

135. Except an old woman [i.e., his wife] among those who remained [with the evildoers]. إِلَّا عَجُوزًا فِي الْغَيْرِينَ ﴿٣٦﴾
136. Then We destroyed the others. ثُمَّ دَمَرْنَا الْآخَرِينَ ﴿٣٧﴾
137. And indeed, you pass by them in the morning وَأَنْتُمْ لَتَمُرُّونَ عَلَيْهِمْ مُصْبِحِينَ ﴿٣٨﴾
138. And at night. Then will you not use reason? وَبَالَيْلٍ أَفَلَا تَعْقِلُونَ ﴿٣٩﴾
139. And indeed, Jonah was among the messengers. وَإِنَّ يُونُسَ لَمِنَ الْمُرْسَلِينَ ﴿٤٠﴾
140. [Mention] when he ran away to the laden ship. إِذْ أَبَقَ إِلَى الْفُلِّكَ الْمَشْحُونِ ﴿٤١﴾
141. And he drew lots<sup>1302</sup> and was among the losers. فَسَاهَمَ فَكَانَ مِنَ الْمُدْحَضِينَ ﴿٤٢﴾
142. Then the fish swallowed him, while he was blameworthy.<sup>1303</sup> فَالْتَقَمَهُ الْخَوْثُ وَهُوَ مُلِيمٌ ﴿٤٣﴾
143. And had he not been of those who exalt Allāh, فَلَوْلَا أَنَّهُ كَانَ مِنَ الْمُسَبِّحِينَ ﴿٤٤﴾
144. He would have remained inside its belly until the Day they are resurrected.<sup>1304</sup> لَلْبَيْتِ فِي بَطْنِهِ إِلَى يَوْمِ يُبْعَثُونَ ﴿٤٥﴾
145. But We threw him onto the open shore while he was ill. ﴿٤٦﴾ فَتَجَدَّدَهُ بِالْعَرَاءِ وَهُوَ سَقِيمٌ ﴿٤٧﴾
146. And We caused to grow over him a gourd vine.<sup>1305</sup> وَأَنْبَتْنَا عَلَيْهِ شَجَرَةً مِّنْ يَقْطِينٍ ﴿٤٨﴾
147. And We sent him<sup>1306</sup> to [his people of] a hundred thousand or more. وَأَرْسَلْنَاهُ إِلَى مِائَةِ أَلْفٍ أَوْ يَزِيدُونَ ﴿٤٩﴾

<sup>1302</sup>To determine who would be cast overboard in order to save the other passengers. Having been overloaded, the ship was on the verge of sinking.

<sup>1303</sup>For having given up hope on his people prematurely and having left them without permission from Allāh.

<sup>1304</sup>Meaning that the belly of the fish would have become his grave.

<sup>1305</sup>Which is known to give cooling shade and to be a repellent of flies.

<sup>1306</sup>i.e., returned him thereafter.

148. And they believed, so We gave them enjoyment [of life] for a time. فَأَمَّاؤُوا فَمَتَّعْنَهُمْ إِلَىٰ حِينٍ ﴿١٤٨﴾
149. So inquire of them, [O Muḥammad], "Does your Lord have daughters while they have sons?"<sup>1307</sup> فَاسْأَلْتَهُمُ الْبَنَاتُ وَلَهُمُ الْبَنُونَ ﴿١٤٩﴾
150. Or did We create the angels as females while they were witnesses?" أَمْ خَلَقْنَا الْمَلَائِكَةَ إِنثًا وَهُمْ شَاهِدُونَ ﴿١٥٠﴾
151. Unquestionably, it is out of their [invented] falsehood that they say, أَلَا إِنَّهُمْ مِّنْ إِفْكِهِمْ لَيَقُولُونَ ﴿١٥١﴾
152. "Allāh has begotten," and indeed, they are liars. وَلَدَ اللَّهُ وَإِنَّهُمْ لَكَاذِبُونَ ﴿١٥٢﴾
153. Has He chosen daughters over sons? أَصْطَفَىٰ الْبَنَاتِ عَلَى الْبَنِينَ ﴿١٥٣﴾
154. What is [wrong] with you? How do you make judgement? مَا لَكُمْ كَيْفَ تَحْكُمُونَ ﴿١٥٤﴾
155. Then will you not be reminded? أَفَلَا تَذَكَّرُونَ ﴿١٥٥﴾
156. Or do you have a clear authority?<sup>1308</sup> أَمْ لَكُمْ سُلْطٰنٌ مُّبِينٌ ﴿١٥٦﴾
157. Then produce your scripture, if you should be truthful. فَأْتُوا بِكِتَابِكُمْ إِن كُنْتُمْ صٰدِقِينَ ﴿١٥٧﴾
158. And they have made [i.e., claimed] between Him and the jinn a lineage, but the jinn have already known that they [who made such claims] will be brought [to punishment]. وَجَعَلُوا بَيْنَهُ وَبَيْنَ الْجِنَّةِ نَسَبًا وَلَقَدْ عَلِمَتِ الْجِنَّةُ إِنَّهُمْ لَمُحْضَرُونَ ﴿١٥٨﴾

<sup>1307</sup>The people of Makkah claimed that the angels were daughters of Allāh, yet they preferred sons for themselves.

<sup>1308</sup>i.e., evidence.

159. Exalted is Allāh above what they describe, سُبْحَنَ اللَّهِ عَمَّا يُصِفُونَ ﴿٣٩﴾
160. Except the chosen servants of Allāh [who do not share in that sin]. إِلَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ ﴿٤٠﴾
161. So indeed, you [disbelievers] and whatever you worship, فَإِنَّكُمْ وَمَا تَعْبُدُونَ ﴿٤١﴾
162. You cannot tempt [anyone] away from Him مَا أَنْتُمْ عَلَيْهِ بِفَتْنِينَ ﴿٤٢﴾
163. Except he who is to [enter and] burn in the Hellfire.<sup>1309</sup> إِلَّا مَنْ هُوَ صَالِ الْجَحِيمِ ﴿٤٣﴾
164. [The angels say],<sup>1310</sup> "There is not among us any except that he has a known position."<sup>1311</sup> وَمَا مِنَّا إِلَّا لَهُ مَقَامٌ مَعْلُومٌ ﴿٤٤﴾
165. And indeed, we are those who line up [for prayer]. وَإِنَّا لَنَخُنِ الصَّافُونَ ﴿٤٥﴾
166. And indeed, we are those who exalt Allāh." وَإِنَّا لَنَخُنِ السَّابِّحُونَ ﴿٤٦﴾
167. And indeed, they [i.e., the disbelievers] used to say,<sup>1312</sup> وَإِنْ كَانُوا لَيَقُولُونَ ﴿٤٧﴾
168. "If we had a message from [those of] the former peoples, لَوْ أَنَّ عِندَنَا ذِكْرًا مِنَ الْأَوَّلِينَ ﴿٤٨﴾
169. We would have been the chosen servants of Allāh." لَكِنَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ ﴿٤٩﴾
170. But they disbelieved in it,<sup>1313</sup> so they are going to know. فَكَفَرُوا بِهِ ۖ فَسَوْفَ يَعْلَمُونَ ﴿٥٠﴾
171. And Our word [i.e., decree] has already preceded for Our servants, the messengers, وَلَقَدْ سَبَقَتْ كَلِمَتُنَا لِعِبَادِنَا الْمُرْسَلِينَ ﴿٥١﴾

<sup>1309</sup>Due to his disbelief and evil deeds.

<sup>1310</sup>Refuting what the disbelievers had said about them.

<sup>1311</sup>For worship. Or "an assigned task" to perform.

<sup>1312</sup>Before the revelation of the Qur'an.

<sup>1313</sup>i.e., in their own message, the Qur'an.

172. [That] indeed, they would be those given victory  
إِنَّهُمْ لَهُمُ الْمَنْصُورُونَ ﴿١٧٢﴾
173. And [that] indeed, Our soldiers [i.e., the believers] will be those who overcome.<sup>1314</sup>  
وَإِنَّ جُنَدَنَا لَهُمُ الْغَالِبُونَ ﴿١٧٣﴾
174. So, [O Muḥammad], leave them for a time.  
فَتَوَلَّ عَنْهُمْ حَتَّىٰ حِينٍ ﴿١٧٤﴾
175. And see [what will befall] them, for they are going to see.  
وَأَبْصِرْهُمْ فَسَوْفَ يُبْصَرُونَ ﴿١٧٥﴾
176. Then for Our punishment are they impatient?  
أَفِعْدَابِنَا يُسْتَعْجِلُونَ ﴿١٧٦﴾
177. But when it descends in their territory, then evil is the morning of those who were warned.  
فَإِذَا نَزَلَ بِسَاحَتِهِمْ فَسَاءَ صَبَاحُ الْمُنْذَرِينَ ﴿١٧٧﴾
178. And leave them for a time.  
وَتَوَلَّ عَنْهُمْ حَتَّىٰ حِينٍ ﴿١٧٨﴾
179. And see, for they are going to see.  
وَأَبْصِرْ فَسَوْفَ يُبْصَرُونَ ﴿١٧٩﴾
180. Exalted is your Lord, the Lord of might, above what they describe.  
سُبْحَنَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ ﴿١٨٠﴾
181. And peace upon the messengers.  
وَسَلَامٌ عَلَى الْمُرْسَلِينَ ﴿١٨١﴾
182. And praise to Allāh, Lord of the worlds.  
وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٨٢﴾

<sup>1314</sup>If not in this world, then definitely in the Hereafter.

Sūrah Šād<sup>1315</sup>

Bismillāhir-Raḥmānir-Raḥeem

## سُورَةُ ص

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. Šād.<sup>1316</sup> By the Qur'ān containing reminder...<sup>1317</sup>
2. But those who disbelieve are in pride and dissension.
3. How many a generation have We destroyed before them, and they [then] called out; but it was not a time for escape.
4. And they wonder that there has come to them a warner [i.e., Prophet Muḥammad (ﷺ)] from among themselves. And the disbelievers say, "This is a magician and a liar.
5. Has he made the gods [only] one God? Indeed, this is a curious thing."
6. And the eminent among them went forth, [saying], "Continue, and be patient over [the defense of] your gods. Indeed, this is a thing intended."<sup>1318</sup>
7. We have not heard of this in the latest religion.<sup>1319</sup> This is not but a fabrication.
8. Has the message been revealed to him out of [all of] us?" Rather,

صَ وَالْقُرْآنِ ذِي الذِّكْرِ ﴿١﴾  
 بَلِ الَّذِينَ كَفَرُوا فِي عِزِّ وَشِقَاقٍ ﴿٢﴾  
 كَمْ أَهْلَكْنَا مِنْ قَبْلِهِمْ مِنْ قَرْنٍ فَنَادَوا وَلَوْلَا  
 حِينٌ مِّنَّا صِرَّ ﴿٣﴾  
 وَعَجِبُوا أَنْ جَاءَهُمْ مُنْذِرٌ مِّنْهُمْ وَقَالَ  
 الْكَافِرُونَ هَذَا سِحْرٌ كَذَّابٌ ﴿٤﴾  
 أَجَعَلَ الْآلِهَةَ إِلَهًا وَاحِدًا إِنَّ هَذَا لَشَيْءٌ  
 عُجَابٌ ﴿٥﴾  
 وَأَنْطَلَقَ الْمَلَأُ مِنْهُمْ أَنْ آمَسُوا وَأَصْبَرُوا  
 عَلَىٰ آلِهَتِهِمْ إِنَّ هَذَا لَشَيْءٌ يُرَادُ ﴿٦﴾  
 مَا سَمِعْنَا بِهَذَا فِي الْمِلَّةِ الْآخِرَةِ إِنْ هَذَا  
 إِلَّا آخِطِقٌ ﴿٧﴾  
 أُنْزِلَ عَلَيْهِ الذِّكْرُ مِنْ بَيْنِنَا بَلْ هُمْ فِي شَكٍّ

<sup>1315</sup>Šād: (the letter) šād.<sup>1316</sup>See footnote to 2:1.<sup>1317</sup>The completion of the oath is understood to be that the Qur'ān is inimitable and thus a miracle from Allāh.<sup>1318</sup>Planned by Prophet Muḥammad (ﷺ) in order to gain influence and prestige for himself.<sup>1319</sup>Referring to Christianity or possibly the pagan religion of the Quraysh.

they are in doubt about My message. Rather, they have not yet tasted My punishment.

مِنْ ذِكْرِي بَلْ لَّمَّا يَذُوقُوا عَذَابِ ﴿٨﴾

9. Or do they have the depositories of the mercy of your Lord, the Exalted in Might, the Bestower?<sup>1320</sup>

أَمْ عِنْدَهُمْ خَزَائِنُ رَحْمَةِ رَبِّكَ الْعَزِيزِ  
الْوَهَّابِ ﴿٩﴾

10. Or is theirs the dominion of the heavens and the earth and what is between them? Then let them ascend through [any] ways of access.<sup>1321</sup>

أَمْ لَهُمْ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَمَا  
بَيْنَهُمَا فَلْيَرْتَقُوا فِي الْأَسْبَابِ ﴿١٠﴾

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

جُنُودًا مَا هُنَالِكَ مَهْزُومٌ مِنَ الْأَحْزَابِ ﴿١١﴾

12. The people of Noah denied before them, and [the tribe of] 'Aad and Pharaoh, the owner of stakes,<sup>1322</sup>

كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَعَادٌ وَفِرْعَوْنُ ذُو  
الْأَوْتَادِ ﴿١٢﴾

13. And [the tribe of] Thamūd and the people of Lot and the companions of the thicket [i.e., people of Madyan]. Those are the companies.<sup>1323</sup>

وَتَمُودُ وَقَوْمُ لُوطٍ وَأَصْحَابُ لَيْكَةِ الْأَنْثَى  
الْأَحْزَابِ ﴿١٣﴾

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

إِنْ كُلُّ إِلَّا كَذَّبَ الرُّسُلَ فَحَقَّ عِقَابِ ﴿١٤﴾

15. And these [disbelievers] await not but one blast [of the Horn]; for it there will be no delay.<sup>1324</sup>

وَمَا يَنْظُرُ هَتُّلَاءَ إِلَّا صَيْحَةً وَاحِدَةً مَّا  
لَهَا مِنْ فَوَاقٍ ﴿١٥﴾

16. And they say, "Our Lord, hasten for us our share [of the

وَقَالُوا رَبَّنَا عَجِّلْ لَنَا قِطْعَنَا قَبْلَ يَوْمِ

<sup>1320</sup>Refer to footnote of verse 3:8.

<sup>1321</sup>To oversee the affairs of their dominion.

<sup>1322</sup>By which he tortured people.

<sup>1323</sup>That were defeated, among whom will be the disbelievers of Quraysh and others.

<sup>1324</sup>Or "respite." More literally, "a period between two milkings of a she-camel," which also alludes to the meanings of "return" or "repetition."

punishment] before the Day of Account."

الْحِسَابِ ﴿١٦﴾

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

أَصْبِرْ عَلَىٰ مَا يَقُولُونَ وَلَا تُكْرِهْ عَبْدَنَا دَاوُدَ  
ذَا الْأَيْدِ إِنَّهُ أَوَّابٌ ﴿١٧﴾

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

إِنَّا سَخَرْنَا الْجِبَالَ مَعَهُ يُسَبِّحْنَ بِالْعِشِيِّ  
وَالْأُشْرَاقِ ﴿١٨﴾

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

وَالطَّيْرَ مَحْشُورَةً كُلٌّ لَهُ أَوَّابٌ ﴿١٩﴾

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

وَشَدَدْنَا مُلْكَهُ وَأَعَاتَيْنَاهُ الْحِكْمَةَ وَفَصَلَ  
الْخِطَابِ ﴿٢٠﴾

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

وَهَلْ أَتَاكَ نَبَأُ الْخَصْمِ إِذْ تَسَوَّرُوا  
الْمِحْرَابَ ﴿٢١﴾

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

إِذْ دَخَلُوا عَلَىٰ دَاوُدَ فَفَزِعَ مِنْهُمْ قَالُوا لَا  
تَخَفْ خَصْمَانِ بَغَىٰ بَعْضُنَا عَلَىٰ بَعْضٍ  
فَاحْكُم بَيْنَنَا بِالْحَقِّ وَلَا تُشْطِطْ وَاهْدِنَا  
إِلَىٰ سَوَاءِ الصِّرَاطِ ﴿٢٢﴾

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

إِنَّ هَذَا أَخِي لَهُ تِسْعٌ وَتِسْعُونَ نَعْجَةً وَلِي  
نَعْجَةٌ وَاحِدَةٌ فَقَالَ أَكْفِلْنِيهَا وَعَزَّنِي فِي  
الْخِطَابِ ﴿٢٣﴾

24. [David] said, "He has certainly wronged you in demanding your ewe [in addition] to his ewes. And indeed, many associates oppress

قَالَ لَقَدْ ظَلَمَكَ بِسُؤَالِ نَعْجَتِكَ إِلَىٰ  
نَعَاجِهِ وَإِنَّ كَثِيرًا مِّنَ الْخُلَطَاءِ لَيَبْغِي

one another, except for those who believe and do righteous deeds – and few are they." And David became certain that We had tried him, and he asked forgiveness of his Lord<sup>1325</sup> and fell down bowing [in prostration] and turned in repentance [to Allāh].

بَعْضُهُمْ عَلَى بَعْضٍ إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَقَلِيلٌ مَّا هُمْ وَظَنَّ دَاوُدُ أَنَّمَا فَتَنَّاهُ فَاسْتَغْفَرَ رَبَّهُ وَخَرَّ رَاكِعًا وَأَنَابَ ﴿٣٨﴾

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

فَغَفَرْنَا لَهُ ذَلِكَ وَإِنَّ لَهُ عِندَنَا لَزُلْفَىٰ وَحُسْنَ مَّآبٍ ﴿٣٩﴾

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

يٰدَاوُدُ إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ فَاحْكُم بَيْنَ النَّاسِ بِالْحَقِّ وَلَا تَتَّبِعِ الْهَوَىٰ فَيُضِلَّكَ عَنْ سَبِيلِ اللَّهِ إِنَّ الَّذِينَ يَضِلُّونَ عَنْ سَبِيلِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ بِمَا نَسُوا يَوْمَ الْحِسَابِ ﴿٤٠﴾

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

وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا بَطْلًا ذَٰلِكَ ظَنُّ الَّذِينَ كَفَرُوا فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنَ النَّارِ ﴿٤١﴾

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

أَمْ نَجْعَلُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ كَالْمُفْسِدِينَ فِي الْأَرْضِ أَمْ نَجْعَلُ الْمُتَّقِينَ كَالْفُجَّارِ ﴿٤٢﴾

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

كَتَبْنَا أَنْزَلْنَاهُ إِلَيْكَ مُبَارَكٌ لِّيَدَّبَّرُوا ءَايَاتِهِ وَلِيَتَذَكَّرُ أُولُو الْأَلْبَابِ ﴿٤٣﴾

<sup>1325</sup>For his errors, such as fear and suspicion of the two men at the outset, any mistake in judgement he might have made, concealed feelings of partiality, etc.



reflect upon its verses and that those of understanding would be reminded.

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

وَوَهَبْنَا لِذَاوُدَ سُلَيْمَانَ نِعَمَ الْعَبْدِ إِنَّهُ أَوَّابٌ ﴿٣٠﴾

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

إِذْ عُرِضَ عَلَيْهِ بِالْعَشِيِّ الصَّافِنَاتُ الْخَيَاطُ ﴿٣١﴾

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

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

33. [He said], "Return them to me," and set about striking<sup>1326</sup> [their] legs and necks.

رُدُّوهَا عَلَيَّ فطَفِقَ مَسْحًا بِالسُّوقِ وَالْأَعْنَاقِ ﴿٣٣﴾

34. And We certainly tried Solomon and placed on his throne a body;<sup>1327</sup> then he returned.<sup>1328</sup>

وَلَقَدْ فَتَنَّا سُلَيْمَانَ وَأَلْقَيْنَا عَلَى كُرْسِيِّهِ جَسَدًا ثُمَّ أَنَابَ ﴿٣٤﴾

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

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

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

فَسَخَّرْنَا لَهُ الرِّيحَ تَجْرِي بِأَمْرِهِ رُخَاءً حَيْثُ أَصَابَ ﴿٣٦﴾

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

وَالشَّيَاطِينَ كُلَّ بَنَّاءٍ وَعَوَّاصٍ ﴿٣٧﴾

<sup>1326</sup>With his sword as expiation. Some commentaries have also suggested the meaning of "stroking" with the hand.

<sup>1327</sup>Said to be a devil or a lifeless body (one without capability), but Allāh alone knows.

<sup>1328</sup>To sovereignty and to Allāh in repentance.

38. And others bound together in irons. وَأَٰخَرِينَ مُقَرَّنِينَ فِي الْأَصْفَادِ ﴿٣٨﴾
39. [We said], "This is Our gift, so grant or withhold without account." هَٰذَا عَطَاؤُنَا فَامْنُنْ أَوْ أَمْسِكْ بِغَيْرِ حِسَابٍ ﴿٣٩﴾
40. And indeed, for him is nearness to Us and a good place of return. وَإِنَّ لَهُ عِندَنَا لَزُلْفَىٰ وَحُسْنَ مَّآبٍ ﴿٤٠﴾
41. And remember Our servant Job, when he called to his Lord, "Indeed, Satan has touched me with hardship and torment." وَأَذْكُرْ عَبْدَنَا أَيُّوبَ إِذْ نَادَىٰ رَبَّهُ أَنِّي مَسَّنِيَ الشَّيْطَانُ بِنُصْبٍ وَعَذَابٍ ﴿٤١﴾
42. [So he was told], "Strike [the ground] with your foot; this is a [spring for a] cool bath and drink." أَرْكُضْ بِرِجْلِكَ ۖ هَٰذَا مُغْتَسَلٌ بَارِدٌ وَشَرَابٌ ﴿٤٢﴾
43. And We granted him his family and a like [number] with them as mercy from Us and a reminder for those of understanding. وَوَهَبْنَا لَهُ أَهْلَهُ وَمِثْلَهُم مَّعَهُمْ رَحْمَةً مِنَّا وَذِكْرَىٰ لَأُولَى الْأَلْبَابِ ﴿٤٣﴾
44. [We said], "And take in your hand a bunch [of grass] and strike with it and do not break your oath."<sup>1329</sup> Indeed, We found him patient, an excellent servant. Indeed, he was one repeatedly turning back [to Allāh]. وَحُذِّ بِيَدِكَ صِغْتًا ۖ فَاصْرِبْ بِهِ وَلَا تَحْنُتْ ۖ إِنَّا وَجَدْنَاهُ صَابِرًا ۖ نَعْمَ الْعَبْدُ ۚ إِنَّهُ أَوَّابٌ ﴿٤٤﴾
45. And remember Our servants, Abraham, Isaac and Jacob – those of strength and [religious] vision. وَأَذْكُرْ عَبْدَنَا إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ أُولَى الْأَيْدِي وَالْأَبْصَارِ ﴿٤٥﴾
46. Indeed, We chose them for an exclusive quality: remembrance of the home [of the Hereafter]. إِنَّا اخْتَصَيْنَاهُمْ بِخَالِصَةٍ ذِكْرَى الدَّارِ ﴿٤٦﴾

<sup>1329</sup> At a point during his illness, Job became angry with his wife and swore that if he recovered, he would punish her with one hundred lashes. According to Allāh's instruction, the oath was fulfilled by striking her once with one hundred blades of grass.

47. And indeed they are, to Us, among the chosen and outstanding. وَإِنَّهُمْ عِندَنَا لَمِنَ الْمُصْطَفَيْنَ الْأَخْيَارِ ﴿٤٧﴾
48. And remember Ishmael, Elisha and Dhul-Kifl, and all are among the outstanding. وَأَذْكُرْ إِسْمَاعِيلَ وَالْيَسَعَ وَذَا الْكِفْلِ وَكُلٌّ مِنَ الْأَخْيَارِ ﴿٤٨﴾
49. This is a reminder. And indeed, for the righteous is a good place of return – هَذَا ذِكْرٌ وَإِنَّ لِلْمُتَّقِينَ لَحُسْنَ مَآبٍ ﴿٤٩﴾
50. Gardens of perpetual residence, whose doors will be opened to them. جَنَّاتٍ عَدْنٍ مُّفْتَحَةٌ لَهُمُ الْأَبْوَابُ ﴿٥٠﴾
51. Reclining within them, they will call therein for abundant fruit and drink. مُتَكِّينَ فِيهَا يَدْعُونَ فِيهَا بِفَنِكِهَةٍ كَثِيرَةٍ وَشَرَابٍ ﴿٥١﴾
52. And with them will be women limiting [their] glances<sup>1330</sup> and of equal age. وَعِنْدَهُمْ قَصِيرَاتُ الْطَّرْفِ أَمْثَلُ ﴿٥٢﴾
53. This is what you, [the righteous], are promised for the Day of Account. هَذَا مَا تُوْعَدُونَ لِيَوْمِ الْحِسَابِ ﴿٥٣﴾
54. Indeed, this is Our provision; for it there is no depletion. إِنَّ هَذَا لَرْزُقُنَا مَا لَهُ مِنْ نَفَادٍ ﴿٥٤﴾
55. This [is so]. But indeed, for the transgressors is an evil place of return – هَذَا وَإِنَّ لِلطَّاغِينَ لَشَرَّ مَآبٍ ﴿٥٥﴾
56. Hell, which they will [enter to] burn, and wretched is the resting place. جَهَنَّمَ يَصْلَوْنَهَا فَنُحِسُ أَلَمَهَا ﴿٥٦﴾
57. This – so let them taste it – is scalding water and [foul] purulence. هَذَا فَلْيَذُوقُوهُ حَمِيمٌ وَغَسَّاقٌ ﴿٥٧﴾
58. And other [torments] of its type [in various] kinds. وَآخَرُ مِنْ شَكْلِهِ أَزْوَاجٌ ﴿٥٨﴾

<sup>1330</sup>To their mates alone.

59. [Its inhabitants will say], "This is a company bursting in with you. No welcome for them. Indeed, they will burn in the Fire."
- هَذَا فَوْجٌ مُّقْتَحِمٌ مَّعَكُمْ لَا مَرْحَبًا بِهِمْ  
إِنَّهُمْ صَالُوا النَّارِ ﴿٥٩﴾
60. They will say, "Nor you! No welcome for you. You, [our leaders], brought this upon us, and wretched is the settlement."
- قَالُوا بَلْ أَنْتُمْ لَا مَرْحَبًا بِكُمْ أَنْتُمْ  
قَدْ مَتَّمُّوهُ لَنَا فَيَسِّرَ الْفَرَارُ ﴿٦٠﴾
61. They will say, "Our Lord, whoever brought this upon us – increase for him double punishment in the Fire."
- قَالُوا رَبَّنَا مَنْ قَدَّمَ لَنَا هَذَا فَزِدْهُ عَذَابًا  
ضِعْفًا فِي النَّارِ ﴿٦١﴾
62. And they will say, "Why do we not see men whom we used to count among the worst?"<sup>1331</sup>
- وَقَالُوا مَا لَنَا لَا نَرَى رِجَالًا كُنَّا نَعُدُّهُمْ  
مِنَ الْأَشْرَارِ ﴿٦٢﴾
63. Is it [because] we took them in ridicule, or has [our] vision turned away from them?"
- أَتُخَذَتْهُمْ سَخِرِيًّا أَمْ زَاغَتْ عَنْهُمْ الْأَبْصَارُ  
﴿٦٣﴾
64. Indeed, that is truth [i.e., reality] – the quarreling of the people of the Fire.
- إِنَّ ذَلِكَ لَحَقٌّ تَخَاصُمُ أَهْلِ النَّارِ ﴿٦٤﴾
65. Say, [O Muḥammad], "I am only a warner, and there is not any deity except Allāh, the One, the Prevailing,"<sup>1332</sup>
- قُلْ إِنَّمَا أَنَا مُنذِرٌ وَمَا مِن إِلَهٍ إِلَّا اللَّهُ  
الْوَحْدُ الْقَهَّارُ ﴿٦٥﴾
66. Lord of the heavens and the earth and whatever is between them, the Exalted in Might,<sup>1333</sup> the Perpetual Forgiver."<sup>1334</sup>
- رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا الْعَزِيزُ  
الْغَفُورُ ﴿٦٦﴾
67. Say, "It is great news
- قُلْ هُوَ نَبَأٌ عَظِيمٌ ﴿٦٧﴾
68. From which you turn away.
- أَنْتُمْ عَنْهُ مُعْرِضُونَ ﴿٦٨﴾

<sup>1331</sup>They are referring to the believers.

<sup>1332</sup>Refer to footnotes in 12:39.

<sup>1333</sup>Honored for absolute power associated with wisdom and justice.

<sup>1334</sup>Who continually conceals sins and faults.

69. I had no knowledge of the exalted assembly [of angels] when they were disputing [the creation of Adam].
70. It has not been revealed to me except that I am a clear warner."
71. [So mention] when your Lord said to the angels, "Indeed, I am going to create a human being from clay.
72. So when I have proportioned him and breathed into him of My [created] soul,<sup>1335</sup> then fall down to him in prostration."
73. So the angels prostrated – all of them entirely,
74. Except Iblees;<sup>1336</sup> he was arrogant and became among the disbelievers.
75. [Allāh] said, "O Iblees, what prevented you from prostrating to that which I created with My hands?<sup>1337</sup> Were you arrogant [then], or were you [already] among the haughty?"
76. He said, "I am better than him. You created me from fire and created him from clay."
77. [Allāh] said, "Then get out of it [i.e., Paradise], for indeed, you are expelled.
- مَا كَانَ لِي مِنْ عِلْمٍ بِالْمَلَأِ الْأَعْلَى إِذْ تَخْتَصِمُونَ ﴿٦٩﴾
- إِنْ يُوحَىٰ إِلَيَّ إِلَّا أَنَّمَا أَنَا نَذِيرٌ مُّبِينٌ ﴿٧٠﴾
- إِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي خَلَقْتُ 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﴾
- قَالَ يَتْلِيَ بَيْتِي مَا مَنَعَكَ أَنْ تَسْجُدَ لِمَا خَلَقْتُ بِإِيدِي ۖ أَسْتَكْبَرْتَ ۖ أَمْ كُنْتَ مِنَ الْعَالِينَ ﴿٧٥﴾
- قَالَ أَنَا خَيْرٌ مِمَّنْ خَلَقْتَنِي مِنْ نَارٍ وَخَلَقْتَهُ مِنْ طِينٍ ﴿٧٦﴾
- قَالَ فَاخْرُجْ مِنْهَا فَإِنَّكَ رَجِيمٌ ﴿٧٧﴾

<sup>1335</sup>See footnote to 15:29.

<sup>1336</sup>See footnote to 2:34.

<sup>1337</sup>See footnote to 2:19.

78. And indeed, upon you is My curse until the Day of Recompense." وَإِنَّ عَلَيْكَ لَعْنَتِي إِلَى يَوْمِ الدِّينِ ﴿٧٨﴾
79. He said, "My Lord, then relieve me until the Day they are resurrected." قَالَ رَبِّ فَأَنْظِرْنِي إِلَى يَوْمِ يُبْعَثُونَ ﴿٧٩﴾
80. [Allāh] said, "So indeed, you are of those reprieved قَالَ فَإِنَّكَ مِنَ الْمُنْظَرِينَ ﴿٨٠﴾
81. Until the Day of the time well-known." إِلَى يَوْمِ الْوَقْتِ الْمَعْلُومِ ﴿٨١﴾
82. [Iblees] said, "By Your might, I will surely mislead them all قَالَ فَبِعِزَّتِكَ لَأُغْوِيَنَّهُمْ أَجْمَعِينَ ﴿٨٢﴾
83. Except, among them, Your chosen servants." إِلَّا عِبَادَكَ مِنْهُمُ الْمُخْلَصِينَ ﴿٨٣﴾
84. [Allāh] said, "The truth [is My oath], and the truth I say – قَالَ فَالْحَقُّ وَالْحَقَّ أَقُولُ ﴿٨٤﴾
85. [That] I will surely fill Hell with you and those of them that follow you all together." لَأَمْلَأَنَّ جَهَنَّمَ مِنْكَ وَمِمَّن تَبِعَكَ مِنْهُمْ أَجْمَعِينَ ﴿٨٥﴾
86. Say, [O Muḥammad], "I do not ask you for it [i.e., the Qur'ān] any payment, and I am not of the pretentious. قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ وَمَا أَنَا مِنَ الْمُتَكَلِّفِينَ ﴿٨٦﴾
87. It is but a reminder to the worlds. إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ ﴿٨٧﴾
88. And you will surely know [the truth of] its information after a time." وَلَتَعْلَمَنَّ نَبَأَهُ بَعْدَ حِينٍ ﴿٨٨﴾

# Sūrah az-Zumar<sup>1338</sup>

*Bismillāhir-Raḥmānir-Raḥeem*

## سُورَةُ الزُّمَرِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. The revelation of the Book [i.e., the Qur'ān] is from Allāh, the Exalted in Might, the Wise.
2. Indeed, We have sent down to you the Book, [O Muḥammad], in truth. So worship Allāh, [being] sincere to Him in religion.
3. Unquestionably, for Allāh is the pure religion.<sup>1339</sup> And those who take protectors besides Him [say], "We only worship them that they may bring us nearer to Allāh in position." Indeed, Allāh will judge between them concerning that over which they differ. Indeed, Allāh does not guide he who is a liar and [confirmed] disbeliever.
4. If Allāh had intended to take a son, He could have chosen from what He creates whatever He willed. Exalted is He; He is Allāh, the One, the Prevailing.<sup>1340</sup>
5. He created the heavens and earth in truth. He wraps the night over the day and wraps the day over the night and has subjected the sun and the moon, each running [its course] for a specified term. Unquestionably, He is the Exalted in Might, the Perpetual Forgiver.<sup>1341</sup>

تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ ﴿١﴾

إِنَّا أَنْزَلْنَاهُ إِلَيْكَ الْكِتَابَ بِالْحَقِّ فَاعْبُدِ

اللَّهَ مُخْلِصًا لَهُ الدِّينَ ﴿٢﴾

أَلَا لِلَّهِ الدِّينُ الْخَالِصُ وَالَّذِينَ اتَّخَذُوا

مِنْ دُونِهِ أَوْلِيَاءَ مَا نَعْبُدُهُمْ إِلَّا

لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَى إِنَّ اللَّهَ يَحْكُمُ

بَيْنَهُمْ فِي مَا هُمْ فِيهِ يَخْتَلِفُونَ ۗ إِنَّ اللَّهَ

لَا يَهْدِي مَنْ هُوَ كَذِبٌ كَفَّارٌ ﴿٣﴾

لَوْ أَرَادَ اللَّهُ أَنْ يَتَّخِذَ وَلَدًا لَأَصْطَفَىٰ مِمَّا

يَخْلُقُ مَا يَشَاءُ ۚ سُبْحَنَهُ ۚ هُوَ اللَّهُ الْوَاحِدُ

الْقَهَّارُ ﴿٤﴾

خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ يُكَوِّرُ

الْبَلَّ عَلَى النَّهَارِ وَيُكَوِّرُ النَّهَارَ عَلَى اللَّيْلِ

وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ ۖ كُلٌّ يَجْرِي

لِأَجَلٍ مُّسَمًّى ۚ أَلَا هُوَ الْعَزِيزُ الْغَفُورُ ﴿٥﴾

<sup>1338</sup> Az-Zumar: The Groups.

<sup>1339</sup> i.e., acceptable to Allāh is that none be associated with Him in worship and obedience.

<sup>1340</sup> Refer to footnotes in 12:39.

<sup>1341</sup> Refer to footnotes in 38:66.

6. He created you from one soul. Then He made from it its mate, and He produced for you from the grazing livestock eight mates.<sup>1342</sup> He creates you in the wombs of your mothers, creation after creation, within three darknesses.<sup>1343</sup> That is Allāh, your Lord; to Him belongs dominion. There is no deity except Him, so how are you averted?

خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ ثُمَّ جَعَلَ مِنْهَا زَوْجَهَا وَانزَلَ لَكُمْ مِنَ الْأَنْعَامِ ثَمَنِيَّةً أَزْوَاجًا يَخْلُقُكُمْ فِي بُطُونِ أُمَّهَاتِكُمْ خَلْقًا مِنْ بَعْدِ خَلْقٍ فِي ظُلُمَاتٍ ثَلَاثٍ ذَٰلِكُمْ اللَّهُ رَبُّكُمْ لَهُ الْمُلْكُ لَا إِلَهَ إِلَّا هُوَ فَأَنَّى تُصَوَّرُونَ ﴿٦﴾

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

إِنْ تَكْفُرُوا فَإِنَّ اللَّهَ غَنِيٌّ عَنْكُمْ وَلَا يَرْضَىٰ لِعِبَادِهِ الْكُفْرَ وَإِنْ تَشْكُرُوا يَرْضَهُ لَكُمْ وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ثُمَّ إِلَىٰ رَبِّكُمْ مَرْجِعُكُمْ فَيُنَبِّئُكُمْ بِمَا كُنتُمْ تَعْمَلُونَ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٧﴾

8. And when adversity touches man, he calls upon his Lord, turning to Him [alone]; then when He bestows on him a favor from Himself, he forgets Him whom he called upon before,<sup>1344</sup> and he attributes to Allāh equals to mislead [people] from His way. Say, "Enjoy your disbelief for a little; indeed, you are of the companions of the Fire."

وَإِذَا مَسَّ الْإِنْسَانَ ضُرٌّ دَعَا رَبَّهُ مُنِيبًا إِلَيْهِ ثُمَّ إِذَا خَوَّلَهُ نِعْمَةً مِنْهُ نَسِيَ مَا كَانَ يَدْعُوَ إِلَيْهِ مِنْ قَبْلُ وَجَعَلَ لِلَّهِ أَنْدَادًا لِيُضِلَّ عَنْ سَبِيلِهِ قُلْ تَمَتَّعْ بِكُفْرِكَ قَلِيلًا إِنَّكَ مِنْ أَصْحَابِ النَّارِ ﴿٨﴾

9. Is one who is devoutly obedient during periods of the night, prostrating and standing [in prayer],

أَمَّنْ هُوَ قَنِيتُ ءَانَاءَ اللَّيْلِ سَاجِدًا وَقَائِمًا يَحْذَرُ الْآخِرَةَ وَيَرْجُوا رَحْمَةَ رَبِّهِ قُلْ هَلْ

<sup>1342</sup>See 6:143-144.

<sup>1343</sup>i.e., the belly, the womb, and the amniotic membrane.

<sup>1344</sup>Or "that for which he called upon Him before."



fearing the Hereafter and hoping for the mercy of his Lord, [like one who does not]? Say, "Are those who know equal to those who do not know?" Only they will remember [who are] people of understanding.

10. Say,<sup>1345</sup> "O My servants who have believed, fear your Lord. For those who do good in this world is good, and the earth of Allāh is spacious. Indeed, the patient will be given their reward without account [i.e., limit]."

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

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

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

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

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

16. They will have canopies [i.e., layers] of fire above them and

يَسْتَوِى الَّذِينَ يَعْمُونَ وَالَّذِينَ لَا يَعْلَمُونَ  
إِنَّمَا يَتَذَكَّرُ أُولَؤُلَا الْأَلْبَابِ ﴿١٠﴾

قُلْ يَاعِبَادِ الَّذِينَ ءَامَنُوا اتَّقُوا رَبَّكُمْ  
لِلَّذِينَ أَحْسَنُوا فِي هَذِهِ الدُّنْيَا حَسَنَةٌ  
وَأَرْضُ اللَّهِ وَاسِعَةٌ إِنَّمَا يُوَفَّى الصَّابِرُونَ  
أَجْرَهُمْ بِغَيْرِ حِسَابٍ ﴿١١﴾

قُلْ إِنِّى أُمِرْتُ أَنْ أَعْبُدَ اللَّهَ مُخْلِصًا لَهُ  
الَّذِينَ ﴿١٢﴾

وَأُمِرْتُ لِأَنْ أَكُونَ أَوَّلَ الْمُسْلِمِينَ ﴿١٣﴾

قُلْ إِنِّى أَخَافُ إِنْ عَصَيْتُ رَبِّى عَذَابَ يَوْمٍ  
عَظِيمٍ ﴿١٤﴾

قُلْ اللَّهُ أَعْبُدُ مُخْلِصًا لَهُ دِينِى ﴿١٥﴾

فَاعْبُدُوا مَا شِئْتُمْ مِنْ دُونِهِ قُلْ إِنَّ الْخَاسِرِينَ  
الَّذِينَ خَسِرُوا أَنْفُسَهُمْ وَأَهْلِيَهُمْ يَوْمَ الْقِيَمَةِ  
أَلَا ذَٰلِكَ هُوَ الْخَسْرَانُ الْمُبِينُ ﴿١٦﴾

لَهُمْ مِنْ فَوْقِهِمْ ظُلَلٌ مِنَ النَّارِ وَمِنْ تَحْتِهِمْ

<sup>1345</sup>The Prophet (ﷺ) is instructed to say on behalf of Allāh (*subḥānahu wa ta'ālā*) to His believing servants.

below them, canopies. By that Allāh threatens [i.e., warns] His servants. O My servants, then fear Me.

17. But those who have avoided ṭāghūt,<sup>1346</sup> lest they worship it, and turned back to Allāh – for them are good tidings. So give good tidings to My servants

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

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

20. But those who have feared their Lord – for them are chambers,<sup>1347</sup> above them chambers built high, beneath which rivers flow. [This is] the promise of Allāh. Allāh does not fail in [His] promise.

21. Do you not see that Allāh sends down rain from the sky and makes it flow as springs [and rivers] in the earth; then He produces thereby crops of varying colors; then they dry and you see them turned yellow; then He makes them [scattered] debris. Indeed in that is a reminder for those of understanding.

22. So is one whose breast Allāh has expanded to [accept] Islām and

طُلَّ ذَٰلِكَ تَخَوُّفُ اللَّهِ بِهِ عِبَادَهُ يَعْبَادُ  
فَاتَّقُوا ﴿١٧﴾

وَالَّذِينَ اجْتَنَبُوا الطَّاغُوتَ أَنْ يَعْبُدُوهَا  
وَأَنَابُوا إِلَى اللَّهِ لَهُمُ الْبُشْرَىٰ فَبَشِّرْ عِبَادِ  
﴿١٨﴾

الَّذِينَ يَسْتَمِعُونَ الْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُ  
أُولَٰئِكَ الَّذِينَ هَدَى اللَّهُ وَأُولَٰئِكَ هُمُ  
أُولُوا الْأَلْبَابِ ﴿١٩﴾

أَفَمَنْ حَقَّ عَلَيْهِ كَلِمَةُ الْعَذَابِ أَفَأَنْتَ  
تُنقِذُ مَنْ فِي النَّارِ ﴿٢٠﴾

لَٰكِنِ الَّذِينَ اتَّقَوْا رَبَّهُمْ لَهُمْ غُرَفٌ مِّنْ  
فَوْقِهَا غُرَفٌ مَّبْنِيَّةٌ تَجْرَىٰ مِنْ تَحْتِهَا الْأَنْهَارُ  
وَعَدَ اللَّهُ لَا يَخْلِفُ اللَّهُ الْمِعَادَ ﴿٢١﴾

أَلَمْ تَرَ أَنَّ اللَّهَ أَنزَلَ مِنَ السَّمَاءِ مَاءً  
فَسَلَكَهُ يَنبِيعٌ فِي الْأَرْضِ ثُمَّ يُخْرِجُ بِهِ  
زَرْعًا مُّخْتَلِفًا أَلْوَانُهُ ثُمَّ يَهِيجُ فَتَرَاهُ مُصْفَرًّا  
ثُمَّ يَجْعَلُهُ حُطَامًا إِنَّ فِي ذَٰلِكَ لَذِكْرًا  
لِّأُولِي الْأَلْبَابِ ﴿٢٢﴾

أَفَمَنْ شَرَحَ اللَّهُ صَدْرَهُ لِلْإِسْلَامِ فَهُوَ عَلَىٰ

<sup>1346</sup>: i.e., Satan or any false object of worship.

<sup>1347</sup>: i.e., elevated rooms, dwellings or palaces.

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

23. Allāh has sent down the best statement: a consistent Book wherein is reiteration. The skins shiver therefrom of those who fear their Lord; then their skins and their hearts relax at the remembrance [i.e., mention] of Allāh. That is the guidance of Allāh by which He guides whom He wills. And one whom Allāh sends astray – for him there is no guide.

24. Then is he who will shield with his face<sup>1348</sup> the worst of the punishment on the Day of Resurrection [like one secure from it]? And it will be said to the wrongdoers, "Taste what you used to earn."

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

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

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

نُورٍ مِّن رَّبِّهِ ۖ قَوْلٌ لِّلنَّفْسِیَّةِ قُلُوبُهُمْ مِّن ذِكْرِ اللَّهِ أُولَٰئِكَ فِي ضَلَالٍ مُّبِينٍ ﴿٣٩﴾

اللَّهُ نَزَلَ أَحْسَنَ الْحَدِيثِ كِتَابًا مُّتَشَابِهًا مَّنَافِي تَقْشَعُرُ مِنْهُ جُلُودُ الَّذِينَ يَخْشَوْنَ رَبَّهُمْ ثُمَّ تَلِينُ جُلُودُهُمْ وَقُلُوبُهُمْ إِلَىٰ ذِكْرِ اللَّهِ ۚ ذَٰلِكَ هُدَىٰ اللَّهِ يَهْدِي بِهِ مَن يَشَاءُ ۚ وَمَن يُضْلِلِ اللَّهُ فَمَا لَهُ مِن هَادٍ ﴿٤٠﴾

أَفَمَن يَتَّقِي بِوَجْهِهِ سُوءَ الْعَذَابِ يَوْمَ الْقَيْمَةِ ۚ وَقِيلَ لِلظَّالِمِينَ ذُوقُوا مَا كُنتُمْ تَكْسِبُونَ ﴿٤١﴾

كَذَّبَ الَّذِينَ مِن قَبْلِهِمْ فَأَتَتْهُمْ الْعَذَابُ مِن حَيْثُ لَا يَشْعُرُونَ ﴿٤٢﴾

فَإِذَا قُهِمُ اللَّهُ الْحَزَنُ فِي الْحَيَاةِ الدُّنْيَا وَلِالْعَذَابِ الْآخِرَةِ أَكْبَرُ ۚ لَوْ كَانُوا يَعْلَمُونَ ﴿٤٣﴾

وَلَقَدْ صَرَّفْنَا لِلنَّاسِ فِي هَٰذَا الْقُرْآنِ مِن كُلِّ مَثَلٍ لَّعَلَّهُمْ يَتَذَكَّرُونَ ﴿٤٤﴾

<sup>1348</sup> Rather than his hands, which will be chained to his neck.

28. [It is] an Arabic Qur'ān, without any deviance<sup>1349</sup> that they might become righteous.<sup>1350</sup>

قُرْآنًا عَرَبِيًّا غَيْرَ ذِي عِوَجٍ لَّعَلَّهُمْ يَتَّقُونَ ﴿٢٨﴾

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

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

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

إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَيِّتُونَ ﴿٣٠﴾

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

ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَمَةِ عِنْدَ رَبِّكُمْ تَخْتَصِمُونَ ﴿٣١﴾

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

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

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

وَالَّذِي جَاءَ بِالْحَقِّ وَصَدَّقَ بِهِ أُولَٰئِكَ هُمُ الْمُتَّقُونَ ﴿٣٣﴾

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

هُم مَّا يَشَاءُونَ عِنْدَ رَبِّهِمْ ذَٰلِكَ جَزَاءُ الْمُحْسِنِينَ ﴿٣٤﴾

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

لِيُكَفِّرَ اللَّهُ عَنْهُمْ أَسْوَأَ الَّذِي أَعْمَلُوا وَيجْزِيَهُمْ أَجْرَهُم بِأَحْسَنِ الَّذِي كَانُوا يَعْمَلُونَ ﴿٣٥﴾

36. Is not Allāh sufficient for His Servant [i.e., Prophet Muḥammad

أَلَيْسَ اللَّهُ بِكَافٍ عَبْدَهُ وَيُخَوِّفُونَكَ

<sup>1349</sup>From the truth.

<sup>1350</sup>Through consciousness of Allāh.