

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."

فَالْوَا	الْمُرْسَلُونَ	أَيْهَا	خَطْبُكُمْ	قَالَ فَمَا	
they said	messengers	0	(is) your purpose	he (Abraham) said then what	
حِجَارَةً	عَلَيْهِمْ	لِنُرْسِلَ	مُجْرِمِينَ	إِنَّا أَرْسَلْنَا	
stones	upon them	to send down	criminals	verily we have been sent	
لِلْمُسْرِفِينَ		رَبِّكَ		مُسَوَّمَةً	
for those who transgress (Allah's limits)		your Lord		of baked clay	
فَمَا وَجَدْنَا	مِنَ الْمُؤْمِنِينَ	فِيهَا	مَنْ كَانَ	فَأَخْرَجْنَا	
but We found not	of the believers	therein	(the one) who was	so We brought out	
إِيَّاهَا	فِيهَا	وَتَرَكَنَا	مِنَ الْمُسْلِمِينَ	بَيْتٍ	غَيْرَ
a sign	in it	and We have left	of the Muslims	one household	except in it
أَرْسَلْنَاهُ	إِذْ	وَفِي مُوسَى	الْأَلَيْمَ	يَخَافُونَ الْعَذَابَ	لِلَّذِينَ
We sent him	when	and in Moses	painful	fear the torment	for those who

بِرْ كِنْهِهِ	فَتَوَلَّ	مُبِينٌ	بِسُلْطَنٍ	إِلَى فِرْعَوْنَ
(along) with his hosts	but he turned away	manifest	with an authority	to Pharaoh
	أَوْ مَجْنُونٌ	وَقَالَ سَاحِرٌ		
	or a madman	and said a sorcerer		

فَأَخْذَنَهُ وَجْهُوْدُهُ فَنَبَذَنَهُمْ فِي الْيَمِّ وَهُوَ مُلِيمٌ ٤١ وَفِي عَادٍ إِذْ أَرْسَلْنَا عَلَيْهِمُ الرِّيحَ الْعَقِيمَ ٤٢ مَا نَذَرَ مِنْ شَيْءٍ أَنْتَ عَلَيْهِ إِلَّا جَعَلْتَهُ كَالْمَرْمِيمِ ٤٣ وَفِي شَمُودَ إِذْ قَيْلَ لَهُمْ تَمْنَعُوا حَتَّى حِينَ ٤٤ فَعَتُوا عَنْ أَمْرِ رَبِّهِمْ فَأَخْذَتْهُمُ الصَّنْعَةُ وَهُمْ يَنْظَرُونَ ٤٥ فَمَا أَسْتَطَعُوْمِ مِنْ قِيَامٍ وَمَا كَانُوا مُنَصِّرِينَ ٤٦ وَقَوْمٌ نُوحٌ مِنْ قَبْلِ إِنْهِمْ كَانُوا قَوْمًا فَاسِقِينَ

40. So, We took him and his hosts, and dumped them into the sea, for he was blameworthy. 41. And in `Ad (there is also a sign) when We sent against them the barren wind; 42. It spared nothing that it reached, but blew it into broken spreads of rotten ruins. 43. And in Thamud (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).

وَهُوَ	فِي الْيَمِّ	فَنَبَذَنَهُمْ	وَجْهُوْدُهُ	فَأَخْذَنَهُ
for he	into the sea	and dumped them	and his hosts	so We took him
الْعَقِيمَ	الرِّيحَ	عَلَيْهِمْ	إِذْ أَرْسَلْنَا	وَفِي عَادٍ
barren	the wind	against them	when We sent	(was) blameworthy
إِلَّا جَعَلَتْهُ	أَنْتَ عَلَيْهِ	مِنْ شَيْءٍ	مَا نَذَرَ	
but it made it	[over] that it reached	anything	it spared not	
لَهُمْ	إِذْ قَيْلَ	وَفِي شَمُودَ	كَالْمَرْمِيمِ	
to them	when it was said	and in Thamud	like something rotten (decayed)	
عَنْ أَمْرٍ		فَعَتُوا	تَمْنَعُوا حَتَّى حِينَ	
[from] (the) Command	but they (insolently) defied		enjoy (yourselves) for a while	

وَهُمْ يَنْظُرُونَ	الصَّاعِقَةُ	فَأَخْذَهُمْ	رَبِّهِمْ
while they were looking	the awful cry	so overtook them	(of) their Lord
وَقَوْمٌ	وَمَا كَانُوا مُنْتَصِرِينَ	مِنْ قِيَامٍ	فَمَا أَسْتَطَعُوا
and (the) people	nor could they help (themselves)	to rise up	then they were not able
فَسِيقِينَ	قَوْمًا	إِنَّهُمْ كَانُوا	نُوحٌ
disobedient (to Allah)	a people	verily they were	before (them)
		مِنْ قَبْلِ	(of) Noah

وَالسَّمَاءَ بَنَيْنَاهَا بِإِيَّادِهِ وَإِنَّا الْمُوَسِّعُونَ ٤٧ وَالْأَرْضَ فَرَشَنَاهَا فَنَعْمَ الْمَهْدُونَ ٤٨ وَمِنْ كُلِّ
شَيْءٍ خَلَقْنَا زَوْجَيْنِ لَعَلَّكُمْ تَذَكَّرُونَ ٤٩ فَقَرُوْا إِلَى اللَّهِ إِنِّي لَكُمْ مِنْهُ نَذِيرٌ مُّنِينٌ ٥٠ وَلَا يَجْعَلُونَ
مَعَ اللَّهِ إِلَهَاءَ أَخْرَى إِنِّي لَكُمْ مِنْهُ نَذِيرٌ مُّنِينٌ ٥١ كَذَلِكَ مَا أَقَ الَّذِينَ مِنْ قَبْلِهِمْ مِنْ رَسُولٍ إِلَّا
قَالُوا سَاحِرٌ أَوْ بَحْرُونٌ ٥٢ أَتَوَاصُوْبِيهِ بَلْ هُمْ قَوْمٌ طَاغُونَ ٥٣ فَتُولَّ عَنْهُمْ فَمَا أَنْتَ بِمُلْوُمٍ

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 – Islamic 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).

لَمُوسِّعُونَ	وَإِنَا	بِإِيَّادِهِ	بَنَيْنَاهَا	وَالسَّمَاءَ
(are) surely extenders	and verily We	with power	We constructed [it]	and the heaven
فَنَعْمَ الْمَهْدُونَ			فَرَشَنَاهَا	وَالْأَرْضَ
then how Excellent Spreaders are (We)			We have spread out [it]	and the earth

فَقِرُّوا	لَعَلَّكُمْ نَذَكِرُونَ	خَلَقْنَا رَوْجَيْنَ	شَيْءٍ	وَمِنْ كُلِّ
so flee	that you may remember	We have created pairs	thing	and of every
مُبَيِّنٌ	نَذِيرٌ	مِنْهُ	لَكُمْ	إِنِّي إِلَى اللَّهِ
plain	a warner	from Him	to you	verily I am (Muhammad) to Allah
نَذِيرٌ	مِنْهُ	لَكُمْ	إِنِّي إِلَّا أَخْرَى إِلَهًا	وَلَا تَجْعَلُوا مَعَ اللَّهِ
a warner	from Him	to you	verily I am	other god and set not up with Allah
مُبَيِّنٌ	مِنْ رَسُولٍ	مِنْ قَبْلِهِمْ	مَا أَفَ الَّذِينَ	كَذَّلَكَ مُبَيِّنٌ
any Messenger	before them	came not (to) those	likewise	plain
يَعْلَمُ	أَتَوَاصَوْا	أَوْ مَجْنُونٌ	إِلَّا قَالُوا سَاحِرٌ	
this (saying)	have they transmitted (to these)?	or a madman	but they said a sorcerer	
عَنْهُمْ	فَوْلَ	طَاغُونَ	قَوْمٌ	بَلْ هُمْ
from them	so turn away	transgressing beyond bounds	(are) a people	nay they
بِمَلْوَمٍ	فَمَمَّا أَنْتَ			
blameworthy	so you (are) not			

وَذِكْرٌ فِيْنَ الْذِكْرِيْ نَفْعُ الْمُؤْمِنِيْنَ ٥٥ وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونَ ٥٦ مَا أَرِيدُ مِنْهُمْ مِنْ رِزْقٍ وَمَا أَرِيدُ أَنْ يُطْعِمُوْنَ ٥٧ إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمُتَّيْنُ ٥٨ فِيْنَ لِلَّذِينَ ظَلَمُوْا ذُنُوبَ مِثْلَ ذُنُوبِ أَصْحَابِهِمْ فَلَا يَسْتَعْجِلُوْنَ ٥٩ فَوْلِ لِلَّذِينَ كَفَرُوْا مِنْ يَوْمِهِمْ الَّذِي يُوعَدُوْنَ ٦٠

55. And remind (by preaching the Qur'an, O Muhammad ﷺ), for verily, the reminding profits the believers. 56. And I (Allah) 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, Allah 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 Allah and His Oneness - Islamic

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

الْمُؤْمِنِينَ	فَإِنَّ الْذِكْرَيْ نَفْعَ	وَذِكْرُ
the believers	for verily the reminding benefits	and remind
لِيَعْبُدُونَ	إِلَّا	وَالْإِنْسَ
that they should worship Me	except	and mankind
إِنَّ اللَّهَ	أَن يُطِعُمُونَ	وَمَا خَلَقْتُ الْجِنَّ
verily Allah	that they should feed Me	and I (Allah) created not the jinn
فَإِنَّ	الْمُتَّيْنُ	مَنْ رَزَقْ
and verily	the Most Strong	مِنْهُمْ مَا أَرِيدُ
ذُنُوبِ	مِثْلِ	ذُنُوبًا هُوَ الرَّازِقُ
(the) portion (of torment)	like	ذُنُوبًا لِلَّذِينَ ظَلَمُوا
لِلَّذِينَ كَفَرُوا	فَوْلَلِ	فَلَا يَسْتَعْجِلُونَ أَصْحَابِهِمْ
to those who disbelieve	then woe	so let them not ask Me to hasten on (of) their friends
الَّذِي يُوعَدُونَ	مِنْ يَوْمِهِمْ	
which they have been promised	from their Day	

سُورَةُ الظُّورِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالظُّورِ ١ وَكَتَبَ مَسْطُورِ ٢ فِي رَقِّ مَنْشُورِ ٣ وَالْبَيْتِ الْمَعْمُورِ ٤ وَالسَّقْفِ
 الْمَرْفُوعِ ٥ وَالْبَحْرِ الْمَسْجُورِ ٦ إِنَّ عَذَابَ رَبِّكَ لَوْقُ ٧ مَّا لَهُ مِنْ دَافِعٍ ٨ يَوْمَ تَمُورُ
 السَّمَاءُ مَوْرًا ٩ وَسَيِّرُ الْجِبَالُ سَيِّرًا ١٠ فَوْلَلِ يَوْمَيْدٍ لِلْمَكَدَّبِينَ ١١ الَّذِينَ هُمْ فِي خَوْضٍ
 يَلْعَبُونَ ١٢ يَوْمَ يَدْعَوْنَ إِلَى نَارِ جَهَنَّمَ دَعًا 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.

الْرَّحِيمُ	الْحَمْدُ	بِسْمِ اللَّهِ
the Most Merciful	the Most Gracious	In the Name (of) Allah
مَنشُورٌ	فِي رَقٍ	مَسْطُورٌ
unrolled	in parchment	Inscribed
وَالْبَرَّ	الْمَرْفُوعُ	وَالسَّقْفُ
and (by) the sea	raised high	and (by) the roof
لَوْقُوعٌ	رِبَكَ	إِنَّ عَذَابَ
(will) surely come to pass	(of) your Lord	verily (the) torment
تَمُورُ السَّمَاءِ	يَوْمٌ	مَّا
(when) the heaven will shake	(on the) Day	مِنْ دَافِعٍ
سَيِّرًا	وَسَيِّرُ الْجَبَالُ	لَهُ
(with) a movement	and the mountains will move away	مَوْرًا
فِي خَوْضٍ يَلْعَبُونَ	هُمْ	يَوْمَئِذٍ
are playing in falsehood	[they]	لِلْمُكَذِّبِينَ
دَعَّا	أَلَّى نَارِ جَهَنَّمَ	يَوْمَ يَدْعُونَ
(with) forceful pushing	(of) Hell	(the) Day (when) they will be pushed down by force

هَذِهِ الْنَّارُ الَّتِي كُنْتُمْ بِهَا تَكَذِّبُونَ ﴿١٤﴾ أَفَسِحْرَ هَذَا أَمْ أَنْتُمْ لَا تُبْصِرُونَ ﴿١٥﴾ أَصْلَوْهَا
 فَاصْبِرُوْا أَوْ لَا تَصْبِرُوْا سَوَاءٌ عَلَيْكُمْ إِنَّمَا تُحَرِّزُونَ مَا كُنْتُمْ تَعْمَلُونَ ﴿١٦﴾ إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ
 وَنَعِيمٍ ﴿١٧﴾ فَنَكِهِنَّ بِمَا أَنَّهُمْ رَبُّهُمْ وَوَقَتُهُمْ رَبُّهُمْ عَذَابُ الْجَحِيمِ ﴿١٨﴾ كُلُّوْا وَأَشْرِيُوْا
 هَنِيَّا بِمَا كُنْتُمْ تَعْمَلُونَ ﴿١٩﴾ مُتَّكِّلِيْنَ عَلَى سُرُرٍ مَّصْفُوفَةٍ وَزَوْجَنَاهُمْ 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 *Muttaqūn* (the pious) will be in Gardens (Paradise) and Delight. 18. Enjoying that which their Lord has bestowed on them, and (the fact that) their Lord saved them from the torment of the blazing Fire. 19. "Eat and drink with happiness because of what you used to do." 20. They will recline (with ease) on thrones arranged in ranks. And We shall marry them to *Hūr* (fair females) with wide lovely eyes.

هَذَا	هَذِهِ	أَفَسِحْرٌ	الَّتِي كُنْتُمْ	الْنَّارُ	هَذِهِ
this	(is) magic?	deny [in it]	which you used to	(is) the Fire	this
أَوْ لَا تَصْبِرُوْا	أَوْ	فَاصْبِرُوْا	أَصْلَوْهَا	أَمْ أَنْتُمْ لَا تُبْصِرُونَ ﴿١٥﴾	هَذِهِ أَنَّهُمْ رَبُّهُمْ وَوَقَتُهُمْ رَبُّهُمْ عَذَابُ الْجَحِيمِ ﴿١٨﴾
be not patient	or	and you be patient (of it)	burn you in it	(do) not see	or you
مَا كُنْتُمْ	إِنَّمَا تُحَرِّزُونَ	عَلَيْكُمْ	سَوَاءٌ		
(for) what you used to	you are only being requited	to you	(it is all the) same		
فَنَكِهِنَّ	وَنَعِيمٍ ﴿١٧﴾	فِي جَنَّاتٍ	إِنَّ الْمُتَّقِينَ	تَعْمَلُونَ ﴿١٩﴾	
enjoying	and Delight	(will be) in Gardens	verily the pious	do	
رَبُّهُمْ	وَوَقَتُهُمْ	رَبُّهُمْ	إِنَّهُمْ	بِمَا	
their Lord	and saved them	their Lord	has bestowed on them	[in] that which	
وَأَشْرِيُوْا هَنِيَّا	كُلُّوْا	الْجَحِيمِ ﴿١٨﴾	عَذَابٌ		
and drink (with) happiness	eat	(of) the blazing Fire	(from the) torment		
عَلَى سُرُرٍ	مُتَّكِّلِيْنَ	تَعْمَلُونَ ﴿١٩﴾	بِمَا كُنْتُمْ		
on thrones	(they will) recline	do	(because) of what you used to		

عَيْنٍ ﴿٣﴾	بُحُورٍ	وَزَوْجَنَاهُمْ	مَصْفُوفَةٍ
(with) wide lovely eyes	to lovely maidens	and We shall marry them	arranged (in ranks)

وَالَّذِينَ إِمَّا مَنَّوا وَإِنْبَعَثُهُمْ ذُرِّيَّتُهُمْ بِإِيمَنِنَ الْحَقَّنَا بِهِمْ ذُرِّيَّتُهُمْ وَمَا أَنْتُمْ هُمْ مِنْ شَيْءٍ
 كُلُّ أَمْرٍ يِمَّا كَسَبَ رَهِينٌ ﴿٢١﴾ وَمَدَدَنَهُمْ بِفَنِكَهَةٍ وَلَحْمٍ مِمَّا يَشْتَهُونَ ﴿٢٢﴾ يَنْتَزِعُونَ فِيهَا كَاسَّا
 لَا لَغْوٌ فِيهَا وَلَا تَأْثِيمٌ ﴿٢٣﴾ وَيَطْوِفُ عَلَيْهِمْ غَلْمَانٌ لَهُمْ كَانَهُمْ لَوْلُوَّهُ مَكْنُونٌ ﴿٢٤﴾

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

الْحَقَّنَا بِهِمْ	بِإِيمَنِنَ	ذُرِّيَّتُهُمْ	وَانْبَعَثُهُمْ	وَالَّذِينَ إِمَّا مَنَّوا
to them shall We join	in Faith	their offspring	and follow them	and those who believe
كُلُّ	مِنْ شَيْءٍ	مِنْ عَمَلِهِمْ	وَمَا أَنْتُمْ هُمْ	ذُرِّيَّتُهُمْ
every	anything	of their deeds	and We shall not decrease them	their offspring
وَمَدَدَنَهُمْ	رَهِينٌ ﴿٢١﴾	بِمَا كَسَبَ	إِمَّا كَسَبَ	أَمْرٌ يِمَّا
and We shall provide them	(is) a pledge	for that which he has earned	for that which he has earned	person
فِيهَا	يَنْتَزِعُونَ	مِمَّا يَشْتَهُونَ	وَلَحْمٍ	بِفَنِكَهَةٍ
therein	they shall pass from hand to hand	from what they desire	and meat	with fruit
عَلَيْهِمْ	وَيَطْوِفُ	وَلَا تَأْثِيمٌ ﴿٢٣﴾	لَا لَغْوٌ	كَاسَّا
on them	and will go round	and no sin	therein	a (wine) cup
مَكْنُونٌ ﴿٢٤﴾	لَوْلُوٌّ	كَانَهُمْ	لَهُمْ	غَلْمَانٌ
preserved	(were) pearls	as if they	for them	boy-servants

وَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَسَاءَلُونَ ﴿٢٥﴾ قَالُوا إِنَّا كُنَّا نَقْبُلُ فِي أَهْلِنَا مُشْفِقِينَ فَمَنْ

اللَّهُ عَلَيْنَا وَوَقَنَا عَذَابَ السَّمُومِ ٢٧ إِنَّا كُنَّا مِنْ قَبْلِ نَدْعُوهُ إِنَّهُ هُوَ الْبَرُّ
الرَّحِيمُ ٢٨ فَذَكِّرْ فَمَا أَنْتَ بِنِعْمَتِ رَبِّكَ بِكَاهِنٍ وَلَا مُجْنُونٍ ٢٩ أَمْ يَقُولُونَ شَاعِرٌ
تَرَبَّصُ بِهِ رَبِّ الْمَنْوَنِ 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!"

إِنَّا كُنَّا	قَالُوا	عَلَى بَعْضٍ يَتَسَاءَلُونَ	وَأَقْبَلَ بَعْضُهُمْ
verily we were	they will say	to others questioning	and some of them draw near
عَلَيْنَا	فَمَنْ أَنْتَ	مُشْفِقِينَ	قَبْلُ
to us	so Allah has been gracious	afraid	in our families
مِنْ قَبْلُ	إِنَّا كُنَّا	السَّمُومِ	وَوَقَنَا
before	verily we used to	(of) the Fire	(from the) torment
الرَّحِيمُ	هُوَ الْبَرُّ	إِنَّهُ	نَدْعُوهُ
the Most Merciful	[He] (is) the Most Kind	verily He	invoke Him (Alone)
بِكَاهِنٍ	رَبِّكَ	فَمَا أَنْتَ	فَذَكِّرْ
a soothsayer	(of) your Lord	بِنِعْمَتِ	therefore remind (and preach)
رَبِّ الْمَنْوَنِ	تَرَبَّصُ بِهِ	أَمْ يَقُولُونَ شَاعِرٌ	وَلَا مُجْنُونٍ
some calamity (by time)	we await for him	or do they say a poet	nor a madman

قُلْ تَرَبَّصُوا فِي مَعَكُمْ مِنْ الْمُرَبِّصِينَ ٣١ أَمْ تَأْمِرُهُمْ أَحَلَّمُهُمْ بِهَذَا أَمْ هُمْ قَوْمٌ طَاغُونَ
أَمْ يَقُولُونَ نَقُولَهُ بَلْ لَا يُؤْمِنُونَ ٣٢ فَلَيَأْتُو بِمَحْدِيثٍ مِثْلِهِ إِنْ كَانُوا صَدِقِينَ ٣٣ أَمْ خَلَقُوا

مِنْ عَيْرِ شَيْءٍ أَمْ هُمُ الْخَلِقُونَ ٢٥ أَمْ خَلَقُوا السَّمَاوَاتِ وَالْأَرْضَ بَلْ لَا يُوْقِنُونَ أَمْ
عِنْدَهُمْ خَرَائِنٌ رِّبَكَ أَمْ هُمُ الْمُصْيَطِرُونَ ٢٦

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?

أَمْ تَأْمِرُهُمْ	مِنْ الْمُتَّرِبِصِينَ ٢٣	مَعَكُمْ	تَرِبَّصُوا فَإِنِّي	قُلْ
or do command them	among the waiters	with you	wait for indeed I am	say
أَمْ يَقُولُونَ	طَاغُونَ ٢٧	قَوْمٌ	أَمْ هُمْ	أَحَلَّمُهُمْ
or do they say	transgressing all bounds	a people	or (are) they	بِهَذَا
مِثْلِهِ	فَلَمْ يَأْتُوا	لَا يُؤْمِنُونَ ٢٨	بَلْ	نَفَّوْلَهُ
like it	a recitation	let them then produce	they believe not	nay
أَمْ هُمْ	شَيْءٌ	مِنْ عَيْرِ	أَمْ خَلَقُوا	إِنْ كَانُوا صَادِقِينَ ٢٩
or they	thing	by no	or were they created	if they are truthful
بَلْ	وَالْأَرْضَ	أَمْ خَلَقُوا السَّمَاوَاتِ	الْخَلِقُونَ ٣٠	
nay	and the earth	or did they create the heavens		(were) the creators
رَبِّكَ	خَرَائِنٌ	أَمْ عَنْهُمْ	لَا يُوْقِنُونَ ٣١	
(of) your Lord	(the) treasures	or (are) with them		they have no firm Belief
	الْمُصْيَطِرُونَ ٣٢	أَمْ هُمْ		
		the tyrants	or (are) they	

أَمْ هُمْ سَلَمٌ يَسْتَمِعُونَ فِيهِ فَلَيَاتٍ مُسْتَمِعُهُمْ بِسُلْطَنٍ مُّبِينٍ ٣٣ أَمْ لَهُ الْبَنَتُ وَلَكُمُ الْبَنُونَ

أَمْ تَسْأَلُهُمْ أَجْرًا فَهُم مِنْ مَغْرِمٍ مُشْقَلُونَ ٤١ أَمْ عِنْدَهُمُ الْغَيْبُ فَهُمْ يَكْتُبُونَ ٤٢ أَمْ يُرِيدُونَ كِيدَّاً
 فَالَّذِينَ كَفَرُوا هُمُ الْمَكِيدُونَ ٤٣ أَمْ لَهُمْ إِلَهٌ غَيْرُ اللَّهِ سُبْحَنَ اللَّهِ عَمَّا يُشْرِكُونَ ٤٤ وَإِنْ يَرَوْا كَسْفًا
 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!"

فَلَيْأَتِ مُسْتَمِعُهُمْ	يَسْتَمِعُونَ فِيهِ	سُلْطَوْنَ	هُمْ	أَمْ
then let their listener produce	by (means of) which they listen	a stairway	have they	or
أَبْنَوْنَ ٤١	وَلَكُمْ ٤٢	الْبَنْتُ ٤٣	لَهُ ٤٤	أَمْ ٤٤
sons	and you have	daughters	has He	or
مُشْقَلُونَ ٤١	مِنْ مَغْرِمٍ ٤٢	فَهُمْ ٤٣	أَجْرًا ٤٤	أَمْ تَسْأَلُهُمْ ٤٥
(are) burdened	with a load of debt	so (that) they	a wage	or you ask from them
أَمْ يُرِيدُونَ كِيدَّاً ٤١	فَهُمْ يَكْتُبُونَ ٤٢	الْغَيْبُ ٤٣	عِنْدَهُمْ ٤٤	أَمْ عِنْدَهُمْ ٤٥
or do they intend a plot	and they write (it) down	(is) the Unseen		or with them
إِلَهٌ ٤١	هُمْ ٤٢	أَمْ ٤٣	الْمَكِيدُونَ ٤٣	فَالَّذِينَ كَفَرُوا ٤٤
a god	have they	or	(in) a plot	(are) themselves but those who disbelieve
عَمَّا يُشْرِكُونَ ٤٣				عِنْرُ اللَّهِ ٤٤
from (all) that they ascribe as partners (to Him)				Glorified (is) Allah other than Allah
يَقُولُوا ٤٤	سَاقِطًا ٤٤	مِنَ السَّمَاءِ ٤٤		وَإِنْ يَرَوْا كَسْفًا ٤٥
they would say	falling down	of the heaven		and if they were to see a piece

مَرْكُومٌ	سَحَابٌ
gathered in heaps	clouds

فَدَرْهُمْ حَتَّىٰ يُلْقَوْا يَوْمَهُمُ الَّذِي فِيهِ يَصْعَقُونَ ٤٥٠ يَوْمٌ لَا يُغْنِي عَنْهُمْ كِيدُهُمْ شَيْئًا وَلَا هُمْ يُنْصَرُونَ ٤٦٠ وَإِنَّ لِلَّذِينَ ظَلَمُوا عَذَابًا دُونَ ذَلِكَ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْمَلُونَ ٤٧٠ وَاصْبِرْ لِحُكْمِ رِبِّكَ ٤٨٠ فَإِنَّكَ بِأَعْيُنِنَا وَسَيْحَ بِحَمْدِ رِبِّكَ حِينَ نَقْوُمُ ٤٩٠ وَمِنَ الْيَلِ فَسِيْحُهُ وَإِدْبَرَ النُّجُومُ ٥٠٠

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.

يَصْعَقُونَ	فِيهِ	الَّذِي	حَتَّىٰ يُلْقَوْا يَوْمَهُمْ	فَدَرْهُمْ
they will sink into a fainting	in [it]	which	till they meet their Day	so leave them
وَلَا هُمْ يُنْصَرُونَ	شَيْئًا	كِيدُهُمْ	عَنْهُمْ	يَوْمٌ لَا يُغْنِي
nor will they be helped	at all	their plotting	[from] them	(the) Day (when) shall not avail
ذَلِكَ	دُونَ	عَذَابًا	لِلَّذِينَ ظَلَمُوا	وَإِنَّ
this	before	(there is) a punishment	for those who do wrong	and verily
رَبِّكَ	لِحُكْمِ	وَاصْبِرْ	لَا يَعْلَمُونَ	وَلَكِنَّ أَكْثَرَهُمْ
(of) your Lord	for (the) Decision	so wait patiently	know not	[and] but most of them
رَبِّكَ	بِحَمْدِ	وَسَيْحَ	بِأَعْيُنِنَا	فَإِنَّكَ
(of) your Lord	with (the) Praises	and glorify	(are) under Our Eyes	for verily you
فَسِيْحُهُ	وَمِنَ الْيَلِ	حِينَ نَقْوُمُ		
also glorify Him	and in (a part of) the night		when you get up (from sleep)	
أَنْجُومُ		وَإِدْبَرَ		
(of) the stars		and (at the) setting		

سُورَةُ النَّجْمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالنَّجْمِ إِذَا هَوَىٰ ۝ مَاضِلَّ صَاحِبُكُمْ وَمَا يَعْوَىٰ ۝ وَمَا يَنْطِقُ عَنْ أَهْوَىٰ ۝ إِنَّهُ إِلَّا وَحْيٌ
يُوحَىٰ ۝ عَالَمٌ شَدِيدُ الْقُوَىٰ ۝ ذُو مِرَّةٍ فَاسْتَوَىٰ ۝ وَهُوَ بِالْأَعْلَىٰ ۝ شَمَّ دَنَافَدَلَّ
فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَىٰ ۝ فَأَوْحَىٰ إِلَى عَبْدِهِ مَا أَوْحَىٰ ۝

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 [Jibrāīl (Gabriel)]. 6. One free from any defect in body and mind then he (Jibrāīl – Gabriel in his real shape as created by Allāh) rose and became stable. 7. While he [Jibrāīl (Gabriel)] was in the highest part of the horizon, 8. Then he [Jibrāīl (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 Jibrāīl (Gabriel)] whatever He revealed.

الْتَّحْمِيرُ	الْمَرْجَنُ	بِسْمِ اللَّهِ
the Most Merciful	the Most Gracious	In the Name (of) Allah
مَا ضَلَّ صَاحِبُكُمْ	إِذَا هَوَىٰ	وَالنَّجْمِ
your companion has neither gone astray	when it goes down (vanishes)	by the star
إِنْ هُوَ	عَنْ أَهْوَىٰ	وَمَا يَنْطِقُ
it (is) not	of (his own) desire	نَهْرَهُ
شَدِيدُ	عَالَمٌ	إِلَّا وَحْيٌ يُوحَىٰ
(by one) mighty	he has been taught (this Quran)	ذُو مِرَّةٍ
وَهُوَ	فَاسْتَوَىٰ	الْقُوَىٰ
while he	then he rose (and became stable)	پوسِرِنَس

فَنَدَلَى	دَنَا	الْأَعُلَى	بِالْأَفْوَقِ
and came closer	then he approached	the highest (part)	(was) in the horizon
فَأَوْحَى	أَوْ أَدْنَى	قَوْسَيْنِ	فَكَانَ قَابَ
so He (Allah) revealed	or nearer	(of) two bows length	and was (at) a distance
مَا أَوْحَى			إِلَى عَبْدِهِ
whatever He revealed			to His slave

مَا كَذَبَ الْفَوَادُ مَا رَأَى ۖ ۖ أَفَتَمْرُونَهُ عَلَىٰ مَا يَرَىٰ ۖ ۖ وَلَقَدْ رَأَهُ نَزْلَةً أُخْرَىٰ ۖ ۖ عِنْدَ سِدْرَةِ
الْمُنْتَهَىٰ ۖ ۖ عِنْدَهَا جَنَّةُ الْمَلَوِىٰ ۖ ۖ إِذْ يَغْشَى الْسِدْرَةَ مَا يَغْشَىٰ ۖ ۖ مَا زَاغَ الْبَصَرُ وَمَا طَغَىٰ ۖ ۖ لَقَدْ
رَأَىٰ مِنْ إِيمَانِ رَبِّهِ الْكُبْرَىٰ ۖ ۖ أَفَرَأَيْتُمُ الْكَنْتَ وَالْعَزَّىٰ ۖ ۖ وَمَنْوَةَ الْثَالِثَةَ الْأُخْرَىٰ ۖ ۖ أَلْكُمْ
الْذَّكْرُ وَلَهُ الْأَلْأَنَىٰ ۖ ۖ تِلْكَ إِذَا قِسْمَةً ضَيَّزَتْ ۖ ۖ

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

عَلَىٰ مَا يَرَىٰ	أَفَتَمْرُونَهُ	مَا رَأَىٰ	مَا كَذَبَ الْفَوَادُ
about what he saw	(will) you then dispute with him?	what he saw	the heart lied not
سِدْرَةٌ	عِنْدٌ	أُخْرَىٰ	وَلَقَدْ رَأَهُ
a lote tree	near	another	(at) descent

إِذْ يَعْشَىٰ	١٥	الْمَأْوَىٰ	جَنَّةٌ	عِنْدَهَا	الْمُتَنَاهِىٰ
when that covered	(of) Abode	(is the) Paradise	near it	(of) the utmost boundary	
مَا زَاغَ الْبَصَرُ	١٦	مَا يَغْشَىٰ	١٧	الْسَّدَرَةُ	
the sight turned not aside		which covered (it)		the lotus tree	
رَبِّهِ	١٨	مِنْ أَيْمَاتِ	لَقَدْ رَأَىٰ	وَمَا طَغَىٰ	١٩
(of) his Lord	of (the) Signs	indeed he did see	nor it transgressed	(beyond the limit)	
الثَّالِثَةُ	٢٠	وَمَنْوَةٌ	وَالْعَزِيزُ	أَفَرَأَيْتُمُ الَّذِتَ	الْكَبِيرَ
the third	and Manat	and Al-Uzza	(have) you then considered Al-Lat?		the Greatest
إِذَا	٢١	الْأُنْثَىٰ	وَلَهُ	الذَّكَرُ	الْأُخْرَىٰ
then	that	the females	and for Him	the males	other
	٢٢	صِيرَىٰ	قِسْمَةٌ		
		most unfair	(is) a division		

إِنْ هِيَ إِلَّا أَسْمَاءٌ سَمَّيْتُمُوهَا أَنْتُمْ وَإِبْرَأُوكُمْ مَا أَنْزَلَ اللَّهُ بِهَا مِنْ سُلْطَنٍ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَمَا تَهْوَى الْأَنْفُسُ وَلَقَدْ جَاءَهُمْ مِنْ رَبِّهِمْ أَهْدَىٰ ٢٣ أَمْ لِلْإِنْسَنِ مَا تَمَنَّىٰ ٢٤ فَلِلَّهِ الْآخِرَةُ وَالْأُولَىٰ ٢٥ وَكَمْ مِنْ مَلَكٍ فِي السَّمَاوَاتِ لَا تُغْنِي شَفَاعَتُهُمْ شَيْئًا إِلَّا مِنْ بَعْدِ أَنْ يَأْذَنَ اللَّهُ لِمَنْ يَشَاءُ وَبِرْضَىٰ 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.

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

إِلَّا الظَّنَّ	إِنْ يَتَّبِعُونَ	مِنْ سُلْطَنٍ	هَا	مَا أَنْزَلَ اللَّهُ
but a guess	they follow not	any authority	for which	Allah has not sent down
مِنْ رَّبِّهِمْ	وَلَقَدْ جَاءَهُمْ	تَهْوَى الْأَنفُسُ	وَمَا	
from their Lord	and surely has come to them	their souls desire	and that which	
فِلَلَهِ	مَا تَمَنَّ	لِلْإِنْسَنِ	أَمْ	الْهُدَى
but to Allah (belongs)	what he wishes	(shall) man have	or	the guidance
مِنْ مَلَكٍ	وَكَمْ	وَالْأُولَى	الْآخِرَةُ	
[of] angels	and how many	and the first (the world)	the last (the Hereafter)	
مِنْ بَعْدِ	إِلَّا	شَيْئًا	لَا تُغْنِي شَفْعُهُمْ	فِي السَّمَاوَاتِ
after	except	at all	whose intercession will not avail	in the heavens
وَرَضِيَ	لِمَنْ يَشَاءُ	أَنْ يَأْذَنَ اللَّهُ		
and is pleased with	for whom He wills	[that] Allah has given leave		

إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ لَيُسَمُّونَ الْمَلِئَكَةَ سَمِيَّةَ الْأَنْثَىٰ وَمَا هُمْ بِهِ مِنْ عَلِمٍ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنَّ الظَّنَّ لَا يُغْنِي مِنَ الْحَقِّ شَيْئًا فَأَعْرِضْ عَنْ مَنْ تَوَلَّ عَنْ ذِكْرِنَا وَلَمْ يُرِدْ إِلَّا الْحَيَاةَ الدُّنْيَا ذَلِكَ مَبْلَغُهُمْ مِنَ الْعِلْمِ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِمَنْ أَهْتَدَىٰ وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ لِيَجْزِيَ الَّذِينَ أَسْتُوْا بِمَا عَمِلُوا وَبِجَزِيَ الَّذِينَ أَحْسَنُوا بِالْحُسْنَىٰ

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'ân) 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 Allâh 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).

نَسْمِيَةً	لَيُسَمِّونَ الْمَلَائِكَةَ	يَالْآخِرَةِ	لَا يُؤْمِنُونَ	إِنَّ الَّذِينَ
(with) names	name the angels	in the Hereafter	believe not	verily those who
إِنْ يَتَّبِعُونَ	مِنْ عِلْمٍ	بِهِ	لَهُمْ	وَمَا
they (do) not follow	any knowledge	thereof	they have	but not
شَيْئًا	مِنَ الْحَقِّ	لَا يُغْنِي	وَإِنَّ الظَّنَّ	إِلَّا الظَّنُّ
at all	for the truth	(does) not substitute	and verily the guess	but a guess
وَلَمْ يُرِدْ	عَنْ ذِكْرِنَا	عَنْ مَنْ تَوَلَّ	فَأَعْرِضْ	
and he desires not	from Our Reminder	from (him) who turns away	therefore withdraw	
إِنَّ رَبَّكَ	مِنْ عَلَمِ	مَبْلَغُهُمْ	ذَلِكَ	إِلَّا الْحَيَاةَ
verily your Lord	of knowledge	(is) their highest point	that	(of) this world
أَعْلَمُ	وَهُوَ	بِمَنْ ضَلَّ	أَعْلَمُ	هُوَ
knows best	and He	from His path	(him) who goes astray	knows best (it is) He (Who)
فِي السَّمَاوَاتِ	وَلِلَّهِ مَا		بِمَنِ اهْتَدَى	
(is) in the heavens	and to Allah (belongs all) that		(him) who receives guidance	
الَّذِينَ أَسْءَلُوا	لِيَجْرِي	فِي الْأَرْضِ	وَمَا	
those who do evil	that He may requite	(is) in the earth	and (all) that	
بِالْحُسْنَى	الَّذِينَ أَحْسَنُوا	وَيَجْرِي	بِمَا عَمِلُوا	
with goodness	those who do good	and reward	with that which they have done	

الَّذِينَ يَجْتَنِبُونَ كَبَرَ الْإِثْمِ وَالْفَوَاحِشَ إِلَّا لَلَّمَّا إِنَّ رَبَّكَ وَاسْعَ الْمَغْفِرَةَ هُوَ أَعْلَمُ بِكُمْ إِذْ أَنْشَأَكُمْ مِنَ الْأَرْضِ وَإِذَا نَتَّمْ أَجْنَانَهُ فِي بُطُونِ أَمْهَاتِكُمْ فَلَا تَرْكُوا أَنْفُسَكُمْ هُوَ أَعْلَمُ بِمَنِ اتَّقَىٰ ٢٥ أَفَرَأَيْتَ الَّذِي تَوَلَّ ٢٦ وَأَعْطَى قَلِيلًا وَأَكْدَى ٢٧ أَعْنَدَهُ عِلْمُ الْغَيْبِ فَهُوَ يَرَىٰ ٢٨ أَمْ لَمْ يَنْتَبِعَا فِي صُحُفِ مُوسَىٰ ٢٩ وَإِبْرَاهِيمَ الَّذِي وَقَّٰ ٣٠

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

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

إِلَّا لَّمْ	وَالْفَوَاحِشَ	كَبِيرَ الْإِثْمِ	الَّذِينَ يَجْتَنِبُونَ
except the small faults	and illegal sexual contact	sins	great
أَنْشَأَكُمْ	إِذْ يَعْلَمُ	الْمَغْفِرَةُ هُوَ	وَسِعٌ وَإِنَّ رَبَّكَ
He created you	when you	knows well	(is) of vast
أُمَّهَتِكُمْ	فِي بُطُونِ	أَجْنَنَةٌ	مِنْ الْأَرْضِ
(of) your mothers	in (the) wombs	(were) fetuses	وَإِذْ أَنْتُمْ
بِمَنِ اتَّقَىٰ	أَعْلَمُ	أَنْتُمْ	فَلَا تُرْكُوا أَنفُسَكُمْ
(him) who fears (Allah)	knows best	He	so ascribe not purity (to) yourselves
وَأَكْدَىٰ	وَأَعْطَىٰ قَلِيلًا	الَّذِي تَوَلَّ	أَفَرَأَيْتَ
then stopped (giving)	and gave a little	him who turned away	(did) you observe?
أَمْ	فَهُوَ يَرَىٰ	الْغَيْبُ	أَعْنَدَهُ
or	so (that) he sees	(of) the Unseen	(the) knowledge
مُوسَىٰ	فِي صُحُفٍ	بِمَا	لَمْ يُبَدِّلْ
(of) Moses	(is) in (the) Pages (Scripture)	with what	is he not informed
الَّذِي وَفَقَ		وَإِبْرَاهِيمَ	
who fulfilled (his covenant)		and (of) Abraham	

الَّذِي وَرَأَهُ وَرَأَهُ أَخْرَىٰ ٢٨ وَأَنَّ لَيْسَ لِلْإِنْسَنِ إِلَّا مَا سَعَىٰ ٢٩ وَأَنَّ سَعْيَهُ سُوفَ يُرَىٰ ٣٠
يُحْزِنُهُ الْجَزَاءُ الْأَوَّلُ ٣١ وَأَنَّ إِلَيْ رَبِّكَ الْمُنْتَهَىٰ ٣٢ وَأَنَّهُ هُوَ أَضْحَكَ وَأَبْكَ ٣٣ وَأَنَّهُ هُوَ
أَمَاتَ وَأَحْيَا ٣٤ وَأَنَّهُ خَلَقَ الرَّوْجَيْنَ الْذَّكَرَ وَالْأُنْثَىٰ ٣٥ مِنْ نُطْفَةٍ إِذَا تُمْنَىٰ ٣٦ وَأَنَّ عَلَيْهِ النَّسَاءُ

الآخرى ﴿٤٨﴾ وَأَنَّهُ هُوَ أَغْنَىٰ وَأَقْنَىٰ وَأَنَّهُ هُوَ رَبُّ الشِّعْرَىٰ ﴿٤٩﴾ وَأَنَّهُ أَهْلُكَ عَادًا الْأَوَّلَىٰ ﴿٥٠﴾ وَتَمُودُ أَفْمَا أَبْقَىٰ ﴿٥١﴾ وَقَوْمٌ نُوحٌ مِنْ قَبْلِ إِنْتَهَىٰ كَانُوا هُمْ أَظْلَمُ وَأَطْغَىٰ

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 `Ād (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	٢٨٦	أُخْرَى	وِزْرٌ	أَلَا نَزَرٌ وَازْرَةٌ
and that (there) is not	(of) another	(the) burden	that no burdened person shall bear	
سَوْفَ يُرَى		وَأَن سَعَيْهُ		إِلَّا مَا سَعَى
soon will be seen		and that his striving (deeds)	but what he strives for	for man
إِلَى رَبِّكَ	٢٨٧	الْأَوْفَى	الْجَزَاءُ	ثُمَّ يُجْزَى
to your Lord	and that	full	(the) recompense	then he will be recompensed for it
وَأَنَّهُ	٢٨٨	وَابْكَى	هُوَ أَضْحَى	وَأَنَّهُ
and that	and makes weep	(it is) He (Allah) Who makes laugh	and that	(is) the End
الرَّوَّاجِينَ		وَأَنَّهُ خَلَقَ	وَأَحْيَا	هُوَ أَمَاتَ
the pairs	and that He (Allah) creates	and gives life	(it is) He (Allah) Who causes death	
عَلَيْهِ	٢٨٩	إِذَا تُمْنَى	مِنْ نُطْفَةٍ	وَالْأَنْثَى
upon Him	and that	when it is emitted	from a drop of semen	and female
				male

هُوَ أَغْنٌ	وَأَنْهُ	الْأُخْرَى	النَّشَأَةُ
(it is) He (Allah) Who gives much	and that	another	(is) the bringing forth
رَبُّ الْشَّعْرَى	هُوَ	وَأَنْهُ	وَأَقْنَى
(is the) Lord (of) Sirius	He (Allah)	and that	or gives little
وَثَمُودًا	الْأُولَى	عَادًا	وَأَنَّهُ أَهْلَكَ
and Thamud (people)	the former	Ad (people)	and that (it is) He (Allah) Who destroyed
إِنَّهُمْ كَانُوا	مِنْ قَبْلٍ	نُوحٌ	وَقَوْمٌ
verily they were	aforetime	(of) Noah	and (the) people
			فَمَا أَبْقَى
	وَأَطْعَنَى	أَظْلَمُ	هُمْ
	and more rebellious (and transgressing)	more unjust	[they]

وَالْمُؤْنِفَةَ أَهْوَى ٥٣ فَغَشَّهَا مَا غَشَّى ٥٤ فِيَّ إِلَاءِ رَبِّكَ نَسْمَارَى ٥٥ هَذَا نَذِيرٌ مِّنَ النَّذْرِ
 الْأُولَى ٥٦ أَرَفَتْ الْأَرْزَفَةُ ٥٧ لَيْسَ لَهَا مِنْ دُونِ اللَّهِ كَاشِفَةٌ ٥٨ أَفَمِنْ هَذَا الْحَدِيثِ تَعْجَبُونَ
 وَتَضَحَّكُونَ وَلَا تَبْكُونَ ٥٩ وَأَنْتُمْ سَمِدُونَ ٦٠ فَاسْجُدُوا لِلَّهِ وَاعْبُدُوا ٦١

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

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

لَهَا يَسَّ	أَرِفَتِ الْأَزِفَةُ	الْأُولَى	مِنَ النُّذْرِ
(there) is not for it	the Day of Resurrection draws near	of old	of the warners
وَتَضَحَّكُونَ	الْحَدِيثِ تَعْجَبُونَ	أَفَنْ هَذَا	مِنْ دُونِ اللَّهِ كَاشِفَةُ
and you laugh (at it)	recitation you wonder	(do) then at this?	any remover
سَمِدُونَ		وَأَنْتُمْ	وَلَا تَكُونَ
(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 وَانْشَقَ الْقَمَرُ ۚ وَإِنْ يَرَوْا إِيَّاهُ يُعْرِضُوا وَيَقُولُوا سِحْرٌ مُسْتَمِرٌ ۚ
وَكَذَّبُوا وَاتَّبَعُوا أَهْوَاءَهُمْ وَكُلُّ أَمْرٍ مُسْتَقِرٌ ۚ وَلَقَدْ جَاءَهُم مِنْ
الْأَنْبَاءِ مَا فِيهِ مُرْدَجَرٌ ۚ حَتَّىٰ مَمْلَكَةٌ بَلَغَةٌ فَمَا تَغِنِّ النُّذْرُ ۚ فَتُولَّ عَنْهُمْ يَوْمٌ
يَدْعُ الْدَّاعِ إِلَىٰ شَيْءٍ نُكَرٌ ۚ خَشَعَا أَبْصَرُهُمْ يَخْرُجُونَ مِنَ الْأَجَدَاثِ كَانُوكُمْ جَرَادٌ
مُنْتَشِرٌ ۚ مُهْطِعِينَ إِلَى الْدَّاعِ يَقُولُ الْكُفَّارُونَ هَذَا يَوْمٌ عَسِيرٌ ۚ كَذَّبَتْ قَبْلَهُمْ قَوْمٌ نُوحٌ
فَكَذَّبُوا أَعْبَدُنَا وَقَالُوا مَجْنُونٌ وَأَرْدَجْرَ

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.

الرَّحِيمُ	الرَّحِيمُ	بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
the Most Merciful	the Most Gracious	In the Name (of) Allah
وَإِنْ يَرَوْاْءَيْهِ	وَأَنْشَقَ الْقَمَرُ	أَقْرَبَتِ السَّاعَةُ
and if they see a sign	and the moon has been cleft asunder	the Hour has drawn near
وَكَذَّبُواْ	مُسْتَمِرٌ	وَيَقُولُواْ سِحْرٌ
and they denied	continuous	they turn away
مُسْتَقْرِرٌ	أَمْرٌ	وَاتَّبَعُواْ أَهْوَاءَهُمْ
(will be) settled	matter	and followed their own lusts
حِكْمَةٌ	فِيهِ مُرْدَجٌ	وَلَقَدْ جَاءَهُمْ
wisdom	(is) deterrence	مِنَ الْأَبْيَاءِ مَا
يَوْمٌ	عَنْهُمْ	فَمَا تَغْنِي النُّذُرُ
(the) Day	فَتَوَلَّ	بِنَلْغَةٍ
أَبْصَرُهُمْ	خُشَّعًا	فَمَا تَغْنِي النُّذُرُ
their eyes	(will be) humbled	إِلَى شَيْءٍ
حَسْنًا	نُكُرٌ	يَدْعُ الدَّاعَ
hastening	terrific	إِلَى شَيْءٍ
مُهَطِّعِينَ	جَرَادٌ	يَدْعُ الدَّاعَ
spread abroad	(were) locusts	كَانُوهُمْ
يَخْرُجُونَ مِنَ الْأَجَادِاثِ	إِلَى شَيْءٍ	يَخْرُجُونَ مِنَ الْأَجَادِاثِ
denied before them	hard	هَذَا يَوْمُهُمْ
كَذَّبُهُمْ	عَسْرٌ	هَذَا يَوْمُهُمْ
قَبْلَهُمْ	يَوْمٌ	هَذَا يَوْمُهُمْ
		يَقُولُ الْكَفَرُونَ
		إِلَى الدَّاعَ
		يَقُولُ الْكَفَرُونَ
		إِلَى الدَّاعَ
		إِلَى الدَّاعَ

وَقَالُوا مَجْنُونٌ	فَكَذَبُوا عَبْدَنَا	نُوحٌ	قَوْمٌ
and said a madman	and they rejected Our slave	(of) Noah	(the) people
وَأَزْدَجَرَ			
and he was (insolently) rebuked (and threatened)			

فَدَعَ رَبَّهُ أَنِّي مَغْلُوبٌ فَانْتَصِرْ ١٠ فَفَتَحْنَا أَبْوَابَ السَّمَاءِ بِمَا إِنْهِيَرْ ١١ وَفَجَرْنَا الْأَرْضَ عَيْوَنَا فَالْتَّقَى الْمَاءُ عَلَى أَمْرِ قَدْ قَدْرَ ١٢ وَحَمَلْنَاهُ عَلَى ذَاتِ الْوَجْهِ وَدُسْرِ ١٣ تَجْرِي بِأَعْيُنِنَا جَزَاءً لِمَنْ كَانَ كُفِّرَ ١٤ وَلَقَدْ تَرَكْنَاهَا آيَةً فَهَلْ مِنْ مُذَكَّرِ ١٥ فَكَيْفَ كَانَ عَذَابِي وَنُذُرِ ١٦ وَلَقَدْ يَسَّرْنَا الْقُرْءَانَ لِلَّذِكْرِ فَهَلْ مِنْ مُذَكَّرِ 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)?

فَانْتَصَرْ	مَغْلُوبٌ	أَنِّي	فَدَعَا رَبَّهُ
so help (me)	have been overcome	indeed I	then he invoked his Lord
مِنْهِيَرْ	بِمَا	الْسَّمَاءِ	فَفَتَحْنَا أَبْوَابَ
pouring forth	with water	(of) the heaven	
فَالْتَّقَى الْمَاءُ	عَيْوَنَا	وَفَجَرْنَا الْأَرْضَ	
so the waters met	springs	and We caused to gush forth from the earth	
الْوَجْهِ	عَلَى ذَاتِ	وَحَمَلْنَاهُ	قَدْ قَدْرَ
(of) planks	on (a ship) made	and We carried him	[verily] predestined
			عَلَى أَمْرِ
			لِمَنْ

كُفَّرَ <small>١١</small>	لَمْنَ كَانَ	جَرَاءَ	تَجْرِي بِأَعْيُنِنَا	وَدُسُرٌ <small>١٢</small>
rejected	for (him) who had been	a reward	floating under Our Eyes	and nails
مِنْ مَذَكُورٍ <small>١٣</small>	فَهَلْ	إِيَّاهُ	وَلَقَدْ تَرَكْنَاهَا	
any that will remember	then (is there)?	(as) a sign	and indeed We have left this	
وَلَقَدْ يَسَرَنَا الْقُرْءَانَ <small>١٤</small>	وَنَذِرٌ <small>١٥</small>	عَذَابٍ <small>١٦</small>	فَكِيفَ كَانَ <small>١٧</small>	
and We have indeed made the Quran easy	and My Warnings	My torment	then how was	
مِنْ مَذَكُورٍ <small>١٨</small>	فَهَلْ	لِلذِّكْرِ <small>١٩</small>		
any who will remember	then (is there)?	to understand (and remember)		

كَذَّبَتْ عَادٌ فَكِيفَ كَانَ عَذَابٍ وَنَذِرٌ ١٨ إِنَّا أَرْسَلْنَا عَلَيْهِمْ رِيحًا صَرَّارًا فِي يَوْمٍ نَحْسٌ مُسْتَمِرٌ ١٩
تَزَعَّ النَّاسُ كَمَا هُمْ أَعْجَازٌ نَخْلٌ مُنْقَعِرٌ ٢٠ فَكِيفَ كَانَ عَذَابٍ وَنَذِرٌ ٢١ وَلَقَدْ يَسَرَنَا الْقُرْءَانَ لِلذِّكْرِ
فَهَلْ مِنْ مَذَكُورٍ ٢٢ كَذَّبَتْ ثَمُودٌ بِالنَّذِرِ ٢٣ فَقَالُوا أَبْشِرَا مِنَّا وَحِدًا نَتَعَمَّهُ إِنَّا إِذَا لَفِي ضَلَالٍ
وَسُعِرُ ٢٤ أَتُلِقِي الْذِكْرَ عَلَيْهِ مِنْ بَيْنِنَا بَلْ هُوَ كَذَابٌ أَشْرُ ٢٥

18. 'Ad (people) denied (their Prophet, Hûd); 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'ân easy to understand and remember; then is there any that will remember (or receive admonition)? 23. Thamûd (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 Sâlih ﷺ) alone from among us? Nay, he is an insolent liar!"

إِنَّا أَرْسَلْنَا <small>١٨</small>	وَنَذِرٌ <small>١٩</small>	عَذَابٍ <small>٢٠</small>	فَكِيفَ كَانَ <small>٢١</small>	كَذَّبَتْ عَادٌ <small>٢٢</small>
verily We sent	and My Warnings	My torment	then how was	Ad (people) denied
مُسْتَمِرٌ <small>١٩</small>	نَحْسٌ	فِي يَوْمٍ	صَرَّارًا	رِيحًا
(and) continuous (calamity)	(of) evil omen	on a day	furious	a wind

فَكِيفَ كَانَ	مُنْقَرِرٌ	نَخْلٌ	أَعْجَازٌ	كَانُوهُمْ	تَنْزِعُ النَّاسَ
then how was	uprooted	(of) date palms	(were) stems	as if they	plucking out men
وَلَقَدْ يَسَّرَنَا الْقُرْءَانَ			وَنَذَرْ	عَذَابٍ	
and We have indeed made the Quran easy			and My Warnings		My torment
مِنْ مَذَكُورٍ		فَهَلْ		لِلذِّكْرِ	
any that will remember		then (is there)?		to understand (and remember)	
مِنَّا	أَبْشِرَا	فَقَالُوا	بِالنَّذَرِ	كَذَّبَتْ ثَمُودُ	
from (among) us	a man?	and they said	the warnings	Thamud (people) denied	
وَسُعْرٌ	لَفِي ضَلَالٍ	إِذَا	إِنَّا	تَنْتَهِي	وَاحِدًا
and distress (or madness)	(should be) in error	then	truly we	shall we follow him	alone
أَشْرُرُ	كَذَّابٌ	بَلْ هُوَ	مِنْ بَيْنَنَا	عَلَيْهِ	أَعْلَقِيَ الْذِكْرُ
insolent	(is) a liar	nay he	from among us	to him	is the Reminder sent?

سَيَعْلَمُونَ غَدَامَنِ الْكَذَابُ الْأَشَرُ ٢٧ إِنَّا مُرِسْلُوُا النَّاقَةَ فِتْنَةً لَهُمْ فَارْتَقَبُهُمْ وَاصْطَرَبُهُمْ ٢٨ وَنَبِّئُهُمْ أَنَّ الْمَاءَ قِسْمَةٌ بَيْنَهُمْ كُلُّ شَرِبٍ مُحْضَرٌ ٢٩ فَنَادُوا صَاحِبَهُمْ فَتَعَاطَى فَعَقَرُ ٣٠ فَكِيفَ كَانَ عَذَابِي وَنَذَرِي ٣١ إِنَّا أَرْسَلْنَا عَلَيْهِمْ صَيْحَةً وَحْدَةً فَكَانُوا كَهَشِيمٍ الْمُحْنَظِرٍ ٣٢ وَلَقَدْ يَسَّرَنَا الْقُرْءَانَ لِلذِّكْرِ فَهَلْ مِنْ مَذَكُورٍ

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'ān easy to understand and remember; then is there any that will remember (or receive admonition)?

إِنَّا	الْأَشَرُ	الْكَذَابُ	مِنْ	سَيَعْلَمُونَ غَدًا
verily We	the insolent one	(is) the liar	who	tomorrow they will come to know
وَاصْطَرِبْ	فَارْتَقِبْهُمْ	لَهُمْ	فِتْنَةً	النَّاقَةُ
and be patient	so watch them	for them	(as) a test	مُرْسِلُوا
كُلُّ	بَيْنَهُمْ	قِسْمَةٌ	أَنَّ الْمَاءَ	وَنَبِّهُمْ
each (one's right to)	between them	(is) to be shared	that the water	and inform them
فَعَطَاطِنَ	فَادَأُوا صَاحِبَهُمْ		مُخْتَضِرٌ	شُرُبٌ
and he took (a sword)	but they called	their comrade	being established (by turns)	drink
إِنَّا أَرْسَلْنَا	وَنُذِرْ	عَذَابٍ	فَكِيفَ كَانَ	فَعَرَ
verily We sent	and My Warnings	My torment	then how was	and killed (her)
كَهْشِيمٍ	وَحِدَةٌ فَكَانُوا		صَيْحَةٌ	عَلَيْهِمْ
like (the) stubble	single and they became		an awful cry	against them
وَلَقَدْ يَسَرَنَا الْقُرْءَانَ			الْمُحْنَظِرٌ	
and indeed We have made	the Quran easy			(of) a fold-builder
مِنْ مُذَكَّرٍ	فَهَلْ		لِلذِّكْرِ	
any that will remember	then (is there)?			to understand (and remember)

كَذَبَتْ قَوْمٌ لَوْطٍ بِالنُّذُرِ إِنَّا أَرْسَلْنَا عَلَيْهِمْ حَاصِبًا إِلَّا إِلَّا لَوْطٍ بِجَنِّتِهِمْ بِسَحَرٍ نَعَمَةٌ
 مِنْ عِنْدِنَا كَذَلِكَ بَخِزِي مَنْ شَكَرَ وَلَقَدْ أَنْذَرَهُمْ بَطْشَتَنَا فَتَمَارَوْا بِالنُّذُرِ وَلَقَدْ
 رَوَدُوهُ عَنْ ضَيْفِهِ فَطَمَسَنَا أَعْيُنَهُمْ فَذَوْقُوا عَذَابِي وَنُذُرِ وَلَقَدْ صَبَحُهُمْ بُكْرَةً عَذَابُ
مُسْتَقِرٍ فَذَوْقُوا عَذَابِي وَنُذُرِ وَلَقَدْ يَسَرَنَا الْقُرْءَانَ لِلذِّكْرِ فَهَلْ مِنْ مُذَكَّرٍ

33. The people of Lüt (Lot) denied the warnings. 34. Verily, We sent against them a violent storm of stones (which destroyed them all), except the family of Lüt (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 [Lüt (Lot)] indeed had warned them of Our Seizure (punishment), but they did doubt the warnings! 37. And they indeed sought to shame his guests (by

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

عَلَيْهِمْ	إِنَّا أَرْسَلْنَا	بِالنُّذُرِ	لُوطُمْ	كَذَّبَ قَوْمٌ
against them	verily We sent	the warnings	(of) Lot	denied (the) people
بِجَنِّهِمْ	لُوطٌ	إِلَّا إِلَّا		حَاصِبًا
We saved them	(of) Lot	except (the) family		a violent storm of stones
كَذَّلَكَ بَخْزِي	مِنْ عَنْدِنَا	نَعْمَةً		بِسَاحِرٍ
thus We reward	from Us	(as) a favour		in the last hour of the night
بَطَشَتْنَا فَتَمَارَفُوا	وَلَقَدْ أَنْذَرْهُمْ		مَنْ شَكَرَ	
(of) Our Seizure but they did doubt	and he indeed had warned them			(him) who gives thanks
عَنْ ضَيْفِهِ	وَلَقَدْ رَوَدُوهُ		بِالنُّذُرِ	
about his guest	and they indeed sought to lure him			the warnings
وَنُذُرٌ	فَذَوَّهَا عَذَابٍ		فَطَمَسْنَا أَعْيُنَهُمْ	
and My Warnings	then taste you My torment			so We blinded their eyes
مُسْتَقْرٌ	عَذَابٌ	بُكْرَةً	وَلَقَدْ صَبَّحَهُمْ	
abiding	a torment	early		and verily seized them in the morning
وَلَقَدْ يَسَّرَنَا الْقُرْءَانَ	وَنُذُرٌ		فَذَوَّهَا عَذَابٍ	
and indeed We have made the Quran easy	and My Warnings			then taste you My torment
مِنْ مَذَكَرٍ	فَهَلْ		لِلذَّكْرِ	
any that will remember	then (is there)?			to understand (and remember)

وَلَقَدْ جَاءَ إِلَيْهِ فِرْعَوْنُ النُّذُرُ ٤١ كَذَّبُوا بِعِيَاتِنَا كُلُّهَا فَأَخْذَنَاهُمْ أَخْذَ عَزِيزٍ مُّقْنَدِرٍ ٤٢ أَكْفَارُكُمْ
وَلَقَدْ جَاءَ إِلَيْهِ بَرَاءٌ ٤٣ أَمْ يَقُولُونَ نَحْنُ جَمِيعٌ مُّنْصِرٌ ٤٤ سَيِّهِنَّمُ الْجَمِيع
خَيْرٌ مِّنْ أُولَئِكُمْ أَمْ لَكُمْ بَرَاءَةٌ ٤٥ أَمْ يَقُولُونَ نَحْنُ جَمِيعٌ مُّنْصِرٌ ٤٦ سَيِّهِنَّمُ الْجَمِيع

وَيُولُونَ الدُّبُرَ ٤٠ بَلِ الْسَّاعَةُ مَوْعِدُهُمْ وَالسَّاعَةُ أَدْهَىٰ وَأَمْرٌ ٤١ إِنَّ الْمُجْرِمِينَ فِي ضَلَالٍ
وَسَعْيٌ ٤٢ يَوْمٌ يَسْجُونُ فِي النَّارِ عَلَىٰ وُجُوهِهِمْ ذُوقُوا مَسَّ سَقَرَ ٤٣ إِنَّا كُلُّ شَيْءٍ خَلَقْنَاهُ بِقَدْرٍ ٤٤

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 Preordinances of all things before their creation as written in the Book of Decrees – *Al-Lauh Al-Mahfūz*).

كَذَّبُوا بِعِيَّاتِنَا	النُّذُرُ	فَرْعَوْنَ	وَلَقَدْ جَاءَ إِلَّا
they denied Our Signs	warnings	(of) Pharaoh	and indeed came to (the) people
أَخْذَ عَزِيزٍ	فَاخْتَذَهُمْ	كُلُّهَا	
(with) a Seizure (of the) All-Mighty	so We seized them	all (everyone thereof)	
لَكُمْ أَمْ مِنْ أُولَئِكُمْ خَيْرٌ أَكْفَارُكُمْ مُّقْتَدِرٌ			
have you or than these better (are) your disbelievers?			All-Capable (Omnipotent)
جَمِيعٌ نَحْنُ أَمْ يَقُولُونَ فِي أَنْزِيلٍ بَرَاءَةٌ			
(are) a (great) multitude we or do they say in the Divine Scriptures an immunity			
بِلِ السَّاعَةِ وَيُولُونَ الدُّبُرَ		سِيَّرُهُمُ الْجَمْعُ	مُنْتَصِرٌ
nay the Hour and they will show (their) backs (their) multitude will be defeated			victorious
وَأَمْرٌ أَدْهَىٰ وَالسَّاعَةُ مَوْعِدُهُمْ			
and more bitter (will be) more grievous and the Hour (is) their appointed time			

يَوْمَ يُسْجَبُونَ	وَسُرْعٌ	فِي ضَلَالٍ	إِنَّ الْمُجْرِمِينَ
(the) Day they will be dragged	and (will be in) burning Fire	(are) in error	verily the criminals
كُلَّ	إِنَّا	سَقَرَ	ذُوقُوا مَسَّ
all	verily We	(of) Hell	taste you (the) touch
بِقَدْرٍ		خَلَقْتُهُ	شَيْءٌ
with Divine Preordainments (measure)		have created [it]	things

وَمَا أَمْرَنَا إِلَّا وَحِدَةٌ كَلْمَحْ بِالْبَصَرِ وَلَقَدْ أَهْلَكْنَا أَشْيَاعَكُمْ فَهَلْ مِنْ
مَذَكَّرٍ وَكُلُّ شَيْءٍ فَعَلُوهُ فِي الْزُّبُرِ وَكُلُّ صَغِيرٍ وَكَبِيرٍ مُسْتَطَرٌ إِنَّ
الْمُتَّقِينَ فِي جَنَّتٍ وَنَهَرٍ فِي مَقْعِدٍ صِدِيقٍ عِنْدَ مَلِيكٍ مُقْنَدِرٍ

50. And Our Commandment is but one as the twinkling of an eye. 51. And indeed, We have destroyed your likes; then is there any that will remember (or receive admonition)? 52. And everything they have done is noted in (their) Records (of deeds). 53. And everything, small and big, is written down (in *Al-Lauh Al-Mahfuz* already beforehand, i.e. before it befalls, or is done by its doer: الإيمان بالقدر). 54. Verily, the *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).

بِالْبَصَرِ	كَلْمَحْ	إِلَّا وَحِدَةٌ	وَمَا أَمْرَنَا
of an eye	as the twinkling	but one	and Our Commandment (is) not
مِنْ مُذَكَّرٍ	فَهَلْ	وَلَقَدْ أَهْلَكْنَا أَشْيَاعَكُمْ	
any that will remember	then (is there)?	and indeed We have destroyed your likes	
وَكُلُّ	فِي الْزُّبُرِ	فَعَلُوهُ	شَيْءٌ وَكُلُّ
and every	(is noted) in the Records	they have done [it]	thing and every
فِي جَنَّتٍ	إِنَّ الْمُتَّقِينَ	مُسْتَطَرٌ	صَغِيرٌ وَكَبِيرٌ
(will be) in (the midst of) Gardens	verily the pious	(is) written down	and big small

مُقْنِدِيرٌ	عِنْدَ مَلِيكٍ	صِدْقٌ	فِي مَقْعَدٍ	وَنَهَرٌ
Omnipotent	near (the) King	(of) truth (Paradise)	in a seat	and Rivers (Paradise)



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الرَّحْمَنُ عَلَمَ الْقُرْءَانَ خَلَقَ الْإِنْسَانَ عَلَمَهُ الْبَيَانَ أَلْشَمْسُ وَالْقَمَرُ
بِحُسْبَانٍ وَالنَّجْمُ وَالشَّجَرُ يَسْجُدُانَ وَالسَّمَاءَ رَفَعَهَا وَوَضَعَ الْمِيزَانَ
أَلَّا تَطْغُوا فِي الْمِيزَانِ وَأَقِيمُوا الْوَزْنَ بِالْقِسْطِ وَلَا تُخْسِرُوا الْمِيزَانَ وَالْأَرْضَ
وَضَعَهَا لِلْأَنَامِ فِيهَا فَنِكَهَةٌ وَالنَّخْلُ ذَاتُ الْأَكَامِ

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).

الرَّحِيمُ	الرَّحْمَنُ	بِسْمِ اللَّهِ
the Most Merciful	the Most Gracious	In the Name (of) Allah
عَلَمَهُ	خَلَقَ الْإِنْسَانَ	عَلَمَ الْقُرْءَانَ
He taught him	He created man	He has taught the Quran
وَالنَّجْمُ	بِحُسْبَانٍ	الرَّحْمَنُ
and the stars	for reckoning	وَالقَمَرُ
		أَلْشَمْسُ
		الْبَيَانَ
		eloquent speech

رَفَعَهَا	وَالسَّمَاءَ	وَالشَّجَرُ يَسْجُدُانِ
He has raised it high	and the heaven	and the trees both prostrate
فِي الْمِيزَانِ	أَلَا تَطْغُوا	وَوَضَعَ الْمِيزَانَ
in the balance	that you may not transgress	and He has set up the Balance
وَلَا تُخْسِرُوا الْمِيزَانَ	بِالْقِسْطِ	وَأَقِيمُوا الْوَزْنَ
and (do) not make the balance deficient	with equity	and observe the weight
فِتْكَهَةٌ	فِيهَا	وَضَعْهَا
(are) fruits	for the creatures	وَأَلْأَرْضَ
ذَاتُ الْأَكْمَامِ	وَالنَّخْلُ	
(with) sheathed fruit stalks	and date palms	

وَالْحَبْ ذُو الْعَصْفِ وَالرَّيْحَانُ ١٢ فَيَأْيِ الَّاءِ رَبِّكُمَا تَكَذِّبَانِ ١٣ خَلَقَ الْإِنْسَانَ
مِنْ صَلْصَلٍ كَالْفَخَارِ ١٤ وَخَلَقَ الْجَانَّ مِنْ مَارِجِ مِنْ نَارِ ١٥ فَيَأْيِ الَّاءِ
رَبِّكُمَا تَكَذِّبَانِ ١٦ رَبُّ الْمَشْرِقَيْنَ وَرَبُّ الْمَغْرِبَيْنَ ١٧ فَيَأْيِ الَّاءِ رَبِّكُمَا تَكَذِّبَانِ ١٨ مَرَجَ الْبَحْرَيْنِ
يَلْنِقِيَانِ ١٩ يَنْهُمَا 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.

فَيَأْيِ	وَالرَّيْحَانُ	ذُو الْعَصْفِ	وَالْحَبْ
then which	and sweet-scented plants	with (leaves and stalk for) fodder	and corn

خَلَقَ الْإِنْسَنَ	رَبِّكُمَا تُكَذِّبَانِ	إِلَاء
He created the man	(of) your Lord will you both deny	(of the) Blessings
وَخَلَقَ الْجَانَّ	كَالْفَخَارِ	مِنْ صَلْصَلٍ
and the jinn He created	like the (clay of) pottery	from sounding clay
إِلَاء	فِيَّ	مِنْ نَارِ
(of the) Blessings	then which	of fire
رَبُّ الْمَشْرِقَيْنِ		مِنْ مَارِجِ
(He is the) Lord (of) the two easts		(of) your Lord will you both deny
إِلَاء	فِيَّ	وَرَبُّ الْمَغْرِبَيْنِ
(of the) Blessings	then which	and (the) Lord (of) the two wests
يَلْقَيَانِ	مَرْجُ الْبَحْرَيْنِ	رَبِّكُمَا تُكَذِّبَانِ
meeting together	He has let loose the two seas	(of) your Lord will you both deny
لَا يَعْيَانِ	بَرْزَخٌ	بَيْنَهُمَا
(which) none (of them) can transgress	(is) a barrier	between them

فِيَّ إِلَاءِ رَبِّكُمَا تُكَذِّبَانِ ٢٣ يَخْرُجُ مِنْهُمَا الْلُؤْلُؤُ وَالْمَرْجَابُ ٢٤ فِيَّ إِلَاءِ رَبِّكُمَا تُكَذِّبَانِ ٢٥ وَلَهُ الْجَوَارُ الْمُنْسَكَاتُ فِي الْبَحْرِ كَالْأَعْلَمِ ٢٦ فِيَّ إِلَاءِ رَبِّكُمَا تُكَذِّبَانِ ٢٧ كُلُّ مَنْ عَلَيْهَا فَانِ ٢٨ وَيَبْقَى وَجْهُ رَبِّكَ ذُو الْجَلَلِ وَالْأَكْرَامِ ٢٩ فِيَّ إِلَاءِ رَبِّكُمَا تُكَذِّبَانِ ٣٠ يَسْأَلُهُ مَنْ فِي السَّمَاوَاتِ ٣١ وَالْأَرْضِ كُلُّ يَوْمٍ هُوَ فِي شَانِ

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)!

يَخْرُجُ مِنْهُمَا	رَبِّكُمَا تُكَذِّبَانِ	إِلَاءٌ	فِيَّ
out of them both come out	(of) your Lord will you both deny	(of the) Blessings	then which
رَبِّكُمَا تُكَذِّبَانِ	إِلَاءٌ	فِيَّ	الْمُؤْلُوْدُ وَالْمَرْجَابُ
(of) your Lord will you both deny	(of the) Blessings	then which	and coral pearl
كَالْأَعْلَمِ	فِي الْبَحْرِ	الْمُنْشَأُتُ	الْجَوَارِ
like mountains	in the sea	elevated (going and coming)	(are) the ships and for Him
مَنْ كُلُّ	رَبِّكُمَا تُكَذِّبَانِ	إِلَاءٌ	فِيَّ
who everyone	(of) your Lord will you both deny	(of the) Blessings	then which
رَبِّكَ	وَيَبْقَى وَجْهُ	فَانِ	عَلَيْهَا
(of) your Lord	and will remain forever (the) Face	(will) perish	(is) on it (the earth)
إِلَاءٌ	فِيَّ	وَالْإِكْرَامُ	ذُو الْجَلَلِ
(of the) Blessings	then which	and Honour	full of Majesty
فِي السَّمَاوَاتِ	مَنْ	يَسْأَلُ	رَبِّكُمَا تُكَذِّبَانِ
(is) in the heavens	whosoever	begs of Him	(of) your Lord will you both deny
فِي شَانِ	كُلَّ	يَوْمٌ هُوَ	وَالْأَرْضُ
(is) in a matter (to bring forth)	He	day	every and (on) the earth

فِيَّ إِلَاءٌ رَبِّكُمَا تُكَذِّبَانِ ٢٠ سَنْفَرُ لَكُمْ أَيْهَهُ الْثَّقَلَانِ ٢١ فِيَّ إِلَاءٌ رَبِّكُمَا تُكَذِّبَانِ ٢٢
 يَمْعَشُرَ الْجِنُّ وَالْإِنْسِ إِنْ أَسْتَطَعْتُمْ أَنْ تَنْفُذُوا مِنْ أَقْطَارِ السَّمَاوَاتِ وَالْأَرْضِ فَانْفُذُوا لَا
 تَنْفُذُونَ إِلَّا سُلْطَانٌ ٢٣ فِيَّ إِلَاءٌ رَبِّكُمَا تُكَذِّبَانِ ٢٤ يُرْسَلُ عَلَيْكُمَا شَوَاظٌ مِنْ نَارٍ وَنَحَّاسٌ
 فَلَا تَنْصِرَانِ ٢٥

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.

لَكُمْ	سَنَفِرُّ	رَبِّكُمَا تُكَذِّبَانِ	إِلَاءٌ	فِيَّ
to you	We shall attend	(of) your Lord will you both deny	(of the) Blessings	then which
إِلَاءٌ	فِيَّ	الثَّقَلَانِ	أَيْهَ	
(of the) Blessings	then which	two classes (jinn and men)	O (you)	
إِنْ أَسْتَطَعْتُمْ	وَالْإِنْسِ	الْجِنْ	يَمْعَشَّ	رَبِّكُمَا تُكَذِّبَانِ
if you have power	and men	(of) jinn	O assembly	(of) your Lord will you both deny
فَانْفُذُوا	وَالْأَرْضِ	السَّمَوَاتِ	مِنْ أَقْطَارٍ	أَنْ تَنْفُذُوا
then pass beyond (them)	and the earth	(of) the heavens	(the) zones	to pass beyond
إِلَاءٌ	فِيَّ	سُلْطَنِ	إِلَّا	لَا تَنْفُذُونَ
(of the) Blessings	then which	with authority	except (but)	you will not be able to pass (them)
شُوَاظٌ	رُوْسَلٌ عَلَيْكُمَا			رَبِّكُمَا تُكَذِّبَانِ
(smokeless) flames	will be sent against you both			(of) your Lord will you both deny
فَلَا تَنْصَرَانِ			وَنَحَّاسٌ	مِنْ نَارٍ
and you will not be able to defend (yourselves)			and (molten) brass	of fire

فِيَّ إِلَاءٌ رَبِّكُمَا تُكَذِّبَانِ ٣٦ فَإِذَا أُنْشَقَتِ السَّمَاءُ فَكَانَتْ وَرَدَةً كَالْدِهَانِ فِيَّ
إِلَاءٌ رَبِّكُمَا تُكَذِّبَانِ ٣٧ فَيُوَمِّدُ لَا يُسْكُلُ عَنْ ذِنْبِهِ إِنْ وَلَاجَانِ فِيَّ إِلَاءٌ رَبِّكُمَا
تُكَذِّبَانِ ٣٨ يُعْرَفُ الْمُجْرِمُونَ سِيمَهُمْ فَيُؤْخَذُ بِالنَّوْصِيِّ وَالْأَقْدَامِ

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

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

رَبِّكُمَا تُكَذِّبَانِ	ءَالَّاءُ	فِيَّ
(of) your Lord will you both deny	(of the) Blessings	then which
كَالْدِهَانِ	فَكَانَتْ وَرَدَةً	أُنْشَقَتْ السَّمَاءُ
like red oil or red hide	and it becomes rosy or red	the heaven is rent asunder
فَيَوْمَيْنِ	رَبِّكُمَا تُكَذِّبَانِ	ءَالَّاءُ
so (on) that Day	(of) your Lord will you both deny	(of the) Blessings
فِيَّ	وَلَا جَانِ	لَا يُسْأَلُ
then which	nor jinn	(of) man
يَعْرِفُ الْمُجْرِمُونَ	رَبِّكُمَا تُكَذِّبَانِ	ءَالَّاءُ
the criminals will be known	(of) your Lord will you both deny	(of the) Blessings
وَالْأَقْدَامِ	بِالنُّوَصِّ	فِيَّ
and (their) feet	by (their) forelocks	and they will be seized
		بِسِيمَهُمْ

فِيَّ ءَالَّاءُ رَبِّكُمَا تُكَذِّبَانِ هَذِهِ جَهَنَّمُ الَّتِي يُكَذِّبُ بِهَا الْمُجْرِمُونَ يَطْوُفُونَ بَيْنَهَا وَبَيْنَ حَمِيمٍ ءَانِ فِيَّ ءَالَّاءُ رَبِّكُمَا تُكَذِّبَانِ وَلِمَنْ خَافَ مَقَامَ رَبِّهِ جَنَّاتِ فِيَّ ءَالَّاءُ رَبِّكُمَا تُكَذِّبَانِ ذَوَاتَآ أَفْنَانِ فِيَّ ءَالَّاءُ رَبِّكُمَا تُكَذِّبَانِ فِيهِمَا عَيْنَانِ تَجْرِيَانِ فِيَّ ءَالَّاءُ رَبِّكُمَا تُكَذِّبَانِ

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?

جَهَنَّمُ	هَذِهِ	رَبِّكُمَا تُكَذِّبَانِ	إِلَاءٌ	فَإِيَّ
(is the) Hell	this	(of) your Lord will you both deny	(of the) Blessings	then which
يَطْوُفُونَ بَيْنَهَا		الْمُجْرِمُونَ	بَهَا	الَّتِي يُكَذِّبُ
they will go around	between it (Hell)	the criminals	[with it]	which denied
إِلَاءٌ	فَإِيَّ	إِنِ	حَمِيمٌ	وَبَيْنَ
(of the) Blessings	then which	hot	(the) boiling water	and between
مَقَامٌ	وَلِمَنْ خَافَ		رَبِّكُمَا تُكَذِّبَانِ	
(the) standing	but for (him) who fears		(of) your Lord will you both deny	
إِلَاءٌ	فَإِيَّ	جَنَّانٌ	رَبِّهِ	
(of the) Blessings	then which	(will be) two Gardens	(before) his Lord	
إِلَاءٌ	فَإِيَّ	ذَوَاتٌ أَفَانٌ	رَبِّكُمَا تُكَذِّبَانِ	
(of the) Blessings	then which	with spreading branches	(of) your Lord will you both deny	
عَيْنَانٌ تَجْرِيَانٌ		فِيهَا	رَبِّكُمَا تُكَذِّبَانِ	
(will be) two springs flowing	in them (both)		(of) your Lord will you both deny	
رَبِّكُمَا تُكَذِّبَانِ		إِلَاءٌ	فَإِيَّ	
(of) your Lord will you both deny		(of the) Blessings	then which	

فِيهِمَا مِنْ كُلِّ فَرِكْهَةٍ زَوْجَانِ ٥٢ فَإِيَّ إِلَاءٌ رَبِّكُمَا تُكَذِّبَانِ مُشَكِّنَ عَلَى فُرُشٍ بَطَائِنُهَا مِنْ إِسْتَبْرِقٍ وَجَنَّبَ الْجَنَّانِ دَانِ ٥٣ فَإِيَّ إِلَاءٌ رَبِّكُمَا تُكَذِّبَانِ ٥٤ فِيهِنَّ قَصِرَاتٌ الْطَّرِفِ لَمْ يَطْمِهِنَ إِنْ قَبَلُهُمْ وَلَا جَاءُ ٥٥ فَإِيَّ إِلَاءٌ رَبِّكُمَا تُكَذِّبَانِ ٥٦ كَاهِنَ الْيَاقُوتُ وَالْمَرْحَانُ ٥٧ فَإِيَّ إِلَاءٌ رَبِّكُمَا تُكَذِّبَانِ

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?

فِيَّ	زَوْجَانِ	فَنِكَهَةٍ	كُلُّ	مِنْ	فِيهِمَا
then which	(in) pairs	(of) fruit	(will be) every (kind)	[of]	in them (both)
عَلَى فُرْشٍ	مُتَكَبِّعِينَ	رَبِّكُمَا تُكَذِّبَانِ	إِلَّا		
upon (the) couches	reclining	(of) your Lord will you both deny			(of the) Blessings
الْجَنَّاتِينَ	وَجَنَّةٍ	مِنْ إِسْتَبْرَقٍ			بَطَانَتْهَا
(of) the two Gardens	and (the) fruits	(will be) of silk brocade			whose inner linings
رَبِّكُمَا تُكَذِّبَانِ	إِلَّا	فِيَّ	دَانِ		
(of) your Lord will you both deny	(of the) Blessings	then which			(will be) near (at hand)
الْطَّرْفُ		قَصِرَاتُ			فِيهِنَّ
(their) glances (upon their husbands)		(will be females) restraining			wherein
فِيَّ	وَلَا جَانُ	قَبْلَهُمْ	إِنْ		لَمْ يَطْمَعُهُنَّ
then which	nor jinni	before them	man		has not touched them
الْيَاقُوتُ	كَانَنَ	رَبِّكُمَا تُكَذِّبَانِ	إِلَّا		
rubies	as if they (are)	(of) your Lord will you both deny			(of the) Blessings
رَبِّكُمَا تُكَذِّبَانِ	إِلَّا	فِيَّ	وَالْمَرْجَانُ		
(of) your Lord will you both deny	(of the) Blessings	then which			and coral

هَلْ جَزَاءُ الْإِحْسَانِ إِلَّا إِلَّا حَسَنُ ٦١ فِيَّ إِلَّا رَبِّكُمَا تُكَذِّبَانِ وَمَنْ دُونَهُمَا جَنَّاتِانِ ٦٢ فِيَّ إِلَّا رَبِّكُمَا تُكَذِّبَانِ ٦٣ مُدْهَامَاتِانِ ٦٤ فِيَّ إِلَّا رَبِّكُمَا

ثُكَدِّبَانِ ٦٥ فِيهِمَا عَيْنَانِ نَصَّاخَتَانِ ٦٦ فَيَأْيِيْ إِلَاهَ رَبِّكُمَا تُكَدِّبَانِ ٦٧ فِيهِمَا فِكَهَةٌ
وَخَلُوْرَمَانُ ٦٨ فَيَأْيِيْ إِلَاهَ رَبِّكُمَا تُكَدِّبَانِ ٦٩ فِيهِنَّ خَيْرَتٌ حَسَانٌ ٧٠ فَيَأْيِيْ إِلَاهَ رَبِّكُمَا
تُكَدِّبَانِ ٧١

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

إِلَاهٌ	فَيَأْيِيْ	إِلَّا أَلْيَحْسَنُ	أَلْيَحْسَنِ	هَلْ جَرَاءُ
(of the) Blessings	then which	other than good	(for) good	(is the) reward?
جَنَانٌ ٦٦	وَمِنْ دُوْرِهِمَا	رَبِّكُمَا تُكَدِّبَانِ ٦٧		
(are) two (other) Gardens	and besides these two		(of) your Lord will you both deny	
مُدْهَامَتَانِ ٦٨	رَبِّكُمَا تُكَدِّبَانِ ٦٩	إِلَاهٌ	فَيَأْيِيْ	
dark green (in colour)	(of) your Lord will you both deny	(of the) Blessings	then which	
فِيهِمَا	رَبِّكُمَا تُكَدِّبَانِ ٧٠	إِلَاهٌ	فَيَأْيِيْ	
in them (both)	(of) your Lord will you both deny	(of the) Blessings	then which	
إِلَاهٌ	فَيَأْيِيْ	نَصَّاخَتَانِ ٧١	عَيْنَانِ	
(of the) Blessings	then which	gushing forth	(will be) two springs	
وَخَلُوْرَمَانُ	فِكَهَةٌ	فِيهِمَا	رَبِّكُمَا تُكَدِّبَانِ	
and date palms	(will be) fruits	in them (both)	(of) your Lord will you both deny	
رَبِّكُمَا تُكَدِّبَانِ ٧١	إِلَاهٌ	فَيَأْيِيْ	وَرْمَانُ	
(of) your Lord will you both deny	(of the) Blessings	then which	and pomegranates	

فِيَّ	حَسَانٌ	خَيْرَتُ	فِيهِنَّ
then which	good (and beautiful)	(will be) fair (wives)	therein
	رَبِّكُمَا تُكَذِّبَانِ	إِلَاء	
	(of) your Lord will you both deny	(of the) Blessings	

حُورٌ مَّقْصُورَتٌ فِي الْخِيَامِ **٧٣** فَيَأْتِيَ إِلَيْهِ رِبُّكُمَا تُكَذِّبَانِ **٧٤** لَمْ يَطْمَهُنَّ إِنْسٌ قَبْلَهُمْ وَلَا
جَانٌ **٧٥** فَيَأْتِيَ إِلَيْهِ رِبُّكُمَا تُكَذِّبَانِ **٧٦** مُتَكَبِّنَ عَلَى رَفَرَفٍ خُضْرٍ وَعَبْرَرٍ حِسَانٌ **٧٧** فَيَأْتِيَ
إِلَيْهِ رِبُّكُمَا تُكَذِّبَانِ **٧٨** نَبْرَكَ أَسْمُ رِبِّكَ ذِي الْجَلَلِ 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.

ءَالَّاءُ	فِي	فِي الْخَيَامِ	مَقْصُورَتٌ	حُورُ
(of the) Blessings	then which	in pavilions	restrained	Houris (fair females)
قَبْلَهُمْ	إِنْسُ	لَمْ يَطْمِثْهُنَّ	تَكَذِّبَانِ	رَبِّكُمَا
before them	man	has not touched them	(of) your Lord	will you both deny
رَبِّكُمَا تَكَذِّبَانِ	ءَالَّاءُ	فِي	وَلَا جَانِ	
(of) your Lord	will you both deny	(of the) Blessings	then which	nor jinn
فِي	حَسَانٍ	وَعَبْرَرٍ	خُضْرٍ	مُتَّكِّئَنَ
then which	(rich) beautiful	and mattresses	green	on cushions
رَبِّكَ	بَرَّكَ أَسْمُ	تَكَذِّبَانِ	ءَالَّاءُ	
(of) your Lord	Blessed is (the) Name	(of) your Lord	will you both deny	(of the) Blessings
وَالْأَكْرَامُ	ذِي الْجَلَلِ			
and Honour	the Owner of Majesty			



سُورَةُ الْوَاقِعَةِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِذَا وَقَعَتِ الْوَاقِعَةُ ۝ لَيْسَ لِوَقْعَتِهَا كَاذِبٌ ۝ خَافِضٌ رَّافِعٌ ۝ إِذَا رُجِّحَتِ الْأَرْضُ رَجَّا ۝
وَبُسْتِ الْجِبَالُ بَسَّا ۝ فَكَانَتْ هَبَاءً مُّبْتَداً ۝ وَكُنْتُمْ أَرْوَاحًا ثَلَاثَةٌ ۝ فَأَصْحَبْتُ الْمَيْمَنَةَ
مَا أَصْحَبْتُ الْمَيْمَنَةَ ۝ وَأَصْحَبْتُ الْمُشَمَّةَ مَا أَصْحَبْتُ الْمُشَمَّةَ ۝ وَالسَّبِّيقُونَ السَّبِّيقُونَ ۝
أُولَئِكَ الْمُقْرَبُونَ ۝ فِي جَنَّاتِ النَّعِيمِ ۝ ثَلَاثَةٌ مِّنَ الْأَوَّلِينَ ۝

Sūrah Al-Wāqi'ah (The Event) 56

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

Part - 27

- When the Event (i.e. the Day of Resurrection) befalls –
- And there can be no denial of its befalling –
- Bringing low (some – those who will enter Hell) exalting (others – those who will enter Paradise).
- When the earth will be shaken with a terrible shake.
- And the mountains will be powdered to dust,
- So that they will become floating dust particles.
- And you (all) will be in three groups.
- 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).
- 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).
- 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).
- These will be the nearest (to Allāh).
- In the Gardens of Delight (Paradise).
- A multitude of those (foremost) will be from the first generations (who embraced Islām).

الْرَّحِيمُ	الْرَّحْمَنُ	بِسْمِ اللَّهِ
the Most Merciful	the Most Gracious	In the Name (of) Allah
لِوَقْعَتِهَا	لَيْسَ	وَقَعَتِ الْوَاقِعَةُ
of its befalling	(there can) be no	when the Event (Day of Resurrection) befalls

رَجَّتِ الْأَرْضُ	إِذَا	رَّافِعَةٌ	خَافِضَةٌ	كَاذِبَةٌ
the earth will be shaken	when	exalting	bringing low	denial
بَسَّا	وَبَسَّتِ الْجِبَالُ			رَجَّا
(to) dust	and the mountains will be powdered			(with) a terrible shake
ثَلَاثَةٌ	وَكُنْتُمْ أَزْوَاجًا	مُنْبَثِثًا	فَكَانَ هَبَاءً	
three	and you will be (in) kinds	floating	so (that)	they will become dust particles
الْمَيْمَنَةُ	أَصْحَابُ	مَا	الْمَيْمَنَةُ	فَأَصْحَابُ
(on) the Right Hand	(will be) those	what	(on) the Right Hand	so those
الْمَشْمَةُ	أَصْحَابُ	مَا	الْمَشْمَةُ	وَأَصْحَابُ
(on) the Left Hand	(will be) those	what	(on) the Left Hand	and those
الْمُقْرَبُونَ	أُولَئِكَ	الْسَّيِّقُونَ	وَالسَّيِّقُونَ	
(will be) the nearest (to Allah)	those	(will be) foremost	and the foremost	ones
مِنَ الْأَوَّلِينَ	ثُلَّةٌ	النَّعِيمِ	فِي جَنَّاتِ	
(will be) from the first (generations)	a multitude	(of) Delight	in (the) Gardens	

وَقِيلٌ مِنَ الْآخِرِينَ **عَلَى سُرُرِ مَوْضُونَةٍ** **مُتَكَبِّنَ عَلَيْهَا مُتَقَبِّلَتَ** **يَطُوفُ عَلَيْهِمْ**
 وَلَدَنْ مُخْلَدُونَ **بِأَكْوَابٍ وَأَبَارِيقٍ وَكَاسِ مِنْ مَعِينٍ** **لَا يُصَدَّعُونَ عَنْهَا وَلَا يُزِفُونَ** **وَفِكَاهَةٍ**
 مِمَّا يَتَحَرَّرُونَ **وَلَحِمٌ طَيْرٌ مِمَّا يَشْتَهُونَ** **وَحُورٌ عَيْنٌ** **كَمَثْلِ الْقُلُوبِ الْمَكْنُونَ** **جَزَاءً**
بِمَا كَانُوا يَعْمَلُونَ

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

عَلَى سُرُرٍ	مِنَ الْآخِرِينَ	وَقَلِيلٌ
on thrones	(will be) from the later (generations)	and a few
مُتَقَبِّلِينَ	عَلَيْهَا	مُتَكَبِّنَ
face to face	thereon	reclining
وَكَاسٍ	وَأَبَارِيقَ	يَأْكَوَابٍ
and a glass	and jugs	with cups
مُخْلَدُونَ	وِلْدَانٌ	woven (with gold and precious stones)
وَلَا يَطُوفُ عَلَيْهِمْ		
عَنْهَا	لَا يُصَدَّعُونَ	مِنْ مَعِينٍ
wherfrom	they will get neither any aching of the head	of flowing wine
مِمَّا يَتَخِرُّونَ	وَفَرَكَهَةٍ	وَلَا يُنْزَفُونَ
[from] that they may choose	and fruit	nor they will get any intoxication
وَحُورٌ	مِمَّا يَشَهُونَ	طَيْرٌ
and Houris (fair females)	[from] that they desire	(of) fowls
جَزَاءٌ	الْمَكْنُونُ	وَلَحْمٌ
a reward	preserved	the pearls
كَامِشٌ	الْلُّؤْلُؤُ	عَيْنٌ
		(with) wide lovely eyes
يَعْمَلُونَ	بِمَا كَانُوا	
do	for what they used to	

لَا يَسْمَعُونَ فِيهَا غَوَا وَلَا تَأْثِيمًا ١٥ إِلَّا قِيلَ لِاسْلَامًا سَلَامًا ١٦ وَاصْحَابُ الْيَمِينِ مَا أَصْحَابُ الْيَمِينِ ١٧
 فِي سَدِّ رَمَضُودٍ ١٨ وَطَلْحٍ مَنْضُودٍ ١٩ وَظَلِيلٍ مَمْدُودٍ ٢٠ وَمَاءٍ مَسْكُوبٍ ٢١ وَفَرَكَهَةٍ كَثِيرَةٍ ٢٢
 لَا مَقْطُوعَةٍ وَلَا مَنْوَعَةٍ ٢٣ وَفَرْشٍ مَرْفُوعَةٍ ٢٤ إِنَّا أَنْشَأْنَاهُنَّ إِنْشَاءً ٢٥ فَعَلَّنَاهُنَّ أَبْكَارًا ٢٦

عَرَبًا أَتَرَابًا ٢٧

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.

إِلَّا قِيلَّا	وَلَا تَأْثِيمًا	لَعْوَأَا	فِيهَا	لَا يَسْمَعُونَ
but (the) saying	nor (any) sinful speech	vain talk	therein	they will not hear
الْيَمِينَ	وَأَصَحَّبُ	سَلَمَّا	سَلَمَّا	
(on) the Right Hand	and those	Salam	(of) Salam (greetings with peace)	
وَطَلْبِي	مَخْضُودٍ	فِي سَدْرٍ	الْيَمِينِ	أَصَحَّبُ
and banana trees	thornless	among lote trees	(on) the Right Hand	(will be) those what
وَمَاءٌ	مَمْدُودٍ	وَظَلٌّ	مَنْضُودٍ	
and (by) water	long-extended	and (in) shade	(with fruits) piled one above another	
لَا مَقْطُوْعَةٌ	كَثِيرَةٌ	وَفَكِهَةٌ	مَسْكُوبٌ	
(whose season is) not limited	(in) plenty	and fruit	flowing constantly	
مَرْفُوعَةٌ	وَفَرْشٌ		وَلَا مَمْنُوعَةٌ	
raised (high)	and (on) couches or thrones	and (whose supply) will not be cut off		
أَبْكَارًا	جَعَلْنَاهُنَّ	إِنْشَاءَ	أَنْشَاءَهُنَّ	إِنَّا
virgins	and made them	(of) special creation	have created them	verily We
	أَتَرَابًا		عَرَبًا	
	(and of) equal age	loving (their husbands only)		

لَا أَصَحَّبُ الْيَمِينِ ٣٨ ثُلَّةٌ مِنَ الْأَوَّلِينَ ٣٩ وَثُلَّةٌ مِنَ الْآخِرِينَ ٤٠ وَأَصَحَّبُ الشِّمَالِ مَا أَصَحَّبُ الشِّمَالِ ٤١ فِي سَمُومٍ وَحَمِيمٍ ٤٢ وَظَلٌّ مِنْ يَحْمُومٍ ٤٣ لَا بَارِدٌ وَلَا كَرِيمٌ ٤٤ إِنَّهُمْ كَانُوا قَبْلَ ذَلِكَ مُتَرَفِّينَ ٤٥ وَكَانُوا يُصْرُونَ عَلَى الْحِنْثِ الْعَظِيمِ ٤٦ وَكَانُوا يَقُولُونَ أَيْذَا امْتَنَّا وَكَنَّا تُرَابًا وَعَظِيمًا أَئِنَا لَمَبْعُوثُونَ ٤٧ أَوْ أَبَاوْنَا الْأَوَّلُونَ ٤٨ قُلْ إِنَّ الْأَوَّلِينَ وَالْآخِرِينَ ٤٩ لَمَجْمُوعُونَ إِلَى مِيقَاتٍ يَوْمَ مَعْلُومٍ ٥٠

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

مِنَ الْأَوَّلِينَ		عَمَّا	الْيَمِينِ	لَا صَحَبٌ
(will be) from the first (generations)		a multitude	(on) the Right Hand	for those
الشَّمَالِ		وَاصْحَابُ	مِنَ الْآخِرِينَ	وَثُلَّةٌ
(on) the Left Hand		and those	(will be) from the later (generations)	and a multitude
وَحَمِيمٍ		فِي سَمْوَمٍ	الشَّمَالِ	اَصْحَابُ
and boiling water		in (fierce) hot wind	(on) the Left Hand	(will be) those
قَبْلَ	إِنْتُمْ كَانُوا	وَلَا كَرِيمٌ	لَا بَارِدٌ	مِنْ يَحْمُومٍ
before	verily they [were]	nor pleasant	neither cool	of black smoke
وَكَانُوا	الْعَظِيمُ	يُصْرُونَ عَلَى الْحَنْثِ	وَكَانُوا	وَظَلَّ
and they used to	great	persisting in sin	and were	indulged in luxury
لَمْ يَعْوُذُنَّ	أَعْنَانًا	وَعَظَلَمًا	وَكَنَا تُرَابًا	ذَلِكَ مُتَرَفِّينَ
indeed be resurrected	(shall) we?	and bones	and become dust	when we die?
قُلْ إِنَّ الْأَوَّلِينَ		الْأَوَّلُونَ	أَوْ أَبَاؤُنَا	يَقُولُونَ
say (O Muhammad) verily those of old		of old	or our fathers	
إِلَى مِيقَاتِ	لَمْ يَجْعَلُنَّ	وَالْآخِرِينَ		
for appointed (Meeting)	(all will) surely (be) gathered together	and those of later (times)		
مَعْلُومٌ		يَوْمٌ		
well known		(of) a Day		

إِنَّكُمْ أَيَّهَا الظَّالِمُونَ الْمُكَذِّبُونَ ٥١ لَا كُلُونَ مِنْ شَجَرٍ مِنْ زَقْوَمٍ ٥٢ فَمَا لَهُنَّ مِنْهَا أَبْطُونَ
 فَشَرَبُونَ عَلَيْهِ مِنَ الْحَمِيمِ ٥٣ فَشَرَبُونَ شُرْبَ الْهَمِيمِ ٥٤ هَذَا نَزْلَهُمْ يَوْمَ الدِّينِ ٥٥ نَحْنُ خَلَقْنَاكُمْ
 فَلَوْلَا تُصَدِّقُونَ ٥٦ أَفَرَأَيْتُمْ مَا تَمْنَوْنَ ٥٧ إِنَّمَا تَخْلُقُونَهُ ٥٨ أَمْ نَحْنُ الْخَلِقُونَ ٥٩ نَحْنُ قَدَّرْنَا
 بَيْنَكُمُ الْمَوْتَ وَمَا لَنَحْنُ بِمَسْبُوقِينَ ٦٠

51. "Then moreover, verily, – you the erring-ones, the deniers (of Resurrection)!
 52. "You verily, will eat of the trees of Zaqqūm. 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,

مِنْ شَجَرٍ	لَا كُلُونَ	الْمُكَذِّبُونَ	الظَّالِمُونَ	إِنَّكُمْ	ثُمَّ
of (the) trees	(you) verily will eat	the deniers	the erring-ones	٠	verily you then
مِنَ الْحَمِيمِ	عَلَيْهِ	فَشَرَبُونَ	أَبْطُونَ	فَمَا لَهُنَّ	مِنْ زَقْوَمٍ
of boiling water	on it	and drink	(your) bellies	therewith	then (you) will fill of Zaqqum
نَزْلَهُمْ	هَذَا	الْهَمِيمِ	شُرْبَ	فَشَرَبُونَ	
(will be) their entertainment	this	(of) the thirsty camels	(like) drinking	and (you) will drink	
فَلَوْلَا تُصَدِّقُونَ	خَلَقْنَاكُمْ	نَحْنُ	الْدِينِ	يَوْمَ	
then why (do) you believe not	created you	We	(of) Recompense	(on the) Day	
الْخَلِقُونَ	أَمْ نَحْنُ	تَخْلُقُونَهُ	مَا تَمْنَوْنَ	أَفَرَأَيْتُمْ	
(are) the Creator	or We	who create it	(is it) you?	what you emit	(do) you see?
بِمَسْبُوقِينَ	وَمَا نَحْنُ	الْمَوْتَ	بَيْنَكُمْ	نَحْنُ قَدَّرْنَا	
outstripped	and We (are) not	the death	between you	We have decreed	

عَلَيْكُمْ أَنْ تُبَدِّلَ أَمْثَالَكُمْ وَنُنْسِكُمْ فِي مَا لَا تَعْلَمُونَ ٦١ وَلَقَدْ عَامَتْ النَّشَأَةُ الْأُولَى فَلَوْلَا
 تَذَكَّرُونَ ٦٢ أَفَرَأَيْتُمْ مَا تَحْرُثُونَ ٦٣ إِنَّمَا تَرْزَعُونَهُ أَمْ نَحْنُ الْرَّازِعُونَ ٦٤ لَوْنَشَاءُ

لَجَعَلْنَاهُ حُطَّمًا فَظَلَّتْمَ تَفَكَّهُونَ ٦٦ إِنَّا مَغْرِمُونَ ٦٧ بَلْ نَحْنُ مَحْرُومُونَ أَفَرَأَيْتُمْ أَمَّا مَاءَ
الَّذِي شَرَبُونَ ٦٨ أَمْ أَنْزَلْتُمُوهُ مِنَ الْمَرْأَةِ أَمْ نَحْنُ الْمُنْزَلُونَ 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?

فِي مَا	وَنَذَّلْتُكُمْ	أَنْ تُبَدِّلَ أَمْثَالَكُمْ	عَلَى
in (forms) that	and create you	that We transfigure your likes	[on]
الْأُولَى	وَلَقَدْ عَلِمْتُمُ الْتَّشَاءَ	لَا تَعْلَمُونَ ٦٧	
the first	and indeed you have known the creation	you know not	
أَنْتُمْ مَا تَحْرِثُونَ ٦٣	أَفَرَأَيْتُمْ	فَلَوْلَا تَذَكَّرُونَ ٦٦	
(is it) you? that you sow	then (do) you see?	why then (do) you not remember (or take heed)	
لَجَعَلْنَاهُ	لَوْ نَشَاءُ ٦٤	الْزَرَّاعُونَ ٦٥	تَرْزَعُونَهُ ٦٦
We would surely make it	if We willed	the Grower	or (are) We who make it grow
لَمْغَرَمُونَ ٦٦	إِنَّا ٦٧	تَفَكَّهُونَ ٦٨	حُطَّمًا
(are) indeed undone (ruined)	verily we	be regretful	and you would (into) dry pieces
أَنْتُمْ	الَّذِي شَرَبُونَ ٦٨	أَفَرَأَيْتُمْ أَمَّا مَاءَ	بَلْ نَحْنُ مَحْرُومُونَ ٦٧
(is it) you? that you drink	then (do) you see the water?		(are) deprived nay we
الْمُنْزَلُونَ ٦٩	أَمْ نَحْنُ	مِنَ الْمَرْأَةِ	أَنْزَلْتُمُوهُ
the Causer (of it) to come down	or (are) We	from the rain clouds	who cause it to come down

لَوْ نَشَاءُ جَعَلْنَاهُ أُجَاجًا فَلَوْلَا تَشَكُّرُونَ ٧٠ أَفَرَأَيْتُمُ الْنَّارَ الَّتِي تُوْرُونَ ٧١ أَنْتُمْ أَنْشَأْتُمْ

شَجَرَتِهَا أَمْ نَحْنُ الْمُنْشَعُونَ ٧٧ فَسَيِّحْ
بِاسْمِ رَبِّكَ الْعَظِيمِ ٧٨ فَلَا أَقْسِمُ بِمَوْقِعِ النُّجُومِ ٧٩ وَإِنَّهُ لِقَسْمٌ لَّوْ تَعْلَمُونَ
٨٠ عَظِيمٌ ٨١

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

فَلَوْلَا شَكُورُونَ ٧٧	أَجَاجًا	جَعَلْنَاهُ	لَوْ نَشَاءُ
why then (do) you not give thanks	salt	We (could) make it	if We willed
أَنْتُمْ ٧٨	الَّتِي تُورُونَ ٧٩	أَفَرَأَيْتُمُ الْنَّارَ	
(is it) you?	which you kindle.	then (do) you see the fire?	
جَعَلْنَاهَا ٧٧	أَمْ نَحْنُ ٧٨	أَنْشَأْتُمْ شَجَرَتِهَا	
have made it	We	the Grower	or (are) We who made (the) tree thereof to grow
بِاسْمِ ٨٠	فَسَيِّحْ ٨١	لِلْمُقْوِينَ ٨٢	وَمَتَّعْنَا تَذِكْرَةً
with (the) Name	then glorify	for the travellers	and an article of use a Reminder
النُّجُومُ ٨٣	بِمَوْقِعِ ٨٤	فَلَا أَقْسِمُ ٨٥	رَبِّكَ الْعَظِيمِ ٨٦
(of) the stars	by (the) setting	so I swear	the Most Great (of) your Lord
عَظِيمٌ ٨١	لَوْ تَعْلَمُونَ ٨٢	لَقَسْمٌ ٨٣	وَإِنَّهُ ٨٤
great	if you know	(is) indeed an oath	and verily that

إِنَّهُ لَقُرْآنٌ كَرِيمٌ ٧٧ فِي كِتَابٍ مَّكْتُوبٍ ٧٨ لَا يَمْسِهُ إِلَّا الْمُطَهَّرُونَ ٧٩ تَنْزِيلٌ مِّنْ رَّبِّ
الْعَالَمِينَ ٨٠ أَفَبِهَذَا الْحَدِيثِ أَنْتُمْ مُّدْهُنُونَ ٨١ وَتَجْعَلُونَ رِزْقَكُمْ أَنَّكُمْ تُكَذِّبُونَ ٨٢ فَلَوْلَا إِذَا
بَلَغَتِ الْحُلُوقُومَ ٨٣ وَأَنْتُمْ حِينَئِذٍ تَنْظُرُونَ ٨٤ وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْكُمْ وَلَكِنْ لَا تُبْصِرُونَ ٨٥

فَلَوْلَا إِن كُنْتُمْ عَيْرَ مَدِينِينَ ٨٧ تَرْجِعُونَهَا إِن كُنْتُمْ صَادِقِينَ ٨٨

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?

فِي كِتَابٍ	كِتَابٌ	لَقْرَاءَانٌ	إِنَّهُ
in a Book	honourable	(is) indeed a recitation (the Quran)	verily this
تَرْزِيلٌ مِّنْ	إِلَّا الْمُطَهَّرُونَ	لَا يَمْسِهُ	مَكْنُونٌ
a Revelation from	but the purified	which none can touch	well-guarded
مُدْهِنُونَ	أَنْتُمْ	أَفِهَنَّا	رَبُّ الْعَالَمِينَ
(are) indifferent	(that) you	a talk	then (is) it (such)? (the) Lord (of) the worlds
إِذَا بَلَغَتِ	فَلَوْلَا	أَنْكُمْ تَكْذِبُونَ	وَتَجْعَلُونَ رِزْقَكُمْ
when it reaches	then why not	that you deny (Him)	and you make (it) your provision
إِلَيْهِ	أَقْرَبُ	وَنَحْنُ	حِينَئِذٍ نَّظَرُونَ
to him	(are) nearer	but We	وَأَنْتُمْ وَالْحَلْقُومَ
إِنْ كُنْتُمْ عَيْرَ	فَلَوْلَا	لَا يُبَصِّرُونَ	وَلَكُنْ
if you are exempt	then why (do you) not	you see not	مِنْكُمْ [and] but than you
إِنْ كُنْتُمْ صَادِقِينَ	تَرْجِعُونَهَا	مَدِينِينَ	
if you are truthful	bring back it (the soul)	(from) the reckoning (and recompense)	

فَأَمَّا إِن كَانَ مِنَ الْمُفَرِّيْنَ ٨٩ فَرَوْحٌ وَرِيحَانٌ وَجَنَّتُ نَعِيْمٌ وَأَمَّا إِن كَانَ مِنْ أَصْحَابِ

الْيَمِينِ ١٠ فَسَلَّمَ لَكَ مِنْ أَصْحَابِ الْيَمِينِ ١١ وَأَمَّا إِنْ كَانَ مِنَ الْمُكَذِّبِينَ الْمُضَالِّينَ ١٢ فَنُزِّلَ
مِنْ حَمِيمٍ ١٣ وَتَصَلِّيَهُ بِحَمِيمٍ ١٤ إِنَّ هَذَا هُوَ حَقُّ الْيَقِينِ ١٥ فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ ١٦

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.

وَرِحَانٌ	فَرَحَةٌ	مِنَ الْمُقَرَّبِينَ	إِنْ كَانَ
and provision	then (there is) rest	of those brought near (to Allah)	if he be then
آلِيمِينَ	مِنْ أَحَبِّ	إِنْ كَانَ	وَأَمَّا
(on) the Right Hand	of those	if he be	and (of) Delights
وَأَمَّا	آلِيمِينَ	لَكَ	فَسَلَامٌ
but	(on) the Right Hand	of those	for you then (there is safety and) peace
فَنَزَلَ	الْمُضَالِّينَ	مِنَ الْمَكَذِّبِينَ	إِنْ كَانَ
then (for him is) an entertainment	the erring	of the denying	if he be
حَقٌّ	هُوَ	بِحَمِيمٍ	مِنْ حَمِيمٍ
(is) an absolute Truth	this verily this	(in) Hell-fire	and burning with boiling water
الْعَظِيمُ	رَبِّكَ	بِاسْمِ	الْيَقِينِ
the Most Great	(of) your Lord	with (the) Name	so glorify (with) certainty

سُورَةُ الْحَدِيدِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سَبَّحَ لِلَّهِ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ وَهُوَ أَعْلَمُ الْحَكَمِ ۖ لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ يَحْكُمُ وَيُمِيتُ
وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ۖ هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالبَاطِنُ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ
هُوَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ أَسْتَوَى عَلَى الْعَرْشِ يَعْلَمُ مَا يَلْجُو فِي
الْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنْزَلُ مِنَ السَّمَاءِ وَمَا يَعْرُجُ فِيهَا وَهُوَ مَعْلُومٌ أَيْنَ مَا كُنْتُمْ وَاللَّهُ يَعْلَمُ
عَمَلَوْنَ بَصِيرٌ

Sūrah Al-Hadīd (Iron) 57

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

Part - 27

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.

الْرَّحِيمُ		الْرَّحِيمُ		بِسْمِ اللَّهِ	
the Most Merciful		the Most Gracious		In the Name (of) Allah	
وَهُوَ	وَالْأَرْضُ	فِي السَّمَاوَاتِ		سَبَّحَ لِلَّهِ مَا	
and He	and the earth	(is) in the heavens		glorifies [for] Allah	whatsoever
وَالْأَرْضُ	الْسَّمَاوَاتِ	مُلْكٌ	لَهُ	الْحَكَمُ	الْعَزِيزُ
and the earth	(of) the heavens	(is the) kingdom	for Him	the All-Wise	(is) the All-Mighty

فَدِير	شَيْءٍ	عَلَى كُلِّ	وَهُوَ	وَيُمِيتُ	يُحِيِّ
(is) Able	things	over all	and He	and causes death	He gives life
بِكُلِّ	وَهُوَ	وَالْبَاطِنُ	وَالظَّهِيرُ	وَالآخِرُ	هُوَ الْأَوَّلُ
of every	and He	and the Most Near	and the Most High	and the Last	He (is) the First
فِي سِتَّةٍ	وَالْأَرْضَ	خَلَقَ السَّمَاوَاتِ	هُوَ الَّذِي	عَلِيمٌ	شَيْءٍ
in six	and the earth	created the heavens	Who	He (it is)	(is) All-Knower
فِي الْأَرْضِ	مَا يَلْجُ	يَعْلَمُ	عَلَى الْعَرْشِ	شَمَّ أَسْتَوَى	أَيَّامٍ
into the earth	what goes	He knows	over the Throne	then rose	Days
وَمَا يَرْجُ	مِنَ السَّمَاءِ	وَمَا يَنْزِلُ	مِنْهَا	وَمَا يَخْرُجُ	
and what ascends	from the heaven	and what descends	from it	and what comes forth	
بِمَا تَعْمَلُونَ بَصِيرٌ	وَاللَّهُ	أَيْنَ مَا كُنْتُمْ	مَعَكُمْ	وَهُوَ	فِيهَا
(is) All-Seer of what you do	and Allah	wheresoever you may be	(is) with you	and He	thereto

لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَإِلَيْهِ تُرْجَعُ الْأَيْلَلَ فِي الْنَّهَارِ وَيُوَلِّجُ الْأَيْلَلَ فِي
 الْأَيْلَلِ وَهُوَ عَلِيمٌ بِذَاتِ الصُّدُورِ ۝ إِنَّمَا نَعْبُدُ إِلَهًا وَرَسُولًا وَأَنْفَقُوا مِمَّا جَعَلَكُمْ مُسْتَحْلِفِينَ
 فِيهِ فَالَّذِينَ إِنْفَقُوا مِنْهُمْ أَجْرٌ كَبِيرٌ ۝ وَمَا لَكُمْ لَا تُؤْمِنُونَ بِاللَّهِ وَالرَّسُولِ يَدْعُوكُمْ
 لِتُؤْمِنُوا بِرِبِّكُمْ وَقَدْ أَخْذَ مِثْقَالَكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ ۝

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.

وَإِلَى اللَّهِ	وَالْأَرْضِ	السَّمَوَاتِ	مَلْكٌ	لَهُ
and to Allah	and the earth	(of) the heavens	(is the) kingdom	for Him
فِي الَّيْلِ	وَيُوْلِجُ النَّهَارَ	فِي الَّهَارِ	يُوْلِجُ الَّيْلَ	تَرْجُعُ الْأُمُورُ
into night	and merges day	into day	He merges night	return (all) the matters
إِيمَانُوا بِاللَّهِ	الْصُّدُورِ	بِذَاتِ	وَهُوَ عَلَيْمٌ	
believe in Allah	the breasts	of whatsoever (is in)	and He (is) All-Knower	
مُسْتَخْلِفِينَ	جَعَلَكُمْ	مِمَّا	وَأَنْفَقُوا	وَرَسُولِهِ
trustees	He has made you	of that	and spend	and His Messenger (Muhammad)
أَجْرٌ	هُمْ	وَأَنْفَقُوا	مِنْكُمْ	فَالَّذِينَ إِيمَانُوا
(will be) a reward	for them	and spend	of you	and those who believe
بِاللَّهِ	لَا تُؤْمِنُونَ	لَكُمْ	وَمَا	كَبِيرٌ
in Allah	(that) you believe not	with you	and what (is the matter)	great
بِرَبِّكُمْ	لِتُؤْمِنُوا	يَدْعُوكُمْ	وَالرَّسُولُ	
in your Lord	to believe	invites you	while the Messenger	
إِنْ كُنْتُمْ مُّؤْمِنِينَ		وَقَدْ أَخْذَ مِثْقَالَكُمْ		
if you are (real) believers		and He has indeed taken your covenant		

هُوَ الَّذِي يُرِزِّلُ عَلَى عَبْدِهِ إِيمَانَ بَيْنَتِ لِيُخْرِجَكُمْ مِنَ الظُّلْمَاتِ إِلَى النُّورِ وَإِنَّ اللَّهَ بِكُمْ لَرَءُوفٌ رَّحِيمٌ ① وَمَا لَكُمْ أَلَا تُنْفِقُوا فِي سَيِّلِ اللَّهِ وَلِلَّهِ مِيرَاثُ السَّمَوَاتِ وَالْأَرْضِ لَا يَسْتَوِي مِنْكُمْ مَنْ أَنْفَقَ مِنْ قَبْلِ الْفَتْحِ وَقُتِلَ أَوْلَئِكَ أَعْظَمُ دَرَجَةً مِنَ الَّذِينَ أَنْفَقُوا مِنْ بَعْدِ وَقْتَ لِمَاءِ وَكَلَّا وَعَدَ اللَّهُ الْحَسْنَى وَاللَّهُ يَعْلَمُ مَا تَعْمَلُونَ خَيْرٌ ②

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.

بِيَدِنَتِي	إِيَّاهُ	عَلَى عَبْدِهِ	الَّذِي يُنَزِّلُ	هُوَ
manifest	signs	to His slave	Who sends down	(it is) He
وَإِنَّ اللَّهَ	إِلَى النُّورِ	مِنَ الظُّلْمَتِ	لِيُخْرِجَكُمْ	
and verily Allah	into the light	from the darkness[es]	that He may bring you out	
لَكُمْ	وَمَا	رَحِيمٌ	لَرَءُوفٌ	لَكُمْ
with you	and what (is the matter)	Most Merciful	(is) Most Kind	to you
وَلِلَّهِ مِيرَاثٌ		فِي سَيِّلِ اللَّهِ	أَلَا تُنْفِقُوا	
and to Allah (belongs the) heritage		in (the) Way (of) Allah	that you spend not	
مِنْ أَنْفَقَ	يَسْتَوِي مِنْكُمْ	لَا	وَالْأَرْضُ	السَّمَوَاتِ
(those) who spent	equal among you are	not	and the earth	(of) the heavens
دَرْجَة	أَعْظَمُ	أُولَئِكَ	وَقُتِلُوا	الْفَتحُ
(in) degree	(are) greater	such	and fought	the conquering (of Makkah)
وَكُلًا وَعَدَ اللَّهُ		وَقَتَلُوا	مِنْ بَعْدِ	مِنْ الَّذِينَ أَنْفَقُوا
but (to) all Allah has promised		and fought	afterwards	than those who spent
بِمَا تَعْمَلُونَ خَيْرٌ		وَاللَّهُ	الْمُحْسِنُ	
(is) All-Aware of what you do		and Allah		the best (reward)

مَنْ ذَا الَّذِي يُفَرِّضُ اللَّهَ قَرْضًا حَسَنًا فَيُضَعِّفُهُ لَهُ وَلَهُ أَجْرٌ كَرِيمٌ ١١ يَوْمَ تَرَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ يَسْعَى نُورُهُمْ بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ بِشَرِيكِمُ الْيَوْمَ جَنَّتْ تَجْرِي مِنْ تَحْنَاهَا الْأَنْهَرُ خَالِدِينَ فِيهَا ذَلِكَ هُوَ الْفَوزُ الْعَظِيمُ ١٢ يَوْمَ يَقُولُ الْمُنَفِّقُونَ وَالْمُنَفِّقَاتُ لِلَّذِينَ أَمْنُوا وَنَظَرُونَا نَقْنِسُ مِنْ نُورِكُمْ قِيلَ أَرْجِعُوا وَرَاءَكُمْ فَالْمَسْوَأْنَوْرًا فَضَرِبَ بَيْنَهُمْ بِسُورِهِ بَابُ بَاطِنِهِ فِيهِ الرَّحْمَةُ وَظَاهِرُهُ مِنْ قَبْلِهِ 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."

حَسَنَا	يُفِرِضُ اللَّهُ قَرْضًا	الَّذِي	ذَا	مَنْ
goodly	will lend Allah a loan	[who]	that	who (is he)
أَجْرٌ	وَلَهُ	لَهُ	فِي ضَعْفٍ	
a reward	and he (will) have	for him	then He (Allah) will increase it	manifold
وَالْمُؤْمِنَاتِ	الْمُؤْمِنِينَ	يَوْمَ تَرَى	كَرِيمٌ	
and the believing women	the believing men	(on the) Day you shall see		good
بُشِّرَنَّكُمْ	وَبِأَيْمَنِهِمْ	بَيْنَ أَيْدِيهِمْ	يَسْعَى نُورُهُمْ	
glad tidings for you	and in their right hands	before them	their light running	
فِيهَا	خَلِيلِينَ	الْأَنْهَرُ	تَجْرِي مِنْ تَحْتِهَا	الْيَوْمَ
therein	to dwell forever	the rivers	flowing under them	Gardens
الْمُنَفِّقُونَ	يَوْمَ يَقُولُ	الْعَظِيمُ	الْفَوْزُ	ذَلِكَ هُوَ
the hypocrites men	(on the) Day (when) will say	great	(is) the success	[it] that
نَفَقَ	أَنْظُرُونَا	لِلَّذِينَ آمَنُوا	وَالْمُنَفِّقَاتُ	
let us get (something)	wait for us	to those who believe	and the hypocrites women	
فَالَّتَّمَسُوا نُورًا	أَرْجِعُوا وَرَاءَكُمْ	قِيلَ	مِنْ نُورِكُمْ	
then seek a light	go back to your rear	it will be said	from your light	
فِيهِ	بَاطِنَهُ	بَابٌ	لَهُ	فَضَرَبَ بَيْنَهُمْ
[in it]	inside it	a gate	therein	a wall
				so will be put up between them

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

يُنَادِيُهُمْ أَلَّمْ نَكُنْ مَعَكُمْ قَالُوا بَلْ وَلَكُنَّكُمْ فَلَنْتُمْ أَنفُسَكُمْ وَتَرَبَّصْتُمْ وَأَرْتَبْتُمْ وَغَرَّتُمْ
الْأَمَانِيَّ حَتَّى جَاءَ أَمْرُ اللَّهِ وَغَرَّكُمْ بِاللَّهِ الْغَرُورُ ١٥ فَالْيَوْمَ لَا يُؤْخَذُ مِنْكُمْ فِدِيَةٌ وَلَا مِنَ الَّذِينَ
كَفَرُوا مَا وَنَتُكُمُ النَّارِ هِيَ مَوْلَانَكُمْ وَبِئْسَ الْمَصِيرُ ١٦ أَلَّمْ يَأْنَ لِلَّذِينَ آمَنُوا أَنْ تَخْشَعَ
فُلُوُّهُمْ لِذِكْرِ اللَّهِ وَمَا نَزَّلَ مِنَ الْحَقِّ وَلَا يَكُونُوا كَالَّذِينَ أَوْتُوا الْكِتَابَ مِنْ قَبْلِ فَطَالَ
عَلَيْهِمْ أَلَّمْ فَقَسْتَ فُلُوُّهُمْ وَكَثِيرٌ مِنْهُمْ فَنَسِقُونَ ١٧

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 - Islāmic 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 - Islāmic 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).

أَلَّمْ نَكُنْ مَعَكُمْ	يُنَادِيُهُمْ
were we not with you?	they (the hypocrites) will call them (believers)
فَلَنْتُمْ أَنفُسَكُمْ	وَلَكُنَّكُمْ
led yourselves into temptations	[and] but you
وَغَرَّتُمْ	وَتَرَبَّصْتُمْ
and you were deceived	and you doubted
	and you looked forward (for our destruction)

وَغَرَّكُمْ	حَتَّىٰ جَاءَ أَمْرُ اللَّهِ	الْأَمَانَةُ
and deceived you	till (the) Command (of) Allah came (to pass)	(by) false desires
مِنْكُمْ	لَا يُؤْخَذُ	الْغَرُورُ
from you	shall not be taken	بِاللَّهِ
هِيَ	الْتَّارُ	مَأْوَاتُكُمْ
that	(is) the Fire	مِنْ الَّذِينَ كَفَرُوا
لِذِكْرِ اللَّهِ	وَبِئْسَ الْمَصِيرُ	وَلَا فِدِيَةُ
لِذِكْرِ اللَّهِ	أَنْ تَخْشَىٰ قُلُوبُهُمْ	لِلَّذِينَ ءَامَنُوا
by (the) Reminder (of) Allah	to be humbled their hearts	for those who believe
وَلَا يَكُونُوا	مِنَ الْحَقِّ	وَمَا نَزَّلَ
and they become not	of the truth	and that which has been revealed
عَلَيْهِمْ	فَطَالَ	الْكِتَابُ
for them	and was prolonged	كُلُّ الَّذِينَ أُوتُوا
فَسِقُونَ	مِنْهُمْ	مِنْ قَبْلٍ
(were) rebellious	وَكَثِيرٌ	فَقَسْتَ عَوْنَوْهُمْ
of them	so their hearts were hardened	الْأَمْدُ
أَجْرُهُمْ وَبُورَهُمْ وَالَّذِينَ	أَكَذَّبُوا بِآيَاتِنَا	وَأُولَئِكَ أَصْحَابُ الْجَحِيمِ

أَعْلَمُوْمَا أَنَّ اللَّهَ يُحِيِّ الْأَرْضَ بَعْدَ مَوْتَهَا قَدْ بَيَّنَاهُ لَكُمْ الْأَيَّتِ لَعَلَّكُمْ تَعْقِلُونَ ١٧ إِنَّ
الْمُصَدِّقِينَ وَالْمُصَدِّقَتِ وَأَقْرَضُوا اللَّهَ قَرْضًا حَسَنًا يُضَعِّفُ لَهُمْ وَلَهُمْ أَجْرٌ
كَرِيمٌ ١٨ وَالَّذِينَ ءَامَنُوا بِاللَّهِ وَرَسُولِهِ أُولَئِكَ هُمُ الصَّدِيقُونَ وَالشَّهَدَاءُ عِنْدَ رَبِّهِمْ لَهُمْ
أَجْرٌ هُمْ وَبُورَهُمْ وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَئِكَ أَصْحَابُ الْجَحِيمِ

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

and His Messengers – they are the *Siddīqūn* (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.

قد بَيَّنَ	مَوْتَهَا	بَعْدَ	يُحْيِي الْأَرْضَ	أَعْلَمُوا أَنَّ اللَّهَ
indeed We have made clear	its death	after	gives life to the earth	know that Allah
إِنَّ الْمُعْصِدَقِينَ	لَعَلَّكُمْ تَعْقِلُونَ	الْآيَاتِ	لَكُمْ	
verily the alms-giving men	so that you may understand	the signs	to you	
حَسَنَا	وَأَقْرَضُوا اللَّهَ قَرْضًا	وَالْمُصَدِّقَاتِ		
goodly	and who lent Allah a loan	and the alms-giving women		
أَجْرٌ	وَلَهُمْ	يُضَعَّفُ لَهُمْ		
(shall be) a reward	and for them	it shall be increased manifold for them		
أُولَئِكَ	وَرُسُلِهِ	بِاللَّهِ	وَالَّذِينَ إَمَّنُوا	كَرِيمٌ
those	and His Messengers	in Allah	and those who believe	honourable (good)
لَهُمْ	رَبِّهِمْ	عِنْدَ	وَالشَّهَادَةِ	هُمْ
they (shall) have	their Lord	with	and the martyrs	(are) the truthful [they]
بِإِيمَانِنَا	وَكَذَّبُوا	وَالَّذِينَ كَفَرُوا	وَنُورُهُمْ	أَجْرُهُمْ
Our Signs	and deny	but those who disbelieve	and their light	their reward
الْجَحِيمِ	أَصَحَّبُ	أُولَئِكَ		
(of) the blazing Fire	(shall be the) dwellers	they		

أَعْلَمُوا أَنَّمَا الْحَيَاةُ الدُّنْيَا لَعْبٌ وَهُوَ وَزِنَةٌ وَتَفَاهُّمٌ بَيْنَكُمْ وَتَكَاثُرٌ فِي الْأَمْوَالِ وَالْأُولَادِ
 كَمْثُلٌ غَيْثٌ أَعْجَبَ الْكُفَّارَ بِنَائِهِ ثُمَّ يَسِيغُ فِتْرَتَهُ مُصْفَرَّا شَمَّ يَكُونُ حُطَمَّاً وَفِي الْآخِرَةِ
 عَذَابٌ شَدِيدٌ وَمَغْفِرَةٌ مِّنَ اللَّهِ وَرِضْوَانٌ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَّعٌ 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	وَلَهُوٌ	لَعْبٌ	الْدُّنْيَا	أَعْلَمُوا أَنَّمَا الْحَيَاةُ
and pomp	and amusement	(is) play	(of) the world	know that the life
وَالْأَوْلَادُ	فِي الْأَمْوَالِ	وَتَكَاثُرٌ	بَيْنَكُمْ	وَتَفَارُّ
and children	in respect of wealth	and rivalry	among you	and mutual boasting
نَبَاتٌ	أَعْجَبَ الْكُفَّارَ		غَيْثٌ	كَمْثُلٌ
its growth	is pleasing (to) the tillers		(of vegetation after) rain	as (the) likeness
يُكُونُ حُطْمَمَاً	مُصْفَرًا	فَرَنَدَةٌ		شَمْ يَهْيَجُ
then it becomes straw	(turning) yellow	and you see it		then it dries up
مِنَ اللَّهِ	وَمَغْفِرَةٌ	شَدِيدٌ	عَذَابٌ	وَفِي الْآخِرَةِ
from Allah	and forgiveness	severe	(there is) a torment	but in the Hereafter
الْغُرُورُ	إِلَّا مَتَّعْ	الْدُّنْيَا	وَمَا الْحَيَاةُ	وَرِضْوَانٌ
deceiving	but an enjoyment	(of) the world	and (is) not the life	and Good Pleasure

سَابِقُوا إِلَى مَعْفِرَةٍ مِنْ رَبِّكُمْ وَجَنَّةٌ عَرْضُهَا كَعَرْضِ السَّمَاءِ وَالْأَرْضِ أُعِدَّتْ لِلَّذِينَ
أَمْنَوْا بِاللَّهِ وَرَسُولِهِ ذَلِكَ فَضْلُ اللَّهِ يُؤْتَيْهِ مَنْ يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ^{٦١}
مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنفُسِكُمْ إِلَّا فِي كِتَابٍ مِنْ قَبْلِ أَنْ تَبَرَّأُهَا
إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ^{٦٢} لَكِنَّا لَا تَأْسُوا عَلَى مَا فَاتَكُمْ وَلَا تَفْرَحُوا بِمَا
أَتَدْكُمْ وَاللَّهُ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ^{٦٣}

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.

وَجْنَةٌ	مِنْ رَّبِّكُمْ	سَابِقُوا إِلَى مَغْفِرَةٍ		
and Paradise	from your Lord	race with one another in hastening towards forgiveness		
أَعْدَتْ لِلَّذِينَ	وَالْأَرْضِ	السَّمَاءِ	كَعْرُضٍ	عَرْضُهَا
prepared for those who	and the earth	(of) the heaven	(is) as (the) width	(the) width whereof
يُؤْتِيهِ	فَضْلُ اللَّهِ	ذَلِكَ	وَرْسَلِهِ	أَمَنُوا بِاللَّهِ
which He bestows on	(is the) Grace (of) Allah	that	and His Messengers	believe in Allah
مَا أَصَابَ	الْفَضْلُ الْعَظِيمُ	ذُو	وَاللَّهُ	مَنْ يَشَاءُ
befalls not	Great	(of) Bounty	(is the) Owner	and Allah whom He is pleased with
فِي كِتَابٍ	إِلَّا	فِي أَنفُسِكُمْ	وَلَا	فِي الْأَرْضِ
(it is) in a Book (of Decrees)	but	in yourselves	nor	on the earth
عَلَى اللَّهِ يَسِيرٌ	إِنَّ ذَلِكَ	أَنْ تَبْرَأَهَا	مِنْ قَبْلِ	مِنْ مُصِيبَةٍ
(is) easy for Allah	verily that	that We bring it into existence		before
وَلَا تَرْحُوا	فَاتَّكُمْ	عَلَى مَا	لَكُمْ لَا تَأْسُوا	
nor rejoice	has escaped you	at what	(in order) that you may not grieve	
فَخُورٌ	مُخْتَالٌ	لَا يُحِبُّ كُلَّ	وَاللَّهُ	بِمَا
boaster	prideful	likes not every	and Allah	He has given to you over that which

الَّذِينَ يَخْلُونَ وَيَأْمُرُونَ النَّاسَ بِالْمُحْلِلِ وَمَنْ يَتَوَلَّ فَإِنَّ اللَّهَ هُوَ الْغَنِيُّ الْحَمِيدُ
لَقَدْ أَرْسَلْنَا رُسُلًا إِلَيْنَا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُولَمُ النَّاسُ
بِالْقِسْطِ وَأَنْزَلْنَا الْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ وَمَنْفِعٌ لِلنَّاسِ وَلِيَعْلَمَ اللَّهُ مَنْ يَنْصُرُهُ وَرَسُلُهُ

بِالْغَيْبِ إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ

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 يَبْخَلُونَ
and whosoever turns away	miserliness	and enjoin upon people	those who are misers
الْحَمِيدُ	الْغَنِيُّ	هُوَ	فَإِنَّ اللَّهَ
the Worthy of all praise	(is) the Rich	[He]	then verily Allah
وَأَنَّزَلَنَا مَعَهُمْ	بِالْبَيِّنَاتِ	لَقَدْ أَرْسَلَنَا رُسُلَنَا	
and We have revealed with them	with clear proofs	indeed We have sent Our Messengers	
بِالْقِسْطِ	لِيَقُومَ النَّاسُ	وَالْمِيزَاتِ	الْكِتَابُ
justice	that mankind may keep up	and the Balance	the Scripture
لِلنَّاسِ	وَمَنْتَفِعُ	شَدِيدٌ	وَأَنَّزَلَنَا الْحَدِيدَ
for mankind	and benefits	mighty	(is) power
وَرَسُولُهُ	يَنْصُرُ	فِيهِ	فِيهِ
and His Messengers	will help Him	(him) who	and that Allah may know
عَزِيزٌ	قَوِيٌّ	إِنَّ اللَّهَ	بِالْغَيْبِ
All-Mighty	(is) All-Strong	verily Allah	in the unseen

وَلَقَدْ أَرْسَلَنَا نُوحًا وَإِبْرَاهِيمَ وَجَعَلْنَا فِي دُرِّيَّتِهِمَا النُّبُوَّةَ وَالْكِتَابَ فِيمُنْهُمْ مُهَتَّدٌ
وَكَثِيرٌ مِنْهُمْ فَنِسِقُونَ شَمَّ فَقَيَّنَا عَلَيْهِ أَثْرِهِمْ بِرُسُلَنَا وَقَفَيَّنَا بِعِيسَى أَبْنَ
مَرِيمَ وَإِتَّيْنَاهُ الْأَنْجِيلَ وَجَعَلْنَا فِي قُلُوبِ الَّذِينَ أَتَّبَعُوهُ رَأْفَةً وَرَحْمَةً وَرَهْبَانِيَّةً

أَبْتَدَعُوهَا مَا كَبَنَهَا عَلَيْهِمْ إِلَّا أُبْتِغَاءَ رِضْوَانَ اللَّهِ فَمَا رَعَوْهَا حَقٌّ رِعَايَتِهَا فَعَانِيَتِنَا
 الَّذِينَ ءَامَنُوا مِنْهُمْ أَجْرُهُمْ كَثِيرٌ مِنْهُمْ فَسِقُونَ

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 ‘Isā (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).

فِي ذُرِّيَّتِهِمَا	وَجَعَلْنَا	وَإِبْرَاهِيمَ	وَلَقَدْ أَرْسَلْنَا نُوحًا
in their offspring	and We placed	and Abraham	and indeed We sent Noah
وَكَثِيرٌ	مُهَدِّدٌ	فِيْهِمْ	وَالْكِتَابُ
but many	(some are) guided	and among them	and Scripture
بِرْسُلِنَا	عَلَىٰ ءَاثْرِهِمْ	ثُمَّ قَفَّيْنَا	فَسِقُونَ
Our Messengers	on their footsteps	then We sent	(are) rebellious
وَجَعَلْنَا	الْأَنْجِيلَ	وَءَاتَيْنَاهُ	وَقَفَّيْنَا
and We placed	the Gospel	and gave him	Abīn Mَرِيمَ
وَرَحْمَةً	رَأْفَةً	أَبَّعُوهُ	جَسَدَنَا
and mercy	compassion	followed him	(of) those who
مَا كَبَنَهَا	أَبْتَدَعُوهَا	الَّذِينَ	فِي قُلُوبِ
We (did) not prescribe [it]	which they invented	(for themselves)	وَرَهْبَانِيَّةٍ
فَمَا رَعَوْهَا	رِضْوَانَ اللَّهِ	إِلَّا أُبْتِغَاءَ	عَلَيْهِمْ
but they (did) not observe it	(the) pleasure (of) Allah	بَلْ (only) seeking	for them
مِنْهُمْ	الَّذِينَ ءَامَنُوا	فَعَانِيَتِنَا	حَقَّ
among them	those who believed	so We gave	(of) its observance
			(with the) right

فَسِقُونَ	فِنْهُمْ	وَكَثِيرٌ	أَجْرُهُمْ
(are) rebellious	of them	but many	their reward

يَأَيُّهَا الَّذِينَ أَمْنَوْا أَتَقْوَا اللَّهَ وَإِمْنَوْا بِرَسُولِهِ يُؤْتُكُمْ كَفَلَيْنِ مِنْ رَحْمَتِهِ وَيَجْعَلُ لَكُمْ نُورًا تَمْشُونَ بِهِ وَيَغْفِرُ لَكُمْ وَاللَّهُ عَفُورٌ رَّحِيمٌ لَّإِلَّا يَعْلَمُ أَهْلُ الْكِتَابِ أَلَا يَقْدِرُونَ عَلَى شَيْءٍ مِّنْ فَضْلِ اللَّهِ وَإِنَّ الْفَضْلَ بِيَدِ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ

الْعَظِيمُ

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

يُؤْتُكُمْ	بِرَسُولِهِ	وَإِمْنَوْا	أَتَقْوَا اللَّهَ	يَأَيُّهَا الَّذِينَ أَمْنَوْا
He will give you	in His Messenger	and believe	fear Allah	who believe O (you)
تَمْشُونَ بِهِ	نُورًا	لَكُمْ	وَيَجْعَلُ	كَفَلَيْنِ مِنْ رَحْمَتِهِ
by which you shall walk	a light	for you	and He will make	of His Mercy a double portion
لَإِلَّا يَعْلَمُ	رَّحِيمٌ	عَفْوُرٌ	وَاللَّهُ	وَيَغْفِرُ
so that may know	Most Merciful	(is) Oft-Forgiving	and Allah	you and He will forgive
عَلَى شَيْءٍ	أَلَا يَقْدِرُونَ	الْكِتَابِ	أَهْلُ	
over anything	that they have no power	(of) the Scripture	(the) people	
يُؤْتِيهِ	بِيَدِ اللَّهِ	وَإِنَّ الْفَضْلَ	مِنْ فَضْلِ اللَّهِ	
He bestows it on	(is) in Allah's Hand	and that the Grace	from (the) Grace (of) Allah	
الْعَظِيمُ	الْفَضْلِ	ذُو	وَاللَّهُ	مَنْ يَشَاءُ
Great	(of) Bounty	(is the) Owner	and Allah	whomsoever He wills