهِ كَيْدًا فَجَعَلْنَاهُمُ الْأَسْفَلِينَ ﴿٩٨﴾ وَقَالَ إِنِّي ذَاهِبٌ إِلَىٰ رَبِّي سَيِّدِينَ ﴿٩٩﴾ رَبِّ هَبْ لِي مِنَ الصَّالِحِينَ ﴿١٠٠﴾ فَبَشَّرْنَاهُ بِغُلَامٍ حَلِيمٍ ﴿١٠١﴾ فَلَمَّا بَلَغَ مَعَهُ السَّعْيَ قَالَ يَبْنَئِي إِنِّي أَرَىٰ فِي الْمَنَامِ أَنِّي أَذْبَحُكَ فَانظُرْ مَاذَا تَرَىٰ ﴿١٠٢﴾ قَالَ يَتَابَتِ أَعْمَلٌ مَّا تُوْمَرُ سَتَجِدُنِي إِن شَاءَ اللَّهُ مِنَ الصَّادِرِينَ ﴿١٠٣﴾ فَلَمَّا أَسْلَمَا وَتَلَّهُ لِلْجَبِينِ ﴿١٠٤﴾ وَنَدَيْنَاهُ أَنِ يَا إِبْرَاهِيمُ ﴿١٠٥﴾

98. So, they plotted a plot against him, but We made them the lowest. 99. And he said (after his rescue from the fire): "Verily, I am going to my Lord. He will guide me!" 100. "My Lord! Grant me (offspring) from the righteous." 101. So, We gave him the glad tidings of a forbearing boy. 102. And, when he (his son) was old enough to walk with him, he said: "O my son! I have seen in a dream that I am slaughtering you (offering you in sacrifice to Allāh). So look what you think!" He said: "O my father! Do that which you are commanded, *In shā' Allāh* (if Allāh wills), you shall find me of *As-Sābirūn* (the patient)." 103. Then, when they had both submitted themselves (to the Will of Allāh), and he had laid him prostrate on his forehead (or on the side of his forehead for slaughtering); 104. We called out to him: "O Ibrāhīm (Abraham)!"

قَالَ	الْأَسْفَلِينَ ﴿٩٨﴾	فَجَعَلْنَاهُمْ	كَيْدًا	بِهِ	فَارَادُوا
and he said	the lowest	but We made them	a plot	against him	so they plotted
هَبْ لِي	رَبِّ	سَيِّدِينَ ﴿٩٩﴾	إِلَىٰ رَبِّي	ذَاهِبٌ	إِنِّي
grant [for] me	my Lord	He will guide me	to my Lord	going	verily I am
حَلِيمٍ ﴿١٠١﴾	بِعِلْمٍ	فَبَشَّرْنَاهُ	مِنَ الصَّالِحِينَ ﴿١٠٠﴾		
forbearing	of a boy	so We gave him the glad tidings	from the righteous		
إِنِّي أَرَىٰ	قَالَ يَبْنَئِي	مَعَهُ السَّعْيَ	فَلَمَّا بَلَغَ		
verily I have seen	he said O my son	to walk with him	and when he was old enough		

فِي الْمَنَامِ	أَنِّي	أَذْبَحُكَ	فَانظُرْ	مَاذَا تَرَىٰ	قَالَ
in the sleep (a dream)	that I am	slaughtering you	so look	what you think	he said
يَتَابَتِ أُمَّعَلٌ	مَا تَأْمُرُ	سَتَجِدُنِي	إِنْ شَاءَ اللَّهُ	مِنَ الصَّابِرِينَ	
O my father do	what you are commanded	you shall find me	if Allah wills	of the patient	
فَلَمَّا أَسْلَمَا	وَتَلَّهٗ				
then when they had both submitted themselves	and he had laid him prostrate				
لِلْجَبِينِ	وَنَدَيْنَاهُ	أَنْ	يَتَابِرَاهِيمُ		
on (his) forehead	and We called out to him	[that]	O Abraham		

قَدْ صَدَقْتَ الرَّءْيَىٰ إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿١٠٥﴾ إِنَّ هَذَا لَهُوَ الْبَلَاءُ الْأَمِينُ ﴿١٠٦﴾ وَفَدَيْنَاهُ بِذَبْحٍ عَظِيمٍ ﴿١٠٧﴾ وَتَرَكْنَا عَلَيْهِ فِي الْآخِرِينَ ﴿١٠٨﴾ سَلَّمَ عَلَىٰ إِبْرَاهِيمَ ﴿١٠٩﴾ كَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿١١٠﴾ إِنَّهُ مِنْ عِبَادِنَا الْمُؤْمِنِينَ ﴿١١١﴾ وَبَشَّرْنَاهُ بِإِسْحَاقَ نَبِيًّا مِّنَ الصَّالِحِينَ ﴿١١٢﴾ وَتَرَكْنَا عَلَيْهِ وَعَلَىٰ إِسْحَاقَ وَمِن ذُرِّيَّتِهِمَا مُحْسِنٌ وَظَالِمٌ لِّنَفْسِهِ مُبِينٌ ﴿١١٣﴾ وَلَقَدْ مَنَّا عَلَىٰ مُوسَىٰ وَهَارُونَ ﴿١١٤﴾ وَنَجَّيْنَاهُمَا وَقَوْمَهُمَا مِنَ الْكُرْبِ الْعَظِيمِ ﴿١١٥﴾ وَنَصَرْنَاهُمْ فَكَانُوا هُمُ الْغَالِبِينَ ﴿١١٦﴾

105. You have fulfilled the dream!" Verily, thus do We reward the *Muhsinūn* (good-doers.). 106. Verily, that indeed was the manifest trial. 107. And We ransomed him with a great sacrifice (i.e. كبش – a ram); 108. And We left for him (a goodly remembrance) among the later generations. 109. " *Salām* (peace) be upon Ibrāhīm (Abraham) !" 110. Thus indeed do We reward the *Muhsinūn* (good-doers.). 111. Verily, he was one of Our believing slaves. 112. And We gave him the glad tidings of Ishāq (Isaac) – a Prophet from the righteous. 113. We blessed him and Ishāq (Isaac). And of their progeny are (some) that do right, and some that plainly wrong themselves. 114. And, indeed We gave Our Grace to Mūsā (Moses) and Hārūn (Aaron). 115. And We saved them and their people from the great distress, 116. And helped them, so that they became the victors;

قَدْ صَدَقْتَ الرَّءْيَىٰ	إِنَّا	كَذَلِكَ	نَجْزِي الْمُحْسِنِينَ	إِنَّ هَذَا
verily you have fulfilled the dream	verily We	thus	reward the good-doers	verily that

هُوَ	أَبْلَتُوا	الْمُتِينُ ﴿١٦٦﴾	وَفَدَيْنَهُ	بِذَبْحٍ	عَظِيمٍ ﴿١٦٧﴾
indeed (was)	the trial [it]	manifest	and We ransomed him	with a sacrifice	great
وَتَرَكْنَا	عَلَيْهِ	فِي الْآخِرِينَ ﴿١٦٨﴾	سَلَامٌ	عَلَىٰ إِبْرَاهِيمَ ﴿١٦٩﴾	
and We left	for him	among the later generations	peace (be)	upon Abraham	
كَذَلِكَ	نَجْرَى الْمُحْسِنِينَ ﴿١٧١﴾	إِنَّهُ	مِنْ عِبَادِنَا	الْمُؤْمِنِينَ ﴿١٧٢﴾	
thus	We reward the good-doers	verily he	(was one) of Our slaves	believing	
وَبَشَّرْنَاهُ	بِإِسْحَاقَ	نَبِيًّا	مِّنَ الصَّالِحِينَ ﴿١٧٣﴾		
and We gave him the glad tidings	of Isaac	a Prophet	from the righteous		
وَبَارَكْنَا	عَلَيْهِ	وَعَلَىٰ إِسْحَاقَ	وَمِن ذُرِّيَّتِهِمَا	مُحْسِنٌ	
and We blessed	[on] him	and [on] Isaac	and of their progeny	(are some) who do right	
وَوَظَالِمٌ	لِّنَفْسِهِ	مُبِينٌ ﴿١٧٤﴾	وَلَقَدْ مَنَنَّا		
and (some) who do wrong	themselves	clear	and indeed We gave Our Grace		
عَلَىٰ مُوسَىٰ	وَهَارُونَ ﴿١٧٥﴾	وَبَجَّيْنَهُمَا	وَقَوْمَهُمَا	مِنَ الْكُرْبِ	
to Moses	and Aaron	and We saved them	and their people	from the distress	
الْعَظِيمِ ﴿١٧٥﴾	وَنَصَرْنَاهُمْ	فَكَانُوا	هُمُ	الْفَالِقِينَ ﴿١٧٦﴾	
great	and We helped them	so (that) they became	[they]	the victors	

وَأَيُّنَهُمَا الْكُتُبَ الْمُسْتَبِينَ ﴿١٧٧﴾ وَهَدَيْنَهُمَا الصِّرَاطَ الْمُسْتَقِيمَ ﴿١٧٨﴾ وَتَرَكْنَا عَلَيْهِمَا فِي  
الْآخِرِينَ ﴿١٧٩﴾ سَلَامٌ عَلَىٰ مُوسَىٰ وَهَارُونَ ﴿١٨٠﴾ إِنَّا كَذَلِكَ نَجْرَى الْمُحْسِنِينَ  
﴿١٨١﴾ إِنَّهُمَا مِنْ عِبَادِنَا الْمُؤْمِنِينَ ﴿١٨٢﴾ وَإِنَّ إِلْيَاسَ لَمِنَ الْمُرْسَلِينَ ﴿١٨٣﴾ إِذْ قَالَ لِقَوْمِهِ ۖ أَلَا  
تُنْفِقُونَ ﴿١٨٤﴾ أَنْدَعُونَ بَعْلًا وَتَذَرُونَ أَحْسَنَ الْخَالِقِينَ ﴿١٨٥﴾ اللَّهُ رَبُّكُمْ وَرَبُّ آبَائِكُمُ  
الْأَوَّلِينَ ﴿١٨٦﴾ فَكَذَّبُوهُ فَأَنَّهُمْ مُحْضَرُونَ ﴿١٨٧﴾

117. And We gave them the clear Scripture; 118. And guided them to the Right Path. 119. And We left for them (a goodly remembrance) among the later generations. 120. "Salām (peace) be upon Mūsā (Moses) and Hārūn (Aaron)!" 121. Verily, thus do We reward the *Muhsinūn* (good-doers.). 122. Verily, they

were two of Our believing slaves. 123. And verily, Ilyās (Elias) was one of the Messengers. 124. When he said to his people: "Will you not fear Allāh? 125. "Will you call upon *Ba'l* (a well-known idol of his nation whom they used to worship) and forsake the Best of creators, 126. "Allāh, your Lord and the Lord of your forefathers?" 127. But they denied him [Ilyās (Elias)], so they will certainly be brought forth (to the punishment),

وَأَيَّدْنَاهُمَا	وَهَدَيْنَاهُمَا	الْمُسْتَيِّنَ	الْكِتَابَ	وَأَيَّدْنَاهُمَا
and We gave them	and We guided them	clear	the Scripture	and We gave them
الْمُسْتَقِيمَ	فِي الْآخِرِينَ	عَلَيْهِمَا	وَتَرَكْنَا	الْمُسْتَقِيمَ
Right	among the later generations	for them	and We left	Right
عَلَىٰ مُوسَىٰ	بِحُجْرَى الْمُحْسِنِينَ	كَذَلِكَ	إِنَّا	وَهَارُونَ
upon Moses	reward the good-doers	thus	verily We	and Aaron
مِنْ عِبَادِنَا	لِمَنْ أُرْسِلِينَ	وَإِنِّي لِيَاسَ	الْمُؤْمِنِينَ	مِنْ عِبَادِنَا
(were) of Our slaves	surely (was one) of the Messengers	and verily Elias	believing	(were) of Our slaves
إِذْ قَالَ	أَنْدَعُونَ بَعْلًا	أَلَا نُنْقُونَ	لِقَوْمِهِ	إِذْ قَالَ
when he said	(will) you call upon Ba'l (idol)?	(will) you not fear (Allah)?	to his people	when he said
وَتَذَرُونَ أَحْسَنَ	وَرَبِّ آبَائِكُمْ	رَبِّكُمْ	الْخَالِقِينَ	وَتَذَرُونَ أَحْسَنَ
and forsake (the) Best	and (the) Lord (of) your fathers	your Lord	Allah (of) creators	and forsake (the) Best
الْأَوَّلِينَ	لِمُحْضَرُونَ	فَيَاتِمُونَ	فَكَذَّبُوهُ	الْأَوَّلِينَ
the early	(will be) brought forth	so they certainly	but they denied him	the early

إِلَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ ۚ وَتَرَكْنَا عَلَيْهِ فِي الْآخِرِينَ ۚ سَلَّمَ عَلَىٰ آلِ يَاسِينَ ۚ إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ ۚ إِنَّهُ مِنْ عِبَادِنَا الْمُؤْمِنِينَ ۚ وَإِنَّ لَوْطًا لَّمِنَ الْمُرْسَلِينَ ۚ إِذْ جَعَلْنَاهُ وَأَهْلَهُ أَجْمَعِينَ ۚ إِلَّا عَجُوزًا فِي الْغَابِرِينَ ۚ ثُمَّ دَمَرْنَا الْآخِرِينَ ۚ وَإِنَّكُمْ لَتَمُرُونَ عَلَيْهِمْ مُّصْبِحِينَ ۚ وَبِاللَّيْلِ أَفَلَا تَعْقِلُونَ ۚ وَإِنَّ يُونُسَ لَمِنَ الْمُرْسَلِينَ ۚ إِذْ أَبَقَ إِلَى الْفُلْكِ الْمَشْحُونِ ۚ فَسَاهَمَ فَأَكَانَ مِنَ الْمُدْحَضِينَ ۚ فَالْتَقَمَهُ الْحُوتُ وَهُوَ مُلِيمٌ ۚ

128. Except the chosen slaves of Allāh. 129. And We left for him (a goodly remembrance) among the later generations. 130. "Salām (peace) be upon Ilyāsīn (Elias)!" 131. Verily, thus do We reward the *Muhsinūn* (good-doers, who perform good deeds totally for Allāh's sake only. ). 132. Verily, he was one of Our believing slaves. 133. And verily, Lūt (Lot) was one of the Messengers. 134. When We saved him and his family, all, 135. Except an old woman (his wife) who was among those who remained behind. 136. Then We destroyed the rest (the town of Sodom at the place of the Dead Sea now in Palestine). 137. Verily, you pass by them in the morning 138. And at night; will you not then reflect? 139. And verily, Yūnus (Jonah) was one of the Messengers. 140. When he ran to the laden ship: 141. Then he (agreed to) cast lots, and he was among the losers. 142. Then a (big) fish swallowed him as he had done an act worthy of blame.

عَلَيْهِ	وَتَرَكْنَا	الْمُخْلِصِينَ	إِلَّا عِبَادَ اللَّهِ	
for him	and We left	the chosen	except (the) slaves (of) Allah	
كَذَلِكَ	إِنَّا	عَلَىٰ آلِ يَاسِينَ	سَلَامٌ	فِي الْآخِرِينَ
thus	verily We	upon Elias	peace (be)	among the later generations
وَإِنَّ لُوطًا	الْمُؤْمِنِينَ	مِنَ عِبَادِنَا	إِنَّهُ	نَجَّزَى الْمُحْسِنِينَ
and verily Lot	believing	(was one) of Our slaves	verily he	reward the good-doers
أَجْمَعِينَ	وَأَهْلَهُ	نَجَّيْنَاهُ	إِذْ	لَمِنَ الْمُرْسَلِينَ
all	and his family	We saved him	when	surely (was one) of the Messengers
فِي الْغَائِبِينَ			إِلَّا عَجُوزًا	
(who was) among those who remained behind			except an old woman	
مُصْبِحِينَ	عَلَيْهِمْ	لَنَمُرُونَ	وَإِنَّكُمْ	ثُمَّ دَمَرْنَا الْآخِرِينَ
(in the) morning	by them	certainly pass	and verily you	then We destroyed the rest
لَمِنَ الْمُرْسَلِينَ	وَإِنَّ يُونُسَ	أَفَلَا تَعْقِلُونَ	وَبِاللَّيْلِ	
surely (was one) of the Messengers	and verily Jonah	(will) you not then reflect?	and at night	
فَكَانَ	فَسَاهَمَ	الْمَشْحُونِ	إِلَى الْفُلِّكَ	إِذْ أَتَى
and he was	then he casted lots	laden	to the ship	when he ran

مِنْ الْمُدْحَضِينَ ﴿١٤١﴾	فَالنَّقْمَةَ	الْحَوْتَ	وَهُوَ	مُؤْمٍ ﴿١٤٢﴾
among the losers	then swallowed him	the fish	while he	(was) worthy of blame

فَلَوْلَا أَنَّهُ كَانَ مِنَ الْمُسَبِّحِينَ ﴿١٤٣﴾ لَلَبِثَ فِي بَطْنِهِ إِلَى يَوْمِ يُبْعَثُونَ ﴿١٤٤﴾ ﴿١٤٤﴾ فَبَدَّدَهُ بِالْعَرَاءِ وَهُوَ سَقِيمٌ ﴿١٤٥﴾ وَأَنْبَتْنَا عَلَيْهِ شَجَرَةً مِّنْ يَقْطِينٍ ﴿١٤٦﴾ وَأَرْسَلْنَاهُ إِلَى مِائَةِ أَلْفٍ أَوْ يَزِيدُونَ ﴿١٤٧﴾ فَأَمَنُوا فَمَتَّعْنَاهُمْ إِلَى حِينٍ ﴿١٤٨﴾ فَأَسْتَفْتِهِمُ الرِّبَّكَ الْبَنَاتُ وَلَهُمُ الْبَنُونَ ﴿١٤٩﴾ أَمْ خَلَقْنَا الْمَلَائِكَةَ إِنثًا وَهُمْ شَاهِدُونَ ﴿١٥٠﴾ أَلَا إِنَّهُمْ مِّنْ إِفْكِهِمْ لَيَقُولُونَ ﴿١٥١﴾

143. Had he not been of them who glorify Allāh, 144. He would have indeed remained inside its belly (the fish) till the Day of Resurrection. 145. But We cast him forth on the naked shore while he was sick, 146. And We caused a plant of gourd to grow over him. 147. And We sent him to a hundred thousand (people) or even more. 148. And they believed; so We gave them enjoyment for a while. 149. Now ask them (O Muhammad ﷺ): "Are there (only) daughters for your Lord and sons for them?" 150. Or did We create the angels female while they were witnesses? 151. Verily, it is of their falsehood that they (Quraish pagans) say:

فَلَوْلَا	أَنَّهُ كَانَ	مِنَ الْمُسَبِّحِينَ ﴿١٤٣﴾	لَلَبِثَ
and had (it) not been	that he was	of those who glorify	he would have indeed remained
فِي بَطْنِهِ	إِلَى يَوْمِ يُبْعَثُونَ ﴿١٤٤﴾	فَبَدَّدَنَاهُ	
in its belly (the fish)	till (the) Day they are resurrected	but We cast him forth	
بِالْعَرَاءِ	وَهُوَ سَقِيمٌ ﴿١٤٥﴾	وَأَنْبَتْنَا	عَلَيْهِ شَجَرَةً
on the naked shore	(was) sick while he	and We caused to grow	a plant (tree) over him
مِّنْ يَقْطِينٍ ﴿١٤٦﴾	وَأَرْسَلْنَاهُ	إِلَى مِائَةِ	أَوْ يَزِيدُونَ ﴿١٤٧﴾
of gourd (squash)	and We sent him	to hundred	or even more
فَأَمَنُوا	فَمَتَّعْنَاهُمْ	إِلَى حِينٍ ﴿١٤٨﴾	فَأَسْتَفْتِهِمْ
and they believed	so We gave them enjoyment	for a while	then ask them
الرِّبَّكَ	الْبَنَاتُ	وَلَهُمُ	أَمْ خَلَقْنَا الْمَلَائِكَةَ
(are) for your Lord?	daughters	and for them	or did We create the angels
		sons	

إِنثًا	وَهُمْ	شَاهِدُونَ ﴿١٥٤﴾	أَلَا	إِنَّهُمْ	مِّنْ إِفْكِهِمْ	لَيَقُولُونَ ﴿١٥٦﴾
females	while they	(were) witnesses	verily	indeed they	of their falsehood	[that they] say

وَلَدَ اللَّهُ وَإِنَّهُمْ لَكَاذِبُونَ ﴿١٥٢﴾ أَصْطَفَى الْبَنَاتِ عَلَى الْبَنِينَ ﴿١٥٣﴾ مَا لَكُمْ كَيْفَ تَحْكُمُونَ ﴿١٥٤﴾ أَفَلَا نَذَكَّرُونَ ﴿١٥٥﴾ أَمْ لَكُمْ سُلْطٰنٌ مُّبِينٌ ﴿١٥٦﴾ فَأَتُوا بِكِنٰتِكُمْ إِنْ كُنْتُمْ صٰدِقِينَ ﴿١٥٧﴾ وَجَعَلُوا بَيْنَهُ وَبَيْنَ الْجَنَّةِ نَسْبًا وَلَقَدْ عَلِمَتِ الْجِنَّةُ إِنَّهُمْ لَمُحْضَرُونَ ﴿١٥٨﴾ سُبْحٰنَ اللَّهِ عَمَّا يُصِفُونَ ﴿١٥٩﴾ إِلَّا عِبَادَ اللَّهِ الْمَخْلُصِينَ ﴿١٦٠﴾ فَإِنَّكُمْ وَمَا تَعْبُدُونَ ﴿١٦١﴾ مَا أَنْتُمْ عَلَيْهِ بِفِتْنِينَ ﴿١٦٢﴾ إِلَّا مَنْ هُوَ صَالٍ الْجَحِيمِ ﴿١٦٣﴾ وَمَا مِنَّا إِلَّا لَهُ مَقَامٌ مَّعْلُومٌ ﴿١٦٤﴾ وَإِنَّا لَنَحْنُ الصَّٰفِقُونَ ﴿١٦٥﴾ وَإِنَّا لَنَحْنُ الْمُسَبِّحُونَ ﴿١٦٦﴾ وَإِنْ كَانُوا لَيَقُولُونَ ﴿١٦٧﴾

152. "Allāh has begotten (offspring – the angels being the daughters of Allāh)!" And verily, they are liars! 153. Has He (then) chosen daughters rather than sons? 154. What is the matter with you? How do you decide? 155. Will you not then remember? 156. Or is there for you a plain authority? 157. Then bring your Book if you are truthful! 158. And they have invented a kinship between Him and the jinn, but the jinn know well that they have indeed to appear (before Him) (i.e. they will be called to account). 159. Glorified is Allāh! (He is free) from what they attribute to Him! 160. Except the slaves of Allāh, whom He chooses (for His Mercy, i.e. true believers of Islāmic Monotheism who do not attribute false things to Allāh). 161. So, verily you (pagans) and those whom you worship (idols) 162. Cannot lead astray [turn away from Him (Allāh) anyone of the believers], 163. Except those who are predestined to burn in Hell! 164. And there is not one of us (angels) but has his known place (or position); 165. And verily, we (angels) stand in rows (for the prayers as you Muslims stand in rows for your prayers); 166. And verily, we (angels) indeed are those who glorify (Allāh's Praises, i.e. perform prayers). 167. And indeed they (Arab pagans) used to say:

وَلَدَ اللَّهُ	وَلِيَّتَهُمْ	لَكَاذِبُونَ ﴿١٥٣﴾	أَصْطَفَى الْبَنَاتِ
Allah has begotten	and verily they	(are) liars	(has) He chosen daughters?
عَلَى الْبَنِينَ ﴿١٥٣﴾	مَا	لَكُمْ	كَيْفَ تَحْكُمُونَ ﴿١٥٤﴾
over (rather than) sons	what (is the matter)	with you	how do you decide
أَفَلَا نَذَكَّرُونَ ﴿١٥٥﴾	أَمْ	سُلْطٰنٌ مُّبِينٌ ﴿١٥٦﴾	فَأَتُوا
(will) you not then remember?	or	an authority	then bring

يَكْتِكِبُكُمْ	إِنْ كُنْتُمْ صَادِقِينَ ﴿١٥٧﴾	وَجَعَلُوا بَيْنَهُ	وَبَيْنَ	الْجِنَّةِ
your Book	if you are truthful	and they have invented	and between	the jinn
نَسَبًا	وَلَقَدْ عَلِمَتِ الْجِنَّةُ	إِنَّهُمْ	لَمُحْضَرُونَ ﴿١٥٨﴾	
a kinship	but indeed the jinn know well	that they	indeed (will be) brought for account	
سُبْحَانَ اللَّهِ	عَمَّا يَصِفُونَ ﴿١٥٩﴾	إِلَّا عِبَادَ اللَّهِ		
Glorified (is) Allah	from what they attribute (to Him)	except (the) slaves (of) Allah		
الْمُخْلِصِينَ ﴿١٦٠﴾	فَإِنَّكُمْ	وَمَا تَعْبُدُونَ ﴿١٦١﴾	مَا أَنْتُمْ	عَلَيْهِ
the chosen	so verily you	and those whom you worship	you (can) not	[over] him
بِفِتْنَتَيْنِ ﴿١٦٢﴾	إِلَّا مَنْ	هُوَ	صَالٍ	الْجَحِيمِ ﴿١٦٣﴾
lead astray	except (those) who	[he]	(are) to burn	(in) Hell
وَمَا	مِنَّا	وَمَا	لَنْحُنَّ	الصَّافَّاتُونَ ﴿١٦٤﴾
and (there is) not	(one) of us	and	surely [we] (angels)	stand in rows
وَأَنَا	مَعْلُومٌ ﴿١٦٥﴾	وَأَنَا	لَنْحُنَّ	وَأَنَا
but	known	and verily we	surely [we]	and verily we
وَأَنَا	لَنْحُنَّ	الْمُسَبِّحُونَ ﴿١٦٦﴾	وَأَنَا	لَيْقُولُونَ ﴿١٦٧﴾
and verily we	surely [we]	(are) those who glorify	and indeed they used to	say

لَوْ أَنَّ عِنْدَنَا ذِكْرًا مِنَ الْأَوَّلِينَ ﴿١٦٨﴾ لَكُنَّا عِبَادَ اللَّهِ الْمُخْلِصِينَ ﴿١٦٩﴾ فَكَفَرُوا بِهِ ۖ فَسَوْفَ يَعْلَمُونَ ﴿١٧٠﴾  
 وَلَقَدْ سَبَقَتْ كَلِمَتُنَا لِعِبَادِنَا الْمُرْسَلِينَ ﴿١٧١﴾ إِنَّهُمْ لَهُمُ الْمَنْصُورُونَ ﴿١٧٢﴾ وَإِنَّ جُنَدَنَا لَهُمُ الْغَالِبُونَ ﴿١٧٣﴾  
 فَنُؤَلِّهِمْ هَهُنَا بَعْثَةَ أَوَّلِيهِمْ ﴿١٧٤﴾ وَأَبْصِرْهُمْ فَسَوْفَ يُبْصِرُونَ ﴿١٧٥﴾ أَفِعْدَابِنَا يَسْتَعْجِلُونَ ﴿١٧٦﴾ فَإِذَا نَزَلَ بِسَاحَتِهِمْ  
 فَسَاءَ صَبَاحُ الْمُنذَرِينَ ﴿١٧٧﴾ وَتَوَلَّى عَنْهُمْ حَتَّىٰ حِينٍ ﴿١٧٨﴾ وَأَبْصَرَ فَسَوْفَ يُبْصِرُونَ ﴿١٧٩﴾ سُبْحَانَ  
 رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ ﴿١٨٠﴾ وَسَلَامٌ عَلَى الْمُرْسَلِينَ ﴿١٨١﴾ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٨٢﴾

168. "If we had a reminder as had the men of old (before the coming of Prophet Muhammad ﷺ as a Messenger of Allāh), 169. "We would have indeed been the chosen slaves of Allāh (true believers of Islāmic Monotheism)!" 170. But (now that the Qur'ān has come) they disbelieve therein (i.e. in the Qur'ān and in Prophet Muhammad ﷺ, and all that he brought – the Divine Revelation), so they will come to know! 171. And verily, Our Word has gone forth of old for Our slaves, the Messengers, 172. That they verily would be made triumphant,



173. And that Our hosts! they verily would be the victors. 174. So, turn away (O Muhammad ﷺ) from them for a while, 175. And watch them and they shall see (the punishment)! 176. Do they seek to hasten on Our torment? 177. Then, when it descends in their courtyard (i.e. near to them), evil will be the morning for those who had been warned! 178. So, turn (O Muhammad ﷺ) away from them for a while, 179. And watch and they shall see (the torment)! 180. Glorified is your Lord, the Lord of honour and power! (He is free) from what they attribute to Him! 181. And peace be on the Messengers! 182. And all praise and thanks are Allāh's, the Lord of the 'Ālamīn (mankind, jinn and all that exists).

لَوْ	أَنَّ عِنْدَنَا	ذِكْرًا	مِّنَ الْأَوَّلِينَ ﴿١٧٣﴾
if	[that] we had	a reminder	from the men of old
لَكُنَّا عِبَادَ اللَّهِ		الْمُخْلِصِينَ ﴿١٧٤﴾	فَكَفَرُوا
we would have indeed been (the) slaves (of) Allah		the chosen	but they disbelieve
بِهِ ۖ	فَسَوْفَ يَعْلَمُونَ ﴿١٧٥﴾	وَلَقَدْ سَبَقَتْ كَلِمَاتُنَا	
in it	and soon they will come to know	and verily Our Word has gone forth	
لِعِبَادِنَا	الْمُرْسَلِينَ ﴿١٧٦﴾	إِنَّهُمْ	الْمَنْصُورُونَ ﴿١٧٧﴾
for Our slaves	the Messengers	(that) they verily	(are) the victorious
وَأَنَّ جُنْدَنَا	هُمْ	الْغَالِبُونَ ﴿١٧٨﴾	فَتَوَلَّ
and that Our hosts (soldiers)	they verily	(would be) the victors	so turn away
عَنْهُمْ	حَتَّىٰ حِينٍ ﴿١٧٩﴾	وَأَبْصُرْهُمْ	فَسَوْفَ يَبْصُرُونَ ﴿١٨٠﴾
from them	for a while	and watch them	and soon they shall see
أَفِعْذَابِنَا يُسْتَعْجِلُونَ ﴿١٨١﴾	فَإِذَا نَزَلَ	بِسَاحَتِهِمْ	
(do) they seek to hasten on Our torment?	then when it descends	in their courtyard	
فَسَاءَ صَبَاحٌ	الْمُنذَرِينَ ﴿١٨٢﴾	وَتَوَلَّ	عَنْهُمْ
then evil will be (the) morning	(for) those who had been warned	so turn away	from them
حَتَّىٰ حِينٍ ﴿١٨٣﴾	وَأَبْصُرْ	سُبْحَانَ	رَبِّكَ
for a while	and watch	Glorified (is)	your Lord

وَسَلَامٌ	عَمَّا يَصِفُونَ	رَبِّ الْعِزَّةِ
and peace (be)	from what they attribute (to Him)	(the) Lord (of) honour (and power)
رَبِّ الْعَالَمِينَ	لِلَّهِ	وَالْحَمْدُ
(the) Lord (of) the worlds	(be) to Allah	and all praise
		عَلَى الْمُرْسَلِينَ
		upon the Messengers

## سُورَةُ ص

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

ص وَالْقُرْءَانَ ذِي الذِّكْرِ ﴿١﴾ بَلِ الَّذِينَ كَفَرُوا فِي عِزَّةٍ وَشِقَاقٍ ﴿٢﴾ كَمْ أَهْلَكْنَا مِنْ قَبْلِهِمْ مِنْ قَرْنٍ  
فَنَادَوْا وَلَاتَ حِينٍ مَنَاصٍ ﴿٣﴾ وَعَجِبُوا أَنْ جَاءَهُمْ مُنذِرٌ مِنْهُمْ وَقَالَ الْكٰفِرُونَ هَذَا سٰدِحٌ  
كٰذٰبٌ ﴿٤﴾ اٰجَعَلِ الْاٰلِهَةَ الْاِلٰهًا وَاِحْدًا اِنْ هٰذَا الشَّيْءُ عَجَابٌ ﴿٥﴾ وَاَنْطَلَقَ الْمَلَاُ مِنْهُمْ اَنْ اٰمَسُوْا  
وَاَصْبِرُوْا عَلٰى اِلٰهَتِكُمْ اِنْ هٰذَا الشَّيْءُ يُرَادُ ﴿٦﴾

## Sūrah Sād 38

In the Name of Allāh, the Most Gracious, the Most Merciful.

1. *Sād* [These letters (*Sād*, etc.) are one of the miracles of the Qur'ān, and none but Allāh (Alone) knows their meanings.] By the Qur'ān full of reminding (explanations and honour for the one who believes in it). 2. Nay, those who disbelieve are in false pride and opposition. 3. How many a generation have We destroyed before them! And they cried out when there was no longer time for escape. 4. And they (Arab pagans) wonder that a warner (Prophet Muhammad ﷺ) has come to them from among themselves. And the disbelievers say: "This (Prophet Muhammad ﷺ) is a sorcerer, a liar. 5. "Has he made the *ālihah* (gods) (all) into One *Ilāh* (God - Allāh). Verily, this is a curious thing!" 6. And the leaders among them went about (saying): "Go on, and remain constant to your *ālihah* (gods)! Verily, this is a thing designed (against you)!"

الرَّحِيمِ	الرَّحْمَنِ	بِسْمِ اللَّهِ
the Most Merciful	the Most Gracious	In the Name (of) Allah

ص	وَالْقُرْآنِ	ذِي	الذِّكْرِ ﴿١﴾	بِلِ الَّذِينَ كَفَرُوا	فِي عِرْقَةٍ
Sad	by the Quran	full of	reminding	nay those who disbelieve	(are) in false pride
وَشِقَاقٍ ﴿٢﴾	كَمْ أَهْلَكْنَا	مِنْ قَبْلِهِمْ	مِنْ قَرْنٍ		
and opposition	how many have We destroyed	before them	of a generation		
فَنَادُوا	وَلَاتٍ	حِينَ	مَنَاصِ ﴿٣﴾	وَعَجَبُوا	
and they cried out	when there (was) no longer	time	(for) escape	and they wondered	
أَنْ جَاءَهُمْ	مُنذِرٌ	مِنْهُمْ ﴿٤﴾	وَقَالَ الْكَافِرُونَ		
that has come to them	a warner	from (among) themselves	and the disbelievers said		
هَذَا سِحْرٌ	كَذَّابٌ ﴿٥﴾	أَجْعَلِ الْآلِهَةَ	إِلَهًا	وَاحِدًا ﴿٦﴾	إِنَّ هَذَا
(is) a sorcerer this	a liar	(has) he made the gods (all)?	(into) God	One	verily this
لَشَيْءٍ	عَجَابٌ ﴿٧﴾	وَأَنْطَلَقَ الْمَلَأُ	مِنْهُمْ	أَنْ أَمْشُوا	
(is) surely a thing	curious	and went about the leaders	among them	(saying) that go on	
وَأَصْبِرُوا	عَلَىٰ ءِالِهَتِكُمْ ﴿٨﴾	إِنَّ هَذَا	لَشَيْءٍ يُرَادُ ﴿٩﴾		
and remain constant	to your gods	verily this	(is) surely a thing designed		

مَا سَمِعْنَا بِهَذَا فِي الْمِلَّةِ الْآخِرَةِ إِنْ هَذَا إِلَّا اخْتِلَاقٌ ﴿١٠﴾ أَمْ نَزَّلَ عَلَيْهِ الذِّكْرُ مِنْ بَيْنِنَا بَلْ هُمْ فِي شَكٍّ مِّنْ ذِكْرِي بَلْ لَمَّا يَدُوقُوا عَذَابِ ﴿١١﴾ أَمْ عِنْدَهُمْ خَزَائِنُ رَحْمَةِ رَبِّكَ الْعَزِيزِ الْوَهَّابِ ﴿١٢﴾ أَمْ لَهُمْ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا فَلْيَرْتَقُوا فِي الْأَسْبَابِ ﴿١٣﴾ جُنْدٌ مَّا هُنَالِكَ مَهْزُومٌ مِّنَ الْأَحْزَابِ ﴿١٤﴾

7. "We have not heard (the like) of this in the religion of these later days (i.e. Christianity). This is nothing but an invention! 8. "Has the Reminder been sent down to him (alone) from among us?" Nay, but they are in doubt about My Reminder (this Qur'an) ! Nay, but they have not tasted (My) torment! 9. Or have they the treasures of the Mercy of your Lord, the All-Mighty, the Real Bestower? 10. Or is it that the dominion of the heavens and the earth and all that is between them is theirs? If so, let them ascend up with means (to the heavens)! 11. (As they denied Allāh's Message) they will be a defeated host like the Confederates of the old times (who were defeated).

مَا سَمِعْنَا	بِهَذَا	فِي الْمِلَّةِ	الْآخِرَةِ	إِنَّ هَذَا
we have not heard	(the like) of this	in the religion	(of) the last	this (is) nothing
إِلَّا أُخْلِقُ ۗ	أَنْزَلَ	عَلَيْهِ	الذِّكْرُ	مِنْ بَيْنِنَا
but an invention	has been sent down?	to him	the Reminder	from among us
بَلْ هُمْ	فِي شَكِّ	مِنْ ذِكْرِي	بَلْ	لَمَّا يَذُوقُوا عَذَابِ ۗ
nay they	(are) in doubt	about My Reminder	nay	they have not tasted My torment
أَمْ عِنْدَهُمْ	خَزَائِنُ	رَحْمَةٍ	رَبِّكَ	الْعَزِيزِ
or have they	(the) treasures	(of the) Mercy	(of) your Lord	the All-Mighty
الْوَهَّابِ ۗ	أَمْ لَهُمْ	مُلْكٌ	السَّمَوَاتِ	وَالْأَرْضِ
the Real Bestower	or	(is the) dominion	(of) the heavens	and the earth
وَمَا	بَيْنَهُمَا ۗ	فَلْيَرْتَقُوا	فِي الْأَسْبَابِ ۗ	
and (all) that	(is) between them	let them ascend up	(if so) then	with the means
جُنُودٌ	مَّا هُنَالِكَ	مَهْرُومٌ	مِنَ الْأَحْزَابِ ۗ	
(they are) host	there	defeated	of the Confederates	

كَذَبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَعَادٌ وَفِرْعَوْنُ ذُو الْأَوْنَادِ ۗ وَثَمُودٌ وَقَوْمُ لُوطٍ وَأَصْحَابُ كَيْكَةِ  
 أُولَئِكَ الْأَحْزَابُ ۗ إِنَّ كُلَّ إِلَّا كَذَّبَ الرُّسُلَ فَحَقَّ عِقَابِ ۗ وَمَا يَنْظُرُ هَؤُلَاءِ إِلَّا  
 صَيْحَةً وَاحِدَةً مَّا لَهَا مِنْ فَوَاقٍ ۗ وَقَالُوا رَبَّنَا عَجَلْنَا قَطْنَا قَبْلَ يَوْمِ الْحِسَابِ ۗ أَصْبِرْ  
 عَلَىٰ مَا يَقُولُونَ وَادْكُرْ عَبْدَنَا دَاوُدَ ذَا الْأَيْدِ ۗ إِنَّهُ أَوَّابٌ ۗ إِنَّا سَخَرْنَا الْجِبَالَ مَعَهُ يُسَبِّحْنَ  
 بِالْعِشِيِّ وَالْإِشْرَاقِ ۗ

12. Before them (were many who) denied (Messengers) – the people of Nūh (Noah); and 'Ād; and Fir'aun (Pharaoh) the man of stakes (with which he used to punish the people), 13. And Thamūd, and the people of Lūt (Lot), and the dwellers of the Wood; such were the Confederates. 14. Not one of them but denied the Messengers; therefore My torment was justified. 15. And these only wait for a single *Saiḥah* [shout (i.e. the blowing of the Trumpet by the angel Isrāfil)] there will be no pause or ending thereto [till everything will perish

except Allāh (the only God full of majesty, bounty and honour)]. 16. They say: "Our Lord! Hasten to us *Qittanā* (i.e. our Record of good and bad deeds so that we may see it) before the Day of Reckoning!" 17. Be patient (O Muhammad ﷺ) of what they say, and remember Our slave Dāwūd (David), endowed with power. Verily, he was ever oft-returning in all matters and in repentance (towards Allāh). 18. Verily, We made the mountains to glorify Our Praises with him [Dāwūd (David)] in the '*Ashī* (i.e. after the mid-day till sunset) and *Ishrāq* (i.e. after the sunrise till mid-day).

ذُو	وَفِرْعَوْنَ	وَعَادٌ	نُوحٌ	قَوْمٌ	كَذَّبَتْ قَبْلَهُمْ
(the) owner	and Pharaoh	and Ad	(of) Noah	(the) people	before them denied
لَيْكَةِ	وَأَصْحَابِ	لُوطٍ	وَقَوْمِ	وَتَمُودَ	الْأَوْنَادِ ﴿١٦﴾
(of) the Wood	and (the) dwellers	(of) Lot	and (the) people	and Thamud	(of) stakes
إِلَّا كَذَّبَ الرُّسُلَ	إِنْ كُلُّ	الْأَحْزَابِ ﴿١٧﴾	أُولَئِكَ		
but denied the Messengers	not each of them	(were) the Confederates	those		
لَهَا	وَأَصِيحَّةً	وَمَا يَنْظُرُ هَتُوْلَاءِ	فَحَقَّ	عِقَابِ ﴿١٨﴾	
it has	not single	but a shout	and these wait not	therefore My torment was justified	
يَوْمِ	قَبْلَ	قِطْنَا	عَجِّلْ لَنَا	وَقَالُوا رَبَّنَا	مِنْ فَوَاقٍ ﴿١٩﴾
(the) Day	before	our account	hasten to us	and they say our Lord	any pause
دَاوُدَ	وَأَذْكُرْ عَبْدَنَا	عَلَى مَا يَقُولُونَ	اصْبِرْ	الْحِسَابِ ﴿٢٠﴾	
David	and remember Our slave	of what they say	be patient	(of) Reckoning	
إِنَّا سَخَرْنَا	أَوَّابٌ ﴿٢١﴾	إِنَّهُ	ذَا الْأَيْدِ		
verily We made	(ever) oft-returning in repentance	verily he (was)	endued with power		
وَالْإِشْرَاقِ ﴿٢٢﴾	يَسْبِحْنَ بِالْعِشِيِّ	مَعَهُ	الْجِبَالِ		
and after the sunrise	to glorify (Our Praises) in the evening	with him	the mountains		

وَالطَّيْرِ مَحْشُورَةً كُلُّ لَهُ أَوَّابٌ ﴿٢١﴾ وَشَدَدْنَا مُلْكَهُ، وَءَاتَيْنَاهُ الْحِكْمَةَ وَفَصَّلَ الْخِطَابِ ﴿٢٢﴾ \* وَهَلْ أَتَاكَ نَبَأُ الْخَضَمِ إِذْ سَوَّرُوا الْمِحْرَابَ ﴿٢٣﴾ إِذْ دَخَلُوا عَلَى دَاوُدَ فَفَزِعَ مِنْهُمْ قَالُوا لَا تَخَفْ خَصْمَانِ بَغَى بَعْضُنَا عَلَى بَعْضٍ فَاحْكُم بَيْنَنَا بِالْحَقِّ وَلَا تُشْطِطْ وَاهْدِنَا إِلَى سَوَاءِ

الصَّرِطِ ﴿٢٢﴾ إِنَّ هَذَا أَخِي لَهُ تِسْعٌ وَتِسْعُونَ نَجْمَةً وَلِي نَجْمَةٌ وَاحِدَةٌ فَقَالَ أَكْفَلْنِيهَا وَعَزَّنِي فِي الْخِطَابِ ﴿٢٣﴾

19. And (so did) the birds assembled, all obedient to him [Dāwūd (David)] [i.e. they came and glorified Allāh's Praises along with him]. 20. We made his kingdom strong and gave him *Al-Hikmah* (Prophethood) and sound judgement in speech and decision. 21. And has the news of the litigants reached you? When they climbed over the wall into (his) *Mihrāb* (a praying place or a private room); 22. When they entered in upon Dāwūd (David), he was terrified of them. They said: "Fear not! (We are) two litigants, one of whom has wronged the other, therefore judge between us with truth, and treat us not with injustice, and guide us to the Right Way. 23. Verily, this my brother (in religion) has ninety-nine ewes, while I have (only) one ewe, and he says: "Hand it over to me, and he overpowered me in speech."

وَالطَّيْرَ	مَحْشُورَةً	كُلَّ	لَهُ	أَوَّابٌ	وَشَدَدْنَا مُلْكَهُ.
and the birds	assembled	all	to him	obedient	and We made his kingdom strong
وَأَتَيْنَاهُ	الْحِكْمَةَ	وَفَصَّلَ	الْخِطَابِ	وَهَلْ أَتَاكَ	
and gave him	wisdom	and sound judgement	(in) speech (decision)	and (has) reached you?	
نَبَأًا	الْخَصْمِ	إِذْ	تَسَوَّرُوا الْمِحْرَابَ	إِذْ دَخَلُوا	
(the) news	(of) the litigants	when	they climbed over the chamber	when they entered in	
عَلَى دَاوُدَ	فَفَزِعَ	مِنْهُمْ	قَالُوا	لَا تَخَفْ	خَصْمَانِ
upon David	and he was terrified	of them	they said	fear not	two litigants
بَعَى بَعْضَنَا	عَلَى بَعْضِ	فَأَحْكُم بَيْنَنَا	بِالْحَقِّ		
one of us has wronged	[on] (the) other	therefore judge between us	with truth		
وَلَا تَشْطِطْ	وَاهْدِنَا	إِلَى سَوَاءٍ	الصَّرِطِ	إِنَّ هَذَا	أَخِي
and be not unjust	and guide us	to (the) Right	Way	verily this	(is) my brother
لَهُ	تِسْعٌ وَتِسْعُونَ	نَجْمَةً	وَلِي	نَجْمَةٌ	وَاحِدَةٌ
he has	ninety-nine	ewes (female sheep)	while I have	one	ewe
أَكْفَلْنِيهَا	وَعَزَّنِي	فِي الْخِطَابِ			
hand it over to me	and he overpowered me	in speech			

قَالَ لَقَدْ ظَلَمَكَ بِسُؤَالِ نَجْنِكَ إِلَىٰ نِعَاجِهِ ۖ وَإِنَّ كَثِيرًا مِّنَ الْخُلَطَاءِ لَيَبْغِي بَعْضُهُمْ عَلَىٰ بَعْضٍ إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَقَلِيلٌ مَّا هُمْ ۗ وَظَنَّ دَاوُدُ أَنَّمَا فَتَنَّاهُ فَاسْتَغْفَرَ رَبَّهُ ۖ وَخَرَّ رَاكِعًا وَأَنَابَ ﴿٢٥﴾ فَغَفَرْنَا لَهُ ۗ ذَلِكَ وَإِنَّ لَهُ عِنْدَنَا لَزُلْفَىٰ وَحُسْنَ مَّآبٍ ﴿٢٦﴾ يٰدَاوُدُ إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ فَاحْكُم بَيْنَ النَّاسِ بِالْحَقِّ وَلَا تَتَّبِعِ الْهَوَىٰ فَيُضِلَّكَ عَن سَبِيلِ اللَّهِ ۗ إِنَّ الَّذِينَ يُضِلُّونَ عَن سَبِيلِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ لِّمَآسُوا يَوْمَ الْحِسَابِ ﴿٢٧﴾

24. [Dāwūd (David)] said (immediately without listening to the opponent): "He has wronged you in demanding your ewe in addition to his ewes. And, verily, many partners oppress one another, except those who believe and do righteous good deeds, and they are few." And Dāwūd (David) guessed that We have tried him and he sought forgiveness of his Lord, and he fell down prostrate and turned (to Allāh) in repentance. 25. So, We forgave him that, and verily, for him is a near access to Us, and a good place of (final) return (Paradise). 26. O Dāwūd (David)! Verily, We have placed you as a successor on the earth; so judge you between men in truth (and justice) and follow not your desire – for it will mislead you from the path of Allāh. Verily, those who wander astray from the path of Allāh (shall) have a severe torment, because they forgot the Day of Reckoning.

قَالَ	لَقَدْ ظَلَمَكَ	بِسُؤَالِ	نَجْنِكَ	إِلَىٰ نِعَاجِهِ ۖ
he (David) said	indeed he has wronged you	in demanding	your ewe	to his ewes
وَإِنَّ كَثِيرًا	مِّنَ الْخُلَطَاءِ	لَيَبْغِي بَعْضُهُمْ	عَلَىٰ بَعْضٍ	
and verily many	of the partners	certainly oppress some of them	[on] another	
إِلَّا الَّذِينَ ءَامَنُوا	وَعَمِلُوا الصَّالِحَاتِ	وَقَلِيلٌ مَّا هُمْ	وَظَنَّ دَاوُدُ	
except those who believe	and do righteous deeds	and few they (are)	and David guessed	
أَنَّمَا فَتَنَّاهُ	فَاسْتَغْفَرَ رَبَّهُ ۖ	وَخَرَّ رَاكِعًا		
that We have tried him	and he sought forgiveness (of) his Lord	and he fell down prostrate		
وَأَنَابَ ﴿٢٥﴾	فَغَفَرْنَا لَهُ ۗ	ذَلِكَ	وَإِنَّ لَهُ	عِنْدَنَا
and turned in repentance	so We forgave [for] him	that	and verily for him	to Us
لَزُلْفَىٰ	وَحُسْنَ	مَّآبٍ ﴿٢٦﴾	يٰدَاوُدُ	إِنَّا
surely (is) a near access	and a good	place of return	O David	verily We

جَعَلْنَاكَ	خَلِيفَةً	فِي الْأَرْضِ	فَأَحْكَمُ	بَيْنَ	النَّاسِ	يَأْحَقُّ
have placed you	(as) a successor	on the earth	so judge	between	men	in truth
وَلَا تَتَّبِعِ الْهَوَىٰ	فِيضِلَّكَ	عَنْ سَبِيلِ اللَّهِ				
and follow not your desire	for it will mislead you	from (the) path (of) Allah				
إِنَّ الَّذِينَ يَضِلُّونَ	عَنْ سَبِيلِ اللَّهِ	لَهُمْ	عَذَابٌ			
verily those who wander astray	from (the) path (of) Allah	for them	(is) a torment			
شَدِيدٌ	بِمَا نَسُوا	يَوْمَ	الْحِسَابِ			
severe	because they forgot	(the) Day	(of) Reckoning			

وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا بَطْلًا ذَلِكَ ظَنُّ الَّذِينَ كَفَرُوا فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنَ النَّارِ ﴿٢٧﴾ أَمْ نَجْعَلُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ كَالْمُفْسِدِينَ فِي الْأَرْضِ أَمْ نَجْعَلُ الْمُتَّقِينَ كَالْفُجَّارِ ﴿٢٨﴾ كَتَبْنَا أَنْزَلْنَاهُ إِلَيْكَ مُبْرَكٌ لِيَدَّبَّرُوا آيَاتِهِ وَلِيَتَذَكَّرَ أُولُو الْأَلْبَابِ ﴿٢٩﴾ وَوَهَبْنَا لِدَاوُدَ سُلَيْمَانَ نِعْمَ الْعَبْدُ إِنَّهُ أَوَّابٌ ﴿٣٠﴾

27. And We created not the heaven and the earth and all that is between them without purpose! That is the consideration of those who disbelieve! Then woe to those who disbelieve (in Islāmic Monotheism) from the Fire! 28. Shall We treat those who believe (in the Oneness of Allāh – Islāmic Monotheism) and do righteous good deeds as *Mufsidūn* (those who associate partners in worship with Allāh and commit crimes) on earth? Or shall We treat the *Muttaqūn* (the pious) as the *Fujjār* (criminals, disbelievers, the wicked)? 29. (This is) a Book (the Qur'an) which We have sent down to you, full of blessings, that they may ponder over its Verses, and that men of understanding may remember. 30. And to Dāwūd (David) We gave Sulaimān (Solomon). How excellent a slave! Verily, he was ever oft-returning in repentance (to Us)!

وَمَا خَلَقْنَا السَّمَاءَ	وَالْأَرْضَ	وَمَا	بَيْنَهُمَا		
and We created not the heaven	and the earth	and (all) that	(is) between them		
بَطْلًا	ظَنُّ	الَّذِينَ كَفَرُوا	فَوَيْلٌ	ذَلِكَ	
without purpose	(is the) consideration	(of) those who disbelieve	then woe	that	



الَّذِينَ آمَنُوا	أَمْ نَجْعَلُ	مِنَ النَّارِ ﴿٣٧﴾	لِلَّذِينَ كَفَرُوا
those who believe	or shall We treat (make)	from the Fire	to those who disbelieve
أَمْ نَجْعَلُ الْمُتَّقِينَ	فِي الْأَرْضِ	كَالْمُفْسِدِينَ	وَعَمِلُوا الصَّالِحَاتِ
or shall We treat the pious	on the earth	as those who are corrupters	and do righteous deeds
مُبْرَكٌ	إِلَيْكَ	أَنْزَلْنَاهُ	كَالْفُجَّارِ ﴿٣٨﴾
full of blessings	to you	which We have sent down	(this is) a Book as the criminals
أُولَؤُا	وَلِيَتَذَكَّرَ	لِيَتَذَبَّرُوا ءَايَاتِهِ	
men	and that may remember	that they may ponder over	its Verses
نِعْمَ الْعَبْدُ ﴿٣٩﴾	سُلَيْمَانَ	لِدَاوُدَ	وَوَهَبْنَا
how excellent a slave	Solomon	to David	and We have granted (of) understanding
	أَوَّابٌ ﴿٤٠﴾	إِنَّهُ	
	(ever) oft-returning in repentance	verily he (was)	

إِذْ عَرَضَ عَلَيْهِ بِالْعَشِيِّ الصَّفِينَةُ الْجَيَادُ ﴿٣١﴾ فَقَالَ إِنِّي أَحْبَبْتُ حُبَّ الْخَيْرِ عَنْ ذِكْرِ رَبِّي حَتَّى تَوَارَتْ بِالْحِجَابِ ﴿٣٢﴾ رُدُّوهَا عَلَيَّ فطَفِقَ مَسْحًا بِالسُّوقِ وَالْأَعْنَاقِ ﴿٣٣﴾ وَلَقَدْ فَتَنَّا سُلَيْمَانَ وَالْقَيْنَا عَلَى كُرْسِيِّهِ جَسَدًا ثُمَّ أَنَابَ ﴿٣٤﴾ قَالَ رَبِّ اغْفِرْ لِي وَهَبْ لِي مُلْكًا لَا يَنْبَغِي لِأَحَدٍ مِّنْ بَعْدِي إِنَّكَ أَنْتَ الْوَهَّابُ ﴿٣٥﴾ فَسَخَرْنَا لَهُ الرِّيحَ تَجْرِي بِأَمْرِهِ رُخَاءً حَيْثُ أَصَابَ ﴿٣٦﴾

31. When there were displayed before him, in the afternoon, well trained horses of the highest breed [for *Jihād* (holy fighting in Allāh's Cause)]. 32. He said: "I did love the good (these horses) instead of remembering my Lord (in my 'Asr prayer)," till the time was over, and (the sun) had hidden in the veil (of night). 33. Then he said: "Bring them (horses) back to me." Then he began to pass his hand over their legs and their necks (till the end of the display). 34. And indeed, We did try Sulaimān (Solomon) and We placed on his throne *Jasad* (a devil, so he lost his kingdom for a while) and he did return (to Allāh with obedience and in repentance, and to his throne and kingdom by the Grace of Allāh). 35. He said: "My Lord! Forgive me, and bestow upon me a kingdom such as shall not belong to any other after me. Verily, You are the Bestower."

36. So, We subjected to him the wind; it blew gently by his order whithersoever he willed,

إِذْ	عُرِضَ عَلَيْهِ	بِالْعَشِيِّ	الْصَّفِيفَتُ
when	(there) were displayed before him	in the evening	the horses
إِلْحِيَادُ ﴿٣٦﴾	فَقَالَ	إِنِّي أَحَبُّتُ	حُبَّ
well trained of the highest breed	and he said	verily I preferred	(the) love
عَنْ ذِكْرِ	رَبِّي	حَتَّى تَوَارَتْ	بِالْحِجَابِ ﴿٣٧﴾
instead of remembering	my Lord	till (the sun) had hidden	in the veil (of night)
رُدُّوهَا	عَلَيَّ	فَطَفِقَ مَسْحًا	بِالسُّوقِ
bring them (horses) back	to me	then he began to pass (his hand)	over the legs
وَالْأَعْنَاقِ ﴿٣٨﴾	وَلَقَدْ فَتَنَّا سُلَيْمَانَ	وَالْقَيْنَا	عَلَى كُرْسِيِّهِ
and the necks	and indeed We did try Solomon	and We placed	on his throne
ثُمَّ أَنَابَ ﴿٣٩﴾	قَالَ رَبِّ	أَغْفِرْ لِي	وَهَبْ
and he did return	he said my Lord	forgive [for] me	and bestow
لَا يَلْبِغِي	لِلْأُخْرَى	مِنْ بَعْدِي	إِنَّكَ
shall not belong	to any other	after me	verily You
فَسَخَرْنَا	لَهُ	الرِّيحَ	حَيْثُ أَصَابَ ﴿٤٠﴾
so We subjected	to him	the wind	wherever he willed
		بِأَمْرِهِ	رُخَاءً
		it blew by his order	gently

وَالشَّيَاطِينَ كُلَّ بِنَاءٍ وَعَوَاصٍ ﴿٣٧﴾ وَءَاخِرِينَ مُقَرَّبِينَ فِي الْأَصْفَادِ ﴿٣٨﴾ هَذَا عَطَاؤُنَا فَامْنُنْ أَوْ أَمْسِكْ  
بِغَيْرِ حِسَابٍ ﴿٣٩﴾ وَإِنَّ لَهُ عِنْدَنَا لَزُلْفَىٰ وَحَسَنَ مَّثَابٍ ﴿٤٠﴾ وَأَذْكَرَ عَبْدَنَا أَيُّوبَ إِذْ نَادَىٰ رَبَّهُ أَنِّي مَسَّنِيَ  
الشَّيْطَانُ بِنُصْبٍ وَعَذَابٍ ﴿٤١﴾ أَرْكُضْ بِرِجْلِكَ هَذَا غُغْلٌ يُدْرِكُ الْبَارِدُ وَشَرَابٌ ﴿٤٢﴾ وَوَهَبْنَا لَهُ أَهْلَهُ  
وَمِثْلَهُمْ مَعَهُمْ رَحْمَةً مِنَّا وَذِكْرَىٰ لِأُولِي الْأَلْبَابِ ﴿٤٣﴾

37. And also the *Shayātīn* (devils from the jinn including) every kind of builder and diver, 38. And also others bound in fetters. 39. [Allāh said to Sulaimān

(Solomon):] "This is Our Gift, so spend you or withhold, no account will be asked of you." 40. And verily, for him is a near access to Us, and a good (final) return (Paradise). 41. And remember Our slave Ayyūb (Job), when he invoked his Lord (saying): "Verily, *Shaitān* (Satan) has touched me with distress (by ruining my health) and torment (by ruining my wealth)! 42. (Allāh said to him): "Strike the ground with your foot. This is (a spring of) water to wash in, cool and a (refreshing) drink." 43. And We gave him (back) his family, and along with them the like thereof, as a Mercy from Us, and a Reminder for those who understand.

وَعَوَّاصٍ ﴿٣٧﴾	بَنَاءٍ	كُلِّ	وَالشَّيْطَانِ		
and diver	(of) builder	every (kind)	and (also) the devils (from the jinn)		
أَوْ أَمْسِكَ	فَأْمَنْنَ	عَطَّائُونَا	هَذَا	فِي الْأَصْفَادِ ﴿٣٨﴾	مُقَرَّنِينَ
or withhold	so spend	(is) Our Gift	this	in fetters	bound
وَحَسَنٍ	لَزَلْنِي	عِنْدَنَا	لَهُ	وَإِنَّ	حِسَابٍ ﴿٣٩﴾
and a good	surely (is) a near access	to Us	for him	and verily	account
أَنِّي	رَبِّهِ	إِذْ نَادَى	أَيُّوبَ	وَأَذْكُرْ عَبْدَنَا	مَقَابٍ ﴿٤٠﴾
verily [I]	his Lord	when he invoked	Job	and remember	Our slave
أَرْكُضْ بِرِجْلِكَ	وَعَذَابٍ ﴿٤١﴾	بِضَبِّ	الشَّيْطَانِ	مَسَّنِي	
strike (the ground) with your foot	and torment	with distress	Satan	has touched me	
لَهُ	وَوَهَبْنَا	وَشْرَابٍ ﴿٤٢﴾	بَارِدٍ	مُغْتَسَلٍ	هَذَا
[to] him	and We gave	and a drink	cool	(is a spring of) water to wash in	this
وَذِكْرِي	مِنَّا	رَحْمَةً	مَعَهُمْ	وَمِثْلَهُمْ	أَهْلَهُ
and a Reminder	from Us	(as) a Mercy	with them	and (the) like of them	his family
		الْأَلْبَابِ ﴿٤٣﴾	لِأُولِي		
		who understand	for those		

وَحَذَّ بِيَدِكَ ضِعْفًا فَاصْرَبْ بِهِ وَلَا تَحْنَتْ إِنَّا وَجَدْنَاهُ صَابِرًا نَعِمَ الْعَبْدُ إِنَّهُ أَوَّابٌ ﴿٤٤﴾ وَأَذْكُرْ عَبْدَنَا إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ أُولِي الْأَيْدِي وَالْأَبْصَارِ ﴿٤٥﴾ إِنَّا أَخْلَصْنَاهُمْ بِخَالِصَةٍ ذِكْرِي

الدَّارِ ﴿٤٦﴾ وَإِيَّاهُمْ عِنْدَنَا لِمَنِ الْمُصْطَفَيْنَ الْأَخْيَارِ ﴿٤٧﴾ وَأَذْكَرَ إِسْمَاعِيلَ وَالْيَسَعَ وَذَا الْكِفْلِ ﴿٤٨﴾ وَكُلٌّ مِنَ الْأَخْيَارِ ﴿٤٩﴾

44. "And take in your hand a bundle of thin grass and strike therewith (your wife), and break not your oath. Truly, We found him patient. How excellent a slave! Verily, he was ever oft-returning in repentance (to Us)! 45. And remember Our slaves, Ibrāhīm (Abraham), Ishāq (Isaac), and Ya'qūb (Jacob), (all) owners of strength (in worshipping Us) and (also) of religious understanding. 46. Verily, We did choose them by granting them (a good thing, - i.e.) the remembrance of the Home (in the Hereafter and they used to make the people remember it, and also they used to invite the people to obey Allāh and to do good deeds for the Hereafter). 47. And they are with Us, verily, of the chosen and the best! 48. And remember Ismā'īl (Ishmael), Al-Yasaa' (Elisha), and Dhul-Kifl (Isaiah), all are among the best.

وَحَدَّ	بِيَدِكَ	ضَعْنَا	فَأَضْرِبْ	بِهِ
and take	in your hand	a bundle of branches	and strike	therewith
وَلَا تَحْنُتْ	إِنَّا	وَجَدْنَاهُ	صَابِرًا	تَعَمَّ الْعَبْدُ
and break not your oath	verily We	found him	patient	how excellent a slave
إِنَّهُ	أَوَّابٌ ﴿٤٦﴾	وَأَذْكَرَ عِبْدَنَا	إِبْرَاهِيمَ	Abraham
verily he (was)	(ever) oft-returning in repentance	and remember Our slaves		
وَإِسْحَاقَ	وَيَعْقُوبَ	أُولَى الْأَيْدِي	وَالْأَبْصَرِ ﴿٤٥﴾	إِنَّا
and Isaac	and Jacob	(all) owners of strength	and (of) religious understanding	verily We
أَخْلَصْنَاهُمْ	بِخَالِصَةٍ	ذَكَرَى	الدَّارِ ﴿٤٦﴾	وَإِيَّاهُمْ
did choose them	by a good thing	(the) remembrance	(of) the Home	and verily they
عِنْدَنَا	لِمَنِ الْمُصْطَفَيْنَ	الْأَخْيَارِ ﴿٤٧﴾	وَأَذْكَرَ إِسْمَاعِيلَ	and remember Ishmael
with Us	(are) surely of the chosen	(and) the best		
وَالْيَسَعَ	وَذَا الْكِفْلِ	وَكُلٌّ	مِنَ الْأَخْيَارِ ﴿٤٨﴾	(are) among the best
and Elisha	and Dhul-Kifl (Isaiah)	and all		

هَذَا ذِكْرٌ وَإِنَّ لِلْمُتَّقِينَ لِحُسْنِ مَآبٍ ﴿٤٩﴾ جَنَّتٍ عَدْنٍ مُمْنَحَةٍ لَهُمُ الْأَبْوَابُ ﴿٥٠﴾ مُتَكِينِينَ

فِيهَا يَدْعُونَ فِيهَا بِفِكَهَةٍ كَثِيرَةٍ وَشَرَابٍ ﴿٥١﴾ وَعِنْدَهُمْ قَصِرَاتُ الطَّرْفِ أُنْرَابٌ ﴿٥٢﴾ هَذَا مَا تُوعَدُونَ لِيَوْمِ الْحِسَابِ ﴿٥٣﴾ إِنَّ هَذَا لِرِزْقِنَا مَا لَهُ، مِنْ تَفَادٍ ﴿٥٤﴾ هَذَا وَارِثٌ لِلطَّغِينِ لَشَرِّ مَثَابٍ ﴿٥٥﴾ جَهَنَّمَ يَصَلَوْنَهَا فَيَسَّسَ الْمِهَادُ ﴿٥٦﴾ هَذَا فَلْيَذُوقُوهُ حَمِيمٌ وَعَسَاقٌ ﴿٥٧﴾ وَءَاخِرُ مِنْ شَكْلِهِ أَزْوَاجٌ ﴿٥٨﴾

49. This is a Reminder. And verily, for the *Muttaqūn* (the pious) is a good final return (Paradise), - 50. 'Adn (Eden) Paradise (everlasting Gardens), whose doors will be opened for them. 51. Therein they will recline; therein they will call for fruits in abundance and drinks; 52. And beside them will be *Qāsirāt-at-Tarf* [chaste females (wives) restraining their glances (desiring none except their husbands)], (and) of equal ages. 53. This it is what you (*Al-Muttaqūn* - the pious) are promised for the Day of Reckoning! 54. (It will be said to them:) Verily, this is Our provision which will never finish. 55. This is so! And for the *Tāghūn* (transgressors, the disobedient to Allāh and His Messenger ﷺ - disbelievers in the Oneness of Allāh, criminals) will be an evil final return (Fire). 56. Hell! Where they will burn, and worst (indeed) is that place to rest! 57. This is so! Then let them taste it - a boiling fluid and dirty wound discharges. 58. And other (torments) of similar kind - all together!

هَذَا	ذِكْرٌ	وَإِنَّ	لِلْمُتَّقِينَ	لِحَسَنٍ	مَثَابٍ
this	(is) a Reminder	and verily	for the pious	surely (is) a good	place of return
جَنَّاتٍ	عَدْنٍ	مُفَنَّنَةٌ	لَهُمْ	الْأَبْوَابُ	مُتَكِّينَ
Gardens	everlasting	(will be) opened	for them	(whose) doors	they (will) recline
فِيهَا	يَدْعُونَ	فِيهَا	بِفِكَهَةٍ	كَثِيرَةٍ	وَشَرَابٍ
therein	they will call	therein	for fruits	(in) abundance	and drinks
وَعِنْدَهُمْ	قَصِرَاتُ	الطَّرْفِ	أُنْرَابٌ	هَذَا	مَا تُوعَدُونَ
and with them	(will be) chaste females restraining	their glances	(of) equal ages	for (the) Day	(is) what you are promised
هَذَا	لِيَوْمِ	الْحِسَابِ	إِنَّ هَذَا	مَثَابٍ	هَذَا
this	for (the) Day	(of) Reckoning	verily this	for (the) Day	this

لَرَزِفْنَا	مَا	لَهُ	مِن تَفَادٍ	هَذَا	وَإِنَّ
(is) surely Our provision	(will be) not	for it	any finish	this (is so)	and verily
لِلظَّالِمِينَ	أَشْرًا	مَثَابٍ	جَهَنَّمَ	يَصَلُونَهَا	
for the transgressors	surely (will be) an evil	place of return	Hell	where they will burn	
فَيْسَ الْمِهَادُ	هَذَا	فَلْيَذُوقُوهُ	حَمِيمٌ		
and worst is that place to rest	this (is so)	then let them taste it	a boiling fluid		
وَعَسَاقٌ	وَأُخْرُ	مِنْ شَكْلِهِ	أَزْوَاجٌ		
and dirty wound discharge (pus)	and other (torments)	of its kind	(all together) in pairs		

هَذَا فَوْجٌ مُّقْنِحٌ مَعَكُمْ لَا مَرْجَبًا بِهِمْ إِنَّهُمْ صَالُوا النَّارِ ﴿٥٩﴾ قَالُوا بَلْ أَنْتُمْ لَا مَرْجَبًا بِكُمْ أَنْتُمْ قَدْ مَتَمْتُمُوهُ لَنَا فَيْسَ الْقَرَارُ ﴿٦٠﴾ قَالُوا رَبَّنَا مَنْ قَدَّمَ لَنَا هَذَا فَزِدْهُ عَذَابًا ضِعْفًا فِي النَّارِ ﴿٦١﴾ وَقَالُوا مَا لَنَا لَا نَرَى رِجَالًا كُنَّا نَعُدُّهُمْ مِنَ الْأَشْرَارِ ﴿٦٢﴾ أَخَذْنَاهُمْ سِخْرِيًّا أَمْ زَاغَتْ عَنْهُمْ الْأَبْصَارُ ﴿٦٣﴾ إِنَّ ذَلِكَ لَحَقٌّ تَخَاصُمُ أَهْلِ النَّارِ ﴿٦٤﴾ قُلْ إِنَّمَا أَنَا مُنذِرٌ وَمَا مِنْ إِلَهٍ إِلَّا اللَّهُ الْوَّاحِدُ الْقَهَّارُ ﴿٦٥﴾

59. This is a troop entering with you (in Hell), no welcome for them! Verily, they shall burn in the Fire! 60. They (the followers of the misleaders) will say: "Nay, you (too)! No welcome for you! It is you (misleaders) who brought this upon us (because you misled us in the world), so evil is this place to stay in!" 61. They will say: "Our Lord! Whoever brought this upon us, add to him a double torment in the Fire!" 62. And they will say: "What is the matter with us that we see not men whom we used to count among the bad ones?" 63. Did we take them as an object of mockery, or have (our) eyes failed to perceive them?" 64. Verily, that is the very truth - the mutual dispute of the people of the Fire! 65. Say (O Muhammad ﷺ): "I am only a warner and there is no *Ilāh* (God) except Allāh (none has the right to be worshipped but Allāh) the One, the Irresistible,

هَذَا	فَوْجٌ	مُقْنِحٌ	مَعَكُمْ	لَا مَرْجَبًا	بِهِمْ	إِنَّهُمْ
this	(is) a troop	entering	with you	no welcome	for them	verily they

صَالُوا	النَّارِ ﴿٥٩﴾	قَالُوا	بَلْ أَنْتُمْ	لَا مَرْجَبًا	يَكُومُ	أَنْتُمْ
(shall) burn	(in) the Fire	they say	nay you	no welcome	for you	(it is) you
قَدَّمْتُمُوهُ	لَنَا	فِي سَائِرِ الْقَرَارِ ﴿٦٠﴾	قَالُوا رَبَّنَا			
who brought this	upon us	so evil is the place to stay in	they said our Lord			
مَنْ قَدَّمَ	لَنَا	هَذَا	فَزِدَّهُ	عَذَابًا	ضِعْفًا	فِي النَّارِ ﴿٦١﴾
whoever brought	upon us	this	so add to him	a torment	double	in the Fire
وَقَالُوا مَا	لَنَا	لَا نَرَى رَجَالًا	كُنَّا			
and they said what (is the matter)	with us	(that) we see not men	we used to			
نَعُدُّهُمْ	مِنَ الْأَشْرَارِ ﴿٦٢﴾	أَتَّخَذْنَاهُمْ	سِحْرِيًّا			
count them	among the bad ones	(did) we take them?	(as) an object of mockery			
أَمْ زَاغَتْ	عَنْهُمْ	الْأَبْصَارُ ﴿٦٣﴾	إِنَّ ذَلِكَ	لِحَقِّ		
or failed to perceive	[from] them	eyes	verily that	(is) the very truth		
تَخَاصُمُ	أَهْلِ	النَّارِ ﴿٦٤﴾	قُلْ إِنَّمَا أَنَا	مُنذِرٌ		
(the) mutual dispute	(of the) people	(of) the Fire	say I am only	a warner		
وَمَا	مِنَ إِلَهٍ	إِلَّا اللَّهُ	الْوَحِيدُ	الْقَهَّارُ ﴿٦٥﴾		
and (there is) not	any god	except Allah	the One	the Irresistible		

رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا الْعَزِيزُ الْغَفُورُ ﴿٦٦﴾ قُلْ هُوَ نَبَأٌ عَظِيمٌ ﴿٦٧﴾ أَنْتُمْ عَنْهُ مُعْرِضُونَ ﴿٦٨﴾ مَا كَانَ لِي مِنْ عِلْمٍ بِالْمَلَائِكَةِ الْأَعْلَى إِذْ يَخْتَصِمُونَ ﴿٦٩﴾ إِنْ يُوحَىٰ إِلَىٰ إِلَّا أَنَّمَا أَنَا نَذِيرٌ مُّبِينٌ ﴿٧٠﴾ إِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي خَلِيقٌ بَشَرًا مِنْ طِينٍ ﴿٧١﴾ فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِنْ رُوحِي فَقَعُوا لَهُ سَاجِدِينَ ﴿٧٢﴾ فَسَجَدَ الْمَلَائِكَةُ كُلُّهُمْ أَجْمَعُونَ ﴿٧٣﴾ إِلَّا إِبْلِيسَ اسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ ﴿٧٤﴾

66. "The Lord of the heavens and the earth and all that is between them, the All-Mighty, the Oft-Forgiving." 67. Say: "That (this Qur'an) is great news, 68. "From which you turn away! 69. "I had no knowledge of the chiefs (angels) on

high when they were disputing and discussing (about the creation of Adam).  
70. "Only this has been revealed to me, that I am a plain warner." 71. (Remember) when your Lord said to the angels: "Truly, I am going to create man from clay." 72. So, when I have fashioned him and breathed into him (his) soul created by Me, then you fall down prostrate to him." 73. So, the angels prostrated themselves, all of them, 74. Except *Iblis* (Satan), he was proud and was one of the disbelievers.

رَبُّ السَّمَوَاتِ	وَالْأَرْضِ	وَمَا	بَيْنَهُمَا	الْعَزِيزُ
(the) Lord (of) the heavens	and the earth	and (all) that	(is) between them	the All-Mighty
الْعَفْرُ	قُلْ هُوَ	نَبَأٌ	عَظِيمٌ	مُعْرِضُونَ
the Oft-Forgiving	say that	(is) a news	great	turn away
مَا كَانَ لِي	مِنْ عِلْمٍ	بِالْمَلَأِ	الْأَعْلَى	إِذْ يَخْتَصِمُونَ
I had not [was]	any knowledge	of the chiefs (angels)	the high	when they were disputing
إِنْ يُوحَىٰ	إِلَىٰ	إِلَّا	أَنَا	نَذِيرٌ
it has been not revealed	to me	except	(that) I am only	a warner
قَالَ رَبُّكَ	لِلْمَلَائِكَةِ	إِنِّي	خَلِيقٌ	بَشَرًا
your Lord said	to the angels	verily I am	going to create	man
سَوَّيْتَهُ	وَنَفَخْتُ	فِيهِ	مِنْ رُوحِي	فَقَعُوا
I have fashioned him	and breathed	into him	[from] My soul	then fall down
سَاجِدِينَ	فَسَجَدَ	الْمَلَائِكَةُ	كُلُّهُمْ	أَجْمَعُونَ
prostrate	so the angels	prostrated	all of them	together
إِلَّا إِبْلِيسَ	أَسْتَكْبَرَ	وَكَانَ	مِنَ الْكَافِرِينَ	
except Iblis	he was proud	and was	(one) of the disbelievers	

قَالَ يَا إِبْلِيسُ مَا مَنَعَكَ أَنْ تَسْجُدَ لِمَا خَلَقْتُ بِإِيْدِي أَسْتَكْبَرْتَ أَمْ كُنْتَ مِنَ الْعَالِينَ ﴿٧٥﴾ قَالَ أَنَا خَيْرٌ مِنْهُ خَلَقْنِي مِنْ نَّارٍ وَخَلَقَنَّهُ مِنْ طِينٍ ﴿٧٦﴾ قَالَ فَأَخْرِجْ مِنْهَا فَإِنَّكَ رَجِيمٌ ﴿٧٧﴾ وَإِنَّ عَلَيْكَ لَعْنَتِي إِلَى يَوْمِ الدِّينِ ﴿٧٨﴾ قَالَ رَبِّ فَأَنْظِرْنِي إِلَى يَوْمٍ يُبْعَثُونَ ﴿٧٩﴾ قَالَ فَإِنَّكَ مِنَ الْمُنْظَرِينَ ﴿٨٠﴾ إِلَى يَوْمِ الْوَقْتِ الْمَعْلُومِ ﴿٨١﴾



75. (Allāh) said: "O *Iblīs* (Satan)! What prevents you from prostrating yourself to one whom I have created with Both My Hands. Are you too proud (to fall prostrate to Adam) or are you one of the high exalted?" 76. [*Iblīs* (Satan)] said: "I am better than him. You created me from fire, and You created him from clay." 77. (Allāh) said: "Then get out from here; for verily, you are outcast. 78. "And verily, My Curse is on you till the Day of Recompense." 79. [*Iblīs* (Satan)] said: "My Lord! Give me then respite till the Day the (dead) are resurrected." 80. (Allāh) said: "Verily, you are of those allowed respite 81. Till the Day of the time appointed."

قَالَ يَا بَلِيسُ		مَا	مَعَكَ	أَنْ تَسْجُدَ
He (Allah) said O Iblis		what	prevents you	from prostrating yourself
لِمَا خَلَقْتُ		بِيَدَيَّ	أَسْتَكْبَرْتَ	أَمْ كُنْتَ
to (one) whom I have created		with Both My Hands	are you (too) proud?	or are you
مِنَ الْعَالِينَ ﴿٧٥﴾	قَالَ أَنَا	خَيْرٌ	مِنَهُ	خَلَقْتَنِي
of the high exalted	he (Iblis) said I am	better	than him	You created me
مِنْ نَارٍ	وَخَلَقْتَهُ	مِنْ طِينٍ ﴿٧٦﴾	قَالَ	فَأَخْرَجَ
from fire	and You created him	from clay	He (Allah) said	then get out
مِنْهَا	فَإِنَّكَ	رَجِيمٌ ﴿٧٧﴾	وَإِنَّ	لَعْنَتِي
from here	for verily you	(are) outcast	and verily	(is) My Curse
إِلَى يَوْمٍ	أَلَدِّينِ ﴿٧٨﴾	قَالَ رَبِّ	فَأَنْظِرْنِي	
till (the) Day	(of) Recompense	he (Iblis) said my Lord	give me then respite	
إِلَى يَوْمٍ يُبْعَثُونَ ﴿٧٩﴾	قَالَ فَإِنَّكَ			
till (the) Day they (people) are resurrected	He (Allah) said so verily you			
مِنَ الْمُنْظَرِينَ ﴿٨٠﴾	إِلَى يَوْمٍ	أَلْوَقْتِ	أَلْمَعْلُومِ ﴿٨١﴾	
(are) of those allowed respite	till (the) Day	(of) the time	appointed	

قَالَ فَبِعِزَّتِكَ لَأَعُوذَنَّهُمْ أَجْمَعِينَ ﴿٨٢﴾ إِلَّا عِبَادَكَ مِنْهُمُ الْمُخْلَصِينَ ﴿٨٣﴾ قَالَ فَالْحَقُّ وَالْحَقَّ أَقُولُ ﴿٨٤﴾ لَأَمْلَأَنَّ جَهَنَّمَ مِنْكَ وَمَنْ تَبِعَكَ مِنْهُمْ أَجْمَعِينَ ﴿٨٥﴾ قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ وَمَا أَنَا

مِنَ الْمُتَكَلِّفِينَ ﴿٨٦﴾ إِنَّهُ هُوَ الْاِذْكُرُّ لِلْعَالَمِينَ ﴿٨٧﴾ وَلَنَعْلَمَنَّ نَبَاهُ بَعْدَ حِينٍ ﴿٨٨﴾

82. [Iblis (Satan)] said: "By Your Might, then I will surely mislead them all, 83. "Except Your chosen slaves amongst them (i.e. faithful, obedient, true believers of Islāmic Monotheism)." 84. (Allāh) said: "The truth is - and the truth I say, -85. That I will fill Hell with you [Iblis (Satan)] and those of them (mankind) that follow you, together." 86. Say (O Muhammad ﷺ): "No wage do I ask of you for this (the Qur'an), nor am I one of the *Mutakallifūn* (those who pretend and fabricate things which do not exist). 87. "It (this Qur'an) is only a Reminder for all the 'Ālamīn (mankind and jinn). 88. "And you shall certainly know the truth of it after a while."

قَالَ فَيَعْرِزُكَ		لَأَعْوِيَهُمْ		أَجْمَعِينَ ﴿٨٦﴾	
he (Iblis) said by Your Might then		I shall surely mislead them		all	
إِلَّا عِبَادَكَ	مِنْهُمْ	الْمُخْلِصِينَ ﴿٨٧﴾	قَالَ فَالْحَقُّ		
except Your slaves	amongst them	the chosen	He (Allah) said then the truth (is)		
وَالْحَقُّ أَقُولُ ﴿٨٨﴾	لَأَمْلَأَنَّ جَهَنَّمَ	مِنْكَ	وَمِمَّنْ		
and the truth I say	(that) I shall certainly fill Hell	with you	and with (those) who		
تَبِعَكَ	مِنْهُمْ	أَجْمَعِينَ ﴿٨٧﴾	قُلْ	مَا أَسْأَلُكُمْ عَلَيْهِ	مِنْ أَجْرٍ
followed you	of them	all	say	I ask not of you	for this
وَمَا أَنَا	مِنَ الْمُتَكَلِّفِينَ ﴿٨٨﴾	إِنَّهُ هُوَ	إِلَّا ذِكْرٌ	لِّلْعَالَمِينَ ﴿٨٧﴾	
nor I am	of the fakers (impostors)	it (is) nothing	but a Reminder	for (all) the worlds	
		وَلَنَعْلَمَنَّ نَبَاهُ		بَعْدَ	حِينٍ ﴿٨٨﴾
		and you shall certainly know its news		after	a while

## سُورَةُ الزُّمَرِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ ﴿١﴾ إِنَّا أَنْزَلْنَاهُ إِلَيْكَ بِالْحَقِّ فَاغْبُغْ  
اللَّهُ مَخْلَصًا لَهُ الدِّينَ ﴿٢﴾ أَلَا لِلَّهِ الدِّينُ الْخَالِصُ وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ

مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَىٰ إِنَّ اللَّهَ يَحْكُمُ بَيْنَهُمْ فِي مَا هُمْ فِيهِ يَخْتَلِفُونَ  
 إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ كَاذِبٌ كَفَّارٌ ﴿١٠﴾ لَوْ أَرَادَ اللَّهُ أَنْ يَتَّخِذَ وَلَدًا لَأَصْطَفَىٰ  
 مِمَّا يَخْلُقُ مَا يَشَاءُ سُبْحٰنَهُ ۗ هُوَ اللَّهُ الْوَاحِدُ الْقَهَّارُ ﴿١١﴾

## Sūrah Az-Zumar (The Groups) 39

In the Name of Allāh, the Most Gracious, the Most Merciful.

1. The revelation of this Book (the Qur'an) is from Allāh, the All-Mighty, the All-Wise. 2. Verily, We have sent down the Book to you (O Muhammad ﷺ) in truth. So, worship Allāh (Alone) by doing religious deeds sincerely for Allāh's sake only. 3. Surely, the religion (i.e. the worship and the obedience) is for Allāh only. And those who take *Auliya'* (protectors, helpers, lords, gods) besides Him (say): "We worship them only that they may bring us near to Allāh." Verily, Allāh will judge between them concerning that wherein they differ. Truly, Allāh guides not him who is a liar, and a disbeliever. 4. Had Allāh willed to take a son (or offspring), He could have chosen whom He willed out of those whom He created. But Glorified is He! (He is above such things.) He is Allāh, the One, the Irresistible.

الرَّحِيمِ		الرَّحْمٰنِ		بِسْمِ اللَّهِ	
the Most Merciful		the Most Gracious		In the Name (of) Allah	
الْحَكِيمِ ﴿١٠﴾	الْعَزِيزِ	مِنَ اللَّهِ	الْكِتَابِ	تَنْزِيلُ	
the All-Wise	the All-Mighty	(is) from Allah	(of) the Book	(the) revelation	
فَاعْبُدِ اللَّهَ	بِالْحَقِّ	الْكِتَابَ	إِلَيْكَ	إِنَّا أَنْزَلْنَاهُ	
so worship Allah	in truth	the Book	to you	verily We have sent down	
الْخَالِصَةَ	لِلَّهِ الدِّينَ	أَلَّا	الدِّينَ ﴿١١﴾	لَهُ	مُخْلِصًا
pure (complete)	for Allah (is) the religion	surely	the religion	for Him	(making) sincere
إِلَّا	مَا نَعْبُدُهُمْ	أَوْلِيَاءَ	مِن دُونِهِ	وَالَّذِينَ اتَّخَذُوا	
but	we worship them not	protectors	besides Him	and those who take	
هُمْ	فِي مَا	إِنَّ اللَّهَ يَحْكُمُ بَيْنَهُمْ	إِلَى اللَّهِ زُلْفَىٰ	لِيُقَرِّبُونَا	
they	in what	verily Allah will judge between them	near to Allah	that they may bring us	

فِيهِ يَخْتَلِفُونَ <sup>ق</sup>	إِنَّ اللَّهَ	لَا يَهْدِي	مَنْ هُوَ	كَذِبٌ	كَفَّارٌ <sup>هـ</sup>
differ in it	truly Allah	guides not	(him) who	(is) a liar	a disbeliever
لَوْ أَرَادَ اللَّهُ	أَنْ يَتَّخِذَ	وَلَدًا	لَأَصْطَفَى	مِمَّا يَخْلُقُ	
had Allah willed	to take a son		surely He (could) have chosen	of what He created	
مَا يَشَاءُ <sup>ج</sup>	سُبْحَانَهُ <sup>ط</sup>	هُوَ اللَّهُ	الْوَحِيدُ	الْقَهَّارُ <sup>د</sup>	
whom He pleased	Glory (be) to him	He (is) Allah	the One	the Irresistible	

خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ يُكْوِّرُ اللَّيْلَ عَلَى النَّهَارِ وَيُكْوِّرُ النَّهَارَ عَلَى اللَّيْلِ<sup>ط</sup>  
 وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِي لِأَجَلٍ مُّسَمًّى<sup>ظ</sup> أَلَا هُوَ الْعَزِيزُ الْعَفْوَ<sup>هـ</sup>  
 خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ ثُمَّ جَعَلَ مِنْهَا زَوْجَهَا وَأَنْزَلَ لَكُمْ مِنْ الْأَنْعَامِ ثَمَنِيَّةً<sup>ح</sup> أَوْجِجَ  
 يَخْلُقَكُمْ فِي بُطُونِ أُمَّهَاتِكُمْ خَلْقًا مِّنْ بَعْدِ خَلْقٍ فِي ظُلُمَاتٍ ثَلَاثٍ ذَٰلِكُمْ اللَّهُ  
 رَبُّكُمْ لَهُ الْمُلْكُ لَا إِلَهَ إِلَّا هُوَ فَأَنَّى تُصْرَفُونَ<sup>و</sup>

5. He has created the heavens and the earth with truth. He makes the night to go in the day and makes the day to go in the night. And He has subjected the sun and the moon. Each running (on a fixed course) for an appointed term. Verily, He is the All-Mighty, the Oft-Forgiving. 6. He created you (all) from a single person (Adam); then made from him his wife [Hawwa' (Eve)]. And He has sent down for you of cattle eight pairs (of the sheep, two, male and female; of the goats, two, male and female; of the oxen, two, male and female; and of the camels, two, male and female). He creates you in the wombs of your mothers, creation after creation in three veils of darkness. Such is Allāh your Lord. His is the kingdom. *Lā ilāha illā Huwa* (none has the right to be worshipped but He). How then are you turned away?

خَلَقَ السَّمَوَاتِ	وَالْأَرْضَ	بِالْحَقِّ <sup>ط</sup>	يُكْوِّرُ اللَّيْلَ
He has created the heavens	and the earth	with the truth	He makes the night to go
عَلَى النَّهَارِ	وَيُكْوِّرُ النَّهَارَ	عَلَى اللَّيْلِ <sup>ط</sup>	وَسَخَّرَ الشَّمْسَ
in the day	and makes the day to go	in the night	and He has subjected the sun

وَالْقَمَرَ <sup>ط</sup>	كُلُّ يَجْرِي <sup>ط</sup>	لِأَجَلٍ <sup>ط</sup>	مُسَمًّى <sup>ط</sup>	أَلَا هُوَ الْعَزِيزُ <sup>ط</sup>
and the moon	each is running	for a term	appointed	verily He (is) the All-Mighty
الْغَفُورُ <sup>ط</sup>	خَلَقَكُمْ	مِنْ نَفْسٍ <sup>ط</sup>	وَوَحْدَةٍ <sup>ط</sup>	ثُمَّ جَعَلَ <sup>ط</sup> مِنْهَا
the Oft-Forgiving	He created you	from a soul (Adam)	single	from him then made
زَوْجَهَا	وَأَنْزَلَ <sup>ط</sup>	لَكُمْ <sup>ط</sup>	مِنَ الْأَنْعَامِ <sup>ط</sup>	ثَمَنِيَةَ <sup>ط</sup> أَزْوَاجٍ <sup>ط</sup> يَخْلُقُكُمْ <sup>ط</sup>
his wife	and He has sent down	for you	of cattle	He creates you pairs eight
فِي بُطُونٍ <sup>ط</sup>	أُمَّهَاتِكُمْ <sup>ط</sup>	خَلَقًا <sup>ط</sup>	مِنْ بَعْدِ <sup>ط</sup>	خَلْقٍ <sup>ط</sup> فِي ظُلُمَاتٍ <sup>ط</sup>
in (the) wombs	(of) your mothers	creation	after	creation in (veils of) darkness
ثَلَاثٍ <sup>ط</sup>	ذَلِكَمُ اللَّهُ <sup>ط</sup>	رَبُّكُمْ <sup>ط</sup>	لَهُ <sup>ط</sup>	الْمَلِكِ <sup>ط</sup> لَا إِلَهَ <sup>ط</sup>
three	such (is) Allah	your Lord	for Him	(there is) no god (is) the Kingdom
إِلَّا هُوَ <sup>ط</sup>		فَأَنَّى تُصْرَفُونَ <sup>ط</sup>		
but He		how then are you turned away		

إِنْ تَكْفُرُوا فَإِنَّ اللَّهَ عَنَىٰ عَنكُمُ وَلَا يَرْضَىٰ لِعِبَادِهِ الْكُفْرَ وَإِنْ تَشْكُرُوا يَرْضَهُ لَكُمْ وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ثُمَّ إِلَىٰ رَبِّكُمْ مَرْجِعُكُمْ فَيُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٧﴾ وَإِذَا مَسَّ الْإِنْسَانَ ضُرٌّ دَعَا رَبَّهُ مُنِيبًا إِلَيْهِ ثُمَّ إِذَا خَوَلَهُ نِعْمَةٌ مِّنْهُ نَسِيَ مَا كَانَ يَدْعُو إِلَيْهِ مِن قَبْلٍ وَجَعَلَ لِلَّهِ أَنْدَادًا لِّيُضِلَّ عَنْ سَبِيلِهِ قُلْ تَمَتَّعْ بِكُفْرِكَ قَلِيلًا إِنَّكَ مِنْ أَصْحَابِ النَّارِ ﴿٨﴾

7. If you disbelieve, then verily, Allāh is not in need of you; He likes not disbelief for His slaves. And if you are grateful (by being believers), He is pleased therewith for you. No bearer of burdens shall bear the burden of another. Then to your Lord is your return, and He will inform you what you used to do. Verily, He is All-Knower of that which is in (men's) breasts. 8. And when some hurt touches man, he cries to his Lord (Allāh Alone), turning to Him in repentance. But when He bestows a favour upon him from Himself, he forgets that for which he cried for before, and he sets up rivals to Allāh, in order to mislead others from His path. Say: "Take pleasure in your disbelief for a while, surely, you are (one) of the dwellers of the Fire!"

لِعِبَادِهِ	وَلَا يَرْضَىٰ	عَنْكُمْ	فَإِنَّ اللَّهَ عَنِّي	إِنْ تَكْفُرُوا
for His slaves	and He likes not	of you	then verily Allah (is) free from need	if you disbelieve
وَلَا تَزِرُ وَازِرَةٌ	لَكُمْ	بِرْضِهِ	وَإِنْ تَشْكُرُوا	الْكُفْرَ
and no bearer of burdens shall bear	for you	He likes it	and if you are grateful	disbelief
فِيئْتِكُمْ	مَرْجِعُكُمْ	إِلَىٰ رَبِّكُمْ	ثُمَّ	أُخْرَىٰ
and He will inform you	(is) your return	to your Lord	then	(of) another
بِذَاتِ	إِنَّهُ عَلِيمٌ	تَعْمَلُونَ	بِمَا كُنْتُمْ	
of that which (is in)	verily He (is) All-Knower	do	[with] what you used to	
دَعَا رَبَّهُ	ضُرٌّ	مَسَّ الْإِنْسَانَ	وَإِذَا	الصُّدُورِ
he cries to his Lord	some hurt	touches man	and when	the breasts
مِنْهُ	نِعْمَةً	خَوْلَهُ	ثُمَّ إِذَا	إِلَيْهِ
from Himself	a favour	He bestows upon him	but when	to him
وَجَعَلَ	مِنْ قَبْلُ	يَدْعُوا إِلَيْهِ	مَا كَانَ	نَسِيَ
and he sets up	before	cried for [it]	that (for) which he used to	he forgets
تَمَتَّعَ بِكُفْرِكَ	قُلْ	عَنْ سَبِيلِهِ	لِيُضِلَّ	لِلَّهِ أُنْدَادًا
take pleasure in your disbelief	say	from His path	(in order) to mislead	rivals to Allah
النَّارِ	مِنْ أَصْحَابِ	إِنَّكَ	قَلِيلًا	
(of) the Fire	(are one) of (the) dwellers	surely you	(for) a little (while)	

أَمَّنْ هُوَ قَوْنَتْ عَانَاءَ الْيَلِ سَاجِدًا وَقَائِمًا يَحْذَرُ الْآخِرَةَ وَيَرْجُوا رَحْمَةَ رَبِّهِ قُلْ هَلْ يَسْتَوِي الَّذِينَ يَمُؤُونَ وَالَّذِينَ لَا يَعْلَمُونَ إِنَّمَا يَتَذَكَّرُ أُولُو الْأَلْبَابِ ﴿١٠﴾ قُلْ يَعْبادِ الَّذِينَ ءَامَنُوا أَنْقُورَبِّكُمْ لِلَّذِينَ أَحْسَنُوا فِي هَذِهِ الدُّنْيَا حَسَنَةً وَأَرْضُ اللَّهِ وَسِعَةٌ إِنَّمَا يُوَفَّى الصَّابِرُونَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ ﴿١١﴾

9. Is one who is obedient to Allāh, prostrating himself or standing (in prayer) during the hours of the night, fearing the Hereafter and hoping for the Mercy

of his Lord (like one who disbelieves)? Say: "Are those who know equal to those who know not?" It is only men of understanding who will remember (i.e. get a lesson from Allāh's Signs and Verses). 10. Say (O Muhammad ﷺ): "O (you) My (Allāh's) slaves who believe (in the Oneness of Allāh - Islāmic Monotheism)! Be afraid of your Lord (Allāh) and keep your duty to Him. Good is (the reward) for those who do good in this world, and Allāh's earth is spacious (so if you cannot worship Allāh at a place, then go to another)! Only those who are patient shall receive their reward in full, without reckoning."

أَمَّنْ هُوَ	قَنْتَ	ءَانَاءَ	أَيْلِ
(is one) who?	(is) obedient (to Allah)	(during the) hours	(of) the night
سَاجِدًا	وَقَائِمًا	يَحْذَرُ	الْآخِرَةَ
prostrating (himself)	and standing (in prayer)	fearing the Hereafter	
وَيَرْجُوا رَحْمَةَ رَبِّهِ	قُلْ	هَلْ يَسْتَوِي	الَّذِينَ يَعْمُونَ
and hoping for (the) Mercy	(of) his Lord	are equal?	those who know
وَالَّذِينَ لَا يَعْلَمُونَ	إِنَّمَا يَتَذَكَّرُ	أُولَئِكَ	الْأَلْبَابِ
and those who	only will remember	men	(of) understanding
قُلْ يَاعِبَادِ	الَّذِينَ ءَامَنُوا	أَنْفُوا رَبَّكُمْ	لِلَّذِينَ أَحْسَنُوا
say O My slaves	who believe	be afraid of your Lord	for those who do good
فِي هَذِهِ	الدُّنْيَا	وَأَرْضُ اللَّهِ	وَسِعَةٌ
in this	world	and (the) earth (of) Allah	(is) spacious
إِنَّمَا يُوَفَّى الصَّابِرُونَ	أَجْرَهُمْ	بِغَيْرِ	حِسَابٍ
only those who are patient shall receive in full	their reward	without	reckoning

قُلْ إِنِّي أُمِرْتُ أَنْ أَعْبُدَ اللَّهَ مُخْلِصًا لَهُ الدِّينَ ﴿١١﴾ وَأُمِرْتُ لِأَنْ أَكُونَ أَوَّلَ الْمُسْلِمِينَ ﴿١٢﴾ قُلْ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ ﴿١٣﴾ قُلْ اللَّهُ أَعْبُدْ مُخْلِصًا لَهُ دِينِي ﴿١٤﴾ فَأَعْبُدُوا مَا شِئْتُمْ مِنْ دُونِهِ قُلْ إِنَّ الْخَاسِرِينَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ وَهُمْ هَالِكُونَ ﴿١٥﴾

11. Say (O Muhammad ﷺ): "Verily, I am commanded to worship Allāh (Alone) by obeying Him and doing religious deeds sincerely for His sake only. 12. "And I am commanded (this) in order that I may be the first of those who submit themselves to Allāh (in Islām) as Muslims." 13. Say (O Muhammad ﷺ): "Verily, if I disobey my Lord, I am afraid of the torment of a great Day." 14. Say (O Muhammad ﷺ): "Allāh Alone I worship by doing religious deeds sincerely for His sake only (and not to show off, and not to set up rivals with Him in worship)." 15. So, worship what you like besides Him. Say (O Muhammad ﷺ): "The losers are those who will lose themselves and their families on the Day of Resurrection. Verily, that will be a manifest loss!"

قُلْ	إِنِّي أُمِرْتُ	أَنْ أَعْبُدَ اللَّهَ	مُخْلِصًا	لَهُ	الَّذِينَ
say	verily I am commanded	to worship Allah	(making) sincere	for Him	the religion
قُلْ	وَأُمِرْتُ	لِأَنْ أَكُونَ أَوَّلَ	الْمُسْلِمِينَ		
say	and I am commanded	[for] that I may be (the) first	(of) those who submit		
قُلِ اللَّهُ	إِن عَصَيْتُ رَبِّي	عَذَابَ	يَوْمِ	عَظِيمٍ	قُلِ اللَّهُ
say Allah	if I disobey my Lord	(of the) torment	(of) a Day	great	
أَعْبُدُ مُخْلِصًا	لَهُ	دِينِي	فَاعْبُدُوا	مَا شِئْتُمْ	مِنْ دُونِهِ
I worship (making) sincere	for Him	my religion	so worship	what you like	besides Him
قُلْ إِنَّ الْخَاسِرِينَ	الَّذِينَ خَسِرُوا	أَنْفُسَهُمْ	وَأَهْلِيهِمْ		
say verily the losers	(are) those who will lose	themselves	and their families		
يَوْمَ	الْفَيْصَمَةِ	أَلَا ذَلِكَ	هُوَ	الْخَسْرَانُ	الْمَبِينُ
(on the) Day	(of) Resurrection	verily that	[it]	(will be) the loss	manifest

لَهُمْ مِنْ فَوْقِهِمْ ظُلَلٌ مِنَ النَّارِ وَمِنْ تَحْتِهِمْ ظُلَلٌ ذَلِكَ يُخَوِّفُ اللَّهَ بِهِ عِبَادَهُ يَعْبَادُونَ فَاتَّقُونَ ﴿١٦﴾ وَالَّذِينَ اجْتَنَبُوا الطَّاغُوتَ أَنْ يَعْبُدُوهَا وَأَنَابُوا إِلَى اللَّهِ لَهُمُ الْبُشْرَىٰ فَبَشِّرْ عِبَادِ ﴿١٧﴾ الَّذِينَ يَسْتَمِعُونَ الْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُ أُولَٰئِكَ الَّذِينَ هَدَاهُمُ اللَّهُ وَأُولَٰئِكَ هُمُ أُولُوا الْأَلْبَابِ ﴿١٨﴾ أَفَمَنْ حَقَّ عَلَيْهِ كَلِمَةُ الْعَذَابِ أَفَأَنْتُ تُنْقِذُ مَنْ فِي النَّارِ ﴿١٩﴾

16. They shall have coverings of Fire, above them and covering (of Fire)



beneath them. With this Allāh does frighten His slaves: "O My slaves, therefore fear Me!" 17. Those who avoid *At-Tāghūt* (false deities) by not worshipping them and turn to Allāh (in repentance), for them are glad tidings; so announce the good news to My slaves – 18. Those who listen to the Word [good advice *Lā ilāha illallāh* – (none has the right to be worshipped but Allāh) and Islāmic Monotheism] and follow the best thereof (i.e. worship Allāh Alone, repent to Him and avoid *Tāghūt*) those are (the ones) whom Allāh has guided and those are men of understanding. 19. Is, then one against whom the Word of punishment is justified (equal to the one who avoids evil)? Will you (O Muhammad ﷺ) rescue him who is in the Fire?

هُمْ	مِنْ فَوْقِهِمْ	ظَلَّلُ	مِنَ النَّارِ	وَمِنْ تَحْتِهِمْ
they (shall) have	[from] above them	coverings	of the Fire	and [from] beneath them
ظَلَّلُ	ذَلِكَ	يَخَوْفُ اللَّهُ بِهِ	عِبَادَهُ	يَعْبَادِ
coverings	[that]	with it Allah frightens	His slaves	O My slaves
فَأَتَقُونَ	إِلَى اللَّهِ	وَالَّذِينَ اجْتَنَبُوا	الطَّغُوتَ	أَنْ يَعْبُدُوهَا
therefore fear Me	to Allah	and those who avoid	false deities	to worship them
وَالَّذِينَ اجْتَنَبُوا	وَأَنَابُوا	إِلَى اللَّهِ	وَالَّذِينَ اجْتَنَبُوا	وَأَنَابُوا
and those who avoid	and turn in repentance	to Allah	and those who avoid	and turn in repentance
هُمْ	الْبَشَرِ	فَبَشِّرْ عِبَادِ	الَّذِينَ يَسْتَمِعُونَ	الَّذِينَ يَسْتَمِعُونَ
for them	(are) glad tidings	so announce (the) good news to My slaves	those who listen	those who listen
الْقَوْلِ	فَيَتَّبِعُونَ أَحْسَنَهُ	أُولَئِكَ	الَّذِينَ	الَّذِينَ
(to) the Word	and follow the best thereof	those	(are) the ones whom	(are) the ones whom
هَدَاهُمُ اللَّهُ	وَأُولَئِكَ	هُمْ	أُولُوا	الْأَلْبَابِ
Allah has guided [them]	and those	(are) [they]	men	(of) understanding
أَفَمَنْ	حَقَّ عَلَيْهِ	كَلِمَةٌ	الْعَذَابِ	الْعَذَابِ
(is) then (one) who?	against whom is justified	(the) Word	(of) punishment	(of) punishment
أَفَأَنْتَ تُنقِذُ	مَنْ	فِي النَّارِ	فِي النَّارِ	فِي النَّارِ
then (will) you rescue?	(him) who	(is) in the Fire	(is) in the Fire	(is) in the Fire

لَكِنَّ الَّذِينَ اتَّقَوْا رَهُمْ هُمْ عَرَفُوا مِنْ فَوْقِهَا عَرَفُوا مَبِينَةً تُجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَعَدَّ اللَّهُ لَا يُخَلِّفُ اللَّهُ الْمِعَادَ ۗ أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَسَلَكَهُ يَنْبِيعَ فِي الْأَرْضِ

ثُمَّ يُخْرِجُ بِهِ زَرْعًا مُخْتَلِفًا أَلْوَانُهُ، ثُمَّ يَهْبِجُ فَتَرْتَهُ مُصْفَرًّا ثُمَّ يَجْعَلُهُ حُطَمًا إِنَّ فِي ذَلِكَ لَذِكْرًا لِأُولِي الْأَلْبَابِ ﴿٢٠﴾ أَفَمَنْ شَرَحَ اللَّهُ صَدْرَهُ، لِلْإِسْلَامِ فَهُوَ عَلَى نُورٍ مِّن رَّبِّهِ فَوَيْلٌ لِلْقَاسِيَةِ قُلُوبُهُمْ مِّنْ ذِكْرِ اللَّهِ أُولَئِكَ فِي ضَلَالٍ مُّبِينٍ ﴿٢١﴾

20. But those who fear their Lord (Allāh) and keep their duty to Him, for them are built lofty rooms, one above another under which rivers flow (i.e. Paradise). (This is) the Promise of Allāh, and Allāh does not fail in (His) Promise. 21. See you not that Allāh sends down water (rain) from the sky, and causes it to penetrate the earth, (and then makes it to spring up) as water springs, and afterward thereby produces crops of different colours, and afterward they wither and you see them turn yellow; then He makes them dry and broken pieces. Verily, in this is a Reminder for men of understanding. 22. Is he whose breast Allāh has opened to Islām, so that he is in light from his Lord (as he who is a non-Muslim)? So, woe to those whose hearts are hardened against remembrance of Allāh! They are in plain error!

لَكِنَّ الَّذِينَ	أَتَقُوا رَبَّهُمْ	هُمْ	عُرْفُ	مِّنْ فَوْقَهَا	عُرْفُ
but those who	fear their Lord	for them	(are) lofty rooms	above them	lofty rooms
مَّبْنِيَّةٌ	تَجْرِي مِنْ تَحْتِهَا	الْأَنْهَارُ	وَعَدَ اللَّهُ		
built	flowing under them	the rivers	(this is the) Promise (of) Allah		
لَا يُخْلِفُ اللَّهُ الْمِيعَادَ ﴿٢٠﴾	أَلَمْ تَرَ	أَنَّ اللَّهَ أَنْزَلَ	مِنَ السَّمَاءِ		
Allah does not fail (in His) Promise	(do) you not see?	that Allah sends down	from the sky		
مَاءٍ	فَسَلَّكَهُ،	يَنْبِيعَ	فِي الْأَرْضِ	ثُمَّ يُخْرِجُ	
water (rain)	and causes it to penetrate	(as) water springs	in the earth	then He produces	
بِهِ	زَرْعًا	مُخْتَلِفًا	أَلْوَانُهُ،	ثُمَّ يَهْبِجُ	فَتَرْتَهُ
thereby	crops	(of) different	colours	then they wither	and you see them
ثُمَّ يَجْعَلُهُ،	حُطَمًا	إِنَّ فِي ذَلِكَ	لَذِكْرًا	لِأُولِي	
then He makes them	broken pieces	in this	surely (is) a Reminder	for men	
الْأَلْبَابِ ﴿٢١﴾	أَفَمَنْ	شَرَحَ اللَّهُ صَدْرَهُ،	لِلْإِسْلَامِ	فَهُوَ	
(of) understanding	then (is he) who?	Allah has opened his breast	to Islam	so (that) he	

عَلَى نُورٍ	مِن رَّبِّهِ	فَوَيْلٌ	لِّلْقَاسِيَةِ	قُلُوبِهِمْ
(is) in light	from his Lord	so woe	to those (are) hardened	whose hearts
مِّن ذِكْرِ اللَّهِ	أُولَئِكَ	فِي ضَلَالٍ	مُّبِينٍ	
against (the) remembrance (of) Allah	they	(are) in an error	plain	

اللَّهُ نَزَلَ أَحْسَنَ الْحَدِيثِ كِتَابًا مُّتَشَبِهًا مَّثَانِي نَفْسَعِرُ مِنْهُ جُلُودُ الَّذِينَ يَخْشَوْنَ رَبَّهُمْ ثُمَّ تَلِينُ جُلُودُهُمْ وَقُلُوبُهُمْ إِلَى ذِكْرِ اللَّهِ ذَلِكَ هُدَى اللَّهِ يَهْدِي بِهِ مَنْ يَشَاءُ وَمَنْ يُضِلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ ﴿٢٣﴾ أَفَمَنْ يَنْقَى بَوَاجِهِ سَوْءَ الْعَذَابِ يَوْمَ الْقِيَامَةِ وَقِيلَ لِلظَّالِمِينَ ذُوقُوا مَا كُنْتُمْ تَكْسِبُونَ ﴿٢٤﴾ كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ فَأَنْذَهُمُ الْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ ﴿٢٥﴾

23. Allāh has sent down the Best Statement, a Book (this Qur'an), its parts resembling each other (in goodness and truth) (and) oft-repeated. The skins of those who fear their Lord shiver from it (when they recite it or hear it). Then their skin and their heart soften to the remembrance of Allāh. That is the Guidance of Allāh. He guides therewith whom He wills; and whomever Allāh sends astray, for him there is no guide. 24. Is he then, who will confront with his face the awful torment on the Day of Resurrection (as he who enters peacefully in Paradise)? And it will be said to the Zālimūn (polytheists and wrongdoers): "Taste what you used to earn!" 25. Those before them denied, and so the torment came on them from directions they perceived not.

اللَّهُ نَزَلَ	أَحْسَنَ	الْحَدِيثِ	كِتَابًا	مُتَشَبِهًا
Allah has sent down	(the) Best	(of) the Statement	a Book	(its parts) resembling each other
مَّثَانِي	نَفْسَعِرُ مِنْهُ	جُلُودُ	الَّذِينَ يَخْشَوْنَ	رَبَّهُمْ
oft-repeated	shiver from it	(the) skins	(of) those who fear	their Lord
ثُمَّ تَلِينُ جُلُودُهُمْ	وَقُلُوبُهُمْ	إِلَى ذِكْرِ اللَّهِ		
then soften their skins	and their hearts	to (the) remembrance (of) Allah		
ذَلِكَ	هُدَى اللَّهِ	يَهْدِي بِهِ	مَنْ يَشَاءُ	
that	(is the) Guidance (of) Allah	He guides with it	whom He wills	

مِنْ هَادٍ ﴿٣٧﴾	لَهُ	فَمَا	وَمَنْ يُضِلِلِ اللَّهُ	
any guide	for him	then (there is) not	and whomever Allah sends astray	
يَوْمَ	الْعَذَابِ	سَوْءَ	يَنْقِي بِوَجْهِهِ	أَفَمَنْ
(on the) Day	torment	(the) awful	will confront with his face	(is he) then who?
مَا كُنْتُمْ	ذُوقُوا	لِلظَّالِمِينَ	وَقِيلَ	الْقِيَمَةِ
what you used to	taste	to the wrongdoers	and it will be said	(of) Resurrection
الْعَذَابِ	فَأَنذَهُمْ	مِنْ قَبْلِهِمْ	كَذَّبَ الَّذِينَ	تَكْسِبُونَ ﴿٤٤﴾
the torment	so came on them	before them	denied those	earn
	لَا يَشْعُرُونَ ﴿٤٥﴾	مِنْ حَيْثُ		
	they perceived not	from where		

فَأَذَاقَهُمُ اللَّهُ الْخِزْيَ فِي الْحَيَاةِ الدُّنْيَا وَلِعَذَابِ الْآخِرَةِ أَكْبَرَ لَوْ كَانُوا يَعْلَمُونَ ﴿٣٧﴾ وَلَقَدْ ضَرَبْنَا لِلنَّاسِ فِي هَذَا الْقُرْآنِ مِنْ كُلِّ مَثَلٍ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٣٨﴾ قُرْءَانًا عَرَبِيًّا غَيْرَ ذِي عِوَجٍ لَعَلَّهُمْ يَتَّقُونَ ﴿٣٩﴾ ضَرَبَ اللَّهُ مَثَلًا رَجُلًا فِيهِ شُرَكَاءُ مُتَشَاكِسُونَ وَرَجُلًا سَلَمًا لِرَجُلٍ هَلْ يَسْتَوِيَانِ مَثَلًا الْحَمْدُ لِلَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٤٠﴾ إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَيِّتُونَ ﴿٤١﴾ ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَمَةِ عِنْدَ رَبِّكُمْ تَخْتَصِمُونَ ﴿٤٢﴾

26. So, Allāh made them to taste the disgrace in the present life, but greater is the torment of the Hereafter if they only knew! 27. And indeed We have put forth for men, in this Qur'an every kind of similitude in order that they may remember. 28. An Arabic Qur'an, without any crookedness (therein) in order that they may avoid all evil which Allāh has ordered them to avoid, fear Him and keep their duty to Him. 29. Allāh puts forth a similitude: a (slave) man belonging to many partners (like those who worship others along with Allāh) disputing with one another, and a (slave) man belonging entirely to one master (like those who worship Allāh Alone). Are those two equal in comparison? All praise and thanks are Allāh's! But most of them know not. 30. Verily, you (O Muhammad ﷺ) will die, and verily, they (too) will die. 31. Then, on the Day of Resurrection, you will be disputing before your Lord.

فَأَذَاقَهُمُ اللَّهُ	الْخِزْيَ	فِي الْحَيَاةِ	الدُّنْيَا
so Allah made them to taste	the disgrace	in the life	(of) the world
وَلَعَذَابٌ	الْآخِرَةُ	أَكْبَرُ	لَوْ كَانُوا يَعْلَمُونَ
but certainly (the) torment	(of) the Hereafter	(is) greater	knew if they [were]
وَلَقَدْ ضَرَبْنَا	لِلنَّاسِ	فِي هَذَا الْقُرْآنِ	مِنْ كُلِّ مَثَلٍ
and indeed We have put forth	for men	in this Quran	of every similitude
لَعَلَّهُمْ يَنْذَكُرُونَ	قُرْءَانًا	عَرَبِيًّا	غَيْرَ ذِي عَوَجٍ
(in order) that they may remember	a Quran	Arabic	without any crookedness
لَعَلَّهُمْ يَتَّقُونَ	ضَرَبَ اللَّهُ	مَثَلًا	رَجُلًا فِيهِ
(in order) that they may avoid (all evil)	Allah puts forth	a similitude	about him a (slave) man
شُرَكَاءَ	مُتَشَكِّسُونَ	وَرَجُلًا	سَلَمًا
many partners	disputing with one another	and a (slave) man	(belonging) entirely
لِرَجُلٍ	هَلْ يَسْتَوِيَانِ	مَثَلًا	الْحَمْدُ لِلَّهِ
to one master	are those two equal?	(in) comparison	all praise (be) to Allah
بَلْ أَكْثَرُهُمْ	لَا يَعْلَمُونَ	إِنَّكَ	مَيِّتٌ
nay most of them	know not	verily you	(will) die
وَلَاتِهِمْ	مَيِّتٌ	وَلَاتِهِمْ	مَيِّتُونَ
and verily they	(will) die	and verily they	(will) die
يَوْمَ	الْقِيَامَةِ	عِنْدَ	رَبِّكُمْ
(on the) Day	(of) Resurrection	before	your Lord
إِنَّكُمْ	تَخْتَصِمُونَ		
verily you	will be disputing		

