

peace; [you are] a people unknown."

26. Then he went to his family and came with a fat [roasted] calf  
 27. And placed it near them; he said, "Will you not eat?"  
 28. And he felt from them apprehension.<sup>1540</sup> They said, "Fear not," and gave him good tidings of a learned boy.  
 29. And his wife approached with a cry [of alarm] and struck her face and said, "[I am] a barren old woman!"  
 30. They said, "Thus has said your Lord; indeed, He is the Wise, the Knowing."  
 31. [Abraham] said, "Then what is your business [here], O messengers?"  
 32. They said, "Indeed, we have been sent to a people of criminals"<sup>1541</sup>  
 33. To send down upon them stones of clay,  
 34. Marked in the presence of your Lord for the transgressors."  
 35. So We brought out whoever was in them [i.e., the cities] of the believers.  
 36. And We found not within them other than a [single] house of Muslims.<sup>1542</sup>

فَرَاغَ إِلَىٰ أَهْلِهِ فَجَاءَ بِعِجْلٍ سَمِينٍ ﴿٢٦﴾

فَقَرَّبَهُ إِلَيْهِمْ قَالَ أَلَا تَأْكُلُونَ ﴿٢٧﴾

فَأَوْجَسَ مِنْهُمْ خِيفَةً قَالُوا لَا تَحْزَنْ وَبَشِّرْهُ بِغُلَامٍ عَلِيمٍ ﴿٢٨﴾

فَأَقْبَلَتْ امْرَأَتُهُ فِي صَرْقٍ فَصَكَتْ وَجْهَهَا وَقَالَتْ عَجُوزٌ عَقِيمٌ ﴿٢٩﴾

قَالُوا كَذَلِكَ قَالَ رَبُّكَ إِنَّهُ هُوَ الْحَكِيمُ الْعَلِيمُ ﴿٣٠﴾

﴿٣١﴾ قَالَ فَمَا خَطْبُكُمْ أَيُّهَا الْمُرْسَلُونَ

قَالُوا إِنَّا أُرْسِلْنَا إِلَىٰ قَوْمٍ مُّجْرِمِينَ ﴿٣٢﴾

لِنُرْسِلَ عَلَيْهِمْ حِجَارَةً مِّن طِينٍ ﴿٣٣﴾

مُسَوَّمَةً عِندَ رَبِّكَ لِلْمُسْرِفِينَ ﴿٣٤﴾

فَأَخْرَجْنَا مَن كَانَ فِيهَا مِنَ الْمُؤْمِنِينَ ﴿٣٥﴾

فَمَا وَجَدْنَا فِيهَا غَيْرَ بَيْتٍ مِّنَ الْمُسْلِمِينَ ﴿٣٦﴾

<sup>1540</sup>See footnote to 11:70.

<sup>1541</sup>i.e., those who defied Lot (upon him be peace).

<sup>1542</sup>i.e., Lot and his family, excepting his wife.

37. And We left therein a sign for those who fear the painful punishment. ﴿٣٧﴾
38. And in Moses [was a sign], when We sent him to Pharaoh with clear authority.<sup>1543</sup> ﴿٣٨﴾
39. But he turned away with his supporters and said, "A magician or a madman." ﴿٣٩﴾
40. So We took him and his soldiers and cast them into the sea, and he was blameworthy. ﴿٤٠﴾
41. And in 'Aad [was a sign], when We sent against them the barren wind.<sup>1544</sup> ﴿٤١﴾
42. It left nothing of what it came upon but that it made it like disintegrated ruins. ﴿٤٢﴾
43. And in Thamūd, when it was said to them, "Enjoy yourselves for a time." ﴿٤٣﴾
44. But they were insolent toward the command of their Lord, so the thunderbolt seized them while they were looking on. ﴿٤٤﴾
45. And they were unable to arise, nor could they defend themselves. ﴿٤٥﴾
46. And [We destroyed] the people of Noah before; indeed, they were a people defiantly disobedient. ﴿٤٦﴾
47. And the heaven We constructed with strength,<sup>1545</sup> and indeed, We are [its] expander. ﴿٤٧﴾
- وَتَرَكْنَا فِيهَا آيَةً لِلَّذِينَ يَخَافُونَ الْعَذَابَ  
الْأَلِيمَ ﴿٣٧﴾
- وَفِي مُوسَى إِذْ أَرْسَلْنَاهُ إِلَىٰ فِرْعَوْنَ بِسُلْطَانٍ  
مُّبِينٍ ﴿٣٨﴾
- فَتَوَلَّىٰ بِرُكْبِهِ ۖ وَقَالَ سِحْرٌ أَوْ أَجْنُونٌ ﴿٣٩﴾
- فَأَخَذْنَاهُ وَجُودَهُ ۖ فَنَبَذْنَاهُمْ فِي الْيَمِّ وَهُوَ  
مُلِيمٌ ﴿٤٠﴾
- وَفِي عَادٍ إِذْ أَرْسَلْنَا عَلَيْهِمُ الرِّيحَ الْعَقِيمَ ﴿٤١﴾
- مَا تَذَرُ مِنْ شَيْءٍ أَتَتْ عَلَيْهِ إِلَّا جَعَلْنَاهُ  
كَالْرِيمِ ﴿٤٢﴾
- وَفِي ثَمُودَ إِذْ قِيلَ لَهُمْ تَمَتَّعُوا حَتَّىٰ حِينٍ ﴿٤٣﴾
- فَعَتَوْا عَنْ أَمْرِ رَبِّهِمْ فَأَخَذَتْهُمُ الصَّوْعَةُ  
وَهُمْ يَنْظُرُونَ ﴿٤٤﴾
- فَمَا اسْتَطَاعُوا مِنْ قِيَامٍ وَمَا كَانُوا مُنْتَصِرِينَ ﴿٤٥﴾
- وَقَوْمَ نُوحٍ مِّن قَبْلُ ۖ إِنَّهُمْ كَانُوا قَوْمًا  
فَاسِقِينَ ﴿٤٦﴾
- وَالسَّمَاءَ بَنَيْنَاهَا بِأَيْدٍ وَإِنَّا لَمُوسِعُونَ ﴿٤٧﴾

<sup>1543</sup>i.e., evidences.

<sup>1544</sup>Barren of any benefit, i.e., evil.

<sup>1545</sup>Literally, "hands."

48. And the earth We have spread out, and excellent is the preparer. وَالْأَرْضَ فَرَشْنَاهَا فَنِعْمَ الْمُنْهَدُونَ ﴿١٤﴾
49. And of all things We created two mates [i.e., counterparts]; perhaps you will remember. وَمِنْ كُلِّ شَيْءٍ خَلَقْنَا زَوْجَيْنِ لَعَلَّكُمْ تَذَكَّرُونَ ﴿١٥﴾
50. So flee to Allāh.<sup>1546</sup> Indeed, I am to you from Him a clear warner. فَفِرُّوْا إِلَى اللَّهِ إِنَّي لَكُم مِّنْهُ نَذِيرٌ مُّبِينٌ ﴿١٦﴾
51. And do not make [as equal] with Allāh another deity. Indeed, I am to you from Him a clear warner. وَلَا تَجْعَلُوا مَعَ اللَّهِ إِلَهًا آخَرَ إِنَّي لَكُم مِّنْهُ نَذِيرٌ مُّبِينٌ ﴿١٧﴾
52. Similarly, there came not to those before them any messenger except that they said, "A magician or a madman." كَذَلِكَ مَا أَتَى الَّذِينَ مِنْ قَبْلِهِمْ مِنْ رَسُولٍ إِلَّا قَالُوا سَاحِرٌ أَوْ مُجْنُونٌ ﴿١٨﴾
53. Did they suggest it to them?<sup>1547</sup> Rather, they [themselves] are a transgressing people. أَتَوَصَّوْا بِهِمْ بَلْ هُمْ قَوْمٌ طَاغُونَ ﴿١٩﴾
54. So leave them, [O Muḥammad], for you are not to be blamed. فَتَوَلَّ عَنْهُمْ فَمَا أَنْتَ بِمَلُومٍ ﴿٢٠﴾
55. And remind, for indeed, the reminder benefits the believers. وَذَكِّرْ فَإِنَّ الذِّكْرَ تَنفَعُ الْمُؤْمِنِينَ ﴿٢١﴾
56. And I did not create the jinn and mankind except to worship Me. وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴿٢٢﴾
57. I do not want from them any provision, nor do I want them to feed Me. مَا أُرِيدُ مِنْهُمْ مِنْ رِزْقٍ وَمَا أُرِيدُ أَنْ يُطْعِمُونِ ﴿٢٣﴾
58. Indeed, it is Allāh who is the [continual] Provider,<sup>1548</sup> the firm possessor of strength. إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ ﴿٢٤﴾

<sup>1546</sup>i.e., turn to Allāh and take refuge in Him from disbelief and sin, thereby escaping His punishment.

<sup>1547</sup>i.e., Did the former disbelievers pass on these words to the Makkans so that they repeat the same expressions?

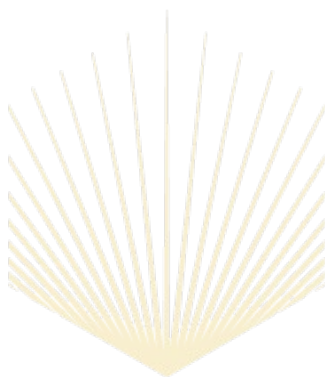
<sup>1548</sup>Providing everything required by His creations during their decreed existence. His provision includes guidance.

59. And indeed, for those who have wronged is a portion [of punishment] like the portion of their companions [i.e., predecessors], so let them not impatiently urge Me.

فَإِنَّ لِلَّذِينَ ظَلَمُوا ذُنُوبًا مِّثْلَ ذُنُوبِ  
أَصْحَابِهِمْ فَلَا يَسْتَعْجِلُونَ ﴿٥٩﴾

60. And woe to those who have disbelieved from their Day which they are promised.

فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنْ يَوْمِهِمُ الَّذِي  
يُوعَدُونَ ﴿٦٠﴾



## Sūrah at-Tūr<sup>1549</sup>

*Bismillāh-Raḥmānir-Raḥeem*

## سُورَةُ الطُّورِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. By the mount وَالطُّورِ ﴿١﴾
2. And [by] a Book inscribed<sup>1550</sup> وَكُتِبَ مَسْطُورٍ ﴿٢﴾
3. In parchment spread open فِي رَقٍ مَّنْشُورٍ ﴿٣﴾
4. And [by] the frequented House<sup>1551</sup> وَالْبَيْتِ الْمَعْمُورِ ﴿٤﴾
5. And [by] the ceiling [i.e., heaven] raised high وَالسَّقْفِ الْمَرْفُوعِ ﴿٥﴾
6. And [by] the sea set on fire,<sup>1552</sup> وَالْبَحْرِ الْمَسْجُورِ ﴿٦﴾
7. Indeed, the punishment of your Lord will occur. إِنَّ عَذَابَ رَبِّكَ لَوَاقِعٌ ﴿٧﴾
8. Of it there is no preventer. مَا لَهُ مِنْ دَافِعٍ ﴿٨﴾
9. On the Day the heaven will sway with circular motion يَوْمَ تَمُورُ السَّمَاءُ مَوْرًا ﴿٩﴾
10. And the mountains will pass on, departing<sup>1553</sup> – وَتَسِيرُ الْجِبَالُ سِيرًا ﴿١٠﴾
11. Then woe, that Day, to the deniers, فَوَيْلٌ لِّلْمُكَذِّبِينَ ﴿١١﴾
12. Who are in [empty] discourse amusing themselves. الَّذِينَ هُمْ فِي حَوْضٍ يَلْعَبُونَ ﴿١٢﴾
13. The Day they are thrust toward the fire of Hell with a [violent] thrust, [its angels will say], يَوْمَ يُدْعَوْنَ إِلَىٰ نَارِ جَهَنَّمَ دَعَا ﴿١٣﴾
14. "This is the Fire which you used to deny. هَٰذِهِ النَّارُ الَّتِي كُنْتُمْ بِهَا تُكَذِّبُونَ ﴿١٤﴾

<sup>1549</sup>At-Tūr: The Mount, where Allāh spoke to Moses.

<sup>1550</sup>Interpreted as the Preserved Slate or possibly the Qur'ān.

<sup>1551</sup>The house of worship for the angels in the seventh heaven, comparable to the Ka'bah on earth.

<sup>1552</sup>On the Day of Resurrection. Or "the sea which has overflowed."

<sup>1553</sup>Becoming dust and moving as clouds.

15. Then is this magic, or do you not see?  
 أَفَسِحْرٌ هَذَا أَمْ أَنْتُمْ لَا تُبْصِرُونَ ﴿١٥﴾
16. [Enter to] burn therein; then be patient or impatient – it is all the same for you. You are only being recompensed [for] what you used to do."  
 أَصْلَوْهَا فَاصْبِرُوا أَوْ لَا تَصْبِرُوا سَوَاءٌ عَلَيْكُمْ إِنَّمَا تُجْزَوْنَ مَا كُنْتُمْ تَعْمَلُونَ ﴿١٦﴾
17. Indeed, the righteous will be in gardens and pleasure,  
 إِنَّ الْأَمْتَقِينَ فِي جَنَّاتٍ وَنَعِيمٍ ﴿١٧﴾
18. Enjoying what their Lord has given them, and their Lord protected them from the punishment of Hellfire.  
 فَكِهِينَ بِمَا آتَاهُمْ رَبُّهُمْ وَوَقَّاهُمْ رَبُّهُمْ عَذَابَ الْجَحِيمِ ﴿١٨﴾
19. [They will be told], "Eat and drink in satisfaction for what you used to do."  
 كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا كُنْتُمْ تَعْمَلُونَ ﴿١٩﴾
20. They will be reclining on thrones lined up, and We will marry them to fair women with large, [beautiful] eyes.  
 مُتَكِبِينَ عَلَى سُرُرٍ مَّصْفُوفَةٍ ۖ وَزَوَّجْنَاهُمُ خَوَاطِرٍ عِزٍّ ﴿٢٠﴾
21. And those who believed and whose descendants followed them in faith – We will join with them their descendants, and We will not deprive them of anything of their deeds.<sup>1554</sup> Every person, for what he earned, is retained.<sup>1555</sup>  
 وَالَّذِينَ آمَنُوا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ بِإِيمَانٍ أَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ وَمَا أَلَتْنَاهُمْ مِنْ عَمَلِهِمْ مِنْ شَيْءٍ ۚ كُلُّ امْرِئٍ بِمَا كَسَبَ رَهِينٌ ﴿٢١﴾
22. And We will provide them with fruit and meat from whatever they desire.  
 وَأَمْدَدْنَاهُمْ بِفِكَهَةٍ وَلَحْمٍ مِمَّا يَشْتَهُونَ ﴿٢٢﴾
23. They will exchange with one another a cup [of wine] wherein [results] no ill speech or commission of sin.  
 يَتَنَزَّعُونَ فِيهَا كَأْسًا لَا لَعْنٌ فِيهَا وَلَا تَأْثِيمٌ ﴿٢٣﴾

<sup>1554</sup>i.e., the reward thereof.

<sup>1555</sup>i.e., subject or held responsible. Literally, "a hostage."

24. There will circulate among them [servant] boys [especially] for them, as if they were pearls well-protected. ﴿وَيَطُوفُ عَلَيْهِمْ غِلْمَانٌ هُمْ كَأَنَّهُمْ لُؤْلُؤٌ مَّكُونٌ﴾
25. And they will approach one another, inquiring of each other. ﴿وَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَسَاءَلُونَ﴾
26. They will say, "Indeed, we were previously among our people fearful [of displeasing Allāh]. ﴿قَالُوا إِنَّا كُنَّا قَبْلَ فِي أَهْلِنَا مُشْفِقِينَ﴾
27. So Allāh conferred favor upon us and protected us from the punishment of the Scorching Fire. ﴿فَمِنْ أَلَلَّهِ عَلَيْنَا وَوَقَّنَا عَذَابَ السَّمُومِ﴾
28. Indeed, we used to supplicate<sup>1556</sup> Him before. Indeed, it is He who is the Beneficent, the Merciful." ﴿إِنَّا كُنَّا مِنْ قَبْلُ نَدْعُوهُ إِنَّهُ هُوَ الْبَرُّ الرَّحِيمُ﴾
29. So remind, [O Muḥammad], for you are not, by the favor of your Lord, a soothsayer or a madman. ﴿فَذَكِّرْ فَمَا أَنْتَ بِنِعْمَتِ رَبِّكَ بِكَاهِنٍ وَلَا مَجْنُونٍ﴾
30. Or do they say [of you], "A poet for whom we await a misfortune of time"<sup>1557</sup> ﴿أَمْ يَقُولُونَ شَاعِرٌ نَتَرَبَّصُّ بِهِ رَيْبَ الْمُنُونِ﴾
31. Say, "Wait, for indeed I am, with you, among the waiters." ﴿قُلْ تَرَبَّصُوا فَإِنِّي مَعَكُمْ مِنَ الْمُرْتَبِصِينَ﴾
32. Or do their minds<sup>1558</sup> command them to [say] this, or are they a transgressing people? ﴿أَمْ تَأْمُرُهُمْ أَحْلَامُهُمْ بِهَذَا أَمْ هُمْ قَوْمٌ طَاغُونَ﴾
33. Or do they say, "He has made it up"? Rather, they do not believe. ﴿أَمْ يَقُولُونَ تَقْوَاهُ بَلْ لَا يُؤْمِنُونَ﴾
34. Then let them produce a statement like it, if they should be truthful. ﴿فَلْيَأْتُوا بِحَدِيثٍ مِثْلِهِ إِنْ كَانُوا صَادِقِينَ﴾

<sup>1556</sup>i.e., worship.

<sup>1557</sup>i.e., some accident or inevitable death.

<sup>1558</sup>In this expression is also a subtle allusion to the leaders of the Quraysh, who considered themselves to be great minds.

35. Or were they created by nothing, or were they the creators [of themselves]?  
 أَمْ خُلِقُوا مِنْ غَيْرِ شَيْءٍ أَمْ هُمْ الْخَالِقُونَ ﴿٣٥﴾
36. Or did they create the heavens and the earth? Rather, they are not certain.  
 أَمْ خَلَقُوا السَّمَوَاتِ وَالْأَرْضَ بَلْ لَا يُوقِنُونَ ﴿٣٦﴾
37. Or have they the depositories [containing the provision] of your Lord? Or are they the controllers [of them]?  
 أَمْ عِنْدَهُمْ خَزَائِنُ رِزْقِ أَمْ هُمْ الْمَصْطَرُونَ ﴿٣٧﴾
38. Or have they a stairway [into the heaven] upon which they listen? Then let their listener produce a clear authority [i.e., proof].  
 أَمْ لَهُمْ سُلَّمٌ يَسْتَمِعُونَ فِيهِ فَلْيَأْتِ مُسْتَمِعُهُمْ بِسُلْطَانٍ مُبِينٍ ﴿٣٨﴾
39. Or has He daughters while you have sons?  
 أَمْ لَهُ الْبَنَاتُ وَلَكُمْ الْبَنُونَ ﴿٣٩﴾
40. Or do you, [O Muḥammad], ask of them a payment, so they are by debt burdened down?  
 أَمْ تَسْأَلُهُمْ أَجْرًا فَهُمْ مِنْ مَغْرَمٍ مُثْقَلُونَ ﴿٤٠﴾
41. Or have they [knowledge of] the unseen, so they write [it] down?  
 أَمْ عِنْدَهُمُ الْغَيْبُ فَهُمْ يَكْتُبُونَ ﴿٤١﴾
42. Or do they intend a plan? But those who disbelieve – they are the object of a plan.  
 أَمْ يُرِيدُونَ كَيْدًا فَالَّذِينَ كَفَرُوا هُمُ الْمَكِيدُونَ ﴿٤٢﴾
43. Or have they a deity other than Allāh? Exalted is Allāh above whatever they associate with Him.  
 أَمْ لَهُمْ إِلَهُ غَيْرُ اللَّهِ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ ﴿٤٣﴾
44. And if they were to see a fragment from the sky falling,<sup>1559</sup> they would say, "[It is merely] clouds heaped up."  
 وَإِنْ يَرَوْا كِسْفًا مِنَ السَّمَاءِ سَاقِطًا يَقُولُوا سَحَابٌ مَرْكُومٌ ﴿٤٤﴾
45. So leave them until they meet their Day in which they will be struck insensible –  
 فَذَرُهُمْ حَتَّىٰ يُلَاقُوا يَوْمَهُمُ الَّذِي فِيهِ يُصْعَقُونَ ﴿٤٥﴾

<sup>1559</sup> Marking the onset of Allāh's punishment, as they had requested.



46. The Day their plan will not avail them at all, nor will they be helped.

يَوْمَ لَا يُغْنِي عَنْهُمْ كَيْدُهُمْ شَيْئًا وَلَا هُمْ يُنصَرُونَ ﴿٤٦﴾

47. And indeed, for those who have wronged is a punishment<sup>1560</sup> before that, but most of them do not know.

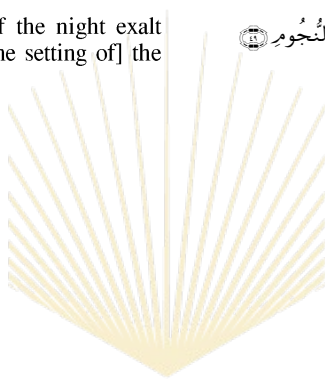
وَإِنَّ لِلَّذِينَ ظَلَمُوا عَذَابًا دُونَ ذَلِكَ وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٤٧﴾

48. And be patient, [O Muḥammad], for the decision of your Lord, for indeed, you are in Our eyes [i.e., sight]. And exalt [Allāh] with praise of your Lord when you arise

وَأَصْبِرْ لِحُكْمِ رَبِّكَ فَإِنَّكَ بِأَعْيُنِنَا وَسَبِّحْ بِحَمْدِ رَبِّكَ حِينَ تَقُومُ ﴿٤٨﴾

49. And in a part of the night exalt Him and after [the setting of] the stars.

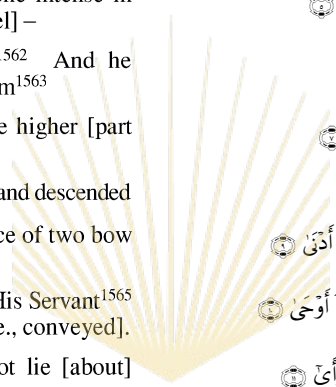
وَمِنَ اللَّيْلِ فَسَبِّحْهُ وَإِدْبَرَ النُّجُومِ ﴿٤٩﴾



<sup>1560</sup>If not in this world, in the grave.

**Sūrah an-Najm**<sup>1561</sup>**Bismillāhir-Raḥmānir-Raḥeem****سُورَةُ النَّجْمِ**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

- 
1. By the star when it descends, وَالنَّجْمِ إِذَا هَوَىٰ ﴿١﴾
  2. Your companion [i.e., Muḥammad] has not strayed, nor has he erred, مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوَىٰ ﴿٢﴾
  3. Nor does he speak from [his own] inclination. وَمَا يَنْطِقُ عَنِ الْهَوَىٰ ﴿٣﴾
  4. It is not but a revelation revealed, إِنَّ هُوَ إِلَّا وَحْيٌ يُوحَىٰ ﴿٤﴾
  5. Taught to him by one intense in strength [i.e., Gabriel] – عَلَّمَهُ شَدِيدُ الْقُوَىٰ ﴿٥﴾
  6. One of soundness.<sup>1562</sup> And he rose to [his] true form.<sup>1563</sup> ذُو مِرَّةٍ فَاسْتَوَىٰ ﴿٦﴾
  7. While he was in the higher [part of the] horizon.<sup>1564</sup> وَهُوَ بِالْأُفُقِ الْأَعْلَىٰ ﴿٧﴾
  8. Then he approached and descended ثُمَّ دَنَا فَتَدَلَّىٰ ﴿٨﴾
  9. And was at a distance of two bow lengths or nearer. فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَىٰ ﴿٩﴾
  10. And he revealed to His Servant<sup>1565</sup> what he revealed [i.e., conveyed]. فَأَوْحَىٰ إِلَىٰ عَبْدِهِ مَا أَوْحَىٰ ﴿١٠﴾
  11. The heart<sup>1566</sup> did not lie [about] what it saw. مَا كَذَبَ الْفُؤَادُ مَا رَأَىٰ ﴿١١﴾
  12. So will you dispute with him over what he saw? أَفْتُمَدُّونَهُ عَلَىٰ مَا يَرَىٰ ﴿١٢﴾
  13. And he certainly saw him in another descent<sup>1567</sup> وَلَقَدْ رَآهُ نَزْلَةً أُخْرَىٰ ﴿١٣﴾

<sup>1561</sup> *An-Najm*: The Star.<sup>1562</sup> i.e., strength of body and of mind.<sup>1563</sup> Gabriel appeared to Muḥammad (ﷺ) at the outset of his prophethood in the angelic form in which Allāh originally created him.<sup>1564</sup> i.e., in the sky, above the eastern horizon.<sup>1565</sup> i.e., to the Servant of Allāh, Prophet Muḥammad (ﷺ).<sup>1566</sup> i.e., mind or perception (of the Prophet ﷺ).<sup>1567</sup> i.e., on another occasion. During his ascent into the heavens (*al-Mīrāṭ*), the Prophet (ﷺ) also saw Gabriel in his true form.

14. At the Lote Tree of the Utmost Boundary – عِنْدَ سِدْرَةِ الْمُنْتَهَى ﴿١٤﴾
15. Near it is the Garden of Refuge [i.e., Paradise] – عِنْدَهَا جَنَّةُ الْمَأْوَى ﴿١٥﴾
16. When there covered the Lote Tree that which covered [it].<sup>1568</sup> إِذْ يَغْشَى السِّدْرَةَ مَا يَغْشَى ﴿١٦﴾
17. The sight [of the Prophet (ﷺ)] did not swerve, nor did it transgress [its limit]. مَا زَاغَ الْبَصَرُ وَمَا طَغَى ﴿١٧﴾
18. He certainly saw of the greatest signs of his Lord. لَقَدْ رَأَى مِنْ آيَاتِ رَبِّهِ الْكُبْرَى ﴿١٨﴾
19. So have you considered al-Lāt and al-'Uzzā? أَفَرَأَيْتُمُ اللَّاتَ وَالْعُزَّى ﴿١٩﴾
20. And Manāt, the third – the other one?<sup>1569</sup> وَمَنْوَةَ الثَّالِثَةِ الْآخَرَى ﴿٢٠﴾
21. Is the male for you and for Him the female? أَلَكُمُ الذَّكَرُ وَلَهُ الْأُنثَى ﴿٢١﴾
22. That, then, is an unjust division.<sup>1570</sup> بَلَاكُ إِذَا قِسْمَةٌ ضِيزَى ﴿٢٢﴾
23. They are not but [mere] names you have named them – you and your forefathers – for which Allāh has sent down no authority. They follow not except assumption and what [their] souls desire, and there has already come to them from their Lord guidance. إِنْ هِيَ إِلَّا أَسْمَاءٌ سَمَّيْتُمُوهَا أَنْتُمْ وَآبَاؤُكُمْ مَا أَنْزَلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَمَا تَهْوَى الْأَنْفُسُ وَلَقَدْ جَاءَهُمْ مِنْ رَبِّهِمْ هُدًى ﴿٢٣﴾
24. Or is there for man whatever he wishes? أَمْ لِلْإِنْسَانِ مَا تَمَنَّى ﴿٢٤﴾
25. Rather, to Allāh belongs the Hereafter and the first [life]. فَلِلَّهِ الْآخِرَةُ وَالْأُولَى ﴿٢٥﴾

<sup>1568</sup>Then and there he (ﷺ) saw Gabriel in angelic form.

<sup>1569</sup>The three names given in this and the previous verse are those of well-known "goddesses" which were worshipped by the pagan Arabs before the spread of Islām.

<sup>1570</sup>According to their own standards.

26. And how many angels there are in the heavens whose intercession will not avail at all except [only] after Allāh has permitted [it] to whom He wills and approves.

وَكَمْ مِنْ مَّلَكٍ فِي السَّمَوَاتِ لَا تُغْنِي  
شَفَعَتُهُمْ شَيْئًا إِلَّا مِنْ بَعْدِ أَنْ يَأْذَنَ اللَّهُ  
لِمَنْ يَشَاءُ وَيَرْضَى ﴿٢٦﴾

27. Indeed, those who do not believe in the Hereafter name the angels female names,

إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ لَيَسْمُونَ  
الْمَلَائِكَةَ تَسْمِيَةً الْأُنثَى ﴿٢٧﴾

28. And they have thereof no knowledge. They follow not except assumption, and indeed, assumption avails not against the truth at all.

وَمَا لَهُمْ بِهِ مِنْ عِلْمٍ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ  
وَإِنَّ الظَّنَّ لَا يُغْنِي مِنَ الْحَقِّ شَيْئًا ﴿٢٨﴾

29. So turn away from whoever turns his back on Our message and desires not except the worldly life.

فَاعْرِضْ عَنْ مَنْ تَوَلَّى عَنْ ذِكْرِنَا وَلَمْ يُرِدْ  
إِلَّا الْحَيَاةَ الدُّنْيَا ﴿٢٩﴾

30. That is their sum of knowledge. Indeed, your Lord is most knowing of who strays from His way, and He is most knowing of who is guided.

ذَٰلِكَ مَجْلِعُهُمْ مِنَ الْعِلْمِ إِنَّ رَبَّكَ هُوَ أَعْلَمُ  
بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِمَنْ  
اهْتَدَى ﴿٣٠﴾

31. And to Allāh belongs whatever is in the heavens and whatever is in the earth – that He may recompense those who do evil with [the penalty of] what they have done and recompense those who do good with the best [reward] –

وَلِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ  
لِيَجْزِيَ الَّذِينَ أَسْتَوُوا بِمَا عَمِلُوا وَيَجْزِيَ  
الَّذِينَ أَحْسَنُوا بِالْحُسْنَى ﴿٣١﴾

32. Those who avoid the major sins and immoralities, only [committing] slight ones. Indeed, your Lord is vast in forgiveness. He was most knowing of you when He produced you from the earth and when you were fetuses in the wombs of your mothers. So do not claim yourselves to be pure;

الَّذِينَ يَخْتَفُونَ كَثِيرًا مِنَ الْإِثْمِ وَالْفَوْحِشِ إِلَّا  
الْعَمَّ إِنَّ رَبَّكَ وَسِعَ الْمَغْفِرَةَ هُوَ أَعْلَمُ  
بِكُمْ إِذْ أَنْشَأَكُمْ مِنَ الْأَرْضِ وَإِذْ أَنْشَأَكُمْ  
أَجْنَةً فِي بُطُونِ أُمَّهَاتِكُمْ فَلَا تُزَكُّوا  
أَنْفُسَكُمْ هُوَ أَعْلَمُ بِمَنِ اتَّقَى ﴿٣٢﴾

He is most knowing of who fears Him.

33. Have you seen the one who turned away  
أَفَرَأَيْتَ الَّذِي تَوَلَّى ﴿٣٣﴾
34. And gave a little and [then] refrained?  
وَأَعْطَى قَلِيلًا وَأَكْدَى ﴿٣٤﴾
35. Does he have knowledge of the unseen, so he sees?<sup>1571</sup>  
عِنْدَهُ عِلْمُ الْغَيْبِ فَهُوَ يَرَى ﴿٣٥﴾
36. Or has he not been informed of what was in the scriptures of Moses  
أَمْ لَمْ يُنَبَّأْ بِمَا فِي صُحُفِ مُوسَى ﴿٣٦﴾
37. And [of] Abraham, who fulfilled [his obligations] –  
وَابْتَرَاهِيمَ الَّذِي وَفَّى ﴿٣٧﴾
38. That no bearer of burdens will bear the burden of another  
أَلَا تَرَىٰ وَازِرَةً وِزْرَ أُخْرَىٰ ﴿٣٨﴾
39. And that there is not for man except that [good] for which he strives  
وَأَنَّ لَيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَىٰ ﴿٣٩﴾
40. And that his effort is going to be seen –  
وَأَنَّ سَعْيَهُ سَوْفَ يُرَىٰ ﴿٤٠﴾
41. Then he will be recompensed for it with the fullest recompense –  
ثُمَّ يُجْزَاهُ الْجَزَاءَ الْأَوْفَىٰ ﴿٤١﴾
42. And that to your Lord is the finality  
وَأَنَّ إِلَىٰ رَبِّكَ الْمُنْتَهَىٰ ﴿٤٢﴾
43. And that it is He who makes [one] laugh and weep  
وَأَنَّهُ هُوَ أَضْحَكَ وَأَبْكَىٰ ﴿٤٣﴾
44. And that it is He who causes death and gives life  
وَأَنَّهُ هُوَ أَمَاتَ وَأَحْيَا ﴿٤٤﴾
45. And that He creates the two mates – the male and female –  
وَأَنَّهُ خَلَقَ الذَّكَرَ وَالْأُنثَىٰ ﴿٤٥﴾

<sup>1571</sup>Knows that his provision will be exhausted if he spends on the poor, while Allāh (*subhānahu wa ta'ālā*) has promised otherwise.

46. From a sperm-drop when it is emitted  
 47. And that [incumbent] upon Him is the other [i.e., next] creation  
 48. And that it is He who enriches and suffices  
 49. And that it is He who is the Lord of Sirius<sup>1572</sup>  
 50. And that He destroyed the first [people of] 'Aad  
 51. And Thamūd – and He did not spare [them] –  
 52. And the people of Noah before. Indeed, it was they who were [even] more unjust and oppressing.  
 53. And the overturned towns<sup>1573</sup> He hurled down  
 54. And covered them by that which He covered.<sup>1574</sup>  
 55. Then which of the favors of your Lord do you doubt?  
 56. This [Prophet] is a warner from [i.e., like] the former warners.  
 57. The Approaching Day has approached.  
 58. Of it, [from those] besides Allāh, there is no remover.  
 59. Then at this statement do you wonder?

مِنْ نُّطْفَةٍ إِذَا تُمْنَى ﴿١١﴾

وَأَنَّ عَلَيْهِ النَّشْأَةَ الْآخَرَى ﴿١٢﴾

وَأَنَّهُ هُوَ أَغْنَىٰ وَأَقْنَىٰ ﴿١٣﴾

وَأَنَّهُ هُوَ رَبُّ الشَّعَرَىٰ ﴿١٤﴾

وَأَنَّهُ أَهْلَكَ عَادًا الْأُولَىٰ ﴿١٥﴾

وَتَمُودًا فَمَا أَبْقَىٰ ﴿١٦﴾

وَقَوْمَ نُوحٍ مِّن قَبْلُ إِنَّهُمْ كَانُوا هُمْ أَظْلَمَ وَأَطْغَىٰ ﴿١٧﴾

وَالْمُؤْتَفِكَةَ أَهْوَىٰ ﴿١٨﴾

فَغَشَّاهَا مَا عَشَىٰ ﴿١٩﴾

فَيَأْيِءُ الْآءِ رَبِّكَ تَتَمَارَىٰ ﴿٢٠﴾

هَذَا نَذِيرٌ مِّنَ النَّذْرِ الْأُولَىٰ ﴿٢١﴾

أَزِفَتِ الْآزِفَةُ ﴿٢٢﴾

لَيْسَ لَهَا مِن دُونِ اللَّهِ كَاشِفَةٌ ﴿٢٣﴾

أَفَمِنْ هَذَا الْحَدِيثِ تَعْجَبُونَ ﴿٢٤﴾

<sup>1572</sup>A star worshipped by some of the pagan Arabs.

<sup>1573</sup>Whose inhabitants defied Prophet Lot.

<sup>1574</sup>i.e., a rain of stones.

60. And you laugh and do not weep

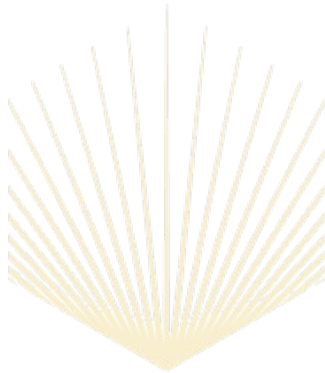
وَتَضْحَكُونَ وَلَا تَبْكُونَ ﴿٦٠﴾

61. While you are proudly  
sporting?<sup>1575</sup>

وَأَنْتُمْ سَمِيدُونَ ﴿٦١﴾

62. So prostrate to Allāh and worship  
[Him].

فَاسْجُدُوا لِلَّهِ وَاعْبُدُوا ﴿٦٢﴾



<sup>1575</sup>Additional meanings are "singing [with expanded chest]," "heedless," or "lost in vain amusements."

## Sūrah al-Qamar<sup>1576</sup>

*Bismillāhir-Raḥmānir-Raḥeem*

## سُورَةُ الْقَمَرِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. The Hour has come near, and the moon has split [in two].<sup>1577</sup>
2. And if they see a sign [i.e., miracle], they turn away and say, "Passing magic."<sup>1578</sup>
3. And they denied and followed their inclinations. But for every matter is a [time of] settlement.
4. And there has already come to them of information in which there is deterrence –
5. Extensive wisdom – but warning does not avail [them].
6. So leave them, [O Muhammad]. The Day the Caller<sup>1579</sup> calls to something forbidding,
7. Their eyes humbled, they will emerge from the graves as if they were locusts spreading,
8. Racing ahead toward the Caller. The disbelievers will say, "This is a difficult Day."
9. The people of Noah denied before them, and they denied Our servant and said, "A madman," and he was repelled.

أَفْقَرَبَتِ السَّاعَةُ وَآتَيْنَا الْقَمَرَ ﴿١﴾

وَأِنْ يَرَوْا آيَةً يُعْرِضُوا وَيَقُولُوا سِحْرٌ مُّسْتَمِرٌّ ﴿٢﴾

وَكَذَّبُوا وَاتَّبَعُوا أَهْوَاءَهُمْ ۖ وَكُلُّ أَمْرٍ مُّسْتَقَرٌّ ﴿٣﴾

وَلَقَدْ جَاءَهُمْ مِنَ الْأَنْبَاءِ مَا فِيهِ مُزْدَجَرٌ ﴿٤﴾

حِكْمَةٌ بَلِغَةٌ ۖ فَمَا تُغْنِ الْنُذُرُ ﴿٥﴾

فَقُولْ عَنْهُمْ ۚ يَوْمَ يَدْعُ الدَّاعِ إِلَى شَيْءٍ نُّكْرٍ ﴿٦﴾

خُشْعًا أَبْصَرَهُمْ يُخْرَجُونَ مِنَ الْأَجْدَاثِ كَأَنَّهُمْ جَرَادٌ مُّنتَشِرٌ ﴿٧﴾

مُهْطِعِينَ إِلَى الدَّاعِ ۖ يَقُولُ الْكَافِرُونَ هَذَا يَوْمٌ عَسِيرٌ ﴿٨﴾

كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ فَكَذَّبُوا عَبْدَنَا وَقَالُوا مَجْنُونٌ وَازْدَجَرَ ﴿٩﴾

<sup>1576</sup>Al-Qamar: The Moon.

<sup>1577</sup>This was a sign given by Allāh to Prophet Muḥammad (ﷺ) when the Quraysh challenged him to show them a miracle.

<sup>1578</sup>Or "Continuing magic."

<sup>1579</sup>Said to be an angel announcing the account and judgement.



10. So he invoked his Lord, "Indeed, I am overpowered, so help." فَدَعَا رَبَّهُ أَنِّي مَغْلُوبٌ فَأَنْتَصِرْ ﴿١٠﴾
11. Then We opened the gates of the heaven with rain pouring down فَفَتَحْنَا أَبْوَابَ السَّمَاءِ بِمَاءٍ مُنْهَرٍ ﴿١١﴾
12. And caused the earth to burst with springs, and the waters met for a matter already predestined. وَفَجَّرْنَا الْأَرْضَ عُيُونًا فَالْتَقَى الْمَاءُ عَلَى أَمْرٍ قَدْ قُدِرَ ﴿١٢﴾
13. And We carried him on a [construction of] planks and nails, وَحَمَلْنَاهُ عَلَى ذَاتِ أَلْوَاحٍ وَدُسْرٍ ﴿١٣﴾
14. Sailing under Our observation as reward for he who had been denied. نَجْرَى بِأَعْيُنِنَا جَزَاءَ لِمَنْ كَانَ كُفِرَ ﴿١٤﴾
15. And We left it as a sign, so is there any who will remember? وَلَقَدْ تَرَكْنَاهَا آيَةً فَهَلْ مِنْ مُدْكِرٍ ﴿١٥﴾
16. And how [severe] were My punishment and warning.<sup>1580</sup> فَكَيْفَ كَانَ عَذَابِي وَنُذْرٍ ﴿١٦﴾
17. And We have certainly made the Qur'ān easy for remembrance, so is there any who will remember? وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدْكِرٍ ﴿١٧﴾
18. 'Aad denied; and how [severe] were My punishment and warning. كَذَّبَتْ عَادٌ فَكَيْفَ كَانَ عَذَابِي وَنُذْرٍ ﴿١٨﴾
19. Indeed, We sent upon them a screaming wind on a day of continuous misfortune, إِنَّا أَرْسَلْنَا عَلَيْهِمْ رِيحًا صَرْصَرًا فِي يَوْمٍ أَحْسَنٍ مُتَمَمِّرٍ ﴿١٩﴾
20. Extracting the people<sup>1581</sup> as if they were trunks of palm trees uprooted. نَزَعُ النَّاسَ كَأَنَّهُمْ أَعْجَارٌ نَحْلٍ مُنْقَعِرٍ ﴿٢٠﴾
21. And how [severe] were My punishment and warning. فَكَيْفَ كَانَ عَذَابِي وَنُذْرٍ ﴿٢١﴾
22. And We have certainly made the Qur'ān easy for remembrance, so is there any who will remember? وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدْكِرٍ ﴿٢٢﴾

<sup>1580</sup>To those after them, who were expected to derive a lesson from previous occurrences.

<sup>1581</sup>From their hiding places.

23. Thamūd denied the warning  
كَذَّبَتْ ثَمُودُ بِالنُّذُرِ ﴿٢٣﴾
24. And said, "Is it one human being<sup>1582</sup> among us that we should follow? Indeed, we would then be in error and madness.  
فَقَالُوا أَبَشَرًا مِّنَّا وَاحِدًا نَّتَّبِعُهُ إِنَّ إِذَا لَبِئَ ضَلَّالٍ وَسُعُرٍ ﴿٢٤﴾
25. Has the message been sent down upon him from among us? Rather, he is an insolent liar."  
أَلَيْكَ الْذِّكْرُ عَلَيْهِ مِنْ بَيْنِنَا بَلْ هُوَ كَذَّابٌ أَشِرٌّ ﴿٢٥﴾
26. They will know tomorrow who is the insolent liar.  
سَيَعْلَمُونَ غَدًا مِّنَ الْكَذَّابِ الْأَشِرِّ ﴿٢٦﴾
27. Indeed, We are sending the she-camel as trial for them, so watch them and be patient.<sup>1583</sup>  
إِنَّا مُرْسِلُوا النَّاقَةِ فِتْنَةً لَّهُمْ فَارْتَبِعْهُمْ وَأَصْبِرْ ﴿٢٧﴾
28. And inform them that the water is shared between them,<sup>1584</sup> each [day of] drink attended [by turn].  
وَنَبِّهْهُمْ أَنَّ الْمَاءَ قِسْمَةٌ بَيْنَهُمْ كُلُّ شَرْبٍ مُحْتَضَرٌ ﴿٢٨﴾
29. But they called their companion,<sup>1585</sup> and he dared<sup>1586</sup> and hamstrung [her].  
فَتَادَا صَاحِبَهُمْ فَتَعَاطَى فَعَقَرَ ﴿٢٩﴾
30. And how [severe] were My punishment and warning.  
فَكَيْفَ كَانَ عَذَابِي وَنُذُرِ ﴿٣٠﴾
31. Indeed, We sent upon them one shriek [i.e., blast from the sky], and they became like the dry twig fragments of an [animal] pen.  
إِنَّا أَرْسَلْنَا عَلَيْهِمْ صَيْحَةً وَاحِدَةً فَكَانُوا كَهَشِيمِ الْحَتِّيرِ ﴿٣١﴾
32. And We have certainly made the Qur'an easy for remembrance, so is there any who will remember?  
وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِن مُّدَكِّرٍ ﴿٣٢﴾
33. The people of Lot denied the warning.  
كَذَّبَتْ قَوْمُ لُوطٍ بِالنُّذُرِ ﴿٣٣﴾

<sup>1582</sup>i.e., the prophet Sālih.

<sup>1583</sup>This and the following verse are an address to Sālih (upon him be peace).

<sup>1584</sup>i.e., between the tribe of Thamūd and the she-camel – a day for each to drink.

<sup>1585</sup>i.e., the worst and most despicable among them.

<sup>1586</sup>Or "he took," referring to his sword or to the she-camel.

34. Indeed, We sent upon them a storm of stones, except the family of Lot – We saved them before dawn
35. As favor from Us. Thus do We reward he who is grateful.
36. And he had already warned them of Our assault, but they disputed the warning.
37. And they had demanded from him his guests, but We obliterated their eyes, [saying], "Taste My punishment and warning."
38. And there came upon them by morning an abiding punishment.
39. So taste My punishment and warning.
40. And We have certainly made the Qur'an easy for remembrance, so is there any who will remember?
41. And there certainly came to the people of Pharaoh warning.
42. They denied Our signs, all of them, so We seized them with a seizure of one Exalted in Might and Perfect in Ability.
43. Are your disbelievers better than those [former ones], or have you immunity in the scriptures?
44. Or do they say, "We are an assembly supporting [each other]"?
45. [Their] assembly will be defeated, and they will turn their backs [in retreat].<sup>1587</sup>

إِنَّا أَرْسَلْنَا عَلَيْهِمْ حَاصِبًا إِلَّا آلَ لُوطٍ  
نَجَّيْنَاهُمْ بِسَحَرٍ ﴿٣٤﴾

نِعْمَةٌ مِّنْ عِندِنَا كَذَلِكَ نَجْزِي مَنْ شَكَرَ ﴿٣٥﴾

وَلَقَدْ أُنذِرَهُمْ بِطُغْيَانِنَا فَتَمَارَوُا بِالْأُنذِرِ ﴿٣٦﴾

وَلَقَدْ رَاوَدُوهُ عَنْ صَافِيَةٍ فَطَمَسْنَا أَعْيُنَهُمْ  
فَذُوقُوا عَذَابِي وَنُذُرِ ﴿٣٧﴾

وَلَقَدْ صَبَّحَهُمْ بُكْرَةً عَذَابٌ مُّسْتَقَرٌّ ﴿٣٨﴾

فَذُوقُوا عَذَابِي وَنُذُرِ ﴿٣٩﴾

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِن مُّدَكِّرٍ ﴿٤٠﴾

وَلَقَدْ جَاءَ آلَ فِرْعَوْنَ النُّذُرُ ﴿٤١﴾

كَذَّبُوا بِآيَاتِنَا كُلِّهَا فَأَخَذْنَاهُمْ أَخَذَ عَزِيزٍ  
مُّقْتَدِرٍ ﴿٤٢﴾

أَكْفَارُكُمْ خَيْرٌ مِّنْ أُولَئِكُمْ أَمْ لَكُم بَرَاءَةٌ فِي  
الْزُبُرِ ﴿٤٣﴾

أَمْ يَقُولُونَ نَحْنُ جَمِيعٌ مُّنتَصِرٌ ﴿٤٤﴾

سَيُهْزَمُ الْجَمْعُ وَيُوَلُّونَ الدُّبُرَ ﴿٤٥﴾

<sup>1587</sup>This foretold event took place on the day of Badr.

46. But the Hour is their appointment [for due punishment], and the Hour is more disastrous and more bitter.
47. Indeed, the criminals are in error and madness.<sup>1588</sup>
48. The Day they are dragged into the Fire on their faces [it will be said], "Taste the touch of Saqar."<sup>1589</sup>
49. Indeed, all things We created with predestination.
50. And Our command is but one, like a glance of the eye.
51. And We have already destroyed your kinds,<sup>1590</sup> so is there any who will remember?
52. And everything they did is in written records.
53. And every small and great [thing] is inscribed.
54. Indeed, the righteous will be among gardens and rivers,
55. In a seat of honor near a Sovereign, Perfect in Ability.<sup>1591</sup>
- بَلِ السَّاعَةِ مَوْعِدُهُمْ وَالسَّاعَةُ أَذْهَىٰ  
وَأَمْرٌ ﴿٥٦﴾
- إِنَّ الْمَجْرِمِينَ فِي ضَلَالٍ وَسُعُرٍ ﴿٥٧﴾
- يَوْمَ يُسْحَبُونَ فِي النَّارِ عَلَىٰ وُجُوهِهِمْ  
ذُوقُوا مَسَّ سَقَرَ ﴿٥٨﴾
- إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ ﴿٥٩﴾
- وَمَا أَمْرُنَا إِلَّا وَاحِدَةٌ كَلَمْحٍ بِالْبَصَرِ ﴿٦٠﴾
- وَلَقَدْ أَهْلَكْنَا أَشْيَاعَكُمْ فَهَلْ مِنْ مُدْكِرٍ ﴿٦١﴾
- وَكُلُّ شَيْءٍ فَعَلُوهُ فِي الزُّبُرِ ﴿٦٢﴾
- وَكُلُّ صَغِيرٍ وَكَبِيرٍ مُّسْتَطَرٌ ﴿٦٣﴾
- إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَنَهَرٍ ﴿٦٤﴾
- فِي مَقْعَدٍ صَدِيقٍ عِنْدَ مَلِكٍ مُّقْتَدِرٍ ﴿٦٥﴾

<sup>1588</sup>Or "in blazing fires."

<sup>1589</sup>One of the proper names of Hell.

<sup>1590</sup>i.e., those similar to you in attitude and behavior when they rejected Allāh's messengers.

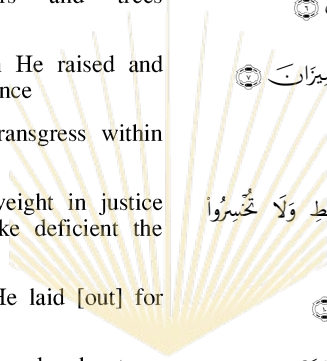
<sup>1591</sup>Who accomplishes whatever He wills whenever He wills.

Sūrah ar-Raḥmān<sup>1592</sup>

Bismillāh-ir-Raḥmān-ir-Raḥeem

## سُورَةُ الرَّحْمَنِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

- 
- |   |   |
|---|---|
| 1. The Most Merciful  | الرَّحْمَنُ ۝۱  |
| 2. Taught the Qur'ān,   | عَلَّمَ الْقُرْآنَ ۝۲   |
| 3. Created man,   | خَلَقَ الْإِنْسَانَ ۝۳  |
| 4. [And] taught him eloquence.  | عَلَّمَهُ الْبَيَانَ ۝۴   |
| 5. The sun and the moon [move] by precise calculation,                    | الشَّمْسُ وَالْقَمَرُ بِحُسْبَانٍ ۝۵                              |
| 6. And the stars and trees prostrate. <sup>1593</sup>                     | وَالنَّجْمُ وَالشَّجَرُ يَسْجُدَانِ ۝۶                            |
| 7. And the heaven He raised and imposed the balance                       | وَالسَّمَاءَ رَفَعَهَا وَوَضَعَ الْمِيزَانَ ۝۷                    |
| 8. That you not transgress within the balance.                            | أَلَّا تَطْغَوْا فِي الْمِيزَانِ ۝۸                               |
| 9. And establish weight in justice and do not make deficient the balance. | وَأَقِيمُوا الْوَزْنَ بِالْقِسْطِ وَلَا تُخْسِرُوا الْمِيزَانَ ۝۹ |
| 10. And the earth He laid [out] for the creatures.                        | وَالْأَرْضَ وَضَعَهَا لِلْأَنَامِ ۝۱۰                             |
| 11. Therein is fruit and palm trees having sheaths [of dates]             | فِيهَا فَاكِهَةٌ وَالنَّخْلُ ذَاتُ الْأَكْمَامِ ۝۱۱               |
| 12. And grain having husks and scented plants.                            | وَالْحَبُّ ذُو الْعَصْفِ وَالرَّيْحَانُ ۝۱۲                       |
| 13. So which of the favors of your Lord would you deny? <sup>1594</sup>   | فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ۝۱۳                      |
| 14. He created man from clay like [that of] pottery.                      | خَلَقَ الْإِنْسَانَ مِنْ صَلْصَالٍ كَالْفَخَّارِ ۝۱۴              |

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

<sup>1593</sup>They 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.

<sup>1594</sup>Literally, "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 آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٥٦﴾
17. [He is] Lord of the two sunrises and Lord of the two sunsets.<sup>1595</sup> رَبُّ الْمَشْرِقَيْنِ وَرَبُّ الْمَغْرِبَيْنِ ﴿٥٧﴾
18. So which of the favors of your Lord would you deny? فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٥٨﴾
19. He released the two seas,<sup>1596</sup> 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 آلَاءِ 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 آلَاءِ 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 آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٦٥﴾
26. Everyone upon it [i.e., the earth] will perish, كُلُّ مَنْ عَلَيْهَا فَانٍ ﴿٦٦﴾
27. And there will remain the face<sup>1597</sup> 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 آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٦٨﴾

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

<sup>1596</sup> Two bodies of water or two sea waters of distinct characteristics.

<sup>1597</sup> 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.<sup>1598</sup> 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.<sup>1599</sup> 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,<sup>1600</sup> 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 oil<sup>1601</sup> – 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.<sup>1602</sup> فَيَوْمَئِذٍ لَا يُسْأَلُ عَنْ ذَنْبِهِ إِنْسٌ وَلَا جَانٌّ ﴿٦٩﴾

<sup>1598</sup>For each of His creatures.

<sup>1599</sup>Specifically two: mankind and *jinn*.

<sup>1600</sup>Another possible meaning is liquefied brass or copper.

<sup>1601</sup>Or "like a tanned skin."

<sup>1602</sup>Once 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 Lord<sup>1603</sup> 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﴾

<sup>1603</sup> 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,<sup>1604</sup> untouched<sup>1605</sup> 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.<sup>1606</sup> 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﴾

<sup>1604</sup>To their own mates, i.e., being chaste and modest.

<sup>1605</sup>Literally, they have not been caused to bleed by loss of virginity.

<sup>1606</sup>In purity, color and beauty.

67. So which of the favors of your Lord would you deny?
68. In both of them are fruit and palm trees and pomegranates.
69. So which of the favors of your Lord would you deny?
70. In them are good and beautiful women –
71. So which of the favors of your Lord would you deny? –
72. Fair ones reserved in pavilions –
73. So which of the favors of your Lord would you deny? –
74. Untouched before them by man or jinnī –
75. So which of the favors of your Lord would you deny? –
76. Reclining on green cushions and beautiful fine carpets.
77. So which of the favors of your Lord would you deny?
78. Blessed is the name of your Lord, Owner of Majesty and Honor.

فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٦٧﴾

فِيهِمَا فَكِهَةٌ وَنَخْلٌ وَرُمَّانٌ ﴿٦٨﴾

فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٦٩﴾

فِيهِنَّ خَيْرَاتٌ حِسَانٌ ﴿٧٠﴾

فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٧١﴾

حُورٌ مَّقْصُورَاتٌ فِي الْبُيُوتِ ﴿٧٢﴾

فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٧٣﴾

لَمْ يَطْمِئِنَّ إِلَيْهِمْ قَبْلَهُمْ وَلَا جِئْنَاهُمْ ﴿٧٤﴾

فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٧٥﴾

مُتَكَبِّرِينَ عَلَى زَفْرَفٍ خُضْرٍ وَعَبَقَرٍ حِسَانٍ ﴿٧٦﴾

فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٧٧﴾

تَبَارَكَ اسْمُ رَبِّكَ ذِي الْجَلَالِ وَالْإِكْرَامِ ﴿٧٨﴾

**Sūrah al-Wāqī‘ah<sup>1607</sup>****Bismillāh-Raḥmān-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].<sup>1608</sup> 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?<sup>1609</sup> فَأَصْحَبُ الِّمِئَمَةِ مَا أَصْحَبُ الِّمِئَمَةِ ❶
9. And the companions of the left – what are companions of the left?<sup>1610</sup> وَأَصْحَبُ الشِّئَمَةِ مَا أَصْحَبُ الشِّئَمَةِ ❷
10. And the forerunners, the forerunners<sup>1611</sup> – 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

<sup>1607</sup> *Al-Wāqī‘ah*: The Occurrence, literally, "That which befalls," meaning the Resurrection.<sup>1608</sup> According to their deeds rather than wealth and social position, as is the case in this world.<sup>1609</sup> i.e., those given their records in their right hand and who are destined for Paradise.<sup>1610</sup> i.e., those given their records in their left hand and who are destined for Hell.<sup>1611</sup> 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 الْأَخْرِينِ ﴿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 الْمَكْنُونِ ﴿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﴾ وَفُرشٍ 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, <sup>1612</sup> ﴿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

<sup>1612</sup>i.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 أَهْمِيرٍ ﴿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?<sup>1613</sup> 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 قَدْزَنَّا بَيْنَكُمْ أَلَمُوتَ وَمَا نَحْنُ بِمَسْبُوقِينَ ﴿٣٠﴾
61. In that We will change your likenesses and produce you in that [form] which you do not know.<sup>1614</sup> عَلَىٰ أَنْ نُبَدِّلَ أَمْثَلَكُمْ وَنُنْشِئَ لَكُمْ فِي مَا لَا تَعْلَمُونَ ﴿٣١﴾

<sup>1613</sup> i.e., semen, which contains the potential for human life.

<sup>1614</sup> 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? وَلَقَدْ عَلِمْتُمُ النَّشْأَةَ الْأُولَىٰ فَلَوْلَا تَذَكَّرُونَ ﴿٦٢﴾
63. And have you seen that [seed] which you sow? أَفَرَأَيْتُمْ مَا تَحْرُثُونَ ﴿٦٣﴾
64. Is it you who makes it grow, or are We the grower? ءَأَنْتُمْ تَرْزُقُونَهُ أَمْ نَحْنُ الرَّازِعُونَ ﴿٦٤﴾
65. If We willed, We could make it [dry] debris, and you would remain in wonder,<sup>1615</sup> لَوْ نَشَاءُ لَجَعَلْنَاهُ حُطَبًا فَظَلَّمْتُمْ تَفَكَّهُونَ ﴿٦٥﴾
66. [Saying], "Indeed, we are [now] in debt; إِنَّا لَمُعْرِمُونَ ﴿٦٦﴾
67. Rather, we have been deprived." بَلْ نَحْنُ مَحْرُومُونَ ﴿٦٧﴾
68. And have you seen the water that you drink? أَفَرَأَيْتُمُ الْمَاءَ الَّذِي تَشْرَبُونَ ﴿٦٨﴾
69. Is it you who brought it down from the clouds, or is it We who bring it down? ءَأَنْتُمْ أَنْزَلْتُمُوهُ مِنَ الْمُزْنِ أَمْ نَحْنُ الْمُنْزِلُونَ ﴿٦٩﴾
70. If We willed, We could make it bitter, so why are you not grateful? لَوْ نَشَاءُ جَعَلْنَاهُ أَجًا فَلَوْلَا تَشْكُرُونَ ﴿٧٠﴾
71. And have you seen the fire that you ignite? أَفَرَأَيْتُمُ النَّارَ الَّتِي تُورُونَ ﴿٧١﴾
72. Is it you who produced its tree, or are We the producer? ءَأَنْتُمْ أَنْشَأْتُمْ شَجَرَتَهَا أَمْ نَحْنُ الْمُنْشِئُونَ ﴿٧٢﴾
73. We have made it a reminder<sup>1616</sup> and provision for the travelers,<sup>1617</sup> نَحْنُ جَعَلْنَاهَا تَذَكُّرًا وَرِزْقًا لِلْمُقَوِّينَ ﴿٧٣﴾
74. So exalt the name of your Lord, the Most Great. فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ ﴿٧٤﴾

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

<sup>1616</sup>Of the great fire of Hell.

<sup>1617</sup>In 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,<sup>1618</sup> ﴿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;<sup>1619</sup> ﴿فِي كِتَابٍ مَّكُونٍ﴾
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 ﴿أَفِهَذَا الْحَدِيثِ أَنْتُمْ مُدْهِنُونَ﴾
82. And make [the thanks for] your provision that you deny [the Provider]? ﴿وَتَجْعَلُونَ رِزْقَكُمْ أَنْتُمْ تُكذِّبُونَ﴾
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,<sup>1620</sup> 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﴾

<sup>1618</sup> Allāh (*subhānahu wa ta'ālā*) confirms absolutely by oath.

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

<sup>1620</sup> 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."

فَسَلَامٌ لَّكَ مِنَ 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.

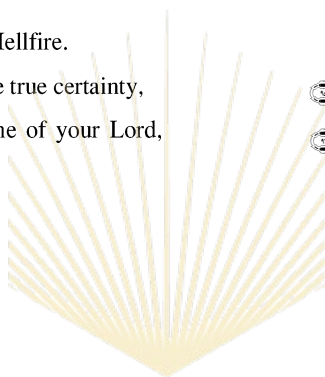
وَتَصْلِيَةٌ جَهِيمٍ ﴿٩٤﴾

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-Ḥadeed<sup>1621</sup>****Bismillāhir-Raḥmānir-Raḥeem****سُورَةُ الْحَدِيدِ****بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ**

1. Whatever is in the heavens and earth exalts Allāh,<sup>1622</sup> and He is the Exalted in Might, the Wise.
2. His is the dominion of the heavens and earth. He gives life and causes death, and He is over all things competent.
3. He is the First<sup>1623</sup> and the Last,<sup>1624</sup> the Ascendant<sup>1625</sup> and the Intimate,<sup>1626</sup> and He is, of all things, Knowing.
4. It is He who created the heavens and earth in six days and then established Himself above the Throne.<sup>1627</sup> He knows what penetrates into the earth and what emerges from it and what descends therein; and He is with you<sup>1628</sup> wherever you are. And Allāh, of what you do, is Seeing.
5. His is the dominion of the heavens and earth. And to Allāh are returned [all] matters.

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

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

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

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

لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَإِلَى اللَّهِ  
تُرْجَعُ الْأُمُورُ ﴿٥﴾

<sup>1621</sup> Al-Ḥadeed: Iron.

<sup>1622</sup> By praising Him and declaring Him far above and beyond any failure or imperfection.

<sup>1623</sup> Before whom nothing existed. Also, He who is supreme, foremost or uppermost.

<sup>1624</sup> Enduring eternally when nothing else remains.

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

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

<sup>1627</sup> See footnotes to 2:19 and 7:54.

<sup>1628</sup> 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,<sup>1629</sup> 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  
مُسْتَخْلَفِينَ 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 يَبْيِّنُ  
لِيُخْرِجَكُمْ مِنَ الظُّلُمَاتِ إِلَى النُّورِ ۚ وَإِنَّ اللَّهَ  
بِكُمْ لَرءُوفٌ رَحِيمٌ ﴿٩﴾

وَمَا لَكُمْ أَلَّا تُنْفِقُوا فِي سَبِيلِ اللَّهِ وَلِلَّهِ  
مِيرَاثُ السَّمَاوَاتِ وَالْأَرْضِ ۚ لَا يَسْتَوِي  
مِنْكُمْ مَنْ أَنْفَقَ مِنْ قَبْلِ الْفَتْحِ وَقَتَلَ  
أُولَئِكَ أَعْظَمُ دَرَجَةً مِنَ الَّذِينَ أَنْفَقُوا مِنْ  
بَعْدُ وَقَتَلُوا ۚ وَكُلًّا وَعَدَ اللَّهُ الْحُسْنَى ۚ وَاللَّهُ  
بِمَا تَعْمَلُونَ خَبِيرٌ ﴿١٠﴾

مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا

<sup>1629</sup>In 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 you<sup>1630</sup> 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  
ارْجِعُوا 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 yourselves<sup>1631</sup> 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 الْمَصِيرُ ﴿٦٠﴾

<sup>1630</sup>To where light was acquired, i.e., in the worldly life.

<sup>1631</sup>By 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.<sup>1632</sup>

﴿أَعْلَمُوا أَنَّ اللَّهَ يُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا قَدْ بَيَّنَّا لَكُمُ 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 الْمَصْدَقِينَ وَالْمَصْدَقَاتِ وَأَقْرَضُوا اللَّهَ قَرْضًا حَسَنًا يُضْعَفُ 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.<sup>1633</sup> But those who have disbelieved and denied Our verses – those are the companions of Hellfire.

﴿وَالَّذِينَ ءَامَنُوا بِاللَّهِ وَوَسَّيْتُمْ أَوْلِيَاءَهُمْ هُمُ الصَّدِيقُونَ وَالشُّهَدَاءُ عِنْدَ رَبِّهِمْ لَهُمْ أَجْرُهُمْ وَنُورُهُمْ وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ 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

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

<sup>1633</sup>Another 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 register<sup>1634</sup> 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  
نَبْرَاهًا ۚ 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 away<sup>1635</sup> –

الَّذِينَ يَبْتِخُلُونَ وَيَأْمُرُونَ النَّاسَ  
بِالْبُخْلِ ۚ وَمَن يَتَوَلَّ فَإِنَّ اللَّهَ هُوَ الْغَنِيُّ

<sup>1634</sup>i.e., the Preserved Slate (*al-Lawḥ al-Mahfūth*).

<sup>1635</sup>Refusing 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.

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﴾

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.

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

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.

ثُمَّ قَفَّيْنَا عَلَىٰ 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﴾

28. O you who have believed, fear Allāh and believe in His

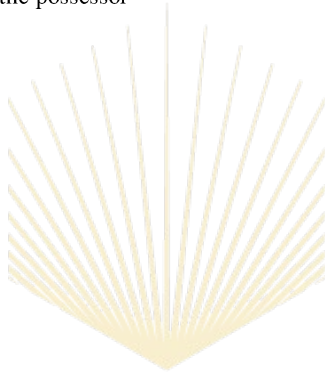
يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَآمِنُوا

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 Allāh<sup>1636</sup> and that [all] bounty is in the hand<sup>1637</sup> 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﴾



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

<sup>1637</sup> See footnote to 2:19.