



سُورَةُ الْمُلْكِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

تَبَرَّكَ الَّذِي بِيَدِهِ الْمُلْكُ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ۖ الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِبَلَوْكُمْ أَيْكُمْ
أَحْسَنُ عَمَلاً وَهُوَ الْعَزِيزُ الْغَفُورُ ۖ الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ طِبَاقًا مَّا تَرَىٰ فِي خَلْقِ الرَّحْمَنِ
مِنْ تَفْوِتٍ فَارْجِعِ الْبَصَرَ هُلْ تَرَىٰ مِنْ فُطُورٍ ۖ ثُمَّ ارْجِعِ الْبَصَرَ كَرَيْنَ يَنْقَلِبُ إِلَيْكَ الْبَصَرُ خَاسِئًا

وَهُوَ حَسِيرٌ

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.

الْرَّحِيمُ		الْرَّحْمَنُ		بِسْمِ اللَّهِ	
the Most Merciful		the Most Gracious		In the Name (of) Allah	
(is) Able	قَدِيرٌ	شَيْءٌ	عَلَىٰ كُلِّ	وَهُوَ	بِيَدِهِ تَبَرَّكَ الَّذِي
things	قَدِيرٌ	شَيْءٌ	عَلَىٰ كُلِّ	وَهُوَ	بِيَدِهِ تَبَرَّكَ الَّذِي
(is) Able	قَدِيرٌ	شَيْءٌ	عَلَىٰ كُلِّ	وَهُوَ	بِيَدِهِ تَبَرَّكَ الَّذِي
death	مَوْتٌ	لِبَلَوْكُمْ	الْمُلْكُ	الْمُوَتَ	الَّذِي خَلَقَ
which of you	أَيْكُمْ	لِبَلَوْكُمْ	الْمُلْكُ	الْمُوَتَ	الَّذِي خَلَقَ
(is) best	أَحْسَنُ	أَيْكُمْ	الْمُلْكُ	الْمُوَتَ	الَّذِي خَلَقَ
death	مَوْتٌ	لِبَلَوْكُمْ	الْمُلْكُ	الْمُوَتَ	الَّذِي خَلَقَ
Who has created	لِبَلَوْكُمْ	لِبَلَوْكُمْ	الْمُلْكُ	الْمُوَتَ	الَّذِي خَلَقَ
(the) seven	سَبْعَ	الَّذِي خَلَقَ	الْغَفُورُ	وَهُوَ الْعَزِيزُ	عَمَلًا
Who has created	سَبْعَ	الَّذِي خَلَقَ	الْغَفُورُ	وَهُوَ الْعَزِيزُ	عَمَلًا
the Oft-Forgiving	الَّذِي خَلَقَ	الْغَفُورُ	وَهُوَ الْعَزِيزُ	وَهُوَ الْعَزِيزُ	عَمَلًا
the All-Mighty	الَّذِي خَلَقَ	الْغَفُورُ	وَهُوَ الْعَزِيزُ	وَهُوَ الْعَزِيزُ	عَمَلًا
(in) deed	عَمَلًا	عَمَلًا	عَمَلًا	عَمَلًا	عَمَلًا
in (the) creation (of) the Most Gracious	فِي خَلْقِ الْرَّحْمَنِ	مَا تَرَىٰ	طِبَاقًا	سَمَاوَاتٍ	سَمَاوَاتٍ
you (can) not see	فِي خَلْقِ الْرَّحْمَنِ	مَا تَرَىٰ	طِبَاقًا	سَمَاوَاتٍ	سَمَاوَاتٍ
one above another	فِي خَلْقِ الْرَّحْمَنِ	مَا تَرَىٰ	طِبَاقًا	سَمَاوَاتٍ	سَمَاوَاتٍ
heavens	فِي خَلْقِ الْرَّحْمَنِ	مَا تَرَىٰ	طِبَاقًا	سَمَاوَاتٍ	سَمَاوَاتٍ

ثُمَّ أَتْرَجَ الْبَصَرَ	مِنْ فُطُورٍ	هَلْ تَرَى	فَأَرْجِعْ الْبَصَرَ	مِنْ تَقْنُوتٍ
then repeat the look	any rifts	(can) you see?	so repeat the look	any fault
وَهُوَ حَسِيرٌ	وَهُوَ	خَاسِئًا	الْبَصَرُ	يَنْقَلِبُ إِلَيْكَ
(is) worn out	and it	(in) a state of humiliation	the sight	كَرَّتْنَ

وَلَقَدْ زَيَّنَاهُنَا السَّمَاءَ الدُّنْيَا بِمَصَبِّيحٍ وَجَعَلْنَاهَا رُجُومًا لِلشَّيْطَنِينَ وَأَعْتَدْنَا لَهُمْ عَذَابَ السَّعِيرِ
وَلِلَّذِينَ كَفَرُوا بِرَبِّهِمْ عَذَابُ جَهَنَّمَ وَبِئْسَ الْمَصِيرُ
إِذَا أَلْقَوُا فِيهَا سَمِعُوا لَهَا شَهِيقًا وَهِيَ تَفُورُ
تَكَادُ تَمْيِيزَ مِنَ الْغَيْظِ كُلَّمَا أَلْقَى فِيهَا فَوْجًا سَاهُمْ حَرَنَّهَا الْمَرْيَاتُ كُلُّ نَذِيرٍ

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?"

وَجَعَلْنَاهَا	بِمَصَبِّيحٍ	الْدُّنْيَا	السَّمَاءَ	وَلَقَدْ زَيَّنَا
and We have made them	with lamps	nearest	the heaven	and indeed We have adorned
عَذَابٌ	هُمْ	وَأَعْتَدْنَا	لِلشَّيْطَنِينَ	رُجُومًا
(the) torment	for them	and We have prepared	to (drive away) the devils	(as) missiles
عَذَابٌ	بِرَبِّهِمْ	وَلِلَّذِينَ كَفَرُوا		السَّعِيرٌ
(is the) torment	in their Lord	and for those who disbelieve		(of) the blazing Fire
فِيهَا	إِذَا أَلْقَوُا	وَبِئْسَ الْمَصِيرُ		جَهَنَّمَ
therein	when they are cast	إِذَا أَلْقَوُا	وَلِلَّذِينَ كَفَرُوا	(of) Hell
تَكَادُ	وَهِيَ تَفُورُ	شَهِيقًا		
it almost	as it blazes forth	(the) drawing in (of breath)		
خَرَنَّهَا	سَاهُمْ	فَوْجًا		
its keepers	will ask them	a group	فِيهَا	كُلَّمَا أَلْقَى
				تَمْيِيزٌ مِنَ الْغَيْظِ

نَذِيرٌ	الْمَرْيَاتُ
a warner	(did) not come to you?

قَالُوا بَلَىٰ قَدْ جَاءَنَا نَذِيرٌ فَكَذَّبُنَا وَقُلْنَا مَا نَزَّلَ اللَّهُ مِنْ شَيْءٍ إِنْ أَنْتُمْ إِلَّا فِي ضَلَالٍ كَبِيرٍ وَقَالُوا إِلَوْلَوْ
 كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كَذَّبَ أَصْحَابُ السَّعِيرِ ١٠ فَاعْتَرَفُوا بِذَنْبِهِمْ فَسُحْقًا لِأَصْحَابِ السَّعِيرِ
 إِنَّ الَّذِينَ يَخْشَوْنَ رَبَّهُمْ بِالْغَيْبِ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ ١١ وَأَسِرُّوا قَوْلَكُمْ أَوْ أَجْهَرُوا بِهِ ١٢ 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).

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

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

أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ الْلَّطِيفُ الْخَيْرُ ١٦ هُوَ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ ذُلُولًا فَامْشُوا فِي مَنَاكِبِهَا وَكُلُوا مِنْ رِزْقِهِ وَإِلَيْهِ النُّشُورُ ١٧ أَمْنِنُمْ مَنْ فِي السَّمَاءِ أَنْ يَخْسِفَ بِكُمُ الْأَرْضَ فَإِذَا هُوَ تَمُورُ ١٨ أَمْ أَمْنِنُمْ مَنْ فِي السَّمَاءِ أَنْ يُرْسِلَ عَلَيْكُمْ حَاصِبًا فَسَتَعْلَمُونَ كَيْفَ نَذِيرٌ
وَلَقَدْ كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ فَكَيْفَ كَانَ نَكِيرٌ

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)?

الْخَيْرُ	وَهُوَ الْلَّطِيفُ	مَنْ خَلَقَ	أَلَا يَعْلَمُ
the All-Aware	and He (is) the Most Kind	Who has created	(should) not know He?
فِي مَنَاكِبِهَا	فَامْشُوا	ذُلُولًا	الَّذِي جَعَلَ
in (the) paths thereof	so walk	subservient	لَكُمْ الْأَرْضَ
الْنُّشُورُ	وَإِلَيْهِ	تَوْرُ	هُوَ الَّذِي
(will be) the Resurrection	and to Him	of His provision	وَكُلُوا
أَنْ يَخْسِفَ	فِي السَّمَاءِ	أَمْنِنُمْ مَنْ	
that He will (not) cause to sink	(is) over the heaven	(do) you feel secure from (Him) Who?	

أَمْ أَمِنْتُ مَنْ	هُوَ تَمُورٌ	فَإِذَا	الْأَرْضَ	يَكُمْ
or (do) you feel secure from (Him) Who	it shakes	so behold	the earth	with you
حَاصِبًا	عَلَيْكُمْ	أَنْ يُرِسِّلَ	فِي السَّمَاءِ	
a violent whirlwind	against you	that He will (not) send	(is) over the heaven	
مِنْ قَبْلِهِمْ	وَلَقَدْ كَذَّبَ الَّذِينَ	نَذِيرٌ	فَسْتَعَلَمُونَ كَيْفَ	
before them	and indeed denied those	(has been) My Warning	then you shall know how	
نَكِيرٌ	فَكِيفَ كَانَ			
My denial	then how (terrible) was			

أَوْلَمْ يَرَوُا إِلَى الْطَّيْرِ فَوْقَهُمْ صَفَّتِ وَيَقِضِنَ مَا يَمْسِكُهُنَّ إِلَّا الْرَّحْمَنُ إِنَّهُ يَكُلُّ شَيْءٍ
 بَصِيرٌ ١٩ أَمْنَ هَذَا الَّذِي هُوَ جُنْدٌ لَّكُمْ يُنْصُرُكُمْ مِّنْ دُونِ الْرَّحْمَنِ إِنَّ الْكَافِرُونَ إِلَّا فِي غَرْوٍ
 أَمْنَ هَذَا الَّذِي يَرْزُقُكُمْ إِنْ أَمْسَكَ رِزْقَهُ بَلْ لَجُوًا فِي عَوْنَوْنَفُورٌ

19. Do they not see the birds above them, spreading out their wings and folding them in? None upholds them except the Most Gracious (Allah). 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).

صَفَّتِ	فَوْقَهُمْ	إِلَى الْطَّيْرِ	أَوْلَمْ يَرَوَا
spreading out (their wings)	above them	[to] the birds	(do) they not see?
يَكُلُّ	إِنَّهُ	إِلَّا الْرَّحْمَنُ	وَيَقِضِنَ
of every	verily He	except the Most Gracious	none upholds them
لَكُمْ	جُنْدٌ	هُوَ الَّذِي	وَيَنْصُرُكُمْ
to you	(can be) an army	he that	[is] All-Seer
فِي غَرْوٍ	إِلَّا	[this] who (is)?	شَيْءٍ بَصِيرٌ
in delusion	but	the disbelievers (are) not	besides the Most Gracious
			to help you

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

أَفَمَنْ يَمْشِي مُكَبَّاً عَلَى وَجْهِهِ أَهْدَى أَمَّنْ يَمْشِي سَوِيًّا عَلَى صِرَاطٍ مُّسْتَقِيمٍ ٢١ قُلْ هُوَ الَّذِي أَنْشَأَكُمْ وَجَعَلَ لَكُمُ الْسَّمْعَ وَالْأَبْصَرَ وَالْأَفْعَدَةَ قَلِيلًا مَا تَشْكُرُونَ ٢٢ قُلْ هُوَ الَّذِي ذَرَكُمْ فِي الْأَرْضِ وَإِلَيْهِ تُحْشَرُونَ ٢٣ وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِنْ كُنْتُمْ صَادِقِينَ ٢٤ قُلْ إِنَّمَا الْعِلْمُ عِنْدَ اللَّهِ وَإِنَّمَا أَنْذِرْتُكُمْ مِّنْ ٢٥

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."

أَهْدَى	عَلَى وَجْهِهِ	مُكَبَّاً	أَفَمَنْ يَمْشِي
more rightly guided	on his face	bent down (without seeing)	then (is he) who walks?
أَنْشَأَكُمْ	الَّذِي	قُلْ هُوَ	سَوِيًّا
has created you	Who	say (it is) He	عَلَى صِرَاطٍ مُّسْتَقِيمٍ ٢١
مَا تَشْكُرُونَ	قَلِيلًا	وَالْأَبْصَرَ	وَجَعَلَ
[that] thanks you give	little	and hearts	لَكُمْ
وَإِلَيْهِ تُحْشَرُونَ ٢٣	وَالْأَفْعَدَةَ	وَالْسَّمْعَ	وَجَعَلَ
and to Him shall you be gathered	on the earth	ذَرَكُمْ	فِي الْأَرْضِ
إِنْ كُنْتُمْ صَادِقِينَ ٢٤		هَذَا	قُلْ هُوَ الَّذِي
if you are telling the truth	promise (come to pass)		وَيَقُولُونَ مَتَى

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

فَلَمَّا رَأَوْهُ زُلْفَةً سِيَّئَتْ وُجُوهُ الَّذِينَ كَفَرُوا وَقِيلَ هَذَا الَّذِي كُنْتُمْ بِهِ تَدَعُونَ ٢٧
أَرَعَيْتُمْ إِنَّ أَهْلَكَنِي اللَّهُ وَمَنْ مَعِيْ أَوْ رَحْمَنَافَمَنْ يُحِيرُ الْكَفِرِينَ مِنْ عَذَابِ أَلِيمٍ ٢٨
قُلْ هُوَ الرَّحْمَنُ عَامِنَّا إِلَيْهِ وَعَلَيْهِ تَوَكَّلْنَا فَسْتَعْلَمُونَ مَنْ هُوَ فِي ضَلَالٍ مُبِينٌ ٢٩
غُرَّا فَمَنْ يَأْتِيْكُمْ بِمَا إِعْلَمُونَ ٣٠

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?"

سِيَّئَتْ وُجُوهُ	زُلْفَةً	رَأَوْهُ	فَلَمَّا
will be displeased (the) faces	approaching	they will see it	but when
الَّذِي كُنْتُمْ	وَقِيلَ هَذَا	كَفَرُوا	الَّذِينَ
which you were	and it will be said this (is the promise)	(of) those who disbelieve	بِهِ تَدَعُونَ
مَعِيْ	وَمَنْ	إِنْ أَهْلَكَنِي اللَّهُ	أَرَعَيْتُمْ
with me	and those	if Allah destroys me	قُلْ
مِنْ عَذَابِ	الْكَفِرِينَ	فَمَنْ يُحِيرُ	أَوْ رَحْمَنَا
from a torment	the disbelievers	then who can save	or He bestows (His) Mercy on us
وَعَلَيْهِ تَوَكَّلْنَا	عَامِنَّا بِهِ	قُلْ هُوَ الرَّحْمَنُ	أَلِيمٍ
and in Him we put our trust	in Him we believe	say He (is) the Most Gracious	painful

أَرَيْتُمْ	قُلْ	۱۱ مُبِينٌ	فِي ضَلَالٍ	هُوَ	فَسَتَعْلَمُونَ مَنْ
(have) you seen?	say	manifest	(is) in error	that	so you will come to know who (is it)
۲۱ مَعِينٌ	بِمَاءٍ	يَأْتِيْكُمْ	فَمَنْ	غُورًا	إِنْ أَصْبَحَ مَاؤُكُمْ
flowing	with water	can supply you	who then	sunk away	if your water became



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

۱۰۱ تَ وَالْقَلْمَنْ وَمَا يَسْطُرُونَ ۱۱ مَا أَنْتَ بِنَعْمَةِ رَبِّكَ بِمَجْنُونٍ ۱۲ وَإِنَّ لَكَ لَأَجْرًا غَيْرَ مَمْنُونٍ ۱۳ وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ ۱۴ فَسْتَبِصُ وَيَبْصِرُونَ ۱۵ يَأْتِيْكُمْ الْمُفْتُونُ ۱۶ إِنَّ رَبَّكَ هُوَ أَعْلَمُ ۱۷ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهَتَدِينَ ۱۸ فَلَا تُطِعُ الْمُكَذِّبِينَ ۱۹ وَدُوَّلَوْتَهُنَّ ۲۰ فَيُدِهُنُّ ۲۱ وَلَا تُطِعُ كُلَّ حَلَافِ مَهِينٍ

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).

الرَّحِيمُ	الرَّحِيمُ	بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
the Most Merciful	the Most Gracious	In the Name (of) Allah
بِنْعَمَةِ	مَا أَنْتَ	وَمَا يَسْطُرُونَ
by (the) Grace	you (are) not	and (by) what they (angels) write
غَيْرَ مَمْنُونِ	لَأَجْرًا	بِمَجْنُونٍ
endless	(will be) a reward	for you
فَسَبَّبَرُ	عَظِيمٍ	لَعَلَّ خُلُقٍ
so you will see	an exalted	(are) on (standard of) character
هُوَ	إِنَّ رَبَّكَ	بِأَيِّكُمْ
[He]	verily your Lord	(is) afflicted with madness
أَعْلَمُ	وَهُوَ	بِمَنْ ضَلَّ
(is the) Best Knower	from His path	which of you
وَدُوا	فَلَا تُطِعِ الْمُكَذِّبِينَ	وَيُبَصِّرُونَ
they wish	so obey not the deniers	of those who are guided
فِي دِهْنُونَ		لَوْ تَدْهِنُ
so they (too) would compromise (with you)		that you should compromise (with them)
مَهِينٌ	حَلَافٍ	وَلَا تُطِعْ كُلَّ
(and is) worthless	who swears much	and obey not everyone

هَمَّا زِيَّ مَسَاءً بِنَمِيمٍ ١١ مَنَاعَ لِلْخَيْرِ مُعْتَدِلَ أَثِيمٍ ١٢ عُتَلَ بَعْدَ ذَلِكَ زَنِيمٍ ١٣ أَنْ كَانَ ذَامَالِ
 وَبَنِينَ ١٤ إِذَا تُتْلَى عَلَيْهِ إِذَا تُنَاقَّالَ أَسْطِيرُ الْأَوَّلِينَ ١٥ سَنِيمَهُ عَلَى الْخَرْطُومِ
 إِنَّا بِلَوْنَهُمْ كَمَا بَلَوْنَا أَصْحَابَ الْجَنَّةِ إِذَا قَسَمُوا يَصْرِمُنَاهَا مُصْبِحِينَ ١٦ وَلَا يَسْتَنِونَ ١٧ فَطَافَ عَلَيْهَا طَافِيٌّ
 مِنْ رَبِّكَ وَهُمْ نَاءِمُونَ ١٨ فَاصَّبَحَتْ كَالصَّرِيمِ ١٩

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 wills). 19. Then there passed by on it (the garden) a visitation (fire) from your Lord (at night and burnt it) while they were asleep. 20. So the (garden) became black by the morning, like a pitch dark night (in complete ruins).

مُعْتَدٍ	لِلْخَيْرِ	مَنَاعَ	بِنَمِيمٍ	مَشَاءَ	هَمَازٍ
transgressor	of the good	hinderer	with calumnies	going about	a slanderer
مَالٍ	ذَا	أَنْ كَانَ	ذَلِكَ زَنِيمٌ	عُتْلٌ بَعْدَ	أَشِيمٌ
(of) wealth	a possessor	because he is	wicked	that after	cruel
قَالَ أَسْطَرْ	ءَيْنَنَا	عَلَيْهِ	إِذَا تُتْلَى	وَبَنِينَ	
he says tales	Our Verses	to him	when are recited	and children	
إِنَّا	عَلَى الْمُرْخُوطِ	سَنَسْمِعُ		الْأَوَّلِينَ	
verily We	on the snout (nose)	We shall brand him		(of) the men of old	
إِذْ أَقْسَمُوا	الْجَنَّةَ	كَمَا بَلَوْنَا أَصْحَابَ		بَلَوْنَهُمْ	
when they swore	(of) the Garden	as We tried (the) People		have tried them	
مُصْبِحِينَ		لِيَصْرِفَنَّهَا			
(in the) morning		to pluck the fruits of it (the garden)			
عَلَيْهَا	فَطَافَ		وَلَا يَسْتَهِنُونَ		
on it (the garden)	then (there) passed by	and they said not <i>Insha'Allah</i> (if Allah wills)			
نَائِمُونَ	وَهُمْ	مِنْ رَبِّكَ	طَالِفٌ		
(were) asleep	while they	from your Lord		a visitation (fire)	
كَالصَّرَمِ		فَاصَبَحَتْ			
like a pitch dark night	so it (the garden) became (black) by the morning				

فَنَادَوْا مُصْبِحِينَ ٢١ أَنْ أَغْدُوا عَلَى حَرَثِكُمْ إِنْ كُنْتُمْ صَرِمِينَ ٢٢ فَانْطَلَقُوا وَهُمْ يَنْخَفِثُونَ ٢٣ أَنْ

لَا يَدْخُلُنَّهَا الْيَوْمَ عَلَيْكُمْ مِسْكِينٌ ٢٤ وَغَدَوْا عَلَىٰ حَرَدٍ قَدِيرِينَ ٢٥ فَلَمَّا رَأَوْهَا قَالُوا إِنَّا ضَالُّونَ ٢٦ بَلْ نَحْنُ
مُحْرُومُونَ ٢٧ قَالَ أَوْسَطُهُمُ الْمَرْأَلَ لَكُمْ لَوْلَا تُسْتَحِنُونَ ٢٨ قَالُوا سُبْحَنَ رَبِّنَا إِنَّا كَانَ 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)."

فَتَنَادُوا مُصْبِحِينَ			
then they called out one to another (as soon) as the morning broke			
إِنْ كُنْتُمْ صَرِمِينَ ٢٣	عَلَىٰ حَرَثِكُمْ	أَنْ أَغْدُوا	
if you would pluck the fruits	to your tilth	(saying) [that] go in the morning	
أَنْ	وَهُمْ يَنْخَفِقُونَ ٢٤	فَانْطَلَقُوا	
(saying) that	while they were conversing in secret low tones	so they departed	
وَغَدَوْا	مِسْكِينٌ ٢٥	عَلَيْكُمْ	الْيَوْمَ
and they went in the morning	any poor person	upon you	today
رَأَوْهَا	فَلَمَّا	قَدِيرِينَ ٢٦	لَا يَدْخُلُنَّهَا
they saw it (the garden)	but when	(thinking that) they have power	shall not enter into it
مُحْرُومُونَ ٢٧	بَلْ نَحْنُ	لَضَالُّونَ ٢٨	عَلَىٰ حَرَدٍ
(are) deprived	nay we	(have gone) astray	قَالُوا إِنَّا
لَوْلَا تُسْتَحِنُونَ ٢٩	لَكُمْ	أَمْ أَقْلَ	أَوْسَطُهُمُ
why (do) you not glorify (Allah)	you	(did) I not tell?	قَالَ أَوْسَطُهُمْ
ظَالِمِينَ ٢٩	إِنَّا كَانَ	رَبِّنَا	قَالُوا سُبْحَنَ
wrongdoers	verily we have been	our Lord	they said glory to

فَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَلَوُمُونَ ۝ قَالَ الْأَيُونِيَّنَا إِنَّا كَانَ طَغِيْنَا عَسَىٰ رَبُّنَا أَنْ يُبَدِّلَنَا خَيْرًا مِّنْهَا إِنَّا إِلَى رِبِّنَا رَاغِبُونَ ۝ كَذَلِكَ الْعَذَابُ وَلِعَذَابُ الْآخِرَةِ أَكْبَرُ لَوْ كَانُوا يَعْلَمُونَ ۝ إِنَّ لِمُتَّقِيْنَ عِنْدَ رَبِّهِمْ جَنَّتٍ الْأَعْلَمُ ۝ فَنَجْعَلُ الْمُسْلِمِيْنَ كَالْمُجْرِمِيْنَ ۝ مَا لِكُمْ كَيْفَ تَحْكُمُونَ ۝ إِنْ لَكُمْ كِتَابٌ فِيهِ تَدْرُسُونَ ۝

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,

إِنَّا كُنَّا	قَالُوا يُوَلَّنَا	عَلَى بَعْضٍ يَتَلَوَّمُونَ	فَاقْبِلْ بَعْضُهُمْ
verily we were	they said woe to us	to others blaming	so they turned some of them
مِنْهَا	خَيْرًا	أَنْ يُبَدِّلَنَا	طَاغِينَ
than this	a better (garden)	[that] will give us in exchange	may be our Lord
وَلَعْذَابٌ	الْعَذَابُ	كَذَّالَكَ	إِنَّا
but truly (the) punishment	(is) the punishment	such	رَاغِبُونَ إِلَى رَبِّنَا
عِنْدَ	لِلْمُنْتَقِيَنَ	إِنْ يَعْلَمُونَ	الْآخِرَةُ
with	for the pious	(but) knew	أَكْبَرُ (of) the Hereafter
أَفْنِجَعْلُ الْمُسْلِمِينَ	النَّعِيمُ	جَنَّتِ	رَبِّنَا
(shall) We then treat the Muslims?	(of) Delight	(are) Gardens	their Lord
لَكُمْ	أَمْ	كَيْفَ تَحْكُمُونَ	كَلَّجَرِمِينَ
have you	or	how (do) you judge	مَا
with you		what (is the matter)	لِكَلَّجَرِمِينَ
			كَيْتَبْ
		تَدْرُسُونَ	فِيهِ
		you learn	wherein
			a Book

إِنَّ لَكُمْ فِيهِ مَا تَخِيرُونَ ٢٨ أَمْ لَكُمْ أَيْمَنٌ عَلَيْنَا بِلَغَةٍ إِلَى يَوْمَ الْقِيَمَةِ إِنَّ لَكُمْ مَا تَحْكُمُونَ سَلَّهُمْ أَيْمَهُمْ بِذَلِكَ رَعِيمٌ ٢٩ أَمْ لَهُمْ شُرَكَاءُ فَلَيَأْتُوْ شُرَكَاهُمْ إِنْ كَانُوا صَدِيقِينَ ٣٠ يَوْمَ يُكَسَّفُ عَنْ سَاقٍ وَيُدْعَوْنَ إِلَى السُّجُودِ فَلَا يَسْتَطِيْعُونَ ٣١

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	لَكُمْ	إِنَّ	الْقِيَمَةَ	إِلَى يَوْمِ	بِلَغَةٍ
from Us	oaths	have you	or	(all) that you choose	in it	you (shall) have	indeed
لَمَّا تَحْكُمُونَ	لَكُمْ	إِنَّ	لَكُمْ	إِلَى يَوْمِ	بِلَغَةٍ	لَمَّا تَحْكُمُونَ	إِنَّ
(will be) what you judge	for you	indeed	(of) Resurrection	to (the) Day	reaching		
شُرَكَاءُ	لَهُمْ	أَمْ	رَعِيمٌ	بِذَلِكَ	أَيْمَهُمْ		سَلَّهُمْ
partners	have they	or	(will be) voucher	for that	which of them	ask them	
إِنْ كَانُوا صَدِيقِينَ			شُرَكَاهُمْ		فَلَيَأْتُوْ		
if they are truthful			their partners		then let them bring		
وَيُدْعَوْنَ	عَنْ سَاقٍ			يَوْمَ يُكَسَّفُ			
and they shall be called	from the Shin		(remember the) Day (when)	shall be uncovered			
		فَلَا يَسْتَطِيْعُونَ			إِلَى السُّجُودِ		
		but they shall not be able (to do so)			to prostrate		

خَيْشَعَةَ أَبْصَرُهُمْ تَرْهِقُهُمْ ذِلَّةٌ وَقَدْ كَانُوا يُدْعَوْنَ إِلَى السُّجُودِ وَهُمْ سَلِيمُونَ ٣٢ فَذَرْنِي وَمَنْ يُكَذِّبُ بِهَذَا
الْحَدِيثِ سَنَسْتَدِرُ جُهُمَّ مِنْ حَيْثُ لَا يَعْلَمُونَ ٣٣ وَأَمْلَى لَهُمْ إِنْ كَيْدِي مَتِينٌ ٣٤ أَمْ تَسْعَهُمْ أَجْرًا
فَهُمْ مِنْ مَغْرِمِ مُشْقَلُونَ ٣٥

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

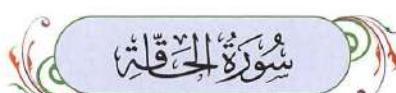
وَقَدْ كَانُوا	ذِلَّةٌ	تَرَهَقُهُمْ	أَبْصَرُهُمْ	خَشْعَةٌ
and verily they used to	humiliation	will cover them	their eyes	(will be) cast down
فَذَرْنِي	سَلِمُونَ	وَهُمْ	يُدْعَوْنَ إِلَى السُّجُودِ	
then leave Me	(were) healthy (and secure)	while they	be called to	prostrate
مِنْ حَيْثُ	سَنَسْتَدِرُهُمْ	الْحَدِيثُ	بِهَذَا	وَمَنْ يُكَذِّبُ
from where	We shall punish them gradually	Speech (Quran)	this	and whoever denies
مَتِينٌ	إِنَّ كَيْدِي	لَهُمْ	وَأَمْلِ	لَا يَعْلَمُونَ
(is) strong	verily My Plan	[to] them	and I will grant a respite	they perceive not
مُشَقَّلُونَ	مِنْ مَغْرِبِ	فَهُمْ	أَجْرًا	أَمْ تَسْأَلُهُمْ
(are heavily) burdened	with debt	so (that) they	a wage	or (is it that) you ask them

أَمْ عِنْدَهُمْ الْغَيْبُ فَهُمْ يَكْتُبُونَ ﴿٤٧﴾ فَاصْبِرْ لِعَذْمِ رِبِّكَ وَلَا تَكُنْ كَصَاحِبِ الْحُوتِ إِذْ نَادَى وَهُوَ مَكْظُومٌ لَوْلَا أَنْ تَذَرَّكَهُ نِعْمَةٌ مِنْ رَبِّهِ لَنِيدٌ بِالْعَرَاءِ وَهُوَ مَذْمُومٌ ﴿٤٨﴾ فَاجْبَهُهُ رَبُّهُ فَجَعَلَهُ مِنَ الْأَصْلَاحِينَ ﴿٤٩﴾ وَإِنْ يَكُادُ الَّذِينَ كَفَرُوا لِيَزْلُمُونَكَ بِأَبْصَرِهِمْ لَمَّا سِمِعُوا الْذِكْرَ وَيَقُولُونَ إِنَّهُ لَمْ يَجِدُونَ وَمَا هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ ﴿٥٠﴾

47. Or that the *Ghaib* (the Unseen – here in this Verse it means *Al-Lauh Al-Mahfūz*) 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).

فَاصِرٌ	يَكْتُبُونَ	فَهُمْ	الْغَيْبُ	أُمَّ عِنْدَهُمْ
so wait with patience	so (that) they can write (it) down	the Unseen	or (that is) with them	
الْحُوت	كَصَاحِبٍ	وَلَا تَكُنْ	رَبِّكَ	لِحُكْمٍ
(of) the Fish	like (the) Companion	and be not	(of) your Lord	for (the) Decision
نِعْمَةٌ	أَنْ تَذَرَّكُهُ	لَوْلَا	مَكْظُومٌ	إِذْ نَادَى
a Grace	[that] had reached him	if not	(was) in deep sorrow	وَهُوَ
وَهُوَ	بِالْعَرَاءِ		لَنِيدٌ	مِنْ رَبِّهِ
while he	on the naked shore	he would indeed have been cast off		from his Lord
مِنَ الْصَّالِحِينَ	فَجَعَلَهُ	رَبُّهُ	فَاجْتَبَاهُ	مَذْمُومٌ
of the righteous	and made him	his Lord	then chose him	(was to be) blamed
لَيُرْلُقُونَكَ	الَّذِينَ كَفَرُوا			وَإِنْ يَكُادُ
make you slip	those who disbelieve			وَإِنْ يَكُادُ
وَيَقُولُونَ	الذِّكْرُ	لَمَّا سَمِعُوا		بِأَبْصَرَهُمْ
and they say	the Reminder	when they hear	with their eyes (through hatred)	
لِلْعَالَمِينَ	إِلَّا ذِكْرٌ	وَمَا هُوَ	لِجَنَاحِنَّ	إِنَّهُ
to the worlds	but a Reminder	and it (is) not	(is) a madman	verily he



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَاقَةُ ١٠ مَا الْحَاقَةُ ١١ وَمَا أَدْرَاكَ مَا الْحَاقَةُ ١٢ كَذَّبَتْ ثُمُودٌ وَعَادٌ بِالْقَارِعَةِ ١٣ فَأَمَّا ثُمُودٌ
فَأَهْلَكَهُ وَالْطَّاغِيَةُ ١٤ وَمَا عَادٌ فَأَهْلَكَهُ وَأَبْرَيْحَ صَرَصَرٌ عَاتِيَةٌ ١٥ سَحَرَهَا عَلَيْهِمْ

سَبْعَ لَيَالٍ وَثَمَنْيَةَ أَيَّامٍ حُسُومًا فَتَرَى الْقَوْمَ فِيهَا صَرَعَ كَانُوكُمْ أَعْجَازٌ نَخْلٌ حَاوِيَةٌ

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!

الْحَمْدُ لِلَّهِ		الْحَمْدُ لِلَّهِ		بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ	
the Most Merciful		the Most Gracious		In the Name (of) Allah	
مَا	أَدْرَكَ	وَمَا	الْحَاجَةُ	مَا	الْحَاجَةُ
what	will make you know	and what	(is) the Inevitable	what	the Inevitable
فَامَا شَمُودٌ	بِالْقَارِعَةِ	وَعَادٌ	كَذَّبَتْ شَمُودٌ	بِالْحَاجَةِ	فَاهْلَكُوا
so as for Thamud	the striking calamity	and Ad (people)	denied Thamud	the Inevitable (is)	
بِرِيحٍ	فَاهْلَكُوا	وَأَمَّا عَادٌ	بِالْطَّاغِيَةِ	فَاهْلَكُوا	
by a wind	they were destroyed	and as for Ad	by the awful cry	they were destroyed	
وَثَمَنْيَةَ	لَيَالٍ	سَبْعَ	عَلَيْهِمْ	سَحَرَهَا	صَرَصِيرٌ عَاتِيَةٌ
and eight	nights	(for) seven	on them	which He (Allah) imposed	violent
صَرَعَنَ	فِيهَا	فَتَرَى	الْقَوْمَ	حُسُومًا	أَيَّامٍ
lying (overthrown)	in it	so (that)	you could see the people	(in) succession	days
خَاوِيَةٌ	نَخْلٌ	أَعْجَازٌ	كَسَّعَهُ		
	(of) date palms	trunks	as if they (were)		

فَهَلْ تَرَى لَهُمْ مِنْ بَاقِيَةٍ ٨٠ وَجَاءَ فِرْعَوْنُ وَمَنْ قَبْلَهُ وَالْمُؤْتَفِكَتُ بِالْحَاطِثَةِ ٩١ فَعَصَوْا رَسُولَ رَبِّهِمْ فَأَخَذَهُمْ أَخْذَةً رَابِيَةً ١٠١ إِنَّا لَمَّا طَغَا الْمَاءَ حَمَلْنَاكُمْ فِي الْجَارِيَةِ ١١ لِنَجْعَلَهَا الْكُنْذِكَرَةَ وَتَعِيَّهَا

أَذْنٌ وَعِيَّةٌ ١٦ فَإِذَا نُفِخَ فِي الصُّورِ نَفَخَةٌ وَحْدَةٌ ١٧ وَحَمَلَتِ الْأَرْضُ وَالْجَبَالُ فَدَكَّا دَكَّةً وَحْدَةً ١٨

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.

وَمَنْ قَبْلَهُ	وَجَاءَ فِرْعَوْنُ	مِنْ بَاقِيَّةٍ	لَهُمْ	فَهَلْ تَرَى
and those before him	and came Pharaoh	any remnants	of them	then (do) you see?
فَعَصَوْا رَسُولَ	بِالْخَاطِئَةِ	وَالْمُؤْتَفَكَتُ		
and they disobeyed (the) Messenger	[with] committed sin	and the cities overthrown		
لَمَّا	إِنَّا	رَبِيَّةً	أَخْذَهُمْ	رَبِّهِمْ
when	verily We	strong	(with) a seizing	so He seized them (of) their Lord
فِي الْجَارِيَةِ	حَمَلَنَّ	طَغَا الْمَاءُ		
in the floating (ship)	[We] carried you	the water rose beyond (its) limits		
أَذْنُ	وَتَعِيرَهَا	نَذِيرَةً	لَكُمْ	لِنَجْعَلَهَا
an ear	and may retain it	a remembrance	for you	that We might make it
نَفَخَةٌ	نُفْخَةٌ فِي الصُّورِ	فَإِذَا		وَعِيَّةٌ
(with) blowing	[in] the Trumpet will be blown	then when		وَحْدَةٌ
وَالْجَبَالُ	وَحَمَلَتِ الْأَرْضُ			
and the mountains	and shall be removed (from their places) the earth			one
وَحْدَةٌ	فَدَكَّا دَكَّةً			
single	and crushed (with) a crushing			

فِيَوْمِيْدِ وَقَعَتِ الْوَاقِعَةُ ١٦ وَانْشَقَتِ السَّمَاءُ فَهِيَ يَوْمِيْدِ وَاهِيَةُ ١٧ وَالْمَلَكُ عَلَى أَرْجَائِهَا وَيَحْمِلُ عَرْشَ رَبِّكَ فَوْقَهُمْ يَوْمِيْدِ ثَانِيَةُ ١٨ يَوْمِيْدِ تُعَرَّضُونَ لَا تَخْفَى مِنْكُمْ خَافِيَةُ ١٩ فَمَامَنْ أُوقَتَ كِتَبَهُ بِيَمِينِهِ فَيَقُولُ هَاؤُمْ أَقْرَءُوا كِتَبَيَهُ ٢٠ إِنِّي ظَنَنْتُ أَنِّي مُلِيقٌ حِسَابِيَهُ ٢١ فَهُوَ فِي عِيشَةٍ رَّاضِيَةٍ ٢٢ فِي جَنَّتَهُ عَالِيَّكَهُ قُطُوفُهَا دَانِيَةُ 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.

وَانْشَقَتِ السَّمَاءُ	وَقَعَتِ الْوَاقِعَةُ	فِيَوْمِيْدِ
and the heaven will split asunder	shall the (Great) Event befall	then (on) that Day
عَلَى أَرْجَائِهَا	وَالْمَلَكُ	يَوْمِيْدِ وَاهِيَةُ
(will be) on its sides	and the angels	(will be) frail (on) that Day
ثَانِيَةُ ١٧	يَوْمِيْدِ فَوْقَهُمْ	رَبِّكَ فَهِيَ
eight (angels)	that Day	وَيَحْمِلُ عَرْشَ
خَافِيَةُ ١٨	أَرْجَائِهَا	فِيَوْمِيْدِ تُعَرَّضُونَ
a secret	بِيَمِينِهِ	إِنِّي ظَنَنْتُ
فَيَقُولُ هَاؤُمْ	لَا تَخْفَى	أُوقَتَ كِتَبَهُ
will say here	بِيَمِينِهِ	فَمَامَنْ مَنْ
حِسَابِيَهُ ٢١	مِنْكُمْ	أَقْرَءُوا كِتَبَيَهُ ٢٠
so he	مُلِيقٌ	إِنِّي ظَنَنْتُ أَنِّي مُلِيقٌ
my Account	أَنِّي	أَقْرَءُوا كِتَبَيَهُ ٢٠
lofty	فِي جَنَّتَهُ	فِي عِيشَةٍ رَّاضِيَةٍ ٢٢
	in a Paradise	well-pleasing
		(shall be) in a life

دَانِيَةٌ (will be) low (and near at hand)	قُطُوفُهَا the fruits (in bunches) whereof
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كُلُّوا وَاشْرِبُوا هَنِيَّةً بِمَا أَسْلَفْتُمْ فِي الْأَيَّامِ الْخَالِيَّةِ ٢٤ وَمَمَّا مِنْ أُوقِيَ كِتَبَهُ بِشَمَالِهِ فَيَقُولُ يَلِيَّنِي لَمْ أُوتَ كِتَبِيَّهُ ٢٥ وَلَمْ أَدْرِ مَا حَسَابِيَهُ ٢٦ يَلِيَّتْهَا كَانَتِ الْقَاضِيَّةَ ٢٧ مَا أَغْنَى عَنِي مَالِيَّهُ ٢٨ هَلَّكَ عَنِي سُلْطَانِيَّهُ ٢٩ خَذُوهُ فَعَلُوهُ ٣٠ ثُمَّ الْجَحَّمَ صَلُوهُ ٣١ ثُمَّ فِي سِلْسِلَةٍ ذَرَعُهَا سَبْعُونَ ذِرَاعًا فَأَسْلَكُوهُ 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,

فِي الْأَيَّامِ in days	بِمَا أَسْلَفْتُمْ for that which you have sent on before (you)	وَاشْرِبُوا هَنِيَّةً and drink (at) ease	كُلُّوا eat
فَيَقُولُ will say	بِشَمَالِهِ in his left hand	أُوقِيَ كِتَبَهُ will be given his Record	وَمَمَّا مِنْ but as for (him) who
الْخَالِيَّةَ past	لَمْ أُوتَ كِتَبِيَّهُ O I wish	يَلِيَّنِي	
مَا what	وَلَمْ أَدْرِ and (that) I had not known	لَمْ أُوتَ كِتَبِيَّهُ (that) I had not been given my Record	يَلِيَّنِي
مَالِيَّهُ my wealth	عَنِي me	كَانَتِ الْقَاضِيَّةَ had been (my) end	حَسَابِيَهُ my Account (is)
عَنِي has not availed	مَا أَغْنَى had been	يَلِيَّتْهَا O would that it	
عَنِي me	أَغْنَى availed	لَمْ أُوتَ كِتَبِيَّهُ would that it	
عَنِي me	أَغْنَى availed	لَمْ أُوتَ كِتَبِيَّهُ would that it	
فَعَلُوهُ and fetter him	خَذُوهُ seize him	سُلْطَانِيَّهُ my power (and arguments)	هَلَّكَ عَنِي have gone from me
سَبْعُونَ (is) seventy	ذَرَعُهَا whereof (the) length	صَلُوهُ in a chain	ثُمَّ then
		ثُمَّ then	ثُمَّ then (in) the blazing Fire

الْعَظِيمُ	يُؤْمِنُ بِاللَّهِ	كَانَ لَا	إِنَّهُ	فَاسْكُوْهُ	ذِرَاعًا
the Most Great	believe in Allah	used not to	verily he	fasten him	cubits

وَلَا يَحْضُّ عَلَى طَعَامِ الْمِسْكِينِ فَلَيْسَ لَهُ الْيَوْمَ هَنَّا حَمِيمٌ وَلَا طَعَامٌ إِلَّا مِنْ غَسْلِينِ لَا يَا كُلُّهُ إِلَّا لَخَاطِئُونَ فَلَا أَقِيمُ بِمَا تُبَصِّرُونَ وَمَا لَا تُبَصِّرُونَ إِنَّهُ لَقَوْلُ رَسُولِ كَرِيمٍ وَمَا هُوَ بِقَوْلٍ شَاعِرٍ قَلِيلًا مَا تُؤْمِنُونَ وَلَا يَقُولُ كَاهِنٌ قَلِيلًا مَا نَذَرُونَ تَنْزِيلٌ مِّنْ رَّبِّ الْعَالَمِينَ وَلَوْ كَانَ قُولُ عَلَيْنَا بَعْضُ الْأَقَاوِيلِ لَأَخَذَنَا مِنْهُ بِالْيَمِينِ ثُمَّ لَقَطَعْنَا مِنْهُ الْوَتِينَ فَمَا مِنْكُمْ مَنْ أَحَدٌ عَنْهُ حَجِزْنَ وَإِنَّهُ لَذِكْرٌ لِّلْمُتَّقِينَ وَإِنَّا لَعَلَمْ أَنَّ مِنْكُمْ مُّكَذِّبِينَ وَإِنَّهُ لَحَسْرَةٌ عَلَى الْكَفَّارِينَ وَإِنَّهُ لَحَقُّ الْيَقِينِ فَسَيِّعُ يَاسِمَ رَبِّكَ الْعَظِيمِ

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. Jibrāīl (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 ﷺ), 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.

هَنَّا	الْيَوْمَ	لَهُ	فَلَيْسَ	الْمِسْكِينِ	عَلَى طَعَامٍ	وَلَا يَحْضُّ
here	this Day	has he	so not	(of) the poor	on (the) feeding	and he urged not

لَا يَا كَلِمَوْ	مِنْ غَسْلِينِ	إِلَّا	وَلَا طَعَامٌ	جَهَنَّمُ
none will eat it	(filth) from the washing of wounds	except	nor any food	a friend
وَمَا	بِمَا تُبَصِّرُونَ	فَلَا أُقِيمُ	إِلَّا الْمُنْكَرُونَ	
and (by) whatsoever	by whatsoever you see	so I swear	except the sinners	
وَمَا هُوَ	كَرِيمٌ	رَسُولٌ	أَقَوْلُ	إِنَّهُ
and it (is) not	honoured	(of) a Messenger	(is the) word	verily this
يَقُولُ	وَلَا	مَا تُؤْمِنُونَ	قَلِيلًا	شَاعِرٌ
(the) word	nor (is it)	that you believe	little (is)	(of) a poet
تَنْزِيلٌ		مَا نَذَرُونَ	قَلِيلًا	كَاهِنٌ
(this is the) Revelation (sent down)	that you remember	little (is)	(of) a soothsayer	
بَعْضُ الْأَقَاوِيلِ	عَلَيْنَا	وَلَوْ نَقُولَ	مِنْ رَبِّ الْعَالَمِينَ	
false sayings	some	concerning Us	and if he had forged	from (the) Lord (of) the worlds
لَقَطَعَنَا	عَنْهُ	بِالْيَمِينِ	مِنْهُ	لَأَخْذَنَا
We certainly would have cut off	then	by his right hand	him	We surely would have seized
حَجَرِينَ	مِنْ أَحَدٍ	فَمَا	الْوَتِينَ	مِنْهُ
(could) withhold	from him	anyone	and not	the life artery (arota)
أَنَّ لَنَعْلَمُ	وَإِنَّا	لِلْمُتَّقِينَ	لِذِكْرِهِ	وَإِنَّهُ
that know	and verily We	for the pious	(is) a Reminder	and verily this (Quran)
لَحْسَرَةٌ	وَإِنَّهُ	مُكَذِّبِينَ	مِنْكُمْ	
(will be) an anguish	and indeed it	(that) deny	(there are some) among you	
الْيَقِينِ	لَحْقٌ	وَإِنَّهُ	عَلَى الْكَافِرِينَ	
(with) certainty	(is) an absolute truth	and verily it	for the disbelievers	
الْعَظِيمُ	رَبِّكَ	بِاسْمِ	فَسَبِّحْ	
the Most Great	(of) your Lord	(the) Name	so glorify	

سُورَةُ الْمَعَارِجَ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سَأَلَ سَائِلٌ عَذَابٍ وَاقِعٍ لِلْكَفَرِينَ لَيْسَ لَهُ دَافِعٌ مِنْ أَنَّهُ ذِي الْمَعَارِجَ تَعْرُجُ
 الْمَلَائِكَةُ وَالرُّوحُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ فَأَصْبِرْ صَبَرًا جَمِيلًا
 إِنَّهُمْ يَرَوْنَهُ بَعِيدًا وَنَرِهُ قَرِيبًا يَوْمَ تَكُونُ السَّمَاوَاتُ كَالْمُهْلِكِ وَتَكُونُ الْجَبَالُ كَالْعَهْنِ
 وَلَا يَسْتَعْلُ حَمِيمٌ حَمِيمًا يَبْصُرُونَهُمْ يُوَدُّ الْمُجْرِمُ لَوْ يَفْتَدِي مِنْ عَذَابٍ يَوْمَ إِذْ يَنْبَيِّهُ

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* [Jibrāīl (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.

الْجَيْحَةُ	الْرَّحْمَنُ	بِسْمِ اللَّهِ
the Most Merciful	the Most Gracious	In the Name (of) Allah
لِلْكَفَرِينَ	وَاقِعٌ	عَذَابٌ
upon the disbelievers	about to befall	concerning a torment
الْمَعَارِجَ	ذِي	مِنْ أَنَّهُ
(of) the ways of ascent	(the) Owner	(can) avert
		لَهُ لَيْسَ

كَانَ مِقْدَارُهُ	فِي يَوْمٍ	إِلَيْهِ	وَالرُّوحُ	تَصْرُّجُ الْمَلَائِكَةُ
(the) measure whereof is	in a Day	to Him	and the Spirit	ascend the angels
إِنَّمَا	جَمِيلًا	فَاصْبِرْ صَبَرًا	سَنَةً	أَلْفَ
verily they	good	so be patient (with) a patience	years	thousand
تَكُونُ السَّمَاءُ	يَوْمٌ	قَرِيبًا	وَنَزِيلٌ	بَعِيدًا
(that) the sky will be	(the) Day	near	but We see it	afar off
وَلَا يَسْتَعْلُ حَمِيمٌ	كَالْعَهْنِ	وَتَكُونُ الْجِبَالُ	كَالْهَلَلِ	
and a friend will not ask	like flakes of wool	and the mountains will be	like molten lead	
يُوْدُ الْمَجْرِمُ	يَبْصُرُونَ			حَمِيمًا
the criminal would desire	(though) they shall be made to see one another			(about) a friend
بَيْنَهُ	يَوْمِيْذِ	مِنْ عَذَابٍ	لَوْ يَفْتَدِي	
by his children	(of) that Day	from (the) punishment	if he ransom himself	

وَصَنِّبَتِهِ وَأَخِيهِ ١٢ وَفَصِيلَتِهِ الَّتِي تُوْيِهِ ١٣ وَمَنْ فِي الْأَرْضِ جَمِيعًا ثُمَّ يُنْجِيْهِ ١٤ كَلَّا إِنَّهَا لَظَى ١٥ نَزَّاعَةً لِلشَّوَّى ١٦ تَدْعُوا مَنْ أَدْبَرَ وَتَوَلَّ ١٧ وَجَمْعٌ فَأَوْعَى ١٨ إِنَّ الْإِنْسَنَ خُلُقٌ ١٩ هَلْوَعًا ٢٠ إِذَا مَسَهُ الشَّرْجُوْعَا ٢١ وَإِذَا مَسَهُ الْخَيْرَ مَنْوِعًا ٢٢ إِلَّا الْمُصَلِّيْنَ ٢٣

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).

وَمَنْ	تُوْيِهِ	الَّتِي	وَفَصِيلَتِهِ	وَأَخِيهِ	وَصَنِّبَتِهِ
and whoever	sheltered him	who	and his kindred	and his brother	and his wife

إِنَّهَا	كَلَّا	شَمَّ يُنْجِيهِ	جَمِيعًا	فِي الْأَرْضِ
verily it	by no means	then it might save him	all	(is) in the earth
تَدْعُوا	لِلشَّوَّى	نَزَّاعَةً	لَظَّى	
calling	the head skin	taking away	(will be)	the flame of Hell
فَأَوْعَى	وَجْهَ	وَتَوَلَّ	مَنْ أَدْبَرَ	
and hide (it)	and collect (wealth)	and turn away their faces	(all those) who	turn their backs
جَزُوعًا	الشَّرْ	مَسَّهُ	إِذَا	خُلُقَ هَلْوَعًا
irritable	evil	touches him	when	very impatient
إِلَّا الْمُصَلِّينَ		مَنْوِعًا	الْخَيْرُ	مَسَّهُ
except those who are devoted to Salat		stingy	good	touches him and when
				وَإِذَا

الَّذِينَ هُمْ عَلَىٰ صَلَاتِهِمْ دَائِمُونَ ٢٣ وَالَّذِينَ فِي أَمْوَالِهِمْ حَقٌّ مَعْلُومٌ ٢٤ لِلْسَّابِلِ وَالْمَحْرُومِ ٢٥
وَالَّذِينَ يُصَدِّقُونَ يَوْمَ الْلِّيْلَيْنِ ٢٦ وَالَّذِينَ هُمْ مِنْ عَذَابِ رَبِّهِمْ مُسْفِقُونَ ٢٧ إِنَّ عَذَابَ رَبِّهِمْ عَبِيرٌ
مَأْمُونٌ ٢٨ وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَفَظُونَ ٢٩ إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ عَبِيرٌ
مَلُومُونَ ٣٠ فَنِ ابْتَغَى وَرَاءَ ذَلِكَ فَأُولَئِكَ هُمُ الْعَادُونَ ٣١

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

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

السَّائِلُ	مَعْلُومٌ	حَقٌّ
for the beggar (who asks)	known	(is) a right
وَالَّذِينَ يُصَدِّقُونَ	وَالْمَحْرُومُ	
and those who believe	and for the deprived (who has lost his property and wealth)	
رَبُّهُمْ	مِنْ عَذَابٍ	هُمْ
(of) their Lord	of (the) torment	[they]
غَيْرُ	رَبُّهُمْ	وَالَّذِينَ
(is that) none	(of) their Lord	إِنَّ عَذَابَ
حَفَظُونَ	لِفُرُوجِهِمْ	مُشْفِقُونَ
(are) guardians	their chastity	[they]
فَإِنَّمَا	مَلَكَتْ أَيْمَنَهُمْ	هُوَ
then indeed they	their right hands possess	أَوْ مَا
فَأُولَئِكَ	ذَلِكَ وَرَاءَ	أَزْوَاجِهِمْ
then (it is) those	that beyond	فَمِنْ أَبْغَى
		مَلُومِينَ
		عَلَى
		إِلَّا
		غَيْرُ
	الْعَادُونَ	هُمْ
	(who are) the transgressors	[they]

وَالَّذِينَ هُمْ لَا مَتَّهُمْ وَعَاهَدُهُمْ رَعُونَ ٣٣ وَالَّذِينَ هُمْ يَشَهِّدُونَ لَهُمْ قَائِمُونَ ٣٤ وَالَّذِينَ هُمْ عَلَى صَلَاتِهِمْ يُحَافِظُونَ ٣٥ أُولَئِكَ فِي جَنَّاتٍ مُّكَرَّمَاتٍ ٣٦ فَالَّذِينَ كَفَرُوا قَبْلَكُمْ مُّهَاجِرُونَ ٣٧ عَنِ الْأَيْمَانِ وَعَنِ الشِّمَاءِ عِزِيزُنَ ٣٨ أَيَطْمَعُ كُلُّ أَمْرِيٍّ مِّنْهُمْ أَنْ يُدْخِلَ جَنَّةَ نَعِيمٍ

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?

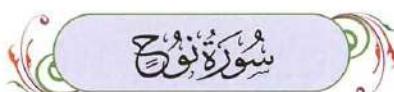
رَّعُونَ	وَعَهْدُهُمْ	لَا مَنْتَهِيهِمْ	هُمْ	وَالَّذِينَ
(are) observers	and their covenants	to their trusts	[they]	and those who
هُمْ	وَالَّذِينَ	قَائِمُونَ	شَهَدَتِهِمْ	هُمْ
[they]	and those who	stand firm	in their testimonies	[they]
مُّكَرَّمُونَ	فِي جَنَّاتٍ	أُولَئِكَ	عَلَى صَلَاتِهِمْ يُحَافَظُونَ	
honoured	(shall be) in (the) Gardens	such	guard [over] their Salat	well
مُهَطِّعِينَ	قِبْلَكَ	الَّذِينَ كَفَرُوا	فَالَّ	
(they) hasten (to listen)	(that) to you	those who disbelieve	so what (is the matter) with	
أَمْرِي	كُلُّ	أَيْطَعَ	عَزِيزَنَ	عَنِ الْيَمِينِ
man	every	(does) hope?	(in) groups	وَعَنِ الشَّمَالِ
نَعِيمٌ				
(of) Delight	أَنْ يَدْخُلَ جَنَّةً		مِنْهُمْ	
	to be entered (the) Paradise		of them	

كَلَّا إِنَّا خَلَقْنَاهُمْ مِّمَّا يَعْلَمُونَ ﴿٣﴾ فَلَا أَقِيمُ رَبِّ الْمَسْرِقِ وَالْمَغْرِبِ إِنَّا لَقَدْرُونَ ﴿٤﴾ عَلَىٰ أَنْ نُبَدِّلَ خَيْرًا مِّنْهُمْ وَمَا نَحْنُ بِمُسْبِقِينَ ﴿٥﴾ فَذَرْهُمْ يَخْوُضُوا وَيَلْعَبُوا حَتَّىٰ يَلْقَوْا يَوْمَهُمُ الَّذِي يُوعَدُونَ ﴿٦﴾ يَوْمَ يَخْرُجُونَ مِنْهُمْ وَمَا نَحْنُ بِمُسْبِقِينَ ﴿٧﴾ فَذَرْهُمْ يَخْوُضُوا وَيَلْعَبُوا حَتَّىٰ يَلْقَوْا يَوْمَهُمُ الَّذِي يُوعَدُونَ ﴿٨﴾ يَوْمَ يَخْرُجُونَ مِنْهُمْ وَمَا نَحْنُ بِمُسْبِقِينَ ﴿٩﴾ الْأَجَادِثُ سِرَاعًا كَانُوهُمْ إِلَىٰ نَصْبٍ يُوَفِّقُونَ ﴿١٠﴾ خَشْعَةً أَبْصَرُهُمْ تَرْهِقُهُمْ ذَلَّةٌ ذَلَّةٌ الْيَوْمُ الَّذِي كَانُوا

يُوعَدُونَ ﴿١١﴾

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!

مِمَّا يَعْلَمُونَ	خَلَقْنَاهُمْ	إِنَّا	كَلَّا
out of that which they know	have created them	verily We	by no means
وَالْمَغْرِبِ	بِرَبِّ الْمَشَرِّقِ	فَلَّا أَقْسِمُ	
and sunset in the west	by (the) Lord (of all points of) sunrise in the east	so I swear	
مِنْهُمْ	أَنْ بَدَّلَ خَيْرًا	عَلَى	لَقَدْرُونَ
than them	that We replace (them by) better	to	(are) surely Able
يَخْوُضُوا	فَذَرُهُمْ	بِمَسْبُوقَيْنَ	وَمَا نَحْنُ
to plunge (in vain talk)	so leave them	to be outrun	and We (are) not
الَّذِي يُوعَدُونَ	حَتَّىٰ يَلْقَوْا يَوْمَهُمْ		وَلَعْبُوا
which they are promised	until they meet their Day		and play about
كَلَّاهُمْ	سِرَاعًا	يَوْمَ يَخْرُجُونَ	
as if they	quickly	مِنَ الْأَجَدَاثِ	
تَرْهَقُهُمْ	أَبْصَرُهُمْ	خَشِعَةً	إِلَى نُصُبٍ يُرْفَضُونَ
covering them	(with) their eyes	lowered in fear (and humility)	were racing to a goal
يُوعَدُونَ	الَّذِي كَانُوا	الْيَوْمُ	ذَلَّةٌ
promised	which they were	(is) the Day	ذَلِكَ ذِلْكَ
			ذِلْكَ ذِلْكَ



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِنَّا أَرْسَلْنَا نُوحًا إِلَى قَوْمِهِ أَنَّ أَنذِرْ قَوْمَكِ مِنْ قَبْلِ أَنْ يَأْتِيَهُمْ عَذَابُ أَلِيمٍ ۝ قَالَ يَنْقُومُ إِنِّي لَكُمْ نَذِيرٌ مُّبِينٌ ۝ أَنِّي أَعْبُدُو اللَّهَ وَأَتَقُوهُ وَأَطِيعُونِ ۝ يَغْفِرُ لَكُمْ مِنْ ذُنُوبِكُمْ وَيُؤَخِّرُكُمْ إِلَى أَجَلٍ مُسَمَّىٰ إِنَّ أَجَلَ اللَّهِ إِذَا جَاءَ لَا يُؤَخِّرُ لَوْكُنْتُمْ تَعْلَمُونَ ۝ قَالَ رَبِّ إِنِّي دَعَوْتُ قَوْمِي لِيَلَّا وَفَنَّهَارًا ۝ فَلَمَّا يَرَدُهُ دُعَاءِي إِلَّا فِرَارًا ۝ وَإِنِّي كُلُّمَا دَعَوْتُهُمْ لِتَغْفِرَ لَهُمْ جَعَلُوا أَصْبَعَهُمْ فِي أَذَانِهِمْ وَأَسْتَغْشَوْا ثِيَابَهُمْ وَأَصْرَرُوا وَأَسْتَكْبَرُوا أَسْتَكْبَارًا ۝ ثُمَّ إِنِّي دَعَوْتُهُمْ جَهَارًا ۝

شَّاءَ إِنِّي أَعْلَمُ بِهِمْ وَأَسْرَرْتُ لَهُمْ إِسْرَارًا ۝ فَقُلْتُ أَسْتَغْفِرُ رَبِّكُمْ إِنَّهُ كَانَ غَفَارًا ۝

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;

الْرَّحِيمُ		الْرَّحْمَنُ		بِسْمِ اللَّهِ	
the Most Merciful		the Most Gracious		In the Name (of) Allah	
مِنْ قَبْلِ	أَنَّ أَنذِرْ قَوْمَكَ	إِلَيْنَا قَوْمِهِ	نُوحًا	إِنَّا أَرْسَلْنَا	
before	(saying) [that] warn your people	to his people	Noah	verily We sent	
لَكُمْ	إِنِّي	قَالَ يَقُولُ	عَذَابٌ	أَنَّ يَايِهِمْ	
to you	verily I am	he said O my people	painful	a torment	that comes to them
وَاتَّقُوهُ	أَنِ اعْبُدُوا اللَّهَ	۝ مُّبِينٌ	نَذِيرٌ		
and be dutiful to Him	that you should worship Allah	plain	a warner		
إِلَى أَجَلٍ	وَيُؤَخِّرُكُمْ	مِنْ ذُنُوبِكُمْ	يَغْفِرُ لَكُمْ	وَأَطِيعُونَ	
to a term	and respite you	of your sins	He will forgive [for] you	and obey me	
لَوْكَتْمَ	لَا يُؤَخِّرُ	إِذَا جَاءَ	إِنَّ أَجَلَ اللَّهِ	مُسَمَّىٌ	
if you	(can) not be delayed	when it comes	verily (the) term (of) Allah	appointed	

وَنَهَارًا	لَيْلًا	قَوْمِي	إِنِّي دَعَوْتُ	قَالَ رَبِّ	تَعْلَمُونَ
and day	night	my people	verily I have called to	he said O my Lord	know
كُلَّمَا	وَإِنِّي	إِلَّا فِرَارًا	دُعَاءِي	فَلَمْ يَزِدْهُمْ	
every time	and verily I	but (in) flight	(all) my calling	but increased them not	
جَعَلُوا أَصْبِعَهُمْ	لَهُمْ	لِتَغْفِرَ	دُعَوْتَهُمْ		
they thrust their fingers	them	that You might forgive	called to them		
وَأَصْرَوْا	وَاسْتَغْشَوْا شَابِهِمْ			فِي عَذَابِهِمْ	
and persisted	and covered themselves up (with) their garments			into their ears	
جَهَارًا	دَعَوْتَهُمْ	إِنِّي	ثُمَّ	وَاسْتَكَبَرُوا أَسْتَكَبَارًا	
openly	called to them	verily I	then	and magnified themselves (in) pride	
هُمْ	وَأَسْرَرْتُ	أَعْلَنْتُ هُمْ	إِنِّي	ثُمَّ	
to them	and I secretly appealed	proclaimed to them in public	verily I	then	
إِنَّهُ كَانَ غَفَارًا	أَسْتَغْفِرُوا رَبَّكُمْ	فَقُلْتُ	إِسْرَارًا		
verily He is Oft-Forgiving	ask forgiveness from your Lord	then I said	(in) private		

يُرِسِّلِ السَّمَاءَ عَلَيْكُمْ مِدَرَارًا ۖ وَيُمَدِّدُكُمْ بِأَمْوَالٍ وَبَنِينَ وَيَجْعَلُ لَكُمْ جَنَّاتٍ وَيَجْعَلُ لَكُمْ أَنْهَارًا ۖ
 مَالَكُمْ لَا نَرْجُونَ لِلَّهِ وَقَارًا ۖ وَقَدْ خَلَقْتُمْ أَطْوَارًا ۖ أَلَمْ تَرَوْا كَيْفَ خَلَقَ اللَّهُ سَبْعَ سَمَوَاتٍ
 طَبَاقًا ۖ وَجَعَلَ الْقَمَرَ فِيهِنَّ نُورًا وَجَعَلَ الشَّمْسَ سِرَاجًا ۖ وَاللَّهُ أَنْبَتَكُمْ مِنَ الْأَرْضِ بَنَاتًا ۖ
 إِنَّمَا يُعِيدُكُمْ فِيهَا وَيُنْخِرِجُكُمْ إِخْرَاجًا ۖ وَاللَّهُ جَعَلَ لَكُمُ الْأَرْضَ بِسَاطًا ۖ

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

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

بِأَمْوَالٍ	وَيَمْدُدُكُمْ	مِدْرَارًا	عَلَيْكُمْ	يُرِسِّلِ السَّمَاءَ
in wealth	and give you increase	(in) abundance	to you	He will send the sky (rain)
أَنْهَرًا	لَكُمْ	وَيَجْعَلُ	جَنَّتٍ	لَكُمْ
rivers	on you	and bestow	gardens	on you and bestow
وَقَارًا	لِلَّهِ	لَا تَرْجُونَ	لَكُمْ	مَا
any respect	for Allah	(that) you expect not	with you	what (is the matter)
كَيْفَ خَلَقَ اللَّهُ	أَمْ تَرَوْا	أَطْوَارًا	وَقَدْ خَلَقَكُمْ	
how Allah has created	(do) you not see ?	(in) stages	while surely He has created you	
نُورًا	فِيهِنَّ	وَجَعَلَ الْقَمَرَ	طَبَاقًا	سَمَوَاتٍ
a light	therein	and has made the moon	one above another	heavens (the) seven
مِنَ الْأَرْضِ	وَاللَّهُ أَنْبَتُكُمْ		سِرَاجًا	وَجَعَلَ الشَّمْسَ
from the (dust of) earth	and Allah has brought you forth		a lamp	and made the sun
وَيُخْرِجُكُمْ	فِيهَا	لَمْ يُعِدُكُمْ		بَاتَاتًا
and bring you forth	into it	then He will return you		(as a) growth
بِسَاطًا	الْأَرْضَ	لَكُمْ	وَاللَّهُ جَعَلَ	إِخْرَاجًا
a wide expanse	the earth	for you	and Allah has made	(a new) bringing forth

لِتَسْلُكُوا مِنْهَا سُبُلًا فِي جَاجَا ٢٠ قَالَ نُوحٌ رَبِّ إِنَّهُمْ عَصُوفٍ وَاتَّبَعُوا مَنْ لَمْ يَرِدْهُ مَالٌهُ وَوَلَدٌهُ إِلَّا خَسَارًا ٢١ وَمَكَرُوا مَكَرًا كُبَارًا ٢٢ وَقَالُوا لَا نَذْرُنَّ إِلَهَتَكُمْ وَلَا نَذْرُنَّ وَدًا وَلَا سُوَاعًا وَلَا يَغُوثَ وَيَعُوقَ وَنَسْرًا ٢٣ وَقَدْ أَضْلَلُوا كَثِيرًا وَلَا نَزِدُ الظَّالِمِينَ إِلَّا ضَلَالًا

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 *Suwa*, 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!'"

رَبٌّ	قَالَ نُوحٌ	فِجَاجًا	سُبْلًا	مِنْهَا	لِتَسْلُكُوا
my Lord	Noah said	broad	(in) roads	therein	that you may go about
مَالُهُ	لَهُ مِنْزَدَهُ	مَنْ	وَاتَّبَعُوا	عَصَوْنِي	إِنَّهُمْ
whose wealth	give him no increase	one	and followed	have disobeyed me	verily they
كُبَارًا	مَكْرًا	وَمَكْرُوْا	إِلَّا خَسَارًا	وَوَلَدُهُوْ	
mighty	a plot	and they have plotted	but loss	and whose children	
وَلَا سُوَاعًا	وَلَا نَذْرَنَّ وَدًا	لَا نَذْرَنَّ إِلَهَتَكُمْ	وَقَالُوا		
nor Suwa	nor shall you leave Wadd	you shall not leave your gods	and they have said		
وَقَدْ أَضْلَلُوا كَثِيرًا	وَنَسْرًا	وَيَعْوَقَ	وَلَا يَغُوثَ		
and indeed they have led many astray	and (not) Nasr	and (not) Yauq	nor Yaghuth		
إِلَّا اضْلَلَّا	وَلَا نَزِدُ الظَّالِمِينَ				
except error	and grant no increase (to) the wrongdoers				

مِمَّا خَطِيَّتْهُمْ أَغْرِقُوهُ فَادْخُلُوهُ نَارًا فَلَمْ يَحْدُوْهُمْ مِنْ دُونِ اللَّهِ أَنْصَارًا وَقَالَ نُوحٌ رَبِّ
لَا نَذْرَ عَلَى الْأَرْضِ مِنَ الْكَفَرِ بِنَ دَيَارًا إِنَّكَ إِنْ تَذَرْهُمْ يُضْلُلُوا عِبَادَكَ وَلَا يُلِدُوا إِلَّا فَاجِرًا
كَفَارًا رَبِّ أَغْفِرْ لِي وَلِوَلَدِي وَلِمَنْ دَخَلَ بَيْتِي مُؤْمِنًا وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ
وَلَا نَزِدُ الظَّالِمِينَ إِلَّا نَبَارًا

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!"

فَادْخُلُوهُ نَارًا	مِمَّا خَطِيَّتْهُمْ أَغْرِقُوهُ
then were made to enter (the) Fire	because of their sins they were drowned

وَقَالَ نُوحٌ	أَنْصَارًا	مِنْ دُونِ اللَّهِ	لَهُمْ	فَلَمْ يَجِدُوا
and Noah said	any helpers	instead of Allah	for them	and they found not
إِنَّكَ	دَيَّارًا	مِنَ الْكُفَّارِ	عَلَى الْأَرْضِ	رَبٌّ لَا تَذَرُ
verily You	any inhabitant	of the disbelievers	on the earth	my Lord leave not
إِلَّا فَاجِرًا	وَلَا يَلِدُوا	يُضِلُّوا عِبَادَكَ	إِنْ تَذَرْهُمْ	
but a wicked	and they will not beget	they will mislead Your slaves	if [You] leave them	
وَلِمَنْ دَخَلَ	وَلِوَالِدَيْ	رَبٌّ أَغْفِرْ لِي	كَفَّارًا	
and (him) who enters	and my parents	my Lord forgive me	disbeliever	
وَالْمُؤْمِنَاتِ	وَلِلْمُؤْمِنِينَ	مُؤْمِنًا	بَيْتَ	
and the believing women	and (all) the believing men	(as) a believer	my home	
إِلَّا ثَارَا	وَلَا تُزِدُ الظَّالِمِينَ			
but destruction	and (to) the wrongdoers	grant You no increase		

سُورَةُ الْجِنِّ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ أُوحِيَ إِلَيَّ أَنَّهُ أَسْتَمْعُ نَفْرًا مِنَ الْجِنِّ فَقَالُوا إِنَّا سَمِعْنَا قَرْءَانًا عَجِيبًا ١ يَهْدِي إِلَى الرُّشْدِ فَعَامَنَا بِهِ وَلَنْ نُشْرِكَ بِرِبِّنَا أَحَدًا ٢ وَأَنَّهُ تَعْلَمُ جَدِيرًا مَا أَخْدَصَ حِبَّةً وَلَا وَلَدًا ٣ وَأَنَّهُ كَانَ يَقُولُ سَفِينَةٌ عَلَى اللَّهِ شَطَطَ ٤ وَأَنَا أَظَنَّنَا أَنَّ لَنْ نَقُولُ أَلِإِنْسُ وَالْجِنُّ عَلَى اللَّهِ كَذِبَا ٥ وَأَنَّهُ كَانَ رِجَالٌ مِنَ الْإِنْسِ يَعُوذُونَ بِرِجَالٍ مِنَ الْجِنِّ فَرَأَوْهُمْ رَهْقًا ٦ وَأَنَّهُمْ ظَنُّوا كَمَا ظَنَّنُّمُّ أَنَّ لَنْ يَبْعَثَ اللَّهُ أَحَدًا ٧

Sūrah Al-Jinn (The Jinn) 72

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

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

heard a wonderful Recitation (this Qur'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).

الْرَّحِيمُ	الْرَّحْمَنُ	بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
the Most Merciful	the Most Gracious	In the Name (of) Allah
مِنْ أَجْنَنْ of jinn	نَفَرُ a group	أَنَّهُ أَسْتَمَعَ that listened
عَجَّابًا wonderful	قُرْءَانًا a Recitation (this Quran)	أُوحِيَ إِلَيَّ it has been revealed to me
وَلَنْ تُشْرِكُ and we shall never join	يَهْدِي therein	فَقَالُوا say
رَبِّنَا (of) our Lord	جَدُّ (the) Majesty	فَعَمَّا and we have believed
يَقُولُ سَفِهِنَا utter (the) foolish among us	وَأَنَّهُ كَانَ and that used to	يَهْدِي إِلَى الرُّشْدِ it guides to the Right Path
لَنْ نَقُولَ الْأَلَانِسُ would never utter men	أَنْ that	وَلَا وَلَدًا nor a son
مِنْ أَلَانِسِ among mankind	كَانَ رَجَالُ (there) were men	وَأَنَّهُ and verily
فَرَادُوهُمْ so they increased them	مِنْ أَجْنَنْ among the jinn	عَلَى اللَّهِ كَذَبَا a lie against Allah
		وَأَلْجَنْ and jinn
		يَعْوِذُونَ بِرَحْمَالِ who took shelter with (the) males

أَنْ	كَمَا ظَنَّتُمْ	وَأَنْتُمْ ظَنَّوْتُمْ	رَهْقَانًا
that	as you thought	and that they thought	(in) sin (and transgression)
لَنْ يَبْعَثَ اللَّهُ أَحَدًا			
Allah will never send anyone			

وَأَنَّا مَسْنَانَا السَّمَاءَ فَوَجَدْنَاهَا مُلْئَتْ حَرَسًا شَدِيدًا وَأَنَّا كَانَ قَعْدًا مِنْهَا مَقْعِدًا
 لِلْسَّمْعِ فَمَنْ يَسْتَمِعُ إِلَّا نَيَّابَهُ شَهَابَارَصَدًا ١١ وَأَنَّا لَا نَدِرِي أَشَرَّ أَرِيدَ بِمَنْ فِي الْأَرْضِ
 أَمْ أَرَادَ بِهِمْ رَشَدًا ١٢ وَأَنَّا مِنَ الْصَّالِحُونَ وَمِنَادُونَ ذَلِكَ كَنَاطِرًا يُقْرَبُ قَدَّارًا

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).

مُلْئَتْ حَرَسًا	فَوَجَدْنَاهَا	السَّمَاءَ	وَأَنَا لَمْسَنَا
filled with guards	but found it	the heaven	and that we have sought to reach
مَقْعِدًا	مِنْهَا	قَعْدًا	وَشَهِيْبًا شَدِيدًا
stations	thereat	sit	and verily we used to
شَهَابَابَا	يَجِدُ لَهُ	إِلَّا نَدِرِي	لِلْسَّمْعِ
a flaming fire	will find for him	now	فَمَنْ يَسْتَمِعُ
أَرِيدَ بِمَنْ	أَشَرُّ	وَأَنَا	وَأَنَا لَمْسَنَا
is intended for those	(whether) evil?	know not	رَصَدًا
وَأَنَا	رَشَدًا	رَبُّهُمْ	وَأَنَا لَمْسَنَا
and that [we]	a Right Path	for them	أَمْ أَرَادَ
ذَلِكَ	دُونَ	وَمِنَّا	فِي الْأَرْضِ
(to) that	(are) contrary	and among us (some)	أَلْصَالِحُونَ
			مِنَّا
			أَلْصَالِحُونَ
			مِنَّا

١١	قِدَّادًا	كُنَّا طَرَائِقَ
	different	we are (on) ways

وَأَنَّا ظَنَّنَا أَنَّ لَنْ نُعَجِّزَ اللَّهَ فِي الْأَرْضِ وَلَنْ نُعَجِّزَهُ هَرَبًا ١٥ وَأَنَّا مَا سَمِعْنَا الْمُهْدَىٰ إِمَانًا بِهِ فَمَنْ يُؤْمِنُ بِرَبِّهِ فَلَا يَخَافُ بَخْسًا وَلَا رَهْقًا ١٣ وَأَنَا مِنَ الْمُسْلِمُونَ وَمِنَ الْقَسِطُونَ فَمَنْ أَسْلَمَ فَأُولَئِكَ تَحْرُوا رَشَدًا ١٤ وَأَمَّا الْقَسِطُونَ فَكَانُوا لِجَهَنَّمَ حَطَبًا ١٥ وَأَلَّا أَسْتَقْدِمُ أَعْلَى الْطَّرِيقَةِ لِأَسْقِينَهُمْ مَاءً غَدْقًا ١٦

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

فِي الْأَرْضِ	لَنْ نُعَجِّزَ اللَّهَ	أَنْ	وَأَنَا ظَنَّنَا
in the earth	we can never escape Allah	[that]	and we think that
لَمَا سَمِعْنَا	وَأَنَا	١٣ هَرَبًا	وَلَنْ نُعَجِّزَهُ
when we heard	and indeed [we]	(by) flight	and we can never escape Him
بِرَبِّهِ	فَمَنْ يُؤْمِنُ	بِهِ	إِمَانًا
in his Lord	and whosoever believes	therein	the Guidance
مِنَّا	وَأَنَا	١٤ وَلَا رَهْقًا	فَلَا يَخَافُ بَخْسًا
of us (some)	and that [we]	nor any oppression	so shall not fear any loss

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

لَنْفَتَنَّهُمْ فِيهِ وَمَنْ يَعْرِضْ عَنْ ذِكْرِ رَبِّهِ يَسْلُكُهُ عَذَابًا صَعِدًا ١٧ وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا ١٨ وَأَنَّهُ لَا قَامَ عَبْدُ اللَّهِ يَدْعُوهُ كَادُوا يَكُونُونَ عَلَيْهِ لِبَدَاءً ١٩ قُلْ إِنَّمَا أَدْعُوْرَبِي وَلَا أُشْرِكُ بِهِ أَحَدًا ٢٠

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

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

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

قُلْ إِنِّي لَا أَمْلِكُ لَكُمْ ضَرًا وَلَا رَشْدًا ﴿١﴾ قُلْ إِنِّي لَنْ يُحِيرَنِي مِنَ اللَّهِ أَحَدٌ وَلَنْ أَجِدَ مِنْ دُونِهِ مُلْتَهِدًا ﴿٢﴾ إِلَّا بَلَغَ أَمْرِي مِنَ اللَّهِ وَرِسْلَتِهِ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَإِنَّ لَهُ نَارَ جَهَنَّمَ خَلِيلِيْنَ فِيهَا أَبَدًا ﴿٣﴾ حَتَّىٰ إِذَا رَأَوْا مَا يُوعَدُونَ فَسَيَعْلَمُونَ مَنْ أَضْعَفُ نَاصِرًا وَأَقْلَعَ عَدَدًا ﴿٤﴾

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

وَلَا رَشْدًا	لَكُمْ ضَرًا	لَا أَمْلِكُ	قُلْ إِنِّي
nor (to bring you to) the Right Path	harm	you	have no power to cause
وَلَنْ أَجِدَ	مِنَ اللَّهِ أَحَدٌ	لَنْ يُحِيرَنِي	say verily
and I can never find	anyone from Allah	can never protect me	say verily [I]
وَرِسْلَتِهِ	مِنَ اللَّهِ	إِلَّا بَلَغًَا	مُلْتَهِدًا
and His Messages	from Allah	but conveyance	refuge
نَارٌ	فَإِنَّ	وَرَسُولَهُ	مِنْ دُونِهِ
(is the) fire	لَهُ	فَإِنَّ	وَمَنْ يَعْصِ اللَّهَ
إِذَا رَأَوْا	أَبَدًا	وَرَسُولَهُ	وَمَنْ يَعْصِ اللَّهَ
till when they see	forever	فِيهَا	خَلِيلِيْنَ
			جَهَنَّمَ

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

قُلْ إِنْ أَدْرِي أَقْرِيبٌ مَا تُوعَدُونَ أَمْ يَجْعَلُ لَهُ رَبِّيْ أَمْدًا عَلِمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَى عَيْنِيهِ أَحَدًا إِلَّا مَنْ أَرْتَضَى مِنْ رَسُولٍ فَإِنَّهُ يَسْلُكُ مِنْ بَيْنِ يَدِيهِ وَمِنْ خَلْفِهِ رَصَدًا لَيَعْلَمَ أَنْ قَدْ أَبْلَغُوا رِسَالَتِ رَبِّهِمْ وَأَحَاطُ بِمَا لَدَيْهِمْ وَأَحْصَى كُلَّ شَيْءٍ عَدَدًا

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 (Allah) protects them (the Messengers)], till He sees that they (the Messengers) have conveyed the Messages of their Lord (Allah). And He (Allah) surrounds all that which is with them, and He (Allah) keeps count of all things (i.e. He knows the exact number of everything).

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

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



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَأَيُّهَا الْمُزَّمِّلُ ۝ قُرْأَنَّ لِلَّيْلِ إِلَّا قَلِيلًا ۝ نَصْفَهُ أَوْ أَنْفُصَ مِنْهُ قَلِيلًا ۝ أَوْ زِدَ عَلَيْهِ وَرَتَّلَ الْقُرْءَانَ
رَتَّيْلًا ۝ إِنَّا سَنَلْقِي عَلَيْكَ قَوْلًا ثَقِيلًا ۝ إِنَّ نَاسِهَةَ الْلَّيْلِ هِيَ أَشَدُ وَطَأَ وَأَقْوَمُ قَلِيلًا ۝ إِنَّ لَكَ فِي
النَّهَارِ سَبَّحَاطَوْلًا ۝ وَأَذْكُرْ أَسْمَ رَبِّكَ وَبَتَّلْ إِلَيْهِ تَبَتِّلًا ۝ رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ لَا إِلَهَ إِلَّا
هُوَ فَاتَّخِذْهُ وَكِيلًا ۝

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 *Wakil* (Disposer of your affairs).

الرَّحِيمُ	الرَّحْمَنُ	بِسْمِ اللَّهِ
the Most Merciful	the Most Gracious	In the Name (of) Allah
نَصْفَهُ أَوْ أَنْفُصَ مِنْهُ قَلِيلًا	قُرْأَنَّ لِلَّيْلِ	الْمُزَّمِّلُ
half of it except a little	stand (to pray all) night	wrapped in garments
		O (you)

١٠	تَرْتِيلًا	وَرِتَلٍ	الْقُرْءَانَ	عَلَيْهِ	أَوْ زَدَ	قَلِيلًا	مِنْهُ	أَوْ أَنْقُصَ
(in) a slow style	and recite the Quran	to it	or add	a little	than that	or lessen		
١١	الْيَلِ	إِنَّ	نَاسِعَةً	ثَقِيلًا	قَوْلًا	عَلَيْكَ	سَنُلْقِي	إِنَّا
(by) night	verily (the) rising	weighty	a Word	to you	shall send down	verily We		
١٢	إِنَّ	قَيْلًا	وَأَقْوَمُ		وَطَئًا		أَشَدُ	هِيَ
verily	(for the) Word	and most suitable		(for) governing (the soul)		(is) very hard	[it]	
١٣	طَوْبِيلًا		سَبَحًا		فِي الْنَّهَارِ		لَكَ	
prolonged	occupation (with ordinary duties)			by day			(there is) for you	
١٤	إِلَيْكُ	وَبَتَّلَ		رَبِّكَ		وَذَكِّرْ	أَسْمَ	
to Him	and devote yourself			(of) your Lord		and remember	(the) Name	
١٥	لَا إِلَهَ	وَالْمَغْرِبِ	رَبُّ الْمَشْرِقِ		بَتِّيلًا			
(there is) no god	and the west		(the) Lord (of) the east					
١٦	وَكِيلًا		فَأَخْذُهُ		إِلَّا هُوَ			
	(as) Guardian		so take Him (Alone)		but He			

وَاصْبِرْ عَلَىٰ مَا يَقُولُونَ وَاهْجُرْهُمْ هَجْرًا جَمِيلًا ١٠ وَذَرْنِي وَالْمُكَذِّبِينَ أَوْلَىٰ التَّعْمَةِ وَمَهْلِكُهُمْ
قَلِيلًا ١١ إِنَّ لَدَنَا آنَكَالًا وَحِيمًا ١٢ وَطَعَامًا ذَا غُصَّةٍ وَعَذَابًا أَلِيمًا ١٣ يَوْمَ تَرْجُفُ الْأَرْضُ
وَالْجِبَالُ وَكَانَتِ الْجِبَالُ كَيْبَامَهِيلًا ١٤ إِنَّا أَرْسَلْنَا إِلَيْكُمْ رَسُولًا شَهِدَّا عَلَيْكُمْ كَمَا أَرْسَلْنَا إِلَيْكُمْ 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	وَاهْجِرُهُمْ	عَلَىٰ مَا يَقُولُونَ	وَاصْبِرْ
a withdrawal	and keep away from them	with what they say	and be patient
أُولَئِيْكُمْ	وَالْمُكَذِّبِينَ	وَدَرْنِي	جَيْلًا
(who are) possessors	and the deniers	and leave Me	good
إِنَّ لَدَنَا	قَلِيلًا	وَمَهْلَهْمُ	النَّعْمَةُ
verily with Us	(for) a little while	and give them respite	(of) good things (of life)
وَعَذَابًا	غُصَّةً	ذَا	وَطَعَامًا
and a torment	chokes	that	and a food
وَالْجِبَالُ	الْأَرْضُ	وَرَحِيمًا	أَنْكَالًا
and the mountains	the earth	(on the) Day (when) will be in violent shake	painful
إِلَيْكُمْ	إِنَّا أَرْسَلْنَا	مَهْيَلًا	كَثِيرًا
to you	verily We have sent	poured out	a heap of sand
رَسُولًا	إِلَىٰ فِرْعَوْنَ	عَلَيْكُمْ	شَهِدًا
a Messenger	as We did send	over you	(to be) a witness
إِنَّ هَذِهِ تَذَكِّرَةٌ	كَانَ وَعْدُهُ مَفْعُولًا	فَمَنْ شَاءَ	رَسُولًا
أَلْوَلَدَنَ شَيْبًا	إِنَّ السَّمَاءَ مُنْفَطَرٌ بِهِ	فَمَنْ شَاءَ	وَكَانَتْ أَلْجَالُ
أَتَخَذَ إِلَىٰ رَبِّهِ سَيْلًا			إِلَيْمًا

فَعَصَىٰ فِرْعَوْنٌ الرَّسُولَ فَأَخْذَنَاهُ أَخْذًا وَيْلًا ^{١٦} فَكَيْفَ تَتَّقُونَ إِنْ كَفَرْتُمْ يَوْمًا يَجْعَلُ
الْوِلَدَنَ شَيْبًا ^{١٧} الْسَّمَاءَ مُنْفَطَرٌ بِهِ كَانَ وَعْدُهُ مَفْعُولًا ^{١٨} إِنَّ هَذِهِ تَذَكِّرَةٌ فَمَنْ شَاءَ
أَتَخَذَ إِلَىٰ رَبِّهِ سَيْلًا ^{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!

وَيْلًا	أَخْذًا	فَأَخْذَنَاهُ	الرَّسُولَ	فَعَصَىٰ فِرْعَوْنٌ
severe	(with) a seizing	so We seized him	the Messenger	but Pharaoh disobeyed

يَوْمًا يَجْعَلُ	إِنْ كَفَرْتُمْ	فَكَيْفَ تَنْقُونَ
(on) a Day that will make	if you disbelieve	then how can you avoid punishment
بِهِ	مُنْفَطِرٌ	السَّمَاءُ
whereon	(will be) cleft asunder	the heaven
تَذَكِّرَةٌ	إِنَّ هَذِهِ	مَفْعُولًا
(is) an admonition	verily this	(to be) accomplished
سِيَّالًا	أَنْخَذَ إِلَى رَبِّهِ	فَمَنْ شَاءَ
a Path	let him take to his Lord	therefore whosoever wills

﴿ إِنَّ رَبَّكَ يَعْلَمُ أَنَّكُمْ تَقُومُ أَدْنَى مِنْ ثُلُثِيَّ الْيَلِ وَنِصْفِهِ وَثُلُثِهِ وَطَابِيقَةٌ مِنَ الَّذِينَ مَعَكُمْ وَاللَّهُ يَقْدِرُ الْأَيْلَلَ وَالنَّهَارَ عِلْمَ أَنَّ لَنَّ تُحْصُوهُ فَنَابَ عَلَيْكُمْ فَاقْرَءُ وَمَا تَسْرِرُ مِنَ الْقُرْءَانِ عِلْمَ أَنَّ سَيْكُونُ مِنْكُمْ مَرْضٌ وَأَخْرُونَ يَضْرِبُونَ فِي الْأَرْضِ يَبْتَغُونَ مِنْ فَضْلِ اللَّهِ وَأَخْرُونَ يُقْتَلُونَ فِي سَيْلِ اللَّهِ فَاقْرَءُ وَمَا تَسْرِرُ مِنْهُ وَأَقِيمُوا الصَّلَاةَ وَأَتُوْا الزَّكُوَةَ وَأَقْرِضُوا اللَّهَ قَرْضًا حَسَنًا وَمَا نَقِدُمُوا لَا نَفْسٌ كُمْ مِنْ خَيْرٍ تَحْدُوهُ عِنْدَ اللَّهِ هُوَ خَيْرٌ وَأَعْظَمُ أَجْرًا وَأَسْتَغْفِرُ اللَّهَ إِنَّ اللَّهَ عَفُورٌ رَحِيمٌ ﴾

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

مِنْ ثُلُثٍ	أَدْنَى	أَذْكَرْ قَوْمًا	إِنَّ رَبَّكَ يَعْلَمُ
than two-thirds	a little less	that you do stand (to pray at night)	verily your Lord knows
وَطَائِفَةٌ	وَثُلُثَةٌ	وَنِصْفَهُ	أَلْيَلٌ
and (also) a party	or a third of it (the night)	or half of it (the night)	(of) the night
أَنْ عَلِمَ	وَالنَّهَارُ	وَاللهُ يُقَدِّرُ الْيَلَلَ	مَعَكَ مِنَ الَّذِينَ
that He knows	and the day	and Allah measures the night	with you of those
فَاقْرِئُوا	عَلَيْكُمْ	فَنَابَ	لَنْ تُحَصُّهُ
so recite (you)	to you (in mercy)	so He has turned	you can never calculate it (night)
سَيَكُونُ	عَلِمَ أَنْ	مِنَ الْقُرْءَانِ	مَا تَيَسَّرَ
(there) will be	He knows that	of the Quran	as much as may be easy (for you)
فِي الْأَرْضِ	وَآخَرُونَ يَضْرِبُونَ	مَرْضَى	مِنْكُمْ
through the land	and others travelling	sick	(some) among you
فَاقْرِئُوا	فِي سَبِيلِ اللهِ	وَآخَرُونَ يُقْتَلُونَ	يَبْتَغُونَ مِنْ فَضْلِ اللهِ
so recite	in (the) Way (of) Allah	and others fighting	seeking of (the) bounty (of) Allah
وَأَقِيمُوا الصَّلَاةَ	مِنْهُ		مَا تَيَسَّرَ
and perform the prayer (As-Salat)	of it (Quran)	as much as may be easy (for you)	
حَسَنًا	وَأَقْرِضُوا اللهَ قَرْضًا		وَءَاتُوا الْزَكُوْةَ
goodly	and lend to Allah a loan		and give Zakat (charity)
تَحْدُوهُ	مِنْ خَيْرٍ	لِأَنفُسِكُمْ	وَمَا نَقْدِمُوا
you will find it	of good	for yourselves	and whatever you send before (you)
وَاسْتَغْفِرُوا اللهَ	أَجْرًا	وَأَعْظَمَ	خَيْرًا هُوَ
and seek forgiveness of Allah	(in) reward	and greater	عِنْدَ اللهِ هُوَ
			بِهِ هُوَ
رَحِيمٌ	غَفُورٌ	إِنَّ اللهَ	
Most Merciful	(is) Oft-Forgiving	verily Allah	

سُورَةُ الْمُدَّثِّرِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَأَيُّهَا الْمُدَّثِّرُ ۝ قُرْفَانِدْرُ ۝ وَرَبَّكَ فَكِيرُ ۝ وَثِيَابَكَ فَطَهْرُ ۝ وَالرُّجْزَ فَاهْجُرُ ۝ وَلَا تَمْنُنْ
تَسْتَكِيرُ ۝ وَلِرَبِّكَ فَاصِيرُ ۝ فَإِذَا نَقَرَ فِي النَّاقُورُ ۝ فَذَلِكَ يَوْمِ يَوْمٍ عَسِيرُ ۝ عَلَى الْكُفَّارِينَ
غَيْرُ يَسِيرٍ ۝ ذَرْنِي وَمَنْ خَلَقْتُ وَحِيدًا ۝ وَجَعَلْتُ لَهُ مَالًا مَمْدُودًا ۝ وَبَنِينَ شَهُودًا ۝
وَمَهَدَّتْ لَهُ تَمَهِيدًا ۝

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.

الْرَّحِيمُ		الْرَّحْمَنُ		بِسْمِ اللَّهِ	
the Most Merciful		the Most Gracious		In the Name (of) Allah	
فَكِيرٌ	وَرَبَّكَ	فَانِدْرُ	قُرْ	الْمُدَّثِّرُ	يَأَيُّهَا
magnify	and your Lord	and warn	arise	enveloped in garments	O (you)
وَلَا تَمْنُنْ	فَاهْجُرُ	وَالرُّجْزَ	فَطَهْرُ	وَثِيَابَكَ	
and give not a thing	keep away from	and filth (idols)	purify	and your garments	

نَفَرَ	فَإِذَا	فَاصِرٌ	وَلِرِبِّكَ	تَسْتَكْبِرُ
is sounded	then when	be patient	and for your Lord	(in order) to have more
عَلَى الْكَفَرِينَ	عَسِيرٌ	يَوْمٌ	يَوْمَئِذٍ	فِي الْأَنْفُرٍ
for the disbelievers	Hard	(will be) a Day	that Day	[into] the Trumpet
لَهُ	وَجَعَلْتُ	وَحِيدًا	وَمَنْ خَلَقْتُ	ذَرْنِي
to him	and granted	lonely	and whom I created	leave Me
شُهُودًا	وَبَنِينَ		مَمْدُودًا	مَالًا
(to be) by his side	and children		(in) abundance	wealth
تَعْهِيدًا	لَهُ		وَمَهَدْتُ	
settled	for him		and made (life) smooth (and comfortable)	

ثُمَّ يَطْمَعُ أَنْ أَزِيدَ ١٥ كَلَّا إِنَّهُ كَانَ لَا يَتَنَعَّمْ أَعْنِدَا ١٦ سَأْرَهْقَهْ صَعُودًا ١٧ إِنَّهُ فَكَرَ وَقَدَرَ ١٨ فَقُتِلَ كَيْفَ قَدَرَ ١٩ ثُمَّ قُتِلَ كَيْفَ قَدَرَ ٢٠ ثُمَّ نَظَرَ ٢١ ثُمَّ عَبَسَ وَبَسَرَ ٢٢ ثُمَّ أَذْبَرَ وَأَسْتَكْبَرَ ٢٣ فَقَالَ إِنْ هَذَا إِلَّا سُرُورٌ ٢٤ إِنْ هَذَا إِلَّا قَوْلُ الْبَشَرِ ٢٥ سَأْصِلِيهِ سَقَرَ ٢٦ إِلَّا سُرُورٌ يُؤْثِرُ ٢٧ إِنْ هَذَا إِلَّا قَوْلُ الْبَشَرِ ٢٨ سَأْصِلِيهِ سَقَرَ ٢٩

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.

إِنَّهُ كَانَ	كَلَّا	أَنْ أَزِيدَ	ثُمَّ يَطْمَعُ
verily he has been	by no means	that I should give more	then he desires
صَعُودًا	سَأْرَهْقَهْ	عَيْنِدَا	لَا يَتَنَعَّمْ
a slippery mountain (in Hell)	I shall oblige him to climb	opposing	to Our verses

كَيْفَ قَدَرَ	فَقْتُلَ	وَقَدَرَ	إِنَّهُ فَكَرَ
how he plotted	so let him be cursed	and plotted	verily he thought
ثُمَّ عَبَسَ	ثُمَّ نَظَرَ	كَيْفَ قَدَرَ	ثُمَّ قُلَّ
then he frowned	then he thought	how he plotted	then let him be cursed
وَاسْتَكَبَ	ثُمَّ أَدْبَرَ	وَبَسَرَ	
and was proud	then he turned back	and he looked in a bad tempered way	
إِنْ هَذَا	إِلَّا سِحْرٌ يُوَثِّرُ	إِنْ هَذَا	فَقَالَ
this (is) nothing	but magic brought from old	this (is) nothing	then he said
سَقَرَ	سَاصِلِيهِ	الْبَشَرِ	إِلَّا قَوْلُ
Hell-fire	I will cast him into	(of) the human being	but (the) word

وَمَا أَدْرَنَاكَ مَا سَقَرُ^{٢٧} لَا يُنْبَقِي وَلَا يُنْدَرُ^{٢٨} لَوَاحَةً لِلْبَشَرِ^{٢٩} عَلَيْهَا تِسْعَةُ عَشَرَ^{٣٠} وَمَا جَعَلْنَا أَصْحَابَ النَّارِ
إِلَّا مَلَئِكَةً وَمَا جَعَلْنَا عِدَّهُمْ إِلَّا قِتَنَةً لِلَّذِينَ كَفَرُوا لِيَسْتَيْقِنَ الَّذِينَ أَوْتُوا الْكِتَبَ وَيُزَادُ الَّذِينَ أَمْنَوْا
إِيمَانَهُمْ^{٣١} وَلَا يَرَنَّابَ الَّذِينَ أَوْتُوا الْكِتَبَ وَالْمُؤْمِنُونَ وَلِيَقُولُ الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ وَالْكُفَّارُونَ مَا ذَارَ^{٣٢} أَرَادَ اللَّهُ بِهِنَّا
مَثَلًا كَذِلِكَ يُضْلِلُ اللَّهُ مِنْ يَشَاءُ وَيَهْدِي مِنْ يَشَاءُ وَمَا يَعْلَمُ جُنُودِ رَبِّكَ إِلَّا هُوَ وَمَا هِيَ إِلَّا ذِكْرٌ لِلْبَشَرِ^{٣٣}

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.

لَا يُنْفِي	سَقْرٌ	مَا	أَدْرِنَكَ	وَمَا
it spares not	Hell-fire (is)	what	will make you know (exactly)	and what
١٩ تِسْعَةُ عَشَرَ	عَلَيْهَا	لِلْبَشَرِ	لَوَاحَةٌ	وَلَا تَذَرُ
(are) nineteen (angels)	over it	the skins	burning	nor does it leave
إِلَّا مَلَكِكَةٌ	النَّارُ		وَمَا جَعَلْنَا أَحَبَّ	
but angels	(of) the Fire		and We have not set (the) guardians	
لِلَّذِينَ كَفَرُوا	إِلَّا فِتْنَةٌ		وَمَا جَعَلْنَا عِدَّتَهُمْ	
for those who disbelieve	except (as) a trial		and We have not fixed their number	
أُوتُوا الْكِتَبَ			لِيَسْتَقِنَ الَّذِينَ	
were given the Scripture				(in order) that may arrive at a certainty those who
وَلَا يَرَنَابُ الَّذِينَ	إِيمَنَا	أَلَّذِينَ عَامَنُوا		وَيَرَادَ
and may not doubt those who	(in) Faith	those who believe		and may increase
فِي قُلُوبِهِمْ	وَلِيَقُولُ الَّذِينَ	وَالْمُؤْمِنُونَ	أُوتُوا الْكِتَبَ	
in whose hearts	and that may say those	and the believers	were given the Scripture	
مَثَلًا	هَذَا	مَاذَا أَرَادَ اللَّهُ	وَالْكَفَرُونَ	مَرْضٌ
example	by this	what Allah intends	and the disbelievers	(is) a disease
مَن يَشَاءُ	وَهَدَى	مَن يَشَاءُ	كَذَلِكَ يُضُلُّ اللَّهُ	
whom He wills	and guides	whom He wills	thus Allah leads astray	
وَمَا هِيَ	إِلَّا هُوَ	رِبِّكَ	وَمَا يَعْلَمُ جُنُودَ	
and this (is) not	but He	(of) your Lord	and none knows (the) hosts	
	لِلْبَشَرِ	إِلَّا ذِكْرَى		
	to mankind	but a reminder		

كَلَّا وَالْقَمَرٌ ٢٣ وَأَتَيْلِ إِذَا دَبَرَ ٢٤ وَالصُّبْحُ إِذَا أَسْفَرَ ٢٥ إِنَّهَا لِإِحْدَى الْكُبَرِ ٢٦ نَذِيرًا لِلْبَشَرِ ٢٧ لِمَن شَاءَ ٢٨ مِنْكُمْ أَن يَنْقَدِمَ أَوْ يَنْأِحَرَ ٢٩ كُلُّ نَفْسٍ بِمَا كَسِبَتْ رَهِينَةٌ ٣٠ إِلَّا أَصْحَابُ الْيَمِينِ ٣١ فِي جَنَّتِ يَسَامَ لُونَ ٣٢

عَنِ الْمُجْرِمِينَ ٤١١ كَمَا سَأَلَ كَثُرٌ فِي سَقَرَ ٤٢ قَالُوا مَنْ نَكْ ٤٣ مِنَ الْمُصَلِّينَ وَلَمْ نَكْ نُطِعْمُ الْمِسْكِينَ
وَكَنَّا نَخُوضُ مَعَ الْخَابِضِينَ ٤٤ وَكَنَّا نَكْذِبُ يَوْمَ الدِّينِ

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,

وَالصُّبْحُ	إِذْ أَذْبَرَ	وَأَتَيْلِ	وَالقَمَرُ	كَ
and (by) the dawn	when it withdraws	and (by) the night	by the moon	nay
نَذِيرًا	أَكْبَرُ	لِأَحَدَى	إِنَّهَا	إِذَا أَسْفَرَ
a warning	(of) the greatest (signs)	(is but) one	verily it	when it brightens
أَوْ يَنْأَى خَرَّ	أَنْ يَقْدَمَ	مِنْكُمْ	لِمَنْ شَاءَ	لِلْبَشَرِ
or to remain behind	to go forward	of you	to (whom) who chooses	to mankind
إِلَيْهِنَّ	إِلَّا أَصْحَبَ	رَهِينَةً	بِمَا كَبَتْ	نَفْسٍ كُلُّ
(on) the Right	except those	(is) a pledge	for what he has earned	person every
سَكَكُ	مَا	عَنِ الْمُجْرِمِينَ	فِي جَنَّتٍ يَسْأَلُونَ	
has caused you to enter	what	about the criminals	in Gardens they will ask one another	
مِنَ الْمُصَلِّينَ	لَمْ نَكْ	قَالُوا	فِي سَقَرَ	
of (those) who used to offer (the) Salat	we were not	they will say	[into] Hell	
نَخُوضُ مَعَ	وَكَنَّا	نُطِعْمُ الْمِسْكِينَ	وَلَمْ نَكْ	
talk falsehood with	and we used to	feed the poor	nor we used to	

الَّذِينَ	نُكَذِّبُ يَوْمَ	وَكَنَا	الْخَائِضِينَ
(of) Recompense	deny (the) Day	and we used to	the vain talkers

حَتَّىٰ أَتَنَا الْيَقِينَ ٤٧ فَمَا نَفَعُهُمْ شَفَعَةُ الْشَّفِيعِينَ ٤٨ فَمَا هُمْ بِعَنِ التَّذَكِّرَةِ مُعْرِضِينَ ٤٩ كَانُوكُمْ
حُمُرٌ مُسْتَنِفِرَةٌ ٥٠ فَرَّتْ مِنْ قَسْوَرَةٍ ٥١ بَلْ يُرِيدُ كُلُّ أَمْرِيٍّ مِنْهُمْ أَنْ يُوْقَنَ صُحْفَامُنْشَرَةٌ ٥٢ كَلَّا
بَلْ لَا يَخَافُونَ الْآخِرَةَ ٥٣ فَمَنْ شَاءَ ذَكَرَهُ ٥٤ كَلَّا إِنَّهُ تَذَكِّرَةٌ ٥٥ وَمَا يَذَكُرُونَ إِلَّا أَنْ
يُشَاءَ اللَّهُ هُوَ أَهْلُ النَّقْوَىٰ وَأَهْلُ الْمَغْفِرَةِ ٥٦

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

فَمَا نَفَعُهُمْ	الْيَقِينُ	حَتَّىٰ أَتَنَا
so will not be of (any) use to them	the certainty (death)	until (there) came to us
هُمْ	فَمَا	شَفَعَةُ
with them (that)	then what (is wrong)	(of) the intercessors
مُسْتَنِفَرَةٌ	حُمُرٌ	عَنِ التَّذَكِّرَةِ
frightened	(were) donkeys	مُعْرِضِينَ
أَنْ يُوْقَنَ صُحْفَامُنْشَرَةٌ	كَانُوكُمْ	فَرَّتْ مِنْ قَسْوَرَةٍ
that he should be given pages	مِنْهُمْ	nay desires every
	أَمْرِيٍّ	fleeing from a lion
	بَلْ يُرِيدُ كُلُّ	

إِنَّهُ	كَلَّا	لَا يَخَافُونَ الْآخِرَةَ	بَلْ	كَلَّا	مُشَرَّرَةً
verily this	nay	they fear not the Hereafter	nay	by no means	spread out
إِلَّا	وَمَا يَذَكُرُونَ	ذَكَرٌ	فَمَنْ شَاءَ	تَذَكِّرَةٌ	
unless	and they will not reflect	let him reflect on it	so whosoever wills	(is) an admonition	
الْمَغْفِرَةَ	وَأَهْلٌ	النَّقْوَى	أَهْلٌ	هُوَ	أَنْ يَشَاءَ اللَّهُ
to forgive	and Worthy	to be afraid of	(is) Worthy	He	[that] Allah wills

سُورَةُ الْقِيَامَةِ

سَمِّ اللَّهُ الرَّحْمَنُ الرَّحِيمُ

لَا أَقِيمُ يَوْمَ الْقِيَامَةِ ١ وَلَا أَقِيمُ بِالنَّفْسِ الْوَوَامَةِ ٢ أَيْحَسَبُ إِلَيْنَنَ أَنَّنْ تَجْمَعُ عِظَامَهُ بِلْ
 قَدِيرِينَ عَلَى أَنْ تُشَوِّيَ بَنَاهُ ٣ بَلْ يُرِيدُ إِلَيْنَنْ لِيَفْجُرَ أَمَامَهُ ٤ يَسْعَلُ أَيَّانَ يَوْمَ الْقِيَامَةِ ٥ فَإِذَا بَرَقَ
 الْبَصَرُ ٦ وَخَسَفَ الْقَمَرُ ٧ وَجَمَعَ الشَّمْسُ وَالْقَمَرُ ٨ يَقُولُ إِلَيْنَنْ يَوْمَيْذِيْدِيْنَ الْمَفَرُ ٩ كَلَّا لَا وَزَرَ
 إِلَى رَبِّكَ يَوْمَيْذِيْدِيْنَ الْمَسْقُرُ ١٠ يَبْتُو إِلَيْنَنْ يَوْمَيْذِيْدِيْنَ يَمَادِمُ بِمَا قَدَمَ وَأَخْرَى ١١ بَلْ إِلَيْنَنْ عَلَى نَفْسِهِ بَصِيرَةٌ ١٢ وَلَوْ
 الَّتِي مَعَادِيرَهُ ١٣ لَا تُخْرِكِيهِ لِسَانَكَ لِتَعْجَلَ بِهِ ١٤ إِنَّ عَلَيْنَا جَمَعَهُ وَقِرَاءَهُ ١٥ فَإِذَا قَرَأَنَهُ فَأَنْتَ
 قَرَأَهُ ١٦ شَكَمْ إِنَّ عَلَيْنَا بَيَانَهُ ١٧ كَلَّا لَبَلْ تَحْبُونَ الْعَاجِلَةَ ١٨ وَتَذَرُونَ الْآخِرَةَ ١٩

Sūrah Al-Qiyāmah (The Resurrection) 75

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

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

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

الرَّحِيمُ	الرَّحِيمُ	بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
the Most Merciful	the Most Gracious	In the Name (of) Allah
الْمُلَوَّمَةُ	بِالنَّفْسِ	وَلَا أَقِسْمُ
self-reproaching	by the person	أَلْقِيَمَةٌ
بَلْ قَدِيرٌ	أَلَّنْ تَجْمَعَ عَظَامَهُ	يَوْمٌ لَا أَقِسْمُ
yes (We are) Able	that We shall never assemble his bones	(does) man think?
بَلْ يُرِيدُ الْإِنْسَنُ	أَنْ تُسْوِيَ بَنَاهُ	عَلَى
nay man desires	[that] put together in perfect order (the) tips of his fingers	to
أَلْقِيَمَةٌ	يَوْمٌ	يَسْأَلُ أَيَّانَ
(of) Resurrection	(will be) the Day	لِيَفْجُرَ أَمَامَهُ
وَخَسَفَ الْقَمَرُ	بِرَقَ الْبَصَرُ	فَإِذَا
and the moon will be eclipsed	the sight shall be dazed	so when
يَوْمَئِذٍ	يَقُولُ الْإِنْسَنُ	وَجْهُ الْشَّمْسُ
(on) that Day	man will say	وَالْقَمَرُ
يَوْمَئِذٍ	إِلَى رَبِّكَ	لَا وَرَزَ
that Day	unto your Lord	(there is) no refuge
		nay
		(is refuge) to flee
		where

بِمَا قَدَّمَ	يَوْمَئِذٍ	يُنَبَّأُ الْإِنْسَنُ	الْمُسْتَقْرِئُ
of what he sent forward	(on) that Day	man will be informed	(will be) the place of rest
بَصِيرَةٌ	عَلَى نَفْسِهِ	بَلْ إِلَّا إِنْسَنٌ	وَآخَرٌ
(will be) a witness	against himself	nay man	and (what) he left behind
لِسَانَكَ	بِهِ	لَا تُحْرِكْ	وَلَوْ أَلْقَى مَعَذِيرَةً
your tongue	concerning it (the Quran)	move not	even though he may put forth his excuses
جَمِيعَهُ	عَلَيْنَا	إِنْ	لِتَعْجَلَ
(is) to collect it	for Us	verily	therewith to make haste
قُرْآنَهُ	فَإِذَا		وَقْرَأَهُ
We have recited it (to you)	and when	and (to give you the ability)	to recite it
بِيَكَانَهُ	عَلَيْنَا	إِنْ	فَلَيْسَ قَرَأَهُ
(is) to make it clear (to you)	for Us	verily	then then follow its recitation
وَتَذَرُّونَ الْآخِرَةَ	بَلْ تُحِبُّونَ الْعَالِيَةَ		كَلَّا
and leave the Hereafter	nay you (men) love the present (life of this world)	by no means	

وُجُوهٌ يَوْمَئِذٍ تَّاضِرَةٌ إِلَى رِهْبَانَ نَاظِرَةٌ ^{٢٤} وَوُجُوهٌ يَوْمَئِذٍ بَاسِرَةٌ ^{٢٥} تَطْنَبُ أَنْ يَفْعَلَ بِهَا فَاقِرَةٌ ^{٢٦} كَلَّا إِذَا

بَلَغَتِ الْتَّرَاقِ ^{٢٧} وَقَلَّ مَنْ رَاقٍ ^{٢٨} وَظَنَّ أَنَّهُ الْفِرَاقُ ^{٢٩} وَالنَّفَتِ الْسَّاقُ بِالسَّاقِ ^{٣٠} إِلَى رِبِّكَ يَوْمَئِذٍ

الْمَسَاقُ ^{٣١}

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)!

وُجُوهٌ	نَاظِرَةٌ	إِلَى رِهْبَانَ	نَاضِرَةٌ	يَوْمَئِذٍ	وُجُوهٌ
and some faces	looking	at their Lord	(shall be) radiant	that Day	some faces

فَاقِرَةٌ some calamity	بِهَا on them	أَنْ يُفْعَلَ that is about to fall	تَظَنُّ thinking	بَاسِرَةٌ (will be) frowning	يَوْمَيْدٌ that Day
وَقِيلَ مَنْ ^{۱۱۳}		بَلَغَتِ التَّرَاقِ ^{۱۱۴}		كَلَّا إِذَا ^{۱۱۵}	
and it will be said who		it (the soul) reaches to the collarbone		nay when	
الْفِرَاقُ ^{۱۱۶} (was the time of) parting	أَنَّهُ ^{۱۱۷}	وَظَنَّ ^{۱۱۸}		رَاقِ ^{۱۱۹}	
	that it	and he will conclude	(can) cure (save him from death)		
الْمَسَاقُ ^{۱۲۰} (will be) the drive	يَوْمَيْدٌ ^{۱۲۱}	إِلَى رَبِّكَ ^{۱۲۲}	بِالسَّاقِ ^{۱۲۳}	وَالنَّفَّةُ السَّاقُ ^{۱۲۴}	
	(on) that Day	to your Lord	with (another) leg	and one leg	will be joined

فَلَا صَدَقَ وَلَا صَلَّىٰ ٣٣١ وَلَكِنْ كَذَبَ وَتَوْلَىٰ ٣٣٢ شَمْ ذَهَبَ إِلَىٰ أَهْلِهِ يَتَمَطَّحُ ٣٣٣ أَوْلَىٰ لَكَ فَأَوْلَىٰ ٣٣٤ شَمْ أَوْلَىٰ
لَكَ فَأَوْلَىٰ ٣٣٥ أَيْحَسَبَ الْإِنْسَنَ أَنْ يَرْكَسُدَّىٰ ٣٣٦ أَلْمَ يَكْ نُطْفَةٌ مِّنْ مَّيِّ ٣٣٧ شَمْ كَانَ عَلْقَةٌ فَخَلَقَ
فَسَوَّىٰ ٣٣٨ فَجَعَلَ مِنْهُ الْزَّوْجَيْنِ الْذَّكَرَ وَالْأُنْثَىٰ ٣٣٩ أَلَيْسَ ذَلِكَ بَقْدَرٌ عَلَىٰ أَنْ يُحْكِيَ الْمُؤْنَىٰ

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).

وَتَوَلََّ	وَلَكِنْ كَذَبَ	وَلَا صَلَّى	فَلَا صَدَقَ
and turned away	[and] but he denied	nor prayed	so he neither believed
لَكَ	أَوْلَى	إِلَى أَهْلِهِ يَتَمَطَّى	شَمْ ذَهَبَ

أَيَحْسَبُ الْإِنْسَنُ	فَأَوْلَىٰ	لَكَ	شَمَّ أَوْلَىٰ	فَأَوْلَىٰ
(does) man think?	then woe (to you)	to you	then woe	then woe (to you)
مِنْ مَنِيٍّ	أَلْهَرِ يَكُ نُطْفَةٌ		أَنْ يُرَكَ سُدَّىٰ	
of semen	was he not a sperm drop?		that he will be left neglected	
فَخَلَقَ	كَانَ عَلَقَةً		يُمْنَىٰ	
then He (Allah) created	then he became a (hanging) clot		emitted (poured forth)	
الذَّكَرُ	الزَّوْجَيْنِ	مِنْهُ	فَعَلَّ	فَسَوَّىٰ
male	two sexes	of him	and made	and fashioned in due proportion
أَنْ يُحْيِي الْمَوْتَىٰ	عَلَىٰ	يُقْدِرُ	أَلَيْسَ ذَلِكَ	وَالْأُنْثَىٰ
[that] give life to the dead	to	Able	is not [that] (Allah)?	and female

سُورَةُ الْإِنْسَانِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

هَلْ أَقَى عَلَى الْإِنْسَنِ حِينٌ مِنَ الْدَّهْرِ لَمْ يَكُنْ شَيْئًا مَذْكُورًا ۝ إِنَّا خَلَقْنَا الْإِنْسَنَ مِنْ نُطْفَةٍ
أَمْشَاجَ تَبَتَّلَيْهِ فَجَعَلْنَاهُ سَمِيعًا بَصِيرًا ۝ إِنَّا هَدَيْنَاهُ السَّبِيلَ إِمَّا شَاكِرًا وَإِمَّا كَفُورًا ۝
إِنَّا أَعْتَدْنَا لِلْكُفَّارِ سَلَسِلًا وَأَغْلَلَاهُ وَسَعِيرًا ۝ إِنَّ الْأَبْرَارَ يَشَرِّبُونَ مِنْ كَأسِ
كَانَ مِرَاجُهَا كَأَفُورًا ۝ عَيْنَاهَا شَرُبْ بِهَا عِبَادُ اللَّهِ يُفَجِّرُونَهَا فَفِحْرًا ۝

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) *Kāfūr*. 6. A spring wherewith the slaves of Allāh will drink, causing it to gush forth abundantly.

الرَّحِيمُ	الرَّحِيمُ	بِسْمِ اللَّهِ
the Most Merciful	the Most Gracious	In the Name (of) Allah
لَمْ يَكُنْ شَيْئًا	مِنْ الدَّهْرِ	عَلَى الْإِنْسَنِ
(when) he was not a thing	of time	a period over man
أَمْشَاجٌ	مِنْ نُطْفَةٍ	إِنَّا خَلَقْنَا
mixed	from a sperm drop	verily We have created
هَدَيْنَاهُ	إِنَّا بَصِيرًا	فَجَعَلْنَاهُ
showed him	verily We	seer hearer
إِنَّا أَعْتَدْنَا	وَإِمَّا كُفُورًا	إِمَّا شَاكِرًا
verily We have prepared	or ungrateful	whether (he be) grateful
وَسَعِيرًا	وَأَعْلَالًا	سَكَسِلًا
and a blazing Fire	and (iron) collars	(iron) chains
كَانَ مِزَاجُهَا	مِنْ كَأسٍ	إِنَّ الْأَبْرَارَ يَشَرُّبُونَ
its mixture will be	of a cup	verily the righteous shall drink
هَا	عَيْنَتَا يَشَرِّبُ	كَافُورًا
wherewith	a spring will drink	(from a spring in Paradise called) <i>Kafur</i>
تَفْجِيرًا	يُفْجِرُونَهَا	عِبَادُ اللَّهِ
abundantly	causing it to gush forth	(the) slaves (of) Allah

يُوْفُونَ بِالنَّذْرِ وَيَخَافُونَ يَوْمًا كَانَ شَرِّهُ مُسْتَطِيرًا ٧ وَيُطْعَمُونَ الْطَّعَامَ عَلَى حُبَّهِ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا ٨ إِنَّا نَطْعَمُكُمْ لِوَجْهِ اللَّهِ لَا نُرِيدُ مِنْكُمْ جَزَاءً وَلَا شُكُورًا ٩ إِنَّا نَخَافُ مِنْ رَبِّنَا يَوْمًا عَبُوسًا قَمَطِيرًا ١٠ فَوَقَنُهُمُ اللَّهُ شَرَّ ذِلِّكَ الْيَوْمِ وَلَقَنُهُمْ نَفْرَةً وَسُرُورًا ١١ وَجَرَنُهُمْ بِمَا صَرَّبُوا 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.

مُسْتَطِيرًا	كَانَ شَرُوهُ	وَيَخَافُونَ يَوْمًا	يُوقُونُ بِالنَّذْرِ
wide-spreading	whose evil will be	and they fear a Day	they fulfil (their) vows
وَيَتَّمَّا	مِسْكِينًا	عَلَى حُبِّهِ	وَيُطِعِمُونَ الْطَّعَامَ
and (the) orphan	(to the) poor	inspite of their love for it	and they feed the food
لِوَجْهِ اللَّهِ	إِنَّمَا نُطْعِمُكُمْ		وَأَسِيرًا
seeking (the) Face (Countenance of) Allah	(saying) we feed you only		and (the) captive
مِنْ رَبِّنَا	إِنَّا نَخَافُ	وَلَا شُكُورًا	لَا نُرِيدُ
from our Lord	verily We fear	nor thanks	(for) any reward
فَوْقَهُمُ اللَّهُ	فَمَطْرِيرًا		يَوْمًا عَبُوسًا
so Allah saved them	distressful (that will make the faces look horrible)		hard a Day
وَسُورُورًا	نَضْرَةً	وَلَقَدْ هُمْ	شَرًّا
and joy	a radiant light	وَلَقَدْ هُمْ	ذَلِكَ
وَحَرِيرًا	جَنَّةً	بِمَا صَبَرُوا	(of) that
and silken garments	Paradise	وَجَرِيْنَهُمْ	(from the) evil

مُشَكِّينَ فِيهَا عَلَى الْأَرَائِكَ لَا يَرَوْنَ فِيهَا شَمْسًا وَلَا زَمْهَرِيرًا ﴿١٢﴾ وَدَانِيَةً عَلَيْهِمْ ظَلَلَاهَا وَذُلَّتْ قَطُوفُهَا
 نَذَلِيلًا ﴿١٣﴾ وَيَطَافُ عَلَيْهِمْ بِثَانِيَةٍ مِّنْ فِضَّةٍ وَأَكْوَابٍ كَانَتْ قَوَارِيرًا ﴿١٤﴾ قَوَارِيرًا مِّنْ فِضَّةٍ قَدَرُوهَا نَقْدِيرًا
 وَسُسْقَوْنَ فِيهَا كَاسًا كَانَ مِنْ أَجْهَامَ نَجْبَيلًا ﴿١٥﴾ عَيْنًا فِيهَا تَسْمَى سَلْسِيلًا ﴿١٦﴾ وَيَطَوفُ عَلَيْهِمْ وَلَدَنٌ
 مُخْلَدُونَ إِذَا رَأَيْنَهُمْ حَسِبْتُمْ لَوْلَئِمْ شُورًا ﴿١٧﴾

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

فِيهَا	لَا يَرَوْنَ	عَلَى الْأَرَائِكِ	فِيهَا	مُتَّكِّفِينَ
therein	neither they will see	on raised thrones	therein	reclining
عَلَيْهِمْ	وَدَانِيَةً	وَلَا زَمْهَرِيرًا	شَمْسًا	
upon them	and (is) close	nor the excessive bitter cold	the excessive heat of the sun	
نَذْلِيلًا		وَذَلَّتْ قُطْوُفُهَا		ظَلَّلُهَا
dangling low		and (the) bunches of fruit thereof will hang low		its shade
وَأَكَابِرَ	مِنْ فِضَّةٍ	بَانِيَةٍ	عَلَيْهِمْ	وَيَطَافُ
and cups	of silver	vessels	amongst them	and will be passed round
فَدَرَوْهَا	مِنْ فِضَّةٍ		قَوَارِيرًا	كَانَتْ قَوَارِيرًا
they will determine it	(made) of silver		crystal-clear	that are (of) crystal
كَاسًا	فِيهَا	وَيُسَقَّونَ		نَقِيرًا
a cup	therein	and they will be given to drink		(according to their) measure
سَلْسِيلًا	فِيهَا	عَيْنًا	زَنجِيلًا	كَانَ مِنْ أَجْهَمَا
called <i>Salsabil</i>	therein	a spring	(of) <i>Zanjabil</i> (ginger)	its mixture is
إِذَا	مُخْلِدُونَ	وِلَدَنُ	عَلَيْهِمْ	وَيَطُوفُ
when	(of) everlasting youth	boys (servants)	about them	and going round
مَنْشُورًا	لَوْلَوَا	حَسِبَهُمْ	رَائِنَهُمْ	
scattered	pearls	you would think them	you see them	

وَإِذَا رَأَيْتَهُمْ رَأَيْتَ نِعِيَّاً وَمُلْكًا كَبِيرًا ﴿١﴾ عَلَيْهِمْ شَيْبٌ سُنْدِسٌ خُضْرٌ وَلَيْسْ بِرَقٌ وَحَلَوْا أَسَاوِرَ مِنْ فِضَّةٍ وَسَقَاهُمْ رَبُّهُمْ شَرَابًا طَهُورًا ﴿٢﴾ إِنَّ هَذَا كَانَ لَكُمْ جَزَاءً وَكَانَ سَعِينَكُمْ مَشْكُورًا ﴿٣﴾ إِنَّا نَحْنُ نَرَلَنَا عَلَيْكَ الْقُرْءَانَ تَنْزِيلًا ﴿٤﴾ فَاصْبِرْ لِحُكْمِ رَبِّكَ وَلَا تُطِعْ مِنْهُمْ إِنَّمَا أُوْكَفُورًُا ﴿٥﴾ وَإِذَا كُرِّأَ أَسْمَ رَبِّكَ بُكْرَةً وَأَصِيلًا ﴿٦﴾

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].

كَبِيرًا	وَمُلْكًا	نِعِيَّا	ثُمَّ رَأَيْتَ	وَإِذَا رَأَيْتَ
great	and a dominion	a delight	there you will see	and when you look
وَلَيْسْ بِرَقٌ وَلَيْسْ بِرَقٌ	خُضْرٌ	سُنْدِسٌ	شَيْبٌ	عَلَيْهِمْ
and thick silk	green	(of) silk	(will be) garments	upon them
وَسَقَاهُمْ	مِنْ فِضَّةٍ	وَحَلَوْا أَسَاوِرَ		
and will give them to drink	of silver	and they will be adorned with bracelets		
جَزَاءً	كَانَ لَكُمْ	إِنَّ هَذَا	طَهُورًا	شَرَابًا
a reward	is for you	verily this	pure	a drink
نَرَلَنَا عَلَيْكَ	مَنْحُنُ	إِنَّا	مَشْكُورًا	رَبُّهُمْ
Who have sent down to you	[We]	verily (it is) We	appreciated	and your endeavour has been
رَبِّكَ	لِحُكْمِ	فَاصْبِرْ	تَنْزِيلًا	الْقُرْءَانَ
(of) your Lord	for (the) Command	therefore be patient	progressively	the Quran

وَادْكُرْ أَسْمَ	أَوْ كُفُورًا	ءَاشِمًا	مِنْهُمْ	وَلَا تُطِعْ
and remember (the) Name	or a disbeliever	a sinner	among them	and obey not
وَأَصِيلًا	بُكْرَةً	رَبِّكَ		
and afternoon	(every) morning	(of) your Lord		

وَمِنْ أَلَيْلٍ فَاسْجُدْ لَهُ وَسَيِّحْهُ لَيْلًا طَوِيلًا ٢٦ إِنَّ هَؤُلَاءِ يُحِبُّونَ الْعَاجِلَةَ وَيَذْرُونَ وَرَاءَهُمْ يَوْمًا ثَقِيلًا ٢٧ نَحْنُ خَلَقْنَاهُمْ وَشَدَّدْنَا أَسْرَهُمْ وَإِذَا شِئْنَا بَدَلْنَا أَمْثَلَهُمْ بَدِيلًا ٢٨ إِنَّ هَذِهِ تَذْكِرَةٌ فَمَنْ شَاءَ امْتَحَنَ إِلَى رَبِّهِ سَيِّلًا ٢٩ وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا ٣٠ يُدْخِلُ مَنْ يَشَاءُ فِي رَحْمَتِهِ وَالظَّالِمِينَ أَعْدَهُمْ عَذَابًا أَلِيمًا

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

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

٢٨	بَدَّلَهُمْ			
(with) a complete replacement	We can replace (them with others) like them			
أَخْنَدَ إِلَى رَبِّهِ	فَمَن شَاءَ	تَذَكِّرَةٌ	إِنَّ هَذِهِ	
let him take to his Lord	so whosoever wills	(is) an admonition	verily this	
إِنَّ اللَّهَ كَانَ	أَن يَشَاءُ اللَّهُ	إِلَّا	وَمَا تَشَاءُونَ	سَبِيلًا
verily Allah is	[that] Allah wills	unless	but you can not will	a Path
فِي رَحْمَتِهِ	مَن يَشَاءُ	يُدْخِلُ	حَكِيمًا	عَلِيمًا
to His Mercy	whom He wills	He will admit	All-Wise	All-Knowing
أَلَيْهَا	عَذَابًا	هُمْ	أَعْدَ	وَالظَّالِمِينَ
painful	a torment	[for them]	He has prepared	and (as for) the wrongdoers

سُورَةُ الْمُرْسَلَاتِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالْمُرْسَلَتِ عَرَفَ ١ فَالْعَصْفَتِ عَصْفًا ٢ وَالنَّتَشَرَتِ نَشَرًا ٣ فَالْفَرِقَتِ فَرَقًا ٤ فَالْمُلْقَيَتِ ذَكْرًا ٥ عُذْرًا أَوْ نُذْرًا ٦ إِنَّمَا تُوعَدُونَ لَوْقًا ٧ فَإِذَا الْنُّجُومُ طُمِسَتْ ٨ وَإِذَا الْسَّمَاءُ فُرِجَتْ ٩ وَإِذَا الْجَبَالُ نُسِفَتْ ١٠ وَإِذَا الرُّسُلُ أُقْتَتْ ١١ لِإِيَّيْهِمْ أَجْلَتْ 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?

الْجَنِّيْر	الْرَّحْمَن	بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيْمِ
the Most Merciful	the Most Gracious	In the Name (of) Allah
فَالْعَصْفَتِ	عَرْفَا	وَالْمُرْسَلَتِ
and (by) the winds that blow	(sent forth) one after another	by the winds
دَشْرَا	وَالنَّشَرَتِ	عَصْفَا
far and wide	and (by) the winds that scatter (clouds and rain)	violently
فَرَقَا	فَالْفَرَقَتِ	
(by) criterion	and (by) the Verses that separate (the right from the wrong)	
ذِكْرًا		فَالْمُلْقَيْتِ
(the) Revelations (to the Messengers)		and (by) the angels that bring
إِنَّمَا تُوعَدُونَ	أَوْ نَذْرًا	عُذْرًا
surely what you are promised	or to warn	to (cut off all) excuses
وَإِذَا	النُّجُومُ طُمِسَتْ	فَإِذَا
and when	the stars are wiped out	then when
وَإِذَا	الْجِبَالُ سُفَّتْ	وَإِذَا
and when	the mountains are blown away	the heaven is cleft asunder
يَوْمٌ أَجْلَتْ	لَا يَ	الْرَّسُلُ أُقْتَتْ
Day are (these signs) postponed	for what	the Messengers are gathered to their time appointed

لِيَوْمِ الْفَصْلِ ١٣ وَمَا أَدْرَاكَ مَا يَوْمُ الْفَصْلِ ١٤ وَلِيَوْمِ يَوْمِدِ الْمُكَدَّبِينَ ١٥ أَلَمْ يَهْلِكِ الْأَوَّلِيَّنَ ١٦
 ثُمَّ نُتَبَعِهِمُ الْآخِرِيَّنَ ١٧ كَذَلِكَ نَفْعَلُ بِالْمُجْرِمِيَّنَ ١٨ وَلِيَوْمِ يَوْمِدِ الْمُكَدَّبِينَ ١٩ أَلَمْ نَخْلُقُكُمْ
 مِّنْ مَاءٍ مَّهِينَ ٢٠ فَجَعَلْنَاهُ فِي قَرَارٍ مَّكِيْنٍ ٢١ إِلَى قَدْرِ مَعْلُومٍ ٢٢ فَقَدْرَنَا فَنِعْمَ الْقَدِيرُوْنَ ٢٣ وَلِيَوْمِ
 يَوْمِدِ الْمُكَدَّبِينَ ٢٤ أَلَمْ يَجْعَلِ الْأَرْضَ كِفَافًا 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

يَوْمٌ	مَا	أَدْرَكَ	وَمَا	الْفَصْلِ	لِيَوْمٍ
(is the) Day	what	will make you know	and what	(of) Sorting Out	for (the) Day
أَلَمْ نَهْلِكْ الْأَوَّلِينَ	لِلْمُكَذِّبِينَ	يَوْمِدِ	وَيْلٌ	الْفَصْلِ	
(did) We not destroy the ancients?	to the deniers	that Day	woe		(of) Sorting Out
كَذَلِكَ نَفْعَلُ	الْآخِرِينَ	شَمْ نَتِعْهُمْ			
thus do We deal	later generations	then shall We make to follow them			
أَلَمْ نَخْلُقْ	لِلْمُكَذِّبِينَ	يَوْمِدِ	وَيْلٌ	بِالْمُجْرِمِينَ	
(did) We not create you?	to the deniers	that Day	woe		with the criminals
إِلَى قَدْرٍ	مَكِينِ	فَجَعَلَهُ	مَهِينِ	مِنْ مَاءِ	
for a period	(of) safety	in a place	then We placed it	despised	from a water (semen)
يَوْمِدِ	وَيْلٌ	فَنَعَمْ الْقَدِيرُونَ	فَقَدَرَنَا	مَعْلُومٍ	
that Day	woe	and (We) are the Best (to) measure	so We did measure		known
كِفَاتًا	أَلَمْ نَجْعَلِ الْأَرْضَ	لِلْمُكَذِّبِينَ			
a receptacle	(have) We not made the earth?	to the deniers			

أَحْيَاهُ وَأَمْوَاتَهُ ۖ وَجَعَلْنَا فِيهَا رَوْسَى شَمْخَاتٍ وَأَسْقَيْنَاهُم مَاءً فَرَأَوْا ۖ وَيْلٌ يَوْمِدِ الْمُكَذِّبِينَ ۖ
أَنْطَلِقُوا إِلَى مَا كُنْتُمْ بِهِ تُكَذِّبُونَ ۖ أَنْطَلِقُوا إِلَى ظِلِّ ذِي ثَلَاثِ شَعَبٍ ۖ لَا ظَلِيلٌ وَلَا يُغْنِي مِنَ
الْلَّهِ ۖ إِنَّهَا تَرْمِي بِشَكَرٍ كَالْقَصْرِ ۖ كَانَهُ جَمِيلٌ صَفْرٌ ۖ وَيْلٌ يَوْمِدِ الْمُكَذِّبِينَ ۖ
هَذَا يَوْمٌ لَا يَنْطِقُونَ ۖ وَلَا يُؤْذِنُ لَهُمْ فَيَعْنَدُ رُونَ

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.

رَوْسَىٰ	فِيهَا	وَجَعَنَا	وَأَمْوَاتٍ	أَحْيَاءً
firm mountains	therein	and We have placed	and (the) dead	(for the) living
يَوْمَيْذٰ	وَيْلٌ	فُرَاتًا	مَاءً	وَأَسْقَيْنَكُمْ
that Day	woe	sweet	water	and have given you to drink
بِهِ تَكَذِّبُونَ		إِلَىٰ مَا كُنْتُمْ	أَنْطَلِقُوا	لِلْمُكَذِّبِينَ
deny [in it]		to that which you used to	depart you	to the deniers
لَا ظَلِيلٌ	شَعَبٌ	ثَلَاثٌ	ذِي	أَنْطَلِقُوا إِلَىٰ ظَلَلٍ
neither shady	columns	three	having	depart you to a shadow
إِنَّهَا تَرْمِي		مِنَ الْلَّهَبِ		وَلَا يَغْنِ
verily it (Hell) throws		against the (fierce) flame of the Fire		nor availing
وَيْلٌ	صَفَرٌ	جَمَلَتٌ	كَانَهُ	بِشَكَرٍ
woe	yellow	(were) camels	as if they	as a castle
يَوْمٌ لَا يَنْطَقُونَ			هَذَا	لِلْمُكَذِّبِينَ
(will be) a Day (when) they shall not speak			this	to the deniers
فَيَعْنَدُونَ	هُمْ		وَلَا يُؤْذَنُ	that Day
to put forth any excuse	for them		and it will not be permitted	

وَيْلٌ يَوْمَيْذٰ لِلْمُكَذِّبِينَ ٣٧ هَذَا يَوْمُ الْفَصْلِ جَمَلَكُمْ وَالْأَوْلَيْنَ ٣٨ فَإِنْ كَانَ لَكُمْ كِيدُ فَكِيدُونَ
وَيْلٌ يَوْمَيْذٰ لِلْمُكَذِّبِينَ ٣٩ إِنَّ الْمُنْقِنَ فِي ظَلَلٍ وَعَيْوَنٍ ٤٠ وَفَوْكَهَ مِمَّا يَشَهُونَ ٤١ كُلُّا وَأَشَرِبُوا

هَيْئَاتٌ بِمَا كُنْتُمْ تَعْمَلُونَ ٤٣ إِنَّا كَذَلِكَ بَخْرِي الْمُحْسِنِينَ ٤٤ وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ٤٥ كُلُّوا ٤٦ وَمَنْعَمُوا قِلِيلًا إِنَّكُمْ مُجْرِمُونَ ٤٧ وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ٤٨ وَإِذَا قِيلَ لَهُمْ أَرْكَعُوا لَا يَرْكَعُونَ ٤٩ وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ٥٠ فَبِأَيِّ حَدِيثٍ بَعْدَهُ يُؤْمِنُونَ

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)! 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?

الفَصْلُ	يَوْمٌ	هَذَا	لِلْمُكَذِّبِينَ	يَوْمَئِذٍ	وَيْلٌ
(of) Decision	(will be) a Day	this	to the deniers	that Day	woe
لَكُمْ	فَإِنْ كَانَ	وَالْأَوَّلِينَ		جَمِيعَكُمْ	
you have	so if [did]	and the men of old	We have brought you together		
إِنَّ الْمُنْتَقِينَ	لِلْمُكَذِّبِينَ	يَوْمَئِذٍ	وَيْلٌ	فَكِيدُونَ	كَيْدٌ
verily the pious	to the deniers	that Day	woe	then plot against Me	a plot
كُلُّوا	مِمَّا يَشْتَهُونَ	وَفُورَكَهُ	وَعِيُونٍ	فِي ظِلَّلٍ	
eat	from what they desire	and fruits	and springs	(shall be) in shades	
إِنَّا	تَعْمَلُونَ	بِمَا كُنْتُمْ		وَأَشْرَبُوا هَيْئَاتًا	
verily We	do	for that which you used to		and drink comfortably	
كُلُّوا	لِلْمُكَذِّبِينَ	يَوْمَئِذٍ	وَيْلٌ	بَخْرِي الْمُحْسِنِينَ	كَذَلِكَ
eat	to the deniers	that Day	woe	reward the good-doers	thus

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

