

## سُورَةُ الْمُلْكِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

تَبَرَّكَ الَّذِي بِيَدِهِ الْمُلْكُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١﴾ الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا وَهُوَ الْعَزِيزُ الْغَفُورُ ﴿٢﴾ الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ طَبَاقًا مَا تَرَى فِي خَلْقِ الرَّحْمَنِ مِنْ تَفْوُتٍ 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﴾	شَيْءٍ	عَلَى كُلِّ	وَهُوَ	الْمُلْكُ	بِيَدِهِ	تَبَرَّكَ الَّذِي		
(is) Able	things	over all	and He	(is) the dominion	in Whose Hand	Blessed is He		
أَحْسَنُ	أَيُّكُمْ	لِيَبْلُوَكُمْ	وَالْحَيَاةَ	الْمَوْتَ	الَّذِي خَلَقَ	الَّذِي خَلَقَ		
(is) best	which of you	that He may test you	and life	death	Who has created	Who has created		
سَبْعَ	الَّذِي خَلَقَ	الْغَفُورُ ﴿٢﴾	وَهُوَ الْعَزِيزُ	عَمَلًا	عَمَلًا			
(the) seven	Who has created	the Oft-Forgiving	and He (is) the All-Mighty	(in) deed	(in) deed			
فِي خَلْقِ الرَّحْمَنِ			مَا تَرَى			طَبَاقًا		
in (the) creation (of) the Most Gracious			you (can) not see			one above another		
						heavens		

مِنْ تَفَوُّتٍ	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 لِلشَّيَاطِينِ وَأَعْتَدْنَا 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	لِلشَّيَاطِينِ	وَأَعْتَدْنَا	لَهُمْ	عَذَابَ
(as) missiles	to (drive away) the devils	and We have prepared	for them	(the) torment
السَّعِيرِ	وَالَّذِينَ كَفَرُوا	بِرَبِّهِمْ	عَذَابَ	
(of) the blazing Fire	and for those who disbelieve	in their Lord	(is the) torment	
جَهَنَّمَ	وَيَسَّ الْمَصِيرُ	إِذَا أُلْقُوا	فِيهَا	
(of) Hell	and worst (indeed) is that destination	when they are cast	therein	
سَمِعُوا لَهَا	شَهِيقًا	وَهِيَ تَفُورٌ	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
				its keepers

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﴾ فَأَعْتَرَفُوا بِذَنبِهِمْ فَسُحْقًا لِأَصْحَابِ السَّعِيرِ ﴿١١﴾ إِنَّ الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ ﴿١٢﴾ وَأَسِرُوا قَوْلَكُمْ أَوِ اجْهَرُوا 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	مِنْ 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 عَالِمُ غُيُوبٍ	ط بِهِ	أَوْ أَجْهَرُوا	وَأَسْرُوا قَوْلَكُمْ
verily He (is) All-Knower	it	or disclose	and (whether) you keep your talk secret
	الْصُّدُورِ ﴿١٣﴾	بِذَاتِ	
	the breasts	of what (is in)	

أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ اللَّطِيفُ الْخَبِيرُ ﴿١٤﴾ هُوَ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ ذَلُولًا فَامْشُوا فِي مَنَاكِبِهَا وَكُلُوا مِنْ رِزْقِهِ ۗ وَإِلَيْهِ النُّشُورُ ﴿١٥﴾ ءَأَمِنْتُمْ مِّنْ فِي السَّمَاءِ أَنْ يَخْسِفَ بِكُمُ الْأَرْضَ فَإِذَا هِيَ تَمُورٌ ﴿١٦﴾ أَمْ أَمِنْتُمْ مِّنْ فِي السَّمَاءِ أَنْ يُرْسِلَ عَلَيْكُمْ حَاصِبًا فَسَتَعْمُونَ كَيْفَ نَذِيرٍ ﴿١٧﴾ وَلَقَدْ كَذَّبَ الَّذِينَ مِن 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 ذَلُولًا
He (it is)	Who has made	to you	the earth
فِي مَنَاكِبِهَا	فَأَمْشُوا	ذَلُولًا	وَكُلُوا
in (the) paths thereof	so walk	subservient	and eat
النُّشُورُ ﴿١٥﴾	وَإِلَيْهِ	مِنْ رِّزْقِهِ ۗ	وَكُلُوا
(will be) the Resurrection	and to Him	of His provision	and eat
أَنْ يَخْسِفَ	فِي السَّمَاءِ	ءَأَمِنْتُمْ مِّنْ	
that He will (not) cause to sink	(is) over the heaven	(do) you feel secure from (Him) Who?	

يَكُمُ	الْأَرْضَ	فَإِذَا	هِيَ تَمُورُ ﴿١٦﴾	أَمْ أَمِنْتُمْ مِّنْ
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 ﴿١٧﴾	وَلَقَدْ كَذَّبَ الَّذِينَ	مِنْ قَبْلِهِمْ	
then you shall know how	(has been) My Warning	and indeed denied those	before them	
	فَكَيْفَ كَانَ	نَكِيرٍ ﴿١٨﴾		
	then how (terrible) was	My denial		

أَوَلَمْ يَرَوْا إِلَى الطَّيْرِ فَوْقَهُمْ صَفَّتْ وَيَقْبِضْنَ مَا يُمْسِكُهُنَّ إِلَّا الرَّحْمَنُ إِنَّهُ بِكُلِّ شَيْءٍ  
بَصِيرٌ ﴿١٩﴾ أَمَّنْ هَذَا الَّذِي هُوَ جُنْدٌ لَّكُمْ يَنْصُرُكُمْ مِّنْ دُونِ الرَّحْمَنِ إِنِ الْكَافِرُونَ إِلَّا فِي غُرُورٍ ﴿٢٠﴾  
أَمَّنْ هَذَا الَّذِي يَرْزُقُكُمْ إِنْ أَمْسَكَ رِزْقَهُ بَلْ لَجُّوا فِي عُتُوٍّ وَنُفُورٍ ﴿٢١﴾

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	صَفَّتْ
(do) they not see?	[to] the birds	above them	spreading out (their wings)
وَيَقْبِضْنَ	مَا يُمْسِكُهُنَّ	إِلَّا الرَّحْمَنُ	إِنَّهُ
and folding (them) in	none upholds them	except the Most Gracious	verily He
شَيْءٍ	أَمَّنْ	هَذَا	الَّذِي
thing	who (is)?	[this]	he that
بَصِيرٌ ﴿١٩﴾	أَمَّنْ	هَذَا	الَّذِي
(is) All-Seer	who (is)?	[this]	he that
يَنْصُرُكُمْ	مِّنْ دُونِ الرَّحْمَنِ	إِنِ الْكَافِرُونَ	إِلَّا
to help you	besides the Most Gracious	the disbelievers (are) not	but
			فِي غُرُورٍ ﴿٢٠﴾
			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 عَتُوٍّ	وَنُفُورٍ	
nay they continue to be		in pride	and fleeing (from the truth)	

أَفَمَنْ يَمْشِي مُكَبًّا عَلَى وَجْهِهِ أَهْدَىٰ أَمَّنْ يَمْشِي سَوِيًّا عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ ﴿٢٢﴾ قُلْ هُوَ الَّذِي أَنْشَأَكُمْ  
وَجَعَلَ لَكُمْ 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 مُّبِينٌ ﴿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	مُكَبًّا	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	Straight on a Way	has created you
Who	say (it is) He	قل هو	الذي
Who	say (it is) He	قل هو	الذي
and made	for you	hearing	and seeing
and hearts	little	and to Him shall you be gathered	on the earth
has created you	Who	say (it is) He	قل هو
and they say when	(will) this	promise (come to pass)	if you are telling the truth

قُلْ إِنَّمَا الْعِلْمُ	عِنْدَ اللَّهِ	وَإِنَّمَا أَنَا	نَذِيرٌ	مُّبِينٌ ﴿٦٦﴾
say only the knowledge	(is) with Allah	and I am only	a warner	plain

فَلَمَّا رَأَوْهُ زُلْفَةً سَيِّئَتْ وُجُوهُ الَّذِينَ كَفَرُوا وَقِيلَ هَذَا الَّذِي كُنْتُمْ بِهِ تَدْعُونَ ﴿٦٧﴾ قُلْ أَرَأَيْتُمْ إِنْ أَهْلَكَنِيَ اللَّهُ وَمَنْ مَعِيَ أَوْ رَحِمَنَا فَمَنْ يُجِيرُ الْكَافِرِينَ مِنْ عَذَابِ أَلِيمٍ ﴿٦٨﴾ قُلْ هُوَ الرَّحْمَنُ عَمَّا مَنَّ بِهِ وَعَلَيْهِ تَوَكَّلْنَا فَسْتَعْلَمُونَ مَنْ هُوَ فِي ضَلَالٍ مُبِينٍ ﴿٦٩﴾ قُلْ أَرَأَيْتُمْ إِنْ أَصْبَحَ مَاؤُكُمْ غَوْرًا فَمَنْ يَأْتِيكُمْ بِمَاءٍ مَعِينٍ ﴿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	سَيِّئَتْ 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	
قُلْ	أَرَأَيْتُمْ	إِنْ أَهْلَكَنِيَ اللَّهُ	وَمَنْ مَعِيَ
say	(have) you seen?	if Allah destroys me	with me
تَدْعُونَ ﴿٦٧﴾	أَوْ رَحِمَنَا	فَمَنْ يُجِيرُ	مِنْ عَذَابِ
calling for [it]	or He bestows (His) Mercy on us	then who can save	from a torment
قُلْ هُوَ الرَّحْمَنُ	عَمَّا مَنَّ بِهِ	وَعَلَيْهِ تَوَكَّلْنَا	أَلِيمٍ ﴿٦٨﴾
say He (is) the Most Gracious	in Him we believe	and in Him we put our trust	painful

أَرَأَيْتُمْ	قُلْ	مُبِينٍ ﴿٦١﴾	فِي ضَلَالٍ	هُوَ	فَسَتَّعْلَمُونَ مَنْ
(have) you seen?	say	manifest	(is) in error	that	so you will come to know who (is it)
مَعِينٍ ﴿٦٢﴾	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 تَطِعِ الْمُكَذِّبِينَ ﴿٨﴾ وَدُّوا لَوْ تُدْهِنُ  
 فَيُدْهِنُونَ ﴿٩﴾ وَلَا تَطِعِ 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'an, 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
غَيْرَ مَمْنُونٍ ﴿٢﴾	لَأَجْرًا	لَكَ	وَإِنَّ	بِمَجْزُونٍ ﴿٣﴾	رَبِّكَ
endless	(will be) a reward	for you	and verily	a madman	(of) your Lord
فَسَتَبَصِّرُ	عَظِيمٍ ﴿٤﴾	لَعَلَى خُلُقٍ		وَإِنَّكَ	
so you will see	an exalted	(are) on (standard of) character		and verily you	
هُوَ	إِنَّ رَبَّكَ	الْمَقْتُونُ ﴿٥﴾	بِأَيِّكُمْ	وَيَبْصُرُونَ ﴿٥﴾	
[He]	verily your Lord	(is) afflicted with madness	which of you	and they will see	
أَعْلَمُ	وَهُوَ	عَنْ سَبِيلِهِ	بِمَنْ ضَلَّ	أَعْلَمُ	
(is the) Best Knower	and He	from His path	of (him) who has gone astray	(is the) Best Knower	
وَدُّوا	فَلَا تُطِعِ الْمُكَذِّبِينَ ﴿٨﴾		بِالْمُهْتَدِينَ ﴿٧﴾		
they wish	so obey not the deniers		of those who are guided		
فَيُدْهِنُونَ ﴿٩﴾			لَوْ تَدَّهِنُ		
so they (too) would compromise (with you)			that you should compromise (with them)		
مَّهِينٍ ﴿١٠﴾		حَلَّافٍ	وَلَا تُطِعْ كُلَّ		
(and is) worthless		who swears much	and obey not everyone		

هَمَّازٍ مَشَاءٍ بِنَمِيمٍ ﴿١١﴾ مَنَّاعٍ لِلْخَيْرِ مُعْتَدٍ أَشِيمٍ ﴿١٢﴾ عَتَلٍ بَعْدَ ذَلِكَ زَنِيمٍ ﴿١٣﴾ أَنْ كَانَ ذَا مَالٍ  
وَبَنِينَ ﴿١٤﴾ إِذَا تُلَىٰ عَلَيْهِ أَيْنُسًا قَالُوكَ أَسْطِيرُ الْأَوْلِيَيْنِ ﴿١٥﴾ سَنَسَمُهُ عَلَى الْخُرْطُومِ ﴿١٦﴾  
إِنَّا بَلَوْنَهُمْ كَمَا بَلَوْنَا أَصْحَابَ الْجَنَّةِ إِذْ أَقْسَمُوا لَيَصْرُنَّهَا مُصْبِحِينَ ﴿١٧﴾ وَلَا يَسْتَنْوُونَ ﴿١٨﴾ فَطَافَ عَلَيْهَا طَائِفٌ  
مِّن رَّبِّكَ 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'ān) 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 will). 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	مَنْعٍ	بِنَمِيمٍ ﴿١١﴾	مَشَاءٍ	هَمَّازٍ		
transgressor	of the good	hinderer	with calumnies	going about	a slanderer		
مَالٍ	ذَا	أَنْ كَانَ	زَنِيمٍ ﴿١٣﴾	ذَلِكَ	عُتْلٍ	أَثِيمٍ ﴿١٢﴾	
(of) wealth	a possessor	because he is	wicked	that	after	cruel	sinful
قَالَ أَسَاطِيرُ	ءَايَاتِنَا	عَلَيْهِ	إِذَا تُلِّيَ	وَبَنِينَ ﴿١٤﴾			
he says tales	Our Verses	to him	when are recited	and children			
إِنَّا	عَلَى الْخُرْطُومِ ﴿١٦﴾	سَنَسِمُهُ	الْأَوَّلِينَ ﴿١٥﴾				
verily We	on the snout (nose)	We shall brand him	(of) the men of old				
إِذْ أَقْسَمُوا	الْجَنَّةِ	كَمَا بَلَّوْنَا أَصْحَابَ	بَلَّوْنَهُمْ				
when they swore	(of) the Garden	as We tried (the) People	have tried them				
مُصْبِحِينَ ﴿١٧﴾		لِيَصْرِمْنَهَا					
(in the) morning		to pluck the fruits of it (the garden)					
عَلَيْهَا	فَطَافَ	وَلَا يَسْتَنْوْنَ ﴿١٨﴾					
on it (the garden)	then (there) passed by	and they said not Insha'Allah (if Allah will)					
نَائِمُونَ ﴿١٩﴾	وَهُمْ	مِّن رَّبِّكَ	طَائِفٌ				
(were) asleep	while they	from your Lord	a visitation (fire)				
كَالْصَّرِيمِ ﴿٢٠﴾		فَأَصْبَحَتْ					
like a pitch dark night		so it (the garden) became (black) by the morning					

فَنَادَوْا مُصْبِحِينَ ﴿١٦﴾ أَنْ أَعْدُوا عَلَى حَرْثِكُمْ إِنْ كُنْتُمْ صَرِيمِينَ ﴿١٧﴾ فَانْطَلَقُوا وَهُمْ يَخْفَوْنَ ﴿١٨﴾ أَنْ

لَا يَدْخُلُهَا الْيَوْمَ عَلَيْكُمْ مَسْكِينٌ ﴿٢٤﴾ وَغَدَوَا عَلَى حَرْدٍ قَدْرَيْنَ ﴿٢٥﴾ فَلَمَّا رَأَوْهَا قَالُوا إِنَّا لَضَالُونَ ﴿٢٦﴾ بَلْ نَحْنُ  
مُخْرَمُونَ ﴿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 *Miskīn* (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 يَنْخَفُونَ ﴿٢٥﴾		فَانْطَلَقُوا
(saying) that	while they were conversing in secret low tones		so they departed
وَعَدُوا	مَسْكِينٌ ﴿٢٤﴾	عَلَيْكُمْ	الْيَوْمَ لَا يَدْخُلُهَا
and they went in the morning	any poor person	upon you	today shall not enter into it
رَأَوْهَا	فَلَمَّا	قَدْرَيْنَ ﴿٢٥﴾	عَلَى حَرْدٍ
they saw it (the garden)	but when	(thinking that) they have power	with strong intention
مُخْرَمُونَ ﴿٢٧﴾	بَلْ نَحْنُ	لَضَالُونَ ﴿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 يَتَلَمَّظُونَ ﴿٣٠﴾ قَالُوا يَا وَيْلَنَا إِنَّا كُنَّا طَٰغِينَ ﴿٣١﴾ عَسَىٰ رَبِّنَا أَنْ يَدِينَنَا خَيْرًا مِّنْهَا إِنَّا إِلَىٰ رَبِّنَا رَاغِبُونَ ﴿٣٢﴾ كَذَٰلِكَ الْعَذَابُ وَالْعَذَابُ أَكْبَرُ لَوْ كَانُوا يَعْلَمُونَ ﴿٣٣﴾ إِنَّ لِلْمُتَّقِينَ عِنْدَ رَبِّهِمْ جَنَّاتٍ النَّعِيمِ ﴿٣٤﴾ أَفَنَجْعَلُ الْمُسْلِمِينَ كَالْمُجْرِمِينَ ﴿٣٥﴾ مَا لَكُمْ كَيْفَ تَحْكُمُونَ ﴿٣٦﴾ أَمْ لَكُمْ كِتَابٌ فِيهِ تَدْرُسُونَ ﴿٣٧﴾

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 يَتَلَمَّظُونَ ﴿٣٠﴾	قَالُوا يَا وَيْلَنَا	إِنَّا كُنَّا
so they turned some of them	to others blaming	they said woe to us	verily we were
طَٰغِينَ ﴿٣١﴾	عَسَىٰ رَبِّنَا	أَنْ يَدِينَنَا	خَيْرًا مِّنْهَا
transgressors	may be our Lord	[that] will give us in exchange	than this a better (garden)
إِنَّا	إِلَىٰ رَبِّنَا	رَاغِبُونَ ﴿٣٢﴾	كَذَٰلِكَ
truly we	to our Lord	(are) turning	such
الْآخِرَةَ	أَكْبَرُ	لَوْ كَانُوا	يَعْلَمُونَ ﴿٣٣﴾
(of) the Hereafter	(is) greater	if they	(but) knew
رَبِّهِمْ	جَنَّاتٍ	النَّعِيمِ ﴿٣٤﴾	أَفَنَجْعَلُ الْمُسْلِمِينَ
their Lord	(are) Gardens	(of) Delight	(shall) We then treat the Muslims?
كَالْمُجْرِمِينَ ﴿٣٥﴾	مَا	لَكُمْ	كَيْفَ تَحْكُمُونَ ﴿٣٦﴾
like the criminals	what (is the matter)	with you	how (do) you judge
كِتَابٌ	فِيهِ	تَدْرُسُونَ ﴿٣٧﴾	
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 يُكْشَفُ 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	بِشُرَكَائِهِمْ	إِنْ كَانُوا	صَادِقِينَ ﴿٤١﴾				
then let them bring	their partners	if they are truthful					
يَوْمَ يُكْشَفُ	عَنْ سَاقٍ	وَيُدْعَوْنَ					
(remember the) Day (when) shall be uncovered	from the Shin	and they shall be called					
إِلَى السُّجُودِ	فَلَا يَسْتَطِيعُونَ ﴿٤٢﴾						
to prostrate	but they shall not be able (to do so)						

خَاشِعَةً أَبْصَرَهُمْ تَرْهَقُهُمْ ذِلَّةٌ وَقَدْ كَانُوا يُدْعَوْنَ إِلَى السُّجُودِ وَهُمْ سَلِيمُونَ ﴿٤٣﴾ فَذَرْنِي وَمَنْ يُكَذِّبُ بِهَذَا  
الْحَدِيثِ سَنَسْتَدْرِجُهُمْ مِنْ حَيْثُ لَا يَعْلَمُونَ ﴿٤٤﴾ وَأُمْلِي لَهُمْ إِنَّ كَيْدِي مَتِينٌ ﴿٤٥﴾ أَمْ تَسْأَلُهُمْ أَجْرًا  
فَهُمْ مِنْ مَّغْرَمٍ مُثْقَلُونَ ﴿٤٦﴾

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'an. 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	تَرَهَقَهُمْ	أَبْصَرَهُمْ	خَاشِعَةً
and verily they used to	humiliation	will cover them	their eyes	(will be) cast down
فَذَرْنِي	سَلَامُونَ	وَهُمْ	يُدْعَوْنَ 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	هَمْ	وَأْمَلِي	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 يَكْتُمُونَ ﴿٤٧﴾ فَاصْبِرْ لِحُكْمِ رَبِّكَ وَلَا تَكُنْ كَصَاحِبِ الْحُوتِ إِذْ نَادَى وَهُوَ مَكْظُومٌ ﴿٤٨﴾ لَوْلَا أَنْ تَدْرَكَهُ 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'ān), 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 يَكْتُوبُونَ ﴿٤٧﴾	الْغَيْبِ	أَمْ عِنْدَهُمْ
so wait with patience	so (that) they can write (it) down	the Unseen	or (that is) with them
الْحَوْتِ	كَصَاحِبِ	وَلَا تَكُنْ	رَبِّكَ
(of) the Fish	like (the) Companion	and be not	(of) your Lord
نِعْمَةً	أَنْ تَدْرَكَهُ.	لَوْلَا	مَكْظُومٌ ﴿٤٨﴾
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 ﴿٤٩﴾
of the righteous	and made him	his Lord	then chose him
لَيُزْلِقَنَّ	الَّذِينَ كَفَرُوا	وَأِنْ يَكَادُ	
make you slip	those who disbelieve	and verily would almost	
وَيَقُولُونَ	الذِّكْرَ	لَمَّا سَمِعُوا	بِأَبْصَارِهِمْ
and they say	the Reminder	when they hear	with their eyes (through hatred)
لِلْعَالَمِينَ ﴿٥٢﴾	إِلَّا ذِكْرٌ	وَمَا هُوَ	لَجُنُونٌ ﴿٥١﴾
to the worlds	but a Reminder	and it (is) not	(is) a madman
			verily he

## سُورَةُ الْحَاقَّةِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَاقَّةُ ﴿١﴾ مَا الْحَاقَّةُ ﴿٢﴾ وَمَا أَدْرَاكَ مَا الْحَاقَّةُ ﴿٣﴾ كَذَّبَتْ ثَمُودُ وَعَادٌ بِالْقَارِعَةِ ﴿٤﴾ فَأَمَّا ثَمُودُ فَأُهْلِكُوا بِالطَّاغِيَةِ ﴿٥﴾ وَأَمَّا عَادٌ فَأُهْلِكُوا بِرِيحٍ 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 *Qāri`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	أَدْرَكَكَ	وَمَا	الْحَاقَّةُ ﴿٢﴾	مَا	الْحَاقَّةُ ﴿١﴾
what	will make you know	and what	(is) the Inevitable	what	the Inevitable
فَأَمَّا ثَمُودُ	بِالْقَارِعَةِ ﴿٤﴾	وَعَادُ	كَذَّبَتْ ثَمُودُ	الْحَاقَّةُ ﴿٣﴾	الْحَاقَّةُ (is)
so as for Thamud	the striking calamity	and Ad (people)	denied Thamud	the Inevitable (is)	
بِرِيحٍ	فَأَهْلِكُوا	وَأَمَّا عَادُ	بِالطَّاغِيَةِ ﴿٥﴾	فَأَهْلِكُوا	
by a wind	they were destroyed	and as for Ad	by the awful cry	they were destroyed	
وَتَمَنِيَةَ	لَيَالٍ	سَبْعَ	عَلَيْهِمْ	سَخَّرَهَا	عَاتِيَةً ﴿٦﴾
and eight	nights	(for) seven	on them	which He (Allah) imposed	violent
فُورًا	فِيهَا	فَتَرَى الْقَوْمَ	حُسُومًا	أَيَّامٍ	
lying (overthrown)	in it	so (that) you could see the people	(in) succession	days	
خَاوِيَةٍ ﴿٧﴾	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 لَمَّا طَغَا الْمَاءُ حَمَلْنَاكُمْ فِي الْجَارِيَةِ ﴿١١﴾ لِنَجْعَلَهَا لَكُمْ تَذْكَرَةً وَتَعْيَبَهَا

أُذُنٌ وَعِیَّةٌ ﴿١٢﴾ فَإِذَا نُفِخَ فِي الصُّورِ نَفْخَةٌ وَاحِدَةٌ ﴿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	مِّنْ بَاقِيَةٍ ﴿٨﴾	وَجَاءَ فِرْعَوْنُ	وَمَنْ قَبْلَهُ
then (do) you see?	of them	any remnants	and came Pharaoh	and those before him
وَالْمُوتِفِكَتُ	بِالْحَاطِئَةِ ﴿٩﴾	فَعَصَوْا رَسُولَ	رَبِّهِمْ	وَأَمْرًا
and the cities overthrown	[with] committed sin	and they disobeyed (the) Messenger	(of) their Lord	so He seized them
رَبِّهِمْ	فَأَخَذَهُمْ	أَخَذَةً	رَآيَةً ﴿١٠﴾	إِنَّا لَمَّا
(of) their Lord	so He seized them	(with) a seizing	strong	when verily We
طَغَا الْمَاءُ	حَمَلْنَاكُمْ	فِي الْجَارِيَةِ ﴿١١﴾	وَعِیَّةً	أُذُنٌ
the water rose beyond (its) limits	[We] carried you	in the floating (ship)	and may retain it	an ear
لِنَجْعَلَهَا	لَكُمْ	نَذْرَةً	وَعِیَّةً ﴿١٢﴾	فَإِذَا
that We might make it	for you	a remembrance	retaining	then when
وَعِیَّةٌ ﴿١٢﴾	فَإِذَا	نُفِخَ فِي الصُّورِ	نَفْخَةٌ	وَالْجِبَالُ
retaining	then when	[in] the Trumpet will be blown	(with) blowing	and the mountains
وَاحِدَةً ﴿١٣﴾	وَحُمِلَتِ الْأَرْضُ	وَالْجِبَالُ	وَاحِدَةً ﴿١٤﴾	وَاحِدَةً ﴿١٤﴾
one	and shall be removed (from their places) the earth	and the mountains	one	single
	فَدُكَّتَا دَكَّةً	وَاحِدَةً ﴿١٤﴾		
	and crushed (with) a crushing	single		

فِيَوْمٍ ذُو قَعَتِ الْوَاقِعَةِ ﴿١٥﴾ وَأَنْشَقَّتِ السَّمَاءُ فَهِيَ يَوْمَئِذٍ وَاهِيَةٌ ﴿١٦﴾ وَالْمَلَكُ عَلَى أَرْجَائِهَا وَيَحْمِلُ عَرْشَ رَبِّكَ فَوْقَهُمْ يَوْمَئِذٍ ثَمَنِيَةٌ ﴿١٧﴾ يَوْمَئِذٍ تُعْرَضُونَ لَا تَخْفَى مِنْكُمْ خَافِيَةٌ ﴿١٨﴾ فَأَمَّا مَنْ أُوْتِيَ كِتَابَهُ بِيَمِينِهِ فَيَقُولُ هَؤُلَاءِ مَآءُ أَمْثَلِي وَكُنِّيهِ ﴿١٩﴾ إِنِّي ظَنَنْتُ أَنِّي مُلَاقٍ حِسَابِيَّةٍ ﴿٢٠﴾ فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ ﴿٢١﴾ فِي جَنَّةٍ عَالِيَةٍ ﴿٢٢﴾ قُطُوفُهَا دَانِيَةٌ ﴿٢٣﴾

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.

فِيَوْمٍ ذُو قَعَتِ الْوَاقِعَةِ ﴿١٥﴾ وَأَنْشَقَّتِ السَّمَاءُ		وَأَنْشَقَّتِ السَّمَاءُ		وَأَنْشَقَّتِ السَّمَاءُ	
and the heaven will split asunder		shall the (Great) Event befall		then (on) that Day	
فَهِيَ	يَوْمَئِذٍ	وَاهِيَةٌ ﴿١٦﴾	وَالْمَلَكُ	عَلَى أَرْجَائِهَا	
so it	(on) that Day	(will be) frail	and the angels	(will be) on its sides	
وَيَحْمِلُ عَرْشَ رَبِّكَ	فَوْقَهُمْ	يَوْمَئِذٍ ثَمَنِيَةٌ ﴿١٧﴾	لَا تَخْفَى	مِنْكُمْ خَافِيَةٌ ﴿١٨﴾	
and will bear (the) Throne	above them	eight (angels)	that Day	that Day shall you be brought (to Judgement)	
فَأَمَّا مَنْ أُوْتِيَ كِتَابَهُ بِيَمِينِهِ	فَيَقُولُ هَؤُلَاءِ مَآءُ أَمْثَلِي	وَكَنِّيهِ ﴿١٩﴾	إِنِّي ظَنَنْتُ أَنِّي مُلَاقٍ حِسَابِيَّةٍ ﴿٢٠﴾	فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ ﴿٢١﴾	
then as for (him) who	will say here	in his right hand	will be given his Record	so he	my Account
فِي عِيشَةٍ رَاضِيَةٍ ﴿٢١﴾	فِي جَنَّةٍ عَالِيَةٍ ﴿٢٢﴾	قُطُوفُهَا دَانِيَةٌ ﴿٢٣﴾			
(shall be) in a life	well-pleasing	in a Paradise	lofty		

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 لَمْ أُوتِ كِتَابِيهِ ﴿٢٥﴾ وَلَمْ أَدْر مَا حِسَابِيهِ ﴿٢٦﴾ يَلَيِّنَهَا كَأَنَّ الْقَاضِيَةَ ﴿٢٧﴾ مَا أَغْنَى عَنِّي مَالِيهِ ﴿٢٨﴾ هَلَكَ عَنِّي سُلْطَانِيهِ ﴿٢٩﴾ خَذُوهُ وَفُغْلُوهُ ﴿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
الْخَالِيَةِ ﴿٢٤﴾	وَأَمَّا مَنْ	أُوتِيَ كِتَابَهُ،	بِشِمَالِهِ
past	but as for (him) who	will be given his Record	in his left hand
يَلَيِّنِي	لَمْ أُوتِ كِتَابِيهِ ﴿٢٥﴾	وَلَمْ أَدْر	مَا
O I wish	(that) I had not been given my Record	and (that) I had not known	what
حِسَابِيهِ ﴿٢٦﴾	يَلَيِّنَهَا	كَأَنَّ الْقَاضِيَةَ ﴿٢٧﴾	مَا أَغْنَى عَنِّي مَالِيهِ ﴿٢٨﴾
my Account (is)	O would that it	had been (my) end	has not availed me
هَلَكَ عَنِّي	سُلْطَانِيهِ ﴿٢٩﴾	خَذُوهُ	فُغْلُوهُ ﴿٣٠﴾
have gone from me	my power (and arguments)	seize him	and fetter him
ثُمَّ الْجَحِيمِ	ثُمَّ صَلُّوهُ ﴿٣١﴾	ثُمَّ فِي سِلْسِلَةٍ	ذَرْعُهَا سَبْعُونَ
then (in) the blazing Fire	then throw him	in a chain	whereof (the) length
(is) seventy			

ذَرَاعًا	فَأَسْكُوهُ ﴿٣٢﴾	إِنَّهُ،	كَانَ لَا	يُؤْمِنُ بِاللَّهِ	الْعَظِيمِ ﴿٣٣﴾
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﴾ وَمَا هُوَ بِقَوْلِ شَاعِرٍ قَلِيلًا مَّا تُوْمَنُونَ ﴿٤١﴾ وَلَا بِقَوْلِ كَاهِنٍ قَلِيلًا مَّا تَذْكُرُونَ ﴿٤٢﴾ نَزِيلٌ مِنْ رَبِّ الْعَالَمِينَ ﴿٤٣﴾ وَلَوْ نَقُولُ عَلَيْنَا بَعْضُ الْأَقْوَالِ ﴿٤٤﴾ لَأَخَذْنَا مِنْهُ بِالْيَمِينِ ﴿٤٥﴾ ثُمَّ لَقَطَعْنَا مِنْهُ الْوَتِينَ ﴿٤٦﴾ فَمَا مِنْكُمْ مِنْ أَحَدٍ عَنْهُ حَاجِزِينَ ﴿٤٧﴾ وَإِنَّهُ، لَنذِكْرٌ لِّلْمُنْتَقِينَ ﴿٤٨﴾ وَإِنَّا لَنَعْلَمُ أَنَّ مِنْكُمْ مُكَذِّبِينَ ﴿٤٩﴾ وَإِنَّهُ، لِحَسْرَةٌ عَلَى الْكَافِرِينَ ﴿٥٠﴾ وَإِنَّهُ، لِحَقُّ 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

لَا يَأْكُلُهُۥ	مِنْ غَسَلِينَ ﴿٣٦﴾	إِلَّا	وَلَا طَعَامٌ	حَمِيمٌ ﴿٣٥﴾
none will eat it	(filth) from the washing of wounds	except	nor any food	a friend
وَمَا	بِمَا بُصِرُونَ ﴿٣٨﴾	فَلَا أَقْسِمُ	إِلَّا الْخَاطِئُونَ ﴿٣٧﴾	
and (by) whatsoever	by whatsoever you see	so I swear	except the sinners	
وَمَا هُوَ	كَرِيمٌ ﴿٤٠﴾	رَسُولٍ	لِقَوْلٍ	إِنَّهُ،
and it (is) not	honoured	(of) a Messenger	(is the) word	verily this
بِقَوْلٍ	وَلَا	مَا تُوْمِنُونَ ﴿٤١﴾	قَلِيلًا	شَاعِرٍ
(the) word	nor (is it)	that you believe	little (is)	(of) a poet
نَزِيلٌ	مَا نَذْكُرُونَ ﴿٤٣﴾	قَلِيلًا	كَاهِنٍ	
(this is the) Revelation (sent down)	that you remember	little (is)	(of) a soothsayer	
الْأَقَاوِيلِ ﴿٤٤﴾	بَعْضَ عَلَيْنَا	وَلَوْ نَقُولُ	مِن رَّبِّ الْعَالَمِينَ ﴿٤٢﴾	
false sayings	some concerning Us	and if he had forged	from (the) Lord (of) the worlds	
لَقَطَعْنَا	ثُمَّ	بِالْيَمِينِ ﴿٤٥﴾	مِنْهُ	لَاخِذْنَا
We certainly would have cut off	then	by his right hand	him	We surely would have seized
حَاجِرِينَ ﴿٤٧﴾	عَنْهُ	مِنْ أَحَدٍ	فَمَا	الْوَتِينَ ﴿٤٦﴾
(could) withhold	from him	anyone of you	and not	the life artery (arota)
أَنْ	وَأِنَّا	لِلْمُتَّقِينَ ﴿٤٨﴾	لَنَذْكُرَهُ	وَإِنَّهُ،
that	know	and verily We	for the pious	(is) a Reminder
لَحَسْرَةٍ	وَإِنَّهُ،	مُكَذِّبِينَ ﴿٤٩﴾	مِنْكُمْ	
(will be) an anguish	and indeed it	(that) deny	(there are some) among you	
الْيَقِينِ ﴿٥١﴾	لِحَقٍّ	وَإِنَّهُ،	عَلَى الْكَافِرِينَ ﴿٥٠﴾	
(with) certainty	(is) an absolute truth	and verily it	for the disbelievers	
الْعَظِيمِ ﴿٥٢﴾	رَبِّكَ	بِاسْمِ	فَسَبِّحْ	
the Most Great	(of) your Lord	(the) Name	so glorify	

## سُورَةُ الْمَعَارِجِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سَأَلَ سَائِلٌ بِعَذَابٍ وَاقِعٍ ﴿١﴾ لِلْكَافِرِينَ لَيْسَ لَهُ دَافِعٌ ﴿٢﴾ مِنْ ذِي الْمَعَارِجِ ﴿٣﴾ تَعْرُجُ الْمَلَائِكَةُ وَالرُّوحُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ ﴿٤﴾ فَأَصْبَرَ صَبْرًا جَمِيلًا ﴿٥﴾ إِنَّهُمْ يَرَوْنَهُ بَعِيدًا ﴿٦﴾ وَنَرَاهُ قَرِيبًا ﴿٧﴾ يَوْمَ تَكُونُ السَّمَاءُ كَالْمُهْلِ ﴿٨﴾ وَتَكُونُ الْجِبَالُ كَالْعِهْنِ ﴿٩﴾ وَلَا يَسْأَلُ حَمِيمٌ حَمِيمًا ﴿١٠﴾ يَبْصُرُونَهُ يَوْمَئِذٍ وَالْمُجْرِمُ يُودُّ الْمَجْرِمُ لَوْ يَقْتَدِي 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	سَأَلَ سَائِلٌ	
upon the disbelievers	about to befall	concerning a torment	a questioner asked	
الْمَعَارِجِ ﴿٣﴾	ذِي	مِنْ اللَّهِ	دَافِعٌ ﴿٢﴾	لَيْسَ لَهُ
(of) the ways of ascent	(the) Owner	from Allah	(can) avert	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
يَرَوْنَهُ	بَعِيدًا	وَنَرَنَهُ	قَرِيبًا	يَوْمَ
see it	afar off	but We see it	near	(the) Day
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	بِبَنِيهِ	
if he ransom himself	from (the) punishment	(of) that Day	by his children	

وَصَاحِبَتِهِ وَأَخِيهِ ۖ وَفَصِيلَتِهِ الَّتِي تُؤْوِيهِ ۖ وَمَنْ فِي الْأَرْضِ جَمِيعًا ثُمَّ يُنْجِيهِ ۖ كَلَّا إِنَّا لَطَّيْنَا نَزَاعَةً لِلشَّوَى ۖ تَدْعُوا مِنْ أَدْبُرٍ وَتَوَلَّىٰ ۖ وَجَمَعَ فَأَوْعَىٰ ۖ إِنَّا لِلْإِنْسَانِ خُلِقَ هَلُوعًا ۖ 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 evil touches him; 21. And niggardly when good touches him. 22. Except those who are devoted to *Salāt* (prayers).

وَصَاحِبَتِهِ	وَأَخِيهِ	وَفَصِيلَتِهِ	الَّتِي	تُؤْوِيهِ	وَمَنْ
and his wife	and his brother	and his kindred	who	sheltered him	and whoever

إِنَّهَا	كَلَّا	ثُمَّ يَنْجِيهِ ﴿١٤﴾	جَمِيعًا	فِي الْأَرْضِ
verily it	by no means	then it might save him	all	(is) in the earth
تَدْعُوا	لِلشَّوَى ﴿١٦﴾	نَزَاعَةً	لَطْفٍ ﴿١٥﴾	
calling	the head skin	taking away	(will be) the flame of Hell	
فَأَوْعَى ﴿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﴾	الشرُّ	مَسَّهُ	إِذَا	خُلِقَ هَلُوعًا ﴿١٩﴾
irritable	evil	touches him	when	was created very impatient
	إِلَّا الْمُصَلِّينَ ﴿٢٣﴾	مَنْوعًا ﴿٢١﴾	الْخَيْرِ	مَسَّهُ
except those who are devoted to Salat		stingy	good	touches him
				وَأِذَا
				and when

الَّذِينَ هُمْ عَلَى صَلَاتِهِمْ دَائِمُونَ ﴿٢٣﴾ وَالَّذِينَ فِي أَمْوَالِهِمْ حَقٌّ مَعْلُومٌ ﴿٢٤﴾ لِلسَّائِلِ وَالْمَحْرُومِ ﴿٢٥﴾  
 وَالَّذِينَ يُصَدِّقُونَ بِيَوْمِ الدِّينِ ﴿٢٦﴾ وَالَّذِينَ هُمْ مِّنْ 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

لِّسَّائِلِ		مَعْلُومٌ ﴿٢٤﴾		حَقٌّ	
for the beggar (who asks)		known		(is) a right	
وَالَّذِينَ يُصَدِّقُونَ			وَالْمَحْرُومِ ﴿٢٥﴾		
and those who believe			and for the deprived (who has lost his property and wealth)		
رَبِّهِمْ	مِنْ عَذَابِ	هُمْ	وَالَّذِينَ	الَّذِينَ ﴿٢٦﴾	يَوْمَ
(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 ﴿٢٨﴾	لِفُرُوجِهِمْ	هُمْ	وَالَّذِينَ	مَأْمُونٍ ﴿٢٩﴾	
(are) guardians	their chastity	[they]	and those who	(before which can) feel secure	
فَإِنَّهُمْ	مَلَكَتْ أَيْمَانُهُمْ	أَوْ مَا	عَلَىٰ أَزْوَاجِهِمْ	إِلَّا	
then indeed they	their right hands possess	or whom	from their wives	except	
فَأُولَٰئِكَ	ذَٰلِكَ	وَرَاءَ	فَمَنْ أَبْغَىٰ	مَلُومِينَ ﴿٣٠﴾	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 رَاعُونَ ﴿٣٢﴾ وَالَّذِينَ هُمْ بِشَهَادَتِهِمْ قَائِمُونَ ﴿٣٣﴾ وَالَّذِينَ هُمْ عَلَىٰ صَلَاتِهِمْ يُحَافِظُونَ ﴿٣٤﴾ أُولَٰئِكَ فِي جَنَّاتٍ مُّكْرَمُونَ ﴿٣٥﴾ فَإِلَ الَّذِينَ كَفَرُوا قِبَلَكَ مُهْطِعِينَ ﴿٣٦﴾ عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ عِزِينَ ﴿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'ān)]. 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?

وَالَّذِينَ	هُمْ	لَأْمَنْتَهُمْ	وَعَهْدِهِمْ	رَاعُونَ ﴿٣٢﴾
and those who	[they]	to their trusts	and their covenants	(are) observers
وَالَّذِينَ	هُمْ	بِشَهَادَتِهِمْ	قَائِمُونَ ﴿٣٣﴾	وَالَّذِينَ
and those who	[they]	in their testimonies	stand firm	and those who
عَلَىٰ صَلَاتِهِمْ يُحَافِظُونَ ﴿٣٤﴾	أُولَئِكَ	فِي جَنَّاتٍ	مَّكْرُمُونَ ﴿٣٥﴾	
guard [over] their Salat well	such	(shall be) in (the) Gardens	honoured	
فَالِ	الَّذِينَ كَفَرُوا	قَبْلَكَ	مُهَيِّعِينَ ﴿٣٦﴾	
so what (is the matter) with	those who disbelieve	(that) to you	(they) hasten (to listen)	
عَنِ الْيَمِينِ	وَعَنِ الشِّمَالِ	عَزِينَ ﴿٣٧﴾	أَيُّطَمَعُ	كُلُّ
on the right	and on the left	(in) groups	(does) hope?	every
	مِنْهُمْ	أَنْ يَدْخُلَ جَنَّةَ	نَعِيمٍ ﴿٣٨﴾	أَمْرِي
	of them	to be entered (the) Paradise	(of) Delight	man

كَلَّا إِنَّا خَلَقْنَاهُمْ مِمَّا يَعْلَمُونَ ﴿٣٩﴾ فَلَا أَسْمُ رَبِّ الْمَشْرِقِ وَالْمَغْرِبِ إِنَّا الْقَادِرُونَ ﴿٤٠﴾ عَلَىٰ أَنْ نُبَدِّلَ خَيْرًا مِنْهُمْ وَمَنْحَن بِمَسْبُوقِينَ ﴿٤١﴾ فَذَرَهُمْ يَخُوضُوا وَيَلْعَبُوا حَتَّىٰ يَلْقُوا يَوْمَهُمُ الَّذِي يُوْعَدُونَ ﴿٤٢﴾ يَوْمَ يُخْرَجُونَ مِنَ الْأَجْدَاثِ سِرَاعًا كَانَتْهُمْ إِلَىٰ نُصْبٍ يُوفَّضُونَ ﴿٤٣﴾ خَشَعَةً أَبْصَرَهُمْ تَرْهَقُهُمْ ذَلَّةٌ ذَلِكِ الْيَوْمِ 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!



ثُمَّ إِنِّي أَعْلَنْتُ لَهُمْ وَأَسْرَرْتُ لَهُمْ إِسْرَارًا ﴿٦﴾ فَقُلْتُ اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّارًا ﴿٧﴾

## 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		الرَّحْمَنِ		بِسْمِ اللَّهِ	
the Most Merciful		the Most Gracious		In the Name (of) Allah	
مِنْ قَبْلِ	أَنْ أَنْذِرَ قَوْمَكَ	إِلَى قَوْمِهِ	نُوحًا	إِنَّا أَرْسَلْنَا	
before	(saying) [that] warn your people	to his people	Noah	verily We sent	
لَكُمْ	إِنِّي	قَالَ يَقَوْمِ	أَلِيمٌ ﴿٦﴾	عَذَابٌ	أَنْ يَأْتِيَهُمْ
to you	verily I am	he said O my people	painful	a torment	that comes to them
وَأَتَّقُوهُ		أَنْ أَعْبُدُوا اللَّهَ		مُبِينٌ ﴿٧﴾	نَذِيرٌ
and be dutiful to Him		that you should worship Allah		plain	a warner
إِلَى أَجَلٍ	وَيُؤَخِّرْكُمْ	مِنْ ذُنُوبِكُمْ	يَغْفِرْ لَكُمْ	وَأَطِيعُونِ ﴿٨﴾	
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	
دَعْوَتِهِمْ	لِتَغْفِرَ	لَهُمْ	جَعَلُوا أَصْبِعَهُمْ		
called to them	that You might forgive	them	they thrust their fingers		
فِي آذَانِهِمْ	وَاسْتَغْشَوْا ثِيَابَهُمْ	وَاصْرُوا			
into their ears	and covered themselves up (with) their garments	and persisted			
وَاسْتَكْبَرُوا اسْتِكْبَارًا ﴿٧﴾	ثُمَّ	إِنِّي	دَعَوْتِهِمْ	جَهَارًا ﴿٨﴾	
and magnified themselves (in) pride	then	verily I	called to them	openly	
ثُمَّ	إِنِّي	أَعْلَنْتُ لَهُمْ	وَاسْرَرْتُ	لَهُمْ	
then	verily I	proclaimed to them in public	and I secretly appealed	to them	
إِسْرَارًا ﴿٩﴾	فَقُلْتُ	اسْتَغْفِرُوا رَبَّكُمْ	إِنَّهُ كَانَ غَفَّارًا ﴿١٠﴾		
(in) private	then I said	ask forgiveness from your Lord	verily He is Oft-Forgiving		

يُرْسِلِ 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 طِبَاقًا ﴿١٥﴾ وَجَعَلَ الْقَمَرَ فِيهِنَّ نُورًا وَجَعَلَ الشَّمْسُ سِرَاجًا ﴿١٦﴾ وَاللَّهُ أَنْبَتَكُمْ مِنَ الْأَرْضِ نَبَاتًا ﴿١٧﴾ ثُمَّ يُعِيدُكُمْ فِيهَا وَيُخْرِجُكُمْ 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



رَبِّ	قَالَ نُوحٌ	فِجَاجًا ﴿٦٥﴾	سُبُلًا	مِنْهَا	لِتَسْلُكُوا
my Lord	Noah said	broad	(in) roads	therein	that you may go about
مَالُهُ	لَمْ يَزِدْهُ	مَنْ	وَاتَّبَعُوا	عَصَوْنِي	إِنَّهُمْ
whose wealth	give him no increase	one	and followed	have disobeyed me	verily they
كُبَّرًا ﴿٦٦﴾	مَكْرًا	وَمَكْرُوا	إِلَّا خَسَارًا ﴿٦٧﴾	وَوَلَدَهُ	
mighty	a plot	and they have plotted	but loss	and whose children	
وَلَا سُوَاعًا	وَلَا تَذَرَنَّ وِدًّا	لَا تَذَرَنَّ ءِالِهَتَكُمْ	وَقَالُوا		
nor Suwa	nor shall you leave Wadd	you shall not leave your gods	and they have said		
وَلَا يَغُوثَ	وَقَدْ أَضَلُّوا كَثِيرًا	وَنَسْرًا ﴿٦٨﴾	وَيَعُوقَ		
nor Yaghuth	and indeed they have led many astray	and (not) Nasr	and (not) Yauq		
	إِلَّا ضَلَالًا ﴿٦٩﴾	وَلَا تَزِدِ الظَّالِمِينَ			
	except error	and grant no increase (to) the wrongdoers			

مِمَّا خَطِيئَتِهِمْ أُغْرِقُوا فَأَدْخَلُوا نَارًا فَلَمْ يَجِدُوا لَهُمْ مِنْ دُونِ اللَّهِ أَنْصَارًا ﴿٦٥﴾ وَقَالَ نُوحٌ رَبِّ لَا تَذَرْ عَلَى الْأَرْضِ مِنَ الْكَافِرِينَ دَيَّارًا ﴿٦٦﴾ إِنَّكَ إِنْ تَذَرَهُمْ يُضِلُّوا عِبَادَكَ وَلَا يَلِدُوا إِلَّا فَاجِرًا كَفَّارًا ﴿٦٧﴾ رَبِّ اغْفِرْ لِي وَلِوَالِدَيَّ وَلِمَنْ دَخَلَ بَيْتِي مُؤْمِنًا وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ﴿٦٨﴾ وَلَا تَزِدِ الظَّالِمِينَ إِلَّا نَبَارًا ﴿٦٩﴾

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

وَقَالَ نُوحٌ	أَنْصَارًا ﴿٥٥﴾	مِّنْ دُونِ اللَّهِ	لَهُمْ	فَلَمْ يَجِدُوا
and Noah said	any helpers	instead of Allah	for them	and they found not
إِنَّكَ	دِيَارًا ﴿٦٦﴾	مِنَ الْكٰفِرِينَ	عَلَى الْأَرْضِ	رَبِّ لَا تَذَرُ
verily You	any inhabitant	of the disbelievers	on the earth	my Lord leave not
إِلَّا فَاجِرًا	وَلَا يَلِدُوا	يُضِلُّوْا عِبَادَكَ	إِنْ تَذَرَهُمْ	
but a wicked	and they will not beget	they will mislead Your slaves	if [You] leave them	
وَلَمَنْ دَخَلَ	وَلِوَالِدَيَّ	رَبِّ أَعْفِرْ لِي	كَفَّارًا ﴿٧٧﴾	
and (him) who enters	and my parents	my Lord forgive me	disbeliever	
وَالْمُؤْمِنَاتِ	وَالْمُؤْمِنِينَ	مُؤْمِنًا	بَيْتِي	
and the believing women	and (all) the believing men	(as) a believer	my home	
إِلَّا نَارًا ﴿٧٨﴾	وَلَا تَزِدِ الظَّالِمِينَ			
but destruction	and (to) the wrongdoers	grant You no increase		

## سُورَةُ الْجِنِّ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ أُوحِيَ إِلَيَّ أَنَّهُ اسْتَمَعَ نَفَرٌ مِّنَ الْجِنِّ فَقَالُوا إِنَّا سَمِعْنَا قُرْءَانًا عَجَبًا ﴿١﴾ يَهْدِي إِلَى الرُّشْدِ فَآمَنَّا بِهِ وَلَنْ نُشْرِكَ بِرَبِّنَا أَحَدًا ﴿٢﴾ وَأَنَّهُ تَعَلَّى جَدًّا رَبِّنَا مَا اتَّخَذَ صَاحِبَةً وَلَا وَلَدًا ﴿٣﴾ وَأَنَّهُ كَانَ يَفْقَهُ لَيْلِيًا إِذْ يَخْفَى ﴿٤﴾ وَآنَاظَنَّا أَنْ لَّنْ نَقُولَ الْإِنْسُ وَالْجِنُّ عَلَى اللَّهِ كَذِبًا ﴿٥﴾ وَأَنَّهُ كَانَ رِجَالٌ مِّنَ الْإِنْسِ يَعُوذُونَ بِرِجَالٍ مِّنَ الْجِنِّ فَزَادُوهُمْ رَهَقًا ﴿٦﴾ وَأَنَّهُمْ ظَنُّوا كَمَا ظَنَنْتُمْ أَنْ 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'an). They said: `Verily, we have

heard a wonderful Recitation (this Qur'ān)! 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. *Iblīs* (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		الرَّحْمَنِ		بِسْمِ اللَّهِ	
the Most Merciful		the Most Gracious		In the Name (of) Allah	
قُلْ	أُوحِيَ إِلَيَّ	أَنَّهُ أَسْمَعُ	نَفَرٌ	مِّنَ الْجِنِّ	
say	it has been revealed to me	that listened	a group	of jinn	
فَقَالُوا	إِنَّا سَمِعْنَا	قُرْءَانًا	عَجَبًا		
and they said	verily we have heard	a Recitation (this Quran)	wonderful		
يَهْدِي إِلَى الرُّشْدِ	فَعَامِنَا	بِهِ	وَلَن تَشْرِكُ		
it guides to the Right Path	and we have believed	therein	and we shall never join		
بِرَبِّنَا	وَأَنَّهُ تَعَلَّى	جَدُّ	رَبِّنَا		
with our Lord	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 ظَنَنَّا	أَنَّ	لَن نَقُولَ الْإِنْسُ		
wrong against Allah	and verily we thought	that	would never utter men		
وَالْجِنُّ	عَلَى اللَّهِ كَذِبًا	وَأَنَّهُ	كَانَ رِجَالٌ	مِّنَ الْإِنْسِ	
and jinn	a lie against Allah	and verily	(there) were men	among mankind	
يَعُوذُونَ بِرِجَالٍ	مِّنَ الْجِنِّ	فَزَادُوهُمْ			
who took shelter with (the) males	among the jinn	so they increased them			

رَهَقًا ﴿٦﴾	وَأَنَّهُمْ ظَنُّوا	كَمَا ظَنَنْتُمْ	أَنَّ
(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 مُلَأَّتْ حَرَسًا شَدِيدًا وَشُهَبًا ﴿٨﴾ وَأَنَّا كُنَّا نَقْعُدُ مِنْهَا مَقْعِدَ  
 لِلسَّمْعِ فَمَنْ يَسْتَمِعِ 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 مُلَأَّتْ حَرَسًا	مُلَأَّتْ حَرَسًا
and that we have sought to reach	the heaven	but found it	filled with guards
شَدِيدًا	وَشُهَبًا ﴿٨﴾	وَأَنَّا كُنَّا	نَقْعُدُ مِنْهَا مَقْعِدَ
stern	and flaming fires	and verily we used to	thereat sit
لِلسَّمْعِ	فَمَنْ يَسْتَمِعِ	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	(whether) evil? is intended for those
فِي الْأَرْضِ	أَمْ أَرَادَ	بِهِمْ رَبُّهُمْ	رَشَدًا ﴿١٠﴾ وَأَنَّا
on earth	or (whether) intends	for them their Lord	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﴾ وَأَنَّا لَمَّا سَمِعْنَا الْهُدَىٰ ءَامَنَّا بِهِ ۗ فَمَنْ يُؤْمِنُ بِرَبِّهِ ۗ فَلَا يَخَافُ بَخْسًا وَلَا رَهَقًا ﴿١٣﴾ وَأَنَا مِنَ الْمُسْلِمِينَ وَمِنَّا الْقَاسِطُونَ ۗ فَمَنْ أَسْلَمَ فَأُولَٰئِكَ تَحَرَّوْا رَشَدًا ﴿١٤﴾ وَأَمَّا الْقَاسِطُونَ فَكَانُوا لِجَهَنَّمَ حَطَبًا ﴿١٥﴾ وَالْوَالِدَاتُ يُغْضَبْنَ عَلَيْكُمْ إِذْ يُرْفَعْنَ سُرُكَهُنَّ ۖ وَإِن كُنَّ لَمَّا سَمِعَتْنَ الْكَلِمَةَ أَلْقَيْنَهُنَّ عُتْقًا ۚ وَمَن يَعْصِ اللَّهَ وَرَسُولَهُ حَسَنًا ۖ سَوْفَ يُجْزَىٰ بِحَسَنَاتِهِ أَجْرًا عَظِيمًا ﴿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).<sup>1</sup> And whosoever has embraced Islām (i.e. has become a Muslim by submitting to Allāh), then such have sought the Right Path."<sup>2</sup> 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 بَخْسًا	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	

لِنَفْنِيَنَّهُمْ فِيهِ وَمَنْ يُعْرِضْ عَنْ ذِكْرِ رَبِّهِ يَسْلُكْهُ عَذَابًا صَعَدًا ﴿١٧﴾ وَأَنَّ الْمَسْجِدَ 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'ān, - 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."

عَنْ ذِكْرٍ	وَمَنْ يُعْرِضُ	فِيهِ	لِنَفْنِيَنَّهُمْ
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 الْمَسْجِدَ
anyone	(along) with Allah	so invoke not	(are) for Allah and that the mosques

يَدْعُوهُ	عَبْدُ اللَّهِ	لَمَّا قَامَ	وَأَنَّهُ
invoking Him (in prayer)	(the) slave (of) Allah	when stood up	and that
قَالَ	لَبَدًا	يَكُونُونَ عَلَيْهِ	كَادُوا
say	(in) a dense crowd (stifling him)	were round him	they almost
أَحَدًا	بِهِ	وَلَا أَشْرِكُ	إِنَّمَا أَدْعُو رَبِّي
anyone	(along) with Him	and I associate not	I invoke only my Lord

قَالَ إِنِّي لَا أَمْلِكُ لَكُمْ ضَرًّا وَلَا رَشَدًا ﴿٢١﴾ قُلْ إِنِّي لَنْ يُجِيرَنِي مِنَ اللَّهِ أَحَدٌ وَلَنْ أَجِدَ مِنْ دُونِهِ  
مُلْتَحَدًا ﴿٢٢﴾ إِلَّا بَلَاغًا مِنَ اللَّهِ وَرِسَالَاتِهِ ۗ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَإِنَّ لَهُ نَارَ جَهَنَّمَ خَالِدًا  
فِيهَا أَبَدًا ﴿٢٣﴾ حَتَّىٰ إِذَا رَأَوْا مَا يُوعَدُونَ فَيَسْئَلُونَ مَنْ أضعف ناصراً وأقل عدداً ﴿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.

وَلَا رَشَدًا ﴿٢١﴾	لَكُمْ ضَرًّا	لَا أَمْلِكُ	قُلْ إِنِّي
nor (to bring you to) the Right Path	harm you	have no power to cause	say verily I
وَلَنْ أَجِدَ	مِنَ اللَّهِ أَحَدٌ	لَنْ يُجِيرَنِي	قُلْ إِنِّي
and I can never find	anyone from Allah	can never protect me	say verily [I]
وَرِسَالَاتِهِ ۗ	مِّنَ اللَّهِ	إِلَّا بَلَاغًا	مُلْتَحَدًا ﴿٢٢﴾
and His Messages	from Allah	but conveyance	refuge
نَارَ	لَهُ ۗ	فَإِنَّ	وَمَنْ يَعْصِ اللَّهَ
(is the) fire	for him	then verily	and whosoever disobeys Allah
حَتَّىٰ إِذَا رَأَوْا	أَبَدًا ﴿٢٣﴾	فِيهَا	خَالِدِينَ
till when they see	forever	therein	they (shall) dwell
			جَهَنَّمَ
			(of) Hell

أَضَعُفٌ	مَنْ	فَسَيَعْلَمُونَ	مَا يُوعَدُونَ
(is) weaker	who	then they will know	that which they are promised
	عَدَدًا ﴿٢٤﴾	وَأَقَلُّ	نَاصِرًا
	(concerning) numbers	and less	(concerning) helpers

قُلْ إِنْ أَدْرِي أَقْرَبٌ مَّا تُوعَدُونَ أَمْ يَجْعَلُ لَهُ رَبِّي أَمَدًا ﴿٢٥﴾ عَلِيمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَى غَيْبِهِ أَحَدًا ﴿٢٦﴾ إِلَّا مَنْ أَرْتَضَىٰ مِنْ رَسُولٍ فَإِنَّهُ يَسْلُكُ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ رَصَدًا ﴿٢٧﴾ لِيَعْلَمَ أَنْ قَدْ أَبْلَغُوا رَسُولَاتِ رَبِّهِمْ وَأَحَاطَ بِمَا لَدَيْهِمْ وَأَحْصَىٰ 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	أَقْرَبٌ	مَا تُوعَدُونَ
say	I know not	(whether is) near?	what you are promised
أَمْ يَجْعَلُ	لَهُ	رَبِّي	أَمَدًا ﴿٢٥﴾
or (whether) will appoint	for it	my Lord	a distant term
عَلِيمُ الْغَيْبِ	فَلَا يُظْهِرُ	عَلَىٰ غَيْبِهِ ﴿٢٦﴾	أَحَدًا ﴿٢٦﴾
(the) All-Knower (of) the Unseen	and He reveals not	[on] His Unseen	(to) anyone
إِلَّا مَنْ أَرْتَضَىٰ	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 رِسَالَتِ	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

يَأْتِيهَا الْمَزْمَلُ ﴿١﴾ قُرْ أَيْلَ إِلَّا قَلِيلًا ﴿٢﴾ نِصْفَهُ أَوْ أَنْقُصْ مِنْهُ قَلِيلًا ﴿٣﴾ أَوْزِدْ عَلَيْهِ وَرَتِّلِ الْقُرْآنَ  
تَرْتِيلًا ﴿٤﴾ إِنَّا سَنُلْقِي عَلَيْكَ قَوْلًا ثَقِيلًا ﴿٥﴾ إِنَّ نَاشِئَةَ اللَّيْلِ هِيَ أَشَدُّ وَطْأً وَأَقْوَمُ قِيلًا ﴿٦﴾ إِنَّ لَكَ فِي  
النَّهَارِ سَبْحًا طَوِيلًا ﴿٧﴾ وَاذْكُرِ 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'ān (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 *Wakīl* (Disposer of your affairs).

الرَّحِيمِ	الرَّحْمَنِ	بِسْمِ اللَّهِ	
the Most Merciful	the Most Gracious	In the Name (of) Allah	
نِصْفَهُ	إِلَّا قَلِيلًا	الْمَزْمَلُ	يَأْتِيهَا
half of it	except a little	stand (to pray) all night	wrapped in garments
			0 (you)

أَوْ أَنْقِصْ	مِنْهُ	قَلِيلًا ﴿٣﴾	أَوْ زِدْ	عَلَيْهِ	وَرَتِّلِ الْقُرْآنَ	تَرْتِيلًا ﴿٤﴾
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	وَطَنًا	وَأَقْوَمُ	قِيلًا ﴿٦﴾	إِنَّ	
[it]	(is) very hard	(for) governing (the soul)	and most suitable	(for the) Word	verily	
لَكَ	فِي النَّهَارِ	سَبْحًا	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 وَأَهْجِرْهُمْ 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 كَثِيرًا مَّهِيلًا ﴿١٤﴾ إِنَّا أَرْسَلْنَا إِلَيْكُمْ رَسُولًا شَهِدًا 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		
أُولِي	وَالْمُكَذِّبِينَ	وَذَرْنِي	جَمِيلًا ﴿١٠﴾		
(who are) possessors	and the deniers	and leave Me	good		
إِنَّ لَدَيْنَا	قَلِيلًا ﴿١١﴾	وَمَهْلَهُمْ	الْتَّعْمَةَ		
verily with Us	(for) a little while	and give them respite	(of) good things (of life)		
وَعَذَابًا	غُصَّةٍ	ذَا	وَوَحِيمًا ﴿١٢﴾	أَنْكَالًا	
and a torment	chokes	that	and a raging Fire	(are) fetters	
وَالْجِبَالُ	الْأَرْضُ	يَوْمَ تَرْجُفُ	أَلِيمًا ﴿١٣﴾		
and the mountains	the earth	(on the) Day (when) will be in violent shake	painful		
إِلَيْكُمْ	إِنَّا أَرْسَلْنَا	مَهِيلًا ﴿١٤﴾	كَثِيرًا	وَكَاثِرَ الْجِبَالِ	
to you	verily We have sent	poured out	a heap of sand	and the mountains will be	
رَسُولًا ﴿١٥﴾	إِلَىٰ فِرْعَوْنَ	كَمَا أَرْسَلْنَا	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 تَنْقُونَ إِنْ كَفَرْتُمْ يَوْمًا يَجْعَلُ الْوِلْدَانَ شِيبًا ﴿١٧﴾ السَّمَاءُ مُنْفَطِرٌ بِهِ ۗ كَانَ وَعْدُهُ مَفْعُولًا ﴿١٨﴾ إِنَّ هَذِهِ تَذْكَرَةٌ ۖ 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	أَتَّخِذْ إِلَىٰ رَبِّهِ	فَمَنْ شَاءَ			
a Path	let him take to his Lord	therefore whosoever wills			

﴿٢٠﴾ إِنَّ رَبَّكَ يَعْلَمُ أَنَّكَ تَقُومُ أَدْنَىٰ مِنْ ثُلَاثِ إِلَيَّلٍ وَنِصْفَهُ، وَثُلَاثُهُ، وَطَائِفَةٌ مِنَ الَّذِينَ مَعَكَ وَاللَّهُ يُقَدِّرُ اللَّيْلَ وَالتَّهَارَ عِلْمَ أَنْ لَنْ تُحْصَوْهُ فَتَابَ عَلَيْكُمْ فَاقْرَءُوا مَا تَيَسَّرَ مِنَ الْقُرْآنِ إِنَّ عَلِيمًا أَنْ سَيَكُونَ مِنْكُمْ مَرْضًى وَعَآخِرُونَ يَصْرِبُونَ فِي الْأَرْضِ يَبْتَغُونَ مِنْ فَضْلِ اللَّهِ وَآخِرُونَ يُقْتَلُونَ فِي سَبِيلِ اللَّهِ فَاقْرَءُوا مَا تَيَسَّرَ مِنْهُ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَأَقْرِضُوا اللَّهَ قَرْضًا حَسَنًا وَمَا تُقَدِّمُوا لِأَنفُسِكُمْ مِنْ خَيْرٍ يَجِدُوهُ 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	أَنَّكَ تَقُومُ	إِنَّ رَبَّكَ يَعْلَمُ		
than two-thirds	a little less	that you do stand (to pray at night)	verily your Lord knows		
وَطَائِفَةَ	وَتُلُثَهُ	وَنَصْفَهُ	الَّيْلِ		
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 اللَّيْلَ	مَعَكَ	مِنَ الَّذِينَ
that	He knows	and the day	and Allah measures the night	with you	of those
فَأَقْرَأُوا	عَلَيْكُمْ	فَنَابَ	لَنْ تُحْصَوْهُ		
so recite (you)	to you (in mercy)	so He has turned	you can never calculate it (night)		
سَيَكُونُ	عِلْمَ أَنْ	مِنَ الْقُرْآنِ	مَا تيسَّرَ		
(there) will be	He knows that	of the Quran	as much as may be easy (for you)		
فِي الْأَرْضِ	وَعَاخِرُونَ يَضْرِبُونَ	مَرْضَى	مِنْكُمْ		
through the land	and others travelling	sick	(some) among you		
فَأَقْرَأُوا	فِي سَبِيلِ اللَّهِ	وَعَاخِرُونَ 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 تيسَّرَ			
and perform the prayer (As-Salat)	of it (Quran)	as much as may be easy (for you)			
حَسَنًا	وَأَقْرِضُوا اللَّهَ قَرْضًا	وَعَاتُوا الزَّكَاةَ			
goodly	and lend to Allah a loan	and give Zakat (charity)			
تَجِدُوهُ	مِنْ خَيْرٍ	لِأَنْفُسِكُمْ	وَمَا نَقَدِمُوا		
you will find it	of good	for yourselves	and whatever you send before (you)		
وَأَسْتَغْفِرُوا اللَّهَ	أَجْرًا	وَأَعْظَمَ	خَيْرًا	هُوَ	عِنْدَ اللَّهِ
and seek forgiveness of Allah	(in) reward	and greater	(is) better	it	with Allah
	رَحِيمٌ	غَفُورٌ	إِنَّ اللَّهَ		
	Most Merciful	(is) Oft-Forgiving	verily Allah		

## سُورَةُ الْمُدَّثِّرِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَأْتِيهَا الْمُدَّثِّرُ ﴿١﴾ قُمْ فَأَنْذِرْ ﴿٢﴾ وَرَبِّكَ فَكَبِّرْ ﴿٣﴾ وَثِيَابَكَ فَطَهِّرْ ﴿٤﴾ وَالرُّجْزَ فَاهْجُرْ ﴿٥﴾ وَلَا تَمْنُنِ  
تَسْتَكْثِرُ ﴿٦﴾ وَلِرَبِّكَ فَاصْبِرْ ﴿٧﴾ فَإِذَا نُقِرَ 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-Walid 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) Allāh	
﴿٣﴾ فَكَبِّرْ	وَرَبِّكَ	﴿٢﴾ فَأَنْذِرْ	قُمْ	﴿١﴾ الْمُدَّثِّرُ	يَأْتِيهَا
magnify	and your Lord	and warn	arise	enveloped in garments	0 (you)
﴿٥﴾ وَلَا تَمْنُنِ	﴿٤﴾ فَاهْجُرْ	﴿٨﴾ وَالرُّجْزَ	﴿٣﴾ فَطَهِّرْ	﴿٤﴾ وَثِيَابَكَ	
and give not a thing	keep away from	and filth (idols)	purify	and your garments	

نَفَرَ	فَإِذَا	فَأَصْبِرْ ﴿٧﴾	وَلِرَبِّكَ	تَسْتَكْبِرُ ﴿٦﴾
is sounded	then when	be patient	and for your Lord	(in order) to have more
عَلَى الْكٰفِرِينَ	عَسِيرٌ ﴿٨﴾	يَوْمَ	يَوْمِئِذٍ	فَذٰلِكَ
for the disbelievers	Hard	(will be) a Day	that Day	so [that] [into] the Trumpet
لَهُ	وَجَعَلْتُ	وَحِيدًا ﴿١١﴾	وَمَنْ خَلَقْتُ	ذَرْنِي
to him	and granted	lonely	and whom I created	leave Me
غَيْرٌ	يَسِيرٌ ﴿١٠﴾			easy
not				
شُهُودًا ﴿١٣﴾	وَبَنِينَ	مَّمْدُودًا ﴿١٢﴾	مَالًا	
(to be) by his side	and children	(in) abundance	wealth	
تَمَهِّدًا ﴿١٤﴾	لَهُ	وَمَهَّدْتُ		
settled	for him	and made (life) smooth (and comfortable)		

ثُمَّ يَطْمَعُ أَنْ أَزِيدَ ﴿١٥﴾ كَلَّا إِنَّهُ كَانَ لِآيَاتِنَا عَنِيدًا ﴿١٦﴾ سَأُرْهِقُهُ صَعُودًا ﴿١٧﴾ إِنَّهُ فَكَّرَ وَقَدَّرَ ﴿١٨﴾ فَقِيلَ  
 كَيْفَ قَدَّرَ ﴿١٩﴾ ثُمَّ قِيلَ كَيْفَ قَدَّرَ ﴿٢٠﴾ ثُمَّ نَظَرَ ﴿٢١﴾ ثُمَّ عَبَسَ وَبَسَرَ ﴿٢٢﴾ ثُمَّ أَدْبَرَ وَاسْتَكْبَرَ ﴿٢٣﴾ فَقَالَ إِنَّ هَذَا  
 الْأَسْحَرُ يُؤْتِرُنِي ﴿٢٤﴾ إِنَّ هَذَا إِلَّا قَوْلُ الْبَشَرِ ﴿٢٥﴾ سَأُصْلِيهِ سَقَرَ ﴿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	كَلَّا	أَنْ أَزِيدَ ﴿١٥﴾	إِنَّهُ كَانَ
then he desires	by no means	that I should give more	verily he has been
لِآيَاتِنَا	عَنِيدًا ﴿١٦﴾	سَأُرْهِقُهُ	صَعُودًا ﴿١٧﴾
to Our verses	opposing	I shall oblige him to climb	a slippery mountain (in Hell)

كَيْفَ قَدَّرَ ﴿١٩﴾	فَقِيلَ	وَقَدَّرَ ﴿١٨﴾	إِنَّهُ فَكَّرَ
how he plotted	so let him be cursed	and plotted	verily he thought
ثُمَّ عَبَسَ	ثُمَّ نَظَرَ ﴿٢١﴾	كَيْفَ قَدَّرَ ﴿٢٠﴾	ثُمَّ قِيلَ
then he frowned	then he thought	how he plotted	then let him be cursed
وَأَسْتَكْبَرَ ﴿٢٢﴾	ثُمَّ أَدْبَرَ	وَبَسَرَ ﴿٢٣﴾	
and was proud	then he turned back	and he looked in a bad tempered way	
إِنَّ هَذَا	إِلَّا سِحْرٌ يُؤْتَرُ ﴿٢٤﴾	إِنَّ هَذَا	فَقَالَ
this (is) nothing	but magic brought from old	this (is) nothing	then he said
سَقَرًا ﴿٢٦﴾	سَأْصِلِيهِ	الْبَشَرِ ﴿٢٥﴾	إِلَّا قَوْلٌ
Hell-fire	I will cast him into	(of) the human being	but (the) word

وَمَا أَدْرَاكَ مَا سَقَرٌ ﴿٢٧﴾ لَا يُبْقَى وَلَا نَذْرٌ ﴿٢٨﴾ لَوْ أَحَاطَ لِلْبَشَرِ ﴿٢٩﴾ عَلَيْهَا تِسْعَةَ عَشَرَ ﴿٣٠﴾ وَمَا جَعَلْنَا أَصْحَابَ النَّارِ إِلَّا مَلَائِكَةً وَمَا جَعَلْنَا عِدَّتَهُمْ إِلَّا فِتْنَةً لِلَّذِينَ كَفَرُوا لِيَسْتَيْقِنَ الَّذِينَ أُوتُوا الْكِتَابَ وَيَزِدَّ الَّذِينَ آمَنُوا إِيمَانًا وَلَا يَرْتَابَ الَّذِينَ أُوتُوا الْكِتَابَ وَالْمُؤْمِنُونَ وَلِيَقُولَ الَّذِينَ فِي قُلُوبِهِم مَّرَضٌ 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'ān 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'ān 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	أَدْرَاكَ	مَا	سَقَرٌ ﴿٧٧﴾	لَا نَبِيَّ
and what	will make you know (exactly)	what	Hell-fire (is)	it spares not
وَلَا نَذْرٌ ﴿٢٨﴾	لَوَّاحَةٌ	لِلْبَشَرِ ﴿٢٩﴾	عَلَيْهَا	تِسْعَةَ عَشَرَ ﴿٣٠﴾
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		
لَيْسَتَيْنِ 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	وَلَيَقُولَ 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 ﴿٣١﴾		
	but a reminder	to mankind		

كَلَّا وَالْقَمَرَ ﴿٣٢﴾ وَاللَّيْلَ إِذَا دَبَّرَ ﴿٣٣﴾ وَالصُّبْحَ إِذَا أَصْفَرَ ﴿٣٤﴾ إِنَّهَا لِأَحَدَى الْكَبِيرِ ﴿٣٥﴾ نَذِيرًا لِلْبَشَرِ ﴿٣٦﴾ لِمَنْ شَاءَ مِنْكُمْ أَنْ يَتَقَدَّمَ أَوْ يَتَأَخَّرَ ﴿٣٧﴾ كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِينَةٌ ﴿٣٨﴾ إِلَّا أَصْحَابَ الِّيمِينِ ﴿٣٩﴾ فِي جَنَّتٍ يَتَسَاءَلُونَ ﴿٤٠﴾

عَنِ الْمَجْرِمِينَ ﴿٤١﴾ مَا سَلَكَكُمْ فِي سَقَرٍ ﴿٤٢﴾ قَالُوا لَمْ نَكُ مِنَ الْمُصَلِّينَ ﴿٤٣﴾ وَلَمْ نَكُ نَطْعُمُ الْمَسْكِينِ ﴿٤٤﴾  
وَكُنَّا نَخُوضُ 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,

وَالصُّبْحِ	إِذْ أَدْبَرَ ﴿٣٣﴾	وَاللَّيْلِ	وَالْقَمَرِ ﴿٣٢﴾	كَلَّا
and (by) the dawn	when it withdraws	and (by) the night	by the moon	nay
نَذِيرًا	الْأَكْبَرِ ﴿٣٥﴾	لِأَحَدِي	إِنَّهَا	إِذَا أَسْفَرَ ﴿٣٤﴾
a warning	(of) the greatest (signs)	(is but) one	verily it	when it brightens
أَوْ يَأْخُرَ ﴿٣٧﴾	أَنْ يَنْقُدَّ	مِنْكُمْ	لِمَنْ شَاءَ	لِلْبَشَرِ ﴿٣٦﴾
or to remain behind	to go forward	of you	to (whom) who chooses	to mankind
الْيَمِينِ ﴿٣٩﴾	إِلَّا أَصْحَبَ	رَهِينَةً ﴿٣٨﴾	بِمَا كَسَبَتْ	كُلُّ نَفْسٍ
(on) the Right	except those	(is) a pledge	for what he has earned	person every
سَلَكَكُمْ	مَا	عَنِ الْمَجْرِمِينَ ﴿٤١﴾	فِي جَنَّاتٍ يَتَسَاءَلُونَ ﴿٤٠﴾	
has caused you to enter	what	about the criminals	in Gardens they will ask one another	
مِنَ الْمُصَلِّينَ ﴿٤٣﴾		لَمْ نَكُ	قَالُوا	فِي سَقَرٍ ﴿٤٢﴾
of (those) who used to offer (the) Salat		we were not	they will say	[into] Hell
نَخُوضُ مَعَ	وَكُنَّا	نَطْعُمُ الْمَسْكِينِ ﴿٤٤﴾	وَلَمْ نَكُ	
talk falsehood with	and we used to	feed the poor	nor we used to	

الَّذِينَ ﴿٤٦﴾	نَكَذَّبُ بِيَوْمِ	وَكُنَّا	الْحَايِضِينَ ﴿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 التَّذْكَرَةِ مُعْرِضِينَ ﴿٤٩﴾ كَانَهُمْ  
 حُمْرٌ مُسْتَنْفِرَةٌ ﴿٥٠﴾ فَرَّتْ مِنْ قَسْوَرَةٍ ﴿٥١﴾ بَلْ يَرِيدُ كُلُّ امْرِيٍّ مِنْهُمْ أَنْ يُوْتَىٰ صُحُفًا مُنشَرَةً ﴿٥٢﴾ كَلَّا  
 بَلْ لَا يَخَافُونَ الْآخِرَةَ ﴿٥٣﴾ كَلَّا إِنَّهُ تَذْكِرَةٌ ﴿٥٤﴾ فَمَنْ شَاءَ ذَكَرْهُ ﴿٥٥﴾ وَمَا يَذْكُرُونَ إِلَّا أَنْ  
 يَشَاءَ اللَّهُ هُوَ أَهْلُ التَّقْوَىٰ وَأَهْلُ الْمَغْفِرَةِ ﴿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'ān) 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
لَهُمْ	فَمَا	الشَّفِيعِينَ ﴿٤٨﴾	شَفَعَةٌ
with them (that)	then what (is wrong)	(of) the intercessors	intercession
مُسْتَنْفِرَةٌ ﴿٥٠﴾	حُمْرٌ	كَانَهُمْ	عَنِ التَّذْكَرَةِ
frightened	(were) donkeys	as if they	they turn away from the admonition
فَرَّتْ مِنْ قَسْوَرَةٍ ﴿٥١﴾	أَمْرِيٍّ مِنْهُمْ	بَلْ يَرِيدُ كُلُّ	فَرَّتْ مِنْ قَسْوَرَةٍ ﴿٥١﴾
that he should be given pages	of them person	nay desires every	fleeing from a lion

مُنشَرَةً ﴿٥٢﴾	كَلَّا	بَل	لَا يَخَافُونَ الْآخِرَةَ ﴿٥٣﴾	كَلَّا	إِنَّهُ
spread out	by no means	nay	they fear not the Hereafter	nay	verily this
تَذَكُّرَةً ﴿٥٤﴾	فَمَنْ شَاءَ	ذَكَرَهُ ﴿٥٥﴾	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	النَّقَوِيُّ	وَأَهْلٌ	الْمَغْفِرَةَ ﴿٥٦﴾
[that] Allah wills	He	(is) Worthy	to be afraid of	and Worthy	to forgive

## سُورَةُ الْقِيَامَةِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

لَا أُقْسِمُ بِيَوْمِ الْقِيَامَةِ ﴿١﴾ وَلَا أُقْسِمُ بِالنَّفْسِ اللَّوَّامَةِ ﴿٢﴾ أَيَحْسَبُ الْإِنْسَانُ أَنْ نَجْمَعَ عِظَامَهُ ﴿٣﴾ بَلَى قَدَرِينَ 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 أَيْنَ الْمَفْرُجُ ﴿١٠﴾ كَلَّا لَا وَزَرَ ﴿١١﴾ إِلَىٰ رَبِّكَ يَوْمَئِذٍ الْمُسْتَقَرُّ ﴿١٢﴾ يَلْبَسُونَ الْإِنْسَانُ يَوْمَئِذٍ بِمَا قَدَّمَ وَأَخَّرَ ﴿١٣﴾ بَلِ الْإِنْسَانُ عَلَىٰ نَفْسِهِ بَصِيرَةٌ ﴿١٤﴾ وَلَوْ أَلْقَىٰ مَعَادِرُهُ ﴿١٥﴾ لَا تَحْرَكَ بِهِ لِسَانُكَ لِتَعَجَّلَ بِهِ ﴿١٦﴾ إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْءَانَهُ ﴿١٧﴾ فَإِذَا قَرَأْتَهُ فَانْبَعَثَ ﴿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 Jibrāīl (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		الرَّحْمَنِ		بِسْمِ اللَّهِ	
the Most Merciful		the Most Gracious		In the Name (of) Allah	
اللَّوَامَةِ ﴿٥﴾	بِالنَّفْسِ	وَلَا أُقِيمُ	الْقِيَمَةِ ﴿٦﴾	يَوْمِ	لَا أُقِيمُ
self-reproaching	by the person	and I swear	(of) Resurrection	by (the) Day	I swear
بَلَىٰ قَدَرِينَ	أَلَّن نَجْمَعُ عِظَامَهُ ﴿٣﴾			أَيَحْسَبُ الْإِنْسَانُ	
yes (We are) Able	that We shall never assemble his bones			(does) man think?	
بَلْ يُرِيدُ الْإِنْسَانُ	أَنْ تُسَوَّىٰ بِنَانِهِ ﴿٤﴾				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		
وَحَسَفَ الْقَمَرُ ﴿٧﴾		بُرُقَ الْبَصَرِ ﴿٧﴾		فَإِذَا	
and the moon will be eclipsed		the sight shall be dazed		so when	
يَوْمَئِذٍ	يَقُولُ الْإِنْسَانُ	وَالْقَمَرُ ﴿٩﴾	وَجُمِعَ الشَّمْسُ		
(on) that Day	man will say	and the moon	and will be joined together the sun		
يَوْمَئِذٍ	إِلَىٰ رَبِّكَ	لَا وَزَرَ ﴿١١﴾	كَلَّا	الْمَفْرُوقِ ﴿١٠﴾	أَيْنَ
that Day	unto your Lord	(there is) no refuge	nay	(is refuge) to flee	where

بِمَا قَدَّمَ	يَوْمَئِذٍ	يُنَبِّئُوا الْإِنْسَانَ	الْمُسْفِرُ ﴿١٦﴾
of what he sent forward	(on) that Day	man will be informed	(will be) the place of rest
بَصِيرَةٌ ﴿١٤﴾	عَلَى نَفْسِهِ	بَلِ الْإِنْسَانِ	وَأَخَّرَ ﴿١٣﴾
(will be) a witness	against himself	nay man	and (what) he left behind
لِسَانَكَ	بِهِ	لَا تَحْرُكْ	وَلَوْ أَلْقَى مَعَاذِيرَهُ ﴿١٥﴾
your tongue	concerning it (the Quran)	move not	even though he may put forth his excuses
جَمَعَهُ	عَلَيْنَا	إِنَّ	بِهِ ﴿١٦﴾
(is) to collect it	for Us	verily	therewith
لِتَعَجَّلَ	فَإِذَا	وَقُرْءَانَهُ ﴿١٧﴾	
to make haste	and when	and (to give you the ability) to recite it	
قَرَأْنَهُ	عَلَيْنَا	إِنَّ	ثُمَّ
We have recited it (to you)	for Us	verily	then
فَأَنْبِئْ قُرْءَانَهُ ﴿١٨﴾	بِيَانَهُ ﴿١٩﴾	ثُمَّ	فَأَنْبِئْ قُرْءَانَهُ ﴿١٨﴾
then follow its recitation	(is) to make it clear (to you)	then	then follow its recitation
وَنَذُرُونَ الْآخِرَةَ ﴿٢١﴾	بَلِ يُحِبُّونَ الْعَاجِلَةَ ﴿٢٠﴾	كَلَّا	
and leave the Hereafter	nay you (men) love the present (life of this world)	by no means	

وَجُوهٌ يَوْمَئِذٍ نَّاصِرَةٌ ﴿٢٢﴾ إِلَىٰ رَبِّهَا نَاطِرَةٌ ﴿٢٣﴾ وَوَجُوهٌ يَوْمَئِذٍ بَاسِرَةٌ ﴿٢٤﴾ تَظُنُّ أَنْ يُفْعَلَ بِهَا فَاقِرَةٌ ﴿٢٥﴾ كَلَّا إِذَا بَلَغَتِ التَّرَافِيَ ﴿٢٦﴾ وَقِيلَ مَنْ رَاقٍ ﴿٢٧﴾ وَظَنَّ أَنَّهُ الْفِرَاقُ ﴿٢٨﴾ وَالْتَفَتِ الْأَسَاقِ بِالْأَسَاقِ ﴿٢٩﴾ إِلَىٰ رَبِّكَ يَوْمَئِذٍ الْمَسَاقِ ﴿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 ﴿٢٣﴾	إِلَىٰ رَبِّهَا	نَاصِرَةٌ ﴿٢٢﴾	يَوْمَئِذٍ	وَجُوهٌ
and some faces	looking	at their Lord	(shall be) radiant	that Day	some faces

يَوْمَئِذٍ	بَاسِرَةً ﴿٤٤﴾	تَظُنُّ	أَنْ يَفْعَلَ	بِهَا	فَاقِرَةً ﴿٤٥﴾
that Day	(will be) frowning	thinking	that is about to fall	on them	some calamity
كَلَّا إِذَا	بَلَغَتِ التَّرَاقِي ﴿٤٦﴾	وَقِيلَ مَنْ سَ			
nay when	it (the soul) reaches to the collarbone	and it will be said who			
رَاقٍ ﴿٤٧﴾	وَضَنَّ	أَنَّهُ	الْفِرَاقُ ﴿٤٨﴾		
(can) cure (save him from death)	and he will conclude	that it	(was the time of) parting		
وَالنَّفْتِ السَّاقِ	بِالسَّاقِ ﴿٤٩﴾	إِلَى رَبِّكَ	يَوْمَئِذٍ	الْمَسَاقِ ﴿٥٠﴾	
and one leg will be joined	with (another) leg	to your Lord	(on) that Day	(will be) the drive	

فَلَا صَدَقَ وَلَا صَلَّى ﴿٣١﴾ وَلَكِنْ كَذَّبَ وَتَوَلَّى ﴿٣٢﴾ ثُمَّ ذَهَبَ إِلَىٰ أَهْلِهِ يَتَمَطَّى ﴿٣٣﴾ أَوْلَىٰ لَكَ فَأَوْلَىٰ ﴿٣٤﴾ ثُمَّ أَوْلَىٰ لَكَ فَأَوْلَىٰ ﴿٣٥﴾ أَيَحْسَبُ الْإِنْسَانُ أَنْ يُتْرَكَ سُدًى ﴿٣٦﴾ أَلَمْ يَكُ نُطْفَةً مِّن مَّنِيٍّ يُمْنَىٰ ﴿٣٧﴾ ثُمَّ كَانَ عُلُقَةً فَخَلَقَ فَسَوَّىٰ ﴿٣٨﴾ فَجَعَلَ مِنْهُ الزَّوْجَيْنِ الذَّكَرَ وَالْأُنثَىٰ ﴿٣٩﴾ أَلَيْسَ ذَلِكَ بِقَدِرٍ عَلَيَّ أَنْ يُحْيِيَ الْمَوْتَىٰ ﴿٤٠﴾

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).

فَلَا صَدَقَ	وَلَا صَلَّى ﴿٣١﴾	وَلَكِنْ كَذَّبَ	وَتَوَلَّى ﴿٣٢﴾
so he neither believed	nor prayed	[and] but he denied	and turned away
ثُمَّ ذَهَبَ	إِلَىٰ أَهْلِهِ يَتَمَطَّى ﴿٣٣﴾	أَوْلَىٰ	لَكَ
then he walked (in conceit)	to his family admiring himself	woe	to you

فَأُولَىٰ ﴿٦٤﴾	ثُمَّ أُولَىٰ	لَكَ	فَأُولَىٰ ﴿٦٥﴾	أَيَحْسَبُ الْإِنْسَانُ
then woe (to you)	then woe	to you	then woe (to you)	(does) man think?
أَن يُتْرَكَ سُدًى ﴿٦٦﴾	أَلَمْ يَكُ نُطْفَةً	مِّن مِّنِي	فَخَلَقَ	ثُمَّ كَانَ عَلَقَةً
that he will be left neglected	was he not a sperm drop?	of semen	then He (Allah) created	then he became a (hanging) clot
يُمْنَىٰ ﴿٦٧﴾	فَسَوَّيْ ﴿٦٨﴾	بِجَعَلٍ	مِنْهُ	الزَّوْجَيْنِ
emitted (poured forth)	and fashioned in due proportion	and made	of him	two sexes
وَالْأُنثَىٰ ﴿٦٩﴾	أَلَيْسَ ذَلِكَ	بِقَدْرِ عَلَيَّ	أَن يُحْيِيَ الْمَوْتَىٰ ﴿٧٠﴾	الذَّكَرِ
and female	is not [that] (Allah)?	to Able	[that] give life to the dead	male

## سُورَةُ الْإِنْسَانِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

هَلْ أَتَىٰ عَلَى الْإِنْسَانِ حِينٌ مِّنَ الدَّهْرِ لَمْ يَكُن شَيْئًا مَّذْكُورًا ﴿١﴾ إِنَّا خَلَقْنَا الْإِنْسَانَ مِنْ نُطْفَةٍ  
 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	
هَدَيْنَاهُ	إِنَّا	بَصِيرًا ﴿٧﴾	سَمِيعًا	فَجَعَلْنَاهُ	تَبْتَلِيهِ
showed him	verily We	seer	hearer	so We made him	(in order) to try him
إِنَّا أَعْتَدْنَا		وَأِمَّا كُفُورًا ﴿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	كَأْفُورًا ﴿١٠﴾			
wherefrom	a spring will drink	(from a spring in Paradise called) Kāfur			
تَفَجِّرُهَا ﴿١١﴾	يَفْجُرُونَهَا	عِبَادَ اللَّهِ			
abundantly	causing it to gush forth	(the) slaves (of) Allah			

يُوفُونَ بِالْذِّرِّ وَيَخَافُونَ يَوْمًا كَانَ شَرُّهُ مُسْتَطِيرًا ﴿٧﴾ وَيُطْعَمُونَ الطَّعَامَ عَلَى حُبِّهِ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا ﴿٨﴾ إِنَّمَا نَطْعَمُكُمْ لُوجِهَ اللَّهِ لَا نُرِيدُ مِنْكُمْ جَزَاءً وَلَا شُكْرًا ﴿٩﴾ إِنَّا نَخَافُ مِنْ رَبِّنَا يَوْمًا عَبُوسًا قَطَطِيرًا ﴿١٠﴾ فَوْقَهُمْ اللَّهُ شَرَذَ لِكَ الْيَوْمِ وَلَقْنَهُمْ نَصْرَةً وَسُرُورًا ﴿١١﴾ وَجَزَلْنَاهُمْ 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 *Nadhrāh* (a light of beauty) and joy. 12. And their recompense shall be Paradise, and silken garments, because they were patient.

يُوفُونَ بِالَّذَرِّ	وَيَخَافُونَ يَوْمًا	كَانَ شَرُّهُ	مُسْتَطِيرًا
they fulfil (their) vows	and they fear a Day	whose evil will be	wide-spreading
وَيُطْعَمُونَ الطَّعَامَ	عَلَى حُبِّهِ	مَسْكِينًا	وَيَتِيمًا
and they feed the food	inspite of their love for it	(to the) poor	and (the) orphan
وَأَسِيرًا	إِنَّمَا نَطْعَمُكُمْ	لِوَجْهِ اللَّهِ	
and (the) captive	(saying) we feed you only	seeking (the) Face (Countenance of) Allah	
لَا نُرِيدُ	مِنْكُمْ	جَزَاءَ	وَلَا شُكْرًا
we wish not	from you	(for) any reward	nor thanks
يَوْمًا	عَبُوسًا	قَطِيرًا	فَوْقَهُمُ اللَّهُ
a Day	hard	distressful (that will make the faces look horrible)	so Allah saved them
شَرِّ	ذَلِكَ	الْيَوْمِ	وَلَقَدْهُمْ
(from the) evil	(of) that	Day	and gave them
وَجَزَّاهُمْ	بِمَا صَبَرُوا	جَنَّةَ	وَحَرِيرًا
and He will recompense them	because they were patient	Paradise	and silken garments

مُتَّكِينَ فِيهَا عَلَى الْأَرْبَابِ لَا يَرُونَ فِيهَا شَمْسًا وَلَا زَمْهَرِيرًا ﴿١٣﴾ وَدَانِيَةً عَلَيْهِمْ ظِلَالُهَا وَذُلَّتْ قُطُوفُهَا نَذِيلًا ﴿١٤﴾ وَيُطَافُ عَلَيْهِم بِبَنَانٍ مِّنْ فِضَّةٍ وَأَكْوَابٍ كَانَتْ قَوَارِيرًا ﴿١٥﴾ قَوَارِيرًا مِّنْ فِضَّةٍ قَدَرُوهَا نَقْدِيرًا ﴿١٦﴾ وَيُسْقَوْنَ فِيهَا كَأْسًا كَانَ مِنْ جَهَنَّمَ زَبْجِيلًا ﴿١٧﴾ عَيْنًا فِيهَا تُسَمَّى سَلْسَبِيلًا ﴿١٨﴾ وَيَطُوفُ عَلَيْهِمْ وِلْدَانٌ مُّخَلَّدُونَ 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	وَذَلَّلَتْ قُطُوفُهَا		ظِلَّالَهَا	
dangling low	and (the) bunches of fruit thereof will hang low		its shade	
وَأَكْوَابٍ	مِّنْ فِضَّةٍ	بِثَانِيَةٍ	عَلَيْهِمْ	وَيُطَافُ
and cups	of silver	vessels	amongst them	and will be passed round
فَدَرَوْهَا	مِنْ فِضَّةٍ	قَوَارِيرًا	كَانَتْ قَوَارِيرًا	
they will determine it	(made) of silver	crystal-clear	that are (of) crystal	
كَأْسًا	فِيهَا	وَيُسْقَوْنَ	نَقْدِيرًا	
a cup	therein	and they will be given to drink	(according to their) measure	
تُسَمَّى سَلْسَبِيلًا	فِيهَا	عَيْنًا	زَنْجَبِيلًا	كَانَ مِنْ أَجْهَا
called Salsabil	therein	a spring	(of) Zanjabil (ginger)	its mixture is
إِذَا	مُخَلَّدُونَ	وِلْدَانَ	عَلَيْهِمْ	وَيُطَوَّفُ
when	(of) everlasting youth	boys (servants)	about them	and going round
مَنْشُورًا	لَوْثًا	حَسْبَنَهُمْ	رَأَيْتَهُمْ	
scattered	pearls	you would think them	you see them	

وَإِذَا رَأَيْتَ ثُمَّ رَأَيْتَ نِعِيمًا وَمَلَكًا كَبِيرًا ﴿٢٠﴾ عَلَيْهِمْ ثِيَابٌ سُنْدُسٍ خُضْرٌ وَإِسْتَبْرَقٌ وَحُلُوا أَسَاوِرَ مِنْ فِضَّةٍ وَسَقَنَهُمْ رَبُّهُمْ شَرَابًا طَهُورًا ﴿٢١﴾ إِنَّ هَذَا كَانَ لَكُمْ جَزَاءً وَكَانَ سَعْيُكُمْ مَشْكُورًا ﴿٢٢﴾ إِنَّا نَحْنُ نَزَّلْنَا عَلَيْكَ الْقُرْآنَ تَنْزِيلًا ﴿٢٣﴾ فَاصْبِرْ لِحُكْمِ رَبِّكَ وَلَا تَطِعْ مِنْهُمْ ءَاثِمًا 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﴾	وَمَلَكًا	نِعِيمًا	ثُمَّ رَأَيْتَ	وَإِذَا رَأَيْتَ	
great	and a dominion	a delight	there you will see	and when you look	
وَأِسْتَبْرَقٌ	خُضْرٌ	سُنْدُسٍ	ثِيَابٌ	عَلَيْهِمْ	
and thick silk	green	(of) silk	(will be) garments	upon them	
وَسَقَنَهُمْ	مِنْ فِضَّةٍ	وَحُلُوا أَسَاوِرَ	and they will be adorned with bracelets		
and will give them to drink	of silver				
جَزَاءً	كَانَ لَكُمْ	إِنَّ هَذَا	طَهُورًا ﴿٢١﴾	شَرَابًا	رَبُّهُمْ
a reward	is for you	verily this	pure	a drink	their Lord
نَزَّلْنَا عَلَيْكَ	نَحْنُ	إِنَّا	مَشْكُورًا ﴿٢٢﴾	وَكَانَ سَعْيُكُمْ	
Who have sent down to you	[We]	verily (it is) We	appreciated	and your endeavour has been	
رَبِّكَ	لِحُكْمِ	فَاصْبِرْ	تَنْزِيلًا ﴿٢٣﴾	الْقُرْآنَ	
(of) your Lord	for (the) Command	therefore be patient	progressively	the Quran	

وَأَذْكُرِ اسْمَ	أَوْ كَافِرًا ﴿٢٤﴾	ءَاثِمًا	مِنْهُمْ	وَلَا تُطِيعُ
and remember (the) Name	or a disbeliever	a sinner	among them	and obey not
	وَأَصِيلًا ﴿٢٥﴾	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		إِنَّ هَؤُلَاءِ	طَوِيلًا ﴿٢٦﴾
love the present life (of this world)			verily these (disbelievers)	long
	خَلَقْنَاهُمْ	نَحْنُ	ثَقِيلًا ﴿٢٧﴾	وَيَذْرُونَ وَرَاءَهُمْ
Who created them	(it is) We	heavy	a Day	and leave behind them
	وَإِذَا شِئْنَا		وَشَدَدْنَا أَسْرَهُمْ	
and when We will			and We have made their built strong	

بَدَّلْنَا أَمْثَلَهُمْ		تَبَدَّلًا	
We can replace (them with others) like them		(with) a complete replacement	
إِنَّ هَذِهِ	تَذَكُّرَةٌ	فَمَنْ شَاءَ	أَتَّخَذَ إِلَىٰ رَبِّهِ
verily this	(is) an admonition	so whosoever wills	let him take to his Lord
سَبِيلًا	وَمَا تَشَاءُونَ	إِلَّا	أَنَّ يَشَاءَ اللَّهُ
a Path	but you can not will	unless	[that] Allah wills
عَلِيمًا	حَكِيمًا	يُدْخِلُ	مَنْ يَشَاءُ
All-Knowing	All-Wise	He will admit	whom He wills
وَالظَّالِمِينَ	أَعَدَّ	لَهُمْ	عَذَابًا
and (as for) the wrongdoers	He has prepared	[for them]	a torment
			أَلِيمًا
			painful

## سُورَةُ الْمُرْسَلَاتِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالْمُرْسَلَاتِ عُرْفًا ﴿١﴾ فَالْعَصْفَاتِ عَصْفًا ﴿٢﴾ وَالنَّشْرَاتِ نَشْرًا ﴿٣﴾ فَالْفَرْقَاتِ فَرْقًا ﴿٤﴾ فَالْمُلْقَاتِ ذِكْرًا ﴿٥﴾ عَذْرًا أَوْ نَذْرًا ﴿٦﴾ إِنَّمَا تُوعَدُونَ لَوَاقِعٌ ﴿٧﴾ فَإِذَا النُّجُومُ طُمِسَتْ ﴿٨﴾ وَإِذَا السَّمَاءُ فُرِجَتْ ﴿٩﴾ وَإِذَا الْجِبَالُ سُفِفَتْ ﴿١٠﴾ وَإِذَا الرَّسُلُ أُقِنَتْ ﴿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'ān) 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	الرَّحْمَنِ	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﴾	فَالْفَرَقَاتِ		
(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	لَوْقَعُ ﴿٧﴾
and when	the stars are wiped out	then when	must come to pass
وَإِذَا	الْجِبَالُ سُفِّتْ ﴿١٠﴾	وَإِذَا	السَّمَاءُ فُرِجَتْ ﴿٩﴾
and when	the mountains are blown away	and when	the heaven is cleft asunder
يَوْمِ أُحِلَّتْ ﴿١٢﴾	لِأَيِّ	الرُّسُلِ أُقِنَّتْ ﴿١١﴾	
Day are (these signs) postponed	for what	the Messengers are gathered to their time appointed	

لِيَوْمِ الْفَصْلِ ﴿١٣﴾ وَمَا أَدْرَاكَ مَا يَوْمَ الْفَصْلِ ﴿١٤﴾ وَيَلْ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿١٥﴾ أَلَمْ نُهْلِكِ الْأَوَّلِينَ ﴿١٦﴾  
 ثُمَّ نَبَعَهُمُ الْآخِرِينَ ﴿١٧﴾ كَذَلِكَ نَفْعَلُ بِالْمُجْرِمِينَ ﴿١٨﴾ وَيَلْ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿١٩﴾ أَلَمْ نَخْلُقْكُمْ  
 مِنْ مَّاءٍ مَّهِينٍ ﴿٢٠﴾ فَجَعَلْنَاهُ فِي قَرَارٍ مَكِينٍ ﴿٢١﴾ إِلَىٰ قَدَرٍ مَّعْلُومٍ ﴿٢٢﴾ فَقَدَرْنَا فَنِعْمَ الْقَادِرُونَ ﴿٢٣﴾ وَيَلْ  
 يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿٢٤﴾ أَلَمْ تَجْعَلِ 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

لِيَوْمٍ	أَلْفَصْلِ	وَمَا	أَدْرَبَكَ	مَا	يَوْمٍ
(of) Sorting Out	and what	will make you know	what	(is the) Day	for (the) Day
أَلْفَصْلِ	وَيْلٌ	يَوْمِئِذٍ	لِلْمُكَذِّبِينَ	أَلَمْ نَهْلِكِ	الْأَوَّلِينَ
(of) Sorting Out	woe	that Day	to the deniers	(did) We not destroy	the ancients?
ثُمَّ نَتَّبِعُهُمُ	الْآخِرِينَ	كَذَلِكَ نَفْعَلُ			
then shall We make to follow them	later generations	thus do We deal			
بِالْمُجْرِمِينَ	وَيْلٌ	يَوْمِئِذٍ	لِلْمُكَذِّبِينَ	أَلَمْ نَخْلُقْكُمْ	
with the criminals	woe	that Day	to the deniers	(did) We not create you?	
مِنْ مَّاءٍ	مَّهِينٍ	فَجَعَلْنَاهُ	فِي قَرَارٍ	مَّكِينٍ	إِلَى قَدَرٍ
from a water (semen)	despised	then We placed it	in a place	(of) safety	for a period
مَعْلُومٍ	فَقَدَرْنَا	فَنِعْمَ الْقَادِرُونَ	وَيْلٌ	يَوْمِئِذٍ	
known	so We did measure	and (We) are the Best (to) measure	woe	that Day	
لِلْمُكَذِّبِينَ	أَلَمْ نَجْعَلِ الْأَرْضَ	كِفَاتًا			
to the deniers	(have) We not made the earth?	a receptacle			

أَحْيَاءَ وَأَمْوَاتًا ﴿٦٦﴾ وَجَعَلْنَا فِيهَا رُوسًا شَمَخَاتٍ وَأَسْقَيْنَاكُمْ مَاءً فُرَاتًا ﴿٦٧﴾ وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿٦٨﴾  
 أَنْطَلِقُوا إِلَى مَا كُنتُمْ بِهِ تُكَذِّبُونَ ﴿٦٩﴾ أَنْطَلِقُوا إِلَى ظِلِّ ذِي ثَلَاثِ شُعَبٍ ﴿٣٠﴾ لَا ظِلِيلٍ وَلَا يُغْنِي مَنْ  
 اللَّهُبِ ﴿٣١﴾ إِنَّهَا تَرْمِي بِشَرَرٍ كَالْقَصْرِ ﴿٣٢﴾ كَأَنَّهُ جِمَلَتٌ صَفْرٌ ﴿٣٣﴾ وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿٣٤﴾  
 هَذَا يَوْمٌ لَا يَنْطِقُونَ ﴿٣٥﴾ وَلَا يُؤْذَنُ لَهُمْ فَيَعْتَذِرُونَ ﴿٣٦﴾

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 ﴿٦٦﴾	وَجَعَلْنَا	فِيهَا	رَوَاسِيَ
(for the) living	and (the) dead	and We have placed	therein	firm mountains
شَخِطٍ	وَأَسْقَيْنَكُمُ	مَاءً	فَرَاتًا ﴿٧٧﴾	وَيْلٌ
tall	and have given you to drink	water	sweet	woe
لِلْمُكَذِّبِينَ ﴿٣٨﴾	أَنْطَلِقُوا	إِلَىٰ مَا كُنْتُمْ	بِهِ تَكْذِبُونَ ﴿٣٩﴾	
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 الْهَبِّ ﴿٣١﴾	إِنَّمَا تَرْمِي		
nor availing	against the (fierce) flame of the Fire	verily it (Hell) throws		
إِشْرَارٍ	كَالْقَصْرِ ﴿٣٢﴾	كَأَنَّهُ	جِئِلَتْ	صَفْرًا ﴿٣٣﴾
sparks	(huge) as a castle	as if they	(were) camels	yellow
يَوْمَئِذٍ	لِلْمُكَذِّبِينَ ﴿٣٥﴾	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 فِكِيدُونَ ﴿٣٩﴾  
وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿٤٠﴾ إِنَّ الْمُتَّقِينَ فِي ظِلِّ وَعِيُونَ ﴿٤١﴾ وَفَوْكَهَ مِمَّا يَشْتَهُونَ ﴿٤٢﴾ كُلُّوْا وَأَشْرَبُوا

هٰنِيئًا بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٤٣﴾ اِنَّا كَذٰلِكَ نَجْزِي الْمُحْسِنِيْنَ ﴿٤٤﴾ وَيَلَّ يَوْمَئِذٍ لِّلْمُكَذِّبِيْنَ ﴿٤٥﴾ كَلُوْا  
وَتَمَنَّعُوْا قَلِيْلًا اِنَّكُمْ مُّجْرِمُوْنَ ﴿٤٦﴾ وَيَلَّ يَوْمَئِذٍ لِّلْمُكَذِّبِيْنَ ﴿٤٧﴾ وَاِذَا قِيْلَ لَهُمْ اَرْكَعُوْا لَا  
يَرْكَعُوْنَ ﴿٤٨﴾ وَيَلَّ يَوْمَئِذٍ لِّلْمُكَذِّبِيْنَ ﴿٤٩﴾ فَاِيَّ 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	يَوْمَئِذٍ	لِّلْمُكَذِّبِيْنَ ﴿٤٧﴾	هٰذَا	يَوْمٌ	الفَصْلُ
woe	that Day	to the deniers	this	(will be) a Day	(of) Decision
كَلُوْا	فَاِن كَانَ	وَالْاَوَّلِيْنَ ﴿٣٨﴾	جَمَعْنَاكُمْ	لَكُمْ	
eat	so if [did]	and the men of old	We have brought you together	you have	
كَيْدٌ	فَكِيْدُوْنَ ﴿٣٩﴾	وَيَلَّ	يَوْمَئِذٍ	لِّلْمُكَذِّبِيْنَ ﴿٤٠﴾	اِنَّ الْمُتَّقِيْنَ
a plot	then plot against Me	woe	that Day	to the deniers	verily the pious
فِي ظِلّٰلٍ	وَعِيُوْنَ ﴿٤١﴾	وَفَوَاكِهَ	مِمَّا يَشْتَهُونَ ﴿٤٢﴾	كَلُوْا	
(shall be) in shades	and springs	and fruits	from what they desire	eat	
وَأَشْرَبُوْا هٰنِيْئًا	بِمَا كُنْتُمْ	تَعْمَلُوْنَ ﴿٤٣﴾	اِنَّا		
and drink comfortably	for that which you used to	do	verily We		
كَذٰلِكَ	نَجْزِي الْمُحْسِنِيْنَ ﴿٤٤﴾	وَيَلَّ	يَوْمَئِذٍ	لِّلْمُكَذِّبِيْنَ ﴿٤٥﴾	كَلُوْا
thus	reward the good-doers	woe	that Day	to the deniers	eat

وَيْلٌ	مُجْرِمُونَ ﴿٤٦﴾	إِنَّكُمْ	وَتَمَنَعُوا 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 ﴿٤٩﴾	يَوْمَئِذٍ	وَيْلٌ	لَا يَرْكَعُونَ ﴿٤٨﴾
then in what	to the deniers	that day	woe	they bow not down
بَعْدَهُ يُؤْمِنُونَ ﴿٥٠﴾			حَدِيثٌ	
after it will they believe			statement	

