



Study the

Noble Qur'ân

Word-for-Word

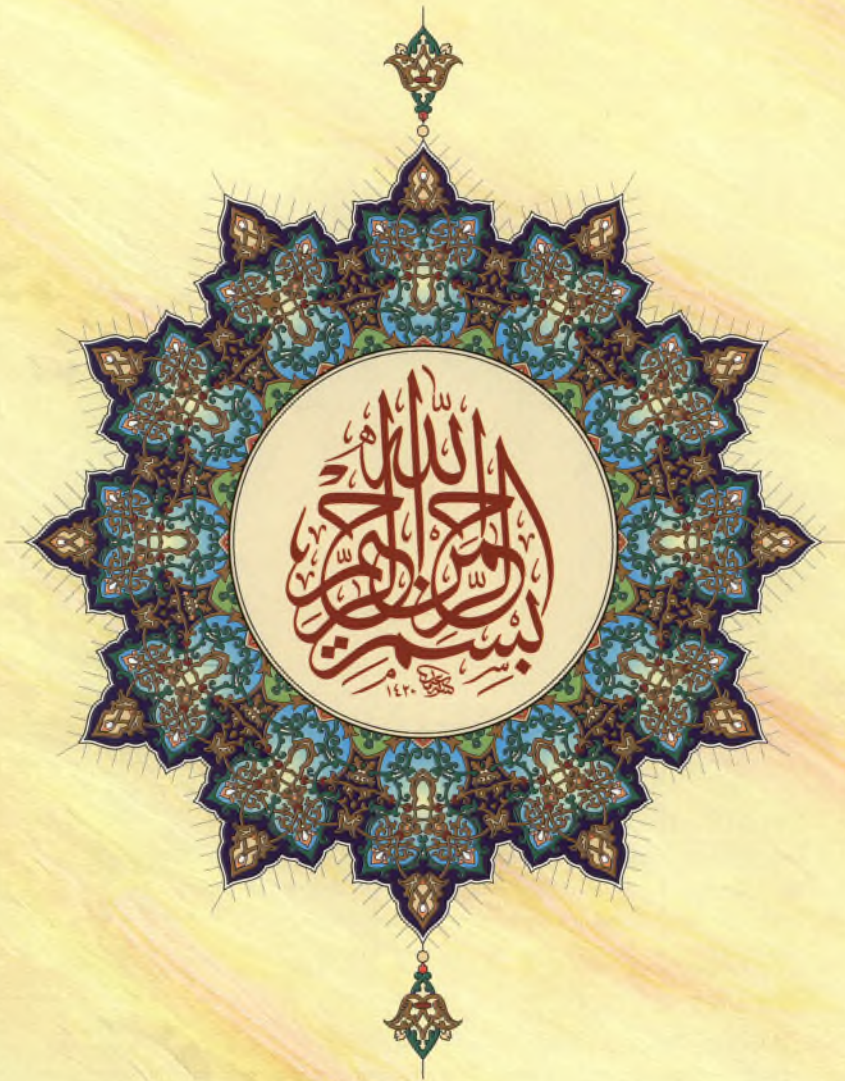
Volume 3

(Part 21-30)

The first Coloured Word-for-Word English translation to understand the meanings of Arabic Verses along with grammatical terms

Compiled by
Darussalam





In the Name of Allah, the Most Gracious, the Most Merciful



© Maktaba Dar-us-Salam, 2012

King Fahad National Library Cataloging-in-Publication Data

Maktaba Dar-us-Salam. Research & Compilation Department

Study the noble Quran. word-for-word volume 3./

Maktaba Dar-us-Salam. Research & Compilation Department. - Riyadh,
2012

Pages:617 Size:17x24 cm

ISBN: 978-603-500-147-2

1-Quran - Translation 2-Quran -Translation into English 1-Title

221.42 dc 1433/7222

L.D. no. 1433/7222

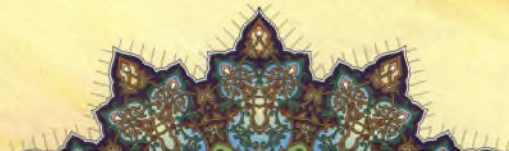
ISBN: 978-603-500-147-2

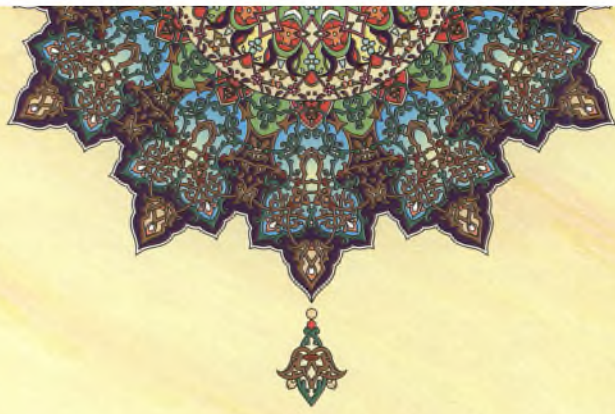


تعلم معاني كلمات
القرآن الكريم
حرفاً حرفاً

Study the
Noble Qur'ān
Word-for-Word
From Arabic to English

Volume 3
(Part 21-30)





تعلم معاني كلمات القرآن الكريم حرفاً حرفاً

أول ترجمة انجليزية لفظية لكلمات القرآن الكريم بالألوان
لفهم معاني كلمات القرآن الكريم حسب قواعد اللغة العربية

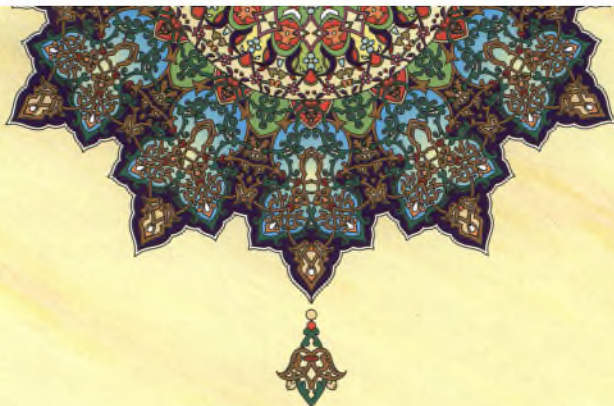
المجلد الثالث

(أجزاء ٢١ - ٣٠)

إعداد

دارالسلام





Study the
Noble Qur'ān
Word-for-Word

Volume 3

(Part 21-30)

The first Coloured Word-for-Word English translation
to understand the meanings of Arabic Verses along
with grammatical terms

Compiled by
DARUSSALAM





DARUSSALAM

YOUR AUTHENTIC SOURCE OF KNOWLEDGE

HEAD OFFICE

Prince Abdul Aziz
Bin Jalawi street.
P.O.Box: 22743,
Riyadh 11416
K.S.A.
Tel: 00966 -1- 4033962
00966 -1- 4043432
Fax: 00966 -1- 4021659
E-mail:
info@darussalam.com
darussalam@awalnet.net.sa
Website:
www.darussalamksa.com

K.S.A. Darussalam Showrooms:

- **Riyadh**
Olaya branch:
Tel: 00966-1-4614483
Fax: 4644945
Malaz branch:
Tel: 00966-1-4735220
Fax: 4735221
Suwaydi branch:
Tel 00966-1-4286641
Suwailam branch:
Tel & Fax:
00966-1-2860422
- **Jeddah**
Tel: 00966-2-6879254
Fax: 6336270
- **Madinah**
Tel: 00966-04-8234446,
8230038 Fax: 04-8151121
- **Al-Khobar**
Tel: 00966-3-8692900
Fax: 00966-3-8691551
- **Khamis Mushayt**
Tel & Fax: 00966-072207055
- **Yanbu Al-Bahr**
Tel: 0500887341
Fax: 8691551
- **Al-Buraida**
Tel: 0503417156
Fax: 00966-06-3696124

ALL RIGHTS RESERVED © جميع حقوق الطبع محفوظة

No part of this book may be reproduced or utilized in any form or by any means, electronic or mechanical, including photocopying and recording or by any information storage and retrieval system, without the written permission of the publisher.



DARUSSALAM

GLOBAL LEADER IN ISLAMIC PUBLICATION

U.A.E

Darussalam, Sharjah U.A.E
Tel: 00971-6-5632623 Fax: 5632624
darusslam@emirates.net.ae

PAKISTAN

Head Office:
Darussalam, 36 Lower Mall, Lahore
Tel: 0092-42-724 0024 Fax: 7354072
Rahman Market, Ghazni Street
Urdu Bazar, Lahore
Tel: 0092-42-7120054 Fax: 7320703
Karachi, Tel: 0092-21- 4393936
Tel: 0092-21- 4393937
Islamabad, Tel: 0092-51-2500237
Fax: 0092-51-2281513

U.S.A

Darussalam, New York,
486 Atlantic Ave, Brooklyn
New York-11217, Tel: 001-718-625 5925
Fax: 718-625 1511
E-mail: darussalamny@hotmail.com.
Darussalam, Houston
P.O Box: 79194 Tx 77279
Tel: 001-713-722 0419
Fax: 001-713-722 0431
E-mail: houston@dar-us-salam.com

CANADA

Nasiruddin Al-Khattab
2-3415 Dixie Rd. Unit # 505
Mississauga, Ontario L4Y 4J6, Canada
Tel: 001-416-4186619

FRANCE

Distribution : Sana
116 Rue Jean Pierre Timbaud
75011 , Paris ,France
Tel: 0033 01 480 52928
Fax 0033 01 480 52997

U.K

Darussalam,
International Publications Ltd.
Leyton Business Centre
Unit-17, Etloe Road, Leyton,
London, E10 7BT
Tel: 0044 20 8539 4885
Fax:0044020 8539 4889
Website:www.darussalam.com
Email:info@darussalam.com
Darussalam,
International Publications Ltd.
Regents Park Mosque 146 Park Road,
London NW8 7GR Tel: 0044-207725
2246
Fax: 0044 20 8539 4889

Dar Makkah International
23-25 Parliament Street
Off Jenkins st., off Coventry rd.
Small Heath - Birmingham B10-OQJ
Tel: 0044 0121-7739309-
07815806517- 07533177345
Fax: 0044 1217723600

AUSTRALIA

Darussalam,
153, Haldon St. Lakemba (Sydney)
NSW 2195, Australia
Tel: 0061-2-97407188
Fax: 0061-297407199
Mobile: 0061-414580813
Res: 0091-297580190
Email: abumuaaz@hotmail.com

The Islamic Bookstore

Ground Floor-165 Haldon Street
Lakemba, NSW 2195, Australia
Tel: 0061-2-97584040
Fax: 0061-2-97584030
Email: info@islamicbookstore.com.au
Web site:www.islamicbookstore.com.au

SRI LANKA

Darul Kitab
6, Nimal Road, Colombo-4
Tel: 0094 115 358712
Fax: 115-358713
E-mail:info@darulkitabonline.com

Darul Iman Trust
Importers, Exporters
77 , Vajiragnana Mawatha,
Colombo-09,
Siri Lanka
Tel: 009411 2669197
Fax: 009411 2688102
E-mail: ibhmaradana@yahoo.com

INDIA


Darussalam india
58 & 59, Mir Bakshi Ali Street,
Royapettah, Chennai - 600014.
Tamil Nadu, India.
Tel: 0091 44 45566249
Mob: 0091 98841 12041
Islamic Books International
54, Tandel Street (North)
Dongri, Mumbai 4000 09, India
Tel: 0091-22-2373 4180
E-mail:ibi@irf.net

Huda Book Distributors

455, Purani Haveli
Hyderabad - 500002.
Tel: 0091 40 2451 4892
Mob: 0091 98493 30850

M/S Buraqh Enterprises

176 Peter's Road,
Indira Garden, Royalpettah,
Chennai - 600014. India
Tel: 0091 44 42157847
Mob: 0091 98841 77831
E-mail:
buraqhenterprises@gmail.com



Publisher's Note

To understand the Qurān, it is necessary that one should know the translation of every word of the Verses. It is very difficult to understand the Qurān without knowledge of the meanings of the Arabic words. Therefore, to overcome this difficulty and to convey to the people the accurate meanings of the Quranic Verses, we are producing the word-for-word translation of the meanings of the Noble Qurān. Since mere word-for-word translation itself does not lead to complete understanding, we have produced the idiomatic translation also in order to allow the readers to see the word-for-word translation of the Arabic Verses along with the idiomatic one on the same page.

Most of the present English translations of the meanings of the Qurān are idiomatic. Such translations are not designed to help the reader learn the meanings of each Arabic word. Therefore, the readers and reciters simply proceed forward without knowledge of the Arabic vocabulary used in the Verses. However, when one knows the meanings of each Arabic word of the Verse, then whether he himself recites the Qurān, or listens to some other's recitation, he gets the pleasure of understanding it. The real marvel of the Qurān comes with its understanding. The Qurān itself emphasizes this point:

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ

“And indeed, We have made the Qurān easy to understand and remember; then is there any that will remember?” (Sūrat Al-Qamar, 54:40)

Salient Features:

Even though a few word-for-word translations exist but the format of the present work is different from them. They do not help the reader in linking the Arabic words to their meanings. We are proud to present the colour-coded word for word translation of the noble Qurān. As for as word-for-word translation is concerned, we have differentiated literal meanings of the names and attributes of Almighty Allah, nouns and pronouns, verbs and prepositions and connecting words through colours. For the hidden meanings of Arabic script, equivalent English words have been put in brackets and their colour has been faded.

The colour scheme is as follows:

Green Colour	It indicates the names and attributes of Almighty Allah.
Black Colour	It indicates nouns and pronouns.
Magenta Colour	It indicates verbs.
Cyan Colour	It indicates prepositions and connecting words.
Orange Colour	It indicates the compound words.

وَيَشْتَرُونَ	مِنَ الْكِتَابِ	مَا أَنْزَلَ اللَّهُ	إِنَّ الَّذِينَ يَكْتُمُونَ		
and purchase	of the Book	what Allah has sent down	verily those who conceal		
إِلَّا النَّارَ	فَيُطْوَنَهُمْ	أُولَئِكَ مَا يَأْكُلُونَ	قَلِيلًا	ثَمَنًا	بِهِ
but fire	into their bellies	they (do) not eat	small	a gain	therewith

This will help in learning the meanings more effectively. Text and its meanings are given in boxes. The objective of the whole exercise is to enable the reader understand directly from Arabic, the layout is such that it can also be used for regular recitation enabling constant revision.

Also please note:

The square brackets [] are placed on such words which are necessary in Arabic sentence structure but are not used in the English sentence structure. If two pronouns came closely, the second one is placed in square brackets. For example, look at [the] below:

الَّذِينَ	يَوْمَ	مَلِكٍ
(of) [the] Resurrection	(of the) Day	the Owner

Parentheses () are placed on those words which are not there explicitly in the Arabic text but the structure of the complete Arabic sentence conveys the meanings which include those words. The colour has been faded out. For example, look at (is) below:

الْكِتَابِ	ذَلِكَ	الْمِ
(is) the Book	that	Alif-Lam-Mim

It should be particularly noted that in this compilation, we have produced with all its references, the translation of the interpretation of the meanings of the Noble Qurān done by Dr. Taqi-ud-Din Al-Hilali and Dr. Muhammad Muhsin Khan. Lastly, I thank all the brothers of Darussalam Lahore who worked on this noble project. May Allah the All-Mighty bestow on them a great reward in this world and in the Hereafter.

We will be thankful for every comment, suggestion or advice by the readers and reciters of the Qurān, which may help to improve this presentation.

Abdul Malik Mujahid
Managing Director,
Darussalam

Contents

الفهرس

Para No.	Page	Surah	Page / الصفحة	السورة	الصفحة	الجزء
Twenty One	13	AL-'ANKABŪT / AR-RŪM LUQMĀN / AS-SAJDAH AL-AHZĀB	20 39 / 50 59	سُورَةُ الْعَنْكَبُوتِ / سُورَةُ الرُّومِ سُورَةُ لُقْمَانَ / سُورَةُ السَّجْدَةِ سُورَةُ الْأَحْزَابِ	13	الحادى والعشرون
Twenty Two	71	AL-AHZĀB / SABA' FĀTIR / YĀ-SĪN	88 107 / 123	سُورَةُ الْأَحْزَابِ / سُورَةُ سَبَأٍ سُورَةُ فَاطِرٍ / سُورَةُ يَسِّ	71	الثانى والعشرون
Twenty Three	129	YĀ-SĪN / AS-SĀFFĀT SĀD / AZ-ZUMAR	139 160 / 176	سُورَةُ يَسِّ / سُورَةُ الصَّافَّاتِ سُورَةُ ص / سُورَةُ الزُّمَرِ	129	الثالث والعشرون
Twenty Four	188	AZ-ZUMAR / GHĀFIR FUSSILAT	201 228	سُورَةُ الزُّمَرِ / سُورَةُ غَافِرٍ سُورَةُ فُصِّلَتْ	188	الرابع والعشرون
Twenty Five	243	FUSSILAT / ASH-SHŪRA AZ-ZUKHRUF / AD-DUKHĀN AL-JĀTHIYAH	245 264 / 284 292	سُورَةُ فُصِّلَتْ / سُورَةُ الشُّورَى سُورَةُ الزُّكْرَفِ / سُورَةُ الدُّخَانِ سُورَةُ الْجَاثِيَةِ	243	الخامس والعشرون
Twenty Six	303	AL-AHQĀF / MUHAMMAD AL-FATH / AL-HUJURĀT QĀF / ADH-DHĀRIYĀT	303 / 317 329 / 342 349 / 358	سُورَةُ الْأَحْقَافِ / سُورَةُ مُحَمَّدٍ سُورَةُ الْفَتْحِ / سُورَةُ الْحُجُرَاتِ سُورَةُ قاف / سُورَةُ الدَّارِيَاتِ	303	السادس والعشرون
Twenty Seven	363	ADH-DHĀRIYĀT / AT-TŪR AN-NAJM / AL-QAMAR AR-RAHMĀN / AL-WĀQI'AH AL-HADĪD	367 375 / 383 392 / 402 412	سُورَةُ الدَّارِيَاتِ / سُورَةُ الطُّورِ سُورَةُ النُّجْمِ / سُورَةُ الْقَمَرِ سُورَةُ الرَّحْمَنِ / سُورَةُ الْوَاقِعَةِ سُورَةُ الْحَدِيدِ	363	السابع والعشرون

Para No.	Page	Surah	Page/الصفحة	السورة	الصفحة	الجزء
Twenty Eight	425	AL-MUJĀDILAH / AL-HASHR	425 / 435	سُورَةُ الْمُجَادِلَةِ / سُورَةُ الْحَشْرِ	425	الثامن والعشرون
		AL-MUMTAHINAH / AS-SAFF	445 / 453	سُورَةُ الْمُتَحَنِّةِ / سُورَةُ الصَّفِّ		
		AL-JUMU'AH / AL-MUNĀFIQŪN	458 / 462	سُورَةُ الْجُمُعَةِ / سُورَةُ الْمُنَافِقُونَ		
		AT-TAGHĀBUN / AT-TALĀQ	467 / 473	سُورَةُ التَّغَابُنِ / سُورَةُ الطَّلَاقِ		
		AT-TAHRĪM	480	سُورَةُ التَّحْرِيمِ		
Twenty Nine	486	AL-MULK / AL-QALAM	486 / 493	سُورَةُ الْمُلْكِ / سُورَةُ الْقَلَمِ	486	التاسع والعشرون
		AL-HĀQQAH / AL-MA'ĀRIJ	500 / 507	سُورَةُ الْحَاقَّةِ / سُورَةُ الْمَعَارِجِ		
		NŪH / AL-JINN	512 / 517	سُورَةُ نُوحٍ / سُورَةُ الْجِنِّ		
		AL-MUZZAMMIL / AL-MUDDATHHIR	524 / 529	سُورَةُ الْمُزَّمِّلِ / سُورَةُ الْمُدَّثِّرِ		
		AL-QIYĀMAH / AL-INSĀN	535 / 539	سُورَةُ الْقِيَامَةِ / سُورَةُ الْإِنْسَانِ		
		AL-MURSALĀT	545	سُورَةُ الْمُرْسَلَاتِ		
Thirty	551	AL-NABA' / AN-NĀZI'ĀT	551 / 555	سُورَةُ النَّبَأِ / سُورَةُ النَّازِعَاتِ	551	الثلاثون
		'ABASA / AT-TAKWĪR	560 / 564	سُورَةُ عَبَسَ / سُورَةُ التَّكْوِيْرِ		
		AL-INFITĀR / AL-MUTAFFIFIN	567 / 569	سُورَةُ الْاِنْفِطَارِ / سُورَةُ الْمُطَفِّفِيْنَ		
		AL-INSHIQĀQ / AL-BURŪJ	573 / 576	سُورَةُ الْاِنْشِقَاقِ / سُورَةُ الْبُرُوجِ		
		AT-TĀRIQ / AL-A'LĀ	579 / 580	سُورَةُ الطَّارِقِ / سُورَةُ الْاَعْلَى		
		AL-GHĀSHIYAH / AL-FAJR	582 / 585	سُورَةُ الْغَاشِيَةِ / سُورَةُ الْفَجْرِ		
		AL-BALAD / ASH-SHAMS	588 / 590	سُورَةُ الْبَلَدِ / سُورَةُ الشَّمْسِ		
		AL-LAIL / AD-DUHĀ	592 / 594	سُورَةُ اللَّيْلِ / سُورَةُ الضُّحَى		
		ASH-SHARH / AT-TIN	596 / 597	سُورَةُ الشَّرْحِ / سُورَةُ التِّينِ		
		AL-'ALAQ / AL-QADR	598 / 599	سُورَةُ الْعَلَقِ / سُورَةُ الْقَدْرِ		
		AL-BAIYYINAH / AZ-ZALZALAH	600 / 603	سُورَةُ الْبَيِّنَةِ / سُورَةُ الزَّلْزَلَةِ		
		AL-'ĀDIYĀT / AL-QĀRI'AH	604 / 605	سُورَةُ الْعَادِيَّاتِ / سُورَةُ الْقَارِعَةِ		
		AT-TAKĀTHUR / AL-'ASR	606 / 607	سُورَةُ التَّكَاثُرِ / سُورَةُ الْعَصْرِ		

Para No.	Page	Surah	Page / الصفحة	السورة	الصفحة	الجزء
		AL-HUMAZAH / AL-FĪL	608 / 609	سُورَةُ الْهُمَزَةِ / سُورَةُ الْفِيلِ		
		QURAIISH / AL-MA'ŪN	610 / 611	سُورَةُ قُرَيْشٍ / سُورَةُ الْمُتَاعُونَ		
		AL-KAUTHAR / AL-KĀFIRŪN	612 / 612	سُورَةُ الْكَوْثَرِ / سُورَةُ الْكَافِرُونَ		
		AN-NASR / AL-MASAD	613 / 614	سُورَةُ النَّصْرِ / سُورَةُ الْمَسَدِ		
		AL-IKHLĀS / AL-FALAQQ	615 / 616	سُورَةُ الْإِخْلَاصِ / سُورَةُ الْفَلَقِ		
		AN-NĀS	616	سُورَةُ النَّاسِ		



وَلَا تُجَادِلُوا أَهْلَ الْكِتَابِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ وَقُولُوا
 ءَأَمْنَا بِالَّذِي أَنْزَلَ إِلَيْنَا وَأَنْزَلَ إِلَيْكُمْ وَإِلَهُنَا وَإِلَهُكُمْ وَوَحْدٌ وَنَحْنُ لَهُ مُسْلِمُونَ ﴿٤٦﴾
 وَكَذَلِكَ أَنْزَلْنَا إِلَيْكَ الْكِتَابَ فَالَّذِينَ ءَأَيْنَتْهُمْ الْكِتَابَ يُؤْمِنُونَ بِهِ وَمِنْ هَؤُلَاءِ
 مَنْ يُؤْمِنُ بِهِ وَمَا يَجْحَدُ بِآيَاتِنَا إِلَّا الْكَافِرُونَ ﴿٤٧﴾ وَمَا كُنْتَ تَتْلُوا مِنْ قَبْلِهِ مِنْ
 كِتَابٍ وَلَا تَخُطُّهُ بِيَمِينِكَ إِذًا لِآرْتَابِ الْمُبِطُونَ ﴿٤٨﴾

46. And argue not with the people of the Scripture (Jews and Christians), unless it be in (a way) that is better (with good words and in good manner, inviting them to Islāmic Monotheism with His Verses), except with such of them as do wrong; and say (to them): "We believe in that which has been revealed to us and revealed to you; our *Ilāh* (God) and your *Ilāh* (God) is One (i.e. Allāh), and to Him we have submitted (as Muslims)." 47. And thus We have sent down the Book (i.e. this Qur'ān) to you (O Muhammad ﷺ), and those whom We gave the Scripture [the Taurāt (Torah) and the Injil (Gospel) aforetime] believe therein as also do some of these (who are present with you now like 'Abdullāh bin Salām) and none but the disbelievers reject Our *Ayāt* [(proofs, signs, verses, lessons, etc.,) and deny Our Oneness of Lordship and Our Oneness of worship and Our Oneness of Our Names and Qualities: i.e. Islāmic Monotheism]. 48. Neither did you (O Muhammad ﷺ) read any book before it (this Qur'ān) nor did you write any book (whatsoever) with your right hand. In that case, indeed, the followers of falsehood might have doubted.

وَلَا تُجَادِلُوا أَهْلَ	الْكِتَابِ	إِلَّا	بِالَّتِي	هِيَ	أَحْسَنُ
and argue not with (the) people	(of) the Book	except	in (a way) that	[it]	(is) better
إِلَّا الَّذِينَ ظَلَمُوا	مِنْهُمْ	وَقُولُوا	ءَأَمْنَا بِالَّذِي		
Except (with) those who do wrong	of them	and say	we believe in that which		
أَنْزَلَ إِلَيْنَا	وَأَنْزَلَ	إِلَيْكُمْ	وَإِلَهُنَا	وَإِلَهُكُمْ	
has been revealed to us	and revealed	to you	and our God	and your God	
وَوَحْدٌ	وَنَحْنُ	لَهُ	مُسْلِمُونَ ﴿٤٦﴾	وَكَذَلِكَ أَنْزَلْنَا	
(is) One	and we	to Him	have submitted (as Muslims)	and thus We have sent down	

إِلَيْكَ الْكِتَابَ	فَالَّذِينَ	ءَاتَيْنَاهُمْ	الْكِتَابَ	يُؤْمِنُونَ بِهِ
the Book	and those whom	We gave [them]	the Scripture	believe in it
وَمِنْ هَؤُلَاءِ	مَنْ	يُؤْمِنُ بِهِ	وَمَا يَجْحَدُ	بِآيَاتِنَا
and (some) of these	who	believe in it	and none reject	Our Signs
وَمَا كُنْتَ	تَسْأَلُ مِنْ قَبْلِهِ	مِنْ كِتَابٍ	وَلَا تَخْطُهُ	
[and] neither did you	read before it	any book	nor did you write it	
بِيَمِينِكَ	إِذَا	لَا زَبَابَ الْمُبْطِلُونَ		
with your right hand	in that case	indeed the followers of falsehood	might have doubted	

بَلْ هُوَ آيَاتٌ بَيِّنَاتٌ فِي صُدُورِ الَّذِينَ أُوتُوا الْعِلْمَ وَمَا يَجْحَدُ بِآيَاتِنَا إِلَّا الظَّالِمُونَ ﴿٤٩﴾ وَقَالُوا لَوْلَا أَنْزَلَ عَلَيْهِ آيَاتٌ مِنْ رَبِّهِ قُلْ إِنَّمَا الْآيَاتُ عِنْدَ اللَّهِ وَإِنَّمَا أَنَا نَذِيرٌ مُبِينٌ ﴿٥٠﴾ أَوَلَمْ يَكْفِهِمْ أَنَّا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ يُتْلَى عَلَيْهِمْ إِنَّ فِي ذَلِكَ لَرَحْمَةً وَذِكْرَى لِقَوْمٍ يُؤْمِنُونَ ﴿٥١﴾

49. Nay, but it is the clear *Ayāt* [i.e. this Qur'ān or the description and the qualities of Prophet Muhammad ﷺ written in the Taurāt (Torah) and the Injil (Gospel)] preserved in the breasts of those who have been given knowledge. And none but the *Zālimūn* (polytheists and wrongdoers) deny Our *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.). 50. And they say: "Why are not signs sent down to him from his Lord? Say: "The signs are only with Allāh, and I am only a plain warner." 51. Is it not sufficient for them that We have sent down to you the Book (the Qur'ān) which is recited to them? Verily, herein is mercy and a reminder (or an admonition) for a people who believe.

بَلْ هُوَ	آيَاتٌ	بَيِّنَاتٌ	فِي صُدُورِ	الَّذِينَ أُوتُوا
nay it	(is) Verses	clear	in (the) breasts	(of) those who have been given
الْعِلْمَ	وَمَا يَجْحَدُ	بِآيَاتِنَا	إِلَّا الظَّالِمُونَ ﴿٤٩﴾	وَقَالُوا
the knowledge	and none deny	Our Proofs	but the wrongdoers	and they say
لَوْلَا أَنْزَلَ	عَلَيْهِ	آيَاتٌ	مِنْ رَبِّهِ	قُلْ
why are not sent down	to him	signs	from his Lord	say
				إِنَّمَا الْآيَاتُ
				the signs (are) only

عِنْدَ اللَّهِ	وَإِنَّمَا أَنَا	نَذِيرٌ	مُّبِينٌ	أَوَلَمْ يَكْفِهِمْ
with Allah	and I am only	a warner	plain	is it not sufficient for them
أَنَا أَنْزَلْنَاهَا	عَلَيْكَ	الْكِتَابَ	يَتْلَى عَلَيْهِمْ	إِن
that We have sent down	to you	the Book	which is recited to them	verily
فِي ذَلِكَ	لَرَحْمَةٌ	وَذِكْرٌ	لِقَوْمٍ يُؤْمِنُونَ	
in that	(is) surely a mercy	and a reminder	for a people who believe	

قُلْ كَفَىٰ بِاللَّهِ بَيْنِي وَبَيْنَكُمْ شَهِيدًا يَعْلَمُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ ۗ
وَالَّذِينَ آمَنُوا بِالْبَاطِلِ وَكَفَرُوا بِاللَّهِ أُولَٰئِكَ هُمُ الْخَاسِرُونَ ﴿٥٢﴾ وَيَسْتَعْجِلُونَكَ
بِالْعَذَابِ وَلَوْلَا أَجَلٌ مُّسَمًّى لَجَاءَهُمُ الْعَذَابُ وَلَيَأْتِيَنَّهُمْ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ﴿٥٣﴾
يَسْتَعْجِلُونَكَ بِالْعَذَابِ وَإِنَّ جَهَنَّمَ لَمُحِيطَةٌ بِالْكَافِرِينَ ﴿٥٤﴾ يَوْمَ يَغْشَاهُمْ الْعَذَابُ مِنْ
فَوْقِهِمْ وَمِنْ تَحْتِ أَرْجُلِهِمْ وَيَقُولُ ذُوقُوا مَا كُنْتُمْ تَعْمَلُونَ ﴿٥٥﴾

52. Say (to them O Muhammad ﷺ): "Sufficient is Allāh for a witness between me and you. He knows what is in the heavens and on earth." And those who believe in *Bātil* (all false deities other than Allāh), and disbelieve in Allāh (and in His Oneness), it is they who are the losers. 53. And they ask you to hasten on the torment (for them), and had it not been for a term appointed, the torment would certainly have come to them. And surely, it will come upon them suddenly while they perceive not! 54. They ask you to hasten on the torment. And verily, Hell, of a surety, will encompass the disbelievers. 55. On the Day when the torment (Hell-fire) shall cover them from above them and from underneath their feet, and it will be said: "Taste what you used to do."

قُلْ	كَفَىٰ بِاللَّهِ	بَيْنِي	وَبَيْنَكُمْ	شَهِيدًا	يَعْلَمُ مَا
say	Sufficient is Allah	between me	and between you	(for) a witness	He knows what
فِي السَّمَوَاتِ	وَالَّذِينَ آمَنُوا	وَالْأَرْضِ		بِالْبَاطِلِ	
(is) in the heavens	and those who believe	and (on) the earth		in falsehood	

وَكَفَرُوا	بِاللَّهِ	أُولَئِكَ	هُمُ	الْخَاسِرُونَ	وَيَسْتَعْجِلُونَكَ
and disbelieve	in Allah	those	[they]	(are) the losers	and they ask you to hasten
بِالْعَذَابِ		وَلَوْلَا أَجَلٌ		مُسَمًّى	
on the torment (for them)		and had (it) not been for a term		appointed	
جَاءَهُمْ		الْعَذَابُ	وَلَيَأْتِيَنَّهُمْ		
would certainly have come to them		the torment	and surely it will come upon them		
بَغْتَةً	وَهُمْ	لَا يَشْعُرُونَ	يَسْتَعْجِلُونَكَ	بِالْعَذَابِ	
suddenly	while they	perceive not	they ask you to hasten	on the torment	
وَأِنَّ جَهَنَّمَ	لَمُحِيطَةٌ	بِالْكَافِرِينَ	يَوْمَ		
and verily Hell	surely (will) encompass	the disbelievers	(on the) Day (when)		
يَغْشَاهُمْ	الْعَذَابُ	مِنْ فَوْقِهِمْ	وَمِنْ تَحْتِ	أَرْجُلِهِمْ	
shall cover them	the torment	from above them	and from underneath	their feet	
وَيَقُولُ	ذُوقُوا	مَا كُنْتُمْ	تَعْمَلُونَ		
and it will be said	taste	what you used to	do		

يَعْبَادِي الَّذِينَ ءَامَنُوا إِنَّ أَرْضِي وَاسِعَةٌ فَإِنِّي فَاعِبْدُونِ ﴿٥٦﴾ كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ ثُمَّ
إِلَيْنَا تُرْجَعُونَ ﴿٥٧﴾ وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُبَوِّئَنَّهُم مِّنَ الْجَنَّةِ غُرَفًا تَجْرِي
مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا نِعْمَ أَجْرُ الْعَامِلِينَ ﴿٥٨﴾ الَّذِينَ صَبَرُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٥٩﴾
وَكَأَن مِّن دَابَّةٍ لَّا تَحْمِلُ رِزْقَهَا اللَّهُ يَرْزُقُهَا وَإِيَّاكُمْ وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿٦٠﴾

56. O My slaves who believe! Certainly, spacious is My earth. Therefore worship Me." (Alone). 57. Everyone shall taste death. Then to Us you shall be returned. 58. And those who believe (in the Oneness of Allāh-Islāmic Monotheism) and do righteous good deeds, to them We shall surely give lofty dwellings in Paradise, underneath which rivers flow, to live therein forever. Excellent is the reward for the workers. 59. Those who are patient, and put their trust (only) in their Lord (Allāh). 60. And so many a moving (living) creature carries not its own provision! Allāh provides for it and for you. And

He is the All-Hearer, the All-Knower.

يَعْبَادِي	الَّذِينَ آمَنُوا	إِنَّ أَرْضِي	وَاسِعَةٌ	فَإِنِّي
My slaves	who believe	certainly My earth	(is) spacious	therefore Me (Allah Alone)
فَاعْبُدُونِ	كُلُّ	نَفْسٍ	ذَائِقَةٌ	الْمَوْتِ
(you should) worship [Me]	every	soul (person)	shall taste	death
ثُمَّ	وَالَّذِينَ آمَنُوا	وَعَمَلُوا الصَّالِحَاتِ		
then	and those who believe	and do righteous deeds		
إِنَّا نَرْجِعُهُمْ	إِلَيْنَا نَرْجِعُهُمْ	لِنُبَوِّئَهُمْ	مِنَ الْجَنَّةِ	عُرْفًا
to Us you shall be returned	to Us you shall be returned	(to) them We shall surely give	in Paradise	lofty dwellings
الْأَنْهَارِ	خَالِدِينَ	فِيهَا	نِعْمَ أَجْرُ	الْعَامِلِينَ
the rivers	(to) live forever	therein	excellent is (the) reward	(of) the workers
الَّذِينَ صَبَرُوا	وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ	وَكَأَن		
those who are patient	and put their trust in their Lord	and so many		
مِن دَابَّةٍ	لَّا تَحْمِلُ رِزْقَهَا	اللَّهُ يَرْزُقُهَا		
[from] a moving (living) creature	carries not its own provision	Allah provides for it		
وَإِيَّاكُمْ	وَهُوَ	السَّمِيعُ	الْعَلِيمُ	
and (for) you	and He	(is) the All-Hearer	the All-Knower	

وَلِإِن سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ لَيَقُولَنَّ اللَّهُ فَاِنِّي يُؤْفِكُونَ ﴿٦١﴾ اللَّهُ يَسْطُرُ الرِّزْقَ لِمَنْ يَشَاءُ مِنْ عِبَادِهِ وَيَقْدِرُ لَهُ ۗ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٦٢﴾
 وَلِإِن سَأَلْتَهُمْ مَنْ نَزَّلَ مِنَ السَّمَاءِ مَاءً فَأَحْيَا بِهِ الْأَرْضَ مِنْ بَعْدِ مَوْتِهَا لَيَقُولَنَّ اللَّهُ قُلِ الْحَمْدُ لِلَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْقِلُونَ ﴿٦٣﴾ وَمَاهَذِهِ الْحَيَاةُ الدُّنْيَا ۗ إِلَّا لَهْوٌ وَلَعِبٌ ۗ وَإِنَّ الدَّارَ الْآخِرَةَ لَهِيَ الْحَيَوَانُ لُو كَانُوا يَعْلَمُونَ ﴿٦٤﴾

61. And if you were to ask them: "Who has created the heavens and the earth and subjected the sun and the moon?" they will surely reply: "Allāh." How

then are they deviating (as polytheists and disbelievers)? 62. Allāh enlarges the provision for whom He wills of His slaves, and straitens it for whom (He wills). Verily, Allāh is All-Knower of everything. 63. And if you were to ask them: "Who sends down water (rain) from the sky, and gives life therewith to the earth after its death?" they will surely reply: "Allāh." Say: "All praise and thanks are Allāh's!" Nay, most of them have no sense. 64. And this life of the world is only amusement and play! Verily, the home of the Hereafter – that is the life indeed (i.e. the eternal life that will never end), if they but knew.

وَالْأَرْضَ	السَّمَوَاتِ	مَنْ خَلَقَ	وَلَيْنَ سَأَلْتَهُمْ
and the earth	the heavens	Who has created	and if you were to ask them
لَيَقُولَنَّ اللَّهُ	وَالْقَمَرَ	وَسَخَّرَ الشَّمْسَ	
they will surely reply Allah	and the moon	and subjected the sun	
لِمَنْ يَشَاءُ	اللَّهُ يَبْسُطُ الرِّزْقَ	فَأَنَّى يُؤْفَكُونَ	
for whom He wills	Allah enlarges the provision	how then are they deviating	
عَلِيمٌ	شَيْءٍ	يَكُلِّ	إِنَّ اللَّهَ
(is) All-Knower	thing	of every	verily Allah
			لَهُ
			for him
			and straitens (it)
			of His slaves
فَأَحْيَا	مَاءً	مِنَ السَّمَاءِ	مَنْ نَزَّلَ
and gives life	water (rain)	from the sky	Who sends down
لَيَقُولَنَّ اللَّهُ	مَوْتَهَا	مِنْ بَعْدِ	وَالْأَرْضَ
they will surely reply Allah	its death	after	(to) the earth
			therewith
وَمَا هَذِهِ	لَا يَعْقِلُونَ	بَلْ أَكْثَرُهُمْ	قُلِ الْحَمْدُ لِلَّهِ
and (is) not this	have no sense	nay most of them	say all praise (be) to Allah
وَالدَّارَ	وَلَعِبٌ	إِلَّا لَهُ	الدُّنْيَا
and verily the home	and play	but amusement	(of) the world
			الْحَيَاةِ
			the life
يَعْلَمُونَ	لَوْ كَانُوا	الْحَيَاةِ	لَهِيَ
(but) knew	if they	(is) the life	it indeed
			(of) the Hereafter

فَإِذَا رَكِبُوا فِي الْفَلَكِ دَعَوْا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ فَلَمَّا بَحَثَهُمْ إِلَى الْبَرِّ إِذَا هُمْ

يُشْرِكُونَ ﴿٦٥﴾ لِيَكْفُرُوا بِمَا ءَاتَيْنَاهُمْ وَلِيَتَمَنَّعُوا فَسَوْفَ يَعْلَمُونَ ﴿٦٦﴾ أَوْلَمْ يَرَوْا أَنَّا جَعَلْنَا حَرَمًا ءَامِنًا وَيُنْخَطِفُ الْتَّاسُ مِنْ حَوْلِهِمْ ءَأْيَابَ الْبَطْلِ يُؤْمِنُونَ وَبِنِعْمَةِ اللَّهِ يَكْفُرُونَ ﴿٦٧﴾ وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِالْحَقِّ لَمَّا جَاءَهُ ءَأَلَيْسَ فِي جَهَنَّمَ مَثْوًى لِّلْكَافِرِينَ ﴿٦٨﴾ وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ ﴿٦٩﴾

65. And when they embark on a ship, they invoke Allāh, making their Faith pure for Him only, but when He brings them safely to land, behold, they give a share of their worship to others. 66. So that they become ingrate for that which We have given them, and that they take their enjoyment (as a warning and a threat), but they will come to know. 67. Have they not seen that We have made (Makkah) a secure sanctuary, while men are being snatched away from all around them? Then do they believe in *Bātil* (falsehood – polytheism, idols and all deities other than Allāh), and deny (become ingrate for) the Graces of Allāh? 68. And who does more wrong than he who invents a lie against Allāh or denies the truth (Muhammad ﷺ and his doctrine of Islāmic Monotheism and this Qur’ān), when it comes to him? Is there not a dwelling in Hell for the disbelievers (in the Oneness of Allāh and in His Messenger Muhammad ﷺ)? 69. As for those who strive hard in Us (Our Cause), We will surely guide them to Our paths (i.e. Allāh's religion – Islāmic Monotheism). And verily, Allāh is with the *Muhsinūn* (good-doers).’

لَهُ	مُخْلِصِينَ	دَعَا اللَّهَ	فِي الْفُلِكِ	فَإِذَا رَكِبُوا
for Him (only)	making pure	they invoke Allah	on a ship	and when they embark
إِذَا	إِلَى الْبَرِّ	بَجَّهَهُمْ	فَلَمَّا	الَّذِينَ
behold	to land	He brings them safely	but when	(their) Religion (Faith)
بِمَا	لِيَكْفُرُوا	وَلِيَتَمَنَّعُوا	هَمْ يُشْرِكُونَ ﴿٦٥﴾	ءَأَاتَيْنَاهُمْ
for that which	so that they become ingrate	and that they take enjoyment	they join others in worship (of Allah)	We have given them
﴿٦٦﴾ فَسَوْفَ يَعْلَمُونَ	أَنَا جَعَلْنَا	أَوْلَمْ يَرَوْا	حَرَمًا	﴿٦٧﴾
but soon they will come to know	that We have made (Makkah)	(have) they not seen?	a sanctuary	

مِنْ حَوْلِهِمْ ^٤		وَيَخْطَفُ النَّاسَ		ءَامِنًا	
from all around them		while men are being snatched away		secure	
وَمَنْ	وَيَنْعَمَ اللَّهُ يَكْفُرُونَ ^٥	أَفِي الْبَاطِلِ يُؤْمِنُونَ			
and who	and deny (the) Graces (of) Allah	then (do) they believe in falsehood			
بِالْحَقِّ	أَوْ كَذَّبَ	عَلَى اللَّهِ كَذِبًا	مِمَّنْ افْتَرَى	أَظْلَمُ	
the truth	or denies	a lie against Allah	than (he) who invents	(does) more wrong	
لِلْكَافِرِينَ ^٦	مَثْوًى	فِي جَهَنَّمَ	أَلَيْسَ	جَاءَهُ ^٧	لَمَّا
for the disbelievers	a dwelling	in Hell	is (there) not?	it comes to him	when
سَبِيلَنَا ^٨	لنَهْدِيَنَّهُمْ	فِينَا	وَالَّذِينَ جَاهِدُوا		
(to) Our paths	We will surely guide them	in Us	and (as for) those who strive hard		
	الْمُحْسِنِينَ ^٩	لَمَعَ	وَإِنَّ اللَّهَ		
	the good-doers	(is) surely with	and verily Allah		

سُورَةُ الرَّؤْمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْعَمَّ ۝ غَلِبَتِ الرُّومُ ۝ فِي آدْنَى الْأَرْضِ وَهُمْ مِّنْ بَعْدِ غَلِبِهِمْ سَيَغْلِبُونَ ۝
 فِي بَضْعِ سِنِينَ ۝ لِلَّهِ الْأَمْرُ مِنْ قَبْلُ وَمِنْ بَعْدُ وَيَوْمَئِذٍ يَفْرَحُ الْمُؤْمِنُونَ ۝
 بِنَصْرِ اللَّهِ يَنْصُرُ مَنْ يَشَاءُ وَهُوَ الْعَزِيزُ الرَّحِيمُ ۝ وَعَدَ اللَّهُ لَا يُخْلِفُ اللَّهُ وَعَدَهُ ۝
 وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ۝ يَعْلَمُونَ ظَاهِرًا مِّنَ الْحَيَاةِ الدُّنْيَا وَهُمْ عَنِ الْآخِرَةِ هُمْ
 غَافِلُونَ ۝

Sūrah Ar-Rūm (The Romans) 30

In the Name of Allāh, the Most Gracious, the Most Merciful.

1. Alif-Lām-Mīm. [These letters are one of the miracles of the Qur'an, and none but Allāh (Alone) knows their meanings.] 2. The Romans have been defeated.

3. In the nearest land (Syria, Iraq, Jordan, and Palestine), and they, after their defeat, will be victorious. 4. Within three to nine years. The decision of the matter, before and after (these events) is only with Allāh, (before the defeat of the Romans by the Persians, and after the defeat of the Persians by the Romans). And on that day, the believers (i.e. Muslims) will rejoice (at the victory given by Allāh to the Romans against the Persians) – 5. With the Help of Allāh. He helps whom He wills, and He is the All-Mighty, the Most Merciful. 6. (It is) a Promise of Allāh (i.e. Allāh will give victory to the Romans against the Persians), and Allāh fails not in His Promise, but most of men know not. 7. They know only the outside appearance of the life of the world (i.e. the matters of their livelihood, like irrigating or sowing or reaping), and they are heedless of the Hereafter.

الرَّحِيمِ		الرَّحْمَنِ		بِسْمِ اللَّهِ	
the Most Merciful		the Most Gracious		In the Name (of) Allah	
وَهُمْ	الْأَرْضِ	فِي أَدْنَى	غَلِبَتِ الرُّومُ	الْمِ	
and they	land	in (the) nearest	the Romans have been defeated	Alif-Lam-Mim	
سِنِينَ	فِي بَعْضِ		سَيَغْلِبُونَ	غَلِبَهُمْ	مِنْ بَعْدِ
years	within few (three to nine)		will be victorious	their defeat	after
يَفْرَحُ الْمُؤْمِنُونَ		وَيَوْمَئِذٍ	مِنْ قَبْلُ وَمِنْ بَعْدِ	لِلَّهِ الْأَمْرُ	
the believers will rejoice		and (on) that day	and after	before	with Allah (is) the matter
الْعَزِيزُ	وَهُوَ	مَنْ يَشَاءُ	يَنْصُرُ	بِنَصْرِ اللَّهِ	
(is) the All-Mighty	and He	whom He wills	He helps	with (the) Help (of) Allah	
لَا يُخْلِفُ اللَّهُ وَعْدَهُ.		وَعَدَ اللَّهُ		الرَّحِيمِ	
Allah fails not His Promise		(it is) a Promise (of) Allah		the Most Merciful	
يَعْلَمُونَ ظَاهِرًا		لَا يَعْلَمُونَ		النَّاسِ	وَلَكِنَّ أَكْثَرَ
they know the outside appearance		know not		(of) men	[and] but most
غَفُلُونَ	هُمْ	عَنِ الْآخِرَةِ	وَهُمْ	الدُّنْيَا	مِنَ الْحَيَاةِ
(are) heedless	[they]	of the Hereafter	and they	(of) the world	of the life

أُولَئِكَ يَتفَكَّرُونَ فِي أَنفُسِهِمْ مَا خَلَقَ اللَّهُ السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ وَأَجَلٍ

مُسَمًّى وَإِنَّ كَثِيرًا مِّنَ النَّاسِ بِلِقَائِ رَبِّهِمْ لَكٰفِرُونَ ﴿٨﴾ أَوَلَمْ يَسِيرُوا فِي الْأَرْضِ
فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِن قَبْلِهِمْ كَانُوا أَشَدَّ مِنْهُمْ قُوَّةً وَأَثَارُوا الْأَرْضَ
وَعَمَرُوهَا أَكْثَرَ مِمَّا عَمَرُوهَا وَجَاءَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ ۖ فَمَا كَانَ اللَّهُ لِيَظْلِمَهُمْ
وَلٰكِن كَانُوا أَنفُسَهُمْ يَظْلِمُونَ ﴿٩﴾

8. Do they not think deeply (in their ownelves) about themselves (how Allāh created them from nothing, and similarly He will resurrect them)? Allāh has created not the heavens and the earth, and all that is between them, except with truth and for an appointed term. And indeed many of mankind deny the Meeting with their Lord. 9. Do they not travel in the land, and see what was the end of those before them? They were superior to them in strength, and they tilled the earth and populated it in greater numbers than these (pagans) have done, and there came to them their Messengers with clear proofs. Surely, Allāh wronged them not, but they used to wrong themselves.

وَالْأَرْضِ	مَا خَلَقَ اللَّهُ السَّمَوَاتِ	فِي أَنفُسِهِمْ	أَوَلَمْ يَتَفَكَّرُوا
and the earth	Allah has created not the heavens	in their ownelves	(do) they not think?
مُسَمًّى	وَأَجَلٍ	بِالْحَقِّ	إِلَّا
appointed	and (for) a term	with truth	except
مُسَمًّى	رَبِّهِمْ	بِلِقَائِ	مِنَ النَّاسِ
surely deny	(with) their Lord	[in] (the) Meeting	of mankind
وَالَّذِينَ	كَانَ عَاقِبَةُ	فَيَنْظُرُوا كَيْفَ	فِي الْأَرْضِ
(of) those	was (the) end	and see [how] (what)	in the land
وَأَثَارُوا الْأَرْضَ	قُوَّةً	مِنْهُمْ	كَانُوا أَشَدَّ
and they tilled the earth	(in) strength	to them	they were superior
عَمَرُوهَا	مِمَّا	أَكْثَرَ	وَعَمَرُوهَا
these (pagans) have populated it	than [what]	(in) greater numbers	and populated it
فَمَا كَانَ اللَّهُ	بِالْبَيِّنَاتِ	رُسُلُهُمْ	وَجَاءَتْهُمْ
then it was not Allah	with clear proofs	their Messengers	and (there) came to them

أَنْفُسَهُمْ يَظْلِمُونَ ﴿١٠﴾	وَلَكِنْ كَانُوا	لِيُظْلَمَهُمْ
wrong themselves	[and] but they used to	[that] Who wronged them

ثُمَّ كَانَ عَاقِبَةَ الَّذِينَ أَسَاءُوا السُّوْأَىٰ ۖ أَنْ كَذَّبُوا بِآيَاتِ اللَّهِ وَكَانُوا بِهَا يَسْتَهْزِءُونَ ﴿١٠﴾
 اللَّهُ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ ثُمَّ إِلَيْهِ تُرْجَعُونَ ﴿١١﴾ وَيَوْمَ تَقُومُ السَّاعَةُ يُبْلِسُ
 الْمُجْرِمُونَ ﴿١٢﴾ وَلَمْ يَكُن لَّهُمْ مِنْ شُرَكَائِهِمْ شُفَعَاءٌ وَكَانُوا بِشُرَكَائِهِمْ
 كَافِرِينَ ﴿١٣﴾ وَيَوْمَ تَقُومُ السَّاعَةُ يُنْفَرُونَ ﴿١٤﴾

10. Then evil was the end of those who did evil, because they denied the *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, Messengers, etc.) of Allāh and made a mockery of them. 11. Allāh (Alone) originates the creation, then He will repeat it, then to Him you will be returned. 12. And on the Day when the Hour will be established, the *Mujrimūn* (disbelievers, sinners, criminals, polytheists) will be plunged into destruction with (deep regrets, sorrows, and) despair. 13. No intercessors will they have from those whom they made equal with Allāh (partners, i.e. their so-called associate gods), and they will (themselves) reject and deny their partners. 14. And on the Day when the Hour will be established, that Day shall (all men) be separated (i.e. the believers will be separated from the disbelievers).

أَنْ كَذَّبُوا	السُّوْأَىٰ	الَّذِينَ أَسَاءُوا	ثُمَّ كَانَ عَاقِبَةَ
because they denied	evil	(of) those who did evil	then was (the) end
اللَّهُ يَبْدَأُ الْخَلْقَ	بِهَا يَسْتَهْزِءُونَ ﴿١٠﴾	وَكَانُوا	بِآيَاتِ اللَّهِ
Allah originates the creation	making a mockery of them	and were	(the) Signs (of) Allah
وَيَوْمَ	إِلَيْهِ تُرْجَعُونَ ﴿١١﴾	ثُمَّ	ثُمَّ يُعِيدُهُ
and (on the) Day (when)	to Him you will be returned	then	then He will repeat it
يُبْلِسُ الْمُجْرِمُونَ ﴿١٢﴾			تَقُومُ السَّاعَةُ
the criminals will be plunged into destruction (with regret)			the Hour will be established
مِنْ شُرَكَائِهِمْ		لَهُمْ	وَلَمْ يَكُنْ
of their partners (whom they made equal to Allah)		for them	and will not be

كٰفِرِيْنَ ﴿١٦﴾	بِشْرَكَائِهِمْ	وَكَانُوا	شَفَعْتُمْ
reject	their partners	and they will (themselves)	intercessors
يَوْمَئِذٍ يَنْفَرُونَ ﴿١٥﴾	تَقُومُ السَّاعَةُ	وَيَوْمَ	
that Day they shall be separated	the Hour will be established	and (on the) Day (when)	

فَأَمَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فَهُمْ فِي رَوْضَةٍ يُحْبَرُونَ ﴿١٥﴾ وَأَمَّا الَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا وَلِقَاءِ الْآخِرَةِ فَأُولَٰئِكَ فِي الْعَذَابِ مُحْضَرُونَ ﴿١٦﴾ فَسَبِّحْنَا اللَّهَ حِينَ تُمْسُونَ وَحِينَ تُصْبِحُونَ ﴿١٧﴾ وَلَهُ الْحَمْدُ فِي السَّمَوَاتِ وَالْأَرْضِ وَعَشِيًّا وَحِينَ تُظْهِرُونَ ﴿١٨﴾ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَيُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا وَكَذَٰلِكَ تُخْرَجُونَ ﴿١٩﴾

15. Then as for those who believed (in the Oneness of Allāh-Islāmic Monotheism) and did righteous good deeds, such shall be honoured and made to enjoy luxurious life (forever) in a Garden of Delight (Paradise). 16. And as for those who disbelieved and denied Our *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, Allāh's Messengers, Resurrection, etc.), and the Meeting of the Hereafter, such shall be brought forth to the torment (in the Hell-fire). 17. So glorify Allāh [above all that (evil) they associate with Him (O believers)], when you come up to the evening [i.e. offer the (*Maghrib*) sunset and ('*Ishā'*) night prayers], and when you enter the morning [i.e. offer the (*Fajr*) morning prayer]. 18. And His are all praise and thanks in the heavens and the earth; and (glorify Him) in the afternoon (i.e. offer '*Asr* prayer) and when you come up to the time, when the day begins to decline (i.e. offer *Zuhr* prayer). 19. He brings out the living from the dead, and brings out the dead from the living. And He revives the earth after its death. And thus shall you be brought out (resurrected).

فَهُمْ	وَعَمِلُوا الصَّالِحَاتِ	فَأَمَّا الَّذِينَ ءَامَنُوا
so they	and did righteous deeds	then as for those who believed
فِي رَوْضَةٍ يُحْبَرُونَ ﴿١٥﴾		
shall be honoured (and made to enjoy luxurious life) in a Garden of Delight		

وَلِقَايَ	بِآيَاتِنَا	وَكَذَّبُوا	وَأَمَّا الَّذِينَ كَفَرُوا
and (the) Meeting	Our Proofs	and denied	and as for those who disbelieved
مُحَضَّرُونَ ﴿١٦﴾	فِي الْعَذَابِ	فَأُولَئِكَ	الْآخِرَةِ
(shall be) brought forth	to the torment	then those	(of) the Hereafter
وَلَهُ	وَحِينَ تُصْبِحُونَ ﴿١٧﴾	حِينَ تُمْسُونَ	فَسُبْحَانَ اللَّهِ
and for Him	and when you enter the morning	when you come to evening	so glorify Allah
وَعَشِيًّا	وَالْأَرْضِ	فِي السَّمَوَاتِ	الْحَمْدُ
and (in) the afternoon	and the earth	in the heavens	(are) all praise and thanks
يُخْرِجُ الْحَيَّ	وَحِينَ تَظْهَرُونَ ﴿١٨﴾		
He brings out the living	and when you come to the time when the day begins to decline		
وَيُحْيِي الْأَرْضَ	مِنَ الْحَيِّ	وَيُخْرِجُ الْمَيِّتَ	مِنَ الْمَيِّتِ
and He revives the earth	from the living	and He brings out the dead	from the dead
وَكَذَلِكَ نُخْرِجُونَ ﴿١٩﴾		مَوْتَهَا	بَعْدَ
and thus shall you be brought out (resurrected)		its death	after

وَمِنْ آيَاتِهِ أَنْ خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ إِذَا أَنْتُمْ بَشَرٌ تَنْتَشِرُونَ ﴿٢٠﴾ وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يُفَكِّرُونَ ﴿٢١﴾ وَمِنْ آيَاتِهِ خَلْقُ السَّمَوَاتِ وَالْأَرْضِ وَأَخْنِافُ السِّنِّكُمْ وَالْوَنُكُورُ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِلْعَالَمِينَ ﴿٢٢﴾

20. And among His Signs is that He created you (Adam) from dust, and then [Hawwā' (Eve) from Adam's rib, and then his offspring from the semen, and] – behold, you are human beings scattered! 21. And among His Signs is that He created for you wives from among yourselves, that you may find repose in them, and He has put between you affection and mercy. Verily, in that are indeed signs for a people who reflect. 22. And among His Signs is the creation of the heavens and the earth, and the difference of your languages and colours. Verily, in that are indeed signs for men of sound knowledge.

وَمِنْ آيَاتِهِ	أَنْ خَلَقَكُمْ	مِنْ تُرَابٍ	ثُمَّ إِذَا	أَنْتُمْ
and among His Signs	(is) that He created you	from dust	then behold	you
بَشَرٌ تَنْشُرُونَ ﴿٢٣﴾	وَمِنْ آيَاتِهِ	أَنْ خَلَقَ		
(are) human beings scattered	and among His Signs	(is) that He created		
لَكُمْ	مِنْ أَنْفُسِكُمْ	أَزْوَاجًا	لِتَسْكُنُوا	إِيَّاهَا
for you	from among yourselves	wives	that you may find repose	in them
وَجَعَلَ بَيْنَكُمْ	مَوَدَّةً	وَرَحْمَةً	إِنَّ	فِي ذَلِكَ
and He has put between you	affection	and mercy	verily	in that
لَايَاتٍ	لِقَوْمٍ يَتَفَكَّرُونَ ﴿٢٤﴾	وَمِنْ آيَاتِهِ	خَلَقَ	
(are) indeed signs	for a people who reflect	and among His Signs	(is the) creation	
السَّمَوَاتِ	وَالْأَرْضِ	وَأَخْتَلَفُ	اللِّسَانِكُمْ	
(of) the heavens	and the earth	and (the) difference	(of) your languages	
وَالْوَنُكُمِ	إِنَّ فِي ذَلِكَ	لَايَاتٍ	لِّلْعَالَمِينَ ﴿٢٥﴾	
and your colours	in that	(are) indeed signs	for men of sound knowledge	

وَمِنْ آيَاتِهِ مَنَامُكُمْ بِاللَّيْلِ وَالنَّهَارِ وَابْتِغَاؤُكُمْ مِنْ فَضْلِهِ ۗ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَسْمَعُونَ ﴿٢٣﴾ وَمِنْ آيَاتِهِ يُرِيكُمُ الْبَرْقَ خَوْفًا وَطَمَعًا وَيُنزِلُ مِنَ السَّمَاءِ مَاءً فَيُحْيِي بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا ۗ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ ﴿٢٤﴾ وَمِنْ آيَاتِهِ أَنْ تَقُومَ السَّمَاءُ وَالْأَرْضُ بِأَمْرِهِ ۗ ثُمَّ إِذَا دَعَاكُمْ دَعْوَةً مِّنَ الْأَرْضِ إِذَا أَنْتُمْ تَخْرُجُونَ ﴿٢٥﴾

23. And among His Signs is your sleep by night and by day, and your seeking of His bounty. Verily, in that are indeed signs for a people who listen. 24. And among His Signs is that He shows you the lightning, for fear and for hope, and He sends down water (rain) from the sky, and therewith revives the earth after its death. Verily, in that are indeed signs for a people who understand. 25. And among His Signs is that the heaven and the earth stand by His Command. Then afterwards when He will call you by a single call, behold, you will come out

from the earth (i.e. from your graves for reckoning and recompense).

وَمِنْ آيَاتِهِ	مَنَاكُمْ	بِالَّيْلِ	وَالنَّهَارِ	وَابْتَغَاؤَكُمْ
and among His Signs	(is) your sleep	by night	and (by) day	and your seeking
مِنْ فَضْلِهِ ۚ	إِنِّ	فِي ذَلِكَ	لَآيَاتٍ	لِقَوْمٍ يَسْمَعُونَ ﴿٢٦﴾
of His bounty	verily	in that	(are) indeed signs	for a people who listen
وَمِنْ آيَاتِهِ	يُرِيكُمْ	الْبُرْقَ	خَوْفًا	
and among His Signs	(is that) He shows you	the lightning	(for) fear	
وَطَمَعًا	وَيُنزِلُ	مِنَ السَّمَاءِ	مَاءً	فِيحْيِي ۚ
and (for) hope	and He sends down	from they sky	water (rain)	and He revives
بِهِ	أَلْأَرْضِ	بَعْدَ	مَوْتِهَا ۚ	إِنِّ
therewith	the earth	after	its death	verily
				فِي ذَلِكَ
				لَآيَاتٍ
				(are) indeed signs
				لِقَوْمٍ يَعْقِلُونَ ﴿٢٧﴾
				وَمِنْ آيَاتِهِ ۚ
				أَنَّ تَقُومَ السَّمَاءُ
				(is) that stand the heaven
				وَمِنْ آيَاتِهِ ۚ
				وَالْأَرْضِ
				بِأَمْرِهِ ۚ
				ثُمَّ إِذَا
				دَعَاكُمْ
				دَعْوَةً
				(by) a single call
				أَنْتُمْ تَخْرُجُونَ ﴿٢٨﴾
				you will come out
				إِذَا
				بِهِدَايَتِهِ ۚ
				وَالْأَرْضِ
				مِنْ الْأَرْضِ
				فَإِنَّكُمْ
				فَانْتَمَ فِيهِ سَوَاءٌ
				تَخَافُونَهُمْ كَخِيفَتِكُمْ
				أَنْفُسَكُمْ ۚ
				كَذَلِكَ نَفِصَّلُ الْآيَاتِ
				لِقَوْمٍ يَعْقِلُونَ ﴿٢٩﴾

وَلَهُ، مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ كُلُّ لَهٗ، قَلْبُونَ ﴿٢٦﴾ وَهُوَ الَّذِي بَدَأَ الْخَلْقَ ثُمَّ يُعِيدُهُ وَهُوَ أَهْوَنُ عَلَيْهِ وَلَهُ الْمَثَلُ الْأَعْلَىٰ فِي السَّمَوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٢٧﴾ ضَرَبَ لَكُمْ مَثَلًا مِّنْ أَنْفُسِكُمْ هَلْ لَكُمْ مِّنْ مَّا مَلَكَتْ أَيْمَانُكُمْ مِّنْ شُرَكَاءَ فِي مَارْزَقِكُمْ فَاَنْتُمْ فِيهِ سَوَاءٌ تَخَافُونَهُمْ كَخِيفَتِكُمْ أَنْفُسَكُمْ ۚ كَذَلِكَ نَفِصَّلُ الْآيَاتِ لِقَوْمٍ يَعْقِلُونَ ﴿٢٩﴾

26. To Him belongs whatever is in the heavens and the earth. All are obedient to Him. 27. And He it is Who originates the creation, then He will repeat it

(after it has been perished); and this is easier for Him. His is the highest description (i.e. none has the right to be worshipped but He, and there is nothing comparable to Him) in the heavens and in the earth. And He is the All-Mighty, the All-Wise. 28. He sets forth for you a parable from your own selves: Do you have partners among those whom your right hands possess (i.e. your slaves) to share as equals in the wealth We have bestowed on you whom you fear as you fear each other? Thus do We explain the signs in detail to a people who have sense.

وَلَهُ	مَنْ	فِي السَّمَوَاتِ	وَالْأَرْضِ	كُلُّ	لَهُ
and to Him (belongs)	whatever	(is) in the heavens	and the earth	all	to Him
قَلِيلُونَ ﴿٢٨﴾	وَهُوَ	الَّذِي	يَبْدَأُ الْخَلْقَ	ثُمَّ يَعِيدُهُ	ثُمَّ يَعِيدُهُ
(are) obedient	and He (it is)	Who	originates the creation	then He will repeat it	then He will repeat it
وَهُوَ أَهْوَنُ	عَلَيْهِ	وَلَهُ	الْمَثَلُ	الْأَعْلَى	فِي السَّمَوَاتِ
(is) easier	for Him	and for Him	(is) the description	highest	in the heavens
وَالْأَرْضِ	وَهُوَ	الْعَزِيزُ	الْحَكِيمُ ﴿٢٩﴾	ضَرَبَ لَكُمْ	ضَرَبَ لَكُمْ
and (in) the earth	and He	(is) the All-Mighty	the All-Wise	He sets forth for you	He sets forth for you
مَثَلًا	مِنْ أَنْفُسِكُمْ	هَلْ	لَكُمْ	مِنْ مَا	مِنْ مَا
a parable	from your own selves	(do)?	you have	among (those) whom	among (those) whom
مَلَكَتْ أَيْمَانُكُمْ	مِنْ شُرَكَاءَ	فِي مَا	رَزَقْنَاكُمْ	رَزَقْنَاكُمْ	رَزَقْنَاكُمْ
your right hands possess	any partners (to share as equals)	in what	We have bestowed on you	We have bestowed on you	We have bestowed on you
فَأَنْتُمْ	فِيهِ	سَوَاءٌ	تَخَافُونَهُمْ	كَخِيفَتِكُمْ	كَخِيفَتِكُمْ
then you	in it (its possession)	(are) equal	whom you fear	as you fear	as you fear
أَنْفُسِكُمْ	كَذَلِكَ	نَفِصِلُ الْآيَاتِ	لِقَوْمٍ يَعْقِلُونَ ﴿٣٠﴾	لِقَوْمٍ يَعْقِلُونَ ﴿٣٠﴾	لِقَوْمٍ يَعْقِلُونَ ﴿٣٠﴾
each other	thus	We explain the signs in detail	to a people who have sense	to a people who have sense	to a people who have sense

بَلِ اتَّبَعَ الَّذِينَ ظَلَمُوا أَهْوَاءَ هُمْ بِغَيْرِ عِلْمٍ فَمَنْ يَهْدِي مَنْ أَضَلَّ اللَّهُ وَمَا لَهُمْ مِنْ نَاصِرِينَ ﴿٣٠﴾ فَأَقَمَّ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٣٠﴾

مُنِيبِينَ إِلَيْهِ وَاتَّقُوهُ وَأَقِيمُوا الصَّلَاةَ وَلَا تَكُونُوا مِنَ الْمُشْرِكِينَ ﴿٣١﴾ مِنَ
الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيعًا كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ ﴿٣٢﴾ وَإِذَا مَسَّ
النَّاسَ ضُرٌّ دَعَوْا رَبَّهُمْ مُنِيبِينَ إِلَيْهِ ثُمَّ إِذَا آذَقَهُمْ مِنْهُ رَحْمَةً إِذَا فَرِيقٌ مِنْهُمْ بِرَبِّهِمْ
يُشْرِكُونَ ﴿٣٣﴾

29. Nay, but those who do wrong follow their own lusts without knowledge. Then who will guide him whom Allāh has sent astray? And for such there will be no helpers. 30. So, set you (O Muhammad ﷺ) your face towards the religion (of pure Islāmic Monotheism) *Hanīf* (worship none but Allāh Alone). Allāh's *Fitrah* (i.e. Allāh's Islāmic Monotheism) with which He has created mankind. No change let there be in *Khalq-illāh* (i.e. the religion of Allāh - Islāmic Monotheism), that is the straight religion, but most of men know not. 31. (And remain always) turning in repentance to Him (only), and be afraid and dutiful to Him; and perform *As-Salāt* (the prayers) and be not of *Al-Mushrikūn* (the polytheists, idolaters, disbelievers in the Oneness of Allāh). 32. Of those who split up their religion (i.e. who left the true Islāmic Monotheism), and became sects, [i.e. they invented new things in the religion (*Bid'ah*), and followed their vain desires], each sect rejoicing in that which is with it. 33. And when harm touches men, they cry sincerely only to their Lord (Allāh), turning to Him in repentance; but when He gives them a taste of His Mercy, behold, a party of them associate partners in worship with their Lord.

بَلِ اتَّبَعَ	الَّذِينَ ظَلَمُوا	أَهْوَاءَهُمْ	بِعَيْرِ	عِلْمِ
nay follow	those who do wrong	their own lusts	without	knowledge
فَمَنْ يَهْدِي	مَنْ أَضَلَّ اللَّهُ	وَمَا	هُمْ	مِنْ نَصْرِينَ
then who will guide	(him) whom Allah has sent astray	and not	they have	any helpers
فَأَقِمْ وَجْهَكَ	لِلدِّينِ	حَنِيفًا	فِطْرَتَ اللَّهِ	الَّتِي
so set (you) your face	towards the religion	being upright	Allah's Nature	which
فَطَرَّ النَّاسَ	عَلَيْهَا	لَا نَبْدِيلَ	لِخَلْقِ اللَّهِ	
He has created mankind	with it	no change	(let there be) in (the) creation (of) Allah	
ذَلِكَ	الدِّينِ	الْقِيمِ	وَلَكِنْ أَكْثَرُ	النَّاسِ لَا يَعْلَمُونَ
that	(is) the religion	straight	[and] but most	(of) men know not

مُنِيبِينَ	إِلَيْهِ	وَاتَّقَوْهُ	وَأَقِيمُوا الصَّلَاةَ	وَلَا تَكُونُوا
turning (in repentance)	to Him	and fear Him	and perform the prayer	and be not
مِنَ الْمُشْرِكِينَ ﴿٣١﴾	مِنَ الَّذِينَ	فَرَّقُوا دِينَهُمْ	وَكَانُوا شِيَعًا	كُلِّ
of the polytheists	of those who	split up their religion	and became sects	each
حِزْبٍ	بِمَا	لَدَيْهِمْ	فَرِحُونَ ﴿٣٢﴾	وَإِذَا مَسَّ
sect	in that which	they have	rejoicing	and when touches
ضُرٍّ	النَّاسِ	أَذَاهُمْ	ثُمَّ إِذَا	إِلَيْهِ
harm	mankind	they give them a taste	but when	to Him
دَعَا رَبَّهُمْ	مُنِيبِينَ	تَعَلَّمُونَ	فَسَوْفَ	تَعْلَمُونَ ﴿٣٤﴾
they cry to their Lord	turning (in repentance)	you will come to know	or	but soon you will come to know
مِنْهُ	رَحْمَةً	إِذَا	فَرِحُوا	بِحُكْمِهِ
of His	Mercy	behold	they rejoice therein	but when some evil afflicts them because of (evil deeds and sins)
مِنْهُمْ	فَرِيقٌ	أَذَاهُمْ	يَقْنَطُونَ ﴿٣٥﴾	أَوَلَمْ يَرَوْا
of them	a party	that their (own) hands have sent forth	behold, they are in despair!	do they not see that Allāh enlarges the provision for whom He wills and straitens (it for whom He wills). Verily, in that are indeed signs for a people who believe.
بِرَبِّهِمْ يُشْرِكُونَ ﴿٣٦﴾	أَذَاهُمْ	يَقْنَطُونَ ﴿٣٥﴾	أَوَلَمْ يَرَوْا	أَنَّ اللَّهَ يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ وَيَقْدِرُ إِنَّ فِي
associate partners with their Lord	that their (own) hands have sent forth	behold, they are in despair!	do they not see that Allāh enlarges the provision for whom He wills and straitens (it for whom He wills). Verily, in that are indeed signs for a people who believe.	that Allāh enlarges the provision for whom He wills and straitens (it for whom He wills). Verily, in that are indeed signs for a people who believe.

لِيَكْفُرُوا بِمَا آتَيْنَاهُمْ فَتَمَتَّعُوا فَسَوْفَ تَعْلَمُونَ ﴿٣٤﴾ أَمْ أَنْزَلْنَا عَلَيْهِمْ سُلْطَانًا فَهُوَ يَتَكَلَّمُ بِمَا كَانُوا بِهِ يُشْرِكُونَ ﴿٣٥﴾ وَإِذَا أَذَقْنَا النَّاسَ رَحْمَةً فَرِحُوا بِهَا وَإِن تُصِيبَهُمْ سَيِّئَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ إِذَا هُمْ يَقْنَطُونَ ﴿٣٦﴾ أَوَلَمْ يَرَوْا أَنَّ اللَّهَ يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ وَيَقْدِرُ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ ﴿٣٧﴾

34. So as to be ungrateful for the graces which We have bestowed on them. Then enjoy (your short life); but you will come to know. 35. Or have We revealed to them an authority (a Scripture), which speaks of that which they have been associating with Him? 36. And when We cause mankind to taste of mercy, they rejoice therein; but when some evil afflicts them because of (evil deeds and sins) that their (own) hands have sent forth, behold, they are in despair! 37. Do they not see that Allāh enlarges the provision for whom He wills and straitens (it for whom He wills). Verily, in that are indeed signs for a people who believe.

لِيَكْفُرُوا	بِمَا	فَتَمَتَّعُوا	أَتَيْنَاهُمْ
so as to be ungrateful	for what	then enjoy	We have bestowed on them
فَسَوْفَ تَعْلَمُونَ ﴿٣٤﴾	أَمْ	أَنْزَلْنَا عَلَيْهِمْ	سُلْطَانًا
or but soon you will come to know	or	have We revealed to them	an authority (a Scripture)

بِهِ يَشْرِكُونَ ﴿٣٥﴾		بِمَا كَانُوا			فَهُوَ يَتَكَلَّمُ	
associating with Him		of that which they have been			which speaks	
وَإِنْ	بِهَا	فَرِحُوا	رَحْمَةً	النَّاسَ	وَإِذَا أَدَقْنَا	
but if	therein	they rejoice	(of) mercy	mankind	and when We cause to taste	
إِذَا	قَدَمَتْ أَيْدِيهِمْ		بِمَا		سَيِّئَةً	تُصِيبُهُمْ
behold	their hands have sent forth		(because) of that		an evil	afflicts them
أَنَّ اللَّهَ يَبْسُطُ الرِّزْقَ			أَوْلَمْ يَرَوْا		هُمْ يَقْنَطُونَ ﴿٣٦﴾	
that Allah enlarges the provision			(do) they not see?		they are in despair	
فِي ذَلِكَ	إِنَّ	وَيَقْدِرُ			لِمَنْ يَشَاءُ	
in that	verily	and straitens (it for whom He wills)			for whom He wills	
لِقَوْمٍ يُؤْمِنُونَ ﴿٣٧﴾				لآيَاتٍ		
for a people who believe				(are) indeed signs		

فَأَتْ ذَا الْقُرْبَىٰ حَقَّهُ، وَالْمَسْكِينِ وَابْنَ السَّبِيلِ ۚ ذَٰلِكَ خَيْرٌ لِلَّذِينَ يُرِيدُونَ وَجْهَ اللَّهِ ۗ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿٣٨﴾ وَمَا آتَيْتُم مِّن رَّبِّ لِيرَبُّوٓا۟ فِي أَمْوَالِ النَّاسِ فَلَا يَرِبُّوٓا۟ عِنْدَ اللَّهِ ۗ وَمَا آتَيْتُم مِّن زَكَاةٍ تُرِيدُونَ وَجْهَ اللَّهِ فَأُولَٰئِكَ هُمُ الْمُضْعِفُونَ ﴿٣٩﴾ اللَّهُ الَّذِي خَلَقَكُمْ ثُمَّ رَزَقَكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ هَلْ مِن شُرَكَائِكُمْ مَّنْ يَفْعَلُ مِن ذَٰلِكُمْ مِّن شَيْءٍ ۗ سُبْحٰنَهُ ۗ وَتَعَالَىٰ عَمَّا يُشْرِكُونَ ﴿٤٠﴾

38. So, give to the kindred his due, and to *Al-Miskīn* (the needy) and to the wayfarer. That is best for those who seek Allāh's Countenance; and it is they who will be successful. 39. And that which you give in gift (to others), in order that it may increase (your wealth by expecting to get a better one in return) from other people's property, has no increase with Allāh; but that which you give in *Zakāt* (*Sadaqah*, charity, etc.) seeking Allāh's Countenance, then those they shall have manifold increase. 40. Allāh is He Who created you, then provided food for you, then will cause you to die, then (again) He will give you life (on the Day of Resurrection). Is there any of your (so-called) partners (of Allāh) that do anything of that? Glorified and Exalted is He above all that (evil)

they associate (with Him).

فَاتِذَا الْقَرِينِ	حَقَّهُ	وَالْمَسْكِينِ	وَأَبْنِ السَّبِيلِ	ذَلِكَ	حَيْرٌ
so give to the kindred	his due	and (to) the poor	and (to) the wayfarer	that	(is) best
لِلَّذِينَ يُرِيدُونَ	وَجْهَ اللَّهِ	وَأَوْلِيَّكَ	هَمٌ		
for those who seek	(the) Face (Countenance of) Allah	and (it is) those	they		
الْمُفْلِحُونَ	وَمَا آتَيْتُمْ	مِّن رَّبًّا	لِيَرْبُوا		
(will be) successful	and that which you give	of interest	(in order) that it may increase		
فِي أَمْوَالِ	النَّاسِ	فَلَا يَرْبُوا عِنْدَ اللَّهِ			
in (the) property (wealth)	(of) other people	then it has no increase with Allah			
وَمَا آتَيْتُمْ	مِّن زَكَاةٍ	تُرِيدُونَ وَجْهَ اللَّهِ			
but that which you give	of charity	seeking (the) Face (Countenance of) Allah			
فَأُولَئِكَ هُم	الْمُضْعِفُونَ	اللَّهُ الَّذِي	خَلَقَكُمْ		
they then those	(shall) have manifold increase	Allah (is) He Who	created you		
ثُمَّ رَزَقَكُمْ	ثُمَّ يَمِيتُكُمْ	ثُمَّ يُحْيِيكُمْ			
then He provided for you	then He will cause you to die	then He will give you life			
هَلْ	مِن شُرَكَائِكُمْ	مَنْ يَفْعَلُ	مِن ذَلِكُمْ	مِنْ شَيْءٍ	
(is there)?	any (of) your partners	who does	of that	anything	
سُبْحٰنَهُ	وَتَعَالَى	عَمَّا يُشْرِكُونَ			
Glory be to Him	and Exalted is He	above (all) that they associate			

ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ لِيُذِيقَهُمْ بَعْضَ الَّذِي عَمِلُوا لَعَلَّهُمْ
 يَرْجِعُونَ ﴿٤١﴾ قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِن قَبْلَ كَانَ أَكْثَرُهُمْ
 مُشْرِكِينَ ﴿٤٢﴾ فَأَقْرِبْ وَجْهَكَ لِلدِّينِ الْقَيِّمِ مِن قَبْلِ أَن يَأْتِيَ يَوْمٌ لَّا مَرَدَّ لَهُ مِنَ اللَّهِ يَوْمَئِذٍ
 يَصَّدَّعُونَ ﴿٤٣﴾

41. Evil (sins and disobedience to Allāh) has appeared on land and sea because

of what the hands of men have earned (by oppression and evil deeds), that He (Allāh) may make them taste a part of that which they have done, in order that they may return (by repenting to Allāh, and begging His Pardon). 42. Say (O Muhammad ﷺ): "Travel in the land and see what was the end of those before (you)! Most of them were *Mushrikūn* (polytheists, idolaters, disbelievers in the Oneness of Allāh)." 43. So, set you (O Muhammad ﷺ) your face (in obedience to Allāh, your Lord) to the straight and right religion (Islāmic Monotheism), before there comes from Allāh a Day which none can avert. On that Day men shall be divided [(in two groups), a group in Paradise and a group in Hell].

ظَهَرَ الْفَسَادُ		فِي الْبَرِّ		وَالْبَحْرِ		بِمَا كَسَبَتْ	
evil has appeared		on land		and sea		(because) of what have earned	
أَيْدِي		النَّاسِ		لِيَذِيقَهُمْ		بَعْضَ	
(the) hands		(of) mankind		that He (Allah) may make them taste		a part	
الَّذِي عَمِلُوا		لَعَلَّهُمْ يَرْجِعُونَ ﴿٤١﴾		قُلْ		سِيرُوا فِي الْأَرْضِ	
(of) that which they have done		(in order) that they may return		say		travel in the land	
فَانظُرُوا كَيْفَ		كَانَ عَاقِبَةُ		الَّذِينَ		مِنْ قَبْلِهِمْ	
and see [how] (what)		was (the) end		(of) those		before	
مُشْرِكِينَ ﴿٤٢﴾		فَأَقْرِرْ وَجْهَكَ		لِلدِّينِ		الْقِيمِ مِنْ قَبْلِ	
polytheists		so set (you) your face		to the religion		before	
لَا مَرَدَّ		لَهُ،		يَوْمَئِذٍ يَصَّدَّعُونَ ﴿٤٣﴾			
none can avert		it		from Allah		(on) that Day they (men) shall be divided	

مَنْ كَفَرَ فَعَلَيْهِ كُفْرُهُ، وَمَنْ عَمِلَ صَالِحًا فَلَا نَفْسَ لَهُ يَمْهَدُونَ ﴿٤١﴾ لِيَجْزِيَ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْ فَضْلِهِ ؕ إِنَّهُ لَا يُحِبُّ الْكَافِرِينَ ﴿٤٢﴾ وَمَنْ ءَايَنَاهُ أَنْ يُرْسِلَ الرِّيَّاحَ مُبَشِّرَاتٍ وَلِيَذِيقَكُمْ مِنْ رَحْمَتِي، وَلِتَجْرِيَ الْفُلُكُ بِأَمْرِي، وَلِتَبْتَغُوا مِنْ فَضْلِهِ، وَلَعَلَّكُمْ تَشْكُرُونَ ﴿٤٣﴾ وَلَقَدْ أَرْسَلْنَا مِنْ قَبْلِكَ رُسُلًا إِلَى قَوْمِهِمْ فَجَاءَهُمْ بِالْبَيِّنَاتِ فَأَنقَمْنَا مِنَ الَّذِينَ أَجْرَمُوا، وَكَانَ حَقًّا عَلَيْنَا نَصْرَ الْمُؤْمِنِينَ ﴿٤٤﴾

44. Whosoever disbelieves will suffer from his disbelief, and whosoever does righteous good deeds (by practising Islāmic Monotheism), then such will prepare a good place (in Paradise) for themselves (and will be saved by Allāh from His torment). 45. That He may reward those who believe (in the Oneness of Allāh-Islāmic Monotheism) and do righteous good deeds, out of His bounty. Verily, He likes not the disbelievers. 46. And among His Signs is that He sends the winds as glad tidings, giving you a taste of His Mercy (i.e. rain), and that the ships may sail at His Command, and that you may seek of His bounty, in order that you may be thankful. 47. And indeed We did send Messengers before you (O Muhammad ﷺ) to their own peoples. They came to them with clear proofs, then, We took vengeance on those who committed crimes (disbelief, setting partners in worship with Allāh, sins); and (as for) the believers, it was incumbent upon Us to help (them).

مَنْ كَفَرَ	فَعَلَيْهِ	كُفْرَهُ	وَمَنْ	عَمِلَ صَالِحًا
whosoever disbelieves	then on him	(is) his disbelief	and whosoever	does righteous deeds
فَلَا أَنفُسِهِمْ يَمْهَدُونَ ﴿٤٤﴾				
those who believe	that He may reward	then they will prepare a good place for	themselves	
وَعَمِلُوا الصَّالِحَاتِ	مِنْ فَضْلِهِ	إِنَّهُ	لَا يُحِبُّ الْكَافِرِينَ ﴿٤٥﴾	
and do righteous deeds	out of His bounty	verily He	likes not the disbelievers	
وَمِنْ آيَاتِهِ	أَنْ يُرْسِلَ الرِّيحَ	مُبَشِّرَاتٍ	وَلِيُذِيقَكُمْ	
and among His Signs	(is) that He sends the winds	(as) glad tidings	and to give you a taste	
مِنْ رَحْمَتِهِ	وَلِتَجْرِيَ الْفُلُكُ	بِأَمْرِهِ	وَلِتَبْتَغُوا	
of His Mercy	and that the ships may sail	at His Command	and that you may seek	
مِنْ فَضْلِهِ	وَلَعَلَّكُمْ تَشْكُرُونَ ﴿٤٦﴾	وَلَقَدْ أَرْسَلْنَا		
of His bounty	and (in order) that you may be thankful	and indeed We did send		
مِنْ قَبْلِكَ	رُسُلًا	إِلَىٰ قَوْمِهِمْ	فَجَاءَهُمْ	بِالْبَيِّنَاتِ
before you	Messengers	to their own peoples	so they came to them	with clear proofs
فَأَنقَمْنَا	مِنَ الَّذِينَ أَجْرَمُوا		وَكَانَ حَقًّا	
then We took vengeance	on those who committed crimes		and it was incumbent	

عَلَيْنَا	نَصْرُ	الْمُؤْمِنِينَ ﴿٤٧﴾
upon Us	to help	the believers

اللَّهُ الَّذِي يُرْسِلُ الرِّيحَ فَتُثِيرُ سَحَابًا فَيَبْسُطُهُ فِي السَّمَاءِ كَيْفَ يَشَاءُ وَيَجْعَلُهُ كِسْفًا فَتَرَى
 الْوَدْقَ يَخْرُجُ مِنْ خِلَالِهِ ۚ فَإِذَا أَصَابَ بِهِ ۚ مَنْ يَشَاءُ مِنْ عِبَادِهِ إِذَا هُمْ يَسْتَبْشِرُونَ ﴿٤٨﴾ وَإِنْ كَانُوا
 مِنْ قَبْلِ أَنْ يُنْزَلَ عَلَيْهِمْ مِنَ قَبْلِهِ ۚ لَمُبْلِسِينَ ﴿٤٩﴾ فَانظُرْ إِلَىٰ آثَرِ رَحْمَتِ اللَّهِ كَيْفَ يُحْيِي
 الْأَرْضَ بَعْدَ مَوْتِهَا ۚ إِنَّ ذَلِكَ لَمُحْيِي الْمَوْتِ ۚ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٥٠﴾ وَلَئِنْ أَرْسَلْنَا رِيحًا
 فَرَأَوْهُ مُصْفَرًّا لَظَلُّوا مِنْ بَعْدِهِ ۚ يَكْفُرُونَ ﴿٥١﴾

48. Allāh is He Who sends the winds, so that they raise clouds and spread them along the sky as He wills, and then break them into fragments until you see rain drops come forth from their midst! Then when He has made them fall on whom of His slaves as He wills, lo, they rejoice! 49. And verily, before that (rain) – just before it was sent down upon them – they were in despair! 50. Look then at the effects (results) of Allāh's Mercy, how He revives the earth after its death. Verily, that (Allāh) (Who revived the earth after its death) shall indeed raise the dead (on the Day of Resurrection), and He is Able to do all things. 51. And if We send a wind [which would spoil the green growth (tilth) brought up by the previous rain], and they see (their tilth) turn yellow – behold, they then (after their being glad) would become unthankful (to their Lord Allāh as) disbelievers.

اللَّهُ الَّذِي	يُرْسِلُ الرِّيحَ	فَتُثِيرُ سَحَابًا	فَيَبْسُطُهُ	فِي السَّمَاءِ
Allah (is) He Who	sends the winds	so they raise clouds	and He spreads them	in the sky
كَيْفَ يَشَاءُ	وَيَجْعَلُهُ	كِسْفًا	فَتَرَى الْوَدْقَ	
how He wills	and He breaks them (make them) into	fragments	then you see (rain) drops	
يَخْرُجُ مِنْ خِلَالِهِ ۚ	فَإِذَا أَصَابَ	بِهِ ۚ		
come forth from their midst	then when He has made (them) fall on			
مَنْ يَشَاءُ	مِنْ عِبَادِهِ ۚ	إِذَا	هُمْ يَسْتَبْشِرُونَ ﴿٤٨﴾	وَإِنْ كَانُوا
whom He wills	of His slaves	behold	they rejoice	and verily they were
				مِنْ قَبْلِ
				before

لَمُبْسِينَ ﴿١٩﴾	مِّن قَبْلِهِ	عَلَيْهِمْ	أَن يُنَزَّلَ
surely in despair	before that (rain)	upon them	[that] it (rain) was sent down
فَأَنْظِرْ	كَيْفَ يُحْيِي	رَحْمَتِ اللَّهِ	إِلَىٰ آثَرِ
look then	how He revives	(of the) Mercy (of) Allah	at (the) effects
بَعْدَ	الْمَوْتِ	لَمْحِي	إِنَّ ذَلِكَ
after	the dead	(Allah) Who shall indeed raise	verily that
عَلَىٰ كُلِّ	فَرَاوَهُ	وَلَيْنَ أَرْسَلْنَا رِيحًا	شَيْءٍ قَدِيرٌ ﴿٢٠﴾
on every	and they see it (their tilth)	and if We send a wind	(is) Able thing
مُصْفَرًا	مِّن بَعْدِهِ يَكْفُرُونَ ﴿٢١﴾	لَظَلُّوا	
turn yellow	after it disbelievers	surely they become	

فَإِنَّكَ لَا تَسْمَعُ الْمَوْتَىٰ وَلَا تَسْمَعُ الصَّمَّ الدُّعَاءَ إِذَا وَلَّوْا مُدْبِرِينَ ﴿٢٢﴾ وَمَا أَنْتَ بِهَادٍ الْعَمَىٰ
عَنْ ضَلَالَتِهِمْ إِنْ تَسْمَعُ إِلَّا مَنْ يُؤْمِنُ بِآيَاتِنَا فَهُمْ مُسْلِمُونَ ﴿٢٣﴾ اللَّهُ الَّذِي خَلَقَكُمْ مِنْ
ضَعْفٍ ثُمَّ جَعَلَ مِنْ بَعْدِ ضَعْفٍ قُوَّةً ثُمَّ جَعَلَ مِنْ بَعْدِ قُوَّةٍ ضَعْفًا وَشَيْبَةً يَخْلُقُ
مَا يَشَاءُ وَهُوَ الْعَلِيمُ الْقَدِيرُ ﴿٢٤﴾

52. So verily, you (O Muhammad ﷺ) cannot make the dead to hear (i.e. the disbelievers), nor can you make the deaf to hear the call, when they show their backs and turn away. 53. And you (O Muhammad ﷺ) cannot guide the blind from their straying; you can make to hear only those who believe in Our *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.), and have submitted to Allāh in Islām (as Muslims). 54. Allāh is He Who created you in (a state of) weakness, then gave you strength after weakness, then after strength gave (you) weakness and grey hair. He creates what He wills. And it is He Who is the All-Knowing, the All-Powerful (i.e. Able to do all things).

فَإِنَّكَ	لَا تَسْمَعُ الْمَوْتَىٰ	وَلَا تَسْمَعُ الصَّمَّ
so verily you	can not make the dead to hear	nor can you make the deaf to hear
الدُّعَاءَ	وَإِذَا	وَلَوْ أَمَدُّبِرِينَ ﴿٢٢﴾
the call	when	they flee turning their backs
وَمَا أَنْتَ	بِهَادٍ	
and you (can) not	guide	

الْعَمَى	عَنْ ضَلَالِنِهِمْ	إِنْ تَسْمَعُ	إِلَّا مَنْ
the blind	from their straying	you can not make to hear	but (those) who
يَوْمَ مِنْ بَيِّنَاتِنَا	فَهُمْ	مُسْلِمُونَ	اللَّهُ الَّذِي
and [they] believe in Our Proofs	and [they]	have submitted (to Allah in Islam)	Allah (is) He Who
خَلَقَكُمْ	مِنْ ضَعْفٍ	ثُمَّ جَعَلَ	مِنْ بَعْدِ
created you	in weakness	then made (gave you)	after
ثُمَّ جَعَلَ	مِنْ بَعْدِ	قُوَّةٍ	ضَعْفًا
then made (gave you)	after	strength	weakness
وَمَا يَشَاءُ	وَهُوَ	الْعَلِيمُ	الْقَدِيرُ
what He wills	and He	(is) the All-Knowing	the All-Powerful

وَيَوْمَ تَقُومُ السَّاعَةُ يُقْسِمُ الْمُجْرِمُونَ مَا لَبِثُوا غَيْرَ سَاعَةٍ كَذَلِكَ كَانُوا يُؤْفَكُونَ ﴿٥٥﴾
 وَقَالَ الَّذِينَ أُوتُوا الْعِلْمَ وَالْإِيمَانَ لَقَدْ لَبِثْنَا فِي كِتَابِ اللَّهِ إِلَى يَوْمِ الْبَعْثِ فَهَذَا يَوْمُ الْبَعْثِ
 وَلَكِنَّا كُنَّا لَا نَعْلَمُونَ ﴿٥٦﴾ فَيَوْمَئِذٍ لَا يُنْفَعُ الَّذِينَ ظَلَمُوا مُعْذِرَتُهُمْ وَلَا هُمْ
 يُسْتَعْتَبُونَ ﴿٥٧﴾

55. And on the Day that the Hour will be established, the *Mujrimūn* (criminals, disbelievers, polytheists, sinners) will swear that they stayed not but an hour – thus were they ever deluded [away from the truth (i.e. they used to tell lies and take false oaths, and turn away from the truth) in this life of the world]. 56. And those who have been bestowed with knowledge and Faith will say: “Indeed you have stayed according to the Decree of Allāh, until the Day of Resurrection; so this is the Day of Resurrection, but you knew not.” 57. So, on that Day no excuse of theirs will avail those who did wrong (by associating partners in worship with Allāh, and by denying the Day of Resurrection), nor will they be allowed (then) to return to this world to seek Allāh’s Pleasure (by having Islāmīc Faith with righteous deeds and by giving up polytheism, sins and crimes with repentance).

يَوْمَ	تَقُومُ السَّاعَةُ	يُقْسِمُ الْمُجْرِمُونَ
and (on the) Day (that)	the Hour will be established	the criminals will swear

مَا لَيْسُوا	غَيْرَ	سَاعَةً	كَذَلِكَ كَانُوا	يُؤْفَكُونَ ﴿٥٥﴾
(that) they stayed not	but	an hour	thus were they	(ever) deluded
وَقَالَ الَّذِينَ	أُوتُوا الْعِلْمَ		وَالْإِيمَانَ	
and will say those who	have been bestowed (with) knowledge		and Faith	
لَقَدْ لَيْسْتُمْ	فِي كِتَابِ اللَّهِ		إِلَى يَوْمٍ	
indeed you have stayed	according to (the) Decree (of) Allah		until (the) Day	
الْبَعْثِ	فَهَذَا	يَوْمٍ	الْبَعْثِ	وَلَكِنَّكُمْ كُنْتُمْ
(of) Resurrection	so this	(is the) Day	(of) Resurrection	[and] but you were
لَا تَعْلَمُونَ ﴿٥٦﴾	فِيَوْمِئِذٍ	لَا يَنْفَعُ	الَّذِينَ ظَلَمُوا	
not knowing	so (on) that Day	will not benefit	those who did wrong	
مَعذرتهم	وَلَا هُمْ يُسْتَعْتَبُونَ ﴿٥٧﴾			
excuse of theirs	nor will they be allowed (to return) to seek Allah's Pleasure			

وَلَقَدْ ضَرَبْنَا لِلنَّاسِ فِي هَذَا الْقُرْآنِ مِنْ كُلِّ مَثَلٍ وَلَئِنْ جِئْتَهُمْ بِآيَةٍ لَيَقُولَنَّ الَّذِينَ كَفَرُوا إِنْ أَنْتُمْ إِلَّا مُبْطِلُونَ ﴿٥٨﴾ كَذَلِكَ يَطْبَعُ اللَّهُ عَلَى قُلُوبِ الَّذِينَ لَا يَعْلَمُونَ ﴿٥٩﴾ فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ وَلَا يَسْتَخِفَّنكَ الَّذِينَ لَا يُوقِنُونَ ﴿٦٠﴾

58. And indeed We have set forth for mankind, in this Qur'an every kind of parable. But if you (O Muhammad ﷺ) bring to them any sign or proof (as an evidence for the truth of your Prophethood), the disbelievers are sure to say (to the believers): "You follow nothing but falsehood and magic." 59. Thus does Allāh seal up the hearts of those who know not [the proofs and evidence of the Oneness of Allāh, i.e. those who try not to understand true facts that which you (Muhammad ﷺ) have brought to them]. 60. So be patient (O Muhammad ﷺ). Verily, the Promise of Allāh is true; and let not those who have no certainty of Faith discourage you from conveying Allāh's Message (which you are obliged to convey).

وَلَقَدْ ضَرَبْنَا	لِلنَّاسِ	فِي هَذَا الْقُرْآنِ	مِنْ كُلِّ	مَثَلٍ
and indeed We have set forth	for mankind	in this	of every	parable

وَلَيْنِ جِئْتَهُمْ	بَيَّاتَةٍ	لَيَقُولَنَّ	الَّذِينَ كَفَرُوا
but if you bring to them	any sign	surely will say	those who disbelieve
إِنَّ أَنْتُمْ	إِلَّا مُبْطِلُونَ	كَذَلِكَ يَطْبَعُ اللَّهُ	عَلَى قُلُوبِ
you (are) nothing	but falsifiers	thus Allah seals	up (the) hearts
الَّذِينَ لَا يَعْلَمُونَ	فَاصْبِرْ	إِنَّ وَعْدَ اللَّهِ	حَقٌّ
(of) those who know not	so be patient	verily (the) Promise (of) Allah	(is) true
وَلَا يَسْتَخْفَنَّكَ	الَّذِينَ لَا يُوقِنُونَ		
and let not discourage you	those who have no certainty of Faith		

سُورَةُ لُقْمَانَ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْم ۝ تِلْكَ آيَاتُ الْكِتَابِ الْحَكِيمِ ۝ هُدًى وَرَحْمَةً لِّلْمُحْسِنِينَ ۝ الَّذِينَ يَقِيمُونَ
 الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ بِالْآخِرَةِ هُمْ يُوقِنُونَ ۝ أُولَئِكَ عَلَى هُدًى مِّن رَّبِّهِمْ وَأُولَئِكَ
 هُمُ الْمُفْلِحُونَ ۝ وَمِنَ النَّاسِ مَن يَشْتَرِي لَهْوَ الْحَدِيثِ لِيُضِلَّ عَن سَبِيلِ اللَّهِ بِغَيْرِ عِلْمٍ
 وَيَتَّخِذَهَا هُزُوًا أُولَئِكَ لَهُمْ عَذَابٌ مُّهِينٌ ۝ وَإِذْ اتَّخَذْنَا وَاوِيَّ مُسْتَكْبِرًا
 كَأَن لَّمْ يَسْمَعْهَا كَأَن فِي أُذُنَيْهِ وَقْرًا فَبَشَّرَهُ بِعَذَابٍ أَلِيمٍ ۝

Sūrah Luqmān (Luqmān) 31

In the Name of Allāh, the Most Gracious, the Most Merciful.

1. *Alif-Lām-Mīm*. [These letters are one of the miracles of the Qur'ān, and none but Allāh (Alone) knows their meanings.] 2. These are Verses of the Wise Book (the Qur'ān). 3. A guide and a mercy for the *Muhsinūn* (good-doers). 4. Those who perform *As-Salāt* (the prayers) and give *Zakāt* (obligatory charity) and they have faith in the Hereafter with certainty. 5. Such are on guidance from their Lord, and such are the successful. 6. And of mankind is he who purchases idle talks (i.e. music, singing) to mislead (men) from the path of Allāh without knowledge, and takes it (the path of Allāh, or the Verses of the Qur'ān) by way of mockery. For such there will be a humiliating torment (in the Hell-fire). 7.

And when Our Verses (of the Qur'ān) are recited to such a one, he turns away in pride, as if he heard them not – as if there were deafness in his ear. So announce to him a painful torment.

الرَّحِيمِ		الرَّحِيمِ		بِسْمِ اللَّهِ	
the Most Merciful		the Most Gracious		In the Name (of) Allah	
هُدًى	الْحَكِيمِ	الْكِتَابِ	ءَايَاتُ	تِلْكَ	الْمِ
a guide	the Wise	(of) the Book	(are) Verses	these	Alif-Lam-Mim
وَيُؤْتُونَ الزَّكَاةَ	الصَّلَاةَ	الَّذِينَ يُقِيمُونَ	لِلْمُحْسِنِينَ	وَرَحْمَةً	
and give Zakat	the prayer	those who perform	for the good-doers	and a mercy	
عَلَى هُدًى	أَوْلِيَّكَ	هُمْ يُوقِنُونَ	بِالْآخِرَةِ	وَهُمْ	
(are) on guidance	such	have faith with certainty	in the Hereafter	and they	
وَمِنَ النَّاسِ	الْمُفْلِحُونَ	هُمْ	وَأَوْلِيَّكَ	مِّن رَّبِّهِمْ	
and of mankind	(who are) the successful	(are) they	and such	from their Lord	
بِغَيْرِ	عَنْ سَبِيلِ اللَّهِ	لِيُضِلَّ	لَهُوَ الْحَدِيثِ	مَنْ يَشْتَرِي	
without	from (the) path (of) Allah	to mislead	talks	idle (is he) who purchases	
هُمْ	أَوْلِيَّكَ	هَزُواً	وَيَتَّخِذَهَا	عِلْمٍ	
for them	such (are those)	(by way of) mockery	and takes it	knowledge	
ءَايَاتِنَا	عَلَيْهِ	وَإِذَا نُنزِلُ	مُهِينٌ	عَذَابٌ	
Our Verses	to such a one	and when are recited	humiliating	(will be) a torment	
فِي أذُنَيْهِ	كَأَنَّ	لَمْ يَسْمَعْهَا	كَأَنَّ	وَلَّى مُسْتَكْبِرًا	
in his ears	as if	he heard them not	as if	he turns away (in) pride	
الْأَلِيمِ	بِعَذَابٍ	فَبَشِّرْهُ	وَقَرَأَ		
painful	a torment	so announce to him	(there were) deafness		

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ جَنَّاتُ النَّعِيمِ ﴿٨﴾ خَالِدِينَ فِيهَا وَعَدَّ اللَّهُ حَقًّا وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٩﴾ خَلَقَ السَّمَوَاتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا وَالْأَرْضِ رَواسِيَ أَنْ تَمِيدَ

بِكُمْ وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً فَأَنْبَتْنَا فِيهَا مِنْ كُلِّ زَوْجٍ كَرِيمٍ ﴿١٠﴾

8. Verily, those who believe (in Islāmic Monotheism) and do righteous good deeds, for them are Gardens of Delight (Paradise). 9. To abide therein. It is a Promise of Allāh in truth. And He is the All-Mighty, the All-Wise. 10. He has created the heavens without any pillars that you see, and has set on the earth firm mountains lest it should shake with you. And He has scattered therein moving (living) creatures of all kinds. And We send down water (rain) from the sky, and We cause (plants) of every goodly kind to grow therein.

جَنَّاتٍ	لَهُمْ	وَعَمِلُوا الصَّالِحَاتِ	إِنَّ الَّذِينَ آمَنُوا
(are) Gardens	for them	and do righteous deeds	verily those who believe
وَهُوَ	حَقًّا	وَعَدَ اللَّهُ	خَالِدِينَ
and He	(in) truth	(it is) a Promise (of) Allah	therein (to) abide forever
عَمَدٍ	بِغَيْرِ	خَلَقَ السَّمَوَاتِ	الْحَكِيمِ
any pillars	without	He has created the heavens	the All-Wise
أَنْ تَمِيدَ	رَوَاسِيَ	فِي الْأَرْضِ	وَأَلْقَى
lest it should shake	firm mountains	on the earth	and has set
دَابَّةٍ	مِنْ كُلِّ	فِيهَا	وَبَثَّ
moving (living) creatures	of all (kinds)	therein	and He has scattered
فَأَنْبَتْنَا	مَاءً	مِنَ السَّمَاءِ	وَأَنْزَلْنَا
and We caused (plants) to grow	water (rain)	from the sky	and We sent down
كَرِيمٍ	زَوْجٍ	مِنْ كُلِّ	فِيهَا
goodly	kind	of every	therein

هَذَا خَلَقَ اللَّهُ فَأَرُونِي مَاذَا خَلَقَ الَّذِينَ مِنْ دُونِهِ. بَلِ الظَّالِمُونَ فِي ضَلَالٍ مُبِينٍ ﴿١١﴾
 وَلَقَدْ ءَاتَيْنَا لُقْمَانَ الْحِكْمَةَ أَنْ اشْكُرْ لِلَّهِ وَمَنْ يَشْكُرْ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ. وَمَنْ كَفَرَ فَإِنَّ
 اللَّهَ غَنِيٌّ حَمِيدٌ ﴿١٢﴾ وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ. وَهُوَ يَعِظُهُ. يَبْنِي لِأَنْ تَشْرِكَ بِاللَّهِ إِنَّ الشِّرْكَ
 لَظُلْمٌ عَظِيمٌ ﴿١٣﴾

11. This is the creation of Allāh. So, show Me that which those (whom you worship) besides Him have created. Nay, the *Zālimūn* (polytheists, wrongdoers and those who do not believe in the Oneness of Allāh) are in plain error. 12. And indeed We bestowed upon Luqmān *Al-Hikmah* (wisdom and religious understanding saying:) "Give thanks to Allāh." And whoever gives thanks, he gives thanks for (the good of) his ownself. And whoever is unthankful, then verily, Allāh is All-Rich (Free of all needs), Worthy of all praise. 13. And (remember) when Luqmān said to his son when he was advising him: "O myson! Join not in worship others with Allāh. Verily, joining others in worship with Allāh is a great *Zulm* (wrong) indeed.

هَذَا	خَلَقَ اللَّهُ	فَارُونِي	مَاذَا خَلَقَ
this	(is the) creation (of) Allah	so show Me	what have created
الَّذِينَ	مِنْ دُونِهِ	بَلِ الظَّالِمُونَ	فِي ضَلَالٍ
those	besides Him	nay the wrongdoers	(are) in error
مُتَّبِعِينَ	وَلَقَدْ ءَاتَيْنَا لُقْمَانَ	الْحِكْمَةَ	أَنْ أَشْكُرَ
plain	and indeed We bestowed upon Luqman	the wisdom	(saying) that give thanks
لِلَّهِ	وَمَنْ يَشْكُرْ	فَإِنَّمَا يَشْكُرُ	لِنَفْسِهِ
to Allah	and whoever gives thanks	then only he gives thanks	for his ownself
وَمَنْ كَفَرَ	فَإِنَّ اللَّهَ	عَنِّي	حَمِيدٌ
and whoever is ungrateful	then verily Allah	(is) All-Rich	Worthy of all praise
وَإِذْ	قَالَ لُقْمَانُ	وَهُوَ	يَعِظُهُ
and (remember) when	Luqman said	to his son	was advising him
لَا تُشْرِكْ	بِاللَّهِ	إِنَّ الشِّرْكَ	
join not in worship others	with Allah	with Allah	verily joining others in worship (with Allah)
	ظُلْمٌ	عَظِيمٌ	
	(is) a wrong indeed	great	

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهَنَا عَلَى وَهْنٍ وَفِصْلَهُ فِي عَامَيْنِ أَنْ اشْكُرْ لِي وَلِوَالِدَيْكَ إِلَى الْمَصِيرِ ﴿١٣﴾ وَإِنْ جَاهَدَاكَ عَلَى أَنْ تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا

تَطْعُهُمَا وَصَاحِبَهُمَا فِي الدُّنْيَا مَعْرُوفًا وَاتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَيَّ ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿١٥﴾

14. And We have enjoined on man (to be dutiful and good) to his parents. His mother bore him in weakness and hardship upon weakness and hardship, and his weaning is in two years – give thanks to Me and to your parents. To Me is the final destination. 15. But if they (both) strive with you to make you join in worship with Me others that of which you have no knowledge, then obey them not; but behave with them in the world kindly, and follow the path of him who turns to Me in repentance and in obedience. Then to Me will be your return, and I shall tell you what you used to do.

أُمُّهُ	حَمَلَتْهُ	بِوَالِدَيْهِ	وَوَصَّيْنَا الْإِنْسَانَ
his mother	bore him	for his parents	and We have enjoined on man
وَفِصْلَهُ	عَلَى وَهْنٍ	وَهْنًا	
and his weaning	upon weakness (and hardship)	in weakness (and hardship)	
وَلِوَالِدَيْكَ	لِي	أَنْ أَشْكُرَ	فِي عَامَيْنِ
and to your parents	to Me	that you give thanks	(is) in two years
عَلَى	وَإِنْ جَاهَدَاكَ	الْمَصِيرُ ﴿١٥﴾	إِلَى
[on]	but if they both strive against you	(is) the final destination	to Me
بِهِ	لَيْسَ لَكَ	مَا	بِي
of which	you have not	that	with Me
مَعْرُوفًا	فِي الدُّنْيَا	وَصَاحِبَهُمَا	فَلَا تُطْعُهُمَا
kindly	in the world	but behave with them	then obey them not
ثُمَّ	أَنَابَ إِلَيَّ	مَنْ	وَاتَّبِعْ سَبِيلَ
then	turns to Me in repentance (and in obedience)	(of him) who	and follow (the) path
تَعْمَلُونَ ﴿١٥﴾	بِمَا كُنْتُمْ	فَأُنَبِّئُكُمْ	مَرْجِعُكُمْ
do	[of] what you used to	and I shall tell you	(will be) your return
			to Me

يَبْنِيْ اِيَّاهَا اِنْ تَكُ مِثْقَالَ حَبَّةٍ مِّنْ خَرْدَلٍ فَتَكُنْ فِيْ صَخْرَةٍ اَوْ فِي السَّمٰوٰتِ اَوْ فِي الْاَرْضِ

يَأْتِ بِهَا اللَّهُ إِنَّ اللَّهَ لَطِيفٌ خَيْرٌ ﴿١٦﴾ يَبْنِي أَقِمِ الصَّلَاةَ وَأْمُرْ بِالْمَعْرُوفِ وَانْهَ عَنِ الْمُنْكَرِ وَأَصْبِرْ عَلَى مَا أَصَابَكَ إِنَّ ذَلِكَ مِنْ عَزْمِ الْأُمُورِ ﴿١٧﴾ وَلَا تَصْعَرَ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخَالٍ فَخُورٍ ﴿١٨﴾

16. "O my son! If it be (anything) equal to the weight of a grain of mustard seed, and though it be in a rock, or in the heavens or in the earth, Allāh will bring it forth. Verily, Allāh is Subtle (in bringing out that grain), Well-Acquainted (with its place). 17. "O my son! *Aqim-is-Salāt* (perform prayers), enjoin (on people) *Al-Ma'rūf* (Islāmic Monotheism and all that is good), and forbid (people) from *Al-Munkar* (i.e. disbelief in the Oneness of Allāh, polytheism of all kinds and all that is evil and bad), and bear with patience whatever befalls you. Verily, these are some of the important commandments (ordered by Allāh with no exemption). 18. "And turn not your face away from men with pride, nor walk in insolence through the earth. Verily, Allāh likes not any arrogant boaster.

يَبْنِي	إِنَّهَا	إِنْ تَكُ مِثْقَالَ	حَبَّةٍ	مِنْ خَرْدَلٍ
O my son	indeed [it]	if it be equal to (the) weight	(of) a grain	of mustard seed
فَتَكُنْ	فِي صَخْرَةٍ أَوْ فِي السَّمَوَاتِ أَوْ فِي الْأَرْضِ	يَأْتِ بِهَا اللَّهُ		
and (though) it be	in a rock or in the heavens or in the earth	Allah will bring it forth		
إِنَّ اللَّهَ	لَطِيفٌ	خَيْرٌ ﴿١٦﴾	يَبْنِي	
verily Allah	(is) Subtle (in bringing out that grain)	Well-Aware (of its place)	O my son	
أَقِمِ الصَّلَاةَ	وَأْمُرْ بِالْمَعْرُوفِ	وَأَنْهَ عَنِ الْمُنْكَرِ	وَأَصْبِرْ	
perform the prayer	and command good	and forbid from evil	and bear with patience	
عَلَى مَا	أَصَابَكَ	إِنَّ ذَلِكَ	مِنْ عَزْمِ	الْأُمُورِ ﴿١٧﴾
[on] whatever	befalls you	verily these	(are some) of (the) important	commandments
وَلَا تَصْعَرَ خَدَّكَ	لِلنَّاسِ	وَلَا تَمْشِ فِي الْأَرْضِ		
and turn not your face (cheek) away	from men	nor walk through the earth		
مَرَحًا	إِنَّ اللَّهَ	لَا يُحِبُّ	كُلَّ	مُخَالٍ
(in) insolence	verily Allah	likes not	each	arrogant
	فَخُورٍ ﴿١٨﴾			
	boaster			

وَأَقْصِدْ فِي مَشْيِكَ وَأَغْضُضْ مِنْ صَوْتِكَ إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ ﴿١٩﴾ أَلَمْ تَرَوْا أَنَّ
 اللَّهُ سَخَّرَ لَكُمْ مَّا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَأَسْبَغَ عَلَيْكُمْ نِعْمَهُ ظَاهِرَةً وَبَاطِنَةً وَمِنَ
 النَّاسِ مَنْ يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَلَا هُدًى وَلَا كِتَابٍ مُنِيرٍ ﴿٢٠﴾ وَإِذَا قِيلَ لَهُمْ اتَّبِعُوا
 مَا أَنْزَلَ اللَّهُ قَالُوا بَلْ نَتَّبِعُ مَا وَجَدْنَا عَلَيْهِ آبَاءَنَا أَوَلَوْ كَانَ الشَّيْطَانُ يَدْعُوهُمْ إِلَى
 عَذَابِ السَّعِيرِ ﴿٢١﴾

19. "And be moderate (or show no insolence) in your walking, and lower your voice. Verily, the harshest of all voices is the braying of the asses." 20. See you not (O men) that Allāh has subjected for you whatsoever is in the heavens and whatsoever is in the earth, and has completed and perfected His Graces upon you, (both) apparent (i.e. Islāmic Monotheism, and the lawful pleasures of this world, including health, good looks) and hidden [i.e. one's faith in Allāh (of Islāmic Monotheism), knowledge, wisdom, guidance for doing righteous deeds, and also the pleasures and delights of the Hereafter in Paradise]? Yet of mankind is he who disputes about Allāh without knowledge or guidance or a Book giving light! 21. And when it is said to them: "Follow that which Allāh has sent down," they say: "Nay, we shall follow that which we found our fathers (following)." (Would they do so) even if *Shaitān* (Satan) invites them to the torment of the Fire?

وَأَقْصِدْ	فِي مَشْيِكَ	وَأَغْضُضْ	مِنْ صَوْتِكَ	إِنَّ أَنْكَرَ
and be moderate	in your walking	and lower	[of] your voice	verily (the) harshest
الْأَصْوَاتِ	لَصَوْتُ	الْحَمِيرِ ﴿١٩﴾	أَلَمْ تَرَوْا	أَنَّ اللَّهَ
(of) all voices	(is) indeed (the) voice	(of) the donkeys	(do) you not see?	that Allah
سَخَّرَ لَكُمْ	مَّا	فِي السَّمَوَاتِ	وَمَا	فِي الْأَرْضِ
has subjected for you	whatsoever	(is) in the heavens	and whatsoever	(is) in the earth
وَأَسْبَغَ	عَلَيْكُمْ	نِعْمَهُ	ظَاهِرَةً	وَبَاطِنَةً
and has completed	upon you	His Graces	(both) apparent	and hidden
وَمِنَ النَّاسِ	مَنْ يُجَادِلُ	فِي اللَّهِ	بِغَيْرِ عِلْمٍ	وَلَا هُدًى
yet of mankind	(is he) who disputes	about Allah	without knowledge	nor guidance

وَلَا كِتَابٍ	مُنِيرٍ ﴿٢١﴾	وَإِذَا قِيلَ	لَهُمْ	اتَّبِعُوا مَا	أَنْزَلَ اللَّهُ
nor a Book	giving light	and when it is said	to them	follow that which	Allah has sent down
قَالُوا	بَلْ نَتَّبِعُ	مَا وَجَدْنَا	عَلَيْهِ	ءَابَاءَنَا	
they say	nay we shall follow	that which we found	on it (following)	our fathers	
أُولَئِكَ كَانَ الشَّيْطَانُ	يَدْعُوهُمْ	إِلَىٰ عَذَابٍ	السَّعِيرِ ﴿٢٢﴾		
even if Satan was	inviting them	to (the) torment	(of) the blazing Fire		

وَمَنْ يُسَلِّمْ وَجْهَهُ إِلَى اللَّهِ وَهُوَ مُحْسِنٌ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ وَإِلَى اللَّهِ عَرِيقَةُ الْأُمُورِ ﴿٢٣﴾ وَمَنْ كَفَرَ فَلَا يَحْزَنكَ كُفْرُهُ ۖ إِلَيْنَا مَرْجِعُهُمْ فَنُنَبِّئُهُم بِمَا عَمِلُوا إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٢٤﴾ نَمْنَعُهُمْ قَلِيلًا ثُمَّ نَضْطَرُّهُمْ إِلَىٰ عَذَابٍ غَلِيظٍ ﴿٢٥﴾ وَلَئِنْ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ لَيَقُولُنَّ اللَّهُ قُلِ الْحَمْدُ لِلَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٢٦﴾

22. And whosoever submits his face (himself) to Allāh, while he is a *Muhsin* (good-doer, i.e. performs good deeds totally for Allāh's sake without any show-off or to gain praise or fame and does them in accordance with the *Sunnah* of Allāh's Messenger Muhammad ﷺ), then he has grasped the most trustworthy handhold [*Lā Ilāha illallāh* (none has the right to be worshipped but Allāh)]. And to Allāh return all matters for decision. 23. And whoever disbelieves, let not his disbelief grieve you (O Muhammad ﷺ). To Us is their return, and We shall inform them what they have done. Verily, Allāh is the All-Knower of what is in the breasts (of men). 24. We let them enjoy for a little while, then in the end We shall oblige them to (enter) a great torment. 25. And if you (O Muhammad ﷺ) ask them: "Who has created the heavens and the earth," they will certainly say: "Allāh." Say: "All praise and thanks are Allāh's!" But most of them know not.

وَمَنْ	يُسَلِّمُ وَجْهَهُ	إِلَى اللَّهِ	وَهُوَ	مُحْسِنٌ	
and whosoever	submits his face	to Allah	while he	(is) a good-doer	
فَقَدِ اسْتَمْسَكَ	بِالْعُرْوَةِ	الْوُثْقَىٰ	وَإِلَى اللَّهِ	عَرِيقَةُ	
then indeed he has grasped	the handhold	most trustworthy	and to Allah	(is the) end	

كُفْرَهُ	فَلَا يَحْزَنُكَ	وَمَنْ كَفَرَ	الْأُمُورِ
his disbelief	then let not grieve you	and whoever disbelieved	(of) all matters
إِنَّ اللَّهَ	بِمَا عَمِلُوا	فَنَبِّئُهُمْ	مَرَجِعُهُمْ
verily Allah	[of] what they have done	and We shall inform them	(is) their return to Us
قَلِيلًا	نَمْنَعُهُمْ	الْصُّدُورِ	بِذَاتِ
(for) a little while	We let them enjoy	the breasts (of men)	of what (is in) (is the) All-Knower
وَلَيْنَ سَأَلْتَهُمْ	غَلِيظٍ	إِلَىٰ عَذَابٍ	ثُمَّ نَضْطَرُّهُمْ
and if you ask them	severe	to (enter) a torment	then We shall oblige them
لَيَقُولَنَّ اللَّهُ	وَالْأَرْضَ	السَّمَوَاتِ	مَنْ خَلَقَ
they will certainly say Allah	and the earth	the heavens	who has created
لَا يَعْلَمُونَ	بَلْ أَكْثَرُهُمْ	قُلِ الْحَمْدُ لِلَّهِ	
know not	nay most of them	say all praise and thanks (be) to Allah	

لِلَّهِ مَا فِي السَّمَوَاتِ وَالْأَرْضِ إِنَّ اللَّهَ هُوَ الْغَنِيُّ الْحَمِيدُ ﴿٢٦﴾ وَلَوْ أَنَّمَا فِي الْأَرْضِ مِنْ شَجَرَةٍ أَقْلَمٌ وَالْبَحْرُ يَمُدُّهُ مِنْ بَعْدِهِ سَبْعَةُ أَبْحُرٍ مَا نَفِدَتْ كَلِمَاتُ اللَّهِ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٢٧﴾ مَا خَلَقَكُمْ وَلَا بَعَثَكُمْ إِلَّا كُنْفُسًا وَّاحِدَةً إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ ﴿٢٨﴾ أَلَمْ تَرَ أَنَّ اللَّهَ يُولِجُ اللَّيْلَ فِي النَّهَارِ وَيُولِجُ النَّهَارَ فِي اللَّيْلِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلَّ يَجْرَىٰ إِلَىٰ أَجَلٍ مُّسَمًّى وَأَنَّ اللَّهَ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٢٩﴾

26. To Allāh belongs whatsoever is in the heavens and the earth. Verily, Allāh, He is *Al-Ghanī* (the Rich, Free of all needs), the Worthy of all praise. 27. And if all the trees on the earth were pens and the sea (were ink wherewith to write), with seven seas behind it to add to its (supply), yet the Words of Allāh would not be exhausted. Verily, Allāh is All-Mighty, All-Wise. 28. The creation of you all and the resurrection of you all are only as (the creation and resurrection of) a single person. Verily, Allāh is All-Hearer, All-Seer. 29. See you not (O Muhammad ﷺ) that Allāh merges the night into the day (i.e. the decrease in the hours of the night are added to the hours of the day), and merges the day into the night (i.e. the decrease in the hours of day are added to the hours of

night), and has subjected the sun and the moon, each running its course for a term appointed; and that Allāh is Well-Acquainted with what you do.

هُوَ	إِنَّ اللَّهَ	وَالْأَرْضِ	فِي السَّمَوَاتِ	مَا	لِلَّهِ
He	verily Allah	and the earth	(is) in the heavens	whatsoever	to Allah (belongs)
مِنْ شَجَرَةٍ	فِي الْأَرْضِ	أَنْمَا	وَلَوْ	الْحَمِيدُ	الْغَنِيُّ
[of] trees	on the earth	whatever	and if	the Worthy of all praise	(is) the All-Rich
أَبْحُرٍ	سَبْعَةَ	مِنْ بَعْدِهِ	يُمْدَهُ	وَالْبَحْرِ	أَقْلَمُ
seas	seven	behind it	to add to it	and the sea (were ink)	(were) pens
حَكِيمٌ	عَزِيزٌ	إِنَّ اللَّهَ	مَا نَفَدَتْ كَلِمَاتُ اللَّهِ		
All-Wise	(is) All-Mighty	verily Allah	(the) Words (of) Allah would not be exhausted		
إِنَّ اللَّهَ	وَاحِدَةً	كَنَفْسٍ	إِلَّا	وَلَا بَعَثَكُمْ	مَا خَلَقَكُمْ
verily Allah	single	as a person	but	nor your resurrection	not (is) your creation
فِي النَّهَارِ	أَنَّ اللَّهَ يُوَلِّجُ اللَّيْلَ	أَلَمْ تَرَ	بَصِيرٌ	سَمِيعٌ	
into the day	that Allah merges the night	(do) you not see?	All-Seer	(is) All-Hearer	
وَالْقَمَرَ	وَسَخَّرَ الشَّمْسَ	فِي اللَّيْلِ	وَيُوَلِّجُ النَّهَارَ		
and the moon	and has subjected (employed) the sun	into the night	and merges the day		
بِمَا تَعْمَلُونَ خَيْرٌ	وَأَنَّ اللَّهَ	مُسَمًّى	إِلَىٰ أَجَلٍ	كُلٌّ يَجْرِي	
(is) All-Aware of what you do	and that Allah	appointed	for a term	each running (its course)	

ذَلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنْ مَا يَدْعُونَ مِنْ دُونِهِ الْبَاطِلُ وَأَنَّ اللَّهَ هُوَ الْعَلِيُّ الْكَبِيرُ ﴿٣٠﴾
 أَلَمْ تَرَ أَنَّ الْفُلْكَ تَجْرِي فِي الْبَحْرِ بِنِعْمَتِ اللَّهِ لِيُرِيَكُمْ مِنْ آيَاتِهِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِكُلِّ
 صَبَّارٍ شَكُورٍ ﴿٣١﴾ وَإِذَا غَشِيَهُمْ مَوْجٌ كَالظُّلَلِ دَعَوْا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ فَلَمَّا نَجَّاهُمْ
 إِلَى الْبَرِّ فَمِنْهُمْ مُقْنَصِدٌ وَمَا يَجْحَدُونَ بِآيَاتِنَا إِلَّا كُلُّ خَتَّارٍ كَفُورٍ ﴿٣٢﴾

30. That is because Allāh, He is the Truth, and that which they invoke besides Him is *Al-Bātil* (falsehood, Satan and all other false deities); and that Allāh, He is the Most High, the Most Great. 31. See you not that the ships sail through the

sea by Allāh's Grace that He may show you of His Signs? Verily, in this are signs for every patient, grateful (person). 32. And when waves cover them like shades (i.e. like clouds or the mountains of sea water), they invoke Allāh, making their invocations for Him only. But when He brings them safe to land, there are among them those that stop in between (Belief and disbelief). But none denies Our Signs except every perfidious ingrate.

ذَلِكَ بِأَنَّ اللَّهَ	هُوَ	الْحَقُّ	وَأَنَّ مَا	يَدْعُونَ مِنْ دُونِهِ
that (is) because Allah	He	(is) the Truth	and that which	they invoke besides Him
الْبَطْلُ	وَأَنَّ اللَّهَ	هُوَ	الْعَلِيُّ	الْكَبِيرُ
(is) the falsehood	and that Allah	He	(is) the Most High	the Most Great
أَلَمْ تَرَ	أَنَّ الْفُلُكَ	تَجْرِي فِي الْبَحْرِ	بِنِعْمَتِ اللَّهِ	
(do) you not see?	that the ships	sail through the sea	by (the) Grace (of) Allah	
لِيُرِيَكُمْ	مِنْ آيَاتِهِ	إِنَّ	فِي ذَلِكَ	لآيَاتٍ
that He may show you	of His Signs	verily	in this	(are) indeed signs
صَبَّارٍ	شَكُورٍ	وَإِذَا	غَشِيَهُمْ	مَوْجٌ
patient	grateful (person)	and when	covers them	a wave
دَعَا اللَّهَ	مُخْلِصِينَ	لَهُ	الَّذِينَ	فَلَمَّا
they invoke Allah	being sincere	to Him	(in) faith	but when
إِلَى الْبَرِّ	فَمِنْهُمْ	مُقْنَصِدٌ	وَمَا يَجْحَدُ	
to land	then among them	(there are) those that stop in between	but none denies	
بِعَايِنِنَا	إِلَّا كُلُّ	خَتَّارٍ	كُفُورٍ	
Our Signs	except every	traitor	ingrate	

يَتَأَيَّهَا النَّاسُ اتَّقُوا رَبَّكُمْ وَأَخْشَوْا يَوْمًا لَا يَجْزِي وَالِدٌ عَنْ وَلَدِهِ وَلَا مَوْلُودٌ هُوَ جَازٍ عَنِ وَالِدِهِ شَيْئًا إِنَّ وَعْدَ اللَّهِ حَقٌّ فَلَا تَغُرَّنَّكُمُ الْحَيَاةُ الدُّنْيَا وَلَا يَغُرَّتْكُمْ بِاللَّهِ الْغُرُورُ ۚ إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنزِلُ الْغَيْثَ وَيَعْلَمُ مَا فِي الْأَرْحَامِ وَمَا تَدْرِي نَفْسٌ مَّاذَا تَكْسِبُ غَدًا وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ۚ

33. O mankind! Be afraid of your Lord (by keeping your duty to Him and avoiding all evil), and fear a Day when no father can avail aught for his son, nor a son avail aught for his father. Verily, the Promise of Allāh is true, let not then this (worldly) present life deceive you, nor let the chief deceiver (Satan) deceive you about Allāh. 34. Verily, Allāh, with Him (Alone) is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs. No person knows what he will earn tomorrow, and no person knows in what land he will die. Verily, Allāh is All-Knower, Well-Acquainted (with things).

يَكَايِفُهَا	النَّاسُ	اتَّقُوا رَبَّكُمْ	وَاحْشَوْا يَوْمًا	لَا يَجْزِي وَالِدٌ
0	mankind	be afraid of your Lord	and fear a Day (when)	no father can avail
عَنْ وَالدِّهِ	وَلَا مَوْلُودٌ	هُوَ	جَازٍ	عَنْ وَالِدِهِ
for his son	nor a son	[he]	can avail	for his father
إِنِّ وَعَدَ اللَّهُ	حَقٌّ	فَلَا تَغُرَّنَّكُمْ	الْحَيَاةُ	الدُّنْيَا
verily (the) Promise (of) Allah	(is) true	let not then deceive you	the life	(of) the world
وَلَا يَغُرَّنَّكُمْ	بِاللَّهِ الْغُرُورُ	إِنَّ اللَّهَ	عِنْدَهُ	
nor let deceive you	about Allah	the (chief) deceiver (Satan)	with Him	
عِلْمٌ	السَّاعَةِ	وَيُنزِلُ الْغَيْثَ	وَيَعْلَمُ مَا	
(is the) knowledge	(of) the Hour	and He sends down the rain	and knows that which	
فِي الْأَرْحَامِ	وَمَا تَدْرِي نَفْسٌ	مَاذَا	تَكْسِبُ غَدًا	
(is) in the wombs	and no person knows	what	he will earn tomorrow	
وَمَا تَدْرِي نَفْسٌ	بِأَيِّ	أَرْضٍ تَمُوتُ	إِنَّ اللَّهَ	عَلِيمٌ
and no person knows	in what	land he will die	verily Allah	(is) All-Knower
			All-Aware	

سُورَةُ السَّجْدَةِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْمَرَّةَ ١٠ تَنْزِيلُ الْكِتَابِ لَأَرِيْبَ فِيهِ مِنْ رَبِّ الْعَالَمِينَ ١٠ أَمْ يَقُولُونَ افْتَرَاهُ بَلْ هُوَ الْحَقُّ مِنْ رَبِّكَ لِتُنذِرَ قَوْمًا مِمَّا أَتَتْهُمْ مِنْ نَذِيرٍ مِمَّنْ قَبْلِكَ لَعَلَّهُمْ يَهْتَدُونَ ٢٠ اللَّهُ

الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ ۗ مَا لَكُمْ
مِّنْ دُونِهِ ۚ مِنْ وَلِيٍّ وَلَا شَفِيعٍ ۚ أَفَلَا تَتَذَكَّرُونَ ﴿٤١﴾

Sūrah As-Sajdah (The Prostration) 32

In the Name of Allāh, the Most Gracious, the Most Merciful.

1. *Alif-Lām-Mīm*. [These letters are one of the miracles of the Qur'ān, and none but Allāh (Alone) knows their meanings.] 2. The revelation of the Book (this Qur'ān) in which there is no doubt, is from the Lord of the 'Ālamīn (mankind, jinn and all that exists)! 3. Or say they: "He (Muhammad ﷺ) has fabricated it?" Nay, it is the truth from your Lord, so that you may warn a people to whom no warner has come before you (O Muhammad ﷺ), in order that they may be guided. 4. Allāh it is He Who has created the heavens and the earth, and all that is between them in six Days. Then He rose over (*Istawā*) the Throne (in a manner that suits His Majesty). You (mankind) have none, besides Him, as a *Walī* (protector or helper) or an intercessor. Will you not then remember (or receive admonition)?

الرَّحِيمِ		الرَّحْمَنِ		بِسْمِ اللَّهِ	
the Most Merciful		the Most Gracious		In the Name (of) Allah	
فِيهِ	لَا رَيْبَ	الْكِتَابِ	تَنْزِيلُ	الْمِ	٤١
in which	(there is) no doubt	(of) the Book	(the) revelation	Alif-Lam-Mim	
بَلْ هُوَ	أَفْتَرَاهُ	أَمْ يَقُولُونَ	مِن رَّبِّ الْعَالَمِينَ ﴿٤١﴾		
nay it	he has fabricated it	or say they	(is) from (the) Lord (of) the worlds		
مَا أَتَتْهُمْ		لِتُنذِرَ قَوْمًا		مِنْ رَبِّكَ	الْحَقُّ
has not come to them		so that you may warn a people		from your Lord	(is) the truth
اللَّهُ الَّذِي		لَعَلَّهُمْ يَهْتَدُونَ ﴿٤٢﴾		مِّن قَبْلِكَ	مِّن نَّذِيرٍ
Allah (it is) He Who		(in order) that they may be guided		before you	any warner
بَيْنَهُمَا		وَمَا	وَالْأَرْضَ	خَلَقَ السَّمَوَاتِ	
(is) between them		and (all) that	and the earth	has created the heavens	
لَكُمْ	مَا	عَلَى الْعَرْشِ	ثُمَّ اسْتَوَىٰ	أَيَّامٍ	فِي سِتَّةِ
you have	none	over the Throne	then He rose	Days	in six

أَفَلَا تَتَذَكَّرُونَ ﴿١١﴾	وَلَا شَفِيعَ ۚ	مِنْ وَوَلِيٍّ	مِّنْ دُونِهِ
(will) you not then remember?	nor an intercessor	any protector	besides Him

يُدَبِّرُ الْأُمْرَ مِنَ السَّمَاءِ إِلَى الْأَرْضِ ثُمَّ يَعْرُجُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ أَلْفَ سَنَةٍ مِّمَّا تَعُدُّونَ ﴿٥﴾ ذَلِكَ عِلْمُ الْغَيْبِ وَالشَّهَادَةِ الْعَزِيزِ الرَّحِيمِ ﴿٦﴾ الَّذِي أَحْسَنَ كُلَّ شَيْءٍ خَلَقَهُ، وَبَدَأَ خَلْقَ الْإِنْسَانِ مِنْ طِينٍ ﴿٧﴾ ثُمَّ جَعَلَ نَسْلَهُ مِنْ سُلَالَةٍ مِّنْ مَّاءٍ مَّهِينٍ ﴿٨﴾ ثُمَّ سَوَّاهُ وَنَفَخَ فِيهِ مِنْ رُّوحِهِ ۖ وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ ۗ قَلِيلًا مَّا تَشْكُرُونَ ﴿٩﴾

5. He manages and regulates (every) affair from the heavens to the earth; 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). 6. That is He, the All-Knower of the unseen and the seen, the All-Mighty, the Most Merciful. 7. Who made everything He has created good and He began the creation of man from clay. 8. Then He made his offspring from semen of despised water (male and female sexual discharge). 9. Then He fashioned him in due proportion, and breathed into him the soul (created by Allāh for that person); and He gave you hearing (ears), sight (eyes) and hearts. Little is the thanks you give!

يُدَبِّرُ الْأُمْرَ	مِنَ السَّمَاءِ	إِلَى الْأَرْضِ	ثُمَّ يَعْرُجُ	إِلَيْهِ
He regulates (every) affair	from the heaven	to the earth	then it will go up	to Him
فِي يَوْمٍ	كَانَ مِقْدَارُهُ	أَلْفَ	سَنَةٍ	مِّمَّا تَعُدُّونَ ﴿٥﴾
in one Day	(the) space of which is	a thousand	years	of what you count (of your years)
ذَلِكَ	عِلْمُ الْغَيْبِ	وَالشَّهَادَةِ	الرَّحِيمِ	الْعَزِيزِ
that (is) He	(the) All-Knower (of) the unseen	and the seen	the Most Merciful	the All-Mighty
الرَّحِيمِ ﴿٦﴾	الَّذِي أَحْسَنَ	كُلَّ شَيْءٍ	وَبَدَأَ	خَلَقَهُ ۖ
the Most Merciful	Who made good	every thing	and He began	He has created
خَلَقَ	الْإِنْسَانَ	مِنْ طِينٍ ﴿٧﴾	ثُمَّ جَعَلَ نَسْلَهُ	مِنْ سُلَالَةٍ
(the) creation	(of) man	from clay	then He made his offspring	from semen

ثُمَّ سَوَّاهُ		مَهِينٍ ﴿٨﴾		مِّن مَّاءٍ	
then He fashioned him (in due proportion)		worthless		of water (semen)	
وَنَفَخَ	فِيهِ	مِنْ رُّوحِهِ	وَجَعَلَ	لَكُمْ	الْسَّمْعَ
and breathed	into him	from His soul	and He gave	you	hearing (ears)
وَالْأَبْصَرَ		وَالْأَفْئِدَةَ	فَلِيلاً	مَا تَشْكُرُونَ ﴿٩﴾	
and sight (eyes)		and hearts	little	(is) [what] thanks you give	

وَقَالُوا أءِذَا ضَلَلْنَا فِي الْأَرْضِ أَءِنَّا لَفِي خَلْقٍ جَدِيدٍ بَلْ هُمْ بِلِقَاءِ رَبِّهِمْ كَافِرُونَ ﴿١٠﴾ قُلْ يَنفُخُكُمْ مَّلَكُ الْمَوْتِ الَّذِي وُكِّلَ بِكُمْ ثُمَّ إِلَىٰ رَبِّكُمْ تُرْجَعُونَ ﴿١١﴾ وَلَوْ تَرَىٰ إِذِ الْمُجْرِمُونَ نَاكِسَ وُجُوهِهِمْ عِنْدَ رَبِّهِمْ رَبَّنَا أَبْصَرْنَا وَسَمِعْنَا فَارْجِعْنَا نَعْمَلْ صَالِحًا إِنَّا مُوقِنُونَ ﴿١٢﴾

10. And they say: "When we are (dead and become) lost in the earth, shall we indeed be created anew?" Nay, but they deny the Meeting with their Lord! 11. Say: "The angel of death, who is set over you, will take your souls. Then you shall be brought to your Lord." 12. And if you only could see when the *Mujrimūn* (criminals, disbelievers, polytheists, sinners) shall hang their heads before their Lord (saying): "Our Lord! We have now seen and heard, so send us back (to the world) that we will do righteous good deeds. Verily, we now believe with certainty."

وَقَالُوا		أءِذَا ضَلَلْنَا		فِي الْأَرْضِ		أءِنَّا	
and they say		(is it) when we are (dead and become) lost?		in the earth		(shall) we?	
لَفِي خَلْقٍ		جَدِيدٍ	بَلْ هُمْ	بِلِقَاءِ	رَبِّهِمْ	كَافِرُونَ ﴿١٠﴾	
indeed (be) in a creation		new	nay they	(the) Meeting	(with) their Lord	deny	
قُلْ	يَنفُخُكُمْ	مَّلَكُ	الَّذِي	وُكِّلَ	بِكُمْ	ثُمَّ	
say	will take your souls	(the) angel	(of) death	who	is set over you	then	
إِلَىٰ رَبِّكُمْ تُرْجَعُونَ ﴿١١﴾		وَلَوْ تَرَىٰ		إِذِ		الْمُجْرِمُونَ	
you shall be returned to your Lord		and if you (could) see		when		the criminals	

وَسَمِعْنَا	أَبْصَرْنَا	رَبَّنَا	رَبِّهِمْ	عِنْدَ	رُءُوسِهِمْ	نَاكِسُوا
and heard	we have (now) seen	(saying) our Lord	their Lord	before	their heads	(shall) hang
مُوقِنُونَ ﴿١٣﴾	إِنَّا	نَعْمَلُ	صَالِحًا	فَارْجِعْنَا		
(now) believe with certainty	verily we	we will do	righteous (good) deeds	so send us back		

وَلَوْ شِئْنَا لَآتَيْنَا كُلَّ نَفْسٍ هُدًى وَلَا كِنَ حَقَّ الْقَوْلِ مِنِّي لَأَمْلَأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ ﴿١٣﴾ فَذُوقُوا بِمَا نَسِيتُمْ لِقَاءَ يَوْمِكُمْ هَذَا إِنَّا نَسِينَاكُمْ وَذُوقُوا عَذَابَ الْخُلْدِ بِمَا كُنتُمْ تَعْمَلُونَ ﴿١٤﴾ إِنَّمَا يُؤْمِنُ بِآيَاتِنَا الَّذِينَ إِذَا ذُكِّرُوا بِهَا خَرُّوا سُجَّدًا وَسَبَّحُوا بِحَمْدِ رَبِّهِمْ وَهُمْ لَا يَسْتَكْبِرُونَ ﴿١٥﴾

13. And if We had willed, surely We would have given every person his guidance, but the Word from Me took effect (about evildoers), that I will fill Hell with jinn and mankind together. 14. Then taste you (the torment of the Fire) because of your forgetting the Meeting of this Day of yours. Surely, We too will forget you, so taste you the abiding torment for what you used to do. 15. Only those believe in Our *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.), who, when they are reminded of them, fall down prostrate, and glorify the Praises of their Lord, and they are not proud.

وَلَوْ شِئْنَا	لَآتَيْنَا كُلَّ	نَفْسٍ	هُدًى
and if We had willed	surely We would have given every	soul	its guidance
وَلَا كِنَ حَقَّ الْقَوْلِ	مِنِّي	لَأَمْلَأَنَّ جَهَنَّمَ	مِنَ الْجِنَّةِ
[and] but the Word took effect	from Me	(that) I will surely fill Hell	with the jinn
وَالنَّاسِ أَجْمَعِينَ ﴿١٣﴾	فَذُوقُوا	بِمَا نَسِيتُمْ	لِقَاءَ
and mankind	then taste (you)	(because) of what you forgot	(the) Meeting
يَوْمِكُمْ هَذَا	إِنَّا	نَسِينَاكُمْ	وَذُوقُوا عَذَابَ
(of the) Day of yours	surely We (too)	will forget you	so taste (you the) torment
بِمَا كُنتُمْ	تَعْمَلُونَ ﴿١٤﴾	إِنَّمَا يُؤْمِنُ	بِآيَاتِنَا
for what you used to	do	only believe	in Our Signs
الْخُلْدِ		الَّذِينَ	
abiding		those who	

إِذَا	ذُكِّرُوا بِهَا	خَرُّوا سُجَّدًا	وَسَبَّحُوا	بِحَمْدِ
when	they are reminded of them	fall down prostrate	and glorify	(the) Praises
	رَبِّهِمْ	وَهُمْ	لَا يَسْتَكْبِرُونَ	
	(of) their Lord	and they	are not proud	

تَتَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ﴿١٦﴾
 فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُمْ مِّن قُرَّةِ أَعْيُنٍ جَزَاءً بِمَا كَانُوا يَعْمَلُونَ ﴿١٧﴾ أَفَمَن كَانَ مُؤْمِنًا كَمَن
 كَانَ فَاسِقًا لَا يَسْتَوُونَ ﴿١٨﴾ أَمَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ جَنَّاتُ الْمَأْوَى
 نُزُلًا بِمَا كَانُوا يَعْمَلُونَ ﴿١٩﴾

16. Their sides forsake their beds, to invoke their Lord in fear and hope, and they spend (in charity in Allāh's Cause) out of what We have bestowed on them. 17. No person knows what is kept hidden for them of joy as a reward for what they used to do. 18. Is then he who is a believer like him who is a *Fāsiq* (disbeliever and disobedient to Allāh)? Not equal are they. 19. As for those who believe (in the Oneness of Allāh – Islāmic Monotheism) and do righteous good deeds, for them are Gardens (Paradise) of Abode as an entertainment for what they used to do.

تَتَجَافَى جُنُوبُهُمْ	عَنِ الْمَضَاجِعِ	يَدْعُونَ رَبَّهُمْ	خَوْفًا	وَطَمَعًا
their sides forsake	[of] (their) beds	they invoke their Lord	(in) fear	and hope
وَمِمَّا	رَزَقْنَاهُمْ	يُنْفِقُونَ ﴿١٧﴾	فَلَا تَعْلَمُ نَفْسٌ	
and out of what	We have bestowed on them	they spend	so a soul knows not	
مَّا أُخْفِيَ	لَهُمْ	مِن قُرَّةِ	أَعْيُنٍ	جَزَاءً
what is kept hidden	for them	of joy	(of their) eyes	(as) a reward
بِمَا كَانُوا	يَعْمَلُونَ ﴿١٧﴾	أَفَمَن	كَانَ مُؤْمِنًا	كَانَ فَاسِقًا
for what they used to do	do	(is) then (he) who?	is a believer	is a sinner
	لَا يَسْتَوُونَ ﴿١٨﴾	أَمَّا الَّذِينَ ءَامَنُوا	وَعَمِلُوا الصَّالِحَاتِ	فَلَهُمْ
	not equal are they	as for those who believe	and do righteous deeds	then for them

يَعْمَلُونَ ﴿١٩﴾	بِمَا كَانُوا	نَزَلًا	الْمَأْوَى	جَنَّاتٍ
do	for what they used to	(as) hospitality	(of) Abode	(are) Gardens

وَأَمَّا الَّذِينَ فَسَقُوا فَمَا وَبَهُمُ النَّارُ كُلَّمَا أَرَادُوا أَنْ يَخْرُجُوا مِنْهَا أُعِيدُوا فِيهَا وَقِيلَ لَهُمْ ذُوقُوا عَذَابَ النَّارِ الَّتِي كُنْتُمْ بِهِ تَكْذِبُونَ ﴿٢٠﴾ وَلَنَذِيقَنَّاهُمْ مِنَ الْعَذَابِ الْأَدْنَى دُونَ الْعَذَابِ الْأَكْبَرِ لَعَلَّهُمْ يَرْجِعُونَ ﴿٢١﴾ وَمَنْ أَظْلَمُ مِمَّنْ ذُكِّرَ بآيَاتِ رَبِّهِ ثُمَّ أَعْرَضَ عَنْهَا إِنَّا مِنَ الْمُجْرِمِينَ مُنْتَقِمُونَ ﴿٢٢﴾

20. And as for those who are *Fāsiqūn* (disbelievers and disobedient to Allāh), their abode will be the Fire, every time they wish to get away therefrom, they will be put back thereto, and it will be said to them: "Taste you the torment of the Fire which you used to deny." 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) prior to the supreme torment (in the Hereafter), in order that they may (repent and) return (i.e. accept Islām). 22. And who does more wrong than he who is reminded of the *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) of his Lord, then turns aside therefrom? Verily, We shall exact retribution from the *Mujrimūn* (criminals, disbelievers, polytheists, sinners).

وَأَمَّا الَّذِينَ فَسَقُوا	فَمَا وَبَهُمُ النَّارُ	كُلَّمَا أَرَادُوا		
and as for those who sinned	then their abode	every time they wish	(will be) the Fire	
أَنْ يَخْرُجُوا مِنْهَا	أُعِيدُوا فِيهَا	وَقِيلَ لَهُمْ		
therefrom to get away	they will be put back in it	to them and it will be said		
ذُوقُوا عَذَابَ النَّارِ	الَّتِي كُنْتُمْ	بِهِ تَكْذِبُونَ ﴿٢٠﴾		
taste (you the) torment	(of) the Fire	deny [in it]	which you used to	
وَلَنَذِيقَنَّاهُمْ مِنَ الْعَذَابِ الْأَدْنَى دُونَ الْعَذَابِ الْأَكْبَرِ	لَعَلَّهُمْ يَرْجِعُونَ ﴿٢١﴾	وَمَنْ أَظْلَمُ		
and verily We will make them taste	(in order) that they may return	and who	(does) more wrong	

ثُمَّ أَعْرَضَ	رَبِّهِ	بَيَّاتٍ	مِمَّنْ ذَكَرَ
then he turns aside	(of) his Lord	of (the) Verses	than (he) who is reminded
مُنْقِمُونَ	مِنَ الْمَجْرِمِينَ	إِنَّا	عَنْهَا
(shall) exact retribution	from the criminals	verily We	therefrom

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ فَلَاتُكُنْ فِي مَرِيَةٍ مِّنْ لِّقَائِهِ وَجَعَلْنَاهُ هُدًى لِّبَنِي إِسْرَائِيلَ ﴿٢٣﴾ وَجَعَلْنَا مِنْهُمْ أَيْمَةً يَهْدُونَ بِأَمْرِنَا لَمَّا صَبَرُوا وَكَانُوا بِآيَاتِنَا يُوقِنُونَ ﴿٢٤﴾ إِنَّ رَبَّكَ هُوَ يَفْصِلُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴿٢٥﴾ أَوْلَمْ يَهْدِ لَهُمْ كَمْ أَهْلَكْنَا مِن قَبْلِهِمْ مِّنَ الْقُرُونِ يَمْشُونَ فِي مَسْكِنِهِمْ إِنَّ فِي ذَلِكَ لَآيَاتٍ أَفَلَا يَسْمَعُونَ ﴿٢٦﴾

23. And indeed We gave Mūsā (Moses) the Scripture [the Taurāt (Torah)]. So, be not you in doubt of meeting him [i.e. when you met Mūsā (Moses) during the night of *Al-Isrā'* and *Al-Mi'raj* over the heavens]. And We made it [the Taurāt (Torah)] a guide to the Children of Israel. 24. And We made from among them (Children of Israel), leaders, giving guidance under Our Command, when they were patient and used to believe with certainty in Our *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.). 25. Verily, your Lord will judge between them on the Day of Resurrection, concerning that wherein they used to differ. 26. Is it not a guidance for them, how many generations We have destroyed before them in whose dwellings they do walk about? Verily, therein indeed are signs. Would they not then listen?

فِي مَرِيَةٍ	فَلَاتُكُنْ	الْكِتَابَ	وَلَقَدْ آتَيْنَا مُوسَى
in doubt	so be not you	the Scripture	and indeed We gave Moses
إِسْرَائِيلَ	لِبَنِي	هُدًى	وَجَعَلْنَاهُ
(of) Israel	to (the) Children	a guide	and We made it
			مِن لِّقَائِهِ
			of meeting him
	يَهْدُونَ بِأَمْرِنَا	أَيْمَةً	مِنْهُمْ
	giving guidance under Our Command	leaders	from (among) them
			وَجَعَلْنَا
			and We made

بِأَيِّنَّا يُوقِنُونَ ﴿١٦﴾		وَكَانُوا		لَمَّا صَبَرُوا	
believe with certainty in Our Verses (Signs)		and they used to		when they were patient	
الْقِيَمَةِ	يَوْمَ	بَيْنَهُمْ	هُوَ يَفْصِلُ	إِنَّ رَبَّكَ	
(of) Resurrection	(on the) Day	between them	[He] will judge	verily your Lord	
هُمْ	أَوَلَمْ يَهْدِ		فِيهِ يَخْتَلِفُونَ ﴿٢٥﴾	فِيمَا كَانُوا	
for them	(does) it not guide (explain)?		differ [in it]	concerning that they sued to	
مِنَ الْقُرُونِ		مِنْ قَبْلِهِمْ	كَمْ أَهْلَكْنَا		
of (the previous) generations		before them	(that) how many We have destroyed		
﴿٦٦﴾	أَفَلَا يَسْمَعُونَ ﴿٦٦﴾	لَايَتٍ	إِنَّ فِي ذَلِكَ	يَمْشُونَ فِي مَسْكِنِهِمْ	
would they not then listen?	indeed (are) signs	in that	verily	they walk about in their dwellings	

أَوَلَمْ يَرَوْا أَنَّا نَسُوقُ الْمَاءَ إِلَى الْأَرْضِ الْجُرُزِ فَنُخْرِجُ بِهِ زَرْعًا تَأْكُلُ مِنْهُ أَنْعَامُهُمْ وَأَنْفُسُهُمْ أَفَلَا يُبْصِرُونَ ﴿٢٧﴾ وَيَقُولُونَ مَتَى هَذَا الْفَتْحُ إِنْ كُنْتُمْ صَادِقِينَ ﴿٢٨﴾ قُلْ يَوْمَ الْفَتْحِ لَا يَنْفَعُ الَّذِينَ كَفَرُوا إِيْمَانُهُمْ وَلَا هُمْ يُنظَرُونَ ﴿٢٩﴾ فَأَعْرَضَ عَنْهُمْ وَانظُرْ إِلَيْهِمْ مُنْتَظِرُونَ ﴿٣٠﴾

27. Have they not seen how We drive water to the barren land, and therewith bring forth crops providing food for their cattle and themselves? Will they not then see? 28. They say: "When will this *Fath* (Decision) be (between us and you, i.e. the Day of Resurrection), if you are telling the truth?" 29. Say: "On the Day of *Al-Fath* (Decision), no profit will it be to those who disbelieve if they (then) believe! Nor will they be granted a respite." 30. So, turn aside from them (O Muhammad ﷺ) and await, verily, they (too) are awaiting.

الْجُرُزِ		إِلَى الْأَرْضِ		أَنَّا نَسُوقُ		أَوَلَمْ يَرَوْا	
dry (without any vegetation)		to the land		water		(have) they not seen?	
وَأَنْفُسُهُمْ	أَنْعَامُهُمْ	تَأْكُلُ مِنْهُ	زَرْعًا	بِهِ	فَنُخْرِجُ		
and they themselves	their cattle	eat from it	crops	therewith	and We bring forth		

أَفَلَا يَبْصُرُونَ ﴿٧٧﴾	وَيَقُولُونَ مَتَى هَذَا	الْفَتْحُ	
will they not then see?	and they say when (comes)	this	Decision
إِنْ كُنْتُمْ صَادِقِينَ ﴿٧٨﴾	قُلْ يَوْمَ	الْفَتْحُ	لَا يَنْفَعُ
if you are telling the truth	say (on the) Day	(of) Decision	will not benefit
الَّذِينَ كَفَرُوا	وَلَا هُمْ يُنظَرُونَ ﴿٧٩﴾	فَاعْرَضْ	إِيْمَانَهُمْ
those who disbelieve	nor will they be granted a respite	so turn aside	their faith
عَنْهُمْ	وَأَنْظِرْ	إِنَّهُمْ	مَنْتَظِرُونَ ﴿٨٠﴾
from them	and await	verily they	(are) awaiting

سُورَةُ الْأَحْزَابِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَأَيُّهَا النَّبِيُّ اتَّقِ اللَّهَ وَلَا تُطِعِ الْكَافِرِينَ وَالْمُنَافِقِينَ إِنْ كَانَتْ عَلَيْهِمْ حَاكِمًا ﴿١﴾
 وَاتَّبِعْ مَا يُوحَىٰ إِلَيْكَ مِنْ رَبِّكَ إِنْ كَانَتْ بِمَا تَعْمَلُونَ خَيْرًا ﴿٢﴾ وَتَوَكَّلْ عَلَى اللَّهِ
 وَكَفَىٰ بِاللَّهِ وَكِيلًا ﴿٣﴾ مَا جَعَلَ اللَّهُ لِرَجُلٍ مِّن قَلْبَيْنِ فِي جَوْفِهِ ۚ وَمَا جَعَلَ أَزْوَاجَكُمُ
 النَّسِيِّ تَظَاهِرُونَ مِنْهُنَّ أُمَّهَاتِكُمْ وَمَا جَعَلَ أَدْعِيَاءَكُمْ أَبْنَاءَكُمْ ۚ ذَٰلِكُمْ قَوْلُكُمْ بِأَفْوَاهِكُمْ ۗ وَاللَّهُ
 يَقُولُ الْحَقَّ وَهُوَ يَهْدِي السَّبِيلَ ﴿٤﴾

Sūrah Al-Ahzāb (The Confederates) 33

In the Name of Allāh, the Most Gracious, the Most Merciful.

1. O Prophet (Muhammad ﷺ)! Keep your duty to Allāh, and obey not the disbelievers and the hypocrites (i.e., do not follow their advice). Verily, Allāh is Ever All-Knower, All-Wise. 2. And follow that which is revealed to you from your Lord. Verily, Allāh is Well-Acquainted with what you do. 3. And put your trust in Allāh, and Sufficient is Allāh as a *Wakil* (Trustee or Disposer of affairs). 4. Allāh has not made for any man two hearts inside his body. Neither has He made your wives whom you declare to be like your mothers' backs,

your real mothers [Az-Zihār is the saying of a husband to his wife, "You are to me like the back of my mother," i.e., you are unlawful for me to approach] nor has He made your adopted sons your real sons. That is but your saying with your mouths. But Allāh says the truth, and He guides to the (Right) Way.

الرَّحِيمِ		الرَّحِيمِ		بِسْمِ اللَّهِ	
the Most Merciful		the Most Gracious		In the Name (of) Allah	
وَالْمُنَافِقِينَ		وَلَا تُطِيعُ الْكٰفِرِينَ		النَّبِيُّ أَتَى اللَّهَ	
and the hypocrites		and obey not the disbelievers		Prophet fear Allah	
وَاتَّبِعْ مَا		حَكِيمًا		إِنَّ اللَّهَ كَانَ	
and follow that which		All-Wise		verily Allah is	
يَمَّا تَعْمَلُونَ خَيْرًا		إِنَّ اللَّهَ كَانَ		مِنْ رَبِّكَ	
Well-Acquainted with what you do		verily Allah is		from your Lord	
وَكَيْلًا		بِاللَّهِ		عَلَى اللَّهِ	
(as) a Disposer of affairs		Allah		and Sufficient is in Allah	
وَمَا جَعَلَ أَزْوَاجَكُمْ		فِي جَوْفِهِ		لِرَجُلٍ	
and He made not your wives		in his body		for any man	
أُمَّهَاتِكُمْ		مِنْهُنَّ		الَّتِي تُظَاهِرُونَ	
your real mothers		[of them]		whom you declare to be like your mothers' backs	
قَوْلِكُمْ		ذٰلِكُمْ		وَمَا جَعَلَ اٰدِعِيَاءَكُمْ	
(is) your saying		that		your real sons and He made not your adopted sons	
يَهْدِي السَّبِيلَ		وَهُوَ		وَاللَّهُ يَقُولُ الْحَقَّ	
guides to the (Right) Way		and He		but Allah says the truth	

أَدْعُوهُمْ لِأَبَائِهِمْ هُوَ أَقْسَطُ عِنْدَ اللَّهِ فَإِنْ لَمْ تَعْلَمُوا آبَاءَهُمْ فَاِخْوَانُكُمْ فِي الدِّينِ وَمَوْلَاكُمْ وَلَيْسَ عَلَيْكُمْ جُنَاحٌ فِيمَا أَخْطَأْتُمْ بِهِ، وَلٰكِنْ مَاتَعَمَّدَتْ قُلُوبُكُمْ وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا ﴿٤٠﴾ النَّبِيُّ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ وَأَزْوَاجُهُ أُمَّهَاتُهُمْ

وَأُولُوا الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ مِنَ الْمُؤْمِنِينَ وَالْمُهَاجِرِينَ
إِلَّا أَنْ تَفْعَلُوا إِلَىٰ أَوْلِيَائِكُمْ مَعْرُوفًا كَانَ ذَٰلِكَ فِي الْكِتَابِ مَسْطُورًا ﴿٦١﴾

5. Call them (adopted sons) by (the names of) their fathers, that is more just with Allāh. But if you know not their father's (names, call them) your brothers in Faith and *Mawālikum* (your freed slaves). And there is no sin on you concerning that in which you made a mistake, except in regard to what your hearts deliberately intend. And Allāh is Ever Oft-Forgiving, Most Merciful. 6. The Prophet is closer to the believers than their own selves, and his wives are their (believers') mothers (as regards respect and marriage). And blood relations among each other have closer personal ties in the Decree of Allāh (regarding inheritance) than (the brotherhood of) the believers and the *Muhājirūn* (emigrants from Makkah), except that you do kindness to those brothers (when the Prophet ﷺ joined them in brotherhood ties). This has been written in the (Allāh's Book of Divine) Decrees – (*Al-Lauh Al-Mahfūz*).¹

فَإِنْ	عِنْدَ اللَّهِ	أَقْسَطُ	هُوَ	لِأَبَائِهِمْ	أَدْعُوهُمْ
but if	with Allah	(is) more just	that	by their fathers (names)	call them
فِي الدِّينِ		فَيَاخُونَكُمْ		لَمْ تَعْلَمُوا آبَاءَهُمْ	
in the religion (Islam)		then (they are) your brothers		you know not their fathers	
جُنَاحٌ	عَلَيْكُمْ	وَلَيْسَ	وَمَوْلَايَكُمْ		
sin	on you	and (there) is not	and your freed slaves		
وَلَكِنْ مَا		بِهِ	فِيمَا أَخْطَأْتُمْ		
[and] except what		in which	concerning that you made a mistake		
الَّتِي	رَحِيمًا ﴿٦١﴾	عَفُورًا	وَكَانَ اللَّهُ	تَعَمَّدَتْ قُلُوبَكُمْ	
the Prophet	Most Merciful	Oft-Forgiving	and Allah is	your hearts deliberately intended	
أُمَّهَاتِهِمْ	وَأَزْوَاجَهُ	مِنْ أَنْفُسِهِمْ	بِالْمُؤْمِنِينَ	أَوْلَىٰ	
(are) their mothers	and his wives	than their own selves	to the believers	(is) closer	
بِبَعْضٍ	أَوْلَىٰ	بَعْضُهُمْ	الْأَرْحَامِ	وَأُولُوا	
to another	(are) closer	some of them	blood relations	and those who are	

فِي كِتَابِ اللَّهِ	مِنَ الْمُؤْمِنِينَ	وَالْمُهَاجِرِينَ	إِلَّا	أَنْ تَفْعَلُوا
in (the) Decree (of) Allah	than the believers	and the emigrants	except	that you do
إِلَىٰ أَوْلِيَّائِكُمْ	مَعْرُوفًا	كَانَ ذَلِكَ	فِي الْكِتَابِ	مَسْطُورًا ﴿٦﴾
to your brothers	kindness	this has been	in the Book (of Divine Decrees)	written

وَإِذْ أَخَذْنَا مِنَ النَّبِيِّينَ مِيثَاقَهُمْ وَمِنكَ وَمِنْ نُوحٍ وَإِبْرَاهِيمَ وَمُوسَىٰ وَعِيسَىٰ ابْنِ مَرْيَمَ ۗ وَأَخَذْنَا مِنْهُم مِّيثَاقًا غَلِيظًا ﴿٧﴾ لِيَسْأَلَ الصَّادِقِينَ عَنْ صِدْقِهِمْ وَأَعَدَّ لِلْكَافِرِينَ عَذَابًا أَلِيمًا ﴿٨﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَاءَتْكُمْ جُنُودٌ فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا وَجُنُودًا لَمْ تَرَوْهَا وَكَانَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا ﴿٩﴾

7. And (remember) when We took from the Prophets their covenant, and from you (O Muhammad ﷺ), and from Nūh (Noah), Ibrāhīm (Abraham), Mūsā (Moses), and 'Isā (Jesus) son of Maryam (Mary). We took from them a strong covenant. 8. That He may ask the truthful (Allāh's Messengers and His Prophets) about their truth (i.e. the conveyance of Allāh's Message that which they were charged with). And He has prepared for the disbelievers a painful torment (Hell-fire). 9. O you who believe! Remember Allāh's Favour to you, when there came against you hosts, and We sent against them a wind and forces that you saw not [i.e. troops of angels during the battle of Al-Ahzāb (the Confederates)]. And Allāh is Ever All-Seer of what you do.

وَإِذْ أَخَذْنَا	مِنَ النَّبِيِّينَ	مِيثَاقَهُمْ	وَمِنَكَ
and (remember) when We took	from the Prophets	their covenant	and from you
وَمِنْ نُوحٍ	وَإِبْرَاهِيمَ	وَمُوسَىٰ	وَعِيسَىٰ
and from Noah	and Abraham	and Moses	and Jesus
وَمِنْ مَرْيَمَ	ابْنِ مَرْيَمَ	وَأَخَذْنَا	
(of) Mary	son	and We took	
مِنْهُمْ	مِّيثَاقًا	غَلِيظًا ﴿٧﴾	لِيَسْأَلَ الصَّادِقِينَ
from them	a covenant	strong	that He may ask the truthful
عَنْ صِدْقِهِمْ	عَذَابًا	أَلِيمًا ﴿٨﴾	يَا أَيُّهَا
about their truth	a torment	painful	O (you)
وَأَعَدَّ	لِلْكَافِرِينَ		الَّذِينَ آمَنُوا
and He has prepared	for the disbelievers		who believe

جَاءَ تَكُمُ		إِذْ	عَلَيْكُمْ	اذْكُرُوا نِعْمَةَ اللَّهِ	
(there) came against you		when	to you	remember (the) Favour (of) Allah	
وَجُنُودًا	رِيحًا	عَلَيْهِمْ	فَأَرْسَلْنَا	جُنُودًا	
and forces (soldiers)	a wind	against them	and We sent	hosts (soldiers)	
بِمَا تَعْمَلُونَ بَصِيرًا ﴿١١﴾		وَكَانَ اللَّهُ	لَمْ تَرَوْهَا		
All-Seer of what you do		and Allah is	that you saw not		

إِذْ جَاءُوكُمْ مِنْ فَوْقِكُمْ وَمِنْ أَسْفَلَ مِنْكُمْ وَإِذْ زَاغَتِ الْأَبْصَارُ وَبَلَغَتِ الْقُلُوبُ الْحَنَاجِرَ وَتَظُنُّونَ بِاللَّهِ الظَّنُونَا ﴿١١﴾ هُنَالِكَ ابْتُلِيَ الْمُؤْمِنُونَ وَزُلْزِلُوا زِلْزَالًا شَدِيدًا ﴿١٢﴾ وَإِذْ يَقُولُ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ إِلَّا غُرُورًا ﴿١٣﴾ وَإِذْ قَالَتِ طَائِفَةٌ مِنْهُمْ يَا أَهْلَ يَثْرِبَ لَا مُقَامَ لَكُمْ فَارْجِعُوا وَيَسْتَأْذِنُ فَرِيقٌ مِنْهُمُ النَّبِيَّ يَقُولُونَ إِنَّ بُيُوتَنَا عَوْرَةٌ وَمَا هِيَ بِعَوْرَةٍ إِنْ يُرِيدُونَ إِلَّا فِرَارًا ﴿١٤﴾

10. When they came upon you from above you and from below you, and when the eyes grew wild and the hearts reached to the throats, and you were harbouring doubts about Allāh. 11. There, the believers were tried and shaken with a mighty shaking. 12. And when the hypocrites and those in whose hearts is a disease (of doubts) said: "Allāh and His Messenger (ﷺ) promised us nothing but delusion!" 13. And when a party of them said: "O people of Yathrib (Al-Madinah)! There is no stand (possible) for you (against the enemy attack!) Therefore go back!" And a band of them ask for permission of the Prophet (ﷺ) saying: "Truly, our homes lie open (to the enemy)." And they lay not open. They but wished to flee.

إِذْ	جَاءُوكُمْ	مِنْ فَوْقِكُمْ	وَمِنْ أَسْفَلَ مِنْكُمْ	وَإِذْ
when	they came upon you	from above you	and from below you	and when
زَاغَتِ الْأَبْصَارُ	وَبَلَغَتِ الْقُلُوبُ	الْحَنَاجِرَ	وَتَظُنُّونَ	
the eyes grew wild	and the hearts reached	(to) the throats	and you were doubting	
بِاللَّهِ الظَّنُونَا ﴿١١﴾	هُنَالِكَ	ابْتُلِيَ الْمُؤْمِنُونَ	وَزُلْزِلُوا زِلْزَالًا شَدِيدًا ﴿١٢﴾	
all doubts about Allah	there	the believers were tried	and shaken (with) a shaking	mighty

مَرَضٌ	فِي قُلُوبِهِمْ	وَالَّذِينَ	يَقُولُ الْمُنْفِقُونَ	وَإِذَا
(is) a disease (of doubts)	in whose hearts	and those	the hypocrites said	and when
قَالَتْ طَائِفَةٌ	وَإِذَا	إِلَّا غُرُورًا	وَرَسُولُهُ	مَا وَعَدَنَا اللَّهُ
said a party	and when	but delusion	and His Messenger	did not promise us Allah
فَارْجِعُوا	لَكُمْ	لَا مَقَامَ	يَثْرِبَ	يَا أَهْلَ
therefore go back	for you	(there is) no stand	(of) Yathrib	O people
مِنْهُمْ	وَيَسْتَعِذْنَ	فَرِيقٌ	مِنْهُمْ	النَّبِيِّ
of them	and ask for permission	a band	of them	(of) the Prophet
وَيَقُولُونَ إِنَّا بِيوتِنَا	بِعَوْرَةٍ	وَمَا هِيَ	إِن يُرِيدُونَ	إِلَّا فِرَارًا
saying truly our homes	lay open	and they (are) not	they wished not	but to flee
عَوْرَةٌ	لِيُجِيبُوا	وَمَا هِيَ	إِن يُرِيدُونَ	إِلَّا فِرَارًا
lie open	and they (are) not	and they (are) not	they wished not	but to flee

وَلَوْ دَخَلَتْ عَلَيْهِمْ مِّنْ أَقْطَارِهَا ثُمَّ سُئِلُوا الْفِتْنَةَ لَأَتَوْهَا وَمَا تَبَتَّشُوا بِهَا إِلَّا يسِيرًا ﴿١٤﴾
 وَلَقَدْ كَانُوا عَاهَدُوا اللَّهَ مِنْ قَبْلُ لَا يُوَلُّونَ الْأَدْبَرَ وَكَانَ عَهْدُ اللَّهِ مَسْئُولًا ﴿١٥﴾ قُلْ
 لَنْ يَنْفَعَكُمْ الْفِرَارُ إِنْ فَرَرْتُمْ مِنَ الْمَوْتِ أَوِ الْقَتْلِ وَإِذَا لَا تَمْنَعُونَ إِلَّا قَلِيلًا ﴿١٦﴾

14. And if the enemy had entered from all sides (of the city), and they had been exhorted to *Al-Fitnah* (i.e. to renegade from Islām to polytheism), they would surely have committed it and would have hesitated thereupon but little. 15. And indeed they had already made a covenant with Allāh not to turn their backs, and a covenant with Allāh must be answered for. 16. Say (O Muhammad ﷺ to these hypocrites who ask your permission to run away from you): "Flight will not avail you if you flee from death or killing and then you will enjoy no more than a little while!"

مِنْ أَقْطَارِهَا	عَلَيْهِمْ	وَلَوْ دَخَلَتْ
from (all) its sides	on them	and if (the enemy) had entered
ثُمَّ سُئِلُوا الْفِتْنَةَ		
then they had been exhorted to trial (renegade from Islam to polytheism)		
بِهَا	وَمَا تَبَتَّشُوا	لَأَتَوْهَا
upon it	and they would not have hesitated	they would surely have committed it

إِلَّا يَسِيرًا ﴿١٦﴾	وَلَقَدْ كَانُوا	عَهَدُوا اللَّهَ	مِنْ قَبْلُ
but a little	and indeed they had	made a covenant (with) Allah	before
لَا يُؤْتُونَ الْأَدْبَرَ	وَكَانَ	عَهْدُ اللَّهِ	مَسْئُولًا ﴿١٧﴾
not to turn their backs	and (must) be	a covenant (with) Allah	answered for
قُلْ	لَنْ يَنْفَعَكُمْ	الْفِرَارُ	إِنْ فَرَرْتُمْ
say	will never avail you	flight	if you flee
	وَلَا يَأْتُونَ الْبَأْسَ إِلَّا قَلِيلًا ﴿١٨﴾	أَشْحَةً عَلَيْكُمْ	فَإِذَا جَاءَ الْخَوْفُ رَأَيْتَهُمْ يَنْظُرُونَ إِلَيْكَ تَدُورُ
	and then	you will not enjoy	but a little

قُلْ مَنْ ذَا الَّذِي يَعْصِمُكُمْ مِنَ اللَّهِ إِنْ أَرَادَ بِكُمْ سُوءًا أَوْ أَرَادَ بِكُمْ رَحْمَةً وَلَا يَحِذُونَ لَهُمْ مِنْ دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا ﴿١٧﴾ قَدْ يَعْلَمُ اللَّهُ الْمَعْوِفِينَ مِنْكُمْ وَالْقَائِلِينَ لِإِخْوَانِهِمْ هَلُمَّ إِلَيْنَا وَلَا يَأْتُونَ الْبَأْسَ إِلَّا قَلِيلًا ﴿١٨﴾ أَشْحَةً عَلَيْكُمْ فَإِذَا جَاءَ الْخَوْفُ رَأَيْتَهُمْ يَنْظُرُونَ إِلَيْكَ تَدُورُ أَعْيُنُهُمْ كَالَّذِي يُغْتَنَى عَلَيْهِ مِنَ الْمَوْتِ فَإِذَا ذَهَبَ الْخَوْفُ سَلَفُوكُمْ بِالسِّنَةِ حِدَادٍ أَشْحَةً عَلَى الْخَيْرِ أُولَئِكَ لَمْ يُؤْمِنُوا فَأَحْبَطَ اللَّهُ أَعْمَلَهُمْ وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا ﴿١٩﴾

17. Say: "Who is he who can protect you from Allāh if He intends to harm you, or intends mercy on you?" And they will not find, besides Allāh, for themselves any *Wali* (protector, supporter) or any helper. 18. Allāh already knows those among you who keep back (men) from fighting in Allāh's Cause, and those who say to their brethren: "Come here towards us," while they (themselves) come not to the battle except a little, 19. Being miserly towards you (as regards help and aid in Allāh's Cause). Then when fear comes, you will see them looking to you, their eyes revolving like (those of) one over whom hovers death; but when the fear departs, they will smite you with sharp tongues, miserly towards (spending anything in any) good (and only covetous of booty and wealth). Such have not believed. Therefore, Allāh makes their deeds fruitless and that is ever easy for Allāh.

قُلْ مَنْ	ذَا الَّذِي	يَعْصِمُكُمْ مِنَ اللَّهِ	إِنْ أَرَادَ	بِكُمْ	سُوءًا	أَوْ أَرَادَ
say who	(is) he who	can protect you from Allah	if He intends	for you	harm	or intends

وَلِيًّا	مِّن دُونِ اللَّهِ	لَهُمْ	وَلَا يَجِدُونَ	رَحْمَةً	بِكُمْ
a protector (guardian)	besides Allah	for themselves	and they will not find	mercy	for you
قَدْ يَعْلَمُ اللَّهُ الْمُعَوِّقِينَ				وَلَا نَصِيرًا ﴿١٧﴾	
verily Allah knows those who keep back (men) from fighting				nor a helper	
هَلُمَّ إِلَيْنَا	لِإِخْوَانِهِمْ	وَالْقَائِلِينَ	مِنْكُمْ		
come (here) towards us	to their brothers	and those who say	from (among) you		
عَلَيْكُمْ	أَشْحَةً	إِلَّا قَلِيلًا ﴿١٨﴾	وَلَا يَأْتُونَ الْبَاسَ		
towards you	being miserly	except a little	while they (themselves) come not to the battle		
تَدُورُ أَعْيُنُهُمْ	يَنْظُرُونَ إِلَيْكَ	رَأَيْتَهُمْ	جَاءَ الْخَوْفُ	فَإِذَا	
their eyes revolving	looking to you	you will see them	fear comes	then when	
ذَهَبَ الْخَوْفُ	فَإِذَا	مِنَ الْمَوْتِ	يُعْشَى عَلَيْهِ	كَأَلَدِي	
the fear departs	but when	from death	faints	like (those of) one who	
أُولَئِكَ لَمْ يَوْمِنُوا	عَلَى الْخَيْرِ	أَشْحَةً	حِدَادٍ	بِالسِّنَةِ	سَلْفُكُمْ
such have not believed	towards good	miserly	sharp	with tongues	they will smite you
عَلَى اللَّهِ يَسِيرًا ﴿١٩﴾	وَكَانَ ذَلِكَ	فَأَحْبَطَ اللَّهُ أَعْمَالَهُمْ			
(ever) easy for Allah	and that is	therefore Allah makes their deeds fruitless			

يَحْسَبُونَ الْأَحْزَابَ لَمْ يَذْهَبُوا وَإِنْ يَأْتِ الْأَحْزَابُ يَوَدُّوا لَوْ أَنَّهُمْ بَادُونَ فِي الْأَعْرَابِ يَسْعَأُونَ عَنْ أَبِيكُمْ وَلَوْ كَانُوا فِيكُمْ مَا قَاتَلُوا إِلَّا قَلِيلًا ﴿١٧﴾ لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا ﴿١٨﴾ وَلَمَّا رَأَى الْمُؤْمِنُونَ الْأَحْزَابَ قَالُوا هَذَا مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ. وَصَدَقَ اللَّهُ وَرَسُولُهُ. وَمَا زَادَهُمْ إِلَّا إِيمَانًا وَتَسْلِيمًا ﴿١٩﴾

20. They think that *Al-Ahzāb* (the Confederates) have not yet withdrawn; and if *Al-Ahzāb* (the Confederates) should come (again), they would wish they were in the deserts (wandering) among the bedouins, seeking news about you (from

a far place); and if they (happen) to be among you, they would not fight but little. 21. Indeed in the Messenger of Allāh (Muhammad ﷺ) you have a good example to follow for him who hopes for (the Meeting with) Allāh and the Last Day, and remembers Allāh much. 22. And when the believers saw *Al-Ahzāb* (the Confederates), they said: "This is what Allāh and His Messenger (Muhammad ﷺ) had promised us; and Allāh and His Messenger (Muhammad ﷺ) had spoken the truth." And it only added to their Faith and to their submissiveness (to Allāh).

يَحْسِبُونَ الْأَحْزَابَ		لَمْ يَذْهَبُوا ^ط		وَإِنْ يَأْتِ الْأَحْزَابُ	
they think (that) the Confederates		have not withdrawn		and if the Confederates should come	
يُودُّوْا لَوْ		أَنْتَهُمْ		فِي الْأَعْرَابِ	
they would wish if		[that] they		among the bedouins	
يَسْتَلُونَ عَنْ أَنْبَاءِكُمْ ^ط		وَلَوْ كَانُوا		فِيكُمْ	
asking about your news		and if they were		among you	
إِلَّا قَلِيلًا ﴿٢١﴾		لَقَدْ		فِي رَسُولِ اللَّهِ	
but a little		indeed		in (the) Messenger (of) Allah	
لَمَنْ كَانَ		يَرْجُوا اللَّهَ		وَذَكَرَ اللَّهَ كَثِيرًا ﴿٢٢﴾	
for (him) who [was]		hopes for Allah		and remembers Allah much	
وَلَمَّا		رَأَى الْمُؤْمِنُونَ		الْأَحْزَابَ	
and when		the believers saw		the Confederates	
وَعَدَنَا اللَّهُ		وَرَسُولُهُ		وَصَدَقَ اللَّهُ	
had promised us Allah		and His Messenger		and had spoken the truth Allah	
وَرَسُولُهُ		وَمَا زَادَهُمْ		إِلَّا إِيْمَانًا	
and His Messenger		and it increased them not		except (in) Faith	
وَمَا زَادَهُمْ		إِلَّا إِيْمَانًا		وَتَسْلِيمًا ﴿٢٣﴾	
and it increased them not		except (in) Faith		and submissiveness	

مَنْ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ فَمِنْهُمْ مَنْ قَضَىٰ نَجْبَهُ، وَمِنْهُمْ مَنْ يَنْظُرُ وَمَا بَدَلُوا تَبْدِيلًا ﴿٢١﴾ لِيَجْزِيَ اللَّهُ الصَّادِقِينَ بِصِدْقِهِمْ وَيُعَذِّبَ الْمُنْفِقِينَ إِنْ شَاءَ أَوْ يَتُوبَ عَلَيْهِمْ إِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا ﴿٢٢﴾ وَرَدَّ اللَّهُ الَّذِينَ كَفَرُوا بِغَيْظِهِمْ

لَمَّيْنَا لُؤَاخِيراً وَكَفَى اللَّهُ الْمُؤْمِنِينَ الْقِتَالَ وَكَانَ اللَّهُ قَوِيًّا عَزِيزًا ﴿٢٥﴾

23. Among the believers are men who have been true to their covenant with Allāh [i.e. they have gone out for *Jihād* (holy fighting), and showed not their backs to the disbelievers]; of them some have fulfilled their obligations (i.e. have been martyred); and some of them are still waiting, but they have never changed (i.e. they never proved treacherous to their covenant which they concluded with Allāh) in the least. 24. That Allāh may reward the men of truth for their truth (i.e. for their patience at the accomplishment of that which they covenanted with Allāh), and punish the hypocrites, if He wills, or accept their repentance by turning to them (in Mercy). Verily, Allāh is Ever Oft-Forgiving, Most Merciful. 25. And Allāh drove back those who disbelieved in their rage, they gained no advantage (booty). Allāh sufficed for the believers in the fighting (by sending against the disbelievers a severe wind and troops of angels). And Allāh is Ever All-Strong, All-Mighty.

رَجَالٌ صَدَقُوا		مِّنَ الْمُؤْمِنِينَ		
(are) men (who) have been true		among the believers		
فَمِنْهُمْ	عَلَيْهِ	مَا عَاهَدُوا اللَّهَ		
so of them	[on it]	(to) what they made covenant (with) Allah		
وَمِنْهُمْ	قَضَىٰ نَجْبَهُ.	مَّن		
and of them	have fulfilled their obligations (have been martyred)	(some) who		
وَمَا بَدَلُوا تَبْدِيلًا ﴿٢٤﴾		مَّن يَنْظُرُ		
but they have never changed (their covenant in) the least		(some) who are waiting		
وَيُعَذِّبُ الْمُنَافِقِينَ	بِصِدْقِهِمْ	لِيَجْزِيَ اللَّهُ الصَّادِقِينَ		
and punish the hypocrites	for their truth	that Allah may reward the men of truth		
عَفُورًا	إِنَّ اللَّهَ كَانَ	عَلَيْهِمْ	أَوْ تُوبَ	إِنْ شَاءَ
Oft-Forgiving	verily Allah is	[on] them	or forgive	if He wills
بِعِظَتِهِمْ	الَّذِينَ كَفَرُوا	وَرَدَّ اللَّهُ	رَحِيمًا ﴿٢٥﴾	
in their rage	those who disbelieved	and Allah drove back	Most Merciful	
الْمُؤْمِنِينَ	وَكَفَى اللَّهُ	لَمَّيْنَا لُؤَاخِيراً		
(for) the believers	and Allah is Sufficient	they gained no advantage		

عَزِيزًا ﴿٢٥﴾	قَوِيًّا	وَكَانَ اللَّهُ	الْقِتَالِ
All-Mighty	All-Strong	and Allah is	(in) the fighting

وَأَنْزَلَ الَّذِينَ ظَاهَرُوهُمْ مِنْ أَهْلِ الْكِتَابِ مِنْ صَيَاصِيهِمْ وَقَذَفَ فِي قُلُوبِهِمُ الرُّعْبَ فَرِيقًا تَقْتُلُونَ وَتَأْسِرُونَ فَرِيقًا ﴿٢٦﴾ وَأَوْرَثَكُمْ أَرْضَهُمْ وَدِيَارَهُمْ وَأَمْوَالَهُمْ وَأَرْضًا لَمْ تَطَّوْهَا وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرًا ﴿٢٧﴾ يَأَيُّهَا النَّبِيُّ قُلْ لِأَزْوَاجِكَ إِنْ كُنْتُمْ تُرِيدُونَ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا فَتَعَالَيْنَ أُمَتِّعْكُنَّ وَأُسْرِحْكُنَّ سَرَاحًا جَمِيلًا ﴿٢٨﴾

26. And those of the people of the Scripture who backed them (the disbelievers), Allāh brought them down from their forts and cast terror into their hearts, (so that) a group (of them) you killed, and a group (of them) you made captives. 27. And He caused you to inherit their lands, and their houses, and their riches, and a land which you had not trodden (before). And Allāh is Able to do all things. 28. O Prophet (Muhammad ﷺ)! Say to your wives: "If you desire the life of this world, and its glitter, then come! I will make a provision for you and set you free in a handsome manner (divorce).

وَأَنْزَلَ الَّذِينَ	ظَاهَرُوهُمْ	مِنْ أَهْلِ	الْكِتَابِ
and He brought down those who	backed them	of (the) people	(of) the Scripture
مِنْ صَيَاصِيهِمْ	وَقَذَفَ	فِي قُلُوبِهِمْ	الرُّعْبَ
from their forts	and cast	into their hearts	terror
فَرِيقًا	وَأَسْرُونَ ﴿٢٦﴾	وَأَوْرَثَكُمْ	أَرْضَهُمْ
and a group you made captives	and He caused you to inherit	and	their lands
وَأَمْوَالَهُمْ	وَأَرْضًا	لَمْ تَطَّوْهَا	وَكَانَ اللَّهُ
and their riches (wealth)	and a land	which you had not trodden	and Allah is
عَلَى كُلِّ شَيْءٍ	قَدِيرًا ﴿٢٧﴾	يَأَيُّهَا	النَّبِيُّ
thing	All-Powerful	O	Prophet
إِنْ كُنْتُمْ	قُلْ لِأَزْوَاجِكَ	أُمَتِّعْكُنَّ	وَأُسْرِحْكُنَّ
if you [are]	say to your wives	I will make a provision for you	then come
تُرِيدُونَ	الْحَيَاةَ	الدُّنْيَا	وَزِينَتَهَا
desire the life	(of) the world	and its glitter	then come

جَمِيلًا ﴿٢٨﴾	سَرَّاحًا	وَأَسْرَحِكَنَّ
handsome	(with) a release (divorce)	and set you free

وَأِنْ كُنْتُمْ تُرِيدُونَ اللَّهَ وَرَسُولَهُ، وَالْدارَ الْآخِرَةَ فَإِنَّ اللَّهَ أَعَدَّ لِلْمُحْسِنَاتِ مِنْكُمْ أَجْرًا عَظِيمًا ﴿٢٩﴾ يَنْسَاءُ النَّبِيِّ مَنْ يَأْتِ مِنْكُمْ بِفَاحِشَةٍ مُبِينَةٍ يُضَعَّفُ لَهَا الْعَذَابُ ضِعْفَيْنِ وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا ﴿٣٠﴾

29. "But if you desire Allāh and His Messenger (ﷺ), and the Home of the Hereafter, then verily, Allāh has prepared for *Al-Muhsināt* (good-doers) amongst you an enormous reward." 30. O wives of the Prophet! Whoever of you commits an open *Fāhishah* (a great sin or illegal sexual intercourse), the torment for her will be doubled, and that is ever easy for Allāh.

وَأِنْ كُنْتُمْ	تُرِيدُونَ	اللَّهَ وَرَسُولَهُ،	وَالْدارَ	الْآخِرَةَ
and if you [are]	desire	Allah and His Messenger	and the Home	(of) the Hereafter
فَإِنَّ اللَّهَ	أَعَدَّ	لِلْمُحْسِنَاتِ	مِنْكُمْ	أَجْرًا عَظِيمًا ﴿٢٩﴾
then verily Allah	has prepared for	the good-doers	amongst you	enormous a reward
يَنْسَاءُ	النَّبِيِّ	مَنْ يَأْتِ	مِنْكُمْ	بِفَاحِشَةٍ مُبِينَةٍ
O wives	(of) the Prophet	whoever commits	of you	open illegal sexual intercourse
يُضَعَّفُ لَهَا	الْعَذَابُ	ضِعْفَيْنِ	وَكَانَ	ذَلِكَ عَلَى اللَّهِ يَسِيرًا ﴿٣٠﴾
for her will be doubled	the torment	twice	and that is	(ever) easy for Allah



وَمَنْ يَقْنَتْ مِنْكَ لِلَّهِ وَرَسُولِهِ، وَتَعْمَلْ صَالِحًا نُؤْتَهَا أَجْرَهَا مَرَّتَيْنِ وَأَعْتَدْنَا لَهَا رِزْقًا كَرِيمًا ﴿٣١﴾ يٰنِسَاءَ النَّبِيِّ لَسْتُنَّ كَأَحَدٍ مِنَ النِّسَاءِ ۚ إِنِ اتَّقَيْتُنَّ فَلَا تَخْضَعْنَ بِالْقَوْلِ فَيَطْمَعَ الَّذِي فِي قَلْبِهِ مَرَضٌ وَقُلْنَ قَوْلًا مَعْرُوفًا ﴿٣٢﴾ وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَىٰ وَأَقِمْنَ الصَّلَاةَ وَآتِينَ الزَّكَاةَ وَأَطِعْنَ اللَّهَ وَرَسُولَهُ ۚ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا ﴿٣٣﴾

31. And whosoever of you is obedient to Allāh and His Messenger (ﷺ), and does righteous good deeds, We shall give her her reward twice over, and We have prepared for her *Rizq Karim* (a noble provision – Paradise). 32. O wives of the Prophet! You are not like any other women. If you keep your duty (to Allāh), then be not soft in speech, lest he in whose heart is a disease (of hypocrisy, or evil desire for adultery) should be moved with desire, but speak in an honourable manner. 33. And stay in your houses, and do not display yourselves like that of the times of ignorance, and perform *As-Salāt* (the prayers), and give *Zakāt* (obligatory charity) and obey Allāh and His Messenger (ﷺ). Allāh wishes only to remove *Ar-Rijs* (evil deeds and sins) from you, O members of the family (of the Prophet ﷺ), and to purify you with a thorough purification.

وَمَنْ يَقْنَتْ		مِنْكَ	لِلَّهِ	وَرَسُولِهِ
and whosoever is obedient		of you	to Allah	and His Messenger
وَتَعْمَلْ صَالِحًا		نُؤْتَهَا	أَجْرَهَا	مَرَّتَيْنِ
and does righteous (good) deeds		We shall give her	her reward	twice
وَأَعْتَدْنَا		رِزْقًا	كَرِيمًا ﴿٣١﴾	يٰنِسَاءَ
and We have prepared		a provision	noble	O wives
النَّبِيِّ		لَسْتُنَّ	كَأَحَدٍ	مِنِ النِّسَاءِ
(of) the Prophet		you are not	like any other	[from] women
فَلَا تَخْضَعْنَ		بِالْقَوْلِ	فِي قَلْبِهِ	يٰنِسَاءَ
then be not soft		in speech	lest should be moved with desire who	in his heart

مَرَضٌ	وَقَرْنَ	مَعْرُوفًا ﴿٣٢﴾	وَقُلْنَ قَوْلًا	فِي بُيُوتِكُنَّ
(is) a disease	and stay	good	but speak a word	in your homes
وَلَا تَبْرَحْنَ		تَبْرُجَ	الْجَاهِلِيَّةِ	
and (do) not display yourselves		(like the) display	(of) the time of ignorance	
أَوَّلَىٰ	وَأَقِمْنَ الصَّلَاةَ	وَأَتِينَ الزَّكَاةَ	وَأَطِعْنَ اللَّهَ	
the first (one)	and perform (perfectly) prayer	and give Zakat	and obey Allah	
وَرَسُولَهُ	إِنَّمَا يُرِيدُ اللَّهُ	لِيُذْهِبَ	عَنْكُمُ	الرِّجْسَ
and His Messenger	Allah wishes only	to remove	from you	evil deeds
	أَهْلَ	تَطَهَّرُوا	تَطَهَّرُوا	تَطَهَّرُوا
	(O) family	and to purify you	and to purify you	(with a thorough) purification
	أَهْلَ	وَيُطَهِّرَكُمْ	وَيُطَهِّرَكُمْ	وَيُطَهِّرَكُمْ
	(O) family	and to purify you	and to purify you	(with a thorough) purification
	أَهْلَ	وَيُطَهِّرَكُمْ	وَيُطَهِّرَكُمْ	وَيُطَهِّرَكُمْ
	(O) family	and to purify you	and to purify you	(with a thorough) purification

وَأَذْكُرْتَ مَا يَتْلَىٰ فِي بُيُوتِكُنَّ مِنْ آيَاتِ اللَّهِ وَالْحِكْمَةِ إِنَّ اللَّهَ كَانَ لَطِيفًا خَبِيرًا ﴿٣٤﴾ إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْقَانِتِينَ وَالْقَانِتَاتِ وَالصَّادِقِينَ وَالصَّادِقَاتِ وَالصَّابِرِينَ وَالصَّابِرَاتِ وَالْخَاشِعِينَ وَالْخَاشِعَاتِ وَالْمُتَصَدِّقِينَ وَالْمُتَصَدِّقَاتِ وَالصَّامِتِينَ وَالصَّامِتَاتِ وَالْحَافِظِينَ فُرُوجَهُمْ وَالْحَافِظَاتِ وَالذَّاكِرِينَ اللَّهَ كَثِيرًا وَالذَّاكِرَاتِ أَعَدَّ اللَّهُ لَهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا ﴿٣٥﴾

34. And remember (O you the members of the Prophet's family, the Graces of your Lord), that which is recited in your houses of the Verses of Allāh and *Al-Hikmah* (i.e. Prophet's *Sunnah* - legal ways, so give your thanks to Allāh and glorify His Praises for this Qur'an and the *Sunnah*). Verily, Allāh is Ever Most Courteous, Well-Acquainted (with all things). 35. Verily, the Muslims (those who submit to Allāh in Islām) men and women, the believers men and women (who believe in Islāmic Monotheism), the men and the women who are obedient (to Allāh), the men and women who are truthful (in their speech and deeds), the men and the women who are patient (in performing all the duties which Allāh has ordered and in abstaining from all that Allāh has forbidden), the men and the women who are humble (before their Lord - Allāh), the men and the women who give *Sadaqāt* (i.e. *Zakāt* and alms), the men and the women

who observe *Saum* (fast) (the obligatory fasting during the month of Ramadān, and the optional *Nawāfil* fasting), the men and the women who guard their chastity (from illegal sexual acts) and the men and the women who remember Allāh much with their hearts and tongues. Allāh - has prepared for them forgiveness and a great reward (i.e. Paradise).

وَأذْكُرْتَ	مَا يَتْلَى	فِي بُيُوتِكُنَّ	مِنْ آيَاتِ اللَّهِ
and remember	that which is recited	in your houses	of (the) Verses (of) Allah
وَالْحِكْمَةَ إِنَّ اللَّهَ كَانَ	لَطِيفًا	خَيْرًا	إِنَّ الْمُسْلِمِينَ
and the Wisdom	Most Courteous	Well-Acquainted	verily the Muslims (male)
وَالْمُسْلِمَاتِ	وَالْمُؤْمِنِينَ	وَالْمُؤْمِنَاتِ	
and the Muslims (female)	and the believers (male)	and the believers (female)	
وَالْقَانِئِينَ	وَالْقَانِتَاتِ	وَالصَّادِقِينَ	
and the obedient (males)	and the obedient (females)	and those men who are truthful	
وَالصَّادِقَاتِ	وَالصَّابِرِينَ	وَالصَّابِرَاتِ	
and those women who are truthful	and those men who are patient	and those women who are patient	
وَالصَّابِرَاتِ	وَالْخَاشِعِينَ	وَالْخَاشِعَاتِ	
and those women who are patient	and those men who are humble	and those women who are patient	
وَالْخَاشِعَاتِ	وَالْمُتَصَدِّقِينَ	وَالْمُتَصَدِّقَاتِ	
and those women who are humble	and those men who give charity	and those women who are humble	
وَالْمُتَصَدِّقَاتِ	وَالصَّائِمِينَ	وَالصَّائِمَاتِ	
and those women who give charity	and those men who fast	and those women who fast	
وَالْحَافِظِينَ	فُرُوجَهُمْ	وَالْحَافِظَاتِ	
and those men who guard	their chastity	and those women who guard (it)	
وَالذَّاكِرِينَ اللَّهَ	كثِيرًا	وَالذَّاكِرَاتِ	
and those men who remember Allah	much	and those women who remember (Allah)	
أَعَدَّ اللَّهُ لَهُمْ	مَغْفِرَةً	وَأَجْرًا	عَظِيمًا
Allah has prepared for them	forgiveness	and a reward	great

وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُبِينًا ﴿٣٦﴾ وَإِذْ تَقُولُ لِلَّذِي أَنْعَمَ اللَّهُ عَلَيْهِ وَأَنْعَمْتَ عَلَيْهِ أَمْسِكْ عَلَيْكَ زَوْجَكَ وَاتَّقِ اللَّهَ وَتُخْفِي فِي نَفْسِكَ مَا اللَّهُ مُبْدِيهِ وَتَخْشَى النَّاسَ وَاللَّهُ أَحَقُّ أَنْ تَخْشَاهُ فَلَمَّا قَضَى زَيْدٌ مِنْهَا وَطَرًا زَوَّجْنَاكَهَا لِكَيْ لَا يَكُونَ عَلَى الْمُؤْمِنِينَ حَرَجٌ فِي أَزْوَاجِ أَدْعِيَائِهِمْ إِذَا قَضَوْا مِنْهُنَّ وَطَرًا وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا ﴿٣٧﴾

36. It is not for a believer, man or woman, when Allāh and His Messenger (ﷺ), have decreed a matter that they should have any option in their decision. And whoever disobeys Allāh and His Messenger (ﷺ), he has indeed strayed into a plain error. 37. And (remember) when you said to him (Zaid bin Hārithah ؓ - the freed-slave of the Prophet ﷺ) on whom Allāh has bestowed grace (by guiding him to Islām) and you (O Muhammad ﷺ too) have done favour (by manumitting him): "Keep your wife to yourself, and fear Allāh." But you did hide in yourself (i.e. what Allāh has already made known to you that He will give her to you in marriage) that which Allāh will make manifest, you did fear the people (i.e., their saying that Muhammad ﷺ married the divorced wife of his manumitted slave) whereas Allāh had a better right that you should fear Him. So when Zaid had accomplished his desire from her (i.e. divorced her), We gave her to you in marriage, so that (in future) there may be no difficulty to the believers in respect of (the marriage of) the wives of their adopted sons when the latter have no desire to keep them (i.e. they have divorced them). And Allāh's Command must be fulfilled.

وَمَا كَانَ	لِمُؤْمِنٍ	وَلَا مُؤْمِنَةٍ	إِذَا قَضَى
and it is not	for a believing man	and not (for) a believing woman	when have decreed
اللَّهُ وَرَسُولُهُ	أَمْرًا	أَنْ يَكُونَ	لَهُمْ
Allah and His Messenger	a matter	that (there) should be	for them
مِنْ أَمْرِهِمْ	وَمَنْ يَعْصِ اللَّهَ	وَرَسُولَهُ	الْخِيَرَةُ
in their decision	and whoever disobeys Allah	and His Messenger	any option
فَقَدْ ضَلَّ ضَلَالًا	مُبِينًا	وَإِذْ تَقُولُ	لِلَّذِي
then he has indeed strayed (into) error	plain	and (remember) when you said	to him

أَنْعَمَ اللَّهُ عَلَيْهِ	وَأَنْعَمْتَ	عَلَيْهِ	أَمْسِكَ عَلَيْكَ
on whom Allah has bestowed grace	and you have done favour	to him	keep to yourself
زَوْجَكَ	وَاتَّقِ اللَّهَ	وَتُخْفِي	فِي نَفْسِكَ
your wife	and fear Allah	but you hide	in yourself
مَا	وَاللَّهُ أَحَقُّ	وَتَخْشَى النَّاسَ	وَاللَّهُ أَحَقُّ
that which	and Allah had a better right	and you fear the people	and Allah (will) make [it] manifest
أَنْ تَخْشَاهُ	فَلَمَّا قَضَى	زَيْدٌ	مِنْهَا
that you (should) fear Him	so when had accomplished	Zaid	from her
رُوحَنَا كَمَا	لَكِنِّي	لَا يَكُونُ	عَلَى الْمُؤْمِنِينَ
We gave her to you in marriage	so that	(there) may be no	on the believers
فِي أَزْوَاجٍ	أَدْعِيَابِهِمْ	إِذَا قَضَوْا	
in respect of (the) wives	(of) their adopted sons	when they have accomplished	
مِنْهُمْ	وَكَانَ أَمْرُ اللَّهِ	مَفْعُولًا	
from them	and (the) Command (of) Allah (must) be	fulfilled	

مَا كَانَ عَلَى النَّبِيِّ مِنْ حَرَجٍ فِيمَا فَرَضَ اللَّهُ لَهُ، سُنَّةَ اللَّهِ فِي الَّذِينَ خَلَوْا مِنْ قَبْلُ وَكَانَ أَمْرُ اللَّهِ قَدَرًا مَقْدُورًا ﴿٣٨﴾ الَّذِينَ يُبَلِّغُونَ رِسَالَاتِ اللَّهِ وَيَخْشَوْنَهُ وَلَا يَخْشَوْنَ أَحَدًا إِلَّا اللَّهَ وَكَفَى بِاللَّهِ حَسِيبًا ﴿٣٩﴾ مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِنْ رِجَالِكُمْ وَلَكِنْ رَسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا ﴿٤٠﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا أَذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا ﴿٤١﴾ وَسَبِّحُوهُ بُكْرَةً وَأَصِيلًا ﴿٤٢﴾

38. There is no blame on the Prophet (ﷺ) in that which Allāh has made legal for him. That has been Allāh's way with those who have passed away of (the Prophets of) old. And the Command of Allāh is a decree determined. 39. Those who convey the Message of Allāh and fear Him, and fear none save Allāh. And Sufficient is Allāh as a Reckoner. 40. Muhammad (ﷺ) is not the father of any of your men, but he is the Messenger of Allāh and the last (end) of the Prophets. And Allāh is Ever All-Knower of everything. 41. O you who believe!

Remember Allāh with much remembrance. 42. And glorify His Praises morning and afternoon [the early morning (*Fajr*) and 'Asr prayers].

مَا كَانَ	عَلَى النَّبِيِّ	مِنْ حَرَجٍ	فِيمَا فَرَضَ اللَّهُ
there is no	on the Prophet	[any] blame	in that which Allah has made legal
لَهُ	سُنَّةَ اللَّهِ	فِي الَّذِينَ خَلَوْا	مِنْ قَبْلُ
for him	(that has been the) way (of) Allah	with those who have passed away	before
وَكَانَ أَمْرُ اللَّهِ	قَدَرًا	مَقْدُورًا	الَّذِينَ يَبْلِغُونَ
and (the) Command (of) Allah is	a decree	determined	those who convey
رِسَالَتِ اللَّهِ	وَيُخْشَوْنَهُ	وَلَا يَخْشَوْنَ أَحَدًا	إِلَّا اللَّهَ
(the) Messages (of) Allah	and fear Him	and (do) not fear anyone	except Allah
وَكُفَى	بِاللَّهِ	حَسِيبًا	مَا كَانَ مُحَمَّدٌ
and Sufficient is	Allah	(as) a Reckoner	Muhammad is not
مِنْ رِجَالِكُمْ	وَلَكِنْ رَسُولُ اللَّهِ	وَأَخَاتِهِ	النَّبِيِّنَّ
of your men	[and] but (he is the) Messenger (of) Allah	and (the) last	(of) the Prophets
وَكَانَ اللَّهُ	بِكُلِّ شَيْءٍ	عَلِيمًا	يَتَّيِّبُهَا
and Allah is	of every thing	All-knower	O (you)
ذِكْرًا	كَثِيرًا	وَسَبِّحُوهُ	بِكُرَّةٍ
(with) remembrance	much	and glorify His Praises	morning
			وَأَصِيلًا
			and afternoon

هُوَ الَّذِي يُصَلِّي عَلَيْكُمْ وَمَلَائِكَتُهُ لِيُخْرِجَكُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ وَكَانَ
بِالْمُؤْمِنِينَ رَحِيمًا ﴿٤٢﴾ تَحِيَّتُهُمْ يَوْمَ يَلْقَوْنَهُ، سَلَامٌ وَأَعَدَّ لَهُمْ أَجْرًا كَرِيمًا ﴿٤٣﴾ يَتَّيِّبُهَا النَّبِيُّ
إِنَّا أَرْسَلْنَاكَ شَهِيدًا وَمُبَشِّرًا وَنَذِيرًا ﴿٤٤﴾ وَدَاعِيَا إِلَى اللَّهِ بِإِذْنِهِ، وَسِرَاجًا مُنِيرًا ﴿٤٥﴾
وَنَشَرُّ الْمُؤْمِنِينَ بِأَنَّ لَهُم مِّنَ اللَّهِ فَضْلًا كَبِيرًا ﴿٤٦﴾ وَلَا نَطِيعُ الْكٰفِرِينَ وَالْمُنٰفِقِينَ وَدَعَّ
أَذْنَهُمْ وَتَوَكَّلَ عَلَى اللَّهِ وَكَفَى بِاللَّهِ وَكِيلًا ﴿٤٧﴾ يَتَّيِّبُهَا الَّذِينَ ءَامَنُوا إِذَا نَكَحْتُمُ
الْمُؤْمِنَاتِ ثُمَّ طَلَقْتُمُوهُنَّ مِنْ قَبْلِ أَنْ تَمْسُوهُنَّ فَمَا لَكُمْ عَلَيْهِنَّ مِنْ عِدَّةٍ تَعْتَدُونَهَا

فَمَتَّعُوهُنَّ وَسَرَحُوهُنَّ سَرَاحًا جَمِيلًا ﴿٤١﴾

43. He it is Who sends *Salāt* (His Blessings) on you, and His angels too (ask Allāh to bless and forgive you), that He may bring you out from darkness (of disbelief and polytheism) into light (of Belief and Islāmic Monotheism). And He is Ever Most Merciful to the believers. 44. Their greeting on the Day they shall meet Him will be "*Salām* [Peace (i.e. the angels will say to them: *Salāmun 'Alaikum*)]" And He has prepared for them a generous reward (i.e. Paradise). 45. O Prophet (Muhammad ﷺ)! Verily, We have sent you as witness, and a bearer of glad tidings, and a warner, 46. And as one who invites to Allāh [Islāmic Monotheism, i.e. to worship none but Allāh (Alone)] by His Leave, and as a lamp spreading light (through your instructions from the Qur'a'n and the *Sunnah* – the legal ways of the Prophet ﷺ). 47. And announce to the believers (in the Oneness of Allāh and in His Messenger Muhammad ﷺ) the glad tidings, that they will have from Allāh a great bounty. 48. And obey not the disbelievers and the hypocrites, and harm them not (in revenge for their harming you till you are ordered). And put your trust in Allāh, and Sufficient is Allāh as a *Wakīl* (Trustee, or Disposer of affairs). 49. O you who believe! When you marry believing women, and then divorce them before you have sexual intercourse with them, no '*Iddah* [divorce prescribed period] have you to count in respect of them. So give them a present, and set them free (i.e. divorce) in a handsome manner.

هُوَ	الَّذِي يُصَلِّيْ	عَلَيْكُمْ	وَمَلَائِكَتُهُ.	لِيُخْرِجَكُم
He (it is)	Who sends Blessings	on you	and His angels	that He may bring you out
مِّنَ الظُّلُمَاتِ	إِلَى النُّورِ	وَكَانَ	بِالْمُؤْمِنِينَ رَحِيمًا ﴿٤٣﴾	تَحِيَّتَهُمْ
from darknesses	into light	and He is	Most Merciful to the believers	their greeting
يَوْمَ	يَلْقَوْنَهُ	سَلَامٌ	وَأَعَدَّ	لَهُمْ
(on the) Day	they shall meet Him	(will be) Peace	and He has prepared	for them
أَجْرًا	كَرِيمًا ﴿٤٤﴾	يَأْتِيهَا	النَّبِيُّ	إِنَّا
a reward	generous	O	Prophet	surely We
وَمُبَشِّرًا	وَنَذِيرًا ﴿٤٥﴾	وَدَاعِيًا	إِلَى اللَّهِ	بِإِذْنِهِ
and a bearer of glad tidings	and a warner	and (as) a caller	to Allah	by His Permission

وَسِرَاجًا	مُنِيرًا ﴿٤٦﴾	وَبَشِّرِ الْمُؤْمِنِينَ	بِأَنَّ لَهُمْ
and (as) a lamp	spreading light	and give glad tidings to the believers	for them that
مِّنَ اللَّهِ	فَضْلًا	كَبِيرًا ﴿٤٧﴾	وَلَا تُطِيعُ الْكٰفِرِينَ
from Allah	(is) a bounty	great	and the hypocrites and obey not the disbelievers
وَدَعَّ أَدْنَاهُمْ	وَتَوَكَّلْ	عَلَى اللَّهِ	وَكَفَىٰ
and disregard their harm	and put your trust	in Allah	and Sufficient is Allah
وَكَيْلًا ﴿٤٨﴾	يَأْتِيهَا	الَّذِينَ ءَامَنُوا	إِذَا نَكَحْتُمُ
(as) a Trustee	O (you)	who believe	when you marry
ثُمَّ طَلَقْتُمُوهُنَّ	مِنْ قَبْلِ	أَنْ تَمْسُوهُنَّ	فَمَا
then divorce them	before	[that] you have sexual intercourse with them	then not
لَكُمْ	عَلَيْهِنَّ	مِنْ عِدَّةٍ	تَعُدُّوْنَهَا
you have	on them	of (Iddah) divorce waiting period	that you count (in respect of them)
فَمَتَّعُوهُنَّ	وَسَرَّحُوهُنَّ	سَرَاحًا	جَمِيلًا ﴿٤٩﴾
so give them a present	and set them free	(in) a manner	handsome

يَأْتِيهَا النَّبِيُّ إِنَّا أَحْلَلْنَا لَكَ أَزْوَاجَ النَّبِيِّ إِتَيْتَ أَجُورَهُنَّ وَمَا مَلَكَتْ يَمِينُكَ مِمَّا آفَاءَ اللَّهِ عَلَيْكَ وَبَنَاتٍ عَمَّكَ وَبَنَاتٍ عَمَّتِكَ وَبَنَاتِ خَالَكَ وَبَنَاتِ خَالَتِكَ الَّتِي هَاجَرْنَ مَعَكَ وَأُمَّرَةٌ مُّؤْمِنَةٌ إِنْ وَهَبْتَ نَفْسَهَا لِلنَّبِيِّ إِنْ أَرَادَ النَّبِيُّ أَنْ يَسْتَنْكِحَهَا خَالِصَةً لَّكَ مِنْ دُونِ الْمُؤْمِنِينَ قَدْ عَلِمْنَا مَا فَرَضْنَا عَلَيْهِمْ فِي أَزْوَاجِهِمْ وَمَا مَلَكَتْ أَيْمَانُهُمْ لِكَيْلَا يَكُونَ عَلَيْكَ حَرَجٌ وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا ﴿٥٠﴾

50. O Prophet (Muhammad ﷺ)! Verily, We have made lawful to you your wives, to whom you have paid their *Mahr* (bridal-money given by the husband to his wife at the time of marriage), and those (slaves) whom your right hand possesses - whom Allāh has given to you, and the daughters of your 'Amm (paternal uncles) and the daughters of your 'Ammāt (paternal aunts) and the daughters of your Khāl (maternal uncles) and the daughters of your Khālāt

(maternal aunts) who migrated (from Makkah) with you, and a believing woman if she offers herself to the Prophet (ﷺ), and the Prophet (ﷺ) wishes to marry her a privilege for you only, not for the (rest of) the believers. Indeed We know what We have enjoined upon them about their wives and those (slaves) whom their right hands possess, in order that there should be no difficulty on you. And Allāh is Ever Oft-Forgiving, Most Merciful.

يَتَّيِبُهَا	النَّبِيِّ	إِنَّا أَحَلَّلْنَا	لَكَ	أَزْوَاجَكَ	الَّتِي
0	Prophet	verily We have made lawful	to you	your wives	(to) whom
ءَاتَيْتَ أَجُورَهُنَّ	وَمَا	مَلَكَتْ يَمِينَكَ			
you have paid their bridal money	and (those) whom	your right hand possesses			
مِمَّا	أَفَاءَ اللَّهُ عَلَيْكَ	وَبَنَاتٍ	عِمِّكَ		
from those (that)	Allah has given to you	and (the) daughters	(of) your paternal uncle		
وَبَنَاتٍ	عَمَّتِكَ	وَبَنَاتٍ	خَالِكَ		
and (the) daughters	(of) your paternal aunts	and (the) daughters	(of) your maternal uncle		
وَبَنَاتٍ	خَلَّتِكَ	الَّتِي هَاجَرْنَ	مَعَكَ	وَأَمْرَةً	
and (the) daughters	(of) your maternal aunts	who migrated	with you	and a woman	
مُؤْمِنَةً	إِنْ وَهَبَتْ نَفْسَهَا	لِلنَّبِيِّ	إِنْ أَرَادَ النَّبِيُّ	أَنْ يَسْتَنْكِحَهَا	
believing	if she offers herself	to the Prophet	if the Prophet wishes	to marry her	
خَالِصَةً	لَكَ مِنْ دُونِ الْمُؤْمِنِينَ	قَدْ عَلِمْنَا	مَا فَرَضْنَا		
a privilege	for you excluding the believers	indeed We know	what We have enjoined		
عَلَيْهِمْ	فِي أَزْوَاجِهِمْ	وَمَا	مَلَكَتْ أَيْمَانُهُمْ		
upon them	about their wives	and (those) whom	their right hands possess		
لِكَيْلَا يَكُونَ	عَلَيْكَ	حَرَجٌ	وَكَانَ اللَّهُ		
(in order) that (there) should not be	on you	a difficulty	and Allah is		
عَفُورًا		رَّحِيمًا			
Oft-Forgiving		Most Merciful			

﴿ تَرْجِي مَنْ تَشَاءُ مِنْهُنَّ وَتُؤَيِّ إِلَيْكَ مِنْ تَشَاءُ وَمِنْ أَبْغَيْتَ مِمَّنْ عَزَلْتَ فَلَا جُنَاحَ عَلَيْكَ ذَلِكَ أَدْنَىٰ أَنْ تَقْرَأَ عَيْنَهُنَّ وَلَا يُحْزَنَ وَيَرْضَيْنَ بِمَا آتَيْتَهُنَّ كُلُّهُنَّ وَاللَّهُ يَعْلَمُ مَا فِي قُلُوبِكُمْ وَكَانَ اللَّهُ عَلِيمًا حَلِيمًا ﴿٥١﴾ لَا يَحِلُّ لَكَ الْنِسَاءُ مِنْ بَعْدُ وَلَا أَنْ تَبَدَّلَ بِهِنَّ مِنْ أَزْوَاجٍ وَلَوْ أَعْجَبَكَ حُسْنُهُنَّ إِلَّا مَا مَلَكَتْ يَمِينُكَ وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ رَاقِبًا ﴿٥٢﴾

51. You (O Muhammad ﷺ) can postpone (the turn of) whom you will of them (your wives), and you may receive whom you will. And whomsoever you desire of those whom you have set aside (her turn temporarily), it is no sin on you (to receive her again); that is better that they may be comforted and not grieved, and may all be pleased with what you give them. Allāh knows what is in your hearts. And Allāh is Ever All-Knowing, Most Forbearing. 52. It is not lawful for you (to marry other) women after this, nor to change them for other wives even though their beauty attracts you, except those (slaves) whom your right hand possesses. And Allāh is Ever a Watcher over all things.

تَرْجِي	مَنْ تَشَاءُ	مِنْهُنَّ	وَتُؤَيِّ	إِلَيْكَ	مَنْ تَشَاءُ
you can postpone	whom you will	of them	and you may receive	to you	whom you will
وَمِنْ أَبْغَيْتَ	مِمَّنْ عَزَلْتَ	فَلَا جُنَاحَ			
and whomsoever you desire	of (those) whom you have set aside	then (there is) no sin			
عَلَيْكَ	ذَلِكَ	أَدْنَىٰ	أَنْ تَقْرَأَ عَيْنَهُنَّ	وَلَا يُحْزَنَ	
on you	that	(is) better	that their eyes may be cooled	and they grieve not	
وَيَرْضَيْنَ	بِمَا	كُلُّهُنَّ	وَاللَّهُ يَعْلَمُ	مَا	
and may be pleased	with what	all of them	you give them	and Allah knows	what
فِي قُلُوبِكُمْ	وَكَانَ اللَّهُ	عَلِيمًا	حَلِيمًا ﴿٥١﴾	لَا يَحِلُّ	لَكَ
(is) in your hearts	and Allah is	All-Knowing	Most Forbearing	(it) is not lawful	for you
النِّسَاءُ	مِنْ بَعْدُ	وَلَا	أَنْ تَبَدَّلَ	بِهِنَّ	مِنْ أَزْوَاجٍ
(to marry) women	after this	nor	to change	them	for other wives

مَلَكَتْ يَمِينُكَ	إِلَّا مَا	حُسْنُهُنَّ	وَلَوْ أَعْجَبَكَ
your right hand possesses	except (those) whom	their beauty	even though attracts you
رَقِيبًا	شَيْءٍ	عَلَى كُلِّ	وَكَانَ اللَّهُ
a Watcher	things	over all	and Allah is

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَدْخُلُوا بَيْوتَ النَّبِيِّ إِلَّا أَنْ يُؤْذَنَ لَكُمْ إِلَى طَعَامٍ غَيْرِ نَظِيرٍ
 إِنَّهُ وَلَكِنْ إِذَا دُعِيتُمْ فَادْخُلُوا فَإِذَا طَعِمْتُمْ فَانْتَشِرُوا وَلَا مُسْتَعْسِنِينَ لِحَدِيثٍ إِنَّ ذَلِكَ لَكُمْ
 كَانَ يُؤْذَى النَّبِيُّ فَيَسْتَحِيءُ مِنْكُمْ وَاللَّهُ لَا يَسْتَحِيءُ مِنَ الْحَقِّ وَإِذَا سَأَلْتُمُوهُنَّ
 مَتَعَفَسْتُوهُنَّ مِنْ وَرَاءِ حِجَابٍ ذَلِكَ لَكُمْ أَطْهَرُ لِقُلُوبِكُمْ وَقُلُوبِهِنَّ وَمَا كَانَ لَكُمْ
 أَنْ تُؤْذُوا رَسُولَ اللَّهِ وَلَا أَنْ تَنْكِحُوا أَزْوَاجَهُ مِنْ بَعْدِهِ أَبَدًا إِنَّ ذَلِكَ كَانَ عِنْدَ
 اللَّهِ عَظِيمًا

53. O you who believe! Enter not the Prophet's (ﷺ) houses, unless permission is given to you for a meal, (and then) not (so early as) to wait for its preparation. But when you are invited, enter, and when you have taken your meal, disperse without sitting for a talk. Verily, such (behaviour) annoys the Prophet (ﷺ), and he is shy of (asking) you (to go); but Allāh is not shy of (telling you) the truth. And when you ask (his wives) for anything you want, ask them from behind a screen, that is purer for your hearts and for their hearts. And it is not (right) for you that you should annoy Allāh's Messenger (ﷺ), nor that you should ever marry his wives after him (his death). Verily, with Allāh that shall be an enormity.

يَتَأْتِيهَا	الَّذِينَ ءَامَنُوا	لَا تَدْخُلُوا بَيْوتَ	النَّبِيِّ	إِلَّا
O (you)	who believe	enter not (the) houses	(of) the Prophet	except
أَنْ يُؤْذَنَ	لَكُمْ	إِلَى طَعَامٍ	غَيْرِ	إِنَّهُ
when permission is given	to you	for a meal	(and then) not	(for) its preparation
وَلَكِنْ إِذَا دُعِيتُمْ	فَادْخُلُوا	فَإِذَا طَعِمْتُمْ	نَظِيرٍ	
[and] but when you are invited	then enter	and when you have taken your meal	to wait	

فَانْتَشِرُوا	وَلَا مُسْتَسْنِينَ	لِحَدِيثٍ	إِنَّ ذَٰلِكُمْ
then disperse	and not (without) sitting	for a talk	verily such (behaviour)
كَانَ	يُؤْذِي النَّبِيَّ	فَيَسْتَحْيِ	مِنْكُمْ
is	annoying the Prophet	and he is shy	of (asking) you (to go)
وَاللَّهُ لَا يَسْتَحْيِ	مِنَ الْحَقِّ	وَإِذَا	سَأَلْتُمُوهُنَّ
but Allah	of (telling you) the truth	and when	you ask them (his wives)
مَتَعَا	فَسَأَلُوهُنَّ	مِنْ وَرَاءِ	حِجَابٍ
(for) anythings	then ask them	from behind	a screen
لِقُلُوبِكُمْ	وَقُلُوبِهِنَّ	وَمَا كَانَ	لَكُمْ
for your hearts	and (for) their hearts	and it is not	(right) for you
أَنْ تُؤْذُوا رَسُولَ اللَّهِ	وَلَا	أَنْ تَنْكِحُوا أَزْوَاجَهُ	
that you should annoy (the) Messenger (of) Allah	nor	that you should marry his wives	
مِنْ بَعْدِهِ	أَبَدًا	إِنَّ ذَٰلِكُمْ	كَانَ عِنْدَ اللَّهِ
after him	ever	verily that	shall be with Allah
			عَظِيمًا
			an enormity

إِنْ تُبَدُّوا شَيْئًا أَوْ خُفِّفُوا فَإِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا ﴿٥٤﴾ لَا جُنَاحَ عَلَيْهِنَّ فِيءِ آبَائِهِنَّ وَلَا أَبْنَائِهِنَّ وَلَا إِخْوَانِهِنَّ وَلَا أَبْنَاءَ إِخْوَانِهِنَّ وَلَا نِسَائِهِنَّ وَلَا مَا مَلَكَتْ أَيْمَانُهُنَّ وَأَتَقِينَ اللَّهَ إِنَّ اللَّهَ كَانَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدًا ﴿٥٥﴾ إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا ﴿٥٦﴾ إِنَّ الَّذِينَ يُؤْذُونَ اللَّهَ وَرَسُولَهُ لَعَنَهُمُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ وَأَعَدَّ لَهُمْ عَذَابًا مُهِينًا ﴿٥٧﴾

54. Whether you reveal anything or conceal it, verily, Allāh is Ever All-Knower of everything. 55. It is no sin on them (the Prophet's wives, if they appear unveiled) before their fathers, or their sons, or their brothers, or their brother's sons, or the sons of their sisters, or their own (believing) women, or their (female) slaves. And (O ladies), fear (keep your duty to) Allāh. Verily, Allāh is Ever All-Witness over everything. 56. Allāh sends His *Salāt* (Graces, Honours, Blessings, Mercy) on the Prophet (Muhammad ﷺ), and also His angels (ask

Allāh to bless and forgive him). O you who believe! Send your *Salāt* on (ask Allāh to bless) him (Muhammad ﷺ), and (you should) greet (salute) him with the Islāmīc way of greeting (salutation, i.e. *As-Salāmu 'Alaikum*). 57. Verily, those who annoy Allāh and His Messenger (ﷺ), Allāh has cursed them in this world and in the Hereafter, and has prepared for them a humiliating torment.

إِنْ تُبْدُوا شَيْئًا	أَوْ تَخْفَوْهُ	فَإِنَّ اللَّهَ كَانُ	بِكُلِّ شَيْءٍ
whether you reveal anything	or conceal it	then verily Allah is	thing of every
عَلِيمًا ٥٧	لَا جُنَاحَ عَلَيْهِنَّ	فِي آبَائِهِنَّ	وَلَا أَبْنَائِهِنَّ
All-Knower	on them (it is) no sin	in their fathers	nor their brothers
وَلَا أَبْنَاءَ	إِخْوَانِهِنَّ	وَلَا أَبْنَاءَ	أَخَوَاتِهِنَّ
nor (the) sons	(of) their brothers	nor (the) sons	(of) their sisters
وَلَا مَا	مَلَكَتْ أَيْمَانُهُنَّ	وَأَتَّقِينَ اللَّهَ	إِنَّ اللَّهَ كَانُ
nor what	their right hands possessed	and fear Allah	verily Allah is
شَيْءٍ	شَهِيدًا ٥٨	إِنَّ اللَّهَ	وَمَلَائِكَتَهُ،
thing	All-Witness	verily Allah	and His angels
يَا أَيُّهَا الَّذِينَ آمَنُوا	صَلُّوا عَلَيْهِ	وَسَلِّمُوا تَسْلِيمًا ٥٩	
who believe 0 (you)	send your blessings on him	and greet (him with) greetings	
إِنَّ الَّذِينَ يُؤْذُونَ اللَّهَ	وَرَسُولَهُ،	لَعَنَهُمُ اللَّهُ	فِي الدُّنْيَا
verily those who annoy Allah	and His Messenger	Allah has cursed them	in the world
وَالْآخِرَةِ	وَأَعَدَّ	هَمًّا	عَذَابًا
and (in) the Hereafter	and has prepared	for them	a torment
	مُهِينًا ٦٠		
	humiliating		

وَالَّذِينَ يُؤْذُونَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بَعِيرٍ مَا كَتَسَبُوا فَقَدْ أَحْتَمَلُوا بِهِتْنَا وَإِثْمًا مُبِينًا ٥٧ يَا أَيُّهَا النَّبِيُّ قُلْ لِّأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلْبِيبِهِنَّ ذَلِكَ أَدْتَى أَنْ يَعْرِفْنَ فَلَا يُؤْذِينَ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ٥٨ لَيْنَ لَمْ يَرِنَهُ الْمُنْفِقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ وَالْمُرْجِفُونَ فِي الْمَدِينَةِ لَنُغْرِبَنَّكَ بِهِمْ ثُمَّ

لَا يُجَاوِرُونَكَ فِيهَا إِلَّا قَلِيلًا ﴿٥٨﴾ مَلْعُونِينَ أَيْنَمَا ثَقِفُوا أَخْدُوا وَقَتِلُوا قَتِيلًا ﴿٥٩﴾
 سُنَّةَ اللَّهِ فِي الَّذِينَ خَلَوْا مِنْ قَبْلُ وَلَنْ تَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا ﴿٦٠﴾ يَسْأَلُكَ النَّاسُ
 عَنِ السَّاعَةِ قُلْ إِنَّمَا عِلْمُهَا عِنْدَ اللَّهِ وَمَا يُدْرِيكَ لَعَلَّ السَّاعَةَ تَكُونُ قَرِيبًا ﴿٦١﴾ إِنَّ اللَّهَ لَعَنَ
 الْكٰفِرِينَ وَأَعَدَّ لَهُمْ سَعِيرًا ﴿٦٢﴾ خٰلِدِينَ فِيهَا أٰبَدًا لَا يُجَدُّونَ لِوٰيَا وَلَا نَصِيرًا ﴿٦٣﴾ يَوْمَ تُقَلَّبُ
 وُجُوهُهُمْ فِي النَّارِ يَقُولُونَ يٰلَيْتَنَّا أَطَعْنَا اللَّهَ وَأَطَعْنَا الرَّسُولَ ﴿٦٤﴾

58. And those who annoy believing men and women undeservedly, they bear (on themselves) the crime of slander and plain sin. 59. O Prophet! Tell your wives and your daughters and the women of the believers to draw their cloaks (veils) all over their bodies (i.e. screen themselves completely except the eyes or one eye to see the way). That will be better that they should be known (as free respectable women) so as not to be annoyed. And Allāh is Ever Oft-Forgiving, Most Merciful. 60. If the hypocrites, and those in whose hearts is a disease (evil desire for illegal sex), and those who spread false news among the people in Al-Madinah stop not, We shall certainly let you overpower them, then they will not be able to stay in it as your neighbours but a little while. 61. Accursed, they shall be seized wherever found, and killed with a (terrible) slaughter. 62. That was the way of Allāh in the case of those who passed away of old, and you will not find any change in the way of Allāh. 63. People ask you concerning the Hour, say: "The knowledge of it is with Allāh only. What will make you know? It may be that the Hour is near!" 64. Verily, Allāh has cursed the disbelievers, and has prepared for them a flaming Fire (Hell). 65. Wherein they will abide for ever, and they will find neither a *Walī* (a protector) nor a helper. 66. On the Day when their faces will be turned over in the Fire, they will say: "Oh, would that we had obeyed Allāh and obeyed the Messenger (Muhammad ﷺ)."

وَالْمُؤْمِنَاتِ	الْمُؤْمِنِينَ	وَالَّذِينَ يُؤْذُونَ		
and the believing women	the believing men	and those who annoy (harm)		
فَقَدْ أَحْتَمَلُوا بِهِتَنَا		مَا أَكْتَسَبُوا	بِغَيْرِ	
then indeed they bear the (crime of) slander		what they committed	without	
قُلْ لِأَزْوَاجِكِ	النَّبِيِّ	يَا أَيُّهَا	مُيْتًا	وَإِنَّمَا
tell [to] your wives	Prophet	O	plain	and a sin

وَبَنَاتِكَ	وَنِسَاءٍ	وَالْمُؤْمِنِينَ	يُدْرِيكَ عَلَيْهِنَّ
and your daughters	and (the) women (wives)	(of) the believers	to draw over them
مِنْ جَلْبَابِهِنَّ	ذَلِكَ	أَدْنَىٰ	أَنْ يُعْرَفْنَ
[of] their cloaks (veils)	that	(will be) better	that they should be known
فَلَا يُؤْذِنَنَّ	وَكَانَ اللَّهُ	غَفُورًا	رَحِيمًا ﴿٥٩﴾
so they will not be annoyed (harmed)	and Allah is	oft-forgiving	Most Merciful
لَئِنْ	لَمْ يَنْهَ الْمُنَافِقُونَ	وَالَّذِينَ	فِي قُلُوبِهِمْ
if	cease not the hypocrites	and those	in whose hearts
وَالْمُرْجِفُونَ	فِي الْمَدِينَةِ	لَنُغْرِبَنَّكَ	
and those who spread false news	in Al-Madinah	We shall certainly let you overpower	
بِهِمْ	ثُمَّ	لَا يُجَاوِرُونَكَ	فِيهَا
them	then	they will not be able to stay as your neighbours	in it
إِلَّا قَلِيلًا ﴿٦٠﴾	مَلْعُونِينَ	أَيْنَمَا تُقْفَوُا	
but a little while	accursed (they are)	wherever they are found	
أُخِذُوا	وَقَتَلُوا تَقْتِيلًا ﴿٦١﴾	سُنَّةَ اللَّهِ	
they shall be seized	and killed with (a terrible) slaughter	(that was the) way (of) Allah	
فِي الَّذِينَ خَلَوْا	مِنْ قَبْلُ	وَلَنْ تَجِدَ	
in (the case of) those who passed away	before	and you will never find	
لِسُنَّةِ اللَّهِ	تَبْدِيلًا ﴿٦٢﴾	يَسْأَلُكَ النَّاسُ	عَنِ السَّاعَةِ
in (the) way (of) Allah	any change	people ask you	concerning the Hour
قُلْ إِنَّمَا عِلْمُهَا	عِنْدَ اللَّهِ	وَمَا	يُدْرِيكَ
say only (the) knowledge (of) it	(is) with Allah	and what	will make you know
لَعَلَّ السَّاعَةَ	تَكُونُ قَرِيبًا ﴿٦٣﴾	إِنَّ اللَّهَ لَعَنَ الْكٰفِرِينَ	
(it) may be (that) the Hour	is near	verily Allah has cursed the disbelievers	

أَبَدًا	فِيهَا	خَالِدِينَ	سَعِيرًا ﴿٦٤﴾	لَهُمْ	وَأَعَدَّ
forever	therein	they (will) abide	a flaming Fire	for them	and has prepared
يَوْمَ		وَلَا نَصِيرًا ﴿٦٥﴾	لَا يَجِدُونَ وِلِيًّا		
(on the) Day (when)		nor a helper	they will find neither a protector		
يَقُولُونَ		فِي النَّارِ	تُقَلَّبُ وُجُوهُهُمْ		
they will say		in the Fire	their faces will be turned over		
وَأَطَعْنَا الرَّسُولَ ﴿٦٦﴾			يَلَيْتَنَّا أَطَعْنَا اللَّهَ		
and obeyed the Messenger			O would that we had obeyed Allah		

وَقَالُوا رَبَّنَا إِنَّا أَطَعْنَا سَادَتَنَا وَكِبْرَاءَنَا فَأَضَلُّونَا السَّبِيلًا ﴿٦٧﴾ رَبَّنَا آتِهِمْ ضِعْفَيْنِ مِنَ الْعَذَابِ وَالْعَنَاهُمْ لَعْنًا كَبِيرًا ﴿٦٨﴾ يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَكُونُوا كَالَّذِينَ ءَادُوا مُوسَىٰ فَبَرَّاهُ اللَّهُ مِمَّا قَالُوا وَكَانَ عِنْدَ اللَّهِ وَجِيهًا ﴿٦٩﴾ يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا ﴿٧٠﴾

67. And they will say: "Our Lord! Verily, we obeyed our chiefs and our great ones, and they misled us from the (Right) Way. 68. "Our Lord! Give them double torment and curse them with a mighty curse!" 69. O you who believe! Be not like those who annoyed Mūsā (Moses), but Allāh cleared him of that which they alleged, and he was honourable before Allāh. 70. O you who believe! Keep your duty to Allāh and fear Him, and speak (always) the truth.

وَكِبْرَاءَنَا	سَادَتَنَا	إِنَّا أَطَعْنَا	وَقَالُوا رَبَّنَا
and our great ones	our chiefs	verily we obeyed	and they will say our Lord
ضِعْفَيْنِ	ءَاتِهِمْ	رَبَّنَا	فَأَضَلُّونَا
double	give them	our Lord	(from) the (Right) Way and they misled us
مِنَ الْعَذَابِ	وَالْعَنَاهُمْ	لَعْنًا	كَبِيرًا ﴿٦٨﴾
[of] torment	and curse them	(with) a curse	mighty
لَا تَكُونُوا	ءَادُوا مُوسَىٰ	كَالَّذِينَ	فَبَرَّاهُ اللَّهُ
be not	annoyed Moses	like those who	but Allah cleared him

يَأَيُّهَا	وَجِيهًا ﴿٦٦﴾	وَكَانَ عِنْدَ اللَّهِ	مِمَّا قَالُوا
O (you)	honourable	and he was before Allah	of that which they alleged
	سَدِيدًا ﴿٦٧﴾	وَقُولُوا قَوْلًا	الَّذِينَ آمَنُوا
	right	and speak a word	who believe

يُصَلِّحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا ﴿٧١﴾
 إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَوَاتِ وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلْنَهَا وَأَشْفَقْنَ
 مِنْهَا وَحَمَلَهَا الْإِنْسَانُ إِنَّهُ كَانَ ظَلُومًا جَهُولًا ﴿٧٢﴾ لِيُعَذِّبَ اللَّهُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ
 وَالْمُشْرِكِينَ وَالْمُشْرِكَاتِ وَيَتُوبَ اللَّهُ عَلَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَكَانَ اللَّهُ
 غَفُورًا رَحِيمًا ﴿٧٣﴾

71. He will direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys Allāh and His Messenger (ﷺ), he has indeed achieved a great achievement (i.e. he will be saved from the Hell-fire and will be admitted to Paradise). 72. Truly, We did offer *Al-Amānah* (the trust or moral responsibility or honesty and all the duties which Allāh has ordained) to the heavens and the earth, and the mountains, but they declined to bear it and were afraid of it (i.e. afraid of Allāh's torment). But man bore it. Verily, he was unjust (to himself) and ignorant (of its results). 73. So that Allāh will punish the hypocrites, men and women, and the men and women who are *Al-Mushrikūn* (polytheists, idolaters, pagans, disbelievers in the Oneness of Allāh and His Messenger Muhammad ﷺ). And Allāh will pardon (accept the repentance of) the true believers of Islāmic Monotheism, men and women. And Allāh is Ever Oft-Forgiving, Most Merciful.

يُصَلِّحْ لَكُمْ	أَعْمَالَكُمْ	وَيَغْفِرْ	لَكُمْ	ذُنُوبَكُمْ
He will make sound for you	your deeds	and will forgive	[for] you	your sins
وَمَنْ يُطِيعِ اللَّهَ	وَرَسُولَهُ	فَقَدْ فَازَ فَوْزًا		
and whosoever obeys Allah	and His Messenger	then he has indeed won a victory		
عَظِيمًا ﴿٧١﴾	إِنَّا عَرَضْنَا	الْأَمَانَةَ	عَلَى السَّمَوَاتِ	وَالْأَرْضِ
great	truly We did offer	the trust	to the heavens	and the mountains

فَأَبَيْنَ	أَنْ يَحْمِلْنَهَا	وَأَشْفَقْنَ	مِنْهَا	وَحَمَلَهَا	الْإِنْسَانَ	إِنَّهُ، كَانَ
but they declined	to bear it	and were afraid	of it	but bore it	man	verily he was
ظُلُومًا	جَهُولًا	لِيُعَذِّبَ اللَّهُ الْمُنَافِقِينَ				
unjust (to himself)	ignorant	so that Allah may punish the hypocrite men				
وَالْمُنَافِقَاتِ	وَالْمُشْرِكِينَ					
and hypocrite women	and those men who associate partners (with Allah)					
وَالْمُشْرِكَاتِ			وَيَتُوبَ اللَّهُ			
and those women who associate partners (with Allah)			and Allah will pardon			
عَلَى الْمُؤْمِنِينَ	وَالْمُؤْمِنَاتِ	وَكَانَ اللَّهُ	غَفُورًا	رَحِيمًا		
[on] the believing men	and the believing women	and Allah is	Oft-Forgiving	Most Merciful		

سُورَةُ سَبَأٍ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ الَّذِي لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَلَهُ الْحَمْدُ فِي الْآخِرَةِ وَهُوَ الْحَكِيمُ
 الْخَبِيرُ ﴿١﴾ يَعْلَمُ مَا يَلْبِغُ فِي الْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنْزِلُ مِنَ السَّمَاءِ وَمَا يَعْرُجُ
 فِيهَا وَهُوَ الرَّحِيمُ الْغَفُورُ ﴿٢﴾ وَقَالَ الَّذِينَ كَفَرُوا لَا تَأْتِينَا السَّاعَةُ قُلْ بَلَىٰ وَرَبِّي
 لَتَأْتِيََنَّكُمْ عَلِيمِ الْغَيْبِ لَا يَعْزُبُ عَنْهُ مِثْقَالُ ذَرَّةٍ فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ وَلَا
 أَصْغَرُ مِنْ ذَلِكَ وَلَا أَكْبَرُ إِلَّا فِي كِتَابٍ مُبِينٍ ﴿٣﴾

Sūrah Saba' (Sheba) 34

In the Name of Allāh, the Most Gracious, the Most Merciful.

1. All praise and thanks are Allāh's, to Whom belongs all that is in the heavens and all that is in the earth. His is all praise and thanks in the Hereafter, and He is the All-Wise, the Well-Acquainted (with all things). 2. He knows that which goes into the earth and that which comes forth from it, and that which descends from the heaven and that which ascends to it. And He is the Most

Merciful, the Oft-Forgiving. 3. Those who disbelieve say: "The Hour will not come to us." Say: "Yes, by my Lord, the All-Knower of the Unseen, it will come to you; not even the weight of an atom (or a small ant) or less than that or greater escapes His Knowledge in the heavens or in the earth but it is in a Clear Book (Al-Lauh Al-Mahfuz)."

الرَّحِيمِ		الرَّحْمَنِ		بِسْمِ اللَّهِ	
the Most Merciful		the Most Gracious		In the Name (of) Allah	
مَا	لَهُ	الَّذِي	الْحَمْدُ لِلَّهِ		
(all) that	to Whom (belongs)	[Who]	all praise (and thanks be) to Allah		
الْحَمْدُ		وَلَهُ	فِي الْأَرْضِ	وَمَا	فِي السَّمَوَاتِ
(is) all praise (and thanks)		and for Him	(is) in the earth	and (all) that	(is) in the heavens
يَعْلَمُ مَا		الْخَبِيرُ	وَهُوَ الْحَكِيمُ		فِي الْآخِرَةِ
He knows that which		the All-Aware	and He (is) the All-Wise		in the Hereafter
وَمَا يَنْزِلُ		مِنْهَا	وَمَا يَخْرُجُ		يَلْبِغُ فِي الْأَرْضِ
and that which comes down		from it	and that which comes forth		goes into the earth
وَهُوَ الرَّحِيمُ		فِيهَا	وَمَا يَعْرَجُ		مِنَ السَّمَاءِ
and He (is) the Most Merciful		to it	and that which goes up		from the heaven
قُلْ بَلَى	السَّاعَةَ	لَا تَأْتِينَا	الَّذِينَ كَفَرُوا	وَقَالَ	الْغَفُورُ
say yes	the Hour	will not come to us	those who disbelieve	and said	the Oft-Forgiving
لَا يَعْرَبُ	عَلِمِ الْغَيْبِ		لَتَأْتِنَّكُمْ		وَرَبِّي
escapes not	(the) All-Knower (of) the Unseen		it will surely come to you		by my Lord
فِي الْأَرْضِ	وَلَا	فِي السَّمَوَاتِ	ذَرَّةٍ	مِثْقَالُ	عِنْدَهُ
in the earth	nor	in the heavens	(of) an atom	(the) weight	from His knowledge
مُبِينٍ	فِي كِتَابٍ	إِلَّا	وَلَا أَكْبَرُ	مِنْ ذَلِكَ	وَلَا أَصْغَرُ
Clear	(it is) in a Book	but	nor greater	than that	nor less

لَيَجْزِيَنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ أَوْلِيَّكَ لَهُمْ مَغْفِرَةٌ وَرِزْقٌ

كَرِيمٌ ﴿٤﴾ وَالَّذِينَ سَعَوْا فِي آيَاتِنَا مُعْجِزِينَ أُولَئِكَ لَهُمْ عَذَابٌ مِّن رَّجْزِ أَلِيمٍ ﴿٥﴾
 وَيَرَى الَّذِينَ أُوتُوا الْعِلْمَ الَّذِي أُنزِلَ إِلَيْكَ مِن رَّبِّكَ هُوَ الْحَقُّ وَيَهْدِي إِلَى صِرَاطِ
 الْعَزِيزِ الْحَمِيدِ ﴿٦﴾ وَقَالَ الَّذِينَ كَفَرُوا هَلْ نَدُلُّكُمْ عَلَى رَجُلٍ يُنَبِّئُكُمْ إِذَا مُزِّقْتُمْ كُلَّ مُمَزَّقٍ
 إِنَّكُمْ لَفِي خَلْقٍ جَدِيدٍ ﴿٧﴾

4. That He may recompense those who believe (in the Oneness of Allāh – Islāmīc Monotheism) and do righteous good deeds. Those, theirs is forgiveness and *Rizq Karīm* (generous provision, i.e. Paradise). 5. But those who strive against Our *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) to frustrate them – those, for them will be a severe painful torment. 6. And those who have been given knowledge see that what is revealed to you (O Muhammad ﷺ) from your Lord is the truth, and that it guides to the path of the Exalted in might, the Owner of all praise. 7. Those who disbelieve say: "Shall we direct you to a man (Muhammad ﷺ) who will tell you (that) when you have become fully disintegrated into dust with full dispersion, then you will be created (again) anew?"

لِيَجْزِيَ		الَّذِينَ ءَامَنُوا		وَعَمِلُوا الصَّالِحَاتِ		أُولَئِكَ	
that He may recompense		those who believe		and do righteous deeds		those	
هُمْ	مَغْفِرَةٌ	وَرِزْقٌ	كَرِيمٌ ﴿٤﴾	وَالَّذِينَ سَعَوْا			
for them	(there is) forgiveness	and a provision	generous	but those who strive			
فِي آيَاتِنَا	مُعْجِزِينَ	أُولَئِكَ	هُمْ	عَذَابٌ			
against Our Signs	(to) frustrate them	those	for them	(will be) a torment			
مِّن رَّجْزٍ	أَلِيمٌ ﴿٥﴾	وَيَرَى الَّذِينَ	أُوتُوا الْعِلْمَ				
of punishment	painful	and see those who	have been given knowledge				
الَّذِي أُنزِلَ	إِلَيْكَ	مِن رَّبِّكَ	هُوَ	الْحَقُّ	وَيَهْدِي		
that what is revealed	to you	from your Lord	[it]	(is) the truth	and (that) it guides		
إِلَى صِرَاطِ الْعَزِيزِ	الْحَمِيدِ ﴿٦﴾	وَقَالَ	الَّذِينَ كَفَرُوا				
to (the) path (of) the Exalted in might	the Owner of all praise	and say	those who disbelieve				

هَلْ نَدُلُّكُمْ	عَلَى رَجُلٍ	يُنَبِّئُكُمْ	إِذَا مَرِّقْتُمْ
(shall) we direct you?	to a man	who will tell you (that)	when you have been scattered
كُلٌّ	مُمَرِّقٍ	إِنَّكُمْ	لَفِي خَلْقٍ
fully	scattered	verily you	(will be) indeed in a creation
			جَدِيدٍ
			new

أَفَتَرَى عَلَى اللَّهِ كَذِبًا أَمْ بِهِ جِنَّةٌ بَلِ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ فِي الْعَذَابِ وَالضَّلَالِ الْبَعِيدِ ﴿٨﴾
 أَفَلَمْ يَرَوْا إِلَى مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ مِّنَ السَّمَاءِ وَالْأَرْضِ إِن نَّشَاءَ نَحْصِفْ بِهِمُ
 الْأَرْضَ أَوْ نُسْقِطَ عَلَيْهِمْ كِسْفًا مِّنَ السَّمَاءِ إِن فِي ذَلِكَ لَآيَةً لِّكُلِّ عَبْدٍ مُّنِيبٍ ﴿٩﴾
 وَلَقَدْ آتَيْنَا دَاوُدَ مِنَّا فَضْلًا يَجِبَالٌ أَوْبِي مَعَهُ، وَالطَّيْرُ وَالنَّارُ الْحَدِيدُ ﴿١٠﴾ أَنْ أَعْمَلَ
 سَبِغَاتٍ وَقَدَّرَ فِي السَّرْدِ وَأَعْمَلُوا صِدْحًا إِنِّي بِمَا تَعْمَلُونَ بَصِيرٌ ﴿١١﴾

8. Has he (Muhammad ﷺ) invented a lie against Allāh, or is there madness in him? Nay, but those who disbelieve in the Hereafter are (themselves) in a torment, and in far error. 9. See they not what is before them and what is behind them, of the heaven and the earth? If We will, We shall sink the earth with them, or cause a piece of the heaven to fall upon them. Verily, in this is a sign for every slave who turns to Allāh in repentance (i.e. the one who believes in the Oneness of Allāh and performs deeds of His obedience and always begs His Pardon). 10. And indeed We bestowed grace on Dāwūd (David) from Us (saying): "O you mountains! Glorify (Allāh) with him! And you birds (also)! And We made the iron soft for him." 11. Saying: "Make you perfect coats of mail, and balance perfectly the rings of chain armour, and work you (men) righteousness. Truly, I am All-Seer of what you do."

أَفَتَرَى	عَلَى اللَّهِ كَذِبًا	أَمْ	بِهِ	جِنَّةٌ	بَلِ الَّذِينَ
(has) he invented?	a lie against Allah	or	in him	(there is) a madness	nay those who
لَا يُؤْمِنُونَ	بِالْآخِرَةِ	فِي الْعَذَابِ	وَالضَّلَالِ	الْبَعِيدِ	أَفَلَمْ يَرَوْا
believe not	in the Hereafter	(are) in a torment	(in) error	far	(do) they not see?
إِلَى مَا	بَيْنَ أَيْدِيهِمْ	وَمَا	خَلْفَهُمْ	مِّنَ السَّمَاءِ	وَالْأَرْضِ
[to] what	(is) before them	and what	(is) behind them	of the heaven	and the earth

إِنْ نَشَاءُ	نَخْسِفُ بِهِمْ	الْأَرْضَ	أَوْ نَسْقِطُ	عَلَيْهِمْ	كِسْفًا
if We will	We shall sink with them	the earth	or cause to fall	upon them	a piece
مِّنَ السَّمَاءِ	إِنَّ فِي ذَلِكَ	لَآيَةً	لِّكُلِّ	عَبْدٍ	مُّنِيبٍ ﴿١١﴾
of the heaven	in this	(is) a sign	for every	slave	who turns (to Allah)
وَلَقَدْ آتَيْنَا دَاوُدَ	مِنَّا	فَضْلًا	يَجِبَالُ		
and indeed We bestowed on David	from Us	grace	(saying) O (you) mountains		
أُورِي مَعَهُ،	وَالطَّيْرَ	وَأَلْنَا	لَهُ	الْحَدِيدَ ﴿١٢﴾	
glorify (Allah) with him	and the birds	and We made soft	for him	the iron	
أَنْ أَعْمَلَ سَبِغَتِ	وَقَدَّرَ				
that make you perfect coats of mail (armour)	and balance well (the rings)				
فِي السَّرْدِ	وَأَعْمَلُوا صَدِيقًا	إِنِّي	بِمَا تَعْمَلُونَ بَصِيرٌ ﴿١٣﴾		
of chain armour	and work you (men) righteousness	truly I am	All-Seer of what you do		

وَلِسُلَيْمَانَ الرِّيحَ غُدُوًّا شَرُّهُ وَاَحْسَهُ وَاَسْلَنَا لَهُ عَيْنَ الْقَطْرِ وَمِنَ الْجِنِّ مَنْ يَعْمَلُ بَيْنَ يَدَيْهِ بِإِذْنِ رَبِّهِ وَمَنْ يَزِغْ مِنْهُمْ عَنْ أَمْرِنَا نَذِقْهُ مِنْ عَذَابِ السَّعِيرِ ﴿١٣﴾ يَعْمَلُونَ لَهُ مَا يَشَاءُ مِنْ مَّحْرِبٍ وَتَمَثِيلٍ وَجَفَانٍ كَالْجَوَابِ وَقَدُورٍ رَّاسِيَتٍ أَعْمَلُوا آلَ دَاوُدَ شُكْرًا وَقَلِيلٌ مِّنْ عِبَادِيَ الشَّاكِرِينَ ﴿١٤﴾

12. And to Sulaimān (Solomon) (We subjected) the wind, its morning (stride from sunrise till midnoon) was a month's (journey), and its afternoon (stride from the midday decline of the sun to sunset) was a month's (journey, i.e. in one day he could travel two months' journey). And We caused a fount of (molten) brass to flow for him, and there were jinn that worked in front of him, by the Leave of his Lord. And whosoever of them turned aside from Our Command, We shall cause him to taste of the torment of the blazing Fire. 13. They worked for him as he desired, (making) high rooms, images, basins as large as reservoirs, and (cooking) cauldrons fixed (in their places). "Work you, O family of Dāwūd (David), with thanks!" But few of My slaves are grateful.

وَلَسَلِمَنَّ		الرَّيْحَ	غَدُوها	
and to Solomon (We subjected)		the wind	its morning (stride from sunrise till midnoon)	
شَهْرٌ		وَرَوَّاحُهَا		
(was) a month's (journey)		and its afternoon (stride from midday to sunset)		
شَهْرٌ	وَأَسَلْنَا	لَهُ	عَيْنَ	الْقَطْرِ
(was) a month's (journey)	and We caused to flow	for him	a spring	(of molten) brass
وَمِنَ الْجِنِّ	مَنْ يَعْمَلُ	بَيْنَ يَدَيْهِ	بِإِذْنِ	رَبِّهِ
and from the jinn	who worked	in front of him	by (the) Leave	(of) his Lord
وَمَنْ	يَزِغُ مِنْهُمْ	عَنْ أَمْرِنَا	نُذِقُهُ	
and whosoever	of them turned aside	from Our Command	We shall cause him to taste	
مِنْ عَذَابِ	السَّعِيرِ	يَعْمَلُونَ لَهُ	مَا يَشَاءُ	
of (the) torment	(of) the blazing Fire	they worked for him	what he desired	
مِنْ تَحْرِيْبٍ	وَتَمَثِيْلٍ	وَجِفَّانٍ	كَالْجَوَابِ	
of high rooms (niches)	and images	and basins	as large as reservoirs	
وَقُدُوْرٍ	رَّاسِيَتٍ	أَعْمَلُوْا أَل	دَاوُدَ	
and (cooking) cauldrons	fixed (in their places)	work you (O) family	(of) David	
شُكْرًا	وَقَلِيْلٌ	مِّنْ عِبَادِي	الشُّكُوْرُ	
(with) thanks	but few	of My slaves	(are) grateful	

فَلَمَّا قَضَيْنَا عَلَيْهِ الْمَوْتَ مَا دَلَّهُمْ عَلَى مَوْتِهِ إِلَّا دَابَّةُ الْأَرْضِ تَأْكُلُ مِنْسَأَتَهُ فَلَمَّا خَرَّ تَبَيَّنَتِ الْجِنُّ أَنْ لَوْ كَانُوا يَعْلَمُونَ الْغَيْبَ مَا لَبِثُوا فِي الْعَذَابِ الْمُهِينِ ﴿١٤﴾ لَقَدْ كَانَ لِسَبَإٍ فِي مَسْكَنِهِمْ آيَةٌ جَنَّتَانِ عَنْ يَمِينٍ وَشِمَالٍ كُلُوا مِنْ رِزْقِ رَبِّكُمْ وَاشْكُرُوا لَهُ بَلْدَةٌ طَيِّبَةٌ وَرَبٌّ غَفُوْرٌ ﴿١٥﴾

14. Then when We decreed death for him [Sulaimān (Solomon)], nothing informed them (jinn) of his death except a little worm of the earth which kept

(slowly) gnawing away at his stick. So when he fell down, the jinn saw clearly that if they had known the Unseen, they would not have stayed in the humiliating torment. 15. Indeed there was for Saba' (Sheba) a sign in their dwelling place – two gardens on the right hand and on the left; (and it was said to them:) "Eat of the provision of your Lord, and be grateful to Him." A fair land and an Oft-Forgiving Lord!

فَلَمَّا قَضَيْنَا	عَلَيْهِ	الْمَوْتَ	مَادَهُمْ	عَلَى مَوْتِهِ
then when We decreed	for him	death	nothing informed them (jinn)	of his death
إِلَّا دَابَّةً	الْأَرْضِ	تَأْكُلُ	مِنْ سَائِهِ	الَّتِي كَانَتْ
except a (little) creature	(of) the earth	which was gnawing away at his stick (cane)		
فَلَمَّا خَرَّ	تَبَيَّنَتِ الْجِنُّ	أَنَّ	لَوْ كَانُوا	يَعْلَمُونَ الْغَيْبَ
so when he fell down	the jinn saw clearly	that	if they had	known the Unseen
مَا لَبِثُوا	فِي الْعَذَابِ	الْمُهِينِ	لَقَدْ كَانَ	لِسَبَأٍ
they would not have stayed	in the torment	humiliating	indeed (there) was	for Sheba
فِي مَسْكِنِهِمْ	ءَايَةً	جَنَّاتٍ	عَنْ يَمِينٍ	وَشِمَالٍ
in their dwelling place	a sign	two gardens	on (the) right hand	and (on the) left
كُلُوا مِنْ رِزْقِ	رَبِّكُمْ	وَأَشْكُرُوا	لَهُ	بَلَدَةً
eat of (the) provision	(of) your Lord	and be grateful	to Him	a land
	وَرَبِّ	غَفُورٌ		
	and a Lord	Oft-Forgiving		

فَاعْرَضُوا فَاَرْسَلْنَا عَلَيْهِمْ سَيْلَ الْعَرِمِ وَبَدَّلْنَاهُمْ بِجَنَّتَيْهِمْ جَنَّتَيْنِ ذَوَاتِ اٰكُلٍ خَمْطٍ وَاَثَلٍ
 وَشَيْءٍ مِّنْ سِدْرٍ قَلِيلٍ ﴿١٦﴾ ذَلِكَ جَزَيْنَاهُمْ بِمَا كَفَرُوا وَهَلْ يُجْزَىٰ اِلَّا الْكَافِرُونَ ﴿١٧﴾ وَجَعَلْنَا
 بَيْنَهُمْ وَبَيْنَ الْقُرَىٰ الَّتِي بَارَكْنَا فِيهَا قُرَىٰ ظَاهِرَةً وَقَدَرْنَا فِيهَا السَّيْرَ سِيرُوا فِيهَا
 لِيَالِي وَاَيَّامًا اٰمِنِينَ ﴿١٨﴾

16. But they turned away (from the obedience of Allāh), so We sent against them *Sail Al-'Arim* (flood released from the dam), and We converted their two

gardens into gardens producing bitter bad fruit, and tamarisks, and some few lote trees. 17. Like this We requited them because they were ungrateful disbelievers. And never do We requite in such a way except those who are ungrateful (disbelievers). 18. And We placed, between them and the towns which We had blessed, towns easy to be seen, and We made the stages (of journey) between them easy (saying): "Travel in them safely both by night and day."

الْعَرِمِ	سَيْلٍ	عَلَيْهِمْ	فَأَرْسَلْنَا	فَاعْرَضُوا		
(of) Arim	a flood	against them	so We sent	but they turned away		
ذَوَاتِي	جَنَّاتٍ	بِجَنَّاتِهِمْ	وَبَدَّلْنَاهُمْ			
which produce	(into) gardens	their two gardens	and We converted for them			
ذَلِكَ	قَلِيلٍ ﴿١٧﴾	مِّنْ سِدْرٍ	وَشَيْءٍ	وَأَثَلٍ	خَمَطٍ	أَكْلٍ
this	few	[of] lote trees	and some	and tamarisks	bitter (bad)	fruits
وَهَلْ نُجْزِي			بِمَا كَفَرُوا	جَزَيْنَاهُمْ		
and (do) We requite (in such a way)?			because they were ungrateful	We requited them		
وَبَيْنَ	وَجَعَلْنَا بَيْنَهُمْ		إِلَّا الْكٰفِرِ ﴿١٨﴾			
and between	and We placed between them		except those who are ungrateful (disbelievers)			
وَقَدَرْنَا	ظَاهِرَةً	قُرًى	فِيهَا	الَّتِي بَرَكْنَا	الْقُرَى	
and We made stages	to be seen	towns	[in them]	which We had blessed	the towns	
﴿١٩﴾	وَأَيَّامًا	لَّيَالِي	سِيرُوا فِيهَا	السَّيْرِ	فِيهَا	
safely	and days	(by) nights	travel in them	(of) journey	between them	

فَقَالُوا رَبَّنَا بَعْدَ بَيْنِ أَسْفَارِنَا وَظَلَمُوا أَنْفُسَهُمْ فَجَعَلْنَاهُمْ أَحَادِيثَ وَمَزَقْنَاهُمْ كُلَّ مُمَزَقٍ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ ﴿١٧﴾ وَلَقَدْ صَدَّقَ عَلَيْهِمْ إِبْلِيسُ ظَنَّهُ فَاتَّبَعُوهُ إِلَّا فَرِيقًا مِنَ الْمُؤْمِنِينَ ﴿١٨﴾ وَمَا كَانَ لَهُ عَلَيْهِمْ مِّنْ سُلْطٰنٍ إِلَّا لِنَعْلَمَ مَنْ يُّؤْمِنُ بِآلِآخِرَةِ مِمَّنْ هُوَ مِنْهَا فِي شَكٍّ وَرَبُّكَ عَلَىٰ كُلِّ شَيْءٍ حَفِيظٌ ﴿١٩﴾

19. But they said: "Our Lord! Make the stages between our journey longer,"

and they wronged themselves; so We made them as tales (in the land), and We dispersed them all totally. Verily, in this are indeed signs for every steadfast, grateful (person). 20. And indeed *Iblīs* (Satan) did prove true his thought about them, and they followed him, all except a group of true believers (in the Oneness of Allāh). 21. And he (*Iblīs* - Satan) had no authority over them – except that We might test him who believes in the Hereafter, from him who is in doubt about it. And your Lord is a *Hafiz* (Watchful) over everything. (All-Knower of everything, i.e. He keeps record of every person as regards deeds, and then He will reward them accordingly).

أَسْفَارِنَا	بَعْدَ بَيْنَ			فَقَالُوا رَبَّنَا	
our journey	make the stages longer between			but they said our Lord	
أَحَادِيثَ	فَجَعَلْنَاهُمْ			وَوَظَلَمُوا أَنْفُسَهُمْ	
(as) tales	so We made them (in the land)			and they wronged themselves	
لَايَاتٍ	فِي ذَلِكَ	إِنَّ	مُمَزَّقٍ	كُلِّ	وَمَزَقْنَاهُمْ
(are) indeed signs	in this	verily	scattering	(in) a total	and We scattered them
عَلَيْهِمْ	وَلَقَدْ صَدَقَ		شَاكِرٍ ﴿١١﴾	صَبَّارٍ	لِكُلِّ
about them	and indeed did prove true		grateful (person)	steadfast	for every
مِنَ الْمُؤْمِنِينَ ﴿١٠﴾	إِلَّا فَرِيقًا		فَاتَّبَعُوهُ		إِبْلِيسَ
of believers	except a group		and they followed him (all)		his thought
لِنَعْلَمَ	إِلَّا	مِن سُلْطَانٍ	عَلَيْهِمْ	لَهُ	وَمَا كَانَ
that We might test	except	any authority	over them	for him	and there was not
فِي شَكِّ	مِنْهَا	هُوَ	مِمَّنْ	بِالْآخِرَةِ	مَنْ يُؤْمِنُ
(is) in doubt	about it	[he]	from (him) who	in the Hereafter	(him) who believes
	حَفِيزٌ ﴿١٢﴾	شَيْءٍ	عَلَى كُلِّ	وَرَبِّكَ	
	(is) Watchful	thing	over every	and your Lord	

قُلْ أَدْعُوا الَّذِينَ زَعَمْتُمْ مِنْ دُونِ اللَّهِ لَا يَمْلِكُونَ مِثْقَالَ ذَرَّةٍ فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ وَمَا لَهُمْ فِيهِمَا مِنْ شِرْكٍَ وَمَا لَهُ مِنْهُمْ مِنْ ظَهِيرٍ ﴿٢٢﴾ وَلَا تَنْفَعُ الشَّفَاعَةُ عِنْدَهُ إِلَّا

لَمَنْ أَذِنَ لَهُ، حَتَّىٰ إِذَا فُزِعَ عَن قُلُوبِهِمْ قَالُوا مَاذَا قَالَ رَبُّكُمْ قَالُوا الْحَقُّ وَهُوَ الْعَلِيُّ
 الْكَبِيرُ ﴿٢٣﴾ قُلْ مَنْ يَرْزُقُكُمْ مِّنَ السَّمَوَاتِ وَالْأَرْضِ قُلِ اللَّهُ وَإِنَّا أَوْيَاكُمْ لَعَلَىٰ
 هُدًىٰ أَوْ فِي ضَلَالٍ مُّبِينٍ ﴿٢٤﴾ قُلْ لَا تُسْأَلُونَ عَمَّا أَجْرَمْنَا وَلَا نَسْأَلُ عَمَّا تَعْمَلُونَ ﴿٢٥﴾

22. Say (O Muhammad ﷺ to polytheists, pagans): "Call upon those whom you assert (to be associate gods) besides Allāh, they possess not even an atom's (or a small ant's) weight either in the heavens or on the earth, nor have they any share in either, nor there is for Him any supporter from among them." 23. Intercession with Him profits not except for him whom He permits. So much so that when fear is banished from their (angels') hearts, they (angels) say: "What is it that your Lord has said?" They say: "The truth. And He is the Most High, the Most Great." 24. Say (O Muhammad ﷺ to polytheists, pagans): "Who gives you provision from the heavens and the earth?" Say: "Allāh. And verily, (either) we or you are rightly guided or in plain error." 25. Say (O Muhammad ﷺ to polytheists, pagans): "You will not be asked about our sins, nor shall we be asked of what you do."

قُلْ	أَدْعُوا	الَّذِينَ زَعَمْتُمْ	مِن دُونِ اللَّهِ	لَا يَمْلِكُونَ	مِثْقَالَ
say	call upon	those whom you assert	besides Allah	they possess not	(the) weight
ذَرَّةٍ	فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ	وَمَا لَهُمْ	فِيهِمَا	مِنْ شَرِكٍ	وَمَا لَهُ
(of) an atom (small ant)	in the heavens nor on the earth	nor have they	in both of them	any share	nor
وَلَا تَنْفَعُ الشَّفَعَةُ	عِنْدَهُ إِلَّا	لَمَنْ أَذِنَ لَهُ	مِنْ ظَهِيرٍ	مِنْهُمْ	مِنْ ظَهِيرٍ
and profits not intercession	with Him except	for (him) whom He permits	any supporter	from (among) them	from (among) them
حَتَّىٰ إِذَا فُزِعَ	عَنْ قُلُوبِهِمْ	قَالُوا	مَاذَا	قَالَ رَبُّكُمْ	
until when fear is vanished	from their hearts	they say	what (is it)	(that) your Lord has said	
قَالُوا الْحَقُّ	وَهُوَ الْعَلِيُّ	الْكَبِيرُ	قُلْ	مَنْ	
they say the truth	and He (is) the Most High	the Most Great	say	Who	
يَرْزُقُكُمْ	مِنَ السَّمَوَاتِ	وَالْأَرْضِ	قُلِ اللَّهُ	وَإِنَّا	
gives you provision	from the heavens	and the earth	say Allah	and verily we	

قُلْ	مُتَّبِعِينَ	فِي ضَلَالٍ	أَوْ	لَعَلِّي هُدًى	أَوْ إِيَّاكُمْ
say	plain	in an error	or	(are) on (the) guidance	or you
عَمَّا تَعْمَلُونَ	وَلَا نَسْأَلُ	عَمَّا أَجْرَمْنَا	لَا تَسْأَلُونَ		
of what you do	nor will we be asked	about what sins we committed	you will not be asked		

قُلْ يَجْمَعُ بَيْنَنَا رَبُّنَا ثُمَّ يَفْتَحُ بَيْنَنَا بِالْحَقِّ وَهُوَ الْفَتَّاحُ الْعَلِيمُ ﴿٢٦﴾ قُلْ أَرُونِي الَّذِينَ
الْحَقَّتُمْ بِهِ شُرَكَاءُ كَلَّا بَلْ هُوَ اللَّهُ الْعَزِيزُ الْحَكِيمُ ﴿٢٧﴾ وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً
لِلنَّاسِ بَشِيرًا وَنَذِيرًا وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٢٨﴾ وَيَقُولُونَ مَتَى هَذَا
الْوَعْدُ إِنْ كُنْتُمْ صَادِقِينَ ﴿٢٩﴾ قُلْ لَكُمْ مِيعَادُ يَوْمٍ لَا تَسْتَجِرُونَ عَنْهُ سَاعَةً وَلَا
تَسْتَقْدِمُونَ ﴿٣٠﴾

26. Say: "Our Lord will assemble us all together (on the Day of Resurrection), then He will judge between us with truth. And He is the Just Judge, the All-Knower (of the true state of affairs)." 27. Say (O Muhammad ﷺ to polytheists and pagans): "Show me those whom you have joined with Him as partners. Nay (there are not at all any partners with Him)! But He is Allāh (Alone), the All-Mighty, the All-Wise." 28. And We have not sent you (O Muhammad ﷺ) except as a giver of glad tidings and a warner to all mankind, but most of men know not. 29. And they say: "When is this promise (i.e. the Day of Resurrection) if you are truthful?" 30. Say (O Muhammad ﷺ): "The appointment to you is for a Day, which you cannot put back for an hour (or a moment) nor put forward."

قُلْ	يَجْمَعُ بَيْنَنَا	رَبُّنَا	ثُمَّ يَفْتَحُ بَيْنَنَا	بِالْحَقِّ
say	will assemble us all together	our Lord	then He will judge between us	with truth
أَرُونِي	قُلْ	الْعَلِيمُ	وَهُوَ الْفَتَّاحُ	
show me	say	the All-Knower	and He (is) the Most Trustworthy Judge	
كَلَّا	شُرَكَاءُ	بِهِ	الَّذِينَ أَحَقَّتُمْ	
by no means	(as) partners	with Him	those whom you have joined	
وَمَا أَرْسَلْنَاكَ	الْحَكِيمُ	الْعَزِيزُ	بَلْ هُوَ اللَّهُ	
and We have not sent you	the All-Wise	the All-Mighty	nay He (is) Allah	

وَنَكِيرًا	بَشِيرًا	لِلنَّاسِ	إِلَّا كَافَّةً
and a warner	(as) a giver of glad tidings	to mankind	except all
هَذَا	مَتَى	وَيَقُولُونَ	لَا يَعْلَمُونَ
(is) this	when	and they say	know not
النَّاسِ	وَلَكِنَّ أَكْثَرَ	إِنْ كُنْتُمْ صَادِقِينَ	قُلْ لَكُمْ
(of) people	[and] but most	if you are truthful	say to you
يَوْمِ	مِيعَادٍ	أَلْوَعْدِ	لَا تَسْتَعْرِفُونَ
(is for) a Day	(the) appointment	promise	(which) you can not put back
وَلَا تَسْتَقْدِمُونَ	سَاعَةً	عَنْهُ	لَا تَسْتَعْرِفُونَ
nor can you put forward	(for) an hour	[from it]	(which) you can not put back

وَقَالَ الَّذِينَ كَفَرُوا لَنْ نُؤْمِنَ بِهَذَا الْقُرْآنِ وَلَا بِالَّذِي بَيْنَ يَدَيْهِ وَلَوْ تَرَى إِذِ الظَّالِمُونَ مَوْقُوفُونَ عِنْدَ رَبِّهِمْ يَرْجِعُ بَعْضُهُمْ إِلَى بَعْضٍ الْقَوْلَ يَقُولُ الَّذِينَ اسْتَضَعَفُوا لِلَّذِينَ اسْتَكْبَرُوا لَوْلَا أَنْتُمْ لَكُنَّا مُؤْمِنِينَ ﴿٣١﴾ قَالَ الَّذِينَ اسْتَكْبَرُوا لِلَّذِينَ اسْتَضَعَفُوا أَنَحْنُ صَدَدْنَاكُمْ عَنِ الْهُدَىٰ بَعْدَ إِذْ جَاءَكُمْ بَلْ كُنْتُمْ مُجْرِمِينَ ﴿٣٢﴾

31. And those who disbelieve say: "We believe not in this Qur'an nor in that which was before it." But if you could see when the *Zālimūn* (polytheists and wrongdoers) will be made to stand before their Lord, how they will cast the (blaming) word one to another! Those who were deemed weak will say to those who were arrogant: "Had it not been for you, we should certainly have been believers!" 32. And those who were arrogant will say to those who were deemed weak: "Did we keep you back from guidance after it had come to you? Nay, but you were *Mujrimūn* (polytheists, sinners, disbelievers, criminals)."

وَقَالَ	الَّذِينَ كَفَرُوا	لَنْ نُؤْمِنَ	بِهَذَا الْقُرْآنِ وَلَا	بِالَّذِي
and say	those who disbelieve	we will never believe	in this	in that which
بَيْنَ يَدَيْهِ	وَلَوْ تَرَى	إِذِ	الظَّالِمُونَ	مَوْقُوفُونَ
(was) before it	but if you could see	when	the wrongdoers	(will be) made to stand
عِنْدَ رَبِّهِمْ	يَرْجِعُ بَعْضُهُمْ	إِلَى بَعْضٍ	الْقَوْلَ	يَقُولُ
their Lord	will refer some of them	to others	the word	will say
before				

لَوْلَا أَنْتُمْ		لِلَّذِينَ اسْتَكْبَرُوا		الَّذِينَ اسْتَضْعَفُوا	
had (it) not been for you		to those who were arrogant		those who were deemed weak	
الَّذِينَ اسْتَكْبَرُوا		قَالَ	لَكُنَّا مُؤْمِنِينَ ﴿٣٦﴾		
those who were arrogant		will say	we should certainly have been believers		
بَعْدَ	عَنِ الْهُدَىٰ	صَدَدْنَاكُمْ	أَمْحَنُ	لِلَّذِينَ اسْتَضْعَفُوا	
after	from guidance	keep you back	(did) we?	to those who were deemed weak	
بَلْ كُنْتُمْ مُجْرِمِينَ ﴿٣٧﴾			جَاءَكُمْ	إِذْ	
nay you were criminals (sinners)			it had come to you	when	

وَقَالَ الَّذِينَ اسْتَضْعَفُوا لِلَّذِينَ اسْتَكْبَرُوا بَلْ مَكْرُ اللَّيْلِ وَالنَّهَارِ إِذْ تَأْمُرُونَنَا أَنْ نَكْفُرَ بِاللَّهِ وَنَجْعَلَ لَهُ أَندَادًا وَأَسْرُوا النَّدَامَةَ لَمَّا رَأَوُا الْعَذَابَ وَجَعَلْنَا الْأَغْلَلَ فِي آعْنَاقِ الَّذِينَ كَفَرُوا أَهْلٌ يَجْرُونَ إِلَّا مَا كَانُوا يَعْمَلُونَ ﴿٣٧﴾ وَمَا أَرْسَلْنَا فِي قَرْيَةٍ مِّنْ نَّذِيرٍ إِلَّا قَالَ مُتْرَفُوهَا إِنَّا بِمَا أُرْسِلْتُمْ بِهِ كَافِرُونَ ﴿٣٨﴾

33. Those who were deemed weak will say to those who were arrogant: "Nay, but it was your plotting by night and day, when you ordered us to disbelieve in Allāh and set up rivals to Him!" And each of them (parties) will conceal their own regrets (for disobeying Allāh during this worldly life), when they behold the torment. And We shall put iron collars round the necks of those who disbelieved. Are they requited aught except what they used to do? 34. And We did not send a warner to a township but those who were given the worldly wealth and luxuries among them said: "We believe not in the (Message) with which you have been sent."

لِلَّذِينَ اسْتَكْبَرُوا		الَّذِينَ اسْتَضْعَفُوا		وَقَالَ	
to those who were arrogant		those who were deemed weak		and will say	
أَنْ تَكْفُرَ	تَأْمُرُونَنَا	إِذْ	الْيَلِّ وَالنَّهَارِ	بَلْ مَكْرٌ	
to disbelieve	you ordered us	when	and day (by) night	nay (it was your) plotting	
لَمَّا	وَأَسْرُوا النَّدَامَةَ	أَنْدَادًا	لَهُ	وَنَجْعَلَ	بِاللَّهِ
when	and they will conceal the regret	rivals	to Him	and set up	in Allāh

رَأَوْا الْعَذَابَ	وَجَعَلْنَا الْأَغْلَلَ	فِي أَعْنَاقِ
they see the torment	and We shall put iron collars	round (the) necks
الَّذِينَ كَفَرُوا	هَلْ يُجْزَوْنَ	إِلَّا مَا كَانُوا
(of) those who disbelieved	(are) they rewarded?	except what they used to
وَمَا أَرْسَلْنَا	فِي قَرْيَةٍ	مِّنْ نَّذِيرٍ
and We did not send	to a township	any warner
إِنَّا	بِمَا	كَفَرُوا
verily we	in that (the Message)	believe not
	with which you have been sent	

وَقَالُوا نَحْنُ أَكْثَرُ أَمْوَالًا وَأَوْلَادًا وَمَا نَحْنُ بِمُعَذَّبِينَ ﴿٣٥﴾ قُلْ إِنَّ رَبِّي يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ وَيَقْدِرُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٣٦﴾ وَمَا أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ بِالَّتِي تُقَرِّبُكُمْ عِندَنَا زُلْفَىٰ إِلَّا مَن ءَامَنَ وَعَمِلَ صَالِحًا فَأُولَٰئِكَ لَهُمْ جَزَاءٌ أَضْعَافٌ بِمَا عَمِلُوا وَهُمْ فِي الْغُرُفَاتِ ءَامِنُونَ ﴿٣٧﴾ وَالَّذِينَ يَسْعَوْنَ فِي ءَايَاتِنَا مُعَاجِزِينَ أُولَٰئِكَ فِي الْعَذَابِ مُحْضَرُونَ ﴿٣٨﴾ قُلْ إِنَّ رَبِّي يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ مِنْ عِبَادِهِ وَيَقْدِرُ لَهُ وَمَا أَنْفَقْتُمْ مِّنْ شَيْءٍ فَهُوَ يُخْلِفُهُ وَهُوَ خَيْرُ الرَّازِقِينَ ﴿٣٩﴾

35. And they say: "We are more in wealth and in children, and we are not going to be punished." 36. Say (O Muhammad ﷺ): "Verily, my Lord enlarges the provision to whom He wills and restricts, but most men know not." 37. And it is not your wealth, nor your children that bring you nearer to Us (i.e. please Allāh), but only he who believes (in the Islāmic Monotheism), and does righteous deeds (will please Us); as for such, there will be twofold reward for what they did, and they will reside in the high dwellings (Paradise) in peace and security. 38. And those who strive against Our *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.), to frustrate them, they will be brought to the torment. 39. Say: "Truly, my Lord enlarges the provision for whom He wills of His slaves, and (also) restricts (it) for him, and whatsoever you spend of anything (in Allāh's Cause), He will replace it. And He is the Best of providers."

وَقَالُوا	نَحْنُ	أَكْثَرُ	أَمْوَالًا	وَأَوْلَادًا	وَمَا نَحْنُ
and they say	we	(are) more	(in) wealth	and (in) children	and we (are) not
بِمَعَذِرِينَ ﴿٣٥﴾	قُلْ إِنَّ رَبِّي	يَبْسُطُ الرِّزْقَ	لِمَنْ يَشَاءُ		
going to be punished	say verily my Lord	enlarges the provision	to whom He wills		
وَيَقْدِرُ	وَلَكِنَّ أَكْثَرَ	النَّاسِ لَا يَعْلَمُونَ ﴿٣٦﴾	وَمَا أَمْوَالُكُمْ		
and restricts	[and] but most	men know not	and (it is) not your wealth		
وَلَا أَوْلَادُكُمْ	بِالَّتِي	تَقْرِبُكُمْ	عِنْدَنَا	زُلْفَىٰ	إِلَّا مَنْ ءَامَنَ
nor your children	that	bring you	to Us	nearer	but (he) who believes
وَعَمِلَ صَالِحًا	فَأَوْلِيَّتِكَ	هُمْ	جَزَاءُ	الضَّعْفِ	
and does righteous deeds	as for such	they (will) have	reward	twofold	
بِمَا عَمِلُوا	وَهُمْ	فِي الْعُرُفَاتِ	ءَامِنُونَ ﴿٣٧﴾		
for what they did	and they	(will reside) in the high dwellings	(in) peace (and security)		
وَالَّذِينَ يَسْعَوْنَ	فِي آيَاتِنَا	مُعْجِزِينَ	أَوْلِيَّتِكَ	فِي الْعَذَابِ	
and those who strive	against Our Signs	to frustrate (them)	those	to the torment	
مُحْضَرُونَ ﴿٣٨﴾	قُلْ إِنَّ رَبِّي	يَبْسُطُ الرِّزْقَ	لِمَنْ يَشَاءُ		
(will be) brought	say truly my Lord	enlarges the provision	for whom He wills		
مِنْ عِبَادِهِ	وَيَقْدِرُ	لَهُ	وَمَا أَنْفَقْتُمْ	مِنْ شَيْءٍ	
of His slaves	and (also) restricts	for him	and whatsoever you spend	of anything	
فَهُوَ	يُخَلِّفُهُ	وَهُوَ	خَيْرٌ	الرَّزِيقِ ﴿٣٩﴾	
then He	will replace it	and He	(is the) Best	(of) providers	

وَيَوْمَ يَحْشُرُهُمْ جَمِيعًا ثُمَّ يَقُولُ لِلْمَلَكَةِ أَهْوَلَاءِ أَيَاكُمْ كَانُوا يَعْبُدُونَ ﴿٤٠﴾ قَالُوا وَسَبْحَانَكَ أَنْتَ وَلَيْسْنَا مِنْ دُونِهِمْ بَلْ كَانُوا يَعْبُدُونَ الْجِنَّ أَكْثَرُهُمْ بِهِمْ مُؤْمِنُونَ ﴿٤١﴾ فَالْيَوْمَ لَا يَمْلِكُ بَعْضُكُمْ لِبَعْضٍ نَفَعًا وَلَا ضَرًّا وَنَقُولُ لِلَّذِينَ ظَلَمُوا ذُوقُوا عَذَابَ النَّارِ الَّتِي كُنْتُمْ بِهَا تَكْذِبُونَ ﴿٤٢﴾ وَإِذْ أَنْتَلَىٰ عَلَيْهِمْ ءَايَاتُنَا بَيِّنَاتٍ قَالُوا مَا هَذَا إِلَّا أَلْجَاجٌ يُرِيدُ أَنْ يَصُدَّكُمْ عَمَّا كَانُوا يَعْبُدُ آبَاءَكُمْ

وَقَالُوا مَا هَذَا إِلَّا آفِكُ مُفْتَرَىٰ وَقَالَ الَّذِينَ كَفَرُوا لِلْحَقِّ لَمَّا جَاءَهُمْ إِنَّ هَذَا إِلَّا سِحْرٌ
مُّبِينٌ ﴿٤٣﴾

40. And (remember) the Day when He will gather them all together, then He will say to the angels: "Was it you that these people used to worship?" 41. They (the angels) will say: "Glorified are You! You are our *Walī* (Lord) instead of them. Nay, but they used to worship the jinn; most of them were believers in them." 42. So Today (i.e. the Day of Resurrection), none of you can profit or harm one another. And We shall say to those who did wrong [i.e. worshipped others (like the angels, jinn, prophets, saints, righteous persons) along with Allāh]: "Taste the torment of the Fire which you used to deny." 43. And when Our Clear Verses are recited to them, they say: "This (Muhammad ﷺ) is naught but a man who wishes to hinder you from that which your fathers used to worship." And they say: "This (the Qur'ān) is nothing but an invented lie." And those who disbelieve say of the truth when it has come to them (i.e. Prophet Muhammad ﷺ when Allāh sent him as a Messenger with proofs, evidences, verses of this Qur'ān, lessons, signs, etc.): "This is nothing but evident magic!"

ثُمَّ يَقُولُ	جَمِيعًا	يَجْمَعُهُمْ	وَيَوْمَ	
then He will say	all together	He will gather them	and (remember the) Day (when)	
يَعْبُدُونَ ﴿٤٠﴾	كَانُوا	إِيَّاكُمْ	أَهْوَاءَ	لِلْمَلَائِكَةِ
worship	used to	you	(was it) these people?	to the angels
مِنْ دُونِهِمْ	وَلِئِنَّا	أَنْتَ	قَالُوا سُبْحَانَكَ	
instead of them	(are) our Protector	You	they will say Glorified (are) You	
مُؤْمِنُونَ ﴿٤١﴾	فِيهِمْ	أَكْثَرُهُمْ	يَعْبُدُونَ الْجِنَّ	بَلْ كَانُوا
(were) believers	in them	most of them	worship the jinn	nay they used to
وَلَا ضَرًّا	تَفْعًا	لِبَعْضِ	لَا يَمْلِكُ بَعْضُكُمْ	فَالْيَوْمَ
nor to harm	to profit	over others	has no power some of you	so Today
النَّارِ	ذُوقُوا عَذَابَ	لِلَّذِينَ ظَلَمُوا	وَنَقُولُ	
(of) the Fire	taste (the) torment	to those who did wrong	and We shall say	
يَسْتَنْتِ	ءَايَاتِنَا	وَلِإِذَا نُنزِلُ	بِهَا تَكْذِبُونَ ﴿٤٣﴾	الَّتِي كُنْتُمْ
Clear	Our Verses	and when are recited	deny [in it]	which you used to

قَالُوا مَا هَذَا	إِلَّا رَجُلٌ يُرِيدُ	أَنْ يَصُدَّكُمْ	عَمَّا كَانُ
they say this (is) not	but a man who wishes	to hinder you	from that which used to
يَعْبُدُونَ آبَاءَكُمْ	وَقَالُوا	مَا هَذَا	إِلَّا إِفْكٌ
worship your fathers	and they say	this (is) nothing	but a lie
الَّذِينَ كَفَرُوا	لِلْحَقِّ	لَمَّا	جَاءَهُمْ
those who disbelieve	of the truth	when	it has come to them
	إِلَّا سِحْرٌ	مُّبِينٌ	
	but a magic	evident	

وَمَا آتَيْنَاهُمْ مِنْ كُتُبٍ يَدْرُسُونَهَا وَمَا أَرْسَلْنَا إِلَيْهِمْ قَبْلَكَ مِنْ نَذِيرٍ ﴿٤٤﴾ وَكَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ وَمَا بَلَّغُوا مَعْشَرَ مَا آتَيْنَاهُمْ فَكَذَّبُوا رَسُولِي فَكَيْفَ كَانَ نَكِيرِ ﴿٤٥﴾ قُلْ إِنَّمَا أَعْظَمُكُمْ بَوْحِدَةٍ أَنْ تَقُومُوا لِلَّهِ مِثْلَ خِيَلٍ مُنْقَرَعَةٍ ثُمَّ تَنْفَكُّوْنَ مَا بَصَّحْتُمْ مِنْ جَنَّةٍ إِنْ هُوَ إِلَّا نَذِيرٌ لَكُمْ بَيْنَ يَدَيْ عَذَابٍ شَدِيدٍ ﴿٤٦﴾ قُلْ مَا سَأَلْتُكُمْ مِنْ أَجْرٍ فَهُوَ لَكُمْ إِنْ أَجْرِيَ إِلَّا عَلَى اللَّهِ وَهُوَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ ﴿٤٧﴾ قُلْ إِنْ رَبِّي يَقْذِفِ بِالْحَقِّ عَلَمَ الْغُيُوبِ ﴿٤٨﴾

44. And We had not given them Scriptures which they could study, nor sent to them before you (O Muhammad ﷺ) any warner (Messenger). 45. And those before them denied; these have not received even a tenth of what We had granted to those (of old); yet they denied My Messengers. Then how (terrible) was My denial (punishment)! 46. Say (to them O Muhammad ﷺ): "I exhort you to one (thing) only, that you stand up for Allāh's sake in pairs and singly, and reflect (within yourselves the life history of the Prophet ﷺ), there is no madness in your companion (Muhammad ﷺ). He is only a warner to you in face of a severe torment." 47. Say (O Muhammad ﷺ): "Whatever wage I might have asked of you is yours. My wage is from Allāh only, and He is a Witness over all things." 48. Say (O Muhammad ﷺ): "Verily, my Lord sends down (Revelation and makes apparent) the truth (i.e. this Revelation that had come to me), the All-Knower of the *Ghaib* (Unseen).

وَمَا آتَيْنَاهُمْ	مِنْ كُتُبٍ	يَدْرُسُونَهَا	وَمَا أَرْسَلْنَا
and We had not given them	[of] Scriptures	which they could study	nor We sent

إِلَيْهِمْ	قَبْلَكَ	مِنْ نَذِيرٍ ﴿١٤﴾	وَكَذَّبَ الَّذِينَ	مِنْ قَبْلِهِمْ
to them	before you	any warner	and denied those who	(were) before them
وَمَا بَلَّغُوا مِعْشَارَ		مَا	ءَايَاتِهِمْ	
and these have not received one tenth		(of) what	We had granted to those	
فَكَذَّبُوا رَسُولِيَّ	فَكَيْفَ كَانَ	نَكِيرٍ ﴿١٥﴾	قُلْ	
yet they denied My Messengers	then how was	My denial (punishment)	say	
إِنَّمَا أَعْظَمُكُمْ	بِوَحْدَةٍ	أَنْ تَقُومُوا	لِلَّهِ	مَشْنَى
only I exhort you	to one (thing)	that you stand up	for Allah	(in) pairs
ثُمَّ تَنْفَكُّوْا	مَا	بِصَاحِبِكُمْ	مِنْ جَنَّةٍ	إِنْ هُوَ
then reflect	(there is) not	in your companion	any madness	he (is) not
إِلَّا نَذِيرٌ	لَكُمْ	بَيْنَ يَدَيَّ	عَذَابٍ	شَدِيدٍ ﴿١٦﴾
but a warner	to you	before	a torment	severe
سَأَلْتُكُمْ	مِنْ أَجْرٍ	فَهُوَ	لَكُمْ	إِنْ أَجْرِي
I might have asked of you	[of] wage	then that	(is) for you	my wage (is) not
عَلَى اللَّهِ	وَهُوَ	عَلَى كُلِّ	شَيْءٍ	شَهِيدٌ ﴿١٧﴾
from Allah	and He	over every	thing	(is) a Witness
قُلْ إِنَّ رَبِّي				
say verily my Lord				
يَقْدِفُ بِالْحَقِّ	عَلَّمَ الْغُيُوبِ ﴿١٨﴾			
sends down the truth	(the) All-Knower (of) the Unseen			

قُلْ جَاءَ الْحَقُّ وَمَا يُبَدِّئُ الْبَاطِلُ وَمَا يُعِيدُ ﴿١٤﴾ قُلْ إِنْ ضَلَلْتُ فَإِنَّمَا أَضِلُّ عَلَى نَفْسِي وَإِنْ أَهْتَدَيْتُ فِيمَا يُوحَىٰ إِلَيَّ مِنْ رَبِّي إِنَّهُ سَمِيعٌ قَرِيبٌ ﴿١٥﴾ وَلَوْ تَرَىٰ إِذْ فَرَغُوا فَلَا فَوْتَ وَأُخِذُوا مِنْ مَّكَانٍ قَرِيبٍ ﴿١٦﴾ وَقَالُوا ءَامَنَّا بِهِ وَأَنَّى لَهُمُ التَّنَاقُشُ مِنْ مَّكَانٍ بَعِيدٍ ﴿١٧﴾ وَقَدْ كَفَرُوا بِهِ مِنْ قَبْلُ وَيَقْدِفُونَ بِالْغَيْبِ مِنْ مَّكَانٍ بَعِيدٍ ﴿١٨﴾ وَحِيلَ بَيْنَهُمْ وَبَيْنَ مَا يَشْتَهُونَ كَمَا فُعِلَ بِأَشْيَاعِهِمْ مِّن قَبْلُ إِنَّهُمْ كَانُوا فِي شَكٍّ مُّبِينٍ ﴿١٩﴾

49. Say (O Muhammad ﷺ): "Al-Haqq (the truth, i.e. the Qur'an and Allāh's Revelation) has come, and Al-Bātil [falsehood – Iblīs (Satan)] can neither create anything nor resurrect (anything)." 50. Say: "If (even) I go astray, I shall stray only to my own loss. But if I remain guided, it is because of the Revelation of my Lord to me. Truly, He is All-Hearer, Ever Near (to all things)." 51. And if you could but see, when they will be terrified with no escape (for them), and they will be seized from a near place. 52. And they will say (in the Hereafter): "We do believe (now); " but how could they receive (Faith and the acceptance of their repentance by Allāh) from a place so far off (i.e. to return to the worldly life again). 53. Indeed they did disbelieve (in the Oneness of Allāh, Islām, the Qur'an and Muhammad ﷺ) before (in this world), and they (used to) conjecture about the Unseen [i.e. the Hereafter, Hell, Paradise, Resurrection and the Promise of Allāh, (by saying) all that is untrue], from a far place. 54. And a barrier will be set between them and that which they desire [i.e. At-Taubah (turning to Allāh in repentance) and the accepting of Faith], as was done in the past with the people of their kind. Verily, they have been in grave doubt.

قُلْ	جَاءَ الْحَقُّ	وَمَا يَدْعَى الْبَاطِلُ	وَمَا يُعِيدُ
say	the truth has come	and falsehood can neither create (anything)	nor resurrect
قُلْ	إِنْ ضَلَلْتُ	فَإِنَّمَا أَضِلُّ	وَأِنْ أَهْتَدَيْتُ
say	if I go astray	then I shall stray only	but if I walk aright
فِيمَا يُوحَىٰ	إِلَىٰ رَبِّي	إِنَّهُ سَمِيعٌ	قَرِيبٌ
then (it is) for what reveals	to me my Lord	truly He (is) All-Hearer	Ever Near
وَلَوْ تَرَىٰ	إِذْ فَزِعُوا	فَلَا فَوْتَ	وَأُخْذُوا
and if you could see	when they will be terrified	so no escape	and they will be seized
مِنْ مَّكَانٍ قَرِيبٍ	وَقَالُوا	ءَأَمَّنَّا بِهِ	وَأَنَّىٰ لَهُمْ
near from a place	and they will say	we do believe in it	they and how (could)
أَلْتَنَافُسُ	مِنْ مَّكَانٍ بَعِيدٍ	وَقَدْ كَفَرُوا	بِهِ مِنْ قَبْلُ
receive from a place	far off	and indeed they disbelieve	before in it
وَيَقْدِفُونَ	بِالْغَيْبِ	مِنْ مَّكَانٍ	بَعِيدٍ
and they (used to) guess	about the Unseen	from a place	far off

كَمَا فَعِلَ	مَا يَشْتَهُونَ	وَبَيْنَ	وَحِيلَ بَيْنَهُمْ
as was done	that which they desire	and between	and a barrier will be set between them
مُرِيْبٍ ﴿٥١﴾	فِي شَكِّ	إِنَّهُمْ كَانُوا	مِن قَبْلُ
suspicious	in doubt	verily they have been	before
			with the people of their kind

سُورَةُ الْفَاتِرِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ فَاطِرِ السَّمَوَاتِ وَالْأَرْضِ جَاعِلِ الْمَلَائِكَةِ رُسُلًا أُولَىٰ أَجْنِحَةٍ مَّثْنَىٰ وَثُلَاثَ وَرُبْعًا
 يَزِيدُ فِي الْخَلْقِ مَا يَشَاءُ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٥١﴾ مَا يَفْتَحُ اللَّهُ لِلنَّاسِ مِنْ رَحْمَةٍ فَلَا مُمْسِكَ
 لَهَا وَمَا يُمْسِكُ فَلَا مُرْسِلَ لَهُ مِنْ بَعْدِهِ ۗ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٥٢﴾ يَا أَيُّهَا النَّاسُ أذْكُرُوا نِعْمَتَ
 اللَّهِ عَلَيْكُمْ هَلْ مِنْ خَلْقٍ غَيْرِ اللَّهِ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ إِلَّا هُوَ فَأَنْزَلْنَا
 تَوْفِيقًا ﴿٥٣﴾

Sūrah Fātir or Al-Malā'ikah

(The Originator of Creation, or The Angels) 35

In the Name of Allāh, the Most Gracious, the Most Merciful.

1. All praise and thanks are Allāh's, the (only) Originator [or the (Only) Creator] of the heavens and the earth, Who made the angels messengers with wings, two or three or four. He increases in creation what He wills. Verily, Allāh is Able to do all things. 2. Whatever of mercy (i.e. of good), Allāh may grant to mankind, none can withhold it; and whatever He may withhold, none can grant it thereafter. And He is the All-Mighty, the All-Wise. 3. O mankind! Remember the Grace of Allāh upon you! Is there any creator other than Allāh who provides for you from the sky (rain) and the earth? *Lā ilāha illā Huwa* (none has the right to be worshipped but He). How then are you turning away (from Him)?

الرَّحِيمِ	الرَّحْمَنِ	بِسْمِ اللَّهِ
the Most Merciful	the Most Gracious	In the Name (of) Allah

وَالْأَرْضِ		فَاطِرِ السَّمَوَاتِ				الْحَمْدُ لِلَّهِ	
and the earth		(the) Originator (of) the heavens				all praise (be) to Allah	
وَرَبْعَ	وَتِلْكَ	مَثْنَى	أَجْنِحَةٍ	أَوْ بِ	رُسُلًا	الْمَلَائِكَةِ	جَاعِلِ
or four	or three	two	wings	with	messengers	the angels	(Who) made
قَدِيرٌ	شَيْءٍ	عَلَى كُلِّ	إِنَّ اللَّهَ	مَا يَشَاءُ	يَزِيدُ فِي الْخَلْقِ		
(is) Omnipotent	thing	over every	verily Allah	what He wills	He increases in creation		
لَهَا	فَلَا مُمْسِكَ	مِنْ رَحْمَةٍ	لِلنَّاسِ	مَا يَفْتَحُ اللَّهُ			
it	then none (can) withhold	of mercy	to mankind	whatever Allah may grant			
مِنْ بَعْدِهِ	أَلَهُ	فَلَا مَرْسِلَ	وَمَا يُمْسِكُ				
thereafter	it	then none (can) grant	and whatever He may withhold				
أَذْكُرُوا نِعْمَتَ اللَّهِ		النَّاسِ	يَتَأَيُّهَا	الْحَكِيمِ	وَهُوَ الْعَزِيزُ		
remember (the) Grace (of) Allah		mankind	O	the All-Wise	and He (is) the All-Mighty		
مِنَ السَّمَاءِ	بِرِزْقِكُمْ	عِزِّ اللَّهِ	مِنَ خَلْقِ	هَلْ	عَلَيْكُمْ		
from the sky	who provides for you	other than Allah	any creator	(is there)?	upon you		
فَأَنْتَ	تُؤَفَّكُونَ	إِلَّا هُوَ	لَا إِلَهَ	وَالْأَرْضِ			
how	then are you deceived?	but He	(there is) no god	and the earth			

وَإِنْ يُكَذِّبُوكَ فَقَدْ كَذَّبَتْ رُسُلٌ مِنْ قَبْلِكَ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ﴿٤﴾ يَتَأَيُّهَا النَّاسُ إِنَّ وَعْدَ اللَّهِ حَقٌّ فَلَا تَغُرَّنَّكُمُ الْحَيَاةُ الدُّنْيَا وَلَا يَغُرَّنَّكُم بِاللَّهِ الْغُرُورُ ﴿٥﴾ إِنَّ الشَّيْطَانَ لَكُمْ عَدُوٌّ فَاتَّخِذُوهُ عَدُوًّا إِنَّمَا يَدْعُو حِزْبَهُ لِيَكُونُوا مِنْ أَصْحَابِ السَّعِيرِ ﴿٦﴾ الَّذِينَ كَفَرُوا لَهُمْ عَذَابٌ شَدِيدٌ وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ ﴿٧﴾

4. And if they deny you (O Muhammad ﷺ), so were Messengers denied before you. And to Allāh return all matters (for decision). 5. O mankind! Verily, the Promise of Allāh is true. So, let not this present life deceive you, and let not the chief deceiver (Satan) deceive you about Allāh. 6. Surely, *Shaitān* (Satan) is an enemy to you, so take (treat) him as an enemy. He only invites his *Hizb* (followers) that they may become the dwellers of the blazing Fire. 7. Those

who disbelieve, theirs will be a severe torment; and those who believe (in the Oneness of Allāh – Islāmic Monotheism) and do righteous good deeds, theirs will be forgiveness and a great reward (i.e. Paradise).

وَالِىَ اللَّهِ	مِّن قَبْلِكَ	فَقَدْ كَذَبَتْ رُسُلٌ	وَإِن يَكْذِبُواكَ
and to Allah	before you	so surely were Messengers denied	and if they deny you
حَقٌّ	إِنَّ وَعْدَ اللَّهِ	النَّاسِ	يَأْتِيهَا
(is) true	verily (the) Promise (of) Allah	mankind	0
وَلَا يَغُرَّتْكُمْ	الْذُّنُوبُ	الْحَيَاةُ	فَلَا تَغُرَّتْكُمْ
and let not deceive you	(of) the world	the life	so let not deceive you
فَاتَّخِذْهُ	عَدُوًّا	لَكُمْ	يَا لَللَّهِ الْغُرُورُ
so take him	(is) an enemy	to you	surely Satan
لِيَكُونُوا	إِنَّمَا يَدْعُو حَزْبَهُ	عَدُوًّا	
that they may become	he only invites his party (followers)	(as) an enemy	
لَهُمْ	الَّذِينَ كَفَرُوا	السَّعِيرِ	مِن أَصْحَابِ
for them	those who disbelieve	(of) the blazing Fire	of (the) dwellers
وَعَمِلُوا الصَّالِحَاتِ	وَالَّذِينَ آمَنُوا	شَدِيدٌ	عَذَابٌ
and do righteous deeds	and those who believe	severe	(will be) a torment
كَبِيرٌ	وَأَجْرٌ	مَّغْفِرَةٌ	لَهُمْ
great	and a reward	(will be) forgiveness	for them

أَفَمَنْ زُيِّنَ لَهُ سُوءُ عَمَلِهِ فَرَاهُ حَسَنًا فَإِنَّ اللَّهَ يُضِلُّ مَن يَشَاءُ وَيَهْدِي مَن يَشَاءُ فَلَا تَذْهَبُ نَفْسُكَ عَلَيْهِمْ حَسْرَتٍ إِنَّ اللَّهَ عَلِيمٌ بِمَا يَصْنَعُونَ ﴿٨﴾ وَاللَّهُ الَّذِي أَرْسَلَ الرِّيحَ فَتُثِيرُ سَحَابًا فُسِقْتَهُ إِلَى بَلَدٍ مَّيَّتٍ فَأَحْيَيْنَاهُ الْأَرْضَ بَعْدَ مَوْتِهَا كَذَلِكَ النُّشُورُ ﴿٩﴾

8. Is he, then, to whom the evil of his deeds is made fair-seeming, so that he considers it as good (equal to one who is rightly guided)? Verily, Allāh sends astray whom He wills, and guides whom He wills. So destroy not yourself (O Muhammad ﷺ) in sorrow for them. Truly, Allāh is All-Knower of what they

do! 9. And it is Allāh Who sends the winds, so that they raise up the clouds, and We drive them to a dead land, and revive therewith the earth after its death. As such (will be) the Resurrection!

فَرَّاهُ	عَمَلِهِ	سَوْءٍ	لَهُ	أَفَمَنْ زِينٌ
so (that) he sees it	(of) his deeds	(the) evil	to him	so who is made fair-seeming?
مَنْ يَشَاءُ	وَيَهْدِي	مَنْ يَشَاءُ	فَإِنَّ اللَّهَ يُضِلُّ	حَسَنًا
whom He wills	and guides	whom He wills	so verily Allah sends astray	(as) good
إِنَّ اللَّهَ	حَسْرَتٍ	عَلَيْهِمْ	فَلَا تَذْهَبُ نَفْسُكَ	
truly Allah	(in) sorrow	for them	so destroy not yourself	
أَرْسَلَ الرِّيحَ	وَاللَّهُ الَّذِي	عَلِيمٌ بِمَا يَصْنَعُونَ		
sends the winds	and (it is) Allah Who	(is) All-Knower of what they do		
فَأَحْيَيْنَا	مَيِّتٍ	إِلَى بَلَدٍ	فَسَقْنَاهُ	فَتُثِيرُ سَحَابًا
and We revive	dead	to a land	and We drive them	so (that) they raise up the clouds
النُّشُورِ	كَذَلِكَ	مَوْتِهَا	بَعْدَ	الْأَرْضِ
(will be) the Resurrection	thus	its death	after	the earth
				تَرْتَبِثُ

مَنْ كَانَ يُرِيدُ الْعِزَّةَ فَلِلَّهِ الْعِزَّةُ جَمِيعًا إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ وَالْعَمَلُ الصَّالِحُ يَرْفَعُهُ، وَالَّذِينَ يَمْكُرُونَ السَّيِّئَاتِ لَهُمْ عَذَابٌ شَدِيدٌ وَمَكْرُ أُولَئِكَ هُوَ يُبْورُ ۝ وَاللَّهُ خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ جَعَلَكُمْ أَزْوَاجًا وَمَا تَحْمِلُ مِنْ أُنْثَى وَلَا تَضَعُ إِلَّا يَعْلَمُهُ وَمَا يُعَمَّرُ مِنْ مُعَمَّرٍ وَلَا يُنْقِصُ مِنْ عُمُرِهِ إِلَّا فِي كِتَابٍ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ ۝

10. Whosoever desires honour, power and glory, then to Allāh belong all honour, power and glory [and one can get honour, power and glory only by obeying and worshipping Allāh (Alone)]. To Him ascend (all) the goodly words, and the righteous deeds exalt it (i.e. the goodly words are not accepted by Allāh unless and until they are followed by good deeds), but those who plot evils, theirs will be a severe torment. And the plotting of such will perish. 11. And Allāh did create you (Adam) from dust, then from *Nutfah* (mixed drops of male and female sexual discharge, i.e. Adam's offspring), then He made you

pairs (male and female). And no female conceives or gives birth but with His Knowledge. And no aged man is granted a length of life nor is a part cut off from his life (or another man's life), but is in a Book (Al-Lauh Al-Mahfuz). Surely, that is easy for Allāh.

جَمِيعًا	فَلِلَّهِ الْعِزَّةُ	يُرِيدُ الْعِزَّةَ	مَنْ كَانَ		
all	then to Allah (belong) honour	desires the honour	whosoever [was]		
رَفَعَهُ	الصَّالِحِ	وَالْعَمَلِ	الطَّيِّبِ	الكَلِمِ	إِلَيْهِ يَصْعَدُ
raise it	righteous	and the deeds	good	the words	to Him ascend
وَمَكْرٍ	شَدِيدٍ	عَذَابٍ	لَهُمْ	السَّيِّئَاتِ	وَالَّذِينَ يَمْكُرُونَ
and (the) plotting	severe	(will be) a torment	for them	evils	but those who plot
مِنْ نُطْفَةٍ	ثُمَّ	مِنْ تَرَابٍ	وَاللَّهُ خَلَقَكُمْ	هُوَ يَبُورُ	أُولَئِكَ
from semen-drop	then	from dust	and Allah did create you	[it] (will) perish	(of) such
إِلَّا	وَلَا تَضَعُ	مِنْ أُنثَى	وَمَا تَحْمِلُ	أَزْوَاجًا	ثُمَّ جَعَلَكُمْ
but	nor gives birth	any female	and conceives not	pairs	then He made you
وَلَا يَنْقُصُ	مِنْ مُعَمَّرٍ	وَمَا يَعْمُرُ	بِعِلْمِهِ		
nor is cut off	any aged man	and is not granted a long life	with His knowledge		
عَلَى اللَّهِ يَسِيرٌ	إِنَّ ذَلِكَ	فِي كِتَابٍ	إِلَّا	مِنْ عُمُرِهِ	
(is) easy for Allah	surely that	(is) in a Book	but	from his life	

وَمَا يَسْتَوِي الْبَحْرَانِ هَذَا عَذْبٌ فُرَاتٌ سَائِغٌ شَرَابُهُ، وَهَذَا مِلْحٌ أُجَاجٌ وَمِنْ كُلِّ تَاكُلُونَ لِحَمَاطِرِيًّا وَتَسْتَخْرِجُونَ حَلِيَّةً تَلْبَسُونَهَا وَتَرَى الْفُلْكَ فِيهِ مَوَاحِرَ لَتَبْنَعُوا مِنْ فَضْلِهِ، وَلَعَلَّكُمْ تَشْكُرُونَ ﴿١٢﴾ يُولِجُ اللَّيْلَ فِي النَّهَارِ وَيُولِجُ النَّهَارَ فِي اللَّيْلِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِي لِأَجَلٍ مُسَمًّى ذَلِكَ اللَّهُ رَبُّكُمْ لَهُ الْمُلْكُ وَالَّذِينَ تَدْعُونَ مِنْ دُونِهِ مَا يَمْلِكُونَ مِنْ قِطْمِيرٍ ﴿١٣﴾

12. And the two seas (kinds of water) are not alike, this is palatable, sweet and pleasant to drink, and that is salt and bitter. And from them both you eat fresh

tender meat (fish), and derive the ornaments that you wear. And you see the ships cleaving (the sea water as they sail through it), that you may seek of His bounty, and that you may give thanks. 13. He merges the night into the day (i.e. the decrease in the hours of the night is added to the hours of the day), and He merges the day into the night (i.e. the decrease in the hours of the day is added to the hours of the night). And He has subjected the sun and the moon, each runs its course for a term appointed. Such is Allāh, your Lord; His is the kingdom. And those, whom you invoke or call upon instead of Him, own not even a *Qitmīr* (the thin membrane over the date stone).

شَرَابُهُ	سَائِغٌ	فُرَاتٌ	عَذْبٌ	هَذَا	وَمَا يَسْتَوِي الْبَحْرَانِ
its drink (water)	(and) pleasant	sweet	(is) fresh	this	and the two seas are not alike
طَرِيًّا	تَأْكُلُونَ لَحْمًا	وَمِنْ كُلِّ	أَجَاجٍ	مِلْحٌ	وَهَذَا
fresh	you eat meat	and from each	(and) bitter	(is) salt	and that
مَوَاحِرَ	فِيهِ	وَتَرَى الْفُلُكَ	تَلْبَسُونَهَا	وَتَسْتَخْرِجُونَ حِلْيَةً	
sailing	in it	and you see the ships	that you wear	and get ornaments	
يُؤَلِّجُ اللَّيْلَ	وَلَعَلَّكُمْ تَشْكُرُونَ ﴿١٣﴾	مِنْ فَضْلِهِ	لِتَبْتَغُوا		
He merges the night	and that you may give thanks	of His bounty	that you may seek		
وَسَخَّرَ الشَّمْسَ	فِي اللَّيْلِ	وَيُؤَلِّجُ النَّهَارَ	فِي النَّهَارِ		
and He has subjected the sun	into the night	and He merges the day	into the day		
ذَٰلِكُمْ اللَّهُ	مُسَمًّى	لِأَجَلٍ	كُلٌّ يَجْرِي	وَالْقَمَرَ	
such (is) Allah	appointed	for a term	each runs (its course)	and the moon	
مِنْ دُونِهِ	وَالَّذِينَ نَدْعُونَ	الْمَلِكُ	لَهُ	رَبِّكُمْ	
instead of Him	and those you invoke	(is) the kingdom	for Him	your Lord	
	مِنْ قِطْمِيرٍ ﴿١٤﴾	مَا يَمْلِكُونَ			
	even the thin membrane of a date stone	they own not			

إِنْ تَدْعُوهُمْ لَا يَسْمَعُوا دَعَاءَكُمْ وَلَوْ سَمِعُوا مَا اسْتَجَابُوا لَكُمْ وَيَوْمَ الْقِيَامَةِ يَكْفُرُونَ بِشِرْكِكُمْ وَلَا يُنَبِّئُكَ مِثْلُ خَبِيرٍ ﴿١٤﴾ ﴿١٣﴾ يَا أَيُّهَا النَّاسُ أَنْتُمُ الْفُقَرَاءُ إِلَى اللَّهِ وَاللَّهُ

هُوَ الْغَنِيُّ الْحَمِيدُ ﴿١٥﴾ إِنْ يَشَاءْ يُدْهِبْكُمْ وَيَأْتِ بِخَلْقٍ جَدِيدٍ ﴿١٦﴾ وَمَا ذَلِكَ عَلَى اللَّهِ بِعَزِيزٍ ﴿١٧﴾ وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ وَإِنْ تَدْعُ مُثْقَلَةٌ إِلَىٰ حِمْلِهَا لَا يُحْمَلُ مِنْهُ شَيْءٌ وَلَوْ كَانَ ذَا قُرْبَىٰ ۗ إِنَّمَا نُنذِرُ الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ وَأَقَامُوا الصَّلَاةَ وَمَنْ تَزَكَّىٰ فَإِنَّمَا يَتَزَكَّىٰ لِنَفْسِهِ ۗ وَإِلَى اللَّهِ الْمَصِيرُ ﴿١٨﴾

14. If you invoke (or call upon) them, they hear not your call; and if (in case) they were to hear, they could not grant it (your request) to you. And on the Day of Resurrection, they will disown your worshipping them. And none can inform you (O Muhammad ﷺ) like Him Who is Well-Acquainted (with everything). 15. O mankind! it is you who stand in need of Allāh. But Allāh is the Rich (Free of all needs), the Worthy of all praise. 16. If He willed, He could destroy you and bring about a new creation. 17. And that is not hard for Allāh. 18. And no bearer of burdens shall bear another's burden; and if one heavily laden calls another to (bear) his load, nothing of it will be lifted even though he be near of kin. You (O Muhammad ﷺ) can warn only those who fear their Lord unseen and perform *As-Salāt* (the prayers). And he who purifies himself (from all kinds of sins), then he purifies only for the benefit of his ownself. And to Allāh is the (final) Return (of all).

إِنْ تَدْعُوهُمْ	لَا يَسْمَعُونَ دَعَاءَكُمْ	وَلَوْ سَمِعُوا	مَا اسْتَجَابُوا
if you invoke them	they hear not your call	and if they were to hear	they would not grant (it)
لَكُمْ	وَيَوْمَ	الْقِيَامَةِ	يَكْفُرُونَ بِشُرِكِكُمْ
to you	and (on the) Day	(of) Resurrection	they will disown your associating (them)
وَلَا يَنْبِئُكَ	مِثْلُ خَيْرٍ ﴿١٤﴾	يَأْتِيهَا	النَّاسُ أَنْتُمْ
and none can inform you	like (the) All-Aware	O	(it is) you mankind
الْفُقَرَاءُ	إِلَى اللَّهِ	وَاللَّهُ	هُوَ الْغَنِيُّ الْحَمِيدُ ﴿١٥﴾
(who) stand in need	of Allah	and Allah	[He] (is) the Rich
إِنْ يَشَاءُ	يُدْهِبْكُمْ	وَيَأْتِ	بِخَلْقٍ جَدِيدٍ ﴿١٦﴾ وَمَا ذَلِكَ
if He willed	He could destroy you	and bring about	a creation new
عَلَى اللَّهِ	بِعَزِيزٍ ﴿١٧﴾	وَلَا تَزِرُ وَازِرَةٌ	أُخْرَىٰ
for Allah	hard	and shall not bear a bearer (of burden)	(of) another (the) burden

وَأِنْ تَدْعُ مُثْقَلَةٌ	إِلَى حِمْلِهَا	لَا يَحْمَلُ	مِنْهُ	شَيْءٌ
and if one heavily laden calls	to (carry) its load	will not be lifted	from it	anything
وَلَوْ كَانَ	ذَا قُرْبَىٰ	إِنَّمَا تُنذِرُ	الَّذِينَ يَخْشَوْنَ	رَبَّهُمْ
even though he be	(of) kin near	you can warn only	those who fear	their Lord
بِالْغَيْبِ	وَأَقَامُوا الصَّلَاةَ	وَمَنْ تَزَكَّىٰ	فَأِنَّمَا يَتَزَكَّىٰ	
unseen	and perform prayer	and (he) who purifies himself	then he purifies only	
	لِنَفْسِهِ	وَالِى اللَّهِ الْمَصِيرُ		
	for his oneself	and to Allah (is) the final Return		

وَمَا يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ ﴿١٩﴾ وَلَا الظُّلُمَاتُ وَلَا النُّورُ ﴿٢٠﴾ وَلَا الظِّلُّ وَلَا الْحَرُورُ ﴿٢١﴾
وَمَا يَسْتَوِي الْأَحْيَاءُ وَلَا الْأَمْوَاتُ إِنَّ اللَّهَ يُسْمِعُ مَن يَشَاءُ وَمَا أَنتَ بِمُسْمِعٍ مَّن فِي الْقُبُورِ ﴿٢٢﴾
أَنْتَ إِلَّا نَذِيرٌ ﴿٢٣﴾ إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا وَنَذِيرًا وَإِن مِّنْ أُمَّةٍ إِلَّا خَلَا فِيهَا نَذِيرٌ ﴿٢٤﴾
وَإِن يُكَذِّبُوكَ فَقَدْ كَذَّبَ الَّذِينَ مِن قَبْلِهِمْ جَاءَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ وَبِالزُّبُرِ وَبِالْكِتَابِ
الْمُنِيرِ ﴿٢٥﴾ ثُمَّ أَخَذْتُ الَّذِينَ كَفَرُوا فَكَيْفَ كَانَ نَكِيرِ ﴿٢٦﴾

19. Not alike are the blind (disbelievers in Islāmic Monotheism) and the seeing (believers in Islāmic Monotheism). 20. Nor are (alike) the darkness (disbelief) and the light (belief in Islāmic Monotheism). 21. Nor are (alike) the shade and the sun's heat. 22. Nor are (alike) the living (i.e., the believers) and the dead (i.e., the disbelievers). Verily, Allāh makes whom He wills to hear, but you cannot make hear those who are in graves. 23. You (O Muhammad ﷺ) are only a warner (i.e. your duty is to convey Allāh's Message to mankind but the guidance is Allāh's). 24. Verily, We have sent you with the truth, a bearer of glad tidings and a warner. And there never was a nation but a warner had passed among them. 25. And if they deny you, those before them also denied. Their Messengers came to them with clear signs, and with the Scriptures, and the Book giving light. 26. Then I took hold of those who disbelieved, and how terrible was My denial (punishment)!

وَمَا يَسْتَوِي الْأَعْمَىٰ	وَالْبَصِيرُ ﴿١٩﴾	وَلَا الظُّلُمَاتُ	وَلَا النُّورُ ﴿٢٠﴾
and not alike are the blind	and the seeing	nor the darknesses	and not the light

وَلَا الظِّلُّ	وَلَا الحَرُورُ ﴿٢١﴾	وَمَا يَسْتَوِي الأَحْيَاءُ	وَلَا الأَمْوَاتُ
nor the shade	and not the sun's heat	nor are alike the living	and not the dead
إِنَّ اللَّهَ يَسْمَعُ	مَنْ يَشَاءُ	وَمَا أَنْتَ	بِمُسْمِعٍ
verily Allah makes to hear	whom He wills	but you (can) not	(those) who make hear
فِي القُبُورِ ﴿٢٢﴾	إِنَّ أَنْتَ	إِلَّا نَذِيرٌ ﴿٢٣﴾	إِنَّا
(are) in the graves	you (are) not	but a warner	verily We
بَشِيرًا	وَنَذِيرًا	وَأَنَّ	مِنْ أُمَّةٍ
(as) a bearer of glad tidings	and a warner	and (there is) not	any nation
إِلَّا خَلَا	فِيهَا	نَذِيرٌ ﴿٢٤﴾	وَأَنَّ يَكذِّبُوكَ
but had passed	among them	a warner	and if they deny you
مِنْ قَبْلِهِمْ	جَاءَتْهُمْ	رُسُلُهُمْ	بِالْبَيِّنَاتِ
(were) before them	came to them	their Messengers	with clear signs
وَبِالزُّبُرِ	وَبِالْكِتَابِ	الْمُنِيرِ ﴿٢٥﴾	ثُمَّ أَخَذْتُ
and with the Scriptures	and the Book	giving light	then I seized
	فَكَيْفَ كَانَ	نَكِيرِ ﴿٢٦﴾	
	and how was	My denial (punishment)	

الْمُتَرَاتِنَ اللَّهُ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ ثَمَرَاتٍ مُخْتَلِفًا أَلْوَانُهَا وَمِنَ الْجِبَالِ جُدَدٌ
 بَيْضٌ وَحُمْرٌ مُخْتَلِفٌ أَلْوَانُهَا وَغَرَابِيبُ سُودٌ ﴿٢٧﴾ وَمِنَ النَّاسِ وَالدَّوَابِّ
 وَالْأَنْعَامِ مُخْتَلِفٌ أَلْوَانُهُ، كَذَلِكَ إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ إِنَّ اللَّهَ عَزِيزٌ
 غَفُورٌ ﴿٢٨﴾ إِنَّ الَّذِينَ يَتْلُونَ كِتَابَ اللَّهِ وَأَقَامُوا الصَّلَاةَ وَأَنْفَقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا
 وَعَلَانِيَةً يَرْجُونَ تَجْرَةً لِنَفْسِهِمْ لِيُؤْتُوا جُورَهُمْ وَيَزِيدَهُمْ
 مِنْ فَضْلِهِ إِنَّهُ غَفُورٌ شَكُورٌ ﴿٢٩﴾

27. See you not that Allāh sends down water (rain) from the sky, and We produce therewith fruits of various colours, and among the mountains are

streaks white and red, of varying colours and (others) very black. 28. And likewise, men and *Ad-Dawābb* [moving (living) creatures, beasts] and cattle are of various colours. It is only those who have knowledge among His slaves that fear Allāh. Verily, Allāh is All-Mighty, Oft-Forgiving. 29. Verily, those who recite the Book of Allāh (this Qur'ān), and perform *As-Salāt* (the prayers), and spend (in charity) out of what We have provided for them, secretly and openly, they hope for a (sure) trade-gain that will never perish. 30. That He may pay them their wages in full, and give them (even) more, out of His Grace. Verily, He is Oft-Forgiving, Most Ready to appreciate (good deeds and to recompense).

فَأَخْرَجْنَا	مَاءً	مِنَ السَّمَاءِ	أَنَّ اللَّهَ أَنْزَلَ	الْمَرَرِ
and We produce	water (rain)	from they sky	that Allah sends down	(do) you not see?
جُدُدٌ	وَمِنَ الْجِبَالِ	أَلْوَانَهَا	تُخْتَلِفًا	ثَمَرَاتٍ
(are) streaks (paths)	and among the mountains	colours	(of) various	fruits therewith
وَمِنَ النَّاسِ	سُودٌ	وَعَرِيبٌ	أَلْوَانَهَا	تُخْتَلِفُ
and of men	black	and intense	colours	(of) varying
وَحُمْرٌ	بَيْضٌ	وَالْأَنْعَامِ	وَالدَّوَابِّ	وَالْأَنْعَامِ
and red	white	and cattle	and beasts	
إِنَّمَا يَخْشَى اللَّهَ	كَذَلِكَ	أَلْوَانَهُ	تُخْتَلِفُ	وَالدَّوَابِّ
(it is) only fear Allah	likewise	[their] colours	(are) various	and cattle and beasts
غَفُورٌ	عَزِيزٌ	إِنَّ اللَّهَ	أَعْلَمُوا	مِنَ عِبَادِهِ
Oft-Forgiving	(is) All-Mighty	verily Allah	those who have knowledge	[of] His slaves
مِمَّا	وَأَنْفَقُوا	وَأَقَامُوا الصَّلَاةَ	كَتَبَ اللَّهُ	إِنَّ الَّذِينَ يَتْلُونَ
out of what	and spend	and perform the prayer	(the) Book (of) Allah	verily those who recite
يَرْجُونَ تِجَارَةً	وَعَلَانِيَةً	سِرًّا	رَزَقْنَاهُمْ	
they hope for a business	and openly	secretly	We have provided for them	
وَيَزِيدَهُمْ	أُجُورَهُمْ	لِيُؤْفِقَهُمْ	لَنْ تَكُونَ	
and give them more	their wages	that He may pay them in full	that will never perish	
شَكُورٌ	إِنَّهُ غَفُورٌ	مِّن فَضْلِهِ		
Most Ready to appreciate	verily He (is) Oft-Forgiving	out of His Grace		

وَالَّذِي أَوْحَيْنَا إِلَيْكَ مِنَ الْكِتَابِ هُوَ الْحَقُّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ إِنَّ اللَّهَ بِعِبَادِهِ لَخَبِيرٌ
بَصِيرٌ ﴿٣١﴾ ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا فَمِنْهُمْ ظَالِمٌ لِنَفْسِهِ وَمِنْهُمْ
مُقْتَصِدٌ وَمِنْهُمْ سَابِقٌ بِالْخَيْرَاتِ بإِذْنِ اللَّهِ ذَلِكَ هُوَ الْفَضْلُ الْكَبِيرُ ﴿٣٢﴾
جَنَّتٌ عَدْنٍ يَدْخُلُونَهَا يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرٍ مِنْ ذَهَبٍ وَلُؤْلُؤًا وَلِبَاسُهُمْ فِيهَا حَرِيرٌ ﴿٣٣﴾
وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنَّا الْحَزْنَ إِنَّ رَبَّنَا لَغَفُورٌ شَكُورٌ ﴿٣٤﴾

31. And what We have revealed to you (O Muhammad ﷺ) of the Book (the Qur'an), it is the (very) truth [that you (Muhammad ﷺ) and your followers must act on its instructions] confirming that which was (revealed) before it. Verily, Allāh is indeed Well-Acquainted and All-Seer of His slaves. 32. Then We gave the Book (the Qur'an) as inheritance to such of Our slaves whom We chose (the followers of Muhammad ﷺ). Then of them are some who wrong their ownelves, and of them are some who follow a middle course, and of them are some who are, by Allāh's Leave, foremost in good deeds. That (inheritance of the Qur'an) - that is indeed the great Grace. 33. 'Adn (Eden) Paradise (everlasting Gardens) will they enter, therein will they be adorned with bracelets of gold and pearls, and their garments therein will be of silk. 34. And they will say: "All praise and thanks are Allāh's Who has removed from us (all) grief. Verily, our Lord is indeed Oft-Forgiving, Most Ready to appreciate (good deeds and to recompense).

وَالَّذِي أَوْحَيْنَا	إِلَيْكَ	مِنَ الْكِتَابِ	هُوَ	الْحَقُّ	مُصَدِّقًا
and that which We have revealed	to you	of the Book	it	(is) the truth	confirming
لِمَا	بَيْنَ يَدَيْهِ	إِنَّ اللَّهَ	بِعِبَادِهِ	لَخَبِيرٌ	بَصِيرٌ ﴿٣١﴾
that which	(was) before it	verily Allah	of His slaves	(is) indeed All-Aware	All-Seer
ثُمَّ أَوْرَثْنَا الْكِتَابَ	الَّذِينَ اصْطَفَيْنَا	مِنْ عِبَادِنَا	فَمِنْهُمْ	ظَالِمٌ	لِنَفْسِهِ
then We gave the Book as inheritance	(to) those whom We chose	of Our slaves	and of them	(are some) who wrong	then of them
وَمِنْهُمْ	مُقْتَصِدٌ	وَمِنْهُمْ	سَابِقٌ	بِالْخَيْرَاتِ	بِإِذْنِ اللَّهِ
then of them	(are some) who follow a middle course	and of them	(are some) who (are) foremost	and of them	(are some) who follow a middle course

بِالْخَيْرَاتِ	بِإِذْنِ اللَّهِ	ذَلِكَ هُوَ	الْفَضْلُ	الْكَبِيرُ
in good deeds	by (the) Leave (of) Allah	that	(is) the Grace	great
جَنَّاتٍ	عَدْنٍ	يَدْخُلُونَهَا	يُحَلَّوْنَ	فِيهَا
Gardens	(of) Eternity	they will enter them	they will be adorned	therein
مِنْ أَسَاوِرَ	مِنْ ذَهَبٍ	وَلَوْلُؤًا	وَلِبَاسَهُمْ	فِيهَا
with bracelets	of gold	and pearls	and their garments	therein
وَقَالُوا	الْحَمْدُ لِلَّهِ	الَّذِي أَذْهَبَ	عَنَّا	الْحُزْنَ
and they will say	all praise (be) to Allah	Who has removed	from us	grief
إِنَّ رَبَّنَا	لَغَفُورٌ	شَكُورٌ		
verily our Lord	(is) indeed Oft-Forgiving	Most Ready to appreciate		

الَّذِي أَحَلَّنَا دَارَ الْمُقَامَةِ مِنْ فَضْلِهِ لَا يَمَسُّنَا فِيهَا نُصَبٌ وَلَا يَمَسُّنَا فِيهَا الْغُوبُ ﴿٣٥﴾ وَالَّذِينَ كَفَرُوا لَهُمْ نَارُ جَهَنَّمَ لَا يُقْضَىٰ عَلَيْهِمْ فَيَمُوتُوا وَلَا يُخَفَّفُ عَنْهُمْ مِنْ عَذَابِهَا كَذَلِكَ نَجْزِي كُلَّ كَافِرٍ ﴿٣٦﴾ وَهُمْ يَصْطَرِحُونَ فِيهَا رَبَّنَا أَخْرِجْنَا نَعْمَلْ صَالِحًا غَيْرَ الَّذِي كُنَّا نَعْمَلُ أَوَلَمْ نُعَمِّرْكُم مَّا يَتَذَكَّرُ فِيهِ مَنْ تَذَكَّرَ وَجَاءَكُمُ النَّذِيرُ فَذُوقُوا فَمَا لِلظَّالِمِينَ مِنْ نَصِيرٍ ﴿٣٧﴾

35. Who, out of His Grace, has lodged us in a home that will last forever, where toil will touch us not, nor weariness will touch us." 36. But those who disbelieve (in the Oneness of Allāh – Islāmic Monotheism), for them will be the fire of Hell. Neither will it have a complete killing effect on them so that they die nor shall its torment be lightened for them. Thus do We requite every disbeliever! 37. Therein they will cry: "Our Lord! Bring us out, we shall do righteous good deeds, not (the evil deeds) that we used to do." (Allāh will reply:) "Did We not give you lives long enough, so that whosoever would receive admonition could receive it? And the warner came to you. So taste you (the evil of your deeds). For the *Zālimūn* (polytheists and wrongdoers) there is no helper."

الَّذِي	أَحَلَّنَا	دَارَ	الْمُقَامَةِ	مِنْ فَضْلِهِ	لَا يَمَسُّنَا
Who	has lodged us	(in) a home	that (will) last forever	out of His Grace	touches us not

فِيهَا نَصَبٌ	وَلَا يَمَسُّنَا	فِيهَا لُغُوبٌ	وَالَّذِينَ كَفَرُوا	لَهُمْ
therein	nor touches us	weariness therein	but those who disbelieve	for them
نَارٌ	جَهَنَّمَ	لَا يَقْضَىٰ	عَلَيْهِمْ	فَيَمُوتُوا
(will be the) fire	(of) Hell	neither it will be completed	on them	so (that) they die
وَلَا يُخَفَّفُ	عَنْهُمْ	مِّنْ عَذَابِهَا	كَذَلِكَ نَجْزِي	كُلَّ كَافِرٍ
nor shall be lightened	for them	[of] its torment	thus do We requite	disbeliever
وَهُمْ يَصْطَرِحُونَ	فِيهَا	رَبَّنَا	أَخْرِجْنَا	نَعْمَلْ صَالِحًا
and they will cry	therein	our Lord	bring us out	we shall do righteous deeds
غَيْرَ	الَّذِي كُنَّا	نَعْمَلُ	أَوَلَمْ نَعْمَرْكُمْ	
not	that which we used to	do	(did) We not give you life long (enough)?	
مَا يَتَذَكَّرُ	فِيهِ	مَنْ تَذَكَّرَ	وَجَاءَكُمْ	
that should receive admonition	therein	whosoever reflected	and came to you	
النَّذِيرُ	فَذُوقُوا	فَمَا	لِلظَّالِمِينَ	مِنْ نَّصِيرٍ
the warner	so taste you	then (there is) not	for the wrongdoers	any helper

إِنَّكَ اللَّهُ عَلِيمُ غَيْبِ السَّمَوَاتِ وَالْأَرْضِ إِنَّهُ عَلِيمُ بِذَاتِ الصُّدُورِ ﴿٣٨﴾ هُوَ الَّذِي جَعَلَكُمْ خَلَائِفَ فِي الْأَرْضِ فَمَنْ كَفَرَ فَعَلَيْهِ كُفْرُهُ، وَلَا يَزِيدُ الْكَافِرِينَ كُفْرَهُمْ عِنْدَ رَبِّهِمْ إِلَّا مَقْتًا وَلَا يَزِيدُ الْكَافِرِينَ كُفْرَهُمْ إِلَّا خَسَارًا ﴿٣٩﴾ قُلْ أَرَأَيْتُمْ شُرَكَاءَ كُمُ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ أَرُونِي مَاذَا خَلَقُوا مِنَ الْأَرْضِ أَمْ لَهُمْ شِرْكٌ فِي السَّمَوَاتِ أَمْ آتَيْنَهُمْ كِتَابًا فَمَنْ عَلَىٰ بَيِّنَةٍ مِّنْهُ بَلْ إِنَّ يَعِدُ الظَّالِمُونَ بَعْضُهُمْ بَعْضًا الْآغْرُورًا ﴿٤٠﴾

38. Verily, Allāh is All-Knower of the Unseen of the heavens and the earth. Verily, He is All-Knower of that is in the breasts. 39. He it is Who has made you successors generations after generations in the earth, so whosoever disbelieves (in Islāmic Monotheism), on him will be his disbelief. And the disbelief of the disbelievers adds nothing but hatred of their Lord. And the disbelief of the disbelievers adds nothing but loss. 40. Say (O Muhammad ﷺ): "Tell me (or inform me) (what) you think about your (so-called) partner-gods to whom you

call upon besides Allāh? Show me, what they have created of the earth. Or have they any share in the heavens? Or have We given them a Book, so that they act on clear proof therefrom? Nay, the *Zālimūn* (polytheists and wrongdoers) promise one another nothing but delusions."

إِنَّ اللَّهَ	عَلِيمٌ غَيْبٍ	السَّمَوَاتِ	وَالْأَرْضِ
verily Allah	(is) All-Knower (of the) Unseen	(of) the heavens	and the earth
إِنَّهُ عَلِيمٌ	بِذَاتِ	الصُّدُورِ ﴿٣٥﴾	هُوَ الَّذِي جَعَلَكُمْ
verily He (is) All-Knower	of what (is in)	the breasts	has made you
خَلَيْفٍ	فِي الْأَرْضِ	فَمَنْ كَفَرَ	فَعَلَيْهِ
successors	in the earth	so whosoever disbelieves	then on him
وَلَا يَزِيدُ الْكَافِرِينَ	كُفْرَهُمْ	عِنْدَ رَبِّهِمْ	إِلَّا مَقْتًا
and increases not the disbelievers	their disbelief	with their Lord	but (in) hatred
وَلَا يَزِيدُ الْكَافِرِينَ	كُفْرَهُمْ	إِلَّا خَسَارًا ﴿٣٦﴾	قُلْ
and increases not the disbelievers	their disbelief	but (in) loss	say
أَرَأَيْتُمْ	شُرَكَاءَ كُمْ	الَّذِينَ تَدْعُونَ	مِن دُونِ اللَّهِ
(what do) you think (about)?	your partners (gods)	(to) whom you call upon	besides Allah
أَرُونِي	مَاذَا خَلَقُوا	مِن الْأَرْضِ	أَمْ لَهُمْ شِرْكٌ
show me	what they have created	of the earth	any share have they or
فِي السَّمَوَاتِ	أَمْ آتَيْنَهُمْ	كِتَابًا	فَهُمْ
in the heavens	or have We given them	a Book	so (that) they
مِنَهُ	بَلْ	إِن يَعِدُ الظَّالِمُونَ	بَعْضُهُمْ
therefrom	nay	the wrongdoers promise nothing	but delusions

إِنَّ اللَّهَ يُمَسِّكُ السَّمَوَاتِ وَالْأَرْضَ أَنْ تَزُولَا وَلَئِن زَالَتَا إِنْ أَمْسَكَهُمَا مِنْ أَحَدٍ مِنْ بَعْدِهِ إِنَّهُ كَانَ حَلِيمًا غَفُورًا ﴿٣٦﴾ وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَئِنْ جَاءَهُمْ نَذِيرٌ لَيَكُونُنَّ أَهْدَىٰ مِنْ إِحْدَى الْأُمَمِ فَلَمَّا جَاءَهُمْ نَذِيرٌ مَّا زَادَهُمْ إِلَّا نُفُورًا ﴿٣٧﴾ أَسْتَكْبَارًا فِي الْأَرْضِ وَمَكْرَ

السَّيِّءِ وَلَا يَحِيقُ الْمَكْرُ السَّيِّئُ إِلَّا بِأَهْلِهِ ۚ فَهَلْ يَنْظُرُونَ إِلَّا سُنَّتَ الْأَوَّلِينَ فَلَن تَجِدَ لِسُنَّتِ اللَّهِ تَبْدِيلًا وَلَن تَجِدَ لِسُنَّتِ اللَّهِ تَحْوِيلًا ﴿١٧﴾

41. Verily, Allāh grasps the heavens and the earth lest they should move away from their places, and if they were to move away from their places, there is not one that could grasp them after Him. Truly, He is Ever Most Forbearing, Oft-Forgiving. 42. And they swore by Allāh their most binding oaths that if a warner came to them, they would be more guided than any of the nations (before them); yet when a warner (Muhammad ﷺ) came to them, it increased in them nothing but flight (from the truth). 43. (They took to flight because of their) arrogance in the land and their plotting of evil. But the evil plot encompasses only him who makes it. Then, can they expect anything (else) but the *Sunnah* (way of dealing) of the peoples of old? So, no change will you find in Allāh's *Sunnah* (way of dealing), and no turning off will you find in Allāh's *Sunnah* (way of dealing).

إِنَّ اللَّهَ يُمْسِكُ السَّمَوَاتِ		وَالْأَرْضَ		أَنْ تَزُولَا	
verily Allah grasps the heavens		and the earth		lest they should move away	
وَلَئِنْ زَالَتَا		إِنْ أَمَسَكَهُمَا		مِنْ أَحَدٍ	
and if they were to move away		(there is) not (that) could grasp them		anyone	
مِنْ بَعْدِهِ ۚ	إِنَّهُ كَانَ حَلِيمًا	غَفُورًا ﴿١٨﴾	وَأَقْسَمُوا	بِاللَّهِ	
after Him	truly He is Most Forbearing	Oft-Forgiving	and they swore	by Allah	
جَهْدَ	أَيْمَانِهِمْ	لَئِنْ جَاءَهُمْ	نَذِيرٌ	لَيَكُونَنَّ	
most binding	(of) their oaths	(that) if came to them	a warner	surely they would be	
أَهْدَى	مِنْ إِحْدَى	الْأُمَّمِ	فَلَمَّا	جَاءَهُمْ	نَذِيرٌ
more guided	than any	(of) the nations	yet when	came to them	a warner
مَا زَادَهُمْ	إِلَّا نَفُورًا ﴿١٩﴾	أَسْتَكْبَارًا	فِي الْأَرْضِ		
it increased them not	but (in) flight	(because of) arrogance	in the land		
وَمَكْرَ	السَّيِّئِ	وَلَا يَحِيقُ	الْمَكْرُ	السَّيِّئِ	إِلَّا
and (their) plotting	(of) evil	but encompasses not	the plot	evil	but

يَاهِلِيهِ	فَهَلْ يَنْظُرُونَ	إِلَّا سُنَّتَ	الْأَوَّلِينَ
who makes it	(can) they expect (anything)?	but (the) way	(of) the former peoples
فَلَنْ تَجِدَ	لِسُنَّتِ اللَّهِ	تَبْدِيلًا	وَلَنْ تَجِدَ
so you will never find	in (the) way (of) Allah	any change	and you will never find
	لِسُنَّتِ اللَّهِ	تَحْوِيلًا	
	in (the) way (of) Allah	any turning off	

أَوَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ وَكَانُوا أَشَدَّ مِنْهُمْ قُوَّةً وَمَا كَانَ اللَّهُ لِيُعْجِزَهُ مِنْ شَيْءٍ فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ إِنَّهُ كَانَ عَلِيمًا قَدِيرًا ﴿٤٤﴾ وَلَوْ يُوَاقِدُ اللَّهُ النَّاسَ بِمَا كَسَبُوا مَا تَرَكَ عَلَى ظَهْرِهِمَا مِنْ دَابَّةٍ وَلَٰكِنْ يُؤَخِّرُهُمْ إِلَىٰ أَجَلٍ مُّسَمًّى فَإِذَا جَاءَ أَجَلُهُمْ فَأَيُّ اللَّهِ كَانَ بِعِبَادِهِ بَصِيرًا ﴿٤٥﴾

44. Have they not travelled in the land, and seen what was the end of those before them – though they were superior to them in power? Allāh is not such that anything in the heavens or in the earth escapes Him. Verily, He is All-Knowing, All-Omnipotent. 45. And if Allāh were to punish men for that which they earned, He would not leave a moving (living) creature on the surface of the earth; but He gives them respite to an appointed term, and when their term comes, then verily, Allāh is Ever All-Seer of His slaves.

أَوَلَمْ يَسِيرُوا	فِي الْأَرْضِ	فَيَنْظُرُوا	كَيْفَ كَانَ	عَاقِبَةُ
(have) they not travelled?	in the land	and seen	how (terrible) was	(the) end
الَّذِينَ	مِنْ قَبْلِهِمْ	وَكَانُوا أَشَدَّ	مِنْهُمْ	قُوَّةً
(of) those who	(were) before them	and they were greater	than them	(in) power
وَمَا كَانَ اللَّهُ	لِيُعْجِزَهُ	مِنْ شَيْءٍ	فِي السَّمَوَاتِ	وَلَا فِي الْأَرْضِ
and Allah is not	that escapes Him	anything	in the heavens	in the earth
إِنَّهُ كَانَ عَلِيمًا	قَدِيرًا	وَلَوْ يُوَاقِدُ اللَّهُ	النَّاسَ	
verily He is All-Knowing	All-Omnipotent	and if Allah were to punish men		

بِمَا كَسَبُوا	مَا تَرَكَ	عَلَى ظَهْرِهَا	مِنْ دَابَّةٍ
for that which they earned	He would not leave	on its surface	any (living) creature
وَلَا كُنْ يُؤَخِّرُهُمْ	إِلَىٰ أَجَلٍ	مُّسَمًّى	فَإِذَا جَاءَ
[and] but He gives them respite	to a term	appointed	and when comes
فَإِنَّ اللَّهَ	كَانَ بِعِبَادِهِ	بَصِيرًا	
then verily Allah	is All-Seer of His slaves		

سُورَةُ يٰس

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَسَّ ١ وَالْقُرْآنَ الْحَكِيمَ ٢ إِنَّكَ لَمِنَ الْمُرْسَلِينَ ٣ عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ ٤ تَنْزِيلَ الْعَزِيزِ الرَّحِيمِ ٥ لِنُنذِرَ قَوْمًا مَّا أُنذِرَ آبَاؤَهُمْ فَهُمْ غَافِلُونَ ٦ لَقَدْ حَقَّ الْقَوْلُ عَلَىٰ أَكْثَرِهِمْ فَهُمْ لَا يُؤْمِنُونَ ٧ إِنَّا جَعَلْنَا فِي أَعْنَاقِهِمْ أَغْلَالًا فَهِيَ إِلَى الْأَذْقَانِ فَهُمْ مُقْمَحُونَ ٨ وَجَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ سَدًّا وَمِنْ خَلْفِهِمْ سَدًّا فَأَغْشَيْنَاهُمْ فَهُمْ لَا يُبْصِرُونَ ٩

Sūrah Yā-Sīn 36

In the Name of Allāh, the Most Gracious, the Most Merciful.

1. Yā-Sīn. [These letters are one of the miracles of the Qur'ān, and none but Allāh (Alone) knows their meanings.] 2. By the Qur'ān, full of wisdom (i.e. full of laws, evidences, and proofs), 3. Truly, you (O Muhammad ﷺ) are one of the Messengers, 4. On a Straight Path (i.e. on Allāh's religion of Islāmic Monotheism). 5. (This is a Revelation) sent down by the All-Mighty, the Most Merciful, 6. In order that you may warn a people whose forefathers were not warned, so they are heedless. 7. Indeed the Word (of punishment) has proved true against most of them, so they will not believe. 8. Verily, We have put on their necks iron collars reaching to the chins, so that their heads are raised up. 9. And We have put a barrier before them, and a barrier behind them, and We have covered them up, so that they cannot see.

الرَّحِيمِ	الرَّحْمَنِ	بِسْمِ اللَّهِ
the Most Merciful	the Most Gracious	In the Name (of) Allah

يٰس ﴿١﴾	وَالْقُرْآنِ	الْحَكِيمِ ﴿٢﴾	إِنَّكَ	لَمِنَ الْمُرْسَلِينَ ﴿٣﴾
Ya-Sin	by the Quran	full of wisdom	truly you	(are one) of the Messengers
عَلَىٰ صِرَاطٍ	مُّسْتَقِيمٍ ﴿٤﴾	تَنْزِيلَ الْعَزِيزِ	الرَّحِيمِ ﴿٥﴾	
on a Path	Straight	(this is) sent down by the All-Mighty	the Most Merciful	
لِنُنذِرَ قَوْمًا	مَّا أُنذِرَ آبَاؤَهُمْ	فَهُمْ	غَفِلُونَ ﴿٦﴾	
that you may warn a people	whose forefathers were not warned	so they	(are) heedless	
لَقَدْ حَقَّ الْقَوْلُ	عَلَىٰ أَكْثَرِهِمْ	فَهُمْ	لَا يُؤْمِنُونَ ﴿٧﴾	
indeed the Word has proved true	against most of them	so they	will not believe	
إِنَّا جَعَلْنَا	فِي أَعْنَاقِهِمْ	أَغْلَالًا	فَهِيَ	إِلَى الْأَذْقَانِ
verily We have put	on their necks	iron collars	so these	up to the chins
مُّقَمَّحُونَ ﴿٨﴾	وَجَعَلْنَا	مِنْ بَيْنِ أَيْدِيهِمْ	سَدًّا	
(are with) heads raised up	and We have put	[from] before them	a barrier	
وَمِنْ خَلْفِهِمْ	سَدًّا	فَأَغْشَيْنَاهُمْ	فَهُمْ	لَا يَبْصُرُونَ ﴿٩﴾
and [from] behind them	a barrier	and We have covered them up	so (that) they	can not see

وَسَوَاءٌ عَلَيْهِمْ ءَأَنْذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ ﴿١٠﴾ إِنَّمَا نُنذِرُ مَنِ اتَّبَعَ الذِّكْرَ وَخَشِيَ الرَّحْمَنَ بِالْغَيْبِ فَبَشِّرْهُ بِمَغْفِرَةٍ وَأَجْرٍ كَرِيمٍ ﴿١١﴾ إِنَّا نَحْنُ نُحْيِي الْمَوْتَىٰ وَنَكْتُبُ مَا قَدَّمُوا وَءَاتَاهُمْ وَعَلَىٰ كُلِّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُّبِينٍ ﴿١٢﴾ وَأَضْرِبْ لَهُمْ مَثَلًا أَصْحَابَ الْقَرْيَةِ إِذْ جَاءَهَا الْمُرْسَلُونَ ﴿١٣﴾ إِذْ أَرْسَلْنَا إِلَيْهِمُ اثْنَيْنِ فَكَذَّبُوهُمَا فَعَزَّزْنَا بِثَالِثٍ فَقَالُوا إِنَّا إِلَيْكُمْ مُّرْسَلُونَ ﴿١٤﴾

10. It is the same to them whether you warn them or you warn them not, they will not believe. 11. You can only warn him who follows the Reminder (the Qur'an), and fears the Most Gracious (Allāh) unseen. Bear you to such one the glad tidings of forgiveness, and a generous reward (i.e. Paradise). 12. Verily, We give life to the dead, and We record that which they send before (them), and their traces and all things We have recorded with numbers (as a record) in

a Clear Book. 13. And put forward to them a similitude; the (story of the) Dwellers of the Town, [it is said that the town was Antioch (Antākiya)], when there came Messengers to them. 14. When We sent to them two Messengers, they denied them both; so We reinforced them with a third, and they said: "Verily, we have been sent to you as Messengers."

وَسَوَاءٌ	عَلَيْهِمْ	ءَأَنْذَرْتَهُمْ	أَمْ	لَمْ تُنذِرْهُمْ
and (it is the) same	to them	(whether) you warn them?	or	you warn them not
لَا يُؤْمِنُونَ ﴿١٣﴾	إِنَّمَا تُنذِرُ	مَنْ آتَبَعَهُ	الذِّكْرَ	
they will not believe	you can only warn	(him) who follows	the Reminder	
وَحَشَى الرَّحْمَنَ	بِالْغَيْبِ	فَبَشِّرْهُ	بِمَغْفِرَةٍ	
and fears the Most Gracious	unseen	so give him glad tidings	of forgiveness	
وَأَجْرٍ	كَرِيمٍ ﴿١٤﴾	إِنَّا	نَحْنُ	نُحْيِي الْمَوْتَىٰ
and a reward	generous	verily We	[We]	give life to the dead
وَنَكْتُبُ	وَمَا قَدَّمُوا	وَمَا آثَرَهُمْ	وَكُلَّ شَيْءٍ	أَحْصَيْنَاهُ
and We record	that which they send before	and their traces	and every	thing
فِي إِمَامٍ	مُّبِينٍ ﴿١٥﴾	وَأَضْرِبُ	هُمُ	مَثَلًا
in a Book	Clear	and put forward	to them	a similitude
الْقُرْيَةِ	إِذْ	جَاءَهَا	الْمُرْسَلُونَ ﴿١٦﴾	إِذْ أَرْسَلْنَا
(of) the Town	when	(there) came to them	Messengers	when We sent
أَتَيْنِ	فَكَذَّبُوهُمَا	فَعَزَّزْنَا	بِثَالِثٍ	
two (Messengers)	then they denied them both	so We reinforced (them)	with a third	
فَقَالُوا	إِنَّا	إِلَيْكُمْ	مُرْسَلُونَ ﴿١٧﴾	
and they said	verily We	to you	(have been) sent as Messengers	

قَالُوا مَا أَنْتُمْ إِلَّا بَشَرٌ مِّثْلُنَا وَمَا أَنْزَلَ الرَّحْمَنُ مِن شَيْءٍ إِنْ أَنْتُمْ إِلَّا تَكْذِبُونَ ﴿١٥﴾ قَالُوا رَبُّنَا يَعْلَمُ إِنَّا إِلَيْكُمْ لَمُرْسَلُونَ ﴿١٦﴾ وَمَا عَلَيْنَا إِلَّا الْبَلَاغُ الْمُبِينُ ﴿١٧﴾ قَالُوا إِنَّا تَطِيرُنَا مَكِئِمًا لِّئِنْ لَمْ تَنْتَهُوا لَنَرْجِمَنَّكُمْ وَلَيَمَسَّنَّكُم مِّنَّا عَذَابٌ أَلِيمٌ ﴿١٨﴾ قَالُوا طَائِرُكُمْ مَعَكُمْ أَإِنْ

ذِكْرُكُمْ بَلْ أَنْتُمْ مِّنْ مُّسْرِفُونَ ﴿١٥﴾

15. They (people of the town) said: "You are only human beings like ourselves, and the Most Gracious (Allāh) has revealed nothing. You are only telling lies."
 16. The Messengers said: "Our Lord knows that we have been sent as Messengers to you, 17. " And our duty is only to convey plainly (the Message)."
 18. They (people) said: "For us, we see an evil omen from you; if you cease not, we will surely stone you, and a painful torment will touch you from us." 19. They (Messengers) said: "Your evil omens be with you! (Do you call it `evil omen') because you are admonished? Nay, but you are a people *Musrifūn* (transgressing all bounds by committing all kinds of great sins, and by disobeying Allāh).

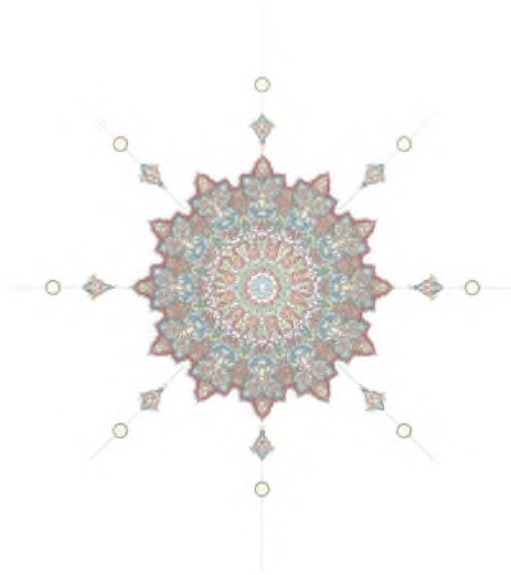
مِثْلَنَا	إِلَّا بَشَرًا	قَالُوا مَا أَنْتُمْ	
like ourselves	but human beings	they said you (are) not	
إِنْ أَنْتُمْ	مِنْ شَيْءٍ	وَمَا أَنْزَلَ الرَّحْمَنُ	
you (are) not	anything	and the Most Gracious has not sent down	
إِنَّا	رَبِّنَا يَعْلَمُ	قَالُوا	إِلَّا تَكْذِبُونَ ﴿١٥﴾
that we	our Lord knows	they (the Messengers) said	but telling lies
عَلَيْنَا	وَمَا	لَمُرْسَلُونَ ﴿١٦﴾	إِلَيْكُمْ
our duty	and (is) not	surely (have been) sent as Messengers	to you
إِنَّا نَطِيرُنَا	قَالُوا	الْمُبِينِ ﴿١٧﴾	إِلَّا الْبَلَّغُ
verily we see an evil omen	they said	clear	but to convey (the Message)
وَلَيَمَسَّنَّكُمْ	لَنَرْجِمَنَّكُمْ	لَمْ تَنْتَهُوا	لَيْنِ يَكُومُ
and will surely touch you	we will surely stone you	you cease not	if from you
مَعَكُمْ	قَالُوا طَائِرُكُمْ	أَلِيمٌ ﴿١٨﴾	عَذَابٌ مِّنَّا
(be) with you	they (Messengers) said your evil omens	painful	a torment from us
مُسْرِفُونَ ﴿١٩﴾	قَوْمٌ	بَلْ أَنْتُمْ	أَيْنَ ذُكِّرْتُمْ
transgressing	(are) a people	nay you	(is it) because you are admonished?

وَجَاءَ مِنْ أَقْصَا الْمَدِينَةِ رَجُلٌ يَسْعَىٰ قَالَ يَا قَوْمِ اتَّبِعُوا الْمُرْسَلِينَ ﴿٢٠﴾ اتَّبِعُوا مَنْ لَا يَسْئَلُكُمْ أَجْرًا وَهُمْ مُّهْتَدُونَ ﴿٢١﴾ وَمَالِيَ لَا أَعْبُدُ الَّذِي فَطَرَنِي وَإِلَيْهِ تُرْجَعُونَ ﴿٢٢﴾ أَأَتَّخِذُ مِنْ دُونِهِ ۚ ءَالِهَةً إِن يُرِدْنِ الرَّحْمَنُ بِضُرٍّ لَا تُغْنِي عَنِّي شَفَاعَتُهُمْ شَيْئًا وَلَا يُنْقِذُونِ ﴿٢٣﴾ إِنِّي إِذًا لَفِي ضَلَالٍ مُّبِينٍ ﴿٢٤﴾ إِنِّي ءَأَمَنْتُ بِرَبِّكُمْ فَاسْمِعُونِ ﴿٢٥﴾ قِيلَ ادْخُلِ الْجَنَّةَ ۗ قَالَ يَا لَيْتَ قَوْمِي يَعْلَمُونَ ﴿٢٦﴾ بِمَا غَفَرَ لِي رَبِّي وَجَعَلَنِي مِنَ الْمُكْرَمِينَ ﴿٢٧﴾

20. And there came a man running from the farthest part of the town. He said: "O my people! Obey the Messengers. 21. "Obey those who ask no wages of you (for themselves), and who are rightly guided. 22. "And why should I not worship Him (Allāh Alone) Who has created me and to Whom you shall be returned. 23. "Shall I take besides Him *ālihah* (gods)? If the Most Gracious (Allāh) intends me any harm, their intercession will be of no use for me whatsoever, nor can they save me. 24. "Then verily, I should be in plain error. 25. "Verily, I have believed in your Lord, so listen to me!" 26. It was said (to him when the disbelievers killed him): "Enter Paradise." He said: "Would that my people knew 27. "That my Lord (Allāh) has forgiven me, and made me of the honoured ones!"

وَجَاءَ	مِنْ أَقْصَا	الْمَدِينَةِ	رَجُلٌ يَسْعَىٰ
and (there) came	from (the) farthest part	(of) the town	a man running
قَالَ يَقَوْمِ	اتَّبِعُوا الْمُرْسَلِينَ ﴿٢٠﴾	اتَّبِعُوا مَنْ	لَا يَسْئَلُكُمْ
he said O my people	follow the Messengers	follow (those) who	ask not of you
أَجْرًا	وَهُمْ	مُهْتَدُونَ ﴿٢١﴾	وَمَا لِي
any wages	and they	(are) rightly guided	(is) for me
لَا أَعْبُدُ الَّذِي	فَطَرَنِي	وَإِلَيْهِ تُرْجَعُونَ ﴿٢٢﴾	
(that) I worship not Him Who	has created me	and to Whom you shall be returned	
ءَأَتَّخِذُ	مِنْ دُونِهِ ۚ	ءَالِهَةً	إِن يُرِدْنِ الرَّحْمَنُ
(shall) I take?	besides Him	gods	if the Most Gracious intends me
بِضُرٍّ	لَا تُغْنِي عَنِّي	شَفَاعَتُهُمْ	شَيْئًا
any harm	me	their intercession	anything
وَلَا يُنْقِذُونِ ﴿٢٣﴾	إِنِّي	إِنِّي إِذًا	لَفِي ضَلَالٍ مُّبِينٍ ﴿٢٤﴾
nor can they save me	verily I		

إِذَا	لَفِي ضَلَالٍ	مُّبِينٍ ﴿٣٤﴾	إِنِّي ءَامَنْتُ	بِرَبِّكُمْ
then	surely (should be) in error	plain	verily I have believed	in your Lord
فَاسْمَعُونَ ﴿٣٥﴾	قِيلَ	أَدْخُلِ الْجَنَّةَ	قَالَ يَلَيْتَ	قَوْمِي يَعْلَمُونَ ﴿٣٦﴾
so listen to me	it was said	enter Paradise	he said would that	my people knew
بِمَا	غَفَرَلِي	رَبِّي	وَجَعَلَنِي	مِنَ الْمُكْرَمِينَ ﴿٣٧﴾
[of] that	has forgiven me	my Lord	and made me	of the honoured ones



﴿ وَمَا أَنْزَلْنَا عَلَىٰ قَوْمِهِ مِن بَعْدِهِ مِن جُنْدٍ مِّنَ السَّمَاءِ وَمَا كُنَّا مُنْزِلِينَ ﴾ ﴿٢٨﴾ إِن كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً فَإِذَا هُمْ خَمِيدُونَ ﴿٢٩﴾ يَحْسَرَةَ عَلَى الْعِبَادِ مَا يَأْتِيهِمْ مِّن رَّسُولٍ إِلَّا كَانُوا بِهِ يَسْتَهْزِئُونَ ﴿٣٠﴾ الْمُرِوْا كَمْ أَهْلَكْنَا قَبْلَهُم مِّنَ الْقُرُونِ أَنَّهُمْ إِلَيْهِمْ لَا يَرْجِعُونَ ﴿٣١﴾ وَإِن كُلٌّ لَّمَّا جَمِيعٌ لَّدَيْنَا مُحْضَرُونَ ﴿٣٢﴾ وَءَايَةٌ لَهُمُ الْأَرْضُ الْمَيْتَةُ أَحْيَيْنَاهَا وَأَخْرَجْنَا مِنْهَا حَبًّا فَمِنْهُ يَأْكُلُونَ ﴿٣٣﴾

28. And We sent not against his people after him a host from the heaven, nor was it needful for Us to send (such a thing). 29. It was but one *Saiyah* (shout) and lo! they (all) were still (silent, dead, destroyed). 30. Alas for mankind! There never came a Messenger to them but they used to mock at him. 31. Do they not see how many of the generations We have destroyed before them? Verily, they will not return to them. 32. And surely, all - everyone of them will be brought before Us. 33. And a sign for them is the dead land. We give it life, and We bring forth from it grains, so that they eat thereof.

﴿ وَمَا أَنْزَلْنَا عَلَىٰ قَوْمِهِ مِن بَعْدِهِ مِن جُنْدٍ مِّنَ السَّمَاءِ ﴾	﴿ وَمَا كُنَّا مُنْزِلِينَ ﴾	﴿ إِن كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً فَإِذَا هُمْ خَمِيدُونَ ﴾	﴿ يَحْسَرَةَ عَلَى الْعِبَادِ مَا يَأْتِيهِمْ مِّن رَّسُولٍ إِلَّا كَانُوا بِهِ يَسْتَهْزِئُونَ ﴾	﴿ الْمُرِوْا كَمْ أَهْلَكْنَا قَبْلَهُم مِّنَ الْقُرُونِ أَنَّهُمْ إِلَيْهِمْ لَا يَرْجِعُونَ ﴾	﴿ وَإِن كُلٌّ لَّمَّا جَمِيعٌ لَّدَيْنَا مُحْضَرُونَ ﴾	﴿ وَءَايَةٌ لَهُمُ الْأَرْضُ الْمَيْتَةُ أَحْيَيْنَاهَا وَأَخْرَجْنَا مِنْهَا حَبًّا فَمِنْهُ يَأْكُلُونَ ﴾
from the heaven	[from] a host	after him	against his people	and We sent not down	nor We were (to) sent down	but they used to
﴿ وَمَا كُنَّا مُنْزِلِينَ ﴾	﴿ إِن كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً فَإِذَا هُمْ خَمِيدُونَ ﴾	﴿ يَحْسَرَةَ عَلَى الْعِبَادِ مَا يَأْتِيهِمْ مِّن رَّسُولٍ إِلَّا كَانُوا بِهِ يَسْتَهْزِئُونَ ﴾	﴿ الْمُرِوْا كَمْ أَهْلَكْنَا قَبْلَهُم مِّنَ الْقُرُونِ أَنَّهُمْ إِلَيْهِمْ لَا يَرْجِعُونَ ﴾	﴿ وَإِن كُلٌّ لَّمَّا جَمِيعٌ لَّدَيْنَا مُحْضَرُونَ ﴾	﴿ وَءَايَةٌ لَهُمُ الْأَرْضُ الْمَيْتَةُ أَحْيَيْنَاهَا وَأَخْرَجْنَا مِنْهَا حَبًّا فَمِنْهُ يَأْكُلُونَ ﴾	
they (all)	then suddenly	one	but shout	it was not	mock at him	how many We have destroyed
﴿ وَمَا كُنَّا مُنْزِلِينَ ﴾	﴿ إِن كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً فَإِذَا هُمْ خَمِيدُونَ ﴾	﴿ يَحْسَرَةَ عَلَى الْعِبَادِ مَا يَأْتِيهِمْ مِّن رَّسُولٍ إِلَّا كَانُوا بِهِ يَسْتَهْزِئُونَ ﴾	﴿ الْمُرِوْا كَمْ أَهْلَكْنَا قَبْلَهُم مِّنَ الْقُرُونِ أَنَّهُمْ إِلَيْهِمْ لَا يَرْجِعُونَ ﴾	﴿ وَإِن كُلٌّ لَّمَّا جَمِيعٌ لَّدَيْنَا مُحْضَرُونَ ﴾	﴿ وَءَايَةٌ لَهُمُ الْأَرْضُ الْمَيْتَةُ أَحْيَيْنَاهَا وَأَخْرَجْنَا مِنْهَا حَبًّا فَمِنْهُ يَأْكُلُونَ ﴾	
any Messenger	came to them not	for the slaves (mankind)	alas	(were) extinguished		
﴿ وَمَا كُنَّا مُنْزِلِينَ ﴾	﴿ إِن كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً فَإِذَا هُمْ خَمِيدُونَ ﴾	﴿ يَحْسَرَةَ عَلَى الْعِبَادِ مَا يَأْتِيهِمْ مِّن رَّسُولٍ إِلَّا كَانُوا بِهِ يَسْتَهْزِئُونَ ﴾	﴿ الْمُرِوْا كَمْ أَهْلَكْنَا قَبْلَهُم مِّنَ الْقُرُونِ أَنَّهُمْ إِلَيْهِمْ لَا يَرْجِعُونَ ﴾	﴿ وَإِن كُلٌّ لَّمَّا جَمِيعٌ لَّدَيْنَا مُحْضَرُونَ ﴾	﴿ وَءَايَةٌ لَهُمُ الْأَرْضُ الْمَيْتَةُ أَحْيَيْنَاهَا وَأَخْرَجْنَا مِنْهَا حَبًّا فَمِنْهُ يَأْكُلُونَ ﴾	
how many We have destroyed	(do) they not see?	mock at him	but they used to			
﴿ وَمَا كُنَّا مُنْزِلِينَ ﴾	﴿ إِن كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً فَإِذَا هُمْ خَمِيدُونَ ﴾	﴿ يَحْسَرَةَ عَلَى الْعِبَادِ مَا يَأْتِيهِمْ مِّن رَّسُولٍ إِلَّا كَانُوا بِهِ يَسْتَهْزِئُونَ ﴾	﴿ الْمُرِوْا كَمْ أَهْلَكْنَا قَبْلَهُم مِّنَ الْقُرُونِ أَنَّهُمْ إِلَيْهِمْ لَا يَرْجِعُونَ ﴾	﴿ وَإِن كُلٌّ لَّمَّا جَمِيعٌ لَّدَيْنَا مُحْضَرُونَ ﴾	﴿ وَءَايَةٌ لَهُمُ الْأَرْضُ الْمَيْتَةُ أَحْيَيْنَاهَا وَأَخْرَجْنَا مِنْهَا حَبًّا فَمِنْهُ يَأْكُلُونَ ﴾	
will not return	to them	verily they	of the generations	before them		
﴿ وَمَا كُنَّا مُنْزِلِينَ ﴾	﴿ إِن كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً فَإِذَا هُمْ خَمِيدُونَ ﴾	﴿ يَحْسَرَةَ عَلَى الْعِبَادِ مَا يَأْتِيهِمْ مِّن رَّسُولٍ إِلَّا كَانُوا بِهِ يَسْتَهْزِئُونَ ﴾	﴿ الْمُرِوْا كَمْ أَهْلَكْنَا قَبْلَهُم مِّنَ الْقُرُونِ أَنَّهُمْ إِلَيْهِمْ لَا يَرْجِعُونَ ﴾	﴿ وَإِن كُلٌّ لَّمَّا جَمِيعٌ لَّدَيْنَا مُحْضَرُونَ ﴾	﴿ وَءَايَةٌ لَهُمُ الْأَرْضُ الْمَيْتَةُ أَحْيَيْنَاهَا وَأَخْرَجْنَا مِنْهَا حَبًّا فَمِنْهُ يَأْكُلُونَ ﴾	
and a sign	(will be) brought	before Us	but all together	and (there is) not everyone		
﴿ وَمَا كُنَّا مُنْزِلِينَ ﴾	﴿ إِن كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً فَإِذَا هُمْ خَمِيدُونَ ﴾	﴿ يَحْسَرَةَ عَلَى الْعِبَادِ مَا يَأْتِيهِمْ مِّن رَّسُولٍ إِلَّا كَانُوا بِهِ يَسْتَهْزِئُونَ ﴾	﴿ الْمُرِوْا كَمْ أَهْلَكْنَا قَبْلَهُم مِّنَ الْقُرُونِ أَنَّهُمْ إِلَيْهِمْ لَا يَرْجِعُونَ ﴾	﴿ وَإِن كُلٌّ لَّمَّا جَمِيعٌ لَّدَيْنَا مُحْضَرُونَ ﴾	﴿ وَءَايَةٌ لَهُمُ الْأَرْضُ الْمَيْتَةُ أَحْيَيْنَاهَا وَأَخْرَجْنَا مِنْهَا حَبًّا فَمِنْهُ يَأْكُلُونَ ﴾	
and We brought forth	We gave it life	dead	(is) the land	for them		

مِنْهَا	حَبًّا	فَمِنْهُ يَأْكُلُونَ ﴿٣٤﴾
from it	grains	so (that) they eat thereof

وَجَعَلْنَا فِيهَا جَنَّاتٍ مِّنْ نَّخِيلٍ وَأَعْنَابٍ وَفَجَّرْنَا فِيهَا مِنَ الْعُيُونِ ﴿٣٤﴾ لِيَأْكُلُوا مِنْ ثَمَرِهِ وَمَا عَمِلَتْهُ أَيْدِيهِمْ أَفَلَا يَشْكُرُونَ ﴿٣٥﴾ سُبْحَانَ الَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا مِمَّا تُنْبِتُ الْأَرْضُ وَمِنْ أَنْفُسِهِمْ وَمِمَّا لَا يَعْلَمُونَ ﴿٣٦﴾ وَعَايَةٌ لَهُمُ اللَّيْلُ نَسْلَخُ مِنْهُ النَّهَارَ فَإِذَا هُمْ مُظْلِمُونَ ﴿٣٧﴾ وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَّهَا ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ ﴿٣٨﴾

34. And We have made therein gardens of date palms and grapes, and We have caused springs of water to gush forth therein. 35. So that they may eat of the fruit thereof—and their hands made it not. Will they not then give thanks? 36. Glorified is He Who has created all the pairs of that which the earth produces, as well as of their own (human) kind (male and female), and of that which they know not. 37. And a sign for them is the night. We withdraw therefrom the day, and behold, they are in darkness. 38. And the sun runs on its fixed course for a term (appointed). That is the Decree of the All-Mighty, the All-Knowing.

وَجَعَلْنَا	فِيهَا	جَنَّاتٍ	مِّنْ نَّخِيلٍ	وَأَعْنَابٍ
and We have made	therein	gardens	of date palms	and grapes
وَفَجَّرْنَا	فِيهَا	مِنَ الْعُيُونِ ﴿٣٤﴾	لِيَأْكُلُوا	
and We have caused to gush forth	therein	[of] springs of water	so that they may eat	
مِنْ ثَمَرِهِ	وَمَا عَمِلَتْهُ	أَيْدِيهِمْ	أَفَلَا يَشْكُرُونَ ﴿٣٥﴾	سُبْحَانَ
of its fruit	and made it not	their hands	(will) they not then give thanks?	Glory (be)
الَّذِي	خَلَقَ الْأَزْوَاجَ	كُلَّهَا	وَمِمَّا	تُنْبِتُ الْأَرْضُ
(to) Him Who	has created the pairs	all	of that which	the earth produces
وَمِنْ أَنْفُسِهِمْ	وَمِمَّا	لَا يَعْلَمُونَ ﴿٣٦﴾	وَعَايَةٌ	لَّهُمْ
and of their own kind	and of that which	they know not	and a sign	for them

أَلَيْلٌ	نَسَلَخُ	مِنْهُ	النَّهَارَ	فَإِذَا	هُمْ
(is) the night	We withdraw	therefrom	the day	and behold	they
مُظْلِمُونَ ﴿٣٧﴾	وَالشَّمْسُ تَجْرِي	لِمُسْتَقَرٍّ			
(are) in darkness	and the sun runs	(on its fixed course) for a term			
لَهَا	ذَلِكَ	تَقْدِيرُ الْعَزِيزِ	الْعَلِيمِ ﴿٣٨﴾		
(appointed) for it	that	(is the) Decree (of) the All-Mighty	the All-Knowing		

وَالْقَمَرَ قَدَّرْنَاهُ مَنَازِلَ حَتَّىٰ عَادَ كَالْعُرْجُونِ الْقَدِيمِ ﴿٣٩﴾ لَا الشَّمْسُ يَنْبَغِي لَهَا أَنْ تُدْرِكَ الْقَمَرَ وَلَا اللَّيْلُ سَابِقُ النَّهَارِ وَكُلٌّ فِي فَلَكٍ يَسْبَحُونَ ﴿٤٠﴾ وَآيَةٌ لَهُمْ أَنَّا حَمَلْنَا ذُرِّيَّتَهُمْ فِي الْفُلِكِ الْمَشْحُونِ ﴿٤١﴾ وَخَلَقْنَا لَهُمْ مِنْ مِثْلِهِ مَا يَرْكَبُونَ ﴿٤٢﴾ وَإِنْ نَشَاءُ نُغْرِقْهُمْ فَلَا صَرِيحَ لَهُمْ وَلَا هُمْ يُنقَدُونَ ﴿٤٣﴾ إِلَّا رَحْمَةً مِنَّا وَمَتَاعًا إِلَىٰ حِينٍ ﴿٤٤﴾ وَإِذَا قِيلَ لَهُمُ اتَّقُوا مَا بَيْنَ أَيْدِيكُمْ وَمَا خَلْفَكُمْ لَعَلَّكُمْ تُرْحَمُونَ ﴿٤٥﴾

39. And the moon, We have measured for it mansions (to traverse) till it returns like the old dried curved date stalk. 40. It is not for the sun to overtake the moon, nor does the night outstrip the day. They all float, each in an orbit. 41. And an Āyah (sign) for them is that We carried their offspring in the laden ship [of Nūh (Noah)]. 42. And We have created for them of the like thereunto, on which they ride. 43. And if We will, We shall drown them, and there will be no shout (or helper) for them (to hear their cry for help), nor will they be saved. 44. Unless it be a mercy from Us, and as an enjoyment for a while. 45. And when it is said to them: "Fear of that which is before you (worldly torments), and that which is behind you (torments in the Hereafter), in order that you may receive mercy (i.e. if you believe in Allāh's religion – Islāmic Monotheism, and avoid polytheism, and obey Allāh with righteous deeds)."

وَالْقَمَرَ	قَدَّرْنَاهُ	مَنَازِلَ	حَتَّىٰ عَادَ
and the moon	We have measured for it	mansions	till it returns
كَالْعُرْجُونِ	الْقَدِيمِ ﴿٣٩﴾	لَا الشَّمْسُ يَنْبَغِي	لَهَا
like the dried curved date stalk	the old	the sun is not permitted	[for it]

فِي فَلَكٍ	وَكُلِّ	النَّهَارِ	سَابِقُ	وَلَا أَيْلٌ	أَنْ تَدْرِكَ الْقَمَرَ
in an orbit	and all	the day	(can) outstrip	nor the night	to overtake the moon
فِي الْفَلَكِ	ذُرِّيَّتِهِمْ	أَنَا حَمَلْنَا	هُمْ	وَأَيَّةٌ	يَسْبَحُونَ ﴿٤٦﴾
in the ship	their offspring	(is) that We carried	for them	and a sign	float
مَا يَرْكَبُونَ ﴿٤٧﴾	مِنْ مِثْلِهِ	هُمْ	وَخَلَقْنَا	الْمَشْحُونَ ﴿٤٨﴾	
(on) which they ride	of its like	for them	and We have created	laden	
هُمْ	فَلَا صَرِيحٌ	نُغْرِقَهُمْ	وَأِنْ نَشَأْ		
for them	and (there will be) no shout	We shall drown them	and if We will		
إِلَىٰ حِينٍ ﴿٤٩﴾	وَمَتَعًا	مِنَّا	إِلَّا رَحْمَةً	وَلَا هُمْ يُقَدَّرُونَ ﴿٥٠﴾	
for a while	and (as) an enjoyment	from Us	unless (it be) a mercy	nor will they be saved	
وَمَا	بَيْنَ أَيْدِيكُمْ	اتَّقُوا مَا	هُمْ	وَإِذَا قِيلَ	
and that which	(is) before you	beware of that which	to them	and when it is said	
	لَعَلَّكُمْ تَرْحَمُونَ ﴿٥١﴾	خَلْفَكُمْ			
	(in order) that you may receive mercy	(is) behind you			

وَمَا تَأْتِيهِمْ مِنْ آيَةٍ مِنْ آيَاتِ رَبِّهِمْ إِلَّا كَانُوا عَنْهَا مُعْرِضِينَ ﴿٤٦﴾ وَإِذَا قِيلَ لَهُمْ أَنْفِقُوا مِمَّا رَزَقَكُمُ اللَّهُ قَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا أَنْطَعِمُ مَنْ لَوْ يَشَاءُ اللَّهُ أَطْعَمَهُ إِنْ أَنْتُمْ إِلَّا فِي ضَلَالٍ مُبِينٍ ﴿٤٧﴾ وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِنْ كُنْتُمْ صَادِقِينَ ﴿٤٨﴾ مَا يَنْظُرُونَ إِلَّا صَيْحَةً وَاحِدَةً تَأْخُذُهُمْ وَهُمْ يَخِصِّمُونَ ﴿٤٩﴾ فَلَا يَسْتَطِيعُونَ تَوْصِيَةً وَلَا إِلَىٰ أَهْلِهِمْ يَرْجِعُونَ ﴿٥٠﴾

46. And never came an *Ayāh* from among the *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) of their Lord to them, but they did turn away from it. 47. And when it is said to them: "Spend of that which Allāh has provided you," those who disbelieve say to those who believe: "Shall we feed those whom, if Allāh willed, He (Himself) would have fed? You are only in a plain error." 48. And they say: "When will this promise (i.e. Resurrection) be fulfilled, if you are truthful?" 49. They await only but a single *Saiḥah* (shout)

which will seize them while they are disputing! 50. Then they will not be able to make bequest, nor will they return to their family.

رَبِّهِمْ	مِّنْ ءَايَاتٍ	مِّنْ ءَايَةٍ	وَمَا تَأْتِيهِمْ
(of) their Lord	from (among the) Signs	[of] a sign	and come to them not
أَنْفِقُوا مِمَّا	لَهُمْ	وَإِذَا قِيلَ	مُعْرِضِينَ ﴿٤٩﴾
spend of that which	to them	and when it is said	turn away
عَنْهَا	إِلَّا كَانُوا	رَزَقَكُمْ اللَّهُ	قَالَ
from it	but they did	Allah has provided you	say
أَنْتُمْ	لِلَّذِينَ ءَامَنُوا	الَّذِينَ كَفَرُوا	رَزَقَكُمْ اللَّهُ
(shall) we feed?	to those who believe	those who disbelieve	say
إِلَّا فِي ضَلَالٍ	إِنْ أَنْتُمْ	أَطَعَهُ	مَنْ لَوْ يَشَاءُ اللَّهُ
in an error	but you (are) not	He would have fed [them]	(those) whom if Allah willed
﴿٤٨﴾	إِنْ كُنْتُمْ صَادِقِينَ	الْوَعْدُ	مَتَى هَذَا
if you are truthful	promise (will be fulfilled)	this	when
﴿٤٩﴾	وَهُمْ يَخِصِّمُونَ	تَأْخُذُهُمْ	وَإِلَّا صَيْحَةٌ
while they are disputing	which will seize them	single	but a shout
﴿٥٠﴾	وَلَا	فَلَا يَسْتَطِيعُونَ تَوْصِيَةً	﴿٥١﴾
will they return to their family	nor	then they will not be able (to) make bequest	

وَنُفِخَ فِي الصُّورِ فَإِذَا هُمْ مِنَ الْأَجْدَاثِ إِلَىٰ رَبِّهِمْ يَنْسِلُونَ ﴿٥١﴾ قَالُوا إِنِّي نَبِئْنَا مِنْ بَعْثِنَا مِنْ مَّرْقَدِنَا هَذَا مَا وَعَدَ الرَّحْمَنُ وَصَدَقَ الْمُرْسَلُونَ ﴿٥٢﴾ إِنْ كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً فَإِذَا هُمْ جَمِيعٌ لَّدَيْنَا مُحْضَرُونَ ﴿٥٣﴾ فَالْيَوْمَ لَا تُظَلَمُ نَفْسٌ شَيْئًا وَلَا تُجْزَوْنَ إِلَّا مَا كُنْتُمْ تَعْمَلُونَ ﴿٥٤﴾ إِنْ أَصْحَابَ الْجَنَّةِ الْيَوْمَ فِي شُغْلٍ فَكِهِونَ ﴿٥٥﴾ هُمْ وَأَزْوَاجُهُمْ فِي ظِلَالٍ عَلَى الْأَرْبَابِكِ مُتَكُونَ ﴿٥٦﴾ لَهُمْ فِيهَا فَاكِهَةٌ وَهُمْ مَا يَدْعُونَ ﴿٥٧﴾ سَلَامٌ قَوْلًا مِنْ رَبِّ رَحِيمٍ ﴿٥٨﴾ وَأَمْتَرُوا الْيَوْمَ أَيُّهَا الْمَجْرُمُونَ ﴿٥٩﴾

51. And the Trumpet will be blown (i.e. the second blowing) and behold from the graves they will come out quickly to their Lord. 52. They will say: "Woe to

us! Who has raised us up from our place of sleep." (It will be said to them:) "This is what the Most Gracious (Allāh) had promised, and the Messengers spoke truth!" 53. It will be but a single *Saiḥah* (shout), so behold they will all be brought up before Us! 54. This Day (Day of Resurrection), none will be wronged in anything, nor will you be requited anything except that which you used to do. 55. Verily, the dwellers of Paradise, that Day, will be busy with joyful things. 56. They and their wives will be in pleasant shade, reclining on thrones. 57. They will have therein fruits (of all kinds) and all that they ask for. 58. (It will be said to them:) *Salām* (peace be on you) – a Word from the Lord (Allāh), Most Merciful. 59. (It will be said:) "And O you the *Mujrimūn* (criminals, polytheists, sinners, disbelievers in Islāmic Monotheism, wicked evil ones)! Get you apart this Day (from the believers).

وَيُفْخَخُ	فِي الصُّورِ	فَإِذَا	هُمْ	مِنَ الْأَجْدَاثِ
and will be blown	[in] the Trumpet	and behold	they	from the graves
إِلَىٰ رَبِّهِمْ يَنْسِلُونَ ﴿٥٣﴾	قَالُوا	يَوَيْلَنَا	مَنْ	بَعَثَنَا
will come out quickly to their Lord	they will say	woe to us	who	has raised us up
مِن مَّرْقَدِنَا ۗ	هَذَا	مَا وَعَدَ الرَّحْمَنُ		
from our place of sleep	this	(is) what the Most Gracious had promised		
وَصَدَقَ الْمُرْسَلُونَ ﴿٥٤﴾	إِنْ كَانَتْ	إِلَّا صَيْحَةً وَاحِدَةً	فَإِذَا	
and the Messengers spoke the truth	it will not be	but a shout	single	so behold
هُمْ جَمِيعٌ	لَدَيْنَا	مُحْضَرُونَ ﴿٥٥﴾	فَالْيَوْمَ	لَا تُظْلَمُ نَفْسٌ
all they	before Us	(will be) brought up	so this Day	a soul will not be wronged
شَيْئًا	وَلَا تُجْزَوْنَ	إِلَّا مَا كُنْتُمْ	تَعْمَلُونَ ﴿٥٦﴾	
(in) anything	and you will not be requited	except that which you used to	do	
إِنَّ أَصْحَابَ	الْجَنَّةِ	الْيَوْمَ	فِي شُغْلٍ	فَكَهْرُونَ ﴿٥٧﴾
verily (the) dwellers	(of) Paradise	that Day	(will be) in (their) occupation	joyful
هُمْ	وَأَزْوَاجُهُمْ	فِي ظِلِّ	عَلَى الْأَرَآئِكِ	مُتَّكِنُونَ ﴿٥٨﴾
they	and their wives	(will be) in pleasant shade	on thrones	reclining
هُمْ	فِيهَا	وَهُمْ	مَا يَدْعُونَ ﴿٥٩﴾	سَلَامٌ
they (will) have	therein	and they (will) have	(all) that they ask for	peace
	فَرِيحَتُهُمْ			
	will be			

قَوْلًا	مِّن رَّبِّ	رَحِيمٍ	وَأَمْتَرُوا الْيَوْمَ	أَيَّهَا	الْمُجْرِمُونَ
a Word	from (the) Lord	Most Merciful	and get apart this Day	O	criminals

﴿٦٠﴾ أَلَمْ أَعْهَدْ إِلَيْكُمْ يَبْنَىءَ آدَمَ أَنْ لَا تَعْبُدُوا الشَّيْطَانَ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ ﴿٦١﴾
 وَأَنْ أَعْبُدُونِي هَذَا صِرَاطٌ مُسْتَقِيمٌ ﴿٦٢﴾ وَلَقَدْ أَضَلَّ مِنْكُمْ جِبِلًّا كَثِيرًا أَفَلَمْ تَكُونُوا
 تَعْقِلُونَ ﴿٦٣﴾ هَذِهِ جَهَنَّمُ الَّتِي كُنْتُمْ تُوعَدُونَ ﴿٦٤﴾ أَصَلَوْهَا الْيَوْمَ بِمَا كُنْتُمْ تَكْفُرُونَ
 ﴿٦٥﴾ الْيَوْمَ نَخْتِمُ عَلَى أَفْوَاهِهِمْ وَتُكَلِّمُنَا أَيْدِيهِمْ وَتَشْهَدُ أَرْجُلُهُمْ بِمَا كَانُوا يَكْسِبُونَ
 ﴿٦٦﴾ وَلَوْ نَشَاءُ لَطَمَسْنَا عَلَى أَعْيُنِهِمْ فَاسْتَبَقُوا الصِّرَاطَ فَأَنْى يُبْصِرُونَ ﴿٦٧﴾

60. Did I not command you, O Children of Adam, that you should not worship *Shaitān* (Satan)? Verily, he is a plain enemy to you. 61. And that you should worship Me [Alone – Islāmic Monotheism, and set up not rivals, associate-gods with Me]. That is a Straight Path. 62. And indeed he (Satan) did lead astray a great multitude of you. Did you not then understand? 63. This is Hell which you were promised! 64. Burn therein this Day, for that you used to disbelieve. 65. This Day, We shall seal up their mouths, and their hands will speak to Us, and their legs will bear witness to what they used to earn. (It is said that one's left thigh will be the first to bear the witness). 66. And if it had been Our Will, We would surely have wiped out (blinded) their eyes, so that they would struggle for the Path, how then would they see?

أَلَمْ أَعْهَدْ	إِلَيْكُمْ	يَبْنَىءَ	آدَمَ	أَنْ	لَا تَعْبُدُوا الشَّيْطَانَ
(did) I not ordain?	for you	O Children	(of) Adam	that	you should not worship Satan
إِنَّهُ	لَكُمْ	عَدُوٌّ	مُّبِينٌ	وَأَنْ أَعْبُدُونِي	هَذَا
to you	and	(is) an enemy	plain	and that worship Me	this
مُسْتَقِيمٌ	وَلَقَدْ أَضَلَّ	مِنْكُمْ	جِبِلًّا	كَثِيرًا	أَفَلَمْ تَكُونُوا
Straight	and indeed he led astray	of you	a multitude	great	did you not then?
تَعْقِلُونَ	هَذِهِ	جَهَنَّمُ	الَّتِي كُنْتُمْ	تُوعَدُونَ	أَصَلَوْهَا
understand	this	(is) Hell	which you were	promised	burn therein
الْيَوْمَ	أَلَمْ تَكُونُوا	تَعْقِلُونَ	هَذِهِ	جَهَنَّمُ	الَّتِي كُنْتُمْ
this Day	burn therein	promised	which you were	(is) Hell	this

عَلَىٰ أَفْوَاهِهِمْ	الْيَوْمَ نَخْتِمُ	تَكْفُرُونَ ﴿٦٧﴾	بِمَا كُنتُمْ
up their mouths	this Day We shall seal	disbelieve	for that you used to
بِمَا كَانُوا	وَتَشْهَدُ أَرْجُلُهُمْ	أَيْدِيهِمْ	وَتُكَلِّمُنَا
to what they used to	and their legs will bear witness	their hands	and will speak to Us
عَلَىٰ أَعْيُنِهِمْ	لَطَمَسْنَا	وَلَوْ نَشَاءُ	يَكْسِبُونَ ﴿٦٨﴾
[over] their eyes	We would surely have wiped out	and if We will	earn
فَأَنَّىٰ يُبْصِرُونَ ﴿٦٩﴾	فَأَسْتَبِقُوا أَصْرَ ط		
how then would they see	so (that) they would struggle (for) the Path		

وَلَوْ نَشَاءُ لَمَسَخْنَاهُمْ عَلَىٰ مَكَانَتِهِمْ فَمَا اسْتَطَعُوا مُضِيًّا وَلَا يَرْجِعُونَ ﴿٦٧﴾
 وَمَنْ نُعَمِّرْهُ نُنَكِّسْهُ فِي الْخَلْقِ أَفَلَا يَعْقِلُونَ ﴿٦٨﴾ وَمَا عَلَّمْنَاهُ الشِّعْرَ وَمَا يَنْبَغِي لَهُ ۗ
 إِنْ هُوَ إِلَّا ذِكْرٌ وَقُرْءَانٌ مُّبِينٌ ﴿٦٩﴾ لِيُنذِرَ مَنِ كَانَ حَيًّا وَيَحِقَّ الْقَوْلُ عَلَى الْكَافِرِينَ ﴿٧٠﴾
 أُولَئِكَ يَرَوْنَ أَنَّا خَلَقْنَا لَهُمْ مِمَّا عَمِلَتْ أَيْدِينَا أَنْعَمًا فَهُمْ لَهَا مَلَائِكَةٌ ﴿٧١﴾

67. And if it had been Our Will, We could have transformed them (into animals or lifeless objects) in their places. Then they would have been unable to go forward (move about) nor they could have turned back. 68. And he whom We grant long life We reverse him in creation (weakness after strength). Will they not then understand? 69. And We have not taught him (Muhammad ﷺ) poetry, nor is it suitable for him. This is only a Reminder and a plain Qur'an. 70. That he or it (Muhammad ﷺ or the Qur'an) may give warning to him who is living (a healthy minded - the believer), and that Word (charge) may be justified against the disbelievers (dead, as they reject the warnings). 71. Do they not see that We have created for them of what Our Hands have created, the cattle, so that they are their owners.

عَلَىٰ مَكَانَتِهِمْ	لَمَسَخْنَاهُمْ	وَلَوْ نَشَاءُ
in their places	surely We would have transformed them	and if it had been Our Will
وَلَا يَرْجِعُونَ ﴿٦٧﴾	فَمَا اسْتَطَعُوا مُضِيًّا	
nor they could have turned back	then they would have not been able to go forward	

وَمَنْ	نُعَمِّرُهُ	نُنَكِّسُهُ	فِي الْخَلْقِ
and (he) whom	We grant him long life	We reverse him	in creation
أَفَلَا يَعْقِلُونَ ﴿٧٨﴾	وَمَا عَلَّمْنَاهُ	الشِّعْرَ	وَمَا يَنْبَغِي
(will) they not then understand?	and We have not taught him	poetry	nor is it suitable
لَهُ ۗ	إِن هُوَ	إِلَّا ذِكْرٌ	وَقُرْآنٌ
for him	this (is) not	but a Reminder	and a Quran
مَنْ كَانَ	حَيًّا	وَيَحِقُّ الْقَوْلُ	عَلَى الْكَافِرِينَ ﴿٧٧﴾
(to him) who is	living	and (that) Word may be justified	against the disbelievers
أَوَلَمْ يَرَوْا	أَنَا خَلَقْنَا	لَهُمْ	مِمَّا
(do) they not see?	that We have created	for them	of what
أَنْعَمًا	فَهُمْ	لَهَا	مَلِكُونَ ﴿٧٦﴾
the cattle	so (that) they	for them	(are) the owners

وَدَلَّلْنَاهَا لَهُمْ فَمِنْهَا رَكُوبُهُمْ وَمِنْهَا يَأْكُلُونَ ﴿٧٦﴾ وَهُمْ فِيهَا مِنْفَعٌ وَمَشَارِبٌ أَفَلَا يَشْكُرُونَ ﴿٧٧﴾ وَاتَّخَذُوا مِنْ دُونِ اللَّهِ ءَالِهَةً لَّعَلَّهُمْ يُنصَرُونَ ﴿٧٨﴾ لَا يَسْتَطِيعُونَ نَصْرَهُمْ وَهُمْ لَهُمْ جُنْدٌ مُّحَضَّرُونَ ﴿٧٩﴾ فَلَا يَحْزَنكَ قَوْلُهُمْ إِنَّا نَعْلَمُ مَا يُسْرُونَ ﴿٨٠﴾ وَمَا يُعْلِنُونَ ﴿٨١﴾ أَوَلَمْ يَرَ الْإِنْسَانُ أَنَّا خَلَقْنَاهُ مِنْ نُطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مُّبِينٌ ﴿٨٢﴾

72. And We have subdued them to them so that some of them they have for riding and some they eat. 73. And they have (other) benefits from them, and they get (milk) to drink. Will they not then be grateful? 74. And they have taken besides Allāh *ālihah* (gods), hoping that they might be helped (by those so-called gods). 75. They cannot help them, but they will be brought forward as a troop against those who worshipped them (at the time of Reckoning). 76. So, let not their speech then grieve you (O Muhammad ﷺ). Verily, We know what they conceal and what they reveal. 77. Does not man see that We have created him from *Nutfah* (mixed drops of male and female sexual discharge). Yet behold! he (stands forth) as an open opponent.

رَكُوبِهِمْ	فِيهَا	لَهُمْ	وَدَلَّلْنَاهَا
they have for riding	so (that some) of them	to them	and We have subdued them
وَمَشَارِبٌ	مَنْفَعٍ	فِيهَا	وَهُمْ
and drinks (milk)	benefits	in them	and they have
وَمِنْهَا يَأْكُلُونَ ﴿٧٦﴾			and (some) of them they eat
أَفَلَا يَشْكُرُونَ ﴿٧٧﴾	وَاتَّخَذُوا	مِنْ دُونِ اللَّهِ	ءَالِهَةً
(will) they not then be grateful?	and they have taken	besides Allah	gods
لَعَلَّهُمْ يُبْصَرُونَ ﴿٧٨﴾	لَا يَسْتَطِيعُونَ	نَصْرَهُمْ	وَهُمْ
(hoping) that they might be helped	they are not able to help them	and they	for them
جُنُودٌ	مُحْضَرُونَ ﴿٧٩﴾	فَلَا يَحْزَنُكَ	قَوْلُهُمْ
(will be) troops	brought forward	so let not grieve you	their speech
مَا يُسْرُونَ ﴿٨٠﴾	وَمَا يَعْلَمُونَ ﴿٨١﴾	أَوَلَمْ يَرِ الْإِنْسَانُ	أَنَّا
what they conceal	and what they reveal	(does) not man see?	that We
مِنْ نُطْفَةٍ	فَإِذَا	هُوَ	مُتَّبِعٌ ﴿٨٢﴾
from semen-drop	yet behold	he	open

وَصَرَبَ لَنَا مَثَلًا وَنَسِيَ خَلْقَهُ. قَالَ مَنْ يُحْيِي الْعِظْمَ وَهِيَ رَمِيمٌ ﴿٧٨﴾ قُلْ يُحْيِيهَا الَّذِي أَنشأها أَوَّلَ مَرَّةٍ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ ﴿٧٩﴾ الَّذِي جَعَلَ لَكُم مِّنَ الشَّجَرِ الْأَخْضَرِ نَارًا فَإِذَا أَنْتُمْ مِّنْهُ تُوقَدُونَ ﴿٨٠﴾ أَو لَيْسَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِقَدِيرٍ عَلَىٰ أَن يَخْلُقَ مِثْلَهُمْ بَلَىٰ وَهُوَ الْخَلَّاقُ الْعَلِيمُ ﴿٨١﴾ إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَن يَقُولَ لَهُ: كُنْ فَيَكُونُ ﴿٨٢﴾ فَسَبِّحْنَا الَّذِي بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ وَإِلَيْهِ تُرْجَعُونَ ﴿٨٣﴾

78. And he puts forth for Us a parable, and forgets his own creation. He says: "Who will give life to these bones after they are rotten and have become dust?"

79. Say (O Muhammad ﷺ): "He will give life to them: Who created them for the first time! And He is All-Knower of every creation!" 80. He Who produces for you fire out of the green tree, when behold! you kindle therewith. 81. Is not He Who created the heavens and the earth, Able to create the like of them? Yes, indeed! He is the All-Knowing Supreme Creator. 82. Verily, His Command,

when He intends a thing, is only that He says to it, "Be!" - and it is! 83. So Glorified is He (and Exalted above all that they associate with Him) in Whose Hand is the dominion of all things, and to Him you shall be returned.

قَالَ	وَنَسِيَ خَلْقَهُ ۗ	مَثَلًا	لَنَا	وَضَرَبَ
he says	and forgets his own creation	a parable	for Us	and he puts forth
قُلْ	رَمِيمٌ ﴿٧٨﴾	وَهِيَ	الْعِظَمَ	مَنْ يُحْيِي
say	(are) rotten (and have become dust)	while they	(to) these bones	Who will give life
بِكُلِّ	وَهُوَ	أَوَّلَ	الَّذِي	يُحْيِيهَا
of every	and He	time (for the) first	created them	Who He will give life to them
نَارًا	مِّنَ الشَّجَرِ	لَكُمْ	الَّذِي جَعَلَ	عَلِيمٌ ﴿٧٩﴾
fire	green	out of the tree	for you	He Who produces (is) All-Knower
فَإِذَا	وَالْأَرْضَ	أَوْ لَيْسَ	تُوقِدُونَ ﴿٨٠﴾	مِنْهُ
and the earth	created the heavens	is it not	He Who? kindle	therewith you
بِقَدْرِ	وَهُوَ الْخَلَّاقُ	بَلَىٰ	عَلَىٰ أَنْ يَخْلُقَ	مِثْلَهُمْ
and He (is) the Supreme Creator		yes	to create (the) like of them	Able
لَهُ	أَنْ يَقُولَ	أَرَادَ شَيْئًا	إِذَا	إِنَّمَا أَمْرُهُ
to it	that He says	He intends a thing	when	only His Command
مَلَكَوٰتٍ	بِيَدِهِ	الَّذِي	فَسَبَّحَنَ	فِي كَوْنٍ ﴿٨٢﴾
(is the) dominion	in Whose Hand	He [Who]	so Glorified be	and it is
	وَالِيهِ تُرْجَعُونَ ﴿٨٣﴾	كُلِّ	شَيْءٍ	
	and to Him you shall be returned	thing	(of) every	

سُورَةُ الصَّافَّاتِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالصَّفَّاتِ صَفًّا ﴿١﴾ فَالزَّجْرَتِ زَجْرًا ﴿٢﴾ فَالتَّلِيذِ ذِكْرًا ﴿٣﴾ إِنَّ إِلَهَكُمْ لَوَاحِدٌ ﴿٤﴾ رَبُّ

السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَرَبُّ الْمَشْرِقِ ﴿٥﴾ إِنَّا زَيْنَا السَّمَاءَ الدُّنْيَا بِزِينَةِ الْكَوَاكِبِ ﴿٦﴾
وَحِفْظًا مِّنْ كُلِّ شَيْطَانٍ مَّارِدٍ ﴿٧﴾

Sūrah As-Sāffāt (Those Ranged in Ranks) 37

In the Name of Allāh, the Most Gracious, the Most Merciful.

1. By those (angels) ranged in ranks (or rows). 2. By those (angels) who drive the clouds in a good way. 3. By those (angels) who bring the Book and the Qur'an from Allāh to mankind. 4. Verily, your *Ilāh* (God) is indeed One (i.e. Allāh); 5. The Lord of the heavens and of the earth, and all that is between them, and the Lord of every point of the sun's risings. 6. Verily, We have adorned the near heaven with the stars (for beauty). 7. And to guard against every rebellious devil.

الرَّحِيمِ	الرَّحْمَنِ	بِسْمِ اللَّهِ				
the Most Merciful	the Most Gracious	In the Name (of) Allah				
فَالزَّجْرَاتِ	صَفًّا ﴿٥﴾	وَالصَّافَّاتِ				
by those (angels) who drive the clouds	(in) rows	by those (angels) ranged				
لَوْحَدُّ ﴿١﴾	ذِكْرًا ﴿٢﴾	فَالتَّلِيَّاتِ	زَجْرًا ﴿٣﴾			
(is) indeed One	verily your God	the Book	by those (angels) who recite (in) a good way			
بَيْنَهُمَا	وَمَا	وَالْأَرْضِ	رَبُّ السَّمَوَاتِ			
(is) between them	and (all) that	and (of) the earth	(the) Lord (of) the heavens			
السَّمَاءِ	إِنَّا زَيْنَا	وَرَبُّ الْمَشْرِقِ ﴿٥﴾				
the heaven	verily We have adorned	and (the) Lord (of) every point of the sunrise				
مَّارِدٍ ﴿٧﴾	شَيْطَانٍ	مِّنْ كُلِّ	وَحِفْظًا	الْكَوَاكِبِ ﴿٦﴾	بِزِينَةٍ	الدُّنْيَا
rebellious	devil	against every	and (to) guard	(of) the stars	with beauty	the near

لَا يَسْمَعُونَ إِلَى الْمَلَأِ الْأَعْلَى وَيُقَدِّفُونَ مِنْ كُلِّ جَانِبٍ ﴿٨﴾ دُحُورًا وَلَهُمْ عَذَابٌ وَاصِبٌ ﴿٩﴾ إِلَّا
مَنْ خَطِفَ الْخَطْفَةَ فَأَتْبَعَهُ شِهَابٌ ثَاقِبٌ ﴿١٠﴾ فَاسْتَفْتِهِمْ أَهْمُ أَشَدُّ خَلْقًا أَمْ مَنْ خَلَقْنَا إِنَّا
خَلَقْنَاهُمْ مِنْ طِينٍ لَّازِبٍ ﴿١١﴾ بَلْ عَجِبْتَ وَيَسْخَرُونَ ﴿١٢﴾ وَإِذَا ذُكِرُوا لَا يَذْكُرُونَ ﴿١٣﴾ وَإِذَا

رَأَوْا آيَةً يَسْتَسْخِرُونَ ﴿١٤﴾

8. They cannot listen to the higher group (angels) for they are pelted from every side. 9. Outcast, and theirs is a constant (or painful) torment. 10. Except such as snatch away something by stealing, and they are pursued by a flaming fire of piercing brightness. 11. Then ask them (i.e. these polytheists, O Muhammad ﷺ): "Are they stronger as creation, or those (others like the heavens and the earth and the mountains) whom We have created?" Verily, We created them of a sticky clay. 12. Nay, you (O Muhammad ﷺ) wondered (at their insolence) while they mock (at you and at the Qur'an). 13. And when they are reminded, they pay no attention. 14. And when they see an *Āyāh* (a sign, or an evidence) from Allāh, they mock at it.

لَا يَسْمَعُونَ	إِلَى الْمَلَائِكَةِ	وَيُقَدِّفُونَ	مِنْ كُلِّ	جَانِبٍ ﴿٨﴾
they (can) not listen	to the group	and they are pelted	from every	side
دُحُورًا	وَهُمْ	عَذَابٌ	وَاصِبٌ ﴿٩﴾	إِلَّا مَنْ حَظَفَ
outcast	and for them	(is) a torment	constant	except (him) who snatches away
الْخَطْفَةَ	فَأَتْبَعَهُ،	بِشَهَابٍ	ثَاقِبٌ ﴿١٠﴾	فَأَسْتَفْتِهِمْ
something	and he is pursued	(by) a flaming fire	(of) piercing brightness	then ask them
أَهْمٌ	أَشَدُّ	خَلْقًا	أَمْ مَنِ خَلَقْنَا	إِنَّا
(are) they?	stronger	(as) creation	or (those) whom We have created	verily We
خَلَقْنَاهُمْ	مِنْ طِينٍ	لَازِبٍ ﴿١١﴾	بِكُلِّ عَجْبَةٍ	وَيَسْتَسْخِرُونَ ﴿١٢﴾
have created them	of a clay	sticky	nay you wondered	while they mock
وَإِذَا ذُكِّرُوا	لَا يَذْكُرُونَ ﴿١٣﴾	وَإِذَا رَأَوْا	آيَةً يَسْتَسْخِرُونَ ﴿١٤﴾	
and when they are reminded	they remember not	and when they see	a sign they mock at (it)	

وَقَالُوا إِن هَذَا إِلَّا سِحْرٌ مُّبِينٌ ﴿١٥﴾ أءَ ذَا مِنَّا وَكُنَّا نُرَابًا وَعَظْمًا ءَأَنَا لَمَبْعُوثُونَ ﴿١٦﴾ أَوْ ءَابَاؤُنَا
 الْأَوْلُونَ ﴿١٧﴾ قُلْ نَعَمْ وَأَنْتُمْ دَاخِرُونَ ﴿١٨﴾ فَإِنَّمَا هِيَ زَجْرَةٌ وَاحِدَةٌ فَإِذَا هُمْ يَنْظُرُونَ ﴿١٩﴾ وَقَالُوا
 يَتُولِينَا هَذَا يَوْمَ الدِّينِ ﴿٢٠﴾ هَذَا يَوْمَ الْفَصْلِ الَّذِي كُتِبَ بِهِ تَكْذِيبُكُمْ ﴿٢١﴾ أَحْسِرُوا الَّذِينَ
 ظَلَمُوا وَأَزْوَاجَهُمْ وَمَا كَانُوا يَعْبُدُونَ ﴿٢٢﴾ مِنْ دُونِ اللَّهِ فَاهْدُوهُمْ إِلَى صِرَاطِ الْجَحِيمِ ﴿٢٣﴾ وَقَفُوهُمْ

إِنَّهُمْ مَسْئُولُونَ ﴿١٦﴾

15. And they say: "This is nothing but evident magic! 16. "When we are dead and have become dust and bones, shall we (then) verily be resurrected? 17. "And also our fathers of old?" 18. Say (O Muhammad ﷺ): "Yes, and you shall then be humiliated." 19. It will be a single *Zajrah* [shout (i.e. the second blowing of the Trumpet)], and behold, they will be staring! 20. They will say: "Woe to us! This is the Day of Recompense!" 21. (It will be said): "This is the Day of Judgement which you used to deny." 22. (It will be said to the angels): "Assemble those who did wrong, together with their companions (from the devils) and what they used to worship, 23. "Instead of Allāh, and lead them on to the way of flaming Fire (Hell); 24. "But stop them, verily, they are to be questioned.

وَقَالُوا	إِنَّ هَذَا	إِلَّا سِحْرٌ	مُبِينٌ ﴿١٥﴾	أَعْدَا مِنَّا
and they say	this (is) nothing	but a magic	evident	(is it) when we are dead?
وَكُنَّا نُرَابًا	وَعِظْمًا	أَنَا	لَمَبْعُوثُونَ ﴿١٦﴾	أَوْ آبَاؤُنَا
and have become dust	and bones	(shall) we verily?	be resurrected	and (also) our fathers?
الْأُولُونَ ﴿١٧﴾	قُلْ نَعَمْ	وَأَنْتُمْ	دَخِرُونَ ﴿١٨﴾	فَإِنَّمَا هِيَ
former	and you say yes	and you	(shall be) humiliated	then only it
فَإِذَا	هُمْ يَنْظُرُونَ ﴿١٩﴾	وَقَالُوا	يَوِيلَنَا	هَذَا
and behold	they will be staring	and they will say	woe to us	this
الَّذِينَ ﴿٢٠﴾	هَذَا	يَوْمَ	الْفَصْلِ	الَّذِي كُنْتُمْ
(of) Recompense	this	(is the) Day	(of) Judgement	which you used to
أَحْشُرُوا	الَّذِينَ ظَلَمُوا	وَأَزْوَاجَهُمْ	وَمَا كَانُوا	يَعْبُدُونَ ﴿٢١﴾
assemble	those who did wrong	and their companions	and what they used to	worship
مِنْ دُونِ اللَّهِ	فَاهْدُوهُمْ	إِلَى صِرَاطٍ	الْجَحِيمِ ﴿٢٢﴾	وَقْفُوهُمْ
instead of Allah	and lead them on	to (the) way	(of) flaming Fire	but stop them
	إِنَّهُمْ	مَسْئُولُونَ ﴿٢٣﴾		
	verily they	(are) to be questioned		

مَا لَكُمْ لَا تَنَاصِرُونَ ﴿٢٥﴾ بَلْ هُمْ الْيَوْمَ مُسْتَسِمُونَ ﴿٢٦﴾ وَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَسَاءَلُونَ ﴿٢٧﴾ قَالُوا إِنَّكُمْ كُنْتُمْ تَأْتُونَنَا عَنِ الْيَمِينِ ﴿٢٨﴾ قَالُوا بَلْ لَمْ تَكُونُوا مُؤْمِنِينَ ﴿٢٩﴾ وَمَا كَانَ لَنَا عَلَيْكُمْ مِنْ سُلْطَانٍ بَلْ كُنْتُمْ قَوْمًا طَٰغِينَ ﴿٣٠﴾ فَحَقَّ عَلَيْنَا قَوْلُ رَبِّنَا إِنَّا لَذَائِقُونَ ﴿٣١﴾ فَأَعْوَيْنَكُمْ إِذَا كُنَّا غُيُوبِينَ ﴿٣٢﴾ فَأَتَاهُمْ يَوْمَئِذٍ فِي الْعَذَابِ مُشْتَرِكُونَ ﴿٣٣﴾

25. "What is the matter with you? Why do you not help one another (as you used to do in the world)?" 26. Nay, but that Day they shall surrender. 27. And they will turn to one another and question one another. 28. They will say: "It was you who used to come to us from the right side (i.e., from the right side of one of us and beautify for us every evil, enjoin on us polytheism, and stop us from the truth, i.e. Islāmic Monotheism and from every good deed)." 29. They will reply: "Nay, you yourselves were not believers. 30. "And we had no authority over you. Nay! But you were *Tāghūn* (transgressing) people (polytheists, and disbelievers). 31. "So now the Word of our Lord has been justified against us, that we shall certainly (have to) taste (the torment). 32. "So we led you astray because we were ourselves astray." 33. Then verily, that Day, they will (all) share in the torment.

مَا	لَكُمْ	لَا تَنَاصِرُونَ ﴿٢٥﴾	بَلْ هُمْ	الْيَوْمَ
what (is the matter)	with you	you help not one another	they	that Day
مُسْتَسِمُونَ ﴿٢٦﴾	وَأَقْبَلَ بَعْضُهُمْ	عَلَى بَعْضٍ	يَتَسَاءَلُونَ ﴿٢٧﴾	
(shall) surrender	and will turn some of them	to others	questioning one another	
قَالُوا	إِنَّكُمْ كُنْتُمْ	تَأْتُونَنَا	عَنِ الْيَمِينِ ﴿٢٨﴾	قَالُوا
they will say	verily you used to	come to us	from the right (side)	they will say
بَلْ	كُنْتُمْ قَوْمًا	طَٰغِينَ ﴿٣٠﴾	فَحَقَّ	عَلَيْنَا
nay	you were a people	transgressing	so has been justified	against us
لَمْ تَكُونُوا مُؤْمِنِينَ ﴿٢٩﴾	وَمَا كَانَ	لَنَا	عَلَيْكُمْ	مِنْ سُلْطَانٍ
you were not believers	and was not	for us	over you	any authority
بَلْ كُنْتُمْ قَوْمًا	رَبِّنَا	إِنَّا	لَذَائِقُونَ ﴿٣١﴾	فَأَعْوَيْنَكُمْ
nay you were a people	(of) our Lord	(that) [verily] we	(shall) certainly taste	so we led you astray

إِنَّا كُنَّا	غَلَوْنَ ﴿٣٦﴾	فَإِنَّهُمْ	يَوْمَئِذٍ فِي الْعَذَابِ	مُشْتَرِكُونَ ﴿٣٧﴾
verily we were (ourselves)	astray	then verily they	in the torment	(will all) share

إِنَّا كَذَلِكَ نَفْعَلُ بِالْمُجْرِمِينَ ﴿٣٤﴾ إِنَّهُمْ كَانُوا إِذَا قِيلَ لَهُمْ لَا إِلَهَ إِلَّا اللَّهُ يَسْتَكْبِرُونَ ﴿٣٥﴾ وَيَقُولُونَ آيُنَا لَتَارِكُوآءِ الْهَيْتِنَا لِشَاعِرٍ مَّجْنُونٍ ﴿٣٦﴾ بَلْ جَاءَ بِالْحَقِّ وَصَدَقَ الْمُرْسَلِينَ ﴿٣٧﴾ إِنَّكُمْ لَذَائِقُوا الْعَذَابِ الْأَلِيمِ ﴿٣٨﴾ وَمَا تُحْزَنُونَ إِلَّا مَا كُنْتُمْ تَعْمَلُونَ ﴿٣٩﴾ إِلَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ ﴿٤٠﴾ أُولَئِكَ لَهُمْ رِزْقٌ مَعْلُومٌ ﴿٤١﴾ فَوَاكِهَ وَهُمْ مُكْرَمُونَ ﴿٤٢﴾ فِي جَنَّاتِ النَّعِيمِ ﴿٤٣﴾ عَلَى سُرُرٍ مُتَقَابِلِينَ ﴿٤٤﴾ يُطَافُ عَلَيْهِمْ بِكَأْسٍ مِّن مَّعِينٍ ﴿٤٥﴾ بِيضَاءَ لَذَّةٍ لِلشَّرِبِينَ ﴿٤٦﴾

34. Certainly, that is how We deal with *Al-Mujrimūn* (polytheists, sinners, disbelievers, criminals, the disobedient to Allāh). 35. Truly, when it was said to them: "*Lā ilāha illallāh* (none has the right to be worshipped but Allāh)," they puffed themselves up with pride (i.e. denied it). 36. And (they) said: "Are we going to abandon our *ālihah* (gods) for the sake of a mad poet?" 37. Nay! he (Muhammad ﷺ) has come with the truth (i.e. Allāh's religion – Islāmīc Monotheism and this Qur'ān) and he confirms the Messengers (before him who brought Allāh's religion – Islāmīc Monotheism). 38. Verily, you (pagans of Makkah) are going to taste the painful torment; 39. And you will be requited nothing except for what you used to do (evil deeds, sins, and Allāh's disobedience which you used to do in this world) 40. Except the chosen slaves of Allāh (i.e. the true believers of Islāmīc Monotheism). 41. For them there will be a known provision (in Paradise), 42. Fruits; and they shall be honoured, 43. In the Gardens of Delight (Paradise), 44. Facing one another on thrones. 45. Round them will be passed a cup of pure wine – 46. White, delicious to the drinkers.

إِنَّا	كَذَلِكَ	نَفْعَلُ بِالْمُجْرِمِينَ ﴿٣٤﴾	إِنَّهُمْ كَانُوا	إِذَا قِيلَ	لَهُمْ
certainly We	thus	deal with sinners	verily they [were]	when it was said	to them
لَا إِلَهَ	إِلَّا اللَّهُ	يَسْتَكْبِرُونَ ﴿٣٥﴾	وَيَقُولُونَ		
(there is) no god	but Allah	they puffed (themselves) up with pride	and they say		
آيُنَا	لَتَارِكُوآءِ	الْهَيْتِنَا	لِشَاعِرٍ	مَّجْنُونٍ ﴿٣٦﴾	
(are) indeed we?	going to abandon	our gods	for (the sake of) a poet	mad	

بَلْ جَاءَ	يَٰلِحَقِّ	وَصَدَّقَ الْمُرْسَلِينَ ﴿٣٧﴾	إِنكُم
nay he has come	with the truth	and he confirmed the Messengers	verily you
لَذَآئِقُوا	الْعَذَابِ	الْأَلِيمِ ﴿٣٨﴾	وَمَا تُجْزَوْنَ
(are) indeed going to taste	the torment	painful	and you will be requited nothing
إِلَّا مَا كُنْتُمْ	تَعْمَلُونَ ﴿٣٩﴾	إِلَّا عِبَادَ اللَّهِ	الْمُخْلِصِينَ ﴿٤٠﴾
except (for) what you used to	do	except (the) slaves (of) Allah	the chosen
أُولَٰئِكَ	هُمْ	رِزْقٌ	مَّعْلُومٌ ﴿٤١﴾
those	for them	(will be) a provision	known
مُكْرَمُونَ ﴿٤٢﴾	فِي جَنَّاتٍ	التَّعِيمِ ﴿٤٣﴾	عَلَىٰ سُرُرٍ
(shall be) honoured	in (the) Gardens	(of) Delight	on thrones
يَطَافُ عَلَيْهِمْ	بِكَاْسٍ	مِّن مَّعِينٍ ﴿٤٤﴾	بَيْضَاءَ
will be brought around [into] them	a cup	from spring	white
		لَذَّةٍ	لِّلشَّارِبِينَ ﴿٤٥﴾
		delicious	to the drinkers

لَا فِيهَا غَوْلٌ وَلَا هُمْ عَنْهَا يُنزَفُونَ ﴿٤٧﴾ وَعِنْدَهُمْ قَاصِرَاتُ الطَّرْفِ عِينٌ ﴿٤٨﴾ كَأَنَّهُنَّ بَيْضٌ مَّكْنُونٌ ﴿٤٩﴾ فَأَقْبَلَ بَعْضُهُمْ عَلَىٰ بَعْضٍ يَتَسَاءَلُونَ ﴿٥٠﴾ قَالَ قَائِلٌ مِّنْهُمْ إِنِّي كَانَ لِي قَرِينٌ ﴿٥١﴾ يَقُولُ أَءِنَّكَ لَمِنَ الْمُصَدِّقِينَ ﴿٥٢﴾ أَءِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظْمًا إِذْنَا لَمَدِينُونَ ﴿٥٣﴾ قَالَ هَلْ آنَسُمْ مِّمَّطَّلِعُونَ ﴿٥٤﴾

47. Neither will they have *Ghoul* (any kind of hurt, abdominal pain, headache, a sin) from that nor will they suffer intoxication therefrom. 48. And beside them will be *Qāsirāt-at-Tarf* [chaste females (wives), restraining their glances (desiring none except their husbands)], with wide and beautiful eyes. 49. (Delicate and pure) as if they were (hidden) eggs (well) preserved. 50. Then they will turn to one another, mutually questioning. 51. A speaker of them will say: "Verily, I had a companion (in the world), 52. Who used to say: "Are you among those who believe (in resurrection after death). 53. "(That) when we die and become dust and bones, shall we indeed (be raised up) to receive reward or punishment (according to our deeds)?" 54. (The speaker) said: "Will you look down?"

لَا	فِيهَا	عَوَّلُ	وَلَا هُمْ	عَنْهَا يَذُوقُونَ ﴿٤٧﴾
neither	in that	(will be) bad affect	nor they	will suffer intoxication from that
وَعِنْدَهُمْ	قَلَصِرَاتُ	أَلْطَرَفِ	عَيْنٌ ﴿٤٨﴾	
and with them	(will be) chaste women restraining	their glances	(with) wide and beautiful eyes	
كَأَنَّهُنَّ	بَيْضٌ	مَّكْنُونٌ ﴿٤٩﴾	فَأَقْبَلَ بَعْضُهُمْ	عَلَى بَعْضٍ
as if they (were)	eggs	preserved	so will turn some of them	to others
يَتَسَاءَلُونَ ﴿٥٥﴾	قَالَ قَائِلٌ	مِنْهُمْ	إِنِّي كَانُ	لِي
mutually questioning	will say a speaker	of them	verily I had	[for me]
يَقُولُ	أَءَنْتَ	لِمَنِ الْمُصَدِّقِينَ ﴿٥٦﴾	أَءَذَا مِنَّا	
who used to say	(are) you indeed?	among those who believe	(is it) when we die?	[surely]
وَكُنَّا تُرَابًا	وَعِظْمًا	أَءَنَا	لَمَدِينُونَ ﴿٥٧﴾	
and become dust	and bones	(shall) we indeed?	to receive reward or punishment	
	قَالَ هَلْ أُنْتُمْ	مُطَّلِعُونَ ﴿٥٨﴾		
	he said (will) you?	look down		

فَاطَّلَعَ فَرَأَاهُ فِي سَوَاءِ الْجَحِيمِ ﴿٥٥﴾ قَالَ تَاللَّهِ إِن كِدَّتْ لَتُرْدِينِ ﴿٥٦﴾ وَلَوْلَا نِعْمَةُ رَبِّي لَكُنْتُ
 مِنَ الْمُحْضَرِينَ ﴿٥٧﴾ أَفَمَا تَحْنُ بِمَيِّتِينَ ﴿٥٨﴾ إِلَّا مَوْتَنَا الْأُولَى وَمَا تَحْنُ بِمُعَدَّبِينَ ﴿٥٩﴾ إِنَّ هَذَا
 لَهُوَ الْفَوْزُ الْعَظِيمُ ﴿٦٠﴾ لِمِثْلِ هَذَا فليَعْمَلِ الْعَمَلُونَ ﴿٦١﴾ أَذَلِكَ خَيْرٌ نُزُلًا أَمْ شَجَرَةُ الزُّقُومِ ﴿٦٢﴾
 إِنَّا جَعَلْنَاهَا فِتْنَةً لِلظَّالِمِينَ ﴿٦٣﴾ إِنَّهَا شَجَرَةٌ تَخْرُجُ فِي أَصْلِ الْجَحِيمِ ﴿٦٤﴾ طَلَعَهَا كَأَنَّهُ
 رُءُوسُ الشَّيَاطِينِ ﴿٦٥﴾

55. So he looked down and saw him in the midst of the Fire. 56. He said: "By Allāh! You have nearly ruined me. 57. "Had it not been for the Grace of my Lord, I would certainly have been among those brought forth (to Hell)." 58. (The dwellers of Paradise will say:) "Are we then not to die (any more)? 59. "Except our first death, and we shall not be punished? (after we have entered Paradise)." 60. Truly, this is the supreme success! 61. For the like of this let the workers work. 62. Is that (Paradise) better entertainment or the tree of Zaqqūm

(a horrible tree in Hell)? 63. Truly, We have made it (as) a trial for the *Zālimūn* (polytheists, disbelievers, wrongdoers). 64. Verily, it is a tree that springs out of the bottom of Hell-fire, 65. The shoots of its fruit stalks are like the heads of *Shayātīn* (devils);

فَاطَّلَعَ	فَرَّاهُ	فِي سَوَاءٍ	الْجَحِيمِ ﴿٥٥﴾	قَالَ تَاللَّهِ
so he looked down	and saw him	in (the) midst	(of) the Fire	he said by Allah
إِنْ كِدْتَ	لَتُرْدِينِ ﴿٥٦﴾	وَلَوْلَا نِعْمَةٌ	رَبِّي	
surely you almost	have ruined me	and had (it) not been for (the) Grace	(of) my Lord	
لَكُنْتُ	مِنَ الْمُحْضَرِينَ ﴿٥٧﴾	أَفَمَا نَحْنُ		
I would certainly have been	among those who are brought forth	(are) we then not?		
بِمِيتِينَ ﴿٥٨﴾	إِلَّا مَوْتَنَا	أَلْأَوْلَى	وَمَا نَحْنُ	بِمُعَذِّبِينَ ﴿٥٩﴾
to die	except our death	first	and we (shall) not	(be) punished
هُوَ	الْفَوْزُ	الْعَظِيمُ ﴿٦٠﴾	لِمِثْلِ	هَذَا
[it indeed]	the success	supreme	for (the) like	(of) this
أَذَلِكْ خَيْرٌ	نُزُلًا	أَمْ شَجَرَةٌ	الرَّزْقُومِ ﴿٦١﴾	إِنَّا
(is) that? better	entertainment	or (the) tree	(of) Zaqqum	truly We
فِتْنَةً	لِّلظَّالِمِينَ ﴿٦٢﴾	إِنَّهَا	شَجَرَةٌ	تُخْرَجُ فِي أَصْلِ
(as) a trial	for the wrongdoers	verily it	(is) a tree	(that) springs out of (the) bottom
الْجَحِيمِ ﴿٦٣﴾	طَلَعَهَا	كَأَنَّهُ	رُءُوسُ	الشَّيَاطِينِ ﴿٦٤﴾
(of) the Hell-fire	its sprouts of fruit stalks	(is) like	(the) heads	(of) devils

فَإِنَّهُمْ لَا يَكُونُونَ مِنْهَا فَمَا يَكُونُونَ مِنْهَا الْبُطُونَ ﴿٦٣﴾ ثُمَّ إِنَّ لَهُمْ عَلَيْهَا لَشَوْبًا مِّنْ حَمِيمٍ ﴿٦٤﴾ ثُمَّ إِنَّ مَرَجِعَهُمْ إِلَى الْجَحِيمِ ﴿٦٥﴾ إِنَّهُمْ أَلْفَوْا آبَاءَهُمْ ضَالِّينَ ﴿٦٦﴾ فَهُمْ عَلَىٰ آثَرِهِمْ يُهْرَعُونَ ﴿٦٧﴾ وَلَقَدْ ضَلَّ قَبْلَهُمْ أَكْثَرُ الْأَوَّلِينَ ﴿٦٨﴾ وَلَقَدْ أَرْسَلْنَا فِيهِمْ مُّنذِرِينَ ﴿٦٩﴾ فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُنذِرِينَ ﴿٧٠﴾ إِلَّا عِبَادَ اللَّهِ الْمُخْلِصِينَ ﴿٧١﴾ وَلَقَدْ نَادَيْنَا

نُوحٌ فَلَنَعْمَ الْمُجِيبُونَ ﴿٧٥﴾ وَتَجَنَّبَهُ وَآهْلَهُ، مِنْ الْكَرْبِ الْعَظِيمِ ﴿٧٦﴾ وَجَعَلْنَا ذُرِّيَّتَهُ هُمُ الْبَاقِينَ ﴿٧٧﴾

66. Truly, they will eat thereof and fill their bellies therewith. 67. Then on the top of that they will be given boiling water to drink so that it becomes a mixture (of boiling water and *Zaqqūm* in their bellies). 68. Then thereafter, verily, their return is to the flaming fire of Hell. 69. Verily, they found their fathers on the wrong path; 70. So they (too) hastened in their footsteps! 71. And indeed most of the men of old went astray before them; 72. And indeed We sent among them warners (Messengers); 73. Then see what was the end of those who were warned (but heeded not). 74. Except the chosen slaves of Allāh (faithful, obedient and true believers of Islāmic Monotheism). 75. And indeed Nūh (Noah) invoked Us, and We are the Best of those who answer (the request). 76. And We rescued him and his family from the great distress (i.e. drowning), 77. And, his progeny, them We made the survivors (i.e. Shem, Ham and Japheth).

فَإِنَّهُمْ	لَا يَكُلُونَ	مِنْهَا	فَمَا لَوْ	مِنْهَا	الْبُطُونَ ﴿٧٦﴾	ثُمَّ
so truly they	will eat	thereof	and fill	of it	the bellies	then
إِنَّ	لَهُمْ	عَلَيْهَا	لَشَوْبًا	مِنْ حَمِيمٍ ﴿٧٧﴾	ثُمَّ	
verily	for them	on top of that	(is) a mixture	of boiling water (to drink)	then	
إِنَّ مَرْجِعَهُمْ	إِلَى الْجَحِيمِ ﴿٦٩﴾	إِنَّهُمْ أَلْفَوْا	آبَاءَهُمْ			
verily their return	(is) to the flaming fire of Hell	verily they found	their fathers			
ضَالِّينَ ﴿٧١﴾	فَهُمْ	عَلَىٰ آثَرِهِمْ يُهْرَعُونَ ﴿٧٠﴾	وَلَقَدْ ضَلَّ قَبْلَهُمْ			
astray	so they	made haste on their footsteps	and indeed went astray before them			
أَكْثَرُ	الْأَوَّلِينَ ﴿٧٢﴾	وَلَقَدْ أَرْسَلْنَا	فِيهِمْ			
most	(of) men of old	and indeed We sent	among them			
مُنذِرِينَ ﴿٧٣﴾	فَانظُرْ كَيْفَ	كَانَ عَاقِبَةُ	الْمُنذِرِينَ ﴿٧٣﴾			
warners	then see how	was (the) end	(of) those who were warned			
إِلَّا عِبَادَ اللَّهِ	الْمُخْلِصِينَ ﴿٧٤﴾	وَلَقَدْ نَادَانَا	نُوحٌ			
except (the) slaves (of) Allah	the chosen	and indeed invoked Us	Noah			

وَأَهْلَهُ	وَنَجَّيْنَاهُ	فَلَنِعْمَ الْمُجِيبُونَ ﴿٧٥﴾		
and his family	and We rescued him	and indeed (We) are the best (of) those who answer		
الْبَاقِينَ ﴿٧٧﴾	هُمْ	وَجَعَلْنَا ذُرِّيَّتَهُ	الْعَظِيمِ ﴿٧٦﴾	مِنَ الْكُرْبِ
the survivors	[they]	and We have made his progeny	great	from the distress

وَتَرَكْنَا عَلَيْهِ فِي الْآخِرِينَ ﴿٧٨﴾ سَلَامٌ عَلَى نُوحٍ فِي الْعَالَمِينَ ﴿٧٩﴾ إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿٨٠﴾ إِنَّهُ مِنْ عِبَادِنَا الْمُؤْمِنِينَ ﴿٨١﴾ ثُمَّ أَغْرَقْنَا الْآخِرِينَ ﴿٨٢﴾ وَإِن مِّن شَيْعَةٍ لِّإِبْرَاهِيمَ ﴿٨٣﴾ إِذْ جَاءَ رَبَّهُ بِقَلْبٍ سَلِيمٍ ﴿٨٤﴾ إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ مَاذَا تَعْبُدُونَ ﴿٨٥﴾ أَفَكُلَّاءِ الْهَةِ دُونَ اللَّهِ تُرِيدُونَ ﴿٨٦﴾

78. And left for him (a goodly remembrance) among the later generations: 79. "Salām (peace) be upon Nūh (Noah) (from Us) among the 'Ālamīn (mankind, jinn and all that exists)!" 80. Verily, thus We reward the Muhsinūn (good-doers. 81. Verily, he [Nūh (Noah)] was one of Our believing slaves. 82. Then We drowned the others (disbelievers and polytheists). 83. And verily, among those who followed his [Nūh's (Noah's)] way (Islāmīc Monotheism) was Ibrāhīm (Abraham). 84. When he came to his Lord with a pure heart (attached to Allāh Alone and none else, worshipping none but Allāh Alone – true Islāmīc Monotheism, pure from the filth of polytheism). 85. When he said to his father and to his people: "What is it that which you worship? 86. "Is it a falsehood – ālihah (gods) other than Allāh – that you desire?

عَلَى نُوحٍ	سَلَامٌ	فِي الْآخِرِينَ ﴿٧٨﴾	عَلَيْهِ	وَتَرَكْنَا
upon Noah	peace (be)	among the later generations	for him	and We left
مِنَ عِبَادِنَا	إِنَّهُ	نَجْزِي الْمُحْسِنِينَ ﴿٨٠﴾	كَذَلِكَ	إِنَّا
(was one) of Our slaves	verily he	reward the good-doers	thus	verily We
مِن شَيْعَتِهِ	وَأِن	ثُمَّ أَغْرَقْنَا الْآخِرِينَ ﴿٨٢﴾	الْمُؤْمِنِينَ ﴿٨١﴾	
among those who followed his way	and verily	then We drowned the others	believing	
إِذْ	بِقَلْبٍ سَلِيمٍ ﴿٨٤﴾	جَاءَ رَبَّهُ	إِذْ	لِإِبْرَاهِيمَ ﴿٨٣﴾
when	pure	with a heart	he came to his Lord	when (was) Abraham
مَاذَا تَعْبُدُونَ ﴿٨٥﴾	وَقَوْمِهِ	قَالَ لِأَبِيهِ		
what (is it that which) you worship	and (to) his people	he said to his father		

دُونَ اللَّهِ تُرِيدُونَ ﴿٨٧﴾	ءَالِهَةً	أَيْفَكَ
other than Allah (that) you seek	gods	(is it) a falsehood?

فَمَا ظَنُّكُمْ رَبِّ الْعَالَمِينَ ﴿٨٧﴾ فَظَنَرَ نَظْرَةً فِي النُّجُومِ ﴿٨٨﴾ فَقَالَ إِنِّي سَقِيمٌ ﴿٨٩﴾ فَتَوَلَّوْا عَنْهُ مُدْبِرِينَ ﴿٩٠﴾ فَرَاغَ إِلَىٰ ءَالِهَتِهِمْ فَقَالَ أَلَا تَأْكُلُونَ ﴿٩١﴾ مَا لَكُمْ لَا تَنْطِقُونَ ﴿٩٢﴾ فَرَاغَ عَلَيْهِمْ ضَرْبًا بِالْيَمِينِ ﴿٩٣﴾ فَأَقْبَلُوا إِلَيْهِ يَزْفُونَ ﴿٩٤﴾ قَالَ أَعْبُدُونِ مَا نَحْنُ حُوتٌ ﴿٩٥﴾ وَاللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ ﴿٩٦﴾ قَالُوا ابْنُوا لَهُ بُيُوتًا فَأَلْقُوهُ فِي الْجَحِيمِ ﴿٩٧﴾

87. "Then what think you about the Lord of the 'Alamīn (mankind, jinn, and all that exists)?" 88. Then he cast a glance at the stars, 89. And he said: "Verily, I am sick (with plague). [He did this trick to remain in their temple of idols to destroy them and not to accompany them to the pagan feast]." 90. So they turned away from him and departed (for fear of the disease). 91. Then he turned to their *ālihah* (gods) and said: "Will you not eat (of the offering before you)? 92. "What is the matter with you that you speak not?" 93. Then he turned upon them, striking (them) with (his) right hand. 94. Then they (the worshippers of idols) came towards him hastening. 95. He said: "Worship you that which you (yourselves) carve? 96. "While Allāh has created you and what you make!" 97. They said: "Build for him a building (it is said that the building was like a furnace) and throw him into the blazing fire!"

فَمَا	ظَنُّكُمْ	رَبِّ الْعَالَمِينَ ﴿٨٧﴾	فَظَنَرَ نَظْرَةً
then what	think you	about (the) Lord (of) the worlds	then he looked a glance
فِي النُّجُومِ ﴿٨٨﴾	فَقَالَ	إِنِّي	سَقِيمٌ ﴿٨٩﴾
at the stars	and he said	verily I am	sick
مُدْبِرِينَ ﴿٩٠﴾	فَرَاغَ	إِلَىٰ ءَالِهَتِهِمْ	فَقَالَ
departing	then he turned	to their gods	and said
لَكُمْ ﴿٩١﴾	لَا تَنْطِقُونَ ﴿٩٢﴾	فَرَاغَ	عَلَيْهِمْ
with you	(that) you speak not	then he turned	upon them
فَأَقْبَلُوا ﴿٩٤﴾	إِلَيْهِ يَزْفُونَ ﴿٩٤﴾	قَالَ	أَعْبُدُونَ
then they came	towards him hastening	he said	(do) you worship?

قَالُوا	وَمَا تَعْمَلُونَ ﴿٩٦﴾	وَاللَّهُ خَلَقَكُمْ	مَا نَنْحِتُونَ ﴿٩٥﴾
they said	and what you do	while Allah has created you	that which you carve
	فِي الْجَحِيمِ ﴿٩٧﴾	فَأَلْقُوهُ	بُنَيْنًا
into the blazing fire	and throw him	a building	build for him

فَارَادُوا بِهِ كَيْدًا فَجَعَلْنَاهُمُ الْأَسْفَلِينَ ﴿٩٨﴾ وَقَالَ إِنِّي ذَاهِبٌ إِلَىٰ رَبِّي سَيِّدِينَ ﴿٩٩﴾ رَبِّ هَبْ لِي مِنَ الصَّالِحِينَ ﴿١٠٠﴾ فَبَشَّرْنَاهُ بِغُلَامٍ حَلِيمٍ ﴿١٠١﴾ فَلَمَّا بَلَغَ مَعَهُ السَّعْيَ قَالَ يَبْنَئِي إِنِّي أَرَىٰ فِي الْمَنَامِ أَنِّي أَذْبَحُكَ فَانظُرْ مَاذَا تَرَىٰ ﴿١٠٢﴾ قَالَ يَتَابَتِ أَعْمَلٌ مَّا تَوْمَرُ سَتَجِدُنِي إِن شَاءَ اللَّهُ مِنَ الصَّابِرِينَ ﴿١٠٣﴾ فَلَمَّا أَسْلَمَا وَتَلَّهُ لِلْجَبِينِ ﴿١٠٤﴾ وَنَدَيْنَاهُ أَنِ يَا إِبْرَاهِيمُ ﴿١٠٥﴾

98. So, they plotted a plot against him, but We made them the lowest. 99. And he said (after his rescue from the fire): "Verily, I am going to my Lord. He will guide me!" 100. "My Lord! Grant me (offspring) from the righteous." 101. So, We gave him the glad tidings of a forbearing boy. 102. And, when he (his son) was old enough to walk with him, he said: "O my son! I have seen in a dream that I am slaughtering you (offering you in sacrifice to Allāh). So look what you think!" He said: "O my father! Do that which you are commanded, *In shā' Allāh* (if Allāh wills), you shall find me of *As-Sābirūn* (the patient)." 103. Then, when they had both submitted themselves (to the Will of Allāh), and he had laid him prostrate on his forehead (or on the side of his forehead for slaughtering); 104. We called out to him: "O Ibrāhīm (Abraham)!"

قَالَ	الْأَسْفَلِينَ ﴿٩٨﴾	فَجَعَلْنَاهُمْ	كَيْدًا	بِهِ	فَارَادُوا
and he said	the lowest	but We made them	a plot	against him	so they plotted
هَبْ لِي	رَبِّ	سَيِّدِينَ ﴿٩٩﴾	إِلَىٰ رَبِّي	ذَاهِبٌ	إِنِّي
grant [for] me	my Lord	He will guide me	to my Lord	going	verily I am
حَلِيمٍ ﴿١٠١﴾	بِعِلْمٍ	فَبَشَّرْنَاهُ	مِنَ الصَّالِحِينَ ﴿١٠٠﴾		
forbearing	of a boy	so We gave him the glad tidings	from the righteous		
إِنِّي أَرَىٰ	قَالَ يَبْنَئِي	مَعَهُ السَّعْيَ	فَلَمَّا بَلَغَ		
verily I have seen	he said O my son	to walk with him	and when he was old enough		

فِي الْمَنَامِ	أَنِّي	أَذْبَحُكَ	فَانظُرْ	مَاذَا تَرَىٰ	قَالَ
in the sleep (a dream)	that I am	slaughtering you	so look	what you think	he said
يَتَابَتِ أَفْعَلُ	مَا تُؤْمَرُ	سَتَجِدُنِي	إِنْ شَاءَ اللَّهُ	مِنَ الصَّابِرِينَ	
O my father do	what you are commanded	you shall find me	if Allah wills	of the patient	
فَلَمَّا أَسْلَمَا	وَتَلَّهٗ				
then when they had both submitted themselves	and he had laid him prostrate				
لِلْجِبِينِ	وَنَدَيْنَاهُ	أَنْ	يَتَابِرَاهِيمُ		
on (his) forehead	and We called out to him	[that]	O Abraham		

قَدْ صَدَقْتَ الرَّءْيَىٰ إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿١٠٥﴾ إِنَّ هَذَا لَهُوَ الْبَلَاءُ الْأَمِينُ ﴿١٠٦﴾ وَفَدَيْنَاهُ بِذَبْحٍ عَظِيمٍ ﴿١٠٧﴾ وَتَرَكْنَا عَلَيْهِ فِي الْآخِرِينَ ﴿١٠٨﴾ سَلَامٌ عَلَىٰ إِبْرَاهِيمَ ﴿١٠٩﴾ كَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿١١٠﴾ إِنَّهُ مِنْ عِبَادِنَا الْمُؤْمِنِينَ ﴿١١١﴾ وَبَشَرْنَاهُ بِإِسْحَاقَ نَبِيًّا مِنَ الصَّالِحِينَ ﴿١١٢﴾ وَتَرَكْنَا عَلَيْهِ وَعَلَىٰ إِسْحَاقَ وَمِنْ ذُرِّيَّتِهِمَا مُحْسِنٌ وَظَالِمٌ لِّنَفْسِهِ مُبِينٌ ﴿١١٣﴾ وَلَقَدْ مَنَعْنَا عَلَىٰ مُوسَىٰ وَهَارُونَ ﴿١١٤﴾ وَنَجَّيْنَاهُمَا وَقَوْمَهُمَا مِنَ الْكُرْبِ الْعَظِيمِ ﴿١١٥﴾ وَنَصَرْنَاهُمْ فَكَانُوا هُمُ الْغَالِبِينَ ﴿١١٦﴾

105. You have fulfilled the dream!" Verily, thus do We reward the *Muhsinūn* (good-doers.). 106. Verily, that indeed was the manifest trial. 107. And We ransomed him with a great sacrifice (i.e. كبش – a ram); 108. And We left for him (a goodly remembrance) among the later generations. 109. " *Salām* (peace) be upon Ibrāhīm (Abraham) !" 110. Thus indeed do We reward the *Muhsinūn* (good-doers.). 111. Verily, he was one of Our believing slaves. 112. And We gave him the glad tidings of Ishāq (Isaac) – a Prophet from the righteous. 113. We blessed him and Ishāq (Isaac). And of their progeny are (some) that do right, and some that plainly wrong themselves. 114. And, indeed We gave Our Grace to Mūsā (Moses) and Hārūn (Aaron). 115. And We saved them and their people from the great distress, 116. And helped them, so that they became the victors;

قَدْ صَدَقْتَ الرَّءْيَىٰ	إِنَّا	كَذَلِكَ	نَجْزِي الْمُحْسِنِينَ	إِنَّ هَذَا
verily you have fulfilled the dream	verily We	thus	reward the good-doers	verily that

هُوَ	أَبْلَتُوا	الْمُتِينُ ﴿١١٦﴾	وَفَدَيْنَهُ	بِذَبْحٍ	عَظِيمٍ ﴿١١٧﴾
indeed (was)	the trial [it]	manifest	and We ransomed him	with a sacrifice	great
وَتَرَكْنَا	عَلَيْهِ	فِي الْآخِرِينَ ﴿١١٨﴾	سَلَامٌ	عَلَىٰ إِبْرَاهِيمَ ﴿١١٩﴾	
and We left	for him	among the later generations	peace (be)	upon Abraham	
كَذَلِكَ	نَجْرَى الْمُحْسِنِينَ ﴿١٢٠﴾	إِنَّهُ	مِنْ عِبَادِنَا	الْمُؤْمِنِينَ ﴿١٢١﴾	
thus	We reward the good-doers	verily he	(was one) of Our slaves	believing	
وَبَشَّرْنَاهُ	بِإِسْحَاقَ	نَبِيًّا	مِّنَ الصَّالِحِينَ ﴿١٢٢﴾		
and We gave him the glad tidings	of Isaac	a Prophet	from the righteous		
وَبَارَكْنَا	عَلَيْهِ	وَعَلَىٰ إِسْحَاقَ	وَمِن ذُرِّيَّتِهِمَا	مُحْسِنٌ	
and We blessed	[on] him	and [on] Isaac	and of their progeny	(are some) who do right	
وَوَظَالِمٌ	لِّنَفْسِهِ	مُبِينٌ ﴿١٢٣﴾	وَلَقَدْ مَنَنَّا		
and (some) who do wrong	themselves	clear	and indeed We gave Our Grace		
عَلَىٰ مُوسَىٰ	وَهَارُونَ ﴿١٢٤﴾	وَبَجَّيْنَهُمَا	وَقَوْمَهُمَا	مِنَ الْكُرْبِ	
to Moses	and Aaron	and We saved them	and their people	from the distress	
الْعَظِيمِ ﴿١٢٥﴾	وَنَصَّرْنَاهُمْ	فَكَانُوا	هُمُ	الْفَالِقِينَ ﴿١٢٦﴾	
great	and We helped them	so (that) they became	[they]	the victors	

وَأَيُّنَهُمَا الْكُتُبَ الْمُسْتَبِينَ ﴿١١٧﴾ وَهَدَيْنَهُمَا الصِّرَاطَ الْمُسْتَقِيمَ ﴿١١٨﴾ وَتَرَكْنَا عَلَيْهِمَا فِي
الْآخِرِينَ ﴿١١٩﴾ سَلَامٌ عَلَىٰ مُوسَىٰ وَهَارُونَ ﴿١٢٠﴾ إِنَّا كَذَلِكَ نَجْرَى الْمُحْسِنِينَ
﴿١٢١﴾ إِنَّهُمَا مِنْ عِبَادِنَا الْمُؤْمِنِينَ ﴿١٢٢﴾ وَإِنَّ إِيَّاسَ لَمِنَ الْمُرْسَلِينَ ﴿١٢٣﴾ إِذْ قَالَ لِقَوْمِهِ أَأَلَا
تُنْفِقُونَ ﴿١٢٤﴾ أَنْدَعُونَ بَعْلًا وَتَذَرُونَ أَحْسَنَ الْخَالِقِينَ ﴿١٢٥﴾ اللَّهُ رَبُّكُمْ وَرَبَّ آبَائِكُمُ
الْأَوَّلِينَ ﴿١٢٦﴾ فَكَذَّبُوهُ فَأَنَّهُمْ مُحْضَرُونَ ﴿١٢٧﴾

117. And We gave them the clear Scripture; 118. And guided them to the Right Path. 119. And We left for them (a goodly remembrance) among the later generations. 120. "Salām (peace) be upon Mūsā (Moses) and Hārūn (Aaron)!" 121. Verily, thus do We reward the *Muhsinūn* (good-doers.). 122. Verily, they

were two of Our believing slaves. 123. And verily, Ilyās (Elias) was one of the Messengers. 124. When he said to his people: "Will you not fear Allāh? 125. "Will you call upon *Ba'l* (a well-known idol of his nation whom they used to worship) and forsake the Best of creators, 126. "Allāh, your Lord and the Lord of your forefathers?" 127. But they denied him [Ilyās (Elias)], so they will certainly be brought forth (to the punishment),

وَأَيْنَهُمَا	الْمُسْتَقِيمَ	وَتَرَكْنَا	عَلَيْهِمَا	فِي الْآخِرِينَ	وَهَدَيْنَهُمَا	الصِّرَاطَ
and We gave them	Right	and We left	for them	among the later generations	and We guided them	(to) the Path
وَهَارُونَ	وَإِنَّا	كَذَلِكَ	نَجْزِي الْمُحْسِنِينَ	إِنَّهُمَا	لَمِنَ الْمُرْسَلِينَ	وَأَن يَأْبَآئِكُمْ
and Aaron	verily We	thus	reward the good-doers	verily they	surely (was one) of the Messengers	and (the) Lord (of) your fathers
لِقَوْمِهِ	أَلَا نُنْفِقُونَ	أَنذَعُونَ بَعَلًّا	وَتَذَرُونَ أَحْسَنَ	الْخَالِقِينَ	اللَّهُ رَبُّكُمْ	وَالْأَوَّلِينَ
to his people	(will) you not fear (Allah)?	(will) you call upon Ba'l (idol)?	and forsake (the) Best	(of) creators	your Lord Allah	the early
فَكَذَّبُوهُ	فَإِنَّهُمْ	لَمُحْضَرُونَ	وَبِالْبَلِيلِ أَفَلَا تَعْقِلُونَ	وَإِن يَؤُسْ لَمِنَ الْمُرْسَلِينَ	إِذْ أَتَى إِلَى الْفَلَكِ	الْمَشْحُونِ
but they denied him	so they certainly	(will be) brought forth	and verily Elias	and verily Ilyās	when he said	so they will certainly

إِلَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ ۚ وَتَرَكْنَا عَلَيْهِ فِي الْآخِرِينَ ۖ سَلَّمَ عَلَىٰ آلِ يَاسِينَ ۖ إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ ۖ إِنَّهُ مِنْ عِبَادِنَا الْمُؤْمِنِينَ ۖ وَإِنْ لَوْطَا لَمِنَ الْمُرْسَلِينَ ۖ إِذْ جَعَلْنَاهُ وَأَهْلَهُ أَجْمَعِينَ ۖ إِلَّا عَجُوزًا فِي الْغَابِرِينَ ۖ ثُمَّ دَمَرْنَا الْآخِرِينَ ۖ وَإِنَّكُمْ لَتَمُرُونَ عَلَيْهِمْ مُّصْبِحِينَ ۖ وَبِالْبَلِيلِ أَفَلَا تَعْقِلُونَ ۖ وَإِنْ يَؤُسْ لَمِنَ الْمُرْسَلِينَ ۖ إِذْ أَتَى إِلَى الْفَلَكِ الْمَشْحُونِ ۖ فَسَاهَمَ فَكَانَ مِنَ الْمُدْحَضِينَ ۖ فَالْتَقَمَهُ الْحُوتُ وَهُوَ مُلِيمٌ ۖ

128. Except the chosen slaves of Allāh. 129. And We left for him (a goodly remembrance) among the later generations. 130. "Salām (peace) be upon Ilyāsīn (Elias)!" 131. Verily, thus do We reward the *Muhsinūn* (good-doers, who perform good deeds totally for Allāh's sake only.). 132. Verily, he was one of Our believing slaves. 133. And verily, Lūt (Lot) was one of the Messengers. 134. When We saved him and his family, all, 135. Except an old woman (his wife) who was among those who remained behind. 136. Then We destroyed the rest (the town of Sodom at the place of the Dead Sea now in Palestine). 137. Verily, you pass by them in the morning 138. And at night; will you not then reflect? 139. And verily, Yūnus (Jonah) was one of the Messengers. 140. When he ran to the laden ship: 141. Then he (agreed to) cast lots, and he was among the losers. 142. Then a (big) fish swallowed him as he had done an act worthy of blame.

عَلَيْهِ	وَتَرَكْنَا	الْمُخْلِصِينَ	إِلَّا عِبَادَ اللَّهِ	
for him	and We left	the chosen	except (the) slaves (of) Allah	
كَذَلِكَ	إِنَّا	عَلَىٰ آلِ يَاسِينَ	سَلَامٌ	فِي الْآخِرِينَ
thus	verily We	upon Elias	peace (be)	among the later generations
وَإِنَّ لُوطًا	الْمُؤْمِنِينَ	مِنَ عِبَادِنَا	إِنَّهُ	نَجَّزَى الْمُحْسِنِينَ
and verily Lot	believing	(was one) of Our slaves	verily he	reward the good-doers
أَجْمَعِينَ	وَأَهْلَهُ	نَجَّيْنَاهُ	إِذْ	لَمِنَ الْمُرْسَلِينَ
all	and his family	We saved him	when	surely (was one) of the Messengers
فِي الْغَابِرِينَ			إِلَّا عَجُوزًا	
(who was) among those who remained behind			except an old woman	
مُصْبِحِينَ	عَلَيْهِمْ	لَنَمُرُونَ	وَإِنَّكُمْ	ثُمَّ دَمَرْنَا الْآخِرِينَ
(in the) morning	by them	certainly pass	and verily you	then We destroyed the rest
لَمِنَ الْمُرْسَلِينَ	وَإِنَّ يُونُسَ	أَفَلَا تَعْقِلُونَ	وَبِاللَّيْلِ	
surely (was one) of the Messengers	and verily Jonah	(will) you not then reflect?	and at night	
فَكَانَ	فَسَاهَمَ	الْمَشْحُونِ	إِلَى الْفُلِّكَ	إِذْ أَبَقَ
and he was	then he casted lots	laden	to the ship	when he ran

مِنْ الْمُدْحَضِينَ ﴿١٤١﴾	فَالنَّقْمَهُ	الْحَوْتَ وَهُوَ	مُؤْمٍ ﴿١٤٢﴾
among the losers	then swallowed him	while he the fish	(was) worthy of blame

فَلَوْلَا أَنَّهُ كَانَ مِنَ الْمُسَبِّحِينَ ﴿١٤٢﴾ لَلَبِثَ فِي بَطْنِهِ إِلَى يَوْمِ يُبْعَثُونَ ﴿١٤٣﴾ فَنَبَذْنَاهُ بِالْعَرَاءِ وَهُوَ سَقِيمٌ ﴿١٤٤﴾ وَأَنْبَتْنَا عَلَيْهِ شَجَرَةً مِّنْ يَقْطِينٍ ﴿١٤٥﴾ وَأَرْسَلْنَاهُ إِلَى مِائَةِ أَلْفٍ أَوْ زَيْدُونَ ﴿١٤٦﴾ فَأَمَنُوا فَمَتَّعْنَاهُمُ إِلَى حِينٍ ﴿١٤٧﴾ فَاسْتَفْتِهِمُ الرِّبَّكَ الْبَنَاتُ وَلَهُمُ الْبَنُونَ ﴿١٤٨﴾ أَمْ خَلَقْنَا الْمَلَائِكَةَ إِنثًا وَهُمْ شَاهِدُونَ ﴿١٤٩﴾ أَلَا إِنَّهُمْ مِّنْ إِفْكِهِمْ لَيَقُولُونَ ﴿١٥٠﴾

143. Had he not been of them who glorify Allāh, 144. He would have indeed remained inside its belly (the fish) till the Day of Resurrection. 145. But We cast him forth on the naked shore while he was sick, 146. And We caused a plant of gourd to grow over him. 147. And We sent him to a hundred thousand (people) or even more. 148. And they believed; so We gave them enjoyment for a while. 149. Now ask them (O Muhammad ﷺ): "Are there (only) daughters for your Lord and sons for them?" 150. Or did We create the angels female while they were witnesses? 151. Verily, it is of their falsehood that they (Quraish pagans) say:

فَلَوْلَا	أَنَّهُ كَانَ	مِنَ الْمُسَبِّحِينَ ﴿١٤٢﴾	لَلَبِثَ
and had (it) not been	that he was	of those who glorify	he would have indeed remained
فِي بَطْنِهِ	إِلَى يَوْمِ يُبْعَثُونَ ﴿١٤٣﴾	فَنَبَذْنَاهُ	
in its belly (the fish)	till (the) Day they are resurrected	but We cast him forth	
بِالْعَرَاءِ	وَهُوَ سَقِيمٌ ﴿١٤٤﴾	وَأَنْبَتْنَا	عَلَيْهِ شَجَرَةً
on the naked shore	(was) sick while he	and We caused to grow	a plant (tree) over him
مِّنْ يَقْطِينٍ ﴿١٤٥﴾	وَأَرْسَلْنَاهُ	إِلَى مِائَةِ	أَوْ زَيْدُونَ ﴿١٤٦﴾
of gourd (squash)	and We sent him	to hundred	or even more
فَأَمَنُوا	فَمَتَّعْنَاهُمُ	إِلَى حِينٍ ﴿١٤٧﴾	فَاسْتَفْتِهِمُ
and they believed	so We gave them enjoyment	for a while	then ask them
الرِّبَّكَ	الْبَنَاتُ	وَلَهُمُ	الْبَنُونَ ﴿١٤٨﴾
(are) for your Lord?	daughters	and for them	sons
			أَمْ خَلَقْنَا الْمَلَائِكَةَ
			or did We create the angels

إِنِّشَا	وَهُمَّ	شَهِدُونَ ﴿١٥٤﴾	أَلَا	إِنَّهُمْ	مِّنْ إِفْكِهِمْ	لَيَقُولُونَ ﴿١٥٦﴾
females	while they	(were) witnesses	verily	indeed they	of their falsehood	[that they] say

وَلَدَ اللَّهُ وَإِنَّهُمْ لَكَاذِبُونَ ﴿١٥٢﴾ أَصْطَفَى الْبَنَاتِ عَلَى الْبَنِينَ ﴿١٥٣﴾ مَا لَكُمْ كَيْفَ تَحْكُمُونَ ﴿١٥٤﴾ أَفَلَا نَذَكَّرُونَ ﴿١٥٥﴾ أَمْ لَكُمْ سُلْطٰنٌ مُّبِينٌ ﴿١٥٦﴾ فَأَتُوا بِكُتُبِكُمْ إِنْ كُنْتُمْ صَادِقِينَ ﴿١٥٧﴾ وَجَعَلُوا بَيْنَهُ وَبَيْنَ الْجَنَّةِ نَسْبًا وَلَقَدْ عَلِمَتِ الْجِنَّةُ إِنَّهُمْ لَمُحْضَرُونَ ﴿١٥٨﴾ سُبْحٰنَ اللَّهِ عَمَّا يُصِفُونَ ﴿١٥٩﴾ إِلَّا عِبَادَ اللَّهِ الْمَخْلُصِينَ ﴿١٦٠﴾ فَإِنَّكُمْ وَمَا تَعْبُدُونَ ﴿١٦١﴾ مَا أَنْتُمْ عَلَيْهِ بِفِتْنِينَ ﴿١٦٢﴾ إِلَّا مَنْ هُوَ صَالٍ الْجَحِيمِ ﴿١٦٣﴾ وَمَا مِنَّا إِلَّا لَهُ مَقَامٌ مَّعْلُومٌ ﴿١٦٤﴾ وَإِنَّا لَنَحْنُ الصَّافُّونَ ﴿١٦٥﴾ وَإِنَّا لَنَحْنُ الْمُسَبِّحُونَ ﴿١٦٦﴾ وَإِنْ كَانُوا لَيَقُولُونَ ﴿١٦٧﴾

152. "Allāh has begotten (offspring - the angels being the daughters of Allāh)?" And verily, they are liars! 153. Has He (then) chosen daughters rather than sons? 154. What is the matter with you? How do you decide? 155. Will you not then remember? 156. Or is there for you a plain authority? 157. Then bring your Book if you are truthful! 158. And they have invented a kinship between Him and the jinn, but the jinn know well that they have indeed to appear (before Him) (i.e. they will be called to account). 159. Glorified is Allāh! (He is free) from what they attribute to Him! 160. Except the slaves of Allāh, whom He chooses (for His Mercy, i.e. true believers of Islāmic Monotheism who do not attribute false things to Allāh). 161. So, verily you (pagans) and those whom you worship (idols) 162. Cannot lead astray [turn away from Him (Allāh) anyone of the believers], 163. Except those who are predestined to burn in Hell! 164. And there is not one of us (angels) but has his known place (or position); 165. And verily, we (angels) stand in rows (for the prayers as you Muslims stand in rows for your prayers); 166. And verily, we (angels) indeed are those who glorify (Allāh's Praises, i.e. perform prayers). 167. And indeed they (Arab pagans) used to say:

وَلَدَ اللَّهُ	وَإِنَّهُمْ	لَكَاذِبُونَ ﴿١٥٢﴾	أَصْطَفَى الْبَنَاتِ
Allah has begotten	and verily they	(are) liars	(has) He chosen daughters?
عَلَى الْبَنِينَ ﴿١٥٣﴾	مَا	لَكُمْ	كَيْفَ تَحْكُمُونَ ﴿١٥٤﴾
over (rather than) sons	what (is the matter)	with you	how do you decide
أَفَلَا نَذَكَّرُونَ ﴿١٥٥﴾	أَمْ	لَكُمْ	سُلْطٰنٌ مُّبِينٌ ﴿١٥٦﴾ فَأَتُوا
(will) you not then remember?	or	(is there) for you	then bring plain an authority

يَكْتِكِبُكُمْ	إِنْ كُنْتُمْ صَادِقِينَ ﴿١٥٧﴾	وَجَعَلُوا بَيْنَهُ.	وَبَيْنَ	الْجِنَّةِ
your Book	if you are truthful	between Him	and they have invented	the jinn
نَسَبًا	وَلَقَدْ عَلِمَتِ الْجِنَّةُ	إِنَّهُمْ	لَمُحْضَرُونَ ﴿١٥٨﴾	
a kinship	but indeed the jinn know well	that they	indeed (will be) brought for account	
سُبْحَانَ اللَّهِ	عَمَّا يَصِفُونَ ﴿١٥٩﴾	إِلَّا عِبَادَ اللَّهِ		
Glorified (is) Allah	from what they attribute (to Him)	except (the) slaves (of) Allah		
الْمُخْلِصِينَ ﴿١٦٠﴾	فَإِنَّكُمْ	وَمَا تَعْبُدُونَ ﴿١٦١﴾	مَا أَنْتُمْ	عَلَيْهِ
the chosen	so verily you	and those whom you worship	you (can) not	[over] him
يَفْتِنِينَ ﴿١٦٢﴾	إِلَّا مَنْ	هُوَ	صَالٍ	الْجَحِيمِ ﴿١٦٣﴾
lead astray	except (those) who	[he]	(are) to burn	(in) Hell
وَمَا	وَمَا	مِنَّا		
and (there is) not	and (there is) not	(one) of us		
إِلَّا لَهُ.	مَقَامٌ	مَعْلُومٌ ﴿١٦٤﴾	وَإِنَّا	لَنَحْنُ
he has but	a place	known	and verily we	surely [we] (angels)
وَأِنَّا	لَنَحْنُ	الْمُسَبِّحُونَ ﴿١٦٥﴾	وَإِنْ كَانُوا	لَيَقُولُونَ ﴿١٦٦﴾
and verily we	surely [we]	(are) those who glorify	and indeed they used to	say

لَوْ أَنَّ عِنْدَنَا ذِكْرًا مِنَ الْأُولِينَ ﴿١٥٨﴾ لَكُنَّا عِبَادَ اللَّهِ الْمُخْلِصِينَ ﴿١٥٩﴾ فَكَفَرُوا بِهِ ۖ فَسَوْفَ يَعْلَمُونَ ﴿١٦٠﴾
 وَلَقَدْ سَبَقَتْ كَلِمَتُنَا لِعِبَادِنَا الْمُرْسَلِينَ ﴿١٦١﴾ إِنَّهُمْ لَهُمُ الْمَنْصُورُونَ ﴿١٦٢﴾ وَإِنَّ جُنَدَنَا لَهُمُ الْغَالِبُونَ ﴿١٦٣﴾
 فَنُودِيَ عَنْهُمْ فِي يَوْمٍ مِّنْ لَّيْلٍ ۚ وَأَبْصَرُهُمْ فَسَوْفَ يُبْصِرُونَ ﴿١٦٤﴾ أَفَعِدَّاءُنَا يَسْتَعْجِلُونَ ﴿١٦٥﴾ فَإِذَا نَزَلَ بِسَاحَتِهِمْ
 فَسَاءَ صَبَاحُ الْمُنذَرِينَ ﴿١٦٦﴾ وَتَوَلَّى عَنْهُمْ حَتَّىٰ حِينٍ ﴿١٦٧﴾ وَأَبْصَرَ فَسَوْفَ يُبْصِرُونَ ﴿١٦٨﴾ سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ ﴿١٦٩﴾ وَسَلَّمَ عَلَى الْمُرْسَلِينَ ﴿١٧٠﴾ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٧١﴾

168. "If we had a reminder as had the men of old (before the coming of Prophet Muhammad ﷺ as a Messenger of Allāh), 169. "We would have indeed been the chosen slaves of Allāh (true believers of Islāmic Monotheism)!" 170. But (now that the Qur'ān has come) they disbelieve therein (i.e. in the Qur'ān and in Prophet Muhammad ﷺ, and all that he brought – the Divine Revelation), so they will come to know! 171. And verily, Our Word has gone forth of old for Our slaves, the Messengers, 172. That they verily would be made triumphant,

173. And that Our hosts! they verily would be the victors. 174. So, turn away (O Muhammad ﷺ) from them for a while, 175. And watch them and they shall see (the punishment)! 176. Do they seek to hasten on Our torment? 177. Then, when it descends in their courtyard (i.e. near to them), evil will be the morning for those who had been warned! 178. So, turn (O Muhammad ﷺ) away from them for a while, 179. And watch and they shall see (the torment)! 180. Glorified is your Lord, the Lord of honour and power! (He is free) from what they attribute to Him! 181. And peace be on the Messengers! 182. And all praise and thanks are Allāh's, the Lord of the 'Ālamīn (mankind, jinn and all that exists).

لَوْ	أَنَّ عِنْدَنَا	ذِكْرًا	مِّنَ الْأَوَّلِينَ ﴿١٧٣﴾
if	[that] we had	a reminder	from the men of old
لَكِنَّا عِبَادَ اللَّهِ		الْمُخْلِصِينَ ﴿١٧٤﴾	فَكَفَرُوا
we would have indeed been (the) slaves (of) Allah		the chosen	but they disbelieve
بِهِ	فَسَوْفَ يَعْلَمُونَ ﴿١٧٥﴾	وَلَقَدْ سَبَقَتْ كَلِمَتُنَا	
in it	and soon they will come to know	and verily Our Word has gone forth	
لِعِبَادِنَا	الْمُرْسَلِينَ ﴿١٧٦﴾	إِنَّهُمْ	الْمَنْصُورُونَ ﴿١٧٦﴾
for Our slaves	the Messengers	(that) they verily	(are) the victorious
وَأَنَّ جُنْدَنَا	هُمْ	الْغَالِبُونَ ﴿١٧٧﴾	قَوْلًا
and that Our hosts (soldiers)	they verily	(would be) the victors	so turn away
عَنْهُمْ	حَتَّىٰ حِينٍ ﴿١٧٨﴾	وَأَبْصِرْهُمْ	فَسَوْفَ يَبْصُرُونَ ﴿١٧٩﴾
from them	for a while	and watch them	and soon they shall see
أَفِعْدَابِنَا يَسْتَعْجِلُونَ ﴿١٨٠﴾	فَإِذَا نَزَلَ	بِسَاحَتِهِمْ	
(do) they seek to hasten on Our torment?	then when it descends	in their courtyard	
فَسَاءَ صَبَاحٌ	الْمُنذَرِينَ ﴿١٨١﴾	وَتَوَلَّ	عَنْهُمْ
then evil will be (the) morning	(for) those who had been warned	so turn away	from them
حَتَّىٰ حِينٍ ﴿١٨٢﴾	وَأَبْصِرْ	سُبْحَانَ	رَبِّكَ
for a while	and watch	Glorified (is)	your Lord
	فَسَوْفَ يَبْصُرُونَ ﴿١٨٣﴾		
	and soon they shall see		

وَسَلَامٌ	عَمَّا يَصِفُونَ	رَبِّ الْعِزَّةِ
and peace (be)	from what they attribute (to Him)	(the) Lord (of) honour (and power)
رَبِّ الْعَالَمِينَ	لِلَّهِ	وَالْحَمْدُ
(the) Lord (of) the worlds	(be) to Allah	and all praise
		عَلَى الْمُرْسَلِينَ
		upon the Messengers

سُورَةُ ص

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

ص وَالْقُرْآنِ ذِي الذِّكْرِ ۝١ بَلِ الَّذِينَ كَفَرُوا فِي عِزَّةٍ وَشِقَاقٍ ۝٢ كَمْ أَهْلَكْنَا مِنْ قَبْلِهِمْ مِنْ قَرْنٍ فَنَادَوا وَاَلَاتِ حِينَ مَنَاصٍ ۝٣ وَعَجِبُوا أَنْ جَاءَهُمْ مُنذِرٌ مِنْهُمْ ۝٤ وَقَالَ الْكَاذِبُونَ هَذَا سِحْرٌ كَذَّابٌ ۝٥ أَجْعَلُ الْأَلِهَةَ إِلَهًا وَاحِدًا إِنَّ هَذَا لَشَيْءٌ عُجَابٌ ۝٦ وَأَنْطَلَقَ الْمَلَأُ مِنْهُمْ أَنْ آمَسُوا وَأَصْبَرُوا عَلَىٰ آلِهَتِهِمْ ۝٧ إِنَّ هَذَا لَشَيْءٌ يُرَادُ ۝٨

Sūrah Sād 38

In the Name of Allāh, the Most Gracious, the Most Merciful.

1. Sād [These letters (Sād, etc.) are one of the miracles of the Qur'ān, and none but Allāh (Alone) knows their meanings.] By the Qur'ān full of reminding (explanations and honour for the one who believes in it). 2. Nay, those who disbelieve are in false pride and opposition. 3. How many a generation have We destroyed before them! And they cried out when there was no longer time for escape. 4. And they (Arab pagans) wonder that a warner (Prophet Muhammad ﷺ) has come to them from among themselves. And the disbelievers say: "This (Prophet Muhammad ﷺ) is a sorcerer, a liar. 5. "Has he made the ālihah (gods) (all) into One Ilāh (God - Allāh). Verily, this is a curious thing!" 6. And the leaders among them went about (saying): "Go on, and remain constant to your ālihah (gods)! Verily, this is a thing designed (against you)!"

الرَّحِيمِ	الرَّحْمَنِ	بِسْمِ اللَّهِ
the Most Merciful	the Most Gracious	In the Name (of) Allah

ص	وَالْقُرْآنِ	ذِي	الذِّكْرِ ﴿١﴾	بَلِ الَّذِينَ كَفَرُوا	فِي عِرْقٍ
Sad	by the Quran	full of	reminding	nay those who disbelieve	(are) in false pride
وَشِقَاقٍ ﴿٢﴾	كَمْ أَهْلَكْنَا	مِنْ قَبْلِهِمْ	مِنْ قَرْنٍ	فَنَادَوْا	وَعَجَبُوا
and opposition	how many have We destroyed	before them	of a generation	and they cried out	and they wondered
فَنَادَوْا	وَلَاتَ	حِينَ	مَنَاصِ ﴿٣﴾	وَقَالَ الْكَافِرُونَ	أَنْ جَاءَهُمْ
and they cried out	when there (was) no longer	time	(for) escape	and the disbelievers said	that has come to them
هَذَا سِحْرٌ	كَذَّابٌ ﴿٤﴾	أَجْعَلِ الْآلِهَةَ	إِلَهًا	وَإِنَّا لَنَعْلَمُ	أَنْ جَاءَهُمْ
this	a liar	(has) he made the gods (all)?	(into) God	and went about the leaders	among them
هَذَا سِحْرٌ	كَذَّابٌ ﴿٤﴾	أَجْعَلِ الْآلِهَةَ	إِلَهًا	وَإِنَّا لَنَعْلَمُ	أَنْ جَاءَهُمْ
(is) a sorcerer	(is) a liar	(has) he made the gods (all)?	(into) God	and went about the leaders	among them
لَشَيْءٍ	عَجَابٌ ﴿٥﴾	وَأَنْطَلَقَ الْمَلَأُ	مِنْهُمْ	أَنْ آمَسُوا	أَنْ جَاءَهُمْ
(is) surely a thing	curious	and went about the leaders	among them	(saying) that go on	among them
وَأَصْبِرُوا	عَلَىٰ آهَاتِكُمْ ﴿٦﴾	إِنَّ هَذَا	لَشَيْءٌ مُّرَادٌ ﴿٧﴾	وَأَصْبِرُوا	وَأَصْبِرُوا
and remain constant	to your gods	verily this	(is) surely a thing designed	and remain constant	and remain constant

مَا سَمِعْنَا بِهَذَا فِي الْمِلَّةِ الْآخِرَةِ إِنْ هَذَا إِلَّا اخْتِلَافٌ ﴿٧﴾ أَمْ نَزَّلَ عَلَيْهِ الذِّكْرُ مِنْ بَيْنِنَا بَلْ هُمْ فِي شَكٍّ مِنْ ذِكْرِي بَلْ لَمَّا يَدُوقُوا عَذَابِ ﴿٨﴾ أَمْ عِنْدَهُمْ خَزَائِنُ رَحْمَةِ رَبِّكَ الْعَزِيزِ الْوَهَّابِ ﴿٩﴾ أَمْ لَهُمْ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا فَلْيَرْتَقُوا فِي الْأَسْبَابِ ﴿١٠﴾ جُنْدٌ مِمَّا هُنَالِكَ مَهْزُومٌ مِنَ الْأَحْزَابِ ﴿١١﴾

7. "We have not heard (the like) of this in the religion of these later days (i.e. Christianity). This is nothing but an invention! 8. "Has the Reminder been sent down to him (alone) from among us?" Nay, but they are in doubt about My Reminder (this Qur'an) ! Nay, but they have not tasted (My) torment! 9. Or have they the treasures of the Mercy of your Lord, the All-Mighty, the Real Bestower? 10. Or is it that the dominion of the heavens and the earth and all that is between them is theirs? If so, let them ascend up with means (to the heavens)! 11. (As they denied Allāh's Message) they will be a defeated host like the Confederates of the old times (who were defeated).

مَا سَمِعْنَا	بِهَذَا	فِي الْمِلَّةِ	الْآخِرَةِ	إِنَّ هَذَا
we have not heard	(the like) of this	in the religion	(of) the last	this (is) nothing
إِلَّا أُخْلِقُ ﴿٧﴾	أَنْزَلَ	عَلَيْهِ	الذِّكْرُ	مِنْ بَيْنِنَا
but an invention	has been sent down?	to him	the Reminder	from among us
بَلْ هُمْ	فِي شَكِّ	مِنْ ذِكْرِي	بَلْ	لَمَّا يَذُوقُوا عَذَابِ ﴿٨﴾
nay they	(are) in doubt	about My Reminder	nay	they have not tasted My torment
أَمْرٍ عِنْدَهُمْ	خَزَائِنُ	رَحْمَةٍ	رَبِّكَ	الْعَزِيزِ
or have they	(the) treasures	(of the) Mercy	(of) your Lord	the All-Mighty
الْوَهَّابِ ﴿٩﴾	أَمْ لَهُمْ	مُلْكُ	السَّمَوَاتِ	وَالْأَرْضِ
the Real Bestower	or	(is the) dominion	(of) the heavens	and the earth
وَمَا	بَيْنَهُمَا	فَلْيَرْتَقُوا	فِي الْأَسْبَابِ ﴿١٠﴾	
and (all) that	(is) between them	let them ascend up	with the means	
جُنُودٌ	مَّا هُنَالِكَ	مَهْرُومٌ	مِنَ الْأَحْزَابِ ﴿١١﴾	
(they are) host	there	defeated	of the Confederates	

كَذَبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَعَادٌ وَفِرْعَوْنُ ذُو الْأَوْنَادِ ﴿١٢﴾ وَثَمُودُ وَقَوْمُ لُوطٍ وَأَصْحَابُ كَيْكَةِ
 أُولَئِكَ الْأَحْزَابُ ﴿١٣﴾ إِنَّ كُلَّ إِلَّا كَذَّبَ الرُّسُلَ فَحَقَّ عِقَابِ ﴿١٤﴾ وَمَا يَنْظُرُ هَؤُلَاءِ إِلَّا
 صَيْحَةً وَاحِدَةً مَّا لَهَا مِنْ فَوَاقٍ ﴿١٥﴾ وَقَالُوا رَبَّنَا عَجَلْنَا قَطْنَا قَبْلَ يَوْمِ الْحِسَابِ ﴿١٦﴾ أَصْبِرْ
 عَلَىٰ مَا يَقُولُونَ وَادْكُرْ عَبْدَنَا دَاوُدَ ذَا الْأَيْدِ إِنَّهُ أَوَّابٌ ﴿١٧﴾ إِنَّا سَخَرْنَا الْجِبَالَ مَعَهُ يُسَبِّحْنَ
 بِالْعِشِيِّ وَالْإِشْرَاقِ ﴿١٨﴾

12. Before them (were many who) denied (Messengers) – the people of Nūh (Noah); and 'Ād; and Fir'aun (Pharaoh) the man of stakes (with which he used to punish the people), 13. And Thamūd, and the people of Lūt (Lot), and the dwellers of the Wood; such were the Confederates. 14. Not one of them but denied the Messengers; therefore My torment was justified. 15. And these only wait for a single *Saiḥah* [shout (i.e. the blowing of the Trumpet by the angel Isrāfil)] there will be no pause or ending thereto [till everything will perish

except Allāh (the only God full of majesty, bounty and honour)]. 16. They say: "Our Lord! Hasten to us *Qittanā* (i.e. our Record of good and bad deeds so that we may see it) before the Day of Reckoning!" 17. Be patient (O Muhammad ﷺ) of what they say, and remember Our slave Dāwūd (David), endowed with power. Verily, he was ever oft-returning in all matters and in repentance (towards Allāh). 18. Verily, We made the mountains to glorify Our Praises with him [Dāwūd (David)] in the '*Ashī* (i.e. after the mid-day till sunset) and *Ishrāq* (i.e. after the sunrise till mid-day).

ذُو	وَفِرْعَوْنَ	وَعَادُ	نُوحُ	قَوْمُ	كَذَّبَتْ قَبْلَهُمْ
(the) owner	and Pharaoh	and Ad	(of) Noah	(the) people	before them denied
لَيْكَةِ	وَأَصْحَابُ	لُوطٍ	وَقَوْمُ	وَتَمُودُ	الْأَوَانِدِ
(of) the Wood	and (the) dwellers	(of) Lot	and (the) people	and Thamud	(of) stakes
إِلَّا كَذَّبَ الرُّسُلَ	إِنْ كُلُّ	الْأَحْزَابِ	أُولَئِكَ		
but denied the Messengers	not each of them	(were) the Confederates	those		
لَهَا	وَأَصِيحَّةً	وَمَا يَنْظُرُ هَتُولَاءِ	فَحَقَّ عِقَابِ		
it has	not single	but a shout	and these wait not	therefore My torment was justified	
يَوْمِ	قَبْلَ	قِطْنَا	عَجِّلْ لَنَا	وَقَالُوا رَبَّنَا	مِنْ فَوَاقٍ
(the) Day	before	our account	hasten to us	and they say our Lord	any pause
دَاوُدَ	وَأَذْكُرْ عَبْدَنَا	عَلَى مَا يَقُولُونَ	اصْبِرْ	الْحِسَابِ	
David	and remember Our slave	of what they say	be patient	(of) Reckoning	
إِنَّا سَخَرْنَا	أَوَابُ	إِنَّهُ	ذَا الْأَيْدِي		
verily We made	(ever) oft-returning in repentance	verily he (was)	endued with power		
وَالْإِشْرَاقِ	يُسَبِّحُنَ بِالْعِشِيِّ	مَعَهُ	الْجِبَالِ		
and after the sunrise	to glorify (Our Praises) in the evening	with him	the mountains		

وَالطَّيْرِ مَحْشُورَةً كُلُّ لَهُ أَوَابٌ ۗ وَشَدَدْنَا مُلْكَهُ، وَعَازِنْتُهُ الْحِكْمَةَ وَفَصَّلَ الْخِطَابِ ﴿١٦﴾
 وَهَلْ آتَاكَ نَبَأُ الْخَصْمِ إِذْ تَسَوَّرُوا الْمِحْرَابَ ﴿١٧﴾ إِذْ دَخَلُوا عَلَى دَاوُدَ فَفَزِعَ مِنْهُمْ قَالُوا لَا
 تَخَفْ خَصْمَانِ بَغَى بَعْضُنَا عَلَى بَعْضٍ فَاحْكُم بَيْنَنَا بِالْحَقِّ وَلَا تُشْطِطْ وَاهْدِنَا إِلَى سَوَاءِ

الصَّرِطِ ﴿٢٢﴾ إِنَّ هَذَا أَخِي لَهُ تِسْعٌ وَتِسْعُونَ نَعْجَةً وَلِيَ نَعْجَةٌ وَاحِدَةٌ فَقَالَ أَكْفَلْنِيهَا وَعَزَّنِي فِي الْخِطَابِ ﴿٢٣﴾

19. And (so did) the birds assembled, all obedient to him [Dāwūd (David)] [i.e. they came and glorified Allāh's Praises along with him]. 20. We made his kingdom strong and gave him *Al-Hikmah* (Prophethood) and sound judgement in speech and decision. 21. And has the news of the litigants reached you? When they climbed over the wall into (his) *Mihrāb* (a praying place or a private room); 22. When they entered in upon Dāwūd (David), he was terrified of them. They said: "Fear not! (We are) two litigants, one of whom has wronged the other, therefore judge between us with truth, and treat us not with injustice, and guide us to the Right Way. 23. Verily, this my brother (in religion) has ninety-nine ewes, while I have (only) one ewe, and he says: "Hand it over to me, and he overpowered me in speech."

وَالطَّيْرِ	مَحْشُورَةً	كُلٌّ	لَهُ	أَوَّابٌ ﴿١٩﴾	وَشَدَدْنَا مُلْكَهُ
and the birds	assembled	all	to him	obedient	and We made his kingdom strong
وَأَتَيْنَاهُ	الْحِكْمَةَ	وَفَصَّلَ	الْخِطَابِ ﴿٢٠﴾	وَهَلْ أَتَاكَ	
and gave him	wisdom	and sound judgement	(in) speech (decision)	and (has) reached you?	
نَبَأًا	الْحَصَمِ	إِذْ	تَسَوَّرُوا الْمِحْرَابَ ﴿٢١﴾	إِذْ دَخَلُوا	
(the) news	(of) the litigants	when	they climbed over the chamber	when they entered in	
عَلَى دَاوُدَ	فَفَزِعَ	مِنْهُمْ	قَالُوا	لَا تَخَفْ	خَصْمَانِ
upon David	and he was terrified	of them	they said	fear not	two litigants
بَعَى بَعْضَنَا	عَلَى بَعْضِ	فَأَحْكُم بَيْنَنَا	بِالْحَقِّ		
one of us has wronged	[on] (the) other	therefore judge between us	with truth		
وَلَا تَشْطَطْ	وَاهِدْنَا	إِلَى سَوَاءٍ	الصَّرِطِ ﴿٢٢﴾	إِنَّ هَذَا	أَخِي
and be not unjust	and guide us	to (the) Right	Way	verily this	(is) my brother
لَهُ	تِسْعٌ وَتِسْعُونَ	نَعْجَةً	وَلِيَ	نَعْجَةً	وَاحِدَةً
he has	ninety-nine	ewes (female sheep)	while I have	one	ewe
	أَكْفَلْنِيهَا	وَعَزَّنِي	فِي الْخِطَابِ ﴿٢٣﴾		
	hand it over to me	and he overpowered me	in speech		

قَالَ لَقَدْ ظَلَمَكَ بِسُؤَالِ نَجْعِكَ إِلَىٰ نِعَاجِهِ ۖ وَإِنَّ كَثِيرًا مِّنَ الْخُلَطَاءِ لَيَبْغِي بَعْضُهُمْ عَلَىٰ بَعْضٍ إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَقَلِيلٌ مَّا هُمْ ۗ وَظَنَّ دَاوُدُ أَنَّمَا فَتَنَّاهُ فَاسْتَغْفَرَ رَبَّهُ ۖ وَخَرَّ رَاكِعًا وَأَنَابَ ﴿٢٥﴾ فَغَفَرْنَا لَهُ ۗ ذَٰلِكَ وَإِنَّ لَهُ ۖ عِنْدَنَا لَزُلْفَىٰ وَحُسْنَ مَّآبٍ ﴿٢٦﴾ يٰدَاوُدُ إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ فَاحْكُم بَيْنَ النَّاسِ بِالْحَقِّ وَلَا تَتَّبِعِ الْهَوَىٰ فَيُضِلَّكَ عَن سَبِيلِ اللَّهِ ۗ إِنَّ الَّذِينَ يُضِلُّونَ عَن سَبِيلِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ ۖ لِّمَآ سُوا يَوْمَ الْحِسَابِ ﴿٢٧﴾

24. [Dāwūd (David)] said (immediately without listening to the opponent): "He has wronged you in demanding your ewe in addition to his ewes. And, verily, many partners oppress one another, except those who believe and do righteous good deeds, and they are few." And Dāwūd (David) guessed that We have tried him and he sought forgiveness of his Lord, and he fell down prostrate and turned (to Allāh) in repentance. 25. So, We forgave him that, and verily, for him is a near access to Us, and a good place of (final) return (Paradise). 26. O Dāwūd (David)! Verily, We have placed you as a successor on the earth; so judge you between men in truth (and justice) and follow not your desire – for it will mislead you from the path of Allāh. Verily, those who wander astray from the path of Allāh (shall) have a severe torment, because they forgot the Day of Reckoning.

قَالَ	لَقَدْ ظَلَمَكَ	سُؤَالِ	نَجْعِكَ	إِلَىٰ نِعَاجِهِ ۖ
he (David) said	indeed he has wronged you	in demanding	your ewe	to his ewes
وَإِنَّ كَثِيرًا	مِّنَ الْخُلَطَاءِ	لَيَبْغِي بَعْضُهُمْ	عَلَىٰ بَعْضٍ	
and verily many	of the partners	certainly oppress some of them	[on] another	
إِلَّا الَّذِينَ ءَامَنُوا	وَعَمِلُوا الصَّالِحَاتِ	وَقَلِيلٌ مَّا هُمْ	وَظَنَّ دَاوُدُ	
except those who believe	and do righteous deeds	and few	and David guessed	they (are)
أَنَّمَا فَتَنَّاهُ	فَاسْتَغْفَرَ رَبَّهُ ۖ	وَخَرَّ رَاكِعًا		
that We have tried him	and he sought forgiveness (of) his Lord	and he fell down prostrate		
وَأَنَابَ ﴿٢٥﴾	فَغَفَرْنَا لَهُ ۗ	ذَٰلِكَ	وَإِنَّ لَهُ ۖ	عِنْدَنَا
and turned in repentance	so We forgave	that [for] him	and verily	to Us
لَزُلْفَىٰ	وَحُسْنَ	مَّآبٍ ﴿٢٦﴾	يٰدَاوُدُ	إِنَّا
surely (is) a near access	and a good	place of return	O David	verily We

جَعَلْنَاكَ	خَلِيفَةً	فِي الْأَرْضِ	فَأَحْكَمُ	بَيْنَ	النَّاسِ	يَاحِقَ
have placed you	(as) a successor	on the earth	so judge	between	men	in truth
وَلَا تَتَّبِعِ الْهَوَىٰ	فِيضِلَّكَ	عَنْ سَبِيلِ اللَّهِ				
and follow not your desire	for it will mislead you	from (the) path (of) Allah				
إِنَّ الَّذِينَ يَضِلُّونَ	عَنْ سَبِيلِ اللَّهِ	لَهُمْ	عَذَابٌ			
verily those who wander astray	from (the) path (of) Allah	for them	(is) a torment			
شَدِيدٌ	بِمَا نَسُوا	يَوْمَ	الْحِسَابِ			
severe	because they forgot	(the) Day	(of) Reckoning			

وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا بَطْلًا ذَلِكَ ظَنُّ الَّذِينَ كَفَرُوا فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنَ النَّارِ ﴿٢٧﴾ أَمْ نَجْعَلُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ كَالْمُفْسِدِينَ فِي الْأَرْضِ أَمْ نَجْعَلُ الْمُتَّقِينَ كَالْفُجَّارِ ﴿٢٨﴾ كَتَبْنَا أَنْزَلْنَاهُ إِلَيْكَ مُبْرَكٌ لِيَدَّبَّرُوا آيَاتِهِ وَلِيَتَذَكَّرَ أُولُو الْأَلْبَابِ ﴿٢٩﴾ وَوَهَبْنَا لِدَاوُدَ سُلَيْمَانَ نِعَمَ الْعَبْدِ إِنَّهُ أَوَّابٌ ﴿٣٠﴾

27. And We created not the heaven and the earth and all that is between them without purpose! That is the consideration of those who disbelieve! Then woe to those who disbelieve (in Islāmic Monotheism) from the Fire! 28. Shall We treat those who believe (in the Oneness of Allāh – Islāmic Monotheism) and do righteous good deeds as *Mufsidūn* (those who associate partners in worship with Allāh and commit crimes) on earth? Or shall We treat the *Muttaqūn* (the pious) as the *Fujjār* (criminals, disbelievers, the wicked)? 29. (This is) a Book (the Qur'ān) which We have sent down to you, full of blessings, that they may ponder over its Verses, and that men of understanding may remember. 30. And to Dāwūd (David) We gave Sulaimān (Solomon). How excellent a slave! Verily, he was ever oft-returning in repentance (to Us)!

وَمَا خَلَقْنَا السَّمَاءَ	وَالْأَرْضَ	وَمَا	بَيْنَهُمَا		
and We created not the heaven	and the earth	and (all) that	(is) between them		
بَطْلًا	ذَلِكَ	ظَنُّ	الَّذِينَ كَفَرُوا	فَوَيْلٌ	
without purpose	that	(is the) consideration	(of) those who disbelieve	then woe	

الَّذِينَ آمَنُوا	أَمْ نَجْعَلُ	مِنَ النَّارِ ﴿٧٧﴾	لِلَّذِينَ كَفَرُوا
those who believe	or shall We treat (make)	from the Fire	to those who disbelieve
أَمْ نَجْعَلُ الْمُتَّقِينَ	فِي الْأَرْضِ	كَالْمُفْسِدِينَ	وَعَمِلُوا الصَّالِحَاتِ
or shall We treat the pious	on the earth	as those who are corrupters	and do righteous deeds
مُبْرَكٌ	إِلَيْكَ	أَنْزَلْنَاهُ	كَتَبْنَا
full of blessings	to you	which We have sent down	(this is) a Book
أُولَؤُا	وَلِيَتَذَكَّرَ	لِيَتَذَبَّرُوا	ءَايَاتِهِ
men	and that may remember	that they may ponder over	its Verses
نِعْمَ الْعَبْدُ	سُلَيْمَانَ	لِدَاوُدَ	وَوَهَبْنَا
how excellent a slave	Solomon	to David	and We have granted
	أَوَّابٌ ﴿٧٨﴾	إِنَّهُ	
	(ever) oft-returning in repentance	verily he (was)	

إِذْ عَرَضَ عَلَيْهِ بِالْعَشِيِّ الصَّفِينَةُ الْجَيَادُ ﴿٣١﴾ فَقَالَ إِنِّي أَحْبَبْتُ حُبَّ الْخَيْرِ عَنْ ذِكْرِ رَبِّي حَتَّى تَوَارَتْ بِالْحِجَابِ ﴿٣٢﴾ رُدُّوهَا عَلَيَّ فطَفِقَ مَسْحًا بِالسُّوقِ وَالْأَعْنَاقِ ﴿٣٣﴾ وَلَقَدْ فَتَنَّا سُلَيْمَانَ وَالْقَيْنَا عَلَى كُرْسِيِّهِ جَسَدًا ثُمَّ أَنَابَ ﴿٣٤﴾ قَالَ رَبِّ اغْفِرْ لِي وَهَبْ لِي مُلْكًا لَا يَنْبَغِي لِأَحَدٍ مِّنْ بَعْدِي إِنَّكَ أَنْتَ الْوَهَّابُ ﴿٣٥﴾ فَسَخَرْنَا لَهُ الرِّيحَ تَجْرِي بِأَمْرِهِ رُخَاءً حَيْثُ أَصَابَ ﴿٣٦﴾

31. When there were displayed before him, in the afternoon, well trained horses of the highest breed [for *Jihād* (holy fighting in Allāh's Cause)]. 32. He said: "I did love the good (these horses) instead of remembering my Lord (in my 'Asr prayer)," till the time was over, and (the sun) had hidden in the veil (of night). 33. Then he said: "Bring them (horses) back to me." Then he began to pass his hand over their legs and their necks (till the end of the display). 34. And indeed, We did try Sulaimān (Solomon) and We placed on his throne *Jasad* (a devil, so he lost his kingdom for a while) and he did return (to Allāh with obedience and in repentance, and to his throne and kingdom by the Grace of Allāh). 35. He said: "My Lord! Forgive me, and bestow upon me a kingdom such as shall not belong to any other after me. Verily, You are the Bestower."

36. So, We subjected to him the wind; it blew gently by his order whithersoever he willed,

إِذْ	عُرِضَ عَلَيْهِ	بِالْعَشِيِّ	الْصَّفِيفَتُ
when	(there) were displayed before him	in the evening	the horses
الْحِيَادِ ﴿٣٦﴾	فَقَالَ	إِنِّي أَحَبُّتُ	حُبَّ
well trained of the highest breed	and he said	verily I preferred	(the) love
عَنْ ذِكْرِ	رَبِّي	حَتَّى تَوَارَتْ	بِالْحِجَابِ ﴿٣٧﴾
instead of remembering	my Lord	till (the sun) had hidden	in the veil (of night)
رُدُّوهَا	عَلَيَّ ﴿٣٨﴾	فَطَفِقَ مَسْحًا	بِالسُّوقِ
bring them (horses) back	to me	then he began to pass (his hand)	over the legs
وَالْأَعْنَاقِ ﴿٣٩﴾	وَلَقَدْ فَتَنَّا سُلَيْمَانَ	وَالْقَيْنَا	عَلَى كُرْسِيِّهِ ۖ
and the necks	and indeed We did try Solomon	and We placed	on his throne
ثُمَّ أَنَابَ ﴿٤٠﴾	قَالَ رَبِّ	أَغْفِرْ لِي	وَهَبْ
and he did return	he said my Lord	forgive [for] me	and bestow
لَا يَلْبَغِي	لِأَحَدٍ	مِنْ بَعْدِي ﴿٤١﴾	إِنَّكَ
shall not belong	to any other	after me	[You]
فَسَخَرْنَا	لَهُ	الرِّيحَ	حَيْثُ أَصَابَ ﴿٤٢﴾
so We subjected	to him	the wind	wherever he willed
		تَجْرِي بِأَمْرِهِ	رُخَاءً
		it blew by his order	gently

وَالشَّيَاطِينَ كُلَّ بِنَاءٍ وَعَوَاصٍ ﴿٣٦﴾ وَءَاخِرِينَ مُقَرَّبِينَ فِي الْأَصْفَادِ ﴿٣٧﴾ هَذَا عَطَاؤُنَا فَامْنُنْ أَوْ أَمْسِكْ
بِغَيْرِ حِسَابٍ ﴿٣٨﴾ وَإِنَّ لَهُ عِنْدَنَا لَزُلْفَىٰ وَحَسَنَ مَّثَابٍ ﴿٣٩﴾ وَأَذْكُرْ عَبْدَنَا أَيُّوبَ إِذْ نَادَىٰ رَبَّهُ أَنِّي مَسَّنِيَ
الشَّيْطَانُ بِنُصْبٍ وَعَذَابٍ ﴿٤٠﴾ أَرْكُضْ بِرِجْلِكَ هَذَا مُغْتَسَلٌ بَارِدٌ وَشَرَابٌ ﴿٤١﴾ وَوَهَبْنَا لَهُ أَهْلَهُ
وَمِثْلَهُمْ مَعَهُمْ رَحْمَةً مِنَّا وَذِكْرَىٰ لِأُولِي الْأَلْبَابِ ﴿٤٢﴾

37. And also the *Shayātīn* (devils from the jinn including) every kind of builder and diver, 38. And also others bound in fetters. 39. [Allāh said to Sulaimān

(Solomon):] "This is Our Gift, so spend you or withhold, no account will be asked of you." 40. And verily, for him is a near access to Us, and a good (final) return (Paradise). 41. And remember Our slave Ayyūb (Job), when he invoked his Lord (saying): "Verily, *Shaitān* (Satan) has touched me with distress (by ruining my health) and torment (by ruining my wealth)! 42. (Allāh said to him): "Strike the ground with your foot. This is (a spring of) water to wash in, cool and a (refreshing) drink." 43. And We gave him (back) his family, and along with them the like thereof, as a Mercy from Us, and a Reminder for those who understand.

وَعَوَّاصٍ ﴿٣٧﴾	بِنَاءٍ	كُلِّ	وَالشَّيْطَانِ		
and diver	(of) builder	every (kind)	and (also) the devils (from the jinn)		
أَوْ أَمْسِكَ	فَأْمَنْنَ	عَطَاؤُنَا	هَذَا	فِي الْأَصْفَادِ ﴿٣٨﴾	مُقَرَّنِينَ
or withhold	so spend	(is) Our Gift	this	in fetters	bound
وَعَسَىٰ	لَزُلْفَىٰ	عِنْدَنَا	لَهُ	وَإِنَّ	حِسَابِ ﴿٣٩﴾
and a good	surely (is) a near access	to Us	for him	and verily	account
أَنِّي	رَبِّهِ	إِذْ نَادَىٰ	أَيُّوبَ	وَأَذْكُرْ عَبْدَنَا	مَقَابِ ﴿٤٠﴾
verily [I]	his Lord	when he invoked	Job	and remember	Our slave
أَرْكُضْ بِرِجْلِكَ ﴿٤١﴾	وَعَذَابِ ﴿٤٢﴾	وَبِضْبِ	الشَّيْطَانِ	مَسَّنِيَ	
strike (the ground) with your foot	and torment	with distress	Satan	has touched me	
لَهُ	وَوَهَبْنَا	وَشْرَابِ ﴿٤٣﴾	بَارِدِ	مَغْتَسِلِ	هَذَا
[to] him	and We gave	and a drink	cool	(is a spring of) water to wash in	this
وَذِكْرَىٰ	مِنَّا	رَحْمَةً	مَعَهُمْ	وَمِثْلَهُمْ	أَهْلَهُ
and a Reminder	from Us	(as) a Mercy	with them	and (the) like of them	his family
		الْأَلْبَابِ ﴿٤٤﴾	لِأُولَىٰ		
		who understand	for those		

وَحَدَّ يَدِكَ ضِعْفًا فَأَضْرِبْ بِهِ وَلَا تَحْنَتْ إِنَّا وَجَدْنَاهُ صَابِرًا نِعَمَ الْعَبْدِ إِنَّهٗ أَوَّابٌ ﴿٤٥﴾ وَأَذْكُرْ عَبْدَنَا إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ أُولَىٰ الْأَيْدِي وَالْأَبْصَارِ ﴿٤٦﴾ إِنَّا أَخْلَصْنَاهُمْ بِخَالِصَةٍ ذِكْرَىٰ

الدَّارِ ﴿٤٦﴾ وَإِيَّاهُمْ عِنْدَنَا لِمَنِ الْمُصْطَفَيْنَ الْأَخْيَارِ ﴿٤٧﴾ وَأَذْكَرَ إِسْمَاعِيلَ وَالْيَسَعَ وَذَا الْكِفْلِ
وَكُلٌّ مِّنَ الْأَخْيَارِ ﴿٤٨﴾

44. "And take in your hand a bundle of thin grass and strike therewith (your wife), and break not your oath. Truly, We found him patient. How excellent a slave! Verily, he was ever oft-returning in repentance (to Us)! 45. And remember Our slaves, Ibrāhīm (Abraham), Ishāq (Isaac), and Ya'qūb (Jacob), (all) owners of strength (in worshipping Us) and (also) of religious understanding. 46. Verily, We did choose them by granting them (a good thing, - i.e.) the remembrance of the Home (in the Hereafter and they used to make the people remember it, and also they used to invite the people to obey Allāh and to do good deeds for the Hereafter). 47. And they are with Us, verily, of the chosen and the best! 48. And remember Ismā'īl (Ishmael), Al-Yasaa' (Elisha), and Dhul-Kifl (Isaiah), all are among the best.

وَحَذَّ	بِيَدِكَ	ضَعْنَا	فَأَضْرِبْ	بِهِ
and take	in your hand	a bundle of branches	and strike	therewith
وَلَا تَحْنُثْ	إِنَّا	وَجَدْتَهُ	صَابِرًا	تَعَمَّ الْعَبْدُ
and break not your oath	verily We	found him	patient	how excellent a slave
إِنَّهُ	أَوَّابٌ ﴿٤٦﴾	وَأَذْكَرَ عِبْدَنَا	إِبْرَاهِيمَ	Abraham
verily he (was)	(ever) oft-returning in repentance	and remember Our slaves		
وَإِسْحَاقَ	وَيَعْقُوبَ	أُولَى الْأَيْدِي	وَالْأَبْصَرَ ﴿٤٦﴾	إِنَّا
and Isaac	and Jacob	(all) owners of strength	and (of) religious understanding	verily We
أَخْلَصْنَاهُمْ	بِخَالِصَةٍ	ذَكَرَى	الدَّارِ ﴿٤٦﴾	وَإِيَّاهُمْ
did choose them	by a good thing	(the) remembrance	(of) the Home	and verily they
عِنْدَنَا	لِمَنِ الْمُصْطَفَيْنَ	الْأَخْيَارِ ﴿٤٧﴾	وَأَذْكَرَ إِسْمَاعِيلَ	and remember Ishmael
with Us	(are) surely of the chosen	(and) the best		
وَالْيَسَعَ	وَذَا الْكِفْلِ	وَكُلٌّ	مِّنَ الْأَخْيَارِ ﴿٤٨﴾	(are) among the best
and Elisha	and Dhul-Kifl (Isaiah)	and all		

هَذَا ذِكْرٌ وَإِنَّ لِلْمُتَّقِينَ لِحُسْنِ مَّآبٍ ﴿٤٩﴾ جَنَّتٍ عَدْنٍ مُّفْتَحَةٌ لَهُمُ الْأَبْوَابُ ﴿٥٠﴾ مُتَّكِنِينَ

فِيهَا يَدْعُونَ فِيهَا بِفَكَهَةٍ كَثِيرَةٍ وَشَرَابٍ ﴿٥١﴾ وَعِنْدَهُمْ قَصِيرَاتُ الْطَّرْفِ أُنْرَابٍ ﴿٥٢﴾ هَذَا مَا تُوعَدُونَ لِيَوْمِ الْحِسَابِ ﴿٥٣﴾ إِنَّ هَذَا لِرِزْقِنَا مَا لَهُ مِنْ تَفَادٍ ﴿٥٤﴾ هَذَا وَارِكٌ لِلطَّلَعِينَ لَشَرٍّ مَثَابٍ ﴿٥٥﴾ جَهَنَّمَ يَصَلَوْنَهَا فَيَنْسُ الْمِهَادُ ﴿٥٦﴾ هَذَا فَلْيَذُوقُوهُ حَمِيمٌ وَعَسَاقٌ ﴿٥٧﴾ وَآخِرُ مِنْ شَكْلِهِ أَزْوَاجٌ ﴿٥٨﴾

49. This is a Reminder. And verily, for the *Muttaqūn* (the pious) is a good final return (Paradise), - 50. 'Adn (Eden) Paradise (everlasting Gardens), whose doors will be opened for them. 51. Therein they will recline; therein they will call for fruits in abundance and drinks; 52. And beside them will be *Qāsirāt-at-Tarf* [chaste females (wives) restraining their glances (desiring none except their husbands)], (and) of equal ages. 53. This it is what you (*Al-Muttaqūn* - the pious) are promised for the Day of Reckoning! 54. (It will be said to them:) Verily, this is Our provision which will never finish. 55. This is so! And for the *Tāghūn* (transgressors, the disobedient to Allāh and His Messenger ﷺ - disbelievers in the Oneness of Allāh, criminals) will be an evil final return (Fire). 56. Hell! Where they will burn, and worst (indeed) is that place to rest! 57. This is so! Then let them taste it - a boiling fluid and dirty wound discharges. 58. And other (torments) of similar kind - all together!

هَذَا	ذِكْرٌ	وَإِنَّ	لِلْمُتَّقِينَ	لِحَسَنٍ	مَثَابٍ ﴿٥١﴾
this	(is) a Reminder	and verily	for the pious	surely (is) a good	place of return
جَنَّاتٍ	عَدْنٍ	مُفْنَحَةٌ	لَهُمْ	الْأَبْوَابُ ﴿٥٢﴾	مُتَكِّينَ
Gardens	everlasting	(will be) opened	for them	(whose) doors	they (will) recline
فِيهَا	يَدْعُونَ	فِيهَا	بِفَكَهَةٍ	كَثِيرَةٍ	وَشَرَابٍ ﴿٥٣﴾
therein	they will call	therein	for fruits	(in) abundance	and drinks
وَعِنْدَهُمْ	قَصِيرَاتُ	الطَّرْفِ	أُنْرَابٍ ﴿٥٤﴾		
and with them	(will be) chaste females restraining	their glances	(of) equal ages		
هَذَا	مَا تُوعَدُونَ	لِيَوْمِ	الْحِسَابِ ﴿٥٥﴾	إِنَّ هَذَا	
this	(is) what you are promised	for (the) Day	(of) Reckoning	verily this	

لَرَزُقْنَا	مَا	لَهُ	مِنْ نَفَادٍ	هَذَا	وَإِنَّ
(is) surely Our provision	(will be) not	for it	any finish	this (is so)	and verily
لِلظَّالِمِينَ	لَشَرٌّ	مَثَابٍ	جَهَنَّمَ	يَصَلَوْنَهَا	
for the transgressors	surely (will be) an evil	place of return	Hell	where they will burn	
فَيْسَ الْمَهَادِ	هَذَا	فَلْيَذُوقُوهُ	حَمِيمٌ		
and worst is that place to rest	this (is so)	then let them taste it	a boiling fluid		
وَعَسَاقٌ	وَعَاخِرٌ	مِنْ شَكْلِهِ	أَزْوَاجٌ		
and dirty wound discharge (pus)	and other (torments)	of its kind	(all together) in pairs		

هَذَا فَوْجٌ مُتَنَجِّمٌ مَعَكُمْ لَا مَرْجَبًا بِهِمْ إِنَّهُمْ صَالُوا النَّارِ ﴿٥٩﴾ قَالُوا بَلْ أَنْتُمْ لَا مَرْجَبًا بِكُمْ أَنْتُمْ قَدْ مَتَمُّوهُ لَنَا فَيْسَ الْقَرَارِ ﴿٦٠﴾ قَالُوا رَبَّنَا مَنْ قَدَّمَ لَنَا هَذَا فَزِدْهُ عَذَابًا ضِعْفًا فِي النَّارِ ﴿٦١﴾ وَقَالُوا مَا لَنَا لَا نَرَى رِجَالًا كُنَّا نَعُدُّهُمْ مِنَ الْأَشْرَارِ ﴿٦٢﴾ أَخَذْنَاهُمْ سِحْرِيًّا أَمْ زَاغَتْ عَنْهُمْ الْأَبْصَارُ ﴿٦٣﴾ إِنَّ ذَلِكَ لَحَقٌّ تَخَاصُمُ أَهْلِ النَّارِ ﴿٦٤﴾ قُلْ إِنَّمَا أَنَا مُنذِرٌ وَمَا مِنْ إِلَهٍ إِلَّا اللَّهُ الْوَّاحِدُ الْقَهَّارُ ﴿٦٥﴾

59. This is a troop entering with you (in Hell), no welcome for them! Verily, they shall burn in the Fire! 60. They (the followers of the misleaders) will say: "Nay, you (too)! No welcome for you! It is you (misleaders) who brought this upon us (because you misled us in the world), so evil is this place to stay in!" 61. They will say: "Our Lord! Whoever brought this upon us, add to him a double torment in the Fire!" 62. And they will say: "What is the matter with us that we see not men whom we used to count among the bad ones?" 63. Did we take them as an object of mockery, or have (our) eyes failed to perceive them?" 64. Verily, that is the very truth - the mutual dispute of the people of the Fire! 65. Say (O Muhammad ﷺ): "I am only a warner and there is no *Ilāh* (God) except Allāh (none has the right to be worshipped but Allāh) the One, the Irresistible,

هَذَا	فَوْجٌ	مُتَنَجِّمٌ	مَعَكُمْ	لَا مَرْجَبًا	بِهِمْ	وَإِنَّهُمْ
this	(is) a troop	entering	with you	no welcome	for them	verily they

صَالُوا	النَّارِ ﴿٥٩﴾	قَالُوا	بَلْ أَنْتُمْ	لَا مَرْحَبًا	بِكُمْ	أَنْتُمْ
(shall) burn	(in) the Fire	they say	nay you	no welcome	for you	(it is) you
قَدَّمْتُمُوهُ	لَنَا	فِيَسَّسَ الْقَرَارُ ﴿٦٠﴾	قَالُوا رَبَّنَا			
who brought this	upon us	so evil is the place to stay in	they said our Lord			
مَنْ قَدَّمَ	لَنَا	هَذَا	فَزِدَّهُ	عَذَابًا	ضِعْفًا	فِي النَّارِ ﴿٦١﴾
whoever brought	upon us	this	so add to him	a torment	double	in the Fire
وَقَالُوا مَا	لَنَا	لَا نَرَى رَجَالًا	كُنَّا			
and they said what (is the matter)	with us	(that) we see not men	we used to			
نَعُدُّهُمْ	مِنَ الْأَشْرَارِ ﴿٦٢﴾	أَتَّخَذْنَاهُمْ	سِحْرِيًّا			
count them	among the bad ones	(did) we take them?	(as) an object of mockery			
أَمْ زَاغَتْ	عَنْهُمْ	الْأَبْصَارُ ﴿٦٣﴾	إِنَّ ذَلِكَ	لِحَقِّ		
or failed to perceive	[from] them	eyes	verily that	(is) the very truth		
تَخَاصُمُ	أَهْلِ	النَّارِ ﴿٦٤﴾	قُلْ إِنَّمَا أَنَا	مُنذِرٌ		
(the) mutual dispute	(of the) people	(of) the Fire	say I am only	a warner		
وَمَا	مِنَ إِلَهٍ	إِلَّا اللَّهُ	الْوَحِيدُ	الْقَهَّارُ ﴿٦٥﴾		
and (there is) not	any god	except Allah	the One	the Irresistible		

رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا الْعَزِيزُ الْعَفُورُ ﴿٦٦﴾ قُلْ هُوَ نَبَأٌ عَظِيمٌ ﴿٦٧﴾ أَنْتُمْ عَنْهُ مُعْرِضُونَ ﴿٦٨﴾ مَا كَانَ لِي مِنْ عِلْمٍ بِالْمَلَائِكَةِ الْأَعْلَى إِذْ يَخْتَصِمُونَ ﴿٦٩﴾ إِنْ يُوحَىٰ إِلَىٰ إِلَّا أَنَّمَا أَنَا نَذِيرٌ مُّبِينٌ ﴿٧٠﴾ إِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي خَلِيقٌ بَشَرًا مِنْ طِينٍ ﴿٧١﴾ فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِنْ رُوحِي فَقَعُوا لَهُ، سَاجِدِينَ ﴿٧٢﴾ فَسَجَدَ الْمَلَائِكَةُ كُلُّهُمْ أَجْمَعُونَ ﴿٧٣﴾ إِلَّا إِبْلِيسَ اسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ ﴿٧٤﴾

66. "The Lord of the heavens and the earth and all that is between them, the All-Mighty, the Oft-Forgiving." 67. Say: "That (this Qur'an) is great news, 68. "From which you turn away! 69. "I had no knowledge of the chiefs (angels) on

high when they were disputing and discussing (about the creation of Adam).
70. "Only this has been revealed to me, that I am a plain warner." 71. (Remember) when your Lord said to the angels: "Truly, I am going to create man from clay." 72. So, when I have fashioned him and breathed into him (his) soul created by Me, then you fall down prostrate to him." 73. So, the angels prostrated themselves, all of them, 74. Except *Iblis* (Satan), he was proud and was one of the disbelievers.

رَبُّ السَّمَوَاتِ	وَالْأَرْضِ	وَمَا	بَيْنَهُمَا	الْعَزِيزُ
(the) Lord (of) the heavens	and the earth	and (all) that	(is) between them	the All-Mighty
الْغَفَّارُ	قُلْ هُوَ	نَبَأٌ	عَظِيمٌ	أَنْتُمْ
the Oft-Forgiving	say that	(is) a news	great	you
مَا كَانَ لِي	مِنْ عِلْمٍ	بِالْمَلَأِ	الْأَعْلَى	إِذْ يَخْتَصِمُونَ
I had not [was]	any knowledge	of the chiefs (angels)	the high	when they were disputing
إِنْ يُوحَىٰ	إِلَيَّ	إِلَّا	أَنَا	نَذِيرٌ
it has been not revealed	to me	except	(that) I am only	a warner
قَالَ رَبُّكَ	لِلْمَلَائِكَةِ	إِنِّي	خَلِيقٌ	بَشَرًا
your Lord said	to the angels	verily I am	going to create	man
سَوَّيْتَهُ	وَنَفَخْتُ	فِيهِ	مِنْ رُوحِي	فَقَعُوا
I have fashioned him	and breathed	into him	[from] My soul	then fall down
سَاجِدِينَ	فَسَجَدَ	الْمَلَائِكَةُ	كُلُّهُمْ	أَجْمَعُونَ
prostrate	so the angels	prostrated	all of them	together
إِلَّا إِبْلِيسَ	أَسْتَكْبَرَ	وَكَانَ	مِنَ الْكَافِرِينَ	
except Iblis	he was proud	and was	(one) of the disbelievers	

قَالَ يَا إِبْلِيسُ مَا مَنَعَكَ أَنْ تَسْجُدَ لِمَا خَلَقْتُ بِإِيْدِي أَسْتَكْبَرْتَ أَمْ كُنْتَ مِنَ الْعَالِينَ ﴿٧٥﴾ قَالَ أَنَا خَيْرٌ مِّنْهُ خَلَقْنِي مِنْ نَّارٍ وَخَلَقْتَهُ مِنْ طِينٍ ﴿٧٦﴾ قَالَ فَأَخْرِجْ مِنْهَا فَإِنَّكَ رَاجِمٌ ﴿٧٧﴾ وَإِن عَلَيَّ لَعْنَتِي إِلَى يَوْمِ الدِّينِ ﴿٧٨﴾ قَالَ رَبِّ فَأَنْظِرْنِي إِلَى يَوْمٍ يُبْعَثُونَ ﴿٧٩﴾ قَالَ فَإِنَّكَ مِنَ الْمُنْظَرِينَ ﴿٨٠﴾ إِلَى يَوْمِ أَلْقَوْتِ الْمَعْلُومِ ﴿٨١﴾

75. (Allāh) said: "O *Iblīs* (Satan)! What prevents you from prostrating yourself to one whom I have created with Both My Hands. Are you too proud (to fall prostrate to Adam) or are you one of the high exalted?" 76. [*Iblīs* (Satan)] said: "I am better than him. You created me from fire, and You created him from clay." 77. (Allāh) said: "Then get out from here; for verily, you are outcast. 78. "And verily, My Curse is on you till the Day of Recompense." 79. [*Iblīs* (Satan)] said: "My Lord! Give me then respite till the Day the (dead) are resurrected." 80. (Allāh) said: "Verily, you are of those allowed respite 81. Till the Day of the time appointed."

فَقَالَ يَا بَلِيسُ		مَا	مَعَكَ	أَنْ تَسْجُدَ
He (Allah) said O Iblis		what	prevents you	from prostrating yourself
لِمَا خَلَقْتُ		بِيَدَيَّ	أَسْتَكْبِرْتَ	أَمْ كُنْتَ
to (one) whom I have created		with Both My Hands	are you (too) proud?	or are you
مِنَ الْعَالِينَ ﴿٧٥﴾	قَالَ أَنَا	خَيْرٌ	مِنَهُ	خَلَقْتَنِي
of the high exalted	he (Iblis) said I am	better	than him	You created me
مِنْ نَارٍ	وَخَلَقْتَهُ.	مِنْ طِينٍ ﴿٧٦﴾	قَالَ	فَأَخْرَجَ
from fire	and You created him	from clay	He (Allah) said	then get out
مِنْهَا	فَإِنَّكَ	رَجِيمٌ ﴿٧٧﴾	وَإِنَّ	لَعْنَتِي
from here	for verily you	(are) outcast	and verily	(is) My Curse
إِلَى يَوْمٍ	الَّذِينَ ﴿٧٨﴾	قَالَ رَبِّ	فَأَنْظِرْنِي	
till (the) Day	(of) Recompense	he (Iblis) said my Lord	give me then respite	
إِلَى يَوْمٍ يُبْعَثُونَ ﴿٧٩﴾	قَالَ فَإِنَّكَ			
till (the) Day they (people) are resurrected	He (Allah) said so verily you			
مِنَ الْمُنْظَرِينَ ﴿٨٠﴾	إِلَى يَوْمٍ	الْوَقْتِ	الْمَعْلُومِ ﴿٨١﴾	
(are) of those allowed respite	till (the) Day	(of) the time	appointed	

قَالَ فَبِعِزَّتِكَ لَأَعُوذَنَّهُمْ أَجْمَعِينَ ﴿٨١﴾ إِلَّا عِبَادَكَ مِنْهُمُ الْمُخْلَصِينَ ﴿٨٢﴾ قَالَ فَالْحَقُّ وَالْحَقَّ أَقُولُ ﴿٨٣﴾ لَأَمْلَأَنَّ جَهَنَّمَ مِنْكَ وَمِمَّن تَبِعَكَ مِنْهُمْ أَجْمَعِينَ ﴿٨٤﴾ قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ وَمَا أَنَا

مِنَ الْمُتَكَلِّفِينَ ﴿٨٦﴾ إِنَّ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ ﴿٨٧﴾ وَلَنَعْلَمَنَّ نَبَأَهُ بَعْدَ حِينٍ ﴿٨٨﴾

82. [Iblīs (Satan)] said: "By Your Might, then I will surely mislead them all, 83. "Except Your chosen slaves amongst them (i.e. faithful, obedient, true believers of Islāmic Monotheism)." 84. (Allāh) said: "The truth is - and the truth I say, -85. That I will fill Hell with you [Iblīs (Satan)] and those of them (mankind) that follow you, together." 86. Say (O Muhammad ﷺ): "No wage do I ask of you for this (the Qur'ān), nor am I one of the *Mutakallifūn* (those who pretend and fabricate things which do not exist). 87. "It (this Qur'ān) is only a Reminder for all the 'Ālamīn (mankind and jinn). 88. "And you shall certainly know the truth of it after a while."

أَجْمَعِينَ ﴿٨٦﴾		لَأُغْوِيَنَّهُمْ		قَالَ فَيَعْرِزُكَ	
all		I shall surely mislead them		he (Iblis) said by Your Might then	
قَالَ فَالْحَقُّ		الْمُخْلِصِينَ ﴿٨٧﴾		مِنْهُمْ	
He (Allah) said then the truth (is)		the chosen		amongst them	
إِلَّا عِبَادَكَ		وَالْحَقَّ أَقُولُ ﴿٨٨﴾		وَمَنْ	
except Your slaves		and the truth I say		and with (those) who	
تَبِعَكَ		قُلْ		مِنْهُمْ	
followed you		say		of them	
وَمَا أَنَا		إِن هُوَ		مِنَ الْمُتَكَلِّفِينَ ﴿٨٦﴾	
nor I am		it (is) nothing		of the fakers (impostors)	
بَعْدَ		وَلَنَعْلَمَنَّ نَبَأَهُ		حِينَ ﴿٨٨﴾	
after		and you shall certainly know its news		a while	

سُورَةُ الزُّمَرِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ ﴿١﴾ إِنَّا أَنْزَلْنَاهُ إِلَيْكَ بِالْحَقِّ فَاغْبُغْ
اللَّهُ مُخْلِصًا لَهُ الدِّينَ ﴿٢﴾ 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 كَاذِبٌ كَفَّارٌ ﴿١٠﴾ لَوْ أَرَادَ اللَّهُ أَنْ يَتَّخِذَ وَلَدًا لَأَصْطَفَى
 مِمَّا يَخْلُقُ مَا يَشَاءُ سُبْحَانَهُ هُوَ اللَّهُ الْوَاحِدُ الْقَهَّارُ ﴿١١﴾

Sūrah Az-Zumar (The Groups) 39

In the Name of Allāh, the Most Gracious, the Most Merciful.

1. The revelation of this Book (the Qur'an) is from Allāh, the All-Mighty, the All-Wise. 2. Verily, We have sent down the Book to you (O Muhammad ﷺ) in truth. So, worship Allāh (Alone) by doing religious deeds sincerely for Allāh's sake only. 3. Surely, the religion (i.e. the worship and the obedience) is for Allāh only. And those who take *Auliya'* (protectors, helpers, lords, gods) besides Him (say): "We worship them only that they may bring us near to Allāh." Verily, Allāh will judge between them concerning that wherein they differ. Truly, Allāh guides not him who is a liar, and a disbeliever. 4. Had Allāh willed to take a son (or offspring), He could have chosen whom He willed out of those whom He created. But Glorified is He! (He is above such things.) He is Allāh, the One, the Irresistible.

الرَّحِيمِ		الرَّحْمَنِ		بِسْمِ اللَّهِ	
the Most Merciful		the Most Gracious		In the Name (of) Allah	
الْحَكِيمِ ﴿١١﴾	الْعَزِيزِ	مِنَ اللَّهِ	الْكِتَابِ	تَنْزِيلُ	
the All-Wise	the All-Mighty	(is) from Allah	(of) the Book	(the) revelation	
فَاعْبُدِ اللَّهَ	بِالْحَقِّ	الْكِتَابَ	إِلَيْكَ	إِنَّا أَنْزَلْنَاهُ	
so worship Allah	in truth	the Book	to you	verily We have sent down	
الْخَالِصَةَ	لِلَّهِ الدِّينَ	أَلَّا	الدِّينَ ﴿١٠﴾	لَهُ	مُخْلِصًا
pure (complete)	for Allah (is) the religion	surely	the religion	for Him	(making) sincere
إِلَّا	مَا نَعْبُدُهُمْ	أَوْلِيَاءَ	مِن دُونِهِ	وَالَّذِينَ اتَّخَذُوا	
but	we worship them not	protectors	besides Him	and those who take	
هُمْ	فِي مَا	إِنَّ اللَّهَ يَحْكُمُ بَيْنَهُمْ	إِلَى اللَّهِ زُلْفَىٰ	لِيُقَرِّبُونَا	
they	in what	verily Allah will judge between them	near to Allah	that they may bring us	

فِيهِ يَخْتَلِفُونَ ^ق	إِنَّ اللَّهَ	لَا يَهْدِي	مَنْ هُوَ	كَذِبٌ	كَفَّارٌ ^ج
differ in it	truly Allah	guides not	(him) who	(is) a liar	a disbeliever
لَوْ أَرَادَ اللَّهُ	أَنْ يَتَّخِذَ	وَلَدًا	لَأَصْطَفَى	مِمَّا يَخْلُقُ	
had Allah willed	to take a son		surely He (could) have chosen	of what He created	
مَا يَشَاءُ ^ع	سُبْحَانَهُ ^ط	هُوَ اللَّهُ	الْوَحِيدُ	الْقَهَّارُ ^ي	
whom He pleased	Glory (be) to him	He (is) Allah	the One	the Irresistible	

خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ يُكْوِّرُ اللَّيْلَ عَلَى النَّهَارِ وَيُكْوِّرُ النَّهَارَ عَلَى اللَّيْلِ^ط
 وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِي لِأَجَلٍ مُّسَمًّى^ظ أَلَا هُوَ الْعَزِيزُ الْغَفُورُ^ج
 خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ ثُمَّ جَعَلَ مِنْهَا زَوْجَهَا وَأَنْزَلَ لَكُمْ مِنْ الْأَنْعَامِ ثَمَنِيَّةَ^ح أَزْوَاجٍ
 يَخْلُقُكُمْ فِي بُطُونِ أُمَّهَاتِكُمْ خَلْقًا مِّنْ بَعْدِ خَلْقٍ فِي ظُلُمَاتٍ ثَلَاثٍ ذَٰلِكُمْ اللَّهُ
 رَبُّكُمْ لَهُ الْمُلْكُ لَا إِلَهَ إِلَّا هُوَ فَأَنَّى تُصْرَفُونَ^ج

5. He has created the heavens and the earth with truth. He makes the night to go in the day and makes the day to go in the night. And He has subjected the sun and the moon. Each running (on a fixed course) for an appointed term. Verily, He is the All-Mighty, the Oft-Forgiving. 6. He created you (all) from a single person (Adam); then made from him his wife [Hawwa' (Eve)]. And He has sent down for you of cattle eight pairs (of the sheep, two, male and female; of the goats, two, male and female; of the oxen, two, male and female; and of the camels, two, male and female). He creates you in the wombs of your mothers, creation after creation in three veils of darkness. Such is Allāh your Lord. His is the kingdom. *Lā ilāha illā Hurwa* (none has the right to be worshipped but He). How then are you turned away?

خَلَقَ السَّمَوَاتِ	وَالْأَرْضَ	بِالْحَقِّ ^ط	يُكْوِّرُ اللَّيْلَ
He has created the heavens	and the earth	with the truth	He makes the night to go
عَلَى النَّهَارِ	وَيُكْوِّرُ النَّهَارَ	عَلَى اللَّيْلِ ^ط	وَسَخَّرَ الشَّمْسَ
in the day	and makes the day to go	in the night	and He has subjected the sun

وَالْقَمَرَ ^ط	كُلُّ يَجْرِي ^ط	لِأَجَلٍ ^ط	مُسَمًّى ^ط	أَلَا هُوَ الْعَزِيزُ ^ط
and the moon	each is running	for a term	appointed	verily He (is) the All-Mighty
الْغَفُورُ ^ط	خَلَقَكُمْ ^ط	مِنْ نَفْسٍ ^ط	وَوَحْدَةٍ ^ط	ثُمَّ جَعَلَ ^ط
the Oft-Forgiving	He created you	from a soul (Adam)	single	then made
زَوْجَهَا ^ط	وَأَنْزَلَ ^ط	لَكُمْ ^ط	مِنَ الْأَنْعَامِ ^ط	ثَمَنِيَةَ ^ط
his wife	and He has sent down	for you	of cattle	eight
زَوْجَهَا ^ط	وَأَنْزَلَ ^ط	لَكُمْ ^ط	مِنَ الْأَنْعَامِ ^ط	ثَمَنِيَةَ ^ط
He creates you	and He has sent down	for you	of cattle	eight
فِي بُطُونٍ ^ط	أُمَّهَاتِكُمْ ^ط	خَلَقًا ^ط	مِنْ بَعْدِ ^ط	خَلْقٍ ^ط
in (the) wombs	(of) your mothers	creation	after	creation
ثَلَاثٍ ^ط	ذَلِكَمُ اللَّهُ ^ط	رَبُّكُمْ ^ط	لَهُ ^ط	الْمَلِكُ ^ط
three	such (is) Allah	your Lord	for Him	(is) the Kingdom
	إِلَّا هُوَ ^ط	فَأَنَّى تُصْرَفُونَ ^ط		
	but He	how then are you turned away		

إِنْ تَكْفُرُوا فَإِنَّ اللَّهَ عَنَىٰ عَنكُمُ 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﴾ وَإِذَا مَسَّ الْإِنْسَانَ ضُرٌّ دَعَا رَبَّهُ مُنِيبًا إِلَيْهِ ثُمَّ إِذَا خَوَلَهُ نِعْمَةٌ مِّنْهُ نَسِيَ مَا كَانَ يَدْعُو إِلَيْهِ مِن قَبْلُ وَجَعَلَ لِلَّهِ أَنْدَادًا لِّيُضِلَّ عَنْ سَبِيلِهِ قُلْ تَمَتَّعْ بِكُفْرِكَ قَلِيلًا إِنَّكَ مِنْ أَصْحَابِ النَّارِ ﴿٨﴾

7. If you disbelieve, then verily, Allāh is not in need of you; He likes not disbelief for His slaves. And if you are grateful (by being believers), He is pleased therewith for you. No bearer of burdens shall bear the burden of another. Then to your Lord is your return, and He will inform you what you used to do. Verily, He is All-Knower of that which is in (men's) breasts. 8. And when some hurt touches man, he cries to his Lord (Allāh Alone), turning to Him in repentance. But when He bestows a favour upon him from Himself, he forgets that for which he cried for before, and he sets up rivals to Allāh, in order to mislead others from His path. Say: "Take pleasure in your disbelief for a while, surely, you are (one) of the dwellers of the Fire!"

لِعِبَادِهِ	وَلَا يَرْضَىٰ	عَنْكُمْ	فَإِنَّ اللَّهَ عَنِّي	إِنْ تَكْفُرُوا
for His slaves	and He likes not	of you	then verily Allah (is) free from need	if you disbelieve
وَلَا تَزِرُ وَازِرَةٌ	وَلَا تَزِرُ وَازِرَةٌ	لَكُمْ	بِرِضَتِهِ	وَإِنْ تَشْكُرُوا
and no bearer of burdens shall bear	for you	He likes it	and if you are grateful	disbelief
فَيُنَبِّئُكُمْ	مَرْجِعَكُمْ	إِلَىٰ رَبِّكُمْ	ثُمَّ	أُخْرَىٰ
and He will inform you	(is) your return	to your Lord	then	(of) another
بِذَاتِ	إِنَّهُ عَلِيمٌ	تَعْمَلُونَ	بِمَا كُنْتُمْ	
of that which (is in)	verily He (is) All-Knower	do	[with] what you used to	
دَعَا رَبَّهُ	ضُرٌّ	مَسَّ الْإِنْسَانَ	وَإِذَا	الضُّدُورِ
he cries to his Lord	some hurt	touches man	and when	the breasts
مِنْهُ	نِعْمَةً	خَوْلَهُ	ثُمَّ إِذَا	إِلَيْهِ
from Himself	a favour	He bestows upon him	but when	to him
وَجَعَلَ	مِنْ قَبْلُ	يَدْعُوا إِلَيْهِ	مَا كَانَ	نَسِيَ
and he sets up	before	cried for [it]	that (for) which he used to	he forgets
تَمَتَّعَ بِكُفْرِكَ	قُلْ	عَنْ سَبِيلِهِ	لِيُضِلَّ	لِلَّهِ أُنْدَادًا
take pleasure in your disbelief	say	from His path	(in order) to mislead	rivals to Allah
النَّارِ	مِنْ أَصْحَابِ	إِنَّكَ	قَلِيلًا	
(of) the Fire	(are one) of (the) dwellers	surely you	(for) a little (while)	

أَمَّنْ هُوَ قَوْنَتْ ءَانَاءَ الْيَلِ سَاجِدًا وَقَائِمًا يَحْذَرُ الْآخِرَةَ وَيَرْجُوا رَحْمَةَ رَبِّهِ قُلْ هَلْ يَسْتَوِي الَّذِينَ يَمُؤُونَ وَالَّذِينَ لَا يَعْلَمُونَ إِنَّمَا يَتَذَكَّرُ أُولُو الْأَلْبَابِ ﴿١٠﴾ قُلْ يَاعِبَادِ الَّذِينَ ءَامَنُوا اتَّقُوا رَبَّكُمْ لِلَّذِينَ أَحْسَنُوا فِي هَذِهِ الدُّنْيَا حَسَنَةٌ وَأَرْضُ اللَّهِ وَاسِعَةٌ إِنَّمَا يُوَفَّى الصَّابِرُونَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ ﴿١١﴾

9. Is one who is obedient to Allāh, prostrating himself or standing (in prayer) during the hours of the night, fearing the Hereafter and hoping for the Mercy

of his Lord (like one who disbelieves)? Say: "Are those who know equal to those who know not?" It is only men of understanding who will remember (i.e. get a lesson from Allāh's Signs and Verses). 10. Say (O Muhammad ﷺ): "O (you) My (Allāh's) slaves who believe (in the Oneness of Allāh - Islāmic Monotheism)! Be afraid of your Lord (Allāh) and keep your duty to Him. Good is (the reward) for those who do good in this world, and Allāh's earth is spacious (so if you cannot worship Allāh at a place, then go to another)! Only those who are patient shall receive their reward in full, without reckoning."

أَمَّنْ	هُوَ	قَنْتَ	ءَانَاءَ	أَيْلِ
(is one) who?	[he]	(is) obedient (to Allah)	(during the) hours	(of) the night
سَاجِدًا	وَقَائِمًا	يَحْذَرُ	الْآخِرَةَ	
prostrating (himself)	and standing (in prayer)	fearing the Hereafter		
وَيَرْجُوا رَحْمَةَ	رَبِّهِ	قُلْ	هَلْ يَسْتَوِي	الَّذِينَ يَعْمُونَ
and hoping for (the) Mercy	(of) his Lord	say	are equal?	those who know
وَالَّذِينَ	لَا يَعْلَمُونَ	إِنَّمَا يَتَذَكَّرُ	أُولَؤُا	الْأَلْبَابِ
and those who	know not	only will remember	men	(of) understanding
قُلْ يَاعِبَادِ	الَّذِينَ ءَامَنُوا	انْقُوا رَبَّكُمْ	لِلَّذِينَ أَحْسَنُوا	
say O My slaves	who believe	be afraid of your Lord	for those who do good	
فِي هَذِهِ	الدُّنْيَا	حَسَنَةً	وَأَرْضُ اللَّهِ	وَأَسِعَةٌ
in this	world	(is) good	and (the) earth (of) Allah	(is) spacious
إِنَّمَا يُوَفَّى الصَّابِرُونَ	أَجْرَهُمْ	بِغَيْرِ	حِسَابٍ	
only those who are patient shall receive in full	their reward	without	reckoning	

قُلْ إِنِّي أُمِرْتُ أَنْ أَعْبُدَ اللَّهَ مُخْلِصًا لَهُ الدِّينَ ۗ وَأُمِرْتُ لِأَنْ أَكُونَ أَوَّلَ الْمُسْلِمِينَ ۗ قُلْ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ ۗ قُلْ اللَّهُ أَعْبُدُ مُخْلِصًا لَهُ دِينِي ۗ فَاعْبُدُوا مَا شِئْتُمْ مِنْ دُونِهِ ۗ قُلْ إِنَّ الْخَاسِرِينَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ وَاهْلِيهِمْ يَوْمَ الْقِيَامَةِ ۗ أَلَا ذَلِكَ هُوَ الْخَسِرَانُ الْمُمِينُ ۗ

11. Say (O Muhammad ﷺ): "Verily, I am commanded to worship Allāh (Alone) by obeying Him and doing religious deeds sincerely for His sake only. 12. "And I am commanded (this) in order that I may be the first of those who submit themselves to Allāh (in Islām) as Muslims." 13. Say (O Muhammad ﷺ): "Verily, if I disobey my Lord, I am afraid of the torment of a great Day." 14. Say (O Muhammad ﷺ): "Allāh Alone I worship by doing religious deeds sincerely for His sake only (and not to show off, and not to set up rivals with Him in worship)." 15. So, worship what you like besides Him. Say (O Muhammad ﷺ): "The losers are those who will lose themselves and their families on the Day of Resurrection. Verily, that will be a manifest loss!"

قُلْ	إِنِّي أُمِرْتُ	أَنْ أَعْبُدَ اللَّهَ	مُخْلِصًا	لَهُ	الَّذِينَ
say	verily I am commanded	to worship Allah	(making) sincere	for Him	the religion
قُلْ	وَأُمِرْتُ	لِأَنْ أَكُونَ أَوَّلَ	الْمُسْلِمِينَ		
say	and I am commanded	[for] that I may be (the) first	(of) those who submit		
إِنِّي أَخَافُ	إِنْ عَصَيْتُ رَبِّي	عَذَابَ	يَوْمِ	عَظِيمٍ	قُلِ اللَّهُ
verily I am afraid	if I disobey my Lord	(of the) torment	(of) a Day	great	say Allah
أَعْبُدُ مُخْلِصًا	لَهُ	دِينِي	فَأَعْبُدُوا	مَا شِئْتُمْ	مِنْ دُونِهِ
I worship (making) sincere	for Him	my religion	so worship	what you like	besides Him
قُلْ إِنَّ الْخَاسِرِينَ	الَّذِينَ خَسِرُوا	أَنْفُسَهُمْ	وَأَهْلِيهِمْ		
say verily the losers	(are) those who will lose	themselves	and their families		
يَوْمَ	الْفَيْصَمَةِ	أَلَا ذَلِكَ	هُوَ	الْخُسْرَانُ	الْمَبِينُ
(on the) Day	(of) Resurrection	verily that	[it]	(will be) the loss	manifest

لَهُمْ مِنْ فَوْقِهِمْ ظُلَلٌ مِنَ النَّارِ وَمِنْ تَحْتِهِمْ ظُلَلٌ ذَلِكَ يُخَوِّفُ اللَّهَ بِهِ عِبَادَهُ يَعْبَادُونَ فَاتَّقُونَ ﴿١٦﴾ وَالَّذِينَ اجْتَنَبُوا الطَّغُوتَ أَنْ يَعْبُدُوهَا وَأَنَابُوا إِلَى اللَّهِ لَهُمُ الْبُشْرَىٰ فَبَشِّرْ عِبَادِ ﴿١٧﴾ الَّذِينَ يَسْتَمِعُونَ الْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُ أُولَٰئِكَ الَّذِينَ هَدَاهُمُ اللَّهُ وَأُولَٰئِكَ هُمُ أَتَمُّ أُولَٰئِكَ ﴿١٨﴾ أَفَمَنْ حَقَّ عَلَيْهِ الْعَذَابُ أَلَّا يَأْتِيَ النَّارَ فِي النَّارِ ﴿١٩﴾

16. They shall have coverings of Fire, above them and covering (of Fire)

beneath them. With this Allāh does frighten His slaves: "O My slaves, therefore fear Me!" 17. Those who avoid *At-Tāghūt* (false deities) by not worshipping them and turn to Allāh (in repentance), for them are glad tidings; so announce the good news to My slaves - 18. Those who listen to the Word [good advice *Lā ilāha illallāh* - (none has the right to be worshipped but Allāh) and Islāmic Monotheism] and follow the best thereof (i.e. worship Allāh Alone, repent to Him and avoid *Tāghūt*) those are (the ones) whom Allāh has guided and those are men of understanding. 19. Is, then one against whom the Word of punishment is justified (equal to the one who avoids evil)? Will you (O Muhammad ﷺ) rescue him who is in the Fire?

هُمْ	مِنْ فَوْقِهِمْ	ظَلَّلُ	مِنَ النَّارِ	وَمِنْ تَحْتِهِمْ
they (shall) have	[from] above them	coverings	of the Fire	and [from] beneath them
ظَلَّلُ	ذَلِكَ	يَخَوْفُ اللَّهُ بِهِ	عِبَادَهُ	يَعْبَادِ
coverings	[that]	with it Allah frightens	His slaves	O My slaves
فَأَتَقُونَ	إِلَى اللَّهِ	وَالَّذِينَ اجْتَنَبُوا	الطَّغُوتَ	أَنْ يَعْبُدُوهَا
therefore fear Me	to Allah	and those who avoid	false deities	to worship them
وَالَّذِينَ اجْتَنَبُوا	وَأَنَابُوا	إِلَى اللَّهِ	وَالَّذِينَ اجْتَنَبُوا	وَأَنَابُوا
and those who avoid	and turn in repentance	to Allah	and those who avoid	and turn in repentance
هُمْ	الْبَشَرِ	فَبَشِّرْ عِبَادِ	الَّذِينَ يَسْتَمِعُونَ	الَّذِينَ يَسْتَمِعُونَ
for them	(are) glad tidings	so announce (the) good news to My slaves	those who listen	those who listen
الْقَوْلِ	فَيَسْمَعُونَ أَحْسَنَهُ	أُولَئِكَ	الَّذِينَ	الَّذِينَ
(to) the Word	and follow the best thereof	those	(are) the ones whom	(are) the ones whom
هَدَاهُمْ اللَّهُ	وَأُولَئِكَ	هُمْ	أُولُوا	الْأَلْبَابِ
Allah has guided [them]	and those	(are) [they]	men	(of) understanding
أَفَمَنْ	حَقَّ عَلَيْهِ	كَلِمَةُ	الْعَذَابِ	الْعَذَابِ
(is) then (one) who?	against whom is justified	(the) Word	(of) punishment	(of) punishment
أَفَأَنْتَ تُنقِذُ	مَنْ	فِي النَّارِ	فِي النَّارِ	فِي النَّارِ
then (will) you rescue?	(him) who	(is) in the Fire	(is) in the Fire	(is) in the Fire

لَكِنَّ الَّذِينَ اتَّقَوْا رَهُمْ هُمْ عَرَفُوا مِنْ فَوْقِهَا عَرَفُوا مَبِينَةً تُجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَعَدَّ اللَّهُ لَا يُخْلِفُ اللَّهُ الْمِيعَادَ ﴿١٩﴾ أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَسَلَكَهُ يَنْبِيعَ فِي الْأَرْضِ

ثُمَّ يُخْرِجُ بِهِ زَرْعًا مُخْتَلِفًا أَلْوَانُهُ، ثُمَّ يَهْبِجُ فَتَرْتَهُ مُصْفَرًّا ثُمَّ يَجْعَلُهُ حُطَمًا إِنَّ فِي ذَلِكَ لَذِكْرًا لِأُولِي الْأَلْبَابِ ﴿٢١﴾ أَفَمَنْ شَرَحَ اللَّهُ صَدْرَهُ، لِلْإِسْلَامِ فَهُوَ عَلَى نُورٍ مِّن رَّبِّهِ فَوَيْلٌ لِلْقَاسِيَةِ قُلُوبُهُمْ مِّنْ ذِكْرِ اللَّهِ أُولَئِكَ فِي ضَلَالٍ مُّبِينٍ ﴿٢٢﴾

20. But those who fear their Lord (Allāh) and keep their duty to Him, for them are built lofty rooms, one above another under which rivers flow (i.e. Paradise). (This is) the Promise of Allāh, and Allāh does not fail in (His) Promise. 21. See you not that Allāh sends down water (rain) from the sky, and causes it to penetrate the earth, (and then makes it to spring up) as water springs, and afterward thereby produces crops of different colours, and afterward they wither and you see them turn yellow; then He makes them dry and broken pieces. Verily, in this is a Reminder for men of understanding. 22. Is he whose breast Allāh has opened to Islām, so that he is in light from his Lord (as he who is a non-Muslim)? So, woe to those whose hearts are hardened against remembrance of Allāh! They are in plain error!

لَكِنَّ الَّذِينَ	أَتَقُوا رَبَّهُمْ	هُم	عُرْفُ	عُرْفُ	مِنْ فَوْقَهَا	عُرْفُ
but those who	fear their Lord	for them	(are) lofty rooms	lofty rooms	above them	lofty rooms
مَبْنِيَّةٌ	تَجْرِي مِنْ تَحْتِهَا	الْأَنْهَارُ	وَعَدَ اللَّهُ			
built	flowing under them	the rivers	(this is the) Promise (of) Allah			
لَا يُخْلِفُ اللَّهُ الْمِيعَادَ ﴿٢١﴾	أَلَمْ تَرَ	أَنَّ اللَّهَ أَنْزَلَ	مِنَ السَّمَاءِ			
Allah does not fail (in His) Promise	(do) you not see?	that Allah sends down	from the sky			
مَاءٍ	فَسَلَّكَهُ	يَنْبِيعَ	فِي الْأَرْضِ	ثُمَّ يُخْرِجُ		
water (rain)	and causes it to penetrate	(as) water springs	in the earth	then He produces		
بِهِ	زَرْعًا	مُخْتَلِفًا	أَلْوَانُهُ	ثُمَّ يَهْبِجُ	فَتَرْتَهُ	مُصْفَرًّا
thereby	crops	(of) different	colours	then they wither	and you see them	turn yellow
ثُمَّ يَجْعَلُهُ	حُطَمًا	إِنَّ فِي ذَلِكَ	لَذِكْرًا	لِأُولِي		
then He makes them	broken pieces	in this	surely (is) a Reminder	for men		
الْأَلْبَابِ ﴿٢٢﴾	أَفَمَنْ	شَرَحَ اللَّهُ صَدْرَهُ	لِلْإِسْلَامِ	فَهُوَ		
(of) understanding	then (is he) who?	Allah has opened his breast	to Islam	so (that) he		

عَلَى نُورٍ	مِن رَّبِّهِ	فَوَيْلٌ	لِّلْقَاسِيَةِ	قُلُوبِهِمْ
(is) in light	from his Lord	so woe	to those (are) hardened	whose hearts
مِن ذِكْرِ اللَّهِ	أُولَئِكَ	فِي ضَلَالٍ	مُّمِينٍ	
against (the) remembrance (of) Allah	they	(are) in an error	plain	

اللَّهُ نَزَلَ أَحْسَنَ الْحَدِيثِ كِتَابًا مُّتَشَبِهًا مَّثَانِي تَفْشَعُ مِنْهُ جُلُودُ الَّذِينَ يَخْشَوْنَ رَبَّهُمْ ثُمَّ تَلِينُ جُلُودُهُمْ وَقُلُوبُهُمْ إِلَىٰ ذِكْرِ اللَّهِ ذَلِكَ هُدَىٰ اللَّهُ يَهْدِي بِهِ مَن يَشَاءُ وَمَن يُضِلِلِ اللَّهُ فَمَا لَهُ مِن هَادٍ ﴿٢٤﴾ أَفَمَن يَتَّبِعِ بُوجْهَهُ سَوْءَ الْعَذَابِ يَوْمَ الْقِيَامَةِ وَقِيلَ لِلظَّالِمِينَ ذُوقُوا مَا كُنْتُمْ تَكْسِبُونَ ﴿٢٥﴾ كَذَّبَ الَّذِينَ مِن قَبْلِهِمْ فَاَنَّهُمُ الْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ ﴿٢٦﴾

23. Allāh has sent down the Best Statement, a Book (this Qur'an), its parts resembling each other (in goodness and truth) (and) oft-repeated. The skins of those who fear their Lord shiver from it (when they recite it or hear it). Then their skin and their heart soften to the remembrance of Allāh. That is the Guidance of Allāh. He guides therewith whom He wills; and whomever Allāh sends astray, for him there is no guide. 24. Is he then, who will confront with his face the awful torment on the Day of Resurrection (as he who enters peacefully in Paradise)? And it will be said to the *Zālimūn* (polytheists and wrongdoers): "Taste what you used to earn!" 25. Those before them denied, and so the torment came on them from directions they perceived not.

اللَّهُ نَزَلَ	أَحْسَنَ	الْحَدِيثِ	كِتَابًا	مُّتَشَبِهًا
Allah has sent down	(the) Best	(of) the Statement	a Book	(its parts) resembling each other
مَّثَانِي	تَفْشَعُ مِنْهُ	جُلُودُ	الَّذِينَ يَخْشَوْنَ	رَبَّهُمْ
oft-repeated	shiver from it	(the) skins	(of) those who fear	their Lord
ثُمَّ تَلِينُ جُلُودُهُمْ	وَقُلُوبُهُمْ	إِلَىٰ ذِكْرِ اللَّهِ		
then soften their skins	and their hearts	to (the) remembrance (of) Allah		
ذَلِكَ	هُدَىٰ اللَّهُ	يَهْدِي بِهِ	مَن يَشَاءُ	
that	(is the) Guidance (of) Allah	He guides with it	whom He wills	

مِنْ هَادٍ ﴿٣٧﴾	لَهُ	فَمَا	وَمَنْ يُضِلِلِ اللَّهُ	
any guide	for him	then (there is) not	and whomever Allah sends astray	
يَوْمَ	الْعَذَابِ	سَوْءَ	يَنْقِي بِوَجْهِهِ	أَفَمَنْ
(on the) Day	torment	(the) awful	will confront with his face	(is he) then who?
مَا كُنْتُمْ	ذُوقُوا	لِلظَّالِمِينَ	وَقِيلَ	الْقِيَامَةِ
what you used to	taste	to the wrongdoers	and it will be said	(of) Resurrection
الْعَذَابِ	فَأَنذَهُمْ	مِنْ قَبْلِهِمْ	كَذَّبَ الَّذِينَ	تَكْسِبُونَ ﴿٣٨﴾
the torment	so came on them	before them	denied those	earn
		لَا يَشْعُرُونَ ﴿٣٩﴾	مِنْ حَيْثُ	
		they perceived not	from where	

فَإِذَا قَهَّمُ اللَّهُ الْخَيْرَى فِي الْحَيَاةِ الدُّنْيَا وَلِعَذَابِ الْآخِرَةِ أَكْبَرَ لَوْ كَانُوا يَعْلَمُونَ ﴿٣٧﴾ وَلَقَدْ ضَرَبْنَا لِلنَّاسِ فِي هَذَا الْقُرْآنِ مِنْ كُلِّ مَثَلٍ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٣٨﴾ قُرْءَانًا عَرَبِيًّا غَيْرَ ذِي عِوَجٍ لَعَلَّهُمْ يَتَّقُونَ ﴿٣٩﴾ ضَرَبَ اللَّهُ مَثَلًا رَجُلًا فِيهِ شُرَكَاءُ مُتَشَاكِسُونَ وَرَجُلًا سَلَمًا لِرَجُلٍ هَلْ يَسْتَوِيَانِ مَثَلًا الْحَمْدُ لِلَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٤٠﴾ إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَيِّتُونَ ﴿٤١﴾ ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَامَةِ عِنْدَ رَبِّكُمْ تَخْتَصِمُونَ ﴿٤٢﴾

26. So, Allāh made them to taste the disgrace in the present life, but greater is the torment of the Hereafter if they only knew! 27. And indeed We have put forth for men, in this Qur'an every kind of similitude in order that they may remember. 28. An Arabic Qur'an, without any crookedness (therein) in order that they may avoid all evil which Allāh has ordered them to avoid, fear Him and keep their duty to Him. 29. Allāh puts forth a similitude: a (slave) man belonging to many partners (like those who worship others along with Allāh) disputing with one another, and a (slave) man belonging entirely to one master (like those who worship Allāh Alone). Are those two equal in comparison? All praise and thanks are Allāh's! But most of them know not. 30. Verily, you (O Muhammad ﷺ) will die, and verily, they (too) will die. 31. Then, on the Day of Resurrection, you will be disputing before your Lord.

الدُّنْيَا	فِي الْحَيَاةِ	الْخِزْيَ	فَإَذَاقَهُمُ اللَّهُ
(of) the world	in the life	the disgrace	so Allah made them to taste
يَعْلَمُونَ ﴿٦٦﴾	لَوْ كَانُوا	أَكْبَرَ	وَلْعَذَابٌ
knew	if they [were]	(is) greater	(of) the Hereafter but certainly (the) torment
مَثَلٍ	مِنْ كُلِّ	فِي هَذَا الْقُرْآنِ	لِلنَّاسِ
similitude	of every	Quran	in this for men
عَوَجٍ	ذِي	عَرَبِيًّا	فَرَأَانَا
crookedness	any	without Arabic	a Quran
			لَعَلَّهُمْ يَنْذَكُرُونَ ﴿٦٧﴾
			(in order) that they may remember
فِيهِ	رَجُلًا	ضَرَبَ اللَّهُ مَثَلًا	لَعَلَّهُمْ يَتَّقُونَ ﴿٦٨﴾
about him	a (slave) man	Allah puts forth a similitude	(in order) that they may avoid (all evil)
سَلَمًا	وَرَجُلًا	مُتَشَكِّسُونَ	شُرَكَاءَ
(belonging) entirely	and a (slave) man	disputing with one another	many partners
الْحَمْدُ لِلَّهِ	مَثَلًا	هَلْ يَسْتَوِيَانِ	لِرَجُلٍ
all praise (be) to Allah	(in) comparison	are those two equal?	to one master
ثُمَّ ﴿٦٩﴾	وَلِيَّتَهُمْ	مِثِّتْ	إِنَّا نَعْلَمُونَ ﴿٧٠﴾
then	(will) die	and verily they (will) die	verily you know not
تَخَصِّمُونَ ﴿٧١﴾	رَبِّكُمْ	عِنْدَ	الْقِيَامَةِ
will be disputing	your Lord	before	(of) Resurrection
			يَوْمَ
			(on the) Day
			إِنَّا نَعْلَمُونَ ﴿٧٢﴾
			verily you



﴿فَمَنْ أَظْلَمُ مِمَّنْ كَذَبَ عَلَى اللَّهِ وَكَذَّبَ بِالصِّدْقِ إِذْ جَاءَهُ ۗ أَلَيْسَ فِي جَهَنَّمَ مَثْوًى لِّلْكَافِرِينَ﴾ ﴿٣٢﴾ وَالَّذِي جَاءَ بِالصِّدْقِ وَصَدَّقَ بِهِ ۗ أُولَٰئِكَ هُمُ الْمُتَّقُونَ ﴿٣٣﴾ لَهُمْ مَا يَشَاءُونَ عِندَ رَبِّهِمْ ۚ ذَٰلِكَ جَزَاءُ الْمُحْسِنِينَ ﴿٣٤﴾ لِيُكَفِّرَ اللَّهُ عَنْهُمْ أَسْوَأَ الَّذِي عَمِلُوا وَيَجْزِيَهُمْ أَجْرَهُمْ بِأَحْسَنِ الَّذِي كَانُوا يَعْمَلُونَ ﴿٣٥﴾ أَلَيْسَ اللَّهُ بِكَافٍ عَبْدَهُ وَيُخَوِّفُونَكَ بِالَّذِينَ مِنْ دُونِهِ ۗ وَمَنْ يُضِلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ ﴿٣٦﴾

32. Then, who does more wrong than one who utters a lie against Allāh, and denies the truth [this Qur'ān, the Prophet (Muhammad ﷺ) and Islāmic Monotheism] when it comes to him! Is there not in Hell an abode for the disbelievers? 33. And he (Muhammad ﷺ) who has brought the truth (this Qur'ān and Islāmic Monotheism) and (those who) believed therein (i.e. the true believers of Islāmic Monotheism), those are *Al-Muttaqūn* (the pious and righteous persons.). 34. They shall have all that they will desire with their Lord. That is the reward of the *Muhsinūn* (good-doers.). 35. So that Allāh may expiate from them the evil of what they did and give them the reward, according to the best of what they used to do. 36. Is not Allāh Sufficient for His slave? Yet they try to frighten you with those (whom they worship) besides Him! And whom Allāh sends astray, for him there will be no guide.

فَمَنْ	أَظْلَمُ	مِمَّنْ كَذَبَ	عَلَى اللَّهِ	وَكَذَّبَ
then who	(does) more wrong	than (one) who utters a lie	against Allah	and denies
بِالصِّدْقِ	إِذْ	جَاءَهُ ۗ	أَلَيْسَ	فِي جَهَنَّمَ
the truth	when	it comes to him	is (there) not?	in Hell
مَثْوًى	لِّلْكَافِرِينَ	﴿٣٢﴾	مَثْوًى	﴿٣٣﴾
an abode	for the disbelievers		an abode	
وَالَّذِي	جَاءَ بِالصِّدْقِ	وَصَدَّقَ	بِهِ ۗ	أُولَٰئِكَ
and he who	has brought the truth	and believed	therein	those
هُمْ	مَا يَشَاءُونَ	عِندَ	رَبِّهِمْ	ذَٰلِكَ
they (shall) have	(all) that they will desire	with	their Lord	that
﴿٣٤﴾	لِيُكَفِّرَ اللَّهُ	عَنْهُمْ	أَسْوَأَ	الَّذِي
(of) the good-doers	so that Allah may expiate	from them	(the) evil	(of) what they did

وَيَجْزِيهِمْ	أَجْرَهُمْ	بِأَحْسَنِ	الَّذِي كَانُوا	يَعْمَلُونَ ﴿٣٥﴾
and give them	their reward	according to (the) best	(of) what they used to	do
أَلَيْسَ اللَّهُ	يَكْفِي	عَبْدَهُ	وَيُخَوِّفُونَكَ	بِالَّذِينَ
is not Allah?	Sufficient	(for) His slave	and they try to frighten you	with those
مِنْ دُونِهِ	وَمَنْ يُضِلِلِ اللَّهُ	فَمَا	لَهُ	مِنْ هَادٍ
besides Him	and whom Allah sends astray	then (there is) not	for him	any guide

وَمَنْ يَهْدِ اللَّهُ فَمَا لَهُ مِنْ مُضِلٍّ أَلَيْسَ اللَّهُ بِعَزِيزٍ ذِي انْتِقَامٍ ﴿٣٧﴾ وَلَئِنْ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ لَيَقُولُنَّ اللَّهُ قُلْ أَفَرَأَيْتُمْ مَا تَدْعُونَ مِنْ دُونِ اللَّهِ إِنْ أَرَادَنِيَ اللَّهُ بِضُرٍّ هَلْ هُنَّ كَاشِفَاتُ ضُرِّيهِ أَوْ أَرَادَنِي بِرَحْمَةٍ هَلْ هُنَّ مُمْسِكَتُ رَحْمَتِهِ ۗ قُلْ حَسْبِيَ اللَّهُ عَلَيْهِ يَتَوَكَّلُ الْمُتَوَكِّلُونَ ﴿٣٨﴾

37. And whomsoever Allāh guides, for him there will be no misleader. Is not Allāh All-Mighty, Possessor of Retribution? 38. And verily, if you ask them: "Who created the heavens and the earth?" Surely, they will say: "Allāh (has created them)." Say: "Tell me then, the things that you invoke besides Allāh – if Allāh intended some harm for me, could they remove His harm? Or if He (Allāh) intended some mercy for me, could they withhold His Mercy?" Say: "Sufficient for me is Allāh; in Him those who trust (i.e. believers) must put their trust."

وَمَنْ يَهْدِ اللَّهُ	فَمَا	لَهُ	مِنْ مُضِلٍّ	أَلَيْسَ اللَّهُ
and whomsoever Allah guides	then (there is) not	for him	any misleader	is not Allah?
عَزِيزٍ	ذِي	اِنْتِقَامٍ ﴿٣٧﴾	وَلَئِنْ سَأَلْتَهُمْ	مَنْ
All-Mighty	Possessor	(of) Retribution	and verily if you ask them	Who
وَالْأَرْضَ	لَيَقُولُنَّ	اللَّهُ	قُلْ	أَفَرَأَيْتُمْ
and the earth	surely they will say Allah	say	then (do) you see?	then (do) you see?
مِنْ دُونِ اللَّهِ	إِنْ أَرَادَنِيَ اللَّهُ	بِضُرٍّ	هَلْ هُنَّ	كَاشِفَاتُ
besides Allah	if Allah intended for me	some harm	(could) they?	remove

ضُرُوبًا	أَوْ أَرَادَنِي	بِرَحْمَةٍ	هَلْ هُنَّ	مُمْسِكَةٌ	رَحْمَتِهِ
His harm	or (if) He intended for me	some mercy	(could) they?	withhold	His Mercy
قُلْ حَسْبِيَ اللَّهُ	عَلَيْهِ	يَتَوَكَّلُ الْمُتَوَكِّلُونَ			
say Sufficient for me (is) Allah	in Him	those who trust must put (their) trust			

قُلْ يَنْقُومِ أَعْمَلُوا عَلَىٰ مَكَانَتِكُمْ إِنِّي عَمِلٌ فَسَوْفَ تَعْلَمُونَ ﴿٣٩﴾ مَنْ يَأْتِيهِ عَذَابٌ يُخْزِيهِ وَيَحِلُّ عَلَيْهِ عَذَابٌ مُّقِيمٌ ﴿٤٠﴾ إِنَّا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ لِلنَّاسِ بِالْحَقِّ ۗ فَمَنْ أَهْتَدَىٰ فَلِنَفْسِهِ ۗ وَمَنْ ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا وَمَا أَنْتَ عَلَيْهِمْ بِوَكِيلٍ ﴿٤١﴾ اللَّهُ يَتَوَفَّى الْأَنْفُسَ حِينَ مَوْتِهَا وَالَّتِي لَمْ تَمُتْ فِي مَنَامِهَا فِيمَسِكُ الَّتِي قَضَىٰ عَلَيْهَا الْمَوْتَ وَيُرْسِلُ الْأُخْرَىٰ إِلَىٰ أَجَلٍ مُّسَمًّى ۗ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ ﴿٤٢﴾

39. Say: (O Muhammad ﷺ) "O my people! Work according to your way, I am working (according to my way). Then you will come to know 40. "To whom comes a disgracing torment, and on whom descends an everlasting torment." 41. Verily, We have sent down to you (O Muhammad ﷺ) the Book (this Qur'ān) for mankind in truth. So, whosoever accepts the guidance, it is only for his ownself; and whosoever goes astray, he goes astray only to his (own) loss. And you (O Muhammad ﷺ) are not a *Wakil* (trustee or disposer of affairs, or guardian) over them. 42. It is Allāh Who takes away the souls at the time of their death, and those that die not during their sleep. He keeps those (souls) for which He has ordained death and sends the rest for a term appointed. Verily, in this are signs for a people who think deeply.

قُلْ يَنْقُومِ	أَعْمَلُوا عَلَىٰ	مَكَانَتِكُمْ	إِنِّي	عَمِلٌ	
say O my people	work according to	your position	verily I am	working	
فَسَوْفَ تَعْلَمُونَ ﴿٣٩﴾	مَنْ	يَأْتِيهِ	عَذَابٌ	يُخْزِيهِ	
then soon you will come to know	whom	comes to [him]	a torment	disgracing him	
وَيَحِلُّ عَلَيْهِ عَذَابٌ مُّقِيمٌ ﴿٤٠﴾	إِنَّا أَنْزَلْنَا	عَلَيْكَ الْكِتَابَ			
and descends	everlasting	a torment	on him	to you	the Book
	verily We have sent down				

فَلِنَفْسِهِ ۖ		فَمَنْ أَهْتَدَىٰ		بِالْحَقِّ ۖ		لِلنَّاسِ	
then (it is only) for his soul		so whosoever accepts the guidance		in truth		for mankind	
وَمَا أَنْتَ		عَلَيْهَا ۖ		فَإِنَّمَا يَضِلُّ		وَمَنْ ضَلَّ	
and you (are) not		against it (his soul)		then only he goes astray		and whosoever goes astray	
حِينَ		اللَّهُ يَتَوَفَّى الْأَنْفُسَ		بِوَكِيلٍ ﴿٤١﴾		عَلَيْهِمْ	
(at the) time		(it is) Allah Who takes away the souls		a trustee		over them	
فِيمَسِكَ		فِي مَنَامِهَا ۖ		لَمْ تَمُتْ		وَأَلَّتِي	
then He keeps		during their sleep		die not		and those that	
مُؤْتَهَا		مَوْتِهَا		الَّتِي قَضَىٰ		عَلَيْهَا	
(of) their death		those He has ordained		for them		death	
مُسَمًّى		إِلَىٰ أَجَلٍ مُّسَمًّى		وَيُرْسِلُ الْأَخْرَىٰ		أَلَّتِي قَضَىٰ	
appointed		for a term		and sends the rest		those He has ordained	
لِقَوْمٍ يَتَفَكَّرُونَ ﴿٤٢﴾		لَا يَتَّيْبُ		فِي ذَلِكَ		إِنَّ	
for a people who think deeply		(are) surely signs		in that		verily	

أَمْ اتَّخَذُوا مِنْ دُونِ اللَّهِ شُفَعَاءَ قُلْ أُولَٰئِكَ أَنْوَلُوا لِمَلِكُونَ شَيْئًا وَلَا يَعْقِلُونَ ﴿٤٣﴾ قُلْ لِلَّهِ الشَّفَعَةُ جَمِيعًا لَهُ مُلْكُ السَّمٰوٰتِ وَالْأَرْضِ ثُمَّ إِلَيْهِ تُرْجَعُونَ ﴿٤٤﴾ وَإِذَا ذَكَرَ اللَّهُ وَحْدَهُ اشْمَأَزَّتْ قُلُوبُ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ وَإِذَا ذَكَرَ الَّذِينَ مِنْ دُونِهِ إِذَا هُمْ يَسْتَبْشِرُونَ ﴿٤٥﴾ قُلِ اللَّهُمَّ فَاطِرَ السَّمٰوٰتِ وَالْأَرْضِ عَلِيمَ الْغَيْبِ وَالشَّهَادَةِ أَنْتَ تَحْكُمُ بَيْنَ عِبَادِكَ فِي مَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴿٤٦﴾

43. Have they taken (others) as intercessors besides Allāh? Say: "Even if they have power over nothing whatever and have no intelligence?" 44. Say: "To Allāh belongs all intercession. His is the Sovereignty of the heavens and the earth. Then to Him you shall be brought back." 45. And when Allāh Alone is mentioned, the hearts of those who believe not in the Hereafter are filled with disgust (from the Oneness of Allāh (توحيد الله) and when those (whom they obey or worship) besides Him (other than Allāh, like all false deities – it may be a Messenger, an angel, a pious man, a jinn, or any other creature even idols, graves of religious people, saints, priests, monks and others) are mentioned, behold, they rejoice! 46. Say (O Muhammad ﷺ): "O Allāh! Creator of the

heavens and the earth! All-Knower of the *Ghaib* (Unseen) and the seen! You will judge between your slaves about that wherein they used to differ."

أَمْ أَخَذُوا	مِنْ دُونِ اللَّهِ	شُفَعَاءَ	قُلْ	أَوْ لَوْ كَانُوا
or have they taken	besides Allah	intercessors	say	even if they were
لَا يَمْلِكُونَ شَيْئًا	وَلَا يَعْقِلُونَ	قُلْ لِلَّهِ الشَّفَعَةُ		
not possessing anything	and have no intelligence	say to Allah (belongs) intercession		
جَمِيعًا	لَهُ	مُلْكٌ	السَّمَوَاتِ	وَالْأَرْضِ
all	for Him	(is the) Sovereignty	(of) the heavens	and the earth
ثُمَّ	إِلَيْهِ تُرْجَعُونَ	وَإِذَا	ذَكَرَ اللَّهُ وَحْدَهُ	
then	to Him you shall be brought back	and when	Allah Alone is mentioned	
أَسْمَأَزَّتْ قُلُوبُ	الَّذِينَ لَا يُؤْمِنُونَ	بِالْآخِرَةِ		
are filled with disgust (the) hearts	(of) those who believe not	in the Hereafter		
وَإِذَا ذُكِرَ	الَّذِينَ	مِنْ دُونِهِ	إِذَا	هُمْ يَسْتَبْشِرُونَ
and when are mentioned	those	besides Him	behold	they rejoice
قُلِ اللَّهُمَّ	فَاطِرَ السَّمَوَاتِ	وَالْأَرْضِ	عَلِمَ الْغَيْبِ	وَالشَّهَادَةِ
say O Allah	Creator (of) the heavens	and the earth	All-Knower (of) the Unseen	and the seen
أَنْتَ تَحْكُمُ	بَيْنَ	عِبَادِكَ	فِي مَا كَانُوا	يَخْتَلِفُونَ
You will judge	between	Your slaves	about that they used to	differ

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﴾ وَبَدَا لَهُمْ سَيِّئَاتُ مَا كَسَبُوا وَحَاقَ بِهِمْ مَا كَانُوا بِهِ، يَسْتَهْزِءُونَ ﴿٤٨﴾ فَإِذَا مَسَّ الْإِنْسَانَ ضُرٌّ دَعَانَا ثُمَّ إِذَا خَوَّلْنَاهُ نِعْمَةً مِّنَّا قَالَ إِنَّمَا أُوتِيتُهُ، عَلَىٰ عِلْمٍ بَلْ هِيَ فِتْنَةٌ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٤٩﴾

47. And those who did wrong (the polytheists and disbelievers in the Oneness

of Allāh), if they had all that is in earth and therewith as much again, they verily, would offer it to ransom themselves therewith on the Day of Resurrection from the evil torment; and there will become apparent to them from Allāh what they had not been reckoning. 48. And the evils of that which they earned will become apparent to them, and that which they used to mock at will encircle them. 49. When harm touches man, he calls to Us (for help); then when We have (rescued him from that harm and) changed it into a favour from Us, he says: "Only because of knowledge (that I possess) I obtained it." Nay, it is only a trial, but most of them know not!

وَلَوْ	أَنَّ	لِلَّذِينَ ظَلَمُوا	مَا	فِي الْأَرْضِ	جَمِيعًا	وَمِثْلَهُ.
and if	[that]	for those who did wrong	that	(is) in the earth	all	and like of it
مَعَهُ.	لَأَفْنَدُوا	بِهِ	مِنْ سُوءِ	الْعَذَابِ	يَوْمَ	
with it	they verily would offer to ransom	[with] it	from (the) evil	torment	(on the) Day	
الْقِيَامَةِ	وَبَدَا	لَهُمْ	مِنَ اللَّهِ	مَا لَمْ يَكُونُوا		
(of) Resurrection	and will become apparent	to them	from Allah	what they had not been		
يَحْتَسِبُونَ ﴿٤٧﴾	وَبَدَا	لَهُمْ	سَيِّئَاتُ	مَا كَسَبُوا		
reckoning	and will become apparent	to them	(the) evils	(of) that which they earned		
وَحَاقَ	بِهِمْ	مَا كَانُوا	بِهِ يَسْتَهْزِءُونَ ﴿٤٨﴾	فَإِذَا		
and will encircle	[with] them	that which they used to	mock at [it]	so when		
مَسَّ الْإِنْسَانَ ضُرٌّ	دَعَانَا	ثُمَّ إِذَا	خَوَّلْنَاهُ	نِعْمَةً		
harm touches man	he calls to Us	then when	We have granted him	a favour (grace)		
مِنَّا	قَالَ	إِنَّمَا أُوتِيتهُ.	عَلَى عِلْمٍ	بَلْ هِيَ		
from Us	he says	only I was given this (grace)	because of knowledge	nay it		
فِتْنَةً	وَلَكِنَّ أَكْثَرَهُمْ	لَا يَعْلَمُونَ ﴿٤٩﴾				
(is) a trial	[and] but most of them	know not				

قَدْ قَالَهَا الَّذِينَ مِنْ قَبْلِهِمْ فَمَا أَغْنَى عَنْهُمْ مَا كَانُوا يَكْسِبُونَ ﴿٤٧﴾ فَأَصَابَهُمْ سَيِّئَاتُ مَا كَسَبُوا وَالَّذِينَ ظَلَمُوا مِنْ هَتُولَاءِ سَيُصِيبُهُمْ سَيِّئَاتُ مَا كَسَبُوا وَمَا هُمْ بِمُعْجِزِينَ ﴿٤٨﴾

أَوَلَمْ يَعْلَمُوا أَنَّ اللَّهَ يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ وَيَقْدِرُ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ
يُؤْمِنُونَ ﴿٥١﴾ قُلْ يَاعِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ إِنَّ اللَّهَ
يَغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ ﴿٥٢﴾

50. Verily, those before them said it, yet (all) that they had earned availed them not. 51. So, the evil results of that which they earned overtook them. And those who did wrong of these [people to whom you (Muhammad ﷺ) have been sent] will also be overtaken by the evil results (torment) for that which they earned; and they will never be able to escape. 52. Do they not know that Allāh enlarges the provision for whom He wills, and straitens it (for whom He wills). Verily, in this are signs for a folk who believe! 53. Say: "O (you) 'Ibādī [My (Allāh's) slaves] who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of Allāh, verily, Allāh forgives all sins. Truly, He is Oft-Forgiving, Most Merciful.

قَدْ قَالَهَا	الَّذِينَ	مِن قَبْلِهِمْ	فَمَا أَغْنَىٰ	عَنَّهُمْ	مَا كَانُوا
verily said it	those	before them	so availed not	[from] them	that which they had
يَكْسِبُونَ ﴿٥١﴾	فَأَصَابَهُمْ	سَيِّئَاتُ	مَا كَسَبُوا	(of) that which they earned	earned
and those who did wrong	so overtook them	evils	(of) that which they earned		
وَالَّذِينَ ظَلَمُوا	مِنْ هَؤُلَاءِ	سَيِّئَاتُ	سَيِّئَاتُ	will overtake them	(the) evils
and those who did wrong	of these	(the) evils	(the) evils		
مَا كَسَبُوا	وَمَا هُمْ	بِمُعْجِزِينَ ﴿٥١﴾	أَوَلَمْ يَعْلَمُوا	(do) they not know?	(of) that which they earned
(of) that which they earned	and they (will) not	(be) able to escape	(do) they not know?		
أَنَّ اللَّهَ يَبْسُطُ الرِّزْقَ	لِمَن يَشَاءُ	وَيَقْدِرُ	إِنَّ	and straitens (it)	verily
that Allah enlarges the provision	for whom He wills	and straitens (it)	verily		
لَآيَاتٍ	لِّقَوْمٍ يُؤْمِنُونَ ﴿٥٢﴾	قُلْ يَاعِبَادِيَ	فِي ذَلِكَ	for a folk who believe	in this
(are) surely signs	for a folk who believe	say O My slaves	in this		
الَّذِينَ أَسْرَفُوا	عَلَىٰ أَنفُسِهِمْ	لَا تَقْنَطُوا	مِن رَّحْمَةِ اللَّهِ	despair not	of (the) Mercy (of) Allah
those who have transgressed	against themselves	despair not	of (the) Mercy (of) Allah		

الرَّحِيمِ	الْغَفُورِ	هُوَ	إِنَّهُ	جَمِيعًا	إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ
the Most Merciful	(is) the Oft-Forgiving	[He]	truly He	all	verily Allah forgives the sins

وَأَنِيبُوا إِلَىٰ رَبِّكُمْ وَأَسْلِمُوا لَهُ مِن قَبْلِ أَن يَأْتِيَكُمُ الْعَذَابُ ثُمَّ لَا تُنصَرُونَ ﴿٥٤﴾
 وَاتَّبِعُوا أَحْسَنَ مَا أُنزِلَ إِلَيْكُم مِّن رَّبِّكُمْ مِّن قَبْلِ أَن يَأْتِيَكُمُ الْعَذَابُ
 بَغْتَةً وَأَنتُمْ لَا تَشْعُرُونَ ﴿٥٥﴾ أَن تَقُولَ نَفْسٌ بِحَسْرَتِي عَلَىٰ مَا فَرَطْتُ فِي جُنْبِ اللَّهِ
 وَإِن كُنْتُ لَمِنَ السَّخِرِينَ ﴿٥٦﴾ أَوْ تَقُولَ لَوْ أَنَّ اللَّهَ هَدَانِي لَكُنْتُ مِنَ الْمُتَّقِينَ ﴿٥٧﴾
 أَوْ تَقُولَ حِينَ تَرَىٰ الْعَذَابَ لَوْ أَنَّ لِي كَرَّةً فَأَكُونَ مِنَ الْمُحْسِنِينَ ﴿٥٨﴾

54. "And turn in repentance and in obedience with true Faith (Islāmic Monotheism) to your Lord and submit to Him (in Islām) before the torment comes upon you, (and) then you will not be helped. 55. "And follow the best of that which is sent down to you from your Lord (i.e. this Qur'ān, do what it orders you to do and keep away from what it forbids), before the torment comes on you suddenly while you perceive not!" 56. Lest a person should say: "Alas, my grief that I was undutiful to Allāh (i.e. I have not done what Allāh has ordered me to do), and I was indeed among those who mocked [at the truth! i.e. *Lā ilāha illallāh* (none has the right to be worshipped but Allāh), the Qur'ān, and Muhammad ﷺ and at the faithful believers]." 57. Or (lest) he should say: "If only Allāh had guided me, I should indeed have been among the *Muttaqūn* (the pious)." 58. Or (lest) he should say when he sees the torment: "If only I had another chance (to return to the world), then I should indeed be among the *Muhsinūn* (good-doers)."

وَأَنِيبُوا	إِلَىٰ رَبِّكُمْ	وَأَسْلِمُوا	لَهُ	مِن قَبْلِ
and turn in repentance	to your Lord	and submit	to Him	before
أَن يَأْتِيَكُمُ	الْعَذَابُ	ثُمَّ	لَا تُنصَرُونَ	وَاتَّبِعُوا أَحْسَنَ
[that] comes upon you	the torment	then	you will not be helped	and follow (the) best
مَا أُنزِلَ	إِلَيْكُم	مِّن رَّبِّكُمْ	مِّن قَبْلِ	أَن يَأْتِيَكُمُ
(of) that which is sent down	to you	from your Lord	before	[that] comes on you
الْعَذَابُ	بَغْتَةً	وَأَنتُمْ	لَا تَشْعُرُونَ	أَن تَقُولَ نَفْسٌ
the torment	suddenly	while you	perceive not	lest a person should say

وَإِنْ كُنْتُ	فِي جَنْبِ اللَّهِ	عَلَى مَا فَرَطْتُ	بِحَسْرَتِي
and that I was	in (the) side (of) Allah	[on] that I was undutiful	alas my grief
لَمِنَ السَّخِرِينَ ﴿٥٩﴾	أَوْ تَقُولَ لَوْ	أَبَتْ اللَّهُ هَدَانِي	
indeed among those who mocked	if or (lest) he should say	[that] Allah had guided me	
لَكُنْتُ	مِنَ الْمُتَّقِينَ ﴿٥٧﴾	أَوْ تَقُولَ حِينَ	تَرَى الْعَذَابَ
I should indeed have been	among the pious	or (lest) he should say	when he sees the torment
لَوْ	أَبَتْ لِي	كَرَّةً	فَأَكُونَ
if	[that] I had	another chance	then I should be
	مِنَ الْمُحْسِنِينَ ﴿٥٨﴾		
	among the good-doers		

بَلَىٰ قَدْ جَاءَ تَكَءَايَاتِي فَكَذَّبْتَ بِهَا وَأَسْتَكْبَرْتَ وَكُنْتَ مِنَ الْكٰفِرِينَ ﴿٥٩﴾ وَيَوْمَ الْقِيٰمَةِ تَرَى الَّذِينَ كَذَبُوا عَلَى اللَّهِ وُجُوهُهُم مُّسْوَدَّةٌ أَلَيْسَ فِي جَهَنَّمَ مَثْوًى لِّلْمُتَكَبِّرِينَ ﴿٦٠﴾ وَيُنَجِّي اللَّهُ الَّذِينَ اتَّقَوْا بِمَفَازَتِهِمْ لَا يَمَسُّهُمُ السُّوءُ وَلَا هُمْ يَحْزَنُونَ ﴿٦١﴾ اللَّهُ خَلِقُ كُلِّ شَيْءٍ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ ﴿٦٢﴾

59. Yes! Verily, there came to you My *Ayat* (proofs, evidences, verses, lessons, signs, revelations, etc.) and you denied them, and were proud and were among the disbelievers. 60. And on the Day of Resurrection you will see those who lied against Allāh (i.e. attributed to Him sons, partners) – their faces will be black. Is there not in Hell an abode for the arrogant? 61. And Allāh will deliver those who are the *Muttaqūn* (the pious) to their places of success (Paradise). Evil shall touch them not, nor shall they grieve. 62. Allāh is the Creator of all things, and He is the *Wakīl* (Trustee, Disposer of affairs, Guardian) over all things.

بَلَىٰ	قَدْ جَاءَ تَكَءَايَاتِي	فَكَذَّبْتَ بِهَا	وَأَسْتَكْبَرْتَ
yes	My proofs verily (there) came to you	and you denied them	and you were proud
وَكُنْتُ	مِنَ الْكٰفِرِينَ ﴿٥٩﴾	وَيَوْمَ الْقِيٰمَةِ	تَرَى
and you were	among the disbelievers	and (on the) Day (of) Resurrection	you will see
الَّذِينَ كَذَبُوا عَلَى اللَّهِ	وُجُوهُهُم	مُسْوَدَّةٌ	أَلَيْسَ
those who lied against Allah	their faces	(will be) black	is (there) not?

الَّذِينَ اتَّقَوْا	وَيُنَجِّي اللَّهُ	لِلْمُتَكَبِّرِينَ	مَثْوَى	فِي جَهَنَّمَ
those who are pious	and Allah will deliver	for the arrogant	an abode	in Hell
اللَّهُ	وَلَا هُمْ يَحْزَنُونَ	السُّوءِ	لَا يَمَسُّهُمْ	بِمَقَارِئِهِمْ
Allah	nor shall they grieve	evil	shall touch them not	to their places of success
وَكَيْدٌ	شَيْءٍ	عَلَى كُلِّ	وَهُوَ	شَيْءٍ
(is) a Trustee	things	over all	and He	things
				(is the) Creator (of) all

لَهُ مَقَالِيدُ السَّمَوَاتِ وَالْأَرْضِ وَالَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ أُولَئِكَ هُمُ الْخَاسِرُونَ ﴿٦٣﴾ قُلْ أَفَغَيْرَ اللَّهِ تَأْمُرُونِي أَعْبُدُ أَيُّهَا الْجَاهِلُونَ ﴿٦٤﴾ وَلَقَدْ أُوحِيَ إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ لَئِنْ أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ الْخَاسِرِينَ ﴿٦٥﴾ بَلِ اللَّهُ فَاعْبُدْ وَكُنْ مِنَ الشَّاكِرِينَ ﴿٦٦﴾

63. To Him belong the keys of the heavens and the earth. And those who disbelieve in the *Ayat* (proofs, evidences, verses, signs, revelations, etc.) of Allāh, such are they who will be the losers. 64. Say (O Muhammad ﷺ to the polytheists): "Do you order me to worship other than Allāh? O you fools!" 65. And indeed it has been revealed to you (O Muhammad ﷺ), as it was to those (Allāh's Messengers) before you: "If you join others in worship with Allāh, (then) surely, (all) your deeds will be in vain, and you will certainly be among the losers." 66. Nay! But worship Allāh (Alone and none else), and be among the grateful.

لَهُ	مَقَالِيدُ	السَّمَوَاتِ	وَالْأَرْضِ	وَالَّذِينَ كَفَرُوا
to Him (belong)	(the) keys	(of) the heavens	and the earth	and those who disbelieve
بِآيَاتِ اللَّهِ	أُولَئِكَ	هُمُ	الْخَاسِرُونَ	قُلْ
in (the) signs (of) Allah	those (are)	they	(who will be) the losers	say
أَفَغَيْرَ اللَّهِ	تَأْمُرُونِي	أَعْبُدُ	أَيُّهَا	الْجَاهِلُونَ
then (do) other than Allah?	you order me	to worship	O (you)	fools
وَلَقَدْ أُوحِيَ	إِلَيْكَ	وَإِلَى الَّذِينَ	مِنْ قَبْلِكَ	
and indeed it has been revealed	to you	and to those	before you	

وَلَتَكُونَنَّ	لِيَحْبَطَنَّ عَمَلُكَ	لَيْنَ أَشْرَكَتَ		
and you will certainly be	surely your deeds will be in vain	if you join others (with Allah)		
مِنَ الشَّاكِرِينَ ﴿٦٧﴾	وَكُنْ	اللَّهُ فَاعْبُدْ	بَلِ	مِنَ الْخَاسِرِينَ ﴿٦٨﴾
among the grateful	and be	but worship Allah	nay	among the losers

وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ ۗ وَالْأَرْضُ جَمِيعًا قَبْضَتُهُ يَوْمَ الْقِيَامَةِ وَالسَّمَاوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ ۗ سُبْحٰنَهُ ۗ وَتَعَالٰى عَمَّا يُشْرِكُونَ ﴿٦٧﴾ وَنُفِخَ فِي الصُّورِ فَصَعِقَ مَنْ فِي السَّمَاوَاتِ وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ ثُمَّ نُفِخَ فِيهِ أُخْرَىٰ فَإِذَا هُمْ قِيَامٌ يَنْظُرُونَ ﴿٦٨﴾

67. They made not a just estimate of Allāh such as is due to Him. And on the Day of Resurrection the whole of the earth will be grasped by His Hand and the heavens will be rolled up in His Right Hand. Glorified is He and Exalted is He above all that they associate as partners with Him! 68. And the Trumpet will be blown, and all who are in the heavens and all who are on the earth will swoon away, except him whom Allāh wills. Then it will be blown a second time, and behold they will be standing, looking on (waiting).

وَمَا قَدَرُوا اللَّهَ	حَقَّ	قَدْرِهِ	وَالْأَرْضُ		
and they made not estimate (of) Allah	a just	estimate (as is due to Him)	and the earth		
جَمِيعًا	قَبْضَتُهُ	يَوْمَ	وَالسَّمَاوَاتُ	الْقِيَامَةِ	وَالسَّمَاوَاتُ
whole	(will be) grasped by His Hand	(on the) Day	and the heavens	(of) Resurrection	and the heavens
مَطْوِيَّاتٌ	بِيَمِينِهِ ۗ	سُبْحٰنَهُ	وَتَعَالٰى		
(will be) rolled up	in His Right Hand	Glorified (is) He	and Exalted is He		
عَمَّا يُشْرِكُونَ ﴿٦٧﴾	وَنُفِخَ	فِي الصُّورِ			
above (all) that they associate as partners (with Him)	and will be blown	[in] the trumpet			
فَصَعِقَ	مَنْ	فِي السَّمَاوَاتِ	وَمَنْ	فِي الْأَرْضِ	
and fall dead	(all) who	(are) in the heavens	and (all) who	(are) on the earth	
إِلَّا مَنْ شَاءَ اللَّهُ ۗ	ثُمَّ نُفِخَ	فِيهِ	أُخْرَىٰ	فَإِذَا	
except (him) whom Allah wills	then it will be blown	[in it]	a second time	and behold	

قِيَامٌ يَنْظُرُونَ ﴿٦٩﴾	هُمْ
(will be) standing looking on	they

وَأَشْرَقَتِ الْأَرْضُ بِنُورِ رَبِّهَا وَوُضِعَ الْكِتَابُ وَجَاءَ بِالنَّبِيِّينَ وَالشُّهَدَاءَ وَقُضِيَ بَيْنَهُم بِالْحَقِّ وَهُمْ لَا يُظْلَمُونَ ﴿٦٩﴾ وَوُفِّيَتْ كُلُّ نَفْسٍ مَّا عَمِلَتْ وَهُوَ أَعْلَمُ بِمَا يَفْعَلُونَ ﴿٧٠﴾ وَسِيقَ الَّذِينَ كَفَرُوا إِلَىٰ جَهَنَّمَ زُمَرًا ۖ حَتَّىٰ إِذَا جَاءَهُمْ هَا فَتَحَتْ أَبْوَابُهَا وَقَالَ لَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ رُسُلٌ مِّنكُمْ يَتْلُونَ عَلَيْكُمْ آيَاتِ رَبِّكُمْ وَيُنذِرُونَكُمْ لِقَاءَ يَوْمِكُمْ هَذَا قَالُوا بَلَىٰ وَلَكِنْ حَقَّتْ كَلِمَةُ الْعَذَابِ عَلَى الْكَافِرِينَ ﴿٧١﴾

69. And the earth will shine with the light of its Lord (Allah, when He will come to judge among men), and the Book will be placed (open), and the Prophets and the witnesses will be brought forward, and it will be judged between them with truth, and they will not be wronged. 70. And each person will be paid in full of what he did; and He is Best Aware of what they do. 71. And those who disbelieved will be driven to Hell in groups till when they reach it the gates thereof will be opened (suddenly like a prison at the arrival of the prisoners). And its keepers will say: "Did not the Messengers come to you from yourselves, reciting to you the Verses of your Lord, and warning you of the Meeting of this Day of yours?" They will say: "Yes," but the Word of torment has been justified against the disbelievers!

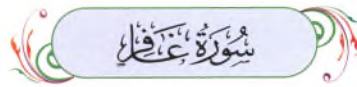
وَأَشْرَقَتِ الْأَرْضُ	بِنُورِ	رَبِّهَا	وُضِعَ الْكِتَابُ
and the earth will shine	with (the) light	(of) its Lord	and the Book will be placed
وَجَاءَ	بِالنَّبِيِّينَ	وَالشُّهَدَاءَ	
and will be brought forward	the Prophets	and the witnesses	
وَقُضِيَ بَيْنَهُم	بِالْحَقِّ	وَهُمْ	لَا يُظْلَمُونَ ﴿٦٩﴾
and it will be judged between them	with truth	and they	will not be wronged
وَوُفِّيَتْ	كُلُّ نَفْسٍ	مَّا عَمِلَتْ	وَهُوَ
and will be paid in full	each person	(of) what he did	and He
وَسِيقَ	الَّذِينَ كَفَرُوا	إِلَىٰ جَهَنَّمَ	زُمَرًا
and will be driven	those who disbelieved	to Hell	(in) groups
	حَتَّىٰ إِذَا	جَاءَهَا	
	till when	they reach it	

فُتِحَتْ أَبْوَابُهَا	وَقَالَ	لَهُمْ	خَزَنَتُهَا	أَلَمْ يَأْتِكُمْ
the gates thereof will be opened	and will say	to them	its keepers	(did) not come to you?
رُسُلٌ	مِنْكُمْ	يَتْلُونَ عَلَيْكُمْ	ءَايَاتِ	رَبِّكُمْ
Messengers	from yourselves	reciting to you	(the) Verses	(of) your Lord
وَيُنذِرُونَكُمْ	لِقَاءَ	يَوْمِكُمْ	هَذَا	قَالُوا بَلَىٰ
and warning you	(of the) Meeting	(of) Day of yours	this	they will say yes
وَلَكِنَّ حَقَّتْ	كَلِمَةُ	الْعَذَابِ	عَلَى الْكٰفِرِيْنَ ﴿٧٦﴾	
[and] but has been justified	(the) Word	(of) torment	against the disbelievers	

قِيلَ ادْخُلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا فِئْسَ مَثْوَى الْمُتَكَبِّرِينَ ﴿٧٦﴾ وَسَيَقُولُ الَّذِينَ اتَّقَوْا رَبَّهُمْ إِلَى الْجَنَّةِ زُمَرًا حَتَّىٰ إِذَا جَاءُوهَا وَفُتِحَتْ أَبْوَابُهَا وَقَالَ لَهُمْ خَزَنَتُهَا سَلِّمُوا عَلَيْكُمْ طِبْتُمْ فَادْخُلُوهَا خَالِدِينَ ﴿٧٧﴾ وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي صَدَقَنَا وَعْدَهُ وَأَوْرَثَنَا الْأَرْضَ نَتَبَوَّأُ مِنَ الْجَنَّةِ حَيْثُ نَشَاءُ فَنِعْمَ أَجْرُ الْعَامِلِينَ ﴿٧٨﴾ وَتَرَى الْمَلَائِكَةَ حَافِينَ مِنْ حَوْلِ الْعَرْشِ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَقُضِيَ بَيْنَهُم بِالْحَقِّ وَقِيلَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٧٩﴾

72. It will be said (to them): "Enter you the gates of Hell, to abide therein. And (indeed) what an evil abode of the arrogant!" 73. And those who kept their duty to their Lord (*Al-Muttaqūn*) will be led to Paradise in groups till when they reach it, and its gates will be opened (before their arrival for their reception) and its keepers will say: *Salāmun 'Alaikum* (peace be upon you)! You have done well, so enter here to abide therein forever." 74. And they will say: "All praise and thanks are Allāh's Who has fulfilled His Promise to us and has made us inherit (this) land. We can dwell in Paradise where we will; how excellent a reward for the (pious, good) workers!" 75. And you will see the angels surrounding the Throne (of Allāh) from all round, glorifying the praises of their Lord (Allāh). And they (all the creatures) will be judged with truth. And it will be said, "All praise and thanks are Allāh's, the Lord of the 'Ālamīn (mankind, jinn and all that exists)."

مَثْوَى	فَيْتَسُ	فِيهَا	خَالِدِينَ	جَهَنَّمَ	أَدْخُلُوا أَبْوَابَ	قِيلَ
abode	and what an evil	therein	(to) abide	(of) Hell	enter (the) gates	it will be said
إِلَى الْجَنَّةِ	أَتَقَوْا رَبَّهُمْ	وَسَيُقَ الَّذِينَ	الْمُتَكَبِّرِينَ			
to Paradise	feared their Lord	and will be driven	those who			(of) the arrogant
وَقَالَ	وَفُتِحَتْ أَبْوَابُهَا	جَاءَهَا	حَتَّى إِذَا	زُمَرًا		
and will say	and its gates will be opened	they reach it	till when	(in) groups		
فَادْخُلُوهَا	طَبْتُمْ	عَلَيْكُمْ	سَلَامٌ	حَزَنَتِهَا	هُمَّ	
so enter it	you have done well	upon you	peace (be)	its keepers	to them	
صَدَقْنَا	الَّذِي	الْحَمْدُ لِلَّهِ	وَقَالُوا	خَالِدِينَ		
has fulfilled to us	Who	all praise (be) to Allah	and they will say	(to) abide forever		
حَيْثُ نَشَاءُ	نَتَبَوَّأُ مِنَ الْجَنَّةِ	الْأَرْضِ	وَأَوْرَثْنَا	وَعَدَهُ		
where we will	we can dwell in Paradise	the land	and has made us inherit	His Promise		
وَتَرَى الْمَلَائِكَةَ	الْعَامِلِينَ	أَجْرُ	فَنِعْمَ			
and you will see the angels	(of) the workers	(the) reward	then how excellent			
يُسَبِّحُونَ بِحَمْدِ	الْعَرْشِ	مِنْ حَوْلِ	حَافِينَ			
glorifying [with] (the) praises	the Throne	from all round	surrounding			
وَقِيلَ	بِالْحَقِّ	وَقُضِيَ بَيْنَهُمْ	رَبِّهِمْ			
and it will be said	with truth	and will be judged among them	(of) their Lord			
	رَبِّ الْعَالَمِينَ	الْحَمْدُ لِلَّهِ				
	(the) Lord (of) the worlds	all praise (be) to Allah				



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

حَمْدٌ تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْعَلِيمِ غَافِرِ الذُّبِّ وَقَايلِ التَّوْبِ شَدِيدِ الْعِقَابِ

ذِي الطَّوْلِ لَا إِلَهَ إِلَّا هُوَ إِلَيْهِ الْمَصِيرُ ﴿٢٠﴾ مَا يُجَدِّدُ فِي آيَاتِ اللَّهِ إِلَّا الَّذِينَ كَفَرُوا فَلَا يَغْرُرَكَ تَقْلُبُهُمْ فِي الْبَلَدِ ﴿٢١﴾ كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَالْأَحْزَابُ مِنْ بَعْدِهِمْ وَهَمَّتْ كُلُّ أُمَّةٍ بِرَسُولِهِمْ لِيَأْخُذُوهُ وَجَدَلُوا بِالْبَاطِلِ لِيُدْحِضُوا بِهِ الْحَقَّ فَأَخَذْتَهُمْ فَكَيْفَ كَانَ عِقَابِ ﴿٢٢﴾

Sūrah Ghāfir or Al-Mu'min

(The Forgiver or The Believer) 40

In the Name of Allāh, the Most Gracious, the Most Merciful.

1. *Hā. Mīm.* [These letters are one of the miracles of the Qur'ān, and none but Allāh (Alone) knows their meanings.] 2. The revelation of the Book (this Qur'ān) is from Allāh, the All-Mighty, the All-Knower. 3. The Forgiver of sin, the Acceptor of repentance, the Severe in punishment, the Bestower (of favours). *Lā ilāha illā Huwa* (none has the right to be worshipped but He), to Him is the final return. 4. None disputes in the *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allāh but those who disbelieve. So let not their ability of going about here and there through the land (for their purposes) deceive you (O Muhammad ﷺ, for their ultimate end will be the fire of Hell)! 5. The people of Nūh (Noah) and the Confederates after them denied (their Messengers) before these; and every (disbelieving) nation plotted against their Messenger to seize him, and disputed by means of falsehood to refute therewith the truth. So I seized them (with punishment), and how (terrible) was My punishment

الرَّحِيمِ		الرَّحْمَنِ		بِسْمِ اللَّهِ	
the Most Merciful		the Most Gracious		In the Name (of) Allah	
حَمِّ ﴿١﴾	تَنْزِيلِ	الْكِتَابِ	مِنَ اللَّهِ	الْعَزِيزِ	الْعَلِيمِ ﴿٢﴾
Ha-Mim	(the) revelation	(of) the Book	(is) from Allah	the All-Mighty	the All-Knower
عَاقِبِ		وَقَابِلِ التَّوْبِ		شَدِيدِ	
(in) punishment	(the) Severe	and (the) Acceptor (of) repentance		(the) Forgiver (of) the sin	
ذِي الطَّوْلِ		لَا إِلَهَ	إِلَّا هُوَ	إِلَيْهِ	الْمَصِيرِ ﴿٣﴾
the Bestower (of favours)		(there is) no god	except Him	to Him	(is) the final return

فَلَا يَغُرُّكَ	إِلَّا الَّذِينَ كَفَرُوا	فِي آيَاتِ اللَّهِ	مَا يُجَادِلُ
so let not deceive you	but those who disbelieve	in (the) Verses (of) Allah	none disputes
نُوحٍ	قَوْمٍ	كَذَّبَتْ قَبْلَهُمْ	تَقَلُّبِهِمْ
(of) Noah	(the) people	denied before them	through the cities
بِرَسُولِهِمْ	كُلِّ أُمَّةٍ	وَهَمَّتْ	مِنْ بَعْدِهِمْ
against their Messenger	nation	every	and plotted
بِهِ	لِيُدْحِضُوا	بِالْبَطْلِ	وَجَادَلُوا
therewith	to refute	by (means of) falsehood	and disputed
عِقَابِ	فَكَيْفَ كَانَ	فَأَخَذْتَهُمْ	الْحَقَّ
My punishment	and how (terrible) was	so I seized them	the truth

وَكَذَلِكَ حَقَّتْ كَلِمَتُ رَبِّكَ عَلَى الَّذِينَ كَفَرُوا أَنَّهُمْ أَصْحَابُ النَّارِ ۗ الَّذِينَ يَحْمِلُونَ الْعَرْشَ وَمَنْ حَوْلَهُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيُؤْمِنُونَ بِهِ وَيَسْتَغْفِرُونَ لِلَّذِينَ آمَنُوا رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَحْمَةً وَعِلْمًا فَاغْفِرْ لِلَّذِينَ تَابُوا وَاتَّبَعُوا سَبِيلَكَ وَقِهِمْ عَذَابَ الْجَحِيمِ ۗ

6. Thus has the Word of your Lord been justified against those who disbelieved, that they will be the dwellers of the Fire. 7. Those (angels) who bear the Throne (of Allāh) and those around it glorify the praises of their Lord, and believe in Him, and ask forgiveness for those who believe (in the Oneness of Allāh) (saying): "Our Lord! You comprehend all things in mercy and knowledge, so forgive those who repent and follow Your way, and save them from the torment of the blazing Fire!

عَلَى الَّذِينَ كَفَرُوا	رَبِّكَ	كَلِمَتُ	حَقَّتْ	وَكَذَلِكَ
against those who disbelieved	(of) your Lord	(the) Word	has been justified	and thus
يَحْمِلُونَ الْعَرْشَ	الَّذِينَ	النَّارِ	أَصْحَابُ	أَنَّهُمْ
bear the Throne	those (angels) who	(of) the Fire	(will be the) dwellers	that they
وَيُؤْمِنُونَ	رَبِّهِمْ	يُسَبِّحُونَ بِحَمْدِ	حَوْلَهُ	وَمَنْ
and believe	(of) their Lord	glorify [with] (the) praises	around it	and those

وَسِعَتْ	رَبَّنَا	لِلَّذِينَ ءَامَنُوا	وَسْتَغْفِرُونَ	بِهِ
You comprehend	our Lord	for those who believe	and ask forgiveness	in Him
لِلَّذِينَ تَابُوا	فَاعْفِرْ	وَعِلْمًا	رَّحْمَةً	كُلِّ شَيْءٍ
[to] those who repent	so forgive	and knowledge	(in) mercy	things
الْحَجِيمِ	عَذَابَ	وَقِهِم	وَاتَّبِعُوا سَبِيلَكَ	
(of) the blazing Fire	(from the) torment	and save them	and follow Your way	

رَبَّنَا وَأَدْخِلْهُمْ جَنَّاتِ عَدْنِ الَّتِي وَعَدْتَهُمْ وَمَنْ صَلَحَ مِنْ ءَابَائِهِمْ وَأَزْوَاجِهِمْ
 وَذُرِّيَّتِهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴿٨﴾ وَقِهِمُ السَّيِّئَاتِ وَمَنْ تَقِ السَّيِّئَاتِ
 يَوْمَئِذٍ فَقَدْ رَحِمْتَهُ، وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿٩﴾ إِنَّ الَّذِينَ كَفَرُوا يُنَادُونَ
 لَمَقْتُ اللَّهِ أَكْبَرُ مِنْ مَقْتِكُمْ أَنْفُسَكُمْ إِذْ تُدْعَوْنَ إِلَى الْإِيمَانِ فَتَكْفُرُونَ ﴿١٠﴾
 قَالُوا رَبَّنَا أَمَتْنَا اثْنَيْنِ وَأُحْيَيْتَنَا اثْنَيْنِ فَأَعْتَرَفْنَا بِذُنُوبِنَا فَهَلْ إِلَى خُرُوجٍ مِّن
 سَبِيلٍ ﴿١١﴾

8. "Our Lord! And make them enter the 'Adn (Eden) Paradise (everlasting Gardens) which you have promised them - and to the righteous among their fathers, their wives, and their offspring! Verily, You are the All-Mighty, the All-Wise. 9. "And save them from (the punishment for what they did of) the sins, and whomsoever You save from (the punishment for what he did of) the sins (i.e. pardon him) that Day, him verily, You have taken into mercy." And that is the supreme success. 10. Those who disbelieve will be addressed (at the time of entering the Fire): "Allāh's aversion was greater towards you (in the worldly life when you used to reject the Faith) than your aversion towards one another (now in the fire of Hell, as you are now enemies to one another), when you were called to the Faith but you used to refuse." 11. They will say: "Our Lord! You have made us to die twice (i.e. we were dead in the loins of our fathers and dead after our life in this world), and You have given us life twice (i.e. life when we were born and life when we are resurrected)! Now we confess our sins, then is there any way to get out (of the Fire)?"

وَعَدْتَهُمْ	الَّتِي	عَدْنِ	جَنَّاتِ	وَأَدْخِلْهُمْ	رَبَّنَا
You have promised them	which	(of) everlasting	(the) Gardens	and make them enter	our Lord

وَمَنْ صَلَحَ	مِنْ آبَائِهِمْ	وَأَزْوَاجِهِمْ	وَذُرِّيَّتِهِمْ
and (to him) who was righteous	among their fathers	and their wives	and their offspring
إِنَّكَ	أَنْتَ الْعَزِيزُ	الْحَكِيمُ	وَقِهِمْ
verily You	[You] (are) the All-Mighty	the All-Wise	and save them
وَمَنْ	تَقَى السَّيِّئَاتِ	يَوْمَئِذٍ	فَقَدْ رَحِمْتَهُ
and whomsoever	You save (from) the sins	that Day	then truly You gave him mercy
وَذَلِكَ هُوَ	الْفَوْزُ	الْعَظِيمُ	إِنَّ الَّذِينَ كَفَرُوا
[it] and that	(is) the success	supreme	truly those who disbelieve
لَمَقَّتْ	اللَّهُ	أَكْبَرَ	مِنْ مَقَّتِكُمْ
(the) aversion (of) Allah	certainly	(was) greater	than your aversion
إِذْ تُدْعَوْنَ	إِلَى الْإِيمَنِ	فَتَكْفُرُونَ	قَالُوا رَبَّنَا
when you were called	to the Faith	but you used to refuse	they will say our Lord
أَمَّتْنَا	أَثْنَيْنِ	وَأَحْيَيْتَنَا	أَثْنَيْنِ
You have made us to die	twice	and You have given us life	twice
بِذُنُوبِنَا	فَهَلْ	إِلَى خُرُوجٍ	مِنْ سَبِيلٍ
our sins	then (is there)?	to get out	any way

ذَلِكَ بِأَنَّهُ إِذَا دُعِيَ اللَّهُ وَحْدَهُ، كَفَرْتُمْ وَإِنْ يُشْرَكَ بِهِ، تَوَمَّنُوا فَالْحُكْمُ لِلَّهِ الْعَلِيِّ الْكَبِيرِ ﴿١٢﴾ هُوَ الَّذِي يُرِيكُمْ آيَاتِهِ، وَيُنَزِّلُ لَكُمْ مِنَ السَّمَاءِ رِزْقًا وَمَا يَتَذَكَّرُ إِلَّا مَنْ يُنِيبُ ﴿١٣﴾ فَادْعُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ وَلَوْ كَرِهَ الْكَافِرُونَ ﴿١٤﴾ رَفِيعِ الدَّرَجَاتِ ذُو الْعَرْشِ يُلْقِي الرُّوحَ مِنْ أَمْرِهِ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ لِيُنذِرَ يَوْمَ التَّلَاقِ ﴿١٥﴾ يَوْمَ هُمْ بَرْزُورٌ لَا يَخْفَى عَلَى اللَّهِ مِنْهُمْ شَيْءٌ لِمَنِ الْمُلْكُ الْيَوْمَ لِلَّهِ الْوَاحِدِ الْقَهَّارِ ﴿١٦﴾

12. (It will be said): "This is because, when Allāh Alone was invoked (in worship), you disbelieved (denied); but when partners were joined to Him,

you believed! So the judgement is only with Allāh, the Most High, the Most Great!" 13. It is He Who shows you His *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) and sends down (rain with which grows) provision for you from the sky. And none remembers but those who turn (to Allāh in obedience and) in repentance (by begging His Pardon and by worshipping and obeying Him Alone and none else). 14. So, call you (O Muhammad ﷺ and the believers) upon (or invoke) Allāh making (your) worship pure for Him (Alone) (by worshipping none but Him and by doing religious deeds sincerely for Allāh's sake only and not to show off and not to set up rivals with Him in worship), however much the disbelievers (in the Oneness of Allāh) may hate (it). 15. (He is Allāh) Owner of High Ranks and Degrees, the Owner of the Throne. He sends the Revelation by His Command to any of His slaves He wills, that he (the person who receives Revelation) may warn (men) of the Day of Mutual Meeting (i.e. the Day of Resurrection). 16. The Day when they will (all) come out, nothing of them will be hidden from Allāh. Whose is the kingdom this Day? (Allāh Himself will reply to His Question:) It is Allāh's, – the One, the Irresistible!

وَأِنْ	كَفَرْتُمْ	دُعِيَ اللَّهُ وَحْدَهُ	إِذَا	بِأَنَّهُ	ذَلِكَ
but if	you disbelieved	Allah Alone was invoked	when	(is) because	this
لِلَّهِ	فَالْحُكْمُ	تُؤْمِنُوا	يُشْرَكَ بِهِ		
(is only) with Allah	so the judgement	you believed	partners were joined to Him		
وَيُنَزِّلُ	آيَاتِهِ	يُرِيكُمْ	هُوَ	الْكَبِيرِ	الْعَلِيِّ
and sends down	His signs	shows you	Who (it is) He	the Most Great	the Most High
إِلَّا مَنْ يُنِيبُ	وَمَا يَتَذَكَّرُ	رِزْقًا	مِّنَ السَّمَاءِ	لَكُمْ	
but (those) who turn (to Allah)	and none remembers	provision	from the sky	for you	
وَلَوْ كَرِهَ الْكَافِرُونَ	الَّذِينَ	لَهُ	مُخْلِصِينَ	فَادْعُوا اللَّهَ	
even though the disbelievers may hate (it)	the religion	to Him	making pure	so call upon Allah	
يَلْقَى الرَّوْحَ	الْعَرْشِ	ذُو	رَفِيعِ الدَّرَجَاتِ		
He sends the Revelation	(of) the Throne	(the) Owner	(He is Allah) Owner (of) High Ranks		
لِيُنذِرَ يَوْمَ	مِنْ عِبَادِهِ	عَلَىٰ مَنْ يَشَاءُ	مِنْ أَمْرِهِ		
that He may warn (of the) Day	of His slaves	to (any) whom He wills	by His Command		

عَلَى اللَّهِ	لَا يُخْفَى	بَرِزُونَ	هُمْ	يَوْمَ	التَّلَاقِ ﴿١٧﴾
from Allah	will not be hidden	(will) come out	(when) they	(the) Day	(of) Mutual Meeting
الْقَهَّارِ ﴿١٨﴾	الْوَّاحِدِ	لِلَّهِ	الْيَوْمِ	الْمَلِكِ	لِمَنْ شَيْءٌ
the Irresistible	the One	for Allah	this Day	(is) the kingdom	for Whom anything
					of them

الْيَوْمَ تُجْزَىٰ كُلُّ نَفْسٍ بِمَا كَسَبَتْ لَا ظُلْمَ الْيَوْمَ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ﴿١٧﴾
 وَأَنْذِرْهُمْ يَوْمَ الْأَزْفَةِ إِذِ الْقُلُوبُ لَدَى الْحَنَاجِرِ كَظْمِينَ مَا لِلظَّالِمِينَ مِنْ حَمِيمٍ وَلَا
 شَفِيعٍ يُطَاعُ ﴿١٨﴾ يَعْلَمُ خَائِنَةَ الْأَعْيُنِ وَمَا تُخْفِي الصُّدُورُ ﴿١٩﴾ وَاللَّهُ يَقْضِي بِالْحَقِّ
 وَالَّذِينَ يَدْعُونَ مِنْ دُونِهِ لَا يَقْضُونَ شَيْئًا إِنَّ اللَّهَ هُوَ السَّمِيعُ الْبَصِيرُ ﴿٢٠﴾

17. This Day shall every person be recompensed for what he earned. This Day no injustice (shall be done to anybody). Truly, Allāh is Swift in reckoning. 18. And warn them (O Muhammad ﷺ) of the Day that is drawing near (i.e. the Day of Resurrection), when the hearts will be choking the throats, and they can neither return them (hearts) to their chests nor can they throw them out. There will be no friend, nor an intercessor for the *Zālimūn* (polytheists and wrongdoers), who could be given heed to. 19. Allāh knows the fraud of the eyes, and all that the breasts conceal. 20. And Allāh judges with truth, while those to whom they invoke besides Him, cannot judge anything. Certainly, Allāh! He is the All-Hearer, the All-Seer.

الْيَوْمَ تُجْزَىٰ	كُلُّ	نَفْسٍ	بِمَا كَسَبَتْ	لَا ظُلْمَ	الْيَوْمَ
this Day shall be recompensed	every	person	for what he earned	no injustice	this Day
إِنَّ اللَّهَ	سَرِيعُ الْحِسَابِ ﴿١٧﴾	وَأَنْذِرْهُمْ	يَوْمَ	الْأَزْفَةِ	
truly Allah	(is) Swift	and warn them	(of the) Day	(that) is drawing near	
إِذِ	الْقُلُوبُ	لَدَى	الْحَنَاجِرِ	كَظْمِينَ	
when	the hearts	(will be) in	the throats	choking with anguish	
مَا	لِلظَّالِمِينَ	مِنْ حَمِيمٍ	وَلَا شَفِيعٍ يُطَاعُ ﴿١٨﴾		
(will be) not	for the wrongdoers	any friend	nor an intercessor (who) is obeyed		

يَعْلَمُ خَائِنَةَ	وَمَا	الْأَعْيُنِ	تُخْفِي الصُّدُورُ ﴿١٩﴾
He knows (the) fraud	and (all) that	(of) the eyes	the breasts conceal
وَاللَّهُ يَقْضِي	وَالَّذِينَ يَدْعُونَ	بِالْحَقِّ	مِنْ دُونِهِ
and Allah judges	while those (to) whom they invoke	with the truth	besides Him
لَا يَقْضُونَ	هُوَ السَّمِيعُ	إِنَّ اللَّهَ	الْبَصِيرُ ﴿٢٠﴾
(can) not judge	He (is) the All-Hearer	certainly Allah	the All-Seer
		[with] anything	

﴿١٩﴾ أَوْلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ كَانُوا مِنْ قَبْلِهِمْ كَانُوا هُمْ أَشَدَّ مِنْهُمْ قُوَّةً وَءَاثَارًا فِي الْأَرْضِ فَأَخَذَهُمُ اللَّهُ بِذُنُوبِهِمْ وَمَا كَانَ لَهُمْ مِنَ اللَّهِ مِنْ وَاقٍ ﴿٢٠﴾ ذَلِكَ بِأَنَّهُمْ كَانَتْ تَأْتِيهِمْ رُسُلُهُم بِالْبَيِّنَاتِ فَكَفَرُوا فَأَخَذَهُمُ اللَّهُ إِنَّهُ قَوِيٌّ شَدِيدُ الْعِقَابِ ﴿٢١﴾ وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا وَسُلْطَانٍ مُبِينٍ ﴿٢٢﴾ إِلَىٰ فِرْعَوْنَ وَهَامَانَ وَقَارُونَ فَقَالُوا سَاحِرٌ كَذَّابٌ ﴿٢٣﴾

21. Have they not travelled in the land and seen what was the end of those who were before them? They were superior to them in strength, and in the traces (which they left) in the land. But Allāh seized them with punishment for their sins. And now had they to protect them from Allāh. 22. That was because there came to them their Messengers with clear evidences (proofs and signs) but they disbelieved (in them). So Allāh seized them (with punishment). Verily, He is All-Strong, Severe in punishment. 23. And indeed We sent Mūsā (Moses) with Our *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.), and a manifest authority, 24. To Fir'aun (Pharaoh), Hāmān and Qārūn (Korah), but they called (him): "A sorcerer, a liar!"

أَوْلَمْ يَسِيرُوا	فِي الْأَرْضِ	فَيَنْظُرُوا كَيْفَ	كَانَ عَاقِبَةُ	الَّذِينَ كَانُوا
(have) they not travelled?	in the land	and seen how	was (the) end	(of) those who were
مِنْ قَبْلِهِمْ	كَانُوا	هُمْ	أَشَدَّ	مِنْهُمْ
before them	they were	[they]	superior	to them
وَأَثَارًا	وَقُوَّةً	وَمَا كَانَ	لَهُمْ	مِنَ اللَّهِ
and (in the) traces	(in) strength	and was not	for them	from Allah
		بِذُنُوبِهِمْ	فَأَخَذَهُمُ اللَّهُ	فِي الْأَرْضِ
		for their sins	but Allah seized them	in the land

رُسُلَهُمْ	تَأْتِيهِمْ	بِأَنَّهُمْ كَانَتْ	ذَلِكَ	مِنْ وَاقٍ ﴿٦٦﴾
their Messengers	come to them	(was) because [they] used to	that	any protector
إِنَّهُ قَوِيٌّ	فَأَخَذَهُمُ اللَّهُ	فَكَفَرُوا	بِالْبَيِّنَاتِ	
verily He (is) All-Strong	so Allah seized them	but they disbelieved	with clear evidences	
وَسُلْطَانٍ	بِآيَاتِنَا	وَلَقَدْ أَرْسَلْنَا مُوسَىٰ	الْعِقَابِ ﴿٦٧﴾	شَدِيدٌ
and an authority	with Our signs	and indeed We sent Moses	(in) punishment	Severe
كَذَّابٍ ﴿٦٨﴾	فَقَالُوا سِحْرٌ	وَقَرُونَ	وَهَمَنَ	إِلَىٰ فِرْعَوْنَ ﴿٦٩﴾
a liar	but they said a sorcerer	and Korah	and Haman	to Pharaoh
				manifest

فَلَمَّا جَاءَهُمْ بِالْحَقِّ مِنْ عِنْدِنَا قَالُوا اقْتُلُوا أَبْنَاءَ الَّذِينَ ءَامَنُوا مَعَهُ، وَأَسْتَحْيُوا نِسَاءَهُمْ وَمَا كَيْدُ الْكٰفِرِينَ إِلَّا فِي ضَلٰلٍ ﴿٦٦﴾ وَقَالَ فِرْعَوْنُ ذُرُوْنِي اَقْتُلْ مُوسَىٰ وَلْيَدْعُ رَبَّهُ إِنِّي أَخَافُ أَنْ يُبَدِّلَ دِيْنَكُمْ أَوْ أَنْ يُظْهِرَ فِي الْأَرْضِ الْفَسَادَ ﴿٦٧﴾ وَقَالَ مُوسَىٰ إِنِّي عُذْتُ بِرَبِّي وَرَبِّكُمْ مِنْ كُلِّ مُتَكَبِّرٍ لَا يُؤْمِنُ بِيَوْمِ الْحِسَابِ ﴿٦٨﴾

25. Then, when he brought them the Truth from Us, they said: "Kill the sons of those who have believed with him and let their women live;" but the plot of disbelievers is nothing but error! 26. Fir'aun (Pharaoh) said: "Leave me to kill Mūsā (Moses), and let him call his Lord (to stop me from killing him)! I fear that he may change your religion, or that he may cause mischief to appear in the land!" 27. Mūsā (Moses) said: "Verily, I seek refuge in my Lord and your Lord from every arrogant who believes not in the Day of Reckoning!"

فَلَمَّا	جَاءَهُمْ	بِالْحَقِّ	مِنْ عِنْدِنَا	قَالُوا	اَقْتُلُوا اَبْنَاءَ
then when	he came to them	with the Truth	from Us	they said	kill (the) sons
الَّذِينَ ءَامَنُوا	مَعَهُ،	وَأَسْتَحْيُوا نِسَاءَهُمْ	وَمَا كَيْدُ		
(of) those who have believed	with him	and let their women live	but (is) not (the) plot		
اَلْكٰفِرِيْنَ	اِلَّا	فِي ضَلٰلٍ ﴿٦٦﴾	وَقَالَ فِرْعَوْنُ	ذُرُوْنِي	اَقْتُلْ مُوسَىٰ
(of) disbelievers	but	in error	and pharaoh said	leave me	to kill Moses

أَوْ	أَنْ يُبَدِّلَ دِينَكُمْ	إِنِّي أَخَافُ	وَلِيَدْعُ رَبَّهُ			
or	that he may change your religion	verily I fear	and let him call his Lord			
إِنِّي عُدْتُ	وَقَالَ مُوسَى	فِي الْأَرْضِ	أَنْ يُظْهِرَ			
verily I seek refuge	and Moses said	mischief in the land	that he may cause to appear			
الْحِسَابِ	يَوْمَ	لَا يُؤْمِنُ	مُتَكَبِّرٍ	مِنْ كُلِّ	وَرَبِّكُمْ	بِرِّي
(of) Reckoning	in (the) Day	who believes not	arrogant	from every	and your Lord	in my Lord

وَقَالَ رَجُلٌ مُؤْمِنٌ مِنْ آلِ فِرْعَوْنَ يَكْتُمُ إِيمَانَهُ أَتَقْتُلُونَ رَجُلًا أَنْ يَقُولَ رَبِّيَ اللَّهُ وَقَدْ جَاءَكُمْ بِالْبَيِّنَاتِ مِنْ رَبِّكُمْ وَإِنْ يَكُ كَاذِبًا فَعَلَيْهِ كَذِبُهُ وَإِنْ يَكُ صَادِقًا يُصِيبْكُمْ بَعْضُ الَّذِي يَعِدُكُمْ إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ مُسْرِفٌ كَذَّابٌ ﴿٢٨﴾ يَقَوْمِ لَكُمْ الْمَلِكُ الْيَوْمَ ظَاهِرِينَ فِي الْأَرْضِ فَمَنْ يَنْصُرُنَا مِنْ بَأْسِ اللَّهِ إِنْ جَاءَنَا قَالَ فِرْعَوْنُ مَا أُرِيكُمْ إِلَّا مَا أَرَى وَمَا أَهْدِيكُمْ إِلَّا سَبِيلَ الرَّشَادِ ﴿٢٩﴾ وَقَالَ الَّذِي ءَامَنَ يَقَوْمِ إِنِّي أَخَافُ عَلَيْكُمْ مِثْلَ يَوْمِ الْأَحْزَابِ ﴿٣٠﴾ مِثْلَ دَابِ قَوْمِ نُوحٍ وَعَادٍ وَثَمُودَ وَالَّذِينَ مِنْ بَعْدِهِمْ وَمَا اللَّهُ يُرِيدُ ظُلْمًا لِلْعِبَادِ ﴿٣١﴾

28. And a believing man of Fir'aun's (Pharaoh's) Family, who hid his Faith said: "Would you kill a man because he says: 'My Lord is Allāh,' and he has come to you with clear signs (proofs) from your Lord? And if he is a liar, upon him will be (the sin of) his lie; but if he is telling the truth, then some of that (calamity) wherewith he threatens you will befall on you." Verily, Allāh guides not one who is a *Musrif* (a polytheist, or a murderer who shed blood without a right, or those who commit great sins, oppressor, transgressor), a liar! 29. "O my people! Yours is the kingdom today, you being dominant in the land. But who will save us from the torment of Allāh, should it befall us?" Fir'aun (Pharaoh) said: "I show you only that which I see (correct), and I guide you only to the path of right policy!" 30. And he who believed said: "O my people! Verily, I fear for you a fate like that day (of disaster) of the Confederates (of old)! 31. "Like the fate of the people of Nūh (Noah), and 'Ād, and Thamūd and those who came after them. And Allāh wills no injustice for (His) slaves.

وَقَالَ	رَجُلٌ	مُّؤْمِنٌ	مِنْ عَالٍ	فِرْعَوْنَ	يَكْتُمُ إِيمَانَهُ
and said	a man	believing	of (the) Family	(of) Pharaoh	who hid his Faith
أَنْقَتُونَ رَجُلًا	أَنْ يَقُولَ	رَبِّيَ	اللَّهُ	وَقَدْ جَاءَكَ	
would you kill a man?	because he says	my Lord	(is) Allah	and verily he has come to you	
بِالْبَيِّنَاتِ	مِنْ رَبِّكُمْ	وَإِنْ يَكُ	كَذِبًا	فَعَلَيْهِ	كَذِبُهُ
with clear signs	from your Lord	and if he is a liar		then upon him	(will be) his lie
وَإِنْ يَكُ صَادِقًا	يُصِيبُكُمْ	بَعْضُ	الَّذِي	يَعِدُّكُمْ	
but if he is telling the truth	will befall on you	some	(of) that which	he threatens you	
إِنَّ اللَّهَ	لَا يَهْدِي	مَنْ	هُوَ	مُسْرِفٌ	كَذَّابٌ
verily Allah	guides not	(one) who	[he]	(is) a transgressor	a liar
لَكُمْ	الْمَلِكُ	الْيَوْمَ	ظَاهِرِينَ	فِي الْأَرْضِ	فَمَنْ
for you	(is) the kingdom	this day	(being) dominant	in the land	but who
مِنْ بَأْسِ اللَّهِ	إِنْ جَاءَنَا	قَالَ فِرْعَوْنُ	مَا أُرِيكُمْ		
from (the) torment (of) Allah	if it comes to us (befall us)	Pharaoh said	I show you not		
إِلَّا مَا أَرَى	وَمَا أَهْدِيكُمْ	إِلَّا سَبِيلَ	الرَّشَادِ	وَقَالَ	
but that which I see	and I guide you not	but (to the) path	(of) right policy	and said	
الَّذِي ءَامَنَ	يَقَوْمِ	إِنِّي أَخَافُ	عَلَيْكُمْ	مِثْلَ	يَوْمِ
he who believed	O my people	verily I fear	for you	like	(the) day
الْأَحْزَابِ	مِثْلَ دَابٍ	قَوْمِ	نُوحٍ	وَعَادٍ	وَتَمُودَ
(of) the Confederates	(the) fate like	(of the) people	(of) Noah	and Ad	and Thamud
وَالَّذِينَ	مِنْ بَعْدِهِمْ	وَمَا اللَّهُ	يُرِيدُ ظُلْمًا	لِلْعِبَادِ	
and those who	(came) after them	and Allah wants no injustice		for (His) slaves	

وَيَقَوْمِ إِنِّي أَخَافُ عَلَيْكُمْ يَوْمَ التَّنَادِ ﴿٣٦﴾ يَوْمَ تُولُونَ مُدِيرِينَ مَا لَكُمْ مِنَ اللَّهِ مِنْ عَاصِمٍ وَمَنْ يُضِلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ ﴿٣٧﴾ وَلَقَدْ جَاءَكُمْ يُوسُفُ مِنْ قَبْلِ بِالْبَيِّنَاتِ فَمَا زِلْتُمْ فِي شَكِّ

مَمَّاجَاءَكُمْ بِهِ حَتَّىٰ إِذَا هَلَكَ قُلْتُمْ لَن نَّبْعَثَ اللَّهَ مِن بَعْدِهِ رَسُولًا كَذَلِكَ يُضِلُّ اللَّهُ مَن هُوَ مُسْرِفٌ مُّرْتَابٌ ﴿٣٤﴾

32. "And, O my people! Verily, I fear for you the Day when there will be mutual calling (between the people of Hell and of Paradise)." 33. A Day when you will turn your backs and flee having no protector from Allāh. And whomsoever Allāh sends astray, for him there is no guide. 34. And indeed Yūsuf (Joseph) did come to you, in times gone by, with clear signs, but you ceased not to doubt in that which he did bring to you, till when he died you said: "No Messenger will Allāh send after him." Thus Allāh leaves astray him who is a *Musrif* (a polytheist, an oppressor, a criminal, a sinner who commits great sins) and a *Murtāb* (one who doubts Allāh's Warning and His Oneness).

وَيَقَوْمٍ	إِنِّي أَخَافُ	عَلَيْكُمْ	يَوْمَ	التَّنَادِ ﴿٣٣﴾	يَوْمَ
and O my people	verily I fear	for you	(the) Day	(of) mutual calling	a Day (when)
تَوَلُّونَ مُدْبِرِينَ	مَا	لَكُمْ	مِنَ اللَّهِ	مِنَ عَاصِمٍ	
you will turn back fleeing	not	you have	from Allah	any protector	
وَمَن يُضِلِّ اللَّهُ	فَمَا	لَهُ	مِن هَادٍ ﴿٣٤﴾		
and whomsoever Allah sends astray	then (there is) not	for him	any guide		
وَلَقَدْ جَاءَكُمْ	يُوسُفُ	مِن قَبْلُ	بِآيَاتِنَا	فَمَا زِلْتُمْ	
and indeed did come to you	Joseph	before	with clear signs	but you ceased not	
فِي شَكٍّ	مِمَّا	جَاءَكُمْ	بِهِ	حَتَّىٰ إِذَا هَلَكَ	قُلْتُمْ
to doubt	in that which	he did bring to you	[with it]	till when he died	you said
لَن نَّبْعَثَ اللَّهَ	مِن بَعْدِهِ	رَسُولًا	كَذَلِكَ يُضِلُّ اللَّهُ	مَن	
Allah will never send	after him	a Messenger	thus Allah leaves astray	(him) who	
هُوَ	مُسْرِفٌ	مُرْتَابٌ ﴿٣٤﴾			
[he]	(is) a transgressor	a doubtful			

الَّذِينَ يُجَادِلُونَ فِي آيَاتِ اللَّهِ بِغَيْرِ سُلْطَانٍ أَتَتْهُمْ كِبْرٌ مَّقْتًا عِنْدَ اللَّهِ وَعِنْدَ الَّذِينَ ءَامَنُوا كَذَلِكَ يَطْبَعُ اللَّهُ عَلَىٰ كُلِّ قَلْبٍ مُّتَكَبِّرٍ جَبَّارٍ ﴿٣٥﴾ وَقَالَ فِرْعَوْنُ يَنْهَمْنُنْ أَبْنِ

لِي صَرَخًا لَعَلِّي أَبْلُغُ الْأَسْبَابَ ﴿٣٦﴾ أَسْبَابَ السَّمَوَاتِ فَأَطَّلِعَ إِلَى إِلَهِ مُوسَى وَإِنِّي
لَأَظُنُّهُ كَذِبًا وَكَذَلِكَ زَيْنَ لِفِرْعَوْنَ سُوءَ عَمَلِهِ وَصَدَّ عَنِ السَّبِيلِ وَمَا
كَيْدُ فِرْعَوْنَ إِلَّا فِي تَبَابٍ ﴿٣٧﴾

35. Those who dispute about the *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allāh, without any authority that has come to them, it is greatly hateful and disgusting to Allāh and to those who believe. Thus does Allāh seal up the heart of every arrogant, tyrant. (So they cannot guide themselves to the Right Path). 36. And Fir'aun (Pharaoh) said: "O Hāmān! Build me a tower that I may arrive at the ways - 37." "The ways of the heavens, and I may look upon the *Ilāh* (God) of Mūsā (Moses), but verily, I think him to be a liar." Thus it was made fair-seeming, in Fir'aun's (Pharaoh's) eyes, the evil of his deeds, and he was hindered from the (Right) Path; and the plot of Fir'aun (Pharaoh) led to nothing but loss and destruction (for him).

سُلْطَنٍ	بِغَيْرِ	فِي آيَاتِ اللَّهِ	الَّذِينَ يُجَادِلُونَ		
any authority	without	about (the) signs (of) Allah	those who dispute		
الَّذِينَ آمَنُوا	وَعِنْدَ	عِنْدَ اللَّهِ	كَبْرًا مَقْتًا	أَتَتْهُمْ	
those who believe	and to	to Allah	it is greatly hateful	(that) has come to them	
جَبَّارٍ	مُتَكَبِّرٍ	قَلْبٍ	كُلِّ	عَلَى	كَذَلِكَ يَطْبَعُ اللَّهُ
tyrant	(of) arrogant	heart	every	up	thus Allah seals
الْأَسْبَابَ	لَعَلِّي أَبْلُغُ	صَرَخًا	أَبْنِ لِي	يَهْمَنُ	وَقَالَ فِرْعَوْنُ
(at) the ways	that I may arrive	a tower	build [for] me	O Haman	and Pharaoh said
وَإِنِّي	مُوسَى	إِلَى إِلَهِ	فَأَطَّلِعَ	السَّمَوَاتِ	أَسْبَابَ
but verily I	(of) Moses	upon (the) God	and I may look	(of) the heavens	(the) ways
سُوءَ	لِفِرْعَوْنَ	وَكَذَلِكَ زَيْنَ	كَذِبًا	لَأَظُنُّهُ	
(the) evil	to Pharaoh	and thus was made fair-seeming	(to be) a liar	think him	
وَمَا كَيْدُ	عَنِ السَّبِيلِ	وَصَدَّ	عَمَلِهِ		
and (was) not (the) plot	from the (Right) Path	and he was hindered	(of) his deeds		

فِرْعَوْنَ	إِلَّا	فِي تَبَابٍ
(of) Pharaoh	but	in loss

وَقَالَ الَّذِي ءَامَنَ يٰقَوْمِ اتَّبِعُونِ اِهْدِكُمْ سَبِيلَ الرَّشَادِ ﴿٣٨﴾ يٰقَوْمِ اِنَّمَا هٰذِهِ
 الْحَيٰوةُ الدُّنْيَا مَتَعٌ وَاِنَّ الْآخِرَةَ هِيَ دَارُ الْقَرَارِ ﴿٣٩﴾ مَن عَمِلَ سَيِّئَةً فَلَا يُجْزَى
 اِلَّا مِثْلَهَا وَمَن عَمِلَ صٰلِحًا مِّنْ ذَكَرٍ اَوْ اُنْثَىٰ وَّهُوَ مُؤْمِنٌ فَاُولٰٓئِكَ
 يَدْخُلُوْنَ الْجَنَّةَ يُرْزَقُوْنَ فِيهَا بِغَيْرِ حِسَابٍ ﴿٤٠﴾ وَيٰقَوْمِ مَالِيْ اَدْعُوْكُمْ اِلَى
 النَّجْوٰى وَتَدْعُوْنَىۤ اِلَى النَّارِ ﴿٤١﴾

38. And the man who believed said: "O my people! Follow me, I will guide you to the way of right conduct [i.e. guide you to Allāh's religion of Islāmīc Monotheism with which Mūsā (Moses) has been sent]. 39. "O my people! Truly, this life of the world is nothing but a (quick passing) enjoyment, and verily, the Hereafter that is the home that will remain forever." 40. "Whosoever does an evil deed, will not be requited except the like thereof; and whosoever does a righteous deed, whether male or female and is a true believer (in the Oneness of Allāh), such will enter Paradise, where they will be provided therein (with all things in abundance) without limit. 41. "And O my people! How is it that I call you to salvation while you call me to the Fire!

وَقَالَ	الَّذِي ءَامَنَ	يَقَوْمِ	اتَّبِعُونِ	اِهْدِكُمْ
and said	the one who believed	O my people	follow me	I will guide you
سَبِيلَ	الرَّشَادِ ﴿٣٨﴾	يَقَوْمِ	اِنَّمَا هٰذِهِ	الْحَيٰوةُ
(to the) way	(of) right conduct	O my people	only this	the life
الَّذِي ءَامَنَ	وَاِنَّ الْآخِرَةَ	هِيَ	دَارُ	الْقَرَارِ ﴿٣٩﴾
(is) an enjoyment	and verily the Hereafter	[it]	(is the) home	(that will) remain forever
مَنْ عَمِلَ	سَيِّئَةً	فَلَا يُجْزَىٰ	اِلَّا مِثْلَهَا	
whosoever does	an evil deed	then will not be requited	except (the) like thereof	
وَمَنْ عَمِلَ	صٰلِحًا	مِّنْ ذَكَرٍ	اَوْ اُنْثَىٰ	وَهُوَ
and whosoever does	a righteous deed	of male	or female	and he

مُؤْمِنٌ	فَأُولَٰئِكَ	يَدْخُلُونَ	الْجَنَّةَ	يُرْزَقُونَ	فِيهَا
(is) a (true) believer	then those	will enter	Paradise	they will be provided	therein
بِغَيْرِ	حِسَابٍ	وَيَنْقُومُ	مَا	لِي	أَدْعُوكُمْ
without	limit (accountability)	and O my people	what (is)	for me	(that) I call you
	إِلَى النَّجْوَةِ	وَتَدْعُونَنِي	إِلَى النَّارِ		
	to salvation	while you call me	to the Fire		

تَدْعُونَنِي لِأَكْفُرَ بِاللَّهِ وَأُشْرِكَ بِهِ، مَا لَيْسَ لِي بِهِ عِلْمٌ وَأَنَا أَدْعُوكُمْ إِلَى الْعَزِيزِ
الْغَفَّارِ ﴿٤٣﴾ لِأَجْرِهِ أَتَمَاتَدْعُونَنِي إِلَيْهِ لَيْسَ لَهُ دَعْوَةٌ فِي الدُّنْيَا وَلَا فِي الْآخِرَةِ وَأَنْ مَرَدَّنَا
إِلَى اللَّهِ وَأَنَّ الْمُسْرِفِينَ هُمْ أَصْحَابُ النَّارِ ﴿٤٤﴾ فَسَتَذَكَّرُونَ مَا أَقُولُ لَكُمْ
وَأَفْوضُ أَمْرِي إِلَى اللَّهِ إِنَّ اللَّهَ بَصِيرٌ بِالْعِبَادِ ﴿٤٥﴾

42. "You invite me to disbelieve in Allāh (and in His Oneness), and to join partners in worship with Him of which I have no knowledge; and I invite you to the All-Mighty, the Oft-Forgiving! 43. "No doubt you call me to (worship) one who cannot grant (me) my request (or respond to my invocation) in this world or in the Hereafter. And our return will be to Allāh, and *Al-Musrifūn* (i.e. polytheists and arrogant, those who commit great sins, the transgressors of Allāh's set limits), they shall be the dwellers of the Fire! 44. "And you will remember what I am telling you, and my affair I leave it to Allāh. Verily, Allāh is the All-Seer of (His) slaves."

تَدْعُونَنِي	لِأَكْفُرَ	بِاللَّهِ	وَأُشْرِكَ	بِهِ	مَا لَيْسَ	لِي
you invite me	to disbelieve	in Allah	and to join	with Him	what not	I have
بِهِ	عِلْمٌ	وَأَنَا	أَدْعُوكُمْ	إِلَى الْعَزِيزِ	الْغَفَّارِ ﴿٤٣﴾	لَا جَرَمَ
of it	knowledge	and I	invite you	to the All-Mighty	the Oft-Forgiving	no doubt
أَتَمَّا	تَدْعُونَنِي	إِلَيْهِ	لَيْسَ	لَهُ	دَعْوَةٌ	وَلَا
that what	you call me	to it	(there) is not	for it	a claim	nor
فِي الْآخِرَةِ	وَأَنْ مَرَدَّنَا	إِلَى اللَّهِ	وَأَنَّ الْمُسْرِفِينَ			
in the Hereafter	and that our return	(will be) to Allah	and that the polytheists (transgressors)			

مَا أَقُولُ	فَسَتَذْكُرُونَ	النَّارِ ﴿٤٤﴾	أَصْحَابُ	هُمْ
what I am telling	and you will remember	(of) the Fire	(shall be the) dwellers	they
بَصِيرًا بِالْعِبَادِ ﴿٤٥﴾	إِنَّ اللَّهَ	إِلَى اللَّهِ	وَأَفْوُضُ أَمْرِي	لَكُمْ
(is the) All-Seer of (His) slaves	verily Allah	to Allah	and I leave my matter	[to] you

فَوَقَدَهُ اللَّهُ سَيِّئَاتٍ مَا مَكَرُوا وَحَاقَ بِعَالِ فِرْعَوْنَ سُوءُ الْعَذَابِ ﴿٤٥﴾ النَّارُ يُعْرَضُونَ عَلَيْهَا غُدُوًّا وَعَشِيًّا وَيَوْمَ تَقُومُ السَّاعَةُ أَدْخِلُوا آلَ فِرْعَوْنَ أَشَدَّ الْعَذَابِ ﴿٤٦﴾ وَإِذْ يَتَحَاجَّبُونَ فِي النَّارِ فَيَقُولُ الضُّعَفَاءُ لِلَّذِينَ اسْتَكْبَرُوا إِنَّا كُنَّا لَكُمْ تَبَعًا فَهَلْ أَنْتُمْ مُغْنُونَ عَنَّا نَصِيبًا مِّنَ النَّارِ ﴿٤٧﴾ قَالَ الَّذِينَ اسْتَكْبَرُوا إِنَّا كُلٌّ فِيهَا إِنَّ اللَّهَ قَدَّحَكَم بَيْنَ الْعِبَادِ ﴿٤٨﴾

45. So, Allāh saved him from the evils that they plotted (against him), while an evil torment encompassed Fir'aun's (Pharaoh's) people. 46. The Fire, they are exposed to it, morning and afternoon. And on the Day when the Hour will be established (it will be said to the angels): "Cause Fir'aun's (Pharaoh's) people to enter the severest torment!" 47. And, when they will dispute in the Fire, the weak will say to those who were arrogant: "Verily, we followed you, can you then take from us some portion of the Fire?" 48. Those who were arrogant will say: "We are all (together) in this (Fire)! Verily, Allāh has judged between (His) slaves!"

فَوَقَدَهُ اللَّهُ	سَيِّئَاتٍ	مَا مَكَرُوا	وَحَاقَ	بِعَالِ
so Allah saved him	(from the) evils	that they plotted	while encompassed	(the) people
فِرْعَوْنَ	سُوءَ	الْعَذَابِ ﴿٤٥﴾	النَّارِ	يُعْرَضُونَ عَلَيْهَا
(of) Pharaoh	an evil	torment	the Fire	they are exposed to it
وَيَوْمَ	تَقُومُ السَّاعَةُ	أَدْخِلُوا آلَ	فِرْعَوْنَ	أَشَدَّ
and (on the) Day	(when) the Hour will be established	cause to enter (the) people	(of) Pharaoh	(the) severest
فِرْعَوْنَ	الْعَذَابِ ﴿٤٦﴾	وَإِذْ يَتَحَاجَّبُونَ	فِي النَّارِ	أَشَدَّ
(of) Pharaoh	torment	and when they will dispute	in the Fire	(the) severest

فَيَقُولُ الضُّعْفَاءُ	لِلَّذِينَ اسْتَكْبَرُوا	إِنَّا كُنَّا	لكم
then the weak will say	to those who were arrogant	verily we were	for you
تَبَعًا	فَهَلْ أَنْتُمْ	مُغْنُونَ	عَنَّا
followers	(can) you then?	avert	from us
قَالَ	مِنَ النَّارِ	نَصِيبًا	قَالَ
will say	of the Fire	a portion	will say
إِنَّ اللَّهَ	الَّذِينَ اسْتَكْبَرُوا	إِنَّا	كُلُّ
verily Allah	those who were arrogant	verily we	(are) all
	قَدْ حَكَمَ	بَيْنَ	الْعِبَادِ
	[surely] has judged	between	(His) slaves

وَقَالَ الَّذِينَ فِي النَّارِ لِخَزَنَةِ جَهَنَّمَ ادْعُوا رَبَّكُمْ يُخَفِّفْ عَنَّا يَوْمًا مِّنَ الْعَذَابِ ﴿٤٩﴾
 قَالُوا أَوْلَمْ تَكُنْ تَأْتِيكُمْ رُسُلُكُمْ بِالْبَيِّنَاتِ قَالُوا بَلَى قَالُوا فَادْعُوا وَمَا
 دَعَوْا إِلَّا كَفِرِينَ إِلَّا فِي ضَلَالٍ ﴿٥٠﴾ إِنَّا لَنَنْصُرُ رُسُلَنَا وَالَّذِينَ آمَنُوا فِي الْحَيَاةِ
 الدُّنْيَا وَيَوْمَ يَقُومُ الْأَشْهُدُ ﴿٥١﴾ يَوْمَ لَا يَنْفَعُ الظَّالِمِينَ مَعَذِرَتُهُمْ وَلَهُمُ اللَّعْنَةُ
 وَلَهُمْ سُوءُ الدَّارِ ﴿٥٢﴾

49. And those in the Fire will say to the keepers (angels) of Hell: "Call upon your Lord to lighten for us the torment for a day!" 50. They will say: "Did there not come to you, your Messengers with (clear) evidences (and signs)?" They will say: "Yes." They will reply: "Then call (as you like)! And the invocation of the disbelievers is nothing but in vain (as it will not be answered by Allāh)!" 51. Verily, We will indeed make victorious Our Messengers and those who believe (in the Oneness of Allāh – Islamic Monotheism) in this world's life and on the Day when the witnesses will stand forth (i.e. Day of Resurrection)– 52. The Day when their excuses will be of no profit to *Zālimūn* (polytheists, wrongdoers and disbelievers in the Oneness of Allāh). Theirs will be the curse, and theirs will be the evil abode (i.e. painful torment in Hell-fire).

وَقَالَ الَّذِينَ	فِي النَّارِ	لِخَزَنَةِ	جَهَنَّمَ	ادْعُوا رَبَّكُمْ
and will say those	in the Fire	to (the) keepers	(of) Hell	call upon your Lord
يُخَفِّفْ عَنَّا	يَوْمًا	مِنَ الْعَذَابِ	قَالُوا	أَوْلَمْ تَكُنْ
to lighten for us	(for) a day	[of] the torment	they will say	did (there) not?

تَأْتِيَكُمْ	رُسُلُكُمْ	بِالْبَيِّنَاتِ	قَالُوا بَلَىٰ	قَالُوا
come to you	your Messengers	with clear evidences	they will say yes	they will reply
فَادْعُوا ^ط	وَمَا دَعْتُوا	الْكَافِرِينَ	إِلَّا فِي ضَلَالٍ ^{٥٥}	إِنَّا
then call	and (is) not (the) invocation	(of) the disbelievers	but in error (vain)	verily We
لَنَنْصُرَ رُسُلَنَا	وَالَّذِينَ ءَامَنُوا	فِي الْحَيَاةِ	الدُّنْيَا	
will indeed help Our Messengers	and those who believe	in the life	(of) the world	
وَيَوْمَ	يَقُومُ الْأَشْهَادُ ^{٥٦}	يَوْمَ		
and (on the) Day (when)	the witnesses will stand forth	(the) Day (when)		
لَا يَنْفَعُ الظَّالِمِينَ	مَعَذِرَتُهُمْ ^{٥٧}	وَلَهُمْ	اللَّعْنَةُ	
will not benefit the wrongdoers	their excuses	and for them	(will be) the curse	
	وَلَهُمْ	السُّوءِ	الدَّارِ ^{٥٨}	
	and for them	(will be the) evil	abode	

وَلَقَدْ ءَاتَيْنَا مُوسَى الْهُدَىٰ وَأَوْرَثْنَا بَنِي إِسْرَائِيلَ الْكِتَابَ ۖ هُدًى وَذِكْرَىٰ
لِأُولِي الْأَلْبَابِ ۖ فَأَصْبِرْ إِنَّا وَعَدَدُ اللَّهِ حَقٌّ وَأَسْتَغْفِرْ لِذَنْبِكَ وَسَبِّحْ بِحَمْدِ
رَبِّكَ بِالْعَشِيِّ وَالْإِبْكَارِ ۖ إِنَّ الَّذِينَ يُجَادِلُونَ فِي ءَايَاتِ اللَّهِ بِغَيْرِ
سُلْطَانٍ أَتَتْهُمْ إِن فِي صُدُورِهِمْ إِلَّا كِبْرٌ مَّا هُمْ بِبَلِّغِيهِ فَاستَعِذْ بِاللَّهِ
إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ ۖ

53. And, indeed We gave Mūsā (Moses) the guidance, and We caused the Children of Israel to inherit the Scripture [i.e. the Taurāt (Torah)]- 54. A guide and a reminder for men of understanding. 55. So be patient (O Muhammad ﷺ). Verily, the Promise of Allāh is true, and ask forgiveness for your fault, and glorify the praises of your Lord in the 'Ashī (i.e. the time period after the midnight till sunset) and in the *Ibkār* (i.e. the time period from early morning or sunrise till before midnight) [it is said that, that means the five compulsory congregational *Salāt* (prayers) or the 'Asr and Fajr prayers]. 56. Verily, those who dispute about the *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allāh, without any authority having come to them, there

is nothing else in their breasts except pride [to accept you (Muhammad ﷺ) as a Messenger of Allāh and to obey you]. They will never have it (i.e. Prophethood which Allāh has bestowed upon you). So seek refuge in Allāh (O Muhammad ﷺ from the arrogant). Verily, it is He Who is the All-Hearer, the All-Seer.

وَأَوْرَثْنَا بَنِي		الْهُدَى		وَلَقَدْ آتَيْنَا مُوسَى	
and We caused to inherit (the) Children		the guidance		and indeed We gave Moses	
إِسْرَائِيلَ	الْكِتَابَ	هُدًى	وَذِكْرًا	لِلْأُولَى	الْأَلْبَابِ
(of) Israel	the Scripture	a guide	and a reminder	for men	(of) understanding
فَاصْبِرْ	إِن وَعَدَ اللَّهُ	حَقُّ	وَأَسْتَغْفِرْ		
so be patient	verily (the) Promise (of) Allah	(is) true	and ask forgiveness		
لِذُنُوبِكَ	وَسَبِّحْ	بِحَمْدِ	رَبِّكَ	بِالْعِشِيِّ	
for your fault	and glorify	[with] (the) praises	(of) your Lord	in the early evening	
وَالْأَبْكَرِ	إِنَّ الَّذِينَ يُجَادِلُونَ	فِي آيَاتِ اللَّهِ			
and (in) the early morning	verily those who dispute	about (the) evidences (of) Allah			
بِغَيْرِ	سُلْطَانٍ	أَتَتْهُمْ	إِنْ	فِي صُدُورِهِمْ	
without	any authority	(which) came to them	(there is) nothing	in their breasts	
إِلَّا كِبْرُ	مَاهُمْ	يَبْلِغِيهِ	فَأَسْتَعِذْ	بِاللَّهِ	
except arrogance (pride)	they (will) not	reach it	so seek refuge	in Allah	
إِنَّهُ	هُوَ السَّمِيعُ	الْبَصِيرُ			
verily He	[He] (is) the All-Hearer	the All-Seer			

لَخَلَقَ السَّمَوَاتِ وَالْأَرْضِ أَكْبَرُ مِنْ خَلْقِ النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٥٧﴾ وَمَا يَسْتَوِي الْأَعْمَى وَالْبَصِيرُ وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَلَا الْمُسِيءُ قَلِيلًا مَّا تَذَكَّرُونَ ﴿٥٨﴾ إِنَّ السَّاعَةَ لَأَيُّهُ لَأَرِيبٌ فِيهَا وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ ﴿٥٩﴾ وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ ﴿٦٠﴾

57. The creation of the heavens and the earth is indeed greater than the creation of mankind; yet, most of mankind know not. 58. And not equal are the blind and those who see; nor are (equal) those who believe (in the Oneness of Allāh – Islamic Monotheism), and do righteous good deeds, and those who do evil. Little do you remember! 59. Verily, the Hour (Day of Judgement) is surely coming, there is no doubt about it, yet most men believe not. 60. And your Lord said: “Invoke Me [i.e. believe in My Oneness (Islamic Monotheism) and ask Me for anything], I will respond to your (invocation). Verily, those who scorn My worship [i.e. do not invoke Me, and do not believe in My Oneness, (Islamic Monotheism)] they will surely enter Hell in humiliation!”

لَخَلْقُ	السَّمَوَاتِ	وَالْأَرْضِ	أَكْبَرُ	مِنْ خَلْقِ
indeed (the) creation	(of) the heavens	and the earth	(is) greater	than (the) creation
النَّاسِ	وَلَكِنَّ أَكْثَرَ	النَّاسِ لَا يَعْلَمُونَ ﴿٥٧﴾	وَمَا يَسْتَوِي	
(of) mankind	[and] but most	(of) mankind know not	and not equal are	
الْأَعْمَى	وَالْبَصِيرُ	وَالَّذِينَ آمَنُوا	وَعَمِلُوا الصَّالِحَاتِ	
the blind	and those who see	and those who believe	and do righteous deeds	
وَلَا الْمُسِيءُ	فَلِيَلًا مَّا تَذَكَّرُونَ ﴿٥٨﴾	إِنَّ السَّاعَةَ	لَأَيُّهُ	
and not those who do evil	little you remember	verily the Hour	(is) surely coming	
لَا رَيْبَ	فِيهَا	وَلَكِنَّ أَكْثَرَ	النَّاسِ لَا يُؤْمِنُونَ ﴿٥٩﴾	
(there is) no doubt	about it	[and] but most	(of) men believe not	
وَقَالَ رَبُّكُمْ	ادْعُونِي	أَسْتَجِبْ لَكُمْ	إِنَّ الَّذِينَ يَسْتَكْبِرُونَ	
and your Lord said	invoke Me	I will respond to you	verily those who are arrogant	
عَنْ عِبَادَتِي	سَيَدْخُلُونَ جَهَنَّمَ	دَاخِرِينَ ﴿٦٠﴾		
about My worship	they will (surely) enter Hell	(in) humiliation		

اللَّهُ الَّذِي جَعَلَ لَكُمْ الْيَلَّ لِيَسْكُنُوا فِيهِ وَالنَّهَارَ مُبْصِرًا إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ ﴿٥٧﴾ ذَلِكَمُ اللَّهُ رَبُّكُمْ خَلَقَ كُلَّ شَيْءٍ إِلَّا إِلَهًا إِلَّا هُوَ فَاتَى تُوْفَكُونَ ﴿٥٨﴾ كَذَلِكَ يُؤْفَكُ الَّذِينَ كَانُوا بِآيَاتِ اللَّهِ

يَجْحَدُونَ ﴿٦١﴾ اللَّهُ الَّذِي جَعَلَ لَكُمْ الْأَرْضَ قَرَارًا وَالسَّمَاءَ بِنَاءً وَصَوَّرَكُمْ فَأَحْسَنَ صُورَكُمْ وَرَزَقَكُمْ مِنَ الطَّيِّبَاتِ ذَٰلِكُمْ اللَّهُ رَبُّكُمْ فَتَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ ﴿٦٢﴾

61. Allāh, it is He Who has made the night for you that you may rest therein and the day for you to see. Truly, Allāh is full of bounty to mankind; yet, most of mankind give no thanks. 62. That is Allāh, your Lord, the Creator of all things, *Lā ilāha illā Huwa* (none has the right to be worshipped but He). How then are you turning away (from Allāh, by worshipping others instead of Him)? 63. Thus were turned away those who used to deny the *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allāh. 64. Allāh, it is He Who has made for you the earth as a dwelling place and the sky as a canopy, and has given you shape and made your shapes good (looking) and has provided you with good things. That is Allāh, your Lord, so Blessed is Allāh, the Lord of the 'Ālamīn (mankind, jinn and all that exists).

وَالنَّهَارَ	فِيهِ	لِتَسْكُنُوا	الَّيْلَ	جَعَلَ لَكُمْ	اللَّهُ الَّذِي
and the day	therein	that you may rest	the night	has made for you	Allah (it is) He Who
مُبْصِرًا	إِنَّا اللَّهُ	لَذُو	فَضْلٍ	عَلَى النَّاسِ	وَلَكِنَّ أَكْثَرَ
to see	truly Allah	(is) full	(of) bounty	to the mankind	[and] but most
النَّاسِ لَا يَشْكُرُونَ ﴿٦٣﴾	ذَٰلِكُمْ اللَّهُ	رَبُّكُمْ	خَلَقَ كُلَّ		
(of) mankind give no thanks	that (is) Allah	your Lord	(the) Creator (of) all		
شَيْءٍ	لَا إِلَهَ	إِلَّا هُوَ	فَأَنَّى تُؤْفَكُونَ ﴿٦٤﴾		
things	(there is) no god	but He	how then are you deluded away		
كَذَٰلِكَ يُؤْفَكُونَ	الَّذِينَ كَانُوا	بِآيَاتِ اللَّهِ	يَجْحَدُونَ ﴿٦٥﴾		
thus were deluded away	those who used to	deny (the) proofs (of) Allah			
اللَّهُ الَّذِي	جَعَلَ لَكُمْ	الْأَرْضَ	قَرَارًا	وَالسَّمَاءَ	
Allah (it is) He Who	has made for you	the earth	(as) a dwelling place	and the sky	
بِنَاءً	وَصَوَّرَكُمْ	فَأَحْسَنَ	صُورَكُمْ		
(as) a canopy	and He has given you shape	and made your shapes good			

رَبُّكُمْ	ذَلِكَمُ اللَّهُ	مِنَ الطَّيِّبَاتِ	وَرَزَقَكُمْ
your Lord	that (is) Allah	with good things	and has provided you
رَبُّ الْعَالَمِينَ		فَتَبَارَكَ اللَّهُ	
(the) Lord (of) the worlds		so Blessed is Allah	

هُوَ الْحَيُّ لَا إِلَهَ إِلَّا هُوَ فَادْعُوهُ مُخْلِصِينَ لَهُ الدِّينَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٦٥﴾
 قُلْ إِنِّي نُهَيْتُ أَنْ أَعْبُدَ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ لَمَّا جَاءَنِي الْبَيِّنَاتُ مِنْ رَبِّي
 وَأُمِرْتُ أَنْ أُسَلِّمَ لِرَبِّ الْعَالَمِينَ ﴿٦٦﴾ هُوَ الَّذِي خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ
 مِنْ عَلَقَةٍ ثُمَّ يُخْرِجُكُمْ طِفْلًا ثُمَّ لِتَبْلُغُوا أَشَدَّكُمْ ثُمَّ لِتَكُونُوا شُيُوخًا
 وَمِنْكُمْ مَنْ يُنَوِّقُ مِنْ قَبْلُ وَلِيَبْلُغُوا أَجَلًا مُّسَمًّى وَلَعَلَّكُمْ تَعْقِلُونَ ﴿٦٧﴾

65. He is the Ever Living, *Lā ilāha illā Huwa* (none has the right to be worshipped but He); so invoke Him making your worship pure for Him Alone (by worshipping Him Alone, and none else, and by doing righteous deeds sincerely for Allāh's sake only, and not to show off, and not setting up rivals with Him in worship). All praise and thanks are Allāh's, the Lord of the 'Ālamīn (mankind, jinn and all that exists). 66. Say (O Muhammad ﷺ): "I have been forbidden to worship those whom you worship besides Allāh, since there have come to me evidences from my Lord; and I am commanded to submit (in Islām) to the Lord of the 'Ālamīn (mankind, jinn and all that exists). 67. It is He, Who has created you (Adam) from dust, then from a *Nutfah* [mixed drops of male and female sexual discharge (i.e. Adam's offspring)] then from a clot (a piece of coagulated blood), then brings you forth as an infant, then (makes you grow) to reach the age of full strength, and afterwards to be old (men and women) – though some among you die before – and that you reach an appointed term in order that you may understand.

مُخْلِصِينَ	فَادْعُوهُ	إِلَّا هُوَ	لَا إِلَهَ	هُوَ الْحَيُّ
making pure	so invoke Him	but He	(there is) no god	He (is) the Ever Living
قُلْ	رَبِّ الْعَالَمِينَ	الْحَمْدُ لِلَّهِ		الدِّينَ
say	(the) Lord (of) the worlds	all praise (be) to Allah		the religion for Him

إِنِّي نَهَيْتُ	أَنْ أَعْبُدَ	الَّذِينَ تَدْعُونَ	مِنْ دُونِ اللَّهِ	لَمَّا
verily I have been forbidden	to worship	those whom you invoke	besides Allah	when
جَاءَنِي	الْبَيِّنَاتُ	مِنْ رَبِّي	وَأُمِرْتُ	أَنْ أَسْلِمَ
(there) have come to me	evidences	from my Lord	and I am commanded	to submit
رَبِّ الْعَالَمِينَ ﴿٦٦﴾	هُوَ	الَّذِي	خَلَقَكُمْ	مِنْ تُرَابٍ ثُمَّ
to (the) Lord (of) the worlds	(it is) He	Who	has created you	then from dust
مِنْ نُطْفَةٍ	ثُمَّ	مِنْ عَلَقَةٍ	ثُمَّ يُخْرِجُكُمْ	طِفْلًا ثُمَّ
then from semen-drop	then	from a clinging substance	then He brings you forth	then (as) a child
لِتَبْلُغُوا أَشَدَّكُمْ	ثُمَّ	لِتَكُونُوا شِيُوخًا	وَمِنْكُمْ	مَنْ يُنَوِّفُ
to reach your maturity	then	to be old	and among you	(is he) who dies
مِنْ قَبْلُ	وَلِتَبْلُغُوا أَجَلًا	مُسَمًّى	وَلَعَلَّكُمْ تَعْقِلُونَ ﴿٦٧﴾	
before	and that you reach a term	appointed	and (in order) that you may understand	

هُوَ الَّذِي يُحْيِي وَيُمِيتُ فَإِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ: كُنْ فَيَكُونُ ﴿٦٨﴾ أَلَمْ تَرَ إِلَى الَّذِينَ يُجَادِلُونَ فِي آيَاتِ اللَّهِ أَنَّىٰ يُصْرَفُونَ ﴿٦٩﴾ الَّذِينَ كَذَبُوا بِالْكِتَابِ وَمِمَّا أَرْسَلْنَا بِهِ رُسُلَنَا فَسَوْفَ يَعْلَمُونَ ﴿٧٠﴾ إِذِ الْأَغْلُلُ فِي أَعْنَاقِهِمْ وَالسَّلْسِلُ يُسْحَبُونَ ﴿٧١﴾ فِي الْحَمِيمِ ثُمَّ فِي النَّارِ يُسْجَرُونَ ﴿٧٢﴾ ثُمَّ قِيلَ لَهُمْ: أَيْنَ مَا كُنتُمْ تُشْرِكُونَ ﴿٧٣﴾

68. It is He who gives life and causes death. And when He decides upon a thing He says to it only: "Be!" - and it is. 69. See you not those who dispute about the *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allāh? How are they turning away [from the truth (i.e. Islāmic Monotheism) to the falsehood (i.e. polytheism)]? 70. Those who deny the Book (this Qur'ān), and that with which We sent Our Messengers (i.e. to worship none but Allāh Alone sincerely, and to reject all false deities and to confess resurrection after the death for recompense) they will come to know (when they will be cast into the fire of Hell). 71. When iron collars will be rounded over their necks, and the chains, they shall be dragged along, 72. In the boiling water, then they will be burned in the Fire. 73. Then it will be said to them: "Where are (all) those whom

you used to join in worship as partners -

هُوَ	الَّذِي يُحْيِي	وَيُمِيتُ	فَإِذَا	قَضَىٰ أَمْرًا
(it is) He	Who gives life	and causes death	and when	He decides upon a matter
فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ	لَهُ	كُنْ	فَيَكُونُ	أَلَمْ تَرَ إِلَى الَّذِينَ يَجَادِلُونَ
then only He says	to it	be	and it is	[to] those who dispute
فِي آيَاتِ اللَّهِ	أَنَّىٰ يُصْرِفُونَ	الَّذِينَ كَذَّبُوا بِالْكِتَابِ	الَّذِينَ كَذَّبُوا بِالْكِتَابِ	الَّذِينَ كَذَّبُوا بِالْكِتَابِ
about (the) evidences (of) Allah	how are they turning away	those who deny	the Book	the Book
وَبِمَا أَرْسَلْنَا	رُسُلَنَا	فَسَوْفَ يَعْلَمُونَ	فَسَوْفَ يَعْلَمُونَ	فَسَوْفَ يَعْلَمُونَ
and (that) with which We sent	[with it] Our Messengers	then soon they will come to know	then soon they will come to know	then soon they will come to know
إِذِ الْأَغْلُلُ	فِي أَعْنَاقِهِمْ	وَالسَّلْسِلُ يُسْحَبُونَ	وَالسَّلْسِلُ يُسْحَبُونَ	وَالسَّلْسِلُ يُسْحَبُونَ
iron collars	(will be) around their necks	and the chains they shall be dragged along	and the chains they shall be dragged along	and the chains they shall be dragged along
فِي الْحَمِيمِ	ثُمَّ	فِي النَّارِ يُسْجَرُونَ	ثُمَّ قِيلَ لَهُمْ	ثُمَّ قِيلَ لَهُمْ
in the boiling water	then	they will be burned in the Fire	then it will be said to them	then it will be said to them
أَيْنَ مَا كُنْتُمْ	تَشْرِكُونَ	تَشْرِكُونَ	تَشْرِكُونَ	تَشْرِكُونَ
where	(are all) those you used to	join (in worship) as partners	join (in worship) as partners	join (in worship) as partners

مِنْ دُونِ اللَّهِ قَالُوا ضَلُّوا عَنَّا بَل لَّمْ نَكُنْ نَدْعُوا مِنْ قَبْلُ شَيْئًا كَذَلِكَ يَضِلُّ اللَّهُ
 الْكَافِرِينَ ﴿٧٤﴾ ذَٰلِكُمْ بِمَا كُنْتُمْ تَفْرَحُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَبِمَا كُنْتُمْ تَمْرَحُونَ ﴿٧٥﴾
 أَدْخَلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا فَبِئْسَ مَثْوَى الْمُتَكَبِّرِينَ ﴿٧٦﴾ فَاصْبِرْ إِنَّ وَعْدَ
 اللَّهِ حَقٌّ فَكَيْمَا نَرَيْنَا بَعْضَ الَّذِي نَعِدُهُمْ أَوْ نَتُوفِينَاكَ فَإِلَيْنَا يَرْجِعُونَ ﴿٧٧﴾

74. "Besides Allāh"? They will say: "They have vanished from us. Nay, we did not invoke (worship) anything before." Thus Allāh leads astray the disbelievers. 75. That was because you had been exulting in the earth without any right (by worshipping others instead of Allāh and by committing crimes), and that you used to rejoice extremely (in your error). 76. Enter the gates of Hell to abide therein, and (indeed) what an evil abode of the arrogant! 77. So be

patient (O Muhammad ﷺ), verily, the Promise of Allāh is true and whether We show you (O Muhammad ﷺ in this world) some part of what We have promised them, or We cause you to die, then still it is to Us they all shall be returned.

مِن دُونِ اللَّهِ ^ط	قَالُوا	صَلُّوا عَنَّا	بَل	لَمْ نَكُنْ
besides Allah	they will say	they have vanished from us	nay	we used not to
نَدْعُوا مِنْ قَبْلُ	شَيْئًا	كَذَلِكَ	يُضِلُّ اللَّهُ الْكَافِرِينَ ^{٧٤}	ذَلِكَ
invoke before	anything	thus	Allah leads astray the disbelievers	that
بِمَا كُنْتُمْ	تَفْرَحُونَ فِي الْأَرْضِ	بِغَيْرِ	الْحَقِّ	
(was) because you used to	delight in the earth	without	the right	
وَبِمَا كُنْتُمْ	تَمْرَحُونَ ^{٧٥}	أَدْخَلُوا أَبْوَابَ	جَهَنَّمَ	
and because you used to	rejoice extremely	enter (the) gates	(of) Hell	
خَالِدِينَ	فِيهَا	فَيْسُ مَثْوَى	الْمُتَكَبِّرِينَ ^{٧٦}	فَاصْبِرْ
(to) abide forever	therein	and what an evil abode	(of) the arrogant	so be patient
إِنَّ وَعْدَ اللَّهِ	حَقٌّ ^{٧٧}	فَكَيْفَ نُرِيكَ	بَعْضَ	الَّذِي
verily (the) Promise (of) Allah	(is) true	and whether We show you	some part	(of) what
نَعْلَمُهُمْ	أَوْ نَتَوَفِّيَنَّكَ	فَالَيْتِنَا يَرْجِعُونَ ^{٧٨}		
We have promised them	or We cause you to die	then to Us they shall be returned		

وَلَقَدْ أَرْسَلْنَا رُسُلًا مِنْ قَبْلِكَ مِنْهُمْ مَنْ قَصَصْنَا عَلَيْكَ وَمِنْهُمْ مَنْ لَمْ نَقْصُصْ عَلَيْكَ وَمَا كَانَ لِرَسُولٍ أَنْ يَأْتِيَ بِثَابِتَةٍ إِلَّا بِإِذْنِ اللَّهِ فَإِذَا جَاءَ أَمْرُ اللَّهِ فُضِيَ بِالْحَقِّ وَخَسِرَ هُنَالِكَ الْمُبْطِلُونَ^{٧٨} اللَّهُ الَّذِي جَعَلَ لَكُمْ الْأَنْعَامَ لِتَرْكَبُوا مِنْهَا وَمِنْهَا تَأْكُلُونَ^{٧٩}

78. And, indeed We have sent Messengers before you (O Muhammad ﷺ), of some of them We have related to you their story. And of some We have not related to you their story, and it was not given to any Messenger that he should bring a sign except by the Leave of Allāh. But, when comes the Commandment

(i.e., the torment) of Allāh, the matter will be decided with truth, and the followers of falsehood will then lose (everything). 79. Allāh, it is He Who has made cattle for you, that you may ride on some of them, and of some you eat.

مِنْهُمْ	مِّن قَبْلِكَ	وَلَقَدْ أَرْسَلْنَا رُسُلًا	
of them	before you	and indeed We have sent Messengers	
وَمِنْهُمْ	عَلَيْكَ	مَّن قَصَّصْنَا	
and of them	to you	(are those) whom We have related (their story)	
وَمَا كَانَ	عَلَيْكَ	مَّن لَّمْ نَقْصُصْ	
and it was not	to you	(are those) whom We have not related (their story)	
إِلَّا	بِأَيِّ	أَنْ يَأْتِيَ	لِرَسُولٍ
except	a sign	that he should bring	for any Messenger
أَمْرُ اللَّهِ		فَإِذَا جَاءَ	بِإِذْنِ اللَّهِ
(the) Commandment (of) Allah		so when comes	by (the) Leave (of) Allah
وَحَسِرَ هُنَالِكَ		قُضِيَ بِالْحَقِّ	
and would lose there		it (the matter) will be decided with truth	
الْأَنْعَامَ	جَعَلَ لَكُمْ	اللَّهُ الَّذِي	الْمُبْطِلُونَ
cattle	has made for you	Allah (it is) He Who	the followers of the falsehood
وَمِنْهَا تَأْكُلُونَ		مِنْهَا	لِتَرْكَبُوا
and of some you eat		(on some) of them	that you may ride

وَلَكُمْ فِيهَا مَنَافِعُ وَلِتَبْلُغُوا عَلَيْهَا حَاجَةً فِي صُدُورِكُمْ وَعَلَيْهَا وَعَلَى الْفُلْكِ
 تُحْمَلُونَ ﴿٧٩﴾ وَيُرِيكُمْ آيَاتِهِ فَأَيَّ آيَاتِ اللَّهِ تُنْكِرُونَ ﴿٨٠﴾ أَفَلَمْ يَسِيرُوا فِي
 الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِن قَبْلِهِمْ كَانُوا أَكْثَرَ مِنْهُمْ وَأَشَدَّ قُوَّةً
 وَءَأْشَارًا فِي الْأَرْضِ فَمَا أَغْنَىٰ عَنْهُمْ مَا كَانُوا يَكْسِبُونَ ﴿٨١﴾

80. And you have (many other) benefits from them, and that you may reach by

their means a desire that is in your breasts (i.e. carry your goods, loads), and on them and on ships you are carried. 81. And He shows you His *Ayāt* (signs and proofs) (of His Oneness in all the above-mentioned things). Which, then of the *Ayāt* (signs and proofs) of Allāh do you deny? 82. Have they not travelled through the earth and seen what was the end of those before them? They were more in number than them and mightier in strength, and in the traces (they have left behind them) in the land; yet all that they used to earn availed them not.

حَاجَةً	عَلَيْهَا	وَلَتَبْلُغُوا	مَنْفَعُ	فِيهَا	وَلَكُمْ
a desire	on them	and that you may reach	benefits	in them	and you have
وَيُرِيكُمْ	وَعَلَى الْفَلَاحِ تَحْمَلُونَ	وَعَلَيْهَا	فِي صُدُورِكُمْ		
and He shows you	and on the ships you are carried	and on them	(that is) in your breasts		
أَفَلَمْ يَسِيرُوا	ءَايَاتِ اللَّهِ تُنْكِرُونَ	فَأَيَّ	ءَايَاتِهِ		
(have) they not travelled?	(of the) signs (of) Allah do you deny	which then	His signs		
مِنْ قَبْلِهِمْ	الَّذِينَ	كَانَ عَاقِبَةُ	فَيَنْظُرُوا كَيْفَ	فِي الْأَرْضِ	
before them	(of) those	was (the) end	and seen how	through the earth	
وَأَشَارًا	قُوَّةَ	وَأَشَدَّ	مِنْهُمْ	كَانُوا أَكْثَرَ	
and (in the) traces	(in) strength	and mightier	than them	they were more numerous	
يَكْسِبُونَ	مَا كَانُوا	عَنْهُمْ	فَمَا آغْنَى	فِي الْأَرْضِ	
earn	(all) that they used to	them	then availed not	in the land	

فَلَمَّا جَاءَتْهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ فَرِحُوا بِمَا عِنْدَهُمْ مِنَ الْعِلْمِ وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِءُونَ ﴿٨١﴾ فَلَمَّا رَأَوْا بَأْسَنَا قَالُوا ءَامَنَّا بِاللَّهِ وَحَدُّهُ. وَكَفَرْنَا بِمَا كُنَّا بِهِ مُشْرِكِينَ ﴿٨٢﴾ فَلَمْ يَكْ يَنْفَعُهُمْ إِيمَانُهُمْ لَمَّا رَأَوْا بَأْسَنَا سُنَّتَ اللَّهِ الَّتِي قَدْ خَلَتْ فِي عِبَادِهِ. وَخَسِرَ هُنَالِكَ الْكَافِرُونَ ﴿٨٣﴾

83. Then when their Messengers came to them with clear proofs, they were glad (and proud) with that which they had of the knowledge (of worldly things). And that at which they used to mock, surrounded them (i.e. the punishment). 84. So when they saw Our punishment, they said: "We believe in

Allāh Alone and reject (all) that we used to associate with Him as (His) partners." 85. Then their Faith (in Islāmic Monotheism) could not avail them when they saw Our punishment. (Like) this has been the way of Allāh in dealing with His slaves. And there the disbelievers lost utterly (when Our torment covered them).

فَلَمَّا	جَاءَتْهُمْ	رُسُلُهُمْ	بِالْبَيِّنَاتِ
then when	came to them	their Messengers	with clear proofs
فَرِحُوا بِمَا	عِنْدَهُمْ	مِنَ الْعِلْمِ	وَحَاقَ
they were glad with that which	they had	of the knowledge	and surrounded
بِهِمْ	مَا كَانُوا	بِهِ يَسْتَهْزِءُونَ	رَأَوْا بِأَسْنَانَا
them	that which they used to	mock at [it]	they saw Our punishment
قَالُوا	ءَامَنَّا بِاللَّهِ وَحْدَهُ.	وَكَفَرْنَا	بِمَا كُنَّا
they said	we believe in Allah Alone	and we reject	[of] that we used to
بِهِ مُشْرِكِينَ	فَلَمْ يَكُ	يَنْفَعُهُمْ	إِيْمَانُهُمْ
associate with Him as partners	then could not	avail them	their Faith
لَمَّا	رَأَوْا بِأَسْنَانَا	سُنَّتَ اللَّهِ	
when	they saw Our punishment	(like this has been the) way (of) Allah	
الَّتِي قَدْ خَلَتْ	فِي عِبَادِهِ	وَخَسِرَ هُنَالِكَ	الْكَافِرُونَ
which has been preceded	in (dealing with) His slaves	and there lost	the disbelievers

سُورَةُ فَصَّلَاتٍ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

حَمْدٌ ﴿١﴾ تَنْزِيلٌ مِنَ الرَّحْمَنِ الرَّحِيمِ ﴿٢﴾ كَتَبَ فَصَّلَتْ ءَايَاتُهُ، قُرْءَانًا عَرَبِيًّا لِقَوْمٍ يَعْلَمُونَ ﴿٣﴾ بَشِيرًا وَنَذِيرًا فَأَعْرَضَ أَكْثَرُهُمْ فَهُمْ لَا يَسْمَعُونَ ﴿٤﴾ وَقَالُوا قُلُوبُنَا فِي أَكْتَتِهِ مِمَّا نَدْعُونَآ إِلَيْهِ وَفِي ءَاذَانِنَا وَقُرُومِنُ بَيْنِنَا وَبَيْنِكَ حِجَابٌ فَأَعْمَلْنَا عَمَلُونَ ﴿٥﴾ قُلْ

إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَىٰ أَنَّمَا إِلَهُ الْكَافِرِينَ إِلَهُ وَاحِدٌ فَاسْتَقِيمُوا إِلَيْهِ وَاسْتَغْفِرُوهُ
وَوَيْلٌ لِلْمُشْرِكِينَ ﴿٥١﴾

Sūrah Fussilat (They are explained in detail) 41

In the Name of Allāh, the Most Gracious, the Most Merciful.

1. *Hā-Mīm*. [These letters are one of the miracles of the Qur'ān, and none but Allāh (Alone) knows their meanings.] 2. A revelation from (Allāh) the Most Gracious, the Most Merciful. 3. A Book whereof the Verses are explained in detail – a Qur'ān in Arabic for a people who know. 4. Giving glad tidings [of Paradise to the one who believes in the Oneness of Allāh (i.e. Islāmīc Monotheism) and fears Allāh much (abstains from all kinds of sins and evil deeds) and loves Allāh much (performing all kinds of good deeds which He has ordained)] and warning (of punishment in the Hell-fire to the one who disbelieves in the Oneness of Allāh), but most of them turn away, so they hear not. 5. And they say: "Our hearts are under coverings (screened) from that to which you invite us; and in our ears is deafness, and between us and you is a screen, so work you (on your way); verily, we are working (on our way)." 6. Say (O Muhammad ﷺ): "I am only a human being like you. It is revealed to me that your *Ilāh* (God) is One *Ilāh* (God – Allāh), therefore take Straight Path to Him (with true Faith – Islāmīc Monotheism) and obedience to Him, and seek forgiveness of Him. And woe to *Al-Mushrikūn* (the polytheists, idolaters, disbelievers in the Oneness of Allāh).

الرَّحِيمِ		الرَّحْمَنِ		بِسْمِ اللَّهِ	
the Most Merciful		the Most Gracious		In the Name (of) Allah	
كِتَابٌ	الرَّحِيمِ ﴿٥١﴾	مِّنَ الرَّحْمَنِ		تَنْزِيلٌ	حَم ﴿٥١﴾
a Book	the Most Merciful	from the Most Gracious		a revelation	Ha-Mim
لِقَوْمٍ يَعْلَمُونَ ﴿٥١﴾		عَرَبِيًّا	قُرْءَانًا	فُصِّلَتْ آيَاتُهُ.	
for a people who know		(in) Arabic	a Quran	its Verses are explained in detail	
لَا يَسْمَعُونَ ﴿٥١﴾	فَهُمْ	فَأَعْرَضَ أَكْثَرُهُمْ		وَنَذِيرًا	بَشِيرًا
hear not	so they	but most of them turn away		and a warning	giving glad tidings
إِلَيْهِ	نَدْعُونَا	مِمَّا	فِي أَكْتِفَتِهِ	وَقَالُوا قُلُوبُنَا	
to which	you invite us	from that	(are) in coverings	and they say our hearts	

وَفِيْٓ ءَاذَانِنَا	وَقَرُّ	وَمِنْ بَيْنِنَا	وَبَيْنِكَ	حِجَابٌ
and in our ears	(is) deafness	and between us	and between you	(is) a screen (partition)
فَاعْمَلْ	إِنَّا	عَمِلُونَ ﴿٥﴾	قُلْ إِنَّمَا أَنَا	بَشَرٌ
so work	verily we	(are) working	say I am only	a human being
مِثْلَكُمْ	يُوحَىٰٓ إِلَيَّ	أَنَّمَا إِلَهُكُمُ	وَالْحَدُّ	فَأَسْتَقِيمُوا
like you	it is revealed to me	that your God	One	therefore take Straight Path
إِلَيْهِ	وَأَسْتَغْفِرُوهُ	إِلَٰهٌ	وَوَيْلٌ	لِّلْمُشْرِكِينَ ﴿٦﴾
to Him	and seek forgiveness of Him	(is) God	and woe	to the polytheists

الَّذِينَ لَا يُؤْتُونَ الزَّكَاةَ وَهُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ ﴿٧﴾ إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ ﴿٨﴾ قُلْ أَيُّكُمْ لَتَكْفُرُونَ بِالَّذِي خَلَقَ الْأَرْضَ فِي يَوْمَيْنِ وَتَجْعَلُونَ لَهُ ۚ أَنْدَادًا ذَٰلِكَ رَبُّ الْعَالَمِينَ ﴿٩﴾ وَجَعَلَ فِيهَا رُءُوسًا مِّن فَوْقِهَا وَبَرَكَ فِيهَا وَقَدَّرَ فِيهَا أَقْوَاتَهَا فِي أَرْبَعَةِ أَيَّامٍ سَوَاءً لِّلسَّائِلِينَ ﴿١٠﴾

7. Those who give not the *Zakāt* (obligatory charity) and they are disbelievers in the Hereafter. 8. Truly, those who believe (in the Oneness of Allāh, and in His Messenger Muhammad ﷺ - Islāmīc Monotheism) and do righteous good deeds, for them will be an endless reward that will never stop (i.e. Paradise). 9. Say (O Muhammad ﷺ): "Do you verily disbelieve in Him Who created the earth in two Days? And you set up rivals (in worship) with Him? That is the Lord of the 'Ālamīn (mankind, jinn and all that exists)." 10. He placed therein (i.e. the earth) firm mountains from above it, and He blessed it, and measured therein its sustenance (for its dwellers) in four Days equal (i.e. all these four 'days' were equal in the length of time) for all those who ask (about its creation).

الَّذِينَ لَا يُؤْتُونَ الزَّكَاةَ وَهُمْ	بِالْآخِرَةِ	هُمْ	كَافِرُونَ ﴿٧﴾
and they	in the Hereafter	[they]	(are) disbelievers
وَعَمِلُوا الصَّالِحَاتِ لَهُمْ	أَجْرٌ	غَيْرٌ	إِنَّ الَّذِينَ ءَامَنُوا
and do righteous deeds	(will be) a reward	without	verily those who believe
لَتَكْفُرُونَ بِالَّذِي خَلَقَ الْأَرْضَ فِي يَوْمَيْنِ	أَيُّكُمْ	قُلْ	مَمْنُونٍ ﴿٨﴾
disbelieve	(do) you verily?	say	ending
in Him Who	created the earth	in two Days	

وَجَعَلَ	رَبُّ الْعَالَمِينَ	ذَلِكَ	أَنْدَادًا	لَهُ	وَيَجْعَلُونَ
and He placed	(is the) Lord (of) the worlds	that	rivals	with Him	and you set up
وَقَدَّرَ	فِيهَا	وَبَرَكَ	مِنْ فَوْقِهَا	رُوسَى	فِيهَا
and measured	therein	and He blessed	from above it	firm mountains	therein
لِلَّسَّالِينَ	سَوَاءً	أَيَّامٍ	فِي أَرْبَعَةٍ	أَقْوَاتَهَا	فِيهَا
for those who ask	equal	Days	in four	its sustenance	therein

ثُمَّ اسْتَوَىٰ إِلَى السَّمَاءِ وَهِيَ دُخَانٌ فَقَالَ لَهَا وَلِلْأَرْضِ ائْتِيَا طَوْعًا أَوْ كَرْهًا قَالَتَا أَتَيْنَا طَائِعِينَ ﴿١١﴾
 فَقَضَاهُنَّ سَبْعَ سَمَوَاتٍ فِي يَوْمَيْنِ وَأَوْحَىٰ فِي كُلِّ سَمَاءٍ أَمْرَهَا وَزَيْنَا السَّمَاءَ الدُّنْيَا
 بِمَصْبِيحٍ وَحِفْظًا ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ ﴿١٢﴾ فَإِنْ أَعْرَضُوا فَقُلْ أَنْذَرْتُكُمْ صَاعِقَةً مِثْلَ
 صَاعِقَةِ عَادٍ وَثَمُودَ ﴿١٣﴾

11. Then He rose over (*Istawā*) towards the heaven when it was smoke, and said to it and to the earth: "Come both of you willingly or unwillingly." They both said: "We come willingly." 12. Then He completed and finished their creation (as) seven heavens in two Days and He made in each heaven its affair. And We adorned the nearest (lowest) heaven with lamps (stars) to be an adornment as well as to guard (from the devils by using them as missiles against the devils). Such is the Decree of the All-Mighty, the All-Knower. 13. But if they turn away, then say (O Muhammad ﷺ): "I have warned you of a *Sā'iqah* (a destructive awful cry, torment, hit, thunderbolt) like the *Sā'iqah* which overtook 'Ād and Thamūd (people)."

هَآ	فَقَالَ	دُخَانٌ	وَهِيَ	إِلَى السَّمَاءِ	ثُمَّ اسْتَوَىٰ
to it	and said	(was) smoke	while it	towards the heaven	then He rose over
وَالْأَرْضِ	أَتَيْنَا طَائِعِينَ	قَالَتَا	أَوْ كَرْهًا	أَتِيَا طَوْعًا	وَاللأَرْضِ
and to the earth	we come willingly	they both said	or unwillingly	come both of you willingly	and to the earth
فَقَضَاهُنَّ	وَأَوْحَىٰ	فِي يَوْمَيْنِ	سَمَوَاتٍ	سَبْعَ	فَقَضَاهُنَّ
then He completed them	and He revealed	in two Days	heavens	(as) seven	then He completed them
سَمَاءٍ	بِمَصْبِيحٍ	الدُّنْيَا	وَزَيْنَا السَّمَاءِ	أَمْرَهَا	سَمَاءٍ
heaven	with lamps (stars)	nearest	and We adorned the heaven	its affair	heaven
وَحِفْظًا					
and to guard					

ذَلِكَ	تَقْدِيرُ الْعَزِيزِ	الْعَلِيمِ	فَإِنْ أَعْرَضُوا	فَقُلْ
that	(is the) Decree (of) the All-Mighty	the All-Knower	but if they turn away	then say
أَنْذَرْتُكُمْ	صَعِقَةً	مِثْلَ	عَادٍ	وَتَمُودَ
I have warned you	(of) a thunderbolt	like	(of) Ad	and Thamud

إِذْ جَاءَهُمُ الرُّسُلُ مِنْ بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ أَلَّا تَعْبُدُوا إِلَّا اللَّهَ قَالُوا لَوْ شَاءَ رَبُّنَا لَأَنْزَلَ مَلَائِكَةً فَإِنَّا بِمَا أُرْسِلْتُمْ بِهِ كَافِرُونَ ﴿١٤﴾ فَأَمَّا عَادٌ فَاسْتَكْبَرُوا فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَقَالُوا مَنْ أَشَدُّ مِنَّْا قُوَّةً أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَهُمْ هُوَ أَشَدُّ مِنْهُمْ قُوَّةً وَكَانُوا بِآيَاتِنَا يَجْحَدُونَ ﴿١٥﴾ فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا صَرْصَرًا فِي أَيَّامٍ نَحِسَاتٍ لِنُذِيقَهُمْ عَذَابَ الْخَزْزِيِّ فِي الْحَيَاةِ الدُّنْيَا وَلِعَذَابُ الْآخِرَةِ أَخْزَىٰ وَهُمْ لَا يُنصَرُونَ ﴿١٦﴾

14. When the Messengers came to them, from before them and behind them (saying): "Worship none but Allāh," they said: "If our Lord had so willed, He would surely have sent down angels. So, indeed we disbelieve in that with which you have been sent." 15. As for 'Ād, they were arrogant in the land without right, and they said: "Who is mightier than us in strength?" See they not that Allāh Who created them was mightier in strength than them. And they used to deny Our *Ayāt* (proofs, evidences, verses, lessons, revelations, etc.)! 16. So, We sent upon them a furious wind in days of evil omen (for them) that We might give them a taste of disgracing torment in this present worldly life. But surely the torment of the Hereafter will be more disgracing, and they will never be helped.

إِذْ	جَاءَهُمْ	الرُّسُلُ	مِنْ بَيْنِ أَيْدِيهِمْ	وَمِنْ خَلْفِهِمْ
when	came to them	the Messengers	from before them	and [from] behind them
أَلَّا تَعْبُدُوا	إِلَّا اللَّهَ	قَالُوا	لَوْ شَاءَ رَبُّنَا	
(saying) that (do) not worship	but Allah	they said	if our Lord had willed	
لَأَنْزَلَ مَلَائِكَةً	فَإِنَّا	بِمَا أُرْسِلْتُمْ		
He would surely have sent down angels	so indeed we	in that you have been sent		
بِهِ	كَافِرُونَ	فَأَمَّا عَادٌ	فَاسْتَكْبَرُوا	فِي الْأَرْضِ
with which	(are) disbelievers	then as for Ad	so they were arrogant	in the land
				without

أَلَمْ يَرَوْا	قُوَّةً	مِنَّا	أَشَدُّ	مَنْ	وَقَالُوا	أَلْحَقَّ
(do) they not see?	(in) strength	than us	(is) mightier	who	and they said	right
قُوَّةً	مِنْهُمْ	أَشَدُّ	هُوَ	خَلَقَهُمْ	أَنَّ اللَّهَ الَّذِي	
(in) strength	than them	(was) mightier	He	created them	that Allah the One Who	
صَرَصَا	رِيحًا	عَلَيْهِمْ	فَأَرْسَلْنَا	بِآيَاتِنَا	يَجْحَدُونَ ﴿١٧﴾	وَكَانُوا
furious	a wind	upon them	so We sent	deny [in] Our signs		and they used to
الْحَزِي	عَذَابَ	لِنَذِيْقَهُمْ	تَحْسَاتٍ	فِي أَيَّامٍ		
disgracing	(of) torment	that We might give them a taste	(of) evil omen	in days		
الْآخِرَةِ	وَلِعَذَابٍ	الْدُّنْيَا	فِي الْحَيَاةِ			
(of) the Hereafter	but surely (the) torment	(of) the world	in the life			
لَا يُصْرُونَ ﴿١٨﴾	وَهُمْ	أَخْرَى				
will not be helped	and they	(will be) more disgracing				

وَأَمَّا ثَمُودُ فَهَدَيْنَاهُمْ فَاسْتَحَبُّوا الْعَمَى عَلَى الْهُدَى فَأَخَذَتْهُمُ صَاعِقَةُ الْعَذَابِ الْهُونِ بِمَا كَانُوا يَكْسِبُونَ ﴿١٧﴾ وَنَجَّيْنَا الَّذِينَ ءَامَنُوا وَكَانُوا يَنْقُونَ ﴿١٨﴾ وَيَوْمَ يُحْشَرُ أَعْدَاءُ اللَّهِ إِلَى النَّارِ فَهُمْ يُوزَعُونَ ﴿١٩﴾ حَتَّىٰ إِذَا مَا جَاءُوهَا شَهِدَ عَلَيْهِمْ سَمْعُهُمْ وَأَبْصَرُهُمْ وَقُلُوبُهُمْ بِمَا كَانُوا يَعْمَلُونَ ﴿٢٠﴾

17. And as for Thamūd, We showed and made clear to them the Path of Truth (Islāmic Monotheism through Our Messenger, i.e., showed them the way of success), but they preferred blindness to guidance; so the *Sā'iqah* (a destructive awful cry, torment, hit, thunderbolt) of disgracing torment seized them because of what they used to earn. 18. And We saved those who believed and used to fear Allāh, keep their duty to Him and avoid evil. 19. And (remember) the Day that the enemies of Allāh will be gathered to the Fire, then they will be driven [(to the Fire), former ones being withheld till their later ones will join them]. 20. Till, when they reach it (Hell-fire), their hearing (ears) and their eyes and their skins will testify against them as to what they used to do.

عَلَى الْهُدَى	فَاسْتَحَبُّوا الْعَمَى	فَهَدَيْنَاهُمْ	وَأَمَّا ثَمُودُ
to guidance	but they preferred blindness	so We guided them	and as for Thamud

فَأَخَذَتْهُمُ	صَعِقَتْهُ	الْعَذَابِ	الْهُونِ	بِمَا كَانُوا
so seized them	a thunderbolt	(of) the torment	disgracing	(because) of what they used to
يَكْسِبُونَ ﴿٧٧﴾	وَجَعَلْنَا	الَّذِينَ ءَامَنُوا	وَكَانُوا	يَتَّقُونَ ﴿٧٨﴾
earn	and We saved	those who believed	and used to	fear (Allah)
وَيَوْمَ يُحْشَرُ	أَعْدَاءُ اللَّهِ	إِلَى النَّارِ		
and (remember the) Day (that) will be gathered	(the) enemies (of) Allah	to the Fire		
فَهُمْ يُوزَعُونَ ﴿٧٩﴾	حَتَّىٰ إِذَا مَا	جَاءَهَا	شَهِدَ عَلَيْهِمْ	
then they will be collected (there)	till when	they reach it	will testify against them	
سَمِعَهُمْ	وَأَبْصَرَهُمْ	وَجُلُودَهُمْ	بِمَا كَانُوا	يَعْمَلُونَ ﴿٨٠﴾
their hearing	and their eyes	and their skins	as to what they used to	do

وَقَالُوا لِجُلُودِهِمْ لِمَ شَهِدْتُمْ عَلَيْنَا قَالُوا أَنْطَقَنَا اللَّهُ الَّذِي أَنْطَقَ كُلَّ شَيْءٍ وَهُوَ خَلَقَكُمْ أَوَّلَ مَرَّةٍ وَإِلَيْهِ تُرْجَعُونَ ﴿٨١﴾ وَمَا كُنْتُمْ تَسْتَرُونَ أَنْ يَشْهَدَ عَلَيْكُمْ سَمْعُكُمْ وَلَا أَبْصَرُكُمْ وَلَا جُلُودُكُمْ وَلَكِنْ ظَنَنْتُمْ أَنَّ اللَّهَ لَا يَعْلَمُ كَثِيرًا مِمَّا تَعْمَلُونَ ﴿٨٢﴾ وَذَلِكَ ظَنُّكُمُ الَّذِي ظَنَنْتُمْ بِرَبِّكُمْ أَرَدْنَاكُمْ فَأَصْبَحْتُمْ مِنَ الْخَاسِرِينَ ﴿٨٣﴾ فَإِنْ يَصْبِرُوا فَالنَّارُ مَثْوًى لَهُمْ وَإِنْ يَسْتَعْتِبُوا فَمَا لَهُمْ مِنَ الْمُعْتَبِينَ ﴿٨٤﴾

21. And they will say to their skins, "Why do you testify against us?" They will say: "Allāh has caused us to speak – as He causes all things to speak, and He created you the first time, and to Him you are made to return." 22. And you have not been hiding yourselves (in the world), lest your ears and your eyes and your skins should testify against you; but you thought that Allāh knew not much of what you were doing. 23. And that thought of yours which you thought about your Lord, has brought you to destruction; and you have become (this Day) of those utterly lost! 24. Then, if they bear the torment patiently, then the Fire is the home for them, and if they seek to please Allāh, yet they are not of those who will ever be allowed to please Allāh.

وَقَالُوا	عَلَيْنَا	لِمَ شَهِدْتُمْ	لِجُلُودِهِمْ	
they will say	against us	why (do) you testify?	to their skins	and they will say

أَنْطَقَنَا اللَّهُ	الَّذِي أَنْطَقَ	كُلَّ شَيْءٍ	وَهُوَ	خَلَقَكُمْ
Allah has caused us to speak	He Who causes to speak	all things	and He	created you
أَوَّلَ مَرَّةٍ	وَالِيهِ تُرْجَعُونَ ﴿٤١﴾	وَمَا كُنْتُمْ		
(the) first time	and to Him you are made to return	and you have not been		
تَسْتَرُونَ	أَنْ يَشْهَدَ	عَلَيْكُمْ	سَمِعَكُمْ	وَلَا أَبْصَرَكُمْ
hiding yourselves	lest testify	against you	your ears	nor your eyes
وَلَكِنْ ظَنْنْتُمْ	أَنَّ اللَّهَ	لَا يَعْلَمُ كَثِيرًا	مِمَّا تَعْمَلُونَ ﴿٤٢﴾	وَذَلِكَ
[and] but you thought	that Allah	knew not much	of what you were doing	and that
ظَنُّكُمْ	الَّذِي ظَنْنْتُمْ	بِرَبِّكُمْ	أَزَدَكُمْ	
thought of yours	which you thought	about your Lord	has brought you to destruction	
فَأَصْبَحْتُمْ	مِنَ الْخَاسِرِينَ ﴿٤٣﴾	فَإِنْ يَصْبِرُوا		
and you have become	of the losers	then if they bear (the torment) patiently		
فَالنَّارُ	مَثْوَى	هُمُ	وَإِنْ يَسْتَعْتَبُوا	
then the Fire	(will be) a home	for them	and if they beg to be excused	
	فَمَا هُمْ	مِنَ الْمُعْتَبِينَ ﴿٤٤﴾		
	then they (are) not	of those who will be excused		

﴿٤١﴾ وَقَيَّضْنَا لَهُمْ قُرَنَاءَ فَزَيَّنُوا لَهُمْ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَحَقَّ عَلَيْهِمُ الْقَوْلُ فِي أُمَمٍ قَدْ خَلَتْ مِنْ قَبْلِهِمْ مِنَ الْجِنِّ وَالْإِنْسِ إِنَّهُمْ كَانُوا خَسِرِينَ ﴿٤٢﴾ وَقَالَ الَّذِينَ كَفَرُوا لَا تَسْمَعُوا لِهَذَا الْقُرْآنِ وَالْغَوْا فِيهِ لَعَلَّكُمْ تَعْلَبُونَ ﴿٤٣﴾ فَلَنْذِيقَنَّ الَّذِينَ كَفَرُوا عَذَابًا شَدِيدًا وَلَنْجزيَنَّهُمْ أَسْوَأَ الَّذِي كَانُوا يَعْمَلُونَ ﴿٤٤﴾

25. And We have assigned for them (devils) intimate companions (in this world), who have made fair-seeming to them, what was before them (evil deeds which they were doing in the present worldly life and disbelief in the Reckoning and the Resurrection) and what was behind them (denial of the matters in the coming life of the Hereafter as regards punishment or reward). And the Word (i.e. the torment) is justified against them as it was justified

against those who were among the previous generations of jinn and men that had passed away before them. Indeed they (all) were the losers. 26. And those who disbelieve say: "Listen not to this Qur'an, and make noise in the midst of its (recitation) that you may overcome." 27. But surely, We shall cause those who disbelieve to taste a severe torment, and certainly, We shall requite them the worst of what they used to do.

وَقَيَّضْنَا		لَهُمْ	قُرْنَاءَ	فَزَيَّنُوا
and We have assigned		for them	intimate companions	so they have made fair-seeming
لَهُمْ	مَا	بَيْنَ أَيْدِيهِمْ	وَمَا	وَحَقٌّ
to them	what	(was) before them	and what	and is justified
عَلَيْهِمْ	الْقَوْلُ	فِي أُمَّةٍ	قَدْ خَلَتْ	مِنْ قَبْلِهِمْ
against them	the Word	in nations	verily (that) had passed away	before them
مِنَ الْجِنِّ	وَالْإِنْسِ	إِنَّهُمْ كَانُوا	خَسِرِينَ	الَّذِينَ كَفَرُوا
of jinn	and men	indeed they were	losers	those who disbelieve
لَا تَسْمَعُوا	هَذَا	الْقُرْآنِ	وَأَعْوُوا	لَعَلَّكُمْ تَعْلَمُونَ
listen not	to this	Quran	and make noise	that you may overcome
فَلَنَذِيقَنَ	الَّذِينَ كَفَرُوا	عَذَابًا	شَدِيدًا	
but surely we shall cause to taste	those who disbelieve	a torment	severe	
وَلَنَجْزِيَنَّهُمْ	أَسْوَأَ	الَّذِي كَانُوا	يَعْمَلُونَ	
and certainly We shall requite them	(the) worst	(of) what they used to	do	

ذَلِكَ جَزَاءُ أَعْدَاءِ اللَّهِ الَّذِينَ كَفَرُوا فِيهَا دَارُ الْخُلْدِ جَزَاءُ مَا كَانُوا يَتَّبِعُونَ ﴿٢٦﴾ وَقَالَ الَّذِينَ كَفَرُوا رَبَّنَا أَرْنَا الَّذِينَ ضَلَّوْنَا مِنَ الْجِنِّ وَالْإِنْسِ نَجْعَلُهُم تَحْتَ أَقْدَامِنَا لِيَكُونُوا مِنَ الْأَسْفَلِينَ ﴿٢٧﴾ إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَمُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا وَلَا تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنتُمْ تُوعَدُونَ ﴿٢٨﴾

28. That is the recompense of the enemies of Allāh: the Fire. Therein will be for them the eternal home, a (deserving) recompense for that they used to deny

Our *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.). 29. And those who disbelieve will say: "Our Lord! Show us those among jinn and men who led us astray, that we may crush them under our feet so that they become the lowest." 30. Verily, those who say: "Our Lord is Allāh (Alone)," and then they stand firm, on them the angels will descend (at the time of their death) (saying): "Fear not, nor grieve! But receive the glad tidings of Paradise which you have been promised!"

ذَلِكَ	جَزَاءُ	أَعْدَاءِ اللَّهِ	النَّارُ	هُمْ	فِيهَا
that	(is the) recompense	(of the) enemies (of) Allah	the Fire	for them	therein
دَارُ	الْمُخَلَّدِ	جَزَاءُ	بِمَا كَانُوا	بِآيَاتِنَا يَجْحَدُونَ	
(will be the) home	the eternal	(as) a recompense	for that they used to	deny [of] Our verses	
وَقَالَ	الَّذِينَ كَفَرُوا	رَبَّنَا	أَرِنَا	الَّذِينَ	أَضَلَّانَا
and will say	those who disbelieve	our Lord	show us	those (two) who	led us astray
مِنَ الْجِنَّ	وَالْإِنْسِ	تَجْعَلُهُمَا	تَحْتَ	أَقْدَامِنَا	لِيَكُونَا
from the jinn	and the men	we shall put them	under	our feet	so that they become
مِنَ الْأَسْفَلِينَ	إِنَّ الَّذِينَ قَالُوا	رَبَّنَا	اللَّهُ	ثُمَّ اسْتَقَمُوا	
of the lowest	verily those who say	our Lord	(is) Allah	then they stand firm	
تَنْزَلُ عَلَيْهِمْ	الْمَلَائِكَةُ	أَلَا تَخَافُوا	وَلَا تَحْزَنُوا		
will descend on them	the angels	(saying) that fear not	nor grieve		
وَأَبَشِرُوا	بِالْجَنَّةِ	الَّتِي كُنْتُمْ	تُوعَدُونَ		
but receive the glad tidings	of Paradise	which you have been	promised		

مَنْ أَوْلِيَاؤُكُمْ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ وَلَكُمْ فِيهَا مَا تَشْتَهَى أَنْفُسُكُمْ وَلَكُمْ فِيهَا مَا تَدْعُونَ ﴿٣١﴾ نَزَّلْنَا مِنْ غَفُورٍ رَحِيمٍ ﴿٣٢﴾ وَمَنْ أَحْسَنُ قَوْلًا مِمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنَّنِي مِنَ الْمُسْلِمِينَ ﴿٣٣﴾ وَلَا تَسْتَوِي الْحَسَنَةُ وَلَا السَّيِّئَةُ ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ ﴿٣٤﴾

31. "We have been your friends in the life of this world and are (so) in the Hereafter. Therein you shall have (all) that your inner selves desire, and therein you shall have (all) for which you ask. 32. "An entertainment from (Allāh), the Oft-Forgiving, Most Merciful." 33. And who is better in speech than he who [says: "My Lord is Allāh (believes in His Oneness)," and then stands firm (acts upon His Order), and] invites (men) to Allāh's (Islāmic Monotheism), and does righteous deeds, and says: "I am one of the Muslims." 34. The good deed and the evil deed cannot be equal. Repel (the evil) with one which is better (i.e. Allāh orders the faithful believers to be patient at the time of anger, and to excuse those who treat them badly) then verily he, between whom and you there was enmity, (will become) as though he was a close friend.

نَحْنُ	أَوْلِيَآؤُكُمْ	فِي الْحَيَاةِ	الدُّنْيَا	وَفِي الْآخِرَةِ
we	(have been) your friends	in the life	(of) the world	and (are so) in the Hereafter
وَلَكُمْ	فِيهَا	مَا	تَشْتَهَى	أَنْفُسُكُمْ
and you (shall) have	therein	(all) that	your inner selves desire	and you (shall) have
وَمَنْ	مَّا تَدْعُونَ	نَزَلَا	مِنْ عَفْوٍ	رَحِيمٍ
and who	what you ask for	an entertainment	from (the) Oft-Forgiving	Most Merciful
أَحْسَنُ	قَوْلًا	مِمَّنْ دَعَا	إِلَى اللَّهِ	وَعَمِلَ صَالِحًا
(is) better	(in) speech	than (he) who invites	to Allah	and does righteous deeds
وَقَالَ	إِنِّي	مِنَ الْمُسْلِمِينَ	وَلَا تَسْتَوِي	الْحَسَنَةُ
and says	indeed I am	of the Muslims	and are not equal	the good deed
وَلَا السَّيِّئَةُ	أَدْفَعُ	بِالَّتِي	هِيَ	أَحْسَنُ
nor the evil deed	repel with one which	[it]	(is) better	then behold
يَبْنِكَ	وَبَيْنَهُ	عَدَاوَةٌ	كَأَنَّهُ	وَلِيٌّ
between you	and between him	(was) enmity	as though he	(was) a friend
حَمِيمٌ				
close				

وَمَا يُلْقَنَهَا إِلَّا الَّذِينَ صَبَرُوا وَمَا يُلْقَنَهَا إِلَّا ذُو حَظٍّ عَظِيمٍ ﴿٤٥﴾ وَإِنَّمَا يَنْزَعَنَّكَ مِنَ الشَّيْطَانِ نَزْعٌ فَاسْتَعِذْ بِاللَّهِ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٤٦﴾ وَمِنْ آيَاتِهِ اللَّيْلُ وَالنَّهَارُ

وَالشَّمْسُ وَالْقَمَرُ لَا تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ وَاسْجُدُوا لِلَّهِ الَّذِي خَلَقَهُنَّ
 إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ ﴿٣٧﴾ فَإِنِ اسْتَكْبَرُوا فَالَّذِينَ عِنْدَ رَبِّكَ يُسَبِّحُونَ
 لَهُ بِاللَّيْلِ وَالنَّهَارِ وَهُمْ لَا يَسْئَمُونَ ﴿٣٨﴾

35. But none is granted it (the above quality) except those who are patient - and none is granted it except the owner of the great portion (of happiness in the Hereafter, i.e., Paradise, and of a high moral character) in this world. 36. And if an evil whisper from *Shaitān* (Satan) tries to turn you away (from doing good), then seek refuge in Allāh. Verily, He is the All-Hearer, the All-Knower. 37. And from among His Signs are the night and the day, and the sun and the moon. Prostrate yourselves not to the sun nor to the moon, but prostrate yourselves to Allāh Who created them, if you (really) worship Him. 38. But if they are too proud (to do so), then there are those who are with your Lord (angels) glorify Him night and day, and never are they tired.

وَمَا يُقَلِّدَهَا	إِلَّا الَّذِينَ صَبَرُوا	وَمَا يُقَلِّدَهَا	إِلَّا ذُو
but none is granted it	except those who are patient	and none is granted it	except (the) owner
حَظٍّ عَظِيمٍ ﴿٣٦﴾	وَأِمَّا يَنْزَغَنَّكَ	مِنَ الشَّيْطَانِ	نَزْعٌ
great	and if whisper comes to you	from Satan	an evil prodding
فَاسْتَعِذْ	بِاللَّهِ	هُوَ السَّمِيعُ	الْعَلِيمُ ﴿٣٧﴾
then seek refuge	in Allah	[He] (is) the All-Hearer	the All-Knower
وَمِنْ آيَاتِهِ	الَّيْلُ	وَالنَّهَارُ	وَالشَّمْسُ وَالْقَمَرُ
and from (among) His Signs	(are) the night	and the day	and the sun and the moon
لَا تَسْجُدُوا	لِلشَّمْسِ وَلَا	لِلْقَمَرِ	وَالَّذِي خَلَقَهُنَّ
prostrate not	to the sun nor	to the moon	to Allah Who created them
إِن كُنتُمْ	إِيَّاهُ تَعْبُدُونَ ﴿٣٧﴾	فَإِنِ اسْتَكْبَرُوا	فَالَّذِينَ عِنْدَ
if you are	worshipping Him (Alone)	but if they are proud	(are) with then those who
رَبِّكَ	يُسَبِّحُونَ لَهُ	بِاللَّيْلِ	وَالنَّهَارِ وَهُمْ لَا يَسْئَمُونَ ﴿٣٨﴾
your Lord	glorify [to] Him	by night and day	and they get never tired

وَمِنْ ءَايَاتِهِ ۚ أَنْكَ تَرَى الْأَرْضَ خَاشِعَةً فَإِذَا أَنْزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَبَتْ ۚ إِنَّ الَّذِي أَحْيَاهَا الْمُحْيَى الْمَوْقِعَ إِيَّاهُ، عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٣٩﴾ إِنَّ الَّذِينَ يُلْحِدُونَ فِي ءَايَاتِنَا لَا يَخْفُونَ عَلَيْنَا ۗ أَفَنَنْتَلِقَى فِي النَّارِ خَيْرًا مِمَّنْ يَأْتِي ءَامِنًا يَوْمَ الْقِيَامَةِ أَعْمَلُوا مَا شِئْتُمْ إِنَّهُ، بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٤٠﴾ إِنَّ الَّذِينَ كَفَرُوا بِالذِّكْرِ لَمَاجَأَهُمْ وَإِنَّهُ، لَكِنْتُ عَزِيزٌ ﴿٤١﴾ لَا يَأْتِيهِ الْبَطْلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ ۚ تَنْزِيلٌ مِّنْ حَكِيمٍ حَمِيدٍ ﴿٤٢﴾

39. And among His Signs (is this), that you see the earth barren, but when We send down water (rain) to it, it is stirred to life and growth (of vegetations). Verily, He Who gives it life, surely is Able to give life to the dead (on the Day of Resurrection). Indeed He is Able to do all things. 40. Verily, those who turn away from Our *Ayat* (proofs, evidences, verses, lessons, signs, revelations, etc. by attacking, distorting and denying them) are not hidden from Us. Is he who is cast into the Fire better or he who comes secure on the Day of Resurrection? Do what you will. Verily, He is All-Seer of what you do (this is a severe threat to the disbelievers). 41. Verily, those who disbelieved in the Reminder (i.e. the Qur'an) when it came to them (shall receive the punishment). And verily, it is an honourable well-fortified respected Book (because it is Allāh's Speech, and He has protected it from corruption). 42. Falsehood cannot come to it from before it or behind it, (it is) sent down by the All-Wise, Worthy of all praise (Allāh).

وَمِنْ ءَايَاتِهِ ۚ	أَنْكَ تَرَى	الْأَرْضَ	خَاشِعَةً	فَإِذَا أَنْزَلْنَا	
and among His Signs	that you see	the earth	barren	but when We send down	
عَلَيْهَا	الْمَاءَ	اهْتَزَّتْ	وَرَبَتْ ۚ	إِنَّ الَّذِي	أَحْيَاهَا
to it	water (rain)	it is stirred (to life)	and grows	verily He Who	gives it life
لُمُحْيَى	الْمَوْقِعَ	إِيَّاهُ،	عَلَى كُلِّ شَيْءٍ	قَدِيرٌ ﴿٣٩﴾	
surely (is) Able to give life	(to) the dead	indeed He	[over] all things	(is) Able to do	
إِنَّ الَّذِينَ يُلْحِدُونَ	فِي ءَايَاتِنَا	لَا يَخْفُونَ	عَلَيْنَا		
verily those who deviate	concerning Our Signs	are not hidden	from Us		
أَفَنَنْتَلِقَى	فِي النَّارِ	خَيْرٌ	أَمْ مَّنْ	يَأْتِي ءَامِنًا	يَوْمَ
so (is he) who is cast?	into the Fire	better	or (he) who	comes secure	(on the) Day

بِمَا تَعْمَلُونَ بَصِيرًا ﴿٤٣﴾	إِنَّهُ.	مَا سَأَلْتُمْ	أَعْمَلُوا	الْقِيَامَةَ
(is) All-Seer of what you do	verily He	what you will	do	(of) Resurrection
وَأِنَّهُ.	جَاءَهُمْ	لَمَّا	بِالذِّكْرِ	إِنَّ الَّذِينَ كَفَرُوا
and verily it	it came to them	when	in the Reminder	verily those who disbelieved
مِنْ بَيْنِ يَدَيْهِ	الْبُطْلُ	لَا يَأْتِيهِ	عَزِيزٌ ﴿٤٤﴾	لَكِنَّهُ
from before it	falsehood	comes not to it	honourable	(is) surely a Book
حَمِيدٌ ﴿٤٥﴾	تَنْزِيلٌ مِّنْ حَكِيمٍ		مِنْ خَلْفِهِ ۗ	وَلَا
Worthy of all praise	(it is) a revelation from (the) All-Wise		[from] behind it	nor

مَا يُقَالُ لَكَ إِلَّا مَا قَد قِيلَ لِلرُّسُلِ مِنْ قَبْلِكَ إِنَّ رَبَّكَ لَذُو مَغْفِرَةٍ وَذُو عِقَابٍ أَلِيمٍ ﴿٤٣﴾ وَلَوْ جَعَلْنَاهُ قُرْءَانًا عَجْمِيًّا لَقَالُوا لَوْلَا فُصِّلَتْ آيَاتُهُ ءَأَعْجَمِيٌّ وَعَرَبِيٌّ قُلْ هُوَ لِلَّذِينَ ءَامَنُوا هُدًى وَشِفَاءٌ وَالَّذِينَ لَا يُؤْمِنُونَ فِي ءَاذَانِهِمْ وَقُرْءَانٌ وَهُوَ عَلَيْهِمْ عَمًى أُولَٰئِكَ يُنَادَوْنَ مِنْ مَّكَانٍ بَعِيدٍ ﴿٤٤﴾ وَلَقَدْ ءَاتَيْنَا مُوسَى الْكِتَابَ فَآخْتَلَفَ فِيهِ ءَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَقُضِيَ بَيْنَهُمْ وَإِنَّهُمْ لَفِي شَكٍّ مِّنْهُ مُرِيبٍ ﴿٤٥﴾ مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهِ ءَ وَمَنْ ءَسَاءَ فَعَلَيْهَا ءَ وَمَا رَبُّكَ بِظَلْمٍ ءَلِلْعَبِيدِ ﴿٤٦﴾

43. Nothing is said to you (O Muhammad ﷺ) except what was said to the Messengers before you. Verily, your Lord is the Possessor of forgiveness, and (also) the Possessor of painful punishment. 44. And if We had sent this as a Qur'an in a foreign language (other than Arabic), they would have said: "Why are not its Verses explained in detail (in our language)? What! (A Book) not in Arabic and (the Messenger) an Arab?" Say: "It is for those who believe, a guide and a healing. And as for those who disbelieve, there is heaviness (deafness) in their ears, and it (the Qur'an) is blindness for them. They are those who are called from a place far away (so they neither listen nor understand)." 45. And indeed We gave Mūsā (Moses) the Scripture, but dispute arose therein. And had it not been for a Word that went forth before from your Lord, (the torment would have overtaken them) and the matter would have been settled between them. But truly, they are in grave doubt thereto (i.e. about the Qur'an). 46. Whosoever does righteous good deed, it is for (the benefit of) his ownself; and whosoever does evil, it is against his ownself. And your Lord is not at all unjust

to (His) slaves.

مَا يُقَالُ	لَكَ	إِلَّا مَا	قَدْ قِيلَ	لِلرُّسُلِ	مِنْ قَبْلِكَ
nothing is said	to you	except what	[verily] was said	to the Messengers	before you
إِنَّ رَبَّكَ	لَذُو	مَعْفِرَةٍ	وَذُو		
verily your Lord	(is) indeed (the) Possessor	(of) forgiveness	and (the) Possessor		
عِقَابٍ	أَلِيمٍ	وَلَوْ جَعَلْنَاهُ	قُرْءَانًا	أَعْجَمِيًّا	
(of) punishment	painful	and if We had made this	(as) a Quran	(in) a foreign language	
لَقَالُوا	لَوْلَا فَصَّلَتْ	ءَايَاتُهُ			
surely they would have said	why are not its Verses explained in detail				
ءَعْجَمِيٌّ	وَعَرَبِيٌّ	قُلْ هُوَ	لِلَّذِينَ ءَامَنُوا		
(is it) in a foreign [recitation]?	and an Arab [Messenger]	say it	for those who believe		
هُدًى	وَشِفَاءٌ	وَالَّذِينَ	لَا يُؤْمِنُونَ	فِي ءَاذَانِهِمْ	وَقَرٌّ
(is) a guide	and a healing	and those who	believe not	in their ears	(is) deafness
وَهُوَ	عَلَيْهِمْ	عَمًى	أُولَئِكَ يَنَادُونَ	مِنْ مَكَانٍ	بَعِيدٍ
and it	for them	(is) blindness	those are being called	from a place	far away
وَلَقَدْ ءَاتَيْنَا مُوسَى	الْكِتَابَ	فَاخْتَلَفَ	فِيهِ		
and indeed We gave Moses	the Scripture	but dispute arose	therein		
وَلَوْلَا كَلِمَةٌ	سَبَقَتْ مِنْ رَبِّكَ				
and had (it) not been for a Word	(that) went forth before from your Lord				
لَقَضَىٰ بَيْنَهُمْ	وَأِنَّهُمْ	لَفِي شَكٍّ			
would have been settled between them	surely it (the matter)	(are) in doubt	but truly they		
مِنْهُ	مُرِيبٍ	مَنْ	عَمِلَ صَالِحًا	فَلِنَفْسِهِ	
thereto	suspicion	whosoever	does righteous (good) deed	then (it is) for his ownself	
وَمَنْ أَسَاءَ	فَعَلَيْهَا	وَمَا رَبُّكَ	بِظَلَمٍ	لِلْعَبِيدِ	
and whosoever does evil	then (it is) against it	and your Lord (is) not	unjust	to (His) slaves	

﴿٤٧﴾ إِلَيْهِ يَرُدُّ عِلْمَ السَّاعَةِ وَمَا تَخْرُجُ مِنْ ثَمَرَاتٍ مِنْ أَكْمَامِهَا وَمَا تَحْمِلُ مِنْ أُنْثَى وَلَا تَضَعُ إِلَّا بِعِلْمِهِ وَيَوْمَ يُنَادِيهِمْ أَيْنَ شُرَكَاءِى قَالُوا أَاذْنَكَ مَا مِنَّا مِنْ شَهِيدٍ ﴿٤٨﴾ وَضَلَّ عَنْهُمْ مَا كَانُوا يَدْعُونَ مِنْ قَبْلُ وَظَنُّوا مَا لَهُمْ مِنَ نَجِيصٍ ﴿٤٩﴾ لَا يَسْتَعْمُ الْإِنْسَانُ مِنْ دُعَاءِ الْخَيْرِ وَإِنْ مَسَّهُ الشَّرْفِيُّوسُ قَنُوطٌ ﴿٥١﴾

47. To Him (Alone) is referred the knowledge of the Hour. No fruit comes out of its sheath, nor does a female conceive nor brings forth (young ones), except by His Knowledge. And on the Day when He will call to them (polytheists) (saying): "Where are My (so-called) partners (whom you did invent)?" They will say: "We inform You that none of us bears witness to it (that they are Your partners)!" 48. And those whom they used to invoke before (in this world) shall disappear from them, and they will perceive that they have no place of refuge (from Allāh's punishment). 49. Man (the disbeliever) does not get tired of asking good (things from Allāh); but if an evil touches him, then he gives up all hope and is lost in despair.

إِلَيْهِ يَرُدُّ	عِلْمَ	السَّاعَةِ	وَمَا تَخْرُجُ	مِنْ ثَمَرَاتٍ
to Him is referred	(the) knowledge	(of) the Hour	and comes not out	any fruit
مِنْ أَكْمَامِهَا	وَمَا تَحْمِلُ	مِنْ أُنْثَى	وَلَا تَضَعُ	إِلَّا
of its sheath	and conceives not	any female	nor gives birth	except
وَيَوْمَ	يُنَادِيهِمْ	أَيْنَ	شُرَكَاءِى	قَالُوا
and (on the) Day (when)	He will call to them	where (are)	My partners	they will say
مَا	مِنَّا	مِنْ شَهِيدٍ	وَضَلَّ	عَنْهُمْ
we inform You (that) not	of us	any witness	and will lost	from them
مَا كَانُوا	يَدْعُونَ مِنْ قَبْلُ	وَيُظَنُّوا	مَا	لَهُمْ
what they used to	invoke before	and they will perceive	(that) not	they have
مِنْ نَجِيصٍ	لَا يَسْتَعْمُ الْإِنْسَانُ	مِنْ دُعَاءِ الْخَيْرِ	وَإِنْ مَسَّهُ	
any place of refuge	man (does) not get tired	of asking	good	but if touches him
الشَّرُّ	فَيُؤْسُ	قَنُوطٌ		
evil	then he gives up all hope	despairs		

وَلَيْنَ أَذَقْنَاهُ رَحْمَةً مِّنَّا مِنْ بَعْدِ ضَرَاءٍ مَسَّتْهُ لِيَقُولَنَّ هَذَا لِي وَمَا أَظُنُّ السَّاعَةَ قَائِمَةً
وَلَيْنَ رُجِعْتُ إِلَىٰ رَبِّي إِنْ لِي عِنْدَهُ، لِلْحَسَنَىٰ فَلَنُنَبِّئَنَّ الَّذِينَ كَفَرُوا بِمَا عَمِلُوا
وَلَنُنذِرَنَّهُمْ مِّنْ عَذَابٍ غَلِيظٍ ﴿٥٠﴾ وَإِذَا أَنْعَمْنَا عَلَىٰ الْإِنْسَانِ أَعْرَضَ وَنَسَا بِجَانِبِهِ، وَإِذَا
مَسَّهُ الشَّرُّ فَذُو دُعَاءٍ عَرِيضٍ ﴿٥١﴾ قُلْ أَرَأَيْتُمْ إِنْ كَانَ مِنْ عِنْدِ اللَّهِ ثُمَّ
كَفَرْتُمْ بِهِ، مَنْ أَضَلُّ مِمَّنْ هُوَ فِي شِقَاقٍ بَعِيدٍ ﴿٥٢﴾

50. And truly, if We give him a taste of mercy from Us, after some adversity (severe poverty or disease) has touched him, he is sure to say: "This is due to my (merit); I think not that the Hour will be established. But if I am brought back to my Lord, surely there will be for me the best (wealth) with Him." Then, We verily will show to the disbelievers what they have done, and We shall make them taste a severe torment. 51. And when We show favour to man, he withdraws and turns away; but when evil touches him, then he has recourse to long supplications. 52. Say: "Tell me, if it (the Qur'ān) is from Allāh, and you disbelieve in it? Who is more astray than one who is in opposition far away (from Allāh's right path and His obedience).

وَلَيْنَ أَذَقْنَاهُ	رَحْمَةً	مِّنَّا	مِنْ بَعْدِ	ضَرَاءٍ	مَسَّتْهُ
and truly if We make him taste	mercy	from Us	after	some adversity	has touched him
لِيَقُولَنَّ	هَذَا	لِي	وَمَا أَظُنُّ السَّاعَةَ	قَائِمَةً	
he will surely say	this	(is) for me	and I think not (that) the Hour	(will be) established	
وَلَيْنَ رُجِعْتُ	إِلَىٰ رَبِّي	إِنْ لِي	عِنْدَهُ،	لِلْحَسَنَىٰ	
but if I am brought back	to my Lord	surely	with Him	(will be) the best	
فَلَنُنَبِّئَنَّ	الَّذِينَ كَفَرُوا	بِمَا عَمِلُوا			
then We verily shall inform	those who disbelieved	with what they have done			
وَلَنُنذِرَنَّهُمْ	مِّنْ عَذَابٍ	غَلِيظٍ ﴿٥٠﴾			
and indeed We shall make them taste	[of] a torment	severe			
وَإِذَا أَنْعَمْنَا	عَلَىٰ الْإِنْسَانِ	أَعْرَضَ	وَنَسَا	بِجَانِبِهِ	
and when We bestow favour	on man	he turns away	and withdraws	on his side	

وَإِذَا	مَسَّهُ	الشَّرُّ	فَذُو	دُعَاءٍ	عَرِيضٍ ﴿٥١﴾	قُلْ
but when	touches him	evil	then (he is) full	(of) supplications	long	say
أَرَأَيْتُمْ	إِنْ كَانَ	مِنْ عِنْدِ اللَّهِ	ثُمَّ كَفَرْتُمْ	بِهِ	مَنْ	
(do) you see?	if it is	from Allah	then you disbelieve	in it	who	
أَضَلُّ	مِمَّنْ	هُوَ	فِي شِقَاقٍ	بَعِيدٍ ﴿٥٢﴾		
(is) more astray	than (one) who	[he]	(is) in opposition	far away		

سَرِّهِمْ ءَايَاتِنَا فِي الْأَفَاقِ وَفِي أَنْفُسِهِمْ حَتَّىٰ يَتَبَيَّنَ لَهُمْ أَنَّهُ الْحَقُّ أَوَلَمْ يَكْفِ بِرَبِّكَ أَنَّهُ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ ﴿٥٣﴾ أَلَا إِنَّهُمْ فِي مَرِيَّةٍ مِّنْ لِّقَاءِ رَبِّهِمْ ءَلَا إِنَّهُ بِكُلِّ شَيْءٍ مُّحِيطٌ ﴿٥٤﴾

53. We will show them Our Signs in the universe, and in their own selves, until it becomes manifest to them that this (the Qur'an) is the truth. Is it not sufficient in regard to your Lord that He is a Witness over all things? 54. Verily, they are in doubt concerning the Meeting with their Lord? (i.e. Resurrection after their death, and their return to their Lord). Verily, He it is Who is surrounding all things!

سَرِّهِمْ	ءَايَاتِنَا	فِي الْأَفَاقِ	وَفِي أَنْفُسِهِمْ	حَتَّىٰ يَتَبَيَّنَ		
We will show them	Our Signs	in the horizons	and in their own selves	until (it) becomes manifest		
لَهُمْ	أَنَّهُ	أَلْحَقُّ	أَوَلَمْ يَكْفِ	بِرَبِّكَ	أَنَّهُ	عَلَىٰ كُلِّ
to them	that this	(is) the truth	(is) it not sufficient?	to your Lord	that He	over all
شَيْءٍ	شَهِيدٌ ﴿٥٣﴾	أَلَا	إِنَّهُمْ	فِي مَرِيَّةٍ	مِّنْ لِّقَاءِ	
things	(is) a Witness	verily	[indeed] they	(are) in doubt	concerning (the) Meeting	
رَبِّهِمْ	أَلَا	إِنَّهُ	بِكُلِّ	شَيْءٍ	مُّحِيطٌ ﴿٥٤﴾	
(with) their Lord	verily	He	of all	things	(is) surrounding	

سُورَةُ الشُّورَى

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

حَمْدٌ ﴿١﴾ عَسَقَ ﴿٢﴾ كَذَلِكَ يُوحَىٰ إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ اللَّهُ الْعَزِيزُ الْحَكِيمُ ﴿٣﴾ لَهُ مَا

فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَهُوَ الْعَلِيُّ الْعَظِيمُ ﴿٤١﴾ تَكَادُ السَّمَوَاتُ يَتَفَطَّرْنَ مِنْ فَوْقِهِنَّ وَالْمَلَائِكَةُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيَسْتَغْفِرُونَ لِمَنْ فِي الْأَرْضِ إِلَّا إِنْ أَرَادَ اللَّهُ هُوَ الْغَفُورُ الرَّحِيمُ ﴿٤٢﴾ وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ اللَّهُ حَفِيفٌ عَلَيْهِمْ وَمَا أَنْتَ عَلَيْهِمْ بِوَكِيلٍ ﴿٤٣﴾

Sūrah Ash-Shūra (The Consultation) 42

In the Name of Allāh, the Most Gracious, the Most Merciful.

1. *Hā-Mīm*. 2. 'Aīn-Sīn-Qāf. [These letters are one of the miracles of the Qur'an, and none but Allāh (Alone) knows their meanings.] 3. Likewise Allāh, the All-Mighty, the All-Wise sends Revelation to you (O Muhammad ﷺ) as (He sent Revelation to) those before you. 4. To Him belongs all that is in the heavens and all that is in the earth, and He is the Most High, the Most Great. 5. Nearly the heavens might be rent asunder from above them (by His Majesty), and the angels glorify the praises of their Lord, and ask for forgiveness for those on the earth. Verily, Allāh is the Oft-Forgiving, the Most Merciful. 6. And as for those who take as *Auliya'* (guardians, supporters, helpers, lords, gods, protectors) others besides Him (i.e. they take false deities other than Allāh as protectors, and they worship them) - Allāh is *Hafiz* (Protector, Watcher) over them (i.e. takes care of their deeds and will recompense them), and you (O Muhammad ﷺ) are not a *Wakil* (guardian or a disposer of their affairs) over them (to protect their deeds).

الرَّحِيمِ		الرَّحْمَنِ		بِسْمِ اللَّهِ	
the Most Merciful		the Most Gracious		In the Name (of) Allāh	
مِنْ قَبْلِكَ	وَالِىَ الَّذِينَ	إِلَيْكَ	كَذَلِكَ يُوحَىٰ	عَسَقَ ﴿٤٢﴾	حَمَّ ﴿٤٣﴾
before you	and to those	to you	likewise reveals	Ain-Sin-Qaf	Ha-Mim
فِي السَّمَوَاتِ	مَا	لَهُ	الْحَكِيمُ ﴿٤١﴾	الْعَزِيزُ	اللَّهُ
(is) in the heavens	(all) that	to Him (belongs)	the All-Wise	the All-Mighty	Allāh
الْعَظِيمُ ﴿٤١﴾	وَهُوَ الْعَلِيُّ		فِي الْأَرْضِ		وَمَا
the Most Great	and He (is) the Most High		(is) in the earth		and (all) that

وَالْمَلَائِكَةُ يُسَبِّحُونَ		يَتَفَطَّرْنَ مِنْ فَوْقَهُنَّ		تَكَادُ السَّمَوَاتُ	
and the angels glorify		might be rent asunder from above them		almost the heavens	
بِحَمْدِ	رَبِّهِمْ	وَيَسْتَغْفِرُونَ	لِمَنْ	فِي الْأَرْضِ	أَلَا
with (the) praises	(of) their Lord	and ask for forgiveness	for those	on the earth	verily
إِنَّ اللَّهَ	هُوَ الْغَفُورُ	الرَّحِيمُ	وَالَّذِينَ اتَّخَذُوا	مِنْ دُونِهِ	
[indeed] Allah	He (is) the Oft-Forgiving	the Most Merciful	and those who take	besides Him	
أَوْلِيَاءَ	اللَّهِ	حَفِيفٌ عَلَيْهِمْ	وَمَا أَنْتَ	عَلَيْهِمْ	بِوَكِيلٍ
protectors	Allah	(is) Protector over them	and you (are) not	over them	a guardian

وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ قُرْآنًا عَرَبِيًّا لِنُنذِرَ أُمَّ الْقُرَى وَمَنْ حَوْلَهَا وَنُنذِرَ يَوْمَ الْجَمْعِ لَا رَيْبَ فِيهِ فَرِيقٌ فِي الْجَنَّةِ وَفَرِيقٌ فِي السَّعِيرِ ﴿٧﴾ وَلَوْ شَاءَ اللَّهُ لَجَعَلَهُمْ أُمَّةً وَاحِدَةً وَلَكِنْ يَدْخُلُ مَنْ يَشَاءُ فِي رَحْمَتِهِ وَالظَّالِمُونَ مَا لَهُمْ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ﴿٨﴾ أَمْ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ فَاللَّهُ هُوَ الْوَلِيُّ وَهُوَ يُحْيِي الْمَوْتَى وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٩﴾

7. And thus We have revealed to you (O Muhammad ﷺ) a Qur'an in Arabic that you may warn the Mother of the Towns (Makkah) and all around it, and warn (them) of the Day of Assembling of which there is no doubt, when a party will be in Paradise (those who believed in Allāh and followed what Allāh's Messenger ﷺ brought them) and a party in the blazing Fire (Hell) (those who disbelieved in Allāh and followed not what Allāh's Messenger ﷺ brought them). 8. And if Allāh had willed, He could have made them one nation, but He admits whom He wills to His Mercy. And the *Zālimūn* (polytheists and wrongdoers) will have neither a *Walī* (protector or guardian) nor a helper. 9. Or have they taken (for worship) *Auliya'* (guardians, supporters, helpers, protectors, lords, gods) besides Him? But Allāh – He Alone is the *Walī* (Lord, God, Protector). And it is He Who gives life to the dead, and He is Able to do all things.

وَكَذَلِكَ	أَوْحَيْنَا إِلَيْكَ	قُرْآنًا	عَرَبِيًّا	لِنُنذِرَ	أُمَّ
and thus	We have revealed to you	a Quran	(in) Arabic	that you may warn	(the) Mother
الْقُرَى	وَمَنْ	حَوْلَهَا	وَنُنذِرَ يَوْمَ	الْجَمْعِ	
(of) the Towns	and whoever	(is) around it	and warn (of the) Day	(of) Assembling	

لَا رَيْبَ	فِيهِ	فَرِيقٌ	فِي الْجَنَّةِ	وَفَرِيقٌ	فِي السَّعِيرِ ﴿٧﴾
(there is) no doubt	of which	a party	(will be) in Paradise	and a party	in the blazing Fire
وَلَوْ شَاءَ اللَّهُ	لَجَعَلَهُمْ	أُمَّةً	وَاحِدَةً	one	nation
and if Allah had willed	He surely could have made them				
وَلَكِنْ يَدْخُلُ	مَنْ يَشَاءُ	فِي رَحْمَتِهِ	وَالظَّالِمُونَ	مَا	not
[and] but He admits	whom He wills	to His Mercy	and the wrongdoers		
هُمْ	مِنْ وَّلِيٍّ	وَلَا نَصِيرٍ ﴿٨﴾	أَمْ أَخَذُوا	مِنْ دُونِهِ	أَوْلِيَاءَ
they have	any protector	nor a helper	or have they taken?	besides Him	guardians
فَأَلَّهِ	هُوَ الْوَلِيُّ	وَهُوَ	يُحْيِي الْمَوْتَى	Who gives life to the dead	
but Allah	He (Alone is) the Protector	and (it is) He			
وَهُوَ	عَلَى كُلِّ	شَيْءٍ	قَدِيرٌ ﴿٩﴾	(is) Able	
and He	over all	things			

وَمَا أَخْلَفْتُمْ فِيهِ مِنْ شَيْءٍ فَحُكْمُهُ إِلَى اللَّهِ ذَالِكُمْ اللَّهُ رَبِّي عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ ﴿١٠﴾ فَاطْرُ السَّمَوَاتِ وَالْأَرْضِ جَعَلَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا وَمِنَ الْأَنْعَامِ أَزْوَاجًا يَذُرُّكُمْ فِيهِ لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ ﴿١١﴾ لَهُ مَقَالِيدُ السَّمَوَاتِ وَالْأَرْضِ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ إِنَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١٢﴾

10. And in whatsoever you differ, the decision thereof is with Allāh (He is the ruling Judge). (And say O Muhammad ﷺ to these polytheists:) Such is Allāh, my Lord in Whom I put my trust, and to Him I turn (in all of my affairs and) in repentance. 11. The Creator of the heavens and the earth. He has made for you mates from yourselves, and for the cattle (also) mates. By this means He creates you (in the wombs). There is nothing like Him, and He is the All-Hearer, the All-Seer. 12. To Him belong the keys of the heavens and the earth. He enlarges provision for whom He wills, and straitens (it for whom He wills). Verily, He is All-Knower of everything.

وَمَا أَخْلَفْتُمْ	فِيهِ	مِنْ شَيْءٍ	فَحُكْمُهُ	إِلَى اللَّهِ
and whatsoever you differ	in it	of a matter	then its decision	(is) to Allah

وَالِيهِ أُنِيبُ ﴿١٣﴾		عَلَيْهِ تَوَكَّلْتُ		رَبِّي		ذَٰلِكُمْ اللَّهُ	
and to Him I turn in repentance		in Whom I put my trust		my Lord		that (is) Allah	
مِّنْ أَنْفُسِكُمْ		جَعَلَ لَكُمْ		وَالْأَرْضِ		فَاطَرُ السَّمَوَاتِ	
from yourselves		He has made for you		and the earth		(the) Creator (of) the heavens	
فِيهِ		يَذَرُوكُمْ		أَزْوَاجًا		وَمِنَ الْأَنْعَامِ	
by this (means)		He creates you		mates		and from the cattle	
الْبَصِيرُ ﴿١٤﴾		وَهُوَ السَّمِيعُ		شَيْءٌ		لَيْسَ كَمِثْلِهِ	
the All-Seer		and He (is) the All-Hearer		anything		(there) is not like Him	
يَبْسُطُ الرِّزْقَ		وَالْأَرْضِ		السَّمَوَاتِ		مَقَالِيدُ	
He enlarges provision		and the earth		(of) the heavens		(the) keys	
عَلِيمٌ ﴿١٥﴾		شَيْءٍ		يَكُلِّ		وَيَقْدِرُ	
(is) All-Knower		thing		of every		and straitens	
				لَيْسَ كَمِثْلِهِ		لِمَنْ يَشَاءُ	
				verily He		for whom He wills	

﴿١٣﴾ شَرَعَ لَكُمْ مِنَ الدِّينِ مَا وَصَّى بِهِ نُوحًا وَالَّذِي أَوْحَيْنَا إِلَيْكَ وَمَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَمُوسَى وَعِيسَى أَنْ أَقِيمُوا الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ كَبُرَ عَلَى الْمُشْرِكِينَ مَا تَدْعُوهُمْ إِلَيْهِ اللَّهُ يَجْتَبِي إِلَيْهِ مَنْ يَشَاءُ وَيَهْدِي إِلَيْهِ مَنْ يُنِيبُ ﴿١٤﴾ وَمَا تَفَرَّقُوا إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَعِيًا بَيْنَهُمْ وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ إِلَىٰ أَجَلٍ مُّسَمًّى لَفَقَضَىٰ بَيْنَهُمْ وَإِنَّ الَّذِينَ أُورِثُوا الْكُتُبَ مِنْ بَعْدِهِمْ لَفِي شَكٍّ مِّنْهُ مُرِيبٍ ﴿١٥﴾

13. He (Allāh) has ordained for you the same religion (Islāmic Monotheism) which He ordained for Nūh (Noah), and that which We have revealed to you (O Muhammad ﷺ), and that which We ordained for Ibrāhīm (Abraham), Mūsā (Moses) and 'Isā (Jesus) saying you should establish religion (i.e. to do what it orders you to do practically) and make no divisions in it (religion) (i.e. various sects in religion). Intolerable for the *Mushrikūn* is that (Islāmic Monotheism) to which you (O Muhammad ﷺ) call them. Allāh chooses for Himself whom He wills, and guides to Himself who turns to Him in repentance and in obedience. 14. And they divided not till after knowledge had come to them, through (selfish) transgression between themselves. And

had it not been for a Word that went forth before from your Lord for an appointed term, the matter would have been settled between them. And verily, those who were made to inherit the Scripture [i.e. the Taurāt (Torah) and the Injil (Gospel)] after them (i.e. Jews and Christians), are in grave doubt concerning it (i.e. Allāh's true religion – Islām or the Qur'an).

شَرَعَ لَكُمْ	مِنَ الدِّينِ	مَا وَصَّى	بِهِ	نُوحًا
He has ordained for you	of the religion	which He ordained	with it	Noah
وَالَّذِي أَوْحَيْنَا	إِلَيْكَ	وَمَا وَصَّيْنَا	بِهِ	إِبْرَاهِيمَ
and that which We have revealed	to you	and that which We ordained	with it	Abraham
وَمُوسَى	وَعِيسَى	أَنْ أَقِيمُوا الدِّينَ	وَلَا تَنْفَرُقُوا	فِيهِ
and Moses	and Jesus	that you should establish the religion	and not to be divided	in it
كَبُرَ عَلَى الْمُشْرِكِينَ	مَا	نَدَعُوهُمْ	إِلَيْهِ	اللَّهُ يَجْتَبِي إِلَيْهِ
is intolerable for the polytheists	that which	you call them	to it	Allah chooses for Himself
مَنْ يَشَاءُ	وَيَهْدِي	إِلَيْهِ	مَنْ يُنِيبُ	وَمَا نَفَرَقُوا
whom He wills	and guides	to Himself	who turns (to Him in repentance)	and they divided not
إِلَّا	مِنْ بَعْدِ مَا	جَاءَهُمْ	أَلْعَلُّمُ	بَغِيًّا
but	after	had come to them	knowledge	(through) transgression
بَيْنَهُمْ	وَلَوْلَا كَلِمَةٌ سَبَقَتْ			
between them	and had (it) not been for a Word (that) went forth before			
مِن رَّبِّكَ	إِلَىٰ أَجَلٍ مُّسَمًّى	لَقَضَىٰ		
from your Lord	appointed for a term	surely it (the matter) would have been settled		
بَيْنَهُمْ	وَإِنَّ الَّذِينَ	أُورِثُوا الْكِتَابَ	مِنْ بَعْدِهِمْ	
between them	and verily those who	were made to inherit the Scripture	after them	
لَفِي شَكٍّ	مِنْهُ	مُرِيبٍ		
(are) surely in doubt	concerning it	suspicion		

فَلِذَلِكَ فَادَعُ وَاَسْتَقِمَّ كَمَا أَمَرْتُ وَلَا تَنْبِعْ أَهْوَاءَهُمْ وَقُلْ ءَامَنْتُ بِمَا أَنْزَلَ اللَّهُ

مِنْ كِتَابٍ وَأُمِرْتُ لِأَعْدِلَ بَيْنَكُمُ اللَّهُ رَبُّنَا وَرَبُّكُمْ لَنَا أَعْمَلْنَا وَلَكُمْ أَعْمَلُكُمْ لَأُحْجَةَ بَيْنَنَا وَبَيْنَكُمُ اللَّهُ يَجْمَعُ بَيْنَنَا وَإِلَيْهِ الْمَصِيرُ ﴿١٥﴾ وَالَّذِينَ يَحْجُونَ فِي اللَّهِ مِنْ بَعْدِ مَا اسْتَجِيبَ لَهُ، مَجْنُوعَةٌ دَاحِضَةٌ عِنْدَ رَبِّهِمْ وَعَلَيْهِمْ غَضَبٌ وَلَهُمْ عَذَابٌ شَدِيدٌ ﴿١٦﴾ اللَّهُ الَّذِي أَنْزَلَ الْكِتَابَ بِالْحَقِّ وَالْمِيزَانَ وَمَا يُدْرِيكَ لَعَلَّ السَّاعَةَ قَرِيبٌ ﴿١٧﴾

15. So to this (religion of Islām alone and this Qur'ān) then invite (people) (O Muhammad ﷺ), and stand firm (on Islāmīc Monotheism) as you are commanded, and follow not their desires but say: "I believe in whatsoever Allāh has sent down of the Book [all the holy Books, – this Qur'ān and the Books of the old from the Taurāt (Torah), or the Injīl (Gospel) or the Pages of Ibrāhīm (Abraham)] and I am commanded to do justice among you. Allāh is our Lord and your Lord. For us our deeds and for you your deeds. There is no dispute between us and you. Allāh will assemble us (all), and to Him is the final return." 16. And those who dispute concerning Allāh (His religion of Islāmīc Monotheism with which Muhammad ﷺ has been sent), after it has been accepted (by the people), of no use is their dispute before their Lord and on them is wrath, and for them will be a severe torment. 17. It is Allāh Who has sent down the Book (the Qur'ān) in truth, and the Balance (i.e. to act justly). And what can make you know that perhaps the Hour is close at hand?

فَلِذَلِكَ	فَادَعُ	وَأَسْتَقِمْ	كَمَا أُمِرْتُ	وَلَا تَتَّبِعْ أَهْوَاءَهُمْ
so to this	then invite	and stand firm	as you are commanded	and follow not their desires
وَقُلْ	ءَامَنْتُ	بِمَا أَنْزَلَ اللَّهُ	مِنْ كِتَابٍ	وَأُمِرْتُ
but say	I believe	in what Allah has sent	of (the) Book	and I am commanded
لِأَعْدِلَ بَيْنَكُمُ	اللَّهُ	رَبُّنَا	وَرَبُّكُمْ	لَنَا
to do justice among you	Allah	(is) our Lord	and your Lord	for us
وَلَكُمْ	أَعْمَلُكُمْ	لَا حُجَّةَ	بَيْنَنَا	وَبَيْنَكُمُ
and for you	your deeds	(there is) no dispute	between us	and between you
	اللَّهُ يَجْمَعُ بَيْنَنَا	وَإِلَيْهِ	الْمَصِيرُ	
	Allah will assemble [between] us	and to Him	(is) the final return	

وَالَّذِينَ يُحَاجُّونَ		فِي اللَّهِ		مِنْ بَعْدِ مَا		أَسْتَجِيبَ لَهُ.	
and those who dispute		concerning Allah		after		(it) has been accepted to Him	
جَنَّتَهُمْ	دَاحِضَةٌ	عِنْدَ	رَبِّهِمْ	وَعَلَيْهِمْ	غَضَبٌ	وَلَهُمْ	
their argument	(is) of no use	with	their Lord	and on them	(is) wrath	and for them	
عَذَابٌ	شَدِيدٌ ﴿١٧﴾	اللَّهُ الَّذِي		أَنْزَلَ الْكِتَابَ		بِالْحَقِّ	
(will be) a torment	severe	(it is) Allah Who		has sent down the Book		in truth	
وَالْمِيزَانَ ﴿١٨﴾	وَمَا	يُدْرِيكَ		لَعَلَّ السَّاعَةَ		قَرِيبٌ ﴿١٩﴾	
and the Balance	and what	(can) make you know		(that) perhaps the Hour		(is) close	

يَسْتَعْجِلُ بِهَا الَّذِينَ لَا يُؤْمِنُونَ بِهَا وَالَّذِينَ ءَامَنُوا مُشْفِقُونَ مِنْهَا وَيَعْلَمُونَ أَنَّهَا الْحَقُّ أَلَا إِنَّ الَّذِينَ يُمَارُونَ فِي السَّاعَةِ لَفِي ضَلَالٍ بَعِيدٍ ﴿١٨﴾ اللَّهُ لَطِيفٌ بِعِبَادِهِ يَرْزُقُ مَنْ يَشَاءُ وَهُوَ الْقَوِيُّ الْعَزِيزُ ﴿١٩﴾ مَنْ كَانَ يُرِيدُ حَرْثَ الْآخِرَةِ نَزِدْ لَهُ فِي حَرْثِهِ وَمَنْ كَانَ يُرِيدُ حَرْثَ الدُّنْيَا نُؤْتِهِ مِنْهَا وَمَا لَهُ فِي الْآخِرَةِ مِنْ نَصِيبٍ ﴿٢٠﴾

18. Those who believe not therein seek to hasten it, while those who believe are fearful of it, and know that it is the very truth. Verily, those who dispute concerning the Hour are certainly in error far away. 19. Allāh is very Gracious and Kind to His slaves. He gives provisions to whom He wills. And He is the All-Strong, the All-Mighty. 20. Whosoever desires (by his deeds) the reward of the Hereafter, We give him increase in his reward, and whosoever desires the reward of this world (by his deeds), We give him thereof (what is decreed for him), and he has no portion in the Hereafter.

يَسْتَعْجِلُ بِهَا		الَّذِينَ لَا يُؤْمِنُونَ بِهَا		وَالَّذِينَ ءَامَنُوا		مُشْفِقُونَ	
seek to hasten [of] it		in it those who believe not		while those who believe		(are) fearful	
مِنْهَا	وَيَعْلَمُونَ	أَنَّهَا	الْحَقُّ	أَلَا	إِنَّ الَّذِينَ يُمَارُونَ		
of it	and they know	that it	(is) the truth	verily	[indeed] those who dispute		
فِي السَّاعَةِ		لَفِي ضَلَالٍ		بَعِيدٍ ﴿١٨﴾	اللَّهُ	لَطِيفٌ بِعِبَادِهِ	
concerning the Hour		(are) certainly in error		far away	Allah	(is) Subtle to His slaves	

الْعَزِيزُ ﴿١١﴾	وَهُوَ الْقَوِيُّ	مَنْ يَشَاءُ ۖ	يَرْزُقُ
the All-Mighty	and He (is) the All-Strong	(to) whom He wills	He gives provisions
نَزِدْ لَهُ،	الْآخِرَةَ	يُرِيدُ حَرْثَ	مَنْ كَانَ
We increase for him	(of) the Hereafter	desires (the) harvest (reward)	whosoever [was]
الدُّنْيَا	يُرِيدُ حَرْثَ	وَمَنْ كَانَ	فِي حَرْثِهِ ۖ
(of) this world	desires (the) harvest (reward)	and whosoever [was]	in his harvest (reward)
مِنْ تَصِيبٍ ﴿١٢﴾	فِي الْآخِرَةِ	لَهُ،	مَنْهَا وَمَا
any portion	in the Hereafter	he has	of it
			We give him

أَمْ لَهُمْ شُرَكَاءُ شَرَعُوا لَهُمْ مِنَ الدِّينِ مَا لَمْ يَأْذَنْ بِهِ اللَّهُ وَلَوْلَا كَلِمَةٌ
 الْفَصْلِ لَقُضِيَ بَيْنَهُمْ وَإِنَّ الظَّالِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ ﴿١١﴾ تَرَى الظَّالِمِينَ
 مُشْفِقِينَ مِمَّا كَسَبُوا وَهُوَ وَاقِعٌ بِهِمْ وَالَّذِينَ ءَامَنُوا وَعَمِلُوا
 الصَّالِحَاتِ فِي رَوْضَاتِ الْجَنَّاتِ لَهُمْ مَا يَشَاءُونَ عِنْدَ رَبِّهِمْ ذَلِكَ هُوَ
 الْفَضْلُ الْكَبِيرُ ﴿١٢﴾

21. Or have they partners (with Allāh - false gods) who have instituted for them a religion which Allāh has not ordained? And had it not been for a decisive Word (gone forth already), the matter would have been judged between them. And verily, for the *Zālimūn* (polytheists and wrongdoers) there is a painful torment. 22. You will see (on the Day of Resurrection) the *Zālimūn* (polytheists and wrongdoers) fearful of that which they have earned, and it (Allāh's torment) will surely befall them. But those who believe (in the Oneness of Allāh - Islāmic Monotheism) and do righteous deeds (will be) in the flowering meadows of the Gardens (Paradise). They shall have whatsoever they desire with their Lord. That is the supreme Grace (Paradise).

مِنَ الدِّينِ	شَرَعُوا لَهُمْ	شُرَكَاءُ	لَهُمْ	أَمْ
of religion	who have ordained for them	partners	have they	or
الْفَصْلِ	وَلَوْلَا كَلِمَةٌ	بِهِ	اللَّهُ	مَا لَمْ يَأْذَنْ
decisive	and had (it) not been for a Word	Allah	it	what has not allowed

وَأِنَّ الظَّالِمِينَ		لَقَضَىٰ بَيْنَهُمْ		
and verily the wrongdoers		surely it (the matter) would have been judged between them		
مُشْفِقِينَ	تَرَىٰ الظَّالِمِينَ	أَلِيمٌ	عَذَابٌ	لَهُمْ
fearful	you will see the wrongdoers	painful	(is) a torment	for them
وَالَّذِينَ ءَامَنُوا	بِهِمْ	وَاقِعٌ	وَهُوَ	مِمَّا كَسَبُوا
but those who believe	[on] them	(is) befalling	and it	of that which they have earned
لَهُمْ	الْجَنَّاتِ	فِي رَوْضَاتٍ	وَعَمِلُوا الصَّالِحَاتِ	
for them	(of) the Gardens	(will be) in (the) flowering meadows	and do righteous deeds	
الْكَبِيرِ	الْفَضْلِ	هُوَ	عِنْدَ رَبِّهِمْ	مَا يَشَاءُونَ
supreme	(is) the Grace	[it] that	their Lord with	(is) whatsoever they wish

ذَلِكَ الَّذِي يُبَشِّرُ اللَّهُ عِبَادَهُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ وَمَنْ يَقْتَرِفْ حَسَنَةً نَّزِدْ لَهُ فِيهَا حَسَنًا إِنَّ اللَّهَ غَفُورٌ شَكُورٌ ﴿٢٣﴾ أَمْ يَقُولُونَ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا فَإِنْ يَشِئِ اللَّهُ يَخْتِمْ عَلَىٰ قَلْبِكَ وَيَمْحُ اللَّهُ الْبَاطِلَ وَيُحِقُّ الْحَقَّ بِكَلِمَاتِهِ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٢٤﴾

23. That is (Paradise) whereof Allāh gives glad tidings to His slaves who believe (in the Oneness of Allāh – Islāmīc Monotheism) and do righteous good deeds. Say (O Muhammad ﷺ): "No reward do I ask of you for this except to be kind to me for my kinship with you." And whoever earns a good righteous deed, We shall give him an increase of good in respect thereof. Verily, Allāh is Oft-Forgiving, Most Ready to appreciate (the deeds of those who are obedient to Him). 24. Or say they: "He has invented a lie against Allāh?" If Allāh willed, He could have sealed up your heart (so that you forget all that you know of the Qur'an). And Allāh wipes out falsehood, and establishes the truth (Islām) by His Word (this Qur'an). Verily, He knows well what (secrets) are in the breasts (of mankind).

الَّذِينَ ءَامَنُوا	الَّذِي	ذَلِكَ	
those who believe	(is) which	that	
إِلَّا الْمَوَدَّةَ	وَعَمِلُوا الصَّالِحَاتِ	قُلْ	لَا أَسْأَلُكُمْ
except to be kind (to me)	and do righteous deeds	say	I ask not of you
أَجْرًا	عَلَيْهِ	فِي	رَوْضَاتٍ
reward	for it	in	flowering meadows

فِي الْقَرْبَىٰ	وَمَنْ يَكْفُرْ	حَسَنَةً	نَزَدًا لَهُ
for kinship	and whoever earns	a good (righteous) deed	We shall increase for him
فِيهَا حَسَنًا	إِنَّ اللَّهَ	عَفُورٌ	أَمْ يَقُولُونَ
good in it	verily Allah	(is) Oft-Forgiving	or say they
يَخْتَمُ عَلَىٰ قَلْبِكَ	فَإِنْ يَشَاءِ اللَّهُ	أَفْتَرَىٰ عَلَىٰ اللَّهِ كَذِبًا	
He could have sealed up your heart	so if Allah willed	he has invented a lie against Allah	
بِكَلِمَاتِهِ	وَيَمْحُ اللَّهُ الْبَاطِلَ	وَيُحَقِّقُ الْحَقَّ	
by His Word	and Allah wipes out falsehood	and establishes the truth	
الْصُّدُورِ	بِذَاتِ	إِنَّهُ عَلِيمٌ	
the breasts	of what (is in)	verily He (is) All-Knower	

وَهُوَ الَّذِي يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ وَيَعْفُو عَنِ السَّيِّئَاتِ وَيَعْلَمُ مَا نَفَعَلُوا ﴿٢٥﴾ وَيَسْتَجِيبُ
الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَيَزِيدُهُمْ مِّن فَضْلِهِ ۗ وَالْكَافِرُونَ لَهُمْ عَذَابٌ شَدِيدٌ ﴿٢٦﴾
وَلَوْ بَسَطَ اللَّهُ الرِّزْقَ لِعِبَادِهِ لَبَعَثُوا فِي الْأَرْضِ وَلَٰكِن يُنزِلُ بِقَدَرٍ مَّا يَشَاءُ ۗ إِنَّهُ بِعِبَادِهِ
خَبِيرٌ بَصِيرٌ ﴿٢٧﴾

25. And He it is Who accepts repentance from His slaves, and forgives sins, and He knows what you do. 26. And He answers (the invocation of) those who believe (in the Oneness of Allāh - Islāmic Monotheism) and do righteous good deeds, and gives them increase of His bounty. And as for the disbelievers, theirs will be a severe torment. 27. And if Allāh were to enlarge the provision for His slaves, they would surely rebel in the earth, but He sends down by measure as He wills. Verily, He is, in respect of His slaves, Well-Acquainted, All-Seer (of things that benefit them).

وَهُوَ	الَّذِي	يَقْبَلُ التَّوْبَةَ	عَنْ عِبَادِهِ	وَيَعْفُو	عَنِ السَّيِّئَاتِ
and He (it is)	Who	accepts repentance	from His slaves	and forgives	[from] the sins
وَيَعْلَمُ	مَا نَفَعَلُوا	وَيَسْتَجِيبُ	الَّذِينَ ءَامَنُوا		
and He knows	what you do	and He answers	those who believe		

وَالْكَافِرُونَ	مِنْ فَضْلِهِ ۚ	وَيَزِيدُهُمْ	وَعَمَلُوا الصَّالِحَاتِ
and the disbelievers	of His bounty	and gives them increase	and do righteous deeds
وَلَوْ بَسَطَ اللَّهُ الرِّزْقَ		شَدِيدٌ ۗ	عَذَابٌ
and if Allah were to enlarge the provision		severe	(will be) a torment
وَلَكِنْ يَنْزِلُ	فِي الْأَرْضِ	لَبَغْوًا	لِعِبَادِهِ ۚ
[and] but He sends down	in the earth	they would surely rebel	for His slaves
بَصِيرٌ ۗ	خَيْرٌ	بِعِبَادِهِ ۚ	إِنَّهُ،
All-Seer	(is) Well-Aware	of His slaves	verily He
			مَا يَشَاءُ ۚ
			بِقَدْرِ ۚ
			by measure

وَهُوَ الَّذِي يُنَزِّلُ الْغَيْثَ مِنْ بَعْدِ مَا قَنَطُوا وَيَنْشُرُ رَحْمَتَهُ، وَهُوَ الْوَلِيُّ الْحَمِيدُ ﴿٢٨﴾ وَمِنْ آيَاتِهِ خَلْقَ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَثَّ فِيهِمَا مِنْ دَابَّةٍ وَهُوَ عَلَى جَمْعِهِمْ إِذَا يَشَاءُ قَدِيرٌ ﴿٢٩﴾ وَمَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فِيمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُوا عَنْ كَثِيرٍ ﴿٣٠﴾ وَمَا أَنْتُمْ بِمُعْجِزِينَ فِي الْأَرْضِ وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ﴿٣١﴾

28. And He it is Who sends down the rain after they have despaired, and spreads His Mercy. And He is the *Walī* (Helper, Supporter, Protector, Lord), the Worthy of all praise. 29. And among His *Ayāt* (proofs, evidences, lessons, signs, etc.) is the creation of the heavens and the earth, and whatever moving (living) creatures He has dispersed in them both. And He is All-Potent over their assembling (i.e. resurrecting them on the Day of Resurrection after their death, and dispersion of their bodies) whenever He wills. 30. And whatever of misfortune befalls you, it is because of what your hands have earned. And He pardons much. 31. And you cannot escape from Allāh (i.e. His punishment) in the earth, and besides Allāh you have neither any *Walī* (guardian or protector) nor any helper.

قَنَطُوا	مِنْ بَعْدِ مَا	يُنَزِّلُ الْغَيْثَ	الَّذِي	وَهُوَ
they have despaired	after	sends down the rain	Who	and He (it is)
الْحَمِيدُ ﴿٢٨﴾		وَهُوَ الْوَلِيُّ		وَيَنْشُرُ رَحْمَتَهُ ۗ
the Worthy of all praise		and He (is) the Protector		and spreads His Mercy
وَالْأَرْضِ	السَّمَوَاتِ	خَلَقُ		وَمِنْ آيَاتِهِ ۚ
and the earth	(of) the heavens	(is the) creation		and among His Signs

وَمَا بَثَّ	فِيهِمَا	مِنْ دَابَّةٍ ٣٢	وَهُوَ
and whatever He has dispersed	in them both	of moving (living) creatures	and He
عَلَىٰ جَمْعِهِمْ	إِذَا يَشَاءُ	قَدِيرٌ ٣٣	وَمَا
over their assembling	whenever He wills	(is) All-Potent	and whatever
بَصَبَكُمْ	وَيَعْفُوا	كَسَبَتْ أَيْدِيكُمْ	وَيَعْفُوا
befalls you	and He pardons	your hands have earned	and He pardons
مَنْ مُصِيبَةٍ	فِيمَا	عَنْ كَثِيرٍ ٣٤	وَمَا
of misfortune	then (it is because) of what	[from] much	and neither
عَنْ كَثِيرٍ ٣٤	وَمَا أَنْتُمْ	بِمُعْجِزِينَ	فِي الْأَرْضِ ٣٥
[from] much	and you (can) not	escape (from Allah)	in the earth
لَكُمْ	مِنْ دُونِ اللَّهِ	مِنْ وَلِيٍّ	وَلَا نَصِيرٍ ٣٦
you have	besides Allah	any protector	nor (any) helper

وَمِنْ آيَاتِهِ الْجَوَارِ فِي الْبَحْرِ كَالْأَعْلَامِ ٣٢ إِنَّ يَشَاءُ يُسْكِنِ الرِّيحَ فَيَظْلَنَ رَوَاكِدَ عَلَى ظَهْرِهِ ٣٣ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ ٣٤ أَوْ يُوقِعَهُنَّ بِمَا كَسَبُوا وَيَعْفُ عَنْ كَثِيرٍ ٣٥ وَيَعْلَمَ الَّذِينَ يُحَادِّثُونَ فِي آيَاتِنَا مَا لَهُمْ مِنْ مَّحِيصٍ ٣٥ فَمَا أُوتِيتُمْ مِنْ شَيْءٍ فَمُنْعُ الْحَيَاةِ الدُّنْيَا وَمَا عِنْدَ اللَّهِ خَيْرٌ وَأَبْقَى لِلَّذِينَ ءَامَنُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ٣٦

32. And among His Signs are the ships in the sea like mountains. 33. If He wills, He causes the wind to cease, then they would become motionless on the back (of the sea). Verily, in this are signs for everyone patient and grateful. 34. Or He may destroy them (by shipwreck) because of that which their (people) have earned. And He pardons much. 35. And those who dispute (polytheists, with Our Messenger Muhammad ﷺ) as regards Our *Ayāt* (proofs, signs, verses of Islāmic Monotheism) may know that there is no place of refuge for them (from Allāh's punishment) 36. So whatever you have been given is but (a passing) enjoyment for this worldly life, but that which is with Allāh (Paradise) is better and more lasting for those who believe (in the Oneness of Allāh - Islāmic Monotheism) and put their trust in their Lord (concerning all of their affairs).

وَمِنْ آيَاتِهِ	الْجَوَارِ	فِي الْبَحْرِ	كَالْأَعْلَامِ ٣٢	إِنْ يَشَاءُ
and among His Signs	(are) the ships	in the sea	like mountains	if He wills

عَلَى ظَهْرِهِ	فَيَظْلَنَ رَوَاكِدَ	يُسْكِنُ الرِّيحَ				
on its back (the sea)	then they would become motionless	He causes the wind to settle				
أَوْ يُوقَهُنَّ	شُكُورٍ	صَبَّارٍ	لِكُلِّ	لَأَيَّتِ	فِي ذَلِكَ	إِنَّ
or He may destroy them	grateful	patient	for every	(are) indeed signs	in that	verily
وَيَعْلَمُ	عَنْ كَثِيرٍ	وَيَعْفُ	بِمَا كَسَبُوا			
and may know	[from] much	and He pardons	(because) of what they (people) have earned			
مِنْ مَحِيصٍ	لَهُمْ	مَا	فِي آيَاتِنَا	الَّذِينَ يَجِدُونَ		
any place of refuge	for them	(that there is) not	in Our proofs	those who dispute		
فَمَنْعُ	مِنْ شَيْءٍ	فَمَا أَوْتَيْتُمْ				
(is) but (a passing) enjoyment	[anything]	so whatever you have been given				
خَيْرٌ	عِنْدَ اللَّهِ	وَمَا	الدُّنْيَا	الْحَيَاةِ		
(is) better	(is) with Allāh	but that which	(of) the world	(for) the life		
وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ	لِلَّذِينَ ءَامَنُوا	وَأَبْقَى				
and put their trust in their Lord	for those who believe	and more lasting				

وَالَّذِينَ يَجْتَنِبُونَ كَبِيرَ الْإِثْمِ وَالْفَوَاحِشَ وَإِذَا مَا غَضِبُوا هُمْ يَغْفِرُونَ ﴿٣٧﴾ وَالَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَمْرُهُمْ شُورَى بَيْنَهُمْ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ﴿٣٨﴾ وَالَّذِينَ إِذَا أَصَابَهُمُ الْبَغْيُ هُمْ يَنْصُرُونَ ﴿٣٩﴾ وَجَزَاءُ سَيِّئَةٍ سَيِّئَةٌ مِثْلُهَا فَمَنْ عَفَا وَأَصْلَحَ فَأَجْرُهُ عَلَى اللَّهِ إِنَّهُ لَا يُحِبُّ الظَّالِمِينَ ﴿٤٠﴾

37. And those who avoid the greater sins, and *Al-Fawāhish* (illegal sexual intercourse), and when they are angry, they forgive. 38. And those who answer the Call of their Lord [i.e. to believe that He is the only One Lord (Allāh), and to worship none but Him Alone], and perform *As-Salāt* (the prayers), and who (conduct) their affairs by mutual consultation, and who spend of what We have bestowed on them. 39. And those who, when an oppressive wrong is done to them, take revenge. 40. The recompense for an evil is an evil like thereof; but whoever forgives and makes reconciliation, his reward is with Allāh. Verily, He likes not the *Zālimūn* (oppressors, polytheists, and wrongdoers).

وَالَّذِينَ يَحْتَبِرُونَ	كَبِيرَ	الْآثِمِ	وَالْفَوَاحِشَ	وَإِذَا مَا
and those who avoid	(the) greater	sins	and the lewdness	and when
عَصَبُوا	هُمْ يَغْفِرُونَ ﴿٤٧﴾	وَالَّذِينَ	أَسْتَجَابُوا لِرَبِّهِمْ	
they are angry	they forgive	and those who	answer the Call of their Lord	
وَأَقَامُوا	الصَّلَاةَ	وَأَمْرَهُمْ	شُورَى	بَيْنَهُمْ
and perform (perfectly)	the prayers	and their affairs	(are) consultation	between them
وَمِمَّا	رَزَقْنَاهُمْ	يُنْفِقُونَ ﴿٤٨﴾	وَالَّذِينَ	إِذَا
and of what	We have bestowed on them	they spend	and those who	when
أَصَابَهُمْ	الْبَغْيَ	هُمْ يَنْصِرُونَ ﴿٤٩﴾	وَجَزَاءُ	
strikes them	an oppressive wrong	they take revenge	and (the) recompense	
سَيِّئَةٍ	سَيِّئَةٍ	مِثْلَهَا	فَمَنْ عَفَا	وَأَصْلَحَ
(for) an evil	(is) an evil	like thereof	but whoever forgives	and makes reconciliation
فَأَجْرُهُ	عَلَى اللَّهِ	إِنَّهُ	لَا يُحِبُّ الظَّالِمِينَ ﴿٥٠﴾	
then his reward	(is) with Allah	verily He	likes not the wrongdoers	

وَلَمَنْ أَنْصَرَ بَعْدَ ظُلْمِهِ فَأُولَئِكَ مَا عَلَيْهِمْ مِنْ سَبِيلٍ ﴿٤١﴾ إِنَّمَا السَّبِيلُ عَلَى الَّذِينَ يَظْلِمُونَ النَّاسَ وَيَبْغُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ أُولَئِكَ لَهُمْ عَذَابٌ أَلِيمٌ ﴿٤٢﴾ وَلَمَنْ صَبَرَ وَغَفَرَ إِنَّ ذَلِكَ لَمِنْ عَزْمِ الْأُمُورِ ﴿٤٣﴾ وَمَنْ يُضْلِلِ اللَّهُ فَمَا لَهُ مِنْ وَالِيٍّ مِنْ بَعْدِهِ وَتَرَى الظَّالِمِينَ لَمَّا رَأَوْا الْعَذَابَ يَقُولُونَ هَلْ إِلَىٰ مَرَدٍّ مِّنْ سَبِيلِ ﴿٤٤﴾ وَتَرَاهُمْ يُعْرَضُونَ عَلَيْهَا خَشِيعِينَ مِنَ الدَّلِّ يَنْظُرُونَ مِنْ طَرْفٍ خَفِيٍّ وَقَالَ الَّذِينَ آمَنُوا إِنَّ الْخَسِرِينَ الَّذِينَ خَسِرُوا أَنفُسَهُمْ وَأَهْلِيهِمْ يَوْمَ الْقِيَامَةِ أَلَّا إِنَّ الظَّالِمِينَ فِي عَذَابٍ مُّقِيمٍ ﴿٥٠﴾

41. And indeed whosoever takes revenge after he has suffered wrong, for such there is no way (of blame) against them. 42. The way (of blame) is only against those who oppress men and rebel in the earth without justification; for such there will be a painful torment. 43. And verily, whosoever shows patience and forgives, that would truly be from the things recommended by Allāh. 44. And whomsoever Allāh sends astray, for him there is no *Walī* (protector, helper,

guardian) after Him. And you will see the *Zālimūn* (polytheists, wrongdoers, oppressors), when they behold the torment, they will say: "Is there any way of return (to the world)?" 45. And you will see them brought forward to it (Hell) made humble by disgrace, (and) looking with stealthy glance. And those who believe will say: "Verily, the losers are they who lose themselves and their families on the Day of Resurrection. Verily, the *Zālimūn* [i.e. *Al-Kāfirūn* (disbelievers in Allāh, in His Oneness and in His Messenger ﷺ, polytheists, wrongdoers)] will be in a lasting torment.

فَأُولَٰئِكَ	ظَلَمِهِ	بَعْدَ	وَلَمَنْ أَنْصَرَ		
then those	he has suffered wrong	after	and indeed whosoever takes revenge		
عَلَى الَّذِينَ	إِنَّمَا السَّبِيلُ	مِنْ سَبِيلٍ ﴿٤٥﴾	عَلَيْهِمْ	مَا	
against those who	the way (is) only	any way	against them	(there is) not	
لَهُمْ	أُولَٰئِكَ	الْحَقُّ	بِغَيْرِ	فِي الْأَرْضِ	وَيَبْعُونَ
for them	those	right	without	in the earth	and rebel
يَظْلِمُونَ النَّاسَ	وَعَفَرَ	وَلَمَنْ صَبَرَ	أَلِيمٌ ﴿٤٦﴾	عَذَابٌ	
oppress people	and forgives	and verily whosoever shows patience	painful	(will be) a torment	
لَمَنْ عَزَمَ	الْأُمُورِ ﴿٤٧﴾	وَمَنْ يُضِلِلِ اللَّهُ			
(would) surely (be) from (the) steadfast	matters	and whomsoever Allah sends astray			
فَمَا	لَهُ	مِنْ وَلِيٍّ	مِنْ بَعْدِهِ ۗ	وَتَرَى الظَّالِمِينَ	
then (there is) not	for him	any protector	after Him	and you will see the wrongdoers	
لَمَّا	رَأَوْا الْعَذَابَ	يَقُولُونَ	هَلْ	إِلَىٰ مَرَدٍّ	مِنْ سَبِيلٍ ﴿٤٨﴾
when	they see the torment	they will say	(is there)?	of return	any way
وَتَرَاهُمْ	يُعْرَضُونَ عَلَيْهَا	خَاشِعِينَ	مِنَ الدُّلِّ		
and you will see them	brought forward to it	humbled	by disgrace		
يَنْظُرُونَ مِنْ طَرْفٍ	خَفِيٍّ ۗ	وَقَالَ	الَّذِينَ آمَنُوا	إِنَّ الْخَاسِرِينَ	
looking with glance	stealthy	and will say	those who believe	verily the losers	
الَّذِينَ	خَسِرُوا أَنْفُسَهُمْ	وَأَهْلِيهِمْ	يَوْمَ	الْقِيَامَةِ ۗ	
(are) those who	lose themselves	and their families	(on the) Day	(of) Resurrection	

مُقِيمٍ ﴿٤٥﴾	فِي عَذَابٍ	إِنَّ الظَّالِمِينَ	أَلَا
lasting	(will be) in a torment	[indeed] the wrongdoers	verily

وَمَا كَانَتْ لَهُمْ مِنْ أَوْلِيَاءَ يَنْصُرُونَهُمْ مِنْ دُونِ اللَّهِ وَمَنْ يُضِلِلِ اللَّهُ فَهُوَ مِنْ سَبِيلِ ﴿٤٦﴾
 أَسْتَجِيبُوا لِرَبِّكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا مَرَدَّ لَهُ، مِنْ اللَّهِ مَا لَكُمْ مِنْ مَلْجَأٍ يَوْمَئِذٍ
 وَمَا لَكُمْ مِنْ نَكِيرٍ ﴿٤٧﴾ فَإِنْ أَعْرَضُوا فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِظًا إِنْ عَلَيْكَ إِلَّا
 الْبَلَاغُ وَإِنَّا إِذَا أَذَقْنَا الْإِنْسَانَ مِنَّا رَحْمَةً فَرِحَ بِهَا وَإِنْ تُصِيبَهُمْ سَيِّئَةٌ بِمَا
 قَدَّمَتْ أَيْدِيهِمْ فَإِنَّ الْإِنْسَانَ كَفُورٌ ﴿٤٨﴾

46. And they will have no *Auliya'* (protectors, helpers, guardians, lords) to help them other than Allāh. And he whom Allāh sends astray, for him there is no way. 47. Answer the Call of your Lord (i.e. accept Islāmic Monotheism, O mankind and jinn) before there comes from Allāh a Day which cannot be averted (i.e. the Day of Resurrection). You will have no refuge on that Day nor there will be for you any denying (of your crimes as they are all recorded in the Book of your deeds). 48. But if they turn away (O Muhammad ﷺ from Islāmic Monotheism, which you have brought to them). We have not sent you (O Muhammad ﷺ) as a *Hafiz* (watcher, protector) over them (i.e. to take care of their deeds and to recompense them). Your duty is to convey (the Message). And verily, when We cause man to taste of mercy from Us, he rejoices thereat; but when some ill befalls them because of the deeds which their hands have sent forth, then verily, man (becomes) ingrate!

وَمَا كَانَتْ	هُم	مِنْ أَوْلِيَاءَ	يَنْصُرُونَهُمْ	مِنْ دُونِ اللَّهِ
and (there) will be not	for them	any protectors	to help them	other than Allah
وَمَنْ يُضِلِلِ اللَّهُ	فَمَا	لَهُ	مِنْ سَبِيلٍ ﴿٤٦﴾	
and (he) whom Allah sends astray	then (there is) not	for him	any way	
أَسْتَجِيبُوا لِرَبِّكُمْ	مِنْ قَبْلِ	أَنْ يَأْتِيَ يَوْمٌ	لَا مَرَدَّ لَهُ	
answer the Call (of) your Lord	before	that (there) comes a Day	for it not averting	
مِنْ اللَّهِ مَا	لَكُمْ	مِنْ مَلْجَأٍ	يَوْمَئِذٍ	وَمَا لَكُمْ
from Allah	you (will) have not	any refuge	(on) that Day	(there will be) for you nor

عَلَيْهِمْ	فَمَا أَرْسَلْنَاكَ	فَإِنْ أَعْرَضُوا	مِنْ نَكِيرٍ
over them	then We have not sent you	but if they turn away	any denying
وَأِنَّا	إِلَّا الْبَلَّغُ	عَلَيْكَ	إِنْ
and verily We	but to convey (the Message)	(is) your duty	not
وَأِنْ تَصَبَّرْهُمْ	بِهَا	فَرِحَ	رَحْمَةً
but if befalls them	thereat	he rejoices	mercy
فَدَمَّتْ أَيْدِيهِمْ	يَمًا	مِنَّا	الْإِنْسَانَ
their hands have sent forth	(because) of (the deeds) which	from Us	man
			سَيِّئَةً
			when cause to taste
			some ill
	كُفُورٌ	فَإِنَّ الْإِنْسَانَ	
	(is) ingrate	then verily man	

لِلَّهِ مَلِكُ السَّمَوَاتِ وَالْأَرْضِ يَخْلُقُ مَا يَشَاءُ يَهَبُ لِمَنْ يَشَاءُ إِنثًا وَيَهَبُ لِمَنْ يَشَاءُ الذُّكُورَ ﴿٤٩﴾ أَوْ يُزَوِّجُهُمْ ذُكْرَانًا وَإِنثًا وَيَجْعَلُ مَنْ يَشَاءُ عَقِيمًا إِنَّهُ عَلِيمٌ قَدِيرٌ ﴿٥٠﴾ وَمَا كَانَ لِبَشَرٍ أَنْ يُكَلِّمَهُ اللَّهُ إِلَّا وَحْيًا أَوْ مِنْ وَرَائِ حِجَابٍ أَوْ يُرْسِلَ رَسُولًا فَيُوحِيَ بَأْذَنِهِ مَا يَشَاءُ إِنَّهُ عَلَىٰ حَكِيمٍ ﴿٥١﴾

49. To Allāh belongs the kingdom of the heavens and the earth. He creates what He wills. He bestows female (offspring) upon whom He wills, and bestows male (offspring) upon whom He wills. 50. Or He bestows both males and females, and He renders barren whom He wills. Verily, He is All-Knower and is Able to do all things. 51. It is not given to any human being that Allāh should speak to him unless (it be) by Revelation, or from behind a veil, or (that) He sends a Messenger to reveal what He wills by His Leave. Verily, He is Most High, Most Wise.

لِلَّهِ مَلِكُ	السَّمَوَاتِ	وَالْأَرْضِ	يَخْلُقُ	مَا يَشَاءُ
to Allah (belongs the) kingdom	(of) the heavens	and the earth	He creates	what He wills
يَهَبُ	لِمَنْ يَشَاءُ	إِنثًا	وَيَهَبُ	لِمَنْ يَشَاءُ
He bestows	upon whom He wills	female (offspring)	and bestows	upon whom He wills

وَيَجْعَلُ	وَأِنثًا	ذَكَرَانًا	أَوْ يَرْوِّجُهُمْ	الذَّكَورَ ﴿٤١﴾
and He renders	and females	males	or He combines them	male (offspring)
فَدِيرٌ ﴿٤٢﴾	إِنَّهُ، عَلِيمٌ	عَقِيمًا	مَنْ يَشَاءُ	
(and is) Able to do all things	verily He (is) All-Knower	barren	whom He wills	
أَنْ يَكَلِّمَهُ اللَّهُ	لِبَشَرٍ	وَمَا كَانَ		
that Allah should speak to him	for any human being	and it is not		
أَوْ يُرْسِلَ رَسُولًا	جَابٍ	مِنْ وَرَائِي	أَوْ	إِلَّا وَحْيًا
or He sends a Messenger	a veil	from behind	or	unless (by) Revelation
حَكِيمٌ ﴿٤٣﴾	إِنَّهُ، عَلِيٌّ	مَا يَشَاءُ	بِإِذْنِهِ	فِيُوحِي
Most Wise	verily He (is) Most High	what He wills	by His Leave	to reveal

وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِّنْ أَمْرِنَا مَا كُنْتَ تَدْرِي مَا الْكِتَابُ وَلَا الْإِيمَانُ وَلَكِن جَعَلْنَاهُ نُورًا نَّهْدِي بِهِ، مَنْ نَّشَاءُ مِنْ عِبَادِنَا وَإِنَّكَ لَتَهْدِي إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٤٤﴾ صِرَاطِ اللَّهِ الَّذِي لَهُ، مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ أَلَا إِلَى اللَّهِ تَصِيرُ الْأُمُورُ ﴿٤٥﴾

52. And thus We have sent to you (O Muhammad ﷺ) *Rūh* (a revelation, and a mercy) of Our Command. You knew not what is the Book, nor what is Faith. But We have made it (this Qur'an) a light wherewith We guide whosoever of Our slaves We will. And verily, you (O Muhammad ﷺ) are indeed guiding (mankind) to a Straight Path (i.e. Allāh's religion of Islāmic Monotheism). 53. The path of Allāh to Whom belongs all that is in the heavens and all that is in the earth. Verily, all matters at the end go to Allāh (for decision).

مَا كُنْتَ	مِّنْ أَمْرِنَا	رُوحًا	إِلَيْكَ	وَكَذَلِكَ أَوْحَيْنَا
not you [were]	of Our Command	a revelation (Quran)	to you	and thus We have revealed
نُورًا	وَلَكِن جَعَلْنَاهُ	وَلَا الْإِيمَانُ	الْكِتَابُ	مَا تَدْرِي
a light	[and] but We have made it	nor the Faith	(is) the Book	what knew
لَتَهْدِي	وَإِنَّكَ	مِّنْ عِبَادِنَا	مَنْ نَّشَاءُ	نَهْدِي بِهِ
are indeed guiding	and verily you	of Our slaves	whosoever We will	We guide by it

مَا	لَهُ	الَّذِي	صِرَاطِ اللَّهِ	مُسْتَقِيمٍ ﴿٥٦﴾	إِلَى صِرَاطٍ
(all) that	to Whom (belongs)	[Who]	(the) path (of) Allah	Straight	to a Path
﴿٥٧﴾ إِلَى اللَّهِ تَصِيرُ الْأُمُورُ ﴿٥٧﴾	أَلَا	فِي الْأَرْضِ	وَمَا	فِي السَّمَوَاتِ	
all matters go to Allah	verily	(is) in the earth	and (all) that	(is) in the heavens	

سُورَةُ الزُّكْرُفِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

حَمْ ﴿١﴾ وَالْكِتَابِ الْمُبِينِ ﴿٢﴾ إِنَّا جَعَلْنَاهُ قُرْءَانًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ ﴿٣﴾
وإِنَّهُ فِي أُمِّ الْكِتَابِ لَدَيْنَا عَلَى حَكِيمٍ ﴿٤﴾ أَفَضْرِبُ عَنْكُمْ الذِّكْرَ صَفْحًا
أَنْ كُنْتُمْ قَوْمًا مُسْرِفِينَ ﴿٥﴾ وَكَمْ أَرْسَلْنَا مِنْ نَبِيِّ فِي الْأَوَّلِينَ ﴿٦﴾ وَمَا يَأْتِيهِمْ مِنْ
نَبِيِّ إِلَّا كَانُوا بِهِ يَسْتَهْزِءُونَ ﴿٧﴾

Sūrah Az-Zukhruf (The Gold Adornments) 43

In the Name of Allāh, the Most Gracious, the Most Merciful.

1. *Hā-Mīm*. [These letters are one of the miracles of the Qur'ān, and none but Allāh (Alone) knows their meanings.] 2. By the manifest Book (i.e. this Qur'ān that makes things clear). 3. Verily, We have made it a Qur'ān in Arabic that you may be able to understand (its meanings and its admonitions). 4. And verily, it (this Qur'ān) is in the Mother of the Book (i.e. *Al-Lauh Al-Mahfūz*) with Us, indeed exalted, full of wisdom. 5. Shall We then (warn you not and) take away the Reminder (this Qur'ān) from you, because you are a people *Musrifūn*. 6. And how many a Prophet have We sent amongst the men of old. 7. And never came there a Prophet to them but they used to mock at him.

الرحيم		الرحمن		بِسْمِ اللَّهِ	
the Most Merciful		the Most Gracious		In the Name (of) Allah	
عَرَبِيًّا	قُرْءَانًا	جَعَلْنَاهُ	إِنَّا	الْمُبِينِ ﴿٢﴾	وَالْكِتَابِ
(in) Arabic	a Quran	have made it	verily We	manifest	by the Book
					Ha-Mim

لَعَلَّكُمْ تَعْقِلُونَ ﴿٢﴾	وَإِنَّهُ	فِي أُمِّ	الْكِتَابِ	لَدَيْنَا
that you may understand	and verily it	(is) in (the) Mother	(of) the Book	with Us
لَعَلِّي	حَكِيمٌ ﴿٣﴾	أَفَنَضْرِبُ	عَنْكُمْ	الذِّكْرَ
indeed exalted	full of wisdom	shall We then take away?	from you	the Reminder
صَفْحًا	أَنْ كُنْتُمْ قَوْمًا	مُسْرِفِينَ ﴿٤﴾	وَكَمْ أَرْسَلْنَا	
(in) rejection	(because) that you are a people	transgressing	and how many have We sent	
مِنْ نَبِيِّ	فِي الْأَوَّلِينَ ﴿٥﴾	وَمَا يَأْتِيهِمْ	مِنْ نَبِيِّ	
a Prophet	amongst the ancients	and come to them not	a Prophet	
	إِلَّا كَانُوا	بِهِ يَسْتَهْزِءُونَ ﴿٧﴾		
	but they used to	mock at him		

فَأَهْلَكْنَا أَشَدَّ مِنْهُمْ بَطْشًا وَمَضَى مَثَلُ الْأَوَّلِينَ ﴿٨﴾ وَلَئِنْ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ لَيَقُولُنَّ خَلَقَهُنَّ الْعَزِيزُ الْعَلِيمُ ﴿٩﴾ الَّذِي جَعَلَ لَكُمْ الْأَرْضَ مَهْدًا وَجَعَلَ لَكُمْ فِيهَا سُبُلًا لَعَلَّكُمْ تَهْتَدُونَ ﴿١٠﴾ وَالَّذِي نَزَّلَ مِنَ السَّمَاءِ مَاءً يَقْدَرِ فَأَنْشَرْنَا بِهِ بَلْدَةً مَيْتًا كَذَلِكَ تُخْرَجُونَ ﴿١١﴾ وَالَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا وَجَعَلَ لَكُمْ مِنَ الْفُلْكِ وَالْأَنْعَامِ مَا تَرْكَبُونَ ﴿١٢﴾

8. Then We destroyed men stronger (in power) than these – and the example of the ancients has passed away (before them). 9. And indeed if you ask them: "Who has created the heavens and the earth?" They will surely say: "The All-Mighty, the All-Knower created them." 10. Who has made for you the earth like a bed, and has made for you roads therein, in order that you may find your way. 11. And Who sends down water (rain) from the sky in due measure, then We revive a dead land therewith, and even so you will be brought forth (from the graves). 12. And Who has created all the pairs and has appointed for you ships and cattle on which you ride,

فَأَهْلَكْنَا أَشَدَّ	مِنْهُمْ	بَطْشًا	وَمَضَى مَثَلُ
then We destroyed (men) stronger	than them	(in) power	and has passed away (the) example

الْأَوَّلِينَ ﴿٨﴾	وَلَيْنَ سَأَلْتَهُمْ	مَنْ خَلَقَ	السَّمَوَاتِ
(of) the ancients	and indeed if you ask them	Who has created	the heavens
وَالْأَرْضِ	لَيَقُولَنَّ	خَلَقَهُنَّ الْعَزِيزُ	الْعَلِيمُ ﴿٩﴾
and the earth	they will surely say	created them the All-Mighty	the All-Knower
الَّذِي جَعَلَ	لَكُمْ	وَجَعَلَ	لَكُمْ
Who has made	for you	and has made	for you
الْأَرْضَ	مَهْدًا	فِيهَا	الَّذِي جَعَلَ
the earth	(like) a bed	therein	Who has made
لَعَلَّكُمْ تَهْتَدُونَ ﴿١٠﴾	وَالَّذِي نَزَّلَ	مِنَ السَّمَاءِ	سُبُلًا
(in order) that you may find your way	and Who sends down	from the sky	roads
يَقْدِرُ	فَأَنْشُرْنَا	بِهِ	بِلَدَةٍ
in (due) measure	then We revive	therewith	a land
مَاءٍ	كُلَّهَا	وَالَّذِي	كَذَلِكَ تُخْرَجُونَ ﴿١١﴾
water(rain)	all of them	and Who	thus you will be brought forth
وَجَعَلَ	لَكُمْ	مِنَ الْفُلْكِ	وَالَّذِي
and has made	for you	of ships	and Who
وَجَعَلَ	مَا تَرَكِبُونَ ﴿١٢﴾	وَالْأَنْعَامِ	وَالَّذِي
and has made	(on) which you ride	and cattle	and Who

لِتَسْتَوُوا عَلَى ظُهُورِهِ ثُمَّ تَذْكُرُوا نِعْمَةَ رَبِّكُمْ إِذَا اسْتَوَيْتُمْ عَلَيْهِ وَتَقُولُوا سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ ﴿١٣﴾ وَإِنَّا إِلَىٰ رَبِّنَا لَمُنْقَلِبُونَ ﴿١٤﴾ وَجَعَلُوا لَهُ مِنْ عِبَادِهِ جُزْءًا إِنَّ الْإِنْسَانَ لَكَفُورٌ مُّبِينٌ ﴿١٥﴾ أَمْ اتَّخَذَ مِمَّا يَخْلُقُ بَنَاتٍ وَأَصْفَانَكُمْ بِالْبَنِينَ ﴿١٦﴾ وَإِذَا بُشِّرَ أَحَدُهُمْ بِمَا ضَرَبَ لِلرَّحْمَنِ مَثَلًا ظَلَّ وَجْهَهُ مُسْوَدًّا وَهُوَ كَظِيمٌ ﴿١٧﴾

13. In order that you may mount on their backs, and then may remember the Favour of your Lord when you mount thereon, and say: "Glorified is He Who has subjected this to us, and we could have never had it (by our efforts). 14. And verily, to Our Lord we indeed are to return!" 15. Yet, they assign to some of His slaves a share with Him (by pretending that He has children, and considering them as equals or co-partners in worship with Him). Verily, man is indeed a manifest ingrate! 16. Or has He taken daughters out of what He has

created, and He has selected for you sons? 17. And if one of them is informed of the news of (the birth of a girl) that which he sets forth as a parable to the Most Gracious (Allāh), his face becomes dark, and he is filled with grief!

ثُمَّ تَذَكَّرُوا		عَلَى ظُهُورِهِ		لِتَسْتَوُوا	
then you may remember		on their backs		(in order) that you may mount firmly	
وَتَقُولُوا سُبْحَانَ		عَلَيْهِ		إِذَا اسْتَوَيْتُمْ	
and say Glory be (to)		thereon		when you mount	
مُقَرَّنِينَ ﴿١٣﴾		لَهُ		رَبِّكُمْ	
capable		for it		(of) your Lord	
وَمَا كُنَّا		هَذَا		لَنَا	
and we were not		this		to us	
مُقَرَّنِينَ ﴿١٣﴾		لَهُ		الَّذِي سَخَّرَ	
capable		for it		Him Who has subjected	
وَجَعَلُوا		لَمُنْقَلِبُونَ ﴿١٤﴾		إِلَى رَبِّنَا	
and they assign		indeed (are) to return		to our Lord	
وَجَعَلُوا		لَمُنْقَلِبُونَ ﴿١٤﴾		إِلَى رَبِّنَا	
with Him		indeed (are) to return		to our Lord	
مُبِينٌ ﴿١٥﴾		لَكَفُورٌ		إِنَّ الْإِنْسَانَ	
manifest		(is) indeed an ingrate		verily man	
مُبِينٌ ﴿١٥﴾		لَكَفُورٌ		إِنَّ الْإِنْسَانَ	
manifest		(is) indeed an ingrate		verily man	
وَأَصْفَنكُمْ		بَنَاتٍ		مِمَّا يَخْلُقُ	
and He has selected (for) you		daughters		of what He has created	
وَأَصْفَنكُمْ		بَنَاتٍ		مِمَّا يَخْلُقُ	
and He has selected (for) you		daughters		of what He has created	
بِأَبْنِينَ ﴿١٦﴾		وَأِذَا		بِأَبْنِينَ ﴿١٦﴾	
of that which he sets forth		one of them is informed of the news		and when	
بِأَبْنِينَ ﴿١٦﴾		وَأِذَا		بِأَبْنِينَ ﴿١٦﴾	
of that which he sets forth		one of them is informed of the news		and when	
مَسُودًا		ظَلَّ وَجْهَهُ		لِلرَّحْمَنِ مَثَلًا	
dark		his face becomes		(as) a parable to the Most Gracious (Allah)	
مَسُودًا		ظَلَّ وَجْهَهُ		لِلرَّحْمَنِ مَثَلًا	
dark		his face becomes		(as) a parable to the Most Gracious (Allah)	
وَهُوَ		كَظِيمٌ ﴿١٧﴾		وَهُوَ	
and he		(is) filled with grief		and he	
وَهُوَ		كَظِيمٌ ﴿١٧﴾		وَهُوَ	
and he		(is) filled with grief		and he	

أَوْ مَنْ يُنْسَوُا فِي الْحَيَاةِ وَهُوَ فِي الْخِصَامِ غَيْرُ مُبِينٍ ﴿١٨﴾ وَجَعَلُوا الْمَلَائِكَةَ الَّذِينَ هُمْ عَبْدُ الرَّحْمَنِ إِنشَاءً أَشْهَدُوا خَلْقَهُمْ سَتُكْتَبُ شَهَادَتُهُمْ وَيُسْأَلُونَ ﴿١٩﴾ وَقَالُوا لَوْ شَاءَ الرَّحْمَنُ مَا عَبَدْنَاهُمْ مَالَهُمْ بِذَلِكَ مِنْ عِلْمٍ إِنْ هُمْ إِلَّا يَخْرُصُونَ ﴿٢٠﴾

18. (Like they then for Allāh) a creature who is brought up in adornments (wearing silk and gold ornaments, i.e. women), and who in dispute cannot make herself clear? 19. And they make the angels who themselves are slaves of the Most Gracious (Allāh) females. Did they witness their creation? Their testimony will be recorded, and they will be questioned! 20. And they said: "If it had been the Will of the Most Gracious (Allāh), we should not have worshipped them (false deities)." They have no knowledge whatsoever of that. They do nothing but lie!

غَيْرٌ	فِي الْخِصَامِ	وَهُوَ	يُنشَأُ فِي الْحِلْيَةِ	أَوْ مَنْ
(is) not	in dispute	and he	is brought up in the ornaments	(is the one) who?
عِبْدُ الرَّحْمَنِ		هَمُّ	الَّذِينَ	وَجَعَلُوا الْمَلَائِكَةَ
(are) slaves (of) the Most Gracious		[they]	those who	and they make the angels
سَتَكْتُبُ شَهَادَتَهُمْ		أَشْهَدُوا خَلْقَهُمْ		إِنثَاءً
their testimony will be recorded		(did) they bear witness their creation?		females
لَوْ شَاءَ الرَّحْمَنُ		وَقَالُوا	وَيُسْأَلُونَ	
if the Most Gracious had willed		and they said	and they will be questioned	
مِنْ عِلْمٍ	بِذَلِكَ	لَهُمْ	مَا	مَا عَبَدْتَهُمْ
any knowledge	of that	they have	not	we would not have worshipped them
إِلَّا يَخْرُصُونَ		إِنْ هُمْ		
but lie		they (do) nothing		

أَمْ آتَيْنَاهُمْ كِتَابًا مِنْ قَبْلِهِ، فَهُمْ بِهِ مُسْتَمْسِكُونَ ﴿٤١﴾ بَلْ قَالُوا إِنَّا وَجَدْنَا آبَاءَنَا عَلَىٰ أُمَّةٍ وَإِنَّا عَلَىٰ آثَرِهِمْ مُهْتَدُونَ ﴿٤٢﴾ وَكَذَلِكَ مَا أَرْسَلْنَا مِنْ قَبْلِكَ فِي قَرْيَةٍ مِّنْ نَّذِيرٍ إِلَّا قَالَ مُتْرَفُوهَا إِنَّا وَجَدْنَا آبَاءَنَا عَلَىٰ أُمَّةٍ وَإِنَّا عَلَىٰ آثَرِهِمْ مُّقْتَدُونَ ﴿٤٣﴾ قُلْ أُولَٰئِكَ جَاهِلُونَ ۖ أُولَٰئِكَ جَاهِلُونَ بِمَا يُحْكُمُونَ ۖ فَهُمْ يُسْتَكْبَرُونَ ﴿٤٤﴾

21. Or have We given them any Book before this (the Qur'ān) to which they are holding fast? 22. Nay! They say: "We found our fathers following a certain way and religion, and we guide ourselves by their footsteps." 23. And similarly, We

sent not a warner before you (O Muhammad ﷺ) to any town (people) but the luxurious ones among them said: "We found our fathers following a certain way and religion, and we will indeed follow their footsteps." 24. (The warner) said: "Even if I bring you better guidance than that which you found your fathers following?" They said: "Verily, we disbelieve in that with which you have been sent."

أَمْ ءَأَيَّنَهُمْ	كِتَابًا	مِّن قَبْلِهِ	فَهُمْ	بِهِ	مُسْتَمْسِكُونَ ﴿٢٦﴾
or have We given them	a Book	before this	so they	to which	(are) holding fast
بَلْ قَالُوا	إِنَّا وَجَدْنَا	ءَابَاءَنَا	عَلَىٰ أُمَّةٍ	وَإِنَّا	
nay they say	verily we found	our fathers	on a religion	and verily we	
عَلَىٰ ءَأَثَرِهِمْ	مُهْتَدُونَ ﴿٢٧﴾	وَكَذَلِكَ	مَا أَرْسَلْنَا	مِن قَبْلِكَ	فِي قَرْيَةٍ
on their footsteps	(are) guided	and thus	We sent not	before you	to a town
مِّن نَّذِيرٍ	إِلَّا قَالَ مُرَفُوهُمَا	إِنَّا وَجَدْنَا	ءَابَاءَنَا	عَلَىٰ أُمَّةٍ	
any warner	but the luxurious ones of it said	verily we found	our fathers	on a religion	
وَإِنَّا	عَلَىٰ ءَأَثَرِهِمْ	مُقْتَدُونَ ﴿٢٨﴾	قُلْ	أَوْلَوْا جِئْتَكُمْ	
and we indeed	on their footsteps	(will) follow	(the warner) said	even if I come to you	
بِأَهْدَىٰ	مِمَّا وَجَدْتُمْ	عَلَيْهِ	ءَابَاءَكُمْ	قَالُوا إِنَّا	
with better guidance	than that which you found	on it	your fathers	they said verily we	
	بِمَا أُرْسِلْتُمْ	بِهِ	كُفِرُونَ ﴿٢٩﴾		
	with which you have been sent	[with it]	(are) disbelievers		

فَأَنْتَقَمْنَا مِنْهُمْ فَأَنْظِرْ كَيْفَ كَانَ عَاقِبَةُ الْمُكْذِبِينَ ﴿٢٥﴾ وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ وَقَوْمِهِ إِنَّنِي بَرَاءٌ مِّمَّا تَعْبُدُونَ ﴿٢٦﴾ إِلَّا الَّذِي فَطَرَنِي فَإِنَّهُ سَيِّدِي ﴿٢٧﴾ وَجَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقْبِهِ لَعَلَّهُمْ يُرْجَعُونَ ﴿٢٨﴾ بَلْ مَتَّعْتَ هَؤُلَاءِ وَءَابَاءَهُمْ حَتَّىٰ جَاءَهُمُ الْحَقُّ وَرَسُولٌ مُّبِينٌ ﴿٢٩﴾ وَلَمَّا جَاءَهُمُ الْحَقُّ قَالُوا هَذَا سِحْرٌ وَإِنَّا بِهِ كَافِرُونَ ﴿٣٠﴾

25. So We took revenge on them, then see what was the end of those who denied (Islāmic Monotheism). 26. And (remember) when Ibrāhīm (Abraham)

said to his father and his people: "Verily, I am innocent of what you worship, 27. "Except Him (i.e. I worship none but Allāh Alone) Who did create me; and verily, He will guide me." 28. And he made it [i.e. *Lā ilāha illallāh* (none has the right to be worshipped but Allāh Alone – True Monotheism)] a Word lasting among his offspring, that they may turn back (i.e. to repent to Allāh or receive admonition). 29. Nay, but I gave (the good things of this life) to these (polytheists) and their fathers to enjoy, till there came to them the truth (the Qur'ān), and a Messenger (Muhammad ﷺ) making things clear. 30. And when the truth (this Qur'ān) came to them, they (the disbelievers in this Qur'ān) said: "This is magic, and we disbelieve therein."

فَانْقَمَمْنَا	مِنْهُمْ	فَانظُرْ كَيْفَ	كَانَ عَاقِبَةُ	الْمُكَذِّبِينَ
so We took revenge	on them	then see how	was (the) end	(of) those who denied
وَإِذْ	قَالَ إِبْرَاهِيمُ	لِأَبِيهِ	وَقَوْمِهِ	إِنِّي بَرَاءٌ
and (remember) when	Abraham said	to his father	and his people	innocent verily I am
مِمَّا تَعْبُدُونَ	إِلَّا الَّذِي	فَطَرَنِي	فَإِنَّهُ	سَيَهْدِينِ
of what you worship	except Him Who	did create me	and verily He	will guide me
وَجَعَلَهَا	كَلِمَةً	بَاقِيَةً	فِي عَقْبِهِ	لَعَلَّهُمْ يَرْجِعُونَ
and he made it	a Word	lasting	among his offspring	that they may turn back
بَلْ مَتَّعْتُ هَؤُلَاءِ	وَأَبَاءَهُمْ	حَتَّى جَاءَهُمْ	الْحَقُّ	
nay I gave to enjoy (to) these	and their fathers	till came to them	the truth	
وَرَسُولٌ	مُبِينٌ	وَلَمَّا	جَاءَهُمْ	الْحَقُّ
and a Messenger	clear	and when	came to them	the truth
سِحْرٌ	وَإِنَّا	بِهِ	كَافِرُونَ	
(is) a magic	and verily we	in it	(are) disbelievers	

وَقَالُوا لَوْلَا نَزَلَ هَذَا الْقُرْآنُ عَلَى رَجُلٍ مِّنَ الْقَرَبَاتِ عَظِيمٍ ﴿٢٧﴾ أَهُمْ يَقْسِمُونَ رَحْمَتَ رَبِّكَ نَحْنُ قَسَمْنَا بَيْنَهُمْ مَعِيشَتَهُمْ فِي الْحَيَاةِ الدُّنْيَا وَرَفَعْنَا بَعْضَهُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِّيَتَّخِذَ بَعْضُهُمْ بَعْضًا سُخْرِيًّا وَرَحْمَتُ رَبِّكَ خَيْرٌ مِّمَّا يَجْمَعُونَ ﴿٢٨﴾ وَلَوْلَا أَن يَكُونَ النَّاسُ

أُمَّةً وَاحِدَةً لَّجَعَلْنَا لِمَن يَكْفُرُ بِالرَّحْمَنِ لِبُيُوتِهِمْ سُقْفًا مِّن فِضَّةٍ وَمَعَارِجَ عَلَيْهَا يَظْهَرُونَ ﴿٣٢﴾

31. And they say: "Why is not this Qur'an sent down to some great man of the two towns (Makkah and Tā'if)?" 32. Is it they who would portion out the Mercy of your Lord? It is We Who portion out between them their livelihood in this world, and We raised some of them above others in ranks, so that some may employ others in their work. But the mercy (Paradise) of your Lord (O Muhammad ﷺ) is better than the (wealth of this world) which they amass. 33. And were it not that mankind would have become one community (all disbelievers desiring worldly life only), We would have provided for those who disbelieve in the Most Gracious (Allāh), silver roofs for their houses, and elevators whereby they ascend,

وَقَالُوا	لَوْلَا نَزَّلَ	هَذَا الْقُرْآنُ	عَلَى رَجُلٍ	مِّنَ الْقَرْيَتَيْنِ
and they say	why is not sent down	Quran	to a man	of the two towns
عَظِيمٍ ﴿٣١﴾	أَهُمْ يَقْسِمُونَ	رَحْمَتَ	رَبِّكَ	نَحْنُ
great	(do) they portion out?	(the) Mercy	(of) your Lord	We
فَسَمْنَا بَيْنَهُمْ	مَعِيشَتَهُمْ	فِي الْحَيَاةِ	الدُّنْيَا	
portion out between them	their livelihood	in the life	(of) this world	
وَرَفَعْنَا بَعْضَهُمْ	فَوْقَ	بَعْضِ	دَرَجَاتٍ	لِّيَتَّخِذَ
and We raised some of them	above	others	(in) ranks	so that may employ
بَعْضَهُمْ	بَعْضًا	سُخْرِيًّا	وَرَحْمَتُ	رَبِّكَ
some of them	others	(in) work	but (the) mercy	(of) your Lord
مِمَّا يَجْمَعُونَ ﴿٣٣﴾	وَلَوْلَا			
than (the wealth) which they amass	and if (it) had not been			
أَن يَكُونَ النَّاسُ	أُمَّةً	وَاحِدَةً	لَّجَعَلْنَا	
that all mankind would become	community	one	surely We would have provided	
لِمَن	يَكْفُرُ بِالرَّحْمَنِ	لِبُيُوتِهِمْ	سُقْفًا	
for (those) who	disbelieve in the Most Gracious (Allāh)	for their houses	roofs	

عَلَيْهَا يَظْهَرُونَ ﴿٣٣﴾	وَمَعَارِجَ	مِّنْ فِضَّةٍ
on which they mount	and elevators	of silver

وَلِبُيُوتِهِمْ أَبْوَابًا وَسُرَرًا عَلَيْهَا يَتَكَبَّرُونَ ﴿٣٤﴾ وَزُخْرَفًا وَإِنْ كُلُّ ذَلِكَ لَمَّا مَتَعَ الْحَيَاةَ الدُّنْيَا وَالْآخِرَةَ عِنْدَ رَبِّكَ لِلْمُتَّقِينَ ﴿٣٥﴾ وَمَنْ يَعِشْ عَنِ ذِكْرِ الرَّحْمَنِ نَقِيضٌ لَهُ، شَيْطَانًا فَهُوَ لَهُ، قَرِينٌ ﴿٣٦﴾ وَإِنَّهُمْ لَيَصُدُّوهُمْ عَنِ السَّبِيلِ وَيَحْسَبُونَ أَنَّهُمْ مُّهْتَدُونَ ﴿٣٧﴾ حَتَّىٰ إِذَا جَاءَ نَاقَالَ يَنْلَيْتَ بَيْنِي وَبَيْنَكَ بَعْدَ الْمَشْرِقَيْنِ فَبِئْسَ الْقَرِينُ ﴿٣٨﴾

34. And for their houses, doors (of silver), and thrones (of silver) which they could recline, 35. And adornments of gold. Yet all this (i.e. the roofs, doors, stairs, elevators, thrones of their houses) would have been nothing but an enjoyment of this world. And the Hereafter with your Lord is (only) for the *Muttaqūn*. 36. And whosoever turns away blindly from the remembrance of the Most Gracious (Allāh) (i.e. this Qur'ān and worship of Allāh), We appoint for him *Shaitān* (Satan-devil) to be a *Qarīn* (a companion) to him. 37. And verily, they (Satans/devils) hinder them from the path (of Allāh), but they think that they are guided aright! 38. Till, when (such a one) comes to Us, he says [to his *Qarīn* (Satan/devil companion)] "Would that between me and you were the distance of the two easts (or the east and west)" - a worst (type of) companion (indeed)!

وَلِبُيُوتِهِمْ	أَبْوَابًا	وَسُرَرًا	عَلَيْهَا يَتَكَبَّرُونَ ﴿٣٤﴾	وَزُخْرَفًا
and for their houses	doors	and thrones	on which they recline	and adornments of gold
وَإِنْ كُلُّ	ذَلِكَ	لَمَّا مَتَعَ	الْحَيَاةَ	الدُّنْيَا
and nothing (is) all	that	but an enjoyment	(of) the life	(of) this world
وَالْآخِرَةَ	عِنْدَ	رَبِّكَ	لِلْمُتَّقِينَ ﴿٣٥﴾	وَمَنْ يَعِشْ
and the Hereafter	with	your Lord	(is) for the pious	and whosoever turns away
فَهُوَ	شَيْطَانًا	فَهُوَ	نَقِيضٌ لَهُ.	عَنِ ذِكْرِ الرَّحْمَنِ
so he	a devil	We appoint for him	from (the) remembrance (of) the Most Gracious (Allah)	
لَهُ.	قَرِينٌ ﴿٣٦﴾	وَإِنَّهُمْ	لَيَصُدُّوهُمْ	عَنِ السَّبِيلِ
(is) for him	a companion	and verily they	surely hinder them	from the path
				وَيَحْسَبُونَ
				but they think

أَنَّهُمْ	مُهْتَدُونَ ﴿٣٧﴾	حَتَّىٰ إِذَا	جَاءَنَا	قَالَ يَلَيْتَ بَيْنِي
that they	(are) guided aright	till when	he comes to Us	he says [O] would that between me
وَبَيْنَكَ	بَعْدَ	الْمَشْرِقَيْنِ	فَيْسَ الْقَرِينَ ﴿٣٨﴾	
and between you	(were the) distance	(of) the two easts	so evil is the companion	

وَلَنْ يَنْفَعَكُمْ الْيَوْمَ إِذْ ظَلَمْتُمْ أَنْتُمْ فِي الْعَذَابِ مُشْتَرِكُونَ ﴿٣٩﴾ أَفَأَنْتَ تُسْمِعُ الصُّمَّ أَوْ تَهْدِي الْأَعْمَىٰ وَمَنْ كَانَ فِي ضَلَالٍ مُّبِينٍ ﴿٤٠﴾ فَأِمَّا نَذْهَبَنَّ بِكَ فَإِنَّا مِنْهُمْ مُنْتَقِمُونَ ﴿٤١﴾ أَوْ نُرِيَنَّكَ الَّذِي وَعَدْنَاهُمْ فَإِنَّا عَلَيْهِمْ مُّقْتَدِرُونَ ﴿٤٢﴾ فَاسْتَمْسِكْ بِالَّذِي أُوحِيَ إِلَيْكَ إِنَّكَ عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ ﴿٤٣﴾ وَإِنَّهُ لَذِكْرٌ لَّكَ وَلِقَوْمِكَ وَسَوْفَ تُسْأَلُونَ ﴿٤٤﴾ وَسْأَلُ مَنْ أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رُسُلِنَا أَجَعَلْنَا مِنْ دُونِ الرَّحْمَنِ آلِهَةً يُعْبَدُونَ ﴿٤٥﴾

39. It will profit you not this Day (O you who turn away from Allāh's remembrance and His worship) as you did wrong, (and) that you will be sharers (you and your *Qarīn*) in the punishment. 40. Can you (O Muhammad ﷺ) make the deaf to hear, or can you guide the blind or him who is in manifest error? 41. And even if We take you (O Muhammad ﷺ) away, We shall indeed take vengeance on them. 42. Or (if) We show you that wherewith We threaten them, then verily, We have perfect command over them. 43. So hold you (O Muhammad ﷺ) fast to that which is revealed to you. Verily, you are on a Straight Path. 44. And verily, this (the Qur'an) is indeed a Reminder for you (O Muhammad ﷺ) and your people (Quraish people, or your followers), and you will be questioned (about it). 45. And ask (O Muhammad ﷺ) those of Our Messengers whom We sent before you: "Did We ever appoint *ālihah* (gods) to be worshipped besides the Most Gracious (Allāh)?"

وَلَنْ يَنْفَعَكُمْ	الْيَوْمَ	إِذْ ظَلَمْتُمْ	أَنْتُمْ	فِي الْعَذَابِ
and it will never profit you	this Day	when you did wrong	that you	in the punishment
مُشْتَرِكُونَ ﴿٣٩﴾	أَفَأَنْتَ	تُسْمِعُ الصُّمَّ	أَوْ تَهْدِي الْأَعْمَىٰ	
(will be) sharing	then (can) you?	make the deaf to hear	or (can) you guide the blind	
وَمَنْ كَانَ	فِي ضَلَالٍ مُّبِينٍ ﴿٤٠﴾	فَأِمَّا	نَذْهَبَنَّ بِكَ	فَأِنَّا
and (him) who is	in error	and (even) if	We take you away	then We indeed

مَنْهُمْ	مُنْقِمُونَ ﴿٤٦﴾	أَوْ نُرِيَنَّكَ	الَّذِي	وَعَدْنَاهُمْ
on them	(shall) take vengeance	or We show you	that which	We promised them
فَإِنَّا	عَلَيْهِمْ	مُقْتَدِرُونَ ﴿٤٧﴾	فَأَسْتَمْسِكُ	بِالَّذِي
then verily We	over them	have perfect command	so hold fast	to that which
أَوْحَىٰ إِلَيْكَ ۖ	إِنَّكَ	عَلَىٰ صِرَاطٍ	مُسْتَقِيمٍ ﴿٤٨﴾	وَإِنَّهُ
is revealed to you	verily you	(are) on a Path	Straight	and verily this
لَذِكْرٌ	لَكَ	وَلِقَوْمِكَ	وَسَوْفَ تُسْأَلُونَ ﴿٤٩﴾	
(is) indeed a Reminder	for you	and for your people	and soon you will be questioned	
وَسَأَلْ	مَنْ أَرْسَلْنَا	مِنْ قَبْلِكَ	مِنْ رُسُلِنَا	أَجَعَلْنَا
and ask	(those) whom We sent	before you	of Our Messengers	(did) We appoint?
مِنْ دُونِ الرَّحْمَنِ		ءَالِهَةً يُعْبَدُونَ ﴿٥٠﴾		
besides the Most Gracious (Allah)		gods to be worshipped		

وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا إِلَىٰ فِرْعَوْنَ وَمَلَئِهِ فَقَالَ إِنِّي رَسُولُ رَبِّ الْعَالَمِينَ ﴿٤٦﴾
فَمَا جَاءَهُمْ بِآيَاتِنَا إِذَا هُمْ مِنْهَا يَضْحَكُونَ ﴿٤٧﴾ وَمَا نُرِيهِمْ مِنْ آيَةٍ إِلَّا هِيَ أَكْبَرُ مِنْ
أُخْتِهَا وَأَخَذْنَاهُمْ بِالْعَذَابِ لَعَلَّهُمْ يَرْجِعُونَ ﴿٤٨﴾ وَقَالُوا يَا أَيُّهُ السَّاحِرُ ادْعُ لَنَا رَبَّكَ بِمَا
عَهَدَ عِنْدَكَ إِنَّنَا لَمُهْتَدُونَ ﴿٤٩﴾

46. And indeed We did send Mūsā (Moses) with Our *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) to Fir'aun (Pharaoh) and his chiefs (inviting them to Allāh's religion of Islām). He said: "Verily, I am a Messenger of the Lord of the 'Ālamīn (mankind, jinn and all that exists)." 47. But when he came to them with Our *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) behold, they laughed at them. 48. And not an *Āyah* (sign, etc.) We showed them but it was greater than its fellow preceding it, and We seized them with torment, in order that they might turn [from their polytheism to Allāh's religion (Islāmic Monotheism)]. 49. And they said [to Mūsā (Moses)]: "O you sorcerer! Invoke your Lord for us according to what He has covenanted with you. Verily, We shall guide ourselves (aright)."

وَلَقَدْ أَرْسَلْنَا مُوسَىٰ	بِآيَاتِنَا	إِلَىٰ فِرْعَوْنَ	وَمَلَإِيهِ	فَقَالَ
and indeed We did send Moses	with Our Signs	to Pharaoh	and his chiefs	so he said
إِنِّي	رَسُولُ رَبِّ	الْعَالَمِينَ ﴿٤٦﴾	فَلَمَّا	جَاءَهُمْ
verily I am	a Messenger (of the) Lord	(of) the worlds	but when	he came to them
بِآيَاتِنَا	إِذَا	هُمْ	مِنْهَا يَضْحَكُونَ ﴿٤٧﴾	وَمَا نُرِيهِمْ
with Our Signs	behold	they	laughed at them	and We showed them not
مِنْ آيَةٍ	أَكْبَرَ	إِلَٰهِي	مِنْ أُخْتِهَا	بِالْعَذَابِ
any sign	(was) greater	but it	than its sister (fellow)	with torment
لَعَلَّهُمْ يَرْجِعُونَ ﴿٤٨﴾	وَقَالُوا	يَتَّيِّه	السَّاحِرُ	أَدْعُ لَنَا
(in order) that they might return	and they said	O (you)	sorcerer	invoke for us
رَبِّكَ	بِمَا	عَهْدَ عِنْدَكَ	إِنَّا	لَمُهْتَدُونَ ﴿٤٩﴾
your Lord	according to what	He has covenanted with you	verily we	(shall) indeed be guided

فَلَمَّا كَشَفْنَا عَنْهُمْ الْعَذَابَ إِذَا هُمْ يَنْكُثُونَ ﴿٥٠﴾ وَنَادَىٰ فِرْعَوْنُ فِي قَوْمِهِ قَالَ يَا قَوْمِ أَلَيْسَ لِي مُلْكُ مِصْرَ وَهَذِهِ الْأَنْهَارُ تَجْرِي مِن تَحْتِي أَفَلَا تُبْصِرُونَ ﴿٥١﴾ أَمْ أَنَا خَيْرٌ مِّنْ هَذَا الَّذِي هُوَ مَهِينٌ وَلَا يَكَادُ يُبِينُ ﴿٥٢﴾ فَلَوْلَا أَلْقَىٰ عَلَيْهِ آسُورَةٌ مِّنْ ذَهَبٍ أَوْ جَاءَ مَعَهُ الْمَلَائِكَةُ مُقْتَرِنِينَ ﴿٥٣﴾ فَاسْتَخَفَّ قَوْمَهُ فَأَطَاعُوهُ إِنَّهُمْ كَانُوا قَوْمًا فَاسِقِينَ ﴿٥٤﴾

50. But when We removed the torment from them, behold, they broke their covenant (that they will believe if We remove the torment from them). 51. And Fir'aun (Pharaoh) proclaimed among his people (saying): "O my people! Is not mine the dominion of Egypt, and these rivers flowing underneath me. See you not then? 52. "Am I not better than this one [Mūsā (Moses)] who is despicable and can scarcely express himself clearly? 53. "Why then are not golden bracelets bestowed on him, or angels sent along with him?" 54. Thus he [Fir'aun (Pharaoh)] befooled (and misled) his people, and they obeyed him. Verily, they were ever a people who were *Fāsiqūn* (rebellious, disobedient to Allāh).

فَلَمَّا كَشَفْنَا	عَنْهُمْ	الْعَذَابَ	إِذَا	هُمْ يَنْكُثُونَ ﴿٥٠﴾
but when We removed	from them	the torment	behold	they broke their covenant

وَنَادَى فِرْعَوْنُ	فِي قَوْمِهِ	قَالَ يَقَوْمِ	أَلَيْسَ لِي
and Pharaoh proclaimed	among his people	he said O my people	for me is not?
مَلِكُ	مِصْرَ	وَهَذِهِ	أَلَا تُبْصِرُونَ ﴿٥٦﴾
(the) dominion	(of) Egypt	and these	see you not then?
أَفَلَا تُبْصِرُونَ ﴿٥٦﴾	أَمْ أَنَا	خَيْرٌ	مِنْ هَذَا
see you not then?	or am I (not)	better	than this
وَلَا يَكَادُ	يُبَيِّنُ ﴿٥٧﴾	فَلَوْلَا أَلْقَى	
and (does) not almost	express (himself) clearly	why then are not bestowed	
عَلَيْهِ	أَسْوَرَةٌ	مِنْ ذَهَبٍ	أَوْ جَاءَ مَعَهُ
on him	bracelets	of gold	or come with him
مُقْتَرِنِينَ ﴿٥٧﴾	فَأَسْتَحَفَّ قَوْمَهُ	فَأَطَاعُوهُ	
accompanying	then he befooled his people	and they obeyed him	
إِنَّهُمْ كَانُوا	قَوْمًا	فَاسِقِينَ ﴿٥٨﴾	
verily they were	a people	(who were) disobedient	

فَلَمَّا أَسَفُونَا أَنْتَقَمْنَا مِنْهُمْ فَأَغْرَقْنَاهُمْ أَجْمَعِينَ ﴿٥٥﴾ فَجَعَلْنَاهُمْ سَلْفًا وَمَثَلًا
لِلْآخِرِينَ ﴿٥٦﴾ ﴿٥٦﴾ وَلَمَّا ضُرِبَ ابْنُ مَرْيَمَ مَثَلًا إِذَا قَوْمُكَ مِنْهُ يَصِدُونَ ﴿٥٧﴾
وَقَالُوا أَلَهْتُمْ خَيْرٌ أَمْ هُوَ مَا ضَرَبُوهُ لَكَ إِلَّا جَدَلًا بَلْ هُمْ قَوْمٌ خَصِمُونَ ﴿٥٨﴾ إِنَّ هُوَ
إِلَّا عَبْدٌ أَنْعَمْنَا عَلَيْهِ وَجَعَلْنَاهُ مَثَلًا لِبَنِي إِسْرَائِيلَ ﴿٥٩﴾ وَلَوْ نَشَاءُ لَجَعَلْنَا مِنْكُمْ مَلَائِكَةً
فِي الْأَرْضِ يَخْلُقُونَ ﴿٦٠﴾

55. So when they angered Us, We punished them, and drowned them all. 56. And We made them a precedent (as a lesson for those coming after them), and an example to later generations. 57. And when the son of Maryam (Mary) is quoted as an example [i.e. 'Īsā (Jesus) is worshipped like their idols], behold, your people cry aloud (laugh out at the example). 58. And say: "Are our ālihah (gods) better or is he ['Īsā (Jesus)]?" They quoted not the above example except for argument. Nay! But they are a quarrelsome people. 59. He ['Īsā (Jesus)] was

not more than a slave. We granted Our Favour to him, and We made him an example for the Children of Israel (i.e. his creation without a father). 60. And if it were Our Will, We would have [destroyed you (mankind) all, and] made angels to replace you on the earth.

فَلَمَّا	ءَاسَفُونَا	أَنْتَقَمْنَا مِنْهُمْ	فَأَغْرَقْنَاهُمْ
so when	they angered Us	We took retribution from them	and We drowned them
أَجْمَعِينَ	فَجَعَلْنَاهُمْ	سَلَفًا	وَمَثَلًا
all	and We made them	a precedent	and an example
وَلَمَّا ضُرِبَ	أَبْنُ	مَرْيَمَ	مَثَلًا
and when is quoted	(the) son	(of) Mary	(as) an example
إِذَا	قَوْمِكَ	إِذَا	قَوْمِكَ
behold	your people	behold	your people
مِنْهُ يَصِدُّونَ	وَقَالُوا	ءَالِهَتُنَا	خَيْرٌ
cry aloud about it	and say	(are) our gods?	better
مَا ضَرَبُوهُ	لَكَ	إِلَّا جَدَلًا	بَلَّ هُمْ
they quoted not it (the above example)	for you	except (for) argument	nay they
قَوْمٌ	خَصِمُونَ	إِن هُوَ	إِلَّا عَبْدٌ
(are) a people	quarrelsome	he (Jesus was) not	but a slave
وَجَعَلْنَاهُ	مَثَلًا	لِبَنِي	إِسْرَائِيلَ
and We made him	an example	for (the) Children	(of) Israel
لَجَعَلْنَا	مِنْكُمْ	مَلَائِكَةً	فِي الْأَرْضِ
surely We would have made	among you	angels	to replace (you) on the earth

وَإِنَّهُ لَعَلَّمَ لِّلسَّاعَةِ فَلَا تَمُوتُ بِهَا وَاتَّبِعُونَ هَذَا صِرَاطٌ مُّسْتَقِيمٌ ﴿٦١﴾ وَلَا يَصُدَّنَّكُمُ الشَّيْطَانُ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ ﴿٦٢﴾ وَلَمَّا جَاءَ عِيسَىٰ بِالْبَيِّنَاتِ قَالَ قَدْ جِئْتُكُمْ بِالْحِكْمَةِ وَلَا بَيْنَ لَكُمْ بَعْضُ الَّذِي تَخْتَلِفُونَ فِيهِ فَاتَّقُوا اللَّهَ وَأَطِيعُوا ﴿٦٣﴾

61. And he [‘Isā (Jesus), son of Maryam (Mary)] shall be a known sign for (the coming of) the Hour (Day of Resurrection) [i.e. ‘Isā’s (Jesus) descent on the earth]. Therefore have no doubt concerning it (i.e. the Day of Resurrection).

And follow Me (Allāh) (i.e. be obedient to Allāh and do what He orders you to do, O mankind)! This is the Straight Path (of Islāmīc Monotheism, leading to Allāh and to His Paradise). 62. And let not *Shaitān* (Satan) hinder you (from the right religion, i.e. Islāmīc Monotheism). Verily, he (Satan) to you is a plain enemy. 63. And when 'Īsā (Jesus) came with (Our) clear Proofs, he said: "I have come to you with *Al-Hikmah* (Prophethood), and in order to make clear to you some of the (points) in which you differ. Therefore fear Allāh and obey me.

لِلسَّاعَةِ		لَعَلَّمُ		وَإِنَّهُ،	
for the Hour (Day of Resurrection)		(is) surely a sign		and verily he (Jesus)	
صِرَاطٌ	هَذَا	وَأَتَّبِعُونَ	بِهَا	فَلَا تَمَرَّتْ	
(is) the Path	this	and follow Me (Allah)	concerning it	therefore have no doubt	
عَدُوٌّ	لَكُمْ	إِنَّهُ،	الشَّيْطَانُ	وَلَا يَصُدُّكُمْ	مُسْتَقِيمٌ
(is) an enemy	to you	verily he	Satan	and let not hinder you	Straight
قَدْ جِئْتُكُمْ	قَالَ	بِالْبَيِّنَاتِ	جَاءَ عِيسَى	وَلَمَّا	مُتَّيْنٌ
verily I have come to you	he said	with clear Proofs	Jesus came	and when	plain
الَّذِي	بَعْضَ	لَكُمْ	وَلَا يُبَيِّنُ	بِالْحِكْمَةِ	
(of) that which	some	to you	and (in order) to make clear	with the wisdom	
وَاطِيعُونَ		فَاتَّقُوا اللَّهَ		تَخْلِفُونَ فِيهِ	
and obey me		therefore fear Allah		you differ in it	

إِنَّ اللَّهَ هُوَ رَبِّي وَرَبُّكُمْ فَأَعْبُدُوهُ هَذَا صِرَاطٌ مُسْتَقِيمٌ ﴿٦٤﴾ فَاخْتَلَفَ الْأَحْزَابُ مِنْ بَيْنِهِمْ فَوَيْلٌ لِلَّذِينَ ظَلَمُوا مِنْ عَذَابِ يَوْمِ أَلِيمٍ ﴿٦٥﴾ هَلْ يَنْظُرُونَ إِلَّا السَّاعَةَ أَنْ تَأْتِيَهُمْ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ﴿٦٦﴾ الْأَخِلَاءُ يَوْمَئِذٍ بَعْضُهُمْ لِبَعْضٍ عَدُوٌّ إِلَّا الْمُتَّقِينَ ﴿٦٧﴾ يَعْبَادِ لِاخْوَفِ عَلَيْكُمْ الْيَوْمَ وَلَا أَنْتُمْ تَحْزَنُونَ ﴿٦٨﴾

64. "Verily, Allāh! He is my Lord (God) and your Lord (God). So worship Him (Alone). This is the (only) Straight Path (i.e. Allāh's religion of true Islāmīc Monotheism)." 65. But the sects from among themselves differed. So

woe to those who do wrong [by ascribing things to Īsā (Jesus) that are not true] from the torment of a painful Day (i.e. the Day of Resurrection) ! 66. Do they only wait for the Hour that it shall come upon them suddenly while they perceive not? 67. Friends on that Day will be foes one to another except *Al-Muttaqūn* (the pious). 68. (It will be said to the true believers of Islāmic Monotheism:) My worshippers! No fear shall be on you this Day, nor shall you grieve,

صِرَاطٌ	هَذَا	فَاعْبُدُوهُ	وَرَبِّكُمْ	رَبِّي	هُوَ	إِنَّ اللَّهَ
(is) the Path	this	so worship Him (Alone)	and your Lord	(is) my Lord	He	verily Allah
فَوَيْلٌ	مِنْ بَيْنِهِمْ	فَاخْتَلَفَ الْأَحْزَابُ	مُسْتَقِيمٌ			
so woe	from among themselves	but differed the sects	Straight			
هَلْ يَنْظُرُونَ	أَلَيْمٌ	يَوْمٍ	مِنْ عَذَابٍ	لِلَّذِينَ ظَلَمُوا		
(do) they await?	painful	(of) a Day	from (the) torment	to those who do wrong		
وَهُمْ	بَغْتَةً	أَنْ تَأْتِيَهُمْ	إِلَّا السَّاعَةَ			
while they	suddenly	that it shall come upon them	except (for) the Hour			
لِبَعْضٍ	بَعْضُهُمْ	يَوْمَئِذٍ	الْأَخِلَاءُ	لَا يَشْعُرُونَ		
to others	some of them	(on) that Day	friends	perceive not		
عَلَيْكُمْ	لَا خَوْفٌ	يَعْبَادِ	إِلَّا الْمُتَّقِينَ	عَدُوٌّ		
(shall be) on you	no fear	O My slaves	except the pious	(will be) foes		
				الْيَوْمَ		
				وَلَا أَنْتُمْ تَحْزَنُونَ		
				nor shall you grieve	this Day	

الَّذِينَ ءَامَنُوا بِآيَاتِنَا وَكَانُوا مُسْلِمِينَ ﴿٦٦﴾ ادْخُلُوا الْجَنَّةَ أَنْتُمْ وَأَزْوَاجُكُمْ تُحْبَرُونَ ﴿٦٧﴾ يُطَافُ عَلَيْهِمْ بِصِحَافٍ مِّنْ ذَهَبٍ وَأَكْوَابٍ وَفِيهَا مَا تَشْتَهِيهِ الْأَنفُسُ وَتَلَذُّ الْأَعْيُنُ وَأَنْتُمْ فِيهَا خَالِدُونَ ﴿٦٨﴾ وَتِلْكَ الْجَنَّةُ الَّتِي أُورِثْتُمُوهَا بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٦٩﴾

69. (You) who believed in Our *Ayāt* (proofs, verses, lessons, signs, revelations, etc.) and were Muslims (i.e. who submit totally to Allāh's Will, and believe in

the Oneness of Allāh – Islāmīc Monotheism). 70. Enter Paradise, you and your wives, in happiness. 71. Trays of gold and cups will be passed round them; (there will be) therein all that inner selves could desire, and all that eyes could delight in and you will abide therein forever. 72. This is Paradise which you have been made to inherit because of your deeds which you used to do (in the life of the world).

أَدْخَلُوا الْجَنَّةَ		وَكَانُوا مُسْلِمِينَ ﴿٧٠﴾		بَيَّأَيْنَا		الَّذِينَ آمَنُوا	
enter Paradise		and they were Muslims		in Our verses		those who believed	
مِنْ ذَهَبٍ		بِصِحَافٍ		يُطَافُ عَلَيْهِمْ		﴿٧١﴾ وَأَزْوَاجُهُمْ يُحِبُّونَ	
of gold		[with] trays		will be passed round them		and your wives delighted you	
وَتَلَذُّ الْأَعْيُنُ		تَشْتَهِيهِ		الْأَنْفُسُ		مَا	
and the eyes could delight		the souls could desire		(will be all) that		and therein and cups	
الَّتِي		الْجَنَّةُ		وَتِلْكَ		﴿٧٢﴾ خَالِدُونَ	
which		(is) the Paradise		and this		(will) abide forever	
﴿٧٣﴾ تَعْمَلُونَ		بِمَا كُنْتُمْ		أُورِثْتُمُوهَا			
do		(because) of which you used to		you have been made to inherit [it]			

لَكُمْ فِيهَا فَاكِهَةٌ كَثِيرَةٌ مِنْهَا تَأْكُلُونَ ﴿٧٤﴾ إِنَّ الْمُجْرِمِينَ فِي عَذَابٍ جَهَنَّمَ خَالِدُونَ ﴿٧٥﴾ لَا يَفْتَرُ عَنْهُمْ وَهُمْ فِيهِ مُبْسَوْنَ ﴿٧٦﴾ وَمَا ظَلَمْنَاهُمْ وَلَكِنْ كَانُوا هُمُ الظَّالِمِينَ ﴿٧٧﴾ وَنَادَوْا يَمْلِكُ لِيَقْضِ عَلَيْنَا رَبُّكَ قَالَ إِنَّكُمْ مَكْتُوبُونَ ﴿٧٨﴾ لَقَدْ جِئْنَاكُمْ بِالْحَقِّ وَلَكِنْ أَكْثَرَكُمْ لِلْحَقِّ كَرِهُونَ ﴿٧٩﴾

73. Therein for you will be fruits in plenty, of which you will eat (as you desire). 74. Verily, the *Mujrimūn* (criminals, sinners, disbelievers) will be in the torment of Hell to abide therein forever. 75. (The torment) will not be lightened for them, and they will be plunged into destruction with deep regrets, sorrows and in despair therein. 76. We wronged them not, but they were the *Zālimūn* (polytheists, wrongdoers). 77. And they will cry: "O Malik (Keeper of Hell)! Let your Lord make an end of us." He will say: "Verily, you shall abide forever." 78. Indeed We have brought the truth (Muhammad ﷺ with the Qur'ān) to you, but most of you have a hatred for the truth.

لَكُمْ فِيهَا	فَكَفَّهَتْ	كَثِيرَةً	مِمَّا تَأْكُلُونَ ﴿٧٣﴾	إِنَّ الْمَجْرِمِينَ
for you therein	(will be) fruits	(in) plenty	of which you will eat	verily the criminals
فِي عَذَابٍ	جَهَنَّمَ	خَالِدُونَ ﴿٧٤﴾	لَا يُفْتَرُّ	
in (the) torment	(of) Hell	to abide (therein) forever	will not be lightened	
عَنْهُمْ وَهُمْ فِيهِ	مُبْسِئُونَ ﴿٧٥﴾	وَمَا ظَلَمْنَاهُمْ	وَلَكِنْ كَانُوا	
and they for them	(will) despair in it	and We wronged them not	[and] but they were	
هُمْ	الظَّالِمِينَ ﴿٧٦﴾	وَنَادُوا	يَمْلِكُ	يَقِضُ
[they]	the wrongdoers	and they will cry	O Malik	let make an end
قَالَ إِنَّكُمْ	مَمْكُوتُونَ ﴿٧٧﴾	لَقَدْ جِئْتَكُمْ	بِالْحَقِّ	
he will say verily you	(shall) abide forever	We have brought to you	indeed	the truth
وَلَكِنَّ أَكْثَرَكُمْ	لِلْحَقِّ	كَرِهُونَ ﴿٧٨﴾		
[and] but most of you	for the truth	have a hatred		

أَمْ أَبْرَمُوا أَمْرًا فَإِنَّا مُبْرِمُونَ ﴿٧٩﴾ أَمْ يَحْسَبُونَ أَنَّا لَا نَسْمَعُ سِرَّهُمْ وَنَجْوَاهُمْ بَلَىٰ وَرُسُلْنَا لَدَيْهِمْ يَكْتُبُونَ ﴿٨٠﴾ قُلْ إِنْ كَانَ لِلرَّحْمَنِ وَلَدٌ فَأَنَا أَوَّلُ الْعَابِدِينَ ﴿٨١﴾ سُبْحَانَ رَبِّ السَّمَاوَاتِ وَالْأَرْضِ رَبِّ الْعَرْشِ عَمَّا يَصِفُونَ ﴿٨٢﴾

79. Or have they plotted some plan? Then We too are planning. 80. Or do they think that We hear not their secrets and their private counsel? Yes (We do) and Our messengers (appointed angels in charge of mankind) are by them, to record. 81. Say (O Muhammad ﷺ): "If the Most Gracious (Allāh) had a son (or children as you pretend), then I am the first of (Allāh's) worshippers [who deny and refute this claim of yours (and the first to believe in Allāh Alone and testify that He has no children)]." 82. Glorified is the Lord of the heavens and the earth, the Lord of the Throne! Exalted is He from all that they ascribe (to Him).

أَمْ أَبْرَمُوا أَمْرًا	فَإِنَّا	مُبْرِمُونَ ﴿٧٩﴾	أَمْ يَحْسَبُونَ
or have they plotted some plan	then verily We (too)	(are) planning	or (do) they think
أَنَا	لَا نَسْمَعُ سِرَّهُمْ	وَنَجْوَاهُمْ	بَلَىٰ
that We	hear not their secrets	and their private counsel	of course
			وَرُسُلْنَا
			and Our messengers

فَأَنَا	كَانَ لِلرَّحْمَنِ وَلَدٌ	إِنْ	قُلْ	لَدَيْهِمْ يَكْتُبُونَ ﴿٨٣﴾
then I am	the Most Gracious (Allah) had a son	if	say	(are) by them to record
رَبِّ السَّمَوَاتِ	سُبْحَانَ	الْعَبِيدِ ﴿٨٤﴾	أَوَّلُ	
(the) Lord (of) the heavens	Glorified (is)	(of) the worshippers	(the) first	
عَمَّا يَصِفُونَ ﴿٨٥﴾	رَبِّ الْعَرْشِ	وَالْأَرْضِ		
from (all) that they ascribe	(the) Lord (of) the Throne	and the earth		

فَذَرَّهُمْ يُخَوِّضُونَ وَيَلْعَبُونَ حَتَّىٰ يَلْقُوا يَوْمَهُمُ الَّذِي يُوعَدُونَ ﴿٨٣﴾ وَهُوَ الَّذِي فِي السَّمَاءِ إِلَهٌُ
وَفِي الْأَرْضِ إِلَهٌُ وَهُوَ الْحَكِيمُ الْعَلِيمُ ﴿٨٤﴾ وَتَبَارَكَ الَّذِي لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَمَا
بَيْنَهُمَا وَعِنْدَهُ عِلْمُ السَّاعَةِ وَإِلَيْهِ تُرْجَعُونَ ﴿٨٥﴾

83. So leave them (alone) to speak nonsense and play until they meet the Day of theirs which they have been promised. 84. It is He (Allāh) Who is the only *Ilāh* (God to be worshipped) in the heaven and the only *Ilāh* (God to be worshipped) on the earth. And He is the All-Wise, the All-Knower. 85. And Blessed is He to Whom belongs the kingdom of the heavens and the earth, and all that is between them, and with Whom is the knowledge of the Hour, and to Whom you (all) will be returned.

فَذَرَّهُمْ	يُخَوِّضُونَ	وَيَلْعَبُونَ	حَتَّىٰ يَلْقُوا يَوْمَهُمُ
so leave them (alone)	to speak nonsense	and play	until they meet (the) Day (of) theirs
الَّذِي يُوعَدُونَ ﴿٨٣﴾	وَهُوَ	الَّذِي	فِي السَّمَاءِ
which they have been promised	and (it is) He (Allah)	Who	(is) in the heaven
إِلَهٌُ	وَفِي الْأَرْضِ	إِلَهٌُ	وَهُوَ الْحَكِيمُ الْعَلِيمُ ﴿٨٤﴾
God	and on the earth	God	and He (is) the All-Wise
وَتَبَارَكَ الَّذِي	لَهُ	مُلْكُ	السَّمَوَاتِ
and Blessed be He [Who]	to Whom (belongs)	(the) kingdom	(of) the heavens
وَالْأَرْضِ	وَمَا	بَيْنَهُمَا	عِلْمُ
and the earth	and (all) that	(is) between them	(is the) knowledge
		and with Whom	

وَالِيهِ تُرْجَعُونَ ﴿٨٥﴾	السَّاعَةِ
and to Whom you will be returned	(of) the Hour

وَلَا يَمْلِكُ الَّذِينَ يَدْعُونَ مِنْ دُونِهِ الشَّفَعَةَ إِلَّا مَنْ شَهِدَ بِالْحَقِّ وَهُمْ يَعْلَمُونَ ﴿٨٦﴾
 وَلَئِنْ سَأَلْتَهُمْ مَنْ خَلَقَهُمْ لَيَقُولُنَّ اللَّهُ فَأَنَّى يُؤْفَكُونَ ﴿٨٧﴾ وَقِيلَ لَهُمْ يَا قَوْمِ إِنَّا هَنَّا قَوْمٌ
 لَا يَتُوبُونَ ﴿٨٨﴾ فَأَصْفَحْ عَنْهُمْ وَقُلْ سَلَامٌ فَسَوْفَ يَعْلَمُونَ ﴿٨٩﴾

86. And those whom they invoke instead of Him have no power of intercession – except for those who bear witness to the truth knowingly (i.e. believed in the Oneness of Allāh, and obeyed His Orders), and they know (the facts about the Oneness of Allāh). 87. And if you ask them who created them, they will surely say: "Allāh." How then are they turned away (from the worship of Allāh Who created them)? 88. (And Allāh has the knowledge) of (Prophet Muhammad's ﷺ) saying: "O my Lord! Verily, these are a people who believe not!" 89. So turn away from them (O Muhammad ﷺ), and say: *Salām* (peace)! But they will come to know.

وَلَا يَمْلِكُ	الَّذِينَ يَدْعُونَ	مِنْ دُونِهِ	الشَّفَعَةَ
and have no power	those whom they invoke	instead of Him	(of) intercession
إِلَّا مَنْ شَهِدَ	بِالْحَقِّ	وَهُمْ يَعْلَمُونَ ﴿٨٦﴾	
except (for those) who bear witness	to the truth	and they know	
وَلَئِنْ سَأَلْتَهُمْ	مَنْ خَلَقَهُمْ	لَيَقُولُنَّ اللَّهُ	
and if you ask them	who created them	they will surely say Allah	
فَأَنَّى يُؤْفَكُونَ ﴿٨٧﴾	وَقِيلَ لَهُمْ		
how then are they turned away	and (of) his (Prophet Muhammad's) saying		
يَرْبِّ	قَوْمٍ لَا يُؤْمِنُونَ ﴿٨٨﴾	فَأَصْفَحْ	
O my Lord	(are) a people who believe not	so turn away	
عَنْهُمْ	وَقُلْ سَلَامٌ	فَسَوْفَ يَعْلَمُونَ ﴿٨٩﴾	
from them	and say Salam (peace)	but soon they will come to know	

سُورَةُ الدُّخَانِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

حَمِّ ۝۱ وَالْكِتَابِ الْمُبِينِ ۝۲ إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةٍ مُبَارَكَةٍ إِنَّا كُنَّا مُنذِرِينَ ۝۳ فِيهَا يُفْرَقُ كُلُّ أَمْرٍ حَكِيمٍ ۝۴ أَمْرًا مِّنْ عِنْدِنَا إِنَّا كُنَّا مُرْسِلِينَ ۝۵ رَحْمَةً مِّنْ رَبِّكَ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ۝۶ رَبِّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا إِن كُنْتُمْ مُوقِنِينَ ۝۷

Sūrah Ad-Dukhān (The Smoke) 44

In the Name of Allāh, the Most Gracious, the Most Merciful.

1. *Hā-Mīm*. [These letters are one of the miracles of the Qur'ān and none but Allāh (Alone) knows their meanings.] 2. By the manifest Book (this Qur'ān) that makes things clear. 3. We sent it (this Qur'ān) down on a blessed night [(i.e. the Night of *Al-Qadr*) in the month of *Ramadhān* – the 9th month of the Islāmic calendar]. Verily, We are ever warning (mankind that Our torment will reach those who disbelieve in Our Oneness of Lordship and in Our Oneness of worship). 4. Therein (that night) is decreed every matter of ordainments. 5. As a Command (or this Qur'ān or the Decree of every matter) from Us. Verily, We are ever sending (the Messengers), 6. (As) a mercy from your Lord. Verily, He is the All-Hearer, the All-Knower. 7. The Lord of the heavens and the earth and all that is between them, if you (but) have a faith with certainty.

الرَّحِيمِ		الرَّحْمَنِ		بِسْمِ اللَّهِ	
the Most Merciful		the Most Gracious		In the Name (of) Allah	
مُبَارَكَةٍ ۝۳	فِي لَيْلَةٍ	أَنْزَلْنَاهُ	إِنَّا	الْمُبِينِ ۝۲	وَالْكِتَابِ ۝۱
blessed	on a night	sent it down	verily We	manifest	by the Book
حَكِيمٍ ۝۴	أَمْرٍ	يُفْرَقُ كُلُّ	فِيهَا	كُنَّا مُنذِرِينَ ۝۳	إِنَّا
wise	matter	is distinguished every	therein	are (ever) warning	verily We
مِّنْ رَبِّكَ ۝۷	رَحْمَةً	كُنَّا مُرْسِلِينَ ۝۵	إِنَّا	مِّنْ عِنْدِنَا ۝۴	أَمْرًا
from your Lord	(as) a mercy	are (ever) sending	verily We	from Us	(as) a Command

إِنَّهُ	هُوَ السَّمِيعُ	الْعَلِيمُ ﴿٦﴾	رَبِّ السَّمَوَاتِ
verily He	[He] (is) the All-Hearer	the All-Knower	(the) Lord (of) the heavens
وَالْأَرْضِ	وَمَا	بَيْنَهُمَا	إِنْ كُنْتُمْ مُوقِنِينَ ﴿٧﴾
and the earth	and (all) that	(is) between them	if you have a faith with certainty

لَا إِلَهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ رَبُّكُمْ وَرَبُّ آبَائِكُمُ الْأَوَّلِينَ ﴿٨﴾ بَلْ هُمْ فِي شَكِّ يَلْعَبُونَ ﴿٩﴾ فَارْتَقِبْ يَوْمَ تَأْتِي السَّمَاءُ بِدُخَانٍ مُّبِينٍ ﴿١٠﴾ يَغشى النَّاسَ هَذَا عَذَابٌ أَلِيمٌ ﴿١١﴾ رَبَّنَا اكشِفْ عَنَّا الْعَذَابَ إِنَّا مُؤْمِنُونَ ﴿١٢﴾ أَتَى لَهُمُ الذِّكْرَى وَقَدْ جَاءَهُمْ رَسُولٌ مُّبِينٌ ﴿١٣﴾ ثُمَّ تَوَلَّوْا عَنْهُ وَقَالُوا مُعَلَّمٌ مَجْنُونٌ ﴿١٤﴾

8. *Lā ilāha illā Huwa* (none has the right to be worshipped but He). It is He Who gives life and causes death – your Lord and the Lord of your forefathers. 9. Nay! They play about in doubt. 10. Then wait you for the Day when the sky will bring forth a visible smoke, 11. Covering the people, this is a painful torment. 12. (They will say): “Our Lord! Remove the torment from us, really we shall become believers!” 13. How can there be for them an admonition (at the time when the torment has reached them), when a Messenger explaining things clearly has already come to them. 14. Then they had turned away from him (Messenger Muhammad ﷺ) and said: (He is) one taught (by a human being), a madman!”

لَا إِلَهَ	إِلَّا هُوَ	يُحْيِي	وَيُمِيتُ
(there is) no (true) god	but He	(it is He) Who gives life	and causes death
رَبُّكُمْ	وَرَبُّ آبَائِكُمُ	الْأَوَّلِينَ ﴿٨﴾	بَلْ هُمْ
your Lord	and (the) Lord (of) your fathers	the former	nay they
فِي شَكِّ يَلْعَبُونَ ﴿٩﴾	فَارْتَقِبْ يَوْمَ	تَأْتِي السَّمَاءُ	
play about in doubt	then wait (for the) Day (when)	the sky will bring forth	
بِدُخَانٍ مُّبِينٍ ﴿١٠﴾	يَغشى النَّاسَ	هَذَا	عَذَابٌ أَلِيمٌ ﴿١١﴾
visible	covering the people	this	(is) a torment
ا			painful

رَبَّنَا اكْشِفْ	عَنَّا	الْعَذَابَ	إِنَّا	مُؤْمِنُونَ ﴿١٦﴾	أَنَّى
our Lord remove	from us	the torment	really we	(are) believers	how (can)
لَهُمْ	الذِّكْرَى	وَقَدْ جَاءَهُمْ	رَسُولٌ	مُّبِينٌ ﴿١٧﴾	clear
(there be) for them	an admonition	while verily has come to them	a Messenger		
ثُمَّ تَوَلَّوْا	عَنَّهُ	وَقَالُوا مَعَاذَ	بِجْنُونٍ ﴿١٨﴾		
then they had turned away	from him	and said one taught	a madman		

إِنَّا كَاشِفُو الْعَذَابِ قَلِيلًا إِنَّكُمْ عَائِدُونَ ﴿١٥﴾ يَوْمَ نَبْطِشُ الْبَطْشَةَ الْكُبْرَى إِنَّا مُنْقِمُونَ ﴿١٦﴾ وَلَقَدْ فَتَنَّا قَبْلَهُمْ قَوْمَ فِرْعَوْنَ وَجَاءَهُمْ رَسُولٌ كَرِيمٌ ﴿١٧﴾ أَنْ أَدْوَأْ إِلَىٰ عِبَادِ اللَّهِ إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ﴿١٨﴾ وَأَنْ لَا تَعْلُوا عَلَى اللَّهِ إِنِّي آتِيكُمْ بِسُلْطَنِ مُّبِينٍ ﴿١٩﴾ وَإِنِّي عِدْتُ بِرَبِّي وَرَبِّكُمْ أَنْ تَرْجُمُونِ ﴿٢٠﴾

15. Verily, We shall remove the torment for a while. Verily, you will revert (to disbelief). 16. On the Day when We shall seize you with the greatest seizure (punishment). Verily, We will exact retribution. 17. And indeed We tried before them Fir'aun's (Pharaoh's) people, when there came to them a noble Messenger [i.e. Mūsā (Moses) ﷺ], 18. Saying: "Deliver to me the slaves of Allāh (i.e. the Children of Israel). Verily, I am to you a Messenger worthy of all trust. 19. "And exalt not yourselves against Allāh. Truly, I have come to you with a manifest authority. 20. "And truly, I seek refuge with my Lord and your Lord, lest you should stone me (or call me a sorcerer or kill me).

إِنَّا	كَاشِفُو	الْعَذَابِ	قَلِيلًا	إِنَّكُمْ	عَائِدُونَ ﴿١٥﴾
verily We	(shall) remove	the torment	a little (for a while)	verily you	(will) return
يَوْمَ نَبْطِشُ	الْبَطْشَةَ	الْكُبْرَى	إِنَّا	مُنْقِمُونَ ﴿١٦﴾	فِرْعَوْنَ
(on the) Day (when) We shall seize	(with) the grasp	greatest	verily We	(will) exact retribution	(of) Pharaoh
وَجَاءَهُمْ	رَسُولٌ	كَرِيمٌ ﴿١٧﴾	أَنْ أَدْوَأْ	إِلَىٰ	
and came to them	a Messenger	noble	(saying) that restore	to me	

وَإِنْ	لَمْ تُؤْمِنُوا	لِي	فَاعْزِلُونِ ﴿٣١﴾	فَدَعَا رَبَّهُ
but if	you believe not	[in] me	then leave me alone	so he (Moses) called upon his Lord
أَنْ هَؤُلَاءِ	قَوْمٌ	مُجْرِمُونَ ﴿٣٢﴾	فَأَسْرِرَ	بِعِبَادِي
(saying) these (are) indeed	a people	(who are) criminals	then (Allah said) depart	with My slaves
لَيْلًا	إِنَّكُمْ	مُتَّبَعُونَ ﴿٣٣﴾	وَأَتْرَكَ الْبَحْرَ	رَهْوًا
(by) night	surely you	(will be) pursued	and leave the sea	at rest (quiet and divided)
إِنَّهُمْ	جُنْدٌ	مُغْرَقُونَ ﴿٣٤﴾	كَمْ	تَرَكُوا
verily they	(are) a host	(to be) drowned	how many	did they leave
وَعْيُونٍ ﴿٣٥﴾	وَزُرُوعٍ	وَمَقَامٍ	كَرِيمٍ ﴿٣٦﴾	وَنَعْمَةٍ
and springs	and cornfields	and places	good	and comforts
فَكَيِّسِينَ ﴿٣٧﴾	كَذَلِكَ	وَأَوْرَثْنَاهَا	قَوْمًا	ءَاخَرِينَ ﴿٣٨﴾
take delight	thus	and We made inherit them	people	other
عَلَيْهِمْ	السَّمَاءِ	وَالْأَرْضِ	وَمَا كَانُوا مُنظَرِينَ ﴿٣٩﴾	وَلَقَدْ نَجَّيْنَا
for them	the heaven	and the earth	nor were they given respite	and indeed We saved
بَنِي	إِسْرَائِيلَ	مِنَ الْعَذَابِ	الْمُهِنِينَ ﴿٤٠﴾	مِنَ فِرْعَوْنَ
(the) Children	(of) Israel	from the torment	humiliating	from Pharaoh
عَالِيًا	مِّنَ الْمُسْرِفِينَ ﴿٤١﴾	وَلَقَدْ اخْتَرْنَاهُمْ		
arrogant	(and was) of the transgressors	and verily We chose them (the Children of Israel)		
	عَلَى عِلْمٍ	عَلَى الْعَالَمِينَ ﴿٤٢﴾		
	with knowledge	above the worlds		

وَأَيُّنَهُمْ مِّنَ الْآيَاتِ مَا فِيهِ بَلَتْ وَأُمِّبٌ ﴿٣٣﴾ إِنَّ هَؤُلَاءِ لَيَقُولُونَ ﴿٣٤﴾ إِنَّ هِيَ إِلَّا مَوْتَتُنَا
 الْأُولَىٰ وَمَا نَحْنُ بِمُشْرِكِينَ ﴿٣٥﴾ فَأَتُوا بِآبَائِنَا إِن كُنتُمْ صَادِقِينَ ﴿٣٦﴾ أَهْم خَيْرٌ أَمْ قَوْمٌ تَبِعَ
 وَالَّذِينَ مِن قَبْلِهِمْ أَهْلَكْنَاهُمْ إِنَّهُمْ كَانُوا مُجْرِمِينَ ﴿٣٧﴾ وَمَا خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا
 لَعِينًا ﴿٣٨﴾ مَا خَلَقْنَاهُمَا إِلَّا بِالْحَقِّ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٣٩﴾

33. And granted them signs in which there was a plain trial. 34. Verily, these (Quraish people) are saying: 35. "There is nothing but our first death, and we shall not be resurrected. 36. "Then bring back our forefathers, if you speak the truth!" 37. Are they better or the people of Tubba' and those before them? We destroyed them because they were indeed *Mujrimūn* (disbelievers, polytheists, sinners, criminals). 38. And We created not the heavens and the earth, and all that is between them, for mere play. 39. We created them not except with truth (i.e. to examine and test those who are obedient and those who are disobedient and then reward the obedient ones and punish the disobedient ones), but most of them know not.

وَأَنبَأْنَهُمْ	مِّنَ الْآيَاتِ	مَا	فِيهِ	بَلَّغُوا	مَّيْمِنٌ
and We granted them	of the signs	[what]	in which	(was) a trial	plain
إِنَّ هَؤُلَاءِ	لَيَقُولُونَ	إِنَّ هِيَ	إِلَّا مَوْتَنَا	أَلَّوَلَى	وَمَا
verily these (Quraish)	surely are saying	it (is) not	but our death	the first	and not
نَحْنُ	بِمُنشَرِينَ	فَأْتُوا	بِآبَائِنَا	إِنْ كُنتُمْ صَادِقِينَ	
we	(shall) be resurrected	then bring back	our forefathers	if you are truthful	
أَهْمُ	خَيْرٌ	أَمْ قَوْمُ	تُبَّعٍ	وَالَّذِينَ	مِن قَبْلِهِمْ
(are) they?	better	or (the) people	(of) Tubba	and those	before them
إِنَّهُمْ كَانُوا	مُجْرِمِينَ	وَمَا خَلَقْنَا	السَّمَوَاتِ		
(because) they were indeed	criminals	and We created not	the heavens		
وَالْأَرْضَ	وَمَا	بَيْنَهُمَا	لَعِينٌ	مَا خَلَقْنَاهُمَا	
and the earth	and (all) that	(is) between them	(for mere) playing	We created them not	
إِلَّا	بِالْحَقِّ	وَلَكِنَّ أَكْثَرَهُمْ	لَا يَعْلَمُونَ		
except	with truth	[and] but most of them	know not		

إِنَّ يَوْمَ الْفَصْلِ مِيقَتُهُمْ أَجْمَعِينَ ﴿٤٠﴾ يَوْمَ لَا يَغْنِي مَوْلَى عَنْ مَوْلَى شَيْئًا وَلَا هُمْ يُنصَرُونَ ﴿٤١﴾ إِلَّا مَنْ رَحِمَ اللَّهُ إِنَّهُ هُوَ الْعَزِيزُ الرَّحِيمُ ﴿٤٢﴾ إِنَّ شَجَرَةَ الزُّقُومِ ﴿٤٣﴾ طَعَامُ الْأَثِيمِ ﴿٤٤﴾ كَالْمُهْلِ يَغْلِي فِي الْبُطُونِ ﴿٤٥﴾ كَغَلِيِّ الْحَمِيمِ ﴿٤٦﴾ خَذُوهُ فَاعْتَلُوهُ

إِلَى سَوَاءِ الْجَحِيمِ ﴿٤٧﴾ ثُمَّ صُبُّوا فَوْقَ رَأْسِهِ مِنْ عَذَابِ الْحَمِيمِ ﴿٤٨﴾ ذُقْ إِنَّكَ أَنْتَ الْعَزِيزُ الْكَرِيمُ ﴿٤٩﴾ إِنَّ هَذَا مَا كُنْتُمْ بِهِ تَمْتَرُونَ ﴿٥٠﴾ إِنَّ الْمُتَّقِينَ فِي مَقَامٍ أَمِينٍ ﴿٥١﴾

40. Verily, the Day of Judgement (when Allāh will judge between the creatures) is the time appointed for all of them – 41. The Day when a *Maula* (a near relative) cannot avail a *Maula* (a near relative) in aught, and no help can they receive, 42. Except him on whom Allāh has mercy. Verily, He is the All-Mighty, the Most Merciful. 43. Verily, the tree of *Zaqqūm* 44. Will be the food of the sinners. 45. Like boiling oil, it will boil in the bellies, 46. Like the boiling of scalding water. 47. (It will be said:) "Seize him and drag him into the midst of blazing Fire, 48. "Then pour over his head the torment of boiling water. 49. "Taste you (this)! Verily, you were (pretending to be) the mighty, the generous! 50. "Verily, this is that whereof you used to doubt!" 51. Verily, the *Muttaqūn* (the pious) will be in place of Security (Paradise).

﴿٤٧﴾	إِنَّ يَوْمَ	الْفَصْلِ	مِيقَاتُهُمْ	﴿٤٨﴾	أَجْمَعِينَ
	verily (the) Day	(of) Judgement	(is) the time appointed for them	all	
	يَوْمَ	لَا يُعْنِي مَوْلَى	عَنْ مَوْلَى		
	(the) Day (when)	a Maula (a near relative) can not avail	a Maula (a near relative)		
﴿٤٩﴾	شَيْئًا	﴿٥٠﴾	﴿٥١﴾	﴿٥٢﴾	﴿٥٣﴾
	(in) aught	and they will not be helped	except (him on) whom Allah has mercy	Verily He	Verily He
﴿٤٤﴾	هُوَ الْعَزِيزُ	الرَّحِيمُ	﴿٤٥﴾	﴿٤٦﴾	﴿٤٧﴾
	(He) (is) the All-Mighty	the Most Merciful	verily (the) tree	(of) Zaqqum	(will be the) food
﴿٤٨﴾	الْأَثِيمِ	كَالْمُهْلِ	﴿٤٩﴾	﴿٥٠﴾	﴿٥١﴾
	(of) the sinners	like boiling oil	it will boil in the bellies	like (the) boiling	
﴿٥٢﴾	الْحَمِيمِ	﴿٥٣﴾	﴿٥٤﴾	﴿٥٥﴾	﴿٥٦﴾
	(of) scalding water	(it will be said) seize him	and drag him	into (the) midst	
﴿٥٧﴾	الْجَحِيمِ	﴿٥٨﴾	﴿٥٩﴾	﴿٦٠﴾	﴿٦١﴾
	(of) blazing Fire	then pour over	his head	[from] (the) torment	(of) boiling water

ذُقْ إِنَّكَ	أَنْتَ	الْعَزِيزُ	الْكَرِيمُ ﴿٤٤﴾	إِنَّ هَذَا
taste (this) verily you	[you]	(were) the mighty	the noble	verily this
مَا كُنْتُمْ	بِهِ تَمْتَرُونَ ﴿٤٥﴾	إِنَّ الْمُتَّقِينَ	فِي مَقَامٍ	أَمِينٍ ﴿٤٦﴾
(is) what you used to	doubt about it	verily the pious	(will be) in a place	(of) Security (Paradise)

فِي جَنَّاتٍ وَعُيُونٍ ﴿٥٢﴾ يَلْبَسُونَ مِنْ سُندُسٍ وَإِسْتَبْرَقٍ مُتَقَابِلِينَ ﴿٥٣﴾ كَذَلِكَ
 وَزَوَّجْنَاهُمْ بِحُورٍ عِينٍ ﴿٥٤﴾ يَدْعُونَ فِيهَا بِكُلِّ فَاكِهَةٍ آمِنِينَ ﴿٥٥﴾ لَا يَذُوقُونَ
 فِيهَا الْمَوْتَ إِلَّا الْمَوْتَةَ الْأُولَىٰ وَوَقَّهَهُمْ عَذَابَ الْجَحِيمِ ﴿٥٦﴾ فَضَلًّا مِّن رَّبِّكَ
 ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿٥٧﴾ فَإِنَّمَا يَسَّرْنَاهُ بِلِسَانِكَ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٥٨﴾ فَارْتَقِبْ
 إِنَّهُمْ مُّرْتَقِبُونَ ﴿٥٩﴾

52. Among Gardens and Springs, 53. Dressed in fine silk and (also) in thick silk, facing each other, 54. So (it will be). And We shall marry them to *Hūr* (fair females) with wide lovely eyes. 55. They will call therein for every kind of fruit in peace and security; 56. They will never taste death therein except the first death (of this world), and He will save them from the torment of the blazing Fire, 57. As a bounty from your Lord! That will be the supreme success! 58. Certainly, We have made this (Qur'an) easy in your tongue, in order that they may remember. 59. Wait then (O Muhammad ﷺ); verily, they (too) are waiting.

فِي جَنَّاتٍ	وَعُيُونٍ ﴿٥٢﴾	يَلْبَسُونَ مِنْ سُندُسٍ	وَإِسْتَبْرَقٍ	مُّتَقَابِلِينَ ﴿٥٣﴾
among Gardens	and Springs	dressed in fine silk	and (in) thick silk	facing each other
كَذَلِكَ	وَزَوَّجْنَاهُمْ	بِحُورٍ	عِينٍ ﴿٥٤﴾	
thus	and We shall marry them	to Houris (fair females)	(with) wide lovely eyes	
يَدْعُونَ	فِيهَا	بِكُلِّ	فَاكِهَةٍ	آمِنِينَ ﴿٥٥﴾
they will call	therein	for every (kind)	(of) fruit	secure
فِيهَا	الْمَوْتَ	إِلَّا الْمَوْتَةَ	الْأُولَىٰ	وَوَقَّهَهُمْ
therein	the death	except the death	first	and He will save them

عَذَابَ	الْجَحِيمِ ﴿٥٦﴾	فَضْلًا	مِّن رَّبِّكَ ۚ	ذَلِكَ
(from the) torment	(of) the blazing Fire	(as) a bounty	from your Lord	that
هُوَ	الْفَوْزُ	الْعَظِيمُ ﴿٥٧﴾	فَإِنَّمَا يَسِّرُنَهُ	
[it]	(will be) the success	supreme	so certainly We have made this (Quran) easy	
بِلِسَانِكَ	لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٥٨﴾	فَأَرْتَقِبْ	إِنَّهُمْ	مُرْتَقِبُونَ ﴿٥٩﴾
in your tongue	(in order) that they may remember	wait then	verily they (too)	(are) waiting

سُورَةُ الْجَاثِيَةِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

حَمْدٌ ﴿١﴾ تَنْزِيلِ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ ﴿٢﴾ إِنَّ فِي السَّمَوَاتِ وَالْأَرْضِ لَآيَاتٍ لِّلْمُؤْمِنِينَ ﴿٣﴾
 وَفِي خَلْقِكُمْ وَمَا يَبُثُّ مِنْ دَابَّءٍ آيَاتٌ لِّقَوْمٍ يُوقِنُونَ ﴿٤﴾ وَأَخْلَافِ اللَّيْلِ وَالنَّهَارِ وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ
 مِنْ رِّزْقٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَتَصْرِيفِ الرِّيْحِ آيَاتٌ لِّقَوْمٍ يَعْقِلُونَ ﴿٥﴾ تِلْكَ آيَاتُ اللَّهِ
 تَتْلُوهَا عَلَيْكَ بِالْحَقِّ فَيَأْتِي حَدِيثٌ بَعْدَ اللَّهِ وَعَآيِنُهُ يُؤْمِنُونَ ﴿٦﴾

Sūrah Al-Jāthiyah (The Kneeling) 45

In the Name of Allāh, the Most Gracious, the Most Merciful.

1. *Hā-Mīm*. [These letters are one of the miracles of the Qur'an and none but Allāh (Alone) knows their meanings.] 2. The revelation of the Book (this Qur'an) is from Allāh, the All-Mighty, the All-Wise. 3. Verily, in the heavens and the earth are signs for the believers. 4. And in your creation, and what He scattered (through the earth) of moving (living) creatures are signs for people who have Faith with certainty. 5. And in the alternation of night and day, and the provision (rain) that Allāh sends down from the sky, and revives therewith the earth after its death, and in the turning about of the winds (i.e. sometimes towards the east or north, and sometimes towards the south or west sometimes bringing glad tidings of rain and sometimes bringing the torment), are signs for a people who understand. 6. These are the *Ayāt* (verses) of Allāh, which We recite to you (O Muhammad ﷺ) with truth. Then in which speech after Allāh and His *Ayāt* will they believe?

الرَّحِيمِ		الرَّحْمَنِ		بِسْمِ اللَّهِ	
the Most Merciful		the Most Gracious		In the Name (of) Allah	
الْحَكِيمِ	الْعَزِيزِ	مِنَ اللَّهِ	الْكِتَابِ	تَنْزِيلِ	حَمِّ
the All-Wise	the All-Mighty	(is) from Allah	(of) the Book	(the) revelation	Ha-Mim
لِلْمُؤْمِنِينَ	لَايَاتٍ	وَالْأَرْضِ	فِي السَّمَوَاتِ	إِنَّ	
for the believers	surely (are) signs	and the earth	in the heavens	verily	
ءَايَاتٍ	مِن دَابَّةٍ	وَمَا يَبُثُّ	وَفِي خَلْقِكُمْ		
(are) signs	of moving (living) creatures	and what He scattered	and in your creation		
الَّيْلِ	وَأَخْلَافٍ	لِقَوْمٍ يُوقِنُونَ			
(of) the night	and (in the) alternation	for a people who have Faith with certainty			
فَاحْيَا	مِن رِّزْقٍ	مِنَ السَّمَاءِ	وَمَا أَنْزَلَ اللَّهُ	وَالنَّهَارِ	
and revives	of provision	from the sky	and what Allah sends down	and the day	
الرِّيحِ	وَتَصْرِيفٍ	مَوْتَهَا	بَعْدَ	الْأَرْضِ	بِهِ
(of) the winds	and (in the) turning about	its death	after	the earth	therewith
تَلَوَّهَا	ءَايَاتِ اللَّهِ	تِلْكَ	لِقَوْمٍ يَعْقِلُونَ	ءَايَاتٍ	
which We recite	(are the) verses (of) Allah	these	for a people who understand	(are) signs	
يُؤْمِنُونَ	وَأَيَاتِهِ	بَعْدَ اللَّهِ	حَدِيثٍ	فِي أَيِّ	بِالْحَقِّ
will they believe	and His Signs	after Allah	speech	then in which	with truth
					تُؤْمِنُونَ
					تُؤْمِنُونَ

وَيَلْ لِكُلِّ أَفَّاكٍ أَثِيمٍ ﴿٧﴾ يَسْمَعُ ءَايَاتِ اللَّهِ تُنْزِلُ عَلَيْهِ ثُمَّ يَصِرُّ مُسْتَكْبِرًا كَأَن لَّمْ يَسْمَعْهَا فَبَشِّرْهُ بِعَذَابٍ أَلِيمٍ ﴿٨﴾ وَإِذَا عَلِمَ مِنْ ءَايَاتِنَا شَيْئًا اتَّخَذَهَا هُزُوًا أُولَٰئِكَ لَهُمْ عَذَابٌ مُّهِينٌ ﴿٩﴾ مَن وَرَأَيْهِمْ جَهَنَّمَ وَلَا يَغْنَى عَنْهُمْ مَا كَسَبُوا شَيْئًا وَلَا مَا اتَّخَذُوا مِن دُونِ اللَّهِ أُولَٰئِكَ لَهُمْ عَذَابٌ عَظِيمٌ ﴿١٠﴾

7. Woe to every sinful liar 8. Who hears the Verses of Allāh (being) recited to him, yet persists with pride as if he heard them not. So announce to him a painful torment! 9. And when he learns something of Our Verses (this Qur'an), he makes them a jest. For such there will be a humiliating torment. 10. In front

of them there is Hell. And that which they have earned will be of no profit to them, nor (will be of any profit to them) those whom they have taken as *Auliya'* (protectors, helpers) besides Allāh. And theirs will be a great torment.

وَيْلٌ	لِكُلِّ	أَفَّاكٍ	أَثِيمٍ ﴿٧﴾	يَسْمَعُ	آيَاتِ	اللَّهِ	تُنلَى	عَلَيْهِ
woe	to every	liar	sinful	who hears	(the)	Verses	(of)	Allah
ثُمَّ	يَصِرُّ	مُسْتَكْبِرًا	كَأَن	لَمْ	يَسْمَعْهَا	فَبَشِّرْهُ	بِعَذَابٍ	
then	persists	(with)	as if	he heard	them not	so give him tidings	of a torment	
أَلِيمٍ ﴿٨﴾	وَإِذَا	عَلِمَ	مِن	ءَايَاتِنَا	شَيْئًا	أَتَّخَذَهَا	هَزْوًا	
painful	and when he knows		of Our	Verses	something	he takes them	(as) a jest	
أُولَئِكَ	لَهُمْ	عَذَابٌ	مُّهِينٌ ﴿٩﴾	مِّن	وَرَأَيْهِمْ	جَهَنَّمَ		
those	for them	(will be) a torment	humiliating	before them	(there is) Hell			
وَلَا	يُعْنِي	عَنَّهُمْ	مَا	كَسَبُوا	شَيْئًا	وَلَا	مَا	أَتَّخَذُوا
and will not avail	[of] them		that which they have earned	anything	nor what they have taken			
مِن	دُونِ	اللَّهِ	أَوْلِيَاءَ	وَهُمْ	عَذَابٌ	عَظِيمٌ ﴿١١﴾		
besides Allah	(as) protectors		and for them	(will be) a torment	great			

هَذَا هُدًى وَالَّذِينَ كَفَرُوا بِآيَاتِ رَبِّهِمْ لَهُمْ عَذَابٌ مِّن رَّجْزِ أَلِيمٍ ﴿١١﴾ ﴿١٠﴾ اللَّهُ الَّذِي سَخَّرَ لَكُمُ الْبَحْرَ لِيَجْرِيَ الْفُلُوكَ فِيهِ بِأَمْرِهِ وَلِيَبْتَغُوا مِنْ فَضْلِهِ ۗ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿١٢﴾ وَسَخَّرَ لَكُمْ مَّا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ جَمِيعًا مِّنْهُ ۗ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ ﴿١٣﴾ قُلْ لِلَّذِينَ ءَامَنُوا يَغْفِرُوا لِلَّذِينَ لَا يَرْجُونَ أَيَّامَ اللَّهِ لِيَجْزِيَ قَوْمًا بِمَا كَانُوا يَكْسِبُونَ ﴿١٥﴾ مَن عَمِلَ صَالِحًا فَلِنَفْسِهِ ۖ وَمَنْ أَسَاءَ فَعَلَيْهَا ثُمَّ إِلَىٰ رَبِّكُمْ تُرْجَعُونَ ﴿١٥﴾

11. This (Qur'an) is a guidance. And those who disbelieve in the *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) of their Lord, for them there is a painful torment of *Rijz* (a severe kind of punishment). 12. Allāh, it is He Who has subjected to you the sea, that ships may sail through it by His Command, and that you may seek of His bounty, and that you may be thankful. 13. And has subjected to you all that is in the heavens and all that is in

the earth; it is all as a favour and kindness from Him. Verily, in it are signs for a people who think deeply. 14. Say (O Muhammad ﷺ) to the believers to forgive those who (harm them and) hope not for the Days of Allāh (i.e. His Recompense), that He may recompense a people, according to what they have earned (i.e. to punish these disbelievers who harm the believers). 15. Whosoever does a good deed, it is for his ownself, and whosoever does evil, it is against (his ownself). Then to your Lord you will be made to return.

هَذَا	هُدًى	وَالَّذِينَ كَفَرُوا	بِآيَاتِ	رَبِّهِمْ	هُمْ
this	(is) a guidance	and those who disbelieve	in (the) Signs	(of) their Lord	for them
عَذَابٌ	مِّن رِّجْسٍ	أَلِيمٌ	اللَّهُ الَّذِي سَخَّرَ	لَكُمْ	
(there is) a torment	of filth	painful	Allah (it is) He Who has subjected	to you	
الْبَحْرَ	لِتَجْرِيَ الْفُلُكُ	فِيهِ	بِأَمْرِهِ	وَلِتَبْتَغُوا	
the sea	that ships may sail	through it	by His Command	and that you may seek	
مِنْ فَضْلِهِ	وَلَعَلَّكُمْ تَشْكُرُونَ	وَسَخَّرَ	لَكُمْ	مَا	
of His bounty	and that you may give thanks	and has subjected	to you	(all) that	
فِي السَّمَوَاتِ	وَمَا	فِي الْأَرْضِ	جَمِيعًا	مِنْهُ	إِنَّ
(is) in the heavens	and (all) that	(is) in the earth	(it is) all	from Him	in that
لَا يَأْتِ	لِقَوْمٍ يَنْفَكُونَ	قُلْ	لِلَّذِينَ آمَنُوا		
surely (are) signs	for a people who think deeply	say	to those who have believed		
يَغْفِرُوا لِلَّذِينَ	لَا يَرْجُونَ أَيَّامَ اللَّهِ	لِيَجْزِيَ قَوْمًا			
to forgive those who	hope not (for the) Days (of) Allah	that He may recompense a people			
بِمَا كَانُوا	يَكْسِبُونَ	مَنْ عَمِلَ	صَالِحًا		
according to what they have	earned	whosoever does	a good deed		
فَلِنَفْسِهِ	وَمَنْ أَسَاءَ	فَعَلَيْهَا			
then (it is) for his soul	and whosoever does evil	then (it is) against it (his soul)			
ثُمَّ	إِلَىٰ رَبِّكُمْ تُرْجَعُونَ				
then	to your Lord you will be made to return				

وَلَقَدْ آتَيْنَا بَنِي إِسْرَائِيلَ الْكِتَابَ وَالْحُكْمَ وَالنُّبُوَّةَ وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَى الْعَالَمِينَ ﴿١٦﴾ وَءَاتَيْنَاهُمْ بَيِّنَاتٍ مِنَ الْأَمْرِ فَمَا اخْتَلَفُوا إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَغْيًا بَيْنَهُمْ إِنَّ رَبَّكَ يَقْضِي بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴿١٧﴾ ثُمَّ جَعَلْنَاكَ عَلَى شَرِيعَةٍ مِنَ الْأَمْرِ فَاتَّبِعْهَا وَلَا تَتَّبِعْ أَهْوَاءَ الَّذِينَ لَا يَعْلَمُونَ ﴿١٨﴾

16. And indeed We gave the Children of Israel the Scripture, and the understanding of the Scripture and its laws, and the Prophethood; and provided them with good things, and preferred them to the 'Ālamīn (mankind and jinn of their time, during that period), 17. And gave them clear proofs in matters [by revealing to them the Taurāt (Torah)]. And they differed not until after the knowledge came to them, through envy among themselves. Verily, your Lord will judge between them on the Day of Resurrection about that wherein they used to differ. 18. Then We have put you (O Muhammad ﷺ) on a (plain) way of (Our) commandment [like the one which We commanded Our Messengers before you (i.e. legal ways and laws of Islāmic Monotheism)]. So follow you that (Islāmic Monotheism and its laws), and follow not the desires of those who know not.

وَلَقَدْ آتَيْنَا	بَنِي	إِسْرَائِيلَ	الْكِتَابَ	وَالْحُكْمَ
and indeed We gave	(the) Children	(of) Israel	the Scripture	and the wisdom
وَالنُّبُوَّةَ	وَرَزَقْنَاهُمْ	مِنَ الطَّيِّبَاتِ	وَفَضَّلْنَاهُمْ	
and the Prophethood	and We provided them	with good things	and We preferred them	
عَلَى الْعَالَمِينَ ﴿١٦﴾	وَأَاتَيْنَاهُمْ	بَيِّنَاتٍ	مِنَ الْأَمْرِ	
above (all) the worlds (mankind)	and We gave them	clear proofs	of the matter	
فَمَا اخْتَلَفُوا	إِلَّا	مِنْ بَعْدِ مَا	جَاءَهُمُ	الْعِلْمُ
and they differed not	but	after	came to them	the knowledge
بَغْيًا	يَنْتَقِضُ	إِنَّ رَبَّكَ يَقْضِي	بَيْنَهُمْ	
(through) transgression	among themselves	verily your Lord will judge	between them	
يَوْمَ	الْقِيَامَةِ	فِيمَا	كَانُوا	يَخْتَلِفُونَ ﴿١٧﴾
(on the) Day	(of) Resurrection	about that	they used to	differ
			wherein	

فَاتَّبِعَهَا	مِنَ الْأَمْرِ	عَلَى شَرِيعَةٍ	ثُمَّ جَعَلْنَاكَ
so follow it	of the commandment	on a plain way	then We have put you
الَّذِينَ لَا يَعْلَمُونَ ﴿١٨﴾		وَلَا تَتَّبِعْ أَهْوَاءَ	
(of) those who know not		and follow not (the) desires	

إِنَّهُمْ لَنْ يَغْنُوا عَنْكَ مِنْ اللَّهِ شَيْئًا وَإِنَّ الظَّالِمِينَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَاللَّهُ وَلِيُّ الْمُتَّقِينَ ﴿١٩﴾ هَذَا بَصِيرَةٌ لِلنَّاسِ وَهُدًى وَرَحْمَةٌ لِقَوْمٍ يُوقِنُونَ ﴿٢٠﴾ أَمْ حَسِبَ الَّذِينَ اجْتَرَحُوا السَّيِّئَاتِ أَنْ نَجْعَلَهُمْ كَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ سَوَاءً مَحْيَاهُمْ وَمَمَاتِهِمْ سَاءَ مَا يَحْكُمُونَ ﴿٢١﴾ وَخَلَقَ اللَّهُ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ وَلِتُجْزَىٰ كُلُّ نَفْسٍ بِمَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ﴿٢٢﴾

19. Verily, they can avail you nothing against Allāh (if He wants to punish you). Verily, the *Zālimūn* (polytheists, wrongdoers) are *Auliya'* (protectors, helpers) of one another, but Allāh is the *Walī* (Helper, Protector) of the *Muttaqūn* (the pious). 20. This (Qur'ān) is a clear insight and evidence for mankind, and a guidance and a mercy for a people who have Faith with certainty. 21. Or do those who earn evil deeds think that We shall hold them equal with those who believe (in the Oneness of Allāh – Islāmic Monotheism) and do righteous good deeds, in their present life and after their death? Worst is the judgement that they make. 22. And Allāh has created the heavens and the earth with truth, in order that each person may be recompensed what he has earned, and they will not be wronged.

إِنَّهُمْ	لَنْ يَغْنُوا	عَنْكَ	مِنَ اللَّهِ شَيْئًا	وَإِنَّ الظَّالِمِينَ
verily they	can never avail	you	against Allah anything	and verily the wrongdoers
بَعْضُهُمْ	أَوْلِيَاءُ	بَعْضٍ	وَاللَّهُ وَلِيُّ	الْمُتَّقِينَ ﴿١٩﴾
some of them	(are) protectors	(of) others	but Allah (is the) Protector	(of) the pious
هَذَا	بَصِيرَةٌ	لِلنَّاسِ	وَهُدًى	وَرَحْمَةٌ
this	(is) a clear insight	for mankind	and a guidance	and a mercy
لِقَوْمٍ يُوقِنُونَ ﴿٢٠﴾	أَمْ حَسِبَ	الَّذِينَ اجْتَرَحُوا	السَّيِّئَاتِ	الْعِصْيَانِ
for a people who have Faith with certainty	or do think	those who earn	evil deeds	evil deeds

سَوَاءٌ	وَعَمِلُوا الصَّالِحَاتِ	كَالَّذِينَ ءَامَنُوا	أَنْ تَجْعَلَهُمْ
equal	and do righteous (good) deeds	like those who believe	that We shall make them
مَا يَحْكُمُونَ	سَاءٌ	وَمَمَاتِهِمْ	تَحْيَاهُمْ
that judgement they make	worst is	and (after) their death	(in) their present life
بِالْحَقِّ	وَالْأَرْضَ	وَخَلَقَ اللَّهُ السَّمَوَاتِ	
with truth	and the earth	and Allah has created the heavens	
بِمَا كَسَبَتْ	نَفْسٍ	وَلِتَجْزَى كُلُّ	
for what it has earned	soul	[and] (in order) that may be recompensed each	
	لَا يُظْلَمُونَ	وَهُمْ	
	will not be wronged	and they	

أَفَرَأَيْتَ مَنْ اتَّخَذَ إِلَهَهُ هَوْنَهُ وَأَضَلَّهُ اللَّهُ عَلَى عِلْمٍ وَخَتَمَ عَلَى سَمْعِهِ وَقَلْبِهِ وَجَعَلَ عَلَى بَصَرِهِ غِشْوَةً فَمَنْ يَهْدِيهِ مِنْ بَعْدِ اللَّهِ أَفَلَا تَذَكَّرُونَ ﴿٢٣﴾ وَقَالُوا مَا هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ وَنَحْيَا وَمَا يُهْلِكُنَا إِلَّا الدَّهْرُ وَمَا لَهُمْ بِذَلِكَ مِنْ عِلْمٍ إِنْ هُمْ إِلَّا يَظُنُّونَ ﴿٢٤﴾ وَإِذْ أَنْتَلَى عَلَيْهِمْ آيَاتِنَا بَيِّنَاتٍ مَا كَانَ حُجَّتَهُمْ إِلَّا أَنْ قَالُوا اتُّوَابِتَابِئِنَّا إِنْ كُنْتُمْ صَادِقِينَ ﴿٢٥﴾

23. Have you seen him who takes his own lust (vain desires) as his *ilāh* (god)? And Allāh knowing (him as such), left him astray, and sealed his hearing and his heart, and put a cover on his sight. Who then will guide him after Allāh? Will you not then remember? 24. And they say: "There is nothing but our life of this world, we die and we live and nothing destroys us except *Ad-Dahr* (time)." And they have no knowledge of it, they only conjecture. 25. And when Our Clear Verses are recited to them, their argument is no other than that they say: "Bring back our (dead) fathers, if you are truthful!"

أَفَرَأَيْتَ	مَنْ اتَّخَذَ	إِلَهَهُ	هَوْنَهُ	وَأَضَلَّهُ اللَّهُ
and Allah left him astray	his lust	(as) his god	(him) who takes	then have you seen?
عَلَى عِلْمٍ	وَجَعَلَ	وَقَلْبِهِ	عَلَى سَمْعِهِ	وَجَعَلَ
on his sight	and put	and his heart	[over] his hearing	and sealed
				upon knowing

عَشْوَةٌ		فَمَنْ	يَهْدِيهِ	مِنْ بَعْدِ اللَّهِ	أَفَلَا تَذَكَّرُونَ	
a cover		who then	will guide him	after Allah	(will) you not then remember?	
وَقَالُوا	مَا هِيَ	إِلَّا حَيَاتُنَا	الدُّنْيَا	نَمُوتُ	وَنَحْيَا	
and they say	it (is) nothing	but our life	(of) this world	we die	and we live	
وَمَا يَهْلِكُنَا	إِلَّا الدَّهْرُ	وَمَا	هُمْ	بِذَلِكَ	مِنْ عِلْمٍ	
and nothing destroys us	except the time	and not	they have	of that	any knowledge	
إِنْ هُمْ	إِلَّا يَظُنُّونَ	وَإِذَا نُنزِلُ	عَلَيْهِمْ	ءَايَاتِنَا	بَيِّنَاتٍ	
they (do) nothing	but guess	and when are recited	to them	Our Verses	Clear	
مَا كَانَ حُجَّتَهُمْ	إِلَّا	أَنْ قَالُوا	أَنْتُمْ بآبَائِنَا	إِنْ كُنْتُمْ صَادِقِينَ		
their argument is not	except	that they say	bring back our forefathers	if you are truthful		

قُلِ اللَّهُ يُحْيِيكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يَجْمَعُكُمْ إِلَى يَوْمِ الْقِيَامَةِ لَا رَيْبَ فِيهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٢٦﴾
 وَلِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَيَوْمَ تَقُومُ السَّاعَةُ يُحْضِرُ الْمُبْطِلُونَ ﴿٢٧﴾ وَتَرَى كُلَّ أُمَّةٍ جَائِئَةٍ كُلُّ أُمَّةٍ تُدْعَى إِلَى كِتَابِهَا الْيَوْمَ تُحْزَرُونَ مَا كُنْتُمْ تَعْمَلُونَ ﴿٢٨﴾ هَذَا كِتَابُنَا يَنْطِقُ عَلَيْكُمْ بِالْحَقِّ إِنَّا كُنَّا نَسْتَنسِخُ مَا كُنْتُمْ تَعْمَلُونَ ﴿٢٩﴾ فَأَمَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فَيُدْخِلُهُمْ رَبُّهُمْ فِي رَحْمَتِهِ ؕ ذَٰلِكَ هُوَ الْفَوْزُ الْمُبِينُ ﴿٣٠﴾

26. Say (to them): "Allāh gives you life, then causes you to die, then He will assemble you on the Day of Resurrection about which there is no doubt. But most of mankind know not." 27. And to Allāh belongs the kingdom of the heavens and the earth. And on the Day that the Hour will be established - on that Day the followers of falsehood (polytheists, disbelievers, worshippers of false deities) shall lose (everything). 28. And you will see each nation humbled to their knees (kneeling), each nation will be called to its Record (of deeds). This Day you shall be recompensed for what you used to do. 29. This Our Record speaks about you with truth. Verily, We were recording what you used to do (i.e. Our angels used to record your deeds). 30. Then, as for those who believed (in the Oneness of Allāh - Islāmic Monotheism) and did righteous good deeds, their Lord will admit them to His Mercy. That will be the evident success.

قُلْ	اللَّهُ يُحْيِيكُمْ	ثُمَّ يُمِيتُكُمْ	ثُمَّ يَجْمَعُكُمْ	إِلَى يَوْمٍ
say	Allah gives you life	then causes you to die	then He will assemble you	on (the) Day
الْقِيَمَةِ	لَا رَيْبَ	فِيهِ	وَلَكِنَّ أَكْثَرَ	النَّاسِ
(of) Resurrection	(there is) no doubt	about it	[and] but most	(of) mankind
لَا يَعْلَمُونَ ﴿٣١﴾	وَلِلَّهِ مُلْكُ	السَّمَوَاتِ	وَالْأَرْضِ	
know not	and to Allah (belongs the) kingdom	(of) the heavens	and the earth	
وَيَوْمَ	تَقُومُ السَّاعَةُ	يَوْمَئِذٍ		
and (on the) Day (that)	the Hour will be established	(on) that Day		
يَخْسِرُ الْمُبْطِلُونَ ﴿٣٢﴾	وَتَرَى	كُلَّ	أُمَّةٍ	جَاثِيَةً
the followers of falsehood shall lose	and you will see	each	nation	humbled to their knees
كُلُّ	أُمَّةٍ تُدْعَى	إِلَى كِتَابِهَا	أَلْيَوْمَ تُجْزَوْنَ	
each	nation will be called	to its Record	this Day you shall be recompensed	
مَا كُنْتُمْ	تَعْمَلُونَ ﴿٣٣﴾	هَذَا	كُنْتُمْ	بِالْحَقِّ
(for) what you used to	do	this	Our Record	with truth
إِنَّا كُنَّا	نَسْتَنْسِخُ	مَا كُنْتُمْ	تَعْمَلُونَ ﴿٣٤﴾	فَأَمَّا الَّذِينَ ءَامَنُوا
verily We were	recording	what you used to	do	then as for those who believed
وَعَمِلُوا الصَّالِحَاتِ	فَيَدْخُلُهُمْ	رَبُّهُمْ	فِي رَحْمَتِهِ	ذَلِكَ
and did righteous (good) deeds	so will admit them	their Lord	to His Mercy	that
هُوَ	الْفَوْزُ	الْمَبِينُ ﴿٣٥﴾		
[it]	(will be) the success	evident		

وَأَمَّا الَّذِينَ كَفَرُوا أَفَلَمْ تَكُنْ آيَاتِي تُتْلَىٰ عَلَيْكُمْ فَاسْتَكْبَرْتُمْ وَكُنْتُمْ قَوْمًا مُّجْرِمِينَ ﴿٣١﴾ وَإِذَا قِيلَ
 إِنَّ وَعْدَ اللَّهِ حَقٌّ وَالسَّاعَةُ لَا رَيْبَ فِيهَا فَلْتَمَّ مَا نَدْرِي مَا السَّاعَةُ إِنْ نَظُنُّ إِلَّا ظَنًّا وَمَا نَحْنُ
 بِمُسْتَقْبِرِينَ ﴿٣٢﴾ وَبَدَّاهُمْ سَيِّئَاتٍ مَا عَمِلُوا وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِءُونَ ﴿٣٣﴾

31. But as for those who disbelieved (it will be said to them): "Were not Our Verses recited to you? But you were proud, and you were a people who were

Mujrimūn (polytheists, disbelievers, sinners, criminals)." 32. And when it was said: "Verily, Allāh's Promise is the truth, and there is no doubt about the coming of the Hour," you said: "We know not what is the Hour, we do not think it but as a conjecture, and we have no firm convincing belief (therein)." 33. And the evil of what they did will appear to them, and that which they used to mock at will completely encircle them.

تَتَلَّى عَلَيْكُمْ	أَفَلَمْ تَكُنْ ءَايَتِي	وَأَمَّا الَّذِينَ كَفَرُوا		
recited to you	then were not My Verses?	but as for those who disbelieved		
وَإِذَا قِيلَ	مُجْرِمِينَ ﴿٣١﴾	وَكُنْتُمْ قَوْمًا	فَأَسْتَكْبِرْتُمْ	
and when it was said	(who were) criminals	and you were a people	but you were proud	
فِيهَا	لَا رَيْبَ	وَالسَّاعَةَ	حَقُّ	إِنَّ وَعْدَ اللَّهِ
about it	(there is) no doubt	and the Hour	(is the) truth	verily (the) Promise (of) Allah
إِلَّا ظَنًّا	إِنْ نَنظُنُّ	السَّاعَةَ	مَا	مَا نَدْرِي
but (as) a conjecture	we (do) not think (it)	(is) the Hour	what	we know not
سَيِّئَاتُ	هُمْ	وَبَدَأَ	بِمُسْتَقِينٍ ﴿٣١﴾	وَمَا نَحْنُ
(the) evil	to them	and will appear	have firm convincing belief	we and not
بِهِ يَسْتَهْزِءُونَ ﴿٣٢﴾	مَا كَانُوا	﴿٣٢﴾	وَحَاقَ	مَا عَمِلُوا
mock at [it]	that which they used to	them	and will encircle	(of) what they did

وَقِيلَ الْيَوْمَ نَنْسِيكُمْ كَمَا نَسِيتُمْ لِقَاءَ يَوْمِكُمْ هَذَا وَمَأْوَأَكُمْ النَّارُ وَمَا لَكُمْ مِنْ نَاصِرِينَ ﴿٣٤﴾ ذَلِكَ بِمَا كَفَرْتُمْ وَأَنْتُمْ بِآيَاتِنَا أَتَّخِذْتُمْ ءَايَاتِ اللَّهِ هُزُوًا وَغَرَّتْكُمُ الْحَيَاةُ الدُّنْيَا فَالْيَوْمَ لَا يَخْرُجُونَ مِنْهَا وَلَا لَهُمْ يُسْعَفُونَ ﴿٣٥﴾ فَلِلَّهِ الْحَمْدُ رَبِّ السَّمَوَاتِ وَرَبِّ الْأَرْضِ رَبِّ الْعَالَمِينَ ﴿٣٦﴾ وَلَهُ الْكِبْرِيَاءُ فِي السَّمَوَاتِ وَالْأَرْضِ ۗ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٣٧﴾

34. And it will 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 there is none to help you."

35. This, because you took the Revelations of Allāh (this Qur'ān) in mockery, and the life of the world deceived you. So this Day, they shall not be taken out from there (Hell), nor shall they be returned to the worldly life (so that they

repent to Allāh, and beg His Pardon for their sins). 36. So all praise and thanks are Allāh's, the Lord of the heavens and the Lord of the earth, and the Lord of the 'Ālamīn (mankind, jinn and all that exists). 37. And His (Alone) is the Majesty in the heavens and the earth, and He is the All-Mighty, the All-Wise.

وَقِيلَ	أَلْيَوْمَ	نَنْسِكُمْ	كَمَا نَسِيتُمْ	لِقَاءَ
and it will be said	this Day	We will forget you	as you forgot	(the) Meeting
يَوْمَكُمْ	هَذَا	وَمَاوَأَنْتُمْ	أَلنَّارُ	وَمَا
(of) Day of yours	this	and your abode	(is) the Fire	and (there is) not
لَكُمْ	مَنْ تَصْرِينَ ﴿٣٦﴾	ذَلِكَ	بِأَنْتُمْ	أَخَذْتُمْ ءَايَاتِ اللَّهِ
for you	any helpers	that	(is) because you	took (the) Verses (of) Allah
مِنْهُ	وَعَرَّكُمْ	أَلْحَيَاةَ	أَلدُّنْيَا	فَالْيَوْمَ
from it (Hell)	and deceived you	the life	(of) the world	so this Day
رَبِّ السَّمَوَاتِ	وَلَا هُمْ يُسْعَبُونَ ﴿٣٧﴾	فَلِلَّهِ الْحَمْدُ	رَبِّ الْعَالَمِينَ ﴿٣٨﴾	وَلَهُ
(the) Lord (of) the heavens	nor they will be allowed excuses	so to Allah (is) all praise	(and the) Lord (of) the worlds	and for Him (Alone)
أَلْحَكِيمُ ﴿٣٩﴾	أَلْكِبْرِيَاءُ	وَأَلْأَرْضِ	فِي السَّمَوَاتِ	وَهُوَ الْعَزِيزُ
the All-Wise	(is) the Majesty	and the earth	in the heavens	and He (is) the All-Mighty



سُورَةُ الْأَحْقَافِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

حَمِّ ﴿١﴾ تَنْزِيلِ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ ﴿٢﴾ مَا خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ وَأَجَلٍ مُّسَمًّى وَالَّذِينَ كَفَرُوا عَمَّا أُنذِرُوا مُّعْرِضُونَ ﴿٣﴾ قُلْ أَرَأَيْتُمْ مَا تَدْعُونَ مِنْ دُونِ اللَّهِ أَرُونِي مَاذَا خَلَقُوا مِنَ الْأَرْضِ أَمْ لَهُمْ شِرْكٌ فِي السَّمَوَاتِ أَتُنُونِي بِكِتَابٍ مِنْ قَبْلِ هَذَا أَوْ أَثَرَةٍ مِنْ عِلْمٍ إِنْ كُنْتُمْ صَادِقِينَ ﴿٤﴾

Sūrah Al-Ahqāf (The Curved Sand-hills) 46

In the Name of Allāh, the Most Gracious, the Most Merciful.

1. *Hā-Mīm*. [These letters are one of the miracles of the Qur'an, and none but Allāh (Alone) knows their meanings.] 2. The revelation of the Book (this Qur'an) is from Allāh, the All-Mighty, the All-Wise. 3. We created not the heavens and the earth and all that is between them except with truth, and for an appointed term. But those who disbelieve, turn away from that whereof they are warned. 4. Say (O Muhammad ﷺ to these pagans): "Think you about all that you invoke besides Allāh? Show me. What have they created of the earth? Or have they a share in (the creation of) the heavens? Bring me a Book (revealed) before this, or some trace of knowledge (in support of your claims), if you are truthful!"

الرَّحِيمِ		الرَّحْمَنِ		بِسْمِ اللَّهِ	
the Most Merciful		the Most Gracious		In the Name (of) Allah	
﴿٢﴾ الْحَكِيمِ	الْعَزِيزِ	مِنَ اللَّهِ	الْكِتَابِ	تَنْزِيلِ	﴿١﴾ حَمِّ
the All-Wise	the All-Mighty	(is) from Allah	(of) the Book	(the) revelation	Ha-Mim
بَيْنَهُمَا	وَمَا	وَالْأَرْضَ	مَا خَلَقْنَا السَّمَوَاتِ		
(is) between them	and (all) that	and the earth	We created not the heavens		
وَالَّذِينَ كَفَرُوا	مُسَمًّى	وَأَجَلٍ	بِالْحَقِّ	إِلَّا	
but those who disbelieve	appointed	and (for) a term	with truth	except	

أَرَأَيْتُمْ	قُلْ	مُعْرِضُونَ	عَمَّا أَنْذَرُوا			
(do) you see?	say	(are) turning away	from that whereof they are warned			
مِنَ الْأَرْضِ	مَاذَا خَلَقُوا	أُرُونِي	مِن دُونِ اللَّهِ	مَا تَدْعُونَ		
of the earth	what have they created	show me	besides Allah	(all) that you invoke		
مِن قَبْلِ	يَكْتَبِ	أَتُونِي	فِي السَّمَوَاتِ	شِرْكَ	هُمْ	أَمْ
before	a Book (revealed)	bring me	in the heavens	a share	have they	or
	إِنْ كُنْتُمْ صَادِقِينَ	مِن عِلْمٍ	أَوْ أَتْرَقُ	هَذَا		
	if you are truthful	of knowledge	or some trace	this		

وَمَنْ أَضَلُّ مِمَّن يَدْعُوا مِنْ دُونِ اللَّهِ مَنْ لَا يَسْتَجِيبُ لَهُ إِلَى يَوْمِ الْقِيَامَةِ وَهُمْ عَن دُعَائِهِمْ غَافِلُونَ ﴿٥﴾ وَإِذَا حُشِرَ النَّاسُ كَانُوا لَهُمْ أَعْدَاءً وَكَانُوا بِعِبَادَتِهِمْ كَافِرِينَ ﴿٦﴾ وَإِذَا نُتِلَتْ عَلَيْهِمْ آيَاتُنَا بَيَّنَّتْ قَالِ الَّذِينَ كَفَرُوا لِلْحَقِّ لَمَّا جَاءَهُمْ هَذَا سِحْرٌ مُّبِينٌ ﴿٧﴾ أَمْ يَقُولُونَ افْتَرَاهُ قُلْ إِنِ افْتَرَيْتُهُ، فَلَا تَمْلِكُونَ لِي مِنَ اللَّهِ شَيْئًا هُوَ أَعْلَمُ بِمَا تُفِيضُونَ فِيهِ كَفَىٰ بِهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ وَهُوَ الْغَفُورُ الرَّحِيمُ ﴿٨﴾

5. And who is more astray than one who calls on (invokes) besides Allāh, such as will not answer him till the Day of Resurrection, and who are (even) unaware of their calls (invocations) to them? 6. And when mankind are gathered (on the Day of Resurrection), they (false deities) will become their enemies and will deny their worshipping. 7. And when Our Clear Verses are recited to them, the disbelievers say of the truth (this Qur'ān) when it reaches them: "This is plain magic!" 8. Or say they: "He (Muhammad ﷺ) has fabricated it." Say: "If I have fabricated it, still you have no power to support me against Allāh. He knows best of what you say among yourselves concerning it (i.e. this Qur'ān)! Sufficient is He as a witness between me and you! And He is the Oft-Forgiving, the Most Merciful."

وَمَنْ	أَضَلُّ	مِمَّن يَدْعُوا	مِن دُونِ اللَّهِ	مَنْ لَا يَسْتَجِيبُ
and who	(is) more astray	than (one) who calls on	besides Allah	(one) who will not answer

لَهُ	إِلَى يَوْمِ	الْقِيَامَةِ	وَهُمْ	عَنْ دُعَائِهِمْ	غَفِلُونَ ﴿٥﴾
to him	till (the) Day	(of) Resurrection	and they	of their calls (to them)	(are) unaware
وَإِذَا	حُشِرَ النَّاسُ	كَانُوا لَهُمْ	أَعْدَاءً	وَكَانُوا	
and when	mankind are gathered	they will become for them	enemies	and will be	
بِعِبَادَتِهِمْ	كَافِرِينَ ﴿٦﴾	وَإِذَا	نُتِلَّ عَلَيْهِمْ	ءَايَاتِنَا	بَيِّنَاتٍ
their worshipping	deniers	and when	are recited to them	Our Verses	Clear
قَالَ	الَّذِينَ كَفَرُوا	لِلْحَقِّ	لَمَّا	جَاءَهُمْ	هَذَا سِحْرٌ
say	those who disbelieve	of the truth	when	it reaches them	(is) a magic
مُبِينٌ ﴿٧﴾	أَمْ يَقُولُونَ	أَفْتَرَاهُ	قُلْ	إِنْ أَفْتَرَيْتُهُ	
plain	or say they	he has fabricated it	say	if I have fabricated it	
فَلَا تَمَلِكُونَ	لِي	مِنَ اللَّهِ شَيْئًا	هُوَ	أَعْلَمُ	
then you have no power	for me	anything against Allah	He	knows best	
بِمَا نُقِيسُونَ	فِيهِ	كَفَى بِهِ	شَهِيدًا		
of what you say among yourselves	concerning it	Sufficient is He	(as) a witness		
بَيْنِي	وَبَيْنَكُمْ	وَهُوَ الْغَفُورُ	الرَّحِيمُ ﴿٨﴾		
between me	and between you	and He (is) the Oft-Forgiving	the Most Merciful		

قُلْ مَا كُنْتُ بِدَعَا مِنَ الرُّسُلِ وَمَا أَدْرِي مَا يُفْعَلُ بِي وَلَا بِكُمْ إِنْ أَنْبَعُ إِلَّا مَا يُوْحَىٰ إِلَيَّ وَمَا أَنَا إِلَّا نَذِيرٌ مُّبِينٌ ﴿٦﴾ قُلْ أَرَأَيْتُمْ إِنْ كَانَ مِنْ عِنْدِ اللَّهِ وَكَفَرْتُمْ بِهِ وَشَهِدَ شَاهِدٌ مِنْ بَنِي إِسْرَائِيلَ عَلَىٰ مِثْلِهِ فَمَنْ وَاسْتَكْبَرْتُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿١٥﴾ وَقَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ ءَامَنُوا لَوْ كَانَ خَيْرًا مَا سَبَقُونَا إِلَيْهِ وَإِذْ لَمْ يَهْتَدُوا بِهِ فَسَيَقُولُونَ هَذَا أَفْكٌ قَدِيمٌ ﴿١١﴾

9. Say (O Muhammad ﷺ): "I am not a new thing among the Messengers (of Allāh, i.e. I am not the first Messenger) nor do I know what will be done with me or with you. I only follow that which is revealed to me, and I am but a plain warner." 10. Say: "Tell me! If this (Qur'ān) is from Allāh and you deny it, and a witness from among the Children of Israel ('Abdullāh bin Salām ﷺ) testifies that (this Qur'ān is from Allāh) like [the Taurāt (Torah)], and he believed

(embraced Islām) while you are too proud (to believe)." Verily, Allāh guides not the people who are *Zālimūn* (polytheists, disbelievers and wrongdoing). 11. And those who disbelieve (the strong and wealthy) say of those who believe (the weak and poor): "Had it (Islāmic Monotheism to which Muhammad ﷺ is inviting mankind) been a good thing, they (the weak and poor) would not have preceded us thereto!" And when they have not let themselves be guided by it (this Qur'an), they say: "This is an ancient lie!"

قُلْ	مَا كُنْتُ بِدَعَا	مِنَ الرُّسُلِ	وَمَا أَدْرِي	مَا يَفْعَلُ
say	I am not a new thing	among the Messengers	and I know not	what will be done
بِي	وَلَا	بِكُمْ	إِن أَنْعُ	إِلَّا مَا
with me	nor	with you	I follow not	but that which
يُوحَىٰ إِلَيَّ	وَمَا أَنَا	إِلَّا مَا	يُوحَىٰ إِلَيَّ	وَمَا أَنَا
is revealed to me	and I am not	but that which	is revealed to me	and I am not
إِلَّا نَذِيرٌ	مُّبِينٌ ﴿١١﴾	قُلْ	أَرَأَيْتُمْ	إِن كَانَ
but a warner	plain	say	(do) you see?	if this is
مِنَ عِنْدِ اللَّهِ	وَكَفَرْتُمْ بِهِ	مِنَ عِنْدِ اللَّهِ	وَكَفَرْتُمْ بِهِ	مِنَ عِنْدِ اللَّهِ
from Allah	and you deny	from Allah	and you deny	from Allah
وَشَهِدَ شَاهِدٌ	مِّن بَنِي	إِسْرَائِيلَ	عَلَىٰ مِثْلِهِ	عَلَىٰ مِثْلِهِ
and testifies a witness	among (the) Children	(of) Israel	to the like thereof	to the like thereof
فَأَمَّنَ	وَأَسْتَكْبَرْتُمْ	إِنَّ اللَّهَ	لَا يَهْدِي الْقَوْمَ	لَا يَهْدِي الْقَوْمَ
and he believed	while you are proud	verily Allah	guides not the people	guides not the people
الظَّالِمِينَ ﴿١٢﴾	وَقَالَ	الَّذِينَ كَفَرُوا	لِلَّذِينَ آمَنُوا	لِلَّذِينَ آمَنُوا
(who are) wrongdoers	and say	those who disbelieve	of those who believe	of those who believe
لَوْ كَانَ خَيْرًا	مَا سَبَقُونَا	إِلَيْهِ	وَإِذْ	وَإِذْ
if it had been a good thing	they would not have preceded us	thereto	and when	and when
لَمْ يَهْتَدُوا	بِهِ	فَيَقُولُونَ هَذَا	إِفْكٌ قَدِيمٌ ﴿١٣﴾	إِفْكٌ قَدِيمٌ ﴿١٣﴾
they have not (let themselves be) guided	by it	then they say this	(is) a lie	(is) a lie

وَمِن قَبْلِهِ كَتَبَ مُوسَىٰ إِمَامًا وَرَحْمَةً ۖ وَهَذَا كِتَابٌ مُّصَدِّقٌ لِّسَانَا عَرَبِيًّا لِّيُنذِرَ
الَّذِينَ ظَلَمُوا وَبَشْرَىٰ لِّلْمُحْسِنِينَ ﴿١٢﴾ إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَمُوا فَلَا خَوْفٌ
عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١٣﴾ أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ خَالِدِينَ فِيهَا جَزَاءً لِّمَا كَانُوا يَعْمَلُونَ ﴿١٤﴾

12. And before this was the Scripture of Mūsā (Moses) as a guide and a mercy. And this is a confirming Book (the Qur'ān) in the Arabic language, to warn those who do wrong, and as glad tidings to the *Muhsinūn* (good-doers). 13. Verily, those who say: "Our Lord is (only) Allāh," and thereafter stand firm (on the Islāmic Faith of Monotheism), on them shall be no fear, nor shall they grieve. 14. Such shall be the dwellers of Paradise, abiding therein (forever) – a reward for what they used to do.

وَمِنْ قَبْلِهِ	كِتَابٌ	مُوسَى	إِمَامًا	وَرَحْمَةً	وَهَذَا
and before this	(was the) Scripture	(of) Moses	(as) a guide	and a mercy	and this
كِتَابٌ	مُصَدِّقٌ	لِسَانًا	عَرَبِيًّا	لِيُنذِرَ	الَّذِينَ ظَلَمُوا
(is) a Book	confirming	(in the) language	Arabic	to warn	those who do wrong
وَبُشْرَى	لِلْمُحْسِنِينَ	إِنَّ الَّذِينَ قَالُوا	رَبَّنَا	اللَّهُ	
and (as) glad tidings	to the good-doers	verily those who say	our Lord	(is only) Allah	
ثُمَّ اسْتَقَمُوا	فَلَا خَوْفٌ	عَلَيْهِمْ	وَلَا هُمْ يَحْزَنُونَ	أُولَئِكَ	
then stand firm	then (shall be) no fear	on them	nor will they grieve	those	
أَصْحَابُ	الْجَنَّةِ	خَالِدِينَ	فِيهَا	جَزَاءُ	
(shall be the) dwellers	(of) Paradise	abiding (forever)	therein	a reward	
	بِمَا كَانُوا	يَعْمَلُونَ			
	for what they used to	do			

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ إِحْسَانًا حَمَلَتْهُ أُمُّهُ كُرْهًا وَوَضَعَتْهُ كُرْهًا وَحَمَلُهُ وَفِصْلُهُ ثَلَاثُونَ شَهْرًا حَتَّىٰ إِذَا بَلَغَ أَشُدَّهُ وَبَلَغَ أَرْبَعِينَ سَنَةً قَالَ رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَصْلِحْ لِي فِي ذُرِّيَّتِي إِنِّي تُبْتُ إِلَيْكَ وَإِنِّي مِنَ الْمُسْلِمِينَ ﴿١٥﴾

15. And We have enjoined on man to be dutiful and kind to his parents. His mother bears him with hardship. And she brings him forth with hardship, and the bearing of him, and the weaning of him is thirty months, till when he attains full strength and reaches forty years, he says: "My Lord! Grant me the power and

ability that I may be grateful for Your Favour which You have bestowed upon me and upon my parents, and that I may do righteous good deeds, such as please You, and make my offspring good. Truly, I have turned to You in repentance, and truly, I am one of the Muslims (submitting to Your Will)."

أُمُّهُ	حَمَلَتْهُ	إِحْسَانًا	بِوَالِدَيْهِ	وَوَصَيْنَا الْإِنْسَانَ
his mother	bears him	to be kind	to his parents	and We have enjoined on man
وَحَمْلُهُ	كُرْهًا	كُرْهًا	وَوَضَعَتْهُ	كُرْهًا
and the bearing of him	(with) hardship	(with) hardship	and she brings him forth	(with) hardship
بَلَغَ أَشُدَّهُ	حَتَّىٰ إِذَا	شَهْرًا	ثَلَاثُونَ	وَفِصْلَهُ
he attains his full strength	till when	months	(is) thirty	and the weaning of him
أَوْزِعَنِي	قَالَ رَبِّ	سَنَةً	وَبَلَغَ أَرْبَعِينَ	
grant me the power	he says my Lord	years	and reaches forty	
عَلَيَّ	الَّتِي أَنْعَمْتَ	أَنْ أَشْكُرَ نِعْمَتَكَ		
upon me	which You have bestowed	that I may be grateful (for) Your Favour		
تَرْضَاهُ	وَأَنْ أَعْمَلَ صَالِحًا	وَعَلَىٰ وَاٰلِئِيَّ		
such as please You	and that I may do righteous deeds	and upon my parents		
وَإِنِّي	إِلَيْكَ	إِنِّي تَبْتُ	فِي ذُرِّيَّتِي	لِي وَأَصْلِحْ
and truly I am	to You	truly I have turned	in my offspring	for me and make good

مِنَ الْمُسْلِمِينَ ﴿١٥﴾

of the Muslims

أُولَئِكَ الَّذِينَ نَنْقُبِلُ عَنْهُمْ أَحْسَنَ مَا عَمِلُوا وَنَتَجَاوَزُ عَنْ سَيِّئَاتِهِمْ فِي أَصْحَابِ الْجَنَّةِ وَعَدَّ الصِّدْقِ الَّذِي كَانُوا يُوعَدُونَ ﴿١٦﴾ وَالَّذِي قَالَ لِبَوْلَدَيْهِ أَفِ لَكُمْ مَا أُعَدَانِي أَنْ أُخْرَجَ وَقَدْ خَلَتِ الْقُرُونُ مِنْ قَبْلِي وَهُمَا يَسْتَعْجِلَانِ اللَّهَ وَبَيْكَ ءَامِنِينَ وَعَدَّ اللَّهُ حَقًّا فَيَقُولُ مَا هَذَا إِلَّا أَسَاطِيرُ الْأَوَّلِينَ ﴿١٧﴾ أُولَئِكَ الَّذِينَ حَقَّ عَلَيْهِمُ الْقَوْلُ فِي أَمْرِ قَدْ خَلَّتْ مِنْ قَبْلِهِمْ مِنَ الْجِنِّ وَالْإِنْسِ إِنَّهُمْ كَانُوا خَسِرِينَ ﴿١٨﴾

16. They are those from whom We shall accept the best of their deeds and overlook their evil deeds. (They shall be) among the dwellers of Paradise – a promise of truth, which they have been promised. 17. But he who says to his parents: "Fie upon you both! Do you hold out the promise to me that I shall be raised up (again) when generations before me have passed away (without rising)?" While they (father and mother) invoke Allāh for help (and rebuke their son): "Woe to you! Believe! Verily, the Promise of Allāh is true." But he says: "This is nothing but the tales of the ancient." 18. They are those against whom the Word (of torment) is justified among the previous generations of jinn and mankind that have passed away. Verily, they are ever the losers.

أُولَئِكَ	الَّذِينَ	نَقَبَلُ عَنْهُمْ	أَحْسَنَ	مَا عَمِلُوا
they	(are) those	from whom We shall accept	(the) best	(of) what they did
وَنَنْجَاوُزُ	عَنْ سَيِّئَاتِهِمْ	فِي أَصْحَابِ	الْجَنَّةِ	وَعَدَ
and overlook	[from] their evil deeds	among the dwellers	(of) Paradise	a promise
الصِّدْقِ	الَّذِي كَانُوا	يُوعِدُونَ	وَالَّذِي	قَالَ لَوَالِدَيْهِ
(of) truth	which they have been	promised	but he who	says to his parents
أَفِ	أَتَعِدَانِي	أَنْ أُخْرَجَ	لَكُمْ	
fie	(do) you hold out the promise to me?	that I shall be raised up	upon you both	
وَقَدْ خَلَّتْ	الْقُرُونُ	مِنْ قَبْلِي	وَهُمَا يَسْتَعِينَانِ	اللَّهُ
and surely have passed away	generations	before me	while they invoke Allah	
وَيْلِكَ ءَامِنٌ	إِنَّ وَعَدَ اللَّهُ	حَقٌّ	فَيَقُولُ	
woe to you believe	verily (the) Promise (of) Allah	(is) true	but he says	
مَا هَذَا	إِلَّا أَسَاطِيرُ	الْأَوَّلِينَ	أُولَئِكَ	الَّذِينَ
this (is) nothing	but (the) tales	(of) the ancient	they	(are) those
حَقٌّ عَلَيْهِمْ	الْقَوْلُ	فِي أُمَّرٍ	قَدْ خَلَّتْ	
against whom is justified	the Word	among nations	verily that have passed away	
مِنْ قَبْلِهِمْ	مِنَ الْجِنِّ	وَالْإِنْسِ	إِنَّهُمْ كَانُوا	خَسِرِينَ
before them	of the jinn	and the mankind	verily they were	the losers

وَلِكُلِّ دَرَجَتٍ مِّمَّا عَمِلُوا وَيُوفِّيهِمْ أَعْمَالَهُمْ وَهُمْ لَا يُظْلَمُونَ ﴿١٩﴾ وَيَوْمَ يُعْرَضُ الَّذِينَ كَفَرُوا عَلَى النَّارِ أَلَيْسَ أَدْهَبْتُمْ طَيِّبَاتِكُمْ فِي حَيَاتِكُمُ الدُّنْيَا وَأَسْتَمْتَعْتُمْ بِهَا فَالْيَوْمَ تُجْزَوْنَ عَذَابَ الْهُونِ بِمَا كُنْتُمْ تَسْتَكْبِرُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَبِمَا كُنْتُمْ تَفْسُقُونَ ﴿٢٠﴾ وَأَذْكُرْ أَخَا عَادٍ إِذْ أَنْذَرَ قَوْمَهُ بِالْأَحْقَافِ وَقَدْ خَلَّتِ النُّذُرُ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ أَلَّا تَعْبُدُوا إِلَّا اللَّهَ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ ﴿٢١﴾

19. And for all, there will be degrees according to that which they did, that He (Allāh) may recompense them in full for their deeds. And they will not be wronged. 20. On the Day when those who disbelieve (in the Oneness of Allāh – Islāmic Monotheism) will be exposed to the Fire (it will be said): “You received your good things in the life of the world, and you took your pleasure therein. Now this Day you shall be recompensed with a torment of humiliation, because you were arrogant in the land without a right, and because you used to rebel against Allāh's Command (disobey Allāh). 21. And remember (Hūd) the brother of 'Ād, when he warned his people in *Al-Ahqāf* (the curved sand-hills in the southern part of Arabian Peninsula). And surely, there have passed away warners before him and after him (saying): “Worship none but Allāh; truly, I fear for you the torment of a mighty Day (i.e. the Day of Resurrection).”

مِمَّا عَمِلُوا ^ط		دَرَجَتٍ	وَلِكُلِّ
according to that which they did		(there will be) degrees	and for all
وَهُمْ	أَعْمَالَهُمْ	وَيُوفِّيهِمْ	
and they	(for) their deeds	and that He may recompense them in full	
الَّذِينَ كَفَرُوا	وَيَوْمَ يُعْرَضُ	لَا يُظْلَمُونَ ﴿١٩﴾	
those who disbelieve	and (on the) Day (when) will be exposed	will not be wronged	
الدُّنْيَا	فِي حَيَاتِكُمْ	أَدْهَبْتُمْ طَيِّبَاتِكُمْ	عَلَى النَّارِ
(of) the world	in your life	you received your good things	to the Fire
عَذَابَ	فَالْيَوْمَ تُجْزَوْنَ	بِهَا	وَأَسْتَمْتَعْتُمْ
(with) a torment	so this Day you shall be recompensed	therein	and you took your pleasure

أَلْهُونَ	بِمَا كُنْتُمْ	تَسْتَكْبِرُونَ فِي الْأَرْضِ	بِعَيْرِ	الْحَقِّ
(of) humiliation	(because) of what you were	arrogant in the land	without	the right
وَبِمَا كُنْتُمْ	نَفْسُقُونَ	وَأَذْكُرُ أَخَا	عَادٍ	
and (because) of what you used to	disobey	and remember (the) brother	(of) Ad	
إِذْ	أَنْذَرَ قَوْمَهُ	بِالْأَحْقَافِ	وَقَدْ خَلَّتِ النُّذُرُ	
when	he warned his people	in the sand-hills	and surely (there) have passed away warners	
مِنْ بَيْنِ يَدَيْهِ	وَمِنْ خَلْفِهِ	أَلَّا تَعْبُدُوا	إِلَّا اللَّهَ	إِنِّي أَخَافُ
before him	and after him	that worship not	but Allah	truly I fear
	عَذَابَ	يَوْمِ	عَظِيمٍ	
	(the) torment	(of) a Day	mighty	

قَالُوا أَجِئْنَا لِنَتَّفِكَنَّ عَنْ ءَاهِتِنَا فَأَنَّا بِمَا نَعِدُنَا إِن كُنْتَ مِنَ الصَّادِقِينَ ﴿٢٢﴾ قَالَ إِنَّمَا الْعِلْمُ عِنْدَ اللَّهِ وَأُبَلِّغُكُمْ مَا أُرْسِلْتُ بِهِ وَلَنْكِتِيَّ أَرْبُكُمْ قَوْمًا يَجْهَلُونَ ﴿٢٣﴾ فَلَمَّا رَأَوْهُ عَارِضًا مُسْتَقْبِلَ أَوْدِيهِمْ قَالُوا هَذَا عَارِضٌ مُّطْرِنَا بَلْ هُوَ مَا اسْتَعْجَلْتُمْ بِهِ رِيحٌ فِيهَا عَذَابٌ أَلِيمٌ ﴿٢٤﴾

22. They said: "Have you come to turn us away from our *alihah* (gods)? Then bring us that with which you threaten us, if you are one of the truthful!" 23. He said: "The knowledge (of the time of its coming) is with Allah only. And I convey to you that wherewith I have been sent, but I see that you are a people given to ignorance!" 24. Then, when they saw it as a dense cloud coming towards their valleys, they said: "This is a cloud bringing us rain!" Nay, but it is that (torment) which you were asking to be hastened - a wind wherein is a painful torment!

قَالُوا	أَجِئْنَا	لِنَتَّفِكَنَّ	عَنْ ءَاهِتِنَا	فَأَنَّا
they said	(have) you come to us?	to turn us away	from our gods	then bring us
بِمَا	نَعِدُنَا	إِن كُنْتَ	مِنَ الصَّادِقِينَ	قَالَ إِنَّمَا الْعِلْمُ
that which	you threaten us	if you are	of the truthful	he said only the knowledge

عِنْدَ اللَّهِ	وَأُنَبِّئُكُمْ	مَا أُرْسِلْتُ	بِهِ	وَلَنْكُنِّي
(is) with Allah	and I convey to you	that I have been sent	wherewith	[and] but I
أَرَبِّكُمْ	قَوْمًا بَجْهَلُونَ ﴿٤٦﴾	فَلَمَّا	رَأَوْهُ	عَارِضًا
see you	(are) a people given to ignorance	then when	they saw it	(as) a dense cloud
مُسْتَقْبِلَ	أَوْدِيَّتِهِمْ	قَالُوا هَذَا	عَارِضٌ	مُّمِطِرُنَا
coming towards	their valleys	they said this	(is) a cloud	bringing us rain
بَلْ هُوَ	مَا اسْتَعْجَلْتُمْ	بِهِ	رِيحٌ	فِيهَا
nay it	(is) that which you were asking to be hastened	[it]	(is) a wind	wherein
أَلِيمٌ ﴿٤٧﴾	عَذَابٌ	أَلِيمٌ ﴿٤٨﴾		
painful	(is) a torment			

تُدْمِرُ كُلَّ شَيْءٍ بِأَمْرِ رَبِّهَا فَاصْبَحُوا لَا يَرَى إِلَّا أَمَا سَنَكُنْهُمْ كَذَلِكَ نَجْزِي الْقَوْمَ الْمُجْرِمِينَ ﴿٤٥﴾
 وَلَقَدْ مَكَّنَّهُمْ فِيمَا إِن مَكَّنَّاكُمْ فِيهِ وَجَعَلْنَا لَهُمْ سَمْعًا وَأَبْصَارًا وَأَفْئِدَةً فَمَا أَغْنَى عَنْهُمْ
 سَمْعُهُمْ وَلَا أَبْصَرُهُمْ وَلَا أَفْئِدَتُهُمْ مِنْ شَيْءٍ إِذْ كَانُوا يَجْحَدُونَ بِآيَاتِ اللَّهِ وَحَاقَ
 بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِءُونَ ﴿٤٦﴾

25. Destroying everything by the Command of its Lord! So they became such that nothing could be seen except their dwellings! Thus do We recompense the people who are *Mujrimūn* (criminals, sinners, polytheists, disbelievers)! 26. And indeed We had firmly established them with that wherewith We have not established you (O Quraish)! And We had assigned them the (faculties of) hearing (ears), seeing (eyes), and hearts; but their hearing (ears), seeing (eyes), and their hearts availed them nothing since they used to deny the *Ayāt* (Allāh's Prophets and their Prophethood, proofs, evidences, verses, signs, revelations, etc.) of Allāh, and they were completely encircled by that which they used to mock at!

تُدْمِرُ كُلَّ	شَيْءٍ	بِأَمْرِ	رَبِّهَا	فَاصْبَحُوا
destroying every	thing	by (the) Command	(of) its Lord	so they became (such that)
لَا يَرَى	إِلَّا مَسْكَنَهُمْ	كَذَلِكَ نَجْزِي	الْقَوْمَ	
nothing could be seen	except their dwellings	thus do We recompense	the people	

وَلَقَدْ مَكَّنَّهُمْ		الْمُجْرِمِينَ ﴿٢٥﴾	
and indeed We had firmly established them		(who are) criminals	
فِيمَا	وَجَعَلْنَا	فِيهِ	إِنْ مَكَّنَّاكُمْ
with that	and We had made	wherewith	We have not established you
سَمِعًا	لَهُمْ	وَأَبْصَرًا	وَأَفْعِدَةً
hearing	for them	and seeing	and hearts
وَلَا أَبْصَرُهُمْ	سَمِعُهُمْ	أَعْنَىٰ عَنْهُمْ	فَمَا
nor their seeing	their hearing	availed them	but not
بِجَحْدُونَ بِآيَاتِ اللَّهِ	إِذْ كَانُوا	مِنْ شَيْءٍ	وَلَا أَفْعِدْتُهُمْ
deny (the) Signs (of) Allah	when they used to	anything	nor their hearts
بِهِ يَسْتَهْزِءُونَ ﴿٢٦﴾	مَا كَانُوا	مَنْ	وَحَاقَ
mock at [it]	that which they used to	them	and (completely) encircled

وَلَقَدْ أَهَلَكْنَا مَا حَوْلَكُمْ مِنَ الْقُرَىٰ وَصَرَفْنَا الْآيَاتِ لَعَلَّهُمْ يَرْجِعُونَ ﴿٢٧﴾ فَلَوْلَا نَصْرُهُمُ الَّذِينَ اتَّخَذُوا مِنْ دُونِ اللَّهِ قُرْبَانًا لِهِمَّةٍ ۖ بَلْ ضَلُّوا عَنْهُمْ وَذَلِكَ إِفْكُهُمْ وَمَا كَانُوا يَفْتَرُونَ ﴿٢٨﴾ وَإِذْ صَرَفْنَا إِلَيْكَ نَفَرًا مِنَ الْجِنِّ يَسْتَمِعُونَ الْقُرْآنَ فَلَمَّا حَضَرُوهُ قَالُوا أَنْصِتُوا فَلَمَّا قُضِيَ وَلُوا إِلَىٰ قَوْمِهِمْ مُنْذِرِينَ ﴿٢٩﴾

27. And indeed We have destroyed towns (populations) round about you, and We have (repeatedly) shown (them) the *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) in various ways that they might return (to the truth and believe in the Oneness of Allāh – Islāmic Monotheism). 28. Then why did those whom they had taken for *ālihah* (gods) besides Allāh, as a way of approach (to Allāh) not help them? Nay, but they vanished completely from them (when there came the torment). And that was their lie, and their inventions which they had been inventing (before their destruction). 29. And (remember) when We sent towards you (Muhammad ﷺ) a group (three to ten persons) of the jinn, (quietly) listening to the Qur'ān. When they stood in the presence thereof, they said: "Listen in silence!" And when it was finished, they returned to their people, as warners.

مِنْ الْقُرَىٰ	حَوْلَكُمْ	مَا	وَلَقَدْ أَهَلَكْنَا
of towns	(was) round about you	what	and indeed We have destroyed

لَعَلَّهُمْ يَرْجِعُونَ ﴿٢٧﴾		وَصَرَفْنَا الْآيَاتِ	
that they might return		and We have shown (them) the signs in various ways	
مِنْ دُونِ اللَّهِ	الَّذِينَ اتَّخَذُوا	فَلَوْلَا نَصْرُهُمْ	
besides Allah	those whom they had taken	then why (did) not help them	
عَنْهُمْ	بَلْ ضَلُّوا	عَالِهَةً	قُرْبَانًا
from them	nay they vanished (completely)	(for) gods	(as) a way of approach
وَإِذَا	يَفْتَرُونَ ﴿٢٨﴾	وَمَا كَانُوا	إِفْكُهُمْ
and when	inventing	and that which they had been	(was) their lie
وَذَلِكَ	وَصَرَفْنَا إِلَيْكَ	نَفَرًا	مِنَ الْجِنِّ
and that	We sent towards you	a party	of the jinn
فَلَمَّا	يَسْتَمِعُونَ الْقُرْآنَ	فَلَمَّا قُضِيَ	حَضْرُوهُ
so when	listening to the Quran	and when it was finished	they stood in the presence thereof
وَقَالُوا	أَنْصِتُوا	وَلَوْأَىٰ إِلَىٰ قَوْمِهِمْ	مُنذِرِينَ ﴿٢٩﴾
they said	listen in silence	they returned to their people	(as) warners

قَالُوا يَنْقُومَنَا إِنَّا سَمِعْنَا كِتَابًا أُنزِلَ مِنْ بَعْدِ مُوسَىٰ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ يَهْدِي إِلَى الْحَقِّ وَإِلَى طَرِيقٍ مُسْتَقِيمٍ ﴿٣٠﴾ يَنْقُومَنَا أَجِيبُوا دَاعِيَ اللَّهِ وَءَامِنُوا بِهِ، يَغْفِرْ لَكُمْ مِنْ ذُنُوبِكُمْ وَيُجِرْكُمْ مِنْ عَذَابِ أَلِيمٍ ﴿٣١﴾ وَمَنْ لَا يُجِبْ دَاعِيَ اللَّهِ فَلَيْسَ بِمُعْجِزٍ فِي الْأَرْضِ وَلَيْسَ لَهُ مِنْ دُونِهِ أَوْلِيَاءُ أُولَئِكَ فِي ضَلَالٍ مُبِينٍ ﴿٣٢﴾

30. They said: "O our people! Verily, we have heard a Book (this Qur'ān) sent down after Mūsā (Moses), confirming what came before it, it guides to the truth and to a Straight Path (i.e. Islām). 31. "O our people! Respond (with obedience) to Allāh's Caller (i.e. Allāh's Messenger Muhammad ﷺ), and believe in him (i.e. believe in that which Muhammad ﷺ has brought from Allāh and follow him). He (Allāh) will forgive you of your sins, and will save you from a painful torment (i.e. Hell-fire). 32. "And whosoever does not respond to Allāh's Caller, he cannot escape on earth, and there will be no *Auliyā'* (lords, helpers, supporters, protectors) for him besides Allāh (from

Allāh's punishment). Those are in manifest error."

قَالُوا يَنْقُومَنَا	إِنَّا سَمِعْنَا	كِتَابًا أَنْزَلَ	مِنْ بَعْدِ	مُوسَى
they said O our people	verily we have heard	a Book sent down	after	Moses
مُصَدِّقًا لِمَا	بَيْنَ يَدَيْهِ	يَهْدِي إِلَى الْحَقِّ	وَالْإِلَى طَرِيقٍ	مُسْتَقِيمٍ ﴿٣٢﴾
confirming what	(was) before it	it guides to the truth	and to a Path	Straight
يَقُومَنَا	أَجِيبُوا دَاعِيَ اللَّهِ	وَأَمِنُوا	بِهِ	
O our people	respond to (the) Caller (of) Allah	and believe	in him	
يَغْفِرْ لَكُمْ	مِنْ ذُنُوبِكُمْ	وَيُجْرِمُكُمْ	مِنْ عَذَابٍ	
He (Allah) will forgive [for] you	of your sins	and will save you	from a torment	
أَلِيمٍ ﴿٣١﴾	وَمَنْ	لَا يُجِبْ دَاعِيَ اللَّهِ		
painful	and whosoever	(does) not respond to (the) Caller (of) Allah		
فَلَيْسَ	بِمُعْجِزٍ	فِي الْأَرْضِ	وَلَيْسَ	لَهُ
then he cannot	escape	on the earth	and (there) will not be	for him
مِنْ دُونِهِ	أَوْلِيَاءُ	أُولَئِكَ	فِي ضَلَالٍ	مُتَّبِعِينَ ﴿٣٣﴾
besides Him (Allah)	protectors	those	(are) in error	manifest

أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَلَمْ يَعْ يَخْلُقْهُنَّ بِقَدْرِ عَلَى أَنْ يُحْيِيَ
 الْمَوْتَى بَلَى إِنَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٣٣﴾ وَيَوْمَ يُعْرَضُ الَّذِينَ كَفَرُوا عَلَى النَّارِ أَلَيْسَ هَذَا بِالْحَقِّ
 قَالُوا بَلَى وَرَبِّنَا قَالَ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ ﴿٣٤﴾ فَاصْبِرْ كَمَا صَبَرَ أُولُو الْعِزِّ
 مِنَ الرُّسُلِ وَلَا تَسْتَعْجِلْ لَهُمْ كَأَنَّهُمْ يَوْمَ يَرَوْنَ مَا يُوعَدُونَ لَمْ يَلْبِسُوا إِلَّا سَاعَةً مِّنْ نَّهَارٍ
 بَلَّغْ فَهَلْ يُهْلِكُ إِلَّا الْقَوْمَ الْفَاسِقُونَ ﴿٣٥﴾

33. Do they not see that Allāh, Who created the heavens and the earth, and was not wearied by their creation, is Able to give life to the dead? Yes, He surely is Able to do all things. 34. And on the Day when those who disbelieve will be exposed to the Fire (it will be said to them): "Is this not the truth?" They will say: "Yes, by our Lord!" He will say: "Then taste the torment, because you used

to disbelieve!" 35. Therefore be patient (O Muhammad ﷺ) as did the Messengers of strong will and be in no haste about them (disbelievers). On the Day when they will see that (torment) with which they are promised (i.e. threatened, it will be) as if they had not stayed more than an hour in a single day. (O mankind! this Qur'ān is sufficient as) a clear Message (or proclamation to save yourself from destruction). But shall any be destroyed except the people who are *Al-Fāsiqūn* (rebellious against Allāh's Command, disobedient to Allāh)?

وَالْأَرْضَ	السَّمَوَاتِ	الَّذِي خَلَقَ	أَنَّ اللَّهَ	أَوَلَمْ يَرَوْا
and the earth	the heavens	Who created	that Allah	(do) they not see?
بَلَىٰ	عَلَىٰ أَنْ يُحْيِيَ الْمَوْتَىٰ	بِقَدْرٍ	بِخَلْقِهِنَّ	وَلَمْ يَعْ
yes	to give life to the dead	(is) Able	by their creation	and was not wearied
وَيَوْمَ يُعْرَضُ		قَدِيرٌ	شَيْءٍ	عَلَىٰ كُلِّ
and (on the) Day (when) will be exposed		(is) Able	things	over all
وَرَبِّنَا	قَالُوا بَلَىٰ	بِالْحَقِّ	عَلَىٰ النَّارِ	الَّذِينَ كَفَرُوا
by our Lord	they will say yes	the truth	is this not? to the Fire	those who disbelieve
تَكْفُرُونَ	بِمَا كُنْتُمْ	فَذُوقُوا الْعَذَابَ	قَالَ	
disbelieve	(because) of what you used to	then taste the torment	He will say	
مِنَ الرُّسُلِ	الْعَزْمِ	كَمَا صَبَرَ أُولَؤُا	فَاصْبِرْ	
of the Messengers	(of) strong will	as endured those	therefore be patient	
يَوْمَ يَرَوْنَ	كَأَنَّهُمْ	هَمٌّ	وَلَا تَسْتَعْجِلْ	
(on the) Day (when) they will see	as if they	about them	and be (in) no haste	
مِنْ نَّهَارٍ	إِلَّا سَاعَةً	لَمْ يَلْبَثُوا	مَا يُوعَدُونَ	
of a single day	but an hour	had not stayed	that which they are promised	
الْفَاسِقُونَ	إِلَّا الْقَوْمَ	فَهَلْ يُهْلَكُ	بَلِّغْ	
(who are) disobedient	except the people	but (shall any) be destroyed?	a clear Message	

سُورَةُ مُحَمَّدٍ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ أَضَلَّ أَعْمَالَهُمْ ﴿١﴾ وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَءَامَنُوا
بِمَا نَزَّلَ عَلَىٰ مُحَمَّدٍ وَهُوَ الْحَقُّ مِنْ رَبِّهِمْ كَفَرَ عَنْهُمْ سَيِّئَاتِهِمْ وَأَصْلَحَ بَالَهُمْ ﴿٢﴾ ذَلِكَ بِأَنَّ الَّذِينَ كَفَرُوا
اتَّبَعُوا الْبَاطِلَ وَأَنَّ الَّذِينَ ءَامَنُوا اتَّبَعُوا الْحَقَّ مِنْ رَبِّهِمْ كَذَلِكَ يَضْرِبُ اللَّهُ لِلنَّاسِ أَمْثَلَهُمْ ﴿٣﴾

Sūrah Muhammad or Sūrah Al-Qitāl

(Muhammad ﷺ) or (The Fighting) 47

In the Name of Allāh, the Most Gracious, the Most Merciful.

1. Those who disbelieve (in the Oneness of Allāh, and in the Message of Prophet Muhammad ﷺ), and hinder (men) from the path of Allāh (Islāmic Monotheism), He will render their deeds vain. 2. But those who believe and do righteous good deeds, and believe in that which is sent down to Muhammad (ﷺ) – for it is the truth from their Lord – He will expiate from them their sins, and will make good their state. 3. That is because those who disbelieve follow falsehood, while those who believe follow the truth from their Lord. Thus does Allāh set forth for mankind their parables.

الرَّحِيمِ		الرَّحْمَنِ	بِسْمِ اللَّهِ	
the Most Merciful		the Most Gracious	In the Name (of) Allah	
عَنْ سَبِيلِ اللَّهِ		وَصَدُّوا	الَّذِينَ كَفَرُوا	
from (the) path (of) Allah		and hinder (men)	those who disbelieve	
وَعَمِلُوا الصَّالِحَاتِ		وَالَّذِينَ ءَامَنُوا	أَضَلَّ أَعْمَالَهُمْ ﴿١﴾	
and do righteous (good) deeds		but those who believe	He will render their deeds vain	
الْحَقُّ	وَهُوَ	عَلَىٰ مُحَمَّدٍ	بِمَا نَزَّلَ	وَءَامَنُوا
(is) the truth	for it	to Muhammad	in that which is sent down	and believe

وَأَصْلَحَ بِأَلْحَمِ ۞	سَيِّئَاتِهِمْ	كَفَّرَ عَنْهُمْ	مِنْ رَبِّهِمْ
and will make good their state	their sins	He will expiate from them	from their Lord
أَتَّبِعُوا الْبَاطِلَ	بِأَنَّ الَّذِينَ كَفَرُوا		ذَلِكَ
follow the falsehood	(is) because those who disbelieve		that
كَذَلِكَ يَضْرِبُ اللَّهُ	مِنْ رَبِّهِمْ ۞	أَتَّبِعُوا الْحَقَّ	وَأَنَّ الَّذِينَ ءَامَنُوا
thus does Allah set forth	from their Lord	follow the truth	while [that] those who believe
	أَمْثَلَهُمْ ۞	لِلنَّاسِ	
	their parables	for mankind	

فَإِذَا لَقِيتُمُ الَّذِينَ كَفَرُوا فَضَرْبِ الرِّقَابِ حَتَّىٰ إِذَا أَثْخَتَمُوهُمُ فَشَدُّوا الوُتَاقَ فَإِمَّا مَنَابِعُهُمْ فَمَا فَيَدَاءٌ حَتَّىٰ تَضَعَ الحَرْبُ أَوْزَارَهَا ذَٰلِكَ وَلَوْ يَشَاءُ اللَّهُ لَآنصَرَ مِنْهُمْ وَلَٰكِن لِّيَبْلُوَ بَعْضُكُمْ بِبَعْضٍ وَالَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ فَلَن يُضِلَّ أَعْمَالَهُمْ ۞ سَيَهْدِيهِمْ وَيُصْلِحُ بَالَهُمْ ۞ وَيُدْخِلُهُمُ الجَنَّةَ عَرَفَهَا هُمْ ۞

4. So, when you meet (in fight – *Jihād* in Allāh's Cause) those who disbelieve, smite (their) necks till when you have killed and wounded many of them, then bind a bond firmly (on them, i.e. take them as captives). Thereafter (is the time) either for generosity (i.e. free them without ransom), or ransom (according to what benefits Islām), until the war lays down its burden. Thus [you are ordered by Allāh to continue in carrying out *Jihād* against the disbelievers till they embrace Islām and are saved from the punishment in the Hell-fire or at least come under your protection], but if it had been Allāh's Will, He Himself could certainly have punished them (without you). But (He lets you fight) in order to test some of you with others. But those who are killed in the way of Allāh, He will never let their deeds be lost. 5. He will guide them and set right their state. 6. And admit them to Paradise which He has made known to them (i.e. they will know their places in Paradise better than they used to know their homes in the world).

حَتَّىٰ إِذَا	الرِّقَابِ	فَضْرَبَ	الَّذِينَ كَفَرُوا	فَإِذَا لَقِيتُمْ
till when	their necks	so strike at	those who disbelieve	so when you meet
	فَإِمَّا مَنَابِعًا	فَشَدُّوا الوُتَاقَ	أَثْخَتَمُوهُمُ	
then either (for) generosity		then bind a bond firmly	you have killed (many of) them	

وَلَوْ يَشَاءُ اللَّهُ	ذَلِكَ	أَوْزَارَهَا	حَتَّى تَضَعَ الْحَرْبُ	وَمَا فِدَاءٌ	بَعْدُ
but if Allah had willed	that	its burden	until the war lays down	or ransom	thereafter
وَلَكِنْ	مِنْهُمْ	لَا نَنْصُرُ			
[and] but	from them	He (Himself) could certainly have taken retribution			
وَالَّذِينَ قُتِلُوا	بِبَعْضِ	لِيَبْلُوَ بَعْضَكُمْ			
but those who are killed	with others	(in order) to test some of you			
سَيَهْدِيهِمْ	فَلَنْ يُضِلَّ أَعْمَالَهُمْ	فِي سَبِيلِ اللَّهِ			
He will guide them	then He will never let their deeds be lost	in (the) way (of) Allah			
لَهُمْ	عَرَفَهَا	الْجَنَّةَ	وَيُدْخِلُهُمْ	وَيُصْلِحُ بَالَهُمْ	
to them	which He has made known	Paradise	and admit them to	and set right their state	

يَتَأَيُّهَا الَّذِينَ ءَامَنُوا إِن نَّصُرُوا اللَّهَ يَنْصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ ﴿٧﴾ وَالَّذِينَ كَفَرُوا فَتَعَسَا لَهُمْ ءَاضَلٌ
 أَعْمَالُهُمْ ﴿٨﴾ ذَلِكَ بِأَنَّهُمْ كَرِهُوا مَا أَنْزَلَ اللَّهُ فَأَحْبَطَ أَعْمَالَهُمْ ﴿٩﴾ أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ
 فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِن قَبْلِهِمْ دَمَّرَ اللَّهُ عَلَيْهِمْ وَلِلْكَافِرِينَ أَمْثَلُهَا ﴿١٠﴾ ذَلِكَ بِأَنَّ اللَّهَ مَوْلَى
 الَّذِينَ ءَامَنُوا وَأَنَّ الْكَافِرِينَ لَا مَوْلَى لَهُمْ ﴿١١﴾

7. O you who believe! If you help (in the cause of) Allāh, He will help you and make your foothold firm. 8. But those who disbelieve (in the Oneness of Allāh – Islāmīc Monotheism), for them is destruction, and (Allāh) will make their deeds vain. 9. That is because they hate that which Allāh has sent down (this Qur’ān and Islāmīc laws); so He has made their deeds fruitless. 10. Have they not travelled through the earth and seen what was the end of those before them? Allāh destroyed them completely, and a similar (fate awaits) the disbelievers. 11. That is because Allāh is the *Maulā* (Lord, Master, Helper, Protector) of those who believe, and the disbelievers have no *Maulā* (lord, master, helper, protector).

وَيُثَبِّتْ أَقْدَامَكُمْ	يَنْصُرْكُمْ	إِن نَّصُرُوا اللَّهَ	الَّذِينَ ءَامَنُوا	يَتَأَيُّهَا
and make your foothold firm	He will help you	if you help Allah	who believe	O (you)

وَالَّذِينَ كَفَرُوا		فَتَحْسَبَ	هُمْ
but those who disbelieve		so (is) destruction	for them
وَأَضَلَّ أَعْمَالَهُمْ ﴿٨﴾	ذَلِكَ	يَأْتَهُمْ كَرْهُوًا	
and He (Allah) will make their deeds vain	that	(is) because they hate	
مَا أَنْزَلَ اللَّهُ	فَأَجْطَأَ أَعْمَالَهُمْ ﴿٩﴾		
that which Allah has sent down	so He has made their deeds fruitless		
أَفَلَمْ يَسِيرُوا	فِي الْأَرْضِ	فَيَنْظُرُوا كَيْفَ	كَانَ عَاقِبَةُ
(have) they not travelled?	through the earth	and seen how	(of) those
مِنْ قَبْلِهِمْ	دَمَّرَ اللَّهُ عَلَيْهِمْ	وَاللَّكْفِرِينَ	أَمْثَلَهَا ﴿١٠﴾
before them	Allah destroyed [over] them	and for the disbelievers	(is) its likeness
ذَلِكَ	يَأْنِ اللَّهُ مَوْلَى	الَّذِينَ ءَامَنُوا	
that	(is) because Allah (is the) Protector	(of) those who believe	
	وَأَنَّ الْكٰفِرِينَ	لَا مَوْلَى	هُمْ ﴿١١﴾
	and [that] the disbelievers	no protector	they have

إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَالَّذِينَ كَفَرُوا يَتَمَنَّوْنَ وَيَأْكُلُونَ كَمَا تَأْكُلُ الْآبَعُثُ وَالنَّارُ مَثْوًى لَهُمْ ﴿١٢﴾ وَكَأَيِّنْ مِنْ قَرْيَةٍ هِيَ أَشَدُّ قُوَّةً مِنْ قَرْيِكَ الَّتِي أَخْرَجْنَاكَ أَهْلَكْنَاهُمْ فَلَا نَاصِرَ لَهُمْ ﴿١٣﴾ أَفَمَنْ كَانَ عَلَىٰ بَيْتَةٍ مِنْ رَبِّهِ كَمَنْ زِينَ لَهُ، سَوْءَ عَمَلِهِ ۗ وَاتَّبَعُوا أَهْوَاءَهُمْ ﴿١٤﴾

12. Certainly Allāh will admit those who believe (in the Oneness of Allāh – Islāmic Monotheism) and do righteous good deeds, to Gardens under which rivers flow (Paradise); while those who disbelieve enjoy themselves and eat as cattle eat; and the Fire will be their abode. 13. And many a town, stronger than your town (Makkah) (O Muhammad ﷺ) which has driven you out We have destroyed. And there was none to help them. 14. Is he who is on a clear proof from his Lord, like those for whom their evil deeds that they do are beautified for them, while they follow their own lusts (evil desires)?

جَنَّتٍ	وَعَمَلُوا الصَّالِحَاتِ	الَّذِينَ ءَامَنُوا	إِنَّ اللَّهَ يُدْخِلُ
(to) Gardens	and do righteous deeds	those who believe	certainly Allah will admit
وَيَأْكُلُونَ	يَسْتَمْعُونَ	وَالَّذِينَ كَفَرُوا	الْأَنْهَارِ
and eat	enjoy (themselves)	while those who disbelieve	the rivers
وَكَايِنَ	هُمُ	مَثْوَى	وَالنَّارِ
and how many	for them	(will be) abode	and the Fire
أَخْرَجَكَ	الَّتِي	مِنْ قَرْيَتِكَ	قُوَّةَ
has driven you out	which	than your town	(in) strength
أَفَمَنْ كَانَ	هُمُ	فَلَا نَاصِرَ	أَهْلَكَنَّهُمْ
then (is he) who is?	for them	and (there was) no helper	We have destroyed them
سَوْءٍ	زِينٍ لَهُ	كَمَنْ	مِنْ رَبِّهِ
(the) evil	for whom is beautified	like who	from his Lord
	وَاتَّبَعُوا أَهْوَاءَهُمْ	عَمَلِهِ	
	while they follow their (own) lusts	(of) his deeds	

مَثَلِ الْجَنَّةِ الَّتِي وَعَدَ الْمُتَّقُونَ فِيهَا أَنْهَارٌ مِنْ مَاءٍ غَيْرِ آسِنٍ وَأَنْهَارٌ مِنْ لَبَنٍ لَمْ يَتَغَيَّرْ طَعْمُهُ وَأَنْهَارٌ مِنْ خَمْرٍ لَذَّةٍ لِلشَّرَابِ بَيْنَ وَأَنْهَارٌ مِنْ عَسَلٍ مُصَفًّى وَهُمْ فِيهَا مِنْ كُلِّ الثَّمَرَاتِ وَمَغْفِرَةٌ مِنْ رَبِّهِمْ كَمَنْ هُوَ خَلِدٌ فِي النَّارِ وَسُقُوا مَاءً حَمِيمًا فَقَطَّعَ أَمْعَاءَهُمْ ﴿١٥﴾ وَمِنْهُمْ مَنْ يَسْتَمِعُ إِلَيْكَ حَتَّى إِذَا خَرَجُوا مِنْ عِنْدِكَ قَالُوا لِلَّذِينَ أُوتُوا الْعِلْمَ مَاذَا قَالَ آنِفًا أُولَئِكَ الَّذِينَ طَبَعَ اللَّهُ عَلَى قُلُوبِهِمْ وَاتَّبَعُوا أَهْوَاءَهُمْ ﴿١٦﴾

15. The description of Paradise which the *Muttaqūn* (the pious) have been promised (is that) in it are rivers of water the taste and smell of which are not changed, rivers of milk of which the taste never changes, rivers of wine delicious to those who drink, and rivers of clarified honey (clear and pure); therein for them is every kind of fruit, and forgiveness from their Lord. (Are these) like those who shall dwell for ever in the Fire and be given to drink boiling water so that it cuts up their bowels? 16. And among them are some

who listen to you (O Muhammad ﷺ) till when they go out from you, they say to those who have received knowledge: "What has he said just now?" Such are men whose hearts Allāh has sealed, and they follow their lusts (evil desires).

مَثَلٌ		الَّتِي		الْجَنَّةِ		وَعِدَ الْمُتَّقُونَ	
(the) description		which		(of) Paradise		the pious have been promised	
فِيهَا	أَنْهَرٌ	مِنْ مَاءٍ	غَيْرِ	ءَاسِنٍ	وَأَنْهَرٌ	مِنْ لَبَنٍ	
(is that) in it	(are) rivers	of water	not	stinking	and rivers	of milk	
لَمْ يَنْغَيِّرْ طَعْمَهُ		وَأَنْهَرٌ	مِنْ خَمْرٍ	لَذَّةٍ	لِلشَّارِبِينَ	وَأَنْهَرٌ	
its taste changes not		and rivers	of wine	delicious	to those who drink	and rivers	
مِنْ عَسَلٍ	مُصَفًّى	وَهُمْ	فِيهَا	مِنْ كُلِّ	الشَّمَرَاتِ		
of honey	clarified	and for them	therein	(is) of every (kind)	(of) fruit		
وَمَغْفِرَةٌ	مِنْ رَبِّهِمْ	كَمَنْ	هُوَ	خَالِدٌ	فِي النَّارِ		
and forgiveness	from their Lord	like (those) who	[he]	(shall) dwell forever	in the Fire		
وَسُقُوا مَاءً	حَمِيمًا	فَقَطَعَ	أَمْعَاءَهُمْ	وَمَنْهُمْ			
and be given to drink water	boiling	so (that) it cuts up	their bowels	and among them			
مَنْ يَسْمَعُ	إِلَيْكَ	حَتَّىٰ إِذَا	خَرَجُوا مِنْ عِنْدِكَ				
(are some) who listen	to you	till when	they go out from you				
قَالُوا لِلَّذِينَ	أُوتُوا الْعِلْمَ	مَاذَا	قَالَ عَافِيًا				
they say to those who	have received the knowledge	what	has he said just now				
أُولَئِكَ	الَّذِينَ طَبَعَ اللَّهُ	عَلَىٰ قُلُوبِهِمْ	وَاتَّبَعُوا أَهْوَاءَهُمْ				
they	(are) those Allah has sealed	[on] their hearts	and they follow their lusts				

وَالَّذِينَ أَهْتَدُوا زَادَهُمْ هُدًى وَءَانَّهُمْ تَقْوَاهُمْ ﴿١٧﴾ فَهَلْ يَنْظُرُونَ إِلَّا السَّاعَةَ أَنْ تَأْتِيَهُمْ بَغْتَةً
فَقَدْ جَاءَ أَشْرَاطُهَا فَأَنَّىٰ لَهُمْ إِذَا جَاءَ تَهُمْ ذِكْرُهُمْ ﴿١٨﴾ فَأَعْلَمَ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ وَاسْتَعْفِرَ
لذُنُوبِكَ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَاللَّهُ يَعْلَمُ مُتَقَلَّبَكُمْ وَمَثُوكُمْ ﴿١٩﴾

17. While as for those who accept guidance, He increases their guidance and bestows on them their piety. 18. Do they then await (anything) other than the Hour that it should come upon them suddenly? But some of its portents (indications and signs) have already come; and when it (actually) is on them, how can they benefit then by their reminder? 19. So know (O Muhammad ﷺ) that *Lā ilāha illallāh* (none has the right to be worshipped but Allāh), and ask forgiveness for your sin, and also for (the sin of) believing men and believing women. And Allāh knows well your moving about, and your place of rest (in your homes).

وَالَّذِينَ آهْتَدُوا	زَادَهُمْ	هُدًى	وَعَانَهُمْ
while those who accept guidance	He increases them	(in) guidance	and bestows on them
تَقْوَاهُمْ ﴿١٧﴾	فَهَلْ يَنْظُرُونَ	إِلَّا السَّاعَةَ	أَنْ تَأْتِيَهُمْ
their piety	(do) they then await?	but the Hour	that it should come upon them
بَعَثَتْ	فَقَدْ جَاءَ أَشْرَاطُهَا	فَأَنَّى	
suddenly	but indeed (some of) its portents have come	how (can it benefit) then	
لَهُمْ	إِذَا	جَاءَتْهُمْ	ذَكَرْتَهُمْ ﴿١٨﴾
for them	when	came to them	their reminder
فَاعَلَمُوْا أَنَّهُ	لَا إِلَهَ إِلَّا اللَّهُ	وَأَسْتَغْفِرُ	لِذَنْبِكَ
so know that [He]	(there is) no (true) god but Allah	and ask forgiveness	for your sin
وَالْمُؤْمِنَاتِ	وَالْمُؤْمِنِينَ	وَمَوَاطِنَ	وَمَوَاطِنَكُمْ ﴿١٩﴾
and believing women	and (also) for believing men	and Allah knows (well) your moving about	and your place of rest

وَيَقُولُ الَّذِينَ ءَامَنُوا لَوْلَا نُزِّلَتْ سُورَةٌ فَإِذَا أُنزِلَتْ سُورَةٌ مُّحْكَمَةٌ وَذُكِرَ فِيهَا الْقِتَالُ رَأَيْتَ الَّذِينَ فِي قُلُوبِهِمْ مَّرَضٌ يَنْظُرُونَ إِلَيْكَ نَظَرَ الْمَغْشِيِّ عَلَيْهِ مِنَ الْمَوْتِ فَأَوْلَى لَهُمْ ﴿١٧﴾ طَاعَةٌ وَقَوْلٌ مَّعْرُوفٌ فَإِذْ أَعَزَمَ الْأَمْرَ فَلَوْ صدَقُوا اللَّهَ لَكَانَ خَيْرًا لَهُمْ ﴿١٨﴾ فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ أَنْ تُفْسِدُوا فِي الْأَرْضِ وَتَقَطَّعُوا أَرْحَامَكُمْ ﴿١٩﴾ أُولَئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ فَأَصَمَّهُمْ وَأَعَمَّى أَبْصَرَهُمْ ﴿٢٠﴾

20. Those who believe say: "Why is not a *Sūrah* (chapter of the Qur'ān) sent down (for us)?" But when a decisive *Sūrah* (explaining and ordering things) is sent down, and fighting (*Jihād* – holy fighting in Allāh's Cause) is mentioned (i.e. ordained) therein, you will see those in whose hearts is a disease (of hypocrisy) looking at you with a look of one fainting to death. But it was better for them (hypocrites, to listen to Allāh and to obey Him). 21. Obedience (to Allāh) and good words (were better for them). And when the matter (preparation for *Jihād*) is resolved on, then if they had been true to Allāh, it would have been better for them. 22. Would you then, if you were given the authority, do mischief in the land, and sever your ties of kinship? 23. Such are they whom Allāh has cursed, so that He has made them deaf and blinded their sight.

وَيَقُولُ	الَّذِينَ ءَامَنُوا	لَوْلَا نَزِلَتْ سُورَةٌ	فَإِذَا
and say	those who believe	why is not a Surah sent down	but when
أَنْزِلَتْ سُورَةٌ	مُحْكَمَةٌ	وَذُكِرَ	فِيهَا
is sent down a Surah	decisive	and is mentioned	therein
فِي قُلُوبِهِمْ	مَرَضٌ	يَنْظُرُونَ إِلَيْكَ	نَظَرَ
in whose hearts	(is) a disease	looking at you	(with) a look
مِنَ الْمَوْتِ	فَأَوْلَىٰ	لَهُمْ	طَاعَةٌ
to the death	but (it was) better	for them	obedience
فَإِذَا	عَزِمَ الْأَمْرُ	فَلَوْ صَدَقُوا اللَّهَ	
and when	the matter is resolved on	then if they had been true to Allah	
لَكَانَ خَيْرًا	لَهُمْ	فَهَلْ عَسَيْتُمْ	
surely it would have been better	for them	(would) you then perhaps?	
إِنْ تَوَلَّيْتُمْ	أَنْ تَفْسِدُوا	فِي الْأَرْضِ	
if you were given the authority	that you do mischief	in the land	
وَتَقَطَّعُوا أَرْحَامَكُمْ	أُولَئِكَ	الَّذِينَ	لَعَنَهُمُ اللَّهُ
and sever your ties of kinship	those	(are) they whom	Allah has cursed [them]
فَأَصَمَّهُمْ	وَأَعَمَّىٰ	أَبْصَرَهُمْ	
so (that) He has made them deaf	and blinded their sight		

أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ أَمْ عَلَى قُلُوبٍ أَقْفَالُهَا ﴿٢٤﴾ إِنَّ الَّذِينَ ارْتَدَوْا عَلَىٰ أَدْبَارِهِم مِّنْ بَعْدِ مَا بَيَّنَّ لَهُمُ الْهُدَىٰ الشَّيْطَانُ سَوَّلَ لَهُمْ وَأَمَلَىٰ لَهُمْ ﴿٢٥﴾ ذَلِكَ بِأَنَّهُمْ قَالُوا لِلَّذِينَ كَرِهُوا مَا نَزَّلَ اللَّهُ سَنُطِيعُكُمْ فِي بَعْضِ الْأَمْرِ وَاللَّهُ يَعْلَمُ إِسْرَارَهُمْ ﴿٢٦﴾ فَكَيْفَ إِذَا تَوَفَّتْهُمُ الْمَلَائِكَةُ يَضْرِبُونَ وُجُوهَهُمْ وَأَدْبَارَهُمْ ﴿٢٧﴾ ذَلِكَ بِأَنَّهُمْ اتَّبَعُوا مَا آسَخَطَ اللَّهُ وَكَرِهُوا رِضْوَانَهُ. فَأَحْبَطَ أَعْمَالَهُمْ ﴿٢٨﴾

24. Do they not then think deeply in the Qur'an, or are their hearts locked up (from understanding it)? 25. Verily, those who have turned back (have apostatised) as disbelievers after the guidance has been manifested to them - *Shaitān* (Satan) has beautified for them (their false hopes), and (Allāh) prolonged their term (age). 26. This is because they said to those who hate what Allāh has sent down: "We will obey you in part of the matter." But Allāh knows their secrets. 27. Then how (will it be) when the angels will take their souls at death, smiting their faces and their backs? 28. That is because they followed that which angered Allāh and hated that which pleased Him. So, He made their deeds fruitless.

أَقْفَالُهَا ﴿٢٤﴾	عَلَى قُلُوبٍ	أَمْ	أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ
(are) their locks	on (their) hearts	or	(do) they not then think deeply in the Quran?
بَيَّنَّ لَهُمْ	مِّنْ بَعْدِ مَا	عَلَىٰ أَدْبَارِهِمْ	إِنَّ الَّذِينَ ارْتَدَوْا
has been manifested to them	after	on their backs	verily those who have turned
وَأَمَلَىٰ	لَهُمْ	الشَّيْطَانُ سَوَّلَ	الْهُدَىٰ
and He (Allah) prolonged (their term)	for them	Satan has beautified	the guidance
لَهُمْ ﴿٢٥﴾	ذَلِكَ	بِأَنَّهُمْ قَالُوا	لِلَّذِينَ كَرِهُوا
for them	this	(is) because they said	to those who hate
مَا نَزَّلَ اللَّهُ	وَاللَّهُ يَعْلَمُ إِسْرَارَهُمْ ﴿٢٦﴾	الْأَمْرِ	فِي بَعْضِ
what Allah has sent down	but Allah knows their secrets	(of) the matter	in part
سَنُطِيعُكُمْ	فَكَيْفَ	إِذَا	تَوَفَّتْهُمُ
we will obey you	then how	when	will take them at death
يَضْرِبُونَ وُجُوهَهُمْ	الْمَلَائِكَةُ	إِذَا	سَمِعُوا
smiting their faces	the angels	when	will take them at death

وَأَدْبَرَهُمْ ﴿٤٧﴾	ذَلِكَ	بِأَنَّهُمْ اتَّبَعُوا	مَا أَسْخَطَ اللَّهُ
and their backs	that	(is) because they followed	that which angered Allah
وَكَرِهُوا رِضْوَانَهُ،	فَأَحْبَطَ أَعْمَلَهُمْ ﴿٤٨﴾		
and they hated His pleasure	so He made their deeds fruitless		

أَمْ حَسِبَ الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ أَنْ لَنْ يُخْرِجَ اللَّهُ أَضْغَنَهُمْ ﴿٤٧﴾ وَلَوْ نَشَاءُ لَأَرَيْنَاكَهُمْ فَلَعَرَفْتَهُمْ بِسِيمَاهُمْ ۚ وَلَتَعَرَّفْتَهُمْ فِي لَحَنِ الْقَوْلِ وَاللَّهُ يَعْلَمُ أَعْمَالَكُمْ ﴿٤٨﴾ وَلَنَبْلُوَنَّكُمْ حَتَّى نَعْلَمَ الْمُجْتَهِدِينَ مِنْكُمْ وَالصَّادِقِينَ وَنَبْلُوَ أَخْبَارَكُمْ ﴿٤٩﴾ إِنَّ الَّذِينَ كَفَرُوا وَصَدَّوْا عَنْ سَبِيلِ اللَّهِ وَشَاقُوا الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْهُدَىٰ لَنْ يَضُرُّوا اللَّهَ شَيْئًا وَسَيُحِطُّ بِأَعْمَالِهِمْ ﴿٥٠﴾

29. Or do those in whose hearts is a disease (of hypocrisy), think that Allāh will not bring to light all their hidden ill-wills? 30. Had We willed, We could have shown them to you, and you should have known them by their marks; but surely, you will know them by the tone of their speech! And Allāh knows (all) your deeds. 31. And surely, We shall try you till We test those who strive hard (for the Cause of Allāh) and *As-Sābirūn* (the patient), and We shall test your facts (i.e. the one who is a liar, and the one who is truthful). 32. Verily, those who disbelieve, and hinder (men) from the path of Allāh (i.e. Islām), and oppose the Messenger (ﷺ) (by standing against him and hurting him), after the guidance has been clearly shown to them, they will not harm Allāh in the least, but He will make their deeds fruitless,

أَمْ حَسِبَ الَّذِينَ	فِي قُلُوبِهِمْ	مَرَضٌ	أَنْ
or do think those	in whose hearts	(is) a disease	that
لَنْ يُخْرِجَ اللَّهُ أَضْغَنَهُمْ ﴿٤٧﴾		وَلَوْ نَشَاءُ	
Allah will never bring to light their hidden ill-wills		and if We willed	
لَأَرَيْنَاكَهُمْ		فَلَعَرَفْتَهُمْ	
surely We would have shown them to you		and surely you would have known them	

بِسْمِهِمْ	وَلَتَعْرِفَنَّهُمْ	فِي لَحْنٍ	الْقَوْلِ
by their marks	but surely you will know them	by (the) tone	(of their) speech
وَاللَّهُ يَعْلَمُ أَعْمَالَكُمْ ﴿٣٣﴾		وَلَنَبْلُوَنَّكُمْ	
and Allah knows (all) your deeds		and surely We shall try you	
حَتَّى نَعْلَمَ الْمُجَاهِدِينَ	مِنْكُمْ	وَالصَّابِرِينَ	
till We know those who strive hard	of you	and the patient ones	
وَنَبْلُوا أَخْبَارَكُمْ ﴿٣٤﴾	إِنَّ الَّذِينَ كَفَرُوا	وَصَدُّوا	
and We shall test your facts	verily those who disbelieve	and hinder (men)	
عَنْ سَبِيلِ اللَّهِ	وَسَاقُوا الرَّسُولَ		
from (the) path (of) Allah	and oppose the Messenger		
مِنْ بَعْدِ مَا بَيَّنَّ	لَهُمْ	الْهُدَى	
after has been (clearly) manifested (shown)	to them	the guidance	
لَنْ يَضُرُّوا اللَّهَ شَيْئًا	وَسَيَحِطُّ أَعْمَالَهُمْ ﴿٣٥﴾		
they will never hurt Allah (in) the least	but He will make their deeds fruitless		

يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَلَا تُبْطِلُوا أَعْمَالَكُمْ ﴿٣٣﴾ إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ ثُمَّ مَاتُوا وَهُمْ كُفَّارٌ فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ ﴿٣٤﴾ فَلَا تَهِنُوا وَتَدْعُوا إِلَى السَّلَامِ وَأَنْتُمْ الْأَعْلَوْنَ وَاللَّهُ مَعَكُمْ وَلَنْ يَتِرَكُمْ أَعْمَالَكُمْ ﴿٣٥﴾ إِنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَلَهُوْا وَإِنْ تُؤْمِنُوا وَتَتَّقُوا يُؤْتِكُمْ أَجْرَكُمْ وَلَا يَسْأَلْكُمْ أَمْوَالَكُمْ ﴿٣٦﴾

33. O you who believe! Obey Allāh, and obey the Messenger (Muhammad ﷺ) and render not vain your deeds. 34. Verily, those who disbelieve, and hinder (men) from the path of Allāh (i.e. Islām); then die while they are disbelievers – Allāh will not forgive them. 35. So, be not weak and ask not for peace (from the enemies of Islām) while you are having the upper hand. Allāh is with you, and He will never decrease the reward of your good deeds. 36. The life of this world is but play and pastime; but if you believe (in the Oneness of Allāh – Islāmic Monotheism), and fear Allāh, and avoid evil, He will grant you your wages, and will not ask you your wealth.

يَتَّيِبَهَا	الَّذِينَ آمَنُوا	أَطِيعُوا اللَّهَ	وَأَطِيعُوا الرَّسُولَ
O (you)	who believe	obey Allah	and obey the Messenger
وَلَا تُبْطِلُوا أَعْمَالَكُمْ	إِنَّ الَّذِينَ كَفَرُوا	وَصَدُّوا	
and render not vain your deeds	verily those who disbelieve	and hinder (men)	
عَنْ سَبِيلِ اللَّهِ	ثُمَّ مَاتُوا	وَهُمْ	كَفَّارٌ
from (the) path (of) Allah	then die	while they	(are) disbelievers
فَلَنْ يَغْفِرَ اللَّهُ	هُمْ	فَلَا تَهِنُوا	وَتَدْعُوا
then Allah will never forgive	them	so be not weak	and ask (not)
إِلَى السَّلَامِ	وَأَنْتُمْ	الْأَعْلَوْنَ	وَاللَّهُ مَعَكُمْ
for the peace	while you	(are) having the upper hand	and Allah (is) with you
وَلَنْ يَرِيحَكُمْ	أَعْمَالَكُمْ	إِنَّمَا الْحَيَاةُ	
and He will never deprive you	(of) your (good) deeds	only the life	
الدُّنْيَا	لَعِبٌ	وَلَهُوَ	وَتَتَّقُوا
(of) this world	(is) play	and pastime	and fear (Allah)
يُؤْتِكُمْ	أُجُورَكُمْ	وَلَا يَسْأَلُكُمْ	أَمْوَالَكُمْ
He will grant you	your wages	and will not ask you	your wealth

إِنْ يَسْأَلْكُمْوهَا فَيُحْفَفْكُمْ تَبَخَّلُوا وَيُخْرِجْ أَصْغَانَكُمْ ﴿٣٧﴾ هَاتِمٌ هَتَوْلَاءٌ تَدْعُونَ لِنُفْسِكُمْ فِي سَبِيلِ اللَّهِ فَمِنْكُمْ مَنْ يَبْخُلُ وَمَنْ يَبْخُلْ فَإِنَّمَا يَبْخُلْ عَنِ نَفْسِهِ وَاللَّهُ الْغَنِيُّ وَأَنْتُمُ الْفُقَرَاءُ وَإِن تَوَلَّوْا يَسْتَبَدِلْ قَوْمًا غَيْرَكُمْ ثُمَّ لَا يَكُونُوا أَمْثَلَكُمْ ﴿٣٨﴾

37. If He were to ask you of it, and press you, you would covetously withhold, and He will bring out all your (secret) ill-wills. 38. Behold! You are those who are called to spend in the Cause of Allāh, yet among you are some who are niggardly. And whoever is niggardly, it is only at the expense of his ownself. But Allāh is Rich (Free of all needs), and you (mankind) are poor. And if you turn away (from Islām and the obedience to Allāh), He will exchange you for some other people and they will not be your likes.

تَبَخَّلُوا		فِيْحَفِكُمْ		إِنْ يَسْأَلْكُمْوَهَا	
you would covetously withhold		and press you		if He were to ask you of it	
لِنُنْفِقُوا	هَؤُلَاءِ تَدْعُونَ	هَآأَنْتُمْ	وَيُخْرِجُ أَضْغَنْكُمْ ﴿٣٧﴾		
to spend	those who are called	behold you (are)	and He will bring out (all) your ill-wills		
مَنْ يَبْخُلُ		فَمِنْكُمْ		فِي سَبِيلِ اللَّهِ	
(are some) who are niggardly		yet among you		in (the) Way (of) Allah	
وَاللَّهُ	عَنْ نَفْسِهِ	فَإِنَّمَا يَبْخُلُ		وَمَنْ يَبْخُلُ	
but Allah	of his ownself	then only he is niggardly		and whoever is niggardly	
يَسْتَبْدِلُ قَوْمًا		وَإِنْ تَوَلَّوْا		الْفُقَرَاءُ	وَأَنْتُمْ
He will exchange (you for) a people		and if you turn away		(are) poor	and you (is) Rich
لَا يَكُونُوا أَمْثَلَكُمْ ﴿٣٨﴾		ثُمَّ	غَيْرَكُمْ		
they will not be your likes		then	besides you		

سُورَةُ الْفَتْحِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِينًا ﴿١﴾ لِيَغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ وَبِئْسَ نِعْمَتُهُ عَلَيْكَ وَيَهْدِيكَ صِرَاطًا مُسْتَقِيمًا ﴿٢﴾ وَيَنْصُرَكَ اللَّهُ نَصْرًا عَزِيمًا ﴿٣﴾ هُوَ الَّذِي أَنْزَلَ السَّكِينَةَ فِي قُلُوبِ الْمُؤْمِنِينَ لِيَزْدَادُوا إِيمَانًا مَعَ إِيمَانِهِمْ ۗ وَاللَّهُ جُنُودَ السَّمَوَاتِ وَالْأَرْضِ ۗ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿٤﴾ لِيَدْخُلَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَبِئْسَ كَفَرًا عَنْهُمْ سِعَاتِهِمْ ۗ وَكَانَ ذَلِكَ عِنْدَ اللَّهِ فَوْزًا عَظِيمًا ﴿٥﴾

Sūrah Al-Fath (The Victory) 48

In the Name of Allāh, the Most Gracious, the Most Merciful.

1. Verily, We have given you (O Muhammad ﷺ) a manifest victory. 2. That Allāh may forgive you your sins of the past and the future, and complete His Favour on you, and guide you on a Straight Path, 3. And that Allāh may help

you with strong help. 4. He it is Who sent down *As-Sakīnah* (calmness and tranquillity) into the hearts of the believers, that they may grow more in Faith along with their (present) Faith. And to Allāh belong the hosts of the heavens and the earth, and Allāh is Ever All-Knower, All-Wise. 5. That He may admit the believing men and the believing women to Gardens under which rivers flow (i.e. Paradise) to abide therein forever, and He may expiate from them their sins; and that is with Allāh a supreme success,

الرَّحِيمِ		الرَّحْمَنَ		بِسْمِ اللَّهِ	
the Most Merciful		the Most Gracious		In the Name (of) Allah	
لَكَ	لِيَغْفِرَ	مُبِينًا	فَتَحًا	لَكَ	إِنَّا فَتَحْنَا
[for] you	that may forgive	manifest	a victory	to you	verily We have given victory
وَيَتِمَّ نِعْمَتَهُ		وَمَا تَأَخَّرَ		مِن ذَنْبِكَ	مَا نَقَدَّمَ
and complete His Favour		and what will be (in) future		of your sin	what passed
وَيَنْصُرَكَ اللَّهُ		مُسْتَقِيمًا	صِرَاطًا	وَيَهْدِيكَ	عَلَيْكَ
and (that) Allah may help you		Straight	a Path	and guide you on	on you
فِي قُلُوبِ	السَّكِينَةَ	الَّذِي أَنْزَلَ	هُوَ	عَزِيزًا	نَصْرًا
into (the) hearts	the tranquillity	Who sent down	He (it is)	strong	(with) help
إِيمَانِهِمْ	مَعَ	لِيَزِدُوا إِيمَانًا	الْمُؤْمِنِينَ		
their Faith	(along) with	that they may grow more (in) Faith	(of) the believers		
وَكَانَ اللَّهُ	وَالْأَرْضِ	السَّمَوَاتِ	وَلِلَّهِ جُنُودٌ		
and Allah is	and the earth	(of) the heavens	and to Allah (belong the) hosts		
وَالْمُؤْمِنَاتِ	لِيَدْخُلَ الْمُؤْمِنِينَ		حَكِيمًا	عَلِيمًا	
and the believing women	that He may admit the believing men		All-Wise	All-Knower	
فِيهَا	خَالِدِينَ	الْأَنْهَارِ	تَجْرِي مِنْ تَحْتِهَا	جَنَّاتٍ	
therein	(to) abide forever	the rivers	flowing under them	(to) Gardens	
عَظِيمًا	فَوْزًا	عِنْدَ اللَّهِ	وَكَانَ ذَلِكَ	سَيِّئَاتِهِمْ	عَنْهُمْ
supreme	a success	with Allah	and that is	their sins	from them
				وَيُكَفِّرُ	وَيُكَفِّرُ
				and He may expiate	and He may expiate

وَيُعَذِّبُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْمُشْرِكِينَ وَالْمُشْرِكَاتِ الظَّالِمَاتِ بِاللَّهِ ظَنِّ السَّوْءِ
 عَلَيْهِمْ دَائِرَةُ السَّوْءِ وَغَضِبَ اللَّهُ عَلَيْهِمْ وَلَعَنَهُمْ وَأَعَدَّ لَهُمْ جَهَنَّمَ وَسَاءَتْ مَصِيرًا ﴿٦﴾
 وَلِلَّهِ جُنُودُ السَّمَوَاتِ وَالْأَرْضِ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا ﴿٧﴾ إِنَّا أَرْسَلْنَاكَ شَهِدًا وَمُبَشِّرًا
 وَنَذِيرًا ﴿٨﴾

6. And that He may punish the *Munāfiqūn* (hypocrites) men and women, and also the *Mushrikūn* men and women, who think evil thoughts about Allāh, for them is a disgraceful torment. And the Anger of Allāh is upon them, and He has cursed them and prepared Hell for them – and worst indeed is that destination. 7. And to Allāh belong the hosts of the heavens and the earth. And Allāh is Ever All-Mighty, All-Wise. 8. Verily, We have sent you (O Muhammad ﷺ) as a witness, as a bearer of glad tidings, and as a warner.

وَالْمُنَافِقَاتِ		وَيُعَذِّبُ الْمُنَافِقِينَ				
and the hypocrite women		and (that) He may punish the hypocrite men				
بِاللَّهِ	الظَّالِمَاتِ	وَالْمُشْرِكَاتِ	وَالْمُشْرِكِينَ			
about Allah	who think	and the polytheist women	and (also) the polytheist men			
ظَنِّ السَّوْءِ	وَعَضِبَ اللَّهُ عَلَيْهِمْ	دَائِرَةُ السَّوْءِ	وَأَعَدَّ لَهُمْ	عَلَيْهِمْ	السَّوْءِ	
upon them	and Allah is angry	(of) evil	(is the) turn	upon them	evil	
جَهَنَّمَ	لَهُمْ	وَأَعَدَّ لَهُمْ	وَلَعَنَهُمْ			
Hell	for them	and prepared	and He has cursed them			
وَلِلَّهِ جُنُودُ			وَسَاءَتْ مَصِيرًا ﴿٦﴾			
and to Allah (belong the) hosts			and worst (indeed) is (that) destination			
إِنَّا	حَكِيمًا ﴿٧﴾	عَزِيزًا	وَكَانَ اللَّهُ	وَالْأَرْضِ	السَّمَوَاتِ	
verily We	All-Wise	All-Mighty	and Allah is	and the earth	(of) the heavens	
وَنَذِيرًا ﴿٨﴾	وَمُبَشِّرًا	شَهِدًا	أَرْسَلْنَاكَ			
and (as) a warner	and (as) a bearer of glad tidings	(as) a witness	have sent you			

لَتُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ، وَتُعْزِرُوهُ وَتُقِرُّوهُ وَتُسَبِّحُوهُ بُكْرَةً وَأَصِيلًا ﴿٩﴾ إِنَّ
الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ فَمَنْ نَكَثَ فَإِنَّمَا يَنْكُثُ عَلَى
نَفْسِهِ ۗ وَمَنْ أَوْفَى بِمَا عَاهَدَ عَلَيْهِ اللَّهُ فَمِيسُوتِيهِ أَجْرًا عَظِيمًا ﴿١٠﴾

9. In order that you (O mankind) may believe in Allāh and His Messenger (ﷺ), and that you assist and honour him (ﷺ), and (that you) glorify (Allāh's) praises morning and afternoon. 10. Verily, those who give *Bai'ah* (pledge) to you (O Muhammad ﷺ), they are giving *Bai'ah* (pledge) to Allāh. The Hand of Allāh is over their hands. Then whosoever breaks his pledge, breaks it only to his own harm; and whosoever fulfils what he has covenanted with Allāh, He will bestow on him a great reward.

وَتُعْزِرُوهُ	وَرَسُولِهِ	بِاللَّهِ	لَتُؤْمِنُوا
and (that) you assist him	and His Messenger	in Allah	(in order) that you may believe
وَأَصِيلًا ﴿٩﴾	بُكْرَةً	وَتُسَبِّحُوهُ	وَتُقِرُّوهُ
and afternoon	morning	and (that you) glorify Him (Allah's praises)	and honour him
إِنَّمَا يُبَايِعُونَ اللَّهَ	يُبَايِعُونَكَ	إِنَّ الَّذِينَ	
only they give allegiance to Allah	give allegiance to you	verily those who	
فَمَنْ نَكَثَ	أَيْدِيهِمْ	فَوْقَ	يَدُ اللَّهِ
then whosoever breaks his pledge	their hands	(is) over	(the) Hand (of) Allah
بِمَا عَاهَدَ	وَمَنْ أَوْفَى	عَلَى نَفْسِهِ ۗ	فَإِنَّمَا يَنْكُثُ
[of] what he has covenanted	and whosoever fulfils	against his soul	then he breaks (it) only
عَظِيمًا ﴿١٠﴾	أَجْرًا	فَمِيسُوتِيهِ	عَلَيْهِ اللَّهُ
great	a reward	then He will bestow on him	[on it] (with) Allah

سَيَقُولُ لَكَ الْمُخَلَّفُونَ مِنَ الْأَعْرَابِ شَغَلَتْنَا أَمْوَالُنَا وَأَهْلُونَا فَاسْتَغْفِرْنَا يَقُولُونَ
بِالْسِّنَةِ مِمَّا لَيْسَ فِي قُلُوبِهِمْ قُلْ فَمَنْ يَمْلِكُ لَكُمْ مِنَ اللَّهِ شَيْئًا إِنْ أَرَادَ بِكُمْ ضَرًّا أَوْ أَرَادَ
بِكُمْ نَفْعًا بَلْ كَانَ اللَّهُ بِمَا تَعْمَلُونَ خَبِيرًا ﴿١١﴾ بَلْ ظَنَنْتُمْ أَنْ لَنْ يَنْقَلِبَ الرَّسُولُ وَالْمُؤْمِنُونَ إِلَى
أَهْلِيهِمْ أَبَدًا وَزَيَّنَ ذَلِكَ فِي قُلُوبِكُمْ وَظَنَّتُمْ ظَنَّ السَّوِّءِ وَكُنْتُمْ قَوْمًا بُورًا ﴿١٢﴾

11. Those of the bedouins who lagged behind will say to you: "Our possessions and our families occupied us, so ask forgiveness for us." They say with their tongues what is not in their hearts. Say: "Who then has any power at all (to intervene) on your behalf with Allāh, if He intends you hurt or intends you benefit? Nay, but Allāh is Ever Well-Acquainted with what you do. 12. "Nay, but you thought that the Messenger (ﷺ) and the believers would never return to their families, and that was made fair-seeming in your hearts, and you did think an evil thought and you became a useless people going for destruction."

سَيَقُولُ	لَكَ	الْمُخَلَّفُونَ	مِنَ الْأَعْرَابِ	شَغَلَتْنَا
will say	to you	those who lagged behind	of the bedouins	occupied us
أَمْوَالِنَا	وَأَهْلُونَا	فَأَسْتَغْفِرْ	لَنَا	يَقُولُونَ بِأَلْسِنَتِهِمْ
our possessions	and our families	so ask forgiveness	for us	they say with their tongues
مَا لَيْسَ	فِي قُلُوبِهِمْ	قُلْ فَمَنْ	يَمْلِكُ لَكُمْ	مِنْ اللَّهِ شَيْئًا
what is not	in their hearts	say who then	has power for you	with Allah (in) anything
إِنْ أَرَادَ	بِكُمْ	ضَرًّا	أَوْ أَرَادَ	بِكُمْ
if He intends	[for] you	hurt	or intends	[for] you
بِمَا تَعْمَلُونَ خَيْرًا	بَلْ ظَنَنْتُمْ	أَنْ	لَنْ يَنْقَلِبَ الرَّسُولُ	
All-Aware of what you do	nay you thought	that	would never return the Messenger	
وَالْمُؤْمِنُونَ	إِلَىٰ أَهْلِهِمْ	أَبَدًا	وَزِينَ ذَلِكَ	فِي قُلُوبِكُمْ
and the believers	to their families	ever	and that was made fair-seeming	in your hearts
وَوَطَّأْتُمْ	ظَنُّكَ	السُّوءَ	وَكُنْتُمْ قَوْمًا	بُورًا
and you thought	thought	evil	and you become a people	going for destruction

وَمَنْ لَمْ يُؤْمِنْ بِاللَّهِ وَرَسُولِهِ فَإِنَّا أَعْتَدْنَا لِلْكَافِرِينَ سَعِيرًا ﴿١٣﴾ وَلِلَّهِ مُلْكُ السَّمَاوَاتِ
وَالْأَرْضِ يَعْفُرُ لِمَنْ يَشَاءُ وَيُعَذِّبُ مَنْ يَشَاءُ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿١٤﴾ سَيَقُولُ
الْمُخَلَّفُونَ إِذَا انطَلَقْتُمْ إِلَىٰ مَغَانِمَ لِتَأْخُذُوهَا ذَرُونَا نَتَّبِعْكُمْ يُرِيدُونَ أَن
يَبْدُلُوا كَلِمَ اللَّهِ قُلْ لَنْ تَتَّبِعُونَا كَذَلِكُمْ قَالَكُمُ اللَّهُ مِنْ قَبْلُ فَيَقُولُونَ بَلْ

تَحْسُدُونَ بَلْ كَانُوا لَا يَفْقَهُونَ إِلَّا قَلِيلًا ﴿١٥﴾

13. And whosoever does not believe in Allāh and His Messenger (Muhammad ﷺ), then verily, We have prepared for the disbelievers a blazing Fire. 14. And to Allāh belongs the sovereignty of the heavens and the earth. He forgives whom He wills, and punishes whom He wills. And Allāh is Ever Oft-Forgiving, Most Merciful. 15. Those who lagged behind will say, when you set forth to take the spoils, "Allow us to follow you." They want to change Allāh's Words. Say: "You shall not follow us; thus Allāh has said beforehand." Then they will say: "Nay, you envy us." Nay, but they understand not except a little.

وَمَنْ	لَمْ يُؤْمِنْ	بِاللَّهِ	وَرَسُولِهِ
and whosoever	(does) not believe	in Allah	and His Messenger
فَإِنَّا أَعْتَدْنَا	لِلْكَافِرِينَ	سَعِيرًا ﴿١٣﴾	
then verily We have prepared	for the disbelievers	a blazing Fire	
وَلِلَّهِ مُلْكُ	السَّمَوَاتِ	وَالْأَرْضِ	يَغْفِرُ
and to Allah (belongs the) sovereignty	(of) the heavens	and the earth	He forgives
لِمَنْ يَشَاءُ	وَيُعَذِّبُ	مَنْ يَشَاءُ	وَكَانَ اللَّهُ
whom He wills	and punishes	whom He wills	and Allah is
رَحِيمًا ﴿١٤﴾	سَيَقُولُ الْمُخَلَّفُونَ	إِذَا أَنْطَلَقْتُمْ	إِلَى مَغَانِمَ
Most Merciful	those who lagged behind will say	when you set forth	to the spoils
لِتَأْخُذُواهَا	ذُرُونَا	نَتَّبِعْكُمْ	يُرِيدُونَ
to take them	allow us	to follow you	they want
قُلْ	لَنْ تَتَّبِعُونَا	كَذَلِكَ قَالَهُ اللَّهُ	مِنْ قَبْلُ
say	you shall never follow us	thus Allah has said	beforehand
بَلْ تَحْسُدُونَنَا	بَلْ كَانُوا	لَا يَفْقَهُونَ	إِلَّا قَلِيلًا ﴿١٥﴾
nay you envy us	nay they were	not understanding	except a little

قُلْ لِلْمُخَلَّفِينَ مِنَ الْأَعْرَابِ سَتَدْعُونَ إِلَى قَوْمٍ أُولَى بَأْسٍ شَدِيدٍ نَقُتِلُونَهُمْ أَوْ يُسْلَمُونَ فَإِنْ تَطِيعُوا يُؤْتِكُمْ اللَّهُ أَجْرًا حَسَنًا وَإِنْ تَوَلَّوْا كَمَا تَوَلَّيْتُمْ مِنْ قَبْلُ يُعَذِّبْكُمْ عَذَابًا أَلِيمًا ﴿١٦﴾

لَيْسَ عَلَى الْأَعْمَى حَرْجٌ وَلَا عَلَى الْأَعْرَجِ حَرْجٌ وَلَا عَلَى الْمَرِيضِ حَرْجٌ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ
يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَمَنْ يَتَوَلَّ يَعْذِبْهُ عَذَابًا أَلِيمًا ﴿١٧﴾

16. Say (O Muhammad ﷺ) to the bedouins who lagged behind: "You shall be called to fight against a people given to great warfare, then you shall fight them, or they shall surrender. Then if you obey, Allāh will give you a fair reward; but if you turn away as you did turn away before, He will punish you with a painful torment." 17. No blame or sin is there upon the blind, nor is there blame or sin upon the lame, nor is there blame or sin upon the sick (that they go not for fighting). And whosoever obeys Allāh and His Messenger (Muhammad ﷺ), He will admit him to Gardens beneath which rivers flow (Paradise); and whosoever turns back, He will punish him with a painful torment.

سَتُدْعَوْنَ		مِنَ الْأَعْرَابِ		قُلِ الْمُخَلَّفِينَ	
you shall be called		of the bedouins		say to those who lagged behind	
نُقَاتِلُونَهُمْ		شَدِيدٍ	بَأْسِ	أُولَى	إِلَى قَوْمٍ
you shall fight them		great	(of) warfare	possessors	to (fight against) a people
أَجْرًا	يُؤْتِيكُمْ اللَّهُ		فَإِنْ تَطِيعُوا		أَوْ يُسَلِّمُونَ
a reward	Allah will give you		then if you obey		or they shall surrender
يُعَذِّبُكُمْ		مِنْ قَبْلُ	كَمَا تَوَلَّيْتُمْ		وَإِنْ تَوَلَّوْا
He will punish you		before	as you did turn away		but if you turn away
وَلَا	حَرْجٌ	لَيْسَ عَلَى الْأَعْمَى		أَلِيمًا	عَذَابًا
nor	blame	(there) is not upon the blind		painful	(with) a torment
حَرْجٌ		عَلَى الْمَرِيضِ	وَلَا	حَرْجٌ	عَلَى الْأَعْرَجِ
(is there) blame		upon the sick	nor	(is there) blame	upon the lame
جَنَّاتٍ		يُدْخِلْهُ	وَرَسُولَهُ		وَمَنْ يُطِيعِ اللَّهَ
(to) Gardens	He will admit him	and His Messenger	and whosoever obeys Allah		
يُعَذِّبُهُ		وَمَنْ يَتَوَلَّ		الْأَنْهَارُ	تَجْرِي مِنْ تَحْتِهَا
He will punish him	and whosoever turns back	the rivers		flowing beneath them	

عَذَابًا	أَلِيمًا ﴿١٧﴾
(with) a torment	painful

﴿١٧﴾ لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا فِي قُلُوبِهِمْ فَأَنْزَلَ السَّكِينَةَ عَلَيْهِمْ وَأَثَبَهُمْ فَتْحًا قَرِيبًا ﴿١٨﴾ وَمَغَانِمَ كَثِيرَةً يَأْخُذُونَهَا وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا ﴿١٩﴾ وَعَدَّكُمْ اللَّهُ وَمَغَانِمَ كَثِيرَةً تَأْخُذُونَهَا فَعَجَّلَ لَكُمْ هَذِهِ وَكَفَّ أَيْدِيَ النَّاسِ عَنْكُمْ وَلِتَكُونَ آيَةً لِلْمُؤْمِنِينَ وَيَهْدِيَكُمْ صِرَاطًا مُسْتَقِيمًا ﴿٢٠﴾

18. Indeed, Allāh was pleased with the believers when they gave the Bai'ah (pledge) to you (O Muhammad ﷺ) under the tree, He knew what was in their hearts, and He sent down *As-Sakinah* (calmness and tranquillity) upon them, and He rewarded them with a near victory. 19. And abundant spoils that they will capture. And Allāh is Ever All-Mighty, All-Wise. 20. Allāh has promised you abundant spoils that you will capture, and He has hastened for you this, and He has restrained the hands of men from you, that it may be a sign for the believers, and that He may guide you to a Straight Path.

لَقَدْ رَضِيَ اللَّهُ	عَنِ الْمُؤْمِنِينَ	إِذْ	يُبَايِعُونَكَ
indeed Allah was pleased	with the believers	when	they gave the allegiance to you
تَحْتَ	الشَّجَرَةِ	فَعَلِمَ مَا	فِي قُلُوبِهِمْ
under	the tree	so He knew what	(was) in their hearts
فَأَنْزَلَ السَّكِينَةَ	عَلَيْهِمْ	وَأَثَبَهُمْ	فَتْحًا
and He sent down the tranquillity	upon them	and He rewarded them	(with) a victory
قَرِيبًا ﴿١٨﴾	وَمَغَانِمَ	كَثِيرَةً	يَأْخُذُونَهَا
near	and spoils	abundant	that they will capture
وَأَنَّ اللَّهَ	عَزِيزٌ	حَكِيمٌ ﴿١٩﴾	وَعَدَّكُمْ اللَّهُ
and Allah is	All-Mighty	All-Wise	Allah has promised you
فَعَجَّلَ	لَكُمْ	هَذِهِ	وَكَفَّ أَيْدِيَ
and He has hastened	for you	this	and He has restrained (the) hands
النَّاسِ			(of) men

وَيَهْدِيكُمْ	لِلْمُؤْمِنِينَ	وَلِتَكُونَ آيَةً	عَنْكُمْ
and (that) He may guide you	for the believers	and that it may be a sign	from you
	صِرَاطًا	مُسْتَقِيمًا	
	(to) a Path	Straight	

وَأُخْرَى لَمْ تَقْدِرُوا عَلَيْهَا قَدْ أَحَاطَ اللَّهُ بِهَا وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرًا ﴿٢١﴾ وَلَوْ قَتَلْتُمْ الَّذِينَ كَفَرُوا لَوَلَّوْا الْأَدْبَرَ ثُمَّ لَا يَجِدُونَ وِلِيًّا وَلَا نَصِيرًا ﴿٢٢﴾ سُنَّةَ اللَّهِ الَّتِي قَدْ خَلَتْ مِنْ قَبْلُ وَلَنْ تَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا ﴿٢٣﴾ وَهُوَ الَّذِي كَفَّ أَيْدِيَهُمْ عَنْكُمْ وَأَيْدِيَكُمْ عَنْهُمْ بِبَطْنِ مَكَّةَ مِنْ بَعْدِ أَنْ أَظْفَرَكُمْ عَلَيْهِمْ وَكَانَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا ﴿٢٤﴾

21. And other (victories and much booty He promises you) which are not yet within your power; indeed Allāh compasses them. And Allāh is Ever Able to do all things. 22. And if those who disbelieve fight against you, they certainly will turn their backs; then they would have found neither a *Walī* (protector, guardian) nor a helper. 23. That has been the way of Allāh already with those who passed away before. And you will not find any change in the way of Allāh. 24. And He it is Who has withheld their hands from you and your hands from them in the midst of Makkah, after He had made you victors over them. And Allāh is Ever All-Seer of what you do.

وَأُخْرَى	لَمْ تَقْدِرُوا عَلَيْهَا	قَدْ أَحَاطَ اللَّهُ بِهَا	عَلَى كُلِّ شَيْءٍ	قَدِيرًا	وَلَوْ قَتَلْتُمْ
and others	you had no power over them	indeed Allah encompasses them	things	Able	and if fight against you
الَّذِينَ كَفَرُوا	لَوَلَّوْا الْأَدْبَرَ ثُمَّ	وَلَا نَصِيرًا	لَا يَجِدُونَ وِلِيًّا	وَلَا نَصِيرًا	سُنَّةَ اللَّهِ
those who disbelieve	they certainly would have turned (their) backs then	nor a helper	they would have found neither a protector	nor a helper	(that has been the) way (of) Allah
		مِنْ قَبْلُ	الَّتِي قَدْ خَلَتْ	مِنْ قَبْلُ	
		before	which indeed passed away	before	

وَلَنْ تَجِدَ	لِسُنَّةِ اللَّهِ	تَبْدِيلًا	وَهُوَ	الَّذِي كَفَّ
and you will never find	in (the) way (of) Allah	any change	and He (it is)	Who has withheld
أَيْدِيَهُمْ	عَنْكُمْ	وَأَيْدِيَكُمْ	عَنْهُمْ	بِطْنِ
their hands	from you	and your hands	from them	in (the) midst
مِنْ بَعْدِ	أَنْ أَظْفَرَكُمْ	عَلَيْهِمْ	وَكَانَ اللَّهُ	
after	[that] He had made you victors	over them	and Allah is	

بِمَا تَعْمَلُونَ بَصِيرًا

All-Seer of what you do

هُمُ الَّذِينَ كَفَرُوا وَصَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ وَالْهَدَىٰ مَعَكُوفًا أَنْ يَبْلُغَ مَحَلَّهُمْ
وَلَوْلَا رِجَالٌ مُّؤْمِنُونَ وَنِسَاءٌ مُّؤْمِنَاتٌ لَّمْ تَعْلَمُوهُمْ أَنْ تَطَّوَّهُمْ فِتْصِيْبِكُمْ مِنْهُمْ مَعْرَةٌ
بِغَيْرِ عِلْمٍ لِّيَدْخُلَ اللَّهُ فِي رَحْمَتِهِ مَنْ يَشَاءُ لَوْ تَزَيَّلُوا لَعَذَّبْنَا الَّذِينَ كَفَرُوا مِنْهُمْ
عَذَابًا أَلِيمًا

25. They are the ones who disbelieved (in the Oneness of Allāh - Islāmic Monotheism) and hindered you from *Al-Masjid Al-Harām* (at Makkah) and detained the sacrificial animals, from reaching their place of sacrifice. Had there not been believing men and believing women whom you did not know, that you may kill them and on whose account a sin would have been committed by you without (your) knowledge, that Allāh might bring into His Mercy whom He wills - if they (the believers and the disbelievers) had been apart, We verily, would have punished those of them who disbelieved with painful torment.

هُمُ	الَّذِينَ كَفَرُوا	وَصَدُّوكُمْ	عَنِ الْمَسْجِدِ	الْحَرَامِ
they	(are) those who disbelieved	and hindered you	from the Mosque	the Sacred
وَلَوْلَا رِجَالٌ	مُؤْمِنُونَ	وَنِسَاءٌ	مُؤْمِنَاتٌ	
and had (there) not been men	believing	and women	believing	
وَالْهَدَىٰ	مَعَكُوفًا	أَنْ يَبْلُغَ مَحَلَّهُمْ		
and the sacrificial animals	detained	from reaching their place of sacrifice		

فُتِّصِبِكُمْ		أَنْ تَطْطُوهُمْ		لَمْ تَعْلَمُوهُمْ	
and would befall you		that you might trample them		whom you (did) not know	
فِي رَحْمَتِهِ	لِيَدْخِلَ اللَّهُ	عِلْمٍ	بِغَيْرِ	مَعْرَةٍ	مِنْهُمْ
into His Mercy	that Allah might bring	knowledge	without	any harm (sin)	from them
لَعَذَابِنَا		لَوْ تَزَيَّلُوا		مَنْ يَشَاءُ	
We verily would have punished		if they had been apart		whom He wills	
أَلِيمًا	عَذَابًا	مِنْهُمْ	الَّذِينَ كَفَرُوا		
painful	(with) a torment	of them	those who disbelieved		

إِذْ جَعَلَ الَّذِينَ كَفَرُوا فِي قُلُوبِهِمُ الْحَمِيَّةَ الْحَمِيَّةَ الْجَاهِلِيَّةَ فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ وَعَلَى الْمُؤْمِنِينَ وَأَلْزَمَهُمْ كَلِمَةَ التَّقْوَى وَكَانُوا أَحَقَّ بِهَا وَأَهْلَهَا وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا ﴿٢٦﴾ لَقَدْ صَدَقَ اللَّهُ رَسُولَهُ الرُّءْيَا بِالْحَقِّ لَتَدْخُلَنَّ الْمَسْجِدَ الْحَرَامَ إِنْ شَاءَ اللَّهُ ءَامِنِينَ مُحَلِّقِينَ رُءُوسَكُمْ وَمُقَصِّرِينَ لَا تَخَافُونَ فَعَلِمَ مَا لَمْ تَعْلَمُوا فَجَعَلَ مِنْ دُونِ ذَلِكَ فَتْحًا قَرِيبًا ﴿٢٧﴾

26. When those who disbelieve had put in their hearts pride and haughtiness – the pride and haughtiness of the time of ignorance, – then Allāh sent down His *Sakīnah* (calmness and tranquillity) upon His Messenger (ﷺ) and upon the believers, and made them stick to the word of piety (i.e. none has the right to be worshipped but Allāh); and they were well entitled to it and worthy of it. And Allāh is Ever All-Knower of everything. 27. Indeed Allāh shall fulfil the true vision which He showed to His Messenger (ﷺ) [i.e. the Prophet saw a dream that he has entered Makkah along with his Companions, having their (head) hair shaved and cut short] in very truth. Certainly, you shall enter *Al-Masjid Al-Harām*, if Allāh wills, secure, (some) having your heads shaved, and (some) having your head hair cut short, having no fear. He knew what you knew not, and He granted before that a near victory.

حَمِيَّة	الْحَمِيَّة	فِي قُلُوبِهِمْ	الَّذِينَ كَفَرُوا	إِذْ جَعَلَ
(the) haughtiness	haughtiness	in their hearts	those who disbelieve	when had put

عَلَى رَسُولِهِ		فَأَنْزَلَ اللَّهُ سَكِينَتَهُ.		الْجَاهِلِيَّةَ	
upon His Messenger		then Allah sent down His tranquillity		(of) the time of ignorance	
النَّقْوَى		كَلِمَةً	وَأَلَزَمَهُمْ	وَعَلَى الْمُؤْمِنِينَ	
(of) piety		(the) word	and made them stick to	and upon the believers	
شَيْءٍ	بِكُلِّ	وَكَانَ اللَّهُ	وَأَهْلَهَا	بِهَا	وَكَانُوا أَحَقَّ
thing	of every	and Allah is	and worthy of it	to it	and they were well entitled
رَسُولَهُ		لَقَدْ صَدَقَ اللَّهُ		عَلِيمًا	
(for) His Messenger		indeed Allah has fulfilled		All-Knower	
لَتَدْخُلَنَّ الْمَسْجِدَ		بِالْحَقِّ	الرُّءْيَا		
certainly you shall enter the Mosque		in truth	the true vision (which He showed to him)		
رُءُوسِكُمْ	مُحَلِّقِينَ	إِنْ شَاءَ اللَّهُ	ءَامِنِينَ	الْحَرَامِ	
your heads	having shaved	if Allah wills secure		the Sacred	
لَمْ تَعْلَمُوا	فَعَلِمَ مَا	لَا تَخَافُونَ	وَمُقَصِّرِينَ		
you knew not	so He knew what	having no fear	and having your head hair cut short		
قَرِيبًا	فَتَحًا	ذَلِكَ	مِنْ دُونِ	فَجَعَلَ	
near	a victory	that	before	and He granted	

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ، بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ، عَلَى الدِّينِ كُلِّهِ، وَكَفَىٰ بِاللَّهِ شَهِيدًا ﴿٢٨﴾ مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ تَرَاهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا سِيمَاهُمْ فِي وُجُوهِهِمْ مِنْ أَثَرِ السُّجُودِ ذَلِكَ مَثَلُهُمْ فِي التَّوْرَةِ وَمَثَلُهُمْ فِي الْإِنْجِيلِ كَزَرْعٍ أَخْرَجَ شَطْعَهُ، فَتَازَرَهُ، فَاسْتَغْلَظَ فَاسْتَوَىٰ عَلَىٰ سُوْقِهِ، يُعْجِبُ الزَّرَّاعَ لِيغِيظَ بِهِمُ الْكُفَّارَ وَعَدَّ اللَّهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا ﴿٢٩﴾

28. He it is Who has sent His Messenger (Muhammad ﷺ) with guidance and the religion of truth (Islām), that He may make it (Islām) superior to all

religions. And All-Sufficient is Allāh as a Witness. 29. Muhammad (ﷺ) is the Messenger of Allāh. And those who are with him are severe against disbelievers, and merciful among themselves. You see them bowing and falling down prostrate (in prayer), seeking bounty from Allāh and (His) Good Pleasure. The mark of them (i.e. of their Faith) is on their faces (foreheads) from the traces of prostration (during prayers). This is their description in the Taurāt (Torah). But their description in the Injīl (Gospel) is like a (sown) seed which sends forth its shoot, then makes it strong, and becomes thick and it stands straight on its stem, delighting the sowers, that He may enrage the disbelievers with them. Allāh has promised those among them who believe (i.e. all those who follow Islāmīc Monotheism, the religion of Prophet Muhammad ﷺ till the Day of Resurrection) and do righteous good deeds, forgiveness and a mighty reward (i.e. Paradise).

هُوَ	الَّذِي أَرْسَلَ	رَسُولَهُ	بِالْهُدَى	وَدِينِ	الْحَقِّ
He (it is)	Who has sent	His Messenger	with guidance	and (the) religion	(of) truth
لِيُظْهِرَهُ	عَلَى الدِّينِ	كُلِّهِ	وَكَفَى	بِاللَّهِ	
that He may make it superior	to religions	all	and Sufficient is	Allah	
شَهِيدًا	رَسُولُ اللَّهِ	وَالَّذِينَ	مَعَهُ		
(as) a Witness	(of) Allah	and those who	(are) with him		
أَشَدَّاءَ	عَلَى الْكُفَّارِ	رُحَمَاءَ	بَيْنَهُمْ	تَرَاهُمْ	
(are) severe	against the disbelievers	(and) merciful	among themselves	you see them	
رُكَّعًا	سُجَّدًا	يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ			
bowing	(and) falling down prostrate	seeking bounty from Allah			
وَرِضْوَانًا	سِيمَاهُمْ	فِي وُجُوهِهِمْ	مِنْ أَثَرِ		
and (His) Good Pleasure	the mark of them	(is) on their faces	from (the) traces		
السُّجُودِ	ذَلِكَ	مِثْلَهُمْ	فِي التَّوْرَةِ	وَمِثْلَهُمْ	
(of) prostration	this	(is) their description	in the Torah	but their description	
فِي الْإِنْجِيلِ	كَزَّرِعٍ	أَخْرَجَ شَطْئَهُ	فَتَازَرَهُ		
in the Gospel	(is) like a seed	which sends forth its shoot	then makes it strong		

يُعْجِبُ الزَّرْعَ	عَلَى سَوْقِهِ	فَاسْتَوَى	فَاسْتَعَاظَ
delighting the sowers	on its stem	and it stands straight	then becomes thick
الَّذِينَ آمَنُوا	وَعَدَ اللَّهُ	الْكَافِرَ	بِهِمْ
those who believe	Allah has promised	the disbelievers	with them
عَظِيمًا	وَأَجْرًا	مَغْفِرَةً	وَعَمِلُوا الصَّالِحَاتِ
mighty	and a reward	forgiveness	and do righteous (good) deeds

سُورَةُ الْحُجُرَاتِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يٰۤأَيُّهَا الَّذِينَ آمَنُوا لَا تَقْدِمُوا بَيْنَ يَدَيْ اللَّهِ وَرَسُولِهِ ۗ وَانفُوا لِلَّهِ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿١﴾ يٰۤأَيُّهَا الَّذِينَ آمَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ وَلَا تَجْهَرُوا لَهُ بِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ أَن تَحْبَطَ أَعْمَالُكُمْ وَأَنتُمْ لَا تَشْعُرُونَ ﴿٢﴾ إِنَّ الَّذِينَ يَغْضَوْنَ أَصْوَاتَهُمْ عِنْدَ رَسُولِ اللَّهِ أُولَٰئِكَ الَّذِينَ امْتَحَنَ اللَّهُ قُلُوبَهُمْ لِلنَّقْوَىٰ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ عَظِيمٌ ﴿٣﴾ إِنَّ الَّذِينَ ينادُونَكَ مِنْ وَرَاءِ الْحُجُرَاتِ أَكْثَرُهُمْ لَا يَعْقِلُونَ ﴿٤﴾

Sūrah Al-Hujurāt (The Dwellings) 49

In the Name of Allāh, the Most Gracious, the Most Merciful.

1. O you who believe! Make not (a decision) in advance before Allāh and His Messenger (ﷺ), and fear Allāh. Verily, Allāh is All-Hearing, All-Knowing. 2. O you who believe! Raise not your voices above the voice of the Prophet (ﷺ), nor speak aloud to him in talk as you speak aloud to one another, lest your deeds should be rendered fruitless while you perceive not. 3. Verily, those who lower their voices in the presence of Allāh's Messenger (ﷺ), they are the ones whose hearts Allāh has tested for piety. For them is forgiveness and a great reward. 4. Verily, those who call you from behind the dwellings, most of them have no sense.

الرَّحِيمِ		الرَّحِيمِ		بِسْمِ اللَّهِ	
the Most Merciful		the Most Gracious		In the Name (of) Allah	
وَرَسُولِهِ		بَيْنَ يَدَيْ اللَّهِ		لَا تَقْدَمُوا	
and His Messenger		before Allah		(do) not put (yourself) forward	
الَّذِينَ آمَنُوا		يَتَأْتِيهَا		وَآتَقُوا اللَّهَ	
who believe		O (you)		All-Knowing	
عَلِيمٌ		سَمِيعٌ		إِنَّ اللَّهَ	
(is) All-Hearing		verily Allah		and fear Allah	
لَا تَرْفَعُوا أَصْوَاتَكُمْ		فَوْقَ		صَوْتِ	
raise not your voices		above		(the) voice	
وَلَا تَجْهَرُوا لَهُ		النَّبِيِّ		وَأَنْتُمْ	
to him		nor speak aloud		(of) the Prophet	
بِالْقَوْلِ		كَجَهْرِ		بَعْضِكُمْ	
in talk		like speaking loud		(of) some of you	
أَنْ تَحِبَّ أَعْمَلَكُمْ		لَا تَشْعُرُونَ		إِنَّ الَّذِينَ	
lest your deeds may be rendered fruitless		perceive not		while you	
يَغْضُونَ أَصْوَاتَهُمْ		عِنْدَ		رَسُولِ اللَّهِ	
lower their voices		(in the) presence		(of the) Messenger (of) Allah	
الَّذِينَ		أَمْتَحَنَ اللَّهُ قُلُوبَهُمْ		لِلنَّقِيِّ	
(are) the ones		whose hearts Allah has tested		for piety	
وَأَجْرٌ		عَظِيمٌ		مِنْ وَرَاءَ	
and a reward		great		from behind	
الْحُجُرَاتِ		يُنَادُونَكَ		إِنَّ الَّذِينَ	
the dwellings		call you		verily those who	
أَكْثَرُهُمْ لَا يَعْقِلُونَ					
most of them have no sense					

وَلَوْ أَنَّهُمْ صَبَرُوا حَتَّى تَخْرُجَ إِلَيْهِمْ لَكَانَ خَيْرًا لَهُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٥﴾ يَتَأْتِيهَا الَّذِينَ آمَنُوا
 إِنْ جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَنْ تُصِيبُوا قَوْمًا بِجَهْلَةٍ فَتُصْحِحُوا عَلَى مَا فَعَلْتُمْ نَدِمِينَ ﴿٦﴾
 وَأَعْلَمُوا أَنَّ فِيكُمْ رَسُولَ اللَّهِ لَوْ يُطِيعُكُمْ فِي كَثِيرٍ مِنَ الْأَمْرِ لَعَنِتُمْ وَلَكِنَّ اللَّهَ حَبَّبَ
 إِلَيْكُمُ الْإِيمَانَ وَزَيَّنَهُ فِي قُلُوبِكُمْ وَكَرَّهَ إِلَيْكُمُ الْكُفْرَ وَالْفُسُوقَ وَالْعِصْيَانَ أُولَئِكَ هُمُ

الرَّاشِدُونَ ﴿٧﴾

5. And if they had patience till you could come out to them, it would have been better for them. And Allāh is Oft-Forgiving, Most Merciful. 6. O you who believe! If a *Fāsiq* (liar – evil person) comes to you with any news, verify it, lest you should harm people in ignorance, and afterwards you become regretful for what you have done. 7. And know that among you there is the Messenger of Allāh (ﷺ). If he were to obey you (i.e. follow your opinions and desires) in much of the matter, you would surely be in trouble. But Allāh has endeared the Faith to you and has beautified it in your hearts, and has made disbelief, wickedness and disobedience (to Allāh and His Messenger ﷺ) hateful to you. Such are they who are the rightly guided.

وَلَوْ	أَنَّهُمْ صَبَرُوا	حَتَّى تَخْرُجَ	إِلَيْهِمْ
and if	[that] they had patience	till you could come out	to them
لَكَانَ خَيْرًا	لَهُمْ	وَاللَّهِ	عَفُورًا
surely it would have been better	for them	and Allah	(is) Oft-Forgiving
رَحِيمًا ﴿٦﴾	يَأَيُّهَا	الَّذِينَ آمَنُوا	إِنْ جَاءَكُمْ
Most Merciful	O (you)	who believe	if comes to you
فَتَصِحُّوا	أَنْ تُصِيبُوا قَوْمًا	بِجَهَلَةٍ	فَنُصِيحُوا
then verify (it)	lest you should harm a people	in ignorance	and (afterwards) you become
عَلَى مَا فَعَلْتُمْ	نَدِمِينَ ﴿٦﴾	وَأَعْلَمُوا	أَنَّ
for what you have done	regretful	and know	that
رَسُولَ اللَّهِ	لَوْ يُطِيعُكُمْ	فِي كَثِيرٍ	مِنَ الْأَمْرِ
(there is the) Messenger (of) Allah	if he were to obey you	in much	of the matter
لَعَنْتُمْ	وَلَكِنَّ اللَّهَ حَبَّبَ	إِلَيْكُمْ	الْإِيمَانَ
you would surely be in trouble	[and] but Allah has endeared	to you	the Faith
وَزَيَّنَّهُ	فِي قُلُوبِكُمْ	وَكَرَّهَ	إِلَيْكُمْ
and has beautified it	in your hearts	and has made hateful	to you
وَالْفُسُوقَ	وَالْعِصْيَانَ	أُولَئِكَ	هُمُ
and wickedness	and disobedience	these	(are) the (rightly) guided

فَضَلًا مِّنَ اللَّهِ وَنِعْمَةً ۖ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٨﴾ وَإِن طَافِئَانِ مِّنَ الْمُؤْمِنِينَ أَفْتَلَوْا فَاصْلِحُوا بَيْنَهُمَا فَإِن بَغَتْ إِحْدَاهُمَا عَلَى الْأُخْرَى فَقْتُلُوا الَّتِي تَبَغَى حَتَّى تَفِىءَ إِلَىٰ أَمْرِ اللَّهِ فَإِن فَاءَتْ فَاصْلِحُوا بَيْنَهُمَا بِالْعَدْلِ وَأَقْسِطُوا ۚ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ﴿٩﴾

8. (This is) a Grace from Allāh and His Favour. And Allāh is All-Knowing, All-Wise. 9. And if two parties (or groups) among the believers fall to fighting, then make peace between them both. But if one of them outrages against the other, then fight you (all) against the one which outrages till it complies with the Command of Allāh. Then if it complies, then make reconciliation between them justly, and be equitable. Verily, Allāh loves those who are the equitable.

فَضَلًا مِّنَ اللَّهِ	وَنِعْمَةً ۖ	وَاللَّهُ	عَلِيمٌ
(this is) a Grace from Allah	and (His) Favour	and Allah	(is) All-Knowing
حَكِيمٌ ﴿٨﴾	وَإِن طَافِئَانِ	مِنَ الْمُؤْمِنِينَ	أَفْتَلَوْا
All-Wise	and if two parties	among the believers	fall to fighting
فَاصْلِحُوا بَيْنَهُمَا	فَإِن بَغَتْ إِحْدَاهُمَا	عَلَى الْأُخْرَى	
then make peace	between them both	but if one of them	outrages
فَقْتُلُوا	الَّتِي تَبَغَى	حَتَّى تَفِىءَ	إِلَىٰ أَمْرِ اللَّهِ
then fight against	(the one) which	outrages	with (the) Command (of) Allah
فَإِن فَاءَتْ	فَاصْلِحُوا بَيْنَهُمَا	بِالْعَدْلِ	
then if it complies	then make reconciliation	between them	with justice
وَأَقْسِطُوا	إِنَّ اللَّهَ يُحِبُّ	الْمُقْسِطِينَ ﴿٩﴾	
and be equitable	verily Allah	loves (those who are) the equitable	

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ ﴿١٠﴾ يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا يَسْخَرْ قَوْمٌ مِّن قَوْمٍ عَسَىٰ أَن يَكُونُوا خَيْرًا مِّنْهُمْ وَلَا تَلْمِزُوا أَنفُسَكُمْ وَلَا تَنَابَزُوا بِالْأَلْقَابِ بِئْسَ الْأَسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ وَمَن لَّمْ يَتُبْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ﴿١١﴾

10. The believers are nothing else than brothers (in Islāmic religion). So make reconciliation between your brothers, and fear Allāh that you may receive mercy. 11. O you who believe! Let not a group scoff at another group, it may be that the latter are better than the former. Nor let (some) women scoff at other women, it may be that the latter are better than the former. Nor defame one another, nor insult one another by nicknames. How bad is it to insult one's brother after having Faith [i.e. to call your Muslim brother (a faithful believer) as: "O sinner", or "O wicked"]. And whosoever does not repent, then such are indeed Zālimūn (wrongdoers).

إِنَّمَا الْمُؤْمِنُونَ	إِخْوَةٌ	فَأَصْلِحُوا بَيْنَ	أَخَوِيكُمْ
only the believers	(are) brothers	so make reconciliation between	your brothers
وَاتَّقُوا اللَّهَ	لَعَلَّكُمْ تُرْحَمُونَ ﴿١٠﴾	يَتَّيِبُهَا	الَّذِينَ ءَامَنُوا
and fear Allah	that you may receive mercy	O (you)	who believe
لَا يَسْخَرُ قَوْمٌ	عَسَىٰ	أَنْ يَكُونُوا خَيْرًا	مِّنْهُمْ
let not a people scoff	it may be	that they are better	than them
مِّن قَوْمٍ	عَسَىٰ	أَنْ يَكُنَّ خَيْرًا	مِّنْهُمْ
at (another) people	it may be	that they are better	than them
مِن نِّسَاءٍ	عَسَىٰ	أَنْ يَكُنَّ خَيْرًا	مِّنْهُنَّ
at (other) women	it may be	that they are better	than them
وَلَا تَلْمِزُوا أَنْفُسَكُمْ	بِالْأَلْقَابِ	بِئْسَ الْأَسْمُ	الْفُسُوقُ
nor defame yourselves	by nicknames	how bad is (it) the name	the wicked
وَلَا تَنَابَرُوا	وَمَنْ	فَأُولَٰئِكَ	هُمُ
nor insult one another	and whosoever	then those	[they]
الَّذِينَ آمَنُوا	لَمْ يَتُوبُوا	فَأُولَٰئِكَ	هُمُ
(are) the wrongdoers	(does) not repent	then those	[they]

يَتَّيِبُهَا الَّذِينَ ءَامَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ وَلَا تَجَسَّسُوا وَلَا يَغْتَبَ بَعْضُكُم بَعْضًا يَأْتِيهِمْ أَحَدُكُمْ أَن يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ تَوَّابٌ رَّحِيمٌ ﴿١١﴾ يَتَّيِبُهَا النَّاسُ إِنَّا خَلَقْتُمْ مِّن ذَكَرٍ وَأُنثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتَقَىٰكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴿١٢﴾

12. O you who believe! Avoid much suspicion; indeed some suspicions are sins. And spy not, neither backbite one another. Would one of you like to eat

the flesh of his dead brother? You would hate it (so hate backbiting). And fear Allāh. Verily, Allāh is the One Who forgives and accepts repentance, Most Merciful. 13. O mankind! We have created you from a male and a female, and made you into nations and tribes that you may know one another. Verily, the most honourable of you with Allāh is that (believer) who has *At-Taqwā* [i.e. he is one of the *Muttaqūn* (the pious)]. Verily, Allāh is All-Knowing, Well-Acquainted (with all things).

يَتَّيِبُهَا	الَّذِينَ ءَامَنُوا	أَجْتَنِبُوا كَثِيرًا	مِّنَ الظَّنِّ	إِنَّ بَعْضَ	الظَّنِّ
O (you)	who believe	avoid much	of the suspicion	indeed some	suspicious
إِنَّكُمْ	وَلَا تَجَسَّسُوا	وَلَا يَغْتَبِ بَعْضُكُمْ	بَعْضًا	أَيُّبُ أَحَدَكُمْ	
(are) sins	and spy not	nor some of you backbite	others	would one of you like?	
أَنْ يَأْكُلَ لَحْمَ	أَخِيهِ	مَيِّتًا	فَكَرِهْتُمُوهُ	وَاتَّقُوا اللَّهَ	
to eat (the) flesh	(of) his brother	dead	but you would hate it	and fear Allah	
إِنَّ اللَّهَ	تَوَّابٌ	رَّحِيمٌ	يَتَّيِبُهَا	النَّاسِ	
verily Allah	(is the) One Who accepts repentance	Most Merciful	O	mankind	
إِنَّا	خَلَقْنَاكُمْ	مِّن ذَكَرٍ	وَأُنثَىٰ	وَجَعَلْنَاكُمْ	
verily We	have created you	from a male	and a female	and made you	
شُعُوبًا	وَقَبَائِلَ	لِتَعَارَفُوا			
(into) nations	and tribes	that you may know one another			
إِنَّ أَكْرَمَكُمْ	عِنْدَ اللَّهِ	أَتْقَىٰكُمْ	إِنَّ اللَّهَ		
verily the most honourable of you	with Allah	(is) the most pious of you	verily Allah		
	عَلِيمٌ	خَبِيرٌ			
	(is) All-Knowing	All-Aware			

قَالَتِ الْأَعْرَابُ ءَأَمْنَا قُل لَّمْ تُوْمِنُوا وَلَكِنْ قُولُوا أَسْلَمْنَا وَلَمَّا يَدْخُلِ الْإِيْمَانُ فِي قُلُوبِكُمْ وَإِنْ تُطِيعُوا اللَّهَ وَرَسُولَهُ لَا يَلِتْكُمْ مِنْ أَعْمَالِكُمْ شَيْئًا إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ ءَامَنُوا بِاللَّهِ وَرَسُولِهِ ثُمَّ لَمْ يَرْتَابُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ

فِي سَبِيلِ اللَّهِ أُولَئِكَ هُمُ الصَّادِقُونَ ﴿١٥﴾

14. The bedouins say: "We believe." Say: "You believe not but you only say, 'We have surrendered (in Islām),' for Faith has not yet entered your hearts. But if you obey Allāh and His Messenger (ﷺ), He will not decrease anything in reward for your deeds. Verily, Allāh is Oft-Forgiving, Most Merciful." 15. Only those are the believers who have believed in Allāh and His Messenger, and afterward doubt not but strive with their wealth and their lives for the Cause of Allāh. Those! They are the truthful.

قَالَتِ الْأَعْرَابُ	ءَامَنَّا	قُلْ	لَمْ تَوْمِنُوا	وَلَكِنْ قُولُوا	أَسَلَمْنَا
the bedouins say	we believe	say	you believe not	[and] but say	we have submitted
وَلَمَّا يَدْخُلِ الْإِيمَانُ	فِي قُلُوبِكُمْ	وَإِنْ تَطِيعُوا اللَّهَ			
for the Faith has not yet entered	[into] your hearts	but if you obey Allah			
وَرَسُولِهِ	لَا يَلْتَكُمُ	مِنْ أَعْمَالِكُمْ	شَيْئًا	إِنَّ اللَّهَ	
and His Messenger	He will not decrease for you	from your deeds	anything	verily Allah	
غَفُورٌ	رَحِيمٌ ﴿١٦﴾	إِنَّمَا الْمُؤْمِنُونَ	الَّذِينَ ءَامَنُوا بِاللَّهِ		
(is) Oft-Forgiving	Most Merciful	only the believers	(are) those who have believed in Allah		
وَرَسُولِهِ	ثُمَّ	لَمْ يَرْتَابُوا	وَجَاهِدُوا	بِأَمْوَالِهِمْ	
and His Messenger	then	doubt not	but strive	with their wealth	
وَأَنْفُسِهِمْ	فِي سَبِيلِ اللَّهِ	أُولَئِكَ هُمْ	الصَّادِقُونَ ﴿١٧﴾		
and their lives	in (the) Way (of) Allah	those	(are) the truthful		

قُلْ أَعْلَمُونَ أَنَّ اللَّهَ بِدِينِكُمْ وَاللَّهُ يَعْلَمُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١٦﴾ يَمُنُونَ عَلَيْكَ أَنْ أَسَلَمُوا قُلْ لَا تَمُنُوا عَلَيَّ إِسْلَمَكُمْ بَلِ اللَّهُ يَمُنُّ عَلَيْكُمْ أَنْ هَدَاكُمْ لِلْإِيمَانِ إِنْ كُنْتُمْ صَادِقِينَ ﴿١٧﴾ إِنَّ اللَّهَ يَعْلَمُ غَيْبَ السَّمَوَاتِ وَالْأَرْضِ وَاللَّهُ بَصِيرٌ بِمَا تَعْمَلُونَ ﴿١٨﴾

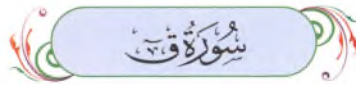
16. Say: "Will you inform Allāh of your religion while Allāh knows all that is in the heavens and all that is in the earth, and Allāh is All-Knowing of

everything?" 17. They regard as favour to you (O Muhammad ﷺ) that they have embraced Islām. Say: "Count not your Islām as a favour to me. Nay, but Allāh has conferred a favour upon you that He has guided you to the Faith if you indeed are true. 18. Verily, Allāh knows the Unseen of the heavens and the earth. And Allāh is All-Seer of what you do.

قُلْ	أَتَعْلَمُونَ اللَّهَ	بِدِينِكُمْ	وَاللَّهُ يَعْلَمُ مَا
say	will you inform Allah?	of your religion	while Allah knows (all) that
فِي السَّمَوَاتِ	وَمَا	فِي الْأَرْضِ	وَاللَّهُ
(is) in the heavens	and (all) that	(is) in the earth	and Allah
عَلِيمٌ	يَمُنُونَ عَلَيْكَ	أَنْ أَسْلَمُوا	
(is) All-knowing	they regard as a favour to you	that they have embraced Islam	
قُلْ	لَا تَعْمُرُوا	عَلَيَّ	بَلِ اللَّهِ يَمُنُ
say	count not as a favour	to me	nay Allah has conferred a favour
عَلَيْكُمْ	أَنْ هَدَيْتُكُمْ	لِلْإِيمَانِ	إِنْ كُنْتُمْ صَادِقِينَ
upon you	that He has guided you	to the Faith	if you are truthful
إِنَّ اللَّهَ يَعْلَمُ غَيْبَ	السَّمَوَاتِ	وَالْأَرْضِ	وَاللَّهُ
verily Allah knows (the) Unseen	(of) the heavens	and the earth	and Allah

بَصِيرٌ بِمَا تَعْمَلُونَ

(is) All-Seer of what you do



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

ق وَالْقُرْآنِ الْمَجِيدِ ﴿١﴾ بَلْ عَجِبُوا أَنْ جَاءَهُمْ مُنْذِرٌ مِنْهُمْ فَقَالَ الْكٰفِرُونَ هَذَا شَيْءٌ عَجِيبٌ ﴿٢﴾ أَمْ إِذَا مِتْنَا وَكُنَّا تُرَابًا ذَلِكَ رَجْعٌ بَعِيدٌ ﴿٣﴾ قَدْ عَلِمْنَا مَا تَنْقُصُ الْأَرْضُ مِنْهُمْ وَعِندَنَا كِتَابٌ حَفِيفٌ ﴿٤﴾ بَلْ كَذَّبُوا بِالْحَقِّ لَمَّا جَاءَهُمْ فَهُمْ فِي أَمْرٍ مَرِيجٍ ﴿٥﴾ أَفَلَمْ يَنْظُرُوا إِلَى

السَّمَاءِ فَوْقَهُمْ كَيْفَ بَنَيْنَاهَا وَزَيَّنَّاهَا وَمَا لَهَا مِنْ فُرُوجٍ ﴿٦﴾

Sūrah Qāf. 50

In the Name of Allāh, the Most Gracious, the Most Merciful.

1. *Qāf*. [These letters (Qaf, etc.) are one of the miracles of the Qur'ān, and none but Allāh (Alone) knows their meanings.] By the Glorious Qur'ān. 2. Nay, they wonder that there has come to them a warner (Muhammad ﷺ) from among themselves. So the disbelievers say: "This is a strange thing! 3. "When we are dead and have become dust (shall we be resurrected?) That is a far return." 4. We know that which the earth consumes of them (their dead bodies), and with Us is a Book preserved (i.e. the Book of Decrees). 5. Nay, but they have denied the truth (this Qur'ān) when it has come to them, so they are in a confused state (cannot differentiate between right and wrong). 6. Have they not looked at the heaven above them, how We have made it and adorned it, and there are no rifts in it?

الرَّحِيمِ		الرَّحِيمِ		بِسْمِ اللَّهِ	
the Most Merciful		the Most Gracious		In the Name (of) Allah	
أَنْ جَاءَهُمْ		بَلْ عَجِبُوا		الْمَجِيدِ ﴿١﴾	وَالْقُرْآنِ
that (there) has come to them		nay they wonder		Glorious	by the Quran
شَيْءٍ	هَذَا	فَقَالَ الْكَافِرُونَ		مَنْهُمْ	مُنذِرٌ
(is) a thing	this	so the disbelievers said		from (among) themselves	a warner
بَعِيدٍ ﴿٢﴾	رَجَعِ	ذَلِكَ	وَكُنَّا نُرَابًا	أَيُّ ذَا مِتْنَا	عَجِيبٌ ﴿٣﴾
far	(is) a return	that	and have become dust	when we are dead?	strange
كِتَابٍ	وَعِنْدَنَا	مِنْهُمْ	تَنْقُصُ الْأَرْضُ	قَدْ عَلِمْنَا مَا	
(is) a Book	and with Us	of them	the earth consumes	indeed We know that which	
فَهُمْ	جَاءَهُمْ	لَمَّا	بِالْحَقِّ	بَلْ كَذَّبُوا	حَفِيزٌ ﴿٤﴾
so they	it has come to them	when	the truth	nay they have denied	preserved
فَوْقَهُمْ	إِلَى السَّمَاءِ	أَفَلَمْ يَنْظُرُوا		مَرِيحٍ ﴿٥﴾	فِي أَمْرِ
above them	at the heaven	then have they not looked?		confused	(are) in a state

كَيْفَ	بَيْنَهَا	وَزَيَّنَهَا	وَمَا	لَهَا	مِنْ فُرُوجٍ
how	We have made it	and adorned it	and (there are) not	in it	any rifts

وَالْأَرْضَ مَدَدْنَاهَا وَالْقَيْنَا فِيهَا رَوَاسِيَ وَأَنْبَتْنَا فِيهَا مِنْ كُلِّ زَوْجٍ بَهِيجٍ ﴿٧﴾ تَبَصَّرَةٌ وَذِكْرَى لِكُلِّ عَبْدٍ مُنِيبٍ ﴿٨﴾ وَنَزَّلْنَا مِنَ السَّمَاءِ مَاءً مُبْرَكًا فَأَنْبَتْنَا بِهِ جَنَّاتٍ وَحَبَّ الْحَصِيدِ ﴿٩﴾ وَالنَّخْلَ بَاسِقَاتٍ لَهَا طَعُّ نَضِيدٌ ﴿١٠﴾ رِزْقًا لِلْعِبَادِ وَأَحْيَيْنَا بِهِ بَلْدَةً مَيْتًا كَذَلِكَ الْخُرُوجُ ﴿١١﴾ كَذَبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَأَصْحَابُ الرَّسِّ وَثَمُودُ ﴿١٢﴾

7. And the earth! We have spread it out, and set thereon mountains standing firm, and have produced therein every kind of lovely growth (plants). 8. An insight and a Reminder for every slave who turns to Allāh in repentance (i.e. the one who believes in the Oneness of Allāh and performs deeds of His obedience, and always begs His Pardon). 9. And We send down blessed water (rain) from the sky, then We produce therewith gardens and grain (every kind of harvests) that are reaped. 10. And tall date palms, with ranged clusters. 11. A provision for (Allāh's) slaves. And We give life therewith to a dead land. Thus will be the resurrection (of the dead). 12. Denied before them (i.e. these pagans of Makkah) the people of Nūh (Noah), and the dwellers of Ar-Rass, and Thamūd,

وَالْأَرْضَ	مَدَدْنَاهَا	وَالْقَيْنَا	فِيهَا	رَوَاسِيَ
and the earth	We have spread it out	and set	thereon	mountains (standing firm)
وَأَنْبَتْنَا	فِيهَا	مِنْ كُلِّ	زَوْجٍ	بَهِيجٍ
and have produced	therein	of every	kind	lovely
لِكُلِّ	عَبْدٍ	مُنِيبٍ	وَنَزَّلْنَا	مِنَ السَّمَاءِ
for every	slave	who turns (to Allah)	and We send down	from the sky
فَأَنْبَتْنَا	بِهِ	جَنَّاتٍ	وَحَبَّ	الْحَصِيدِ
then We produce	therewith	gardens	and grain	(that are) reaped
بَاسِقَاتٍ	لَهَا	طَعُّ	نَضِيدٌ	رِزْقًا
tall	for them	(are) clusters	ranged	a provision
لِلْعِبَادِ				
for (Allah's) slaves				

وَآحِينَا	بِهِ	بَلَدَةً	مَيِّتًا	كَذَلِكَ	الْخُرُوجِ
and We give life	therewith	(to) a land	dead	thus	(will be) the resurrection
كَذَّبَتْ قَبْلَهُمْ	قَوْمٌ	نُوحٌ	وَأَصْحَابُ	الرَّسِّ	وَتَمُودُ
denied before them	(the) people	(of) Noah	and (the) dwellers	(of) Ar-Rass	and Thamud

وَعَادٌ وَفِرْعَوْنُ وَإِخْوَانُ لُوطٍ ۗ وَأَصْحَابُ الْأَيْكَةِ وَقَوْمِ تُبَّاعٍ كُلٌّ كَذَّبَ الرُّسُلَ فَحَقَّ وَعِيدِ ۗ أَفَعِيبَانَا بِالْخَلْقِ الْأَوَّلِ بَلْ هُمْ فِي لَبْسٍ مِّنْ خَلْقٍ جَدِيدٍ ۗ وَلَقَدْ خَلَقْنَا الْإِنسَانَ وَنَعَّمْنَا مَا تُوسَّوْسُ بِهِءَ نَفْسَهُ، وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ ۗ إِذْ يَنْتَلِقَى الْمَتَلَقِينَ عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ قَعِيدٌ ۗ مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ ۗ

13. And `Ād, and Fir`aun (Pharaoh), and the brethren of Lūt (Lot), 14. And the dwellers of the Wood, and the people of Tubba'. Everyone of them denied (their) Messengers, so My Threat took effect. 15. Were We then tired with the first creation? Nay, they are in confused doubt about a new creation (i.e. Resurrection). 16. And indeed We have created man, and We know what his ownself whispers to him. And We are nearer to him than his jugular vein (by Our Knowledge). 17. (Remember) that the two receivers (recording angels) receive (each human being), one sitting on the right and one on the left (to note his or her actions). 18. Not a word does he (or she) utter but there is a watcher by him ready (to record it).

وَعَادٌ	وَفِرْعَوْنُ	وَإِخْوَانُ	لُوطٍ	وَأَصْحَابُ	الْأَيْكَةِ
and Ad	and Pharaoh	and (the) brothers	(of) Lot	and (the) dwellers	(of) the Wood
وَقَوْمٌ	تُبَّاعٍ	كُلٌّ	كَذَّبَ	الرُّسُلَ	فَحَقَّ
and (the) people	(of) Tubba	all	denied	the Messengers	so My Threat took effect
أَفَعِيبَانَا	بِالْخَلْقِ	الْأَوَّلِ	بَلْ هُمْ	فِي لَبْسٍ	
were We then tired?	with the creation	first	nay they	(are) in (confused) doubt	
مِّنْ خَلْقٍ	جَدِيدٍ	وَلَقَدْ	خَلَقْنَا	الْإِنسَانَ	وَنَعَّمْنَا
about a creation	new	and indeed	We have created	man	and We know what

مِنْ حَبْلِ	إِلَيْهِ	أَقْرَبُ	وَنَحْنُ	نَفْسَهُ	تُوسُّوسُ بِهِ
than (the) rope	to him	(are) nearer	and We	his ownself	whispers to him
عَنِ الْيَمِينِ	يَنْلَقَى الْمَتَلَقِيَانِ		إِذْ	الْوَرِيدِ ﴿١٦﴾	
on the right	the two receivers receive		(remember) when	(of his) jugular vein	
إِلَّا لَدَيْهِ	مِنْ قَوْلٍ	مَا يَلْفِظُ	فَعِيدٌ ﴿١٧﴾	وَعَنِ السَّمَالِ	
but by him	any word	not does he utter	sitting	and on the left	
	عَتِيدٌ ﴿١٨﴾	رَقِيبٌ			
	ready	(there is) a watcher			

وَجَاءَتْ سَكْرَةُ الْمَوْتِ بِالْحَقِّ ذَلِكَ مَا كُنْتَ مِنْهُ تَحِيدُ ﴿١٩﴾ وَنُفِخَ فِي الصُّورِ ذَلِكَ يَوْمَ الْوَعِيدِ ﴿٢٠﴾
 وَجَاءَتْ كُلُّ نَفْسٍ مَعَهَا سَائِقٌ وَشَهِيدٌ ﴿٢١﴾ لَقَدْ كُنْتَ فِي غَفْلَةٍ مِّنْ هَذَا فَكَشَفْنَا عَنْكَ غِطَاءَكَ
 فَبَصَرُكَ الْيَوْمَ حَدِيدٌ ﴿٢٢﴾ وَقَالَ قَرِينُهُ هَذَا مَا لَدَىٰ عَتِيدٍ ﴿٢٣﴾ أَلْقِيَا فِي جَهَنَّمَ كُلَّ كَفَّارٍ عَنِيدٍ ﴿٢٤﴾ مَنَّاعٍ
 لِلْخَيْرِ مُعْتَدٍ مُّرِيبٍ ﴿٢٥﴾ الَّذِي جَعَلَ مَعَ اللَّهِ إِلَهًا آخَرَ فَأَلْقِيَاهُ فِي الْعَذَابِ الشَّدِيدِ ﴿٢٦﴾

19. And the stupor of death will come in truth: "This is what you have been avoiding!" 20. And the Trumpet will be blown - that will be the Day whereof warning (had been given) (i.e. the Day of Resurrection). 21. And every person will come forth along with an (angel) to drive (him) and an (angel) to bear witness. 22. (It will be said to the sinners:) "Indeed you were heedless of this. Now We have removed from you, your covering, and sharp is your sight this Day!" 23. And his companion (angel) will say: "Here is (this Record) ready with me!" 24. (Allāh will say to the angels:) "Both of you throw into Hell every stubborn disbeliever (in the Oneness of Allāh, in His Messengers) - 25. "Hinderer of good, transgressor, doubter, 26. "Who set up another *ilāh* (god) with Allāh. Then both of you cast him in the severe torment."

مَا كُنْتَ	ذَلِكَ	بِالْحَقِّ	الْمَوْتِ	وَجَاءَتْ سَكْرَةُ
(is) what you have been	this	in truth	(of) death	and will come (the) stupor
يَوْمٍ	ذَلِكَ	فِي الصُّورِ	وَنُفِخَ	مِنْهُ تَحِيدٌ ﴿١٩﴾
(will be the) Day	that	[in] the Trumpet	and will be blown	avoiding [from it]

سَائِقٌ	مَعَهَا	كُلُّ نَفْسٍ	وَجَاءَتْ	الْوَعِيدِ
an angel to drive (him)	(along) with	soul every	and will come forth	(of) the warning
مِنْ هَذَا	فِي غَفْلَةٍ	لَقَدْ كُنْتُمْ	وَشَهِيدٌ	
of this	[in] heedless	indeed you were	and an angel to bear witness	
حَدِيدٌ	الْيَوْمَ	فَبَصَّرَكَ	غِطَاءَكَ	عَنْكَ
(is) sharp	this Day	so your sight	your covering	from you
عَتِيدٌ	لَدَى	مَا	هَذَا	وَقَالَ قَرِينُهُ
ready	(is) with me	(is) what	this	and his companion will say
لِلْخَيْرِ	مَنَاعٌ	عِنْدِي	كُفَّارٍ	كُلُّ
of good	hinderer	stubborn	disbeliever	every
ءَاخَرَ	إِلَهًا	مَعَ اللَّهِ	الَّذِي جَعَلَ	مُرِيبٌ
another	god	with Allah	who set up	doubter
	مُعْتَدٍ	فَالْقِيَاهُ	فِي الْعَذَابِ	الشَّدِيدِ
	transgressor	then both of you cast him	in the torment	severe

﴿٢٧﴾ قَالَ قَرِينُهُ رَبَّنَا مَا أَطَعَيْتُهُ، وَلَكِنْ كَانَ فِي ضَلَالٍ بَعِيدٍ ﴿٢٨﴾ قَالَ لَا تَخْصِمُونِي لَدَىٰ وَقَدْ قَدَّمْتُ إِلَيْكُمْ بِالْوَعِيدِ ﴿٢٩﴾ مَا يُبَدِّلُ الْقَوْلَ لَدَىٰ وَمَا أَنَا بِظَالِمٍ لِّلْعَبِيدِ ﴿٣٠﴾ يَوْمَ نَقُولُ لِجَهَنَّمَ هَلِ امْتَلَأَتْ وَتَقُولُ هَلْ مِنْ مَّزِيدٍ ﴿٣١﴾ وَأُزْلِفَتِ الْجَنَّةُ لِّلْمُتَّقِينَ غَيْرَ بَعِيدٍ ﴿٣٢﴾ هَذَا مَا تُوعَدُونَ لِكُلِّ أَوَّابٍ حَفِيظٍ ﴿٣٣﴾ مَن خَشِيَ الرَّحْمَنَ الْغَيْبَ وَجَاءَ بِقَلْبٍ مُّنِيبٍ ﴿٣٤﴾

27. His companion (Satan/devil) will say: "Our Lord! I did not push him to transgression (in disbelief, oppression, and evil deeds), but he was himself in error far astray." 28. Allāh will say: "Dispute not in front of Me, I had already in advance sent you the threat. 29. The Sentence that comes from Me cannot be changed, and I am not unjust to the slaves." 30. On the Day when We will say to Hell: "Are you filled?" It will say: "Are there any more (to come)?" 31. And Paradise will be brought near to the *Muttaqūn* (the pious), not far off. 32. (It will be said): "This is what you were promised - (it is) for those oft-returning (to Allāh) in sincere repentance, and those who preserve their covenant with

Allāh (by obeying Him in all what He has ordered, and worshipping none but Allāh Alone, i.e. follow Allāh's religion – Islāmic Monotheism). 33. "Who feared the Most Gracious (Allāh) in the *Ghaib* (unseen) and came with a heart turned in repentance (to Him and absolutely free from every kind of polytheism).

قَالَ قَرِينُهُ،	رَبَّنَا	مَا أَطَعَيْتُهُ،	وَلَكِنْ كَانَ
his companion will say	our Lord	I (did) not push him to transgression	[and] but he was
فِي ضَلَالٍ	قَالَ	لَا تَخْضَمُوا لَدَيَّ	وَقَدْ قَدَّمْتُ
in error	He (Allah) will say	dispute not in front of Me	and surely I had sent forth
إِلَيْكُمْ	بِالْوَعِيدِ	مَا يَبْدُلُ الْقَوْلُ	وَمَا أَنَا
to you	the threat	the statement can not be changed	and I am not
بِظُلْمٍ	لِلْعَبِيدِ	يَوْمَ نَقُولُ	هَلِ امْتَلَأْتِ
unjust	to the slaves	(on the) Day (when) We will say	are you filled?
وَتَقُولُ	هَلْ	مِنْ مَزِيدٍ	وَأُزْلِفَتِ الْجَنَّةُ
and it will say	(are there)?	any more	and Paradise will be brought near
لِلْمُنْقِبِينَ	عَيْرٌ	هَذَا	مَا تُوعَدُونَ
to the pious	not	this	(is) what you were promised
أَوَابٍ	حَفِيفٍ		
oft-returning (in sincere repentance)	(and those) who preserve (their covenant with Allah)		
مَنْ خَشِيَ	الرَّحْمَنَ بِالْغَيْبِ	وَجَاءَ	بِقَلْبٍ
who feared	the Most Gracious in the unseen	and came	with a heart
	مُنِيبٍ		
	turned in repentance		

أَدْخَلُوهَا بِسَلْمٍ ذَلِكَ يَوْمَ الْخُلُودِ ﴿٣٤﴾ لَهُمْ مَا يَشَاءُونَ فِيهَا وَلَدَيْنَا مَزِيدٌ ﴿٣٥﴾ وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِنْ قَرْنٍ هُمْ أَشَدُّ مِنْهُمْ بَطْشًا فَنَقَّبُوا فِي الْبِلَادِ هَلْ مِنْ مَحِيصٍ ﴿٣٦﴾ إِنَّ فِي ذَلِكَ لَذِكْرًا لِمَنْ كَانَ لَهُ قَلْبٌ أَوْ أَلْقَى السَّمْعَ وَهُوَ شَهِيدٌ ﴿٣٧﴾ وَلَقَدْ خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ وَمَا مَسَّنَا مِنْ لُغُوبٍ ﴿٣٨﴾

34. "Enter you therein in peace and security – this is the Day of eternal life!" 35. There they will have all that they desire – and We have more (for them, i.e. a glance at the All-Mighty, All-Majestic ﷻ). 36. And how many a generation We have destroyed before them who were stronger in power than they. And (when Our torment came), they ran for a refuge in the land! Could they find any place of refuge (for them to save themselves from destruction)? 37. Verily, therein is indeed a reminder for him who has a heart or gives ear while he is heedful. 38. And indeed We created the heavens and the earth and all between them in six Days and nothing of fatigue touched Us.

أَدْخُلُوهَا	بِسَلَامٍ	ذَلِكَ	يَوْمٌ	الْخُلُودِ	هُمْ
enter you therein	in peace	this	(is the) Day	(of) eternal life	they (will) have
مَا يَشَاءُونَ	فِيهَا	وَلَدَيْنَا	مَزِيدٌ	وَكَمْ أَهْلَكْنَا	
(all) that they desire	in it	and with Us	(is) more	and how many We have destroyed	
قَبْلَهُمْ	مِنْ قَرْنٍ	هُمْ	أَشَدُّ	مِنْهُمْ	بَطْشًا
before them	of a generation	they	(were) stronger	than they	(in) power
فَنَقَبُوا	فِي الْبِلَادِ	هَلْ	مِنْ مَحِيصٍ	إِنَّ	
and they ran for a refuge	in the land	(is there)?	any place of refuge	verily	
فِي ذَلِكَ	لِذِكْرِي	لِمَنْ كَانَ	لَهُ	قَلْبٌ	
in that	(is) indeed a reminder	for (him) who has	[for him]	a heart	
أَوْ أَلْقَى السَّمْعَ	وَهُوَ	شَهِيدٌ	وَلَقَدْ خَلَقْنَا السَّمَوَاتِ		
or gives the ear	while he	(is) witness	and indeed We created the heavens		
وَالْأَرْضَ	وَمَا	بَيْنَهُمَا	فِي سِتَّةِ أَيَّامٍ	وَمَا مَسَّنَا	
and the earth	and (all) that	(is) between them	in six Days	and touched Us not	
			مِنْ لُغُوبٍ		
			any fatigue		

فَأَصْبَرَ عَلَى مَا يَقُولُونَ وَسَبِّحَ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ الْغُرُوبِ ﴿٣٩﴾ وَمِنَ اللَّيْلِ فَسَبِّحْهُ وَأَدْبَرَ السُّجُودِ ﴿٤٠﴾ وَأَسْمِعْ يَوْمَ يُنَادِ الْمُنَادِ مِنْ مَّكَانٍ قَرِيبٍ ﴿٤١﴾ يَوْمَ يَسْمَعُونَ

الصَّيْحَةَ بِالْحَقِّ ذَٰلِكَ يَوْمَ الْخُرُوجِ ﴿٤٣﴾ إِنَّا نَحْنُ نُحْيِي وَنُمِيتُ وَإِلَيْنَا الْمَصِيرُ ﴿٤٢﴾ يَوْمَ تَشَقُّو الْأَرْضَ عَنْهُمْ سِرَاعًا ذَٰلِكَ حَشْرٌ عَلَيْنَا يَسِيرٌ ﴿٤١﴾ نَحْنُ أَعْلَمُ بِمَا يَقُولُونَ وَمَا أَنْتَ عَلَيْهِمْ بِجَبَّارٍ فَذَكَرَ بِالْقُرْآنِ مَنْ يَخَافُ وَعِيدِ ﴿٤٠﴾

39. So, bear with patience (O Muhammad ﷺ) all that they say, and glorify the Praises of your Lord before the rising of the sun and before (its) setting (i.e. the *Fajr*, *Zuhr*, and *Asr* prayers). 40. And during a part of the night (also) glorify His Praises (i.e. *Maghrib* and *Isha* prayers) and (so likewise) after the prayers [*As-Sunnah Nawāfil* – optional and additional prayers. And also glorify, praise and magnify Allāh – *Subhān Allāh, Al-hamdu lillāh, Allāhu Akbar*]. 41. And listen on the Day when the caller will call from a near place. 42. The Day when they will hear *As-Saiḥah* (shout) in truth, that will be the Day of coming out (from the graves, i.e. the Day of Resurrection). 43. Verily, We it is Who give life and cause death; and to Us is the final return. 44. On the Day when the earth shall be cleft from them (they will come out) hastening forth. That will be a gathering, quite easy for Us. 45. We know best what they say. And you (O Muhammad ﷺ) are not the one to force them (to Belief). But warn by the Qur'ān him who fears My Threat.

بِحَمْدِ	وَسَبِّحْ	عَلَىٰ مَا يَقُولُونَ	فَأَصْبِرْ
with (the) Praises	and glorify	[on] (all) that they say	so bear with patience
الرُّعُوبِ ﴿٣٩﴾	وَقَبْلَ	السَّمْسِ	طُلُوعِ
the setting	and before	(of) the sun	(the) rising
السُّجُودِ ﴿٤٢﴾	وَأَدْبَرَ	فَسَبِّحْهُ	وَمِنَ اللَّيْلِ
the prostrating	and after	so glorify Him	and (during a part) of the night
يَوْمَ	قَرِيبٍ ﴿٤١﴾	مِنْ مَّكَانٍ	يُنَادِ الْمُنَادِ
(the) Day	near	from a place	(when) the caller will call
الْخُرُوجِ ﴿٤٢﴾	يَوْمَ	ذَٰلِكَ	بِالْحَقِّ
(of) coming out	(will be the) Day	that	in truth
الْمَصِيرِ ﴿٤٣﴾	وَإِلَيْنَا	وَنُمِيتُ	نَحْنُ نُحْيِي
(is) the final return	and to Us	and cause death	[We] Who give life
			verily We (it is)

سِرَاعًا	عَنَّهُمْ	تَشَقَّقُ	الْأَرْضُ	يَوْمَ	
hastening forth	from them	(when) the earth	shall be cleft	(on the) Day	
أَعْلَمُ	نَحْنُ	يَسِيرٌ	عَلَيْنَا	حَشْرٌ	ذَلِكَ
know best	We	(quite) easy	for Us	(will be) a gathering	that
فَذَكِّرْ	يَجْبَارِ	عَلَيْهِمْ	وَمَا أَنْتَ	بِمَا يَقُولُونَ	
but remind	a tyrant	over them	and you (are) not	[of] what they say	
	وَعِيدٌ	مَنْ يَخَافُ	بِالْقُرْآنِ		
	My Threat	(him) who fears	by the Quran		

سُورَةُ الدَّارِيَّاتِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالذَّرِيَّتِ ذُرْوًا ﴿١﴾ فَالْحَمَلِمْتِ وَقِرًا ﴿٢﴾ فَالْجَرِيَّتِ يُسْرًا ﴿٣﴾ فَالْمَقْسَمِمْتِ أَمْرًا ﴿٤﴾ إِنَّمَا تُوعَدُونَ لَصَادِقٌ ﴿٥﴾ وَإِنَّ الدِّينَ لَوْفَعٌ ﴿٦﴾ وَالسَّمَاءَ ذَاتَ الْحُبُكِ ﴿٧﴾ إِنَّكُمْ لَفِي قَوْلٍ مُخْتَلِفٍ ﴿٨﴾ يُؤْفَكُ عَنْهُ مَنْ أُفِكَ ﴿٩﴾ قَبْلَ الْخَرَصُونَ ﴿١٠﴾ الَّذِينَ هُمْ فِي عَمْرَةٍ سَاهُونَ ﴿١١﴾ يَسْتَلُونَ أَيَّانَ يَوْمِ الدِّينِ ﴿١٢﴾

Sūrah Adh-Dhāriyāt (The Winds that Scatter) 51

In the Name of Allāh, the Most Gracious, the Most Merciful.

1. By (the winds) that scatter dust; 2. And (the clouds) that bear heavy weight of water; 3. And (the ships) that float with ease and gentleness; 4. And those (angels) who distribute (provisions, rain, and other blessings) by (Allāh's) Command; 5. Verily, that which you are promised (i.e. Resurrection in the Hereafter and receiving the reward or punishment of good or bad deeds) is surely true. 6. And verily, the Recompense is sure to happen. 7. By the heaven full of paths, 8. Certainly, you have different ideas (about Muhammad ﷺ and the Qur'ān). 9. Turned aside therefrom (i.e. from Muhammad ﷺ and the Qur'ān) is he who is turned aside (by the Decree and Preordainment القضاء والقدر of Allāh). 10. Cursed be the liars, 11. Who are under a cover of heedlessness

(think not about the gravity of the Hereafter), 12. They ask: "When will be the Day of Recompense?"

الرَّحِيمِ		الرَّحِيمِ		بِسْمِ اللَّهِ	
the Most Merciful		the Most Gracious		In the Name (of) Allah	
وَقَرًا ١٢	فَالْحَمَلَاتِ		ذُرُورًا ١٣	وَالذَّارِبَاتِ	
heavy weight (of water)	and (the clouds) that bear		dispersing	by (the winds) that scatter	
أَمْرًا ١٤	فَالْمَقْسِمَاتِ		يُسْرًا ١٥	فَالْجَارِبَاتِ	
Command	and those (angels) who distribute		(with) ease	and (the ships) that float	
وَإِنَّ الدِّينَ		لَصَادِقٌ ١٦	إِنَّمَا تُوْعَدُونَ		
and verily the Recompense		(is) surely true	verily that which you are promised		
لَفِي قَوْلٍ	إِنَّا كُمْ ١٧	ذَاتِ الْحَبْكِ ١٨	وَالسَّمَاءِ	لَوْعٍ ١٩	
(are) surely in ideas	certainly you	paths	full of by the heaven	(is) sure to happen	
قِيلَ الْخَرَّاصُونَ ٢٠	مَنْ أَفَكَ ٢١	عَنْهُ	يُؤْفَكُ ٢٢	مُخْلِيفٍ ٢٣	
cursed be the liars	(he) who is turned aside	therefrom	turned aside is	different	
يَسْتَلُونَ أَيَّانَ ٢٤	سَاهُونَ ٢٥	فِي عَمْرَةٍ ٢٦	هُمْ ٢٧	الَّذِينَ ٢٨	
they ask when	heedless	(are) in a covering	[they]	those who	
	الدِّينِ ٢٩	يَوْمَ ٣٠			
	(of) Recompense	(will be the) Day			

يَوْمَ هُمْ عَلَى النَّارِ يُقْنُونَ ١٢ ذُوقُوا فِتْنَتَكُمْ هَذَا الَّذِي كُنتُمْ بِهِ تَسْتَعِجُونَ ١٣ إِنَّ الْمُتَّقِينَ فِي جَنَّتِ وَعْيُونَ ١٤ أَخْذِينَ مَا أُنْتَهُمْ رَبُّهُمْ إِنَّهُمْ كَانُوا قَبْلَ ذَلِكَ مُحْسِنِينَ ١٥ كَانُوا قَلِيلًا مِّنَ اللَّيْلِ مَا يَهْجَعُونَ ١٦ وَبِالْآسْحَارِ هُمْ يَسْتَغْفِرُونَ ١٧ وَفِي أَمْوَالِهِمْ حَقٌّ لِّلسَّائِلِ وَالْمَحْرُومِ ١٨ وَفِي الْأَرْضِ آيَاتٌ لِّلْمُؤْمِنِينَ ١٩ وَفِي أَنْفُسِكُمْ أَفَلَا تُبْصِرُونَ ٢٠

13. (It will be) a Day when they will be tried (punished, i.e. burnt) over the Fire!
14. "Taste you your trial (punishment, i.e. burning)! This is what you used to

ask to be hastened!" 15. Verily, the *Muttaqūn* (the pious) will be in the midst of Gardens and Springs (in the Paradise), 16. Taking joy in the things which their Lord has given them. Verily, they were before this *Muhsinūn* (good-doers). 17. They used to sleep but little by night [invoking their Lord (Allāh) and praying, with fear and hope]. 18. And in the hours before dawn, they were (found) asking (Allāh) for forgiveness. 19. And in their properties there was the right of the *Sā'il* (the beggar who asked) and the *Mahrūm* (the poor who does not ask others). 20. And on the earth are signs for those who have Faith with certainty. 21. And also in your own selves. Will you not then see?

يَوْمَ	هُمْ	عَلَى النَّارِ يَفْنُونَ ﴿١٥﴾	ذُوقُوا فَنَّتَكُمْ هَذَا	هَذَا
a Day	(when) they	will be tried over the Fire	taste your trial	this
الَّذِي كُنْتُمْ	بِهِ تَسْتَعْجِلُونَ ﴿١٦﴾	إِنَّ الْمُتَّقِينَ	فِي جَنَّاتٍ	
(is) what you used to	ask to be hastened [for it]	verily the pious	(will be) in Gardens	
وَعِيُونَ ﴿١٧﴾	ءَاخِذِينَ مَا	ءَاتَاهُمْ رَبُّهُمْ	إِنَّهُمْ كَانُوا قَبْلَ	
and Springs	taking what	their Lord has given them	verily they were before	
ذَلِكَ	مُحْسِنِينَ ﴿١٨﴾	كَانُوا قَلِيلًا	مَنْ اللَّيْلِ	مَا يَهْجَعُونَ ﴿١٩﴾
this	good-doers	used to little	of the night	[what] they sleep
وَبِالْأَسْحَارِ	هُمْ يَسْتَغْفِرُونَ ﴿٢٠﴾	وَفِي أَمْوَالِهِمْ		
and in the hours before dawn	they were (found) asking for forgiveness	and in their properties		
حَقٌّ	لِلسَّائِلِ	وَالْمَحْرُومِ ﴿٢١﴾	وَفِي الْأَرْضِ	ءَايَاتٌ
(there was the) right	of the beggar	and the deprived	and on the earth	(are) signs
لِلْمُؤْمِنِينَ ﴿٢٢﴾	وَفِي أَنْفُسِكُمْ	أَفَلَا تَبْصُرُونَ ﴿٢٣﴾		
for those who have Faith with certainty	and (also) in your own selves	(will) you not then see?		

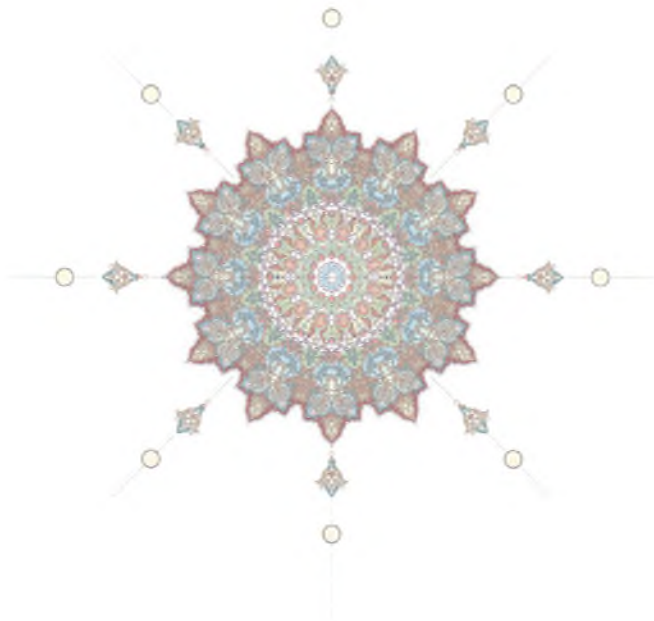
وَفِي السَّمَاءِ رِزْقُكُمْ وَمَا تُوَعَّدُونَ ﴿٢٤﴾ فَوَرَبِّ السَّمَاءِ وَالْأَرْضِ إِنَّهُ لَحَقٌّ مِّثْلَ مَا أَنَّكُمْ تَنْطِقُونَ ﴿٢٥﴾ هَلْ أُنذِرُكَ حَدِيثَ ضَيْفِ إِبْرَاهِيمَ الْمُكْرَمِينَ ﴿٢٦﴾ إِذْ دَخَلُوا عَلَيْهِ فَقَالُوا سَلَامًا قَالَ سَلَامٌ قَوْمٌ مُنْكَرُونَ ﴿٢٧﴾ فَرَاغَ إِلَىٰ أَهْلِهِ فَجَاءَ بِعِجْلٍ سَمِينٍ ﴿٢٨﴾ فَقَرَّبَهُ إِلَيْهِمْ قَالَ أَلَا تَأْكُلُونَ ﴿٢٩﴾ فَأَوْحَسَ مِنْهُمْ خِيفَةً قَالُوا لَا تَحْفَظْ وَبَشِّرِهُ بِالْغَلَمِ عَلِيمٍ ﴿٣٠﴾ فَأَقْبَلَتْ امْرَأَتُهُ فِي صَرَّةٍ فَصَكَّتْ

وَجْهَهَا وَقَالَتْ عَجُوزٌ عَقِيمٌ ﴿٦٦﴾ قَالُوا كَذَلِكَ قَالَ رَبُّكَ إِنَّهُ هُوَ الْحَكِيمُ الْعَلِيمُ ﴿٦٧﴾

22. And in the heaven is your provision, and that which you are promised. 23. Then by the Lord of the heaven and the earth, it is the truth (i.e. what has been promised to you), just as it is the truth that you can speak. 24. Has the story reached you, of the honoured guests [three angels; Jibrāil (Gabriel) along with another two] of Ibrāhīm (Abraham)? 25. When they came in to him and said: "Salām (peace be upon you)!" He answered: "Salām (peace be upon you)," and said: "You are a people unknown to me." 26. Then he turned to his household, and brought out a roasted calf [as the property of Ibrāhīm (Abraham) was mainly cows]. 27. And placed it before them (saying): "Will you not eat?" 28. Then he conceived fear of them (when they ate not). They said: "Fear not." And they gave him glad tidings of a son having knowledge (about Allāh and His religion of True Monotheism). 29. Then his wife came forward with a loud voice; she smote her face, and said: "A barren old woman!" 30. They said: "Even so says your Lord. Verily, He is the All-Wise, the All-Knower."

وَمَا تُوْعَدُونَ ﴿٦٧﴾		رَزَقَكُمْ		وَفِي السَّمَاءِ	
and that which you are promised		(is) your provision		and in the heaven	
لَحَقَّ		وَالْأَرْضِ		فَوَرَبِّ السَّمَاءِ	
(is) certainly the truth		surely it and the earth		then by (the) Lord (of) the heaven	
ضَيْفٍ		هَلْ أَتَاكَ		أَنْتُمْ نَطْفُونَ ﴿٦٤﴾	
(of) guests		has reached you?		[that] you speak	
حَدِيثٌ		إِذْ دَخَلُوا		الْمُكْرَمِينَ ﴿٦٦﴾	
(the) story		when they came in		the honoured	
فَقَالُوا سَلَامًا		عَلَيْهِ		إِبْرَاهِيمَ	
and said peace		to him		(of) Abraham	
فَرَاغَ		مُنْكَرُونَ ﴿٦٥﴾		قَوْمٌ	
then he turned		unknown (to me)		(and said: you are) a people	
قَالَ		فَقَرَّبَهُ		بِعِجْلِ	
he said		so he put it near		with a calf	
إِلَيْهِمْ		سَمِينٍ ﴿٦٦﴾		فَجَاءَ	
to them		fat		and came	
لَا تَخَفْ		خِيفَةَ		فَأَوْجَسَ	
fear not		fear		then he conceived	
قَالُوا		مِنْهُمْ		أَلَا تَأْكُلُونَ ﴿٦٧﴾	
they said		of them		(will) you not eat?	

فَأَقْبَلَتْ	عَلِيمٍ	يَغْلَمٍ	وَبَشَّرُوهُ
then came forward	having knowledge	of a son	and they gave him glad tidings
عَقِيمٍ	وَقَالَتْ عَجُوزٌ	فَصَكَّتْ وَجْهَهَا	فِي صَرَقٍ
barren	and said an old woman	so she smote her face	with a loud voice
أَمْرَأَتَهُ	أَمْرَأَتَهُ	فَصَكَّتْ وَجْهَهَا	فِي صَرَقٍ
his wife	his wife	so she smote her face	with a loud voice
أَلْعَلِيمُ	هُوَ الْحَكِيمُ	إِنَّهُ	قَالَ رَبِّكَ
the All-Knower	[He] (is) the All-Wise	verily He	said your Lord
أَلْعَلِيمُ	هُوَ الْحَكِيمُ	إِنَّهُ	قَالَ رَبِّكَ
the All-Knower	[He] (is) the All-Wise	verily He	said your Lord
أَلْعَلِيمُ	هُوَ الْحَكِيمُ	إِنَّهُ	قَالَ رَبِّكَ
the All-Knower	[He] (is) the All-Wise	verily He	said your Lord



﴿٣١﴾ قَالُوا إِنَّا أُرْسِلْنَا إِلَىٰ قَوْمٍ مُّجْرِمِينَ ﴿٣٢﴾ لِنُرْسِلَ عَلَيْهِمْ حِجَارَةً مِن طِينٍ ﴿٣٣﴾ مُّسَوَّمَةً عِنْدَ رَبِّكَ لِلْمُسْرِفِينَ ﴿٣٤﴾ فَأَخْرَجْنَا مَن كَانَ فِيهَا مِنَ الْمُؤْمِنِينَ ﴿٣٥﴾ فَمَا وَجَدْنَا فِيهَا غَيْرَ بَيْتٍ مِّنَ الْمُسْلِمِينَ ﴿٣٦﴾ وَتَرَكْنَا فِيهَا آيَةً لِلَّذِينَ يَخَافُونَ الْعَذَابَ الْأَلِيمَ ﴿٣٧﴾ وَفِي مُوسَىٰ إِذْ أَرْسَلْنَاهُ إِلَىٰ فِرْعَوْنَ بِسُلْطٰنٍ مُّبِينٍ ﴿٣٨﴾ فَتَوَلَّىٰ بُرْكَانَهُ وَعَالَ سَاحِرًا أَوْ مُّجْنُونًا ﴿٣٩﴾

31. [Ibrāhīm (Abraham)] said: "Then for what purpose you have come, O messengers?" 32. They said: "We have been sent to a people who are *Mujrimūn* (polytheists, sinners, criminals, disbelievers in Allāh) 33. To send down upon them stones of baked clay. 34. Marked by your Lord for the *Musrifūn* (polytheists, criminals, sinners - those who trespass Allāh's set limits in evildoings by committing great sins). 35. So We evacuated from therein the believers. 36. But We found not there any household of the Muslims except one [of Lūt (Lot) and his two daughters]. 37. And We have left there a sign (i.e. the place of the Dead Sea in Palestine) for those who fear the painful torment. 38. And in Mūsā (Moses) (too, there is a sign), when We sent him to Fir`aun (Pharaoh) with a manifest authority. 39. But [Fir`aun (Pharaoh)] turned away (from Belief in might) along with his hosts, and said: "A sorcerer or a madman."

قَالَ فَمَا	أَيُّهَا	الْمُرْسَلُونَ ﴿٣١﴾	قَالُوا	خَطْبُكُمْ	إِلَىٰ قَوْمٍ	إِنَّا أُرْسِلْنَا	حِجَارَةً
he (Abraham) said then what	O	messengers	they said	(is) your purpose	to a people	verily we have been sent	stones
مِّن طِينٍ ﴿٣٣﴾	عِنْدَ	رَبِّكَ	لِلْمُسْرِفِينَ ﴿٣٤﴾	فَأَخْرَجْنَا	مَن كَانَ	فِيهَا	مِنَ الْمُؤْمِنِينَ ﴿٣٥﴾
of baked clay	by	your Lord	for those who transgress (Allah's limits)	so We brought out	(the one) who was	therein	of the believers
فَمَا وَجَدْنَا	غَيْرَ	بَيْتٍ	مِّنَ الْمُسْلِمِينَ ﴿٣٦﴾	وَتَرَكْنَا	فِيهَا	آيَةً	لِلَّذِينَ
but We found not	except	one household	of the Muslims	and We have left	in it	a sign	for those who
إِذْ	وَفِي مُوسَىٰ	الْأَلِيمِ ﴿٣٧﴾	أَرْسَلْنَاهُ	إِلَىٰ	فِرْعَوْنَ	بِسُلْطٰنٍ	مُّبِينٍ ﴿٣٨﴾
when	and in Moses	painful	We sent him	to	Pharaoh	with a manifest	authority

إِلَى فِرْعَوْنَ	بِرُكْبَتِهِ	مُتَمِّينَ	بِسُلْطَانٍ	فَتَوَلَّى	أَوْ مُجْنُونًا
to Pharaoh	(along) with his hosts	manifest	with an authority	but he turned away	or a madman
		وَقَالَ سَاحِرًا			and said a sorcerer

فَأَخَذَتْهُ وَجُودُهُ فَنَبَذَتْهُمْ فِي الْيَمِّ وَهُوَ مُلِيمٌ ﴿٤٠﴾ وَفِي عَادٍ إِذْ أَرْسَلْنَا عَلَيْهِمُ الرِّيحَ الْعَقِيمَ ﴿٤١﴾ مَا نَذَرُ مِنْ شَيْءٍ أَنْتَ عَلَيْهِ إِلَّا جَعَلْتَهُ كَالرَّمِيمِ ﴿٤٢﴾ وَفِي ثَمُودَ إِذْ قِيلَ لَهُمْ تَمَنَّوْا حَتَّىٰ حِينٍ ﴿٤٣﴾ فَعَتَوْا عَنْ أَمْرِ رَبِّهِمْ فَأَخَذَتْهُمُ الصَّاعِقَةُ وَهُمْ يَنْظُرُونَ ﴿٤٤﴾ فَمَا اسْتَطَاعُوا مِنْ قِيَامٍ وَمَا كَانُوا مُنْصَرِفِينَ ﴿٤٥﴾ وَقَوْمَ نُوحٍ مِّن قَبْلُ إِنَّهُمْ كَانُوا قَوْمًا فَاسِقِينَ ﴿٤٦﴾

40. So, We took him and his hosts, and dumped them into the sea, for he was blameworthy. 41. And in `Ad (there is also a sign) when We sent against them the barren wind; 42. It spared nothing that it reached, but blew it into broken spreads of rotten ruins. 43. And in Thamūd (there is also a sign), when they were told: "Enjoy yourselves for a while!" 44. But they insolently defied the Command of their Lord, so the *Sā'iqah* overtook them while they were looking. 45. Then they were unable to rise up, nor could they help themselves. 46. (So were) the people of Nūh (Noah) before them. Verily, they were a people who were *Fāsiqūn* (rebellious, disobedient to Allāh).

فَأَخَذَتْهُ	وَجُودُهُ	فَنَبَذَتْهُمْ	فِي الْيَمِّ	وَهُوَ
so We took him	and his hosts	and dumped them	into the sea	for he
مُلِيمٌ ﴿٤٠﴾	وَفِي عَادٍ	إِذْ أَرْسَلْنَا	عَلَيْهِمُ	الرِّيحَ الْعَقِيمَ ﴿٤١﴾
(was) blameworthy	and in Ad	when We sent	against them	barren the wind
مَا نَذَرُ	مِنْ شَيْءٍ	أَنْتَ عَلَيْهِ	إِلَّا جَعَلْتَهُ	
it spared not	anything	[over] that it reached	but it made it	
كَالرَّمِيمِ ﴿٤٢﴾	وَفِي ثَمُودَ	إِذْ قِيلَ	لَهُمْ	
like something rotten (decayed)	and in Thamud	when it was said	to them	
تَمَنَّوْا حَتَّىٰ حِينٍ ﴿٤٣﴾	فَعَتَوْا	عَنْ أَمْرِ		
enjoy (yourselves) for a while	but they (insolently) defied	[from] (the) Command		

رَبِّهِمْ	فَأَخَذَتْهُمُ	الصَّعِقَةُ	وَهُمْ يَنْظُرُونَ
(of) their Lord	so overtook them	the awful cry	while they were looking
فَمَا اسْتَطَعُوا	مِنْ قِيَامٍ	وَمَا كَانُوا مُنْصِرِينَ	وَقَوْمٍ
then they were not able	to rise up	nor could they help (themselves)	and (the) people
نُوحٍ	مِّن قَبْلُ	إِنَّهُمْ كَانُوا	فَاسِقِينَ
(of) Noah	before (them)	verily they were	disobedient (to Allah)
		a people	

وَالسَّمَاءَ بَنَيْنَاهَا بِأَيْدٍ وَإِنَّا لَمُوسِعُونَ ﴿٤٧﴾ وَالْأَرْضَ فَرَشْنَاهَا فَنِعْمَ الْمُهْدُونَ ﴿٤٨﴾ وَمِنْ كُلِّ شَيْءٍ خَلَقْنَا زَوْجَيْنِ لَعَلَّكُمْ تَذَكَّرُونَ ﴿٤٩﴾ فَفِرُّوْا إِلَى اللَّهِ إِنِّي لَكُمْ مِنْهُ نَذِيرٌ مُّبِينٌ ﴿٥٠﴾ وَلَا تَجْعَلُوا مَعَ اللَّهِ إِلَهًا آخَرَ إِنِّي لَكُمْ مِنْهُ نَذِيرٌ مُّبِينٌ ﴿٥١﴾ كَذَلِكَ مَا أَتَى الَّذِينَ مِنْ قَبْلِهِمْ مِنْ رَسُولٍ إِلَّا قَالُوا سَاحِرٌ أَوْ مُجُنٌّ ﴿٥٢﴾ اتَّوَصَوْا بِهِ ۚ بَلْ هُمْ قَوْمٌ طَاغُونَ ﴿٥٣﴾ فَنُوحِلْنَاهُمْ بِمَا أَنْتَ بِلَوْمٍ ﴿٥٤﴾

47. With power did We construct the heaven. Verily, We are Able to extend the vastness of space (thereof), 48. And We have spread out the earth; how Excellent Spreader (thereof) are We! 49. And of everything We have created pairs, that you may remember (the Grace of Allāh). 50. So, flee to Allāh (from His torment to His Mercy – Islāmic Monotheism). Verily, I (Muhammad ﷺ) am a plain warner to you from Him. 51. And set not up (or worship not) any other *ilāh* (god) along with Allāh [Glorified is He (Alone), Exalted above all that they associate as partners with Him]. Verily, I (Muhammad ﷺ) am a plain warner to you from Him. 52. Likewise, no Messenger came to those before them but they said: "A sorcerer or a madman!" 53. Have they (the people of the past) transmitted this saying to these (Quraish pagans)? Nay, they are themselves a people transgressing beyond bounds (in disbelief)! 54. So turn away (O Muhammad ﷺ) from them (Quraish pagans), you are not blameworthy (as you have conveyed Allāh's Message).

وَالسَّمَاءَ	بَنَيْنَاهَا	بِأَيْدٍ	وَإِنَّا	لَمُوسِعُونَ
and the heaven	We constructed [it]	with power	and verily We	(are) surely extenders
وَالْأَرْضَ	فَرَشْنَاهَا	فَنِعْمَ الْمُهْدُونَ		
and the earth	We have spread out [it]	then how Excellent Spreaders are (We)		

فَفِرُّوا	لَعَلَّكُمْ تَذَكَّرُونَ ﴿٥٤﴾	خَلَقْنَا زَوْجَيْنِ	شَيْءٍ	وَمِنْ كُلِّ	
so flee	that you may remember	We have created pairs	thing	and of every	
مُبِينٌ ﴿٥٥﴾	نَذِيرٌ	مِّنْهُ	لَكُمْ	إِنِّي	إِلَى اللَّهِ
plain	a Warner	from Him	to you	verily I am (Muhammad)	to Allah
نَذِيرٌ	مِّنْهُ	لَكُمْ	إِنِّي	إِلَّهًا ءَاخَرَ	وَلَا تَجْعَلُوا مَعَ اللَّهِ
a Warner	from Him	to you	verily I am	other god	and set not up with Allah
مِّن رَّسُولٍ	مِّن قَبْلِهِمْ	مَا أَتَى الَّذِينَ	كَذَلِكَ	مُبِينٌ ﴿٥٦﴾	
any Messenger	before them	came not (to) those	likewise	plain	
بِهِ ءَ	أَتَوَّصُوا	أَوْ مَجْحُونٌ ﴿٥٧﴾	إِلَّا قَالُوا سَاحِرٌ		
this (saying)	have they transmitted (to these)?	or a madman	but they said a sorcerer		
عَنْهُمْ	فَنَوَّلَ	طَاعُونَ ﴿٥٨﴾	قَوْمٌ	بَلْ هُمْ	
from them	so turn away	transgressing beyond bounds	(are) a people	nay they	
	يَعْلَمُونَ ﴿٥٩﴾	فَمَا أَنْتَ			
	blameworthy	so you (are) not			

وَذَكِّرْ فَإِنَّ الذِّكْرَى تَنْفَعُ الْمُؤْمِنِينَ ﴿٥٥﴾ وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴿٥٦﴾ مَا أُرِيدُ مِنْهُمْ مِنْ رِّزْقٍ وَمَا أُرِيدُ أَنْ يُطْعِمُونِ ﴿٥٧﴾ إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ ﴿٥٨﴾ فَإِنَّ لِلَّذِينَ ظَلَمُوا ذُنُوبًا مِّثْلَ ذُنُوبِ أَصْحَابِهِمْ فَلَا يَسْتَعْجِلُونَ ﴿٥٩﴾ فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنْ يَوْمِهِمُ الَّذِي يُوعَدُونَ ﴿٦٠﴾

55. And remind (by preaching the Qur'an, O Muhammad ﷺ), for verily, the reminding profits the believers. 56. And I (Allāh) created not the jinn and mankind except that they should worship Me (Alone). 57. I seek not any provision from them (i.e. provision for themselves or for My creatures) nor do I ask that they should feed Me (i.e. feed themselves or My creatures). 58. Verily, Allāh is the All-Provider, Owner of Power, the Most Strong. 59. And verily, for those who do wrong, there is a portion of torment like the evil portion of torment (which came for) their likes (of old); so let them not ask Me to hasten on! 60. Then woe to those who disbelieve (in Allāh and His Oneness – Islāmīc

Monotheism) from their Day which they have been promised (for their punishment).

وَذَكِّرْ		فَإِنَّ الذِّكْرَىٰ نَنْفَعُ		الْمُؤْمِنِينَ ﴿٥٥﴾	
and remind		for verily the reminding benefits		the believers	
وَمَا خَلَقْتُ الْجِنَّ		وَإِلَآئِ	وَالْإِنْسَ	لِيَعْبُدُونِ ﴿٥٦﴾	
and I (Allah) created not the jinn		except	and mankind	that they should worship Me	
مَا أُرِيدُ	مِنْهُمْ	مِن رِّزْقٍ	وَمَا أُرِيدُ	أَنْ يُطْعَمُونَ ﴿٥٧﴾	إِنَّ اللَّهَ
I want not	from them	any provision	nor I want	that they should feed Me	verily Allah
هُوَ الرَّزَاقُ		ذُو	الْقُوَّةِ	الْمَتِينُ ﴿٥٨﴾	فَإِنَّ
He (is) the All-Provider		Owner	(of) Power	the Most Strong	and verily
لِلَّذِينَ ظَلَمُوا		ذُنُوبًا	مِثْلَ	ذُنُوبِ	
for those who do wrong		(there is) a portion (of torment)	like	(the) portion (of torment)	
أَصْحَابِهِمْ		فَلَا يَسْتَعْجِلُونَ ﴿٥٩﴾	فَوَيْلٌ	لِلَّذِينَ كَفَرُوا	
(of) their friends		so let them not ask Me to hasten on	then woe	to those who disbelieve	
مِنْ يَوْمِهِمْ		الَّذِي يُوعَدُونَ ﴿٦٠﴾			
from their Day		which they have been promised			

سُورَةُ الطُّورِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالطُّورِ ﴿١﴾ وَكُنِبِ مَسْطُورِ ﴿٢﴾ فِي رَقٍ مَّنشُورِ ﴿٣﴾ وَالْبَيْتِ الْمَعْمُورِ ﴿٤﴾ وَالسَّقْفِ الْمَرْفُوعِ ﴿٥﴾ وَالْبَحْرِ الْمَسْجُورِ ﴿٦﴾ إِنَّ عَذَابَ رَبِّكَ لَوَاقِعٌ ﴿٧﴾ مَا لَهُ مِنْ دَافِعٍ ﴿٨﴾ يَوْمَ تَمُورُ السَّمَاءُ مَوْرًا ﴿٩﴾ وَتَسِيرُ الْجِبَالُ سَيْرًا ﴿١٠﴾ فَوَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿١١﴾ الَّذِينَ هُمْ فِي حَوْضٍ يَلْعَبُونَ ﴿١٢﴾ يَوْمَ يَدْعُوتُ إِلَىٰ نَارِ جَهَنَّمَ دَعَاً ﴿١٣﴾

Sūrah At-Tūr (The Mount) 52

In the Name of Allāh, the Most Gracious, the Most Merciful.

1. By the Tūr (Mount); 2. And by the Book Inscribed. 3. In parchment unrolled. 4. And by *Al-Bait Al-Ma`mūr* (the house over the heavens parallel to the Ka`bah at Makkah, continuously visited by the angels); 5. And by the roof raised high (i.e. the heaven). 6. And by the sea kept filled (or it will be fire kindled on the Day of Resurrection). 7. Verily, the torment of your Lord will surely come to pass. 8. There is none that can avert it. 9. On the Day when the heaven will shake with a dreadful shaking, 10. And the mountains will move away with a (horrible) movement. 11. Then woe that Day to the deniers. 12. Who are playing in falsehood. 13. The Day when they will be pushed down by force to the fire of Hell, with a horrible, forceful pushing.

الرَّحِيمِ		الرَّحْمَنِ		بِسْمِ اللَّهِ	
the Most Merciful		the Most Gracious		In the Name (of) Allah	
مَنْشُورٍ ﴿٣﴾	فِي رَقٍ	مَسْطُورٍ ﴿٤﴾	وَكُنْتِ	وَالطُّورِ ﴿٥﴾	
unrolled	in parchment	Inscribed	and (by the) Book	by the Mount	
وَالْبَحْرِ	الْمَرْفُوعِ ﴿٦﴾	وَالسَّقْفِ	الْمَعْمُورِ ﴿٧﴾	وَالْبَيْتِ	
and (by) the sea	raised high	and (by) the roof	frequented	and (by) the House	
لَوْعَةٍ ﴿٨﴾	رَبِّكَ	إِنَّ عَذَابَ	الْمَسْجُورِ ﴿٩﴾		
(will) surely come to pass	(of) your Lord	verily (the) torment	boiling ablaze		
تَمُورُ السَّمَاءِ	يَوْمَ	مِنْ دَافِعٍ ﴿٨﴾	لَهُ.	مَا	
(when) the heaven will shake	(on the) Day	any averter	for it	(there is) not	
سَيْرًا ﴿١٠﴾	وَتَسِيرُ الْجِبَالِ	مَوْرًا ﴿١٠﴾			
(with) a movement	and the mountains will move away	(with) a dreadful shaking			
فِي خَوْضٍ يَلْعَبُونَ ﴿١١﴾	هُمْ	الَّذِينَ	لِلْمُكَذِّبِينَ ﴿١١﴾	يَوْمَئِذٍ	فَوَيْلٌ
are playing in falsehood	[they]	those who	to the deniers	that Day	then woe
دَعَا ﴿١٣﴾	إِلَى نَارٍ جَهَنَّمَ	يَوْمَ يَدْعُونَ			
(with) forceful pushing	(of) Hell to (the) fire	(the) Day (when) they will be pushed down by force			

هَذِهِ النَّارُ الَّتِي كُنْتُمْ بِهَا تُكَذِّبُونَ ﴿١٤﴾ أَفَسِحْرٌ هَذَا أَمْ أَنْتُمْ لَا تُبْصِرُونَ ﴿١٥﴾ أَصْلَوْهَا
فَأَصْبِرُوا أَوْ لَا تَصْبِرُوا سَوَاءٌ عَلَيْكُمْ إِنَّمَا تُحْزَنُونَ مَا كُنْتُمْ تَعْمَلُونَ ﴿١٦﴾ إِنَّ الْمُنْقِيْنَ فِي جَنَّتِ
وَنَعِيمٍ ﴿١٧﴾ فَكَيْهِنَ بِمَا آتَاهُمْ رَبُّهُمْ وَوَقَّهَهُمْ رَبُّهُمْ عَذَابَ الْجَحِيمِ ﴿١٨﴾ كُلُوا وَاشْرَبُوا
هَنِيئًا بِمَا كُنْتُمْ تَعْمَلُونَ ﴿١٩﴾ مُتَّكِنِينَ عَلَى سُرُرٍ مَّصْفُوفَةٍ وَزَوَّجْنَاهُمْ بِحُورٍ عِينٍ ﴿٢٠﴾

14. This is the Fire which you used to deny. 15. Is this magic or do you not see? 16. Taste you therein its heat and whether you are patient or impatient, it is all the same. You are only being required for what you used to do. 17. Verily, the *Muttaqin* (the pious) will be in Gardens (Paradise) and Delight. 18. Enjoying that which their Lord has bestowed on them, and (the fact that) their Lord saved them from the torment of the blazing Fire. 19. "Eat and drink with happiness because of what you used to do." 20. They will recline (with ease) on thrones arranged in ranks. And We shall marry them to *Hūr* (fair females) with wide lovely eyes.

هَذِهِ	النَّارُ	الَّتِي كُنْتُمْ	بِهَا تُكَذِّبُونَ ﴿١٤﴾	أَفَسِحْرٌ	هَذَا
this	(is) the Fire	which you used to	deny [in it]	(is) magic?	this
أَمْ أَنْتُمْ	لَا تُبْصِرُونَ ﴿١٥﴾	أَصْلَوْهَا	فَأَصْبِرُوا	أَوْ	لَا تَصْبِرُوا
or you	(do) not see	burn you in it	and you be patient (of it)	or	be not patient
سَوَاءٌ	عَلَيْكُمْ	إِنَّمَا تُحْزَنُونَ	مَا كُنْتُمْ	تَعْمَلُونَ ﴿١٦﴾	إِنَّ الْمُنْقِيْنَ فِي جَنَّتِ
(it is all the) same	to you	you are only being required	(for) what you used to	do	verily the pious
بِمَا	آتَاهُمْ رَبُّهُمْ	وَوَقَّهَهُمْ رَبُّهُمْ	عَذَابَ الْجَحِيمِ ﴿١٨﴾	كُلُوا	وَاشْرَبُوا هَنِيئًا
[in] that which	has bestowed on them	their Lord	(of) the blazing Fire	eat	and drink (with) happiness
بِمَا كُنْتُمْ	تَعْمَلُونَ ﴿١٩﴾	مُتَّكِنِينَ	عَلَى سُرُرٍ	عَلَى سُرُرٍ	مُتَّكِنِينَ
(because) of what you used to	do	(they will) recline	on thrones	on thrones	(they will) recline

مَصْفُوفَةٍ	وَزَوْجَانَهُمْ	بِحُورٍ	عَيْنٍ
arranged (in ranks)	and We shall marry them	to lovely maidens	(with) wide lovely eyes

وَالَّذِينَ ءَامَنُوا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ بِإِذْنِ الْحَقِّنَا بِهِمْ ذُرِّيَّتَهُمْ وَمَا أَلْنَاهُمْ مِنْ عَمَلِهِمْ مِنْ شَيْءٍ كُلُّ امْرِئٍ بِمَا كَسَبَ رَهِينٌ ﴿٢١﴾ وَأَمَدَدْنَاهُمْ بِفِكَهَةٍ وَلَحْمٍ مِّمَّا يَشْتَهُونَ ﴿٢٢﴾ يَنْزُرُونَ فِيهَا كَأْسًا لَا لَغْوٌ فِيهَا وَلَا تَأْتِيمٌ ﴿٢٣﴾ وَيَطُوفُ عَلَيْهِمْ غِلْمَانٌ لَهُمْ كَأَنَّهُمْ لَوْلُو مَكْنُونٌ ﴿٢٤﴾

21. And those who believe and whose offspring follow them in Faith, - to them shall We join their offspring, and We shall not decrease the reward of their deeds in anything. Every person is a pledge for that which he has earned. 22. And We shall provide them with fruit and meat such as they desire. 23. There they shall pass from hand to hand a (wine) cup, free from any *Laghw* (dirty, false, evil vain talk between them), and free from sin (because it will be lawful for them to drink). 24. And there will go round boy-servants of theirs, to serve them as if they were preserved pearls.

وَالَّذِينَ ءَامَنُوا	وَاتَّبَعَتْهُمْ	ذُرِّيَّتُهُمْ	بِإِذْنِ	الْحَقِّنَا بِهِمْ
and those who believe	and follow them	their offspring	in Faith	to them shall We join
ذُرِّيَّتُهُمْ	وَمَا أَلْنَاهُمْ	مِنْ عَمَلِهِمْ	مِنْ شَيْءٍ	كُلُّ
their offspring	and We shall not decrease them	of their deeds	anything	every
أَمْرِئٍ	بِمَا كَسَبَ	رَهِينٌ	وَأَمَدَدْنَاهُمْ	
person	for that which he has earned	(is) a pledge	and We shall provide them	
بِفِكَهَةٍ	وَلَحْمٍ	مِّمَّا يَشْتَهُونَ	يَنْزُرُونَ	فِيهَا
with fruit	and meat	from what they desire	they shall pass from hand to hand	therein
كَأْسًا	لَا لَغْوٌ	فِيهَا	وَلَا تَأْتِيمٌ	عَلَيْهِمْ
a (wine) cup	no false talk	therein	and no sin	on them
غِلْمَانٌ	لَهُمْ	كَأَنَّهُمْ	لَوْلُو	مَكْنُونٌ
boy-servants	for them	as if they	(were) pearls	preserved

وَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَسْتَأْذِنُونَ ﴿٢٥﴾ قَالُوا إِنَّا كُنَّا قَبْلَ فِي أَهْلِنَا مُشْفِقِينَ ﴿٢٦﴾ فَمَرَّتْ

اللَّهُ عَلَيْنَا وَوَقْنَا عَذَابَ السَّمُورِ ﴿٢٧﴾ إِنَّا كُنَّا مِنْ قَبْلُ نَدْعُوهُ إِنَّهُ هُوَ الْبَرُّ
الرَّحِيمُ ﴿٢٨﴾ فَذَكَرْ فَمَا أَنْتَ بِنِعْمَتِ رَبِّكَ بِكَاهِنٍ وَلَا مَجْنُونٍ ﴿٢٩﴾ أَمْ يَقُولُونَ شَاعِرٌ
تَتَّبِعُ بِهِ رَبِّبَ الْمُنُونِ ﴿٣٠﴾

25. And some of them draw near to others, questioning. 26. Saying: "Aforetime, we were afraid (of the punishment of Allāh) in the midst of our families. 27. "So Allāh has been gracious to us, and has saved us from the torment of the Fire. 28. "Verily, We used to invoke Him (Alone and none else) before. Verily, He is *Al-Barr* (the Most Subtle, Kind, Courteous, and Generous), the Most Merciful." 29. Therefore, remind (mankind of Islāmic Monotheism, O Muhammad ﷺ). By the Grace of Allāh, you are neither a soothsayer nor a madman. 30. Or do they say: "(Muhammad ﷺ is) a poet! We await for him some calamity by time!"

وَاقْبَلْ بَعْضُهُمْ		عَلَى بَعْضٍ يَسْأَلُونَ ﴿٢٥﴾		قَالُوا		إِنَّا كُنَّا	
and some of them draw near		to others questioning		they will say		verily we were	
قَبْلُ	فِي أَهْلِنَا	مُشْفِقِينَ ﴿٢٦﴾	فَمَنْ أَلَّهِ	عَلَيْنَا			
aforetime	in our families	afraid	so Allah has been gracious	to us			
وَوَقْنَا	عَذَابَ	السَّمُورِ ﴿٢٧﴾	إِنَّا كُنَّا	مِنْ قَبْلُ			
and has saved us	(from the) torment	(of) the Fire	verily we used to	before			
نَدْعُوهُ	إِنَّهُ	هُوَ الْبَرُّ	الرَّحِيمُ ﴿٢٨﴾				
invoke Him (Alone)	verily He	[He] (is) the Most Kind	the Most Merciful				
فَذَكَرْ	فَمَا أَنْتَ	بِنِعْمَتِ	رَبِّكَ	بِكَاهِنٍ			
therefore remind (and preach)	so you (are) not	by (the) Grace	(of) your Lord	a soothsayer			
وَلَا مَجْنُونٍ ﴿٢٩﴾	أَمْ يَقُولُونَ شَاعِرٌ	تَتَّبِعُ بِهِ	رَبِّبَ الْمُنُونِ ﴿٣٠﴾				
nor a madman	or do they say a poet	we await for him	some calamity (by) time)				

قُلْ تَرَبَّصُوا فَإِنِّي مَعَكُمْ مِنَ الْمُرَبِّصِينَ ﴿٣١﴾ أَمْ تَأْمُرُهُمْ أَحْلَامُهُمْ بِهَذَا أَمْ هُمْ قَوْمٌ طَاغُونَ ﴿٣٢﴾
أَمْ يَقُولُونَ نَفْوَاهُ بَلْ لَا يُؤْمِنُونَ ﴿٣٣﴾ فَلْيَأْتُوا بِحَدِيثٍ مِثْلِهِ إِنْ كَانُوا صَادِقِينَ ﴿٣٤﴾ أَمْ خَلِقُوا

مَنْ غَيْرِ شَيْءٍ أَمْ هُمُ الْخَالِقُونَ ﴿٣٥﴾ أَمْ خَلَقُوا السَّمَوَاتِ وَالْأَرْضَ بَلْ لَا يُوقِنُونَ ﴿٣٦﴾ أَمْ
عِنْدَهُمْ خَزَائِنُ رَبِّكَ أَمْ هُمُ الْمُصِيطِرُونَ ﴿٣٧﴾

31. Say (O Muhammad ﷺ to them): "Wait! I am with you among the waiters!"
32. Or do their minds command them this [i.e. to tell a lie against you (Muhammad ﷺ)] or are they a people transgressing all bounds? 33. Or do they say: "He (Muhammad ﷺ) has forged it (this Qur'an)?" Nay! They believe not! 34. Let them then produce a recitation like it (the Qur'an) if they are truthful. 35. Or were they created by nothing? Or were they themselves the creators? 36. Or did they create the heavens and the earth? Nay, but they have no firm Belief. 37. Or are with them the treasures of your Lord? Or are they the tyrants with the authority to do as they like?

قُلْ	تَرَبَّصُوا فَإِنِّي	مَعَكُمْ	مِنَ الْمُرَبِّصِينَ ﴿٣١﴾	أَمْ تَأْمُرُهُمْ	
say	wait for indeed I am	with you	among the waiters	or do command them	
أَحْلَمُهُمْ	بِهَذَا	أَمْ هُمْ	قَوْمٌ	طَاغُونَ ﴿٣٢﴾	أَمْ يَقُولُونَ
their minds	this	or (are) they	a people	transgressing all bounds	or do they say
نَقَوْلَهُ	بَلْ	لَا يُؤْمِنُونَ ﴿٣٣﴾	فَلْيَأْتُوا	بِحَدِيثٍ	مِثْلِهِ
he has forged it	nay	they believe not	let them then produce	a recitation	like it
إِن كَانُوا صَادِقِينَ ﴿٣٤﴾	أَمْ خَلِقُوا	مِنْ غَيْرِ شَيْءٍ	أَمْ هُمْ	أَمْ هُمْ	أَمْ هُمْ
if they are truthful	or were they created	by no	thing	or they	or they
الْخَالِقُونَ ﴿٣٥﴾	أَمْ خَلَقُوا السَّمَوَاتِ	وَالْأَرْضَ	بَلْ		
(were) the creators	or did they create the heavens	and the earth	nay		
لَا يُوقِنُونَ ﴿٣٦﴾	أَمْ عِنْدَهُمْ	خَزَائِنُ	رَبِّكَ		
they have no firm Belief	or (are) with them	(the) treasures	(of) your Lord		
	أَمْ هُمْ	الْمُصِيطِرُونَ ﴿٣٧﴾			
	or (are) they	the tyrants			

أَمْ لَهُمْ سُمٌّ يَسْتَمِعُونَ فِيهِ فَلْيَأْتِ مُسْتَمِعُهُمْ بِسُلْطَانٍ مُّبِينٍ ﴿٣٨﴾ أَمْ لَهُ الْبَنَاتُ وَلَكُمْ الْبَنُونَ ﴿٣٩﴾

أَمْ تَسْأَلُهُمْ أَجْرًا فَهُمْ مِنْ مَّغْرَمٍ مُثْقَلُونَ ﴿٤٠﴾ أَمْ عِنْدَهُمُ الْغَيْبُ فَهُمْ يَكْتُبُونَ ﴿٤١﴾ أَمْ يُرِيدُونَ كَيْدًا
فَالَّذِينَ كَفَرُوا هُمُ الْمَكِيدُونَ ﴿٤٢﴾ أَمْ لَهُمْ إِلَهٌ غَيْرُ اللَّهِ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ ﴿٤٣﴾ وَإِنْ يَرَوْا كِسْفًا
مِّنَ السَّمَاءِ سَاقِطًا يَقُولُوا سَحَابٌ مَّرْكُومٌ ﴿٤٤﴾

38. Or have they a stairway (to heaven), by means of which they listen (to the talks of the angels)? Then let their listener produce some manifest proof. 39. Or has He (Allāh) only daughters and you have sons? 40. Or is it that you (O Muhammad ﷺ) ask a wage from them (for your preaching of Islāmic Monotheism) so that they are burdened with a load of debt? 41. Or that the *Ghaib* (Unseen) is with them, and they write it down? 42. Or do they intend a plot (against you O Muhammad ﷺ)? But those who disbelieve (in the Oneness of Allāh - Islāmic Monotheism) are themselves plotted against! 43. Or have they an *ilāh* (a god) other than Allāh? Glorified is Allāh from all that they ascribe as partners (to Him) 44. And if they were to see pieces of the heaven falling down, they would say: "Clouds gathered in heaps!"

فَلْيَأْتِ مُسْتَمِعُهُمْ	يَسْتَمِعُونَ فِيهِ	سَاءَ	هَمْ	أَمْ
then let their listener produce	by (means of) which they listen	a stairway	have they	or
الْبَنُونَ ﴿٣٩﴾	وَلَكُمْ	الْبَنَاتُ	لَهُ	أَمْ
sons	and you have	daughters	has He	or
مُثْقَلُونَ ﴿٤٠﴾	مِّن مَّغْرَمٍ	فَهُمْ	أَجْرًا	أَمْ تَسْأَلُهُمْ
(are) burdened	with a load of debt	so (that) they	a wage	or you ask from them
أَمْ يُرِيدُونَ كَيْدًا	فَهُمْ يَكْتُبُونَ ﴿٤١﴾	الْغَيْبُ	أَمْ عِنْدَهُمُ	
or do they intend a plot	and they write (it) down	(is) the Unseen	or with them	
إِلَهٌ	أَمْ	هَمْ	فَالَّذِينَ كَفَرُوا	
a god	have they	or	(in) a plot	(are) themselves
عَمَّا يُشْرِكُونَ ﴿٤٣﴾	سُبْحَانَ اللَّهِ	غَيْرُ اللَّهِ		
from (all) that they ascribe as partners (to Him)	Glorified (is) Allah	other than Allah		
يَقُولُوا	سَاقِطًا	مِّنَ السَّمَاءِ	وَإِنْ يَرَوْا كِسْفًا	
they would say	falling down	of the heaven	and if they were to see a piece	

مَرَكُومٌ ﴿٤٥﴾	سَحَابٌ
gathered in heaps	clouds

فَدَرَّهْمٌ حَتَّى يَلْقَوْا يَوْمَهُمُ الَّذِي فِيهِ يُصْعَقُونَ ﴿٤٥﴾ يَوْمَ لَا يَغْنَى عَنْهُمْ كَيْدُهُمْ شَيْئًا وَلَا هُمْ يُنصَرُونَ ﴿٤٦﴾ وَإِنَّ لِلَّذِينَ ظَلَمُوا عَذَابًا دُونَ ذَلِكَ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْمُونَ ﴿٤٧﴾ وَأَصْبِرْ لِحُكْمِ رَبِّكَ فَإِنَّكَ بِأَعْيُنِنَا وَسَبِّحْ بِحَمْدِ رَبِّكَ حِينَ تَقُومُ ﴿٤٨﴾ وَمِنَ اللَّيْلِ فَسَبِّحْهُ وَإِدْبَرَ النُّجُومِ ﴿٤٩﴾

45. So leave them alone till they meet their Day, in which they will sink into a fainting (with horror). 46. The Day when their plotting shall not avail them at all nor will they be helped (i.e. they will receive their torment in Hell). 47. And verily, for those who do wrong, there is another punishment (i.e. the torment in this world and in their graves) before this; but most of them know not. 48. So wait patiently (O Muhammad ﷺ) for the Decision of your Lord, for verily, you are under Our Eyes; and glorify the Praises of your Lord when you get up from sleep. 49. And in a part of the night also glorify His Praises – and at the setting of the stars.

فَدَرَّهْمٌ	حَتَّى يَلْقَوْا يَوْمَهُمُ	الَّذِي فِيهِ	يُصْعَقُونَ ﴿٤٥﴾
so leave them	till they meet their Day	in [it] which	they will sink into a fainting
يَوْمَ لَا يَغْنَى عَنْهُمْ	كَيْدُهُمْ	شَيْئًا	وَلَا هُمْ يُنصَرُونَ ﴿٤٦﴾
(the) Day (when) shall not avail	their plotting [from] them	at all	nor will they be helped
وَإِنَّ	لِلَّذِينَ ظَلَمُوا	عَذَابًا	دُونَ ذَلِكَ
and verily	for those who do wrong	(there is) a punishment	this before
وَلَكِنَّ أَكْثَرَهُمْ	لَا يَعْمُونَ ﴿٤٧﴾	وَأَصْبِرْ	لِحُكْمِ رَبِّكَ
[and] but most of them	know not	so wait patiently	(of) your Lord for (the) Decision
فَإِنَّكَ	بِأَعْيُنِنَا	وَسَبِّحْ	رَبِّكَ
for verily you	(are) under Our Eyes	and glorify	(of) your Lord with (the) Praises
حِينَ تَقُومُ ﴿٤٨﴾	وَمِنَ اللَّيْلِ	فَسَبِّحْهُ	
when you get up (from sleep)	and in (a part of) the night	also glorify Him	
وَإِدْبَرَ	النُّجُومِ ﴿٤٩﴾		
and (at the) setting	(of) the stars		

سُورَةُ النَّجْمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالنَّجْمِ إِذَا هَوَىٰ ﴿١﴾ مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوَىٰ ﴿٢﴾ وَمَا يَنْطِقُ عَنِ الْهَوَىٰ ﴿٣﴾ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ ﴿٤﴾ عَلَّمَهُ شَدِيدُ الْقُوَىٰ ﴿٥﴾ ذُو مِرَّةٍ فَاسْتَوَىٰ ﴿٦﴾ وَهُوَ بِالْأُفُقِ الْأَعْلَىٰ ﴿٧﴾ ثُمَّ دَنَا فَدَلَّىٰ ﴿٨﴾ فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَىٰ ﴿٩﴾ فَأَوْحَىٰ إِلَىٰ عَبْدِهِ مَا أَوْحَىٰ ﴿١٠﴾

Sūrah An-Najm (The Star) 53

In the Name of Allāh, the Most Gracious, the Most Merciful.

1. By the star when it goes down (or vanishes). 2. Your companion (Muhammad ﷺ) has neither gone astray nor has erred. 3. Nor does he speak of (his own) desire. 4. It is only a Revelation revealed. 5. He has been taught (this Qur'ān) by one mighty in power [Jibrāil (Gabriel)]. 6. One free from any defect in body and mind then he (Jibrāil – Gabriel in his real shape as created by Allāh) rose and became stable. 7. While he [Jibrāil (Gabriel)] was in the highest part of the horizon, 8. Then he [Jibrāil (Gabriel)] approached and came closer, 9. And was at a distance of two bows' length or (even) nearer. 10. So (Allāh) revealed to His slave [Muhammad ﷺ through Jibrāil (Gabriel)] whatever He revealed.

الرَّحِيمِ		الرَّحْمَنِ		بِسْمِ اللَّهِ	
the Most Merciful		the Most Gracious		In the Name (of) Allah	
مَا ضَلَّ صَاحِبُكُمْ		إِذَا هَوَىٰ ﴿١﴾		وَالنَّجْمِ	
your companion has neither gone astray		when it goes down (vanishes)		by the star	
إِنْ هُوَ	عَنِ الْهَوَىٰ ﴿٣﴾	وَمَا يَنْطِقُ	وَمَا غَوَىٰ ﴿٢﴾		
it (is) not	of (his own) desire	nor he speaks	nor has erred		
شَدِيدٌ	عَلَّمَهُ		إِلَّا وَحْيٌ يُوحَىٰ ﴿٤﴾		
(by one) mighty	he has been taught (this Quran)		except a Revelation (that) revealed		
وَهُوَ	فَاسْتَوَىٰ ﴿٦﴾		ذُو مِرَّةٍ	الْقُوَىٰ ﴿٥﴾	
while he	then he rose (and became stable)		possessor of soundness	(in) power	

فَنَدَدْنَى ﴿٨﴾	ثُمَّ دَنَا ﴿٩﴾	الْأَعْلَى ﴿١٠﴾	بِالْأُفُقِ ﴿١١﴾
and came closer	then he approached	the highest (part)	(was) in the horizon
فَأَوْحَى ﴿١٢﴾	أَوْ أَدْنَى ﴿١٣﴾	قَوْسَيْنِ ﴿١٤﴾	فَكَانَ قَابَ ﴿١٥﴾
so He (Allah) revealed	or nearer	(of) two bows length	and was (at) a distance
	مَا أَوْحَى ﴿١٦﴾	إِلَى عَبْدِهِ ﴿١٧﴾	
	whatever He revealed	to His slave	

مَا كَذَبَ الْفُؤَادُ مَا رَأَى ﴿١١﴾ أَفْتَمْرُونَهُ ﴿١٢﴾ عَلَىٰ مَا يَرَى ﴿١٣﴾ وَلَقَدْ رَآهُ نَزْلَةً أُخْرَى ﴿١٤﴾ عِنْدَ سِدْرَةِ الْمُنْتَهَى ﴿١٥﴾ عِنْدَهَا جَنَّةُ الْمَأْوَى ﴿١٦﴾ إِذْ يَغْشَى السِّدْرَةَ مَا يَغْشَى ﴿١٧﴾ مَا زَاغَ الْبَصَرُ وَمَا طَغَى ﴿١٨﴾ لَقَدْ رَأَى مِنْ آيَاتِ رَبِّهِ الْكُبْرَى ﴿١٩﴾ أَفَرَأَيْتُمْ اللَّاتَ وَالْعُزَّىٰ ﴿٢٠﴾ وَمَنْوَةَ الثَّلَاثَةَ الْأُخْرَى ﴿٢١﴾ أَلَكُمُ الذِّكْرُ وَلَهُ الْأُنثَى ﴿٢٢﴾ تِلْكَ إِذْ أَسْمَتُ ذُيُوزَيْدِ ﴿٢٣﴾

11. The (Prophet's) heart lied not about what he (Muhammad ﷺ) saw. 12. Will you then dispute with him (Muhammad ﷺ) about what he saw [during the *Mi`raj* (Ascent of the Prophet ﷺ to the seven heavens)]. 13. And indeed he (Muhammad ﷺ) saw him [Jibrāil (Gabriel)] at a second descent (i.e. another time). 14. Near *Sidrat-ul-Muntaha* (a lote tree of the utmost boundary over the seventh heaven beyond which none can pass). 15. Near it is the Paradise of Abode. 16. When that covered the lote tree which did cover it! 17. The sight (of Prophet Muhammad ﷺ) turned not aside (right or left), nor it transgressed beyond the limit (ordained for it). 18. Indeed he (Muhammad ﷺ) did see of the Greatest Signs of his Lord (Allāh). 19. Have you then considered *Al-Lāt* , and *Al-Uzzā* (two idols of the pagan Arabs) 20. And *Manāt* (another idol of the pagan Arabs), the other third? 21. Is it for you the males and for Him the females? 22. That indeed is a division most unfair!

عَلَىٰ مَا يَرَى ﴿١٣﴾	أَفْتَمْرُونَهُ ﴿١٢﴾	مَا رَأَى ﴿١١﴾	مَا كَذَبَ الْفُؤَادُ ﴿١١﴾
about what he saw	(will) you then dispute with him?	what he saw	the heart lied not
سِدْرَةَ ﴿١٤﴾	عِنْدَ ﴿١٥﴾	أُخْرَى ﴿١٣﴾	وَلَقَدْ رَآهُ ﴿١٤﴾
a lote tree	near	another	and indeed he saw him

إِذْ يَغْشَى	المَأْوَى ﴿١٥﴾	جَنَّةٌ	عِنْدَهَا	المُنْتَهَى ﴿١٤﴾		
when that covered	(of) Abode	(is the) Paradise	near it	(of) the utmost boundary		
مَا زَاغَ البَصَرُ	مَا يَغْشَى ﴿١٦﴾	السِّدْرَةَ	وَمَا طَغَى ﴿١٧﴾			
the sight turned not aside	which covered (it)	the lote tree				
رَبِّهِ	مِنْ آيَاتِ	لَقَدْ رَأَى	وَمَا طَغَى ﴿١٧﴾			
(of) his Lord	of (the) Signs	indeed he did see	nor it transgressed (beyond the limit)			
الثَّالِثَةَ	وَمَنُوءَ ﴿١٨﴾	وَالْعُزَّىٰ ﴿١٩﴾	أَفَرَأَيْتُمُ اللَّاتَ	الْكُبْرَىٰ ﴿٢٠﴾		
the third	and Manat	and Al-Uzza	(have) you then considered Al-Lat?	the Greatest		
إِذَا	تِلْكَ	الْأُنثَىٰ ﴿٢١﴾	وَلَهُ	الذَّكَرُ	أَلَكُمُ	الْأُخْرَىٰ ﴿٢٢﴾
then	that	the females	and for Him	the males	(is it) for you?	other
		ضَيْرَىٰ ﴿٢٣﴾	قِسْمَةً			
		most unfair	(is) a division			

إِنْ هِيَ إِلَّا أَسْمَاءٌ سَمَّيْتُمُوهَا أَنْتُمْ وَآبَاؤُكُمْ مَا أَنْزَلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَمَا تَهْوَى الْأَنْفُسُ وَلَقَدْ جَاءَهُمْ مِنْ رَبِّهِمُ الْهُدَىٰ ﴿٢٤﴾ أَمْ لِلْإِنْسَانِ مَا تَمَنَّى ﴿٢٥﴾ فَلِلَّهِ الْآخِرَةُ وَالْأُولَىٰ ﴿٢٦﴾ وَكَمْ مِنْ مَلَكَ فِي السَّمَوَاتِ لَا تُغْنِي شَفَاعَتُهُمْ شَيْئًا إِلَّا مِنْ بَعْدِ أَنْ يَأْذَنَ اللَّهُ لِمَنْ يَشَاءُ وَيَرْضَىٰ ﴿٢٧﴾

23. They are but names which you have named – you and your fathers – for which Allāh has sent down no authority. They follow but a guess and that which they themselves desire, whereas there has surely come to them the guidance from their Lord! 24. Or shall man have what he wishes? 25. But to Allāh belongs the last (Hereafter) and the first (the world). 26. And there are many angels in the heavens, whose intercession will avail nothing except after Allāh has given leave for whom He wills and is pleased with.

وَأَبَاؤُكُمْ	أَنْتُمْ	سَمَّيْتُمُوهَا	إِلَّا أَسْمَاءٌ	إِنْ هِيَ
and your fathers	you	which you have named	but names	they (are) not

مَا أَنْزَلَ اللَّهُ	بِهَا	مِنْ سُلْطَانٍ	إِنْ يَتَّبِعُونَ	إِلَّا الظَّنَّ
Allah has not sent down	for which	any authority	they follow not	but a guess
وَمَا	تَهْوَى الْأَنْفُسُ	وَلَقَدْ جَاءَهُمْ	مِنْ رَبِّهِمْ	
and that which	their souls desire	and surely has come to them	from their Lord	
الْهُدَى ﴿٢٧﴾	أَمْ	لِلْإِنْسَانِ	مَا تَمَنَّى ﴿٢٨﴾	فَلِلَّهِ
the guidance	or	(shall) man have	what he wishes	but to Allah (belongs)
الْآخِرَةُ	وَالْأُولَى ﴿٢٩﴾	وَكَمْ	مِنْ مَلَائِكَةٍ	
the last (the Hereafter)	and the first (the world)	and how many	[of] angels	
فِي السَّمَوَاتِ	لَا تُغْنِي شَفَعَتُهُمْ	شَيْئًا	إِلَّا	مِنْ بَعْدِ
in the heavens	whose intercession will not avail	at all	except	after
أَنْ يَأْذَنَ اللَّهُ	لِمَنْ يَشَاءُ	وَبِرِضَى ﴿٣٠﴾		
[that] Allah has given leave	for whom He wills	and is pleased with		

إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ لَيَسْمُونَ الْمَلَائِكَةَ تَسْمِيَةَ الْأُنثَى ﴿٢٧﴾ وَمَا لَهُمْ بِهِ مِنْ عِلْمٍ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنَّ الظَّنَّ لَا يُغْنِي مِنَ الْحَقِّ شَيْئًا ﴿٢٨﴾ فَأَعْرَضَ عَنْ مَنْ تَوَلَّى عَنْ ذِكْرِنَا وَلَمْ يُرِدْ إِلَّا الْحَيَاةَ الدُّنْيَا ﴿٢٩﴾ ذَلِكَ مَبْلَغُهُمْ مِنَ الْعِلْمِ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ ۖ وَهُوَ أَعْلَمُ بِمَنْ اهْتَدَى ﴿٣٠﴾ وَلِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ لِيَجْزِيَ الَّذِينَ أَسْتَوُوا بِمَا عملُوا وَيَجْزِيَ الَّذِينَ أَحْسَنُوا بِالْحَسَنِ ﴿٣١﴾

27. Verily, those who believe not in the Hereafter, name the angels with female names. 28. But they have no knowledge thereof. They follow but a guess, and verily, guess is no substitute for the truth. 29. Therefore withdraw (O Muhammad ﷺ) from him who turns away from Our Reminder (this Qur'an) and desires nothing but the life of this world. 30. That is what they could reach of knowledge. Verily, your Lord it is He Who knows best him who goes astray from His path, and He knows best him who receives guidance. 31. And to Allāh belongs all that is in the heavens and all that is in the earth, that He may requite those who do evil with that which they have done (i.e. punish them in Hell), and reward those who do good, with what is best (i.e. Paradise).

إِنَّ الَّذِينَ	لَا يُؤْمِنُونَ	بِالْآخِرَةِ	لَيَسْمُنَنَّ الْمَلَائِكَةُ	تَسْمِيَهُ
verily those who	believe not	in the Hereafter	name the angels	(with) names
الْأُنثَى ﴿٧٧﴾	وَمَا	لَهُمْ	بِهِ	مِنْ عِلْمٍ
female	but not	they have	thereof	any knowledge
إِلَّا الظَّنَّ	وَإِنَّ الظَّنَّ	لَا يَعْنِي	مِنَ الْحَقِّ	شَيْئًا ﴿٧٨﴾
but a guess	and verily the guess	(does) not substitute	for the truth	at all
فَاعْرِضْ	عَنْ مَنْ تَوَلَّى	عَنْ ذِكْرِنَا	وَلَمْ يردْ	
therefore withdraw	from (him) who turns away	from Our Reminder	and he desires not	
إِلَّا الْحَيَاةَ	الدُّنْيَا ﴿٧٩﴾	ذَلِكَ	مَبْلَغُهُمْ	مِنَ الْعِلْمِ
but the life	(of) this world	that	(is) their highest point	of knowledge
هُوَ	أَعْلَمُ	بِمَنْ ضَلَّ	عَنْ سَبِيلِهِ	وَهُوَ
(it is) He (Who)	knows best	(him) who goes astray	from His path	and He
بِمَنْ أهدَى ﴿٨٠﴾	وَلِلَّهِ مَا	فِي السَّمَوَاتِ		
(him) who receives guidance	and to Allah (belongs all) that	(is) in the heavens		
وَمَا	فِي الْأَرْضِ	لِيَجْزِيَ	الَّذِينَ اسْتَوُوا	
and (all) that	(is) in the earth	that He may requite	those who do evil	
بِمَا عَمِلُوا	وَيَجْزِيَ	الَّذِينَ أَحْسَنُوا	بِالْحَسَنَى ﴿٨١﴾	
with that which they have done	and reward	those who do good	with goodness	

الَّذِينَ يَجْتَنِبُونَ كَبِيرَ الْإِثْمِ وَالْفَوَاحِشَ إِلَّا اللَّمَمَ إِنَّ رَبَّكَ وَاسِعُ الْمَغْفِرَةِ هُوَ أَعْلَمُ بِكُمْ إِذْ أَنْشَأَكُمْ مِنَ الْأَرْضِ وَإِذْ أَنْتُمْ أَجْنَةٌ فِي بُطُونِ أُمَّهَاتِكُمْ فَلَا تُزَكُّوْا أَنْفُسَكُمْ هُوَ أَعْلَمُ بِمَنْ اتَّقَى ﴿٣٢﴾ أَفَرَأَيْتَ الَّذِي تَوَلَّى ﴿٣٣﴾ وَأَعْطَى قَلِيلًا وَأَكْدَى ﴿٣٤﴾ أَعِنْدَهُ عِلْمُ الْغَيْبِ فَهُوَ يَرَى ﴿٣٥﴾ أَمْ لَمْ يُنَبِّأْ بِمَا فِي صُحُفِ مُوسَى ﴿٣٦﴾ وَإِبْرَاهِيمَ الَّذِي وَفَّى ﴿٣٧﴾

32. Those who avoid great sins and *Al-Fawāhish* (great sins and illegal sex) except the small faults, verily, your Lord is of vast forgiveness. He knows you

well when He created you from the earth (Adam), and when you were fetuses in your mothers' wombs. So, ascribe not purity to yourselves. He knows best him who fears Allāh and keeps his duty to Him [i.e. those who are *Al-Muttaqūn* (the pious)]. 33. Did you (O Muhammad ﷺ) observe him who turned away (from Islām). 34. And gave a little, then stopped (giving)? 35. Is with him the knowledge of the Unseen so that he sees? 36. Or is he not informed with what is in the Pages (Scripture) of Mūsā (Moses), 37. And of Ibrāhīm (Abraham) who fulfilled (or conveyed) all that (Allāh ordered him to do or convey):

إِلَّا اللَّصْمَ		وَالْفَوَاحِشَ			الْإِثْمَ		كَبِيرَ		الَّذِينَ يَحْتَبُونَ	
except the small faults		and illegal sexual contact			sins		great		those who avoid	
أَنْشَأَكُمْ		إِذَا	بِكُمْ	أَعْلَمُ	هُوَ	الْمَغْفِرَةَ	وَأَسِعَ	إِنَّ رَبَّكَ		
He created you		when	you	knows well	He	forgiveness (is) of vast	verily your Lord			
أُمَّهَاتِكُمْ		فِي بُطُونٍ		أَجِنَّةً	أَنْتُمْ	وَإِذَا	مِنَ الْأَرْضِ			
(of) your mothers		in (the) wombs		(were) fetuses	you	and when	from the earth			
يَمَنِ اتَّقَى		أَعْلَمُ		هُوَ	فَلَا تُزَكُّوْا أَنْفُسَكُمْ					
(him) who fears (Allah)		knows best		He	so ascribe not purity (to) yourselves					
وَأَكَّدَى		وَأَعْطَى قَلِيلاً		الَّذِي تَوَلَّى		أَفَرَأَيْتَ				
then stopped (giving)		and gave a little		him who turned away		(did) you observe?				
أَمْ	فَهُوَ يَرَى		الْغَيْبِ		عِلْمَهُ		أَعِنْدَهُ			
or	so (that) he sees		(of) the Unseen		(the) knowledge		(is) with him?			
مُوسَى		فِي صُحُفٍ			بِمَا		لَمْ يَبْنَأْ			
(of) Moses		(is) in (the) Pages (Scripture)			with what		is he not informed			
الَّذِي وَفَّى					وَأِبْرَاهِيمَ					
who fulfilled (his covenant)					and (of) Abraham					

الَّذِينَ تَوَلَّى ۖ وَرَأَى ۚ وَالَّذِينَ لَا يَرْجُونَ إِلَّا اللَّهَ ۚ لَأَنْزِلُنَا لَهُمُ الْوُجُوهَ ۚ وَنُزُلًا مِّنَ السَّمَاءِ ۚ وَنُزُلًا مِّنَ الْأَرْضِ ۚ وَإِنَّ لَهُمْ فِيهَا مِن مَّا رَغِبُوا ۚ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿٣٨﴾ وَأَنْ لَّيْسَ لِلْإِنسَانِ إِلَّا مَا سَعَىٰ ﴿٣٩﴾ وَأَنَّ سَعْيَهُ سَوْفَ يُرَىٰ ﴿٤٠﴾ ثُمَّ يُجْزَاهُ الْجَزَاءَ الْأَوْفَىٰ ﴿٤١﴾ وَأَنَّ إِلَىٰ رَبِّكَ الْمُنْتَهَىٰ ﴿٤٢﴾ وَأَنَّهُ هُوَ أَضْحَكَ وَأَبْكَىٰ ﴿٤٣﴾ وَأَنَّهُ هُوَ أَمَاتَ وَأَحْيَا ﴿٤٤﴾ وَأَنَّهُ خَلَقَ الزُّوجَيْنِ الذَّكَرَ وَالْأُنثَىٰ ﴿٤٥﴾ مِنْ نُّطْفَةٍ إِذَا تُمْنَىٰ ﴿٤٦﴾ وَأَنَّ عَلَيْهِ النَّشْأَةَ

الْأُخْرَى ﴿٤٧﴾ وَأَنَّهُ هُوَ أَغْنَىٰ وَأَقْنَىٰ ﴿٤٨﴾ وَأَنَّهُ هُوَ رَبُّ الشِّعْرَىٰ ﴿٤٩﴾ وَأَنَّهُ أَهْلَكَ عَادًا الْأُولَىٰ ﴿٥٠﴾
وَتَمُودًا فَمَا أَتَقَىٰ ﴿٥١﴾ وَقَوْمَ نُوحٍ مِّن قَبْلُ إِنَّهُمْ كَانُوا هُمْ أَظْلَمَ وَأَطَىٰ ﴿٥٢﴾

38. That no burdened person (with sins) shall bear the burden (sins) of another. 39. And that man can have nothing but what he does (good or bad). 40. And that his deeds will be seen. 41. Then he will be recompensed with a full and the best recompense. 42. And that to your Lord (Allāh) is the End (Return of everything). 43. And that it is He (Allāh) Who makes (whom He wills) laugh, and makes (whom He wills) weep. 44. And that it is He (Allāh) Who causes death and gives life. 45. And that He (Allāh) creates the pairs, male and female, 46. From *Nutfah* (mixed drops of male and female sexual discharge) when it is emitted. 47. And that upon Him (Allāh) is another bringing forth (Resurrection). 48. And that it is He (Allāh) Who gives much or a little (of wealth and contentment) 49. And that He (Allāh) is the Lord of Sirius (the star which the pagan Arabs used to worship). 50. And that it is He (Allāh) Who destroyed the former `Ad (people), 51. And Thamūd (people). He spared none of them. 52. And the people of Nūh (Noah) aforetime. Verily, they were more unjust and more rebellious and transgressing [in disobeying Allāh and His Messenger Nūh (Noah ﷺ)].

وَأَنَّ لَيْسَ	أُخْرَىٰ ﴿٤٨﴾	وِزْرَ	أَلَّا نُرِزُّ وَازِرَةً
and that (there) is not	(of) another	(the) burden	that no burdened person shall bear
سَوْفَ يَرَىٰ ﴿٤٠﴾	وَأَنَّ سَعِيَهُ	إِلَّا مَا سَعَىٰ ﴿٤٣﴾	لِلْإِنْسَانِ
soon will be seen	and that his striving (deeds)	but what he strives for	for man
إِلَىٰ رَبِّكَ	وَأَنَّ ﴿٤١﴾	الْأَوْفَىٰ	ثُمَّ يُجْزَاهُ
to your Lord	and that	full	(the) recompense
وَأَنَّهُ	وَأَبْكِي ﴿٤٣﴾	هُوَ أَضْحَكَ	وَأَنَّهُ ﴿٤٢﴾
and that	and makes weep	(it is) He (Allah) Who makes laugh	and that (is) the End
الزَّوْجَيْنِ	وَأَنَّهُ خَلَقَ	وَأَحْيَا ﴿٤٥﴾	هُوَ أَمَاتَ
the pairs	and that He (Allah) creates	and gives life	(it is) He (Allah) Who causes death
عَلَيْهِ	وَأَنَّ ﴿٤٦﴾	إِذَا تَمَّتْ ﴿٤٦﴾	مِن تَطْفَئَةٍ
upon Him	and that	when it is emitted	from a drop of semen
			and female
			male

هُوَ أَغْنَى	وَأَنَّهُ	الْأُخْرَى	النَّشَأَ
(it is) He (Allah) Who gives much	and that	another	(is) the bringing forth
رَبِّ الشَّعْرَى	هُوَ	وَأَنَّهُ	وَأَقْنَى
(is the) Lord (of) Sirius	He (Allah)	and that	or gives little
وَتَمُودًا	الْأُولَى	عَادًا	وَأَنَّهُ أَهْلَكَ
and Thamud (people)	the former	Ad (people)	and that (it is) He (Allah) Who destroyed
إِنَّهُمْ كَانُوا	مِن قَبْلُ	نُوحٍ	وَقَوْمٍ
verily they were	aforetime	(of) Noah	and (the) people
	وَأَطْعَى	أَظْلَمَ	هُمْ
	and more rebellious (and transgressing)	more unjust	[they]

وَالْمُؤَنَّفِكَ أَهْوَى ﴿٥٣﴾ فَغَشَّهَا مَا غَشَى ﴿٥٤﴾ فَيَا أَيُّهَا رَّبِّكَ نَتَمَارَى ﴿٥٥﴾ هَذَا نَذِيرٌ مِّنَ النَّذِيرِ
 الْأُولَى ﴿٥٦﴾ أَزِفَتِ الْأَازِفَةُ ﴿٥٧﴾ لَيْسَ لَهَا مِن دُونِ اللَّهِ كَاشِفَةٌ ﴿٥٨﴾ أَفَمِنْ هَذَا الْحَدِيثِ تَعْجَبُونَ ﴿٥٩﴾
 وَتَضْحَكُونَ وَلَا تَبْكُونَ ﴿٦٠﴾ وَأَنْتُمْ سَمِدُونَ ﴿٦١﴾ فَاسْجُدُوا لِلَّهِ وَاعْبُدُوا ﴿٦٢﴾

53. And He destroyed the overthrown cities [of Sodom to which Prophet Lūt (Lot) was sent]. 54. So, there covered them that which did cover (i.e. torment with stones). 55. Then which of the Graces of your Lord (O man!) will you doubt? 56. This (Muhammad ﷺ) is a warner (Messenger) of the (series of) warners (Messengers) of old. 57. The Day of Resurrection draws near. 58. None besides Allāh can avert it (or advance it or delay it). 59. Do you then wonder at this recitation (the Qur'ān)? 60. And you laugh at it and weep not, 61. Wasting your (precious) lifetime in pastime and amusements (singing). 62. So, fall you down in prostration to Allāh and worship Him (Alone).

مَا غَشَى	فَغَشَّهَا	وَالْمُؤَنَّفِكَ أَهْوَى
that which did cover	so covered them	and He destroyed the overthrown cities
نَذِيرٌ	هَذَا	رَبِّكَ نَتَمَارَى
(is) a warner	this	(of) your Lord will you doubt
		فَيَا أَيُّهَا
		(of the) Graces then which

لَيْسَ لَهَا	أَزِفَتِ الْأَزِيفَةُ	الْأُولَى	مِنَ النَّذْرِ
(there) is not for it	the Day of Resurrection draws near	of old	of the warners
وَتَضْحَكُونَ	الْحَدِيثِ تَعْجَبُونَ	أَفَإِنَّ هَذَا	كَاشِفَةٌ
and you laugh (at it)	recitation you wonder	(do) then at this?	any remover
	سَمِدُونَ	وَأَنْتُمْ	وَلَا تَبْكُونَ
(are) wasting your life in pastime (and amusements)		and you	and weep not
وَأَعْبُدُوا	لِلَّهِ	فَاسْجُدُوا	
and worship (Him)	to Allah	so fall you down in prostration	

سُورَةُ الْقَمَرِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَقْرَبَتْ السَّاعَةُ وَأَنْشَقَّ الْقَمَرُ ۗ وَإِن يَرَوْا آيَةً يُعْرِضُوا وَيَقُولُوا سِحْرٌ مُّسْتَمِرٌّ ۗ
 وَكَذَّبُوا وَاتَّبَعُوا أَهْوَاءَهُمْ ۗ وَكُلُّ أَمْرٍ مُّسْتَقَرٌّ ۗ وَلَقَدْ جَاءَهُمْ مِنَ
 الْأَنْبَاءِ مَا فِيهِ مُزْدَجَرٌ ۗ حِكْمَةٌ بَلِغَةٌ فَمَا تُغْنِ النَّذْرُ ۗ فَتَوَلَّ عَنْهُمْ يَوْمَ
 يَدْعُ الدَّاعِ إِلَىٰ شَيْءٍ تُكْرَهُ ۗ خَشِعُوا أَبْصَارُهُمْ يَخْرُجُونَ مِنَ الْأَجْدَاثِ كَأَنَّهُمْ جَرَادٌ
 مُّنتَشِرٌ ۗ مُّهْطِعِينَ إِلَى الدَّاعِ يَقُولُ الْكٰفِرُونَ هَذَا يَوْمٌ عَسِرٌ ۗ كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ
 فَكَذَّبُوا عَبْدَنَا وَقَالُوا مَجْنُونٌ وَازْدَجَرَ ۗ

Sūrah Al-Qamar (The Moon) 54

In the Name of Allāh, the Most Gracious, the Most Merciful.

1. The Hour has drawn near, and the moon has been cleft asunder (the people of Makkah requested Prophet Muhammad ﷺ to show them a miracle, so he showed them the splitting of the moon). 2. And if they see a sign, they turn away and say: "This is continuous magic." 3. They denied (the Verses of Allāh – this Qur'ān) and followed their own lusts. And every matter will be settled (according to the kind of deeds, good deeds will take their doers to Paradise,

and similarly evil deeds will take their doers to Hell). 4. And indeed there has come to them news (in this Qur'an) wherein there is (enough warning) to check (them from evil), 5. Perfect wisdom (this Qur'an), but (the preaching of) warners benefit them not. 6. So (O Muhammad ﷺ) withdraw from them. The Day that the caller will call (them) to a terrible thing. 7. They will come forth, with humbled eyes from (their) graves as if they were locusts spread abroad, 8. Hastening towards the caller. The disbelievers will say: "This is a hard Day." 9. The people of Nūh (Noah) denied (their Messenger) before them. They rejected Our slave, and said: "A madman!" and he was insolently rebuked and threatened.

الرَّحِيمِ		الرَّحِيمِ		بِسْمِ اللَّهِ	
the Most Merciful		the Most Gracious		In the Name (of) Allah	
وَإِنْ يَرَوْا آيَةً		وَأَنشَقَّ الْقَمَرَ ﴿١﴾		أَقْرَبَتِ السَّاعَةُ	
and if they see a sign		and the moon has been cleft asunder		the Hour has drawn near	
وَكَذَّبُوا		مُسْتَمِرًّا ﴿٢﴾		يُعْرِضُوا	
and they denied		continuous		and say (this is) a magic they turn away	
مُسْتَقَرًّا ﴿٣﴾		أَمْرٍ		وَكُلُّ	
(will be) settled		matter		and every	
وَاتَّبَعُوا أَهْوَاءَهُمْ		وَلَقَدْ جَاءَهُمْ		مِنَ الْأَنْبَاءِ مَا	
and followed their own lusts		and indeed has come to them		[of] news	
وَلَقَدْ جَاءَهُمْ		مِنْ الْأَنْبَاءِ مَا		فَمَا تَعْنِي	
wisdom		(is) deterrence wherein [that]		[of] news	
بَلِغَةً		فَتَوَلَّ		بَلِغَةً	
perfect		so withdraw		but the warners benefit (them) not	
يَدْعُ الدَّاعِ		إِلَى شَيْءٍ نُّكْرٍ ﴿٦﴾		إِلَى الدَّاعِ	
(that) the caller will call (them)		to a thing		(that) the caller will call (them)	
يَخْرُجُونَ مِنَ الْأَجْدَاثِ		كَأَنَّهُمْ		يَخْرُجُونَ مِنَ الْأَجْدَاثِ	
they will come forth from the graves		as if they		they will come forth from the graves	
إِلَى الدَّاعِ		هَذَا يَوْمٌ عَسِرٌ ﴿٧﴾		كَذَّبَتْ قَبْلَهُمْ	
towards the caller		(is) a Day this		the disbelievers will say	
denied before them		hard		(is) a Day this	

قَوْمٌ	نُوحٌ	فَكَذَّبُوا عَبْدَنَا	وَقَالُوا بَجْنُونَ
(the) people	(of) Noah	and they rejected Our slave	and said a madman
وَأَزْدَجَرَ ﴿١١﴾			
and he was (insolently) rebuked (and threatened)			

فَدَعَا رَبَّهُ أَنِّي مَغْلُوبٌ فَانْتَصِرَ ﴿١٠﴾ فَفَتَحْنَا أَبْوَابَ السَّمَاءِ بِمَاءٍ مُنْهَمِرٍ ﴿١١﴾ وَفَجَّرْنَا الْأَرْضَ عُيُونًا فَالْتَقَى الْمَاءُ عَلَى أَمْرٍ قَدْ قُدِرَ ﴿١٢﴾ وَحَمَلْنَاهُ عَلَى ذَاتِ الْوَجِّ وَدُسِّرَ ﴿١٣﴾ تَجْرِي بِأَعْيُنِنَا جَزَاءً لِمَنْ كَانَ كُفِرَ ﴿١٤﴾ وَلَقَدْ تَرَكْنَاهَا آيَةً فَهَلْ مِنْ مُدَكِّرٍ ﴿١٥﴾ فَكَيْفَ كَانَ عَذَابِي وَنُذْرٍ ﴿١٦﴾ وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ ﴿١٧﴾

10. Then he invoked his Lord (saying): "I have been overcome, so help (me)!"
 11. So, We opened the gates of the heaven with water pouring forth. 12. And We caused springs to gush forth from the earth. So, the waters (of the heaven and the earth) met for a matter predestined. 13. And We carried him on a (ship) made of planks and nails, 14. Floating under Our Eyes, a reward for him who had been rejected! 15. And indeed, We have left this as a sign. Then is there any that will remember (or receive admonition)? 16. Then how (terrible) was My torment and My Warnings? 17. And We have indeed made the Qur'ān easy to understand and remember; then is there anyone who will remember (or receive admonition)?

فَدَعَا رَبَّهُ	مَغْلُوبٌ	أَنِّي	فَإَنْتَصِرَ ﴿١٠﴾
then he invoked his Lord	have been overcome	indeed I	so help (me)
فَفَتَحْنَا أَبْوَابَ	بِمَاءٍ	السَّمَاءِ	مُنْهَمِرٍ ﴿١١﴾
so We opened (the) gates	with water	(of) the heaven	pouring forth
وَفَجَّرْنَا الْأَرْضَ	عُيُونًا	فَالْتَقَى الْمَاءُ	
and We caused to gush forth from the earth	springs	so the waters met	
عَلَى أَمْرٍ	عَلَى ذَاتِ	وَحَمَلْنَاهُ	قَدْ قُدِرَ ﴿١٢﴾
for a matter	on (a ship) made	and We carried him	[verily] predestined
	(of) planks		

وَدُسِّرِ ﴿١٣﴾	تَجْرِي بِأَعْيُنِنَا	جَزَاءً	لِمَنْ كَانَ	كُفِّرَ ﴿١١﴾
and nails	floating under Our Eyes	a reward	for (him) who had been	rejected
وَلَقَدْ تَرَكْنَاهَا	ءَايَةً	فَهَلْ	مِنْ مُدَكِّرٍ ﴿١٥﴾	
and indeed We have left this	(as) a sign	then (is there)?	any that will remember	
فَكَيْفَ كَانَ	وَنَذِرِ ﴿١٦﴾	وَلَقَدْ يَسَّرْنَا الْقُرْآنَ	عَذَابِي	
then how was	and My Warnings	and We have indeed made the Quran easy	My torment	
	لِلذِّكْرِ	فَهَلْ	مِنْ مُدَكِّرٍ ﴿١٧﴾	
	to understand (and remember)	then (is there)?	any who will remember	

كَذَّبَتْ عَادٌ فَكَيْفَ كَانَ عَذَابِي وَنَذِيرِ ﴿١٨﴾ إِنَّا أَرْسَلْنَا عَلَيْهِمْ رِيحًا صَرْصَرًا فِي يَوْمٍ نَحْسٍ مُسْتَمِرٍّ ﴿١٩﴾ تَنْزِعُ النَّاسَ كَأَنَّهُمْ أَعْجَازُ نَخْلٍ مُنْقَعِرٍ ﴿٢٠﴾ فَكَيْفَ كَانَ عَذَابِي وَنَذِيرِ ﴿٢١﴾ وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ ﴿٢٢﴾ كَذَّبَتْ ثَمُودُ بِالنُّذُرِ ﴿٢٣﴾ فَقَالُوا أَبَشْرًا مِثَّا وَحِدًا تَتَّبِعُهُ إِنَّا إِذَا لَفِيَ ضَلَالٍ وَسُعُرٍ ﴿٢٤﴾ أَهْلَفِيَ الذِّكْرُ عَلَيْهِ مِنْ بَيْنِنَا بَلْ هُوَ كَذَّابٌ أَشْرٌ ﴿٢٥﴾

18. `Ad (people) denied (their Prophet, Hūd); then how (terrible) was My torment and My Warnings? 19. Verily, We sent against them a furious wind of harsh voice on a day of evil omen and continuous calamity. 20. Plucking out men as if they were uprooted stems of date palms. 21. Then, how (terrible) was My torment and My Warnings? 22. And We have indeed made the Qur'an easy to understand and remember; then is there any that will remember (or receive admonition)? 23. Thamūd (people also) denied the warnings. 24. And they said: "A man, alone among us - shall we follow him? Truly, then we should be in error and distress (or madness)!" 25. "Is it that the Reminder is sent to him (Prophet Sālih ﷺ) alone from among us? Nay, he is an insolent liar!"

كَذَّبَتْ عَادٌ	فَكَيْفَ كَانَ	عَذَابِي	وَنَذِيرِ ﴿١٨﴾	إِنَّا أَرْسَلْنَا
Ad (people) denied	then how was	My torment	and My Warnings	verily We sent
عَلَيْهِمْ	رِيحًا	صَرْصَرًا	فِي يَوْمٍ	نَحْسٍ
against them	a wind	furious	on a day	(of) evil omen
				مُسْتَمِرٍّ ﴿١٩﴾
				(and) continuous (calamity)

تَنْزِعُ النَّاسَ	كَأَنَّهُمْ	أَعْجَازُ	نَخْلٍ	مُنْقَعِرٍ ﴿٢٧﴾	فَكَيْفَ كَانَ
plucking out men	as if they	(were) stems	(of) date palms	uprooted	then how was
عَذَابِي	وَنَذْرِي ﴿٢٨﴾	وَلَقَدْ يَسَّرْنَا الْقُرْآنَ			
My torment	and My Warnings	and We have indeed made the Quran easy			
لِلذِّكْرِ	فَهَلْ	مِنْ مَذْكُرٍ ﴿٢٩﴾			
to understand (and remember)	then (is there)?	any that will remember			
كَذَبَتْ ثَمُودُ	بِالنُّذُرِ ﴿٣٠﴾	فَقَالُوا	أَبَشْرًا	مِنَّا	
Thamud (people) denied	the warnings	and they said	a man?	from (among) us	
وَأَحِدًا	إِنَّا	إِذَا	لَفِي ضَلَالٍ	وَسُعْرٍ ﴿٣١﴾	
alone	truly we	then	(should be) in error	and distress (or madness)	
أَهْلَقِي الذِّكْرَ	عَلَيْهِ	مِنْ بَيْنِنَا	بَلْ هُوَ	كَذَّابٌ	أَشْرٌ ﴿٣٢﴾
is the Reminder sent?	to him	from among us	nay he	(is) a liar	insolent

سَيَعْلَمُونَ عَذَابَ مِنَ الْكَذَّابِ الْأَشْرِ ﴿٣٦﴾ إِنَّا مَرْسَلُوا النَّاقَةَ فَنَنَّةً لَهُمْ فَارْتَقِبْهُمْ وَاصْطَبِرْ ﴿٣٧﴾
 وَنَبِّئْهُمْ أَنَّ الْمَاءَ قِسْمَةٌ بَيْنَهُمْ كُلُّ شَرْبٍ مُخْضَرٌ ﴿٣٨﴾ فَادَّوْا صَاحِبَهُمْ فَعَاطَى فَعَقَرَ ﴿٣٩﴾ فَكَيْفَ كَانَ
 عَذَابِي وَنَذْرِي ﴿٤٠﴾ إِنَّا أَرْسَلْنَا عَلَيْهِمْ صَيْحَةً وَاحِدَةً فَكَانُوا كَهَشِيمِ الْمُخْتَطِرِ ﴿٤١﴾ وَلَقَدْ يَسَّرْنَا الْقُرْآنَ
 لِلذِّكْرِ فَهَلْ مِنْ مُدْكِرٍ ﴿٤٢﴾

26. Tomorrow they will come to know who is the liar, the insolent one! 27. Verily, We are sending the she-camel as a test for them. So watch them (O Sālih ﷺ), and be patient! 28. And inform them that the water is to be shared between (her and) them, each one's right to drink being established (by turns). 29. But they called their comrade and he took (a sword) and killed (her). 30. Then, how (terrible) was My torment and My Warnings? 31. Verily, We sent against them a single *Saiyah* (torment - awful cry), and they became like the stubble of a fold-builder. 32. And indeed, We have made the Qur'an easy to understand and remember; then is there any that will remember (or receive admonition)?

سَيَعْلَمُونَ غَدًا	مَنْ	الْكَذَّابُ	الْأَشْرُ ۞	إِنَّا
tomorrow they will come to know	who	(is) the liar	the insolent one	verily We
مُرْسِلُوا	الَّتَاقَةَ	فِنَّةً	لَهُمْ	فَارْتَقِبْهُمْ ۞
(are) sending	the she-camel	(as) a test	for them	so watch them
وَنَبِّئِهِمْ	أَنَّ الْمَاءَ	قِسْمَةٌ	بَيْنَهُمْ	كُلُّ
and inform them	that the water	(is) to be shared	between them	each (one's right to)
شَرِبَ	تُحَضَّرُ ۞	فَنَادُوا صَاحِبَهُمْ	فَنَعَاطَى	
drink	being established (by turns)	but they called their comrade	and he took (a sword)	
فَعَقَّرَ ۞	فَكَيْفَ كَانَ	عَذَابِي	وَنَذِرٌ ۞	إِنَّا أَرْسَلْنَا
and killed (her)	then how was	My torment	and My Warnings	verily We sent
عَلَيْهِمْ	صَيْحَةً	وَحِيدَةً فَكَانُوا	كَهَشِيمٍ	
against them	an awful cry	single and they became	like (the) stubble	
الْمُحَنِّظِ ۞	وَلَقَدْ يَسَّرْنَا الْقُرْآنَ			
(of) a fold-builder	and indeed We have made the Quran easy			
لِلذِّكْرِ	فَهَلْ	مِنْ مُدَكِّرٍ ۞		
to understand (and remember)	then (is there)?	any that will remember		

كَذَّبَتْ قَوْمٌ لُوطٍ بِالَّذِي ۞ إِنَّا أَرْسَلْنَا عَلَيْهِمْ حَاصِبًا إِلَّا آلَ لُوطٍ نَجَّيْنَاهُمْ بِسَحَرٍ ۞ نِعْمَةٌ
 مِّنْ عِنْدِنَا كَذَلِكَ نَجْزِي مَنْ شَكَرَ ۞ وَلَقَدْ أَنْذَرَهُمْ بَطْشَتَنَا فَتَمَارَوْا بِالَّذِي ۞ وَلَقَدْ
 رَاوَدُوهُ عَنْ صَيْفِهِ فطمسنا أعينهم فذوقوا عذابي ونذرٍ ۞ وَلَقَدْ صَبَّحَهُمْ بُكْرَةً عَذَابٌ
 مُّسْتَقَرٌّ ۞ فَذُوقُوا عَذَابِي وَنَذِرٌ ۞ وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ ۞

33. The people of Lūt (Lot) denied the warnings. 34. Verily, We sent against them a violent storm of stones (which destroyed them all), except the family of Lūt (Lot), We saved them in the last hour of the night, 35. As a favour from Us. Thus do We reward him who gives thanks (by obeying Us). 36. And he [Lūt (Lot)] indeed had warned them of Our Seizure (punishment), but they did doubt the warnings! 37. And they indeed sought to shame his guests (by

asking to commit sodomy with them). So, We blinded their eyes (saying), "Then taste you My torment and My Warnings." 38. And verily, an abiding torment seized them early in the morning. 39. "Then taste you My torment and My Warnings." 40. And indeed, We have made the Qur'an easy to understand and remember; then is there any that will remember (or receive admonition)?

عَلَيْهِمْ	إِنَّا أَرْسَلْنَا	بِالنَّذْرِ ﴿٣٨﴾	لُوطٍ	كَذَبَتْ قَوْمٌ
against them	verily We sent	the warnings	(of) Lot	denied (the) people
بَجَيْنِهِمْ	لُوطٍ	إِلَّا آلَ	حَاصِبًا	
We saved them	(of) Lot	except (the) family	a violent storm of stones	
كَذَلِكَ نَجْزِي	مِنْ عِنْدِنَا	تَعَمَّةَ	إِسْحَرِ ﴿٣٩﴾	
thus We reward	from Us	(as) a favour	in the last hour of the night	
بَطَشْنَا فَمَا رَأَوْا	وَلَقَدْ أَنْذَرَهُمْ	مَنْ شَكَرَ ﴿٤٠﴾		
(of) Our Seizure but they did doubt	and he indeed had warned them	(him) who gives thanks		
عَنْ ضَيْفِهِ	وَلَقَدْ رَاودُوهُ	بِالنَّذْرِ ﴿٤١﴾		
about his guest	and they indeed sought to lure him	the warnings		
وَنَذِرِ ﴿٤٢﴾	فَذُوقُوا عَذَابِي	فَطَمَسْنَا أَعْيُنَهُمْ		
and My Warnings	then taste you My torment	so We blinded their eyes		
مُسْتَقِرًّا ﴿٤٣﴾	عَذَابٌ	بُكْرَةً	وَلَقَدْ صَبَّحَهُم	
abiding	a torment	early	and verily seized them in the morning	
وَلَقَدْ يَسَّرْنَا الْقُرْآنَ	وَنَذِرِ ﴿٤٤﴾	فَذُوقُوا عَذَابِي		
and indeed We have made the Quran easy	and My Warnings	then taste you My torment		
مِنْ مُذَكِّرٍ ﴿٤٥﴾	فَهَلْ	لِلذِّكْرِ		
any that will remember	then (is there)?	to understand (and remember)		

وَلَقَدْ جَاءَ آلَ فِرْعَوْنَ النَّذْرُ ﴿٤٦﴾ كَذَّبُوا بِآيَاتِنَا كُلِّهَا فَأَخَذْنَاهُمْ أَخَذَ عَزِيزٌ مُقْتَدِرٌ ﴿٤٧﴾ أَكْفَارَكُمْ خَيْرٌ مِنْ أَوْلِيَّتِكُمْ أَمْ لَكُمْ بَرَاءَةٌ فِي الزُّبُرِ ﴿٤٨﴾ أَمْ يَقُولُونَ نَحْنُ جَمِيعٌ مُنْتَصِرُونَ ﴿٤٩﴾ سِيَاهُ الْجَمْعِ

وَيُولُونَ الدُّبْرَ ﴿٤٥﴾ بَلِ السَّاعَةُ مَوْعِدُهُمْ وَالسَّاعَةُ أَدْهَىٰ وَأَمَرٌ ﴿٤٦﴾ إِنَّ الْمَجْرِمِينَ فِي ضَلَالٍ
وَسَعِيرٍ ﴿٤٧﴾ يَوْمَ يُسْحَبُونَ فِي النَّارِ عَلَىٰ وُجُوهِهِمْ ذُوقُوا مَسَّ سَقَرَ ﴿٤٨﴾ إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ ﴿٤٩﴾

41. And indeed, warnings came to the people of Fir`aun (Pharaoh) [through Mūsā (Moses) and Hārūn (Aaron)]. 42. (They) denied all Our Signs, so We seized them with a Seizure of the All-Mighty, All-Capable (Omnipotent). 43. Are your disbelievers (O Quraish!) better than these [nations of Nūh (Noah), Lūt (Lot), Sālih, and the people of Fir`aun (Pharaoh), who were destroyed]? Or have you an immunity (against Our torment) in the Divine Scriptures? 44. Or say they: "We are a great multitude, victorious?" 45. Their multitude will be defeated, and they will show their backs. 46. Nay, but the Hour is their appointed time (for their full recompense), and the Hour will be more grievous and more bitter. 47. Verily, the *Mujrimūn* (polytheists, disbelievers, sinners, criminals) are in error (in this world) and will burn (in the Hell-fire in the Hereafter). 48. The Day they will be dragged on their faces into the Fire (it will be said to them): "Taste the touch of Hell!" 49. Verily, We have created all things with *Qadar* (Divine Preordainments of all things before their creation as written in the Book of Decrees - *Al-Lauh Al-Mahfūz*).

وَلَقَدْ جَاءَ عَالٍ	فِرْعَوْنَ	النُّذُرِ ﴿٤٦﴾	كَذَّبُوا بِآيَاتِنَا
and indeed came to (the) people	(of) Pharaoh	warnings	they denied Our Signs
كُلَّهَا	فَأَخَذْنَاهُمْ	أَخَذَ عَزِيزٍ	
all (everyone thereof)	so We seized them	(with) a Seizure (of the) All-Mighty	
مُقَدِّرٍ ﴿٤٧﴾	أَكْفَارِكُمْ	خَيْرٌ مِّنْ أَوْلِيَّكُمْ أَمْ لَكُمْ	
All-Capable (Omnipotent)	(are) your disbelievers?	better than these or have you	
بِرَاءَةٍ ﴿٤٨﴾	فِي الرُّبْرِ ﴿٤٩﴾	أَمْ يَقُولُونَ	جَمِيعٍ
an immunity	in the Divine Scriptures	we or do they say	(are) a (great) multitude
مُنْصِرٍ ﴿٤٩﴾	سَيُهْزَمُ الْجَمْعُ	وَيُولُونَ الدُّبْرَ ﴿٤٥﴾	بَلِ السَّاعَةُ
victorious	(their) multitude will be defeated	and they will show (their) backs	nay the Hour
مَوْعِدُهُمْ	وَالسَّاعَةُ	أَدْهَىٰ	وَأَمْرٌ ﴿٤٦﴾
(is) their appointed time	and the Hour	(will be) more grievous	and more bitter

يَوْمَ يُسَجَّبُونَ		وَسُعْرٍ ﴿٤٧﴾		فِي ضَلَالٍ		إِنَّ الْمَجْرِمِينَ	
(the) Day they will be dragged		and (will be in) burning Fire		(are) in error		verily the criminals	
كُلِّ	إِنَّا	سَقَرٍ ﴿٤٨﴾	ذُوقُوا مَسَّ	عَلَىٰ وُجُوهِهِمْ	فِي النَّارِ	عَلَىٰ وُجُوهِهِمْ	فِي النَّارِ
all	verily We	(of) Hell	taste you (the) touch	on their faces	into the Fire	on their faces	into the Fire
بِقَدْرِ ﴿٤٩﴾				خَلَقْتَهُ	شَيْءٍ		
with Divine Preordainments (measure)				have created [it]	things		

وَمَا أَمْرُنَا إِلَّا وَاحِدَةٌ كَلَمْحٍ بِالْبَصَرِ ﴿٥٠﴾ وَلَقَدْ أَهْلَكْنَا أَشْيَاعَكُمْ فَهَلْ مِنْ مَّذْكَرٍ ﴿٥١﴾ وَكُلُّ شَيْءٍ فَعَلُوهُ فِي الزُّبُرِ ﴿٥٢﴾ وَكُلُّ صَغِيرٍ وَكَبِيرٍ مُسْتَطَرٌّ ﴿٥٣﴾ إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَنَهَرٍ ﴿٥٤﴾ فِي مَقْعَدِ صِدْقٍ عِنْدَ مَلِكٍ مُّقَدِّرٍ ﴿٥٥﴾

50. And Our Commandment is but one as the twinkling of an eye. 51. And indeed, We have destroyed your likes; then is there any that will remember (or receive admonition)? 52. And everything they have done is noted in (their) Records (of deeds). 53. And everything, small and big, is written down (in *Al-Lauh Al-Mahfuz* already beforehand, i.e. before it befalls, or is done by its doer: الإيمان بالقدر). 54. Verily, the *Muttaqin* (the pious), will be in the midst of Gardens and Rivers (Paradise). 55. In a seat of truth (i.e. Paradise), near the Omnipotent King (Allāh, the One, the All-Blessed, the Most High, the Owner of Majesty and Honour).

يَا بَصَرَ ﴿٥٠﴾		كَلَمْحٍ		إِلَّا وَاحِدَةٌ		وَمَا أَمْرُنَا	
of an eye		as the twinkling		but one		and Our Commandment (is) not	
مِنْ مَّذْكَرٍ ﴿٥١﴾		فَهَلْ		وَلَقَدْ أَهْلَكْنَا أَشْيَاعَكُمْ			
any that will remember		then (is there)?		and indeed We have destroyed your likes			
وَكُلُّ	فِي الزُّبُرِ ﴿٥٢﴾	فَعَلُوهُ	شَيْءٍ	وَكُلُّ	وَكُلُّ	وَكُلُّ	وَكُلُّ
and every	(is noted) in the Records	they have done [it]	thing	and every	and every	and every	and every
فِي جَنَّاتٍ		إِنَّ الْمُتَّقِينَ	مُسْتَطَرٌّ ﴿٥٣﴾	وَكَبِيرٍ	صَغِيرٍ	وَكَبِيرٍ	صَغِيرٍ
(will be) in (the midst of) Gardens		verily the pious	(is) written down	and big	small	and big	small

مُقَدِّرٌ ﴿٥٥﴾	عِنْدَ مَلِيكٍ	صِدْقٍ	فِي مَقْعَدٍ	وَنَهْرٍ ﴿٥١﴾
Omnipotent	near (the) King	(of) truth (Paradise)	in a seat	and Rivers (Paradise)

سُورَةُ الرَّحْمَنِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الرَّحْمَنُ ﴿١﴾ عَلَّمَ الْقُرْآنَ ﴿٢﴾ خَلَقَ الْإِنْسَانَ ﴿٣﴾ عَلَّمَهُ الْبَيَانَ ﴿٤﴾ الشَّمْسُ وَالْقَمَرُ
بِحُسْبَانٍ ﴿٥﴾ وَالنَّجْمُ وَالشَّجَرُ يَسْجُدَانِ ﴿٦﴾ وَالسَّمَاءَ رَفَعَهَا وَوَضَعَ الْمِيزَانَ ﴿٧﴾
أَلَّا تَطْغَوْا فِي الْمِيزَانِ ﴿٨﴾ وَأَقِيمُوا الْوَزْنَ بِالْقِسْطِ وَلَا تُخْسِرُوا الْمِيزَانَ ﴿٩﴾ وَالْأَرْضَ
وَضَعَهَا لِلْأَنَامِ ﴿١٠﴾ فِيهَا فَكْهَةٌ وَالنَّخْلُ ذَاتُ الْأَكْمَامِ ﴿١١﴾

Sūrah Ar-Rahmān (The Most Gracious) 55

In the Name of Allāh, the Most Gracious, the Most Merciful.

1. The Most Gracious (Allāh)! 2. He has taught (you mankind) the Qur'an (by His Mercy). 3. He created man. 4. He taught him eloquent speech. 5. The sun and the moon run on their fixed courses (exactly) calculated with measured out stages for each (for reckoning). 6. And the herbs (or stars) and the trees both prostrate themselves (to Allāh). 7. And the heaven He has raised high, and He has set up the Balance. 8. In order that you may not transgress (due) balance. 9. And observe the weight with equity and do not make the balance deficient. 10. And the earth He has put down (laid) for the creatures. 11. Therein are fruits, date palms producing sheathed fruit stalks (enclosing dates).

الرَّحِيمِ	الرَّحْمَنِ	بِسْمِ اللَّهِ
the Most Merciful	the Most Gracious	In the Name (of) Allah
عَلَّمَهُ	خَلَقَ الْإِنْسَانَ ﴿٣﴾	الرَّحْمَنُ ﴿١﴾
He taught him	He created man	the Most Gracious (Allah)
وَالنَّجْمُ	بِحُسْبَانٍ ﴿٥﴾	الشَّمْسُ
and the stars	for reckoning	the sun
	وَالْقَمَرُ	أَلْبَيَانَ ﴿٤﴾
	and the moon	eloquent speech

رَفَعَهَا	وَالسَّمَاءَ	وَالشَّجَرِ يَسْجُدَانِ ﴿٦﴾		
He has raised it high	and the heaven	and the trees both prostrate		
فِي الْمِيزَانِ ﴿٨﴾	أَلَّا تَطْغَوْا	وَوَضَعَ الْمِيزَانَ ﴿٧﴾		
in the balance	that you may not transgress	and He has set up the Balance		
وَلَا تُخْسِرُوا الْمِيزَانَ ﴿٩﴾	بِالْقِسْطِ	وَأَقِيمُوا الْوَزْنَ		
and (do) not make the balance deficient	with equity	and observe the weight		
فَنكِهَةٌ	فِيهَا	لِلْأَنَامِ ﴿١٠﴾	وَضَعَهَا	وَالْأَرْضَ
(are) fruits	therein	for the creatures	He has put it down	and the earth
	ذَاتِ الْأَكْمَامِ ﴿١١﴾	وَالنَّخْلُ		
	(with) sheathed fruit stalks	and date palms		

وَالْحَبِّ ذُو الْعَصْفِ وَالرَّيْحَانُ ﴿١٢﴾ فَيَايَ آءِ الْآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿١٣﴾ خَلَقَ الْإِنْسَانَ مِنْ صَلْصَلٍ كَالْفَخَّارِ ﴿١٤﴾ وَخَلَقَ الْجَانَّ مِنْ مَّارِجٍ مِنْ نَّارٍ ﴿١٥﴾ فَيَايَ آءِ الْآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿١٦﴾ رَبُّ الْمَشْرِقَيْنِ وَرَبُّ الْمَغْرِبَيْنِ ﴿١٧﴾ فَيَايَ آءِ الْآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿١٨﴾ مَرَجَ الْبَحْرَيْنِ يَلْتَقِيَانِ ﴿١٩﴾ بَيْنَهُمَا بَرْزَخٌ لَا يَبْغِيَانِ ﴿٢٠﴾

12. And also corn, with (its) leaves and stalk for fodder, and sweet-scented plants. 13. Then which of the Blessings of your Lord will you both (jinn and men) deny? 14. He created man (Adam) from sounding clay like the clay of pottery. 15. And the jinn He created from a smokeless flame of fire. 16. Then which of the Blessings of your Lord will you both (jinn and men) deny? 17. (He is) the Lord of the two easts (places of sunrise during early summer and early winter) and the Lord of the two wests (places of sunset during early summer and early winter). 18. Then which of the Blessings of your Lord will you both (jinn and men) deny? 19. He has let loose the two seas (the salt and fresh water) meeting together. 20. Between them is a barrier which none of them can transgress.

فَيَايَ	وَالرَّيْحَانُ ﴿١٢﴾	ذُو الْعَصْفِ	وَالْحَبِّ
then which	and sweet-scented plants	with (leaves and stalk for) fodder	and corn

خَلَقَ الْاِنْسَانَ	رَبِّكُمَا تُكذَّبَانِ ﴿١٢﴾	ءَ الْاٰءِ
He created the man	(of) your Lord will you both deny	(of the) Blessings
وَخَلَقَ الْجَانَّ	كَالْفَخَّارِ ﴿١٣﴾	مِنْ صَلْصَلٍ
and the jinn He created	like the (clay of) pottery	from sounding clay
ءَ الْاٰءِ	فِيَّايَ ﴿١٥﴾	مِنْ مَّارِجٍ
(of the) Blessings	then which	of fire
رَبُّ الْمَشْرِقَيْنِ	رَبِّكُمَا تُكذَّبَانِ ﴿١٦﴾	مِنْ مَّارِجٍ
(He is the) Lord (of) the two easts	(of) your Lord will you both deny	from a (smokeless) flame
ءَ الْاٰءِ	فِيَّايَ ﴿١٧﴾	وَرَبُّ الْمَغْرِبَيْنِ
(of the) Blessings	then which	and (the) Lord (of) the two wests
يَلْتَقِيَانِ ﴿١٩﴾	مَرَجَ الْبَحْرَيْنِ	رَبِّكُمَا تُكذَّبَانِ ﴿١٨﴾
meeting together	He has let loose the two seas	(of) your Lord will you both deny
	لَا يَبْغِيَانِ ﴿٢٠﴾	بَرْزَخٍ
	(which) none (of them) can transgress	(is) a barrier
		يَلْتَقِيَانِ
		between them

فِيَّايَ الْاٰءِ رَبِّكُمَا تُكذَّبَانِ ﴿١٦﴾ يَخْرُجُ مِنْهُمَا اللُّؤْلُؤُ وَالْمَرْجَانُ ﴿٢٢﴾ فِيَّايَ الْاٰءِ رَبِّكُمَا تُكذَّبَانِ ﴿٢٣﴾
 وَلَهُ الْجَوَارِ الْمُنشَآتُ فِي الْبَحْرِ كَالْاَعْلَامِ ﴿٢٤﴾ فِيَّايَ الْاٰءِ رَبِّكُمَا تُكذَّبَانِ ﴿٢٥﴾ كُلُّ مَنْ عَلَيْهَا فَانٍ ﴿٢٦﴾
 وَيَبْقَى وَجْهَ رَبِّكَ ذُو الْجَلَالِ وَالْاِكْرَامِ ﴿٢٧﴾ فِيَّايَ الْاٰءِ رَبِّكُمَا تُكذَّبَانِ ﴿٢٨﴾ يَسْئَلُهُ مَنْ فِي السَّمٰوٰتِ
 وَالْاَرْضِ كُلَّ يَوْمٍ هُوَ فِي شَأْنٍ ﴿٢٩﴾

21. Then which of the Blessings of your Lord will you both (jinn and men) deny? 22. Out of them both come out pearl and coral. 23. Then which of the Blessings of your Lord will you both (jinn and men) deny? 24. And His are the ships going and coming in the seas, like mountains. 25. Then which of the Blessings of your Lord will you both (jinn and men) deny? 26. Whatsoever is on it (the earth) will perish. 27. And the Face of your Lord full of Majesty and Honour will remain forever. 28. Then which of the Blessings of your Lord will you both (jinn and men) deny? 29. Whosoever is in the heavens and on earth begs of Him (its needs from Him). Every day He is (engaged) in some affair

(such as giving honour or disgrace to some, life or death to some)!

فِي أَيِّ	ءِ الْآءِ	رَبِّكُمَا تُكَذِّبَانِ ﴿٣٠﴾	يَخْرُجُ مِنْهُمَا
then which	(of the) Blessings	(of) your Lord will you both deny	out of them both come out
اللُّؤْلُؤِ وَالْمَرْجَاتِ ﴿٣١﴾	فِي أَيِّ	ءِ الْآءِ	رَبِّكُمَا تُكَذِّبَانِ ﴿٣٢﴾
and coral	then which	(of the) Blessings	(of) your Lord will you both deny
وَلَهُ	الْمَجَارِ	الْمُنْتَشَاتِ	فِي الْبَحْرِ كَالْأَعْلَامِ ﴿٣٣﴾
and for Him	(are) the ships	elevated (going and coming)	like mountains in the sea
فِي أَيِّ	ءِ الْآءِ	رَبِّكُمَا تُكَذِّبَانِ ﴿٣٤﴾	مَنْ كُلُّ
then which	(of the) Blessings	(of) your Lord will you both deny	who everyone
عَلَيْهَا	فَإِنَّ	وَبَقَى وَجْهَهُ	رَبِّكَ
(is) on it (the earth)	(will) perish	and will remain forever (the) Face	(of) your Lord
ذُو الْجَلَلِ	وَالْإِكْرَامِ ﴿٣٥﴾	فِي أَيِّ	ءِ الْآءِ
full of Majesty	and Honour	then which	(of the) Blessings
رَبِّكُمَا تُكَذِّبَانِ ﴿٣٦﴾	يَسْأَلُهُ	مَنْ	فِي السَّمَوَاتِ
(of) your Lord will you both deny	begs of Him	whosoever	(is) in the heavens
وَالْأَرْضِ	كُلُّ	يَوْمٍ هُوَ	فِي شَأْنٍ ﴿٣٧﴾
and (on) the earth	every	He day	(is) in a matter (to bring forth)

فِي أَيِّ ءِ الْآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٣٠﴾ سَنَفِرُ لَكُمْ أَيُّهُ الثَّقَلَانِ ﴿٣١﴾ فِي أَيِّ ءِ الْآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٣٢﴾ يَمَعَشَرَ الْجِنَّ وَالْإِنْسِ إِنْ أَسْتَطَعْتُمْ أَنْ تَنْفِذُوا مِنْ أَقْطَارِ السَّمَوَاتِ وَالْأَرْضِ فَانْفِذُوا لَا تَنْفِذُونَ إِلَّا بِسُلْطَانٍ ﴿٣٣﴾ فِي أَيِّ ءِ الْآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٣٤﴾ يُرْسَلُ عَلَيْكُمَا شَوْاظٌ مِّن نَّارٍ وَنُحَاسٌ فَلَا تَنْصِرَانِ ﴿٣٥﴾

30. Then which of the Blessings of your Lord will you both (jinn and men) deny? 31. We shall attend to you, O you two classes (jinn and men)! 32. Then which of the Blessings of your Lord will you both (jinn and men) deny? 33. O

assembly of jinn and men! If you have power to pass beyond the zones of the heavens and the earth, then pass beyond (them)! But you will never be able to pass them, except with authority (from Allāh)! 34. Then which of the Blessings of your Lord will you both (jinn and men) deny? 35. There will be sent against you both, smokeless flames of fire and (molten) brass, and you will not be able to defend yourselves.

فِي أَيِّ	ءِ الْآءِ	رَبِّكُمَا تُكَذِّبَانِ ﴿٣٤﴾	سَنَفْرَعُ	لَكُمْ
then which	(of the) Blessings	(of) your Lord will you both deny	We shall attend	to you
أَيُّهُ	الثَّقَلَانِ ﴿٣٦﴾	فِي أَيِّ	ءِ الْآءِ	
O (you)	two classes (jinn and men)	then which	(of the) Blessings	
رَبِّكُمَا تُكَذِّبَانِ ﴿٣٥﴾	يَمَعَشَرَ	الْجِنِّ وَالْإِنْسِ	إِنْ أَسْتَطَعْتُمْ	
(of) your Lord will you both deny	O assembly	(of) jinn and men	if you have power	
أَنْ تَفْذُورُوا	مِنْ أَقْطَارِ	السَّمَوَاتِ	وَالْأَرْضِ	فَانْفُذُوا
to pass beyond	(the) zones	(of) the heavens	and the earth	then pass beyond (them)
لَا تَفْذُورُونَ	إِلَّا	بِإِذْنِ	فِي أَيِّ	ءِ الْآءِ
you will not be able to pass (them)	(but) except	with authority	then which	(of the) Blessings
رَبِّكُمَا تُكَذِّبَانِ ﴿٣٦﴾	يُرْسَلُ عَلَيْكُمَا	شَوَاطِئُ		
(of) your Lord will you both deny	will be sent against you both	(smokeless) flames		
مِنْ نَّارٍ	وَنَحَّاسٍ	فَلَا تَنْصِرَانِ ﴿٣٧﴾		
of fire	and (molten) brass	and you will not be able to defend (yourselves)		

فِي أَيِّ ءِ الْآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٣٦﴾ فَإِذَا انشَقَّتِ السَّمَاءُ فَكَانَتْ وَرْدَةً كَالدِّهَانِ ﴿٣٧﴾ فِي أَيِّ ءِ الْآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٣٨﴾ فَيَوْمَئِذٍ لَا يُسْأَلُ عَنْ ذَنْبِهِ إِنْسٌ وَلَا جَانٌّ ﴿٣٩﴾ فِي أَيِّ ءِ الْآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٤٠﴾ يُعْرِفُ الْمَجْرُمُونَ بِسِيمَاهُمْ فَيُؤْخَذُ بِالنَّوَصِي وَالْأَقْدَامِ ﴿٤١﴾

36. Then which of the Blessings of your Lord will you both (jinn and men) deny? 37. Then when the heaven is rent asunder, and it becomes rosy or red like red oil, or red hide – 38. Then which of the Blessings of your Lord will you both (jinn and men) deny? 39. So, on that Day no question will be asked of man

or jinn as to his sin [because they have already been known from their faces either white (dwellers of Paradise – true believers of Islāmic Monotheism) or black (dwellers of Hell – polytheists; disbelievers, criminals)]. 40. Then which of the Blessings of your Lord will you both (jinn and men) deny? 41. The *Mujrimūn* (polytheists, criminals, sinners) will be known by their marks (black faces), and they will be seized by their forelocks and their feet.

رَبِّكُمَا تُكَذِّبَانِ ﴿٤٠﴾		ءَآلَاءِ	فَيَأْتِي
(of) your Lord will you both deny		(of the) Blessings	then which
كَأَلِدِهَانَ ﴿٤٧﴾	فَكَانَتْ وَرْدَةً	أَنْشَقَّتِ السَّمَاءُ	فَإِذَا
like red oil or red hide	and it becomes rosy or red	the heaven is rent asunder	then when
فَيَوْمِذٍ	رَبِّكُمَا تُكَذِّبَانِ ﴿٤١﴾	ءَآلَاءِ	فَيَأْتِي
so (on) that Day	(of) your Lord will you both deny	(of the) Blessings	then which
فَيَأْتِي	وَلَا جَانٌّ ﴿٤٢﴾	عَنْ ذَنْبِهِ	لَا يُسْئَلُ
then which	nor jinn	(of) man	about his sin
مُعْرِفُ الْمَجْرِمُونَ	رَبِّكُمَا تُكَذِّبَانِ ﴿٤٣﴾	ءَآلَاءِ	
the criminals will be known	(of) your Lord will you both deny	(of the) Blessings	
وَالْأَقْدَامِ ﴿٤٤﴾	بِالتَّوَصَّى	فَيُؤَخَذُ	بِسِيمَتِهِمْ
and (their) feet	by (their) forelocks	and they will be seized	by their marks

فَيَأْتِي ۚ ءَآلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٤٠﴾ هَذِهِ ۖ جَهَنَّمُ الَّتِي يُكَذِّبُ بِهَا الْمَجْرِمُونَ ﴿٤١﴾ يَطُوفُونَ بَيْنَهَا وَبَيْنَ حَمِيمٍ ءَانِ ﴿٤٢﴾ فَيَأْتِي ۚ ءَآلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٤٣﴾ وَلَمَنْ خَافَ مَقَامَ رَبِّهِ ۖ جَنَّاتٍ ﴿٤٤﴾ فَيَأْتِي ۚ ءَآلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٤٥﴾ ذَوَاتَا أَفْنَانٍ ﴿٤٦﴾ فَيَأْتِي ۚ ءَآلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٤٧﴾ فِيهِمَا عَيْنَانِ تَجْرِيَانِ ﴿٤٨﴾ فَيَأْتِي ۚ ءَآلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٤٩﴾

42. Then which of the Blessings of your Lord will you both (jinn and men) deny? 43. This is the Hell which the *Mujrimūn* (polytheists, criminals, sinners) denied. 44. They will go between it (Hell) and the fierce boiling water! 45. Then which of the Blessings of your Lord will you both (jinn and men) deny? 46. But for him who fears the standing before his Lord, there will be two Gardens (i.e. in Paradise). 47. Then which of the Blessings of your Lord will you both (jinn

and men) deny? 48. With spreading branches. 49. Then which of the Blessings of your Lord will you both (jinn and men) deny? 50. In them (both) will be two springs flowing (free). 51. Then which of the Blessings of your Lord will you both (jinn and men) deny?

فَيَايَ	ءَ الْآءِ	رَبِّكُمَا تُكَذِّبَانِ ﴿٤٨﴾	هَذِهِ	جَهَنَّمَ
then which	(of the) Blessings	(of) your Lord will you both deny	this	(is the) Hell
الَّتِي يُكَذِّبُ	بِهَا	الْمُجْرِمُونَ ﴿٤٩﴾	يَطُوفُونَ بَيْنَهَا	
which denied	[with it]	the criminals	they will go around between it (Hell)	
وَبَيْنَ	حَمِيمٍ	ءَانٍ ﴿٥٠﴾	فَيَايَ	ءَ الْآءِ
and between	(the) boiling water	hot	then which	(of the) Blessings
رَبِّكُمَا تُكَذِّبَانِ ﴿٥١﴾	وَلَمَنْ خَافَ	مَقَامَ		
(of) your Lord will you both deny	but for (him) who fears	(the) standing		
رَبِّهِ	جَنَّاتٍ ﴿٥٢﴾	فَيَايَ	ءَ الْآءِ	
(before) his Lord	(will be) two Gardens	then which	(of the) Blessings	
رَبِّكُمَا تُكَذِّبَانِ ﴿٥٣﴾	ذَوَاتَا أَفْنَانٍ ﴿٥٤﴾	فَيَايَ	ءَ الْآءِ	
(of) your Lord will you both deny	with spreading branches	then which	(of the) Blessings	
رَبِّكُمَا تُكَذِّبَانِ ﴿٥٤﴾	فِيهِمَا	عَيْنَانِ تَجْرِيَانِ ﴿٥٥﴾		
(of) your Lord will you both deny	in them (both)	(will be) two springs flowing		
فَيَايَ	ءَ الْآءِ	رَبِّكُمَا تُكَذِّبَانِ ﴿٥٦﴾		
then which	(of the) Blessings	(of) your Lord will you both deny		

فِيهِمَا مِنْ كُلِّ فَاكِهَةٍ زَوْجَانِ ﴿٥٢﴾ فَيَايَ ءَ الْآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٥٣﴾ مُتَّكِعِينَ عَلَى فُرُشٍ بَطَّائِنُهَا مِنْ إِسْتَبْرَقٍ وَجَنَى الْجَنَّةِ دَانٍ ﴿٥٤﴾ فَيَايَ ءَ الْآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٥٥﴾ فِيهِنَّ قَصَصَرَاتُ الْطَّرْفِ لَمْ يَطْمِئِنَّ لَهُنَّ نِسْوَةٌ قَبْلَهُمْ وَلَا جَانٌّ ﴿٥٦﴾ فَيَايَ ءَ الْآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٥٧﴾ كَأَنَّهُنَّ الْيَاقُوتُ وَالْمَرْجَانُ ﴿٥٨﴾ فَيَايَ ءَ الْآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٥٩﴾

52. In them (both) will be every kind of fruit in pairs. 53. Then which of the

Blessings of your Lord will you both (jinn and men) deny? 54. Reclining upon the couches lined with silk brocade, and the fruits of the two Gardens will be near at hand. 55. Then which of the Blessings of your Lord will you both (jinn and men) deny? 56. Wherein both will be *Qāsīrāt-ut-Tarf* [chaste females (wives) restraining their glances, desiring none except their husbands], with whom no man or jinni has had *Tamth* before them. 57. Then which of the Blessings of your Lord will you both (jinn and men) deny? 58. (In beauty) they are like rubies and coral. 59. Then which of the Blessings of your Lord will you both (jinn and men) deny?

فِيهِمَا	مِنْ	كُلِّ	فَكِهَةِ	زَوْجَانِ	فِيَّيْ
in them (both)	[of]	(will be) every (kind)	(of) fruit	(in) pairs	then which
ءِالآءِ	رَبِّكُمَا تُكْذِبَانِ	مُتَكِينِ	عَلَى فُرُشٍ		
(of the) Blessings	(of) your Lord will you both deny	reclining	upon (the) couches		
بَطَائِنُهَا	مِنْ إِسْتَبْرَفٍ	وَجْنَى	الْجَنَيْنِ		
whose inner linings	(will be) of silk brocade	and (the) fruits	(of) the two Gardens		
دَانٍ	فِيَّيْ	ءِالآءِ	رَبِّكُمَا تُكْذِبَانِ		
(will be) near (at hand)	then which	(of the) Blessings	(of) your Lord will you both deny		
فِيهِنَّ	قَصْرَتٌ	الطَّرْفِ			
wherein	(will be females) restraining	(their) glances (upon their husbands)			
لَمْ يَطْمِئِنَّ	إِنْسٌ	قَبْلَهُمْ	وَلَا جَانٌّ	فِيَّيْ	
has not touched them	man	before them	nor jinni	then which	
ءِالآءِ	رَبِّكُمَا تُكْذِبَانِ	كَأَنَّهُنَّ	أَلْيَاقُوتٌ		
(of the) Blessings	(of) your Lord will you both deny	as if they (are)	rubies		
وَالْمَرْجَانُ	فِيَّيْ	ءِالآءِ	رَبِّكُمَا تُكْذِبَانِ		
and coral	then which	(of the) Blessings	(of) your Lord will you both deny		

هَلْ جَزَاءُ الْإِحْسَنِ إِلَّا الْإِحْسَانُ ﴿٥٦﴾ فِيَّيْ ءِالآءِ رَبِّكُمَا تُكْذِبَانِ ﴿٥٧﴾ وَمِنْ دُونِهِمَا
جَنَّانٍ ﴿٥٨﴾ فِيَّيْ ءِالآءِ رَبِّكُمَا تُكْذِبَانِ ﴿٥٩﴾ مُدَّهَامَتَانِ ﴿٦٠﴾ فِيَّيْ ءِالآءِ رَبِّكُمَا

تُكذِّبَانِ ﴿٦٥﴾ فِيهِمَا عَيْنَانِ نَضَّاخَتَانِ ﴿٦٦﴾ فَيَأْيِ ءِالآءِ رَبِّكُمَا تُكذِّبَانِ ﴿٦٧﴾ فِيهِمَا فَكِّهَةٌ
وَنَخْلٌ وَرُمَّانٌ ﴿٦٨﴾ فَيَأْيِ ءِالآءِ رَبِّكُمَا تُكذِّبَانِ ﴿٦٩﴾ فِيهِنَّ خَيْرَاتٌ حِسَانٌ ﴿٧٠﴾ فَيَأْيِ ءِالآءِ رَبِّكُمَا
تُكذِّبَانِ ﴿٧١﴾

60. Is there any reward for good other than good? 61. Then which of the Blessings of your Lord will you both (jinn and men) deny? 62. And besides these two, there are two other Gardens (i.e. in Paradise). 63. Then which of the Blessings of your Lord will you both (jinn and men) deny? 64. Dark green (in colour). 65. Then which of the Blessings of your Lord will you both (jinn and men) deny? 66. In them (both) will be two springs gushing forth. 67. Then which of the Blessings of your Lord will you both (jinn and men) deny? 68. In them (both) will be fruits, and date palms and pomegranates. 69. Then which of the Blessings of your Lord will you both (jinn and men) deny? 70. Therein (Gardens) will be *Khairātun-Hisān* [fair (wives) good and beautiful]; 71. Then which of the Blessings of your Lord will you both (jinn and men) deny?

هَلْ جَزَاءُ	أَلِّحْسَنِ	إِلَّا أَلِّحْسَنُ ﴿٦٠﴾	فَيَأْيِ	ءِالآءِ
(is the) reward?	(for) good	other than good	then which	(of the) Blessings
رَبِّكُمَا تُكذِّبَانِ ﴿٦٥﴾	وَمِنْ دُونِهِمَا	جَنَّاتٍ ﴿٦٢﴾	رَبِّكُمَا تُكذِّبَانِ ﴿٦٧﴾	فَيَأْيِ
(of) your Lord will you both deny	and besides these two	(are) two (other) Gardens	(of) your Lord will you both deny	then which
ءِالآءِ	رَبِّكُمَا تُكذِّبَانِ ﴿٦٩﴾	مُدَّهَامَتَانِ ﴿٦٤﴾	فَيَأْيِ	ءِالآءِ
(of the) Blessings	(of) your Lord will you both deny	dark green (in colour)	then which	(of the) Blessings
فَيَأْيِ	رَبِّكُمَا تُكذِّبَانِ ﴿٦٥﴾	فِيهِمَا	ءِالآءِ	فَيَأْيِ
then which	(of) your Lord will you both deny	in them (both)	(of the) Blessings	then which
عَيْنَانِ	نَضَّاخَتَانِ ﴿٦٦﴾	فَيَأْيِ	ءِالآءِ	عَيْنَانِ
(will be) two springs	gushing forth	then which	(of the) Blessings	(will be) two springs
رَبِّكُمَا تُكذِّبَانِ ﴿٦٧﴾	فِيهِمَا	فَكِّهَةٌ ﴿٦٤﴾	وَنَخْلٌ ﴿٦٨﴾	رَبِّكُمَا تُكذِّبَانِ ﴿٦٥﴾
(of) your Lord will you both deny	in them (both)	(will be) fruits	and date palms	(of) your Lord will you both deny
وَرُمَّانٌ ﴿٦٨﴾	ءِالآءِ	رَبِّكُمَا تُكذِّبَانِ ﴿٦٩﴾	فَيَأْيِ	وَرُمَّانٌ ﴿٦٨﴾
and pomegranates	(of the) Blessings	(of) your Lord will you both deny	then which	and pomegranates

فَيَايَ	حَسَانٌ	حَيْرَاتٌ	فِيهِنَّ
then which	good (and beautiful)	(will be) fair (wives)	therein
	رَبِّكُمَا تُكَذِّبَانِ	ءَآلَاءِ	
	(of) your Lord will you both deny	(of the) Blessings	

حُورٌ مَّقْصُورَاتٌ فِي الْخِيَامِ ﴿٧٢﴾ فَيَايَ ءَآلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٧٣﴾ لَمْ يَطْمِثْهُنَّ إِنْسٌ قَبْلَهُمْ وَلَا جَانٌّ ﴿٧٤﴾ فَيَايَ ءَآلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٧٥﴾ مُتَّكِعِينَ عَلَى رَفْرَفٍ خُضْرٍ وَعَبْقَرِيٍّ حِسَانٍ ﴿٧٦﴾ فَيَايَ ءَآلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٧٧﴾ بَرَكَ اسْمُ رَبِّكَ ذِي الْجَلَالِ وَالْإِكْرَامِ ﴿٧٨﴾

72. *Hūr* (beautiful, fair females) guarded in pavilions; 73. Then which of the Blessings of your Lord will you both (jinn and men) deny? 74. With whom no man or jinn has deflowering before them. 75. Then which of the Blessings of your Lord will you both (jinn and men) deny? 76. Reclining on green cushions and rich beautiful mattresses. 77. Then which of the Blessings of your Lord will you both (jinn and men) deny? 78. Blessed is the Name of your Lord (Allāh), the Owner of Majesty and Honour.

حُورٌ	مَّقْصُورَاتٌ	فِي الْخِيَامِ	فَيَايَ	ءَآلَاءِ
Houris (fair females)	restrained	in pavilions	then which	(of the) Blessings
رَبِّكُمَا تُكَذِّبَانِ	لَمْ يَطْمِثْهُنَّ	إِنْسٌ	قَبْلَهُمْ	
(of) your Lord will you both deny	has not touched them	man	before them	
وَلَا جَانٌّ	فَيَايَ	ءَآلَاءِ	رَبِّكُمَا تُكَذِّبَانِ	
nor jinn	then which	(of the) Blessings	(of) your Lord will you both deny	
مُتَّكِعِينَ	عَلَى رَفْرَفٍ	خُضْرٍ	وَعَبْقَرِيٍّ	حِسَانٍ
reclining	on cushions	green	and mattresses	(rich) beautiful
ءَآلَاءِ	رَبِّكُمَا تُكَذِّبَانِ	بَرَكَ اسْمُ رَبِّكَ		
(of the) Blessings	(of) your Lord will you both deny	Blessed is (the) Name		(of) your Lord
	ذِي الْجَلَالِ	وَالْإِكْرَامِ		
	the Owner of Majesty	and Honour		

سُورَةُ الْوَاقِعَةِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِذَا وَقَعَتِ الْوَاقِعَةُ ❶ لَيْسَ لَوْعِنَهَا كَاذِبَةٌ ❷ خَافِضَةٌ رَّافِعَةٌ ❸ إِذَا رُجَّتِ الْأَرْضُ رَجًا ❹
 وَبُسَّتِ الْجِبَالُ بَسًّا ❺ فَكَانَتْ هَبَاءً مُنْبَثًّا ❻ وَكُنْتُمْ أَزْوَاجًا ثَلَاثَةً ❼ فَأَصْحَابُ الْمَيْمَنَةِ
 مَا أَصْحَابُ الْمَيْمَنَةِ ❽ وَأَصْحَابُ الْمَشْأَمِ مَا أَصْحَابُ الْمَشْأَمِ ❾ وَالسَّيِّقُونَ السَّيِّقُونَ ❿
 وَأُولَئِكَ الْمُقَرَّبُونَ ⓫ فِي جَنَّاتِ النَّعِيمِ ⓬ ثَلَاثَةٌ مِنَ الْأُولَى ⓭

Sūrah Al-Wāqi`ah (The Event) 56

In the Name of Allāh, the Most Gracious, the Most Merciful.

1. When the Event (i.e. the Day of Resurrection) befalls – 2. And there can be no denial of its befalling – 3. Bringing low (some – those who will enter Hell) exalting (others – those who will enter Paradise). 4. When the earth will be shaken with a terrible shake. 5. And the mountains will be powdered to dust, 6. So that they will become floating dust particles. 7. And you (all) will be in three groups. 8. So those on the Right Hand (i.e. those who will be given their Records in their right hands) – how (fortunate) will be those on the Right Hand! (As a respect for them, because they will enter Paradise). 9. And those on the Left Hand (i.e. those who will be given their Record in their left hands) – how (unfortunate) will be those on the Left Hand! (As a disgrace for them, because they will enter Hell). 10. And the foremost ones [(in Islāmic Faith of Monotheism and in performing righteous deeds) in the life of this world on the very first call to embrace Islām] will be foremost (in Paradise). 11. These will be the nearest (to Allāh). 12. In the Gardens of Delight (Paradise). 13. A multitude of those (foremost) will be from the first generations (who embraced Islām).

الرَّحِيمِ	الرَّحْمَنِ	بِسْمِ اللَّهِ
the Most Merciful	the Most Gracious	In the Name (of) Allah
لَوْعِنَهَا	لَيْسَ	وَقَعَتِ الْوَاقِعَةُ ❶
of its befalling	(there can) be no	the Event (Day of Resurrection) befalls
		إِذَا
		when

كَاذِبَةٌ ﴿١٦﴾	خَافِضَةٌ	رَافِعَةٌ ﴿١٧﴾	إِذَا	رُجَّتِ الْأَرْضُ
denial	bringing low	exalting	when	the earth will be shaken
رَجًّا ﴿١٨﴾	وَبُسَّتِ الْجِبَالُ		بَسًا ﴿١٩﴾	
(with) a terrible shake	and the mountains will be powdered		(to) dust	
فَكَانَتْ هَبَاءً	مُتَبَثًّا ﴿٢٠﴾	وَكُنْتُمْ أَزْوَاجًا	ثَلَاثَةً ﴿٢١﴾	
so (that) they will become dust particles	floating	and you will be (in) kinds	three	
فَأَصْحَابُ	الْمِيْمَةِ	مَا	أَصْحَابُ	الْمِيْمَةِ ﴿٢٢﴾
so those	(on) the Right Hand	what	(will be) those	(on) the Right Hand
وَأَصْحَابُ	الْمَشْأَمَةِ	مَا	أَصْحَابُ	الْمَشْأَمَةِ ﴿٢٣﴾
and those	(on) the Left Hand	what	(will be) those	(on) the Left Hand
وَالسَّيِّقُونَ	السَّيِّقُونَ ﴿٢٤﴾	أُولَئِكَ	الْمُقَرَّبُونَ ﴿٢٥﴾	
and the foremost ones	(will be) foremost	those	(will be) the nearest (to Allah)	
فِي جَنَّاتٍ	النَّعِيمِ ﴿٢٦﴾	ثَلَاثَةٌ	مِّنَ الْأَوَّلِينَ ﴿٢٧﴾	
in (the) Gardens	(of) Delight	a multitude	(will be) from the first (generations)	

وَقَلِيلٌ مِّنَ الْآخِرِينَ ﴿١٤﴾ عَلَى سُرُرٍ مَّوْضُونَةٍ ﴿١٥﴾ مُتَّكِنِينَ عَلَيْهَا مُتَقَابِلِينَ ﴿١٦﴾ يَطُوفُ عَلَيْهِمْ
وَلَدَانٌ مُّخْلَدُونَ ﴿١٧﴾ بِأَكْوَابٍ وَأَبَارِيقٍ وَكَأْسٍ مِّن مَّعِينٍ ﴿١٨﴾ لَا يَصُدُّونَ عَنْهَا وَلَا يَنْزِفُونَ ﴿١٩﴾ وَفَكَهْفُهُ
مِمَّا يَتَخَيَّرُونَ ﴿٢٠﴾ وَلَحْمِ طَيْرٍ مِّمَّا يَشْتَهُونَ ﴿٢١﴾ وَحُورٍ عِينٍ ﴿٢٢﴾ كَأَمْثَلِ اللُّؤْلُؤِ الْمَكْنُونِ ﴿٢٣﴾ جَزَاءً
بِمَا كَانُوا يَعْمَلُونَ ﴿٢٤﴾

14. And a few of those (foremost) will be from the later generations. 15. (They will be) on thrones woven with gold and precious stones. 16. Reclining thereon, face to face. 17. Immortal boys will go around them (serving), 18. With cups, and jugs, and a glass of flowing wine, 19. Wherefrom they will get neither any aching of the head nor any intoxication. 20. And with fruit that they may choose. 21. And with the flesh of fowls that they desire. 22. And (there will be) *Hūr* (fair females) with wide lovely eyes [as wives for *Al-Muttaqūn* (the pious)], 23. Like the preserved pearls. 24. A reward for what they used to do.

عَلَى سُرُرٍ	مِنَ الْآخِرِينَ ﴿١٤﴾	وَقَلِيلٌ			
on thrones	(will be) from the later (generations)	and a few			
مُتَقَابِلِينَ ﴿١٦﴾	عَلَيْهَا	مَوْضُونَةً ﴿١٥﴾			
face to face	thereon	reclining			
وَكَأْسٍ	وَأَبَارِقٍ	بِأَكْوَابٍ	مُخَلَّدُونَ ﴿١٧﴾	وَلَدَانٌ	يَطُوفُ عَلَيْهِمْ
and a glass	and jugs	with cups	immortal	boys	will go around them (serving)
عَنْهَا	لَا يَصْدَعُونَ	مِن مَّعِينٍ ﴿١٨﴾			
wherewith	they will get neither any aching of the head	of flowing wine			
مِمَّا يَتَخَيَّرُونَ ﴿٢٠﴾	وَفَكَهَةٍ	وَلَا يُزِفُونَ ﴿١٩﴾			
[from] that they may choose	and fruit	nor they will get any intoxication			
وَحُورٍ	مِمَّا يَشْتَهُونَ ﴿٢١﴾	طَيْرٍ	وَلَحْمٍ		
and Houris (fair females)	[from] that they desire	(of) fowls	and (the) flesh		
جَزَاءً	الْمَكُونِ ﴿٢٢﴾	اللُّؤْلُؤِ	كَأَمْثَلِ	عَيْنٍ ﴿٢٣﴾	
a reward	preserved	the pearls	like	(with) wide lovely eyes	
	يَعْمَلُونَ ﴿٢٤﴾	بِمَا كَانُوا			
	do	for what they used to			

لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا تَأْتِيهَا إِلَّا قِيلاً سَلَامًا سَلَامًا ﴿٢٥﴾ وَأَصْحَابُ الْيَمِينِ مَا أَصْحَابُ الْيَمِينِ ﴿٢٦﴾ فِي سِدْرٍ مَّخْضُودٍ ﴿٢٨﴾ وَطَلْحٍ مَّنضُودٍ ﴿٢٩﴾ وَظِلِّ مَمْدُودٍ ﴿٣٠﴾ وَمَاءٍ مَّسْكُوبٍ ﴿٣١﴾ وَفَكَهَةٍ كَثِيرَةٍ ﴿٣٢﴾ لَا مَقْطُوعَةٍ وَلَا مَمْنُوعَةٍ ﴿٣٣﴾ وَفُرْشٍ مَّرْفُوعَةٍ ﴿٣٤﴾ إِنَّا أَنشَأْنَهُنَّ إِنِشَاءً ﴿٣٥﴾ فَجَعَلْنَهُنَّ أَجَارًا ﴿٣٦﴾ عُرْبًا أَتْرَابًا ﴿٣٧﴾

25. No *Laghw* (dirty, false, evil vain talk) will they hear therein, nor any sinful speech (like backbiting). 26. But only the saying of: *Salām! Salām!* (greetings with peace)! 27. And those on the Right Hand how (fortunate) will be those on the Right Hand? 28. (They will be) among thornless lote trees, 29. And among *Talh* (banana trees) with fruits piled one above another, 30. And in shade long-extended, 31. And by water flowing constantly, 32. And fruit in plenty, 33.

Whose supply is not cut off (by change of season) nor are they out of reach. 34. And on couches or thrones, raised high. 35. Verily, We have created them (maidens) of special creation. 36. And made them virgins. 37. Loving (their husbands only), (and) of equal age.

لَا يَسْمَعُونَ	فِيهَا	لَعْوًا	وَلَا تَأْتِيَمًا ﴿٣٥﴾	إِلَّا قِيَلًا
they will not hear	therein	vain talk	nor (any) sinful speech	but (the) saying
سَلَامًا	سَلَامًا ﴿٣٦﴾	وَأَصْحَابُ	الْيَمِينِ	
(of) Salam (greetings with peace)	Salam	and those	(on) the Right Hand	
مَا	أَصْحَابُ	الْيَمِينِ ﴿٣٧﴾	فِي سِدْرٍ	مَخْضُودٍ ﴿٣٨﴾
what	(will be) those	(on) the Right Hand	among lote trees	thornless
مَنْضُودٍ ﴿٣٩﴾	وِظَلٍ	مَمْدُودٍ ﴿٤٠﴾	وَمَاءٍ	
(with fruits) piled one above another	and (in) shade	long-extended	and (by) water	
مَسْكُوبٍ ﴿٤١﴾	وَفَنَكِهَةٍ	كَثِيرَةٍ ﴿٤٢﴾	لَا مَقْطُوعَةَ	
flowing constantly	and fruit	(in) plenty	(whose season is) not limited	
وَلَا مَمْنُوعَةَ ﴿٤٣﴾	وَفَرَشٍ	مَرْفُوعَةٍ ﴿٤٤﴾		
and (whose supply) will not be cut off	and (on) couches or thrones	raised (high)		
إِنَّا	أَنشَأْنَهُنَّ	إِنشَاءً ﴿٤٥﴾	فَجَعَلْنَهُنَّ	أَبْكَارًا ﴿٤٦﴾
verily We	have created them	(of) special creation	and made them	virgins
	عَرَبًا	أَتْرَابًا ﴿٤٧﴾		
	loving (their husbands only)	(and of) equal age		

لَأَصْحَابِ الْيَمِينِ ﴿٣٨﴾ ثَلَاثَةٌ مِنَ الْأُولَىٰ ﴿٣٩﴾ وَثَلَاثَةٌ مِنَ الْآخِرِينَ ﴿٤٠﴾ وَأَصْحَابِ الشِّمَالِ مَا أَصْحَابِ الشِّمَالِ ﴿٤١﴾ فِي سَمُورٍ وَحَمِيمٍ ﴿٤٢﴾ وَظِلٍّ مِّنْ يَحْمُومٍ ﴿٤٣﴾ لَا بَارِدٍ وَلَا كَرِيمٍ ﴿٤٤﴾ إِنَّهُمْ كَانُوا قَبْلَ ذَلِكَ مُتْرَفِينَ ﴿٤٥﴾ وَكَانُوا يُصْرُونَ عَلَى الْخَنَثِ الْعَظِيمِ ﴿٤٦﴾ وَكَانُوا يَقُولُونَ أَيُّدَا مِتْنَا وَكُنَّا تُرَابًا وَعِظْمًا أَمْ نَأْمَلُ الْمَعُونَةَ ﴿٤٧﴾ أَوْءَابَاؤُنَا الْأُولُونَ ﴿٤٨﴾ قُلْ إِنَّ الْأُولَىٰ وَالْآخِرِينَ ﴿٤٩﴾ لَمَجْمُوعُونَ إِلَىٰ مِيقَاتِ يَوْمٍ مَّعْلُومٍ ﴿٥٠﴾

38. For those on the Right Hand. 39. A multitude of those (on the Right Hand) will be from the first generation (who embraced Islām). 40. And a multitude of those (on the Right Hand) will be from the later generations. 41. And those on the Left Hand – how (unfortunate) will be those on the Left Hand? 42. In fierce hot wind and boiling water, 43. And shadow of black smoke, 44. (That shadow) neither cool nor (even) pleasant, 45. Verily, before that, they indulged in luxury, 46. And were persisting in great sin (joining partners in worship along with Allāh, committing murder and other crimes) 47. And they used to say: “When we die and become dust and bones, shall we then indeed be resurrected? 48. “And also our forefathers?” 49. Say (O Muhammad ﷺ): “ (Yes) verily, those of old, and those of later times. 50. “All will surely be gathered together for appointed Meeting of a known Day.

مِنَ الْأَوَّلِينَ ﴿٣٨﴾		ثَلَاثَةٌ		الْيَمِينِ ﴿٣٩﴾		لِأَصْحَابِ			
(will be) from the first (generations)		a multitude		(on) the Right Hand		for those			
السَّمَالِ		وَأَصْحَابِ		مِنَ الْآخِرِينَ ﴿٤٠﴾		وَثَلَاثَةٌ			
(on) the Left Hand		and those		(will be) from the later (generations)		and a multitude			
وَحَمِيمٍ ﴿٤٢﴾		فِي سُمُومٍ		السَّمَالِ ﴿٤٣﴾		أَصْحَابِ		مَا	
and boiling water		in (fierce) hot wind		(on) the Left Hand		(will be) those		what	
قَبْلَ		إِنَّمَا كَانُوا		وَلَا كَرِيمٍ ﴿٤٤﴾		لَا بَارِدٍ		مِنَ يَحْمُومٍ ﴿٤٥﴾	وِظَلِّ
before		verily they [were]		nor pleasant		neither cool		of black smoke	and shadow
وَكَانُوا		الْعَظِيمِ ﴿٤٦﴾		يُصِرُّونَ عَلَى الْحَنِثِ		وَكَانُوا		مُتْرَفِينَ ﴿٤٧﴾	ذَلِكَ
and they used to		great		persisting in sin		and were		indulged in luxury	that
لَمَبْعُوثُونَ ﴿٤٨﴾		أَيْنَا		وَعِظْمًا		وَكُنَّا تُرَابًا		أَيِّدًا مِتْنَا	يَقُولُونَ
indeed be resurrected		(shall) we?		and bones		and become dust		when we die?	say
قُلْ إِيَّاكَ الْأَوَّلِينَ				الْأَوَّلُونَ ﴿٤٩﴾		أَوْ آبَاؤُنَا			
say (O Muhammad) verily those of old				of old		or our fathers			
إِلَىٰ مِيقَاتِ		لَمَجْمُوعُونَ				وَالْآخِرِينَ ﴿٥٠﴾			
for appointed (Meeting)		(all will) surely (be) gathered together				and those of later (times)			
		مَعْلُومٍ ﴿٥١﴾		يَوْمٍ					
		well known		(of) a Day					

ثُمَّ إِنَّكُمْ أَيُّهَا الضَّالُّونَ الْمَكْذِبُونَ ﴿٥١﴾ لَأَكُلُونَ مِنْ شَجَرٍ مِّنْ زَقُّومٍ ﴿٥٢﴾ فَمَلِئُونَ مِنْهَا الْبُطُونَ ﴿٥٣﴾ فَشَرِبُونَ عَلَيْهِ مِنَ الْحَمِيمِ ﴿٥٤﴾ فَشَرِبُونَ شُرْبَ الْهَمِيمِ ﴿٥٥﴾ هَذَا نُزُّهُمُ الَّذِي نَحْنُ خَلَقْنَاكُمْ فَلَوْلَا تُصَدِّقُونَ ﴿٥٦﴾ أَفَرَأَيْتُمْ مَا تَمْنُونَ ﴿٥٨﴾ ءَأَنْتُمْ تَخْلُقُونَهُ ؕ أَمْ نَحْنُ الْخَالِقُونَ ﴿٥٩﴾ نَحْنُ قَدَرْنَا بَيْنَكُمْ الْمَوْتَ وَمَا نَحْنُ بِمَسْبُوقِينَ ﴿٦٠﴾

51. "Then moreover, verily, - you the erring-ones, the deniers (of Resurrection)! 52. "You verily, will eat of the trees of *Zaqqum*. 53. "Then you will fill your bellies therewith, 54. "And drink boiling water on top of it. 55. "And you will drink (that) like thirsty camels!" 56. That will be their entertainment on the Day of Recompense! 57. We created you, then why do you believe not? 58. Then tell Me (about) the (human) semen that you emit. 59. Is it you who create it (i.e. make this semen into a perfect human being), or are We the Creator? 60. We have decreed death to you all, and We are not outstripped,

ثُمَّ	إِنَّكُمْ	أَيُّهَا	الضَّالُّونَ	الْمَكْذِبُونَ ﴿٥١﴾	لَأَكُلُونَ	مِنْ شَجَرٍ
then	verily you	O	the erring-ones	the deniers	(you) verily will eat	of (the) trees
مِنْ زَقُّومٍ ﴿٥٢﴾	فَمَلِئُونَ	مِنْهَا	الْبُطُونَ ﴿٥٣﴾	فَشَرِبُونَ	عَلَيْهِ	مِنَ الْحَمِيمِ ﴿٥٤﴾
of <i>Zaqqum</i>	(you) will fill	therewith	(your) bellies	and drink	on it	of boiling water
فَشَرِبُونَ	شُرْبَ	الْهَمِيمِ ﴿٥٥﴾	هَذَا	نُزُّهُمُ		
and (you) will drink	(like) drinking	(of) the thirsty camels	this	(will be) their entertainment		
يَوْمَ	الَّذِينَ ﴿٥٦﴾	نَحْنُ	خَلَقْنَاكُمْ	فَلَوْلَا تُصَدِّقُونَ ﴿٥٧﴾		
(on the) Day	(of) Recompense	We	created you	then why (do) you believe not		
أَفَرَأَيْتُمْ	مَا تَمْنُونَ ﴿٥٨﴾	ءَأَنْتُمْ	تَخْلُقُونَهُ ؕ	أَمْ نَحْنُ	الْخَالِقُونَ ﴿٥٩﴾	
(do) you see?	what you emit	(is it) you?	who create it	or We	(are) the Creator	
نَحْنُ قَدَرْنَا	بَيْنَكُمْ	الْمَوْتَ	وَمَا نَحْنُ	بِمَسْبُوقِينَ ﴿٦٠﴾		
We have decreed	between you	the death	and We (are) not	outstripped		

عَلَىٰ أَنْ نُبَدِّلَ أَمْثَلَكُمْ وَنُنشِئَكُمْ فِي مَا لَا تَعْلَمُونَ ﴿٦١﴾ وَلَقَدْ عَلِمْتُمُ النَّشْأَةَ الْأُولَىٰ فَلَوْلَا تَذَكَّرُونَ ﴿٦٢﴾ أَفَرَأَيْتُمْ مَا تَحْرُثُونَ ﴿٦٣﴾ ءَأَنْتُمْ تَزْرَعُونَهُ ؕ أَمْ نَحْنُ الزَّارِعُونَ ﴿٦٤﴾ لَوْ نَشَاءُ

لَجَعَلْنَاهُ حُطَمًا فَظَلْتُمْ تَفَكَّهُونَ ﴿٦٥﴾ إِنَّا لَمَغْرُمُونَ ﴿٦٦﴾ بَلْ نَحْنُ مَحْرُومُونَ ﴿٦٧﴾ أَفَرَأَيْتُمْ الْمَاءَ
الَّذِي تَشْرَبُونَ ﴿٦٨﴾ ءَأَنْتُمْ أَنْزَلْتُمُوهُ مِنَ الْمُزْنِ أَمْ نَحْنُ الْمُنزِلُونَ ﴿٦٩﴾

61. To transfigure you and create you in (forms) that you know not. 62. And indeed, you have already known the first form of creation (i.e. the creation of Adam), why then do you not remember (or take heed)? 63. Then tell Me about the seed that you sow in the ground. 64. Is it you that make it grow, or are We the Grower? 65. Were it Our Will, We could crumble it to dry pieces, and you would be regretful (or left in wonderment). 66. (Saying): "We are indeed *Mughramūn* (i.e. ruined or have lost the money without any profit, or punished by the loss of all that we spend for cultivation)! 67. "Nay, but we are deprived!" 68. Then tell Me about the water that you drink. 69. Is it you who cause it from the rain clouds to come down, or are We the Causer of it to come down?

عَلَى	أَنْ تُبَدِّلَ أَمْثَلَكُمْ	وَنُنشِئَكُمْ	فِي مَا
[on]	that We transfigure your likes	and create you	in (forms) that
لَا تَعْلَمُونَ ﴿٦٥﴾	وَلَقَدْ عَلِمْتُمُ النَّشْأَةَ	الْأُولَى	
you know not	and indeed you have known the creation	the first	
فَلَوْلَا تَذَكَّرُونَ ﴿٦٦﴾	أَفَرَأَيْتُمْ	مَا تَحْرَثُونَ ﴿٦٧﴾ ءَأَنْتُمْ	(is it) you? that you sow then (do) you see? why then (do) you not remember (or take heed)
تَزْرَعُونَهُ ۗ	أَمْ نَحْنُ	الزَّارِعُونَ ﴿٦٨﴾	لَجَعَلْنَاهُ
who make it grow	or (are) We	the Grower	We would surely make it
حُطَمًا	فَظَلْتُمْ	تَفَكَّهُونَ ﴿٦٩﴾	إِنَّا
(into) dry pieces	and you would	be regretful	verily we
بَلْ نَحْنُ	مَحْرُومُونَ ﴿٦٨﴾	أَفَرَأَيْتُمُ الْمَاءَ	الَّذِي تَشْرَبُونَ ﴿٦٩﴾ ءَأَنْتُمْ
nay we	(are) deprived	then (do) you see the water?	(is it) you? that you drink
أَنْزَلْتُمُوهُ	مِنَ الْمُزْنِ	أَمْ نَحْنُ	الْمُنزِلُونَ ﴿٦٩﴾
who cause it to come down	from the rain clouds	or (are) We	the Causer (of it) to come down

لَوْ نَشَاءُ جَعَلْنَاهُ أَجَاجًا فَلَوْلَا تَشْكُرُونَ ﴿٧٥﴾ أَفَرَأَيْتُمُ النَّارَ الَّتِي تُورُونَ ﴿٧٦﴾ ءَأَنْتُمْ أَنْشَأْتُمُ

شَجَرَتَهَا أَمْ نَحْنُ الْمُنشِئُونَ ﴿٧٦﴾ نَحْنُ جَعَلْنَاهَا تَذِكْرَةً وَمَتَعًا لِلْمُتَّقِينَ ﴿٧٣﴾ فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ ﴿٧١﴾ ﴿٧١﴾ فَلَا أَقْسِمُ بِمَوْقِعِ النُّجُومِ ﴿٧٥﴾ وَإِنَّهُ لَقَسَمٌ لَوْ تَعْلَمُونَ عَظِيمٌ ﴿٧٦﴾

70. If We willed, We verily could make it salt (and undrinkable); why then do you not give thanks (to Allāh)? 71. Then tell Me about the fire which you kindle. 72. Is it you who made the tree thereof to grow, or are We the Grower? 73. We have made it a Reminder (of the Hell-fire in the Hereafter), and an article of use for the travellers (and all the others, in this world). 74. Then glorify with praises the Name of your Lord, the Most Great. 75. So, I swear by the setting of the stars. 76. And verily that is indeed a great oath, if you but know.

لَوْ نَشَاءُ	جَعَلْنَاهُ	أَجَابًا	فَلَوْلَا تَشْكُرُونَ ﴿٧٣﴾
if We willed	We (could) make it	salt	why then (do) you not give thanks
أَفَرَأَيْتُمُ النَّارَ	الَّتِي تُورُونَ ﴿٧٦﴾	عَآءَ أَنْتُمْ	
then (do) you see the fire?	which you kindle .	(is it) you?	
أَنْشَأْتُمْ شَجَرَتَهَا	أَمْ نَحْنُ	الْمُنشِئُونَ ﴿٧٦﴾	نَحْنُ جَعَلْنَاهَا
who made (the) tree thereof to grow	or (are) We	the Grower	have made it We
تَذِكْرَةً	وَمَتَعًا	لِلْمُتَّقِينَ ﴿٧٣﴾	فَسَبِّحْ بِاسْمِ رَبِّكَ
a Reminder	and an article of use	for the travellers	with (the) Name then glorify
رَبِّكَ	الْعَظِيمِ ﴿٧١﴾	فَلَا أَقْسِمُ	النُّجُومِ ﴿٧٥﴾
(of) your Lord	the Most Great	so I swear	(of) the stars by (the) setting
وَإِنَّهُ	لَقَسَمٌ	لَوْ تَعْلَمُونَ ﴿٧٦﴾	عَظِيمٌ ﴿٧٦﴾
and verily that	(is) indeed an oath	if you know	great

إِنَّهُ لَقُرْآنٌ كَرِيمٌ ﴿٧٧﴾ فِي كِتَابٍ مَكْنُونٍ ﴿٧٨﴾ لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ ﴿٧٩﴾ تَنْزِيلٌ مِنْ رَبِّ الْعَالَمِينَ ﴿٨٠﴾ أَفِيهِذَا الْحَدِيثِ أَنْتُمْ مُدْهِنُونَ ﴿٨١﴾ وَتَجْعَلُونَ رِزْقَكُمْ أَنْتُمْ تُكذِّبُونَ ﴿٨٢﴾ فَلَوْلَا إِذَا بَلَغَتِ الْحُلُقُومَ ﴿٨٣﴾ وَأَنْتُمْ حِينِيذٍ نَنْظُرُونَ ﴿٨٤﴾ وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْكُمْ وَلَكِنْ لَا تُبْصِرُونَ ﴿٨٥﴾

فَلَوْلَا إِنْ كُنْتُمْ غَيْرَ مَدِينِينَ ﴿٨٦﴾ تَرْجِعُونَهَا إِنْ كُنْتُمْ صَادِقِينَ ﴿٨٧﴾

77. That (this) is indeed an honourable recitation (the Noble Qur'an). 78. In a Book well-guarded (with Allāh in the heaven, i.e. *Al-Lauh Al-Mahfūz*). 79. Which (that Book with Allāh) none can touch but the purified (i.e. the angels). 80. A Revelation (this Qur'an) from the Lord of the `Ālamīn (mankind, jinn and all that exists). 81. Is it such a talk (this Qur'an) that you (disbelievers) deny? 82. And instead (of thanking Allāh) for the provision He gives you, you deny (Him by disbelief)! 83. Then why do you not (intervene) when (the soul of a dying person) reaches the throat? 84. And you at the moment are looking on, 85. But We (i.e. Our angels who take the soul) are nearer to him than you, but you see not, 86. Then why do you not if you are exempt from the reckoning and recompense (punishment) - 87. Bring back the soul (to its body), if you are truthful?

فِي كِتَابٍ	كَرِيمٍ ﴿٧٧﴾	لَقُرْآنٌ	إِنَّهُ
in a Book	honourable	(is) indeed a recitation (the Quran)	verily this
تَنْزِيلٌ مِّنْ	إِلَّا الْمَطْهُرُونَ ﴿٧٩﴾	لَا يَمَسُّهُ	مَكْنُونٍ ﴿٧٨﴾
a Revelation from	but the purified	which none can touch	well-guarded
مُدَّهِنُونَ ﴿٨١﴾	أَنْتُمْ	أَفِيْهَذَا	رَبِّ الْعَالَمِينَ ﴿٨٠﴾
(are) indifferent	(that) you	a talk then (is) it (such)?	(the) Lord (of) the worlds
إِذَا بَلَغَتِ	فَلَوْلَا	أَنْتُمْ تَكْذِبُونَ ﴿٨٣﴾	وَتَجْعَلُونَ رِزْقَكُمْ
when it reaches	then why not	that you deny (Him)	and you make (it) your provision
إِلَيْهِ	أَقْرَبُ	وَنَحْنُ	حِينَئِذٍ نَنْظُرُونَ ﴿٨٤﴾
to him	(are) nearer	but We	(at) the moment are looking on
وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ	وَأَنْتُمْ
the throat	and you	and you	and you
مِنْكُمْ	وَلَكِنْ	لَا تُبْصِرُونَ ﴿٨٥﴾	فَلَوْلَا
than you	[and] but	you see not	then why (do you) not
إِنْ كُنْتُمْ غَيْرَ	فَلَوْلَا	تَرْجِعُونَهَا	مَدِينِينَ ﴿٨٦﴾
if you are exempt	then why (do you) not	bring back it (the soul)	(from) the reckoning (and recompense)
إِنْ كُنْتُمْ صَادِقِينَ ﴿٨٧﴾	فَلَوْلَا	تَرْجِعُونَهَا	مَدِينِينَ ﴿٨٦﴾
if you are truthful	bring back it (the soul)	(from) the reckoning (and recompense)	(from) the reckoning (and recompense)

فَأَمَّا إِنْ كَانَ مِنَ الْمُقْرَبِينَ ﴿٨٨﴾ فَرَوْحٌ وَرَيْحَانٌ وَجَنَّتْ نَعِيمٌ ﴿٨٩﴾ وَأَمَّا إِنْ كَانَ مِنْ أَصْحَابِ

الْيَمِينِ ﴿٩٠﴾ فَسَلِّمْ لَكَ مِنْ أَصْحَابِ الْيَمِينِ ﴿٩١﴾ وَأَمَّا إِنْ كَانَ مِنَ الْمُكْذِبِينَ الضَّالِّينَ ﴿٩٢﴾ فَنَزَلَ مِنْ حَمِيمٍ ﴿٩٣﴾ وَتَصْلِيَةً جَحِيمٍ ﴿٩٤﴾ إِنَّ هَذَا لَهُوَ حَقُّ الْيَقِينِ ﴿٩٥﴾ فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ ﴿٩٦﴾

88. Then, if he (the dying person) be of the *Muqarrabūn* (those brought near to Allāh), 89. (There is for him) rest and provision, and a Garden of Delights (Paradise). 90. And if he (the dying person) be of those on the Right Hand, 91. Then there is safety and peace (from the punishment of Allāh) for those on the Right Hand. 92. But if he (the dying person) be of the denying (of the Resurrection), the erring (away from the Right Path of Islāmic Monotheism), 93. Then for him is an entertainment with boiling water. 94. And burning in Hell-fire. 95. Verily, this! This is an absolute Truth with certainty. 96. So, glorify with praises the Name of your Lord, the Most Great.

فَأَمَّا إِنْ كَانَ	مِنَ الْمُقَرَّبِينَ ﴿٨٨﴾	فَرَوْحٌ	وَرِيحَانٌ
if he be	of those brought near (to Allah)	then (there is) rest	and provision
وَجَنَّتْ	نَعِيمٍ ﴿٨٩﴾	مِنَ أَصْحَابِ	الْيَمِينِ ﴿٩٠﴾
and a Garden	(of) Delights	of those	(on) the Right Hand
فَسَلِّمْ	لَكَ	مِنَ أَصْحَابِ	الْيَمِينِ ﴿٩١﴾
then (there is safety and) peace	for you	of those	(on) the Right Hand
إِنْ كَانَ	مِنَ الْمُكْذِبِينَ الضَّالِّينَ ﴿٩٢﴾	فَنَزَلَ	
if he be	of the denying	then (for him is) an entertainment	
مِّنْ حَمِيمٍ ﴿٩٣﴾	وَتَصْلِيَةً	جَحِيمٍ ﴿٩٤﴾	إِنَّ هَذَا هُوَ حَقُّ
with boiling water	and burning	(in) Hell-fire	(is) an absolute Truth
الْيَقِينِ ﴿٩٥﴾	فَسَبِّحْ	بِاسْمِ	رَبِّكَ الْعَظِيمِ ﴿٩٦﴾
(with) certainty	so glorify	with (the) Name	(of) your Lord

سُورَةُ الْحَدِيدِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سَبَّحَ لِلَّهِ مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿١﴾ لَهُ مَلِكُ السَّمَوَاتِ وَالْأَرْضِ يَحْيِي وَيُمِيتُ
 وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٢﴾ هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٣﴾
 هُوَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ يَعْلَمُ مَا يَلِجُ فِي
 الْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنْزِلُ مِنَ السَّمَاءِ وَمَا يَعْرُجُ فِيهَا وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ وَاللَّهُ بِمَا
 تَعْمَلُونَ بَصِيرٌ ﴿٤﴾

Sūrah Al-Hadīd (Iron) 57

In the Name of Allāh, the Most Gracious, the Most Merciful.

1. Whatsoever is in the heavens and the earth glorifies Allāh, and He is the All-Mighty, the All-Wise. 2. His is the kingdom of the heavens and the earth. It is He Who gives life and causes death; and He is Able to do all things. 3. He is the First (nothing is before Him) and the Last (nothing is after Him), the Most High (nothing is above Him) and the Most Near (nothing is nearer than Him). And He is All-Knower of everything. 4. He it is Who created the heavens and the earth in six Days and then rose over (*Istawā*) the Throne (in a manner that suits His Majesty). He knows what goes into the earth and what comes forth from it, and what descends from the heaven and what ascends thereto. And He is with you (by His Knowledge) wheresoever you may be. And Allāh is All-Seer of what you do.

الرَّحِيمِ		الرَّحْمَنِ		بِسْمِ اللَّهِ	
the Most Merciful		the Most Gracious		In the Name (of) Allāh	
وَهُوَ	وَالْأَرْضِ	فِي السَّمَوَاتِ	سَبَّحَ لِلَّهِ مَا		
and He	and the earth	(is) in the heavens	glorifies [for] Allāh whatsoever		
وَالْأَرْضِ	السَّمَوَاتِ	مَلِكُ	لَهُ	الْحَكِيمِ	الْعَزِيزُ
and the earth	(of) the heavens	(is) the kingdom	for Him	the All-Wise	(is) the All-Mighty

يُحْيِي	وَيُمِيتُ	وَهُوَ	عَلَىٰ كُلِّ	شَيْءٍ	قَدِيرٌ
He gives life	and causes death	and He	over all	things	(is) Able
هُوَ الْأَوَّلُ	وَالْآخِرُ	وَالظَّاهِرُ	وَالْبَاطِنُ	وَهُوَ	بِكُلِّ
He (is) the First	and the Last	and the Most High	and the Most Near	and He	of every
شَيْءٍ	عَلِيمٌ	هُوَ	الَّذِي	خَلَقَ السَّمَوَاتِ	وَالْأَرْضِ
thing	(is) All-Knower	He (it is)	Who	created the heavens	and the earth
أَيَّامٍ	ثُمَّ اسْتَوَىٰ	عَلَىٰ الْعَرْشِ	يَعْلَمُ	مَا يَلْبِغُ	فِي الْأَرْضِ
Days	then rose	over the Throne	He knows	what goes	into the earth
وَمَا يَخْرُجُ	مِنْهَا	وَمَا يَنْزِلُ	مِنَ السَّمَاءِ	وَمَا يَعْرُجُ	
and what comes forth	from it	and what descends	from the heaven	and what ascends	
فِيهَا	وَهُوَ	مَعَكُمْ	أَيْنَ مَا كُنْتُمْ	وَاللَّهُ	بِمَا تَعْمَلُونَ بَصِيرٌ
thereto	and He	(is) with you	wheresoever you may be	and Allah	(is) All-Seer of what you do

لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ﴿٥٥﴾ يُولِجُ اللَّيْلَ فِي النَّهَارِ وَيُؤَلِّجُ النَّهَارَ فِي اللَّيْلِ وَهُوَ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٥٦﴾ ءَأَمِنُوا بِاللَّهِ وَرَسُولِهِ وَأَنْفَقُوا مِمَّا جَعَلَكُمْ مُسْتَخْلِفِينَ فِيهِ فَالَّذِينَ ءَأَمِنُوا مِنْكُمْ وَأَنْفَقُوا لَهُمْ أَجْرٌ كَبِيرٌ ﴿٥٧﴾ وَمَالِكُمْ لَا تُؤْمِنُونَ بِاللَّهِ وَالرَّسُولِ يَدْعُوكُمْ لِنُؤْمِنُوا بربِّكُمْ وَقَدْ أَخَذَ مِيثَاقَكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿٥٨﴾

5. His is the kingdom of the heavens and the earth. And to Allāh return all the matters (for decision). 6. He merges night into day (i.e. the decrease in the hours of the night is added into the hours of the day), and merges day into night (i.e. the decrease in the hours of the day is added into the hours of the night), and He has full knowledge of whatsoever is in the breasts. 7. Believe in Allāh and His Messenger (Muhammad ﷺ), and spend of that whereof He has made you trustees. And such of you as believe and spend (in Allāh's way), theirs will be a great reward. 8. And what is the matter with you that you believe not in Allāh! While the Messenger (Muhammad ﷺ) invites you to believe in your Lord (Allāh); and He (Allāh) has indeed taken your covenant, if you are real believers.

لَهُ	مُلْكٌ	السَّمَوَاتِ	وَالْأَرْضِ	وَالِي اللَّهِ
for Him	(is the) kingdom	(of) the heavens	and the earth	and to Allah
تُرْجَعُ الْأُمُورُ ﴿٥﴾	يُولِجُ اللَّيْلَ	فِي النَّهَارِ	وَيُولِجُ النَّهَارَ	فِي آيَلٍ
return (all) the matters	He merges night	into day	and merges day	into night
وَهُوَ عَلِيمٌ	بِذَاتِ	الصُّدُورِ ﴿٦﴾	ءَامِنُوا بِاللَّهِ	
and He (is) All-Knower	of whatsoever (is in)	the breasts	believe in Allah	
وَرَسُولِهِ	وَأَنْفِقُوا	مِمَّا	جَعَلَكُمْ	مُسْتَخْلَفِينَ
and His Messenger (Muhammad)	and spend	of that	He has made you	trustees
فِيهِ	فَالَّذِينَ ءَامَنُوا	مِنْكُمْ	وَأَنْفِقُوا	لَهُمْ
whereof	and those who believe	of you	and spend	for them
كَبِيرٌ ﴿٧﴾	وَمَا	لَكُمْ	لَا تُؤْمِنُونَ	بِاللَّهِ
great	and what (is the matter)	with you	(that) you believe not	in Allah
وَالرَّسُولُ	يَدْعُوكُمْ	لِتُؤْمِنُوا	بِرَبِّكُمْ	
while the Messenger	invites you	to believe	in your Lord	
وَقَدْ أَخَذَ مِيثَاقَكُمْ	إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿٨﴾			
and He has indeed taken your covenant	if you are (real) believers			

هُوَ الَّذِي يُنَزِّلُ عَلَى عَبْدِهِ ءَايَاتٍ بَيِّنَاتٍ لِيُخْرِجَكُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ وَإِنَّ اللَّهَ بِكُمْ لَرَءُوفٌ رَّحِيمٌ ﴿٩﴾ وَمَا لَكُمْ أَلَّا تُنْفِقُوا فِي سَبِيلِ اللَّهِ وَلِلَّهِ مِيرَاثُ السَّمَوَاتِ وَالْأَرْضِ لَا يَسْتَوِي مِنْكُمْ مَّنْ أَنْفَقَ مِن قَبْلِ الْفَتْحِ وَقَتْلٍ أُولَئِكَ أَعْظَمُ دَرَجَةً مِّنَ الَّذِينَ أَنْفَقُوا مِن بَعْدِ وَقَتْلِهِمْ وَكَأَلَّا وَعَدَلَّا اللَّهُ أَحْسَنُ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿١٠﴾

9. It is He Who sends down manifest *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) to His slave (Muhammad ﷺ) that He may bring you out from darkness into light. And verily, Allāh is to you full of kindness, Most Merciful. 10. And what is the matter with you that you spend not in the Cause of Allāh? And to Allāh belongs the heritage of the heavens and the earth. Not equal among you are those who spent and fought before the conquering (of

Makkah, with those among you who did so later). Such are higher in degree than those who spent and fought afterwards. But to all Allāh has promised the best (reward). And Allāh is Well-Acquainted with what you do.

هُوَ	الَّذِي يُزِيلُ	عَلَى عَبْدِهِ	ءَايَاتٍ	بَيِّنَاتٍ
(it is) He	Who sends down	to His slave	signs	manifest
لِيُخْرِجَكُم	مِّنَ الظُّلُمَاتِ	إِلَى النُّورِ	وَإِنَّ اللَّهَ	
that He may bring you out	from the darkness[es]	into the light	and verily Allah	
بِكُمْ	لَرءُوفٌ	رَّحِيمٌ	وَمَا	لَكُمْ
to you	(is) Most Kind	Most Merciful	and what (is the matter)	with you
أَلَا نُنْفِقُوا	فِي سَبِيلِ اللَّهِ	وَلِلَّهِ مِيرَاثُ		
that you spend not	in (the) Way (of) Allah	and to Allah (belongs the) heritage		
السَّمَوَاتِ	وَالْأَرْضِ	لَا	يَسْتَوِي مِنْكُمْ	مَنْ أَنْفَقَ
(of) the heavens	and the earth	not	equal among you are	(those) who spent
مِن قَبْلُ	الْفَتْحِ	وَقَاتِلٍ	أُولَئِكَ	أَعْظَمُ
before	the conquering (of Makkah)	and fought	such	(are) greater
مَنْ الَّذِينَ أَنْفَقُوا	مِنْ بَعْدُ	وَقَاتَلُوا	وَكَلَّا وَعَدَّ اللَّهُ	
than those who spent	afterwards	and fought	but (to) all Allah has promised	
الْحُسْنَى	وَاللَّهُ	بِمَا تَعْمَلُونَ خَيْرٌ		
the best (reward)	and Allah	(is) All-Aware of what you do		

مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضْعِفُهُ لَهُ. وَلَهُ أَجْرٌ كَرِيمٌ ﴿١١﴾ يَوْمَ تَرَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ يَسْعَى نُورُهُمْ بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ بِشَرِّكُمْ الْيَوْمَ جَنَّتْ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَلِدِينَ فِيهَا ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿١٢﴾ يَوْمَ يَقُولُ الْمُنْفِقُونَ وَالْمُنْفِقَاتُ لِلَّذِينَ آمَنُوا انظُرُونَا نَقْتِسِسْ مِنْ نُورِكُمْ قِيلَ ارْجِعُوا وَرَاءَكُمْ فَالْتَمِسُوا نُورًا فَضُرِبَ بَيْنَهُمْ بِسُورٍ لَهُ بَابٌ بَاطِنُهُ فِيهِ الرَّحْمَةُ وَظَاهِرُهُ مِنْ قِبَلِهِ الْعَذَابُ ﴿١٣﴾

11. Who is he that will lend Allāh a goodly loan, then (Allāh) will increase it manifold to his credit (in repaying), and he will have (besides) a good reward (i.e. Paradise)? 12. On the Day you shall see the believing men and the believing women – their light running forward before them and (with their Records - Books of deeds) in their right hands. Glad tidings for you this Day! Gardens under which rivers flow (Paradise), to dwell therein forever! Truly, this is the great success! 13. On the Day when the hypocrites men and women – will say to the believers: "Wait for us! Let us get something from your light!" It will be said: "Go back to your rear! Then seek a light!" So, a wall will be put up between them, with a gate therein. Inside it will be mercy, and outside it will be torment."

حَسَنًا	يُقْرِضُ اللَّهُ قَرْضًا	الَّذِي	ذَا	مَنْ
goodly	will lend Allah a loan	[who]	that	who (is he)
أَجْرًا	وَلَهُ	لَهُ	فِيضَعُفَهُ	
a reward	and he (will) have	for him	then He (Allah) will increase it manifold	
وَالْمُؤْمِنَاتِ	الْمُؤْمِنِينَ	يَوْمَ تَرَى	كَرِيمًا	
and the believing women	the believing men	(on the) Day you shall see	good	
بُشْرَانِكُمْ	وَبِأَيْمَانِهِمْ	بَيْنَ أَيْدِيهِمْ	يَسْعَى نُورُهُمْ	
glad tidings for you	and in their right hands	before them	their light running	
فِيهَا	خَالِدِينَ	الْأَنْهَارِ	تَجْرِي مِنْ تَحْتِهَا	جَنَّاتٍ
therein	to dwell forever	the rivers	flowing under them	Gardens
الْمُنْفِقُونَ	يَوْمَ يَقُولُ	الْعَظِيمِ	الْفَوْزِ	هُوَ
the hypocrites men	(on the) Day (when) will say	great	(is) the success	[it] that
نَقَبَيْسٍ	أَنْظُرُونَا	لِلَّذِينَ ءَامَنُوا	وَالْمُنْفِقَاتِ	
let us get (something)	wait for us	to those who believe	and the hypocrites women	
فَالْتَمِسُوا نُورًا	أَرْجِعُوا وَرَاءَكُمْ	قِيلَ	مِنْ نُورِكُمْ	
then seek a light	go back to your rear	it will be said	from your light	
فِيهِ	بَاطِنُهُ	بَابٌ	لَهُ	سُورٍ
[in it]	inside it	a gate	therein	a wall
				فَضْرَبَ بَيْنَهُمْ
				so will be put up between them

الْعَذَابُ ﴿١٣﴾	مِنْ قَبْلِهِ	وَوَظْهَرُهُ	الرَّحْمَةُ
(will be) the torment	facing towards [it]	and outside it	(will be) mercy

يُنَادُونَهُمْ أَلَمْ نَكُنْ مَعَكُمْ قَالُوا بَلَىٰ وَلَكِنَّكُمْ فَتَنْتُمْ أَنْفُسَكُمْ وَتَرَبَّصْتُمْ وَارْتَبْتُمْ وَغَرَّتْكُمُ الْأَمَانِيُّ حَتَّىٰ جَاءَ أَمْرُ اللَّهِ وَغَرَّكُمْ بِاللَّهِ الْغُرُورُ ﴿١٤﴾ فَأَلْيَوْمَ لَا يُؤْخَذُ مِنْكُمْ فِدْيَةٌ وَلَا مِنَ الَّذِينَ كَفَرُوا مَأْوَىٰكُمْ النَّارُ هِيَ مَوْلَىٰكُمْ وَبِئْسَ الْمَصِيرُ ﴿١٥﴾ أَلَمْ يَأْنِ لِلَّذِينَ آمَنُوا أَنْ تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ اللَّهِ وَمَا نَزَلَ مِنَ الْحَقِّ وَلَا يَكُونُوا كَالَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلُ فَطَالَ عَلَيْهِمُ الْأَمَدُ فَقَسَتْ قُلُوبُهُمْ وَكَثِيرٌ مِّنْهُمْ فَاسِقُونَ ﴿١٦﴾

14. (The hypocrites) will call the believers: "Were we not with you?" The believers will reply: "Yes! But you led yourselves into temptations, you looked forward for our destruction; you doubted (in Faith) and you were deceived by false desires, till the Command of Allāh came to pass. And the chief deceiver (Satan) deceived you in respect of Allāh." 15. So this Day no ransom shall be taken from you (hypocrites), nor of those who disbelieved (in the Oneness of Allāh – Islāmīc Monotheism). Your abode is the Fire. That is your *maulā* (friend – proper place), and worst indeed is that destination. 16. Has not the time come for the hearts of those who believe (in the Oneness of Allāh – Islāmīc Monotheism) to be affected by Allāh's Reminder (this Qur'ān), and that which has been revealed of the truth, lest they become as those who received the Scripture [the Taurāt (Torah) and the Injil (Gospel)] before (i.e. Jews and Christians), and the term was prolonged for them and so their hearts were hardened? And many of them were *Fāsiqūn* (the rebellious, the disobedient to Allāh).

أَلَمْ نَكُنْ مَعَكُمْ	يُنَادُونَهُمْ		
were we not with you?	they (the hypocrites) will call them (believers)		
فَتَنْتُمْ أَنْفُسَكُمْ	وَلَكِنَّكُمْ	قَالُوا بَلَىٰ	
led yourselves into temptations	[and] but you	they (believers) will reply yes	
وَوَغَرَّتْكُمْ	وَوَارْتَبْتُمْ	وَوَتَرَبَّصْتُمْ	
and you were deceived	and you doubted	and you looked forward (for our destruction)	

وَعَزَّكَم		حَتَّىٰ جَاءَ أَمْرُ اللَّهِ			الْأَمَانِيُّ
and deceived you		till (the) Command (of) Allah came (to pass)			(by) false desires
مِنْكُمْ	لَا يُؤْخَذُ	فَالْيَوْمَ	الْغُرُورُ	بِاللَّهِ	
from you	shall not be taken	so this Day	the chief deceiver (Satan)	in (respect of) Allah	
هِيَ	النَّارُ	مَأْوَانِكُمْ	مِنَ الَّذِينَ كَفَرُوا	وَلَا	فِدْيَةٌ
that	(is) the Fire	your abode	of those who disbelieved	nor	any ransom
أَلَمْ يَأْنِ		وَيَسَّ الْمَصِيرُ	مَوْلَانِكُمْ		
(has) not the time come?		and worst is that destination	(is) your friend (proper place)		
لِذِكْرِ اللَّهِ		أَنْ تَخْشَعَ قُلُوبُهُمْ		لِلَّذِينَ ءَامَنُوا	
by (the) Reminder (of) Allah		to be humbled their hearts		for those who believe	
وَلَا يَكُونُوا		مِنَ الْحَقِّ	وَمَا نَزَلَ		
and they become not		of the truth	and that which has been revealed		
عَلَيْهِمْ	فَطَالَ	مِنْ قَبْلُ	الْكِتَابَ	كَالَّذِينَ أُوتُوا	
for them	and was prolonged	before	the Scripture	as those who received	
فَلَسِقُونَ	مِنْهُمْ	وَكَثِيرٌ	فَقَسَّتْ قُلُوبُهُمْ	الْأَمْدُ	
(were) rebellious	of them	and many	so their hearts were hardened	the term	

أَعْلَمُوا أَنَّ اللَّهَ يَحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا قَدْ بَيَّنَّا لَكُمُ الْآيَاتِ لَعَلَّكُمْ تَعْقِلُونَ ﴿١٧﴾ إِنَّ الْمُصَدِّقِينَ وَالْمُصَدِّقَاتِ وَأَقْرَضُوا اللَّهَ قَرْضًا حَسَنًا يَضْعَفُ لَهُمْ وَلَهُمْ أَجْرٌ كَرِيمٌ ﴿١٨﴾ وَالَّذِينَ ءَامَنُوا بِاللَّهِ وَرُسُلِهِ أُولَٰئِكَ هُمُ الصَّادِقُونَ وَالشَّهَادَةُ عِنْدَ رَبِّهِمْ لَهُمْ أَجْرُهُمْ وَنُورُهُمْ وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ الْجَحِيمِ ﴿١٩﴾

17. Know that Allāh gives life to the earth after its death! Indeed We have made clear the *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) to you, if you but understand. 18. Verily, those who give *Sadaqāt* (i.e. *Zakāt* and alms), men and women, and lend Allāh a goodly loan, it shall be increased manifold (to their credit), and theirs shall be an honourable good reward (i.e. Paradise). 19. And those who believe in (the Oneness of) Allāh

and His Messengers – they are the *Siddiqūn* (i.e. those followers of the Prophets who were first and foremost to believe in them) and the martyrs with their Lord. They shall have their reward and their light. But those who disbelieve (in the Oneness of Allāh – Islāmīc Monotheism) and deny Our *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) they shall be the dwellers of the blazing Fire.

أَعْلَمُوا أَنَّ اللَّهَ	يُحْيِي الْأَرْضَ	بَعْدَ	مَوْتِهَا	قَدْ بَيَّنَّا
know that Allah	gives life to the earth	after	its death	indeed We have made clear
لَكُمْ	الْآيَاتِ	لَعَلَّكُمْ تَعْقِلُونَ ﴿٧٧﴾	إِنَّ الْمُصَدِّقِينَ	
to you	the signs	so that you may understand	verily the alms-giving men	
وَالْمُصَدِّقَاتِ	وَأَقْرَضُوا اللَّهَ قَرْضًا	حَسَنًا		
and the alms-giving women	and who lent Allah a loan	goodly		
يُضَاعَفُ لَهُمْ	وَلَهُمْ	أَجْرٌ		
it shall be increased manifold for them	and for them	(shall be) a reward		
كَرِيمٌ ﴿٧٨﴾	وَالَّذِينَ آمَنُوا	بِاللَّهِ	وَرُسُلِهِ=	أُولَئِكَ
honourable (good)	and those who believe	in Allah	and His Messengers	those
هُمْ	الصَّادِقُونَ	عِنْدَ	رَبِّهِمْ	لَهُمْ
[they]	(are) the truthful	with	their Lord	they (shall) have
أَجْرَهُمْ	وَنُورَهُمْ	وَالَّذِينَ كَفَرُوا	وَكَذَّبُوا	بِآيَاتِنَا
their reward	and their light	but those who disbelieve	and deny	Our Signs
أُولَئِكَ	أَصْحَابُ	الْجَحِيمِ ﴿٧٩﴾		
they	(shall be the) dwellers	(of) the blazing Fire		

أَعْلَمُوا أَنَّ الْحَيَاةَ الدُّنْيَا لَعِبٌ وَلَهُمْ فِيهَا زِينَةٌ وَتَفَاخُرٌ بَيْنَكُمْ وَتَكَاثُرٌ فِي الْأَمْوَالِ وَالْأَوْلَادِ
 كَمَثَلِ غَيْثٍ أَعْجَبَ الْكُفَّارَ نَبَاتُهُ ثُمَّ يَهِيَ فَبَرْدٍ مُصْفَرٍّ ثُمَّ يَكُونُ حُطَمًا وَفِي الْآخِرَةِ
 عَذَابٌ شَدِيدٌ وَمَغْفِرَةٌ مِّنَ اللَّهِ وَرِضْوَانٌ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا لَمْتَعٌ عَرُورٌ ﴿٨٠﴾

20. Know that the life of this world is only play and amusement, pomp and mutual boasting among you, and rivalry in respect of wealth and children. (It is) as the likeness of vegetation after rain, thereof the growth is pleasing to the tillers; afterwards it dries up and you see it turning yellow; then it becomes straw. But in the Hereafter (there is) a severe torment (for the disbelievers—evildoers), and (there is) forgiveness from Allāh and (His) Good Pleasure (for the believers – good-doers). And the life of this world is only a deceiving enjoyment.

وَزِينَةٌ	وَهُوَ	لَعِبٌ	الدُّنْيَا	أَعْلَمُوا أَنَّمَا الْحَيَاةُ
and pomp	and amusement	(is) play	(of) the world	know that the life
وَالْأَوْلَادِ	فِي الْأَمْوَالِ	وَتَكَافُرٌ	بَيْنَكُمْ	وَتَفَاخُرٌ
and children	in respect of wealth	and rivalry	among you	and mutual boasting
نَبَاتُهُ	أَعْجَبَ الْكُفَّارَ	غَيْثٌ	كَمَثَلِ	
its growth	is pleasing (to) the tillers	(of vegetation after) rain	as (the) likeness	
ثُمَّ يَكُونُ حُطَمًا	مُصْفَرًّا	فَرَرَهُ	ثُمَّ يَسِيحُ	
then it becomes straw	(turning) yellow	and you see it	then it dries up	
مِّنَ اللَّهِ	وَمَغْفِرَةٌ	شَدِيدٌ	عَذَابٌ	وَفِي الْآخِرَةِ
from Allah	and forgiveness	severe	(there is) a torment	but in the Hereafter
الْعُرُورِ	إِلَّا مَتَعٌ	الدُّنْيَا	وَمَا الْحَيَاةُ	وَرِضْوَانٌ
deceiving	but an enjoyment	(of) the world	and (is) not the life	and Good Pleasure

سَابِقُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا كَعَرْضِ السَّمَاءِ وَالْأَرْضِ أُعِدَّتْ لِلَّذِينَ ءَامَنُوا بِاللَّهِ وَرُسُلِهِ ۚ ذَٰلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ ۗ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿٢١﴾
 مَا أَصَابَ مِنْ مُّصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنْفُسِكُمْ إِلَّا فِي كِتَابٍ مِّن قَبْلِ أَنْ نَبْرَأَهَا ۗ إِنَّ ذَٰلِكَ عَلَى اللَّهِ يَسِيرٌ ﴿٢٢﴾ لِكَيْلَا تَأْسَوْا عَلَىٰ مَا فَاتَكُمْ وَلَا تَفْرَحُوا بِمَا ءَاتَاكُمْ ۗ وَاللَّهُ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ ﴿٢٣﴾

21. Race with one another in hastening towards forgiveness from your Lord (Allāh), and Paradise the width whereof is as the width of the heaven and the

earth, prepared for those who believe in Allāh and His Messengers. That is the Grace of Allāh which He bestows on whom He is pleased with. And Allāh is the Owner of Great Bounty. 22. No calamity befalls on the earth or in yourselves but it is inscribed in the Book of Decrees (*Al-Lauh Al-Mahfūz*) before We bring it into existence. Verily, that is easy for Allāh. 23. In order that you may not grieve at the things over that you fail to get, nor rejoice over that which has been given to you. And Allāh likes not every prideful boaster.

وَجَنَّةٍ		مِّن رَّبِّكُمْ		سَابِقُونَ إِلَىٰ مَغْفِرَةٍ			
and Paradise		from your Lord		race with one another in hastening towards forgiveness			
عَرَضُهَا		وَالْأَرْضِ		السَّمَاءِ		كَعَرْضِ	
(the) width whereof		and the earth		(of) the heaven		(is) as (the) width	
أَعَدَّتْ لِلَّذِينَ		يُؤْتِيهِ		فَضْلُ اللَّهِ		ذَلِكَ	
prepared for those who		which He bestows on		(is the) Grace (of) Allah		that	
مَنْ يَشَاءُ		وَاللَّهُ		ذُو		وَأَمَّنُوا بِاللَّهِ	
whom He is pleased with		and Allah		(is the) Owner		and His Messengers believe in Allah	
مِنْ مُصِيبَةٍ		فِي الْأَرْضِ		وَلَا		فِي أَنْفُسِكُمْ إِلَّا	
any calamity		on the earth		nor		in yourselves but	
مِّن قَبْلِ		أَنَّ نَبَرَاهَا		إِنَّ ذَلِكَ		عَلَى اللَّهِ يَسِيرٌ	
before		that We bring it into existence		verily that		(is) easy for Allah	
لِكَيْلَا تَأْسَوْا		عَلَىٰ مَا		فَاتَكُمْ		وَلَا تَفْرَحُوا	
(in order) that you may not grieve		at what		has escaped you		nor rejoice	
بِمَا		وَاللَّهُ		لَا يُحِبُّ كُلَّ		مُتَحَالٍ فَخُورٍ	
He has given to you over that which		and Allah		likes not every		boaster prideful	

الَّذِينَ يَبْخُلُونَ وَيَأْمُرُونَ النَّاسَ بِالْبَخْلِ وَمَنْ يَتَوَلَّ فَإِنَّ اللَّهَ هُوَ الْغَنِيُّ الْحَمِيدُ ﴿٢٤﴾
 لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ النَّاسُ
 بِالْقِسْطِ وَأَنْزَلْنَا الْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ وَمَنْفَعٌ لِلنَّاسِ وَلِيَعْلَمَ اللَّهُ مَنْ يَنْصُرُهُ وَرُسُلَهُ

بِالْغَيْبِ إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ ﴿٢٥﴾

24. Those who are misers and enjoin upon people miserliness (Allāh is not in need of their charity). And whosoever turns away (from Faith - Allāh's Monotheism), then Allāh is the Rich (Free of all needs), the Worthy of all praise. 25. Indeed We have sent Our Messengers with clear proofs, and revealed with them the Scripture and the Balance (justice) that mankind may keep up justice. And We brought forth iron wherein is mighty power (in matters of war), as well as many benefits for mankind, that Allāh may test who it is that will help Him (His religion) and His Messengers in the unseen. Verily, Allāh is All-Strong, All-Mighty.

وَمَنْ يَتَوَلَّ	بِالْبَحْلِ	وَيَأْمُرُونَ النَّاسَ	الَّذِينَ يَبْخُلُونَ
and whosoever turns away	miserliness	and enjoin upon people	those who are misers
الْحَمِيدُ ﴿٢٥﴾	الْغَنِيُّ	هُوَ	فَإِنَّ اللَّهَ
the Worthy of all praise	(is) the Rich	[He]	then verily Allah
وَأَنْزَلْنَا مَعَهُمُ	بِالْبَيِّنَاتِ	لَقَدْ أَرْسَلْنَا رُسُلَنَا	
and We have revealed with them	with clear proofs	indeed We have sent Our Messengers	
بِالْقِسْطِ	لِيُقِيمَ النَّاسُ	وَالْمِيزَانَ	الْكِتَابَ
justice	that mankind may keep up	and the Balance	the Scripture
لِلنَّاسِ	وَمَنْفَعٌ	شَدِيدٌ	بِأَسٍّ
for mankind	and benefits	mighty	(is) power
وَأَنْزَلْنَا الْحَدِيدَ	فِيهِ	مَنْ	وَلِيَعْلَمَ اللَّهُ
and We brought forth iron	wherein	(him) who	and that Allah may know
وَرَسُولَهُ	يَنْصُرُهُ	عَزِيزٌ ﴿٢٥﴾	بِالْغَيْبِ
and His Messengers	will help Him	(is) All-Strong	in the unseen
	عَزِيزٌ ﴿٢٥﴾	قَوِيٌّ	إِنَّ اللَّهَ
	All-Mighty	(is) All-Strong	verily Allah

وَلَقَدْ أَرْسَلْنَا نُوحًا وَإِبْرَاهِيمَ وَجَعَلْنَا فِي ذُرِّيَّتِهِمَا النُّبُوَّةَ وَالْكِتَابَ فَمِنْهُمْ مُهْتَدٍ
وَكَثِيرٌ مِنْهُمْ فَسِقُونَ ﴿٢٦﴾ ثُمَّ قَفَّيْنَا عَلَى آثَرِهِمْ بِرُسُلِنَا وَقَفَّيْنَا بِعِيسَى ابْنِ
مَرْيَمَ وَآتَيْنَاهُ الْإِنجِيلَ وَجَعَلْنَا فِي قُلُوبِ الَّذِينَ اتَّبَعُوهُ رَأْفَةً وَرَحْمَةً وَرَهَابَانِيَّةً

أَبَدَعُوهَا مَا كَتَبْنَاهَا عَلَيْهِمْ إِلَّا ابْتِغَاءَ رِضْوَانِ اللَّهِ فَمَا رَعَوْهَا حَقَّ رِعَايَتِهَا فَآتَيْنَا
الَّذِينَ آمَنُوا مِنْهُمْ أَجْرَهُمْ وَكَثِيرٌ مِنْهُمْ فَاسِقُونَ ﴿٢٧﴾

26. And indeed, We sent Nūh (Noah) and Ibrāhīm (Abraham), and placed in their offspring Prophethood and Scripture. And among them there are some who are guided; but many of them are *Fāsiqūn* (rebellious, disobedient to Allāh).
27. Then, We sent after them Our Messengers, and We sent ʿĪsā (Jesus), – son of Maryam (Mary), and gave him the Injīl (Gospel). And We ordained in the hearts of those who followed him, compassion and mercy. But the monasticism which they invented for themselves, We did not prescribe for them, but (they sought it) only to please Allāh therewith, but that they did not observe it with the right observance. So, We gave those among them who believed, their (due) reward; but many of them are *Fāsiqūn* (rebellious, disobedient to Allāh).

وَلَقَدْ أَرْسَلْنَا نُوحًا	وَأِبْرَاهِيمَ	وَجَعَلْنَا	فِي ذُرِّيَّتِهِمَا
and indeed We sent Noah	and Abraham	and We placed	in their offspring
وَالْكِتَابَ	فَمِنْهُمْ	مُهْتَدٍ	وَكَثِيرٌ
and Scripture	and among them	(some are) guided	but many
فَسِيقُونَ ﴿٢٧﴾	ثُمَّ قَفَّيْنَا	عَلَىٰ آثَرِهِمْ	بُرْسُلَانَا
(are) rebellious	then We sent	on their footsteps	Our Messengers
وَقَفَّيْنَا	بِعِيسَىٰ	وَأَتَيْنَاهُ	وَجَعَلْنَا
and We sent	Jesus	and gave him	and We placed
ابْنَ مَرْيَمَ	وَالْإِنْجِيلَ	رَافَةً	وَرَحْمَةً
(of) Mary son	the Gospel	compassion	and mercy
الَّذِينَ	أَتَّبَعُوهُ	فِي قُلُوبِ	وَرَهْبَانِيَّةٍ
(of) those who	followed him	in (the) hearts	but the monasticism
أَبَدَعُوهَا	مَا كَتَبْنَاهَا	عَلَيْهِمْ	إِلَّا ابْتِغَاءَ
which they invented (for themselves)	We (did) not prescribe [it]	for them	but (only) seeking
رِضْوَانِ اللَّهِ	فَمَا رَعَوْهَا	حَقَّ	رِعَايَتِهَا
(the) pleasure (of) Allah	but they (did) not observe it	(with the) right	(of) its observance
فَعَاتَيْنَا	الَّذِينَ آمَنُوا	مِنْهُمْ	أَجْرَهُمْ
so We gave	those who believed	among them	their (due) reward

فَسِيقُونَ ﴿٧٧﴾	مِنْهُمْ	وَكَثِيرٌ	أَجْرَهُمْ
(are) rebellious	of them	but many	their reward

يَأَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَءَامِنُوا بِرَسُولِهِ ۚ يُؤْتِكُمْ كِفْلَيْنِ مِنْ رَحْمَتِهِ ۚ وَيَجْعَلْ لَكُمْ نُورًا تَمْشُونَ بِهِ ۚ وَيَغْفِرْ لَكُمْ ۗ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٧٨﴾ لِيَلَّا يَعْلَمَ اَهْلُ الْكِتَابِ اَلَّا يَقْدِرُونَ عَلَى شَيْءٍ مِّنْ فَضْلِ اللَّهِ وَاَنَّ الْفَضْلَ بِيَدِ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ ۗ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿٧٩﴾

28. O you who believe [in Mūsā (Moses) (i.e. Jews) and `Isā (Jesus) (i.e. Christians)]! Fear Allāh, and believe in His Messenger (Muhammad ﷺ), He will give you a double portion of His Mercy, and He will give you a light by which you shall walk (straight). And He will forgive you. And Allāh is Oft-Forgiving, Most Merciful. 29. So that the people of the Scripture (Jews and Christians) may know that they have no power whatsoever over the Grace of Allāh, and that (His) Grace is (entirely) in His Hand to bestow it on whomsoever He wills. And Allāh is the Owner of Great Bounty.

يَأَيُّهَا	الَّذِينَ ءَامَنُوا	اتَّقُوا اللَّهَ	وَأَمِنُوا	بِرَسُولِهِ	يُؤْتِكُمْ
O (you)	who believe	fear Allah	and believe	in His Messenger	He will give you
كِفْلَيْنِ	مِنْ رَحْمَتِهِ	وَيَجْعَلْ	لَكُمْ نُورًا	تَمْشُونَ بِهِ	
a double portion	of His Mercy	and He will make	a light for you	by which you shall walk	
وَيَغْفِرْ	لَكُمْ	وَاللَّهُ	غَفُورٌ	رَحِيمٌ ﴿٧٨﴾	لِيَلَّا يَعْلَمَ
and He will forgive	you	and Allah	(is) Oft-Forgiving	Most Merciful	so that may know
اَهْلُ	الْكِتَابِ	اَلَّا يَقْدِرُونَ	عَلَى شَيْءٍ		
(the) people	(of) the Scripture	that they have no power	over anything		
مِّنْ فَضْلِ اللَّهِ	وَأَنَّ الْفَضْلَ	بِيَدِ اللَّهِ	يُؤْتِيهِ		
from (the) Grace (of) Allah	and that the Grace	(is) in Allah's Hand	He bestows it on		
مَنْ يَشَاءُ	وَاللَّهُ	ذُو	الْفَضْلِ	الْعَظِيمِ ﴿٧٩﴾	
whomsoever He wills	and Allah	(is the) Owner	(of) Bounty	Great	

سُورَةُ الْمُجَادِلَةِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَادِلُكَ فِي زَوْجِهَا وَتَشْتَكِي إِلَى اللَّهِ وَاللَّهُ يَسْمَعُ تَحَاوُرَكُمَا إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ ﴿١﴾ الَّذِينَ يُظَاهِرُونَ مِنْكُمْ مِنْ نِسَائِهِمْ مَا هُنَّ أُمَّهَاتُهُمْ إِنْ أُمَّهَاتُهُمْ إِلَّا الَّتِي وَلَدْنَهُمْ وَإِنَّهُمْ لَيَقُولُونَ مُنْكَرًا مِنَ الْقَوْلِ وَزُورًا وَإِنَّ اللَّهَ لَعَفُوفٌ غَفُورٌ ﴿٢﴾ وَالَّذِينَ يُظَاهِرُونَ مِنْ نِسَائِهِمْ ثُمَّ يَعُودُونَ لِمَا قَالُوا فَتَحْرِيرُ رَقَبَةٍ مِنْ قَبْلِ أَنْ يَتَمَاسَا ذَٰلِكُمْ تَوْعُظُونَ بِهِ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٣﴾

Sūrah Al-Mujādilah (The Woman who disputes) 58

In the Name of Allāh, the Most Gracious, the Most Merciful.

1. Indeed Allāh has heard the statement of her (Khaulah bint Tha`labah) that disputes with you (O Muhammad ﷺ) concerning her husband (Aus bin As-Sāmit), and complains to Allāh. And Allāh hears the argument between you both. Verily, Allāh is All-Hearer, All-Seer. 2. Those among you who make their wives unlawful to them by *Zihār* (الظهار) they cannot be their mothers. None can be their mothers except those who gave them birth. And verily, they utter an ill word and a lie. And verily, Allāh is Oft-Pardoning, Oft-Forgiving. 3. And those who make unlawful to them (their wives) by *Zihār* and wish to free themselves from what they uttered, (then penalty in that case is) the freeing of a slave before they touch each other. That is an admonition to you (so that you may not repeat such an ill thing). And Allāh is Well-Acquainted with what you do.

بِسْمِ اللَّهِ	الرَّحْمَنِ	الرَّحِيمِ
In the Name (of) Allah	the Most Gracious	the Most Merciful
قَدْ سَمِعَ اللَّهُ	الَّتِي	تُجَادِلُكَ
indeed Allah has heard	(of her) who	disputes with you
فِي زَوْجِهَا	وَتَشْتَكِي	إِلَى اللَّهِ
concerning her husband	and she complains	to Allah

بَصِيرٌ ﴿٦١﴾	سَمِعُ	إِنَّ اللَّهَ	وَاللَّهُ يَسْمَعُ تَحَاوُرَكُمَا	
All-Seer	(is) All-Hearer	verily Allah	and Allah hears (the) conversation between you both	
مَا هَبَّ	مِنْ نِسَائِهِمْ	مِنْكُمْ	الَّذِينَ يُظَاهِرُونَ	
they (can) not (be)	[from] their wives	among you	those who make unlawful by Zihar	
وَلَدْنَهُمْ	إِلَّا الَّتِي	إِنَّ أُمَّهَتَهُمْ	أُمَّهَتِهِمْ	
gave them birth	except those who	none (can be) their mothers	their mothers	
وَإِنَّ اللَّهَ	وَزُورًا	مِنَ الْقَوْلِ	لَيَقُولُونَ مُنْكَرًا	وَإِنَّهُمْ
and verily Allah	and a lie	word	say an evil	and verily they
وَالَّذِينَ يُظَاهِرُونَ		عَفُورٌ ﴿٦٢﴾	لَعَفُورٌ	
and those who make unlawful by Zihar		Oft-Forgiving	(is) Oft-Pardoning	
فَتَحْرِيرُ	لِمَا قَالُوا	ثُمَّ يَعُودُونَ	مِنْ نِسَائِهِمْ	
so (there is) freeing	on what they said	then (wish to) go back	[from] their wives	
تُوعِظُونَ بِهِ	ذَلِكَ	أَنْ يَتَمَاسَا	مِنْ قَبْلِ	رَقَبَةٍ
you are exhorted to it	that	[that] they touch each other	before	(of) a slave
		بِمَا تَعْمَلُونَ خَيْرٌ ﴿٦٣﴾	وَاللَّهُ	
		(is) All-Aware of what you do	and Allah	

فَمَنْ لَمْ يَجِدْ فَصِيَامَ شَهْرَيْنِ مُتَتَابِعَيْنِ مِنْ قَبْلِ أَنْ يَتَمَاسَا فَمَنْ لَمْ يَسْتَطِعْ فَاطْعَامَ سِتِّينَ مَسْكِينًا ذَلِكَ لِتُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ وَتِلْكَ حُدُودُ اللَّهِ وَلِلْكَافِرِينَ عَذَابٌ أَلِيمٌ ﴿٦١﴾ إِنَّ الَّذِينَ يُحَادِّثُونَ اللَّهَ وَرَسُولَهُ كَبِتُوا كَمَا كَبَتَ الَّذِينَ مِنْ قَبْلِهِمْ وَقَدْ أَنْزَلْنَا آيَاتٍ بَيِّنَاتٍ وَلِلْكَافِرِينَ عَذَابٌ مُهِينٌ ﴿٦٢﴾ يَوْمَ يَبْعَثُهُمُ اللَّهُ جَمِيعًا فَيُنَبِّئُهُمْ بِمَا عَمِلُوا أَحْصَاهُ اللَّهُ وَسُوهُ وَاللَّهُ عَلَى كُلِّ شَيْءٍ شَهِيدٌ ﴿٦٣﴾

4. And he who finds not (the money for freeing a slave) must fast two successive months before they both touch each other. And he who is unable to do so, should feed sixty *Masākīn* (needy). That is in order that you may have perfect faith in Allāh and His Messenger. These are the limits set by

Allāh. And for the disbelievers is a painful torment. 5. Verily, those who oppose Allāh and His Messenger (Muhammad ﷺ), will be disgraced as those before them (among the past nations) were disgraced. And We have sent down clear *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.). And for the disbelievers is a disgraceful torment 6. On the Day when Allāh will resurrect them all together (i.e. on the Day of Resurrection) and inform them of what they did. Allāh has kept account of it, while they have forgotten it. And Allāh is Witness over all things.

فَمَنْ	لَمْ يَجِدْ	فَصِيَامٌ	شَهْرَيْنِ	مُتَابِعَيْنِ	مِنْ قَبْلِ
and (he) who	finds not	then fasting	(for) two months	successive	before
أَنْ يَتَمَسَّكَ	فَمَنْ	لَمْ يَسْتَطِعْ	فَأِطْعَامٌ	ثُمَّ أَنْ يَتَمَسَّكَ	
[that] they both touch each other	and (he) who	is not able (to do so)	then (the) feeding	then (the) feeding	
سِتِّينَ	مِسْكِينًا	ذَلِكَ لِتُؤْمِنُوا	بِاللَّهِ	وَرَسُولِهِ	وَرَسُولِهِ
(of) sixty	poor	that (is in order) that you may believe	in Allah	and His Messenger	and His Messenger
وَتِلْكَ	حُدُودُ اللَّهِ	وَاللَّكْفِرِينَ	عَذَابٌ	عَذَابٌ	
and these	(are the) limits (of) Allah	and for the disbelievers	(is) a torment	(is) a torment	
الْأَلِيمِ	إِنَّ الَّذِينَ يُحَادِّثُونَ اللَّهَ	وَرَسُولَهُ	كُتِبُوا	كُتِبُوا	
painful	verily those who oppose Allah	and His Messenger	they will be disgraced	they will be disgraced	
كَمَا كُتِبَ الَّذِينَ	مِنْ قَبْلِهِمْ	وَقَدْ أَنْزَلْنَا	ءَايَاتٍ	ءَايَاتٍ	
as were disgraced those	before them	and indeed We have sent down	Signs	Signs	
بَيِّنَاتٍ	وَاللَّكْفِرِينَ	عَذَابٌ	مُهِينٌ	يَوْمَ	يَوْمَ
clear	and for the disbelievers	(is) a torment	disgraceful	(on the) Day	(on the) Day
يَبْعَثُهُمُ اللَّهُ	جَمِيعًا	فِيئْتَهُمْ	بِمَا عَمِلُوا	بِمَا عَمِلُوا	
(when) Allah will resurrect them	all (together)	and inform them	of what they did	of what they did	
أَحْصَاهُ اللَّهُ	وَسَوْفَ	وَاللَّهُ	عَلَى كُلِّ	عَلَى كُلِّ	
Allah has kept account of it	while they have forgotten it	and Allah	over all	over all	
شَيْءٍ	شَهِيدٌ				
things	(is) a Witness				

أَلَمْ تَرَ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مَا يَكُونُ مِنْ نَجْوَى ثَلَاثَةٍ إِلَّا هُوَ رَابِعُهُمْ
وَلَا خَمْسَةٍ إِلَّا هُوَ سَادِسُهُمْ وَلَا آدْنَى مِنْ ذَلِكَ وَلَا أَكْثَرَ إِلَّا هُوَ مَعَهُمْ أَيْنَ مَا كَانُوا ثُمَّ يَنْتَهُمُ
بِمَا عَمِلُوا يَوْمَ الْقِيَامَةِ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٨﴾ أَلَمْ تَرَ إِلَى الَّذِينَ نُهُوا عَنِ النَّجْوَى ثُمَّ يَعُودُونَ
لِمَا نُهُوا عَنْهُ وَيَنْجَوْنَ بِالْأَيْمِ وَالْعُدْوَانِ وَمَعْصِيَةِ الرَّسُولِ وَإِذَا جَاءُوكَ حَيَّوْكَ بِمَا
لَمْ يُحْيِكَ بِهِ اللَّهُ وَيَقُولُونَ فِي أَنْفُسِهِمْ لَوْلَا يُعَذِّبُنَا اللَّهُ بِمَا نَقُولُ حَسْبُكُمْ جَهَنَّمُ يَصَلُّونَهَا
فِيئَسَّ الْمَصِيرُ ﴿٩﴾

7. Have you not seen that Allāh knows whatsoever is in the heavens and whatsoever is on the earth? There is no *Najwā* (secret counsel) of three but He is their fourth (with His Knowledge, while He Himself is over the Throne, over the seventh heaven), – nor of five but He is their sixth (with His Knowledge), – nor of less than that or more but He is with them (with His Knowledge) wheresoever they may be. And afterwards on the Day of Resurrection He will inform them of what they did. Verily, Allāh is All-Knower of everything. 8. Have you not seen those who were forbidden to hold secret counsel, and afterwards returned to that which they had been forbidden, and conspired together for sin and wrongdoing and disobedience to the Messenger (Muhammad ﷺ). And when they come to you, they greet you with a greeting wherewith Allāh greets you not, and say within themselves: "Why should Allāh punish us not for what we say?" Hell will be sufficient for them; they will burn therein. And worst indeed is that destination!

وَمَا	فِي السَّمَوَاتِ	أَنَّ اللَّهَ يَعْلَمُ مَا	أَلَمْ تَرَ
and whatsoever	(is) in the heavens	that Allah knows whatsoever	(have) you not seen?
إِلَّا هُوَ	ثَلَاثَةٍ	مِنْ نَجْوَى	مَا يَكُونُ
but He	(of) three	any secret counsel	(there) is not
فِي الْأَرْضِ	رَابِعُهُمْ	وَلَا خَمْسَةٍ	إِلَّا هُوَ
(is) on the earth	(is) their fourth	(is) their fifth	but He
وَلَا أَكْثَرَ	إِلَّا هُوَ	مَعَهُمْ	أَيْنَ مَا كَانُوا
and not more	but He	(is) with them	wheresoever they may be

ثُمَّ يُنَبِّئُهُمُ	بِمَا عَمِلُوا	يَوْمَ	الْقِيَامَةِ	إِنَّ اللَّهَ
then He will inform them	of what they did	(on the) Day	(of) Resurrection	verily Allah
يَكُلِّ شَيْءٍ	عَلِيمٌ	أَلَمْ تَرَ	إِلَى الَّذِينَ هُوَ	
thing of every	(is) All-Knower	(have) you not seen?	[to] those who were forbidden	
عَنِ النَّجْوَى	ثُمَّ يَعُودُونَ	لِمَا هُوَ	عَنْهُ	
from secret counsel	then they returned	to that which they had been forbidden	[from it]	
وَيَنْتَجِبُونَ	بِالْإِثْمِ	وَالْعُدْوَانَ	وَمَعْصِيَتِ	
and conspired together	for sin	and wrongdoing	and disobedience	
الرَّسُولِ	وَإِذَا	جَاءُوكَ	حَيَّوْكَ	بِمَا
(to) the Messenger	and when	they come to you	they greet you	with what
لَمْ يُحَيِّكَ	بِهِ	اللَّهُ	وَيَقُولُونَ	فِي أَنْفُسِهِمْ
greet you not	wherewith	Allah	and they say	within themselves
لَوْلَا يَعَذِّبْنَا اللَّهُ	بِمَا نَقُولُ	حَسْبُهُمْ		
why should Allah punish us not	for what we say	(will be) sufficient for them		
جَهَنَّمَ	يَصَلَوْنَهَا	فَبَشِّرْ	الْمُصِيرُ	
Hell	they will burn therein	and worst (indeed) is that destination		

يَتَأَيُّهَا الَّذِينَ ءَامَنُوا إِذَا تَنَجَّيْتُمْ فَلَا تَنْجُوا بِالْإِثْمِ وَالْعُدْوَانِ وَمَعْصِيَتِ الرَّسُولِ وَتَنْجُوا بِالْبِرِّ
وَالْتَّقْوَىٰ وَأَتَّقُوا اللَّهَ الَّذِي إِلَيْهِ تُحْشَرُونَ ﴿٩﴾ إِنَّمَا النَّجْوَىٰ مِنَ الشَّيْطَانِ لِيَحْزَبَ الَّذِينَ ءَامَنُوا
وَلَيْسَ بِضَارٍّ لَهُمْ شَيْئًا إِلَّا بِإِذْنِ اللَّهِ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١٠﴾

9. O you who believe! When you hold secret counsel, do it not for sin and wrongdoing, and disobedience towards the Messenger (Muhammad ﷺ), but do it for *Al-Birr* (righteousness) and *At-Taqwā* (virtues and piety); and fear Allāh to Whom you shall be gathered. 10. Secret counsel (conspiracy) is only from *Shaitān* (Satan), in order that he may cause grief to the believers. But he cannot harm them in the least, except as Allāh permits. And in Allāh let the believers put their trust.

فَلَا تَنْجُوْا		إِذَا تَنْجِيْتُمْ		الَّذِيْنَ ءَامَنُوْا		يَأْتِيْهَا	
then (do) not hold secret counsel		when you hold secret counsel		who believe		O (you)	
الرَّسُوْلَ		وَمَعْصِيْتِ		وَالْعُدُوْنَ		بِالْاِثْمِ	
(towards) the Messenger		and disobedience		and wrongdoing		for sin	
الَّذِيْنَ	وَاتَّقُوْا اللّٰهَ	وَالنَّقْوٰى	بِالْبِرِّ	وَتَنْجُوْا			
[Who]	and fear Allah	and piety	for righteousness	but hold secret counsel			
مِنَ الشَّيْطٰنِ		اِنَّمَا النَّجْوٰى		اِلَيْهِ تُحْشَرُوْنَ			
from Satan		secret counsel (is) only		to Whom you shall be gathered			
شَيْْئًا	بِضَارِهِمْ	وَلَيْسَ	الَّذِيْنَ ءَامَنُوْا	لِيَحْزَنَ			
(in) anything	harm them	but he (can) not	(to) those who believe	that he may cause grief			
فَلْيَتَوَكَّلِ الْمُؤْمِنُوْنَ		وَعَلَى اللّٰهِ		بِاِذْنِ اللّٰهِ		اِلَّا	
let the believers put (their) trust		and in Allah		by (the) permission (of) Allah		except	

يَأْتِيْهَا الَّذِيْنَ ءَامَنُوْا إِذَا قِيْلَ لَكُمْ تَفَسَّحُوْا فِى الْمَجْلِسِ فَأَفْسَحُوْا يَفْسَحِ اللّٰهُ لَكُمْ وَإِذَا قِيْلَ اَنْشُرُوْا فَاَنْشُرُوْا يَرْفَعِ اللّٰهُ الَّذِيْنَ ءَامَنُوْا مِنْكُمْ وَالَّذِيْنَ اٰتُوْا الْعِلْمَ دَرَجٰتٍ وَاللّٰهُ بِمَا تَعْمَلُوْنَ خَبِيْرٌ ﴿١١﴾ يَأْتِيْهَا الَّذِيْنَ ءَامَنُوْا إِذَا نَجَّيْتُمُ الرَّسُوْلَ فَقَدِمُوْا بَيْنَ يَدَيْ نَجْوٰىكُمْ صَدَقَةٌ ذٰلِكَ خَيْرٌ لَّكُمْ وَاَطْهَرُ فَاِنْ لَّمْ تَجِدُوْا فَاِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ ﴿١٢﴾

11. O you who believe! When you are told to make room in the assemblies, (spread out and) make room. Allāh will give you (ample) room (from His Mercy). And when you are told to rise up [for prayers, or *Jihād* (holy fighting in Allāh's Cause), or for any other good deed], rise up. Allāh will exalt in degree those of you who believe, and those who have been granted knowledge. And Allāh is Well-Acquainted with what you do. 12. O you who believe! When you (want to) consult the Messenger (Muhammad ﷺ) in private, spend something in charity before your private consultation. That will be better and purer for you. But if you find not (the means for it), then verily, Allāh is Oft-Forgiving, Most Merciful.

يَتَأْتِيهَا	الَّذِينَ ءَامَنُوا	إِذَا قِيلَ	لَكُمْ	تَفَسَّحُوا فِي الْمَجَالِسِ
O (you)	who believe	when it is said	to you	make room in the assemblies
فَافْسَحُوا	يَفْسَحِ اللَّهُ	وَإِذَا قِيلَ	لَكُمْ	أَنْشُرُوا
then make room	Allah will give room	and when it is said	to you	rise up
فَأَنْشُرُوا	يَرْفَعُ اللَّهُ	الَّذِينَ ءَامَنُوا	مِنْكُمْ	وَالَّذِينَ
then rise up	Allah will elevate	those who believe	of you	and those who
أُوتُوا الْعِلْمَ	دَرَجَاتٍ	وَاللَّهُ		
have been granted knowledge	(in) degrees	and Allah		
بِمَا تَعْمَلُونَ خَيْرٌ	يَتَأْتِيهَا	الَّذِينَ ءَامَنُوا		
(is) Well-Acquainted with what you do	O (you)	who believe		
إِذَا	نَجَّيْتُمُ الرَّسُولَ	فَقَدِّمُوا	بَيْنَ يَدَيَّ	
when	you consult the Messenger in private	then spend (something)	before	
تَجَوَّزْتُمْ	صَدَقَةً	ذَلِكَ	خَيْرٌ	لَكُمْ
your private consultation	(in) charity	that	(will be) better	for you
فَإِنْ	لَمْ تَجِدُوا	فَإِنَّ اللَّهَ	عَفُورٌ	رَحِيمٌ
but if	you find not	then verily Allah	(is) Oft-Forgiving	Most Merciful

ءَأَشْفَقْتُمْ أَنْ تُقَدِّمُوا بَيْنَ يَدَيَّ تَجَوَّزْتُمْ صَدَقَاتٍ فَإِذْ لَمْ تَفْعَلُوا وَتَابَ اللَّهُ عَلَيْكُمْ فَأَقِيمُوا الصَّلَاةَ
وَأْتُوا الزَّكَاةَ وَأَطِيعُوا اللَّهَ وَرَسُولَهُ، وَاللَّهُ خَيْرٌ بِمَا تَعْمَلُونَ ﴿١٣﴾ ﴿١٤﴾ أَلَمْ تَرَ إِلَى الَّذِينَ تَوَلَّوْا قَوْمًا
غَضِبَ اللَّهُ عَلَيْهِمْ مَّا هُمْ مِنْكُمْ وَلَا مِنْهُمْ وَيَحْلِفُونَ عَلَى الْكَذِبِ وَهُمْ يَعْلَمُونَ ﴿١٥﴾ أَعَدَّ اللَّهُ لَهُمْ
عَذَابًا شَدِيدًا إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ ﴿١٦﴾ اتَّخَذُوا أَيْمَانَهُمْ جُنَّةً فَصَدُّوا عَنْ سَبِيلِ اللَّهِ فَلَهُمْ
عَذَابٌ مُهِينٌ ﴿١٧﴾

13. Are you afraid of spending in charity before your private consultation (with him)? If then you do it not, and Allāh has forgiven you, then (at least) perform *As-Salāt* (the prayers) and give *Zakāt* (obligatory charity) and obey Allāh (i.e. do all that Allāh and His Messenger ﷺ order you to do). And Allāh

is Well-Acquainted with what you do. 14. Have you (O Muhammad ﷺ) not seen those (hypocrites) who take as friends a people upon whom is the Wrath of Allāh (i.e. Jews)? They are neither of you (Muslims) nor of them (Jews), and they swear to a lie while they know. 15. Allāh has prepared for them a severe torment. Evil indeed is that which they used to do. 16. They have made their oaths a screen (for their evil actions). Thus they hinder (men) from the path of Allāh, so they shall have a humiliating torment.

صَدَقْتِ	تَجَوَّنَكُمْ	بَيْنَ يَدَيَّ	أَنْ تُقَدِّمُوا	أَسْفَقْتُمْ
(in) charity	your private consultation	before	to spend	are you afraid?
فَإِذَا	عَلَيْكُمْ	وَتَابَ اللَّهُ	لَمْ تَفْعَلُوا	فَإِذَا
then perform	[to] you	and Allah has forgiven	you do (it) not	then when
وَاللَّهُ	وَرَسُولُهُ	وَأَطِيعُوا اللَّهَ	وَأَتُوا الزَّكَاةَ	
and Allah	and His Messenger	and obey Allah	and give Zakat (charity)	
إِلَى الَّذِينَ تَوَلَّوْا	أَلَمْ تَرَ	حَيْرٌ يَمَا تَعْمَلُونَ		
[to] those who take as friends	(have) you not seen?	(is) Well-Acquainted with what you do		
مِنْهُمْ	وَلَا	مَنْكُمْ	مَا هُمْ	عَظَبَ اللَّهُ عَلَيْهِمْ
of them	nor	of you	they (are) not	Allah is angry upon them
أَعَدَّ اللَّهُ لَهُمْ	وَهُمْ يَعْلَمُونَ	عَلَى الْكَذِبِ	وَيَحْلِفُونَ	
Allah has prepared for them	while they know	to a lie	and they swear	
يَعْمَلُونَ	مَا كَانُوا	إِنَّهُمْ سَاءَ	شَدِيدًا	عَذَابًا
do	that which they used to	evil indeed [they] is	severe	a torment
عَنْ سَبِيلِ اللَّهِ	فَصَدُّوا	جَنَّةَ	أَتَّخَذُوا أَيْمَانَهُمْ	
from (the) path (of) Allah	so they hinder (men)	a screen	they have taken their oaths	
مُهِينٌ	عَذَابٌ	فَالَهُمْ		
humiliating	a torment	so they (shall) have		

لَنْ نَغْفِيَ عَنْهُمْ أَمْوَالَهُمْ وَلَا أَوْلَادَهُمْ مِنَ اللَّهِ شَيْئًا أُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿١٧﴾

يَوْمَ يَبْعَثُهُمُ اللَّهُ جَمِيعًا فَيَحْلِفُونَ لَهُ، كَمَا يَحْلِفُونَ لَكُمْ وَيَحْسَبُونَ أَنَّهُمْ عَلَىٰ شَيْءٍ أَلَّا إِنَّهُمْ هُمُ
 الْكَاذِبُونَ ﴿١٨﴾ اسْتَحْوَذَ عَلَيْهِمُ الشَّيْطَانُ فَأَنسَهُمْ ذِكْرَ اللَّهِ أُولَٰئِكَ حِزْبُ الشَّيْطَانِ أَلَا إِنَّ حِزْبَ
 الشَّيْطَانِ هُمُ الْخٰسِرُونَ ﴿١٩﴾ إِنَّ الَّذِينَ يُحَادِّثُونَ اللَّهَ وَرَسُولَهُ أُولَٰئِكَ فِي الْأَذَلِّينَ ﴿٢٠﴾ كَتَبَ اللَّهُ
 لَأَغْلِبَنَّ أَنَا وَرُسُلِي إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ ﴿٢١﴾

17. Their wealth and their children will avail them nothing against Allāh. They will be the dwellers of the Fire to dwell therein forever. 18. On the Day when Allāh will resurrect them all together (for their account); then they will swear to Him as they swear to you (O Muslims). And they think that they have something (to stand upon). Verily, they are liars! 19. *Shaitān* (Satan) has overpowered them. So he has made them forget the remembrance of Allāh. They are the party of *Shaitān* (Satan). Verily, it is the party of *Shaitān* (Satan) that will be the losers! 20. Those who oppose Allāh and His Messenger (Muhammad ﷺ), they will be among the lowest (most humiliated). 21. Allāh has decreed: "Verily, it is I and My Messengers who shall be the victorious." Verily, Allāh is All-Powerful, All-Mighty.

لَنْ تَغْنِيَ عَنْهُمْ	أَمْوَالُهُمْ	وَلَا أَوْلَادُهُمْ	مِنَ اللَّهِ شَيْئًا
will never avail them	their wealth	nor their children	anything against Allah
أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿١٧﴾	أُولَٰئِكَ	هُمْ	فِيهَا
they (will be the) dwellers	(of) the Fire	[they]	therein
يَوْمَ يَبْعَثُهُمُ اللَّهُ جَمِيعًا	فَيَحْلِفُونَ	عَلَىٰ شَيْءٍ	أَنََّّهُمْ
(on the) Day	then they will swear	all (together)	(when) Allah will resurrect them
لَهُ. كَمَا يَحْلِفُونَ لَكُمْ وَيَحْسَبُونَ أَنَّهُمْ عَلَىٰ شَيْءٍ أَلَّا إِنَّهُمْ هُمُ الشَّيْطَانُ	فَيَحْلِفُونَ	عَلَىٰ شَيْءٍ	أَنََّّهُمْ
to Him	as they swear	to you	and they think
أَلَّا إِنَّهُمْ هُمُ الشَّيْطَانُ	فَيَحْلِفُونَ	عَلَىٰ شَيْءٍ	أَنََّّهُمْ
[no doubt]	verily they	that they	so he has made them forget
أَلَّا إِنَّهُمْ هُمُ الشَّيْطَانُ	فَيَحْلِفُونَ	عَلَىٰ شَيْءٍ	أَنََّّهُمْ
Satan	has overtaken them	(are) the liars	[they]
فَأَنسَهُمْ	ذِكْرَ اللَّهِ	أُولَٰئِكَ	حِزْبُ
so he has made them forget	(the) remembrance (of) Allah	they	(are the) party

الشَّيْطَانِ	أَلَّا	إِنَّ حِزْبَ	الشَّيْطَانِ	هُمْ	الْخٰسِرُونَ ﴿١١﴾
(of) Satan	[no doubt]	verily (the) party	(of) Satan	[they]	(will be) the losers
إِنَّ الَّذِينَ يُحَادُّونَ اللَّهَ	وَرَسُولَهُ	أُولَئِكَ	فِي الْأَذْلَلِينَ ﴿١٢﴾		
verily those who oppose Allah	and His Messenger	they	(will be) among the lowest		
كَتَبَ اللَّهُ	لَأَغْلِبَنَّ أَنَا	وَرُسُلِي	إِنَّ اللَّهَ		
Allah has decreed	verily will overcome I	and My Messengers	verily Allah		
	فَوَيْ	عَزِيزٌ ﴿١٣﴾			
	(is) All-Powerful	All-Mighty			

لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ، وَلَوْ كَانُوا آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ أُولَئِكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ وَأَيَّدَهُم بِرُوحٍ مِّنْهُ وَيُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ أُولَئِكَ حِزْبُ اللَّهِ أَلَا إِنَّ حِزْبَ اللَّهِ هُمُ الْمُفْلِحُونَ ﴿١١﴾

22. You (O Muhammad ﷺ) will not find any people who believe in Allāh and the Last Day, making friendship with those who oppose Allāh and His Messenger (Muhammad ﷺ), even though they were their fathers or their sons or their brothers or their kindred (people). For such He has written Faith in their hearts, and strengthened them with *Rūh* (proofs, light and true guidance) from Himself. And He will admit them to Gardens (Paradise) under which rivers flow, to dwell therein (forever). Allāh is pleased with them, and they with Him. They are the party of Allāh. Verily, it is the party of Allāh that will be the successful.

لَا تَجِدُ قَوْمًا	يُؤْمِنُونَ بِاللَّهِ	وَالْيَوْمِ	الْآخِرِ
you will not find any people	who believe in Allah	and the Day	the Last
يُوَادُّونَ مَنْ	حَادَّ اللَّهَ وَرَسُولَهُ	وَلَوْ كَانُوا	آبَاءَهُمْ
loving (those) who	oppose Allah and His Messenger	even though they were	their fathers

أَوْ أَبْنَاءَهُمْ	أَوْ إِخْوَانَهُمْ	أَوْ عَشِيرَتَهُمْ	أَوْلِيَّكَ كَتَبَ
or their sons	or their brothers	or their kindred (people)	(for) such He has written
فِي قُلُوبِهِمْ	الْإِيمَانَ	وَأَيَّدَهُمْ	بِرُوحٍ
in their hearts	Faith	and strengthened them	with spirit (light and true guidance)
مِّنْهُ	وَيُدْخِلُهُمْ	جَنَّاتٍ	تَجْرِي مِنْ تَحْتِهَا
from Himself	and He will admit them	(to) Gardens	the rivers flowing under which
الْأَنْهَارِ	وَرِضْوَانًا	رَضِيَ اللَّهُ عَنْهُمْ	وَرِضْوَانًا
the rivers	and they are pleased	Allah is pleased with them	and they are pleased
خَالِدِينَ	فِيهَا	حِزْبُ اللَّهِ	حِزْبُ اللَّهِ
(to) dwell forever	therein	(are the) party (of) Allah	(are the) party (of) Allah
عَنْهُ	أَوْلِيَّكَ	أَلَا	إِنَّ حِزْبَ اللَّهِ
with Him	they	[no doubt]	verily (the) party (of) Allah
هُمْ	الْمُفْلِحُونَ		
[they]	(will be) the successful		

سُورَةُ الْحَشْرِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سَبَّحَ لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿١﴾ هُوَ الَّذِي أَخْرَجَ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِنَابِ مِنْ دِيَارِهِمْ لِأَوَّلِ الْحَشْرِ مَا ظَنَنْتُمْ أَنْ يَخْرُجُوا وَظَنُّوا أَنَّهُمْ مَانِعَتُهُمْ حُصُونُهُمْ مِنَ اللَّهِ فَأَنزَلَهُمُ اللَّهُ مِنْ حَيْثُ لَمْ يَحْتَسِبُوا وَقَدَفَ فِي قُلُوبِهِمُ الرَّعْبَ يُخْرِبُونَ بُيُوتَهُمْ بِأَيْدِيهِمْ وَأَيْدِي الْمُؤْمِنِينَ فَاعْتَبِرُوا يَا أُولِيَ الْأَبْصَارِ ﴿٢﴾ وَلَوْلَا أَنْ كَتَبَ اللَّهُ عَلَيْهِمُ الْجَلَائَ لَعَذَّبَهُمْ فِي الدُّنْيَا وَلَهُمْ فِي الْآخِرَةِ عَذَابُ النَّارِ ﴿٣﴾

Sūrah Al-Hashr (The Gathering) 59

In the Name of Allāh, the Most Gracious, the Most Merciful.

1. Whatsoever is in the heavens and whatsoever is on the earth glorifies Allāh.

And He is the All-Mighty, the All-Wise. 2. He it is Who drove out the disbelievers among the people of the Scripture (i.e. the Jews of the tribe of Banū An-Nadīr) from their homes at the first gathering. You did not think that they would get out. And they thought that their fortresses would defend them from Allāh! But Allāh's (torment) reached them from a place whereof they expected it not, and He cast terror into their hearts so that they destroyed their own dwellings with their own hands and the hands of the believers. Then take admonition, O you with eyes (to see). 3. And had it not been that Allāh had decreed exile for them, He would certainly have punished them in this world; and in the Hereafter theirs shall be the torment of the Fire.

الرَّحِيمِ		الرَّحِيمِ		بِسْمِ اللَّهِ	
the Most Merciful		the Most Gracious		In the Name (of) Allah	
فِي الْأَرْضِ		وَمَا		سَبَّحَ لِلَّهِ مَا	
(is) on the earth		and whatsoever		(is) in the heavens glorifies [to] Allah whatsoever	
الَّذِينَ كَفَرُوا		الَّذِي أَخْرَجَ		هُوَ الْحَكِيمُ	
those who disbelieved		Who drove out		He (it is) the All-Wise	
الْحَشْرِ		لِأَوَّلِ		مِنْ أَهْلِ	
gathering		at (the) first		among (the) people	
أَنْتُمْ		وظننتم		أَنْ يَخْرُجُوا	
that [they]		and they thought		that they would get out	
فَأَنزَلَهُمُ اللَّهُ		مِنَ اللَّهِ		حُصُونَهُمْ	
but Allah reached them		from Allah		their fortresses	
الرُّعْبَ		وَقَذَفَ		لَمْ يَحْتَسِبُوا	
terror		and He cast		they expected (it) not	
وَأَيْدِي		بِأَيْدِيهِمْ		يُحْرَبُونَ	
and (the) hands		with their own hands		they destroyed their own dwellings	
الْأَبْصَارِ		يَتَأُولِي		فَاعْتَبِرُوا	
eyes (to see)		O (you) with		then take admonition	
				الْمُؤْمِنِينَ	
				(of) the believers	

الْجَلَاءَ	عَلَيْهِمْ	أَنْ كَتَبَ اللَّهُ	وَلَوْلَا
exile	for them	that Allah had decreed	and had (it) not been
وَهُمْ	فِي الدُّنْيَا	لَعَذَّبَهُمْ	
and for them	in this world	He would certainly have punished them	
التَّارِ	عَذَابُ	فِي الآخِرَةِ	
(of) the Fire	(shall be the) torment	in the Hereafter	

ذَلِكَ بِأَنَّهُمْ شَاقُوا اللَّهَ وَرَسُولَهُ. وَمَنْ يُشَاقِ اللَّهَ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٥١﴾ مَا قَطَعْتُمْ مِنْ لِينَةٍ أَوْ تَرَكْتُمُوهَا قَائِمَةً عَلَى أُصُولِهَا فَبِإِذْنِ اللَّهِ وَلِيُخْزِيَ الْفَاسِقِينَ ﴿٥٢﴾ وَمَا آفَاءَ اللَّهِ عَلَى رَسُولِهِ مِنْهُمْ فَمَا أَوْجَفْتُمْ عَلَيْهِ مِنْ خَيْلٍ وَلَا رِكَابٍ وَلَكِنَّ اللَّهَ يُسَلِّطُ رُسُلَهُ عَلَى مَنْ يَشَاءُ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٥٣﴾

4. That is because they opposed Allah and His Messenger (Muhammad ﷺ). And whosoever opposes Allah, then verily, Allah is Severe in punishment. 5. What you (O Muslims) cut down of a palm tree (of the enemy), or you left it standing on its stem, it was by the Leave of Allah, and in order that He might disgrace the *Fāsiqūn* (the rebellious, the disobedient to Allah). 6. And what Allah gave as booty (*Fai'*) to His Messenger (Muhammad ﷺ) from them - for this you made no expedition with either cavalry or camelry. But Allah gives power to His Messengers over whomsoever He wills. And Allah is Able to do all things.

ذَلِكَ	بِأَنَّهُمْ شَاقُوا اللَّهَ	وَرَسُولَهُ	وَمَنْ يُشَاقِ اللَّهَ
that	(is) because they opposed Allah	and His Messenger	and whosoever opposes Allah
فَإِنَّ اللَّهَ شَدِيدٌ	الْعِقَابِ	مَا قَطَعْتُمْ	مِنْ لِينَةٍ
(is) Severe	(in) punishment	what you cut down	of a palm tree
أَوْ تَرَكْتُمُوهَا	قَائِمَةً	عَلَى أُصُولِهَا	فَبِإِذْنِ اللَّهِ
or you left it	standing	on its roots	then (it was) by (the) Leave (of) Allah
وَلِيُخْزِيَ الْفَاسِقِينَ	وَمَا آفَاءَ اللَّهِ		
and (in order) that He might disgrace the rebellious	and what Allah gave as booty		

عَلَى رَسُولِهِ	مِنْهُمْ	فَمَا أَوْجَفْتُمْ	عَلَيْهِ	مِنْ حَيْلٍ
to His Messenger	from them	for (this) you made no expedition	on it	with cavalry
وَلَا رِكَابٍ	وَلَكِنَّ اللَّهَ يُسَلِّطُ رُسُلَهُ	عَلَى مَنْ يَشَاءُ		
nor camelry	[and] but Allah gives power (to) His Messengers	over whomsoever He wills		
وَاللَّهُ	عَلَى كُلِّ	شَيْءٍ	قَدِيرٌ	
and Allah	over all	things	(is) Able	

مَا آفَاءَ اللَّهِ عَلَى رَسُولِهِ مِنْ أَهْلِ الْقُرَى فَلِلَّهِ وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَابْنِ السَّبِيلِ كَيْ لَا يَكُونَ دُولَةً بَيْنَ الْأَغْنِيَاءِ مِنْكُمْ وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٧﴾ لِلْفُقَرَاءِ الْمُهَاجِرِينَ الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ وَأَمْوَالِهِمْ يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا وَيَنْصُرُونَ اللَّهَ وَرَسُولَهُ أُولَٰئِكَ هُمُ الصَّادِقُونَ ﴿٨﴾

7. What Allāh gave as booty (*Fai'*) to His Messenger (Muhammad ﷺ) from the people of the townships – it is for Allāh, His Messenger (Muhammad ﷺ), the kindred (of Messenger Muhammad ﷺ), the orphans, *Al-Masākīn* (the needy), and the wayfarer, in order that it may not become a fortune used by the rich among you. And whatsoever the Messenger (Muhammad ﷺ) gives you, take it; and whatsoever he forbids you, abstain (from it). And fear Allāh; verily, Allāh is Severe in punishment. 8. (And there is also a share in this booty) for the poor emigrants, who were expelled from their homes and their property, seeking bounties from Allāh and to please Him, and helping Allāh (i.e. helping His religion – Islāmic Monotheism) and His Messenger (Muhammad ﷺ). Such are indeed the truthful (to what they say).

مَا آفَاءَ اللَّهِ	عَلَى رَسُولِهِ	مِنْ أَهْلِ	الْقُرَى
what Allah gave as booty	to His Messenger	from (the) people	(of) the townships
فَلِلَّهِ	وَلِلرَّسُولِ	وَلِذِي الْقُرْبَىٰ	وَالْيَتَامَىٰ
(it is) for Allah	and for His Messenger	and for the kindred	and the orphans

وَالْمَسْكِينِ	وَأَبْنِ السَّبِيلِ	كَيْ	لَا يَكُونَ دَوْلَةً	بَيْنَ
and the poor	and the wayfarer	(in order) that	it may not become a fortune	between
الْأَغْنِيَاءِ	مِنْكُمْ	وَمَا	عَنْكُمْ	الرَّسُولُ
the rich	among you	and whatsoever	gives you	the Messenger
وَمَا	نَهَكُمْ	عَنْهُ	فَانْتَهُوا	وَاتَّقُوا اللَّهَ
and whatsoever	he forbids you	from it	abstain	and fear Allah
إِنَّ اللَّهَ شَدِيدُ	الْعِقَابِ	لِلْفُقَرَاءِ	الْمُهَاجِرِينَ	الَّذِينَ أُخْرِجُوا
verily Allah (is) Severe	(in) punishment	for the poor	emigrants	who were expelled
مِنْ دِيَارِهِمْ	وَأَمْوَالِهِمْ	يَبْتَغُونَ فَضْلًا	مِنَ اللَّهِ	وَرِضْوَانًا
from their homes	and their properties	seeking bounty from Allah	and pleasure	
وَيَنْصُرُونَ اللَّهَ	وَرَسُولَهُ	أُولَئِكَ هُمْ	الصَّادِقُونَ	
and helping Allah	and His Messenger	such	(are) the truthful	

وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالْإِيمَانَ مِنْ قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً مِمَّا أُوتُوا وَيُؤْثِرُونَ عَلَىٰ أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ وَمَنْ يُوقِ شَحْحَ نَفْسِهِ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿٩﴾ وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ ءَامَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ ﴿١٠﴾

9. And those who, before them, had homes (in Al-Madinah) and had adopted the Faith, love those who emigrate to them, and have no jealousy in their breasts for that which they have been given (from the booty of Banū An-Nadīr), and give them (emigrants) preference over themselves even though they were in need of that. And whosoever is saved from his own covetousness, such are they who will be the successful. 10. And those who came after them say: "Our Lord! Forgive us and our brethren who have preceded us in Faith, and put not in our hearts any hatred against those who have believed. Our Lord! You are indeed full of kindness, Most Merciful.

وَالَّذِينَ تَبَوَّءُوا	الدَّارَ	وَالْإِيمَانَ	مِنْ قَبْلِهِمْ
and those who had adopted	the home	and the Faith	before them
يُحِبُّونَ مَنْ	هَاجَرَ إِلَيْهِمْ	وَلَا يَجِدُونَ	فِي صُدُورِهِمْ حَاجَةً
love (those) who	emigrate to them	and they find not	jealousy in their breasts
مِمَّا أُوتُوا	وَيُؤْتِرُونَ	عَلَىٰ أَنْفُسِهِمْ	
for that which they have been given	and give (them) preference	over themselves	
وَلَوْ كَانَ	بِهِمْ	خِصَاصَةٌ	وَمَنْ يُوقَ
even though was	with them	need (of that)	and whosoever is saved
نَفْسِيهِ	فَأُولَٰئِكَ	هُمُ	وَالَّذِينَ جَاءُوا
(of) his own	such	(are) they	and those who came
مِنْ بَعْدِهِمْ	يَقُولُونَ رَبَّنَا	أَغْفِرْ لَنَا	وَلِإِخْوَانِنَا
after them	they say our Lord	forgive us	and our brethren
سَبَقُونَا	بِالْإِيمَانِ	وَلَا تَجْعَلْ	فِي قُلُوبِنَا
have preceded us	in Faith	and put not	in our hearts
لِلَّذِينَ ءَامَنُوا	رَبَّنَا	إِنَّكَ رءُوفٌ	رَحِيمٌ
against those who have believed	our Lord	You (are) indeed Most Kind	Most Merciful

۞ أَلَمْ تَرَ إِلَى الَّذِينَ نَافَقُوا يَقُولُونَ لِإِخْوَانِهِمُ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ لَئِنْ أُخْرِجْتُمْ لَنَخْرُجَنَّ مَعَكُمْ وَلَا نَطِيعَ فِيكُمْ أَحَدًا أَبَدًا وَإِنْ قُوتِلْتُمْ لَنَنصُرَنَّكُمْ وَاللَّهُ شَهِدٌ إِنَّهُمْ لَكَاذِبُونَ ﴿١١﴾ لَئِنْ أُخْرِجُوا لَا يَخْرُجُونَ مَعَهُمْ وَلَئِنْ قُوتِلُوا لَا يَنْصُرُونَهُمْ وَلَئِنْ نَصَرُوهُمْ لَيُوَلُّنَّ الْأَدْبَارَ ثُمَّ لَا يَنْصُرُونَ ﴿١٢﴾

11. Have you (O Muhammad ﷺ) not observed the hypocrites who say to their friends among the people of the Scripture who disbelieve: "(By Allāh) if you are expelled, we (too) indeed will go out with you, and we shall never obey any one against you; and if you are attacked (in fight), we shall indeed help you." But Allāh is Witness that they verily are liars. 12. Surely, if they (the Jews) are expelled, never will they (hypocrites) go out with them; and if they are

attacked, they will never help them. And (even) if they do help them, they (hypocrites) will turn their backs, and they will not be victorious.

يَقُولُونَ لِأَخْوَانِهِمْ		إِلَى الَّذِينَ نَافَقُوا		أَلَمْ تَرَ	
they say to their brothers		[to] those who were hypocrites		(have) you not observed?	
لَيْنِ أُخْرِجْتُمْ		الْكِتَابِ		الَّذِينَ كَفَرُوا	
if you are expelled		(of) the Scripture		among (the) people those who disbelieve	
أَبَدًا		فِيكُمْ		وَلَا نَطِيعَ	
ever		against you		and we shall not obey	
لَنَخْرُجَنَّ مَعَكُمْ		لَنَنْصُرَنَّكُمْ		وَإِنْ قُوتِلْتُمْ	
we indeed will go out with you		we shall indeed help you		and if you are attacked	
لَا يَخْرُجُونَ مَعَهُمْ		لَيْنِ أُخْرِجُوا		لَكَذِبُونَ	
never will they go out with them		surely if they are expelled		verily (are) liars	
وَلَيْنِ نَصْرُوهُمْ		لَا يَنْصُرُونَهُمْ		وَلَيْنِ قُوتِلُوا	
and if they do help them		they will not help them		and if they are attacked	
لَا يَنْصُرُونَ		ثُمَّ		لِيُؤَلِّقُوا الْأَدْبَرَ	
they will not be victorious		then		they will turn (their) backs	

لَأَنْتُمْ أَشَدُّ رَهَبَةً فِي صُدُورِهِمْ مِنَ اللَّهِ ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ ۗ لَا يَقْنَلُونَكُمْ جَمِيعًا إِلَّا فِي قُرَى مُحَصَّنَةٍ أَوْ مِنْ وَرَاءِ جُدُرٍ بَأْسُهُمْ بَيْنَهُمْ شَدِيدٌ تَحْسَبُهُمْ جَمِيعًا وَقُلُوبُهُمْ شَتَّىٰ ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْقِلُونَ ﴿١٤﴾ كَمَثَلِ الَّذِينَ مِنْ قَبْلِهِمْ قَرِيبًا ذَاقُوا وَبَالَ أَمْرِهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٥﴾

13. Verily, you (believers in the Oneness of Allāh – Islāmīc Monotheism) are more fearful in their (Jews of Banū An-Nadīr) breasts than Allāh. That is because they are a people who comprehend not (the Majesty and Power of Allāh). 14. They fight not against you even together, except in fortified townships, or from behind walls. Their enmity among themselves is very

great. You would think they were united, but their hearts are divided. That is because they are a people who understand not. 15. They are like their immediate predecessors (the Jews of Banū Qainūqā', who suffered); they tasted the evil result of their conduct, and (in the Hereafter, there is) for them a painful torment.

لَأَنْتُمْ	أَشَدُّ	رَهْبَةً	فِي صُدُورِهِمْ	مِنَ اللَّهِ	ذَلِكَ
verily you	(are) more awful	(as) a fear	in their breasts	than Allah	that
بِأَنَّهُمْ	قَوْمٌ لَا يَفْقَهُونَ	لَا يَقْتُلُونَكُمْ			
(is) because they	(are) a people who comprehend not	they fight not against you			
جَمِيعًا إِلَّا	فِي قُرَى	مُحَصَّنَةٍ أَوْ	مِنْ وَرَاءِ	جُدُرٍ	بِأَسْهُمِ
except together	in townships	fortified or	from behind	walls	their enmity
بَيْنَهُمْ	شَدِيدٌ	تَحْسِبُهُمْ	جَمِيعًا	وَقُلُوبُهُمْ	
among themselves	(is) very great	you would think them	(as) united	but their hearts	
شَقَى	ذَلِكَ	بِأَنَّهُمْ	قَوْمٌ لَا يَعْقِلُونَ		
(are) divided	that	(is) because they	(are) a people who understand not		
كَمَثَلِ	الَّذِينَ	مِنْ قَبْلِهِمْ	قَرِيبًا		
(they are) like (the) example	(of) those	before them (predecessors)	immediate		
ذَاقُوا وَبَالَ	أَمْرِهِمْ	وَهُمْ	عَذَابٌ	الْأَلِيمِ	
they tasted (the) evil result	(of) their conduct	and for them	(is) a torment	painful	

كَمَثَلِ الشَّيْطَانِ إِذْ قَالَ لِلْإِنْسَانِ اكْفُرْ فَلَمَّا كَفَرَ قَالَ إِنِّي بَرِيءٌ مِّنكَ إِنِّي أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ ﴿١٦﴾ فَكَانَ عَاقِبَتُهُمَا أَنَّهُمَا فِي النَّارِ خَالِدِينَ فِيهَا وَذَلِكَ جَزَاءُ الظَّالِمِينَ ﴿١٧﴾ يَتَأَيَّأُ الَّذِينَ ءَامَنُوا أَنفَعُوا اللَّهَ وَلَتَنْظُرَنفُسُ مَا قَدَّمَتْ لِغَدٍ وَأَتَقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿١٨﴾

16. (Their allies deceived them) like *Shaitān* (Satan), when he says to man: "Disbelieve in Allāh." But when (man) disbelieves in Allāh, *Shaitān* (Satan) says: "I am free of you, I fear Allāh, the Lord of the *Ālamīn* (mankind, jinn and

all that exists)!" 17. So, the end of both will be that they will be in the Fire, abiding therein. Such is the recompense of the *Zālimūn* (i.e. polytheists, wrongdoers, disbelievers in Allāh and in His Oneness). 18. O you who believe! Fear Allāh and keep your duty to Him. And let every person look to what he has sent forth for the morrow, and fear Allāh. Verily, Allāh is Well-Acquainted with what you do.

كَمَثَلِ	الشَّيْطَانِ	إِذْ قَالَ	لِلْإِنْسَانِ أَكْفُرْ
(they are) like (the) example	(of) Satan	when he says	to man disbelieve
فَلَمَّا كَفَرَ	قَالَ إِنِّي	بَرِيءٌ مِّنكَ	إِنِّي أَخَافُ اللَّهَ
but when he disbelieves	he (Satan) says verily I am	of you free	indeed I fear Allah
رَبِّ الْعَالَمِينَ ﴿١٦﴾	فَكَانَ عَاقِبَتُهُمَا	أَنَّهُمَا	فِي النَّارِ
(the) Lord (of) the worlds	so (the) end of both will be	that they	(will be) in the Fire
خَالِدِينَ فِيهَا	وَذَلِكَ	جَزَاؤُا	الظَّالِمِينَ ﴿١٧﴾
therein abiding	and that	(is the) recompense	(of) the wrongdoers
الَّذِينَ ءَامَنُوا	وَاتَّقُوا اللَّهَ	وَلْتَنْظُرْ نَفْسٌ	مَا قَدَّمَتْ
who believe	fear Allah	and let every person look	(to) what he has sent forth
لِغَدِّ	وَاتَّقُوا اللَّهَ	إِنَّ اللَّهَ	حَئِيرٌ يَّمَا تَعْمَلُونَ ﴿١٨﴾
for the morrow	and fear Allah	verily Allah	(is) All-Aware of what you do

وَلَا تَكُونُوا كَالَّذِينَ نَسُوا اللَّهَ فَأَنسَهُمْ أَنفُسَهُمْ أُولَٰئِكَ هُمُ الْفَاسِقُونَ ﴿١٦﴾ لَا يَسْتَوِي
 أَصْحَابُ النَّارِ وَأَصْحَابُ الْجَنَّةِ أَصْحَابُ الْجَنَّةِ هُمُ الْفَائِزُونَ ﴿١٧﴾ لَوْ أَنزَلْنَا هَذَا الْقُرْآنَ
 عَلَىٰ جَبَلٍ لَّرَأَيْتَهُ خَاشِعًا مُّصَدِّعًا مِّنْ خَشْيَةِ اللَّهِ وَتِلْكَ الْأَمْثَلُ نَضْرِبُهَا لِلنَّاسِ
 لَعَلَّهُمْ يَتَفَكَّرُونَ ﴿١٨﴾ هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ عَلِيمٌ الْغَيْبِ وَالشَّهَادَةِ هُوَ
 الرَّحْمَنُ الرَّحِيمُ ﴿١٩﴾

19. And be not like those who forgot Allāh (i.e. became disobedient to Allāh), and He caused them to forget their ownselves (let them to forget to do righteous deeds). Those are the *Fāsiqūn* (rebellious, disobedient to Allāh). 20.

Not equal are the dwellers of the Fire and the dwellers of Paradise. It is the dwellers of Paradise that will be successful. 21. Had We sent down this Qur'an on a mountain, you would surely have seen it humbling itself and rent asunder by the fear of Allāh. Such are the parables which We put forward to mankind that they may reflect. 22. He is Allāh, beside Whom *Lā ilāha illa Huwa* (none has the right to be worshipped but He) the All-Knower of the unseen and the seen. He is the Most Gracious, the Most Merciful.

فَأَنسَاهُمْ		كَالَّذِينَ نَسُوا اللَّهَ		وَلَا تَكُونُوا	
and He caused them to forget		like those who forgot Allah		and be not	
لَا يَسْتَوِي	الْفَاسِقُونَ ﴿٢١﴾	هُمْ	أُولَئِكَ	أَنفُسَهُمْ	
not equal are	(are) the rebellious	[they]	those	their own selves	
أَصْحَابُ الْجَنَّةِ	أَصْحَابُ	الْجَنَّةِ	وَأَصْحَابُ	النَّارِ	أَصْحَابُ
(of) Paradise	(the) dwellers	(of) Paradise	and (the) dwellers	(of) the Fire	(the) dwellers
عَلَى جَبَلٍ	الْقُرْآنَ	لَوْ أَنزَلْنَا هَذَا	الْفَائِزُونَ ﴿٢٢﴾	هُمْ	
on a mountain	Quran	if We had sent down this	(will be) successful	[they]	
مِّنْ خَشْيَةِ اللَّهِ	مُتَصَدِّعًا	خَشِعًا	لَرَأَيْتَهُ	it	
by (the) fear (of) Allah	rending asunder	humbling (itself)	you would surely have seen	it	
لِلنَّاسِ	نَضْرِبُهَا	الْأَمْثَلُ	وَتِلْكَ	and these	
to mankind	which We put forward	(are) the parables			
إِلَّا هُوَ	لَا إِلَهَ	الَّذِي	هُوَ اللَّهُ	لَعَلَّهُمْ يَفَكَّرُونَ ﴿٢٣﴾	
but He	(there is) no god	Who	He (is) Allah	that they may reflect	
الرَّحِيمُ ﴿٢٤﴾	هُوَ الرَّحْمَنُ	وَالشَّهَدَةُ	عَلِمُ الْغَيْبِ		
the Most Merciful	He (is) the Most Gracious	and the seen	(the) All-Knower (of) the unseen		

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيْمِنُ الْعَزِيزُ
الْجَبَّارُ الْمُتَكَبِّرُ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ ﴿٢٣﴾ هُوَ اللَّهُ الْخَلِيقُ الْبَارِئُ
الْمُصَوِّرُ لَهُ الْأَسْمَاءُ الْحُسْنَى يُسَبِّحُ لَهُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٢٤﴾

23. He is Allāh, beside Whom *Lā ilāha illa Huwa* (none has the right to be worshipped but He), the King, the Holy, the One Free from all defects, the Giver of security, the Watcher over His creatures, the All-Mighty, the Compeller, the Supreme. Glorified is Allāh! (High is He) above all that they associate as partners with Him. 24. He is Allāh, the Creator, the Inventor of all things, the Bestower of forms. To Him belong the Best Names. All that is in the heavens and the earth glorify Him. And He is the All-Mighty, the All-Wise.

هُوَ اللَّهُ	الَّذِي	لَا إِلَهَ	إِلَّا هُوَ	الْمَلِكُ	الْقُدُّوسُ
He (is) Allah	Who	(there is) no god	but He	the King	the Holy
الْمُهَيِّمُ	الْمُؤْمِنُ	الْعَزِيزُ	الْجَبَّارُ	الْمَتَكَبِّرُ	سُبْحَانَ اللَّهِ
the One Free from all defects	the Giver of security	the All-Mighty	the Compeller	the Supreme	Glorified is Allah
عَمَّا يُشْرِكُونَ	هُوَ اللَّهُ	الْخَلِيقُ	الْمُصَوِّرُ	لَهُ	الْأَسْمَاءُ
above (all) that they associate as partners (with Him)	He (is) Allah	the Creator	the Bestower of forms	to Him (belong)	the Names
الْحَسَنُ	يُسَبِّحُ لَهُ	مَا	فِي السَّمَوَاتِ	وَالْأَرْضِ	وَهُوَ
Best	glorify Him	(all) that	(is) in the heavens	and the earth	and He
	الْعَزِيزُ	الْحَكِيمُ			
	(is) the All-Mighty	the All-Wise			

سُورَةُ الْمُتَحَنَّنِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَأْتِيهَا الَّذِينَ آمَنُوا لَاتُخِذُوا عَدُوِي وَعَدُوِكُمْ أَوْلِيَاءَ تَلْقَوْنَ إِلَيْهِم بِالْمُودَّةِ وَقَدْ كَفَرُوا بِمَا جَاءَكُمْ مِنَ الْحَقِّ يُخْرِجُونَ الرَّسُولَ وَإِيَّاكُمْ أَنْ تُؤْمِنُوا بِاللَّهِ رَبِّكُمْ إِنْ كُنْتُمْ خَرَجْتُمْ جِهْدًا فِي

سَبِيلِي وَأَبْغَاءَ مَرْضَاتِي تُسْرُونَ إِلَيْهِمْ بِالْمُودَةِ وَأَنَا أَعْلَمُ بِمَا أَخْفَيْتُمْ وَمَا أَعْلَمْتُمْ وَمَنْ يَفْعَلْهُ مِنْكُمْ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ ﴿٦٠﴾ إِنْ يَتَّقُوكُمْ يُكَفِّرُوا لَكُمْ أَعْدَاءَ وَيَبْسُطُوا إِلَيْكُمْ أَيْدِيَهُمْ وَالسِّنَنَهُمْ بِالسُّوءِ وَوَدُّوا لَوْ تَكْفُرُونَ ﴿٦١﴾

Sūrah Al-Mumtahanah (The Woman to be examined) 60

In the Name of Allāh, the Most Gracious, the Most Merciful.

1. O you who believe! Take not My enemies and your enemies (i.e. disbelievers and polytheists) as friends, showing affection towards them, while they have disbelieved in what has come to you of the truth (i.e. Islāmic Monotheism, this Qur'an, and Muhammad ﷺ), and have driven out the Messenger (Muhammad ﷺ) and yourselves (from your homeland) because you believe in Allāh, your Lord! If you have come forth to strive in My Cause and to seek My Good Pleasure, (then take not these disbelievers and polytheists, as your friends). You show friendship to them in secret, while I am All-Aware of what you conceal and what you reveal. And whosoever of you (Muslims) does that, then indeed he has gone (far) astray from the Straight Path. 2. Should they gain the upper hand over you, they would behave to you as enemies, and stretch forth their hands and their tongues against you with evil, and they desire that you should disbelieve.

الرَّحِيمِ		الرَّحْمَنِ		بِسْمِ اللَّهِ	
the Most Merciful		the Most Gracious		In the Name (of) Allah	
أَوْلِيَاءَ	وَعَدُوِّكُمْ	لَا تَتَّخِذُوا عَدُوِّي	الَّذِينَ آمَنُوا	يَأْتِيهَا	O (you)
(as) friends	and your enemies	take not My enemies	who believe		
بِمَا	وَقَدْ كَفَرُوا	بِالْمُودَةِ	تَلْقُونَ إِلَيْهِمْ		
in what	while indeed they have disbelieved	affection	showing towards them		
وَإِيَّاكُمْ	يُخْرِجُونَ الرَّسُولَ	مِنَ الْحَقِّ	جَاءَكُمْ		
and yourselves	they have driven out the Messenger	of the truth	has come to you		
خَرَجْتُمْ جِهَادًا	إِنْ كُنْتُمْ	رَبِّكُمْ	بِاللَّهِ	أَنْ تُوْمِنُوا	
come forth (to) strive	if you have	your Lord	in Allah	because you believe	

فِي سَبِيلِي	وَأَبْنَاءَ	مَرْضَاتِي	تُسْرُونَ	إِلَيْهِمْ
in My Way	and (to) seek	My Good Pleasure	you show in secret	to them
بِالْمُودَّةِ	وَأَنَا	أَعْلَمُ	بِمَا أَخْفَيْتُمْ	وَمَا أَعْلَنْتُمْ
love	while I am	Best Knowing	of what you conceal	and what you reveal
وَمَنْ	يَفْعَلُهُ	مِنْكُمْ	فَقَدْ ضَلَّ	
and whosoever	does that	of you	then indeed he has gone astray	
سَوَاءَ	السَّبِيلِ	إِنْ يَتَّقَوْكُمْ		
(from) the Straight	Path	if they gain the upper hand over you		
يَكُونُوا لَكُمْ	أَعْدَاءَ	وَيَبْسُطُوا	إِلَيْكُمْ	أَيْدِيَهُمْ
they would be to you	enemies	and stretch forth	against you	their hands
وَالسِّنَنَهُمْ	بِالسُّوءِ	وَوَدُّوا	لَوْ تَكْفُرُونَ	
and their tongues	with evil	and they desire	that you should disbelieve	

لَنْ تَنْفَعَكُمْ أَرْحَامُكُمْ وَلَا أَوْلَادُكُمْ يَوْمَ الْقِيَامَةِ يَفْصَلُ بَيْنَكُمْ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٦٠﴾ قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ وَالَّذِينَ مَعَهُ إِذْ قَالُوا الْقَوْمِ هُمْ إِتَابِرُوا مِنْكُمْ وَمِمَّا تَعْبُدُونَ مِنْ دُونِ اللَّهِ كَفَرْنَا بِكُمْ وَبَدَا بَيْنَنَا وَبَيْنَكُمْ الْعَدَاوَةُ وَالْبَغْضَاءُ أَبَدًا حَتَّى تُؤْمِنُوا بِاللَّهِ وَحْدَهُ ۗ إِلَّا قَوْلَ إِبْرَاهِيمَ لِأَبِيهِ لَا اسْتَغْفِرَنَّ لَكَ وَمَا أَمْلِكُ لَكَ مِنَ اللَّهِ مِنْ شَيْءٍ رَبَّنَا عَلَيْنَا تَوَكَّلْنَا وَإِلَيْكَ أَنْبَأْنَا وَإِلَيْكَ الْمَصِيرُ ﴿٦١﴾

3. Neither your relatives nor your children will benefit you on the Day of Resurrection (against Allāh). He will judge between you. And Allāh is All-Seer of what you do. 4. Indeed there has been an excellent example for you in Ibrāhīm (Abraham) and those with him, when they said to their people: "Verily, we are free from you and whatever you worship besides Allāh, we have rejected you, and there has appeared between us and you, hostility and hatred for ever until you believe in Allāh Alone," - except the saying of Ibrāhīm (Abraham) to his father: "Verily, I will ask forgiveness (from Allāh) for you, but I have no power to do anything for you before Allāh." "Our Lord! In You (Alone) we put our trust, and to You (Alone) we turn in repentance, and

to You (Alone) is (our) final Return.

لَنْ تَنْفَعَكُمْ	أَرْحَامُكُمْ	وَلَا أَوْلَادُكُمْ	يَوْمَ	الْقِيَامَةِ
will never benefit you	your relatives	nor your children	(on the) Day	(of) Resurrection
يَفْصِلُ بَيْنَكُمْ	وَاللَّهُ	بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٦٥﴾	قَدْ كَانَتْ	
He will judge between you	and Allah	(is) All-Seer of what you do	indeed (there) has been	
لَكُمْ	أُسْوَةٌ	حَسَنَةٌ	فِي إِبْرَاهِيمَ	وَالَّذِينَ
for you	an example	excellent	in Abraham	and those
مَعَهُ	إِذْ	وَمِمَّا تَعْبُدُونَ	مِنْكُمْ	إِنَّا
with him	when	and from whatever you worship	from you	(are) free verily we
قَالُوا لِقَوْمِهِمْ	كَفَرْنَا بِكُمْ	مِن دُونِ اللَّهِ	وَبَدَا بَيْنَنَا	
they said to their people	we have rejected you	besides Allah	and (there) has appeared between us	
وَبَيْنَكُمْ	الْعَدَاوَةُ	وَالْبَغْضَاءُ	أَبَدًا	حَتَّى تُؤْمِنُوا
and between you	hostility	and hatred	forever	until you believe
إِلَّا قَوْلَ	إِبْرَاهِيمَ	لِأَبِيهِ	لَأَسْتَغْفِرَنَّ لَكَ	
except (the) saying	(of) Abraham	to his father	verily I will ask forgiveness for you	
وَمَا أَمْلِكُ	لَكَ	مِنْ اللَّهِ	مِنْ شَيْءٍ	رَبَّنَا
but I have no power (to do)	for you	before Allah	anything	our Lord
عَلَيْكَ تَوَكَّلْنَا	وَالَيْكَ أَنْبَأْنَا	وَالَيْكَ	الْمَصِيرُ ﴿٦٦﴾	
in You we put our trust	and to You we turn in repentance	and to You	(is) the final Return	

رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِلَّذِينَ كَفَرُوا وَاعْفِرْ لَنَا رَبَّنَا إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴿٦٥﴾ لَقَدْ كَانَ لَكُمْ فِيهِمْ
 أُسْوَةٌ حَسَنَةٌ لِمَنْ كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَمَنْ يَتَوَلَّ فَإِنَّ اللَّهَ هُوَ الْغَنِيُّ الْحَمِيدُ ﴿٦٦﴾ عَسَى
 اللَّهُ أَنْ يَجْعَلَ بَيْنَكُمْ وَبَيْنَ الَّذِينَ عَادَيْتُمْ مِنْهُمْ مَوَدَّةً وَاللَّهُ قَدِيرٌ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٦٧﴾

5. "Our Lord! Make us not a trial for the disbelievers, and forgive us, Our Lord! Verily, You, only You, are the All-Mighty, the All-Wise." 6. Certainly, there

has been in them an excellent example for you to follow, – for those who look forward to (the Meeting with) Allāh and the Last Day. And whosoever turns away, then verily, Allāh is the Rich (Free of all needs), the Worthy of all praise. 7. Perhaps Allāh will make friendship between you and those whom you hold as enemies. And Allāh has power (over all things), and Allāh is Oft-Forgiving, Most Merciful.

رَبَّنَا	لَا تَجْعَلْنَا فِتْنَةً	لِلَّذِينَ كَفَرُوا	وَأَغْفِرْ	لَنَا	رَبَّنَا
our Lord	make us not a trial	for those who disbelieve	and forgive	us	our Lord
إِنَّكَ	أَنْتَ الْعَزِيزُ	الْحَكِيمُ	لَقَدْ كَانَ		
verily You	[You] (are) the All-Mighty	the All-Wise	certainly (there) has been		
لَكُمْ	فِيهِمْ	أُسْوَةٌ	حَسَنَةٌ	لِمَنْ كَانَ	
for you (to follow)	in them	an example	excellent	for (those) who [did]	
يَرْجُوا اللَّهَ	وَالْيَوْمَ	الْآخِرَ	وَمَنْ يَتَوَلَّ		
look forward (to) Allah	and the Day	the Last	and whosoever turns away		
فَإِنَّ اللَّهَ	هُوَ الْغَنِيُّ	الْحَمِيدُ	عَسَى اللَّهُ		
then verily Allah	[He] (is) the Rich	the Worthy of all praise	perhaps Allah		
أَنْ يَجْعَلَ بَيْنَكُمْ	وَبَيْنَ	الَّذِينَ عَادَيْتُمْ			
[that] will make between you	and between	those whom you hold as enemies			
مِنْهُمْ	مَوَدَّةً	وَاللَّهُ	فَدِيرٌ	وَاللَّهُ	رَحِيمٌ
[among them]	friendship	and Allah	(is) Able	and Allah	Most Merciful
			(is) Oft-Forgiving		

لَا يَنْهَى اللَّهُ عَنِ الَّذِينَ لَمْ يُقَنِّلُواكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُواكُمْ مِنْ دِيَارِكُمْ أَنْ تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ﴿٨﴾ إِنَّمَا يَنْهَى اللَّهُ عَنِ الَّذِينَ قَنَلُواكُمْ فِي الدِّينِ وَأَخْرَجُواكُمْ مِنْ دِيَارِكُمْ وَظَاهَرُوا عَلَىٰ إِخْرَاجِكُمْ أَنْ تَوَلَّوهُمْ وَمَنْ يَتَوَلَّهُمْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ﴿٩﴾

8. Allāh does not forbid you to deal justly and kindly with those who fought not against you on account of religion nor drove you out of your homes. Verily, Allāh loves those who deal with equity. 9. It is only as regards those who fought against you on account of religion, and have driven you out of your

homes, and helped to drive you out, that Allāh forbids you to befriend them. And whosoever will befriend them, then such are the *Zālimūn* (wrongdoers – those who disobey Allāh).

لَمْ يُقَاتِلُوكُمْ		عَنِ الَّذِينَ		لَا يَنْهَكُمُ اللَّهُ					
fought not against you		from those who		Allah (does) not forbid you					
مِّن دِينِكُمْ		وَلَمْ يُخْرِجُوكُمْ		فِي الدِّينِ					
of your homes		and (did) not drive you out		on account (of) religion					
إِلَيْهِمْ		وَتَقْسِطُوا		أَنْ تَبْرُوهُمْ					
to them		and (to) deal justly		to deal kindly with them					
عَنِ الَّذِينَ		إِنَّمَا يَنْهَكُمُ اللَّهُ		إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ					
from those who		only Allah forbids you		verily Allah loves those who deal with equity					
مِّن دِينِكُمْ		وَأَخْرَجُوكُمْ		فِي الدِّينِ		قَاتَلُوكُمْ			
of your homes		and have driven you out		on account (of) religion		fought against you			
يَتَوَّهُمُ		وَمَنْ		أَنْ تَتَوَّهُمُ		عَلَىٰ إِخْرَاجِكُمْ		وَوَضَّعُوا	
will befriend them		and whosoever		to befriend them		to drive you out		and helped	
		الظَّالِمُونَ		هُمْ		فَأُولَٰئِكَ			
		(are) the wrongdoers		[they]		then such			

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا إِذَا جَاءَكُمْ الْمُؤْمِنَاتُ مَهْجِرَاتٍ فَاِمْتَحِنُوهُنَّ ۗ اللَّهُ أَعْلَمُ بِإِيمَانِهِنَّ فَإِنْ عَلِمْتُمُوهُنَّ مُؤْمِنَاتٍ فَلَا تَرْجِعُوهُنَّ إِلَى الْكُفَّارِ لَأَهِنَّ حُلُّهُمْ وَلَا هُمْ يَحِلُّونَ لَهُنَّ وَءَاتُوهُنَّ مَا أَنفَقُوا وَلَا جُنَاحَ عَلَيْكُمْ أَنْ تَنْكِحُوهُنَّ إِذَا ءَانَيْتُمُوهُنَّ أَجُورَهُنَّ وَلَا تُمْسِكُوا بِعِصَمِ الْكُوفَارِ وَسَأَلُوا مَا أَنفَقْتُمْ وَلَيْسَ لَكُمْ أَنْفَقُوا ذَلِكُمْ حُكْمُ اللَّهِ يَحْكُمُ بَيْنَكُمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٦٠﴾

10. O you who believe! When believing women come to you as emigrants, examine them; Allāh knows best as to their Faith, then if you ascertain that they are true believers send them not back to the disbelievers. They are not lawful (wives) for the disbelievers nor are the disbelievers lawful (husbands) for them. But give them (disbelievers) that (amount of money) which they have

spent (as their *Mahr*) on them. And there will be no sin on you to marry them if you have paid their *Mahr* to them. Likewise hold not the disbelieving women as wives, and ask for (the return of) that which you have spent (as *Mahr*) and let them (the disbelievers) ask back for that which they have spent. That is the Judgement of Allāh, He judges between you. And Allāh is All-Knowing, All-Wise.

يَأْتِيهَا	الَّذِينَ آمَنُوا	إِذَا	جَاءَكُمْ	الْمُؤْمِنَاتُ
0 (you)	who believe	when	come to you	believing women
مُهَاجِرَاتٍ	فَأَمْتَحِنُوهُنَّ	اللَّهُ أَعْلَمُ	بِأَيْمَانِهِنَّ	
(as) emigrants	then examine them	Allah knows best	(as) to their Faith	
فَإِنْ عَلِمْتُمُوهُنَّ	مُؤْمِنَاتٍ	فَلَا تَرْجِعُوهُنَّ		
then if you ascertain [them]	(that they are) true believers	then send them not back		
إِلَى الْكُفَّارِ	لَهُنَّ	حِلٌّ	لَهُمْ	وَلَا هُمْ يَحِلُّونَ
to the disbelievers	they (are) not	lawful	for them	nor are they (disbelievers) lawful
لَهُنَّ	وَأَتُوهُمُ	مَا أَنْفَقُوا	وَلَا جُنَاحَ	عَلَيْكُمْ
for them	but give them	that which they have spent	and (there is) no sin	on you
أَنْ تَنْكِحُوهُنَّ	إِذَا	أَنْتُمْ مَوْحُونَ	أَجْرَهُنَّ	وَلَا تُمْسِكُوا
to marry them	when	you have paid to them	their bridal dues	and hold not
بِعِصْمٍ	الْكُوفَرِ	وَسَأَلُوا	مَا أَنْفَقْتُمْ	
to marriage bonds	(with) the disbelieving women	and ask for	that which you have spent	
وَلْيَسْأَلُوا	مَا أَنْفَقُوا	ذَلِكَ	حُكْمُ اللَّهِ	
and let them ask back for	that which they have spent	that	(is the) Judgement (of) Allah	
يَحْكُمُ بَيْنَكُمْ	وَاللَّهُ	عَلِيمٌ	حَكِيمٌ	
He judges between you	and Allah	(is) All-Knowing	All-Wise	

وَإِنْ فَاتَكُمْ شَيْءٌ مِّنْ أَرْوَاجِكُمْ إِلَى الْكُفَّارِ فَعاقِبْتُمْ فَاتُوا الَّذِينَ ذَهَبَتْ أَرْوَاجُهُمْ مِثْلَ مَا أَنْفَقُوا وَأَنْفَقُوا اللَّهُ الَّذِي أَنْتُمْ بِهِ مُؤْمِنُونَ ﴿١١﴾ يَأْتِيهَا النَّبِيُّ إِذَا جَاءَكَ الْمُؤْمِنَاتُ يُبَايِعْنَكَ عَلَى أَنْ

لَا يُشْرِكْ بِاللَّهِ شَيْئًا وَلَا يَسْرِقَ وَلَا يَزْنِ وَلَا يَقْتُلْ أَوْلَادَهُنَّ وَلَا يَأْتِينَ بِبُهْتَانٍ يَفْتَرِينَهُ بَيْنَ أَيْدِيهِنَّ وَأَرْجُلِهِنَّ وَلَا يَعْصِيَنَّكَ فِي مَعْرُوفٍ فَبِأَعْيُنِنَّ وَأَسْتَغْفِرْ لَهُنَّ اللَّهُ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١٢﴾ يَتَأَيَّهَا الَّذِينَ ءَامَنُوا لَا تَتَوَلَّوْا قَوْمًا غَضِبَ اللَّهُ عَلَيْهِمْ قَدْ يَسْؤُوا مِنَ الْآخِرَةِ كَمَا يَبِيسُ الْكُفَّارُ مِنْ أَصْحَابِ الْقُبُورِ ﴿١٣﴾

11. And if any of your wives have gone from you to the disbelievers, (as apostates and you asked them to return back your *Mahr* but they refused) – [then you went out for a *Ghazwah* (military expedition) against them and gained booty]; then pay (from that booty) to those whose wives have gone the equivalent of what they had spent (on their *Mahr*). And fear Allāh in Whom you believe. 12. O Prophet! When believing women come to you to give you the *Bai`ah* (pledge), that they will not associate anything in worship with Allāh, that they will not steal, that they will not commit illegal sexual intercourse, that they will not kill their children, that they will not utter slander, intentionally forging falsehood (i.e. by making illegal children belonging to their husbands), and that they will not disobey you in *Ma`rūf* (Islāmic Monotheism and all that which Islām ordains), then accept their *Bai`ah* (pledge), and ask Allāh to forgive them. Verily, Allāh is Oft-Forgiving, Most Merciful. 13. O you who believe! Take not as friends the people who incurred the Wrath of Allāh (i.e. the Jews). Surely, they have despaired of (receiving any good in) the Hereafter, just as the disbelievers have despaired of those (buried) in graves (that they will not be resurrected on the Day of Resurrection).

وَأِن فَاتَكُمْ		شَيْءٌ	مِّنْ أَزْوَاجِكُمْ	إِلَى الْكُفَّارِ
and if have gone from you		anything	of your wives	to the disbelievers
فَعَاقِبْتُمْ		فَأَتَوْا الَّذِينَ		ذَهَبَتْ أَزْوَاجُهُمْ
and you have your turn (of triumph)		then pay to those		whose wives have gone
مِّثْلَ	مَا أَنْفَقُوا	وَاتَّقُوا اللَّهَ	الَّذِي	أَنْتُمْ
(the) equivalent	(of) what they had spent	and fear Allah	Whom	you
بِهِ	مُؤْمِنُونَ ﴿١١﴾	يَتَأَيَّهَا	النَّبِيِّ	إِذَا
in Him	(are) believers	O	Prophet	when
			جَاءَكَ	الْمُؤْمِنَاتُ
			come to you	believing women

يُؤَيِّدُكَ		عَلَى	أَنْ	لَا يُشْرِكُونَ
to give you the pledge		[to]	that	they will not associate (in worship)
بِاللَّهِ شَيْئًا	وَلَا يَسْرِقُونَ	وَلَا يَزْنُونَ		
anything with Allah	nor they will steal	nor they will commit illegal sexual intercourse		
وَلَا يَقْتُلُونَ أَوْلَادَهُمْ	وَلَا يَأْتِينَ	بِبُهْتَانٍ	يَقْتَرِينَهُ	
nor they will kill their children	nor they bring	slander	that they forged (falsehood)	
بَيْنَ	أَيْدِيهِمْ	وَأَرْجُلِهِمْ	وَلَا يَعصِيكَ	فِي مَعْرُوفٍ
between	their hands	and their feet	nor they will disobey you	in (the) right
فَبِأَعْيُنِنَا	وَأَسْتَغْفِرُ	هَٰؤُلَاءِ	اللَّهُ	إِنَّ اللَّهَ
then accept their pledge	and ask forgiveness	for them	Allah	verily Allah
عَفُورٌ	رَّحِيمٌ	يَأْتِيهَا	الَّذِينَ ءَامَنُوا	لَا نَتَوَلَّوْا قَوْمًا
(is) Oft-Forgiving	Most Merciful	O (you)	who believe	take not as friends a people
غَضِبَ اللَّهُ عَلَيْهِمْ	قَدْ يَيْسُوا	مِنَ الْآخِرَةِ		
Allah is angry	with them	surely they have despaired	of (any good in) the Hereafter	
كَمَا يَيْسُ الْكُفَّارُ	مِنَ أَصْحَابِ	الْقُبُورِ		
(just) as the disbelievers have despaired	of (the) people	(of) the graves		

سُورَةُ الصَّفِّ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سَبَّحَ لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿١﴾ يَأْتِيهَا الَّذِينَ ءَامَنُوا لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ ﴿٢﴾ كَبُرَ مَقْتًا عِنْدَ اللَّهِ أَنْ تَقُولُوا مَا لَا تَفْعَلُونَ ﴿٣﴾ إِنَّ اللَّهَ يُحِبُّ الَّذِينَ يُقْتَلُونَ فِي سَبِيلِهِ صَفًّا كَأَنَّهُمْ بُنِينَ مَرصُوضٍ ﴿٤﴾

Sūrah As-Saff (The Row or the Rank) 61

In the Name of Allāh, the Most Gracious, the Most Merciful.

1. Whatsoever is in the heavens and whatsoever is on the earth glorifies Allāh. And He is the All-Mighty, the All-Wise. 2. O you who believe! Why do you say that which you do not do? 3. Most hateful it is with Allāh that you say that which you do not do. 4. Verily, Allāh loves those who fight in His Cause in rows (ranks) as if they were a solid structure.

الرَّحِيمِ		الرَّحْمَنِ		بِسْمِ اللَّهِ	
the Most Merciful		the Most Gracious		In the Name (of) Allah	
فِي الْأَرْضِ		وَمَا		سَبَّحَ لِلَّهِ مَا	
(is) on the earth	and whatsoever	(is) in the heavens	glorifies [to] Allah whatsoever		
لِمَ تَقُولُونَ		الَّذِينَ ءَامَنُوا		وَهُوَ الْعَزِيزُ	
why (do) you say	who believe	O (you)	the All-Wise	and He (is) the All-Mighty	
أَنْ تَقُولُوا		كَبْرَ مَقْتًا		مَا لَا تَفْعَلُونَ	
that you say	with Allah	most hateful it is		that which you (do) not do	
يُقَاتِلُونَ فِي سَبِيلِهِ		يُحِبُّ الَّذِينَ		مَا لَا تَفْعَلُونَ	
fight in His Way	loves those who	verily Allah	that which you (do) not do		
مَرْمُوضٌ		بُنِينَ		كَأَنَّهُمْ	
solid	(were) a structure	as if they		(in) rows	

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ يَنْقُومِ لِمَ تُوذُونَنِي وَقَدْ تَعْلَمُونَ أَنِّي رَسُولُ اللَّهِ إِلَيْكُمْ فَلَمَّا زَاغُوا أَزَاغَ اللَّهُ قُلُوبَهُمْ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ۖ وَإِذْ قَالَ عِيسَىٰ ابْنُ مَرْيَمَ بَنِي إِسْرَائِيلَ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ مُصَدِّقًا لِمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَةِ وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحْمَدُ فَلَمَّا جَاءَهُمْ بِالْبَيِّنَاتِ قَالُوا هَذَا سِحْرٌ مُّبِينٌ ۖ

5. And (remember) when Mūsā (Moses) said to his people: "O my people! Why do you annoy me while you know certainly that I am the Messenger of Allāh to you?" So, when they turned away (from the path of Allāh), Allāh turned their hearts away (from the Right Path). And Allāh guides not the people who are

Fāsiqūn (rebellious, disobedient to Allāh). 6. And (remember) when `Īsā (Jesus), son of Maryam (Mary), said: "O Children of Israel! I am the Messenger of Allāh to you, confirming the Taurāt [(Torah) which came] before me, and giving glad tidings of a Messenger to come after me, whose name shall be Ahmad." But when he (Ahmad, i.e. Muhammad ﷺ) came to them with clear proofs, they said: "This is plain magic."

وَإِذْ	قَالَ مُوسَىٰ	لِقَوْمِهِ	يَنْقَوْمِ
and (remember) when	Moses said	to his people	O my people
لِمَ تَوَدُّونَنِي	وَقَدْ تَعْلَمُونَ	أَنِّي	رَسُولُ اللَّهِ
why (do) you hurt me	while you know certainly	that I am	(the) Messenger (of) Allah
إِلَيْكُمْ	فَلَمَّا زَاغُوا	أَزَاغَ اللَّهُ قُلُوبَهُمْ	وَاللَّهُ
to you	so when they turned away	Allah turned their hearts away	and Allah
لَا يَهْدِي الْقَوْمَ	الْفَاسِقِينَ	وَإِذْ قَالَ	عِيسَىٰ ابْنُ
guides not the people	(who are) rebellious	and (remember) when said	son Jesus
مَرِيَمَ	يَسْبَىٰ	إِنِّي	رَسُولُ اللَّهِ
(of) Mary	O Children	verily I am	(the) Messenger (of) Allah
مُصَدِّقًا	لِّمَا	بَيْنَ يَدَيَّ	مِنَ التَّوْرَةِ
confirming	that which	(was) before me	of the Torah
بِرَسُولٍ	يَأْتِي مِن بَعْدِي	أَسْمُهُ	أَحْمَدُ
of a Messenger	to come after me	whose name	(shall be) Ahmad
جَاءَهُمْ	بِالْبَيِّنَاتِ	قَالُوا هَذَا	سِحْرٌ
he came to them	with clear proofs	they said this	(is) a magic
			مِثْلَ
			مِثْلِ

وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ الْكُذْبَ وَهُوَ يُدْعَىٰ إِلَى الْإِسْلَامِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٧﴾
يُرِيدُونَ لِيُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَاللَّهُ مُتِمُّ نُورِهِ وَلَوْ كَرِهَ الْكَافِرُونَ ﴿٨﴾ هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ ﴿٩﴾ يَأْتِيهَا الَّذِينَ آمَنُوا هَلْ أَدُلُّكُمْ عَلَىٰ بَحْرَةٍ مِّنْ نَّجِيٍّ كُمِّنْ عَذَابِ الْعِمْ ﴿١٠﴾

7. And who does more wrong than the one who invents a lie against Allāh, while he is being invited to Islām? And Allāh guides not the people who are *Zālimūn* (polytheists, wrongdoers and disbelievers). 8. They intend to put out the Light of Allāh (i.e. the religion of Islām, this Qur'an, and Prophet Muhammad ﷺ) with their mouths. But Allāh will bring His Light to perfection even though the disbelievers hate (it). 9. He it is Who has sent His Messenger (Muhammad ﷺ) with guidance and the religion of truth (Islāmīc Monotheism) to make it victorious over all (other) religions even though the *Mushrikūn* (polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muhammad ﷺ) hate (it). 10. O you who believe! Shall I guide you to a trade that will save you from a painful torment?

وَمَنْ	أَظْلَمَ	مِمَّنْ افْتَرَىٰ	عَلَى اللَّهِ الْكُذِبَ
and who	(does) more wrong	than (the one) who invents	a lie against Allah
وَهُوَ يُدْعَىٰ	إِلَى الْإِسْلَامِ	وَاللَّهُ	لَا يَهْدِي الْقَوْمَ
while he is being invited	to Islam	and Allah	guides not the people
الظَّالِمِينَ	يُرِيدُونَ	لِيُطْفِئُوا نُورَ اللَّهِ	بِأَفْوَاهِهِمْ
(who are) wrongdoers	they intend	to put out (the) Light (of) Allah	with their mouths
وَاللَّهُ مُتِمُّ	نُورِهِ	وَلَوْ كَرِهَ الْكَافِرُونَ	هُوَ
but Allah (will) complete	His Light	even though the disbelievers hate (it)	He (it is)
الَّذِي أَرْسَلَ	رَسُولَهُ	بِالْهُدَىٰ	وَالْحَقِّ
Who has sent	His Messenger	with guidance	(of) truth
لِيُظْهِرَهُ	عَلَى الدِّينِ	كُلِّهِ	وَلَوْ كَرِهَ الْمُشْرِكُونَ
to make it victorious	over religions	all (other)	even though the idolaters hate (it)
يَتَّيَبُهَا	الَّذِينَ ءَامَنُوا	هَلْ أَدُلُّكُمْ	عَلَىٰ تِجَارَةٍ
O (you)	who believe	(shall) I guide you?	to a commerce
		مِّنْ عَذَابٍ	أَلِيمٍ
		from a torment	painful

تُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ وَتُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ ذَلِكَ خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ نَاعِمُونَ ﴿١١﴾

يَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَيُدْخِلْكُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَمَسْكِنٍ طَيِّبَةٍ فِي جَنَّاتٍ عَدْنٍ ذَلِكَ الْفَوْزُ الْعَظِيمُ ﴿١٢﴾ وَأُخْرَى تُحِبُّونَهَا نَصْرٌ مِنَ اللَّهِ وَفَتْحٌ قَرِيبٌ وَبَشِيرٌ الْمُؤْمِنِينَ ﴿١٣﴾

11. That you believe in Allāh and His Messenger (Muhammad ﷺ), and that you strive hard and fight in the Cause of Allāh with your wealth and your lives, that will be better for you, if you but know! 12. (If you do so) He will forgive you your sins, and admit you into Gardens under which rivers flow, and pleasant dwellings in `Adn (Eden) Paradise; that is indeed the great success. 13. And also (He will give you) another (blessing) which you love, – help from Allāh (against your enemies) and a near victory. And give glad tidings (O Muhammad ﷺ) to the believers.

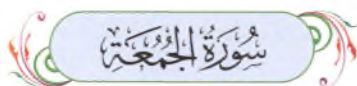
وَيُجَاهِدُونَ		وَرَسُولِهِ		تُؤْمِنُونَ بِاللَّهِ	
and (that) you strive hard (and fight)		and His Messenger		(that) you believe in Allah	
خَيْرٌ	ذَلِكَ	وَأَنْفُسِكُمْ	بِأَمْوَالِكُمْ	فِي سَبِيلِ اللَّهِ	
(will be) better	that	and your lives	with your wealth	in (the) Way (of) Allah	
وَيُدْخِلْكُمْ	ذُنُوبَكُمْ	يَغْفِرْ لَكُمْ	تَعْلَمُونَ ﴿١١﴾	إِنْ كُنْتُمْ	لَكُمْ
and admit you	your sins	He will forgive you	know	if you [did]	for you
فِي جَنَّاتٍ	طَيِّبَةٍ	وَمَسْكِنٍ	الْأَنْهَارِ	تَجْرِي مِنْ تَحْتِهَا	جَنَّاتٍ
in Gardens	pleasant	and dwellings	the rivers	flowing under them	(into) Gardens
عَدْنٍ	وَأُخْرَى	الْعَظِيمِ ﴿١٢﴾	الْفَوْزِ	ذَلِكَ	عَدْنٍ
(of) Adn (Eternity)	and (also) another	great	(is) the success	that	
نَصْرٌ مِنَ اللَّهِ	وَبَشِيرٌ الْمُؤْمِنِينَ ﴿١٣﴾	قَرِيبٌ	وَفَتْحٌ		
help from Allah	and give glad tidings to the believers	near	and a victory		

يَأَيُّهَا الَّذِينَ ءَامَنُوا كُونُوا أَنْصَارَ اللَّهِ كَمَا قَالَ عِيسَى ابْنُ مَرْيَمَ لِلْحَوَارِيِّينَ مَنْ أَنْصَارِي إِلَى اللَّهِ قَالَ الْحَوَارِيُّونَ نَحْنُ أَنْصَارُ اللَّهِ فَمَا نَمَتَ طَائِفَةٌ مِنْ بَنِي إِسْرَائِيلَ وَكَفَرَتَ طَائِفَةٌ فَأَيَّدْنَا الَّذِينَ ءَامَنُوا عَلَىٰ عُدُوِّهِمْ فَأَصْبَحُوا ظَاهِرِينَ ﴿١٤﴾

14. O you who believe! Be you helpers (in the Cause) of Allāh as said `Isā (Jesus), son of Maryam (Mary), to the *Hawārīyyūn* (the disciples): “Who are my

helpers (in the Cause) of Allāh?" The *Hawārīyyūn* (the disciples) said: "We are Allāh's helpers" (i.e. we will strive in His Cause!). Then a group of the Children of Israel believed and a group disbelieved. So, We gave power to those who believed against their enemies, and they became the victorious (uppermost).

يَتَّيِبُهَا	الَّذِينَ آمَنُوا	كُونُوا أَنْصَارَ اللَّهِ	كَمَا قَالَ	عِيسَى ابْنُ مَرْيَمَ
O (you)	who believe	be you helpers (of) Allah	as said	(of) Mary son Jesus
لِلْحَوَارِيِّينَ	مَنْ	أَنْصَارِي إِلَى اللَّهِ	قَالَ	الْحَوَارِيُّونَ نَحْنُ
to the disciples	who	(are) my helpers (in the Cause) of Allah	said	we the disciples
أَنْصَارُ اللَّهِ	فَتَأْمَنَتْ	طَائِفَةٌ	مِنْ بَنِي	إِسْرَائِيلَ
(are the) helpers (of) Allah	then believed	a group	of (the) Children	(of) Israel
وَكَفَرَتْ	طَائِفَةٌ	فَأَيَّدْنَا	الَّذِينَ آمَنُوا	
and a group	disbelieved	so We gave power	(to) those who believed	
عَلَى عَدُوِّهِمْ	فَأَصْبَحُوا	ظَاهِرِينَ		
against their enemies	and they became	(the) uppermost		



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يُسَبِّحُ لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ الْمَلِكِ الْقُدُّوسِ الْعَزِيزِ الْحَكِيمِ ﴿١﴾ هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ ﴿٢﴾ وَعَآخِرِينَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٣﴾

Sūrah Al-Jumu`ah (Friday) 62

In the Name of Allāh, the Most Gracious, the Most Merciful

1. Whatsoever is in the heavens and whatsoever is on the earth glorifies Allāh, – the King (of everything), the Holy, the All-Mighty, the All-Wise. 2. He it is Who sent among the unlettered ones a Messenger (Muhammad ﷺ) from

among themselves, reciting to them His Verses, purifying them (from the filth of disbelief and polytheism), and teaching them the Book (this Qur'an, Islāmic laws and Islāmic jurisprudence) and *Al-Hikmah* (*As-Sunnah*: legal ways, orders, acts of worship of Prophet Muhammad ﷺ). And verily, they had been before in manifest error; 3. And [He has sent him (Prophet Muhammad ﷺ) also to] others among them (Muslims) who have not yet joined them (but they will come). And He (Allāh) is the All-Mighty, the All-Wise.

الرَّحِيمِ		الرَّحْمَنِ		بِسْمِ اللَّهِ	
the Most Merciful		the Most Gracious		In the Name (of) Allah	
فِي الْأَرْضِ		وَمَا		يُسَبِّحُ لِلَّهِ مَا	
(is) on the earth	and whatsoever	(is) in the heavens	glorifies [to] Allah whatsoever		
الَّذِي بَعَثَ	هُوَ	الْحَكِيمِ	الْعَزِيزِ	الْقُدُّوسِ	الْمَلِكِ
Who sent	He (it is)	the All-Wise	the All-Mighty	the Holy	the King
يَتْلُوا عَلَيْهِمْ	مِنْهُمْ	رَسُولًا		فِي الْأُمِّيِّينَ	
reciting to them	from (among) themselves	a Messenger		among the unlettered ones	
الْكِتَابَ	وَيُعَلِّمُهُمُ	وَيُزَكِّيهِمْ		عَائِنَهُ	
the Book	and teaching them	and purifying them		His Verses	
مِنْ قَبْلُ	وَيَنْ كَانُوا	وَالْحِكْمَةَ			
before	and verily they had been	and the wisdom (legal ways, As-Sunnah)			
لَمَّا يَلْحَقُوا	مِنْهُمْ	وَأَخْرَيْنَ	مُبِينٍ	لَفِي ضَلَالٍ	
who have not yet joined	among them	and (also to) others	manifest	in error	
	الْحَكِيمِ	وَهُوَ الْعَزِيزُ	بِهِمْ		
	the All-Wise	and He (is) the All-Mighty	them		

ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿٤﴾ مَثَلُ الَّذِينَ حُمِلُوا التَّوْرَةَ ثُمَّ لَمْ يَحْمِلُوهَا كَمَثَلِ الْحِمَارِ يَحْمِلُ أَسْفَارًا بِئْسَ مَثَلُ الْقَوْمِ الَّذِينَ كَذَبُوا بِآيَاتِ اللَّهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٥﴾ قُلْ يَا أَيُّهَا الَّذِينَ هَادُوا إِنْ زَعَمْتُمْ أَنْكُمْ أَوْلِيَاءُ

لِلَّهِ مِنْ دُونِ النَّاسِ فَتَمَنَّوْا الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ ﴿٦﴾

4. That is the Grace of Allāh, which He bestows on whom He wills. And Allāh is the Owner of Mighty Grace. 5. The likeness of those who were entrusted with the (obligation of the) Taurāt (Torah) (i.e. to obey its commandments and to practise its laws), but who subsequently failed in those (obligations), is as the likeness of a donkey which carries huge burdens of books (but understands nothing from them). How bad is the example of people who deny the *Ayāt* (proofs, evidences, verses, signs, revelations, etc.) of Allāh. And Allāh guides not the people who are *Zālimūn* (polytheists, wrongdoers, disbelievers). 6. Say (O Muhammad ﷺ): "O you Jews! If you pretend that you are friends of Allāh, to the exclusion of (all) other mankind, then long for death if you are truthful."

ذَلِكَ	فَضْلُ اللَّهِ	يُؤْتِيهِ	مَنْ يَشَاءُ
that	(is the) Grace (of) Allah	which He bestows on	whom He wills
وَاللَّهُ ذُو	الْفَضْلِ	الْعَظِيمِ	مِثْلُ
and Allah (is the) Owner	(of) Grace	Mighty	(the) likeness
الَّذِينَ حَمَلُوا	التَّوْرَةَ	ثُمَّ	لَمْ يَحْمِلُوهَا
(of) those who were entrusted with	the Torah	then	they bore it not
كَمِثْلِ	الْحِمَارِ	يَحْمِلُ	أَسْفَارًا
(is) as (the) likeness	(of) a donkey	who carries	huge burdens of books
بِئْسَ مِثْلُ	الْقَوْمِ	الَّذِينَ كَذَبُوا	بِعَايَاتِ اللَّهِ
how bad is (the) example	(of) people	who deny	(the) Signs (of) Allah
وَاللَّهُ	وَاللَّهُ	وَاللَّهُ	وَاللَّهُ
and Allah	(the) Signs (of) Allah	who deny	(of) people
لَا يَهْدِي الْقَوْمَ	الظَّالِمِينَ	قُلْ	يَا أَيُّهَا
guides not the people	(who are) the wrongdoers	say	O (you)
إِنْ زَعَمْتُمْ	أَنْتُمْ	أَوْلِيَاءَ اللَّهِ	مِنْ دُونِ
if you claim	that you	(are) friends of Allah	to the exclusion
النَّاسِ	فَتَمَنَّوْا الْمَوْتَ	إِنْ كُنْتُمْ صَادِقِينَ	
(of all other) mankind	then long for death	if you are truthful	

وَلَا يَتَمَنَّوْنَہٗ أَبَدًا بِمَا قَدَّمَتْ أَيْدِيہُمْ وَاللّٰهُ عَلِيمٌ بِالظَّالِمِينَ ﴿٧﴾ قُلْ إِنْ أَمَوْتَ الَّذِي تَفِرُّونَ مِنْہٗ فَإِنَّہٗ مُلَاقِيكُمْ ثُمَّ تُرَدُّونَ إِلَىٰ عِلَّامِ الْغَيْبِ وَالشَّہَادَةِ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٨﴾ يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ ذَلِكُمْ خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٩﴾

7. But they will never long for it (death), because of what (deeds) their hands have sent before them! And Allāh knows well the *Zālimūn* (polytheists, wrongdoers, disbelievers). 8. Say (to them): "Verily, the death from which you flee, will surely meet you, then you will be sent back to (Allāh), the All-Knower of the unseen and the seen, and He will tell you what you used to do." 9. O you who believe (Muslims)! When the call is proclaimed for the *Salāt* (prayer) on Friday (*Jumu'ah* prayer), come to the remembrance of Allāh [*Jumu'ah* religious talk (*Khutbah*) and *Salāt* (prayer)] and leave off business (and every other thing). That is better for you if you did but know!

وَلَا يَتَمَنَّوْنَہٗ	أَبَدًا	بِمَا	قَدَّمَتْ أَيْدِيہُمْ
but they will not long for it	ever	(because) of what	their hands have sent forth
وَاللّٰهُ	عَلِيمٌ بِالظَّالِمِينَ ﴿٧﴾	قُلْ إِنْ أَمَوْتَ	الَّذِي
and Allah	(is) All-Knowing of the wrongdoers	say (to them) verily the death	[which]
تَفِرُّونَ مِنْہٗ	فَإِنَّہٗ:	مُلَاقِيكُمْ	ثُمَّ تُرَدُّونَ
from which you flee	then surely it	(will) meet you	then you will be sent back
إِلَىٰ عِلَّامِ الْغَيْبِ	وَالشَّہَادَةِ	فَيُنَبِّئُكُمْ	
to (the) All-Knower (of) the unseen	and the seen	and He will tell you	
بِمَا كُنْتُمْ	تَعْمَلُونَ ﴿٨﴾	يَا أَيُّهَا	الَّذِينَ ءَامَنُوا
[of] what you used to	do	O (you)	who believe
لِلصَّلَاةِ	مِنْ يَوْمِ الْجُمُعَةِ	فَاسْعَوْا	إِلَىٰ ذِكْرِ اللَّهِ
for the prayer	on (the) day	(of) Friday	then hasten
وَذَرُوا الْبَيْعَ	ذَلِكُمْ	خَيْرٌ	لَّكُمْ
and leave off business	that	(is) better	for you
	تَعْلَمُونَ ﴿٩﴾	إِنْ كُنْتُمْ	تَعْلَمُونَ ﴿٩﴾
	(but) know	if you did	

فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِنْ فَضْلِ اللَّهِ وَاذْكُرُوا اللَّهَ كَثِيرًا لَعَلَّكُمْ تُفْلِحُونَ ﴿١٠﴾ وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهْوًا انفَضُوا إِلَيْهَا وَتَرَكُوكَ قَائِمًا قُلْ مَا عِنْدَ اللَّهِ خَيْرٌ مِنَ اللَّهِوِ وَمِنَ النَّجْرَةِ وَاللَّهُ خَيْرُ الرَّازِقِينَ ﴿١١﴾

10. Then when the (*Jumu`ah*) *Salāt* (prayer) is ended, you may disperse through the land, and seek the bounty of Allāh (by working), and remember Allāh much, that you may be successful. 11. And when they see some merchandise or some amusement [beating of *Tambur* (drum)], they disperse headlong to it, and leave you (Muhammad ﷺ) standing [while delivering *Jumu`ah* religious talk (*Khutbah*)]. Say: "That which Allāh has is better than any amusement or merchandise! And Allāh is the Best of providers."

فَإِذَا	فُضِيَتِ الصَّلَاةُ	فَانْتَشِرُوا	فِي الْأَرْضِ
then when	the (<i>Jumuah</i>) prayer is finished	then you may disperse	through the land
وَابْتَغُوا	مِنْ فَضْلِ اللَّهِ	وَاذْكُرُوا اللَّهَ كَثِيرًا	لَعَلَّكُمْ تُفْلِحُونَ ﴿١٠﴾
and seek	[of] (the) bounty (of) Allah	and remember Allah much	that you may be successful
وَإِذَا	رَأَوْا تِجَارَةً	أَوْ لَهْوًا	
and when	they see (some) merchandise	or (some) amusement	
أَنْفَضُوا إِلَيْهَا	وَتَرَكُوكَ	قَائِمًا	قُلْ مَا
they disperse headlong to it	and leave you	standing	say that which
عِنْدَ اللَّهِ	خَيْرٌ	مِنَ اللَّهِوِ	وَمِنَ النَّجْرَةِ
(is) with Allah	(is) better	than any amusement	and than merchandise
	وَاللَّهُ خَيْرٌ	الرَّازِقِينَ ﴿١١﴾	
	and Allah (is the) Best	(of) providers	

سُورَةُ الْمُنَافِقُونَ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِذَا جَاءَكَ الْمُنَافِقُونَ قَالُوا نَشْهَدُ إِنَّكَ لَرَسُولُ اللَّهِ وَاللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُ، وَاللَّهُ يَشْهَدُ إِنَّ

الْمُنَافِقِينَ لَكَذِبُونَ ﴿١﴾ أَخَذُوا أَيْمَانَهُمْ جُنَّةً فَصَدُّوا عَن سَبِيلِ اللَّهِ إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ ﴿٢﴾ ذَلِكَ بِأَنَّهُمْ ءَامَنُوا ثُمَّ كَفَرُوا فَطُبِعَ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ ﴿٣﴾ وَإِذَا رَأَيْتَهُمْ تُعْجِبُكَ أَجْسَامُهُمْ وَإِنْ يَقُولُوا تَسْمَعُ لِقَوْلِهِمْ كَأَنَّهُمْ خُشُبٌ مُّسْنَدَةٌ يُحَسِبُونَ كُلَّ صَيْحَةٍ عَلَيْهِمْ هُمُ الْعَدُوُّ فَاحْذَرْهُمْ قَتَلَهُمُ اللَّهُ أَنَّى يُؤْفَكُونَ ﴿٤﴾

Sūrah Al-Munāfiqūn (The Hypocrites) 63

In the Name of Allāh, the Most Gracious, the Most Merciful.

1. When the hypocrites come to you (O Muhammad ﷺ), they say: "We bear witness that you are indeed the Messenger of Allāh." Allāh knows that you are indeed His Messenger, and Allāh bears witness that the hypocrites are liars indeed. 2. They have made their oaths a screen (for their hypocrisy). Thus they hinder (men) from the path of Allāh. Verily, evil is what they used to do. 3. That is because they believed, and then disbelieved; therefore their hearts are sealed, so they understand not. 4. And when you look at them, their bodies please you; and when they speak, you listen to their words. They are as blocks of wood propped up. They think that every cry is against them. They are the enemies, so beware of them. May Allāh curse them! How are they denying (or deviating from) the Right Path?

الرَّحِيمِ	الرَّحْمَنِ	بِسْمِ اللَّهِ		
the Most Merciful	the Most Gracious	In the Name (of) Allah		
نَشْهَدُ إِنَّكَ	قَالُوا	الْمُنَافِقُونَ	جَاءَكَ	إِذَا
we bear witness that you	they say	the hypocrites	come to you	when
إِنَّكَ	وَاللَّهُ يَعْلَمُ	لِرَسُولِ اللَّهِ		
that you	and Allah knows	(are) indeed (the) Messenger (of) Allah		
إِنَّ الْمُنَافِقِينَ	وَاللَّهُ يَشْهَدُ	لِرَسُولِهِ		
that the hypocrites	and Allah bears witness	(are) indeed His Messenger		
فَصَدُّوا	جُنَّةً	أَخَذُوا أَيْمَانَهُمْ	لَكَذِبُونَ	
so they hinder (men)	a screen	they have taken their oaths	(are) liars indeed	

عَنْ سَبِيلِ اللَّهِ	إِنَّهُمْ	سَاءَ	مَا كَانُوا	يَعْمَلُونَ
from (the) path (of) Allah	verily [they]	evil is	what they used to	do
ذَلِكَ	بِأَنَّهُمْ ءَامَنُوا	ثُمَّ كَفَرُوا	فَطُعَ	
that	(is) because they believed	then disbelieved	therefore are sealed	
عَلَى قُلُوبِهِمْ	فَهُمْ	لَا يَفْقَهُونَ	وَإِذَا	رَأَيْتَهُمْ
[on] their hearts	so they	understand not	and when	you look at them
تَعْجَبُكَ	أَجْسَامُهُمْ	وَإِنْ يَقُولُوا	تَسْمَعُ لِقَوْلِهِمْ	
please you	their bodies	and if they speak	you listen to their words	
كَأَنَّهُمْ	خَشَبٌ	مُسْنَدَةٌ	يَحْسَبُونَ	كُلَّ
as if they	(are) blocks of wood	propped up	they think (that)	every
صَيْحَةٍ	عَلَيْهِمْ	هُمْ	الْعَدُوُّ	فَاحْذَرَهُمْ
cry	(is) against them	they	(are) the enemies	so beware of them
	فَلَنَلَهُمُ اللَّهُ	أَنِّي يُؤْفَكُونَ		
	may Allah curse them	how are they deviated		

وَإِذَا قِيلَ لَهُمْ تَعَالَوْا يَسْتَغْفِرْ لَكُمْ رَسُولُ اللَّهِ لَوَّأَ رُءُوسَهُمْ وَرَأَيْتَهُمْ يَصُدُّونَ وَهُمْ مُسْتَكْبِرُونَ ۖ سَوَاءٌ عَلَيْهِمْ أَسْتَغْفَرْتَ لَهُمْ أَمْ لَمْ تَسْتَغْفِرْ لَهُمْ لَنْ يَغْفِرَ اللَّهُ لَهُمْ ۚ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ۖ هُمُ الَّذِينَ يَقُولُونَ لَا تُنْفِقُوا عَلَيَّ مِنْ عِنْدَ رَسُولِ اللَّهِ حَتَّى يَنْفُضُوا ۗ وَلِلَّهِ خَزَائِنُ السَّمَوَاتِ وَالْأَرْضِ وَلَكِنَّ الْمُنْفِقِينَ لَا يَفْقَهُونَ ۖ

5. And when it is said to them: "Come, so that the Messenger of Allāh (ﷺ) may ask forgiveness from Allāh for you," they twist their heads, and you would see them turning away their faces in pride. 6. It is equal to them whether you (Muhammad ﷺ) ask forgiveness or ask not forgiveness for them, Allāh will never forgive them. Verily, Allāh guides not the people who are the *Fāsiqūn* (rebellious, disobedient to Allāh). 7. They are the ones who say: "Spend not on those who are with Allāh's Messenger (ﷺ), until they desert him." And to

Allāh belong the treasures of the heavens and the earth, but the hypocrites comprehend not.

يَسْتَغْفِرْ لَكُمْ		لَهُمْ تَعَالَوْا		وَإِذَا قِيلَ	
may ask forgiveness for you		to them come		and when it is said	
وَرَأَيْتَهُمْ		لَوَّأُ رُءُوسَهُمْ		رَسُولُ اللَّهِ	
and you would see them		they turn aside their heads		(the) Messenger (of) Allah	
عَلَيْهِمْ	سَوَاءٌ	مُسْتَكْبِرُونَ	وَهُمْ	يَصُدُّونَ	
to them	(it is) equal	(are) in pride	while they	turning away	
لَهُمْ	لَمْ تَسْتَغْفِرْ	أَمْ	لَهُمْ	أَسْتَغْفِرْتَ	
for them	ask not forgiveness	or	for them	(whether) you ask forgiveness?	
لَا يَهْدِي الْقَوْمَ		إِنَّ اللَّهَ		لَنْ يَغْفِرَ اللَّهُ	
guides not the people		verily Allah		[to] them Allah will never forgive	
عَلَى مَنْ	لَا تُنْفِقُوا	الَّذِينَ يَقُولُونَ		هُمْ	الْفٰسِقِينَ
on (those) who	spend not	(are) the ones who say		they	(who are) the rebellious
حَتَّىٰ يَنْفَضُوا		رَسُولَ اللَّهِ		عِنْدَ	
until they desert (him)		(the) Messenger (of) Allah		(are) with	
وَالْأَرْضِ		السَّمَوَاتِ		وَاللَّهِ خَزَائِنُ	
and the earth		(of) the heavens		and to Allah (belong the) treasures	
لَا يَفْقَهُونَ		وَلٰكِنَّ الْمُنٰفِقِينَ			
comprehend not		[and] but the hypocrites			

يَقُولُونَ لِنِ رَجَعْنَا إِلَى الْمَدِينَةِ لِيُخْرِجَنَا الْأَعْرَابُ مِنْهَا الْأَذَلَّ وَلِلَّهِ الْعِزَّةُ وَلِرَسُولِهِ
 وَلِلْمُؤْمِنِينَ وَلٰكِنَّ الْمُنٰفِقِينَ لَا يَعْلَمُونَ ﴿٨﴾ يٰٓأَيُّهَا الَّذِينَ ءَامَنُوا لَا تُلْهِكُمْ أَمْوَالُكُمْ
 وَلَا أَوْلَادُكُمْ عَنْ ذِكْرِ اللَّهِ وَمَنْ يَفْعَلْ ذٰلِكَ فَأُولٰٓئِكَ هُمُ الْخٰسِرُونَ ﴿٩﴾
 وَأَنْفِقُوا مِنْ مَّا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ أَحَدَكُمُ الْمَوْتُ فَيَقُولَ رَبِّ لَوْلَا أَخَّرْتَنِي إِلَىٰ أَجَلٍ

قَرِيبٍ فَأَصْدَقَ وَأَكْنَ مِنَ الصَّالِحِينَ ﴿٥٧﴾ وَلَنْ يُؤَخِّرَ اللَّهُ نَفْسًا إِذَا جَاءَ أَجَلُهَا وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿٥٨﴾

8. They (hypocrites) say: "If we return to Al-Madinah, indeed the more honourable (ʿAbdullāh bin Ubai bin Salūl, the chief of hypocrites at Al-Madinah) will expel therefrom the meaner (i.e. Allāh's Messenger ﷺ)." But honour, power and glory belong to Allāh, and to His Messenger (Muhammad ﷺ), and to the believers, but the hypocrites know not. 9. O you who believe! Let not your properties or your children divert you from the remembrance of Allāh. And whosoever does that, then they are the losers. 10. And spend (in charity) of that with which We have provided you before death comes to one of you, and he says: "My Lord! If only You would give me respite for a little while (i.e. return to the worldly life), then I should give *Sadaqah* (i.e. *Zakāt* of my wealth), and be among the righteous [i.e. perform *Hajj* (pilgrimage to Makkah) and other good deeds]. 11. And Allāh grants respite to none when his appointed time (death) comes. And Allāh is Well-Acquainted with what you do.

يَقُولُونَ		لَيْنَ رَجَعْنَا		إِلَى الْمَدِينَةِ		لِيُخْرِجَنِي الْأَعْرَضُ	
they say		if we return		to Al-Madinah		indeed the more honourable will expel	
مِنْهَا		الْأَذَلَّ		وَلِلَّهِ الْعِزَّةُ		وَلِرَسُولِهِ	
therefrom		the meaner		but the honour (belong) to Allah		and to His Messenger	
وَالْمُؤْمِنِينَ		وَلَكِنَّ الْمُنَافِقِينَ		لَا يَعْلَمُونَ ﴿٥٨﴾		يَأْتِيهَا	
and to the believers		[and] but the hypocrites		know not		O (you)	
الَّذِينَ ءَامَنُوا		لَا تُنْهَكُمُ		أَمْوَالِكُمْ		وَأَوْلَادِكُمْ	
who believe		let not distract you		your properties		nor your children	
عَنْ ذِكْرِ اللَّهِ		وَمَنْ يَفْعَلْ		ذَلِكَ		فَأُولَئِكَ هُمْ	
from (the) remembrance (of) Allah		and whosoever does		that		[they] then they	
الْخَاسِرُونَ ﴿٥٩﴾		وَأَنْفِقُوا		مِنْ مَا		رَزَقْنَاكُمْ	
(are) the losers		and spend (in charity)		of that (with) which		We have provided you	
مِّن قَبْلِ		أَنْ يَأْتِيَكُمُ		الْمَوْتُ		فَيَقُولُ رَبِّ	
before		[that] comes to one of you		the death		and he says my Lord	

فَأَصَدَّقَ	قَرِيبٍ	إِلَىٰ أَجَلٍ	لَوْلَا أُخِّرْتَنِي
then I would give charity	little	for a while	why you would not give me respite
وَلَنْ يُؤَخِّرَ اللَّهُ نَفْسًا		مِنَ الصَّالِحِينَ ﴿١٠﴾	وَأَكُنْ
and Allah will never grant respite (to) a soul		among the righteous	and be
خَيْرٌ مِّمَّا تَعْمَلُونَ ﴿١١﴾	وَاللَّهُ	جَاءَ أَجَلُهَا	إِذَا
(is) All-Aware of what you do	and Allah	its appointed time (death) comes	when

سُورَةُ التَّغَابُنِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يُسَبِّحُ لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١﴾ هُوَ الَّذِي خَلَقَكُمْ فَمِنْكُمْ كَافِرٌ وَمِنْكُمْ مُّؤْمِنٌ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٢﴾ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ وَصَوَّرَكُمْ فَأَحْسَنَ صُورَكُمْ وَإِلَيْهِ الْمَصِيرُ ﴿٣﴾ يَعْلَمُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَيَعْلَمُ مَا تُسْرُونَ وَمَا تُعْلِنُونَ وَاللَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٤﴾

Sūrah At-Taghābun (Mutual Loss and Gain) 64

In the Name of Allāh, the Most Gracious, the Most Merciful.

1. Whatsoever is in the heavens and whatsoever is on the earth glorifies Allāh. His is the dominion, and to Him belong all the praises and thanks, and He is Able to do all things. 2. He it is Who created you, then some of you are disbelievers and some of you are believers. And Allāh is All-Seer of what you do. 3. He has created the heavens and the earth with truth, and He shaped you and made good your shapes. And to Him is the final Return. 4. He knows what is in the heavens and on earth, and He knows what you conceal and what you reveal. And Allāh is All-Knower of what is in the breasts (of men).

الرَّحِيمِ	الرَّحْمَنِ	بِسْمِ اللَّهِ
the Most Merciful	the Most Gracious	In the Name (of) Allah
فِي الْأَرْضِ	وَمَا	يُسَبِّحُ لِلَّهِ مَا
(is) on the earth	and whatsoever	glorifies [to] Allah whatsoever

لَهُ	الْمَلِكُ	وَلَهُ	الْحَمْدُ	وَهُوَ	عَلَىٰ كُلِّ
for Him	(is) the dominion	and to Him (belong)	(all) the praises	and He	over all
شَيْءٍ	قَدِيرٌ ﴿٦﴾	هُوَ	الَّذِي	خَلَقَكُمْ	فَمِنْكُمْ
things	(is) Able	He (it is)	Who	created you	then (some) of you
وَمِنْكُمْ	مُؤْمِنُونَ	وَاللَّهُ	يَمَا تَعْمَلُونَ	بَصِيرٌ ﴿٧﴾	
and (some) of you	(are) believers	and Allah	(is) All-Seer of what you do		
خَلَقَ السَّمَوَاتِ	وَالْأَرْضِ	بِالْحَقِّ	وَصَوَّرَكُمْ		
He has created the heavens	and the earth	with truth	and He shaped you		
فَأَحْسَنَ صُورَكُمْ	وَالِيهِ	الْمَصِيرُ ﴿٨﴾	يَعْلَمُ مَا		
and made good your shapes	and to Him	(is) the final Return	He knows what		
فِي السَّمَوَاتِ	وَالْأَرْضِ	وَيَعْلَمُ	مَا تُسْرُونَ		
(is) in the heavens	and (on) the earth	and He knows	what you conceal		
وَمَا تُعْلِنُونَ ﴿٩﴾	وَاللَّهُ	عَلِيمٌ بِذَاتِ	الْصُّدُورِ ﴿١٠﴾		
and what you reveal	and Allah	(is) All-Knower of what (is in)	the breasts		

أَلَمْ يَأْتِكُمْ نَبَأُ الَّذِينَ كَفَرُوا مِنْ قَبْلُ فَذَاقُوا وَبَالَ أَمْرِهِمْ وَهُمْ عَذَابٌ أَلِيمٌ ﴿٥﴾ ذَلِكَ بِأَنَّهُ كَانَتْ تَأْتِيهِمْ رُسُلُهُمْ بِالْبَيِّنَاتِ فَقَالُوا أَبَشَرٌ يَهْدُونَنَا فَكَفَرُوا وَتَوَلَّوْا وَاسْتَغْنَى اللَّهُ وَاللَّهُ غَنِيٌّ حَمِيدٌ ﴿٦﴾ زَعَمَ الَّذِينَ كَفَرُوا أَنْ لَنْ يُعْثَوْا قُلْ بَلَىٰ وَرَبِّي لَتُبْعَثُنَّ ثُمَّ لَتُنَبَّؤُنَّ بِمَا عَمِلْتُمْ وَذَلِكَ عَلَى اللَّهِ يَسِيرٌ ﴿٧﴾ فَآمَنُوا بِاللَّهِ وَرَسُولِهِ وَالنُّورِ الَّذِي أَنْزَلْنَا وَاللَّهُ يَمَا تَعْمَلُونَ خَبِيرٌ ﴿٨﴾

5. Has not the news reached you of those who disbelieved aforetime? And so they tasted the evil result of their disbelief, and theirs will be a painful torment. 6. That was because there came to them their Messengers with clear proofs (signs), but they said: "Shall mere men guide us?" So they disbelieved and turned away (from the truth). But Allāh was not in need (of them). And Allāh is Rich (Free of all needs), Worthy of all praise. 7. The disbelievers pretend that they will never be resurrected (for the Account). Say (O Muhammad ﷺ): "Yes! By my Lord, you will certainly be resurrected, then you will be informed of (and recompensed for) what you did; and that is easy for Allāh." 8. Therefore,

believe in Allāh and His Messenger (Muhammad ﷺ) and in the Light (this Qur'ān) which We have sent down. And Allāh is Well-Acquainted with what you do.

أَلَمْ يَأْتِكُمْ	نَبَأٌ	الَّذِينَ كَفَرُوا	مِنْ قَبْلُ
(has) not reached you?	(the) news	(of) those who disbelieved	aforetime
فَذَاقُوا وَبَالَ	أَمْرِهِمْ	وَهُمْ	عَذَابُ
so they tasted (the) evil result	(of) their disbelief	and for them	(will be) a torment
أَلِيمٌ ۚ ذَلِكَ بِأَنَّهُ كَانَتْ	تَأْتِيهِمْ	رُسُلُهُمْ	بِالْبَيِّنَاتِ
that painful	(there) came to them	their Messengers	with clear proofs
فَقَالُوا	أَبَشْرٌ	يَهْدُونَنَا	فَكَفَرُوا
but they said	(shall mere) men?	guide us	so they disbelieved
وَأَسْتَعْنَىٰ اللَّهُ	وَاللَّهُ	عَنِّي	حَمِيدٌ ۖ
but Allah was not in need (of them)	and Allah	(is) Rich	Worthy of all praise
الَّذِينَ كَفَرُوا	أَنَّ	لَنْ يَبْعَثُوهُ	قُلْ بَلَىٰ
those who disbelieved	that	they will never be resurrected	say yes
وَرَبِّي لَنَبْعَثَنَّ	ثُمَّ لَنُنَبِّئَنَّ		
by my Lord you will certainly be resurrected	then you will be informed		
بِمَا عَمِلْتُمْ	وَذَلِكَ	عَلَىٰ اللَّهِ يَسِيرٌ ۖ	فَأٰمِنُوْا
of what you did	and that	(is) easy for Allāh	therefore believe
وَرَسُوْلِهِ	وَالنُّوْرُ	الَّذِيْ اَنْزَلْنَا	
and His Messenger	and (in) the Light (this Quran)	which We have sent down	
وَاللَّهُ	بِمَا تَعْمَلُوْنَ خَبِيْرٌ ۗ		
and Allah	(is) All-Aware of what you do		

يَوْمَ يَجْمَعُكُمْ لِيَوْمِ الْجَمْعِ ذَلِكَ يَوْمُ النَّعَّابِيْنَ وَمَنْ يُؤْمِنْ بِاللَّهِ وَيَعْمَلْ صَالِحًا يُكْفِرْ عَنْهُ سَيِّئَاتِهِ
وَيُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِيْنَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيْمُ

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ النَّارِ خَالِدِينَ فِيهَا وَبِئْسَ
 الْمَصِيرُ ﴿١٠﴾

9. (And remember) the Day when He will gather you (all) on the Day of Gathering, - that will be the Day of mutual loss and gain (i.e. loss for the disbelievers as they will enter the Hell-fire and gain for the believers as they will enter Paradise). And whosoever believes in Allāh and performs righteous good deeds, He will expiate from him his sins, and will admit him to Gardens under which rivers flow (Paradise), to dwell therein forever; that will be the great success. 10. But those who disbelieved (in the Oneness of Allāh - Islāmic Monotheism) and denied Our *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.), they will be the dwellers of the Fire, to dwell therein forever. And worst indeed is that destination.

ذَٰلِكَ	الْجَمْعُ	لِيَوْمِ	يَجْمَعُكُمْ	يَوْمَ
that	(of) Gathering	on (the) Day	He will gather you (all)	(remember the) Day (when)
بِاللَّهِ	وَمَنْ يُؤْمِنُ	وَمَنْ يُؤْمِنُ	التَّغَابِنِ	يَوْمَ
in Allah	and whosoever believes		(of) mutual loss and gain	(will be the) Day
وَيُدْخِلُهُ	سَيِّئَاتِهِ	يُكَفِّرُ عَنْهُ	وَيَعْمَلُ صَالِحًا	
and He will admit him	his sins	He will remit from him	and performs righteous deeds	
فِيهَا	خَالِدِينَ	الْأَنْهَارِ	تَجْرِي مِنْ تَحْتِهَا	جَنَّاتٍ
therein	they (will) dwell	the rivers	flowing under them	(to) Gardens
وَالَّذِينَ كَفَرُوا	الْعَظِيمِ	الْفَوْزِ	ذَٰلِكَ	أَبَدًا
but those who disbelieved	great	(will be) the success	that	forever
النَّارِ	أَصْحَابُ	أُولَٰئِكَ	بِآيَاتِنَا	وَكَذَّبُوا
(of) the Fire	(will be the) dwellers	they	Our signs	and denied
	وَبِئْسَ الْمَصِيرُ	فِيهَا	خَالِدِينَ	
	and worst is that destination	therein	they (will) dwell forever	

مَا أَصَابَ مِنْ مُصِيبَةٍ إِلَّا بِإِذْنِ اللَّهِ وَمَنْ يُؤْمِنُ بِاللَّهِ يَهْدِ اللَّهُ قَلْبَهُ وَاللَّهُ بِكُلِّ شَيْءٍ

عَلِيمٌ ﴿١١﴾ وَأَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ فَإِن تَوَلَّيْتُمْ فَإِنَّمَا عَلَى رَسُولِنَا الْبَلْغُ الْمُبِينُ ﴿١٢﴾ اللَّهُ لَا إِلَهَ إِلَّا هُوَ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١٣﴾ يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِن مِّنْ أَرْوَاجِكُمْ وَأَوْلَادِكُمْ عُدُوَّكُمْ فَأَحْذَرُوهُمْ وَإِن تَعَفَّوْا وَتَصَفَّحُوا وَتَغْفِرُوا فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٤﴾

11. No calamity befalls, but by the Leave [i.e. Decision and *Qadar* (Divine Preordainments)] of Allāh, and whosoever believes in Allāh, He guides his heart [to the true Faith with certainty, i.e. what has befallen him was already written for him by Allāh from the *Qadar* (Divine Preordainments)]. And Allāh is All-Knower of everything. 12. Obey Allāh, and obey the Messenger (Muhammad ﷺ); but if you turn away, then the duty of Our Messenger (ﷺ) is only to convey (the Message) clearly. 13. Allāh! *Lā ilāha illā Huwa* (none has the right to be worshipped but He). And in Allāh (Alone) therefore let the believers put their trust. 14. O you who believe! Verily, among your wives and your children there are enemies for you (who may stop you from the obedience of Allāh); therefore beware of them! But if you pardon (them) and overlook, and forgive (their faults), then verily, Allāh is Oft-Forgiving, Most Merciful.

بِإِذْنِ اللَّهِ		إِلَّا	مِنْ مُصِيبَةٍ	مَا أَصَابَ
by (the) Leave (of) Allah		but	any calamity	befalls not
شَيْءٍ	بِكُلِّ	وَاللَّهُ	يَهْدِي قَلْبَهُ	بِاللَّهِ
thing	of every	and Allah	He guides his heart	in Allah
فَإِن تَوَلَّيْتُمْ		وَأَطِيعُوا الرَّسُولَ	وَأَطِيعُوا اللَّهَ	عَلِيمٌ ﴿١١﴾
but if you turn away		and obey the Messenger	and obey Allah	(is) All-Knower
اللَّهُ	الْمُبِينُ ﴿١٢﴾	الْبَلْغُ	عَلَى رَسُولِنَا	فَإِنَّمَا
Allah	clear	(is) the conveying (preaching)	upon Our Messenger	then only
فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١٣﴾		وَعَلَى اللَّهِ	إِلَّا هُوَ	لَا إِلَهَ
therefore let the believers put (their) trust		and in Allah	but He	(there is) no god
وَأَوْلَادِكُمْ	مِّنْ أَرْوَاجِكُمْ	إِنِّ	الَّذِينَ ءَامَنُوا	يَأْتِيهَا
and your children	from (among) your wives	verily	who believe	O (you)

عَدُوًّا	لَكُمْ	فَأَحْذَرُوهُمْ	وَإِنْ تَعَفُّوا	وَتَصَفَّحُوا
(there are) enemies	for you	so beware of them	but if you pardon	and overlook
وَتَعَفِّرُوا	فَإِنَّ اللَّهَ	عَفُورٌ	رَّحِيمٌ	
and forgive	then verily Allah	(is) Oft-Forgiving	Most Merciful	

إِنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ وَاللَّهُ عِنْدَهُ أَجْرٌ عَظِيمٌ ﴿١٥﴾ فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ وَأَسْمِعُوا وَأَطِيعُوا وَأَنْفِقُوا خَيْرًا لِّأَنْفُسِكُمْ وَمَنْ يُوقِ شَحَّ نَفْسِهِ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿١٦﴾ إِنْ تُقْرِضُوا اللَّهَ قَرْضًا حَسَنًا يَضْعِفْهُ لَكُمْ وَيَغْفِرْ لَكُمْ وَاللَّهُ شَكُورٌ حَلِيمٌ ﴿١٧﴾ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ الْعَزِيزُ الْحَكِيمُ ﴿١٨﴾

15. Your wealth and your children are only a trial, whereas Allāh! With Him is a great reward (Paradise). 16. So keep your duty to Allāh and fear Him as much as you can; listen and obey, and spend in charity; that is better for yourselves. And whosoever is saved from his own covetousness, then they are the successful. 17. If you lend to Allāh a goodly loan (i.e. spend in Allāh's Cause), He will double it for you, and will forgive you. And Allāh is Most Ready to appreciate and to reward, Most Forbearing, 18. All-Knower of the unseen and seen, the All-Mighty, the All-Wise.

إِنَّمَا أَمْوَالُكُمْ	وَأَوْلَادُكُمْ	فِتْنَةٌ	وَاللَّهُ عِنْدَهُ	
only your wealth	and your children	(are) a trial	whereas Allah with Him	
أَجْرٌ	عَظِيمٌ ﴿١٥﴾	فَاتَّقُوا اللَّهَ	مَا اسْتَطَعْتُمْ	وَأَسْمِعُوا
(is) a reward	great	so fear Allah	as much as you can	and listen
وَأَطِيعُوا	وَأَنْفِقُوا	خَيْرًا	لِّأَنْفُسِكُمْ	
and obey	and spend (in charity)	(that is) better	for yourselves	
وَمَنْ يُوقِ	شَحَّ	نَفْسِهِ	فَأُولَئِكَ	هُمْ
and whosoever is saved	(from) covetousness	(of) his soul	then those	[they]
الْمُفْلِحُونَ ﴿١٦﴾	إِنْ تُقْرِضُوا اللَّهَ قَرْضًا	حَسَنًا	يَضْعِفْهُ	
(are) the successful	if you lend to Allah a loan	goodly	He will double it	

حَلِيمٌ	شَكُورٌ	وَاللَّهُ	لَكُمْ	وَيَعْفِرُ	لَكُمْ
Mot Forbearing	(is) Most Appreciative	and Allah	you	and will forgive	for you
الْحَكِيمُ	الْعَزِيزُ	وَالشَّهَادَةُ	عِلْمُ الْغَيْبِ		
the All-Wise	the All-Mighty	and the seen	All-Knower (of) the unseen		

سُورَةُ الطَّلَاقِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَأَيُّهَا النَّبِيُّ إِذَا طَلَقْتُمُ النِّسَاءَ فَطَلِّقُوهُنَّ لِعَدَّتِهِنَّ وَأَحْصُوا الْعِدَّةَ وَاتَّقُوا اللَّهَ رَبَّكُمْ لَا تُخْرِجُوهُنَّ مِنْ بُيُوتِهِنَّ وَلَا يُخْرِجَنَّ إِلَّا أَنْ يَأْتِيَنَّ بِفَحِشَةٍ مُبِينَةٍ وَتِلْكَ حُدُودُ اللَّهِ وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَقَدْ ظَلَمَ نَفْسَهُ لَا تَدْرِي لَعَلَّ اللَّهَ يُحْدِثُ بَعْدَ ذَلِكَ أَمْرًا

Sūrah At-Talāq (The Divorce) 65

In the Name of Allāh, the Most Gracious, the Most Merciful.

1. O Prophet (ﷺ)! When you divorce women, divorce them at their `Iddah (prescribed periods) and count (accurately) their `Iddah (periods). And fear Allāh your Lord (O Muslims). And turn them not out of their (husband's) homes nor shall they (themselves) leave, except in case they are guilty of some open illegal sexual intercourse. And those are the set limits of Allāh. And whosoever transgresses the set limits of Allāh, then indeed he has wronged himself. You (the one who divorces his wife) know not it may be that Allāh will afterward bring some new thing to pass (i.e. to return her back to you if that was the first or second divorce).

الرَّحِيمِ	الرَّحْمَنِ	بِسْمِ اللَّهِ			
the Most Merciful	the Most Gracious	In the Name (of) Allah			
فَطَلِّقُوهُنَّ	طَلَّقْتُمُ النِّسَاءَ	إِذَا	النَّبِيِّ	يَأَيُّهَا	0
so divorce them	you divorce women	when	Prophet		

لِعِدَّتِهِنَّ	وَأَحْصُوا الْعِدَّةَ	وَاتَّقُوا اللَّهَ رَبَّكُمْ
at their prescribed periods	and count (their) periods	your Lord and fear Allah
لَا تُخْرِجُوهُنَّ	مِنْ بُيُوتِهِنَّ	وَلَا يُخْرَجْنَ
turn them not out	of their homes	nor shall they leave
إِلَّا	أَنْ يَأْتِيَنَّ	
except	that they commit	
بِفَحِشَةٍ	مُبِينَةٍ	وَتِلْكَ
adultery	open	and those
وَمَنْ يَتَعَدَّ	حُدُودَ اللَّهِ	
and whosoever transgresses	(are the) limits (bounds of) Allah	
فَقَدْ ظَلَمَ نَفْسَهُ	لَا تَدْرِي	لَعَلَّ اللَّهَ يُحْدِثُ
then indeed he has wronged himself	you know not	(it) may be that Allah will bring new
بَعْدَ	ذَلِكَ	أَمْرًا
after	that	something

فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ فَارِقُوهُنَّ بِمَعْرُوفٍ وَأَشْهِدُوا ذَوَى عَدْلٍ مِّنكُمْ وَأَقِيمُوا الشَّهَادَةَ لِلَّهِ ذَٰلِكُمْ يُوعَظُ بِهِ مَن كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَمَن يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا ﴿٦٥﴾ وَيَرْزُقْهُ مِن حَيْثُ لَا يَحْتَسِبُ وَمَن يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ إِنَّ اللَّهَ بَلِغُ أَمْرِهِ قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا ﴿٦٦﴾

2. Then when they are about to attain their term appointed, either take them back in a good manner or part with them in a good manner. And take as witness two just persons from among you (Muslims). And establish the testimony for Allāh. That will be an admonition given to him who believes in Allāh and the Last Day. And whosoever fears Allāh and keeps his duty to Him, He will make a way for him to get out (from every difficulty). 3. And He will provide him from (sources) he never could imagine. And whosoever puts his trust in Allāh, then He will suffice him. Verily, Allāh will accomplish His purpose. Indeed Allāh has set a measure for all things.

أَجَلَهُنَّ	فَإِذَا بَلَغْنَ
their term appointed	then when they have attained (they are about to fulfil)

بِمَعْرُوفٍ	أَوْ فَارِقُوهُنَّ	بِمَعْرُوفٍ	فَأَمْسِكُوهُنَّ
in a good manner	or part with them	in a good manner	(either) take them back
وَأَقِيمُوا الشَّهَادَةَ	مِنْكُمْ	عَدْلٍ	ذَوَى
and establish the witness	from (among) you	just	two persons
وَأَشْهَدُوا			
and take as witness			
لِلَّهِ	ذَلِكَ يُوْعَظُ	بِهِ	مَنْ كَانَ
for Allah	that is admonished	with it	who [was]
وَالْيَوْمِ	يُؤْمِنُ بِاللَّهِ		
and the Day	believes in Allah		
مَخْرَجًا	يَجْعَلُ لَهُ	وَمَنْ يَتَّقِ اللَّهَ	الْآخِرَ
a way out	He will make for him	and whosoever fears Allah	the Last
وَمَنْ يَتَوَكَّلْ	لَا يَحْتَسِبْ	مِنْ حَيْثُ	وَيَرْزُقَهُ
and whosoever puts his trust	he could not imagine	from where	and He will provide him
أَمْرَهُ	إِنَّ اللَّهَ بَلِّغُ	حَسْبُهُ	فَهُوَ
His purpose	verily Allah (will) accomplish	(will) suffice him	then He
	فَدَرًا	لِكُلِّ شَيْءٍ	فَدَّ جَعَلَ اللَّهُ
	a measure	thing for every	indeed Allah has set

وَالَّتِي يَبْسُنُ مِنَ الْمَحِيضِ مِنْ نِسَائِكُمْ إِنْ أَرَبْتُمْ فَعِدَّتُهُنَّ ثَلَاثَةُ أَشْهُرٍ وَالَّتِي لَمْ يَحِضْ وَأُولَاتُ الْأَحْمَالِ أَجَلُهُنَّ أَنْ يَضَعْنَ حَمْلَهُنَّ وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مِنْ أَمْرِهِ يُسْرًا ۗ ذَلِكَ أَمْرُ اللَّهِ أَنْزَلَهُ إِلَيْكُمْ وَمَنْ يَتَّقِ اللَّهَ يَكْفِرْ عَنْهُ سَيِّئَاتِهِ وَيُعْظِمْ لَهُ أَجْرًا ۗ

4. And those of your women as have passed the age of monthly courses, for them the `Iddah (prescribed period), if you have doubt (about their periods), is three months; and for those who have no courses [(i.e. they are still immature) their `Iddah (prescribed period) is three months likewise, except in case of death]. And for those who are pregnant (whether they are divorced or their husbands are dead), their `Iddah (prescribed period) is until they lay down their burden; and whosoever fears Allāh and keeps his duty to Him, He will make his matter easy for him. 5. That is the Command of Allāh, which He has sent down to you; and whosoever fears Allāh and keeps his duty to Him, He will expiate from him his sins, and will enlarge his reward.

وَالَّتِي بَسَنَ	مِنَ الْمَحِيضِ	مِن نِسَائِكُمْ
and those who have passed the age	of monthly courses	of your women
إِنْ أَرَبْتُمْ	فَعِدَّتَهُنَّ	ثَلَاثَةَ
if you have doubt	then their prescribed period	(is) three
وَالَّتِي	لَمْ يَحِضْنَ	الْأَحْمَالِ
and (for) those who	have no courses	(are) pregnant
أَجَلَهُنَّ	أَنْ يَضَعْنَ حَمْلَهُنَّ	وَمَنْ يَتَّقِ اللَّهَ
their prescribed period (is)	until they deliver their burden	and whosoever fears Allah
يَجْعَلُ لَهُ	مِنْ أَمْرِهِ	يُسْرًا
He will make for him	of his matter	ease
أَنْزَلَهُ	إِلَيْكُمْ	وَمَنْ يَتَّقِ اللَّهَ
which He has sent down	to you	and whosoever fears Allah
سَيِّئَاتِهِ	وَيُعْظِمُ	لَهُ
his sins	and will enlarge	for him
	أَجْرًا	
	(his) reward	

أَسْكِنُوهُنَّ مِنْ حَيْثُ سَكَنْتُمْ مِنْ وُجْدِكُمْ وَلَا تُضَارُوهُنَّ لِنُضَيْقِ أَعْيُنِهِنَّ وَإِنْ كُنَّ أُولَاتِ حَمَلٍ فَانْفِقُوا عَلَيْهِنَّ حَتَّى يَضَعْنَ حَمْلَهُنَّ فَإِنْ أَرْضَعْنَ لَكُمْ فَآتُوهُنَّ أُجُورَهُنَّ وَأَتَمِرُوا بِنِسَائِكُمْ بِمَعْرُوفٍ وَإِنْ تَعَاَسَرْتُمْ فَسَرِّضْ لَهُ أُخْرَى ﴿٦٥﴾

6. Lodge them (the divorced women) where you dwell, according to your means, and do not harm them so as to straiten them (that they be obliged to leave your house). And if they are pregnant, then spend on them till they lay down their burden. Then if they give suck to the children for you, give them their due payment, and let each of you accept the advice of the other in a just way. But if you make difficulties for one another, then some other woman may give suck for him (the father of the child).

أَسْكِنُوهُنَّ	مِنْ حَيْثُ سَكَنْتُمْ	مِنْ وُجْدِكُمْ
lodge them	[from] where you dwell	according to your means

عَلَيْهِمْ	لِنَضِيقُوا	وَلَا نَضَارُوهُمْ	
[on] them	to straiten	and (do) not treat them in a harmful way	
حَتَّى يَضَعْنَ حَمَلَهُنَّ	عَلَيْهِمْ	فَأَنْفِقُوا	وَإِنْ كُنَّ أُولَاتٍ حَمَلٍ
till they deliver their burden	on them	then spend	and if they are pregnant
أُجُورَهُنَّ	فَاتَّوَهُنَّ	لَكُمْ	فَإِنْ أَرْضَعْنَ
their due payment	then give them	for you	then if they give suck (to the children)
وَإِنْ تَعَاَسَرْتُمْ		بِمَعْرُوفٍ	وَأْتَمِرُوا بَيْنَكُمْ
but if you make difficulties for one another		in a just way	and consult between you
أُخْرَى	لَهُ	فَسَارِعُ	
some other (woman)	for him	then may give suck	

لِيُنْفِقَ ذُو سَعَةٍ مِّن سَعَتِهِ ۗ وَمَن قُدِرَ عَلَيْهِ رِزْقُهُ فَلْيُنْفِقْ مِمَّا آتَاهُ اللَّهُ لَا يَكْلِفُ اللَّهُ نَفْسًا إِلَّا مَا آتَاهَا سَيَجْعَلُ اللَّهُ بَعْدَ عُسْرٍ يُسْرًا ﴿٧﴾ وَكَأَيِّن مِّن قَرْيَةٍ عَنَّتْ عَن أَمْرِ رَبِّهَا وَرُسُلِهِ ۗ فَحَاسِبْنَهَا حَسَابًا شَدِيدًا وَعَدَّبْنَاهَا عَذَابًا نُكْرًا ﴿٨﴾ فَذَاقَتْ وَبَالَ أَمْرِهَا وَكَانَ عَاقِبَةُ أَمْرِهَا خُسْرًا ﴿٩﴾

7. Let the rich man spend according to his means; and the man whose resources are restricted, let him spend according to what Allāh has given him. Allāh puts no burden on any person beyond what He has given him. Allāh will grant after hardship, ease. 8. And many a town (population) revolted against the Command of its Lord and His Messengers; and We called it to a severe account (i.e. torment in this worldly life), and We shall punish it with a horrible torment (in Hell in the Hereafter). 9. So it tasted the evil result of its affair (disbelief), and the consequence of its affair (disbelief) was loss (destruction in this life and an eternal punishment in the Hereafter).

وَمَن قُدِرَ	مِّن سَعَتِهِ ۗ	لِيُنْفِقَ ذُو سَعَةٍ	
and (the man) who is restricted	according to his means	let the rich man spend	
عَآئِنَهُ اللَّهُ	مِمَّا	فَلْيُنْفِقْ	رِزْقُهُ
Allah has given him	according to what	let him spend	his resources
			عَلَيْهِ
			on him

لَا يُكَلِّفُ اللَّهُ نَفْسًا	إِلَّا مَا	ءَاتَاهَا
Allah puts no burden on any person	except (beyond) what	He has given him
سَيَجْعَلُ اللَّهُ	عُسْرًا	مِنْ قَرْيَةٍ عَثَّتْ
Allah will grant	hardship	of a town revolted
عَنْ أَمْرِ	رَبِّهَا	فَحَاسِبْنَهَا
against (the) Command	(of) its Lord	so We called it to account
حِسَابًا	وَعَذَابًا	شَدِيدًا
an account	and We punished it	severe
فَذَاقَتْ وَبَالَ	أَمْرِهَا	وَكَانَ عَقَبَةُ
so it tasted (the) evil result	(of) its affair (disbelief)	and was (the) consequence
	أَمْرِهَا	خُسْرًا
	(of) its affair (disbelief)	loss

أَعَدَّ اللَّهُ لَهُمْ عَذَابًا شَدِيدًا فَاتَّقُوا اللَّهَ يَا أُولِي الْأَلْبَابِ الَّذِينَ ءَامَنُوا قَدْ أَنْزَلَ اللَّهُ إِلَيْكُمْ ذِكْرًا ﴿١٠﴾
 رَسُولًا يَنْتَلُوا عَلَيْكُمْ ءَايَاتِ اللَّهِ مُبَيِّنَاتٍ لِيُخْرِجَ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنَ الظُّلُمَاتِ إِلَى
 النُّورِ وَمَنْ يُؤْمِن بِاللَّهِ وَيَعْمَلْ صَالِحًا يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا
 قَدْ أَحْسَنَ اللَّهُ لَهُ رِزْقًا ﴿١١﴾ اللَّهُ الَّذِي خَلَقَ سَبْعَ سَمَوَاتٍ وَمِنَ الْأَرْضِ مِثْلَهُنَّ يَنْزِلُ الْأَمْرُ بَيْنَهُنَّ
 لِنَعْلَمُوهُ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ وَإِنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا ﴿١٢﴾

10. Allāh has prepared for them a severe torment. So fear Allāh and keep your duty to Him, O men of understanding – who have believed! Allāh has indeed sent down to you a Reminder (this Qur'an). 11. (And has also sent to you) a Messenger (Muhammad ﷺ), who recites to you the Verses of Allāh (the Qur'an) containing clear explanations, that He may take out those who believe and do righteous good deeds, from the darkness (of polytheism and disbelief) to the light (of Islāmic Monotheism). And whosoever believes in Allāh and performs righteous good deeds, He will admit him into Gardens under which rivers flow (Paradise), to dwell therein forever. Allāh has indeed granted for him an excellent provision. 12. It is Allāh Who has created seven heavens and

of the earth the like thereof (i.e. seven). His Command descends between them (heavens and earth), that you may know that Allāh has power over all things, and that Allāh surrounds all things in (His) Knowledge.

يَأُولِي	فَاتَّقُوا اللَّهَ	شَدِيدًا	عَذَابًا	أَعَدَّ اللَّهُ لَهُمْ
O men	so fear Allah	severe	a torment	Allah has prepared for them
إِلَيْكُمْ	قَدْ أَنْزَلَ اللَّهُ	الَّذِينَ آمَنُوا		الْأَلْبَابِ
to you	Allah has indeed sent down	who have believed		(of) understanding
ءَايَاتِ اللَّهِ	يَنْتَلُو عَلَيْكُمْ	رَسُولًا	ذِكْرًا	
(the) Verses (of) Allah	who recites to you	a Messenger	a Reminder (the Quran)	
وَعَمِلُوا الصَّالِحَاتِ	الَّذِينَ آمَنُوا	لِيُخْرِجَ	مُبَيِّنَاتٍ	
and do righteous (good) deeds	those who believe	that He may take out	clear	
بِاللَّهِ	وَمَنْ يُؤْمِنْ	إِلَى النُّورِ	مِنَ الظُّلُمَاتِ	
in Allah	and whosoever believes	to the light (Faith)	from the darknesses (of disbelief)	
تَجْرِي مِنْ تَحْتِهَا	جَنَّاتٍ	يُدْخِلُهُ	وَيَعْمَلُ صَالِحًا	
flowing under them	(into) Gardens	He will admit him	and performs righteous deeds	
قَدْ أَحْسَنَ اللَّهُ	أَبَدًا	فِيهَا	خَالِدِينَ	الْأَنْهَارُ
Allah has indeed granted good	forever	therein	they (will) abide	the rivers
وَمِنَ الْأَرْضِ	سَمَوَاتٍ	سَبْعَ	الَّذِي خَلَقَ	اللَّهُ
and of the earth	heavens	seven	Who has created	(it is) Allah
لِنَعْلَمُوا	بَيْنَهُمْ	يَنْزِلُ الْأَمْرُ	مِثْلَهُمْ	
that you may know	between them	(His) Command descends	(the) like of them	
قَدْ أَحَاطَ	وَأَنَّ اللَّهَ	قَدِيرٌ	شَيْءٍ	عَلَى كُلِّ
indeed surrounds	and that Allah	(is) All-Powerful	things	over all
	عِلْمًا	شَيْءٍ	بِكُلِّ	
	(in His) Knowledge	things	all	

سُورَةُ التَّحْرِيمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَأْتِيهَا النَّبِيُّ لِمَ تُحْرِمُ مَا أَحَلَّ اللَّهُ لَكَ تَبْنِي مَرْضَاتِ أَزْوَاجِكَ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿١﴾ قَدْ فَرَضَ اللَّهُ لَكُمْ تَحِلَّةَ أَيْمَانِكُمْ وَاللَّهُ مَوْلَاكُمْ وَهُوَ الْعَلِيمُ الْحَكِيمُ ﴿٢﴾ وَإِذْ أَسْرَأَ النَّبِيُّ إِلَى بَعْضِ أَزْوَاجِهِ حَدِيثًا فَلَمَّا نَبَأَتْ بِهِ وَأَظْهَرَهُ اللَّهُ عَلَيْهِ عَرَفَ بَعْضَهُ وَأَعْرَضَ عَنْ بَعْضٍ فَلَمَّا نَبَأَهَا بِهِ قَالَتْ مَنْ أَنْبَأَكَ هَذَا قَالَ نَبَأَنِيَ الْعَلِيمُ الْخَبِيرُ ﴿٣﴾ إِنْ نُنُوبَا إِلَى اللَّهِ فَقَدْ صَعَتْ قُلُوبُكُمْ وَإِنْ تَظَاهَرَا عَلَيْهِ فَإِنَّ اللَّهَ هُوَ مَوْلَاهُ وَجِبْرِيلُ وَصَلِحَ الْمُؤْمِنِينَ وَالْمَلَائِكَةَ بَعْدَ ذَلِكَ ظَهِيرٌ ﴿٤﴾

Sūrah At-Tahrīm (The Prohibition) 66

In the Name of Allāh, the Most Gracious, the Most Merciful.

1. O Prophet! Why do you forbid (for yourself) that which Allāh has allowed to you, seeking to please your wives? And Allāh is Oft-Forgiving, Most Merciful. 2. Allāh has already ordained for you (O men) the absolution from your oaths. And Allāh is your *Maulā* (Lord, or Master, or Protector) and He is the All-Knower, the All-Wise. 3. And (remember) when the Prophet (ﷺ) disclosed a matter in confidence to one of his wives (Hafsah), then she told it (to another i.e. `Aishah). And Allāh made it known to him; he informed part thereof and left a part. Then when he told her (Hafsah) thereof, she said: "Who told you this?" He said: "The All-Knower, the Well-Acquainted (Allāh) has told me." 4. If you two (wives of the Prophet ﷺ: `Aishah and Hafsah) turn in repentance to Allāh, (it will be better for you), your hearts are indeed so inclined (to oppose what the Prophet ﷺ likes); but if you help one another against him (Muhammad ﷺ), then verily, Allāh is his *Maulā* (Lord, or Master, or Protector), and Jibrāil (Gabriel), and the righteous among the believers; and furthermore, the angels are his helpers.

الرَّحِيمِ	الرَّحْمَنِ	بِسْمِ اللَّهِ
the Most Merciful	the Most Gracious	In the Name (of) Allah
أَحَلَّ اللَّهُ لَكَ	لِمَ تُحْرِمُ مَا	النَّبِيِّ
Allah has made lawful to you	why (do) you forbid that which	Prophet
		يَأْتِيهَا 0

رَّحِيمٌ ﴿٦٦﴾	عَفُورٌ	وَاللَّهُ	أَزْوَاجَكَ	تَبْنِي مَرْضَاتٍ
Most Merciful	(is) Oft-Forgiving	and Allah	(of) your wives	seeking (the) pleasure
أَيْمَانِكُمْ	تَحِلَّةٌ	لَكُمْ	قَدْ فَرَضَ اللَّهُ	
(of) your oaths	(the) dissolution	for you	indeed Allah has ordained	
وَإِذَا	الْحَكِيمِ ﴿٦٧﴾	الْعَلِيمِ	وَهُوَ	وَاللَّهُ مَوْلَاكُمْ
and when	the All-Wise	(is) the All-Knower	and He	and Allah (is) your Protector
فَلَمَّا نَبَّأَتْ	حَدِيثًا	أَزْوَاجِهِ	إِلَى بَعْضٍ	أَسْرَ النَّبِيُّ
then when she told	a matter	(of) his wives (Hafsah)	to one	the Prophet confided
عَنْ بَعْضٍ	وَأَعْرَضَ	عَرَفَ بَعْضَهُ	عَلَيْهِ	وَأَظْهَرَهُ اللَّهُ
[of] a part	and left	he informed part of it	to him	and Allah made it known [of] it
قَالَ	هَذَا	قَالَتْ مَنْ	يَهُ	نَبَّأَهَا
he said	this	told you	she said who	thereof he told her (Hafsah)
إِلَى اللَّهِ	إِنْ نُوبَا	الْحَيُّرِ ﴿٦٨﴾	الْعَلِيمِ	نَبَّأَنِي
to Allah	if you two turn in repentance	the All-Aware	the All-knower	has told me
عَلَيْهِ	وَإِنْ تَظَاهَرَا	فَقَدْ صَغَتْ قُلُوبُكُمَا		
against him	but if you help one another	your hearts are indeed so inclined		
وَصَلِحٌ	وَجِبْرِيلُ	مَوْلَاهُ	هُوَ	فَإِنَّ اللَّهَ
and (the) righteous	and Gabriel	(is) his Protector	[He]	then verily Allah
ظَهِيرٌ ﴿٦٩﴾	ذَلِكَ	بَعْدَ	وَالْمَلَائِكَةُ	الْمُؤْمِنِينَ
(are his) helpers	that	after	and the angels	(among) the believers

عَسَى رَبُّهُ إِنْ طَلَّقَكُنْ أَنْ يُبْدِلَهُ أَزْوَاجًا خَيْرًا مِنْكَ مُسَامِحَةً مُؤْمِنَةً قَانِتَةً تَبَيَّنَتْ عَلَيْاتٍ سَيِّحَتِ تَبَيَّنَتْ وَأَبْكَارًا ﴿٦٨﴾ يَتَأَيَّهَا الَّذِينَ ءَامَنُوا قَوَّأ أَنفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَاطٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ ﴿٦٩﴾

5. It may be if he divorced you (all) that his Lord would give him instead of you,

wives better than you, – Muslims (who submit to Allāh), believers, obedient (to Allāh), turning to Allāh in repentance, worshipping Allāh sincerely, given to fasting (or emigrants for Allāh's sake), previously married and virgins. 6. O you who believe! Ward off yourselves and your families against a Fire (Hell) whose fuel is men and stones, over which are (appointed) angels stern (and) severe, who disobey not, (from executing) the Commands they receive from Allāh, but do that which they are commanded.

عَسَىٰ رَبُّهُۥ	إِنْ طَلَّقَكُنَّ	أَنْ يُبَدِّلَهُۥ	أَزْوَاجًا
it may be his Lord	if he divorced you	that He will give him in exchange	wives
خَيْرًا	مِّنْكَنَّ	مُؤْمِنَاتٍ	قَانِتَاتٍ
better	than you	believers	obedient (to Allah)
تَيَّبَتِ	عَبِدَاتٍ	سَاجِدَاتٍ	
turning (to Allah) in repentance	worshipping	fasting or emigrating	
ثَيِّبَاتٍ	وَأَبْكَارًا	يَأْتِيهَا	الَّذِينَ آمَنُوا
previously married	and virgins	O (you)	who believe
وَأَهْلِيكُمْ	نَارًا	وَقُودُهَا	النَّاسُ
and your families	(against) a Fire	whose fuel	(is) men
مَلَائِكَةٌ	غَالِظٌ	شِدَادٌ	لَّا يَعْصُونَ اللَّهَ
(are) angels	stern	(and) severe	who disobey not Allah
أَمْرَهُمْ	وَيَفْعَلُونَ	مَا يُؤْمَرُونَ	
He commands them	but they do	that which they are commanded	

يَأْتِيهَا الَّذِينَ كَفَرُوا لَا نَعْتَدِرُوكَ الْيَوْمَ إِنَّمَا تُجْرُونَ مَا كُنْتُمْ تَعْمَلُونَ ﴿٦﴾ يَأْتِيهَا الَّذِينَ آمَنُوا
تُوبُوا إِلَى اللَّهِ تَوْبَةً نَّصُوحًا عَسَىٰ رَبُّكُمْ أَنْ يُكَفِّرَ عَنْكُمْ سَيِّئَاتِكُمْ وَيُدْخِلَكُمْ جَنَّاتٍ
تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ يَوْمَ لَا يُخْزِي اللَّهُ النَّبِيَّ وَالَّذِينَ آمَنُوا مَعَهُ نُورُهُمْ يَسْعَى
بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ يَقُولُونَ رَبَّنَا أَتِمِّمْ لَنَا نُورَنَا وَاعْفِرْ لَنَا إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ

7. (It will be said in the Hereafter) O you who disbelieve (in the Oneness of Allāh – Islāmīc Monotheism)! Make no excuses this Day! You are being requited only for what you used to do. 8. O you who believe! Turn to Allāh with sincere repentance! It may be that your Lord will expiate from you your sins, and admit you into Gardens under which rivers flow (Paradise) – the Day that Allāh will not disgrace the Prophet (Muhammad ﷺ) and those who believe with him. Their Light will run forward before them and (with their Records – Books of deeds) in their right hands. They will say: “Our Lord! Keep perfect our Light for us [and do not put it off till we cross over the *Sirāt* (a slippery bridge over the Hell) safely] and grant us forgiveness. Verily, You are Able to do all things.”

يَتَأَيَّهَا		الَّذِينَ كَفَرُوا		لَا نَعْذِرُوا الْيَوْمَ		إِنَّمَا تُجْزَوْنَ	
O (you)		who disbelieve		make no excuses this Day		you are being requited only	
مَا كُنْتُمْ		تَعْمَلُونَ		يَتَأَيَّهَا		الَّذِينَ ءَامَنُوا	
(for) what you used to		do		O (you)		who believe	
تُوبَةً		نَّصُوحًا		عَسَىٰ رَبُّكُمْ		أَن يُكَفِّرَ	
(with) repentance		sincere		it may be your Lord		that will remit	
سَيِّئَاتِكُمْ		وَيُدْخِلَكُم		جَنَّاتٍ		تَجْرِي مِنْ تَحْتِهَا	
your sins		and admit you		(into) Gardens		the rivers flowing under them	
يَوْمَ لَا يُخْزِي اللَّهُ		الَّتِي		وَالَّذِينَ ءَامَنُوا		مَعَهُ	
(the) Day (that) Allah will not disgrace		the Prophet		and those who believe		with him	
نُورَهُمْ يَسْعَىٰ		بَيْنَ أَيْدِيهِمْ		وَبِأَيْمَانِهِمْ		يَقُولُونَ رَبَّنَا	
their Light will run		before them		and in their right hands		they will say our Lord	
أَتَمِّمَ		لَنَا		وَأَعْفِرَ		لَنَا	
keep perfect		for us		our Light		and grant forgiveness	
عَلَىٰ كُلِّ		شَيْءٍ		قَدِيرٌ		إِنَّكَ	
over all		things		(are) Able		verily You [to] us	

يَتَأَيَّهَا الَّتِي جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِينَ وَأَغْلظْ عَلَيْهِمْ وَمَا وَهُمْ مِنْكُمْ وَلَا يَحْسَبُوا

الْمَصِيرُ ﴿٩﴾ ضَرَبَ اللَّهُ مَثَلًا لِلَّذِينَ كَفَرُوا أَمْرَاتِ نُوحٍ وَأَمْرَاتِ لُوطٍ كَانَتَا تَحْتَ عَبْدَيْنِ مِنْ عِبَادِنَا صَالِحِينَ فَخَانَتَاهُمَا فَلَمْ يُغْنِيَا عَنْهُمَا مِنَ اللَّهِ شَيْئًا وَقِيلَ ادْخُلَا النَّارَ مَعَ الدَّٰخِلِينَ ﴿١٠﴾

9. O Prophet (Muhammad ﷺ)! Strive hard against the disbelievers and the hypocrites, and be severe against them; their abode will be Hell, - and worst indeed is that destination. 10. Allāh sets forth an example for those who disbelieve: the wife of Nūh (Noah) and the wife of Lūt (Lot). They were under two of our righteous slaves, but they both betrayed them (their husbands by rejecting their doctrine). So, they [Nūh (Noah) and Lūt (Lot) ﷺ] availed them (their respective wives) not against Allāh and it was said: "Enter the Fire along with those who enter!"

يَتَأْتِيهَا	النَّبِيُّ	جَاهِدِ الْكُفَّارَ	وَالْمُنَافِقِينَ
0	Prophet	strive hard against the disbelievers	and the hypocrites
وَأَغَظْ	عَلَيْهِمْ	وَمَا وَنَهُمْ	جَهَنَّمَ
and be severe	against them	and their abode	(will be) Hell
وَيَسَّ	الْمَصِيرُ ﴿٩﴾	ضَرَبَ	اللَّهُ مَثَلًا
and worst (indeed) is that destination		Allah sets forth an example	
لِلَّذِينَ كَفَرُوا	أَمْرَاتِ	نُوحٍ	وَأَمْرَاتِ لُوطٍ
for those who disbelieve	(the) wife	(of) Noah	(of) Lot
كَانَتَا	تَحْتَ	عَبْدَيْنِ	مِنْ عِبَادِنَا
they were	under	two slaves	of Our slaves
فَخَانَتَاهُمَا	فَلَمْ يُغْنِيَا	عَنْهُمَا	
but they both betrayed them (their husbands)	so they availed not	them	
وَقِيلَ	ادْخُلَا النَّارَ	مَعَ	الدَّٰخِلِينَ ﴿١٠﴾
and it was said	enter the Fire	(along) with	those who enter
مِنَ اللَّهِ شَيْئًا			
against Allah at all			

وَضَرَبَ اللَّهُ مَثَلًا لِلَّذِينَ ءَامَنُوا أَمْرَاتِ فِرْعَوْنَ إِذْ قَالَتْ رَبِّ ابْنِ لِي عِنْدَكَ بَيْتًا

فِي الْجَنَّةِ وَنَجَّيْنَا مِنْ فِرْعَوْنَ وَعَمَلِهِ، وَنَجَّيْنَا مِنَ الْقَوْمِ الظَّالِمِينَ ﴿١١﴾ وَمَرْيَمَ ابْنَتَ
عِمْرَانَ الَّتِي أَحْصَنَتْ فَرْجَهَا فَنَفَخْنَا فِيهِ مِنْ رُوحِنَا وَصَدَّقَتْ بِكَلِمَاتِ رَبِّهَا
وَكُتِبَ عَلَيْهَا وَكَانَتْ مِنَ الْقَانِنِينَ ﴿١٢﴾

11. And Allāh has set forth an example for those who believe: the wife of Fir`aun (Pharaoh), when she said: "My Lord! Build for me a home with You in Paradise, and save me from Fir`aun (Pharaoh) and his work, and save me from the people who are *Zālimūn* (polytheists, wrongdoers and disbelievers in Allāh). 12. And Maryam (Mary), the daughter of `Imrān who guarded her chastity. And We breathed into (the sleeve of her shirt or her garment) through Our *Rūh* [i.e. Jibrāil (Gabriel)], and she testified to the truth of the Words of her Lord [i.e. believed in the Words of Allāh: "Be!" - and he was; that is `Īsā (Jesus), son of Maryam (Mary) as a Messenger of Allāh], and (also believed in) His Scriptures, and she was of the *Qanitūn* (i.e. obedient to Allāh).

وَضَرَبَ اللَّهُ مَثَلًا	لِلَّذِينَ ءَامَنُوا	أُمَّرَاتَ	فِرْعَوْنَ					
and Allah has set forth an example	for those who believe	(the) wife	(of) Pharaoh					
إِذْ قَالَتْ	رَبِّ	أَبْنِ لِي	عِنْدَكَ	بَيْتًا	فِي الْجَنَّةِ			
when she said	my Lord	build for me	with You	a home	in Paradise			
وَنَجَّيْنَا	مِنْ فِرْعَوْنَ	وَعَمَلِهِ	وَنَجَّيْنَا	مِنَ الْقَوْمِ				
and save me	from Pharaoh	and his work	and save me	from the people				
الظَّالِمِينَ ﴿١١﴾	وَمَرْيَمَ	أَبْنَتَ	عِمْرَانَ	الَّتِي أَحْصَنَتْ				
(who are) wrongdoers	and Mary	(the) daughter	(of) Imran	who guarded				
فَرْجَهَا	فَنَفَخْنَا	فِيهِ	مِنْ رُوحِنَا	وَصَدَّقَتْ				
her chastity	and We breathed	into it	through Our spirit	and she believed				
بِكَلِمَاتِ رَبِّهَا	وَكُتِبَ عَلَيْهَا	وَكَانَتْ	مِنَ الْقَانِنِينَ ﴿١٢﴾					
(of) her Lord	and His Scriptures	and she was	of the obedient					
in (the) Words								

سُورَةُ الْمُلْكِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

تَبْرَكَ الَّذِي يَدُهُ الْمُلْكُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١﴾ الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا وَهُوَ الْعَزِيزُ الْغَفُورُ ﴿٢﴾ الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ طِبَاقًا مَا تَرَى فِي خَلْقِ الرَّحْمَنِ مِنْ تَفَوُّتٍ فَارْجِعِ الْبَصَرَ هَلْ تَرَى مِنْ فُطُورٍ ﴿٣﴾ ثُمَّ ارْجِعِ الْبَصَرَ كَرَّتَيْنِ يَنْقَلِبْ إِلَيْكَ الْبَصَرُ خَاسِئًا وَهُوَ حَسِيرٌ ﴿٤﴾

Sūrah Al-Mulk (Dominion) 67

In the Name of Allāh, the Most Gracious, the Most Merciful.

1. Blessed is He (Allāh) in Whose Hand is the dominion; and He is Able to do all things. 2. Who has created death and life that He may test you which of you is best in deed. And He is the All-Mighty, the Oft-Forgiving; 3. Who has created the seven heavens one above another; you can see no fault in the creation of the Most Gracious. Then look again: "Can you see any rifts?" 4. Then look again and yet again, your sight will return to you in a state of humiliation, and worn out.

الرَّحِيمِ			الرَّحْمَنِ			بِسْمِ اللَّهِ		
the Most Merciful			the Most Gracious			In the Name (of) Allah		
قَدِيرٌ ﴿١﴾	عَلَى كُلِّ شَيْءٍ	وَهُوَ	الْمُلْكُ	يَدِهِ	تَبْرَكَ الَّذِي	الَّذِي خَلَقَ	الْمَوْتَ وَالْحَيَاةَ	لِيَبْلُوَكُمْ
(is) Able	things	over all	and He	(is) the dominion	in Whose Hand	Blessed is He	Who has created	and life death
أَحْسَنُ	أَيُّكُمْ	لِيَبْلُوَكُمْ	الْعَفُورُ ﴿٢﴾	وَهُوَ الْعَزِيزُ	عَمَلًا	سَبْعَ	الَّذِي خَلَقَ	سَبْعَ سَمَاوَاتٍ طِبَاقًا
(is) best	which of you	that He may test you	the Oft-Forgiving	and He (is) the All-Mighty	(in) deed	(the) seven	Who has created	one above another
فِي خَلْقِ الرَّحْمَنِ	مَا تَرَى	طِبَاقًا	سَمَاوَاتٍ	فِي خَلْقِ الرَّحْمَنِ	يَنْقَلِبُ إِلَيْكَ الْبَصَرُ خَاسِئًا	وَهُوَ حَسِيرٌ ﴿٤﴾	وَهُوَ حَسِيرٌ	وَهُوَ حَسِيرٌ
in (the) creation (of) the Most Gracious	you (can) not see	one above another	heavens	in (the) creation (of) the Most Gracious	you (can) not see	one above another	heavens	heavens

مِنْ تَقَوُّتٍ	فَارْجِعِ الْبَصَرَ	هَلْ تَرَى	مِنْ فَطُورٍ	ثُمَّ ارْجِعِ الْبَصَرَ
any fault	so repeat the look	(can) you see?	any rifts	then repeat the look
كَرْنَيْنِ	يَنْقَلِبُ إِلَيْكَ	الْبَصَرَ	خَاسِتًا	وَهُوَ حَسِيرٌ
twice (again)	will return to you	the sight	(in) a state of humiliation	(is) worn out and it

وَلَقَدْ زَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصَابِيحَ وَجَعَلْنَاهَا رُجُومًا لِلشَّيْطَانِ وَأَعَدْنَا لَهُمْ عَذَابَ السَّعِيرِ ﴿٥﴾
 وَلِلَّذِينَ كَفَرُوا بِرَبِّهِمْ عَذَابُ جَهَنَّمَ وَيَسَّ الْمَصِيرُ ﴿٦﴾ إِذَا أُلْقُوا فِيهَا سَمِعُوا لَهَا شَهِيقًا وَهِيَ تَفُورٌ ﴿٧﴾ تَكَادُ تَمَيِّزُ مِنَ الْغَيْظِ كُلَّمَا أُلْقِيَ فِيهَا فَوْجٌ سَأَلَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ نَذِيرٌ ﴿٨﴾

5. And indeed We have adorned the nearest heaven with lamps, and We have made such lamps (as) missiles to drive away the *Shayātīn* (devils), and have prepared for them the torment of the blazing Fire. 6. And for those who disbelieve in their Lord (Allāh) is the torment of Hell, and worst indeed is that destination. 7. When they are cast therein, they will hear the (terrible) drawing in of its breath as it blazes forth. 8. It almost bursts up with fury. Every time a group is cast therein, its keepers will ask: "Did no warner come to you?"

وَلَقَدْ زَيَّنَّا	السَّمَاءَ	الدُّنْيَا	بِمَصَابِيحَ	وَجَعَلْنَاهَا
and indeed We have adorned	the heaven	nearest	with lamps	and We have made them
رُجُومًا	لِلشَّيْطَانِ	وَأَعَدْنَا	لَهُمْ	عَذَابَ
(as) missiles	to (drive away) the devils	and We have prepared	for them	(the) torment
السَّعِيرِ ﴿٥﴾	وَالَّذِينَ كَفَرُوا	بِرَبِّهِمْ	عَذَابُ	
(of) the blazing Fire	and for those who disbelieve	in their Lord	(is the) torment	
جَهَنَّمَ	وَيَسَّ الْمَصِيرُ ﴿٦﴾	إِذَا أُلْقُوا	فِيهَا	
(of) Hell	and worst (indeed) is that destination	when they are cast	therein	
سَمِعُوا لَهَا	شَهِيقًا	وَهِيَ تَفُورٌ ﴿٧﴾	تَكَادُ	
they will hear of it	(the) drawing in (of breath)	as it blazes forth	it almost	
تَمَيِّزُ مِنَ الْغَيْظِ	كُلَّمَا أُلْقِيَ	فِيهَا	فَوْجٌ	سَأَلَهُمْ
bursts up with fury	every time is cast	therein	a group	will ask them
خَزَنَتُهَا				سَأَلَهُمْ
its keepers				will ask them

نَذِيرٌ ﴿٨﴾	أَلَمْ يَأْتِكُمْ
a warner	(did) not come to you?

قَالُوا بَلَىٰ قَدْ جَاءَنَا نَذِيرٌ فَكَذَّبْنَا وَقُلْنَا مَا نَزَّلَ اللَّهُ مِن شَيْءٍ إِنْ أَنْتُمْ إِلَّا فِي ضَلَالٍ كَبِيرٍ ﴿٩﴾ وَقَالُوا لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِي أَصْحَابِ السَّعِيرِ ﴿١٠﴾ فَأَعْرَفُوا بِذَنبِهِمْ فَسُحْقًا لِأَصْحَابِ السَّعِيرِ ﴿١١﴾ إِنَّ الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ ﴿١٢﴾ وَأَسِرُوا أَقْوَامًا أَوْ أَجْهَرُوا بِهِ ۗ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿١٣﴾

9. They will say: "Yes, indeed a warner did come to us, but we denied him and said: 'Allāh never sent down anything (of Revelation); you are only in great error.'" 10. And they will say: "Had we but listened or used our intelligence, we would not have been among the dwellers of the blazing Fire!" 11. Then they will confess their sin. So, away with the dwellers of the blazing Fire! 12. Verily, those who fear their Lord unseen (i.e. they do not see Him, nor His punishment in the Hereafter), theirs will be forgiveness and a great reward (i.e. Paradise). 13. And (whether you) keep your talk secret or disclose it, verily, He is All-Knower of what is in the breasts (of men).

قَالُوا بَلَىٰ	قَدْ جَاءَنَا	نَذِيرٌ	فَكَذَّبْنَا	وَقُلْنَا
they will say yes	indeed did come to us	a warner	but we denied (him)	and we said
مَا نَزَّلَ اللَّهُ	مِن شَيْءٍ	إِنْ أَنْتُمْ	إِلَّا	فِي ضَلَالٍ كَبِيرٍ ﴿٩﴾
Allah has not sent down	anything	you (are) not	but	great
وَقَالُوا	لَوْ كُنَّا	نَسْمَعُ	أَوْ نَعْقِلُ	مَا كُنَّا
and they will say	if we had	listened	or used our intelligence	we would not have been
فِي أَصْحَابِ	السَّعِيرِ ﴿١٠﴾	فَاعْتَرَفُوا	بِذَنبِهِمْ	فَسُحْقًا
among (the) dwellers	(of) the blazing Fire	then they will confess	their sin	so away
لِأَصْحَابِ	السَّعِيرِ ﴿١١﴾	إِنَّ الَّذِينَ	يَخْشَوْنَ رَبَّهُمْ	
with (the) dwellers	(of) the blazing Fire	verily those who	fear their Lord	
بِالْغَيْبِ	لَهُمْ	مَغْفِرَةٌ	وَأَجْرٌ	كَبِيرٌ ﴿١٢﴾
unseen	for them	(will be) forgiveness	and a reward	great

إِنَّهُ عَلِيمٌ	بِهِ	أَوْ أَجْهَرُوا	وَأَسْرُوا قَوْلَكُمْ
verily He (is) All-Knower	it	or disclose	and (whether) you keep your talk secret
	الْصُّدُورِ	بِذَاتِ	
	the breasts	of what (is in)	

أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ اللَّطِيفُ الْخَبِيرُ ﴿١٤﴾ هُوَ الَّذِي جَعَلَ لَكُمْ الْأَرْضَ ذُلُولًا فَأَمْشُوا فِي مَنَاكِبِهَا وَكُلُوا مِنْ رِزْقِهِ وَإِلَيْهِ النُّشُورُ ﴿١٥﴾ أَمْ أَمِنْتُمْ مَنْ فِي السَّمَاءِ أَنْ يَخْسِفَ بِكُمْ الْأَرْضَ فَإِذَا هِيَ تَمُورٌ ﴿١٦﴾ أَمْ أَمِنْتُمْ مَنْ فِي السَّمَاءِ أَنْ يُرْسِلَ عَلَيْكُمْ حَاصِبًا فَسَتَعْمُونَ كَيْفَ نَذِيرٍ ﴿١٧﴾ وَلَقَدْ كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ فَكَيْفَ كَانَ نَكِيرِ ﴿١٨﴾

14. Should not He Who has created know? And He is the Most Kind and Courteous (to His slaves), the Well-Acquainted (with everything). 15. He it is Who has made the earth subservient to you (i.e. easy for you to walk, to live and to do agriculture on it); so walk in the paths thereof and eat of His provision. And to Him will be the Resurrection. 16. Do you feel secure that He, Who is over the heaven (Allāh), will not cause the earth to sink with you, and then it should quake? 17. Or do you feel secure that He, Who is over the heaven (Allāh), will not send against you a violent whirlwind? Then you shall know how (terrible) has been My Warning. 18. And indeed those before them denied (the Messengers of Allāh), then how terrible was My denial (punishment)?

الْخَبِيرُ ﴿١٤﴾	وَهُوَ اللَّطِيفُ	مَنْ خَلَقَ	أَلَا يَعْلَمُ
the All-Aware	and He (is) the Most Kind	Who has created	(should) not know He?
هُوَ	الَّذِي جَعَلَ	لَكُمْ	الْأَرْضَ ذُلُولًا
He (it is)	Who has made	to you	the earth
فِي مَنَاكِبِهَا	فَأَمْشُوا	ذُلُولًا	وَكُلُوا
in (the) paths thereof	so walk	subservient	and eat
النُّشُورُ ﴿١٥﴾	وَإِلَيْهِ	مِنْ رِزْقِهِ	وَكُلُوا
(will be) the Resurrection	and to Him	of His provision	and eat
أَنْ يَخْسِفَ	فِي السَّمَاءِ	أَمْ أَمِنْتُمْ	مَنْ
that He will (not) cause to sink	(is) over the heaven	(do) you feel secure from	(Him) Who?

يَكُمُ		الْأَرْضَ	فَإِذَا	هِيَ تَمُورُ ﴿٦٦﴾	أَمْ أَمِنْتُمْ مَنِ
with you		the earth	so behold	it shakes	or (do) you feel secure from (Him) Who
فِي السَّمَاءِ		أَنْ يُرْسِلَ	عَلَيْكُمْ	حَاصِبًا	
(is) over the heaven		that He will (not) send	against you	a violent whirlwind	
فَسَتَعْلَمُونَ كَيْفَ		نَذِيرٍ ﴿٦٧﴾	وَلَقَدْ كَذَّبَ الَّذِينَ	مِنْ قَبْلِهِمْ	
then you shall know how		(has been) My Warning	and indeed denied those	before them	
فَكَيْفَ كَانَ		نَكِيرٍ ﴿٦٨﴾			
then how (terrible) was		My denial			

أَوَلَمْ يَرَوْا إِلَى الطَّيْرِ فَوْقَهُمْ صَفَّتٍ وَيَقِضْنَ مَا يُمْسِكُهُنَّ إِلَّا الرَّحْمَنُ إِنَّهُ بِكُلِّ شَيْءٍ
بَصِيرٌ ﴿٦٩﴾ أَمَّنْ هَذَا الَّذِي هُوَ جُنْدٌ لَكُمْ يَنْصُرُكُمْ مِنْ دُونِ الرَّحْمَنِ إِنِ الْكَافِرُونَ إِلَّا فِي غُرُورٍ ﴿٧٠﴾
أَمَّنْ هَذَا الَّذِي يَرْزُقُكُمْ إِنْ أَمْسَكَ رِزْقَهُ، بَلْ لَجُّوا فِي عُتُوٍّ وَنُفُورٍ ﴿٧١﴾

19. Do they not see the birds above them, spreading out their wings and folding them in? None upholds them except the Most Gracious (Allāh). Verily, He is All-Seer of everything. 20. Who is he besides the Most Gracious that can be an army to you to help you? The disbelievers are in nothing but delusion. 21. Who is he that can provide for you if He should withhold His provision? Nay, but they continue to be in pride, and (they) flee (from the truth).

أَوَلَمْ يَرَوْا		إِلَى الطَّيْرِ	فَوْقَهُمْ	صَفَّتٍ	
(do) they not see?		[to] the birds	above them	spreading out (their wings)	
وَيَقِضْنَ		مَا يُمْسِكُهُنَّ	إِلَّا الرَّحْمَنُ	إِنَّهُ	بِكُلِّ
and folding (them) in		none upholds them	except the Most Gracious	verily He	of every
شَيْءٍ ﴿٦٩﴾		أَمَّنْ هَذَا	الَّذِي هُوَ	جُنْدٌ	لَكُمْ
(is) All-Seer thing		[this] who (is)?	he that	(can be) an army	to you
يَنْصُرُكُمْ		مِنْ دُونِ الرَّحْمَنِ	إِنْ الْكَافِرُونَ	إِلَّا	فِي غُرُورٍ ﴿٧٠﴾
to help you		besides the Most Gracious	the disbelievers (are) not	but	in delusion

أَمَّنَ	هَذَا	الَّذِي	يَرْزُقُكُمْ	إِنْ أَمْسَكَ رِزْقَهُ
who (is)?	this	that	can provide for you	if He should withhold His provision
بَل لَّجُوا		فِي عُنُورٍ	وَتَقُورٍ	
nay they continue to be		in pride	and fleeing (from the truth)	

أَفَمَنْ يَمْشِي مُكِبًّا عَلَى وَجْهِهِ أَهْدَىٰ أَمَّنْ يَمْشِي سَوِيًّا عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ ﴿٢٢﴾ قُلْ هُوَ الَّذِي أَنْشَأَكُمْ وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَرَ وَالْأَفْئِدَةَ قَلِيلًا مَّا تَشْكُرُونَ ﴿٢٣﴾ قُلْ هُوَ الَّذِي ذَرَأَكُمْ فِي الْأَرْضِ وَإِلَيْهِ تُحْشَرُونَ ﴿٢٤﴾ وَيَقُولُونَ مَتَىٰ هَذَا الْوَعْدُ إِنْ كُنْتُمْ صَادِقِينَ ﴿٢٥﴾ قُلْ إِنَّمَا الْعِلْمُ عِنْدَ اللَّهِ وَإِنَّمَا أَنَا نَذِيرٌ مُبِينٌ ﴿٢٦﴾

22. Is he who walks prone (without seeing) on his face, more rightly guided, or he who (sees and) walks upright on a Straight Way (i.e. Islāmic Monotheism)?
 23. Say: "It is He Who has created you, and endowed you with hearing (ears) and seeing (eyes), and hearts. Little thanks you give." 24. Say: "It is He Who has created you on the earth, and to Him shall you be gathered (in the Hereafter)."
 25. They say: "When will this promise (i.e. the Day of Resurrection) come to pass if you are telling the truth?" 26. Say (O Muhammad ﷺ): "The knowledge (of its exact time) is with Allāh only, and I am only a plain warner."

أَفَمَنْ يَمْشِي	مُكِبًّا	عَلَىٰ وَجْهِهِ	أَهْدَىٰ
then (is he) who walks?	bent down (without seeing)	on his face	more rightly guided
أَمَّنْ يَمْشِي	سَوِيًّا	عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ ﴿٢٢﴾	قُلْ هُوَ الَّذِي أَنْشَأَكُمْ
or (he) who walks	upright	on a Way straight	has created you
وَجَعَلَ لَكُمْ	السَّمْعَ وَالْأَبْصَرَ وَالْأَفْئِدَةَ	قَلِيلًا	مَّا تَشْكُرُونَ ﴿٢٣﴾
and made for you	hearing and seeing and hearts	little	[that] thanks you give
قُلْ هُوَ الَّذِي	ذَرَأَكُمْ	فِي الْأَرْضِ	وَإِلَيْهِ تُحْشَرُونَ ﴿٢٤﴾
say (it is) He	has created you	on the earth	and to Him shall you be gathered
وَيَقُولُونَ مَتَىٰ	هَذَا	الْوَعْدُ	إِنْ كُنْتُمْ صَادِقِينَ ﴿٢٥﴾
and they say when	(will) this	promise (come to pass)	if you are telling the truth

قُلْ إِنَّمَا الْعِلْمُ	عِنْدَ اللَّهِ	وَإِنَّمَا أَنَا	نَذِيرٌ	مُبِينٌ ﴿٦٧﴾
say only the knowledge	(is) with Allah	and I am only	a warner	plain

فَلَمَّا رَأَوْهُ زُلْفَةً سِيئَتْ وُجُوهُ الَّذِينَ كَفَرُوا وَقِيلَ هَذَا الَّذِي كُنْتُمْ بِهِ تَدْعُونَ ﴿٦٧﴾ قُلْ أَرَأَيْتُمْ إِنْ أَهْلَكَنِی اللَّهُ وَمَنْ مَعِیَ أَوْ رَحِمَنَا فَمَنْ یُجِیرُ الْکَافِرِینَ مِنْ عَذَابِ الْإِیمِ ﴿٦٨﴾ قُلْ هُوَ الرَّحْمَنُ ۖ أَمَّنَّا بِهِ ۖ وَعَلَيْهِ تَوَكَّلْنَا فَسْتَعْلَمُونَ مَنْ هُوَ فِی ضَلَالٍ مُّبِینٍ ﴿٦٩﴾ قُلْ أَرَأَيْتُمْ إِنْ أَصْبَحَ مَاؤُكُمْ غَوْرًا فَمَنْ یَأْتِیْكُمْ بِمَاءٍ مَّعِینٍ ﴿٧٠﴾

27. But when they will see it (the torment on the Day of Resurrection) approaching, the faces of those who disbelieve will change and turn black with sadness and in grief and it will be said (to them): "This is (the promise) which you were calling for!" 28. Say (O Muhammad ﷺ): "Tell me! If Allāh destroys me, and those with me, or He bestows His Mercy on us - who can save the disbelievers from a painful torment?" 29. Say: "He is the Most Gracious (Allāh), in Him we believe, and in Him we put our trust. So, you will come to know who it is that is in manifest error." 30. Say (O Muhammad ﷺ): "Tell me! If (all) your water were to sink away, who then can supply you with flowing (spring) water?"

فَلَمَّا	رَأَوْهُ	زُلْفَةً	سِيئَتْ وُجُوهُ
but when	they will see it	approaching	will be displeased (the) faces
الَّذِينَ كَفَرُوا	وَقِيلَ هَذَا	الَّذِي كُنْتُمْ	
(of) those who disbelieve	and it will be said this (is the promise)	which you were	
بِهِ تَدْعُونَ ﴿٦٧﴾ قُلْ	أَرَأَيْتُمْ	إِنْ أَهْلَكَنِی اللَّهُ	وَمَنْ مَعِیَ
calling for [it]	(have) you seen?	if Allah destroys me	with me and those
أَوْ رَحِمَنَا	فَمَنْ یُجِیرُ	الْکَافِرِینَ	مِنْ عَذَابِ
or He bestows (His) Mercy on us	then who can save	the disbelievers	from a torment
الْإِیمِ ﴿٦٨﴾ قُلْ هُوَ الرَّحْمَنُ	ءَامَنَّا بِهِ	وَعَلَيْهِ تَوَكَّلْنَا	
painful	say He (is) the Most Gracious	and in Him we put our trust	in Him we believe

أَرَأَيْتُمْ	قُلْ	مُّبِينٍ	فِي ضَلَالٍ	هُوَ	فَسَتَّعْلَمُونَ مَنْ
(have) you seen?	say	manifest	(is) in error	that	so you will come to know who (is it)
مَعِينٍ	بِمَاءٍ	يَأْتِيكُمْ	فَمَنْ	غَوْرًا	إِنْ أَصْبَحَ مَاؤُكُمْ
flowing	with water	can supply you	who then	sunk away	if your water became

سُورَةُ الْقَلَمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

ت وَالْقَلَمِ وَمَا يَسْطُرُونَ ﴿١﴾ مَا أَنْتَ بِمَجْنُونٍ ﴿٢﴾ وَإِنَّ لَكَ لَأَجْرًا غَيْرَ مَمْنُونٍ ﴿٣﴾
 وَإِنَّكَ لَعَلَى خُلُقٍ عَظِيمٍ ﴿٤﴾ فَسَتَبْصُرُ وَيَبْصُرُونَ ﴿٥﴾ بِأَيِّكُمْ الْمَفْتُونُ ﴿٦﴾ إِنَّ رَبَّكَ هُوَ أَعْلَمُ
 بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ﴿٧﴾ فَلَا تَطْعُ الْمُكَذِّبِينَ ﴿٨﴾ وَدُّوا لَوْ تَدَّهَنُ
 فَيَدَّهِنُونَ ﴿٩﴾ وَلَا تَطْعُ كُلَّ حَلَّافٍ مَهِينٍ ﴿١٠﴾

Sūrah Al-Qalam or Nūn (The Pen) 68

In the Name of Allāh, the Most Gracious, the Most Merciful.

1. *Nūn*. [These letters (*Nūn*, etc.) are one of the miracles of the Qur'ān, and none but Allāh (Alone) knows their meanings.] By the pen and by what they (the angels) write (in the Records of men). 2. You (O Muhammad ﷺ), by the Grace of your Lord, are not mad. 3. And verily, for you (O Muhammad ﷺ) will be an endless reward. 4. And verily, you (O Muhammad ﷺ) are on an exalted (standard of) character. 5. You will see, and they will see, 6. Which of you is afflicted with madness. 7. Verily, your Lord is the Best Knower of him who has gone astray from His path, and He is the Best Knower of those who are guided. 8. So (O Muhammad ﷺ), obey you not the deniers [(of Islāmic Monotheism - those who deny the Verses of Allāh), the Oneness of Allāh, and the Messengership of Muhammad ﷺ]. 9. They wish that you should compromise (in religion out of courtesy) with them, so they (too) would compromise with you. 10. And (O Muhammad ﷺ) obey you not everyone *Hallāf Mahīn* (the one who swears much and is a liar or is worthless).

الرَّحِيمِ		الرَّحْمَنِ		بِسْمِ اللَّهِ	
the Most Merciful		the Most Gracious		In the Name (of) Allah	
بِنِعْمَةِ	مَا أَنْتَ	وَمَا يَسْطُرُونَ ﴿١﴾		وَالْقَلَمِ	نُ
by (the) Grace	you (are) not	and (by) what they (angels) write		by the pen	Nun
غَيْرِ مَمْنُونٍ ﴿٢﴾	لَأَجْرًا	لَكَ	وَإِنَّ	بِمَجْنُونٍ ﴿٣﴾	رَبِّكَ
endless	(will be) a reward	for you	and verily	a madman	(of) your Lord
فَسَلْبِصْرٍ	عَظِيمٍ ﴿٤﴾	لَعَلَىٰ خَلْقٍ		وَإِنَّكَ	
so you will see	an exalted	(are) on (standard of) character		and verily you	
هُوَ	إِنَّ رَبِّكَ	الْمَفْتُونُ ﴿٥﴾	بِأَيِّكُمْ	وَيُبْصِرُونَ ﴿٦﴾	
[He]	verily your Lord	(is) afflicted with madness	which of you	and they will see	
أَعْلَمُ	وَهُوَ	عَنْ سَبِيلِهِ	يَمَنْ ضَلَّ	أَعْلَمُ	
(is the) Best Knower	and He	from His path	of (him) who has gone astray	(is the) Best Knower	
وَدُّوا	فَلَا تَطْعَمُ الْمُكْذِبِينَ ﴿٨﴾		بِالْمُهْتَدِينَ ﴿٧﴾		
they wish	so obey not the deniers		of those who are guided		
فَيَدْهِنُونَ ﴿٩﴾			لَوْ تَدَّهِنُ		
so they (too) would compromise (with you)			that you should compromise (with them)		
مَّهِينٍ ﴿١٠﴾		حَلَّافٍ	وَلَا تَطْعَمُ كُلَّ		
(and is) worthless		who swears much	and obey not everyone		

هَمَّازٍ مَشَاءٍ بِنَمِيمٍ ﴿١١﴾ مَتَاعٍ لِلْخَيْرِ مُعْتَدٍ أَشِيمٍ ﴿١٢﴾ عَتَلٍ بَعْدَ ذَلِكَ زَنِيمٍ ﴿١٣﴾ أَنْ كَانَ ذَا مَالٍ وَبَنِينَ ﴿١٤﴾ إِذَا تَتَلَّىٰ عَلَيْهِ إِذْ أَيْنَأْنَا قَالَكِ اسْطِيرُ الْأَوَّلِينَ ﴿١٥﴾ سَنَسِمُهُ عَلَى الْخُرْطُومِ ﴿١٦﴾ إِنَّا بَلَوْنَهُمْ كَمَا بَلَوْنَا أَصْحَابَ الْجَنَّةِ إِذْ أَقْسَمُوا لَيَصْرِمُنَّهَا مُصْبِحِينَ ﴿١٧﴾ وَلَا يَسْتَنْوُونَ ﴿١٨﴾ فَطَافَ عَلَيْهَا طَائِفٌ مِّنْ رَبِّكَ وَهُمْ نَائِبُونَ ﴿١٩﴾ فَأَصْبَحَتْ كَالصَّرِيمِ ﴿٢٠﴾

11. A slanderer, going about with calumnies, 12. Hinderer of the good, transgressor, sinful, 13. Cruel, and moreover baseborn (of illegitimate birth).

14. (He was so) because he had wealth and children. 15. When Our Verses (of the Qur'an) are recited to him, he says: "Tales of the men of old!" 16. We shall brand him on the snout (nose)! 17. Verily, We have tried them as We tried the People of the Garden, when they swore to pluck the fruits of the (garden) in the morning, 18. Without saying: *In shā' Allāh* (If Allāh wills). 19. Then there passed by on it (the garden) a visitation (fire) from your Lord (at night and burnt it) while they were asleep. 20. So the (garden) became black by the morning, like a pitch dark night (in complete ruins).

مُعْتَدٍ	لِلْخَيْرِ	مَنَاعٍ	بِنَمِيمٍ	مَشَاءٍ	هَمَّازٍ
transgressor	of the good	hinderer	with calumnies	going about	a slanderer
مَالٍ	ذَا	أَنْ كَانَ	زَنِيمٍ	بَعْدَ	عُتْلٍ
(of) wealth	a possessor	because he is	wicked	that	after
عُتْلٍ	عَلَيْهِ	إِذَا تُتْلَىٰ	وَبَنِينَ	عَلَىٰ	أَسْطِيرٍ
cruel	to him	when are recited	and children	on the snout (nose)	he says tales
عَلَىٰ	سَنَسِمُهُ	أَوَّلِينَ	إِنَّا	عَلَىٰ	أَوَّلِينَ
on the snout (nose)	We shall brand him	(of) the men of old	verily We	on the snout (nose)	on the snout (nose)
إِذْ أَقْسَمُوا	الْجَنَّةِ	كَمَا بَلَّوْنَا أَصْحَابَ	بَلَّوْنَهُمْ	إِذْ أَقْسَمُوا	بَلَّوْنَهُمْ
when they swore	(of) the Garden	as We tried (the) People	have tried them	when they swore	have tried them
مُصْبِحِينَ	لَيَصْرِمُنَّهَا	مُصْبِحِينَ	لَيَصْرِمُنَّهَا	مُصْبِحِينَ	لَيَصْرِمُنَّهَا
(in the) morning	to pluck the fruits of it (the garden)	(in the) morning	to pluck the fruits of it (the garden)	(in the) morning	to pluck the fruits of it (the garden)
عَلَيْهَا	فَطَافَ	وَلَا يَسْتَنُونَ	عَلَيْهَا	فَطَافَ	وَلَا يَسْتَنُونَ
on it (the garden)	then (there) passed by	and they said not Insha'Allah (if Allah wills)	on it (the garden)	then (there) passed by	and they said not Insha'Allah (if Allah wills)
تَائِبُونَ	وَهُمْ	مِنْ رَبِّكَ	طَائِفٌ	تَائِبُونَ	وَهُمْ
(were) asleep	while they	from your Lord	a visitation (fire)	(were) asleep	while they
كَالضَّرِيمِ	فَأَصْبَحَتْ	كَالضَّرِيمِ	فَأَصْبَحَتْ	كَالضَّرِيمِ	فَأَصْبَحَتْ
like a pitch dark night	so it (the garden) became (black) by the morning	like a pitch dark night	so it (the garden) became (black) by the morning	like a pitch dark night	so it (the garden) became (black) by the morning

فَنَادَا مُصْبِحِينَ ﴿٦١﴾ أَنْ أَعْدُوا عَلَىٰ حَرْثِكُمْ إِنْ كُنْتُمْ صَرِمِينَ ﴿٦٢﴾ فَانْطَلَفُوا وَهُمْ يَخْفَتُونَ ﴿٦٣﴾ أَنْ

لَا يَدْخُلُهَا الْيَوْمَ عَلَيْكُمْ مَسْكِينٌ ﴿٢٤﴾ وَغَدَوْا عَلَى حَرْدٍ قَدَرِينَ ﴿٢٥﴾ فَلَمَّا رَأَوْهَا قَالُوا إِنَّا الْضَالُونَ ﴿٢٦﴾ بَلْ نَحْنُ
مَحْرُومُونَ ﴿٢٧﴾ قَالَ أَوْسَطُهُمْ أَلَمْ أَقُلْ لَكُمْ لَوْلَا تُسَبِّحُونَ ﴿٢٨﴾ قَالُوا سُبْحَانَ رَبِّنَا إِنَّا كُنَّا ظَالِمِينَ ﴿٢٩﴾

21. Then they called out one to another as soon as the morning broke. 22. Saying: "Go to your tilth in the morning, if you would pluck the fruits." 23. So they departed, conversing in secret low tones (saying): 24. "No *Miskin* (needy man) shall enter upon you into it today." 25. And they went in the morning with strong intention, thinking that they have power (to prevent the poor taking anything of the fruits therefrom). 26. But when they saw the (garden), they said: "Verily, we have gone astray." 27. (Then they said): "Nay! Indeed we are deprived of (the fruits)!" 28. The best among them said: "Did I not tell you, why say you not: *In shā' Allāh* (If Allāh wills)." 29. They said: "Glory to Our Lord! Verily, we have been *Zālimūn* (wrongdoers)."

فَنَادَوْا مُصْبِحِينَ ﴿٢١﴾			
then they called out one to another (as soon) as the morning broke			
إِنْ كُنْتُمْ صَرِمِينَ ﴿٢٣﴾	عَلَى حَرْثِكُمْ	أَنْ أَغْدُوا	
if you would pluck the fruits	to your tilth	(saying) [that] go in the morning	
أَنْ	وَهُمْ يَنْخَفِنُونَ ﴿٢٤﴾		فَانْطَلَقُوا
(saying) that	while they were conversing in secret low tones		so they departed
وَعَدُوا	مَسْكِينٌ ﴿٢٤﴾	عَلَيْكُمْ	الْيَوْمَ
and they went in the morning	any poor person	upon you	today
رَأَوْهَا	فَلَمَّا	قَدَرِينَ ﴿٢٥﴾	عَلَى حَرْدٍ
they saw it (the garden)	but when	(thinking that) they have power	with strong intention
مَحْرُومُونَ ﴿٢٧﴾	بَلْ نَحْنُ	الضَّالُونَ ﴿٢٦﴾	قَالُوا إِنَّا
(are) deprived	nay we	(have gone) astray	they said verily we
لَوْلَا تُسَبِّحُونَ ﴿٢٨﴾	لَكُمْ	أَلَمْ أَقُلْ	قَالَ أَوْسَطُهُمْ
why (do) you not glorify (Allah)	you	(did) I not tell?	(the) best among them said
ظَالِمِينَ ﴿٢٩﴾	إِنَّا كُنَّا	رَبِّنَا	قَالُوا سُبْحَانَ
wrongdoers	verily we have been	our Lord	they said glory to

فَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَلَاوَمُونَ ﴿٣٥﴾ قَالُوا يَا بُولَئِنَا إِنَّا كُنَّا طَٰغِيْنَ ﴿٣٦﴾ عَسَىٰ رَبِّنَا أَنْ يَبْدِلَنَا خَيْرًا مِّنْهَا إِنَّا إِلَىٰ رَبِّنَا رَاغِبُونَ ﴿٣٧﴾ كَذَٰلِكَ الْعَذَابُ وَالْعَذَابُ أَكْبَرُ لَوْ كَانُوا يَعْلَمُونَ ﴿٣٨﴾ إِنَّ لِلْمُتَّقِينَ عِنْدَ رَبِّهِمْ جَنَّاتٍ النَّعِيمِ ﴿٣٩﴾ أَفَنَجْعَلُ الْمُسْلِمِينَ كَالْمُجْرِمِينَ ﴿٤٠﴾ مَا لَكُمْ كَيْفَ تَحْكُمُونَ ﴿٤١﴾ أَمْ لَكُمْ كِتَابٌ فِيهِ تَدْرُسُونَ ﴿٤٢﴾

30. Then they turned one against another, blaming. 31. They said: "Woe to us! Verily, we were *Tāghūn* (transgressors and disobedient) 32. "We hope that our Lord will give us in exchange a better (garden) than this. Truly, we turn to our Lord (wishing for good that He may forgive our sins and reward us in the Hereafter)." 33. Such is the punishment (in this life), but truly, the punishment of the Hereafter is greater if they but knew. 34. Verily, for the *Muttaqūn* (the pious) are Gardens of Delight (Paradise) with their Lord. 35. Shall We then treat the Muslims (believers of Islāmic Monotheism, doers of righteous deeds) like the *Mujrimūn* (criminals, polytheists and disbelievers)? 36. What is the matter with you? How judge you? 37. Or have you a Book wherein you learn,

فَأَقْبَلَ بَعْضُهُمْ		عَلَىٰ بَعْضٍ يَتَلَاوَمُونَ ﴿٣٥﴾		قَالُوا يَا بُولَئِنَا		إِنَّا كُنَّا	
so they turned		to others blaming		they said woe to us		verily we were	
طَٰغِيْنَ ﴿٣٦﴾		عَسَىٰ رَبِّنَا		أَنْ يَبْدِلَنَا		خَيْرًا	
transgressors		may be our Lord		[that] will give us in exchange		a better (garden)	
إِنَّا		إِلَىٰ رَبِّنَا		رَغِبُونَ ﴿٣٧﴾		كَذَٰلِكَ	
truly we		to our Lord		(are) turning		such	
الْآخِرَةَ		أَكْبَرُ		لَوْ كَانُوا		يَعْلَمُونَ ﴿٣٨﴾	
(of) the Hereafter		(is) greater		if they		(but) knew	
رَبِّهِمْ		جَنَّاتٍ		النَّعِيمِ ﴿٣٩﴾		أَفَنَجْعَلُ الْمُسْلِمِينَ	
their Lord		(are) Gardens		(of) Delight		(shall) We then treat the Muslims?	
كَالْمُجْرِمِينَ ﴿٤٠﴾		مَا		لَكُمْ		كَيْفَ تَحْكُمُونَ ﴿٤١﴾	
like the criminals		what (is the matter)		with you		how (do) you judge	
كِتَابٌ		فِيهِ		تَدْرُسُونَ ﴿٤٢﴾			
a Book		wherein		you learn			

إِنَّ لَكُمْ فِيهِ لَمَا تَخَيَّرُونَ ﴿٣٨﴾ أَمْ لَكُمْ أَيْمَانٌ عَلَيْنَا بَلِغَةَ إِلَى يَوْمِ الْقِيَامَةِ إِنَّ لَكُمْ لَمَا تَحْكُمُونَ ﴿٣٩﴾ سَأَلْتَهُمْ
أَيُّهُمْ بِذَلِكَ زَعِيمٌ ﴿٤٠﴾ أَمْ لَهُمْ شُرَكَاءُ فليَأْتُوا بِشُرَكَائِهِمْ إِنْ كَانُوا صَادِقِينَ ﴿٤١﴾ يَوْمَ يَكْشَفُ عَنْ سَاقٍ
وَيُدْعَوْنَ إِلَى السُّجُودِ فَلَا يَسْتَطِيعُونَ ﴿٤٢﴾

38. That you shall therein have all that you choose? 39. Or have you oaths from Us, reaching to the Day of Resurrection, that yours will be what you judge? 40. Ask them, which of them will stand surety for that! 41. Or have they "partners"? Then let them bring their "partners" if they are truthful! 42. (Remember) the Day when the Shin shall be laid bare (i.e. the Day of Resurrection) and they shall be called to prostrate themselves (to Allāh), but they (hypocrites and those who pray to show off or to gain good reputation) shall not be able to do so.

إِنَّ	لَكُمْ	فِيهِ	لَمَا تَخَيَّرُونَ ﴿٣٨﴾	أَمْ	لَكُمْ	أَيْمَانٌ	عَلَيْنَا
indeed	you (shall) have	in it	(all) that you choose	or	have you	oaths	from Us
بَلِغَةَ	إِلَى يَوْمِ	الْقِيَامَةِ	إِنَّ	لَكُمْ	لَمَا تَحْكُمُونَ ﴿٣٩﴾		
reaching	to (the) Day	(of) Resurrection	indeed	for you	(will be) what you judge		
سَأَلْتَهُمْ	أَيُّهُمْ	بِذَلِكَ	زَعِيمٌ ﴿٤٠﴾	أَمْ	لَهُمْ	شُرَكَاءُ	
ask them	which of them	for that	(will be) voucher	or	have they	partners	
فليَأْتُوا	إِنْ كَانُوا	صَادِقِينَ ﴿٤١﴾	بِشُرَكَائِهِمْ	فليَأْتُوا			
then let them bring	if they are truthful		their partners	then let them bring			
يَوْمَ يَكْشَفُ	عَنْ سَاقٍ	وَيُدْعَوْنَ	إِلَى السُّجُودِ	فَلَا يَسْتَطِيعُونَ ﴿٤٢﴾			
Day (when) shall be uncovered	(remember the) Day (when) shall be uncovered	from the Shin	to prostrate	but they shall not be able (to do so)			

خَشَعَةَ أَبْصَارِهِمْ تَرَهَقَهُمْ ذَلَّةٌ وَقَدْ كَانُوا يُدْعَوْنَ إِلَى السُّجُودِ وَهُمْ سَلِيمُونَ ﴿٤٢﴾ فَذَرْنِي وَمَنْ يَكْذِبْ بِهَذَا
الْحَدِيثِ سَنَسْتَدْرِجُهُمْ مِنْ حَيْثُ لَا يَعْلَمُونَ ﴿٤٣﴾ وَأُمْلِي لَهُمْ إِنْ كِيدِي مَتِينٌ ﴿٤٤﴾ أَمْ تَسْأَلُهُمْ أَجْرًا
فَهُمْ مِنْ مَّغْرَمٍ مُتَقَلَّبُونَ ﴿٤٥﴾

43. Their eyes will be cast down and ignominy will cover them; they used to be called (call for the congregational prayer in the mosque) to prostrate themselves (offer prayers), while they were healthy and good (in the life of the world, but they did not come to the mosque). 44. Then leave Me Alone with such as deny this Qur'ān. We shall punish them gradually from directions they perceive not. 45. And I will grant them a respite. Verily, My Plan is strong. 46. Or is it that you (O Muhammad ﷺ) ask them a wage, so that they are heavily burdened with debt?

وَقَدْ كَانُوا	ذِلَّةً	تَرَهُّقَهُمْ	أَبْصَرَهُمْ	خَشِيعَةً
and verily they used to	humiliation	will cover them	their eyes	(will be) cast down
فَذَرْنِي	سَلِيمُونَ	وَهُمْ	يُدْعُونَ إِلَى السُّجُودِ	
then leave Me	(were) healthy (and secure)	while they	be called to prostrate	
مِنْ حَيْثُ	سَنَسْتَدْرِجُهُمْ	الْحَدِيثِ	بِهَذَا	وَمَنْ يَكْذِبْ
from where	We shall punish them gradually	Speech (Quran)	this	and whoever denies
مَتِينٌ	إِنَّ كَيْدِي	لَهُمْ	وَأَمْلِي	لَا يَعْلَمُونَ
(is) strong	verily My Plan	[to] them	and I will grant a respite	they perceive not
مُثْقَلُونَ	مِنْ مَّغْرَمٍ	فَهُمْ	أَجْرًا	أَمْ تَسْأَلُهُمْ
(are heavily) burdened	with debt	so (that) they	a wage	or (is it that) you ask them

أَمْ عِنْدَهُمُ الْغَيْبُ فَهُمْ يَكْتُبُونَ ﴿٤٧﴾ فَأَصْبِرْ لِحُكْمِ رَبِّكَ وَلَا تَكُنْ كَصَاحِبِ الْحُوتِ إِذْ نَادَى وَهُوَ مَكْظُومٌ ﴿٤٨﴾ لَوْلَا أَنْ تَدَارَكَهُ نِعْمَةٌ مِنْ رَبِّهِ لَنُبِذَ بِالْعَرَاءِ وَهُوَ مَذْمُومٌ ﴿٤٩﴾ فَأَجْنِبْهُ رَبُّهُ فَجَعَلَهُ مِنْ الصَّالِحِينَ ﴿٥٠﴾ وَإِنْ يَكَادُ الَّذِينَ كَفَرُوا لَيُزْلِقُونَكَ بِأَبْصَرِهِمْ لَمَّا سَمِعُوا الذِّكْرَ وَيَقُولُونَ إِنَّهُ لَمَجْنُونٌ ﴿٥١﴾ وَمَا هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ ﴿٥٢﴾

47. Or that the *Ghaib* (the Unseen - here in this Verse it means *Al-Lauh Al-Mahfuz*) is in their hands, so that they can write it down? 48. So, wait with patience for the Decision of your Lord, and be not like the Companion of the Fish - when he cried out (to Us) while he was in deep sorrow. 49. Had not a Grace from his Lord reached him, he would indeed have been (left in the stomach of the fish, but We forgave him), so he was cast off on the naked shore,

while he was to be blamed. 50. Then his Lord chose him and made him of the righteous. 51. And verily, those who disbelieve would almost make you slip with their eyes (through hatred) when they hear the Reminder (the Qur'an), and they say: "Verily, he (Muhammad ﷺ) is a madman!" 52. But it is nothing else than a Reminder to all the `Ālamīn (mankind and jinn).

فَاصْبِرْ	فَهُمْ يَكْتُبُونَ ﴿٤٧﴾	الْغَيْبِ	أَمْ عِنْدَهُمْ
so wait with patience	so (that) they can write (it) down	the Unseen	or (that is) with them
أَلْحَوْتِ	كَصَاحِبِ	وَلَا تَكُنْ	رَبِّكَ
(of) the Fish	like (the) Companion	and be not	(of) your Lord
نِعْمَةً	أَنْ تَذَرَّهُ. ﴿٤٨﴾	لَوْلَا	مَكْطُومٌ
a Grace	[that] had reached him	if not	(was) in deep sorrow
وَهُوَ	بِالْعُرَاءِ	لَيُنذِرُ	مِنْ رَبِّهِ
while he	on the naked shore	he would indeed have been cast off	from his Lord
مِنَ الصَّالِحِينَ ﴿٥٠﴾	فَجَعَلَهُ	رَبُّهُ	فَأَجْنَبَهُ
of the righteous	and made him	his Lord	then chose him
لَيَزْلِقُونَ	الَّذِينَ كَفَرُوا	وَأِنْ يَكَادُ	
make you slip	those who disbelieve	and verily would almost	
وَيَقُولُونَ	الذِّكْرِ	لَمَّا سَمِعُوا	بِأَبْصَرِهِمْ
and they say	the Reminder	when they hear	with their eyes (through hatred)
لِلْعَالَمِينَ ﴿٥٢﴾	إِلَّا ذِكْرٌ	وَمَا هُوَ	لَمَجْنُونٌ ﴿٥١﴾
to the worlds	but a Reminder	and it (is) not	(is) a madman
			صِرَاطَ الَّذِينَ أَنْجَمْنَاهُمُ لَيْسَ بِرَبِّكَ إِلَهٌ غَيْرُكَ

سُورَةُ الْحَاقَّةِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَاقَّةُ ﴿١﴾ مَا الْحَاقَّةُ ﴿٢﴾ وَمَا أَدْرَاكَ مَا الْحَاقَّةُ ﴿٣﴾ كَذَّبَتْ ثَمُودُ وَعَادٌ بِالْقَارِعَةِ ﴿٤﴾ فَأَمَّا ثَمُودُ فَأَهْلِكُوا بِالطَّاغِيَةِ ﴿٥﴾ وَأَمَّا عَادٌ فَأُهْلِكُوا بِرِيحِ صَرْصَرٍ عَاتِيَةٍ ﴿٦﴾ سَخَّرَهَا عَلَيْهِمْ

سَبْعَ لَيَالٍ وَثَمَنِيَةَ أَيَّامٍ حُسُومًا فَتَرَى الْقَوْمَ فِيهَا صَرْعَى كَأَنَّهُمْ أُعْجَازُ نَخْلٍ خَاوِيَةٍ ﴿٧﴾

Sūrah Al-Hāqqah (The Inevitable) 69

In the Name of Allāh, the Most Gracious, the Most Merciful

1. The Inevitable (i.e. the Day of Resurrection)! 2. What is the Inevitable? 3. And what will make you know what the Inevitable is? 4. Thamūd and `Ād people denied the *Qārī`ah* (the striking Hour of Judgement)! 5. As for Thamūd, - they were destroyed by the awful cry! 6. And as for `Ād, - they were destroyed by a furious violent wind! 7. Which Allāh imposed on them for seven nights and eight days in succession, so that you could see men lying overthrown (destroyed), as if they were hollow trunks of date palms!

الرَّحِيمِ		الرَّحْمَنِ		بِسْمِ اللَّهِ	
the Most Merciful		the Most Gracious		In the Name (of) Allah	
مَا	أَدْرِيكَ	وَمَا	الْحَاقَّةُ	مَا	الْحَاقَّةُ
what	will make you know	and what	(is) the Inevitable	what	the Inevitable
فَأَمَّا ثَمُودُ	بِالْقَارِعَةِ	وَعَادُ	كَذَبَتْ ثَمُودُ	الْحَاقَّةُ	
so as for Thamud	the striking calamity	and Ad (people)	denied Thamud	the Inevitable (is)	
بِرِيحٍ	فَأَهْلِكُوا	وَأَمَّا عَادُ	بِالطَّائِفَةِ	فَأَهْلِكُوا	
by a wind	they were destroyed	and as for Ad	by the awful cry	they were destroyed	
وَتَمَنِيَةَ	لَيَالٍ	سَبْعَ	عَلَيْهِمْ	سَخَّرَهَا	صَرَّصَ عَلَيْهِمُ
and eight	nights	(for) seven	on them	which He (Allah) imposed	violent
	فِيهَا	فَتَرَى الْقَوْمَ	حُسُومًا	أَيَّامٍ	
lying (overthrown)	in it	so (that) you could see the people	(in) succession	days	
خَاوِيَةٍ	نَخْلٍ	أَعْجَازُ	كَأَنَّهُمْ		
hollow	(of) date palms	trunks	as if they (were)		

فَهَلْ تَرَى لَهُمْ مِنْ بَاقِيَةٍ ﴿٨﴾ وَجَاءَ فِرْعَوْنُ وَمَنْ قَبْلَهُ وَالْمُؤْتَفِكْتُ بِالْخَطِئَةِ ﴿٩﴾ فَعَصَا رَسُولَ رَبِّهِمْ فَأَخَذَهُمْ أَخْذَةً رَابِيَةً ﴿١٠﴾ إِنَّا لَمَأْطَعَا الْمَاءَ حَمَلْنَاكُمْ فِي الْجَارِيَةِ ﴿١١﴾ لِنَجْعَلَهَا لَكُمْ تَذْكِرَةً وَتَعِيهَا

أَذُنٌ وَعِیَّةٌ ﴿١٢﴾ فَإِذَا نَفِخَ فِي الصُّورِ نَفْحَةً وَاحِدَةً ﴿١٣﴾ وَحُمِلَتِ الْأَرْضُ وَالْجِبَالُ فَدُكَّتَا دَكَّةً وَاحِدَةً ﴿١٤﴾

8. Do you see any remnants of them? 9. And Fir`aun (Pharaoh), and those before him, and the cities overthrown [the towns of the people of [Lūt (Lot)] committed sin. 10. And they disobeyed their Lord's Messenger, so He seized them with a strong punishment. 11. Verily, when the water rose beyond its limits [Nūh's (Noah) Flood], We carried you (mankind) in the floating [ship that was constructed by Nūh (Noah)]. 12. That We might make it (Noah's ship) an admonition for you and that it might be retained by the retaining ears. 13. Then when the Trumpet will be blown with one blowing (the first one). 14. And the earth and the mountains shall be removed from their places, and crushed with a single crushing.

فَهَلْ تَرَى	لَهُمْ	مِنْ بَاقِيَةٍ ﴿٨﴾	وَجَاءَ فِرْعَوْنُ	وَمَنْ قَبْلَهُ
then (do) you see?	of them	any remnants	and came Pharaoh	and those before him
وَالْمُوتِفِكَتْ	بِالْحَاطِطَةِ ﴿٩﴾	فَعَصَوْا رَسُولَ		
and the cities overthrown	[with] committed sin	and they disobeyed (the) Messenger		
رَبِّهِمْ	فَأَخَذَهُمْ	أَخَذَةً	رَابِيَةً ﴿١٠﴾	إِنَّا لَمَّا
(of) their Lord	so He seized them	(with) a seizing	strong	when verily We
طَغَا أَلْمَاءُ	حَمَلْنَاكُمْ	فِي الْبَارِيَةِ ﴿١١﴾		
the water rose beyond (its) limits	[We] carried you	in the floating (ship)		
لِنَجْعَلَهَا	لَكُمْ	نَذِيرَةً	وَتَعِيَهَا	أُذُنٌ
that We might make it	for you	a remembrance	and may retain it	an ear
وَعِیَّةٌ ﴿١٢﴾	فَإِذَا	نَفِخَ فِي الصُّورِ	نَفْحَةً	
retaining	then when	[in] the Trumpet will be blown	(with) blowing	
وَاحِدَةً ﴿١٣﴾	وَحُمِلَتِ الْأَرْضُ	وَالْجِبَالُ		
one	and shall be removed (from their places) the earth	and the mountains		
	وَحِدَةً ﴿١٤﴾	فَدُكَّتَا دَكَّةً		
	single	and crushed (with) a crushing		

فِيَوْمٍ ذِي قَعْتِ الْوَاقِعَةِ ﴿١٥﴾ وَأَنْشَقَّتِ السَّمَاءُ فِي يَوْمِ ذِي وَاهِيَةٍ ﴿١٦﴾ وَالْمَلَكُ عَلَى أَرْجَائِهَا وَيَحْمِلُ عَرْشَ رَبِّكَ فَوْقَهُمْ يَوْمِ ذِي ثَمْنِيَةٍ ﴿١٧﴾ يَوْمِ ذِي تَعْرُضُونَ لَا تَخْفَى مِنْكُمْ خَافِيَةٌ ﴿١٨﴾ فَأَمَّا مَنْ أُوْتِيَ كِتَابَهُ بِيَمِينِهِ فَيَقُولُ هَؤُلَاءِ مَآءُومٌ أَقْرَأُ وَكُنِيَ إِلَيَّ ﴿١٩﴾ إِنِّي ظَنَنْتُ أَنِّي مُلْقٍ حِسَابِيَةَ ﴿٢٠﴾ فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ ﴿٢١﴾ فِي جَنَّةٍ عَالِيَةٍ قُطُوفُهَا دَانِيَةٌ ﴿٢٢﴾

15. Then on that Day shall the (Great) Event befall. 16. And the heaven will be rent asunder, for that Day it (the heaven) will be frail and torn up. 17. And the angels will be on its sides, and eight angels will, that Day, bear the Throne of your Lord above them. 18. That Day shall you be brought to Judgement, not a secret of you will be hidden. 19. Then as for him who will be given his Record in his right hand will say: "Here! read my Record! 20. "Surely, I did believe that I shall meet my Account!" 21. So, he shall be in a life, well-pleasing. 22. In a lofty Paradise, 23. The fruits in bunches whereof will be low and near at hand.

وَأَنْشَقَّتِ السَّمَاءُ		وَقَعَتِ الْوَاقِعَةُ ﴿١٥﴾		فِيَوْمِ ذِي قَعْتِ	
and the heaven will split asunder		shall the (Great) Event befall		then (on) that Day	
عَلَى أَرْجَائِهَا	وَالْمَلَكُ	وَاهِيَةٌ ﴿١٦﴾	يَوْمِ ذِي	فِي	
(will be) on its sides	and the angels	(will be) frail	(on) that Day	so it	
ثَمْنِيَةٌ ﴿١٧﴾	يَوْمِ ذِي	فَوْقَهُمْ	رَبِّكَ	وَيَحْمِلُ عَرْشَ	
eight (angels)	that Day	above them	(of) your Lord	and will bear (the) Throne	
خَافِيَةٌ ﴿١٨﴾	مِنْكُمْ	لَا تَخْفَى	يَوْمِ ذِي تَعْرُضُونَ		
a secret	of you	will not be hidden	that Day shall you be brought (to Judgement)		
فَيَقُولُ هَؤُلَاءِ	بِيَمِينِهِ	أُوْتِيَ كِتَابَهُ	فَأَمَّا مَنْ		
will say here	in his right hand	will be given his Record	then as for (him) who		
فَهُوَ ﴿٢٠﴾	حِسَابِيَةَ ﴿٢٠﴾	مُلْقٍ	إِنِّي ظَنَنْتُ	أَقْرَأُ وَكُنِيَ إِلَيَّ ﴿١٩﴾	
so he	my Account	(shall) meet	that I surely I did believe	read my Record	
عَالِيَةٍ ﴿٢٢﴾	فِي جَنَّةٍ	رَاضِيَةٍ ﴿٢٢﴾	فِي عِيشَةٍ		
lofty	in a Paradise	well-pleasing	(shall be) in a life		

دَانِيَةً ﴿٢٣﴾	قُطُوفُهَا
(will be) low (and near at hand)	the fruits (in bunches) whereof

كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا أَسْلَفْتُمْ فِي الْأَيَّامِ الْخَالِيَةِ ﴿٢٤﴾ وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِشِمَالِهِ فَيَقُولُ يَلَيِّنِي لِمَ أُوتِيَ كِتَابِي ﴿٢٥﴾ وَلَمْ أَدْرِ مَا حِسَابِي ﴿٢٦﴾ يَلَيِّنَهَا كَأَنَّ الْقَاضِيَةَ ﴿٢٧﴾ مَا أَغْنَىٰ عَنِّي مَالِي ﴿٢٨﴾ هَلَكَ عَنِّي سُلْطَانِي ﴿٢٩﴾ خَذُوهُ فَعْلُوهُ ﴿٣٠﴾ ثُمَّ الْجَحِيمَ صَلُّوهُ ﴿٣١﴾ ثُمَّ فِي سِلْسِلَةٍ ذَرْعُهَا سَبْعُونَ ذِرَاعًا فَاسْلُكُوهُ ﴿٣٢﴾ إِنَّهُ كَانَ لَا يُؤْمِنُ بِاللَّهِ الْعَظِيمِ ﴿٣٣﴾

24. Eat and drink at ease for that which you have sent on before you in days past! 25. But as for him who will be given his Record in his left hand, will say: "I wish that I had not been given my Record! 26. "And that I had never known how my Account is! 27. "Would that it (death) had been my end! 28. "My wealth has not availed me; 29. "My power (and arguments to defend myself) have gone from me!" 30. (It will be said): "Seize him and fetter him; 31. Then throw him in the blazing Fire. 32. "Then fasten him with a chain whereof the length is seventy cubits!" 33. Verily, he used not to believe in Allāh, the Most Great,

كُلُوا	وَاشْرَبُوا هَنِيئًا	بِمَا أَسْلَفْتُمْ	فِي الْأَيَّامِ
eat	and drink (at) ease	for that which you have sent on before (you)	in days
يَلَيِّنِي	لِمَ أُوتِيَ كِتَابِي ﴿٢٥﴾	وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِشِمَالِهِ فَيَقُولُ	﴿٢٤﴾ الْخَالِيَةِ
O I wish	(that) I had not been given my Record	but as for (him) who	past
يَلَيِّنِي	لِمَ أُوتِيَ كِتَابِي ﴿٢٥﴾	وَلَمْ أَدْرِ مَا	مَا
O I wish	(that) I had not been given my Record	and (that) I had not known	what
حِسَابِي ﴿٢٦﴾	يَلَيِّنَهَا	كَأَنَّ الْقَاضِيَةَ ﴿٢٧﴾	مَا أَغْنَىٰ عَنِّي مَالِي ﴿٢٨﴾
my Account (is)	O would that it	had been (my) end	my wealth me has not availed
هَلَكَ عَنِّي	سُلْطَانِي ﴿٢٩﴾	خَذُوهُ	فَعْلُوهُ ﴿٣٠﴾
have gone from me	my power (and arguments)	seize him	and fetter him
ثُمَّ الْجَحِيمِ	ثُمَّ صَلُّوهُ ﴿٣١﴾	فِي سِلْسِلَةٍ	ذَرْعُهَا سَبْعُونَ
then (in) the blazing Fire	then throw him	in a chain	(is) seventy

ذِرَاعًا	فَاسْلُكُوهُ ﴿٣٦﴾	إِنَّهُ.	كَانَ لَا	يُؤْمِنُ بِاللَّهِ	الْعَظِيمِ ﴿٣٧﴾
cubits	fasten him	verily he	used not to	believe in Allah	the Most Great

وَلَا يَحْضُ عَلَى طَعَامِ الْمَسْكِينِ ﴿٣٤﴾ فَلَيْسَ لَهُ الْيَوْمَ هَهُنَا حَمِيمٌ ﴿٣٥﴾ وَلَا طَعَامٌ إِلَّا مِنْ غَسَلِينَ ﴿٣٦﴾ لَا يَأْكُلُهُ إِلَّا الْخَاطِئُونَ ﴿٣٧﴾ فَلَا أَقْسِمُ بِمَا تُبْصِرُونَ ﴿٣٨﴾ وَمَا لَا تُبْصِرُونَ ﴿٣٩﴾ إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ ﴿٤٠﴾ يَقُولُ شَاعِرٌ قَلِيلًا مَا تُؤْمِنُونَ ﴿٤١﴾ وَلَا يَقُولُ كَاهِنٌ قَلِيلًا مَا نَذَرُونَ ﴿٤٢﴾ نَزِيلٌ مِنْ رَبِّ الْعَالَمِينَ ﴿٤٣﴾ وَلَوْ نَقُولُ عَلَيْنا بَعْضَ الْأَقَاوِيلِ ﴿٤٤﴾ لَأَخَذْنَا مِنْهُ بِالْيَمِينِ ﴿٤٥﴾ ثُمَّ لَقَطَعْنَا مِنْهُ الْوَتِينَ ﴿٤٦﴾ فَمَا مِنْكُمْ مِنْ أَحَدٍ عَنْهُ حَاجِزِينَ ﴿٤٧﴾ وَإِنَّهُ لَنَذِكُرُهُ لِلْمُتَّقِينَ ﴿٤٨﴾ وَإِنَّا لَنَعْلَمُ أَنَّ مِنْكُمْ مُكَذِّبِينَ ﴿٤٩﴾ وَإِنَّهُ لَحَسْرَةٌ عَلَى الْكَافِرِينَ ﴿٥٠﴾ وَإِنَّهُ لَحَقُّ الْيَقِينِ ﴿٥١﴾ فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ ﴿٥٢﴾

34. And urged not on the feeding of *Al-Miskīn* (the needy). 35. So, no friend has he here this Day, 36. Nor any food except filth from the washing of wounds. 37. None will eat it except the *Khāti'ūn* (sinners, disbelievers, polytheists). 38. So, I swear by whatsoever you see, 39. And by whatsoever you see not, 40. That is verily the word of an honoured Messenger [i.e. Jibrāil (Gabriel) or Muhammad ﷺ which he has brought from Allāh]. 41. It is not the word of a poet, little is that you believe! 42. Nor is it the word of a soothsayer (or a foreteller), little is that you remember! 43. (This is the) Revelation sent down from the Lord of the *Ālamīn* (mankind, jinn and all that exists). 44. And if he (Muhammad ﷺ) had forged a false saying concerning Us (Allāh ﷻ), 45. We surely would have seized him by his right hand (or with power and might), 46. And then We certainly would have cut off his life artery (aorta), 47. And none of you could have withheld Us from (punishing) him. 48. And verily, this (Qur'ān) is a Reminder for the *Muttaqūn* (the pious). 49. And verily, We know that there are some among you that deny (this Qur'ān). 50. And indeed it (this Qur'ān) will be an anguish for the disbelievers (on the Day of Resurrection). 51. And verily, it (this Qur'ān) is an absolute truth with certainty. 52. So, glorify the Name of your Lord, the Most Great.

وَلَا يَحْضُ	عَلَى طَعَامِ	الْمَسْكِينِ ﴿٣٤﴾	فَلَيْسَ	لَهُ	الْيَوْمَ	هَهُنَا
and he urged not	on (the) feeding	(of) the poor	so not	has he	this Day	here

حَمِيمٌ ﴿٦٩﴾	وَلَا طَعَامٌ	إِلَّا	مِنْ غَسَلِينَ ﴿٦٨﴾	لَا يَأْكُلُهُمْ
a friend	nor any food	except	(filth) from the washing of wounds	none will eat it
إِلَّا الْخَاطِئُونَ ﴿٦٧﴾	فَلَا أُقْسِمُ	بِمَا بُصِرُونَ ﴿٦٨﴾	وَمَا	
except the sinners	so I swear	by whatsoever you see	and (by) whatsoever	
لَا بُصْرُونَ ﴿٦٦﴾	إِنَّهُ،	لَقَوْلٍ	رَسُولٍ	كَرِيمٍ ﴿٦٥﴾
you see not	verily this	(is the) word	(of) a Messenger	honoured
بِقَوْلٍ	شَاعِرٍ	قَلِيلًا	مَا تُؤْمِنُونَ ﴿٦٤﴾	وَلَا
(the) word	(of) a poet	little (is)	that you believe	nor (is it)
كَاهِنٍ	قَلِيلًا	مَا نَذْكُرُونَ ﴿٦٣﴾	نَزِيلٌ	
(of) a soothsayer	little (is)	that you remember	(this is the) Revelation (sent down)	
مِنْ رَبِّ الْعَالَمِينَ ﴿٦٢﴾	وَلَوْ نَقُولُ	عَلَيْنَا	بَعْضَ الْأَقَاوِيلِ ﴿٦١﴾	
from (the) Lord (of) the worlds	and if he had forged	concerning Us	false sayings	some
لَاخِذْنَا	مِنْهُ	بِالْيَمِينِ ﴿٦٠﴾	ثُمَّ	لَقَطَعْنَا
We surely would have seized	him	by his right hand	then	We certainly would have cut off
مِنْهُ	الْوَتِينَ ﴿٥٩﴾	فَمَا	مِنْكُمْ	مِنْ أَحَدٍ
from him	the life artery (arota)	and not	of you	anyone
وَأِنَّهُ،	لَنذَكْرَةٌ	لِلْمُنْفِقِينَ ﴿٥٨﴾	وَأَنَا	لَنَعْلَمُ
and verily this (Quran)	(is) a Reminder	for the pious	and verily We	that know
مِنْكُمْ	مُكَذِّبِينَ ﴿٥٧﴾	وَإِنَّهُ،	لِحَسْرَةٍ	
(there are some) among you	(that) deny	and indeed it	(will be) an anguish	
عَلَى الْكَافِرِينَ ﴿٥٦﴾	وَإِنَّهُ،	لِحَقِّ	الْيَقِينِ ﴿٥٥﴾	
for the disbelievers	and verily it	(is) an absolute truth	(with) certainty	
فَسَبِّحْ	بِاسْمِ	رَبِّكَ	الْعَظِيمِ ﴿٥٤﴾	
so glorify	(the) Name	(of) your Lord	the Most Great	

سُورَةُ الْمَعَارِجِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سَأَلَ سَائِلٌ بِعَذَابٍ وَاقِعٍ ﴿١﴾ لِلْكَافِرِينَ لَيْسَ لَهُ دَافِعٌ ﴿٢﴾ مِنَ اللَّهِ ذِي الْمَعَارِجِ ﴿٣﴾ تَعْرَجُ الْمَلَائِكَةُ وَالرُّوحُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ ﴿٤﴾ فَاصْبِرْ صَبْرًا جَمِيلًا ﴿٥﴾ إِنَّهُمْ يَرَوْنَهُ بَعِيدًا ﴿٦﴾ وَنَرَاهُ قَرِيبًا ﴿٧﴾ يَوْمَ تَكُونُ السَّمَاءُ كَالْمُهْلِ ﴿٨﴾ وَتَكُونُ الْجِبَالُ كَالْعِهْنِ ﴿٩﴾ وَلَا يَسْتَلُ حَمِيمٌ حَمِيمًا ﴿١٠﴾ يُصْرُوهُمْ يُودُّ الْمُجْرِمُ لَوْ يَفْتَدِي مِنْ عَذَابٍ يَوْمَئِذٍ بِبَنِيهِ ﴿١١﴾

Sūrah Al-Ma`ārij (The Ways of Ascent) 70

In the Name of Allāh, the Most Gracious, the Most Merciful.

1. A questioner asked concerning a torment about to befall 2. Upon the disbelievers, which none can avert, 3. From Allāh, the Lord of the ways of ascent. 4. The angels and the *Rūh* [Jibrāil (Gabriel)] ascend to Him in a Day the measure whereof is fifty thousand years. 5. So be patient (O Muhammad ﷺ), with a good patience. 6. Verily, they see it (the torment) afar off. 7. But We see it (quite) near. 8. The Day that the sky will be like the boiling filth of oil (or molten copper or silver or lead). 9. And the mountains will be like flakes of wool. 10. And no friend will ask a friend (about his condition), 11. Though they shall be made to see one another (i.e. on the Day of Resurrection, there will be none but see his father, children and relatives, but he will neither speak to them nor will ask them for any help). The *Mujrim*, (criminal, sinner, disbeliever) would desire to ransom himself from the punishment of that Day by his children.

الرَّحِيمِ		الرَّحْمَنِ		بِسْمِ اللَّهِ	
the Most Merciful		the Most Gracious		In the Name (of) Allah	
لِلْكَافِرِينَ		وَاقِعٍ ﴿١﴾		بِعَذَابٍ	
upon the disbelievers		about to befall		concerning a torment	
سَأَلَ سَائِلٌ		مِنَ اللَّهِ		دَافِعٌ ﴿٢﴾	
a questioner asked		from Allah		(can) avert	
الْمَعَارِجِ ﴿٣﴾		ذِي		لَيْسَ لَهُ	
(of) the ways of ascent		(the) Owner		none for it	

تَعْرَجُ الْمَلَائِكَةُ	وَالرُّوحُ	إِلَيْهِ	فِي يَوْمٍ	كَانَ مِقْدَارُهُ
ascend the angels	and the Spirit	to Him	in a Day	(the) measure whereof is
خَمْسِينَ	أَلْفَ	سَنَةٍ	فَاصْبِرْ صَبْرًا	جَمِيلًا
fifty	thousand	years	so be patient (with) a patience	good
يَوْمَهُ	بَعِيدًا	وَنَرَهُ	قَرِيبًا	تَكُونُ السَّمَاءُ
see it	afar off	but We see it	near	(that) the sky will be
كَالْمُهْلِ	وَتَكُونُ الْجِبَالُ	كَالْعِهْنِ	وَلَا يَسْأَلُ حَمِيمٌ	
like molten lead	and the mountains will be	like flakes of wool	and a friend will not ask	
حَمِيمًا	يَبْصُرُونَهُمْ	يُودُّ الْمُجْرِمُ		
(about) a friend	(though) they shall be made to see one another	the criminal would desire		
لَوْ يَفْتَدِي	مِنْ عَذَابٍ	يَوْمَئِذٍ	بَيْنِهِ	
if he ransom himself	from (the) punishment	(of) that Day	by his children	

وَصَجَبْتِهِ وَأَخِيهِ ۖ وَفَصَّلَتْهُ الَّتِي تُوِيهِ ۖ وَمَنْ فِي الْأَرْضِ جَمِيعًا ثُمَّ يُنْجِيهِ ۖ كَلَّا إِنَّهَا لَأظنى ۖ نَزَاعَةٌ لِّلشُّوْىِ ۖ تَدْعُوْا مِّنْ أَدْبُرٍ وَقَوْلَىِ ۖ وَجَمْعٌ فَأَوْعَىٰ ۖ إِنَّ الْإِنْسَانَ خِلَقٌ هَلْوَعًا ۖ إِذَا مَسَّهُ الشَّرُّ جَزُوعًا ۖ وَإِذَا مَسَّهُ الْخَيْرُ مَنُوعًا ۖ إِلَّا الْمُصَلِّينَ ۖ

12. And his wife and his brother, 13. And his kindred who sheltered him, 14. And all that are in the earth, so that it might save him. 15. By no means! Verily, it will be the fire of Hell, 16. Taking away (burning completely) the head skin! 17. Calling (all) such as turn their backs and turn away their faces (from Faith) [picking and swallowing them up from that great gathering of mankind on the Day of Resurrection just as a bird picks up a food grain from the earth with its beak and swallows it up], 18. And collect (wealth) and hide it (from spending it in the Cause of Allāh). 19. Verily, man was created very impatient; 20. Irritable (discontented) when the evil touches him; 21. And niggardly when good touches him. 22. Except those who are devoted to *Salāt* (prayers).

وَصَجَبْتِهِ	وَأَخِيهِ	وَفَصَّلَتْهُ	الَّتِي	تُوِيهِ	وَمَنْ
and his wife	and his brother	and his kindred	who	sheltered him	and whoever

إِنَّهَا	كَلَّا ط	ثُمَّ يَنْجِيهِ ﴿١١﴾	جَمِيعًا	فِي الْأَرْضِ
verily it	by no means	then it might save him	all	(is) in the earth
تَدْعُوا	لِلشَّوَى ﴿١٢﴾	نَزَاعَةً	لظَى ﴿١٥﴾	
calling	the head skin	taking away	(will be) the flame of Hell	
فَاَوْعَى ﴿١٨﴾	وَجَمَعَ	وَتَوَلَّى ﴿١٧﴾	مَنْ أَدْبَرَ	
and hide (it)	and collect (wealth)	and turn away their faces	(all those) who turn their backs	
جَزُوعًا ﴿٢٠﴾	الشَّرُّ	مَسَّهُ	إِذَا	خُلِقَ هَلُوعًا ﴿١٩﴾
irritable	evil	touches him	when	was created very impatient
	إِلَّا الْمُصَلِّينَ ﴿٢٤﴾	مُنُوعًا ﴿٢١﴾	الْخَيْرُ	مَسَّهُ
except those who are devoted to Salat		stingy	good	touches him
				وَأِذَا
				وَأِذَا

الَّذِينَ هُمْ عَلَى صَلَاتِهِمْ دَائِمُونَ ﴿٢٣﴾ وَالَّذِينَ فِي أَمْوَالِهِمْ حَقٌّ مَعْلُومٌ ﴿٢٤﴾ لِلسَّائِلِ وَالْمَحْرُومِ ﴿٢٥﴾
 وَالَّذِينَ يُصَدِّقُونَ بِيَوْمِ الدِّينِ ﴿٢٦﴾ وَالَّذِينَ هُمْ مِنْ عَذَابِ رَبِّهِمْ مُشْفِقُونَ ﴿٢٧﴾ إِنَّ عَذَابَ رَبِّهِمْ غَيْرُ
 مَأْمُونٍ ﴿٢٨﴾ وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَافِظُونَ ﴿٢٩﴾ إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ
 مَلُومِينَ ﴿٣٠﴾ فَمَنْ ابْتَغَىٰ وَرَاءَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْعَادُونَ ﴿٣١﴾

23. Those who remain constant in their *Salāt* (prayers); 24. And those in whose wealth there is a recognised right 25. For the beggar who asks, and for the unlucky who has lost his property and wealth (and his means of living has been straitened). 26. And those who believe in the Day of Recompense. 27. And those who fear the torment of their Lord. 28. Verily, the torment of their Lord is that before which none can feel secure. 29. And those who guard their chastity (i.e. private parts from illegal sexual acts). 30. Except from their wives or (the women slaves) whom their right hands possess - for (then) they are not blameworthy. 31. But whosoever seeks beyond that, then it is those who are trespassers.

فِي أَمْوَالِهِمْ	وَالَّذِينَ	دَائِمُونَ ﴿٢٣﴾	عَلَى صَلَاتِهِمْ	هُمْ	الَّذِينَ
in whose wealth	and those	(are) constant	in their Salat	[they]	those who

لِّلسَّائِلِ		مَعْلُومٌ ﴿١١﴾		حَقٌّ	
for the begger (who asks)		known		(is) a right	
وَالَّذِينَ يُصَدِّقُونَ			وَالْمَحْرُومِ ﴿١٥﴾		
and those who believe			and for the deprived (who has lost his property and wealth)		
رَبِّهِمْ	مِنْ عَذَابِ	هُمْ	وَالَّذِينَ	الَّذِينَ ﴿١٦﴾	يَوْمِ
(of) their Lord	of (the) torment	[they]	and those who	(of) Recompense	in (the) Day
عَيْرٌ	رَبِّهِمْ	إِنَّ عَذَابَ		مُشْفِقُونَ ﴿٢٧﴾	
(is that) none	(of) their Lord	verily (the) torment		(are) fearful	
حَافِظُونَ ﴿٣٣﴾	لِفُرُوجِهِمْ	هُمْ	وَالَّذِينَ	مَأْمُونٍ ﴿٣٨﴾	
(are) guardians	their chastity	[they]	and those who	(before which can) feel secure	
فَإِنَّهُمْ	مَلَكَتْ أَيْمَانُهُمْ	أَوْ مَا	عَلَىٰ أَرْوَاجِهِمْ	إِلَّا	
then indeed they	their right hands possess	or whom	from their wives	except	
فَأُولَٰئِكَ	ذَلِكَ	وَرَاءَ	فَمَنْ أَبْغَىٰ	مَلُومِينَ ﴿٢٢﴾	غَيْرٌ
then (it is) those	that	beyond	but whosoever seeks	blameworthy	(are) not
الْعَادُونَ ﴿٣١﴾					هُمْ
(who are) the transgressors					[they]

وَالَّذِينَ هُمْ لِأَمْتِنِهِمْ وَعَهْدِهِمْ رِعُونَ ﴿٣٢﴾ وَالَّذِينَ هُمْ بِشَهَادَتِهِمْ قَائِمُونَ ﴿٣٣﴾ وَالَّذِينَ هُمْ عَلَىٰ صَلَاتِهِمْ يُحَافِظُونَ ﴿٣٤﴾ فَأُولَٰئِكَ فِي جَنَّةٍ مُّكْرَمُونَ ﴿٣٥﴾ فَمَالِ الَّذِينَ كَفَرُوا قَبْلَكَ مَهْطِعِينَ ﴿٣٦﴾ عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ عَازِبِينَ ﴿٣٧﴾ أَيَطْمَعُ كُلُّ امْرِئٍ مِّنْهُمْ أَنْ يُدْخَلَ جَنَّةَ نَعِيمٍ ﴿٣٨﴾

32. And those who keep their trusts and covenants. 33. And those who stand firm in their testimonies. 34. And those who guard their *Salāt* (prayers) well. 35. Such shall dwell in the Gardens (i.e. Paradise), honoured. 36. So, what is the matter with those who disbelieve that they hasten to listen from you [(O Muhammad ﷺ) in order to deny you and to mock at you, and at Allāh's Book (this Qur'an)]. 37. (Sitting) in groups on the right and on the left (of you, O Muhammad ﷺ)? 38. Does every man of them hope to enter the Paradise of Delight?

رَعُونَ ﴿٣٦﴾	وَعَهْدِهِمْ	لِأَمْنِهِمْ	هُمْ	وَالَّذِينَ
(are) observers	and their covenants	to their trusts	[they]	and those who
هُمْ	وَالَّذِينَ	قَائِمُونَ ﴿٣٧﴾	بِشَهَادَتِهِمْ	هُمْ
[they]	and those who	stand firm	in their testimonies	[they]
مُكْرَمُونَ ﴿٣٨﴾	فِي جَنَّاتٍ	أُولَئِكَ	عَلَى صَلَاتِهِمْ يُحَافِظُونَ ﴿٣٩﴾	
honoured	(shall be) in (the) Gardens	such	guard [over] their Salat well	
مُهَاطِعِينَ ﴿٤٠﴾	قَبْلَكَ	الَّذِينَ كَفَرُوا	فَمَا لِ	
(they) hasten (to listen)	(that) to you	those who disbelieve	so what (is the matter) with	
أَمْرِي	كُلِّ	أَيْطَعُ	عَزِينَ ﴿٤١﴾	وَعَنِ الشِّمَالِ
man	every	(does) hope?	(in) groups	and on the left
	نَعِيمٍ ﴿٤٢﴾	أَنْ يَدْخَلَ جَنَّةَ	مَنْهُمْ	عَنِ الْيَمِينِ
	(of) Delight	to be entered (the) Paradise	of them	on the right

كَلَّا إِنَّا خَلَقْنَاهُمْ مِمَّا يَعْلَمُونَ ﴿٣٩﴾ فَلَا أَقِيمُ رَبِّ الْمَشْرِقِ وَالْمَغْرِبِ إِنَّا لَقَادِرُونَ ﴿٤٠﴾ عَلَى أَنْ نَبْدِلَ خَيْرًا مِنْهُمْ وَمَا نَحْنُ بِمَسْبُوقِينَ ﴿٤١﴾ فَذَرَهُمْ يَخُوضُوا ويلعبوا حَتَّى يَلْقُوا يَوْمَهُمُ الَّذِي يُوْعَدُونَ ﴿٤٢﴾ يَوْمَ يَخْرُجُونَ مِنَ الْأَجْدَاثِ سِرَاعًا كَانَهُمْ إِلَى نَصْبٍ يُوْفُضُونَ ﴿٤٣﴾ خَشِيعَةً أَبْصَرُهُمْ تَرْهَقُهُمْ ذِلَّةٌ ذَلِكَ الْيَوْمَ الَّذِي كَانُوا يُوعَدُونَ ﴿٤٤﴾

39. No, that is not like that! Verily, We have created them out of that which they know! 40. So, I swear by the Lord of all the [three hundred and sixty-five (365)] points of sunrise and sunset in the east and the west that surely We are Able - 41. To replace them by (others) better than them; and We are not to be outrun. 42. So, leave them to plunge in vain talk and play about, until they meet their Day which they are promised - 43. The Day when they will come out of the graves quickly as racing to a goal, 44. With their eyes lowered in fear and humility, ignominy covering them (all over)! That is the Day which they were promised!

كَلَّا ۖ	إِنَّا	خَلَقْنَاهُمْ	مِمَّا يَعْلَمُونَ ﴿٣١﴾
by no means	verily We	have created them	out of that which they know
فَلَا أُقْسِمُ	بِرَبِّ الْمَشْرِقِ	وَالْمَغْرِبِ	
so I swear	by (the) Lord (of all points of) sunrise in the east	and sunset in the west	
إِنَّا	لَقَادِرُونَ ﴿٣٢﴾	عَلَىٰ	أَنْ نُبَدِّلَ خَيْرًا مِّنْهُمْ
that We	(are) surely Able	to	that We replace (them by) better than them
وَمَا نَحْنُ	بِمَسْبُوقِينَ ﴿٣٣﴾	فَذَرَّهُمْ	يَخْوَضُونَ
and We (are) not	to be outrun	so leave them	to plunge (in vain talk)
وَيَلْعَبُونَ	حَتَّىٰ يُلَاقُوا يَوْمَهُمُ	الَّذِي يُوعَدُونَ ﴿٣٤﴾	
and play about	until they meet their Day	which they are promised	
يَوْمَ يُخْرَجُونَ	مِنَ الْأَجْدَاثِ	سِرَاعًا	كَأَنَّهُمْ
(the) Day (when) they will come out	of the graves	quickly	as if they
إِلَىٰ نُصْبٍ يُؤْفَضُونَ ﴿٣٥﴾	خَشِعَةً	أَبْصَرَهُمْ	تَرْهَقُهُمْ
were racing to a goal	lowered in fear (and humility)	(with) their eyes	covering them
ذِلَّةٍ	ذَلِكَ	الْيَوْمِ	الَّذِي كَانُوا
ignominy	that	(is) the Day	promised
			يُوعَدُونَ ﴿٣٦﴾

سُورَةُ نُوحٍ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِنَّا أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ أَنْ أَنْذِرْ قَوْمَكَ مِن قَبْلِ أَنْ يَأْتِيَهُمْ عَذَابٌ أَلِيمٌ ﴿١﴾ قَالَ يَقَوْمِ إِنِّي لَكُمْ نَذِيرٌ مُّبِينٌ ﴿٢﴾ أَيْنَ عَبُدُوا اللَّهَ وَاتَّقَوْهُ وَأَطِيعُونَ ﴿٣﴾ يَعْفِرْ لَكُمْ مِّنْ ذُنُوبِكُمْ وَيُوخِّرْكُمْ إِلَىٰ أَجَلٍ مُّسَمًّى إِنَّ أَجَلَ اللَّهِ إِذَا جَاءَ لَا يُؤَخَّرُ لَوْ كُنْتُمْ تَعْلَمُونَ ﴿٤﴾ قَالَ رَبِّ إِنِّي دَعَوْتُ قَوْمِي لَيْلًا وَنَهَارًا ﴿٥﴾ فَلَمْ يَزِدْهُمْ دُعَايَ إِلَّا فِرَارًا ﴿٦﴾ وَإِنِّي كُلَّمَا دَعَوْتُهُمْ لِتَغْفِرَ لَهُمْ جَعَلُوا أَصْوَابَهُمْ فِي عَازَانِهِمْ وَأَسْتَغْشَوْا ثِيَابَهُمْ وَأَصْرُوا وَاسْتَكْبَرُوا وَاسْتَكْبَرُوا ﴿٧﴾ ثُمَّ إِنِّي دَعَوْتُهُمْ جِهَارًا ﴿٨﴾

ثُمَّ إِنِّي أَعْلَنْتُ لَهُمْ وَأَسْرَرْتُ لَهُمْ إِسْرَارًا ﴿٦١﴾ فَقُلْتُ اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّارًا ﴿٦٢﴾

Sūrah Nūh (Noah) 71

In the Name of Allāh, the Most Gracious, the Most Merciful.

1. Verily, We sent Nūh (Noah) to his people (saying): "Warn your people before there comes to them a painful torment." 2. He said: "O my people! Verily, I am a plain warner to you, 3. "That you should worship Allāh (Alone), fear (be dutiful to) Him, and obey me, 4. "He (Allāh) will forgive you of your sins and respite you to an appointed term. Verily, the term of Allāh when it comes, cannot be delayed, if you but know." 5. He said: "O my Lord! Verily, I have called to my people night and day (i.e. secretly and openly to accept the doctrine of Islāmic Monotheism), 6. "But all my calling added nothing but to (their) flight (from the truth). 7. "And verily, every time I called to them that You might forgive them, they thrust their fingers into their ears, covered themselves up with their garments, and persisted (in their refusal), and magnified themselves in pride. 8. "Then verily, I called to them openly (aloud). 9. "Then verily, I proclaimed to them in public, and I have appealed to them in private. 10. "I said (to them): `Ask forgiveness from your Lord, verily, He is Oft-Forgiving;

الرَّحِيمِ		الرَّحِيمِ		بِسْمِ اللَّهِ	
the Most Merciful		the Most Gracious		In the Name (of) Allah	
مِنْ قَبْلِ	أَنْ أُنذِرَ قَوْمَكَ	إِلَى قَوْمِهِ	نُوحًا	إِنَّا أَرْسَلْنَا	
before	(saying) [that] warn your people	to his people	Noah	verily We sent	
لَكُمْ	إِنِّي	قَالَ يَقَوْمِ	أَلِيمٌ ﴿٦١﴾	عَذَابٌ	أَنْ يَأْتِيَهُمْ
to you	verily I am	he said O my people	painful	a torment	that comes to them
وَاتَّقُوهُ		أَنْ أَعْبُدُوا اللَّهَ		مُبِينٌ ﴿٦٢﴾	نَذِيرٌ
and be dutiful to Him		that you should worship Allah		plain	a warner
إِلَى أَجَلٍ	وَيُؤَخِّرَكُمْ	مِنْ ذُنُوبِكُمْ	يَغْفِرْ لَكُمْ	وَأَطِيعُونَ ﴿٦٣﴾	
to a term	and respite you	of your sins	He will forgive [for] you	and obey me	
لَوْ كُنْتُمْ	لَا يُؤَخَّرُ	إِذَا جَاءَ	إِنَّ أَجَلَ اللَّهِ	مُسَمًّى	
if you	(can) not be delayed	when it comes	verily (the) term (of) Allah	appointed	

تَعْلَمُونَ ﴿٥﴾	قَالَ رَبِّ	إِنِّي دَعَوْتُ	قَوْمِي	لَيْلًا	وَنَهَارًا ﴿٥﴾
know	he said O my Lord	verily I have called to	my people	night	and day
فَلَمْ يَزِدْهُمْ	دُعَائِي	إِلَّا فِرَارًا ﴿٦﴾	وَإِنِّي	كُلَّمَا	
but increased them not	(all) my calling	but (in) flight	and verily I	every time	
دَعَوْتَهُمْ	لِتَغْفِرَ لَهُمْ	لَهُمْ	جَعَلُوا أَصْبِعَهُمْ		
called to them	that You might forgive	them	they thrust their fingers		
فِي آذَانِهِمْ	وَأَسْتَعْشُوا شِيَابَهُمْ	وَأَصْرُوا			
into their ears	and covered themselves up (with) their garments	and persisted			
وَأَسْتَكْبَرُوا اسْتِكْبَارًا ﴿٧﴾	ثُمَّ	إِنِّي	دَعَوْتَهُمْ	جِهَارًا ﴿٨﴾	
and magnified themselves (in) pride	then	verily I	called to them	openly	
ثُمَّ	إِنِّي	أَعْلَنْتُ لَهُمْ	وَأَسْرَرْتُ لَهُمْ		
then	verily I	proclaimed to them in public	and I secretly appealed	to them	
إِسْرَارًا ﴿٩﴾	فَقُلْتُ	أَسْتَغْفِرُوا رَبَّكُمْ	إِنَّهُ كَانَ غَفَّارًا ﴿١٠﴾		
(in) private	then I said	ask forgiveness from your Lord	verily He is Oft-Forgiving		

يُرْسِلُ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا ﴿١١﴾ وَيُمْدِدْكُمْ بِأَمْوَالٍ وَبَنِينَ وَيَجْعَلْ لَكُمْ جَنَّاتٍ وَيَجْعَلْ لَكُمْ أَنْهَارًا ﴿١٢﴾ مَا لَكُمْ لَا تَرْجُونَ لِلَّهِ وَقَارًا ﴿١٣﴾ وَقَدْ خَلَقَكُمْ أَطْوَارًا ﴿١٤﴾ أَلَمْ تَرَوْا كَيْفَ خَلَقَ اللَّهُ سَبْعَ سَمَاوَاتٍ طَبَاقًا ﴿١٥﴾ وَجَعَلَ الْقَمَرَ فِيهِنَّ نُورًا وَجَعَلَ الشَّمْسُ سِرَاجًا ﴿١٦﴾ وَاللَّهُ أَنْبَتَكُمْ مِنَ الْأَرْضِ نَبَاتًا ﴿١٧﴾ ثُمَّ يُعِيدْكُمْ فِيهَا وَيُخْرِجْكُمْ إِخْرَاجًا ﴿١٨﴾ وَاللَّهُ جَعَلَ لَكُمْ الْأَرْضَ بِسَاطًا ﴿١٩﴾

11. 'He will send rain to you in abundance, 12. 'And give you increase in wealth and children, and bestow on you gardens and bestow on you rivers.' " 13. What is the matter with you, that [you fear not Allāh (His punishment), and] you hope not for reward (from Allāh or you believe not in His Oneness). 14. While He has created you in (different) stages [i.e. first *Nutfah*, then *Alaqah* and then *Mudghah*, see (V.23:13,14)]. 15. See you not how Allāh has created the seven heavens one above another? 16. And has made the moon a light therein, and made the sun a lamp? 17. And Allāh has brought you forth from the (dust of) earth. 18. Afterwards He will return you into it (the earth), and bring you forth (again on

the Day of Resurrection). 19. And Allāh has made for you the earth a wide expanse.

بِأَمْوَالٍ	وَيَمْدِدْكُمْ	مِدْرَارًا ﴿١٩﴾	عَلَيْكُمْ	يُرْسِلِ السَّمَاءَ		
in wealth	and give you increase	(in) abundance	to you	He will send the sky (rain)		
﴿٢٠﴾ أَنْهَرًا	لَكُمْ	وَيَجْعَلُ	جَنَّاتٍ	لَكُمْ	وَيَجْعَلُ	وَبَنِينَ
rivers	on you	and bestow	gardens	on you	and bestow	and children
﴿٢١﴾ وَقَارًا	لِلَّهِ	لَا تَرْجُونَ	لَكُمْ	مَا		
any respect	for Allah	(that) you expect not	with you	what (is the matter)		
كَيْفَ خَلَقَ اللَّهُ	أَلَمْ تَرَوْا	﴿٢٢﴾	أَطْوَارًا	وَقَدْ خَلَقَكُمْ		
how Allah has created	(do) you not see ?	(in) stages	while surely He has created you			
نُورًا	فِيهِنَّ	وَجَعَلَ الْقَمَرَ	﴿٢٣﴾ طِبَاقًا	سَمَوَاتٍ	سَبْعَ	
a light	therein	and has made the moon	one above another	heavens	(the) seven	
مِنَ الْأَرْضِ	وَاللَّهُ أَنْبَتَكُمْ	﴿٢٤﴾	سِرَاجًا	وَجَعَلَ الشَّمْسَ		
from the (dust of) earth	and Allah has brought you forth	a lamp	and made the sun			
وَيُخْرِجُكُمْ	فِيهَا	ثُمَّ يَعِيدْكُمْ	﴿٢٥﴾	نَبَاتًا		
and bring you forth	into it	then He will return you	(as a) growth			
﴿٢٦﴾ بِسَاطًا	الْأَرْضَ	لَكُمْ	وَاللَّهُ جَعَلَ	﴿٢٧﴾	إِخْرَاجًا	
a wide expanse	the earth	for you	and Allah has made	(a new) bringing forth		

لَتَسْلُكُوا مِنْهَا سُبُلًا فِجَاجًا ﴿٢٠﴾ قَالَ نُوحٌ رَبِّ إِنِّمَّ عَصَوْنِي وَاتَّبَعُوا مَن لَّمْ يَزِدْهُ مَالَهُ، وَوَلَدَهُ إِلَّا خَسَارًا ﴿٢١﴾ وَمَكْرُؤًا مَكْرًا كِبَارًا ﴿٢٢﴾ وَقَالُوا لَا تَذَرُنَّ آلِهَتَكُمْ وَلَا تَذَرُنَّ وَدًّا وَلَا سُوَاعًا وَلَا يَغُوثَ وَيَعُوقَ وَنَسْرًا ﴿٢٣﴾ وَقَدْ أَضَلُّوا كَثِيرًا وَلَا تَزِدِ الظَّالِمِينَ إِلَّا ضَلَالًا ﴿٢٤﴾

20. That you may go about therein in broad roads. 21. Nūh (Noah) said: "My Lord! They have disobeyed me, and followed one whose wealth and children give him no increase but loss. 22. " And they have plotted a mighty plot. 23. " And they have said: `You shall not leave your gods, nor shall you leave Wadd, nor Suwā, nor Yaghūth, nor Ya`ūq, nor Nasr' (these are the names of their idols). 24. " And indeed they have led many astray. And (O Allāh): `Grant no increase to the Zālimūn (polytheists, wrongdoers, and disbelievers) except error.'"

رَبِّ	قَالَ نُوحٌ	فِجَاغًا ﴿٢٥﴾	سُبُلًا	مِنْهَا	لِتَسْلُكُوا
my Lord	Noah said	broad	(in) roads	therein	that you may go about
مَالِهِ	لَمْ يَزِدْهُ	مَنْ	وَاتَّبَعُوا	عَصَوْنِي	إِنَّهُمْ
whose wealth	give him no increase	one	and followed	have disobeyed me	verily they
﴿٢٦﴾ كِبَارًا	مَكْرًا	وَمَكْرُوا	﴿٢٧﴾ إِلَّا خَسَارًا	وَوَلَدَهُ	
mighty	a plot	and they have plotted	but loss	and whose children	
وَلَا سُوَاعًا	وَلَا تَذَرْنَنَّ وِدَا	لَا تَذَرْنَنَّ	ءِ الْهَتَمَكُمُ	وَقَالُوا	
nor Suwa	nor shall you leave Wadd	you shall not leave your gods	and they have said		
وَلَا يَغُوثَ	وَيَعُوقَ	وَنَسْرًا ﴿٢٨﴾	وَقَدْ أَضَلُّوا كَثِيرًا		
nor Yaghuth	and (not) Yauq	and (not) Nasr	and indeed they have led many astray		
	﴿٢٩﴾ إِلَّا ضَلَالًا	وَلَا تَزِدِ الظَّالِمِينَ			
	except error	and grant no increase (to) the wrongdoers			

مِمَّا خَطِيئَتِهِمْ أُغْرِقُوا فَأَدْخَلُوا نَارًا فَلَمْ يَجِدُوا لَهُمْ مِنْ دُونِ اللَّهِ أَنْصَارًا ﴿٢٥﴾ وَقَالَ نُوحٌ رَبِّ لَا تَذَرْ عَلَى الْأَرْضِ مِنَ الْكَافِرِينَ دَيَّارًا ﴿٢٦﴾ إِنَّكَ إِنْ تَذَرَهُمْ يُضِلُّوا عِبَادَكَ وَلَا يَلِدُوا إِلَّا فَاجِرًا كَفَّارًا ﴿٢٧﴾ رَبِّ اغْفِرْ لِي وَلِوَالِدَيَّ وَلِمَنْ دَخَلَ بَيْتِيَ مُؤْمِنًا وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ﴿٢٨﴾ وَلَا تَزِدِ الظَّالِمِينَ إِلَّا نَبَارًا ﴿٢٩﴾

25. Because of their sins they were drowned, then were made to enter the Fire. And they found none to help them instead of Allāh. 26. And Nūh (Noah) said: "My Lord! Leave not one of the disbelievers on the earth! 27. "If You leave them, they will mislead Your slaves, and they will beget none but wicked disbelievers. 28. "My Lord! Forgive me, and my parents, and him who enters my home as a believer, and all the believing men and women. And to the *Zālimūn* (polytheists, wrongdoers, and disbelievers) grant You no increase but destruction!"

فَأَدْخَلُوا نَارًا	مِمَّا خَطِيئَتِهِمْ أُغْرِقُوا
then were made to enter (the) Fire	because of their sins they were drowned

فَلَمْ يَجِدُوا	لَهُمْ	مِن دُونِ اللَّهِ	أَنْصَارًا	وَقَالَ نُوحٌ
and they found not	for them	instead of Allah	any helpers	and Noah said
رَبِّ لَا تَذَرُ	عَلَى الْأَرْضِ	مِن الْكَافِرِينَ	دِيَارًا	إِنَّكَ
my Lord leave not	on the earth	of the disbelievers	any inhabitant	verily You
إِنْ تَذَرَهُمْ	يُضِلُّوا عِبَادَكَ	وَلَا يَلِدُوا	إِلَّا فَاجِرًا	
if [You] leave them	they will mislead Your slaves	and they will not beget	but a wicked	
كَفَّارًا	رَبِّ اغْفِرْ لِي	وَلِوَالِدَيَّ	وَلَمَنْ دَخَلَ	
disbeliever	my Lord forgive me	and my parents	and (him) who enters	
بَيْتِي	مُؤْمِنًا	وَالْمُؤْمِنِينَ	وَالْمُؤْمِنَاتِ	
my home	(as) a believer	and (all) the believing men	and the believing women	
	وَلَا تَزِدِ الظَّالِمِينَ	إِلَّا نَبَارًا		
	and (to) the wrongdoers grant You no increase	but destruction		

سُورَةُ الْجِنِّ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ أُوْحَىٰ إِلَىٰ أَنَّهُ اسْتَمَعَ نَفَرٌ مِّنَ الْجِنِّ فَقَالُوا إِنَّا سَمِعْنَا قُرْءَانًا عَجَبًا ﴿١﴾ يَهْدِي إِلَى الرُّشْدِ فَآمَنَّا بِهِ وَلَنْ نُشْرِكَ بِرَبِّنَا أَحَدًا ﴿٢﴾ وَأَنَّهُ تَعَلَّىٰ جَدُّ رَبِّنَا مَا اتَّخَذَ صَاحِبَةً وَلَا وَلَدًا ﴿٣﴾ وَأَنَّهُ كَانَ يَقُولُ سَفِيهُنَا عَلَى اللَّهِ شَطَطًا ﴿٤﴾ وَأَنَاظَنَّا أَن لَّنْ نَقُولَ الْإِنسِ وَالْجِنِّ عَلَى اللَّهِ كَذِبًا ﴿٥﴾ وَأَنَّهُ كَانَ رِجَالٌ مِّنَ الْإِنسِ يَعُوذُونَ بِرِجَالٍ مِّنَ الْجِنِّ فَزَادُوهُمْ رَهَقًا ﴿٦﴾ وَأَنَّهُمْ ظَنُّوا كَمَا ظَنَنْتُمْ أَن لَّنْ يَبْعَثَ اللَّهُ أَحَدًا ﴿٧﴾

Sūrah Al-Jinn (The Jinn) 72

In the Name of Allāh, the Most Gracious, the Most Merciful.

1. Say (O Muhammad ﷺ): "It has been revealed to me that a group (from three to ten in number) of jinn listened (to this Qur'ān). They said: `Verily, we have

heard a wonderful Recitation (this Qur'an)! 2. It guides to the Right Path, and we have believed therein, and we shall never join (in worship) anything with our Lord (Allāh). 3. And He, exalted is the Majesty of our Lord, has taken neither a wife nor a son (or offspring or children). 4. And that the foolish among us [i.e. *Iblis* (Satan) or the polytheists amongst the jinn] used to utter against Allāh that which was an enormity in falsehood. 5. And verily, we thought that men and jinn would not utter a lie against Allāh. 6. And verily, there were men among mankind who took shelter with the males among the jinn, but they (jinn) increased them (mankind) in sin and transgression. 7. And they thought as you thought, that Allāh will not send any Messenger (to mankind or jinn).

الرَّحِيمِ		الرَّحِيمِ		بِسْمِ اللَّهِ	
the Most Merciful		the Most Gracious		In the Name (of) Allah	
قُلْ	أُوحِيَ إِلَيَّ	أَنَّهُ أَسْمَعُ	نَفَرٌ	مِنَ الْجِنِّ	
say	it has been revealed to me	that listened	a group	of jinn	
فَقَالُوا	إِنَّا سَمِعْنَا	قُرْآنًا	عَجَبًا		
and they said	verily we have heard	a Recitation (this Quran)	wonderful		
يَهْدِي إِلَى الرُّشْدِ	فَأَمَنَّا	بِهِ	وَلَنْ نُشْرِكَ		
it guides to the Right Path	and we have believed	therein	and we shall never join		
بِرَبِّنَا	أَحَدًا	وَأَنَّهُ تَعَلَّى	جَدُّ	رَبِّنَا	
with our Lord	anything	and that He exalted is	(the) Majesty	(of) our Lord	
مَا اتَّخَذَ صَاحِبَةً	وَلَا وَلَدًا	وَأَنَّهُ كَانَ	يَقُولُ سَفِيهًا		
He has taken neither a wife	nor a son	and that used to	utter (the) foolish among us		
عَلَى اللَّهِ شَطَطًا	وَأَنَا ظَنْنَا	أَنَّ	لَنْ نَقُولَ الْإِنْسُ		
wrong against Allah	and verily we thought	that	would never utter men		
وَالْجِنُّ	عَلَى اللَّهِ كَذِبًا	وَأَنَّهُ	كَانَ رِجَالٌ	مِنَ الْإِنْسِ	
and jinn	a lie against Allah	and verily	(there) were men	among mankind	
يَعُوذُونَ بِرِجَالٍ	مِنَ الْجِنِّ	فَزَادُوهُمْ			
who took shelter with (the) males	among the jinn	so they increased them			

رَهَقًا ﴿٥﴾	وَأَنَّهُمْ ظَنُّوا	كَمَا ظَنَنْتُمْ	أَن
(in) sin (and transgression)	and that they thought	as you thought	that

لَنْ يَبْعَثَ اللَّهُ أَحَدًا ﴿٧﴾
Allah will never send anyone

وَأَنَّا لَمَسْنَا السَّمَاءَ فَوَجَدْنَا فِيهَا مَلَائِكًا حَرَسًا شَدِيدًا وَشُهَبًا ﴿٨﴾ وَأَنَّا كُنَّا نَقْعُدُ مِنْهَا مَقْعِدًا
لِلسَّمْعِ فَمَنْ يَسْمَعُ الْآنَ يَجِدْ لَهُ شُهَابًا رَصَدًا ﴿٩﴾ وَأَنَّا لَا نَدْرِي أَشَرٌّ أُرِيدَ بِمَنْ فِي الْأَرْضِ
أَمْ أَرَادَ بِهِمْ رَبُّهُمْ رَشَدًا ﴿١٠﴾ وَأَنَّا مِنَّا الصَّالِحُونَ وَمِنَّا دُونَ ذَلِكَ كُنَّا طَرَائِقَ قِدْدًا ﴿١١﴾

8. `And we have sought to reach the heaven; but found it filled with stern guards and flaming fires. 9. `And verily, we used to sit there in stations, to (steal) hearing, but any who listens now will find a flaming fire watching him in ambush. 10. `And we know not whether evil is intended for those on earth, or whether their Lord intends for them a Right Path. 11. `There are among us some that are righteous, and some the contrary; we are groups having different ways (religious sects).

وَأَنَّا لَمَسْنَا	السَّمَاءَ	فَوَجَدْنَا فِيهَا	مَلَائِكًا حَرَسًا
and that we have sought to reach	the heaven	but found it	filled with guards
شَدِيدًا	وَشُهَبًا ﴿٨﴾	وَأَنَّا كُنَّا	نَقْعُدُ مِنْهَا مَقْعِدًا
stern	and flaming fires	and verily we used to	stations thereat sit
لِلسَّمْعِ	فَمَنْ يَسْمَعُ	الْآنَ	يَجِدْ لَهُ شُهَابًا
to (steal) hearing	but (any) who listens	now	will find for him a flaming fire
رَصَدًا ﴿٩﴾	وَأَنَّا	لَا نَدْرِي	أَشَرٌّ أُرِيدَ بِمَنْ
watching in ambush	and that we	know not	is intended for those (whether) evil?
فِي الْأَرْضِ	أَمْ أَرَادَ	بِهِمْ	رَشَدًا ﴿١٠﴾ وَأَنَّا
on earth	or (whether) intends	for them	and that [we] a Right Path
مِنَّا	الصَّالِحُونَ	وَمِنَّا	دُونَ ذَلِكَ
among us (some)	(are) righteous	and among us (some)	(to) that (are) contrary

قَدَدًا ﴿١١﴾	كُنَّا طَرَائِقَ
different	we are (on) ways

وَأَنَا ظَنْنَا أَنْ لَنْ نُعْجِزَ اللَّهَ فِي الْأَرْضِ وَلَنْ نُعْجِزَهُ هَرَبًا ﴿١٢﴾ وَأَنَا لَمَّا سَمِعْنَا الْهُدَىٰ ءَامَنَّا بِهِ ۗ فَمَنْ يُؤْمِنُ بِرَبِّهِ ۗ فَلَا يَخَافُ بَحْسًا وَلَا رَهَقًا ﴿١٣﴾ وَأَنَا مِنَّا الْمُسْلِمُونَ وَمِنَّا الْقَاسِطُونَ ۖ فَمَنْ أَسْلَمَ فَأُولَٰئِكَ تَحَرَّوْا رَشَدًا ﴿١٤﴾ وَأَمَّا الْقَاسِطُونَ فَكَانُوا لِجَهَنَّمَ حَطَبًا ﴿١٥﴾ وَالْوَالِدَاتُ يُرْجَوْنَ الْغُرُبَاتُ عُنَىٰ أَبْنَائِهِنَّ وَرَبَّهُنَّ فَأُولَٰئِكَ ظَنَّوْنَ أَنَّهُم بِاللَّهِ وَرَسُولِهِ مُبْتَلُونَ ۗ وَاللَّهُ عَلِيمٌ خَبِيرٌ ﴿١٦﴾

12. 'And we think that we cannot escape (the punishment of) Allāh in the earth, nor can we escape Him by flight. 13. 'And indeed when we heard the Guidance (this Qur'ān), we believed therein (Islāmic Monotheism), and whosoever believes in his Lord shall have no fear, either of a decrease in the reward of his good deeds or an increase in the punishment for his sins. 14. 'And of us some are Muslims (who have submitted to Allāh, after listening to this Qur'ān), and of us some are *Al-Qāsītūn* (disbelievers who deviated from the Right Path).' And whosoever has embraced Islām (i.e. has become a Muslim by submitting to Allāh), then such have sought the Right Path." 15. And as for the *Qāsītūn* (disbelievers who deviated from the Right Path), they shall be firewood for Hell, 16. If they (non-Muslims) had believed in Allāh, and went on the Right Way (i.e. Islām), We would surely have bestowed on them water (rain) in abundance.

وَأَنَا ظَنْنَا	أَنْ	لَنْ نُعْجِزَ اللَّهَ	فِي الْأَرْضِ
and we think that	[that]	we can never escape Allah	in the earth
وَلَنْ نُعْجِزَهُ ۗ	هَرَبًا ﴿١٢﴾	وَأَنَا	لَمَّا سَمِعْنَا
and we can never escape Him	(by) flight	and indeed [we]	when we heard
ءَامَنَّا	بِهِ ۗ	فَمَنْ يُؤْمِنُ	بِرَبِّهِ ۗ
we believed	therein	and whosoever believes	in his Lord
فَلَا يَخَافُ بَحْسًا	وَلَا رَهَقًا ﴿١٣﴾	وَأَنَا	مِنَّا
so shall not fear any loss	nor any oppression	and that [we]	of us (some)

فَمَنْ أَسْلَمَ	الْقَاسِطُونَ	وَمِنَّا	الْمُسْلِمُونَ
and whosoever has embraced Islam	(are) the unjust	and of us (some)	(are) Muslims
فَكَانُوا	وَأَمَّا الْقَاسِطُونَ	رَشَدًا	فَأُولَئِكَ تَحَرَّوْا
they shall be	and as for the unjust	(the) Right Path	then such have sought
عَلَى الطَّرِيقَةِ	وَأَلَوْ اسْتَقَمُوا	حَطَبًا	لِجَهَنَّمَ
on the Right Way	and that if they had stood upright	firewood	for Hell
غَدَقًا	مَاءً	لَأَسْقِيَنَّهُمْ	
(in) abundance	water (rain)	We should surely have bestowed on them	

لَتَفْنِيَنَّهُمْ فِيهِ وَمَنْ يُعْرِضْ عَن ذِكْرِ رَبِّهِ يَسْلُكْهُ عَذَابًا صَعَدًا ﴿١٧﴾ وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا ﴿١٨﴾ وَأَنَّهُ لَمَّا قَامَ عَبْدُ اللَّهِ يَدْعُوهُ كَادُوا يَكُونُونَ عَلَيْهِ لِبَدًا ﴿١٩﴾ قُلْ إِنَّمَا أَدْعُوا رَبِّي وَلَا أُشْرِكُ بِهِ أَحَدًا ﴿٢٠﴾

17. That We might try them thereby. And whosoever turns away from the Reminder of his Lord (i.e. this Qur'an, - and practise not its laws and orders), He will cause him to enter a severe torment (i.e. Hell). 18. And the mosques are for Allāh (Alone), so invoke not anyone along with Allāh. 19. And when the slave of Allāh (Muhammad ﷺ) stood up invoking Him (his Lord - Allāh) in prayer they (the jinn) just made round him a dense crowd as if sticking one over the other (in order to listen to the Prophet's ﷺ recitation). 20. Say (O Muhammad ﷺ): "I invoke only my Lord (Allāh Alone), and I associate none as partners along with Him."

عَن ذِكْرِ	وَمَنْ يُعْرِضُ	فِيهِ	لَتَفْنِيَنَّهُمْ
from (the) Reminder	and whosoever turns away	thereby	that We might try them
صَعَدًا	عَذَابًا	يَسْلُكْهُ	رَبِّهِ
severe	a torment	He will cause him to enter	(of) his Lord
أَحَدًا	مَعَ اللَّهِ	فَلَا تَدْعُوا	وَأَنَّ الْمَسَاجِدَ
anyone	(along) with Allah	so invoke not	(are) for Allah and that the mosques

وَأَنَّهُ	لَمَّا قَامَ	عَبْدُ اللَّهِ	يَدْعُوهُ
and that	when stood up	(the) slave (of) Allah	invoking Him (in prayer)
كَادُوا	يَكُونُونَ عَلَيْهِ	لَبَدًا	قُلْ
they almost	were round him	(in) a dense crowd (stifling him)	say
إِنَّمَا أَدْعُوا رَبِّي	وَلَا أُشْرِكُ	بِهِ	أَحَدًا
I invoke only my Lord	and I associate not	(along) with Him	anyone

قُلْ إِنِّي لَا أَمْلِكُ لَكُمْ ضَرًّا وَلَا رَشَدًا ﴿٢١﴾ قُلْ إِنِّي لَنْ يُخِيرَنِي مِنَ اللَّهِ أَحَدٌ وَلَنْ أَجِدَ مِنْ دُونِهِ مُلْتَحَدًا ﴿٢٢﴾ إِلَّا بَلَاغًا مِنَ اللَّهِ وَرِسَالَاتِهِ وَمَنْ يَعِصِ اللَّهَ وَرَسُولَهُ، فَإِنَّ لَهُ نَارَ جَهَنَّمَ خَالِدًا فِيهَا أَبَدًا ﴿٢٣﴾ حَتَّىٰ إِذَا رَأَوْا مَا يُوعَدُونَ فَسَيَعْلَمُونَ مَنْ أَضْعَفُ نَاصِرًا وَأَقَلُّ عَدَدًا ﴿٢٤﴾

21. Say: "It is not in my power to cause you harm, or to bring you to the Right Path." 22. Say (O Muhammad ﷺ): "None can protect me from Allāh's punishment (if I were to disobey Him), nor can I find refuge except in Him. 23. "(Mine is) but conveyance (of the truth) from Allāh and His Messages (of Islāmic Monotheism), and whosoever disobeys Allāh and His Messenger, then verily, for him is the fire of Hell, he shall dwell therein forever." 24. Till, when they see that which they are promised, then they will know who it is that is weaker concerning helpers and less important concerning numbers.

قُلْ إِنِّي	لَا أَمْلِكُ	لَكُمْ	ضَرًّا	وَلَا رَشَدًا ﴿٢١﴾
say verily I	have no power to cause	you	harm	nor (to bring you to) the Right Path
قُلْ إِنِّي	لَنْ يُخِيرَنِي	مِنَ اللَّهِ	أَحَدٌ	وَلَنْ أَجِدَ
say verily [I]	can never protect me	anyone from Allah		and I can never find
مِن دُونِهِ	مُلْتَحَدًا ﴿٢٢﴾	إِلَّا بَلَاغًا	مِّنَ اللَّهِ	وَرِسَالَاتِهِ
except (in) Him	refuge	but conveyance	from Allah	and His Messages
وَمَنْ يَعِصِ اللَّهَ	وَرَسُولَهُ	فَإِنَّ	لَهُ	نَارَ
and whosoever disobeys Allah	and His Messenger	then verily	for him	(is the) fire
جَهَنَّمَ	خَالِدِينَ	فِيهَا	أَبَدًا ﴿٢٣﴾	حَتَّىٰ إِذَا رَأَوْا
(of) Hell	they (shall) dwell	therein	forever	till when they see

أَضْعَفُ	مَنْ	فَسَيَعْلَمُونَ	مَا يُوعَدُونَ
(is) weaker	who	then they will know	that which they are promised
عَدَدًا ﴿٢٥﴾		وَأَقْلُ	نَاصِرًا
(concerning) numbers		and less	(concerning) helpers

قُلْ إِنْ أَدْرِي أَقْرَبُ مَا تُوعَدُونَ أَمْ يَجْعَلُ لَهُ رَبِّي أَمَدًا ﴿٢٥﴾ عَلِيمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَى غَيْبِهِ أَحَدًا ﴿٢٦﴾ إِلَّا مَنِ ارْتَضَى مِنْ رَسُولٍ فَإِنَّهُ يَسْلُكُ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ رَصَدًا ﴿٢٧﴾ لِيَعْلَمَ أَنْ قَدْ أَبْلَغُوا رَسُولَاتِ رَبِّهِمْ وَأَحَاطَ بِمَا لَدَيْهِمْ وَأَحْصَى كُلَّ شَيْءٍ عَدَدًا ﴿٢٨﴾

25. Say (O Muhammad ﷺ): "I know not whether (the punishment) which you are promised is near or whether my Lord will appoint for it a distant term. 26. "(He Alone is) the All-Knower of the *Ghaib* (Unseen), and He reveals to none His *Ghaib* (Unseen)." 27. Except to a Messenger (from mankind) whom He has chosen (He informs him of the Unseen as much as He likes), and then He makes a band of watching guards (angels) to march before him and behind him. 28. [He (Allāh) protects them (the Messengers)], till He sees that they (the Messengers) have conveyed the Messages of their Lord (Allāh). And He (Allāh) surrounds all that which is with them, and He (Allāh) keeps count of all things (i.e. He knows the exact number of everything).

قُلْ	إِنْ أَدْرِي	أَقْرَبُ	مَا تُوعَدُونَ
say	I know not	(whether is) near?	what you are promised
أَمْ يَجْعَلُ		لَهُ	أَمَدًا ﴿٢٥﴾
or (whether) will appoint		for it	a distant term
عَلِيمُ الْغَيْبِ		فَلَا يُظْهِرُ	عَلَى غَيْبِهِ ﴿٢٦﴾
(the) All-Knower (of) the Unseen		and He reveals not	(to) anyone [on] His Unseen
إِلَّا مَنِ ارْتَضَى		مِنْ رَسُولٍ	فَإِنَّهُ يَسْلُكُ
except (to) whom He has chosen		[of] a Messenger	so verily He makes to march
مِنْ بَيْنِ يَدَيْهِ	وَمِنْ خَلْفِهِ	رَصَدًا ﴿٢٧﴾	لِيَعْلَمَ
before him	and behind him	a band of watching guards	that He may know

وَأَحَاطَ	رَبِّهِمْ	قَدْ أَبْلَغُوا رِسَالَاتِ	أَنْ
and He surrounds	(of) their Lord	verily they have conveyed (the) Messages	that
عَدَدًا	شَيْءٍ	وَأَحْصَى كُلَّ	لَدَيْهِمْ
(in) number	things	and He keeps count (of) all	(is) with them
			(all) that which

سُورَةُ الْمُزَّمِّلِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَتَّيَبُهَا الْمُرْمَلُ ﴿١﴾ فَمِ الْيَلِّ إِلَّا قَلِيلًا ﴿٢﴾ نَصَفَهُ - أَوْ أَنْقَضَ مِنْهُ قَلِيلًا ﴿٣﴾ أَوْزِدْ عَلَيْهِ وَرَتِّلِ الْقُرْآنَ
 تَرْتِيلًا ﴿٤﴾ إِنْ أَسْنَلْتَنِي عَلَيْكَ قَوْلًا ثَقِيلًا ﴿٥﴾ إِنْ نَاشِئَةَ اللَّيْلِ هِيَ أَشَدُّ وَطْأًا وَأَقْوَمُ قِيلًا ﴿٦﴾ إِنْ لَكَ فِي
 النَّهَارِ سَبْحًا طَوِيلًا ﴿٧﴾ وَأَذْكُرِ اسْمَ رَبِّكَ وَتَبَتَّلْ إِلَيْهِ تَبْتِيلًا ﴿٨﴾ رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ لَا إِلَهَ إِلَّا
 هُوَ فَاتَّخِذْهُ وَكِيلًا ﴿٩﴾

Sūrah Al-Muzzammil

(The One wrapped in Garments) 73

In the Name of Allāh, the Most Gracious, the Most Merciful.

1. O you wrapped in garments (i.e. Prophet Muhammad ﷺ)! 2. Stand (to pray) all night, except a little - 3. Half of it, - or a little less than that, 4. Or a little more. And recite the Qur'an (aloud) in a slow (pleasant tone and) style. 5. Verily, We shall send down to you a weighty Word (i.e. obligations, laws). 6. Verily, the rising by night (for *Tahajjud* prayer) is very hard and most potent and good for governing oneself, and most suitable for (understanding) the Word (of Allāh). 7. Verily, there is for you by day prolonged occupation with ordinary duties. 8. And remember the Name of your Lord and devote yourself to Him with a complete devotion. 9. (He Alone is) the Lord of the east and the west; *Lā ilāha illā Huwa* (none has the right to be worshipped but He). So take Him Alone as *Wakil* (Disposer of your affairs).

الرَّحِيمِ	الرَّحْمَنِ	بِسْمِ اللَّهِ	
the Most Merciful	the Most Gracious	In the Name (of) Allah	
نَصَفَهُ -	إِلَّا قَلِيلًا ﴿٢﴾	الْمُرْمَلُ ﴿١﴾	يَتَّيَبُهَا
half of it	except a little	wrapped in garments	O (you)
	stand (to pray all) night		

أَوْ أَنْقِصْ	مِنْهُ	قَلِيلًا ﴿٢﴾	أَوْزِدْ	عَلَيْهِ	وَرَتِّلِ الْقُرْآنَ	تَرْتِيلًا ﴿١﴾
or lessen	than that	a little	or add	to it	and recite the Quran	(in) a slow style
إِنَّا	سَنُلْقِي	عَلَيْكَ	قَوْلًا	ثَقِيلًا ﴿٥﴾	إِنَّ نَاشِئَةَ	الَّيْلِ
verily We	shall send down	to you	a Word	weighty	verily (the) rising	(by) night
هِيَ	أَشَدُّ	وَطَقًا	وَأَقْوَمُ	فِيْلًا ﴿٦﴾	إِنَّ	
[it]	(is) very hard	(for) governing (the soul)	and most suitable	(for the) Word	verily	
لَكَ	فِي النَّهَارِ	سَبِيحًا	طَوِيلًا ﴿٧﴾			
(there is) for you	by day	occupation (with ordinary duties)	prolonged			
وَأَذْكُرِ اسْمَ	رَبِّكَ	وَتَبَتَّلْ	إِلَيْهِ			
and remember (the) Name	(of) your Lord	and devote yourself	to Him			
تَبْتِيلًا ﴿٨﴾	رَبِّ الْمَشْرِقِ	وَالْمَغْرِبِ	لَا إِلَهَ			
(with) a complete devotion	(the) Lord (of) the east	and the west	(there is) no god			
إِلَّا هُوَ	فَاتَّخِذْهُ	وَكِيلًا ﴿٩﴾				
but He	so take Him (Alone)	(as) Guardian				

وَأَصْبِرْ عَلَىٰ مَا يَقُولُونَ وَاهْجُرْهُمْ هَجْرًا جَمِيلًا ﴿١٠﴾ وَذَرْنِي وَالْمُكَذِّبِينَ أُولِي النَّعْمَةِ وَمَهِّلْهُمْ قَلِيلًا ﴿١١﴾ إِنَّ لَدَيْنَا أَنْكَالًا وَجَحِيمًا ﴿١٢﴾ وَطَعَامًا ذَا غُصَّةٍ وَعَذَابًا أَلِيمًا ﴿١٣﴾ يَوْمَ تَرْجُفُ الْأَرْضُ وَالْجِبَالُ وَكَانَتِ الْجِبَالُ كَثِيبًا مَّهِيلًا ﴿١٤﴾ إِنَّا أَرْسَلْنَا إِلَيْكُمْ رَسُولًا شَاهِدًا عَلَيْكُمْ كَمَا أَرْسَلْنَا إِلَىٰ فِرْعَوْنَ رَسُولًا ﴿١٥﴾

10. And be patient (O Muhammad ﷺ) with what they say, and keep away from them in a good way. 11. And leave Me Alone to deal with the deniers (those who deny My Verses), those who are in possession of good things of life. And give them respite for a little while. 12. Verily, with Us are fetters (to bind them), and a raging Fire. 13. And a food that chokes, and a painful torment. 14. On the Day when the earth and the mountains will be in violent shake, and the mountains will be a heap of sand poured out. 15. Verily, We have sent to you (O men) a Messenger (Muhammad ﷺ) to be a witness over you, as We did send a Messenger [Mūsā (Moses)] to Fir`aun (Pharaoh).

هَجْرًا	وَأَهْجُرْهُمْ	عَلَىٰ مَا يَقُولُونَ	وَأَصْبِرْ		
a withdrawal	and keep away from them	with what they say	and be patient		
أُولَىٰ	وَالْمُكَذِّبِينَ	وَذَرْنِي	جَمِيلًا ﴿١٦﴾		
(who are) possessors	and the deniers	and leave Me	good		
إِنَّ لَدَيْنَا	قَلِيلًا ﴿١٧﴾	وَمَهْلَهُمْ	النِّعْمَةِ		
verily with Us	(for) a little while	and give them respite	(of) good things (of life)		
وَعَذَابًا	عُصَّةٍ	ذَا	وَجَحِيمًا ﴿١٨﴾	أَنْكَالًا	
and a torment	chokes	that	and a raging Fire	(are) fetters	
وَالْجِبَالِ	الْأَرْضِ	يَوْمَ تَرْجُفُ	أَلِيمًا ﴿١٩﴾		
and the mountains	the earth	(on the) Day (when) will be in violent shake	painful		
إِلَيْكُمْ	إِنَّا أَرْسَلْنَا	مَهِيلًا ﴿٢٠﴾	كَثِيرًا	وَكَاثِرَ الْجِبَالِ	
to you	verily We have sent	poured out	a heap of sand	and the mountains will be	
رَسُولًا ﴿٢١﴾	إِلَىٰ فِرْعَوْنَ	كَأَرْسَلْنَا	عَلَيْكُمْ	شَهِدًا	رَسُولًا
a Messenger	to Pharaoh	as We did send	over you	(to be) a witness	a Messenger

فَعَصَىٰ فِرْعَوْنُ الرَّسُولَ فَأَخَذْنَاهُ أَخْذًا وَبِيلاً ﴿١٦﴾ فَكَيْفَ تَتَّقُونَ إِن كَفَرْتُمْ يَوْمًا يَجْعَلُ الْوِلْدَانَ شِيبًا ﴿١٧﴾ السَّمَاءُ مُنْفِطِرَةٌ بِهِ ؕ كَانَ وَعْدُهُ مَفْعُولًا ﴿١٨﴾ إِنَّ هَذِهِ تَذَكُّرَةٌ ؕ فَمَنْ شَاءَ اتَّخَذْ إِلَىٰ رَبِّهِ سَبِيلًا ﴿١٩﴾

16. But Fir`aun (Pharaoh) disobeyed the Messenger [Mūsā (Moses)]; so We seized him with a severe punishment. 17. Then how can you avoid the punishment, if you disbelieve, on a Day (i.e. the Day of Resurrection) that will make the children grey-headed, 18. Whereon the heaven will be cleft asunder? His Promise is certainly to be accomplished. 19. Verily, this is an admonition, therefore whosoever wills, let him take a Path to His Lord!

وَبِيلاً ﴿١٦﴾	أَخْذًا	فَأَخَذْنَاهُ	الرَّسُولَ	فَعَصَىٰ فِرْعَوْنُ
severe	(with) a seizing	so We seized him	the Messenger	but Pharaoh disobeyed

يَوْمًا يَجْعَلُ		إِنْ كَفَرْتُمْ		فَكَيْفَ تَتَّقُونَ	
(on) a Day that will make		if you disbelieve		then how can you avoid punishment	
بِهِ	مُنْفَطِرًا	السَّمَاءِ	شَيْبًا	الْوِلْدَانَ	
whereon	(will be) cleft asunder	the heaven	grey-headed	the children	
تَذَكْرَةً	إِنَّ هَذِهِ	مَفْعُولًا	كَانَ وَعْدُهُ		
(is) an admonition	verily this	(to be) accomplished	His Promise is (certainly)		
سَبِيلًا	أَتَّخَذَ إِلَىٰ رَبِّهِ	فَمَنْ شَاءَ			
a Path	let him take to his Lord	therefore whosoever wills			

﴿٢٠﴾ إِنَّ رَبَّكَ يَعْلَمُ أَنَّكَ تَقُومُ أَدْنَىٰ مِنْ ثُلُثِي اللَّيْلِ وَنِصْفَهُ، وَثُلُثَهُ، وَطَائِفَةٌ مِنَ الَّذِينَ مَعَكَ وَاللَّهُ يُقَدِّرُ اللَّيْلَ وَالنَّهَارَ عَلِمَ أَنْ لَنْ تُحْصَوْهُ فَتَابَ عَلَيْكُمْ فَاقْرَأْهُ وَأَمَّا تيسَّرَ مِنَ الْقُرْآنِ عَلِمَ أَنْ سَيَكُونُ مِنْكُمْ مَرْضًىٰ وَأَخْرُوجُونَ يُضْرَبُونَ فِي الْأَرْضِ يُبْتَغُونَ مِنْ فَضْلِ اللَّهِ وَهَآخَرُونَ يُقْتَلُونَ فِي سَبِيلِ اللَّهِ فَاقْرَأْهُ وَأَمَّا تيسَّرَ مِنْهُ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَأَقْرِضُوا اللَّهَ قَرْضًا حَسَنًا وَمَا تُقَدِّمُوا لِأَنفُسِكُمْ مِنْ خَيْرٍ تَجِدُوهُ عِنْدَ اللَّهِ هُوَ خَيْرًا وَأَعْظَمَ أَجْرًا وَاسْتَغْفِرُوا لِلَّهِ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٢١﴾

20. Verily, your Lord knows that you do stand (to pray at night) a little less than two-thirds of the night, or half the night, or a third of the night, and also a party of those with you. And Allāh measures the night and the day. He knows that you are unable to pray the whole night, so He has turned to you (in mercy). So, recite you of the Qur'ān as much as may be easy for you. He knows that there will be some among you sick, others travelling through the land, seeking of Allāh's bounty, yet others fighting in Allāh's Cause. So recite as much of the Qur'ān as may be easy (for you), and perform *As-Salāt* (the prayers) and give *Zakāt* (obligatory charity), and lend to Allāh a goodly loan. And whatever good you send before you for yourselves (i.e. *Nawāfil* – non-obligatory acts of worship: prayers, charity, fasting, *Hajj* and *Umrah*), you will certainly find it with Allāh, better and greater in reward. And seek forgiveness of Allāh. Verily, Allāh is Oft-Forgiving, Most Merciful.

مِنْ ثُلُثَيْ	أَدْنَى	أَنْكَ تَقُومُ	إِنَّ رَبَّكَ يَعْلَمُ
than two-thirds	a little less	that you do stand (to pray at night)	verily your Lord knows
وَطَائِفَةٌ	وَتُلُثُهُ	وَنِصْفُهُ	أَيْلٍ
and (also) a party	or a third of it (the night)	or half of it (the night)	(of) the night
أَنْ	عَلِمَ	وَالنَّهَارَ	وَاللَّهُ يَقْدِرُ أَيْلَ
that	He knows	and the day	and Allah measures the night
مَعَكَ	مِنَ الَّذِينَ	لَنْ تُحْصَوهُ	فَنَابَ
with you	of those	you can never calculate it (night)	so He has turned
فَاقْرَأُوا	عَلَيْكُمْ	سَيَكُونُ	مَا تَيْسَّرُ
so recite (you)	to you (in mercy)	(there) will be	as much as may be easy (for you)
فِي الْأَرْضِ	وَالْآخَرُونَ يَضْرِبُونَ	مَرْضَى	مِنْكُمْ
through the land	and others travelling	sick	(some) among you
فَاقْرَأُوا	فِي سَبِيلِ اللَّهِ	وَالْآخَرُونَ يُقَاتِلُونَ	يَبْتَغُونَ مِنْ فَضْلِ اللَّهِ
so recite	in (the) Way (of) Allah	and others fighting	seeking of (the) bounty (of) Allah
وَأَقِيمُوا الصَّلَاةَ	مِنْهُ	مَا تَيْسَّرُ	
and perform the prayer (As-Salat)	of it (Quran)	as much as may be easy (for you)	
حَسَنًا	وَأَقْرِضُوا اللَّهَ قَرْضًا	وَأَتُوا الزَّكَاةَ	
goodly	and lend to Allah a loan	and give Zakat (charity)	
تَجِدُوهُ	مِنْ خَيْرٍ	لِأَنْفُسِكُمْ	وَمَا نَقَدْتُمُوهُ
you will find it	of good	for yourselves	and whatever you send before (you)
وَأَسْتَغْفِرُوا اللَّهَ	أَجْرًا	وَأَعْظَمَ	خَيْرًا
and seek forgiveness of Allah	(in) reward	and greater	(is) better
	هُوَ	عِنْدَ اللَّهِ	إِنَّ اللَّهَ
	it	with Allah	verily Allah
	رَحِيمٌ	عَفُورٌ	
	Most Merciful	(is) Oft-Forgiving	

سُورَةُ الْمُدَّثِّرِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَأْتِيهَا الْمُدَّثِّرُ ﴿١﴾ قُمْ فَأَنْذِرْ ﴿٢﴾ وَرَبَّكَ فَكَبِّرْ ﴿٣﴾ وَثِيَابَكَ فَطَهِّرْ ﴿٤﴾ وَالرُّجْزَ فَاهْجُرْ ﴿٥﴾ وَلَا تَمْنُنِ
تَسْتَكْبِرُ ﴿٦﴾ وَلِرَبِّكَ فَاصْبِرْ ﴿٧﴾ فَإِذَا نُفِرَ فِي النَّاقُورِ ﴿٨﴾ فَذَلِكَ يَوْمَئِذٍ يَوْمٌ عَسِيرٌ ﴿٩﴾ عَلَى الْكَافِرِينَ
غَيْرِ يَسِيرٍ ﴿١٠﴾ ذُرِّي وَمَنْ خَلَقْتُ وَحِيدًا ﴿١١﴾ وَجَعَلْتُ لَهُ مَالًا مَمْدُودًا ﴿١٢﴾ وَبَنِينَ شُهَدَاءَ ﴿١٣﴾
وَمَهَّدْتُ لَهُ تَمْهِيدًا ﴿١٤﴾

Sūrah Al-Muddaththir (The One Enveloped) 74

In the Name of Allāh, the Most Gracious, the Most Merciful.

1. O you (Muhammad ﷺ) enveloped in garments! 2. Arise and warn! 3. And magnify your Lord (Allāh)! 4. And purify your garments! 5. And keep away from *Ar-Rujz* (the idols)! 6. And give not a thing in order to have more (or consider not your deeds of obedience to Allāh as a favour to Him). 7. And be patient for the sake of your Lord (i.e. perform your duty to Allāh)! 8. Then, when the Trumpet is sounded (i.e. the second blowing of the horn). 9. Truly, that Day will be a Hard Day – 10. Far from easy for the disbelievers. 11. Leave Me Alone (to deal) with whom I created lonely (without any wealth or children, etc., i.e., Al-Walīd bin Al-Mughīrah Al-Makhzūmī). 12. And then granted him resources in abundance. 13. And children to be by his side. 14. And made life smooth and comfortable for him.

الرَّحِيمِ		الرَّحْمَنِ		بِسْمِ اللَّهِ	
the Most Merciful		the Most Gracious		In the Name (of) Allah	
﴿٢﴾ فَكَبِّرْ	وَرَبَّكَ	﴿٢﴾ فَأَنْذِرْ	قُمْ	﴿١﴾ الْمُدَّثِّرُ	يَأْتِيهَا
magnify	and your Lord	and warn	arise	enveloped in garments	0 (you)
وَلَا تَمْنُنِ	﴿٥﴾ فَاهْجُرْ	وَالرُّجْزَ	﴿٤﴾ فَطَهِّرْ	وَتِيَابَكَ	
and give not a thing	keep away from	and filth (idols)	purify	and your garments	

تَسْتَكْبِرُ ﴿٦﴾	وَلِرَبِّكَ	فَأَصْبِرْ ﴿٧﴾	فَإِذَا	فُتِرَ
(in order) to have more	and for your Lord	be patient	then when	is sounded
فِي النَّاقُورِ ﴿٨﴾	فَذَلِكَ	يَوْمَئِذٍ	يَوْمٌ	عَسِيرٌ ﴿٩﴾
[into] the Trumpet	so [that] that Day	(will be) a Day	Hard	for the disbelievers
عَسْرٌ	يَسِيرٌ ﴿١٠﴾	ذَرْنِي	وَمَنْ خَلَقْتُ	وَحِيدًا ﴿١١﴾
not	easy	leave Me	and whom I created	lonely
مَالًا	مَمْدُودًا ﴿١٢﴾	وَبَنِينَ	شَهُودًا ﴿١٣﴾	لَهُ
wealth	(in) abundance	and children	(to be) by his side	to him
وَمَهَّدْتُ	لَهُ	تَمَهِّدًا ﴿١٤﴾	لَهُ	وَجَعَلْتُ
and made (life) smooth (and comfortable)	for him	settled	and granted	and granted

ثُمَّ يَطْمَعُ أَنْ أَزِيدَ ﴿١٥﴾ كَلَّا إِنَّهُ كَانَ لِآيَاتِنَا عِنِيدًا ﴿١٦﴾ سَاءَ رَهَقَهُ صَعُودًا ﴿١٧﴾ إِنَّهُ فَكَّرَ وَقَدَّرَ ﴿١٨﴾ فَقُنِيَ
كَيْفَ قَدَّرَ ﴿١٩﴾ ثُمَّ قُنِيَ كَيْفَ قَدَّرَ ﴿٢٠﴾ ثُمَّ نَطَرَ ﴿٢١﴾ ثُمَّ عَبَسَ وَبَسَرَ ﴿٢٢﴾ ثُمَّ أَدْبَرَ وَاسْتَكْبَرَ ﴿٢٣﴾ فَقَالَ إِن هَذَا
إِلَّا سِحْرٌ يُوثَرُ ﴿٢٤﴾ إِنَّ هَذَا إِلَّا قَوْلُ الْبَشَرِ ﴿٢٥﴾ سَأَصْلِيهِ سَقَرٌ ﴿٢٦﴾

15. After all that he desires that I should give more; 16. Nay! Verily, he has been opposing Our *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.). 17. I shall oblige him to (climb a slippery mountain in the Hell-fire called *As-Sa`ūd*, or) face a severe torment! 18. Verily, he thought and plotted. 19. So let him be cursed, how he plotted! 20. And once more let him be cursed, how he plotted! 21. Then he thought. 22. Then he frowned and he looked in a bad tempered way; 23. Then he turned back, and was proud. 24. Then he said: "This is nothing but magic from that of old, 25. "This is nothing but the word of a human being!" 26. I will cast him into Hell-fire.

ثُمَّ يَطْمَعُ	أَنْ أَزِيدَ ﴿١٥﴾	كَلَّا	إِنَّهُ كَانَ
then he desires	that I should give more	by no means	verily he has been
لِآيَاتِنَا	عِنِيدًا ﴿١٦﴾	سَاءَ رَهَقَهُ	صَعُودًا ﴿١٧﴾
to Our verses	opposing	I shall oblige him to climb	a slippery mountain (in Hell)

كَيْفَ قَدَّرَ ﴿١٨﴾	فَقِيلَ	وَقَدَّرَ ﴿١٨﴾	إِنَّهُ فُكِّرَ
how he plotted	so let him be cursed	and plotted	verily he thought
ثُمَّ عَبَسَ ﴿١٩﴾	ثُمَّ نَظَرَ ﴿٢٠﴾	كَيْفَ قَدَّرَ ﴿٢٠﴾	ثُمَّ قِيلَ ﴿٢٠﴾
then he frowned	then he thought	how he plotted	then let him be cursed
وَأَسْتَكْبَرَ ﴿٢١﴾	ثُمَّ أَدْبَرَ ﴿٢١﴾	وَبَسَّرَ ﴿٢٢﴾	
and was proud	then he turned back	and he looked in a bad tempered way	
إِنْ هَذَا ﴿٢٣﴾	إِلَّا سِحْرٌ يُؤْتَرُ ﴿٢٤﴾	إِنْ هَذَا ﴿٢٤﴾	فَقَالَ ﴿٢٤﴾
this (is) nothing	but magic brought from old	this (is) nothing	then he said
سَقَرًا ﴿٢٥﴾	سَأْصِلِيهِ ﴿٢٥﴾	الْبَشَرِ ﴿٢٥﴾	إِلَّا قَوْلٌ ﴿٢٥﴾
Hell-fire	I will cast him into	(of) the human being	but (the) word

وَمَا أَدْرَاكَ مَا سَقَرٌ ﴿٢٧﴾ لَا يُبْقَى وَلَا يُنذَرُ ﴿٢٨﴾ لَوْ أَلَمْتُ لَلْبَشَرِ ﴿٢٩﴾ عَلَيْهَا تِسْعَةَ عَشَرَ ﴿٣٠﴾ وَمَا جَعَلْنَا أَحْسَبَ النَّارِ إِلَّا الْمَلَائِكَةَ وَمَا جَعَلْنَا عَدَّتَهُمْ إِلَّا فِتْنَةً لِلَّذِينَ كَفَرُوا وَالْيَسْتَفِينُ الَّذِينَ أُوتُوا الْكِتَابَ وَبَزَادَ الَّذِينَ آمَنُوا إِيمَانًا وَلَا يَرْتَابُ الَّذِينَ أُوتُوا الْكِتَابَ وَالْمُؤْمِنُونَ وَلَيَقُولُ الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ وَالْكَافِرُونَ مَاذَا أَرَادَ اللَّهُ بِهَذَا مَثَلًا كَذَلِكَ يُضِلُّ اللَّهُ مَن يَشَاءُ وَيَهْدِي مَن يَشَاءُ وَمَا يَعْلَمُ جُنُودَ رَبِّكَ إِلَّا هُوَ وَمَا هِيَ إِلَّا ذِكْرٌ لِلْبَشَرِ ﴿٣١﴾

27. And what will make you know (exactly) what Hell-fire is? 28. It spares not (any sinner), nor does it leave (anything unburnt)! 29. Burning and blackening the skins! 30. Over it are nineteen (angels as guardians and keepers of Hell). 31. And We have set none but angels as guardians of the Fire. And We have fixed their number (19) only as a trial for the disbelievers, in order that the people of the Scripture (Jews and Christians) may arrive at a certainty [that this Qur'an is the truth as it agrees with their Books regarding the number (19) which is written in the Taurāt (Torah) and the Injil (Gospel)] and that the believers may increase in Faith (as this Qur'an is the truth), and that no doubt may be left for the people of the Scripture and the believers, and that those in whose hearts is a disease (of hypocrisy) and the disbelievers may say: "What Allāh intends by this (curious) example?" Thus Allāh leads astray whom He wills and guides whom He wills. And none can know the hosts of your Lord but He. And this (Hell) is nothing else than a (warning) reminder to mankind.

وَمَا	أَدْرِيكَ	مَا	سَقَرٌ ﴿٧٧﴾	لَا يُبْقِي
and what	will make you know (exactly)	what	Hell-fire (is)	it spares not
وَلَا نَذْرٌ ﴿٧٨﴾	لَوَاحَةٌ	لِلْبَشَرِ ﴿٧٩﴾	عَلَيْهَا	تِسْعَةَ عَشَرَ ﴿٨٠﴾
nor does it leave	burning	the skins	over it	(are) nineteen (angels)
وَمَا جَعَلْنَا أَصْحَابَ	النَّارِ	إِلَّا مَلَائِكَةً		
and We have not set (the) guardians	(of) the Fire	but angels		
وَمَا جَعَلْنَا عَدَّتَهُمْ	إِلَّا فِتْنَةً	لِلَّذِينَ كَفَرُوا		
and We have not fixed their number	except (as) a trial	for those who disbelieve		
لِيَسْتَيَقِنَ الَّذِينَ	أُوتُوا الْكِتَابَ			
(in order) that may arrive at a certainty those who	were given the Scripture			
وَيَزِدَادَ	الَّذِينَ ءَامَنُوا	إِيمَانًا	وَلَا يَرْتَابَ الَّذِينَ	
and may increase	those who believe	(in) Faith	and may not doubt those who	
أُوتُوا الْكِتَابَ	وَالْمُؤْمِنُونَ	وَلِيَقُولَ الَّذِينَ	فِي قُلُوبِهِمْ	
were given the Scripture	and the believers	and that may say those	in whose hearts	
مَرَضٌ	وَالْكَافِرُونَ	مَاذَا أَرَادَ اللَّهُ	بِهَذَا	مَثَلًا
(is) a disease	and the disbelievers	what Allah intends	by this	example
كَذَلِكَ يُضِلُّ اللَّهُ	مَنْ يَشَاءُ	وَيَهْدِي	مَنْ يَشَاءُ	
thus Allah leads astray	whom He wills	and guides	whom He wills	
وَمَا يَعْلَمُ جُنُودَ	رَبِّكَ	إِلَّا هُوَ	وَمَا هِيَ	
and none knows (the) hosts	(of) your Lord	but He	and this (is) not	
	إِلَّا ذِكْرِي	لِلْبَشَرِ ﴿٨١﴾		
	but a reminder	to mankind		

كَلَّا وَالْقَمَرِ ﴿٣٢﴾ وَاللَّيْلِ إِذَا أَدْبَرَ ﴿٣٣﴾ وَالصُّبْحِ إِذَا أَسْفَرَ ﴿٣٤﴾ إِنَّهَا لِأَحَدَى الْكَبِيرِ ﴿٣٥﴾ نَذِيرًا لِلْبَشَرِ ﴿٣٦﴾ لِمَنْ شَاءَ مِنْكُمْ أَنْ يَتَقَدَّمَ أَوْ يَتَأَخَّرَ ﴿٣٧﴾ كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهينَةٌ ﴿٣٨﴾ إِلَّا أَصْحَابَ الْيَمِينِ ﴿٣٩﴾ فِي جَنَّتِ يَسَاءَ لَوْ نَوَّعْنَا

عَنِ الْمَجْرِمِينَ ﴿٤١﴾ مَا سَلَكَكُمْ فِي سَقَرٍ ﴿٤٢﴾ قَالُوا لَمْ نَكُ مِنَ الْمُصَلِّينَ ﴿٤٣﴾ وَلَمْ نَكُ نَطْعِمُ الْمَسْكِينِ ﴿٤٤﴾
وَكُنَّا نَحُوضُ مَعَ الْخَائِضِينَ ﴿٤٥﴾ وَكُنَّا نَكْذِبُ يَوْمَ الدِّينِ ﴿٤٦﴾

32. Nay! And by the moon 33. And by the night when it withdraws. 34. And by the dawn when it brightens. 35. Verily, it (Hell, or their denial of Prophet Muhammad ﷺ, or the Day of Resurrection) is but one of the greatest (signs). 36. A warning to mankind – 37. To any of you that chooses to go forward (by working righteous deeds), or to remain behind (by committing sins). 38. Every person is a pledge for what he has earned, 39. Except those on the Right (i.e. the pious true believers of Islāmic Monotheism). 40. In Gardens (Paradise) they will ask one another, 41. About *Al-Mujrimūn* (polytheists, criminals, disbelievers) (and they will say to them): 42. "What has caused you to enter Hell?" 43. They will say: "We were not of those who used to offer the *Salāt* (prayers), 44. "Nor we used to feed *Al-Miskīn* (the needy); 45. "And we used to talk falsehood (all that which Allāh hated) with vain talkers. 46. And we used to deny the Day of Recompense,

كَلَّا	وَالْقَمَرِ ﴿٣٣﴾	وَاللَّيْلِ	إِذَا أَدْبَرَ ﴿٣٢﴾	وَالصُّبْحِ
nay	by the moon	and (by) the night	when it withdraws	and (by) the dawn
إِذَا أَصْفَرَّ ﴿٣٦﴾	إِنِّهَا	لِأَحَدَى	الْكَبِيرِ ﴿٣٥﴾	نَذِيرًا
when it brightens	verily it	(is but) one	(of) the greatest (signs)	a warning
لِلْبَشَرِ ﴿٣٦﴾	لِمَنْ شَاءَ	مِنْكُمْ	أَنْ يَنْقَدَّمَ	أَوْ يَنْأَخَّرَ ﴿٣٧﴾
to mankind	to (whom) who chooses	of you	to go forward	or to remain behind
كُلُّ نَفْسٍ	بِمَا كَسَبَتْ	رَهِينَةٌ ﴿٣٨﴾	إِلَّا أَصْحَابَ	الْيَمِينِ ﴿٣٩﴾
every person	for what he has earned	(is) a pledge	except those	(on) the Right
فِي جَنَّتِ يَسَاءَ لَوْنٍ ﴿٤٠﴾	عَنِ الْمَجْرِمِينَ ﴿٤١﴾	مَا	سَلَكَكُمْ	
in Gardens they will ask one another	about the criminals	what	has caused you to enter	
فِي سَقَرٍ ﴿٤٢﴾	قَالُوا	لَمْ نَكُ	مِنَ الْمُصَلِّينَ ﴿٤٣﴾	
[into] Hell	they will say	we were not	of (those) who used to offer (the) Salat	
وَلَمْ نَكُ	نَطْعِمُ الْمَسْكِينِ ﴿٤٤﴾	وَكُنَّا	نَحُوضُ مَعَ	
nor we used to	feed the poor	and we used to	talk falsehood with	

الَّذِينَ ﴿٤٦﴾	نَكَذِبُ يَوْمِ	وَكُنَّا	الْخَالِصِينَ ﴿٤٥﴾
(of) Recompense	deny (the) Day	and we used to	the vain talkers

حَتَّىٰ آتَانَا الْيَقِينَ ﴿٤٧﴾ فَمَا نَنْفَعُهُمْ شَفَعَةُ الشَّفِيعِينَ ﴿٤٨﴾ فَمَا لَهُمْ عَنِ التَّذِكْرِ مُعْرِضِينَ ﴿٤٩﴾ كَانَهُمْ حَمْرٌ مُسْتَنْفِرَةٌ ﴿٥٠﴾ فَرَّتْ مِنْ قَسْوَرَةٍ ﴿٥١﴾ بَلْ يُرِيدُ كُلُّ امْرِيٍّ مِنْهُمْ أَنْ يُوْتَىٰ صُحُفًا مُنشَرَةً ﴿٥٢﴾ كَلَّا بَلْ لَا يَخَافُونَ الْآخِرَةَ ﴿٥٣﴾ كَلَّا إِنَّهُ تَذَكُّرٌ ﴿٥٤﴾ فَمَنْ شَاءَ ذَكَرْهُ ﴿٥٥﴾ وَمَا يَذْكُرُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ هُوَ أَهْلُ الْقُوَىٰ وَأَهْلُ الْغَفْرِ ﴿٥٦﴾

47. "Until there came to us (the death) that is certain." 48. So no intercession of intercessors will be of any use to them. 49. Then what is wrong with them (i.e. the polytheists, the disbelievers) that they turn away from (receiving) admonition? 50. As if they were (frightened) wild donkeys. 51. Fleeing from a hunter, or a lion, or a beast of prey. 52. Nay, everyone of them desires that he should be given pages spread out (coming from Allāh with a writing that Islām is the right religion, and Muhammad ﷺ has come with the truth from Allāh, the Lord of the heavens and earth). 53. Nay! But they fear not the Hereafter (from Allāh's punishment). 54. Nay, verily, this (Qur'an) is an admonition, 55. So whosoever will (let him read it), and receive admonition (from it)! 56. And they will not receive admonition unless Allāh wills; He (Allāh) is the One, deserving that mankind should be afraid of, and should be dutiful to Him, and should not take any *ilāh* (god) along with Him, and He is the One Who forgives (sins).

فَمَا نَنْفَعُهُمْ	الْيَقِينَ ﴿٤٧﴾	حَتَّىٰ آتَانَا		
so will not be of (any) use to them	the certainty (death)	until (there) came to us		
هُمْ	فَمَا	الشَّفِيعِينَ ﴿٤٨﴾	شَفَعَةٌ	
with them (that)	then what (is wrong)	(of) the intercessors	intercession	
مُسْتَنْفِرَةٌ ﴿٥٠﴾	حَمْرٌ	كَانَهُمْ	مُعْرِضِينَ ﴿٤٩﴾	عَنِ التَّذِكْرِ
frightened	(were) donkeys	as if they	they turn away	from the admonition
أَنْ يُوْتَىٰ صُحُفًا	مِنْهُمْ	أَمْرِيٍّ	بَلْ يُرِيدُ كُلُّ	فَرَّتْ مِنْ قَسْوَرَةٍ ﴿٥١﴾
that he should be given pages	of them	person	nay desires every	fleeing from a lion

مُنشَرَةً ﴿٥٦﴾	كَلَّا	بَل	لَا يَخَافُونَ الْآخِرَةَ ﴿٥٧﴾	كَأَنَّهُ
spread out	by no means	nay	they fear not the Hereafter	verily this
تَذِكْرَةٌ ﴿٥٨﴾	فَمَنْ شَاءَ	ذَكَرَهُ ﴿٥٩﴾	وَمَا يَذْكُرُونَ	إِلَّا
(is) an admonition	so whosoever wills	let him reflect on it	and they will not reflect	unless
أَنْ يَشَاءَ اللَّهُ	هُوَ	أَهْلٌ	النَّقْوَى	وَأَهْلٌ
[that] Allah wills	He	(is) Worthy	to be afraid of	and Worthy
			المُعْفِرَةَ ﴿٦٠﴾	تَغْفِرُ
			to forgive	

سُورَةُ الْقِيَامَةِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

لَا أَقْسِمُ بِيَوْمِ الْقِيَامَةِ ﴿١﴾ وَلَا أَقْسِمُ بِالنَّفْسِ اللَّوَّامَةِ ﴿٢﴾ أَيَحْسَبُ الْإِنْسَانُ أَنْ نَجْمَعَ عِظَامَهُ ﴿٣﴾ بَلَى قَدَرِينٍ عَلَى أَنْ نُسَوِّيَ بَنَانَهُ ﴿٤﴾ بَلْ يُرِيدُ الْإِنْسَانُ لِيَفْجُرَ أَمَامَهُ ﴿٥﴾ يَسْأَلُ أَيَّانَ يَوْمِ الْقِيَامَةِ ﴿٦﴾ فَإِذَا بَرَقَ الْبَصَرُ ﴿٧﴾ وَخَسَفَ الْقَمَرُ ﴿٨﴾ وَجُمِعَ الشَّمْسُ وَالْقَمَرُ ﴿٩﴾ يَقُولُ الْإِنْسَانُ يَوْمَئِذٍ الْمَفْرُءِ ﴿١٠﴾ كَلَّا لَا وَزَرَ ﴿١١﴾ إِلَىٰ رَبِّكَ يَوْمَئِذٍ الْمُسْتَقَرُّ ﴿١٢﴾ يُنَبِّئُ الْإِنْسَانَ يَوْمَئِذٍ بِمَا قَدَّمَ وَأَخَّرَ ﴿١٣﴾ بَلِ الْإِنْسَانُ عَلَىٰ نَفْسِهِ بَصِيرَةٌ ﴿١٤﴾ وَلَوْ أَلْقَىٰ مَعَاذِرَهُ ﴿١٥﴾ لَا تُحْرَكُ بِهِ لِسَانُكَ لِتَعْجَلَ بِهِ ﴿١٦﴾ إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْءَانَهُ ﴿١٧﴾ فَإِذَا قَرَأَهُ فَانْفَعُ قُرْءَانَهُ ﴿١٨﴾ ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ ﴿١٩﴾ كَلَّا بَلْ تُحِبُّونَ الْعَاجِلَةَ ﴿٢٠﴾ وَتَذُرُونَ الْآخِرَةَ ﴿٢١﴾

Sūrah Al-Qiyāmah (The Resurrection) 75

In the Name of Allāh, the Most Gracious, the Most Merciful.

1. I swear by the Day of Resurrection. 2. And I swear by the self-reproaching person (a believer). 3. Does man (a disbeliever) think that We shall not assemble his bones? 4. Yes, We are Able to put together in perfect order the tips of his fingers. 5. Nay! Man (denies Resurrection and Reckoning. So he) desires to continue committing sins. 6. He asks: "When will be this Day of Resurrection?" 7. So, when the sight shall be dazed. 8. And the moon will be eclipsed. 9. And the sun and moon will be joined together (by going one into the other or folded up or deprived of their light). 10. On that Day man will say: "Where (is the

refuge) to flee?" 11. No! There is no refuge! 12. Unto your Lord (Alone) will be the place of rest that Day. 13. On that Day man will be informed of what he sent forward (of his evil or good deeds), and what he left behind (of his good or evil traditions). 14. Nay! Man will be a witness against himself [as his body parts (skin, hands, legs) will speak about his deeds], 15. Though he may put forth his excuses (to cover his evil deeds). 16. Move not your tongue concerning (the Qur'ān, O Muhammad ﷺ) to make haste therewith. 17. It is for Us to collect it and to give you (O Muhammad ﷺ) the ability to recite it (the Qur'ān). 18. And when We have recited it to you [O Muhammad ﷺ through Jibrāil (Gabriel)], then follow its (the Qur'ān's) recitation. 19. Then it is for Us (Allāh) to make it clear (to you). 20. Not [as you think, that you (mankind) will not be resurrected and recompensed for your deeds], but you (men) love the present life of this world, 21. And neglect the Hereafter.

الرَّحِيمِ		الرَّحِيمِ		بِسْمِ اللَّهِ	
the Most Merciful		the Most Gracious		In the Name (of) Allah	
اللَّوَامَةِ ﴿٦﴾	بِالنَّفْسِ	وَلَا أَقِيمُ	الْقِيَمَةِ ﴿١﴾	بِیَوْمِ	لَا أَقِيمُ
self-reproaching	by the person	and I swear	(of) Resurrection	by (the) Day	I swear
بَلَىٰ قَدَرِينَ	أَلَّن نَّجْمَعُ عِظَامَهُ ﴿٢﴾			أَيَحْسَبُ الْإِنْسَانُ	
yes (We are) Able	that We shall never assemble his bones			(does) man think?	
بَلْ يُرِيدُ الْإِنْسَانُ	أَنْ تُسَوَّىٰ بِنَانِهِ ﴿٣﴾			عَلَىٰ	
nay man desires	[that] put together in perfect order (the) tips of his fingers			to	
الْقِيَمَةِ ﴿٦﴾	يَوْمِ	يَسْأَلُ أَيَّانَ	لِيَفْجُرَ أَمَامَهُ ﴿٥﴾		
(of) Resurrection	(will be) the Day	he asks when	to commit sins before him		
وَخَسَفَ الْقَمَرُ ﴿٧﴾		بُرُقَ الْبَصَرِ ﴿٧﴾		فَإِذَا	
and the moon will be eclipsed		the sight shall be dazed		so when	
يَوْمَئِذٍ	يَقُولُ الْإِنْسَانُ	وَالْقَمَرُ ﴿١﴾	وَجُمِعَ الشَّمْسُ		
(on) that Day	man will say	and the moon	and will be joined together the sun		
يَوْمَئِذٍ	إِلَىٰ رَبِّكَ	لَا وَرَىٰ ﴿١١﴾	كَلَّا	الْمَفْرُءِ ﴿١١﴾	أَيْنَ
that Day	unto your Lord	(there is) no refuge	nay	(is refuge) to flee	where

بِمَا قَدَّمَ	يَوْمَئِذٍ	يُنَبِّئُوا الْإِنْسَانَ	الْمُسْتَقَرُّ
of what he sent forward	(on) that Day	man will be informed	(will be) the place of rest
بَصِيرَةً	عَلَى نَفْسِهِ	بَلِ الْإِنْسَانِ	وَأَخَّرَ
(will be) a witness	against himself	nay man	and (what) he left behind
لِسَانَكَ	بِهِ	لَا تَحْرِكْ	وَلَوْ أَلْفَى مَعَاذِيرَهُ
your tongue	concerning it (the Quran)	move not	even though he may put forth his excuses
جَمْعَهُ	عَلَيْنَا	إِنَّ	بِهِ
(is) to collect it	for Us	verily	therewith
لِتَعْجَلَ	فَإِذَا	وَقُرْءَانَهُ	
to make haste	and when	and (to give you the ability) to recite it	
قَرَأْتَهُ	عَلَيْنَا	إِنَّ	ثُمَّ
We have recited it (to you)	for Us	verily	then
فَاتَّبِعْ قُرْءَانَهُ	بِيَانَهُ	فَاتَّبِعْ قُرْءَانَهُ	
then follow its recitation	(is) to make it clear (to you)	then	
كَلَّا	وَتَذَرُونَ الْآخِرَةَ	بَلِ يُحِبُّونَ الْعَاجِلَةَ	
by no means	and leave the Hereafter	nay you (men) love the present (life of this world)	

وَجُوهٌ يَوْمَئِذٍ نَّاصِرَةٌ ﴿٢٢﴾ إِلَى رَبِّهَا نَاطِرَةٌ ﴿٢٣﴾ وَوَجُوهٌ يَوْمَئِذٍ بِاسِرَةٌ ﴿٢٤﴾ تَطَّيَّرُوا بِأَفْئِدَتِهِمْ ﴿٢٥﴾ كَلَّا إِذَا بَلَغَتِ التَّرَافِيَ ﴿٢٦﴾ وَقِيلَ مَنْ رَاقٍ ﴿٢٧﴾ وَظَنَّ أَنَّهُ الْفِرَاقُ ﴿٢٨﴾ وَالْتَفَتِ الْأَسَاقُ بِالْأَسَاقِ ﴿٢٩﴾ إِلَى رَبِّكَ يَوْمَئِذٍ الْمَسَاقُ ﴿٣٠﴾

22. Some faces that Day shall be *Nādirah* (shining and radiant). 23. Looking at their Lord (Allāh). 24. And some faces that Day will be *Bāsirah* (dark, gloomy, frowning and sad), 25. Thinking that some calamity is about to fall on them. 26. Nay, when (the soul) reaches to the collarbone (i.e. up to the throat in its exit), 27. And it will be said: "Who can cure him (and save him from death)?" 28. And he (the dying person) will conclude that it was (the time) of parting (death); 29. And one leg will be joined with another leg (shrouded). 30. The drive will be on that Day to your Lord (Allāh)!

وَجُوهٌ	نَاطِرَةٌ	إِلَى رَبِّهَا	نَاصِرَةٌ	يَوْمَئِذٍ	وَجُوهٌ
and some faces	looking	at their Lord	(shall be) radiant	that Day	some faces

فَاقْرَءْهُ ۞	بِهَا	أَنْ يَفْعَلَ	تَظُنُّ	بَاسِرَةً ۞	يَوْمَئِذٍ
some calamity	on them	that is about to fall	thinking	(will be) frowning	that Day
وَقِيلَ مَنْ سَ		بَلَغَتْ التَّرَاقِي ۞		كَلَّا إِذَا	
and it will be said who		it (the soul) reaches to the collarbone		nay when	
الْفِرَاقُ ۞	أَنَّهُ	وَيُظَنُّ	رَاقٍ ۞		
(was the time of) parting	that it	and he will conclude	(can) cure (save him from death)		
الْمَسَاقُ ۞	يَوْمَئِذٍ	إِلَىٰ رَبِّكَ	بِالسَّاقِ ۞	وَالنَّفَّ السَّاقُ	
(will be) the drive	(on) that Day	to your Lord	with (another) leg	and one leg will be joined	

فَلَا صَدَقَ وَلَا صَلَّى ۞ وَلَكِنْ كَذَّبَ وَتَوَلَّى ۞ ثُمَّ ذَهَبَ إِلَىٰ أَهْلِهِ يَتَمَطَّى ۞ أَوْلَىٰ لَكَ فَأَوْلَىٰ ۞ ثُمَّ أَوْلَىٰ لَكَ فَأَوْلَىٰ ۞ أَيَحْسَبُ الْإِنْسَانُ أَنْ يُتْرَكَ سُدًى ۞ أَلَمْ يَكُنْ نُطْفَةً مِنْ مَنِيٍّ يُضَعَّفُ ۞ ثُمَّ كَانَ عَلَقَةً فَخَلَقَ فَسَوَّىٰ ۞ فَجَعَلَ مِنْهُ الذَّكَرَ وَالْأُنثَىٰ ۞ أَلَيْسَ ذَلِكَ بِقَدِرٍ عَلَيَّ أَنْ يُحْيِيَ الْمَوْتَىٰ ۞

31. So, he (the disbeliever) neither believed (in this Qur'an and in the Message of Muhammad ﷺ) nor prayed! 32. But on the contrary, he denied (this Qur'an and the Message of Muhammad ﷺ) and turned away! 33. Then he walked in conceit (full pride) to his family admiring himself! 34. Woe to you [O man (disbeliever)]! And then (again) woe to you! 35. Again, woe to you [O man (disbeliever)]! And then (again) woe to you! 36. Does man think that he will be left neglected (without being punished or rewarded for the obligatory duties enjoined by his Lord Allāh on him)? 37. Was he not a *Nutfah* (mixed drops of male and female sexual discharge) emitted (poured forth)? 38. Then he became an *Alaqah* (a clot); then (Allāh) shaped and fashioned (him) in due proportion. 39. And made of him two sexes, male and female. 40. Is not He (Allāh Who does that) Able to give life to the dead? (Yes! He is Able to do all things).

وَتَوَلَّى ۞	وَلَكِنْ كَذَّبَ	وَلَا صَلَّى ۞	فَلَا صَدَقَ
and turned away	[and] but he denied	nor prayed	so he neither believed
لَكَ	أَوْلَىٰ	إِلَىٰ أَهْلِهِ يَتَمَطَّى ۞	ثُمَّ ذَهَبَ
to you	woe	to his family admiring himself	then he walked (in conceit)

فَأُولَىٰ ﴿٧٦﴾	ثُمَّ أُولَىٰ	لَكَ	فَأُولَىٰ ﴿٧٥﴾	أَيَحْسَبُ الْإِنْسَانُ
then woe (to you)	then woe	to you	then woe (to you)	(does) man think?
أَن يَتْرَكَ سُدَىٰ ﴿٧٦﴾	أَلَمْ يَكُنْ نَظْفَةً	مِّن مِّمِّي	فَخَلَقَ	يَمْنَىٰ ﴿٧٧﴾
that he will be left neglected	was he not a sperm drop?	of semen	then He (Allah) created	emitted (poured forth)
فَسَوَّيْنَا ﴿٧٨﴾	فَجَعَلْنَا	مِنْهُ	ثُمَّ كَانَ عَلَقَةً	فَخَلَقَ
and fashioned in due proportion	and made	of him	then he became a (hanging) clot	then He (Allah) created
وَأَلْأُنثَىٰ ﴿٧٩﴾	أَلَيْسَ ذَلِكَ	يَقْدِرُ	عَلَىٰ	أَن يُحْيِيَ الْمَوْتَىٰ ﴿٨٠﴾
and female	is not [that] (Allah)?	Able	to	[that] give life to the dead

سُورَةُ الْإِنْسَانِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

هَلْ أَتَىٰ عَلَى الْإِنْسَانِ حِينٌ مِّنَ الدَّهْرِ لَمْ يَكُن شَيْئًا مَّذْكُورًا ﴿١﴾ إِنَّا خَلَقْنَا الْإِنْسَانَ مِن نُّطْفَةٍ
 أَمْشَاجٍ نَّبْتَلِيهِ فَجَعَلْنَاهُ سَمِيعًا بَصِيرًا ﴿٢﴾ إِنَّا هَدَيْنَاهُ السَّبِيلَ إِمَّا شَاكِرًا وَإِمَّا كَفُورًا ﴿٣﴾
 إِنَّا أَعْتَدْنَا لِلْكَافِرِينَ سَلَاسِلًا وَأَغْلَالًا وَسَعِيرًا ﴿٤﴾ إِنَّ الْأَبْرَارَ يَشْرَبُونَ مِن كَأْسٍ
 كَانَ مِزَاجُهَا كَافُورًا ﴿٥﴾ عَيْنًا يَشْرَبُ بِهَا عِبَادُ اللَّهِ يُفَجِّرُونَهَا تَفْجِيرًا ﴿٦﴾

Sūrah Al-Insān or Ad-Dahr

(Man or Time) 76

In the Name of Allāh, the Most Gracious, the Most Merciful.

1. Has there not been over man a period of time, when he was not a thing worth mentioning?
2. Verily, We have created man from *Nutfah* (mixed drops of male and female sexual discharge), in order to try him, so We made him hearer and seer.
3. Verily, We showed him the way, whether he be grateful or ungrateful.
4. Verily, We have prepared for the disbelievers iron chains, iron collars, and a

blazing Fire. 5. Verily, *Al-Abrār* (the pious believers of Islāmic Monotheism) shall drink of a cup (of wine) mixed with (water from a spring in Paradise called) *Kāfur*. 6. A spring wherefrom the slaves of Allāh will drink, causing it to gush forth abundantly.

الرَّحِيمِ		الرَّحْمَنِ		بِسْمِ اللَّهِ	
the Most Merciful		the Most Gracious		In the Name (of) Allah	
لَمْ يَكُنْ شَيْئًا		مِنَ الدَّهْرِ	حِينَ	عَلَى الْإِنْسَانِ	هَلْ أَتَى
(when) he was not a thing		of time	a period	over man	(has not there) come?
أَمْشَاجٍ	مِنْ نُطْفَةٍ	الْإِنْسَانِ	إِنَّا خَلَقْنَا	مَذْكُورًا ﴿٦﴾	
mixed	from a sperm drop	man	verily We have created	(to be) mentioned	
هَدَيْتَهُ	إِنَّا	سَمِيعًا بَصِيرًا ﴿٧﴾	فَجَعَلْنَاهُ	تَبْتَلِيهِ	
showed him	verily We	seer	hearer	so We made him	(in order) to try him
إِنَّا أَعْتَدْنَا		وَأَمَّا كَافُورًا ﴿٨﴾	إِمَّا شَاكِرًا	السَّبِيلِ	
verily We have prepared		or ungrateful	whether (he be) grateful	the way	
وَسَعِيرًا ﴿٩﴾	وَأَغْلَالًا	سَلْسِلًا	لِلْكَافِرِينَ		
and a blazing Fire	and (iron) collars	(iron) chains	for the disbelievers		
كَانَ مِزَاجُهَا	مِنْ كَأْسٍ	إِنَّ الْأَبْرَارَ يَشْرَبُونَ			
its mixture will be	of a cup	verily the righteous shall drink			
بِهَا	عَيْنًا يَشْرَبُ	كَافُورًا ﴿١٠﴾			
wherefrom	a spring will drink	(from a spring in Paradise called) Kafur			
تَفَجَّرًا ﴿١١﴾	يُفَجِّرُونَهَا	عِبَادُ اللَّهِ			
abundantly	causing it to gush forth	(the) slaves (of) Allah			

يُوفُونَ بِالْأَذْرِ وَيَخَافُونَ يَوْمًا كَانَ شَرُّهُ مُسْتَطِيرًا ﴿٧﴾ وَيَطْعَمُونَ الطَّعَامَ عَلَى حُبِّهِ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا ﴿٨﴾ إِنَّمَا نَطْعَمُكُمْ لُوجِهَ اللَّهِ لَا نُرِيدُ مِنْكُمْ جَزَاءً وَلَا شُكْرًا ﴿٩﴾ إِنَّا نَخَافُ مِنْ رَبِّنَا يَوْمًا عَبُوسًا قَطَطًا ﴿١٠﴾ فَوَقَّعَهُمُ اللَّهُ شَرَّ ذَلِكَ الْيَوْمِ وَلَقَّعَهُمْ نَصْرَهُ وَسُرُورًا ﴿١١﴾ وَجَزَّيْنَهُمْ بِمَا صَبَرُوا جَنَّةً وَحَرِيرًا ﴿١٢﴾

7. They (are those who) fulfil (their) vows, and they fear a Day whose evil will be wide-spreading. 8. And they give food, inspite of their love for it (or for the love of Him), to the *Miskīn* (the needy), the orphan and the captive, 9. (Saying): "We feed you seeking Allāh's Countenance only. We wish for no reward, nor thanks from you. 10. "Verily, We fear from our Lord a Day, hard and distressful, that will make the faces look horrible (from extreme dislike to it)." 11. So, Allāh saved them from the evil of that Day, and gave them *Nadhrah* (a light of beauty) and joy. 12. And their recompense shall be Paradise, and silken garments, because they were patient.

مُسْتَطِيرًا ﴿٧﴾	كَانَ شَرُّهُ	وَيَخَافُونَ يَوْمًا	يُوفُونَ بِالَّذَرِّ		
wide-spreading	whose evil will be	and they fear a Day	they fulfil (their) vows		
وَيَتِيمًا	مَسْكِينًا	عَلَىٰ حُبِّهِ	وَيُطْعَمُونَ الطَّعَامَ		
and (the) orphan	(to the) poor	inspite of their love for it	and they feed the food		
لِوَجْهِ اللَّهِ		إِنَّمَا نَطْعَمُكُمْ	وَأَسِيرًا ﴿٨﴾		
seeking (the) Face (Countenance of) Allah		(saying) we feed you only	and (the) captive		
مِنْ رَبِّنَا	إِنَّا نَخَافُ	وَلَا شُكْرًا ﴿٩﴾	جَزَاءَ	مِنْكُمْ	لَا نُرِيدُ
from our Lord	verily We fear	nor thanks	(for) any reward	from you	we wish not
فَوَقَّاهُمُ اللَّهُ	فَقَطِيرًا ﴿١٠﴾		يَوْمًا	عَبُوسًا	
so Allah saved them	distressful (that will make the faces look horrible)		hard	a Day	
وَسُرُورًا ﴿١١﴾	نَضْرَةً	وَلَقَّاهُمْ	أَيُّومٍ	ذَلِكَ	شَرٌّ
and joy	a radiant light	and gave them	Day	(of) that	(from the) evil
وَحَرِيرًا ﴿١٢﴾	جَنَّةً	بِمَا صَبَرُوا	وَجَزَلْنَاهُمْ		
and silken garments	Paradise	because they were patient	and He will recompense them		

مُتَّكِنِينَ فِيهَا عَلَى الْأَرْيَافِ لَا يَرُونَ فِيهَا شَمْسًا وَلَا زَمْهَرِيرًا ﴿١٣﴾ وَدَانِيَةً عَلَيْهِمْ ظِلُّهَا وَذُلَّتْ قُطُوفُهَا نَذِيلًا ﴿١٤﴾ وَيُطَافُ عَلَيْهِمْ بِثَانِيَةٍ مِّنْ فِضَّةٍ وَأَكْوَابٍ كَانَتْ قَوَارِيرًا ﴿١٥﴾ قَوَارِيرًا مِّنْ فِضَّةٍ قَدَرُوهَا نَقْدِيرًا ﴿١٦﴾ وَيَسْقُونَ فِيهَا كَأْسًا كَانَ مِزَاجُهَا زَنْجَبِيلًا ﴿١٧﴾ عَيْنًا فِيهَا تُسَمَّى سَلْسَبِيلًا ﴿١٨﴾ وَيَطُوفُ عَلَيْهِمْ وِلْدَانٌ مَُّخَلَّدُونَ إِذَا رَأَيْتَهُمْ حَسِبْتَهُمْ لُؤْلُؤًا مَّنشُورًا ﴿١٩﴾

13. Reclining therein on raised thrones, they will see there neither the excessive heat of the sun, nor the excessive bitter cold (as in Paradise there is no sun and no moon). 14. And the shade thereof is close upon them, and the bunches of fruit thereof will hang low within their reach. 15. And amongst them will be passed round vessels of silver and cups of crystal – 16. Crystal-clear, made of silver. They will determine the measure thereof (according to their wishes). 17. And they will be given to drink there of a cup (of wine) mixed with Zanjabil (ginger), 18. A spring there, called Salsabil. 19. And round about them will (serve) boys of everlasting youth. If you see them, you would think them scattered pearls.

فِيهَا	لَا يَرَوْنَ	عَلَى الْأَرَائِكِ	فِيهَا	مُتَّكِنِينَ
therein	neither they will see	on raised thrones	therein	reclining
عَلَيْهِمْ	وَدَانِيَةً	وَلَا زَمَهْرِيرًا	شَمْسًا	
upon them	and (is) close	nor the excessive bitter cold	the excessive heat of the sun	
نَدِيلًا	وَذُلَّتْ قُطُوفُهَا		ظِلُّهَا	
dangling low	and (the) bunches of fruit thereof will hang low		its shade	
وَأَكْوَابٍ	مِنْ فِضَّةٍ	بِثَانِيَةٍ	عَلَيْهِمْ	وَيُطَافُ
and cups	of silver	vessels	amongst them	and will be passed round
قَدَرُوهَا	مِنْ فِضَّةٍ	قَوَارِيرًا	كَانَتْ قَوَارِيرًا	
they will determine it	(made) of silver	crystal-clear	that are (of) crystal	
كَأْسًا	فِيهَا	وَيُسْقَوْنَ	فَقَدِيرًا	
a cup	therein	and they will be given to drink	(according to their) measure	
تُسَمَّى سَلْسَبِيلًا	فِيهَا	عَيْنًا	زَنْجَبِيلًا	كَانَ مِزَاجُهَا
called Salsabil	therein	a spring	(of) Zanjabil (ginger)	its mixture is
إِذَا	مُخَلَّدُونَ	وَلَدَانٌ	عَلَيْهِمْ	وَيَطُوفُ
when	(of) everlasting youth	boys (servants)	about them	and going round
مَنْشُورًا	لؤلؤًا	حَسْبَبْتُمْ	رَأَيْتُمْ	
scattered	pearls	you would think them	you see them	

وَإِذَا رَأَيْتَ ثُمَّ رَأَيْتَ نَعِيمًا وَمُلْكًا كَبِيرًا ﴿٢٠﴾ عَلَيْهِمْ ثِيَابٌ سُدُسٌ خَضْرَاءُ وَإِسْتَبْرَقٌ وَحُلُوءٌ أَسَاوِرَ مِنْ فِضَّةٍ وَسَقَنَهُمْ رَبُّهُمْ شَرَابًا طَهُورًا ﴿٢١﴾ إِنَّ هَذَا كَانَ لَكُمْ جَزَاءً وَكَانَ سَعْيَكُمْ مَشْكُورًا ﴿٢٢﴾ إِنَّا نَحْنُ نَزَّلْنَا عَلَيْكَ الْقُرْآنَ تَنْزِيلًا ﴿٢٣﴾ فَاصْبِرْ لِحُكْمِ رَبِّكَ وَلَا تُطِعْ مِنْهُمْ آثِمًا أَوْ كَفُورًا ﴿٢٤﴾ وَاذْكُرْ اسْمَ رَبِّكَ بُكْرَةً وَأَصِيلًا ﴿٢٥﴾

20. And when you look there (in Paradise), you will see a delight (that cannot be imagined), and a great dominion. 21. Upon them will be green garments of fine and thick silk. They will be adorned with bracelets of silver, and their Lord will give them a pure drink. 22. (And it will be said to them): "Verily, this is a reward for you, and your endeavour has been accepted." 23. Verily, it is We Who have sent down the Qur'an to you (O Muhammad ﷺ) by stages. 24. Therefore be patient (O Muhammad ﷺ) with constancy to the Command of your Lord (Allāh, by doing your duty to Him and by conveying His Message to mankind), and obey neither a sinner nor a disbeliever among them. 25. And remember the Name of your Lord every morning and afternoon [i.e. offering of the Morning (*Fajr*), *Zuhr*, and `Asr prayers].

كَبِيرًا ﴿٢٠﴾	وَمُلْكًا	نَعِيمًا	ثُمَّ رَأَيْتَ	وَإِذَا رَأَيْتَ
great	and a dominion	a delight	there you will see	and when you look
وَالِاسْتَبْرَقُ	خَضْرَاءُ	سُدُسٍ	ثِيَابٌ	عَلَيْهِمْ
and thick silk	green	(of) silk	(will be) garments	upon them
وَسَقَنَهُمْ	مِنْ فِضَّةٍ	وَحُلُوءٌ أَسَاوِرَ	and they will be adorned with bracelets	
and will give them to drink	of silver			
جَزَاءً	كَانَ لَكُمْ	إِنَّ هَذَا	طَهُورًا ﴿٢١﴾	شَرَابًا
a reward	is for you	verily this	pure	a drink
رَبُّهُمْ	وَكَانَ سَعْيَكُمْ	مَشْكُورًا ﴿٢٢﴾	إِنَّا	نَزَّلْنَا عَلَيْكَ
their Lord	and your endeavour has been	appreciated	verily (it is) We	Who have sent down to you [We]
رَبِّكَ	لِحُكْمِ	فَاصْبِرْ	تَنْزِيلًا ﴿٢٣﴾	الْقُرْآنَ
(of) your Lord	for (the) Command	therefore be patient	progressively	the Quran

وَأَذْكُرْ اسْمَ	أَوْ كُفُورًا ﴿٢٦﴾	ءَاثِمًا	مِنْهُمْ	وَلَا تَطْعَ
and remember (the) Name	or a disbeliever	a sinner	among them	and obey not
	وَأَصِيلًا ﴿٢٧﴾	بُكْرَةً	رَبِّكَ	
	and afternoon	(every) morning	(of) your Lord	

وَمِنَ اللَّيْلِ فَاسْجُدْ لَهُ، وَسَبِّحْهُ لَيْلًا طَوِيلًا ﴿٢٦﴾ إِنَّ هَؤُلَاءِ يُحِبُّونَ الْعَاجِلَةَ وَيَذْرُونَ
 وَرَاءَهُمْ يَوْمًا ثَقِيلًا ﴿٢٧﴾ نَحْنُ خَلَقْنَاهُمْ وَشَدَدْنَا أَسْرَهُمْ وَإِذَا شِئْنَا بَدَلْنَا أَمْثَلَهُمْ تَبْدِيلًا ﴿٢٨﴾
 إِنَّ هَذِهِ تَذْكِرَةٌ فَمَنْ شَاءَ اتَّخَذْ إِلَىٰ رَبِّهِ سَبِيلًا ﴿٢٩﴾ وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ إِنَّ
 اللَّهَ كَانَ عَلِيمًا حَكِيمًا ﴿٣٠﴾ يَدْخُلُ مَنْ يَشَاءُ فِي رَحْمَتِهِ وَالظَّالِمِينَ أَعَدَّ لَهُمْ عَذَابًا أَلِيمًا ﴿٣١﴾

26. And during the night, prostrate yourself to Him (i.e. the offering of *Maghrib* and `Ishā' prayers), and glorify Him a long night through (i.e. *Tahajjud* prayer).
 27. Verily, these (disbelievers) love the present life of this world, and put behind them a heavy Day (that will be hard). 28. It is We Who created them, and We have made them of strong build. And when We will, We can replace them with others like them with a complete replacement. 29. Verily, this (Verses of the Qur'ān) is an admonition, so whosoever wills, let him take a Path to his Lord (Allāh). 30. But you cannot will, unless Allāh wills. Verily, Allāh is Ever All-Knowing, All-Wise. 31. He will admit to His Mercy whom He wills and as for the *Zālimūn* (polytheists, wrongdoers), He has prepared a painful torment.

وَمِنَ اللَّيْلِ	وَسَبِّحْهُ	لَهُ	فَاسْجُدْ	وَمِنَ اللَّيْلِ
a night	and glorify Him	to Him	prostrate yourself	and during the night
	يُحِبُّونَ الْعَاجِلَةَ	﴿٢٦﴾	إِنَّ هَؤُلَاءِ	طَوِيلًا
	love the present life (of this world)		verily these (disbelievers)	long
	خَلَقْنَاهُمْ	نَحْنُ	ثَقِيلًا ﴿٢٧﴾	يَوْمًا
	Who created them	(it is) We	heavy	a Day
	وَأِذَا شِئْنَا		وَشَدَدْنَا أَسْرَهُمْ	وَيَذْرُونَ وَرَاءَهُمْ
	and when We will		and We have made their built strong	and leave behind them

تَبْدِيلًا ﴿٧٨﴾		بَدَلْنَا أَمْثَلَهُمْ		
(with) a complete replacement		We can replace (them with others) like them		
أَتَّخَذَ إِلَىٰ رَبِّهِ	فَمَنْ شَاءَ	تَذَكُّرَةٌ	إِنَّ هَذِهِ	
let him take to his Lord	so whosoever wills	(is) an admonition	verily this	
سَبِيلًا ﴿٧٩﴾	وَمَا تَشَاءُونَ	إِلَّا	أَنْ يَشَاءَ اللَّهُ	إِنَّ اللَّهَ كَانَ
a Path	but you can not will	unless	[that] Allah wills	verily Allah is
عَلِيمًا	حَكِيمًا ﴿٨٠﴾	يُدْخِلُ	مَنْ يَشَاءَ	فِي رَحْمَتِهِ
All-Knowing	All-Wise	He will admit	whom He wills	to His Mercy
وَالظَّالِمِينَ	أَعَدَّ	لَهُمْ	عَذَابًا	أَلِيمًا ﴿٨١﴾
and (as for) the wrongdoers	He has prepared	[for them]	a torment	painful

سُورَةُ الْمُرْسَلَاتِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالْمُرْسَلَاتِ عُرْفًا ﴿١﴾ فَأَلْصَقْنَ عَصْفًا ﴿٢﴾ وَالنَّشْرَاتِ نَشْرًا ﴿٣﴾ فَأَلْفَرَقْنَ فَرَقًا ﴿٤﴾ فَأَلْمَلَقْنَ ذِكْرًا ﴿٥﴾ عَذْرًا أَوْ نَذْرًا ﴿٦﴾ إِنَّمَا تُوْعَدُونَ لَوَاقِعٌ ﴿٧﴾ فَإِذَا النُّجُومُ طُمِسَتْ ﴿٨﴾ وَإِذَا السَّمَاءُ فُرِجَتْ ﴿٩﴾ وَإِذَا الْجِبَالُ سُفِفَتْ ﴿١٠﴾ وَإِذَا الرُّسُلُ أُقِنَّتْ ﴿١١﴾ لِأَيِّ يَوْمٍ أُجِّلَتْ ﴿١٢﴾

Sūrah Al-Mursalāt (Those sent forth) 77

In the Name of Allāh, the Most Gracious, the Most Merciful.

1. By the winds (or the angels or the Messengers of Allāh) sent forth one after another. 2. And by the winds that blow violently. 3. And by the winds that scatter clouds and rain. 4. And by (the Verses of the Qur'an) that separate (the right from the wrong). 5. And by the angels that bring the Revelations (to the Messengers), 6. To cut off all excuses or to warn. 7. Surely, what you are promised must come to pass. 8. Then when the stars lose their lights. 9. And when the heaven is cleft asunder. 10. And when the mountains are blown away. 11. And when the Messengers are gathered to their time appointed. 12. For what Day are (these signs) postponed?

الرَّحِيمِ	الرَّحِيمِ	بِسْمِ اللَّهِ	
the Most Merciful	the Most Gracious	In the Name (of) Allah	
فَالْعَصْفَاتِ	عُرْفًا ﴿١﴾	وَالْمُرْسَلَاتِ	
and (by) the winds that blow	(sent forth) one after another	by the winds	
نَشْرًا ﴿٢﴾	وَالنَّشْرَاتِ	عَصْفًا ﴿٣﴾	
far and wide	and (by) the winds that scatter (clouds and rain)	violently	
فَرَقًا ﴿٤﴾	فَالْفُرْقَاتِ		
(by) criterion	and (by) the Verses that separate (the right from the wrong)		
ذِكْرًا ﴿٥﴾	فَالْمَلَقَاتِ		
(the) Revelations (to the Messengers)	and (by) the angels that bring		
إِنَّمَا تُوعَدُونَ	أَوْ نَذْرًا ﴿٦﴾	عُدْرًا	
surely what you are promised	or to warn	to (cut off all) excuses	
وَإِذَا	النُّجُومُ طُمِسَتْ ﴿٨﴾	فَإِذَا	لَوْعٌ ﴿٧﴾
and when	the stars are wiped out	then when	must come to pass
وَإِذَا	الْجِبَالُ نُسِفَتْ ﴿١٠﴾	وَإِذَا	السَّمَاءُ فُرِجَتْ ﴿٩﴾
and when	the mountains are blown away	and when	the heaven is cleft asunder
يَوْمَ أُحِلَّتِ ﴿١٢﴾	لِأَيِّ	الرُّسُلِ أُقِنْتُ ﴿١١﴾	
Day are (these signs) postponed	for what	the Messengers are gathered to their time appointed	

يَوْمَ الْفَصْلِ ﴿١٣﴾ وَمَا أَدْرَاكَ مَا يَوْمَ الْفَصْلِ ﴿١٤﴾ وَيْلٌ يَوْمَذِ الْمَكَدِ ﴿١٥﴾ أَلَمْ نُهْلِكِ الْأَوَّلِينَ ﴿١٦﴾ ثُمَّ نَبَعَهُمُ الْآخِرِينَ ﴿١٧﴾ كَذَلِكَ نَفْعَلُ بِالْمُجْرِمِينَ ﴿١٨﴾ وَيْلٌ يَوْمَذِ الْمَكَدِ ﴿١٩﴾ أَلَمْ نَخْلُقْكُمْ مِنْ مَاءٍ مَهِينٍ ﴿٢٠﴾ فَجَعَلْنَاهُ فِي قَرَارٍ مَكِينٍ ﴿٢١﴾ إِلَى قَدَرٍ مَعْلُومٍ ﴿٢٢﴾ فَقَدَرْنَا فَنِعْمَ الْقَادِرُونَ ﴿٢٣﴾ وَيْلٌ يَوْمَذِ الْمَكَدِ ﴿٢٤﴾ أَلَمْ نَجْعَلِ الْأَرْضَ كِفَاتًا ﴿٢٥﴾

13. For the Day of Sorting Out (the men of Paradise from the men destined for Hell). 14. And what will explain to you what is the Day of Sorting Out? 15. Woe that Day to the deniers (of the Day of Resurrection)! 16. Did We not destroy the

ancients? 17. So shall We make later generations to follow them. 18. Thus do We deal with the *Mujrimūn* (polytheists, disbelievers, sinners, criminals). 19. Woe that Day to the deniers (of the Day of Resurrection)! 20. Did We not create you from a despised water (semen)? 21. Then We placed it in a place of safety (womb), 22. For a known period (determined by gestation)? 23. So We did measure; and We are the Best to measure (the things). 24. Woe that Day to the deniers (of the Day of Resurrection)! 25. Have We not made the earth a receptacle

يَوْمِ	مَا	أَدْرَاكَ	وَمَا	الْفَصْلِ ﴿١٧﴾	لِيَوْمِ
(is the) Day	what	will make you know	and what	(of) Sorting Out	for (the) Day
الْفَصْلِ ﴿١٤﴾	وَيْلٌ	يَوْمَئِذٍ	لِلْمُكَذِّبِينَ ﴿١٥﴾	أَلَمْ نُهْلِكِ الْأَوَّلِينَ ﴿١٦﴾	
(of) Sorting Out	woe	that Day	to the deniers	(did) We not destroy the ancients?	
ثُمَّ نُنَبِّئُهُم	الْآخِرِينَ ﴿١٧﴾	كَذَلِكَ نَفْعَلُ			
then shall We make to follow them	later generations	thus do We deal			
بِالْمُجْرِمِينَ ﴿١٨﴾	وَيْلٌ	يَوْمَئِذٍ	لِلْمُكَذِّبِينَ ﴿١٩﴾	أَلَمْ نَخْلُقْكُمْ	
with the criminals	woe	that Day	to the deniers	(did) We not create you?	
مِنْ مَاءٍ	مُهِينٍ ﴿٢٠﴾	فَجَعَلْنَاهُ	فِي قَرَارٍ	مَكِينٍ ﴿٢١﴾	إِلَى قَدَرٍ
from a water (semen)	despised	then We placed it	in a place	(of) safety	for a period
مَعْلُومٍ ﴿٢٢﴾	فَقَدَرْنَا	فَعَمَّ الْقَادِرُونَ ﴿٢٣﴾	وَيْلٌ	يَوْمَئِذٍ	
known	so We did measure	and (We) are the Best (to) measure	woe	that Day	
لِلْمُكَذِّبِينَ ﴿٢٤﴾	أَلَمْ تَجْعَلِ الْأَرْضَ	كِفَاتًا ﴿٢٥﴾			
to the deniers	(have) We not made the earth?	a receptacle			

أَحْيَاءَ وَأَمْوَاتًا ﴿١٦﴾ وَجَعَلْنَا فِيهَا رَوْسِيَ شَمِخَاتٍ وَأَسْقَيْنَكُمْ مَاءً فَرَاتًا ﴿١٧﴾ وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿١٨﴾
 أَنْطَلِقُوا إِلَى مَا كُنتُمْ بِهِ تَكْذِبُونَ ﴿١٩﴾ أَنْطَلِقُوا إِلَى ظِلِّ ذِي ثَلَاثِ شُعَبٍ ﴿٢٠﴾ لَا ظَلِيلٍ وَلَا يُغْنِي مِنَ
 اللَّهَبِ ﴿٢١﴾ إِنَّهَا تَرْمِي بِشَرَرٍ كَالْقَصْرِ ﴿٢٢﴾ كَأَنَّهُ جُمُلٌ صُفْرٌ ﴿٢٣﴾ وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿٢٤﴾
 هَذَا يَوْمٌ لَا يَنْطِقُونَ ﴿٢٥﴾ وَلَا يُؤْذَنُ لَهُمْ فَيَعْتَدِرُونَ ﴿٢٦﴾

26. For the living and the dead? 27. And have placed therein firm and tall mountains, and have given you to drink sweet water? 28. Woe that Day to the deniers (of the Day of Resurrection)! 29. (It will be said to the disbelievers): "Depart you to that which you used to deny! 30. "Depart you to a shadow (of Hell-fire smoke ascending) in three columns, 31. Neither shady nor of any use against the fierce flame of the Fire." 32. Verily, it (Hell) throws sparks (huge) as *Al-Qasr* (a fort or a huge log of wood), 33. As if they were yellow camels (or bundles of ropes). 34. Woe that Day to the deniers (of the Day of Resurrection)! 35. That will be a Day when they shall not speak (during some part of it), 36. And they will not be permitted to put forth any excuse.

أَحْيَاءَ	وَأَمْوَاتًا ﴿٢٦﴾	وَجَعَلْنَا	فِيهَا	رُؤْسِي
(for the) living	and (the) dead	and We have placed	therein	firm mountains
شَمِخَاتٍ	وَأَسْقَيْنَكُمُ	مَاءً	فُرَاتًا ﴿٢٧﴾	وَيْلٌ
tall	and have given you to drink	water	sweet	woe
لِلْمُكَذِّبِينَ ﴿٢٨﴾	أَنْطَلِقُوا	إِلَىٰ مَا كُنتُمْ	بِهِ تَكْذِبُونَ ﴿٢٩﴾	
to the deniers	depart you	to that which you used to	deny [in it]	
أَنْطَلِقُوا إِلَىٰ ظِلِّ	ذِي	ثَلَاثِ	شُعَبٍ ﴿٣٠﴾	لَا ظَلِيلٍ
depart you to a shadow	having	three	columns	neither shady
وَلَا يُغْنِي	مِنَ اللَّهَبِ ﴿٣١﴾	إِنَّهَا تَرْمِي		
nor availing	against the (fierce) flame of the Fire	verily it (Hell) throws		
بِشَكْرِ	كَالْقَصْرِ ﴿٣٢﴾	كَأَنَّهُ	جَمَلَاتٌ	صُفْرًا ﴿٣٣﴾
sparks	(huge) as a castle	as if they	(were) camels	yellow
يَوْمَئِذٍ	لِلْمُكَذِّبِينَ ﴿٣٤﴾	هَذَا	يَوْمٌ لَا يَنْطِقُونَ ﴿٣٥﴾	
that Day	to the deniers	this	(will be) a Day (when) they shall not speak	
وَلَا يُؤْذَنُ	لَهُمْ	فِيَعْتَذِرُونَ ﴿٣٦﴾		
and it will not be permitted	for them	to put forth any excuse		

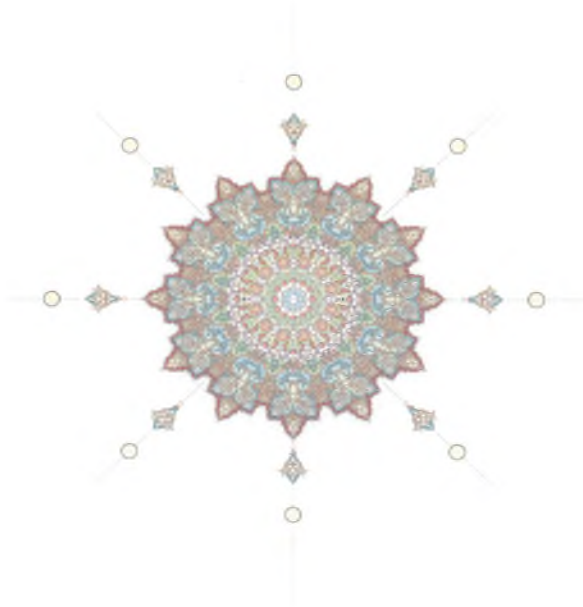
وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿٣٧﴾ هَذَا يَوْمُ الْفَصْلِ جَمَعْتُمْ وَالْأُولَىٰ ﴿٣٨﴾ فَإِنْ كَانَ لَكُمْ كَيْدٌ فَكِيدُونَ ﴿٣٩﴾
وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿٤٠﴾ إِنَّ الْمُتَّقِينَ فِي ظِلِّ وَعُيُونٍ ﴿٤١﴾ وَفَوْكَاهُ مَعَايِشَتَهُمْ ﴿٤٢﴾ كَلُوا وَأَشْرَبُوا

هٰنِيئًا بِمَا كُنتُمْ تَعْمَلُونَ ﴿٤٢﴾ اِنَّا كَذٰلِكَ نَجْزِي الْمُحْسِنِيْنَ ﴿٤٤﴾ وَيَلَّ يَوْمَئِذٍ لِّلْمُكَذِّبِيْنَ ﴿٤٥﴾ كُلُوْا
وَتَمَنَّعُوْا قَلِيْلًا اِنَّكُمْ مُّجْرِمُوْنَ ﴿٤٦﴾ وَيَلَّ يَوْمَئِذٍ لِّلْمُكَذِّبِيْنَ ﴿٤٧﴾ وَاِذَا قِيْلَ لَهُمْ اَرْكَعُوْا لَا
يَرْكَعُوْنَ ﴿٤٨﴾ وَيَلَّ يَوْمَئِذٍ لِّلْمُكَذِّبِيْنَ ﴿٤٩﴾ فَاَيَّ حٰدِثٍ بَعَدَهُ يُؤْمِنُوْنَ ﴿٥٠﴾

37. Woe that Day to the deniers (of the Day of Resurrection)! 38. That will be a Day of Decision! We have brought you and the men of old together! 39. So, if you have a plot, use it against Me (Allāh ﷻ)! 40. Woe that Day to the deniers (of the Day of Resurrection)! 41. Verily, the *Muttaqūn* (the pious) shall be amidst shades and springs. 42. And fruits, such as they desire. 43. "Eat and drink comfortably for that which you used to do." 44. Verily, thus We reward the *Muhsinūn* (good-doers.). 45. Woe that Day to the deniers (of the Day of Resurrection)! 46. (O you disbelievers)! Eat and enjoy yourselves (in this worldly life) for a little while. Verily, you are *Mujrimūn* (polytheists, disbelievers, sinners, criminals). 47. Woe that Day to the deniers (of the Day of Resurrection)! 48. And when it is said to them: "Bow down yourselves (in prayer)!" They bow not down (offer not their prayers). 49. Woe that Day to the deniers (of the Day of Resurrection)! 50. Then in what statement after this (the Qur'an) will they believe?

وَيَلَّ ^{٤٥}	يَوْمَئِذٍ	لِّلْمُكَذِّبِيْنَ ﴿٤٧﴾	هٰذَا	يَوْمٌ	اَلْفَصْلُ
woe	that Day	to the deniers	this	(will be) a Day	(of) Decision
جَمَعْنَاكُمْ	وَالْاَوَّلِيْنَ ﴿٣٨﴾	فَاِنْ كَانَ	لَكُمْ	اِنَّ الْمُنٰفِقِيْنَ	كَيْدٌ
We have brought you together	and the men of old	so if [did]	you have	to the deniers	a plot
وَعِيُوْنَ ﴿٤١﴾	وَفَوَٰكِهِ	مِمَّا يَشْتَهُونَ ﴿٤٥﴾	كُلُوْا	اِنَّ اِنَّا	وَأَشْرَبُوْا هٰنِيْئًا
and springs	and fruits	from what they desire	eat	verily We	and drink comfortably
وَيَلَّ ^{٤٤}	يَوْمَئِذٍ	لِّلْمُكَذِّبِيْنَ ﴿٤٥﴾	كُلُوْا	نَجْزِي الْمُحْسِنِيْنَ ﴿٤٤﴾	كَذٰلِكَ
woe	that Day	to the deniers	eat	reward the good-doers	thus

وَيْلٌ	مُجْرِمُونَ ﴿٤٦﴾	إِنَّكُمْ	وَتَمْتَعُوا قَلِيلًا	
woe	(are) criminals	verily you	and enjoy yourselves (for) a little while	
لَهُمْ أَرْكَعُوا		وَإِذَا قِيلَ	لِلْمُكَذِّبِينَ ﴿٤٧﴾	يَوْمَئِذٍ
to them bow down yourselves		and when it is said	to the deniers	that Day
فِي أَيِّ	لِلْمُكَذِّبِينَ ﴿٤٨﴾	يَوْمَئِذٍ	وَيْلٌ	لَا يَرْكَعُونَ ﴿٤٩﴾
then in what	to the deniers	that day	woe	they bow not down
بَعْدَهُ يُؤْمِنُونَ ﴿٥٠﴾			حَدِيثٌ	
after it will they believe			statement	



سُورَةُ النَّبَاِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

عَمَّ يَتَسَاءَلُونَ ﴿١﴾ عَنِ النَّبَاِ الْعَظِيمِ ﴿٢﴾ الَّذِي هُمْ فِيهِ مُخْتَلِفُونَ ﴿٣﴾ كَلَّا سَيَعْلَمُونَ ﴿٤﴾ ثُمَّ كَلَّا سَيَعْلَمُونَ ﴿٥﴾ أَلَمْ نَجْعَلِ الْأَرْضَ مِهْدًا ﴿٦﴾ وَالْجِبَالَ أَوْتَادًا ﴿٧﴾ وَخَلَقْنَاكُمْ أَزْوَاجًا ﴿٨﴾ وَجَعَلْنَا نَوْمَكُمْ سُبَاتًا ﴿٩﴾ وَجَعَلْنَا اللَّيْلَ لِبَاسًا ﴿١٠﴾ وَجَعَلْنَا النَّهَارَ مَعَاشًا ﴿١١﴾ وَبَدَيْنَا فَوْقَكُمْ سَبْعًا شِدَادًا ﴿١٢﴾

Sūrah An-Naba' (The News) 78

In the Name of Allāh, the Most Gracious, the Most Merciful.

1. What are they asking one another about? 2. About the great news (i.e. Islāmic Monotheism, the Qur'ān which Prophet Muhammad ﷺ brought and the Day of Resurrection), 3. About which they are in disagreement. 4. Nay, they will come to know! 5. Nay, again, they will come to know! 6. Have We not made the earth as a bed, 7. And the mountains as pegs? 8. And We have created you in pairs (male and female, tall and short, good and bad). 9. And We have made your sleep as a thing for rest. 10. And We have made the night as a covering (through its darkness), 11. And We have made the day for livelihood. 12. And We have built above you seven strong (heavens),

الرَّحِيمِ		الرَّحْمَنِ		بِسْمِ اللَّهِ	
the Most Merciful		the Most Gracious		In the Name (of) Allah	
هُمْ	الَّذِي	الْعَظِيمِ ﴿٢﴾	عَنِ النَّبَاِ	عَمَّ يَتَسَاءَلُونَ ﴿١﴾	
they	which	great	about the news	what are they asking one another about?	
سَيَعْلَمُونَ ﴿٤﴾	كَلَّا	ثُمَّ	سَيَعْلَمُونَ ﴿٥﴾	كَلَّا	مُخْتَلِفُونَ ﴿٣﴾
they will come to know	nay	again	they will come to know	nay	disagree
أَوْتَادًا ﴿٧﴾		وَالْجِبَالَ	مِهْدًا ﴿٦﴾	أَلَمْ نَجْعَلِ الْأَرْضَ	
(as) pegs		and the mountains		(as) a bed (vast expanse) (have) We not made the earth?	
سُبَاتًا ﴿٩﴾	وَجَعَلْنَا نَوْمَكُمْ		أَزْوَاجًا ﴿٨﴾	وَخَلَقْنَاكُمْ	
(for) rest	and We have made your sleep		(in) pairs	and We have created you	

وَجَعَلْنَا النَّهَارَ		لِبَاسًا ﴿١٣﴾	وَجَعَلْنَا اللَّيْلَ
and We have made the day		(as) a covering	and We have made the night
سِدَادًا ﴿١٢﴾	سَبْعًا	وَبَنَيْنَا فَوْقَكُمْ	مَعَاشًا ﴿١١﴾
strong	seven (heavens)	and We have built above you	(for) livelihood

وَجَعَلْنَا سِرَاجًا وَهَاجًا ﴿١٣﴾ وَأَنْزَلْنَا مِنَ الْمُعْصِرَاتِ مَاءً ثَجَّاجًا ﴿١٤﴾ لِنُخْرِجَ بِهِ حَبًّا وَنَبَاتًا ﴿١٥﴾ وَجَنَّاتٍ أَلْفَافًا ﴿١٦﴾ إِنَّ يَوْمَ الْفَصْلِ كَانَ مِيقَتًا ﴿١٧﴾ يَوْمَ يُنْفَخُ فِي الصُّورِ فَنَأْتُونَ أَفْوَاجًا ﴿١٨﴾ وَفُتِحَتِ السَّمَاءُ فَكَانَتْ أَبْوَابًا ﴿١٩﴾

13. And We have made (therein) a shining lamp (sun). 14. And We have sent down from the rainy clouds abundant water. 15. That We may produce therewith corn and vegetation, 16. And gardens of thick growth. 17. Verily, the Day of Decision is a fixed time, 18. The Day when the Trumpet will be blown, and you shall come forth in crowds (groups after groups). 19. And the heaven shall be opened, and it will become as gates,

وَجَعَلْنَا سِرَاجًا	وَهَاجًا ﴿١٣﴾	وَأَنْزَلْنَا	مِنَ الْمُعْصِرَاتِ
and We have made a lamp	shining	and We have sent down	from the rainy clouds
مَاءً ثَجَّاجًا ﴿١٤﴾	لِنُخْرِجَ	بِهِ	حَبًّا وَنَبَاتًا ﴿١٥﴾
abundant water	that We may produce	therewith	and vegetation
وَجَنَّاتٍ	أَلْفَافًا ﴿١٦﴾	إِنَّ يَوْمَ	الْفَصْلِ
and gardens	(of) thick growth	verily (the) Day	(of) Decision
وَجَنَّاتٍ	يَوْمَ يُنْفَخُ	فِي الصُّورِ	فَنَأْتُونَ أَفْوَاجًا ﴿١٨﴾
and gardens	(the) Day (when) will be blown	[in] the Trumpet	and you shall come forth (in) crowds
وَفُتِحَتِ السَّمَاءُ	فَكَانَتْ أَبْوَابًا ﴿١٩﴾		
and the heaven shall be opened	and it will become (as) gates		

وَسِيرَتِ الْجِبَالُ فَكَانَتْ سَرَابًا ﴿٢٠﴾ إِنَّ جَهَنَّمَ كَانَتْ مِرْصَادًا ﴿٢١﴾ لِلطَّالِعِينَ مَا بَأْسًا ﴿٢٢﴾ لِيُشِينَ فِيهَا أَحْقَابًا ﴿٢٣﴾ لَا يَذُوقُونَ فِيهَا بَرْدًا وَلَا شَرَابًا ﴿٢٤﴾ إِلَّا حَمِيمًا وَغَسَّاقًا ﴿٢٥﴾ جَزَاءً وَفِاقًا ﴿٢٦﴾ إِنَّهُمْ

كَانُوا لَا يَرْجُونَ حِسَابًا ﴿٢٧﴾ وَكَذَّبُوا بِآيَاتِنَا كِذَابًا ﴿٢٨﴾

20. And the mountains shall be moved away from their places and they will be as if they were a mirage. 21. Truly, Hell is a place of ambush – 22. A dwelling place for the *Tāghūn* (those who transgress the boundary limits set by Allāh, like polytheists, disbelievers in the Oneness of Allāh, hypocrites, sinners, criminals), 23. They will abide therein for ages. 24. Nothing cool shall they taste therein, nor any drink. 25. Except boiling water, and dirty wound discharges – 26. An exact recompense (according to their evil crimes). 27. For verily, they used not to look for a reckoning. 28. But they denied Our *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, and that which Our Prophet ﷺ brought) completely.

وَسَيَّرَ الْجِبَالَ	فَكَانَتْ سَرَابًا ﴿٢١﴾	إِنَّ جَهَنَّمَ
and the mountains shall be moved away	and they will become a mirage	truly Hell
كَانَتْ مِرْصَادًا ﴿٢٢﴾	مَثَابًا ﴿٢٣﴾	لِّلثَّغِينِ
is a place of ambush	a dwelling place	they (will) abide (dwell)
فِيهَا أَحْقَابًا ﴿٢٤﴾	لَا يَذُوقُونَ فِيهَا بَرْدًا وَلَا شَرَابًا ﴿٢٥﴾	إِلَّا حَمِيمًا
(for) ages therein	they will not taste therein cool	except boiling water
وَعَسَاقًا ﴿٢٦﴾	جَزَاءً وَفَاقًا ﴿٢٧﴾	إِنَّهُمْ كَانُوا
and dirty wound discharges	(as) a recompense fitting	verily they were
لَا يَرْجُونَ حِسَابًا ﴿٢٧﴾	وَكَذَّبُوا	كِذَابًا ﴿٢٨﴾
not looking for a reckoning	but they denied	(in complete) rejection

وَكُلُّ شَيْءٍ أَحْصَيْنَاهُ كِتَابًا ﴿٢٩﴾ فَذُوقُوا فَلَنْ نَزِيدَكُمْ إِلَّا عَذَابًا ﴿٣٠﴾ إِنَّ لِلْمُتَّقِينَ مَفَازًا ﴿٣١﴾ حَدَائِقَ وَأَعْنَابًا ﴿٣٢﴾ وَكَوَاعِبَ أَتْرَابًا ﴿٣٣﴾ وَكَأْسَادٍ هَاقًا ﴿٣٤﴾ لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا كِذَابًا ﴿٣٥﴾ جَزَاءً مِّن رَّبِّكَ عَطَاءً حِسَابًا ﴿٣٦﴾ رَبِّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا الرَّحْمَنِ لَا يَمْلِكُونَ مِنْهُ خِطَابًا ﴿٣٧﴾

29. And all things We have recorded in a Book. 30. So taste you (the results of your evil actions). No increase shall We give you, except in torment. 31. Verily, for the *Muttaqūn*, there will be a success (Paradise); 32. Gardens and vineyards, 33. And young full-breasted (mature) maidens of equal age, 34. And a full cup

يَوْمَ يَقُومُ	الرُّوحُ	وَالْمَلَائِكَةُ	صَفًّا	لَا يَتَكَلَّمُونَ
(the) Day (that) will stand forth	the Spirit (Gabriel)	and the angels	(in) rows	they will not speak
إِلَّا مَنْ	أَذِنَ لَهُ الرَّحْمَنُ	وَقَالَ صَوَابًا	ذَلِكَ	
except (him) whom	the Most Gracious allows [for him]	and he will speak right	that	
الْيَوْمَ	الْحَقُّ	فَمَنْ شَاءَ	أَتَّخَذَ إِلَىٰ رَبِّهِ	مَثَابًا
(is) the Day	True	so whosoever wills	let him take towards his Lord	a place
إِنَّا	أَنْذَرْنَاكُمْ	عَذَابًا	قَرِيبًا	يَوْمَ
verily We	have warned you	(of) a torment	near	(the) Day
مَا	قَدَّمَتْ يَدَاهُ	وَيَقُولُ الْكَافِرُ	يَلَيْتَنِي	كُنْتُ تُرَابًا
that which	his hands have sent forth	and the disbeliever will say	O I wish	I were dust

سُورَةُ النَّازِعَاتِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالنَّازِعَاتِ غَرْقًا ۝۱ وَالنَّشِيطَاتِ نَشْطًا ۝۲ وَالسَّيِّحَاتِ سَبْحًا ۝۳ فَالْتَسِيْقَاتِ سَبْقًا ۝۴
فَالْمُدْبِرَاتِ أَمْرًا ۝۵ يَوْمَ تَرْجُفُ الرَّاجِفَةُ ۝۶ تَتَّبِعُهَا الرَّاْدِفَةُ ۝۷ قُلُوبٌ يَوْمَئِذٍ وَاجِفَةٌ ۝۸
أَبْصُرُهَا خَشِيعَةٌ ۝۹

Sūrah An-Nāzi`āt (Those Who Pull Out) 79

In the Name of Allāh, the Most Gracious, the Most Merciful.

1. By those (angels) who pull out (the souls of the disbelievers and the wicked) with great violence. 2. By those (angels) who gently take out (the souls of the believers). 3. And by those that swim along (i.e. angels or planets in their orbits). 4. And by those that press forward as in a race (i.e. the angels or stars or the horses). 5. And by those angels who arrange to do the Commands of their Lord, (so verily, you disbelievers will be called to account). 6. On the Day (when the first blowing of the Trumpet is blown), the earth and the mountains will shake violently (and everybody will die). 7. The second blowing of the

Trumpet follows it (and everybody will be resurrected). 8. (Some) hearts that Day will shake with fear and anxiety. 9. Their eyes will be downcast.

الرَّحِيمِ	الرَّحِيمِ	بِسْمِ اللَّهِ
the Most Merciful	the Most Gracious	In the Name (of) Allah
غَرَقًا	وَالنَّزَعَتِ	
(with) violence	by those (angels) who pull out (the souls of the disbelievers)	
وَالسَّيْحَتِ	دَشَطًا	وَالنَّشِطَتِ
by those who swim	gently	by those (angels) who take out (the souls of the believers)
سَبَقًا	فَالسَّيَقَتِ	سَبَحًا
(in) a race	and (by) those (angels) who press forward	swiftly
أَمْرًا	فَالْمُدَبِّرَاتِ	
the Commands (of their Lord)	and (by) those (angels) who arrange to do	
تَتَّبِعَهَا	الرَّاجِفَةُ	يَوْمَ تَرَجِفُ
follows it	the trembling one	(on the) Day shakes
يَوْمِئِذٍ	قُلُوبٌ	الرَّادِفَةُ
that Day	hearts	the subsequent (the second blowing of the Trumpet)
	خَشِعَةً	وَأَجْفَةً
	(will be) downcast	will beat (with fear)
	أَبْصَرُهَا	
	their eyes	

يَقُولُونَ أَيْنَا الْمَرْدُودُونَ فِي الْحَافِرَةِ ﴿١٥﴾ أَيْ إِذَا كُنَّا عِظَامًا نَخِرَةً ﴿١١﴾ قَالُوا تِلْكَ إِذْ أَكَرَّةٌ خَاسِرَةٌ ﴿١٢﴾
فَإِنَّمَا هِيَ زَجْرَةٌ وَاحِدَةٌ ﴿١٣﴾ فَإِذَا هُمْ بِالسَّاهِرَةِ ﴿١٤﴾ هَلْ أُنثِقُ حَدِيثُ مُوسَى ﴿١٥﴾ إِذْ نَادَاهُ رَبُّهُ بِالْوَادِ
الْمُقَدَّسِ طُوًى ﴿١٦﴾ أَذْهَبَ إِلَى فِرْعَوْنَ إِنَّهُ طَغَى ﴿١٧﴾ فَقُلْ هَلْ لَكَ إِلَى أَنْ تَزَكَّى ﴿١٨﴾

10. They say: "Shall we indeed be returned to (our) former state of life? 11. "Even after we are crumbled bones?" 12. They say: "It would in that case be a return with loss!" 13. But it will be only a single *Zajrah* [shout (i.e., the second blowing of the Trumpet)], 14. When behold, they find themselves on the surface of the earth (alive after their death). 15. Has there come to you the story

of Mūsā (Moses)? 16. When his Lord called him in the sacred valley of Tuwā, 17. Go to Fir`aun (Pharaoh); verily, he has transgressed all bounds (in crimes, sins, polytheism, disbelief). 18. And say (to him): "Would you purify yourself (from the sin of disbelief by becoming a believer)?"

يَقُولُونَ	أَنَا	لَمَرَدُّوْنَ	فِي الْحَافِرَةِ ﴿١٦﴾	أَءَإِذَا كُنَّا
they say	(shall) we indeed?	be returned	to (our) former state (of life)	(even) when we are?
عِظْمًا	تَخَّرَّتْ ﴿١٧﴾	قَالُوا تِلْكَ	إِذَا	كِرَّةٌ
bones	crumbled	they say that	then	(would be) a return
زَجْرَةً	وَوَحْدَةً ﴿١٨﴾	فَإِذَا	هُمْ	بِالسَّاهِرَةِ ﴿١٩﴾
(will be) a cry	single	then behold	they	(will be) awakened (alive after death)
هَلْ أُنذِرُكَ	حَدِيثٌ	مُوسَى ﴿٢٠﴾	إِذْ	نَادَاهُ رَبُّهُ
(has there) come to you?	(the) story	(of) Moses	when	his Lord called him
بِالْوَادِ	الْمَقْدِسِ طُوًى ﴿٢١﴾	أَذْهَبَ إِلَى فِرْعَوْنَ	إِنَّهُ طَغَى ﴿٢٢﴾	
in the valley	(of) Tuwa sacred	go to Pharaoh	verily he has transgressed all bounds	
فَقُلْ	هَلْ	لَكَ	إِلَى	أَنْ تَزَكَّى ﴿٢٣﴾
and say	(is it)?	for you	[to]	that you purify yourself

وَأَهْدِيكَ إِلَى رَبِّكَ فَنَخْشِي ﴿١٦﴾ فَأَرَاهُ الْآيَةَ الْكُبْرَى ﴿١٧﴾ فَكَذَّبَ وَعَصَى ﴿١٨﴾ ثُمَّ أَذْبَرَ سَعْيَهُ ﴿١٩﴾ فَحَشَرَ فَنَادَى ﴿٢٠﴾ فَقَالَ أَنَا رَبُّكُمُ الْأَعْلَى ﴿٢١﴾ فَأَخَذَهُ اللَّهُ نَكَالَ الْآخِرَةِ وَالْأُولَى ﴿٢٢﴾ إِنَّ فِي ذَلِكَ لَعِبْرَةً لِمَنْ يَخْشَى ﴿٢٣﴾

19. "And that I guide you to your Lord, so you should fear Him." 20. Then [Mūsā (Moses)] showed him the great sign (miracles). 21. But [Fir`aun (Pharaoh)] denied and disobeyed. 22. Then he turned his back, striving (against Allāh). 23. Then he gathered (his people) and cried aloud, 24. Saying: "I am your lord, most high." 25. So, Allāh seized him with punishment for his last and first transgression. 26. Verily, in this is an instructive admonition for whosoever fears Allāh.

وَأَهْدِيكَ	إِلَى رَبِّكَ	فَنَخْشِي ﴿١٦﴾	فَأَرَاهُ	الْآيَةَ
and (that) I guide you	to your Lord	so you should fear (Him)	then he showed him	the sign

الْكَبْرِىٰ ۞٢٧	فَكَذَّبَ	وَعَصَىٰ ۞٢٨	ثُمَّ أَدْبَرَ ۞٢٩	يَسْعَىٰ ۞٣٠
great	but he denied	and disobeyed	then he turned his back	striving (against Allah)
فَحَشَرَ	فَنَادَىٰ ۞٣١	فَقَالَ أَنَا	رَبُّكُمْ	الْأَعْلَىٰ ۞٣٢
then he gathered (his people)	and cried aloud	and said I am	your lord	most high
فَأَخَذَهُ اللهُ	نَكَالَ	وَالْأُولَىٰ ۞٣٣	الْآخِرَةَ	إِنَّ
so Allah seized him	(with) punishment	(for) the last	and the first	verily
	لَعِبْرَةٌ	لِمَنْ يَخْشَىٰ ۞٣٤		فِي ذَلِكَ
	(is) an admonition	for whosoever fears (Allah)		in this

ءَأَنْتُمْ أَشَدُّ خَلْقًا أَمْ السَّمَاءُ بِنهَا ۞٢٧ رَفَعَ سَمَكَهَا فَسَوَّيْنَهَا ۞٢٨ وَأَعْطَشَ لَيْلَهَا وَأَخْرَجَ ضُحَاهَا ۞٢٩ وَالْأَرْضَ
بَعْدَ ذَلِكَ دَحَاهَا ۞٣٠ أَخْرَجَ مِنْهَا مَاءَهَا وَمَرْعَاهَا ۞٣١ وَالْجِبَالَ أَرْسَاهَا ۞٣٢ مِّنْعَا لَكُمْ وَلِأَنْعَمَ لَكُمْ ۞٣٣
فَإِذَا جَاءَتِ الطَّامَّةُ الْكَبْرَىٰ ۞٣٤

27. Are you more difficult to create or is the heaven that He constructed? 28. He raised its height, and perfected it. 29. Its night He covers with darkness and its forenoon He brings out (with light). 30. And after that He spread the earth, 31. And brought forth therefrom its water and its pasture. 32. And the mountains He has fixed firmly, 33. (To be) a provision and benefit for you and your cattle. 34. But when there comes the greatest catastrophe (i.e. the Day of Recompense) -

ءَأَنْتُمْ	أَشَدُّ	خَلْقًا	أَمْ السَّمَاءُ	بِنهَا ۞٢٧	رَفَعَ سَمَكَهَا
(are) you?	more difficult	to create	or the heaven	that He constructed	He raised its height
فَسَوَّيْنَهَا ۞٢٨	وَأَعْطَشَ لَيْلَهَا	وَأَخْرَجَ ضُحَاهَا ۞٢٩			
and perfected it	and its night He covers with darkness	and its forenoon He brings out			
وَالْأَرْضَ	بَعْدَ ذَلِكَ	دَحَاهَا ۞٣٠	أَخْرَجَ	مِنْهَا	مَاءَهَا
and the earth	that	He spread it	(and) He brought forth	therefrom	its water
وَمَرْعَاهَا ۞٣١	وَالْجِبَالَ	أَرْسَاهَا ۞٣٢	مِّنْعَا		
and its pasture	and the mountains	He has fixed them firmly	(to be) a provision (and benefit)		

لَكُمْ	وَلَا نَعْمَكُمْ	فَإِذَا جَاءَتْ	الطَّامَّةُ	الْكُبْرَى
for you	and for your cattle	but when comes	the catastrophe	greatest

يَوْمَ يَتَذَكَّرُ الْإِنْسَانُ مَا سَعَى ﴿٣٥﴾ وَبُرِّزَتِ الْجَحِيمُ لِمَنْ يَرَى ﴿٣٦﴾ فَأَمَّا مَنْ طَغَى ﴿٣٧﴾ وَءَاثَرَ الْحَيَاةَ الدُّنْيَا ﴿٣٨﴾ فَإِنَّ الْجَحِيمَ هِيَ الْمَأْوَى ﴿٣٩﴾ وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنِ الْهَوَىٰ ﴿٤٠﴾ فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَى ﴿٤١﴾

35. The Day when man shall remember what he strove for. 36. And Hell-fire shall be made apparent in full view for (every) one who sees. 37. Then for him who transgressed all bounds (in disbelief, oppression and evil deeds of disobedience to Allāh). 38. And preferred the life of this world (by following his evil desires and lusts), 39. Verily, his abode will be Hell-fire; 40. But as for him who feared standing before his Lord, and restrained himself from impure evil desires and lusts. 41. Verily, Paradise will be his abode.

يَوْمَ	يَتَذَكَّرُ الْإِنْسَانُ	مَا سَعَى
(the) Day	(when) man shall remember	what he strove for
وَبُرِّزَتِ الْجَحِيمُ		لِمَنْ يَرَى
and Hell-fire shall be made apparent in full view		for (one) who sees
فَأَمَّا مَنْ طَغَى	وَأَثَرَ الْحَيَاةَ	الدُّنْيَا
then as for (him) who transgressed all bounds	and preferred the life	(of) the world
فَإِنَّ الْجَحِيمَ	هِيَ	الْمَأْوَى
then verily Hell-fire	[it]	(will be his) abode
رَبِّهِ	وَنَهَى النَّفْسَ	عَنِ الْهَوَىٰ
(before) his Lord	and restrained himself	from evil desires/lusts
فَإِنَّ الْجَنَّةَ	الْمَأْوَى	هِيَ
then verily Paradise	(will be his) abode	[it]

يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَاهَا ﴿٤٢﴾ فِيمَ أَنْتَ مِنْ ذِكْرِنَهَا ﴿٤٣﴾ إِلَىٰ رَبِّكَ مُنْهَلَهَا ﴿٤٤﴾ إِنَّمَا أَنْتَ مُنذِرٌ مَنِ يَخْشَاهَا ﴿٤٥﴾ كَانَتْهُمْ يَوْمَ بُرُوتِهَا لَمْ يَلْبَسُوا إِلَّا عَشِيَّةً أَو ضُحَاهَا ﴿٤٦﴾

42. They ask you (O Muhammad ﷺ) about the Hour – when will be its appointed time? 43. You have no knowledge to say anything about it? 44. To your Lord belongs (the knowledge of) the term thereof. 45. You (O Muhammad ﷺ) are only a warner for those who fear it, 46. The Day they see it, (it will be) as if they had not tarried (in this world) except an afternoon or a morning.

يَسْأَلُونَكَ	عَنِ السَّاعَةِ	أَيَّانَ	مُرْسَلَهَا ﴿٤٢﴾	فِيمَ
they ask you	about the Hour	when	(will be) its appointed time	in what (position)
أَنْتَ	مِنْ ذِكْرِنَهَا ﴿٤٣﴾	إِلَىٰ رَبِّكَ	مُنْهَدَهَا ﴿٤٤﴾	إِنَّمَا أَنْتَ
(are) you	[of] to mention it	to your Lord (belongs)	the term thereof	you (are) only
مُنذِرٌ	مَنْ	يَخْشَاهَا ﴿٤٥﴾	كَأَنَّهُمْ	يَرَوْنَهَا
a warner	(for those) who	fear it	as if they	[they] see it
	لَمْ يَلْبَثُوا	إِلَّا عَشِيَّةً	أَوْ صُحْحًا ﴿٤٦﴾	
	had not tarried	except an afternoon	or its morning	

سُورَةُ عَبَسَ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

عَبَسَ وَتَوَلَّى ﴿١﴾ أَنْ جَاءَهُ الْأَعْمَى ﴿٢﴾ وَمَا يُدْرِيكَ لَعَلَّهُ يَزْكِي ﴿٣﴾ أَوْ يَذُكُرُ فَنَنْفَعَهُ الذِّكْرَى ﴿٤﴾ أَمَا مِنْ
 أَسْتَغْنَى ﴿٥﴾ فَأَنْتَ لَهُ تَصَدَّى ﴿٦﴾ وَمَا عَلَيْكَ أَلَّا يَزْكِي ﴿٧﴾ وَأَمَا مِنْ جَاءَكَ يَسْعَى ﴿٨﴾ وَهُوَ يَخْشَى ﴿٩﴾ فَأَنْتَ
 عَنْهُ تُلَهَّى ﴿١٠﴾

Sūrah `Abasa (He frowned) 80

In the Name of Allāh the Most Gracious, the Most Merciful.

1. (The Prophet ﷺ) frowned and turned away. 2. Because there came to him the blind man (i.e. `Abdullāh bin Umm Maktūm, who came to the Prophet ﷺ while he was preaching to one or some of the Quraish chiefs). 3. And how can you know that he might become pure (from sins)? 4. Or he might receive admonition, and the admonition might profit him? 5. As for him who thinks himself self-sufficient, 6. To him you attend; 7. What does it matter to you if he

will not become pure (from disbelief? – you are only a Messenger, your duty is to convey the Message of Allāh). 8. But as to him who came to you running, 9. And is afraid (of Allāh and His punishment). 10. Of him you are neglectful and divert your attention to another,

الرَّحِيمِ		الرَّحِيمِ		بِسْمِ اللَّهِ	
the Most Merciful		the Most Gracious		In the Name (of) Allah	
وَمَا	الْأَعْمَى ﴿٦﴾	أَنْ جَاءَهُ	وَتَوَلَّى ﴿٦﴾	عَبَسَ	
and what	the blind man	because came to him	and turned away	he frowned	
أَوْ يَذَّكَّرُ		لَعَلَّهُ يَزْكَى ﴿٢﴾		يُدْرِيكَ	
or he (might) receive admonition		that he might become pure		can inform you	
أَمَّا مَنْ أَسْتَفْتَى ﴿٩﴾			الذِّكْرَى ﴿٤﴾		فَنُفَعَهُ
as for (him) who thinks himself self-sufficient			the admonition		and might profit him
أَلَا يَرَى ﴿٧﴾	عَلَيْكَ	وَمَا	لَهُ تَصَدَّى ﴿٦﴾	فَأَنْتَ	سَوْءٌ
that he will not become pure	upon you	and nothing	to him attend	so you	
وَهُوَ يَخْشَى ﴿١٠﴾	يَسْعَى ﴿٨﴾	جَاءَكَ	وَأَمَّا مَنْ		
and he is afraid (of Allah)	running	came to you	but as to (him) who		
عَنْ نَلْهَى ﴿١٠﴾			فَأَنْتَ		
are neglectful of him			so you		

كَلَّا إِنَّهَا لَنذِكْرَةٌ ﴿١١﴾ لِمَنْ شَاءَ ذَكَرَهُ ﴿١١﴾ فِي صُحُفٍ مُّكَرَّمَةٍ ﴿١٢﴾ مَرْفُوعَةٍ مُّطَهَّرَةٍ ﴿١٤﴾ بِأَيْدِي سَفَرَةٍ ﴿١٥﴾ كِرَامٍ بَرَرَةٍ ﴿١٦﴾ قُلْ الْإِنْسَانُ مَا أَكْفَرُهُ ﴿١٧﴾ مِنْ أَيِّ شَيْءٍ خَلَقَهُ ﴿١٨﴾ مِنْ نُطْفَةٍ خَلَقَهُ فَقَدَرَهُ ﴿١٩﴾ ثُمَّ السَّبِيلَ يَسْرَهُ ﴿٢٠﴾

11. Nay, (do not do like this); indeed it (this Qur’ān) is an admonition. 12. So, whoever wills, let him pay attention to it. 13. (It is) in Records held (greatly) in honour (Al-Lauh Al-Mahfūz), 14. Exalted (in dignity), purified, 15. In the hands of scribes (angels). 16. Honourable and obedient. 17. Be cursed (the disbelieving) man! How ungrateful he is! 18. From what thing did He create him? 19. From *Nutfah* (mixed drops of male and female sexual discharge) He

created him and then set him in due proportion. 20. Then He makes the Path easy for him.

كَلَّا	إِنِّهَا	نَذْرَةٌ	فَمَنْ شَاءَ	ذَكَرَهُ
nay	indeed it	(is) an admonition	so whoever wills	he should remember it
فِي صُحُفٍ	مُكْرَمَةٍ	مَرْفُوعَةٍ	مُطَهَّرَةٍ	بِأَيْدِي
in Records	honoured	exalted	purified	in (the) hands
كِرَامٍ	بَرِّقٍ	قِيلَ الْإِنْسَانُ	مَا	أَكْفَرُهُ
honourable	obedient	be killed (be cursed) the man	how	ungrateful he is
مِنْ آيٍ	شَيْءٍ	خَلَقَهُ	مِنْ نُطْفَةٍ	خَلَقَهُ
from what	thing	did He create him	from semen	He created him
فَقَدَّرَهُ	ثُمَّ السَّبِيلَ	يَسِّرَهُ		
then set him in due proportion (proper form)	then the Path	He makes easy (for) him		

ثُمَّ أَمَانَهُ فَأَقْبَرَهُ ﴿٢١﴾ ثُمَّ إِذَا شَاءَ أَنْشَرَهُ ﴿٢٢﴾ كَلَّا لَمَّا يَقِضْ مَا أَمَرُهُ ﴿٢٣﴾ فَلْيَنْظُرِ الْإِنْسَانُ إِلَى طَعَامِهِ ﴿٢٤﴾ أَنَا صَبِينَا الْمَاءَ صَبًّا ﴿٢٥﴾ ثُمَّ شَقَقْنَا الْأَرْضَ شَقًّا ﴿٢٦﴾ فَأَنْبَتْنَا فِيهَا حَبًّا ﴿٢٧﴾ وَعِنَبًا وَقَضْبًا ﴿٢٨﴾ وَزَيْتُونًا وَنَخْلًا ﴿٢٩﴾ وَحَدَائِقَ غَلْبًا ﴿٣٠﴾

21. Then He causes him to die and puts him in his grave. 22. Then when it is His Will, He will resurrect him (again). 23. Nay, but (man) has not done what He commanded him. 24. Then let man look at his food: 25. We pour forth water in abundance. 26. And We split the earth in clefts. 27. And We cause therein the grain to grow, 28. And grapes and clover plants (i.e. green fodder for the cattle), 29. And olives and date palms, 30. And gardens dense with many trees,

ثُمَّ أَمَانَهُ	فَأَقْبَرَهُ	ثُمَّ إِذَا شَاءَ		
then He causes him to die	and puts him in (his) grave	then when He wills		
أَنْشَرَهُ	كَلَّا	لَمَّا يَقِضْ	مَا	أَمَرُهُ
He will resurrect him	nay	he has not done	what	He commanded him

فَيَنْظُرِ الْإِنْسَانَ	إِلَىٰ طَعَامِهِ ۖ	أَنَا صَبِينَا	الْمَاءَ	صَبَاً
then let the man look	at his food	that We pour forth	water	(in) abundance
ثُمَّ شَقَقْنَا الْأَرْضَ	شَقَاً	فَأَنْبَتْنَا	فِيهَا	حَبًّا ۗ
then We split the earth	(in) clefts	and We cause to grow	therein	and grapes (the) grain
وَقَضَبًا ۗ	وَزَيْتُونًا	وَنَخْلًا ۗ	وَحَدَائِقَ	غَلْبًا ۗ
and clover plants	and olives	and date palms	and gardens	dense with many trees

وَفَكَهَةً وَأَبًّا ۗ^(٣١) مَنَّاعًا لَّكُمْ ۖ وَلَا تَعْمَلُكُمْ^(٣٢) فَإِذَا جَاءَتِ الصَّاعَةُ^(٣٣) يَوْمَ يَفِرُّ الْمَرْءُ مِنْ أَخِيهِ^(٣٤) وَأُمِّهِ^(٣٥) وَأَبِيهِ^(٣٦) وَصَجِيئِهِ ۖ وَبَنِيهِ^(٣٧) لِكُلِّ أَمْرٍ مِنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ^(٣٧) وَوَجْهُهُ يَوْمَئِذٍ مُّسْفِرٌ ۗ^(٣٨) ضَاكِحَةٌ^(٣٩) مُّسْتَبْشِرَةٌ ۗ^(٣٩) وَوَجْهُهُ يَوْمَئِذٍ عَلِيمٌ ۗ^(٤٠) تَرَهَقَهَا فَتْرَةٌ ۗ^(٤١) أُولَٰئِكَ هُمُ الْكَافِرَةُ الْفَجْرَةُ ۗ^(٤٢)

31. And fruits and herbage. 32. (To be) a provision and benefit for you and your cattle. 33. Then when there comes *As-Sākhkhah* (the second blowing of the Trumpet on the Day of Resurrection) – 34. That Day shall a man flee from his brother, 35. And from his mother and his father, 36. And from his wife and his children. 37. Every man that Day will have enough to make him careless of others. 38. Some faces that Day will be bright (true believers of Islamic Monotheism), 39. Laughing, rejoicing at good news (of Paradise). 40. And other faces that Day will be dust-stained. 41. Darkness will cover them. 42. Such will be the *Kafarah* (disbelievers in Allāh, in His Oneness, and in His Messenger Muhammad ﷺ), the *Fajarah* (wicked evildoers).

وَفَكَهَةً	وَأَبًّا ۗ	مَنَّاعًا	لَّكُمْ	وَلَا تَعْمَلُكُمْ
and fruits	and herbage	(to be) a provision (and benefit)	for you	and for your cattle
فَإِذَا جَاءَتِ	الصَّاعَةُ ۗ	يَوْمَ	يَفِرُّ الْمَرْءُ	مِنْ أَخِيهِ ۗ
then when (there) comes	deafening cry	(that) Day	shall a man flee	from his brother
وَأُمِّهِ ۖ	وَأَبِيهِ ۗ	وَصَجِيئِهِ ۖ	وَبَنِيهِ ۗ	لِكُلِّ أَمْرٍ
and (from) his mother	and his father	and (from) his wife	and his children	man for every
مِنْهُمْ	يَوْمَئِذٍ	شَأْنٌ	يُغْنِيهِ ۗ	
of them	that Day	(will be) enough concern	(that) will make him careless (of others)	

مُسْتَبَشِرَةٌ ﴿٣٨﴾	ضَاحِكَةٌ	مُسْفِرَةٌ ﴿٣٩﴾	يَوْمَئِذٍ	وَجُوهٌ
rejoicing (at good news)	laughing	(will be) bright	that Day	(some) faces
قَتْرَةٌ ﴿٤١﴾	تَرْهُقُهَا	غَبْرَةٌ ﴿٤٢﴾	عَلَيْهَا	يَوْمَئِذٍ
darkness	will cover them	(will be) dust	on them	that Day
	أُولَئِكَ	أَلْكَفَرَةُ	هُم	وَأُخْرَى
	أَلْفَجْرَةُ ﴿٤٤﴾			
	the evildoers	(will be) the disbelievers	[they]	those

سُورَةُ التَّكْوِيْرِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِذَا الشَّمْسُ كُوِّرَتْ ﴿١﴾ وَإِذَا النُّجُومُ انْكَدَرَتْ ﴿٢﴾ وَإِذَا الْجِبَالُ سُيِّرَتْ ﴿٣﴾ وَإِذَا الْعِشَارُ عُطِّلَتْ ﴿٤﴾ وَإِذَا الْوُحُوشُ حُشِرَتْ ﴿٥﴾ وَإِذَا الْبِحَارُ سُجِّرَتْ ﴿٦﴾ وَإِذَا النُّفُوسُ زُوِّجَتْ ﴿٧﴾ وَإِذَا الْمَوْءِدَةُ سُئِلَتْ ﴿٨﴾ بِأَيِّ ذَنْبٍ قُتِلَتْ ﴿٩﴾ وَإِذَا الصُّحُفُ نُشِرَتْ ﴿١٠﴾

Sūrah At-Takwīr

(Winding round and losing its Light) 81

In the Name of Allāh, the Most Gracious, the Most Merciful.

1. When the sun shall be wound round and its light is lost and is overthrown. 2. And when the stars shall fall. 3. And when the mountains shall be made to pass away; 4. And when the pregnant she-camels shall be neglected; 5. And when the *Wohhoosh* (animals, etc.) shall be gathered together. 6. And when the seas shall become as blazing Fire (or shall overflow). 7. And when the souls shall be joined with their bodies (the good with the good and the bad with the bad). 8. And when the female (infant) buried alive (as the pagan Arabs used to do) shall be questioned: 9. For what sin was she killed? 10. And when the (written) pages [of deeds (good and bad) of every person] shall be laid open.

الرَّحِيمِ	الرَّحْمَنِ	بِسْمِ اللَّهِ		
the Most Merciful	the Most Gracious	In the Name (of) Allāh		
وَإِذَا	النُّجُومُ انْكَدَرَتْ ﴿٢﴾	وَإِذَا	الشَّمْسُ كُوِّرَتْ ﴿١﴾	وَإِذَا
and when	the stars shall fall	and when	the sun shall be wound round	when

وَإِذَا	الْجِبَالُ سِيرَتْ ﴿٢﴾	وَإِذَا	الْعِشَارُ عُطِلَّتْ ﴿٤﴾
and when	the mountains shall be moved away	and when	the pregnant she-camels shall be neglected
وَإِذَا	الْوَحُوشُ حُشِرَتْ ﴿٥﴾	وَإِذَا	الْبَحَارُ سُجِرَتْ ﴿٦﴾
and when	the wild beasts shall be gathered together	and when	the seas shall be made to overflow
وَإِذَا	الْأَنْفُسُ رُؤِجَتْ ﴿٧﴾	وَإِذَا	الْمَوءِدَةُ سِيلَتْ ﴿٨﴾
and when	the souls shall be joined	and when	the female (infant) buried alive shall be questioned
ذَنْبٍ قُتِلَتْ ﴿٩﴾	بِأَيِّ	الْمَوءِدَةُ سِيلَتْ ﴿٨﴾	
sin was she killed	for what	the female (infant) buried alive shall be questioned	
	الْصُّحُفُ تُنشَرَتْ ﴿١٠﴾	وَإِذَا	
	the (written) pages shall be laid open	and when	

وَإِذَا السَّمَاءُ كُشِطَتْ ﴿١١﴾ وَإِذَا الْجَحِيمُ سُعِرَتْ ﴿١٢﴾ وَإِذَا الْجَنَّةُ أُنزِلَتْ ﴿١٣﴾ عَلِمَتْ نَفْسٌ مَّا أَحْضَرَتْ ﴿١٤﴾ فَلَا أُقْسِمُ بِالْخُنُوسِ ﴿١٥﴾ الْجَوَارِ الْكُنَّسِ ﴿١٦﴾ وَاللَّيْلِ إِذَا عَسْعَسَ ﴿١٧﴾ وَالصُّبْحِ إِذَا نَفَسَسَ ﴿١٨﴾ إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ ﴿١٩﴾

11. And when the heaven shall be stripped off and taken away from its place; 12. And when Hell-fire shall be set ablaze. 13. And when Paradise shall be brought near. 14. (Then) every person will know what he has brought (of good and evil). 15. So verily, I swear by the planets that recede (i.e. disappear during the day and appear during the night). 16. And by the planets that move swiftly and hide themselves. 17. And by the night as it departs. 18. And by the dawn as it brightens. 19. Verily, this is the Word (this Qur'an brought by) a most honourable messenger [Jibrāil (Gabriel), from Allāh to Prophet Muhammad ﷺ].

وَإِذَا	الْجَحِيمُ سُعِرَتْ ﴿١٢﴾	وَإِذَا	السَّمَاءُ كُشِطَتْ ﴿١١﴾	وَإِذَا	
and when	Hell-fire shall be set ablaze	and when	the heaven shall be stripped off	and when	
مَّا أَحْضَرَتْ ﴿١٤﴾	عَلِمَتْ نَفْسٌ	الْجَنَّةُ أُنزِلَتْ ﴿١٣﴾			
what he has brought (of good and evil)	every person will know	Paradise shall be brought near			
الْجَوَارِ		بِالْخُنُوسِ ﴿١٥﴾	فَلَا أُقْسِمُ		
(and by) the planets that move swiftly		by the planets that recede	so I swear		

وَالصُّبْحِ	إِذَا عَسَسَ ﴿١٧﴾	وَاللَّيْلِ	الْكَنَسِ ﴿١٦﴾	
and (by) the dawn	when it departs	and (by) the night	(and) hide themselves	
كِرِيمٍ ﴿١٩﴾	رَسُولٍ	لِقَوْلٍ	إِنَّهُ	إِذَا نَفَسَ ﴿١٨﴾
(most) honourable	(of) a messenger	(is the) Word	verily this	when it brightens

ذِي قُوَّةٍ عِنْدَ ذِي الْعَرْشِ مَكِينٍ ﴿٢٠﴾ مُطَاعٍ ثَمَّ أَمِينٍ ﴿٢١﴾ وَمَا صَاحِبُكُمْ بِمَجْنُونٍ ﴿٢٢﴾ وَلَقَدْ رَآهُ بِالْأَفُقِ
الْمُبِينِ ﴿٢٣﴾ وَمَا هُوَ عَلَى الْغَيْبِ بِضَنِينٍ ﴿٢٤﴾ وَمَا هُوَ بِقَوْلِ شَيْطَانٍ رَجِيمٍ ﴿٢٥﴾ فَأَيْنَ تَذْهَبُونَ ﴿٢٦﴾ إِنَّ هُوَ إِلَّا
ذِكْرٌ لِّلْعَالَمِينَ ﴿٢٧﴾ لِمَن شَاءَ مِنْكُمْ أَن يَسْتَقِيمَ ﴿٢٨﴾ وَمَا تَشَاءُونَ إِلَّا أَن يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ ﴿٢٩﴾

20. Owner of power (and high rank) with (Allāh), the Lord of the Throne, 21. Obeyed (by the angels in the heavens) and trustworthy. 22. And (O people) your companion (Muhammad ﷺ) is not a madman. 23. And indeed he (Muhammad ﷺ) saw him [Jibrāil (Gabriel)] in the clear horizon (towards the east). 24. And he (Muhammad ﷺ) withholds not a knowledge of the Unseen. 25. And it (the Qur'ān) is not the word of outcast *Shaitān* (Satan). 26. Then where are you going? 27. Verily, this (the Qur'ān) is no less than a Reminder to (all) the `Ālamīn (mankind and jinn) 28. To whomsoever among you who wills to walk straight. 29. And you cannot will unless (it be) that Allāh wills - the Lord of the `Ālamīn (mankind, jinn and all that exists).

ذِي قُوَّةٍ	عِنْدَ	ذِي الْعَرْشِ	مَكِينٍ ﴿٢٠﴾	مُطَاعٍ	ثَمَّ	أَمِينٍ ﴿٢١﴾
possessor of power	with	(the) Owner of the Throne	established	obeyed	and	trustworthy
وَمَا صَاحِبُكُمْ	بِمَجْنُونٍ ﴿٢٢﴾		وَلَقَدْ رَآهُ	بِالْأَفُقِ		
and your companion (is) not	a madman		and indeed he saw him	in the horizon		
الْمُبِينِ ﴿٢٣﴾	وَمَا هُوَ	عَلَى الْغَيْبِ	بِضَنِينٍ ﴿٢٤﴾	وَمَا هُوَ	بِقَوْلٍ	
clear	and he (is) not	on the Unseen	a withholder	and it (is) not	(the) word	
شَيْطَانٍ	رَجِيمٍ ﴿٢٥﴾	فَأَيْنَ تَذْهَبُونَ ﴿٢٦﴾	إِنَّ هُوَ	إِلَّا ذِكْرٌ		
(of) Satan	outcast	then where are you going	this (is) not	but a Reminder		
لِّلْعَالَمِينَ ﴿٢٧﴾	لِمَن	أَن يَسْتَقِيمَ ﴿٢٨﴾	شَاءَ مِنْكُمْ	تَوَلَّوْا		
to the worlds	to whomsoever	to walk straight	among you who wills	turn your backs		

رَبُّ الْعَالَمِينَ ﴿١٩﴾	أَنْ يَشَاءَ اللَّهُ	إِلَّا	وَمَا تَشَاءُونَ
(the) Lord (of) the worlds	that Allah wills	unless	and you can not will

سُورَةُ الْاِنْفِطَارِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِذَا السَّمَاءُ انْفَطَرَتْ ﴿١﴾ وَإِذَا الْكَوَاكِبُ انْتَرَتْ ﴿٢﴾ وَإِذَا الْبِحَارُ فُجِرَتْ ﴿٣﴾ وَإِذَا الْقُبُورُ بُعِثَتْ ﴿٤﴾
 عَلِمَتْ نَفْسٌ مَّا قَدَّمَتْ وَأَخَّرَتْ ﴿٥﴾ يَا أَيُّهَا الْإِنْسَانُ مَا غَرَّكَ بِرَبِّكَ الْكَرِيمِ ﴿٦﴾ الَّذِي خَلَقَكَ
 فَسَوَّكَ فَعَدَلَكَ ﴿٧﴾ فِي أَيِّ صُورَةٍ مَّا شَاءَ رَكَّبَكَ ﴿٨﴾

Sūrah Al-Infitār (The Cleaving) 82

In the Name of Allāh, the Most Gracious, the Most Merciful.

1. When the heaven shall be cleft asunder. 2. And when the stars shall be fallen and scattered. 3. And when the seas shall be burst forth. 4. And when the graves shall be turned upside down (and bring out their contents) 5. (Then) a person will know what he has sent forward and (what he has) left behind (of good or bad deeds). 6. O man! What has made you careless about your Lord, the Most Generous? 7. Who created you, fashioned you perfectly, and gave you due proportion. 8. In whatever form He willed, He put you together.

الرَّحِيمِ		الرَّحْمَنِ		بِسْمِ اللَّهِ	
the Most Merciful		the Most Gracious		In the Name (of) Allah	
وَإِذَا	الْكَوَاكِبُ انْتَرَتْ ﴿٢﴾	وَإِذَا	السَّمَاءُ انْفَطَرَتْ ﴿١﴾	إِذَا	السَّمَاءُ انْفَطَرَتْ ﴿١﴾
and when	the stars shall be scattered	and when	the heaven shall be cleft asunder	when	
عَلِمَتْ نَفْسٌ	الْقُبُورُ بُعِثَتْ ﴿٤﴾	وَإِذَا	الْبِحَارُ فُجِرَتْ ﴿٣﴾	عَلِمَتْ نَفْسٌ	الْبِحَارُ فُجِرَتْ ﴿٣﴾
a soul will know	the graves shall be turned upside down	and when	the seas shall be burst forth		
غَرَّكَ	مَا	يَتَأَيُّهَا الْإِنْسَانُ	وَأَخَّرَتْ ﴿٥﴾	مَا قَدَّمَتْ	مَا قَدَّمَتْ
has made you careless	what	man	and (what) left behind	what it has sent forward	
فَسَوَّكَ	خَلَقَكَ	الَّذِي	الْكَرِيمِ ﴿٦﴾	بِرَبِّكَ	بِرَبِّكَ
[and] fashioned you perfectly	created you	Who	the Most Generous	about your Lord	

فَعَدَّلَكَ ﴿٧﴾	فِي أَيِّ	صُورَةٍ	مَا شَاءَ	رَكَّبَكَ ﴿٨﴾
and gave you due proportion	in whatever	form	[that] He willed	He put you together

كَلَّا بَلْ تُكَذِّبُونَ بِالَّذِينَ ﴿٩﴾ وَإِنَّ عَلَيْكُمْ لَحَافِظِينَ ﴿١٠﴾ كِرَامًا كَتِيبِينَ ﴿١١﴾ يَعْمُونَ مَا تَفْعَلُونَ ﴿١٢﴾
 إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ ﴿١٣﴾ وَإِنَّ الْفُجَّارَ لَفِي جَحِيمٍ ﴿١٤﴾ يَصَلَوْنَهَا يَوْمَ الَّذِينَ ﴿١٥﴾ وَمَاهُمْ عَنْهَا بِغَائِبِينَ ﴿١٦﴾
 وَمَا أَدْرَاكَ مَا يَوْمَ الَّذِينَ ﴿١٧﴾

9. Nay! But you deny *Ad-Dīn* (i.e. the Day of Recompense). 10. But verily, over you (are appointed angels in charge of mankind) to watch you, 11. *Kirāman* (honourable) *Kātibīn* – writing down (your deeds), 12. They know all that you do. 13. Verily, *Al-Abrār* (the pious believers of Islāmic Monotheism) will be in Delight (Paradise); 14. And verily, *Al-Fujjār* (the wicked, disbelievers, polytheists, sinners and evildoers) will be in the blazing Fire (Hell), 15. Therein they will enter, and taste its burning flame on the Day of Recompense, 16. And they (*Al-Fujjār*) will not be absent therefrom. 17. And what will make you know what the Day of Recompense is?

كَلَّا	بَلْ تُكَذِّبُونَ	بِالَّذِينَ ﴿٩﴾	وَإِنَّ	عَلَيْكُمْ	لَحَافِظِينَ ﴿١٠﴾
by no means	nay you deny	the Judgement	but verily	over you	(are) guardians
كِرَامًا	كَتِيبِينَ ﴿١١﴾	يَعْمُونَ	مَا تَفْعَلُونَ ﴿١٢﴾	إِنَّ الْأَبْرَارَ	يَصَلَوْنَهَا
honourable	writing down	they know	(all) that you do	verily the righteous	they will burn in it
لَفِي نَعِيمٍ ﴿١٣﴾	وَإِنَّ الْفُجَّارَ	لَفِي جَحِيمٍ ﴿١٤﴾	يَوْمَ الَّذِينَ ﴿١٥﴾	وَمَا هُمْ	عَنْهَا
(will be) in Delight	and verily the wicked	(will be) in the blazing Fire (Hell)	and they (will) not	and what	(be) absent therefrom
وَمَا أَدْرَاكَ مَا يَوْمَ الَّذِينَ ﴿١٧﴾	وَمَا هُمْ عَنْهَا	وَمَا هُمْ عَنْهَا	وَمَا هُمْ عَنْهَا	وَمَا هُمْ عَنْهَا	وَمَا هُمْ عَنْهَا
(of) Recompense	(of) Recompense	(of) Recompense	(of) Recompense	(of) Recompense	(of) Recompense
وَمَا أَدْرَاكَ مَا يَوْمَ الَّذِينَ ﴿١٧﴾	وَمَا هُمْ عَنْهَا	وَمَا هُمْ عَنْهَا	وَمَا هُمْ عَنْهَا	وَمَا هُمْ عَنْهَا	وَمَا هُمْ عَنْهَا
will make you know	what	(is the) Day	(of) the Recompense	(of) the Recompense	(of) the Recompense

ثُمَّ مَا أَدْرَاكَ مَا يَوْمَ الَّذِينَ ﴿١٨﴾ يَوْمَ لَا تَمْلِكُ نَفْسٌ لِنَفْسٍ شَيْئًا وَالْأَمْرُ يَوْمَئِذٍ لِلَّهِ ﴿١٩﴾

18. Again, what will make you know what the Day of Recompense is? 19. (It

will be) the Day when no person shall have power (to do anything) for another, and the Decision, that Day, will be (wholly) with Allāh.

أَلَدِينِ ﴿٨٣﴾	يَوْمٌ	مَا	أَدْرَبَكَ	ثُمَّ مَا
(of) Recompense	(is the) Day	what	will make you know	then what
شَيْئًا	لِنَفْسٍ	لَا تَمْلِكُ نَفْسٌ		يَوْمَ
anything	for a soul	(when) a soul (person) shall have no power		(the) Day
يَوْمَئِذٍ لِلَّهِ ﴿٨٤﴾		وَالْأَمْرُ		
that Day (will be) with Allah		and the Decision		

سُورَةُ الْمُطَفِّفِينَ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَيْلٌ لِّلْمُطَفِّفِينَ ﴿١﴾ الَّذِينَ إِذَا أَكَالُوا عَلَى النَّاسِ يَسْتَوْفُونَ ﴿٢﴾ وَإِذَا كَالُوهُمْ أَوْ وَزَنُوهُمْ يُخْسِرُونَ ﴿٣﴾ أَلَا يَظُنُّ أُولَئِكَ أَنَّهُمْ مَبْعُوثُونَ ﴿٤﴾ لِيَوْمٍ عَظِيمٍ ﴿٥﴾ يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ ﴿٦﴾

Sūrah Al-Mutaffifīn (Those Who Deal in Fraud) 83

In the Name of Allāh, the Most Gracious, the Most Merciful.

1. Woe to *Al-Mutaffifūn* (those who give less in measure and weight). 2. Those who, when they have to receive by measure from men, demand full measure, 3. And when they have to give by measure or weight to (other) men, give less than due. 4. Do they not think that they will be resurrected (for reckoning), 5. On a Great Day? 6. The Day when (all) mankind will stand before the Lord of the `Ālamīn (mankind, jinn and all that exists).

الرَّحِيمِ	الرَّحْمَنِ	بِسْمِ اللَّهِ
the Most Merciful	the Most Gracious	In the Name (of) Allah
الَّذِينَ	لِلْمُطَفِّفِينَ ﴿١﴾	وَيْلٌ
those who	to Al-Mutaffifun (those who give less in measure and weight)	woe

وَإِذَا	عَلَى النَّاسِ يَسْأَلُونَ ﴿٢﴾	إِذَا أَكْتَالُوا	
and when	from men they demand full measure	when they have to receive by measure	
	أَوْ وَزَنُوهُمْ	كَالْوَهُمْ	
	or they have to give by weight to them	they have to give by measure to them	
لِيَوْمٍ	مَبْعُوثُونَ ﴿٤﴾	أَلَا يَظُنُّ أَوْلِيَاكَ	يُخْسِرُونَ ﴿٣﴾
on a Day	(will be) resurrected	that they (do) they not think?	they give less than due
	لِرَبِّ الْعَالَمِينَ ﴿٦﴾	يَقُومُ النَّاسُ	يَوْمَ عَظِيمٍ ﴿٥﴾
before (the) Lord (of) the worlds	(when) mankind will stand	(the) Day	Great

كَلَّا إِنَّ كِتَابَ الْفُجَّارِ لَفِي سِجِّينٍ ﴿٧﴾ وَمَا أَدْرَاكَ مَا سِجِّينٌ ﴿٨﴾ كِتَابٌ مَرْقُومٌ ﴿٩﴾ وَيَلُّ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿١٠﴾ الَّذِينَ يَكْذِبُونَ يَوْمَ الدِّينِ ﴿١١﴾ وَمَا يَكْذِبُ بِهِ إِلَّا كُلُّ مُعْتَدٍ أَثِيمٍ ﴿١٢﴾ إِذَا نُتِلَّى عَلَيْهِ ءَايَاتُنَا قَالَ أَسْطِيرُ الْأَوَّلِينَ ﴿١٣﴾ كَلَّا بَلْ رَانَ عَلَى قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ ﴿١٤﴾

7. Nay! Truly, the Record (writing of the deeds) of the *Fujjār* (disbelievers, polytheists, sinners, evildoers and the wicked) is (preserved) in *Sijjīn*. 8. And what will make you know what *Sijjīn* is? 9. A Register inscribed. 10. Woe that Day to those who deny. 11. Those who deny the Day of Recompense. 12. And none can deny it except every transgressor beyond bounds (in disbelief, oppression and disobedience to Allāh), the sinner! 13. When Our Verses (of the Qur'ān) are recited to him, he says: "Tales of the ancients!" 14. Nay! But on their hearts is the *Rān* (covering of sins and evil deeds) which they used to earn.

كَلَّا	إِنَّ كِتَابَ	الْفُجَّارِ	لَفِي سِجِّينٍ ﴿٧﴾	وَمَا	أَدْرَاكَ
nay	truly (the) Record	(of) the wicked	(is) in Sijjīn	and what	will make you know
مَا	سِجِّينٌ ﴿٨﴾	كِتَابٌ	مَرْقُومٌ ﴿٩﴾	وَيَلُّ	لِلْمُكَذِّبِينَ ﴿١٠﴾
what	Sijjīn (is)	a Register	inscribed	woe	to those who deny
الَّذِينَ يَكْذِبُونَ	يَوْمَ	الدِّينِ ﴿١١﴾	وَمَا يَكْذِبُ	بِهِ	إِلَّا كُلُّ
those who deny	(the) Day	(of) Recompense	and none can deny	it	except every
مُعْتَدٍ	أَثِيمٍ ﴿١٢﴾	إِذَا نُتِلَّى	عَلَيْهِ	ءَايَاتُنَا	
transgressor beyond bounds	(the) sinner	when are recited	to him	Our Verses	

قَالَ أَسْطِيرٌ	الْأَوَّلِينَ ﴿١٦﴾	كَلَّا ط	بَلْ رَانَ
he says tales	(of) the ancients	by no means	nay is Ran (covering of sins and evil deeds)
عَلَى قُلُوبِهِمْ	مَا كَانُوا	يَكْسِبُونَ ﴿١٧﴾	
on their hearts	which they used to	earn	

كَلَّا إِنَّهُمْ عَنْ رَبِّهِمْ يَوْمَئِذٍ لَمَحْجُوبُونَ ﴿١٥﴾ ثُمَّ إِنَّهُمْ لَصَالُوا الْجَحِيمِ ﴿١٦﴾ ثُمَّ يُقَالُ هَذَا الَّذِي كُنْتُمْ بِهِ تُكَذِّبُونَ ﴿١٧﴾ كَلَّا إِنَّ كِتَابَ الْأَبْرَارِ لَفِي عِلِّيَّينَ ﴿١٨﴾ وَمَا أَدْرَاكَ مَا عِلِّيُّونَ ﴿١٩﴾ كِتَابٌ مَرْقُومٌ ﴿٢٠﴾

15. Nay! Surely, they (evildoers) will be veiled from seeing their Lord that Day. 16. Then verily, they will indeed enter (and taste) the burning flame of Hell. 17. Then, it will be said to them: "This is what you used to deny!" 18. Nay! Verily, the Record (writing of the deeds) of *Al-Abrār* (the pious believers of Islāmic Monotheism) is (preserved) in *Illiyūn*. 19. And what will make you know what *Illiyūn* is? 20. A Register inscribed,

كَلَّا	عَنْ رَبِّهِمْ	يَوْمَئِذٍ	لَمَحْجُوبُونَ ﴿١٥﴾	ثُمَّ	إِنَّهُمْ
nay	from (seeing) their Lord	that Day	(will be) veiled	then	verily they
لَصَالُوا	الْجَحِيمِ ﴿١٦﴾	ثُمَّ يُقَالُ هَذَا	الَّذِي كُنْتُمْ		
(will) indeed burn	(in) the burning flame of Hell	then it will be said this	(is) what you used to		
بِهِ تَكْذِبُونَ ﴿١٧﴾	كَلَّا	إِنَّ كِتَابَ	الْأَبْرَارِ	لَفِي عِلِّيَّينَ ﴿١٨﴾	
deny [it]	nay	verily (the) Record	(of) the righteous	(will be) indeed in Illiyun	
وَمَا	أَدْرَاكَ	مَا	عِلِّيُّونَ ﴿١٩﴾	كِتَابٌ	مَرْقُومٌ ﴿٢٠﴾
and what	will make you know	what	Illiyun (is)	a Register	inscribed

يَشْهَدُهُ الْمُقَرَّبُونَ ﴿٢١﴾ إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ ﴿٢٢﴾ عَلَى الْأَرَائِكِ يُنظَرُونَ ﴿٢٣﴾ تَعْرِفُ فِي وُجُوهِهِمْ نَضْرَةَ النِّعَمِ ﴿٢٤﴾ يُسْقَوْنَ مِنْ رَحِيقٍ مَخْحُومٍ ﴿٢٥﴾ خَتَمَهُ مَسْكِ وَفِي ذَلِكَ فَلْيَتَنَافَسِ الْمُتَنَافِسُونَ ﴿٢٦﴾ وَمِنْ أَجْهِهِ مِنْ تَسْنِيمٍ ﴿٢٧﴾ عَيْنًا يَشْرَبُ بِهَا الْمُقَرَّبُونَ ﴿٢٨﴾

21. To which bear witness those nearest (to Allāh, i.e. the angels). 22. Verily, *Al-Abrār* (the pious believers of Islāmic Monotheism) will be in Delight

(Paradise). 23. On thrones, looking (at all things). 24. You will recognise in their faces the brightness of delight. 25. They will be given to drink of pure sealed wine. 26. The last thereof (that wine) will be the smell of musk, and for this let (all) those strive who want to strive (i.e. hasten earnestly to the obedience of Allāh). 27. It (that wine) will be mixed with *Tasnīm*: 28. A spring whereof drink those nearest to Allāh.

لَفِي نَعِيمٍ ﴿٢٣﴾	إِنَّ الْأَبْرَارَ	الْمُقَرَّبُونَ ﴿٢٤﴾	يَشْهَدُهُ
(will be) in Delight	verily the righteous	those nearest (to Allāh)	(to) which bear witness
النَّعِيمِ ﴿٢٤﴾	نَضْرَةً	تَعْرِفُ فِي وُجُوهِهِمْ	عَلَى الْأَرَائِكِ يَنْظُرُونَ ﴿٢٥﴾
(of) delight	(the) brightness	you will recognise in their faces	on thrones looking
خِتَمُهُ	مَخْتُومٍ ﴿٢٦﴾	يُسْقَوْنَ مِنْ رَحِيقٍ	
(the) last thereof	sealed	they will be given to drink of pure wine	
وَمَزَاجُهُ	فَلْيَتَنَفَّسْ الْأَمْنَفِيسُونَ ﴿٢٧﴾	وَفِي ذَلِكَ	مِسْكٌ
and its mixture	let those strive who want to strive	and for this	(will be the) smell of musk
الْمُقَرَّبُونَ ﴿٢٨﴾	بِهَا	عَيْنًا يَشْرَبُ	مِنْ تَسْنِيمٍ ﴿٢٩﴾
those nearest (to Allāh)	whereof	a spring will drink	(will be) from Tasnim

إِنَّ الَّذِينَ أَجْرَمُوا كَانُوا مِنَ الَّذِينَ ءَامَنُوا يَضْحَكُونَ ﴿٣٠﴾ وَإِذَا مَرُّوا بِهِمْ يَتَغَامِرُونَ ﴿٣١﴾ وَإِذَا انْقَلَبُوا إِلَىٰ أَهْلِهِمْ انْقَلَبُوا فَكِهِينَ ﴿٣٢﴾ وَإِذَا رَأَوْهُمْ قَالُوا إِنَّ هَٰؤُلَاءِ لَضَالُّونَ ﴿٣٣﴾ وَمَا أَرْسَلْنَا عَلَيْهِمْ حَفِظِينَ ﴿٣٤﴾ فَالْيَوْمَ الَّذِينَ ءَامَنُوا مِنَ الْكُفَّارِ يَضْحَكُونَ ﴿٣٥﴾ عَلَىٰ الْأَرَائِكِ يَنْظُرُونَ ﴿٣٦﴾ هَلْ تُؤِثُّبُ الْكُفَّارَ مَا كَانُوا يَفْعَلُونَ ﴿٣٧﴾

29. Verily, (during the worldly life) those who committed crimes used to laugh at those who believed. 30. And, whenever they passed by them, used to wink one to another (in mockery). 31. And when they returned to their own people, they would return jesting; 32. And when they saw them, they said: "Verily, these have indeed gone astray!" 33. But they (disbelievers, sinners) had not been sent as watchers over them (the believers). 34. But this Day (the Day of Resurrection) those who believe will laugh at the disbelievers 35. On (high) thrones, looking (at all things). 36. Are not the disbelievers paid (fully) for what they used to do?

إِنَّ الَّذِينَ أَجْرَمُوا	كَانُوا	مِنَ الَّذِينَ ءَامَنُوا	يَضْحَكُونَ ﴿٣١﴾
verily those who committed crimes	they used to	at those who believed	laugh
وَإِذَا مَرُّوا	بِهِمْ	يَنْغَامِرُونَ ﴿٣٢﴾	
and whenever they passed	by them	they used to wink one to another	
وَإِذَا انْقَلَبُوا	إِلَىٰ أَهْلِهِمْ	انْقَلَبُوا فَكِهِينَ ﴿٣٣﴾	وَإِذَا
and when they returned	to their own people	they would return jesting	and when
رَأَوْهُمْ	قَالُوا	إِنَّ هَٰؤُلَاءِ	أَضَالُونَ ﴿٣٤﴾
they saw them	they said	verily these	(have) indeed gone astray
عَلَيْهِمْ	حَافِظِينَ ﴿٣٥﴾	فَالْيَوْمَ	الَّذِينَ ءَامَنُوا
over them	(as) watchers	but this Day	those who believe
عَلَىٰ الْأَرَائِكِ يَنْظُرُونَ ﴿٣٦﴾	هَلْ ثَوَّبَ الْكُفَّارُ	مَا كَانُوا	يَفْعَلُونَ ﴿٣٧﴾
on thrones looking	(are not) the disbelievers paid?	(for) what they used to	do

سُورَةُ الْاِنْشِقَاقِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِذَا السَّمَاءُ انشَقَّتْ ﴿١﴾ وَأَذِنَتْ لِرَبِّهَا وَحُقَّتْ ﴿٢﴾ وَإِذَا الْأَرْضُ مُدَّتْ ﴿٣﴾ وَأَلْقَتْ مَا فِيهَا وَتَخَلَّتْ ﴿٤﴾ وَأَذِنَتْ لِرَبِّهَا وَحُقَّتْ ﴿٥﴾ يَتَأْتِيهَا الْإِنْسَانُ إِنَّكَ كَادِحٌ إِلَىٰ رَبِّكَ كَدًا فَمُلِّقِيهِ ﴿٦﴾ فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ ﴿٧﴾ فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا ﴿٨﴾ وَيَنْقَلِبُ إِلَىٰ أَهْلِهِ مَسْرُورًا ﴿٩﴾

Sūrah Al-Inshiqāq (The Splitting Asunder) 84

In the Name of Allāh, the Most Gracious, the Most Merciful.

1. When the heaven shall be split asunder, 2. And listen to and obey its Lord – and it must do so. 3. And when the earth shall be stretched forth, 4. And shall cast out all that was in it and become empty. 5. And listen and obey its Lord – and it must do so. 6. O man! Verily, you are returning towards your Lord – with your deeds and actions (good or bad), – a sure returning, and you will meet (the results of your deeds which you did). 7. Then as for him who will be given

his Record in his right hand, 8. He surely will receive an easy reckoning, 9. And will return to his family in joy!

الرَّحِيمِ		الرَّحْمَنِ		بِسْمِ اللَّهِ	
the Most Merciful		the Most Gracious		In the Name (of) Allah	
وَحَقَّتْ ٦	لِرَبِّهَا	وَأَذِنَتْ	السَّمَاءُ أَنْشَقَّتْ ١١	وَإِذَا	
and it must do so	to its Lord	and listen	the heaven shall be split asunder	when	
فِيهَا	وَأَلْقَتْ مَا	وَأَذِنَتْ	الْأَرْضُ مَدَّتْ ١٢	وَإِذَا	
(was) in it	and shall cast out (all) that		the earth shall be stretched forth	and when	
وَحَقَّتْ ٦	لِرَبِّهَا	وَأَذِنَتْ	وَتَخَلَّتْ ١٣		
and it must do so	to its Lord	and listen (and obey)	and become empty		
كَدْحًا	إِلَىٰ رَبِّكَ	كَادِحٌ	إِنَّكَ	الْإِنْسَانُ	يَأْتِيهَا ١٤
very hard	towards your Lord	(are) exerting	verily you	man	0
بِيَمِينِهِ ٧	أَوْتَىٰ كِتَابَهُ.	فَأَمَّا مَنْ	فَمَلَقْتَهُ ١٥		
in his right hand	will be given his Record	then as for (him) who	and (you will) meet Him		
مَسْرُورًا ٨	إِلَىٰ أَهْلِهِ	وَيَقْلِبُ ٩	يَسِيرًا ١٠	فَسَوْفَ يُحَاسَبُ حِسَابًا	
(in) joy	to his family	and will return	easy	then soon he will be reckoned a reckoning	

وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ وَرَاءَ ظَهْرِهِ ١٥ فَسَوْفَ يَدْعُوا ثُبُورًا ١١ وَيَصْلَىٰ سَعِيرًا ١٢ إِنَّهُ كَانَ فِي أَهْلِهِ مَسْرُورًا ٨ إِنَّهُ ظَنَّ أَنْ لَنْ يَحُورَ ١٤ بَلَىٰ إِنَّ رَبَّهُ كَانَ بِهِ بَصِيرًا ١٥ فَلَا أُقْسِمُ بِالشَّفَقِ ١٦ وَاللَّيْلِ وَمَا وَسَقَ ١٧ وَالْقَمَرِ إِذَا اتَّسَقَ ١٨

10. But whosoever is given his Record behind his back, 11. He will invoke (for his) destruction, 12. And he shall enter a blazing Fire (and made to taste its burning). 13. Verily, he was among his people in joy! 14. Verily, he thought that he would never come back (to Us)! 15. Yes! Verily, his Lord has been ever beholding him! 16. So, I swear by the afterglow of sunset; 17. And by the night and whatever it gathers in its darkness, 18. And by the moon when it is at the full.

ظَهْرَهُ ﴿١٠﴾	وَرَاءَ	أُوْتِيَ كِتَابَهُ	وَأَمَّا مَنْ
his back	behind	is given his Record	but as for (him) who
إِنَّهُ كَانَ ﴿١١﴾	وَيَصَلَّى سَعِيرًا ﴿١٢﴾	فَسَوْفَ يَدْعُوا ثُبُورًا ﴿١٣﴾	
verily he was	and he shall enter	a blazing Fire	then soon he will invoke (for) destruction
لَنْ يَحُورَ ﴿١٤﴾	أَنْ	إِنَّهُ ظَنَّ ﴿١٥﴾	مَسْرُورًا ﴿١٦﴾
he would never come back	that	verily he thought	(in) joy
بِأَلْسَفِكَ ﴿١٧﴾	فَلَا أَقْسِمُ ﴿١٨﴾	بَصِيرًا ﴿١٩﴾	بِهِ
by the afterglow of sunset	so I swear	beholding [at] him	verily his Lord has been
إِذَا أَسَقَ ﴿٢٠﴾	وَالْقَمَرَ	وَمَا وَسَقَ ﴿٢١﴾	وَاللَّيْلَ
when it is at the full	and the moon	and whatever it gathers in its darkness	and (by) the night

لَتَرْكَبَنَّ طَبَقًا عَنْ طَبَقٍ ﴿١٩﴾ فَمَا لَهُمْ لَا يُؤْمِنُونَ ﴿٢٠﴾ وَإِذَا قُرِئَ عَلَيْهِمُ الْقُرْآنُ لَا يَسْجُدُونَ ﴿٢١﴾
 بَلِ الَّذِينَ كَفَرُوا يُكْذِبُونَ ﴿٢٢﴾ وَاللَّهُ أَعْلَمُ بِمَا يُوعُونَ ﴿٢٣﴾ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ ﴿٢٤﴾ إِلَّا الَّذِينَ
 ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ ﴿٢٥﴾

19. You shall certainly travel from stage to stage (in this life and in the Hereafter). 20. What is the matter with them, that they believe not? 21. And when the Qur'ān is recited to them, they fall not prostrate. 22. Nay, those who disbelieve, deny (Prophet Muhammad ﷺ and whatever he brought, i.e. this Qur'ān and Islāmic Monotheism). 23. And Allāh knows best what they gather (of good and bad deeds), 24. So, announce to them a painful torment. 25. Except those who believe and do righteous good deeds, for them is a reward that will never come to an end (i.e. Paradise).

هُمْ	فَمَا	عَنْ طَبَقٍ ﴿١٩﴾	لَتَرْكَبَنَّ طَبَقًا
with them	so what (is the matter)	from stage	you shall certainly travel (to) stage
لَا يَسْجُدُونَ ﴿٢١﴾	الْقُرْآنُ	عَلَيْهِمْ	وَإِذَا قُرِئَ ﴿٢٢﴾
they fall not prostrate	the Quran	to them	and when is recited (that) they believe not
بِمَا يُوعُونَ ﴿٢٣﴾	وَاللَّهُ أَعْلَمُ	يُكْذِبُونَ ﴿٢٤﴾	بَلِ الَّذِينَ كَفَرُوا
what they gather	and Allah knows best	deny	nay those who disbelieve

إِلَّا الَّذِينَ ءَامَنُوا		أَلِيمٌ	بِعَذَابٍ	فَبَشِّرْهُمْ
except those who believe		painful	a torment	so announce to them
مَمَّنُونٍ	غَيْرُ	أَجْرٌ	لَهُمْ	وَعَمِلُوا الصَّالِحَاتِ
ending	never	(is) a reward	for them	and do righteous deeds

سُورَةُ الْبُرُوجِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالسَّمَاءِ ذَاتِ الْبُرُوجِ ۝۱ وَالْيَوْمِ الْمَوْعُودِ ۝۲ وَشَاهِدِ وَمَشْهُودِ ۝۳ قُلْ أَصْحَابُ الْأَخْدُودِ ۝۴ النَّارِ ذَاتِ الْوُقُودِ ۝۵ إِذْ هُمْ عَلَيْهَا قُعُودٌ ۝۶ وَهُمْ عَلَىٰ مَا يَفْعَلُونَ بِالْمُؤْمِنِينَ شُهُودٌ ۝۷ وَمَا نَقَمُوا مِنْهُمْ إِلَّا أَن يُؤْمِنُوا بِاللَّهِ الْعَزِيزِ الْحَمِيدِ ۝۸

Sūrah Al-Burūj (The Big Stars) 85

In the Name of Allāh, the Most Gracious, the Most Merciful.

1. By the heaven holding the big stars. 2. And by the Promised Day (i.e. the Day of Resurrection). 3. And by the Witnessing (i.e. Friday), and by the Witnessed [i.e. the day of `Arafah (Hajj), the ninth of Dhul-Hijjah]; 4. Cursed were the People of the Ditch (in the story of the Boy and the King). 5. Of fire fed with fuel, 6. When they sat by it (fire), 7. And they witnessed what they were doing against the believers (i.e. burning them). 8. And they had no fault except that they believed in Allāh, the All-Mighty, the Worthy of all praise!

الرَّحِيمِ		الرَّحْمَنِ		بِسْمِ اللَّهِ	
the Most Merciful		the Most Gracious		In the Name (of) Allah	
وَشَاهِدِ		الْمَوْعُودِ	وَالْيَوْمِ	ذَاتِ الْبُرُوجِ	وَالسَّمَاءِ ذَاتِ
and (by) the Witnessing (day)		Promised	and (by) the Day	the big stars	holding by the heaven
ذَاتِ النَّارِ	الْأَخْدُودِ	قُلْ أَصْحَابُ		وَمَشْهُودِ	
with (of) the fire	(of) the Ditch	cursed were (the) People		and (by) the Witnessed (day)	

الْقُودِ ۞	إِذْ هُمْ عَلَيْهَا قُعُودٌ ۞	وَهُمْ عَلَىٰ مَا	يَفْعَلُونَ بِالْمُؤْمِنِينَ
fuel	when they sat by it	and they on what	they were doing to the believers
شُهُودٌ ۞	وَمَا نَقَمُوا	مِنْهُمْ إِلَّا	أَن يُؤْمِنُوا
(were) witnesses	and they took not revenge	on them except	that they believed
بِاللَّهِ	الْعَزِيزِ	الْحَمِيدِ ۞	
in Allah	the All-Mighty	the Worthy of all praise	

الَّذِي لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ ۞ ٩. إِنَّ الَّذِينَ فَتَنُوا الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ثُمَّ لَمْ يَتُوبُوا فَلَهُمْ عَذَابُ جَهَنَّمَ وَلَهُمْ عَذَابُ الْحَرِيقِ ۞ ١٠. إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ذَلِكَ الْفَوْزُ الْكَبِيرُ ۞ ١١

9. To Whom belongs the dominion of the heavens and the earth! And Allāh is Witness over everything. 10. Verily, those who put into trial the believing men and the believing women (by torturing them and burning them), and then do not turn in repentance (to Allāh), then they will have the torment of Hell, and they will have the punishment of the burning Fire. 11. Verily, those who believe and do righteous good deeds, for them will be Gardens under which rivers flow (Paradise). That is the great success.

الَّذِي	لَهُ	مُلْكُ	السَّمَوَاتِ	وَالْأَرْضِ	وَاللَّهُ
Who	to Him (belongs)	(the) dominion	(of) the heavens	and the earth	and Allah
عَلَىٰ كُلِّ	شَيْءٍ	شَهِيدٌ ۞	إِنَّ الَّذِينَ	فَتَنُوا	الْمُؤْمِنِينَ
over every	thing	(is) a Witness	verily those who	put into trial	the believing men
وَالْمُؤْمِنَاتِ	ثُمَّ	لَمْ يَتُوبُوا	فَلَهُمْ		
and the believing women	then	they turn not in repentance	then they (will) have		
عَذَابُ	جَهَنَّمَ	وَهُمْ	عَذَابُ	الْحَرِيقِ ۞	
(the) torment	(of) Hell	and they (will) have	(the) punishment	(of) the burning Fire	
إِنَّ الَّذِينَ ءَامَنُوا	وَعَمِلُوا	الصَّالِحَاتِ	لَهُمْ	جَنَّاتٌ	
verily those who believe	and do	righteous deeds	for them	(will be) Gardens	

الْكَبِيرُ ﴿١١﴾	الْفَوْزُ	ذَلِكَ	الْأَنْهَارِ	تَجْرِي مِنْ تَحْتِهَا
great	(is) the success	that	the rivers	flowing under which

إِنَّ بَطْشَ رَبِّكَ لَشَدِيدٌ ﴿١٢﴾ إِنَّهُ هُوَ بَدِئُ وَبَعِيدٌ ﴿١٣﴾ وَهُوَ الْغَفُورُ الْوَدُودُ ﴿١٤﴾ ذُو الْعَرْشِ الْمَجِيدُ ﴿١٥﴾ فَعَالٌ لَمَّا يَرِيدُ ﴿١٦﴾ هَلْ أُنْتَبِهُ الْجُنُودُ ﴿١٧﴾ فِرْعَوْنَ وَثَمُودَ ﴿١٨﴾ بَلِ الَّذِينَ كَفَرُوا فِي تَكْذِيبٍ ﴿١٩﴾ وَاللَّهُ مِنْ وَرَائِهِمْ مُحِيطٌ ﴿٢٠﴾ بَلْ هُوَ قُرْآنٌ مَجِيدٌ ﴿٢١﴾ فِي لَوْحٍ مَحْفُوظٍ ﴿٢٢﴾

12. Verily, (O Muhammad ﷺ) the Seizure (punishment) of your Lord is severe and painful. 13. Verily, He it is Who begins (or originates) the creation (of everything), and then repeats it. 14. And He is Oft-Forgiving, full of love (towards the pious who are real true believers of Islāmic Monotheism), 15. Owner of the Throne, the Glorious, 16. (He is the) Doer of whatsoever He intends (or wills). 17. Has the story reached you of the hosts, 18. Of Fir'aun (Pharaoh) and Thamūd? 19. Nay! The disbelievers (persisted) in denying (Prophet Muhammad ﷺ and his Message of Islāmic Monotheism). 20. And Allāh encompasses them from behind! (i.e. all their deeds are within His Knowledge, and He will requite them for their deeds). 21. Nay! This is a Glorious Qur'ān, 22. (Inscribed) in *Al-Lauh Al-Mahfūz* (The Preserved Tablet)!

إِنَّ بَطْشَ رَبِّكَ لَشَدِيدٌ ﴿١٢﴾	إِنَّهُ هُوَ بَدِئُ وَبَعِيدٌ ﴿١٣﴾	ذُو الْعَرْشِ الْمَجِيدُ ﴿١٥﴾	وَهُوَ الْغَفُورُ الْوَدُودُ ﴿١٤﴾	وَبَعِيدٌ ﴿١٣﴾
(of) your Lord	verily He (Allah)	Owner of the Throne	and He (is) Oft-Forgiving	and repeats
فَعَالٌ لَمَّا يَرِيدُ ﴿١٦﴾	هَلْ أُنْتَبِهُ الْجُنُودُ ﴿١٧﴾	حَدِيثُ	بَلِ الَّذِينَ كَفَرُوا ﴿١٩﴾	فِرْعَوْنَ وَثَمُودَ ﴿١٨﴾
(He is the) Doer	(of) the hosts	(the) story	has reached you?	and Thamud (of) Pharaoh
مِنْ وَرَائِهِمْ مُحِيطٌ ﴿٢٠﴾	بَلْ هُوَ قُرْآنٌ مَجِيدٌ ﴿٢١﴾	فِي لَوْحٍ مَحْفُوظٍ ﴿٢٢﴾	وَاللَّهُ	
encompasses	nay this	in (the) Tablet	and Allah	
from behind them	(is) a Quran	Glorious	and Allah	

سُورَةُ الطَّارِقِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالسَّمَاءِ وَالطَّارِقِ ﴿١﴾ وَمَا أَدْرَاكَ مَا الطَّارِقُ ﴿٢﴾ النَّجْمُ الثَّاقِبُ ﴿٣﴾ إِنَّ كُلَّ نَفْسٍ لَّمَّا عَلَيْهَا حَافِظٌ ﴿٤﴾ فَلْيَنْظُرِ
الْإِنْسَانُ مِمَّ خُلِقَ ﴿٥﴾ خُلِقَ مِنْ مَّاءٍ دَافِقٍ ﴿٦﴾ يَخْرُجُ مِنْ بَيْنِ الصُّلْبِ وَالتَّرَائِبِ ﴿٧﴾ إِنَّهُ عَلَى رَجْعِهِ لَقَادِرٌ ﴿٨﴾

Sūrah At-Tāriq (The Night-Comer) 86

In the Name of Allāh, the Most Gracious, the Most Merciful.

1. By the heaven, and *At-Tāriq* (the night-comer, i.e. the bright star); 2. And what will make you to know what *At-Tāriq* (the night-comer) is? 3. (It is) the star of piercing brightness; 4. There is no human being but has a protector over him (or her) (i.e. angels in charge of each human being guarding him, writing his good and bad deeds). 5. So, let man see from what he is created! 6. He is created from a water gushing forth, 7. Proceeding from between the backbone and the ribs. 8. Verily, (Allāh) is Able to bring him back (to life)!

الرَّحِيمِ		الرَّحْمَنِ		بِسْمِ اللَّهِ	
the Most Merciful		the Most Gracious		In the Name (of) Allah	
مَا	أَدْرَاكَ	وَمَا	وَالطَّارِقِ ﴿١﴾	وَالسَّمَاءِ	
what	will make you to know	and what	and At-Tariq (the night-comer)	by the heaven	
إِنْ كُلُّ	الثَّاقِبُ ﴿٣﴾	النَّجْمُ	الطَّارِقُ ﴿٢﴾		
(there is) not every	(of) piercing brightness	(it is) the star	At-Tariq (the night-comer is)		
مِمَّ خُلِقَ ﴿٥﴾	فَلْيَنْظُرِ الْإِنْسَانُ	حَافِظٌ ﴿٤﴾	عَلَيْهَا	لَمَّا	نَفْسٍ
from what he is created	so let man see	(is) a protector	over him	but	human being
الصُّلْبِ	يَخْرُجُ مِنْ بَيْنِ	دَافِقٍ ﴿٦﴾	خُلِقَ مِنْ مَّاءٍ		
the backbone	it proceeds from between	gushing forth	he is created from a water		
لِقَادِرٍ ﴿٨﴾	عَلَى رَجْعِهِ	إِنَّهُ	وَالتَّرَائِبِ ﴿٧﴾		
(is) Able	to bring him back	verily He (Allah)	and the ribs		

يَوْمَ تُبْلَى السَّرَائِرُ ﴿٩﴾ قَالَهُ مِنْ قُوَّةٍ وَلَا نَاصِرٍ ﴿١٠﴾ وَالسَّمَاءِ ذَاتِ الرَّجْعِ ﴿١١﴾ وَالْأَرْضِ ذَاتِ الصَّدْعِ ﴿١٢﴾ إِنَّهُ لَقَوْلٌ ﴿١٣﴾ فَصَلٌ ﴿١٤﴾ وَمَا هُوَ بِالْهَزْلِ ﴿١٥﴾ إِنَّهُمْ يَكِيدُونَ كَيْدًا ﴿١٦﴾ وَأَكِيدُ كَيْدًا ﴿١٧﴾ فَمَهْلِكُ الْكَافِرِينَ أَهْمَهُمْ رُوبِدًا ﴿١٨﴾

9. The Day when all the secrets (deeds, prayers, fasting) will be examined (as to their truth). 10. Then he will have no power, nor any helper. 11. By the sky (having rain clouds) which gives rain, again and again. 12. And the earth which splits (with the growth of trees and plants). 13. Verily, this (the Qur'an) is the Word that separates (the truth from falsehood, and commands strict laws for mankind to cut the roots of evil). 14. And it is not a thing for amusement. 15. Verily, they are but plotting a plot (against you O Muhammad ﷺ). 16. And I (too) am planning a plan. 17. So, give a respite to the disbelievers; and leave them for a while.

يَوْمَ	تُبْلَى السَّرَائِرُ ﴿٩﴾			فَمَا	لَهُ
(the) Day	(when) the secrets will be examined			then (will be) not	for him
مِنْ قُوَّةٍ	وَلَا نَاصِرٍ ﴿١٠﴾	وَالسَّمَاءِ ذَاتِ	الرَّجْعِ ﴿١١﴾	وَالْأَرْضِ	ذَاتِ
any power	nor any helper	with by the sky	the returning rain	and the earth	which
الصَّدْعِ ﴿١٢﴾	إِنَّهُ	لَقَوْلٌ	فَصَلٌ ﴿١٣﴾	وَمَا هُوَ	
splits	verily this (Quran)	(is the) Word	(that) separates	and it (is) not	
بِالْهَزْلِ ﴿١٥﴾	إِنَّهُمْ يَكِيدُونَ	كَيْدًا ﴿١٦﴾	وَأَكِيدُ كَيْدًا ﴿١٧﴾		
for amusement	verily they are plotting	a plot	and I am planning a plan		
	فَمَهْلِكُ الْكَافِرِينَ	أَهْمَهُمْ	رُوبِدًا ﴿١٨﴾		
	so give a respite to the disbelievers	give respite to them	(for) a while		

سُورَةُ الْأَعْلَى

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سَبَّحَ اسْمَ رَبِّكَ الْأَعْلَى ﴿١﴾ الَّذِي خَلَقَ فَسَوَّى ﴿٢﴾ وَالَّذِي قَدَّرَ فَهَدَى ﴿٣﴾ وَالَّذِي أَخْرَجَ الْمَرْعَى ﴿٤﴾ فَجَعَلَهُ غَنَاءً أَحْوَى ﴿٥﴾ سَنَفَرْتُكَ فَلَا تَنْسَى ﴿٦﴾ إِلَّا مَا شَاءَ اللَّهُ إِنَّهُ يَعْلَمُ الْجَهْرَ وَمَا يَخْفَى ﴿٧﴾ وَيَنْسِرُكَ لِلْيُسْرَى ﴿٨﴾ فَذَكِّرْ إِنْ نَفَعَتِ الذِّكْرَى ﴿٩﴾

Sūrah Al-A`lā (The Most High) 87

In the Name of Allāh, the Most Gracious, the Most Merciful.

1. Glorify the Name of your Lord, the Most High, 2. Who has created (everything), and then proportioned it. 3. And Who has measured (preordainments for everything even to be blessed or wretched); and then guided (i.e. showed mankind the right as well as the wrong paths, and guided the animals to pasture). 4. And Who brings out the pasturage, 5. And then makes it dark stubble. 6. We shall make you recite (the Qur`ān), so you (O Muhammad ﷺ) shall not forget (it), 7. Except what Allāh may will. He knows what is apparent and what is hidden. 8. And We shall make easy for you (O Muhammad ﷺ) the easy way (i.e. the doing of righteous deeds). 9. Therefore remind (men) in case the reminder profits (them).

الرَّحِيمِ		الرَّحْمَنِ		بِسْمِ اللَّهِ	
the Most Merciful		the Most Gracious		In the Name (of) Allah	
فَسَوِّىْ ﴿٢﴾	الَّذِى خَلَقَ	الْأَعْلَى ﴿٣﴾	رَبِّكَ	سَبِّحْ اسْمَهُ	
then proportioned	Who has created	the Most High	(of) your Lord	glorify (the) Name	
فَجَعَلَهُ	أَخْرَجَ الْمَرْعَى ﴿٤﴾	وَالَّذِى	فَهَدَىٰ ﴿٥﴾	وَالَّذِى قَدَّرَ	
then makes it	brings out the pasturage	and Who	then guided	and Who has measured	
إِلَّا مَا شَاءَ اللَّهُ	فَلَا تَنْسَىٰ ﴿٦﴾	سَنُقْرِئُكَ		أَحْوَىٰ ﴿٧﴾	غُثَاءً
except what Allah wills	so you shall not forget	We shall make you recite		dark	stubble
وَنُبَشِّرُكَ	وَمَا يَخْفَىٰ ﴿٧﴾	الْجَهْرَ	إِنَّهُ يَعْلَمُ		
and We shall make easy for you	and what is hidden	the apparent	verily He (Allah) knows		
إِنْ نَفَعَتِ الذِّكْرَىٰ ﴿٩﴾	فَذَكِّرْ	لِلْيَسْرَىٰ ﴿٨﴾			
if the reminder profits (them)	therefore remind (men)	[to] the easy path			

سَيَذَكِّرُ مَنْ يَخْشَىٰ ﴿١٠﴾ وَيَنْجِنُهَا الْأَشْفَىٰ ﴿١١﴾ الَّذِى يَصَلِى النَّارَ الْكُبْرَىٰ ﴿١٢﴾ ثُمَّ لَا يَمُوتُ فِيهَا وَلَا يَحْيَىٰ ﴿١٣﴾ قَدْ أفلحَ مَنْ تَزَكَّىٰ ﴿١٤﴾ وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّىٰ ﴿١٥﴾ بَلْ تُؤَثِّرُونَ الْحَيَاةَ الدُّنْيَا ﴿١٦﴾ وَالْآخِرَةَ خَيْرٌ وَأَبْقَىٰ ﴿١٧﴾ إِنَّ هَذَا لَفِ الصُّحُفِ الْأُولَىٰ ﴿١٨﴾ صُحُفٍ إِبْرَاهِيمَ وَمُوسَىٰ ﴿١٩﴾

10. The reminder will be received by him who fears (Allāh), 11. But it will be

avoided by the wretched, 12. Who will enter the great Fire (and will be made to taste its burning). 13. There he will neither die (to be in rest) nor live (a good living). 14. Indeed whosoever purifies himself (by avoiding polytheism and accepting Islāmic Monotheism) shall achieve success, 15. And remembers (glorifies) the Name of his Lord (worships none but Allāh), and prays (the five compulsory prayers and *Nawāfil* – additional prayers). 16. Nay, you prefer the life of this world, 17. Although the Hereafter is better and more lasting. 18. Verily, this is in the former Scriptures – 19. The Scriptures of Ibrāhīm (Abraham) and Mūsā (Moses) (ﷺ).

سَيَذَرُكَ	مَنْ يَخْشَى	وَيُنَجِّبَهَا	الْأَشَقَى	الَّذِي يَصَلِّي
will receive the admonition	(he) who fears (Allah)	but will avoid it	the wretched	who will enter
النَّارَ	الْكُبْرَى	فِيهَا	لَا يَمُوتُ	قَدْ أَفْلَحَ
the Fire	great	in it	he will neither die	indeed shall achieve success
مَنْ تَزَكَّى	وَذَكَرَ اسْمَ	رَبِّهِ فَصَلَّى		
whosoever purifies himself	and remembers (the) Name	(of) his Lord and prays		
بَلْ تَوَسِّرُونَ الْحَيَاةَ	الدُّنْيَا	وَالْآخِرَةَ	خَيْرٌ	وَأَبْقَى
nay you prefer the life	(of) the world	although the Hereafter	(is) better	and more lasting
إِنَّ هَذَا	لَفِي الصُّحُفِ	الْأُولَى	صُحُفِ	إِبْرَاهِيمَ
verily this	(is) in the Scriptures	former	(the) Scriptures	(of) Abraham
				وَمُوسَى
				and Moses

سُورَةُ الْغَاشِيَةِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

هَلْ أَتَاكَ حَدِيثُ الْغَاشِيَةِ ۝۱ وَجُوهٌ يَوْمَئِذٍ خَاشِعَةٌ ۝۲ عَامِلَةٌ نَاصِبَةٌ ۝۳ تَصَلَّى نَارًا حَامِيَةً ۝۴
 تُسْقَى مِنْ عَيْنٍ أَنِيَّةٍ ۝۵ لَيْسَ لَهُمْ طَعَامٌ إِلَّا مِنْ ضَرِيعٍ ۝۶ لَا يُسْمِنُ وَلَا يُغْنِي مِنْ جُوعٍ ۝۷ وَجُوهٌ يَوْمَئِذٍ
 نَاعِمَةٌ ۝۸ لِسَعْيِهَا رَاضِيَةٌ ۝۹ فِي جَنَّةٍ عَالِيَةٍ ۝۱۰

Sūrah Al-Ghāshiyah (The Overwhelming) 88

In the Name of Allāh, the Most Gracious, the Most Merciful.

1. Has there come to you the narration of the overwhelming (i.e. the Day of Resurrection)? 2. Some faces that Day will be humiliated (in the Hell-fire, i.e. the faces of all disbelievers, Jews and Christians), 3. Labouring (hard in the worldly life by worshipping others besides Allāh), weary (in the Hereafter with humility and disgrace). 4. They will enter into the hot blazing Fire. 5. They will be given to drink from a boiling spring, 6. No food will there be for them but a poisonous thorny plant, 7. Which will neither nourish nor avail against hunger. 8. (Other) faces that Day will be joyful, 9. Glad with their endeavour (for their good deeds which they did in this world, along with the true Faith of Islāmic Monotheism). 10. In lofty Paradise.

الْكَرِيمِ		الرَّحْمَنِ		بِسْمِ اللَّهِ	
the Most Merciful		the Most Gracious		In the Name (of) Allah	
يَوْمَئِذٍ	وُجُوهُ	الْغَاشِيَةِ	حَدِيثٌ	هَلْ أَتَاكَ	
that Day	(some) faces	(of) the overwhelming	(the) narration	has come to you?	
حَامِيَةً	تَصَلَّى نَارًا	نَاصِبَةً	عَامِلَةً	خَشِيعَةً	
hot	they will enter (the) Fire	weary	labouring	(will be) humiliated	
طَعَامٌ	لَهُمْ	لَيْسَ	ءَانِيَةً	تُسْقَى مِنْ عَيْنٍ	
food	for them	(there) will be no	boiling	they will be given to drink from a spring	
مِنْ جُوعٍ	وَلَا يَغْنَى	لَا يُسْمِنُ	مِنْ ضَرِيحٍ	إِلَّا	
against hunger	nor avail	that will neither nourish	[from] a poisonous thorny plant	but	
رَاضِيَةً	لَسَعِيهَا	نَاعِمَةً	يَوْمَئِذٍ	وُجُوهُ	
glad	with their endeavour	(will be) joyful	that Day	(other) faces	
	عَالِيَةٍ	فِي جَنَّةٍ			
	lofty	in Garden (Paradise)			

لَا تَسْمَعُ فِيهَا لَغِيَةً ﴿١١﴾ فِيهَا عَيْنٌ جَارِيَةٌ ﴿١٢﴾ فِيهَا سُرُرٌ مَرْفُوعَةٌ ﴿١٣﴾ وَأَكْوَابٌ مَوْضُوعَةٌ ﴿١٤﴾ وَنَارٌ مَصْفُوفَةٌ ﴿١٥﴾ وَزُرَائِي مَبْتُوثَةٌ ﴿١٦﴾ أَفَلَا يَنْظُرُونَ إِلَى الْإِبِلِ كَيْفَ خُلِقَتْ ﴿١٧﴾ وَإِلَى السَّمَاءِ كَيْفَ

رُفِعَتْ ﴿١٨﴾ وَإِلَى الْجِبَالِ كَيْفَ نُصِبَتْ ﴿١٩﴾ وَإِلَى الْأَرْضِ كَيْفَ سُطِحَتْ ﴿٢٠﴾

11. Where they shall neither hear harmful speech nor falsehood. 12. Therein will be a running spring. 13. Therein will be thrones raised high. 14. And cups set at hand. 15. And cushions set in rows. 16. And rich carpets (all) spread out. 17. Do they not look at the camels, how they are created? 18. And at the heaven, how it is raised? 19. And at the mountains, how they are rooted (and fixed firm)? 20. And at the earth, how it is outspread?

لَا تَسْمَعُ	فِيهَا	لَغِيَةً ﴿١١﴾	فِيهَا	عَيْنٌ	جَارِيَةً ﴿١٢﴾	فِيهَا
they shall not hear	therein	vain talk	therein	(will be) a spring	running	therein
سُرُرٌ	مَرْفُوعَةٌ ﴿١٣﴾	وَأَكْوَابٌ	مَوْضُوعَةٌ ﴿١٤﴾	وَنَارِقٌ	مَصْفُوفَةٌ ﴿١٥﴾	
(will be) thrones	raised high	and cups	set at hand	and cushions	set in rows	
وَزَرَابِيُّ	مَبْثُوثَةٌ ﴿١٦﴾	أَفَلَا يَنْظُرُونَ	إِلَى الْأَيْلِ	كَيْفَ خُلِقَتْ ﴿١٧﴾		
and rich carpets	spread out	(do) they not look?	at the camels	how they are created		
وَإِلَى السَّمَاءِ	كَيْفَ رُفِعَتْ ﴿١٨﴾	وَإِلَى الْجِبَالِ	كَيْفَ نُصِبَتْ ﴿١٩﴾			
and at the heaven	how it is raised	and at the mountains	how they are fixed firm			
	وَإِلَى الْأَرْضِ	كَيْفَ سُطِحَتْ ﴿٢٠﴾				
	and at the earth	how it is outspread				

فَذَكِّرْ إِنَّمَا أَنْتَ مُذَكِّرٌ ﴿٢١﴾ لَسْتَ عَلَيْهِمْ بِمُصَيِّرٍ ﴿٢٢﴾ إِلَّا مَنْ تَوَلَّى وَكَفَرَ ﴿٢٣﴾ فَيُعَذِّبُهُ اللَّهُ الْعَذَابَ الْأَكْبَرَ ﴿٢٤﴾ إِنَّ إِلَيْنَا إِيَابَهُمْ ﴿٢٥﴾ ثُمَّ إِنَّ عَلَيْنَا حِسَابَهُمْ ﴿٢٦﴾

21. So remind them (O Muhammad ﷺ) - you are only one who reminds. 22. You are not a dictator over them - 23. Except the one who turns away and disbelieves. 24. Then Allāh will punish him with the greatest punishment. 25. Verily, to Us will be their return; 26. Then verily, for Us will be their reckoning.

فَذَكِّرْ	إِنَّمَا أَنْتَ	مُذَكِّرٌ ﴿٢١﴾	لَسْتَ عَلَيْهِمْ	بِمُصَيِّرٍ ﴿٢٢﴾
so remind	you (are) only	one who reminds	you are not over them	a dictator
إِلَّا مَنْ تَوَلَّى	وَكَفَرَ ﴿٢٣﴾	فَيُعَذِّبُهُ اللَّهُ	الْعَذَابَ	
(one) who turns away	and disbelieves	then Allah will punish him	(with) the punishment	

حَسَابِهِمْ ﴿٦﴾	عَلَيْنَا	إِنَّ	ثُمَّ	إِيَابِهِمْ ﴿٥﴾	إِلَيْنَا	إِنَّ	أَلَّاكْبَرُ ﴿٤﴾
(will be) their reckoning	for Us	verily	then	(will be) their return	to Us	verily	greatest

سُورَةُ الْفَجْرِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالْفَجْرِ ﴿١﴾ وَلَيَالٍ عَشْرٍ ﴿٢﴾ وَالشَّفْعِ وَالْوَتْرِ ﴿٣﴾ وَاللَّيْلِ إِذَا يَسِرٌ ﴿٤﴾ هَلْ فِي ذَلِكَ قَسَمٌ لِّذِي حِجْرِ ﴿٥﴾ أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِعَادٍ ﴿٦﴾ إِرَمَ ذَاتِ الْعِمَادِ ﴿٧﴾ الَّتِي لَمْ يُخْلَقْ مِثْلُهَا فِي الْبِلَادِ ﴿٨﴾ وَثَمُودَ الَّذِينَ جَابُوا الصَّخْرَ بِالْوَادِ ﴿٩﴾ وَفِرْعَوْنَ ذِي الْأَوْنَادِ ﴿١٠﴾

Sūrah Al-Fajr

(The Break of Day or the Dawn) 89

In the Name of Allāh, the Most Gracious, the Most Merciful.

1. By the dawn; 2. By the ten nights (i.e. the first ten days of the month of Dhul-Hijjah), 3. And by the even and the odd (of all the creations of Allāh). 4. And by the night when it departs. 5. There are indeed in them (the above oaths) sufficient proofs for men of understanding (and that they should avoid all kinds of sins and disbeliefs)! 6. Saw you (O Muhammad ﷺ) not how your Lord dealt with `Ād (people) 7. Of Iram (who were very tall) like (lofty) pillars, 8. The like of which were not created in the land? 9. And (with) Thamūd (people), who hewed out rocks in the valley (to make dwellings)? 10. And (with) Fir`aun (Pharaoh) who had the stakes (to torture men by binding them to the stakes)?

الرَّحِيمِ		الرَّحْمَنِ		بِسْمِ اللَّهِ	
the Most Merciful		the Most Gracious		In the Name (of) Allah	
وَالْوَتْرِ ﴿٣﴾	وَالشَّفْعِ	عَشْرٍ ﴿٢﴾	وَلَيَالٍ	وَالْفَجْرِ ﴿١﴾	
and the odd	and (by) the even	ten	and (by) the nights	by the dawn	
لِذِي	قَسَمٌ	فِي ذَلِكَ	هَلْ	إِذَا يَسِرٌ ﴿٤﴾	وَاللَّيْلِ
for those (men)	an oath	in them	(is there)?	when it departs	and (by) the night

حَجْرٍ ٥	أَلَمْ تَرَ ٦	كَيْفَ ٧	فَعَلَ رَبُّكَ ٨	بِعَادٍ ٩	إِرَمَ ١٠	ذَاتِ ١١
(of) understanding	(did) you not see?	how	your Lord dealt	with Ad	(of) Iram	like
الْعِمَادِ ١٢	الَّتِي لَمْ يُخْلَقْ ١٣	مِثْلَهَا ١٤	فِي الْبِلَادِ ١٥	وَتَمُودَ ١٦		
pillars	which were not created	(the) like of them	in the land	and (with) Thamud		
الَّذِينَ جَابُوا ١٧	الصَّخْرَ ١٨	بِالْوَادِ ١٩	وَفِرْعَوْنَ ٢٠	ذِي الْأَوْنَادِ ٢١		
who hewed out	rocks	in the valley	and (with) Pharaoh	possessor (of) the stakes		

الَّذِينَ طَعَوْا فِي الْبِلَادِ ١١ فَأَكْثَرُوا فِيهَا الْفَسَادَ ١٢ فَصَبَّ عَلَيْهِمْ رَبُّكَ سَوِّطَ عَذَابٍ ١٣ إِنَّ رَبَّكَ لِبِالْمِرْصَادِ ١٤ فَأَمَّا الْإِنْسَانُ إِذَا مَا ابْنَلَّهُ رَبُّهُ فَأَكْرَمَهُ وَنَعَّمَهُ فَيَقُولُ رَبِّي أَكْرَمَنِ ١٥ وَأَمَّا إِذَا مَا ابْنَلَّهُ فَقَدَرَ عَلَيْهِ رِزْقَهُ فَيَقُولُ رَبِّي أَهْنَنِ ١٦

11. Who did transgress beyond bounds in the lands (in the disobedience of Allāh). 12. And made therein much mischief. 13. So, your Lord poured on them different kinds of severe torment. 14. Verily, your Lord is Ever Watchful (over them). 15. As for man, when his Lord tries him by giving him honour and bounties, then he says (in exultation): "My Lord has honoured me." 16. But when He tries him by straitening his means of life, he says: "My Lord has humiliated me!"

الَّذِينَ طَعَوْا ١١	فِي الْبِلَادِ ١٢	فَأَكْثَرُوا ١٣	فِيهَا ١٤	الْفَسَادَ ١٥
who transgressed beyond bounds	in the lands	and made much	therein	mischief
فَصَبَّ ١٦	عَلَيْهِمْ ١٧	رَبُّكَ ١٨	سَوِّطَ ١٩	عَذَابٍ ٢٠
so poured	on them	your Lord	whip	(of) torment
فَأَمَّا الْإِنْسَانُ ٢١	إِذَا مَا ٢٢	ابْنَلَّهُ ٢٣	رَبُّهُ ٢٤	فَأَكْرَمَهُ ٢٥
when so as for man	when	tries him	his Lord	and gives him honour
وَنَعَّمَهُ ٢٦	فَيَقُولُ ٢٧	رَبِّي ٢٨	أَكْرَمَنِ ٢٩	وَأَمَّا إِذَا مَا ٣٠
and gives him bounties	then he says	my Lord	has honoured me	but when
فَقَدَرَ ٣١	عَلَيْهِ ٣٢	رِزْقَهُ ٣٣	فَيَقُولُ ٣٤	رَبِّي ٣٥
and He straitens	for him	his means of life	then he says	my Lord
أَهْنَنِ ٣٦	فَيَقُولُ ٣٧	رَبِّي ٣٨	أَهْنَنِ ٣٩	فَيَقُولُ ٤٠
has humiliated me	then he says	my Lord	has humiliated me	then he says

كَلَّا بَلْ لَا تَكْرُمُونَ الْيَتِيمَ ﴿٧﴾ وَلَا تَحْضُونَ عَلَىٰ طَعَامِ الْمَسْكِينِ ﴿٨﴾ وَتَأْكُلُونَ
 الْوَرَثَ أَكْلًا لَمًّا ﴿٩﴾ وَتُحِبُّونَ الْمَالَ حُبًّا جَمًّا ﴿١٠﴾ كَلَّا إِذَا دُكَّتِ الْأَرْضُ دَكًّا دَكًّا ﴿١١﴾
 وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا ﴿١٢﴾ وَجِئَءَ يَوْمَئِذٍ بِجَهَنَّمَ يَوْمَئِذٍ يَنْذِرُ الْإِنسَانَ وَأَنَّى
 لَهُ الذِّكْرَىٰ ﴿١٣﴾

17. Nay! But you treat not the orphans with kindness and generosity (i.e. you neither treat them well nor give them their exact right of inheritance)! 18. And urge not one another on the feeding of *Al-Miskin* (the needy)! 19. And you devour the inheritance – all with greed. 20. And you love wealth with much love. 21. Nay! When the earth is ground to powder. 22. And your Lord comes with the angels in rows. 23. And Hell will be brought near that Day. On that Day will man remember, but how will that remembrance (then) avail him?

كَلَّا ^٧	بَلْ	لَا تَكْرُمُونَ الْيَتِيمَ ﴿٧﴾	وَلَا تَحْضُونَ
by no means	nay	you treat not the orphans with generosity	and urge not one another
عَلَىٰ طَعَامِ الْمَسْكِينِ ﴿٨﴾	وَتَأْكُلُونَ الْوَرَثَ أَكْلًا لَمًّا ﴿٩﴾	وَتُحِبُّونَ الْمَالَ حُبًّا جَمًّا ﴿١٠﴾	دُكَّتِ الْأَرْضُ دَكًّا دَكًّا ﴿١١﴾
on (the) feeding (of) the poor	and you devour the inheritance	and you love wealth (with) love	the earth is ground
وَجِئَءَ يَوْمَئِذٍ بِجَهَنَّمَ يَوْمَئِذٍ يَنْذِرُ الْإِنسَانَ وَأَنَّى لَهُ الذِّكْرَىٰ ﴿١٣﴾	وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا ﴿١٢﴾	كَلَّا إِذَا	وَجَمًّا جَمًّا ﴿١٠﴾
and will be brought near that Day	and your Lord comes (with) exceeding grinding	nay when	much
وَأَنَّى لَهُ الذِّكْرَىٰ ﴿١٣﴾	وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا ﴿١٢﴾	وَجِئَءَ يَوْمَئِذٍ بِجَهَنَّمَ يَوْمَئِذٍ يَنْذِرُ الْإِنسَانَ وَأَنَّى لَهُ الذِّكْرَىٰ ﴿١٣﴾	وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا ﴿١٢﴾
but how	(will be) for him	will man remember	the remembrance

يَقُولُ يَلَيْتَنِي قَدَّمْتُ لِحَيَاتِي ﴿٢٤﴾ فَيَوْمَئِذٍ لَا يُعَذِّبُ عَذَابَهُ أَحَدٌ ﴿٢٥﴾ وَلَا يُوثِقُ وِثْقَهُ أَحَدٌ ﴿٢٦﴾ يَتَأْتِيهَا
 النَّفْسُ الْمُطْمَئِنَّةُ ﴿٢٧﴾ أَرْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَرْضِيَّةً ﴿٢٨﴾ فَادْخُلِي فِي عِبَادِي ﴿٢٩﴾ وَأَدْخُلِي جَنَّتِي ﴿٣٠﴾

24. He will say: "Alas! Would that I had sent forth (good deeds) for (this) my life!" 25. So on that Day none will punish as He will punish. 26. And none will bind (the wicked, disbelievers and polytheists) as He will bind. 27. (It will be said to the pious – believers of Islāmic Monotheism:) "O (you) the one in (complete) rest and satisfaction! 28. "Come back to your Lord, – well-pleased (yourself) and well-pleasing (to Him)! 29. "Enter you then among My (honoured) slaves, 30. "And enter you My Paradise!"

لَا يُعَذِّبُ	فِيَوْمِئِذٍ	قَدَمْتُ لِحَيَاتِي ﴿٢٤﴾	يَقُولُ يَلَيْتَنِي		
will not punish	so (on) that Day	had sent forth for my life	he will say O would that I		
يَأْتِيهَا	أَحَدٌ ﴿٢٥﴾	وَأَتَاقَهُ	وَلَا يُوثِقُ	أَحَدٌ ﴿٢٦﴾	عَذَابَهُ
O (you)	anyone	(as) His binding	and will not bind	anyone	(as) His punishment
رَاضِيَةً	أَرْجِعِي إِلَىٰ رَبِّكَ		الْمُطْمَئِنَّةُ ﴿٢٧﴾	النَّفْسُ	
well-pleased (yourself)	come back to your Lord		(in) satisfaction	the soul	
وَأَدْخِلِي جَنَّتِي ﴿٣٠﴾	فِي عِبَادِي ﴿٢٩﴾	فَأَدْخِلِي	مَرْضِيَّةً ﴿٢٨﴾		
and enter you My Paradise	among My slaves	enter you then	(and) well-pleasing (to Him)		

سُورَةُ الْبَلَدِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

لَا أَقْسِمُ بِهَذَا الْبَلَدِ ﴿١﴾ وَأَنْتَ حِلٌّ بِهَذَا الْبَلَدِ ﴿٢﴾ وَوَالِدٍ وَمَا وَلَدٌ ﴿٣﴾ لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي كَبَدٍ ﴿٤﴾
 أَيَحْسَبُ أَنْ لَنْ يَقْدِرَ عَلَيْهِ أَحَدٌ ﴿٥﴾ يَقُولُ أَهْلَكْتُ مَالًا لُبَدًا ﴿٦﴾ أَيَحْسَبُ أَنْ لَمْ يَرَهُ أَحَدٌ ﴿٧﴾
 أَلَمْ نَجْعَلْ لَهُ عَيْنَيْنِ ﴿٨﴾ وَلِسَانًا وَشَفَتَيْنِ ﴿٩﴾ وَهَدَيْنَاهُ النَّجْدَيْنِ ﴿١٠﴾

Sūrah Al-Balad (The City) 90

In the Name of Allāh, the Most Gracious, the Most Merciful.

1. I swear by this city (Makkah); 2. And you are free (from sin, and to punish the enemies of Islām on the day of the Conquest) in this city (Makkah). 3. And by the begetter (i.e. Adam ﷺ) and that which he begot (i.e. his progeny). 4. Verily, We have created man in toil. 5. Does he think that none can overcome

him? 6. He says (boastfully): "I have wasted wealth in abundance!" 7. Does he think that none sees him? 8. Have We not made for him two eyes, 9. And a tongue and two lips? 10. And shown him the two ways (good and evil)?

الرَّحِيمِ		الرَّحْمَنِ			بِسْمِ اللَّهِ	
the Most Merciful		the Most Gracious			In the Name (of) Allah	
وَالِدٍ	بِهَذَا الْبَلَدِ	حِلٌّ	وَأَنْتَ	بِهَذَا الْبَلَدِ	لَا أَقْسِمُ	
and (by) the begetter	city	in this (are) free	and you	city (Makkah)	by this	I swear
أَنْ	أَيَحْسَبُ	فِي كِبْدٍ	لَقَدْ خَلَقْنَا الْإِنْسَانَ	وَمَا وَلَدٌ		
that	(does) he think?	in toil	verily We have created man	and that which he begot		
لُبْدًا	أَهْلَكْتُ مَالًا	يَقُولُ	أَحَدٌ	عَلَيْهِ	لَنْ يَقْدِرَ	
(in) abundance	I have wasted wealth	he says	anyone	him	can never overcome	
لَهُ	أَلَمْ نَجْعَلْ	أَحَدٌ	لَمْ يَرَهُ	أَنْ	أَيَحْسَبُ	
for him	(have) We not made?	anyone	sees him not	that	(does) he think?	
التَّجْدِينَ	وَهَدَيْنَاهُ	وَشَفَتَيْنِ	وَلِسَانًا	عَيْنَيْنِ		
the two ways	and shown him	and two lips	and a tongue	two eyes		

فَلَا أَقْنَحُمُ الْعُقَبَةَ ﴿١١﴾ وَمَا أَدْرَاكَ مَا الْعُقَبَةُ ﴿١٢﴾ فَكُ رَقَبَةً ﴿١٣﴾ أَوْ إِطْعَمٌ فِي يَوْمٍ ذِي مَسْغَبَةٍ ﴿١٤﴾
 يَتِيمًا ذَا مَقْرَبَةٍ ﴿١٥﴾ أَوْ مَسْكِينًا ذَا مَتْرَبَةٍ ﴿١٦﴾ ثُمَّ كَانَ مِنَ الَّذِينَ ءَامَنُوا وَتَوَاصَوْا بِالصَّبْرِ وَتَوَاصَوْا
 بِالْمَرْحَمَةِ ﴿١٧﴾ أُولَئِكَ أَصْحَابُ الْمَيْمَنَةِ ﴿١٨﴾ وَالَّذِينَ كَفَرُوا بِآيَاتِنَا هُمْ أَصْحَابُ الْمَشْأَمَةِ ﴿١٩﴾ عَلَيْهِمْ
 نَارٌ مُّؤَصَّدَةٌ ﴿٢٠﴾

11. But he has not attempted to pass on the path that is steep (i.e. the path which will lead to goodness and success). 12. And what will make you know the path that is steep? 13. (It is) freeing a neck (slave) 14. Or giving food in a day of hunger (famine), 15. To an orphan near of kin. 16. Or to a *Miskin* (needy) cleaving to dust (out of misery). 17. Then he became one of those who believed (in Islāmic Monotheism) and recommended one another to perseverance and patience, and (also) recommended one another to pity and compassion. 18.

They are those on the Right Hand (i.e. the dwellers of Paradise), 19. But those who disbelieved in Our *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.), they are those on the Left Hand (the dwellers of Hell). 20. The Fire will be shut over them (i.e. they will be enveloped by the Fire without any opening or window or outlet).

فَلَا أَقْنَمِ الْعَقَبَةَ ﴿١٩﴾		وَمَا	أَدْرِنَاكَ
but he has not attempted to pass on the steep path		and what	will make you know
مَا	الْعَقَبَةُ ﴿١٩﴾	فَكَ	رَقَبَةٍ ﴿٢٠﴾
what	(is) the steep path	(it is) freeing	a neck (slave)
ذِي مَسْغَبَةٍ ﴿١٤﴾	يَتِيمًا	ذَامِقْرَبَةٍ ﴿١٥﴾	أَوْ إِطْعَمٌ ﴿١٦﴾
of hunger	(to) an orphan	near of kin	or giving food
ثُمَّ كَانَ	مِنَ الَّذِينَ ءَامَنُوا	وَتَوَاصَوْا	ذَا مَتْرَبَةٍ ﴿١١﴾
then he became	(one) of those who believed	and recommended one another	cleaving to dust (out of misery)
بِالصَّبْرِ	وَتَوَاصَوْا	بِالْمَرْحَمَةِ ﴿١٧﴾	أُولَئِكَ
to the patience	and recommended one another	to pity	they
أَصْحَابُ	الْيَمِينَةِ ﴿١٨﴾	وَالَّذِينَ كَفَرُوا	بِآيَاتِنَا
(are the) companions	(of) the Right Hand	but those who disbelieved	in Our Signs
هُمْ	أَصْحَابُ	الْمَشْئِمَةِ ﴿١٩﴾	عَلَيْهِمْ
they	(are the) companions	(of) the Left Hand	over them
مُؤَصَّدَةٌ ﴿٢٠﴾	نَارٌ	عَلَيْهِمْ	نَارٌ
(will be) shut	the Fire	over them	the Fire

سُورَةُ الشَّمْسِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالشَّمْسِ وَضُحَاهَا ﴿١﴾ وَالْقَمَرِ إِذَا تَلَّهَا ﴿٢﴾ وَالنَّهَارِ إِذَا جَلَّهَا ﴿٣﴾ وَاللَّيْلِ إِذَا يَغْشَاهَا ﴿٤﴾ وَالسَّمَاءِ وَمَا بَنَاهَا ﴿٥﴾ وَالْأَرْضِ وَمَا طَحَّهَا ﴿٦﴾ وَنَفْسٍ وَمَا سَوَّاهَا ﴿٧﴾ فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا ﴿٨﴾ قَدْ أَفْلَحَ مَنْ زَكَّاهَا ﴿٩﴾ وَقَدْ خَابَ مَنْ دَسَّاهَا ﴿١٠﴾

Sūrah Ash-Shams (The Sun) 91

In the Name of Allāh, the Most Gracious, the Most Merciful.

1. By the sun and its brightness. 2. By the moon as it follows it (the sun). 3. By the day as it shows up (the sun's) brightness. 4. By the night as it conceals it (the sun). 5. By the heaven and Him Who built it. 6. By the earth and Him Who spread it. 7. By *Nafs* (Adam or a person or a soul), and Him Who perfected him in proportion; 8. Then He showed him what is wrong for him and what is right for him. 9. Indeed he succeeds who purifies his ownself (i.e. obeys and performs all that Allāh ordered, by following the true Faith of Islāmic Monotheism and by doing righteous good deeds). 10. And indeed he fails who corrupts his ownself (i.e. disobeys what Allāh has ordered, by rejecting the true Faith of Islāmic Monotheism or by following polytheism, or by doing every kind of evil wicked deeds).

الرَّحِيمِ		الرَّحْمَنِ		بِسْمِ اللَّهِ		
the Most Merciful		the Most Gracious		In the Name (of) Allah		
وَالنَّهَارِ	تَلَّهَا ٢	إِذَا	وَالْقَمَرِ	وَضَحَّهَا ١	وَالشَّمْسِ	
by the day	it follows it	when	by the moon	and its brightness	by the sun	
وَمَا	وَالسَّمَاءِ	يَغْشَاهَا ٣	إِذَا	وَاللَّيْلِ	جَلَّهَا ٤	إِذَا
and (Him) Who	by the heaven	it conceals it	when	by the night	it shows up it	when
وَمَا	وَنَفْسٍ	طَهَّهَا ٦	وَمَا	وَالْأَرْضِ	بَنَّهَا ٥	
and (Him) Who	by (the) soul	spread it	and (Him) Who	by the earth	built it	
وَتَقْوَاهَا ٨	فُجُورَهَا	فَأَلَّهَمَهَا	سَوَّاهَا ٧			
and its purity	its impurity	then He inspired (showed) it	perfected it in proportion			
دَسَّهَا ١٠	مَنْ	وَقَدْ خَابَ	زَكَّاهَا ٩	مَنْ	قَدْ أَفْلَحَ	
corrupts it	who	and indeed he fails	purifies it	who	indeed he succeeds	

كَذَّبَتْ ثَمُودُ بِطَغْوَاهَا ١١ إِذِ انبَعَثَ أَشْقَاهَا ١٢ فَقَالَ لَهُمْ رَسُولُ اللَّهِ نَاقَةَ اللَّهِ وَسُقْيَاهَا ١٣ فَكَذَّبُوهُ فَعَقَرُوهَا فَدَمْدَمَ عَلَيْهِمْ رَبُّهُم بِذَنبِهِمْ فَسَوَّاهَا ١٤ وَلَا يَخَافُ عُقْبَاهَا ١٥

11. Thamūd (people) denied (their Prophet) through their transgression (by rejecting the true Faith of Islāmic Monotheism, and by following polytheism,

and by committing every kind of sin). 12. When the most wicked man among them went forth (to kill the she-camel). 13. But the Messenger of Allāh (Sālih عليه السلام) said to them: "[Be cautious! (Fear the evil end.)] That is the she-camel of Allāh! (Do not harm it) and bar it not from having its drink!" 14. Then they denied him and they killed it. So their Lord destroyed them because of their sin, and made them equal in destruction (i.e. all grades of people, rich and poor, strong and weak)! 15. And He (Allāh) feared not the consequences thereof.

إِذْ أُنْبِثَتْ	بَطَفُونَهَا ﴿١١﴾	كَذَّبَتْ ثَمُودُ
when went forth	through their transgression	Thamud denied
رَسُولُ اللَّهِ	فَقَالَ هُمْ	أَشَقَّهَا ﴿١٢﴾
(the) Messenger (of) Allah	to them but said	the most wicked man among them
فَكَذَّبُوهُ	وَسُقِيَهَا ﴿١٣﴾	نَاقَةَ اللَّهِ
then they denied him	and its drink	(that is the) she-camel (of) Allah
بِذْنِهِمْ	رَبُّهُمْ عَلَيْهِمْ	فَدَمَدَمَ فَعَقَرُوهَا
because of their sin	their Lord them	so destroyed and they hamstrung it
وَلَا يَخَافُ عِقَابَهَا ﴿١٥﴾	فَسَوَّاهَا ﴿١٤﴾	
and He feared not (the) consequences thereof	and made them equal (in destruction)	

سُورَةُ اللَّيْلِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَاللَّيْلِ إِذَا يَغْشَى ﴿١﴾ وَالنَّهَارِ إِذَا تَجَلَّى ﴿٢﴾ وَمَا خَلَقَ الذَّكَرَ وَالْأُنثَى ﴿٣﴾ إِنَّ سَعْيَكُمْ لَشَتَّى ﴿٤﴾ فَأَمَّا مَنْ أَعْطَى
وَأَنْفَى ﴿٥﴾ وَصَدَقَ بِالْحُسْنَى ﴿٦﴾ فَسَنِيْسِرُهُ لِلْيُسْرَى ﴿٧﴾ وَأَمَّا مَنْ بَخِلَ وَاسْتَغْنَى ﴿٨﴾ وَكَذَّبَ بِالْحُسْنَى ﴿٩﴾
فَسَنِيْسِرُهُ لِلْعُسْرَى ﴿١٠﴾ وَمَا يُغْنِي عَنْهُ مَالُهُ إِذَا تَرَدَّى ﴿١١﴾

Sūrah Al-Lail (The Night) 92

In the Name of Allāh, the Most Gracious, the Most Merciful.

1. By the night as it envelops. 2. By the day as it appears in brightness. 3. By Him

Who created male and female. 4. Certainly, your efforts and deeds are diverse (different in aims and purposes); 5. As for him who gives (in charity) and keeps his duty to Allāh and fears Him, 6. And believes in *Al-Husnā*. 7. We will make smooth for him the path of ease (goodness). 8. But he who is a greedy miser and thinks himself self-sufficient. 9. And denies *Al-Husnā*. 10. We will make smooth for him the path for evil. 11. And what will his wealth avail him when he goes down (in destruction)?

الرَّحِيمِ		الرَّحْمَنِ		بِسْمِ اللَّهِ	
the Most Merciful		the Most Gracious		In the Name (of) Allah	
إِذَا تَجَلَّى ﴿٦﴾		وَالنَّهَارِ		إِذَا يَغْشَى ﴿٦﴾	
when it appears in brightness		by the day		when it envelops	
لَشَقَى ﴿٦﴾		إِنَّ سَعْيَكُمْ		وَالذَّكَرَ ﴿٦﴾	
(are) indeed diverse		certainly your efforts		and female male	
بِأَحْسَنِ ﴿٦﴾		وَصَدَقَ		وَأَنْفَى ﴿٦﴾	
in the best		and believes		and fears (Allah)	
وَأَمَّا مَنْ بَخِلَ		لِلْيَسْرَى ﴿٧﴾		فَسَنيسِرُهُ	
but as for (him) who is miser		(the path) of ease		then We will make smooth for him	
فَسَنيسِرُهُ		بِأَحْسَنِ ﴿٦﴾		وَكَذَبَ	
then We will make smooth for him		the best		and denies	
إِذَا تَرَدَّى ﴿١١﴾		مَالُهُ		وَمَا يَغْنَى ﴿١٠﴾	
when he goes down		his wealth		and will not avail	
		عَنْهُ		لِلْعُسْرَى ﴿١٠﴾	
		him		(the path) for evil	

إِنَّ عَلَيْنَا لَلْهُدَى ﴿١٢﴾ وَإِنَّ لَنَا لَلْآخِرَةَ وَالْأُولَى ﴿١٣﴾ فَأَنْذَرْتُكُمْ نَارًا تَلَظَّى ﴿١٤﴾ لَا يَصْلَاهَا إِلَّا الْأَشْقَى ﴿١٥﴾
الَّذِي كَذَّبَ وَتَوَلَّى ﴿١٦﴾ وَسَيُجَنَّبُهَا الْأَتْقَى ﴿١٧﴾ الَّذِي يُؤْتِي مَالَهُ يَتَزَكَّى ﴿١٨﴾ وَمَا لِأَحَدٍ عِنْدَهُ مِنْ
نِعْمَةٍ تُجْزَى ﴿١٩﴾ إِلَّا ابْتِغَاءَ وَجْهِ رَبِّهِ الْأَعْلَى ﴿٢٠﴾ وَلَسَوْفَ يَرْضَى ﴿٢١﴾

12. Truly, on Us is (to give) guidance. 13. And truly, to Us (belong) the last (Hereafter) and the first (this world). 14. Therefore, I have warned you of a blazing Fire (Hell). 15. None shall enter it except the most wretched. 16. Who

denies and turns away. 17. And *Al-Muttaqūn* (the pious) will be far removed from it (Hell). 18. He who spends his wealth for increase in self-purification, 19. And who has (in mind) no favour from anyone to be paid back, 20. Except to seek the Countenance of his Lord, the Most High. 21. He, surely, will be pleased (when he will enter Paradise).

لِآخِرَةٍ	لَنَا	وَإِنَّ	لِلْهُدَى	عَلَيْنَا	إِنَّ
the last (Hereafter)	to Us (belong)	and truly	(is) the guidance	on Us	truly
نَارًا تَلظى	فَأَنْذَرْتُكُمْ		وَالْأُولَى		
(of) a blazing Fire (Hell)	therefore I have warned you		and the first (this world)		
وَتَوَلَّى	الَّذِي كَذَّبَ	إِلَّا الْأَشْقَى	لَا يَصْلُهَا		
and turns away	who denies	except the most wretched	none shall enter it		
الَّذِي يُؤْتِي	الْأَتَقَى	وَسَيُجَنَّبُهَا			
he who spends	the pious	and will be far removed from it (Hell)			
عِنْدَهُ	لِأَحَدٍ	وَمَا	مَالَهُ يَتَرَكَّى		
with him	for anyone	and (there is) not	his wealth (that) he may purify himself		
رَبِّهِ	وَجْهِ	إِلَّا ابْتِغَاءَ	مِنْ نِعْمَةٍ تُجْزَى		
(of) his Lord	(the) Face (Countenance)	except to seek	any favour to be paid back		
وَلَسَوْفَ يَرْضَى			الْأَعْلَى		
and soon he surely will be pleased			the Most High		

سُورَةُ الضُّحَى

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالضُّحَى ۝١ وَاللَّيْلِ إِذَا سَجَى ۝٢ مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَى ۝٣ وَالْآخِرَةُ خَيْرٌ لَكَ مِنَ الْأُولَى ۝٤
وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَى ۝٥ أَلَمْ يَجِدْكَ يَتِيمًا فَآوَى ۝٦ وَوَجَدَكَ ضَالًّا
فَهَدَى ۝٧ وَوَجَدَكَ عَائِلًا فَأَغْنَى ۝٨ فَأَمَّا الْيَتِيمَ فَلَا تَقْهَرْ ۝٩ وَأَمَّا السَّائِلَ فَلَا تَنْهَرْ ۝١٠ وَأَمَّا

بِنِعْمَةِ رَبِّكَ فَحَدِّثْ ﴿١١﴾

Sūrah Ad-Duhā

(The Forenoon - After Sunrise) 93

In the Name of Allāh, the Most Gracious, the Most Merciful.

1. By the forenoon (after sunrise). 2. By the night when it darkens (and stands still). 3. Your Lord (O Muhammad ﷺ) has neither forsaken you nor hates you. 4. And indeed the Hereafter is better for you than the present (life of this world). 5. And verily, your Lord will give you (all good) so that you shall be well-pleased. 6. Did He not find you (O Muhammad ﷺ) an orphan and gave you a refuge? 7. And He found you unaware (of the Qur'ān, its legal laws and Prophethood) and guided you. 8. And He found you poor and made you rich (self-sufficient with self-contentment). 9. Therefore, treat not the orphan with oppression. 10. And repulse not the beggar. 11. And proclaim the Grace of your Lord (i.e. the Prophethood and all other Graces).

الرَّحِيمِ		الرَّحْمَنِ		بِسْمِ اللَّهِ	
the Most Merciful		the Most Gracious		In the Name (of) Allah	
رَبُّكَ	مَا وَدَّعَكَ	إِذَا سَجَىٰ ﴿٦﴾	وَاللَّيْلِ	وَالضُّحَىٰ ﴿١﴾	
your Lord	has neither forsaken you	when it darkens	by the night	by the forenoon	
مِنَ الْأُولَىٰ ﴿٥﴾	لَكَ	خَيْرٌ	وَلِلْآخِرَةِ	وَمَا قَلَىٰ ﴿٣﴾	
than the first (world)	for you	(is) better	and indeed the Hereafter	nor hates (you)	
فَتَرْضَىٰ ﴿٥﴾		رَبُّكَ	وَلَسَوْفَ يُعْطِيكَ		
so (that) you shall be well-pleased		your Lord	and verily soon will give you		
وَوَجَدَكَ	فَأَوَىٰ ﴿٦﴾	يَتِيمًا	أَلَمْ يَجِدْكَ		
and He found you	and He gave (you) a refuge	an orphan	(did) He not find you?		
فَأَغْنَىٰ ﴿٨﴾	عَايِلًا	وَوَجَدَكَ	فَهَدَىٰ ﴿٧﴾	ضَالًّا	
so He made (you) rich	poor	and He found you	so He guided (you)	unaware	
وَأَمَّا السَّائِلَ	فَلَا تَقْهَرْ ﴿٩﴾		فَأَمَّا الْيَتِيمَ		
and as for the beggar	then treat not with oppression		so as for the orphan		

فَحَدِّثْ ﴿١١﴾	رَبِّكَ	بِنِعْمَةِ	وَأَمَّا	فَلَا تَنْهَرْ ﴿١٢﴾
so proclaim	(of) your Lord	(the) Grace	and as for	then repulse not

سُورَةُ الشَّرْحِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ ﴿١﴾ وَوَضَعْنَا عَنكَ وِزْرَكَ ﴿٢﴾ الَّذِي أَنْقَضَ ظَهْرَكَ ﴿٣﴾ وَرَفَعْنَا لَكَ ذِكْرَكَ ﴿٤﴾
فَإِنَّ مَعَ الْعُسْرِ يُسْرًا ﴿٥﴾ إِنَّ مَعَ الْعُسْرِ يُسْرًا ﴿٦﴾ فَإِذَا فَرَغْتَ فَانصَبْ ﴿٧﴾ وَإِلَىٰ رَبِّكَ فَارْغَبْ ﴿٨﴾

Sūrah Ash-Sharh (The Opening Forth) 94

In the Name of Allāh, the Most Gracious, the Most Merciful.

1. Have We not opened your breast for you (O Muhammad ﷺ)? 2. And removed from you your burden. 3. Which weighed down your back? 4. And have We not raised high your fame? 5. Verily, along with every hardship is relief, 6. Verily, along with every hardship is relief (i.e. there is one hardship with two reliefs, so one hardship cannot overcome two reliefs). 7. So when you have finished (your occupation), devote yourself to Allāh's worship. 8. And to your Lord (Alone) turn (all your) intentions and hopes.

الرَّحِيمِ		الرَّحْمَنِ		بِسْمِ اللَّهِ	
the Most Merciful		the Most Gracious		In the Name (of) Allah	
وِزْرَكَ ﴿٢﴾	عَنكَ	وَوَضَعْنَا	صَدْرَكَ ﴿١﴾	لَكَ	أَلَمْ نَشْرَحْ
your burden	from you	and removed	your breast	for you	(have) We not opened?
ذِكْرَكَ ﴿٤﴾	لَكَ	وَرَفَعْنَا	ظَهْرَكَ ﴿٣﴾		الَّذِي أَنْقَضَ
your fame	for you	and We raised high	your back		which weighed down
يُسْرًا ﴿٦﴾	الْعُسْرِ	إِنَّ مَعَ	يُسْرًا ﴿٥﴾	الْعُسْرِ	فَإِنَّ مَعَ
(is) relief	the hardship	verily with	(is) relief	the hardship	so verily with
	فَانصَبْ ﴿٧﴾				فَإِذَا فَرَغْتَ
	then stand up (for Allah's worship)				so when you have finished (your work)

فَأَرْغَبْ ﴿٨﴾	وَالِى رَبِّكَ
turn (your intentions)	and to your Lord

سُورَةُ التِّينِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَاللَّيْنِ وَالزَّيْتُونِ ﴿١﴾ وَطُورِ سَيْنِينَ ﴿٢﴾ وَهَذَا الْبَلَدِ الْأَمِينِ ﴿٣﴾ لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ ﴿٤﴾ ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ ﴿٥﴾ إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ ﴿٦﴾ فَمَا يُكَذِّبُكَ بَعْدَ بِالذِّينِ ﴿٧﴾ أَلَيْسَ اللَّهُ بِأَحْكَمَ الْحَاكِمِينَ ﴿٨﴾

Sūrah At-Tin (The Fig) 95

In the Name of Allāh, the Most Gracious, the Most Merciful.

1. By the fig, and the olive. 2. By Mount Sinai. 3. By this city of security (Makkah). 4. Verily, We created man in the best stature (mould). 5. Then We reduced him to the lowest of the low. 6. Except those who believe (in Islāmic Monotheism) and do righteous deeds. Then they shall have a reward without end (Paradise). 7. Then what (or who) causes you (O disbelievers) to deny the Recompense (i.e. the Day of Resurrection)? 8. Is not Allāh the Best of judges?

الرَّحِيمِ		الرَّحْمَنِ		بِسْمِ اللَّهِ	
the Most Merciful		the Most Gracious		In the Name (of) Allah	
﴿٢﴾	وَاللَّيْنِ	﴿١﴾	وَالزَّيْتُونِ	﴿٢﴾	وَطُورِ سَيْنِينَ
(of) security	by the fig	and the olive	by (the) Mount	Sinai	by this
﴿٤﴾	لَقَدْ خَلَقْنَا الْإِنْسَانَ	﴿٥﴾	فِي أَحْسَنِ	﴿٦﴾	تَقْوِيمٍ
(to the) lowest	then We created man	in (the) best	stature (mould)	then We reduced him	verily We created man
﴿٦﴾	سَافِلِينَ	﴿٧﴾	إِلَّا الَّذِينَ ءَامَنُوا	﴿٨﴾	وَعَمِلُوا الصَّالِحَاتِ
then they (shall) have	(of the) low	except those who believe	and do righteous deeds	then they (shall) have	then they (shall) have
﴿٨﴾	فَمَا	﴿٧﴾	يُكَذِّبُكَ	﴿٦﴾	أَجْرٌ
then what	causes you to deny	end	without	after this	a reward

الْحَكِيمِينَ ﴿٨﴾	بِأَحْسَنِ	أَلَيْسَ اللَّهُ	بِالَّذِينَ ﴿٧﴾
(of) the judges	(the) Best	is not Allah?	the (Day of) Judgement

سُورَةُ الْعَلَقِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ﴿١﴾ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ﴿٢﴾ أَقْرَأْ وَرَبُّكَ الْأَكْرَمُ ﴿٣﴾ الَّذِي عَلَّمَ بِالْقَلَمِ ﴿٤﴾ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ ﴿٥﴾ كَلَّا إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَن لِيْقَطِعُ ﴿٦﴾ أَنْ رَآهُ اسْتَكْبَرَ ﴿٧﴾ إِنَّ إِلَىٰ رَبِّكَ الرُّجْعَىٰ ﴿٨﴾ أَرَأَيْتَ الَّذِي يَنْهَىٰ ﴿٩﴾ عَبْدًا إِذَا صَلَّىٰ ﴿١٠﴾ أَرَأَيْتَ إِنْ كَانَ عَلَىٰ الْهُدَىٰ ﴿١١﴾ أَوْ أَمَرَ بِالتَّقْوَىٰ ﴿١٢﴾

Sūrah Al-`Alaq (The Clot) 96

In the Name of Allāh, the Most Gracious, the Most Merciful.

1. Read! In the Name of your Lord Who has created (all that exists). 2. He has created man from a clot (a piece of thick coagulated blood). 3. Read! And your Lord is the Most Generous. 4. Who has taught (the writing) by the pen. 5. He has taught man that which he knew not. 6. Nay! Verily, man does transgress (in disbelief and evil deed). 7. Because he considers himself self-sufficient. 8. Surely, to your Lord is the return. 9. Have you (O Muhammad ﷺ) seen him (i.e. Abū Jahl) who prevents 10. A slave (Muhammad ﷺ) when he prays? 11. Have you seen if he (Muhammad ﷺ) is on the guidance (of Allāh) 12. Or enjoins piety?

الْأَكْرَمُ		الرَّحْمَنِ		بِسْمِ اللَّهِ	
the Most Generous		the Most Gracious		In the Name (of) Allah	
مِنْ عَلَقٍ ﴿٢﴾	خَلَقَ الْإِنْسَانَ	الَّذِي خَلَقَ ﴿١﴾	رَبِّكَ	أَقْرَأْ بِاسْمِ	
from a clot	He has created man	Who has created	(of) your Lord	read in (the) Name	
عَلَّمَ الْإِنْسَانَ	بِالْقَلَمِ ﴿٤﴾	الَّذِي عَلَّمَ	الْأَكْرَمُ ﴿٣﴾	أَقْرَأْ وَرَبُّكَ	
He has taught man	by the pen	Who has taught	(is) the Most Generous	read and your Lord	
أَنْ رَآهُ	لِيْقَطِعُ ﴿٦﴾	كَلَّا إِنَّ الْإِنْسَانَ	مَا لَمْ يَعْلَمْ ﴿٥﴾		
because he considers himself	does transgress	verily man	nay	that which he knew not	

أَسْتَعْفَى ٧	إِنَّ	إِلَىٰ رَبِّكَ	الرُّجُوعَ ٨	أَرَأَيْتَ الَّذِي
self-sufficient	surely	to your Lord	(is) the return	(have) you seen him who?
يَنْهَى ٩	عَبْدًا	إِذَا صَلَّى ١٠	أَرَأَيْتَ	إِنْ كَانَ ١١
prevents	a slave	when he prays	(have) you seen?	if he is
		أَوْ أَمَرَ ١٢	بِالْتَّقْوَىٰ ١٣	
		or enjoins	piety	

أَرَأَيْتَ إِنْ كَذَّبَ وَتَوَلَّىٰ ١٢ أَلَمْ يَعْلَمِ بِأَنَّ اللَّهَ يَرَىٰ ١٤ كَلَّا لَئِنْ لَمْ يَنْتَهِ لَنَسْفَعًا بِالنَّاصِيَةِ ١٥ نَاصِيَةٍ كَذِبَةٍ خَاطِئَةٍ ١٦
فَلْيَدْعُ نَادِيَهُ ١٧ سَنَدْعُ الزَّبَانِيَةَ ١٨ كَلَّا لَا نُطِيعُهُ وَأَسْجُدْ وَاقْتَرِبْ ١٩

13. Have you seen if he (Abū Jahl) denies (the truth, i.e. this Qur'ān) and turns away? 14. Knows he not that Allāh sees (what he does)? 15. Nay! If he (Abū Jahl) ceases not, We will catch him by the forelock - 16. A lying, sinful forelock! 17. Then let him call upon his council (of helpers). 18. We will call out the guards of Hell (to deal with him)! 19. Nay! (O Muhammad ﷺ)! Do not obey him (Abū Jahl). Fall prostrate and draw near (to Allāh)!

أَرَأَيْتَ	إِنْ كَذَّبَ	وَتَوَلَّىٰ ١٢	أَلَمْ يَعْلَمْ	بِأَنَّ اللَّهَ يَرَىٰ ١٤
(have) you seen?	if he denies	and turns away	(does) he not know?	that Allah sees
كَلَّا ١٤	لَئِنْ	لَمْ يَنْتَهِ	لَنَسْفَعًا	بِالنَّاصِيَةِ ١٥
nay	if	he ceases not	We will catch (him)	by the forelock
خَاطِئَةٍ ١٦	فَلْيَدْعُ	نَادِيَهُ ١٧	سَنَدْعُ	الزَّبَانِيَةَ ١٨
sinful	then let him call upon	his council	We will call out the guards of Hell	
	لَا نُطِيعُهُ	وَأَسْجُدْ	وَاقْتَرِبْ ١٩	
	(do) not obey him	and fall prostrate	and draw near (to Allah)	

سُورَةُ الْقَدْرِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ ١ وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ ٢ لَيْلَةُ الْقَدْرِ خَيْرٌ مِّنْ أَلْفِ شَهْرٍ ٣

نَزَّلَ الْمَلَكُوتَ وَالرُّوحَ فِيهَا بِإِذْنِ رَبِّهِمْ مِنْ كُلِّ أَمْرٍ ﴿١﴾ سَلَّمَ هِيَ حَتَّىٰ مَطْلَعِ الْفَجْرِ ﴿٢﴾

Sūrah Al-Qadr (The Night of Decree) 97

In the Name of Allāh, the Most Gracious, the Most Merciful.

1. Verily, We have sent it (this Qur'ān) down in the Night of *Al-Qadr* (Decree). 2. And what will make you know what the Night of *Al-Qadr* (Decree) is? 3. The Night of *Al-Qadr* (Decree) is better than a thousand months (i.e. worshipping Allāh in that night is better than worshipping Him a thousand months, i.e. 83 years and 4 months). 4. Therein descend the angels and the *Rūh* [Jibrāil (Gabriel)] by Allāh's Permission with all Decrees, 5. (All that night), there is peace (and goodness from Allāh to His believing slaves) until the appearance of dawn.

الرَّحِيمِ		الرَّحْمَنِ		بِسْمِ اللَّهِ	
the Most Merciful		the Most Gracious		In the Name (of) Allah	
أَدْرَكَكَ	وَمَا	الْقَدْرِ ﴿١﴾	فِي لَيْلَةٍ	أَنْزَلْنَاهُ	إِنَّا
will make you know	and what	(of) Decree	in (the) Night	have sent it (Quran) down	verily We
مِنْ أَلْفٍ	خَيْرٌ	الْقَدْرِ ﴿١﴾	لَيْلَةٍ	الْقَدْرِ ﴿١﴾	مَا
than a thousand	(is) better	(of) Decree	(the) Night	(of) Decree (is the) Night	what
بِإِذْنِ	فِيهَا	وَالرُّوحِ	نَزَّلَ الْمَلَكُوتَ	شَهْرٍ ﴿٢﴾	
by (the) Permission	therein	and the Spirit (Gabriel)	descend the angels	months	
الْفَجْرِ ﴿٣﴾	حَتَّىٰ مَطْلَعِ	هِيَ	سَلَّمَ ﴿٤﴾	أَمْرٍ ﴿٥﴾	مِنْ كُلِّ رَبِّهِمْ
(of) dawn	until (the) appearance	it (is)	peace	Decrees	with all (of) their Lord

سُورَةُ الْبَيِّنَاتِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

لَمْ يَكُنِ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ مُنْفِكِينَ حَتَّىٰ تَأْتِيَهُمُ الْبَيِّنَةُ ﴿١﴾ رَسُولٌ مِنْ اللَّهِ يَتْلُو صُحُفًا مُطَهَّرَةً ﴿٢﴾ فِيهَا كُتِبَ قِيمَةٌ ﴿٣﴾ وَمَا تَفَرَّقَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَةُ ﴿٤﴾

Sūrah Al-Baiyyinah (The Clear Evidence) 98

In the Name of Allāh, the Most Gracious, the Most Merciful.

1. Those who disbelieve from among the people of the Scripture (Jews and Christians) and *Al-Mushrikūn*, were not going to leave (their disbelief) until there came to them clear evidence.
2. A Messenger (Muhammad ﷺ) from Allāh, reciting (the Qur'ān) purified pages [purified from *Al-Bātil* (falsehood)].
3. Wherein are correct and straight laws from Allāh.
4. And the people of the Scripture (Jews and Christians) differed not until after there came to them clear evidence (i.e. Prophet Muhammad ﷺ and whatever was revealed to him).

الرَّحِيمِ		الرَّحْمَنِ		بِسْمِ اللَّهِ	
the Most Merciful		the Most Gracious		In the Name (of) Allah	
الْكِتَابِ		مِنْ أَهْلِ		الَّذِينَ كَفَرُوا	
(of) the Scripture		from (among the) people		those who disbelieve	
حَتَّى تَأْتِيَهُمْ		مُنْفَكِينَ		وَالْمُشْرِكِينَ	
until (there) came to them		going to leave (their disbelief)		and the polytheists	
كُتِبَ		يُنَلَّوْا صَحَافًا		رَسُولٌ مِنَ اللَّهِ	
(are) laws		reciting pages		a Messenger from Allah	
الْبَيِّنَاتِ		وَمَا نَفَرَقَ الَّذِينَ		قِيَمَةً	
clear evidence		and differed not those who		correct (and straight)	
الْبَيِّنَاتِ		جَاءَهُمْ		مِنْ بَعْدِ مَا	
clear evidence		(there) came to them		after	

وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ وَذَلِكَ دِينُ الْقِيَمَةِ ﴿٥﴾ إِنَّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ فِي نَارِ جَهَنَّمَ خَالِدِينَ فِيهَا أُولَئِكَ هُمْ شَرُّ الْبَرِيَّةِ ﴿٦﴾

5. And they were commanded not, but that they should worship Allāh, and worship none but Him Alone (abstaining from ascribing partners to Him), and perform *As-Salāt* (the prayers) and give *Zakāt* (obligatory charity), and that is the right religion.
6. Verily, those who disbelieve (in the religion of Islām, the

Qur'an and Prophet Muhammad (ﷺ) from among the people of the Scripture (Jews and Christians) and *Al-Mushrikūn*, will abide in the fire of Hell. They are the worst of creatures.

مُحْصِنِينَ	لِيَعْبُدُوا اللَّهَ	إِلَّا	وَمَا أُمِرُوا		
(making) sincere	that they should worship Allah	but	and they were commanded not		
وَيُؤْتُوا الزَّكَاةَ	وَيُقِيمُوا الصَّلَاةَ	حَقَّاءَ	الْدِّينَ	لَهُ	
and give Zakat	and perform the prayer	(being) upright	the religion	to Him (Allah)	
مِنْ أَهْلِ	إِنَّ الَّذِينَ كَفَرُوا	الْقِيَمَةَ	دِينُ	وَذَلِكَ	
from (among the) people	verily those who disbelieve	right	(is the) religion	and that	
خَالِدِينَ	جَهَنَّمَ	فِي نَارِ	وَالْمُشْرِكِينَ	الْكِتَابِ	
they (will) abide	(of) Hell	(will be) in (the) Fire	and the polytheists	(of) the Scripture	
الْبَرِيَّةِ	شَرُّ	هُمْ	أُولَئِكَ	فِيهَا	
(of) creatures	(are the) worst	[they]	those	therein	

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَئِكَ هُمْ خَيْرُ الْبَرِيَّةِ ﴿٧﴾ جَزَاءُهُمْ عِنْدَ رَبِّهِمْ جَنَّاتُ عَدْنٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ذَلِكَ لِمَنْ خَشِيَ رَبَّهُ ﴿٨﴾

7. Verily, those who believe [in the Oneness of Allāh, and in His Messenger (Muhammad ﷺ) including all obligations ordered by Islām] and do righteous good deeds, they are the best of creatures. 8. Their reward with their Lord is `Adn (Eden) Paradise (Gardens of Eternity), underneath which rivers flow. They will abide therein forever, Allāh will be pleased with them, and they with Him. That is for him who fears his Lord.

خَيْرُ	هُمْ	أُولَئِكَ	وَعَمِلُوا الصَّالِحَاتِ	إِنَّ الَّذِينَ آمَنُوا	
(are the) best	[they]	those	and do righteous (good) deeds	verily those who believe	
عَدْنٍ	جَنَّاتُ	رَبِّهِمْ	عِنْدَ	جَزَاءُ هُمْ	الْبَرِيَّةِ ﴿٧﴾
(of) Eternity (Eden)	(is) Gardens	their Lord	with	their reward	(of) creatures
أَبَدًا	فِيهَا	خَالِدِينَ	الْأَنْهَارُ	تَجْرِي مِنْ تَحْتِهَا	
forever	therein	they (will) abide	the rivers	flowing under which	

ذَلِكَ	عِنْدَهُ	وَرَضُوا	رَضِيَ اللَّهُ عَنْهُمْ
that	with Him	and they will be pleased	Allah will be pleased with them
		خَشِيَ رَبَّهُ	لِمَنْ
		fears his Lord	(is) for (him) who

سُورَةُ الزَّلْزَلَةِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا ① وَأَخْرَجَتِ الْأَرْضُ أَثْقَالَهَا ② وَقَالَ الْإِنْسَانُ مَا هَٰذَا ③
يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا ④ بِأَنَّ رَبَّكَ أَوْحَىٰ لَهَا ⑤ يَوْمَئِذٍ يَصْدُرُ النَّاسُ أَشْتَاتًا
لِّيُرَوْا أَعْمَالَهُمْ ⑥ فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ⑦ وَمَنْ يَعْمَلْ
مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ ⑧

Sūrah Az-Zalzalah (The Earthquake) 99

In the Name of Allāh, the Most Gracious, the Most Merciful.

1. When the earth is shaken with its (final) earthquake. 2. And when the earth throws out its burdens. 3. And man will say: "What is the matter with it?" 4. That Day it will declare its information (about all that happened over it of good or evil). 5. Because your Lord will inspire it. 6. That Day mankind will proceed in scattered groups that they may be shown their deeds. 7. So, whosoever does good equal to the weight of an atom (or a small ant) shall see it. 8. And whosoever does evil equal to the weight of an atom (or a small ant) shall see it.

الرَّحِيمِ	الرَّحْمَنِ	بِسْمِ اللَّهِ
the Most Merciful	the Most Gracious	In the Name (of) Allāh
وَأَخْرَجَتِ الْأَرْضُ	زِلْزَالَهَا ①	زُلْزِلَتِ الْأَرْضُ
and (when) the earth throws out	(with) its earthquake	the earth is shaken
يَوْمَئِذٍ	مَا	وَقَالَ الْإِنْسَانُ
that Day	what (is the matter)	and man will say
هَٰذَا ③	أَثْقَالَهَا ②	
with it	its burdens	

يَوْمَئِذٍ	أَوْحَىٰ لَهَا ۞	بِأَنَّ رَبَّكَ	تُحَدِّثُ أَخْبَارَهَا ۞
that Day	will inspire [to] it	because your Lord	it will declare its information
	لِيُرَوْا أَعْمَلَهُمْ ۞	أَشْنَانًا	يَصْدُرُ النَّاسُ
	that they may be shown their deeds	(in) scattered groups	mankind will proceed
يَرَهُ ۞	خَيْرًا	ذَرَّةٍ	مِثْقَالَ
shall see it	good	(of) an atom	(equal to the) weight
	يَرَهُ ۞	ذَرَّةٍ	مِثْقَالَ
shall see it	evil	(of) an atom	(equal to the) weight
			فَمَنْ يَعْمَلْ
			وَمَنْ يَعْمَلْ
			so whosoever does
			and whosoever does

سُورَةُ الْعَادِيَّاتِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالْعَادِيَّاتِ صَبْحًا ۞ ۱ فَاَلْمُورِبَاتِ قَدْحًا ۞ ۲ فَالْمُغِيرَاتِ صُبْحًا ۞ ۳ فَأَثَرْنَ بِهِ نَقْعًا ۞ ۴ فَوَسَطْنَ بِهِ جَمْعًا ۞ ۵ إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنُودٌ ۞ ۶ وَإِنَّهُ عَلَىٰ ذَٰلِكَ لَشَهِيدٌ ۞ ۷ وَإِنَّهُ لِحُبِّ الْخَيْرِ لَشَدِيدٌ ۞ ۸ أَفَلَا يَعْلَمُ إِذَا بُعْثِرَ مَا فِي الْقُبُورِ ۞ ۹ وَحُصِّلَ مَا فِي الصُّدُورِ ۞ ۱۰ إِنَّ رَبَّهُم بِهِمْ يَوْمَئِذٍ لَّخَبِيرٌ ۞ ۱۱

Sūrah Al-`Ādiyāt (Those that run) 100

In the Name of Allāh, the Most Gracious, the Most Merciful.

1. By the (steeds) that run, with panting. 2. Striking sparks of fire (by their hooves). 3. And scouring to the raid at dawn. 4. And raise the dust in clouds the while. 5. And penetrating forthwith as one into the midst (of the foe). 6. Verily, man (disbeliever) is ungrateful to his Lord. 7. And to that he bears witness (by his deeds). 8. And verily, he is violent in the love of wealth. 9. Knows he not that when the contents of the graves are poured forth (all mankind is resurrected)? 10. And that which is in the breasts (of men) shall be made known? 11. Verily, that Day (i.e., the Day of Resurrection) their Lord will be Well-Acquainted with them (as to their deeds and will reward them for their deeds).

الرَّحِيمِ		الرَّحْمَنِ		بِسْمِ اللَّهِ	
the Most Merciful		the Most Gracious		In the Name (of) Allah	
قَدَحًا ①	فَالْمُورِبَتِ	ضَبْحًا ①	وَالْعَدِيدَتِ		
(by their) hooves	and striking sparks (of fire)	(with) panting	by the (steeds) that run		
فَوَسَطْنَ ②	نَقَعًا ③	فَأَثَرُنَ ④	صَبْحًا ⑤	فَالْمُغِيرَتِ	
and penetrate	dust	in it	and they raise	(at) dawn	and scouring to the raid
لَكَنُودٌ ⑥	لِرَبِّهِ	إِنَّ الْإِنْسَانَ	جَمَعًا ⑦	بِهِ ⑧	
(is) ungrateful	to his Lord	verily man	(into the midst of) the foe	forthwith	
الْخَيْرِ ⑨	لِحُبِّ	وَإِنَّهُ ⑩	لَشَهِيدٌ ⑪	عَلَى ذَلِكَ ⑫	وَإِنَّهُ ⑬
(of) wealth	in (the) love	and verily he	(is) a witness	to that	and verily he
فِي الْقُبُورِ ⑭	مَا ⑮	إِذَا بَعِثَ ⑯	أَفَلَا يَعْلَمُ ⑰	لَشَدِيدٌ ⑱	
(is) in the graves	what	when will be brought out	(does) he not know?	(is) violent	
إِنَّ رَبَّهُم ⑲	فِي الصُّدُورِ ⑳	وَحُصِّلَ مَا ㉑			
verily their Lord	(is) in the breasts	and shall be made known that which			
يَوْمَئِذٍ لَّخَبِيرٌ ㉒		بِهِمْ ㉓			
that Day (will be) Well-Acquainted		with them			

سُورَةُ الْقَارِعَةِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْقَارِعَةُ ① مَا الْقَارِعَةُ ② وَمَا أَدْرَاكَ مَا الْقَارِعَةُ ③ يَوْمَ يَكُونُ النَّاسُ
كَالْفَرَاشِ الْمَبْثُوثِ ④ وَتَكُونُ الْجِبَالُ كَالْعِهْنِ الْمَنْفُوشِ ⑤ فَأَمَّا
مَنْ ثَقُلَتْ مَوَازِينُهُ ⑥ فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ ⑦ وَأَمَّا مَنْ خَفَّتْ
مَوَازِينُهُ ⑧ فَأَمَّهُ هَاوِيَةٌ ⑨ وَمَا أَدْرَاكَ مَا هِيَةٌ ⑩ نَارٌ حَامِيَةٌ ⑪

Sūrah Al-Qāri`ah (The Striking Hour) 101

In the Name of Allāh, the Most Gracious, the Most Merciful.

1. Al-Qāri`ah (the striking Hour, i.e. the Day of Resurrection). 2. What is the striking (Hour)? 3. And what will make you know what the striking (Hour) is? 4. It is a Day whereon mankind will be like moths scattered about. 5. And the mountains will be like carded wool. 6. Then as for him whose Balance (of good deeds) will be heavy, 7. He will live a pleasant life (in Paradise). 8. But as for him whose Balance (of good deeds) will be light, 9. He will have his home in *Hāwiyah* (pit, i.e. Hell). 10. And what will make you know what it is? 11. (It is) a fiercely blazing Fire!

الرَّحِيمِ		الرَّحْمَنِ		بِسْمِ اللَّهِ	
the Most Merciful		the Most Gracious		In the Name (of) Allah	
أَدْرَكَ	وَمَا	الْقَارِعَةُ	مَا	الْقَارِعَةُ	مَا
will make you know	and what	(is) the striking (Hour)	what	the striking (Hour)	what
كَالْفَرَاشِ	يَكُونُ النَّاسُ	يَوْمَ	الْقَارِعَةُ	مَا	مَا
like moths	(whereon) mankind will be	(it is) a Day	the striking (Hour is)	what	what
الْمَنْفُوشِ	كَالْعِهْنِ	وَتَكُونُ الْجِبَالُ	الْمَبْثُوثِ		
carded	like wool	and the mountains will be	scattered about		
فِي عَيْشَةٍ	فَهُوَ	ثَقَلَتْ مَوَازِينُهُ	فَأَمَّا مَنْ		
(will be) in a life	then he	whose Balance will be heavy	then as for (him) [who]		
فَأَمَّهُ	خَفَّتْ مَوَازِينُهُ	وَأَمَّا مَنْ	رَاضِيَةٍ		
his abode	whose Balance will be light	but as for (him) [who]	pleasant		
حَامِيَةٍ	نَارٍ	مَا هِيَ	أَدْرَكَ	وَمَا	هَآوِيَةٍ
blazing fiercely	(it is) a Fire	it (is) what	will make you know	and what	(will be) pit (Hell)



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَلْهَنَكُمْ التَّكْوِيْنِ ۝ حَتَّىٰ زُرْتُمُ الْمَقَابِرَ ۝ كَلَّا سَوْفَ تَعْلَمُونَ ۝ ثُمَّ كَلَّا سَوْفَ

تَعْلَمُونَ ﴿٤﴾ كَلَّا لَوْ تَعْلَمُونَ عِلْمَ الْيَقِينِ ﴿٥﴾ لَتَرَوُنَّ الْجَحِيمَ ﴿٦﴾ ثُمَّ لَتَرَوُنَّهَا عَيْنَ
الْيَقِينِ ﴿٧﴾ ثُمَّ لَتَسْأَلَنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ ﴿٨﴾

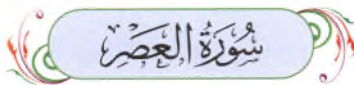
Sūrah At-Takāthur

(The piling up – The Emulous Desire) 102

In the Name of Allāh, the Most Gracious, the Most Merciful.

1. The mutual rivalry (for piling up of worldly things) diverts you, 2. Until you visit the graves (i.e. till you die). 3. Nay! You shall come to know! 4. Again nay! You shall come to know! 5. Nay! If you knew with a sure knowledge (the end result of piling up, you would not have been occupied yourselves in worldly things). 6. Verily, you shall see the blazing Fire (Hell)! 7. And again, you shall see it with certainty of sight! 8. Then on that Day you shall be asked about the delights (you indulged in, in this world)!

الرَّحِيمِ		الرَّحْمَنِ		بِسْمِ اللَّهِ	
the Most Merciful		the Most Gracious		In the Name (of) Allah	
حَتَّىٰ زُرْتُمُ الْمَقَابِرَ ﴿٢﴾		التَّكَاثُرُ ﴿١﴾		أَلْهَنَكُمْ	
until you visit the graves		the mutual rivalry (for piling up of worldly things)		diverts you	
كَلَّا	سَوْفَ تَعْلَمُونَ ﴿٤﴾	كَلَّا	ثُمَّ	سَوْفَ تَعْلَمُونَ ﴿٥﴾	كَلَّا
nay	soon you shall come to know	nay	then	soon you shall come to know	nay
لَتَرَوُنَّ الْجَحِيمَ ﴿٦﴾		الْيَقِينِ ﴿٥﴾	عِلْمَ	لَوْ تَعْلَمُونَ	
verily you shall see the blazing Fire (Hell)		sure	(with) a knowledge	if you knew	
عَيْنَ الْيَقِينِ ﴿٧﴾		ثُمَّ لَتَرَوُنَّهَا			
(with) certainty (of) sight		then you shall see it (again)			
عَنِ النَّعِيمِ ﴿٨﴾		ثُمَّ لَتَسْأَلَنَّ يَوْمَئِذٍ			
about the delights (of the world)		then (on) that Day you shall be asked			



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالْعَصْرِ ﴿١﴾ إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ ﴿٢﴾ إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَّصُوا بِآلِ حَقِّ

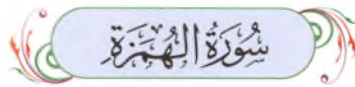
وَتَوَاصَوْا بِالصَّبْرِ ﴿٣﴾

Sūrah Al-`Asr (The Time) 103

In the Name of Allāh, the Most Gracious, the Most Merciful.

1. By Al-`Asr (the time). 2. Verily, man is in loss, 3. Except those who believe (in Islāmic Monotheism) and do righteous good deeds, and recommend one another to the truth [i.e. order one another to perform all kinds of good deeds (*Al-Ma`rūf*) which Allāh has ordained, and abstain from all kinds of sins and evil deeds (*Al-Munkar*) which Allāh has forbidden], and recommend one another to patience (for the sufferings, harms, and injuries which one may encounter in Allāh's Cause during preaching His religion of Islāmic Monotheism or *Jihād*).

الرَّحِيمِ	الرَّحْمَنَ	بِسْمِ اللَّهِ
the Most Merciful	the Most Gracious	In the Name (of) Allah
وَعَمِلُوا الصَّالِحَاتِ	إِلَّا الَّذِينَ ءَامَنُوا	وَالْعَصْرِ ﴿١﴾ إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ ﴿٢﴾
and do righteous deeds	except those who believe	(is) in loss verily man by the time
بِالصَّبْرِ ﴿٣﴾	وَتَوَاصَوْا	بِالْحَقِّ
to patience	and recommend one another	to the truth and recommend one another



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ ﴿١﴾ الَّذِي جَمَعَ مَالًا وَعَدَّدَهُ ﴿٢﴾ يُحْسِبُ أَنَّ مَالَهُ أَخْلَدَهُ ﴿٣﴾ كَلَّا لَيُنْبَذَنَّ فِي الْحُطَمَةِ ﴿٤﴾ وَمَا أَدْرَاكَ مَا الْحُطَمَةُ ﴿٥﴾ نَارُ اللَّهِ الْمَوْقَدَةُ ﴿٦﴾ الَّتِي تَطَّلِعُ عَلَى الْأَفْئِدَةِ ﴿٧﴾ إِنَّهَا عَلَيْهِمْ مُّوَصَّدَةٌ ﴿٨﴾ فِي عَمَدٍ مُمَدَّدَةٍ ﴿٩﴾

Sūrah Al-Humazah (The Slanderer) 104

In the Name of Allāh, the Most Gracious, the Most Merciful.

1. Woe to every slanderer and backbiter. 2. Who has gathered wealth and counted it. 3. He thinks that his wealth will make him last forever! 4. Nay!

Verily, he will be thrown into the crushing Fire. 5. And what will make you know what the crushing Fire is? 6. The fire of Allāh kindled, 7. Which leaps up over the hearts, 8. Verily, it shall be closed upon them, 9. In pillars stretched forth (i.e. they will be punished in the Fire with pillars).

الرَّحِيمِ		الرَّحْمَنِ		بِسْمِ اللَّهِ	
the Most Merciful		the Most Gracious		In the Name (of) Allāh	
وَعَدَدَهُ ﴿٦﴾	مَالًا	الَّذِي جَمَعَ	لُثْمَةً ﴿٧﴾	هُمَزَةً	لِكُلِّ
and counted it	wealth	who has gathered	backbiter	slanderer	to every
كَلَّا لَيُنْبَذَنَّ		أَخْلَدَهُ ﴿٨﴾		يَحْسَبُ أَنَّ مَالَهُ	
nay verily he will be thrown		will make him last forever		he thinks that his wealth	
الْحُطْمَةِ ﴿٩﴾	مَا	أَدْرَاكَ	وَمَا	فِي الْحُطْمَةِ ﴿١٠﴾	
the crushing Fire (is)	what	will make you know	and what	into the crushing Fire	
عَلَيْهِمْ	إِنَّمَا	عَلَى الْأَفْئِدَةِ ﴿١١﴾	الَّتِي تَطَّلِعُ	الْمُوقَدَةُ ﴿١٢﴾	نَارُ اللَّهِ
upon them	verily it	over the hearts	which leaps up	kindled	(the) fire (of) Allāh
مُتَدَدَةٍ ﴿١٣﴾		فِي عَمَدٍ	مُؤَصَّدَةٌ ﴿١٤﴾		
stretched forth		in pillars	(shall be) closed		

سُورَةُ الْفِيلِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ ﴿١﴾ أَلَمْ يَجْعَلْ كَيْدَهُمْ فِي تَضَلُّلٍ ﴿٢﴾ وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ ﴿٣﴾ تَرْمِيهِمْ بِحِجَارَةٍ مِّن سِجِّيلٍ ﴿٤﴾ فَجَعَلَهُمْ كَعَصْفٍ مَّأْكُولٍ ﴿٥﴾

Sūrah Al-Fil (The Elephant) 105

In the Name of Allāh, the Most Gracious, the Most Merciful.

1. Have you (O Muhammad ﷺ) not seen how your Lord dealt with the Owners of the Elephant? [The Elephant Army which came from Yemen under the command of Abrahah Al-Ashram intending to destroy the Ka'bah at Makkah].
2. Did He not make their plot go astray? 3. And He sent against them birds, in

flocks, 4. Striking them with stones of *Sijjil* (baked clay). 5. And He made them like (an empty field of) stalks (of which the corn) has been eaten up (by cattle).

الرَّحِيمِ		الرَّحْمَنَ		بِسْمِ اللَّهِ	
the Most Merciful		the Most Gracious		In the Name (of) Allah	
الْفِيلِ		بِأَصْحَابِ		فَعَلَّ رَبُّكَ	
(of) the Elephant		with (the) Owners		your Lord dealt	
أَبَايِلَ		عَلَيْهِمْ		فِي تَضَلِيلٍ	
(in) flocks		birds		against them	
مَأْكُولٍ		كَعَصْفٍ		فَجَعَلَهُمْ	
eaten up		like stubble		and He made them	
				مِنْ سِجِّيلٍ	
				of baked clay	
				بِحِجَارَةٍ	
				with stones	
				تَرْمِيهِمْ	
				striking them	

سُورَةُ قُرَيْشٍ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

لَا يَلْفِيفُ قُرَيْشٍ ۝١ إِيَّاهُمْ رِحْلَةَ الشِّتَاءِ وَالصَّيْفِ ۝٢ فَلْيَعْبُدُوا رَبَّ هَذَا
الْبَيْتِ ۝٣ الَّذِي أَطْعَمَهُمْ مِنْ جُوعٍ وَآمَنَهُمْ مِنْ خَوْفٍ ۝٤

Sūrah Quraish (Quraish) 106

In the Name of Allāh, the Most Gracious, the Most Merciful.

1. (It is a great grace from Allāh) for the protection of the Quraish, 2. (And with all those Allāh's grace and protections, We cause) the (Quraish) caravans to set forth safe in winter (to the south) and in summer (to the north without any fear), 3. So let them worship (Allāh) the Lord of this House (the Ka`bah in Makkah), 4. (He) Who has fed them against hunger, and has made them safe from fear.

الرَّحِيمِ		الرَّحْمَنَ		بِسْمِ اللَّهِ	
the Most Merciful		the Most Gracious		In the Name (of) Allah	
الشِّتَاءِ		رِحْلَةَ		قُرَيْشٍ	
(of) winter		(with the) journey		(of the) Quraish	
				لَا يَلْفِيفُ	
				for (the) familiarity	
				إِيَّاهُمْ	
				(for) their familiarity	

وَأَصْصِفِ ①	فَلْيَعْبُدُوا رَبَّ هَذَا	أَلْبَيْتِ ②	الَّذِي
and summer	so let them worship (the) Lord (of) this	House (the Ka'bah)	He Who
أَطَعَهُمْ	مِّنْ جُوعٍ	وَأَمَّنَهُمْ	مِّنْ خَوْفٍ ④
has fed them	against hunger	and has made them safe	from fear

سُورَةُ الْمَاعُونِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالْإِيمَانِ ① فَذَلِكَ الَّذِي يَدْعُ أَيْتِمَ ② وَلَا يَحْضُ عَلَى
طَعَامِ الْمَسْكِينِ ③ فَوَيْلٌ لِلْمُصَلِّينَ ④ الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ ⑤ الَّذِينَ
هُمْ يُرَاءُونَ ⑥ وَيَمْنَعُونَ الْمَاعُونَ ⑦

Sūrah Al-Mā'ūn (The Small Kindnesses) 107

In the Name of Allāh, the Most Gracious, the Most Merciful.

1. Have you seen him who denies the Recompense? 2. That is he who repulses the orphan (harshly), 3. And urges not on the feeding of *Al-Miskīn* (the needy), 4. So, woe to those performers of *Salāt* (prayers) (hypocrites), 5. Those who delay their *Salāt* (prayer from their stated fixed times). 6. Those who do good deeds only to be seen (of men), 7. And withhold *Al-Mā'ūn* (small kindnesses like salt, sugar, water).

بِسْمِ اللَّهِ	الرَّحْمَنِ	الرَّحِيمِ
In the Name (of) Allah	the Most Gracious	the Most Merciful
أَرَأَيْتَ الَّذِي	يُكَذِّبُ بِالْإِيمَانِ ①	فَذَلِكَ الَّذِي
(have) you seen him who?	denies the Recompense	then that
يَدْعُ أَيْتِمَ ②	وَلَا يَحْضُ	عَلَى طَعَامِ
repulses the orphan	and urges not	on (the) feeding
فَوَيْلٌ ③	لِلْمَسْكِينِ ④	الَّذِينَ هُمْ ⑤
so woe	(of) the poor	those who
وَيَمْنَعُونَ الْمَاعُونَ ⑦	الَّذِينَ هُمْ ⑥	عَنْ صَلَاتِهِمْ ⑧
to those performers of prayers	[they] those who	of their prayers
سَاهُونَ ⑨	الَّذِينَ هُمْ ⑥	الَّذِينَ هُمْ ⑤
(are) heedless	[they] those who	those who

وَيَمْنَعُونَ الْمَاعُونَ ﴿٧﴾	هُمْ يَرَاءُونَ ﴿٦﴾	الَّذِينَ
and they withhold small kindnesses	[they] (do good deeds) to be seen	those who

سُورَةُ الْكَافُرُونَ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِنَّا أَعْطَيْنَكَ الْكَوْثَرَ ﴿١﴾ فَصَلِّ لِرَبِّكَ وَأَنْحَرِ ﴿٢﴾ إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ ﴿٣﴾

Sūrah Al-Kauthar (A River in Paradise) 108

In the Name of Allāh, the Most Gracious, the Most Merciful.

1. Verily, We have granted you (O Muhammad ﷺ) Al-Kauthar (a river in Paradise).
2. Therefore turn in prayer to your Lord and sacrifice (to Him only).
3. For he who hates you (O Muhammad ﷺ), he will be cut off (from posterity and every good thing in this world and in the Hereafter).

الرَّحِيمِ	الرَّحْمَنِ	بِسْمِ اللَّهِ	
the Most Merciful	the Most Gracious	In the Name (of) Allah	
فَصَلِّ	الْكَوْثَرَ ﴿١﴾	أَعْطَيْنَكَ	إِنَّا
therefore turn in prayer	Al-Kauthar (a river in Paradise)	have granted you	verily We
الْأَبْتَرُ ﴿٣﴾	هُوَ	وَأَنْحَرِ ﴿٢﴾	لِرَبِّكَ
(will be) cut off	[he]	and sacrifice	to your Lord

سُورَةُ الْكَافِرُونَ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ يَتَّيِبُهَا الْكَافِرُونَ ﴿١﴾ لَا أَعْبُدُ مَا تَعْبُدُونَ ﴿٢﴾ وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ ﴿٣﴾
وَلَا أَنَا عَابِدٌ مَّا عَبَدْتُمْ ﴿٤﴾ وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ ﴿٥﴾ لَكُمْ دِينُكُمْ وَلِيَ دِينِ ﴿٦﴾

Sūrah Al-Kāfirūn (The Disbelievers) 109

In the Name of Allāh, the Most Gracious, the Most Merciful.

1. Say (O Muhammad ﷺ to these *Mushrikūn* and *Kāfirūn*): "O *Al-Kāfirūn* (disbelievers in Allāh, in His Oneness, in His Angels, in His Books, in His Messengers, in the Day of Resurrection, and in *Al-Qadar*)! 2. I worship not that which you worship, 3. Nor will you worship that which I worship. 4. And I shall not worship that which you are worshipping. 5. Nor will you worship that which I worship. 6. To you be your religion, and to me my religion (Islamic Monotheism).

الرَّحِيمِ		الرَّحْمَنِ		بِسْمِ اللَّهِ	
the Most Merciful		the Most Gracious		In the Name (of) Allah	
مَا تَعْبُدُونَ ﴿٢﴾		لَا أَعْبُدُ		الْكَافِرُونَ ﴿١﴾	
that which you worship		I worship not		disbelievers	
عَابِدٌ		وَلَا أَنَا		عَابِدُونَ	
worship		and I (shall) not		(will) worship	
مَا أَعْبُدُ ﴿٥﴾		وَلَا أَنْتُمْ		مَا عِبَادَتُمْ ﴿٤﴾	
that which I worship		(will) worship		nor you	
دِينِ ﴿٦﴾		وَلِي		دِينِكُمْ	
my religion		and to me		(be) your religion	
				لَكُمْ	
				to you	

سُورَةُ النَّصْرِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ ﴿١﴾ وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا ﴿٢﴾ فَسَبِّحْ بِحَمْدِ رَبِّكَ وَأَسْتَغْفِرْهُ إِنَّهُ كَانَ تَوَّابًا ﴿٣﴾

Sūrah An-Nasr (The Help) 110

In the Name of Allāh the Most Gracious, the Most Merciful.

1. When there comes the Help of Allāh (to you, O Muhammad ﷺ) against your

enemies) and the Conquest (of Makkah). 2. And you see that the people enter Allāh's religion (Islām) in crowds. 3. So, glorify the Praises of your Lord, and ask His forgiveness. Verily, He the One Who is Ever ready to accept the repentance, and forgives.

الرَّحِيمِ	الرَّحِيمِ	بِسْمِ اللَّهِ	
the Most Merciful	the Most Gracious	In the Name (of) Allah	
وَرَأَيْتَ النَّاسَ	وَالْفَتْحِ	نَصْرُ اللَّهِ	إِذَا جَاءَ
and you see the people	and the Conquest	(the) Help (of) Allah	when (there) comes
بِحَمْدِ	فَسَبِّحْ	فِي دِينِ اللَّهِ	يَدْخُلُونَ
with (the) Praises	so glorify	[in] (the) religion (of) Allah	entering
إِنَّهُ كَانَ تَوَّابًا	وَأَسْتَغْفِرُهُ	رَبِّكَ	
verily He is Oft-Forgiving	and ask His forgiveness	(of) your Lord	

سُورَةُ الْمَسَدِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ ۝١ مَا أَغْنَىٰ عَنْهُ مَالُهُ، وَمَا كَسَبَ ۝٢ سَيَصْلَىٰ نَارًا
ذَاتَ لَهَبٍ ۝٣ وَأَمْرَأَتُهُ، حَمَّالَةَ الْحَطَبِ ۝٤ فِي جِيدِهَا حَبْلٌ مِّن مَّسَدٍ ۝٥

Sūrah Al-Masad (The Palm Fiber) 111

In the Name of Allāh, the Most Gracious, the Most Merciful.

1. Perish the two hands of Abū Lahab (an uncle of the Prophet ﷺ) and perish he! 2. His wealth and his children will not benefit him! 3. He will be burnt in a Fire of blazing flames! 4. And his wife too, who carries wood (thorns of Sa`dān which she used to put on the way of the Prophet ﷺ, or used to slander him). 5. In her neck is a twisted rope of Masad (palm fiber).

الرَّحِيمِ	الرَّحِيمِ	بِسْمِ اللَّهِ	
the Most Merciful	the Most Gracious	In the Name (of) Allah	

عَنْهُ	مَا أَغْنَىٰ	وَتَبَّ	لَهَبٍ	أَبِي	تَبَّتْ يَدَا
him	will not benefit	and perish he	Lahab	(of) Abu	perish (the) two hands
ذَاتَ	سَيَصِلُنَّ نَارًا	وَمَا كَسَبَ	مَالَهُ		
of	he will be burnt (in) a Fire	and what he earned	his wealth		
فِي جِيدِهَا	الْحَطْبِ	حَمَّالَةَ	وَأَمْرَأَتَهُ	لَهَبٍ	
in her neck	(of) wood	(who is the) carrier	and his wife	blazing flames	
	مِّن مَّسَمٍ	حَبْلٌ			
	of palm fiber	(will be) twisted rope			

سُورَةُ الْإِخْلَاصِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ هُوَ اللَّهُ أَحَدٌ ۝ اللَّهُ الصَّمَدُ ۝ لَمْ يَكِدْ وَلَمْ يُولَدْ ۝ وَلَمْ يَكُن لَّهُ
كُفُوًا أَحَدٌ ۝

Sūrah Al-Ikhlās or At-Tauhīd (The Purity) 112

In the Name of Allāh, the Most Gracious, the Most Merciful.

1. Say (O Muhammad ﷺ): "He is Allāh, (the) One. 2. Allāh-us-Samad (السيد الذى يصمد إليه في الحاجات) [Allāh - the Self-Sufficient Master, Whom all creatures need, (He neither eats nor drinks)]. 3. He begets not, nor was He begotten. 4. And there is none coequal or comparable to Him."

الرَّحِيمِ	الرَّحْمَنِ	بِسْمِ اللَّهِ		
the Most Merciful	the Most Gracious	In the Name (of) Allah		
لَمْ يَكِدْ	الصَّمَدُ	اللَّهُ	أَحَدٌ	قُلْ هُوَ اللَّهُ
He begets not	the Self-Sufficient	Allah	(the) One	say He (is) Allah
أَحَدٌ	كُفُوًا	لَهُ	وَلَمْ يَكُنْ	وَلَمْ يُولَدْ
anyone	coequal or comparable	to Him	and (there) is not	nor was He begotten

سُورَةُ الْفَلَقِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ﴿١﴾ مِنْ شَرِّ مَا خَلَقَ ﴿٢﴾ وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ ﴿٣﴾ وَمِنْ
شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ ﴿٤﴾ وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ ﴿٥﴾

Sūrah Al-Falaq (The Daybreak) 113

In the Name of Allāh, the Most Gracious, the Most Merciful.

1. Say: "I seek refuge with (Allāh), the Lord of the daybreak, 2. From the evil of what He has created, 3. And from the evil of the darkening (night) as it comes with its darkness; (or the moon as it sets or goes away), 4. And from the evil of those who practise witchcraft when they blow in the knots, 5. And from the evil of the envier when he envies."

الرَّحِيمِ		الرَّحْمَنِ		بِسْمِ اللَّهِ	
the Most Merciful		the Most Gracious		In the Name (of) Allah	
مَا خَلَقَ ﴿٢﴾	مِنْ شَرِّ	أَعُوذُ بِرَبِّ الْفَلَقِ ﴿١﴾		قُلْ	
(of) what He has created	from (the) evil	I seek refuge with (the) Lord (of) the daybreak		say	
وَمِنْ شَرِّ	إِذَا وَقَبَ ﴿٣﴾	غَاسِقٍ	وَمِنْ شَرِّ		
and from (the) evil	when it comes	(of) darkness	and from (the) evil		
إِذَا حَسَدَ ﴿٥﴾	حَاسِدٍ	وَمِنْ شَرِّ	فِي الْعُقَدِ ﴿٤﴾	النَّفَّاثَاتِ	
when he envies	(of the) envier	and from (the) evil	in the knots	(of the witches) who blow	

سُورَةُ النَّاسِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ أَعُوذُ بِرَبِّ النَّاسِ ﴿١﴾ مَلِكِ النَّاسِ ﴿٢﴾ إِلَهِ النَّاسِ ﴿٣﴾ مِنْ شَرِّ الْوَسْوَاسِ
الْخَنَّاسِ ﴿٤﴾ الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ ﴿٥﴾ مِنَ الْجِنَّةِ وَالنَّاسِ ﴿٦﴾

Sūrah An-Nās (Mankind) 114

In the Name of Allāh, the Most Gracious, the Most Merciful.

1. Say: "I seek refuge with (Allāh) the Lord of mankind, 2. The King of mankind - 3. The *Ilāh* (God) of mankind, 4. From the evil of the whisperer (devil who whispers evil in the hearts of men) who withdraws (from his whispering in one's heart after one remembers Allāh). 5. Who whispers in the breasts of mankind. 6. Of jinn and men."

الرَّحِيمِ	الرَّحْمَنِ	بِسْمِ اللَّهِ	
the Most Merciful	the Most Gracious	In the Name (of) Allah	
مَلِكِ النَّاسِ ①	أَعُوذُ بِرَبِّ النَّاسِ ①		قُلْ ①
(the) king (of) mankind	I seek refuge with (the) Lord (of) mankind		say
الْخَنَاسِ ②	الْوَسَّاسِ ②	مِنْ شَرِّ ②	إِلَهِ النَّاسِ ②
sneaking	(of) the whisperer	from (the) evil	(the) Ilah (God of) mankind
وَالنَّاسِ ③	مِنَ الْجِنَّةِ ③	النَّاسِ ③	فِي صُدُورِ ③
and men	of jinn	(of) mankind	in (the) breasts
			who whispers ④

