

❖ قَالَ فَمَا خَطْبُكُمْ أَيُّهَا الْمُرْسَلُونَ ﴿٣١﴾ قَالُوا إِنَّا أُرْسِلْنَا إِلَى قَوْمٍ مُّجْرِمِينَ ﴿٣٢﴾ لِنُرْسِلَ عَلَيْهِمْ حِجَارَةً مِنْ طِينٍ ﴿٣٣﴾ مُّسَوَّمَةً عِنْدَ رَبِّكَ لِلْمُسْرِفِينَ ﴿٣٤﴾ فَأَخْرَجْنَا مَنْ كَانَ فِيهَا مِنَ الْمُؤْمِنِينَ ﴿٣٥﴾ فَمَا وَجَدْنَا فِيهَا غَيْرَ بَيْتٍ مِنَ الْمُسْلِمِينَ ﴿٣٦﴾ وَتَرَكْنَا فِيهَا آيَةً لِلَّذِينَ يَخَافُونَ الْعَذَابَ الْأَلِيمَ ﴿٣٧﴾ وَفِي مُوسَى إِذْ أَرْسَلْنَاهُ إِلَى فِرْعَوْنَ بِسُلْطَانٍ مُّبِينٍ ﴿٣٨﴾ فَتَوَلَّى بِرُكْنِهِ وَقَالَ سَحَرٌ أَوْ مَجْنُونٌ ﴿٣٩﴾

31. [Ibrāhīm (Abraham)] said: "Then for what purpose you have come, O messengers?" 32. They said: "We have been sent to a people who are *Mujrimūn* (polytheists, sinners, criminals, disbelievers in Allāh) 33. To send down upon them stones of baked clay. 34. Marked by your Lord for the *Musrifūn* (polytheists, criminals, sinners – those who trespass Allāh's set limits in evildoings by committing great sins). 35. So We evacuated from therein the believers. 36. But We found not there any household of the Muslims except one [of Lūt (Lot) and his two daughters]. 37. And We have left there a sign (i.e. the place of the Dead Sea in Palestine) for those who fear the painful torment. 38. And in Mūsā (Moses) (too, there is a sign), when We sent him to Fir`aun (Pharaoh) with a manifest authority. 39. But [Fir`aun (Pharaoh)] turned away (from Belief in might) along with his hosts, and said: "A sorcerer or a madman."

قَالَ فَمَا	أَيُّهَا	الْمُرْسَلُونَ ﴿٣١﴾	قَالُوا
he (Abraham) said then what	(is) your purpose	messengers	they said
إِنَّا أُرْسِلْنَا	إِلَى قَوْمٍ	مُجْرِمِينَ ﴿٣٢﴾	لِنُرْسِلَ عَلَيْهِمْ حِجَارَةً
verily we have been sent	to a people	criminals	to send down upon them stones
مِنْ طِينٍ ﴿٣٣﴾	مُسَوَّمَةً	عِنْدَ رَبِّكَ	لِلْمُسْرِفِينَ ﴿٣٤﴾
of baked clay	marked	by	your Lord for those who transgress (Allah's limits)
فَأَخْرَجْنَا	مَنْ كَانَ فِيهَا	مِنَ الْمُؤْمِنِينَ ﴿٣٥﴾	فَمَا وَجَدْنَا
so We brought out	(the one) who was therein	of the believers	but We found not
فِيهَا غَيْرَ بَيْتٍ	مِّنَ الْمُسْلِمِينَ ﴿٣٦﴾	وَتَرَكْنَا فِيهَا آيَةً	
except in it	one household	of the Muslims	and We have left in it a sign
لِلَّذِينَ	يَخَافُونَ الْعَذَابَ	الْأَلِيمَ ﴿٣٧﴾	وَفِي مُوسَى إِذْ أَرْسَلْنَاهُ
for those who	fear the torment	painful	and in Moses when We sent him

إِلَىٰ فِرْعَوْنَ	إِسْلَاطِنِ	مُّبِينِ	فَتَوَلَّىٰ	بِرُّكْنِهِ
to Pharaoh	with an authority	manifest	but he turned away	(along) with his hosts
		وَقَالَ سَاحِرٌ	أَوْ مَجْنُونٌ	
		and said a sorcerer	or a madman	

فَأَخَذَتْهُ وَجُودُهُ فَبَذَلَتْهُمْ فِي الْيَمِّ وَهُوَ مُلِيمٌ ﴿٤٠﴾ وَفِي عَادٍ إِذْ أَرْسَلْنَا عَلَيْهِمُ الرِّيحَ الْعَقِيمَ ﴿٤١﴾ مَا نَذَرُ مِنْ شَيْءٍ أَنْتَ عَلَيْهِ إِلَّا جَعَلْتَهُ كَالرَّمِيمِ ﴿٤٢﴾ وَفِي ثَمُودَ إِذْ قِيلَ لَهُمْ تَمَنَّوْا حَتَّىٰ حِينٍ ﴿٤٣﴾ فَعَتَوْا عَنْ أَمْرِ رَبِّهِمْ فَأَخَذَتْهُمُ الصَّاعِقَةُ وَهُمْ يَنْظُرُونَ ﴿٤٤﴾ فَمَا اسْتَطَاعُوا مِنْ قِيَامٍ وَمَا كَانُوا مُنْصَرِفِينَ ﴿٤٥﴾ وَقَوْمَ نُوحٍ مِّن قَبْلُ إِنَّهُمْ كَانُوا قَوْمًا فَاسِقِينَ ﴿٤٦﴾

40. So, We took him and his hosts, and dumped them into the sea, for he was blameworthy. 41. And in `Ād (there is also a sign) when We sent against them the barren wind; 42. It spared nothing that it reached, but blew it into broken spreads of rotten ruins. 43. And in Thamūd (there is also a sign), when they were told: "Enjoy yourselves for a while!" 44. But they insolently defied the Command of their Lord, so the *Sā'iqah* overtook them while they were looking. 45. Then they were unable to rise up, nor could they help themselves. 46. (So were) the people of Nūh (Noah) before them. Verily, they were a people who were *Fāsiqūn* (rebellious, disobedient to Allāh).

فَأَخَذَتْهُ	وَجُودُهُ	فَبَذَلَتْهُمْ	فِي الْيَمِّ	وَهُوَ
so We took him	and his hosts	and dumped them	into the sea	for he
مُلِيمٌ ﴿٤٠﴾	وَفِي عَادٍ	إِذْ أَرْسَلْنَا	عَلَيْهِمْ	الرِّيحَ الْعَقِيمَ ﴿٤١﴾
(was) blameworthy	and in Ad	when We sent	against them	barren the wind
مَا نَذَرُ	مِنْ شَيْءٍ	أَنْتَ عَلَيْهِ	إِلَّا جَعَلْتَهُ	
it spared not	anything	[over] that it reached	but it made it	
كَالرَّمِيمِ ﴿٤٢﴾	وَفِي ثَمُودَ	إِذْ قِيلَ	لَهُمْ	
like something rotten (decayed)	and in Thamud	when it was said	to them	
تَمَنَّوْا حَتَّىٰ حِينٍ ﴿٤٣﴾	فَعَتَوْا	عَنْ أَمْرِ		
enjoy (yourselves) for a while	but they (insolently) defied	[from] (the) Command		



وَهُمْ يَنْظُرُونَ ﴿٤٤﴾	الصَّعِقَةُ	فَأَخَذَتْهُمْ	رَبِّهِمْ
while they were looking	the awful cry	so overtook them	(of) their Lord
وَقَوْمٌ ﴿٤٥﴾	وَمَا كَانُوا مُنْصِرِينَ ﴿٤٥﴾	مِنْ قِيَامٍ	فَمَا أُسْتَطْعَمُوا
and (the) people	nor could they help (themselves)	to rise up	then they were not able
فَاسِقِينَ ﴿٤٦﴾	قَوْمًا	إِنَّهُمْ كَانُوا	مِنْ قَبْلُ
disobedient (to Allah)	a people	verily they were	before (them)
			(of) Noah

وَالسَّمَاءَ بَنَيْنَاهَا بِأَيْدٍ وَإِنَّا لَمُوسِعُونَ ﴿٤٧﴾ وَالْأَرْضَ فَرَشْنَاهَا فَنِعْمَ الْمُهْدُونَ ﴿٤٨﴾ وَمِنْ كُلِّ شَيْءٍ خَلَقْنَا زَوْجَيْنِ لَعَلَّكُمْ تَذَكَّرُونَ ﴿٤٩﴾ فَاقْرَأُوا إِلَى اللَّهِ إِنِّي لَكُمْ مِنْهُ نَذِيرٌ مُبِينٌ ﴿٥٠﴾ وَلَا تَجْعَلُوا مَعَ اللَّهِ إِلَهًا آخَرَ إِنِّي لَكُمْ مِنْهُ نَذِيرٌ مُبِينٌ ﴿٥١﴾ كَذَلِكَ مَا أَتَى الَّذِينَ مِنْ قَبْلِهِمْ مِنْ رَسُولٍ إِلَّا قَالُوا سَاحِرٌ أَوْ مُجُنٌّ ﴿٥٢﴾ أَتَوَاصَوْبِهِ بَلْ هُمْ قَوْمٌ طَاغُونَ ﴿٥٣﴾ فَنُؤَلِّ عَنْهُمْ فَمَا أَنْتَ بِمَلُومٍ ﴿٥٤﴾

47. With power did We construct the heaven. Verily, We are Able to extend the vastness of space (thereof), 48. And We have spread out the earth; how Excellent Spreader (thereof) are We! 49. And of everything We have created pairs, that you may remember (the Grace of Allāh). 50. So, flee to Allāh (from His torment to His Mercy – Islāmic Monotheism). Verily, I (Muhammad ﷺ) am a plain warner to you from Him. 51. And set not up (or worship not) any other *ilāh* (god) along with Allāh [Glorified is He (Alone), Exalted above all that they associate as partners with Him]. Verily, I (Muhammad ﷺ) am a plain warner to you from Him. 52. Likewise, no Messenger came to those before them but they said: "A sorcerer or a madman!" 53. Have they (the people of the past) transmitted this saying to these (Quraish pagans)? Nay, they are themselves a people transgressing beyond bounds (in disbelief)! 54. So turn away (O Muhammad ﷺ) from them (Quraish pagans), you are not blameworthy (as you have conveyed Allāh's Message).

لُمُوسِعُونَ ﴿٤٧﴾	وَإِنَّا	بِأَيْدٍ	بَنَيْنَاهَا	وَالسَّمَاءَ
(are) surely extenders	and verily We	with power	We constructed [it]	and the heaven
فَنِعْمَ الْمُهْدُونَ ﴿٤٨﴾			فَرَشْنَاهَا	وَالْأَرْضَ
then how Excellent Spreaders are (We)			We have spread out [it]	and the earth

وَمِنْ كُلِّ شَيْءٍ خَلَقْنَا زَوْجَيْنِ لَعَلَّكُمْ تَذَكَّرُونَ ﴿٤٩﴾ فَفِرُّوا	and of every thing We have created pairs that you may remember so flee
إِلَى اللَّهِ إِنِّي لَكُمْ مِنْهُ نَذِيرٌ مُبِينٌ ﴿٥٠﴾	to Allah verily I am (Muhammad) to you from Him a warner plain
وَلَا تَجْعَلُوا مَعَ اللَّهِ إِلَهًا ءَاخَرَ إِنِّي لَكُمْ مِنْهُ نَذِيرٌ	and set not up with Allah other god verily I am to you from Him a warner
مُبِينٌ ﴿٥١﴾ كَذَلِكَ مَا أَتَى الَّذِينَ مِنْ قَبْلِهِمْ مِنْ رَسُولٍ	plain likewise came not (to) those any Messenger before them
إِلَّا قَالُوا سَاحِرٌ أَوْ مُجُنٌّ ﴿٥٢﴾ أَوَلَمْ يَكُنْ لَهُ آيَاتٌ أَنْ يَقُولَ	but they said a sorcerer or a madman have they transmitted (to these)?
بَلْ هُمْ قَوْمٌ طَاغُونَ ﴿٥٣﴾ فَنَوَلَّ عَنْهُمْ	nay they (are) a people transgressing beyond bounds so turn away from them
فَمَا أَنْتَ بِمَلُومٍ ﴿٥٤﴾	so you (are) not blameworthy

وَذَكِّرْ فَإِنَّ الذِّكْرَ يَنْفَعُ الْمُؤْمِنِينَ ﴿٥٥﴾ وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴿٥٦﴾ مَا أُرِيدُ مِنْهُمْ مِنْ رِزْقٍ وَمَا أُرِيدُ أَنْ يُطْعَمُوا ﴿٥٧﴾ إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ ﴿٥٨﴾ فَإِنَّ لِلَّذِينَ ظَلَمُوا ذُنُوبًا مِثْلَ ذُنُوبِ أَصْحَابِهِمْ فَلَا يَسْتَعْجِلُونَ ﴿٥٩﴾ فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنْ يَوْمِهِمُ الَّذِي يُوعَدُونَ ﴿٦٠﴾

55. And remind (by preaching the Qur'ān, O Muhammad ﷺ), for verily, the reminding profits the believers. 56. And I (Allāh) created not the jinn and mankind except that they should worship Me (Alone). 57. I seek not any provision from them (i.e. provision for themselves or for My creatures) nor do I ask that they should feed Me (i.e. feed themselves or My creatures). 58. Verily, Allāh is the All-Provider, Owner of Power, the Most Strong. 59. And verily, for those who do wrong, there is a portion of torment like the evil portion of torment (which came for) their likes (of old); so let them not ask Me to hasten on! 60. Then woe to those who disbelieve (in Allāh and His Oneness – Islāmic



Monotheism) from their Day which they have been promised (for their punishment).

وَذَكِّرْ	فَإِنَّ الذِّكْرَىٰ نُنْفَعُ	الْمُؤْمِنِينَ ﴿٥٥﴾
and remind	for verily the reminding benefits	the believers
وَمَا خَلَقْتُ الْجِنَّ	وَالْإِنْسَ إِلَّا	لِيَعْبُدُونِ ﴿٥٦﴾
and I (Allah) created not the jinn	except	that they should worship Me
مَا أُرِيدُ مِنْهُمْ	وَمَا أُرِيدُ أَنْ يُطْعَمُونِ ﴿٥٧﴾	إِنَّ اللَّهَ
I want not from them	nor I want any provision that they should feed Me	verily Allah
هُوَ الرَّزَّاقُ ذُو	الْقُوَّةِ الْمَتِينُ ﴿٥٨﴾	فَإِنَّ
He (is) the All-Provider	(of) Power the Most Strong	and verily
لِلَّذِينَ ظَلَمُوا	ذُنُوبًا مِّثْلَ	ذُنُوبِ
for those who do wrong	(there is) a portion (of torment) like	(the) portion (of torment)
أَصْحَابِهِمْ	فَوَيْلٌ	لِلَّذِينَ كَفَرُوا
(of) their friends	so let them not ask Me to hasten on	then woe to those who disbelieve
مِنْ يَوْمِهِمْ	الَّذِي يُوعَدُونَ ﴿٥٩﴾	
from their Day	which they have been promised	

### سُورَةُ الطُّورِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالطُّورِ ﴿١﴾ وَكَتَبَ مَسْطُورٍ ﴿٢﴾ فِي رَقٍ مَّنْشُورٍ ﴿٣﴾ وَالْبَيْتِ الْمَعْمُورِ ﴿٤﴾ وَالسَّقْفِ الْمَرْفُوعِ ﴿٥﴾ وَالْبَحْرِ الْمَسْجُورِ ﴿٦﴾ إِنَّ عَذَابَ رَبِّكَ لَوَاقِعٌ ﴿٧﴾ مَا لَهُ مِنْ دَافِعٍ ﴿٨﴾ يَوْمَ تَمُورُ السَّمَاءُ مَوْرًا ﴿٩﴾ وَتَسِيرُ الْجِبَالُ سَيْرًا ﴿١٠﴾ فَوَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿١١﴾ الَّذِينَ هُمْ فِي خَوْضٍ يَلْعَبُونَ ﴿١٢﴾ يَوْمَ يُدْعَوْنَ إِلَىٰ نَارِ جَهَنَّمَ دَعَا ﴿١٣﴾

## Sūrah At-Tūr (The Mount) 52

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

1. By the Tūr (Mount); 2. And by the Book Inscribed. 3. In parchment unrolled. 4. And by Al-Bait Al-Ma'mūr (the house over the heavens parallel to the Ka`bah at Makkah, continuously visited by the angels); 5. And by the roof raised high (i.e. the heaven). 6. And by the sea kept filled (or it will be fire kindled on the Day of Resurrection). 7. Verily, the torment of your Lord will surely come to pass. 8. There is none that can avert it. 9. On the Day when the heaven will shake with a dreadful shaking, 10. And the mountains will move away with a (horrible) movement. 11. Then woe that Day to the deniers. 12. Who are playing in falsehood. 13. The Day when they will be pushed down by force to the fire of Hell, with a horrible, forceful pushing.

الرَّحِيمِ		الرَّحْمَنُ		بِسْمِ اللَّهِ	
the Most Merciful		the Most Gracious		In the Name (of) Allah	
مَنْشُورٍ ﴿٣﴾	فِي رَقٍّ	مَسْطُورٍ ﴿٢﴾	وَكُتِبَ	وَالطُّورِ ﴿١﴾	
unrolled	in parchment	Inscribed	and (by the) Book	by the Mount	
وَالْبَحْرِ	الْمَرْفُوعِ ﴿٥﴾	وَالسَّقْفِ	الْمَعْمُورِ ﴿٤﴾	وَالْبَيْتِ	
and (by) the sea	raised high	and (by) the roof	frequented	and (by) the House	
لَوْعَةٍ ﴿٧﴾	رَبِّكَ	إِنَّ عَذَابَ	الْمَسْجُورِ ﴿٦﴾		
(will) surely come to pass	(of) your Lord	verily (the) torment	boiling ablaze		
تَمُورُ السَّمَاءِ	يَوْمَ	مِنْ دَافِعٍ ﴿٨﴾	لَهُ	مَا	
(when) the heaven will shake	(on the) Day	any averter	for it	(there is) not	
سَيْرًا ﴿١٠﴾	وَتَسِيرُ الْجِبَالِ	مَوْرًا ﴿٩﴾			
(with) a movement	and the mountains will move away	(with) a dreadful shaking			
فِي خَوْضٍ يَلْعَبُونَ ﴿١٢﴾	هُمْ	الَّذِينَ	لِلْمُكَذِّبِينَ ﴿١١﴾	يَوْمَئِذٍ	فَوَيْلٌ
are playing in falsehood	[they]	those who	to the deniers	that Day	then woe
دَعَا ﴿١٣﴾	إِلَى نَارٍ جَهَنَّمَ	يَوْمَ يَدْعُونَ			
(with) forceful pushing	(of) Hell	to (the) fire	(the) Day (when) they will be pushed down by force		



هَذِهِ النَّارُ الَّتِي كُنْتُمْ بِهَا تُكَذِّبُونَ ﴿١٤﴾ أَفَسِحْرُ هَذَا أَمْ أَنْتُمْ لَا بُصُرَوتَ ﴿١٥﴾ أَصَلَوْهَا  
فَاصْبِرُوا أَوْ لَا تَصْبِرُوا سَوَاءٌ عَلَيْكُمْ إِنَّمَا تُجْزَوْنَ مَا كُنْتُمْ تَعْمَلُونَ ﴿١٦﴾ إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ  
وَنَعِيمٍ ﴿١٧﴾ فَكَفَيْهِمْ بِمَاءٍ أَنْهُمْ رَبُّهُمْ وَوَقَّهَهُمْ رَبُّهُمْ عَذَابَ الْجَحِيمِ ﴿١٨﴾ كُلُوا وَاشْرَبُوا  
هَنِيئًا بِمَا كُنْتُمْ تَعْمَلُونَ ﴿١٩﴾ مُتَّكِئِينَ عَلَى سُرُرٍ مَصْفُوفَةٍ وَزَوَّجْنَاهُمْ بِحُورٍ عِينٍ ﴿٢٠﴾

14. This is the Fire which you used to deny. 15. Is this magic or do you not see? 16. Taste you therein its heat and whether you are patient or impatient, it is all the same. You are only being requited for what you used to do. 17. Verily, the *Muttaqûn* (the pious) will be in Gardens (Paradise) and Delight. 18. Enjoying that which their Lord has bestowed on them, and (the fact that) their Lord saved them from the torment of the blazing Fire. 19. "Eat and drink with happiness because of what you used to do." 20. They will recline (with ease) on thrones arranged in ranks. And We shall marry them to *Hûr* (fair females) with wide lovely eyes.

هَذِهِ	النَّارُ	الَّتِي كُنْتُمْ	بِهَا تُكَذِّبُونَ ﴿١٤﴾	أَفَسِحْرُ هَذَا	هَذَا
this	(is) the Fire	which you used to	deny [in it]	(is) magic?	this
أَمْ أَنْتُمْ	لَا بُصُرَوتَ ﴿١٥﴾	أَصَلَوْهَا	فَاصْبِرُوا	أَوْ	لَا تَصْبِرُوا
or you	(do) not see	burn you in it	and you be patient (of it)	or	be not patient
سَوَاءٌ	عَلَيْكُمْ	إِنَّمَا تُجْزَوْنَ	مَا كُنْتُمْ		
(it is all the) same	to you	you are only being requited	(for) what you used to		
تَعْمَلُونَ ﴿١٦﴾	إِنَّ الْمُتَّقِينَ	فِي جَنَّاتٍ	وَنَعِيمٍ ﴿١٧﴾	فَكَفَيْهِمْ	
do	verily the pious	(will be) in Gardens	and Delight	enjoying	
بِمَاءٍ	ءَانَّهُمْ	رَبُّهُمْ	وَوَقَّهَهُمْ	رَبُّهُمْ	
[in] that which	has bestowed on them	their Lord	and saved them	their Lord	
عَذَابَ	الْجَحِيمِ ﴿١٨﴾	كُلُوا	وَأَشْرَبُوا هَنِيئًا		
(from the) torment	(of) the blazing Fire	eat	and drink (with) happiness		
بِمَا كُنْتُمْ	تَعْمَلُونَ ﴿١٩﴾	مُتَّكِئِينَ	عَلَى سُرُرٍ		
(because) of what you used to	do	(they will) recline	on thrones		

مَصْفُوفَةٍ	وَزَوَّجْنَاهُمْ	بِحُورٍ	عَيْنٍ
arranged (in ranks)	and We shall marry them	to lovely maidens	(with) wide lovely eyes

وَالَّذِينَ ءَامَنُوا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ بِإِيمَانٍ أَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ وَمَا أَلَتْنَاهُمْ مِّنْ عَمَلِهِمْ مِّنْ شَيْءٍ ۚ كُلُّ امْرِئٍ بِمَا كَسَبَ رَهِينٌ ﴿٢٣﴾ وَأَمَدَدْنَاهُمْ بِفِكَهَةٍ وَلَحْمٍ مِّمَّا يَشْتَهُونَ ﴿٢٤﴾ يَنْزِعُونَ فِيهَا كَأْسًا لَا لَغْوٌ فِيهَا وَلَا تَأْسٍ ﴿٢٥﴾ وَيُطَوَّفُ عَلَيْهِمْ غِلْمَانٌ لَّهُمْ كَأَنَّهُمْ لُؤْلُؤٌ مَّكَنُونٌ ﴿٢٦﴾

21. And those who believe and whose offspring follow them in Faith, - to them shall We join their offspring, and We shall not decrease the reward of their deeds in anything. Every person is a pledge for that which he has earned. 22. And We shall provide them with fruit and meat such as they desire. 23. There they shall pass from hand to hand a (wine) cup, free from any *Laghw* (dirty, false, evil vain talk between them), and free from sin (because it will be lawful for them to drink). 24. And there will go round boy-servants of theirs, to serve them as if they were preserved pearls.

وَالَّذِينَ ءَامَنُوا	وَاتَّبَعَتْهُمْ	ذُرِّيَّتُهُمْ	بِإِيمَانٍ	أَلْحَقْنَا بِهِمْ
and those who believe	and follow them	their offspring	in Faith	to them shall We join
ذُرِّيَّتُهُمْ	وَمَا أَلَتْنَاهُمْ	مِّنْ عَمَلِهِمْ	مِّنْ شَيْءٍ ۚ	كُلُّ
their offspring	and We shall not decrease them	of their deeds	anything	every
أَمْرِئٍ	بِمَا كَسَبَ	رَهِينٌ ﴿٢٣﴾	وَأَمَدَدْنَاهُمْ	
person	for that which he has earned	(is) a pledge	and We shall provide them	
بِفِكَهَةٍ	وَلَحْمٍ	مِّمَّا يَشْتَهُونَ ﴿٢٤﴾	يَنْزِعُونَ	فِيهَا
with fruit	and meat	from what they desire	they shall pass from hand to hand	therein
كَأْسًا	لَا لَغْوٌ	فِيهَا	وَلَا تَأْسٍ ﴿٢٥﴾	وَيُطَوَّفُ
a (wine) cup	no false talk	therein	and no sin	and will go round
غِلْمَانٌ	لَّهُمْ	كَأَنَّهُمْ	لُؤْلُؤٌ	مَّكَنُونٌ ﴿٢٦﴾
boy-servants	for them	as if they	(were) pearls	preserved

وَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَسَاءَلُونَ ﴿٢٥﴾ قَالُوا إِنَّا كُنَّا قَبْلُ فِي أَهْلِنَا مُشْفِقِينَ ﴿٢٦﴾ فَمَرَبَّ



اللَّهُ عَلَيْنَا وَوَقَّنَا عَذَابَ السَّمُومِ ﴿٢٧﴾ إِنَّا كُنَّا مِنْ قَبْلُ نَدْعُوهُ إِنَّهُ هُوَ الْبَرُّ  
الرَّحِيمُ ﴿٢٨﴾ فَذَكِّرْ فَمَا أَنْتَ بِنِعْمَتِ رَبِّكَ بِكَاهِنٍ وَلَا مَجْنُونٍ ﴿٢٩﴾ أَمْ يَقُولُونَ شَاعِرٌ  
نَتَّبِعُ بِهِ رَبِّ الْمُنُونِ ﴿٣٠﴾

25. And some of them draw near to others, questioning. 26. Saying: "Aforetime, we were afraid (of the punishment of Allāh) in the midst of our families. 27. "So Allāh has been gracious to us, and has saved us from the torment of the Fire. 28. "Verily, We used to invoke Him (Alone and none else) before. Verily, He is *Al-Barr* (the Most Subtle, Kind, Courteous, and Generous), the Most Merciful." 29. Therefore, remind (mankind of Islāmic Monotheism, O Muhammad ﷺ). By the Grace of Allāh, you are neither a soothsayer nor a madman. 30. Or do they say: "(Muhammad ﷺ is) a poet! We await for him some calamity by time!"

وَأَقْبَلَ بَعْضُهُمْ	عَلَى بَعْضٍ يَتَسَاءَلُونَ ﴿٢٥﴾	قَالُوا	إِنَّا كُنَّا
and some of them draw near	to others questioning	they will say	verily we were
قَبْلُ	مُشْفِقِينَ ﴿٢٦﴾	فَمَنْ اللَّهُ	عَلَيْنَا
aforetime	afraid	so Allah has been gracious	to us
وَوَقَّنَا	عَذَابَ	السَّمُومِ ﴿٢٧﴾	إِنَّا كُنَّا
and has saved us	(from the) torment	(of) the Fire	verily we used to
نَدْعُوهُ	إِنَّهُ	هُوَ الْبَرُّ	الرَّحِيمُ ﴿٢٨﴾
invoke Him (Alone)	verily He	[He] (is) the Most Kind	the Most Merciful
فَذَكِّرْ	فَمَا أَنْتَ	بِنِعْمَتِ رَبِّكَ	بِكَاهِنٍ
therefore remind (and preach)	so you (are) not	by (the) Grace	a soothsayer
وَلَا مَجْنُونٍ ﴿٢٩﴾	أَمْ يَقُولُونَ شَاعِرٌ	نَتَّبِعُ بِهِ	رَبِّ الْمُنُونِ ﴿٣٠﴾
nor a madman	or do they say a poet	we await for him	some calamity (by time)

قُلْ تَرَبَّصُوا فِإِنِّي مَعَكُمْ مِنَ الْمُتَرَبِّصِينَ ﴿٣١﴾ أَمْ تَأْمُرُهُمْ أَهْلُكُمْ بِهَذَا أَمْ هُمْ قَوْمٌ طَاغُونَ ﴿٣٢﴾  
أَمْ يَقُولُونَ نَقُولُهُ بَلْ لَا يُؤْمِنُونَ ﴿٣٣﴾ فَلْيَأْتُوا بِحَدِيثٍ مِثْلِهِ إِنْ كَانُوا صَادِقِينَ ﴿٣٤﴾ أَمْ خُلِقُوا

مِنْ غَيْرِ شَيْءٍ أَمْ هُمُ الْخَالِقُونَ ﴿٣٥﴾ أَمْ خَلَقُوا السَّمَوَاتِ وَالْأَرْضَ بَلْ لَا يُوقِنُونَ ﴿٣٦﴾ أَمْ  
عِنْدَهُمْ خَزَائِنُ رَبِّكَ أَمْ هُمُ الْمُصَيِّطُونَ ﴿٣٧﴾

31. Say (O Muhammad ﷺ to them): "Wait! I am with you among the waiters!"  
32. Or do their minds command them this [i.e. to tell a lie against you (Muhammad ﷺ)] or are they a people transgressing all bounds? 33. Or do they say: "He (Muhammad ﷺ) has forged it (this Qur'ān)?" Nay! They believe not! 34. Let them then produce a recitation like it (the Qur'ān) if they are truthful. 35. Or were they created by nothing? Or were they themselves the creators? 36. Or did they create the heavens and the earth? Nay, but they have no firm Belief. 37. Or are with them the treasures of your Lord? Or are they the tyrants with the authority to do as they like?

قُلْ	تَرَبَّصُوا فَإِنِّي	مَعَكُمْ	مِنَ الْمُتَرَبِّصِينَ ﴿٣١﴾	أَمْ تَأْمُرُهُمْ	
say	wait for indeed I am	with you	among the waiters	or do command them	
أَحْلَمُهُمْ	بِهَذَا	أَمْ هُمْ	قَوْمٌ	طَاغُونَ ﴿٣٣﴾	أَمْ يَقُولُونَ
their minds	this	or (are) they	a people	transgressing all bounds	or do they say
نَقُولُهُ	بَلْ	لَا يُؤْمِنُونَ ﴿٣٤﴾	فَلْيَأْتُوا	بِحَدِيثٍ	مِثْلِهِ
he has forged it	nay	they believe not	let them then produce	a recitation	like it
إِن كَانُوا صَادِقِينَ ﴿٣٥﴾	أَمْ خَلَقُوا	مِنْ غَيْرِ شَيْءٍ	أَمْ هُمْ	أَمْ هُمْ	
if they are truthful	or were they created	by no	thing	or they	
الْخَالِقُونَ ﴿٣٥﴾	أَمْ خَلَقُوا السَّمَوَاتِ وَالْأَرْضَ	بَلْ			
(were) the creators	or did they create the heavens	nay	and the earth		
لَا يُوقِنُونَ ﴿٣٦﴾	أَمْ عِنْدَهُمْ	خَزَائِنُ	رَبِّكَ		
they have no firm Belief	or (are) with them	(the) treasures	(of) your Lord		
أَمْ هُمْ	الْمُصَيِّطُونَ ﴿٣٧﴾				
or (are) they	the tyrants				

أَمْ لَهُمْ سُلُوكٌ يَسْتَمْعُونَ فِيهِ فَلْيَأْتِ مُسْتَمِعُهُمْ بِسُلْطَانٍ مُّبِينٍ ﴿٣٨﴾ أَمْ لَهُ الْبَنَاتُ وَلَكُمْ الْبَنُونَ ﴿٣٩﴾



أَمْ تَسْأَلُهُمْ أَجْرًا فَهُمْ مِنْ مَّغْرَمٍ مُثْقَلُونَ ﴿٤٠﴾ أَمْ عِنْدَهُمُ الْغَيْبُ فَهُمْ يَكْتُبُونَ ﴿٤١﴾ أَمْ يُرِيدُونَ كَيْدًا ﴿٤٢﴾ فَالَّذِينَ كَفَرُوا هُمُ الْمَكِيدُونَ ﴿٤٣﴾ أَمْ لَهُمْ إِلَهٌ غَيْرُ اللَّهِ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ ﴿٤٤﴾ وَإِنْ يَرَوْا كِسْفًا مِنَ السَّمَاءِ سَاقِطًا يَقُولُوا سَحَابٌ مَرْكُومٌ ﴿٤٥﴾

38. Or have they a stairway (to heaven), by means of which they listen (to the talks of the angels)? Then let their listener produce some manifest proof. 39. Or has He (Allāh) only daughters and you have sons? 40. Or is it that you (O Muhammad ﷺ) ask a wage from them (for your preaching of Islāmic Monotheism) so that they are burdened with a load of debt? 41. Or that the *Ghaib* (Unseen) is with them, and they write it down? 42. Or do they intend a plot (against you O Muhammad ﷺ)? But those who disbelieve (in the Oneness of Allāh – Islāmic Monotheism) are themselves plotted against! 43. Or have they an *ilāh* (a god) other than Allāh? Glorified is Allāh from all that they ascribe as partners (to Him) 44. And if they were to see pieces of the heaven falling down, they would say: "Clouds gathered in heaps!"

أَمْ	لَهُمْ	سَاقِطًا	يَسْتَمِعُونَ فِيهِ	فَلْيَاتِ مُسْتَمِعُهُمْ
or	have they	a stairway	by (means of) which they listen	then let their listener produce
إِسْطَاطِنٍ	مُّبِينٍ ﴿٣٩﴾	أَمْ	لَهُ	الْبَنَاتُ ﴿٣٨﴾
a proof	manifest	or	has He	daughters and you have sons
أَمْ تَسْأَلُهُمْ	أَجْرًا	فَهُمْ	مِنْ مَّغْرَمٍ	مُثْقَلُونَ ﴿٤٠﴾
or you ask from them	a wage	so (that) they	with a load of debt	(are) burdened
أَمْ عِنْدَهُمُ	الْغَيْبُ	فَهُمْ يَكْتُبُونَ ﴿٤١﴾	أَمْ يُرِيدُونَ كَيْدًا	
or with them	(is) the Unseen	and they write (it) down	or do they intend a plot	
فَالَّذِينَ كَفَرُوا	هُمْ	الْمَكِيدُونَ ﴿٤٢﴾	أَمْ لَهُمْ	إِلَهٌ
but those who disbelieve	(are) themselves	(in) a plot	or have they	a god
غَيْرُ اللَّهِ	سُبْحَانَ اللَّهِ	عَمَّا يُشْرِكُونَ ﴿٤٤﴾		
other than Allah	Glorified (is) Allah	from (all) that they ascribe as partners (to Him)		
وَإِنْ يَرَوْا كِسْفًا	مِنَ السَّمَاءِ	سَاقِطًا	يَقُولُوا	
and if they were to see a piece	of the heaven	falling down	they would say	

مَرَكُومٌ ﴿٤٤﴾	سَحَابٌ
gathered in heaps	clouds

فَذَرَّهُمْ حَتَّى يُلْقُوا يَوْمَهُمُ الَّذِي فِيهِ يُصْعَقُونَ ﴿٤٥﴾ يَوْمَ لَا يُغْنِي عَنْهُمْ شَيْئًا وَلَا هُمْ يُنصَرُونَ ﴿٤٦﴾ وَإِنَّ لِلَّذِينَ ظَلَمُوا عَذَابًا دُونَ ذَلِكَ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٤٧﴾ وَأَصْبِرْ لِحُكْمِ رَبِّكَ فَإِنَّكَ بِأَعْيُنِنَا وَسَبِّحْ بِحَمْدِ رَبِّكَ حِينَ تَقُومُ ﴿٤٨﴾ وَمِنْ اللَّيْلِ فَسَبِّحْهُ وَإِدْبَرَ النُّجُومِ ﴿٤٩﴾

45. So leave them alone till they meet their Day, in which they will sink into a fainting (with horror). 46. The Day when their plotting shall not avail them at all nor will they be helped (i.e. they will receive their torment in Hell). 47. And verily, for those who do wrong, there is another punishment (i.e. the torment in this world and in their graves) before this; but most of them know not. 48. So wait patiently (O Muhammad ﷺ) for the Decision of your Lord, for verily, you are under Our Eyes; and glorify the Praises of your Lord when you get up from sleep. 49. And in a part of the night also glorify His Praises – and at the setting of the stars.

فَذَرَّهُمْ	حَتَّى يُلْقُوا يَوْمَهُمُ	الَّذِي	فِيهِ	يُصْعَقُونَ ﴿٤٥﴾
so leave them	till they meet their Day	which	in [it]	they will sink into a fainting
يَوْمَ لَا يُغْنِي عَنْهُمْ	عَنْهُمْ	كَيْدُهُمْ	شَيْئًا	وَلَا هُمْ يُنصَرُونَ ﴿٤٦﴾
(the) Day (when) shall not avail	[from] them	their plotting	at all	nor will they be helped
وَإِنَّ	لِلَّذِينَ ظَلَمُوا	عَذَابًا	دُونَ	ذَلِكَ
and verily	for those who do wrong	(there is) a punishment	before	this
وَلَكِنَّ أَكْثَرَهُمْ	لَا يَعْلَمُونَ ﴿٤٧﴾	وَأَصْبِرْ	لِحُكْمِ	رَبِّكَ
[and] but most of them	know not	so wait patiently	for (the) Decision	(of) your Lord
فَإِنَّكَ	بِأَعْيُنِنَا	وَسَبِّحْ	بِحَمْدِ	رَبِّكَ
for verily you	(are) under Our Eyes	and glorify	with (the) Praises	(of) your Lord
حِينَ تَقُومُ ﴿٤٨﴾	وَمِنْ اللَّيْلِ	فَسَبِّحْهُ		
when you get up (from sleep)	and in (a part of) the night	also glorify Him		
		وَإِدْبَرَ	النُّجُومِ ﴿٤٩﴾	
		and (at the) setting	(of) the stars	



## سُورَةُ النَّجْمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالنَّجْمِ إِذَا هَوَىٰ ﴿١﴾ مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوَىٰ ﴿٢﴾ وَمَا يَنْطِقُ عَنِ الْهَوَىٰ ﴿٣﴾ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ ﴿٤﴾ عَلَّمَهُ شَدِيدُ الْقُوَىٰ ﴿٥﴾ ذُو مِرَّةٍ فَاسْتَوَىٰ ﴿٦﴾ وَهُوَ بِالْأُفُقِ الْأَعْلَىٰ ﴿٧﴾ ثُمَّ دَنَّا فَقَدَلَىٰ ﴿٨﴾ فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَىٰ ﴿٩﴾ فَأَوْحَىٰ إِلَىٰ عَبْدِهِ مَا أَوْحَىٰ ﴿١٠﴾

### Sūrah An-Najm (The Star) 53

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

1. By the star when it goes down (or vanishes). 2. Your companion (Muhammad ﷺ) has neither gone astray nor has erred. 3. Nor does he speak of (his own) desire. 4. It is only a Revelation revealed. 5. He has been taught (this Qur'ān) by one mighty in power [Jibrāil (Gabriel)]. 6. One free from any defect in body and mind then he (Jibrāil – Gabriel in his real shape as created by Allāh) rose and became stable. 7. While he [Jibrāil (Gabriel)] was in the highest part of the horizon, 8. Then he [Jibrāil (Gabriel)] approached and came closer, 9. And was at a distance of two bows' length or (even) nearer. 10. So (Allāh) revealed to His slave [Muhammad ﷺ through Jibrāil (Gabriel)] whatever He revealed.

الْزَّحِيمِ		الرَّحِيمِ		بِسْمِ اللَّهِ	
the Most Merciful		the Most Gracious		In the Name (of) Allah	
مَا ضَلَّ صَاحِبُكُمْ			إِذَا هَوَىٰ ﴿١﴾		وَالنَّجْمِ
your companion has neither gone astray			when it goes down (vanishes)		by the star
إِنْ هُوَ		عَنِ الْهَوَىٰ ﴿٣﴾		وَمَا غَوَىٰ ﴿٢﴾	وَمَا يَنْطِقُ
it (is) not		of (his own) desire		nor has erred	
شَدِيدُ		عَلَّمَهُ		إِلَّا وَحْيٌ يُوحَىٰ ﴿٤﴾	
(by one) mighty		he has been taught (this Quran)		except a Revelation (that) revealed	
وَهُوَ		فَاسْتَوَىٰ ﴿٦﴾		ذُو مِرَّةٍ	الْقُوَىٰ ﴿٥﴾
while he		then he rose (and became stable)		possessor of soundness	(in) power

فَنَدَلَّى ﴿٨﴾	ثُمَّ دَنَا	الْأَعْلَى ﴿٧﴾	بِالْأَفْقِ
and came closer	then he approached	the highest (part)	(was) in the horizon
فَأَوْحَى	أَوْ أَدْنَى ﴿٩﴾	قَوْسَيْنِ	فَكَانَ قَابَ
so He (Allah) revealed	or nearer	(of) two bows length	and was (at) a distance
	مَا أَوْحَى ﴿١٠﴾	إِلَى عَبْدِهِ	
	whatever He revealed	to His slave	

مَا كَذَبَ الْفُؤَادُ مَا رَأَى ﴿١١﴾ أَفَتُمَرُونَهُ عَلَى مَا يَرَى ﴿١٢﴾ وَلَقَدْ رَآهُ نَزْلَةً أُخْرَى ﴿١٣﴾ عِنْدَ سِدْرَةِ الْمُنْتَهَى ﴿١٤﴾ عِنْدَهَا جَنَّةُ الْمَأْوَى ﴿١٥﴾ إِذْ يَغْشَى السِّدْرَةَ مَا يَغْشَى ﴿١٦﴾ مَا زَاغَ الْبَصَرُ وَمَا طَغَى ﴿١٧﴾ لَقَدْ رَأَى مِنْ آيَاتِ رَبِّهِ الْكُبْرَى ﴿١٨﴾ أَفَرَأَيْتُمُ اللَّاتَ وَالْعُزَّى ﴿١٩﴾ وَمَنْوَةَ الثَّالِثَةَ الْآخِرَى ﴿٢٠﴾ أَلَكُمُ الذِّكْرُ وَلَهُ الْأُنثَى ﴿٢١﴾ تِلْكَ إِذْ أَوَّسَمَهُ ضَمِرَى ﴿٢٢﴾

11. The (Prophet's) heart lied not about what he (Muhammad ﷺ) saw. 12. Will you then dispute with him (Muhammad ﷺ) about what he saw [during the *Mi`rāj* (Ascent of the Prophet ﷺ to the seven heavens)]. 13. And indeed he (Muhammad ﷺ) saw him [Jibrā'il (Gabriel)] at a second descent (i.e. another time). 14. Near *Sidrat-ul-Muntaha* (a lote tree of the utmost boundary over the seventh heaven beyond which none can pass). 15. Near it is the Paradise of Abode. 16. When that covered the lote tree which did cover it! 17. The sight (of Prophet Muhammad ﷺ) turned not aside (right or left), nor it transgressed beyond the limit (ordained for it). 18. Indeed he (Muhammad ﷺ) did see of the Greatest Signs of his Lord (Allāh). 19. Have you then considered *Al-Lāt*, and *Al-`Uzzā* (two idols of the pagan Arabs) 20. And *Manāt* (another idol of the pagan Arabs), the other third? 21. Is it for you the males and for Him the females? 22. That indeed is a division most unfair!

عَلَى مَا يَرَى ﴿١٢﴾	أَفَتُمَرُونَهُ	مَا رَأَى ﴿١١﴾	مَا كَذَبَ الْفُؤَادُ
about what he saw	(will) you then dispute with him?	what he saw	the heart lied not
سِدْرَةٍ	عِنْدَ	أُخْرَى ﴿١٣﴾	نَزْلَةً
a lote tree	near	another	(at) descent
			وَلَقَدْ رَآهُ
			and indeed he saw him



إِذَا يَغْشَىٰ	الْمَأْوَىٰ ﴿١٥﴾	جَنَّةُ	عِنْدَهَا	الْمُنْهَىٰ ﴿١٤﴾
when <b>that covered</b>	(of) Abode	(is the) Paradise	near it	(of) the utmost boundary
مَا زَاغَ الْبَصَرُ	مَا يَغْشَىٰ ﴿١٦﴾		السِّدْرَةُ	
the sight <b>turned not aside</b>	which <b>covered</b> (it)		the lote tree	
رَبِّهِ	مِنْ ءَايَاتِ	لَقَدْ رَأَىٰ	وَمَا طَغَىٰ ﴿١٧﴾	
(of) his Lord	of (the) Signs	indeed he did see	nor it transgressed (beyond the limit)	
الثَّالِثَةَ	وَمَنُوَّةَ	وَالْعُزَّىٰ ﴿١٨﴾	أَفَرَأَيْتُمُ اللَّاتَ	الْكُبْرَىٰ ﴿١٩﴾
the third	and Manat	and Al-Uzza	(have) you then considered Al-Lat?	the Greatest
إِذَا	تِلْكَ	الْأُنثَىٰ ﴿٢٠﴾	وَلَهُ	الذَّكَرُ
then	that	the females	and for Him	the males
		الْكُمُ	(is it) for you?	الْأُخْرَىٰ ﴿٢١﴾
		قِسْمَةٌ	ضِيزَىٰ ﴿٢٢﴾	other
		(is) a division	most unfair	

إِنْ هِيَ إِلَّا أَسْمَاءٌ سَمَّيْتُمُوهَا أَنْتُمْ وَءَابَاؤُكُمْ مَا أَنْزَلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَمَا تَهْوَى الْأَنْفُسُ وَلَقَدْ جَاءَهُمْ مِنْ رَبِّهِمْ الْهُدَىٰ ﴿٢٣﴾ أَمْ لِلْإِنْسَانِ مَا تَمَنَّى ﴿٢٤﴾ فَلِلَّهِ الْآخِرَةُ وَالْأُولَىٰ ﴿٢٥﴾ وَكَمْ مِنْ مَلَكٍ فِي السَّمَوَاتِ لَا تُغْنِي شَفَاعَتُهُمْ شَيْئًا إِلَّا مِنْ بَعْدِ أَنْ يَأْذَنَ اللَّهُ لِمَنْ يَشَاءُ وَيَرْضَىٰ ﴿٢٦﴾

23. They are but names which you have named – you and your fathers – for which Allāh has sent down no authority. They follow but a guess and that which they themselves desire, whereas there has surely come to them the guidance from their Lord! 24. Or shall man have what he wishes? 25. But to Allāh belongs the last (Hereafter) and the first (the world). 26. And there are many angels in the heavens, whose intercession will avail nothing except after Allāh has given leave for whom He wills and is pleased with.

إِنْ هِيَ	إِلَّا أَسْمَاءٌ	سَمَّيْتُمُوهَا	أَنْتُمْ	وَأَبَاؤُكُمْ
they (are) not	but names	which you have named	you	and your fathers

مَا أَنْزَلَ اللَّهُ	بِهَا	مِنْ سُلْطَانٍ	إِنْ يَتَّبِعُونَ	إِلَّا الظَّنَّ
Allah has not sent down	for which	any authority	they follow not	but a guess
وَمَا	تَهْوَى الْأَنْفُسُ	وَلَقَدْ جَاءَهُمْ	مِنْ رَبِّهِمْ	
and that which	their souls desire	and surely has come to them	from their Lord	
الْهُدَى ﴿٢٧﴾	أَمْ	لِلْإِنْسَنِ	مَا تَمَنَّى ﴿٢٨﴾	فَلِلَّهِ
the guidance	or	(shall) man have	what he wishes	but to Allah (belongs)
الْآخِرَةِ	وَالْأُولَى ﴿٢٩﴾	وَكَمْ	مِنْ مَلَائِكَةٍ	
the last (the Hereafter)	and the first (the world)	and how many	[of] angels	
فِي السَّمَوَاتِ	لَا تُغْنِي شَفَاعَتُهُمْ	شَيْئًا	إِلَّا	مِنْ بَعْدِ
in the heavens	whose intercession will not avail	at all	except	after
أَنْ يَأْذَنَ اللَّهُ	لِمَنْ يَشَاءُ	وَيَرْضَى ﴿٣٠﴾		
[that] Allah has given leave	for whom He wills	and is pleased with		

إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ لَيَسْمُنُونَ الْمَلَائِكَةَ تَسْمِيَةَ الْأُنثَى ﴿٢٧﴾ وَمَا لَهُمْ بِهِ مِنْ عِلْمٍ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنَّ الظَّنَّ لَا يُغْنِي مِنَ الْحَقِّ شَيْئًا ﴿٢٨﴾ فَأَعْرِضْ عَنْ مَنْ تَوَلَّى عَنْ ذِكْرِنَا وَلَمْ يُرِدْ إِلَّا الْحَيَاةَ الدُّنْيَا ﴿٢٩﴾ ذَلِكَ مَبْلَغُهُمْ مِنَ الْعِلْمِ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِمَنِ اهْتَدَى ﴿٣٠﴾ وَلِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ لِيَجْزِيَ الَّذِينَ أَسْتَوُوا بِمَا عَمِلُوا وَيَجْزِيَ الَّذِينَ أَحْسَنُوا بِالْحُسْنَى ﴿٣١﴾

27. Verily, those who believe not in the Hereafter, name the angels with female names. 28. But they have no knowledge thereof. They follow but a guess, and verily, guess is no substitute for the truth. 29. Therefore withdraw (O Muhammad ﷺ) from him who turns away from Our Reminder (this Qur'an) and desires nothing but the life of this world. 30. That is what they could reach of knowledge. Verily, your Lord it is He Who knows best him who goes astray from His path, and He knows best him who receives guidance. 31. And to Allāh belongs all that is in the heavens and all that is in the earth, that He may requite those who do evil with that which they have done (i.e. punish them in Hell), and reward those who do good, with what is best (i.e. Paradise).



إِنَّ الَّذِينَ	لَا يُؤْمِنُونَ	بِالْآخِرَةِ	لِيَسْمُونَ الْمَلَائِكَةَ	تَسْمِيَةً
verily those who	believe not	in the Hereafter	name the angels	(with) names
الْأُنثَى ﴿٥٧﴾	وَمَا	هُمْ	بِهِ	مِنْ عِلْمٍ
female	but not	they have	thereof	any knowledge
إِلَّا الظَّنَّ	وَأِنَّ الظَّنَّ	لَا يُغْنِي	مِنَ الْحَقِّ	شَيْئًا ﴿٥٨﴾
but a guess	and verily the guess	(does) not substitute	for the truth	at all
فَاعْرِضْ	عَنْ مَن تَوَلَّى	عَنْ ذِكْرِنَا	وَلَمْ يُرِدْ	
therefore withdraw	from (him) who turns away	from Our Reminder	and he desires not	
إِلَّا الْحَيَاةَ	الدُّنْيَا ﴿٥٩﴾	ذَلِكَ	مَبْلَغُهُمْ	مِّنَ الْعِلْمِ
but the life	(of) this world	that	(is) their highest point	of knowledge
هُوَ	أَعْلَمُ	بِمَن ضَلَّ	عَنْ سَبِيلِهِ	وَهُوَ
(it is) He (Who)	knows best	(him) who goes astray	from His path	and He
بِمَن أَهْتَدَى ﴿٦٠﴾	وَلِلَّهِ مَا	فِي السَّمَوَاتِ		
(him) who receives guidance	and to Allah (belongs all) that	(is) in the heavens		
وَمَا	فِي الْأَرْضِ	لِيَجْزِيَ	الَّذِينَ أَسْتَوُوا	
and (all) that	(is) in the earth	that He may requite	those who do evil	
بِمَا عَمِلُوا	وَيَجْزِيَ	الَّذِينَ أَحْسَنُوا	بِالْحَسَنَى ﴿٦١﴾	
with that which they have done	and reward	those who do good	with goodness	

الَّذِينَ يَجْتَنِبُونَ كَبِيرَ الْإِثْمِ وَالْفَوَاحِشَ إِلَّا اللَّمَمَ إِنَّ رَبَّكَ وَاسِعُ الْمَغْفِرَةِ هُوَ أَعْلَمُ بِكُمْ إِذْ أَنْشَأَكُمْ مِنَ الْأَرْضِ وَإِذْ أَنْتُمْ أَجْنَةٌ فِي بُطُونِ أُمَّهَاتِكُمْ فَلَا تُزَكُّوْا أَنْفُسَكُمْ هُوَ أَعْلَمُ بِمَن أَنْتَقَى ﴿٣٢﴾ أَفَرَأَيْتَ الَّذِي تَوَلَّى ﴿٣٣﴾ وَأَعْطَى قَلِيلًا وَأَكْدَى ﴿٣٤﴾ أَعِنْدَهُ عِلْمُ الْغَيْبِ فَهُوَ يَرَى ﴿٣٥﴾ أَمْ لَمْ يُنَبِّأْ بِمَا فِي صُحُفِ مُوسَى ﴿٣٦﴾ وَإِبْرَاهِيمَ الَّذِي وَفَّى ﴿٣٧﴾

32. Those who avoid great sins and *Al-Fawāhish* (great sins and illegal sex) except the small faults, verily, your Lord is of vast forgiveness. He knows you

well when He created you from the earth (Adam), and when you were fetuses in your mothers' wombs. So, ascribe not purity to yourselves. He knows best him who fears Allāh and keeps his duty to Him [i.e. those who are *Al-Muttaqūn* (the pious)]. 33. Did you (O Muhammad ﷺ) observe him who turned away (from Islām). 34. And gave a little, then stopped (giving)? 35. Is with him the knowledge of the Unseen so that he sees? 36. Or is he not informed with what is in the Pages (Scripture) of Mūsā (Moses), 37. And of Ibrāhīm (Abraham) who fulfilled (or conveyed) all that (Allāh ordered him to do or convey):

الَّذِينَ يَحْتَبُونَ	كَبِيرَ	الْإِثْمِ	وَالْفَوَاحِشَ	إِلَّا اللَّمَمَ
those who avoid	great	sins	and illegal sexual contact	except the small faults
إِنَّ رَبَّكَ	وَسِعَ	الْمَغْفِرَةَ هُوَ	أَعْلَمُ بِكُمْ	إِذَا
verily your Lord	(is) of vast	He forgiveness	you knows well	when
مِّنَ الْأَرْضِ	وَإِذَا	أَنْتُمْ	أَجْنَةً	فِي بُطُونِ
from the earth	and when	you	(were) fetuses	in (the) wombs
فَلَا تُزَكُّوْا أَنْفُسَكُمْ	هُوَ	أَعْلَمُ	بِمَنْ أَتَقَىٰ	
so ascribe not purity (to) yourselves	He	knows best	(him) who fears (Allah)	
أَفَرَأَيْتَ	الَّذِي تَوَلَّىٰ	وَأَعْطَىٰ قَلِيلًا	وَأَكْدَىٰ	
(did) you observe?	him who turned away	and gave a little	then stopped (giving)	
أَعِنْدَهُ	عِلْمٌ	الْغَيْبِ	فَهُوَ يَرَىٰ	أَمْ
(is) with him?	(the) knowledge	(of) the Unseen	so (that) he sees	or
لَمْ يَنْبَأْ	بِمَا	فِي صُحُفٍ	مُّوسَىٰ	
is he not informed	with what	(is) in (the) Pages (Scripture)	(of) Moses	
وَإِبْرَاهِيمَ	الَّذِي وَفَّىٰ			
and (of) Abraham	who fulfilled (his covenant)			

أَلَا تَرَىٰ زُرَّارَةً وَّزَرَ أُخْرَىٰ ۖ وَأَنْ لَّيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَىٰ ۚ وَأَنْ سَعِيَهُ سَوْفَ يُرَىٰ ۚ ثُمَّ يُجْزَاهُ الْجُزَاءَ الْاَوَّلَىٰ ۚ وَأَنَّ إِلَىٰ رَبِّكَ الْمُنْتَهَىٰ ۚ وَأَنَّهُ هُوَ أَضْحَكَ وَأَبْكَىٰ ۚ وَأَنَّهُ هُوَ أَمَاتَ وَأَحْيَا ۚ وَأَنَّهُ خَلَقَ الزَّوْجَيْنِ الذَّكَرَ وَالْأُنثَىٰ ۚ مَنْ نُطْفَةٍ إِذَا تُمْنَىٰ ۚ وَأَنْ عَلَيْهِ النَّشْأَةُ



وَالْآخَرَىٰ ﴿٤٧﴾ وَأَنَّهُ هُوَ أَغْنَىٰ وَأَقْنَىٰ ﴿٤٨﴾ وَأَنَّهُ هُوَ رَبُّ الشَّعْرَىٰ ﴿٤٩﴾ وَأَنَّهُ أَهْلَكَ عَادًا الْأُولَىٰ ﴿٥٠﴾ وَثَمُودَ إِفْثَىٰ ﴿٥١﴾ وَقَوْمَ نُوحٍ مِّن قَبْلُ إِنَّهُمْ كَانُوا هُمْ أَظْلَمَ وَأَطْغَىٰ ﴿٥٢﴾

38. That no burdened person (with sins) shall bear the burden (sins) of another. 39. And that man can have nothing but what he does (good or bad). 40. And that his deeds will be seen. 41. Then he will be recompensed with a full and the best recompense. 42. And that to your Lord (Allāh) is the End (Return of everything). 43. And that it is He (Allāh) Who makes (whom He wills) laugh, and makes (whom He wills) weep. 44. And that it is He (Allāh) Who causes death and gives life. 45. And that He (Allāh) creates the pairs, male and female, 46. From *Nutfah* (mixed drops of male and female sexual discharge) when it is emitted. 47. And that upon Him (Allāh) is another bringing forth (Resurrection). 48. And that it is He (Allāh) Who gives much or a little (of wealth and contentment) 49. And that He (Allāh) is the Lord of Sirius (the star which the pagan Arabs used to worship). 50. And that it is He (Allāh) Who destroyed the former `Ad (people), 51. And Thamūd (people). He spared none of them. 52. And the people of Nūh (Noah) aforetime. Verily, they were more unjust and more rebellious and transgressing [in disobeying Allāh and His Messenger Nūh (Noah ﷺ)].

وَأَن لَّيْسَ	أُخْرَىٰ ﴿٢٨﴾	وِزْرَ	أَلَّا نَزِرُ وَازِرَةً
and that (there) is not	(of) another	(the) burden	that no burdened person shall bear
سَوْفَ يُرَىٰ ﴿٤٠﴾	وَأَنَّ سَعْيَهُ	إِلَّا مَا سَعَىٰ ﴿٣٩﴾	لِلْإِنْسَنِ
soon will be seen	and that his striving (deeds)	but what he strives for	for man
إِلَىٰ رَبِّكَ	وَأَنَّ	الْأُولَىٰ ﴿٤١﴾	ثُمَّ يُجْزَاهُ
to your Lord	and that	full	(the) recompense then he will be recompensed for it
وَأَنَّهُ	وَأَبْكَىٰ ﴿٤٣﴾	هُوَ أَضْحَكَ	الْمُنْهَىٰ ﴿٤٢﴾ وَأَنَّهُ
and that	and makes weep	(it is) He (Allah) Who makes laugh	and that (is) the End
الزَّوْجَيْنِ	وَأَنَّهُ خَلَقَ	وَأَحْيَا ﴿٤٤﴾	هُوَ أَمَاتَ
the pairs	and that He (Allah) creates	and gives life	(it is) He (Allah) Who causes death
عَلَيْهِ	وَأَنَّ	إِذَا تَمَنَّيَ ﴿٤٦﴾	وَالْأُنثَىٰ ﴿٤٥﴾
upon Him	and that	when it is emitted	from a drop of semen and female
			male

النَّشْأَةُ	الْآخَرَى	وَأَنَّهُ	هُوَ أَغْنَى
(is) the bringing forth	another	and that	(it is) He (Allah) Who gives much
وَأَقْنَى	وَأَنَّهُ	هُوَ	رَبُّ الشَّعَرَى
or gives little	and that	He (Allah)	(is the) Lord (of) Sirius
وَأَنَّهُ أَهْلَكَ	عَادًا	الْأُولَى	وَتَمُودًا
and that (it is) He (Allah) Who destroyed	Ad (people)	the former	and Thamud (people)
فَمَا أَبْقَى	وَقَوْمَ	نُوحَ	إِنَّهُمْ كَانُوا
so He spared none	and (the) people	(of) Noah	verily they were
هُمْ	أَظْلَمَ	وَأَطْعَى	
[they]	more unjust	and more rebellious (and transgressing)	

وَالْمُؤْنِفَةَ أَهْوَى ۖ فَغَشَّاهَا مَا غَشَّى ۖ فَبِأَيِّ آلَاءِ رَبِّكَ تُتَمَارَى ۚ هَذَا نَذِيرٌ مِّنَ النُّذُرِ  
الْأُولَى ۚ أَرَأَيْتِ الْآزِفَةَ ۚ لَيْسَ لَهَا مِنْ دُونِ اللَّهِ كَاشِفَةٌ ۚ أَفَنَنْتَ هَذَا الْحَدِيثَ تَعْجَبُونَ ۚ  
وَتَضْحَكُونَ وَلَا تَبْكُونَ ۚ وَأَنْتُمْ سَمِدُونَ ۚ فَاسْجُدُوا لِلَّهِ وَاعْبُدُوا ۝

53. And He destroyed the overthrown cities [of Sodom to which Prophet Lūt (Lot) was sent]. 54. So, there covered them that which did cover (i.e. torment with stones). 55. Then which of the Graces of your Lord (O man!) will you doubt? 56. This (Muhammad ﷺ) is a warner (Messenger) of the (series of) warners (Messengers) of old. 57. The Day of Resurrection draws near. 58. None besides Allāh can avert it (or advance it or delay it). 59. Do you then wonder at this recitation (the Qur'ān)? 60. And you laugh at it and weep not, 61. Wasting your (precious) lifetime in pastime and amusements (singing). 62. So, fall you down in prostration to Allāh and worship Him (Alone).

وَالْمُؤْنِفَةَ أَهْوَى	فَغَشَّاهَا	مَا غَشَّى
and He destroyed the overthrown cities	so covered them	that which did cover
فَبِأَيِّ	رَبِّكَ تُتَمَارَى	هَذَا
(of the) Graces	(of) your Lord will you doubt	this
ثُمَّ	نَذِيرٌ	
then which	(is) a warner	



لَيْسَ لَهَا	أَزِفَتِ الْأَزِفَةُ	الْأُولَى	مِنَ النُّذُرِ
(there) is not for it	the Day of Resurrection draws near	of old	of the warners
وَتَضْحَكُونَ	الْحَدِيثِ تَعْجَبُونَ	أَفَإِنْ هَذَا	كَاشِفَةٌ
and you laugh (at it)	recitation you wonder	(do) then at this?	any remover
سَمِدُونَ	وَأَنْتُمْ	وَلَا تَبْكُونَ	
(are) wasting your life in pastime (and amusements)	and you	and weep not	
وَاعْبُدُوا	لِلَّهِ	فَاسْجُدُوا	
and worship (Him)	to Allah	so fall you down in prostration	

## سُورَةُ الْقَمَرِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَقْرَبَتِ السَّاعَةُ وَانْشَقَّ الْقَمَرُ ۚ وَإِنْ يَرَوْا آيَةً يُعْرِضُوا وَيَقُولُوا سِحْرٌ مُّسْتَمِرٌّ ۚ  
وَكَذَّبُوا وَاتَّبَعُوا أَهْوَاءَهُمْ وَكُلُّ أَمْرٍ مُّسْتَقَرٌّ ۚ وَلَقَدْ جَاءَهُمْ مِنَ  
الْأَنْبَاءِ مَا فِيهِ مُزْدَجَرٌ ۚ حِكْمَةٌ بَالِغَةٌ فَمَا تُغْنِ النُّذُرُ ۚ فَتَوَلَّى عَنْهُمْ يَوْمَ  
يَدْعُ الدَّاعِ إِلَى شَيْءٍ نُّكْرٍ ۚ خُشِعَا أَبْصَارُهُمْ يَخْرُجُونَ مِنَ الْأَجْدَاثِ كَأَنَّهُمْ جَرَادٌ  
مُّنْتَشِرٌ ۚ مَّهْطِعِينَ إِلَى الدَّاعِ يَقُولُ الْكَافِرُونَ هَذَا يَوْمٌ عَسِرٌ ۚ كَذَبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ  
فَكَذَّبُوا عَبْدَنَا وَقَالُوا مَجْنُونٌ وَازْدُجِرَ ۚ

### Sūrah Al-Qamar (The Moon) 54

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

1. The Hour has drawn near, and the moon has been cleft asunder (the people of Makkah requested Prophet Muhammad ﷺ to show them a miracle, so he showed them the splitting of the moon). 2. And if they see a sign, they turn away and say: "This is continuous magic." 3. They denied (the Verses of Allāh - this Qur'ān) and followed their own lusts. And every matter will be settled (according to the kind of deeds, good deeds will take their doers to Paradise,

and similarly evil deeds will take their doers to Hell). 4. And indeed there has come to them news (in this Qur'ān) wherein there is (enough warning) to check (them from evil), 5. Perfect wisdom (this Qur'ān), but (the preaching of) warners benefit them not. 6. So (O Muhammad ﷺ) withdraw from them. The Day that the caller will call (them) to a terrible thing. 7. They will come forth, with humbled eyes from (their) graves as if they were locusts spread abroad, 8. Hastening towards the caller. The disbelievers will say: "This is a hard Day." 9. The people of Nūh (Noah) denied (their Messenger) before them. They rejected Our slave, and said: "A madman!" and he was insolently rebuked and threatened.

الرَّحِيمِ	الرَّحِيمِ	بِسْمِ اللَّهِ			
the Most Merciful	the Most Gracious	In the Name (of) Allah			
وَإِنْ يَرَوْا آيَةً	وَأَنشَقَّ الْقَمَرُ ﴿١﴾	أَقْرَبَتِ السَّاعَةُ			
and if they see a sign	and the moon has been cleft asunder	the Hour has drawn near			
وَكَذَّبُوا	مُسْتَمِرٌّ ﴿٢﴾	وَيَقُولُوا سِحْرٌ	يُعْرِضُوا		
and they denied	continuous	and say (this is) a magic	they turn away		
مُسْتَقَرٌّ ﴿٣﴾	أَمْرٍ	وَكُلُّ	وَاتَّبَعُوا أَهْوَاءَهُمْ		
(will be) settled	matter	and every	and followed their own lusts		
حِكْمَةٍ	مُرْدَجَرٌ ﴿٤﴾	فِيهِ	وَلَقَدْ جَاءَهُمْ		
wisdom	(is) deterrence	wherein [that]	[of] news and indeed has come to them		
يَوْمَ	عَنْهُمْ	فَتَوَلَّ	فَمَا تَعْنِ النَّذُرُ ﴿٥﴾	بَلِغَةً	
(the) Day	from them	so withdraw	but the warners benefit (them) not	perfect	
أَبْصَرُهُمْ	خُسَعًا	تُكْرٍ ﴿٦﴾	إِلَى شَيْءٍ	يَدْعُ الدَّاعِ	
their eyes	(will be) humbled	terrible	to a thing	(that) the caller will call (them)	
مُهَاطِعِينَ	مُنْتَشِرٌ ﴿٧﴾	جَرَادٍ	كَأَنَّهُمْ	يَخْرُجُونَ مِنَ الْأَجْدَاثِ	
hastening	spread abroad	(were) locusts	as if they	they will come forth from the graves	
كَذَّبَتْ قَبْلَهُمْ	عَسِرٌ ﴿٨﴾	يَوْمَ	هَذَا	يَقُولُ الْكَافِرُونَ	إِلَى الدَّاعِ
denied before them	hard	(is) a Day	this	the disbelievers will say	towards the caller



قَوْمٌ	نُوحٌ	فَكَذَّبُوا عَبْدَنَا	وَقَالُوا مَجْنُونٌ
(the) people	(of) Noah	and they rejected Our slave	and said a madman
وَأَزْدُجِرَ ﴿٩﴾			
and he was (insolently) rebuked (and threatened)			

فَدَعَا رَبَّهُ أَنِّي مَغْلُوبٌ فَأَنْتَصِرْ ﴿١٠﴾ فَفَتَحْنَا أَبْوَابَ السَّمَاءِ بِمَاءٍ مُنْهَمِرٍ ﴿١١﴾ وَفَجَّرْنَا الْأَرْضَ عُيُونًا  
فَالْتَقَى الْمَاءُ عَلَى أَمْرٍ قَدْ قُدِرَ ﴿١٢﴾ وَحَمَلْنَاهُ عَلَى ذَاتِ الْوَجِّ وَدُسِّرَ ﴿١٣﴾ تَجْرَى بِأَعْيُنِنَا جَزَاءً لِمَنْ كَانَ  
كُفْرًا ﴿١٤﴾ وَلَقَدْ تَرَكْنَاهَا آيَةً فَهَلْ مِنْ مُدَكِّرٍ ﴿١٥﴾ فَكَيْفَ كَانَ عَذَابِي وَنَذِيرٍ ﴿١٦﴾ وَلَقَدْ يَسَّرْنَا  
الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ ﴿١٧﴾

10. Then he invoked his Lord (saying): "I have been overcome, so help (me)!"  
11. So, We opened the gates of the heaven with water pouring forth. 12. And We caused springs to gush forth from the earth. So, the waters (of the heaven and the earth) met for a matter predestined. 13. And We carried him on a (ship) made of planks and nails, 14. Floating under Our Eyes, a reward for him who had been rejected! 15. And indeed, We have left this as a sign. Then is there any that will remember (or receive admonition)? 16. Then how (terrible) was My torment and My Warnings? 17. And We have indeed made the Qur'ān easy to understand and remember; then is there anyone who will remember (or receive admonition)?

فَدَعَا رَبَّهُ	أَنِّي	مَغْلُوبٌ	فَأَنْتَصِرُ ﴿١٠﴾
then he invoked his Lord	indeed I	have been overcome	so help (me)
فَفَتَحْنَا أَبْوَابَ	السَّمَاءِ	بِمَاءٍ	مُنْهَمِرٍ ﴿١١﴾
so We opened (the) gates	(of) the heaven	with water	pouring forth
وَفَجَّرْنَا الْأَرْضَ	عُيُونًا	فَالْتَقَى الْمَاءُ	
and We caused to gush forth from the earth	springs	so the waters met	
عَلَى أَمْرٍ	قَدْ قُدِرَ ﴿١٢﴾	وَحَمَلْنَاهُ	عَلَى ذَاتِ الْوَجِّ
for a matter	[verily] predestined	and We carried him	on (a ship) made
(of) planks			

وَدُّسِرَ ١٣	تَجْرَى بِأَعْيُنِنَا	جَزَاءَ	لِمَنْ كَانَ	كُفِرَ ١٤
and nails	floating under Our Eyes	a reward	for (him) who had been	rejected
وَلَقَدْ تَرَكْنَهَا	ءَايَةً	فَهَلْ	مِنْ مُدَكِّرٍ ١٥	
and indeed We have left this	(as) a sign	then (is there)?	any that will remember	
فَكَيْفَ كَانَ	عَذَابِي	وَنَذِيرٍ ١٦	وَلَقَدْ يَسَّرْنَا الْقُرْآنَ	
then how was	My torment	and My Warnings	and We have indeed made the Quran easy	
لِلذِّكْرِ	فَهَلْ	مِنْ مُدَكِّرٍ ١٧		
to understand (and remember)	then (is there)?	any who will remember		

كَذَّبَتْ عَادٌ فَكَيْفَ كَانَ عَذَابِي وَنَذِيرٍ ١٨ إِنَّا أَرْسَلْنَا عَلَيْهِمْ رِيحًا صَرْصَرًا فِي يَوْمٍ نَحْسٍ مُسْتَمِرٍّ ١٩  
تَنْزِعُ النَّاسَ كَأَنَّهُمْ أَعْجَازُ نَخْلٍ مُنْقَعِرٍ ٢٠ فَكَيْفَ كَانَ عَذَابِي وَنَذِيرٍ ٢١ وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ  
فَهَلْ مِنْ مُدَكِّرٍ ٢٢ كَذَّبَتْ ثَمُودُ بِالنُّذُرِ ٢٣ فَقَالُوا أَبَشَرًا مِمَّا وَحَدَا نَتَّبِعُهُ إِنَّا إِذَا لَفِيَ ضَلَالٍ  
وَسُعْرٍ ٢٤ أَلَمَلَى الذِّكْرُ عَلَيْهِ مِنْ بَيْنِنَا بَلْ هُوَ كَذَّابٌ أَشِرٌّ ٢٥

18. `Ad (people) denied (their Prophet, Hūd); then how (terrible) was My torment and My Warnings? 19. Verily, We sent against them a furious wind of harsh voice on a day of evil omen and continuous calamity. 20. Plucking out men as if they were uprooted stems of date palms. 21. Then, how (terrible) was My torment and My Warnings? 22. And We have indeed made the Qur'ān easy to understand and remember; then is there any that will remember (or receive admonition)? 23. Thamūd (people also) denied the warnings. 24. And they said: "A man, alone among us - shall we follow him? Truly, then we should be in error and distress (or madness)!" 25. "Is it that the Reminder is sent to him (Prophet Sālih ﷺ) alone from among us? Nay, he is an insolent liar!"

كَذَّبَتْ عَادٌ	فَكَيْفَ كَانَ	عَذَابِي	وَنَذِيرٍ ١٨	إِنَّا أَرْسَلْنَا
Ad (people) denied	then how was	My torment	and My Warnings	verily We sent
عَلَيْهِمْ	رِيحًا	صَرْصَرًا	فِي يَوْمٍ	نَحْسٍ ١٩
against them	a wind	furious	on a day	(of) evil omen
				(and) continuous (calamity)



تَنْزِعُ النَّاسَ	كَأَنَّهُمْ	أَعْجَازُ	نَخْلٍ	مُنْقَعِرٍ ﴿٢٠﴾	فَكَيْفَ كَانَ
plucking out men	as if they	(were) stems	(of) date palms	uprooted	then how was
عَذَابِي	وَنَذِيرِ ﴿٢١﴾	وَلَقَدْ يَسَّرْنَا الْقُرْآنَ			
My torment	and My Warnings	and We have indeed made the Quran easy			
لِلذِّكْرِ	فَهَلْ	مِنْ مُدِّكِرٍ ﴿٢٢﴾			
to understand (and remember)	then (is there)?	any that will remember			
كَذَّبَتْ ثَمُودُ	بِالنَّذْرِ ﴿٢٣﴾	فَقَالُوا	أَبْشَرًا	مِمَّا	
Thamud (people) denied	the warnings	and they said	a man?	from (among) us	
وَاحِدًا	نَتَّبِعُهُ	إِنَّا	إِذَا	لَفِي ضَلَالٍ	وَسُعْرٍ ﴿٢٤﴾
alone	shall we follow him	truly we	then	(should be) in error	and distress (or madness)
أَلَلْقَى الذِّكْرُ	عَلَيْهِ	مِنْ بَيْنِنَا	بَلْ هُوَ	كَذَّابٌ	أَشْرٌ ﴿٢٥﴾
is the Reminder sent?	to him	from among us	nay he	(is) a liar	insolent

سَيَعْلَمُونَ عَذَابَ مَنْ الْكَذَّابُ الْأَشْرُ ﴿٢٦﴾ إِنَّا مَرْسَلُوا النَّاقَةَ فَنَنَّهُ لَهُمْ فَارْتَقِبْهُمْ وَأَصْطَبِرْ ﴿٢٧﴾ وَنَبِّئْهُمْ أَنَّ الْمَاءَ قِسْمَةٌ بَيْنَهُمْ كُلُّ شِرْبٍ مُحْضَرٌ ﴿٢٨﴾ فَنَادَوْا صَاحِبَهُمْ فَتَعَاطَى فَعَقَرَ ﴿٢٩﴾ فَكَيْفَ كَانَ عَذَابِي وَنَذِيرِ ﴿٣٠﴾ إِنَّا أَرْسَلْنَا عَلَيْهِمْ صَيْحَةً وَاحِدَةً فَكَانُوا كَهَشِيمِ الْمُحْتَظِرِ ﴿٣١﴾ وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدِّكِرٍ ﴿٣٢﴾

26. Tomorrow they will come to know who is the liar, the insolent one! 27. Verily, We are sending the she-camel as a test for them. So watch them (O Sālih ﷺ), and be patient! 28. And inform them that the water is to be shared between (her and) them, each one's right to drink being established (by turns). 29. But they called their comrade and he took (a sword) and killed (her). 30. Then, how (terrible) was My torment and My Warnings? 31. Verily, We sent against them a single *Saihah* (torment – awful cry), and they became like the stubble of a fold-builder. 32. And indeed, We have made the Qur'an easy to understand and remember; then is there any that will remember (or receive admonition)?

سَيَعْلَمُونَ غَدًا	مَنْ	الْكَذَّابُ	الْأَشْرُ ٣٣	إِنَّا
tomorrow they will come to know	who	(is) the liar	the insolent one	verily We
مُرْسِلُوا	الْناَقَةَ	فِتْنَةً	لَهُمْ	فَارْتَقِبْهُمْ ٣٤
(are) sending	the she-camel	(as) a test	for them	so watch them
وَنَبِّئْهُمْ	أَنَّ الْمَاءَ	قِسْمَةٌ	بَيْنَهُمْ	كُلُّ
and inform them	that the water	(is) to be shared	between them	each (one's right to)
شَرِبِ	مُحَضَّرٌ ٣٥	فَنَادَوْا صَاحِبَهُمْ	فَعَاطَى	
drink	being established (by turns)	but they called their comrade	and he took (a sword)	
فَعَقَّرَ ٣٦	فَكَيْفَ كَانَ	عَذَابِي	وَنَذِرِ ٣٧	إِنَّا أَرْسَلْنَا
and killed (her)	then how was	My torment	and My Warnings	verily We sent
عَلَيْهِمْ	صَيِّحَةً	وَحِيدَةً فَكَانُوا	كَهَشِيمٍ	
against them	an awful cry	single and they became	like (the) stubble	
الْمُحْضَرِ ٣٨	وَلَقَدْ يَسَّرْنَا الْقُرْآنَ			
(of) a fold-builder	and indeed We have made the Quran easy			
لِلذِّكْرِ	فَهَلْ	مِنْ مُدِّكِرٍ ٣٩		
to understand (and remember)	then (is there)?	any that will remember		

كَذَبَتْ قَوْمٌ لُوطٍ بِالنَّذْرِ ٣٣ إِنَّا أَرْسَلْنَا عَلَيْهِمْ حَاصِبًا إِلَّا آلَ لُوطٍ نَجَّيْنَاهُمْ بِسَحَرٍ ٣٤ نِعْمَةٌ مِّنْ عِنْدِنَا كَذَلِكَ نَجْزِي مَنْ شَكَرَ ٣٥ وَلَقَدْ أَنْذَرَهُمْ بَطْشَتَنَا فَتَمَارَوْا بِالنَّذْرِ ٣٦ وَلَقَدْ رَاودُوهُ عَنْ ضَيْفِهِ فَطَمَسْنَا أَعْيُنَهُمْ فَذُوقُوا عَذَابِي وَنَذِرِ ٣٧ وَلَقَدْ صَبَّحَهُمْ بُكْرَةً عَذَابٌ مُّسْتَقَرٌّ ٣٨ فَذُوقُوا عَذَابِي وَنَذِرِ ٣٩ وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُّدِّكِرٍ ٤٠

33. The people of Lūt (Lot) denied the warnings. 34. Verily, We sent against them a violent storm of stones (which destroyed them all), except the family of Lūt (Lot), We saved them in the last hour of the night, 35. As a favour from Us. Thus do We reward him who gives thanks (by obeying Us). 36. And he [Lūt (Lot)] indeed had warned them of Our Seizure (punishment), but they did doubt the warnings! 37. And they indeed sought to shame his guests (by



asking to commit sodomy with them). So, We blinded their eyes (saying), "Then taste you My torment and My Warnings." 38. And verily, an abiding torment seized them early in the morning. 39. "Then taste you My torment and My Warnings." 40. And indeed, We have made the Qur'an easy to understand and remember; then is there any that will remember (or receive admonition)?

كَذَّبَتْ قَوْمٌ	لُوطٍ	بِالنُّذُرِ	إِنَّا أَرْسَلْنَا	عَلَيْهِمْ
denied (the) people	(of) Lot	the warnings	verily We sent	against them
حَاصِبًا	إِلَّا عَالَ	لُوطٍ	بَجَيْنِهِمْ	
a violent storm of stones	except (the) family	(of) Lot	We saved them	
بِسَحَرٍ	نِعْمَةً	مِّنْ عِنْدِنَا	كَذَلِكَ نَجْزِي	
in the last hour of the night	(as) a favour	from Us	thus We reward	
مَنْ شَكَرَ	وَلَقَدْ أَنْذَرَهُمْ	بَطَشْنَا فَتَمَارَوْا		
(him) who gives thanks	and he indeed had warned them	(of) Our Seizure but they did doubt		
بِالنُّذُرِ	وَلَقَدْ رَاودُوهُ	عَنْ ضَيْفِهِ		
the warnings	and they indeed sought to lure him	about his guest		
فَطَمَسْنَا أَعْيُنَهُمْ	فَذُوقُوا عَذَابِي	وَنَذِرُ		
so We blinded their eyes	then taste you My torment	and My Warnings		
وَلَقَدْ صَبَحَهُمْ	بُكْرَةً	عَذَابٌ	مُّسْتَقَرٌّ	
and verily seized them in the morning	early	a torment	abiding	
فَذُوقُوا عَذَابِي	وَنَذِرُ	وَلَقَدْ يَسِّرْنَا الْقُرْآنَ		
then taste you My torment	and My Warnings	and indeed We have made the Quran easy		
لِلذِّكْرِ	فَهَلْ	مِنْ مُّذَكِّرٍ		
to understand (and remember)	then (is there)?	any that will remember		

وَلَقَدْ جَاءَ آلَ فِرْعَوْنَ النُّذُرُ ﴿٤١﴾ كَذَّبُوا بِآيَاتِنَا كُلِّهَا فَأَخَذْنَاهُمْ أَخَذَ عَزِيزٌ مُّقْنَدٍ ﴿٤٢﴾ أَكْفَارَكُمْ خَيْرٌ مِّنْ أَوْلِيَّتِكُمْ أَمْ لَكُمْ بَرَاءَةٌ فِي الزُّبُرِ ﴿٤٣﴾ أَمْ يَقُولُونَ نَحْنُ جَمِيعٌ مُّنصِرُونَ ﴿٤٤﴾ سَيَهْمُ الْجَمْعُ

وَيُولُّونَ الدُّبْرَ ﴿٤٥﴾ بَلِ السَّاعَةُ مَوْعِدُهُمْ وَالسَّاعَةُ أَذْهَى وَأَمْرٌ ﴿٤٦﴾ إِنَّ الْمُجْرِمِينَ فِي ضَلَالٍ  
وَسَعِيرٍ ﴿٤٧﴾ يَوْمَ يُسْحَبُونَ فِي النَّارِ عَلَى وُجُوهِهِمْ ذُوقُوا مَسَّ سَقَرَ ﴿٤٨﴾ إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ ﴿٤٩﴾

41. And indeed, warnings came to the people of Fir`aun (Pharaoh) [through Mūsā (Moses) and Hārūn (Aaron)]. 42. (They) denied all Our Signs, so We seized them with a Seizure of the All-Mighty, All-Capable (Omnipotent). 43. Are your disbelievers (O Quraish!) better than these [nations of Nūh (Noah), Lūt (Lot), Sālih, and the people of Fir`aun (Pharaoh), who were destroyed]? Or have you an immunity (against Our torment) in the Divine Scriptures? 44. Or say they: "We are a great multitude, victorious?" 45. Their multitude will be defeated, and they will show their backs. 46. Nay, but the Hour is their appointed time (for their full recompense), and the Hour will be more grievous and more bitter. 47. Verily, the *Mujrimūn* (polytheists, disbelievers, sinners, criminals) are in error (in this world) and will burn (in the Hell-fire in the Hereafter). 48. The Day they will be dragged on their faces into the Fire (it will be said to them): "Taste you the touch of Hell!" 49. Verily, We have created all things with *Qadar* (Divine Preordainments of all things before their creation as written in the Book of Decrees – *Al-Lauh Al-Mahfūz*).

وَلَقَدْ جَاءَ عَالٍ	فِرْعَوْنَ	الْأُنْذُرُ ﴿٤٦﴾	كَذَّبُوا بِآيَاتِنَا
and indeed came to (the) people	(of) Pharaoh	warnings	they denied Our Signs
كُلَّهَا	فَأَخَذْنَاهُمْ	أَخَذَ عَزِيزٌ	
all (everyone thereof)	so We seized them	(with) a Seizure (of the) All-Mighty	
مُقَدَّرٍ ﴿٤٧﴾	أَكْفَارُكُمْ	خَيْرٌ مِّنْ أَوْلِيَّكُمْ أَمْ لَكُمْ	
All-Capable (Omnipotent)	(are) your disbelievers?	better than these or have you	
بَرَاءَةً	فِي الزُّبُرِ ﴿٤٧﴾	أَمْ يَقُولُونَ نَحْنُ جَمِيعٌ	
an immunity	in the Divine Scriptures	we or do they say	(are) a (great) multitude
مُنْصِرٍ ﴿٤٨﴾	سَيَرْزَمُ الْجَمْعُ	وَيُولُّونَ الدُّبْرَ ﴿٤٥﴾	بَلِ السَّاعَةُ
victorious	(their) multitude will be defeated	and they will show (their) backs	nay the Hour
مَوْعِدُهُمْ	وَالسَّاعَةُ	أَذْهَى	وَأَمْرٌ ﴿٤٦﴾
(is) their appointed time	and the Hour	(will be) more grievous	and more bitter



يَوْمَ يُسْحَبُونَ		وَسُعْرٍ ﴿٤٧﴾	فِي ضَلَالٍ		إِنَّ الْمُجْرِمِينَ
(the) Day they will be dragged		and (will be in) burning Fire	(are) in error		verily the criminals
كُلُّ	إِنَّا	سَقَرٍ ﴿٤٨﴾	ذُوقُوا مَسَّ	عَلَى وُجُوهِهِمْ	فِي النَّارِ
all	verily We	(of) Hell	taste you (the) touch	on their faces	into the Fire
بِقَدَرٍ ﴿٤٩﴾			خَلَقْتَهُ	شَيْءٍ	
with Divine Preordainments (measure)			have created [it]	things	

وَمَا أَمْرُنَا إِلَّا وَاحِدَةٌ كَلَمْحٍ بِالْبَصَرِ ﴿٥٠﴾ وَلَقَدْ أَهْلَكْنَا أَشْيَاعَكُمْ فَهَلْ مِنْ مَّذْكَرٍ ﴿٥١﴾ وَكُلُّ شَيْءٍ فَعَلُوهُ فِي الزُّبُرِ ﴿٥٢﴾ وَكُلُّ صَغِيرٍ وَكَبِيرٍ مُسْتَطَرٌّ ﴿٥٣﴾ إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَنَهَرٍ ﴿٥٤﴾ فِي مَقْعَدِ صِدْقٍ عِنْدَ مَلِكٍ مُّقْدَرٍ ﴿٥٥﴾

50. And Our Commandment is but one as the twinkling of an eye. 51. And indeed, We have destroyed your likes; then is there any that will remember (or receive admonition)? 52. And everything they have done is noted in (their) Records (of deeds). 53. And everything, small and big, is written down (in *Al-Lauh Al-Mahfūz* already beforehand, i.e. before it befalls, or is done by its doer: الإيمان بالقدر). 54. Verily, the *Muttaqūn* (the pious), will be in the midst of Gardens and Rivers (Paradise). 55. In a seat of truth (i.e. Paradise), near the Omnipotent King (Allāh, the One, the All-Blessed, the Most High, the Owner of Majesty and Honour).

وَمَا أَمْرُنَا		إِلَّا وَاحِدَةٌ	كَلَمْحٍ		بِالْبَصَرِ ﴿٥٠﴾
and Our Commandment (is) not		but one	as the twinkling		of an eye
وَلَقَدْ أَهْلَكْنَا أَشْيَاعَكُمْ			فَهَلْ	مِنْ مَّذْكَرٍ ﴿٥١﴾	
and indeed We have destroyed your likes			then (is there)?	any that will remember	
وَكُلُّ	شَيْءٍ	فَعَلُوهُ	فِي الزُّبُرِ ﴿٥٢﴾	وَكُلُّ	
and every	thing	they have done [it]	(is noted) in the Records	and every	
صَغِيرٍ	وَكَبِيرٍ	مُسْتَطَرٌّ ﴿٥٣﴾	إِنَّ الْمُتَّقِينَ	فِي جَنَّاتٍ	
small	and big	(is) written down	verily the pious	(will be) in (the midst of) Gardens	

وَنَهْرٍ ﴿٥٤﴾	فِي مَقْعَدٍ	صِدْقٍ	عِنْدَ مَلِكٍ	مُقَدِّرٍ ﴿٥٥﴾
and Rivers (Paradise)	in a seat	(of) truth (Paradise)	near (the) King	Omnipotent



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الرَّحْمَنُ ﴿١﴾ عَلَّمَ الْقُرْآنَ ﴿٢﴾ خَلَقَ الْإِنْسَانَ ﴿٣﴾ عَلَّمَهُ الْبَيَانَ ﴿٤﴾ الشَّمْسُ وَالْقَمَرُ  
بِحُسْبَانٍ ﴿٥﴾ وَالنَّجْمُ وَالشَّجَرُ يَسْجُدَانِ ﴿٦﴾ وَالسَّمَاءَ رَفَعَهَا وَوَضَعَ الْمِيزَانَ ﴿٧﴾  
أَلَّا تَطْغَوْا فِي الْمِيزَانِ ﴿٨﴾ وَأَقِيمُوا الْوَزْنَ بِالْقِسْطِ وَلَا تُخْسِرُوا الْمِيزَانَ ﴿٩﴾ وَالْأَرْضَ  
وَضَعَهَا لِلْأَنَامِ ﴿١٠﴾ فِيهَا فَاكِهَةٌ وَالنَّخْلُ ذَاتُ الْأَكْمَامِ ﴿١١﴾

### Sūrah Ar-Rahmān (The Most Gracious) 55

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

1. The Most Gracious (Allāh)! 2. He has taught (you mankind) the Qur'ān (by His Mercy). 3. He created man. 4. He taught him eloquent speech. 5. The sun and the moon run on their fixed courses (exactly) calculated with measured out stages for each (for reckoning). 6. And the herbs (or stars) and the trees both prostrate themselves (to Allāh). 7. And the heaven He has raised high, and He has set up the Balance. 8. In order that you may not transgress (due) balance. 9. And observe the weight with equity and do not make the balance deficient. 10. And the earth He has put down (laid) for the creatures. 11. Therein are fruits, date palms producing sheathed fruit stalks (enclosing dates).

بِسْمِ اللَّهِ		الرَّحْمَنِ		الرَّحِيمِ	
In the Name (of) Allah		the Most Gracious		the Most Merciful	
الرَّحْمَنُ ﴿١﴾	عَلَّمَ الْقُرْآنَ ﴿٢﴾	خَلَقَ الْإِنْسَانَ ﴿٣﴾	عَلَّمَهُ		
the Most Gracious (Allah)	He has taught the Quran	He created man	He taught him		
الْبَيَانَ ﴿٤﴾	الشَّمْسُ	وَالْقَمَرُ	بِحُسْبَانٍ ﴿٥﴾	وَالنَّجْمُ	
eloquent speech	the sun	and the moon	for reckoning	and the stars	



رَفَعَهَا	وَالسَّمَاءَ	وَالشَّجَرُ يَسْجُدَانِ ﴿٦﴾	
He has raised it high	and the heaven	and the trees both prostrate	
فِي الْمِيزَانِ ﴿٨﴾	أَلَّا تَطْغَوْا	وَوَضَعَ الْمِيزَانَ ﴿٧﴾	
in the balance	that you may not transgress	and He has set up the Balance	
وَلَا تُخْسِرُوا الْمِيزَانَ ﴿٩﴾	بِالْقِسْطِ	وَأَقِيمُوا الْوَزْنَ	
and (do) not make the balance deficient	with equity	and observe the weight	
فَنِكَهَتْ	لِلْأَنَامِ ﴿١٠﴾	وَضَعَهَا	وَالْأَرْضَ
(are) fruits	therein	for the creatures	He has put it down and the earth
ذَاتُ الْأَكْمَامِ ﴿١١﴾		وَالنَّخْلَ	
(with) sheathed fruit stalks		and date palms	

وَالْحَبُّ ذُو الْعَصْفِ وَالرَّيْحَانُ ﴿١٢﴾ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿١٣﴾ خَلَقَ الْإِنْسَانَ مِنْ صَلْصَلٍ كَالْفَخَّارِ ﴿١٤﴾ وَخَلَقَ الْجَانَّ مِنْ مَّارِجٍ مِنْ نَارٍ ﴿١٥﴾ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿١٦﴾ رَبُّ الْمَشْرِقَيْنِ وَرَبُّ الْمَغْرِبَيْنِ ﴿١٧﴾ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿١٨﴾ مَرَجَ الْبَحْرَيْنِ يَلْتَقِيَانِ ﴿١٩﴾ بَيْنَهُمَا بَرْزَخٌ لَا يَبْغِيَانِ ﴿٢٠﴾

12. And also corn, with (its) leaves and stalk for fodder, and sweet-scented plants. 13. Then which of the Blessings of your Lord will you both (jinn and men) deny? 14. He created man (Adam) from sounding clay like the clay of pottery. 15. And the jinn He created from a smokeless flame of fire. 16. Then which of the Blessings of your Lord will you both (jinn and men) deny? 17. (He is) the Lord of the two easts (places of sunrise during early summer and early winter) and the Lord of the two wests (places of sunset during early summer and early winter). 18. Then which of the Blessings of your Lord will you both (jinn and men) deny? 19. He has let loose the two seas (the salt and fresh water) meeting together. 20. Between them is a barrier which none of them can transgress.

فَبِأَيِّ	وَالرَّيْحَانُ ﴿١٢﴾	ذُو الْعَصْفِ	وَالْحَبُّ
then which	and sweet-scented plants	with (leaves and stalk for) fodder	and corn

ءَالَاءَ	رَبِّكُمَا تُكَذِّبَانِ ﴿١٣﴾	خَلَقَ الْإِنْسَانَ
(of the) Blessings	(of) your Lord will you both deny	He created the man
مِنْ صَلْصَلٍ	كَالْفَخَّارِ ﴿١٤﴾	وَخَلَقَ الْجَانَّ
from sounding clay	like the (clay of) pottery	and the jinn He created
مِنْ مَّارِجٍ	مِّن نَّارٍ ﴿١٥﴾	فَيَايَ
from a (smokeless) flame	of fire	then which
رَبِّكُمَا تُكَذِّبَانِ ﴿١٦﴾	رَبُّ الْمَشْرِقَيْنِ	
(of) your Lord will you both deny	(He is the) Lord (of) the two easts	
وَرَبُّ الْمَغْرِبَيْنِ ﴿١٧﴾	فَيَايَ	ءَالَاءَ
and (the) Lord (of) the two wests	then which	(of the) Blessings
رَبِّكُمَا تُكَذِّبَانِ ﴿١٨﴾	مَرَجَ الْبَحْرَيْنِ	يَلْتَقِيَانِ ﴿١٩﴾
(of) your Lord will you both deny	He has let loose the two seas	meeting together
يَبْنِيَانِ	بَرْزَخٍ	لَّا يَبْغِيَانِ ﴿٢٠﴾
between them	(is) a barrier	(which) none (of them) can transgress

فَيَايَ ءَالَاءَ رَبِّكُمَا تُكَذِّبَانِ ﴿٢١﴾ يَخْرُجُ مِنْهُمَا اللُّؤْلُؤُ وَالْمَرْجَانُ ﴿٢٢﴾ فَيَايَ ءَالَاءَ رَبِّكُمَا تُكَذِّبَانِ ﴿٢٣﴾ وَلَهُ الْجَوَارِ الْمُنشَآتُ فِي الْبَحْرِ كَالْأَعْلَامِ ﴿٢٤﴾ فَيَايَ ءَالَاءَ رَبِّكُمَا تُكَذِّبَانِ ﴿٢٥﴾ كُلُّ مَنْ عَلَيْهَا فَانٍ ﴿٢٦﴾ وَيَبْقَى وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ ﴿٢٧﴾ فَيَايَ ءَالَاءَ رَبِّكُمَا تُكَذِّبَانِ ﴿٢٨﴾ يَسْأَلُهُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ كُلَّ يَوْمٍ هُوَ فِي شَأْنٍ ﴿٢٩﴾

21. Then which of the Blessings of your Lord will you both (jinn and men) deny? 22. Out of them both come out pearl and coral. 23. Then which of the Blessings of your Lord will you both (jinn and men) deny? 24. And His are the ships going and coming in the seas, like mountains. 25. Then which of the Blessings of your Lord will you both (jinn and men) deny? 26. Whatsoever is on it (the earth) will perish. 27. And the Face of your Lord full of Majesty and Honour will remain forever. 28. Then which of the Blessings of your Lord will you both (jinn and men) deny? 29. Whosoever is in the heavens and on earth begs of Him (its needs from Him). Every day He is (engaged) in some affair



(such as giving honour or disgrace to some, life or death to some)!

فَيَايَ	ءَالَاءِ	رَبِّكُمَا تُكَذِّبَانِ ﴿٣١﴾	يَخْرُجُ مِنْهُمَا
then which	(of the) Blessings	(of) your Lord will you both deny	out of them both come out
اللُّؤْلُؤُ وَالْمَرْجَاتُ ﴿٣٢﴾	فَيَايَ	ءَالَاءِ	رَبِّكُمَا تُكَذِّبَانِ ﴿٣٣﴾
pearl	and coral	(of the) Blessings then which	(of) your Lord will you both deny
وَلَهُ	الْجَوَارِ	الْمُنْشَآتُ	فِي الْبَحْرِ كَالْأَعْلَامِ ﴿٣٤﴾
and for Him	(are) the ships	elevated (going and coming)	in the sea like mountains
فَيَايَ	ءَالَاءِ	رَبِّكُمَا تُكَذِّبَانِ ﴿٣٥﴾	كُلُّ مَنْ
then which	(of the) Blessings	(of) your Lord will you both deny	who everyone
عَلَيْهَا	فَإِنْ	وَيَبْقَى وَجْهُ	رَبِّكَ
(is) on it (the earth)	(will) perish	(the) Face and will remain forever	(of) your Lord
ذُو الْجَلَالِ	وَالْإِكْرَامِ ﴿٣٦﴾	فَيَايَ	ءَالَاءِ
full of Majesty	and Honour	then which	(of the) Blessings
رَبِّكُمَا تُكَذِّبَانِ ﴿٣٧﴾	يَسْأَلُهُ	مَنْ	فِي السَّمَوَاتِ
(of) your Lord will you both deny	begs of Him	whosoever	(is) in the heavens
وَالْأَرْضِ	كُلِّ	يَوْمٍ هُوَ	فِي شَأْنٍ ﴿٣٨﴾
and (on) the earth	every	He day	(is) in a matter (to bring forth)

فَيَايَ ءَالَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٣٠﴾ سَنَفْرُغُ لَكُمْ أَيُّهَ الثَّقَلَانِ ﴿٣١﴾ فَيَايَ ءَالَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٣٢﴾ يَمْعَشَرُ الْحَيْنَ وَالْإِنْسَ إِنِ اسْتَطَعْتُمْ أَنْ تَنْفُذُوا مِنْ أَقْطَارِ السَّمَوَاتِ وَالْأَرْضِ فَانْفُذُوا لَا تَنْفُذُونَ إِلَّا بِسُلْطَانٍ ﴿٣٣﴾ فَيَايَ ءَالَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٣٤﴾ يُرْسَلُ عَلَيْكُمَا شَوْابُ مِّنْ نَّارٍ وَنُحَاسٌ فَلَا تَنْصِرَانِ ﴿٣٥﴾

30. Then which of the Blessings of your Lord will you both (jinn and men) deny? 31. We shall attend to you, O you two classes (jinn and men)! 32. Then which of the Blessings of your Lord will you both (jinn and men) deny? 33. O

assembly of jinn and men! If you have power to pass beyond the zones of the heavens and the earth, then pass beyond (them)! But you will never be able to pass them, except with authority (from Allāh)! 34. Then which of the Blessings of your Lord will you both (jinn and men) deny? 35. There will be sent against you both, smokeless flames of fire and (molten) brass, and you will not be able to defend yourselves.

فَيَايَ	ءَالَاءِ	رَبِّكُمَا تُكَذِّبَانِ ﴿٣٤﴾	سَنَفَعُ لَكُمْ	لَكُمْ
then which	(of the) Blessings	(of) your Lord will you both deny	We shall attend	to you
أَيُّهُ	الْثَّقَلَانِ ﴿٣٥﴾	فَيَايَ	ءَالَاءِ	
O (you)	two classes (jinn and men)	then which	(of the) Blessings	
رَبِّكُمَا تُكَذِّبَانِ ﴿٣٦﴾	يَمْعَشَرِ	الْجِنِّ	وَالْإِنْسِ	إِنْ أَسْتَطَعْتُمْ
(of) your Lord will you both deny	O assembly	(of) jinn	and men	if you have power
أَنْ تَنْفُذُوا	مِنْ أَقْطَارِ	السَّمَوَاتِ	وَالْأَرْضِ	فَأَنْفُذُوا
to pass beyond	(the) zones	(of) the heavens	and the earth	then pass beyond (them)
لَا تَنْفُذُونَ	إِلَّا	بِسُلْطَنِ ﴿٣٧﴾	فَيَايَ	ءَالَاءِ
(but) you will not be able to pass (them)	except	with authority	then which	(of the) Blessings
رَبِّكُمَا تُكَذِّبَانِ ﴿٣٨﴾	يُرْسَلُ عَلَيْكُمَا	شَوَاطِئُ		
(of) your Lord will you both deny	will be sent against you both	(smokeless) flames		
مِنْ نَّارٍ	وَنُحَاسٍ	فَلَا تَنْصِرَانِ ﴿٣٩﴾		
of fire	and (molten) brass	and you will not be able to defend (yourselves)		

فَيَايَ ءَالَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٣٦﴾ فَإِذَا أَنْشَقَّتِ السَّمَاءُ فَكَانَتْ وَرْدَةً كَالدِّهَانِ ﴿٣٧﴾ فَيَايَ ءَالَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٣٨﴾ فَيَوْمَئِذٍ لَا يُسْأَلُ عَنْ ذَنْبِهِ إِنْسٌ وَلَا جَانٌّ ﴿٣٩﴾ فَيَايَ ءَالَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٤٠﴾ يُعْرِفُ الْمُجْرِمُونَ سِيمَاهُمْ فَيُؤْخَذُ بِالنَّوَصِي وَالْأَقْدَامِ ﴿٤١﴾

36. Then which of the Blessings of your Lord will you both (jinn and men) deny? 37. Then when the heaven is rent asunder, and it becomes rosy or red like red oil, or red hide – 38. Then which of the Blessings of your Lord will you both (jinn and men) deny? 39. So, on that Day no question will be asked of man



or jinn as to his sin [because they have already been known from their faces either white (dwellers of Paradise – true believers of Islāmic Monotheism) or black (dwellers of Hell – polytheists; disbelievers, criminals)]. 40. Then which of the Blessings of your Lord will you both (jinn and men) deny? 41. The *Mujrimūn* (polytheists, criminals, sinners) will be known by their marks (black faces), and they will be seized by their forelocks and their feet.

فَيَأَيَّ	ءَالَآءِ	رَبِّكُمَا تُكَذِّبَانِ ﴿٣٦﴾
then which	(of the) Blessings	(of) your Lord will you both deny
فَإِذَا	أُنشَقَّتِ السَّمَاءُ	كَالَّذِينَ
then when	the heaven is rent asunder	like red oil or red hide and it becomes rosy or red
فَيَأَيَّ	ءَالَآءِ	رَبِّكُمَا تُكَذِّبَانِ ﴿٣٨﴾
then which	(of the) Blessings	(of) your Lord will you both deny
لَا يُسْأَلُ	عَنْ ذَنْبِهِ ۚ	وَلَا جَانٌّ ﴿٣٩﴾
no question will be asked	about his sin	(of) man then which nor jinn
ءَالَآءِ	رَبِّكُمَا تُكَذِّبَانِ ﴿٤٠﴾	يَعْرِفُ الْمُجْرِمُونَ
(of the) Blessings	(of) your Lord will you both deny	the criminals will be known
بِسِمَتِهِمْ	فَيُؤْخَذُ	بِالنَّوَصِي
by their marks	and they will be seized	by (their) forelocks and (their) feet

فَيَأَيَّ ءَالَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٤٢﴾ هَذِهِ جَهَنَّمُ الَّتِي يُكَذِّبُ بِهَا الْمُجْرِمُونَ ﴿٤٣﴾ يَطُوفُونَ بَيْنَهَا وَبَيْنَ حَمِيمٍ ءَانِ ﴿٤٤﴾ فَيَأَيَّ ءَالَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٤٥﴾ وَلِمَنْ خَافَ مَقَامَ رَبِّهِ جَنَّاتٍ ﴿٤٦﴾ فَيَأَيَّ ءَالَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٤٧﴾ ذَوَاتَا أَفْنَانٍ ﴿٤٨﴾ فَيَأَيَّ ءَالَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٤٩﴾ فِيهِمَا عَيْنَانِ تَجْرِيَانِ ﴿٥٠﴾ فَيَأَيَّ ءَالَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٥١﴾

42. Then which of the Blessings of your Lord will you both (jinn and men) deny? 43. This is the Hell which the *Mujrimūn* (polytheists, criminals, sinners) denied. 44. They will go between it (Hell) and the fierce boiling water! 45. Then which of the Blessings of your Lord will you both (jinn and men) deny? 46. But for him who fears the standing before his Lord, there will be two Gardens (i.e. in Paradise). 47. Then which of the Blessings of your Lord will you both (jinn

and men) deny? 48. With spreading branches. 49. Then which of the Blessings of your Lord will you both (jinn and men) deny? 50. In them (both) will be two springs flowing (free). 51. Then which of the Blessings of your Lord will you both (jinn and men) deny?

فَيَايَ	ءَالَاءِ	رَبِّكُمَا تُكَذِّبَانِ ﴿٤٨﴾	هَذِهِ	جَهَنَّمَ
then which	(of the) Blessings	(of) your Lord will you both deny	this	(is the) Hell
الَّتِي يُكَذِّبُ	بِهَا	الْمُجْرِمُونَ ﴿٤٩﴾	يَطُوفُونَ بَيْنَهَا	
which denied	[with it]	the criminals	they will go around between it (Hell)	
وَبَيْنَ	حَمِيمٍ	ءَانٍ ﴿٥٠﴾	فَيَايَ	ءَالَاءِ
and between	(the) boiling water	hot	then which	(of the) Blessings
رَبِّكُمَا تُكَذِّبَانِ ﴿٥١﴾		وَلَمَنْ خَافَ		مَقَامَ
(of) your Lord will you both deny		but for (him) who fears		(the) standing
رَبِّهِ	جَنَّاتٍ ﴿٥٢﴾	فَيَايَ	ءَالَاءِ	
(before) his Lord	(will be) two Gardens	then which	(of the) Blessings	
رَبِّكُمَا تُكَذِّبَانِ ﴿٥٣﴾	ذَوَاتَا أَفْنَانٍ ﴿٥٤﴾	فَيَايَ	ءَالَاءِ	
(of) your Lord will you both deny	with spreading branches	then which	(of the) Blessings	
رَبِّكُمَا تُكَذِّبَانِ ﴿٥٥﴾	فِيهَا	عَيْنَانِ تَجْرِيَانِ ﴿٥٦﴾		
(of) your Lord will you both deny	in them (both)	(will be) two springs flowing		
فَيَايَ	ءَالَاءِ	رَبِّكُمَا تُكَذِّبَانِ ﴿٥٧﴾		
then which	(of the) Blessings	(of) your Lord will you both deny		

فِيهِمَا مِنْ كُلِّ فَاكِهَةٍ زَوْجَانِ ﴿٥٢﴾ فَيَايَ ءَالَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٥٣﴾ مُتَّكِئِينَ عَلَى فُرُشٍ بَطَاطِنُهَا مِنْ إِسْتَبْرَقٍ وَحَنَى الْجَنَّتَيْنِ دَانٍ ﴿٥٤﴾ فَيَايَ ءَالَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٥٥﴾ فِيهِنَّ قَصِيرَاتُ الْطَّرْفِ لَمْ يَطْمِثْهُنَّ إِنْسٌ قَبْلَهُمْ وَلَا جَانٌّ ﴿٥٦﴾ فَيَايَ ءَالَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٥٧﴾ كَأَنَّهُنَّ الْيَاقُوتُ وَالْمَرْجَانُ ﴿٥٨﴾ فَيَايَ ءَالَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٥٩﴾

52. In them (both) will be every kind of fruit in pairs. 53. Then which of the



Blessings of your Lord will you both (jinn and men) deny? 54. Reclining upon the couches lined with silk brocade, and the fruits of the two Gardens will be near at hand. 55. Then which of the Blessings of your Lord will you both (jinn and men) deny? 56. Wherein both will be *Qāsirāt-ut-Tarf* [chaste females (wives) restraining their glances, desiring none except their husbands], with whom no man or jinni has had *Tamth* before them. 57. Then which of the Blessings of your Lord will you both (jinn and men) deny? 58. (In beauty) they are like rubies and coral. 59. Then which of the Blessings of your Lord will you both (jinn and men) deny?

فِيهِمَا	مِنْ	كُلِّ	فَنَكِهَةٍ	زَوْجَانِ ﴿٥٦﴾	فَيَايَ
in them (both)	[of]	(will be) every (kind)	(of) fruit	(in) pairs	then which
ءَالَآءِ	رَبِّكُمَا تُكَذِّبَانِ ﴿٥٧﴾		مُتَّكِئِينَ	عَلَى فُرُشٍ	
(of the) Blessings	(of) your Lord will you both deny		reclining	upon (the) couches	
بَطَائِنُهَا	مِنْ إِسْتَبْرَقٍ		وَجَنَى	الْجَنَّتَيْنِ	
whose inner linings	(will be) of silk brocade		and (the) fruits	(of) the two Gardens	
دَانٍ ﴿٥٨﴾	فَيَايَ	ءَالَآءِ	رَبِّكُمَا تُكَذِّبَانِ ﴿٥٩﴾		
(will be) near (at hand)	then which	(of the) Blessings	(of) your Lord will you both deny		
فِيهِنَّ	قَلَصِرَتْ		الطَّرْفِ		
wherein	(will be females) restraining		(their) glances (upon their husbands)		
لَمْ يَطْمِثْنِ	إِنْسٌ	قَبْلَهُمْ	وَلَا جَانٌّ ﴿٦٠﴾		فَيَايَ
has not touched them	man	before them	nor jinni		then which
ءَالَآءِ	رَبِّكُمَا تُكَذِّبَانِ ﴿٦١﴾		كَأَنَّهُنَّ		الْيَاقُوتِ
(of the) Blessings	(of) your Lord will you both deny		as if they (are)		rubies
وَالْمَرْجَانُ ﴿٦٢﴾	فَيَايَ	ءَالَآءِ	رَبِّكُمَا تُكَذِّبَانِ ﴿٦٣﴾		
and coral	then which	(of the) Blessings	(of) your Lord will you both deny		

هَلْ جَزَاءُ الْإِحْسَنِ إِلَّا الْإِحْسَنُ ۚ فَيَايَ ءَالَاءِ رَبِّكُمَا تُكَذِّبَانِ ۝ وَمِنْ دُونِهِمَا جَنَّاتٍ ۝ فَيَايَ ءَالَاءِ رَبِّكُمَا تُكَذِّبَانِ ۝ مَدَاهِمَتَانِ ۝ فَيَايَ ءَالَاءِ رَبِّكُمَا

تُكَذِّبَانِ ﴿٦٥﴾ فِيهِمَا عَيْنَانِ نَضَّخَتَانِ ﴿٦٦﴾ فَيَايَ ءَالَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٦٧﴾ فِيهِمَا فَاكِهَةٌ  
وَنَخْلٌ وَرُمَّانٌ ﴿٦٨﴾ فَيَايَ ءَالَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٦٩﴾ فِيهِنَّ خَيْرٌ حَسَنٌ ﴿٧٠﴾ فَيَايَ ءَالَاءِ رَبِّكُمَا  
تُكَذِّبَانِ ﴿٧١﴾

60. Is there any reward for good other than good? 61. Then which of the Blessings of your Lord will you both (jinn and men) deny? 62. And besides these two, there are two other Gardens (i.e. in Paradise). 63. Then which of the Blessings of your Lord will you both (jinn and men) deny? 64. Dark green (in colour). 65. Then which of the Blessings of your Lord will you both (jinn and men) deny? 66. In them (both) will be two springs gushing forth. 67. Then which of the Blessings of your Lord will you both (jinn and men) deny? 68. In them (both) will be fruits, and date palms and pomegranates. 69. Then which of the Blessings of your Lord will you both (jinn and men) deny? 70. Therein (Gardens) will be *Khairâtun-Hisân* [fair (wives) good and beautiful]; 71. Then which of the Blessings of your Lord will you both (jinn and men) deny?

هَلْ جَزَاءُ	إِلَّا الْإِحْسَنُ ﴿٦٥﴾	فَيَايَ	ءَالَاءِ
(is the) reward?	(for) good	then which	(of the) Blessings
رَبِّكُمَا تُكَذِّبَانِ ﴿٦٥﴾	وَمِنْ دُونِهِمَا	جَنَّتَانِ ﴿٦٦﴾	
(of) your Lord will you both deny	and besides these two	(are) two (other) Gardens	
فَيَايَ	ءَالَاءِ	رَبِّكُمَا تُكَذِّبَانِ ﴿٦٧﴾	مُدَّهَامَتَانِ ﴿٦٨﴾
then which	(of the) Blessings	(of) your Lord will you both deny	dark green (in colour)
فَيَايَ	ءَالَاءِ	رَبِّكُمَا تُكَذِّبَانِ ﴿٦٩﴾	فِيهِمَا
then which	(of the) Blessings	(of) your Lord will you both deny	in them (both)
عَيْنَانِ	نَضَّخَتَانِ ﴿٦٦﴾	فَيَايَ	ءَالَاءِ
(will be) two springs	gushing forth	then which	(of the) Blessings
رَبِّكُمَا تُكَذِّبَانِ ﴿٦٧﴾	فِيهِمَا	فَاكِهَةٌ	وَنَخْلٌ
(of) your Lord will you both deny	in them (both)	(will be) fruits	and date palms
وَرُمَّانٌ ﴿٦٨﴾	فَيَايَ	ءَالَاءِ	رَبِّكُمَا تُكَذِّبَانِ ﴿٦٩﴾
and pomegranates	then which	(of the) Blessings	(of) your Lord will you both deny



فِيَّ	حَسَنٌ	خَيْرَاتٌ	فِيَّ
then which	good (and beautiful)	(will be) fair (wives)	therein
	رَبِّكُمَا تُكَذِّبَانِ	ءَالَاءِ	
	(of) your Lord will you both deny	(of the) Blessings	

حُورٌ مَّقْصُورَاتٌ فِي الْخِيَامِ ۖ فِيَّ ۚ ءَالَاءِ رَبِّكُمَا تُكَذِّبَانِ ۖ لَمْ يَطْمِثْهُنَّ إِنْسٌ قَبْلَهُمْ وَلَا جَانٌّ ۖ فِيَّ ۚ ءَالَاءِ رَبِّكُمَا تُكَذِّبَانِ ۖ مُتَكِينِينَ عَلَى رَفْرَفٍ خُضِرَ وَعَبَقَرِيٍّ حَسَانٍ ۖ فِيَّ ۚ ءَالَاءِ رَبِّكُمَا تُكَذِّبَانِ ۖ نَبْرَكَ اسْمُ رَبِّكَ ذِي الْجَلَالِ وَالْإِكْرَامِ

72. Hūr (beautiful, fair females) guarded in pavilions; 73. Then which of the Blessings of your Lord will you both (jinn and men) deny? 74. With whom no man or jinn has deflowering before them. 75. Then which of the Blessings of your Lord will you both (jinn and men) deny? 76. Reclining on green cushions and rich beautiful mattresses. 77. Then which of the Blessings of your Lord will you both (jinn and men) deny? 78. Blessed is the Name of your Lord (Allāh), the Owner of Majesty and Honour.

حُورٌ	مَّقْصُورَاتٌ	فِي الْخِيَامِ	فِيَّ	ءَالَاءِ
Houris (fair females)	restrained	in pavilions	then which	(of the) Blessings
رَبِّكُمَا تُكَذِّبَانِ	لَمْ يَطْمِثْهُنَّ	إِنْسٌ	قَبْلَهُمْ	
(of) your Lord will you both deny	has not touched them	man	before them	
وَلَا جَانٌّ	فِيَّ	ءَالَاءِ	رَبِّكُمَا تُكَذِّبَانِ	
nor jinn	then which	(of the) Blessings	(of) your Lord will you both deny	
مُتَكِينِينَ	عَلَى رَفْرَفٍ	خُضِرَ	وَعَبَقَرِيٍّ	حَسَانٍ
reclining	on cushions	green	and mattresses	(rich) beautiful
ءَالَاءِ	رَبِّكُمَا تُكَذِّبَانِ	نَبْرَكَ	اسْمُ	رَبِّكَ
(of the) Blessings	(of) your Lord will you both deny	Blessed is (the) Name	(of) your Lord	(of) your Lord
	ذِي الْجَلَالِ	وَالْإِكْرَامِ		
	the Owner of Majesty	and Honour		

## سُورَةُ الْوَاقِعَةِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِذَا وَقَعَتِ الْوَاقِعَةُ ۚ لَيْسَ لَوْقَعِهَا كَاذِبَةٌ ۚ خَافِضَةٌ رَّافِعَةٌ ۚ إِذَا رُجَّتِ الْأَرْضُ رَجًا ۚ وَبُسَّتِ الْجِبَالُ بَسًا ۚ فَكَانَتْ هَبَاءً مُنْبَثًا ۚ وَكُنْتُمْ أَزْوَاجًا ثَلَاثَةً ۚ فَأَصْحَابُ الْمَيْمَنَةِ مَا أَصْحَابُ الْمَيْمَنَةِ ۚ وَأَصْحَابُ الْمَشْأَمَةِ مَا أَصْحَابُ الْمَشْأَمَةِ ۚ وَالسَّيِّقُونَ السَّيِّقُونَ ۚ أُولَئِكَ الْمُقَرَّبُونَ ۚ فِي جَنَّاتِ النَّعِيمِ ۚ ثَلَاثَةٌ مِّنَ الْأَوَّلِينَ ۚ

### Sūrah Al-Wāqī'ah (The Event) 56

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

1. When the Event (i.e. the Day of Resurrection) befalls – 2. And there can be no denial of its befalling – 3. Bringing low (some – those who will enter Hell) exalting (others – those who will enter Paradise). 4. When the earth will be shaken with a terrible shake. 5. And the mountains will be powdered to dust, 6. So that they will become floating dust particles. 7. And you (all) will be in three groups. 8. So those on the Right Hand (i.e. those who will be given their Records in their right hands) – how (fortunate) will be those on the Right Hand! (As a respect for them, because they will enter Paradise). 9. And those on the Left Hand (i.e. those who will be given their Record in their left hands) – how (unfortunate) will be those on the Left Hand! (As a disgrace for them, because they will enter Hell). 10. And the foremost ones [(in Islāmic Faith of Monotheism and in performing righteous deeds) in the life of this world on the very first call to embrace Islām] will be foremost (in Paradise). 11. These will be the nearest (to Allāh). 12. In the Gardens of Delight (Paradise). 13. A multitude of those (foremost) will be from the first generations (who embraced Islām).

الرَّحِيمِ	الرَّحْمَنِ	بِسْمِ اللَّهِ	
the Most Merciful	the Most Gracious	In the Name (of) Allah	
لَوْقَعِهَا	لَيْسَ	وَقَعَتِ الْوَاقِعَةُ	إِذَا
of its befalling	(there can) be no	the Event (Day of Resurrection) befalls	when



كَاذِبَةٌ ﴿٢٠﴾	خَافِضَةٌ	رَّافِعَةٌ ﴿٢١﴾	إِذَا	رُجَّتِ الْأَرْضُ
denial	bringing low	exalting	when	the earth will be shaken
رَجًّا ﴿٢٢﴾	وَبُسَّتِ الْجِبَالُ		بَسًّا ﴿٢٣﴾	
(with) a terrible shake	and the mountains will be powdered		(to) dust	
فَكَانَتْ هَبَاءً	مُنبَثًّا ﴿٢٤﴾	وَكُنْتُمْ أَزْوَاجًا	ثَلَاثَةً ﴿٢٥﴾	
so (that) they will become dust particles	floating	and you will be (in) kinds	three	
فَأَصْحَابُ	الْمِئْمَنَةِ	مَا	أَصْحَابُ	الْمِئْمَنَةِ ﴿٢٦﴾
so those	(on) the Right Hand	what	(will be) those	(on) the Right Hand
وَأَصْحَابُ	الْمَشْأَمَةِ	مَا	أَصْحَابُ	الْمَشْأَمَةِ ﴿٢٧﴾
and those	(on) the Left Hand	what	(will be) those	(on) the Left Hand
وَالسَّيِّقُونَ	السَّيِّقُونَ ﴿٢٨﴾	أُولَئِكَ	الْمُقَرَّبُونَ ﴿٢٩﴾	
and the foremost ones	(will be) foremost	those	(will be) the nearest (to Allah)	
فِي جَنَّاتٍ	النَّعِيمِ ﴿٣٠﴾	ثَلَاثَةٌ	مِّنَ الْأَوَّلِينَ ﴿٣١﴾	
in (the) Gardens	(of) Delight	a multitude	(will be) from the first (generations)	

وَقَلِيلٌ مِّنَ الْآخِرِينَ ﴿١٤﴾ عَلَى سُرُرٍ مَّوْضُونَةٍ ﴿١٥﴾ مُتَّكِنِينَ عَلَيْهَا مُتَقَابِلِينَ ﴿١٦﴾ يَطُوفُ عَلَيْهِمْ  
وَلَدَنٌ مُّخَلَّدُونَ ﴿١٧﴾ بِأَكْوَابٍ وَأَبَارِيقٍ وَكَأْسٍ مِّن مَّعِينٍ ﴿١٨﴾ لَا يَصَدَّعُونَ عَنْهَا وَلَا يُزْفُونَ ﴿١٩﴾ وَفَكَهْةٌ  
مِّمَّا يَتَخَيَّرُونَ ﴿٢٠﴾ وَلَحْمِ طَيْرٍ مِّمَّا يَشْتَهُونَ ﴿٢١﴾ وَحُورٌ عِينٌ ﴿٢٢﴾ كَأَمْثَلِ اللَّوْلُؤِ الْمَكْنُونِ ﴿٢٣﴾ جَزَاءُ  
بِمَا كَانُوا يَعْمَلُونَ ﴿٢٤﴾

14. And a few of those (foremost) will be from the later generations. 15. (They will be) on thrones woven with gold and precious stones. 16. Reclining thereon, face to face. 17. Immortal boys will go around them (serving), 18. With cups, and jugs, and a glass of flowing wine, 19. Wherefrom they will get neither any aching of the head nor any intoxication. 20. And with fruit that they may choose. 21. And with the flesh of fowls that they desire. 22. And (there will be) *Hūr* (fair females) with wide lovely eyes [as wives for *Al-Muttaqūn* (the pious)], 23. Like the preserved pearls. 24. A reward for what they used to do.

وَقَلِيلٌ		مِّنَ الْآخِرِينَ ﴿١٤﴾		عَلَى سُرُرٍ	
and a few		(will be) from the later (generations)		on thrones	
مَوْضُونَةٍ ﴿١٥﴾		مُتَّكِئِينَ	عَلَيْهَا	مُتَقَابِلِينَ ﴿١٦﴾	
woven (with gold and precious stones)		reclining	thereon	face to face	
يَطُوفُ عَلَيْهِمْ		وَلَدَنٌ ﴿١٧﴾	مُخَلَّدُونَ ﴿١٧﴾	بِأَكْوَابٍ	وَأَبَارِيقَ وَكَاسٍ
will go around them (serving)		boys	immortal	with cups	and jugs and a glass
مِّن مَّعِينٍ ﴿١٨﴾		لَّا يَصْدَعُونَ		عَنْهَا	
of flowing wine		they will get neither any aching of the head		wherefrom	
وَلَا يَنْزِفُونَ ﴿١٩﴾		وَفَكَهَةٍ	مِّمَّا يَتَخَيَّرُونَ ﴿٢٠﴾		
nor they will get any intoxication		and fruit	[from] that they may choose		
وَلَحْمٍ		طَيْرٍ	مِّمَّا يَشْتَهُونَ ﴿٢١﴾	وَحُورٍ	
and (the) flesh		(of) fowls	[from] that they desire	and Houris (fair females)	
عَيْنٌ ﴿٢٢﴾		كَأَمْثَلِ	اللُّؤْلُؤِ	الْمَكْنُونِ ﴿٢٣﴾	جَزَاءٍ
(with) wide lovely eyes		like	the pearls	preserved	a reward
يَمَّا كَانُوا		يَعْمَلُونَ ﴿٢٤﴾			
		for what they used to		do	

لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا تَأْثِيمًا ﴿٢٥﴾ إِلَّا قِيلًا سَلَامًا سَلَامًا ﴿٢٦﴾ وَأَصْحَابُ الْيَمِينِ مَا أَصْحَابُ الْيَمِينِ ﴿٢٧﴾  
 فِي سِدْرٍ مَّخْضُودٍ ﴿٢٨﴾ وَطَلْحٍ مَّنْضُودٍ ﴿٢٩﴾ وَظِلٍّ مَّمْدُودٍ ﴿٣٠﴾ وَمَاءٍ مَّسْكُوبٍ ﴿٣١﴾ وَفَكَهَةٍ كَثِيرَةٍ ﴿٣٢﴾  
 لَا مَقْطُوعَةٍ وَلَا مَمْنُوعَةٍ ﴿٣٣﴾ وَفُرُشٍ مَّرْفُوعَةٍ ﴿٣٤﴾ إِنَّا أَنشَأْنَهُنَّ إِنِشَاءً ﴿٣٥﴾ فَجَعَلْنَهُنَّ أَجَارًا ﴿٣٦﴾  
 عُرُبًا أَتْرَابًا ﴿٣٧﴾

25. No *Laghw* (dirty, false, evil vain talk) will they hear therein, nor any sinful speech (like backbiting). 26. But only the saying of: *Salām! Salām!* (greetings with peace)! 27. And those on the Right Hand how (fortunate) will be those on the Right Hand? 28. (They will be) among thornless lote trees, 29. And among *Talh* (banana trees) with fruits piled one above another, 30. And in shade long-extended, 31. And by water flowing constantly, 32. And fruit in plenty, 33.



Whose supply is not cut off (by change of season) nor are they out of reach. 34. And on couches or thrones, raised high. 35. Verily, We have created them (maidens) of special creation. 36. And made them virgins. 37. Loving (their husbands only), (and) of equal age.

لَا يَسْمَعُونَ	فِيهَا	لَعَوًا	وَلَا تَأْتِيْمًا ﴿٣٥﴾	إِلَّا قِيْلًا
they will not hear	therein	vain talk	nor (any) sinful speech	but (the) saying
سَلَامًا	سَلَامًا ﴿٣٦﴾	وَأَصْحَابُ	الْيَمِينِ	
(of) Salam (greetings with peace)	Salam	and those	(on) the Right Hand	
مَا	أَصْحَابُ	الْيَمِينِ ﴿٣٧﴾	فِي سِدْرٍ	مَخْضُودٍ ﴿٣٨﴾
what	(will be) those	(on) the Right Hand	among lote trees	thornless
مَنْضُودٍ ﴿٣٩﴾	وَزَلٌّ	مَمْدُودٍ ﴿٤٠﴾	وَمَاءٌ	
(with fruits) piled one above another	and (in) shade	long-extended	and (by) water	
مَسْكُوبٍ ﴿٤١﴾	وَفَكَهَةٍ	كَثِيرَةٍ ﴿٤٢﴾	لَا مَقْطُوعَةٍ	
flowing constantly	and fruit	(in) plenty	(whose season is) not limited	
وَلَا مَمْنُوعَةٍ ﴿٤٣﴾	وَفَرَشٍ	مَرْفُوعَةٍ ﴿٤٤﴾		
and (whose supply) will not be cut off	and (on) couches or thrones	raised (high)		
إِنَّا	أَنشَأْنَهُنَّ	إِنْشَاءً ﴿٤٥﴾	فَجَعَلْنَهُنَّ	أَبْكَارًا ﴿٤٦﴾
verily We	have created them	(of) special creation	and made them	virgins
	عُرْبًا	أَتْرَابًا ﴿٤٧﴾		
	loving (their husbands only)	(and of) equal age		

لَا أَصْحَابِ الْيَمِينِ ﴿٣٨﴾ ثَلَاثَةٌ مِّنَ الْأَوَّلِينَ ﴿٣٩﴾ وَثَلَاثَةٌ مِّنَ الْآخِرِينَ ﴿٤٠﴾ وَأَصْحَابُ الشِّمَالِ مَا أَصْحَابُ الشِّمَالِ ﴿٤١﴾ فِي سَمُومٍ وَحَمِيمٍ ﴿٤٢﴾ وَزَلٍّ مِّنْ يَّحْمُومٍ ﴿٤٣﴾ لَا بَارِدٍ وَلَا كَرِيمٍ ﴿٤٤﴾ إِنَّهُمْ كَانُوا قَبْلَ ذَلِكَ مُتْرَفِينَ ﴿٤٥﴾ وَكَانُوا يُصِرُّونَ عَلَى الْحِنثِ الْعَظِيمِ ﴿٤٦﴾ وَكَانُوا يَقُولُونَ أَإِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظْمًا إِذَا نَا لَمَبْعُوثُونَ ﴿٤٧﴾ أَوَّءَ أَبَاؤُنَا الْأَوَّلُونَ ﴿٤٨﴾ قُلْ إِنَّ الْأَوَّلِينَ وَالْآخِرِينَ ﴿٤٩﴾ لَمَجْمُوعُونَ إِلَىٰ مِيقَاتِ يَوْمٍ مَّعْلُومٍ ﴿٥٠﴾

38. For those on the Right Hand. 39. A multitude of those (on the Right Hand) will be from the first generation (who embraced Islām). 40. And a multitude of those (on the Right Hand) will be from the later generations. 41. And those on the Left Hand – how (unfortunate) will be those on the Left Hand? 42. In fierce hot wind and boiling water, 43. And shadow of black smoke, 44. (That shadow) neither cool nor (even) pleasant, 45. Verily, before that, they indulged in luxury, 46. And were persisting in great sin (joining partners in worship along with Allāh, committing murder and other crimes) 47. And they used to say: "When we die and become dust and bones, shall we then indeed be resurrected? 48. " And also our forefathers?" 49. Say (O Muhammad ﷺ): " (Yes) verily, those of old, and those of later times. 50. "All will surely be gathered together for appointed Meeting of a known Day.

لِأَصْحَابِ		الْيَمِينِ		ثَلَاثَةٌ		مِّنَ الْأَوَّلِينَ	
for those		(on) the Right Hand		a multitude		(will be) from the first (generations)	
وَأَصْحَابُ		مِنَ الْآخِرِينَ		وَالشِّمَالِ		ثَلَاثَةٌ	
and those		(will be) from the later (generations)		(on) the Left Hand		and a multitude	
مَا		أَصْحَابُ		الشِّمَالِ		فِي سَمُومٍ	
what		(will be) those		(on) the Left Hand		in (fierce) hot wind	
وَوَيْلٌ		مِّنْ يَّحْمُومٍ		لَّا بَارِدٍ		وَلَا كَرِيمٍ	
and shadow		of black smoke		neither cool		nor pleasant	
قَبْلَ		إِنَّهُمْ كَانُوا		يُصْرُونَ عَلَى الْحَنِثِ		وَكَانُوا	
before		verily they [were]		persisting in sin		and were	
وَقَالُوا		أَيُّذَا مِتْنَا		وَكُنَّا تَرَابًا		وَعِظْمًا	
that		indulged in luxury		and become dust		(shall) we?	
يَقُولُونَ		أَيُّذَا مِتْنَا		وَكُنَّا تَرَابًا		وَعِظْمًا	
say		when we die?		and become dust		(shall) we?	
قُلْ		إِنَّ الْأَوَّلِينَ		وَالْآخِرِينَ		وَالْأَوَّلُونَ	
say (O Muhammad)		verily those of old		of old		or our fathers	
إِلَىٰ مِيقَاتٍ		لَمَجْمُوعُونَ		وَالْآخِرِينَ		وَالْأَوَّلُونَ	
for appointed (Meeting)		(all will) surely (be) gathered together		and those of later (times)		of old	
يَوْمَ		مَعْلُومٍ		وَالْآخِرِينَ		وَالْأَوَّلُونَ	
(of) a Day		well known		and those of later (times)		of old	



ثُمَّ إِنَّكُمْ أَتِيهَا الضَّالُّونَ الْمُكَذِّبُونَ ﴿٥١﴾ لَا كُلُّونَ مِنْ شَجَرٍ مِّنْ زَقُّومٍ ﴿٥٢﴾ فَمَالِثُونَ مِنْهَا الْبُطُونَ ﴿٥٣﴾ فَشَرِبُونَ عَلَيْهِ مِنَ الْحَمِيمِ ﴿٥٤﴾ فَشَرِبُونَ شُرْبَ الْهَلِيمِ ﴿٥٥﴾ هَذَا نَزَّاهُمْ يَوْمَ الدِّينِ ﴿٥٦﴾ نَحْنُ خَلَقْنَاكُمْ فَلَوْلَا تُصَدِّقُونَ ﴿٥٧﴾ أَفَرَأَيْتُمْ مَا تُمْنُونَ ﴿٥٨﴾ أَأَنْتُمْ تَخْلُقُونَهُ أَمْ نَحْنُ الْخَالِقُونَ ﴿٥٩﴾ نَحْنُ قَدَرْنَا بَيْنَكُمْ الْمَوْتَ وَمَا نَحْنُ بِمَسْبُوقِينَ ﴿٦٠﴾

51. "Then moreover, verily, – you the erring-ones, the deniers (of Resurrection)! 52. "You verily, will eat of the trees of Zaqqum. 53. "Then you will fill your bellies therewith, 54. "And drink boiling water on top of it. 55. "And you will drink (that) like thirsty camels!" 56. That will be their entertainment on the Day of Recompense! 57. We created you, then why do you believe not? 58. Then tell Me (about) the (human) semen that you emit. 59. Is it you who create it (i.e. make this semen into a perfect human being), or are We the Creator? 60. We have decreed death to you all, and We are not outstripped,

ثُمَّ	إِنَّكُمْ	أَتِيهَا	الضَّالُّونَ	الْمُكَذِّبُونَ ﴿٥١﴾	لَا كُلُّونَ	مِنْ شَجَرٍ
then	verily you	O	the erring-ones	the deniers	(you) verily will eat	of (the) trees
مِنْ زَقُّومٍ ﴿٥٢﴾	فَمَالِثُونَ	مِنْهَا	الْبُطُونَ ﴿٥٣﴾	فَشَرِبُونَ	عَلَيْهِ	مِنَ الْحَمِيمِ ﴿٥٤﴾
of Zaqqum	then (you) will fill	therewith	(your) bellies	and drink	on it	of boiling water
فَشَرِبُونَ	شُرْبَ	الْهَلِيمِ ﴿٥٥﴾	هَذَا	نَزَّاهُمْ		
and (you) will drink	(like) drinking	(of) the thirsty camels	this	(will be) their entertainment		
يَوْمَ	الدِّينِ ﴿٥٦﴾	نَحْنُ	خَلَقْنَاكُمْ	فَلَوْلَا تُصَدِّقُونَ ﴿٥٧﴾		
(on the) Day	(of) Recompense	We	created you	then why (do) you believe not		
أَفَرَأَيْتُمْ	مَا تُمْنُونَ ﴿٥٨﴾	أَأَنْتُمْ	تَخْلُقُونَهُ	أَمْ نَحْنُ	الْخَالِقُونَ ﴿٥٩﴾	
(do) you see?	what you emit	(is it) you?	who create it	or We	(are) the Creator	
نَحْنُ قَدَرْنَا	بَيْنَكُمْ	الْمَوْتَ	وَمَا نَحْنُ	بِمَسْبُوقِينَ ﴿٦٠﴾		
We have decreed	between you	the death	and We (are) not	outstripped		

عَلَى أَنْ تُبَدِّلَ أَمْثَلَكُمْ وَنُنْشِئَكُمْ فِي مَا لَا تَعْلَمُونَ ﴿٦١﴾ وَلَقَدْ عَلِمْتُمُ النَّشْأَةَ الْأُولَىٰ فَلَوْلَا تَذَكَّرُونَ ﴿٦٢﴾ أَفَرَأَيْتُمْ مَا تَحْرُثُونَ ﴿٦٣﴾ أَأَنْتُمْ تَزْرَعُونَهُ أَمْ نَحْنُ الزَّارِعُونَ ﴿٦٤﴾ لَوْ نَشَاءُ

لَجَعَلْنَاهُ حُطَامًا فَظَلْتُمْ تَفَكَّهُونَ ﴿٦٥﴾ إِنَّا لَمَغْرُمُونَ ﴿٦٦﴾ بَلْ نَحْنُ مَحْرُومُونَ ﴿٦٧﴾ أَفَرَأَيْتُمُ الْمَاءَ الَّذِي تَشْرَبُونَ ﴿٦٨﴾ ءَأَنْتُمْ أَنْزَلْتُمُوهُ مِنَ الْمُزْنِ أَمْ نَحْنُ الْمُنْزِلُونَ ﴿٦٩﴾

61. To transfigure you and create you in (forms) that you know not. 62. And indeed, you have already known the first form of creation (i.e. the creation of Adam), why then do you not remember (or take heed)? 63. Then tell Me about the seed that you sow in the ground. 64. Is it you that make it grow, or are We the Grower? 65. Were it Our Will, We could crumble it to dry pieces, and you would be regretful (or left in wonderment). 66. (Saying): "We are indeed *Mughramūn* (i.e. ruined or have lost the money without any profit, or punished by the loss of all that we spend for cultivation)! 67. "Nay, but we are deprived!" 68. Then tell Me about the water that you drink. 69. Is it you who cause it from the rain clouds to come down, or are We the Causer of it to come down?

عَلَى	أَنْ تُبَدِّلَ أَمْثَلَكُمْ	وَنُنْشِئَكُمْ	فِي مَا
[on]	that We transfigure your likes	and create you	in (forms) that
لَا تَعْلَمُونَ ﴿٦٦﴾	وَلَقَدْ عَلِمْتُمُ النَّشْأَةَ	الْأُولَى	
you know not	and indeed you have known the creation	the first	
فَلَوْلَا تَذَكَّرُونَ ﴿٦٣﴾	أَفَرَأَيْتُمْ	مَا تَحْرُثُونَ ﴿٦٣﴾	ءَأَنْتُمْ
why then (do) you not remember (or take heed)	then (do) you see?	that you sow	(is it) you?
تَزْرَعُونَهُ ۚ	أَمْ نَحْنُ	الزَّارِعُونَ ﴿٦٤﴾	لَجَعَلْنَاهُ
who make it grow	or (are) We	the Grower	We would surely make it
حُطَامًا	فَظَلْتُمْ	تَفَكَّهُونَ ﴿٦٥﴾	إِنَّا
(into) dry pieces	and you would	be regretful	verily we
بَلْ نَحْنُ	مَحْرُومُونَ ﴿٦٨﴾	أَفَرَأَيْتُمُ الْمَاءَ	الَّذِي تَشْرَبُونَ ﴿٦٨﴾
nay we	(are) deprived	then (do) you see the water?	that you drink
أَنْزَلْتُمُوهُ	مِنَ الْمُزْنِ	أَمْ نَحْنُ	الْمُنْزِلُونَ ﴿٦٩﴾
who cause it to come down	from the rain clouds	or (are) We	the Causer (of it) to come down

لَوْ نَشَاءُ جَعَلْنَاهُ أَجَاجًا فَلَوْلَا تَشْكُرُونَ ﴿٧٠﴾ أَفَرَأَيْتُمُ النَّارَ الَّتِي تُورُونَ ﴿٧١﴾ ءَأَنْتُمْ أَنْشَأْتُمْ



شَجَرَتَهَا أَمْ نَحْنُ الْمُنْشِئُونَ ﴿٧٢﴾ نَحْنُ جَعَلْنَاهَا تَذْكِرَةً وَمَتَاعًا لِلْمُقْوِينَ ﴿٧٣﴾ فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ ﴿٧٤﴾ فَلَا أُقْسِمُ بِمَوْقِعِ النُّجُومِ ﴿٧٥﴾ وَإِنَّهُ لَقَسَمٌ لِّوَتَّعْلَمُونَ عَظِيمٌ ﴿٧٦﴾

70. If We willed, We verily could make it salt (and undrinkable); why then do you not give thanks (to Allah)? 71. Then tell Me about the fire which you kindle. 72. Is it you who made the tree thereof to grow, or are We the Grower? 73. We have made it a Reminder (of the Hell-fire in the Hereafter), and an article of use for the travellers (and all the others, in this world). 74. Then glorify with praises the Name of your Lord, the Most Great. 75. So, I swear by the setting of the stars. 76. And verily that is indeed a great oath, if you but know.

لَوْ نَشَاءُ	جَعَلْنَاهُ	أُجَاجًا	فَلَوْلَا تَشْكُرُونَ ﴿٧٠﴾
if We willed	We (could) make it	salt	why then (do) you not give thanks
أَفَرَأَيْتُمُ النَّارَ	الَّتِي تُورُونَ ﴿٧١﴾	أَنْتُمْ	أَفَرَأَيْتُمُ النَّارَ
then (do) you see the fire?	which you kindle .	(is it) you?	then (do) you see the fire?
أَنْشَأْتُمْ شَجَرَتَهَا	أَمْ نَحْنُ	الْمُنْشِئُونَ ﴿٧٣﴾	نَحْنُ جَعَلْنَاهَا
who made (the) tree thereof to grow	or (are) We	the Grower	We have made it
تَذْكِرَةً	وَمَتَاعًا	لِّلْمُقْوِينَ ﴿٧٤﴾	فَسَبِّحْ بِاسْمِ رَبِّكَ
a Reminder	and an article of use	for the travellers	then glorify with (the) Name
رَبِّكَ	الْعَظِيمِ ﴿٧٥﴾	فَلَا أُقْسِمُ	بِمَوْقِعِ النُّجُومِ ﴿٧٥﴾
(of) your Lord	the Most Great	so I swear	by (the) setting (of) the stars
وَإِنَّهُ	لَقَسَمٌ	لِّوَتَّعْلَمُونَ	عَظِيمٌ ﴿٧٦﴾
and verily that	(is) indeed an oath	if you know	great

إِنَّهُ لَقُرْءَانٌ كَرِيمٌ ﴿٧٧﴾ فِي كِتَابٍ مَّكْنُونٍ ﴿٧٨﴾ لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ ﴿٧٩﴾ تَنْزِيلٌ مِّن رَّبِّ الْعَالَمِينَ ﴿٨٠﴾ أَفَبِهَذَا الْحَدِيثِ أَنْتُمْ مُدْهِنُونَ ﴿٨١﴾ وَتَجْعَلُونَ رِزْقَكُمْ أَنْتُمْ تُكَذِّبُونَ ﴿٨٢﴾ فَلَوْلَا إِذَا بَلَغَتِ الْحُلُقُومَ ﴿٨٣﴾ وَأَنْتُمْ حِينِيذٍ نُّنْظَرُونَ ﴿٨٤﴾ وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْكُمْ وَلَكِنْ لَا بُصْرَ لَكُمْ

فَلَوْلَا إِنْ كُنْتُمْ غَيْرَ مَدِينِينَ ﴿٨٦﴾ تَرْجِعُونَهَا إِنْ كُنْتُمْ صَادِقِينَ ﴿٨٧﴾

77. That (this) is indeed an honourable recitation (the Noble Qur'ān). 78. In a Book well-guarded (with Allāh in the heaven, i.e. *Al-Lauh Al-Mahfūz*). 79. Which (that Book with Allāh) none can touch but the purified (i.e. the angels). 80. A Revelation (this Qur'ān) from the Lord of the `Ālamīn (mankind, jinn and all that exists). 81. Is it such a talk (this Qur'ān) that you (disbelievers) deny? 82. And instead (of thanking Allāh) for the provision He gives you, you deny (Him by disbelief)! 83. Then why do you not (intervene) when (the soul of a dying person) reaches the throat? 84. And you at the moment are looking on, 85. But We (i.e. Our angels who take the soul) are nearer to him than you, but you see not, 86. Then why do you not if you are exempt from the reckoning and recompense (punishment) – 87. Bring back the soul (to its body), if you are truthful?

إِنَّهُ	لَقُرْآنٌ	كَرِيمٌ ﴿٧٧﴾	فِي كِتَابٍ
verily this	(is) indeed a recitation (the Quran)	honourable	in a Book
مَكْنُونٌ ﴿٧٨﴾	لَا يَمَسُّهُ	إِلَّا الْمُطَهَّرُونَ ﴿٧٩﴾	تَنْزِيلٌ مِّنْ
well-guarded	which none can touch	but the purified	a Revelation from
رَبِّ الْعَالَمِينَ ﴿٨٠﴾	أَفَبِهَذَا	أَلْحَدِثُ	أَنْتُمْ
(the) Lord (of) the worlds	then (is) it (such)?	a talk	(that) you
وَتَجْعَلُونَ رِزْقَكُمْ	أَنْتُمْ تُكَذِّبُونَ ﴿٨١﴾	فَلَوْلَا	إِذَا بَلَغَتْ
and you make (it) your provision	that you deny (Him)	then why not	when it reaches
الْحَلْقَوْمِ ﴿٨٢﴾ وَأَنْتُمْ	حِينَئِذٍ نَنْظُرُونَ ﴿٨٣﴾	وَنَحْنُ	أَقْرَبُ
the throat	and you	but We	(are) nearer
مِنْكُمْ	وَلَكِنْ	لَّا تَبْصُرُونَ ﴿٨٤﴾	فَلَوْلَا
than you	[and] but	you see not	then why (do you) not
مَدِينِينَ ﴿٨٦﴾	تَرْجِعُونَهَا	إِنْ كُنْتُمْ صَادِقِينَ ﴿٨٧﴾	
(from) the reckoning (and recompense)	bring back it (the soul)	if you are truthful	

فَأَمَّا إِنْ كَانَ مِنَ الْمُقَرَّبِينَ ﴿٨٨﴾ فَرَوْحٌ وَرَيْحَانٌ وَجَنَّتْ نَعِيمٌ ﴿٨٩﴾ وَأَمَّا إِنْ كَانَ مِنْ أَصْحَابِ



الْيَمِينِ ﴿٩٠﴾ فَسَلَّمَ لَكَ مِنْ أَصْحَابِ الْيَمِينِ ﴿٩١﴾ وَأَمَّا إِنْ كَانَ مِنَ الْمُكَذِّبِينَ الضَّالِّينَ ﴿٩٢﴾ فَنَزَلَ مِنْ جَحِيمٍ ﴿٩٣﴾ وَتَصْلِيَةٌ جَحِيمٍ ﴿٩٤﴾ إِنَّ هَذَا لَهُوَ حَقُّ الْيَقِينِ ﴿٩٥﴾ فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ ﴿٩٦﴾

88. Then, if he (the dying person) be of the *Muqarrabūn* (those brought near to Allāh), 89. (There is for him) rest and provision, and a Garden of Delights (Paradise). 90. And if he (the dying person) be of those on the Right Hand, 91. Then there is safety and peace (from the punishment of Allāh) for those on the Right Hand. 92. But if he (the dying person) be of the denying (of the Resurrection), the erring (away from the Right Path of Islāmic Monotheism), 93. Then for him is an entertainment with boiling water. 94. And burning in Hell-fire. 95. Verily, this! This is an absolute Truth with certainty. 96. So, glorify with praises the Name of your Lord, the Most Great.

فَأَمَّا	إِنْ كَانَ	مِنَ الْمُقَرَّبِينَ ﴿٨٨﴾	فَرَوْحٌ	وَرِيحَانٌ ﴿٨٩﴾
then	if he be	of those brought near (to Allah)	then (there is) rest	and provision
وَجَنَّتْ	نَعِيمٍ ﴿٩١﴾	وَأَمَّا	إِنْ كَانَ	مِنَ أَصْحَابِ
and a Garden	(of) Delights	and	if he be	of those
				(on) the Right Hand
فَسَلَّمَ	لَكَ	مِنَ أَصْحَابِ	الْيَمِينِ ﴿٩٢﴾	وَأَمَّا
then (there is safety and) peace	for you	of those	(on) the Right Hand	but
إِنْ كَانَ	مِنَ الْمُكَذِّبِينَ	الضَّالِّينَ ﴿٩٣﴾	فَنَزَلَ	
if he be	of the denying	the erring	then (for him is) an entertainment	
مِّنْ جَحِيمٍ ﴿٩٤﴾	وَتَصْلِيَةٌ	جَحِيمٍ ﴿٩٥﴾	إِنَّ هَذَا	هُوَ
with boiling water	and burning	(in) Hell-fire	verily this	this
				(is) an absolute Truth
الْيَقِينِ ﴿٩٥﴾	فَسَبِّحْ	بِاسْمِ	رَبِّكَ	الْعَظِيمِ ﴿٩٦﴾
(with) certainty	so glorify	with (the) Name	(of) your Lord	the Most Great

## سُورَةُ الْحَدِيدِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سَبَّحَ لِلَّهِ مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿١﴾ لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ يُحْيِي وَيُمِيتُ  
وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٢﴾ هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٣﴾  
هُوَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ يَعْلَمُ مَا يَلِجُ فِي  
الْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنْزِلُ مِنَ السَّمَاءِ وَمَا يَعْرُجُ فِيهَا وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ وَاللَّهُ بِمَا  
تَعْمَلُونَ بَصِيرٌ ﴿٤﴾

### Sūrah Al-Hadīd (Iron) 57

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

1. Whatsoever is in the heavens and the earth glorifies Allāh, and He is the All-Mighty, the All-Wise. 2. His is the kingdom of the heavens and the earth. It is He Who gives life and causes death; and He is Able to do all things. 3. He is the First (nothing is before Him) and the Last (nothing is after Him), the Most High (nothing is above Him) and the Most Near (nothing is nearer than Him). And He is All-Knower of everything. 4. He it is Who created the heavens and the earth in six Days and then rose over (*Istawā*) the Throne (in a manner that suits His Majesty). He knows what goes into the earth and what comes forth from it, and what descends from the heaven and what ascends thereto. And He is with you (by His Knowledge) wheresoever you may be. And Allāh is All-Seer of what you do.

الرَّحِيمِ		الرَّحْمَنِ		بِسْمِ اللَّهِ	
the Most Merciful		the Most Gracious		In the Name (of) Allah	
وَهُوَ	وَالْأَرْضِ	فِي السَّمَوَاتِ		سَبَّحَ لِلَّهِ مَا	
and He	and the earth	(is) in the heavens		glorifies [for] Allah whatsoever	
وَالْأَرْضِ	السَّمَوَاتِ	مُلْكُ	لَهُ	الْحَكِيمِ	الْعَزِيزُ
and the earth	(of) the heavens	(is the) kingdom	for Him	the All-Wise	(is) the All-Mighty



يُحْيِي	وَيُمِيتُ	وَهُوَ	عَلَى كُلِّ	شَيْءٍ	قَدِيرٌ
He gives life	and causes death	and He	over all	things	(is) Able
هُوَ الْأَوَّلُ	وَالْآخِرُ	وَالظَّاهِرُ	وَالْبَاطِنُ	وَهُوَ	بِكُلِّ
He (is) the First	and the Last	and the Most High	and the Most Near	and He	of every
شَيْءٍ	عَلِيمٌ	هُوَ	الَّذِي	خَلَقَ السَّمَوَاتِ	وَالْأَرْضِ
thing	(is) All-Knower	He (it is)	Who	created the heavens	and the earth
أَيَّامٍ	ثُمَّ اسْتَوَى	عَلَى الْعَرْشِ	يَعْلَمُ	مَا يَلْبِغُ	فِي الْأَرْضِ
Days	then rose	over the Throne	He knows	what goes	into the earth
وَمَا يَخْرُجُ	مِنْهَا	وَمَا يَنْزِلُ	مِنَ السَّمَاءِ	وَمَا يَعْرُجُ	
and what comes forth	from it	and what descends	from the heaven	and what ascends	
فِيهَا	وَهُوَ	مَعَكُمْ	أَيْنَ مَا كُنْتُمْ	وَاللَّهُ	بِمَا تَعْمَلُونَ بَصِيرٌ
thereto	and He	(is) with you	wheresoever you may be	and Allah	(is) All-Seer of what you do

لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ﴿٥﴾ يُوَلِّجُ اللَّيْلَ فِي النَّهَارِ وَيُوَلِّجُ النَّهَارَ فِي اللَّيْلِ وَهُوَ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٦﴾ ءَامِنُوا بِاللَّهِ وَرَسُولِهِ وَأَنْفِقُوا مِمَّا جَعَلَكُمْ مُسْتَخْلَفِينَ فِيهِ فَالَّذِينَ ءَامِنُوا مِنْكُمْ وَأَنْفَقُوا لَهُمْ أَجْرٌ كَبِيرٌ ﴿٧﴾ وَمَالَكُمْ لَا تُؤْمِنُونَ بِاللَّهِ وَالرَّسُولِ يَدْعُوكُمْ لَتُؤْمِنُوا بِرَبِّكُمْ وَقَدْ أَخَذَ مِيثَاقَكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿٨﴾

5. His is the kingdom of the heavens and the earth. And to Allāh return all the matters (for decision). 6. He merges night into day (i.e. the decrease in the hours of the night is added into the hours of the day), and merges day into night (i.e. the decrease in the hours of the day is added into the hours of the night), and He has full knowledge of whatsoever is in the breasts. 7. Believe in Allāh and His Messenger (Muhammad ﷺ), and spend of that whereof He has made you trustees. And such of you as believe and spend (in Allāh's way), theirs will be a great reward. 8. And what is the matter with you that you believe not in Allāh! While the Messenger (Muhammad ﷺ) invites you to believe in your Lord (Allāh); and He (Allāh) has indeed taken your covenant, if you are real believers.

لَهُ	مُلْكٌ	السَّمَوَاتِ	وَالْأَرْضِ	وَإِلَى اللَّهِ
for Him	(is the) kingdom	(of) the heavens	and the earth	and to Allah
تَرْجِعُ الْأُمُورَ	يُولِجُ اللَّيْلَ	فِي النَّهَارِ	وَيُولِجُ النَّهَارَ	فِي اللَّيْلِ
return (all) the matters	He merges night	into day	and merges day	into night
وَهُوَ عَلِيمٌ	بِذَاتِ	الصُّدُورِ	ءَامِنُوا بِاللَّهِ	
and He (is) All-Knower	of whatsoever (is in)	the breasts	believe in Allah	
وَرَسُولُهُ	وَأَنْفِقُوا	مِمَّا	جَعَلَكُمْ	مُسْتَخْلَفِينَ
and His Messenger (Muhammad)	and spend	of that	He has made you	trustees
فَالَّذِينَ ءَامَنُوا	مِنْكُمْ	وَأَنْفِقُوا	لَهُمْ	أَجْرٌ
and those who believe	of you	and spend	for them	(will be) a reward
كَبِيرٌ	وَمَا	لَكُمْ	لَا تُؤْمِنُونَ	بِاللَّهِ
great	and what (is the matter)	with you	(that) you believe not	in Allah
وَالرَّسُولُ	يَدْعُوكُمْ	لِتُؤْمِنُوا	بِرَبِّكُمْ	
while the Messenger	invites you	to believe	in your Lord	
وَقَدْ أَخَذَ مِيثَاقَكُمْ		إِنْ كُنْتُمْ مُؤْمِنِينَ		
and He has indeed taken your covenant		if you are (real) believers		

هُوَ الَّذِي يُنَزِّلُ عَلَى عَبْدِهِ ءَايَاتٍ بَيِّنَاتٍ لِّيُخْرِجَكُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ وَإِنَّ اللَّهَ بِكُمْ لَرَءُوفٌ رَّحِيمٌ ﴿٩﴾ وَمَالَكُمْ أَلاَّ تُنْفِقُوا فِي سَبِيلِ اللَّهِ وَلِلَّهِ مِيرَاثُ السَّمَوَاتِ وَالْأَرْضِ لَا يَسْتَوِي مِنْكُمْ مَّنْ أَنْفَقَ مِن قَبْلِ الْفَتْحِ وَقَتْلِ أَوْلِيَّكَ أَعْظَمُ دَرَجَةً مِّنَ الَّذِينَ أَنْفَقُوا مِن بَعْدِ وَقَتْلِهِ وَكُلًّا وَعَدَ اللَّهُ الْحَسَنَىٰ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿١٠﴾

9. It is He Who sends down manifest *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) to His slave (Muhammad ﷺ) that He may bring you out from darkness into light. And verily, Allāh is to you full of kindness, Most Merciful. 10. And what is the matter with you that you spend not in the Cause of Allāh? And to Allāh belongs the heritage of the heavens and the earth. Not equal among you are those who spent and fought before the conquering (of



Makkah, with those among you who did so later). Such are higher in degree than those who spent and fought afterwards. But to all Allāh has promised the best (reward). And Allāh is Well-Acquainted with what you do.

هُوَ	الَّذِي يُنَزِّلُ	عَلَى عَبْدِهِ	ءَايَاتٍ	يَبَيِّنَاتٍ
(it is) He	Who sends down	to His slave	signs	manifest
لِيُخْرِجَكُم	مِّنَ الظُّلُمَاتِ	إِلَى النُّورِ	وَإِنَّ اللَّهَ	
that He may bring you out	from the darkness[es]	into the light	and verily Allah	
بِكُمْ	لَرءُوفٌ	رَّحِيمٌ	وَمَا	لَكُمْ
to you	(is) Most Kind	Most Merciful	and what (is the matter)	with you
أَلَا تُنْفِقُوا	فِي سَبِيلِ اللَّهِ	وَلِلَّهِ مِيرَاثُ		
that you spend not	in (the) Way (of) Allah	and to Allah (belongs the) heritage		
السَّمَوَاتِ	وَالْأَرْضِ	لَا	يَسْتَوِي مِنْكُمْ	مَّنْ أَنْفَقَ
(of) the heavens	and the earth	not	equal among you are	(those) who spent
مِّن قَبْلِ	الْفَتْحِ	وَقَتْلَ	أُولَئِكَ	أَعْظَمُ
before	the conquering (of Makkah)	and fought	such	(are) greater
مِّنَ الَّذِينَ أَنْفَقُوا	مِنْ بَعْدُ	وَقَتَلُوا	وَكَلَّا وَعَدَ اللَّهُ	
than those who spent	afterwards	and fought	but (to) all Allah has promised	
الْحَسَنَى	وَاللَّهُ	بِمَا تَعْمَلُونَ خَيْرٌ		
the best (reward)	and Allah	(is) All-Aware of what you do		

مَّن ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضْعِفُهُ لَهُ، وَلَهُ أَجْرٌ كَرِيمٌ ﴿١١﴾ يَوْمَ تَرَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ يَسْعَى نُورُهُمْ بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ بُشْرَانُكُمْ الْيَوْمَ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿١٢﴾ يَوْمَ يَقُولُ الْمُنْفِقُونَ وَالْمُنْفِقَاتُ لِلَّذِينَ آمَنُوا انظُرُونَا نَقْتَبِسْ مِنْ نُورِكُمْ قِيلَ أَرْجِعُوا وَرَاءَكُمْ فَالْتَمِسُوا نُورًا فَضُرِبَ بَيْنَهُم بِسُورٍ لَهُ بَابٌ بَاطِنُهُ فِيهِ الرَّحْمَةُ وَظَاهِرُهُ مِنْ قِبَلِهِ الْعَذَابُ ﴿١٣﴾

11. Who is he that will lend Allāh a goodly loan, then (Allāh) will increase it manifold to his credit (in repaying), and he will have (besides) a good reward (i.e. Paradise)? 12. On the Day you shall see the believing men and the believing women – their light running forward before them and (with their Records - Books of deeds) in their right hands. Glad tidings for you this Day! Gardens under which rivers flow (Paradise), to dwell therein forever! Truly, this is the great success! 13. On the Day when the hypocrites men and women – will say to the believers: "Wait for us! Let us get something from your light!" It will be said: "Go back to your rear! Then seek a light!" So, a wall will be put up between them, with a gate therein. Inside it will be mercy, and outside it will be torment."

مَنْ	ذَا	الَّذِي	يُقْرِضُ	اللَّهُ قَرْضًا	حَسَنًا
who (is he)	that	[who]	will lend	Allah a loan	goodly
فِيضَعِفَهُ					
then He (Allah) will increase it manifold					
لَهُ	وَلَهُ	أَجْرٌ			
for him	and he (will) have	a reward			
كَرِيمٌ	يَوْمَ تَرَى	الْمُؤْمِنِينَ	وَالْمُؤْمِنَاتِ		
good	(on the) Day you shall see	the believing men	and the believing women		
يَسْعَى	بَيْنَ أَيْدِيهِمْ	وَيَايُمْنَهُمْ	بُشْرَانَكُمْ		
their light running	before them	and in their right hands	glad tidings for you		
أَلْيَوْمَ	جَنَّاتٍ	تَجْرَى مِنْ تَحْتِهَا	الْأَنْهَارُ	خَالِدِينَ	فِيهَا
this Day	Gardens	flowing under them	the rivers	to dwell forever	therein
ذَلِكَ هُوَ	الْفَوْزُ	الْعَظِيمُ	يَوْمَ يَقُولُ	الْمُنْفِقُونَ	
that	(is) the success	great	(on the) Day (when) will say	the hypocrites men	
وَالْمُنْفِقَاتِ					
and the hypocrites women					
مِنْ نُورِكُمْ	قِيلَ	أَرْجِعُوا وَرَاءَكُمْ	فَالْتَمِسُوا نُورًا		
from your light	it will be said	go back to your rear	then seek a light		
فَضْرَبَ	بَيْنَهُمْ	بِسُورٍ	لَهُ	بَابٌ	بَاطِنُهُ
so will be put up	between them	a wall	therein	a gate	inside it
[in it]					



الرَّحْمَةُ	وَوَظَاهِرُهُ	مِنْ قِبَلِهِ	الْعَذَابُ
(will be) mercy	and outside it	facing towards [it]	(will be) the torment

يُنَادُونَهُمْ أَلَمْ نَكُنْ مَعَكُمْ قَالُوا بَلَىٰ وَلَكِنَّكُمْ فَتَنْتُمْ أَنْفُسَكُمْ وَتَرَبَّصْتُمْ وَارْتَبْتُمْ وَغَرَّتْكُمُ الْأَمَانِيُّ حَتَّىٰ جَاءَ أَمْرُ اللَّهِ وَغَرَّكُمْ بِاللَّهِ الْغُرُورُ ﴿١٤﴾ فَأَلْيَوْمَ لَا يُؤْخَذُ مِنْكُمْ فِدْيَةٌ وَلَا مِنَ الَّذِينَ كَفَرُوا مَأْوِيَّتُكُمُ النَّارُ هِيَ مَوْلَانِكُمْ وَبِئْسَ الْمَصِيرُ ﴿١٥﴾ أَلَمْ يَأْنِ لِلَّذِينَ آمَنُوا أَنْ تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ اللَّهِ وَمَا نَزَلَ مِنَ الْحَقِّ وَلَا يَكُونُوا كَالَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلُ فَطَالَ عَلَيْهِمُ الْأَمَدُ فَقَسَتْ قُلُوبُهُمْ وَكَثِيرٌ مِنْهُمْ فَاسِقُونَ ﴿١٦﴾

14. (The hypocrites) will call the believers: "Were we not with you?" The believers will reply: "Yes! But you led yourselves into temptations, you looked forward for our destruction; you doubted (in Faith) and you were deceived by false desires, till the Command of Allāh came to pass. And the chief deceiver (Satan) deceived you in respect of Allāh." 15. So this Day no ransom shall be taken from you (hypocrites), nor of those who disbelieved (in the Oneness of Allāh – Islāmīc Monotheism). Your abode is the Fire. That is your *maulā* (friend – proper place), and worst indeed is that destination. 16. Has not the time come for the hearts of those who believe (in the Oneness of Allāh – Islāmīc Monotheism) to be affected by Allāh's Reminder (this Qur'ān), and that which has been revealed of the truth, lest they become as those who received the Scripture [the Taurāt (Torah) and the Injil (Gospel)] before (i.e. Jews and Christians), and the term was prolonged for them and so their hearts were hardened? And many of them were *Fāsiqūn* (the rebellious, the disobedient to Allāh).

يُنَادُونَهُمْ	أَلَمْ نَكُنْ مَعَكُمْ		
they (the hypocrites) will call them (believers)	were we not with you?		
قَالُوا بَلَىٰ	وَلَكِنَّكُمْ	فَتَنْتُمْ أَنْفُسَكُمْ	
they (believers) will reply yes	[and] but you	led yourselves into temptations	
وَتَرَبَّصْتُمْ	وَارْتَبْتُمْ	وَعَرَّتْكُمْ	
and you looked forward (for our destruction)	and you doubted	and you were deceived	

وَعَرَّكَم		حَتَّى جَاءَ أَمْرُ اللَّهِ		الْأَمَانِي
and deceived you		till (the) Command (of) Allah came (to pass)		(by) false desires
مِنْكُمْ	لَا يُؤْخَذُ	فَالْيَوْمَ	الْعَرُورُ ﴿١٤﴾	بِاللَّهِ
from you	shall not be taken	so this Day	the chief deceiver (Satan)	in (respect of) Allah
هِيَ	النَّارُ	مَأْوَكُمْ	مِنَ الَّذِينَ كَفَرُوا	وَلَا فِدْيَةٌ
that	(is) the Fire	your abode	of those who disbelieved	nor any ransom
أَلَمْ يَأْنِ		وَبِئْسَ الْمَصِيرُ ﴿١٥﴾	مَوْلَانَكُمْ	
(has) not the time come?		and worst is that destination	(is) your friend (proper place)	
لِذِكْرِ اللَّهِ		أَنْ تَخْشَعَ قُلُوبُهُمْ		لِلَّذِينَ ءَامَنُوا
by (the) Reminder (of) Allah		to be humbled their hearts		for those who believe
وَلَا يَكُونُوا		مِنَ الْحَقِّ	وَمَا نَزَلَ	
and they become not		of the truth	and that which has been revealed	
عَلَيْهِمْ	فَطَالَ	مِنْ قَبْلُ	الْكِتَابِ	كَالَّذِينَ أُوتُوا
for them	and was prolonged	before	the Scripture	as those who received
فَنَسِقُونَ ﴿١٦﴾	مِنْهُمْ	وَكَثِيرٌ	فَقَسَتْ قُلُوبُهُمْ	الْأَمَدُ
(were) rebellious	of them	and many	so their hearts were hardened	the term

أَعْلَمُوا أَنَّ اللَّهَ يَحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا قَدْ بَيَّنَّا لَكُمُ الْآيَاتِ لَعَلَّكُمْ تَعْقِلُونَ ﴿١٧﴾ إِنَّ الْمُصَدِّقِينَ وَالْمُصَدِّقَاتِ وَأَقْرَضُوا اللَّهَ قَرْضًا حَسَنًا يُّضَاعَفُ لَهُمْ وَلَهُمْ أَجْرٌ كَرِيمٌ ﴿١٨﴾ وَالَّذِينَ ءَامَنُوا بِاللَّهِ وَرُسُلِهِ أُولَٰئِكَ هُمُ الصَّادِقُونَ وَالشَّهَدَاءُ عِنْدَ رَبِّهِمْ لَهُمْ أَجْرُهُمْ وَنُورُهُمْ وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ الْجَحِيمِ ﴿١٩﴾

17. Know that Allāh gives life to the earth after its death! Indeed We have made clear the *Ayāt* (proofs, evidences, verses, lessons, revelations, etc.) to you, if you but understand. 18. Verily, those who give *Sadaqāt* (i.e. *Zakāt* and alms), men and women, and lend Allāh a goodly loan, it shall be increased manifold (to their credit), and theirs shall be an honourable good reward (i.e. Paradise). 19. And those who believe in (the Oneness of) Allāh



and His Messengers – they are the *Siddiqūn* (i.e. those followers of the Prophets who were first and foremost to believe in them) and the martyrs with their Lord. They shall have their reward and their light. But those who disbelieve (in the Oneness of Allāh – Islāmic Monotheism) and deny Our *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) they shall be the dwellers of the blazing Fire.

أَعْلَمُوا أَنَّ اللَّهَ	يُحْيِي الْأَرْضَ	بَعْدَ	مَوْتِهَا	قَدْ بَيَّنَّا
know that Allah	gives life to the earth	after	its death	indeed We have made clear
لَكُمْ	الْآيَاتِ	لَعَلَّكُمْ تَعْقِلُونَ	إِنَّ الْمَصْدِقِينَ	
to you	the signs	so that you may understand	verily the alms-giving men	
وَالْمَصَدِّقَاتِ	وَأَقْرَضُوا اللَّهَ قَرْضًا	حَسَنًا		
and the alms-giving women	and who lent Allah a loan	goodly		
يُضَاعَفُ لَهُمْ	وَلَهُمْ	أَجْرُهُ		
it shall be increased manifold for them	and for them	(shall be) a reward		
كَرِيمٌ	وَالَّذِينَ ءَامَنُوا	بِاللَّهِ	وَرُسُلِهِ	أُولَئِكَ
honourable (good)	and those who believe	in Allah	and His Messengers	those
هُمْ	الصَّادِقُونَ	وَالشُّهَدَاءُ	عِنْدَ رَبِّهِمْ	لَهُمْ
[they]	(are) the truthful	and the martyrs	with their Lord	they (shall) have
أَجْرُهُمْ	وَنُورُهُمْ	وَالَّذِينَ كَفَرُوا	وَكَذَّبُوا	بِآيَاتِنَا
their reward	and their light	but those who disbelieve	and deny	Our Signs
أُولَئِكَ	أَصْحَابُ	الْجَحِيمِ		
they	(shall be the) dwellers	(of) the blazing Fire		

أَعْلَمُوا أَنَّ الْحَيَاةَ الدُّنْيَا لَعِبٌ وَلَهُمْ وَزِينَةٌ وَتَفَاخُرٌ بَيْنَكُمْ وَتَكَاثُرٌ فِي الْأَمْوَالِ وَالْأَوْلَادِ  
 كَمَثَلِ غَيْثٍ أَعْجَبَ الْكُفَّارَ نَبَاهُهُ ثُمَّ يَهِيجُ فَتْرَتَهُ مُصْفَرًّا ثُمَّ يَكُونُ حُطَمًا وَفِي الْآخِرَةِ  
 عَذَابٌ شَدِيدٌ وَمَغْفِرَةٌ مِّنَ اللَّهِ وَرِضْوَانٌ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا لَمْتَعٌ الْغُرُورِ

20. Know that the life of this world is only play and amusement, pomp and mutual boasting among you, and rivalry in respect of wealth and children. (It is) as the likeness of vegetation after rain, thereof the growth is pleasing to the tillers; afterwards it dries up and you see it turning yellow; then it becomes straw. But in the Hereafter (there is) a severe torment (for the disbelievers-evildoers), and (there is) forgiveness from Allāh and (His) Good Pleasure (for the believers – good-doers). And the life of this world is only a deceiving enjoyment.

وَزِينَةٌ	وَلَهْوٌ	لَعِبٌ	الدُّنْيَا	أَعْلَمُوا أَنَّمَا الْحَيَاةُ
and pomp	and amusement	(is) play	(of) the world	know that the life
وَالْأَوْلَادِ	فِي الْأَمْوَالِ	وَتَكَاثُرٌ	بَيْنَكُمْ	وَتَفَاخُرٌ
and children	in respect of wealth	and rivalry	among you	and mutual boasting
نَبَاتُهُ	أَعْجَبَ الْكُفَّارَ	غَيْثٌ	كَمَثَلِ	
its growth	is pleasing (to) the tillers	(of vegetation after) rain	as (the) likeness	
ثُمَّ يَكُونُ حُطَمًا	مُصْفَرًّا	فَتَرَاهُ	ثُمَّ يَبْجُ	
then it becomes straw	(turning) yellow	and you see it	then it dries up	
مِّنَ اللَّهِ	وَمَغْفِرَةٌ	شَدِيدٌ	عَذَابٌ	وَفِي الْآخِرَةِ
from Allah	and forgiveness	severe	(there is) a torment	but in the Hereafter
الْغُرُورِ	إِلَّا مَتَعٌ	الدُّنْيَا	وَمَا الْحَيَاةُ	وَرِضْوَانٌ
deceiving	but an enjoyment	(of) the world	and (is) not the life	and Good Pleasure

سَابِقُوا إِلَى مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا كَعَرْضِ السَّمَاءِ وَالْأَرْضِ أُعِدَّتْ لِلَّذِينَ  
 ءَامَنُوا بِاللَّهِ وَرُسُلِهِ ذَٰلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿٢١﴾  
 مَا أَصَابَ مِّن مُّصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنْفُسِكُمْ إِلَّا فِي كِتَابٍ مِّن قَبْلِ أَن نَّبْرَاهَا  
 إِنَّ ذَٰلِكَ عَلَى اللَّهِ يَسِيرٌ ﴿٢٢﴾ لِّكَيْلَا تَأْسَوْا عَلَىٰ مَا فَاتَكُمْ وَلَا تَفْرَحُوا بِمَا  
 ءَاتَاكُمْ وَاللَّهُ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ ﴿٢٣﴾

21. Race with one another in hastening towards forgiveness from your Lord (Allāh), and Paradise the width whereof is as the width of the heaven and the



earth, prepared for those who believe in Allāh and His Messengers. That is the Grace of Allāh which He bestows on whom He is pleased with. And Allāh is the Owner of Great Bounty. 22. No calamity befalls on the earth or in yourselves but it is inscribed in the Book of Decrees (*Al-Lauh Al-Mahfūz*) before We bring it into existence. Verily, that is easy for Allāh. 23. In order that you may not grieve at the things over that you fail to get, nor rejoice over that which has been given to you. And Allāh likes not every prideful boaster.

وَجَنَّةٍ		مِنْ رَبِّكُمْ		سَابِقُوا إِلَى مَغْفِرَةٍ					
and Paradise		from your Lord		race with one another in hastening towards forgiveness					
عَرْضُهَا		كَعَرْضِ		السَّمَاءِ		وَالْأَرْضِ		أُعِدَّتْ لِلَّذِينَ	
(the) width whereof		(is) as (the) width		(of) the heaven		and the earth		prepared for those who	
ءَامِنُوا بِاللَّهِ		وَرُسُلِهِ		ذَلِكَ		فَضْلُ اللَّهِ		يُؤْتِيهِ	
believe in Allah		and His Messengers		that		(is the) Grace (of) Allah		which He bestows on	
مَنْ يَشَاءُ		وَاللَّهُ		ذُو		الْفَضْلِ		الْعَظِيمِ	
whom He is pleased with		and Allah		(is the) Owner		(of) Bounty		Great	
مِنْ مُصِيبَةٍ		فِي الْأَرْضِ		وَلَا		فِي أَنْفُسِكُمْ		إِلَّا	
any calamity		on the earth		nor		in yourselves		but	
مِنْ قَبْلِ		أَنْ تَبْرَاهَا		إِنَّ ذَلِكَ		عَلَى اللَّهِ يَسِيرٌ			
before		that We bring it into existence		verily that		(is) easy for Allah			
لِكَيْلَا تَأْسَوْا		عَلَى مَا		فَاتَكُمْ		وَلَا تَفْرَحُوا			
(in order) that you may not grieve		at what		has escaped you		nor rejoice			
بِمَا		ءَاتَاكُمْ		وَاللَّهُ		لَا يُحِبُّ كُلَّ		مُخْتَالٍ	
over that which		He has given to you		and Allah		likes not every		prideful	
								فَخُورٍ	
								boaster	

الَّذِينَ يَبْخُلُونَ وَيَأْمُرُونَ النَّاسَ بِالْبُخْلِ وَمَنْ يَتَوَلَّ فَإِنَّ اللَّهَ هُوَ الْغَنِيُّ الْحَمِيدُ ۚ لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ النَّاسُ بِالْقِسْطِ ۚ وَأَنْزَلْنَا الْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ وَمَنْفَعٌ لِلنَّاسِ وَلِيَعْلَمَ اللَّهُ مَنْ يَنْصُرُهُ وَرُسُلَهُ ۚ

بِالْغَيْبِ إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ ﴿٢٥﴾

24. Those who are misers and enjoin upon people miserliness (Allāh is not in need of their charity). And whosoever turns away (from Faith – Allāh's Monotheism), then Allāh is the Rich (Free of all needs), the Worthy of all praise. 25. Indeed We have sent Our Messengers with clear proofs, and revealed with them the Scripture and the Balance (justice) that mankind may keep up justice. And We brought forth iron wherein is mighty power (in matters of war), as well as many benefits for mankind, that Allāh may test who it is that will help Him (His religion) and His Messengers in the unseen. Verily, Allāh is All-Strong, All-Mighty.

وَمَنْ يَتَوَلَّ	بِالْبُخْلِ	وَيَأْمُرُونَ النَّاسَ	الَّذِينَ يَبْخُلُونَ
and whosoever turns away	miserliness	and enjoin upon people	those who are misers
الْحَمِيدُ ﴿٢٤﴾	الْغَنِيُّ	هُوَ	فَإِنَّ اللَّهَ
the Worthy of all praise	(is) the Rich	[He]	then verily Allah
وَأَنْزَلْنَا مَعَهُمُ	بِالْبَيِّنَاتِ	لَقَدْ أَرْسَلْنَا رُسُلَنَا	
and We have revealed with them	with clear proofs	indeed We have sent Our Messengers	
بِالْقِسْطِ	لِيَقُومَ النَّاسُ	وَالْمِيزَانَ	الْكِتَابَ
justice	that mankind may keep up	and the Balance	the Scripture
لِلنَّاسِ	وَمَنْفَعٌ	بَاسٌ	فِيهِ
for mankind	and benefits	mighty (is) power	wherein
وَرُسُلَهُ	يَنْصُرُهُ	مَنْ	وَلِيَعْلَمَ اللَّهُ
and His Messengers	will help Him	(him) who	and that Allah may know
عَزِيزٌ ﴿٢٥﴾	قَوِيٌّ	إِنَّ اللَّهَ	بِالْغَيْبِ
All-Mighty	(is) All-Strong	verily Allah	in the unseen

وَلَقَدْ أَرْسَلْنَا نُوحًا وَإِبْرَاهِيمَ وَجَعَلْنَا فِي ذُرِّيَّتِهِمَا النُّبُوَّةَ وَالْكِتَابَ فَمِنْهُمْ مُهْتَدٍ  
وَكَثِيرٌ مِنْهُمْ فَسِقُونَ ﴿٢٦﴾ ثُمَّ قَفَّيْنَا عَلَىٰ عِشْرِهِم بِرُسُلِنَا وَقَفَّيْنَا بِعِيسَى ابْنِ  
مَرْيَمَ وَآتَيْنَاهُ الْإِنجِيلَ وَجَعَلْنَا فِي قُلُوبِ الَّذِينَ اتَّبَعُوهُ رَأْفَةً وَرَحْمَةً وَرَهْبَانِيَّةً



أَبْتَدَعُوهَا مَا كُتِبَ عَلَيْهِنَّ إِلَّا ابْتِغَاءَ رِضْوَانِ اللَّهِ فَمَارِعُوهَا حَقَّ رِعَايَتِهَا فَآتَيْنَا  
الَّذِينَ ءَامَنُوا مِنْهُمْ أَجْرَهُمْ وَكَثِيرٌ مِنْهُمْ فَاسِقُونَ ﴿٢٧﴾

26. And indeed, We sent Nūh (Noah) and Ibrāhīm (Abraham), and placed in their offspring Prophethood and Scripture. And among them there are some who are guided; but many of them are *Fāsiqūn* (rebellious, disobedient to Allāh).

27. Then, We sent after them Our Messengers, and We sent ʿĪsā (Jesus), – son of Maryam (Mary), and gave him the Injīl (Gospel). And We ordained in the hearts of those who followed him, compassion and mercy. But the monasticism which they invented for themselves, We did not prescribe for them, but (they sought it) only to please Allāh therewith, but that they did not observe it with the right observance. So, We gave those among them who believed, their (due) reward; but many of them are *Fāsiqūn* (rebellious, disobedient to Allāh).

وَلَقَدْ أَرْسَلْنَا نُوحًا	وَابْرَاهِيمَ	وَجَعَلْنَا	فِي ذُرِّيَّتِهِمَا
and indeed We sent Noah	and Abraham	and We placed	in their offspring
النُّبُوَّةَ	وَالْكِتَابَ	فَمِنْهُمْ	مُهْتَدٍ
Prophethood	and Scripture	and among them	(some are) guided
مِنْهُمْ	فَاسِقُونَ ﴿٢٧﴾	ثُمَّ قَفَّيْنَا	عَلَىٰ آثَرِهِمْ
of them	(are) rebellious	then We sent	on their footsteps
وَقَفَّيْنَا	بِعِيسَى ابْنِ مَرْيَمَ	وَأَتَيْنَاهُ	الْإِنْجِيلَ
and We sent	Jesus son (of) Mary	and gave him	the Gospel
فِي قُلُوبِ	الَّذِينَ	اتَّبَعُوهُ	رَأْفَةً
in (the) hearts	(of) those who	followed him	compassion
وَرَهْبَانِيَّةً	أَبْتَدَعُوهَا	مَا كُتِبَ عَلَيْهَا	
but the monasticism	which they invented (for themselves)	We (did) not prescribe [it]	
عَلَيْهِمْ	إِلَّا ابْتِغَاءَ	رِضْوَانِ اللَّهِ	فَمَا رَعَوْهَا
for them	but (only) seeking	(the) pleasure (of) Allah	but they (did) not observe it
حَقَّ	رِعَايَتِهَا	فَاتَيْنَا	الَّذِينَ ءَامَنُوا
(with the) right	(of) its observance	so We gave	those who believed
		مِنْهُمْ	among them

فَلْيَسِقُونَ ﴿٧٧﴾	مِّنْهُمْ	وَكَثِيرٌ	أَجْرُهُمْ
(are) rebellious	of them	but many	their reward

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَءَامِنُوا بِرَسُولِهِ يُؤْتِكُمْ كِفْلَيْنِ مِنْ رَّحْمَتِهِ وَيَجْعَلْ لَكُمْ نُورًا تَمْشُونَ بِهِ وَيَغْفِرْ لَكُمْ وَاللَّهُ غَفُورٌ رَّحِيمٌ ﴿٧٨﴾ لِّئَلَّا يَعْلَمَ أَهْلُ الْكِتَابِ ءَلَّا يَقْدِرُونَ عَلَى شَيْءٍ مِّنْ فَضْلِ اللَّهِ وَأَنَّ الْفَضْلَ بِيَدِ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿٧٩﴾

28. O you who believe [in Mūsā (Moses) (i.e. Jews) and `Īsā (Jesus) (i.e. Christians)]! Fear Allāh, and believe in His Messenger (Muhammadﷺ), He will give you a double portion of His Mercy, and He will give you a light by which you shall walk (straight). And He will forgive you. And Allāh is Oft-Forgiving, Most Merciful. 29. So that the people of the Scripture (Jews and Christians) may know that they have no power whatsoever over the Grace of Allāh, and that (His) Grace is (entirely) in His Hand to bestow it on whomsoever He wills. And Allāh is the Owner of Great Bounty.

يَا أَيُّهَا	الَّذِينَ ءَامَنُوا	اتَّقُوا اللَّهَ	وَءَامِنُوا	بِرَسُولِهِ	يُؤْتِكُمْ
O (you)	who believe	fear Allah	and believe	in His Messenger	He will give you
كِفْلَيْنِ	مِنْ رَّحْمَتِهِ	وَيَجْعَلْ	لَكُمْ نُورًا	تَمْشُونَ بِهِ	
a double portion	of His Mercy	and He will make	a light for you	by which you shall walk	
وَيَغْفِرْ	لَكُمْ	وَاللَّهُ	غَفُورٌ	رَّحِيمٌ ﴿٧٨﴾	لِّئَلَّا يَعْلَمَ
and He will forgive	you	and Allah	(is) Oft-Forgiving	Most Merciful	so that may know
أَهْلُ	الْكِتَابِ	ءَلَّا يَقْدِرُونَ	عَلَى شَيْءٍ		
(the) people	(of) the Scripture	that they have no power	over anything		
مِّنْ فَضْلِ اللَّهِ	وَأَنَّ الْفَضْلَ	بِيَدِ اللَّهِ	يُؤْتِيهِ		
from (the) Grace (of) Allah	and that the Grace	(is) in Allah's Hand	He bestows it on		
مَنْ يَشَاءُ	وَاللَّهُ	ذُو	الْفَضْلِ	الْعَظِيمِ ﴿٧٩﴾	
whomsoever He wills	and Allah	(is the) Owner	(of) Bounty	Great	