

الْقُرْآنُ الْكَرِيمُ

THE NOBLE QUR'ĀN

With Tafsīr Upon the Way of the Righteous Salaf

Sūrah Qāf



50

EVIDENCES FOR CREATION, RESURRECTION
ACCOUNTING, PUNISHMENT
AND REWARD

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Introduction

All praise is due to Allāh and may Allāh make good mention of His Prophet, his family and his companions and grant them peace and safety. To proceed:

We are pleased to present a translation of **Sūrah Qāf**. This is part of a long term translation project on **TheNobleQuran.Com** platform, which is a *constantly updated* and *refined* translation base.

Sūrah Qāf is one of the tremendous chapters of the Qur'ān. Ibn al-Qayyim (d. 751H) said: “It has brought together the foundations of īmān [in ways that are] sufficient and satisfying and which do away with the speech of the people of theological speculation (kalām), and the rationalities of the people of rationalities. For it comprises a corroboration of the original creation, the return [after resurrection], Tawḥīd, Prophethood, belief in Angels, the division of people into the perishing wretched and the successful happy ones, and the associated descriptions of both parties. It also comprises affirmation of perfection for Allāh and purifying Him of shortcomings and defects which oppose His perfection. The two

qiyāmahs are also mentioned, the smaller one [death and the grave for each person] and the greater one [the resurrection of all mankind]. And the two worlds, the greater one, which is the world of the hereafter, and the lesser one, which is this world. He also mentioned the creation, death and resurrection of man and his state of being at the point of death and the day he is brought back. And How He—the Sublime—will encompass him in every way. This includes His knowledge of what his soul whispers to him, the recording Angels that preserve every utterance he makes. And that He will recompense him on the Day of Judgement, there being an [angel] driving him [to be held to account] and another [angel] as a witness over him.”¹

We leave you with the translation.

Abu ‘Iyāḍ

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¹ Al-Fawā'id (Dār al-Dayyān, Cairo, 1407H), pp. 10-11.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

ق وَالْقُرْآنِ الْمَجِيدِ ﴿١﴾

1. Qāf. By the Glorious Qur’ān.

بَلْ عَجَبُوا أَنْ جَاءَهُمْ مُنْذِرٌ مِنْهُمْ فَقَالَ الْكَافِرُونَ هَذَا شَيْءٌ عَجِيبٌ ﴿٢﴾

2. But they—[the Pagans of Mecca]—wonder that there has come to them a warner from among themselves, and the disbelievers say: “This is a strange thing indeed.”

إِذَا مِتْنَا وَكُنَّا تُرَابًا ذَلِكَ رَجْعٌ بَعِيدٌ ﴿٣﴾

3. “When we have died and become dust [shall we be resurrected]? That is a far-fetched return.”

قَدْ عَلِمْنَا مَا تَنْقُصُ الْأَرْضُ مِنْهُمْ وَعِنْدَنَا كِتَابٌ حَفِيفٌ ﴿٤﴾

4. We already know what the Earth diminishes of them [through death and decomposition] and with us is a Preserved Book [with all things recorded].

بَلْ كَذَّبُوا بِالْحَقِّ لَمَّا جَاءَهُمْ فَهُمْ فِي أَمْرٍ مَرِيجٍ ﴿٥﴾

5. But they rejected the truth [of the Qur'an] when it came to them, so they are in a confused state [regarding it].

أَفَلَمْ يَنْظُرُوا إِلَى السَّمَاءِ فَوْقَهُمْ كَيْفَ بَنَيْنَاهَا وَزَيَّنَّاهَا وَمَا لَهَا مِنْ فُرُوجٍ

⑥

6. Have they not looked at the heaven above them [and observed] how We constructed it and beautified it and [how] it has no rifts?

وَالْأَرْضَ مَدَدْنَاهَا وَأَلْقَيْنَا فِيهَا رَوَاسِيَ وَأَنْبَتْنَا فِيهَا مِنْ كُلِّ زَوْجٍ بَهِيجٍ ⑦

7. And the Earth, We have spread it out and We cast firmly rooted mountains therein and We produced growth therein of every beautiful kind.

تَبَصَّرَةٌ وَذِكْرَى لِكُلِّ عَبْدٍ مُنِيبٍ ⑧

8. An insight and reminder, [in particular] for every [sincere] repentant servant.

وَنَزَّلْنَا مِنَ السَّمَاءِ مَاءً مُبَارَكًا فَأَنْبَتْنَا بِهِ جَنَّاتٍ وَحَبَّ الْحَصِيدِ ⑨

9. And We send down from the sky a blessed water and
We cause to grow therewith gardens
and [repeating] harvests of grain.

وَالنَّخْلَ بَاسِقَاتٍ لَّهَا طَلْعٌ نَّضِيدٌ ﴿١٠﴾

10. And tall date-palms, having clusters [of fruit] arranged
in layers.

رِزْقًا لِلْعِبَادِ ۖ وَأَحْيَيْنَا بِهِ بَلَدَةً مَّيْتًا ۚ كَذَٰلِكَ الْخُرُوجُ ﴿١١﴾

11. As provision for the servants. And We give life
therewith to dead land. Thus will be the resurrection [of
the dead].

كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَأَصْحَابُ الرَّسِّ وَثَمُودُ ﴿١٢﴾

12. Before them, [the Pagans of Mecca] the people of
Noah, the Companions of the Rass and the Thāmūd had
all denied [their respective messengers].

وَعَادٌ وَفِرْعَوْنُ وَإِخْوَانُ لُوطٍ ﴿١٣﴾

13. And [the People of] ‘Ād, the Pharoah and the Brethren
of Lot.

وَأَصْحَابُ الْأَيْكَةِ وَقَوْمُ تُبَّعٍ كُلُّ كَذَّابٍ الرَّسُلَ فَقَّ وَعِيدِ ﴿١٤﴾

14. And the Companions of the Wood and the People of Tubba'. All of them denied the messengers [sent to them], so My threat was justly enacted.

أَفَعِينَا بِالْخَلْقِ الْأَوَّلِ بَلْ هُمْ فِي لَبْسٍ مِّنْ خَلْقٍ جَدِيدِ ﴿١٥﴾

15. Were We then exhausted by the [first] creation [such that We are unable to recreate them]? But they are in a confused state regarding a new creation [over which We are most able].

وَلَقَدْ خَلَقْنَا الْإِنسَانَ وَنَعْلَمُ مَا تُوَسْوِسُ بِهِ نَفْسُهُ وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ ﴿١٦﴾

﴿١٦﴾

16. And we already created man [aforetime] and We know [all that] his soul whispers to him, and We are nearer to him [with our all-encompassing knowledge] than his jugular vein.

إِذْ يَتَلَقَّى الْمُتَلَقِّيَانِ عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ قَعِيدٌ ﴿١٧﴾

17. [Remember] that the two receivers [of man's deeds] receive them [for recording in the scroll] while they

are seated [and ready to inscribe]—one on the right and one on the left.

مَا يَلْفُظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ ﴿١٨﴾

18. Not a word does he [or she] utter except that there is an observant [watcher] ready [to record].

وَجَاءَتْ سَكْرَةُ الْمَوْتِ بِالْحَقِّ ذَلِكَ مَا كُنْتَ مِنْهُ تَحِيدُ ﴿١٩﴾

19. And the [intoxicating] stupor of death will come with truth [upon the heedless, arrogant denier]. [And it will be said]: ‘That is [the reality] you have been [trying to] avoid!’

وَنُفِخَ فِي الصُّورِ ذَلِكَ يَوْمُ الْوَعِيدِ ﴿٢٠﴾

20. And the Horn will be blown [for the second time, for the resurrection of bodies]. That is the Day for which warning [had been given].

وَجَاءَتْ كُلُّ نَفْسٍ مَعَهَا سَائِقٌ وَشَهِيدٌ ﴿٢١﴾

21. And every person will come with an [angel] driving him [to the gathering plain] and [another angel, or his actions] as a witness. [over him].

لَقَدْ كُنْتَ فِي غَفْلَةٍ مِّنْ هَٰذَا فَكُشِفْنَا عَنْكَ غِطَاءَكَ فَبَصَرُكَ الْيَوْمَ حَدِيدٌ ﴿٢٢﴾

22. [It will be said to the disbeliever]: You remained heedless of this [inevitable reality], so we have removed your cover from you and your sight, this day, is indeed sharp, [in fear of what is to come].

وَقَالَ قَرِينُهُ هَٰذَا مَا لَدَىَّ عَتِيدٌ ﴿٢٣﴾

23. And his companion [angel] will say: “This [record of his deeds] is what I have with me, prepared.”

الْقِيَا فِي جَهَنَّمَ كُلَّ كَفَّارٍ عَنِيدٍ ﴿٢٤﴾

24. [The command will be given to two angels]: “Throw into Hell every stubborn [ungrateful] disbeliever...”

مَتَّاعٍ لِّلْخَيْرِ مُعْتَدٍ مُّرِيبٍ ﴿٢٥﴾

25. “... Preventer of the goodness [of faith and of obligatory charity], transgressor and doubter [in monotheism, messengership and resurrection]...”

الَّذِي جَعَلَ مَعَ اللَّهِ إِلَهًا آخَرَ فَأَلْقِيَاهُ فِي الْعَذَابِ الشَّدِيدِ ﴿٢٦﴾

26. "... Who set up another deity [as an equal] to Allāh. So throw him [O you two angels] into the severe punishment [of Hellfire]."

﴿٢٧﴾ قَالَ قَرِينُهُ رَبَّنَا مَا أَطْعَمْتُهُ وَلَٰكِن كَانَ فِي ضَلَالٍ بَعِيدٍ

27. His [devil] companion will say: "O my Lord, I did not mislead him [into disbelief, oppression and sin], but he himself had already [chosen to be] far astray [from the truth]."

﴿٢٨﴾ قَالَ لَا تَخْتَصِمُوا لَدَيَّ وَقَدْ قَدَّمْتُ إِلَيْكُم بِالْوَعِيدِ

28. Allāh will say: "Do not dispute with each other in My presence, for I had already advanced the threat to you [by way of My messengers]."

﴿٢٩﴾ مَا يَبْدُلُ الْقَوْلُ لَدَيَّ وَمَا أَنَا بِظَلَمٍ لِلْعَبِيدِ

29. "[And as such], the sentence [of justice] that comes from Me cannot be changed, and never would I be unjust to the servants."

﴿٣٠﴾ يَوْمَ نَقُولُ لِجَهَنَّمَ هَلِ امْتَلَأَتْ وَتَقُولُ هَلْ مِنْ مَّزِيدٍ

30. The Day on which We will say to Hell: “Have you been filled?” and it will say: “Are there more [to come]?”

وَأُزْلِفَتِ الْجَنَّةُ لِلْمُتَّقِينَ غَيْرَ بَعِيدٍ ﴿٣١﴾

31. And Paradise will be brought near to the Pious—[while they look on]—without being far [from them].

هَذَا مَا تُوْعَدُونَ لِكُلِّ أَوَّابٍ حَفِيفٍ ﴿٣٢﴾

32. [It will be announced]: “This [is the reward] you were promised—[it is granted] to every oft-repenting, preserver [of Allāh’s covenant].”

مَنْ خَشِيَ الرَّحْمَنَ بِالْغَيْبِ وَجَاءَ بِقَلْبٍ مُنِيبٍ ﴿٣٣﴾

33. “Who, [when alone], feared the Most-Merciful unseen—[in this worldly life before the hereafter]— and came with a heart turned to Him [in penitence and obedience].”

أَدْخُلُوهَا بِسَلَامٍ ۚ ذَٰلِكَ يَوْمُ الْخُلُودِ ﴿٣٤﴾

34. “Enter therein with peace [and safety from death, ailments and cessation of reward]. This is the Day of eternal life [in bliss].”

لَهُمْ مَا يَشَاءُونَ فِيهَا وَلَدَيْنَا مَزِيدٌ ﴿٣٥﴾

35. They will have whatever they wish therein [of delights and pleasures], and with Us is more reward—[a glance at the Face of Allāh, the Mighty and Majestic].

وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِّنْ قَرْنٍ هُمْ أَشَدُّ مِنْهُمْ بَطْشًا فَنَقَّبُوا فِي الْبِلَادِ هَلْ مِن مَّحِيصٍ ﴿٣٦﴾

36. And how many a generation before them did We destroy who were more severe in [fighting] power than them. They traversed the lands [in conquest and settlement]. [But] was there any place of refuge [when the punishment of Allāh came]?

إِنَّ فِي ذَلِكَ لَذِكْرَىٰ لِمَن كَانَ لَهُ قَلْبٌ أَوْ أَلْقَى السَّمْعَ وَهُوَ شَهِيدٌ ﴿٣٧﴾

37. Verily, in that is certainly a reminder for the one who has a heart [that comprehends] or who listens [attentively] while he is a witness [fully present in

heart and mind] [and reflects over the fate of those nations].

وَلَقَدْ خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ وَمَا مَسَّنَا مِنْ
لُغُوبٍ ﴿٣٨﴾

38. And We did indeed create the Heavens and the Earth and whatever is between them in six days, yet no fatigue touched Us [at all].

فَاصْبِرْ عَلَىٰ مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ
الْغُرُوبِ ﴿٣٩﴾

39. So bear patiently [O Muḥammad] over what they say of [rejection, lies and fabrications], and glorify [Allāh] with praise of your Lord before the rising of the sun and before its setting—[the dawn, noon and afternoon prayers].

وَمِنَ اللَّيْلِ فَسَبِّحْهُ وَأَدْبَرَ السُّجُودِ ﴿٤٠﴾

40. And for a part of the night—[in the sunset and night prayers]—glorify [Him] with His praise, and [likewise] after the [completion] of [the prescribed prayers wherein is] prostration.

وَأَسْمِعْ يَوْمَ يُنَادِ الْمُنَادِ مِنْ مَّكَانٍ قَرِيبٍ ﴿٤١﴾

41. And listen [in wait] on the Day when the [angel] caller will call from a near place [to signal the arrival of the Final Hour].

يَوْمَ يَسْمَعُونَ الصَّيْحَةَ بِالْحَقِّ ۚ ذَٰلِكَ يَوْمُ الْخُرُوجِ ﴿٤٢﴾

42. The Day they will hear the blowing [of the Horn] in truth. That is the Day of Emergence [from the graves to the place of accounting].

إِنَّا نَحْنُ نُحْيِي وَنُمِيتُ ۚ وَإِلَيْنَا الْمَصِيرُ ﴿٤٣﴾

43. Verily, it is We who give life [to the dead] and cause [the living] to die, and to Us is the final destination.

يَوْمَ تَشَقَّقُ الْأَرْضُ عَنْهُمْ سِرَاعًا ۚ ذَٰلِكَ حَشْرُ عَلَيْنَا يَسِيرٌ ﴿٤٤﴾

44. On the Day the earth will split open for them—[the dead]—to rush forth—[in reponse to the angel caller]. That is a gathering easy for us [to make].

نَحْنُ أَعْلَمُ بِمَا يَقُولُونَ ۚ وَمَا أَنْتَ عَلَيْهِمْ بِجَبَّارٍ ۖ فَذِكْرٌ بِالْقُرْآنِ مَنْ يَخَافُ وَعِيدِ ﴿٤٥﴾

45. We are most knowledgeable of what they say, and you are not a tyrant over them [to force them upon guidance]. But [simply] remind with the Qur'ān the one who fears My threat.



About TheNobleQuran.Com

There is a dire need for new, fresh, more accurate, and more readable translation of the Qur'ān which captures and conveys as much of the meanings of its āyāt as possible. In addition, the associated context must be conveyed to the reader if possible, as this is usually absent in translation. Even in Arabic, this requires recourse to tafsīr literature, so a translation would be even more deficient. To address all of these issues in translation is a challenging task. Hence, translation must go through a repeat and iterative process to capture and refine the best possible wording—and thus, no translation is really final.

In light of this, TheNobleQuran.Com is *a constantly updated and refined* translation base. Commenced in 2016, it is a long term project aimed at making the best possible translation accessible to millions of Muslims worldwide via a web-based application.

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