



# الْجَاسِيَةِ AlJasia

## بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

### In the name of Allah, Most Gracious, Most Merciful

Sahih Intl	S. Maududi	Yousuf Ali	M. Pickthall	Al-Quran
1. Ha, Meem.	1. Ha, Meem.	1. Ha, Meem.	1. Ha, Meem.	حَمْدٌ
2. The revelation of the Book is from Allah, the Exalted in Might, the Wise.	2. The revelation of this Book is from Allah, the All Mighty the All Wise.	2. The revelation of the Book is from Allah, the Exalted in Power, Full of Wisdom.	2. The revelation of the Scripture is from Allah, the Mighty, the Wise.	تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ
3. Indeed, within the heavens and earth are signs for the believers.	3. The fact is that there are countless signs in the heavens and the earth for those who believe.	3. Verily in the heavens and the earth, are signs for those who believe.	3. Lo! In the heavens and the earth are portents for believers.	إِنَّ فِي السَّمَوَاتِ وَالْأَرْضِ لَآيَاتٍ لِلْمُؤْمِنِينَ
4. And in the creation of yourselves and what He disperses of moving creatures are signs for people who are certain [in faith].	4. And in your own creation and in the animals, whom Allah is scattering (all over the earth), there are signs for those who affirm faith.	4. And in the creation of yourselves and the fact that animals are scattered (through the earth), are signs for those of assured faith.	4. And in your creation, and all the beasts that He scatters in the earth, are portents for a folk whose faith is sure.	وَفِي خَلْقِكُمْ وَمَا يَبُثُّ مِنْ دَابَّةٍ آيَاتٍ لِقَوْمٍ يُوقِنُونَ
5. And [in] the alternation of night and day and [in] what Allah sends down from the sky of provision and gives life thereby to the earth after its lifelessness and [in His] directing of the winds are signs for a people who reason.	5. And in the difference of the night and day, and in the provisions that Allah sends down from the heaven, whereby He revives the earth after its death, and in the circulation of the winds, there are signs for those who use their common sense.	5. And in the alternation of night and day, and the fact that Allah sends down sustenance from the sky, and revives therewith the earth after its death, and in the change of the winds, -- are signs for those that are wise.	5. And the difference of night and day and the provision that Allah sends down from the sky and thereby quickens the earth after her death, and the ordering of the winds, are portents for a people who have sense.	وَاجْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ رِزْقٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَتَصْرِيفِ الرِّيْحِ آيَاتٍ لِقَوْمٍ يَعْقِلُونَ
6. These are the verses of Allah which We recite to you in truth. Then in what statement after Allah and His verses will they believe?	6. These are the revelations of Allah, which We recite to you accurately. Then, what is there after Allah and His revelations in which, they will believe.	6. Such are the signs of Allah, which We rehearse to you in truth; then in what exposition will they believe after (rejecting) Allah and His signs?	6. These are the portents of Allah which We recite unto you (Muhammad) with truth. Then in what fact, after Allah and His portents, will they believe.	تِلْكَ آيَاتُ اللَّهِ نَتْلُوهَا عَلَيْكَ بِالْحَقِّ فَبِأَيِّ حَدِيثٍ بَعْدَ اللَّهِ وَآيَاتِهِ يُؤْمِنُونَ
7. Woe to every sinful liar.	7. Woe to every lying, sinful person.	7. Woe to each sinful dealer in falsehoods.	7. Woe unto each sinful liar.	وَيْلٌ لِّكُلِّ أَفَّاكٍ أَثِيمٍ

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

8. Before whom the revelations of Allah are recited and he hears them, yet he persists in his disbelief arrogantly as if he never heard them. Give such a one the good news of a painful torment.

8. He hears the signs of Allah rehearsed to him, yet is obstinate and lofty, as if he had not heard them: then announce to him a penalty grievous.

8. Who hears the revelations of Allah recited unto him, and then continues in pride as though he heard them not. Give him tidings of a painful doom.

يَسْمَعُ آيَاتِ اللَّهِ تُتْلَىٰ عَلَيْهِ ثُمَّ  
يُصِرُّ مُسْتَكْبِرًا كَأَن لَّمْ  
يَسْمَعْهَا فَبَشِّرْهُ بِعَذَابٍ أَلِيمٍ

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9. And when he knows anything of Our verses, he takes them in ridicule. Those will have a humiliating punishment.

9. When something of Our revelations comes to his knowledge, he takes it in jest. For all such people there is an abasing torment.

9. And when he learns something of Our signs, he takes them in jest: for such there will be a humiliating penalty.

9. And when he knows aught of Our revelations, he makes it a jest. For such there is a shameful doom.

وَإِذَا عَلِمَ مِنْ آيَاتِنَا شَيْئًا  
اتَّخَذَهَا هُزُوًا أُولَٰئِكَ لَهُمْ  
عَذَابٌ مُّهِينٌ

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

10. They have Hell in front of them. Nothing of what they have earned in the world will avail them anything. Nor those whom they have taken for guardians instead of Allah. There is a great punishment for them.

10. In front of them is Hell: and of no profit to them is anything they may have earned, nor any protectors they may have taken to themselves besides Allah: for them is a tremendous penalty.

10. Beyond them there is hell and that which they have earned will naught avail them, nor those whom they have chosen for protecting friends beside Allah. Theirs will be an awful doom.

مِن وَرَأَيْهِمْ جَهَنَّمُ وَلَا يُغْنِي  
عَنْهُمْ مَا كَسَبُوا شَيْئًا وَلَا مَا  
اتَّخَذُوا مِنْ دُونِ اللَّهِ أَوْلِيَاءَ  
وَلَهُمْ عَذَابٌ عَظِيمٌ

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

11. This Quran is true guidance, and for those who have refused to believe in the revelations of their Lord, there is the torment of a terrible scourge.

11. This is (true) guidance and for those who reject the signs of their Lord, is a grievous penalty of abomination.

11. This is guidance. And those who disbelieve the revelations of their Lord, for them there is a painful doom of wrath.

هَٰذَا هُدًى وَالذِّكْرَ كَفَرُوا  
بِآيَاتِ رَبِّهِمْ لَهُمْ عَذَابٌ مِّن  
رَّجْزِ أَلِيمٍ

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

12. Allah it is who subjected to you the ocean so that ships may sail in it by His command, and you may seek His bounty and be grateful to Him.

12. It is Allah who has subjected the sea to you, that ships may sail through it by His command, that you may seek of his bounty, and that ye may be grateful.

12. Allah it is who has made the sea of service unto you that the ships may run thereon by His command, and that you may seek of His bounty, and that haply you may be thankful.

اللَّهُ الَّذِي سَخَّرَ لَكُمُ الْبَحْرَ  
لِتَجْرِيَ الْفُلُكُ فِيهِ بِأَمْرِهِ  
وَلِتَبْتَغُوا مِنْ فَضْلِهِ وَلَعَلَّكُمْ  
تَشْكُرُونَ

١٢

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

13. He subjected to you everything that the heavens and the earth contain, all from Himself. There are many signs in this for those who think.

13. And He has subjected to you, as from Him, all that is in the heavens and on earth: Behold, in that are signs indeed for those who reflect.

13. And has made of service unto you whatsoever is in the heavens and whatsoever is in the earth; it is all from Him. Lo! Herein verily are portents for a people who reflect.

وَسَخَّرَ لَكُم مَّا فِي السَّمٰوٰتِ  
وَمَا فِي الْأَرْضِ جَمِيعًا مِّنْهُ إِنَّ فِي  
ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يَّتَفَكَّرُونَ

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14. Say, [O Muhammad], to those who have believed that they [should] forgive those

14. O Prophet, tell the believers to pardon the errors of those who do not fear the coming of the evil

14. Tell those who believe, to forgive those who do not look forward to the days of Allah. It is for Him

14. Tell those who believe to forgive those who hope not for the days of Allah; in order that He may

قُلْ لِلَّذِينَ آمَنُوا يَغْفِرُوا  
لِلَّذِينَ لَا يَرْجُونَ أَيَّامَ اللَّهِ

who expect not the days of Allah so that He may recompense a people for what they used to earn.

days from Allah, so that Allah may Himself recompense a group for what they have earned.

to recompense (for good or ill) each people according to what they have earned.

requite folk what they used to earn.

لِيَجْزِيَ قَوْمًا بِمَا كَانُوا يَكْسِبُونَ ﴿١٤﴾

15. Whoever does a good deed – it is for himself; and whoever does evil – it is against the self. Then to your Lord you will be returned.

15. Whoever does good, will do so for himself, and whoever does evil, will himself bear its burden. To your Lord you have all to return.

15. Whoso does a righteous deed, it is for his own soul; if he does evil, it is against it. In the end will you (all) be brought back to your Lord.

15. Whoso does right, it is for his soul, and whoso does wrong, it is against it. And afterward unto your Lord you will be brought back.

مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهِ وَمَنْ أَسَاءَ فَعَلَيْهَا ثُمَّ إِلَىٰ رَبِّكُمْ تُرْجَعُونَ ﴿١٥﴾

16. And We did certainly give the Children of Israel the Scripture and judgment and prophethood, and We provided them with good things and preferred them over the worlds.

16. And We bestowed on the Children of Israel the Book and the judgment and the prophethood. We blessed them with good things of life. We exalted them above all the people of the world.

16. We did aforetime grant to the Children of Israel the Book the power of command, and prophethood. We gave them, for sustenance, things good and pure; and We favored them above the nations.

16. And verily we gave the Children of Israel the Scripture and the command and the prophethood, and provided them with good things and favored them above (all) peoples.

وَلَقَدْ آتَيْنَا بَنِي إِسْرَائِيلَ الْكِتَابَ وَالْحُكْمَ وَالنُّبُوَّةَ وَرَزَقْنَاهُمْ مِّنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَىٰ الْعَالَمِينَ ﴿١٦﴾

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

17. And We gave them clear instructions with regard to religion. Then they differed among themselves after the knowledge had come to them, only because they wanted to wrong one another. Your Lord will judge between them on the Day of Resurrection concerning the matters in which they have been differing.

17. And We granted them clear signs in affairs (of religion): it was only after knowledge had been granted to them that they fell into schisms, through insolent envy among themselves. Verily your Lord will judge between them on the Day of Judgment as to those matters in which they set up differences.

17. And gave them plain commandments. And they differed not until after the knowledge came unto them, through rivalry among themselves. Lo! Your Lord will judge between them on the Day of Resurrection concerning that wherein they used to differ.

وَأْتَيْنَاهُمْ بِبَيِّنَاتٍ مِّنَ الْأَمْرِ فَمَا اخْتَلَفُوا إِلَّا مِمَّا بَعْدَ مَا جَاءَهُمُ الْعِلْمُ بَغْيًا بَيْنَهُمْ إِنَّ رَبَّكَ يَقْضِي بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴿١٧﴾

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

18. After this, We have set you, O Prophet, upon a clear way (of the shariah) concerning religion: so follow it, and do not follow the lusts of those who have no knowledge.

18. Then We put you on the (right) way of religion: so follow you that (way), and follow not the desires of those who know not.

18. And now have We set you (O Muhammad) on a clear road of (Our) commandment; so follow it, and follow not the whims of those who know not.

ثُمَّ جَعَلْنَاكَ عَلَىٰ شَرِيعَةٍ مِّنَ الْأَمْرِ فَاتَّبِعْهَا وَلَا تَتَّبِعْ أَهْوَاءَ الَّذِينَ لَا يَعْلَمُونَ ﴿١٨﴾

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

19. They cannot avail you at all against Allah. The wrongdoers are companions of one another and the companion of the righteous is Allah.

19. They will be of no use to you in the sight of Allah. It is only wrongdoers (that stand as) protectors, one to another: but Allah is the protector of the righteous.

19. Lo! They can avail you naught against Allah. And lo! As for the wrongdoers, some of them are friends of others; and Allah is the friend of those who ward off (evil).

إِنَّهُمْ لَن يُّغْنُوا عَنْكَ مِنَ اللَّهِ شَيْئًا وَإِنَّ الظَّالِمِينَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَاللَّهُ وَلِيُّ الْمُتَّقِينَ ﴿١٩﴾

20. This [Quran] is enlightenment for mankind and guidance and mercy for those who are certain [in faith].

20. These are the lights of discernment for all mankind and guidance and mercy for those who affirm the faith.

20. These are clear evidences to men and a guidance and mercy to those of assured faith.

20. This is clear indication for mankind, and a guidance and a mercy for a folk whose faith is sure.

هَذَا بَصَائِرُ لِلنَّاسِ وَهُدًى وَرَحْمَةٌ لِّقَوْمٍ يُوقِنُونَ ﴿٢٠﴾



21. Or do those who commit evils think We will make them like those who have believed and done righteous deeds – [make them] equal in their life and their death? Evil is that which they judge.

21. Do those who have committed evil, think that We shall hold them and those who have believed and done right as equal, so that their life and their death should be alike? Evil indeed are the judgments they pass.

21. Do those who seek after evil ways think that We shall hold them equal with those who believe and do righteous deeds, -- that equal will be their life and their death? Ill is the judgment that they make.

21. Or do those who commit ill deeds suppose that We shall make them as those who believe and do good works, the same in life and death? Bad is their judgment.

أَمْ حَسِبَ الَّذِينَ اجْتَرَحُوا  
السَّيِّئَاتِ أَنْ نَجْعَلَهُمْ  
كَالَّذِينَ  
آمَنُوا وَعَمِلُوا الصَّالِحَاتِ  
سَوَاءً لِحُيَاةِهِمْ  
وَمَمَاتِهِمْ سَاءَ مَا  
يَحْكُمُونَ ﴿٢١﴾

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

22. Allah has created the heavens and the earth with the truth in order that each living being be rewarded for what it has earned. The people shall not be wronged at all.

22. Allah created the heavens and the earth for just ends, and in order that each soul may find the recompense of what it has earned, and none of them be wronged.

22. And Allah has created the heavens and the earth with truth, and that every soul may be repaid what it has earned. And they will not be wronged.

وَ خَلَقَ اللَّهُ السَّمَوَاتِ  
وَالْأَرْضِ بِالْحَقِّ  
وَلِنُجْزِي كُلَّ  
نَفْسٍ بِمَا كَسَبَتْ  
وَهُمْ لَا  
يُظْلَمُونَ ﴿٢٢﴾

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

23. Then, have you ever considered the case of the person who made his lust his god, and Allah, in spite of knowledge, let him go astray and set a seal upon his heart and ears and laid a covering on his eyes? Who is there after Allah who can guide him? Do you learn no lesson?

23. Then see you such a one as takes as his god his own vain desire? Allah has left him astray, and sealed his hearing and his heart and put a cover on his sight. Who, then, will guide him after Allah (has withdrawn guidance). Will you not then receive admonition?

23. Have you seen him who makes his desire his god, and Allah sends him astray purposely, and seals up his hearing and his heart, and sets on his sight a covering? Then who will lead him after Allah (has condemned him)? Will you not then heed.

أَفَرَأَيْتَ مَنْ اتَّخَذَ  
إِلَهَهُ هَوَاهُ  
وَأَضَلَّهُ اللَّهُ عَلَى  
عِلْمِهِ وَخَتَمَ  
عَلَى سَمْعِهِ  
وَقَلْبِهِ وَجَعَلَ  
عَلَى بَصَرِهِ  
غِشَاوَةً فَمَنْ يَهْدِيهِ  
مِنْ بَعْدِ اللَّهِ  
أَفَلَا تَذَكَّرُونَ ﴿٢٣﴾

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

24. They say, "Life is only this worldly life of ours. We die and we live and nothing but the change of time destroys us". In fact, they have no knowledge regarding this: they merely guess.

24. And they say: "What is there but our life in this world? We shall die and we live, and nothing but time can destroy us." But of that they have no knowledge: they merely conjecture.

24. And they say: There is naught but our life of the world; we die and we live, and naught destroys us save time; when they have no knowledge whatever of (all) that; they do but guess.

وَقَالُوا مَا هِيَ إِلَّا  
حَيَاتُنَا الدُّنْيَا  
نَمُوتُ وَنَحْيَا  
وَمَا يُهْلِكُنَا إِلَّا  
الدَّهْرُ وَمَا لَهُمْ  
بِذَلِكَ مِنْ عِلْمٍ  
إِنْ هُمْ إِلَّا يَظُنُّونَ ﴿٢٤﴾

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

25. And when Our clear revelations are recited to them, their only argument is that they say, "Bring back our forefathers if you are truthful."

25. And when Our clear signs are rehearsed to them, their argument is nothing but this: They say, "Bring (back) our forefathers, if what you say is true!"

25. And when Our clear revelations are recited unto them, their only argument is that they say: Bring (back) our fathers. Then, if you are truthful.

وَإِذَا تُتْلَى عَلَيْهِمْ  
آيَاتُنَا بَيِّنَاتٍ  
مَّا كَانَ حُجَّتَهُمْ إِلَّا أَنْ  
قَالُوا اتُّشِرُوا  
بِآبَائِنَا إِنْ كُنْتُمْ  
صَادِقِينَ ﴿٢٥﴾

26. Say, "Allah causes you to live, then causes you to die; then He will assemble you for the Day of Resurrection, about which there is

26. O Prophet say, "Allah gives you life, then He will cause your death, then He it is who will gather you together on the Day of Resurrection,

26. Say: "It is Allah who gives you life, then gives you death; then He will gather you together for the Day of Judgment about which there is

26. Say (unto them, O Muhammad): Allah gives life to you, then causes you to die, then gathers you unto the Day of Resurrection whereof

قُلِ اللَّهُ يُحْيِيكُمْ  
ثُمَّ يُمِيتُكُمْ  
ثُمَّ يَجْمَعُكُمْ  
إِلَى يَوْمِ الْقِيَامَةِ  
لَا رَيْبَ فِيهِ  
وَلَكِنَّ أَكْثَرَ

no doubt, but most of the people do not know."

which is sure to come, but most people do not know.

no doubt": But most men do not understand.

there is no doubt. But most of mankind know not.

النَّاسِ لَا يَعْلَمُونَ ﴿٦٦﴾

27. And to Allah belongs the dominion of the heavens and the earth. And the Day the Hour appears – that Day the falsifiers will lose.

27. To Allah belongs the sovereignty of the heavens and the earth, and the Day the Hour of Resurrection arrives, the followers of falsehood on that Day shall be doomed to loss."

27. To Allah belongs the dominion of the heavens and the earth, and the Day that the Hour of Judgment is established, -- that Day will the dealers in falsehood perish.

27. And unto Allah belongs the sovereignty of the heavens and the earth; and on the day when the Hour rises, on that day those who follow falsehood will be lost.

وَلِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ  
وَيَوْمَ تَقُومُ السَّاعَةُ يُحْسِرُ الْمُبْطِلُونَ ﴿٦٧﴾

28. And you will see every nation kneeling [from fear]. Every nation will be called to its record [and told], "Today you will be recompensed for what you used to do.

28. At that time you will see every nation on their knees. Each nation will be summoned to see its record. It will be said to them, "Today you shall be rewarded for what you have done.

28. And you will see every sect bowing on the knee: Every sect will be called to its record: "This Day shall you be recompensed for all that you did.

28. And you will see each nation crouching, each nation summoned to its record. (And it will be said unto them): This day you are requited what you used to do.

وَتَرَى كُلَّ أُمَّةٍ جَائِيَةٌ  
كَاذِبَةٌ تَتَوَلَّى الْخِطَابَةَ  
أُمَّةً تُدْعَى إِلَى كِتَابِهَا الْيَوْمَ  
تُجْزَوْنَ مَا كُنتُمْ تَعْمَلُونَ ﴿٦٨﴾

29. This, Our record, speaks about you in truth. Indeed, We were having transcribed whatever you used to do."

29. This is a record, which We have prepared: it gives true evidence against you. We were recording all your deeds. "

29. "This Our record speaks about you with truth: For We were wont to put on record all that you did."

29. This Our book pronounces against you with truth. Lo! We have caused (all) that you did to be recorded.

هَذَا كِتَابُنَا يُنطِقُ عَلَيْكُمْ بِالْحَقِّ  
إِنَّا كُنَّا نَسْتَنسِخُ مَا كُنتُمْ  
تَعْمَلُونَ ﴿٦٩﴾

30. So as for those who believed and did righteous deeds, their Lord will admit them into His mercy. That is what is the clear attainment.

30. Then, those who had believed and done righteous deeds, their Lord shall admit them to His mercy; this is the manifest success.

30. Then, as to those who believed and did righteous deeds, their Lord will admit them to His mercy that will be the achievement for all to see.

30. Then, as for those who believed and did good works, their Lord will bring them in unto His mercy. That is the evident triumph.

فَأَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا  
الصَّالِحَاتِ فَيُدْخِلُهُمْ رَبُّهُمْ  
فِي رَحْمَتِهِ ذَلِكَ هُوَ الْفَوْزُ  
الْمُبِينُ ﴿٧٠﴾

31. But as for those who disbelieved, [it will be said], "Were not Our verses recited to you, but you were arrogant and became a people of criminals?"

31. And to those who had disbelieved, it will be said: "Were not My revelations recited to you? But you showed arrogance and became criminals."

31. But as to those who rejected Allah, (to them will be said): Were not Our signs rehearsed to you? But you were arrogant, and were a people given to sin.

31. And as for those who disbelieved (it will be said unto them): Were not Our revelations recited unto you? But you were scornful and became a guilty folk.

وَأَمَّا الَّذِينَ كَفَرُوا أَفَلَمْ  
تَكُنْ آيَاتِي تَتْلَىٰ عَلَيْكُمْ  
فَاسْتَكْبَرْتُمْ وَكُنتُمْ قَوْمًا  
جَبْرِمِينَ ﴿٧١﴾

32. And when it was said, 'Indeed, the promise of Allah is truth and the Hour [is coming] – no doubt about it,' you said, 'We know not what is the Hour. We assume only assumption, and we are not convinced.' "

32. And when it was said. Allah's promise is true and there is no doubt about the coming of Resurrection, you used to say, we do not know what Resurrection is: we do only guess: we are not certain.

32. "And when it was said that the promise of Allah was true, and that the Hour there was no doubt about it, you used to say, 'We know not what is the Hour: We only think it is an idea, and we have no firm assurance.

32. And when it was said: Lo! Allah's promise is the truth, and there is no doubt of the Hour's coming, you said: We know not what the Hour is. We deem it naught but a conjecture, and we are by no means convinced.

وَإِذَا قِيلَ إِنَّ وَعْدَ اللَّهِ حَقٌّ  
وَالسَّاعَةُ لَا رَيْبَ فِيهَا قُلْتُمْ مَا  
نَدْرِي مَا السَّاعَةُ إِنْ نَظُنُّ إِلَّا  
ظَنًّا وَمَا نَحْنُ بِمُستَقِينِينَ ﴿٧٢﴾

33. And the evil consequences of

33. The evils of their deeds then will

33. Then will appear to them the evil

33. And the evils of what they did will

وَبَدَأَ لَهُمْ سَيِّئَاتِ مَا عَمِلُوا

what they did will appear to them, and they will be enveloped by what they used to ridicule.

become manifest to them and they will be encompassed by the same that they used to mock.

(fruits) of what they did, and they will be completely encircled by that which they used to mock at.

appear unto them and that which they used to deride will befall them.

وَحَاقَ بِهِمْ مَا كَانُوا بِهِ  
يَسْتَهْزِءُونَ ﴿١٣﴾

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

34. It will be said to them, "We will today forget you even as you yourselves had forgotten the meeting of this Day. Your abode now is Hell and there is none to help you.

34. It will also be said: "This day We will forget you as you forgot the meeting of this day of yours! And your abode is the Fire, and no helpers have you.

34. And it will be said: This day We forget you, even as you forgot the meeting of this your day; and your habitation is the Fire, and there is none to help you.

وَقِيلَ الْيَوْمَ نَنْسِكُمْ كَمَا  
نَسِيتُمْ لِقَاءَ يَوْمِكُمْ هَذَا  
وَمَا أَوْلَاكُمْ النَّارُ وَمَا لَكُمْ مِنْ  
نَصِيرِينَ ﴿١٤﴾

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

35. This is because you took Allah's revelations in jest, and the life of the world deluded you. Therefore, neither shall they be taken out of Hell today, nor shall they be asked to make amends and please their Lord.

35. "This, because you used to take the signs of Allah in jest, and the life of the world deceived you:" (From) that day, therefore, they shall not be taken out thence, nor shall they be received into grace.

35. This, forasmuch as you made the revelations of Allah a jest, and the life of the world beguiled you. Therefore this day they come not forth from thence, nor can they make amends.

ذِكْرُكُمْ بِأَنَّكُمْ اتَّخَذْتُمْ آيَاتِ  
اللَّهِ هُزُوءًا وَغَضَبْتُمْ  
الْحَيَاةَ الدُّنْيَا فَالْيَوْمَ لَا يُخْرِجُونَ مِنْهَا  
وَلَا هُمْ يُسْتَعْتَبُونَ ﴿١٥﴾

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

36. So, praise is for Allah alone, Who is the Lord of the heavens and the earth and the Lord of all the worlds.

36. Then praise be to Allah, Lord of the heavens and Lord of the earth, -- Lord of all the worlds.

36. Then praise be to Allah, Lord of the heavens and Lord of the earth, the Lord of the worlds.

قُلْ لِلَّهِ الْحَمْدُ رَبِّ السَّمَوَاتِ  
وَرَبِّ الْأَرْضِ رَبِّ الْعَالَمِينَ ﴿١٦﴾

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

37. To Him belongs greatness in the heavens and the earth, and He alone is the All Mighty, the All Wise.

37. To Him be glory throughout the heavens and the earth: and He is the Exalted in Power, Full of wisdom.

37. And unto Him (alone) belongs majesty in the heavens and the earth, and He is the Mighty, the Wise.

وَلَهُ الْكِبْرِيَاءُ فِي السَّمَوَاتِ  
وَالْأَرْضِ وَهُوَ الْعَزِيزُ  
الْحَكِيمُ ﴿١٧﴾

