

Sūrah ar-Raḥmān¹⁵⁹²

Bismillāh-ir-Raḥmān-ir-Raḥeem

سُورَةُ الرَّحْمَنِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. The Most Merciful ① الرَّحْمَنُ
2. Taught the Qur'ān, ② عَلَّمَ الْقُرْآنَ
3. Created man, ③ خَلَقَ الْإِنْسَانَ
4. [And] taught him eloquence. ④ عَلَّمَهُ الْبَيَانَ
5. The sun and the moon [move] by precise calculation, ⑤ الشَّمْسُ وَالْقَمَرُ بِحُسْبَانٍ
6. And the stars and trees prostrate.¹⁵⁹³ ⑥ وَالنَّجْمُ وَالشَّجَرُ يَسْجُدَانِ
7. And the heaven He raised and imposed the balance ⑦ وَالسَّمَاءَ رَفَعَهَا وَوَضَعَ الْمِيزَانَ
8. That you not transgress within the balance. ⑧ أَلَّا تَطْغَوْا فِي الْمِيزَانِ
9. And establish weight in justice and do not make deficient the balance. ⑨ وَأَقِيمُوا الْوَزْنَ بِالْقِسْطِ وَلَا تُخْسِرُوا الْمِيزَانَ
10. And the earth He laid [out] for the creatures. ⑩ وَالْأَرْضَ وَضَعَهَا لِلْأَنَامِ
11. Therein is fruit and palm trees having sheaths [of dates] ⑪ فِيهَا فَاكِهَةٌ وَالنَّخْلُ ذَاتُ الْأَكْمَامِ
12. And grain having husks and scented plants. ⑫ وَالْحَبُّ ذُو الْعَصْفِ وَالرَّيْحَانُ
13. So which of the favors of your Lord would you deny?¹⁵⁹⁴ ⑬ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ
14. He created man from clay like [that of] pottery. ⑭ خَلَقَ الْإِنْسَانَ مِنْ صَلْصَالٍ كَالْفَخَّارِ

¹⁵⁹²Ar-Raḥmān. The Most Merciful, or more literally, "The Entirely Merciful." See footnote to 1:1.

¹⁵⁹³They submit obediently to the laws of Allāh. See 22:18. An additional meaning of "najm" is vegetation of a kind without a trunk, stalk or stem.

¹⁵⁹⁴Literally, "you two," addressing the species of mankind and jinn.

15. And He created the jinn from a smokeless flame of fire. وَحَلَقَ الْجَانَّ مِنْ مَّارِجٍ مِنْ نَارٍ ﴿٥٥﴾
16. So which of the favors of your Lord would you deny? فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٥٦﴾
17. [He is] Lord of the two sunrises and Lord of the two sunsets.¹⁵⁹⁵ رَبُّ الْمَشْرِقَيْنِ وَرَبُّ الْمَغْرِبَيْنِ ﴿٥٧﴾
18. So which of the favors of your Lord would you deny? فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٥٨﴾
19. He released the two seas,¹⁵⁹⁶ meeting [one another]; مَرَجَ الْبَحْرَيْنِ يَلْتَقِيَانِ ﴿٥٩﴾
20. Between them is a barrier so neither of them transgresses. بَيْنَهُمَا بَرْزَخٌ لَا يَبْغِيَانِ ﴿٦٠﴾
21. So which of the favors of your Lord would you deny? فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٦١﴾
22. From both of them emerge pearl and coral. يَخْرُجُ مِنْهُمَا اللُّؤْلُؤُ وَالْمَرْجَانُ ﴿٦٢﴾
23. So which of the favors of your Lord would you deny? فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٦٣﴾
24. And to Him belong the ships [with sails] elevated in the sea like mountains. وَلَهُ الْجَوَارِ الْمُنشَآتُ فِي الْبَحْرِ كَالْأَعْلَامِ ﴿٦٤﴾
25. So which of the favors of your Lord would you deny? فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٦٥﴾
26. Everyone upon it [i.e., the earth] will perish, كُلُّ مَنْ عَلَيْهَا فَانٍ ﴿٦٦﴾
27. And there will remain the face¹⁵⁹⁷ of your Lord, Owner of Majesty and Honor. وَيَبْقَىٰ وَجْهَ رَبِّكَ ذُو الْجَلَلِ وَالْإِكْرَامِ ﴿٦٧﴾
28. So which of the favors of your Lord would you deny? فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٦٨﴾

¹⁵⁹⁵ i.e., the points of sunrise in the east and sunset in the west in both summer and winter.

¹⁵⁹⁶ Two bodies of water or two sea waters of distinct characteristics.

¹⁵⁹⁷ See footnote to 2:19.

29. Whoever is within the heavens and earth asks Him; every day He is in [i.e., bringing about] a matter.¹⁵⁹⁸ يَسْأَلُهُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ كُلَّ يَوْمٍ هُوَ فِي شَأْنٍ ﴿٥٩﴾
30. So which of the favors of your Lord would you deny? فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٦٠﴾
31. We will attend to you, O prominent beings.¹⁵⁹⁹ سَنَفْرُغُ لَكُمْ أَيَّهَ الثَّقَلَانِ ﴿٦١﴾
32. So which of the favors of your Lord would you deny? فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٦٢﴾
33. O company of jinn and mankind, if you are able to pass beyond the regions of the heavens and the earth, then pass. You will not pass except by authority [from Allāh]. يَمَعْشَرَ الْجِنِّ وَالْإِنسِ إِنِ اسْتَطَعْتُمْ أَنْ تَنْفُذُوا مِنْ أَقْطَارِ السَّمَوَاتِ وَالْأَرْضِ فَانْفُذُوا لَا تَنْفُذُونَ إِلَّا بِسُلْطَانٍ ﴿٦٣﴾
34. So which of the favors of your Lord would you deny? فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٦٤﴾
35. There will be sent upon you a flame of fire and smoke,¹⁶⁰⁰ and you will not defend yourselves. يُرْسَلُ عَلَيْكُمَا شُوَاظٌ مِنْ نَارٍ وَنُحَاسٌ فَلَا تَنْتَصِرَانِ ﴿٦٥﴾
36. So which of the favors of your Lord would you deny? فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٦٦﴾
37. And when the heaven is split open and becomes rose-colored like oil¹⁶⁰¹ – فَإِذَا أَنْشَقَّتِ السَّمَاءُ فَكَانَتْ وَرْدَةً كَالدِّهَانِ ﴿٦٧﴾
38. So which of the favors of your Lord would you deny? – فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٦٨﴾
39. Then on that Day none will be asked about his sin among men or jinn.¹⁶⁰² فَيَوْمَئِذٍ لَا يُسْأَلُ عَنْ ذَنْبِهِ إِنْسٌ وَلَا جَانٌّ ﴿٦٩﴾

¹⁵⁹⁸For each of His creatures.

¹⁵⁹⁹Specifically two: mankind and *jinn*.

¹⁶⁰⁰Another possible meaning is liquefied brass or copper.

¹⁶⁰¹Or "like a tanned skin."

¹⁶⁰²Once they have been condemned to the Fire.

40. So which of the favors of your Lord would you deny?

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٤٠﴾

41. The criminals will be known by their marks, and they will be seized by the forelocks and the feet.

يُعَرَّفُ الْمَجْرُمُونَ بِسِيمَانِهِمْ فَيُؤْخَذُ بِالنَّوَصِي
وَالْأَقْدَامِ ﴿٤١﴾

42. So which of the favors of your Lord would you deny?

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٤٢﴾

43. This is Hell, which the criminals deny.

هَذِهِ جَهَنَّمُ الَّتِي يُكَذِّبُ بِهَا الْمَجْرُمُونَ ﴿٤٣﴾

44. They will circulate between it and scalding water, heated [to the utmost degree].

يَطُوفُونَ بَيْنَهَا وَبَيْنَ حَمِيمٍ ءَانِ ﴿٤٤﴾

45. So which of the favors of your Lord would you deny?

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٤٥﴾

46. But for he who has feared the position of his Lord¹⁶⁰³ are two gardens –

وَلِمَنْ خَافَ مَقَامَ رَبِّهِ جَنَّاتَانِ ﴿٤٦﴾

47. So which of the favors of your Lord would you deny? –

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٤٧﴾

48. Having [spreading] branches.

ذَوَاتَا أَفْنَانٍ ﴿٤٨﴾

49. So which of the favors of your Lord would you deny?

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٤٩﴾

50. In both of them are two springs, flowing.

فِيهِمَا عَيْنَانِ تَجْرِيَانِ ﴿٥٠﴾

51. So which of the favors of your Lord would you deny?

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٥١﴾

52. In both of them are of every fruit, two kinds.

فِيهِمَا مِنْ كُلِّ فَاكِهَةٍ زَوْجَانِ ﴿٥٢﴾

53. So which of the favors of your Lord would you deny?

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٥٣﴾

¹⁶⁰³ An alternative meaning is "the standing [for account] before his Lord."

54. [They are] reclining on beds whose linings are of silk brocade, and the fruit of the two gardens is hanging low. مُتَكِّينَ عَلَى فُرُشٍ بَطَاطُهَا مِنْ إِسْتَبْرَقٍ وَحَتَّى الْجَنَّتَيْنِ دَانٍ ﴿٥٤﴾
55. So which of the favors of your Lord would you deny? فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٥٥﴾
56. In them are women limiting [their] glances,¹⁶⁰⁴ untouched¹⁶⁰⁵ before them by man or jinnī – فِيهِنَّ قَصِيرَاتُ الْغُرُفِ لَمْ يَطْمِثْهُنَّ إِنْسٌ قَبْلَهُمْ وَلَا جَانٌّ ﴿٥٦﴾
57. So which of the favors of your Lord would you deny? – فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٥٧﴾
58. As if they were rubies and coral.¹⁶⁰⁶ كَأَنَّهُنَّ الْيَاقُوتُ وَالْمَرْجَانُ ﴿٥٨﴾
59. So which of the favors of your Lord would you deny? فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٥٩﴾
60. Is the reward for good [anything] but good? هَلْ جَزَاءُ الْإِحْسَنِ إِلَّا الْإِحْسَنُ ﴿٦٠﴾
61. So which of the favors of your Lord would you deny? فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٦١﴾
62. And below them both [in excellence] are two [other] gardens – وَمِنْ دُونِهِمَا جَنَّتَانِ ﴿٦٢﴾
63. So which of the favors of your Lord would you deny? – فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٦٣﴾
64. Dark green [in color]. مُدْهَامَتَانِ ﴿٦٤﴾
65. So which of the favors of your Lord would you deny? فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٦٥﴾
66. In both of them are two springs, spouting. فِيهِمَا عَيْنَانِ نَضَّاخَتَانِ ﴿٦٦﴾

¹⁶⁰⁴To their own mates, i.e., being chaste and modest.

¹⁶⁰⁵Literally, they have not been caused to bleed by loss of virginity.

¹⁶⁰⁶In purity, color and beauty.

67. So which of the favors of your Lord would you deny?

فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٥٧﴾

68. In both of them are fruit and palm trees and pomegranates.

فِيهِمَا فَكِهَةٌ وَنَخْلٌ وَرُمَّانٌ ﴿٥٨﴾

69. So which of the favors of your Lord would you deny?

فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٥٩﴾

70. In them are good and beautiful women –

فِيهِنَّ خَيْرَاتٌ حِسَانٌ ﴿٦٠﴾

71. So which of the favors of your Lord would you deny? –

فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٦١﴾

72. Fair ones reserved in pavilions –

حُورٌ مَّقْصُورَاتٌ فِي الْبَيْتِ ﴿٦٢﴾

73. So which of the favors of your Lord would you deny? –

فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٦٣﴾

74. Untouched before them by man or jinnī –

لَمْ يَطْمِثْهُنَّ إِنْسٌ قَبْلَهُمْ وَلَا جَانٌّ ﴿٦٤﴾

75. So which of the favors of your Lord would you deny? –

فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٦٥﴾

76. Reclining on green cushions and beautiful fine carpets.

مُتَكِّينَ عَلَى زَفْرَفٍ خُضْرٍ وَعَبَقَرٍ حِسَانٍ ﴿٦٦﴾

77. So which of the favors of your Lord would you deny?

فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٦٧﴾

78. Blessed is the name of your Lord, Owner of Majesty and Honor.

تَبَارَكَ اسْمُ رَبِّكَ ذِي الْجَلَالِ وَالْإِكْرَامِ ﴿٦٨﴾

Sūrah al-Wāqī‘ah¹⁶⁰⁷**Bismillāhir-Raḥmānir-Raḥeem****سُورَةُ الْوَاقِعَةِ**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. When the Occurrence occurs, إِذَا وَقَعَتِ الْوَاقِعَةُ ❶
2. There is, at its occurrence, no denial. لَيْسَ لَوْقَعَتَا كَاذِبَةٌ ❷
3. It will bring down [some] and raise up [others].¹⁶⁰⁸ خَافِضَةٌ رَّافِعَةٌ ❸
4. When the earth is shaken with convulsion إِذَا رُجَّتِ الْأَرْضُ رَجًا ❹
5. And the mountains are broken down, crumbling وُدُسَّتِ الْجِبَالُ دُسًّا ❺
6. And become dust dispersing, فَكَانَتْ هَبَاءً مُنْبَثًا ❻
7. And you become [of] three kinds: وَكُنتُمْ أَزْوَاجًا ثَلَاثَةً ❼
8. Then the companions of the right – what are the companions of the right?¹⁶⁰⁹ فَأَصْحَابُ الْمَيْمَنَةِ مَا أَصْحَابُ الْمَيْمَنَةِ ❶
9. And the companions of the left – what are companions of the left?¹⁶¹⁰ وَأَصْحَابُ الشِّئَمَةِ مَا أَصْحَابُ الشِّئَمَةِ ❷
10. And the forerunners, the forerunners¹⁶¹¹ – وَالسَّابِقُونَ السَّابِقُونَ ❸
11. Those are the ones brought near [to Allāh] أُولَئِكَ الْمُقَرَّبُونَ ❹
12. In the Gardens of Pleasure, فِي جَنَّاتِ النَّعِيمِ ❺
13. A [large] company of the former peoples ثَلَاثَةٌ مِنَ الْأَوَّلِينَ ❻

¹⁶⁰⁷ *Al-Wāqī‘ah*: The Occurrence, literally, "That which befalls," meaning the Resurrection.

¹⁶⁰⁸ According to their deeds rather than wealth and social position, as is the case in this world.

¹⁶⁰⁹ i.e., those given their records in their right hand and who are destined for Paradise.

¹⁶¹⁰ i.e., those given their records in their left hand and who are destined for Hell.

¹⁶¹¹ The words can also be understood as a complete sentence, i.e., "The forerunners [in good deeds] are the forerunners [in entering Paradise]."

14. And a few of the later peoples, وَقَلِيلٌ مِّنَ الْآخِرِينَ ﴿١٤﴾
15. On thrones woven [with ornament], عَلَى سُرُرٍ مَّوْضُونَةٍ ﴿١٥﴾
16. Reclining on them, facing each other. مُتَّكِئِينَ عَلَيْهَا مُتَقَابِلِينَ ﴿١٦﴾
17. There will circulate among them young boys made eternal يَطُوفُ عَلَيْهِمْ وِلْدَانٌ مُّخَلَّدُونَ ﴿١٧﴾
18. With vessels, pitchers and a cup [of wine] from a flowing spring – بِأَكْوَابٍ وَأَبَارِيقٍ وَكَأْسٍ مِّن مَّعِينٍ ﴿١٨﴾
19. No headache will they have therefrom, nor will they be intoxicated – لَا يُصَدَّعُونَ عَنْهَا وَلَا يُزْفُونَ ﴿١٩﴾
20. And fruit of what they select وَفِكَهَةٍ مِّمَّا يَتَخَيَّرُونَ ﴿٢٠﴾
21. And the meat of fowl, from whatever they desire. وَحَمٍ طَيْرٍ مِّمَّا يَشْتَهُونَ ﴿٢١﴾
22. And [for them are] fair women with large, [beautiful] eyes, وَحُورٌ عِينٌ ﴿٢٢﴾
23. The likenesses of pearls well-protected, كَأَمْثَلِ اللَّوْلِيِّ الْمَكُونِ ﴿٢٣﴾
24. As reward for what they used to do. جَزَاءَ بِمَا كَانُوا يَعْمَلُونَ ﴿٢٤﴾
25. They will not hear therein ill speech or commission of sin – لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا تَأْثِيمًا ﴿٢٥﴾
26. Only a saying [of] peace, peace. إِلَّا قِيلًا سَلَامًا سَلَامًا ﴿٢٦﴾
27. The companions of the right – what are the companions of the right? وَأَصْحَابُ الْيَمِينِ مَا أَصْحَابُ الْيَمِينِ ﴿٢٧﴾
28. [They will be] among lote trees with thorns removed فِي سِدْرٍ مَّخْضُودٍ ﴿٢٨﴾
29. And [banana] trees layered [with fruit] وَطَلْحٍ مَّنضُودٍ ﴿٢٩﴾
30. And shade extended وَظِلٍّ مَّمْدُودٍ ﴿٣٠﴾

31. And water poured out ﴿١﴾ وَمَاءٍ مَّسْكُوبٍ
32. And fruit, abundant [and varied], ﴿٢﴾ وَفِكَهَةٍ كَثِيرَةٍ
33. Neither limited [to season] nor forbidden, ﴿٣﴾ لَا مَقْطُوعَةٍ وَلَا مَمْنُوعَةٍ
34. And [upon] beds raised high. ﴿٤﴾ وَفُشٍّ مَّرْفُوعَةٍ
35. Indeed, We have produced them [i.e., the women of Paradise] in a [new] creation ﴿٥﴾ إِنَّا أَنْشَأْنَهُنَّ إِنْشَاءً
36. And made them virgins, ﴿٦﴾ فَجَعَلْنَهُنَّ أَبْكَارًا
37. Devoted [to their husbands] and of equal age, ﴿٧﴾ عُرُبًا أَتْرَابًا
38. For the companions of the right [who are] ﴿٨﴾ لِأَصْحَابِ الْيَمِينِ
39. A company of the former peoples ﴿٩﴾ ثَلَاثَةٌ مِّنَ الْأَوَّلِينَ
40. And a company of the later peoples. ﴿١٠﴾ وَثَلَاثَةٌ مِّنَ الْآخِرِينَ
41. And the companions of the left – what are the companions of the left? ﴿١١﴾ وَأَصْحَابِ الشِّمَالِ مَا أَصْحَابُ الشِّمَالِ
42. [They will be] in scorching fire and scalding water ﴿١٢﴾ فِي سُمُومٍ وَحَمِيمٍ
43. And a shade of black smoke, ﴿١٣﴾ وَظِلٍّ مِّنْ تَحْمُومٍ
44. Neither cool nor beneficial. ﴿١٤﴾ لَا بَارِدٍ وَلَا كَرِيمٍ
45. Indeed they were, before that, indulging in affluence, ﴿١٥﴾ إِنَّهُمْ كَانُوا قَبْلَ ذَلِكَ مُتْرَفِينَ
46. And they used to persist in the great violation, ¹⁶¹² ﴿١٦﴾ وَكَانُوا يُصِرُّونَ عَلَى الْحِنثِ الْعَظِيمِ
47. And they used to say, "When we die and become dust and bones, are we indeed to be resurrected? ﴿١٧﴾ وَكَانُوا يَقُولُونَ أَإِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظْمًا أَإِنَّا لَمَبْعُوثُونَ

¹⁶¹²i.e., *shirk* (association with Allāh) or disbelief.

48. And our forefathers [as well]?" أَوَّابًاؤُنَا الْأَوَّلُونَ ﴿١٨﴾
49. Say, [O Muḥammad], "Indeed, the former and later peoples قُلْ إِبْنَ الْأَوَّلِينَ وَالْآخِرِينَ ﴿١٩﴾
50. Are to be gathered together for the appointment of a known Day." لَمَجْبُوعُونَ إِلَىٰ مِيقَاتِ يَوْمٍ مَّعْلُومٍ ﴿٢٠﴾
51. Then indeed you, O those astray [who are] deniers, ثُمَّ إِنَّكُمْ أَنتُمُ الضَّالُّونَ الْمَكْذِبُونَ ﴿٢١﴾
52. Will be eating from trees of zaqūm لَا يَكُونُ مِنْ شَجَرٍ مِنْ رَقُومٍ ﴿٢٢﴾
53. And filling with it your bellies فَمَا لُؤْنَ مِنْهَا الْبَطُونَ ﴿٢٣﴾
54. And drinking on top of it from scalding water فَشَرِبُونَ عَلَيْهِ مِنَ الْحَمِيمِ ﴿٢٤﴾
55. And will drink as the drinking of thirsty camels. فَشَرِبُونَ شُرْبَ أَهْلِيمٍ ﴿٢٥﴾
56. That is their accommodation on the Day of Recompense. هَذَا نُزُلُهُمْ يَوْمَ الدِّينِ ﴿٢٦﴾
57. We have created you, so why do you not believe? نَحْنُ خَلَقْنَكُمْ فَلَوْلَا تَصَدَّقُونَ ﴿٢٧﴾
58. Have you seen that which you emit?¹⁶¹³ أَفَرَأَيْتُمْ مَا تُمْنُونَ ﴿٢٨﴾
59. Is it you who creates it, or are We the Creator? أَأَنْتُمْ تَخْلُقُونَهُ أَمْ نَحْنُ الْخَالِقُونَ ﴿٢٩﴾
60. We have decreed death among you, and We are not to be outdone نَحْنُ قَدَرْنَا بَيْنَكُمْ الْأَمْوَاتَ وَمَا نَحْنُ بِمَسْبُوقِينَ ﴿٣٠﴾
61. In that We will change your likenesses and produce you in that [form] which you do not know.¹⁶¹⁴ عَلَىٰ أَنْ نُبَدِّلَ أَمْثَلَكُمْ وَنُنْشِئَكُمْ فِي مَا لَا تَعْلَمُونَ ﴿٣١﴾

¹⁶¹³ i.e., semen, which contains the potential for human life.

¹⁶¹⁴ An alternative meaning has also been given: "...in that We will replace the likes of you [with others upon the earth] and create you [in the Hereafter] in that which you do not know."

62. And you have already known the first creation, so will you not remember? ﴿٦٢﴾
63. And have you seen that [seed] which you sow? ﴿٦٣﴾
64. Is it you who makes it grow, or are We the grower? ﴿٦٤﴾
65. If We willed, We could make it [dry] debris, and you would remain in wonder,¹⁶¹⁵ ﴿٦٥﴾
66. [Saying], "Indeed, we are [now] in debt; ﴿٦٦﴾
67. Rather, we have been deprived." ﴿٦٧﴾
68. And have you seen the water that you drink? ﴿٦٨﴾
69. Is it you who brought it down from the clouds, or is it We who bring it down? ﴿٦٩﴾
70. If We willed, We could make it bitter, so why are you not grateful? ﴿٧٠﴾
71. And have you seen the fire that you ignite? ﴿٧١﴾
72. Is it you who produced its tree, or are We the producer? ﴿٧٢﴾
73. We have made it a reminder¹⁶¹⁶ and provision for the travelers,¹⁶¹⁷ ﴿٧٣﴾
74. So exalt the name of your Lord, the Most Great. ﴿٧٤﴾

¹⁶¹⁵At what had happened or remain in a state of shock. Another meaning is "in regret."

¹⁶¹⁶Of the great fire of Hell.

¹⁶¹⁷In the form of flints or other means by which to ignite fire. Travelers are mentioned because of the special convenience to them, although it is a provision for all people in general.

75. Then I swear by the setting of the stars,¹⁶¹⁸ ﴿فَلَا أَقْسِمُ بِمَوَاقِعِ النُّجُومِ﴾
76. And indeed, it is an oath – if you could know – [most] great. ﴿وَإِنَّهُ لَقَسَمٌ لِّوَ تَعْلَمُونَ عَظِيمٌ﴾
77. Indeed, it is a noble Qur'ān ﴿إِنَّهُ لَقُرْآنٌ كَرِيمٌ﴾
78. In a Register well-protected;¹⁶¹⁹ ﴿فِي كِتَابٍ مَّكْنُونٍ﴾
79. None touch it except the purified [i.e., the angels]. ﴿لَّا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ﴾
80. [It is] a revelation from the Lord of the worlds. ﴿تَنْزِيلٌ مِّن رَّبِّ الْعَالَمِينَ﴾
81. Then is it to this statement that you are indifferent ﴿أَفَيْهَذَا الْحَدِيثِ أَنْتُمْ مُدْهِنُونَ﴾
82. And make [the thanks for] your provision that you deny [the Provider]? ﴿وَتَجْعَلُونَ رِزْقَكُمْ أَنْتُمْ تُكْذِبُونَ﴾
83. Then why, when it [i.e., the soul at death] reaches the throat ﴿فَلَوْلَا إِذَا بَلَغَتِ الْحُلُقُومَ﴾
84. And you are at that time looking on – ﴿وَأَنْتُمْ حِينِيذٍ تَنْظُرُونَ﴾
85. And We [i.e., Our angels] are nearer to him than you, but you do not see – ﴿وَحَنَّا أَقْرَبُ إِلَيْهِ مِنْكُمْ وَلَكِنْ لَا تُبْصِرُونَ﴾
86. Then why do you not, if you are not to be recompensed, ﴿فَلَوْلَا إِنْ كُنْتُمْ غَيْرَ مَدِينِينَ﴾
87. Bring it back,¹⁶²⁰ if you should be truthful? ﴿تَرْجِعُونَهَا إِنْ كُنْتُمْ صَادِقِينَ﴾
88. And if he [i.e., the deceased] was of those brought near [to Allāh], ﴿فَأَمَّا إِنْ كَانَ مِنَ الْمُقَرَّبِينَ﴾

¹⁶¹⁸ Allāh (*subhānahu wa ta'ālā*) confirms absolutely by oath.

¹⁶¹⁹ The Preserved Slate (*al-Lawḥ al-Maḥfūth*), which is with Allāh (*subhānahu wa ta'ālā*).

¹⁶²⁰ i.e., return the soul to the body, meaning that just as you cannot prevent death when it is decreed, you will not escape the recompense when it is decreed.

89. Then [for him is] rest and bounty
and a garden of pleasure.

فَرَوْحٌ وَرَيْحَانٌ وَجَنَّتْ نَعِيمٌ ﴿٨٩﴾

90. And if he was of the companions
of the right,

وَأَمَّا إِنْ كَانَ مِنَ أَصْحَابِ الْيَمِينِ ﴿٩٠﴾

91. Then [the angels will say],
"Peace for you; [you are] from
the companions of the right."

فَسَلِّمُوا لَكَ مِنْ أَصْحَابِ الْيَمِينِ ﴿٩١﴾

92. But if he was of the deniers [who
were] astray,

وَأَمَّا إِنْ كَانَ مِنَ الْمُكَذِّبِينَ الضَّالِّينَ ﴿٩٢﴾

93. Then [for him is] accommodation
of scalding water

فَنَزْلٌ مِنْ حَمِيمٍ ﴿٩٣﴾

94. And burning in Hellfire.

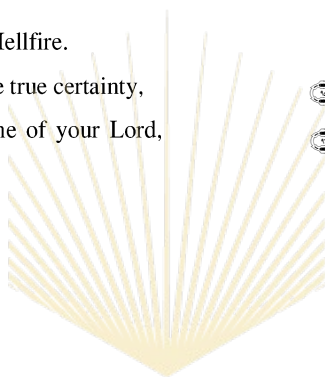
وَتَصْلِيَةٌ حَئِيمٍ ﴿٩٤﴾

95. Indeed, this is the true certainty,

إِنَّ هَذَا هُوَ حَقُّ الْيَقِينِ ﴿٩٥﴾

96. So exalt the name of your Lord,
the Most Great.

فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ ﴿٩٦﴾



Sūrah al-Ḥadeed¹⁶²¹**Bismillāhir-Raḥmānir-Raḥeem****سُورَةُ الْحَدِيدِ****بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ**

1. Whatever is in the heavens and earth exalts Allāh,¹⁶²² and He is the Exalted in Might, the Wise.

سَبَّحَ لِلَّهِ مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿١﴾

2. His is the dominion of the heavens and earth. He gives life and causes death, and He is over all things competent.

لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ يُحْيِي وَيُمِيتُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٢﴾

3. He is the First¹⁶²³ and the Last,¹⁶²⁴ the Ascendant¹⁶²⁵ and the Intimate,¹⁶²⁶ and He is, of all things, Knowing.

هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٣﴾

4. It is He who created the heavens and earth in six days and then established Himself above the Throne.¹⁶²⁷ He knows what penetrates into the earth and what emerges from it and what descends from the heaven and what ascends therein; and He is with you¹⁶²⁸ wherever you are. And Allāh, of what you do, is Seeing.

هُوَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ يَعْلَمُ مَا يَلِجُ فِي الْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنْزِلُ مِنَ السَّمَاءِ وَمَا يَعْرُجُ فِيهَا وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٤﴾

5. His is the dominion of the heavens and earth. And to Allāh are returned [all] matters.

لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ﴿٥﴾

¹⁶²¹ Al-Ḥadeed: Iron.

¹⁶²² By praising Him and declaring Him far above and beyond any failure or imperfection.

¹⁶²³ Before whom nothing existed. Also, He who is supreme, foremost or uppermost.

¹⁶²⁴ Enduring eternally when nothing else remains.

¹⁶²⁵ Nothing being above Him. Another meaning is "the Apparent," i.e., evident through His creation and revelation.

¹⁶²⁶ Nothing being nearer than Him by way of His knowledge. Another meaning is "the Unapparent," i.e., concealed from man's physical senses.

¹⁶²⁷ See footnotes to 2:19 and 7:54.

¹⁶²⁸ In knowledge – observing and witnessing.

6. He causes the night to enter the day and causes the day to enter the night, and He is Knowing of that within the breasts.
7. Believe in Allāh and His Messenger and spend out of that in which He has made you successive inheritors. For those who have believed among you and spent,¹⁶²⁹ there will be a great reward.
8. And why do you not believe in Allāh while the Messenger invites you to believe in your Lord and He has taken your covenant, if you should [truly] be believers?
9. It is He who sends down upon His Servant [Muḥammad (ﷺ)] verses of clear evidence that He may bring you out from darknesses into the light. And indeed, Allāh is to you Kind and Merciful.
10. And why do you not spend in the cause of Allāh while to Allāh belongs the heritage of the heavens and the earth? Not equal among you are those who spent before the conquest [of Makkah] and fought [and those who did so after it]. Those are greater in degree than they who spent afterwards and fought. But to all Allāh has promised the best [reward]. And Allāh, of what you do, is Aware.
11. Who is it that would loan Allāh a goodly loan so He will multiply it

يُولِجُ اللَّيْلَ فِي النَّهَارِ وَيُولِجُ النَّهَارَ فِي اللَّيْلِ
وَهُوَ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٦﴾

ءَامِنُوا بِاللَّهِ وَرَسُولِهِ وَأَنْفِقُوا مِمَّا جَعَلَكُمْ
مُتَّخِلِينَ فِيهِ فَالَّذِينَ ءَامَنُوا مِنْكُمْ
وَأَنْفَقُوا لَهُمْ أَجْرٌ كَبِيرٌ ﴿٧﴾

وَمَا لَكُمْ لَا تُؤْمِنُونَ بِاللَّهِ وَالرَّسُولِ
يَدْعُوكُمْ لِيُؤْمِنُوا بِرَبِّكُمْ وَقَدْ أَخَذَ مِيثَاقَكُمْ
إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿٨﴾

هُوَ الَّذِي يُزِيلُ عَلَى عَبْدِهِ ءَايَاتٍ يَبَيِّنُ
لِيُخْرِجَكُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ وَإِنَّ اللَّهَ
بِكُمْ لَرءُوفٌ رَّحِيمٌ ﴿٩﴾

وَمَا لَكُمْ ءَلَّا تُنْفِقُوا فِي سَبِيلِ اللَّهِ وَلِلَّهِ
مِيرَاثُ السَّمٰوٰتِ وَالْأَرْضِ لَا يَسْتَوِي
مِنْكُمْ مَّنْ أَنْفَقَ مِن قَبْلِ الْفَتْحِ وَقَتَلَ
أُولَٰئِكَ أَعْظَمُ دَرَجَةً مِّنَ الَّذِينَ أَنْفَقُوا مِن
بَعْدُ وَقَتَلُوا وَكُلًّا وَعَدَ اللَّهُ الْحُسْنَىٰ وَاللَّهُ
بِمَا تَعْمَلُونَ خَبِيرٌ ﴿١٠﴾

مَّن ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا

¹⁶²⁹In ways pleasing to Allāh.

for him and he will have a noble reward?

فَيُضَاعَفُهُ لَهُ وَلَهُ أَجْرٌ كَرِيمٌ ﴿٥٦﴾

12. On the Day you see the believing men and believing women, their light proceeding before them and on their right, [it will be said], "Your good tidings today are [of] gardens beneath which rivers flow, wherein you will abide eternally." That is what is the great attainment.

يَوْمَ تَرَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ يَسْعَى
نُورُهُمْ بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ بُشْرَانُكُمْ
الْيَوْمَ جَنَّاتٌ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ
خَالِدِينَ فِيهَا ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿٥٧﴾

13. On the [same] Day the hypocrite men and hypocrite women will say to those who believed, "Wait for us that we may acquire some of your light." It will be said, "Go back behind you¹⁶³⁰ and seek light." And a wall will be placed between them with a door, its interior containing mercy, while on the outside of it is torment.

يَوْمَ يَقُولُ الْمُنَافِقُونَ وَالْمُنَافِقَاتُ لِلَّذِينَ
ءَامَنُوا انظُرُونَا نَقْتِسِسْ مِنْ نُورِكُمْ قِيلَ
أَرْجِعُوا وَرَاءَكُمْ فَالْتَمِسُوا نُورًا فَضُرِبَ
بَيْنَهُمْ بِسُورٍ لَهُ بَابٌ بَاطِنُهُ فِيهِ الرَّحْمَةُ
وظَاهِرُهُ مِنْ قِبَلِهِ الْعَذَابُ ﴿٥٨﴾

14. They [i.e., the hypocrites] will call to them [i.e., the believers], "Were we not with you?" They will say, "Yes, but you afflicted yourselves¹⁶³¹ and awaited [misfortune for us] and doubted, and wishful thinking deluded you until there came the command of Allāh. And the Deceiver [i.e., Satan] deceived you concerning Allāh.

يُنَادُوهُمْ أَلَمْ نَكُنْ مَعَكُمْ قَالُوا بَلَى
وَلَكِنْ كُنْتُمْ فِتْنَةً أَنْفُسَكُمْ وَتَرَبَّصْتُمْ وَارْتَبْتُمْ
وَعَرَّيْتُمْ الْأُمَانِيَّ حَتَّى جَاءَ أَمْرُ اللَّهِ وَعَرَّيْتُمْ
بِاللَّهِ الْغُرُورَ ﴿٥٩﴾

15. So today no ransom will be taken from you or from those who disbelieved. Your refuge is the Fire. It is most worthy of you, and wretched is the destination."

فَالْيَوْمَ لَا يُؤْخَذُ مِنْكُمْ فِدْيَةٌ وَلَا مِنَ
الَّذِينَ كَفَرُوا مَاؤُنْكُمْ النَّارُ هِيَ مَوْلَانُكُمْ
وَيَسَّ السَّعِيرُ ﴿٦٠﴾

¹⁶³⁰To where light was acquired, i.e., in the worldly life.

¹⁶³¹By hypocrisy or by falling into temptations.

16. Has the time not come for those who have believed that their hearts should become humbly submissive at the remembrance of Allāh and what has come down of the truth? And let them not be like those who were given the Scripture before, and a long period passed over them, so their hearts hardened; and many of them are defiantly disobedient.

﴿أَلَمْ يَأْنِ لِلَّذِينَ ءَامَنُوا أَنْ تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ اللَّهِ وَمَا نَزَلَ مِنَ الْحَقِّ وَلَا يَكُونُوا كَالَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلُ فَطَالَ عَلَيْهِمُ الْأَمَدُ فَقَسَتْ قُلُوبُهُمْ وَكَثِيرٌ مِنْهُمْ فَاسِقُونَ﴾



17. Know that Allāh gives life to the earth after its lifelessness. We have made clear to you the signs; perhaps you will understand.¹⁶³²

﴿أَعْلَمُوا أَنَّ اللَّهَ يُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا قَدْ بَيَّنَّا لَكُمْ الْآيَاتِ لَعَلَّكُمْ تَعْقِلُونَ﴾

18. Indeed, the men who practice charity and the women who practice charity and [they who] have loaned Allāh a goodly loan – it will be multiplied for them, and they will have a noble reward.

﴿إِنَّ الْمَصَدِّقِينَ وَالْمَصَدِّقَاتِ وَأَقْرَضُوا اللَّهَ قَرْضًا حَسَنًا يُضَاعَفْ لَهُمْ وَلَهُمْ أَجْرٌ كَرِيمٌ﴾

19. And those who have believed in Allāh and His messengers – those are [in the ranks of] the supporters of truth and the martyrs, with their Lord. For them is their reward and their light.¹⁶³³ But those who have disbelieved and denied Our verses – those are the companions of Hellfire.

﴿وَالَّذِينَ ءَامَنُوا بِاللَّهِ وَوُسْلِهِمْ أُولَئِكَ هُمُ الصَّادِقُونَ وَالشُّهَدَاءُ عِنْدَ رَبِّهِمْ لَهُمْ أَجْرُهُمْ وَنُورُهُمْ وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَئِكَ أَصْحَابُ الْجَحِيمِ﴾

20. Know that the life of this world is but amusement and diversion and adornment and boasting to one

﴿أَعْلَمُوا أَنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَهْوَ زِينَةٌ وَتَفَاخُرٌ بَيْنَكُمْ وَتَكَاثُرٌ فِي الْأَمْوَالِ

¹⁶³²That similarly, Allāh (*subhānahu wa ta'ālā*) can soften a heart after its hardness and guide one who had previously been astray.

¹⁶³³Another accepted meaning is "And those who have believed in Allāh and His messengers – they are the supporters of truth. And the martyrs, with their Lord, will have their reward and their light."

another and competition in increase of wealth and children – like the example of a rain whose [resulting] plant growth pleases the tillers; then it dries and you see it turned yellow; then it becomes [scattered] debris. And in the Hereafter is severe punishment and forgiveness from Allāh and approval. And what is the worldly life except the enjoyment of delusion.

وَالْأُولَٰئِكَ كَمَثَلِ غَيْثٍ أَعْجَبَ الْكُفَّارَ نَبَاتُهُ
ثُمَّ يَسِيحُ فَرَنَهُ مَصْفَرًّا ثُمَّ يَكُونُ حُطَبًا
وَفِي الْآخِرَةِ عَذَابٌ شَدِيدٌ وَمَغْفِرَةٌ مِّنَ اللَّهِ
وَرِضْوَانٌ وَمَا الْحَيٰوةُ الدُّنْيَا إِلَّا مَتَاعٌ
الْغُورِ ﴿٥٧﴾

21. Race [i.e., compete] toward forgiveness from your Lord and a Garden whose width is like the width of the heavens and earth, prepared for those who believed in Allāh and His messengers. That is the bounty of Allāh which He gives to whom He wills, and Allāh is the possessor of great bounty.

سَابِقُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا
كَعَرْضِ السَّمَاءِ وَالْأَرْضِ أُعِدَّتْ لِلَّذِينَ
ءَامَنُوا بِاللَّهِ وَرُسُلِهِ ۚ ذَٰلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ
مَن يَشَاءُ ۚ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿٥٨﴾

22. No disaster strikes upon the earth or among yourselves except that it is in a register¹⁶³⁴ before We bring it into being – indeed that, for Allāh, is easy –

مَا أَصَابَ مِنْ مُّصِيبَةٍ فِي الْأَرْضِ وَلَا فِي
أَنْفُسِكُمْ إِلَّا فِي كِتَابٍ مِّن قَبْلُ ۚ إِنَّ
نَبْرَاهَآ إِنَّ ذَٰلِكَ عَلَى اللَّهِ يَسِيرٌ ﴿٥٩﴾

23. In order that you not despair over what has eluded you and not exult [in pride] over what He has given you. And Allāh does not like everyone self-deluded and boastful –

لِكَيْلَا تَأْسَوْا عَلَىٰ مَا فَاتَكُمْ وَلَا تَفْرَحُوا
بِمَا ءَاتَاكُمْ ۚ وَاللَّهُ لَا يُحِبُّ كُلَّ مُخْتَالٍ
فَخُورٍ ﴿٦٠﴾

24. [Those] who are stingy and enjoin upon people stinginess. And whoever turns away¹⁶³⁵ –

الَّذِينَ يَبْتِخُلُونَ وَيَنْهَوْنَ النَّاسَ
بِالْبُخْلِ ۚ وَمَن يَتَوَلَّ فَإِنَّ اللَّهَ هُوَ الْغَنِيُّ

¹⁶³⁴i.e., the Preserved Slate (*al-Lawḥ al-Mahfūth*).

¹⁶³⁵Refusing to spend for Allāh's cause or refusing obedience to Him.

then indeed, Allāh is the Free of need, the Praiseworthy.

الْحَمِيدُ ﴿٥٧﴾

25. We have already sent Our messengers with clear evidences and sent down with them the Scripture and the balance that the people may maintain [their affairs] in justice. And We sent down iron, wherein is great military might and benefits for the people, and so that Allāh may make evident those who support Him and His messengers unseen. Indeed, Allāh is Powerful and Exalted in Might.
26. And We have already sent Noah and Abraham and placed in their descendants prophethood and scripture; and among them is he who is guided, but many of them are defiantly disobedient.
27. Then We sent following their footsteps [i.e., traditions] Our messengers and followed [them] with Jesus, the son of Mary, and gave him the Gospel. And We placed in the hearts of those who followed him compassion and mercy and monasticism, which they innovated; We did not prescribe it for them except [that they did so] seeking the approval of Allāh. But they did not observe it with due observance. So We gave the ones who believed among them their reward, but many of them are defiantly disobedient.
28. O you who have believed, fear Allāh and believe in His

لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ النَّاسُ بِالْقِسْطِ وَأَنْزَلْنَا الْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ وَمَنْفَعٌ لِلنَّاسِ وَلِيَعْلَمَ اللَّهُ مَنْ يَنْصُرُهُ وَرُسُلَهُ بِالْغَيْبِ إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ ﴿٥٨﴾

وَلَقَدْ أَرْسَلْنَا نُوحًا وَإِبْرَاهِيمَ وَجَعَلْنَا فِي ذُرِّيَّتِهِمَا النُّبُوَّةَ وَالْكِتَابَ فَمِنْهُمْ مُهْتَدٍ وَكَثِيرٌ مِنْهُمْ فَسِقُونَ ﴿٥٩﴾

ثُمَّ قَفَّيْنَا عَلَى آثَرِهِم بِرُسُلِنَا وَقَفَّيْنَا بِعِيسَى ابْنِ مَرْيَمَ وَآتَيْنَاهُ الْإِنْجِيلَ وَجَعَلْنَا فِي قُلُوبِ الَّذِينَ اتَّبَعُوهُ رَأْفَةً وَرَحْمَةً وَرَهَابِيَّةً ابْتَدَعُوهَا مَا كَتَبْنَاهَا عَلَيْهِمْ إِلَّا ابْتِغَاءَ رِضْوَانِ اللَّهِ فَمَا رَعَوْهَا حَقَّ رِعَايَتِهَا فَفَاتِنَا الَّذِينَ آمَنُوا مِنْهُمْ أَجْرَهُمْ وَكَثِيرٌ مِنْهُمْ فَسِقُونَ ﴿٦٠﴾

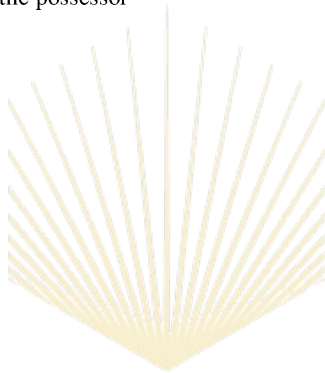
يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَآمِنُوا

Messenger; He will [then] give you a double portion of His mercy and make for you a light by which you will walk and forgive you; and Allāh is Forgiving and Merciful.

يَرْسُلِهِ يُؤْتِيَكُمْ كَفْلَيْنِ مِنْ رَحْمَتِهِ
وَيَجْعَلْ لَكُمْ نُورًا تَمْشُونَ بِهِ وَيَغْفِرَ
لَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٦٧﴾

29. [This is] so that the People of the Scripture may know that they are not able [to obtain] anything from the bounty of Allāh¹⁶³⁶ and that [all] bounty is in the hand¹⁶³⁷ of Allāh; He gives it to whom He wills. And Allāh is the possessor of great bounty.

لَعَلَّا يَعْلَمَ أَهْلُ الْكِتَابِ أَلَّا يَقْدِرُونَ
عَلَى شَيْءٍ مِنْ فَضْلِ اللَّهِ وَأَنَّ الْفَضْلَ بِيَدِ
اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ
الْعَظِيمِ ﴿٦٨﴾



¹⁶³⁶ As long as they refuse to believe in the message of Allāh which was conveyed through Muḥammad (ﷺ).

¹⁶³⁷ See footnote to 2:19.