

41. And a sign for them is that We carried their forefathers¹¹⁸⁷ in a laden ship.
42. And We created for them from the likes of it that which they ride.
43. And if We should will, We could drown them; then no one responding to a cry would there be for them, nor would they be saved
44. Except as a mercy from Us and provision for a time.
45. But when it is said to them, "Beware of what is before you and what is behind you;¹¹⁸⁸ perhaps you will receive mercy..."¹¹⁸⁹
46. And no sign comes to them from the signs of their Lord except that they are from it turning away.
47. And when it is said to them, "Spend from that which Allāh has provided for you," those who disbelieve say to those who believe, "Should we feed one whom, if Allāh had willed, He would have fed? You are not but in clear error."
48. And they say, "When is this promise, if you should be truthful?"
49. They do not await except one blast¹¹⁹⁰ which will seize them while they are disputing.
50. And they will not be able [to give] any instruction, nor to their people can they return.
51. And the Horn will be blown;¹¹⁹¹ and at once from the graves to their Lord they will hasten.
52. They will say, "O woe to us! Who has raised us up from our

¹¹⁸⁷ Usually meaning "descendants" or "offspring," the word "*dhurriyyah*" is used here to denote forefathers (their being the offspring of Noah), who were saved from the flood.

¹¹⁸⁸ Of sins or of life in this world and the Hereafter.

¹¹⁸⁹ The conclusion of this sentence is understood to be "...they ignored the warning."

¹¹⁹⁰ Literally, "cry" or "shriek," meaning the first blast of the Horn which will strike dead every living thing on the earth without warning.

¹¹⁹¹ For the second time, signaling the Resurrection.

- sleeping place?" [The reply will be], "This is what the Most Merciful had promised, and the messengers told the truth."
53. It will not be but one blast, and at once they are all brought present before Us.
54. So today [i.e., the Day of Judgement] no soul will be wronged at all, and you will not be recompensed except for what you used to do.
55. Indeed the companions of Paradise, that Day, will be amused in [joyful] occupation –
56. They and their spouses – in shade, reclining on adorned couches.
57. For them therein is fruit, and for them is whatever they request [or wish]
58. [And] "Peace," a word from a Merciful Lord.
59. [Then He will say], "But stand apart today, you criminals."¹¹⁹²
60. Did I not enjoin upon you, O children of Adam, that you not worship Satan – [for] indeed, he is to you a clear enemy –
61. And that you worship [only] Me? This is a straight path.
62. And he had already led astray from among you much of creation, so did you not use reason?
63. This is the Hellfire which you were promised.
64. [Enter to] burn therein today for what you used to deny."¹¹⁹³
65. That Day, We will seal over their mouths, and their hands will speak to Us, and their feet will testify about what they used to earn.
66. And if We willed, We could have obliterated their eyes, and they would race to [find] the path, and how could they see?¹¹⁹⁴

¹¹⁹² i.e., remove yourself from the ranks of the believers, to be distinguished from them.

¹¹⁹³ Or "because you used to disbelieve."

¹¹⁹⁴ Allāh (*subḥānahu wa ta'ālā*) could have left man without means of guidance in the life of this world, although in His mercy He did not.