

And those who do not believe – in their ears is deafness, and it is upon them blindness. Those are being called from a distant place.¹³⁹⁸

45. And We had already given Moses the Scripture, but it came under disagreement.¹³⁹⁹ And if not for a word [i.e., decree]¹⁴⁰⁰ that preceded from your Lord, it would have been concluded between them. And indeed they are, concerning it [i.e., the Qur'ān], in disquieting doubt.

وَلَقَدْ ءَاتَيْنَا مُوسَى الْكِتَابَ فَاخْتَلَفَ فِيهِ
وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَقُضِيَ
بَيْنَهُمْ وَإِنَّهُمْ لَفِي شَكٍّ مِنْهُ مُرِيبٍ ﴿٤٥﴾

46. Whoever does righteousness – it is for his [own] soul; and whoever does evil [does so] against it. And your Lord is not ever unjust to [His] servants.

مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهِ ۖ وَمَنْ أَسَاءَ
فَعَلَيْهَا ۚ وَمَا رَبُّكَ بِظَلَّامٍ لِلْعَبِيدِ ﴿٤٦﴾

47. To Him [alone] is attributed knowledge of the Hour. And fruits emerge not from their coverings nor does a female conceive or give birth except with His knowledge. And the Day He will call to them, "Where are My 'partners'?" they will say, "We announce to You that there is [no longer] among us any witness [to that]."

۞ إِلَيْهِ يُرَدُّ عِلْمُ السَّاعَةِ ۚ وَمَا تَخْرُجُ مِنْ
ثَمَرَاتٍ مِنْ أَكْمَامِهَا وَمَا تَحْمِلُ مِنْ أُنْثَى
وَلَا تَضَعُ إِلَّا بِعِلْمِهِ ۚ وَيَوْمَ يُنَادِيهِمْ أَئِنْ
شُرَكَآءِى قَالُوا ءَاذَنْكَ مَا مِنَّا مِنْ
شَيْءٍ ﴿٤٧﴾

48. And lost from them will be those they were invoking before, and they will be certain that they have no place of escape.

وَصَلََّ عَنْهُمْ مَا كَانُوا يَدْعُونَ مِنْ قَبْلُ
وَوُظِّنُوا مَا لَهُمْ مِنْ مَّخِصٍ ﴿٤٨﴾

49. Man is not weary of supplication for good [things], but if evil touches him, he is hopeless and despairing.

لَا يَسْتَعِمُّ الْإِنْسَانُ مِنْ دُعَاءِ الْخَيْرِ وَإِنْ
مَسَّهُ الشَّرُّ فَيَئُوسٌ قَنُوطٌ ﴿٤٩﴾

¹³⁹⁸For all practical purposes, since they neither hear nor understand.

¹³⁹⁹An alternative meaning is "he was opposed over it."

¹⁴⁰⁰See footnote to 10:19.

50. And if We let him taste mercy from Us after an adversity which has touched him, he will surely say, "This is [due] to me,¹⁴⁰¹ and I do not think the Hour will occur; and [even] if I should be returned to my Lord, indeed, for me there will be with Him the best." But We will surely inform those who disbelieved about what they did, and We will surely make them taste a massive punishment.

وَلَيْنَ أَذْقَنَهُ رَحْمَةً مِنَّا مِنْ بَعْدِ ضَرَاءٍ مَسَّتْهُ
لَيَقُولَنَّ هَذَا لِي وَمَا أَظُنُّ السَّاعَةَ قَائِمَةً
وَلَئِنْ رُجِعْتُ إِلَىٰ رَبِّي إِنَّ لِي عِنْدَهُ
لَلْحُسْنَىٰ فَلَنُنَبِّئَنَّ الَّذِينَ كَفَرُوا بِمَا عَمِلُوا
وَلَنُنَذِرَنَّهُمْ مِنْ عَذَابٍ غَلِيظٍ ﴿٥٠﴾

51. And when We bestow favor upon man, he turns away and distances himself; but when evil touches him, then he is full of extensive supplication.

وَإِذَا أَنْعَمْنَا عَلَى الْإِنْسَانِ أَعْرَضَ وَنَسَا
بِجَانِبِهِ وَإِذَا مَسَّهُ الْبُخْسُ قَدَّوْا دُعَاءَ عَرِيضٍ
﴿٥١﴾

52. Say, "Have you considered: if it [i.e., the Qur'ān] is from Allāh and you disbelieved in it, who would be more astray than one who is in extreme dissension?"

قُلْ أَرَأَيْتُمْ إِنْ كَانَ مِنَ عِنْدِ اللَّهِ ثُمَّ
كَفَرْتُمْ بِهِ مَنْ أَضَلُّ مِمَّنْ هُوَ فِي شِقَاقٍ
بَعِيدٍ ﴿٥٢﴾

53. We will show them Our signs in the horizons and within themselves until it becomes clear to them that it is the truth.¹⁴⁰² But is it not sufficient concerning your Lord that He is, over all things, a Witness?¹⁴⁰³

سَرُيْهِمْ ءَايَاتِنَا فِي الْأَفَاقِ وَفِي أَنْفُسِهِمْ
حَتَّىٰ يَتَبَيَّنَ لَهُمْ أَنَّهُ الْحَقُّ أَوَلَمْ يَكْفِ بِرَبِّكَ
أَنَّهُ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ ﴿٥٣﴾

54. Unquestionably, they are in doubt about the meeting with their Lord. Unquestionably He is, of all things, encompassing.

أَلَا إِنَّهُمْ فِي مِرْيَةٍ مِّن لِّقَاءِ رَبِّهِمْ ءَلَا إِنَّهُمْ
بِكُلِّ شَيْءٍ مُّحِيطٌ ﴿٥٤﴾

¹⁴⁰¹Because of my effort, knowledge, excellence, etc.

¹⁴⁰²Or "that He (*subhānahu wa ta'ālā*) is the Truth."

¹⁴⁰³See footnote of 4:79.

Sūrah ash-Shūrā¹⁴⁰⁴

Bismillāh-Raḥmān-Raḥeem

سُورَةُ الشُّورَى

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. Hā, Meem.
2. 'Ayn, Seen, Qāf.¹⁴⁰⁵
3. Thus has He revealed to you, [O Muḥammad], and to those before you – Allāh, the Exalted in Might, the Wise.
4. To Him belongs whatever is in the heavens and whatever is in the earth, and He is the Most High, the Most Great.¹⁴⁰⁶
5. The heavens almost break from above them,¹⁴⁰⁷ and the angels exalt [Allāh] with praise of their Lord and ask forgiveness for those on earth. Unquestionably, it is Allāh who is the Forgiving, the Merciful.
6. And those who take as allies other than Him – Allāh is [yet] Guardian over them; and you, [O Muḥammad], are not over them a manager.
7. And thus We have revealed to you an Arabic Qur'aan that you may warn the Mother of Cities [i.e., Makkah] and those around it¹⁴⁰⁸ and warn of the Day of Assembly, about which there is

حَمِّ ۝
عَسَقَ ۝
كَذَلِكَ يُوحِي إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ
اللَّهُ الْعَزِيزُ الْحَكِيمُ ۝
لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَهُوَ
الْعَلِيُّ الْعَظِيمُ ۝
تَكَادُ السَّمَوَاتُ يَتَفَطَّرْنَ مِنْ فَوْقِهِنَّ
وَالْمَلَائِكَةُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيَسْتَغْفِرُونَ
لِمَنْ فِي الْأَرْضِ ۚ أَلَا إِنَّ اللَّهَ هُوَ الْغَفُورُ
الرَّحِيمُ ۝
وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ ۚ اللَّهُ
حَفِيفٌ عَلَيْهِمْ وَمَا أَنْتَ عَلَيْهِمْ بِوَكِيلٍ ۝
وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ قُرْآنًا عَرَبِيًّا لَتُنذِرَ
أُمَّ الْقُرَى وَمَنْ حَوْلَهَا وَتُنذِرَ يَوْمَ الْجَمْعِ
لَا رَيْبَ فِيهِ فَرِيقٌ فِي الْجَنَّةِ وَفَرِيقٌ فِي السَّعِيرِ ۝

¹⁴⁰⁴Ash-Shūrā: Consultation.

¹⁴⁰⁵See footnote to 2:1.

¹⁴⁰⁶See footnotes to 2:255.

¹⁴⁰⁷i.e., from the grandeur of Allāh (*subḥānahu wa ta'ālā*) above them.

¹⁴⁰⁸i.e., all other peoples.

no doubt. A party will be in Paradise and a party in the Blaze.

8. And if Allāh willed, He could have made them [of] one religion, but He admits whom He wills¹⁴⁰⁹ into His mercy. And the wrongdoers have not any protector or helper.
9. Or have they taken protectors [or allies] besides Him? But Allāh – He is the Protector, and He gives life to the dead, and He is over all things competent.
10. And in anything over which you disagree – its ruling is [to be referred] to Allāh. [Say], "That is Allāh, my Lord; upon Him I have relied, and to Him I turn back."¹⁴¹⁰
11. [He is] Creator of the heavens and the earth. He has made for you from yourselves, mates, and among the cattle, mates; He multiplies you thereby. There is nothing like unto Him,¹⁴¹¹ and He is the Hearing, the Seeing.¹⁴¹²
12. To Him belong the keys of the heavens and the earth. He extends provision for whom He wills and restricts [it]. Indeed He is, of all things, Knowing.
13. He has ordained for you of religion what He enjoined upon

وَلَوْ شَاءَ اللَّهُ جَعَلَهُمْ أُمَّةً وَاحِدَةً وَلَكِنْ يَدْخُلُ مَنْ يَشَاءُ فِي رَحْمَتِهِ وَالظَّالِمُونَ مَا لَهُمْ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ﴿٨﴾

أَمْ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ ۖ قَالَ اللَّهُ هُوَ الْوَلِيُّ وَهُوَ يُحْيِي الْمَوْتَىٰ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٩﴾

وَمَا اخْتَلَفْتُمْ فِيهِ مِنْ شَيْءٍ فَحُكْمُهُ إِلَى اللَّهِ ۖ ذَلِكُمُ اللَّهُ رَبِّي عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ ﴿١٠﴾

فَاطِرُ السَّمَوَاتِ وَالْأَرْضِ ۚ جَعَلَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا وَمِنَ الْأَنْعَامِ أَزْوَاجًا ۖ يَذُرُكُمْ فِيهِ لِيَسانَ كَمَاثِلِهِ شَيْءٌ ۚ وَهُوَ السَّمِيعُ الْبَصِيرُ ﴿١١﴾

لَهُ مَقَالِيدُ السَّمَوَاتِ وَالْأَرْضِ ۚ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ ۚ إِنَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١٢﴾

﴿١٣﴾ شَرَعَ لَكُمْ مِنَ الدِّينِ مَا وَصَّىٰ بِهِ نُوحًا

¹⁴⁰⁹i.e., those who desire His guidance and His acceptance of them.

¹⁴¹⁰In remembrance and repentance.

¹⁴¹¹There is no similarity whatsoever between the Creator and His creation in essence, in attributes or in deed.

¹⁴¹²See footnotes to 17:1.

Noah and that which We have revealed to you, [O Muḥammad], and what We enjoined upon Abraham and Moses and Jesus – to establish the religion and not be divided therein. Difficult for those who associate others with Allāh is that to which you invite them. Allāh chooses for Himself whom He wills and guides to Himself whoever turns back [to Him].

وَالَّذِي أَوْحَيْنَا إِلَيْكَ وَمَا وَصَّيْنَا بِهِ
إِبْرَاهِيمَ وَمُوسَى وَعِيسَى أَنْ أَقِيمُوا الدِّينَ
وَلَا تَتَفَرَّقُوا فِيهِ كَبُرَ عَلَى الْمُشْرِكِينَ مَا
تَدْعُوهُمْ إِلَيْهِ اللَّهُ يَجْتَبِي إِلَيْهِ مَنْ يَشَاءُ
وَيَهْدِي إِلَيْهِ مَنْ يُنِيبُ ﴿٦١﴾

14. And they did not become divided until after knowledge had come to them – out of jealous animosity between themselves. And if not for a word¹⁴¹³ that preceded from your Lord [postponing the penalty] until a specified time, it would have been concluded between them. And indeed, those who were granted inheritance of the Scripture after them are, concerning it, in disquieting doubt.

وَمَا تَفَرَّقُوا إِلَّا مِنْ بَعْدِ مَا جَاءَهُمْ الْعِلْمُ
بَغْيًا بَيْنَهُمْ وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ
إِلَى أَجَلٍ مُسَمًّى لَفُضِيَ بَيْنَهُمْ وَإِنَّ الَّذِينَ
أُورِثُوا الْكِتَابَ مِنْ بَعْدِهِمْ لَفِي شَكٍّ مِنْهُ
مُريبٍ ﴿٦٢﴾

15. So to that [religion of Allāh] invite, [O Muḥammad],¹⁴¹⁴ and remain on a right course as you are commanded and do not follow their inclinations but say, "I have believed in what Allāh revealed of scripture [i.e., the Qur'ān], and I have been commanded to do justice among you. Allāh is our Lord and your Lord. For us are our deeds, and for you your deeds."¹⁴¹⁵ There is no [need for]

فَلِذَلِكَ فَادْعُ وَاسْتَقِمْ كَمَا أُمِرْتَ وَلَا
تَتَّبِعْ أَهْوَاءَهُمْ وَقُلْ ءَامَنْتُ بِمَا أَنْزَلَ اللَّهُ
مِنْ كِتَابٍ وَأُمِرْتُ لِأَعْدِلَ بَيْنَكُمْ اللَّهُ
رَبُّنَا وَرَبُّكُمْ لَنَا أَعْمَلُنَا وَلَكُمْ
أَعْمَلُكُمْ لَا حُجَّةَ بَيْنَنَا وَبَيْنَكُمْ اللَّهُ
تَجْمَعُ بَيْنَنَا وَإِلَيْهِ الْمَصِيرُ ﴿٦٣﴾

¹⁴¹³Decree. See footnote to 10:19.

¹⁴¹⁴Another meaning understood from the Arabic is "So because of that [division and separation into sects], invite [them back to Allāh]..."

¹⁴¹⁵i.e., the consequences thereof.

argument between us and you.¹⁴¹⁶
Allāh will bring us together, and
to Him is the [final] destination."

16. And those who argue concerning Allāh after He has been responded to¹⁴¹⁷ – their argument is invalid with their Lord, and upon them is [His] wrath, and for them is a severe punishment.

وَالَّذِينَ تَخْجَوْنَ فِي اللَّهِ مِنْ بَعْدِ مَا
اسْتَجِيبَ لَهُمْ حُجَّتُهُمْ دَاحِضَةٌ عِنْدَ رَبِّهِمْ
وَعَلَيْهِمْ غَضَبٌ وَلَهُمْ عَذَابٌ شَدِيدٌ ﴿١٦﴾

17. It is Allāh who has sent down the Book in truth and [also] the balance [i.e., justice]. And what will make you perceive? Perhaps the Hour is near.

اللَّهُ الَّذِي أَنْزَلَ الْكِتَابَ بِالْحَقِّ وَالْمِيزَانَ
وَمَا يُدْرِيكَ لَعَلَّ السَّاعَةَ قَرِيبٌ ﴿١٧﴾

18. Those who do not believe in it are impatient for it,¹⁴¹⁸ but those who believe are fearful of it and know that it is the truth. Unquestionably, those who dispute concerning the Hour are in extreme error.

يَسْتَعْجِلُ بِهَا الَّذِينَ لَا يُؤْمِنُونَ بِهَا
وَالَّذِينَ آمَنُوا مُشْفِقُونَ مِنْهَا وَيَعْلَمُونَ
أَنَّهَا الْحَقُّ الْآلَاءُ إِنَّ الَّذِينَ يُمَارِؤْنَ فِي
السَّاعَةِ لَفِي ضَلَالٍ بَعِيدٍ ﴿١٨﴾

19. Allāh is Subtle¹⁴¹⁹ with His servants; He gives provision to whom He wills. And He is the Powerful, the Exalted in Might.

اللَّهُ لَطِيفٌ بِعِبَادِهِ يَرْزُقُ مَنْ يَشَاءُ وَهُوَ
الْقَوِيُّ الْعَزِيزُ ﴿١٩﴾

20. Whoever desires the harvest of the Hereafter – We increase for him in his harvest [i.e., reward]. And whoever desires the harvest [i.e., benefits] of this world – We give him thereof, but there is not for him in the Hereafter any share.

مَنْ كَانَ يُرِيدُ حَرْثَ الْآخِرَةِ نَزَدَ لَهُ فِي
حَرْثِهِ ۖ وَمَنْ كَانَ يُرِيدُ حَرْثَ الدُّنْيَا
نُؤْتِهِ مِنْهَا وَمَا لَهُ فِي الْآخِرَةِ مِنْ نَصِيبٍ ﴿٢٠﴾

¹⁴¹⁶Since the truth has been made clear and since those who refuse it do so only out of stubbornness or worldly interests.

¹⁴¹⁷i.e., after people have accepted the truth from Allāh, in an attempt to turn the believers away from His religion of Islām.

¹⁴¹⁸They had challenged the Prophet (ﷺ) to bring it on immediately.

¹⁴¹⁹See footnote in 12:100.

21. Or have they partners [i.e., other deities] who have ordained for them a religion to which Allāh has not consented? But if not for the decisive word,¹⁴²⁰ it would have been concluded between them. And indeed, the wrongdoers will have a painful punishment.

أَمْ لَهُمْ شُرَكَتُؤُا شَرَعُوا لَهُمْ مِّنَ الدِّينِ مَا لَمْ يَأْذَنْ بِهِ اللَّهُ وَلَوْلَا كَلِمَةُ الْفَصْلِ لَفُضِيَ بَيْنَهُمْ وَإِنَّ الظَّالِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ ﴿٢١﴾

22. You will see the wrongdoers fearful of what they have earned, and it will [certainly] befall them. And those who have believed and done righteous deeds will be in lush regions of the gardens [in Paradise] having whatever they will in the presence of their Lord. That is what is the great bounty.

تَرَى الظَّالِمِينَ مُشْفِقِينَ مِمَّا كَسَبُوا وَهُوَ وَاقِعٌ بِهِمْ وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فِي رَوْضَاتِ الْجَنَّاتِ لَهُمْ مَا يَشَاءُونَ عِندَ رَبِّهِمْ ذَلِكَ هُوَ الْفَضْلُ الْكَبِيرُ ﴿٢٢﴾

23. It is that of which Allāh gives good tidings to His servants who believe and do righteous deeds. Say, [O Muḥammad], "I do not ask you for it [i.e., this message] any payment [but] only good will through [i.e., due to] kinship." And whoever implements a good deed – We will increase for him good therein. Indeed, Allāh is Forgiving and Appreciative.¹⁴²¹

ذَلِكَ الَّذِي يُبَشِّرُ اللَّهُ عِبَادَهُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ وَمَن يَقْرَفْ حَسَنَةً نَّزِدْ لَهُ فِيهَا حُسْنًا إِنَّ اللَّهَ غَفُورٌ شَكُورٌ ﴿٢٣﴾

24. Or do they say, "He has invented about Allāh a lie"? But if Allāh willed, He could seal over your heart.¹⁴²² And Allāh eliminates falsehood and establishes the truth by His words. Indeed, He is Knowing of that within the breasts.

أَمْ يَقُولُونَ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا فَإِنْ يَشِإِ اللَّهُ يَخْتِمْ عَلَى قَلْبِكَ وَيَمْحُ اللَّهُ الْبَاطِلَ وَيُحِقُّ الْحَقَّ بِكَلِمَاتِهِ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٢٤﴾

¹⁴²⁰Decree. See footnote to 10:19.

¹⁴²¹See footnote in 35:30.

¹⁴²²i.e., He could make you forget the Qur'ān and deprive you of it.

25. And it is He who accepts repentance from His servants and pardons misdeeds, and He knows what you do.

وَهُوَ الَّذِي يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ وَيَعْفُو
عَنِ السَّيِّئَاتِ وَيَعْلَمُ مَا تَفْعَلُونَ ﴿٢٥﴾

26. And He answers [the supplication of] those who have believed and done righteous deeds and increases [for] them from His bounty. But the disbelievers will have a severe punishment.

وَيَسْتَجِيبُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ
وَيَزِيدُهُمْ مِنْ فَضْلِهِ ۗ وَالْكَافِرُونَ لَهُمْ
عَذَابٌ شَدِيدٌ ﴿٢٦﴾

27. And if Allāh had extended [excessively] provision for His servants, they would have committed tyranny throughout the earth. But He sends [it] down in an amount which He wills. Indeed He is, of His servants, Aware and Seeing.

﴿ وَلَوْ بَسَطَ اللَّهُ الرِّزْقَ لِعِبَادِهِ لَبَغَوْا فِي
الْأَرْضِ وَلَٰكِن يُنْزِلُ بِقَدَرٍ مَّا يَشَاءُ ۚ إِنَّهُ
بِعِبَادِهِ خَبِيرٌ بَصِيرٌ ﴾ ﴿٢٧﴾

28. And it is He who sends down the rain after they had despaired and spreads His mercy. And He is the Protector, the Praiseworthy.

وَهُوَ الَّذِي يُنْزِلُ الْغَيْثَ مِنْ بَعْدِ مَا قَنَطُوا
وَيَنْشُرُ رَحْمَتَهُ ۚ وَهُوَ الْوَلِيُّ الْحَمِيدُ ﴿٢٨﴾

29. And of His signs is the creation of the heavens and earth and what He has dispersed throughout them of creatures. And He, for gathering them when He wills, is competent.

وَمِنْ ءَايَاتِهِ خَلْقُ السَّمَوَاتِ وَالْأَرْضِ وَمَا
بَتْ فِيهِمَا مِنْ دَابَّةٍ ۚ وَهُوَ عَلَىٰ جَمْعِهِمْ إِذَا
يَشَاءُ قَدِيرٌ ﴿٢٩﴾

30. And whatever strikes you of disaster – it is for what your hands have earned; but He pardons much.

وَمَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فِيمَا كَسَبَتْ
أَيْدِيكُمْ وَيَعْفُو عَنْ كَثِيرٍ ﴿٣٠﴾

31. And you will not cause failure [to Allāh]¹⁴²³ upon the earth. And you have not besides Allāh any protector or helper.

وَمَا أَنْتُمْ بِمُعْجِزِينَ فِي الْأَرْضِ ۚ وَمَا لَكُمْ
مِنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ﴿٣١﴾

¹⁴²³ i.e., escape from Him.

32. And of His signs are the ships in the sea, like mountains. وَمِنْ ءَايَاتِهِ الْجَوَارِ فِي الْبَحْرِ كَالْأَعْلَامِ ﴿٣٢﴾
33. If He willed, He could still the wind, and they would remain motionless on its surface. Indeed in that are signs for everyone patient and grateful. إِنْ يَشَأْ يُسْكِنِ الرِّيحَ فَيَظْلَلْنَ رَوَاكِدَ عَلَى ظَهْرِهِ ۚ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ ﴿٣٣﴾
34. Or He could destroy them¹⁴²⁴ for what they earned; but He pardons much. أَوْ يُوقِفَهُنَّ بِمَا كَسَبُوا وَيَعْفُ عَنْ كَثِيرٍ ﴿٣٤﴾
35. And [that is so] those who dispute concerning Our signs may know that for them there is no place of escape. وَيَعْلَمَ الَّذِينَ يُخَادِلُونَ فِي ءَايَاتِنَا مَا هُمْ مِنْ مَّجْبُوسٍ ﴿٣٥﴾
36. So whatever thing you have been given – it is but [for] enjoyment of the worldly life. But what is with Allāh is better and more lasting for those who have believed and upon their Lord rely فَمَا أَوْتِيتُمْ مِنْ شَيْءٍ فَمَتَّعُ الْحَيَاةِ الدُّنْيَا وَمَا عِنْدَ اللَّهِ خَيْرٌ وَأَبْقَى لِلَّذِينَ ءَامَنُوا وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ ﴿٣٦﴾
37. And those who avoid the major sins and immoralities, and when they are angry, they forgive, وَالَّذِينَ يَجْتَنِبُونَ كَبِيرَ الْإِثْمِ وَالْفَوَاحِشَ وَإِذَا مَا غَضِبُوا هُمْ يَغْفِرُونَ ﴿٣٧﴾
38. And those who have responded to their Lord and established prayer and whose affair is [determined by] consultation among themselves, and from what We have provided them, they spend, وَالَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَمْرُهُمْ شُورَى بَيْنَهُمْ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ﴿٣٨﴾
39. And those who, when tyranny strikes them, they retaliate [in a just manner].¹⁴²⁵ وَالَّذِينَ إِذَا أَصَابَهُمُ الْبَغْيُ هُمْ يَنْتَصِرُونَ ﴿٣٩﴾

¹⁴²⁴Meaning that Allāh could sink the ships by means of violent winds.

¹⁴²⁵Restoring their rights and not allowing aggressors to take advantage of them out of weakness.

40. And the retribution for an evil act is an evil one like it, but whoever pardons and makes reconciliation – his reward is [due] from Allāh. Indeed, He does not like wrongdoers.

وَجَزَاءُ سَيِّئَةٍ سَيِّئَةٌ مِّثْلُهَا فَمَنْ عَفَا
وَأَصْلَحَ فَأَجْرُهُ عَلَى اللَّهِ إِنَّهُ لَا يُحِبُّ
الظَّالِمِينَ ﴿٤٠﴾

41. And whoever retaliates after having been wronged – those have not upon them any cause [for blame].

وَلَمَنْ آتَنَصَرَ بَعْدَ ظُلْمِهِ فَأُولَٰئِكَ مَا
عَلَيْهِمْ مِنْ سَبِيلٍ ﴿٤١﴾

42. The cause is only against the ones who wrong the people and tyrannize upon the earth without right. Those will have a painful punishment.

إِنَّمَا السَّبِيلُ عَلَى الَّذِينَ يَظْلِمُونَ النَّاسَ
وَيَعْبُونَ فِي الْأَرْضِ بَغْيَ الْحَقِّ ۚ أُولَٰئِكَ
لَهُمْ عَذَابٌ أَلِيمٌ ﴿٤٢﴾

43. And whoever is patient and forgives – indeed, that is of the matters [worthy] of resolve.¹⁴²⁶

وَلَمَنْ صَبَرَ وَغَفَرَ إِنَّ ذَلِكَ لَمِنْ عَزْمِ
الْأُمُورِ ﴿٤٣﴾

44. And he whom Allāh sends astray – for him there is no protector beyond Him. And you will see the wrongdoers, when they see the punishment, saying, "Is there for return [to the former world] any way?"

وَمَنْ يُضِلِلِ اللَّهُ فَمَا لَهُ مِنْ وَلِيٍّ مِنْ
بَعْدِهِ ۚ وَتَرَى الظَّالِمِينَ لَمَّا رَأَوْا الْعَذَابَ
يَقُولُونَ هَلْ إِلَىٰ مَرَدٍّ مِنْ سَبِيلٍ ﴿٤٤﴾

45. And you will see them being exposed to it [i.e., the Fire], humbled from humiliation, looking from [behind] a covert glance. And those who had believed will say, "Indeed, the [true] losers are the ones who lost themselves and their families on the Day of Resurrection. Unquestionably, the wrongdoers are in an enduring punishment."

وَتَرَاهُمْ يُعْرَضُونَ عَلَيْهَا خَشِيعَتٍ مِنَ
الدَّلِيلِ يَنْظُرُونَ مِنْ طَرْفٍ خَفِيٍّ وَقَالَ
الَّذِينَ آمَنُوا إِنَّ الْخَاسِرِينَ الَّذِينَ خَسِرُوا
أَنْفُسَهُمْ وَأَهْلِيهِمْ يَوْمَ الْقِيَمَةِ ۚ أَلَا إِنَّ
الظَّالِمِينَ فِي عَذَابٍ مُّقِيمٍ ﴿٤٥﴾

¹⁴²⁶On the part of those seeking the reward of Allāh.

46. And there will not be for them any allies to aid them other than Allāh. And whoever Allāh sends astray – for him there is no way. سَبِيلٍ ﴿٤٦﴾
47. Respond to your Lord before a Day comes of which there is no repelling from [the decree of] Allāh. No refuge will you have that Day, nor for you will there be any denial.¹⁴²⁷ أَسْتَجِيبُوا لِرَبِّكُمْ مِّن قَبْلِ أَن يَأْتِيَ يَوْمٌ لَا مَرَدَّ لَهُ مِّنَ اللَّهِ مَا لَكُم مِّن مَّلْجَأٍ يَوْمَئِذٍ وَمَا لَكُم مِّن نَّكَيرٍ ﴿٤٧﴾
48. But if they turn away – then We have not sent you, [O Muḥammad], over them as a guardian; upon you is only [the duty of] notification. And indeed, when We let man taste mercy from Us, he rejoices in it; but if evil afflicts him for what his hands have put forth, then indeed, man is ungrateful. فَإِن أَعْرَضُوا فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِظًا إِنَّ عَلَيْكَ إِلَّا الْبَلْغُ وَإِنَّا إِذَا أَذَقْنَا الْإِنْسَانَ مِنَّا رَحْمَةً فَحَرَبًا وَإِن تُصِيبَهُمْ سَيِّئَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ فَإِنَّ الْإِنْسَانَ كَفُورٌ ﴿٤٨﴾
49. To Allāh belongs the dominion of the heavens and the earth; He creates what He wills. He gives to whom He wills female [children], and He gives to whom He wills males. لِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ يَخْلُقُ مَا يَشَاءُ يَهَبُ لِمَن يَشَاءُ إِنثًا وَيَهَبُ لِمَن يَشَاءُ الذُّكُورَ ﴿٤٩﴾
50. Or He makes them [both] males and females, and He renders whom He wills barren. Indeed, He is Knowing and Competent. أَوْ يُزَوِّجُهُمْ ذُكْرَانًا وَإِنثًا وَجَعَلَ مَن يَشَاءُ عَقِيمًا إِنَّهُ عَلِيمٌ قَدِيرٌ ﴿٥٠﴾
51. And it is not for any human being that Allāh should speak to him except by revelation or from behind a partition or that He sends a messenger [i.e., angel] to reveal, by His permission, what He wills. Indeed, He is Most High and Wise. وَمَا كَانَ لِبَشَرٍ أَن يُكَلِّمَهُ اللَّهُ إِلَّا وَحْيًا أَوْ مِن وَرَآئِ حِجَابٍ أَوْ يُرْسِلَ رَسُولًا فَيُوحِيَ بِإِذْنِهِ مَا يَشَاءُ إِنَّهُ عَلَىٰ حَكِيمٍ ﴿٥١﴾

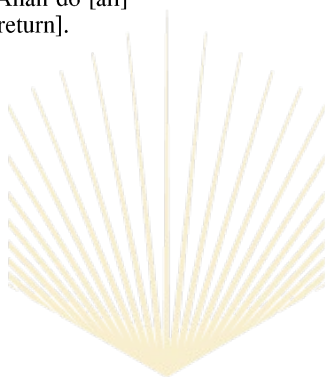
¹⁴²⁷Of your sins or "disapproval" of your punishment.

52. And thus We have revealed to you an inspiration of Our command [i.e., the Qur'ān]. You did not know what is the Book or [what is] faith, but We have made it a light by which We guide whom We will of Our servants. And indeed, [O Muḥammad], you guide to a straight path –

وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِّنْ أَمْرِنَا مَا
كُنْتَ تَدْرِي مَا الْكِتَابُ وَلَا الْإِيمَانُ
وَلَكِن جَعَلْنَاهُ نُورًا نَّهْدِي بِهِ مَن نَّشَاءُ
مِّنْ عِبَادِنَا وَإِنَّكَ لَتَهْدِي إِلَى صِرَاطٍ
مُّسْتَقِيمٍ ﴿٥٢﴾

53. The path of Allāh, to whom belongs whatever is in the heavens and whatever is on the earth. Unquestionably, to Allāh do [all] matters evolve [i.e., return].

صِرَاطَ اللَّهِ الَّذِي لَهُ مَا فِي السَّمٰوٰتِ وَمَا
فِي الْأَرْضِ ۗ أَلَا إِلَى اللَّهِ تَصِيرُ الْأُمُورُ ﴿٥٣﴾



Sūrah az-Zukhruf¹⁴²⁸

سُورَةُ الزُّكْرَفِ

Bismillāh-Raḥmānir-Raḥeem

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. Hā, Meem.¹⁴²⁹ حَمِّمٌ
2. By the clear Book, وَالْكِتَابِ الْمُبِينِ
3. Indeed, We have made it an Arabic Qur'ān that you might understand. إِنَّا جَعَلْنَاهُ قُرْآنًا عَرَبِيًّا لَّعَلَّكُمْ تَعْقِلُونَ
4. And indeed it is, in the Mother of the Book¹⁴³⁰ with Us, exalted and full of wisdom.¹⁴³¹ وَإِنَّهُ فِي أُمِّ الْكِتَابِ لَدَيْنَا لَعَلِّ حَكِيمٌ
5. Then should We turn the message away, disregarding you, because you are a transgressing people? أَفَضْرُبُ عَنْكُمْ الذِّكْرَ صَفْحًا أَنْ كُنْتُمْ قَوْمًا مُّسْرِفِينَ
6. And how many a prophet We sent among the former peoples, وَكَمْ أَرْسَلْنَا مِنْ نَبِيِّ فِي الْأَوَّلِينَ
7. But there would not come to them a prophet except that they used to ridicule him. وَمَا يَأْتِيهِمْ مِنْ نَبِيٍّ إِلَّا كَانُوا بِهِ يَسْتَهْزِئُونَ
8. And We destroyed greater than them¹⁴³² in [striking] power, and the example of the former peoples has preceded. فَأَهْلَكْنَا أَشَدَّ مِنْهُمْ بَطْشًا وَمَضَى مَثَلُ الْأَوَّلِينَ
9. And if you should ask them, "Who has created the heavens and the earth?" they would surely say, "They were created by the Exalted in Might, the Knowing," وَلَئِنْ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ لَيَقُولُنَّ خَلَقَهُنَّ الْعَزِيزُ الْعَلِيمُ
10. [The one] who has made for you الَّذِي جَعَلَ لَكُمُ الْأَرْضَ مَهْدًا وَجَعَلَ

¹⁴²⁸ Az-Zukhruf: Ornament, originally meaning gold but including other types of decoration.¹⁴²⁹ See footnote to 2:1.¹⁴³⁰ i.e., the Preserved Slate (*al-Lawḥ al-Mahfūth*).¹⁴³¹ Also, "precise" or "specific."¹⁴³² The disbelievers of the Quraysh, who denied Prophet Muḥammad (ﷺ).

the earth a bed and made for you upon it roads that you might be guided

لَكُمْ فِيهَا سُبُلًا لَّعَلَّكُمْ تَهْتَدُونَ ﴿١٠﴾

11. And who sends down rain from the sky in measured amounts, and We revive thereby a dead land – thus will you be brought forth –

وَالَّذِي نَزَّلَ مِنَ السَّمَاءِ مَاءً بِقَدَرٍ فَأَنْشَرْنَا بِهِ بَلْدَةً مَيْتًا كَذَلِكَ تُخْرَجُونَ ﴿١١﴾

12. And who created the species, all of them, and has made for you of ships and animals those which you mount

وَالَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا وَجَعَلَ لَكُم مِّنَ الْفُلْكِ وَالْأَنْعَامِ مَا تَرْكَبُونَ ﴿١٢﴾

13. That you may settle yourselves upon their backs and then remember the favor of your Lord when you have settled upon them and say, "Exalted is He who has subjected this to us, and we could not have [otherwise] subdued it."¹⁴³³

لِتَسْتَوُوا عَلَى ظُهُورِهِ ثُمَّ تَذْكُرُوا نِعْمَةَ رَبِّكُمْ إِذَا اسْتَوَيْتُمْ عَلَيْهِ وَتَقُولُوا سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ ﴿١٣﴾

14. And indeed we, to our Lord, will [surely] return."

وَأِنَّا إِلَىٰ رَبِّنَا لَمُنْقَلِبُونَ ﴿١٤﴾

15. But they have attributed to Him from His servants a portion.¹⁴³⁴ Indeed, man is clearly ungrateful.

وَجَعَلُوا لَهُ مِنْ عِبَادِهِ جُزْءًا إِنِ الْإِنْسَانُ لَكَفُورٌ مُّبِينٌ ﴿١٥﴾

16. Or has He taken, out of what He has created, daughters and chosen you for [having] sons?

أَمْ أَخَذَ مِمَّا خَلَقَ بَنَاتٍ وَأَصْفَاكُمْ بِالْبَنِينَ ﴿١٦﴾

17. And when one of them is given good tidings of that which he attributes to the Most Merciful in comparison [i.e., a daughter], his face becomes dark, and he suppresses grief.

وَإِذَا بُشِّرَ أَحَدُهُمْ بِمَا ضَرَبَ لِلرَّحْمَنِ مَثَلًا ظَلَّ وَجْهُهُ مُسْوَدًّا وَهُوَ كَظِيمٌ ﴿١٧﴾

¹⁴³³ Literally, "made it a companion" or "made it compatible."

¹⁴³⁴ By claiming that He (*subhānahu wa ta'ālā*) has a son or daughters, as it is said that a child is part of his parent. This concept is totally incompatible with Allāh's unity and exclusiveness.

18. So is one brought up in ornaments while being during conflict unevident¹⁴³⁵ [attributed to Allāh]?
 أَوَمَنْ يُنَشَّأُ فِي آلِجَلِيلَةِ وَهُوَ فِي الْخِصَامِ غَيْرُ مُبِينٍ ﴿١٨﴾
19. And they described the angels, who are servants of the Most Merciful, as females. Did they witness their creation? Their testimony will be recorded, and they will be questioned.
 وَجَعَلُوا الْمَلَائِكَةَ الَّذِينَ هُمْ عِنْدَ الرَّحْمَنِ أَنْثَىٰ أَشْهَدُوا خَلْقَهُمْ سَتُكْتَبُ شَهَادَتُهُمْ وَيُسْأَلُونَ ﴿١٩﴾
20. And they said, "If the Most Merciful had willed, we would not have worshipped them." They have of that no knowledge. They are not but misjudging.
 وَقَالُوا لَوْ شَاءَ الرَّحْمَنُ مَا عَبَدْنَاهُمْ مَّا لَهُمْ بِذَلِكَ مِنْ عِلْمٍ إِنْ هُمْ إِلَّا يَخْرُصُونَ ﴿٢٠﴾
21. Or have We given them a book before it [i.e., the Qur'an] to which they are adhering?
 أَمْ آتَيْنَاهُمْ كِتَابًا مِنْ قَبْلِهِ فَهُمْ بِهِ مُسْتَمْسِكُونَ ﴿٢١﴾
22. Rather, they say, "Indeed, we found our fathers upon a religion, and we are in their footsteps [rightly] guided."
 بَلْ قَالُوا إِنَّا وَجَدْنَا آبَاءَنَا عَلَىٰ أُمَّةٍ وَإِنَّا عَلَىٰ آثَرِهِمْ مُهْتَدُونَ ﴿٢٢﴾
23. And similarly, We did not send before you any warner into a city except that its affluent said, "Indeed, we found our fathers upon a religion, and we are, in their footsteps, following."
 وَكَذَٰلِكَ مَا أَرْسَلْنَا مِنْ قَبْلِكَ فِي قَرْيَةٍ مِنْ نَذِيرٍ إِلَّا قَالَ مُتْرَفُوهَا إِنَّا وَجَدْنَا آبَاءَنَا عَلَىٰ أُمَّةٍ وَإِنَّا عَلَىٰ آثَرِهِمْ مُقْتَدُونَ ﴿٢٣﴾
24. [Each warner] said, "Even if I brought you better guidance than that [religion] upon which you found your fathers?" They said, "Indeed we, in that with which you were sent, are disbelievers."
 * قُلْ أَوَلَوْ جِئْتُكُمْ بِأَهْدَىٰ مِمَّا وَجَدْتُمْ عَلَيْهِ آبَاءَكُمْ قَالُوا إِنَّا بِمَا أُرْسِلْتُمْ بِهِ كَافِرُونَ ﴿٢٤﴾

¹⁴³⁵Not "obvious" or "distinct" in an argument. Or not "seen," i.e., absent from battles. The reference is to a daughter.

25. So We took retribution from them; then see how was the end of the deniers.

فَأَنْتَقَمْنَا مِنْهُمْ ۖ فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ
الْمُكَذِّبِينَ ﴿٢٥﴾

26. And [mention, O Muḥammad], when Abraham said to his father and his people, "Indeed, I am disassociated from that which you worship

وَأِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ وَقَوْمِهِ إِنَّنِي بَرَاءٌ
مِمَّا تَعْبُدُونَ ﴿٢٦﴾

27. Except for He who created me; and indeed, He will guide me."

إِلَّا الَّذِي فَطَرَنِي فَإِنَّهُ سَيَهْدِينِ ﴿٢٧﴾

28. And he made it¹⁴³⁶ a word remaining among his descendants that they might return [to it].

وَجَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقِبِهِ ۚ لَعَلَّهُمْ
يَرْجِعُونَ ﴿٢٨﴾

29. However, I gave enjoyment to these [people of Makkah] and their fathers¹⁴³⁷ until there came to them the truth and a clear Messenger.¹⁴³⁸

بَلْ مَتَّعْتُ هَؤُلَاءِ وَآبَاءَهُمْ حَتَّىٰ جَاءَهُمُ
الْحَقُّ وَرَسُولٌ مُّبِينٌ ﴿٢٩﴾

30. But when the truth came to them, they said, "This is magic, and indeed we are, concerning it, disbelievers."

وَلَمَّا جَاءَهُمُ الْحَقُّ قَالُوا هَذَا سِحْرٌ وَإِنَّا
بِهِ كَافِرُونَ ﴿٣٠﴾

31. And they said, "Why was this Qur'ān not sent down upon a great man from [one of] the two cities?"¹⁴³⁹

وَقَالُوا لَوْلَا نُزِّلَ هَذَا الْقُرْآنُ عَلَىٰ رَجُلٍ
مِّنَ الْقَرْيَتَيْنِ عَظِيمٍ ﴿٣١﴾

32. Do they distribute the mercy of your Lord? It is We who have apportioned among them their livelihood in the life of this world and have raised some of them above others in degrees [of rank] that they may make use of one

أَهُمْ يَقْسِمُونَ رَحْمَتَ رَبِّكَ ۚ لَخُبْنَا قَسَمًا
بَيْنَهُمْ مِّمَّنْشَأْنُهُمْ فِي الْحَيَاةِ الدُّنْيَا وَرَفَعْنَا
بَعْضَهُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِّيَتَّخِذَ
بَعْضُهُمْ بَعْضًا سُلَخِيًّا ۖ وَرَحِمْتُ رَبِّكَ خَيْرٌ

¹⁴³⁶i.e., his testimony that none is worthy of worship except Allāh.

¹⁴³⁷The descendants of Abraham.

¹⁴³⁸i.e., one who is obvious with a clear message, meaning Muḥammad (ﷺ).

¹⁴³⁹Referring to Makkah and al-Ṭā'if.

another for service. But the mercy of your Lord is better than whatever they accumulate.

مِمَّا تَجْمَعُونَ ﴿٢٦﴾

33. And if it were not that the people would become one community [of disbelievers],¹⁴⁴⁰ We would have made for those who disbelieve in the Most Merciful – for their houses – ceilings and stairways of silver upon which to mount

وَلَوْلَا أَن يَكُونَ النَّاسُ أُمَّةً وَاحِدَةً لَّجَعَلْنَا لِمَن يَكْفُرُ بِالرَّحْمَنِ لِبُيُوتِهِمْ سُقْفًا مِن فِضَّةٍ وَمَعَارِجَ عَلَيْهَا يَظْهَرُونَ ﴿٢٧﴾

34. And for their houses – doors [of silver] and couches upon which to recline

وَلِبُيُوتِهِمْ أَبْوَابًا وَسُرُورًا عَلَيْهَا يُتَكَوَّبُونَ ﴿٢٨﴾

35. And gold ornament. But all that is not but the enjoyment of worldly life. And the Hereafter with your Lord is for the righteous.

وَزُخْرُفًا وَإِن كُلُّ ذَلِكَ لَمَّا مَتَّعَ الْحَيَاةِ الدُّنْيَا وَالْآخِرَةُ عِنْدَ رَبِّكَ لِلْمُتَّقِينَ ﴿٢٩﴾

36. And whoever is blinded from remembrance of the Most Merciful – We appoint for him a devil, and he is to him a companion.

وَمَن يَعْشُ عَنْ ذِكْرِ الرَّحْمَنِ نُفَيِّضْ لَهُ شَيْطَانًا فَهُوَ لَهُ قَرِينٌ ﴿٣٠﴾

37. And indeed, they [i.e., the devils] avert them from the way [of guidance] while they think that they are [rightly] guided

وَالَّذِينَ لَيُصَدِّدُوهُمْ عَنِ السَّبِيلِ وَهُمْ مُهْتَدُونَ ﴿٣١﴾

38. Until, when he comes to Us [at Judgement], he says [to his companion], "How I wish there was between me and you the distance between the east and west; and what a wretched companion."

حَتَّىٰ إِذَا جَاءَنَا قَالَ يَلَيْتَ بَيْنِي وَبَيْنَكَ بُعْدَ الْمَشْرِقَيْنِ فَبِئْسَ الْقَرِينُ ﴿٣٢﴾

39. And never will it benefit you that Day, when you have wronged,

وَلَن يَنْفَعَكُمُ الْيَوْمَ إِذ ظَلَمْتُمْ أَنَّكُم فِي

¹⁴⁴⁰Who assumed that Allāh's generosity to them was a sign of His approval or who would hasten to disbelief in order to obtain wealth.

that you are [all] sharing in the punishment.

الْعَذَابِ مُشْتَرِكُونَ ﴿٤٠﴾

40. Then will you make the deaf hear, [O Muḥammad], or guide the blind or he who is in clear error?

أَفَأَنْتَ تُسْمِعُ الصُّمَّ أَوْ تَهْدِي الْأَعْمَى وَمَنْ كَانَ فِي ضَلَالٍ مُبِينٍ ﴿٤١﴾

41. And whether [or not] We take you away [in death], indeed, We will take retribution upon them.

فَأِمَّا نَذْهَبَنَّ بِكَ فَإِنَّا مِنْهُمْ مُنْتَقِمُونَ ﴿٤٢﴾

42. Or whether [or not] We show you that which We have promised them, indeed, We are Perfect in Ability.

أَوْ تُرِيَنَّكَ الَّذِي وَعَدْنَاهُمْ فَإِنَّا عَلَيْهِمْ مُقْتَدِرُونَ ﴿٤٣﴾

43. So adhere to that which is revealed to you. Indeed, you are on a straight path.

فَاسْتَمْسِكْ بِالَّذِي أُوحِيَ إِلَيْكَ إِنَّكَ عَلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٤٤﴾

44. And indeed, it is a remembrance¹⁴⁴¹ for you and your people, and you [all] are going to be questioned.

وَإِنَّهُ لَذِكْرٌ لَّكَ وَلِقَوْمِكَ وَسَوْفَ تُسْأَلُونَ ﴿٤٥﴾

45. And ask those We sent before you of Our messengers; have We made besides the Most Merciful deities to be worshipped?

وَسْأَلْ مَنْ أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رُسُلِنَا أَجَعَلْنَا مِنْ دُونِ الرَّحْمَنِ إِلَهَةً يُعْبَدُونَ ﴿٤٦﴾

46. And certainly did We send Moses with Our signs to Pharaoh and his establishment, and he said, "Indeed, I am the messenger of the Lord of the worlds."

وَلَقَدْ أَرْسَلْنَا مُوسَى بِآيَاتِنَا إِلَىٰ فِرْعَوْنَ وَمَلَئِهِ فَقَالَ إِنِّي رَسُولُ رَبِّ الْعَالَمِينَ ﴿٤٧﴾

47. But when he brought them Our signs, at once they laughed at them.

فَلَمَّا جَاءَهُمْ بِآيَاتِنَا إِذَا هُمْ مِنْهَا يَضْحَكُونَ ﴿٤٨﴾

48. And We showed them not a sign except that it was greater than its sister, and We seized them with

وَمَا تُرِيهِمْ مِنْ آيَةٍ إِلَّا هِيَ أَكْبَرُ مِنْ أُخْتِهَا وَأَخَذْنَاهُمْ بِالْعَذَابِ لَعَلَّهُمْ

¹⁴⁴¹ i.e., an honor. Or "a reminder."

affliction that perhaps they might return [to faith].

يَرْجِعُونَ ﴿٤٨﴾

49. And they said [to Moses], "O magician, invoke for us your Lord by what He has promised you. Indeed, we will be guided."

وَقَالُوا يَتَّيِّهَ الْسَّاحِرُ أَذْعَ لَنَا رَبَّكَ بِمَا عَهِدَ عِنْدَكَ إِنَّا لَمُهْتَدُونَ ﴿٤٩﴾

50. But when We removed from them the affliction, at once they broke their word.

فَلَمَّا كَشَفْنَا عَنْهُمْ الْعَذَابَ إِذَا هُمْ يَنْكُثُونَ ﴿٥٠﴾

51. And Pharaoh called out among his people; he said, "O my people, does not the kingdom of Egypt belong to me, and these rivers flowing beneath me; then do you not see?"

وَنَادَىٰ فِرْعَوْنُ فِي قَوْمِهِ قَالَ يَبْقَوْمُ أَلَيْسَ لِي مُلْكُ مِصْرَ وَهَذِهِ الْأَنْهَارُ تَجْرِي مِن تَحْتِي أَفَلَا تُبْصِرُونَ ﴿٥١﴾

52. Or am I [not] better than this one [i.e., Moses] who is insignificant and hardly makes himself clear?¹⁴⁴²

أَمْ أَنَا خَيْرٌ مِّنْ هَٰذَا الَّذِي هُوَ مِثْنُي وَلَا يَكَادُ يَبِينُ ﴿٥٢﴾

53. Then why have there not been placed upon him bracelets of gold or come with him the angels in conjunction?"

فَلَوْلَا أُلْقِيَ عَلَيْهِ أَسْوِرَةٌ مِّنْ ذَهَبٍ أَوْ جَاءَ مَعَهُ الْمَلَائِكَةُ مُقْتَرِبِينَ ﴿٥٣﴾

54. So he bluffed his people, and they obeyed him. Indeed, they were [themselves] a people defiantly disobedient [of Allāh].

فَاسْتَخَفَّ قَوْمَهُ فَطَاعُوهُ إِنَّهُمْ كَانُوا قَوْمًا فَسِيقِينَ ﴿٥٤﴾

55. And when they angered Us, We took retribution from them and drowned them all.

فَلَمَّا عَاسَفُونَا انْتَقَمْنَا مِنْهُمْ فَأَغْرَقْنَاهُمْ أَجْمَعِينَ ﴿٥٥﴾

56. And We made them a precedent and an example for the later peoples.

فَجَعَلْنَاهُمْ سَلَفًا وَمَثَلًا لِّلْآخِرِينَ ﴿٥٦﴾

¹⁴⁴²That was true previous to his appointment as a prophet, at which time Allāh corrected his speech impediment.

57. And when the son of Mary was presented as an example,¹⁴⁴³ immediately your people laughed aloud.

وَلَمَّا ضُرِبَ ابْنُ مَرْيَمَ مَثَلًا إِذَا قَوْمُكَ مِنْهُ يَصِدُّونَ ﴿٤٣﴾

58. And they said, "Are our gods better, or is he?"¹⁴⁴⁴ They did not present it [i.e., the comparison] except for [mere] argument. But, [in fact], they are a people prone to dispute.

وَقَالُوا ءَالِهَتُنَا خَيْرٌ أَمْ هُوَ مَا ضَرَبُوهُ لَكَ إِلَّا جَدَلًا بَلْ هُمْ قَوْمٌ خَصِمُونَ ﴿٤٤﴾

59. He [i.e., Jesus] was not but a servant upon whom We bestowed favor, and We made him an example for the Children of Israel.

إِنَّ هُوَ إِلَّا عَبْدٌ أَنْعَمْنَا عَلَيْهِ وَجَعَلْنَاهُ مَثَلًا لِّبَنِي إِسْرَءِيلَ ﴿٤٥﴾

60. And if We willed, We could have made [instead] of you angels succeeding [one another]¹⁴⁴⁵ on the earth.

وَلَوْ نَشَاءُ لَجَعَلْنَا مِنْكُمْ مَلَائِكَةً فِي الْآرْضِ يَخْلُفُونَ ﴿٤٦﴾

61. And indeed, he [i.e., Jesus] will be [a sign for] knowledge of the Hour, so be not in doubt of it, and follow Me.¹⁴⁴⁶ This is a straight path.

وَأِنَّهُ لَعَلَّمَ لِّلْسَاعَةِ فَلَا تَمْتَرُنَّ بِهَا وَاتَّبِعُونِ هَٰذَا صِرَاطٌ مُسْتَقِيمٌ ﴿٤٧﴾

62. And never let Satan avert you. Indeed, he is to you a clear enemy.

وَلَا يَصْدَنْكُمُ الشَّيْطَانُ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ ﴿٤٨﴾

63. And when Jesus brought clear proofs, he said, "I have come to you with wisdom [i.e., prophethood] and to make clear to you some of that over which you differ, so fear Allāh and obey me.

وَلَمَّا جَاءَ عِيسَىٰ بِالْبَيِّنَاتِ قَالَ قَدْ جِئْتُكُمْ بِالْحِكْمَةِ وَلِأُبَيِّنَ لَكُمْ بَعْضَ الَّذِي تَخْتَلَفُونَ فِيهِ فَاتَّقُوا اللَّهَ وَأَطِيعُوا ﴿٤٩﴾

¹⁴⁴³Of a creation of Allāh which is being worshipped along with Him.

¹⁴⁴⁴Implying that they must all be the same.

¹⁴⁴⁵Or "succeeding [you]."

¹⁴⁴⁶i.e., follow the guidance and instruction of Allāh.

64. Indeed, Allāh is my Lord and your Lord, so worship Him. This is a straight path." إِنَّ اللَّهَ هُوَ رَبِّي وَرَبُّكُمْ فَأَعْبُدُوهُ هَذَا صِرَاطٌ مُسْتَقِيمٌ ﴿٦٤﴾
65. But the denominations from among them differed [and separated], so woe to those who have wronged from the punishment of a painful Day. فَاخْتَلَفَ الْأَحْزَابُ مِنْ بَيْنِهِمْ فَوَيْلٌ لِلَّذِينَ ظَلَمُوا مِنْ عَذَابِ يَوْمٍ أَلِيمٍ ﴿٦٥﴾
66. Are they waiting except for the Hour to come upon them suddenly while they perceive not? هَلْ يَنْظُرُونَ إِلَّا السَّاعَةَ أَنْ تَأْتِيَهُمْ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ﴿٦٦﴾
67. Close friends, that Day, will be enemies to each other, except for the righteous الْأَخِلَاءُ يَوْمَئِذٍ بَعْضُهُمْ لِبَعْضٍ عَدُوٌّ إِلَّا الْمُتَّقِينَ ﴿٦٧﴾
68. [To whom Allāh will say], "O My servants, no fear will there be concerning you this Day, nor will you grieve, يَعْبَادِ لَا خَوْفٌ عَلَيْكُمْ الْيَوْمَ وَلَا أَنْتُمْ تَحْزَنُونَ ﴿٦٨﴾
69. [You] who believed in Our verses and were Muslims. الَّذِينَ آمَنُوا بِآيَاتِنَا وَكَانُوا مُسْلِمِينَ ﴿٦٩﴾
70. Enter Paradise, you and your kinds,¹⁴⁴⁷ delighted." ادْخُلُوا الْجَنَّةَ أَنْتُمْ وَأَزْوَاجُكُمْ تُحْبَرُونَ ﴿٧٠﴾
71. Circulated among them will be plates and vessels of gold. And therein is whatever the souls desire and [what] delights the eyes, and you will abide therein eternally. يُطَافُ عَلَيْهِمْ بِصِحَافٍ مِنْ ذَهَبٍ وَأَكْوَابٍ ۖ وَفِيهَا مَا تَشْتَهِيهِ الْأَنْفُسُ وَتَلَذُّ الْأَعْيُنُ ۗ وَأَنْتُمْ فِيهَا خَالِدُونَ ﴿٧١﴾
72. And that is Paradise which you are made to inherit for what you used to do. وَتِلْكَ الْجَنَّةُ الَّتِي أُورِثْتُمُوهَا بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٧٢﴾
73. For you therein is much fruit¹⁴⁴⁸ from which you will eat. لَكُمْ فِيهَا فَاكِهَةٌ كَثِيرَةٌ مِنْهَا تَأْكُلُونَ ﴿٧٣﴾

¹⁴⁴⁷ i.e., those like you. Another meaning may be "your spouses," i.e., the righteous among them.

¹⁴⁴⁸ Meaning everything delicious.

74. Indeed, the criminals will be in the punishment of Hell, abiding eternally. إِنَّ الْمَجْرِمِينَ فِي عَذَابٍ جَهَنَّمَ خَالِدُونَ ﴿٧٤﴾
75. It will not be allowed to subside for them, and they, therein, are in despair. لَا يُفْتَرُ عَنْهُمْ وَهُمْ فِيهِ مُبْلِسُونَ ﴿٧٥﴾
76. And We did not wrong them, but it was they who were the wrongdoers. وَمَا ظَلَمْنَاهُمْ وَلَكِنْ كَانُوا هُمُ الظَّالِمِينَ ﴿٧٦﴾
77. And they will call, "O Mālik,¹⁴⁴⁹ let your Lord put an end to us!" He will say, "Indeed, you will remain." وَنَادَوْا يَمْلِكُ لِيَقْضِ عَلَيْنَا رَبُّكَ قَالَ إِنَّكُمْ مَكْتُومُونَ ﴿٧٧﴾
78. We had certainly brought you the truth, but most of you, to the truth, were averse. لَقَدْ جِئْنَاكُمْ بِالْحَقِّ وَلَكِنَّ أَكْثَرَكُمْ لِلْحَقِّ كَرِهُونَ ﴿٧٨﴾
79. Or have they devised [some] affair?¹⁴⁵⁰ But indeed, We are devising [a plan]. أَمْ أَرْمُومُوا أَمْرًا فَإِنَّا مُبْرِمُونَ ﴿٧٩﴾
80. Or do they think that We hear not their secrets and their private conversations? Yes, [We do], and Our messengers [i.e., angels] are with them recording. أَمْ يَحْسَبُونَ أَنَّا لَا نَسْمَعُ سِرَّهُمْ وَنَجْوَاهُمْ ۚ بَلَىٰ وَرُسُلْنَا لَدَيْهِمْ يَكْتُبُونَ ﴿٨٠﴾
81. Say, [O Muḥammad], "If the Most Merciful had a son, then I would be the first of [his] worshippers."¹⁴⁵¹ قُلْ إِنْ كَانَ لِلرَّحْمَنِ وَلَدٌ فَأَنَا أَوَّلُ الْعَابِدِينَ ﴿٨١﴾
82. Exalted is the Lord of the heavens and the earth, Lord of the Throne, above what they describe. سُبْحَانَ رَبِّ السَّمَوَاتِ وَالْأَرْضِ رَبِّ الْعَرْشِ عَمَّا يَصِفُونَ ﴿٨٢﴾

¹⁴⁴⁹Addressing the keeper of Hell.

¹⁴⁵⁰Conspiracy against the Prophet (ﷺ). The reference here is to the disbelievers of Makkah.

¹⁴⁵¹Only supposing it were so, which it is not.

83. So leave them to converse vainly and amuse themselves until they meet their Day which they are promised. فَذَرَّهُمْ خُخُوضُوا وَيَلْعَبُوا حَتَّى يُلَاقُوا يَوْمَهُمُ الَّذِي يُوْعَدُونَ ﴿٤٣﴾
84. And it is He [i.e., Allāh] who is [the only] deity in the heaven, and on the earth [the only] deity. And He is the Wise, the Knowing. هُوَ الَّذِي فِي السَّمَاءِ إِلَهٌُ وَفِي الْأَرْضِ إِلَهٌُ ۚ وَهُوَ الْحَكِيمُ الْعَلِيمُ ﴿٤٤﴾
85. And blessed is He to whom belongs the dominion of the heavens and the earth and whatever is between them and with whom is knowledge of the Hour and to whom you will be returned. وَتَبَارَكَ الَّذِي لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَعِنْدَهُ عِلْمُ السَّاعَةِ وَإِلَيْهِ تُرْجَعُونَ ﴿٤٥﴾
86. And those they invoke¹⁴⁵² besides Him do not possess [power of] intercession; but only those who testify to the truth [can benefit], and they know.¹⁴⁵³ وَلَا يَمْلِكُ الَّذِينَ يَدْعُونَ مِنْ دُونِهِ الشَّفْعَةَ إِلَّا مَنْ شَهِدَ بِالْحَقِّ وَهُمْ يَعْلَمُونَ ﴿٤٦﴾
87. And if you asked them¹⁴⁵⁴ who created them, they would surely say, "Allāh." So how are they deluded? وَلَيْن سَأَلْتَهُمْ مَنْ خَلَقَهُمْ لَيَقُولُنَّ اللَّهُ فَأَنَّى يُؤْفَكُونَ ﴿٤٧﴾
88. And [Allāh acknowledges] his saying,¹⁴⁵⁵ "O my Lord, indeed these are a people who do not believe." وَقِيلَ لَهُ رَبِّ إِنَّا هَنُودٌ أَوْ نَصَارَىٰ ۖ فَآمَنَ ۚ أَفَلَا يُؤْمِنُونَ ﴿٤٨﴾
89. So turn aside from them and say, "Peace."¹⁴⁵⁶ But they are going to know. فَاصْفَحْ عَنْهُمْ وَقُلْ سَلَامٌ ۖ فَسَوْفَ يَعْلَمُونَ ﴿٤٩﴾

¹⁴⁵² i.e., worship.

¹⁴⁵³ That intercession is granted exclusively by permission of Allāh to those He wills.

¹⁴⁵⁴ Those who associate others with Allāh.

¹⁴⁵⁵ i.e., the complaint of Prophet Muḥammad (ﷺ) about his people.

¹⁴⁵⁶ Meaning safety or security, i.e., "I will not harm you." This was before permission was granted for armed struggle.

Sūrah ad-Dukhān¹⁴⁵⁷

Bismillāhir-Raḥmānir-Raḥeem

سُورَةُ الدُّخَانِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. Hā, Meem.¹⁴⁵⁸ حَمِّ
2. By the clear Book, وَالْكِتَابِ الْمُبِينِ ﴿١﴾
3. Indeed, We sent it down during a blessed night.¹⁴⁵⁹ Indeed, We were to warn [mankind]. إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةٍ مُبَارَكَةٍ إِنَّا كُنَّا مُنذِرِينَ ﴿٢﴾
4. Therein [i.e., on that night] is made distinct¹⁴⁶⁰ every precise matter – فِيهَا يُفْرَقُ كُلُّ أَمْرٍ حَكِيمٍ ﴿٣﴾
5. [Every] matter [proceeding] from Us. Indeed, We were to send [a messenger] أَمْرًا مِّنْ عِندِنَا إِنَّا كُنَّا مُرْسِلِينَ ﴿٤﴾
6. As mercy from your Lord. Indeed, He is the Hearing, the Knowing, رَحْمَةً مِّنْ رَبِّكَ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٥﴾
7. Lord of the heavens and the earth and that between them, if you would be certain. رَبِّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا إِنَّ كُنْتُمْ مُوقِنِينَ ﴿٦﴾
8. There is no deity except Him; He gives life and causes death. [He is] your Lord and the Lord of your first forefathers. لَا إِلَهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ رَبُّكُمْ وَرَبُّ آبَائِكُمُ الْأَوَّلِينَ ﴿٧﴾
9. But they are in doubt, amusing themselves. بَلْ هُمْ فِي شَكٍّ يَلْعُبُونَ ﴿٨﴾
10. Then watch for the Day when the sky will bring a visible smoke فَارْتَقِبْ يَوْمَ تَأْتِي السَّمَاءُ بِدُخَانٍ مُّبِينٍ ﴿٩﴾

¹⁴⁵⁷Ad-Dukhān: Smoke.¹⁴⁵⁸See footnote to 2:1.¹⁴⁵⁹The Night of Decree (Qadr). See sūrah 97.¹⁴⁶⁰Or "is separated" or "apportioned," from what is inscribed in the Preserved Slate. The angels record and descend with whatever Allāh has decreed for the coming year.

11. Covering the people; this is a painful torment. يَغْشَى النَّاسَ هَذَا عَذَابٌ أَلِيمٌ ﴿١١﴾
12. [They will say], "Our Lord, remove from us the torment; indeed, we are believers." رَبَّنَا اكْشِفْ عَنَّا الْعَذَابَ إِنَّا مُؤْمِنُونَ ﴿١٢﴾
13. How will there be for them a reminder [at that time]? And there had come to them a clear Messenger. أَنَّى لَهُمُ الذِّكْرَى وَقَدْ جَاءَهُمْ رَسُولٌ مُبِينٌ ﴿١٣﴾
14. Then they turned away from him and said, "[He was] taught [and is] a madman." ثُمَّ تَوَلَّوْا عَنْهُ وَقَالُوا مُعَلَّمٌ مَجْنُونٌ ﴿١٤﴾
15. Indeed, We will remove the torment for a little. Indeed, you [disbelievers] will return [to disbelief]. إِنَّا كَاشِفُو الْعَذَابِ قَلِيلًا إِنَّكُمْ عَائِدُونَ ﴿١٥﴾
16. The Day We will strike with the greatest assault, indeed, We will take retribution. يَوْمَ نَبْطِشُ الْبَطْشَةَ الْكُبْرَى إِنَّا مُنتَقِمُونَ ﴿١٦﴾
17. And We had already tried before them the people of Pharaoh, and there came to them a noble messenger [i.e., Moses], *وَلَقَدْ فَتَنَّا قَبْلَهُمْ قَوْمَ فِرْعَوْنَ وَجَاءَهُمْ رَسُولٌ كَرِيمٌ ﴿١٧﴾
18. [Saying], "Render to me the servants of Allāh.¹⁴⁶¹ Indeed, I am to you a trustworthy messenger," أَنْ أَدُؤَا إِلَىٰ عِبَادِ اللَّهِ إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ﴿١٨﴾
19. And [saying], "Be not haughty with Allāh. Indeed, I have come to you with clear evidence. وَأَنْ لَا تَعْلُوا عَلَى اللَّهِ إِنِّي ءَاتِيكُمْ بِسُلْطَنِ مُبِينٍ ﴿١٩﴾
20. And indeed, I have sought refuge in my Lord and your Lord, lest you stone me.¹⁴⁶² وَإِنِّي عَبْدُ رَبِّي وَرَبِّكُمْ أَنْ تَرْجُمُونِ ﴿٢٠﴾

¹⁴⁶¹i.e., the Children of Israel.

¹⁴⁶²To death. Or "lest you assault me [with your tongues or harm me otherwise]."

21. But if you do not believe me, then leave me alone." وَإِنْ لَّمْ تُؤْمِنُوا لِي فَأَعْرِضُونِ ۝٢١
22. And [finally] he called to his Lord that these were a criminal people. فَدَعَا رَبَّهُ أَنْ هَؤُلَاءِ قَوْمٌ مُّجْرِمُونَ ۝٢٢
23. [Allāh said], "Then set out with My servants by night. Indeed, you are to be pursued. فَأَسْرِ بِعِبَادِي لَيْلًا إِنَّكُمْ مُّتَّبَعُونَ ۝٢٣
24. And leave the sea in stillness.¹⁴⁶³ Indeed, they are an army to be drowned." وَأَتْرَكُ الْأَبْحَرَ رَهْوًا إِنَّهُمْ جُنْدٌ مُّغْرَقُونَ ۝٢٤
25. How much they left behind of gardens and springs كَمْ تَرَكُوا مِنْ جَنَّاتٍ وَعُيُونٍ ۝٢٥
26. And crops and noble sites وَزُرُوعٍ وَمَقَامٍ كَرِيمٍ ۝٢٦
27. And comfort wherein they were amused. وَنَعْمَةٍ كَانُوا فِيهَا فَكَهِنَ ۝٢٧
28. Thus. And We caused to inherit it another people. كَذَٰلِكَ وَأَوْرَثْنَاهَا قَوْمًا آخَرِينَ ۝٢٨
29. And the heaven and earth wept not for them, nor were they reprieved. فَمَا بَكَتْ عَلَيْهِمُ السَّمَاءُ وَالْأَرْضُ وَمَا كَانُوا مُنْظَرِينَ ۝٢٩
30. And We certainly saved the Children of Israel from the humiliating torment – وَلَقَدْ نَجَّيْنَا بَنِي إِسْرَءِيلَ مِنَ الْعَذَابِ الْمُهِينِ ۝٣٠
31. From Pharaoh. Indeed, he was a haughty one among the transgressors. مِنْ فِرْعَوْنَ ۚ إِنَّهُ كَانَ عَلِيلًا مِّنَ الْمُسْرِفِينَ ۝٣١
32. And We certainly chose them by knowledge over [all] the worlds. وَلَقَدْ اخْتَرْنَاهُمْ عَلَىٰ عِلْمٍ عَلَىٰ الْعَالَمِينَ ۝٣٢
33. And We gave them of signs that in which there was a clear trial. وَأَاتَيْنَاهُمْ مِّنَ الْآيَاتِ مَا فِيهِ بَلَاءٌ مُّبِينٌ ۝٣٣

¹⁴⁶³ After it has parted, in order that the soldiers of Pharaoh would follow the Children of Israel and be drowned.

34. Indeed, these [disbelievers] are saying,
 إِنَّ هَؤُلَاءِ لَيَقُولُونَ ﴿٣٤﴾
35. "There is not but our first death,
 and we will not be resurrected.
 بِمُنْشَرِينَ ﴿٣٥﴾
36. Then bring [back] our forefathers,
 if you should be truthful."
 فَاتُوا بِأَبَائِنَا إِن كُنْتُمْ صَادِقِينَ ﴿٣٦﴾
37. Are they better or the people of
 Tubba'¹⁴⁶⁴ and those before them?
 We destroyed them, [for] indeed,
 they were criminals.
 أَهْمَ خَيْرٌ أَمْ قَوْمُ تُبَّعٍ وَالَّذِينَ مِنْ قَبْلِهِمْ
 أَهْلَكْنَاهُمْ إِنَّهُمْ كَانُوا مُجْرِمِينَ ﴿٣٧﴾
38. And We did not create the
 heavens and earth and that
 between them in play.
 وَمَا خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا
 لَعِبِينَ ﴿٣٨﴾
39. We did not create them except in
 truth, but most of them do not
 know.
 مَا خَلَقْنَاهُمْ إِلَّا بِالْحَقِّ وَلَكِنَّ أَكْثَرَهُمْ
 لَا يَعْلَمُونَ ﴿٣٩﴾
40. Indeed, the Day of Judgement is
 the appointed time for them all –
 إِنَّ يَوْمَ الْفَصْلِ مِيقَاتُهُمْ أَجْمَعِينَ ﴿٤٠﴾
41. The Day when no relation¹⁴⁶⁵ will
 avail a relation at all, nor will
 they be helped –
 يَوْمَ لَا يُغْنِي مَوْلًى عَنْ مَوْلًى شَيْئًا وَلَا هُمْ
 يُنصَرُونَ ﴿٤١﴾
42. Except those [believers] on
 whom Allāh has mercy. Indeed,
 He is the Exalted in Might, the
 Merciful.
 إِلَّا مَنْ رَحِمَ اللَّهُ إِنَّهُ هُوَ الْعَزِيزُ الرَّحِيمُ ﴿٤٢﴾
43. Indeed, the tree of zaqqūm
 ابْنِ شَجَرَتِ الزَّقْقُومِ ﴿٤٣﴾
44. Is food for the sinful.
 طَعَامُ الْآثِمِينَ ﴿٤٤﴾
45. Like murky oil, it boils within
 bellies
 كَالْمُهْلِ يَغْلِي فِي الْبُطُونِ ﴿٤٥﴾
46. Like the boiling of scalding water.
 كَغَلَى الْحَمِيمِ ﴿٤٦﴾

¹⁴⁶⁴The tribe of Saba'.

¹⁴⁶⁵i.e., patron, protector or close associate.

47. [It will be commanded], "Seize him and drag him into the midst of the Hellfire, خُذُوهُ فَاعْتِلُوهُ إِلَى سَوَاءِ الْجَحِيمِ ﴿٤٧﴾
48. Then pour over his head from the torment of scalding water." ثُمَّ صُبُّوا فَوْقَ رَأْسِهِ مِنْ عَذَابِ الْحَمِيمِ ﴿٤٨﴾
49. [It will be said], "Taste! Indeed, you are the honored, the noble!"¹⁴⁶⁶ ذُقْ إِنَّكَ أَنْتَ الْعَزِيزُ الْكَرِيمُ ﴿٤٩﴾
50. Indeed, this is what you used to dispute." إِنَّ هَذَا مَا كُنْتُمْ بِهِ تَمْتَرُونَ ﴿٥٠﴾
51. Indeed, the righteous will be in a secure place: إِنَّ الْمُتَّقِينَ فِي مَقَامٍ أَمِينٍ ﴿٥١﴾
52. Within gardens and springs, فِي جَنَّاتٍ وَعُيُونٍ ﴿٥٢﴾
53. Wearing [garments of] fine silk and brocade, facing each other. يَلْبَسُونَ مِنْ سُنْدُسٍ وَإِسْتَبْرَقٍ مُتَقَابِلِينَ ﴿٥٣﴾
54. Thus. And We will marry them to fair women with large, [beautiful] eyes. كَذَلِكَ وَزَوَّجْنَاهُمْ بِحُورٍ عِينٍ ﴿٥٤﴾
55. They will call therein for every [kind of] fruit – safe and secure. يَدْعُونَ فِيهَا بِكُلِّ فَاكِهَةٍ آمِنِينَ ﴿٥٥﴾
56. They will not taste death therein except the first death, and He will have protected them from the punishment of Hellfire لَا يَذُوقُونَ فِيهَا الْمَوْتَ إِلَّا الْمَوْتَةَ الْأُولَىٰ وَوَقَّعْنَاهُمْ عَذَابَ الْجَحِيمِ ﴿٥٦﴾
57. As bounty from your Lord. That is what is the great attainment. فَضْلًا مِّن رَّبِّكَ ذَٰلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿٥٧﴾
58. And indeed, We have eased it [i.e., the Qur'ān] in your tongue that they might be reminded. فَإِنَّمَا يَسَّرْنَاهُ بِلِسَانِكَ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٥٨﴾
59. So watch, [O Muḥammad]; indeed, they are watching [for your end]. فَارْتَقِبْ إِنَّهُمْ مُّرْتَقِبُونَ ﴿٥٩﴾

¹⁴⁶⁶ As he had claimed upon the earth. He is taunted with these words in Hell as a reminder and additional torment.

Sūrah al-Jāthiyah¹⁴⁶⁷**سُورَةُ الْجَاثِيَةِ****Bismillāh-Raḥmān-Raḥeem****بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ**1. Hā, Meem.¹⁴⁶⁸

حَم

2. The revelation of the Book is from Allāh, the Exalted in Might, the Wise.

تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ ﴿١﴾

3. Indeed, within the heavens and earth are signs for the believers.

إِنَّ فِي السَّمَوَاتِ وَالْأَرْضِ لَآيَاتٍ لِّمُؤْمِنِينَ ﴿٢﴾

4. And in the creation of yourselves and what He disperses of moving creatures are signs for people who are certain [in faith].

وَفِي خَلْقِكُمْ وَمَا يَبُثُّ مِنْ دَابَّةٍ ءَايَاتٌ لِّقَوْمٍ يُوقِنُونَ ﴿٣﴾

5. And [in] the alternation of night and day and [in] what Allāh sends down from the sky of provision [i.e., rain] and gives life thereby to the earth after its lifelessness and [in His] directing of the winds are signs for a people who reason.

وَآخِلَافِ اللَّيْلِ وَالنَّهَارِ وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ رِزْقٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَتَصْرِيفِ الرِّيْحِ ءَايَاتٌ لِّقَوْمٍ يَعْقِلُونَ ﴿٤﴾

6. These are the verses of Allāh which We recite to you in truth. Then in what statement after Allāh and His verses will they believe?

تِلْكَ ءَايَاتُ اللَّهِ نَتْلُوهَا عَلَيْكَ بِالْحَقِّ فَبِأَيِّ حَدِيثٍ بَعْدَ اللَّهِ وَءَايَاتِهِ يُؤْمِنُونَ ﴿٥﴾

7. Woe to every sinful liar

وَيْلٌ لِّكُلِّ أَفَّاكٍ أَثِيمٍ ﴿٦﴾

8. Who hears the verses of Allāh recited to him, then persists arrogantly as if he had not heard them. So give him tidings of a painful punishment.

يَسْمَعُ ءَايَاتِ اللَّهِ تُتْلَىٰ عَلَيْهِ ثُمَّ يُصِرُّ مُسْتَكْبِرًا كَأَن لَّمْ يَسْمَعْهَا فَبَشِيرُهُ بِعَذَابٍ أَلِيمٍ ﴿٧﴾

9. And when he knows anything of

وَإِذَا عَلِمَ مِنْ ءَايَاتِنَا شَيْئًا أَخَذَهَا هُزُوًا

¹⁴⁶⁷Al-Jāthiyah: Kneeling (in dread of the Judgement).¹⁴⁶⁸See footnote to 2:1.

Our verses, he takes them in ridicule. Those will have a humiliating punishment.

أُولَٰئِكَ هُمْ عَذَابٌ مُّهِينٌ ﴿١٤٦﴾

10. Before them¹⁴⁶⁹ is Hell, and what they had earned will not avail them at all nor what they had taken besides Allāh as allies. And they will have a great punishment.

مِنْ وَرَائِهِمْ جَهَنَّمُ ۖ وَلَا يُغْنِي عَنْهُمْ مَا كَسَبُوا شَيْئًا وَلَا مَا اتَّخَذُوا مِنْ دُونِ اللَّهِ أَوْلِيَاءَ ۖ وَهُمْ عَذَابٌ عَظِيمٌ ﴿١٤٧﴾

11. This [Qur'ān] is guidance. And those who have disbelieved in the verses of their Lord will have a painful punishment of foul nature.

هَٰذَا هُدًى ۖ وَالَّذِينَ كَفَرُوا بِآيَاتِ رَبِّهِمْ هُمْ عَذَابٌ مِّنْ رَّجْزٍ أَلِيمٌ ﴿١٤٨﴾

12. It is Allāh who subjected to you the sea so that ships may sail upon it by His command and that you may seek of His bounty; and perhaps you will be grateful.

۞ اللَّهُ الَّذِي سَخَّرَ لَكُمُ الْبَحْرَ لَتَجْرَىٰ أَلْفُكٌ فِيهِ بِأَمْرِهِ ۖ وَلِتَبْتَغُوا مِنْ فَضْلِهِ ۚ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿١٤٩﴾

13. And He has subjected to you whatever is in the heavens and whatever is on the earth – all from Him. Indeed in that are signs for a people who give thought.

وَسَخَّرَ لَكُم مَّا فِي السَّمٰوٰتِ وَمَا فِي الْأَرْضِ جَمِيعًا مِّنْهُ ۚ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ ﴿١٥٠﴾

14. Tell, [O Muḥammad], those who have believed to forgive those who expect not the days of Allāh [i.e., of His retribution] so that He may recompense a people¹⁴⁷⁰ for what they used to earn.

قُلْ لِلَّذِينَ ءَامَنُوا يَغْفِرُوا لِلَّذِينَ لَا يَرْجُونَ أَيَّامَ اللَّهِ لِيَجْزِيَ قَوْمًا بِمَا كَانُوا يَكْسِبُونَ ﴿١٥١﴾

15. Whoever does a good deed – it is for himself; and whoever does evil – it is against it [i.e., the self or soul]. Then to your Lord you will be returned.

مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهِ ۖ وَمَنْ أَسَاءَ فَعَلَيْهَا ۖ ثُمَّ إِلَىٰ رَبِّكُمْ تُرْجَعُونَ ﴿١٥٢﴾

¹⁴⁶⁹ See footnote to 14:16.

¹⁴⁷⁰ In the Hereafter, where those who forgive will be rewarded and those who earned evil will be punished. This was at the outset of *da'wah* (invitation to Allāh) before permission for *jihād*.

16. And We did certainly give the Children of Israel the Scripture and judgement¹⁴⁷¹ and prophet-hood, and We provided them with good things and preferred them over the worlds.

وَلَقَدْ ءَاتَيْنَا بَنِي إِسْرَءِيلَ الْكِتَابَ وَالْحُكْمَ
وَالنَّبُوَّةَ وَزَرَقْنَاهُمْ مِنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ
عَلَى الْعَالَمِينَ ﴿٤٦﴾

17. And We gave them clear proofs of the matter [of religion]. And they did not differ except after knowledge had come to them – out of jealous animosity between themselves. Indeed, your Lord will judge between them on the Day of Resurrection concerning that over which they used to differ.

وَأَتَيْنَاهُم بَيِّنَاتٍ مِّنَ الْأَمْرِ ۖ فَمَا اخْتَلَفُوا
إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَغْيًا بَيْنَهُمْ
إِنَّ رَبَّكَ يَقْضِي بَيْنَهُمْ يَوْمَ الْقِيَمَةِ ۚ فِيمَا
كَانُوا فِيهِ يَخْتَلِفُونَ ﴿٤٧﴾

18. Then We put you, [O Muḥammad], on an ordained way concerning the matter [of religion]; so follow it and do not follow the inclinations of those who do not know.

ثُمَّ جَعَلْنَاكَ عَلَىٰ شَرِيعَةٍ مِّنَ الْأَمْرِ فَاتَّبِعْهَا
وَلَا تَتَّبِعْ أَهْوَاءَ الَّذِينَ لَا يَعْلَمُونَ ﴿٤٨﴾

19. Indeed, they will never avail you against Allāh at all. And indeed, the wrongdoers are allies of one another; but Allāh is the protector of the righteous.

إِنَّهُمْ لَن يَغْنُوْا عَنْكَ مِنَ اللَّهِ شَيْئًا ۚ وَإِنَّ
الظَّالِمِينَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ ۚ وَاللَّهُ وَلِيُّ
الْمُتَّقِينَ ﴿٤٩﴾

20. This [Qur'ān] is enlightenment for mankind and guidance and mercy for a people who are certain [in faith].

هَٰذَا بَصِيرَةٌ لِّلنَّاسِ وَهُدًى وَرَحْمَةٌ لِّقَوْمٍ
يُوقِنُونَ ﴿٥٠﴾

21. Or do those who commit evils think We will make them like those who have believed and done righteous deeds – [make them] equal in their life and their

أَمْ حَسِبَ الَّذِينَ اجْتَرَحُوا السَّيِّئَاتِ
أَنْ نَّجْعَلَهُمْ كَالَّذِينَ ءَامَنُوا وَعَمِلُوا
الصَّالِحَاتِ سَوَاءً مَّحْيَاهُمْ وَمَمَاتُهُمْ ۚ سَاءَ

¹⁴⁷¹Understanding of the law.

death?¹⁴⁷² Evil is that which they judge [i.e., assume].

مَا تَحْكُمُونَ ﴿١٠﴾

22. And Allāh created the heavens and earth in truth and so that every soul may be recompensed for what it has earned, and they will not be wronged.

وَخَلَقَ اللَّهُ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ
وَلِتُجْزَىٰ كُلُّ نَفْسٍ بِمَا كَسَبَتْ وَهُمْ لَا
يُظْلَمُونَ ﴿١١﴾

23. Have you seen he who has taken as his god his [own] desire, and Allāh has sent him astray due to knowledge¹⁴⁷³ and has set a seal upon his hearing and his heart and put over his vision a veil? So who will guide him after Allāh? Then will you not be reminded?

أَفَرَأَيْتَ مَنِ اخْتَذَ إِلَهَهُ هَوَاهُ وَأَضَلَّهُ اللَّهُ
عَلَىٰ عِلْمٍ وَخَتَمَ عَلَىٰ سَمْعِهِ وَقَلْبِهِ وَجَعَلَ
عَلَىٰ بَصَرِهِ غِشَاوَةً فَمَنْ يَهْدِيهِ مِنْ بَعْدِ
اللَّهِ أَفَلَا تَذَكَّرُونَ ﴿١٢﴾

24. And they say, "There is not but our worldly life; we die and live,¹⁴⁷⁴ and nothing destroys us except time." And they have of that no knowledge; they are only assuming.

وَقَالُوا مَا هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ
وَنَحْيَا وَمَا يُبْلِكُنَا إِلَّا الدَّهْرُ وَمَا هُمْ
بِدَالِكِ مِنْ عِلْمٍ إِنَّ هُمْ إِلَّا يَظُنُّونَ ﴿١٣﴾

25. And when Our verses are recited to them as clear evidences, their argument is only that they say, "Bring [back] our forefathers, if you should be truthful."

وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ مَا كَانَ
حُجَّتَهُمْ إِلَّا أَنْ قَالُوا أَتُنْثَوِ بِآبَائِنَا إِنْ
كُنْتُمْ صَادِقِينَ ﴿١٤﴾

26. Say, "Allāh causes you to live, then causes you to die; then He will assemble you for the Day of Resurrection, about which there is no doubt, but most of the people do not know."

قُلِ اللَّهُ يُحْيِيكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يَجْمَعُكُمْ
إِلَىٰ يَوْمِ الْقِيَمَةِ لَا رَيْبَ فِيهِ وَلَكِنَّ أَكْثَرَ
النَّاسِ لَا يَعْلَمُونَ ﴿١٥﴾

¹⁴⁷² Another meaning is "...[the evildoers being] equal in their life and their death," i.e., unresponsive to guidance.

¹⁴⁷³ This can refer to Allāh's knowledge of that person and of his preference for his own inclinations or to that person's knowledge of the truth while he refuses it.

¹⁴⁷⁴ i.e., some people die and others live, replacing them.

27. And to Allāh belongs the dominion of the heavens and the earth. And the Day the Hour appears – that Day the falsifiers will lose.
- وَلِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَيَوْمَ تَقُومُ السَّاعَةُ يُومِذِ تَخْسَرُ الْمُبْطِلُونَ ﴿٢٧﴾
28. And you will see every nation kneeling [from fear]. Every nation will be called to its record [and told], "Today you will be recompensed for what you used to do."
- وَتَرَى كُلَّ أُمَّةٍ جَاثِيَةً كُلُّ أُمَّةٍ تُدْعَى إِلَى كِتَابِهَا الْيَوْمَ تُجْزَوْنَ مَا كُنتُمْ تَعْمَلُونَ ﴿٢٨﴾
29. This, Our record, speaks about you in truth. Indeed, We were having transcribed¹⁴⁷⁵ whatever you used to do."
- هَذَا كِتَابُنَا يَنْطِقُ عَلَيْكُمْ بِالْحَقِّ إِنَّا كُنَّا نَسْتَنسِخُ مَا كُنتُمْ تَعْمَلُونَ ﴿٢٩﴾
30. So as for those who believed and did righteous deeds, their Lord will admit them into His mercy. That is what is the clear attainment.
- فَأَمَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فَيُدْخِلُهُمْ رَبُّهُمْ فِي رَحْمَتِهِ ذَلِكَ هُوَ الْفَوْزُ الْمُبِينُ ﴿٣٠﴾
31. But as for those who disbelieved, [it will be said], "Were not Our verses recited to you, but you were arrogant and became a criminal people?"
- وَأَمَّا الَّذِينَ كَفَرُوا أَفَلَمْ تَكُنْ ءَايَتِي تُتْلَىٰ عَلَيْهِمْ فَاسْتَكْبَرْتُمْ وَكُنتُمْ قَوْمًا مُّجْرِمِينَ ﴿٣١﴾
32. And when it was said, 'Indeed, the promise of Allāh is truth and the Hour [is coming] – no doubt about it,' you said, 'We know not what is the Hour. We assume only assumption, and we are not convinced.'
- وَإِذَا قِيلَ إِنَّ وَعْدَ اللَّهِ حَقٌّ وَالسَّاعَةُ لَا رَيْبَ فِيهَا قُلْتُمْ مَا نَدْرِي مَا السَّاعَةُ إِنَّ نَظْنَ إِلَّا ظَنًّا وَمَا نَحْنُ بِمُتَّقِينَ ﴿٣٢﴾
33. And the evil consequences of what they did will appear to them, and they will be enveloped by what they used to ridicule.
- وَبَدَأَ لَهُمْ سَيِّئَاتُ مَا عَمِلُوا وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِءُونَ ﴿٣٣﴾

¹⁴⁷⁵By recording angels.

34. And it will be said, "Today We will forget you as you forgot the meeting of this Day of yours, and your refuge is the Fire, and for you there are no helpers.

وَقِيلَ الْيَوْمَ نَنْسِيكُمْ كَمَا نَسِيتُمْ لِقَاءَ
يَوْمِكُمْ هَذَا وَمَأْوَنُكُمْ النَّارُ وَمَا لَكُمْ مِنْ
نَاصِرِينَ ﴿٤٥﴾

35. That is because you took the verses of Allāh in ridicule, and worldly life deluded you." So that Day they will not be removed from it, nor will they be asked to appease [Allāh].

ذَلِكُمْ بِأَنَّكُمْ أَتَّخَذْتُمْ آيَاتِ اللَّهِ هُزُوًا
وَعَرَّيْتُمْ الْحَيَاةَ الدُّنْيَا فَالْيَوْمَ لَا تَخْرُجُونَ
مِنْهَا وَلَا هُمْ يُسْتَعْتَبُونَ ﴿٤٦﴾

36. Then, to Allāh belongs [all] praise – Lord of the heavens and Lord of the earth, Lord of the worlds.

فَلِلَّهِ الْحَمْدُ رَبِّ السَّمَوَاتِ وَرَبِّ الْأَرْضِ
رَبِّ الْعَالَمِينَ ﴿٤٧﴾

37. And to Him belongs [all] grandeur within the heavens and the earth, and He is the Exalted in Might, the Wise.

وَلَهُ الْكِبَرِيَاءُ فِي السَّمَوَاتِ وَالْأَرْضِ وَهُوَ
الْعَزِيزُ الْحَكِيمُ ﴿٤٨﴾

