



AzZumur الزُّمَر

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, Most Gracious, Most Merciful

Sahih Intl	S. Maududi	Yousuf Ali	M. Pickthall	Al-Quran
1. The revelation of the Quran is from Allah, the Exalted in Might, the Wise.	1. The revelation of this Book is from the All Mighty, the All-Wise Allah.	1. The revelation of this Book is from Allah, the Exalted in Power, full of Wisdom.	1. The revelation of the Scripture is from Allah, the Mighty the Wise.	تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ ﴿١﴾
2. Indeed, We have sent down to you the Book, [O Muhammad], in truth. So worship Allah, [being] sincere to Him in religion.	2. (O Muhammad,) We have sent down this Book to you with the truth; so worship Allah alone, making your religion His exclusively.	2. Verily it is We who have revealed the Book to you in truth: so serve Allah, offering Him sincere devotion.	2. Lo! We have revealed the Scripture unto you (Muhammad) with truth; so worship Allah, making religion pure for Him (only).	إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ فَاعْبُدِ اللَّهَ مُخْلِصًا لَهُ الدِّينَ ﴿٢﴾
3. Unquestionably, for Allah is the pure religion. And those who take protectors besides Him [say], "We only worship them that they may bring us nearer to Allah in position." Indeed, Allah will judge between them concerning that over which they differ. Indeed, Allah does not guide he who is a liar and [confirmed] disbeliever.	3. Beware! religion is exclusively Allah's right. As for those who have taken other guardians besides Him (saying): "We worship them only that they may bring us closer to Allah." Allah will surely judge between them concerning all that in which they differ. Allah does not show guidance to any liar and denier of the truth.	3. Is it for Allah that sincere devotion is due? But those who take for protectors other than Allah (say): "We only serve them in order that they may bring us nearer to Allah." Truly Allah will judge between them in that wherein they differ. But Allah guides not such as are false and ungrateful.	3. Surely, pure religion is for Allah only. And those who choose protecting friends beside Him (say): We worship them only that they may bring us near unto Allah. Lo! Allah will judge between them concerning that wherein they differ. Lo! Allah guides not him who is a liar, an ingrate.	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 كَذِبٌ كَفَّارٌ ﴿٣﴾
4. If Allah had intended to take a son, He could have chosen from what He creates whatever He willed. Exalted is He; He is Allah, the One, the Prevailing.	4. Had Allah willed to take a son, He would have chosen anyone He pleased out of His creation. Glorified is He (that He should have a son)! He is Allah, the One the Omnipotent.	4. Had Allah wished to take to Himself a son, He could have chosen whom He pleased out of those whom He creates: but whose He is above such things.) He is Allah, the One the Irresistible.	4. If Allah had willed to choose a son, He could have chosen what He would of that which He has created. Be He Glorified! He is Allah, the One, the Absolute.	لَوْ أَرَادَ اللَّهُ أَنْ يَتَّخِذَ وَلَدًا لَأَصْطَفَىٰ مِمَّا يَخْلُقُ مَا يَشَاءُ سُبْحٰنَهُ هُوَ اللَّهُ الْوَاحِدُ الْقَهَّارُ ﴿٤﴾
5. He created the heavens and earth in truth. He wraps the	5. He has created the heavens and the earth with the truth. He it	5. He created the heavens and the earth in true (proportions):	5. He has created the heavens and the earth with truth. He makes	خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ

night over the day and wraps the day over the night and has subjected the sun and the moon, each running [its course] for a specified term. Unquestionably, He is the Exalted in Might, the Perpetual Forgiver.

is who wraps the night about the day and the day about the night. He has so subjected the sun and the moon that each is moving till an appointed time. Note it well: He is the All Mighty, the All Forgiving.

He makes the night overlap the day, and the day overlap the night: He has subjected the sun and the moon (to His law): Each one follows a course for a time appointed. Is not He the Exalted in power. He forgives again and again.

night to succeed day, and He makes day to succeed night, and He constrains the sun and the moon to give service, each running on for an appointed term. Is not He the Mighty, the Forgiver.

بِالْحَقِّ يُكْوِّرُ اللَّيْلَ عَلَى النَّهَارِ
وَيُكْوِّرُ النَّهَارَ عَلَى اللَّيْلِ
وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلًّا
يَجْرِي لِأَجَلٍ مُّسَمًّى ۗ أَلَا هُوَ
الْعَزِيزُ الْعَفَّافُ ﴿٦﴾

6. He created you from one soul. Then He made from it its mate, and He produced for you from the grazing livestock eight mates in pairs. He creates you in the wombs of your mothers, creation after creation, within three darkness. That is Allah, your Lord; to Him belongs dominion. There is no deity except Him, so how are you averted?

6. It is He who created you from a single being, then from that being He created its mate, and it is He who created for you eight heads of cattle in pairs. He shapes you in your mothers' wombs, giving you one form after the other, under three dark veils. This same Allah is your Lord: sovereignty is His: there is no god but Him. Whence are you, then, being turned away?

6. He created you (all) from a single person: then created, Then He made from it its mate; and he sent down for you eight head of cattle in pairs: He makes you, in the wombs of your mothers, in stages, one after another, in three veils of darkness. Such is Allah, your Lord: to Him belongs (all) dominion. There is no god but Him: then how are you turned away.

6. He created you from one being, then from that (being) He made its mate; and He has provided for you of cattle eight kinds in pairs. He created you in the wombs of your mothers, creation after creation, in a threefold gloom. Such is Allah, your Lord. His is the Sovereignty. There is no god save Him. How then are you turned away.

خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ ثُمَّ
جَعَلَ مِنْهَا زَوْجَهَا وَانزَلَ
لَكُمْ مِنَ الْأَنْعَامِ ثَمَنِيَّةً
أَزْوَاجًا يُخَلِّقُكُمْ فِي بُطُونِ
أُمَّهَاتِكُمْ خَلْقًا مِنْ بَعْدِ خَلْقٍ
فِي ظُلُمَاتٍ ثَلَاثٍ ۗ ذَلِكُمْ اللَّهُ
رَبُّكُمْ لَهُ الْمُلْكُ لَا إِلَهَ إِلَّا هُوَ
فَأَنَّى تُصْرَفُونَ ﴿٦﴾

7. If you disbelieve – indeed, Allah is free from need of you. And He does not approve for His servants disbelief. And if you are grateful, He approves it for you; and no bearer of burdens will bear the burden of another. Then to your Lord is your return, and He will inform you about what you used to do. Indeed, He is Knowing of that within the breasts.

7. If you disbelieve, Allah is independent of you; yet He does not approve of disbelief for His servants; and if you are thankful, He approves it for you. No bearer will bear the burden of another; ultimately, all of you have to return to your Lord. Then He will tell you what You have been doing. He knows even the secrets of the hearts.

7. If you reject (Allah), Truly Allah has no need of you; but He likes not ingratitude from His servants: if you are grateful, He is pleased with you. No bearer of burdens can bear the burden of another. In the end, to your Lord is your return, when He will tell you the truth of all that you did (in this life). For He knows well all that is in (men's) hearts.

7. If you are thankless, yet Allah is independent of you, though He is not pleased with thanklessness for His bondmen; and if you are thankful He is pleased therewith for you. No laden soul will bear another's load. Then unto your Lord is your return; and He will tell you what you used to do. Lo! He knows what is in the breasts (of men).

إِنْ تَكْفُرُوا فَإِنَّ اللَّهَ غَنِيٌّ
عَنكُمْ ۗ وَلَا يَرْضَىٰ لِعِبَادِهِ
الْكُفْرَ وَإِنْ تَشْكُرُوا يَرْضَهُ
لَكُمْ ۗ وَلَا تَزِرُ وَازِرَةٌ وِزْرَ
أُخْرَىٰ ۗ ثُمَّ إِلَىٰ رَبِّكُمْ
مَرْجِعُكُمْ فَيُنَبِّئُكُم بِمَا كُنتُمْ
تَعْمَلُونَ ۗ إِنَّهُ عَلِيمٌ بِذَاتِ
الصُّدُورِ ﴿٧﴾

8. And when adversity touches man, he calls upon his Lord, turning to Him [alone]; then when He bestows on him a favor from Himself, he forgets Him whom he called upon before, and he attributes to Allah equals to mislead

8. When an affliction befalls man, he calls upon his Lord, turning to Him (in penitence); then, when his Lord blesses him with his favor, he forgets the affliction for which he was calling upon Him before, and sets up others as equals with

8. When some trouble touches man, he cries unto his Lord, turning to Him in repentance: but when He bestows a favor upon him from Himself, (man) does forget what he cried and prayed for before, and he does set up rivals unto

8. And when some hurt touches man, he cries unto his Lord, turning unto Him (repentant). Then, when He grants him a favor from Him, he forgets that for which he cried unto Him before, and sets up rivals to Allah that he may beguile (men)

وَإِذَا مَسَّ الْإِنْسَانَ ضُرٌّ دَعَا
رَبَّهُ مُنِيبًا إِلَيْهِ ثُمَّ إِذَا خَوَّلَهُ
نِعْمَةً مِّنْهُ نَسِيَ مَا كَانَ يَدْعُوًّا
إِلَيْهِ مِن قَبْلُ وَجَعَلَ لِلَّهِ أَنْدَادًا
لِّيُضِلَّ عَنْ سَبِيلِهِ قُلْ تَمَتَّعْ

[people] from His way. Say, "Enjoy your disbelief for a little; indeed you are of the companions of the Fire."

Allah, to lead astray from His way. (O prophet) Tell him; Enjoy your disbelief for a while: you shall certainly go to Hell.

Allah thus misleading others from Allah's path. Say, "Enjoy your blasphemy for little: verily you are of the companions of Fire!"

from his way. Say (O Muhammad, unto such one): Take pleasure in your disbelief a while. Lo! You are of the owners of the Fire.

بِكُفْرِكَ قَلِيلًا ۗ إِنَّكَ مِنْ أَصْحَابِ النَّارِ ﴿٨﴾

9. Is one who is devoutly obedient during periods of the night, prostrating and standing [in prayer], fearing the Hereafter and hoping for the mercy of his Lord, [like one who does not]? Say, "Are those who know equal to those who do not know?" Only they will remember [who are] people of understanding.

9. Who is obedient, who passes the hours of night standing and prostrating (in worship), and who dreads the Hereafter and hopes for the mercy of his Lord? Ask them, "Can those who know and those who do not know ever be equal?" Only men of understanding do accept the admonition.

9. Is one who worships devoutly during the hour of the night prostrating himself or standing, who takes heed of the Hereafter, and who places his hope in the mercy of his Lord -- (like one who does not)? Say: "Are those equal, those who know and those who do not know? It is those who are endued with understanding that receive admonition.

9. Is he who pays adoration in the watches of the night, prostrate and standing, fearing of the Hereafter and hoping for the mercy of his Lord, (to be accounted equal with a disbeliever)? Say (O Muhammad): Are those who know equal with those who know not? But only men of understanding will pay heed.

أَمَّنْ هُوَ قَانِتٌ آنَاءَ اللَّيْلِ سَاجِدًا وَقَائِمًا يَحْذَرُ الْآخِرَةَ وَيَرْجُوا رَحْمَةَ رَبِّهِ قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ إِنَّمَا يَتَذَكَّرُ أُولُو الْأَلْبَابِ ﴿٩﴾

10. Say, "O My servants, those who have believed, fear your Lord. For those who do good in this world is good, and the earth of Allah is spacious. Indeed, the patient will be given their reward without measure."

10. (O Prophet): Say, "O My servants, those who have believed, fear your Lord. There is good for those who have adopted the righteous attitude in this world, and God's earth is vast. Those who endure with patience shall be rewarded without measure."

10. Say: "O you my servants who believe! Fear your Lord, good is (the reward) for those who do good in this world. Spacious is Allah's earth! Those who patiently persevere will truly receive a reward without measure!"

10. Say: O My bondmen who believe! Observe your duty to your Lord. For those who do good in this world there is good, and Allah's earth is spacious. Verily the steadfast will be paid their wages without stint.

قُلْ لِيُعْبَادِ الَّذِينَ آمَنُوا اتَّقُوا رَبَّكُمُ لِلَّذِينَ أَحْسَنُوا فِي هَذِهِ الدُّنْيَا حَسَنَةٌ وَأَرْضُ اللَّهِ وَاسِعَةٌ إِنَّمَا يُوَفَّى الصَّابِرُونَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ ﴿١٠﴾

11. [O Muhammad], say "Indeed, I have been commanded to worship Allah, [being] sincere to Him in religion.

11. (O Prophet), say, "I have been commanded to serve Allah, making religion sincerely His.

11. Say: "Verily, I am commanded to serve Allah with sincere devotion to Him in religion.

11. Say (O Muhammad): Lo! I am commanded to worship Allah, making religion pure for Him (only).

قُلْ إِنِّي أُمِرْتُ أَنْ أَعْبُدَ اللَّهَ مُخْلِصًا لَهُ الدِّينَ ﴿١١﴾

12. And I have been commanded to be the first [among you] of the Muslims."

12. And I have been commanded to be a Muslim myself first of all."

12. "And I am commanded to be the first of those who bow to Allah in Islam."

12. And I am commanded to be the first of those who are Muslims (surrender unto Him).

وَأُمِرْتُ لِأَنْ أَكُونَ أَوَّلَ الْمُسْلِمِينَ ﴿١٢﴾

13. Say, "Indeed I fear, if I should disobey my Lord, the punishment of a tremendous Day."

13. Say, "If I disobey my Lord, I fear the torment of a dreadful Day."

13. Say: "I would, if I disobeyed my Lord, indeed have fear of the penalty of a mighty Day."

13. Say: Lo! If I should disobey my Lord, I fear the doom of a tremendous Day.

قُلْ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ ﴿١٣﴾

14. Say, "Allah [alone] do I worship, sincere to Him in my religion.

14. Say, "I shall serve Allah alone, making my religion sincerely His.

14. Say: "It is Allah I serve, with my sincere (and exclusive) devotion.

14. Say: Allah I worship, making my religion pure for Him (only).

قُلِ اللَّهُ أَعْبُدُ مُخْلِصًا لَهُ دِينِي ﴿١٤﴾

15. So worship what you will besides

15. As for you, you may serve whomever

15. "Serve you what you will besides

15. Then worship what you will beside

فَاعْبُدُوا مَا شِئْتُمْ مِنْ دُونِهِ

Him." Say, "Indeed, the losers are the ones who will lose themselves and their families on the Day of Resurrection. Unquestionably, that is the manifest loss."

you please besides Him." Say, "The real losers are those who would risk loss for themselves and for their families on the Day of Resurrection." Note it well: this is the real bankruptcy.

Him." Say: "Truly, those in loss are those who lose their own souls and their people on the Day of Judgment: Ah! That is indeed the (real and) evident loss!

Him. Say: The losers will be those who lose themselves and their house folk on the Day of Resurrection. Ah, that will be the manifest loss.

قُلْ إِنَّ الْخَاسِرِينَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ وَأَهْلِيَهُمْ يَوْمَ الْقِيَامَةِ أَلَا ذَلِكَ هُوَ الْخَسِرَانُ الْمُبِينُ ﴿١٥﴾

16. They will have canopies of fire above them and below them, canopies. By that Allah threatens His servants. O My servants, then fear Me.

16. They shall have the canopies of fire covering them from above them and also from beneath them. This is the doom of which Allah frightens His servants. So, O My servants, avoid My wrath.

16. They shall have layers of fire above them, and layers (of fire) below them: with this does Allah warn off his servants: "O My servants! Then fear you Me!"

16. They have an awning of fire above them and beneath them a dais (of fire). With this does Allah warn His bondmen. O My bondmen, therefor fear Me.

لَهُمْ مِنْ فَوْقِهِمْ ظُلَلٌ مِنَ النَّارِ وَمِنْ تَحْتِهِمْ ظُلَلٌ ذَلِكَ يُخَوِّفُ اللَّهَ بِهِ عِبَادَهُ يَعْبادِ فَاتَّقُونِ ﴿١٦﴾

17. But those who have avoided taghut, lest they worship it, and turned back to Allah – for them are good tidings. So give good tidings to My servants.

17. And those who refrained from serving taghut and turned to Allah, for them there is good news. So (O Prophet,) give good news to those of My servants

17. Those who eschew evil, -- and fall not into its worship, -- and turn to Allah (in repentance), -- for them is good news. So announce the good news to My servants,

17. And those who put away false gods lest they should worship them and turn to Allah. For them is glad tidings. Therefor give good tidings to My bondmen.

وَالَّذِينَ اجْتَنَبُوا الطَّاغُوتَ أَنْ يَعْبُدُوهَا وَأَنَابُوا إِلَى اللَّهِ لَهُمُ الْبُشْرَى فَبَشِّرْ عِبَادِ ﴿١٧﴾

18. Who listen to speech and follow the best of it. Those are the ones Allah has guided, and those are people of understanding.

18. Who listen to the word carefully and follow what is best in it. These are they whom Allah has shown guidance and these are the ones who possess understanding.

18. Those who listen to the word, and follow the best (meaning) in it: those are the ones whom Allah has guided, and those are the ones endowed with understanding.

18. Who hear advice and follow the best thereof. Such are those whom Allah guides, and such are men of understanding.

الَّذِينَ يَسْتَمِعُونَ الْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُ أُولَئِكَ الَّذِينَ هَدَاهُمُ اللَّهُ وَأُولَئِكَ هُمْ أُولُوا الْأَلْبَابِ ﴿١٨﴾

19. Then, is one who has deserved the decree of punishment [to be guided]? Then, can you save one who is in the Fire?

19. (O Prophet,) who can protect the person for whom the torment has already been decreed? Can you rescue him who has already fallen into the Fire?

19. Is, then, one against whom the decree of punishment is justly due (equal to one who eschews evil)? Would you, then, deliver one (who is) in the Fire?

19. Is he on whom the word of doom is fulfilled (to be helped), and can you (O Muhammad) rescue him who is in the Fire.

أَفَمَنْ حَقَّ عَلَيْهِ كَلِمَةُ الْعَذَابِ أَفَأَنْتَ تُنقِذُ مَنْ فِي النَّارِ ﴿١٩﴾ ط

20. But those who have feared their Lord – for them are chambers, above them chambers built high, beneath which rivers flow. [This is] the promise of Allah. Allah does not fail in [His] promise.

20. Of course, those who truly feared their Lord, for them there are high mansions, built with story upon story, beneath which there will be canals flowing. This is Allah's promise: Allah never fails in His promise.

20. But it is for those who fear their Lord. That lofty mansions, one above another, have been built: beneath them flow rivers (of delight): (such is) the promise of Allah: never does Allah fail in (His) promise.

20. But those who keep their duty to their Lord, for them are lofty halls with lofty halls above them, built (for them), beneath which rivers flow. (It is) a promise of Allah. Allah fails not His promise.

لَكِنَّ الَّذِينَ اتَّقَوْا رَبَّهُمْ لَهُمْ عُرفٌ مِّنْ فَوْقِهَا عُرفٌ مَّبْنِيَّةٌ تَجْرِى مِنْ تَحْتِهَا الْأَنْهَارُ وَعَدَّ اللَّهُ لَا يُخْلِفُ اللَّهُ الْمِيعَادَ ﴿٢٠﴾ ط

21. Do you not see that Allah sends down rain from the sky and makes it flow as springs [and

21. Do you not see that Allah sent down rainwater from the sky, then made it to flow in the earth in

21. See you not that Allah sends down rain from the sky, and leads it through springs in the earth?

21. Have you not seen how Allah has sent down water from the sky and has caused it to penetrate the earth

أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَسَلَكَهُ يَنَابِيعَ فِي

rivers] in the earth; then He produces thereby crops of varying colors; then they dry and you see them turned yellow; then He makes them [scattered] debris. Indeed in that is a reminder for those of understanding.

the form of springs, then He brings forth thereby crops of different colors; then they wither and you see them turn yellow, the He reduces them to straw? Indeed, there is a lesson in this for the men of understanding.

Then He causes to grow, therewith, produce of various colors: then it withers; you will see it grow yellow; then He makes it dry up and crumble away. Truly, in this, is a message of remembrance to men of understanding.

as water springs, and afterward thereby produces crops of diverse hues; then they wither and you see them turn yellow; then He makes them chaff. Lo! Herein verily is a reminder for men of understanding.

الْأَرْضِ ثُمَّ يُخْرِجُ بِهِ زَرْعًا
مُخْتَلِفًا أَلْوَانُهُ ثُمَّ يَهَيِّجُ فَتْرَتَهُ
مُصْفَرًّا ثُمَّ يَجْعَلُهُ حُطَامًا إِنَّ فِي
ذَلِكَ لَذِكْرٍ لِّأُولِي الْأَلْبَابِ



22. So is one whose breast Allah has expanded to [accept] Islam and he is upon a light from his Lord [like one whose heart rejects it]? Then woe to those whose hearts are hardened against the remembrance of Allah. Those are in manifest error.

22. Now, can the person whose breast Allah has opened for Islam and he is walking in the light shown by his Lord (be like the one who rejects). Woe to those whose hearts became even more hardened from Allah's admonition! They are in manifest error.

22. Is one whose heart Allah has opened to Islam, so that he has received enlightenment from Allah, (no better than one hard-hearted)? Woe to those whose hearts are hardened against celebrating the praises of Allah! They are manifestly wandering (in error).

22. Is he whose bosom Allah has expanded for Al-Islam, so that he follows a light from his Lord, (as he who disbelieves)? Then woe unto those whose hearts are hardened against remembrance of Allah. Such are in plain error.

أَفَمَنْ شَرَحَ اللَّهُ صَدْرَهُ
لِلْإِسْلَامِ فَهُوَ عَلَى نُورٍ مِّن رَّبِّهِ
فَوَيْلٌ لِلْقَاسِيَةِ قُلُوبُهُمْ مِّن
ذِكْرِ اللَّهِ أُولَٰئِكَ فِي ضَلَالٍ
مُّبِينٍ



23. Allah has sent down the best statement: a consistent Book wherein is reiteration. The skins shiver there from of those who fear their Lord; then their skins and their hearts relax at the remembrance of Allah. That is the guidance of Allah by which He guides whom He wills. And one whom Allah leaves astray – for him there is no guide.

23. Allah has sent down the best of discourses, a Book all whose parts are uniform and whose themes have been repeated. Those who fear their Lord are filled with awe when they hear it, and then their bodies and their hearts soften and turn to the remembrance of Allah. This is Allah's guidance, whereby He guides to the right way whomever He wills; and the one whom Allah does not guide has no guide whatever.

23. Allah has revealed (from time to time) the most beautiful message in the form of a Book, consistent with itself, (yet) repeating (its teaching in various aspects): the skins of those who fear their Lord tremble thereat; then their skins and their hearts do soften to the celebration of Allah's praises. Such is the guidance of Allah. He guides there with whom He pleases, but such as Allah leaves to stray, can have none to guide.

23. Allah has (now) revealed the fairest of statements, a Scripture consistent, (wherein promises of reward are) paired (with threats of punishment), whereat does creep the flesh of those who fear their Lord, so that their flesh and their hearts soften to Allah's reminder. Such is Allah's guidance, wherewith He guides whom He will. And him whom Allah sends astray, for him there is no guide.

اللَّهُ نَزَّلَ أَحْسَنَ الْحَدِيثِ
كِتَابًا مُّتَشَابِهًا مَّثَانِي تَقْشَعِرُّ
مِنْهُ جُلُودُ الَّذِينَ يَخْشَوْنَ
رَبَّهُمْ ثُمَّ تَلِينُ جُلُودُهُمْ
وَقُلُوبُهُمْ إِلَىٰ ذِكْرِ اللَّهِ ذَلِكَ
هُدًى لِّلَّذِينَ يَهْتَدُونَ بِهِ مَن يَشَاءُ
وَمَن يُضَلِّ اللَّهُ فَمَا لَهُ مِن
هُادٍ



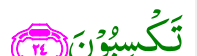
24. Then is he who will shield with his face the worst of the punishment on the Day of Resurrection [like one secure from it]? And it will be said to the wrong doers, "Taste what you used to earn."

24. Now, how can you imagine the plight of the one who will receive the severe punishment of the Day of Resurrection on his face? To such wrongdoers it will be said, "Taste what you had been earning."

24. Is, then, one who has to fear the brunt of the penalty on the Day of Judgment on his face, (like one guarded therefrom)? It will be said to the wrong-doers: "Taste you (the fruits of) what you earned!"

24. Is he then, who will strike his face against the awful doom upon the Day of Resurrection (as he who does right)? And it will be said unto the wrong doers: Taste what you used to earn.

أَفَمَنْ يَتَّقِي بِوَجْهِهِ سُوءَ
الْعَذَابِ يَوْمَ الْقِيَامَةِ وَقِيلَ
لِلظَّالِمِينَ ذُوقُوا مَا كُنتُمْ
تَكْسِبُونَ



25. Those before them denied, and punishment came upon them from where they did not

25. Many a people before them also denied likewise. Consequently, the scourge overtook

25. Those before them (also) rejected (revelation), and so the punishment came to them from

25. Those before them denied, and so the doom came on them whence they knew not.

كَذَّبَ الَّذِينَ مِن قَبْلِهِمْ
فَأَتَتْهُمْ الْعَذَابُ مِنْ حَيْثُ لَا

perceive.

them from whence they least expected.

directions they did not perceive.

يَشْعُرُونَ ﴿٢٥﴾

26. So Allah made them taste disgrace in worldly life. But the punishment of the Hereafter is greater, if they only knew.

26. Then Allah made them to taste disgrace even in their worldly life, but the punishment of the Hereafter is far more terrible. Would that they knew it!

26. So Allah gave them a taste of humiliation in the present life, but greater is the punishment of the Hereafter, if they only knew.

26. Thus Allah made them taste humiliation in the life of the world, and verily the doom of the Hereafter will be greater if they did but know.

فَإِذَا قَهَّمُ اللَّهُ الْحِزْبَ فِي الْحَيَاةِ
الدُّنْيَا وَلَعَذَابُ الْآخِرَةِ أَكْبَرُ
لَوْ كَانُوا يَعْلَمُونَ ﴿٢٦﴾

27. And We have certainly presented for the people in this Quran from every [kind of] example – that they might remember.

27. We have cited for the people in this Quran every kind of parable, so that they may take heed.

27. We have put forth for men, in this Quran every kind of parable, in order that they may receive admonition.

27. And verily We have coined for mankind in this Quran all kinds of similitudes that haply they may reflect.

وَلَقَدْ صَرَبْنَا لِلنَّاسِ فِي هَذَا
الْقُرْآنِ مِنْ كُلِّ مَثَلٍ لَعَلَّهُمْ
يَتَذَكَّرُونَ ﴿٢٧﴾

28. [It is] an Arabic Quran, without any deviance that they might become righteous.

28. It is a Quran in Arabic without any crookedness in it, so that they may guard against the evil end.

28. (It is) a Quran in Arabic, without any crookedness therein: in order that they may guard against evil.

28. A Lecture in Arabic, containing no crookedness that haply they may ward off (evil).

قُرْآنًا عَرَبِيًّا غَيْرَ ذِي عِوَجٍ
لَعَلَّهُمْ يَتَّقُونَ ﴿٢٨﴾

29. Allah presents an example: a slave owned by quarreling partners and another belonging exclusively to one man – are they equal in comparison? Praise be to Allah! But most of them do not know.

29. Allah cites a parable: There is a man who is shared by many masters, each pulling him to himself, and there is the other man who entirely belongs to one master. Can the two be alike. Praise be to Allah! But most of them have no knowledge.

29. Allah puts forth a Parable a man belonging to many partners at variance with each other, and a man belonging entirely to one master: are those two equal in comparison? Praise be to Allah! But most of them have no knowledge.

29. Allah coins a similitude: A man in relation to whom are several part owners, quarrelling, and a man belonging wholly to one man. Are the two equal in similitude? Praise be to Allah! But most of them know not.

صَرَبَ اللَّهُ مَثَلًا رَجُلًا فِيهِ
شُرَكَاءُ مُتَشَكِّسُونَ وَرَجُلًا
سَلَمًا لِرَجُلٍ هَلْ يَسْتَوِينَ
مَثَلًا الْحَمْدُ لِلَّهِ بَلْ أَكْثَرُهُمْ
لَا يَعْلَمُونَ ﴿٢٩﴾

30. Indeed, you are to die, and indeed, they are to die.

30. (O Prophet,) you shall die, and they, too, shall die.

30. Truly you will die and truly they (too) will die (one day).

30. Lo! Thou wilt die, and lo! They will die.

إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَيِّتُونَ ﴿٣٠﴾

31. Then indeed you, on the Day of Resurrection, before your Lord, will dispute.

31. Then on the Day of Resurrection, you all will present your disputes before your Lord.

31. In the end will you on the Day of Judgment, settle your disputes before your Lord.

31. Then lo! On the Day of Resurrection, before your Lord you will dispute.

ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَامَةِ عِنْدَ
رَبِّكُمْ تَخْتَصِمُونَ ﴿٣١﴾

32. So who is more unjust than one who lies about Allah and denies the truth when it has come to him? Is there not in Hell a residence for the disbelievers?

32. Then, who could be more wicked than the one who invented a falsehood against Allah, and denied the truth when it came before him? Is not there in Hell a place for such disbelievers?

32. Who, then, does more wrong than one who utters a lie concerning Allah, and rejects the truth when it comes to him; is there not in Hell an abode for blasphemers?

32. And who does greater wrong than he who tells a lie against Allah, and denies the truth when it reaches him? Will not the home of disbelievers be in Hell.

فَمَنْ أَظْلَمُ مِمَّنْ كَذَبَ عَلَى
اللَّهِ وَكَذَّبَ بِالصِّدْقِ إِذْ جَاءَهُ
أَلَيْسَ فِي جَهَنَّمَ مَثْوًى
لِّلْكَافِرِينَ ﴿٣٢﴾

33. And the one who has brought the truth and [they who] believed in it – those are the righteous.

33. And the one who came with the truth, and those who confirmed it, they indeed shall be secure from the torment.

33. And he who brings the truth and he who confirms (and supports) it -- such are the men who do right.

33. And whoso brings the truth and believes therein - Such are the dutiful.

وَالَّذِي جَاءَ بِالصِّدْقِ وَصَدَّقَ
بِهِ أُولَئِكَ هُمُ الْمُتَّقُونَ ﴿٣٣﴾

34. They will have whatever they desire with their Lord. That is the reward of the doers of good.

34. They shall get from their Lord whatever they will desire. This is the compensation of those who do right.

34. They shall have all that they wish for, in the presence of their Lord: such is the reward of those who do good.

34. They shall have what they will of their Lord's bounty. That is the reward of the good.

لَهُمْ مَا يَشَاءُونَ عِنْدَ رَبِّهِمْ
ذَلِكَ جَزَاءُ الْمُحْسِنِينَ

35. That Allah may remove from them the worst of what they did and reward them their due for the best of what they used to do.

35. so that Allah may wipe off from their account their worst deeds and reward them according to their best deeds

35. So that Allah will turn off from them (even) the worst in their deeds and give them their reward according to the best of what they have done.

35. That Allah will remit from them the worst of what they did, and will pay them for reward the best they used to do.

لِيكَفِّرَ اللَّهُ عَنْهُمْ أَسْوَأَ الَّذِي عَمِلُوا وَيَجْزِيَهُمْ أَجْرَهُمْ بِأَحْسَنِ الَّذِي كَانُوا يَعْمَلُونَ

36. Is not Allah sufficient for His servant, Muhammad, And [yet], they threaten you with those [they worship] other than Him. And whoever Allah leaves astray – for him there is no guide.

36. (O Prophet), Is not Allah enough for His servant? These people frighten you with others besides Him, whereas there is none to guide him whom Allah lets go astray.

36. Is not Allah enough for his servant? But they try to frighten you with other (gods) besides Him! For such as Allah leaves to stray, there can be no guide.

36. Will not Allah defend His slave? Yet they would frighten you with those beside Him. He whom Allah sends astray, for him there is no guide.

أَلَيْسَ اللَّهُ بِكَافٍ عَبْدَهُ وَيُخَوِّتُونَكَ بِالَّذِينَ مِنْ دُونِهِ وَمَنْ يُضِلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ

37. And whoever Allah guides – for him there is no misleader. Is not Allah Exalted in Might and owner of retribution?

37. And there is none to misguide him whom He guides aright. Is not Allah Mighty and capable of revenge?

37. And such as Allah does guide, there can be none to lead astray. Is not Allah Exalted in Power, Lord of retribution?

37. And he whom Allah guides, for him there can be no misleader. Is not Allah Mighty, Able to requite (the wrong).

وَمَنْ يَهْدِ اللَّهُ فَمَا لَهُ مِنْ مُضِلٍّ أَلَيْسَ اللَّهُ بِعَزِيزٍ ذِي انْتِقَامٍ

38. And if you asked them, "Who created the heavens and the earth?" they would surely say, "Allah." Say, "Then have you considered what you invoke besides Allah? If Allah intended me harm, are they removers of His harm; or if He intended me mercy, are they withholders of His mercy?" Say, "Sufficient for me is Allah; upon Him [alone] rely the [wise] reliers."

38. If you ask them, "Who created the heavens and the earth?" they will say, "Allah." Ask them, "When the fact is this, do you think that if Allah wills harm for me, these goddesses, whom you invoke instead of Allah, will avert His harm from me? Or, if Allah wills to show me mercy, will they be able to withhold His mercy?" Therefore, tell them, "Allah is enough for me. In Him do those who trust place their trust."

38. If indeed you ask them who it is that created the heavens and the earth, they would be sure to say, "(Allah)". Say: "See you then? The things that you invoke besides Allah, -- can they, if Allah wills some penalty for me, remove His penalty? - Or if He wills some grace for me, can they keep back his grace?" Say: "Sufficient is Allah for me! In Him trust those who put their trust."

38. And verily, if you should ask them: Who created the heavens and the earth? They will say: Allah. Say: Bethink you then of those you worship beside Allah, if Allah willed some hurt for me, could they remove from me His hurt; or if He willed some mercy for me, could they restrain His mercy? Say: Allah is sufficient for me. In Him do (all) the trusting put their trust.

وَلَيْنِ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ لَيَقُولُنَّ اللَّهُ قُلْ أَفَرَأَيْتُمْ مَا تَدْعُونَ مِنْ دُونِ اللَّهِ إِنْ أَرَادَنِيَ اللَّهُ بِضُرٍّ هَلْ هُنَّ كَاشِفَاتُ ضُرِّهِ أَوْ أَرَادَنِيَ بِرَحْمَةٍ هَلْ هُنَّ مُمْسِكَتُ رَحْمَتِهِ قُلْ حَسْبِيَ اللَّهُ عَلَيْهِ يَتَوَكَّلُ الْمُتَوَكِّلُونَ

39. Say, "O my people, work according to your position, [for] indeed, I am working; and you are going to know.

39. Tell them plainly, "O my people: Do whatever you can, so shall I. Soon you shall come to know.

39. Say: "O my People! Do whatever you can: I will do (my part): but soon will you know.

39. Say: O my people! Act in your manner. Lo! I (too) am acting. Thus you will come to know.

قُلْ يَقَوْمِ اعْمَلُوا عَلَىٰ مَكَانَتِكُمْ إِنِّي عَامِلٌ فَسَوْفَ تَعْلَمُونَ

40. To whom will come a torment disgracing him and on whom will descend an enduring punishment."

40. As to whom comes the disgraceful torment and who gets the enduring punishment."

40. "Who it is to whom comes a penalty of ignominy, and on whom descends a penalty that abides."

40. Who it is unto whom comes a doom that will abase him, and on whom there falls everlasting doom.

مَنْ يَأْتِيهِ عَذَابٌ يُخْزِيهِ وَيَحِلُّ عَلَيْهِ عَذَابٌ مُّقِيمٌ ﴿٤٠﴾

41. Indeed, We sent down to you the Book for the people in truth. So whoever is guided – it is for [the benefit of] his soul; and whoever goes astray only goes astray to its detriment. And you are not a manager over them.

41. (O Prophet) We have sent down to you for all mankind this Book with the truth. So whosoever adopts the right way, will do so for his own sake, and whosoever goes astray, will himself bear the burden of his deviation: you are not responsible for them.

41. Verily We have revealed the Book to you in truth, for (instructing) for mankind. He, then, that receives guidance benefits his own soul: but he that strays injures his own soul. Nor are you set over them to dispose of their affairs.

41. Lo! We have revealed unto you (Muhammad) the Scripture for mankind with truth. Then whosoever goes right it is for his soul, and whosoever strays, strays only to its hurt. And you are not a warder over them.

إِنَّا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ لِلنَّاسِ بِالْحَقِّ فَمَنِ اهْتَدَىٰ فَلِنَفْسِهِ وَمَنْ ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا وَمَا أَنْتَ عَلَيْهِمْ بِوَكِيلٍ ﴿٤١﴾

42. Allah takes the souls at the time of their death, and those that do not die [He takes] during their sleep. Then He keeps those for which He has decreed death and releases the others for a specified term. Indeed in that are signs for a people who give thought.

42. It is Allah who takes the souls at death and the soul of the one, who has not yet died, during sleep. Then He withholds that for whom He decrees death and restores the souls of others till an appointed time. In this there are many signs for the people who reflect.

42. It is Allah that takes the souls (of men) at death; and those that die not (He takes) during their sleep: those on whom He has passed the decree of death, He keeps back (from returning to life), but the rest He sends (to their bodies) for a term appointed verily in this are signs for those who reflect.

42. Allah receives (men's) souls at the time of their death, and that (soul) which dies not (yet) in its sleep. He keeps that (soul) for which He has ordained death and dismisses the rest till an appointed term. Lo! Herein verily are portents for people who take thought.

اللَّهُ يَتَوَفَّى الْأَنْفُسَ حِينَ مَوْتِهَا وَالَّتِي لَمْ تَمُتْ فِي مَنَامِهَا فَيُمْسِكُ الَّتِي قَضَىٰ عَلَيْهَا الْمَوْتَ وَيُرْسِلُ الْأُخْرَىٰ إِلَىٰ أَجَلٍ مُّسَمًّى إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ ﴿٤٢﴾

43. Or have they taken other than Allah as intercessors. Say, "Even though they do not possess [power over] anything, nor do they reason?"

43. Or have they taken besides Allah others as intercessors. Say to them, "Will they intercede even if they have no power whatever nor understanding?"

43. Or Do they take for intercessors others besides Allah. Say: "Even if they have no power whatever and no intelligence?"

43. Or choose they intercessors other than Allah? Say: What! Even though they have power over nothing and have no intelligence.

أَمْ اتَّخَذُوا مِنْ دُونِ اللَّهِ شُفَعَاءَ قُلْ أَوْلُوا كَانُوا لَا يَمْلِكُونَ شَيْئًا وَلَا يَعْقِلُونَ ﴿٤٣﴾

44. Say, "To Allah belongs [the right to allow] intercession entirely. To Him belongs the dominion of the heavens and the earth. Then to Him you will be returned."

44. Say, "Intercession is wholly in the power of Allah: His is the kingdom of the heavens and the earth. Then, to Him you will be returned."

44. Say: "To Allah belongs exclusively intercession: to Him belongs the dominion of the heavens and the earth: In the end, it is to Him that you shall be brought back."

44. Say: Unto Allah belongs all intercession. His is the sovereignty of the heavens and the earth. And afterward unto Him you will be brought back.

قُلْ لِلَّهِ الشَّفَاعَةُ جَمِيعًا لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ ثُمَّ إِلَيْهِ تُرْجَعُونَ ﴿٤٤﴾

45. And when Allah is mentioned alone, the hearts of those who do not believe in the Hereafter shrink with aversion, but when those [worshipped] other than Him are mentioned, they immediately rejoice.

45. When Allah alone is mentioned, the hearts of those who do not believe in the Hereafter are filled with anguish; but when others beside Him are mentioned, they are at once filled with joy.

45. When Allah, the One and Only, is mentioned, the hearts of those who believe not in the Hereafter are filled with disgust and horror; but when those (gods) other than Him are mentioned, behold, they are filled with joy.

45. And when Allah alone is mentioned, the hearts of those who believe not in the Hereafter are repelled, and when those (whom they worship) beside Him are mentioned, behold! They are glad.

وَإِذَا ذُكِرَ اللَّهُ وَحْدَهُ اشْمَأَزَّتْ قُلُوبُ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ وَإِذَا ذُكِرَ الَّذِينَ مِنْ دُونِهِ إِذَا هُمْ يَسْتَبْشِرُونَ ﴿٤٥﴾

46. Say, "O Allah, Creator of the heavens and the earth, Knower of the unseen and the witnessed, You will judge between your servants concerning that over which they used to differ."

46. Say, "O God! Creator of the heavens and the earth, Knower of the unseen and the seen! You alone shall judge between Your servants concerning that in which they have been differing."

46. Say: "O Allah. Creator of the heavens and the earth! Knower of all that is hidden and open! It is You that will judge between Your servants in those matters about which they have differed."

46. Say: O Allah! Creator of the heavens and the earth! Knower of the Invisible and the Visible! You will judge between Your slaves concerning that wherein they used to differ.

قُلِ اللَّهُمَّ فَاطِرَ السَّمَوَاتِ
وَالْأَرْضِ عِلْمَ الْغَيْبِ
وَالشَّهَادَةِ أَنْتَ تَحْكُمُ بَيْنَ
عِبَادِكَ فِي مَا كَانُوا فِيهِ
يَخْتَلِفُونَ ﴿٤٦﴾

47. And if those who did wrong had all that is in the earth entirely and the like of it with it, they would ransom themselves thereby from the worst of the punishment on the Day of Resurrection. And there will appear to them from Allah that which they had not taken into account.

47. Even if the wicked people possessed all the wealth of the earth, and as much more, they would be prepared to offer it all as ransom to escape the terrible punishment of the Day of Resurrection; yet from Allah there would appear before them that which they would never have imagined.

47. Even if the wrong-doers had all that there is on earth, and as much more, (in vain) would they offer it for ransom from the pain of the penalty on the Day of Judgment: but something will confront them from Allah, which they could never have counted upon!

47. And though those who do wrong possess all that is in the earth, and therewith as much again, they verily will seek to ransom themselves therewith on the Day of Resurrection from the awful doom; and there will appear unto them, from their Lord, that wherewith they never reckoned.

وَلَوْ أَنَّ لِلَّذِينَ ظَلَمُوا مَا فِي
الْأَرْضِ جَمِيعًا وَمِثْلَهُ مَعَهُ
لَافْتَدَوْا بِهِ مِنْ سُوءِ الْعَذَابِ
يَوْمَ الْقِيَامَةِ وَبَدَا لَهُمْ مِنَ اللَّهِ
مَا لَمْ يَكُونُوا يَحْتَسِبُونَ ﴿٤٧﴾

48. And there will appear to them the evils they had earned, and they will be enveloped by what they used to ridicule.

48. And the evils of their deeds shall become manifest to them, and the same which they had been mocking shall encompass them.

48. For the evils of their deeds will confront them, and they will be encircled by that which they used to mock at.

48. And the evils that they earned will appear unto them, and that wherewith they used to scoff will surround them.

وَبَدَا لَهُمْ سَيِّئَاتُ مَا كَسَبُوا
وَحَاقَ بِهِمْ مَا كَانُوا بِهِ
يَسْتَهْزِءُونَ ﴿٤٨﴾

49. And when adversity touches man, he calls upon Us; then when We bestow on him a favor from Us, he says, "I have only been given it because of [my] knowledge." Rather, it is a trial, but most of them do not know.

49. Man is such that when a little affliction touches him, he calls upon Us, and when We bestow Our favor on him, he says I have been given this because of my knowledge! "Nay, it is a trial, but most of them do not know.

49. When trouble touches man, he cries to Us: But when We bestow a favor upon him as from Us, he says, "This has been given to me because of knowledge (I have)!" Nay, but this is but a trial, but most of them understand not.

49. Now when hurt touches a man, he cries unto Us, and afterward when We have granted him a favor from Us, he says: Only by means of knowledge I obtained it. Nay, but it is a test. But most of them know not.

فَإِذَا مَسَّ الْإِنْسَانَ ضُرٌّ دَعَانَا
ثُمَّ إِذَا خَوَّلْنَاهُ نِعْمَةً مِمَّا قَالِ
إِنَّمَا أُوتِيْتُهُ عَلَى عِلْمٍ بَلْ هِيَ
فِتْنَةٌ وَلَكِنَّ أَكْثَرَهُمْ لَا
يَعْلَمُونَ ﴿٤٩﴾

50. Those before them had already said it, but they were not availed by what they used to earn.

50. The same; was said also by those who went before them. But whatever they earned did not avail them anything.

50. Thus did the (generations) before them say! But all that they did was of no profit to them.

50. Those before them said it, yet (all) that they had earned availed them not.

قَدْ قَالُوا الَّذِينَ مِنْ قَبْلِهِمْ فَمَا
أَغْنَى عَنْهُمْ مَا كَانُوا يَكْسِبُونَ ﴿٥٠﴾

51. And the evil consequences of what they earned struck them. And those who have wronged of these will be afflicted by the evil consequences of

51. So they met the evil consequences of their deeds, and the wicked ones among these people, too, shall soon meet the evil consequences of their deeds. They

51. Nay, the evil results of their deeds overtook them. And the wrong-doers of this (generation) -- the evil results of their deeds will soon overtake them (too),

51. But the evils that they earned smote them; and such of these as do wrong, the evils that they earn will smite them; they cannot escape.

فَأَصَابَهُمْ سَيِّئَاتُ مَا كَسَبُوا
وَالَّذِينَ ظَلَمُوا مِنْ هَؤُلَاءِ
سَيَصِيبُهُمْ سَيِّئَاتُ مَا كَسَبُوا

what they earned; and they will not cause failure.

cannot frustrate Us.

and they will never be able to frustrate (Our plan).

وَمَا هُمْ بِمُعْجِزِينَ ﴿٥١﴾

52. Do they not know that Allah extends provision for whom He wills and restricts [it]? Indeed in that are signs for a people who believe.

52. And do they not know that Allah provides abundantly for whom He wills and sparingly for whom He wills? In this there are signs for those who believe.

52. Know they not that Allah enlarges the provision or restricts it, for any He pleases? Verily, in this are signs for those who believe.

52. Know they not that Allah enlarges providence for whom He will, and straitens it (for whom He will). Lo! Herein verily are portents for people who believe.

أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ ﴿٥٢﴾

53. Say, "O My servants who have transgressed against themselves [by sinning], do not despair of the mercy of Allah. Indeed, Allah forgives all sins. Indeed, it is He who is the Forgiving, the Merciful."

53. (O Prophet) say, "O My servants, who have wronged their own souls: Do not despair of Allah's mercy: surely Allah forgives all sins: He is the All-Forgiving, the All-Merciful.

53. Say: "O my servants who have transgressed against their souls! Despair not of the mercy of Allah: for Allah forgives all sins: for He is Oft-Forgiving, Most Merciful.

53. Say: O My slaves who have been prodigal to their own hurt! Despair not of the mercy of Allah, Who forgives all sins. Lo! He is the Forgiving, the Merciful.

قُلْ يٰعِبَادِيَ الَّذِينَ اَسْرَفُوا عَلٰى اَنْفُسِهِمْ لَا تَقْنَطُوا مِنْ رَحْمَةِ اللّٰهِ اِنَّ اللّٰهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا اِنَّهٗ هُوَ الْغَفُوْرُ الرَّحِيْمُ ﴿٥٣﴾

54. And return [in repentance] to your Lord and submit to Him before the punishment comes upon you; then you will not be helped.

54. Return to your Lord and submit to Him before the scourge overtakes you, and then you may get no help from anywhere.

54. "Turn you to our Lord (in repentance) and bow to His (will), before the penalty comes on you: after that you shall not be helped.

54. Turn unto your Lord repentant, and surrender unto Him, before there come unto you the doom, when you cannot be helped.

وَازْبِئُوْا اِلَىٰ رَبِّكُمْ وَاَسْلِمُوْا لَهٗ مِنْ قَبْلِ اَنْ يَّاتِيَكُمْ الْعَذَابُ ثُمَّ لَا تُنصَرُوْنَ ﴿٥٤﴾

55. And follow the best of what was revealed to you from your Lord before the punishment comes upon you suddenly while you do not perceive.

55. And follow the best aspect of the Book sent down by your Lord, before the scourge comes down upon you suddenly while you are unaware,

55. "And follow the best of (the courses) revealed to you from your Lord, before the penalty comes on you -- of a sudden while you perceive not!

55. And follow the better (guidance) of that which is revealed unto you from your Lord, before the doom comes on you suddenly when you know not.

وَاتَّبِعُوْا اَحْسَنَ مَا اُنزِلَ اِلَيْكُمْ مِنْ رَبِّكُمْ مِنْ قَبْلِ اَنْ يَّاتِيَكُمْ الْعَذَابُ بَغْتَةً وَّانْتُمْ لَا تَشْعُرُوْنَ ﴿٥٥﴾

56. Lest a soul should say, "Oh [how great is] my regret over what I neglected in regard to Allah and that I was among the mockers."

56. Lest afterwards someone should say, "Alas for the negligence (in duty) I showed towards Allah! Indeed, I was among those who mocked."

56. "Lest the soul should (then) say: 'Ah! Woe is me! -- In that I neglected (my duty) towards Allah, and was but among those who mocked!'

56. Lest any soul should say: Alas, my grief that I was unmindful of Allah, and I was indeed among the scoffers.

اَنْ تَقُوْلَ نَفْسٌ يَّحْسِرْتٰى عَلٰى مَا فَرَّطْتُ فِيْ جَنْبِ اللّٰهِ وَاِنْ كُنْتُ مِنَ السَّخِرِيْنَ ﴿٥٦﴾

57. Or [lest] it say, "If only Allah had guided me, I would have been among the righteous."

57. Or "Would that Allah had shown me guidance so that I too would have been among the righteous!"

57. "Or it should say: 'If only Allah had guided me, I should certainly have been among the righteous!'

57. Or should say: If Allah had but guided me I should have been among the dutiful!

اَوْ تَقُوْلَ لَوْ اَنَّ اللّٰهَ هَدٰىنِيْ لَكُنْتُ مِنَ الْمُتَّقِيْنَ ﴿٥٧﴾

58. Or [lest] it say when it sees the punishment, "If only I had another turn so I could be among

58. Or, when he sees the torment: "Would say that I could get another chance so that I also should be

58. "Or (lest) it should say when it sees the penalty: 'If only I had another chance, I should

58. Or should say, when it sees the doom: Oh, that I had but a second chance that I might be

اَوْ تَقُوْلَ حِيْنَ تَرٰى الْعَذَابَ لَوْ اَنَّ لِىْ كَرَّةً فَاَكُوْنُ مِنَ

the doers of good."

among the doers of good!"

certainly be among those who do good!"

among the righteous.

الْمُحْسِنِينَ ﴿٥٨﴾

59. But yes, there had come to you My verses, but you denied them and were arrogant, and you were among the disbelievers.

59. Why not! My revelations did come to you; then you denied them, and showed arrogance, and you were among the disbelievers.

59. Nay, but there came to you my signs, and you did reject them: you were haughty, and became one of those who reject faith!"

59. Nay, for My revelations came unto you, but you did deny them and were scornful and were among the disbelievers.

بَلَىٰ قَدْ جَاءَكَ آيَاتِي فَكَذَّبْتَ بِهَا وَاسْتَكْبَرْتَ وَكُنْتَ مِنَ الْكٰفِرِينَ ﴿٥٩﴾

60. And on the Day of Resurrection you will see those who lied about Allah [with] their faces blackened. Is there not in Hell a residence for the arrogant?

60. And You will see on the Day of Resurrection the faces of those, who have invented falsehoods against Allah, blackened. Is not there in Hell enough room for the arrogant?

60. On the Day of Judgment will you see those who told lies against Allah. Their faces will be turned black; Is there not in Hell an abode for the haughty?

60. And on the Day of Resurrection you (Muhammad) see those who lied concerning Allah with their faces blackened. Is not the home of the scorners in Hell.

وَيَوْمَ الْقِيٰمَةِ تَرَى الَّذِينَ كَذَبُوا عَلَى اللَّهِ وُجُوهُهُم مُّسْوَدَّةٌ اَلَيْسَ فِي جَهَنَّمَ مَثْوًى لِّلْمُتَكَبِّرِينَ ﴿٦٠﴾

61. And Allah will save those who feared Him by their attainment; no evil will touch them, nor will they grieve.

61. And Allah will rescue those who became righteous here, by their attainment. No evil shall touch them nor will they grieve.

61. But Allah will deliver the righteous to their place of salvation: no evil shall touch them, nor shall they grieve.

61. And Allah delivers those who ward off (evil) because of their attainment. Evil touches them not, nor do they grieve.

وَيُنَجِّي اللَّهُ الَّذِينَ اتَّقَوْا بِمَفَازَتِهِمْ لَا يَمَسُّهُمُ السُّوءُ وَلَا هُمْ يَحْزَنُونَ ﴿٦١﴾

62. Allah is the Creator of all things, and He is, over all things, Disposer of affairs.

62. Allah is the Creator of everything and over everything He is the Guardian.

62. Allah is the Creator of all things, and He is the Disposer of all affairs.

62. Allah is Creator of all things, and He is Guardian over all things.

اللَّهُ خَالِقُ كُلِّ شَيْءٍ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ ﴿٦٢﴾

63. To Him belong the keys of the heavens and the earth. And they who disbelieve in the verses of Allah – it is those who are the losers.

63. To Him belong the keys of the treasures of the heavens and the earth; and the losers are only those who disbelieve His revelations.

63. To Him belong the keys of the heavens and the earth: and those who reject the signs of Allah, -- it is they who will be in loss.

63. His are the keys of the heavens and the earth, and they who disbelieve the revelations of Allah - such are they who are the losers.

لَهُ مَقَالِيدُ السَّمٰوٰتِ وَالْاَرْضِ وَ الَّذِينَ كَفَرُوا بِآيٰتِ اللَّهِ اُولٰٓئِكَ هُمُ الْخٰسِرُونَ ﴿٦٣﴾

64. Say, [O Muhammad], "Is it other than Allah that you order me to worship, O ignorant ones?"

64. (O Prophet,) say to them, "Ignorant people! Do you bid me worship others than Allah?"

64. Say: "Is it someone other than Allah that you order me to worship, O you ignorant ones?"

64. Say (O Muhammad, to the disbelievers): Do you bid me serve other than Allah? O you ignorant ones.

قُلْ اَفَغَيْرَ اللَّهِ تَاْمُرُوْنِيْۤ اَعْبُدُ اَيُّهَا الْجٰهِلُوْنَ ﴿٦٤﴾

65. And it was already revealed to you and to those before you that if you should associate [anything] with Allah, your work would surely become worthless, and you would surely be among the losers."

65. (Tell them plainly this because) the revelation sent to you and to all the prophets before you has been this: If you commit shirk, all your works will be rendered vain, and you will be among the losers.

65. But it has already been revealed to you, as it was to those before you, "If you were to join (gods with Allah), truly fruitless will be your work and you will surely be in the ranks of those who lose (all spiritual good)".

65. And verily it has been revealed unto you as unto those before you (saying): If you ascribe a partner to Allah, your work will fail and you indeed will be among the losers.

وَلَقَدْ اَوْحٰى اِلَيْكَ وَاِلَى الَّذِيْنَ مِنْ قَبْلِكَ لَئِنْ اَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ وَلَتَكُوْنَنَّ مِنَ الْخٰسِرِيْنَ ﴿٦٥﴾

66. Rather, worship [only] Allah and be among the grateful.

66. Therefore, (O Prophet) you should worship only Allah

66. Nay, but worship Allah, and be of those who give thanks.

66. Nay, but Allah must you serve, and be among the

بَلِ اللّٰهُ فَاَعْبُدْ وَكُنْ مِنَ

and be among His grateful servants.

thankful.

الشُّكْرِينَ ﴿٦٦﴾

67. They have not appraised Allah with true appraisal, while the earth entirely will be [within] His grip on the Day of Resurrection, and the heavens will be folded in His right hand. Exalted is He and high above what they associate with Him.

67. They have not recognized the true worth of Allah as His worth should truly be recognized. The entire earth on the Day of Resurrection shall be in His grasp and the heavens shall be rolled up in His right hand. Glorified is He and Exalted above what they associate with Him.

67. No just estimate have they made of Allah, such as is due to Him: On the Day of Judgment, the whole of the earth will be but His handful, and the heavens will be rolled up in His right hand: Glory to Him! High is He above the partners they attribute to Him.

67. And they esteem not Allah as He has the right to be esteemed, when the whole earth is His handful on the Day of Resurrection, and the heavens are rolled in His right hand. Glorified is He and High Exalted from all that they ascribe as partner (unto Him).

وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ
وَالْأَرْضُ جَمِيعًا قَبْضَتُهُ يَوْمَ
الْقِيَامَةِ وَالسَّمَوَاتُ مَطْوِيَّاتٌ
بِيَمِينِهِ سُبْحَانَهُ وَتَعَالَى عَمَّا
يُشْرِكُونَ ﴿٦٧﴾

68. And the Horn will be blown, and whoever is in the heavens and whoever is on the earth will fall dead except whom Allah wills. Then it will be blown again, and at once they will be standing, looking on.

68. And the Trumpet shall be blown and all those who are in the heavens and the earth shall fall down dead except those whom Allah may allow to live. Then the Trumpet shall be blown again and they will all stand up, looking around.

68. The Trumpet will be sounded, when all that are in the heavens and on earth will perish, except such as it will please Allah. Then will a second one be sounded, when, behold, they will be standing and looking on!

68. And the Trumpet is blown, and all who are in the heavens and all who are in the earth fall dead, save him whom Allah wills. Then it is blown a second time, and behold them standing waiting.

وَنُفِخَ فِي الصُّورِ فَصَعِقَ مَنْ فِي
السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ إِلَّا
مَنْ شَاءَ اللَّهُ ثُمَّ نُفِخَ فِيهِ
أُخْرَىٰ فَإِذَا هُمْ قِيَامٌ
يَنْظُرُونَ ﴿٦٨﴾

69. And the earth will shine with the light of its Lord, and the record [of deeds] will be placed, and the prophets and the witnesses will be brought, and it will be judged between them in truth, and they will not be wronged.

69. The earth will shine forth with the light of her Lord and the conduct book will be laid open, and the prophets and the witnesses shall be brought in, and the people shall be judged with full justice, and none shall be wronged.

69. And the earth will shine with the glory of its Lord: the record will be placed. The prophets and the witnesses will be brought forward and a just decision pronounced between them; and they will not be wronged (in the least).

69. And the earth shines with the light of its Lord, and the book is set up, and the prophets and the witnesses are brought, and it is judged between them with truth, and they are not wronged.

وَأَشْرَقَتِ الْأَرْضُ بِنُورِ رَبِّهَا
وَوُضِعَ الْكِتَابُ وَجِئَتْ بِاللَّبِيبِينَ
وَالشُّهَدَاءِ وَقُضِيَ بَيْنَهُمْ
بِالْحَقِّ وَهُمْ لَا يُظْلَمُونَ ﴿٦٩﴾

70. And every soul will be fully compensated [for] what it did; and He is most knowing of what they do.

70. And every living being shall be recompensed fully for whatever it had done. Allah knows well what the people do.

70. And to every soul will be paid in full (the fruit) of its deeds; and (Allah) knows best all that they do.

70. And each soul is paid in full for what it did. And He is best aware of what they do.

وَوُفِّيَتْ كُلُّ نَفْسٍ مَّا عَمِلَتْ
وَهُوَ أَعْلَمُ بِمَا يَفْعَلُونَ ﴿٧٠﴾

71. And those who disbelieved will be driven to Hell in groups until, when they reach it, its gates are opened and its keepers will say, "Did there not come to you messengers from yourselves, reciting to you the verses of your Lord and warning you of the meeting of this Day of yours?" They

71. And those who had disbelieved, shall be driven towards Hell, in groups, till, when they have reached there, its gates will be opened, and its keepers will say to them, "Did not messengers come to you from among yourselves, who recited to you the revelations of your Lord, and warned

71. The unbelievers will be led to Hell in crowds: until, when they arrive, there, its gates will be opened. And its keepers will say, "Did not apostles come to you from among yourselves, rehearsing to you the signs of your Lord, and warning you of the meeting of this Day of yours?" The answer will be:

71. And those who disbelieve are driven unto hell in troops till, when they reach it and the gates thereof are opened, and the warders thereof say unto them: Came there not unto you messengers of your own, reciting unto you the revelations of your Lord and warning you of the meeting of

وَسِيقَ الَّذِينَ كَفَرُوا إِلَىٰ جَهَنَّمَ
رُجُومًا حَتَّىٰ إِذَا جَاءُوهَا فَتُحِتَتْ
أَبْوَابُهَا وَقَالَ لَهُمْ خَزَنَتُهَا أَلَمْ
يَأْتِكُمْ رُسُلٌ مِّنكُمْ يَتْلُونَ
عَلَيْكُمْ آيَاتِ رَبِّكُمْ
وَيُنذِرُونَكُمْ لِقَاءَ يَوْمِكُمْ

will say, yes, but the word of punishment has come into effect upon the disbelievers.

you that you shall have to encounter this Day?" They will reply, "Yes, but the word of punishment proved true against the disbelievers."

"True: but the decree of punishment has been proved true against the unbelievers!"

this your Day? They say: Yea, verily. But the word of doom of disbelievers is fulfilled.

هَذَا قَالُوا بَلَىٰ وَلَكِنَّ حَقَّتْ
كَلِمَةُ الْعَذَابِ عَلَى الْكَافِرِينَ

٧١

72. [To them] it will be said, "Enter the gates of Hell to abide eternally therein, and wretched is the residence of the arrogant."

72. It will be said, "Enter the gates of Hell, to dwell therein forever. What an evil abode for the arrogant!"

72. (To them) will be said: "Enter you the gates of Hell, to dwell therein: and evil is (this) abode of the arrogant!"

72. It is said (unto them): Enter you the gates of Hell to dwell therein. Thus hapless is the journey's end of the scorers.

قِيلَ ادْخُلُوا أَبْوَابَ جَهَنَّمَ
خَالِدِينَ فِيهَا فَبئسَ مَثْوًى

الْمُتَكَبِّرِينَ

73. And those who feared their Lord will be driven to Paradise in groups until, when they reach it while its gates have been opened and its keepers say, "Peace be upon you; you have become pure; so enter it to abide eternally therein,"

73. And those who had refrained from the disobedience of their Lord shall be led towards Paradise, in groups, till, when they arrive there, and its gates have been opened, its keepers will say, Peace be upon you: you have fared well. Enter herein to dwell.

73. And those who feared their Lord will be led to the Garden in crowds: until behold, they arrive there; its gates will be opened; and its keepers will say: "Peace be upon you. Well have you done! Enter you here, to dwell therein."

73. And those who keep their duty to their Lord are driven unto the Garden in troops till, when they reach it, and the gates thereof are opened, and the warders thereof say unto them: Peace be unto you! You are good, so enter you to dwell therein.

وَسِيقَ الَّذِينَ اتَّقَوْا رَبَّهُمْ إِلَى
الْجَنَّةِ زُمَرًا حَتَّىٰ إِذَا جَاءُوهَا
وَفُتِحَتْ أَبْوَابُهَا وَقَالَ لَهُمْ
حَزَنَتُهَا سَلِّمْ عَلَيْكُمْ طِبْتُمْ

فَادْخُلُوهَا خَالِدِينَ

74. And they will say, "Praise to Allah, who has fulfilled for us His promise and made us inherit the earth [so] we may settle in Paradise wherever we will. And excellent is the reward of righteous workers."

74. And they will say, "Praise is for Allah, who has proved true to us His promise and made us heirs of the earth: now we can dwell in Paradise wherever we like. How excellent a reward for the virtuous!"

74. They will say: "Praise be to Allah, who has truly fulfilled His promise to us, and has given us land in heritage: We can dwell in the Garden as we will: how excellent a reward for those who work righteousness!"

74. They say: Praise be to Allah, Who has fulfilled His promise unto us and has made us inherit the land, sojourning in the Garden where we will! So bounteous is the wage of workers.

وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي صَدَقْتَنَا
وَعْدَهُ وَأَوْرَثَنَا الْأَرْضَ نَتَّبِعُ
مِنَ الْجَنَّةِ حَيْثُ نَشَاءُ فَنِعْمَ

أَجْرُ الْعَامِلِينَ

75. And you will see the angels surrounding the Throne, exalting [Allah] with praise of their Lord. And it will be judged between them in truth, and it will be said, "[All] praise to Allah, Lord of the worlds."

75. And you will see the angels circling around the Throne, glorifying their Lord with His praises; and the people shall be judged with full justice, and it will be proclaimed: "Praise is for Allah; Lord of the worlds!"

75. And you will see the angels surrounding the Throne on all sides, singing glory and praise to their Lord. The decision between them will be in justice, and the word will be, "Praise be to Allah, the Lord of the worlds!"

75. And you (O Muhammad) sees the angels thronging round the Throne, hymning the praises of their Lord. And they are judged aright. And it is said: Praise be to Allah, the Lord of the worlds.

وَتَرَى الْمَلَائِكَةَ حَافِّينَ مِنْ
حَوْلِ الْعَرْشِ يُسَبِّحُونَ بِحَمْدِ
رَبِّهِمْ وَتُضَىٰ بَيْنَهُمْ بِالْحَقِّ

وَقِيلَ الْحَمْدُ لِلَّهِ رَبِّ

الْعَالَمِينَ

