

سُورَةُ الْمُلْكِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١﴾ الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا وَهُوَ الْعَزِيزُ الْغَفُورُ ﴿٢﴾ الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ طِبَاقًا مَّا تَرَى فِي خَلْقِ الرَّحْمَنِ مِنْ تَفَوتٍ فَارْجِعِ الْبَصَرَ هَلْ تَرَى مِنْ فُطُورٍ ﴿٣﴾ ثُمَّ ارْجِعِ الْبَصَرَ كَرَّتَيْنِ يَنْقَلِبْ إِلَيْكَ الْبَصَرُ خَاسِئًا وَهُوَ حَسِيرٌ ﴿٤﴾

Sūrah Al-Mulk (Dominion) 67

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

1. Blessed is He (Allāh) in Whose Hand is the dominion; and He is Able to do all things. 2. Who has created death and life that He may test you which of you is best in deed. And He is the All-Mighty, the Oft-Forgiving; 3. Who has created the seven heavens one above another; you can see no fault in the creation of the Most Gracious. Then look again: "Can you see any rifts?" 4. Then look again and yet again, your sight will return to you in a state of humiliation, and worn out.

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

مِنْ تَفَوُّتٍ	فَارْجِعِ الْبَصَرَ	هَلْ تَرَى	مِنْ فُطُورٍ	ثُمَّ ارْجِعِ الْبَصَرَ
any fault	so repeat the look	(can) you see?	any rifts	then repeat the look
كَرْنَيْنِ	يَنْقَلِبُ إِلَيْكَ	الْبَصَرُ	خَاسِتًا	وَهُوَ حَسِيرٌ
twice (again)	will return to you	the sight	(in) a state of humiliation	(is) worn out and it

وَلَقَدْ زَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصَابِيحَ وَجَعَلْنَاهَا رُجُومًا لِلشَّيَاطِينِ وَأَعْتَدْنَا لَهُمْ عَذَابَ السَّعِيرِ ۝
وَلِلَّذِينَ كَفَرُوا بِرَبِّهِمْ عَذَابُ جَهَنَّمَ وَيَسَّ الْمَصِيرُ ۝ إِذَا أُلْقُوا فِيهَا سَمِعُوا لَهَا شَهِيقًا وَهِيَ تَفُورُ ۝ تَكَادُ تَمَيِّزُ مِنَ الْغَيْظِ كُلَّمَا أُلْقِيَ فِيهَا فَوْجٌ سَأَلَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ نَذِيرٌ ۝

5. And indeed We have adorned the nearest heaven with lamps, and We have made such lamps (as) missiles to drive away the *Shayātīn* (devils), and have prepared for them the torment of the blazing Fire. 6. And for those who disbelieve in their Lord (Allāh) is the torment of Hell, and worst indeed is that destination. 7. When they are cast therein, they will hear the (terrible) drawing in of its breath as it blazes forth. 8. It almost bursts up with fury. Every time a group is cast therein, its keepers will ask: "Did no warner come to you?"

وَلَقَدْ زَيَّنَّا	السَّمَاءَ	الدُّنْيَا	بِمَصَابِيحَ	وَجَعَلْنَاهَا
and indeed We have adorned	the heaven	nearest	with lamps	and We have made them
رُجُومًا	لِلشَّيَاطِينِ	وَأَعْتَدْنَا	لَهُمْ	عَذَابَ
(as) missiles	to (drive away) the devils	and We have prepared	for them	(the) torment
السَّعِيرِ	وَلِلَّذِينَ كَفَرُوا	بِرَبِّهِمْ	عَذَابَ	
(of) the blazing Fire	and for those who disbelieve	in their Lord	(is the) torment	
جَهَنَّمَ	وَيَسَّ الْمَصِيرُ	إِذَا أُلْقُوا	فِيهَا	
(of) Hell	and worst (indeed) is that destination	when they are cast	therein	
سَمِعُوا لَهَا	شَهِيقًا	وَهِيَ تَفُورُ	تَكَادُ	
they will hear of it	(the) drawing in (of breath)	as it blazes forth	it almost	
تَمَيِّزُ مِنَ الْغَيْظِ	كُلَّمَا أُلْقِيَ	فِيهَا	فَوْجٌ	سَأَلَهُمْ
bursts up with fury	every time is cast	therein	a group	will ask them
			its keepers	

نَذِيرٌ ٨	أَلَمْ يَأْتِكُمْ
a warner	(did) not come to you?

قَالُوا بَلَىٰ قَدْ جَاءَنَا نَذِيرٌ فَكَذَّبْنَا وَقُلْنَا مَا نَزَّلَ اللَّهُ مِنْ شَيْءٍ إِنْ أَنْتُمْ إِلَّا فِي ضَلَالٍ كَبِيرٍ ٩ وَقَالُوا لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِي أَصْحَابِ السَّعِيرِ ١٠ فَأَعْرَفُوا بِذَنبِهِمْ فَسُحْقًا لِأَصْحَابِ السَّعِيرِ ١١ إِنَّ الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ ١٢ وَأَسِرُوا قَوْلَكُمْ أَوِ اجْهَرُوا بِهِ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ١٣

9. They will say: "Yes, indeed a warner did come to us, but we denied him and said: 'Allāh never sent down anything (of Revelation); you are only in great error.'" 10. And they will say: "Had we but listened or used our intelligence, we would not have been among the dwellers of the blazing Fire!" 11. Then they will confess their sin. So, away with the dwellers of the blazing Fire! 12. Verily, those who fear their Lord unseen (i.e. they do not see Him, nor His punishment in the Hereafter), theirs will be forgiveness and a great reward (i.e. Paradise). 13. And (whether you) keep your talk secret or disclose it, verily, He is All-Knower of what is in the breasts (of men).

قَالُوا بَلَىٰ	قَدْ جَاءَنَا	نَذِيرٌ	فَكَذَّبْنَا	وَقُلْنَا
they will say yes	indeed did come to us	a warner	but we denied (him)	and we said
مَا نَزَّلَ اللَّهُ	مِنْ شَيْءٍ	إِنْ أَنْتُمْ	إِلَّا	فِي ضَلَالٍ كَبِيرٍ ٩
Allah has not sent down	anything	you (are) not	but	in error great
وَقَالُوا	لَوْ كُنَّا	نَسْمَعُ	أَوْ نَعْقِلُ	مَا كُنَّا
and they will say	if we had	listened	or used our intelligence	we would not have been
فِي أَصْحَابِ	السَّعِيرِ ١٠	فَاعْتَرَفُوا	بِذَنبِهِمْ	فَسُحْقًا
among (the) dwellers	(of) the blazing Fire	then they will confess	their sin	so away
لِأَصْحَابِ	السَّعِيرِ ١١	إِنَّ الَّذِينَ	يَخْشَوْنَ رَبَّهُمْ	
with (the) dwellers	(of) the blazing Fire	verily those who	fear their Lord	
بِالْغَيْبِ	لَهُمْ	مَغْفِرَةٌ	وَأَجْرٌ	كَبِيرٌ ١٢
unseen	for them	(will be) forgiveness	and a reward	great

وَإِنَّهُ عَلِيمٌ	أَوْ أَجْهَرُوا	وَأَسِرُّوا قَوْلَكُمْ
verily He (is) All-Knower	it or disclose	and (whether) you keep your talk secret
	بِذَاتِ	الْصُّدُورِ
	of what (is in)	the breasts

أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ اللَّطِيفُ الْخَبِيرُ ﴿١٤﴾ هُوَ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ ذَلُولًا فَامْشُوا فِي مَنَاكِبِهَا وَكُلُوا مِن رِّزْقِهِ ۚ وَإِلَيْهِ النُّشُورُ ﴿١٥﴾ ءَأَمِنْتُمْ مِّن فِي السَّمَاءِ أَن يَخْسِفَ بِكُمُ الْأَرْضَ فَإِذَا هِيَ تَمُورُ ﴿١٦﴾ ءَأَمِنْتُمْ مِّن فِي السَّمَاءِ أَن يُرْسِلَ عَلَيْكُمْ حَاصِبًا فَسَتَعْلَمُونَ كَيْفَ نَذِيرِ ﴿١٧﴾ وَلَقَدْ كَذَّبَ الَّذِينَ مِن قَبْلِهِمْ فَكَيْفَ كَانَ نَكِيرِ ﴿١٨﴾

14. Should not He Who has created know? And He is the Most Kind and Courteous (to His slaves), the Well-Acquainted (with everything). 15. He it is Who has made the earth subservient to you (i.e. easy for you to walk, to live and to do agriculture on it); so walk in the paths thereof and eat of His provision. And to Him will be the Resurrection. 16. Do you feel secure that He, Who is over the heaven (Allāh), will not cause the earth to sink with you, and then it should quake? 17. Or do you feel secure that He, Who is over the heaven (Allāh), will not send against you a violent whirlwind? Then you shall know how (terrible) has been My Warning. 18. And indeed those before them denied (the Messengers of Allāh), then how terrible was My denial (punishment)?

أَلَا يَعْلَمُ	مَنْ خَلَقَ	وَهُوَ اللَّطِيفُ	الْخَبِيرُ ﴿١٤﴾
(should) not know He?	Who has created	and He (is) the Most Kind	the All-Aware
هُوَ	الَّذِي جَعَلَ	لَكُمْ	الْأَرْضَ ذَلُولًا
He (it is)	Who has made	to you	the earth
وَكُلُوا	مِن رِّزْقِهِ ۚ	وَإِلَيْهِ	النُّشُورُ ﴿١٥﴾
and eat	of His provision	and to Him	(will be) the Resurrection
ءَأَمِنْتُمْ مِّن	فِي السَّمَاءِ	أَن يَخْسِفَ	
(do) you feel secure from (Him) Who?	(is) over the heaven	that He will (not) cause to sink	

يَكُمُ	الْأَرْضَ	فَإِذَا	هِيَ تَمُورُ ﴿١٦﴾	أَمْ أَمِنْتُمْ مَّنْ
with you	the earth	so behold	it shakes	or (do) you feel secure from (Him) Who
فِي السَّمَاءِ	أَنْ يُرْسِلَ	عَلَيْكُمْ	حَاصِبًا	
(is) over the heaven	that He will (not) send	against you	a violent whirlwind	
فَسَتَعْلَمُونَ كَيْفَ	نَذِيرِ ﴿١٧﴾	وَلَقَدْ كَذَّبَ الَّذِينَ	مِنْ قَبْلِهِمْ	
then you shall know how	(has been) My Warning	and indeed denied those	before them	
	فَكَيْفَ كَانَ	نَكِيرِ ﴿١٨﴾		
	then how (terrible) was	My denial		

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

19. Do they not see the birds above them, spreading out their wings and folding them in? None upholds them except the Most Gracious (Allāh). Verily, He is All-Seer of everything. 20. Who is he besides the Most Gracious that can be an army to you to help you? The disbelievers are in nothing but delusion. 21. Who is he that can provide for you if He should withhold His provision? Nay, but they continue to be in pride, and (they) flee (from the truth).

أَوَلَمْ يَرَوْا	إِلَى الطَّيْرِ	فَوْقَهُمْ	صَفَقَتْ	
(do) they not see?	[to] the birds	above them	spreading out (their wings)	
وَيَقْبِضْنَ	مَا يُمَسِّكُهُنَّ	إِلَّا الرَّحْمَنُ	إِنَّهُ	بِكُلِّ
and folding (them) in	none upholds them	except the Most Gracious	verily He	of every
شَيْءٍ	بَصِيرٌ ﴿١٩﴾	أَمَّنْ	هَذَا	الَّذِي هُوَ
thing	(is) All-Seer	who (is)?	[this]	that
يَنْصُرُكُمْ	مِّنْ دُونِ الرَّحْمَنِ	إِنِ الْكَافِرُونَ	إِلَّا	فِي غُرُورٍ ﴿٢٠﴾
to help you	besides the Most Gracious	the disbelievers (are) not	but	in delusion

أَمَّنْ	هَذَا	الَّذِي	يَرْزُقُكُمْ	إِنْ أَمْسَكَ رِزْقَهُ
who (is)?	this	that	can provide for you	if He should withhold His provision
بَلْ لَّجُوا		فِي عَتَوْ	وَنَفُورٍ	
nay they continue to be		in pride	and fleeing (from the truth)	

أَفَمَنْ يَمْشِي مُكِبًّا عَلَى وَجْهِهِ أَهْدَىٰ أَمَّنْ يَمْشِي سَوِيًّا عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ ﴿٢٢﴾ قُلْ هُوَ الَّذِي أَنْشَأَكُمْ وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَرَ وَالْأَفْئِدَةَ قَلِيلًا مَّا تَشْكُرُونَ ﴿٢٣﴾ قُلْ هُوَ الَّذِي ذَرَأَكُمْ فِي الْأَرْضِ وَإِلَيْهِ تُحْشَرُونَ ﴿٢٤﴾ وَيَقُولُونَ مَتَىٰ هَذَا الْوَعْدُ إِنْ كُنْتُمْ صَادِقِينَ ﴿٢٥﴾ قُلْ إِنَّمَا الْعِلْمُ عِنْدَ اللَّهِ وَإِنَّمَا أَنَا نَذِيرٌ مُبِينٌ ﴿٢٦﴾

22. Is he who walks prone (without seeing) on his face, more rightly guided, or he who (sees and) walks upright on a Straight Way (i.e. Islāmic Monotheism)?
 23. Say: "It is He Who has created you, and endowed you with hearing (ears) and seeing (eyes), and hearts. Little thanks you give." 24. Say: "It is He Who has created you on the earth, and to Him shall you be gathered (in the Hereafter)."
 25. They say: "When will this promise (i.e. the Day of Resurrection) come to pass if you are telling the truth?" 26. Say (O Muhammad ﷺ): "The knowledge (of its exact time) is with Allāh only, and I am only a plain warner."

أَفَمَنْ يَمْشِي	مُكِبًّا	عَلَىٰ وَجْهِهِ	أَهْدَىٰ		
then (is he) who walks?	bent down (without seeing)	on his face	more rightly guided		
أَمَّنْ يَمْشِي	سَوِيًّا	عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ ﴿٢٢﴾	قُلْ هُوَ	الَّذِي	أَنْشَأَكُمْ
or (he) who walks	upright	on a Way	Straight	Who	has created you
وَجَعَلَ	لَكُمْ	السَّمْعَ وَالْأَبْصَرَ	وَالْأَفْئِدَةَ قَلِيلًا	مَّا تَشْكُرُونَ ﴿٢٣﴾	
and made	for you	hearing and seeing	and hearts	little	[that] thanks you give
قُلْ هُوَ	الَّذِي	ذَرَأَكُمْ	فِي الْأَرْضِ	وَإِلَيْهِ تُحْشَرُونَ ﴿٢٤﴾	
say (it is) He	Who	has created you	on the earth	and to Him shall you be gathered	
وَيَقُولُونَ مَتَىٰ	هَذَا	الْوَعْدُ	إِنْ كُنْتُمْ صَادِقِينَ ﴿٢٥﴾		
and they say when	(will) this	promise (come to pass)	if you are telling the truth		

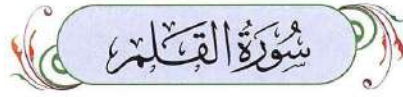
قُلْ إِنَّمَا أَعْلَمُ	عِنْدَ اللَّهِ	وَإِنَّمَا أَنَا	نَذِيرٌ	مُبِينٌ ﴿٦٧﴾
say only the knowledge	(is) with Allah	and I am only	a warner	plain

فَلَمَّا رَأَوْهُ زُلْفَةً سَيِّئَتْ وُجُوهُ الَّذِينَ كَفَرُوا وَقِيلَ هَذَا الَّذِي كُنْتُمْ بِهِ تَدْعُونَ ﴿٦٧﴾ قُلْ أَرَأَيْتُمْ إِنْ أَهْلَكَنِی اللَّهُ وَمَنْ مَعِيَ أَوْ رَحِمَنَا فَمَنْ يُجِیِّرُ الْكَافِرِينَ مِنْ عَذَابِ أَلِيمٍ ﴿٦٨﴾ قُلْ هُوَ الرَّحْمَنُ ۖ ءَامَنَّا بِهِ وَعَلَيْهِ تَوَكَّلْنَا فَسْتَعْلَمُونَ مَنْ هُوَ فِي ضَلَالٍ مُبِينٍ ﴿٦٩﴾ قُلْ أَرَأَيْتُمْ إِنْ أَصْبَحَ مَاؤُكُمْ غَوْرًا فَمَنْ يَأْتِيكُمْ بِمَاءٍ مَعِينٍ ﴿٧٠﴾

27. But when they will see it (the torment on the Day of Resurrection) approaching, the faces of those who disbelieve will change and turn black with sadness and in grief and it will be said (to them): "This is (the promise) which you were calling for!" 28. Say (O Muhammad ﷺ): "Tell me! If Allāh destroys me, and those with me, or He bestows His Mercy on us – who can save the disbelievers from a painful torment?" 29. Say: "He is the Most Gracious (Allāh), in Him we believe, and in Him we put our trust. So, you will come to know who it is that is in manifest error." 30. Say (O Muhammad ﷺ): "Tell me! If (all) your water were to sink away, who then can supply you with flowing (spring) water?"

فَلَمَّا	رَأَوْهُ	زُلْفَةً	سَيِّئَتْ وُجُوهُ
but when	they will see it	approaching	will be displeased (the) faces
الَّذِينَ كَفَرُوا	وَقِيلَ هَذَا	الَّذِي كُنْتُمْ	
(of) those who disbelieve	and it will be said this (is the promise)	which you were	
بِهِ تَدْعُونَ ﴿٦٧﴾	أَرَأَيْتُمْ	إِنْ أَهْلَكَنِیَ اللَّهُ	وَمَنْ مَعِيَ
calling for [it]	(have) you seen?	if Allah destroys me	with me and those
أَوْ رَحِمَنَا	فَمَنْ يُجِیِّرُ	الْكَافِرِينَ	مِنْ عَذَابٍ
or He bestows (His) Mercy on us	then who can save	the disbelievers	from a torment
أَلِیمٍ ﴿٦٨﴾	قُلْ هُوَ الرَّحْمَنُ	ءَامَنَّا بِهِ	وَعَلَيْهِ تَوَكَّلْنَا
painful	say He (is) the Most Gracious	in Him we believe	and in Him we put our trust

أَرَأَيْتُمْ	قُلْ	مُبِينٍ ﴿٦٨﴾	فِي ضَلَالٍ	هُوَ	فَسَتَعْلَمُونَ مَنْ
(have) you seen?	say	manifest	(is) in error	that	so you will come to know who (is it)
مَعِينٍ ﴿٦٩﴾	بِمَاءٍ	يَأْتِيكُمْ	فَمَنْ	غَوْرًا	إِنْ أَصْبَحَ مَاؤُكُمْ
flowing	with water	can supply you	who then	sunk away	if your water became



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

ت وَالْقَلَمِ وَمَا يَسْطُرُونَ ﴿١﴾ مَا أَنْتَ بِنِعْمَةِ رَبِّكَ بِمَجْنُونٍ ﴿٢﴾ وَإِنَّ لَكَ لَأَجْرًا غَيْرَ مَمْنُونٍ ﴿٣﴾ وَإِنَّكَ لَعَلَى خُلُقٍ عَظِيمٍ ﴿٤﴾ فَسَتَبْصُرُ وَيُبْصَرُونَ ﴿٥﴾ بِأَيِّكُمْ الْمَفْتُونُ ﴿٦﴾ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ﴿٧﴾ فَلَا تَطْعِ الْمُكَذِّبِينَ ﴿٨﴾ وَدُّوا لَوْ تُدْهَنُ فِيدِ هَنُوتٍ ﴿٩﴾ وَلَا تَطْعَ كُلَّ حَلَّافٍ مَّهِينٍ ﴿١٠﴾

Sūrah Al-Qalam or Nūn (The Pen) 68

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

1. *Nūn*. [These letters (*Nūn*, etc.) are one of the miracles of the Qur'ān, and none but Allāh (Alone) knows their meanings.] By the pen and by what they (the angels) write (in the Records of men). 2. You (O Muhammad ﷺ), by the Grace of your Lord, are not mad. 3. And verily, for you (O Muhammad ﷺ) will be an endless reward. 4. And verily, you (O Muhammad ﷺ) are on an exalted (standard of) character. 5. You will see, and they will see, 6. Which of you is afflicted with madness. 7. Verily, your Lord is the Best Knower of him who has gone astray from His path, and He is the Best Knower of those who are guided. 8. So (O Muhammad ﷺ), obey you not the deniers [(of Islāmic Monotheism - those who deny the Verses of Allāh), the Oneness of Allāh, and the Messengership of Muhammad ﷺ]. 9. They wish that you should compromise (in religion out of courtesy) with them, so they (too) would compromise with you. 10. And (O Muhammad ﷺ) obey you not everyone *Hallāf Mahīn* (the one who swears much and is a liar or is worthless).

الرَّحِيمِ		الرَّحْمَنَ		بِسْمِ اللَّهِ	
the Most Merciful		the Most Gracious		In the Name (of) Allah	
بِنِعْمَةِ	مَا أَنْتَ	وَمَا يَسْطُرُونَ ﴿١﴾		وَالْقَلَمِ	نُ
by (the) Grace	you (are) not	and (by) what they (angels) write		by the pen	Nun
غَيْرَ مَمْنُونٍ ﴿٢﴾	لَأَجْرًا	لَكَ	وَإِنَّ	بِمَجْثُونٍ ﴿٣﴾	رَبِّكَ
endless	(will be) a reward	for you	and verily	a madman	(of) your Lord
فَسَتُبْصِرُ	عَظِيمٍ ﴿٤﴾	لَعَلَى خُلُقٍ		وَإِنَّكَ	
so you will see	an exalted	(are) on (standard of) character		and verily you	
هُوَ	إِنَّ رَبَّكَ	الْمَفْتُونُ ﴿٥﴾	بِأَيِّكُمْ	وَيُبْصِرُونَ ﴿٥﴾	
[He]	verily your Lord	(is) afflicted with madness	which of you	and they will see	
أَعْلَمُ	وَهُوَ	عَنْ سَبِيلِهِ	بِمَنْ ضَلَّ	أَعْلَمُ	
(is the) Best Knower	and He	from His path	of (him) who has gone astray	(is the) Best Knower	
وَدُّوا	فَلَا تُطِيعُ الْمُكَذِّبِينَ ﴿٨﴾		بِالْمُهْتَدِينَ ﴿٧﴾		
they wish	so obey not the deniers		of those who are guided		
فَيَذْهَبُونَ ﴿٩﴾			لَوْ تَذَكَّرُونَ		
so they (too) would compromise (with you)			that you should compromise (with them)		
مَّهِينٍ ﴿١٠﴾		حَلَّافٍ	وَلَا تُطِيعُ كُلَّ		
(and is) worthless		who swears much	and obey not everyone		

هَمَّازٍ مَشَّاءٍ بِنَمِيمٍ ﴿١١﴾ مَنَّاعٍ لِلْخَيْرِ مُعْتَدٍ أَشِيمٍ ﴿١٢﴾ عُتْلٍ بَعْدَ ذَلِكَ زَنِيمٍ ﴿١٣﴾ أَنْ كَانَ ذَا مَالٍ وَبَنِينَ ﴿١٤﴾ إِذَا تُتْلَى عَلَيْهِ آيَاتُنَا قَالَ أَسَاطِيرُ الْأَوَّلِينَ ﴿١٥﴾ سَنَسِفُهُ عَلَى الْحَرُثُومِ ﴿١٦﴾ إِنَّا بَلَوْنَهُمْ كَمَا بَلَوْنَا أَصْحَابَ الْجَنَّةِ إِذْ أَقْسَمُوا لَيَصْرُنَّهَا مُصْبِحِينَ ﴿١٧﴾ وَلَا يَسْتَنْوُونَ ﴿١٨﴾ فَطَافَ عَلَيْهَا طَائِفٌ مِّن رَّبِّكَ وَهُمْ نَائِبُونَ ﴿١٩﴾ فَأَصْبَحَتْ كَالصَّرِيمِ ﴿٢٠﴾

11. A slanderer, going about with calumnies, 12. Hinderer of the good, transgressor, sinful, 13. Cruel, and moreover baseborn (of illegitimate birth).

14. (He was so) because he had wealth and children. 15. When Our Verses (of the Qur'ān) are recited to him, he says: "Tales of the men of old!" 16. We shall brand him on the snout (nose)! 17. Verily, We have tried them as We tried the People of the Garden, when they swore to pluck the fruits of the (garden) in the morning, 18. Without saying: *In shā' Allāh* (If Allāh will). 19. Then there passed by on it (the garden) a visitation (fire) from your Lord (at night and burnt it) while they were asleep. 20. So the (garden) became black by the morning, like a pitch dark night (in complete ruins).

هُمَّازٍ	مَشَّامٍ	بِنَمِيمٍ ﴿١١﴾	مَنَاعٍ	لِّلْخَيْرِ	مُعْتَدٍ
a slanderer	going about	with calumnies	hinderer	of the good	transgressor
أَثِيمٍ ﴿١٢﴾	عُتْلٍ	بَعْدَ	ذَلِكَ	زَنِيمٍ ﴿١٣﴾	أَنَّ كَانَ
sinful	cruel	after	that	wicked	because he is
وَبَنِينَ ﴿١٤﴾	إِذَا تُتْلَىٰ	عَلَيْهِ	ءَايَاتُنَا	قَالَ	أَسَاطِيرُ
and children	when are recited	to him	Our Verses	he says	tales
الْأَوَّلِينَ ﴿١٥﴾	سَنَسْمُهُ	عَلَى الْخُرْطُومِ ﴿١٦﴾	إِنَّا	وَصَرِّمْنَا	مُصْبِحِينَ ﴿١٧﴾
(of) the men of old	We shall brand him	on the snout (nose)	verily We	to pluck the fruits of it (the garden)	(in the) morning
بَلَوْنَهُمْ	كَمَا بَلَوْنَا أَصْحَابَ	الْجَنَّةِ	إِذْ أَقْسَمُوا	فَطَافَ	عَلَيْهَا
have tried them	as We tried (the) People	(of) the Garden	when they swore	then (there) passed by	on it (the garden)
وَلَا يَسْتَنْوَنَ ﴿١٨﴾	مِّن رَّبِّكَ	وَهُمْ	نَآبِئُونَ ﴿١٩﴾	فَاصْبَحَتْ	كَالْصَّرِيمِ ﴿٢٠﴾
and they said not Insha'Allah (if Allah wills)	from your Lord	while they	(were) asleep	so it (the garden) became (black) by the morning	like a pitch dark night

فَنَادَوْا مُصْبِحِينَ ﴿٢١﴾ أَنْ أَغْدُوا عَلَىٰ حَرْثِكُمْ إِنْ كُنْتُمْ صَرِمِينَ ﴿٢٢﴾ فَأَنْطَلَقُوا وَهُمْ يَخْخَفُونَ ﴿٢٣﴾ أَنْ

لَا يَدْخُلْنَهَا الْيَوْمَ عَلَيْكُمْ مَسْكِينٌ ﴿٢٤﴾ وَغَدَوْا عَلَى حَرْدٍ قَدَرِينَ ﴿٢٥﴾ فَلَمَّا رَأَوْهَا قَالُوا إِنَّا لَضَالُونَ ﴿٢٦﴾ بَلْ نَحْنُ
مُخْرَمُونَ ﴿٢٧﴾ قَالَ أَوْسَطُهُمْ أَلَمْ أَقُلْ لَكُمْ لَوْلَا تُسَبِّحُونَ ﴿٢٨﴾ قَالُوا سُبْحَنَ رَبِّنَا إِنَّا كُنَّا ظَالِمِينَ ﴿٢٩﴾

21. Then they called out one to another as soon as the morning broke. 22. Saying: "Go to your tilth in the morning, if you would pluck the fruits." 23. So they departed, conversing in secret low tones (saying): 24. "No *Miskīn* (needy man) shall enter upon you into it today." 25. And they went in the morning with strong intention, thinking that they have power (to prevent the poor taking anything of the fruits therefrom). 26. But when they saw the (garden), they said: "Verily, we have gone astray." 27. (Then they said): "Nay! Indeed we are deprived of (the fruits)!" 28. The best among them said: "Did I not tell you, why say you not: *In shā' Allāh* (If Allāh wills)." 29. They said: "Glory to Our Lord! Verily, we have been *Zālimūn* (wrongdoers)."

فَنَادَوْا مُصْبِحِينَ ﴿٢١﴾				
then they called out one to another (as soon) as the morning broke				
أَنْ أَغْدُوا	عَلَى حَرْثِكُمْ	إِنْ كُنْتُمْ صَرِمِينَ ﴿٢٣﴾		
(saying) [that] go in the morning	to your tilth	if you would pluck the fruits		
فَانْطَلَقُوا	وَهُمْ يَنْخَفُونَ ﴿٢٥﴾	أَنْ		
so they departed	while they were conversing in secret low tones	(saying) that		
لَا يَدْخُلْنَهَا	الْيَوْمَ عَلَيْكُمْ	مَسْكِينٌ ﴿٢٤﴾	وَغَدَوْا	
shall not enter into it	upon you	any poor person	and they went in the morning	
عَلَى حَرْدٍ	قَدَرِينَ ﴿٢٥﴾	فَلَمَّا	رَأَوْهَا	
with strong intention	(thinking that) they have power	but when	they saw it (the garden)	
قَالُوا إِنَّا	لَضَالُونَ ﴿٢٦﴾	بَلْ نَحْنُ	مُخْرَمُونَ ﴿٢٧﴾	
they said verily we	(have gone) astray	nay we	(are) deprived	
قَالَ أَوْسَطُهُمْ	أَلَمْ أَقُلْ	لَكُمْ	لَوْلَا تُسَبِّحُونَ ﴿٢٨﴾	
(the) best among them said	(did) I not tell?	you	why (do) you not glorify (Allah)	
قَالُوا سُبْحَنَ	رَبِّنَا	إِنَّا كُنَّا	ظَالِمِينَ ﴿٢٩﴾	
they said glory to	our Lord	verily we have been	wrongdoers	

فَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتْلَوْنَ ﴿٢٠﴾ قَالُوا يُونَيْلَا إِنَّآ كُنَّا طٰغِيْنَ ﴿٢١﴾ عَسَىٰ رَبِّنَا أَن يُدِلَّنَا خَيْرًا مِّنْهَا إِنَّآ إِلَىٰ رَبِّنَا رٰغِبُونَ ﴿٢٢﴾ كَذٰلِكَ الْعَذَابُ وَلَعَذَابُ الْآخِرَةِ أَكْبَرُ لَوْ كَانُوا يَعْلَمُونَ ﴿٢٣﴾ إِنَّ لِلْمُتَّقِينَ عِنْدَ رَبِّهِمْ جَنَّاتٍ النَّعِيمِ ﴿٢٤﴾ أَفَنَجْعَلُ الْمُسْلِمِينَ كَالْمُجْرِمِينَ ﴿٢٥﴾ مَا لَكُمْ كَيْفَ تَحْكُمُونَ ﴿٢٦﴾ أَمْ لَكُمْ كِتَابٌ فِيهِ تَدْرُسُونَ ﴿٢٧﴾

30. Then they turned one against another, blaming. 31. They said: "Woe to us! Verily, we were *Tāghūn* (transgressors and disobedient) 32. "We hope that our Lord will give us in exchange a better (garden) than this. Truly, we turn to our Lord (wishing for good that He may forgive our sins and reward us in the Hereafter)." 33. Such is the punishment (in this life), but truly, the punishment of the Hereafter is greater if they but knew. 34. Verily, for the *Muttaqūn* (the pious) are Gardens of Delight (Paradise) with their Lord. 35. Shall We then treat the Muslims (believers of Islāmic Monotheism, doers of righteous deeds) like the *Mujrimūn* (criminals, polytheists and disbelievers)? 36. What is the matter with you? How judge you? 37. Or have you a Book wherein you learn,

فَأَقْبَلَ بَعْضُهُمْ	عَلَىٰ بَعْضٍ يَتْلَوْنَ ﴿٢٠﴾	قَالُوا يُونَيْلَا	إِنَّآ كُنَّا
so they turned some of them	to others blaming	they said woe to us	verily we were
طٰغِيْنَ ﴿٢١﴾	عَسَىٰ رَبِّنَا	أَن يُدِلَّنَا	خَيْرًا مِّنْهَا
transgressors	may be our Lord	[that] will give us in exchange	than this a better (garden)
إِنَّآ إِلَىٰ رَبِّنَا رٰغِبُونَ ﴿٢٢﴾	كَذٰلِكَ الْعَذَابُ	وَلَعَذَابُ	
truly we	such (are) turning to our Lord	(is) the punishment	but truly (the) punishment
الْآخِرَةِ أَكْبَرُ ﴿٢٣﴾	لَوْ كَانُوا يَعْلَمُونَ ﴿٢٣﴾	إِنَّ لِلْمُتَّقِينَ	عِنْدَ رَبِّهِمْ جَنَّاتٍ النَّعِيمِ ﴿٢٤﴾
(of) the Hereafter	if they (is) greater	verily (but) knew	with for the pious
رَبِّهِمْ جَنَّاتٍ النَّعِيمِ ﴿٢٤﴾	أَفَنَجْعَلُ الْمُسْلِمِينَ	كَيْفَ تَحْكُمُونَ ﴿٢٦﴾	أَمْ لَكُمْ كِتَابٌ فِيهِ تَدْرُسُونَ ﴿٢٧﴾
their Lord	(are) Gardens (of) Delight	how (do) you judge	(shall) We then treat the Muslims?
كَالْمُجْرِمِينَ ﴿٢٥﴾	مَا لَكُمْ كَيْفَ تَحْكُمُونَ ﴿٢٦﴾	أَمْ لَكُمْ كِتَابٌ فِيهِ تَدْرُسُونَ ﴿٢٧﴾	
like the criminals	what (is the matter) with you	you learn	wherein a Book

إِنَّ لَكُمْ فِيهِ لَمَا تَخَيَّرُونَ ﴿٣٨﴾ أَمْ لَكُمْ أَيْمَانٌ عَلَيْنَا بَلِغَةَ إِلَى يَوْمِ الْقِيَمَةِ إِنَّ لَكُمْ لَمَا تَحْكُمُونَ ﴿٣٩﴾ سَأَلْتَهُمْ بِذَلِكَ زَعِيمٌ ﴿٤٠﴾ أَمْ لَهُمْ شُرَكَاءُ فَلْيَأْتُوا بِشُرَكَائِهِمْ إِنْ كَانُوا صَادِقِينَ ﴿٤١﴾ يَوْمَ يُكْشَفُ عَنْ سَاقٍ وَيُدْعَوْنَ إِلَى السُّجُودِ فَلَا يَسْتَطِيعُونَ ﴿٤٢﴾

38. That you shall therein have all that you choose? 39. Or have you oaths from Us, reaching to the Day of Resurrection, that yours will be what you judge? 40. Ask them, which of them will stand surety for that! 41. Or have they "partners"? Then let them bring their "partners" if they are truthful! 42. (Remember) the Day when the Shin shall be laid bare (i.e. the Day of Resurrection) and they shall be called to prostrate themselves (to Allāh), but they (hypocrites and those who pray to show off or to gain good reputation) shall not be able to do so.

إِنَّ	لَكُمْ	فِيهِ	لَمَا تَخَيَّرُونَ ﴿٣٨﴾	أَمْ	لَكُمْ	أَيْمَانٌ	عَلَيْنَا
indeed	you (shall) have	in it	(all) that you choose	or	have you	oaths	from Us
بَلِغَةَ	إِلَى يَوْمِ	الْقِيَمَةِ	إِنَّ	لَكُمْ	لَمَا تَحْكُمُونَ ﴿٣٩﴾		
reaching	to (the) Day	(of) Resurrection	indeed	for you	(will be) what you judge		
سَأَلْتَهُمْ	أَيُّهُمْ	بِذَلِكَ	زَعِيمٌ ﴿٤٠﴾	أَمْ	لَهُمْ	شُرَكَاءُ	
ask them	which of them	for that	(will be) voucher	or	have they	partners	
فَلْيَأْتُوا	إِنْ كَانُوا	صَادِقِينَ ﴿٤١﴾					
then let them bring	their partners	if they are truthful					
يَوْمَ يُكْشَفُ	عَنْ سَاقٍ	وَيُدْعَوْنَ					
(remember the) Day (when) shall be uncovered	from the Shin	and they shall be called					
إِلَى السُّجُودِ	فَلَا يَسْتَطِيعُونَ ﴿٤٢﴾						
to prostrate	but they shall not be able (to do so)						

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

43. Their eyes will be cast down and ignominy will cover them; they used to be called (call for the congregational prayer in the mosque) to prostrate themselves (offer prayers), while they were healthy and good (in the life of the world, but they did not come to the mosque). 44. Then leave Me Alone with such as deny this Qur'an. We shall punish them gradually from directions they perceive not. 45. And I will grant them a respite. Verily, My Plan is strong. 46. Or is it that you (O Muhammad ﷺ) ask them a wage, so that they are heavily burdened with debt?

وَقَدْ كَانُوا	ذِلَّةً	تَرَهُّقَهُمْ	أَبْصَرَهُمْ	خَشِيعَةً
and verily they used to	humiliation	will cover them	their eyes	(will be) cast down
فَذَرْنِي	سَلَامُونَ	وَهُمْ	يُدْعَوْنَ إِلَى السُّجُودِ	
then leave Me	(were) healthy (and secure)	while they	be called to prostrate	
مِنْ حَيْثُ	سَنَسْتَدْرِجُهُمْ	الْحَدِيثِ	بِهَذَا	وَمَنْ يَكْذِبْ
from where	We shall punish them gradually	Speech (Quran)	this	and whoever denies
مَتِينٌ	إِنَّ كَيْدِي	لَهُمْ	وَأُمْلِي	لَا يَعْلَمُونَ
(is) strong	verily My Plan	[to] them	and I will grant a respite	they perceive not
مُثْقَلُونَ	مِنْ مَّغْرَمٍ	فَهُمْ	أَجْرًا	أَمْ تَسْأَلُهُمْ
(are heavily) burdened	with debt	so (that) they	a wage	or (is it that) you ask them

أَمْ عِنْدَهُمُ الْغَيْبُ فَهُمْ يَكْتُبُونَ ﴿٤٧﴾ فَاصْبِرْ لِحُكْمِ رَبِّكَ وَلَا تَكُنْ كَصَاحِبِ الْحُوتِ إِذْ نَادَىٰ وَهُوَ مَكْظُومٌ ﴿٤٨﴾ لَوْلَا أَن تَدَارَكَهُ نِعْمَةٌ مِّن رَّبِّهِ لَنُبِذَ بِالْعَرَاءِ وَهُوَ مَذْمُومٌ ﴿٤٩﴾ فَاجْنِبْهُ رَبُّهُ فَجَعَلَهُ مِّنَ الصَّالِحِينَ ﴿٥٠﴾ وَإِنْ يَكَادُ الَّذِينَ كَفَرُوا لَيُزْلِقُونَكَ بِأَبْصَرِهِمْ لَمَّا سَمِعُوا الذِّكْرَ وَيَقُولُونَ إِنَّهُ لَمَجْنُونٌ ﴿٥١﴾ وَمَا هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ ﴿٥٢﴾

47. Or that the *Ghaib* (the Unseen – here in this Verse it means *Al-Lauh Al-Mahfuz*) is in their hands, so that they can write it down? 48. So, wait with patience for the Decision of your Lord, and be not like the Companion of the Fish – when he cried out (to Us) while he was in deep sorrow. 49. Had not a Grace from his Lord reached him, he would indeed have been (left in the stomach of the fish, but We forgave him), so he was cast off on the naked shore,

while he was to be blamed. 50. Then his Lord chose him and made him of the righteous. 51. And verily, those who disbelieve would almost make you slip with their eyes (through hatred) when they hear the Reminder (the Qur'ān), and they say: "Verily, he (Muhammad ﷺ) is a madman!" 52. But it is nothing else than a Reminder to all the `Ālamīn (mankind and jinn).

فَاصْبِرْ	فَهُمْ يَكْتُبُونَ	الْغَيْبِ	أَمْ عِنْدَهُمْ
so wait with patience	so (that) they can write (it) down	the Unseen	or (that is) with them
الْحَوْتِ	كَصَاحِبٍ	وَلَا تَكُنْ	رَبِّكَ
(of) the Fish	like (the) Companion	and be not	(of) your Lord
نِعْمَةً	أَنْ تَدْرَكَهُ	لَوْلَا	مَكْظُومٌ
a Grace	[that] had reached him	if not	(was) in deep sorrow
وَهُوَ	يَالْعُرَّاءِ	لَنَيْذٌ	مِّن رَّبِّهِ
while he	on the naked shore	he would indeed have been cast off	from his Lord
مِّنَ الصَّالِحِينَ	فَجَعَلَهُ	رَبُّهُ	فَأَجَبْنَاهُ
of the righteous	and made him	his Lord	then chose him
لَيُزْلِقَنَّكَ	الَّذِينَ كَفَرُوا	وَأِنْ يَكَادُ	
make you slip	those who disbelieve	and verily would almost	
وَيَقُولُونَ	الذِّكْرَ	لَمَّا سَمِعُوا	بِأَبْصَرِهِمْ
and they say	the Reminder	when they hear	with their eyes (through hatred)
لِلْعَالَمِينَ	إِلَّا ذِكْرٌ	وَمَا هُوَ	لَمَجْنُونٌ
to the worlds	but a Reminder	and it (is) not	(is) a madman
			إِنَّهُ
			verily he



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَاقَّةُ ١ مَا الْحَاقَّةُ ٢ وَمَا أَدْرَاكَ مَا الْحَاقَّةُ ٣ كَذَبَتْ ثَمُودُ وَعَادُ بِالْقَارِعَةِ ٤ فَأَمَّا ثَمُودُ فَأُهْلِكُوا بِالطَّاغِيَةِ ٥ وَأَمَّا عَادُ فَأُهْلِكُوا بِرِيحٍ صَرْصَرٍ عَاتِيَةٍ ٦ سَخَّرَهَا عَلَيْهِمْ

سَبْعَ لَيَالٍ وَثَمَنِيَةَ أَيَّامٍ حُسُومًا فَتَرَى الْقَوْمَ فِيهَا صَرْعَى كَأَنَّهُمْ أُعِجَازُ نَخْلٍ خَاوِيَةٍ ﴿٧﴾

Sūrah Al-Hāqqah (The Inevitable) 69

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

1. The Inevitable (i.e. the Day of Resurrection)! 2. What is the Inevitable? 3. And what will make you know what the Inevitable is? 4. Thamūd and `Ād people denied the Qāri`ah (the striking Hour of Judgement)! 5. As for Thamūd, – they were destroyed by the awful cry! 6. And as for `Ād, – they were destroyed by a furious violent wind! 7. Which Allāh imposed on them for seven nights and eight days in succession, so that you could see men lying overthrown (destroyed), as if they were hollow trunks of date palms!

الْحَاقَّةُ ﴿١﴾		وَمَا		الرَّحِيمِ	
the Inevitable		and what		the Most Merciful	
مَا	الْحَاقَّةُ ﴿٢﴾	وَمَا	الْحَاقَّةُ ﴿٣﴾	أَذْرَكَ	مَا
what	the Inevitable	and what	(is) the Inevitable	will make you know	what
الْحَاقَّةُ ﴿٤﴾	كَذَّبَتْ ثَمُودُ	وَعَادُ	يَا الْقَارِعَةَ ﴿٥﴾	فَأَمَّا ثَمُودُ	
the Inevitable (is)	denied Thamud	and Ad (people)	the striking calamity	so as for Thamud	
فَأَهْلِكُوا	بِالطَّاغِيَةِ ﴿٦﴾	وَأَمَّا عَادُ	فَأَهْلِكُوا	بِالرِّيحِ	
they were destroyed	by the awful cry	and as for Ad	they were destroyed	by a wind	
صَرَّصِرٍ عَاتِيَةٍ ﴿٧﴾	سَخَّرَهَا	عَلَيْهِمْ	سَبْعَ	لَيَالٍ	وَثَمَنِيَةَ
violent	which He (Allah) imposed	on them	(for) seven	nights	and eight
أَيَّامٍ	حُسُومًا	فَتَرَى الْقَوْمَ	فِيهَا	صَرْعَى	
days	(in) succession	so (that) you could see the people	in it	lying (overthrown)	
كَأَنَّهُمْ		أَعِجَازُ	نَخْلٍ	خَاوِيَةٍ ﴿٧﴾	
as if they (were)		trunks	(of) date palms	hollow	

فَهَلْ تَرَى لَهُمْ مِنْ بَاقِيَةٍ ﴿٨﴾ وَجَاءَ فِرْعَوْنُ وَمَنْ قَبْلَهُ وَالْمُؤْتَفِكَاتُ بِالْخَاطِئَةِ ﴿٩﴾ فَعَصَوْا رَسُولَ رَبِّهِمْ فَأَخَذَهُمْ أَخْذَةً رَابِيَةً ﴿١٠﴾ إِنَّا لَمَاطِعَا الْمَاءِ حَمَلْنَاكُمْ فِي الْجَارِيَةِ ﴿١١﴾ لِنَجْعَلَهَا لَكُمْ تَذْكِرَةً وَتَعْيَهَا

أُذُنٌ وَاعِيَةٌ ۖ فَإِذَا نُفِخَ فِي الصُّورِ نَفْخَةٌ وَاحِدَةٌ ۖ وَحُمِلَتِ الْأَرْضُ وَالْجِبَالُ فَدُكَّتَا دَكَّةً وَاحِدَةً ۚ

8. Do you see any remnants of them? 9. And Fir'aun (Pharaoh), and those before him, and the cities overthrown [the towns of the people of [Lūt (Lot)] committed sin. 10. And they disobeyed their Lord's Messenger, so He seized them with a strong punishment. 11. Verily, when the water rose beyond its limits [Nūh's (Noah) Flood], We carried you (mankind) in the floating [ship that was constructed by Nūh (Noah)]. 12. That We might make it (Noah's ship) an admonition for you and that it might be retained by the retaining ears. 13. Then when the Trumpet will be blown with one blowing (the first one). 14. And the earth and the mountains shall be removed from their places, and crushed with a single crushing.

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

فَيَوْمَئِذٍ وَقَعَتِ الْوَاقِعَةُ ﴿١٥﴾ وَانْشَقَّتِ السَّمَاءُ فَهِيَ يَوْمَئِذٍ وَاهِيَةٌ ﴿١٦﴾ وَالْمَلَكُ عَلَى أَرْجَائِهَا وَيَحْمِلُ عَرْشَ رَبِّكَ فَوْقَهُمْ يَوْمَئِذٍ ثَمَنِيَةٌ ﴿١٧﴾ يَوْمَئِذٍ تُعْرَضُونَ لَا تَخْفَى مِنْكُمْ خَافِيَةٌ ﴿١٨﴾ فَأَمَّا مَنْ أَوْفَى كِتَابَهُ بِيَمِينِهِ فَقِيلَ هَؤُلَاءِ أَقْرَأُوا كِتَابَهُ ﴿١٩﴾ إِنِّي ظَنَنْتُ أَنِّي مُلَاقٍ حِسَابِيَّةٍ ﴿٢٠﴾ فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ ﴿٢١﴾ فِي جَنَّةٍ عَالِيَةٍ ﴿٢٢﴾ قُطُوفُهَا دَانِيَةٌ ﴿٢٣﴾

15. Then on that Day shall the (Great) Event befall. 16. And the heaven will be rent asunder, for that Day it (the heaven) will be frail and torn up. 17. And the angels will be on its sides, and eight angels will, that Day, bear the Throne of your Lord above them. 18. That Day shall you be brought to Judgement, not a secret of you will be hidden. 19. Then as for him who will be given his Record in his right hand will say: "Here! read my Record! 20. "Surely, I did believe that I shall meet my Account!" 21. So, he shall be in a life, well-pleasing. 22. In a lofty Paradise, 23. The fruits in bunches whereof will be low and near at hand.

فَيَوْمَئِذٍ		وَقَعَتِ الْوَاقِعَةُ ﴿١٥﴾		وَأَنْشَقَّتِ السَّمَاءُ	
then (on) that Day		shall the (Great) Event befall		and the heaven will split asunder	
فَهِيَ	يَوْمَئِذٍ	وَاهِيَةٌ ﴿١٦﴾	وَالْمَلَكُ	عَلَى أَرْجَائِهَا	
so it	(on) that Day	(will be) frail	and the angels	(will be) on its sides	
وَيَحْمِلُ عَرْشَ رَبِّكَ		فَوْقَهُمْ	يَوْمَئِذٍ	ثَمَنِيَةٌ ﴿١٧﴾	
and will bear (the) Throne		(of) your Lord	above them	that Day	eight (angels)
يَوْمَئِذٍ تُعْرَضُونَ		لَا تَخْفَى	مِنْكُمْ	خَافِيَةٌ ﴿١٨﴾	
that Day shall you be brought (to Judgement)		will not be hidden	of you	a secret	
فَأَمَّا مَنْ		أَوْفَى كِتَابَهُ	بِيَمِينِهِ	فَيَقُولُ هَؤُلَاءِ	
then as for (him) who		will be given his Record	in his right hand	will say here	
أَقْرَأُوا كِتَابَهُ ﴿١٩﴾		إِنِّي ظَنَنْتُ	أَنِّي	مُلَقٍ	حِسَابِيَّةٍ ﴿٢٠﴾
read my Record		surely I did believe	that I	(shall) meet	my Account
فِي عِيشَةٍ		رَاضِيَةٍ ﴿٢١﴾	فِي جَنَّةٍ	عَالِيَةٍ ﴿٢٢﴾	
(shall be) in a life		well-pleasing	in a Paradise	lofty	

قُطُوفُهَا	دَانِيَةً ﴿٢٣﴾
the fruits (in bunches) whereof	(will be) low (and near at hand)

كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا أَسْلَفْتُمْ فِي الْأَيَّامِ الْخَالِيَةِ ﴿٢٤﴾ وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِشِمَالِهِ فَيَقُولُ يَلَيِّنَنِي لَمْ أُوتِ كِتَابِيَّةً ﴿٢٥﴾ وَلَمْ أَدْرِ مَا حِسَابِيَّةً ﴿٢٦﴾ يَلَيِّنَهَا كَأَنَّ الْقَاضِيَةَ ﴿٢٧﴾ مَا أَغْنَىٰ عَنِّي مَالِيَّةً ﴿٢٨﴾ هَلَكَ عَنِّي سُلْطَانِيَّةً ﴿٢٩﴾ خَذُوهُ فَعُغْلُوهُ ﴿٣٠﴾ ثُمَّ الْجَحِيمَ صَلُّوهُ ﴿٣١﴾ ثُمَّ فِي سِلْسِلَةٍ ذَرْعُهَا سَبْعُونَ ذِرَاعًا فَاسْلُكُوهُ ﴿٣٢﴾ إِنَّهُ كَانَ لَا يُؤْمِنُ بِاللَّهِ الْعَظِيمِ ﴿٣٣﴾

24. Eat and drink at ease for that which you have sent on before you in days past! 25. But as for him who will be given his Record in his left hand, will say: "I wish that I had not been given my Record! 26. "And that I had never known how my Account is! 27. "Would that it (death) had been my end! 28. "My wealth has not availed me; 29. "My power (and arguments to defend myself) have gone from me!" 30. (It will be said): "Seize him and fetter him; 31. Then throw him in the blazing Fire. 32. "Then fasten him with a chain whereof the length is seventy cubits!" 33. Verily, he used not to believe in Allāh, the Most Great,

كُلُوا	وَاشْرَبُوا هَنِيئًا	بِمَا أَسْلَفْتُمْ	فِي الْأَيَّامِ
eat	and drink (at) ease	for that which you have sent on before (you)	in days
الْخَالِيَةِ ﴿٢٤﴾	وَأَمَّا مَنْ	أُوتِيَ كِتَابَهُ،	بِشِمَالِهِ،
past	but as for (him) who	will be given his Record	in his left hand
يَلَيِّنَنِي	لَمْ أُوتِ كِتَابِيَّةً ﴿٢٥﴾	وَلَمْ أَدْرِ	مَا
O I wish	(that) I had not been given my Record	and (that) I had not known	what
حِسَابِيَّةً ﴿٢٦﴾	يَلَيِّنَهَا	كَأَنَّ الْقَاضِيَةَ ﴿٢٧﴾	مَا أَغْنَىٰ عَنِّي مَالِيَّةً ﴿٢٨﴾
my Account (is)	O would that it	had been (my) end	has not availed me
هَلَكَ عَنِّي	سُلْطَانِيَّةً ﴿٢٩﴾	خَذُوهُ	فَعُغْلُوهُ ﴿٣٠﴾
have gone from me	my power (and arguments)	seize him	and fetter him
ثُمَّ الْجَحِيمَ	ثُمَّ صَلُّوهُ ﴿٣١﴾	ثُمَّ فِي سِلْسِلَةٍ	ذَرْعُهَا سَبْعُونَ
then (in) the blazing Fire	then throw him	in a chain	whereof (the) length
(is) seventy			

ذَرَاعًا	فَاسْلُكُوهُ ﴿٣٢﴾	إِنَّهُ	كَانَ لَا	يُؤْمِنُ بِاللَّهِ	الْعَظِيمِ ﴿٣٦﴾
cubits	fasten him	verily he	used not to	believe in Allah	the Most Great

وَلَا يَحْضُ عَلَى طَعَامِ الْمَسْكِينِ ﴿٣٤﴾ فَلَيْسَ لَهُ الْيَوْمَ هَهُنَا حَمِيمٌ ﴿٣٥﴾ وَلَا طَعَامٌ إِلَّا مِنْ غَسِيلِينَ ﴿٣٦﴾ لَا يَأْكُلُهُ إِلَّا الْخَاطِئُونَ ﴿٣٧﴾ فَلَا أَقْسِمُ بِمَا تُبْصِرُونَ ﴿٣٨﴾ وَمَا لَا تُبْصِرُونَ ﴿٣٩﴾ إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ ﴿٤٠﴾ يَقُولُ شَاعِرٌ قَلِيلًا مَّا تُوْمَنُونَ ﴿٤١﴾ وَلَا يَقُولُ كَاهِنٌ قَلِيلًا مَّا تَذْكُرُونَ ﴿٤٢﴾ نَزِيلٌ مِنْ رَبِّ الْعَالَمِينَ ﴿٤٣﴾ وَلَوْ نَقُولُ عَلَيْنَا بَعْضُ الْأَقَاوِيلِ ﴿٤٤﴾ لَأَخَذْنَا مِنْهُ بِالْيَمِينِ ﴿٤٥﴾ ثُمَّ لَقَطَعْنَا مِنْهُ الْوَتِينَ ﴿٤٦﴾ فَمَا مِنْكُمْ مِنْ أَحَدٍ عَنْهُ حَاجِزِينَ ﴿٤٧﴾ وَإِنَّهُ لَنَذِكُرُهُ لِّلْمُتَّقِينَ ﴿٤٨﴾ وَإِنَّا لَنَعْلَمُ أَنَّ مِنْكُمْ مُكَذِّبِينَ ﴿٤٩﴾ وَإِنَّهُ لَحَسْرَةٌ عَلَى الْكَافِرِينَ ﴿٥٠﴾ وَإِنَّهُ لَحَقُّ الْيَقِينِ ﴿٥١﴾ فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ ﴿٥٢﴾

34. And urged not on the feeding of *Al-Miskīn* (the needy). 35. So, no friend has he here this Day, 36. Nor any food except filth from the washing of wounds. 37. None will eat it except the *Khāti'ūn* (sinners, disbelievers, polytheists). 38. So, I swear by whatsoever you see, 39. And by whatsoever you see not, 40. That is verily the word of an honoured Messenger [i.e. Jibrāil (Gabriel) or Muhammad ﷺ which he has brought from Allāh]. 41. It is not the word of a poet, little is that you believe! 42. Nor is it the word of a soothsayer (or a foreteller), little is that you remember! 43. (This is the) Revelation sent down from the Lord of the `Ālamīn (mankind, jinn and all that exists). 44. And if he (Muhammad ﷺ) had forged a false saying concerning Us (Allāh ﷻ), 45. We surely would have seized him by his right hand (or with power and might), 46. And then We certainly would have cut off his life artery (aorta), 47. And none of you could have withheld Us from (punishing) him. 48. And verily, this (Qur'ān) is a Reminder for the *Muttaqūn* (the pious). 49. And verily, We know that there are some among you that deny (this Qur'ān). 50. And indeed it (this Qur'ān) will be an anguish for the disbelievers (on the Day of Resurrection). 51. And verily, it (this Qur'ān) is an absolute truth with certainty. 52. So, glorify the Name of your Lord, the Most Great.

وَلَا يَحْضُ	عَلَى طَعَامِ	الْمَسْكِينِ ﴿٣٤﴾	فَلَيْسَ	لَهُ	الْيَوْمَ	هَهُنَا
and he urged not	on (the) feeding	(of) the poor	so not	has he	this Day	here

لَا يَأْكُلُهُۥ	مِنْ غَسَلِينَ ﴿٣٦﴾	إِلَّا	وَلَا طَعَامٌ	حَمِيمٌ ﴿٣٥﴾
none will eat it	(filth) from the washing of wounds	except	nor any food	a friend
وَمَا	بِمَا تُبْصِرُونَ ﴿٣٨﴾	فَلَا أَقْسِمُ	إِلَّا الْخَاطِئُونَ ﴿٣٧﴾	
and (by) whatsoever	by whatsoever you see	so I swear	except the sinners	
وَمَا هُوَ	كَرِيمٌ ﴿٤٠﴾	رَسُولٌ	لَقَوْلُ	إِنَّهُ، لَا تُبْصِرُونَ ﴿٣٩﴾
and it (is) not	honoured	(of) a Messenger	(is the) word	verily this you see not
يَقُولُ	وَلَا	مَا تُوْمِنُونَ ﴿٤١﴾	قَلِيلًا	شَاعِرٌ
(the) word	nor (is it)	that you believe	little (is)	(of) a poet
نَزِيلٌ	مَا نَذْكُرُونَ ﴿٤٢﴾	قَلِيلًا	كَاهِنٌ	
(this is the) Revelation (sent down)	that you remember	little (is)	(of) a soothsayer	
أَلْقَاوِيلِ ﴿٤٤﴾	بَعْضُ عَلَيْنَا	وَلَوْ نَقُولُ	مِنْ رَبِّ الْعَالَمِينَ ﴿٤٣﴾	
false sayings	some concerning Us	and if he had forged	from (the) Lord (of) the worlds	
لَقَطَعْنَا	ثُمَّ	بِالْيَمِينِ ﴿٤٥﴾	مِنْهُ	لَاخِذْنَا
We certainly would have cut off	then	by his right hand	him	We surely would have seized
حَاجِرِينَ ﴿٤٧﴾	عَنْهُ	مِنْكُمْ مِّنْ أَحَدٍ	فَمَا	أَلْوَتِينَ ﴿٤٦﴾
(could) withhold	from him	anyone of you	and not	the life artery (arota) from him
أَنَّا	لَنَعْلَمَنَّ	لِلْمُنْقِينَ ﴿٤٨﴾	لَنَذْكُرَهُۥ	وَإِنَّهُ،
that	know	and verily We	for the pious	(is) a Reminder
لِحَسْرَةٍ	وَإِنَّهُ،	مُكَذِّبِينَ ﴿٤٩﴾	مِنْكُمْ	
(will be) an anguish	and indeed it	(that) deny	(there are some) among you	
الْيَقِينَ ﴿٥١﴾	لَحَقُّ	وَإِنَّهُ،	عَلَى الْكَافِرِينَ ﴿٥٠﴾	
(with) certainty	(is) an absolute truth	and verily it	for the disbelievers	
الْعَظِيمِ ﴿٥٢﴾	رَبِّكَ	بِاسْمِ	فَسَبِّحْ	
the Most Great	(of) your Lord	(the) Name	so glorify	

سُورَةُ الْمَعَارِجِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سَأَلَ سَائِلٌ بِعَذَابٍ وَاقِعٍ ۝ (١) لِلْكَافِرِينَ لَيْسَ لَهُ دَافِعٌ ۝ (٢) مِّنَ اللَّهِ ذِي الْمَعَارِجِ ۝ (٣) تَعْرُجُ الْمَلَائِكَةُ وَالرُّوحُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ ۝ (٤) فَأَصْبَحَ صَبْرًا جَبِيلًا ۝ (٥) إِنَّهُمْ يَرَوْنَهُ بَعِيدًا ۝ (٦) وَنَرَاهُ قَرِيبًا ۝ (٧) يَوْمَ تَكُونُ السَّمَاءُ كَالْمُهْلِ ۝ (٨) وَتَكُونُ الْجِبَالُ كَالْعِهْنِ ۝ (٩) وَلَا يَسْأَلُ حِمِيمٌ حَمِيمًا ۝ (١٠) يَبْصُرُونَهُ يَوْمَ يُدْعَى الْمُجْرِمُ لَوْ يَفْتَدِي مِنْ عَذَابٍ يَوْمَئِذٍ بِبَنِيهِ ۝ (١١)

Sūrah Al-Ma`ārij (The Ways of Ascent) 70

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

1. A questioner asked concerning a torment about to befall 2. Upon the disbelievers, which none can avert, 3. From Allāh, the Lord of the ways of ascent. 4. The angels and the *Rūh* [Jibrāil (Gabriel)] ascend to Him in a Day the measure whereof is fifty thousand years. 5. So be patient (O Muhammad ﷺ), with a good patience. 6. Verily, they see it (the torment) afar off. 7. But We see it (quite) near. 8. The Day that the sky will be like the boiling filth of oil (or molten copper or silver or lead). 9. And the mountains will be like flakes of wool. 10. And no friend will ask a friend (about his condition), 11. Though they shall be made to see one another (i.e. on the Day of Resurrection, there will be none but see his father, children and relatives, but he will neither speak to them nor will ask them for any help). The *Mujrim*, (criminal, sinner, disbeliever) would desire to ransom himself from the punishment of that Day by his children.

الرَّحِيمِ	الرَّحْمَنِ	بِسْمِ اللَّهِ
the Most Merciful	the Most Gracious	In the Name (of) Allah
لِلْكَافِرِينَ	وَاقِعٍ ۝ (١)	بِعَذَابٍ
upon the disbelievers	about to befall	concerning a torment
الْمَعَارِجِ ۝ (٣)	ذِي	مِّنَ اللَّهِ
(of) the ways of ascent	(the) Owner	from Allah
		دَافِعٌ ۝ (٢)
		لَيْسَ لَهُ
		(can) avert
		none for it

تَعْرُجُ الْمَلَائِكَةُ	وَالرُّوحُ	إِلَيْهِ	فِي يَوْمٍ	كَانَ مِقْدَارُهُ
ascend the angels	and the Spirit	to Him	in a Day	(the) measure whereof is
خَمْسِينَ	أَلْفَ	سَنَةٍ	فَاصْبِرْ صَبْرًا	جَمِيلًا ⑤
fifty	thousand	years	so be patient (with) a patience	good
يَرَوْنَهُ	بَعِيدًا ⑥	وَنَرَنَاهُ	قَرِيبًا ⑦	يَوْمَ
see it	afar off	but We see it	near	(the) Day
كَالْمُهْلِ ⑧	وَتَكُونُ الْجِبَالُ	كَالْعِهْنِ ⑨	وَلَا يَسْأَلُ حَمِيمٌ	
like molten lead	and the mountains will be	like flakes of wool	and a friend will not ask	
حَمِيمًا ⑩	يَبْصُرُونَهُ ⑪	يَوَدُّ الْمُجْرِمُ		
(about) a friend	(though) they shall be made to see one another	the criminal would desire		
لَوْ يَفْتَدِي	مِنْ عَذَابٍ	يَوْمَئِذٍ	بَيْنِهِ ⑫	
if he ransom himself	from (the) punishment	(of) that Day	by his children	

وَصَحْبَتِهِ ⑫ وَأَخِيهِ ⑬ وَفَصِيلَتِهِ الَّتِي تُؤْوِيهِ ⑭ وَمَنْ فِي الْأَرْضِ جَمِيعًا ثُمَّ يُنْجِيهِ ⑮ كَلَّا إِنَّمَا لَطَى ⑯ نَزَاعَةَ لِلشَّوَى ⑰ تَدْعُوا مَنْ أَدْبَرَ وَتَوَلَّى ⑱ وَجَمَعَ فَأَوْعَى ⑲ إِنَّ الْإِنْسَانَ خُلِقَ هَلُوعًا ⑳ إِذَا مَسَّهُ الشَّرُّ جَزُوعًا ㉑ وَإِذَا مَسَّهُ الْخَيْرُ مَنُوعًا ㉒ إِلَّا الْمُصَلِّينَ ㉓

12. And his wife and his brother, 13. And his kindred who sheltered him, 14. And all that are in the earth, so that it might save him. 15. By no means! Verily, it will be the fire of Hell, 16. Taking away (burning completely) the head skin! 17. Calling (all) such as turn their backs and turn away their faces (from Faith) [picking and swallowing them up from that great gathering of mankind on the Day of Resurrection just as a bird picks up a food grain from the earth with its beak and swallows it up], 18. And collect (wealth) and hide it (from spending it in the Cause of Allāh). 19. Verily, man was created very impatient; 20. Irritable (discontented) when evil touches him; 21. And niggardly when good touches him. 22. Except those who are devoted to *Salāt* (prayers).

وَصَحْبَتِهِ	وَأَخِيهِ ⑫	وَفَصِيلَتِهِ	الَّتِي	تُؤْوِيهِ ⑭	وَمَنْ
and his wife	and his brother	and his kindred	who	sheltered him	and whoever

فِي الْأَرْضِ	جَمِيعًا	ثُمَّ يُنَجِّهِ ۝١٤	كَلَّا ۝١٣	إِنِّهَا
(is) in the earth	all	then it might save him	by no means	verily it
لُظَىٰ ۝١٥	نَزَاعَةً	لِّلشَّوَىٰ ۝١٦	تَدْعُوا	
(will be) the flame of Hell	taking away	the head skin	calling	
مَنْ أَدْبَرَ ۝١٧	وَتَوَلَّىٰ ۝١٨	وَجَمَعَ	فَأَوْعَىٰ ۝١٩	
(all those) who turn their backs	and turn away their faces	and collect (wealth)	and hide (it)	
إِنَّ الْإِنْسَانَ	خُلِقَ هَلُوعًا ۝٢٠	إِذَا	مَسَّهُ	الشَّرُّ ۝٢١
verily man	was created very impatient	when	touches him	evil
وَأِذَا	مَسَّهُ	الْخَيْرُ ۝٢٢	مَنْوعًا ۝٢٣	إِلَّا الْمُصَلِّينَ ۝٢٤
and when	touches him	good	stingy	except those who are devoted to Salat

الَّذِينَ هُمْ عَلَى صَلَاتِهِمْ دَائِمُونَ ۝٢٣ وَالَّذِينَ فِي أَمْوَالِهِمْ حَقٌّ مَّعْلُومٌ ۝٢٤ لِلسَّائِلِ وَالْمَحْرُومِ ۝٢٥
وَالَّذِينَ يُصَدِّقُونَ بَيِّمٍ آلَيْنِ ۝٢٦ وَالَّذِينَ هُمْ مِّنْ عَذَابِ رَبِّهِمْ مُّشْفِقُونَ ۝٢٧ إِنَّ عَذَابَ رَبِّهِمْ غَيْرُ
مَأْمُونٍ ۝٢٨ وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَافِظُونَ ۝٢٩ إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ
مَلُومِينَ ۝٣٠ فَمَنْ أَبْغَىٰ وِرَاءَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْعَادُونَ ۝٣١

23. Those who remain constant in their *Salāt* (prayers); 24. And those in whose wealth there is a recognised right 25. For the beggar who asks, and for the unlucky who has lost his property and wealth (and his means of living has been straitened). 26. And those who believe in the Day of Recompense. 27. And those who fear the torment of their Lord. 28. Verily, the torment of their Lord is that before which none can feel secure. 29. And those who guard their chastity (i.e. private parts from illegal sexual acts). 30. Except from their wives or (the women slaves) whom their right hands possess – for (then) they are not blameworthy. 31. But whosoever seeks beyond that, then it is those who are trespassers.

الَّذِينَ	هُمْ	عَلَى صَلَاتِهِمْ	دَائِمُونَ ۝٢٣	وَالَّذِينَ	فِي أَمْوَالِهِمْ
those who	[they]	in their Salat	(are) constant	and those	in whose wealth

لِّلْسَائِلِ		مَعْلُومٌ ﴿٢٤﴾		حَقٌّ	
for the beggar (who asks)		known		(is) a right	
وَالَّذِينَ يُصَدِّقُونَ		وَالْمَحْرُومِ ﴿٢٥﴾			
and those who believe		and for the deprived (who has lost his property and wealth)			
رَبِّهِمْ	مِّنْ عَذَابٍ	هُمْ	وَالَّذِينَ	الَّذِينَ ﴿٢٦﴾	يَوْمَ
(of) their Lord	of (the) torment	[they]	and those who	(of) Recompense	in (the) Day
غَيْرُ	رَبِّهِمْ	إِنَّ عَذَابَ		مُشْفِقُونَ ﴿٢٧﴾	
(is that) none	(of) their Lord	verily (the) torment		(are) fearful	
حَافِظُونَ ﴿٢٨﴾	لِفُرُوجِهِمْ	هُمْ	وَالَّذِينَ	مَأْمُونٍ ﴿٢٩﴾	
(are) guardians	their chastity	[they]	and those who	(before which can) feel secure	
فَإِنَّهُمْ	مَلَكَتْ أَيْمَانُهُمْ		أَوْ مَا	عَلَىٰ أَزْوَاجِهِمْ	إِلَّا
then indeed they	their right hands possess		or whom	from their wives	except
فَأُولَٰئِكَ	ذَٰلِكَ	وَرَاءَ	فَمَنْ أَبْغَىٰ	مَلُومِينَ ﴿٣٠﴾	غَيْرُ
then (it is) those	that	beyond	but whosoever seeks	blameworthy	(are) not
		الْعَادُونَ ﴿٣١﴾		هُمْ	
		(who are) the transgressors		[they]	

وَالَّذِينَ هُمْ لِأَمْتِنِهِمْ وَعَهْدِهِمْ رَاعُونَ ﴿٣٢﴾ وَالَّذِينَ هُمْ بِشَهَادَتِهِمْ قَائِمُونَ ﴿٣٣﴾ وَالَّذِينَ هُمْ عَلَىٰ صَلَاتِهِمْ يُحَافِظُونَ ﴿٣٤﴾ أُولَٰئِكَ فِي جَنَّاتٍ مُّكْرَمُونَ ﴿٣٥﴾ فَإِلَ الَّذِينَ كَفَرُوا قِبَلَكَ مُهْطِعِينَ ﴿٣٦﴾ عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ عِزِينَ ﴿٣٧﴾ أَيَطْمَعُ كُلُّ امْرِئٍ مِّنْهُمْ أَنْ يُدْخَلَ جَنَّةَ نَعِيمٍ ﴿٣٨﴾

32. And those who keep their trusts and covenants. 33. And those who stand firm in their testimonies. 34. And those who guard their *Salāt* (prayers) well. 35. Such shall dwell in the Gardens (i.e. Paradise), honoured. 36. So, what is the matter with those who disbelieve that they hasten to listen from you [(O Muhammad ﷺ) in order to deny you and to mock at you, and at Allāh's Book (this Qur'ān)]. 37. (Sitting) in groups on the right and on the left (of you, O Muhammad ﷺ)? 38. Does every man of them hope to enter the Paradise of Delight?

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

كَلَّا إِنَّا خَلَقْنَاهُمْ مِّمَّا يَعْلَمُونَ ﴿٣٩﴾ فَلَا أَقْسِمُ بِرَبِّ الْمَشْرِقِ وَالْمَغْرِبِ إِنَّا لَقَدِرُونَ ﴿٤٠﴾ عَلَى أَنْ تُبَدِّلَ خَيْرًا مِنْهُمْ وَمَا نَحْنُ بِمَسْبُوقِينَ ﴿٤١﴾ فَذَرَهُمْ يَخُوضُوا وَيَلْعَبُوا حَتَّى يُلَاقُوا يَوْمَهُمُ الَّذِي يُوْعَدُونَ ﴿٤٢﴾ يَوْمَ يُخْرِجُونَ مِنَ الْأَجْدَاثِ سَرَاعَا كَانَتْهُمْ إِلَى نُصَبٍ يُوفُضُونَ ﴿٤٣﴾ خَشِيعَةً أَبْصَرُهُمْ تَرْهَقُهُمْ ذِلَّةٌ ذَلِكَ الْيَوْمَ الَّذِي كَانُوا يُوعَدُونَ ﴿٤٤﴾

39. No, that is not like that! Verily, We have created them out of that which they know! 40. So, I swear by the Lord of all the [three hundred and sixty-five (365)] points of sunrise and sunset in the east and the west that surely We are Able - 41. To replace them by (others) better than them; and We are not to be outrun. 42. So, leave them to plunge in vain talk and play about, until they meet their Day which they are promised - 43. The Day when they will come out of the graves quickly as racing to a goal, 44. With their eyes lowered in fear and humility, ignominy covering them (all over)! That is the Day which they were promised!

كَلَّا ۖ	إِنَّا	خَلَقْنَهُمْ	مِمَّا يَعْلَمُونَ ﴿٣٩﴾
by no means	verily We	have created them	out of that which they know
فَلَا أَقْسِمُ	رَبِّ الْمَشْرِقِ	وَالْمَغْرِبِ	
so I swear	by (the) Lord (of all points of) sunrise in the east	and sunset in the west	
إِنَّا	لَقَدِيرُونَ ﴿٤٠﴾	عَلَىٰ	أَن نُّبَدِّلَ خَيْرًا مِّنْهُمْ
that We	(are) surely Able	to	that We replace (them by) better than them
وَمَا نَحْنُ	بِمُسْبِقِينَ ﴿٤١﴾	فَذَرَّهُمْ	يَخُوضُونَ
and We (are) not	to be outrun	so leave them	to plunge (in vain talk)
وَلَيَعْبُوا	حَتَّىٰ يُلَاقُوا يَوْمَهُمُ	الَّذِي يُوعَدُونَ ﴿٤٢﴾	
and play about	until they meet their Day	which they are promised	
يَوْمَ يَخْرُجُونَ	مِنَ الْأَجْدَاثِ	سِرَاعًا	كَأَنَّهُمْ
(the) Day (when) they will come out	of the graves	quickly	as if they
إِلَىٰ نَصَبٍ يُّفَضُّونَ ﴿٤٣﴾	خَشِيعَةً	أَبْصَرُهُمْ	تَرَهَقُهُمْ
were racing to a goal	lowered in fear (and humility)	(with) their eyes	covering them
ذِلَّةً ۖ	ذَٰلِكَ	الْيَوْمِ	الَّذِي كَانُوا
ignominy	that	(is) the Day	which they were
			يُوعَدُونَ ﴿٤٤﴾
			promised

سُورَةُ نُوحٍ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِنَّا أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ ۖ أَنْ أَنْذِرْ قَوْمَكَ مِنْ قَبْلِ أَنْ يَأْتِيَهُمْ عَذَابٌ أَلِيمٌ ﴿١﴾ قَالَ يَقَوْمِ إِنِّي لَكُمْ نَذِيرٌ مُّبِينٌ ﴿٢﴾ أَنْ أَعْبُدُوا اللَّهَ وَأَتَّقُوهُ وَأَطِيعُوا ۖ يَغْفِرَ لَكُمْ مِّنْ ذُنُوبِكُمْ وَيُخْرِجَكُمْ إِلَىٰ أَجَلٍ مُّسَمًّى ۖ إِنَّ أَجَلَ اللَّهِ إِذَا جَاءَ لَا يُؤَخَّرُ ۚ لَوْ كُنْتُمْ تَعْلَمُونَ ﴿٣﴾ قَالَ رَبِّ إِنِّي دَعَوْتُ قَوْمِي لَيْلًا وَنَهَارًا ﴿٤﴾ فَلَمْ يَزِدْهُمْ دُعَايَ إِلَّا فِرَارًا ﴿٥﴾ وَإِنِّي كُلَّمَا دَعَوْتُهُمْ لِتَغْفِرَ لَهُمْ جَعَلُوا أَصْبَعَهُمْ فِي ۖ إِذَا نِهِمْ وَأَسْتَغْشَوْا ثِيَابَهُمْ وَأَصْرُوا وَاسْتَكْبَرُوا اسْتِكْبَارًا ﴿٧﴾ ثُمَّ إِنِّي دَعَوْتُهُمْ جَهَارًا ﴿٨﴾

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

Sūrah Nūh (Noah) 71

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

1. Verily, We sent Nūh (Noah) to his people (saying): "Warn your people before there comes to them a painful torment." 2. He said: "O my people! Verily, I am a plain warner to you, 3. "That you should worship Allāh (Alone), fear (be dutiful to) Him, and obey me, 4. "He (Allāh) will forgive you of your sins and respite you to an appointed term. Verily, the term of Allāh when it comes, cannot be delayed, if you but know." 5. He said: "O my Lord! Verily, I have called to my people night and day (i.e. secretly and openly to accept the doctrine of Islāmic Monotheism), 6. "But all my calling added nothing but to (their) flight (from the truth). 7. "And verily, every time I called to them that You might forgive them, they thrust their fingers into their ears, covered themselves up with their garments, and persisted (in their refusal), and magnified themselves in pride. 8. "Then verily, I called to them openly (aloud). 9. "Then verily, I proclaimed to them in public, and I have appealed to them in private. 10. "I said (to them): `Ask forgiveness from your Lord, verily, He is Oft-Forgiving;

الرَّحِيمِ		الرَّحْمَنِ		بِسْمِ اللَّهِ	
the Most Merciful		the Most Gracious		In the Name (of) Allah	
مِنْ قَبْلِ	أَنْ أُنْذِرَ قَوْمَكَ	إِلَى قَوْمِهِ	نُوحًا	إِنَّا أَرْسَلْنَا	
before	(saying) [that] warn your people	to his people	Noah	verily We sent	
لَكُمْ	إِنِّي	قَالَ يَقَوْمِ	أَلِيمٌ	عَذَابٌ	أَنْ يَأْنِيَهُمْ
to you	verily I am	he said O my people	painful	a torment	that comes to them
وَأَتَّقُوهُ		أَنْ أَعْبُدُوا اللَّهَ		مُبِينٌ	نَذِيرٌ
and be dutiful to Him		that you should worship Allah		plain	a warner
إِلَى أَجَلٍ	وَيُؤَخِّرَكُمْ	مِنْ ذُنُوبِكُمْ	يَغْفِرْ لَكُمْ	وَاطِيعُونَ	
to a term	and respite you	of your sins	He will forgive [for] you	and obey me	
لَوْ كُنْتُمْ	لَا يُؤَخَّرُ	إِذَا جَاءَ	إِنَّ أَجَلَ اللَّهِ	مُسَمًّى	
if you	(can) not be delayed	when it comes	verily (the) term (of) Allah	appointed	

تَعْلَمُونَ ﴿٥﴾	قَالَ رَبِّ	إِنِّي دَعَوْتُ	قَوْمِي	لَيْلًا	وَنَهَارًا ﴿٥﴾
know	he said O my Lord	verily I have called to	my people	night	and day
فَلَمْ يَزِدْهُمْ	دُعَائِي	إِلَّا فِرَارًا ﴿٦﴾	وَإِنِّي	كُلَّمَا	
but increased them not	(all) my calling	but (in) flight	and verily I	every time	
دَعَوْتَهُمْ	لِتَغْفِرَ	لَهُمْ	جَعَلُوا أَصْبِعَهُمْ		
called to them	that You might forgive	them	they thrust their fingers		
فِي آذَانِهِمْ	وَأَسْتَغْشَوْا ثِيَابَهُمْ	وَأَصْرُوا			
into their ears	and covered themselves up (with) their garments	and persisted			
وَأَسْتَكْبَرُوا اسْتِكْبَارًا ﴿٧﴾	ثُمَّ	إِنِّي	دَعَوْتَهُمْ	جِهَارًا ﴿٨﴾	
and magnified themselves (in) pride	then	verily I	called to them	openly	
ثُمَّ	إِنِّي	أَعْلَنْتُ لَهُمْ	وَأَسْرَرْتُ	لَهُمْ	
then	verily I	proclaimed to them in public	and I secretly appealed	to them	
إِسْرَارًا ﴿٩﴾	فَقُلْتُ	أَسْتَغْفِرُوا رَبَّكُمْ	إِنَّهُ كَانَ غَفَّارًا ﴿١٠﴾		
(in) private	then I said	ask forgiveness from your Lord	verily He is Oft-Forgiving		

يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا ﴿١١﴾ وَيُمْدِدْكُمْ بِأَمْوَالٍ وَبَنِينَ وَيَجْعَلْ لَكُمْ جَنَّاتٍ وَيَجْعَلْ لَكُمْ أَنْهَارًا ﴿١٢﴾ مَا لَكُمْ لَا تَرْجُونَ لِلَّهِ وَقَارًا ﴿١٣﴾ وَقَدْ خَلَقَكُمْ أَطْوَارًا ﴿١٤﴾ أَلَمْ تَرَوْا كَيْفَ خَلَقَ اللَّهُ سَبْعَ سَمَوَاتٍ طِبَاقًا ﴿١٥﴾ وَجَعَلَ الْقَمَرَ فِيهِنَّ نُورًا وَجَعَلَ الشَّمْسُ سِرَاجًا ﴿١٦﴾ وَاللَّهُ أَنْبَتَكُمْ مِنَ الْأَرْضِ نَبَاتًا ﴿١٧﴾ ثُمَّ يُعِيدُكُمْ فِيهَا وَيُخْرِجُكُمْ إِخْرَاجًا ﴿١٨﴾ وَاللَّهُ جَعَلَ لَكُمْ الْأَرْضَ بِسَاطًا ﴿١٩﴾

11. 'He will send rain to you in abundance, 12. 'And give you increase in wealth and children, and bestow on you gardens and bestow on you rivers.' " 13. What is the matter with you, that [you fear not Allāh (His punishment), and] you hope not for reward (from Allāh or you believe not in His Oneness). 14. While He has created you in (different) stages [i.e. first *Nutfah*, then *Alaqah* and then *Mudghah*, see (V.23:13,14)]. 15. See you not how Allāh has created the seven heavens one above another? 16. And has made the moon a light therein, and made the sun a lamp? 17. And Allāh has brought you forth from the (dust of) earth. 18. Afterwards He will return you into it (the earth), and bring you forth (again on

the Day of Resurrection). 19. And Allāh has made for you the earth a wide expanse.

يُرْسِلِ السَّمَاءَ	عَلَيْكُمْ	مَذَرَارًا ﴿١١﴾	وَيُمِدُّكُمْ	بِأَمْوَالٍ
He will send the sky (rain)	to you	(in) abundance	and give you increase	in wealth
وَبَنِينَ	وَيَجْعَلُ	لَكُمْ	جَنَّاتٍ	وَيَجْعَلُ
and children	and bestow	on you	gardens	and bestow
لَكُمْ	مَا	لَا تَرْجُونَ	لِلَّهِ	وَقَارًا ﴿١٣﴾
with you	what (is the matter)	(that) you expect not	for Allah	any respect
وَقَدْ خَلَقَكُمْ	أَطْوَارًا ﴿١٥﴾	أَلَمْ تَرَوْا	كَيْفَ خَلَقَ اللَّهُ	
while surely He has created you	(in) stages	(do) you not see ?	how Allah has created	
سَبْعَ سَمَوَاتٍ	طَبَقًا ﴿١٥﴾	وَجَعَلَ الْقَمَرَ	فِيهِنَّ	نُورًا
heavens (the) seven	one above another	and has made the moon	therein	a light
وَجَعَلَ الشَّمْسُ سِرَاجًا ﴿١٦﴾	وَاللَّهُ أَنْبَتَكُمْ	مِّنَ الْأَرْضِ		
and made the sun	a lamp	and Allah has brought you forth	from the (dust of) earth	
نَبَاتًا ﴿١٧﴾	ثُمَّ يَعِيدُكُمْ	فِيهَا	وَيُخْرِجُكُمْ	
(as a) growth	then He will return you	into it	and bring you forth	
إِخْرَاجًا ﴿١٨﴾	وَاللَّهُ جَعَلَ	لَكُمْ	الْأَرْضَ	بِسَاطًا ﴿١٩﴾
(a new) bringing forth	and Allah has made	for you	the earth	a wide expanse

لِتَسْلُكُوا مِنْهَا سُبُلًا فِجَاجًا ﴿٢٠﴾ قَالَ نُوحٌ رَبِّ إِنِّهْمْ عَصَوْنِي وَاتَّبَعُوا مَن لَّمْ يَزِدْهُ مَالَهُ وَوَلَدَهُ إِلَّا خَسَارًا ﴿٢١﴾ وَمَكْرُؤًا مَّكْرًا كَبِيرًا ﴿٢٢﴾ وَقَالُوا لَا نَذَرُكَ الْهَتَكُمْ وَلَا نَذَرُكَ وَلَا سَوَاعَا وَلَا يَغُوثَ وَيَعُوقَ وَنَسْرًا ﴿٢٣﴾ وَقَدْ أَضَلُّوا كَثِيرًا وَلَا تَزِدِ الظَّالِمِينَ إِلَّا ضَلَالًا ﴿٢٤﴾

20. That you may go about therein in broad roads. 21. Nūh (Noah) said: "My Lord! They have disobeyed me, and followed one whose wealth and children give him no increase but loss. 22. " And they have plotted a mighty plot. 23. " And they have said: 'You shall not leave your gods, nor shall you leave Wadd, nor Suwā', nor Yaghūth, nor Ya'ūq, nor Nasr' (these are the names of their idols). 24. " And indeed they have led many astray. And (O Allāh): 'Grant no increase to the Zālimūn (polytheists, wrongdoers, and disbelievers) except error.'"

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

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

25. Because of their sins they were drowned, then were made to enter the Fire. And they found none to help them instead of Allāh. 26. And Nūh (Noah) said: "My Lord! Leave not one of the disbelievers on the earth! 27. "If You leave them, they will mislead Your slaves, and they will beget none but wicked disbelievers. 28. "My Lord! Forgive me, and my parents, and him who enters my home as a believer, and all the believing men and women. And to the Zālimūn (polytheists, wrongdoers, and disbelievers) grant You no increase but destruction!"

فَأَذْخَلُوا نَارًا	مِمَّا خَطِيئَتِهِمْ أُغْرِقُوا
then were made to enter (the) Fire	because of their sins they were drowned

فَلَمْ يَجِدُوا	لَهُمْ	مِّنْ دُونِ اللَّهِ	أَنْصَارًا ﴿٢٥﴾	وَقَالَ نُوحٌ
and they found not	for them	instead of Allah	any helpers	and Noah said
رَبِّ لَا تَذَرْ	عَلَى الْأَرْضِ	مِنَ الْكَافِرِينَ	دَيَّارًا ﴿٢٦﴾	إِنَّكَ
my Lord leave not	on the earth	of the disbelievers	any inhabitant	verily You
إِنْ تَذَرَهُمْ	يُضِلُّوا عِبَادَكَ	وَلَا يَلِدُوا	إِلَّا فَاجِرًا	but a wicked
if [You] leave them	they will mislead Your slaves	and they will not beget		
كَفَّارًا ﴿٢٧﴾	رَبِّ أَعْفِرْ لِي	وَلِوَالِدَيَّ	وَلَمَنْ دَخَلَ	
disbeliever	my Lord forgive me	and my parents	and (him) who enters	
بَيْتِي	مُؤْمِنًا	وَاللِّمُؤْمِنِينَ	وَالْمُؤْمِنَاتِ	
my home	(as) a believer	and (all) the believing men	and the believing women	
	وَلَا تَزِدِ الظَّالِمِينَ	إِلَّا نَارًا ﴿٢٨﴾		
	and (to) the wrongdoers grant You no increase	but destruction		

سُورَةُ الْجِنِّ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ أُوحِيَ إِلَيَّ أَنَّهُ اسْتَمَعَ نَفَرٌ مِّنَ الْجِنِّ فَقَالُوا إِنَّا سَمِعْنَا قُرْآنًا عَجَبًا ﴿١﴾ يَهْدِي إِلَى الرُّشْدِ فَآمَنَّا بِهِ وَلَنْ نُشْرِكَ بِرَبِّنَا أَحَدًا ﴿٢﴾ وَأَنَّهُ تَعَالَى جَدُّ رَبِّنَا مَا اتَّخَذَ صَاحِبَةً وَلَا وَلَدًا ﴿٣﴾ وَأَنَّهُ كَانَ يَفْقُولُ سَفِيهًا عَلَى اللَّهِ شَطَطًا ﴿٤﴾ وَأَنَا ظَنَنَّا أَنَّ لَّنَ نَقُولَ الْإِنْسُ وَالْجِنُّ عَلَى اللَّهِ كَذِبًا ﴿٥﴾ وَأَنَّهُ كَانَ رِجَالٌ مِّنَ الْإِنْسِ يَعُوذُونَ بِرِجَالٍ مِّنَ الْجِنِّ فَزَادُوهُمْ رَهَقًا ﴿٦﴾ وَأَنَّهُمْ ظَنُّوا كَمَا ظَنَنْتُمْ أَنَّ لَّنَ يَبْعَثَ اللَّهُ أَحَدًا ﴿٧﴾

Sūrah Al-Jinn (The Jinn) 72

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

1. Say (O Muhammad ﷺ): "It has been revealed to me that a group (from three to ten in number) of jinn listened (to this Qur'an). They said: 'Verily, we have

heard a wonderful Recitation (this Qur'ān)! 2. `It guides to the Right Path, and we have believed therein, and we shall never join (in worship) anything with our Lord (Allāh). 3. `And He, exalted is the Majesty of our Lord, has taken neither a wife nor a son (or offspring or children). 4. `And that the foolish among us [i.e. *Iblīs* (Satan) or the polytheists amongst the jinn] used to utter against Allāh that which was an enormity in falsehood. 5. `And verily, we thought that men and jinn would not utter a lie against Allāh. 6. `And verily, there were men among mankind who took shelter with the males among the jinn, but they (jinn) increased them (mankind) in sin and transgression. 7. `And they thought as you thought, that Allāh will not send any Messenger (to mankind or jinn).

الرَّحِيمِ		الرَّحْمَنِ		بِسْمِ اللَّهِ	
the Most Merciful		the Most Gracious		In the Name (of) Allah	
قُلْ	أُوحِيَ إِلَيَّ	أَنَّهُ أَسْمَعَ	نَفَرٌ	مِّنَ الْجِنِّ	
say	it has been revealed to me	that listened	a group	of jinn	
فَقَالُوا	إِنَّا سَمِعْنَا	قُرْءَانًا	عَجَبًا		
and they said	verily we have heard	a Recitation (this Quran)	wonderful		
يَهْدِي إِلَى الرُّشْدِ	فَأَمَنَّا	بِهِ	وَلَن تَشْرِكْ		
it guides to the Right Path	and we have believed	therein	and we shall never join		
بِرَبِّنَا	أَحَدًا	وَأَنَّهُ تَعَالَى	جَدُّ	رَبِّنَا	
with our Lord	anything	and that He exalted is	(the) Majesty	(of) our Lord	
مَا اتَّخَذَ صَاحِبَةً	وَلَا وَلَدًا	وَأَنَّهُ كَانَتْ	يَقُولُ سَفِيهِنَا		
He has taken neither a wife	nor a son	and that used to	utter (the) foolish among us		
عَلَى اللَّهِ شَطَطًا	وَأَنَّا ظَنَنَّا	أَن	لَّن نَقُولَ الْإِنْسُ		
wrong against Allah	and verily we thought	that	would never utter men		
وَالْجِنِّ	عَلَى اللَّهِ كَذِبًا	وَأَنَّهُ	كَانَ رِجَالٌ	مِّنَ الْإِنْسِ	
and jinn	a lie against Allah	and verily	(there) were men	among mankind	
يَعُودُونَ بِرِجَالٍ	مِّنَ الْجِنِّ	فَزَادُوهُمْ			
who took shelter with (the) males	among the jinn	so they increased them			

رَهَقًا ﴿٦﴾	وَأَنَّهُمْ ظَنُّوا	كَمَا ظَنَنْتُمْ	أَن
(in) sin (and transgression)	and that they thought	as you thought	that
لَّن يَبْعَثَ اللَّهُ أَحَدًا ﴿٧﴾			
Allah will never send anyone			

وَأَنَّا لَمَسْنَا السَّمَاءَ فَوَجَدْنَهَا مِثْلَ ثَرَسٍ شَدِيدٍ وَشُهَبًا ﴿٨﴾ وَأَنَّا كُنَّا نَقْعُدُ مِنْهَا مَقْعِدَ
لِلسَّمْعِ فَمَنْ يَسْتَمِعِ الْآنَ يَجِدْ لَهُ شُهَابًا رَّصَدًا ﴿٩﴾ وَأَنَّا لَا نَدْرِي أَشَرُّ أَرِيدَ يَمْنُ فِي الْأَرْضِ
أَمْ أَرَادَ بِهِمْ رَبُّهُمْ رَشَدًا ﴿١٠﴾ وَأَنَّا مِنَّا الصَّالِحُونَ وَمِنَّا دُونَ ذَلِكَ كُنَّا طَرَائِقَ قِدْدًا ﴿١١﴾

8. `And we have sought to reach the heaven; but found it filled with stern guards and flaming fires. 9. `And verily, we used to sit there in stations, to (steal) hearing, but any who listens now will find a flaming fire watching him in ambush. 10. `And we know not whether evil is intended for those on earth, or whether their Lord intends for them a Right Path. 11. `There are among us some that are righteous, and some the contrary; we are groups having different ways (religious sects).

وَأَنَّا لَمَسْنَا	السَّمَاءَ	فَوَجَدْنَهَا	مِثْلَ ثَرَسٍ	شَدِيدًا	وَشُهَبًا ﴿٨﴾	وَأَنَّا كُنَّا	نَقْعُدُ	مِنْهَا	مَقْعِدَ
and that we have sought to reach	the heaven	but found it	filled with guards	stern	and flaming fires	and verily we used to	sit	thereat	stations
لِسَمْعٍ	فَمَنْ يَسْتَمِعِ	الْآنَ	يَجِدْ لَهُ	شُهَابًا	رَّصَدًا ﴿٩﴾	وَأَنَّا لَا نَدْرِي	أَشَرُّ	أَرِيدَ يَمْنُ	
to (steal) hearing	but (any) who listens	now	will find for him	a flaming fire	watching in ambush	and that we	(whether) evil?	is intended for those	
فِي الْأَرْضِ	أَمْ أَرَادَ	بِهِمْ	رَبُّهُمْ	رَشَدًا ﴿١٠﴾	وَأَنَّا	مِنَّا	الصَّالِحُونَ	وَمِنَّا	دُونَ
on earth	or (whether) intends	for them	their Lord	a Right Path	and that [we]	among us (some)	(are) righteous	and among us (some)	(are) contrary
				ذَلِكَ					(to) that

قَدَدَا ﴿١١﴾	كُنَّا طَرَائِقَ
different	we are (on) ways

وَأَنَا ظَنَنَّا أَنْ لَنْ نُعْجِزَ اللَّهَ فِي الْأَرْضِ وَلَنْ نُعْجِزَهُ هَرَبًا ﴿١٢﴾ وَأَنَّا لَمَّا سَمِعْنَا الْهُدَىٰ ءَامَنَّا بِهِ ؕ فَمَنْ يُؤْمِنُ بِرَبِّهِ ؕ فَلَا يَخَافُ بَخْسًا وَلَا رَهَقًا ﴿١٣﴾ وَأَنَّا مِنَ الْمُسْلِمُونَ وَمِنَّا الْقَاسِطُونَ فَمَنْ أَسْلَمَ فَأُولَٰئِكَ تَحَرَّوْا رَشَدًا ﴿١٤﴾ وَأَمَّا الْقَاسِطُونَ فَكَانُوا لِجَهَنَّمَ حَطَبًا ﴿١٥﴾ وَالْوِاسْتَقْمُوا عَلَى الطَّرِيقَةِ لَا سَقَيْنَهُمْ مَاءً غَدَقًا ﴿١٦﴾

12. 'And we think that we cannot escape (the punishment of) Allāh in the earth, nor can we escape Him by flight. 13. 'And indeed when we heard the Guidance (this Qur'ān), we believed therein (Islāmic Monotheism), and whosoever believes in his Lord shall have no fear, either of a decrease in the reward of his good deeds or an increase in the punishment for his sins. 14. 'And of us some are Muslims (who have submitted to Allāh, after listening to this Qur'ān), and of us some are Al-Qāsitūn (disbelievers who deviated from the Right Path). And whosoever has embraced Islām (i.e. has become a Muslim by submitting to Allāh), then such have sought the Right Path.' 15. And as for the Qāsitūn (disbelievers who deviated from the Right Path), they shall be firewood for Hell, 16. If they (non-Muslims) had believed in Allāh, and went on the Right Way (i.e. Islām), We would surely have bestowed on them water (rain) in abundance.

وَأَنَا ظَنَنَّا	أَنْ	لَنْ نُعْجِزَ اللَّهَ	فِي الْأَرْضِ
and we think that	[that]	we can never escape Allah	in the earth
وَلَنْ نُعْجِزَهُ	هَرَبًا ﴿١٢﴾	وَأَنَّا	لَمَّا سَمِعْنَا
and we can never escape Him	(by) flight	and indeed [we]	when we heard
ءَامَنَّا	بِهِ ؕ	فَمَنْ يُؤْمِنُ	بِرَبِّهِ
we believed	therein	and whosoever believes	in his Lord
فَلَا يَخَافُ بَخْسًا	وَلَا رَهَقًا ﴿١٣﴾	وَأَنَّا	مِنَّا
so shall not fear any loss	nor any oppression	and that [we]	of us (some)

الْمُسْلِمُونَ	وَمِنَّا	الْقَاسِطُونَ	فَمَنْ أَسْلَمَ
(are) Muslims	and of us (some)	(are) the unjust	and whosoever has embraced Islam
فَأُولَئِكَ تَحَرَّوْا	رَشَدًا	وَأَمَّا الْقَاسِطُونَ	فَكَانُوا
then such have sought	(the) Right Path	and as for the unjust	they shall be
لِجَهَنَّمَ	حَطَبًا	وَالْوِاسْتَقَمُوا	عَلَى الطَّرِيقَةِ
for Hell	firewood	and that if they had stood upright	on the Right Way
لَأَسْقِيَنَّهُمْ			
We should surely have bestowed on them			
مَاءً			
water (rain)			
غَدَقًا			
(in) abundance			

لَنَفْنِئَهُمْ فِيهِ وَمَنْ يُعْرِضْ عَنْ ذِكْرِ رَبِّهِ يَسْلُكْهُ عَذَابًا صَعَدًا ﴿١٧﴾ وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا
مَعَ اللَّهِ أَحَدًا ﴿١٨﴾ وَأَنَّهُ لَمَّا قَامَ عَبْدُ اللَّهِ يَدْعُوهُ كَادُوا يَكُونُونَ عَلَيْهِ لِبَدًا ﴿١٩﴾ قُلْ إِنَّمَا أَدْعُوا رَبِّي وَلَا
أُشْرِكُ بِهِ أَحَدًا ﴿٢٠﴾

17. That We might try them thereby. And whosoever turns away from the Reminder of his Lord (i.e. this Qur'ān, – and practise not its laws and orders), He will cause him to enter a severe torment (i.e. Hell). 18. And the mosques are for Allāh (Alone), so invoke not anyone along with Allāh. 19. And when the slave of Allāh (Muhammad ﷺ) stood up invoking Him (his Lord – Allāh) in prayer they (the jinn) just made round him a dense crowd as if sticking one over the other (in order to listen to the Prophet's ﷺ recitation). 20. Say (O Muhammad ﷺ): "I invoke only my Lord (Allāh Alone), and I associate none as partners along with Him."

لَنَفْنِئَهُمْ	فِيهِ	وَمَنْ يُعْرِضْ	عَنْ ذِكْرِ
that We might try them	thereby	and whosoever turns away	from (the) Reminder
رَبِّهِ	يَسْلُكْهُ	عَذَابًا	صَعَدًا
(of) his Lord	He will cause him to enter	a torment	severe
وَأَنَّ الْمَسَاجِدَ	لِلَّهِ	فَلَا تَدْعُوا	مَعَ اللَّهِ
and that the mosques	(are) for Allah	so invoke not	(along) with Allah
أَحَدًا			
anyone			

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

قُلْ إِنِّي لَا أَمْلِكُ لَكُمْ ضَرًّا وَلَا رَشَدًا ﴿٢١﴾ قُلْ إِنِّي لَنْ يُجِيرَنِي مِنَ اللَّهِ أَحَدٌ وَلَنْ أَجِدَ مِنْ دُونِهِ مُلْتَحَدًا ﴿٢٢﴾ إِلَّا بَلَاغًا مِّنَ اللَّهِ وَرِسَالَتِهِ ۚ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَإِنَّ لَهُ نَارَ جَهَنَّمَ خَالِدًا فِيهَا أَبَدًا ﴿٢٣﴾ حَتَّىٰ إِذَا رَأَوْا مَا يُوعَدُونَ فَيَسْئَلُونَ مَنْ أضعف ناصرًا وَأَقَلُّ عَدَدًا ﴿٢٤﴾

21. Say: "It is not in my power to cause you harm, or to bring you to the Right Path." 22. Say (O Muhammad ﷺ): "None can protect me from Allāh's punishment (if I were to disobey Him), nor can I find refuge except in Him. 23. "(Mine is) but conveyance (of the truth) from Allāh and His Messages (of Islāmic Monotheism), and whosoever disobeys Allāh and His Messenger, then verily, for him is the fire of Hell, he shall dwell therein forever." 24. Till, when they see that which they are promised, then they will know who it is that is weaker concerning helpers and less important concerning numbers.

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

مَا يُوعَدُونَ	فَسَيَعْلَمُونَ	مَنْ	أَضَعُفُ
that which they are promised	then they will know	who	(is) weaker
نَاصِرًا	وَأَقْلُ	عَدَدًا	
(concerning) helpers	and less	(concerning) numbers	

قُلْ إِنْ أَدْرَيْتَ أَقْرَبُ مَا تُوعَدُونَ أَمْ يَجْعَلُ لَهُ رَبِّي أَمَدًا ﴿٢٥﴾ عَلِيمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَى غَيْبِهِ أَحَدًا ﴿٢٦﴾ إِلَّا مَنْ أَرَضَى مِنْ رَسُولٍ فَإِنَّهُ يَسْلُكُ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ رَصَدًا ﴿٢٧﴾ لِيَعْلَمَ أَنْ قَدْ أَبْلَغُوا رَسُولَاتِ رَبِّهِمْ وَأَحَاطَ بِمَا لَدَيْهِمْ وَأَحْصَى كُلَّ شَيْءٍ عَدَدًا ﴿٢٨﴾

25. Say (O Muhammad ﷺ): "I know not whether (the punishment) which you are promised is near or whether my Lord will appoint for it a distant term. 26. "(He Alone is) the All-Knower of the *Ghaib* (Unseen), and He reveals to none His *Ghaib* (Unseen)." 27. Except to a Messenger (from mankind) whom He has chosen (He informs him of the Unseen as much as He likes), and then He makes a band of watching guards (angels) to march before him and behind him. 28. [He (Allāh) protects them (the Messengers)], till He sees that they (the Messengers) have conveyed the Messages of their Lord (Allāh). And He (Allāh) surrounds all that which is with them, and He (Allāh) keeps count of all things (i.e. He knows the exact number of everything).

قُلْ	إِنْ أَدْرَيْتَ	أَقْرَبُ	مَا تُوعَدُونَ
say	I know not	(whether is) near?	what you are promised
أَمْ يَجْعَلُ	لَهُ	رَبِّي	أَمَدًا
or (whether) will appoint	for it	my Lord	a distant term
عَلِيمُ الْغَيْبِ	فَلَا يُظْهِرُ	عَلَى غَيْبِهِ	أَحَدًا
(the) All-Knower (of) the Unseen	and He reveals not	[on] His Unseen	(to) anyone
إِلَّا مَنْ أَرَضَى	مِنْ رَسُولٍ	فَإِنَّهُ يَسْلُكُ	
except (to) whom He has chosen	[of] a Messenger	so verily He makes to march	
مِنْ بَيْنِ يَدَيْهِ	وَمِنْ خَلْفِهِ	رَصَدًا	لِيَعْلَمَ
before him	and behind him	a band of watching guards	that He may know

وَأَحَاطَ	رَبِّهِمْ	قَدْ أَبْلَغُوا رِسَالَتِ	أَنْ
and He surrounds	(of) their Lord	verily they have conveyed (the) Messages	that
عَدَدًا ٢٨	شَيْءٍ	وَأَحْصَى كُلَّ	لَدَيْهِمْ
(in) number	things	and He keeps count (of) all	(is) with them
			(all) that which



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَا أَيُّهَا الْمَزْمُولُ ﴿١﴾ قُمْ أَيْلًا إِلَّا قَلِيلًا ﴿٢﴾ نِصْفَهُ أَوْ انْقُصْ مِنْهُ قَلِيلًا ﴿٣﴾ أَوْزِدْ عَلَيْهِ وَرَتِّلِ الْقُرْآنَ
تَرْتِيلًا ﴿٤﴾ إِنَّا سَنُلْقِي عَلَيْكَ قَوْلًا ثَقِيلًا ﴿٥﴾ إِنَّ نَاشِئَةَ اللَّيْلِ هِيَ أَشَدُّ وَطْأً وَأَقْوَمُ قِيلًا ﴿٦﴾ إِنَّ لَكَ فِي
النَّهَارِ سَبْحًا طَوِيلًا ﴿٧﴾ وَادْكُرْ اسْمَ رَبِّكَ وَتَبَتَّلْ إِلَيْهِ تَبْتِيلًا ﴿٨﴾ رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ لَا إِلَهَ إِلَّا
هُوَ فَاتَّخِذْهُ وَكِيلًا ﴿٩﴾

Sūrah Al-Muzzammil

(The One wrapped in Garments) 73

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

1. O you wrapped in garments (i.e. Prophet Muhammad ﷺ)! 2. Stand (to pray) all night, except a little – 3. Half of it, – or a little less than that, 4. Or a little more. And recite the Qur'ān (aloud) in a slow (pleasant tone and) style. 5. Verily, We shall send down to you a weighty Word (i.e. obligations, laws). 6. Verily, the rising by night (for *Tahajjud* prayer) is very hard and most potent and good for governing oneself, and most suitable for (understanding) the Word (of Allāh). 7. Verily, there is for you by day prolonged occupation with ordinary duties. 8. And remember the Name of your Lord and devote yourself to Him with a complete devotion. 9. (He Alone is) the Lord of the east and the west; *Lā ilāha illā Huwa* (none has the right to be worshipped but He). So take Him Alone as *Wakīl* (Disposer of your affairs).

الرَّحِيمِ	الرَّحْمَنِ	بِسْمِ اللَّهِ
the Most Merciful	the Most Gracious	In the Name (of) Allah
نِصْفَهُ ٢	إِلَّا قَلِيلًا ٣	قُمْ أَيْلًا ١
half of it	except a little	stand (to pray) all night
		wrapped in garments
		O (you)

أَوْ أَنْقُصْ مِنْهُ قَلِيلًا ۝٣	أَوْزِدْ عَلَيْهِ	وَرَقِّلِ الْقُرْآنَ	تَرْتِيلاً ۝١
or lessen	or add	and recite the Quran	(in) a slow style
إِنَّا سَنُلْقِي عَلَيْكَ قَوْلًا ثَقِيلًا ۝٥	إِنَّ نَاشِئَةَ اللَّيْلِ	أَنَّا	سَنُلْقِي
shall send down	to you	a Word	weighty
وَمَا أَشَدُّ وَطْأًا وَأَقْوَمُ قِيلًا ۝٦	إِنَّ	وَمَا أَشَدُّ	وَمَا أَشَدُّ
(for) governing (the soul)	and most suitable	(for the) Word	verily
لَكَ فِي النَّهَارِ سَبْحًا طَوِيلًا ۝٧	وَتَبَتَّلْ	وَتَبَتَّلْ	وَتَبَتَّلْ
by day	and devote yourself	and devote yourself	and devote yourself
وَأَذْكُرْ اسْمَ رَبِّكَ	وَتَبَتَّلْ	وَتَبَتَّلْ	وَتَبَتَّلْ
and remember (the) Name	and devote yourself	and devote yourself	and devote yourself
تَبَتُّلًا ۝٨	رَبِّ الْمَشْرِقِ	وَالْمَغْرِبِ	لَا إِلَهَ إِلَّا هُوَ ۝٩
(with) a complete devotion	(the) Lord (of) the east	and the west	(there is) no god
إِلَّا هُوَ ۝٩	فَاتَّخِذْهُ	وَكِيلًا ۝١٠	
but He	so take Him (Alone)	(as) Guardian	

وَأَصْبِرْ عَلَىٰ مَا يَقُولُونَ وَاهْجُرْهُمْ هَجْرًا جَمِيلًا ۝١٠ وَذَرْنِي وَالْمُكَذِّبِينَ أُولِيَ النَّعْمَةِ وَمَهِّلْهُمْ قَلِيلًا ۝١١ إِنَّ لَدَيْنَا أَنْكَالًا وَحِمَامًا ۝١٢ وَطَعَامًا ذَا غُصَّةٍ وَعَذَابًا أَلِيمًا ۝١٣ يَوْمَ تَرْجُفُ الْأَرْضُ وَالْجِبَالُ وَكَانَتِ الْجِبَالُ كَثِيبًا مَّهِيلًا ۝١٤ إِنَّا أَرْسَلْنَا إِلَيْكُمْ رَسُولًا شَهِدًا عَلَيْكُمْ كَمَا أَرْسَلْنَا إِلَىٰ فِرْعَوْنَ رَسُولًا ۝١٥

10. And be patient (O Muhammad ﷺ) with what they say, and keep away from them in a good way. 11. And leave Me Alone to deal with the deniers (those who deny My Verses), those who are in possession of good things of life. And give them respite for a little while. 12. Verily, with Us are fetters (to bind them), and a raging Fire. 13. And a food that chokes, and a painful torment. 14. On the Day when the earth and the mountains will be in violent shake, and the mountains will be a heap of sand poured out. 15. Verily, We have sent to you (O men) a Messenger (Muhammad ﷺ) to be a witness over you, as We did send a Messenger [Mūsā (Moses)] to Fir'aun (Pharaoh).

هَجْرًا	وَأَهْجُرْهُمْ	عَلَىٰ مَا يَقُولُونَ	وَأَصْبِرْ		
a withdrawal	and keep away from them	with what they say	and be patient		
أُولَىٰ	وَالْمُكَذِّبِينَ	وَذَرْنِي	جَمِيلًا ﴿١٠﴾		
(who are) possessors	and the deniers	and leave Me	good		
إِنَّ لَدَيْنَا	قَلِيلًا ﴿١١﴾	وَمَهْلَهُمْ	النَّعْمَةَ		
verily with Us	(for) a little while	and give them respite	(of) good things (of life)		
وَعَذَابًا	غُصَّةٍ	ذَا	وَحِيمًا ﴿١٢﴾	أَنْكَالًا	
and a torment	chokes	that	and a food	and a raging Fire	(are) fetters
وَالْجِبَالُ	الْأَرْضُ	يَوْمَ تَرْجُفُ	أَلِيمًا ﴿١٣﴾		
and the mountains	the earth	(on the) Day (when) will be in violent shake	painful		
إِلَيْكُمْ	إِنَّا أَرْسَلْنَا	مَّهِيلًا ﴿١٤﴾	كَثِيرًا	وَكَاثِرِ الْجِبَالِ	
to you	verily We have sent	poured out	a heap of sand	and the mountains will be	
رَسُولًا ﴿١٥﴾	إِلَىٰ فِرْعَوْنَ	كَمَا أَرْسَلْنَا	عَلَيْكُمْ	شَهِدًا	رَسُولًا
a Messenger	to Pharaoh	as We did send	over you	(to be) a witness	a Messenger

فَعَصَىٰ فِرْعَوْنُ الرَّسُولَ فَأَخَذْنَاهُ أَخْذًا وَبِيلًا ﴿١٦﴾ فَكَيْفَ تَتَّقُونَ إِن كَفَرْتُمْ يَوْمًا يَجْعَلُ الْوِلْدَانَ شِيبًا ﴿١٧﴾ السَّمَاءُ مُنْفَطِرٌ بِهِ ۚ كَانَ وَعْدُهُ مَفْعُولًا ﴿١٨﴾ إِنَّ هَذِهِ تَذْكِرَةٌ ۖ فَمَنْ شَاءَ اتَّخَذَ إِلَىٰ رَبِّهِ سَبِيلًا ﴿١٩﴾

16. But Fir'aun (Pharaoh) disobeyed the Messenger [Mūsā (Moses)]; so We seized him with a severe punishment. 17. Then how can you avoid the punishment, if you disbelieve, on a Day (i.e. the Day of Resurrection) that will make the children grey-headed, 18. Whereon the heaven will be cleft asunder? His Promise is certainly to be accomplished. 19. Verily, this is an admonition, therefore whosoever wills, let him take a Path to His Lord!

وَبِيلًا ﴿١٦﴾	أَخْذًا	فَأَخَذْنَاهُ	الرَّسُولَ	فَعَصَىٰ فِرْعَوْنُ
severe	(with) a seizing	so We seized him	the Messenger	but Pharaoh disobeyed

يَوْمًا يَجْعَلُ		إِنْ كَفَرْتُمْ		فَكَيْفَ تَتَّقُونَ	
(on) a Day that will make		if you disbelieve		then how can you avoid punishment	
بِهِ	مُنْفَطِرٌ	السَّمَاءِ	شَيْبًا	الْوِلْدَانَ	
whereon	(will be) cleft asunder	the heaven	grey-headed	the children	
تَذَكُّرَةٌ	إِنَّ هَذِهِ	مَفْعُولًا	كَانَ وَعْدُهُ		
(is) an admonition	verily this	(to be) accomplished	His Promise is (certainly)		
سَبِيلًا	أَتَّخَذَ إِلَىٰ رَبِّهِ	فَمَنْ شَاءَ			
a Path	let him take to his Lord	therefore whosoever wills			

﴿إِنَّ رَبَّكَ يَعْلَمُ أَنَّكَ تَقُومُ أَدْنَىٰ مِنْ ثُلَاثِ إِلَيَّ وَنِصْفِهِ، وَثُلَاثُهُ، وَطَائِفَةٌ مِّنَ الَّذِينَ مَعَكَ وَاللَّهُ يُقَدِّرُ اللَّيْلَ
 وَالنَّهَارَ عَلِمَ أَن لَّنْ نَّحْصُوهُ فَتَابَ عَلَيْكَ فَاقْرَأْ وَامَّا تيسَّرَ مِنَ الْقُرْآنِ عَلِمَ أَن سَيَكُونُ مِنْكُمْ مَّرْضَىٰ
 وَآخَرُونَ يَضْرِبُونَ فِي الْأَرْضِ يَبْتَغُونَ مِن فَضْلِ اللَّهِ وَآخَرُونَ يَقْنُتُونَ فِي سَبِيلِ اللَّهِ فَاقرءوا مَا
 تيسَّرَ مِنْهُ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَأَقْرِضُوا اللَّهَ قَرْضًا حَسَنًا وَمَا تُقَدِّمُوا لِأَنفُسِكُمْ مِن خَيْرٍ
 نَّحْدُوهُ عِنْدَ اللَّهِ هُوَ خَيْرٌ وَأَعْظَمُ أَجْرًا وَاسْتَغْفِرُوا لِلَّهِ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ

20. Verily, your Lord knows that you do stand (to pray at night) a little less than two-thirds of the night, or half the night, or a third of the night, and also a party of those with you. And Allāh measures the night and the day. He knows that you are unable to pray the whole night, so He has turned to you (in mercy). So, recite you of the Qur'ān as much as may be easy for you. He knows that there will be some among you sick, others travelling through the land, seeking of Allāh's bounty, yet others fighting in Allāh's Cause. So recite as much of the Qur'ān as may be easy (for you), and perform *As-Salāt* (the prayers) and give *Zakāt* (obligatory charity), and lend to Allāh a goodly loan. And whatever good you send before you for yourselves (i.e. *Nawāfil* – non-obligatory acts of worship: prayers, charity, fasting, *Hajj* and *Umrah*), you will certainly find it with Allāh, better and greater in reward. And seek forgiveness of Allāh. Verily, Allāh is Oft-Forgiving, Most Merciful.

إِنَّ رَبَّكَ يَعْلَمُ	أَنَّكَ تَقُومُ	أَدْنَى	مِنْ ثُلَاثِي
verily your Lord knows	that you do stand (to pray at night)	a little less	than two-thirds
الَّيْلِ	وَنِصْفَهُ،	وثلثه	وَطَائِفَةً
(of) the night	or half of it (the night)	or a third of it (the night)	and (also) a party
مِنَ الَّذِينَ	وَاللَّهُ يَقْدَرُ اللَّيْلَ	وَالنَّهَارَ	عَلِمَ
of those	and Allah measures the night	and the day	He knows
لَنْ تُحْصَوْهُ	فَنَابَ	عَلَيْكُمْ	فَاقْرَءُوا
you can never calculate it (night)	so He has turned	to you (in mercy)	so recite (you)
مَا تيسَّرَ	مِنَ الْقُرْآنِ	عَلِمَ أَنْ	سَيَكُونُ
as much as may be easy (for you)	of the Quran	He knows that	(there) will be
مِنْكُمْ	مَرْضَى	وَأَخْرُونَ يَضْرِبُونَ	فِي الْأَرْضِ
(some) among you	sick	and others travelling	through the land
يَبْتَغُونَ مِنْ فَضْلِ اللَّهِ	وَأَخْرُونَ يُقَاتِلُونَ	فِي سَبِيلِ اللَّهِ	فَاقْرَءُوا
seeking of (the) bounty (of) Allah	and others fighting	in (the) Way (of) Allah	so recite
مَا تيسَّرَ	مِنْهُ	وَأَقِمُوا الصَّلَاةَ	
as much as may be easy (for you)	of it (Quran)	and perform the prayer (As-Salat)	
وَأَتُوا الزَّكَاةَ	وَأَقْرِضُوا اللَّهَ قَرْضًا	حَسَنًا	
and give Zakat (charity)	and lend to Allah a loan	goodly	
وَمَا نَقَدِمُوا	لِأَنفُسِكُمْ	مِنْ خَيْرٍ	تَجِدُوهُ
and whatever you send before (you)	for yourselves	of good	you will find it
عِنْدَ اللَّهِ	هُوَ	خَيْرًا	وَأَعْظَمَ
with Allah	it	(is) better	and greater
	إِنَّ اللَّهَ	غَفُورٌ	رَّحِيمٌ
	verily Allah	(is) Oft-Forgiving	Most Merciful



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَا أَيُّهَا الْمُذْثِّرُ ﴿١﴾ قُمْ فَأَنْذِرْ ﴿٢﴾ وَرَبَّكَ فَكَبِّرْ ﴿٣﴾ وَثِيَابَكَ فَطَهِّرْ ﴿٤﴾ وَالرُّجْزَ فَاهْجُرْ ﴿٥﴾ وَلَا تَمْنُنْ
تَسْتَكَثِّرُ ﴿٦﴾ وَلِرَبِّكَ فَاصْبِرْ ﴿٧﴾ فَإِذَا نُفِرَ فِي النَّاقُورِ ﴿٨﴾ فَذَلِكَ يَوْمٌ عَسِيرٌ ﴿٩﴾ عَلَى الْكَافِرِينَ
غَيْرُ يَسِيرٍ ﴿١٠﴾ ذُرْنِي وَمَنْ خَلَقْتُ وَحِيدًا ﴿١١﴾ وَجَعَلْتُ لَهُ مَالًا مَمْدُودًا ﴿١٢﴾ وَبَنِينَ شُهَدَاءَ ﴿١٣﴾
وَمَهَّدْتُ لَهُ تَمْهِيدًا ﴿١٤﴾

Sūrah Al-Muddaththir (The One Enveloped) 74

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

1. O you (Muhammad ﷺ) enveloped in garments! 2. Arise and warn! 3. And magnify your Lord (Allāh)! 4. And purify your garments! 5. And keep away from *Ar-Rujz* (the idols)! 6. And give not a thing in order to have more (or consider not your deeds of obedience to Allāh as a favour to Him). 7. And be patient for the sake of your Lord (i.e. perform your duty to Allāh)! 8. Then, when the Trumpet is sounded (i.e. the second blowing of the horn). 9. Truly, that Day will be a Hard Day – 10. Far from easy for the disbelievers. 11. Leave Me Alone (to deal) with whom I created lonely (without any wealth or children, etc., i.e., Al-Walid bin Al-Mughīrah Al-Makhzūmī). 12. And then granted him resources in abundance. 13. And children to be by his side. 14. And made life smooth and comfortable for him.

الرَّحِيمِ		الرَّحْمَنِ		بِسْمِ اللَّهِ	
the Most Merciful		the Most Gracious		In the Name (of) Allah	
فَكَبِّرْ ﴿٣﴾	وَرَبَّكَ	فَأَنْذِرْ ﴿٢﴾	قُمْ	الْمُذْثِّرُ ﴿١﴾	يَا أَيُّهَا
magnify	and your Lord	and warn	arise	enveloped in garments	O (you)
وَلَا تَمْنُنْ	فَاهْجُرْ ﴿٥﴾	وَالرُّجْزَ	فَطَهِّرْ ﴿٤﴾	وَتِيَابَكَ	
and give not a thing	keep away from	and filth (idols)	purify	and your garments	

تَسْتَكَثِّرُ ﴿٦﴾	وَلِرَبِّكَ	فَاصْبِرْ ﴿٧﴾	فَإِذَا	نَفَرَ
(in order) to have more	and for your Lord	be patient	then when	is sounded
فِي النَّاقُورِ ﴿٨﴾	فَذَلِكَ	يَوْمَئِذٍ	يَوْمٌ	عَسِيرٌ ﴿٩﴾
[into] the Trumpet	so [that]	that Day	(will be) a Day	Hard
غَيْرِ يَسِيرٍ ﴿١٠﴾	ذَرْنِي	وَمَنْ خَلَقْتُ	وَحِيدًا ﴿١١﴾	وَجَعَلْتُ لَهُ
easy	leave Me	and whom I created	lonely	and granted to him
مَالًا	مَمْدُودًا ﴿١٢﴾	وَبَنِينَ	شُهُودًا ﴿١٣﴾	
wealth	(in) abundance	and children	(to be) by his side	
	وَمَهَّدْتُ	لَهُ	تَمَهِّدًا ﴿١٤﴾	
	and made (life) smooth (and comfortable)	for him	settled	

ثُمَّ يَطْمَعُ أَنْ أَزِيدَ ﴿١٥﴾ كَلَّا إِنَّهُ كَانَ لِآيَاتِنَا عِندًا ﴿١٦﴾ سَأَرْهُقَهُ صَعُودًا ﴿١٧﴾ إِنَّهُ فَكَّرَ وَقَدَّرَ ﴿١٨﴾ فَقِيلَ
 كَيْفَ قَدَّرَ ﴿١٩﴾ ثُمَّ قِيلَ كَيْفَ قَدَّرَ ﴿٢٠﴾ ثُمَّ نَظَرَ ﴿٢١﴾ ثُمَّ عَبَسَ وَبَسَرَ ﴿٢٢﴾ ثُمَّ أَدْبَرَ وَاسْتَكْبَرَ ﴿٢٣﴾ فَقَالَ إِنَّ هَذَا
 إِلَّا سِحْرٌ يُؤْثَرُ ﴿٢٤﴾ إِنَّ هَذَا إِلَّا قَوْلُ الْبَشَرِ ﴿٢٥﴾ سَأُصْلِيهِ سَقَرَ ﴿٢٦﴾

15. After all that he desires that I should give more; 16. Nay! Verily, he has been opposing Our *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.). 17. I shall oblige him to (climb a slippery mountain in the Hell-fire called *As-Sa'ūd*, or) face a severe torment! 18. Verily, he thought and plotted. 19. So let him be cursed, how he plotted! 20. And once more let him be cursed, how he plotted! 21. Then he thought. 22. Then he frowned and he looked in a bad tempered way; 23. Then he turned back, and was proud. 24. Then he said: "This is nothing but magic from that of old, 25. "This is nothing but the word of a human being!" 26. I will cast him into Hell-fire.

ثُمَّ يَطْمَعُ	أَنْ أَزِيدَ ﴿١٥﴾	كَلَّا	إِنَّهُ كَانَ
then he desires	that I should give more	by no means	verily he has been
لِآيَاتِنَا	عِندًا ﴿١٦﴾	سَأَرْهُقُهُ	صَعُودًا ﴿١٧﴾
to Our verses	opposing	I shall oblige him to climb	a slippery mountain (in Hell)

كَيْفَ قَدَّرَ ﴿١٩﴾	فَقِيلَ	وَقَدَّرَ ﴿١٨﴾	إِنَّهُ فَكَّرَ
how he plotted	so let him be cursed	and plotted	verily he thought
ثُمَّ عَبَسَ ﴿٢٠﴾	ثُمَّ نَظَرَ ﴿٢١﴾	كَيْفَ قَدَّرَ ﴿٢٢﴾	ثُمَّ قِيلَ
then he frowned	then he thought	how he plotted	then let him be cursed
وَأَسْتَكْبَرَ ﴿٢٣﴾	ثُمَّ أَدْبَرَ ﴿٢٤﴾	وَبَسَرَ ﴿٢٥﴾	
and was proud	then he turned back	and he looked in a bad tempered way	
إِنَّ هَذَا ﴿٢٦﴾	إِلَّا سِحْرٌ يُؤْتَرُ ﴿٢٧﴾	إِنَّ هَذَا ﴿٢٨﴾	فَقَالَ
this (is) nothing	but magic brought from old	this (is) nothing	then he said
سَقَرًا ﴿٢٩﴾	سَأَصْلِيهِ ﴿٣٠﴾	الْبَشَرِ ﴿٣١﴾	إِلَّا قَوْلٌ
Hell-fire	I will cast him into	(of) the human being	but (the) word

وَمَا أَدْرَاكَ مَا سَقَرٌ ﴿٢٧﴾ لَا يُبْقَى وَلَا نَذْرٌ ﴿٢٨﴾ لَوْ آحَۃٌ لِلْبَشَرِ ﴿٢٩﴾ عَلَيْهَا تِسْعَةَ عَشَرَ ﴿٣٠﴾ وَمَا جَعَلْنَا أَصْحَابَ النَّارِ إِلَّا مَلَائِكَةً وَمَا جَعَلْنَا عِدَّتَهُمْ إِلَّا فِتْنَةً لِلَّذِينَ كَفَرُوا لِيَسْتَيَقِنَ الَّذِينَ أُوتُوا الْكِتَابَ وَيزدادَ الَّذِينَ آمَنُوا إِيْمَانًا وَلَا يَرْتَابَ الَّذِينَ أُوتُوا الْكِتَابَ وَالْمُؤْمِنُونَ وَلِيَقُولَ الَّذِينَ فِي قُلُوبِهِم مَّرَضٌ وَالْكَافِرُونَ مَاذَا أَرَادَ اللَّهُ بِهَذَا مَثَلًا كَذَلِكَ يُضِلُّ اللَّهُ مَن يَشَاءُ وَيَهْدِي مَن يَشَاءُ وَمَا يَعْلَمُ جُنُودَ رَبِّكَ إِلَّا هُوَ وَمَا هِيَ إِلَّا ذِكْرٌ لِلْبَشَرِ ﴿٣١﴾

27. And what will make you know (exactly) what Hell-fire is? 28. It spares not (any sinner), nor does it leave (anything unburnt)! 29. Burning and blackening the skins! 30. Over it are nineteen (angels as guardians and keepers of Hell). 31. And We have set none but angels as guardians of the Fire. And We have fixed their number (19) only as a trial for the disbelievers, in order that the people of the Scripture (Jews and Christians) may arrive at a certainty [that this Qur'ān is the truth as it agrees with their Books regarding the number (19) which is written in the Taurāt (Torah) and the Injil (Gospel)] and that the believers may increase in Faith (as this Qur'ān is the truth), and that no doubt may be left for the people of the Scripture and the believers, and that those in whose hearts is a disease (of hypocrisy) and the disbelievers may say: "What Allāh intends by this (curious) example?" Thus Allāh leads astray whom He wills and guides whom He wills. And none can know the hosts of your Lord but He. And this (Hell) is nothing else than a (warning) reminder to mankind.

وَمَا	أَدْرَاكَ	مَا	سَقَرٌ ﴿٧٧﴾	لَا يُبْقِي
and what	will make you know (exactly)	what	Hell-fire (is)	it spares not
وَلَا نَذَرُ ﴿٧٨﴾	لَوَّاحَةٌ	لِلْبَشَرِ ﴿٧٩﴾	عَلَيْهَا	تِسْعَةَ عَشَرَ ﴿٨٠﴾
nor does it leave	burning	the skins	over it	(are) nineteen (angels)
وَمَا جَعَلْنَا أَصْحَابَ	النَّارِ	إِلَّا مَلَائِكَةً		
and We have not set (the) guardians	(of) the Fire	but angels		
وَمَا جَعَلْنَا عَدَّتَهُمْ	إِلَّا فِتْنَةً	لِلَّذِينَ كَفَرُوا		
and We have not fixed their number	except (as) a trial	for those who disbelieve		
لَيَسْتَيِّقَنَّ الَّذِينَ	أُوتُوا الْكِتَابَ			
(in order) that may arrive at a certainty those who	were given the Scripture			
وَيَزِدَادَ	الَّذِينَ ءَامَنُوا	إِيمَانًا	وَلَا يَرْتَابَ الَّذِينَ	
and may increase	those who believe	(in) Faith	and may not doubt those who	
أُوتُوا الْكِتَابَ	وَالْمُؤْمِنُونَ	وَلَيَقُولَ الَّذِينَ	فِي قُلُوبِهِمْ	
were given the Scripture	and the believers	and that may say those	in whose hearts	
مَرَضٌ	وَالْكَافِرُونَ	مَاذَا أَرَادَ اللَّهُ	بِهَذَا	مَثَلًا
(is) a disease	and the disbelievers	what Allah intends	by this	example
كَذَلِكَ يُضِلُّ اللَّهُ	مَنْ يَشَاءُ	وَيَهْدِي	مَنْ يَشَاءُ	
thus Allah leads astray	whom He wills	and guides	whom He wills	
وَمَا يَعْلَمُ جُنُودَ	رَبِّكَ	إِلَّا هُوَ	وَمَا هِيَ	
and none knows (the) hosts	(of) your Lord	but He	and this (is) not	
إِلَّا ذِكْرًا		لِلْبَشَرِ ﴿٨١﴾		
but a reminder		to mankind		

كَلَّا وَالْقَمَرِ ﴿٣٢﴾ وَاللَّيْلِ إِذَا دُبِرَ ﴿٣٣﴾ وَالصُّبْحِ إِذَا أَصْفَرَ ﴿٣٤﴾ إِنَّهَا لَا أَحَدَى الْكَبِيرِ ﴿٣٥﴾ نَذِيرًا لِلْبَشَرِ ﴿٣٦﴾ لِمَنْ شَاءَ مِنْكُمْ أَنْ يَتَقَدَّمَ أَوْ يَتَأَخَّرَ ﴿٣٧﴾ كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِينَةٌ ﴿٣٨﴾ إِلَّا أَصْحَابَ الْيَمِينِ ﴿٣٩﴾ فِي جَنَّاتٍ يَتَسَاءَلُونَ ﴿٤٠﴾

عَنِ الْمُجْرِمِينَ ﴿٤١﴾ مَا سَلَكَكُمْ فِي سَقَرٍ ﴿٤٢﴾ قَالُوا لَمْ نَكُ مِنَ الْمُصَلِّينَ ﴿٤٣﴾ وَلَمْ نَكُ نَطْعُمُ الْمَسْكِينِ ﴿٤٤﴾ وَكُنَّا نَخُوضُ مَعَ الْخَائِضِينَ ﴿٤٥﴾ وَكُنَّا نَكْذِبُ يَوْمَ الدِّينِ ﴿٤٦﴾

32. Nay! And by the moon 33. And by the night when it withdraws. 34. And by the dawn when it brightens. 35. Verily, it (Hell, or their denial of Prophet Muhammad ﷺ, or the Day of Resurrection) is but one of the greatest (signs). 36. A warning to mankind – 37. To any of you that chooses to go forward (by working righteous deeds), or to remain behind (by committing sins). 38. Every person is a pledge for what he has earned, 39. Except those on the Right (i.e. the pious true believers of Islāmic Monotheism). 40. In Gardens (Paradise) they will ask one another, 41. About Al-Mujrimūn (polytheists, criminals, disbelievers) (and they will say to them): 42. "What has caused you to enter Hell?" 43. They will say: "We were not of those who used to offer the Salāt (prayers), 44. "Nor we used to feed Al-Miskīn (the needy); 45. "And we used to talk falsehood (all that which Allāh hated) with vain talkers. 46. And we used to deny the Day of Recompense,

وَالصُّبْحِ	إِذْ أَدْبَرَ ﴿٣٣﴾	وَاللَّيْلِ	وَالْقَمَرِ ﴿٣٢﴾	كَلَّا
and (by) the dawn	when it withdraws	and (by) the night	by the moon	nay
نَذِيرًا	الْأَكْبَرِ ﴿٣٥﴾	لِأَحَدٍ	إِنَّهَا	إِذَا أَسْفَرَ ﴿٣٦﴾
a warning	(of) the greatest (signs)	(is but) one	verily it	when it brightens
أَوْ يَتَّخِرَ ﴿٣٧﴾	أَنْ يَتَقَدَّمَ	مِنْكُمْ	لِمَنْ شَاءَ	لِلْبَشَرِ ﴿٣٨﴾
or to remain behind	to go forward	of you	to (whom) who chooses	to mankind
الْيَمِينِ ﴿٣٩﴾	إِلَّا أَصْحَابَ	رَهِينَةً ﴿٣٨﴾	بِمَا كَسَبَتْ	كُلُّ نَفْسٍ
(on) the Right	except those	(is) a pledge	for what he has earned	person every
سَلَكَكُمْ	مَا	عَنِ الْمُجْرِمِينَ ﴿٤١﴾	فِي جَنَّاتٍ يَسَاءَلُونَ ﴿٤٠﴾	
has caused you to enter	what	about the criminals	in Gardens they will ask one another	
مِنَ الْمُصَلِّينَ ﴿٤٣﴾		لَمْ نَكُ	قَالُوا	فِي سَقَرٍ ﴿٤٢﴾
of (those) who used to offer (the) Salat		we were not	they will say	[into] Hell
نَخُوضُ مَعَ	وَكُنَّا	نَطْعُمُ الْمَسْكِينِ ﴿٤٥﴾	وَلَمْ نَكُ	
talk falsehood with	and we used to	feed the poor	nor we used to	

الَّذِينَ ﴿٤٦﴾	نُكَذِّبُ يَوْمَ ﴿٤٧﴾	وَكُنَّا ﴿٤٨﴾	الْحَايِضِينَ ﴿٤٩﴾
(of) Recompense	deny (the) Day	and we used to	the vain talkers

حَتَّىٰ أَتَانَا الْيَقِينُ ﴿٤٧﴾ فَمَا نَنْفَعُهُمْ شَفَعَةُ الشَّافِعِينَ ﴿٤٨﴾ فَمَا لَهُمْ عَنِ التَّذِكْرِ مُعْرِضِينَ ﴿٤٩﴾ كَانَهُمْ
 حُمُرٌ مُّسْتَنْفِرَةٌ ﴿٥٠﴾ فَرَّتْ مِنْ قَسْوَرَةٍ ﴿٥١﴾ بَلْ يَرِيدُ كُلُّ امْرِئٍ مِنْهُمْ أَنْ يُؤْتَىٰ صُحُفًا مُّنشَرَةً ﴿٥٢﴾ كَلَّا
 بَلْ لَا يَخَافُونَ الْآخِرَةَ ﴿٥٣﴾ كَلَّا إِنَّهُ تَذَكُّرٌ ﴿٥٤﴾ فَمَنْ شَاءَ ذَكَرْهُ ﴿٥٥﴾ وَمَا يَذْكُرُونَ إِلَّا أَنْ
 يَشَاءَ اللَّهُ هُوَ أَهْلُ الْقُوَىٰ وَأَهْلُ الْغَفَرَةِ ﴿٥٦﴾

47. "Until there came to us (the death) that is certain." 48. So no intercession of intercessors will be of any use to them. 49. Then what is wrong with them (i.e. the polytheists, the disbelievers) that they turn away from (receiving) admonition? 50. As if they were (frightened) wild donkeys. 51. Fleeing from a hunter, or a lion, or a beast of prey. 52. Nay, everyone of them desires that he should be given pages spread out (coming from Allāh with a writing that Islām is the right religion, and Muhammad ﷺ has come with the truth from Allāh, the Lord of the heavens and earth). 53. Nay! But they fear not the Hereafter (from Allāh's punishment). 54. Nay, verily, this (Qur'ān) is an admonition, 55. So whosoever will (let him read it), and receive admonition (from it)! 56. And they will not receive admonition unless Allāh wills; He (Allāh) is the One, deserving that mankind should be afraid of, and should be dutiful to Him, and should not take any *ilāh* (god) along with Him, and He is the One Who forgives (sins).

فَمَا نَنْفَعُهُمْ ﴿٤٧﴾		الْيَقِينُ ﴿٤٨﴾		حَتَّىٰ أَتَانَا ﴿٤٩﴾	
so will not be of (any) use to them		the certainty (death)		until (there) came to us	
لَهُمْ ﴿٥٠﴾	فَمَا ﴿٥١﴾	الشَّافِعِينَ ﴿٥٢﴾	شَفَعَةُ ﴿٥٣﴾		
with them (that)	then what (is wrong)	(of) the intercessors	intercession		
مُسْتَنْفِرَةٌ ﴿٥٤﴾	حُمُرٌ ﴿٥٥﴾	كَانَهُمْ ﴿٥٦﴾	مُعْرِضِينَ ﴿٥٧﴾	عَنِ التَّذِكْرِ ﴿٥٨﴾	
frightened	(were) donkeys	as if they	they turn away	from the admonition	
أَنْ يُؤْتَىٰ صُحُفًا ﴿٥٩﴾		مِنْهُمْ ﴿٦٠﴾	أَمْرِي ﴿٦١﴾	بَلْ يَرِيدُ كُلُّ ﴿٦٢﴾	فَرَّتْ مِنْ قَسْوَرَةٍ ﴿٦٣﴾
that he should be given pages		of them	person	nay desires every	fleeing from a lion

مُنْشَرَّةٌ ﴿٥٢﴾	كَلَّا ط	بَلْ	لَا يَخَافُونَ الْآخِرَةَ ﴿٥٣﴾	كَلَّا	إِنَّهُ
spread out	by no means	nay	they fear not the Hereafter	nay	verily this
تَذَكُّرَةٌ ﴿٥٤﴾	فَمَنْ شَاءَ	ذَكَرَهُ ﴿٥٥﴾	وَمَا يَذْكُرُونَ	إِلَّا	
(is) an admonition	so whosoever wills	let him reflect on it	and they will not reflect	unless	
أَنْ يَشَاءَ اللَّهُ	هُوَ	أَهْلٌ	النَّفَوَى	وَأَهْلٌ	الْمَغْفِرَةَ ﴿٥٦﴾
[that] Allah wills	He	(is) Worthy	to be afraid of	and Worthy	to forgive

سُورَةُ الْقِيَامَةِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

لَا أُقْسِمُ بِيَوْمِ الْقِيَامَةِ ﴿١﴾ وَلَا أُقْسِمُ بِالنَّفْسِ اللَّوَّامَةِ ﴿٢﴾ أَيَحْسَبُ الْإِنْسَانُ أَنْ يَجْمَعَ عِظَامَهُ ﴿٣﴾ بَلَى قَدَرِينَ عَلَى أَنْ تُسَوَّى بَنَانُهُ ﴿٤﴾ بَلْ يُرِيدُ الْإِنْسَانُ لِيَفْجُرَ أَمَامَهُ ﴿٥﴾ يَسْأَلُ أَيَّانَ يَوْمُ الْقِيَامَةِ ﴿٦﴾ فَإِذَا بَرَقَ الضُّرُوءُ ﴿٧﴾ وَخَسَفَ الْقَمَرُ ﴿٨﴾ وَجُمِعَ الشَّمْسُ وَالْقَمَرُ ﴿٩﴾ يَقُولُ الْإِنْسَانُ يَوْمَئِذٍ أَيْنَ الْمَفْرُوءُ ﴿١٠﴾ كَلَّا لَا وَزَرَ ﴿١١﴾ إِلَى رَبِّكَ يَوْمَئِذٍ الْمُسْتَقَرُّ ﴿١٢﴾ يُنَبِّئُ الْإِنْسَانُ يَوْمَئِذٍ بِمَا قَدَّمَ وَأَخَّرَ ﴿١٣﴾ بَلِ الْإِنْسَانُ عَلَى نَفْسِهِ بَصِيرَةٌ ﴿١٤﴾ وَلَوْ أَلْقَى مَعَاذِيرَهُ ﴿١٥﴾ لَا تَحْرِكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ ﴿١٦﴾ إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْءَانَهُ ﴿١٧﴾ فَإِذَا قَرَأَهُ فَانْبَعَثَ قُرْءَانَهُ ﴿١٨﴾ ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ ﴿١٩﴾ كَلَّا بَلْ تُحِبُّونَ الْعَاجِلَةَ ﴿٢٠﴾ وَتَذَرُونَ الْآخِرَةَ ﴿٢١﴾

Sūrah Al-Qiyāmah (The Resurrection) 75

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

1. I swear by the Day of Resurrection. 2. And I swear by the self-reproaching person (a believer). 3. Does man (a disbeliever) think that We shall not assemble his bones? 4. Yes, We are Able to put together in perfect order the tips of his fingers. 5. Nay! Man (denies Resurrection and Reckoning. So he) desires to continue committing sins. 6. He asks: "When will be this Day of Resurrection?" 7. So, when the sight shall be dazed. 8. And the moon will be eclipsed. 9. And the sun and moon will be joined together (by going one into the other or folded up or deprived of their light). 10. On that Day man will say: "Where (is the

refuge) to flee?" 11. No! There is no refuge! 12. Unto your Lord (Alone) will be the place of rest that Day. 13. On that Day man will be informed of what he sent forward (of his evil or good deeds), and what he left behind (of his good or evil traditions). 14. Nay! Man will be a witness against himself [as his body parts (skin, hands, legs) will speak about his deeds], 15. Though he may put forth his excuses (to cover his evil deeds). 16. Move not your tongue concerning (the Qur'ān, O Muhammad ﷺ) to make haste therewith. 17. It is for Us to collect it and to give you (O Muhammad ﷺ) the ability to recite it (the Qur'ān). 18. And when We have recited it to you [O Muhammad ﷺ through Jibrāīl (Gabriel)], then follow its (the Qur'ān's) recitation. 19. Then it is for Us (Allāh) to make it clear (to you). 20. Not [as you think, that you (mankind) will not be resurrected and recompensed for your deeds], but you (men) love the present life of this world, 21. And neglect the Hereafter.

الرَّحِيمِ		الرَّحْمَنِ		بِسْمِ اللَّهِ	
the Most Merciful		the Most Gracious		In the Name (of) Allah	
اللَّوَامَةِ ﴿٢﴾	بِالنَّفْسِ	وَلَا أَقْسِمُ	الْقِيَمَةِ ﴿١﴾	يَوْمِ	لَا أَقْسِمُ
self-reproaching	by the person	and I swear	(of) Resurrection	by (the) Day	I swear
بَلَىٰ قَدَرِينَ		أَلَّن نَّجْمَعَ عِظَامَهُ ﴿٣﴾		أَيَحْسَبُ الْإِنْسَنُ	
yes (We are) Able		that We shall never assemble his bones		(does) man think?	
بَلْ يُرِيدُ الْإِنْسَنُ		أَنْ تُسَوَّىٰ بَنَانُهُ ﴿٤﴾			عَلَىٰ
nay man desires		[that] put together in perfect order (the) tips of his fingers			to
الْقِيَمَةِ ﴿٥﴾	يَوْمِ	يَسْأَلُ أَيَّانَ	لِيَفْجُرَ أَمَامَهُ ﴿٦﴾		
(of) Resurrection	(will be) the Day	he asks when	to commit sins before him		
وَحَسَفَ الْقَمَرُ ﴿٨﴾		بَرَقَ الْبَصَرُ ﴿٧﴾		فَإِذَا	
and the moon will be eclipsed		the sight shall be dazed		so when	
يَوْمَئِذٍ	يَقُولُ الْإِنْسَنُ	وَالْقَمَرُ ﴿٩﴾	وَجُمِعَ الشَّمْسُ		
(on) that Day	man will say	and the moon	and will be joined together the sun		
يَوْمَئِذٍ	إِلَىٰ رَبِّكَ	لَا وَزَرَ ﴿١١﴾	كَلَّا	الْمَفْرُ ﴿١٠﴾	أَيْنَ
that Day	unto your Lord	(there is) no refuge	nay	(is refuge) to flee	where

يَمَّا قَدَّمَ	يَوْمَئِذٍ	يُنَبِّئُوا الْإِنْسَانَ	الْمُسْقَرُ ﴿١١﴾
of what he sent forward	(on) that Day	man will be informed	(will be) the place of rest
بَصِيرَةً ﴿١٢﴾	عَلَى نَفْسِهِ	بَلِ الْإِنْسَانُ	وَأَخَّرَ ﴿١٣﴾
(will be) a witness	against himself	nay man	and (what) he left behind
لِسَانَكَ	بِهِ	لَا تَحْرُكْ	وَلَوْ أَلْقَى مَعَاذِيرَهُ ﴿١٥﴾
your tongue	concerning it (the Quran)	move not	even though he may put forth his excuses
جَمَعَهُ	عَلَيْنَا	إِنَّ	يَذُكَّرُ ﴿١٦﴾
(is) to collect it	for Us	verily	therewith
لِتَعَجَّلَ			to make haste
وَقُرْءَانَهُ ﴿١٧﴾	فَإِذَا		
We have recited it (to you)	and when	and (to give you the ability) to recite it	
فَاتَّبِعْ قُرْءَانَهُ ﴿١٨﴾	عَلَيْنَا	إِنَّ	ثُمَّ
(is) to make it clear (to you)	for Us	verily	then
ثُمَّ			then follow its recitation
وَنَذُرُونَ الْآخِرَةَ ﴿١٩﴾	بَلِ يُحِبُّونَ الْعَاجِلَةَ ﴿٢٠﴾	كَلَّا	
and leave the Hereafter	nay you (men) love the present (life of this world)	by no means	

وُجُوهُ يَوْمَئِذٍ نَّاصِرَةٌ ﴿٢٢﴾ إِلَىٰ رَبِّهَا نَاطِرَةٌ ﴿٢٣﴾ وَوُجُوهُ يَوْمَئِذٍ بِآسِرَةٍ ﴿٢٤﴾ تَنْظُرُونَ أَن يَفْعَلَٰ بِهَا فَاكِرَةٌ ﴿٢٥﴾ كَلَّا إِذَا بَلَغَتِ التَّرَافِيَ ﴿٢٦﴾ وَقِيلَ لِمَنِ رَاقٍ ﴿٢٧﴾ وَظَنَّ أَنَّهُ الْفِرَاقُ ﴿٢٨﴾ وَالْتَفَتِ السَّاقُ بِالسَّاقِ ﴿٢٩﴾ إِلَىٰ رَبِّكَ يَوْمَئِذٍ الْمَسَاقُ ﴿٣٠﴾

22. Some faces that Day shall be *Nādirah* (shining and radiant). 23. Looking at their Lord (Allāh). 24. And some faces that Day will be *Bāsirah* (dark, gloomy, frowning and sad), 25. Thinking that some calamity is about to fall on them. 26. Nay, when (the soul) reaches to the collarbone (i.e. up to the throat in its exit), 27. And it will be said: "Who can cure him (and save him from death)?" 28. And he (the dying person) will conclude that it was (the time) of parting (death); 29. And one leg will be joined with another leg (shrouded). 30. The drive will be on that Day to your Lord (Allāh)!

وُجُوهُ	نَاطِرَةٌ ﴿٢٣﴾	إِلَىٰ رَبِّهَا	نَاصِرَةٌ ﴿٢٢﴾	يَوْمَئِذٍ	وُجُوهُ
and some faces	looking	at their Lord	(shall be) radiant	that Day	some faces

يَوْمَئِذٍ	بَاسِرَةٌ ﴿٢٥﴾	تَظُنُّ	أَنْ يَفْعَلَ	بِهَا	فَاقِرَةٌ ﴿٢٥﴾
that Day	(will be) frowning	thinking	that is about to fall	on them	some calamity
كَلَّا إِذَا	بَلَغَتِ التَّرَاقِيَّ ﴿٢٦﴾	وَقِيلَ مَنْ سَ			
nay when	it (the soul) reaches to the collarbone	and it will be said who			
رَاقٍ ﴿٢٧﴾	وَضَنَّ	أَنَّهُ	الْفِرَاقُ ﴿٢٨﴾		
(can) cure (save him from death)	and he will conclude	that it	(was the time of) parting		
وَالْنَفْتِ السَّاقُ	بِالسَّاقِ ﴿٢٩﴾	إِلَى رَبِّكَ	يَوْمَئِذٍ	الْمَسَاقُ ﴿٣٠﴾	
and one leg will be joined	with (another) leg	to your Lord	(on) that Day	(will be) the drive	

فَلَا صَدَقَ وَلَا صَلَّى ﴿٣١﴾ وَلَكِنْ كَذَّبَ وَتَوَلَّى ﴿٣٢﴾ ثُمَّ ذَهَبَ إِلَى أَهْلِهِ يَتَمَطَّى ﴿٣٣﴾ أَوَلَيْكَ فَآوَى ﴿٣٤﴾ ثُمَّ أَوَلَى لَكَ فَآوَى ﴿٣٥﴾ أَيَحْسَبُ الْإِنْسَانُ أَنْ يُتْرَكَ سُدًى ﴿٣٦﴾ أَلَمْ يَكُ نُطْفَةً مِنْ مَنِيٍّ يُُمْنَى ﴿٣٧﴾ ثُمَّ كَانَ عَلَقَةً فَخَلَقَ فَسَوَّى ﴿٣٨﴾ فَجَعَلَ مِنْهُ الزَّوْجَيْنِ الذَّكَرَ وَالْأُنثَى ﴿٣٩﴾ أَلَيْسَ ذَلِكَ بِقَدِرٍ عَلَى أَنْ يُحْيِيَ الْمَوْتَى ﴿٤٠﴾

31. So, he (the disbeliever) neither believed (in this Qur'ān and in the Message of Muhammad ﷺ) nor prayed! 32. But on the contrary, he denied (this Qur'ān and the Message of Muhammad ﷺ) and turned away! 33. Then he walked in conceit (full pride) to his family admiring himself! 34. Woe to you [O man (disbeliever)]! And then (again) woe to you! 35. Again, woe to you [O man (disbeliever)]! And then (again) woe to you! 36. Does man think that he will be left neglected (without being punished or rewarded for the obligatory duties enjoined by his Lord Allāh on him)? 37. Was he not a *Nutfah* (mixed drops of male and female sexual discharge) emitted (poured forth)? 38. Then he became an *Alaqah* (a clot); then (Allāh) shaped and fashioned (him) in due proportion. 39. And made of him two sexes, male and female. 40. Is not He (Allāh Who does that) Able to give life to the dead? (Yes! He is Able to do all things).

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

فَأُولَى ﴿٣٦﴾	ثُمَّ أُولَى	لَكَ	فَأُولَى ﴿٣٥﴾	أَيَحْسَبُ الْإِنْسَانُ
then woe (to you)	then woe	to you	then woe (to you)	(does) man think?
أَنْ يَتْرَكَ سُدًى ﴿٣٦﴾	ثُمَّ كَانَ عِلْقَةً		مِنْ مَنِيٍّ	
that he will be left neglected	was he not a sperm drop?		of semen	
يُمْنَى ﴿٣٧﴾	ثُمَّ كَانَ عِلْقَةً		فَخَلَقَ	
emitted (poured forth)	then he became a (hanging) clot		then He (Allah) created	
فَسَوَّيْ ﴿٣٨﴾	فَجَعَلَ	مِنْهُ	الزَّوْجَيْنِ	الذَّكَرِ
and fashioned in due proportion	and made	of him	two sexes	male
وَالْأُنثَى ﴿٣٩﴾	أَلَيْسَ ذَلِكَ	يَقْدِرُ	عَلَى	أَنْ يُحْيِيَ الْمَوْتَى ﴿٤٠﴾
and female	is not [that] (Allah)?	Able	to	[that] give life to the dead

سُورَةُ الْإِنْسَانِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

هَلْ أَتَى عَلَى الْإِنْسَانِ حِينٌ مِّنَ الدَّهْرِ لَمْ يَكُن شَيْئًا مَّذْكُورًا ﴿١﴾ إِنَّا خَلَقْنَا الْإِنْسَانَ مِنْ نُطْفَةٍ
 أَمْشَاجٍ نَّبْتَلِيهِ فَجَعَلْنَاهُ سَمِيعًا بَصِيرًا ﴿٢﴾ إِنَّا هَدَيْنَاهُ السَّبِيلَ إِمَّا شَاكِرًا وَإِمَّا كَفُورًا ﴿٣﴾
 إِنَّا أَعْتَدْنَا لِلْكَافِرِينَ سَلَاسِلًا وَأَغْلَالًا وَسَعِيرًا ﴿٤﴾ إِنَّ الْأَبْرَارَ يَشْرَبُونَ مِنْ كَأْسٍ
 كَانَ مِزَاجُهَا كَافُورًا ﴿٥﴾ عَيْنَا يَشْرَبُ بِهَا عِبَادُ اللَّهِ يُفَجِّرُونَهَا تَفْجِيرًا ﴿٦﴾

Sūrah Al-Insān or Ad-Dahr (Man or Time) 76

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

1. Has there not been over man a period of time, when he was not a thing worth mentioning?
2. Verily, We have created man from *Nutfah* (mixed drops of male and female sexual discharge), in order to try him, so We made him hearer and seer.
3. Verily, We showed him the way, whether he be grateful or ungrateful.
4. Verily, We have prepared for the disbelievers iron chains, iron collars, and a

blazing Fire. 5. Verily, *Al-Abrār* (the pious believers of Islāmic Monotheism) shall drink of a cup (of wine) mixed with (water from a spring in Paradise called) *Kāfur*. 6. A spring wherefrom the slaves of Allāh will drink, causing it to gush forth abundantly.

الرَّحِيمِ		الرَّحْمَنَ		بِسْمِ اللَّهِ	
the Most Merciful		the Most Gracious		In the Name (of) Allah	
لَمْ يَكُنْ شَيْئًا		مِّنَ الدَّهْرِ	حِينَ	عَلَى الْإِنْسَنِ	هَلْ أَتَى
(when) he was not a thing		of time	a period	over man	(has not there) come?
أَمْشَاجٍ	مِنْ نُطْفَةٍ	الْإِنْسَنِ	إِنَّا خَلَقْنَا	مَذْكُورًا ﴿١﴾	
mixed	from a sperm drop	man	verily We have created	(to be) mentioned	
هَدَيْنَهُ	إِنَّا	بَصِيرًا ﴿٢﴾	سَمِيعًا	فَجَعَلْنَاهُ	تَبْتَلِيهِ
showed him	verily We	seer	hearer	so We made him	(in order) to try him
إِنَّا أَعْتَدْنَا		وَأِمَّا كَفُورًا ﴿٣﴾	إِمَّا شَاكِرًا	السَّبِيلِ	
verily We have prepared		or ungrateful	whether (he be) grateful	the way	
وَسَعِيرًا ﴿٤﴾	وَأَغْلَلْنَا		سَلَاسِلًا	لِلْكَافِرِينَ	
and a blazing Fire	and (iron) collars		(iron) chains	for the disbelievers	
كَانَ مِزَاجُهَا		مِنْ كَأْسٍ	إِنَّ الْأَبْرَارَ يَشْرَبُونَ		
its mixture will be		of a cup	verily the righteous shall drink		
بِهَا	عَيْنًا يَشْرَبُ		كَافُورًا ﴿٥﴾		
wherefrom	a spring will drink		(from a spring in Paradise called) Kafur		
تَفَجَّرَ ﴿٦﴾		يَفْجَرُونَهَا		عِبَادُ اللَّهِ	
abundantly		causing it to gush forth		(the) slaves (of) Allah	

يُوفُونَ بِالْأَذْرِ وَيَخَافُونَ يَوْمًا كَانَ شَرُّهُ مُسْتَطِيرًا ﴿٧﴾ وَيُطْعَمُونَ الطَّعَامَ عَلَى حُبِّهِ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا ﴿٨﴾ إِنَّمَا نَطْعِمُكُمْ لَوَجْهِ اللَّهِ لَا نُرِيدُ مِنْكُمْ جَزَاءً وَلَا شُكْرًا ﴿٩﴾ إِنَّا نَخَافُ مِنْ رَبِّنَا يَوْمًا عَبُوسًا قَطَطِيرًا ﴿١٠﴾ فَوْقَهُمْ اللَّهُ شَرَذَ لِكَ الْيَوْمِ وَلَقَتْهُمْ نَصْرَةٌ وَسُرُورًا ﴿١١﴾ وَجَزَيْنَهُمْ بِمَا صَبَرُوا جَنَّةً وَحَرِيرًا ﴿١٢﴾

7. They (are those who) fulfil (their) vows, and they fear a Day whose evil will be wide-spreading. 8. And they give food, inspite of their love for it (or for the love of Him), to the *Miskīn* (the needy), the orphan and the captive, 9. (Saying): "We feed you seeking Allāh's Countenance only. We wish for no reward, nor thanks from you. 10. "Verily, We fear from our Lord a Day, hard and distressful, that will make the faces look horrible (from extreme dislike to it)." 11. So, Allāh saved them from the evil of that Day, and gave them *Nadhrāh* (a light of beauty) and joy. 12. And their recompense shall be Paradise, and silken garments, because they were patient.

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

مُتَّكِئِينَ فِيهَا عَلَى الْأَرَائِكِ لَا يَرُونَ فِيهَا شُمْسًا وَلَا زَمْهَرِيرًا ﴿١٣﴾ وَدَانِيَةً عَلَيْهِمْ ظِلَالُهَا وَذُلَّتْ قُطُوفُهَا نَذْلِيلًا ﴿١٤﴾ وَيُطَافُ عَلَيْهِمْ بِثَانِيَةٍ مِّنْ فِضَّةٍ وَأَكْوَابٍ كَانَتْ قَوَارِيرًا ﴿١٥﴾ قَوَارِيرًا مِّنْ فِضَّةٍ قَدَّرُوهَا تَقْدِيرًا ﴿١٦﴾ وَيُسْقَوْنَ فِيهَا كَأْسًا كَانَ مِزَاجُهَا زَنْجَبِيلًا ﴿١٧﴾ عَيْنًا فِيهَا تُسَمَّى سَلْسَبِيلًا ﴿١٨﴾ وَيَطُوفُ عَلَيْهِمْ وِلْدَانٌ مُّخَلَّدُونَ إِذَا رَأَوْهُمُ حَسِبْنَاهُمْ لَوُؤْلُؤًا مَّنشُورًا ﴿١٩﴾

13. Reclining therein on raised thrones, they will see there neither the excessive heat of the sun, nor the excessive bitter cold (as in Paradise there is no sun and no moon). 14. And the shade thereof is close upon them, and the bunches of fruit thereof will hang low within their reach. 15. And amongst them will be passed round vessels of silver and cups of crystal – 16. Crystal-clear, made of silver. They will determine the measure thereof (according to their wishes). 17. And they will be given to drink there of a cup (of wine) mixed with *Zanjabil* (ginger), 18. A spring there, called *Salsabil*. 19. And round about them will (serve) boys of everlasting youth. If you see them, you would think them scattered pearls.

مُتَّكِئِينَ	فِيهَا	عَلَى الْأَرْكَانِ	لَا يَرَوْنَ	فِيهَا
reclining	therein	on raised thrones	neither they will see	therein
شَمْسًا	وَلَا زَمْهَرِيرًا ﴿١٣﴾	وَدَانِيَةً	عَلَيْهِمْ	
the excessive heat of the sun	nor the excessive bitter cold	and (is) close	upon them	
ظِلَّالَهَا	وَذُلِّلَتْ قُطُوفُهَا	نَذِيلًا ﴿١٤﴾		
its shade	and (the) bunches of fruit thereof will hang low	dangling low		
وَيُطَافُ	عَلَيْهِمْ	بِإِنَاءٍ	مِّن فِضَّةٍ	وَأَكْوَابٍ
and will be passed round	amongst them	vessels	of silver	and cups
كَانَتْ قَوَارِيرًا ﴿١٥﴾	قَوَارِيرًا	مِّن فِضَّةٍ	فَدَرَوْهَا	
that are (of) crystal	crystal-clear	(made) of silver	they will determine it	
نَقْدِيرًا ﴿١٦﴾	وَيُسْقَوْنَ	فِيهَا	كَأْسًا	
(according to their) measure	and they will be given to drink	therein	a cup	
كَانَ مِنْ أَجْلِهَا	زَنْجَبِيلًا ﴿١٧﴾	عَيْنًا	فِيهَا	تُسَمَّى سَلْسَبِيلًا ﴿١٨﴾
its mixture is	(of) Zanjabil (ginger)	a spring	therein	called Salsabil
وَيَطُوفُ	عَلَيْهِمْ	وَلَدَانِ	مُخَلَّدُونَ	إِذَا
and going round	about them	boys (servants)	(of) everlasting youth	when
رَأَيْتَهُمْ	حَسِبْتَهُمْ	لَوْثًا	مَنْشُورًا ﴿١٩﴾	
you see them	you would think them	pearls	scattered	

وَإِذَا رَأَيْتَ ثُمَّ رَأَيْتَ نِعِيمًا وَمُلْكًا كَبِيرًا ﴿٢٠﴾ عَلَيْهِمْ ثِيَابٌ سُنْدُسٍ خُضْرٌ وَإِسْتَبْرَقٌ وَحُلُّوْا أَسَاوِرَ مِنْ فِضَّةٍ وَسَقَمَهُمْ رَبُّهُمْ شَرَابًا طَهُورًا ﴿٢١﴾ إِنَّ هَذَا كَانَ لَكُمْ جَزَاءً وَكَانَ سَعْيُكُمْ مَشْكُورًا ﴿٢٢﴾ إِنَّا نَحْنُ نَزَّلْنَا عَلَيْكَ الْقُرْآنَ أَنْ تَزِيلَا ﴿٢٣﴾ فَاصْبِرْ لِحُكْمِ رَبِّكَ وَلَا تَطْعَمْنَهُمْ أَثِمًا أَوْ كُفُورًا ﴿٢٤﴾ وَادْكُرْ اسْمَ رَبِّكَ بُكْرَةً وَأَصِيلًا ﴿٢٥﴾

20. And when you look there (in Paradise), you will see a delight (that cannot be imagined), and a great dominion. 21. Upon them will be green garments of fine and thick silk. They will be adorned with bracelets of silver, and their Lord will give them a pure drink. 22. (And it will be said to them): "Verily, this is a reward for you, and your endeavour has been accepted." 23. Verily, it is We Who have sent down the Qur'ān to you (O Muhammad ﷺ) by stages. 24. Therefore be patient (O Muhammad ﷺ) with constancy to the Command of your Lord (Allāh, by doing your duty to Him and by conveying His Message to mankind), and obey neither a sinner nor a disbeliever among them. 25. And remember the Name of your Lord every morning and afternoon [i.e. offering of the Morning (*Fajr*), *Zuhr*, and *Asr* prayers].

وَإِذَا رَأَيْتَ	ثُمَّ رَأَيْتَ	نِعِيمًا	وَمُلْكًا	كَبِيرًا
and when you look	there you will see	a delight	and a dominion	great
عَلَيْهِمْ	ثِيَابٌ	سُنْدُسٍ	خُضْرٌ	وَإِسْتَبْرَقٌ
upon them	(will be) garments	(of) silk	green	and thick silk
وَحُلُّوْا أَسَاوِرَ	مِنْ فِضَّةٍ	وَسَقَمَهُمْ		
and they will be adorned with	of silver	and will give them to drink		
رَبُّهُمْ	شَرَابًا	طَهُورًا	إِنَّ هَذَا	كَانَ لَكُمْ
their Lord	a drink	pure	verily this	is for you
وَكَانَ سَعْيُكُمْ	مَشْكُورًا	إِنَّا	نَحْنُ	نَزَّلْنَا عَلَيْكَ
and your endeavour has been	appreciated	verily (it is) We	[We]	Who have sent down to you
الْقُرْآنَ	تَزِيلَا	فَاصْبِرْ	لِحُكْمِ	رَبِّكَ
the Quran	progressively	therefore be patient	for (the) Command	(of) your Lord

وَلَا تُطِيعُ	مِنْهُمْ	ءَاثِمًا	أَوْ كَافِرًا ﴿٢٤﴾	وَأَذْكُرْ اسْمَ
and obey not	among them	a sinner	or a disbeliever	and remember (the) Name
	رَبِّكَ	بُكْرَةً	وَأَصِيلًا ﴿٢٥﴾	
	(of) your Lord	(every) morning	and afternoon	

وَمِنَ اللَّيْلِ فَاسْجُدْ لَهُ. وَسَبِّحْهُ لَيْلًا طَوِيلًا ﴿٢٦﴾ إِنَّ هَؤُلَاءِ يُحِبُّونَ الْعَاجِلَةَ وَيَذْرُونَ
وَرَاءَهُمْ يَوْمًا ثَقِيلًا ﴿٢٧﴾ نَحْنُ خَلَقْنَاهُمْ وَشَدَدْنَا أَسْرَهُمْ وَإِذَا شِئْنَا بَدَلْنَا أَمَثَلَهُمْ بِدِيلًا ﴿٢٨﴾
إِنَّ هَذِهِ تَذْكِرَةٌ فَمَنْ شَاءَ اتَّخَذْ إِلَىٰ رَبِّهِ سَبِيلًا ﴿٢٩﴾ وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ إِنَّ
اللَّهَ كَانَ عَلِيمًا حَكِيمًا ﴿٣٠﴾ يُدْخِلُ مَنْ يَشَاءُ فِي رَحْمَتِهِ وَالظَّالِمِينَ أَعَدَّ لَهُمْ عَذَابًا أَلِيمًا ﴿٣١﴾

26. And during the night, prostrate yourself to Him (i.e. the offering of Maghrib and `Ishā' prayers), and glorify Him a long night through (i.e. Tahajjud prayer). 27. Verily, these (disbelievers) love the present life of this world, and put behind them a heavy Day (that will be hard). 28. It is We Who created them, and We have made them of strong build. And when We will, We can replace them with others like them with a complete replacement. 29. Verily, this (Verses of the Qur'ān) is an admonition, so whosoever wills, let him take a Path to his Lord (Allāh). 30. But you cannot will, unless Allāh wills. Verily, Allāh is Ever All-Knowing, All-Wise. 31. He will admit to His Mercy whom He wills and as for the Zālīmūn (polytheists, wrongdoers), He has prepared a painful torment.

وَمِنَ اللَّيْلِ	فَاسْجُدْ	لَهُ	وَسَبِّحْهُ	لَيْلًا
and during the night	prostrate yourself	to Him	and glorify Him	a night
طَوِيلًا ﴿٢٦﴾	إِنَّ هَؤُلَاءِ	يُحِبُّونَ الْعَاجِلَةَ		
long	verily these (disbelievers)	love the present life (of this world)		
وَيَذْرُونَ وَرَاءَهُمْ	يَوْمًا	ثَقِيلًا ﴿٢٧﴾	نَحْنُ	خَلَقْنَاهُمْ
and leave behind them	a Day	heavy	(it is) We	Who created them
	وَشَدَدْنَا أَسْرَهُمْ	وَإِذَا شِئْنَا		
	and We have made their built strong	and when We will		

تَبْدِيلًا ﴿٢٨﴾		بَدَلْنَا أَمْثَلَهُمْ		
(with) a complete replacement		We can replace (them with others) like them		
أَتَّخَذَ إِلَىٰ رَبِّهِ	فَمَنْ شَاءَ	تَذَكُّرَةً	إِنَّ هَذِهِ	
let him take to his Lord	so whosoever wills	(is) an admonition	verily this	
سَبِيلًا ﴿٢٩﴾	وَمَا تَشَاءُونَ	إِلَّا	أَنْ يَشَاءَ اللَّهُ	إِنَّ اللَّهَ كَانَ
a Path	but you can not will	unless	[that] Allah wills	verily Allah is
عَلِيمًا	حَكِيمًا ﴿٣٠﴾	يُدْخِلُ	مَنْ يَشَاءُ	فِي رَحْمَتِهِ
All-Knowing	All-Wise	He will admit	whom He wills	to His Mercy
وَالظَّالِمِينَ	أَعَدَّ	لَهُمْ	عَذَابًا	أَلِيمًا ﴿٣١﴾
and (as for) the wrongdoers	He has prepared	[for them]	a torment	painful

سُورَةُ الْمُرْسَلَاتِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالْمُرْسَلَاتِ عُرْفًا ﴿١﴾ فَالْعَصْفَاتِ عَصْفًا ﴿٢﴾ وَالنَّشْرَاتِ نَشْرًا ﴿٣﴾ فَالْفَرْقَاتِ فَرْقًا ﴿٤﴾ فَالْمُلْقَاتِ ذِكْرًا ﴿٥﴾ عَذْرًا أَوْ نَذْرًا ﴿٦﴾ إِنَّمَا تُوعَدُونَ لَوَاقِعٌ ﴿٧﴾ فَإِذَا النُّجُومُ طُمِسَتْ ﴿٨﴾ وَإِذَا السَّمَاءُ فُرِجَتْ ﴿٩﴾ وَإِذَا الْجِبَالُ نُسِفَتْ ﴿١٠﴾ وَإِذَا الرُّسُلُ أُقِنَّتْ ﴿١١﴾ لِأَيِّ يَوْمٍ أُجِّلَتْ ﴿١٢﴾

Sūrah Al-Mursalāt (Those sent forth) 77

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

1. By the winds (or the angels or the Messengers of Allāh) sent forth one after another. 2. And by the winds that blow violently. 3. And by the winds that scatter clouds and rain. 4. And by (the Verses of the Qur'ān) that separate (the right from the wrong). 5. And by the angels that bring the Revelations (to the Messengers), 6. To cut off all excuses or to warn. 7. Surely, what you are promised must come to pass. 8. Then when the stars lose their lights. 9. And when the heaven is cleft asunder. 10. And when the mountains are blown away. 11. And when the Messengers are gathered to their time appointed. 12. For what Day are (these signs) postponed?

الرَّحِيمِ	الرَّحِيمِ	بِسْمِ اللَّهِ
the Most Merciful	the Most Gracious	In the Name (of) Allah
فَالْعَصْفَتِ	عُرْفًا ﴿٦﴾	وَالْمُرْسَلَاتِ
and (by) the winds that blow	(sent forth) one after another	by the winds
نَشْرًا ﴿٢﴾	وَالنَّشْرَتِ	عَصْفًا ﴿٢﴾
far and wide	and (by) the winds that scatter (clouds and rain)	violently
فَرَقًا ﴿٤﴾	فَالْفَرَقَتِ	
(by) criterion	and (by) the Verses that separate (the right from the wrong)	
ذِكْرًا ﴿٥﴾	فَالْمَلَقِيَتِ	
(the) Revelations (to the Messengers)	and (by) the angels that bring	
إِنَّمَا تُوعَدُونَ	أَوْ نُذِرًا ﴿٦﴾	عُذْرًا
surely what you are promised	or to warn	to (cut off all) excuses
وَإِذَا	النُّجُومُ طُمِسَتْ ﴿٨﴾	فَإِذَا
and when	the stars are wiped out	then when
وَإِذَا	الْجِبَالُ نُسِفَتْ ﴿١٠﴾	أَلْسَمَاءُ فُرِجَتْ ﴿١١﴾
and when	the mountains are blown away	and when the heaven is cleft asunder
يَوْمَ أُحِلَّتِ ﴿١٢﴾	لَأَيِّ	الرُّسُلِ أُقِنَتْ ﴿١١﴾
Day are (these signs) postponed	for what	the Messengers are gathered to their time appointed

لِيَوْمِ الْفَصْلِ ﴿١٣﴾ وَمَا أَدْرَاكَ مَا يَوْمُ الْفَصْلِ ﴿١٤﴾ وَيْلٌ يَوْمَذِ الْمَكَدِّ ﴿١٥﴾ أَلَمْ نُهْلِكِ الْأَوَّلِينَ ﴿١٦﴾ ثُمَّ نَبْعَثْهُمْ الْآخِرِينَ ﴿١٧﴾ كَذَلِكَ نَفْعَلُ بِالْمُجْرِمِينَ ﴿١٨﴾ وَيْلٌ يَوْمَذِ الْمَكَدِّ ﴿١٩﴾ أَلَمْ نَخْلُقْكُمْ مِنْ مَّاءٍ مَّهِينٍ ﴿٢٠﴾ فَجَعَلْنَاهُ فِي قَرَارٍ مَكِينٍ ﴿٢١﴾ إِلَى قَدَرٍ مَعْلُومٍ ﴿٢٢﴾ فَقَدَرْنَا فَنِعْمَ الْقَدِيرُونَ ﴿٢٣﴾ وَيْلٌ يَوْمَذِ الْمَكَدِّ ﴿٢٤﴾ أَلَمْ تَجْعَلِ الْأَرْضَ كِفَاتًا ﴿٢٥﴾

13. For the Day of Sorting Out (the men of Paradise from the men destined for Hell). 14. And what will explain to you what is the Day of Sorting Out? 15. Woe that Day to the deniers (of the Day of Resurrection)! 16. Did We not destroy the

ancients? 17. So shall We make later generations to follow them. 18. Thus do We deal with the *Mujrimūn* (polytheists, disbelievers, sinners, criminals). 19. Woe that Day to the deniers (of the Day of Resurrection)! 20. Did We not create you from a despised water (semen)? 21. Then We placed it in a place of safety (womb), 22. For a known period (determined by gestation)? 23. So We did measure; and We are the Best to measure (the things). 24. Woe that Day to the deniers (of the Day of Resurrection)! 25. Have We not made the earth a receptacle

لَيَوْمٍ	أَلْفَصَلِ ﴿١٦﴾	وَمَا	أَذْرَكَ	مَا	يَوْمٍ
for (the) Day	(of) Sorting Out	and what	will make you know	what	(is the) Day
أَلْفَصَلِ ﴿١٤﴾	وَيْلٌ	يَوْمَئِذٍ	لِّلْمُكَذِّبِينَ ﴿١٥﴾	أَلَمْ نُهْلِكِ الْأَوَّلِينَ ﴿١٦﴾	
(of) Sorting Out	woe	that Day	to the deniers	(did) We not destroy the ancients?	
ثُمَّ نَنْفَعُهُمْ	الْآخِرِينَ ﴿١٧﴾	كَذَلِكَ نَفْعُ			
then shall We make to follow them	later generations	thus do We deal			
بِالْمُجْرِمِينَ ﴿١٨﴾	وَيْلٌ	يَوْمَئِذٍ	لِّلْمُكَذِّبِينَ ﴿١٩﴾	أَلَمْ نَخْلُقْكُمْ	
with the criminals	woe	that Day	to the deniers	(did) We not create you?	
مِّن مَّاءٍ	مَّهِينٍ ﴿٢٠﴾	فَجَعَلْنَاهُ	فِي قَرَارٍ	مَّكِينٍ ﴿٢١﴾	إِلَى قَدَرٍ
from a water (semen)	despised	then We placed it	in a place	(of) safety	for a period
مَّعْلُومٍ ﴿٢٢﴾	فَقَدَرْنَا	فَنِعْمَ الْقَادِرُونَ ﴿٢٣﴾	وَيْلٌ	يَوْمَئِذٍ	
known	so We did measure	and (We) are the Best (to) measure	woe	that Day	
لِّلْمُكَذِّبِينَ ﴿٢٤﴾	أَلَمْ تَجْعَلِ الْأَرْضَ	كِفَاتًا ﴿٢٥﴾			
to the deniers	(have) We not made the earth?	a receptacle			

أَحْيَاءَ وَأَمْوَاتًا ﴿٢٦﴾ وَجَعَلْنَا فِيهَا رُوسًا شِمْخَاتٍ وَأَسْقَيْنَاكُمْ مَّاءً فُرَاتًا ﴿٢٧﴾ وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ﴿٢٨﴾
 أَنْطَلِقُوا إِلَى مَا كُنْتُمْ بِهِ تُكَذِّبُونَ ﴿٢٩﴾ أَنْطَلِقُوا إِلَى ظِلٍّ ذِي ثَلَاثِ شُعَبٍ ﴿٣٠﴾ لَا ظِلِيلٍ وَلَا يُغْنِي مِنَ
 الْهَبِ ﴿٣١﴾ إِنَّهَا تَرْمِي بِشَرَرٍ كَالْقَصْرِ ﴿٣٢﴾ كَأَنَّهُ جِمَلَتٌ صَفْرٌ ﴿٣٣﴾ وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ﴿٣٤﴾
 هَذَا يَوْمٌ لَا يَنْطِقُونَ ﴿٣٥﴾ وَلَا يُؤْذَنُ لَهُمْ فَيَعْنِدُونَ ﴿٣٦﴾

26. For the living and the dead? 27. And have placed therein firm and tall mountains, and have given you to drink sweet water? 28. Woe that Day to the deniers (of the Day of Resurrection)! 29. (It will be said to the disbelievers): "Depart you to that which you used to deny! 30. "Depart you to a shadow (of Hell-fire smoke ascending) in three columns, 31. Neither shady nor of any use against the fierce flame of the Fire." 32. Verily, it (Hell) throws sparks (huge) as Al-Qasr (a fort or a huge log of wood), 33. As if they were yellow camels (or bundles of ropes). 34. Woe that Day to the deniers (of the Day of Resurrection)! 35. That will be a Day when they shall not speak (during some part of it), 36. And they will not be permitted to put forth any excuse.

أَحْيَاءَ	وَأَمْوَاتًا ﴿٣٦﴾	وَجَعَلْنَا	فِيهَا	رَوَسِيَ
(for the) living	and (the) dead	and We have placed	therein	firm mountains
شَمِخَتْ	وَأَسْقَيْنَكُمْ	مَاءً	فُرَاتًا ﴿٣٧﴾	وَيْلٌ
tall	and have given you to drink	water	sweet	woe
لِّلْمُكَذِّبِينَ ﴿٣٨﴾	أَنْطَلِقُوا	إِلَىٰ مَا كُنْتُمْ	بِهِ تَكْذِبُونَ ﴿٣٩﴾	
to the deniers	depart you	to that which you used to	deny [in it]	
أَنْطَلِقُوا إِلَىٰ ظِلٍّ	ذِي	ثَلَاثِ	شُعَبٍ ﴿٤٠﴾	لَا ظِلِيلٍ
depart you to a shadow	having	three	columns	neither shady
وَلَا يُغْنِي	مِنَ الْهَبِ ﴿٤١﴾	إِنَّهَا تَرْمِي		
nor availing	against the (fierce) flame of the Fire	verily it (Hell) throws		
إِشْرَارٍ	كَالْقَصْرِ ﴿٤٢﴾	كَأَنَّهُ	جَمَلَاتٌ	صَفَرٌ ﴿٤٣﴾
sparks	(huge) as a castle	as if they	(were) camels	yellow
يَوْمَئِذٍ	لِّلْمُكَذِّبِينَ ﴿٤٤﴾	هَذَا	يَوْمٌ لَا يَنْطِقُونَ ﴿٤٥﴾	
that Day	to the deniers	this	(will be) a Day (when) they shall not speak	
وَلَا يُؤْذَنُ	لَهُمْ	فَيَعْزِدُونَ ﴿٤٦﴾		
and it will not be permitted	for them	to put forth any excuse		

وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ﴿٣٧﴾ هَذَا يَوْمُ الْفَصْلِ جَمَعْنَاكُمْ وَالْأَوَّلِينَ ﴿٣٨﴾ فَإِنْ كَانَ لَكُمْ كَيْدٌ فَكِدُونِ ﴿٣٩﴾ وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ﴿٤٠﴾ إِنَّ الْمُتَّقِينَ فِي ظِلِّلٍ وَعُيُونٍ ﴿٤١﴾ وَفَوْكَهَ مِمَّا يَشْتَهُونَ ﴿٤٢﴾ كُلُوا وَاشْرَبُوا

هَٰئِنَا بِمَا كُنتُمْ تَعْمَلُونَ ﴿٤٣﴾ إِنَّا كَذَٰلِكَ نَجْزِي الْمُحْسِنِينَ ﴿٤٤﴾ وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿٤٥﴾ كُلُوا
وَتَمَنَّعُوا قَلِيلًا إِنَّكُمْ تَجْرِمُونَ ﴿٤٦﴾ وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿٤٧﴾ وَإِذَا قِيلَ لَهُمُ ارْكَعُوا لَا
يَرْكَعُونَ ﴿٤٨﴾ وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿٤٩﴾ فَبِأَيِّ حَدِيثٍ بَعْدَهُ يُؤْمِنُونَ ﴿٥٠﴾

37. Woe that Day to the deniers (of the Day of Resurrection)! 38. That will be a Day of Decision! We have brought you and the men of old together! 39. So, if you have a plot, use it against Me (Allāh ﷻ)! 40. Woe that Day to the deniers (of the Day of Resurrection)! 41. Verily, the *Muttaqūn* (the pious) shall be amidst shades and springs. 42. And fruits, such as they desire. 43. "Eat and drink comfortably for that which you used to do." 44. Verily, thus We reward the *Muhsinūn* (good-doers.). 45. Woe that Day to the deniers (of the Day of Resurrection)! 46. (O you disbelievers)! Eat and enjoy yourselves (in this worldly life) for a little while. Verily, you are *Mujrimūn* (polytheists, disbelievers, sinners, criminals). 47. Woe that Day to the deniers (of the Day of Resurrection)! 48. And when it is said to them: "Bow down yourselves (in prayer)!" They bow not down (offer not their prayers). 49. Woe that Day to the deniers (of the Day of Resurrection)! 50. Then in what statement after this (the Qur'ān) will they believe?

وَيْلٌ	يَوْمَئِذٍ	لِلْمُكَذِّبِينَ ﴿٤٧﴾	هَٰذَا	يَوْمٌ	الْفَصْلُ
woe	that Day	to the deniers	this	(will be) a Day	(of) Decision
جَمَعْنَاكُمْ		وَالْأَوَّلِينَ ﴿٣٨﴾	فَإِنْ كَانَ	لَكُمْ	
We have brought you together		and the men of old	so if [did]	you have	
كَيْدٌ	فَكِيدُونِ ﴿٣٩﴾	وَيْلٌ	يَوْمَئِذٍ	لِلْمُكَذِّبِينَ ﴿٤٥﴾	إِنَّ الْمُتَّقِينَ
a plot	then plot against Me	woe	that Day	to the deniers	verily the pious
فِي ظِلِّ	وَعُيُونٍ ﴿٤١﴾	وَفَوَاحٍ	مِمَّا يَشْتَهُونَ ﴿٤٢﴾	كُلُوا	
(shall be) in shades	and springs	and fruits	from what they desire	eat	
وَأَشْرَبُوا هَٰئِنَا	بِمَا كُنتُمْ	تَعْمَلُونَ ﴿٤٣﴾	إِنَّا		
and drink comfortably	for that which you used to	do	verily We		
كَذَٰلِكَ	نَجْزِي الْمُحْسِنِينَ ﴿٤٤﴾	وَيْلٌ	يَوْمَئِذٍ	لِلْمُكَذِّبِينَ ﴿٤٥﴾	كُلُوا
thus	reward the good-doers	woe	that Day	to the deniers	eat

وَيْلٌ	مُجْرِمُونَ ﴿٤٦﴾	إِنَّكُمْ	وَتَمْنَعُوا قَلِيلًا	
woe	(are) criminals	verily you	and enjoy yourselves (for) a little while	
لَهُمْ أَرْكَعُوا		وَإِذَا قِيلَ	لِلْمُكَذِّبِينَ ﴿٤٧﴾	يَوْمَئِذٍ
to them bow down yourselves		and when it is said	to the deniers	that Day
فَيَأَيَّ	لِلْمُكَذِّبِينَ ﴿٤٩﴾	يَوْمَئِذٍ	وَيْلٌ	لَا يَرْكَعُونَ ﴿٥٠﴾
then in what	to the deniers	that day	woe	they bow not down
بَعْدَهُ يُؤْمِنُونَ ﴿٥٠﴾			حَدِيثٌ	
after it will they believe			statement	

