

أَفَمَنْ كَانَ مُؤْمِنًا كَمَنْ كَانَ فَاسِقًا لَّا يَسْتَوُونَ

Is then he who is a believer like him who is Fâsiq (disbeliever and disobedient to Allâh)? Not equal are they.

As Sajda

(The Prostration)

In the name of Allâh, Most Gracious, Most Merciful

الم (١)

1. **AlifLâmMîm.**

[These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings.]

تَنْزِيلُ الْكِتَابِ لَّا رَيْبَ فِيهِ مِنْ رَبِّ الْعَالَمِينَ (٢)

2. The revelation of the Book (this Qur'ân) is from the Lord of the 'Alamîn (mankind, jinns and all that exists) in which there is not doubt!

أَمْ يَقُولُونَ افْتَرَاهُ

3. Or say they: "He (Muhammad SAW) has fabricated it?"

بَلْ هُوَ الْحَقُّ مِنْ رَبِّكَ

Nay, it is the truth from your Lord,

لِنُنْذِرَ قَوْمًا مَّا أَتَاهُمْ مِّنْ نَّذِيرٍ مِّنْ قَبْلِكَ لَعَلَّهُمْ يَهْتَدُونَ (٣)

that you may warn a people to whom no warner has come before you (O Muhammad SAW), in order that they may be guided.

اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ

4. Allâh it is He Who has created the heavens and the earth, and all that is between them in six Days.

ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ

Then He **Istawâ** (rose over) the Throne (in a manner that suits His Majesty).

مَا لَكُمْ مِّنْ دُونِهِ مِنْ وَلِيٍّ وَلَا شَفِيعٍ

You (mankind) have none, besides Him, as a **Wali** (protector or helper etc.) or an intercessor.

أَفَلَا تَتَذَكَّرُونَ (٤)

Will you not then remember (or be admonished)?

يُدَبِّرُ الْأَمْرَ مِنَ السَّمَاءِ إِلَى الْأَرْضِ

5. He arranges (every) affair from the heavens to the earth,

ثُمَّ يَعْرُجُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ أَلْفَ سَنَةٍ مِّمَّا تَعُدُّونَ (٥)

then it (affair) will go up to Him, in one Day, the space whereof is a thousand years of your reckoning (i.e. reckoning of our present world's time).

ذَلِكَ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ الْعَزِيزُ الرَّحِيمُ (٦)

6. That is He, the AllKnower of the unseen and the seen, the AllMighty, the Most Merciful.

الَّذِي أَحْسَنَ كُلَّ شَيْءٍ خَلَقَهُ

7. Who made everything He has created good,

وَبَدَأَ خَلْقَ الْإِنْسَانِ مِنْ طِينٍ (٧)

and He began the creation of man from clay.

ثُمَّ جَعَلَ نَسْلَهُ مِنْ سُلَالَةٍ مِّنْ مَّاءٍ مَّهِينٍ (٨)

8. Then He made his offspring from semen of worthless water (male and female sexual discharge).

ثُمَّ سَوَّاهُ وَنَفَخَ فِيهِ مِن رُّوحِهِ

9. Then He fashioned him in due proportion, and breathed into him the soul (created by Allâh for that person),

وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ

and He gave you hearing (ears), sight (eyes) and hearts.

قَلِيلًا مَّا تَشْكُرُونَ (٩)

Little is the thanks you give!

وَقَالُوا أَإِذَا ضَلَلْنَا فِي الْأَرْضِ أَأُنَبِّئُكَ بِخَلْقٍ جَدِيدٍ

10. And they say: "When we are (dead and become) lost in the earth, shall we indeed be recreated anew?"

بَلْ هُمْ بِلِقَاءِ رَبِّهِمْ كَافِرُونَ (١٠)

Nay, but they deny the Meeting with their Lord!

قُلْ يَتَوَفَّاكُم مَّلَكُ الْمَوْتِ الَّذِي وُكِّلَ بِكُمْ

11. Say:

"The angel of death, who is set over you, will take your souls,

ثُمَّ إِلَىٰ رَبِّكُمْ تُرْجَعُونَ (١١)

then you shall be brought to your Lord."

وَلَوْ تَرَىٰ إِذِ الْمُجْرِمُونَ نَاكِسُو رُءُوسِهِمْ عِنْدَ رَبِّهِمْ

12. And if you only could see when the **Mujrimûn** (criminals, disbelievers, polytheists, sinners, etc.) shall hang their heads before their Lord (saying):

رَبَّنَا أَبْصَرْنَا وَسَمِعْنَا فَارْجِعْنَا نَعْمَلْ صَالِحًا إِنَّا مُوقِنُونَ (١٢)

"Our Lord! We have now seen and heard, so send us back (to the world), we will do righteous good deeds.

Verily! We now believe with certainty."

وَلَوْ شِئْنَا لَآتَيْنَا كُلَّ نَفْسٍ هُدَاهَا

13. And if We had willed, surely! We would have given every person his guidance,

وَلَكِنْ حَقَّ الْقَوْلُ مِنِّي لَأَمْلَأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ (١٣)

but the Word from Me took effect (about evildoers), that I will fill Hell with **jinn** and mankind together.

فَذُوقُوا بِمَا نَسِيتُمْ لِقَاءَ يَوْمِكُمْ هَٰذَا إِنَّا نَسِينَاكُمْ

14. Then taste you (the torment of the Fire) because of your forgetting the Meeting of this Day of yours, (and) surely! We too will forget you,

وَذُوقُوا عَذَابَ الْخُلْدِ بِمَا كُنْتُمْ تَعْمَلُونَ (١٤)

so taste you the abiding torment for what you used to do.

إِنَّمَا يُؤْمِنُ بِآيَاتِنَا الَّذِينَ إِذَا ذُكِّرُوا بِهَا خَرُّوا سُجَّدًا

15. Only those believe in Our **Ayât** (proofs, evidences, verses, lessons, signs, revelations, etc.), who, when they are reminded of them fall down prostrate,

وَسَبَّحُوا بِحَمْدِ رَبِّهِمْ

and glorify the Praises of their Lord,

وَهُمْ لَا يَسْتَكْبِرُونَ (١٥)

and they are not proud.

تَتَجَافَىٰ جُنُوبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا

16. Their sides forsake their beds, to invoke their Lord in fear and hope,

وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ (١٦)

and they spend (charity in Allâh's Cause) out of what We have bestowed on them.

فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُم مِّن قُرَّةِ أَعْيُنٍ جَزَاءً بِمَا كَانُوا يَعْمَلُونَ (١٧)

17. No person knows what is kept hidden for them of joy as a reward for what they used to do.

أَفَمَنْ كَانَ مُؤْمِنًا كَمَنْ كَانَ فَاسِقًا

18. Is then he who is a believer like him who is **Fâsiq** (disbeliever and disobedient to Allâh)?

لَا يَسْتَوُونَ (١٨)

Not equal are they.

أَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ جَنَّاتُ الْمَأْوَى نُزُلًا

19. As for those who believe (in the Oneness of Allâh Islâmic Monotheism) and do righteous good deeds, for them are Gardens (Paradise) as an entertainment,

بِمَا كَانُوا يَعْمَلُونَ (١٩)

for what they used to do.

وَأَمَّا الَّذِينَ فَسَقُوا فَمَأْوَاهُمُ النَّارُ

20. And as for those who are **Fâsiqûn** (disbelievers and disobedient to Allâh), their abode will be the Fire,

كُلَّمَا أَرَادُوا أَنْ يَخْرُجُوا مِنْهَا أُعِيدُوا فِيهَا

every time they wish to get away therefrom, they will be put back thereto,

وَقِيلَ لَهُمْ ذُوقُوا عَذَابَ النَّارِ الَّذِي كُنْتُمْ بِهِ تُكَذِّبُونَ (٢٠)

and it will be said to them:

"Taste you the torment of the Fire which you used to deny."

وَلَنُذِيقَنَّهُمْ مِنَ الْعَذَابِ الْأَدْنَى دُونَ الْعَذَابِ الْأَكْبَرِ

21. And verily, We will make them taste of the near torment (i.e. the torment in the life of this world, i.e. disasters, calamities, etc.) prior to the supreme torment (in the Hereafter),

لَعَلَّهُمْ يَرْجِعُونَ (٢١)

in order that they may (repent and) return (i.e. accept Islâm).

وَمَنْ أَظْلَمُ مِمَّنْ ذُكِّرَ بِآيَاتِ رَبِّهِ ثُمَّ أَعْرَضَ عَنْهَا

22. And who does more wrong than he who is reminded of the **Ayât** (proofs, evidences, verses, lessons, signs, revelations, etc.) of his Lord, then he turns aside therefrom?

إِنَّا مِنَ الْمُجْرِمِينَ مُنتَقِمُونَ (٢٢)

Verily, We shall exact retribution from the **Mujrimûn** (criminals, disbelievers, polytheists, sinners, etc.).

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ فَلَا تَكُنْ فِي مِرْيَةٍ مِّن لَّقَائِهِ

23. And indeed We gave **Mûsa** (Moses) the Scripture [the **Taurât** (Torah)].

So be not you in doubt of meeting him [i.e. when you met **Mûsa** (Moses) during the night of **Al-Isra'** and **AlMi'râj** over the heavens].

وَجَعَلْنَاهُ هُدًى لِّبَنِي إِسْرَآئِيلَ (٢٣)

And We made it [the Taurât (Torah)] a guide to the Children of Israel.

وَجَعَلْنَا مِنْهُمْ أُمَمَةً يَهْدُونَ بِأَمْرِنَا لَمَّا صَبَرُوا

24. And We made from among them (Children of Israel), leaders, giving guidance under Our Command, when they were patient

وَكَانُوا بِآيَاتِنَا يُوقِنُونَ (٢٤)

and used to believe with certainty in Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.).

إِنَّ رَبَّكَ هُوَ يَفْصِلُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ (٢٥)

25. Verily, your Lord will judge between them on the Day of Resurrection, concerning that wherein they used to differ.

أَوَلَمْ يَهْدِ لَهُمْ كَمْ أَهْلَكْنَا مِنْ قَبْلِهِمْ مِنَ الْقُرُونِ

26. Is it not a guidance for them, how many generations We have destroyed before them

يَمْشُونَ فِي مَسَاكِينِهِمْ

in whose dwellings they do walk about?

إِنَّ فِي ذَلِكَ لَآيَاتٍ

Verily, therein indeed are signs.

أَفَلَا يَسْمَعُونَ (٢٦)

Would they not then listen?

أَوَلَمْ يَرَوْا أَنَّا نَسُوقُ الْمَاءَ إِلَى الْأَرْضِ الْجُرْزِ

27. Have they not seen how We drive water (rain clouds) to the dry land without any vegetation,

فَنُخْرِجُ بِهِ زَرْعًا تَأْكُلُ مِنْهُ أَنْعَامُهُمْ وَأَنْفُسُهُمْ

and therewith bring forth crops providing food for their cattle and themselves?

أَفَلَا يُبْصِرُونَ (٢٧)

Will they not then see?

وَيَقُولُونَ مَتَى هَذَا الْفَتْحُ إِن كُنْتُمْ صَادِقِينَ (٢٨)

28. They say: "When will this AlFath (Decision) be (between us and you, i.e. the Day of Resurrection), if you are telling the truth?"

قُلْ يَوْمَ الْفَتْحِ لَا يَنْفَعُ الَّذِينَ كَفَرُوا إِيمَانُهُمْ وَلَا هُمْ يُنْظَرُونَ (٢٩)

29. Say:

"On the Day of AlFath (Decision), no profit will it be to those who disbelieve if they (then) believe!

Nor will they be granted a respite."

فَاعْرِضْ عَنْهُمْ وَانْتَظِرْ إِنَّهُمْ مُنْتَضِرُونَ (۳۰)

30. So turn aside from them (O Muhammad SAW) and await,
verily they (too) are awaiting.



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