

وَمَا لِي لَا أَعْبُدُ الَّذِي فَطَرَنِي وَإِلَيْهِ تُرْجَعُونَ (٢٢)

22 . And what reason have I that I should not serve Him Who brought me into existence? And to Him you shall be brought back;

أَتَتَّخِذُ مِنْ دُونِهِ آلِهَةً إِنْ يُرِدْنِ الرَّحْمَنُ بِضُرٍّ لِي لَتُغْنِ عَنِّي شَفَاعَتُهُمْ شَيْئًا وَلَا يُنْقِذُونِ (٢٣)

23 . What! shall I take besides Him gods whose intercession, If the *Nir-Rahman* (The Compassionate) should desire to afflict me with a harm, shall not avail me anything, nor shall they be able to deliver me?

إِنِّي إِذًا لَفِي ضَلَالٍ مُبِينٍ (٢٤)

24 . In that case I shall most surely be in clear error:

إِنِّي آمَنْتُ بِرَبِّكُمْ فَاسْمِعُونِ (٢٥)

25 . Surely I believe in your '*Rabb*', therefore hear me.

قِيلَ ادْخُلِ الْجَنَّةَ قَالَ يَا لَيْتَ قَوْمِي يَعْلَمُونَ (٢٦)

26 . It was said: Enter *Jannat* (the garden). He said: O would that my people had known

بِمَا عَفَّرَ لِي رَبِّي وَجَعَلَنِي مِنَ الْمُكْرَمِينَ (٢٧)

27 . Of that on account of which my '*Rabb*' has forgiven me and made me of the honoured ones!

مَا أَنْزَلْنَا عَلَى قَوْمِهِ مِنْ بَعْدِهِ مِنْ جُنْدٍ مِنَ السَّمَاءِ وَمَا كُنَّا مُنْزِلِينَ (٢٨)

28 . And We did not send down upon his people after him any hosts from heaven, nor do We ever send down.

إِنْ كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً فَإِذَا هُمْ خَامِدُونَ (٢٩)

29 . It was nothing but a single cry, and lo! they were still.

يَا حَسْرَةً عَلَى الْعِبَادِ مَا يَأْتِيهِمْ مِنْ رَسُولٍ إِلَّا كَانُوا بِهِ يَسْتَهْزِئُونَ (٣٠)

30 . Alas for the servants! there comes not to them a *Rasool* (an apostle) but they mock at him.

أَلَمْ يَرَوْا كَمْ أَهْلَكْنَا قَبْلَهُمْ مِنَ الْقُرُونِ أَنَّهُمْ إِلَيْهِمْ لَا يَرْجِعُونَ (٣١)

31 . Do they not consider how many of the generations have We destroyed before them, because they do not turn to them?

وَإِنْ كُلُّ لَمَّا جَمِيعٌ لَدَيْنَا مُحْضَرُونَ (٣٢)

32 . And all of them shall surely be brought before Us.

وَآيَةٌ لَهُمُ الْأَرْضُ الْمَيْتَةُ أَحْيَيْنَاهَا وَأَخْرَجْنَا مِنْهَا حَبًّا فَمِنْهُ يَأْكُلُونَ (٣٣)

33 . And a sign to them is the dead earth: We give life to it and bring forth from it grain so they eat of it.

وَجَعَلْنَا فِيهَا جَنَّاتٍ مِنْ نَخِيلٍ وَأَعْنَابٍ وَفَجَّرْنَا فِيهَا مِنَ الْعُيُونِ (٣٤)

34 . And We make therein garden of palms and grapevines and We make springs to flow forth in it,

لِيَأْكُلُوا مِنْ ثَمَرِهِ وَمَا عَمِلَتْهُ أَيْدِيهِمْ أَفَلَا يَشْكُرُونَ (٣٥)

35 . That they may eat of the fruit thereof, and their hands did not make it; will they not then be grateful?

سُبْحَانَ الَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا مِمَّا تُنْبِتُ الْأَرْضُ وَمِنْ أَنْفُسِهِمْ وَمِمَّا لَا يَعْلَمُونَ (٣٦)

36 . Glory be to Him Who created pairs of all things, of what the earth grows, and of their kind and of what they do not know.

وَآيَةٌ لَهُمُ اللَّيْلُ نَسْلَخُ مِنْهُ النَّهَارَ فَإِذَا هُمْ مُظْلِمُونَ (٣٧)

37 . And a sign to them is the night: We draw forth from it the day, then lo! they are in the dark;

وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَهَا ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ (٣٨)

38 . And the sun runs on to a term appointed for it; that is the ordinance of *Azeez-zil Aleem* (The Mighty, The Knower)

وَالْقَمَرَ قَدَرْنَا مَنَازِلَ حَتَّىٰ عَادَ كَالْعُرْجُونِ الْقَدِيمِ (٣٩)

39 . And The moon, We have ordained for it stages till it becomes again as an old dry palm branch.

لَا الشَّمْسُ يَنْبَغِي لَهَا أَنْ تُدْرِكَ الْقَمَرَ وَلَا اللَّيْلُ سَابِقُ النَّهَارِ وَكُلٌّ فِي فَلَكٍ يَسْبَحُونَ (٤٠)

40 . Neither is it allowable to the sun that it should overtake the moon, nor can the night outstrip the day; and all float on in a sphere.

وَآيَةٌ لَهُمْ أَنَّا حَمَلْنَا ذُرِّيَّتَهُمْ فِي الْفُلِكِ الْمَشْحُونِ (٤١)

41 . And a sign to them is that We bear their offspring in the laden ship.

وَخَلَقْنَا لَهُمْ مِنْ مِثْلِهِ مَا يَرْكَبُونَ (٤٢)

42 . And We have created for them the like of it, what they will ride on.

وَإِنْ نَشَأْ نُغْرِقْهُمْ فَلَا صَرِيخَ لَهُمْ وَلَا هُمْ يُنْقَدُونَ (٤٣)

43 . And if We please, We can drown them, then there shall be no succorer for them, nor shall they be rescued

إِلَّا رَحْمَةً مِنَّا وَمَتَاعًا إِلَىٰ حِينٍ (٤٤)

44. But mercy from Us and for enjoyment till a time.

وَإِذَا قِيلَ لَهُمْ اتَّقُوا مَا بَيْنَ أَيْدِيكُمْ وَمَا خَلْفَكُمْ لَعَلَّكُمْ تُرْحَمُونَ (٤٥)

45. And when it is said to them: Guard against what is before you and what is behind you, that mercy may be had on you.

وَمَا تَأْتِيهِمْ مِنْ آيَةٍ مِنْ آيَاتِ رَبِّهِمْ إِلَّا كَانُوا عَنْهَا مُعْرِضِينَ (٤٦)

46. And there comes not to them a communication of the communications of their 'Rabb' but they turn aside from it.

وَإِذَا قِيلَ لَهُمْ أَنْفِقُوا مِمَّا رَزَقَكُمُ اللَّهُ قَالَ الَّذِينَ كَفَرُوا وَالَّذِينَ آمَنُوا أَنْ نَطْعَمُ مَنْ لَوْ يَشَاءُ اللَّهُ أَطْعَمَهُ إِنْ أَنْتُمْ إِلَّا فِي ضَلَالٍ مُبِينٍ (٤٧)

47. And when it is said to them: Spend out of what Allah has given you, those who disbelieve say to those who believe: Shall we feed him whom, if Allah please, He could feed? You are in nothing but clear error.

وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِنْ كُنْتُمْ صَادِقِينَ (٤٨)

48. And they say: "When will this threat come to pass, if you are truthful?"

مَا يَنْظُرُونَ إِلَّا صَيْحَةً وَاحِدَةً تَأْخُذُهُمْ وَهُمْ يَخِصِّمُونَ (٤٩)

49. They wait not for anything but a single cry which will overtake them while they yet contend with one another.

فَلَا يَسْتَطِيعُونَ تَوْصِيَةً وَلَا إِلَىٰ أَهْلِهِمْ يَرْجِعُونَ (٥٠)

50. So they shall not be able to make a bequest, nor shall they return to their families.

وَنُفِخَ فِي الصُّورِ فَإِذَا هُمْ مِنَ الْأَجْدَاثِ إِلَىٰ رَبِّهِمْ يَنْسِلُونَ (٥١)

51 . And the trumpet shall be blown, when lo ! from their graves they shall haveen on to their 'Rabb'.

قَالُوا يَا وَيْلَنَا مَنْ بَعَثَنَا مِنْ مَرْقَدِنَا هَذَا مَا وَعَدَ الرَّحْمَنُ وَصَدَقَ الْمُرْسَلُونَ (٥٢)

52 . They shall say: "O woe to us! who has raised us up from our sleeping-place? This is what Dar-Rahman (The Compassionate) promised and Mor-Saleen (the Apostles) told the truth.

إِنْ كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً فَإِذَا هُمْ جَمِيعٌ لَدَيْنَا مُحْضَرُونَ (٥٣)

53 . There would be nothing but a single cry, when lo ! they shall all be brought before Us;

فَالْيَوْمَ لَا تُظْلَمُ نَفْسٌ شَيْئًا وَلَا يُجْزَوْنَ إِلَّا مَا كُنْتُمْ تَعْمَلُونَ (٥٤)

54 . So this day no soul shall be dealt with unjustly in the least; and you shall not be rewarded anything but that which you did.

إِنَّ أَصْحَابَ الْجَنَّةِ الْيَوْمَ فِي شُغْلٍ فَاكِهُونَ (٥٥)

55 . Surely the dwellers of *Jannat* (the garden) shall on that day be in an occupation quite happy.

هُمْ وَأَزْوَاجُهُمْ فِي ظِلَالٍ عَلَى الْأَرَائِكِ مُتَكِنُونَ (٥٦)

56 . They and their wives shall be in shades, reclining on raised couches.

لَهُمْ فِيهَا فَاكِهَةٌ وَلَهُمْ مَا يَدَّعُونَ (٥٧)

57 . They shall have fruits therein, and they shall have whatever they desire.

سَلَامٌ قَوْلًا مِنْ رَبِّ رَاحِمٍ (٥٨)

58 . *Salaamun* (Peace): a word from *Rabb-Ir-Raheem* (a Merciful 'Rabb').

وَأَمْتَارُوا الْيَوْمَ أَيُّهَا الْمُجْرِمُونَ (٥٩)

59 . And get aside today, you guilty ones!

أَلَمْ أَعْهَدُ إِلَيْكُمْ يَا بَنِي آدَمَ أَنْ لَا تَعْبُدُوا الشَّيْطَانَ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ (٦٠)

60 . Did I not charge you, *Ya Bani Adam* (O children of *Adam*! that you should not serve the *Shaitan* (Satan)? Surely he is your open enemy,

وَأَنْ اعْبُدُونِي هَذَا صِرَاطٌ مُسْتَقِيمٌ (٦١)

61 . And that you should serve Me; this is the right way.

وَلَقَدْ أَضَلَّ مِنْكُمْ جِبِلًّا كَثِيرًا أَفَلَمْ تَكُونُوا تَعْقِلُونَ (٦٢)

62 . And certainly he led astray numerous people from among you. What! could you not then understand?

هَذِهِ جَهَنَّمُ الَّتِي كُنْتُمْ تُوعَدُونَ (٦٣)

63 . This is the *Jahannam* (Hell) with which you were threatened.

أَصْلَوْهَا الْيَوْمَ بِمَا كُنْتُمْ تَكْفُرُونَ (٦٤)

64 . Enter into it this day because you disbelieved.

الْيَوْمَ نَخْتِمُ عَلَى أَفْوَاهِهِمْ وَتُكَلِّمُنَا أَيْدِيهِمْ وَتَشْهَدُ أَرْجُلُهُمْ بِمَا كَانُوا يَكْسِبُونَ (٦٥)

65 . On that day We will set a seal upon their mouths, and their hands shall speak to Us, and their feet shall bear witness of what they earned.

وَلَوْ نَشَاءُ لَطَمَسْنَا عَلَى أَعْيُنِهِمْ فَاسْتَبَقُوا الصِّرَاطَ فَأَنَّى يُبْصِرُونَ (٦٦)

66 . And if We please We would certainly put out their eyes, then they would run about groping for the way, but how should they see?

وَلَوْ نَشَاءُ لَمَسَخْنَاهُمْ عَلَىٰ مَكَانَتِهِمْ فَمَا اسْتَطَاعُوا مُضِيًّا وَلَا يَرْجِعُونَ (٦٧)

67 . And if We please We would surely transform them in their place, then they would not be able to go on, nor will they return.

وَمَنْ نُعَمِّرْهُ نُنَكِّسْهُ فِي الْخَلْقِ أَفَلَا يَعْقِلُونَ (٦٨)

68 . And whomsoever We cause to live long, We reduce to an abject state in constitution; do they not then understand?

وَمَا عَلَّمْنَاهُ الشِّعْرَ وَمَا يَنْبَغِي لَهُ إِنْ هُوَ إِلَّا ذِكْرٌ وَقُرْآنٌ مُّبِينٌ (٦٩)

69 . And We have not taught him poetry, nor is it meet for him; it is nothing but a reminder and a plain *Quran*,

لِيُنذِرَ مَنْ كَانَ حَيًّا وَيَحِقَّ الْقَوْلُ عَلَى الْكَافِرِينَ (٧٠)

70 . That it may warn him who would have life, and the word may prove true against the unbelievers.

أَوَلَمْ يَرَوْا أَنَّا خَلَقْنَا لَهُمْ مِمَّا عَمِلَتْ أَيْدِينَا أَنْعَامًا فَهُمْ لَهَا مَالِكُونَ (٧١)

71 . Do they not see that We have created cattle for them, out of what Our hands have wrought, so they are their masters?

وَذَلَّلْنَاهَا لَهُمْ فَمِنْهَا رَكُوبُهُمْ وَمِنْهَا يَأْكُلُونَ (٧٢)

72 . And We have subjected them to them, so some of them they have to ride upon, and some of them they eat.

وَهُمْ فِيهَا مَنَافِعُ وَمَشَارِبٌ أَفَلَا يَشْكُرُونَ (٧٣)

73 . And therein they have advantages and drinks; will they not then be grateful?

وَاتَّخَذُوا مِنْ دُونِ اللَّهِ آلِهَةً لَعَلَّهُمْ يُنصَرُونَ (٧٤)

74 . And they have taken gods besides **Allah** that they may be helped.

لَا يَسْتَطِيعُونَ نَصْرَهُمْ وَهُمْ لَهُمْ جُنْدٌ مُخَضَّرُونَ (٧٥)

75 . They shall not be able to assist them, and they shall be a host brought up before them.

فَلَا يَحْزُنكَ قَوْلُهُمْ إِنَّا نَعْلَمُ مَا يُسْرُونَ وَمَا يُعْلِنُونَ (٧٦)

76 . Therefore let not their speech grieve you; surely We know what they do in secret and what they do openly.

أَوَلَمْ يَرَ الْإِنْسَانُ أَنَّا خَلَقْنَاهُ مِنْ نُطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مُبِينٌ (٧٧)

77 . Does not man see that We have created him from the small seed? Then lo! he is an open disputant.

وَضَرَبَ لَنَا مَثَلًا وَنَسِيَ خَلْقَهُ قَالَ مَنْ يُحْيِي الْعِظَامَ وَهِيَ رَمِيمٌ (٧٨)

78 . And he strikes out a likeness for Us and forgets his own creation. Says he: Who will give life to the bones when they are rotten?

قُلْ يُحْيِيهَا الَّذِي أَنْشَأَهَا أَوَّلَ مَرَّةٍ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ (٧٩)

79 . Say: "He will give life to them Who brought them into existence at first, and He is *Aleem* (The Knower) of all creation

الَّذِي جَعَلَ لَكُمْ مِنَ الشَّجَرِ الْأَخْضَرِ نَارًا فَإِذَا أَنْتُمْ مِنْهُ تُوقِدُونَ (٨٠)

80 . He Who has made for you the fire from the green tree, so that with it you kindle.

أَوَلَيْسَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ بِقَادِرٍ عَلَى أَنْ يَخْلُقَ مِنْهُمْ مِثْلَهُمْ بَلَىٰ وَهُوَ الْخَلَّاقُ الْعَلِيمُ (٨١)

81 . Is not He Who created the heavens and the earth able to create the like of them? Yes! and He is the creator *Aleem* (The Knower)

إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ (٨٢)

82 . His command, when He intends anything, is only to say to it: *Kun* (Be), so it is.

فَسُبْحَانَ الَّذِي بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ وَإِلَيْهِ تُرْجَعُونَ (٨٣)

83 . Therefore glory be to Him in Whose hand is the kingdom of all things, and to Him you shall be brought back.

Surah 37 . As-Saffat (Those Ranged in Ranks)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

I begin in the Name of Allah, Hir Rahman Nir Raheem (the Compassionate the Merciful).

وَالصَّافَّاتِ صَفًّا (١)

1 . I swear by those who draw themselves out in ranks

فَالزَّاجِرَاتِ زَجْرًا (٢)

2 . Then those who drive away with reproof,

فَالتَّالِيَاتِ ذِكْرًا (٣)

3 . Then those who recite, being mindful,

إِنَّ إِلَهَكُمْ لَوَاحِدٌ (٤)

4 . Most surely your god is *Waahidu* (The One):

رَبُّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَرَبُّ الْمَشَارِقِ (٥)

5 . The '*Rabb*' of the heavens and the earth and what is between them, and '*Rabb*' of the easts.

إِنَّا زَيْنَّا السَّمَاءَ الدُّنْيَا بِزِينَةِ الْكَوَاكِبِ (٦)

6 . Surely We have adorned the nearest heaven with an adornment, the stars,

وَحِفْظًا مِنْ كُلِّ شَيْطَانٍ مَارِدٍ (٧)

7 . And a safeguard against every rebellious *Shaitan* (Satan).

لَا يَسْمَعُونَ إِلَى الْمَلَأِ الْأَعْلَى وَيُقَذَّفُونَ مِنْ كُلِّ جَانِبٍ (٨)

8 . They cannot listen to the exalted assembly and they are thrown at from every side,

دُحُورًا وَأَوهَمُهُمْ عَذَابٌ وَأَصِيبٌ (٩)

9 . Being driven off, and for them is a perpetual punishment,

إِلَّا مَنْ خَطِفَ الْخَطْفَةَ فَأَتْبَعَهُ شِهَابٌ ثَاقِبٌ (١٠)

10 . Except him who snatches off but once, then there follows him a brightly shining flame.

فَأَسْتَفْتِهِمْ أَهْمُ أَشَدُّ خَلْقًا أَمْ مَنْ خَلَقْنَا إِنَّا خَلَقْنَاهُمْ مِنْ طِينٍ لَازِبٍ (١١)

11 . Then ask them whether they are stronger in creation or those whom We have created. Surely We created them of firm clay.

بَلْ عَجِبْتَ وَيَسْخَرُونَ (١٢)

12 . No! you wonder while they mock,

وَإِذَا ذُكِّرُوا لَا يَذْكُرُونَ (١٣)

13 . And when they are reminded, they mind not,

وَإِذَا رَأَوْا آيَةً يَسْتَسْخِرُونَ (١٤)

14 . And when they see a sign they incite one another to scoff,

وَقَالُوا إِنَّ هَذَا إِلَّا سِحْرٌ مُّبِينٌ (١٥)

15 . And they say: "This is nothing but clear magic:

أَيُّدَا مِمَّنَّا وَكُنَّا تُرَابًا وَعِظَامًا أَئِنَّا لَمَبْعُوثُونَ (١٦)

16 . What! when we are dead and have become dust and bones, shall we then certainly be raised,

أَوْ آبَاؤُنَا الْأَوَّلُونَ (١٧)

17 . Or our fathers of old?

قُلْ نَعَمْ وَأَنْتُمْ دَاخِرُونَ (١٨)

18 . Say: "Yes! and you shall be abject.

فَأَيُّهَا هِيَ زَجْرَةٌ وَاحِدَةٌ فَإِذَا هُمْ يَنْظُرُونَ (١٩)

19 . So it shall only be a single cry, when lo! they shall see.

وَقَالُوا يَا وَيْلَنَا هَذَا يَوْمُ الدِّينِ (٢٠)

20 . And they shall say: "O woe to us! this is the day of requital.

هَذَا يَوْمُ الْفَصْلِ الَّذِي كُنْتُمْ بِهِ تُكَذِّبُونَ (٢١)

21 . This is the day of the judgment which you called a lie.

احْشُرُوا الَّذِينَ ظَلَمُوا وَأَزْوَاجَهُمْ وَمَا كَانُوا يَعْبُدُونَ (٢٢)

22 . Gather together those who were unjust and their associates, and what they used to worship

مِنْ دُونِ اللَّهِ فَأَهْدُوهُمْ إِلَى صِرَاطِ الْجَحِيمِ (٢٣)

23 . Besides Allah, then lead them to the way to the Fire.

وَقِفُوهُمْ إِنَّهُمْ مَسْئُولُونَ (٢٤)

24 . And stop them, for they shall be questioned:

مَا لَكُمْ لَا تَنْصُرُونَ (٢٥)

25 . What is the matter with you that you do not help each other?

بَلْ هُمْ الْيَوْمَ مُسْتَسْلِمُونَ (٢٦)

26 . No! on that day they shall be submissive.

وَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَسَاءَلُونَ (٢٧)

27 . And some of them shall advance towards others, questioning each other.

قَالُوا إِنَّكُمْ كُنْتُمْ تَأْتُونَنَا عَنِ الْيَمِينِ (٢٨)

28 . They shall say: "Surely you used to come to us from the right side.

قَالُوا بَلْ لَمْ تَكُونُوا مُؤْمِنِينَ (٢٩)

29 . They shall say: "No, you were not believers;

وَمَا كَانَ لَنَا عَلَيْكُمْ مِنْ سُلْطَانٍ بَلْ كُنْتُمْ قَوْمًا طَآغِينَ (٣٠)

30 . And we had no authority over you, but you were an inordinate people;

فَحَقَّ عَلَيْنَا قَوْلُ رَبِّنَا إِنَّا لَذَائِقُونَ (٣١)

31 . So the sentence of our 'Rabb' has come to pass against us: we shall surely taste;

فَأَغْوَيْنَاكُمْ إِنَّا كُنَّا غَاوِينَ (٣٢)

32 . So we led you astray, for we ourselves were erring.

فَإِنَّهُمْ يَوْمَئِذٍ فِي الْعَذَابِ مُشْتَرِكُونَ (٣٣)

33 . So they shall on that day be sharers in the punishment one with another.

إِنَّا كَذَلِكَ نَفْعَلُ بِالْمُجْرِمِينَ (٣٤)

34 . Surely thus do We deal with the guilty.

إِنَّهُمْ كَانُوا إِذَا قِيلَ لَهُمْ لَا إِلَهَ إِلَّا اللَّهُ يَسْتَكْبِرُونَ (٣٥)

35 . Surely they used to behave proudly when it was said to them: There is no god but Allah;

وَيَقُولُونَ أَئِنَّا لَتَارِكُو آلِهَتِنَا لِشَاعِرٍ مَجْثُونٍ (٣٦)

36 . And to say: "What! shall we indeed give up our gods for the sake of a mad poet?"

بَلْ جَاءَ بِالْحَقِّ وَصَدَّقَ الْمُرْسَلِينَ (٣٧)

37 . No: he has come with the truth and verified Mor-Saleen (the Apostle)

إِنَّكُمْ لَذَائِقُوا الْعَذَابِ الْأَلِيمِ (٣٨)

38 . Most surely you will taste the painful punishment.

وَمَا تُجْزَوْنَ إِلَّا مَا كُنْتُمْ تَعْمَلُونَ (٣٩)

39 . And you shall not be rewarded except what you did.

إِلَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ (٤٠)

40 . Save the servants of Allah, the purified ones.

أُولَئِكَ لَهُمْ رِزْقٌ مَعْلُومٌ (٤١)

41. For them is a known sustenance,

فَوَاكِهَ وَهُمْ مُكْرَمُونَ (٤٢)

42. Fruits, and they shall be highly honoured,

فِي جَنَّاتِ النَّعِيمِ (٤٣)

43. In *Jannat* (garden) of pleasure,

عَلَى سُرُرٍ مُتَقَابِلِينَ (٤٤)

44. On thrones, facing each other.

يُطَافُ عَلَيْهِمْ بِكَأْسٍ مِنْ مَعِينٍ (٤٥)

45. A bowl shall be made to go round them from water running out of springs,

بَيضَاءَ لَذَّةٍ لِلشَّارِبِينَ (٤٦)

46. White, delicious to those who drink.

لَا فِيهَا غَوْلٌ وَلَا هُمْ عَنْهَا يُنْزَفُونَ (٤٧)

47. There shall be no trouble in it, nor shall they be exhausted therewith.

وَعِنْدَهُمْ قَاصِرَاتُ الطَّرْفِ عِينٌ (٤٨)

48. And with them shall be those who restrain the eyes, having beautiful eyes;

كَأَنَّهُنَّ بَيْضٌ مَكْنُونٌ (٤٩)

49. As if they were eggs carefully protected.

فَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَسَاءَلُونَ (٥٠)

50. Then shall some of them advance to others, questioning each other.

قَالَ قَائِلٌ مِنْهُمْ إِنِّي كَانَ لِي قَرِينٌ (٥١)

51 . A speaker from among them shall say: "Surely I had a comrade of mine,

يَقُولُ أَتَيْتَكَ لِمَنِ الْمُصَدِّقِينَ (٥٢)

52 . Who said: What! are you indeed of those who accept?

أَيُّدًا امْتِنَا وَكُنَّا تُرَابًا وَعِظَامًا أَتَيْنَا لِمَدِيُونٍ (٥٣)

53 . What! when we are dead and have become dust and bones, shall we then be certainly brought to judgment?

قَالَ هَلْ أَنْتُمْ مُطَّلِعُونَ (٥٤)

54 . He shall say: "Will you look on?"

فَاطَّلَعَ فَرَآهُ فِي سَوَاءِ الْجَحِيمِ (٥٥)

55 . Then he looked down and saw him in the midst of the Fire

قَالَ تَاللَّهِ إِنْ كِدْتِ لَتُزْدِينَ (٥٦)

56 . He shall say: "By Allah! you had almost caused me to perish;

وَلَوْ لَا نِعْمَةٌ رَبِّي لَكُنْتُ مِنَ الْمُحْضَرِينَ (٥٧)

57 . And had it not been for the Favour of my 'Rabb', I would certainly have been among those brought up.

أَفَمَا نَحْنُ بِمَيِّتِينَ (٥٨)

58 . Is it then that we are not going to die,

إِلَّا مَوْتَتَنَا الْأُولَىٰ وَمَا نَحْنُ بِمُعَدِّبِينَ (٥٩)

58 . Is it then that we are not going to die,

إِنَّ هَذَا هُوَ الْقَوْرُ الْعَظِيمُ (٦٠)

60 . Most surely this is the mighty achievement.

لِمِثْلِ هَذَا فَلْيَعْمَلِ الْعَامِلُونَ (٦١)

61 . For the like of this then let the workers work.

أَذَلِكَ خَيْرٌ نُزُلًا أَمْ شَجَرَةُ الزَّقُّومِ (٦٢)

62 . Is that better as an entertainment or the tree of Zaqqum?

إِنَّا جَعَلْنَاهَا فِتْنَةً لِلظَّالِمِينَ (٦٣)

63 . Surely We have made it to be a trial to the unjust.

إِنَّهَا شَجَرَةٌ تَخْرُجُ فِي أَصْلِ الْجَحِيمِ (٦٤)

64 . Surely it is a tree that-grows in the bottom of the Fire;

طَلْعُهَا كَأَنَّهُ رُءُوسُ الشَّيَاطِينِ (٦٥)

65 . Its produce is as it were the heads of the serpents.

فَأِنَّهُمْ لَأَكْلُونَ مِنْهَا فَمَا لُتُونَ مِنْهَا الْبُطُونَ (٦٦)

66 . Then most surely they shall eat of it and fill (their) bellies with it.

ثُمَّ إِنَّ لَهُمْ عَلَيْهَا لَشَوْبًا مِنْ حَمِيمٍ (٦٧)

67 . Then most surely they shall have after it to drink of a mixture prepared in boiling water.

ثُمَّ إِنَّ مَرْجِعَهُمْ لَإِلَى الْجَحِيمِ (٦٨)

68 . Then most surely their return shall be to the Fire.

إِنَّهُمْ أَلفُوا آبَاءَهُمْ ضَالِّينَ (٦٩)

69 . Surely they found their fathers going astray,

فَهُمْ عَلَى آثَارِهِمْ يُهْرَعُونَ (٧٠)

70 . So in their footsteps they are being haveened on.

وَلَقَدْ ضَلَّ قَبْلَهُمْ أَكْثَرُ الْأَوَّلِينَ (٧١)

71 . And certainly most of the ancients went astray before them,

وَلَقَدْ أَرْسَلْنَا فِيهِمْ مُنذِرِينَ (٧٢)

72 . And certainly We sent among them warners.

فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُنذَرِينَ (٧٣)

73 . Then see how was the end of those warned,

إِلَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ (٧٤)

74 . Except the servants of Allah, the purified ones.

وَلَقَدْ نَادَانَا نُوحٌ فَلَنِعْمَ الْمُجِيبُونَ (٧٥)

75 . And Nuh (Noah) did certainly call upon Us, and most excellent answerer of prayer are We.

وَنَجَّيْنَاهُ وَأَهْلَهُ مِنَ الْكَرْبِ الْعَظِيمِ (٧٦)

76 . And We delivered him and his followers from the mighty distress.

وَجَعَلْنَا ذُرِّيَّتَهُ هُمُ الْبَاقِينَ (٧٧)

77 . And We made his offspring the survivors.

وَتَرَكْنَا عَلَيْهِ فِي الْآخِرِينَ (٧٨)

78 . And We perpetuated to him, among the later generations.

سَلَامٌ عَلَى نُوحٍ فِي الْعَالَمِينَ (٧٩)

79 . *Salaamun* (Peace) and salutation to *Nuh* (Noah) among the nations.

إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ (٨٠)

80 . Thus do We surely reward the doers of good.

إِنَّهُ مِنْ عِبَادِنَا الْمُؤْمِنِينَ (٨١)

81 . Surely he was of Our believing servants.

ثُمَّ أَغْرَقْنَا الْآخَرِينَ (٨٢)

82 . Then We drowned the others

وَإِنَّ مِنْ شِيعَتِهِ لِابْرَاهِيمَ (٨٣)

83 . And most surely *Ibraheem* (Abraham) followed his way.

إِذْ جَاءَ رَبَّهُ بِقَلْبٍ سَلِيمٍ (٨٤)

84 . When he came to his '*Rabb*' with a free heart,

إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ مَاذَا تَعْبُدُونَ (٨٥)

85 . When he said to his father and his people: What is it that you worship?

أَفُفَّكَآ آهتة دُونَ اللّهِ تُرِيدُونَ (٨٦)

86 . A lie; gods besides *Allah*; do you desire?

فَمَا ظَنُّكُمْ بِرَبِّ الْعَالَمِينَ (٨٧)

87 . What is then your idea about the '*Rabb*' of the worlds?

فَنظَرَ نَظْرَةً فِي النُّجُومِ (٨٨)

88 . Then he looked at the stars, looking up once,

فَقَالَ إِنِّي سَقِيمٌ (٨٩)

89 . Then he said: Surely I am sick.

فَتَوَلَّوْا عَنْهُ مُدْبِرِينَ (٩٠)

90 . So they went away from him, turning back.

فَرَاغَ إِلَىٰ آهْتِهِمْ فَقَالَ أَلَا تَأْكُلُونَ (٩١)

91 . Then he turned aside to their gods secretly and said: What! do you not eat?

مَا لَكُمْ لَا تَنْطِقُونَ (٩٢)

92 . What is the matter with you that you do not speak?

فَرَاغَ عَلَيْهِمْ ضَرْبًا بِالْيَمِينِ (٩٣)

93 . Then he turned against them secretly, smiting them with the right hand.

فَأَقْبَلُوا إِلَيْهِ يَزْفُونَ (٩٤)

94 . So they advanced towards him, haveening.

قَالَ أَتَعْبُدُونَ مَا تَنْحِتُونَ (٩٥)

95 . Said he: What! do you worship what you hew out?

وَاللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ (٩٦)

96 . And Allah has created you and what you make.

قَالُوا ابْنُوا لَهُ بُيُوتًا فَأَلْقُوهُ فِي الْجَحِيمِ (٩٧)

97 . They said: Build for him a furnace, then cast him into the burning fire.

فَأَرَادُوا بِهِ كَيْدًا فَجَعَلْنَاهُمُ الْأَسْفَلِينَ (٩٨)

98 . And they desired a war against him, but We brought them low.

وَقَالَ إِنِّي ذَاهِبٌ إِلَىٰ رَبِّي سَيَهْدِينِ (٩٩)

99 . And he said: Surely I fly to my 'Rabb'; He will guide me.

رَبِّ هَبْ لِي مِنَ الصَّالِحِينَ (١٠٠)

100 . My 'Rabb! grant me of the doers of good deeds.

فَبَشَّرْنَاهُ بِغُلَامٍ حَلِيمٍ (١٠١)

101 . So We gave him the good news of a boy, possessing forbearance.

فَلَمَّا بَلَغَ مَعَهُ السَّعْيَ قَالَ يَا بُنَيَّ إِنِّي أَرَىٰ فِي الْمَنَامِ أَنِّي أَذْبَحُكَ فَانظُرْ مَاذَا تَرَىٰ قَالَ يَا أَبَتِ افْعَلْ مَا

تُؤْمَرُ سَتَجِدُنِي إِن شَاءَ اللَّهُ مِنَ الصَّابِرِينَ (١٠٢)

102 . And when he attained to working with him, he said: O my son! surely I have seen in a dream that I should sacrifice you; consider then what you see. He said: O my father! do what you are commanded; if Allah please, you will find me of the patient ones.

فَلَمَّا أَسْلَمَا وَتَلَّهُ لِلْجَبِينِ (١٠٣)

103 . So when they both submitted and he threw him down upon his forehead,

وَنَادَيْنَاهُ أَنْ يَا إِبْرَاهِيمُ (١٠٤)

104 . And We called out to him saying: *Ya Ibraheem* (O Abraham)!

قَدْ صَدَّقْتَ الرُّؤْيَا إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ (١٠٥)

105 . You have indeed shown the truth of the vision; surely thus do We reward the doers of good:

إِنَّ هَذَا لَهُوَ الْبَلَاءُ الْمُبِينُ (١٠٦)

106 . Most surely this is a manifest trial.

وَفَدَيْنَاهُ بِذَبْحٍ عَظِيمٍ (١٠٧)

107 . And We ransomed him with a feat sacrifice.

وَتَرَكْنَا عَلَيْهِ فِي الْآخِرِينَ (١٠٨)

108 . And We perpetuated to him among the later generations.

سَلَامٌ عَلَىٰ إِبْرَاهِيمَ (١٠٩)

109 . *Salaamun* (Peace) be on *Ibraheem* (Abraham).

كَذَلِكَ نَجْزِي الْمُحْسِنِينَ (١١٠)

110. Thus do We reward the doers of good.

إِنَّهُ مِنْ عِبَادِنَا الْمُؤْمِنِينَ (١١١)

111. Surely he was one of Our believing servants.

وَبَشَّرْنَاهُ بِإِسْحَاقَ نَبِيًّا مِنَ الصَّالِحِينَ (١١٢)

112. And We gave him the good news of *Isaaq* (*Isaac*), a *Nabi* (prophet) among the good ones.

وَبَارَكْنَا عَلَيْهِ وَعَلَىٰ إِسْحَاقَ وَمِنْ ذُرِّيَّتِهِمَا مُحْسِنٌ وَظَالِمٌ لِنَفْسِهِ مُبِينٌ (١١٣)

113. And We showered Our blessings on him and on *Isaaq* (*Isaac*); and of their offspring are the doers of good, and those who are clearly unjust to their own souls.

وَلَقَدْ مَنَنَّا عَلَىٰ مُوسَىٰ وَهَارُونَ (١١٤)

114. And certainly We conferred a Favour on *Musa* (*Moses*) and *Haroun* (*Aaron*).

وَجَّيْنَاهُمَا وَقَوْمَهُمَا مِنَ الْكُرْبِ الْعَظِيمِ (١١٥)

115. And We delivered them both and their people from the mighty distress.

وَنَصَرْنَاهُمْ فَكَانُوا هُمُ الْغَالِبِينَ (١١٦)

116. And We helped them, so they were the vanquishers.

وَأَتَيْنَاهُمَا الْكِتَابَ الْمُسْتَبِينَ (١١٧)

117. And We gave them both The Book that made clear.

وَهَدَيْنَاهُمَا الصِّرَاطَ الْمُسْتَقِيمَ (١١٨)

118. And We guided them both on the right way.

وَتَرَكْنَا عَلَيْهِمَا فِي الْأَخْرِينَ (١١٩)

119. And We perpetuated to them among the later generations.

سَلَامٌ عَلَىٰ مُوسَىٰ وَهَارُونَ (١٢٠)

120. *Salaamun* (Peace) be on *Musa* (Moses) and *Haroun* (Aaron).

إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ (١٢١)

121. Even thus do We reward the doers of good.

إِنَّهُمْ مِمَّنْ عِبَادِنَا الْمُؤْمِنِينَ (١٢٢)

122. Surely they were both of Our believing servants.

وَإِنَّ إِلْيَاسَ لَمِنَ الْمُرْسَلِينَ (١٢٣)

123. And *Ilyas* (Elias) was most surely of *Mor-Saleen* (the Apostles).

إِذْ قَالَ لِقَوْمِهِ أَلَا تَتَّقُونَ (١٢٤)

124. When he said to his people: Do you not guard (against evil)?

أَتَدْعُونَ بَعْلًا وَتَذَرُونَ أَحْسَنَ الْخَالِقِينَ (١٢٥)

125. What! do you call upon *Baal-lun* (Elijah) and forsake the best of the creators,

اللَّهُ رَبُّكُمْ وَرَبُّ آبَائِكُمُ الْأُولِينَ (١٢٦)

126. **Allah**, your '*Rabb*' and the '*Rabb*' of your fathers of old?

فَكَذَّبُوهُ فَأَنْهَاهُمْ لِمُحْضِرُونِ (١٢٧)

127. But they called him a liar, therefore they shall most surely be brought up.

إِلَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ (١٢٨)

128. But not the servants of Allah, the purified ones.

وَتَرَكْنَا عَلَيْهِ فِي الْآخِرِينَ (١٢٩)

129. And We perpetuated to him among the later generations.

سَلَامٌ عَلَىٰ إِيَّاسِينَ (١٣٠)

130. *Salaamun* (Peace) be on *Ilyas* (Elias).

إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ (١٣١)

131. Even thus do We reward the doers of good.

إِنَّهُ مِنْ عِبَادِنَا الْمُؤْمِنِينَ (١٣٢)

132. Surely he was one of Our believing servants.

وَإِنَّ لُوطًا لَمِنَ الْمُرْسَلِينَ (١٣٣)

133. And *Lut* (Lot) was most surely of *Mor-Saleen* (the Apostles).

إِذْ نَجَّيْنَاهُ وَأَهْلَهُ أَجْمَعِينَ (١٣٤)

134. When We delivered him and his followers, all;

إِلَّا عَجُوزًا فِي الْغَابِرِينَ (١٣٥)

135. Except an old woman amongst those who tarried.

ثُمَّ دَمَّرْنَا الْآخَرِينَ (١٣٦)

136. Then We destroyed the others.

وَإِنَّكُمْ لَتَمُرُّونَ عَلَيْهِمْ مُصْبِحِينَ (١٣٧)

137. And most surely you pass by them in the morning,

وَبِاللَّيْلِ أَفْلا تَعْقِلُونَ (١٣٨)

138. And at night; do you not then understand?

وَإِنَّ يُونُسَ لَمِنَ الْمُرْسَلِينَ (١٣٩)

139. And *Yunus* (Jonah) was most surely of the apostles.

إِذْ أَبَقَ إِلَى الْفُلِّ الْمَشْحُونِ (١٤٠)

140. When he ran away to a ship completely laden,

فَسَاهَمَ فَكَانَ مِنَ الْمُدْحَضِينَ (١٤١)

141. So he shared, but was of those who are cast off.

فَالْتَقَمَهُ الْحُوتُ وَهُوَ مُلِيمٌ (١٤٢)

142. So the fish swallowed him while he did that for which he blamed himself

فَلَوْلَا أَنَّهُ كَانَ مِنَ الْمُسَبِّحِينَ (١٤٣)

143. But had it not been that he was of those who glorify,

لَلْبَيْتِ فِي بَطْنِهِ إِلَى يَوْمِ يُبْعَثُونَ (١٤٤)

144. He would certainly have tarried in its belly to the day when they are raised.

فَنَبَذْنَاهُ بِالْعَرَاءِ وَهُوَ سَقِيمٌ (١٤٥)

145. Then We cast him on to the vacant surface of the earth while he was sick.

وَأَنْبَتْنَا عَلَيْهِ شَجَرَةً مِنْ يَقْطِينٍ (١٤٦)

146. And We caused to grow up for him a gourd plant.

وَأَرْسَلْنَاكَ إِلَى مِائَةِ أَلْفٍ أَوْ يَزِيدُونَ (١٤٧)

147. And We sent him to a hundred thousand, rather they exceeded.

فَأَمَّنُوا فَمَرَّعْتَهُمْ إِلَى حِينٍ (١٤٨)

148. And they believed, so We gave them provision till a time.

فَأَسْتَفْتِهِمْ أَلرَّبُّكَ الْبَنَاتُ وَهُمْ الْبَنُونَ (١٤٩)

149. Then ask them whether your 'Rabb' has daughters and they have sons.

أَمْ خَلَقْنَا الْمَلَائِكَةَ إِنَاثًا وَهُمْ شَاهِدُونَ (١٥٠)

150. Or did We create the angels females while they were witnesses?

أَلَا إِنَّهُمْ مِنْ إِنْكَهَرٍ لَيَقُولُونَ (١٥١)

151. Now surely it is of their own lie that they say: “

وَلَدَ اللَّهُ وَإِنَّهُمْ لَكَاذِبُونَ (١٥٢)

152. Allah has begotten; and most surely they are liars.

أَصْطَفَى الْبَنَاتِ عَلَى الْبَنِينَ (١٥٣)

153. Has He chosen daughters in preference to sons?

مَا لَكُمْ كَيْفَ تَحْكُمُونَ (١٥٤)

154. What is the matter with you, how is it that you judge?

أَفَلَا تَذَكَّرُونَ (١٥٥)

155. Will you not then mind?

أَمْ لَكُمْ سُلْطَانٌ مُّبِينٌ (١٥٦)

156. Or have you a clear authority?

فَأْتُوا بِكِتَابِكُمْ إِن كُنْتُمْ صَادِقِينَ (١٥٧)

157. Then bring your book, if you are truthful.

وَجَعَلُوا بَيْنَهُ وَبَيْنَ الْجَنَّةِ نَسْبًا وَلَقَدْ عَلِمَتِ الْجِنَّةُ إِنَّهُمْ لَمُحْضَرُونَ (١٥٨)

158. And they assert a relationship between Him and the *jinn*; and certainly the *jinn* do know that they shall surely be brought up;

سُبْحَانَ اللَّهِ عَمَّا يُصِفُونَ (١٥٩)

159. Glory be to Allah from what they describe;

إِلَّا عِبَادَ اللَّهِ الْمُخْلِصِينَ (١٦٠)

160. But not so the servants of Allah, the purified ones.

فَإِنَّكُمْ وَمَا تَعْبُدُونَ (١٦١)

161. So surely you and what you worship,

مَا أَنْتُمْ عَلَيْهِ بِفَاتِنِينَ (١٦٢)

162. Not against Him can you cause to fall into trial,

إِلَّا مَنْ هُوَ صَالِ الْجَحِيمِ (١٦٣)

163. Save him who will go to the Fire

وَمَا مِنَّا إِلَّا لَهُ مَقَامٌ مَعْلُومٌ (١٦٤)

164. And there is none of us but has an assigned place,

وَإِنَّا لَنَحْنُ الصَّافُونَ (١٦٥)

165. And most surely we are they who draw themselves out in ranks,

وَإِنَّا لَنَحْنُ الْمُسَبِّحُونَ (١٦٦)

166. And we are most surely they who declare the glory (of Allah).

وَإِنْ كَانُوا لَيَقُولُونَ (١٦٧)

167. And surely they used to say: “

لَوْ أَنَّ عِنْدَنَا ذِكْرًا مِّنَ الْأَوَّلِينَ (١٦٨)

168. Had we a reminder from those of old,

لَكِنَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ (١٦٩)

169. We would certainly have been the servants of Allah; the purified ones.

فَكَفَرُوا بِهٖ فَسَوْفَ يَعْلَمُونَ (١٧٠)

170. But they disbelieve in it, so they will come to know.

وَلَقَدْ سَبَقَتْ كَلِمَتُنَا لِعِبَادِنَا الْمُرْسَلِينَ (١٧١)

171. And certainly Our word has already gone forth in respect of Our servants

إِنَّهُمْ لَهُمُ الْمَنْصُورُونَ (١٧٢)

172. Most surely they shall be the assisted ones

وَإِنَّ جُنْدَنَا لَهُمُ الْغَالِبُونَ (١٧٣)

173. And most surely Our host alone shall be the victorious ones.

فَتَوَلَّ عَنْهُمْ حَتَّىٰ حِينٍ (١٧٤)

174. Therefore turn away from them till a time,

وَأَبْصُرْهُمْ فَسَوْفَ يُبْصِرُونَ (١٧٥)

175. And see them, so they too shall see.

أَفَبِعَذَابِنَا يَسْتَعْجِلُونَ (١٧٦)

176. What! would they then haveen on Our punishment?

فَإِذَا نَزَلَ بِسَاحَتِهِمْ فَسَاءَ صَبَاحُ الْمُنذَرِينَ (١٧٧)

177. But when it shall descend in their court, evil shall then be the morning of the warned ones.

وَتَوَلَّ عَنْهُمْ حَتَّىٰ حِينٍ (١٧٨)

178. And turn away from them till a time

وَأَبْصُرْهُمْ فَسَوْفَ يُبْصِرُونَ (١٧٩)

179. And see, for they too shall see.

سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ (١٨٠)

180. Glory be to your 'Rabb', the 'Rabb' of Honour, above what they describe.

وَسَلَامٌ عَلَى الْمُرْسَلِينَ (١٨١)

181. And *Salaamun* (Peace) be on *Mor-Saleen* (the Apostle)

وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ (١٨٢)

182. And all praise is due to **Allah**, the 'Rabb' of the worlds.

Surah 38 . Saad (Muqqattat Letter Saad)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

I begin in the Name of Allah, Hir Rahman Nir Raheem (the Compassionate the Merciful).

ص وَالْقُرْآنِ ذِي الذِّكْرِ (١)

1 . Saad, I swear by the *Quran*, full of admonition.

بَلِ الَّذِينَ كَفَرُوا فِي عِزَّةٍ وَشِقَاقٍ (٢)

2 . No! those who disbelieve are in self-exaltation and opposition.

كَمْ أَهْلَكْنَا مِنْ قَبْلِهِمْ مِنْ قَرْنٍ فَنَادَوا وَاوَلَاتِ حِينٍ مَتَّصٍ (٣)

3 . How many did We destroy before them of the generations, then they cried while the time of escaping had passed away.

وَعَجِبُوا أَنْ جَاءَهُمْ مُنذِرٌ مِنْهُمْ وَقَالَ الْكَافِرُونَ هَذَا سَاحِرٌ كَذَّابٌ (٤)

4 . And they wonder that there has come to them a warner from among themselves, and the disbelievers say: "This is an enchanter, a liar.

أَجَعَلَ الْآلِهَةَ إِلَهًا وَاحِدًا إِنَّ هَذَا لَشَيْءٌ عُجَابٌ (٥)

5 . What! makes he the gods a single god? A strange thing is this, to be sure!

وَانطَلَقَ الْمَلَأُ مِنْهُمْ أَنْ امشُوا وَاصْبِرُوا عَلَى آلِهَتِكُمْ إِنَّ هَذَا لَشَيْءٌ يُرَادُ (٦)

6 . And the chief persons of them break forth, saying: Go and steadily adhere to your gods; this is most surely a thing sought after.

مَا سَمِعْنَا بِهَذَا فِي الْمِلَّةِ الْآخِرَةِ إِنْ هَذَا إِلَّا اخْتِلَاقٌ (٧)

7 . We never heard of this in the former faith; this is nothing but a forgery:

أَوُنزِلَ عَلَيْهِ الذِّكْرُ مِنْ بَيْنِنَا بَلْ هُمْ فِي شَكٍّ مِنْ ذِكْرِي بَلْ لَمَّا يَدُو قُوا عَذَابٍ (٨)

8 . Has the reminder been revealed to him from among us? No! they are in doubt as to My reminder. No! they have not yet tasted My punishment!

أَمْ عِنْدَهُمْ خَزَائِنُ رَحْمَةِ رَبِّكَ الْعَزِيزِ الْوَهَّابِ (٩)

9 . Or is it that they have the treasures of the mercy of your '*Rabb*', *Azeez-zil Wahhaab* (The Mighty, The Bestower)

أَمْ لَهُمْ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا فَلْيَرْتَقُوا فِي الْأَسْبَابِ (١٠)

10 . Or is it that theirs is the kingdom of the heavens and the earth and what is between them? Then let them ascend by any

جُنْدٍ مَا هُنَالِكَ مَهْرُومٌ مِنَ الْأَحْزَابِ (١١)

11 . A host of deserters of the allies shall be here put to flight.

كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَعَادٌ وَفِرْعَوْنُ ذُو الْأَوْتَارِ (١٢)

12 . The people of *Nuh* (Noah) and *Ad*, and *Firon* (Pharoah), the '*Rabb*' of spikes, rejected before them.

وَشَمُودٌ وَقَوْمُ لُوطٍ وَأَصْحَابُ الْأَيْكَةِ أُولَئِكَ الْأَحْزَابُ (١٣)

13 . And *Samood* and the people of *Lut* (Lot) and the dwellers of the thicket; these were the parties.

إِنْ كُلُّ إِلَّا كَذَّبَ الرَّسُلَ فَحَقَّ عِقَابِ (١٤)

14 . There was none of them but called the *Rasools* (apostles) liars, so just was My retribution.

وَمَا يَنْظُرُ هَؤُلَاءِ إِلَّا صَيْحَةً وَاحِدَةً مَّا هُمْ مِنْ فَوَاقٍ (١٥)

15 . Nor do these await anything but a single cry, there being no delay in it.

وَقَالُوا رَبَّنَا عَجِّلْ لَنَا قِطْنَآ قَبْلَ يَوْمِ الْحِسَابِ (١٦)

16 . And they say: "*Rabbanna* (O our '*Rabb*')! haveen on to us our portion before the day of reckoning.

أَصْبِرْ عَلَىٰ مَا يَقُولُونَ وَاذْكُرْ عَبْدَنَا دَاوُدَ ذَا الْأَيْدِ إِنَّهُ أَوَّابٌ (١٧)

17 . Bear patiently what they say, and remember Our servant *Dawood* (David), the possessor of power; surely he was frequent in returning (to *Allah*).

إِنَّا سَخَّرْنَا الْجِبَالَ مَعَهُ يُسَبِّحْنَ بِالْعَشِيِّ وَالْإِشْرَاقِ (١٨)

18 . Surely We made the mountains to sing the glory in unison with him at the evening and the sunrise,

وَالطَّيْرِ تَحْشُرَةً كُلِّ لَهُ أَوَّابٌ (١٩)

19 . And the birds gathered together; all joined in singing with him.

وَشَدَدْنَا مُلْكَهُ وَأَتَيْنَاهُ الْحِكْمَةَ وَفَصَّلَ الْخِطَابِ (٢٠)

20 . And We strengthened his kingdom and We gave him wisdom and a clear judgment.

وَهَلْ أَتَاكَ نَبَأُ الْخُسُوفِ إِذْ تَسُوَّرُوا الْمِحْرَابِ (٢١)

21 . And has there come to you the story of the litigants, when they made an entry into the private chamber by ascending over the walls?

إِذْ دَخَلُوا عَلَىٰ دَاوُدَ ففَزِعَ مِنْهُمْ قَالُوا لَا تَحْفَ خِصْمَانِ بَعَىٰ بَعْضُنَا عَلَىٰ بَعْضٍ فَاحْكُم بَيْنَنَا بِالْحَقِّ وَلَا

تُشْطِطْ وَاهْدِنَا إِلَىٰ سَوَاءِ الصِّرَاطِ (٢٢)

22 . When they entered in upon **Dawood** (David) and he was frightened at them, they said: Fear not; two litigants, of whom one has acted wrongfully towards the other, therefore decide between us with justice, and do not act unjustly, and guide us to the right way.

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

23 . Surely this is my brother; he has ninety-nine ewes and I have a single ewe; but he said: Make it over to me, and he has prevailed against me in discourse.

قَالَ لَقَدْ ظَلَمَكَ بِسُؤَالِ نَعَجَتِكَ إِلَىٰ نِعَاجِهِ وَإِنَّ كَثِيرًا مِّنَ الْخُلَطَاءِ لِيَبْغِي بَعْضُهُمْ عَلَىٰ بَعْضٍ إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَقَلِيلٌ مَّا هُمْ وَظَنَّ دَاوُدُ أَنَّمَا فَتَنَّاهُ فَاسْتَغْفَرَ رَبَّهُ وَخَرَّ رَاكِعًا

وَأَنَابَ (٢٤)

24 . He said: Surely he has been unjust to you in demanding your ewe (to add) to his own ewes; and most surely most of the partners act wrongfully towards one another, save those who believe and do good, and very few are they; and **Dawood** (David) was sure that We had tried him, so he sought the protection of his '**Rabb**' and he fell down bowing and turned time after time.

فَغَفَرْنَا لَهُ ذَلِكَ وَإِنَّ لَهُ عِنْدَنَا لَزُلْفَىٰ وَحُسْنَ مَّآبٍ (٢٥)

25 . Therefore We rectified for him that, and most surely he had a nearness to Us and an excellent resort.

يَا دَاوُدُ إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ فَاحْكُم بَيْنَ النَّاسِ بِالْحَقِّ وَلَا تَتَّبِعِ الْهَوَىٰ فَيُضِلَّكَ عَنْ سَبِيلِ

اللَّهِ إِنَّ الَّذِينَ يَضِلُّونَ عَنْ سَبِيلِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ بِمَا نَسُوا يَوْمَ الْحِسَابِ (٢٦)

26 . **Ya Dawood** (O David) ! surely We have made you a ruler in the land; so judge between men with justice and do not follow desire, in case it should lead you astray from the path of **Allah**; Those who go astray from the path of **Allah**, they shall surely have a severe punishment because they forgot the day of reckoning.

وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا بَاطِلًا ذَلِكَ ظَنَّ الَّذِينَ كَفَرُوا فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنَ

النَّارِ (٢٧)

27 . And We did not create the heaven and the earth and what is between them in vain; that is the opinion of those who disbelieve then woe to those who disbelieve on account of the fire.

أَمْ نَجْعَلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ كَالْمُفْسِدِينَ فِي الْأَرْضِ أَمْ نَجْعَلُ الْمُتَّقِينَ كَالْفُجَّارِ (٢٨)

28 . Shall We treat those who believe and do good like the mischief-makers in the earth? Or shall We make those who ward off evil like the wicked?

كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ مُبَارَكٌ لِيَدَّبَّرُوا آيَاتِهِ وَلِيَتَذَكَّرَ أُولُو الْأَلْبَابِ (٢٩)

29 . A Book We have revealed to you abounding in good that they may ponder over its verses, and that those endowed with understanding may be mindful.

وَوَهَبْنَا لِدَاوُدَ سُلَيْمَانَ نِعْمَ الْعَبْدُ إِنَّهُ أَوَّابٌ (٣٠)

30 . And We gave to *Dawood* (David) *Sulaiman* (Solomon), most excellent the servant! Surely he was frequent in returning.

إِذْ عُرِضَ عَلَيْهِ بِالْعَشِيِّ الصَّافِنَاتُ الْجِيَادُ (٣١)

31 . When there were brought to him in the evening, still when standing, swift when running;

فَقَالَ إِنِّي أَحْبَبْتُ حُبَّ الْخَيْرِ عَنْ ذِكْرِ رَبِّي حَتَّى تَوَارَتْ بِالْحِجَابِ (٣٢)

32 . Then he said: Surely I preferred the good things to the remembrance of my '*Rabb*'; until the sun set in the veil of the night

رُدُّوهَا عَلَيَّ فطَفِقَ مَسْحًا بِالسُّوقِ وَالْأَعْنَاقِ (٣٣)

33 . Bring them back to me; so he began to slash (their) legs and necks.

وَلَقَدْ فَتَنَّا سُلَيْمَانَ وَأَلْقَيْنَا عَلَى كُرْسِيِّهِ جَسَدًا ثُمَّ أَنَابَ (٣٤)

34 . And certainly We tried *Sulaiman* (Solomon), and We put on his throne a body, so he turned (to *Allah*).

قَالَ رَبِّ اغْفِرْ لِي وَهَبْ لِي مُلْكًا لَا يَنْبَغِي لِأَحَدٍ مِنْ بَعْدِي إِنَّكَ أَنْتَ الْوَهَّابُ (٣٥)

35 . He said: My '*Rabb*'! do You forgive me and grant me a kingdom which is not fit for anyone after me;

فَسَخَّرْنَا لَهُ الرِّيحَ تَجْرِي بِأَمْرِهِ رُخَاءً حَيْثُ أَصَابَ (٣٦)

36 . Then We made the wind subservient to him; it made his command to run gently wherever he desired,

وَالشَّيَاطِينَ كُلَّ بَنَّاءٍ وَغَوَّاصٍ (٣٧)

37 . And the evil ones, every builder and diver,

وَآخَرِينَ مُقَرَّنِينَ فِي الْأَصْفَادِ (٣٨)

38 . And others fettered in chains.

هَذَا عَطَاؤُنَا فَامْنُنْ أَوْ أَمْسِكْ بِغَيْرِ حِسَابٍ (٣٩)

39 . This is Our free gift, therefore give freely or withhold, without reckoning.

وَإِنَّ لَهُ عِنْدَنَا لَزُلْفَىٰ وَحُسْنَ مَآبٍ (٤٠)

40 . And most surely he had a nearness to Us and an excellent resort.

وَإِذْ كُرِعْنَا عَلَىٰ يَاقُوبَ إِذْ نَادَىٰ رَبَّهُ أَنِّي مَسَّنِيَ الشَّيْطَانُ بِنُصْبٍ وَعَذَابٍ (٤١)

41. And remember Our servant *Ayyub*, when he called upon his 'Rabb': The *Shaitan* (Satan) has afflicted me with toil and torment.

أَمْ كُفِرَتْ بِرِجْلِكَ هَذَا مُغْتَسَلٌ بَارِدٌ وَشَرَابٌ (٤٢)

42. Urge with your foot; here is a cool washing-place and a drink.

وَوَهَبْنَا لَهُ أَهْلَهُ وَمِثْلَهُمْ مَعَهُمْ رَحْمَةً مِنَّا وَذِكْرًا لِّأُولِي الْأَلْبَابِ (٤٣)

43. And We gave him his family and the like of them with them, as a mercy from Us, and as a reminder to those possessed of understanding.

وَخُذْ بِيَدِكَ ضِغْتًا فَاضْرِبْ بِهِ وَلَا تَحْنُتْ إِنَّآ وَجَدْنَاكَ صَابِرًا نِعْمَ الْعَبْدُ إِنَّهُ أَوَّابٌ (٤٤)

44. And take in your hand a green branch and beat her with It and do not break your oath; surely We found him patient; most excellent the servant! Surely he was frequent in returning.

وَإِذْ كُرِعْنَا عَبْدًا نَّا إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ أُولِي الْأَيْدِي وَالْأَبْصَارِ (٤٥)

45. And remember Our servants *Ibraheem* (Abraham) and *Isaaq* (Isaac) and *Yaqoub* (Jacob), men of power and insight.

إِنَّا أَخْلَصْنَاهُمْ بِخَالِصَةٍ ذِكْرَىٰ الدَّارِ (٤٦)

46. Surely We purified them by a pure quality, the keeping in mind of the abode.

وَإِنَّهُمْ عِنْدَنَا لَمِنَ الْمُصْطَفَيْنِ الْأَخْيَارِ (٤٧)

47. And most surely they were with Us, of the elect, the best.

وَإِذْ كُرِيَ إِسْمَاعِيلَ وَالْيَسَعَ وَذَا الْكِفْلِ وَكُلٌّ مِنَ الْأَخْيَارِ (٤٨)

48. And remember *Ismaeel* (Ismail) and *Yasa* (Elias) and *Zulkifl*; and they were all of the best.

هَذَا ذِكْرٌ وَإِنَّ لِلْمُتَّقِينَ لَحُسْنَ مَآبٍ (٤٩)

49. This is a reminder; and most surely there is an excellent resort for those who ward off evil,

جَنَّاتٍ عَدْنٍ مَّفْتَحَةٌ لَهُمُ الْأَبْوَابُ (٥٠)

50. The *Jannat* (garden) of perpetuity, the doors are opened for them.

مُتَّكِنِينَ فِيهَا يُدْعُونَ فِيهَا بِفَاكِهَةٍ كَثِيرَةٍ وَشَرَابٍ (٥١)

51 . Reclining therein, calling therein for many fruits and drink.

وَعِنْدَهُمْ قَاصِرَاتُ الطَّرْفِ أَتْرَابٌ (٥٢)

52 . And with them shall be those restraining their eyes, equals in age.

هَذَا مَا تُوْعَدُونَ لِيَوْمِ الْحِسَابِ (٥٣)

53 . This is what you are promised for the day of reckoning.

إِنَّ هَذَا الرِّزْقُ مَا لَهُ مِنْ نَقَادٍ (٥٤)

54 . Most surely this is Our sustenance; it shall never come to an end;

هَذَا وَإِنَّ لِلطَّاغِينَ لَشَرَّ مَأْبٍ (٥٥)

55 . This (shall be so); and most surely there is an evil resort for the inordinate ones;

جَهَنَّمَ يَصْلَوْنَهَا فَبئْسَ الْمِهَادُ (٥٦)

56 . *Jahannam* (Hell); they shall enter it, so evil is the resting-place.

هَذَا أَفْلَيْدُ وَقُوهُ حَمِيمٌ وَغَسَّاقٌ (٥٧)

57 . This (shall be so); so let them taste it, boiling and intensely cold.

وَآخَرَ مِنْ شَكْلِهِ أَرْوَاحٌ (٥٨)

58 . And other (punishment) of the same kind; of various sorts.

هَذَا فَوْجٌ مُقْتَحِمٌ مَعَكُمْ لَا مَرْحَبًا بِهِمْ إِنَّهُمْ صَالُوا النَّارِ (٥٩)

59 . This is an army plunging in without consideration along with you; no welcome for them, surely they shall enter fire.

قَالُوا بَلْ أَنْتُمْ لَا مَرْحَبًا بِكُمْ أَنْتُمْ قَدْ مَتَّمُوهُ لَنَا فَبئْسَ الْقَرَارُ (٦٠)

60 . They shall say: "No! you; no welcome to you: you did proffer it to us, so evil is the resting-place.

قَالُوا رَبَّنَا مَنْ قَدَّمَ لَنَا هَذَا فَزِدْهُ عَذَابًا ضِعْفًا فِي النَّارِ (٦١)

61 . They shall say: "Our '*Rabb*'! whoever prepared it first for us, add You to him a double punishment in the fire.

وَقَالُوا مَا لَنَا لَنَرِي رِجَالًا كُنَّا نَعُدُّهُمْ مِنَ الْأَشْرَارِ (٦٢)

62 . And they shall say: "What is the matter with us that we do not see men whom we used to count among the vicious?"

أَتَّخَذْنَا هُمْ سِخْرِيًّا أَمْ زَاغَتْ عَنْهُمْ الْأَبْصَارُ (٦٣)

63 . Was it that we took them in scorn, or have our eyes turned aside from them?

إِنَّ ذَلِكَ لِحَقٌّ تَخَاصُمُ أَهْلِ النَّارِ (٦٤)

64 . That most surely is the truth: the contending one with another of the inmates of the fire.

قُلْ إِنَّمَا أَنَا مُنذِرٌ وَمَا مِنِّ إِلَهٍ إِلَّا اللَّهُ الْوَاحِدُ الْقَهَّارُ (٦٥)

65 . Say: "I am only a warner, and there is no god but Allah, *Waahid-ul Qahhaar* (The One, The Subduer)

رَبُّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا الْعَزِيزُ الْغَفَّارُ (٦٦)

66 . The '*Rabb*' of the heavens and the earth and what is between them, *Azeez-zul Ghaffaar* (The Mighty, The Forgiver)

قُلْ هُوَ نَبَأٌ عَظِيمٌ (٦٧)

67 . Say: "It is a message of importance,

أَنْتُمْ عَنْهُ مُعْرِضُونَ (٦٨)

68 . You are turning aside from it:

مَا كَانَ لِي مِنْ عِلْمٍ بِالْمَلَائِكَةِ إِذْ يَخْتَصِمُونَ (٦٩)

69 . I had no knowledge of the exalted chiefs when they contended:

إِنِّي نُوحِي إِلَيْكَ إِلَّا أَنَّمَا أَنَا نَذِيرٌ مُبِينٌ (٧٠)

70 . Nothing is revealed to me save that I am a plain warner.

إِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي خَالِقٌ بَشَرًا مِّنْ طِينٍ (٧١)

71 . When your '*Rabb*' said to the angels; Surely I am going to create a mortal from dust:

فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِنْ رُّوحِي فَقَعُوا لَهُ سَاجِدِينَ (٧٢)

72 . So when I have made him complete and breathed into him of My spirit, then fall down making obeisance to him.

فَسَجَدَ الْمَلَائِكَةُ كُلُّهُمْ أَجْمَعُونَ (٧٣)

73 . And the angels did obeisance, all of them,

إِلَّا إِبْلِيسَ اسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ (٧٤)

74 . But not *Iblis* (Satan): he was proud and he was one of the unbelievers.

قَالَ يَا إِبْلِيسُ مَا مَنَعَكَ أَنْ تَسْجُدَ لِمَا خَلَقْتُ بِإِيْدِي اسْتَكَبَرْتَ أَمْ كُنْتَ مِنَ الْعَالِينَ (٧٥)

75 . He said: *Ya Iblis!* what prevented you that you should do obeisance to him whom I created with My two hands? Are you proud or are you of the exalted ones?

قَالَ أَنَا خَيْرٌ مِنْهُ خَلَقْتَنِي مِنْ نَّارٍ وَخَلَقْتَهُ مِنْ طِينٍ (٧٦)

76 . He said: I am better than he; You have created me of fire, and him You did create of dust.

قَالَ فَاخْرُجْ مِنْهَا فَإِنَّكَ رَاجِعٌ (٧٧)

77 . He said: Then get out of it, for surely you are driven away:

وَإِنَّ عَلَيْكَ لَعْنَتِي إِلَى يَوْمِ الدِّينِ (٧٨)

78 . And surely My curse is on you to the day of judgment.

قَالَ رَبِّ فَأَنْظِرْنِي إِلَى يَوْمِ يُبْعَثُونَ (٧٩)

79 . He said: My 'Rabb'! then respite me to the day that they are raised.

قَالَ فَإِنَّكَ مِنَ الْمُنْظَرِينَ (٨٠)

80 . He said: Surely you are of the respited ones,

إِلَى يَوْمِ الْوَقْتِ الْمَعْلُومِ (٨١)

81 . Till the period of the time made known.

قَالَ فَبِعِزَّتِكَ لأُغْوِيَنَّهُمْ أَجْمَعِينَ (٨٢)

82 . He said: Then by Your Might I will surely make them live an evil life, all,

إِلَّا عِبَادَكَ مِنْهُمْ الْمُخْلِصِينَ (٨٣)

83 . Except Your servants from among them, the purified ones.

قَالَ فَالْحَقُّ وَالْحَقُّ أَقُولُ (٨٤)

84 . He said: The truth then is and the truth do I speak:

لَأَمْلَأَنَّ جَهَنَّمَ مِنْكَ وَلِمَنْ تَبِعَكَ مِنْهُمْ أَجْمَعِينَ (٨٥)

85 . That I will most certainly fill *Jahannam* (Hell) with you and with those among them who follow you, all.

قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ وَمَا أَنَا مِنَ الْمُتَكَلِّفِينَ (٨٦)

86 . Say: "I do not ask you for any reward for it; nor am I of those who affect:

إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ (٨٧)

87 . It is nothing but a reminder to the nations;

وَلَتَعْلَمُنَّ نَبَأَهُ بَعْدَ حِينٍ (٨٨)

88 . And most certainly you will come to know about it after a time.

Surah 39 . Az-Zumar (The Crowds)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

I begin in the Name of Allah, Hir Rahman Nir Raheem (the Compassionate the Merciful).

تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ (١)

1 . The revelation of The Book is from Allah, *Azeez-zil Hakeem* (The Mighty, The Wise)

إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ فَاعْبُدِ اللَّهَ مُخْلِصًا لَهُ الدِّينَ (٢)

2 . Surely We have revealed to you The Book with the truth, therefore serve Allah, being sincere to Him in obedience.

أَلَا لِلَّهِ الدِّينُ الْخَالِصُ وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَىٰ إِنَّ اللَّهَ

يَحْكُمُ بَيْنَهُمْ فِي مَا هُمْ فِيهِ يَخْتَلِفُونَ إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ كَاذِبٌ كَفَّارٌ (٣)

3 . Now, surely, sincere obedience is due to Allah and those who take guardians besides Him, (saying), We do not serve them save that they may make us nearer to Allah, surely Allah will judge between them in that in which they differ; surely Allah does not guide him aright who is a liar, ungrateful.

لَوْ أَرَادَ اللَّهُ أَنْ يَتَّخِذَ وَلَدًا لَاصْطَفَىٰ مِمَّا يَخْلُقُ مَا يَشَاءُ سُبْحَانَهُ هُوَ اللَّهُ الْوَاحِدُ الْقَهَّارُ (٤)

4 . If Allah desire to take a son to Himself, He will surely choose those He pleases from what He has created. Glory be to Him: He is Allah, *Waahid-Ui Qahhaar* (The One, The Subduer)

خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ بِالْحَقِّ يُكَوِّرُ اللَّيْلَ عَلَى النَّهَارِ وَيُكَوِّرُ النَّهَارَ عَلَى اللَّيْلِ وَسَخَّرَ

الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِي لِأَجَلٍ مُسَمًّى أَلَا هُوَ الْعَزِيزُ الْغَفَّارُ (٥)

5 . He has created the heavens and the earth with the truth; He makes the night cover the day and makes the day overtake the night, and He has made the sun and the moon subservient; each one runs on to an assigned term; now surely He is *Azeez-zul Ghaffaar* (The Mighty, The Forgiver)

خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ ثُمَّ جَعَلَ مِنْهَا زَوْجَهَا وَأَنْزَلَ لَكُمْ مِنَ الْأَنْعَامِ ثَمَانِيَةَ أَزْوَاجٍ يَخْلُقُكُمْ

فِي بُطُونِ أُمَّهَاتِكُمْ خَلْقًا مِنْ بَعْدِ خَلْقٍ فِي ظُلُمَاتٍ ثَلَاثٍ ذَلِكُمْ اللَّهُ رَبُّكُمْ لَهُ الْمُلْكُ لَا إِلَهَ إِلَّا هُوَ

فَأَنَّى تُصْرَفُونَ (٦)

6 . He has created you from a single being, then made its mate of the same, and He has made for you eight of the cattle in pairs. He creates you in the wombs of your mothers; a creation after a creation; in triple darkness; that is Allah your 'Rabb', His is the kingdom; there is no god but He; why are you then turned away?

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

7 . If you are ungrateful, then surely Allah is *Ghaneer* (The Self Sufficient) above all need of you; and He does not like ungratefulness in His servants; and if you are grateful, He likes it in you; and no bearer of burden shall bear the burden of another; then to your '*Rabb*' is your return, then will He inform you of what you did; surely He is aware of what is in the breasts.

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

8 . And when distress afflicts a man he calls upon his '*Rabb*' turning to Him frequently; then when He makes him possess a Favour from Him, he forgets that for which he called upon Him before, and sets up rivals to Allah that he may cause to stray off from His path. Say: "Enjoy yourself in your ungratefulness a little, surely you are of the inmates of the fire.

أَمَّنْ هُوَ قَانِتٌ آنَاءَ اللَّيْلِ سَاجِدًا وَقَائِمًا يَحْذَرُ الْآخِرَةَ وَيَرْجُو رَحْمَةَ رَبِّهِ قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ إِنَّمَا يَتَذَكَّرُ أُولُو الْأَلْبَابِ (٩)

9 . What! he who is obedient during hours of the night, prostrating himself and standing, takes care of the hereafter and hopes for the mercy of his '*Rabb*'! Say: "Are those who know and those who do not know alike? Only the men of understanding are mindful.

قُلْ يَا عِبَادِ الَّذِينَ آمَنُوا اتَّقُوا رَبَّكُمْ لِلَّذِينَ أَحْسَنُوا فِي هَذِهِ الدُّنْيَا حَسَنَةٌ وَأَرْضُ اللَّهِ وَاسِعَةٌ إِنَّمَا يُوَفَّى الصَّابِرُونَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ (١٠)

10 . Say: "O my servants who believe! be careful of (your duty to) your '*Rabb*'; for those who do good in this world is good, and Allah's earth is spacious; only the patient will be paid back their reward in full without measure.

قُلْ إِنِّي أُمِرْتُ أَنْ أَعْبُدَ اللَّهَ مُخْلِصًا لَهُ الدِّينَ (١١)

11 . Say: "I am commanded that I should serve Allah, being sincere to Him in obedience.

وَأُمِرْتُ لِأَنْ أَكُونَ أَوَّلَ الْمُسْلِمِينَ (١٢)

12 . And I am commanded that I shall be the first of those who submit.

قُلْ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ (١٣)

13 . Say: "I fear, if I disobey my '*Rabb*', the punishment of a grievous day.

قُلْ اللَّهُ أَعْبُدُ مُخْلِصًا لَهُ دِينِي (١٤)

14 . Say: "Allah I serve, being sincere to Him in my obedience:

فَاعْبُدُوا مَا شِئْتُمْ مِنْ دُونِهِ قُلْ إِنَّ الْخَاسِرِينَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ وَأَهْلِيَهُمْ يَوْمَ الْقِيَامَةِ أَلَا
ذَلِكَ هُوَ الْخُسْرَانُ الْمُبِينُ (١٥)

15 . Serve then what you like besides Him. Say: “The losers surely are those who shall have lost themselves and their families on *Qiyamat* (the day of resurrection); now surely that is the clear loss.

هُمْ مِنْ فَوْقِهِمْ ظُلَلٌ مِنَ النَّارِ وَمِنْ تَحْتِهِمْ ظُلَلٌ ذَلِكَ يُخَوِّتُ اللَّهُ بِهِ عِبَادَهُ يَا عِبَادِ فَاتَّقُونِ (١٦)

16 . They shall have coverings of fire above them and coverings beneath them; with that **Allah** makes His servants to fear, so be careful of (your duty to) Me, O My servants!

وَالَّذِينَ اجْتَنَبُوا الطَّاغُوتَ أَنْ يَعْبُدُوهَا وَأَنَابُوا إِلَى اللَّهِ لَهُمُ الْبُشْرَى فَبَشِّرْ عِبَادِي (١٧)

17 , And those who keep off from the worship of the idols and turn to **Allah**, they shall have good news, therefore give good news to My servants,

الَّذِينَ يَسْتَمِعُونَ الْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُ أُولَئِكَ الَّذِينَ هَدَاهُ اللَّهُ وَأُولَئِكَ هُمْ أُولُو الْأَبَابِ (١٨)

18 . Those who listen to the word, then follow the best of it; those are they whom **Allah** has guided, and those it is who are the men of understanding.

أَفَمَنْ حَقَّ عَلَيْهِ كَلِمَةُ الْعَذَابِ أَفَأَنْتَ تُنقِذُ مَنْ فِي النَّارِ (١٩)

19 . What! as for him then against whom the sentence of punishment is due: What! can you save him who is in the fire?

لَكِنَّ الَّذِينَ اتَّقَوْا رَبَّهُمْ لَهُمْ عُرفٌ مِنْ فَوْقِهَا عُرفٌ مَبْنِيَّةٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَعَدَّ اللَّهُ لَا
يُخْلِفُ اللَّهُ الْمِيعَادَ (٢٠)

20 . But those who are careful of (their duty to) their '*Rabb*', they shall have high places, above them higher places, built, beneath which flow rivers; the promise of **Allah**: **Allah** will not fail in His promise.

أَلَمْ تَرَ أَنَّ اللَّهَ أَنزَلَ مِنَ السَّمَاءِ مَاءً فَسَلَكَهُ يَنَابِيعَ فِي الْأَرْضِ ثُمَّ يُخْرِجُ بِهِ زَرْعًا مُخْتَلِفًا أَلْوَانُهُ ثُمَّ

يَهْبِجُ فَتَرَاهُ مَصْفَرًّا ثُمَّ يَجْعَلُهُ حُطَامًا إِنَّ فِي ذَلِكَ لَذِكْرًا لَأُولِي الْأَبَابِ (٢١)

21 . Do you not see that **Allah** sends down water from the cloud, then makes it go along in the earth in springs, then brings forth therewith herbage of various colors, then it withers so that you see it becoming yellow, then He makes it a thing crushed and broken into pieces? Most surely there is a reminder in that for the men of understanding.

أَفَمَنْ شَرَحَ اللَّهُ صَدْرَهُ لِلْإِسْلَامِ فَهُوَ عَلَى نُورٍ مِنْ رَبِّهِ فَوَيْلٌ لِلْقَاسِيَةِ قُلُوبُهُمْ مِنْ ذِكْرِ اللَّهِ أُولَئِكَ

فِي ضَلَالٍ مُبِينٍ (٢٢)

22 . What! is he whose heart Allah has opened for *Islam* so that he is in a light from his 'Rabb'? No, woe to those whose hearts are hard against the remembrance of Allah; those are in clear error.

اللَّهُ نَزَّلَ أَحْسَنَ الْحَدِيثِ كِتَابًا مُتَشَابِهًا مَثَانِي تَقْشَعْرُ مِنْهُ جُلُودُ الَّذِينَ يَخْشَوْنَ رَبَّهُمْ ثُمَّ تَلَدِينَ

جُلُودُهُمْ وَقُلُوبُهُمْ إِلَىٰ ذِكْرِ اللَّهِ ذَلِكَ هُدَىٰ اللَّهِ يَهْدِي بِهِ مَنْ يَشَاءُ وَمَنْ يُضِلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ (٢٣)

23 . Allah has revealed the best announcement, a book conformable in its various parts, repeating, whereat do shudder the skins of those who fear their 'Rabb', then their skins and their hearts become pliant to the remembrance of Allah; that is Allah's guidance, He guides with it whom He pleases; and him whom Allah makes err, there is no guide for him.

أَفَمَنْ يَتَّقِي بِوَجْهِهِ سُوءَ الْعَذَابِ يَوْمَ الْقِيَامَةِ وَقِيلَ لِلظَّالِمِينَ ذُوقُوا مَا كُنْتُمْ تَكْسِبُونَ (٢٤)

24 . Is he then who has to guard himself with his own person against the evil punishment on *Qiyamat* (the day of resurrection)? And it will be said to the unjust: Taste what you earned.

كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ فَآتَاهُمُ الْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ (٢٥)

25 . Those before them rejected, therefore there came to them the punishment from where they perceived not.

فَأَذَاقَهُمُ اللَّهُ الْحُزْنَ فِي الْحَيَاةِ الدُّنْيَا وَالْعَذَابِ الْآخِرَةِ أَكْبَرُ لَوْ كَانُوا يَعْلَمُونَ (٢٦)

26 . So Allah made them taste the disgrace in this world's life, and certainly the punishment of the hereafter is greater; did they but know!

وَلَقَدْ ضَرَبْنَا لِلنَّاسِ فِي هَذَا الْقُرْآنِ مِنْ كُلِّ مَثَلٍ لَعَلَّهُمْ يَتَذَكَّرُونَ (٢٧)

27 . And certainly We have set forth to men in this *Quran* similitudes of every sort that they may mind.

قُرْآنًا عَرَبِيًّا غَيْرِ ذِي عِوَجٍ لَعَلَّهُمْ يَتَّقُونَ (٢٨)

28 . An Arabic *Quran* without any crookedness, that they may guard.

ضَرَبَ اللَّهُ مَثَلًا رَجُلًا فِيهِ شُرَكَاءُ مُتَشَاكِسُونَ وَرَجُلًا سَلَمًا لِرَجُلٍ هَلْ يَسْتَوِيَانِ مَثَلًا الْحَمْدُ لِلَّهِ

بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ (٢٩)

29 . Allah sets forth an example: There is a slave in whom are partners differing with one another, and there is another slave wholly owned by one man. Are the two alike in condition? All praise is due to Allah. No! most of them do not know.

إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَيِّتُونَ (٣٠)

30 . Surely you shall die and they shall surely die.

ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَامَةِ عِنْدَ رَبِّكُمْ تَخْتَصِمُونَ (٣١)

31 . Then surely on *Qiyamat* (the day of resurrection) you will contend one with another before your '*Rabb*'.