Study the
Noble Qur'ân
Word-for-Word

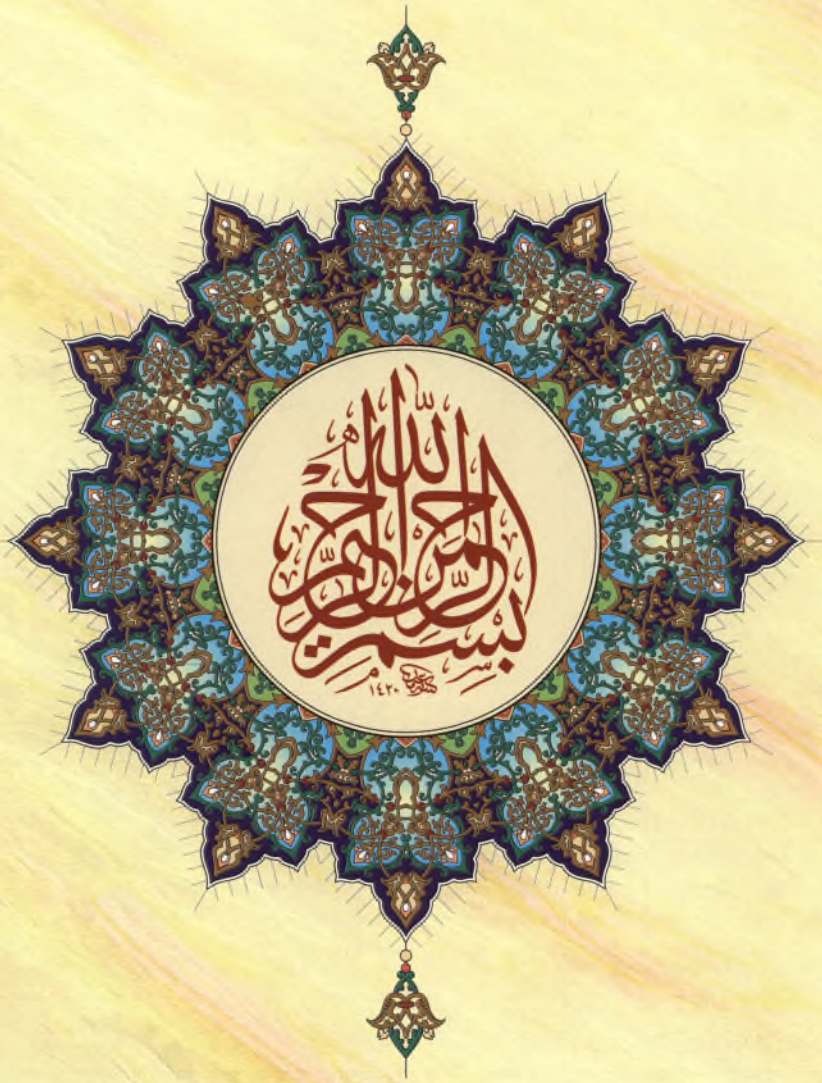
Volume 3

(Part 21-30)

The first Coloured Word-for-Word English translation to understand the meanings of Arabic Verses along with grammatical terms

Compiled by
Darussalam

دار السلام
DARUSSALAM



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



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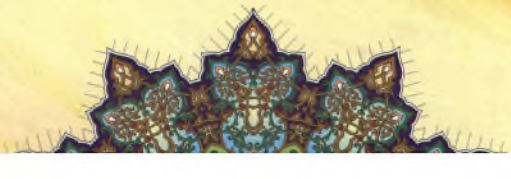


تعلم معاني كلمات
القرآن الكريم
حرفاً حرفاً

Study the
Noble Qur'ān
Word-for-Word
From Arabic to English

Volume 3

(Part 21-30)



تعلم معاني كلمات القرآن الكريم

حرفاً حرفاً

أول ترجمة انجليزية لفظية لكلمات القرآن الكريم بالألوان

لفهم معاني كلمات القرآن الكريم حسب قواعد اللغة العربية

المجلد الثالث

(أجزاء ٢١ - ٣٠)

إعداد

دارالسّلام



Study the
Noble Qur'ān
Word-for-Word

Volume 3

(Part 21-30)

The first Coloured Word-for-Word English translation to understand the meanings of Arabic Verses along with grammatical terms

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Publisher's Note

To understand the Qurān, it is necessary that one should know the translation of every word of the Verses. It is very difficult to understand the Qurān without knowledge of the meanings of the Arabic words. Therefore, to overcome this difficulty and to convey to the people the accurate meanings of the Quranic Verses, we are producing the word-for-word translation of the meanings of the Noble Qurān. Since mere word-for-word translation itself does not lead to complete understanding, we have produced the idiomatic translation also in order to allow the readers to see the word-for-word translation of the Arabic Verses along with the idiomatic one on the same page.

Most of the present English translations of the meanings of the Qurān are idiomatic. Such translations are not designed to help the reader learn the meanings of each Arabic word. Therefore, the readers and reciters simply proceed forward without knowledge of the Arabic vocabulary used in the Verses. However, when one knows the meanings of each Arabic word of the Verse, then whether he himself recites the Qurān, or listens to some other's recitation, he gets the pleasure of understanding it. The real marvel of the Qurān comes with its understanding. The Qurān itself emphasizes this point:

وَلَقَدْ يَسَّرْنَا ٱلْقُرْءَانَ لِلذِّكْرِ فَهَلْ مِن مُّدَّكِرٍ

"And indeed, We have made the Qurān easy to understand and remember; then is there any that will remember?" (Sūrat Al-Qamar, 54:40)

Salient Features:

Even though a few word-for-word translations exist but the format of the present work is different from them. They do not help the reader in linking the Arabic words to their meanings. We are proud to present the colour-coded word for word translation of the noble Qurān. As for as word-for-word translation is concerned, we have differentiated literal meanings of the names and attributes of Almighty Allah, nouns and pronouns, verbs and prepositions and connecting words through colours. For the hidden meanings of Arabic script, equivalent English words have been put in brackets and their colour has been faded.

The colour scheme is as follows:

Green Colour	It indicates the names and attributes of Almighty Allah.
Black Colour	It indicates nouns and pronouns.
Magenta Colour	It indicates verbs.
Cyan Colour	It indicates prepositions and connecting words.
Orange Colour	It indicates the compound words.

وَيَشْتَرُونَ	مِنَ ٱلْكِتَٰبِ	مَآ أَنزَلَ ٱللَّهُ	إِنَّ ٱلَّذِينَ يَكْتُمُونَ
and purchase	of the Book	what Allah has sent down	verily those who conceal

إِلَّا ٱلنَّارَ	فِى بُطُونِهِمْ	أُوْلَٰٓئِكَ مَا يَأْكُلُونَ	قَلِيلًا	ثَمَنًا	بِهِۦ
but fire	into their bellies	they (do) not eat	small	a gain	therewith

This will help in learning the meanings more effectively. Text and its meanings are given in boxes. The objective of the whole exercise is to enable the reader understand directly from Arabic, the layout is such that it can also be used for regular recitation enabling constant revision.

Also please note:

The square brackets [ ] are placed on such words which are necessary in Arabic sentence structure but are not used in the English sentence structure. If two pronouns came closely, the second one is placed in square brackets. For example, look at [the] below:

ٱلدِّينِ ﴿٤﴾	يَوْمِ	مَٰلِكِ
(of) [the] Resurrection	(of the) Day	the Owner

Parentheses ( ) are placed on those words which are not there explicitly in the Arabic text but the structure of the complete Arabic sentence conveys the meanings which include hose words. The colour has been faded out. For example, look at (is) below:

ٱلْكِتَٰبُ	ذَٰلِكَ	الٓمٓ ﴿١﴾
(is) the Book	that	Alif-Lam-Mim

It should be particularly noted that in this compilation, we have produced with all its references, the translation of the interpretation of the meanings of the Noble Qurān done by Dr. Taqi-ud-Din Al-Hilali and Dr. Muhammad Muhsin Khan. Lastly, I thank all the brothers of Darussalam Lahore who worked on this noble project. May Allah the All-Mighty bestow on them a great reward in this world and in the Hereafter.

We will be thankful for every comment, suggestion or advice by the readers and reciters of the Qurān, which may help to improve this presentation.

Abdul Malik Mujahid
Managing Director,
Darussalam



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وَلَا تُجَٰدِلُوٓاْ أَهۡلَ ٱلۡكِتَٰبِ إِلَّا بِٱلَّتِي هِيَ أَحۡسَنُ إِلَّا ٱلَّذِينَ ظَلَمُواْ مِنۡهُمۡۖ وَقُولُوٓاْ
ءَامَنَّا بِٱلَّذِيٓ أُنزِلَ إِلَيۡنَا وَأُنزِلَ إِلَيۡكُمۡ وَإِلَٰهُنَا وَإِلَٰهُكُمۡ وَٰحِدٞ وَنَحۡنُ لَهُۥ مُسۡلِمُونَ ٤٦
وَكَذَٰلِكَ أَنزَلۡنَآ إِلَيۡكَ ٱلۡكِتَٰبَۚ فَٱلَّذِينَ ءَاتَيۡنَٰهُمُ ٱلۡكِتَٰبَ يُؤۡمِنُونَ بِهِۦۖ وَمِنۡ هَٰٓؤُلَآءِ
مَن يُؤۡمِنُ بِهِۦۚ وَمَا يَجۡحَدُ بِـَٔايَٰتِنَآ إِلَّا ٱلۡكَٰفِرُونَ ٤٧ وَمَا كُنتَ تَتۡلُواْ مِن قَبۡلِهِۦ مِن
كِتَٰبٖ وَلَا تَخُطُّهُۥ بِيَمِينِكَۖ إِذٗا لَّٱرۡتَابَ ٱلۡمُبۡطِلُونَ ٤٨

46. And argue not with the people of the Scripture (Jews and Christians), unless it be in (a way) that is better (with good words and in good manner, inviting them to Islāmic Monotheism with His Verses), except with such of them as do wrong; and say (to them): "We believe in that which has been revealed to us and revealed to you; our *Ilāh* (God) and your *Ilāh* (God) is One (i.e. Allāh), and to Him we have submitted (as Muslims)." 47. And thus We have sent down the Book (i.e. this Qur'ān) to you (O Muhammad ﷺ), and those whom We gave the Scripture [the Taurāt (Torah) and the Injīl (Gospel) aforetime] believe therein as also do some of these (who are present with you now like 'Abdullāh bin Salām) and none but the disbelievers reject Our *Ayāt* [(proofs, signs, verses, lessons, etc.,) and deny Our Oneness of Lordship and Our Oneness of worship and Our Oneness of Our Names and Qualities: i.e. Islāmic Monotheism]. 48. Neither did you (O Muhammad ﷺ) read any book before it (this Qur'ān) nor did you write any book (whatsoever) with your right hand. In that case, indeed, the followers of falsehood might have doubted.

أَحۡسَنُ	هِيَ	بِٱلَّتِي	إِلَّا	ٱلۡكِتَٰبِ	وَلَا تُجَٰدِلُوٓاْ أَهۡلَ
(is) better	[it]	in (a way) that	except	(of) the Book	and argue not with (the) people
ءَامَنَّا بِٱلَّذِيٓ		وَقُولُوٓاْ	مِنۡهُمۡۖ		إِلَّا ٱلَّذِينَ ظَلَمُواْ
we believe in that which		and say	of them		Except (with) those who do wrong
وَإِلَٰهُكُمۡ	وَإِلَٰهُنَا	إِلَيۡكُمۡ	وَأُنزِلَ		أُنزِلَ إِلَيۡنَا
and your God	and our God	to you	and revealed		has been revealed to us
وَكَذَٰلِكَ أَنزَلۡنَآ		مُسۡلِمُونَ ٤٦	لَهُۥ	وَنَحۡنُ	وَٰحِدٞ
and thus We have sent down		have submitted (as Muslims)	to Him	and we	(is) One

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إِلَيْكَ	ٱلْكِتَٰبَ	فَٱلَّذِينَ	ءَاتَيْنَٰهُمُ	ٱلْكِتَٰبَ	يُؤْمِنُونَ بِهِۦ
to you	the Book	and those whom	We gave [them]	the Scripture	believe in it
وَمِنْ هَٰٓؤُلَآءِ	مَن	يُؤْمِنُ بِهِۦ	وَمَا يَجْحَدُ	بِـَٔايَٰتِنَآ	إِلَّا ٱلْكَٰفِرُونَ ﴿٤٧﴾
and (some) of these	who	believe in it	and none reject	Our Signs	except the disbelievers
وَمَا كُنتَ	تَتْلُوا۟ مِن قَبْلِهِۦ	مِن كِتَٰبٍ	وَلَا تَخُطُّهُۥ		
[and] neither did you	read before it	any book	nor did you write it		
بِيَمِينِكَ	إِذًا	لَّٱرْتَابَ ٱلْمُبْطِلُونَ ﴿٤٨﴾			
with your right hand	in that case	indeed the followers of falsehood might have doubted			

بَلْ هُوَ ءَايَٰتٌۢ بَيِّنَٰتٌ فِى صُدُورِ ٱلَّذِينَ أُوتُوا۟ ٱلْعِلْمَ ۚ وَمَا يَجْحَدُ بِـَٔايَٰتِنَآ إِلَّا ٱلظَّٰلِمُونَ ﴿٤٩﴾ وَقَالُوا۟ لَوْلَآ أُنزِلَ عَلَيْهِ ءَايَٰتٌ مِّن رَّبِّهِۦ ۖ قُلْ إِنَّمَا ٱلْـَٔايَٰتُ عِندَ ٱللَّهِ وَإِنَّمَآ أَنَا۠ نَذِيرٌ مُّبِينٌ ﴿٥٠﴾ أَوَلَمْ يَكْفِهِمْ أَنَّآ أَنزَلْنَا عَلَيْكَ ٱلْكِتَٰبَ يُتْلَىٰ عَلَيْهِمْ ۚ إِنَّ فِى ذَٰلِكَ لَرَحْمَةً وَذِكْرَىٰ لِقَوْمٍ يُؤْمِنُونَ ﴿٥١﴾

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49. Nay, but it is the clear *Ayāt* [i.e. this Qur'ān or the description and the qualities of Prophet Muhammad ﷺ written in the Taurāt (Torah) and the Injīl (Gospel)] preserved in the breasts of those who have been given knowledge. And none but the *Zālimūn* (polytheists and wrongdoers) deny Our *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.). 50. And they say: "Why are not signs sent down to him from his Lord? Say: "The signs are only with Allāh, and I am only a plain warner." 51. Is it not sufficient for them that We have sent down to you the Book (the Qur'ān) which is recited to them? Verily, herein is mercy and a reminder (or an admonition) for a people who believe.

بَلْ هُوَ	ءَايَٰتٌۢ	بَيِّنَٰتٌ	فِى صُدُورِ	ٱلَّذِينَ أُوتُوا۟	
nay it	(is) Verses	clear	in (the) breasts	(of) those who have been given	
ٱلْعِلْمَ	وَمَا يَجْحَدُ	بِـَٔايَٰتِنَآ	إِلَّا ٱلظَّٰلِمُونَ ﴿٤٩﴾	وَقَالُوا۟	
the knowledge	and none deny	Our Proofs	but the wrongdoers	and they say	
لَوْلَآ أُنزِلَ	عَلَيْهِ	ءَايَٰتٌ	مِّن رَّبِّهِۦ	قُلْ	إِنَّمَا ٱلْـَٔايَٰتُ
why are not sent down	to him	signs	from his Lord	say	the signs (are) only

أَوَلَمْ يَكْفِهِمْ	مُّبِينٌ ﴿٥٠﴾	نَذِيرٌ	وَإِنَّمَآ أَنَا۠	عِندَ ٱللَّهِ
is it not sufficient for them	plain	a warner	and I am only	with Allah

إِنَّ	يُتْلَىٰ عَلَيْهِمْ	ٱلْكِتَٰبَ	عَلَيْكَ	أَنَّآ أَنزَلْنَا
verily	which is recited to them	the Book	to you	that We have sent down

لِقَوْمٍ يُؤْمِنُونَ ﴿٥١﴾	وَذِكْرَىٰ	لَرَحْمَةً	فِى ذَٰلِكَ
for a people who believe	and a reminder	(is) surely a mercy	in that

قُلْ كَفَىٰ بِٱللَّهِ بَيْنِى وَبَيْنَكُمْ شَهِيدًا ۖ يَعْلَمُ مَا فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۗ
وَٱلَّذِينَ ءَامَنُوا۟ بِٱلْبَٰطِلِ وَكَفَرُوا۟ بِٱللَّهِ أُو۟لَٰٓئِكَ هُمُ ٱلْخَٰسِرُونَ ﴿٥٢﴾ وَيَسْتَعْجِلُونَكَ
بِٱلْعَذَابِ وَلَوْلَآ أَجَلٌ مُّسَمًّى لَّجَآءَهُمُ ٱلْعَذَابُ ۚ وَلَيَأْتِيَنَّهُم بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ﴿٥٣﴾
يَسْتَعْجِلُونَكَ بِٱلْعَذَابِ وَإِنَّ جَهَنَّمَ لَمُحِيطَةٌۢ بِٱلْكَٰفِرِينَ ﴿٥٤﴾ يَوْمَ يَغْشَىٰهُمُ ٱلْعَذَابُ مِن
فَوْقِهِمْ وَمِن تَحْتِ أَرْجُلِهِمْ وَيَقُولُ ذُوقُوا۟ مَا كُنتُمْ تَعْمَلُونَ ﴿٥٥﴾

52. Say (to them O Muhammad ﷺ): "Sufficient is Allāh for a witness between me and you. He knows what is in the heavens and on earth." And those who believe in *Bātil* (all false deities other than Allāh), and disbelieve in Allāh (and in His Oneness), it is they who are the losers. 53. And they ask you to hasten on the torment (for them), and had it not been for a term appointed, the torment would certainly have come to them. And surely, it will come upon them suddenly while they perceive not! 54. They ask you to hasten on the torment. And verily, Hell, of a surety, will encompass the disbelievers. 55. On the Day when the torment (Hell-fire) shall cover them from above them and from underneath their feet, and it will be said: "Taste what you used to do."

يَعْلَمُ مَا	شَهِيدًا	وَبَيْنَكُمْ	بَيْنِى	كَفَىٰ بِٱللَّهِ	قُلْ
He knows what	(for) a witness	and between you	between me	Sufficient is Allah	say

بِٱلْبَٰطِلِ	وَٱلَّذِينَ ءَامَنُوا۟	وَٱلْأَرْضِ	فِى ٱلسَّمَٰوَٰتِ
in falsehood	and those who believe	and (on) the earth	(is) in the heavens

وَكَفَرُوا۟	بِٱللَّهِ	أُو۟لَٰٓئِكَ	هُمُ	ٱلْخَٰسِرُونَ ﴿٥٢﴾	وَيَسْتَعْجِلُونَكَ
and disbelieve	in Allah	those	[they]	(are) the losers	and they ask you to hasten

بِٱلْعَذَابِ	وَلَوْلَآ أَجَلٌ	مُّسَمًّى
on the torment (for them)	and had (it) not been for a term	appointed

لَجَآءَهُمُ	ٱلْعَذَابُ	وَلَيَأْتِيَنَّهُم
would certainly have come to them	the torment	and surely it will come upon them

بَغْتَةً	وَهُمْ	لَا يَشْعُرُونَ ﴿٥٣﴾	يَسْتَعْجِلُونَكَ	بِٱلْعَذَابِ
suddenly	while they	perceive not	they ask you to hasten	on the torment

وَإِنَّ جَهَنَّمَ	لَمُحِيطَةٌۢ	بِٱلْكَٰفِرِينَ ﴿٥٤﴾	يَوْمَ
and verily Hell	surely (will) encompass	the disbelievers	(on the) Day (when)

يَغْشَىٰهُمُ	ٱلْعَذَابُ	مِن فَوْقِهِمْ	وَمِن تَحْتِ	أَرْجُلِهِمْ
shall cover them	the torment	from above them	and from underneath	their feet

وَيَقُولُ	ذُوقُوا۟	مَا كُنتُمْ	تَعْمَلُونَ ﴿٥٥﴾
and it will be said	taste	what you used to	do

يَٰعِبَادِىَ ٱلَّذِينَ ءَامَنُوٓا۟ إِنَّ أَرْضِى وَٰسِعَةٌ فَإِيَّٰىَ فَٱعْبُدُونِ ﴿٥٦﴾ كُلُّ نَفْسٍ ذَآئِقَةُ ٱلْمَوْتِ ثُمَّ
إِلَيْنَا تُرْجَعُونَ ﴿٥٧﴾ وَٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ لَنُبَوِّئَنَّهُمْ مِّنَ ٱلْجَنَّةِ غُرَفًا تَجْرِى
مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَا ۚ نِعْمَ أَجْرُ ٱلْعَٰمِلِينَ ﴿٥٨﴾ ٱلَّذِينَ صَبَرُوا۟ وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٥٩﴾
وَكَأَيِّن مِّن دَآبَّةٍ لَّا تَحْمِلُ رِزْقَهَا ٱللَّهُ يَرْزُقُهَا وَإِيَّاكُمْ ۖ وَهُوَ ٱلسَّمِيعُ ٱلْعَلِيمُ ﴿٦٠﴾

56. O My slaves who believe! Certainly, spacious is My earth. Therefore worship Me." (Alone). 57. Everyone shall taste death. Then to Us you shall be returned. 58. And those who believe (in the Oneness of Allāh–Islāmic Monotheism) and do righteous good deeds, to them We shall surely give lofty dwellings in Paradise, underneath which rivers flow, to live therein forever. Excellent is the reward for the workers. 59. Those who are patient, and put their trust (only) in their Lord (Allāh). 60. And so many a moving (living) creature carries not its own provision! Allāh provides for it and for you. And

He is the All-Hearer, the All-Knower.

يَٰعِبَادِيَ	ٱلَّذِينَ ءَامَنُوٓاْ	إِنَّ أَرۡضِي	وَٰسِعَةٌ	فَإِيَّٰيَ
O My slaves	who believe	certainly My earth	(is) spacious	therefore Me (Allah Alone)
فَٱعۡبُدُونِ ﴿٥٦﴾	كُلُّ	نَفۡسٍ	ذَآئِقَةُ	ٱلۡمَوۡتِۖ	ثُمَّ
(you should) worship [Me]	every	soul (person)	shall taste	death	then
إِلَيۡنَا تُرۡجَعُونَ ﴿٥٧﴾	وَٱلَّذِينَ ءَامَنُواْ	وَعَمِلُواْ ٱلصَّٰلِحَٰتِ		
to Us you shall be returned	and those who believe	and do righteous deeds		
لَنُبَوِّئَنَّهُم	مِّنَ ٱلۡجَنَّةِ	غُرَفٗا	تَجۡرِي مِن تَحۡتِهَا	
(to) them We shall surely give	in Paradise	lofty dwellings	flow underneath which	
ٱلۡأَنۡهَٰرُ	خَٰلِدِينَ	فِيهَاۚ	نِعۡمَ أَجۡرُ	ٱلۡعَٰمِلِينَ ﴿٥٨﴾
the rivers	(to) live forever	therein	excellent is (the) reward	(of) the workers
ٱلَّذِينَ صَبَرُواْ	وَعَلَىٰ رَبِّهِمۡ يَتَوَكَّلُونَ ﴿٥٩﴾			
those who are patient	and put their trust in their Lord			
مِّن دَآبَّةٖ	لَّا تَحۡمِلُ رِزۡقَهَا	ٱللَّهُ يَرۡزُقُهَا		
[from] a moving (living) creature	carries not its own provision	Allah provides for it		
وَإِيَّاكُمۡۖ	وَهُوَ	ٱلسَّمِيعُ	ٱلۡعَلِيمُ ﴿٦٠﴾	
and (for) you	and He	(is) the All-Hearer	the All-Knower	

وَلَئِن سَأَلۡتَهُم مَّنۡ خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضَ وَسَخَّرَ ٱلشَّمۡسَ وَٱلۡقَمَرَ لَيَقُولُنَّ ٱللَّهُۖ فَأَنَّىٰ
يُؤۡفَكُونَ ﴿٦١﴾ ٱللَّهُ يَبۡسُطُ ٱلرِّزۡقَ لِمَن يَشَآءُ مِنۡ عِبَادِهِۦ وَيَقۡدِرُ لَهُۥٓۚ إِنَّ ٱللَّهَ بِكُلِّ شَيۡءٍ عَلِيمٞ ﴿٦٢﴾
وَلَئِن سَأَلۡتَهُم مَّن نَّزَّلَ مِنَ ٱلسَّمَآءِ مَآءٗ فَأَحۡيَا بِهِ ٱلۡأَرۡضَ مِنۢ بَعۡدِ مَوۡتِهَا لَيَقُولُنَّ ٱللَّهُۚ
قُلِ ٱلۡحَمۡدُ لِلَّهِۚ بَلۡ أَكۡثَرُهُمۡ لَا يَعۡقِلُونَ ﴿٦٣﴾ وَمَا هَٰذِهِ ٱلۡحَيَوٰةُ ٱلدُّنۡيَآ إِلَّا لَهۡوٞ وَلَعِبٞۚ
وَإِنَّ ٱلدَّارَ ٱلۡأٓخِرَةَ لَهِيَ ٱلۡحَيَوَانُۚ لَوۡ كَانُواْ يَعۡلَمُونَ ﴿٦٤﴾

61. And if you were to ask them: "Who has created the heavens and the earth and subjected the sun and the moon?" they will surely reply: "Allāh." How

then are they deviating (as polytheists and disbelievers)? 62. Allāh enlarges the provision for whom He wills of His slaves, and straitens it for whom (He wills). Verily, Allāh is All-Knower of everything. 63. And if you were to ask them: "Who sends down water (rain) from the sky, and gives life therewith to the earth after its death?" they will surely reply: "Allāh." Say: "All praise and thanks are Allāh's!" Nay, most of them have no sense. 64. And this life of the world is only amusement and play! Verily, the home of the Hereafter – that is the life indeed (i.e. the eternal life that will never end), if they but knew.

وَلَئِن سَأَلْتَهُم	مَّنْ خَلَقَ	ٱلسَّمَٰوَٰتِ	وَٱلْأَرْضَ
and if you were to ask them	Who has created	the heavens	and the earth

وَسَخَّرَ ٱلشَّمْسَ	وَٱلْقَمَرَ	لَيَقُولُنَّ ٱللَّهُ
and subjected the sun	and the moon	they will surely reply Allah

فَأَنَّىٰ يُؤْفَكُونَ ﴿٦١﴾	ٱللَّهُ يَبْسُطُ ٱلرِّزْقَ	لِمَن يَشَآءُ
how then are they deviating	Allah enlarges the provision	for whom He wills

مِنْ عِبَادِهِۦ	وَيَقْدِرُ	لَهُۥٓ	إِنَّ ٱللَّهَ	بِكُلِّ	شَىْءٍ	عَلِيمٌ ﴿٦٢﴾
of His slaves	and straitens (it)	for him	verily Allah	of every	thing	(is) All-Knower

وَلَئِن سَأَلْتَهُم	مَّن نَّزَّلَ	مِنَ ٱلسَّمَآءِ	مَآءً	فَأَحْيَا
and if you were to ask them	Who sends down	from the sky	water (rain)	and gives life

بِهِۦ	ٱلْأَرْضَ	مِنۢ بَعْدِ	مَوْتِهَا	لَيَقُولُنَّ ٱللَّهُ
therewith	(to) the earth	after	its death	they will surely reply Allah

قُلِ ٱلْحَمْدُ لِلَّهِ	بَلْ أَكْثَرُهُمْ	لَا يَعْقِلُونَ ﴿٦٣﴾	وَمَا هَٰذِهِ
say all praise (be) to Allah	nay most of them	have no sense	and (is) not this

ٱلْحَيَوَٰةُ	ٱلدُّنْيَآ	إِلَّا لَهْوٌ	وَلَعِبٌ	وَإِنَّ ٱلدَّارَ
the life	(of) the world	but amusement	and play	and verily the home

ٱلْأَخِرَةَ	لَهِىَ	ٱلْحَيَوَانُ	لَوْ كَانُوا۟	يَعْلَمُونَ ﴿٦٤﴾
(of) the Hereafter	it indeed	(is) the life	if they	(but) knew

فَإِذَا رَكِبُوا۟ فِى ٱلْفُلْكِ دَعَوُا۟ ٱللَّهَ مُخْلِصِينَ لَهُ ٱلدِّينَ فَلَمَّا نَجَّىٰهُمْ إِلَى ٱلْبَرِّ إِذَا هُمْ

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يُشْرِكُونَ ﴿٦٥﴾ لِيَكْفُرُوا۟ بِمَآ ءَاتَيْنَٰهُمْ وَلِيَتَمَتَّعُوا۟ ۚ فَسَوْفَ يَعْلَمُونَ ﴿٦٦﴾ أَوَلَمْ يَرَوْا۟ أَنَّا جَعَلْنَا
حَرَمًا ءَامِنًا وَيُتَخَطَّفُ ٱلنَّاسُ مِنْ حَوْلِهِمْ ۚ أَفَبِٱلْبَٰطِلِ يُؤْمِنُونَ وَبِنِعْمَةِ ٱللَّهِ يَكْفُرُونَ ﴿٦٧﴾
وَمَنْ أَظْلَمُ مِمَّنِ ٱفْتَرَىٰ عَلَى ٱللَّهِ كَذِبًا أَوْ كَذَّبَ بِٱلْحَقِّ لَمَّا جَآءَهُۥٓ ۚ أَلَيْسَ فِى جَهَنَّمَ مَثْوًى
لِّلْكَٰفِرِينَ ﴿٦٨﴾ وَٱلَّذِينَ جَٰهَدُوا۟ فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا ۚ وَإِنَّ ٱللَّهَ لَمَعَ ٱلْمُحْسِنِينَ ﴿٦٩﴾

65. And when they embark on a ship, they invoke Allāh, making their Faith pure for Him only, but when He brings them safely to land, behold, they give a share of their worship to others. 66. So that they become ingrate for that which We have given them, and that they take their enjoyment (as a warning and a threat), but they will come to know. 67. Have they not seen that We have made (Makkah) a secure sanctuary, while men are being snatched away from all around them? Then do they believe in *Bātil* (falsehood – polytheism, idols and all deities other than Allāh), and deny (become ingrate for) the Graces of Allāh? 68. And who does more wrong than he who invents a lie against Allāh or denies the truth (Muhammad ﷺ and his doctrine of Islāmic Monotheism and this Qur'ān), when it comes to him? Is there not a dwelling in Hell for the disbelievers (in the Oneness of Allāh and in His Messenger Muhammad ﷺ)? 69. As for those who strive hard in Us (Our Cause), We will surely guide them to Our paths (i.e. Allāh's religion – Islāmic Monotheism). And verily, Allāh is with the *Muhsinūn* (good-doers)."

لَهُ	مُخْلِصِينَ	دَعَوُا۟ ٱللَّهَ	فِى ٱلْفُلْكِ	فَإِذَا رَكِبُوا۟
for Him (only)	making pure	they invoke Allah	on a ship	and when they embark
إِذَا	إِلَى ٱلْبَرِّ	نَجَّىٰهُمْ	فَلَمَّا	ٱلدِّينَ
behold	to land	He brings them safely	but when	(their) Religion (Faith)
بِمَآ	لِيَكْفُرُوا۟		هُمْ يُشْرِكُونَ ﴿٦٥﴾	
for that which	so that they become ingrate		they join others in worship (of Allah)	
فَسَوْفَ يَعْلَمُونَ ﴿٦٦﴾	وَلِيَتَمَتَّعُوا۟ ۚ		ءَاتَيْنَٰهُمْ	
but soon they will come to know	and that they take enjoyment		We have given them	
حَرَمًا	أَنَّا جَعَلْنَا		أَوَلَمْ يَرَوْا۟	
a sanctuary	that We have made (Makkah)		(have) they not seen?	

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ءَامِنَا	وَيُتَخَطَّفُ ٱلنَّاسُ	مِنْ حَوْلِهِمْ ۚ
secure	while men are being snatched away	from all around them

أَفَبِٱلْبَٰطِلِ يُؤْمِنُونَ	وَبِنِعْمَةِ ٱللَّهِ يَكْفُرُونَ ﴿٦٧﴾	وَمَنْ
then (do) they believe in falsehood	and deny (the) Graces (of) Allah	and who

أَظْلَمُ	مِمَّنِ ٱفْتَرَىٰ	عَلَى ٱللَّهِ كَذِبًا	أَوْ كَذَّبَ	بِٱلْحَقِّ
(does) more wrong	than (he) who invents	a lie against Allah	or denies	the truth

لَمَّا	جَآءَهُۥ ۚ	أَلَيْسَ	فِى جَهَنَّمَ	مَثْوًى	لِّلْكَٰفِرِينَ ﴿٦٨﴾
when	it comes to him	is (there) not?	in Hell	a dwelling	for the disbelievers

وَٱلَّذِينَ جَٰهَدُوا۟	فِينَا	لَنَهْدِيَنَّهُمْ	سُبُلَنَا ۚ
and (as for) those who strive hard	in Us	We will surely guide them	(to) Our paths

وَإِنَّ ٱللَّهَ	لَمَعَ	ٱلْمُحْسِنِينَ ﴿٦٩﴾
and verily Allah	(is) surely with	the good-doers

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سُورَةُ الرُّومِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

ٱلٓمٓ ﴿١﴾ غُلِبَتِ ٱلرُّومُ ﴿٢﴾ فِىٓ أَدْنَى ٱلْأَرْضِ وَهُم مِّنۢ بَعْدِ غَلَبِهِمْ سَيَغْلِبُونَ ﴿٣﴾
فِى بِضْعِ سِنِينَ ۗ لِلَّهِ ٱلْأَمْرُ مِن قَبْلُ وَمِنۢ بَعْدُ ۚ وَيَوْمَئِذٍ يَفْرَحُ ٱلْمُؤْمِنُونَ ﴿٤﴾
بِنَصْرِ ٱللَّهِ ۚ يَنصُرُ مَن يَشَآءُ ۖ وَهُوَ ٱلْعَزِيزُ ٱلرَّحِيمُ ﴿٥﴾ وَعْدَ ٱللَّهِ ۖ لَا يُخْلِفُ ٱللَّهُ وَعْدَهُۥ
وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يَعْلَمُونَ ﴿٦﴾ يَعْلَمُونَ ظَٰهِرًا مِّنَ ٱلْحَيَوٰةِ ٱلدُّنْيَا وَهُمْ عَنِ ٱلْءَاخِرَةِ هُمْ
غَٰفِلُونَ ﴿٧﴾

Sūrah Ar-Rūm (The Romans) 30

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

1. *Alif-Lām-Mīm*. [These letters are one of the miracles of the Qur'ān, and none but Allāh (Alone) knows their meanings.] 2. The Romans have been defeated.

3. In the nearest land (Syria, Iraq, Jordan, and Palestine), and they, after their defeat, will be victorious. 4. Within three to nine years. The decision of the matter, before and after (these events) is only with Allāh, (before the defeat of the Romans by the Persians, and after the defeat of the Persians by the Romans). And on that day, the believers (i.e. Muslims) will rejoice (at the victory given by Allāh to the Romans against the Persians) – 5. With the Help of Allāh. He helps whom He wills, and He is the All-Mighty, the Most Merciful. 6. (It is) a Promise of Allāh (i.e. Allāh will give victory to the Romans against the Persians), and Allāh fails not in His Promise, but most of men know not. 7. They know only the outside appearance of the life of the world (i.e. the matters of their livelihood, like irrigating or sowing or reaping), and they are heedless of the Hereafter.

بِسْمِ ٱللَّهِ	ٱلرَّحْمَٰنِ	ٱلرَّحِيمِ
In the Name (of) Allah	the Most Gracious	the Most Merciful
الٓمٓ ①	غُلِبَتِ ٱلرُّومُ ②	فِيٓ أَدۡنَى	ٱلۡأَرۡضِ	وَهُم
Alif-Lam-Mim	the Romans have been defeated	in (the) nearest	land	and they
مِنۢ بَعۡدِ	غَلَبِهِمۡ	سَيَغۡلِبُونَ ③	فِي بِضۡعِ	سِنِينَۗ
after	their defeat	will be victorious	within few (three to nine)	years
لِلَّهِ ٱلۡأَمۡرُ	مِن قَبۡلُ	وَمِنۢ بَعۡدُۚ	وَيَوۡمَئِذٖ	يَفۡرَحُ ٱلۡمُؤۡمِنُونَ ④
with Allah (is) the matter	before	and after	and (on) that day	the believers will rejoice
بِنَصۡرِ ٱللَّهِۚ	يَنصُرُ	مَن يَشَآءُۖ	وَهُوَ	ٱلۡعَزِيزُ
with (the) Help (of) Allah	He helps	whom He wills	and He	(is) the All-Mighty
ٱلرَّحِيمُ ⑤	وَعۡدَ ٱللَّهِۖ	لَا يُخۡلِفُ ٱللَّهُ وَعۡدَهُۥ
the Most Merciful	(it is) a Promise (of) Allah	Allah fails not His Promise
وَلَٰكِنَّ أَكۡثَرَ	ٱلنَّاسِ	لَا يَعۡلَمُونَ ⑥	يَعۡلَمُونَ ظَٰهِرٗا
[and] but most	(of) men	know not	they know the outside appearance
مِّنَ ٱلۡحَيَوٰةِ	ٱلدُّنۡيَا	وَهُمۡ	عَنِ ٱلۡأٓخِرَةِ	هُمۡ	غَٰفِلُونَ ⑦
of the life	(of) the world	and they	of the Hereafter	[they]	(are) heedless

أَوَلَمۡ يَتَفَكَّرُواْ فِيٓ أَنفُسِهِمۡۗ مَّا خَلَقَ ٱللَّهُ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضَ وَمَا بَيۡنَهُمَآ إِلَّا بِٱلۡحَقِّ وَأَجَلٖ

مُّسَمًّى وَإِنَّ كَثِيرًا مِّنَ ٱلنَّاسِ بِلِقَآئِ رَبِّهِمْ لَكَٰفِرُونَ ﴿٨﴾ أَوَلَمْ يَسِيرُوا۟ فِى ٱلْأَرْضِ
فَيَنظُرُوا۟ كَيْفَ كَانَ عَٰقِبَةُ ٱلَّذِينَ مِن قَبْلِهِمْ ۚ كَانُوٓا۟ أَشَدَّ مِنْهُمْ قُوَّةً وَأَثَارُوا۟ ٱلْأَرْضَ
وَعَمَرُوهَآ أَكْثَرَ مِمَّا عَمَرُوهَا وَجَآءَتْهُمْ رُسُلُهُم بِٱلْبَيِّنَٰتِ ۖ فَمَا كَانَ ٱللَّهُ لِيَظْلِمَهُمْ
وَلَٰكِن كَانُوٓا۟ أَنفُسَهُمْ يَظْلِمُونَ ﴿٩﴾

8. Do they not think deeply (in their ownselves) about themselves (how Allāh created them from nothing, and similarly He will resurrect them)? Allāh has created not the heavens and the earth, and all that is between them, except with truth and for an appointed term. And indeed many of mankind deny the Meeting with their Lord. 9. Do they not travel in the land, and see what was the end of those before them? They were superior to them in strength, and they tilled the earth and populated it in greater numbers than these (pagans) have done, and there came to them their Messengers with clear proofs. Surely, Allāh wronged them not, but they used to wrong themselves.

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أَوَلَمْ يَتَفَكَّرُوا۟	فِىٓ أَنفُسِهِم	مَّا خَلَقَ ٱللَّهُ ٱلسَّمَٰوَٰتِ	وَٱلْأَرْضَ
(do) they not think?	in their ownselves	Allah has created not the heavens	and the earth
وَمَا	بَيْنَهُمَآ	إِلَّا	بِٱلْحَقِّ	وَأَجَلٍ	مُّسَمًّى
and (all) that	(is) between them	except	with truth	and (for) a term	appointed
وَإِنَّ كَثِيرًا	مِّنَ ٱلنَّاسِ	بِلِقَآئِ	رَبِّهِمْ	لَكَٰفِرُونَ ﴿٨﴾
and indeed many	of mankind	[in] (the) Meeting	(with) their Lord	surely deny
أَوَلَمْ يَسِيرُوا۟	فِى ٱلْأَرْضِ	فَيَنظُرُوا۟ كَيْفَ	كَانَ عَٰقِبَةُ	ٱلَّذِينَ
(do) they not travel?	in the land	and see [how] (what)	was (the) end	(of) those
مِن قَبْلِهِمْ ۚ	كَانُوٓا۟ أَشَدَّ	مِنْهُمْ	قُوَّةً	وَأَثَارُوا۟ ٱلْأَرْضَ
before them	they were superior	to them	(in) strength	and they tilled the earth
وَعَمَرُوهَآ	أَكْثَرَ	مِمَّا	عَمَرُوهَا
and populated it	(in) greater numbers	than [what]	these (pagans) have populated it
وَجَآءَتْهُمْ	رُسُلُهُم	بِٱلْبَيِّنَٰتِ ۖ	فَمَا كَانَ ٱللَّهُ
and (there) came to them	their Messengers	with clear proofs	then it was not Allah

لِيَظْلِمَهُمْ	وَلَٰكِن كَانُوٓا۟	أَنفُسَهُمْ يَظْلِمُونَ ﴿٩﴾
[that] Who wronged them	[and] but they used to	wrong themselves

ثُمَّ كَانَ عَٰقِبَةَ ٱلَّذِينَ أَسَـٰٓـُٔوا۟ ٱلسُّوٓأَىٰٓ أَن كَذَّبُوا۟ بِـَٔايَـٰتِ ٱللَّهِ وَكَانُوا۟ بِهَا يَسْتَهْزِءُونَ ﴿١٠﴾
ٱللَّهُ يَبْدَؤُا۟ ٱلْخَلْقَ ثُمَّ يُعِيدُهُۥ ثُمَّ إِلَيْهِ تُرْجَعُونَ ﴿١١﴾ وَيَوْمَ تَقُومُ ٱلسَّاعَةُ يُبْلِسُ
ٱلْمُجْرِمُونَ ﴿١٢﴾ وَلَمْ يَكُن لَّهُم مِّن شُرَكَآئِهِمْ شُفَعَـٰٓؤُا۟ وَكَانُوا۟ بِشُرَكَآئِهِمْ
كَـٰفِرِينَ ﴿١٣﴾ وَيَوْمَ تَقُومُ ٱلسَّاعَةُ يَوْمَئِذٍ يَتَفَرَّقُونَ ﴿١٤﴾

10. Then evil was the end of those who did evil, because they denied the *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, Messengers, etc.) of Allāh and made a mockery of them. 11. Allāh (Alone) originates the creation, then He will repeat it, then to Him you will be returned. 12. And on the Day when the Hour will be established, the *Mujrimūn* (disbelievers, sinners, criminals, polytheists) will be plunged into destruction with (deep regrets, sorrows, and) despair. 13. No intercessors will they have from those whom they made equal with Allāh (partners, i.e. their so-called associate gods), and they will (themselves) reject and deny their partners. 14. And on the Day when the Hour will be established, that Day shall (all men) be separated (i.e. the believers will be separated from the disbelievers).

ثُمَّ كَانَ عَٰقِبَةَ	ٱلَّذِينَ أَسَـٰٓـُٔوا۟	ٱلسُّوٓأَىٰٓ	أَن كَذَّبُوا۟
then was (the) end	(of) those who did evil	evil	because they denied

بِـَٔايَـٰتِ ٱللَّهِ	وَكَانُوا۟	بِهَا يَسْتَهْزِءُونَ ﴿١٠﴾	ٱللَّهُ يَبْدَؤُا۟ ٱلْخَلْقَ
(the) Signs (of) Allah	and were	making a mockery of them	Allah originates the creation

ثُمَّ يُعِيدُهُۥ	ثُمَّ	إِلَيْهِ تُرْجَعُونَ ﴿١١﴾	وَيَوْمَ
then He will repeat it	then	to Him you will be returned	and (on the) Day (when)

تَقُومُ ٱلسَّاعَةُ	يُبْلِسُ ٱلْمُجْرِمُونَ ﴿١٢﴾
the Hour will be established	the criminals will be plunged into destruction (with regret)

وَلَمْ يَكُن	لَّهُم	مِّن شُرَكَآئِهِمْ
and will not be	for them	of their partners (whom they made equal to Allah)

كَٰفِرِينَ ﴿١٣﴾	بِشُرَكَآئِهِمْ	وَكَانُوا۟	شُفَعَٰٓؤُا۟
reject	their partners	and they will (themselves)	intercessors
يَوْمَئِذٍ يَتَفَرَّقُونَ ﴿١٤﴾	تَقُومُ ٱلسَّاعَةُ	وَيَوْمَ	
that Day they shall be separated	the Hour will be established	and (on the) Day (when)	

فَأَمَّا ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ فَهُمْ فِى رَوْضَةٍ يُحْبَرُونَ ﴿١٥﴾ وَأَمَّا
ٱلَّذِينَ كَفَرُوا۟ وَكَذَّبُوا۟ بِـَٔايَٰتِنَا وَلِقَآءِ ٱلْـَٔاخِرَةِ فَأُو۟لَٰٓئِكَ فِى ٱلْعَذَابِ مُحْضَرُونَ ﴿١٦﴾
فَسُبْحَٰنَ ٱللَّهِ حِينَ تُمْسُونَ وَحِينَ تُصْبِحُونَ ﴿١٧﴾ وَلَهُ ٱلْحَمْدُ فِى ٱلسَّمَٰوَٰتِ
وَٱلْأَرْضِ وَعَشِيًّا وَحِينَ تُظْهِرُونَ ﴿١٨﴾ يُخْرِجُ ٱلْحَىَّ مِنَ ٱلْمَيِّتِ وَيُخْرِجُ ٱلْمَيِّتَ مِنَ ٱلْحَىِّ
وَيُحْىِ ٱلْأَرْضَ بَعْدَ مَوْتِهَا ۚ وَكَذَٰلِكَ تُخْرَجُونَ ﴿١٩﴾

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15. Then as for those who believed (in the Oneness of Allāh - Islāmic Monotheism) and did righteous good deeds, such shall be honoured and made to enjoy luxurious life (forever) in a Garden of Delight (Paradise). 16. And as for those who disbelieved and denied Our *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, Allāh's Messengers, Resurrection, etc.), and the Meeting of the Hereafter, such shall be brought forth to the torment (in the Hell-fire). 17. So glorify Allāh [above all that (evil) they associate with Him (O believers)], when you come up to the evening [i.e. offer the (*Maghrib*) sunset and ('*Ishā*') night prayers], and when you enter the morning [i.e. offer the (*Fajr*) morning prayer]. 18. And His are all praise and thanks in the heavens and the earth; and (glorify Him) in the afternoon (i.e. offer '*Asr* prayer) and when you come up to the time, when the day begins to decline (i.e. offer *Zuhr* prayer). 19. He brings out the living from the dead, and brings out the dead from the living. And He revives the earth after its death. And thus shall you be brought out (resurrected).

فَهُمْ	وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ	فَأَمَّا ٱلَّذِينَ ءَامَنُوا۟
so they	and did righteous deeds	then as for those who believed
فِى رَوْضَةٍ يُحْبَرُونَ ﴿١٥﴾		
shall be honoured (and made to enjoy luxurious life) in a Garden of Delight		

وَأَمَّا ٱلَّذِينَ كَفَرُوا۟	وَكَذَّبُوا۟	بِـَٔايَـٰتِنَا	وَلِقَآءِ
and as for those who disbelieved	and denied	Our Proofs	and (the) Meeting

ٱلْـَٔاخِرَةِ	فَأُو۟لَـٰٓئِكَ	فِى ٱلْعَذَابِ	مُحْضَرُونَ ﴿١٦﴾
(of) the Hereafter	then those	to the torment	(shall be) brought forth

فَسُبْحَـٰنَ ٱللَّهِ	حِينَ تُمْسُونَ	وَحِينَ تُصْبِحُونَ ﴿١٧﴾	وَلَهُ
so glorify Allah	when you come to evening	and when you enter the morning	and for Him

ٱلْحَمْدُ	فِى ٱلسَّمَـٰوَٰتِ	وَٱلْأَرْضِ	وَعَشِيًّا
(are) all praise and thanks	in the heavens	and the earth	and (in) the afternoon

وَحِينَ تُظْهِرُونَ ﴿١٨﴾	يُخْرِجُ ٱلْحَىَّ
and when you come to the time when the day begins to decline	He brings out the living

مِنَ ٱلْمَيِّتِ	وَيُخْرِجُ ٱلْمَيِّتَ	مِنَ ٱلْحَىِّ	وَيُحْىِ ٱلْأَرْضَ
from the dead	and He brings out the dead	from the living	and He revives the earth

بَعْدَ	مَوْتِهَا	وَكَذَٰلِكَ تُخْرَجُونَ ﴿١٩﴾
after	its death	and thus shall you be brought out (resurrected)

وَمِنْ ءَايَـٰتِهِۦٓ أَنْ خَلَقَكُم مِّن تُرَابٍ ثُمَّ إِذَآ أَنتُم بَشَرٌ تَنتَشِرُونَ ﴿٢٠﴾ وَمِنْ ءَايَـٰتِهِۦٓ
أَنْ خَلَقَ لَكُم مِّنْ أَنفُسِكُمْ أَزْوَٰجًا لِّتَسْكُنُوٓا۟ إِلَيْهَا وَجَعَلَ بَيْنَكُم مَّوَدَّةً وَرَحْمَةً
إِنَّ فِى ذَٰلِكَ لَـَٔايَـٰتٍ لِّقَوْمٍ يَتَفَكَّرُونَ ﴿٢١﴾ وَمِنْ ءَايَـٰتِهِۦ خَلْقُ ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضِ
وَٱخْتِلَـٰفُ أَلْسِنَتِكُمْ وَأَلْوَٰنِكُمْ إِنَّ فِى ذَٰلِكَ لَـَٔايَـٰتٍ لِّلْعَـٰلِمِينَ ﴿٢٢﴾

20. And among His Signs is that He created you (Adam) from dust, and then [Hawwā' (Eve) from Adam's rib, and then his offspring from the semen, and] – behold, you are human beings scattered! 21. And among His Signs is that He created for you wives from among yourselves, that you may find repose in them, and He has put between you affection and mercy. Verily, in that are indeed signs for a people who reflect. 22. And among His Signs is the creation of the heavens and the earth, and the difference of your languages and colours. Verily, in that are indeed signs for men of sound knowledge.

وَمِنْ ءَايَـٰتِهِۦٓ	أَنْ خَلَقَكُم	مِّن تُرَابٍ	ثُمَّ إِذَآ	أَنتُم
and among His Signs	(is) that He created you	from dust	then behold	you

بَشَرٌ تَنتَشِرُونَ ﴿٢٠﴾	وَمِنْ ءَايَـٰتِهِۦٓ	أَنْ خَلَقَ
(are) human beings scattered	and among His Signs	(is) that He created

لَكُم	مِّنْ أَنفُسِكُمْ	أَزْوَٰجًا	لِّتَسْكُنُوٓا۟	إِلَيْهَا
for you	from among yourselves	wives	that you may find repose	in them

وَجَعَلَ بَيْنَكُم	مَّوَدَّةً	وَرَحْمَةً	إِنَّ	فِى ذَٰلِكَ
and He has put between you	affection	and mercy	verily	in that

لَـَٔايَـٰتٍ	لِّقَوْمٍ يَتَفَكَّرُونَ ﴿٢١﴾	وَمِنْ ءَايَـٰتِهِۦ	خَلْقُ
(are) indeed signs	for a people who reflect	and among His Signs	(is the) creation

ٱلسَّمَـٰوَٰتِ	وَٱلْأَرْضِ	وَٱخْتِلَـٰفُ	أَلْسِنَتِكُمْ
(of) the heavens	and the earth	and (the) difference	(of) your languages

وَأَلْوَٰنِكُمْ	إِنَّ	فِى ذَٰلِكَ	لَـَٔايَـٰتٍ	لِّلْعَـٰلِمِينَ ﴿٢٢﴾
and your colours	verily	in that	(are) indeed signs	for men of sound knowledge

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وَمِنْ ءَايَـٰتِهِۦ مَنَامُكُم بِٱلَّيْلِ وَٱلنَّهَارِ وَٱبْتِغَآؤُكُم مِّن فَضْلِهِۦٓ ۚ إِنَّ فِى ذَٰلِكَ لَـَٔايَـٰتٍ
لِّقَوْمٍ يَسْمَعُونَ ﴿٢٣﴾ وَمِنْ ءَايَـٰتِهِۦ يُرِيكُمُ ٱلْبَرْقَ خَوْفًا وَطَمَعًا وَيُنَزِّلُ مِنَ
ٱلسَّمَآءِ مَآءً فَيُحْىِۦ بِهِ ٱلْأَرْضَ بَعْدَ مَوْتِهَآ ۚ إِنَّ فِى ذَٰلِكَ لَـَٔايَـٰتٍ لِّقَوْمٍ
يَعْقِلُونَ ﴿٢٤﴾ وَمِنْ ءَايَـٰتِهِۦٓ أَن تَقُومَ ٱلسَّمَآءُ وَٱلْأَرْضُ بِأَمْرِهِۦ ۚ ثُمَّ إِذَا دَعَاكُمْ دَعْوَةً مِّنَ
ٱلْأَرْضِ إِذَآ أَنتُمْ تَخْرُجُونَ ﴿٢٥﴾

23. And among His Signs is your sleep by night and by day, and your seeking of His bounty. Verily, in that are indeed signs for a people who listen. 24. And among His Signs is that He shows you the lightning, for fear and for hope, and He sends down water (rain) from the sky, and therewith revives the earth after its death. Verily, in that are indeed signs for a people who understand. 25. And among His Signs is that the heaven and the earth stand by His Command. Then afterwards when He will call you by a single call, behold, you will come out

from the earth (i.e. from your graves for reckoning and recompense).

وَمِنْ ءَايَـٰتِهِۦ	مَنَامُكُم	بِٱلَّيْلِ	وَٱلنَّهَارِ	وَٱبْتِغَآؤُكُم
and among His Signs	(is) your sleep	by night	and (by) day	and your seeking

مِّن فَضْلِهِۦٓ ۚ	إِنَّ	فِى ذَٰلِكَ	لَـَٔايَـٰتٍ	لِّقَوْمٍ يَسْمَعُونَ ﴿٢٣﴾
of His bounty	verily	in that	(are) indeed signs	for a people who listen

وَمِنْ ءَايَـٰتِهِۦ	يُرِيكُمُ	ٱلْبَرْقَ	خَوْفًا
and among His Signs	(is that) He shows you	the lightning	(for) fear

وَطَمَعًا	وَيُنَزِّلُ	مِنَ ٱلسَّمَآءِ	مَآءً	فَيُحْىِۦ
and (for) hope	and He sends down	from they sky	water (rain)	and He revives

بِهِ	ٱلْأَرْضَ	بَعْدَ	مَوْتِهَآ ۚ	إِنَّ	فِى ذَٰلِكَ	لَـَٔايَـٰتٍ
therewith	the earth	after	its death	verily	in that	(are) indeed signs

لِّقَوْمٍ يَعْقِلُونَ ﴿٢٤﴾	وَمِنْ ءَايَـٰتِهِۦٓ ۚ	أَن تَقُومَ ٱلسَّمَآءُ
for a people who understand	and among His Signs	(is) that stand the heaven

وَٱلْأَرْضُ	بِأَمْرِهِۦ ۚ	ثُمَّ إِذَا	دَعَاكُمْ	دَعْوَةً
and the earth	by His Command	then when	He will call you	(by) a single call

مِّنَ ٱلْأَرْضِ	إِذَآ	أَنتُمْ تَخْرُجُونَ ﴿٢٥﴾
from the earth	behold	you will come out

وَلَهُۥ مَن فِى ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضِ ۖ كُلٌّ لَّهُۥ قَـٰنِتُونَ ﴿٢٦﴾ وَهُوَ ٱلَّذِى يَبْدَؤُا۟ ٱلْخَلْقَ ثُمَّ
يُعِيدُهُۥ وَهُوَ أَهْوَنُ عَلَيْهِ ۚ وَلَهُ ٱلْمَثَلُ ٱلْأَعْلَىٰ فِى ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضِ ۚ وَهُوَ ٱلْعَزِيزُ
ٱلْحَكِيمُ ﴿٢٧﴾ ضَرَبَ لَكُم مَّثَلًا مِّنْ أَنفُسِكُمْ ۖ هَل لَّكُم مِّن مَّا مَلَكَتْ أَيْمَـٰنُكُم مِّن
شُرَكَآءَ فِى مَا رَزَقْنَـٰكُمْ فَأَنتُمْ فِيهِ سَوَآءٌ تَخَافُونَهُمْ كَخِيفَتِكُمْ أَنفُسَكُمْ ۚ
كَذَٰلِكَ نُفَصِّلُ ٱلْـَٔايَـٰتِ لِقَوْمٍ يَعْقِلُونَ ﴿٢٨﴾

26. To Him belongs whatever is in the heavens and the earth. All are obedient to Him. 27. And He it is Who originates the creation, then He will repeat it

(after it has been perished); and this is easier for Him. His is the highest description (i.e. none has the right to be worshipped but He, and there is nothing comparable to Him) in the heavens and in the earth. And He is the All-Mighty, the All-Wise. 28. He sets forth for you a parable from your ownselves: Do you have partners among those whom your right hands possess (i.e. your slaves) to share as equals in the wealth We have bestowed on you whom you fear as you fear each other? Thus do We explain the signs in detail to a people who have sense.

وَلَهُۥ	مَن	فِى ٱلسَّمَٰوَٰتِ	وَٱلْأَرْضِ	كُلٌّ	لَّهُۥ
and to Him (belongs)	whatever	(is) in the heavens	and the earth	all	to Him
قَٰنِتُونَ ﴿٢٦﴾	وَهُوَ	ٱلَّذِى	يَبْدَؤُا۟ ٱلْخَلْقَ		ثُمَّ يُعِيدُهُۥ
(are) obedient	and He (it is)	Who	originates the creation		then He will repeat it
وَهُوَ	أَهْوَنُ	عَلَيْهِ	وَلَهُ	ٱلْمَثَلُ	ٱلْأَعْلَىٰ	فِى ٱلسَّمَٰوَٰتِ
and this	(is) easier	for Him	and for Him	(is) the description	highest	in the heavens
وَٱلْأَرْضِ	وَهُوَ	ٱلْعَزِيزُ	ٱلْحَكِيمُ ﴿٢٧﴾		ضَرَبَ لَكُم
and (in) the earth	and He	(is) the All-Mighty	the All-Wise		He sets forth for you
مَّثَلًا	مِّنْ أَنفُسِكُمْ	هَل	لَّكُم	مِّن مَّا
a parable	from your ownselves	(do)?	you have	among (those) whom
مَّلَكَتْ أَيْمَٰنُكُم	مِّن شُرَكَآءَ	فِى مَا	رَزَقْنَٰكُمْ
your right hands possess	any partners (to share as equals)	in what	We have bestowed on you
فَأَنتُمْ	فِيهِ	سَوَآءٌ	تَخَافُونَهُمْ	كَخِيفَتِكُمْ
then you	in it (its possession)	(are) equal	whom you fear	as you fear
أَنفُسَكُمْ	كَذَٰلِكَ	نُفَصِّلُ ٱلْءَايَٰتِ	لِقَوْمٍ يَعْقِلُونَ ﴿٢٨﴾
each other	thus	We explain the signs in detail	to a people who have sense

بَلِ ٱتَّبَعَ ٱلَّذِينَ ظَلَمُوٓا۟ أَهْوَآءَهُم بِغَيْرِ عِلْمٍ ۖ فَمَن يَهْدِى مَنْ أَضَلَّ ٱللَّهُ ۖ وَمَا لَهُم مِّن
نَّٰصِرِينَ ﴿٢٩﴾ فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا ۚ فِطْرَتَ ٱللَّهِ ٱلَّتِى فَطَرَ ٱلنَّاسَ عَلَيْهَا ۚ لَا تَبْدِيلَ
لِخَلْقِ ٱللَّهِ ۚ ذَٰلِكَ ٱلدِّينُ ٱلْقَيِّمُ وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يَعْلَمُونَ ﴿٣٠﴾

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مُنِيبِينَ إِلَيْهِ وَاتَّقُوهُ وَأَقِيمُوا الصَّلَوٰةَ وَلَا تَكُونُوا مِنَ الْمُشْرِكِينَ ﴿٣١﴾ مِنَ
الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيَعًا ۖ كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ ﴿٣٢﴾ وَإِذَا مَسَّ
النَّاسَ ضُرٌّ دَعَوْا رَبَّهُم مُّنِيبِينَ إِلَيْهِ ثُمَّ إِذَا أَذَاقَهُم مِّنْهُ رَحْمَةً إِذَا فَرِيقٌ مِّنْهُم بِرَبِّهِمْ
يُشْرِكُونَ ﴿٣٣﴾

29. Nay, but those who do wrong follow their own lusts without knowledge. Then who will guide him whom Allāh has sent astray? And for such there will be no helpers. 30. So, set you (O Muhammad ﷺ) your face towards the religion (of pure Islāmic Monotheism) *Hanīf* (worship none but Allāh Alone). Allāh's *Fitrah* (i.e. Allāh's Islāmic Monotheism) with which He has created mankind. No change let there be in *Khalq-illāh* (i.e. the religion of Allāh – Islāmic Monotheism), that is the straight religion, but most of men know not. 31. (And remain always) turning in repentance to Him (only), and be afraid and dutiful to Him; and perform *As-Salāt* (the prayers) and be not of *Al-Mushrikūn* (the polytheists, idolaters, disbelievers in the Oneness of Allāh). 32. Of those who split up their religion (i.e. who left the true Islāmic Monotheism), and became sects, [i.e. they invented new things in the religion (*Bid'ah*), and followed their vain desires], each sect rejoicing in that which is with it. 33. And when harm touches men, they cry sincerely only to their Lord (Allāh), turning to Him in repentance; but when He gives them a taste of His Mercy, behold, a party of them associate partners in worship with their Lord.

بَلِ اتَّبَعَ	الَّذِينَ ظَلَمُوا	أَهْوَاءَهُم	بِغَيْرِ	عِلْمٍ
nay follow	those who do wrong	their own lusts	without	knowledge
فَمَن يَهْدِي	مَنْ أَضَلَّ اللَّهُ	وَمَا	لَهُم	مِّن نَّاصِرِينَ ﴿٢٩﴾
then who will guide	(him) whom Allah has sent astray	and not	they have	any helpers
فَأَقِمْ وَجْهَكَ	لِلدِّينِ	حَنِيفًا	فِطْرَتَ اللَّهِ	الَّتِي
so set (you) your face	towards the religion	being upright	Allah's Nature	which
فَطَرَ النَّاسَ	عَلَيْهَا	لَا تَبْدِيلَ	لِخَلْقِ اللَّهِ	
He has created mankind	with it	no change	(let there be) in (the) creation (of) Allah	
ذَٰلِكَ	الدِّينُ	الْقَيِّمُ	وَلَٰكِنَّ أَكْثَرَ	النَّاسِ لَا يَعْلَمُونَ ﴿٣٠﴾
that	(is) the religion	straight	[and] but most	(of) men know not

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وَلَا تَكُونُوا	وَأَقِيمُوا الصَّلَوٰةَ	وَاتَّقُوهُ	إِلَيْهِ	مُنِيبِينَ
and be not	and perform the prayer	and fear Him	to Him	turning (in repentance)

كُلُّ	وَكَانُوا شِيَعًا	فَرَّقُوا دِينَهُمْ	مِنَ الَّذِينَ	مِنَ الْمُشْرِكِينَ ﴿٣١﴾
each	and became sects	split up their religion	of those who	of the polythеists

ضُرٌّ	النَّاسَ	وَإِذَا مَسَّ	فَرِحُونَ ﴿٣٢﴾	لَدَيْهِم	بِمَا	حِزْبٍ
harm	mankind	and when touches	rejoicing	they have	in that which	sect

أَذَاقَهُم	ثُمَّ إِذَا	إِلَيْهِ	مُنِيبِينَ	دَعَوْا رَبَّهُم
He gives them a taste	but when	to Him	turning (in repentance)	they cry to their Lord

بِرَبِّهِمْ يُشْرِكُونَ ﴿٣٣﴾	مِّنْهُم	فَرِيقٌ	إِذَا	رَحْمَةً	مِّنْهُ
associate partners with their Lord	of them	a party	behold	Mercy	of His

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لِيَكْفُرُوا بِمَا ءَاتَيْنَٰهُمْ ۚ فَتَمَتَّعُوا فَسَوْفَ تَعْلَمُونَ ﴿٣٤﴾ أَمْ أَنزَلْنَا عَلَيْهِمْ سُلْطَٰنًا فَهُوَ
يَتَكَلَّمُ بِمَا كَانُوا بِهِۦ يُشْرِكُونَ ﴿٣٥﴾ وَإِذَآ أَذَقْنَا ٱلنَّاسَ رَحْمَةً فَرِحُوا بِهَا ۖ وَإِن تُصِبْهُمْ سَيِّئَةٌۢ
بِمَا قَدَّمَتْ أَيْدِيهِمْ إِذَا هُمْ يَقْنَطُونَ ﴿٣٦﴾ أَوَلَمْ يَرَوْا أَنَّ ٱللَّهَ يَبْسُطُ ٱلرِّزْقَ لِمَن يَشَآءُ وَيَقْدِرُ ۚ إِنَّ فِى
ذَٰلِكَ لَءَايَٰتٍ لِّقَوْمٍ يُؤْمِنُونَ ﴿٣٧﴾

34. So as to be ungrateful for the graces which We have bestowed on them. Then enjoy (your short life); but you will come to know. 35. Or have We revealed to them an authority (a Scripture), which speaks of that which they have been associating with Him? 36. And when We cause mankind to taste of mercy, they rejoice therein; but when some evil afflicts them because of (evil deeds and sins) that their (own) hands have sent forth, behold, they are in despair! 37. Do they not see that Allāh enlarges the provision for whom He wills and straitens (it for whom He wills). Verily, in that are indeed signs for a people who believe.

فَتَمَتَّعُوا	ءَاتَيْنَٰهُمْ	بِمَآ	لِيَكْفُرُوا
then enjoy	We have bestowed on them	for what	so as to be ungrateful

سُلْطَٰنًا	أَنزَلْنَا عَلَيْهِمْ	أَمْ	فَسَوْفَ تَعْلَمُونَ ﴿٣٤﴾
an authority (a Scripture)	have We revealed to them	or	but soon you will come to know

فَهُوَ يَتَكَلَّمُ	بِمَا كَانُوا	بِهِۦ يُشْرِكُونَ ﴿٣٥﴾
which speaks	of that which they have been	associating with Him

وَإِذَآ أَذَقْنَا	ٱلنَّاسَ	رَحْمَةً	فَرِحُوا	بِهَا	وَإِن
and when We cause to taste	mankind	(of) mercy	they rejoice	therein	but if

تُصِبْهُمْ	سَيِّئَةٌ	بِمَا	قَدَّمَتْ أَيْدِيهِمْ	إِذَا
afflicts them	an evil	(because) of that	their hands have sent forth	behold

هُمْ يَقْنَطُونَ ﴿٣٦﴾	أَوَلَمْ يَرَوْا	أَنَّ ٱللَّهَ يَبْسُطُ ٱلرِّزْقَ
they are in despair	(do) they not see?	that Allah enlarges the provision

لِمَن يَشَآءُ	وَيَقْدِرُ ۚ	إِنَّ	فِى ذَٰلِكَ
for whom He wills	and straitens (it for whom He wills)	verily	in that

لَءَايَٰتٍ	لِّقَوْمٍ يُؤْمِنُونَ ﴿٣٧﴾
(are) indeed signs	for a people who believe

فَـَٔاتِ ذَا ٱلْقُرْبَىٰ حَقَّهُۥ وَٱلْمِسْكِينَ وَٱبْنَ ٱلسَّبِيلِ ۚ ذَٰلِكَ خَيْرٌ لِّلَّذِينَ يُرِيدُونَ وَجْهَ ٱللَّهِ ۖ وَأُو۟لَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ ﴿٣٨﴾ وَمَآ ءَاتَيْتُم مِّن رِّبًا لِّيَرْبُوَا۟ فِىٓ أَمْوَٰلِ ٱلنَّاسِ فَلَا يَرْبُوا۟ عِندَ ٱللَّهِ ۖ وَمَآ ءَاتَيْتُم مِّن زَكَوٰةٍ تُرِيدُونَ وَجْهَ ٱللَّهِ فَأُو۟لَٰٓئِكَ هُمُ ٱلْمُضْعِفُونَ ﴿٣٩﴾ ٱللَّهُ ٱلَّذِى خَلَقَكُمْ ثُمَّ رَزَقَكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ ۖ هَلْ مِن شُرَكَآئِكُم مَّن يَفْعَلُ مِن ذَٰلِكُم مِّن شَىْءٍ ۚ سُبْحَٰنَهُۥ وَتَعَٰلَىٰ عَمَّا يُشْرِكُونَ ﴿٤٠﴾

38. So, give to the kindred his due, and to *Al-Miskīn* (the needy) and to the wayfarer. That is best for those who seek Allāh's Countenance; and it is they who will be successful. 39. And that which you give in gift (to others), in order that it may increase (your wealth by expecting to get a better one in return) from other people's property, has no increase with Allāh; but that which you give in *Zakāt* (*Sadaqah*, charity, etc.) seeking Allāh's Countenance, then those they shall have manifold increase. 40. Allāh is He Who created you, then provided food for you, then will cause you to die, then (again) He will give you life (on the Day of Resurrection). Is there any of your (so-called) partners (of Allāh) that do anything of that? Glorified and Exalted is He above all that (evil)

they associate (with Him).

فَـَٔاتِ ذَا ٱلْقُرْبَىٰ	حَقَّهُۥ	وَٱلْمِسْكِينَ	وَٱبْنَ ٱلسَّبِيلِ ۚ	ذَٰلِكَ	خَيْرٌ
so give to the kindred	his due	and (to) the poor	and (to) the wayfarer	that	(is) best
لِّلَّذِينَ يُرِيدُونَ	وَجْهَ ٱللَّهِ ۖ		وَأُو۟لَٰٓئِكَ		هُمُ
for those who seek	(the) Face (Countenance of) Allah		and (it is) those		they
ٱلْمُفْلِحُونَ ﴿٣٨﴾	وَمَآ ءَاتَيْتُم	مِّن رِّبًا	لِّيَرْبُوَا۟		
(will be) successful	and that which you give	of interest	(in order) that it may increase		
فِىٓ أَمْوَٰلِ	ٱلنَّاسِ	فَلَا يَرْبُوا۟ عِندَ ٱللَّهِ ۖ			
in (the) property (wealth)	(of) other people	then it has no increase with Allah			
وَمَآ ءَاتَيْتُم	مِّن زَكَوٰةٍ	تُرِيدُونَ وَجْهَ ٱللَّهِ			
but that which you give	of charity	seeking (the) Face (Countenance of) Allah			
فَأُو۟لَٰٓئِكَ	هُمُ	ٱلْمُضْعِفُونَ ﴿٣٩﴾	ٱللَّهُ ٱلَّذِى	خَلَقَكُمْ	
then those	they	(shall) have manifold increase	Allah (is) He Who	created you	
ثُمَّ رَزَقَكُمْ	ثُمَّ يُمِيتُكُمْ	ثُمَّ يُحْيِيكُمْ ۖ			
then He provided for you	then He will cause you to die	then He will give you life			
هَلْ	مِن شُرَكَآئِكُم	مَّن يَفْعَلُ	مِن ذَٰلِكُم	مِّن شَىْءٍ ۚ	
(is there)?	any (of) your partners	who does	of that	anything	
سُبْحَٰنَهُۥ	وَتَعَٰلَىٰ	عَمَّا يُشْرِكُونَ ﴿٤٠﴾			
Glory be to Him	and Exalted is He	above (all) that they associate			

ظَهَرَ ٱلْفَسَادُ فِى ٱلْبَرِّ وَٱلْبَحْرِ بِمَا كَسَبَتْ أَيْدِى ٱلنَّاسِ لِيُذِيقَهُم بَعْضَ ٱلَّذِى عَمِلُوا۟ لَعَلَّهُمْ يَرْجِعُونَ ﴿٤١﴾ قُلْ سِيرُوا۟ فِى ٱلْأَرْضِ فَٱنظُرُوا۟ كَيْفَ كَانَ عَٰقِبَةُ ٱلَّذِينَ مِن قَبْلُ ۚ كَانَ أَكْثَرُهُم مُّشْرِكِينَ ﴿٤٢﴾ فَأَقِمْ وَجْهَكَ لِلدِّينِ ٱلْقَيِّمِ مِن قَبْلِ أَن يَأْتِىَ يَوْمٌ لَّا مَرَدَّ لَهُۥ مِنَ ٱللَّهِ ۖ يَوْمَئِذٍ يَصَّدَّعُونَ ﴿٤٣﴾

41. Evil (sins and disobedience to Allāh) has appeared on land and sea because

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of what the hands of men have earned (by oppression and evil deeds), that He (Allāh) may make them taste a part of that which they have done, in order that they may return (by repenting to Allāh, and begging His Pardon). 42. Say (O Muhammad ﷺ): "Travel in the land and see what was the end of those before (you)! Most of them were *Mushrikūn* (polytheists, idolaters, disbelievers in the Oneness of Allāh)." 43. So, set you (O Muhammad ﷺ) your face (in obedience to Allāh, your Lord) to the straight and right religion (Islāmic Monotheism), before there comes from Allāh a Day which none can avert. On that Day men shall be divided [(in two groups), a group in Paradise and a group in Hell].

ظَهَرَ ٱلْفَسَادُ	فِى ٱلْبَرِّ	وَٱلْبَحْرِ	بِمَا كَسَبَتْ
evil has appeared	on land	and sea	(because) of what have earned

أَيْدِى	ٱلنَّاسِ	لِيُذِيقَهُم	بَعْضَ
(the) hands	(of) mankind	that He (Allah) may make them taste	a part

ٱلَّذِى عَمِلُوا۟	لَعَلَّهُمْ يَرْجِعُونَ ﴿٤١﴾	قُلْ	سِيرُوا۟ فِى ٱلْأَرْضِ
(of) that which they have done	(in order) that they may return	say	travel in the land

فَٱنظُرُوا۟ كَيْفَ	كَانَ عَٰقِبَةُ	ٱلَّذِينَ	مِن قَبْلُ	كَانَ أَكْثَرُهُم
and see [how] (what)	was (the) end	(of) those	before	most of them were

مُّشْرِكِينَ ﴿٤٢﴾	فَأَقِمْ وَجْهَكَ	لِلدِّينِ	ٱلْقَيِّمِ	مِن قَبْلِ	أَن يَأْتِىَ يَوْمٌ
polytheists	so set (you) your face	to the religion	straight	before	that comes a Day

لَّا مَرَدَّ	لَهُۥ	مِنَ ٱللَّهِ	يَوْمَئِذٍ يَصَّدَّعُونَ ﴿٤٣﴾
none can avert	it	from Allah	(on) that Day they (men) shall be divided

مَن كَفَرَ فَعَلَيْهِ كُفْرُهُۥ ۖ وَمَنْ عَمِلَ صَٰلِحًا فَلِأَنفُسِهِمْ يَمْهَدُونَ ﴿٤٤﴾ لِيَجْزِىَ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟
ٱلصَّٰلِحَٰتِ مِن فَضْلِهِۦٓ ۚ إِنَّهُۥ لَا يُحِبُّ ٱلْكَٰفِرِينَ ﴿٤٥﴾ وَمِنْ ءَايَٰتِهِۦٓ أَن يُرْسِلَ ٱلرِّيَاحَ مُبَشِّرَٰتٍ
وَلِيُذِيقَكُم مِّن رَّحْمَتِهِۦ وَلِتَجْرِىَ ٱلْفُلْكُ بِأَمْرِهِۦ وَلِتَبْتَغُوا۟ مِن فَضْلِهِۦ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿٤٦﴾ وَلَقَدْ
أَرْسَلْنَا مِن قَبْلِكَ رُسُلًا إِلَىٰ قَوْمِهِمْ فَجَآءُوهُم بِٱلْبَيِّنَٰتِ فَٱنتَقَمْنَا مِنَ ٱلَّذِينَ أَجْرَمُوا۟ ۖ وَكَانَ حَقًّا
عَلَيْنَا نَصْرُ ٱلْمُؤْمِنِينَ ﴿٤٧﴾

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44. Whosoever disbelieves will suffer from his disbelief, and whosoever does righteous good deeds (by practising Islāmic Monotheism), then such will prepare a good place (in Paradise) for themselves (and will be saved by Allāh from His torment). 45. That He may reward those who believe (in the Oneness of Allāh - Islāmic Monotheism) and do righteous good deeds, out of His bounty. Verily, He likes not the disbelievers. 46. And among His Signs is that He sends the winds as glad tidings, giving you a taste of His Mercy (i.e. rain), and that the ships may sail at His Command, and that you may seek of His bounty, in order that you may be thankful. 47. And indeed We did send Messengers before you (O Muhammad ﷺ) to their own peoples. They came to them with clear proofs, then, We took vengeance on those who committed crimes (disbelief, setting partners in worship with Allāh, sins); and (as for) the believers, it was incumbent upon Us to help (them).

مَن كَفَرَ	فَعَلَيْهِ	كُفْرُهُۥ	وَمَنْ	عَمِلَ صَٰلِحًا
whosoever disbelieves	then on him	(is) his disbelief	and whosoever	does righteous deeds
فَلِأَنفُسِهِمْ يَمْهَدُونَ ﴿٤٤﴾		لِيَجْزِيَ	ٱلَّذِينَ ءَامَنُوا۟	
then they will prepare a good place for themselves		that He may reward	those who believe	
وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ	مِن فَضْلِهِۦٓ	إِنَّهُۥ	لَا يُحِبُّ ٱلْكَٰفِرِينَ ﴿٤٥﴾	
and do righteous deeds	out of His bounty	verily He	likes not the disbelievers	
وَمِنْ ءَايَٰتِهِۦٓ	أَن يُرْسِلَ ٱلرِّيَاحَ	مُبَشِّرَٰتٍ	وَلِيُذِيقَكُم	
and among His Signs	(is) that He sends the winds	(as) glad tidings	and to give you a taste	
مِّن رَّحْمَتِهِۦ	وَلِتَجْرِيَ ٱلْفُلْكُ	بِأَمْرِهِۦ	وَلِتَبْتَغُوا۟	
of His Mercy	and that the ships may sail	at His Command	and that you may seek	
مِن فَضْلِهِۦ	وَلَعَلَّكُمْ تَشْكُرُونَ ﴿٤٦﴾		وَلَقَدْ أَرْسَلْنَا	
of His bounty	and (in order) that you may be thankful		and indeed We did send	
مِن قَبْلِكَ	رُسُلًا	إِلَىٰ قَوْمِهِمْ	فَجَآءُوهُم	بِٱلْبَيِّنَٰتِ
before you	Messengers	to their own peoples	so they came to them	with clear proofs
فَٱنتَقَمْنَا	مِنَ ٱلَّذِينَ أَجْرَمُوا۟		وَكَانَ حَقًّا	
then We took vengeance	on those who committed crimes		and it was incumbent	

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عَلَيْنَا	نَصْرُ	ٱلْمُؤْمِنِينَ ﴿٤٧﴾
upon Us	to help	the believers

ٱللَّهُ ٱلَّذِى يُرْسِلُ ٱلرِّيَٰحَ فَتُثِيرُ سَحَابًا فَيَبْسُطُهُۥ فِى ٱلسَّمَآءِ كَيْفَ يَشَآءُ وَيَجْعَلُهُۥ كِسَفًا فَتَرَى
ٱلْوَدْقَ يَخْرُجُ مِنْ خِلَٰلِهِۦ ۖ فَإِذَآ أَصَابَ بِهِۦ مَن يَشَآءُ مِنْ عِبَادِهِۦٓ إِذَا هُمْ يَسْتَبْشِرُونَ ﴿٤٨﴾ وَإِن كَانُوا۟
مِن قَبْلِ أَن يُنَزَّلَ عَلَيْهِم مِّن قَبْلِهِۦ لَمُبْلِسِينَ ﴿٤٩﴾ فَٱنظُرْ إِلَىٰٓ ءَاثَٰرِ رَحْمَتِ ٱللَّهِ كَيْفَ يُحْىِ
ٱلْأَرْضَ بَعْدَ مَوْتِهَآ ۚ إِنَّ ذَٰلِكَ لَمُحْىِ ٱلْمَوْتَىٰ ۖ وَهُوَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿٥٠﴾ وَلَئِنْ أَرْسَلْنَا رِيحًا
فَرَأَوْهُ مُصْفَرًّا لَّظَلُّوا۟ مِنۢ بَعْدِهِۦ يَكْفُرُونَ ﴿٥١﴾

48. Allāh is He Who sends the winds, so that they raise clouds and spread them along the sky as He wills, and then break them into fragments until you see rain drops come forth from their midst! Then when He has made them fall on whom of His slaves as He wills, lo, they rejoice! 49. And verily, before that (rain) – just before it was sent down upon them – they were in despair! 50. Look then at the effects (results) of Allāh's Mercy, how He revives the earth after its death. Verily, that (Allāh) (Who revived the earth after its death) shall indeed raise the dead (on the Day of Resurrection), and He is Able to do all things. 51. And if We send a wind [which would spoil the green growth (tilth) brought up by the previous rain], and they see (their tilth) turn yellow – behold, they then (after their being glad) would become unthankful (to their Lord Allāh as) disbelievers.

فِى ٱلسَّمَآءِ	فَيَبْسُطُهُۥ	فَتُثِيرُ سَحَابًا	يُرْسِلُ ٱلرِّيَٰحَ	ٱللَّهُ ٱلَّذِى
in the sky	and He spreads them	so they raise clouds	sends the winds	Allah (is) He Who
فَتَرَى ٱلْوَدْقَ	كِسَفًا	وَيَجْعَلُهُۥ		كَيْفَ يَشَآءُ
then you see (rain) drops	fragments	and He breaks them (make them) into		how He wills
بِهِۦ	فَإِذَآ أَصَابَ		يَخْرُجُ مِنْ خِلَٰلِهِۦ	
[with it]	then when He has made (them) fall on		come forth from their midst	
مِن قَبْلِ	وَإِن كَانُوا۟	هُمْ يَسْتَبْشِرُونَ ﴿٤٨﴾	إِذَا	مِنْ عِبَادِهِۦٓ	مَن يَشَآءُ
before	and verily they were	they rejoice	behold	of His slaves	whom He wills

أَن يُنَزَّلَ	عَلَيْهِم	مِّن قَبْلِهِۦ	لَمُبْلِسِينَ ﴿٤٩﴾
[that] it (rain) was sent down	upon them	before that (rain)	surely in despair

فَٱنظُرْ	إِلَىٰٓ ءَاثَٰرِ	رَحْمَتِ ٱللَّهِ	كَيْفَ يُحْىِ	ٱلْأَرْضَ
look then	at (the) effects	(of the) Mercy (of) Allah	how He revives	the earth

بَعْدَ	مَوْتِهَآ	إِنَّ ذَٰلِكَ	لَمُحْىِ	ٱلْمَوْتَىٰ	وَهُوَ
after	its death	verily that	(Allah) Who shall indeed raise	the dead	and He

عَلَىٰ كُلِّ	شَىْءٍ	قَدِيرٌ ﴿٥٠﴾	وَلَئِنْ أَرْسَلْنَا رِيحًا	فَرَأَوْهُ
on every	thing	(is) Able	and if We send a wind	and they see it (their tilth)

مُّصْفَرًّا	لَّظَلُّوا۟	مِنۢ بَعْدِهِۦ يَكْفُرُونَ ﴿٥١﴾
turn yellow	surely they become	after it disbelievers

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فَإِنَّكَ لَا تُسْمِعُ ٱلْمَوْتَىٰ وَلَا تُسْمِعُ ٱلصُّمَّ ٱلدُّعَآءَ إِذَا وَلَّوْا۟ مُدْبِرِينَ ﴿٥٢﴾ وَمَآ أَنتَ بِهَٰدِ ٱلْعُمْىِ
عَن ضَلَٰلَتِهِمْ ۖ إِن تُسْمِعُ إِلَّا مَن يُؤْمِنُ بِـَٔايَٰتِنَا فَهُم مُّسْلِمُونَ ﴿٥٣﴾ ۞ ٱللَّهُ ٱلَّذِى خَلَقَكُم مِّن
ضَعْفٍ ثُمَّ جَعَلَ مِنۢ بَعْدِ ضَعْفٍ قُوَّةً ثُمَّ جَعَلَ مِنۢ بَعْدِ قُوَّةٍ ضَعْفًا وَشَيْبَةً ۚ يَخْلُقُ
مَا يَشَآءُ ۚ وَهُوَ ٱلْعَلِيمُ ٱلْقَدِيرُ ﴿٥٤﴾

52. So verily, you (O Muhammad ﷺ) cannot make the dead to hear (i.e. the disbelievers), nor can you make the deaf to hear the call, when they show their backs and turn away. 53. And you (O Muhammad ﷺ) cannot guide the blind from their straying; you can make to hear only those who believe in Our *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.), and have submitted to Allāh in Islām (as Muslims). 54. Allāh is He Who created you in (a state of) weakness, then gave you strength after weakness, then after strength gave (you) weakness and grey hair. He creates what He wills. And it is He Who is the All-Knowing, the All-Powerful (i.e. Able to do all things).

فَإِنَّكَ	لَا تُسْمِعُ ٱلْمَوْتَىٰ	وَلَا تُسْمِعُ ٱلصُّمَّ
so verily you	can not make the dead to hear	nor can you make the deaf to hear

ٱلدُّعَآءَ	إِذَا	وَلَّوْا۟ مُدْبِرِينَ ﴿٥٢﴾	وَمَآ أَنتَ	بِهَٰدِ
the call	when	they flee turning their backs	and you (can) not	guide

إِلَّا مَن	إِن تُسۡمِعُ	عَن ضَلَٰلَتِهِمۡۖ	ٱلۡعُمۡيِ
but (those) who	you can not make to hear	from their straying	the blind

ٱللَّهُ ٱلَّذِى	مُّسۡلِمُونَ ﴿٥٣﴾	فَهُم	يُؤۡمِنُ بِـَٔايَٰتِنَا
Allah (is) He Who	have submitted (to Allah in Islam)	and [they]	believe in Our Proofs

قُوَّةً	ضَعۡفٍ	مِنۢ بَعۡدِ	ثُمَّ جَعَلَ	مِّن ضَعۡفٍ	خَلَقَكُم
strength	weakness	after	then made (gave you)	in weakness	created you

يَخۡلُقُ	وَشَيۡبَةً	ضَعۡفًا	قُوَّةٍ	مِنۢ بَعۡدِ	ثُمَّ جَعَلَ
He creates	and grey hair	weakness	strength	after	then made (gave you)

ٱلۡقَدِيرُ ﴿٥٤﴾	ٱلۡعَلِيمُ	وَهُوَ	مَا يَشَآءُ
the All-Powerful	(is) the All-Knowing	and He	what He wills

وَيَوۡمَ تَقُومُ ٱلسَّاعَةُ يُقۡسِمُ ٱلۡمُجۡرِمُونَ مَا لَبِثُواْ غَيۡرَ سَاعَةٖۚ كَذَٰلِكَ كَانُواْ يُؤۡفَكُونَ ﴿٥٥﴾ وَقَالَ ٱلَّذِينَ أُوتُواْ ٱلۡعِلۡمَ وَٱلۡإِيمَٰنَ لَقَدۡ لَبِثۡتُمۡ فِي كِتَٰبِ ٱللَّهِ إِلَىٰ يَوۡمِ ٱلۡبَعۡثِۖ فَهَٰذَا يَوۡمُ ٱلۡبَعۡثِ وَلَٰكِنَّكُمۡ كُنتُمۡ لَا تَعۡلَمُونَ ﴿٥٦﴾ فَيَوۡمَئِذٖ لَّا يَنفَعُ ٱلَّذِينَ ظَلَمُواْ مَعۡذِرَتُهُمۡ وَلَا هُمۡ يُسۡتَعۡتَبُونَ ﴿٥٧﴾

55. And on the Day that the Hour will be established, the *Mujrimūn* (criminals, disbelievers, polytheists, sinners) will swear that they stayed not but an hour – thus were they ever deluded [away from the truth (i.e. they used to tell lies and take false oaths, and turn away from the truth) in this life of the world]. 56. And those who have been bestowed with knowledge and Faith will say: "Indeed you have stayed according to the Decree of Allāh, until the Day of Resurrection; so this is the Day of Resurrection, but you knew not." 57. So, on that Day no excuse of theirs will avail those who did wrong (by associating partners in worship with Allāh, and by denying the Day of Resurrection), nor will they be allowed (then) to return to this world to seek Allāh's Pleasure (by having Islāmic Faith with righteous deeds and by giving up polytheism, sins and crimes with repentance).

يُقۡسِمُ ٱلۡمُجۡرِمُونَ	تَقُومُ ٱلسَّاعَةُ	وَيَوۡمَ
the criminals will swear	the Hour will be established	and (on the) Day (that)

مَا لَبِثُوا۟	غَيْرَ	سَاعَةٍ	كَذَٰلِكَ كَانُوا۟	يُؤْفَكُونَ ﴿٥٥﴾
(that) they stayed not	but	an hour	thus were they	(ever) deluded

وَقَالَ ٱلَّذِينَ	أُوتُوا۟ ٱلْعِلْمَ	وَٱلْإِيمَٰنَ
and will say those who	have been bestowed (with) knowledge	and Faith

لَقَدْ لَبِثْتُمْ	فِى كِتَٰبِ ٱللَّهِ	إِلَىٰ يَوْمِ
indeed you have stayed	according to (the) Decree (of) Allah	until (the) Day

ٱلْبَعْثِ ۖ	فَهَٰذَا	يَوْمُ	ٱلْبَعْثِ	وَلَٰكِنَّكُمْ كُنتُمْ
(of) Resurrection	so this	(is the) Day	(of) Resurrection	[and] but you were

لَا تَعْلَمُونَ ﴿٥٦﴾	فَيَوْمَئِذٍ	لَّا يَنفَعُ	ٱلَّذِينَ ظَلَمُوا۟
not knowing	so (on) that Day	will not benefit	those who did wrong

مَعْذِرَتُهُمْ	وَلَا هُمْ يُسْتَعْتَبُونَ ﴿٥٧﴾
excuse of theirs	nor will they be allowed (to return) to seek Allah's Pleasure

وَلَقَدْ ضَرَبْنَا لِلنَّاسِ فِى هَٰذَا ٱلْقُرْءَانِ مِن كُلِّ مَثَلٍ ۚ وَلَئِن جِئْتَهُم بِـَٔايَةٍ لَّيَقُولَنَّ ٱلَّذِينَ كَفَرُوٓا۟ إِنْ أَنتُمْ إِلَّا مُبْطِلُونَ ﴿٥٨﴾ كَذَٰلِكَ يَطْبَعُ ٱللَّهُ عَلَىٰ قُلُوبِ ٱلَّذِينَ لَا يَعْلَمُونَ ﴿٥٩﴾ فَٱصْبِرْ إِنَّ وَعْدَ ٱللَّهِ حَقٌّ ۖ وَلَا يَسْتَخِفَّنَّكَ ٱلَّذِينَ لَا يُوقِنُونَ ﴿٦٠﴾

58. And indeed We have set forth for mankind, in this Qur'ān every kind of parable. But if you (O Muhammad ﷺ) bring to them any sign or proof (as an evidence for the truth of your Prophethood), the disbelievers are sure to say (to the believers): "You follow nothing but falsehood and magic." 59. Thus does Allāh seal up the hearts of those who know not [the proofs and evidence of the Oneness of Allāh, i.e. those who try not to understand true facts that which you (Muhammad ﷺ) have brought to them]. 60. So be patient (O Muhammad ﷺ). Verily, the Promise of Allāh is true; and let not those who have no certainty of Faith discourage you from conveying Allāh's Message (which you are obliged to convey).

مَثَلٍ	مِن كُلِّ	ٱلْقُرْءَانِ	فِى هَٰذَا	لِلنَّاسِ	وَلَقَدْ ضَرَبْنَا
parable	of every	Quran	in this	for mankind	and indeed We have set forth

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وَلَئِن جِئْتَهُم	بِـَٔايَةٍ	لَّيَقُولَنَّ	ٱلَّذِينَ كَفَرُوٓا۟
but if you bring to them	any sign	surely will say	those who disbelieve
إِنْ أَنتُمْ	إِلَّا مُبْطِلُونَ ﴿٥٨﴾	كَذَٰلِكَ يَطْبَعُ ٱللَّهُ	عَلَىٰ قُلُوبِ
you (are) nothing	but falsifiers	thus Allah seals	up (the) hearts
ٱلَّذِينَ لَا يَعْلَمُونَ ﴿٥٩﴾	فَٱصْبِرْ	إِنَّ وَعْدَ ٱللَّهِ	حَقٌّ ۖ
(of) those who know not	so be patient	verily (the) Promise (of) Allah	(is) true
وَلَا يَسْتَخِفَّنَّكَ		ٱلَّذِينَ لَا يُوقِنُونَ ﴿٦٠﴾	
and let not discourage you		those who have no certainty of Faith	

سُورَةُ لُقْمَانَ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

الٓمٓ ﴿١﴾ تِلْكَ ءَايَٰتُ ٱلْكِتَٰبِ ٱلْحَكِيمِ ﴿٢﴾ هُدًى وَرَحْمَةً لِّلْمُحْسِنِينَ ﴿٣﴾ ٱلَّذِينَ يُقِيمُونَ
ٱلصَّلَوٰةَ وَيُؤْتُونَ ٱلزَّكَوٰةَ وَهُم بِٱلْءَاخِرَةِ هُمْ يُوقِنُونَ ﴿٤﴾ أُو۟لَٰٓئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ ۖ وَأُو۟لَٰٓئِكَ
هُمُ ٱلْمُفْلِحُونَ ﴿٥﴾ وَمِنَ ٱلنَّاسِ مَن يَشْتَرِى لَهْوَ ٱلْحَدِيثِ لِيُضِلَّ عَن سَبِيلِ ٱللَّهِ بِغَيْرِ عِلْمٍ
وَيَتَّخِذَهَا هُزُوًا ۚ أُو۟لَٰٓئِكَ لَهُمْ عَذَابٌ مُّهِينٌ ﴿٦﴾ وَإِذَا تُتْلَىٰ عَلَيْهِ ءَايَٰتُنَا وَلَّىٰ مُسْتَكْبِرًا
كَأَن لَّمْ يَسْمَعْهَا كَأَنَّ فِىٓ أُذُنَيْهِ وَقْرًا ۖ فَبَشِّرْهُ بِعَذَابٍ أَلِيمٍ ﴿٧﴾

Sūrah Luqmān (Luqmān) 31

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

1. *Alif-Lām-Mīm*. [These letters are one of the miracles of the Qur'ān, and none but Allāh (Alone) knows their meanings.] 2. These are Verses of the Wise Book (the Qur'ān). 3. A guide and a mercy for the *Muhsinūn* (good-doers). 4. Those who perform *As-Salāt* (the prayers) and give *Zakāt* (obligatory charity) and they have faith in the Hereafter with certainty. 5. Such are on guidance from their Lord, and such are the successful. 6. And of mankind is he who purchases idle talks (i.e. music, singing) to mislead (men) from the path of Allāh without knowledge, and takes it (the path of Allāh, or the Verses of the Qur'ān) by way of mockery. For such there will be a humiliating torment (in the Hell-fire). 7.

And when Our Verses (of the Qur'ān) are recited to such a one, he turns away in pride, as if he heard them not – as if there were deafness in his ear. So announce to him a painful torment.

ٱلرَّحِيمِ	ٱلرَّحْمَٰنِ	بِسْمِ ٱللَّهِ
the Most Merciful	the Most Gracious	In the Name (of) Allah
هُدًى ٱلْحَكِيمِ ۝٢	ٱلْكِتَٰبِ ءَايَٰتُ	تِلْكَ ۝١ الٓمٓ
a guide the Wise	(of) the Book (are) Verses	these Alif-Lam-Mim
وَيُؤْتُونَ ٱلزَّكَوٰةَ ٱلصَّلَوٰةَ ٱلَّذِينَ يُقِيمُونَ لِّلْمُحْسِنِينَ ۝٣ وَرَحْمَةً		
and give Zakat the prayer those who perform for the good-doers and a mercy		
عَلَىٰ هُدًى أُوْلَٰٓئِكَ هُمْ يُوقِنُونَ ۝٤ بِٱلْءَاخِرَةِ وَهُم		
(are) on guidance such have faith with certainty in the Hereafter and they		
وَمِنَ ٱلنَّاسِ ٱلْمُفْلِحُونَ ۝٥ هُمُ وَأُوْلَٰٓئِكَ مِّن رَّبِّهِمْ		
and of mankind (who are) the successful (are) they and such from their Lord		
بِغَيْرِ عَن سَبِيلِ ٱللَّهِ لِيُضِلَّ ٱلْحَدِيثِ لَهْوَ مَن يَشْتَرِى		
without from (the) path (of) Allah to mislead talks idle (is he) who purchases		
هُمْ أُوْلَٰٓئِكَ هُزُوًا وَيَتَّخِذَهَا عِلْمٍ		
for them such (are those) (by way of) mockery and takes it knowledge		
ءَايَٰتُنَا عَلَيْهِ وَإِذَا تُتْلَىٰ مُّهِينٌ ۝٦ عَذَابٌ		
Our Verses to such a one and when are recited humiliating (will be) a torment		
فِىٓ أُذُنَيْهِ كَأَنَّ لَّمْ يَسْمَعْهَا كَأَن وَلَّىٰ مُسْتَكْبِرًا		
in his ears as if he heard them not as if he turns away (in) pride		
أَلِيمٍ ۝٧ بِعَذَابٍ فَبَشِّرْهُ وَقْرًا		
painful a torment so announce to him (there were) deafness		

إِنَّ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ لَهُمْ جَنَّٰتُ ٱلنَّعِيمِ ۝٨ خَٰلِدِينَ فِيهَا ۖ وَعْدَ ٱللَّهِ حَقًّا ۚ وَهُوَ
ٱلْعَزِيزُ ٱلْحَكِيمُ ۝٩ خَلَقَ ٱلسَّمَٰوَٰتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا ۖ وَأَلْقَىٰ فِى ٱلْأَرْضِ رَوَٰسِىَ أَن تَمِيدَ

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بِكُمْ وَبَثَّ فِيهَا مِن كُلِّ دَآبَّةٍ ۚ وَأَنزَلْنَا مِنَ ٱلسَّمَآءِ مَآءً فَأَنۢبَتْنَا فِيهَا مِن كُلِّ زَوْجٍ كَرِيمٍ ﴿١٠﴾

8. Verily, those who believe (in Islāmic Monotheism) and do righteous good deeds, for them are Gardens of Delight (Paradise). 9. To abide therein. It is a Promise of Allāh in truth. And He is the All-Mighty, the All-Wise. 10. He has created the heavens without any pillars that you see, and has set on the earth firm mountains lest it should shake with you. And He has scattered therein moving (living) creatures of all kinds. And We send down water (rain) from the sky, and We cause (plants) of every goodly kind to grow therein.

جَنَّٰتُ	لَهُمْ	وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ	إِنَّ ٱلَّذِينَ ءَامَنُوا۟
(are) Gardens	for them	and do righteous deeds	verily those who believe

وَهُوَ	حَقًّا	وَعْدَ ٱللَّهِ	فِيهَا	خَٰلِدِينَ	ٱلنَّعِيمِ ﴿٨﴾
and He	(in) truth	(it is) a Promise (of) Allah	therein	(to) abide forever	(of) Delight

عَمَدٍ	بِغَيْرِ	خَلَقَ ٱلسَّمَٰوَٰتِ	ٱلْحَكِيمُ ﴿٩﴾	ٱلْعَزِيزُ
any pillars	without	He has created the heavens	the All-Wise	(is) the All-Mighty

أَن تَمِيدَ	رَوَٰسِيَ	فِى ٱلْأَرْضِ	وَأَلْقَىٰ	تَرَوْنَهَا
lest it should shake	firm mountains	on the earth	and has set	that you can see

دَآبَّةٍ	مِن كُلِّ	فِيهَا	وَبَثَّ	بِكُمْ
moving (living) creatures	of all (kinds)	therein	and He has scattered	with you

فَأَنۢبَتْنَا	مَآءً	مِنَ ٱلسَّمَآءِ	وَأَنزَلْنَا
and We caused (plants) to grow	water (rain)	from the sky	and We sent down

كَرِيمٍ ﴿١٠﴾	زَوْجٍ	مِن كُلِّ	فِيهَا
goodly	kind	of every	therein

هَٰذَا خَلْقُ ٱللَّهِ فَأَرُونِى مَاذَا خَلَقَ ٱلَّذِينَ مِن دُونِهِۦ ۚ بَلِ ٱلظَّٰلِمُونَ فِى ضَلَٰلٍ مُّبِينٍ ﴿١١﴾
وَلَقَدْ ءَاتَيْنَا لُقْمَٰنَ ٱلْحِكْمَةَ أَنِ ٱشْكُرْ لِلَّهِ ۚ وَمَن يَشْكُرْ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِۦ ۖ وَمَن كَفَرَ فَإِنَّ
ٱللَّهَ غَنِىٌّ حَمِيدٌ ﴿١٢﴾ وَإِذْ قَالَ لُقْمَٰنُ لِٱبْنِهِۦ وَهُوَ يَعِظُهُۥ يَٰبُنَىَّ لَا تُشْرِكْ بِٱللَّهِ ۖ إِنَّ ٱلشِّرْكَ
لَظُلْمٌ عَظِيمٌ ﴿١٣﴾

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11. This is the creation of Allāh. So, show Me that which those (whom you worship) besides Him have created. Nay, the *Zālimūn* (polytheists, wrongdoers and those who do not believe in the Oneness of Allāh) are in plain error. 12. And indeed We bestowed upon Luqmān *Al-Hikmah* (wisdom and religious understanding saying:) "Give thanks to Allāh." And whoever gives thanks, he gives thanks for (the good of) his ownself. And whoever is unthankful, then verily, Allāh is All-Rich (Free of all needs), Worthy of all praise. 13. And (remember) when Luqmān said to his son when he was advising him: "O my son! Join not in worship others with Allāh. Verily, joining others in worship with Allāh is a great *Zulm* (wrong) indeed.

هَٰذَا	خَلْقُ ٱللَّهِ	فَأَرُونِي	مَاذَا خَلَقَ
this	(is the) creation (of) Allah	so show Me	what have created
ٱلَّذِينَ	مِن دُونِهِۦ ۚ	بَلِ ٱلظَّٰلِمُونَ	فِي ضَلَٰلٍ	مُّبِينٍ ﴿١١﴾
those	besides Him	nay the wrongdoers	(are) in error	plain
وَلَقَدْ ءَاتَيْنَا لُقْمَٰنَ		ٱلْحِكْمَةَ	أَنِ ٱشْكُرْ
and indeed We bestowed upon Luqman		the wisdom	(saying) that give thanks
لِلَّهِ ۚ	وَمَن يَشْكُرْ	فَإِنَّمَا يَشْكُرُ	لِنَفْسِهِۦ ۖ
to Allah	and whoever gives thanks	then only he gives thanks	for his ownself
وَمَن كَفَرَ	فَإِنَّ ٱللَّهَ	غَنِىٌّ	حَمِيدٌ ﴿١٢﴾
and whoever is ungrateful	then verily Allah	(is) All-Rich	Worthy of all praise
وَإِذْ	قَالَ لُقْمَٰنُ	لِٱبْنِهِۦ	وَهُوَ	يَعِظُهُۥ	يَٰبُنَىَّ
and (remember) when	Luqman said	to his son	when he	was advising him	O my son
لَا تُشْرِكْ	بِٱللَّهِ ۖ	إِنَّ ٱلشِّرْكَ	
join not in worship others	with Allah	verily joining others in worship (with Allah)	
لَظُلْمٌ	عَظِيمٌ ﴿١٣﴾
(is) a wrong indeed	great

وَوَصَّيْنَا ٱلْإِنسَٰنَ بِوَٰلِدَيْهِ حَمَلَتْهُ أُمُّهُۥ وَهْنًا عَلَىٰ وَهْنٍ وَفِصَٰلُهُۥ فِي عَامَيْنِ أَنِ ٱشْكُرْ لِي
وَلِوَٰلِدَيْكَ إِلَيَّ ٱلْمَصِيرُ ﴿١٤﴾ وَإِن جَٰهَدَاكَ عَلَىٰٓ أَن تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِۦ عِلْمٌ فَلَا

تُطِعْهُمَا وَصَاحِبْهُمَا فِي الدُّنْيَا مَعْرُوفًا وَاتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَيَّ ثُمَّ إِلَيَّ مَرْجِعُكُمْ
فَأُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ﴿١٥﴾

14. And We have enjoined on man (to be dutiful and good) to his parents. His mother bore him in weakness and hardship upon weakness and hardship, and his weaning is in two years – give thanks to Me and to your parents. To Me is the final destination. 15. But if they (both) strive with you to make you join in worship with Me others that of which you have no knowledge, then obey them not; but behave with them in the world kindly, and follow the path of him who turns to Me in repentance and in obedience. Then to Me will be your return, and I shall tell you what you used to do.

وَوَصَّيْنَا الْإِنسَانَ	بِوَالِدَيْهِ	حَمَلَتْهُ	أُمُّهُ
and We have enjoined on man	for his parents	bore him	his mother
وَهْنًا	عَلَىٰ وَهْنٍ	وَفِصَالُهُ	
in weakness (and hardship)	upon weakness (and hardship)	and his weaning	
فِي عَامَيْنِ	أَنِ اشْكُرْ	لِي	وَلِوَالِدَيْكَ
(is) in two years	that you give thanks	to Me	and to your parents
إِلَيَّ	الْمَصِيرُ ﴿١٤﴾	وَإِن جَاهَدَاكَ	عَلَىٰ
to Me	(is) the final destination	but if they both strive against you	[on]
أَن تُشْرِكَ	بِي	مَا	لَيْسَ لَكَ	بِهِ
that you join in worship others	with Me	that	you have not	of which
عِلْمٌ	فَلَا تُطِعْهُمَا	وَصَاحِبْهُمَا	فِي الدُّنْيَا	مَعْرُوفًا
any knowledge	then obey them not	but behave with them	in the world	kindly
وَاتَّبِعْ سَبِيلَ	مَنْ	أَنَابَ إِلَيَّ		ثُمَّ
and follow (the) path	(of him) who	turns to Me in repentance (and in obedience)		then
إِلَيَّ	مَرْجِعُكُمْ	فَأُنَبِّئُكُم	بِمَا كُنتُمْ	تَعْمَلُونَ ﴿١٥﴾
to Me	(will be) your return	and I shall tell you	[of] what you used to	do

يَا بُنَيَّ إِنَّهَا إِن تَكُ مِثْقَالَ حَبَّةٍ مِّنْ خَرْدَلٍ فَتَكُن فِي صَخْرَةٍ أَوْ فِي السَّمَاوَاتِ أَوْ فِي الْأَرْضِ

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يَٰبُنَيَّ إِنَّهَآ إِن تَكُ مِثْقَالَ حَبَّةٍ مِّنْ خَرْدَلٍ فَتَكُن فِي صَخْرَةٍ أَوْ فِي ٱلسَّمَٰوَٰتِ أَوْ فِي ٱلْأَرْضِ يَأْتِ بِهَا ٱللَّهُ ۗ إِنَّ ٱللَّهَ لَطِيفٌ خَبِيرٌ ﴿١٦﴾ يَٰبُنَيَّ أَقِمِ ٱلصَّلَوٰةَ وَأْمُرْ بِٱلْمَعْرُوفِ وَٱنْهَ عَنِ ٱلْمُنكَرِ وَٱصْبِرْ عَلَىٰ مَآ أَصَابَكَ ۖ إِنَّ ذَٰلِكَ مِنْ عَزْمِ ٱلْأُمُورِ ﴿١٧﴾ وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي ٱلْأَرْضِ مَرَحًا ۖ إِنَّ ٱللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ ﴿١٨﴾

16. "O my son! If it be (anything) equal to the weight of a grain of mustard seed, and though it be in a rock, or in the heavens or in the earth, Allāh will bring it forth. Verily, Allāh is Subtle (in bringing out that grain), Well-Acquainted (with its place). 17. "O my son! *Aqim-is-Salāt* (perform prayers), enjoin (on people) *Al-Ma'rūf* (Islāmic Monotheism and all that is good), and forbid (people) from *Al-Munkar* (i.e. disbelief in the Oneness of Allāh, polytheism of all kinds and all that is evil and bad), and bear with patience whatever befalls you. Verily, these are some of the important commandments (ordered by Allāh with no exemption). 18. "And turn not your face away from men with pride, nor walk in insolence through the earth. Verily, Allāh likes not any arrogant boaster.

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يَٰبُنَيَّ	إِنَّهَآ	إِن تَكُ مِثْقَالَ	حَبَّةٍ	مِّنْ خَرْدَلٍ
O my son	indeed [it]	if it be equal to (the) weight	(of) a grain	of mustard seed

فَتَكُن	فِي صَخْرَةٍ	أَوْ	فِي ٱلسَّمَٰوَٰتِ	أَوْ	فِي ٱلْأَرْضِ	يَأْتِ بِهَا ٱللَّهُ
and (though) it be	in a rock	or	in the heavens	or	in the earth	Allah will bring it forth

إِنَّ ٱللَّهَ	لَطِيفٌ	خَبِيرٌ ﴿١٦﴾	يَٰبُنَيَّ
verily Allah	(is) Subtle (in bringing out that grain)	Well-Aware (of its place)	O my son

أَقِمِ ٱلصَّلَوٰةَ	وَأْمُرْ	بِٱلْمَعْرُوفِ	وَٱنْهَ	عَنِ ٱلْمُنكَرِ	وَٱصْبِرْ
perform the prayer	and command	good	and forbid	from evil	and bear with patience

عَلَىٰ مَآ	أَصَابَكَ	إِنَّ ذَٰلِكَ	مِنْ عَزْمِ	ٱلْأُمُورِ ﴿١٧﴾
[on] whatever	befalls you	verily these	(are some) of (the) important	commandments

وَلَا تُصَعِّرْ خَدَّكَ	لِلنَّاسِ	وَلَا تَمْشِ	فِي ٱلْأَرْضِ
and turn not your face (cheek) away	from men	nor walk	through the earth

مَرَحًا	إِنَّ ٱللَّهَ	لَا يُحِبُّ	كُلَّ	مُخْتَالٍ	فَخُورٍ ﴿١٨﴾
(in) insolence	verily Allah	likes not	each	arrogant	boaster

وَٱقْصِدْ فِى مَشْيِكَ وَٱغْضُضْ مِن صَوْتِكَ ۚ إِنَّ أَنكَرَ ٱلْأَصْوَٰتِ لَصَوْتُ ٱلْحَمِيرِ ﴿١٩﴾ أَلَمْ تَرَوْا۟ أَنَّ
ٱللَّهَ سَخَّرَ لَكُم مَّا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ وَأَسْبَغَ عَلَيْكُمْ نِعَمَهُۥ ظَٰهِرَةً وَبَاطِنَةً ۗ وَمِنَ
ٱلنَّاسِ مَن يُجَٰدِلُ فِى ٱللَّهِ بِغَيْرِ عِلْمٍ وَلَا هُدًى وَلَا كِتَٰبٍ مُّنِيرٍ ﴿٢٠﴾ وَإِذَا قِيلَ لَهُمُ ٱتَّبِعُوا۟
مَآ أَنزَلَ ٱللَّهُ قَالُوا۟ بَلْ نَتَّبِعُ مَا وَجَدْنَا عَلَيْهِ ءَابَآءَنَآ ۚ أَوَلَوْ كَانَ ٱلشَّيْطَٰنُ يَدْعُوهُمْ إِلَىٰ
عَذَابِ ٱلسَّعِيرِ ﴿٢١﴾

19. "And be moderate (or show no insolence) in your walking, and lower your voice. Verily, the harshest of all voices is the braying of the asses." 20. See you not (O men) that Allāh has subjected for you whatsoever is in the heavens and whatsoever is in the earth, and has completed and perfected His Graces upon you, (both) apparent (i.e. Islāmic Monotheism, and the lawful pleasures of this world, including health, good looks) and hidden [i.e. one's faith in Allāh (of Islāmic Monotheism), knowledge, wisdom, guidance for doing righteous deeds, and also the pleasures and delights of the Hereafter in Paradise]? Yet of mankind is he who disputes about Allāh without knowledge or guidance or a Book giving light! 21. And when it is said to them: "Follow that which Allāh has sent down," they say: "Nay, we shall follow that which we found our fathers (following)." (Would they do so) even if *Shaitān* (Satan) invites them to the torment of the Fire?

إِنَّ أَنكَرَ	مِن صَوْتِكَ ۚ	وَٱغْضُضْ	فِى مَشْيِكَ	وَٱقْصِدْ
verily (the) harshest	[of] your voice	and lower	in your walking	and be moderate

أَنَّ ٱللَّهَ	أَلَمْ تَرَوْا۟	ٱلْحَمِيرِ ﴿١٩﴾	لَصَوْتُ	ٱلْأَصْوَٰتِ
that Allah	(do) you not see?	(of) the donkeys	(is) indeed (the) voice	(of) all voices

فِى ٱلْأَرْضِ	وَمَا	فِى ٱلسَّمَٰوَٰتِ	مَّا	سَخَّرَ لَكُم
(is) in the earth	and whatsoever	(is) in the heavens	whatsoever	has subjected for you

وَبَاطِنَةً ۗ	ظَٰهِرَةً	نِعَمَهُۥ	عَلَيْكُمْ	وَأَسْبَغَ
and hidden	(both) apparent	His Graces	upon you	and has completed

وَلَا هُدًى	عِلْمٍ	بِغَيْرِ	فِى ٱللَّهِ	مَن يُجَٰدِلُ	وَمِنَ ٱلنَّاسِ
nor guidance	knowledge	without	about Allah	(is he) who disputes	yet of mankind

أَنزَلَ ٱللَّهُ	ٱتَّبِعُوا۟ مَآ	لَهُمُ	وَإِذَا قِيلَ	مُّنِيرٍ ﴿٢٠﴾	وَلَا كِتَٰبٍ
Allah has sent down	follow that which	to them	and when it is said	giving light	nor a Book
ءَابَآءَنَآ	عَلَيْهِ	مَا وَجَدْنَا	بَلْ نَتَّبِعُ	قَالُوا۟	
our fathers	on it (following)	that which we found	nay we shall follow	they say	
ٱلسَّعِيرِ ﴿٢١﴾	إِلَىٰ عَذَابِ	يَدْعُوهُمْ	أَوَلَوْ كَانَ ٱلشَّيْطَٰنُ		
(of) the blazing Fire	to (the) torment	inviting them	even if Satan was		

وَمَن يُسْلِمْ وَجْهَهُۥٓ إِلَى ٱللَّهِ وَهُوَ مُحْسِنٌ فَقَدِ ٱسْتَمْسَكَ بِٱلْعُرْوَةِ ٱلْوُثْقَىٰ ۗ وَإِلَى ٱللَّهِ عَٰقِبَةُ
ٱلْأُمُورِ ﴿٢٢﴾ وَمَن كَفَرَ فَلَا يَحْزُنكَ كُفْرُهُۥٓ ۚ إِلَيْنَا مَرْجِعُهُمْ فَنُنَبِّئُهُم بِمَا عَمِلُوٓا۟ ۚ إِنَّ ٱللَّهَ عَلِيمٌۢ
بِذَاتِ ٱلصُّدُورِ ﴿٢٣﴾ نُمَتِّعُهُمْ قَلِيلًا ثُمَّ نَضْطَرُّهُمْ إِلَىٰ عَذَابٍ غَلِيظٍ ﴿٢٤﴾ وَلَئِن سَأَلْتَهُم
مَّنْ خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ لَيَقُولُنَّ ٱللَّهُ ۚ قُلِ ٱلْحَمْدُ لِلَّهِ ۚ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٢٥﴾

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22. And whosoever submits his face (himself) to Allāh, while he is a *Muhsin* (good-doer, i.e. performs good deeds totally for Allāh's sake without any show-off or to gain praise or fame and does them in accordance with the *Sunnah* of Allāh's Messenger Muhammad ﷺ), then he has grasped the most trustworthy handhold [*Lā Ilāha illallāh* (none has the right to be worshipped but Allāh)]. And to Allāh return all matters for decision. 23. And whoever disbelieves, let not his disbelief grieve you (O Muhammad ﷺ). To Us is their return, and We shall inform them what they have done. Verily, Allāh is the All-Knower of what is in the breasts (of men). 24. We let them enjoy for a little while, then in the end We shall oblige them to (enter) a great torment. 25. And if you (O Muhammad ﷺ) ask them: "Who has created the heavens and the earth," they will certainly say: "Allāh." Say: "All praise and thanks are Allāh's!" But most of them know not.

مُحْسِنٌ	وَهُوَ	إِلَى ٱللَّهِ	يُسْلِمْ وَجْهَهُۥٓ	وَمَن
(is) a good-doer	while he	to Allah	submits his face	and whosoever
عَٰقِبَةُ	وَإِلَى ٱللَّهِ	ٱلْوُثْقَىٰ	بِٱلْعُرْوَةِ	فَقَدِ ٱسْتَمْسَكَ
(is the) end	and to Allah	most trustworthy	the handhold	then indeed he has grasped

كُفْرُهُۥٓ	فَلَا يَحْزُنكَ	وَمَن كَفَرَ	ٱلْأُمُورِ ﴿٢٣﴾
his disbelief	then let not grieve you	and whoever disbelieved	(of) all matters

إِنَّ ٱللَّهَ	بِمَا عَمِلُوا۟	فَنُنَبِّئُهُم	مَّرْجِعُهُمْ	إِلَيْنَا
verily Allah	[of] what they have done	and We shall inform them	(is) their return	to Us

قَلِيلًا	نُمَتِّعُهُمْ	ٱلصُّدُورِ ﴿٢٣﴾	بِذَاتِ	عَلِيمٌۢ
(for) a little while	We let them enjoy	the breasts (of men)	of what (is in)	(is the) All-Knower

وَلَئِن سَأَلْتَهُم	غَلِيظٍ ﴿٢٤﴾	إِلَىٰ عَذَابٍ	ثُمَّ نَضْطَرُّهُمْ
and if you ask them	severe	to (enter) a torment	then We shall oblige them

لَيَقُولُنَّ ٱللَّهُ	وَٱلْأَرْضَ	ٱلسَّمَٰوَٰتِ	مَّنْ خَلَقَ
they will certainly say Allah	and the earth	the heavens	who has created

لَا يَعْلَمُونَ ﴿٢٥﴾	بَلْ أَكْثَرُهُمْ	قُلِ ٱلْحَمْدُ لِلَّهِ
know not	nay most of them	say all praise and thanks (be) to Allah

لِلَّهِ مَا فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ إِنَّ ٱللَّهَ هُوَ ٱلْغَنِىُّ ٱلْحَمِيدُ ﴿٢٦﴾ وَلَوْ أَنَّمَا فِى ٱلْأَرْضِ مِن شَجَرَةٍ
أَقْلَٰمٌ وَٱلْبَحْرُ يَمُدُّهُۥ مِنۢ بَعْدِهِۦ سَبْعَةُ أَبْحُرٍ مَّا نَفِدَتْ كَلِمَٰتُ ٱللَّهِ ۗ إِنَّ ٱللَّهَ عَزِيزٌ حَكِيمٌ
﴿٢٧﴾ مَّا خَلْقُكُمْ وَلَا بَعْثُكُمْ إِلَّا كَنَفْسٍ وَٰحِدَةٍ ۗ إِنَّ ٱللَّهَ سَمِيعٌۢ بَصِيرٌ ﴿٢٨﴾ أَلَمْ تَرَ أَنَّ ٱللَّهَ
يُولِجُ ٱلَّيْلَ فِى ٱلنَّهَارِ وَيُولِجُ ٱلنَّهَارَ فِى ٱلَّيْلِ وَسَخَّرَ ٱلشَّمْسَ وَٱلْقَمَرَ ۖ كُلٌّ يَجْرِىٓ إِلَىٰٓ
أَجَلٍ مُّسَمًّى وَأَنَّ ٱللَّهَ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٢٩﴾

26. To Allāh belongs whatsoever is in the heavens and the earth. Verily, Allāh, He is *Al-Ghanī* (the Rich, Free of all needs), the Worthy of all praise. 27. And if all the trees on the earth were pens and the sea (were ink wherewith to write), with seven seas behind it to add to its (supply), yet the Words of Allāh would not be exhausted. Verily, Allāh is All-Mighty, All-Wise. 28. The creation of you all and the resurrection of you all are only as (the creation and resurrection of) a single person. Verily, Allāh is All-Hearer, All-Seer. 29. See you not (O Muhammad ﷺ) that Allāh merges the night into the day (i.e. the decrease in the hours of the night are added to the hours of the day), and merges the day into the night (i.e. the decrease in the hours of day are added to the hours of

night), and has subjected the sun and the moon, each running its course for a term appointed; and that Allāh is Well-Acquainted with what you do.

هُوَ	إِنَّ ٱللَّهَ	وَٱلْأَرْضِ	فِى ٱلسَّمَٰوَٰتِ	مَا	لِلَّهِ
He	verily Allah	and the earth	(is) in the heavens	whatsoever	to Allah (belongs)
مِن شَجَرَةٍ	فِى ٱلْأَرْضِ	أَنَّمَا	وَلَوْ	ٱلْحَمِيدُ ﴿٢٦﴾	ٱلْغَنِىُّ
[of] trees	on the earth	whatever	and if	the Worthy of all praise	(is) the All-Rich
أَبْحُرٍ	سَبْعَةُ	مِنۢ بَعْدِهِۦ	يَمُدُّهُۥ	وَٱلْبَحْرُ	أَقْلَٰمٌ
seas	seven	behind it	to add to it	and the sea (were ink)	(were) pens
حَكِيمٌ ﴿٢٧﴾	عَزِيزٌ	إِنَّ ٱللَّهَ	مَّا نَفِدَتْ كَلِمَٰتُ ٱللَّهِ		
All-Wise	(is) All-Mighty	verily Allah	(the) Words (of) Allah would not be exhausted		
إِنَّ ٱللَّهَ	وَٰحِدَةٍ	كَنَفْسٍ	إِلَّا	وَلَا بَعْثُكُمْ	مَّا خَلْقُكُمْ
verily Allah	single	as a person	but	nor your resurrection	not (is) your creation
فِى ٱلنَّهَارِ	أَنَّ ٱللَّهَ يُولِجُ ٱلَّيْلَ		أَلَمْ تَرَ	بَصِيرٌ ﴿٢٨﴾	سَمِيعٌ
into the day	that Allah merges the night		(do) you not see?	All-Seer	(is) All-Hearer
وَٱلْقَمَرَ	وَسَخَّرَ ٱلشَّمْسَ		فِى ٱلَّيْلِ	وَيُولِجُ ٱلنَّهَارَ	
and the moon	and has subjected (employed) the sun		into the night	and merges the day	
بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٢٩﴾	وَأَنَّ ٱللَّهَ	مُّسَمًّى	إِلَىٰٓ أَجَلٍ	كُلٌّ يَجْرِى	
(is) All-Aware of what you do	and that Allah	appointed	for a term	each running (its course)	

ذَٰلِكَ بِأَنَّ ٱللَّهَ هُوَ ٱلْحَقُّ وَأَنَّ مَا يَدْعُونَ مِن دُونِهِ ٱلْبَٰطِلُ وَأَنَّ ٱللَّهَ هُوَ ٱلْعَلِىُّ ٱلْكَبِيرُ ﴿٣٠﴾
أَلَمْ تَرَ أَنَّ ٱلْفُلْكَ تَجْرِى فِى ٱلْبَحْرِ بِنِعْمَتِ ٱللَّهِ لِيُرِيَكُم مِّنْ ءَايَٰتِهِۦٓ ۚ إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِّكُلِّ
صَبَّارٍ شَكُورٍ ﴿٣١﴾ وَإِذَا غَشِيَهُم مَّوْجٌ كَٱلظُّلَلِ دَعَوُا۟ ٱللَّهَ مُخْلِصِينَ لَهُ ٱلدِّينَ فَلَمَّا نَجَّىٰهُمْ
إِلَى ٱلْبَرِّ فَمِنْهُم مُّقْتَصِدٌ ۚ وَمَا يَجْحَدُ بِـَٔايَٰتِنَآ إِلَّا كُلُّ خَتَّارٍ كَفُورٍ ﴿٣٢﴾

30. That is because Allāh, He is the Truth, and that which they invoke besides Him is *Al-Bātil* (falsehood, Satan and all other false deities); and that Allāh, He is the Most High, the Most Great. 31. See you not that the ships sail through the

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sea by Allāh's Grace that He may show you of His Signs? Verily, in this are signs for every patient, grateful (person). 32. And when waves cover them like shades (i.e. like clouds or the mountains of sea water), they invoke Allāh, making their invocations for Him only. But when He brings them safe to land, there are among them those that stop in between (Belief and disbelief). But none denies Our Signs except every perfidious ingrate.

يَدْعُونَ مِن دُونِهِ	وَأَنَّ مَا	ٱلْحَقُّ	هُوَ	ذَٰلِكَ بِأَنَّ ٱللَّهَ
they invoke besides Him	and that which	(is) the Truth	He	that (is) because Allah
ٱلْكَبِيرُ ﴿٣٠﴾	ٱلْعَلِيُّ	هُوَ	وَأَنَّ ٱللَّهَ	ٱلْبَٰطِلُ
the Most Great	(is) the Most High	He	and that Allah	(is) the falsehood
بِنِعْمَتِ ٱللَّهِ	تَجْرِي فِي ٱلْبَحْرِ	أَنَّ ٱلْفُلْكَ	أَلَمْ تَرَ	
by (the) Grace (of) Allah	sail through the sea	that the ships	(do) you not see?	
لِّكُلِّ	لَءَايَٰتٍ	فِي ذَٰلِكَ	إِنَّ	مِّنْ ءَايَٰتِهِۦٓ	لِيُرِيَكُم
for every	(are) indeed signs	in this	verily	of His Signs	that He may show you
كَٱلظُّلَلِ	مَّوْجٌ	غَشِيَهُم	وَإِذَا	شَكُورٍ ﴿٣١﴾	صَبَّارٍ
like shades	a wave	covers them	and when	grateful (person)	patient
نَجَّىٰهُمْ	فَلَمَّا	ٱلدِّينَ	لَهُ	مُخْلِصِينَ	دَعَوُا۟ ٱللَّهَ
He brings them safe	but when	(in) faith	to Him	being sincere	they invoke Allah
وَمَا يَجْحَدُ	مُّقْتَصِدٌ ۚ		فَمِنْهُم	إِلَى ٱلْبَرِّ
but none denies	(there are) those that stop in between		then among them	to land
كَفُورٍ ﴿٣٢﴾	خَتَّارٍ	إِلَّا كُلُّ	بِـَٔايَٰتِنَآ
ingrate	traitor	except every	Our Signs

يَٰٓأَيُّهَا ٱلنَّاسُ ٱتَّقُوا۟ رَبَّكُمْ وَٱخْشَوْا۟ يَوْمًا لَّا يَجْزِى وَالِدٌ عَن وَلَدِهِۦ وَلَا مَوْلُودٌ هُوَ جَازٍ عَن وَالِدِهِۦ شَيْـًٔا ۚ إِنَّ وَعْدَ ٱللَّهِ حَقٌّ ۖ فَلَا تَغُرَّنَّكُمُ ٱلْحَيَوٰةُ ٱلدُّنْيَا وَلَا يَغُرَّنَّكُم بِٱللَّهِ ٱلْغَرُورُ ﴿٣٣﴾ إِنَّ ٱللَّهَ عِندَهُۥ عِلْمُ ٱلسَّاعَةِ وَيُنَزِّلُ ٱلْغَيْثَ وَيَعْلَمُ مَا فِى ٱلْأَرْحَامِ ۖ وَمَا تَدْرِى نَفْسٌ مَّاذَا تَكْسِبُ غَدًا ۖ وَمَا تَدْرِى نَفْسٌۢ بِأَىِّ أَرْضٍ تَمُوتُ ۚ إِنَّ ٱللَّهَ عَلِيمٌ خَبِيرٌ ﴿٣٤﴾

33. O mankind! Be afraid of your Lord (by keeping your duty to Him and avoiding all evil), and fear a Day when no father can avail aught for his son, nor a son avail aught for his father. Verily, the Promise of Allāh is true, let not then this (worldly) present life deceive you, nor let the chief deceiver (Satan) deceive you about Allāh. 34. Verily, Allāh, with Him (Alone) is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs. No person knows what he will earn tomorrow, and no person knows in what land he will die. Verily, Allāh is All-Knower, Well-Acquainted (with things).

يَٰٓأَيُّهَا	ٱلنَّاسُ	ٱتَّقُوا۟ رَبَّكُمْ	وَٱخْشَوْا۟ يَوْمًا	لَّا يَجْزِى	وَالِدٌ
O	mankind	be afraid of your Lord	and fear a Day (when)	no father can avail	

عَن وَلَدِهِۦ	وَلَا مَوْلُودٌ	هُوَ	جَازٍ	عَن وَالِدِهِۦ	شَيْـًٔا
for his son	nor a son	[he]	can avail	for his father	anything

إِنَّ وَعْدَ ٱللَّهِ	حَقٌّ	فَلَا تَغُرَّنَّكُمُ	ٱلْحَيَوٰةُ	ٱلدُّنْيَا
verily (the) Promise (of) Allah	(is) true	let not then deceive you	the life	(of) the world

وَلَا يَغُرَّنَّكُم	بِٱللَّهِ ٱلْغَرُورُ ﴿٣٣﴾	إِنَّ ٱللَّهَ	عِندَهُۥ
nor let deceive you	the (chief) deceiver (Satan) about Allah	verily Allah	with Him

عِلْمُ	ٱلسَّاعَةِ	وَيُنَزِّلُ ٱلْغَيْثَ	وَيَعْلَمُ مَا
(is the) knowledge	(of) the Hour	and He sends down the rain	and knows that which

فِى ٱلْأَرْحَامِ	وَمَا تَدْرِى نَفْسٌ	مَّاذَا	تَكْسِبُ غَدًا
(is) in the wombs	and no person knows	what	he will earn tomorrow

وَمَا تَدْرِى نَفْسٌ	بِأَىِّ	أَرْضٍ تَمُوتُ	إِنَّ ٱللَّهَ	عَلِيمٌ	خَبِيرٌ ﴿٣٤﴾
and no person knows	in what	land he will die	verily Allah	(is) All-Knower	All-Aware

سُورَةُ السَّجْدَةِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

الٓمٓ ﴿١﴾ تَنزِيلُ ٱلْكِتَٰبِ لَا رَيْبَ فِيهِ مِن رَّبِّ ٱلْعَٰلَمِينَ ﴿٢﴾ أَمْ يَقُولُونَ ٱفْتَرَىٰهُ ۚ بَلْ هُوَ
ٱلْحَقُّ مِن رَّبِّكَ لِتُنذِرَ قَوْمًا مَّآ أَتَىٰهُم مِّن نَّذِيرٍ مِّن قَبْلِكَ لَعَلَّهُمْ يَهْتَدُونَ ﴿٣﴾ ٱللَّهُ

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ٱلَّذِى خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ وَمَا بَيْنَهُمَا فِى سِتَّةِ أَيَّامٍ ثُمَّ ٱسْتَوَىٰ عَلَى ٱلْعَرْشِ ۖ مَا لَكُم
مِّن دُونِهِۦ مِن وَلِىٍّ وَلَا شَفِيعٍ ۚ أَفَلَا تَتَذَكَّرُونَ ﴿٤﴾

Sūrah As-Sajdah (The Prostration) 32

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

1. *Alif-Lām-Mīm*. [These letters are one of the miracles of the Qur'ān, and none but Allāh (Alone) knows their meanings.] 2. The revelation of the Book (this Qur'ān) in which there is no doubt, is from the Lord of the *'Ālamīn* (mankind, jinn and all that exists)! 3. Or say they: "He (Muhammad ﷺ) has fabricated it?" Nay, it is the truth from your Lord, so that you may warn a people to whom no warner has come before you (O Muhammad ﷺ), in order that they may be guided. 4. Allāh it is He Who has created the heavens and the earth, and all that is between them in six Days. Then He rose over (*Istawā*) the Throne (in a manner that suits His Majesty). You (mankind) have none, besides Him, as a *Walī* (protector or helper) or an intercessor. Will you not then remember (or receive admonition)?

بِسْمِ ٱللَّهِ	ٱلرَّحْمَٰنِ	ٱلرَّحِيمِ		
In the Name (of) Allah	the Most Gracious	the Most Merciful		
الٓمٓ ﴿١﴾	تَنزِيلُ	ٱلْكِتَٰبِ	لَا رَيْبَ	فِيهِ
Alif-Lam-Mim	(the) revelation	(of) the Book	(there is) no doubt	in which
مِن رَّبِّ ٱلْعَٰلَمِينَ ﴿٢﴾	أَمْ يَقُولُونَ	ٱفْتَرَىٰهُ ۚ	بَلْ هُوَ	
(is) from (the) Lord (of) the worlds	or say they	he has fabricated it	nay it	
ٱلْحَقُّ	مِن رَّبِّكَ	لِتُنذِرَ قَوْمًا	مَّآ أَتَىٰهُم	
(is) the truth	from your Lord	so that you may warn a people	has not come to them	
مِّن نَّذِيرٍ	مِّن قَبْلِكَ	لَعَلَّهُمْ يَهْتَدُونَ ﴿٣﴾	ٱللَّهُ ٱلَّذِى	
any warner	before you	(in order) that they may be guided	Allah (it is) He Who	
خَلَقَ ٱلسَّمَٰوَٰتِ	وَٱلْأَرْضَ	وَمَا	بَيْنَهُمَا	
has created the heavens	and the earth	and (all) that	(is) between them	
فِى سِتَّةِ	أَيَّامٍ	ثُمَّ ٱسْتَوَىٰ	عَلَى ٱلْعَرْشِ ۖ	مَا	لَكُم
in six	Days	then He rose	over the Throne	none	you have

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مِّن دُونِهِۦ	مِن وَلِيٍّ	وَلَا شَفِيعٍ	أَفَلَا تَتَذَكَّرُونَ ۝٤
besides Him	any protector	nor an intercessor	(will) you not then remember?

يُدَبِّرُ ٱلْأَمْرَ مِنَ ٱلسَّمَآءِ إِلَى ٱلْأَرْضِ ثُمَّ يَعْرُجُ إِلَيْهِ فِى يَوْمٍ كَانَ مِقْدَارُهُۥٓ أَلْفَ سَنَةٍ مِّمَّا تَعُدُّونَ ۝٥ ذَٰلِكَ عَٰلِمُ ٱلْغَيْبِ وَٱلشَّهَٰدَةِ ٱلْعَزِيزُ ٱلرَّحِيمُ ۝٦ ٱلَّذِىٓ أَحْسَنَ كُلَّ شَىْءٍ خَلَقَهُۥ ۖ وَبَدَأَ خَلْقَ ٱلْإِنسَٰنِ مِن طِينٍ ۝٧ ثُمَّ جَعَلَ نَسْلَهُۥ مِن سُلَٰلَةٍ مِّن مَّآءٍ مَّهِينٍ ۝٨ ثُمَّ سَوَّىٰهُ وَنَفَخَ فِيهِ مِن رُّوحِهِۦ ۖ وَجَعَلَ لَكُمُ ٱلسَّمْعَ وَٱلْأَبْصَٰرَ وَٱلْأَفْـِٔدَةَ ۚ قَلِيلًا مَّا تَشْكُرُونَ ۝٩

5. He manages and regulates (every) affair from the heavens to the earth; then it (affair) will go up to Him, in one Day, the space whereof is a thousand years of your reckoning (i.e. reckoning of our present world's time). 6. That is He, the All-Knower of the unseen and the seen, the All-Mighty, the Most Merciful. 7. Who made everything He has created good and He began the creation of man from clay. 8. Then He made his offspring from semen of despised water (male and female sexual discharge). 9. Then He fashioned him in due proportion, and breathed into him the soul (created by Allāh for that person); and He gave you hearing (ears), sight (eyes) and hearts. Little is the thanks you give!

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يُدَبِّرُ ٱلْأَمْرَ	مِنَ ٱلسَّمَآءِ	إِلَى ٱلْأَرْضِ	ثُمَّ يَعْرُجُ	إِلَيْهِ
He regulates (every) affair	from the heaven	to the earth	then it will go up	to Him

فِى يَوْمٍ	كَانَ مِقْدَارُهُۥٓ	أَلْفَ	سَنَةٍ	مِّمَّا تَعُدُّونَ ۝٥
in one Day	(the) space of which is	a thousand	years	of what you count (of your years)

ذَٰلِكَ	عَٰلِمُ ٱلْغَيْبِ	وَٱلشَّهَٰدَةِ	ٱلْعَزِيزُ
that (is He)	(the) All-Knower (of) the unseen	and the seen	the All-Mighty

ٱلرَّحِيمُ ۝٦	ٱلَّذِىٓ أَحْسَنَ	كُلَّ	شَىْءٍ	خَلَقَهُۥ	وَبَدَأَ
the Most Merciful	Who made good	every	thing	He has created	and He began

خَلْقَ	ٱلْإِنسَٰنِ	مِن طِينٍ ۝٧	ثُمَّ جَعَلَ نَسْلَهُۥ	مِن سُلَٰلَةٍ
(the) creation	(of) man	from clay	then He made his offspring	from semen

مِّن مَّآءٍ	مَّهِينٍ ﴿٨﴾	ثُمَّ سَوَّىٰهُ
of water (semen)	worthless	then He fashioned him (in due proportion)

وَنَفَخَ	فِيهِ	مِن رُّوحِهِۦ	وَجَعَلَ	لَكُمُ	ٱلسَّمْعَ
and breathed	into him	from His soul	and He gave	you	hearing (ears)

وَٱلْأَبْصَـٰرَ	وَٱلْأَفْـِٔدَةَ ۚ	قَلِيلًا	مَّا تَشْكُرُونَ ﴿٩﴾
and sight (eyes)	and hearts	little	(is) [what] thanks you give

وَقَالُوٓا۟ أَءِذَا ضَلَلْنَا فِى ٱلْأَرْضِ أَءِنَّا لَفِى خَلْقٍ جَدِيدٍۭ ۚ بَلْ هُم بِلِقَآئِ رَبِّهِمْ كَـٰفِرُونَ ﴿١٠﴾ ۞ قُلْ يَتَوَفَّىٰكُم مَّلَكُ ٱلْمَوْتِ ٱلَّذِى وُكِّلَ بِكُمْ ثُمَّ إِلَىٰ رَبِّكُمْ تُرْجَعُونَ ﴿١١﴾ وَلَوْ تَرَىٰٓ إِذِ ٱلْمُجْرِمُونَ نَاكِسُوا۟ رُءُوسِهِمْ عِندَ رَبِّهِمْ رَبَّنَآ أَبْصَرْنَا وَسَمِعْنَا فَٱرْجِعْنَا نَعْمَلْ صَـٰلِحًا إِنَّا مُوقِنُونَ ﴿١٢﴾

10. And they say: "When we are (dead and become) lost in the earth, shall we indeed be created anew?" Nay, but they deny the Meeting with their Lord! 11. Say: "The angel of death, who is set over you, will take your souls. Then you shall be brought to your Lord." 12. And if you only could see when the *Mujrimūn* (criminals, disbelievers, polytheists, sinners) shall hang their heads before their Lord (saying): "Our Lord! We have now seen and heard, so send us back (to the world) that we will do righteous good deeds. Verily, we now believe with certainty."

وَقَالُوٓا۟	أَءِذَا ضَلَلْنَا	فِى ٱلْأَرْضِ	أَءِنَّا
and they say	(is it) when we are (dead and become) lost?	in the earth	(shall) we?

لَفِى خَلْقٍ	جَدِيدٍۭ	بَلْ هُم	بِلِقَآئِ	رَبِّهِمْ	كَـٰفِرُونَ ﴿١٠﴾
indeed (be) in a creation	new	nay they	(the) Meeting	(with) their Lord	deny

قُلْ	يَتَوَفَّىٰكُم	مَّلَكُ	ٱلْمَوْتِ	ٱلَّذِى	وُكِّلَ بِكُمْ	ثُمَّ
say	will take your souls	(the) angel	(of) death	who	is set over you	then

إِلَىٰ رَبِّكُمْ تُرْجَعُونَ ﴿١١﴾	وَلَوْ تَرَىٰٓ	إِذِ	ٱلْمُجْرِمُونَ
you shall be returned to your Lord	and if you (could) see	when	the criminals

نَاكِسُوا۟	رُءُوسِهِمْ	عِندَ	رَبِّهِمْ	رَبَّنَآ	أَبْصَرْنَا	وَسَمِعْنَا
(shall) hang	their heads	before	their Lord	(saying) our Lord	we have (now) seen	and heard

فَٱرْجِعْنَا	نَعْمَلْ صَٰلِحًا	إِنَّا	مُوقِنُونَ ﴿١٢﴾
so send us back	we will do righteous (good) deeds	verily we	(now) believe with certainty

وَلَوْ شِئْنَا لَءَاتَيْنَا كُلَّ نَفْسٍ هُدَىٰهَا وَلَٰكِنْ حَقَّ ٱلْقَوْلُ مِنِّى لَأَمْلَأَنَّ جَهَنَّمَ مِنَ ٱلْجِنَّةِ
وَٱلنَّاسِ أَجْمَعِينَ ﴿١٣﴾ فَذُوقُوا۟ بِمَا نَسِيتُمْ لِقَآءَ يَوْمِكُمْ هَٰذَآ إِنَّا نَسِينَٰكُمْ ۖ وَذُوقُوا۟
عَذَابَ ٱلْخُلْدِ بِمَا كُنتُمْ تَعْمَلُونَ ﴿١٤﴾ إِنَّمَا يُؤْمِنُ بِـَٔايَٰتِنَا ٱلَّذِينَ إِذَا ذُكِّرُوا۟ بِهَا خَرُّوا۟
سُجَّدًا وَسَبَّحُوا۟ بِحَمْدِ رَبِّهِمْ وَهُمْ لَا يَسْتَكْبِرُونَ ﴿١٥﴾ ۩

13. And if We had willed, surely We would have given every person his guidance, but the Word from Me took effect (about evildoers), that I will fill Hell with jinn and mankind together. 14. Then taste you (the torment of the Fire) because of your forgetting the Meeting of this Day of yours. Surely, We too will forget you, so taste you the abiding torment for what you used to do. 15. Only those believe in Our *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.), who, when they are reminded of them, fall down prostrate, and glorify the Praises of their Lord, and they are not proud.

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هُدَىٰهَا	نَفْسٍ	لَءَاتَيْنَا كُلَّ	وَلَوْ شِئْنَا
its guidance	soul	surely We would have given every	and if We had willed

مِنَ ٱلْجِنَّةِ	لَأَمْلَأَنَّ جَهَنَّمَ	مِنِّى	وَلَٰكِنْ حَقَّ ٱلْقَوْلُ
with the jinn	(that) I will surely fill Hell	from Me	[and] but the Word took effect

لِقَآءَ	بِمَا نَسِيتُمْ	فَذُوقُوا۟	أَجْمَعِينَ ﴿١٣﴾	وَٱلنَّاسِ
(the) Meeting	(because) of what you forgot	then taste (you)	together	and mankind

عَذَابَ	وَذُوقُوا۟	نَسِينَٰكُمْ	إِنَّا	هَٰذَآ	يَوْمِكُمْ
so taste (you the) torment		will forget you	surely We (too)	this	(of the) Day of yours

ٱلَّذِينَ	بِـَٔايَٰتِنَا	إِنَّمَا يُؤْمِنُ	تَعْمَلُونَ ﴿١٤﴾	بِمَا كُنتُمْ	ٱلْخُلْدِ
those who	in Our Signs	only believe	do	for what you used to	abiding

بِحَمْدِ	وَسَبَّحُوا۟	خَرُّوا۟ سُجَّدًا	ذُكِّرُوا۟ بِهَا	إِذَا
(the) Praises	and glorify	fall down prostrate	they are reminded of them	when

لَا يَسْتَكْبِرُونَ ﴿١٥﴾	وَهُمْ	رَبِّهِمْ
are not proud	and they	(of) their Lord

تَتَجَافَىٰ جُنُوبُهُمْ عَنِ ٱلْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا وَمِمَّا رَزَقْنَٰهُمْ يُنفِقُونَ ﴿١٦﴾
فَلَا تَعْلَمُ نَفْسٌ مَّآ أُخْفِىَ لَهُم مِّن قُرَّةِ أَعْيُنٍ جَزَآءًۢ بِمَا كَانُوا۟ يَعْمَلُونَ ﴿١٧﴾ أَفَمَن كَانَ مُؤْمِنًا كَمَن
كَانَ فَاسِقًا ۚ لَّا يَسْتَوُۥنَ ﴿١٨﴾ أَمَّا ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ فَلَهُمْ جَنَّٰتُ ٱلْمَأْوَىٰ
نُزُلًۢا بِمَا كَانُوا۟ يَعْمَلُونَ ﴿١٩﴾

16. Their sides forsake their beds, to invoke their Lord in fear and hope, and they spend (in charity in Allāh's Cause) out of what We have bestowed on them. 17. No person knows what is kept hidden for them of joy as a reward for what they used to do. 18. Is then he who is a believer like him who is a *Fāsiq* (disbeliever and disobedient to Allāh)? Not equal are they. 19. As for those who believe (in the Oneness of Allāh – Islāmic Monotheism) and do righteous good deeds, for them are Gardens (Paradise) of Abode as an entertainment for what they used to do.

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وَطَمَعًا	خَوْفًا	يَدْعُونَ رَبَّهُمْ	عَنِ ٱلْمَضَاجِعِ	تَتَجَافَىٰ جُنُوبُهُمْ
and hope	(in) fear	they invoke their Lord	[of] (their) beds	their sides forsake

فَلَا تَعْلَمُ نَفْسٌ	يُنفِقُونَ ﴿١٦﴾	رَزَقْنَٰهُمْ	وَمِمَّا
so a soul knows not	they spend	We have bestowed on them	and out of what

بِمَا كَانُوا۟	جَزَآءًۢ	أَعْيُنٍ	مِّن قُرَّةِ	لَهُم	مَّآ أُخْفِىَ
for what they used to	(as) a reward	(of their) eyes	of joy	for them	what is kept hidden

كَانَ فَاسِقًا	كَمَن	كَانَ مُؤْمِنًا	أَفَمَن	يَعْمَلُونَ ﴿١٧﴾
is a sinner	like (him) who	is a believer	(is) then (he) who?	do

فَلَهُمْ	وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ	أَمَّا ٱلَّذِينَ ءَامَنُوا۟	لَا يَسْتَوُۥنَ ﴿١٨﴾
then for them	and do righteous deeds	as for those who believe	not equal are they

جَنَّٰتُ	ٱلْمَأْوَىٰ	نُزُلًۢا	بِمَا كَانُوا۟	يَعْمَلُونَ ﴿١٩﴾
(are) Gardens	(of) Abode	(as) hospitality	for what they used to	do

وَأَمَّا ٱلَّذِينَ فَسَقُوا۟ فَمَأْوَىٰهُمُ ٱلنَّارُ ۖ كُلَّمَآ أَرَادُوٓا۟ أَن يَخْرُجُوا۟ مِنْهَآ أُعِيدُوا۟ فِيهَا وَقِيلَ لَهُمْ ذُوقُوا۟ عَذَابَ ٱلنَّارِ ٱلَّذِى كُنتُم بِهِۦ تُكَذِّبُونَ ﴿٢٠﴾ وَلَنُذِيقَنَّهُم مِّنَ ٱلْعَذَابِ ٱلْأَدْنَىٰ دُونَ ٱلْعَذَابِ ٱلْأَكْبَرِ لَعَلَّهُمْ يَرْجِعُونَ ﴿٢١﴾ وَمَنْ أَظْلَمُ مِمَّن ذُكِّرَ بِـَٔايَٰتِ رَبِّهِۦ ثُمَّ أَعْرَضَ عَنْهَآ ۚ إِنَّا مِنَ ٱلْمُجْرِمِينَ مُنتَقِمُونَ ﴿٢٢﴾

20. And as for those who are *Fāsiqūn* (disbelievers and disobedient to Allāh), their abode will be the Fire, every time they wish to get away therefrom, they will be put back thereto, and it will be said to them: "Taste you the torment of the Fire which you used to deny." 21. And verily, We will make them taste of the near torment (i.e. the torment in the life of this world, i.e. disasters, calamities) prior to the supreme torment (in the Hereafter), in order that they may (repent and return) (i.e. accept Islām). 22. And who does more wrong than he who is reminded of the *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) of his Lord, then turns aside therefrom? Verily, We shall exact retribution from the *Mujrimūn* (criminals, disbelievers, polytheists, sinners).

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وَأَمَّا ٱلَّذِينَ فَسَقُوا۟	فَمَأْوَىٰهُمُ	ٱلنَّارُ	كُلَّمَآ أَرَادُوٓا۟	
and as for those who sinned	then their abode	(will be) the Fire	every time they wish	
أَن يَخْرُجُوا۟	مِنْهَآ	أُعِيدُوا۟ فِيهَا	وَقِيلَ	لَهُمْ
to get away	therefrom	they will be put back in it	and it will be said	to them
ذُوقُوا۟ عَذَابَ	ٱلنَّارِ	ٱلَّذِى كُنتُم	بِهِۦ تُكَذِّبُونَ ﴿٢٠﴾	
taste (you the) torment	(of) the Fire	which you used to	deny [in it]	
وَلَنُذِيقَنَّهُم	مِّنَ ٱلْعَذَابِ	ٱلْأَدْنَىٰ	دُونَ	ٱلْعَذَابِ
and verily We will make them taste	of the torment	near	prior	(to) the torment
ٱلْأَكْبَرِ	لَعَلَّهُمْ يَرْجِعُونَ ﴿٢١﴾		وَمَنْ	أَظْلَمُ
supreme	(in order) that they may return		and who	(does) more wrong

مِمَّن ذُكِّرَ	بِـَٔايَٰتِ	رَبِّهِۦ	ثُمَّ أَعۡرَضَ
than (he) who is reminded	of (the) Verses	(of) his Lord	then he turns aside

عَنۡهَآۚ	إِنَّا	مِنَ ٱلۡمُجۡرِمِينَ	مُنتَقِمُونَ ﴿٢٢﴾
therefrom	verily We	from the criminals	(shall) exact retribution

وَلَقَدۡ ءَاتَيۡنَا مُوسَى ٱلۡكِتَٰبَ فَلَا تَكُن فِي مِرۡيَةٖ مِّن لِّقَآئِهِۦۖ وَجَعَلۡنَٰهُ هُدٗى لِّبَنِيٓ إِسۡرَٰٓءِيلَ ﴿٢٣﴾ وَجَعَلۡنَا مِنۡهُمۡ أَئِمَّةٗ يَهۡدُونَ بِأَمۡرِنَا لَمَّا صَبَرُواْۖ وَكَانُواْ بِـَٔايَٰتِنَا يُوقِنُونَ ﴿٢٤﴾ إِنَّ رَبَّكَ هُوَ يَفۡصِلُ بَيۡنَهُمۡ يَوۡمَ ٱلۡقِيَٰمَةِ فِيمَا كَانُواْ فِيهِ يَخۡتَلِفُونَ ﴿٢٥﴾ أَوَلَمۡ يَهۡدِ لَهُمۡ كَمۡ أَهۡلَكۡنَا مِن قَبۡلِهِم مِّنَ ٱلۡقُرُونِ يَمۡشُونَ فِي مَسَٰكِنِهِمۡۚ إِنَّ فِي ذَٰلِكَ لَأٓيَٰتٍۖ أَفَلَا يَسۡمَعُونَ ﴿٢٦﴾

23. And indeed We gave Mūsā (Moses) the Scripture [the Taurāt (Torah)]. So, be not you in doubt of meeting him [i.e. when you met Mūsā (Moses) during the night of *Al-Isrā'* and *Al-Mi'rāj* over the heavens]. And We made it [the Taurāt (Torah)] a guide to the Children of Israel. 24. And We made from among them (Children of Israel), leaders, giving guidance under Our Command, when they were patient and used to believe with certainty in Our *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.). 25. Verily, your Lord will judge between them on the Day of Resurrection, concerning that wherein they used to differ. 26. Is it not a guidance for them, how many generations We have destroyed before them in whose dwellings they do walk about? Verily, therein indeed are signs. Would they not then listen?

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وَلَقَدۡ ءَاتَيۡنَا مُوسَى	ٱلۡكِتَٰبَ	فَلَا تَكُن	فِي مِرۡيَةٖ
and indeed We gave Moses	the Scripture	so be not you	in doubt

مِّن لِّقَآئِهِۦۖ	وَجَعَلۡنَٰهُ	هُدٗى	لِّبَنِيٓ	إِسۡرَٰٓءِيلَ ﴿٢٣﴾
of meeting him	and We made it	a guide	to (the) Children	(of) Israel

وَجَعَلۡنَا	مِنۡهُمۡ	أَئِمَّةٗ	يَهۡدُونَ بِأَمۡرِنَا
and We made	from (among) them	leaders	giving guidance under Our Command

لَمَّا صَبَرُوا۟	وَكَانُوا۟	بِـَٔايَـٰتِنَا يُوقِنُونَ ﴿٢٤﴾
when they were patient	and they used to	believe with certainty in Our Verses (Signs)

إِنَّ رَبَّكَ	هُوَ يَفۡصِلُ	بَيۡنَهُمۡ	يَوۡمَ	ٱلۡقِيَـٰمَةِ
verily your Lord	[He] will judge	between them	(on the) Day	(of) Resurrection

فِيمَا كَانُوا۟	فِيهِ يَخۡتَلِفُونَ ﴿٢٥﴾	أَوَلَمۡ يَهۡدِ	لَهُمۡ
concerning that they sued to	differ [in it]	(does) it not guide (explain)?	for them

كَمۡ أَهۡلَكۡنَا	مِن قَبۡلِهِم	مِّنَ ٱلۡقُرُونِ
(that) how many We have destroyed	before them	of (the previous) generations

يَمۡشُونَ فِى مَسَـٰكِنِهِمۡۚ	إِنَّ	فِى ذَٰلِكَ	لَـَٔايَـٰتٍۖ	أَفَلَا يَسۡمَعُونَ ﴿٢٦﴾
they walk about in their dwellings	verily	in that	indeed (are) signs	would they not then listen?

أَوَلَمۡ يَرَوۡا۟ أَنَّا نَسُوقُ ٱلۡمَآءَ إِلَى ٱلۡأَرۡضِ ٱلۡجُرُزِ فَنُخۡرِجُ بِهِۦ زَرۡعًا تَأۡكُلُ مِنۡهُ أَنۡعَـٰمُهُمۡ وَأَنفُسُهُمۡۖ أَفَلَا يُبۡصِرُونَ ﴿٢٧﴾ وَيَقُولُونَ مَتَىٰ هَـٰذَا ٱلۡفَتۡحُ إِن كُنتُمۡ صَـٰدِقِينَ ﴿٢٨﴾ قُلۡ يَوۡمَ ٱلۡفَتۡحِ لَا يَنفَعُ ٱلَّذِينَ كَفَرُوٓا۟ إِيمَـٰنُهُمۡ وَلَا هُمۡ يُنظَرُونَ ﴿٢٩﴾ فَأَعۡرِضۡ عَنۡهُمۡ وَٱنتَظِرۡ إِنَّهُم مُّنتَظِرُونَ ﴿٣٠﴾

27. Have they not seen how We drive water to the barren land, and therewith bring forth crops providing food for their cattle and themselves? Will they not then see? 28. They say: "When will this *Fath* (Decision) be (between us and you, i.e. the Day of Resurrection), if you are telling the truth?" 29. Say: "On the Day of *Al-Fath* (Decision), no profit will it be to those who disbelieve if they (then) believe! Nor will they be granted a respite." 30. So, turn aside from them (O Muhammad ﷺ) and await, verily, they (too) are awaiting.

أَوَلَمۡ يَرَوۡا۟	أَنَّا نَسُوقُ	ٱلۡمَآءَ	إِلَى ٱلۡأَرۡضِ	ٱلۡجُرُزِ
(have) they not seen?	that We drive	water	to the land	dry (without any vegetation)

فَنُخۡرِجُ	بِهِۦ	زَرۡعًا	تَأۡكُلُ مِنۡهُ	أَنۡعَـٰمُهُمۡ	وَأَنفُسُهُمۡۖ
and We bring forth	therewith	crops	eat from it	their cattle	and they themselves

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أَفَلَا يُبْصِرُونَ ﴿٢٧﴾	وَيَقُولُونَ مَتَىٰ	هَٰذَا	ٱلْفَتْحُ
will they not then see?	and they say when (comes)	this	Decision
إِن كُنتُمْ صَٰدِقِينَ ﴿٢٨﴾	قُلْ يَوْمَ	ٱلْفَتْحِ	لَا يَنفَعُ
if you are telling the truth	say (on the) Day	(of) Decision	will not benefit
ٱلَّذِينَ كَفَرُوا۟	إِيمَٰنُهُمْ	وَلَا هُمْ يُنظَرُونَ ﴿٢٩﴾	فَأَعْرِضْ
those who disbelieve	their faith	nor will they be granted a respite	so turn aside
عَنْهُمْ	وَٱنتَظِرْ	إِنَّهُم	مُّنتَظِرُونَ ﴿٣٠﴾
from them	and await	verily they	(are) awaiting

سُورَةُ الأَحْزَابِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

يَٰٓأَيُّهَا ٱلنَّبِيُّ ٱتَّقِ ٱللَّهَ وَلَا تُطِعِ ٱلْكَٰفِرِينَ وَٱلْمُنَٰفِقِينَ ۚ إِنَّ ٱللَّهَ كَانَ عَلِيمًا حَكِيمًا ﴿١﴾
وَٱتَّبِعْ مَا يُوحَىٰٓ إِلَيْكَ مِن رَّبِّكَ ۚ إِنَّ ٱللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ﴿٢﴾ وَتَوَكَّلْ عَلَى ٱللَّهِ ۚ
وَكَفَىٰ بِٱللَّهِ وَكِيلًا ﴿٣﴾ مَّا جَعَلَ ٱللَّهُ لِرَجُلٍ مِّن قَلْبَيْنِ فِى جَوْفِهِۦ ۖ وَمَا جَعَلَ أَزْوَٰجَكُمُ
ٱلَّٰٓـِٔى تُظَٰهِرُونَ مِنْهُنَّ أُمَّهَٰتِكُمْ ۚ وَمَا جَعَلَ أَدْعِيَآءَكُمْ أَبْنَآءَكُمْ ۚ ذَٰلِكُمْ قَوْلُكُم بِأَفْوَٰهِكُمْ ۖ وَٱللَّهُ
يَقُولُ ٱلْحَقَّ وَهُوَ يَهْدِى ٱلسَّبِيلَ ﴿٤﴾

Sūrah Al-Ahzāb (The Confederates) 33

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

1. O Prophet (Muhammad ﷺ)! Keep your duty to Allāh, and obey not the disbelievers and the hypocrites (i.e., do not follow their advice). Verily, Allāh is Ever All-Knower, All-Wise. 2. And follow that which is revealed to you from your Lord. Verily, Allāh is Well-Acquainted with what you do. 3. And put your trust in Allāh, and Sufficient is Allāh as a *Wakīl* (Trustee or Disposer of affairs). 4. Allāh has not made for any man two hearts inside his body. Neither has He made your wives whom you declare to be like your mothers' backs,

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your real mothers [*Az-Zihār* is the saying of a husband to his wife, "You are to me like the back of my mother," i.e., you are unlawful for me to approach] nor has He made your adopted sons your real sons. That is but your saying with your mouths. But Allāh says the truth, and He guides to the (Right) Way.

بِسْمِ اللَّهِ	الرَّحْمَٰنِ	الرَّحِيمِ
In the Name (of) Allah	the Most Gracious	the Most Merciful
يَا أَيُّهَا	النَّبِيُّ اتَّقِ اللَّهَ	وَلَا تُطِعِ الْكَافِرِينَ	وَالْمُنَافِقِينَ
O	Prophet fear Allah	and obey not the disbelievers	and the hypocrites
إِنَّ اللَّهَ كَانَ	عَلِيمًا	حَكِيمًا ۝١	وَاتَّبِعْ مَا
verily Allah is	All-Knower	All-Wise	and follow that which
يُوحَىٰ إِلَيْكَ	مِن رَّبِّكَ	إِنَّ اللَّهَ كَانَ	بِمَا تَعْمَلُونَ خَبِيرًا ۝٢
is revealed to you	from your Lord	verily Allah is	Well-Acquainted with what you do
وَتَوَكَّلْ	عَلَى اللَّهِ	وَكَفَىٰ	بِاللَّهِ	وَكِيلًا ۝٣
and put your trust	in Allah	and Sufficient is	Allah	(as) a Disposer of affairs
مَّا جَعَلَ اللَّهُ	لِرَجُلٍ	مِّن قَلْبَيْنِ	فِي جَوْفِهِ	وَمَا جَعَلَ أَزْوَاجَكُمُ
Allah has not made	for any man	[from] two hearts	in his body	and He made not your wives
الَّائِي تُظَاهِرُونَ	مِنْهُنَّ	أُمَّهَاتِكُمْ
whom you declare to be like your mothers' backs	[of them]	your real mothers
وَمَا جَعَلَ أَدْعِيَاءَكُمْ	أَبْنَاءَكُمْ	ذَٰلِكُمْ	قَوْلُكُم
and He made not your adopted sons	your real sons	that	(is) your saying
بِأَفْوَاهِكُمْ	وَاللَّهُ يَقُولُ الْحَقَّ	وَهُوَ	يَهْدِي السَّبِيلَ ۝٤
with your mouths	but Allah says the truth	and He	guides to the (Right) Way

ٱدْعُوهُمْ لِآبَآئِهِمْ هُوَ أَقْسَطُ عِندَ ٱللَّهِ ۚ فَإِن لَّمْ تَعْلَمُوٓا۟ ءَابَآءَهُمْ فَإِخْوَٰنُكُمْ فِى ٱلدِّينِ
وَمَوَٰلِيكُمْ ۚ وَلَيْسَ عَلَيْكُمْ جُنَاحٌ فِيمَآ أَخْطَأْتُم بِهِۦ وَلَٰكِن مَّا تَعَمَّدَتْ قُلُوبُكُمْ ۚ
وَكَانَ ٱللَّهُ غَفُورًا رَّحِيمًا ۝٥ ٱلنَّبِىُّ أَوْلَىٰ بِٱلْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ ۖ وَأَزْوَٰجُهُۥٓ أُمَّهَٰتُهُمْ ۗ

وَأُوْلُوا۟ ٱلْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِى كِتَٰبِ ٱللَّهِ مِنَ ٱلْمُؤْمِنِينَ وَٱلْمُهَٰجِرِينَ
إِلَّآ أَن تَفْعَلُوٓا۟ إِلَىٰٓ أَوْلِيَآئِكُم مَّعْرُوفًا ۚ كَانَ ذَٰلِكَ فِى ٱلْكِتَٰبِ مَسْطُورًا ﴿٦﴾

5. Call them (adopted sons) by (the names of) their fathers, that is more just with Allāh. But if you know not their father's (names, call them) your brothers in Faith and *Mawālīkum* (your freed slaves). And there is no sin on you concerning that in which you made a mistake, except in regard to what your hearts deliberately intend. And Allāh is Ever Oft-Forgiving, Most Merciful. 6. The Prophet is closer to the believers than their ownselves, and his wives are their (believers') mothers (as regards respect and marriage). And blood relations among each other have closer personal ties in the Decree of Allāh (regarding inheritance) than (the brotherhood of) the believers and the *Muhājirūn* (emigrants from Makkah), except that you do kindness to those brothers (when the Prophet ﷺ joined them in brotherhood ties). This has been written in the (Allāh's Book of Divine) Decrees – (*Al-Lauh Al-Mahfūz*)."

فَإِن	عِندَ ٱللَّهِ	أَقْسَطُ	هُوَ	لِءَابَآئِهِمْ	ٱدْعُوهُمْ
but if	with Allah	(is) more just	that	by their fathers (names)	call them
فِى ٱلدِّينِ		فَإِخْوَٰنُكُمْ		لَمْ تَعْلَمُوٓا۟ ءَابَآءَهُمْ	
in the religion (Islam)		then (they are) your brothers		you know not their fathers	
جُنَاحٌ	عَلَيْكُمْ		وَلَيْسَ		وَمَوَٰلِيكُمْ
sin	on you		and (there) is not		and your freed slaves
وَلَٰكِن مَّا		بِهِۦ		فِيمَآ أَخْطَأْتُم	
[and] except what		in which		concerning that you made a mistake	
ٱلنَّبِىُّ	رَّحِيمًا ﴿٥﴾	غَفُورًا	وَكَانَ ٱللَّهُ	تَعَمَّدَتْ قُلُوبُكُمْ	
the Prophet	Most Merciful	Oft-Forgiving	and Allah is	your hearts deliberately intended	
أُمَّهَٰتُهُمْ		وَأَزْوَٰجُهُۥٓ	مِنْ أَنفُسِهِمْ	بِٱلْمُؤْمِنِينَ	أَوْلَىٰ
(are) their mothers		and his wives	than their ownselves	to the believers	(is) closer
بِبَعْضٍ	أَوْلَىٰ	بَعْضُهُمْ	ٱلْأَرْحَامِ	وَأُوْلُوا	
to another	(are) closer	some of them	blood relations	and those who are	

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أَن تَفۡعَلُوٓاْ	إِلَّآ	وَٱلۡمُهَٰجِرِينَ	مِنَ ٱلۡمُؤۡمِنِينَ	فِي كِتَٰبِ ٱللَّهِ
that you do	except	and the emigrants	than the believers	in (the) Decree (of) Allah
مَسۡطُورٗا ٦	فِي ٱلۡكِتَٰبِ	كَانَ ذَٰلِكَ	مَّعۡرُوفٗاۚ	إِلَىٰٓ أَوۡلِيَآئِكُم
written	in the Book (of Divine Decrees)	this has been	kindness	to your brothers

وَإِذۡ أَخَذۡنَا مِنَ ٱلنَّبِيِّـۧنَ مِيثَٰقَهُمۡ وَمِنكَ وَمِن نُّوحٖ وَإِبۡرَٰهِيمَ وَمُوسَىٰ وَعِيسَى ٱبۡنِ مَرۡيَمَۖ
وَأَخَذۡنَا مِنۡهُم مِّيثَٰقًا غَلِيظٗا ٧ لِّيَسۡـَٔلَ ٱلصَّٰدِقِينَ عَن صِدۡقِهِمۡۚ وَأَعَدَّ لِلۡكَٰفِرِينَ عَذَابًا
أَلِيمٗا ٨ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱذۡكُرُواْ نِعۡمَةَ ٱللَّهِ عَلَيۡكُمۡ إِذۡ جَآءَتۡكُمۡ جُنُودٞ فَأَرۡسَلۡنَا عَلَيۡهِمۡ رِيحٗا
وَجُنُودٗا لَّمۡ تَرَوۡهَاۚ وَكَانَ ٱللَّهُ بِمَا تَعۡمَلُونَ بَصِيرًا ٩

7. And (remember) when We took from the Prophets their covenant, and from you (O Muhammad ﷺ), and from Nūh (Noah), Ibrāhīm (Abraham), Mūsā (Moses), and 'Īsā (Jesus) son of Maryam (Mary). We took from them a strong covenant. 8. That He may ask the truthful (Allāh's Messengers and His Prophets) about their truth (i.e. the conveyance of Allāh's Message that which they were charged with). And He has prepared for the disbelievers a painful torment (Hell-fire). 9. O you who believe! Remember Allāh's Favour to you, when there came against you hosts, and We sent against them a wind and forces that you saw not [i.e. troops of angels during the battle of *Al-Ahzāb* (the Confederates)]. And Allāh is Ever All-Seer of what you do.

وَمِنكَ	مِيثَٰقَهُمۡ	مِنَ ٱلنَّبِيِّـۧنَ	وَإِذۡ أَخَذۡنَا
and from you	their covenant	from the Prophets	and (remember) when We took

وَأَخَذۡنَا	مَرۡيَمَۖ	ٱبۡنِ	وَعِيسَى	وَمُوسَىٰ	وَإِبۡرَٰهِيمَ	وَمِن نُّوحٖ
and We took	(of) Mary	son	and Jesus	and Moses	and Abraham	and from Noah

عَن صِدۡقِهِمۡۚ	لِّيَسۡـَٔلَ ٱلصَّٰدِقِينَ	غَلِيظٗا ٧	مِّيثَٰقًا	مِنۡهُم
about their truth	that He may ask the truthful	strong	a covenant	from them

ٱلَّذِينَ ءَامَنُواْ	يَٰٓأَيُّهَا	أَلِيمٗا ٨	عَذَابًا	لِلۡكَٰفِرِينَ	وَأَعَدَّ
who believe	O (you)	painful	a torment	for the disbelievers	and He has prepared

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جَآءَتۡكُمۡ	إِذۡ	عَلَيۡكُمۡ	ٱذۡكُرُواْ نِعۡمَةَ ٱللَّهِ
(there) came against you	when	to you	remember (the) Favour (of) Allah
وَجُنُودًا	رِيحًا	عَلَيۡهِمۡ	فَأَرۡسَلۡنَا	جُنُودٌ
and forces (soldiers)	a wind	against them	and We sent	hosts (soldiers)
لَّمۡ تَرَوۡهَا	وَكَانَ ٱللَّهُ	بِمَا تَعۡمَلُونَ بَصِيرًا ﴿٩﴾
that you saw not	and Allah is	All-Seer of what you do

إِذۡ جَآءُوكُم مِّن فَوۡقِكُمۡ وَمِنۡ أَسۡفَلَ مِنكُمۡ وَإِذۡ زَاغَتِ ٱلۡأَبۡصَٰرُ وَبَلَغَتِ ٱلۡقُلُوبُ
ٱلۡحَنَاجِرَ وَتَظُنُّونَ بِٱللَّهِ ٱلظُّنُونَا ﴿١٠﴾ هُنَالِكَ ٱبۡتُلِيَ ٱلۡمُؤۡمِنُونَ وَزُلۡزِلُواْ زِلۡزَالٗا شَدِيدٗا ﴿١١﴾
وَإِذۡ يَقُولُ ٱلۡمُنَٰفِقُونَ وَٱلَّذِينَ فِي قُلُوبِهِم مَّرَضٞ مَّا وَعَدَنَا ٱللَّهُ وَرَسُولُهُۥٓ إِلَّا غُرُورٗا ﴿١٢﴾ وَإِذۡ
قَالَت طَّآئِفَةٞ مِّنۡهُمۡ يَٰٓأَهۡلَ يَثۡرِبَ لَا مُقَامَ لَكُمۡ فَٱرۡجِعُواْۚ وَيَسۡتَـٔۡذِنُ فَرِيقٞ مِّنۡهُمُ ٱلنَّبِيَّ
يَقُولُونَ إِنَّ بُيُوتَنَا عَوۡرَةٞ وَمَا هِيَ بِعَوۡرَةٍۖ إِن يُرِيدُونَ إِلَّا فِرَارٗا ﴿١٣﴾

10. When they came upon you from above you and from below you, and when the eyes grew wild and the hearts reached to the throats, and you were harbouring doubts about Allāh. 11. There, the believers were tried and shaken with a mighty shaking. 12. And when the hypocrites and those in whose hearts is a disease (of doubts) said: "Allāh and His Messenger (ﷺ) promised us nothing but delusion!" 13. And when a party of them said: "O people of Yathrib (Al-Madinah)! There is no stand (possible) for you (against the enemy attack!) Therefore go back!" And a band of them ask for permission of the Prophet (ﷺ) saying: "Truly, our homes lie open (to the enemy)." And they lay not open. They but wished to flee.

وَإِذۡ	مِنكُمۡ	وَمِنۡ أَسۡفَلَ	مِّن فَوۡقِكُمۡ	جَآءُوكُم	إِذۡ
and when	you	and from below	from above you	they came upon you	when
وَتَظُنُّونَ	ٱلۡحَنَاجِرَ	وَبَلَغَتِ ٱلۡقُلُوبُ	زَاغَتِ ٱلۡأَبۡصَٰرُ
and you were doubting	(to) the throats	and the hearts reached	the eyes grew wild
شَدِيدٗا ﴿١١﴾	وَزُلۡزِلُواْ زِلۡزَالٗا	ٱبۡتُلِيَ ٱلۡمُؤۡمِنُونَ	هُنَالِكَ	بِٱللَّهِ ٱلظُّنُونَا ﴿١٠﴾
mighty	and shaken (with) a shaking	the believers were tried	there	all doubts about Allah

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مَّرَضٌ	فِي قُلُوبِهِم	وَٱلَّذِينَ	يَقُولُ ٱلْمُنَٰفِقُونَ	وَإِذْ
(is) a disease (of doubts)	in whose hearts	and those	the hypocrites said	and when

قَالَت طَّآئِفَةٌ	وَإِذْ	إِلَّا غُرُورًا ﴿١٢﴾	وَرَسُولُهُۥ	مَّا وَعَدَنَا ٱللَّهُ
said a party	and when	but delusion	and His Messenger	did not promise us Allah

فَٱرْجِعُوا۟	لَكُمْ	لَا مُقَامَ	يَٰٓأَهْلَ يَثْرِبَ	يَٰٓأَهْلَ	مِّنْهُمْ
therefore go back	for you	(there is) no stand	(of) Yathrib	O people	of them

وَيَسْتَـْٔذِنُ	فَرِيقٌ	مِّنْهُمُ	ٱلنَّبِىَّ	يَقُولُونَ إِنَّ بُيُوتَنَا
and ask for permission	a band	of them	(of) the Prophet	saying truly our homes

عَوْرَةٌ	وَمَا هِىَ	بِعَوْرَةٍ	إِن يُرِيدُونَ	إِلَّا فِرَارًا ﴿١٣﴾
lie open	and they (are) not	lay open	they wished not	but to flee

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وَلَوْ دُخِلَتْ عَلَيْهِم مِّنْ أَقْطَارِهَا ثُمَّ سُئِلُوا۟ ٱلْفِتْنَةَ لَـَٔاتَوْهَا وَمَا تَلَبَّثُوا۟ بِهَآ إِلَّا يَسِيرًا ﴿١٤﴾ وَلَقَدْ كَانُوا۟ عَٰهَدُوا۟ ٱللَّهَ مِن قَبْلُ لَا يُوَلُّونَ ٱلْأَدْبَٰرَ ۚ وَكَانَ عَهْدُ ٱللَّهِ مَسْـُٔولًا ﴿١٥﴾ قُل لَّن يَنفَعَكُمُ ٱلْفِرَارُ إِن فَرَرْتُم مِّنَ ٱلْمَوْتِ أَوِ ٱلْقَتْلِ وَإِذًا لَّا تُمَتَّعُونَ إِلَّا قَلِيلًا ﴿١٦﴾

14. And if the enemy had entered from all sides (of the city), and they had been exhorted to *Al-Fitnah* (i.e. to renegade from Islām to polytheism), they would surely have committed it and would have hesitated thereupon but little. 15. And indeed they had already made a covenant with Allāh not to turn their backs, and a covenant with Allāh must be answered for. 16. Say (O Muhammad ﷺ to these hypocrites who ask your permission to run away from you): "Flight will not avail you if you flee from death or killing and then you will enjoy no more than a little while!"

مِّنْ أَقْطَارِهَا	عَلَيْهِم	وَلَوْ دُخِلَتْ
from (all) its sides	on them	and if (the enemy) had entered

ثُمَّ سُئِلُوا۟ ٱلْفِتْنَةَ
then they had been exhorted to trial (renegade from Islam to polytheism)

بِهَآ	وَمَا تَلَبَّثُوا۟	لَـَٔاتَوْهَا
upon it	and they would not have hesitated	they would surely have committed it

مِن قَبۡلُ	عَٰهَدُواْ ٱللَّهَ	وَلَقَدۡ كَانُواْ	إِلَّا يَسِيرًا ﴿١٤﴾
before	made a covenant (with) Allah	and indeed they had	but a little

مَسۡـُٔولًا ﴿١٥﴾	عَهۡدُ ٱللَّهِ	وَكَانَ	لَا يُوَلُّونَ ٱلۡأَدۡبَٰرَ
answered for	a covenant (with) Allah	and (must) be	not to turn their backs

أَوِ ٱلۡقَتۡلِ	مِّنَ ٱلۡمَوۡتِ	إِن فَرَرۡتُم	ٱلۡفِرَارُ	لَّن يَنفَعَكُمُ	قُل
or killing	from death	if you flee	flight	will never avail you	say

إِلَّا قَلِيلًا ﴿١٦﴾	لَّا تُمَتَّعُونَ	وَإِذًا
but a little	you will not enjoy	and then

قُلۡ مَن ذَا ٱلَّذِي يَعۡصِمُكُم مِّنَ ٱللَّهِ إِنۡ أَرَادَ بِكُمۡ سُوٓءًا أَوۡ أَرَادَ بِكُمۡ رَحۡمَةً وَلَا يَجِدُونَ لَهُم مِّن دُونِ ٱللَّهِ وَلِيّٗا وَلَا نَصِيرٗا ﴿١٧﴾ ۞ قَدۡ يَعۡلَمُ ٱللَّهُ ٱلۡمُعَوِّقِينَ مِنكُمۡ وَٱلۡقَآئِلِينَ لِإِخۡوَٰنِهِمۡ هَلُمَّ إِلَيۡنَاۖ وَلَا يَأۡتُونَ ٱلۡبَأۡسَ إِلَّا قَلِيلًا ﴿١٨﴾ أَشِحَّةً عَلَيۡكُمۡۖ فَإِذَا جَآءَ ٱلۡخَوۡفُ رَأَيۡتَهُمۡ يَنظُرُونَ إِلَيۡكَ تَدُورُ أَعۡيُنُهُمۡ كَٱلَّذِي يُغۡشَىٰ عَلَيۡهِ مِنَ ٱلۡمَوۡتِۖ فَإِذَا ذَهَبَ ٱلۡخَوۡفُ سَلَقُوكُم بِأَلۡسِنَةٍ حِدَادٍ أَشِحَّةً عَلَى ٱلۡخَيۡرِۚ أُوْلَٰٓئِكَ لَمۡ يُؤۡمِنُواْ فَأَحۡبَطَ ٱللَّهُ أَعۡمَٰلَهُمۡۚ وَكَانَ ذَٰلِكَ عَلَى ٱللَّهِ يَسِيرٗا ﴿١٩﴾

17. Say: "Who is he who can protect you from Allāh if He intends to harm you, or intends mercy on you?" And they will not find, besides Allāh, for themselves any *Walī* (protector, supporter) or any helper. 18. Allāh already knows those among you who keep back (men) from fighting in Allāh's Cause, and those who say to their brethren: "Come here towards us," while they (themselves) come not to the battle except a little, 19. Being miserly towards you (as regards help and aid in Allāh's Cause). Then when fear comes, you will see them looking to you, their eyes revolving like (those of) one over whom hovers death; but when the fear departs, they will smite you with sharp tongues, miserly towards (spending anything in any) good (and only covetous of booty and wealth). Such have not believed. Therefore, Allāh makes their deeds fruitless and that is ever easy for Allāh.

أَوۡ أَرَادَ	سُوٓءًا	بِكُمۡ	إِنۡ أَرَادَ	يَعۡصِمُكُم مِّنَ ٱللَّهِ	ذَا ٱلَّذِي	قُلۡ مَن
or intends	harm	for you	if He intends	can protect you from Allah	(is) he who	say who

وَلِيًّا	مِّن دُونِ ٱللَّهِ	لَهُم	وَلَا يَجِدُونَ	رَحْمَةً	بِكُمْ
a protector (guardian)	besides Allah	for themselves	and they will not find	mercy	for you

قَدْ يَعْلَمُ ٱللَّهُ ٱلْمُعَوِّقِينَ	وَلَا نَصِيرًا ﴿١٧﴾
verily Allah knows those who keep back (men) from fighting	nor a helper

هَلُمَّ إِلَيْنَا	لِإِخْوَٰنِهِمْ	وَٱلْقَآئِلِينَ	مِنكُمْ
come (here) towards us	to their brothers	and those who say	from (among) you

عَلَيْكُمْ	أَشِحَّةً	إِلَّا قَلِيلًا ﴿١٨﴾	وَلَا يَأْتُونَ ٱلْبَأْسَ
towards you	being miserly	except a little	while they (themselves) come not to the battle

تَدُورُ أَعْيُنُهُمْ	يَنظُرُونَ إِلَيْكَ	رَأَيْتَهُمْ	جَآءَ ٱلْخَوْفُ	فَإِذَا
their eyes revolving	looking to you	you will see them	fear comes	then when

ذَهَبَ ٱلْخَوْفُ	فَإِذَا	مِنَ ٱلْمَوْتِ	يُغْشَىٰ عَلَيْهِ	كَٱلَّذِى
the fear departs	but when	from death	faints	like (those of) one who

أُوْلَٰٓئِكَ لَمْ يُؤْمِنُوا۟	عَلَى ٱلْخَيْرِ	أَشِحَّةً	حِدَادٍ	بِأَلْسِنَةٍ	سَلَقُوكُم
such have not believed	towards good	miserly	sharp	with tongues	they will smite you

عَلَى ٱللَّهِ يَسِيرًا ﴿١٩﴾	وَكَانَ ذَٰلِكَ	فَأَحْبَطَ ٱللَّهُ أَعْمَٰلَهُمْ
(ever) easy for Allah	and that is	therefore Allah makes their deeds fruitless

يَحْسَبُونَ ٱلْأَحْزَابَ لَمْ يَذْهَبُوا۟ ۖ وَإِن يَأْتِ ٱلْأَحْزَابُ يَوَدُّوا۟ لَوْ أَنَّهُم بَادُونَ فِى ٱلْأَعْرَابِ
يَسْـَٔلُونَ عَنْ أَنۢبَآئِكُمْ ۖ وَلَوْ كَانُوا۟ فِيكُم مَّا قَٰتَلُوٓا۟ إِلَّا قَلِيلًا ﴿٢٠﴾ لَّقَدْ كَانَ لَكُمْ فِى
رَسُولِ ٱللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا۟ ٱللَّهَ وَٱلْيَوْمَ ٱلْءَاخِرَ وَذَكَرَ ٱللَّهَ كَثِيرًا ﴿٢١﴾ وَلَمَّا
رَءَا ٱلْمُؤْمِنُونَ ٱلْأَحْزَابَ قَالُوا۟ هَٰذَا مَا وَعَدَنَا ٱللَّهُ وَرَسُولُهُۥ وَصَدَقَ ٱللَّهُ وَرَسُولُهُۥ ۚ وَمَا زَادَهُمْ
إِلَّآ إِيمَٰنًا وَتَسْلِيمًا ﴿٢٢﴾

20. They think that *Al-Ahzāb* (the Confederates) have not yet withdrawn; and if *Al-Ahzāb* (the Confederates) should come (again), they would wish they were in the deserts (wandering) among the bedouins, seeking news about you (from

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a far place); and if they (happen) to be among you, they would not fight but little. 21. Indeed in the Messenger of Allāh (Muhammad ﷺ) you have a good example to follow for him who hopes for (the Meeting with) Allāh and the Last Day, and remembers Allāh much. 22. And when the believers saw *Al-Aḥzāb* (the Confederates), they said: "This is what Allāh and His Messenger (Muhammad ﷺ) had promised us; and Allāh and His Messenger (Muhammad ﷺ) had spoken the truth." And it only added to their Faith and to their submissiveness (to Allāh).

وَإِن يَأْتِ ٱلْأَحْزَابُ	لَمْ يَذْهَبُوا۟ ۖ	يَحْسَبُونَ ٱلْأَحْزَابَ
and if the Confederates should come	have not withdrawn	they think (that) the Confederates

فِى ٱلْأَعْرَابِ	بَادُونَ	أَنَّهُم	يَوَدُّوا۟ لَوْ
among the bedouins	(were) in the deserts	[that] they	they would wish if

مَّا قَٰتَلُوٓا۟	فِيكُم	وَلَوْ كَانُوا۟	يَسْـَٔلُونَ عَنْ أَنۢبَآئِكُمْ ۖ
they would not fight	among you	and if they were	asking about your news

حَسَنَةٌ	أُسْوَةٌ	فِى رَسُولِ ٱللَّهِ	كَانَ لَكُمْ	لَّقَدْ	إِلَّا قَلِيلًا ﴿٢٠﴾
good	an example	in (the) Messenger (of) Allah	you have	indeed	but a little

وَذَكَرَ ٱللَّهَ كَثِيرًا ﴿٢١﴾	ٱلْءَاخِرَ	وَٱلْيَوْمَ	يَرْجُوا۟ ٱللَّهَ	لِّمَن كَانَ
and remembers Allah much	the Last	and the Day	hopes for Allah	for (him) who [was]

مَا	هَٰذَا	قَالُوا۟	ٱلْأَحْزَابَ	رَءَا ٱلْمُؤْمِنُونَ	وَلَمَّا
(is) what	this	they said	the Confederates	the believers saw	and when

وَصَدَقَ ٱللَّهُ	وَرَسُولُهُۥ	وَعَدَنَا ٱللَّهُ
and had spoken the truth Allah	and His Messenger	had promised us Allah

وَتَسْلِيمًا ﴿٢٢﴾	إِلَّآ إِيمَٰنًا	وَمَا زَادَهُمْ	وَرَسُولُهُۥ ۚ
and submissiveness	except (in) Faith	and it increased them not	and His Messenger

مِّنَ ٱلْمُؤْمِنِينَ رِجَالٌ صَدَقُوا۟ مَا عَٰهَدُوا۟ ٱللَّهَ عَلَيْهِ ۖ فَمِنْهُم مَّن قَضَىٰ نَحْبَهُۥ وَمِنْهُم مَّن يَنتَظِرُ ۖ وَمَا بَدَّلُوا۟ تَبْدِيلًا ﴿٢٣﴾ لِّيَجْزِىَ ٱللَّهُ ٱلصَّٰدِقِينَ بِصِدْقِهِمْ وَيُعَذِّبَ ٱلْمُنَٰفِقِينَ إِن شَآءَ أَوْ يَتُوبَ عَلَيْهِمْ ۚ إِنَّ ٱللَّهَ كَانَ غَفُورًا رَّحِيمًا ﴿٢٤﴾ وَرَدَّ ٱللَّهُ ٱلَّذِينَ كَفَرُوا۟ بِغَيْظِهِمْ

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لَّمۡ يَنَالُواْ خَيۡرٗاۚ وَكَفَى ٱللَّهُ ٱلۡمُؤۡمِنِينَ ٱلۡقِتَالَۚ وَكَانَ ٱللَّهُ قَوِيًّا عَزِيزٗا ٢٥

23. Among the believers are men who have been true to their covenant with Allāh [i.e. they have gone out for *Jihād* (holy fighting), and showed not their backs to the disbelievers]; of them some have fulfilled their obligations (i.e. have been martyred); and some of them are still waiting, but they have never changed (i.e. they never proved treacherous to their covenant which they concluded with Allāh) in the least. 24. That Allāh may reward the men of truth for their truth (i.e. for their patience at the accomplishment of that which they covenanted with Allāh), and punish the hypocrites, if He wills, or accept their repentance by turning to them (in Mercy). Verily, Allāh is Ever Oft-Forgiving, Most Merciful. 25. And Allāh drove back those who disbelieved in their rage, they gained no advantage (booty). Allāh sufficed for the believers in the fighting (by sending against the disbelievers a severe wind and troops of angels). And Allāh is Ever All-Strong, All-Mighty.

رِجَالٞ صَدَقُواْ	مِّنَ ٱلۡمُؤۡمِنِينَ
(are) men (who) have been true	among the believers

فَمِنۡهُم	عَلَيۡهِۖ	مَا عَٰهَدُواْ ٱللَّهَ
so of them	[on it]	(to) what they made covenant (with) Allah

وَمِنۡهُم	قَضَىٰ نَحۡبَهُۥ	مَّن
and of them	have fulfilled their obligations (have been martyred)	(some) who

وَمَا بَدَّلُواْ تَبۡدِيلَا ٢٣	مَّن يَنتَظِرُۖ
but they have never changed (their covenant in) the least	(some) who are waiting

وَيُعَذِّبَ ٱلۡمُنَٰفِقِينَ	بِصِدۡقِهِمۡ	لِّيَجۡزِيَ ٱللَّهُ ٱلصَّٰدِقِينَ
and punish the hypocrites	for their truth	that Allah may reward the men of truth

غَفُورٗا	إِنَّ ٱللَّهَ كَانَ	عَلَيۡهِمۡۚ	أَوۡ يَتُوبَ	إِن شَآءَ
Oft-Forgiving	verily Allah is	[on] them	or forgive	if He wills

بِغَيۡظِهِمۡ	ٱلَّذِينَ كَفَرُواْ	وَرَدَّ ٱللَّهُ	رَّحِيمًا ٢٤
in their rage	those who disbelieved	and Allah drove back	Most Merciful

ٱلۡمُؤۡمِنِينَ	وَكَفَى ٱللَّهُ	لَمۡ يَنَالُواْ خَيۡرٗاۚ
(for) the believers	and Allah is Sufficient	they gained no advantage

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ٱلْقِتَالَ	وَكَانَ ٱللَّهُ	قَوِيًّا	عَزِيزًا ﴿٢٥﴾
(in) the fighting	and Allah is	All-Strong	All-Mighty

وَأَنزَلَ ٱلَّذِينَ ظَٰهَرُوهُم مِّنْ أَهْلِ ٱلْكِتَٰبِ مِن صَيَاصِيهِمْ وَقَذَفَ فِى قُلُوبِهِمُ ٱلرُّعْبَ فَرِيقًا تَقْتُلُونَ وَتَأْسِرُونَ فَرِيقًا ﴿٢٦﴾ وَأَوْرَثَكُمْ أَرْضَهُمْ وَدِيَٰرَهُمْ وَأَمْوَٰلَهُمْ وَأَرْضًا لَّمْ تَطَـُٔوهَا ۚ وَكَانَ ٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ قَدِيرًا ﴿٢٧﴾ يَٰٓأَيُّهَا ٱلنَّبِىُّ قُل لِّأَزْوَٰجِكَ إِن كُنتُنَّ تُرِدْنَ ٱلْحَيَوٰةَ ٱلدُّنْيَا وَزِينَتَهَا فَتَعَالَيْنَ أُمَتِّعْكُنَّ وَأُسَرِّحْكُنَّ سَرَاحًا جَمِيلًا ﴿٢٨﴾

26. And those of the people of the Scripture who backed them (the disbelievers), Allāh brought them down from their forts and cast terror into their hearts, (so that) a group (of them) you killed, and a group (of them) you made captives. 27. And He caused you to inherit their lands, and their houses, and their riches, and a land which you had not trodden (before). And Allāh is Able to do all things. 28. O Prophet (Muhammad ﷺ)! Say to your wives: "If you desire the life of this world, and its glitter, then come! I will make a provision for you and set you free in a handsome manner (divorce).

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ٱلْكِتَٰبِ	مِّنْ أَهْلِ	ظَٰهَرُوهُم	وَأَنزَلَ ٱلَّذِينَ
(of) the Scripture	of (the) people	backed them	and He brought down those who

فَرِيقًا تَقْتُلُونَ	ٱلرُّعْبَ	فِى قُلُوبِهِمُ	وَقَذَفَ	مِن صَيَاصِيهِمْ
a group you killed	terror	into their hearts	and cast	from their forts

وَدِيَٰرَهُمْ	أَرْضَهُمْ	وَأَوْرَثَكُمْ	وَتَأْسِرُونَ فَرِيقًا ﴿٢٦﴾
and their houses	their lands	and He caused you to inherit	and a group you made captives

وَكَانَ ٱللَّهُ	لَّمْ تَطَـُٔوهَا	وَأَرْضًا	وَأَمْوَٰلَهُمْ
and Allah is	which you had not trodden	and a land	and their riches (wealth)

إِن كُنتُنَّ	قُل لِّأَزْوَٰجِكَ	ٱلنَّبِىُّ	يَٰٓأَيُّهَا	قَدِيرًا ﴿٢٧﴾	شَىْءٍ	عَلَىٰ كُلِّ
if you [are]	say to your wives	Prophet	O	All-Powerful	thing	on every

أُمَتِّعْكُنَّ	فَتَعَالَيْنَ	وَزِينَتَهَا	ٱلدُّنْيَا	تُرِدْنَ ٱلْحَيَوٰةَ
I will make a provision for you	then come	and its glitter	(of) the world	desire the life

وَأُسَرِّحْكُنَّ	سَرَاحًا	جَمِيلًا ﴿٢٨﴾
and set you free	(with) a release (divorce)	handsome

وَإِن كُنتُنَّ تُرِدْنَ ٱللَّهَ وَرَسُولَهُۥ وَٱلدَّارَ ٱلْءَاخِرَةَ فَإِنَّ ٱللَّهَ أَعَدَّ لِلْمُحْسِنَٰتِ مِنكُنَّ أَجْرًا
عَظِيمًا ﴿٢٩﴾ يَٰنِسَآءَ ٱلنَّبِىِّ مَن يَأْتِ مِنكُنَّ بِفَٰحِشَةٍ مُّبَيِّنَةٍ يُضَٰعَفْ لَهَا ٱلْعَذَابُ
ضِعْفَيْنِ ۚ وَكَانَ ذَٰلِكَ عَلَى ٱللَّهِ يَسِيرًا ﴿٣٠﴾

29. "But if you desire Allāh and His Messenger (ﷺ), and the Home of the Hereafter, then verily, Allāh has prepared for *Al-Muhsināt* (good-doers) amongst you an enormous reward." 30. O wives of the Prophet! Whoever of you commits an open *Fāhishah* (a great sin or illegal sexual intercourse), the torment for her will be doubled, and that is ever easy for Allāh.

وَإِن كُنتُنَّ	تُرِدْنَ ٱللَّهَ وَرَسُولَهُۥ	وَٱلدَّارَ	ٱلْءَاخِرَةَ
and if you [are]	desire Allah and His Messenger	and the Home	(of) the Hereafter
فَإِنَّ ٱللَّهَ	أَعَدَّ لِلْمُحْسِنَٰتِ	مِنكُنَّ	أَجْرًا	عَظِيمًا ﴿٢٩﴾
then verily Allah	has prepared for the good-doers	amongst you	a reward	enormous
يَٰنِسَآءَ	ٱلنَّبِىِّ	مَن يَأْتِ	مِنكُنَّ	بِفَٰحِشَةٍ	مُّبَيِّنَةٍ
O wives	(of) the Prophet	whoever commits	of you	illegal sexual intercourse	open
يُضَٰعَفْ لَهَا	ٱلْعَذَابُ	ضِعْفَيْنِ	وَكَانَ ذَٰلِكَ	عَلَى ٱللَّهِ يَسِيرًا ﴿٣٠﴾
for her will be doubled	the torment	twice	and that is	(ever) easy for Allah

وَمَن يَقۡنُتۡ مِنكُنَّ لِلَّهِ وَرَسُولِهِۦ وَتَعۡمَلۡ صَٰلِحٗا نُّؤۡتِهَآ أَجۡرَهَا مَرَّتَيۡنِ وَأَعۡتَدۡنَا لَهَا رِزۡقٗا
كَرِيمٗا ﴿٣١﴾ يَٰنِسَآءَ ٱلنَّبِيِّ لَسۡتُنَّ كَأَحَدٖ مِّنَ ٱلنِّسَآءِ إِنِ ٱتَّقَيۡتُنَّۚ فَلَا تَخۡضَعۡنَ بِٱلۡقَوۡلِ
فَيَطۡمَعَ ٱلَّذِي فِي قَلۡبِهِۦ مَرَضٞ وَقُلۡنَ قَوۡلٗا مَّعۡرُوفٗا ﴿٣٢﴾ وَقَرۡنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجۡنَ تَبَرُّجَ
ٱلۡجَٰهِلِيَّةِ ٱلۡأُولَىٰۖ وَأَقِمۡنَ ٱلصَّلَوٰةَ وَءَاتِينَ ٱلزَّكَوٰةَ وَأَطِعۡنَ ٱللَّهَ وَرَسُولَهُۥٓۚ إِنَّمَا
يُرِيدُ ٱللَّهُ لِيُذۡهِبَ عَنكُمُ ٱلرِّجۡسَ أَهۡلَ ٱلۡبَيۡتِ وَيُطَهِّرَكُمۡ تَطۡهِيرٗا ﴿٣٣﴾

31. And whosoever of you is obedient to Allāh and His Messenger (ﷺ), and does righteous good deeds, We shall give her her reward twice over, and We have prepared for her *Rizq Karīm* (a noble provision - Paradise). 32. O wives of the Prophet! You are not like any other women. If you keep your duty (to Allāh), then be not soft in speech, lest he in whose heart is a disease (of hypocrisy, or evil desire for adultery) should be moved with desire, but speak in an honourable manner. 33. And stay in your houses, and do not display yourselves like that of the times of ignorance, and perform *As-Salāt* (the prayers), and give *Zakāt* (obligatory charity) and obey Allāh and His Messenger (ﷺ). Allāh wishes only to remove *Ar-Rijs* (evil deeds and sins) from you, O members of the family (of the Prophet ﷺ), and to purify you with a thorough purification.

وَرَسُولِهِۦ	لِلَّهِ	مِنكُنَّ	وَمَن يَقۡنُتۡ
and His Messenger	to Allah	of you	and whosoever is obedient

مَرَّتَيۡنِ	أَجۡرَهَا	نُّؤۡتِهَآ	وَتَعۡمَلۡ صَٰلِحٗا
twice	her reward	We shall give her	and does righteous (good) deeds

يَٰنِسَآءَ	كَرِيمٗا ﴿٣١﴾	رِزۡقٗا	لَهَا	وَأَعۡتَدۡنَا
O wives	noble	a provision	for her	and We have prepared

إِنِ ٱتَّقَيۡتُنَّۚ	مِّنَ ٱلنِّسَآءِ	كَأَحَدٖ	لَسۡتُنَّ	ٱلنَّبِيِّ
if you fear (Allah)	[from] women	like any other	you are not	(of) the Prophet

فِي قَلۡبِهِۦ	فَيَطۡمَعَ ٱلَّذِي	بِٱلۡقَوۡلِ	فَلَا تَخۡضَعۡنَ
in his heart	lest should be moved with desire who	in speech	then be not soft

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فِي بُيُوتِكُنَّ	وَقَرْنَ	مَّعْرُوفًا ﴿٣٢﴾	وَقُلْنَ قَوْلًا	مَرَضٌ
in your homes	and stay	good	but speak a word	(is) a disease

ٱلْجَٰهِلِيَّةِ	تَبَرُّجَ	وَلَا تَبَرَّجْنَ
(of) the time of ignorance	(like the) display	and (do) not display yourselves

وَأَطِعْنَ ٱللَّهَ	وَءَاتِينَ ٱلزَّكَوٰةَ	وَأَقِمْنَ ٱلصَّلَوٰةَ	ٱلْأُولَىٰ
and obey Allah	and give Zakat	and perform (perfectly) prayer	the first (one)

أَهْلَ	ٱلرِّجْسَ	عَنكُمُ	لِيُذْهِبَ	إِنَّمَا يُرِيدُ ٱللَّهُ	وَرَسُولَهُۥٓ
(O) family	evil deeds	from you	to remove	Allah wishes only	and His Messenger

تَطْهِيرًا ﴿٣٣﴾	وَيُطَهِّرَكُمْ	ٱلْبَيْتِ
(with a thorough) purification	and to purify you	(of) the house (of the Prophet)

وَٱذْكُرْنَ مَا يُتْلَىٰ فِي بُيُوتِكُنَّ مِنْ ءَايَٰتِ ٱللَّهِ وَٱلْحِكْمَةِ ۚ إِنَّ ٱللَّهَ كَانَ لَطِيفًا خَبِيرًا ﴿٣٤﴾ إِنَّ ٱلْمُسْلِمِينَ وَٱلْمُسْلِمَٰتِ وَٱلْمُؤْمِنِينَ وَٱلْمُؤْمِنَٰتِ وَٱلْقَٰنِتِينَ وَٱلْقَٰنِتَٰتِ وَٱلصَّٰدِقِينَ وَٱلصَّٰدِقَٰتِ وَٱلصَّٰبِرِينَ وَٱلصَّٰبِرَٰتِ وَٱلْخَٰشِعِينَ وَٱلْخَٰشِعَٰتِ وَٱلْمُتَصَدِّقِينَ وَٱلْمُتَصَدِّقَٰتِ وَٱلصَّٰٓئِمِينَ وَٱلصَّٰٓئِمَٰتِ وَٱلْحَٰفِظِينَ فُرُوجَهُمْ وَٱلْحَٰفِظَٰتِ وَٱلذَّٰكِرِينَ ٱللَّهَ كَثِيرًا وَٱلذَّٰكِرَٰتِ أَعَدَّ ٱللَّهُ لَهُم مَّغْفِرَةً وَأَجْرًا عَظِيمًا ﴿٣٥﴾

34. And remember (O you the members of the Prophet's family, the Graces of your Lord), that which is recited in your houses of the Verses of Allāh and *Al-Hikmah* (i.e. Prophet's *Sunnah* – legal ways, so give your thanks to Allāh and glorify His Praises for this Qur'ān and the *Sunnah*). Verily, Allāh is Ever Most Courteous, Well-Acquainted (with all things). 35. Verily, the Muslims (those who submit to Allāh in Islām) men and women, the believers men and women (who believe in Islāmic Monotheism), the men and the women who are obedient (to Allāh), the men and women who are truthful (in their speech and deeds), the men and the women who are patient (in performing all the duties which Allāh has ordered and in abstaining from all that Allāh has forbidden), the men and the women who are humble (before their Lord – Allāh), the men and the women who give *Sadaqāt* (i.e. *Zakāt* and alms), the men and the women

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who observe *Saum* (fast) (the obligatory fasting during the month of Ramadān, and the optional *Nawāfil* fasting), the men and the women who guard their chastity (from illegal sexual acts) and the men and the women who remember Allāh much with their hearts and tongues. Allāh - has prepared for them forgiveness and a great reward (i.e. Paradise).

مِنۡ ءَايَٰتِ ٱللَّهِ	فِي بُيُوتِكُنَّ	مَا يُتۡلَىٰ	وَٱذۡكُرۡنَ
of (the) Verses (of) Allah	in your houses	that which is recited	and remember

إِنَّ ٱلۡمُسۡلِمِينَ	خَبِيرًا ﴿٣٤﴾	لَطِيفًا	إِنَّ ٱللَّهَ كَانَ	وَٱلۡحِكۡمَةِۚ
verily the Muslims (male)	Well-Acquainted	Most Courteous	verily Allah is	and the Wisdom

وَٱلۡمُسۡلِمَٰتِ	وَٱلۡمُؤۡمِنِينَ	وَٱلۡمُؤۡمِنَٰتِ
and the Muslims (female)	and the believers (male)	and the believers (female)

وَٱلۡقَٰنِتِينَ	وَٱلۡقَٰنِتَٰتِ	وَٱلصَّٰدِقِينَ
and the obedient (males)	and the obedient (females)	and those men who are truthful

وَٱلصَّٰدِقَٰتِ	وَٱلصَّٰبِرِينَ
and those women who are truthful	and those men who are patient

وَٱلصَّٰبِرَٰتِ	وَٱلۡخَٰشِعِينَ
and those women who are patient	and those men who are humble

وَٱلۡخَٰشِعَٰتِ	وَٱلۡمُتَصَدِّقِينَ
and those women who are humble	and those men who give charity

وَٱلۡمُتَصَدِّقَٰتِ	وَٱلصَّٰٓئِمِينَ	وَٱلصَّٰٓئِمَٰتِ
and those women who give charity	and those men who fast	and those women who fast

وَٱلۡحَٰفِظِينَ	فُرُوجَهُمۡ	وَٱلۡحَٰفِظَٰتِ
and those men who guard	their chastity	and those women who guard (it)

وَٱلذَّٰكِرِينَ ٱللَّهَ	كَثِيرًا	وَٱلذَّٰكِرَٰتِ
and those men who remember Allah	much	and those women who remember (Allah)

أَعَدَّ ٱللَّهُ لَهُم	مَّغۡفِرَةً	وَأَجۡرًا	عَظِيمًا ﴿٣٥﴾
Allah has prepared for them	forgiveness	and a reward	great

وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى ٱللَّهُ وَرَسُولُهُۥٓ أَمْرًا أَن يَكُونَ لَهُمُ ٱلْخِيَرَةُ مِنْ أَمْرِهِمْ ۗ وَمَن
يَعْصِ ٱللَّهَ وَرَسُولَهُۥ فَقَدْ ضَلَّ ضَلَٰلًا مُّبِينًا ﴿٣٦﴾ وَإِذْ تَقُولُ لِلَّذِىٓ أَنْعَمَ ٱللَّهُ عَلَيْهِ وَأَنْعَمْتَ
عَلَيْهِ أَمْسِكْ عَلَيْكَ زَوْجَكَ وَٱتَّقِ ٱللَّهَ وَتُخْفِى فِى نَفْسِكَ مَا ٱللَّهُ مُبْدِيهِ وَتَخْشَى ٱلنَّاسَ
وَٱللَّهُ أَحَقُّ أَن تَخْشَىٰهُ ۖ فَلَمَّا قَضَىٰ زَيْدٌ مِّنْهَا وَطَرًا زَوَّجْنَٰكَهَا لِكَىْ لَا يَكُونَ عَلَى ٱلْمُؤْمِنِينَ
حَرَجٌ فِىٓ أَزْوَٰجِ أَدْعِيَآئِهِمْ إِذَا قَضَوْا۟ مِنْهُنَّ وَطَرًا ۚ وَكَانَ أَمْرُ ٱللَّهِ مَفْعُولًا ﴿٣٧﴾

36. It is not for a believer, man or woman, when Allāh and His Messenger (ﷺ), have decreed a matter that they should have any option in their decision. And whoever disobeys Allāh and His Messenger (ﷺ), he has indeed strayed into a plain error. 37. And (remember) when you said to him (Zaid bin Hārithah ﷺ – the freed-slave of the Prophet ﷺ) on whom Allāh has bestowed grace (by guiding him to Islām) and you (O Muhammad ﷺ too) have done favour (by manumitting him): "Keep your wife to yourself, and fear Allāh." But you did hide in yourself (i.e. what Allāh has already made known to you that He will give her to you in marriage) that which Allāh will make manifest, you did fear the people (i.e., their saying that Muhammad ﷺ married the divorced wife of his manumitted slave) whereas Allāh had a better right that you should fear Him. So when Zaid had accomplished his desire from her (i.e. divorced her), We gave her to you in marriage, so that (in future) there may be no difficulty to the believers in respect of (the marriage of) the wives of their adopted sons when the latter have no desire to keep them (i.e. they have divorced them). And Allāh's Command must be fulfilled.

وَمَا كَانَ	لِمُؤْمِنٍ	وَلَا مُؤْمِنَةٍ	إِذَا قَضَى
and it is not	for a believing man	and not (for) a believing woman	when have decreed

ٱللَّهُ وَرَسُولُهُۥٓ	أَمْرًا	أَن يَكُونَ	لَهُمُ
Allah and His Messenger	a matter	that (there) should be	for them

ٱلْخِيَرَةُ	مِنْ أَمْرِهِمْ	وَمَن يَعْصِ ٱللَّهَ	وَرَسُولَهُۥ
any option	in their decision	and whoever disobeys Allah	and His Messenger

فَقَدْ ضَلَّ ضَلَٰلًا	مُّبِينًا ﴿٣٦﴾	وَإِذْ تَقُولُ	لِلَّذِىٓ
then he has indeed strayed (into) error	plain	and (remember) when you said	to him

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أَمۡسِكۡ عَلَيۡكَ	عَلَيۡهِ	وَأَنۡعَمۡتَ	أَنۡعَمَ ٱللَّهُ عَلَيۡهِ
keep to yourself	to him	and you have done favour	on whom Allah has bestowed grace

مَا	فِي نَفۡسِكَ	وَتُخۡفِي	وَٱتَّقِ ٱللَّهَ	زَوۡجَكَ
that which	in yourself	but you hide	and fear Allah	your wife

وَٱللَّهُ أَحَقُّ	وَتَخۡشَى ٱلنَّاسَ	ٱللَّهُ مُبۡدِيهِ
and Allah had a better right	and you fear the people	Allah (will) make [it] manifest

وَطَرٗا	مِّنۡهَا	زَيۡدٞ	فَلَمَّا قَضَىٰ	أَن تَخۡشَىٰهُۖ
(his) desire	from her	Zaid	so when had accomplished	that you (should) fear Him

حَرَجٞ	عَلَى ٱلۡمُؤۡمِنِينَ	لَا يَكُونَ	لِكَيۡ	زَوَّجۡنَاكَهَا
blame	on the believers	(there) may be no	so that	We gave her to you in marriage

إِذَا قَضَوۡاْ	أَدۡعِيَآئِهِمۡ	فِيٓ أَزۡوَٰجِ
when they have accomplished	(of) their adopted sons	in respect of (the) wives

مَفۡعُولٗا ﴿٣٧﴾	وَكَانَ أَمۡرُ ٱللَّهِ	وَطَرٗاۚ	مِنۡهُنَّ
fulfilled	and (the) Command (of) Allah (must) be	(their) desire	from them

مَّا كَانَ عَلَى ٱلنَّبِيِّ مِنۡ حَرَجٖ فِيمَا فَرَضَ ٱللَّهُ لَهُۥۖ سُنَّةَ ٱللَّهِ فِي ٱلَّذِينَ خَلَوۡاْ مِن قَبۡلُۚ وَكَانَ أَمۡرُ ٱللَّهِ قَدَرٗا
مَّقۡدُورًا ﴿٣٨﴾ ٱلَّذِينَ يُبَلِّغُونَ رِسَٰلَٰتِ ٱللَّهِ وَيَخۡشَوۡنَهُۥ وَلَا يَخۡشَوۡنَ أَحَدًا إِلَّا ٱللَّهَۗ وَكَفَىٰ بِٱللَّهِ
حَسِيبٗا ﴿٣٩﴾ مَّا كَانَ مُحَمَّدٌ أَبَآ أَحَدٖ مِّن رِّجَالِكُمۡ وَلَٰكِن رَّسُولَ ٱللَّهِ وَخَاتَمَ ٱلنَّبِيِّـۧنَۗ وَكَانَ
ٱللَّهُ بِكُلِّ شَيۡءٍ عَلِيمٗا ﴿٤٠﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱذۡكُرُواْ ٱللَّهَ ذِكۡرٗا كَثِيرٗا ﴿٤١﴾ وَسَبِّحُوهُ بُكۡرَةٗ
وَأَصِيلًا ﴿٤٢﴾

38. There is no blame on the Prophet (ﷺ) in that which Allāh has made legal for him. That has been Allāh's way with those who have passed away of (the Prophets of) old. And the Command of Allāh is a decree determined. 39. Those who convey the Message of Allāh and fear Him, and fear none save Allāh. And Sufficient is Allāh as a Reckoner. 40. Muhammad (ﷺ) is not the father of any of your men, but he is the Messenger of Allāh and the last (end) of the Prophets. And Allāh is Ever All-Knower of everything. 41. O you who believe!

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Remember Allāh with much remembrance. 42. And glorify His Praises morning and afternoon [the early morning (*Fajr*) and '*Asr* prayers].

فِيمَا فَرَضَ ٱللَّهُ	مِنْ حَرَجٍ	عَلَى ٱلنَّبِيِّ	مَّا كَانَ
in that which Allah has made legal	[any] blame	on the Prophet	there is no

مِن قَبْلُ ۚ	فِى ٱلَّذِينَ خَلَوْا	سُنَّةَ ٱللَّهِ	لَهُۥ ۖ
before	with those who have passed away	(that has been the) way (of) Allah	for him

ٱلَّذِينَ يُبَلِّغُونَ	مَّقْدُورًا ﴿٣٨﴾	قَدَرًا	وَكَانَ أَمْرُ ٱللَّهِ
those who convey	determined	a decree	and (the) Command (of) Allah is

إِلَّا ٱللَّهَ ۗ	وَلَا يَخْشَوْنَ أَحَدًا	وَيَخْشَوْنَهُۥ	رِسَٰلَٰتِ ٱللَّهِ
except Allah	and (do) not fear anyone	and fear Him	(the) Messages (of) Allah

أَحَدٍ	أَبَآ	مَّا كَانَ مُحَمَّدٌ	حَسِيبًا ﴿٣٩﴾	بِٱللَّهِ	وَكَفَىٰ
(of) any	(the) father	Muhammad is not	(as) a Reckoner	Allah	and Sufficient is

ٱلنَّبِيِّـۧنَ ۗ	وَخَاتَمَ	وَلَٰكِن رَّسُولَ ٱللَّهِ	مِّن رِّجَالِكُمْ
(of) the Prophets	and (the) last	[and] but (he is the) Messenger (of) Allah	of your men

ٱذْكُرُوا۟ ٱللَّهَ	ٱلَّذِينَ ءَامَنُوا۟	يَٰٓأَيُّهَا	عَلِيمًا ﴿٤٠﴾	شَىْءٍ	بِكُلِّ	وَكَانَ ٱللَّهُ
remember Allah	who believe	O (you)	All-knower	thing	of every	and Allah is

وَأَصِيلًا ﴿٤٢﴾	بُكْرَةً	وَسَبِّحُوهُ	كَثِيرًا ﴿٤١﴾	ذِكْرًا
and afternoon	morning	and glorify His Praises	much	(with) remembrance

هُوَ ٱلَّذِى يُصَلِّى عَلَيْكُمْ وَمَلَٰٓئِكَتُهُۥ لِيُخْرِجَكُم مِّنَ ٱلظُّلُمَٰتِ إِلَى ٱلنُّورِ ۚ وَكَانَ
بِٱلْمُؤْمِنِينَ رَحِيمًا ﴿٤٣﴾ تَحِيَّتُهُمْ يَوْمَ يَلْقَوْنَهُۥ سَلَٰمٌ ۚ وَأَعَدَّ لَهُمْ أَجْرًا كَرِيمًا ﴿٤٤﴾ يَٰٓأَيُّهَا ٱلنَّبِىُّ
إِنَّآ أَرْسَلْنَٰكَ شَٰهِدًا وَمُبَشِّرًا وَنَذِيرًا ﴿٤٥﴾ وَدَاعِيًا إِلَى ٱللَّهِ بِإِذْنِهِۦ وَسِرَاجًا مُّنِيرًا ﴿٤٦﴾
وَبَشِّرِ ٱلْمُؤْمِنِينَ بِأَنَّ لَهُم مِّنَ ٱللَّهِ فَضْلًا كَبِيرًا ﴿٤٧﴾ وَلَا تُطِعِ ٱلْكَٰفِرِينَ وَٱلْمُنَٰفِقِينَ وَدَعْ
أَذَىٰهُمْ وَتَوَكَّلْ عَلَى ٱللَّهِ ۚ وَكَفَىٰ بِٱللَّهِ وَكِيلًا ﴿٤٨﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِذَا نَكَحْتُمُ
ٱلْمُؤْمِنَٰتِ ثُمَّ طَلَّقْتُمُوهُنَّ مِن قَبْلِ أَن تَمَسُّوهُنَّ فَمَا لَكُمْ عَلَيْهِنَّ مِنْ عِدَّةٍ تَعْتَدُّونَهَا ۖ

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فَمَتِّعُوهُنَّ وَسَرِّحُوهُنَّ سَرَاحًا جَمِيلًا ﴿٤٩﴾

43. He it is Who sends *Salāt* (His Blessings) on you, and His angels too (ask Allāh to bless and forgive you), that He may bring you out from darkness (of disbelief and polytheism) into light (of Belief and Islāmic Monotheism). And He is Ever Most Merciful to the believers. 44. Their greeting on the Day they shall meet Him will be "*Salām* [Peace (i.e. the angels will say to them: *Salāmun 'Alaikum*)]!" And He has prepared for them a generous reward (i.e. Paradise). 45. O Prophet (Muhammad ﷺ)! Verily, We have sent you as witness, and a bearer of glad tidings, and a warner, 46. And as one who invites to Allāh [Islāmic Monotheism, i.e. to worship none but Allāh (Alone)] by His Leave, and as a lamp spreading light (through your instructions from the Qur'ān and the *Sunnah* – the legal ways of the Prophet ﷺ). 47. And announce to the believers (in the Oneness of Allāh and in His Messenger Muhammad ﷺ) the glad tidings, that they will have from Allāh a great bounty. 48. And obey not the disbelievers and the hypocrites, and harm them not (in revenge for their harming you till you are ordered). And put your trust in Allāh, and Sufficient is Allāh as a *Wakīl* (Trustee, or Disposer of affairs). 49. O you who believe! When you marry believing women, and then divorce them before you have sexual intercourse with them, no *'Iddah* [divorce prescribed period] have you to count in respect of them. So give them a present, and set them free (i.e. divorce) in a handsome manner.

هُوَ	ٱلَّذِى يُصَلِّى	عَلَيْكُمْ	وَمَلَٰٓئِكَتُهُۥ	لِيُخْرِجَكُم
He (it is)	Who sends Blessings	on you	and His angels	that He may bring you out
مِّنَ ٱلظُّلُمَٰتِ	إِلَى ٱلنُّورِ	وَكَانَ	بِٱلْمُؤْمِنِينَ رَحِيمًا ﴿٤٣﴾	تَحِيَّتُهُمْ
from darknesses	into light	and He is	Most Merciful to the believers	their greeting
يَوْمَ	يَلْقَوْنَهُۥ	سَلَٰمٌ	وَأَعَدَّ	لَهُمْ
(on the) Day	they shall meet Him	(will be) Peace	and He has prepared	for them
أَجْرًا	كَرِيمًا ﴿٤٤﴾	يَٰٓأَيُّهَا	ٱلنَّبِىُّ	إِنَّآ	أَرْسَلْنَٰكَ	شَٰهِدًا
a reward	generous	O	Prophet	surely We	have sent you	(as) a witness
وَمُبَشِّرًا	وَنَذِيرًا ﴿٤٥﴾	وَدَاعِيًا	إِلَى ٱللَّهِ	بِإِذْنِهِۦ
and a bearer of glad tidings	and a warner	and (as) a caller	to Allah	by His Permission

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وَسِرَاجًا	مُّنِيرًا ﴿٤٦﴾	وَبَشِّرِ الْمُؤْمِنِينَ	بِأَنَّ	لَهُم
and (as) a lamp	spreading light	and give glad tidings to the believers	that	for them

مِّنَ اللَّهِ	فَضْلًا	كَبِيرًا ﴿٤٧﴾	وَلَا تُطِعِ الْكَافِرِينَ	وَالْمُنَافِقِينَ
from Allah	(is) a bounty	great	and obey not the disbelievers	and the hypocrites

وَدَعْ أَذَاهُمْ	وَتَوَكَّلْ	عَلَى اللَّهِ	وَكَفَىٰ	بِاللَّهِ
and disregard their harm	and put your trust	in Allah	and Sufficient is	Allah

وَكِيلًا ﴿٤٨﴾	يَا أَيُّهَا	الَّذِينَ آمَنُوا	إِذَا نَكَحْتُمُ	الْمُؤْمِنَاتِ
(as) a Trustee	O (you)	who believe	when you marry	the believing women

ثُمَّ طَلَّقْتُمُوهُنَّ	مِن قَبْلِ	أَن تَمَسُّوهُنَّ	فَمَا
then divorce them	before	[that] you have sexual intercourse with them	then not

لَكُمْ	عَلَيْهِنَّ	مِنْ عِدَّةٍ	تَعْتَدُّونَهَا
you have	on them	of (Iddah) divorce waiting period	that you count (in respect of them)

فَمَتِّعُوهُنَّ	وَسَرِّحُوهُنَّ	سَرَاحًا	جَمِيلًا ﴿٤٩﴾
so give them a present	and set them free	(in) a manner	handsome

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يَا أَيُّهَا النَّبِيُّ إِنَّا أَحْلَلْنَا لَكَ أَزْوَاجَكَ اللَّاتِي آتَيْتَ أُجُورَهُنَّ وَمَا مَلَكَتْ يَمِينُكَ مِمَّا
أَفَاءَ اللَّهُ عَلَيْكَ وَبَنَاتِ عَمِّكَ وَبَنَاتِ عَمَّاتِكَ وَبَنَاتِ خَالِكَ وَبَنَاتِ خَالَاتِكَ اللَّاتِي
هَاجَرْنَ مَعَكَ وَامْرَأَةً مُّؤْمِنَةً إِن وَهَبَتْ نَفْسَهَا لِلنَّبِيِّ إِنْ أَرَادَ النَّبِيُّ أَن يَسْتَنكِحَهَا
خَالِصَةً لَّكَ مِن دُونِ الْمُؤْمِنِينَ ۖ قَدْ عَلِمْنَا مَا فَرَضْنَا عَلَيْهِمْ فِي أَزْوَاجِهِمْ وَمَا
مَلَكَتْ أَيْمَانُهُمْ لِكَيْلَا يَكُونَ عَلَيْكَ حَرَجٌ ۗ وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا ﴿٥٠﴾

50. O Prophet (Muhammad ﷺ)! Verily, We have made lawful to you your wives, to whom you have paid their *Mahr* (bridal-money given by the husband to his wife at the time of marriage), and those (slaves) whom your right hand possesses - whom Allāh has given to you, and the daughters of your *'Amm* (paternal uncles) and the daughters of your *'Ammāt* (paternal aunts) and the daughters of your *Khāl* (maternal uncles) and the daughters of your *Khālāt*

(maternal aunts) who migrated (from Makkah) with you, and a believing woman if she offers herself to the Prophet (ﷺ), and the Prophet (ﷺ) wishes to marry her a privilege for you only, not for the (rest of) the believers. Indeed We know what We have enjoined upon them about their wives and those (slaves) whom their right hands possess, in order that there should be no difficulty on you. And Allāh is Ever Oft-Forgiving, Most Merciful.

يَٰٓأَيُّهَا	ٱلنَّبِيُّ	إِنَّآ أَحۡلَلۡنَا	لَكَ	أَزۡوَٰجَكَ	ٱلَّٰتِيٓ
O	Prophet	verily We have made lawful	to you	your wives	(to) whom

ءَاتَيۡتَ أُجُورَهُنَّ	وَمَا	مَلَكَتۡ يَمِينُكَ
you have paid their bridal money	and (those) whom	your right hand possesses

مِمَّآ	أَفَآءَ ٱللَّهُ عَلَيۡكَ	وَبَنَاتِ	عَمِّكَ
from those (that)	Allah has given to you	and (the) daughters	(of) your paternal uncle

وَبَنَاتِ	عَمَّٰتِكَ	وَبَنَاتِ	خَالِكَ
and (the) daughters	(of) your paternal aunts	and (the) daughters	(of) your maternal uncle

وَبَنَاتِ	خَٰلَٰتِكَ	ٱلَّٰتِي هَاجَرۡنَ	مَعَكَ	وَٱمۡرَأَةً
and (the) daughters	(of) your maternal aunts	who migrated	with you	and a woman

مُّؤۡمِنَةً	إِن وَهَبَتۡ نَفۡسَهَا	لِلنَّبِيِّ	إِنۡ أَرَادَ ٱلنَّبِيُّ	أَن يَسۡتَنكِحَهَا
believing	if she offers herself	to the Prophet	if the Prophet wishes	to marry her

خَالِصَةً	لَّكَ	مِن دُونِ	ٱلۡمُؤۡمِنِينَ	قَدۡ عَلِمۡنَا	مَا فَرَضۡنَا
a privilege	for you	excluding	the believers	indeed We know	what We have enjoined

عَلَيۡهِمۡ	فِيٓ أَزۡوَٰجِهِمۡ	وَمَا	مَلَكَتۡ أَيۡمَٰنُهُمۡ
upon them	about their wives	and (those) whom	their right hands possess

لِكَيۡلَا يَكُونَ	عَلَيۡكَ	حَرَجٞۗ	وَكَانَ ٱللَّهُ
(in order) that (there) should not be	on you	a difficulty	and Allah is

غَفُورٗا	رَّحِيمٗا ﴿٥٠﴾
Oft-Forgiving	Most Merciful

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۞ تُرْجِي مَن تَشَآءُ مِنْهُنَّ وَتُـْٔوِيٓ إِلَيْكَ مَن تَشَآءُ ۖ وَمَنِ ٱبْتَغَيْتَ مِمَّنْ عَزَلْتَ فَلَا جُنَاحَ عَلَيْكَ ۚ
ذَٰلِكَ أَدْنَىٰٓ أَن تَقَرَّ أَعْيُنُهُنَّ وَلَا يَحْزَنَّ وَيَرْضَيْنَ بِمَآ ءَاتَيْتَهُنَّ كُلُّهُنَّ ۚ وَٱللَّهُ يَعْلَمُ
مَا فِى قُلُوبِكُمْ ۚ وَكَانَ ٱللَّهُ عَلِيمًا حَلِيمًا ﴿٥١﴾ لَّا يَحِلُّ لَكَ ٱلنِّسَآءُ مِنۢ بَعْدُ وَلَآ أَن تَبَدَّلَ
بِهِنَّ مِنْ أَزْوَٰجٍ وَلَوْ أَعْجَبَكَ حُسْنُهُنَّ إِلَّا مَا مَلَكَتْ يَمِينُكَ ۗ وَكَانَ ٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ
رَّقِيبًا ﴿٥٢﴾

51. You (O Muhammad ﷺ) can postpone (the turn of) whom you will of them (your wives), and you may receive whom you will. And whomsoever you desire of those whom you have set aside (her turn temporarily), it is no sin on you (to receive her again); that is better that they may be comforted and not grieved, and may all be pleased with what you give them. Allāh knows what is in your hearts. And Allāh is Ever All-Knowing, Most Forbearing. 52. It is not lawful for you (to marry other) women after this, nor to change them for other wives even though their beauty attracts you, except those (slaves) whom your right hand possesses. And Allāh is Ever a Watcher over all things.

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تُرْجِي	مَن تَشَآءُ	مِنْهُنَّ	وَتُـْٔوِيٓ	إِلَيْكَ	مَن تَشَآءُ ۖ
you can postpone	whom you will	of them	and you may receive	to you	whom you will

وَمَنِ ٱبْتَغَيْتَ	مِمَّنْ عَزَلْتَ	فَلَا جُنَاحَ
and whomsoever you desire	of (those) whom you have set aside	then (there is) no sin

عَلَيْكَ ۚ	ذَٰلِكَ	أَدْنَىٰٓ	أَن تَقَرَّ أَعْيُنُهُنَّ	وَلَا يَحْزَنَّ
on you	that	(is) better	that their eyes may be cooled	and they grieve not

وَيَرْضَيْنَ	بِمَآ	ءَاتَيْتَهُنَّ	كُلُّهُنَّ ۚ	وَٱللَّهُ يَعْلَمُ	مَا
and may be pleased	with what	you give them	all of them	and Allah knows	what

فِى قُلُوبِكُمْ ۚ	وَكَانَ ٱللَّهُ	عَلِيمًا	حَلِيمًا ﴿٥١﴾	لَّا يَحِلُّ	لَكَ
(is) in your hearts	and Allah is	All-Knowing	Most Forbearing	(it) is not lawful	for you

ٱلنِّسَآءُ	مِنۢ بَعْدُ	وَلَآ	أَن تَبَدَّلَ	بِهِنَّ	مِنْ أَزْوَٰجٍ
(to marry) women	after this	nor	to change	them	for other wives

مَلَكَتۡ يَمِينُكَ	إِلَّا مَا	حُسۡنُهُنَّ	وَلَوۡ أَعۡجَبَكَ
your right hand possesses	except (those) whom	their beauty	even though attracts you

رَّقِيبًا ﴿٥٢﴾	شَيۡءٍ	عَلَىٰ كُلِّ	وَكَانَ ٱللَّهُ
a Watcher	things	over all	and Allah is

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَدۡخُلُواْ بُيُوتَ ٱلنَّبِيِّ إِلَّآ أَن يُؤۡذَنَ لَكُمۡ إِلَىٰ طَعَامٍ غَيۡرَ نَٰظِرِينَ
إِنَىٰهُ وَلَٰكِنۡ إِذَا دُعِيتُمۡ فَٱدۡخُلُواْ فَإِذَا طَعِمۡتُمۡ فَٱنتَشِرُواْ وَلَا مُسۡتَـٔۡنِسِينَ لِحَدِيثٍۚ إِنَّ ذَٰلِكُمۡ
كَانَ يُؤۡذِي ٱلنَّبِيَّ فَيَسۡتَحۡيِۦ مِنكُمۡۖ وَٱللَّهُ لَا يَسۡتَحۡيِۦ مِنَ ٱلۡحَقِّۚ وَإِذَا سَأَلۡتُمُوهُنَّ
مَتَٰعٗا فَسۡـَٔلُوهُنَّ مِن وَرَآءِ حِجَابٖۚ ذَٰلِكُمۡ أَطۡهَرُ لِقُلُوبِكُمۡ وَقُلُوبِهِنَّۚ وَمَا كَانَ لَكُمۡ
أَن تُؤۡذُواْ رَسُولَ ٱللَّهِ وَلَآ أَن تَنكِحُوٓاْ أَزۡوَٰجَهُۥ مِنۢ بَعۡدِهِۦٓ أَبَدًاۚ إِنَّ ذَٰلِكُمۡ كَانَ عِندَ
ٱللَّهِ عَظِيمًا ﴿٥٣﴾

53. O you who believe! Enter not the Prophet's (ﷺ) houses, unless permission is given to you for a meal, (and then) not (so early as) to wait for its preparation. But when you are invited, enter, and when you have taken your meal, disperse without sitting for a talk. Verily, such (behaviour) annoys the Prophet (ﷺ), and he is shy of (asking) you (to go); but Allāh is not shy of (telling you) the truth. And when you ask (his wives) for anything you want, ask them from behind a screen, that is purer for your hearts and for their hearts. And it is not (right) for you that you should annoy Allāh's Messenger (ﷺ), nor that you should ever marry his wives after him (his death). Verily, with Allāh that shall be an enormity.

إِلَّآ	ٱلنَّبِيِّ	لَا تَدۡخُلُواْ بُيُوتَ	ٱلَّذِينَ ءَامَنُواْ	يَٰٓأَيُّهَا
except	(of) the Prophet	enter not (the) houses	who believe	O (you)

إِنَىٰهُ	نَٰظِرِينَ	غَيۡرَ	إِلَىٰ طَعَامٍ	لَكُمۡ	أَن يُؤۡذَنَ
(for) its preparation	to wait	(and then) not	for a meal	to you	when permission is given

فَإِذَا طَعِمۡتُمۡ	فَٱدۡخُلُواْ	وَلَٰكِنۡ إِذَا دُعِيتُمۡ
and when you have taken your meal	then enter	[and] but when you are invited

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إِنَّ ذَٰلِكُمْ	لِحَدِيثٍ ۚ	وَلَا مُسْتَـْٔنِسِينَ	فَٱنتَشِرُوا۟
verily such (behaviour)	for a talk	and not (without) sitting	then disperse

مِنكُمْ ۖ	فَيَسْتَحْىِۦ	يُؤْذِى ٱلنَّبِىَّ	كَانَ
of (asking) you (to go)	and he is shy	annoying the Prophet	is

سَأَلْتُمُوهُنَّ	وَإِذَا	مِنَ ٱلْحَقِّ ۚ	لَا يَسْتَحْىِۦ	وَٱللَّهُ
you ask them (his wives)	and when	of (telling you) the truth	is not shy	but Allah

أَطْهَرُ	ذَٰلِكُمْ	حِجَابٍ ۚ	مِن وَرَآءِ	فَسْـَٔلُوهُنَّ	مَتَـٰعًا
(is) purer	that	a screen	from behind	then ask them	(for) anythings

لَكُمْ	وَمَا كَانَ	وَقُلُوبِهِنَّ ۚ	لِقُلُوبِكُمْ
(right) for you	and it is not	and (for) their hearts	for your hearts

أَن تَنكِحُوٓا۟ أَزْوَٰجَهُۥ	وَلَآ	أَن تُؤْذُوا۟ رَسُولَ ٱللَّهِ
that you should marry his wives	nor	that you should annoy (the) Messenger (of) Allah

عَظِيمًا ﴿٥٣﴾	كَانَ عِندَ ٱللَّهِ	إِنَّ ذَٰلِكُمْ	أَبَدًا ۚ	مِنۢ بَعْدِهِۦٓ ۗ
an enormity	shall be with Allah	verily that	ever	after him

إِن تُبْدُوا۟ شَيْـًٔا أَوْ تُخْفُوهُ فَإِنَّ ٱللَّهَ كَانَ بِكُلِّ شَىْءٍ عَلِيمًا ﴿٥٤﴾ لَّا جُنَاحَ عَلَيْهِنَّ فِىٓ ءَابَآئِهِنَّ
وَلَآ أَبْنَآئِهِنَّ وَلَآ إِخْوَٰنِهِنَّ وَلَآ أَبْنَآءِ إِخْوَٰنِهِنَّ وَلَآ أَبْنَآءِ أَخَوَٰتِهِنَّ وَلَا نِسَآئِهِنَّ وَلَا مَا
مَلَكَتْ أَيْمَـٰنُهُنَّ ۚ وَٱتَّقِينَ ٱللَّهَ ۚ إِنَّ ٱللَّهَ كَانَ عَلَىٰ كُلِّ شَىْءٍ شَهِيدًا ﴿٥٥﴾ إِنَّ ٱللَّهَ
وَمَلَـٰٓئِكَتَهُۥ يُصَلُّونَ عَلَى ٱلنَّبِىِّ ۚ يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ صَلُّوا۟ عَلَيْهِ وَسَلِّمُوا۟ تَسْلِيمًا ﴿٥٦﴾
إِنَّ ٱلَّذِينَ يُؤْذُونَ ٱللَّهَ وَرَسُولَهُۥ لَعَنَهُمُ ٱللَّهُ فِى ٱلدُّنْيَا وَٱلْـَٔاخِرَةِ وَأَعَدَّ لَهُمْ عَذَابًا مُّهِينًا ﴿٥٧﴾

54. Whether you reveal anything or conceal it, verily, Allāh is Ever All-Knower of everything. 55. It is no sin on them (the Prophet's wives, if they appear unveiled) before their fathers, or their sons, or their brothers, or their brother's sons, or the sons of their sisters, or their own (believing) women, or their (female) slaves. And (O ladies), fear (keep your duty to) Allāh. Verily, Allāh is Ever All-Witness over everything. 56. Allāh sends His *Salāt* (Graces, Honours, Blessings, Mercy) on the Prophet (Muhammad ﷺ), and also His angels (ask

Allāh to bless and forgive him). O you who believe! Send your *Salāt* on (ask Allāh to bless) him (Muhammad ﷺ), and (you should) greet (salute) him with the Islāmic way of greeting (salutation, i.e. *As-Salāmu 'Alaikum*). 57. Verily, those who annoy Allāh and His Messenger (ﷺ), Allāh has cursed them in this world and in the Hereafter, and has prepared for them a humiliating torment.

إِن تُبْدُوا۟ شَيْـًٔا	أَوْ تُخْفُوهُ	فَإِنَّ ٱللَّهَ كَانَ	بِكُلِّ	شَىْءٍ
whether you reveal anything	or conceal it	then verily Allah is	of every	thing

عَلِيمًا ﴿٥٤﴾	لَّا جُنَاحَ	عَلَيْهِنَّ	فِىٓ ءَابَآئِهِنَّ	وَلَآ أَبْنَآئِهِنَّ	وَلَآ إِخْوَٰنِهِنَّ
All-Knower	(it is) no sin	on them	in their fathers	nor their sons	nor their brothers

وَلَآ أَبْنَآءِ	إِخْوَٰنِهِنَّ	وَلَآ أَبْنَآءِ	أَخَوَٰتِهِنَّ	وَلَا نِسَآئِهِنَّ
nor (the) sons	(of) their brothers	nor (the) sons	(of) their sisters	nor their women

وَلَا مَا	مَلَكَتْ أَيْمَٰنُهُنَّ	وَٱتَّقِينَ ٱللَّهَ	إِنَّ ٱللَّهَ كَانَ	عَلَىٰ كُلِّ
nor what	their right hands possessed	and fear Allah	verily Allah is	over every

شَىْءٍ	شَهِيدًا ﴿٥٥﴾	إِنَّ ٱللَّهَ	وَمَلَٰٓئِكَتَهُۥ	يُصَلُّونَ عَلَى ٱلنَّبِىِّ
thing	All-Witness	verily Allah	and His angels	send Blessings on the Prophet

يَٰٓأَيُّهَا	ٱلَّذِينَ ءَامَنُوا۟	صَلُّوا۟ عَلَيْهِ	وَسَلِّمُوا۟ تَسْلِيمًا ﴿٥٦﴾
O (you)	who believe	send your blessings on him	and greet (him with) greetings

إِنَّ ٱلَّذِينَ يُؤْذُونَ ٱللَّهَ	وَرَسُولَهُۥ	لَعَنَهُمُ ٱللَّهُ	فِى ٱلدُّنْيَا
verily those who annoy Allah	and His Messenger	Allah has cursed them	in the world

وَٱلْءَاخِرَةِ	وَأَعَدَّ	لَهُمْ	عَذَابًا	مُّهِينًا ﴿٥٧﴾
and (in) the Hereafter	and has prepared	for them	a torment	humiliating

وَٱلَّذِينَ يُؤْذُونَ ٱلْمُؤْمِنِينَ وَٱلْمُؤْمِنَٰتِ بِغَيْرِ مَا ٱكْتَسَبُوا۟ فَقَدِ ٱحْتَمَلُوا۟ بُهْتَٰنًا
وَإِثْمًا مُّبِينًا ﴿٥٨﴾ يَٰٓأَيُّهَا ٱلنَّبِىُّ قُل لِّأَزْوَٰجِكَ وَبَنَاتِكَ وَنِسَآءِ ٱلْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِن
جَلَٰبِيبِهِنَّ ذَٰلِكَ أَدْنَىٰٓ أَن يُعْرَفْنَ فَلَا يُؤْذَيْنَ ۗ وَكَانَ ٱللَّهُ غَفُورًا رَّحِيمًا ﴿٥٩﴾ لَّئِن لَّمْ يَنتَهِ
ٱلْمُنَٰفِقُونَ وَٱلَّذِينَ فِى قُلُوبِهِم مَّرَضٌ وَٱلْمُرْجِفُونَ فِى ٱلْمَدِينَةِ لَنُغْرِيَنَّكَ بِهِمْ ثُمَّ

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لَا يُجَاوِرُونَكَ فِيهَآ إِلَّا قَلِيلًا ﴿٦٠﴾ مَّلْعُونِينَ ۖ أَيْنَمَا ثُقِفُوٓا۟ أُخِذُوا۟ وَقُتِّلُوا۟ تَقْتِيلًا ﴿٦١﴾
سُنَّةَ ٱللَّهِ فِى ٱلَّذِينَ خَلَوْا۟ مِن قَبْلُ ۖ وَلَن تَجِدَ لِسُنَّةِ ٱللَّهِ تَبْدِيلًا ﴿٦٢﴾ يَسْـَٔلُكَ ٱلنَّاسُ
عَنِ ٱلسَّاعَةِ ۖ قُلْ إِنَّمَا عِلْمُهَا عِندَ ٱللَّهِ ۚ وَمَا يُدْرِيكَ لَعَلَّ ٱلسَّاعَةَ تَكُونُ قَرِيبًا ﴿٦٣﴾ إِنَّ ٱللَّهَ لَعَنَ
ٱلْكَٰفِرِينَ وَأَعَدَّ لَهُمْ سَعِيرًا ﴿٦٤﴾ خَٰلِدِينَ فِيهَآ أَبَدًا ۖ لَّا يَجِدُونَ وَلِيًّا وَلَا نَصِيرًا ﴿٦٥﴾ يَوْمَ تُقَلَّبُ
وُجُوهُهُمْ فِى ٱلنَّارِ يَقُولُونَ يَٰلَيْتَنَآ أَطَعْنَا ٱللَّهَ وَأَطَعْنَا ٱلرَّسُولَا ﴿٦٦﴾

58. And those who annoy believing men and women undeservedly, they bear (on themselves) the crime of slander and plain sin. 59. O Prophet! Tell your wives and your daughters and the women of the believers to draw their cloaks (veils) all over their bodies (i.e. screen themselves completely except the eyes or one eye to see the way). That will be better that they should be known (as free respectable women) so as not to be annoyed. And Allāh is Ever Oft-Forgiving, Most Merciful. 60. If the hypocrites, and those in whose hearts is a disease (evil desire for illegal sex), and those who spread false news among the people in Al-Madinah stop not, We shall certainly let you overpower them, then they will not be able to stay in it as your neighbours but a little while. 61. Accursed, they shall be seized wherever found, and killed with a (terrible) slaughter. 62. That was the way of Allāh in the case of those who passed away of old, and you will not find any change in the way of Allāh. 63. People ask you concerning the Hour, say: "The knowledge of it is with Allāh only. What will make you know? It may be that the Hour is near!" 64. Verily, Allāh has cursed the disbelievers, and has prepared for them a flaming Fire (Hell). 65. Wherein they will abide for ever, and they will find neither a *Walī* (a protector) nor a helper. 66. On the Day when their faces will be turned over in the Fire, they will say: "Oh, would that we had obeyed Allāh and obeyed the Messenger (Muhammad ﷺ)."

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وَٱلَّذِينَ يُؤْذُونَ	ٱلْمُؤْمِنِينَ	وَٱلْمُؤْمِنَٰتِ
and those who annoy (harm)	the believing men	and the believing women

بِغَيْرِ	مَا ٱكْتَسَبُوا۟	فَقَدِ ٱحْتَمَلُوا۟ بُهْتَٰنًا
without	what they committed	then indeed they bear the (crime of) slander

وَإِثْمًا	مُّبِينًا ﴿٥٨﴾	يَٰٓأَيُّهَا	ٱلنَّبِىُّ	قُل لِّأَزْوَٰجِكَ
and a sin	plain	O	Prophet	tell [to] your wives

يُدۡنِينَ عَلَيۡهِنَّ	ٱلۡمُؤۡمِنِينَ	وَنِسَآءِ	وَبَنَاتِكَ
to draw over them	(of) the believers	and (the) women (wives)	and your daughters

أَن يُعۡرَفۡنَ	أَدۡنَىٰٓ	ذَٰلِكَ	مِن جَلَٰبِيبِهِنَّۚ
that they should be known	(will be) better	that	[of] their cloaks (veils)

رَّحِيمًا ﴿٥٩﴾	غَفُورًا	وَكَانَ ٱللَّهُ	فَلَا يُؤۡذَيۡنَۗ
Most Merciful	Oft-Forgiving	and Allah is	so they will not be annoyed (harmed)

مَّرَضٞ	فِي قُلُوبِهِم	وَٱلَّذِينَ	لَّمۡ يَنتَهِ ٱلۡمُنَٰفِقُونَ	لَّئِن
(is) a disease	in whose hearts	and those	cease not the hypocrites	if

لَنُغۡرِيَنَّكَ	فِي ٱلۡمَدِينَةِ	وَٱلۡمُرۡجِفُونَ
We shall certainly let you overpower	in Al-Madinah	and those who spread false news

فِيهَآ	لَا يُجَاوِرُونَكَ	ثُمَّ	بِهِمۡ
in it	they will not be able to stay as your neighbours	then	them

أَيۡنَمَا ثُقِفُوٓاْ	مَّلۡعُونِينَۖ	إِلَّا قَلِيلًا ﴿٦٠﴾
wherever they are found	accursed (they are)	but a little while

سُنَّةَ ٱللَّهِ	وَقُتِّلُواْ تَقۡتِيلًا ﴿٦١﴾	أُخِذُواْ
(that was the) way (of) Allah	and killed with (a terrible) slaughter	they shall be seized

وَلَن تَجِدَ	مِن قَبۡلُۖ	فِي ٱلَّذِينَ خَلَوۡاْ
and you will never find	before	in (the case of) those who passed away

عَنِ ٱلسَّاعَةِۖ	ٱلنَّاسُ	يَسۡـَٔلُكَ	تَبۡدِيلًا ﴿٦٢﴾	لِسُنَّةِ ٱللَّهِ
concerning the Hour	people	ask you	any change	in (the) way (of) Allah

يُدۡرِيكَ	وَمَا	عِندَ ٱللَّهِۚ	قُلۡ إِنَّمَا عِلۡمُهَا
will make you know	and what	(is) with Allah	say only (the) knowledge (of) it

إِنَّ ٱللَّهَ لَعَنَ ٱلۡكَٰفِرِينَ	تَكُونُ قَرِيبًا ﴿٦٣﴾	لَعَلَّ ٱلسَّاعَةَ
verily Allah has cursed the disbelievers	is near	(it) may be (that) the Hour

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أَبَدًا ۖ	فِيهَا	خَٰلِدِينَ	سَعِيرًا ﴿٦٤﴾	لَهُمْ	وَأَعَدَّ
forever	therein	they (will) abide	a flaming Fire	for them	and has prepared

يَوْمَ	وَلَا نَصِيرًا ﴿٦٥﴾	لَّا يَجِدُونَ وَلِيًّا
(on the) Day (when)	nor a helper	they will find neither a protector

يَقُولُونَ	فِي ٱلنَّارِ	تُقَلَّبُ وُجُوهُهُمْ
they will say	in the Fire	their faces will be turned over

وَأَطَعْنَا ٱلرَّسُولَا۠ ﴿٦٦﴾	يَٰلَيْتَنَآ أَطَعْنَا ٱللَّهَ
and obeyed the Messenger	O would that we had obeyed Allah

وَقَالُوا۟ رَبَّنَآ إِنَّآ أَطَعْنَا سَادَتَنَا وَكُبَرَآءَنَا فَأَضَلُّونَا ٱلسَّبِيلَا۠ ﴿٦٧﴾ رَبَّنَآ ءَاتِهِمْ ضِعْفَيْنِ مِنَ
ٱلْعَذَابِ وَٱلْعَنْهُمْ لَعْنًا كَبِيرًا ﴿٦٨﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَكُونُوا۟ كَٱلَّذِينَ ءَاذَوْا۟ مُوسَىٰ فَبَرَّأَهُ ٱللَّهُ
مِمَّا قَالُوا۟ ۚ وَكَانَ عِندَ ٱللَّهِ وَجِيهًا ﴿٦٩﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱتَّقُوا۟ ٱللَّهَ وَقُولُوا۟ قَوْلًا سَدِيدًا ﴿٧٠﴾

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67. And they will say: "Our Lord! Verily, we obeyed our chiefs and our great ones, and they misled us from the (Right) Way. 68. "Our Lord! Give them double torment and curse them with a mighty curse!" 69. O you who believe! Be not like those who annoyed Mūsā (Moses), but Allāh cleared him of that which they alleged, and he was honourable before Allāh. 70. O you who believe! Keep your duty to Allāh and fear Him, and speak (always) the truth.

وَكُبَرَآءَنَا	سَادَتَنَا	إِنَّآ أَطَعْنَا	وَقَالُوا۟ رَبَّنَآ
and our great ones	our chiefs	verily we obeyed	and they will say our Lord

ضِعْفَيْنِ	ءَاتِهِمْ	رَبَّنَآ	ٱلسَّبِيلَا۠ ﴿٦٧﴾	فَأَضَلُّونَا
double	give them	our Lord	(from) the (Right) Way	and they misled us

ٱلَّذِينَ ءَامَنُوا۟	يَٰٓأَيُّهَا	كَبِيرًا ﴿٦٨﴾	لَعْنًا	وَٱلْعَنْهُمْ	مِنَ ٱلْعَذَابِ
who believe	O (you)	mighty	(with) a curse	and curse them	[of] torment

فَبَرَّأَهُ ٱللَّهُ	ءَاذَوْا۟ مُوسَىٰ	كَٱلَّذِينَ	لَا تَكُونُوا۟
but Allah cleared him	annoyed Moses	like those who	be not

يَٰٓأَيُّهَا	وَجِيهًا ﴿٦٩﴾	وَكَانَ عِندَ ٱللَّهِ	مِمَّا قَالُوا۟
O (you)	honourable	and he was before Allah	of that which they alleged

ٱلَّذِينَ ءَامَنُوا۟	ٱتَّقُوا۟ ٱللَّهَ	وَقُولُوا۟ قَوْلًا	سَدِيدًا ﴿٧٠﴾
who believe	fear Allah	and speak a word	right

يُصۡلِحۡ لَكُمۡ أَعۡمَٰلَكُمۡ وَيَغۡفِرۡ لَكُمۡ ذُنُوبَكُمۡۗ وَمَن يُطِعِ ٱللَّهَ وَرَسُولَهُۥ فَقَدۡ فَازَ فَوۡزًا عَظِيمًا ﴿٧١﴾
إِنَّا عَرَضۡنَا ٱلۡأَمَانَةَ عَلَى ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ وَٱلۡجِبَالِ فَأَبَيۡنَ أَن يَحۡمِلۡنَهَا وَأَشۡفَقۡنَ
مِنۡهَا وَحَمَلَهَا ٱلۡإِنسَٰنُۖ إِنَّهُۥ كَانَ ظَلُومًا جَهُولًا ﴿٧٢﴾ لِّيُعَذِّبَ ٱللَّهُ ٱلۡمُنَٰفِقِينَ وَٱلۡمُنَٰفِقَٰتِ
وَٱلۡمُشۡرِكِينَ وَٱلۡمُشۡرِكَٰتِ وَيَتُوبَ ٱللَّهُ عَلَى ٱلۡمُؤۡمِنِينَ وَٱلۡمُؤۡمِنَٰتِۚ وَكَانَ ٱللَّهُ
غَفُورًا رَّحِيمًا ﴿٧٣﴾

71. He will direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys Allāh and His Messenger (ﷺ), he has indeed achieved a great achievement (i.e. he will be saved from the Hell-fire and will be admitted to Paradise). 72. Truly, We did offer *Al-Amānah* (the trust or moral responsibility or honesty and all the duties which Allāh has ordained) to the heavens and the earth, and the mountains, but they declined to bear it and were afraid of it (i.e. afraid of Allāh's torment). But man bore it. Verily, he was unjust (to himself) and ignorant (of its results). 73. So that Allāh will punish the hypocrites, men and women, and the men and women who are *Al-Mushrikūn* (polytheists, idolaters, pagans, disbelievers in the Oneness of Allāh and His Messenger Muhammad ﷺ). And Allāh will pardon (accept the repentance of) the true believers of Islāmic Monotheism, men and women. And Allāh is Ever Oft-Forgiving, Most Merciful.

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يُصۡلِحۡ لَكُمۡ	أَعۡمَٰلَكُمۡ	وَيَغۡفِرۡ	لَكُمۡ	ذُنُوبَكُمۡۗ
He will make sound for you	your deeds	and will forgive	[for] you	your sins

وَمَن يُطِعِ ٱللَّهَ	وَرَسُولَهُۥ	فَقَدۡ فَازَ فَوۡزًا
and whosoever obeys Allah	and His Messenger	then he has indeed won a victory

إِنَّا عَرَضۡنَا	ٱلۡأَمَانَةَ	عَلَى ٱلسَّمَٰوَٰتِ	وَٱلۡأَرۡضِ	وَٱلۡجِبَالِ	عَظِيمًا ﴿٧٢﴾
truly We did offer	the trust	to the heavens	and the earth	and the mountains	great

فَأَبَيْنَ	أَن يَحْمِلْنَهَا	وَأَشْفَقْنَ	مِنْهَا	وَحَمَلَهَا	ٱلْإِنسَٰنُ	إِنَّهُۥ كَانَ
but they declined	to bear it	and were afraid	of it	but bore it	man	verily he was

ظَلُومًا	جَهُولًا ﴿٧٢﴾	لِّيُعَذِّبَ ٱللَّهُ ٱلْمُنَٰفِقِينَ
unjust (to himself)	ignorant	so that Allah may punish the hypocrite men

وَٱلْمُنَٰفِقَٰتِ	وَٱلْمُشْرِكِينَ
and hypocrite women	and those men who associate partners (with Allah)

وَٱلْمُشْرِكَٰتِ	وَيَتُوبَ ٱللَّهُ
and those women who associate partners (with Allah)	and Allah will pardon

عَلَى ٱلْمُؤْمِنِينَ	وَٱلْمُؤْمِنَٰتِ	وَكَانَ ٱللَّهُ	غَفُورًا	رَّحِيمًا ﴿٧٣﴾
[on] the believing men	and the believing women	and Allah is	Oft-Forgiving	Most Merciful

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سُورَةُ سَبَإٍ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

ٱلْحَمْدُ لِلَّهِ ٱلَّذِى لَهُۥ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ وَلَهُ ٱلْحَمْدُ فِى ٱلْءَاخِرَةِ ۚ وَهُوَ ٱلْحَكِيمُ ٱلْخَبِيرُ ﴿١﴾ يَعْلَمُ مَا يَلِجُ فِى ٱلْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنزِلُ مِنَ ٱلسَّمَآءِ وَمَا يَعْرُجُ فِيهَا ۚ وَهُوَ ٱلرَّحِيمُ ٱلْغَفُورُ ﴿٢﴾ وَقَالَ ٱلَّذِينَ كَفَرُوا۟ لَا تَأْتِينَا ٱلسَّاعَةُ ۖ قُلْ بَلَىٰ وَرَبِّى لَتَأْتِيَنَّكُمْ عَٰلِمِ ٱلْغَيْبِ ۖ لَا يَعْزُبُ عَنْهُ مِثْقَالُ ذَرَّةٍ فِى ٱلسَّمَٰوَٰتِ وَلَا فِى ٱلْأَرْضِ وَلَآ أَصْغَرُ مِن ذَٰلِكَ وَلَآ أَكْبَرُ إِلَّا فِى كِتَٰبٍ مُّبِينٍ ﴿٣﴾

Sūrah Saba' (Sheba) 34

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

1. All praise and thanks are Allāh's, to Whom belongs all that is in the heavens and all that is in the earth. His is all praise and thanks in the Hereafter, and He is the All-Wise, the Well-Acquainted (with all things). 2. He knows that which goes into the earth and that which comes forth from it, and that which descends from the heaven and that which ascends to it. And He is the Most

Merciful, the Oft-Forgiving. 3. Those who disbelieve say: "The Hour will not come to us." Say: "Yes, by my Lord, the All-Knower of the Unseen, it will come to you; not even the weight of an atom (or a small ant) or less than that or greater escapes His Knowledge in the heavens or in the earth but it is in a Clear Book (*Al-Lauh Al-Mahfūz*)."

بِسْمِ اللَّهِ	الرَّحْمَٰنِ	الرَّحِيمِ
In the Name (of) Allah	the Most Gracious	the Most Merciful
الْحَمْدُ لِلَّهِ	الَّذِي	لَهُ	مَا
all praise (and thanks be) to Allah	[Who]	to Whom (belongs)	(all) that
فِي السَّمَاوَاتِ	وَمَا	فِي الْأَرْضِ	وَلَهُ	الْحَمْدُ
(is) in the heavens	and (all) that	(is) in the earth	and for Him	(is) all praise (and thanks)
فِي الْآخِرَةِ ۚ	وَهُوَ الْحَكِيمُ	الْخَبِيرُ ۝١	يَعْلَمُ مَا
in the Hereafter	and He (is) the All-Wise	the All-Aware	He knows that which
يَلِجُ فِي الْأَرْضِ	وَمَا يَخْرُجُ	مِنْهَا	وَمَا يَنزِلُ
goes into the earth	and that which comes forth	from it	and that which comes down
مِنَ السَّمَاءِ	وَمَا يَعْرُجُ	فِيهَا ۚ	وَهُوَ الرَّحِيمُ
from the heaven	and that which goes up	to it	and He (is) the Most Merciful
الْغَفُورُ ۝٢	وَقَالَ	الَّذِينَ كَفَرُوا	لَا تَأْتِينَا	السَّاعَةُ ۖ	قُلْ بَلَىٰ
the Oft-Forgiving	and said	those who disbelieve	will not come to us	the Hour	say yes
وَرَبِّي	لَتَأْتِيَنَّكُمْ	عَالِمِ الْغَيْبِ ۖ	لَا يَعْزُبُ
by my Lord	it will surely come to you	(the) All-Knower (of) the Unseen	escapes not
عَنْهُ	مِثْقَالُ	ذَرَّةٍ	فِي السَّمَاوَاتِ	وَلَا	فِي الْأَرْضِ
from His knowledge	(the) weight	(of) an atom	in the heavens	nor	in the earth
وَلَا أَصْغَرُ	مِن ذَٰلِكَ	وَلَا أَكْبَرُ	إِلَّا	فِي كِتَابٍ	مُّبِينٍ ۝٣
nor less	than that	nor greater	but	(it is) in a Book	Clear

لِّيَجْزِيَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ ۚ أُولَٰئِكَ لَهُم مَّغْفِرَةٌ وَرِزْقٌ

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كَرِيمٌ ۝٤ وَٱلَّذِينَ سَعَوْ فِىٓ ءَايَٰتِنَا مُعَٰجِزِينَ أُو۟لَٰٓئِكَ لَهُمْ عَذَابٌ مِّن رِّجْزٍ أَلِيمٌ ۝٥
وَيَرَى ٱلَّذِينَ أُوتُوا۟ ٱلْعِلْمَ ٱلَّذِىٓ أُنزِلَ إِلَيْكَ مِن رَّبِّكَ هُوَ ٱلْحَقَّ وَيَهْدِىٓ إِلَىٰ صِرَٰطِ
ٱلْعَزِيزِ ٱلْحَمِيدِ ۝٦ وَقَالَ ٱلَّذِينَ كَفَرُوا۟ هَلْ نَدُلُّكُمْ عَلَىٰ رَجُلٍ يُنَبِّئُكُمْ إِذَا مُزِّقْتُمْ كُلَّ مُمَزَّقٍ
إِنَّكُمْ لَفِى خَلْقٍ جَدِيدٍ ۝٧

4. That He may recompense those who believe (in the Oneness of Allāh – Islāmic Monotheism) and do righteous good deeds. Those, theirs is forgiveness and *Rizq Karīm* (generous provision, i.e. Paradise). 5. But those who strive against Our *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) to frustrate them – those, for them will be a severe painful torment. 6. And those who have been given knowledge see that what is revealed to you (O Muhammad ﷺ) from your Lord is the truth, and that it guides to the path of the Exalted in might, the Owner of all praise. 7. Those who disbelieve say: "Shall we direct you to a man (Muhammad ﷺ) who will tell you (that) when you have become fully disintegrated into dust with full dispersion, then you will be created (again) anew?"

لِيَجْزِىَ	ٱلَّذِينَ ءَامَنُوا۟	وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ	أُو۟لَٰٓئِكَ
that He may recompense	those who believe	and do righteous deeds	those
لَهُم	مَّغْفِرَةٌ	وَرِزْقٌ	كَرِيمٌ ۝٤	وَٱلَّذِينَ سَعَوْ
for them	(there is) forgiveness	and a provision	generous	but those who strive
فِىٓ ءَايَٰتِنَا	مُعَٰجِزِينَ	أُو۟لَٰٓئِكَ	لَهُمْ	عَذَابٌ
against Our Signs	(to) frustrate them	those	for them	(will be) a torment
مِّن رِّجْزٍ	أَلِيمٌ ۝٥	وَيَرَى ٱلَّذِينَ	أُوتُوا۟ ٱلْعِلْمَ	
of punishment	painful	and see those who	have been given knowledge	
ٱلَّذِىٓ أُنزِلَ	إِلَيْكَ	مِن رَّبِّكَ	هُوَ	ٱلْحَقَّ	وَيَهْدِىٓ
that what is revealed	to you	from your Lord	[it]	(is) the truth	and (that) it guides
إِلَىٰ صِرَٰطِ ٱلْعَزِيزِ	ٱلْحَمِيدِ ۝٦	وَقَالَ	ٱلَّذِينَ كَفَرُوا۟
to (the) path (of) the Exalted in might	the Owner of all praise	and say	those who disbelieve

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هَلۡ نَدُلُّكُمۡ	عَلَىٰ رَجُلٖ	يُنَبِّئُكُمۡ	إِذَا مُزِّقۡتُمۡ
(shall) we direct you?	to a man	who will tell you (that)	when you have been scattered

كُلَّ	مُمَزَّقٍ	إِنَّكُمۡ	لَفِي خَلۡقٖ	جَدِيدٍ ۝٧
fully	scattered	verily you	(will be) indeed in a creation	new

أَفۡتَرَىٰ عَلَى ٱللَّهِ كَذِبًا أَم بِهِۦ جِنَّةُۢۗ بَلِ ٱلَّذِينَ لَا يُؤۡمِنُونَ بِٱلۡأٓخِرَةِ فِي ٱلۡعَذَابِ وَٱلضَّلَٰلِ ٱلۡبَعِيدِ ۝٨
أَفَلَمۡ يَرَوۡاْ إِلَىٰ مَا بَيۡنَ أَيۡدِيهِمۡ وَمَا خَلۡفَهُم مِّنَ ٱلسَّمَآءِ وَٱلۡأَرۡضِۚ إِن نَّشَأۡ نَخۡسِفۡ بِهِمُ
ٱلۡأَرۡضَ أَوۡ نُسۡقِطۡ عَلَيۡهِمۡ كِسَفٗا مِّنَ ٱلسَّمَآءِۚ إِنَّ فِي ذَٰلِكَ لَأٓيَةٗ لِّكُلِّ عَبۡدٖ مُّنِيبٖ ۝٩
وَلَقَدۡ ءَاتَيۡنَا دَاوُۥدَ مِنَّا فَضۡلٗاۖ يَٰجِبَالُ أَوِّبِي مَعَهُۥ وَٱلطَّيۡرَۖ وَأَلَنَّا لَهُ ٱلۡحَدِيدَ ۝١٠ أَنِ ٱعۡمَلۡ
سَٰبِغَٰتٖ وَقَدِّرۡ فِي ٱلسَّرۡدِۖ وَٱعۡمَلُواْ صَٰلِحًاۖ إِنِّي بِمَا تَعۡمَلُونَ بَصِيرٞ ۝١١

8. Has he (Muhammad ﷺ) invented a lie against Allāh, or is there madness in him? Nay, but those who disbelieve in the Hereafter are (themselves) in a torment, and in far error. 9. See they not what is before them and what is behind them, of the heaven and the earth? If We will, We shall sink the earth with them, or cause a piece of the heaven to fall upon them. Verily, in this is a sign for every slave who turns to Allāh in repentance (i.e. the one who believes in the Oneness of Allāh and performs deeds of His obedience and always begs His Pardon). 10. And indeed We bestowed grace on Dāwūd (David) from Us (saying): "O you mountains! Glorify (Allāh) with him! And you birds (also)! And We made the iron soft for him." 11. Saying: "Make you perfect coats of mail, and balance perfectly the rings of chain armour, and work you (men) righteousness. Truly, I am All-Seer of what you do."

أَفۡتَرَىٰ	عَلَى ٱللَّهِ كَذِبًا	أَم	بِهِۦ	جِنَّةُۢۗ	بَلِ ٱلَّذِينَ
(has) he invented?	a lie against Allah	or	in him	(there is) a madness	nay those who

لَا يُؤۡمِنُونَ	بِٱلۡأٓخِرَةِ	فِي ٱلۡعَذَابِ	وَٱلضَّلَٰلِ	ٱلۡبَعِيدِ ۝٨	أَفَلَمۡ يَرَوۡاْ
believe not	in the Hereafter	(are) in a torment	and (in) error	far	(do) they not see?

إِلَىٰ مَا	بَيۡنَ أَيۡدِيهِمۡ	وَمَا	خَلۡفَهُم	مِّنَ ٱلسَّمَآءِ	وَٱلۡأَرۡضِۚ
[to] what	(is) before them	and what	(is) behind them	of the heaven	and the earth

إِن نَّشَأْ	نَخْسِفْ بِهِمُ	الْأَرْضَ	أَوْ نُسْقِطْ	عَلَيْهِمْ	كِسَفًا
if We will	We shall sink with them	the earth	or cause to fall	upon them	a piece

مِّنَ السَّمَاءِ	إِنَّ	فِي ذَٰلِكَ	لَآيَةً	لِّكُلِّ	عَبْدٍ	مُّنِيبٍ ﴿٩﴾
of the heaven	verily	in this	(is) a sign	for every	slave	who turns (to Allah)

وَلَقَدْ آتَيْنَا دَاوُودَ	مِنَّا	فَضْلًا	يَا جِبَالُ
and indeed We bestowed on David	from Us	grace	(saying) O (you) mountains

أَوِّبِي مَعَهُ	وَالطَّيْرَ	وَأَلَنَّا	لَهُ	الْحَدِيدَ ﴿١٠﴾
glorify (Allah) with him	and the birds	and We made soft	for him	the iron

أَنِ اعْمَلْ سَابِغَاتٍ	وَقَدِّرْ
that make you perfect coats of mail (armour)	and balance well (the rings)

فِي السَّرْدِ	وَاعْمَلُوا صَالِحًا	إِنِّي	بِمَا تَعْمَلُونَ بَصِيرٌ ﴿١١﴾
of chain armour	and work you (men) righteousness	truly I am	All-Seer of what you do

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وَلِسُلَيْمَانَ الرِّيحَ غُدُوُّهَا شَهْرٌ وَرَوَاحُهَا شَهْرٌ ۖ وَأَسَلْنَا لَهُ عَيْنَ الْقِطْرِ ۖ وَمِنَ الْجِنِّ مَن يَعْمَلُ
بَيْنَ يَدَيْهِ بِإِذْنِ رَبِّهِ ۖ وَمَن يَزِغْ مِنْهُمْ عَنْ أَمْرِنَا نُذِقْهُ مِنْ عَذَابِ السَّعِيرِ ﴿١٢﴾ يَعْمَلُونَ لَهُ
مَا يَشَاءُ مِن مَّحَارِيبَ وَتَمَاثِيلَ وَجِفَانٍ كَالْجَوَابِ وَقُدُورٍ رَّاسِيَاتٍ ۚ اعْمَلُوا آلَ دَاوُودَ
شُكْرًا ۚ وَقَلِيلٌ مِّنْ عِبَادِيَ الشَّكُورُ ﴿١٣﴾

12. And to Sulaimān (Solomon) (We subjected) the wind, its morning (stride from sunrise till midnoon) was a month's (journey), and its afternoon (stride from the midday decline of the sun to sunset) was a month's (journey, i.e. in one day he could travel two months' journey). And We caused a fount of (molten) brass to flow for him, and there were jinn that worked in front of him, by the Leave of his Lord. And whosoever of them turned aside from Our Command, We shall cause him to taste of the torment of the blazing Fire. 13. They worked for him as he desired, (making) high rooms, images, basins as large as reservoirs, and (cooking) cauldrons fixed (in their places). "Work you, O family of Dāwūd (David), with thanks!" But few of My slaves are grateful.

وَلِسُلَيْمَٰنَ	ٱلرِّيحَ	غُدُوُّهَا
and to Solomon (We subjected)	the wind	its morning (stride from sunrise till midnoon)
شَهْرٌ		وَرَوَاحُهَا
(was) a month's (journey)		and its afternoon (stride from midday to sunset)
شَهْرٌ	وَأَسَلْنَا	لَهُۥ عَيْنَ ٱلْقِطْرِ
(was) a month's (journey)	and We caused to flow	for him a spring (of molten) brass
وَمِنَ ٱلْجِنِّ	مَن يَعْمَلُ	بَيْنَ يَدَيْهِ بِإِذْنِ رَبِّهِۦ
and from the jinn	who worked	in front of him by (the) Leave (of) his Lord
وَمَن	يَزِغْ مِنْهُمْ	عَنْ أَمْرِنَا نُذِقْهُ
and whosoever	of them turned aside	from Our Command We shall cause him to taste
مِنْ عَذَابِ	ٱلسَّعِيرِ ﴿١٢﴾	يَعْمَلُونَ لَهُۥ مَا يَشَآءُ
of (the) torment	(of) the blazing Fire	they worked for him what he desired
مِن مَّحَٰرِيبَ	وَتَمَٰثِيلَ	وَجِفَانٍ كَٱلْجَوَابِ
of high rooms (niches)	and images	and basins as large as reservoirs
وَقُدُورٍ	رَّاسِيَٰتٍ	ٱعْمَلُوٓاْ ءَالَ دَاوُۥدَ
and (cooking) cauldrons	fixed (in their places)	work you (O) family (of) David
شُكْرًا	وَقَلِيلٌ	مِّنْ عِبَادِيَ ٱلشَّكُورُ ﴿١٣﴾
(with) thanks	but few	of My slaves (are) grateful

فَلَمَّا قَضَيْنَا عَلَيْهِ ٱلْمَوْتَ مَا دَلَّهُمْ عَلَىٰ مَوْتِهِۦٓ إِلَّا دَآبَّةُ ٱلْأَرْضِ تَأْكُلُ مِنسَأَتَهُۥ ۖ فَلَمَّا خَرَّ تَبَيَّنَتِ ٱلْجِنُّ أَن لَّوْ كَانُواْ يَعْلَمُونَ ٱلْغَيْبَ مَا لَبِثُواْ فِى ٱلْعَذَابِ ٱلْمُهِينِ ﴿١٤﴾ لَقَدْ كَانَ لِسَبَإٍ فِى مَسْكَنِهِمْ ءَايَةٌ ۖ جَنَّتَانِ عَن يَمِينٍ وَشِمَالٍ ۖ كُلُواْ مِن رِّزْقِ رَبِّكُمْ وَٱشْكُرُواْ لَهُۥ ۚ بَلْدَةٌ طَيِّبَةٌ وَرَبٌّ غَفُورٌ ﴿١٥﴾

14. Then when We decreed death for him [Sulaimān (Solomon)], nothing informed them (jinn) of his death except a little worm of the earth which kept

(slowly) gnawing away at his stick. So when he fell down, the jinn saw clearly that if they had known the Unseen, they would not have stayed in the humiliating torment. 15. Indeed there was for Saba' (Sheba) a sign in their dwelling place – two gardens on the right hand and on the left; (and it was said to them:) "Eat of the provision of your Lord, and be grateful to Him." A fair land and an Oft-Forgiving Lord!

فَلَمَّا قَضَيْنَا	عَلَيْهِ	ٱلْمَوْتَ	مَا دَلَّهُمْ	عَلَىٰ مَوْتِهِۦٓ
then when We decreed	for him	death	nothing informed them (jinn)	of his death
إِلَّا دَآبَّةُ	ٱلْأَرْضِ	تَأْكُلُ مِنسَأَتَهُۥ		
except a (little) creature	(of) the earth	which was gnawing away at his stick (cane)		
فَلَمَّا خَرَّ	تَبَيَّنَتِ ٱلْجِنُّ	أَن	لَّوْ كَانُوا۟	يَعْلَمُونَ ٱلْغَيْبَ
so when he fell down	the jinn saw clearly	that	if they had	known the Unseen
مَا لَبِثُوا۟	فِى ٱلْعَذَابِ	ٱلْمُهِينِ ﴿١٤﴾	لَقَدْ كَانَ	لِسَبَإٍ
they would not have stayed	in the torment	humiliating	indeed (there) was	for Sheba
فِى مَسْكَنِهِمْ	ءَايَةٌ	جَنَّتَانِ	عَن يَمِينٍ	وَشِمَالٍ
in their dwelling place	a sign	two gardens	on (the) right hand	and (on the) left
كُلُوا۟ مِن رِّزْقِ	رَبِّكُمْ	وَٱشْكُرُوا۟	لَهُۥ	بَلْدَةٌ	طَيِّبَةٌ
eat of (the) provision	(of) your Lord	and be grateful	to Him	a land	fair
وَرَبٌّ	غَفُورٌ ﴿١٥﴾				
and a Lord	Oft-Forgiving				

فَأَعْرَضُوا۟ فَأَرْسَلْنَا عَلَيْهِمْ سَيْلَ ٱلْعَرِمِ وَبَدَّلْنَٰهُم بِجَنَّتَيْهِمْ جَنَّتَيْنِ ذَوَاتَىْ أُكُلٍ خَمْطٍ وَأَثْلٍ وَشَىْءٍ مِّن سِدْرٍ قَلِيلٍ ﴿١٦﴾ ذَٰلِكَ جَزَيْنَٰهُم بِمَا كَفَرُوا۟ ۖ وَهَلْ نُجَٰزِىٓ إِلَّا ٱلْكَفُورَ ﴿١٧﴾ وَجَعَلْنَا بَيْنَهُمْ وَبَيْنَ ٱلْقُرَى ٱلَّتِى بَٰرَكْنَا فِيهَا قُرًى ظَٰهِرَةً وَقَدَّرْنَا فِيهَا ٱلسَّيْرَ ۖ سِيرُوا۟ فِيهَا لَيَالِىَ وَأَيَّامًا ءَامِنِينَ ﴿١٨﴾

16. But they turned away (from the obedience of Allāh), so We sent against them *Sail Al-'Arim* (flood released from the dam), and We converted their two

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gardens into gardens producing bitter bad fruit, and tamarisks, and some few lote trees. 17. Like this We requited them because they were ungrateful disbelievers. And never do We requite in such a way except those who are ungrateful (disbelievers). 18. And We placed, between them and the towns which We had blessed, towns easy to be seen, and We made the stages (of journey) between them easy (saying): "Travel in them safely both by night and day."

ٱلْعَرِمِ	سَيْلَ	عَلَيْهِمْ	فَأَرْسَلْنَا	فَأَعْرَضُوا
(of) Arim	a flood	against them	so We sent	but they turned away
ذَوَاتَيْ	جَنَّتَيْنِ	بِجَنَّتَيْهِمْ	وَبَدَّلْنَٰهُم	
which produce	(into) gardens	their two gardens	and We converted for them	
ذَٰلِكَ	قَلِيلٍ ﴿١٦﴾	مِّن سِدْرٍ	وَشَيْءٍ	وَأَثْلٍ	خَمْطٍ	أُكُلٍ
this	few	[of] lote trees	and some	and tamarisks	bitter (bad)	fruits
وَهَلْ نُجَٰزِيٓ		بِمَا كَفَرُوا۟		جَزَيْنَٰهُمْ	
and (do) We requite (in such a way)?		because they were ungrateful		We requited them	
وَبَيْنَ	وَجَعَلْنَا بَيْنَهُمْ		إِلَّا ٱلْكَفُورَ ﴿١٧﴾	
and between	and We placed between them		except those who are ungrateful (disbelievers)	
وَقَدَّرْنَا	ظَٰهِرَةً	قُرًى	فِيهَا	ٱلَّتِى بَٰرَكْنَا	ٱلْقُرَى
and We made stages	to be seen	towns	[in them]	which We had blessed	the towns
ءَامِنِينَ ﴿١٨﴾	وَأَيَّامًا	لَيَالِىَ	سِيرُوا۟ فِيهَا	ٱلسَّيْرَ	فِيهَا
safely	and days	(by) nights	travel in them	(of) journey	between them

فَقَالُوا۟ رَبَّنَا بَٰعِدْ بَيْنَ أَسْفَارِنَا وَظَلَمُوٓا۟ أَنفُسَهُمْ فَجَعَلْنَٰهُمْ أَحَادِيثَ وَمَزَّقْنَٰهُمْ كُلَّ مُمَزَّقٍ ۚ
إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ ﴿١٩﴾ وَلَقَدْ صَدَّقَ عَلَيْهِمْ إِبْلِيسُ ظَنَّهُۥ فَٱتَّبَعُوهُ
إِلَّا فَرِيقًا مِّنَ ٱلْمُؤْمِنِينَ ﴿٢٠﴾ وَمَا كَانَ لَهُۥ عَلَيْهِم مِّن سُلْطَٰنٍ إِلَّا لِنَعْلَمَ مَن يُؤْمِنُ بِٱلْءَاخِرَةِ
مِمَّنْ هُوَ مِنْهَا فِى شَكٍّ ۗ وَرَبُّكَ عَلَىٰ كُلِّ شَىْءٍ حَفِيظٌ ﴿٢١﴾

19. But they said: "Our Lord! Make the stages between our journey longer,"

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and they wronged themselves; so We made them as tales (in the land), and We dispersed them all totally. Verily, in this are indeed signs for every steadfast, grateful (person). 20. And indeed *Iblīs* (Satan) did prove true his thought about them, and they followed him, all except a group of true believers (in the Oneness of Allāh). 21. And he (*Iblīs* - Satan) had no authority over them – except that We might test him who believes in the Hereafter, from him who is in doubt about it. And your Lord is a *Hafiz* (Watchful) over everything. (All-Knower of everything, i.e. He keeps record of every person as regards deeds, and then He will reward them accordingly).

أَسْفَارِنَا	بَـٰعِدْ بَيْنَ	فَقَالُوا۟ رَبَّنَا
our journey	make the stages longer between	but they said our Lord
أَحَادِيثَ	فَجَعَلْنَـٰهُمْ	وَظَلَمُوٓا۟ أَنفُسَهُمْ
(as) tales	so We made them (in the land)	and they wronged themselves
لَـَٔايَـٰتٍ	إِنَّ فِى ذَٰلِكَ	مُمَزَّقٍ ۚ كُلَّ	وَمَزَّقْنَـٰهُمْ
(are) indeed signs	in this	verily	scattering	(in) a total	and We scattered them
عَلَيْهِمْ	وَلَقَدْ صَدَّقَ	شَكُورٍ ﴿١٩﴾	صَبَّارٍ	لِّكُلِّ
about them	and indeed did prove true	grateful (person)	steadfast	for every
مِنَ ٱلْمُؤْمِنِينَ ﴿٢٠﴾	إِلَّا فَرِيقًا	فَٱتَّبَعُوهُ	ظَنَّهُۥ	إِبْلِيسُ
of believers	except a group	and they followed him (all)	his thought	Iblis
لِنَعْلَمَ	إِلَّا	مِن سُلْطَـٰنٍ	عَلَيْهِم	لَهُۥ	وَمَا كَانَ
that We might test	except	any authority	over them	for him	and there was not
فِى شَكٍّ	مِنْهَا	هُوَ	مِمَّنْ	بِٱلْـَٔاخِرَةِ	مَن يُؤْمِنُ
(is) in doubt	about it	[he]	from (him) who	in the Hereafter	(him) who believes
حَفِيظٌ ﴿٢١﴾	شَىْءٍ	عَلَىٰ كُلِّ	وَرَبُّكَ
(is) Watchful	thing	over every	and your Lord

قُلِ ٱدْعُوا۟ ٱلَّذِينَ زَعَمْتُم مِّن دُونِ ٱللَّهِ ۖ لَا يَمْلِكُونَ مِثْقَالَ ذَرَّةٍ فِى ٱلسَّمَـٰوَٰتِ وَلَا
فِى ٱلْأَرْضِ وَمَا لَهُمْ فِيهِمَا مِن شِرْكٍ وَمَا لَهُۥ مِنْهُم مِّن ظَهِيرٍ ﴿٢٢﴾ وَلَا تَنفَعُ ٱلشَّفَـٰعَةُ عِندَهُۥٓ إِلَّا

لِمَنْ أَذِنَ لَهُۥ حَتَّىٰٓ إِذَا فُزِّعَ عَن قُلُوبِهِمْ قَالُوا۟ مَاذَا قَالَ رَبُّكُمْ ۖ قَالُوا۟ ٱلْحَقَّ ۖ وَهُوَ ٱلْعَلِىُّ
ٱلْكَبِيرُ ﴿٢٣﴾ قُلْ مَن يَرْزُقُكُم مِّنَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۖ قُلِ ٱللَّهُ ۙ وَإِنَّآ أَوْ إِيَّاكُمْ لَعَلَىٰ
هُدًى أَوْ فِى ضَلَٰلٍ مُّبِينٍ ﴿٢٤﴾ قُل لَّا تُسْـَٔلُونَ عَمَّآ أَجْرَمْنَا وَلَا نُسْـَٔلُ عَمَّا تَعْمَلُونَ ﴿٢٥﴾

22. Say (O Muhammad ﷺ to polytheists, pagans): "Call upon those whom you assert (to be associate gods) besides Allāh, they possess not even an atom's (or a small ant's) weight either in the heavens or on the earth, nor have they any share in either, nor there is for Him any supporter from among them." 23. Intercession with Him profits not except for him whom He permits. So much so that when fear is banished from their (angels') hearts, they (angels) say: "What is it that your Lord has said?" They say: "The truth. And He is the Most High, the Most Great." 24. Say (O Muhammad ﷺ to polytheists, pagans): "Who gives you provision from the heavens and the earth?" Say: "Allāh. And verily, (either) we or you are rightly guided or in plain error." 25. Say (O Muhammad ﷺ to polytheists, pagans): "You will not be asked about our sins, nor shall we be asked of what you do."

قُلِ	ٱدْعُوا۟	ٱلَّذِينَ زَعَمْتُم	مِّن دُونِ ٱللَّهِ ۖ	لَا يَمْلِكُونَ مِثْقَالَ
say	call upon	those whom you assert	besides Allah	they possess not (the) weight

ذَرَّةٍ	فِى ٱلسَّمَٰوَٰتِ	وَلَا	فِى ٱلْأَرْضِ	وَمَا	لَهُمْ
(of) an atom (small ant)	in the heavens	nor	on the earth	nor	have they

فِيهِمَا	مِن شِرْكٍ	وَمَا	لَهُۥ	مِنْهُم	مِّن ظَهِيرٍ ﴿٢٢﴾
in both of them	any share	nor	(there is) for Him	from (among) them	any supporter

وَلَا تَنفَعُ ٱلشَّفَٰعَةُ	عِندَهُۥٓ	إِلَّا	لِمَنْ أَذِنَ	لَهُۥ
and profits not intercession	with Him	except	for (him) whom He permits	[to him]

حَتَّىٰٓ إِذَا فُزِّعَ	عَن قُلُوبِهِمْ	قَالُوا۟	مَاذَا	قَالَ رَبُّكُمْ ۖ
until when fear is vanished	from their hearts	they say	what (is it)	(that) your Lord has said

قَالُوا۟ ٱلْحَقَّ ۖ	وَهُوَ ٱلْعَلِىُّ	ٱلْكَبِيرُ ﴿٢٣﴾	قُلْ	مَن
they say the truth	and He (is) the Most High	the Most Great	say	Who

يَرْزُقُكُم	مِّنَ ٱلسَّمَٰوَٰتِ	وَٱلْأَرْضِ ۖ	قُلِ ٱللَّهُ ۙ	وَإِنَّآ
gives you provision	from the heavens	and the earth	say Allah	and verily we

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قُل	مُّبِينٍ ﴿٢٤﴾	فِي ضَلَٰلٍ	أَوْ	لَعَلَىٰ هُدًى	أَوْ إِيَّاكُمْ
say	plain	in an error	or	(are) on (the) guidance	or you

لَا تُسْـَٔلُونَ	عَمَّآ أَجْرَمْنَا	وَلَا نُسْـَٔلُ	عَمَّا تَعْمَلُونَ ﴿٢٥﴾
you will not be asked	about what sins we committed	nor will we be asked	of what you do

قُلْ يَجْمَعُ بَيْنَنَا رَبُّنَا ثُمَّ يَفْتَحُ بَيْنَنَا بِالْحَقِّ وَهُوَ الْفَتَّاحُ الْعَلِيمُ ﴿٢٦﴾ قُلْ أَرُونِيَ الَّذِينَ
أَلْحَقْتُم بِهِۦ شُرَكَاءَ كَلَّا ۚ بَلْ هُوَ اللَّهُ الْعَزِيزُ الْحَكِيمُ ﴿٢٧﴾ وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً
لِّلنَّاسِ بَشِيرًا وَنَذِيرًا وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٢٨﴾ وَيَقُولُونَ مَتَىٰ هَٰذَا
الْوَعْدُ إِن كُنتُمْ صَادِقِينَ ﴿٢٩﴾ قُل لَّكُم مِّيعَادُ يَوْمٍ لَّا تَسْتَـْٔخِرُونَ عَنْهُ سَاعَةً وَلَا
تَسْتَقْدِمُونَ ﴿٣٠﴾

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26. Say: "Our Lord will assemble us all together (on the Day of Resurrection), then He will judge between us with truth. And He is the Just Judge, the All-Knower (of the true state of affairs)." 27. Say (O Muhammad ﷺ to polytheists and pagans): "Show me those whom you have joined with Him as partners. Nay (there are not at all any partners with Him)! But He is Allāh (Alone), the All-Mighty, the All-Wise." 28. And We have not sent you (O Muhammad ﷺ) except as a giver of glad tidings and a warner to all mankind, but most of men know not. 29. And they say: "When is this promise (i.e. the Day of Resurrection) if you are truthful?" 30. Say (O Muhammad ﷺ): "The appointment to you is for a Day, which you cannot put back for an hour (or a moment) nor put forward."

قُلْ	يَجْمَعُ بَيْنَنَا	رَبُّنَا	ثُمَّ يَفْتَحُ بَيْنَنَا	بِالْحَقِّ
say	will assemble us all together	our Lord	then He will judge between us	with truth

وَهُوَ الْفَتَّاحُ	الْعَلِيمُ ﴿٢٦﴾	قُلْ	أَرُونِيَ
and He (is) the Most Trustworthy Judge	the All-Knower	say	show me

الَّذِينَ أَلْحَقْتُم	بِهِۦ	شُرَكَاءَ	كَلَّا
those whom you have joined	with Him	(as) partners	by no means

بَلْ هُوَ اللَّهُ	الْعَزِيزُ	الْحَكِيمُ ﴿٢٧﴾	وَمَا أَرْسَلْنَاكَ
nay He (is) Allah	the All-Mighty	the All-Wise	and We have not sent you

وَنَذِيرًا	بَشِيرًا	لِّلنَّاسِ	إِلَّا كَافَّةً
and a warner	(as) a giver of glad tidings	to mankind	except all
هَٰذَا مَتَىٰ	وَيَقُولُونَ ﴿٢٨﴾ لَا يَعْلَمُونَ	ٱلنَّاسِ	وَلَٰكِنَّ أَكْثَرَ
(is) this when	and they say know not	(of) people	[and] but most
يَوْمٍ	مِّيعَادُ	قُلْ لَّكُمْ	إِن كُنتُمْ صَٰدِقِينَ ﴿٢٩﴾ ٱلْوَعْدُ
(is for) a Day	(the) appointment	say to you	if you are truthful promise
وَلَا تَسْتَقْدِمُونَ ﴿٣٠﴾	سَاعَةً	عَنْهُ	لَا تَسْتَـْٔخِرُونَ
nor can you put forward	(for) an hour	[from it]	(which) you can not put back

وَقَالَ ٱلَّذِينَ كَفَرُوا۟ لَن نُّؤْمِنَ بِهَٰذَا ٱلْقُرْءَانِ وَلَا بِٱلَّذِى بَيْنَ يَدَيْهِ ۗ وَلَوْ تَرَىٰٓ إِذِ
ٱلظَّٰلِمُونَ مَوْقُوفُونَ عِندَ رَبِّهِمْ يَرْجِعُ بَعْضُهُمْ إِلَىٰ بَعْضٍ ٱلْقَوْلَ يَقُولُ
ٱلَّذِينَ ٱسْتُضْعِفُوا۟ لِلَّذِينَ ٱسْتَكْبَرُوا۟ لَوْلَآ أَنتُمْ لَكُنَّا مُؤْمِنِينَ ﴿٣١﴾ قَالَ ٱلَّذِينَ ٱسْتَكْبَرُوا۟
لِلَّذِينَ ٱسْتُضْعِفُوٓا۟ أَنَحْنُ صَدَدْنَٰكُمْ عَنِ ٱلْهُدَىٰ بَعْدَ إِذْ جَآءَكُم بَلْ كُنتُم مُّجْرِمِينَ ﴿٣٢﴾

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31. And those who disbelieve say: "We believe not in this Qur'ān nor in that which was before it." But if you could see when the *Zālimūn* (polytheists and wrongdoers) will be made to stand before their Lord, how they will cast the (blaming) word one to another! Those who were deemed weak will say to those who were arrogant: "Had it not been for you, we should certainly have been believers!" 32. And those who were arrogant will say to those who were deemed weak: "Did we keep you back from guidance after it had come to you? Nay, but you were *Mujrimūn* (polytheists, sinners, disbelievers, criminals)."

وَقَالَ	ٱلَّذِينَ كَفَرُوا۟	لَن نُّؤْمِنَ	بِهَٰذَا	ٱلْقُرْءَانِ	وَلَا	بِٱلَّذِى
and say	those who disbelieve	we will never believe	in this	Quran	nor	in that which
بَيْنَ يَدَيْهِ ۗ	وَلَوْ تَرَىٰٓ	إِذِ	ٱلظَّٰلِمُونَ		مَوْقُوفُونَ	
(was) before it	but if you could see	when	the wrongdoers		(will be) made to stand	
عِندَ	رَبِّهِمْ	يَرْجِعُ بَعْضُهُمْ		إِلَىٰ بَعْضٍ	ٱلْقَوْلَ	يَقُولُ
before	their Lord	will refer some of them		to others	the word	will say

ٱلَّذِينَ ٱسْتُضْعِفُوا۟	لِلَّذِينَ ٱسْتَكْبَرُوا۟	لَوْلَآ أَنتُمْ
those who were deemed weak	to those who were arrogant	had (it) not been for you

لَكُنَّا مُؤْمِنِينَ ﴿٣١﴾	قَالَ	ٱلَّذِينَ ٱسْتَكْبَرُوا۟
we should certainly have been believers	will say	those who were arrogant

لِلَّذِينَ ٱسْتُضْعِفُوٓا۟	أَنَحْنُ	صَدَدْنَٰكُمْ	عَنِ ٱلْهُدَىٰ	بَعْدَ
to those who were deemed weak	(did) we?	keep you back	from guidance	after

إِذْ	جَآءَكُمْ	بَلْ كُنتُم مُّجْرِمِينَ ﴿٣٢﴾
when	it had come to you	nay you were criminals (sinners)

وَقَالَ ٱلَّذِينَ ٱسْتُضْعِفُوا۟ لِلَّذِينَ ٱسْتَكْبَرُوا۟ بَلْ مَكْرُ ٱلَّيْلِ وَٱلنَّهَارِ إِذْ تَأْمُرُونَنَآ أَن نَّكْفُرَ
بِٱللَّهِ وَنَجْعَلَ لَهُۥٓ أَندَادًا ۚ وَأَسَرُّوا۟ ٱلنَّدَامَةَ لَمَّا رَأَوُا۟ ٱلْعَذَابَ ۚ وَجَعَلْنَا ٱلْأَغْلَٰلَ فِىٓ أَعْنَاقِ
ٱلَّذِينَ كَفَرُوا۟ ۖ هَلْ يُجْزَوْنَ إِلَّا مَا كَانُوا۟ يَعْمَلُونَ ﴿٣٣﴾ وَمَآ أَرْسَلْنَا فِى قَرْيَةٍ مِّن نَّذِيرٍ إِلَّا قَالَ
مُتْرَفُوهَآ إِنَّا بِمَآ أُرْسِلْتُم بِهِۦ كَٰفِرُونَ ﴿٣٤﴾

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33. Those who were deemed weak will say to those who were arrogant: "Nay, but it was your plotting by night and day, when you ordered us to disbelieve in Allāh and set up rivals to Him!" And each of them (parties) will conceal their own regrets (for disobeying Allāh during this worldly life), when they behold the torment. And We shall put iron collars round the necks of those who disbelieved. Are they requited aught except what they used to do? 34. And We did not send a warner to a township but those who were given the worldly wealth and luxuries among them said: "We believe not in the (Message) with which you have been sent."

وَقَالَ	ٱلَّذِينَ ٱسْتُضْعِفُوا۟	لِلَّذِينَ ٱسْتَكْبَرُوا۟
and will say	those who were deemed weak	to those who were arrogant

بَلْ مَكْرُ	ٱلَّيْلِ	وَٱلنَّهَارِ	إِذْ	تَأْمُرُونَنَآ	أَن نَّكْفُرَ
nay (it was your) plotting	(by) night	and day	when	you ordered us	to disbelieve

بِٱللَّهِ	وَنَجْعَلَ	لَهُۥٓ	أَندَادًا ۚ	وَأَسَرُّوا۟ ٱلنَّدَامَةَ	لَمَّا
in Allah	and set up	to Him	rivals	and they will conceal the regret	when

فِيٓ أَعۡنَاقِ	وَجَعَلۡنَا ٱلۡأَغۡلَٰلَ	رَأَوُاْ ٱلۡعَذَابَۚ
round (the) necks	and We shall put iron collars	they see the torment

يَعۡمَلُونَ ﴿٣٣﴾	إِلَّا مَا كَانُواْ	هَلۡ يُجۡزَوۡنَ	ٱلَّذِينَ كَفَرُواْۖ
do	except what they used to	(are) they rewarded?	(of) those who disbelieved

إِلَّا قَالَ مُتۡرَفُوهَآ	مِّن نَّذِيرٍ	فِي قَرۡيَةٖ	وَمَآ أَرۡسَلۡنَا
but its wealthy persons said	any warner	to a township	and We did not send

كَٰفِرُونَ ﴿٣٤﴾	أُرۡسِلۡتُم بِهِۦ	بِمَا	إِنَّا
believe not	with which you have been sent	in that (the Message)	verily we

وَقَالُواْ نَحۡنُ أَكۡثَرُ أَمۡوَٰلٗا وَأَوۡلَٰدٗا وَمَا نَحۡنُ بِمُعَذَّبِينَ ﴿٣٥﴾ قُلۡ إِنَّ رَبِّي يَبۡسُطُ ٱلرِّزۡقَ لِمَن
يَشَآءُ وَيَقۡدِرُ وَلَٰكِنَّ أَكۡثَرَ ٱلنَّاسِ لَا يَعۡلَمُونَ ﴿٣٦﴾ وَمَآ أَمۡوَٰلُكُمۡ وَلَآ أَوۡلَٰدُكُم بِٱلَّتِي تُقَرِّبُكُمۡ
عِندَنَا زُلۡفَىٰٓ إِلَّا مَنۡ ءَامَنَ وَعَمِلَ صَٰلِحٗا فَأُوْلَٰٓئِكَ لَهُمۡ جَزَآءُ ٱلضِّعۡفِ بِمَا عَمِلُواْ وَهُمۡ فِي
ٱلۡغُرُفَٰتِ ءَامِنُونَ ﴿٣٧﴾ وَٱلَّذِينَ يَسۡعَوۡنَ فِيٓ ءَايَٰتِنَا مُعَٰجِزِينَ أُوْلَٰٓئِكَ فِي ٱلۡعَذَابِ
مُحۡضَرُونَ ﴿٣٨﴾ قُلۡ إِنَّ رَبِّي يَبۡسُطُ ٱلرِّزۡقَ لِمَن يَشَآءُ مِنۡ عِبَادِهِۦ وَيَقۡدِرُ لَهُۥۚ وَمَآ أَنفَقۡتُم
مِّن شَيۡءٖ فَهُوَ يُخۡلِفُهُۥۖ وَهُوَ خَيۡرُ ٱلرَّٰزِقِينَ ﴿٣٩﴾

35. And they say: "We are more in wealth and in children, and we are not going to be punished." 36. Say (O Muhammad ﷺ): "Verily, my Lord enlarges the provision to whom He wills and restricts, but most men know not." 37. And it is not your wealth, nor your children that bring you nearer to Us (i.e. please Allāh), but only he who believes (in the Islāmic Monotheism), and does righteous deeds (will please Us); as for such, there will be twofold reward for what they did, and they will reside in the high dwellings (Paradise) in peace and security. 38. And those who strive against Our *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.), to frustrate them, they will be brought to the torment. 39. Say: "Truly, my Lord enlarges the provision for whom He wills of His slaves, and (also) restricts (it) for him, and whatsoever you spend of anything (in Allāh's Cause), He will replace it. And He is the Best of providers."

وَقَالُوا۟	نَحْنُ	أَكْثَرُ	أَمْوَٰلًا	وَأَوْلَٰدًا	وَمَا نَحْنُ
and they say	we	(are) more	(in) wealth	and (in) children	and we (are) not

بِمُعَذَّبِينَ ﴿٣٥﴾	قُلْ إِنَّ رَبِّى	يَبْسُطُ ٱلرِّزْقَ	لِمَن يَشَآءُ
going to be punished	say verily my Lord	enlarges the provision	to whom He wills

وَيَقْدِرُ	وَلَٰكِنَّ أَكْثَرَ	ٱلنَّاسِ لَا يَعْلَمُونَ ﴿٣٦﴾	وَمَآ أَمْوَٰلُكُمْ
and restricts	[and] but most	men know not	and (it is) not your wealth

وَلَآ أَوْلَٰدُكُم	بِٱلَّتِى	تُقَرِّبُكُمْ	عِندَنَا	زُلْفَىٰٓ	إِلَّا مَنْ ءَامَنَ
nor your children	that	bring you	to Us	nearer	but (he) who believes

وَعَمِلَ صَٰلِحًا	فَأُو۟لَٰٓئِكَ	لَهُمْ	جَزَآءُ	ٱلضِّعْفِ
and does righteous deeds	as for such	they (will) have	reward	twofold

بِمَا عَمِلُوا۟	وَهُمْ	فِى ٱلْغُرُفَٰتِ	ءَامِنُونَ ﴿٣٧﴾
for what they did	and they	(will reside) in the high dwellings	(in) peace (and security)

وَٱلَّذِينَ يَسْعَوْنَ	فِىٓ ءَايَٰتِنَا	مُعَٰجِزِينَ	أُو۟لَٰٓئِكَ	فِى ٱلْعَذَابِ
and those who strive	against Our Sings	to frustrate (them)	those	to the torment

مُحْضَرُونَ ﴿٣٨﴾	قُلْ إِنَّ رَبِّى	يَبْسُطُ ٱلرِّزْقَ	لِمَن يَشَآءُ
(will be) brought	say truly my Lord	enlarges the provision	for whom He wills

مِنْ عِبَادِهِۦ	وَيَقْدِرُ	لَهُۥ	وَمَآ أَنفَقْتُم	مِّن شَىْءٍ
of His slaves	and (also) restricts	for him	and whatsoever you spend	of anything

فَهُوَ	يُخْلِفُهُۥ	وَهُوَ	خَيْرُ	ٱلرَّٰزِقِينَ ﴿٣٩﴾
then He	will replace it	and He	(is the) Best	(of) providers

وَيَوْمَ يَحْشُرُهُمْ جَمِيعًا ثُمَّ يَقُولُ لِلْمَلَٰٓئِكَةِ أَهَٰٓؤُلَآءِ إِيَّاكُمْ كَانُوا۟ يَعْبُدُونَ ﴿٤٠﴾ قَالُوا۟ سُبْحَٰنَكَ
أَنتَ وَلِيُّنَا مِن دُونِهِم ۖ بَلْ كَانُوا۟ يَعْبُدُونَ ٱلْجِنَّ ۖ أَكْثَرُهُم بِهِم مُّؤْمِنُونَ ﴿٤١﴾ فَٱلْيَوْمَ لَا يَمْلِكُ
بَعْضُكُمْ لِبَعْضٍ نَّفْعًا وَلَا ضَرًّا وَنَقُولُ لِلَّذِينَ ظَلَمُوا۟ ذُوقُوا۟ عَذَابَ ٱلنَّارِ ٱلَّتِى كُنتُم بِهَا تُكَذِّبُونَ ﴿٤٢﴾
وَإِذَا تُتْلَىٰ عَلَيْهِمْ ءَايَٰتُنَا بَيِّنَٰتٍ قَالُوا۟ مَا هَٰذَآ إِلَّا رَجُلٌ يُرِيدُ أَن يَصُدَّكُمْ عَمَّا كَانَ يَعْبُدُ ءَابَآؤُكُمْ

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وَقَالُوا۟ مَا هَٰذَآ إِلَّآ إِفْكٌ مُّفْتَرًى ۚ وَقَالَ ٱلَّذِينَ كَفَرُوا۟ لِلْحَقِّ لَمَّا جَآءَهُمْ إِنْ هَٰذَآ إِلَّا سِحْرٌ مُّبِينٌ ﴿٤٣﴾

40. And (remember) the Day when He will gather them all together, then He will say to the angels: "Was it you that these people used to worship?" 41. They (the angels) will say: "Glorified are You! You are our *Walī* (Lord) instead of them. Nay, but they used to worship the jinn; most of them were believers in them." 42. So Today (i.e. the Day of Resurrection), none of you can profit or harm one another. And We shall say to those who did wrong [i.e. worshipped others (like the angels, jinn, prophets, saints, righteous persons) along with Allāh]: "Taste the torment of the Fire which you used to deny." 43. And when Our Clear Verses are recited to them, they say: "This (Muhammad ﷺ) is naught but a man who wishes to hinder you from that which your fathers used to worship." And they say: "This (the Qur'ān) is nothing but an invented lie." And those who disbelieve say of the truth when it has come to them (i.e. Prophet Muhammad ﷺ when Allāh sent him as a Messenger with proofs, evidences, verses of this Qur'ān, lessons, signs, etc.): "This is nothing but evident magic!"

ثُمَّ يَقُولُ	جَمِيعًا	يَحْشُرُهُمْ	وَيَوْمَ
then He will say	all together	He will gather them	and (remember the) Day (when)
يَعْبُدُونَ ﴿٤٠﴾	كَانُوٓا۟	إِيَّاكُمْ	أَهَٰٓؤُلَآءِ	لِلْمَلَٰٓئِكَةِ
worship	used to	you	(was it) these people?	to the angels
مِن دُونِهِم ۖ	وَلِيُّنَا	أَنتَ	قَالُوا۟ سُبْحَٰنَكَ
instead of them	(are) our Protector	You	they will say Glorified (are) You
مُّؤْمِنُونَ ﴿٤١﴾	بِهِم	أَكْثَرُهُم	يَعْبُدُونَ ٱلْجِنَّ ۖ	بَلْ كَانُوا۟
(were) believers	in them	most of them	worship the jinn	nay they used to
وَلَا ضَرًّا	نَّفْعًا	لِبَعْضٍ	لَا يَمْلِكُ بَعْضُكُمْ	فَٱلْيَوْمَ
nor to harm	to profit	over others	has no power some of you	so Today
ٱلنَّارِ	ذُوقُوا۟ عَذَابَ	لِلَّذِينَ ظَلَمُوا۟	وَنَقُولُ
(of) the Fire	taste (the) torment	to those who did wrong	and We shall say
بَيِّنَٰتٍ	ءَايَٰتُنَا	عَلَيْهِمْ	وَإِذَا تُتْلَىٰ	بِهَا تُكَذِّبُونَ ﴿٤٢﴾	ٱلَّتِى كُنتُم
Clear	Our Verses	to them	and when are recited	deny [in it]	which you used to

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قَالُوا مَا هَٰذَآ	إِلَّا رَجُلٌ يُرِيدُ	أَن يَصُدَّكُمْ	عَمَّا كَانَ
they say this (is) not	but a man who wishes	to hinder you	from that which used to

يَعْبُدُ ءَابَآؤُكُمْ	وَقَالُوا	مَا هَٰذَآ	إِلَّآ إِفْكٌ	مُّفْتَرًى ۚ	وَقَالَ
worship your fathers	and they say	this (is) nothing	but a lie	invented	and say

ٱلَّذِينَ كَفَرُوا	لِلْحَقِّ	لَمَّا	جَآءَهُمْ	إِنْ هَٰذَآ
those who disbelieve	of the truth	when	it has come to them	this (is) nothing

إِلَّا سِحْرٌ	مُّبِينٌ ﴿٤٣﴾
but a magic	evident

وَمَآ ءَاتَيْنَٰهُم مِّن كُتُبٍ يَدْرُسُونَهَا ۖ وَمَآ أَرْسَلْنَآ إِلَيْهِمْ قَبْلَكَ مِن نَّذِيرٍ ﴿٤٤﴾ وَكَذَّبَ ٱلَّذِينَ
مِن قَبْلِهِمْ وَمَا بَلَغُوا۟ مِعْشَارَ مَآ ءَاتَيْنَٰهُمْ فَكَذَّبُوا۟ رُسُلِى ۖ فَكَيْفَ كَانَ نَكِيرِ ﴿٤٥﴾ ۞ قُلْ إِنَّمَآ
أَعِظُكُم بِوَٰحِدَةٍ ۖ أَن تَقُومُوا۟ لِلَّهِ مَثْنَىٰ وَفُرَٰدَىٰ ثُمَّ تَتَفَكَّرُوا۟ ۚ مَا بِصَاحِبِكُم مِّن
جِنَّةٍ ۚ إِنْ هُوَ إِلَّا نَذِيرٌ لَّكُم بَيْنَ يَدَىْ عَذَابٍ شَدِيدٍ ﴿٤٦﴾ قُلْ مَا سَأَلْتُكُم مِّنْ أَجْرٍ فَهُوَ لَكُمْ ۖ
إِنْ أَجْرِىَ إِلَّا عَلَى ٱللَّهِ ۖ وَهُوَ عَلَىٰ كُلِّ شَىْءٍ شَهِيدٌ ﴿٤٧﴾ قُلْ إِنَّ رَبِّى يَقْذِفُ بِٱلْحَقِّ عَلَّٰمُ ٱلْغُيُوبِ ﴿٤٨﴾

44. And We had not given them Scriptures which they could study, nor sent to them before you (O Muhammad ﷺ) any warner (Messenger). 45. And those before them denied; these have not received even a tenth of what We had granted to those (of old); yet they denied My Messengers. Then how (terrible) was My denial (punishment)! 46. Say (to them O Muhammad ﷺ): "I exhort you to one (thing) only, that you stand up for Allāh's sake in pairs and singly, and reflect (within yourselves the life history of the Prophet ﷺ), there is no madness in your companion (Muhammad ﷺ). He is only a warner to you in face of a severe torment." 47. Say (O Muhammad ﷺ): "Whatever wage I might have asked of you is yours. My wage is from Allāh only, and He is a Witness over all things." 48. Say (O Muhammad ﷺ): "Verily, my Lord sends down (Revelation and makes apparent) the truth (i.e. this Revelation that had come to me), the All-Knower of the *Ghaib* (Unseen).

وَمَآ أَرْسَلْنَآ	يَدْرُسُونَهَا	مِن كُتُبٍ	وَمَآ ءَاتَيْنَٰهُم
nor We sent	which they could study	[of] Scriptures	and We had not given them

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إِلَيْهِمْ	قَبْلَكَ	مِن نَّذِيرٍ ﴿٤٤﴾	وَكَذَّبَ ٱلَّذِينَ	مِن قَبْلِهِمْ
to them	before you	any warner	and denied those who	(were) before them
وَمَا بَلَغُوا۟ مِعْشَارَ	مَآ	ءَاتَيْنَٰهُمْ		
and these have not received one tenth	(of) what	We had granted to those		
فَكَذَّبُوا۟ رُسُلِى	فَكَيْفَ كَانَ	نَكِيرِ ﴿٤٥﴾	قُلْ	
yet they denied My Messengers	then how was	My denial (punishment)	say	
إِنَّمَآ أَعِظُكُم	بِوَٰحِدَةٍ	أَن تَقُومُوا۟	لِلَّهِ	مَثْنَىٰ	وَفُرَٰدَىٰ
only I exhort you	to one (thing)	that you stand up	for Allah	(in) pairs	and singly
ثُمَّ تَتَفَكَّرُوا۟	مَا	بِصَاحِبِكُم	مِّن جِنَّةٍ	إِنْ هُوَ
then reflect	(there is) not	in your companion	any madness	he (is) not
إِلَّا نَذِيرٌ	لَّكُم	بَيْنَ يَدَىْ	عَذَابٍ	شَدِيدٍ ﴿٤٦﴾	قُلْ مَا
but a warner	to you	before	a torment	severe	say whatever
سَأَلْتُكُم	مِّنْ أَجْرٍ	فَهُوَ	لَكُمْ	إِنْ أَجْرِىَ	إِلَّا
I might have asked of you	[of] wage	then that	(is) for you	my wage (is) not	but
عَلَى ٱللَّهِ	وَهُوَ	عَلَىٰ كُلِّ	شَىْءٍ	شَهِيدٌ ﴿٤٧﴾	قُلْ إِنَّ رَبِّى
from Allah	and He	over every	thing	(is) a Witness	say verily my Lord
يَقْذِفُ بِٱلْحَقِّ	عَلَّٰمُ ٱلْغُيُوبِ ﴿٤٨﴾				
sends down the truth	(the) All-Knower (of) the Unseen				

قُلْ جَآءَ ٱلْحَقُّ وَمَا يُبْدِئُ ٱلْبَٰطِلُ وَمَا يُعِيدُ ﴿٤٩﴾ قُلْ إِن ضَلَلْتُ فَإِنَّمَآ أَضِلُّ عَلَىٰ نَفْسِى ۖ وَإِنِ
ٱهْتَدَيْتُ فَبِمَا يُوحِىٓ إِلَىَّ رَبِّىٓ ۚ إِنَّهُۥ سَمِيعٌ قَرِيبٌ ﴿٥٠﴾ وَلَوْ تَرَىٰٓ إِذْ فَزِعُوا۟ فَلَا فَوْتَ
وَأُخِذُوا۟ مِن مَّكَانٍ قَرِيبٍ ﴿٥١﴾ وَقَالُوٓا۟ ءَامَنَّا بِهِۦ ۖ وَأَنَّىٰ لَهُمُ ٱلتَّنَاوُشُ مِن مَّكَانٍۭ بَعِيدٍ ﴿٥٢﴾
وَقَدْ كَفَرُوا۟ بِهِۦ مِن قَبْلُ ۖ وَيَقْذِفُونَ بِٱلْغَيْبِ مِن مَّكَانٍۭ بَعِيدٍ ﴿٥٣﴾ وَحِيلَ بَيْنَهُمْ وَبَيْنَ
مَا يَشْتَهُونَ كَمَا فُعِلَ بِأَشْيَاعِهِم مِّن قَبْلُ ۚ إِنَّهُمْ كَانُوا۟ فِى شَكٍّ مُّرِيبٍ ﴿٥٤﴾

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49. Say (O Muhammad ﷺ): "*Al-Haqq* (the truth, i.e. the Qur'ān and Allāh's Revelation) has come, and *Al-Bātil* [falsehood – *Iblīs* (Satan)] can neither create anything nor resurrect (anything)." 50. Say: "If (even) I go astray, I shall stray only to my own loss. But if I remain guided, it is because of the Revelation of my Lord to me. Truly, He is All-Hearer, Ever Near (to all things)." 51. And if you could but see, when they will be terrified with no escape (for them), and they will be seized from a near place. 52. And they will say (in the Hereafter): "We do believe (now);" but how could they receive (Faith and the acceptance of their repentance by Allāh) from a place so far off (i.e. to return to the worldly life again). 53. Indeed they did disbelieve (in the Oneness of Allāh, Islām, the Qur'ān and Muhammad ﷺ) before (in this world), and they (used to) conjecture about the Unseen [i.e. the Hereafter, Hell, Paradise, Resurrection and the Promise of Allāh, (by saying) all that is untrue], from a far place. 54. And a barrier will be set between them and that which they desire [i.e. *At-Taubah* (turning to Allāh in repentance) and the accepting of Faith], as was done in the past with the people of their kind. Verily, they have been in grave doubt.

قُلْ	جَآءَ ٱلْحَقُّ	وَمَا يُبْدِئُ ٱلْبَـٰطِلُ	وَمَا يُعِيدُ ﴿٤٩﴾
say	the truth has come	and falsehood can neither create (anything)	nor resurrect
قُلْ	إِنْ ضَلَلْتُ	فَإِنَّمَآ أَضِلُّ	عَلَىٰ نَفْسِى ۖ	وَإِنِ ٱهْتَدَيْتُ
say	if I go astray	then I shall stray only	to myself	but if I walk aright
فَبِمَا يُوحِىٓ	إِلَىَّ	رَبِّىٓ ۚ	إِنَّهُۥ سَمِيعٌ	قَرِيبٌ ﴿٥٠﴾
then (it is) for what reveals	to me	my Lord	truly He (is) All-Hearer	Ever Near
وَلَوْ تَرَىٰٓ	إِذْ فَزِعُوا۟	فَلَا فَوْتَ	وَأُخِذُوا۟
and if you could see	when they will be terrified	so no escape	and they will be seized
مِن مَّكَانٍ	قَرِيبٍ ﴿٥١﴾	وَقَالُوٓا۟	ءَامَنَّا بِهِۦ	وَأَنَّىٰ	لَهُمُ
from a place	near	and they will say	we do believe in it	and how (could)	they
ٱلتَّنَاوُشُ	مِن مَّكَانٍۭ	بَعِيدٍ ﴿٥٢﴾	وَقَدْ كَفَرُوا۟	بِهِۦ	مِن قَبْلُ ۖ
receive	from a place	far off	and indeed they disbelieve	in it	before
وَيَقْذِفُونَ	بِٱلْغَيْبِ	مِن مَّكَانٍۭ	بَعِيدٍ ﴿٥٣﴾
and they (used to) guess	about the Unseen	from a place	far off

كَمَا فُعِلَ	مَا يَشْتَهُونَ	وَبَيْنَ	وَحِيلَ بَيْنَهُمْ
as was done	that which they desire	and between	and a barrier will be set between them

مُّرِيبٍ ﴿٥٤﴾	فِي شَكٍّ	إِنَّهُمْ كَانُوا	مِّن قَبْلُ	بِأَشْيَاعِهِم
suspicious	in doubt	verily they have been	before	with the people of their kind

سُورَةُ فَاطِرٍ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

ٱلْحَمْدُ لِلَّهِ فَاطِرِ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ جَاعِلِ ٱلْمَلَٰٓئِكَةِ رُسُلًا أُو۟لِىٓ أَجْنِحَةٍ مَّثْنَىٰ وَثُلَٰثَ وَرُبَٰعَ ۚ يَزِيدُ فِى ٱلْخَلْقِ مَا يَشَآءُ ۚ إِنَّ ٱللَّهَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿١﴾ مَّا يَفْتَحِ ٱللَّهُ لِلنَّاسِ مِن رَّحْمَةٍ فَلَا مُمْسِكَ لَهَا ۖ وَمَا يُمْسِكْ فَلَا مُرْسِلَ لَهُۥ مِنۢ بَعْدِهِۦ ۚ وَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿٢﴾ يَٰٓأَيُّهَا ٱلنَّاسُ ٱذْكُرُوا۟ نِعْمَتَ ٱللَّهِ عَلَيْكُمْ ۚ هَلْ مِنْ خَٰلِقٍ غَيْرُ ٱللَّهِ يَرْزُقُكُم مِّنَ ٱلسَّمَآءِ وَٱلْأَرْضِ ۚ لَآ إِلَٰهَ إِلَّا هُوَ ۖ فَأَنَّىٰ تُؤْفَكُونَ ﴿٣﴾

Sūrah Fātir or Al-Malā'ikah

(The Originator of Creation,or The Angels) 35

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

1. All praise and thanks are Allāh's, the (only) Originator [or the (Only) Creator] of the heavens and the earth, Who made the angels messengers with wings, two or three or four. He increases in creation what He wills. Verily, Allāh is Able to do all things. 2. Whatever of mercy (i.e. of good), Allāh may grant to mankind, none can withhold it; and whatever He may withhold, none can grant it thereafter. And He is the All-Mighty, the All-Wise. 3. O mankind! Remember the Grace of Allāh upon you! Is there any creator other than Allāh who provides for you from the sky (rain) and the earth? *Lā ilāha illā Huwa* (none has the right to be worshipped but He). How then are you turning away (from Him)?

ٱلرَّحِيمِ	ٱلرَّحْمَٰنِ	بِسْمِ ٱللَّهِ
the Most Merciful	the Most Gracious	In the Name (of) Allah

وَٱلْأَرْضِ	فَاطِرِ ٱلسَّمَٰوَٰتِ	ٱلْحَمْدُ لِلَّهِ
and the earth	(the) Originator (of) the heavens	all praise (be) to Allah

وَرُبَٰعَ	وَثُلَٰثَ	مَّثْنَىٰ	أَجْنِحَةٍ	أُو۟لِىٓ	رُسُلًا	ٱلْمَلَٰٓئِكَةِ	جَاعِلِ
or four	or three	two	wings	with	messengers	the angels	(Who) made

قَدِيرٌ ﴿١﴾	شَىْءٍ	عَلَىٰ كُلِّ	إِنَّ ٱللَّهَ	مَا يَشَآءُ	يَزِيدُ فِى ٱلْخَلْقِ
(is) Omnipotent	thing	over every	verily Allah	what He wills	He increases in creation

لَهَا	فَلَا مُمْسِكَ	مِن رَّحْمَةٍ	لِلنَّاسِ	مَّا يَفْتَحِ ٱللَّهُ
it	then none (can) withhold	of mercy	to mankind	whatever Allah may grant

مِنۢ بَعْدِهِۦ	لَهُۥ	فَلَا مُرْسِلَ	وَمَا يُمْسِكْ
thereafter	it	then none (can) grant	and whatever He may withhold

ٱذْكُرُوا۟ نِعْمَتَ ٱللَّهِ	ٱلنَّاسُ	يَٰٓأَيُّهَا	ٱلْحَكِيمُ ﴿٢﴾	وَهُوَ ٱلْعَزِيزُ
remember (the) Grace (of) Allah	mankind	O	the All-Wise	and He (is) the All-Mighty

مِنَ ٱلسَّمَآءِ	يَرْزُقُكُم	غَيْرُ ٱللَّهِ	مِنْ خَٰلِقٍ	هَلْ	عَلَيْكُمْ
from the sky	who provides for you	other than Allah	any creator	(is there)?	upon you

فَأَنَّىٰ تُؤْفَكُونَ ﴿٣﴾	إِلَّا هُوَ	لَآ إِلَٰهَ	وَٱلْأَرْضِ
how then are you deceived?	but He	(there is) no god	and the earth

وَإِن يُكَذِّبُوكَ فَقَدْ كُذِّبَتْ رُسُلٌ مِّن قَبْلِكَ ۚ وَإِلَى ٱللَّهِ تُرْجَعُ ٱلْأُمُورُ ﴿٤﴾ يَٰٓأَيُّهَا ٱلنَّاسُ إِنَّ وَعْدَ ٱللَّهِ
حَقٌّ فَلَا تَغُرَّنَّكُمُ ٱلْحَيَوٰةُ ٱلدُّنْيَا وَلَا يَغُرَّنَّكُم بِٱللَّهِ ٱلْغَرُورُ ﴿٥﴾ إِنَّ ٱلشَّيْطَٰنَ لَكُمْ عَدُوٌّ فَٱتَّخِذُوهُ
عَدُوًّا ۚ إِنَّمَا يَدْعُوا۟ حِزْبَهُۥ لِيَكُونُوا۟ مِنْ أَصْحَٰبِ ٱلسَّعِيرِ ﴿٦﴾ ٱلَّذِينَ كَفَرُوا۟ لَهُمْ عَذَابٌ شَدِيدٌ ۖ وَٱلَّذِينَ
ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ لَهُم مَّغْفِرَةٌ وَأَجْرٌ كَبِيرٌ ﴿٧﴾

4. And if they deny you (O Muhammad ﷺ), so were Messengers denied before you. And to Allāh return all matters (for decision). 5. O mankind! Verily, the Promise of Allāh is true. So, let not this present life deceive you, and let not the chief deceiver (Satan) deceive you about Allāh. 6. Surely, *Shaitān* (Satan) is an enemy to you, so take (treat) him as an enemy. He only invites his *Hizb* (followers) that they may become the dwellers of the blazing Fire. 7. Those

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who disbelieve, theirs will be a severe torment; and those who believe (in the Oneness of Allāh – Islāmic Monotheism) and do righteous good deeds, theirs will be forgiveness and a great reward (i.e. Paradise).

وَإِن يُكَذِّبُوكَ	فَقَدْ كُذِّبَتْ رُسُلٌ	مِّن قَبْلِكَ	وَإِلَى ٱللَّهِ
and if they deny you	so surely were Messengers denied	before you	and to Allah

تُرْجَعُ ٱلْأُمُورُ ﴿١﴾	يَٰٓأَيُّهَا	ٱلنَّاسُ	إِنَّ وَعْدَ ٱللَّهِ	حَقٌّ
return all matters	O	mankind	verily (the) Promise (of) Allah	(is) true

فَلَا تَغُرَّنَّكُمُ	ٱلْحَيَوٰةُ	ٱلدُّنْيَا	وَلَا يَغُرَّنَّكُم
so let not deceive you	the life	(of) the world	and let not deceive you

بِٱللَّهِ ٱلْغَرُورُ ﴿٥﴾	إِنَّ ٱلشَّيْطَٰنَ	لَكُمْ	عَدُوٌّ	فَٱتَّخِذُوهُ
great deceiver about Allah	surely Satan	to you	(is) an enemy	so take him

عَدُوًّا	إِنَّمَا يَدْعُواْ حِزْبَهُۥ	لِيَكُونُواْ
(as) an enemy	he only invites his party (followers)	that they may become

مِنْ أَصْحَٰبِ	ٱلسَّعِيرِ ﴿٦﴾	ٱلَّذِينَ كَفَرُواْ	لَهُمْ
of (the) dwellers	(of) the blazing Fire	those who disbelieve	for them

عَذَابٌ	شَدِيدٌ	وَٱلَّذِينَ ءَامَنُواْ	وَعَمِلُواْ ٱلصَّٰلِحَٰتِ
(will be) a torment	severe	and those who believe	and do righteous deeds

لَهُم	مَّغْفِرَةٌ	وَأَجْرٌ	كَبِيرٌ ﴿٧﴾
for them	(will be) forgiveness	and a reward	great

أَفَمَن زُيِّنَ لَهُۥ سُوٓءُ عَمَلِهِۦ فَرَءَاهُ حَسَنًا ۖ فَإِنَّ ٱللَّهَ يُضِلُّ مَن يَشَآءُ وَيَهْدِى مَن يَشَآءُ ۖ فَلَا تَذْهَبْ نَفْسُكَ عَلَيْهِمْ حَسَرَٰتٍ ۚ إِنَّ ٱللَّهَ عَلِيمٌۢ بِمَا يَصْنَعُونَ ﴿٨﴾ وَٱللَّهُ ٱلَّذِىٓ أَرْسَلَ ٱلرِّيَٰحَ فَتُثِيرُ سَحَابًا فَسُقْنَٰهُ إِلَىٰ بَلَدٍ مَّيِّتٍ فَأَحْيَيْنَا بِهِ ٱلْأَرْضَ بَعْدَ مَوْتِهَا ۚ كَذَٰلِكَ ٱلنُّشُورُ ﴿٩﴾

8. Is he, then, to whom the evil of his deeds is made fair-seeming, so that he considers it as good (equal to one who is rightly guided)? Verily, Allāh sends astray whom He wills, and guides whom He wills. So destroy not yourself (O Muhammad ﷺ) in sorrow for them. Truly, Allāh is All-Knower of what they

do! 9. And it is Allāh Who sends the winds, so that they raise up the clouds, and We drive them to a dead land, and revive therewith the earth after its death. As such (will be) the Resurrection!

أَفَمَن زُيِّنَ	لَهُۥ	سُوٓءُ	عَمَلِهِۦ	فَرَءَاهُ
so who is made fair-seeming?	to him	(the) evil	(of) his deeds	so (that) he sees it

حَسَنًا ۖ	فَإِنَّ ٱللَّهَ يُضِلُّ	مَن يَشَآءُ	وَيَهْدِى	مَن يَشَآءُ ۖ
(as) good	so verily Allah sends astray	whom He wills	and guides	whom He wills

فَلَا تَذْهَبْ نَفْسُكَ	عَلَيْهِمْ	حَسَرَٰتٍ ۚ	إِنَّ ٱللَّهَ
so destroy not yourself	for them	(in) sorrow	truly Allah

عَلِيمٌۢ بِمَا يَصْنَعُونَ ﴿٨﴾	وَٱللَّهُ ٱلَّذِىٓ	أَرْسَلَ ٱلرِّيَٰحَ
(is) All-Knower of what they do	and (it is) Allah Who	sends the winds

فَتُثِيرُ سَحَابًا	فَسُقْنَٰهُ	إِلَىٰ بَلَدٍ	مَّيِّتٍ	فَأَحْيَيْنَا
so (that) they raise up the clouds	and We drive them	to a land	dead	and We revive

بِهِ	ٱلْأَرْضَ	بَعْدَ	مَوْتِهَا ۚ	كَذَٰلِكَ	ٱلنُّشُورُ ﴿٩﴾
therewith	the earth	after	its death	thus	(will be) the Resurrection

مَن كَانَ يُرِيدُ ٱلْعِزَّةَ فَلِلَّهِ ٱلْعِزَّةُ جَمِيعًا ۚ إِلَيْهِ يَصْعَدُ ٱلْكَلِمُ ٱلطَّيِّبُ وَٱلْعَمَلُ ٱلصَّٰلِحُ يَرْفَعُهُۥ ۚ وَٱلَّذِينَ يَمْكُرُونَ ٱلسَّيِّـَٔاتِ لَهُمْ عَذَابٌ شَدِيدٌ ۖ وَمَكْرُ أُو۟لَٰٓئِكَ هُوَ يَبُورُ ﴿١٠﴾ وَٱللَّهُ خَلَقَكُم مِّن تُرَابٍ ثُمَّ مِن نُّطْفَةٍ ثُمَّ جَعَلَكُمْ أَزْوَٰجًا ۚ وَمَا تَحْمِلُ مِنْ أُنثَىٰ وَلَا تَضَعُ إِلَّا بِعِلْمِهِۦ ۚ وَمَا يُعَمَّرُ مِن مُّعَمَّرٍ وَلَا يُنقَصُ مِنْ عُمُرِهِۦٓ إِلَّا فِى كِتَٰبٍ ۚ إِنَّ ذَٰلِكَ عَلَى ٱللَّهِ يَسِيرٌ ﴿١١﴾

10. Whosoever desires honour, power and glory, then to Allāh belong all honour, power and glory [and one can get honour, power and glory only by obeying and worshipping Allāh (Alone)]. To Him ascend (all) the goodly words, and the righteous deeds exalt it (i.e. the goodly words are not accepted by Allāh unless and until they are followed by good deeds), but those who plot evils, theirs will be a severe torment. And the plotting of such will perish. 11. And Allāh did create you (Adam) from dust, then from *Nutfah* (mixed drops of male and female sexual discharge, i.e. Adam's offspring), then He made you

pairs (male and female). And no female conceives or gives birth but with His Knowledge. And no aged man is granted a length of life nor is a part cut off from his life (or another man's life), but is in a Book (*Al-Lauh Al-Mahfūz*). Surely, that is easy for Allāh.

جَمِيعًا	فَلِلَّهِ ٱلْعِزَّةُ	يُرِيدُ ٱلْعِزَّةَ	مَن كَانَ
all	then to Allah (belong) honour	desires the honour	whosoever [was]
يَرْفَعُهُۥ	ٱلصَّٰلِحُ	وَٱلْعَمَلُ	ٱلطَّيِّبُ	ٱلْكَلِمُ	إِلَيْهِ يَصْعَدُ
raise it	righteous	and the deeds	good	the words	to Him ascend
وَمَكْرُ	شَدِيدٌ	عَذَابٌ	لَهُمْ	ٱلسَّيِّـَٔاتِ	وَٱلَّذِينَ يَمْكُرُونَ
and (the) plotting	severe	(will be) a torment	for them	evils	but those who plot
مِن نُّطْفَةٍ	ثُمَّ	مِّن تُرَابٍ	وَٱللَّهُ خَلَقَكُم	هُوَ يَبُورُ ﴿١٠﴾	أُو۟لَٰٓئِكَ
from semen-drop	then	from dust	and Allah did create you	[it] (will) perish	(of) such
إِلَّا	وَلَا تَضَعُ	مِنْ أُنثَىٰ	وَمَا تَحْمِلُ	أَزْوَٰجًا	ثُمَّ جَعَلَكُمْ
but	nor gives birth	any female	and conceives not	pairs	then He made you
وَلَا يُنقَصُ	مِن مُّعَمَّرٍ	وَمَا يُعَمَّرُ	بِعِلْمِهِۦ
nor is cut off	any aged man	and is not granted a long life	with His knowledge
عَلَى ٱللَّهِ يَسِيرٌ ﴿١١﴾	إِنَّ ذَٰلِكَ	فِى كِتَٰبٍ	إِلَّا	مِنْ عُمُرِهِۦ
(is) easy for Allah	surely that	(is) in a Book	but	from his life

وَمَا يَسْتَوِى ٱلْبَحْرَانِ هَٰذَا عَذْبٌ فُرَاتٌ سَآئِغٌ شَرَابُهُۥ وَهَٰذَا مِلْحٌ أُجَاجٌ ۖ وَمِن كُلٍّ تَأْكُلُونَ
لَحْمًا طَرِيًّا وَتَسْتَخْرِجُونَ حِلْيَةً تَلْبَسُونَهَا ۖ وَتَرَى ٱلْفُلْكَ فِيهِ مَوَاخِرَ لِتَبْتَغُوا۟ مِن فَضْلِهِۦ
وَلَعَلَّكُمْ تَشْكُرُونَ ﴿١٢﴾ يُولِجُ ٱلَّيْلَ فِى ٱلنَّهَارِ وَيُولِجُ ٱلنَّهَارَ فِى ٱلَّيْلِ وَسَخَّرَ
ٱلشَّمْسَ وَٱلْقَمَرَ ۖ كُلٌّ يَجْرِى لِأَجَلٍ مُّسَمًّى ۚ ذَٰلِكُمُ ٱللَّهُ رَبُّكُمْ لَهُ ٱلْمُلْكُ ۚ
وَٱلَّذِينَ تَدْعُونَ مِن دُونِهِۦ مَا يَمْلِكُونَ مِن قِطْمِيرٍ ﴿١٣﴾

12. And the two seas (kinds of water) are not alike, this is palatable, sweet and pleasant to drink, and that is salt and bitter. And from them both you eat fresh

tender meat (fish), and derive the ornaments that you wear. And you see the ships cleaving (the sea water as they sail through it), that you may seek of His bounty, and that you may give thanks. 13. He merges the night into the day (i.e. the decrease in the hours of the night is added to the hours of the day), and He merges the day into the night (i.e. the decrease in the hours of the day is added to the hours of the night). And He has subjected the sun and the moon, each runs its course for a term appointed. Such is Allāh, your Lord; His is the kingdom. And those, whom you invoke or call upon instead of Him, own not even a *Qitmīr* (the thin membrane over the date stone).

شَرَابُهُۥ	سَآئِغٌ	فُرَاتٌ	عَذْبٌ	هَٰذَا	وَمَا يَسْتَوِي ٱلْبَحْرَانِ
its drink (water)	(and) pleasant	sweet	(is) fresh	this	and the two seas are not alike
طَرِيًّا	تَأْكُلُونَ لَحْمًا	وَمِن كُلٍّ	أُجَاجٌ ۖ	مِّلْحٌ	وَهَٰذَا
fresh	you eat meat	and from each	(and) bitter	(is) salt	and that
مَوَاخِرَ	فِيهِ	وَتَرَى ٱلْفُلْكَ	تَلْبَسُونَهَا ۖ	وَتَسْتَخْرِجُونَ حِلْيَةً	
sailing	in it	and you see the ships	that you wear	and get ornaments	
يُولِجُ ٱلَّيْلَ	وَلَعَلَّكُمْ تَشْكُرُونَ ﴿١٢﴾	مِن فَضْلِهِۦ	لِتَبْتَغُوا۟		
He merges the night	and that you may give thanks	of His bounty	that you may seek		
وَسَخَّرَ ٱلشَّمْسَ	فِى ٱلَّيْلِ	وَيُولِجُ ٱلنَّهَارَ	فِى ٱلنَّهَارِ		
and He has subjected the sun	into the night	and He merges the day	into the day		
ذَٰلِكُمُ ٱللَّهُ	مُسَمًّى ۚ	لِأَجَلٍ	كُلٌّ يَجْرِى	وَٱلْقَمَرَ ۖ	
such (is) Allah	appointed	for a term	each runs (its course)	and the moon	
مِن دُونِهِۦ	وَٱلَّذِينَ تَدْعُونَ	ٱلْمُلْكُ ۚ	لَهُۥ	رَبُّكُمْ	
instead of Him	and those you invoke	(is) the kingdom	for Him	your Lord	
مَا يَمْلِكُونَ	مِن قِطْمِيرٍ ﴿١٣﴾				
they own not	even the thin membrance of a date stone				

إِن تَدْعُوهُمْ لَا يَسْمَعُوا۟ دُعَآءَكُمْ وَلَوْ سَمِعُوا۟ مَا ٱسْتَجَابُوا۟ لَكُمْ ۖ وَيَوْمَ ٱلْقِيَٰمَةِ يَكْفُرُونَ
بِشِرْكِكُمْ ۚ وَلَا يُنَبِّئُكَ مِثْلُ خَبِيرٍ ﴿١٤﴾ ۞ يَٰٓأَيُّهَا ٱلنَّاسُ أَنتُمُ ٱلْفُقَرَآءُ إِلَى ٱللَّهِ ۖ وَٱللَّهُ

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هُوَ ٱلْغَنِيُّ ٱلْحَمِيدُ ﴿١٥﴾ إِن يَشَأْ يُذْهِبْكُمْ وَيَأْتِ بِخَلْقٍ جَدِيدٍ ﴿١٦﴾ وَمَا ذَٰلِكَ عَلَى ٱللَّهِ
بِعَزِيزٍ ﴿١٧﴾ وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ۚ وَإِن تَدْعُ مُثْقَلَةٌ إِلَىٰ حِمْلِهَا لَا يُحْمَلْ مِنْهُ شَيْءٌ وَلَوْ
كَانَ ذَا قُرْبَىٰ ۗ إِنَّمَا تُنذِرُ ٱلَّذِينَ يَخْشَوْنَ رَبَّهُم بِٱلْغَيْبِ وَأَقَامُوا۟ ٱلصَّلَوٰةَ ۚ وَمَن تَزَكَّىٰ
فَإِنَّمَا يَتَزَكَّىٰ لِنَفْسِهِۦ ۚ وَإِلَى ٱللَّهِ ٱلْمَصِيرُ ﴿١٨﴾

14. If you invoke (or call upon) them, they hear not your call; and if (in case) they were to hear, they could not grant it (your request) to you. And on the Day of Resurrection, they will disown your worshipping them. And none can inform you (O Muhammad ﷺ) like Him Who is Well-Acquainted (with everything). 15. O mankind! it is you who stand in need of Allāh. But Allāh is the Rich (Free of all needs), the Worthy of all praise. 16. If He willed, He could destroy you and bring about a new creation. 17. And that is not hard for Allāh. 18. And no bearer of burdens shall bear another's burden; and if one heavily laden calls another to (bear) his load, nothing of it will be lifted even though he be near of kin. You (O Muhammad ﷺ) can warn only those who fear their Lord unseen and perform *As-Salāt* (the prayers). And he who purifies himself (from all kinds of sins), then he purifies only for the benefit of his ownself. And to Allāh is the (final) Return (of all).

إِن تَدْعُوهُمْ	لَا يَسْمَعُوا۟ دُعَآءَكُمْ	وَلَوْ سَمِعُوا۟	مَا ٱسْتَجَابُوا۟
if you invoke them	they hear not your call	and if they were to hear	they would not grant (it)
لَكُمْ ۖ	وَيَوْمَ	ٱلْقِيَٰمَةِ	يَكْفُرُونَ بِشِرْكِكُمْ ۚ
to you	and (on the) Day	(of) Resurrection	they will disown your associating (them)
وَلَا يُنَبِّئُكَ	مِثْلُ خَبِيرٍ ﴿١٤﴾	يَٰٓأَيُّهَا	ٱلنَّاسُ
and none can inform you	like (the) All-Aware	O	mankind
ٱلْفُقَرَآءُ	إِلَى ٱللَّهِ ۖ	وَٱللَّهُ	هُوَ ٱلْغَنِيُّ
(who) stand in need	of Allah	and Allah	[He] (is) the Rich
إِن يَشَأْ	يُذْهِبْكُمْ	وَيَأْتِ	بِخَلْقٍ
if He willed	He could destroy you	and bring about	a creation
عَلَى ٱللَّهِ	بِعَزِيزٍ ﴿١٧﴾	وَلَا تَزِرُ وَازِرَةٌ	وِزْرَ
for Allah	hard	and shall not bear a bearer (of burden)	(the) burden

وَمَا ذَٰلِكَ	جَدِيدٍ ﴿١٦﴾	بِخَلْقٍ	ٱلْحَمِيدُ ﴿١٥﴾
and that (is) not	new	a creation	the Worthy of all praise
أُخْرَىٰ ۚ			
(of) another			

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وَإِن تَدْعُ مُثْقَلَةٌ	إِلَىٰ حِمْلِهَا	لَا يُحْمَلْ	مِنْهُ	شَيْءٌ
and if one heavily laden calls	to (carry) its load	will not be lifted	from it	anything

وَلَوْ كَانَ	ذَا	قُرْبَىٰ	إِنَّمَا تُنذِرُ	الَّذِينَ يَخْشَوْنَ	رَبَّهُم
even though he be	near	(of) kin	you can warn only	those who fear	their Lord

بِالْغَيْبِ	وَأَقَامُوا الصَّلَاةَ	وَمَن تَزَكَّىٰ	فَإِنَّمَا يَتَزَكَّىٰ
unseen	and perform prayer	and (he) who purifies himself	then he purifies only

لِنَفْسِهِ	وَإِلَى اللَّهِ الْمَصِيرُ ﴿١٨﴾
for his ownself	and to Allah (is) the final Return

وَمَا يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ ﴿١٩﴾ وَلَا الظُّلُمَاتُ وَلَا النُّورُ ﴿٢٠﴾ وَلَا الظِّلُّ وَلَا الْحَرُورُ ﴿٢١﴾
وَمَا يَسْتَوِي الْأَحْيَاءُ وَلَا الْأَمْوَاتُ ۚ إِنَّ اللَّهَ يُسْمِعُ مَن يَشَاءُ ۖ وَمَا أَنتَ بِمُسْمِعٍ مَّن فِي الْقُبُورِ ﴿٢٢﴾ إِنْ
أَنتَ إِلَّا نَذِيرٌ ﴿٢٣﴾ إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا وَنَذِيرًا ۚ وَإِن مِّنْ أُمَّةٍ إِلَّا خَلَا فِيهَا نَذِيرٌ ﴿٢٤﴾ وَإِن
يُكَذِّبُوكَ فَقَدْ كَذَّبَ الَّذِينَ مِن قَبْلِهِمْ جَاءَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ وَبِالزُّبُرِ وَبِالْكِتَابِ
الْمُنِيرِ ﴿٢٥﴾ ثُمَّ أَخَذْتُ الَّذِينَ كَفَرُوا ۖ فَكَيْفَ كَانَ نَكِيرِ ﴿٢٦﴾

19. Not alike are the blind (disbelievers in Islāmic Monotheism) and the seeing (believers in Islāmic Monotheism). 20. Nor are (alike) the darkness (disbelief) and the light (belief in Islāmic Monotheism). 21. Nor are (alike) the shade and the sun's heat. 22. Nor are (alike) the living (i.e., the believers) and the dead (i.e., the disbelievers). Verily, Allāh makes whom He wills to hear, but you cannot make hear those who are in graves. 23. You (O Muhammad ﷺ) are only a warner (i.e. your duty is to convey Allāh's Message to mankind but the guidance is Allāh's). 24. Verily, We have sent you with the truth, a bearer of glad tidings and a warner. And there never was a nation but a warner had passed among them. 25. And if they deny you, those before them also denied. Their Messengers came to them with clear signs, and with the Scriptures, and the Book giving light. 26. Then I took hold of those who disbelieved, and how terrible was My denial (punishment)!

وَمَا يَسْتَوِي الْأَعْمَىٰ	وَالْبَصِيرُ ﴿١٩﴾	وَلَا الظُّلُمَاتُ	وَلَا النُّورُ ﴿٢٠﴾
and not alike are the blind	and the seeing	nor the darknesses	and not the light

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وَلَا ٱلظِّلُّ	وَلَا ٱلْحَرُورُ ﴿٢١﴾	وَمَا يَسْتَوِي ٱلْأَحْيَآءُ	وَلَا ٱلْأَمْوَٰتُ ۚ
nor the shade	and not the sun's heat	nor are alike the living	and not the dead
إِنَّ ٱللَّهَ يُسْمِعُ	مَن يَشَآءُ ۖ	وَمَآ أَنتَ	بِمُسْمِعٍ	مَّن
verily Allah makes to hear	whom He wills	but you (can) not	make hear	(those) who
فِى ٱلْقُبُورِ ﴿٢٢﴾	إِنْ أَنتَ	إِلَّا نَذِيرٌ ﴿٢٣﴾	إِنَّآ	أَرْسَلْنَٰكَ	بِٱلْحَقِّ
(are) in the graves	you (are) not	but a warner	verily We	have sent you	with the truth
بَشِيرًا	وَنَذِيرًا ۚ	وَإِن	مِّنْ أُمَّةٍ
(as) a bearer of glad tidings	and a warner	and (there is) not	any nation
إِلَّا خَلَا	فِيهَا	نَذِيرٌ ﴿٢٤﴾	وَإِن يُكَذِّبُوكَ	فَقَدْ كَذَّبَ ٱلَّذِينَ
but had passed	among them	a warner	and if they deny you	so verily denied those who
مِن قَبْلِهِمْ	جَآءَتْهُمْ	رُسُلُهُم	بِٱلْبَيِّنَٰتِ
(were) before them	came to them	their Messengers	with clear signs
وَبِٱلزُّبُرِ	وَبِٱلْكِتَٰبِ	ٱلْمُنِيرِ ﴿٢٥﴾	ثُمَّ أَخَذْتُ	ٱلَّذِينَ كَفَرُوا۟ ۖ
and with the Scriptures	and the Book	giving light	then I seized	those who disbelieved
فَكَيْفَ كَانَ	نَكِيرِ ﴿٢٦﴾
and how was	My denial (punishment)

أَلَمْ تَرَ أَنَّ ٱللَّهَ أَنزَلَ مِنَ ٱلسَّمَآءِ مَآءً فَأَخْرَجْنَا بِهِۦ ثَمَرَٰتٍ مُّخْتَلِفًا أَلْوَٰنُهَا ۚ وَمِنَ ٱلْجِبَالِ جُدَدٌۢ
بِيضٌ وَحُمْرٌ مُّخْتَلِفٌ أَلْوَٰنُهَا وَغَرَابِيبُ سُودٌ ﴿٢٧﴾ وَمِنَ ٱلنَّاسِ وَٱلدَّوَآبِّ
وَٱلْأَنْعَٰمِ مُخْتَلِفٌ أَلْوَٰنُهُۥ كَذَٰلِكَ ۗ إِنَّمَا يَخْشَى ٱللَّهَ مِنْ عِبَادِهِ ٱلْعُلَمَٰٓؤُا۟ ۗ إِنَّ ٱللَّهَ عَزِيزٌ
غَفُورٌ ﴿٢٨﴾ إِنَّ ٱلَّذِينَ يَتْلُونَ كِتَٰبَ ٱللَّهِ وَأَقَامُوا۟ ٱلصَّلَوٰةَ وَأَنفَقُوا۟ مِمَّا رَزَقْنَٰهُمْ سِرًّا
وَعَلَانِيَةً يَرْجُونَ تِجَٰرَةً لَّن تَبُورَ ﴿٢٩﴾ لِيُوَفِّيَهُمْ أُجُورَهُمْ وَيَزِيدَهُم
مِّن فَضْلِهِۦٓ ۚ إِنَّهُۥ غَفُورٌ شَكُورٌ ﴿٣٠﴾

27. See you not that Allāh sends down water (rain) from the sky, and We produce therewith fruits of various colours, and among the mountains are

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streaks white and red, of varying colours and (others) very black. 28. And likewise, men and *Ad-Dawābb* [moving (living) creatures, beasts] and cattle are of various colours. It is only those who have knowledge among His slaves that fear Allāh. Verily, Allāh is All-Mighty, Oft-Forgiving. 29. Verily, those who recite the Book of Allāh (this Qur'ān), and perform *As-Salāt* (the prayers), and spend (in charity) out of what We have provided for them, secretly and openly, they hope for a (sure) trade-gain that will never perish. 30. That He may pay them their wages in full, and give them (even) more, out of His Grace. Verily, He is Oft-Forgiving, Most Ready to appreciate (good deeds and to recompense).

أَلَمْ تَرَ	أَنَّ ٱللَّهَ أَنزَلَ	مِنَ ٱلسَّمَآءِ	مَآءً	فَأَخْرَجْنَا
(do) you not see?	that Allah sends down	from they sky	water (rain)	and We produce

بِهِۦ	ثَمَرَٰتٍ	مُّخْتَلِفًا	أَلْوَٰنُهَا	وَمِنَ ٱلْجِبَالِ	جُدَدٌۢ
therewith	fruits	(of) various	colours	and among the mountains	(are) streaks (paths)

بِيضٌ	وَحُمْرٌ	مُّخْتَلِفٌ	أَلْوَٰنُهَا	وَغَرَابِيبُ	سُودٌ ﴿٢٧﴾	وَمِنَ ٱلنَّاسِ
white	and red	(of) varying	colours	and intense	black	and of men

وَٱلدَّوَآبِّ	وَٱلْأَنْعَٰمِ	مُخْتَلِفٌ	أَلْوَٰنُهُۥ	كَذَٰلِكَ ۗ	إِنَّمَا يَخْشَى ٱللَّهَ
and beasts	and cattle	(are) various	[their] colours	likewise	(it is) only fear Allah

مِنْ عِبَادِهِ	ٱلْعُلَمَٰٓؤُا۟	إِنَّ ٱللَّهَ	عَزِيزٌ	غَفُورٌ ﴿٢٨﴾
[of] His slaves	those who have knowledge	verily Allah	(is) All-Mighty	Oft-Forgiving

إِنَّ ٱلَّذِينَ يَتْلُونَ	كِتَٰبَ ٱللَّهِ	وَأَقَامُوا۟ ٱلصَّلَوٰةَ	وَأَنفَقُوا۟	مِمَّا
verily those who recite	(the) Book (of) Allah	and perform the prayer	and spend	out of what

رَزَقْنَٰهُمْ	سِرًّا	وَعَلَانِيَةً	يَرْجُونَ تِجَٰرَةً
We have provided for them	secretly	and openly	they hope for a business

لَّن تَبُورَ ﴿٢٩﴾	لِيُوَفِّيَهُمْ	أُجُورَهُمْ	وَيَزِيدَهُم
that will never perish	that He may pay them in full	their wages	and give them more

مِّن فَضْلِهِۦٓ	إِنَّهُۥ غَفُورٌ	شَكُورٌ ﴿٣٠﴾
out of His Grace	verily He (is) Oft-Forgiving	Most Ready to appreciate

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وَٱلَّذِىٓ أَوۡحَيۡنَآ إِلَيۡكَ مِنَ ٱلۡكِتَٰبِ هُوَ ٱلۡحَقُّ مُصَدِّقًا لِّمَا بَيۡنَ يَدَيۡهِۗ إِنَّ ٱللَّهَ بِعِبَادِهِۦ لَخَبِيرُۢ
بَصِيرٌ ﴿٣١﴾ ثُمَّ أَوۡرَثۡنَا ٱلۡكِتَٰبَ ٱلَّذِينَ ٱصۡطَفَيۡنَا مِنۡ عِبَادِنَاۖ فَمِنۡهُمۡ ظَالِمٞ لِّنَفۡسِهِۦ وَمِنۡهُم
مُّقۡتَصِدٞ وَمِنۡهُمۡ سَابِقُۢ بِٱلۡخَيۡرَٰتِ بِإِذۡنِ ٱللَّهِۚ ذَٰلِكَ هُوَ ٱلۡفَضۡلُ ٱلۡكَبِيرُ ﴿٣٢﴾
جَنَّٰتُ عَدۡنٖ يَدۡخُلُونَهَا يُحَلَّوۡنَ فِيهَا مِنۡ أَسَاوِرَ مِن ذَهَبٖ وَلُؤۡلُؤٗاۖ وَلِبَاسُهُمۡ فِيهَا حَرِيرٞ ﴿٣٣﴾
وَقَالُواْ ٱلۡحَمۡدُ لِلَّهِ ٱلَّذِىٓ أَذۡهَبَ عَنَّا ٱلۡحَزَنَۖ إِنَّ رَبَّنَا لَغَفُورٞ شَكُورٌ ﴿٣٤﴾

31. And what We have revealed to you (O Muhammad ﷺ) of the Book (the Qur'ān), it is the (very) truth [that you (Muhammad ﷺ) and your followers must act on its instructions] confirming that which was (revealed) before it. Verily, Allāh is indeed Well-Acquainted and All-Seer of His slaves. 32. Then We gave the Book (the Qur'ān) as inheritance to such of Our slaves whom We chose (the followers of Muhammad ﷺ). Then of them are some who wrong their ownselves, and of them are some who follow a middle course, and of them are some who are, by Allāh's Leave, foremost in good deeds. That (inheritance of the Qur'ān) – that is indeed the great Grace. 33. '*Adn* (Eden) Paradise (everlasting Gardens) will they enter, therein will they be adorned with bracelets of gold and pearls, and their garments therein will be of silk. 34. And they will say: "All praise and thanks are Allāh's Who has removed from us (all) grief. Verily, our Lord is indeed Oft-Forgiving, Most Ready to appreciate (good deeds and to recompense).

وَٱلَّذِىٓ أَوۡحَيۡنَآ	إِلَيۡكَ	مِنَ ٱلۡكِتَٰبِ	هُوَ	ٱلۡحَقُّ	مُصَدِّقًا
and that which We have revealed	to you	of the Book	it	(is) the truth	confirming

لِّمَا	بَيۡنَ يَدَيۡهِۗ	إِنَّ ٱللَّهَ	بِعِبَادِهِۦ	لَخَبِيرُۢ	بَصِيرٌ ﴿٣١﴾
that which	(was) before it	verily Allah	of His slaves	(is) indeed All-Aware	All-Seer

ثُمَّ أَوۡرَثۡنَا ٱلۡكِتَٰبَ	ٱلَّذِينَ ٱصۡطَفَيۡنَا	مِنۡ عِبَادِنَاۖ
then We gave the Book as inheritance	(to) those whom We chose	of Our slaves

فَمِنۡهُمۡ	ظَالِمٞ	لِّنَفۡسِهِۦ	وَمِنۡهُم
then of them	(are some) who wrong	their ownselves	and of them

مُّقۡتَصِدٞ	وَمِنۡهُمۡ	سَابِقُۢ
(are some) who follow a middle course	and of them	(are some) who (are) foremost

بِٱلْخَيْرَٰتِ	بِإِذْنِ ٱللَّهِ ۚ	ذَٰلِكَ	هُوَ	ٱلْفَضْلُ	ٱلْكَبِيرُ ﴿٣٢﴾
in good deeds	by (the) Leave (of) Allah	that	[it]	(is) the Grace	great

جَنَّٰتُ	عَدْنٍ	يَدْخُلُونَهَا	يُحَلَّوْنَ	فِيهَا
Gardens	(of) Eternity	they will enter them	they will be adorned	therein

مِنْ أَسَاوِرَ	مِن ذَهَبٍ	وَلُؤْلُؤًا ۖ	وَلِبَاسُهُمْ	فِيهَا	حَرِيرٌ ﴿٣٣﴾
with bracelets	of gold	and pearls	and their garments	therein	(will be of) silk

وَقَالُوا۟	ٱلْحَمْدُ لِلَّهِ	ٱلَّذِىٓ أَذْهَبَ	عَنَّا	ٱلْحَزَنَ ۖ
and they will say	all praise (be) to Allah	Who has removed	from us	grief

إِنَّ رَبَّنَا	لَغَفُورٌ	شَكُورٌ ﴿٣٤﴾
verily our Lord	(is) indeed Oft-Forgiving	Most Ready to appreciate

ٱلَّذِىٓ أَحَلَّنَا دَارَ ٱلْمُقَامَةِ مِن فَضْلِهِۦ لَا يَمَسُّنَا فِيهَا نَصَبٌ وَلَا يَمَسُّنَا فِيهَا لُغُوبٌ ﴿٣٥﴾ وَٱلَّذِينَ
كَفَرُوا۟ لَهُمْ نَارُ جَهَنَّمَ لَا يُقْضَىٰ عَلَيْهِمْ فَيَمُوتُوا۟ وَلَا يُخَفَّفُ عَنْهُم مِّنْ عَذَابِهَا ۚ كَذَٰلِكَ
نَجْزِى كُلَّ كَفُورٍ ﴿٣٦﴾ وَهُمْ يَصْطَرِخُونَ فِيهَا رَبَّنَآ أَخْرِجْنَا نَعْمَلْ صَٰلِحًا غَيْرَ ٱلَّذِى
كُنَّا نَعْمَلُ ۚ أَوَلَمْ نُعَمِّرْكُم مَّا يَتَذَكَّرُ فِيهِ مَن تَذَكَّرَ وَجَآءَكُمُ ٱلنَّذِيرُ ۖ فَذُوقُوا۟ فَمَا
لِلظَّٰلِمِينَ مِن نَّصِيرٍ ﴿٣٧﴾

35. Who, out of His Grace, has lodged us in a home that will last forever, where toil will touch us not, nor weariness will touch us." 36. But those who disbelieve (in the Oneness of Allāh – Islāmic Monotheism), for them will be the fire of Hell. Neither will it have a complete killing effect on them so that they die nor shall its torment be lightened for them. Thus do We requite every disbeliever! 37. Therein they will cry: "Our Lord! Bring us out, we shall do righteous good deeds, not (the evil deeds) that we used to do." (Allāh will reply:) "Did We not give you lives long enough, so that whosoever would receive admonition could receive it? And the warner came to you. So taste you (the evil of your deeds). For the *Zālimūn* (polytheists and wrongdoers) there is no helper."

لَا يَمَسُّنَا	مِن فَضْلِهِۦ	ٱلْمُقَامَةِ	دَارَ	أَحَلَّنَا	ٱلَّذِىٓ
touches us not	out of His Grace	that (will) last forever	(in) a home	has lodged us	Who

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فِيهَا	نَصَبٌ	وَلَا يَمَسُّنَا	فِيهَا	لُغُوبٌ ﴿٣٥﴾	وَٱلَّذِينَ كَفَرُوا۟	لَهُمْ
therein	toil	nor touches us	therein	weariness	but those who disbelieve	for them
نَارُ	جَهَنَّمَ	لَا يُقْضَىٰ	عَلَيْهِمْ	فَيَمُوتُوا۟		
(will be the) fire	(of) Hell	neither it will be completed	on them	so (that) they die		
وَلَا يُخَفَّفُ	عَنْهُم	مِّنْ عَذَابِهَا	كَذَٰلِكَ نَجْزِى	كُلَّ	كَفُورٍ ﴿٣٦﴾	
nor shall be lightened	for them	[of] its torment	thus do We requite	every	disbeliever	
وَهُمْ يَصْطَرِخُونَ	فِيهَا	رَبَّنَآ	أَخْرِجْنَا	نَعْمَلْ صَٰلِحًا		
and they will cry	therein	our Lord	bring us out	we shall do righteous deeds		
غَيْرَ	ٱلَّذِى كُنَّا	نَعْمَلُ	أَوَلَمْ نُعَمِّرْكُم			
not	that which we used to	do	(did) We not give you life long (enough)?			
مَّا يَتَذَكَّرُ	فِيهِ	مَن تَذَكَّرَ	وَجَآءَكُمُ			
that should receive admonition	therein	whosoever reflected	and came to you			
ٱلنَّذِيرُ	فَذُوقُوا۟	فَمَا	لِلظَّٰلِمِينَ	مِن نَّصِيرٍ ﴿٣٧﴾		
the warner	so taste you	then (there is) not	for the wrongdoers	any helper		

إِنَّ ٱللَّهَ عَٰلِمُ غَيْبِ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ إِنَّهُۥ عَلِيمٌۢ بِذَاتِ ٱلصُّدُورِ ﴿٣٨﴾ هُوَ ٱلَّذِى
جَعَلَكُمْ خَلَٰٓئِفَ فِى ٱلْأَرْضِ ۚ فَمَن كَفَرَ فَعَلَيْهِ كُفْرُهُۥ ۗ وَلَا يَزِيدُ ٱلْكَٰفِرِينَ كُفْرُهُمْ عِندَ رَبِّهِمْ إِلَّا
مَقْتًا ۖ وَلَا يَزِيدُ ٱلْكَٰفِرِينَ كُفْرُهُمْ إِلَّا خَسَارًا ﴿٣٩﴾ قُلْ أَرَءَيْتُمْ شُرَكَآءَكُمُ ٱلَّذِينَ تَدْعُونَ مِن دُونِ
ٱللَّهِ ۖ أَرُونِى مَاذَا خَلَقُوا۟ مِنَ ٱلْأَرْضِ أَمْ لَهُمْ شِرْكٌ فِى ٱلسَّمَٰوَٰتِ ۚ أَمْ ءَاتَيْنَٰهُمْ كِتَٰبًا فَهُمْ عَلَىٰ بَيِّنَتٍ
مِّنْهُ ۚ بَلْ إِن يَعِدُ ٱلظَّٰلِمُونَ بَعْضُهُم بَعْضًا إِلَّا غُرُورًا ﴿٤٠﴾

38. Verily, Allāh is All-Knower of the Unseen of the heavens and the earth. Verily, He is All-Knower of that is in the breasts. 39. He it is Who has made you successors generations after generations in the earth, so whosoever disbelieves (in Islāmic Monotheism), on him will be his disbelief. And the disbelief of the disbelievers adds nothing but hatred of their Lord. And the disbelief of the disbelievers adds nothing but loss. 40. Say (O Muhammad ﷺ): "Tell me (or inform me) (what) you think about your (so-called) partner-gods to whom you

call upon besides Allāh? Show me, what they have created of the earth. Or have they any share in the heavens? Or have We given them a Book, so that they act on clear proof therefrom? Nay, the *Zālimūn* (polytheists and wrongdoers) promise one another nothing but delusions."

وَٱلْأَرْضِ ۚ	ٱلسَّمَٰوَٰتِ	عَٰلِمُ غَيْبِ	إِنَّ ٱللَّهَ
and the earth	(of) the heavens	(is) All-Knower (of the) Unseen	verily Allah

جَعَلَكُمْ	ٱلَّذِى	هُوَ	ٱلصُّدُورِ ﴿٣٨﴾	بِذَاتِ	إِنَّهُۥ عَلِيمٌۢ
has made you	Who	He (it is)	the breasts	of what (is in)	verily He (is) All-Knower

كُفْرُهُۥ ۖ	فَعَلَيْهِ	فَمَن كَفَرَ	فِى ٱلْأَرْضِ ۚ	خَلَٰٓئِفَ
(will be) his disbelief	then on him	so whosoever disbelieves	in the earth	successors

إِلَّا مَقْتًا ۖ	رَبِّهِمْ	عِندَ	كُفْرُهُمْ	وَلَا يَزِيدُ ٱلْكَٰفِرِينَ
but (in) hatred	their Lord	with	their disbelief	and increases not the disbelievers

قُل	إِلَّا خَسَارًا ﴿٣٩﴾	كُفْرُهُمْ	وَلَا يَزِيدُ ٱلْكَٰفِرِينَ
say	but (in) loss	their disbelief	and increases not the disbelievers

مِن دُونِ ٱللَّهِ	ٱلَّذِينَ تَدْعُونَ	شُرَكَآءَكُمُ	أَرَءَيْتُمْ
besides Allah	(to) whom you call upon	your partners (gods)	(what do) you think (about)?

شِرْكٌ	لَهُمْ	أَمْ	مِنَ ٱلْأَرْضِ	مَاذَا خَلَقُوا۟	أَرُونِى
any share	have they	or	of the earth	what they have created	show me

عَلَىٰ بَيِّنَتٍ	فَهُمْ	كِتَٰبًا	أَمْ ءَاتَيْنَٰهُمْ	فِى ٱلسَّمَٰوَٰتِ
(act) on clear proof	so (that) they	a Book	or have We given them	in the heavens

إِلَّا غُرُورًا ﴿٤٠﴾	بَعْضًا	بَعْضُهُم	إِن يَعِدُ ٱلظَّٰلِمُونَ	بَل	مِّنْهُ ۚ
but delusions	others	some of them	the wrongdoers promise nothing	nay	therefrom

إِنَّ ٱللَّهَ يُمْسِكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ أَن تَزُولَا ۚ وَلَئِن زَالَتَآ إِنْ أَمْسَكَهُمَا مِنْ أَحَدٍ مِّنۢ بَعْدِهِۦٓ ۚ
إِنَّهُۥ كَانَ حَلِيمًا غَفُورًا ﴿٤١﴾ وَأَقْسَمُوا۟ بِٱللَّهِ جَهْدَ أَيْمَٰنِهِمْ لَئِن جَآءَهُمْ نَذِيرٌ لَّيَكُونُنَّ أَهْدَىٰ
مِنْ إِحْدَى ٱلْأُمَمِ ۖ فَلَمَّا جَآءَهُمْ نَذِيرٌ مَّا زَادَهُمْ إِلَّا نُفُورًا ﴿٤٢﴾ ٱسْتِكْبَارًا فِى ٱلْأَرْضِ وَمَكْرَ

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ٱلسَّيِّئِۚ وَلَا يَحِيقُ ٱلْمَكْرُ ٱلسَّيِّئُ إِلَّا بِأَهْلِهِۚ فَهَلْ يَنظُرُونَ إِلَّا سُنَّتَ ٱلْأَوَّلِينَۚ فَلَن تَجِدَ
لِسُنَّتِ ٱللَّهِ تَبْدِيلًاۖ وَلَن تَجِدَ لِسُنَّتِ ٱللَّهِ تَحْوِيلًا ﴿٤٣﴾

41. Verily, Allāh grasps the heavens and the earth lest they should move away from their places, and if they were to move away from their places, there is not one that could grasp them after Him. Truly, He is Ever Most Forbearing, Oft-Forgiving. 42. And they swore by Allāh their most binding oaths that if a warner came to them, they would be more guided than any of the nations (before them); yet when a warner (Muhammad ﷺ) came to them, it increased in them nothing but flight (from the truth). 43. (They took to flight because of their) arrogance in the land and their plotting of evil. But the evil plot encompasses only him who makes it. Then, can they expect anything (else) but the *Sunnah* (way of dealing) of the peoples of old? So, no change will you find in Allāh's *Sunnah* (way of dealing), and no turning off will you find in Allāh's *Sunnah* (way of dealing).

إِنَّ ٱللَّهَ يُمْسِكُ ٱلسَّمَٰوَٰتِ	وَٱلْأَرْضَ	أَن تَزُولَاۚ
verily Allah grasps the heavens	and the earth	lest they should move away

وَلَئِن زَالَتَآ	إِنْ أَمْسَكَهُمَا	مِنْ أَحَدٍ
and if they were to move away	(there is) not (that) could grasp them	anyone

مِّنۢ بَعْدِهِۦۚ	إِنَّهُۥ كَانَ حَلِيمًا	غَفُورًا ﴿٤١﴾	وَأَقْسَمُوا۟	بِٱللَّهِ
after Him	truly He is Most Forbearing	Oft-Forgiving	and they swore	by Allah

جَهْدَ	أَيْمَٰنِهِمْ	لَئِن جَآءَهُمْ	نَذِيرٌ	لَّيَكُونُنَّ
most binding	(of) their oaths	(that) if came to them	a warner	surely they would be

أَهْدَىٰ	مِنْ إِحْدَى	ٱلْأُمَمِۖ	فَلَمَّا	جَآءَهُمْ	نَذِيرٌ
more guided	than any	(of) the nations	yet when	came to them	a warner

مَّا زَادَهُمْ	إِلَّا نُفُورًا ﴿٤٢﴾	ٱسْتِكْبَارًا	فِى ٱلْأَرْضِ
it increased them not	but (in) flight	(because of) arrogance	in the land

وَمَكْرَ	ٱلسَّيِّئِۚ	وَلَا يَحِيقُ	ٱلْمَكْرُ	ٱلسَّيِّئُ	إِلَّا
and (their) plotting	(of) evil	but encompasses not	the plot	evil	but

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بِأَهْلِهِۦ	فَهَلْ يَنظُرُونَ	إِلَّا سُنَّتَ	ٱلْأَوَّلِينَ
who makes it	then (can) they expect (anything)?	but (the) way	(of) the former peoples

فَلَن تَجِدَ	لِسُنَّتِ ٱللَّهِ	تَبْدِيلًا	وَلَن تَجِدَ
so you will never find	in (the) way (of) Allah	any change	and you will never find

لِسُنَّتِ ٱللَّهِ	تَحْوِيلًا ﴿٤٣﴾
in (the) way (of) Allah	any turning off

أَوَلَمْ يَسِيرُوا۟ فِى ٱلْأَرْضِ فَيَنظُرُوا۟ كَيْفَ كَانَ عَٰقِبَةُ ٱلَّذِينَ مِن قَبْلِهِمْ وَكَانُوٓا۟ أَشَدَّ مِنْهُمْ قُوَّةً ۚ وَمَا كَانَ ٱللَّهُ لِيُعْجِزَهُۥ مِن شَىْءٍ فِى ٱلسَّمَٰوَٰتِ وَلَا فِى ٱلْأَرْضِ ۚ إِنَّهُۥ كَانَ عَلِيمًا قَدِيرًا ﴿٤٤﴾ وَلَوْ يُؤَاخِذُ ٱللَّهُ ٱلنَّاسَ بِمَا كَسَبُوا۟ مَا تَرَكَ عَلَىٰ ظَهْرِهَا مِن دَآبَّةٍ وَلَٰكِن يُؤَخِّرُهُمْ إِلَىٰٓ أَجَلٍ مُّسَمًّى ۖ فَإِذَا جَآءَ أَجَلُهُمْ فَإِنَّ ٱللَّهَ كَانَ بِعِبَادِهِۦ بَصِيرًا ﴿٤٥﴾

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44. Have they not travelled in the land, and seen what was the end of those before them – though they were superior to them in power? Allāh is not such that anything in the heavens or in the earth escapes Him. Verily, He is All-Knowing, All-Omnipotent. 45. And if Allāh were to punish men for that which they earned, He would not leave a moving (living) creature on the surface of the earth; but He gives them respite to an appointed term, and when their term comes, then verily, Allāh is Ever All-Seer of His slaves.

أَوَلَمْ يَسِيرُوا۟	فِى ٱلْأَرْضِ	فَيَنظُرُوا۟	كَيْفَ كَانَ	عَٰقِبَةُ
(have) they not travelled?	in the land	and seen	how (terrible) was	(the) end

ٱلَّذِينَ	مِن قَبْلِهِمْ	وَكَانُوٓا۟ أَشَدَّ	مِنْهُمْ	قُوَّةً
(of) those who	(were) before them	and they were greater	than them	(in) power

وَمَا كَانَ ٱللَّهُ	لِيُعْجِزَهُۥ	مِن شَىْءٍ	فِى ٱلسَّمَٰوَٰتِ	وَلَا	فِى ٱلْأَرْضِ
and Allah is not	that escapes Him	anything	in the heavens	nor	in the earth

إِنَّهُۥ كَانَ عَلِيمًا	قَدِيرًا ﴿٤٤﴾	وَلَوْ يُؤَاخِذُ ٱللَّهُ ٱلنَّاسَ
verily He is All-Knowing	All-Omnipotent	and if Allah were to punish men

مِن دَآبَّةٍ	عَلَىٰ ظَهۡرِهَا	مَا تَرَكَ	بِمَا كَسَبُواْ
any (living) creature	on its surface	He would not leave	for that which they earned

أَجَلُهُمۡ	فَإِذَا جَآءَ	مُّسَمًّى	إِلَىٰٓ أَجَلٍ	وَلَٰكِن يُؤَخِّرُهُمۡ
their term	and when comes	appointed	to a term	[and] but He gives them respite

فَإِنَّ ٱللَّهَ	كَانَ بِعِبَادِهِۦ بَصِيرًا ﴿٤٥﴾
then verily Allah	is All-Seer of His slaves

سُورَةُ يٰسٓ

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

يٰسٓ ﴿١﴾ وَٱلۡقُرۡءَانِ ٱلۡحَكِيمِ ﴿٢﴾ إِنَّكَ لَمِنَ ٱلۡمُرۡسَلِينَ ﴿٣﴾ عَلَىٰ صِرَٰطٖ مُّسۡتَقِيمٖ ﴿٤﴾ تَنزِيلَ ٱلۡعَزِيزِ ٱلرَّحِيمِ ﴿٥﴾ لِتُنذِرَ قَوۡمٗا مَّآ أُنذِرَ ءَابَآؤُهُمۡ فَهُمۡ غَٰفِلُونَ ﴿٦﴾ لَقَدۡ حَقَّ ٱلۡقَوۡلُ عَلَىٰٓ أَكۡثَرِهِمۡ فَهُمۡ لَا يُؤۡمِنُونَ ﴿٧﴾ إِنَّا جَعَلۡنَا فِيٓ أَعۡنَٰقِهِمۡ أَغۡلَٰلٗا فَهِيَ إِلَى ٱلۡأَذۡقَانِ فَهُم مُّقۡمَحُونَ ﴿٨﴾ وَجَعَلۡنَا مِنۢ بَيۡنِ أَيۡدِيهِمۡ سَدّٗا وَمِنۡ خَلۡفِهِمۡ سَدّٗا فَأَغۡشَيۡنَٰهُمۡ فَهُمۡ لَا يُبۡصِرُونَ ﴿٩﴾

Sūrah Yā-Sīn 36

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

1. *Yā-Sīn.* [These letters are one of the miracles of the Qur'ān, and none but Allāh (Alone) knows their meanings.] 2. By the Qur'ān, full of wisdom (i.e. full of laws, evidences, and proofs), 3. Truly, you (O Muhammad ﷺ) are one of the Messengers, 4. On a Straight Path (i.e. on Allāh's religion of Islāmic Monotheism). 5. (This is a Revelation) sent down by the All-Mighty, the Most Merciful, 6. In order that you may warn a people whose forefathers were not warned, so they are heedless. 7. Indeed the Word (of punishment) has proved true against most of them, so they will not believe. 8. Verily, We have put on their necks iron collars reaching to the chins, so that their heads are raised up. 9. And We have put a barrier before them, and a barrier behind them, and We have covered them up, so that they cannot see.

ٱلرَّحِيمِ	ٱلرَّحۡمَٰنِ	بِسۡمِ ٱللَّهِ
the Most Merciful	the Most Gracious	In the Name (of) Allah

يٰسٓ ۝١	وَٱلْقُرْءَانِ	ٱلْحَكِيمِ ۝٢	إِنَّكَ	لَمِنَ ٱلْمُرْسَلِينَ ۝٣
Ya-Sin	by the Quran	full of wisdom	truly you	(are one) of the Messengers
عَلَىٰ صِرَٰطٍ	مُّسْتَقِيمٍ ۝٤	تَنزِيلَ ٱلْعَزِيزِ		ٱلرَّحِيمِ ۝٥
on a Path	Straight	(this is) sent down by the All-Mighty		the Most Merciful
لِتُنذِرَ قَوْمًا	مَّآ أُنذِرَ ءَابَآؤُهُمْ	فَهُمْ		غَٰفِلُونَ ۝٦
that you may warn a people	whose forefathers were not warned	so they		(are) heedless
لَقَدْ حَقَّ ٱلْقَوْلُ	عَلَىٰٓ أَكْثَرِهِمْ	فَهُمْ		لَا يُؤْمِنُونَ ۝٧
indeed the Word has proved true	against most of them	so they		will not believe
إِنَّا جَعَلْنَا	فِىٓ أَعْنَٰقِهِمْ	أَغْلَٰلًا	فَهِىَ	إِلَى ٱلْأَذْقَانِ	فَهُم
verily We have put	on their necks	iron collars	so these	up to the chins	so (that) they
مُّقْمَحُونَ ۝٨	وَجَعَلْنَا	مِنۢ بَيْنِ أَيْدِيهِمْ	سَدًّا
(are with) heads raised up	and We have put	[from] before them	a barrier
وَمِنْ خَلْفِهِمْ	سَدًّا	فَأَغْشَيْنَٰهُمْ	فَهُمْ	لَا يُبْصِرُونَ ۝٩
and [from] behind them	a barrier	and We have covered them up	so (that) they	can not see

وَسَوَآءٌ عَلَيْهِمْ ءَأَنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ ۝١٠ إِنَّمَا تُنذِرُ مَنِ ٱتَّبَعَ ٱلذِّكْرَ
وَخَشِىَ ٱلرَّحْمَٰنَ بِٱلْغَيْبِ ۖ فَبَشِّرْهُ بِمَغْفِرَةٍ وَأَجْرٍ كَرِيمٍ ۝١١ إِنَّا نَحْنُ نُحْىِ ٱلْمَوْتَىٰ
وَنَكْتُبُ مَا قَدَّمُوا۟ وَءَاثَٰرَهُمْ ۚ وَكُلَّ شَىْءٍ أَحْصَيْنَٰهُ فِىٓ إِمَامٍ مُّبِينٍ ۝١٢ وَٱضْرِبْ لَهُم
مَّثَلًا أَصْحَٰبَ ٱلْقَرْيَةِ إِذْ جَآءَهَا ٱلْمُرْسَلُونَ ۝١٣ إِذْ أَرْسَلْنَآ إِلَيْهِمُ ٱثْنَيْنِ فَكَذَّبُوهُمَا فَعَزَّزْنَا
بِثَالِثٍ فَقَالُوٓا۟ إِنَّآ إِلَيْكُم مُّرْسَلُونَ ۝١٤

10. It is the same to them whether you warn them or you warn them not, they will not believe. 11. You can only warn him who follows the Reminder (the Qur'ān), and fears the Most Gracious (Allāh) unseen. Bear you to such one the glad tidings of forgiveness, and a generous reward (i.e. Paradise). 12. Verily, We give life to the dead, and We record that which they send before (them), and their traces and all things We have recorded with numbers (as a record) in

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a Clear Book. 13. And put forward to them a similitude; the (story of the) Dwellers of the Town, [it is said that the town was Antioch (Antākiya)], when there came Messengers to them. 14. When We sent to them two Messengers, they denied them both; so We reinforced them with a third, and they said: "Verily, we have been sent to you as Messengers."

لَمْ تُنذِرْهُمْ	أَمْ	ءَأَنذَرْتَهُمْ	عَلَيْهِمْ	وَسَوَآءٌ
you warn them not	or	(whether) you warn them?	to them	and (it is the) same
ٱلذِّكْرَ	مَنِ ٱتَّبَعَ	إِنَّمَا تُنذِرُ	لَا يُؤْمِنُونَ ﴿١٠﴾	
the Reminder	(him) who follows	you can only warn	they will not believe	
بِمَغْفِرَةٍ	فَبَشِّرْهُ	بِٱلْغَيْبِ	وَخَشِىَ ٱلرَّحْمَٰنَ	
of forgiveness	so give him glad tidings	unseen	and fears the Most Gracious	
وَنَكْتُبُ	نُحْىِ ٱلْمَوْتَىٰ	نَحْنُ	إِنَّا	كَرِيمٍ ﴿١١﴾	وَأَجْرٍ
and We record	give life to the dead	[We]	verily We	generous	and a reward
أَحْصَيْنَٰهُ	شَىْءٍ	وَكُلَّ	وَءَاثَٰرَهُمْ	مَا قَدَّمُوا۟	
We have recorded it	thing	and every	and their traces	that which they send before	
أَصْحَٰبَ	مَّثَلًا	لَهُم	وَٱضْرِبْ	مُّبِينٍ ﴿١٢﴾	فِىٓ إِمَامٍ
(of the) Dwellers	a similitude	to them	and put forward	Clear	in a Book
إِلَيْهِمْ	إِذْ أَرْسَلْنَآ	ٱلْمُرْسَلُونَ ﴿١٣﴾	جَآءَهَا	إِذْ	ٱلْقَرْيَةِ
to them	when We sent	Messengers	(there) came to them	when	(of) the Town
بِثَالِثٍ	فَعَزَّزْنَا	فَكَذَّبُوهُمَا	ٱثْنَيْنِ		
with a third	so We reinforced (them)	then they denied them both	two (Messengers)		
مُّرْسَلُونَ ﴿١٤﴾	إِلَيْكُمْ	إِنَّآ	فَقَالُوٓا۟		
(have been) sent as Messengers	to you	verily We	and they said		

قَالُوا۟ مَآ أَنتُمْ إِلَّا بَشَرٌ مِّثْلُنَا وَمَآ أَنزَلَ ٱلرَّحْمَٰنُ مِن شَىْءٍ إِنْ أَنتُمْ إِلَّا تَكْذِبُونَ ﴿١٥﴾ قَالُوا۟ رَبُّنَا
يَعْلَمُ إِنَّآ إِلَيْكُمْ لَمُرْسَلُونَ ﴿١٦﴾ وَمَا عَلَيْنَآ إِلَّا ٱلْبَلَٰغُ ٱلْمُبِينُ ﴿١٧﴾ قَالُوٓا۟ إِنَّا تَطَيَّرْنَا بِكُمْ
لَئِن لَّمْ تَنتَهُوا۟ لَنَرْجُمَنَّكُمْ وَلَيَمَسَّنَّكُم مِّنَّا عَذَابٌ أَلِيمٌ ﴿١٨﴾ قَالُوا۟ طَٰٓئِرُكُم مَّعَكُمْ أَئِن

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ذُكِّرْتُمْ ۚ بَلْ أَنتُمْ قَوْمٌ مُّسْرِفُونَ ﴿١٩﴾

15. They (people of the town) said: "You are only human beings like ourselves, and the Most Gracious (Allāh) has revealed nothing. You are only telling lies." 16. The Messengers said: "Our Lord knows that we have been sent as Messengers to you, 17. "And our duty is only to convey plainly (the Message)." 18. They (people) said: "For us, we see an evil omen from you; if you cease not, we will surely stone you, and a painful torment will touch you from us." 19. They (Messengers) said: "Your evil omens be with you! (Do you call it `evil omen') because you are admonished? Nay, but you are a people *Musrifūn* (transgressing all bounds by committing all kinds of great sins, and by disobeying Allāh).

مِّثْلُنَا	إِلَّا بَشَرٌ	قَالُوا مَا أَنتُمْ
like ourselves	but human beings	they said you (are) not
إِنْ أَنتُمْ	مِن شَيْءٍ	وَمَا أَنزَلَ الرَّحْمَٰنُ
you (are) not	anything	and the Most Gracious has not sent down
إِنَّا	رَبُّنَا يَعْلَمُ	قَالُوا	إِلَّا تَكْذِبُونَ ﴿١٥﴾
that we	our Lord knows	they (the Messengers) said	but telling lies
عَلَيْنَا	وَمَا	لَمُرْسَلُونَ ﴿١٦﴾	إِلَيْكُمْ
our duty	and (is) not	surely (have been) sent as Messengers	to you
إِنَّا تَطَيَّرْنَا	قَالُوا	الْمُبِينُ ﴿١٧﴾	إِلَّا الْبَلَاغُ
verily we see an evil omen	they said	clear	but to convey (the Message)
وَلَيَمَسَّنَّكُم	لَنَرْجُمَنَّكُمْ	لَّمْ تَنتَهُوا	لَئِن	بِكُمْ
and will surely touch you	we will surely stone you	you cease not	if	from you
مَّعَكُمْ	قَالُوا طَائِرُكُم	أَلِيمٌ ﴿١٨﴾	عَذَابٌ	مِّنَّا
(be) with you	they (Messengers) said your evil omens	painful	a torment	from us
مُّسْرِفُونَ ﴿١٩﴾	قَوْمٌ	بَلْ أَنتُمْ	أَئِن ذُكِّرْتُم
transgressing	(are) a people	nay you	(is it) because you are admonished?

Part - 22

وَجَآءَ مِنْ أَقْصَا ٱلْمَدِينَةِ رَجُلٌ يَسْعَىٰ قَالَ يَٰقَوْمِ ٱتَّبِعُوا۟ ٱلْمُرْسَلِينَ ﴿٢٠﴾ ٱتَّبِعُوا۟ مَن
لَّا يَسْـَٔلُكُمْ أَجْرًا وَهُم مُّهْتَدُونَ ﴿٢١﴾ وَمَا لِىَ لَآ أَعْبُدُ ٱلَّذِى فَطَرَنِى وَإِلَيْهِ تُرْجَعُونَ ﴿٢٢﴾
ءَأَتَّخِذُ مِن دُونِهِۦٓ ءَالِهَةً إِن يُرِدْنِ ٱلرَّحْمَٰنُ بِضُرٍّ لَّا تُغْنِ عَنِّى شَفَٰعَتُهُمْ شَيْـًٔا وَلَا
يُنقِذُونِ ﴿٢٣﴾ إِنِّىٓ إِذًا لَّفِى ضَلَٰلٍ مُّبِينٍ ﴿٢٤﴾ إِنِّىٓ ءَامَنتُ بِرَبِّكُمْ فَٱسْمَعُونِ ﴿٢٥﴾ قِيلَ
ٱدْخُلِ ٱلْجَنَّةَ قَالَ يَٰلَيْتَ قَوْمِى يَعْلَمُونَ ﴿٢٦﴾ بِمَا غَفَرَ لِى رَبِّى وَجَعَلَنِى مِنَ ٱلْمُكْرَمِينَ ﴿٢٧﴾

20. And there came a man running from the farthest part of the town. He said: "O my people! Obey the Messengers. 21. "Obey those who ask no wages of you (for themselves), and who are rightly guided. 22. "And why should I not worship Him (Allāh Alone) Who has created me and to Whom you shall be returned. 23. "Shall I take besides Him *ālihah* (gods)? If the Most Gracious (Allāh) intends me any harm, their intercession will be of no use for me whatsoever, nor can they save me. 24. "Then verily, I should be in plain error. 25. "Verily, I have believed in your Lord, so listen to me!" 26. It was said (to him when the disbelievers killed him): "Enter Paradise." He said: "Would that my people knew 27. "That my Lord (Allāh) has forgiven me, and made me of the honoured ones!"

رَجُلٌ يَسْعَىٰ	ٱلْمَدِينَةِ	مِنْ أَقْصَا	وَجَآءَ
a man running	(of) the town	from (the) farthest part	and (there) came

لَّا يَسْـَٔلُكُمْ	ٱتَّبِعُوا۟ مَن	ٱتَّبِعُوا۟ ٱلْمُرْسَلِينَ ﴿٢٠﴾	قَالَ يَٰقَوْمِ
ask not of you	follow (those) who	follow the Messengers	he said O my people

لِىَ	وَمَا	مُّهْتَدُونَ ﴿٢١﴾	وَهُم	أَجْرًا
(is) for me	and what	(are) rightly guided	and they	any wages

وَإِلَيْهِ تُرْجَعُونَ ﴿٢٢﴾	فَطَرَنِى	لَآ أَعْبُدُ ٱلَّذِى
and to Whom you shall be returned	has created me	(that) I worship not Him Who

بِضُرٍّ	إِن يُرِدْنِ ٱلرَّحْمَٰنُ	ءَالِهَةً	مِن دُونِهِۦٓ	ءَأَتَّخِذُ
any harm	if the Most Gracious intends me	gods	besides Him	(shall) I take?

إِنِّىٓ	وَلَا يُنقِذُونِ ﴿٢٣﴾	شَيْـًٔا	شَفَٰعَتُهُمْ	عَنِّى	لَّا تُغْنِ
verily I	nor can they save me	anything	their intercession	me	will not avail

Part - 22

إِذًا	لَّفِى ضَلَٰلٍ	مُّبِينٍ ﴿٢٤﴾	إِنِّىٓ ءَامَنتُ	بِرَبِّكُمْ
then	surely (should be) in error	plain	verily I have believed	in your Lord

فَٱسْمَعُونِ ﴿٢٥﴾	قِيلَ	ٱدْخُلِ ٱلْجَنَّةَ ۖ	قَالَ يَٰلَيْتَ	قَوْمِى يَعْلَمُونَ ﴿٢٦﴾
so listen to me	it was said	enter Paradise	he said would that	my people knew

بِمَا	غَفَرَ لِى	رَبِّى	وَجَعَلَنِى	مِنَ ٱلْمُكْرَمِينَ ﴿٢٧﴾
[of] that	has forgiven me	my Lord	and made me	of the honoured ones

۞ وَمَآ أَنزَلْنَا عَلَىٰ قَوْمِهِۦ مِنۢ بَعْدِهِۦ مِن جُندٍ مِّنَ ٱلسَّمَآءِ وَمَا كُنَّا مُنزِلِينَ ﴿٢٨﴾ إِن كَانَتْ إِلَّا
صَيْحَةً وَٰحِدَةً فَإِذَا هُمْ خَٰمِدُونَ ﴿٢٩﴾ يَٰحَسْرَةً عَلَى ٱلْعِبَادِ ۚ مَا يَأْتِيهِم مِّن رَّسُولٍ إِلَّا كَانُوا۟ بِهِۦ
يَسْتَهْزِءُونَ ﴿٣٠﴾ أَلَمْ يَرَوْا۟ كَمْ أَهْلَكْنَا قَبْلَهُم مِّنَ ٱلْقُرُونِ أَنَّهُمْ إِلَيْهِمْ لَا يَرْجِعُونَ ﴿٣١﴾ وَإِن
كُلٌّ لَّمَّا جَمِيعٌ لَّدَيْنَا مُحْضَرُونَ ﴿٣٢﴾ وَءَايَةٌ لَّهُمُ ٱلْأَرْضُ ٱلْمَيْتَةُ أَحْيَيْنَٰهَا وَأَخْرَجْنَا مِنْهَا حَبًّا
فَمِنْهُ يَأْكُلُونَ ﴿٣٣﴾

28. And We sent not against his people after him a host from the heaven, nor was it needful for Us to send (such a thing). 29. It was but one *Saihah* (shout) and lo! they (all) were still (silent, dead, destroyed). 30. Alas for mankind! There never came a Messenger to them but they used to mock at him. 31. Do they not see how many of the generations We have destroyed before them? Verily, they will not return to them. 32. And surely, all – everyone of them will be brought before Us. 33. And a sign for them is the dead land. We give it life, and We bring forth from it grains, so that they eat thereof.

مِّنَ ٱلسَّمَآءِ	مِن جُندٍ	مِنۢ بَعْدِهِۦ	عَلَىٰ قَوْمِهِۦ	وَمَآ أَنزَلْنَا
from the heaven	[from] a host	after him	against his people	and We sent not down
هُمْ	فَإِذَا	وَٰحِدَةً	إِلَّا صَيْحَةً	إِن كَانَتْ	وَمَا كُنَّا مُنزِلِينَ ﴿٢٨﴾
they (all)	then suddenly	one	but shout	it was not	nor We were (to) sent down
مِّن رَّسُولٍ	مَا يَأْتِيهِم	عَلَى ٱلْعِبَادِ	يَٰحَسْرَةً	خَٰمِدُونَ ﴿٢٩﴾
any Messenger	came to them not	for the slaves (mankind)	alas	(were) extinguished
كَمْ أَهْلَكْنَا	أَلَمْ يَرَوْا	بِهِۦ يَسْتَهْزِءُونَ ﴿٣٠﴾	إِلَّا كَانُوا۟
how many We have destroyed	(do) they not see?	mock at him	but they used to
لَا يَرْجِعُونَ ﴿٣١﴾	إِلَيْهِمْ	أَنَّهُمْ	مِّنَ ٱلْقُرُونِ	قَبْلَهُم
will not return	to them	verily they	of the generations	before them
وَءَايَةٌ	مُحْضَرُونَ ﴿٣٢﴾	لَّدَيْنَا	لَّمَّا جَمِيعٌ	وَإِن كُلٌّ
and a sign	(will be) brought	before Us	but all together	and (there is) not everyone
وَأَخْرَجْنَا	أَحْيَيْنَٰهَا	ٱلْمَيْتَةُ	ٱلْأَرْضُ	لَّهُمُ
and We brought forth	We gave it life	dead	(is) the land	for them

Part - 23

مِنۡهَا	حَبّٗا	فَمِنۡهُ يَأۡكُلُونَ ﴿٣٣﴾
from it	grains	so (that) they eat thereof

وَجَعَلۡنَا فِيهَا جَنَّٰتٖ مِّن نَّخِيلٖ وَأَعۡنَٰبٖ وَفَجَّرۡنَا فِيهَا مِنَ ٱلۡعُيُونِ ﴿٣٤﴾ لِيَأۡكُلُواْ
مِن ثَمَرِهِۦ وَمَا عَمِلَتۡهُ أَيۡدِيهِمۡۖ أَفَلَا يَشۡكُرُونَ ﴿٣٥﴾ سُبۡحَٰنَ ٱلَّذِي خَلَقَ ٱلۡأَزۡوَٰجَ
كُلَّهَا مِمَّا تُنۢبِتُ ٱلۡأَرۡضُ وَمِنۡ أَنفُسِهِمۡ وَمِمَّا لَا يَعۡلَمُونَ ﴿٣٦﴾ وَءَايَةٞ لَّهُمُ ٱلَّيۡلُ
نَسۡلَخُ مِنۡهُ ٱلنَّهَارَ فَإِذَا هُم مُّظۡلِمُونَ ﴿٣٧﴾ وَٱلشَّمۡسُ تَجۡرِي لِمُسۡتَقَرّٖ لَّهَاۚ ذَٰلِكَ تَقۡدِيرُ
ٱلۡعَزِيزِ ٱلۡعَلِيمِ ﴿٣٨﴾

34. And We have made therein gardens of date palms and grapes, and We have caused springs of water to gush forth therein. 35. So that they may eat of the fruit thereof–and their hands made it not. Will they not then give thanks? 36. Glorified is He Who has created all the pairs of that which the earth produces, as well as of their own (human) kind (male and female), and of that which they know not. 37. And a sign for them is the night. We withdraw therefrom the day, and behold, they are in darkness. 38. And the sun runs on its fixed course for a term (appointed). That is the Decree of the All-Mighty, the All-Knowing.

Part - 23

وَجَعَلۡنَا	فِيهَا	جَنَّٰتٖ	مِّن نَّخِيلٖ	وَأَعۡنَٰبٖ
and We have made	therein	gardens	of date palms	and grapes
وَفَجَّرۡنَا	فِيهَا	مِنَ ٱلۡعُيُونِ ﴿٣٤﴾	لِيَأۡكُلُواْ	
and We have caused to gush forth	therein	[of] springs of water	so that they may eat	
مِن ثَمَرِهِۦ	وَمَا عَمِلَتۡهُ	أَيۡدِيهِمۡۖ	أَفَلَا يَشۡكُرُونَ ﴿٣٥﴾	سُبۡحَٰنَ
of its fruit	and made it not	their hands	(will) they not then give thanks?	Glory (be)
ٱلَّذِي	خَلَقَ ٱلۡأَزۡوَٰجَ	كُلَّهَا	مِمَّا	تُنۢبِتُ ٱلۡأَرۡضُ
(to) Him Who	has created the pairs	all	of that which	the earth produces
وَمِنۡ أَنفُسِهِمۡ	وَمِمَّا	لَا يَعۡلَمُونَ ﴿٣٦﴾	وَءَايَةٞ	لَّهُمُ
and of their own kind	and of that which	they know not	and a sign	for them

هُم	فَإِذَا	ٱلنَّهَارَ	مِنْهُ	نَسْلَخُ	ٱلَّيْلُ
they	and behold	the day	therefrom	We withdraw	(is) the night
لِمُسْتَقَرٍّ		وَٱلشَّمْسُ تَجْرِى		مُّظْلِمُونَ ﴿٣٧﴾	
(on its fixed course) for a term		and the sun runs		(are) in darkness	
ٱلْعَلِيمِ ﴿٣٨﴾	تَقْدِيرُ ٱلْعَزِيزِ		ذَٰلِكَ	لَّهَآ	
the All-Knowing	(is the) Decree (of) the All-Mighty		that	(appointed) for it	

وَٱلْقَمَرَ قَدَّرْنَٰهُ مَنَازِلَ حَتَّىٰ عَادَ كَٱلْعُرْجُونِ ٱلْقَدِيمِ ﴿٣٩﴾ لَا ٱلشَّمْسُ يَنۢبَغِى لَهَآ أَن تُدْرِكَ
ٱلْقَمَرَ وَلَا ٱلَّيْلُ سَابِقُ ٱلنَّهَارِ ۚ وَكُلٌّ فِى فَلَكٍ يَسْبَحُونَ ﴿٤٠﴾ وَءَايَةٌ لَّهُمْ أَنَّا حَمَلْنَا ذُرِّيَّتَهُمْ
فِى ٱلْفُلْكِ ٱلْمَشْحُونِ ﴿٤١﴾ وَخَلَقْنَا لَهُم مِّن مِّثْلِهِۦ مَا يَرْكَبُونَ ﴿٤٢﴾ وَإِن نَّشَأْ نُغْرِقْهُمْ فَلَا
صَرِيخَ لَهُمْ وَلَا هُمْ يُنقَذُونَ ﴿٤٣﴾ إِلَّا رَحْمَةً مِّنَّا وَمَتَٰعًا إِلَىٰ حِينٍ ﴿٤٤﴾ وَإِذَا قِيلَ لَهُمُ ٱتَّقُوا۟
مَا بَيْنَ أَيْدِيكُمْ وَمَا خَلْفَكُمْ لَعَلَّكُمْ تُرْحَمُونَ ﴿٤٥﴾

39. And the moon, We have measured for it mansions (to traverse) till it returns like the old dried curved date stalk. 40. It is not for the sun to overtake the moon, nor does the night outstrip the day. They all float, each in an orbit. 41. And an *Āyah* (sign) for them is that We carried their offspring in the laden ship [of Nūh (Noah)]. 42. And We have created for them of the like thereunto, on which they ride. 43. And if We will, We shall drown them, and there will be no shout (or helper) for them (to hear their cry for help), nor will they be saved. 44. Unless it be a mercy from Us, and as an enjoyment for a while. 45. And when it is said to them: "Fear of that which is before you (worldly torments), and that which is behind you (torments in the Hereafter), in order that you may receive mercy (i.e. if you believe in Allāh's religion – Islāmic Monotheism, and avoid polytheism, and obey Allāh with righteous deeds)."

حَتَّىٰ عَادَ	مَنَازِلَ	قَدَّرْنَٰهُ	وَٱلْقَمَرَ
till it returns	mansions	We have measured for it	and the moon
لَهَآ	لَا ٱلشَّمْسُ يَنۢبَغِى	ٱلْقَدِيمِ ﴿٣٩﴾	كَٱلْعُرْجُونِ
[for it]	the sun is not permitted	the old	like the dried curved date stalk

فِي فَلَكٍ	وَكُلٌّ	ٱلنَّهَارِ	سَابِقُ	وَلَا ٱلَّيْلُ	أَن تُدْرِكَ ٱلْقَمَرَ
in an orbit	and all	the day	(can) outstrip	nor the night	to overtake the moon
فِي ٱلْفُلْكِ	ذُرِّيَّتَهُمْ	أَنَّا حَمَلْنَا	لَهُمْ	وَءَايَةٌ	يَسْبَحُونَ ﴿٤١﴾
in the ship	their offspring	(is) that We carried	for them	and a sign	float
مَا يَرْكَبُونَ ﴿٤٢﴾	مِّن مِّثْلِهِۦ	لَهُم	وَخَلَقْنَا		ٱلْمَشْحُونِ ﴿٤١﴾
(on) which they ride	of its like	for them	and We have created		laden
لَهُمْ	فَلَا صَرِيخَ		نُغْرِقْهُمْ		وَإِن نَّشَأْ
for them	and (there will be) no shout		We shall drown them		and if We will
إِلَىٰ حِينٍ ﴿٤٤﴾	وَمَتَٰعًا	مِّنَّا	إِلَّا رَحْمَةً		وَلَا هُمْ يُنقَذُونَ ﴿٤٣﴾
for a while	and (as) an enjoyment	from Us	unless (it be) a mercy		nor will they be saved
وَمَا	بَيْنَ أَيْدِيكُمْ	ٱتَّقُوا۟ مَا	لَهُمُ		وَإِذَا قِيلَ
and that which	(is) before you	beware of that which	to them		and when it is said
لَعَلَّكُمْ تُرْحَمُونَ ﴿٤٥﴾			خَلْفَكُمْ		
(in order) that you may receive mercy			(is) behind you		

وَمَا تَأْتِيهِم مِّنْ ءَايَةٍ مِّنْ ءَايَٰتِ رَبِّهِمْ إِلَّا كَانُوا۟ عَنْهَا مُعْرِضِينَ ﴿٤٦﴾ وَإِذَا قِيلَ لَهُمْ أَنفِقُوا۟ مِمَّا
رَزَقَكُمُ ٱللَّهُ قَالَ ٱلَّذِينَ كَفَرُوا۟ لِلَّذِينَ ءَامَنُوٓا۟ أَنُطْعِمُ مَن لَّوْ يَشَآءُ ٱللَّهُ أَطْعَمَهُۥٓ إِنْ
أَنتُمْ إِلَّا فِى ضَلَٰلٍ مُّبِينٍ ﴿٤٧﴾ وَيَقُولُونَ مَتَىٰ هَٰذَا ٱلْوَعْدُ إِن كُنتُمْ صَٰدِقِينَ ﴿٤٨﴾ مَا يَنظُرُونَ
إِلَّا صَيْحَةً وَٰحِدَةً تَأْخُذُهُمْ وَهُمْ يَخِصِّمُونَ ﴿٤٩﴾ فَلَا يَسْتَطِيعُونَ تَوْصِيَةً وَلَآ إِلَىٰٓ أَهْلِهِمْ
يَرْجِعُونَ ﴿٥٠﴾

46. And never came an *Ayāh* from among the *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) of their Lord to them, but they did turn away from it. 47. And when it is said to them: "Spend of that which Allāh has provided you," those who disbelieve say to those who believe: "Shall we feed those whom, if Allāh willed, He (Himself) would have fed? You are only in a plain error." 48. And they say: "When will this promise (i.e. Resurrection) be fulfilled, if you are truthful?" 49. They await only but a single *Saihah* (shout)

which will seize them while they are disputing! 50. Then they will not be able to make bequest, nor will they return to their family.

رَبِّهِمْ	مِّنْ ءَايَٰتِ	مِّنْ ءَايَةٍ	وَمَا تَأْتِيهِم
(of) their Lord	from (among the) Signs	[of] a sign	and come to them not

أَنفِقُوا۟ مِمَّا	لَهُمْ	وَإِذَا قِيلَ	مُعْرِضِينَ ﴿٤٦﴾	عَنْهَا	إِلَّا كَانُوا۟
spend of that which	to them	and when it is said	turn away	from it	but they did

أَنُطْعِمُ	لِلَّذِينَ ءَامَنُوٓا۟	ٱلَّذِينَ كَفَرُوا۟	قَالَ	رَزَقَكُمُ ٱللَّهُ
(shall) we feed?	to those who believe	those who disbelieve	say	Allah has provided you

إِلَّا فِى ضَلَٰلٍ	إِنْ أَنتُمْ	أَطْعَمَهُۥٓ	مَن لَّوْ يَشَآءُ ٱللَّهُ
in an error but	you (are) not	He would have fed [them]	(those) whom if Allah willed

إِن كُنتُمْ صَٰدِقِينَ ﴿٤٨﴾	ٱلْوَعْدُ	هَٰذَا	مَتَىٰ	وَيَقُولُونَ	مُّبِينٍ ﴿٤٧﴾
if you are truthful	promise (will be fulfilled)	this	when	and they say	plain

وَهُمْ يَخِصِّمُونَ ﴿٤٩﴾	تَأْخُذُهُمْ	وَٰحِدَةً	إِلَّا صَيْحَةً	مَا يَنظُرُونَ
while they are disputing	which will seize them	single	but a shout	they await not

إِلَىٰٓ أَهْلِهِمْ يَرْجِعُونَ ﴿٥٠﴾	وَلَآ	فَلَا يَسْتَطِيعُونَ تَوْصِيَةً
will they return to their family	nor	then they will not be able (to) make bequest

وَنُفِخَ فِى ٱلصُّورِ فَإِذَا هُم مِّنَ ٱلْأَجْدَاثِ إِلَىٰ رَبِّهِمْ يَنسِلُونَ ﴿٥١﴾ قَالُوا۟ يَٰوَيْلَنَا مَنۢ بَعَثَنَا
مِن مَّرْقَدِنَا ۜ هَٰذَا مَا وَعَدَ ٱلرَّحْمَٰنُ وَصَدَقَ ٱلْمُرْسَلُونَ ﴿٥٢﴾ إِن كَانَتْ إِلَّا
صَيْحَةً وَٰحِدَةً فَإِذَا هُمْ جَمِيعٌ لَّدَيْنَا مُحْضَرُونَ ﴿٥٣﴾ فَٱلْيَوْمَ لَا تُظْلَمُ نَفْسٌ شَيْـًٔا
وَلَا تُجْزَوْنَ إِلَّا مَا كُنتُمْ تَعْمَلُونَ ﴿٥٤﴾ إِنَّ أَصْحَٰبَ ٱلْجَنَّةِ ٱلْيَوْمَ فِى شُغُلٍ
فَٰكِهُونَ ﴿٥٥﴾ هُمْ وَأَزْوَٰجُهُمْ فِى ظِلَٰلٍ عَلَى ٱلْأَرَآئِكِ مُتَّكِـُٔونَ ﴿٥٦﴾ لَهُمْ فِيهَا فَٰكِهَةٌ
وَلَهُم مَّا يَدَّعُونَ ﴿٥٧﴾ سَلَٰمٌ قَوْلًا مِّن رَّبٍّ رَّحِيمٍ ﴿٥٨﴾ وَٱمْتَٰزُوا۟ ٱلْيَوْمَ أَيُّهَا ٱلْمُجْرِمُونَ ﴿٥٩﴾

51. And the Trumpet will be blown (i.e. the second blowing) and behold from the graves they will come out quickly to their Lord. 52. They will say: "Woe to

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us! Who has raised us up from our place of sleep." (It will be said to them:) "This is what the Most Gracious (Allāh) had promised, and the Messengers spoke truth!" 53. It will be but a single *Saihah* (shout), so behold they will all be brought up before Us! 54. This Day (Day of Resurrection), none will be wronged in anything, nor will you be requited anything except that which you used to do. 55. Verily, the dwellers of Paradise, that Day, will be busy with joyful things. 56. They and their wives will be in pleasant shade, reclining on thrones. 57. They will have therein fruits (of all kinds) and all that they ask for. 58. (It will be said to them:) *Salām* (peace be on you) - a Word from the Lord (Allāh), Most Merciful. 59. (It will be said:) "And O you the *Mujrimūn* (criminals, polytheists, sinners, disbelievers in Islāmic Monotheism, wicked evil ones)! Get you apart this Day (from the believers).

وَنُفِخَ	فِي ٱلصُّورِ	فَإِذَا	هُم	مِّنَ ٱلْأَجْدَاثِ
and will be blown	[in] the Trumpet	and behold	they	from the graves
إِلَىٰ رَبِّهِمْ يَنسِلُونَ ﴿٥١﴾	قَالُوا۟	يَٰوَيْلَنَا	مَن	بَعَثَنَا
will come out quickly to their Lord	they will say	woe to us	who	has raised us up
مِن مَّرْقَدِنَا ۜ	هَٰذَا	مَا وَعَدَ ٱلرَّحْمَٰنُ		
from our place of sleep	this	(is) what the Most Gracious had promised		
وَصَدَقَ ٱلْمُرْسَلُونَ ﴿٥٢﴾	إِن كَانَتْ	إِلَّا صَيْحَةً	وَٰحِدَةً	فَإِذَا
and the Messengers spoke the truth	it will not be	but a shout	single	so behold
هُمْ	جَمِيعٌ	لَّدَيْنَا	مُحْضَرُونَ ﴿٥٣﴾	فَٱلْيَوْمَ	لَا تُظْلَمُ نَفْسٌ
they	all	before Us	(will be) brought up	so this Day	a soul will not be wronged
شَيْـًٔا	وَلَا تُجْزَوْنَ	إِلَّا مَا كُنتُمْ	تَعْمَلُونَ ﴿٥٤﴾		
(in) anything	and you will not be requited	except that which you used to	do		
إِنَّ أَصْحَٰبَ	ٱلْجَنَّةِ	ٱلْيَوْمَ	فِي شُغُلٍ	فَٰكِهُونَ ﴿٥٥﴾	
verily (the) dwellers	(of) Paradise	that Day	(will be) in (their) occupation	joyful	
هُمْ	وَأَزْوَٰجُهُمْ	فِي ظِلَٰلٍ	عَلَى ٱلْأَرَآئِكِ	مُتَّكِـُٔونَ ﴿٥٦﴾	
they	and their wives	(will be) in pleasant shade	on thrones	reclining	
لَهُمْ	فِيهَا	فَٰكِهَةٌ	وَلَهُم	مَّا يَدَّعُونَ ﴿٥٧﴾	سَلَٰمٌ
they (will) have	therein	fruits	and they (will) have	(all) that they ask for	peace

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قَوْلًا	مِّن رَّبٍّ	رَّحِيمٍ ﴿٥٨﴾	وَٱمْتَٰزُوا۟ ٱلْيَوْمَ	أَيُّهَا	ٱلْمُجْرِمُونَ ﴿٥٩﴾
a Word	from (the) Lord	Most Merciful	and get apart this Day	O	criminals

۞ أَلَمْ أَعْهَدْ إِلَيْكُمْ يَٰبَنِىٓ ءَادَمَ أَن لَّا تَعْبُدُوا۟ ٱلشَّيْطَٰنَ ۖ إِنَّهُۥ لَكُمْ عَدُوٌّ مُّبِينٌ ﴿٦٠﴾
وَأَنِ ٱعْبُدُونِى ۚ هَٰذَا صِرَٰطٌ مُّسْتَقِيمٌ ﴿٦١﴾ وَلَقَدْ أَضَلَّ مِنكُمْ جِبِلًّا كَثِيرًا ۖ أَفَلَمْ تَكُونُوا۟
تَعْقِلُونَ ﴿٦٢﴾ هَٰذِهِۦ جَهَنَّمُ ٱلَّتِى كُنتُمْ تُوعَدُونَ ﴿٦٣﴾ ٱصْلَوْهَا ٱلْيَوْمَ بِمَا كُنتُمْ تَكْفُرُونَ
﴿٦٤﴾ ٱلْيَوْمَ نَخْتِمُ عَلَىٰٓ أَفْوَٰهِهِمْ وَتُكَلِّمُنَآ أَيْدِيهِمْ وَتَشْهَدُ أَرْجُلُهُم بِمَا كَانُوا۟ يَكْسِبُونَ
﴿٦٥﴾ وَلَوْ نَشَآءُ لَطَمَسْنَا عَلَىٰٓ أَعْيُنِهِمْ فَٱسْتَبَقُوا۟ ٱلصِّرَٰطَ فَأَنَّىٰ يُبْصِرُونَ ﴿٦٦﴾

60. Did I not command you, O Children of Adam, that you should not worship *Shaitān* (Satan)? Verily, he is a plain enemy to you. 61. And that you should worship Me [Alone – Islāmic Monotheism, and set up not rivals, associate-gods with Me]. That is a Straight Path. 62. And indeed he (Satan) did lead astray a great multitude of you. Did you not then understand? 63. This is Hell which you were promised! 64. Burn therein this Day, for that you used to disbelieve. 65. This Day, We shall seal up their mouths, and their hands will speak to Us, and their legs will bear witness to what they used to earn. (It is said that one's left thigh will be the first to bear the witness). 66. And if it had been Our Will, We would surely have wiped out (blinded) their eyes, so that they would struggle for the Path, how then would they see?

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أَلَمْ أَعْهَدْ	إِلَيْكُمْ	يَٰبَنِىٓ	ءَادَمَ	أَن	لَّا تَعْبُدُوا۟ ٱلشَّيْطَٰنَ
(did) I not ordain?	for you	O Children	(of) Adam	that	you should not worship Satan

إِنَّهُۥ	لَكُمْ	عَدُوٌّ	مُّبِينٌ ﴿٦٠﴾	وَأَنِ ٱعْبُدُونِى	هَٰذَا	صِرَٰطٌ
verily he	to you	(is) an enemy	plain	and that worship Me	this	(is) a Path

مُّسْتَقِيمٌ ﴿٦١﴾	وَلَقَدْ أَضَلَّ	مِنكُمْ	جِبِلًّا	كَثِيرًا	أَفَلَمْ تَكُونُوا۟
Straight	and indeed he led astray	of you	a multitude	great	did you not then?

تَعْقِلُونَ ﴿٦٢﴾	هَٰذِهِۦ	جَهَنَّمُ	ٱلَّتِى كُنتُمْ	تُوعَدُونَ ﴿٦٣﴾	ٱصْلَوْهَا	ٱلْيَوْمَ
understand	this	(is) Hell	which you were	promised	burn therein	this Day

عَلَىٰٓ أَفْوَٰهِهِمْ	ٱلْيَوْمَ نَخْتِمُ	تَكْفُرُونَ ﴿٦٤﴾	بِمَا كُنتُمْ
up their mouths	this Day We shall seal	disbelieve	for that you used to
بِمَا كَانُوا۟	وَتَشْهَدُ أَرْجُلُهُم	أَيْدِيهِمْ	وَتُكَلِّمُنَآ
to what they used to	and their legs will bear witness	their hands	and will speak to Us
عَلَىٰٓ أَعْيُنِهِمْ	لَطَمَسْنَا	وَلَوْ نَشَآءُ	يَكْسِبُونَ ﴿٦٥﴾
[over] their eyes	We would surely have wiped out	and if We will	earn
فَأَنَّىٰ يُبْصِرُونَ ﴿٦٦﴾	فَٱسْتَبَقُوا۟ ٱلصِّرَٰطَ		
how then would they see	so (that) they would struggle (for) the Path		

وَلَوْ نَشَآءُ لَمَسَخْنَٰهُمْ عَلَىٰ مَكَانَتِهِمْ فَمَا ٱسْتَطَٰعُوا۟ مُضِيًّا وَلَا يَرْجِعُونَ ﴿٦٧﴾
وَمَن نُّعَمِّرْهُ نُنَكِّسْهُ فِى ٱلْخَلْقِ ۖ أَفَلَا يَعْقِلُونَ ﴿٦٨﴾ وَمَا عَلَّمْنَٰهُ ٱلشِّعْرَ وَمَا يَنۢبَغِى لَهُۥٓ ۚ
إِنْ هُوَ إِلَّا ذِكْرٌ وَقُرْءَانٌ مُّبِينٌ ﴿٦٩﴾ لِّيُنذِرَ مَن كَانَ حَيًّا وَيَحِقَّ ٱلْقَوْلُ عَلَى ٱلْكَٰفِرِينَ ﴿٧٠﴾
أَوَلَمْ يَرَوْا۟ أَنَّا خَلَقْنَا لَهُم مِّمَّا عَمِلَتْ أَيْدِينَآ أَنْعَٰمًا فَهُمْ لَهَا مَٰلِكُونَ ﴿٧١﴾

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67. And if it had been Our Will, We could have transformed them (into animals or lifeless objects) in their places. Then they would have been unable to go forward (move about) nor they could have turned back. 68. And he whom We grant long life We reverse him in creation (weakness after strength). Will they not then understand? 69. And We have not taught him (Muhammad ﷺ) poetry, nor is it suitable for him. This is only a Reminder and a plain Qur'ān. 70. That he or it (Muhammad ﷺ or the Qur'ān) may give warning to him who is living (a healthy minded - the believer), and that Word (charge) may be justified against the disbelievers (dead, as they reject the warnings). 71. Do they not see that We have created for them of what Our Hands have created, the cattle, so that they are their owners.

عَلَىٰ مَكَانَتِهِمْ	لَمَسَخْنَٰهُمْ	وَلَوْ نَشَآءُ
in their places	surely We would have transformed them	and if it had been Our Will
وَلَا يَرْجِعُونَ ﴿٦٧﴾	فَمَا ٱسْتَطَٰعُوا۟ مُضِيًّا	
nor they could have turned back	then they would have not been able to go forward	

فِي ٱلْخَلْقِ	نُنَكِّسْهُ	نُعَمِّرْهُ	وَمَن
in creation	We reverse him	We grant him long life	and (he) whom
وَمَا يَنۢبَغِي	ٱلشِّعْرَ	وَمَا عَلَّمْنَٰهُ	أَفَلَا يَعْقِلُونَ ﴿٦٨﴾
nor is it suitable	poetry	and We have not taught him	(will) they not then understand?
لِّيُنذِرَ	مُّبِينٌ ﴿٦٩﴾	وَقُرْءَانٌ	إِلَّا ذِكْرٌ	إِنْ هُوَ	لَّهُۥ
that he or it may give warning	plain	and a Quran	but a Reminder	this (is) not	for him
عَلَى ٱلْكَٰفِرِينَ ﴿٧٠﴾	وَيَحِقَّ ٱلْقَوْلُ	حَيًّا	مَن كَانَ
against the disbelievers	and (that) Word may be justified	living	(to him) who is
عَمِلَتْ أَيْدِينَآ	مِمَّا	لَهُم	أَنَّا خَلَقْنَا	أَوَلَمْ يَرَوْا
Our Hands have created	of what	for them	that We have created	(do) they not see?
مَٰلِكُونَ ﴿٧١﴾	لَهَا	فَهُمْ	أَنْعَٰمًا
(are) the owners	for them	so (that) they	the cattle

وَذَلَّلْنَٰهَا لَهُمْ فَمِنْهَا رَكُوبُهُمْ وَمِنْهَا يَأْكُلُونَ ﴿٧٢﴾ وَلَهُمْ فِيهَا مَنَٰفِعُ وَمَشَارِبُ ۖ أَفَلَا يَشْكُرُونَ ﴿٧٣﴾ وَٱتَّخَذُوا۟ مِن دُونِ ٱللَّهِ ءَالِهَةً لَّعَلَّهُمْ يُنصَرُونَ ﴿٧٤﴾ لَا يَسْتَطِيعُونَ نَصْرَهُمْ وَهُمْ لَهُمْ جُندٌ مُّحْضَرُونَ ﴿٧٥﴾ فَلَا يَحْزُنكَ قَوْلُهُمْ ۘ إِنَّا نَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ ﴿٧٦﴾ أَوَلَمْ يَرَ ٱلْإِنسَٰنُ أَنَّا خَلَقْنَٰهُ مِن نُّطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مُّبِينٌ ﴿٧٧﴾

72. And We have subdued them to them so that some of them they have for riding and some they eat. 73. And they have (other) benefits from them, and they get (milk) to drink. Will they not then be grateful? 74. And they have taken besides Allāh *ālihah* (gods), hoping that they might be helped (by those so-called gods). 75. They cannot help them, but they will be brought forward as a troop against those who worshipped them (at the time of Reckoning). 76. So, let not their speech then grieve you (O Muhammad ﷺ). Verily, We know what they conceal and what they reveal. 77. Does not man see that We have created him from *Nutfah* (mixed drops of male and female sexual discharge). Yet behold! he (stands forth) as an open opponent.

وَذَلَّلْنَٰهَا	لَهُمْ	فَمِنْهَا	رَكُوبُهُمْ
and We have subdued them	to them	so (that some) of them	they have for riding
وَمِنْهَا يَأْكُلُونَ ﴿٧٢﴾	وَلَهُمْ	فِيهَا	مَنَٰفِعُ	وَمَشَارِبُ
and (some) of them they eat	and they have	in them	benefits	and drinks (milk)
أَفَلَا يَشْكُرُونَ ﴿٧٣﴾	وَٱتَّخَذُوا۟	مِن دُونِ ٱللَّهِ	ءَالِهَةً
(will) they not then be grateful?	and they have taken	besides Allah	gods
لَعَلَّهُمْ يُنصَرُونَ ﴿٧٤﴾	لَا يَسْتَطِيعُونَ نَصْرَهُمْ	وَهُمْ	لَهُمْ
(hoping) that they might be helped	they are not able to help them	and they	for them
جُندٌ	مُّحْضَرُونَ ﴿٧٥﴾	فَلَا يَحْزُنكَ	قَوْلُهُمْ	إِنَّا نَعْلَمُ
(will be) troops	brought forward	so let not grieve you	their speech	verily We know
مَا يُسِرُّونَ	وَمَا يُعْلِنُونَ ﴿٧٦﴾	أَوَلَمْ يَرَ ٱلْإِنسَٰنُ	أَنَّا	خَلَقْنَٰهُ
what they conceal	and what they reveal	(does) not man see?	that We	have created him
مِن نُّطْفَةٍ	فَإِذَا	هُوَ	خَصِيمٌ	مُّبِينٌ ﴿٧٧﴾
from semen-drop	yet behold	he	(is) an opponent	open

وَضَرَبَ لَنَا مَثَلًا وَنَسِىَ خَلْقَهُۥ ۖ قَالَ مَن يُحْىِ ٱلْعِظَٰمَ وَهِىَ رَمِيمٌ ﴿٧٨﴾ قُلْ يُحْيِيهَا ٱلَّذِىٓ
أَنشَأَهَآ أَوَّلَ مَرَّةٍ ۖ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ ﴿٧٩﴾ ٱلَّذِى جَعَلَ لَكُم مِّنَ ٱلشَّجَرِ ٱلْأَخْضَرِ
نَارًا فَإِذَآ أَنتُم مِّنْهُ تُوقِدُونَ ﴿٨٠﴾ أَوَلَيْسَ ٱلَّذِى خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ بِقَٰدِرٍ عَلَىٰٓ
أَن يَخْلُقَ مِثْلَهُم ۚ بَلَىٰ وَهُوَ ٱلْخَلَّٰقُ ٱلْعَلِيمُ ﴿٨١﴾ إِنَّمَآ أَمْرُهُۥٓ إِذَآ أَرَادَ شَيْـًٔا أَن يَقُولَ
لَهُۥ كُن فَيَكُونُ ﴿٨٢﴾ فَسُبْحَٰنَ ٱلَّذِى بِيَدِهِۦ مَلَكُوتُ كُلِّ شَىْءٍ وَإِلَيْهِ تُرْجَعُونَ ﴿٨٣﴾

78. And he puts forth for Us a parable, and forgets his own creation. He says: "Who will give life to these bones after they are rotten and have become dust?" 79. Say (O Muhammad ﷺ): "He will give life to them Who created them for the first time! And He is All-Knower of every creation!" 80. He Who produces for you fire out of the green tree, when behold! you kindle therewith. 81. Is not He Who created the heavens and the earth, Able to create the like of them? Yes, indeed! He is the All-Knowing Supreme Creator. 82. Verily, His Command,

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when He intends a thing, is only that He says to it, "Be!" – and it is! 83. So Glorified is He (and Exalted above all that they associate with Him) in Whose Hand is the dominion of all things, and to Him you shall be returned.

وَضَرَبَ	لَنَا	مَثَلًا	وَنَسِيَ خَلْقَهُۥ ۖ	قَالَ
and he puts forth	for Us	a parable	and forgets his own creation	he says
مَن يُحْيِ	ٱلْعِظَٰمَ	وَهِيَ	رَمِيمٌ ﴿٧٨﴾	قُلْ
Who will give life	(to) these bones	while they	(are) rotten (and have become dust)	say
يُحْيِيهَا	ٱلَّذِىٓ	أَنشَأَهَآ	أَوَّلَ	مَرَّةٍ ۖ	وَهُوَ	بِكُلِّ
He will give life to them	Who	created them	(for the) first	time	and He	of every
خَلْقٍ	عَلِيمٌ ﴿٧٩﴾	ٱلَّذِى جَعَلَ	لَكُم	مِّنَ ٱلشَّجَرِ	ٱلْأَخْضَرِ	نَارًا
creation	(is) All-Knower	He Who produces	for you	out of the tree	green	fire
فَإِذَآ	أَنتُم	مِّنْهُ	تُوقِدُونَ ﴿٨٠﴾	أَوَلَيْسَ ٱلَّذِى	خَلَقَ ٱلسَّمَٰوَٰتِ	وَٱلْأَرْضَ
so behold	you	therewith	kindle	is it not He Who?	created the heavens	and the earth
بِقَٰدِرٍ	عَلَىٰٓ أَن يَخْلُقَ مِثْلَهُم ۚ	بَلَىٰ	وَهُوَ ٱلْخَلَّٰقُ
Able	to create (the) like of them	yes	and He (is) the Supreme Creator
ٱلْعَلِيمُ ﴿٨١﴾	إِنَّمَآ أَمْرُهُۥٓ	إِذَآ	أَرَادَ شَيْـًٔا	أَن يَقُولَ	لَهُۥ
the All-Knowing	only His Command	when	He intends a thing	that He says	to it
كُن	فَيَكُونُ ﴿٨٢﴾	فَسُبْحَٰنَ	ٱلَّذِى	بِيَدِهِۦ	مَلَكُوتُ
be	and it is	so Glorified be	He [Who]	in Whose Hand	(is the) dominion
كُلِّ	شَىْءٍ	وَإِلَيْهِ تُرْجَعُونَ ﴿٨٣﴾
(of) every	thing	and to Him you shall be returned

سُورَةُ الصَّافَّاتِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

وَٱلصَّٰٓفَّٰتِ صَفًّا ﴿١﴾ فَٱلزَّٰجِرَٰتِ زَجْرًا ﴿٢﴾ فَٱلتَّٰلِيَٰتِ ذِكْرًا ﴿٣﴾ إِنَّ إِلَٰهَكُمْ لَوَٰحِدٌ ﴿٤﴾ رَّبُّ

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ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَمَا بَيْنَهُمَا وَرَبُّ ٱلْمَشَٰرِقِ ۝٥ إِنَّا زَيَّنَّا ٱلسَّمَآءَ ٱلدُّنْيَا بِزِينَةٍ ٱلْكَوَاكِبِ ۝٦
وَحِفْظًا مِّن كُلِّ شَيْطَٰنٍ مَّارِدٍ ۝٧

Sūrah As-Sāffāt (Those Ranged in Ranks) 37

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

1. By those (angels) ranged in ranks (or rows). 2. By those (angels) who drive the clouds in a good way. 3. By those (angels) who bring the Book and the Qur'ān from Allāh to mankind. 4. Verily, your *Ilāh* (God) is indeed One (i.e. Allāh); 5. The Lord of the heavens and of the earth, and all that is between them, and the Lord of every point of the sun's risings. 6. Verily, We have adorned the near heaven with the stars (for beauty). 7. And to guard against every rebellious devil.

ٱلرَّحِيمِ	ٱلرَّحْمَٰنِ	بِسْمِ ٱللَّهِ
the Most Merciful	the Most Gracious	In the Name (of) Allah
فَٱلزَّٰجِرَٰتِ	صَفًّا ۝١	وَٱلصَّٰٓفَّٰتِ
by those (angels) who drive the clouds	(in) rows	by those (angels) ranged
لَوَٰحِدٌ ۝٤	إِنَّ إِلَٰهَكُمْ	ذِكْرًا ۝٣	فَٱلتَّٰلِيَٰتِ	زَجْرًا ۝٢
(is) indeed One	verily your God	the Book	by those (angels) who recite	(in) a good way
بَيْنَهُمَا	وَمَا	وَٱلْأَرْضِ	رَبُّ ٱلسَّمَٰوَٰتِ
(is) between them	and (all) that	and (of) the earth	(the) Lord (of) the heavens
ٱلسَّمَآءَ	إِنَّا زَيَّنَّا	وَرَبُّ ٱلْمَشَٰرِقِ ۝٥
the heaven	verily We have adorned	and (the) Lord (of) every point of the sunrise
مَّارِدٍ ۝٧	شَيْطَٰنٍ	مِّن كُلِّ	وَحِفْظًا	ٱلْكَوَاكِبِ ۝٦	بِزِينَةٍ	ٱلدُّنْيَا
rebellious	devil	against every	and (to) guard	(of) the stars	with beauty	the near

لَا يَسَّمَّعُونَ إِلَى ٱلْمَلَإِ ٱلْأَعْلَىٰ وَيُقْذَفُونَ مِن كُلِّ جَانِبٍ ۝٨ دُحُورًا وَلَهُمْ عَذَابٌ وَاصِبٌ ۝٩ إِلَّا
مَنْ خَطِفَ ٱلْخَطْفَةَ فَأَتْبَعَهُۥ شِهَابٌ ثَاقِبٌ ۝١٠ فَٱسْتَفْتِهِمْ أَهُمْ أَشَدُّ خَلْقًا أَم مَّنْ خَلَقْنَآ ۚ إِنَّا
خَلَقْنَٰهُم مِّن طِينٍ لَّازِبٍ ۝١١ بَلْ عَجِبْتَ وَيَسْخَرُونَ ۝١٢ وَإِذَا ذُكِّرُوا۟ لَا يَذْكُرُونَ ۝١٣ وَإِذَا

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رَأَوْا۟ ءَايَةً يَسْتَسْخِرُونَ ﴿١٤﴾

8. They cannot listen to the higher group (angels) for they are pelted from every side. 9. Outcast, and theirs is a constant (or painful) torment. 10. Except such as snatch away something by stealing, and they are pursued by a flaming fire of piercing brightness. 11. Then ask them (i.e. these polytheists, O Muhammad ﷺ): "Are they stronger as creation, or those (others like the heavens and the earth and the mountains) whom We have created?" Verily, We created them of a sticky clay. 12. Nay, you (O Muhammad ﷺ) wondered (at their insolence) while they mock (at you and at the Qur'ān). 13. And when they are reminded, they pay no attention. 14. And when they see an *Āyāh* (a sign, or an evidence) from Allāh, they mock at it.

لَا يَسَّمَّعُونَ	إِلَى ٱلْمَلَإِ	ٱلْأَعْلَىٰ	وَيُقْذَفُونَ	مِن كُلِّ	جَانِبٍ ﴿٨﴾
they (can) not listen	to the group	higher	and they are pelted	from every	side
دُحُورًا	وَلَهُمْ	عَذَابٌ	وَاصِبٌ ﴿٩﴾	إِلَّا مَنْ خَطِفَ	
outcast	and for them	(is) a torment	constant	except (him) who snatches away	
ٱلْخَطْفَةَ	فَأَتْبَعَهُۥ	شِهَابٌ	ثَاقِبٌ ﴿١٠﴾	فَٱسْتَفْتِهِمْ	
something	and he is pursued	(by) a flaming fire	(of) piercing brightness	then ask them	
أَهُمْ	أَشَدُّ	خَلْقًا	أَم مَّنْ خَلَقْنَآ ۚ	إِنَّا	
(are) they?	stronger	(as) creation	or (those) whom We have created	verily We	
خَلَقْنَٰهُم	مِّن طِينٍ	لَّازِبٍ ﴿١١﴾	بَلْ عَجِبْتَ	وَيَسْخَرُونَ ﴿١٢﴾	
have created them	of a clay	sticky	nay you wondered	while they mock	
وَإِذَا ذُكِّرُوا۟	لَا يَذْكُرُونَ ﴿١٣﴾	وَإِذَا رَأَوْا۟	ءَايَةً يَسْتَسْخِرُونَ ﴿١٤﴾		
and when they are reminded	they remember not	and when they see	a sign they mock at (it)		

وَقَالُوٓا۟ إِنْ هَٰذَآ إِلَّا سِحْرٌ مُّبِينٌ ﴿١٥﴾ أَءِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظَٰمًا أَءِنَّا لَمَبْعُوثُونَ ﴿١٦﴾ أَوَ ءَابَآؤُنَا
ٱلْأَوَّلُونَ ﴿١٧﴾ قُلْ نَعَمْ وَأَنتُمْ دَٰخِرُونَ ﴿١٨﴾ فَإِنَّمَا هِىَ زَجْرَةٌ وَٰحِدَةٌ فَإِذَا هُمْ يَنظُرُونَ ﴿١٩﴾ وَقَالُوا۟
يَٰوَيْلَنَا هَٰذَا يَوْمُ ٱلدِّينِ ﴿٢٠﴾ هَٰذَا يَوْمُ ٱلْفَصْلِ ٱلَّذِى كُنتُم بِهِۦ تُكَذِّبُونَ ﴿٢١﴾ ۞ ٱحْشُرُوا۟ ٱلَّذِينَ
ظَلَمُوا۟ وَأَزْوَٰجَهُمْ وَمَا كَانُوا۟ يَعْبُدُونَ ﴿٢٢﴾ مِن دُونِ ٱللَّهِ فَٱهْدُوهُمْ إِلَىٰ صِرَٰطِ ٱلْجَحِيمِ ﴿٢٣﴾ وَقِفُوهُمْ

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إِنَّهُم مَّسْـُٔولُونَ ﴿٢٤﴾

15. And they say: "This is nothing but evident magic! 16. "When we are dead and have become dust and bones, shall we (then) verily be resurrected? 17. "And also our fathers of old?" 18. Say (O Muhammad ﷺ): "Yes, and you shall then be humiliated." 19. It will be a single *Zajrah* [shout (i.e. the second blowing of the Trumpet)], and behold, they will be staring! 20. They will say: "Woe to us! This is the Day of Recompense!" 21. (It will be said): "This is the Day of Judgement which you used to deny." 22. (It will be said to the angels): "Assemble those who did wrong, together with their companions (from the devils) and what they used to worship, 23. "Instead of Allāh, and lead them on to the way of flaming Fire (Hell); 24. "But stop them, verily, they are to be questioned.

أَءِذَا مِتْنَا	مُّبِينٌ ﴿١٥﴾	إِلَّا سِحْرٌ	إِنْ هَٰذَآ	وَقَالُوٓا
(is it) when we are dead?	evident	but a magic	this (is) nothing	and they say
أَوَءَابَآؤُنَا	لَمَبْعُوثُونَ ﴿١٦﴾	أَءِنَّا	وَعِظَـٰمًا	وَكُنَّا تُرَابًا
and (also) our fathers?	be resurrected	(shall) we verily?	and bones	and have become dust
وَٰحِدَةٌ	زَجْرَةٌ	فَإِنَّمَا هِىَ	دَٰخِرُونَ ﴿١٨﴾	وَأَنتُمْ	قُلْ نَعَمْ	ٱلْأَوَّلُونَ ﴿١٧﴾
single	(will be) a shout	then only it	(shall be) humiliated	and you	say yes	former
يَوْمُ	هَٰذَا	يَٰوَيْلَنَا	وَقَالُوا	هُمْ يَنظُرُونَ ﴿١٩﴾	فَإِذَا
(is the) Day	this	woe to us	and they will say	they will be staring	and behold
بِهِۦ تُكَذِّبُونَ ﴿٢١﴾	ٱلَّذِى كُنتُم	ٱلْفَصْلِ	يَوْمُ	هَٰذَا	ٱلدِّينِ ﴿٢٠﴾
deny [in it]	which you used to	(of) Judgement	(is the) Day	this	(of) Recompense
يَعْبُدُونَ ﴿٢٢﴾	وَمَا كَانُوا	وَأَزْوَٰجَهُمْ	ٱلَّذِينَ ظَلَمُوا	ٱحْشُرُوا
worship	and what they used to	and their companions	those who did wrong	assemble
وَقِفُوهُمْ	ٱلْجَحِيمِ ﴿٢٣﴾	إِلَىٰ صِرَٰطِ	فَٱهْدُوهُمْ	مِن دُونِ ٱللَّهِ
but stop them	(of) flaming Fire	to (the) way	and lead them on	instead of Allah
مَّسْـُٔولُونَ ﴿٢٤﴾	إِنَّهُم
(are) to be questioned	verily they

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مَا لَكُمْ لَا تَنَاصَرُونَ ﴿٢٥﴾ بَلْ هُمُ ٱلْيَوْمَ مُسْتَسْلِمُونَ ﴿٢٦﴾ وَأَقْبَلَ بَعْضُهُمْ عَلَىٰ بَعْضٍ يَتَسَآءَلُونَ ﴿٢٧﴾
قَالُوٓاْ إِنَّكُمْ كُنتُمْ تَأْتُونَنَا عَنِ ٱلْيَمِينِ ﴿٢٨﴾ قَالُواْ بَل لَّمْ تَكُونُواْ مُؤْمِنِينَ ﴿٢٩﴾ وَمَا كَانَ لَنَا عَلَيْكُم مِّن
سُلْطَٰنٍۖ بَلْ كُنتُمْ قَوْمًا طَٰغِينَ ﴿٣٠﴾ فَحَقَّ عَلَيْنَا قَوْلُ رَبِّنَآۖ إِنَّا لَذَآئِقُونَ ﴿٣١﴾ فَأَغْوَيْنَٰكُمْ إِنَّا كُنَّا
غَٰوِينَ ﴿٣٢﴾ فَإِنَّهُمْ يَوْمَئِذٍ فِى ٱلْعَذَابِ مُشْتَرِكُونَ ﴿٣٣﴾

25. "What is the matter with you? Why do you not help one another (as you used to do in the world) ?" 26. Nay, but that Day they shall surrender. 27. And they will turn to one another and question one another. 28. They will say: "It was you who used to come to us from the right side (i.e., from the right side of one of us and beautify for us every evil, enjoin on us polytheism, and stop us from the truth, i.e. Islāmic Monotheism and from every good deed)." 29. They will reply: "Nay, you yourselves were not believers. 30. "And we had no authority over you. Nay! But you were *Tāghūn* (transgressing) people (polytheists, and disbelievers). 31. "So now the Word of our Lord has been justified against us, that we shall certainly (have to) taste (the torment). 32. "So we led you astray because we were ourselves astray." 33. Then verily, that Day, they will (all) share in the torment.

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ٱلْيَوْمَ	بَلْ هُمُ	لَا تَنَاصَرُونَ ﴿٢٥﴾	لَكُمْ	مَا
that Day	nay they	you help not one another	with you	what (is the matter)
يَتَسَآءَلُونَ ﴿٢٧﴾	عَلَىٰ بَعْضٍ	وَأَقْبَلَ بَعْضُهُمْ		مُسْتَسْلِمُونَ ﴿٢٦﴾
questioning one another	to others	and will turn some of them		(shall) surrender
بَل	قَالُوٓاْ	عَنِ ٱلْيَمِينِ ﴿٢٨﴾	تَأْتُونَنَا	إِنَّكُمْ كُنتُمْ	قَالُوٓاْ
nay	they will say	from the right (side)	come to us	verily you used to	they will say
مِّن سُلْطَٰنٍۖ	عَلَيْكُم	لَنَا	وَمَا كَانَ	لَّمْ تَكُونُواْ مُؤْمِنِينَ ﴿٢٩﴾	
any authority	over you	for us	and was not	you were not believers	
قَوْلُ	عَلَيْنَا	فَحَقَّ	طَٰغِينَ ﴿٣٠﴾	بَلْ كُنتُمْ قَوْمًا	
(the) Word	against us	so has been justified	transgressing	nay you were a people	
فَأَغْوَيْنَٰكُمْ		لَذَآئِقُونَ ﴿٣١﴾	إِنَّا	رَبِّنَآ	
so we led you astray		(shall) certainly taste	(that) [verily] we	(of) our Lord	

إِنَّا كُنَّا	غَٰوِينَ ﴿٣٢﴾	فَإِنَّهُمْ	يَوْمَئِذٍ	فِي ٱلْعَذَابِ	مُشْتَرِكُونَ ﴿٣٣﴾
verily we were (ourselves)	astray	then verily they	that Day	in the torment	(will all) share

إِنَّا كَذَٰلِكَ نَفْعَلُ بِٱلْمُجْرِمِينَ ﴿٣٤﴾ إِنَّهُمْ كَانُوٓا۟ إِذَا قِيلَ لَهُمْ لَآ إِلَٰهَ إِلَّا ٱللَّهُ يَسْتَكْبِرُونَ ﴿٣٥﴾
وَيَقُولُونَ أَئِنَّا لَتَارِكُوٓا۟ ءَالِهَتِنَا لِشَاعِرٍ مَّجْنُونٍ ﴿٣٦﴾ بَلْ جَآءَ بِٱلْحَقِّ وَصَدَّقَ ٱلْمُرْسَلِينَ ﴿٣٧﴾ إِنَّكُمْ
لَذَآئِقُوا۟ ٱلْعَذَابِ ٱلْأَلِيمِ ﴿٣٨﴾ وَمَا تُجْزَوْنَ إِلَّا مَا كُنتُمْ تَعْمَلُونَ ﴿٣٩﴾ إِلَّا عِبَادَ ٱللَّهِ ٱلْمُخْلَصِينَ ﴿٤٠﴾
أُو۟لَٰٓئِكَ لَهُمْ رِزْقٌ مَّعْلُومٌ ﴿٤١﴾ فَوَٰكِهُ وَهُم مُّكْرَمُونَ ﴿٤٢﴾ فِى جَنَّٰتِ ٱلنَّعِيمِ ﴿٤٣﴾ عَلَىٰ سُرُرٍ مُّتَقَٰبِلِينَ ﴿٤٤﴾
يُطَافُ عَلَيْهِم بِكَأْسٍ مِّن مَّعِينٍۭ ﴿٤٥﴾ بَيْضَآءَ لَذَّةٍ لِّلشَّٰرِبِينَ ﴿٤٦﴾

34. Certainly, that is how We deal with *Al-Mujrimūn* (polytheists, sinners, disbelievers, criminals, the disobedient to Allāh). 35. Truly, when it was said to them: *"Lā ilāha illallāh* (none has the right to be worshipped but Allāh)," they puffed themselves up with pride (i.e. denied it). 36. And (they) said: "Are we going to abandon our *ālihah* (gods) for the sake of a mad poet?" 37. Nay! he (Muhammad ﷺ) has come with the truth (i.e. Allāh's religion – Islāmic Monotheism and this Qur'ān) and he confirms the Messengers (before him who brought Allāh's religion – Islāmic Monotheism). 38. Verily, you (pagans of Makkah) are going to taste the painful torment; 39. And you will be requited nothing except for what you used to do (evil deeds, sins, and Allāh's disobedience which you used to do in this world) 40. Except the chosen slaves of Allāh (i.e. the true believers of Islāmic Monotheism). 41. For them there will be a known provision (in Paradise), 42. Fruits; and they shall be honoured, 43. In the Gardens of Delight (Paradise), 44. Facing one another on thrones. 45. Round them will be passed a cup of pure wine – 46. White, delicious to the drinkers.

لَهُمْ	إِذَا قِيلَ	إِنَّهُمْ كَانُوٓا۟	نَفْعَلُ بِٱلْمُجْرِمِينَ ﴿٣٤﴾	كَذَٰلِكَ	إِنَّا
to them	when it was said	verily they [were]	deal with sinners	thus	certainly We
وَيَقُولُونَ	يَسْتَكْبِرُونَ ﴿٣٥﴾			إِلَّا ٱللَّهُ	لَآ إِلَٰهَ
and they say	they puffed (themselves) up with pride			but Allah	(there is) no god
مَّجْنُونٍ ﴿٣٦﴾	لِشَاعِرٍ	ءَالِهَتِنَا	لَتَارِكُوٓا۟	أَئِنَّا	
mad	for (the sake of) a poet	our gods	going to abandon	(are) indeed we?	

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إِنَّكُمْ	وَصَدَّقَ ٱلْمُرْسَلِينَ ﴿٣٧﴾	بِٱلْحَقِّ	بَلْ جَآءَ
verily you	and he confirmed the Messengers	with the truth	nay he has come
وَمَا تُجْزَوْنَ	ٱلْأَلِيمِ ﴿٣٨﴾	ٱلْعَذَابِ	لَذَآئِقُوا۟
and you will be requited nothing	painful	the torment	(are) indeed going to taste
ٱلْمُخْلَصِينَ ﴿٤٠﴾	إِلَّا عِبَادَ ٱللَّهِ	تَعْمَلُونَ ﴿٣٩﴾	إِلَّا مَا كُنتُمْ
the chosen	except (the) slaves (of) Allah	do	except (for) what you used to

وَهُم	فَوَٰكِهُ	مَّعْلُومٌ ﴿٤١﴾	رِزْقٌ	لَّهُمْ	أُو۟لَٰٓئِكَ
and they	fruits	known	(will be) a provision	for them	those
مُّتَقَٰبِلِينَ ﴿٤٤﴾	عَلَىٰ سُرُرٍ	ٱلنَّعِيمِ ﴿٤٣﴾	فِى جَنَّٰتِ	مُّكْرَمُونَ ﴿٤٢﴾	
facing one another	on thrones	(of) Delight	in (the) Gardens	(shall be) honoured	
لِّلشَّٰرِبِينَ ﴿٤٦﴾	لَذَّةٍ	بَيْضَآءَ	مِّن مَّعِينٍ ﴿٤٥﴾	بِكَأْسٍ	يُطَافُ عَلَيْهِم
to the drinkers	delicious	white	from spring	a cup	will be brought around [into] them

لَا فِيهَا غَوْلٌ وَلَا هُمْ عَنْهَا يُنزَفُونَ ﴿٤٧﴾ وَعِندَهُمْ قَٰصِرَٰتُ ٱلطَّرْفِ عِينٌ ﴿٤٨﴾ كَأَنَّهُنَّ بَيْضٌ
مَّكْنُونٌ ﴿٤٩﴾ فَأَقْبَلَ بَعْضُهُمْ عَلَىٰ بَعْضٍ يَتَسَآءَلُونَ ﴿٥٠﴾ قَالَ قَآئِلٌ مِّنْهُمْ إِنِّى كَانَ لِى قَرِينٌ ﴿٥١﴾
يَقُولُ أَئِنَّكَ لَمِنَ ٱلْمُصَدِّقِينَ ﴿٥٢﴾ أَءِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظَٰمًا أَءِنَّا لَمَدِينُونَ ﴿٥٣﴾ قَالَ هَلْ أَنتُم
مُّطَّلِعُونَ ﴿٥٤﴾

47. Neither will they have *Ghoul* (any kind of hurt, abdominal pain, headache, a sin) from that nor will they suffer intoxication therefrom. 48. And beside them will be *Qāsirāt-at-Tarf* [chaste females (wives), restraining their glances (desiring none except their husbands)], with wide and beautiful eyes. 49. (Delicate and pure) as if they were (hidden) eggs (well) preserved. 50. Then they will turn to one another, mutually questioning. 51. A speaker of them will say: "Verily, I had a companion (in the world), 52. Who used to say: "Are you among those who believe (in resurrection after death). 53. "(That) when we die and become dust and bones, shall we indeed (be raised up) to receive reward or punishment (according to our deeds)?" 54. (The speaker) said: "Will you look down?"

لَا	فِيهَا	غَوْلٌ	وَلَا هُمْ	عَنْهَا يُنزَفُونَ ﴿٤٧﴾
neither	in that	(will be) bad affect	nor they	will suffer intoxication from that
وَعِندَهُمْ	قَٰصِرَٰتُ	ٱلطَّرْفِ	عِينٌ ﴿٤٨﴾	
and with them	(will be) chaste women restraining	their glances	(with) wide and beautiful eyes	
كَأَنَّهُنَّ	بَيْضٌ	مَّكْنُونٌ ﴿٤٩﴾	فَأَقْبَلَ بَعْضُهُمْ	عَلَىٰ بَعْضٍ
as if they (were)	eggs	preserved	so will turn some of them	to others
يَتَسَآءَلُونَ ﴿٥٠﴾	قَالَ قَآئِلٌ	مِّنْهُمْ	إِنِّى كَانَ	لِى	قَرِينٌ ﴿٥١﴾
mutually questioning	will say a speaker	of them	verily I had	[for me]	a companion
يَقُولُ	أَءِنَّكَ	لَمِنَ ٱلْمُصَدِّقِينَ ﴿٥٢﴾	أَءِذَا مِتْنَا
who used to say	(are) you indeed?	[surely] among those who believe	(is it) when we die?
وَكُنَّا تُرَابًا	وَعِظَٰمًا	أَءِنَّا	لَمَدِينُونَ ﴿٥٣﴾
and become dust	and bones	(shall) we indeed?	to receive reward or punishment
قَالَ هَلْ أَنتُم	مُّطَّلِعُونَ ﴿٥٤﴾
he said (will) you?	look down

فَٱطَّلَعَ فَرَءَاهُ فِى سَوَآءِ ٱلْجَحِيمِ ﴿٥٥﴾ قَالَ تَٱللَّهِ إِن كِدتَّ لَتُرْدِينِ ﴿٥٦﴾ وَلَوْلَا نِعْمَةُ رَبِّى لَكُنتُ
مِنَ ٱلْمُحْضَرِينَ ﴿٥٧﴾ أَفَمَا نَحْنُ بِمَيِّتِينَ ﴿٥٨﴾ إِلَّا مَوْتَتَنَا ٱلْأُولَىٰ وَمَا نَحْنُ بِمُعَذَّبِينَ ﴿٥٩﴾ إِنَّ هَٰذَا
لَهُوَ ٱلْفَوْزُ ٱلْعَظِيمُ ﴿٦٠﴾ لِمِثْلِ هَٰذَا فَلْيَعْمَلِ ٱلْعَٰمِلُونَ ﴿٦١﴾ أَذَٰلِكَ خَيْرٌ نُّزُلًا أَمْ شَجَرَةُ ٱلزَّقُّومِ ﴿٦٢﴾
إِنَّا جَعَلْنَٰهَا فِتْنَةً لِّلظَّٰلِمِينَ ﴿٦٣﴾ إِنَّهَا شَجَرَةٌ تَخْرُجُ فِىٓ أَصْلِ ٱلْجَحِيمِ ﴿٦٤﴾ طَلْعُهَا كَأَنَّهُۥ
رُءُوسُ ٱلشَّيَٰطِينِ ﴿٦٥﴾

55. So he looked down and saw him in the midst of the Fire. 56. He said: "By Allāh! You have nearly ruined me. 57. "Had it not been for the Grace of my Lord, I would certainly have been among those brought forth (to Hell)." 58. (The dwellers of Paradise will say:) "Are we then not to die (any more)? 59. "Except our first death, and we shall not be punished? (after we have entered Paradise)." 60. Truly, this is the supreme success! 61. For the like of this let the workers work. 62. Is that (Paradise) better entertainment or the tree of *Zaqqūm*

(a horrible tree in Hell)? 63. Truly, We have made it (as) a trial for the *Zālimūn* (polytheists, disbelievers, wrongdoers). 64. Verily, it is a tree that springs out of the bottom of Hell-fire, 65. The shoots of its fruit stalks are like the heads of *Shayātīn* (devils);

فَاطَّلَعَ	فَرَءَاهُ	فِي سَوَآءِ	ٱلْجَحِيمِ ﴿٥٥﴾	قَالَ تَٱللَّهِ
so he looked down	and saw him	in (the) midst	(of) the Fire	he said by Allah
إِن كِدتَّ	لَتُرْدِينِ ﴿٥٦﴾	وَلَوْلَا نِعْمَةُ		رَبِّي
surely you almost	have ruined me	and had (it) not been for (the) Grace		(of) my Lord
لَكُنتُ	مِنَ ٱلْمُحْضَرِينَ ﴿٥٧﴾			أَفَمَا نَحْنُ
I would certainly have been	among those who are brought forth			(are) we then not?
بِمَيِّتِينَ ﴿٥٨﴾	إِلَّا مَوْتَتَنَا	ٱلْأُولَىٰ	وَمَا نَحْنُ	بِمُعَذَّبِينَ ﴿٥٩﴾	إِنَّ هَٰذَا
to die	except our death	first	and we (shall) not	(be) punished	truly this (is)
هُوَ	ٱلْفَوْزُ	ٱلْعَظِيمُ ﴿٦٠﴾	لِمِثْلِ	هَٰذَا	فَلْيَعْمَلِ ٱلْعَٰمِلُونَ ﴿٦١﴾
[it indeed]	the success	supreme	for (the) like	(of) this	so let the workers work
أَذَٰلِكَ	خَيْرٌ	نُّزُلًا	أَمْ شَجَرَةُ	ٱلزَّقُّومِ ﴿٦٢﴾	إِنَّا	جَعَلْنَٰهَا
(is) that?	better	entertainment	or (the) tree	(of) Zaqqum	truly We	have made it
فِتْنَةً	لِّلظَّٰلِمِينَ ﴿٦٣﴾	إِنَّهَا	شَجَرَةٌ	تَخْرُجُ فِيٓ أَصْلِ		
(as) a trial	for the wrongdoers	verily it	(is) a tree	(that) springs out of (the) bottom		
ٱلْجَحِيمِ ﴿٦٤﴾	طَلْعُهَا	كَأَنَّهُۥ	رُءُوسُ	ٱلشَّيَٰطِينِ ﴿٦٥﴾		
(of) the Hell-fire	its sprouts of fruit stalks	(is) like	(the) heads	(of) devils		

فَإِنَّهُمْ لَءَاكِلُونَ مِنْهَا فَمَالِـُٔونَ مِنْهَا ٱلْبُطُونَ ﴿٦٦﴾ ثُمَّ إِنَّ لَهُمْ عَلَيْهَا لَشَوْبًا مِّنْ حَمِيمٍ ﴿٦٧﴾ ثُمَّ إِنَّ
مَرْجِعَهُمْ لَإِلَى ٱلْجَحِيمِ ﴿٦٨﴾ إِنَّهُمْ أَلْفَوْا ءَابَآءَهُمْ ضَآلِّينَ ﴿٦٩﴾ فَهُمْ عَلَىٰٓ ءَاثَٰرِهِمْ يُهْرَعُونَ ﴿٧٠﴾
وَلَقَدْ ضَلَّ قَبْلَهُمْ أَكْثَرُ ٱلْأَوَّلِينَ ﴿٧١﴾ وَلَقَدْ أَرْسَلْنَا فِيهِم مُّنذِرِينَ ﴿٧٢﴾ فَٱنظُرْ
كَيْفَ كَانَ عَٰقِبَةُ ٱلْمُنذَرِينَ ﴿٧٣﴾ إِلَّا عِبَادَ ٱللَّهِ ٱلْمُخْلَصِينَ ﴿٧٤﴾ وَلَقَدْ نَادَىٰنَا

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نُوحٌ فَلَنِعْمَ ٱلْمُجِيبُونَ ﴿٧٥﴾ وَنَجَّيْنَٰهُ وَأَهْلَهُۥ مِنَ ٱلْكَرْبِ ٱلْعَظِيمِ ﴿٧٦﴾ وَجَعَلْنَا ذُرِّيَّتَهُۥ
هُمُ ٱلْبَاقِينَ ﴿٧٧﴾

66. Truly, they will eat thereof and fill their bellies therewith. 67. Then on the top of that they will be given boiling water to drink so that it becomes a mixture (of boiling water and *Zaqqūm* in their bellies). 68. Then thereafter, verily, their return is to the flaming fire of Hell. 69. Verily, they found their fathers on the wrong path; 70. So they (too) hastened in their footsteps! 71. And indeed most of the men of old went astray before them; 72. And indeed We sent among them warners (Messengers); 73. Then see what was the end of those who were warned (but heeded not). 74. Except the chosen slaves of Allāh (faithful, obedient and true believers of Islāmic Monotheism). 75. And indeed Nūh (Noah) invoked Us, and We are the Best of those who answer (the request). 76. And We rescued him and his family from the great distress (i.e. drowning), 77. And, his progeny, them We made the survivors (i.e. Shem, Ham and Japheth).

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ثُمَّ	ٱلْبُطُونَ ﴿٦٦﴾	مِنْهَا	فَمَالِـُٔونَ	مِنْهَا	لَءَاكِلُونَ	فَإِنَّهُمْ
then	the bellies	of it	and fill	thereof	will eat	so truly they
ثُمَّ	مِنْ حَمِيمٍ ﴿٦٧﴾		لَشَوْبًا	عَلَيْهَا	لَهُمْ	إِنَّ
then	of boiling water (to drink)		(is) a mixture	on top of that	for them	verily
ءَابَآءَهُمْ	إِنَّهُمْ أَلْفَوْا		لَإِلَى ٱلْجَحِيمِ ﴿٦٨﴾		إِنَّ مَرْجِعَهُمْ	
their fathers	verily they found		(is) to the flaming fire of Hell		verily their return	
وَلَقَدْ ضَلَّ قَبْلَهُمْ			عَلَىٰٓ ءَاثَٰرِهِمْ يُهْرَعُونَ ﴿٧٠﴾		فَهُمْ	ضَآلِّينَ ﴿٦٩﴾
and indeed went astray before them			made haste on their footsteps		so they	astray
فِيهِم	وَلَقَدْ أَرْسَلْنَا		ٱلْأَوَّلِينَ ﴿٧١﴾		أَكْثَرُ	
among them	and indeed We sent		(of) men of old		most	
ٱلْمُنذَرِينَ ﴿٧٣﴾		كَانَ عَٰقِبَةُ	فَٱنظُرْ كَيْفَ		مُّنذِرِينَ ﴿٧٢﴾	
(of) those who were warned		was (the) end	then see how		warners	
نُوحٌ	وَلَقَدْ نَادَىٰنَا		ٱلْمُخْلَصِينَ ﴿٧٤﴾		إِلَّا عِبَادَ ٱللَّهِ	
Noah	and indeed invoked Us		the chosen		except (the) slaves (of) Allah	

وَأَهْلَهُۥ	وَنَجَّيْنَٰهُ	فَلَنِعْمَ ٱلْمُجِيبُونَ ﴿٧٥﴾
and his family	and We rescued him	and indeed (We) are the best (of) those who answer

ٱلْبَاقِينَ ﴿٧٧﴾	هُمُ	وَجَعَلْنَا ذُرِّيَّتَهُۥ	ٱلْعَظِيمِ ﴿٧٦﴾	مِنَ ٱلْكَرْبِ
the survivors	[they]	and We have made his progeny	great	from the distress

وَتَرَكْنَا عَلَيْهِ فِى ٱلْءَاخِرِينَ ﴿٧٨﴾ سَلَٰمٌ عَلَىٰ نُوحٍ فِى ٱلْعَٰلَمِينَ ﴿٧٩﴾ إِنَّا كَذَٰلِكَ نَجْزِى ٱلْمُحْسِنِينَ ﴿٨٠﴾ إِنَّهُۥ مِنْ
عِبَادِنَا ٱلْمُؤْمِنِينَ ﴿٨١﴾ ثُمَّ أَغْرَقْنَا ٱلْءَاخَرِينَ ﴿٨٢﴾ ۞ وَإِنَّ مِن شِيعَتِهِۦ لَإِبْرَٰهِيمَ ﴿٨٣﴾ إِذْ جَآءَ رَبَّهُۥ
بِقَلْبٍ سَلِيمٍ ﴿٨٤﴾ إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِۦ مَاذَا تَعْبُدُونَ ﴿٨٥﴾ أَئِفْكًا ءَالِهَةً دُونَ ٱللَّهِ تُرِيدُونَ ﴿٨٦﴾

78. And left for him (a goodly remembrance) among the later generations: 79. "*Salām* (peace) be upon Nūh (Noah) (from Us) among the *'Ālamīn* (mankind, jinn and all that exists)!" 80. Verily, thus We reward the *Muhsinūn* (good-doers. 81. Verily, he [Nūh (Noah)] was one of Our believing slaves. 82. Then We drowned the others (disbelievers and polytheists). 83. And verily, among those who followed his [Nūh's (Noah's)] way (Islāmic Monotheism) was Ibrāhīm (Abraham). 84. When he came to his Lord with a pure heart (attached to Allāh Alone and none else, worshipping none but Allāh Alone – true Islāmic Monotheism, pure from the filth of polytheism). 85. When he said to his father and to his people: "What is it that which you worship? 86. "Is it a falsehood – *ālihah* (gods) other than Allāh – that you desire?

عَلَىٰ نُوحٍ	سَلَٰمٌ	فِى ٱلْءَاخِرِينَ ﴿٧٨﴾	عَلَيْهِ	وَتَرَكْنَا
upon Noah	peace (be)	among the later generations	for him	and We left

مِنْ عِبَادِنَا	إِنَّهُۥ	نَجْزِى ٱلْمُحْسِنِينَ ﴿٨٠﴾	كَذَٰلِكَ	إِنَّا	فِى ٱلْعَٰلَمِينَ ﴿٧٩﴾
(was one) of Our slaves	verily he	reward the good-doers	thus	verily We	among the worlds

مِن شِيعَتِهِۦ	وَإِنَّ	ثُمَّ أَغْرَقْنَا ٱلْءَاخَرِينَ ﴿٨٢﴾	ٱلْمُؤْمِنِينَ ﴿٨١﴾
among those who followed his way	and verily	then We drowned the others	believing

إِذْ	سَلِيمٍ ﴿٨٤﴾	بِقَلْبٍ	جَآءَ رَبَّهُۥ	إِذْ	لَإِبْرَٰهِيمَ ﴿٨٣﴾
when	pure	with a heart	he came to his Lord	when	(was) Abraham

مَاذَا تَعْبُدُونَ ﴿٨٥﴾	وَقَوْمِهِۦ	قَالَ لِأَبِيهِ
what (is it that which) you worship	and (to) his people	he said to his father

أَئِفْكًا	ءَالِهَةً	دُونَ ٱللَّهِ تُرِيدُونَ ﴿٨٦﴾
(is it) a falsehood?	gods	other than Allah (that) you seek

فَمَا ظَنُّكُم بِرَبِّ ٱلْعَٰلَمِينَ ﴿٨٧﴾ فَنَظَرَ نَظْرَةً فِى ٱلنُّجُومِ ﴿٨٨﴾ فَقَالَ إِنِّى سَقِيمٌ ﴿٨٩﴾ فَتَوَلَّوْا۟ عَنْهُ مُدْبِرِينَ ﴿٩٠﴾ فَرَاغَ إِلَىٰٓ ءَالِهَتِهِمْ فَقَالَ أَلَا تَأْكُلُونَ ﴿٩١﴾ مَا لَكُمْ لَا تَنطِقُونَ ﴿٩٢﴾ فَرَاغَ عَلَيْهِمْ ضَرْبًۢا بِٱلْيَمِينِ ﴿٩٣﴾ فَأَقْبَلُوٓا۟ إِلَيْهِ يَزِفُّونَ ﴿٩٤﴾ قَالَ أَتَعْبُدُونَ مَا تَنْحِتُونَ ﴿٩٥﴾ وَٱللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ ﴿٩٦﴾ قَالُوا۟ ٱبْنُوا۟ لَهُۥ بُنْيَٰنًا فَأَلْقُوهُ فِى ٱلْجَحِيمِ ﴿٩٧﴾

87. "Then what think you about the Lord of the *'Ālamīn* (mankind, jinn, and all that exists)?" 88. Then he cast a glance at the stars, 89. And he said: "Verily, I am sick (with plague). [He did this trick to remain in their temple of idols to destroy them and not to accompany them to the pagan feast]." 90. So they turned away from him and departed (for fear of the disease). 91. Then he turned to their *ālihah* (gods) and said: "Will you not eat (of the offering before you)? 92. "What is the matter with you that you speak not?" 93. Then he turned upon them, striking (them) with (his) right hand. 94. Then they (the worshippers of idols) came towards him hastening. 95. He said: "Worship you that which you (yourselves) carve? 96. "While Allāh has created you and what you make!" 97. They said: "Build for him a building (it is said that the building was like a furnace) and throw him into the blazing fire!"

فَمَا	ظَنُّكُم	بِرَبِّ ٱلْعَٰلَمِينَ ﴿٨٧﴾	فَنَظَرَ نَظْرَةً
then what	think you	about (the) Lord (of) the worlds	then he looked a glance

فِى ٱلنُّجُومِ ﴿٨٨﴾	فَقَالَ	إِنِّى	سَقِيمٌ ﴿٨٩﴾	فَتَوَلَّوْا۟	عَنْهُ
at the stars	and he said	verily I am	sick	so they turned away	from him

مُدْبِرِينَ ﴿٩٠﴾	فَرَاغَ	إِلَىٰٓ ءَالِهَتِهِمْ	فَقَالَ	أَلَا تَأْكُلُونَ ﴿٩١﴾	مَا
departing	then he turned	to their gods	and said	will you not eat?	what (is the matter)

لَكُمْ	لَا تَنطِقُونَ ﴿٩٢﴾	فَرَاغَ	عَلَيْهِمْ	ضَرْبًۢا	بِٱلْيَمِينِ ﴿٩٣﴾
with you	(that) you speak not	then he turned	upon them	striking	with (his) right hand

فَأَقْبَلُوٓا۟	إِلَيْهِ يَزِفُّونَ ﴿٩٤﴾	قَالَ	أَتَعْبُدُونَ
then they came	towards him hastening	he said	(do) you worship?

مَا تَنْحِتُونَ ﴿٩٥﴾	وَاللَّهُ خَلَقَكُمْ	وَمَا تَعْمَلُونَ ﴿٩٦﴾	قَالُوا
that which you carve	while Allah has created you	and what you do	they said

ابْنُوا لَهُ	بُنْيَانًا	فَأَلْقُوهُ	فِي الْجَحِيمِ ﴿٩٧﴾
build for him	a building	and throw him	into the blazing fire

فَأَرَادُوا بِهِ كَيْدًا فَجَعَلْنَاهُمُ الْأَسْفَلِينَ ﴿٩٨﴾ وَقَالَ إِنِّي ذَاهِبٌ إِلَىٰ رَبِّي سَيَهْدِينِ ﴿٩٩﴾ رَبِّ هَبْ لِي
مِنَ الصَّالِحِينَ ﴿١٠٠﴾ فَبَشَّرْنَاهُ بِغُلَامٍ حَلِيمٍ ﴿١٠١﴾ فَلَمَّا بَلَغَ مَعَهُ السَّعْيَ قَالَ يَا بُنَيَّ إِنِّي أَرَىٰ فِي
الْمَنَامِ أَنِّي أَذْبَحُكَ فَانْظُرْ مَاذَا تَرَىٰ ۚ قَالَ يَا أَبَتِ افْعَلْ مَا تُؤْمَرُ ۖ سَتَجِدُنِي إِن شَاءَ اللَّهُ مِنَ
الصَّابِرِينَ ﴿١٠٢﴾ فَلَمَّا أَسْلَمَا وَتَلَّهُ لِلْجَبِينِ ﴿١٠٣﴾ وَنَادَيْنَاهُ أَن يَا إِبْرَاهِيمُ ﴿١٠٤﴾

98. So, they plotted a plot against him, but We made them the lowest. 99. And he said (after his rescue from the fire): "Verily, I am going to my Lord. He will guide me!" 100. "My Lord! Grant me (offspring) from the righteous." 101. So, We gave him the glad tidings of a forbearing boy. 102. And, when he (his son) was old enough to walk with him, he said: "O my son! I have seen in a dream that I am slaughtering you (offering you in sacrifice to Allāh). So look what you think!" He said: "O my father! Do that which you are commanded, *In shā' Allāh* (if Allāh wills), you shall find me of *As-Sābirūn* (the patient)." 103. Then, when they had both submitted themselves (to the Will of Allāh), and he had laid him prostrate on his forehead (or on the side of his forehead for slaughtering); 104. We called out to him: "O Ibrāhīm (Abraham)!

فَأَرَادُوا	بِهِ	كَيْدًا	فَجَعَلْنَاهُمُ	الْأَسْفَلِينَ ﴿٩٨﴾	وَقَالَ
so they plotted	against him	a plot	but We made them	the lowest	and he said

إِنِّي	ذَاهِبٌ	إِلَىٰ رَبِّي	سَيَهْدِينِ ﴿٩٩﴾	رَبِّ	هَبْ لِي
verily I am	going	to my Lord	He will guide me	my Lord	grant [for] me

مِنَ الصَّالِحِينَ ﴿١٠٠﴾	فَبَشَّرْنَاهُ	بِغُلَامٍ	حَلِيمٍ ﴿١٠١﴾
from the righteous	so We gave him the glad tidings	of a boy	forbearing

فَلَمَّا بَلَغَ	مَعَهُ	السَّعْيَ	قَالَ يَا بُنَيَّ	إِنِّي أَرَىٰ
and when he was old enough	with him	to walk	he said O my son	verily I have seen

Part - 23

قَالَ	مَاذَا تَرَىٰ	فَانظُرْ	أَذْبَحُكَ	أَنِّي	فِي الْمَنَامِ
he said	what you think	so look	slaughtering you	that I am	in the sleep (a dream)

يَا أَبَتِ افْعَلْ	مَا تُؤْمَرُ	سَتَجِدُنِي	إِن شَاءَ اللَّهُ	مِنَ الصَّابِرِينَ ﴿١٠٢﴾
O my father do	what you are commanded	you shall find me	if Allah wills	of the patient

فَلَمَّا أَسْلَمَا	وَتَلَّهُ
then when they had both submitted themselves	and he had laid him prostrate

لِلْجَبِينِ ﴿١٠٣﴾	وَنَادَيْنَاهُ	أَن	يَا إِبْرَاهِيمُ ﴿١٠٤﴾
on (his) forehead	and We called out to him	[that]	O Abraham

قَدْ صَدَّقْتَ الرُّؤْيَا ۚ إِنَّا كَذَٰلِكَ نَجْزِي الْمُحْسِنِينَ ﴿١٠٥﴾ إِنَّ هَٰذَا لَهُوَ الْبَلَاءُ الْمُبِينُ ﴿١٠٦﴾ وَفَدَيْنَاهُ
بِذِبْحٍ عَظِيمٍ ﴿١٠٧﴾ وَتَرَكْنَا عَلَيْهِ فِي الْآخِرِينَ ﴿١٠٨﴾ سَلَامٌ عَلَىٰ إِبْرَاهِيمَ ﴿١٠٩﴾ كَذَٰلِكَ نَجْزِي الْمُحْسِنِينَ
﴿١١٠﴾ إِنَّهُ مِنْ عِبَادِنَا الْمُؤْمِنِينَ ﴿١١١﴾ وَبَشَّرْنَاهُ بِإِسْحَاقَ نَبِيًّا مِّنَ الصَّالِحِينَ ﴿١١٢﴾ وَبَارَكْنَا عَلَيْهِ
وَعَلَىٰ إِسْحَاقَ ۚ وَمِن ذُرِّيَّتِهِمَا مُحْسِنٌ وَظَالِمٌ لِّنَفْسِهِ مُبِينٌ ﴿١١٣﴾ وَلَقَدْ مَنَنَّا عَلَىٰ مُوسَىٰ
وَهَارُونَ ﴿١١٤﴾ وَنَجَّيْنَاهُمَا وَقَوْمَهُمَا مِنَ الْكَرْبِ الْعَظِيمِ ﴿١١٥﴾ وَنَصَرْنَاهُمْ فَكَانُوا هُمُ
الْغَالِبِينَ ﴿١١٦﴾

105. You have fulfilled the dream!" Verily, thus do We reward the *Muhsinūn* (good-doers.). 106. Verily, that indeed was the manifest trial. 107. And We ransomed him with a great sacrifice (i.e. كبش – a ram); 108. And We left for him (a goodly remembrance) among the later generations. 109. " *Salām* (peace) be upon Ibrāhīm (Abraham) !" 110. Thus indeed do We reward the *Muhsinūn* (good-doers.). 111. Verily, he was one of Our believing slaves. 112. And We gave him the glad tidings of Ishāq (Isaac) – a Prophet from the righteous. 113. We blessed him and Ishāq (Isaac). And of their progeny are (some) that do right, and some that plainly wrong themselves. 114. And, indeed We gave Our Grace to Mūsā (Moses) and Hārūn (Aaron). 115. And We saved them and their people from the great distress, 116. And helped them, so that they became the victors;

إِنَّ هَٰذَا	نَجْزِي الْمُحْسِنِينَ ﴿١٠٥﴾	كَذَٰلِكَ	إِنَّا	قَدْ صَدَّقْتَ الرُّؤْيَا ۚ
verily that	reward the good-doers	thus	verily We	verily you have fulfilled the dream

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هُوَ	ٱلْبَلَٰٓؤُا۟	ٱلْمُبِينُ ﴿١٠٦﴾	وَفَدَيْنَٰهُ	بِذِبْحٍ	عَظِيمٍ ﴿١٠٧﴾
[it] indeed (was)	the trial	manifest	and We ransomed him	with a sacrifice	great

وَتَرَكْنَا	عَلَيْهِ	فِى ٱلْءَاخِرِينَ ﴿١٠٨﴾	سَلَٰمٌ	عَلَىٰٓ إِبْرَٰهِيمَ ﴿١٠٩﴾
and We left	for him	among the later generations	peace (be)	upon Abraham

كَذَٰلِكَ	نَجْزِى ٱلْمُحْسِنِينَ ﴿١١٠﴾	إِنَّهُۥ	مِنْ عِبَادِنَا	ٱلْمُؤْمِنِينَ ﴿١١١﴾
thus	We reward the good-doers	verily he	(was one) of Our slaves	believing

وَبَشَّرْنَٰهُ	بِإِسْحَٰقَ	نَبِيًّا	مِّنَ ٱلصَّٰلِحِينَ ﴿١١٢﴾
and We gave him the glad tidings	of Isaac	a Prophet	from the righteous

وَبَٰرَكْنَا	عَلَيْهِ	وَعَلَىٰٓ إِسْحَٰقَ	وَمِن ذُرِّيَّتِهِمَا	مُحْسِنٌ
and We blessed	[on] him	and [on] Isaac	and of their progeny	(are some) who do right

وَظَالِمٌ	لِّنَفْسِهِۦ	مُبِينٌ ﴿١١٣﴾	وَلَقَدْ مَنَنَّا
and (some) who do wrong	themselves	clear	and indeed We gave Our Grace

عَلَىٰ مُوسَىٰ	وَهَٰرُونَ ﴿١١٤﴾	وَنَجَّيْنَٰهُمَا	وَقَوْمَهُمَا	مِنَ ٱلْكَرْبِ
to Moses	and Aaron	and We saved them	and their people	from the distress

ٱلْعَظِيمِ ﴿١١٥﴾	وَنَصَرْنَٰهُمْ	فَكَانُوا۟	هُمُ	ٱلْغَٰلِبِينَ ﴿١١٦﴾
great	and We helped them	so (that) they became	[they]	the victors

وَءَاتَيْنَٰهُمَا ٱلْكِتَٰبَ ٱلْمُسْتَبِينَ ﴿١١٧﴾ وَهَدَيْنَٰهُمَا ٱلصِّرَٰطَ ٱلْمُسْتَقِيمَ ﴿١١٨﴾ وَتَرَكْنَا عَلَيْهِمَا فِى
ٱلْءَاخِرِينَ ﴿١١٩﴾ سَلَٰمٌ عَلَىٰ مُوسَىٰ وَهَٰرُونَ ﴿١٢٠﴾ إِنَّا كَذَٰلِكَ نَجْزِى ٱلْمُحْسِنِينَ
﴿١٢١﴾ إِنَّهُمَا مِنْ عِبَادِنَا ٱلْمُؤْمِنِينَ ﴿١٢٢﴾ وَإِنَّ إِلْيَاسَ لَمِنَ ٱلْمُرْسَلِينَ ﴿١٢٣﴾ إِذْ قَالَ لِقَوْمِهِۦٓ أَلَا
تَتَّقُونَ ﴿١٢٤﴾ أَتَدْعُونَ بَعْلًا وَتَذَرُونَ أَحْسَنَ ٱلْخَٰلِقِينَ ﴿١٢٥﴾ ٱللَّهَ رَبَّكُمْ وَرَبَّ ءَابَآئِكُمُ
ٱلْأَوَّلِينَ ﴿١٢٦﴾ فَكَذَّبُوهُ فَإِنَّهُمْ لَمُحْضَرُونَ ﴿١٢٧﴾

117. And We gave them the clear Scripture; 118. And guided them to the Right Path. 119. And We left for them (a goodly remembrance) among the later generations. 120. " *Salām* (peace) be upon Mūsā (Moses) and Hārūn (Aaron) !" 121. Verily, thus do We reward the *Muhsinūn* (good-doers.). 122. Verily, they

were two of Our believing slaves. 123. And verily, Ilyās (Elias) was one of the Messengers. 124. When he said to his people: "Will you not fear Allāh? 125. "Will you call upon *Ba'l* (a well-known idol of his nation whom they used to worship) and forsake the Best of creators, 126. "Allāh, your Lord and the Lord of your forefathers?" 127. But they denied him [Ilyās (Elias)], so they will certainly be brought forth (to the punishment),

وَءَاتَيْنَٰهُمَا	ٱلْكِتَٰبَ	ٱلْمُسْتَبِينَ ﴿١١٧﴾	وَهَدَيْنَٰهُمَا	ٱلصِّرَٰطَ
and We gave them	the Scripture	clear	and We guided them	(to) the Path
ٱلْمُسْتَقِيمَ ﴿١١٨﴾	وَتَرَكْنَا	عَلَيْهِمَا	فِى ٱلْءَاخِرِينَ ﴿١١٩﴾	سَلَٰمٌ
Right	and We left	for them	among the later generations	peace (be)
عَلَىٰ مُوسَىٰ وَهَٰرُونَ ﴿١٢٠﴾	إِنَّا	كَذَٰلِكَ	نَجْزِى ٱلْمُحْسِنِينَ ﴿١٢١﴾	إِنَّهُمَا
upon Moses	and Aaron	verily We	thus	reward the good-doers	verily they
مِنْ عِبَادِنَا	ٱلْمُؤْمِنِينَ ﴿١٢٢﴾	وَإِنَّ إِلْيَاسَ	لَمِنَ ٱلْمُرْسَلِينَ ﴿١٢٣﴾	
(were) of Our slaves	believing	and verily Elias	surely (was one) of the Messengers	
إِذْ قَالَ	لِقَوْمِهِۦٓ	أَلَا تَتَّقُونَ ﴿١٢٤﴾	أَتَدْعُونَ بَعْلًا	
when he said	to his people	(will) you not fear (Allah)?	(will) you call upon Ba'l (idol)?	
وَتَذَرُونَ أَحْسَنَ	ٱلْخَٰلِقِينَ ﴿١٢٥﴾	ٱللَّهَ	رَبَّكُمْ	وَرَبَّ ءَابَآئِكُمُ
and forsake (the) Best	(of) creators	Allah	your Lord	and (the) Lord (of) your fathers
ٱلْأَوَّلِينَ ﴿١٢٦﴾	فَكَذَّبُوهُ	فَإِنَّهُمْ	لَمُحْضَرُونَ ﴿١٢٧﴾	
the early	but they denied him	so they certainly	(will be) brought forth	

إِلَّا عِبَادَ ٱللَّهِ ٱلْمُخْلَصِينَ ﴿١٢٨﴾ وَتَرَكْنَا عَلَيْهِ فِى ٱلْءَاخِرِينَ ﴿١٢٩﴾ سَلَٰمٌ عَلَىٰٓ إِلْ يَاسِينَ ﴿١٣٠﴾ إِنَّا كَذَٰلِكَ
نَجْزِى ٱلْمُحْسِنِينَ ﴿١٣١﴾ إِنَّهُۥ مِنْ عِبَادِنَا ٱلْمُؤْمِنِينَ ﴿١٣٢﴾ وَإِنَّ لُوطًا لَّمِنَ ٱلْمُرْسَلِينَ ﴿١٣٣﴾ إِذْ نَجَّيْنَٰهُ
وَأَهْلَهُۥٓ أَجْمَعِينَ ﴿١٣٤﴾ إِلَّا عَجُوزًا فِى ٱلْغَٰبِرِينَ ﴿١٣٥﴾ ثُمَّ دَمَّرْنَا ٱلْءَاخَرِينَ ﴿١٣٦﴾ وَإِنَّكُمْ لَتَمُرُّونَ عَلَيْهِم
مُّصْبِحِينَ ﴿١٣٧﴾ وَبِٱلَّيْلِ أَفَلَا تَعْقِلُونَ ﴿١٣٨﴾ وَإِنَّ يُونُسَ لَمِنَ ٱلْمُرْسَلِينَ ﴿١٣٩﴾ إِذْ أَبَقَ إِلَى ٱلْفُلْكِ
ٱلْمَشْحُونِ ﴿١٤٠﴾ فَسَاهَمَ فَكَانَ مِنَ ٱلْمُدْحَضِينَ ﴿١٤١﴾ فَٱلْتَقَمَهُ ٱلْحُوتُ وَهُوَ مُلِيمٌ ﴿١٤٢﴾

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128. Except the chosen slaves of Allāh. 129. And We left for him (a goodly remembrance) among the later generations. 130. "*Salām* (peace) be upon Ilyāsīn (Elias)!" 131. Verily, thus do We reward the *Muhsinūn* (good-doers, who perform good deeds totally for Allāh's sake only.). 132. Verily, he was one of Our believing slaves. 133. And verily, Lūt (Lot) was one of the Messengers. 134. When We saved him and his family, all, 135. Except an old woman (his wife) who was among those who remained behind. 136. Then We destroyed the rest (the town of Sodom at the place of the Dead Sea now in Palestine). 137. Verily, you pass by them in the morning 138. And at night; will you not then reflect? 139. And verily, Yūnus (Jonah) was one of the Messengers. 140. When he ran to the laden ship: 141. Then he (agreed to) cast lots, and he was among the losers. 142. Then a (big) fish swallowed him as he had done an act worthy of blame.

عَلَيْهِ	وَتَرَكْنَا	ٱلْمُخْلَصِينَ ﴿١٢٨﴾	إِلَّا عِبَادَ ٱللَّهِ
for him	and We left	the chosen	except (the) slaves (of) Allah

كَذَٰلِكَ	إِنَّا	عَلَىٰٓ إِلْ يَاسِينَ ﴿١٣٠﴾	سَلَٰمٌ	فِى ٱلْءَاخِرِينَ ﴿١٢٩﴾
thus	verily We	upon Elias	peace (be)	among the later generations

وَإِنَّ لُوطًا	ٱلْمُؤْمِنِينَ ﴿١٣٢﴾	مِنْ عِبَادِنَا	إِنَّهُۥ	نَجْزِى ٱلْمُحْسِنِينَ ﴿١٣١﴾
and verily Lot	believing	(was one) of Our slaves	verily he	reward the good-doers

أَجْمَعِينَ ﴿١٣٤﴾	وَأَهْلَهُۥٓ	نَجَّيْنَٰهُ	إِذْ	لَمِنَ ٱلْمُرْسَلِينَ ﴿١٣٣﴾
all	and his family	We saved him	when	surely (was one) of the Messengers

فِى ٱلْغَٰبِرِينَ ﴿١٣٥﴾	إِلَّا عَجُوزًا
(who was) among those who remained behind	except an old woman

مُّصْبِحِينَ ﴿١٣٧﴾	عَلَيْهِم	لَتَمُرُّونَ	وَإِنَّكُمْ	ثُمَّ دَمَّرْنَا ٱلْءَاخَرِينَ ﴿١٣٦﴾
(in the) morning	by them	certainly pass	and verily you	then We destroyed the rest

لَمِنَ ٱلْمُرْسَلِينَ ﴿١٣٩﴾	وَإِنَّ يُونُسَ	أَفَلَا تَعْقِلُونَ ﴿١٣٨﴾	وَبِٱلَّيْلِ
surely (was one) of the Messengers	and verily Jonah	(will) you not then reflect?	and at night

فَكَانَ	فَسَاهَمَ	ٱلْمَشْحُونِ ﴿١٤٠﴾	إِلَى ٱلْفُلْكِ	إِذْ أَبَقَ
and he was	then he casted lots	laden	to the ship	when he ran

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مِنَ ٱلْمُدْحَضِينَ ﴿١٤١﴾	فَٱلْتَقَمَهُ	ٱلْحُوتُ	وَهُوَ	مُلِيمٌ ﴿١٤٢﴾
among the losers	then swallowed him	the fish	while he	(was) worthy of blame

فَلَوْلَآ أَنَّهُۥ كَانَ مِنَ ٱلْمُسَبِّحِينَ ﴿١٤٣﴾ لَلَبِثَ فِى بَطْنِهِۦٓ إِلَىٰ يَوْمِ يُبْعَثُونَ ﴿١٤٤﴾ فَنَبَذْنَٰهُ بِٱلْعَرَآءِ
وَهُوَ سَقِيمٌ ﴿١٤٥﴾ وَأَنۢبَتْنَا عَلَيْهِ شَجَرَةً مِّن يَقْطِينٍ ﴿١٤٦﴾ وَأَرْسَلْنَٰهُ إِلَىٰ مِاْئَةِ أَلْفٍ أَوْ يَزِيدُونَ
﴿١٤٧﴾ فَـَٔامَنُوا۟ فَمَتَّعْنَٰهُمْ إِلَىٰ حِينٍ ﴿١٤٨﴾ فَٱسْتَفْتِهِمْ أَلِرَبِّكَ ٱلْبَنَٰتُ وَلَهُمُ ٱلْبَنُونَ ﴿١٤٩﴾ أَمْ
خَلَقْنَا ٱلْمَلَٰٓئِكَةَ إِنَٰثًا وَهُمْ شَٰهِدُونَ ﴿١٥٠﴾ أَلَآ إِنَّهُم مِّنْ إِفْكِهِمْ لَيَقُولُونَ ﴿١٥١﴾

143. Had he not been of them who glorify Allāh, 144. He would have indeed remained inside its belly (the fish) till the Day of Resurrection. 145. But We cast him forth on the naked shore while he was sick, 146. And We caused a plant of gourd to grow over him. 147. And We sent him to a hundred thousand (people) or even more. 148. And they believed; so We gave them enjoyment for a while. 149. Now ask them (O Muhammad ﷺ): "Are there (only) daughters for your Lord and sons for them?" 150. Or did We create the angels female while they were witnesses? 151. Verily, it is of their falsehood that they (Quraish pagans) say:

لَلَبِثَ	مِنَ ٱلْمُسَبِّحِينَ ﴿١٤٣﴾	أَنَّهُۥ كَانَ	فَلَوْلَآ
he would have indeed remained	of those who glorify	that he was	and had (it) not been
فَنَبَذْنَٰهُ	إِلَىٰ يَوْمِ يُبْعَثُونَ ﴿١٤٤﴾		فِى بَطْنِهِۦٓ
but We cast him forth	till (the) Day they are resurrected		in its belly (the fish)
شَجَرَةً	عَلَيْهِ	وَأَنۢبَتْنَا	سَقِيمٌ ﴿١٤٥﴾	وَهُوَ	بِٱلْعَرَآءِ
a plant (tree)	over him	and We caused to grow	(was) sick	while he	on the naked shore
أَوْ يَزِيدُونَ ﴿١٤٧﴾	أَلْفٍ	إِلَىٰ مِاْئَةِ	وَأَرْسَلْنَٰهُ		مِّن يَقْطِينٍ ﴿١٤٦﴾
or even more	thousand	to hundred	and We sent him		of gourd (squash)
فَٱسْتَفْتِهِمْ	إِلَىٰ حِينٍ ﴿١٤٨﴾	فَمَتَّعْنَٰهُمْ			فَـَٔامَنُوا۟
then ask them	for a while	so We gave them enjoyment			and they believed
أَمْ خَلَقْنَا ٱلْمَلَٰٓئِكَةَ	ٱلْبَنُونَ ﴿١٤٩﴾	وَلَهُمُ	ٱلْبَنَاتُ		أَلِرَبِّكَ
or did We create the angels	sons	and for them	daughters		(are) for your Lord?

إِنَاثًا	وَهُمْ	شَٰهِدُونَ ﴿١٥٠﴾	أَلَآ	إِنَّهُم	مِّنْ إِفْكِهِمْ	لَيَقُولُونَ ﴿١٥١﴾
females	while they	(were) witnesses	verily	indeed they	of their falsehood	[that they] say

وَلَدَ ٱللَّهُ وَإِنَّهُمْ لَكَٰذِبُونَ ﴿١٥٢﴾ أَصْطَفَى ٱلْبَنَاتِ عَلَى ٱلْبَنِينَ ﴿١٥٣﴾ مَا لَكُمْ كَيْفَ تَحْكُمُونَ ﴿١٥٤﴾ أَفَلَا
تَذَكَّرُونَ ﴿١٥٥﴾ أَمْ لَكُمْ سُلْطَٰنٌ مُّبِينٌ ﴿١٥٦﴾ فَأْتُوا۟ بِكِتَٰبِكُمْ إِن كُنتُمْ صَٰدِقِينَ ﴿١٥٧﴾ وَجَعَلُوا۟ بَيْنَهُۥ وَبَيْنَ
ٱلْجِنَّةِ نَسَبًا وَلَقَدْ عَلِمَتِ ٱلْجِنَّةُ إِنَّهُمْ لَمُحْضَرُونَ ﴿١٥٨﴾ سُبْحَٰنَ ٱللَّهِ عَمَّا يَصِفُونَ ﴿١٥٩﴾ إِلَّا عِبَادَ ٱللَّهِ
ٱلْمُخْلَصِينَ ﴿١٦٠﴾ فَإِنَّكُمْ وَمَا تَعْبُدُونَ ﴿١٦١﴾ مَآ أَنتُمْ عَلَيْهِ بِفَٰتِنِينَ ﴿١٦٢﴾ إِلَّا مَنْ هُوَ صَالِ ٱلْجَحِيمِ ﴿١٦٣﴾ وَمَا
مِنَّآ إِلَّا لَهُۥ مَقَامٌ مَّعْلُومٌ ﴿١٦٤﴾ وَإِنَّا لَنَحْنُ ٱلصَّآفُّونَ ﴿١٦٥﴾ وَإِنَّا لَنَحْنُ ٱلْمُسَبِّحُونَ ﴿١٦٦﴾ وَإِن كَانُوا۟ لَيَقُولُونَ ﴿١٦٧﴾

152. "Allāh has begotten (offspring – the angels being the daughters of Allāh)?" And verily, they are liars! 153. Has He (then) chosen daughters rather than sons? 154. What is the matter with you? How do you decide? 155. Will you not then remember? 156. Or is there for you a plain authority? 157. Then bring your Book if you are truthful! 158. And they have invented a kinship between Him and the jinn, but the jinn know well that they have indeed to appear (before Him) (i.e. they will be called to account). 159. Glorified is Allāh! (He is free) from what they attribute to Him! 160. Except the slaves of Allāh, whom He chooses (for His Mercy, i.e. true believers of Islāmic Monotheism who do not attribute false things to Allāh). 161. So, verily you (pagans) and those whom you worship (idols) 162. Cannot lead astray [turn away from Him (Allāh) anyone of the believers], 163. Except those who are predestined to burn in Hell! 164. And there is not one of us (angels) but has his known place (or position); 165. And verily, we (angels) stand in rows (for the prayers as you Muslims stand in rows for your prayers); 166. And verily, we (angels) indeed are those who glorify (Allāh's Praises, i.e. perform prayers). 167. And indeed they (Arab pagans) used to say:

وَلَدَ ٱللَّهُ	وَإِنَّهُمْ	لَكَٰذِبُونَ ﴿١٥٢﴾	أَصْطَفَى ٱلْبَنَاتِ
Allah has begotten	and verily they	(are) liars	(has) He chosen daughters?

عَلَى ٱلْبَنِينَ ﴿١٥٣﴾	مَا	لَكُمْ	كَيْفَ تَحْكُمُونَ ﴿١٥٤﴾
over (rather than) sons	what (is the matter)	with you	how do you decide

أَفَلَا تَذَكَّرُونَ ﴿١٥٥﴾	أَمْ	لَكُمْ	سُلْطَٰنٌ	مُّبِينٌ ﴿١٥٦﴾	فَأْتُوا۟
(will) you not then remember?	or	(is there) for you	an authority	plain	then bring

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بِكِتَٰبِكُمْ	إِن كُنتُمْ صَٰدِقِينَ ﴿١٥٧﴾	وَجَعَلُوا۟ بَيْنَهُۥ	وَبَيْنَ	ٱلْجِنَّةِ
your Book	if you are truthful	and they have invented between Him	and between	the jinn
نَسَبًا	وَلَقَدْ عَلِمَتِ ٱلْجِنَّةُ	إِنَّهُمْ	لَمُحْضَرُونَ ﴿١٥٨﴾	
a kinship	but indeed the jinn know well	that they	indeed (will be) brought for account	
سُبْحَٰنَ ٱللَّهِ	عَمَّا يَصِفُونَ ﴿١٥٩﴾	إِلَّا عِبَادَ ٱللَّهِ		
Glorified (is) Allah	from what they attribute (to Him)	except (the) slaves (of) Allah		
ٱلْمُخْلَصِينَ ﴿١٦٠﴾	فَإِنَّكُمْ	وَمَا تَعْبُدُونَ ﴿١٦١﴾	مَآ أَنتُمْ	عَلَيْهِ
the chosen	so verily you	and those whom you worship	you (can) not	[over] him
بِفَٰتِنِينَ ﴿١٦٢﴾	إِلَّا مَنْ	هُوَ	صَالِ	ٱلْجَحِيمِ ﴿١٦٣﴾	وَمَا	مِنَّآ
lead astray	except (those) who	[he]	(are) to burn	(in) Hell	and (there is) not	(one) of us
إِلَّا	لَهُۥ	مَقَامٌ	مَّعْلُومٌ ﴿١٦٤﴾	وَإِنَّا	لَنَحْنُ	ٱلصَّآفُّونَ ﴿١٦٥﴾
but	he has	a place	known	and verily we	surely [we] (angels)	stand in rows
وَإِنَّا	لَنَحْنُ	ٱلْمُسَبِّحُونَ ﴿١٦٦﴾	وَإِن كَانُوا۟	لَيَقُولُونَ ﴿١٦٧﴾	
and verily we	surely [we]	(are) those who glorify	and indeed they used to	say	

لَوْ أَنَّ عِندَنَا ذِكْرًا مِّنَ ٱلْأَوَّلِينَ ﴿١٦٨﴾ لَكُنَّا عِبَادَ ٱللَّهِ ٱلْمُخْلَصِينَ ﴿١٦٩﴾ فَكَفَرُوا۟ بِهِۦ ۖ فَسَوْفَ يَعْلَمُونَ ﴿١٧٠﴾
وَلَقَدْ سَبَقَتْ كَلِمَتُنَا لِعِبَادِنَا ٱلْمُرْسَلِينَ ﴿١٧١﴾ إِنَّهُمْ لَهُمُ ٱلْمَنصُورُونَ ﴿١٧٢﴾ وَإِنَّ جُندَنَا لَهُمُ ٱلْغَٰلِبُونَ ﴿١٧٣﴾
فَتَوَلَّ عَنْهُمْ حَتَّىٰ حِينٍ ﴿١٧٤﴾ وَأَبْصِرْهُمْ فَسَوْفَ يُبْصِرُونَ ﴿١٧٥﴾ أَفَبِعَذَابِنَا يَسْتَعْجِلُونَ ﴿١٧٦﴾ فَإِذَا نَزَلَ بِسَاحَتِهِمْ
فَسَآءَ صَبَاحُ ٱلْمُنذَرِينَ ﴿١٧٧﴾ وَتَوَلَّ عَنْهُمْ حَتَّىٰ حِينٍ ﴿١٧٨﴾ وَأَبْصِرْ فَسَوْفَ يُبْصِرُونَ ﴿١٧٩﴾ سُبْحَٰنَ
رَبِّكَ رَبِّ ٱلْعِزَّةِ عَمَّا يَصِفُونَ ﴿١٨٠﴾ وَسَلَٰمٌ عَلَى ٱلْمُرْسَلِينَ ﴿١٨١﴾ وَٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ ﴿١٨٢﴾

168. "If we had a reminder as had the men of old (before the coming of Prophet Muhammad ﷺ as a Messenger of Allāh), 169. "We would have indeed been the chosen slaves of Allāh (true believers of Islāmic Monotheism)!" 170. But (now that the Qur'ān has come) they disbelieve therein (i.e. in the Qur'ān and in Prophet Muhammad ﷺ, and all that he brought – the Divine Revelation), so they will come to know! 171. And verily, Our Word has gone forth of old for Our slaves, the Messengers, 172. That they verily would be made triumphant,

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173. And that Our hosts! they verily would be the victors. 174. So, turn away (O Muhammad ﷺ) from them for a while, 175. And watch them and they shall see (the punishment)! 176. Do they seek to hasten on Our torment? 177. Then, when it descends in their courtyard (i.e. near to them), evil will be the morning for those who had been warned! 178. So, turn (O Muhammad ﷺ) away from them for a while, 179. And watch and they shall see (the torment)! 180. Glorified is your Lord, the Lord of honour and power! (He is free) from what they attribute to Him! 181. And peace be on the Messengers! 182. And all praise and thanks are Allāh's, the Lord of the *'Ālamīn* (mankind, jinn and all that exists).

لَوْ	أَنَّ عِندَنَا	ذِكْرًا	مِّنَ ٱلْأَوَّلِينَ ﴿١٦٨﴾
if	[that] we had	a reminder	from the men of old
لَكُنَّا عِبَادَ ٱللَّهِ		ٱلْمُخْلَصِينَ ﴿١٦٩﴾	فَكَفَرُوا۟
we would have indeed been (the) slaves (of) Allah		the chosen	but they disbelieve
بِهِۦ	فَسَوْفَ يَعْلَمُونَ ﴿١٧٠﴾		وَلَقَدْ سَبَقَتْ كَلِمَتُنَا
in it	and soon they will come to know		and verily Our Word has gone forth
لِعِبَادِنَا	ٱلْمُرْسَلِينَ ﴿١٧١﴾	إِنَّهُمْ	لَهُمُ	ٱلْمَنصُورُونَ ﴿١٧٢﴾
for Our slaves	the Messengers	(that) they verily	[they]	(are) the victorious
وَإِنَّ جُندَنَا		لَهُمُ	ٱلْغَٰلِبُونَ ﴿١٧٣﴾	فَتَوَلَّ
and that Our hosts (soldiers)		they verily	(would be) the victors	so turn away
عَنْهُمْ	حَتَّىٰ حِينٍ ﴿١٧٤﴾		وَأَبْصِرْهُمْ	فَسَوْفَ يُبْصِرُونَ ﴿١٧٥﴾
from them	for a while		and watch them	and soon they shall see
أَفَبِعَذَابِنَا يَسْتَعْجِلُونَ ﴿١٧٦﴾			فَإِذَا نَزَلَ	بِسَاحَتِهِمْ
(do) they seek to hasten on Our torment?			then when it descends	in their courtyard
فَسَآءَ صَبَاحُ	ٱلْمُنذَرِينَ ﴿١٧٧﴾		وَتَوَلَّ	عَنْهُمْ
then evil will be (the) morning	(for) those who had been warned		so turn away	from them
حَتَّىٰ حِينٍ ﴿١٧٨﴾	وَأَبْصِرْ	فَسَوْفَ يُبْصِرُونَ ﴿١٧٩﴾	سُبْحَٰنَ	رَبِّكَ
for a while	and watch	and soon they shall see	Glorified (is)	your Lord

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وَسَلَٰمٌ	عَمَّا يَصِفُونَ ﴿١٨٠﴾	رَبِّ ٱلْعِزَّةِ
and peace (be)	from what they attribute (to Him)	(the) Lord (of) honour (and power)

عَلَى ٱلْمُرْسَلِينَ ﴿١٨١﴾	وَٱلْحَمْدُ	لِلَّهِ	رَبِّ ٱلْعَٰلَمِينَ ﴿١٨٢﴾
upon the Messengers	and all praise	(be) to Allah	(the) Lord (of) the worlds

سُورَةُ صٓ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

صٓ ۚ وَٱلْقُرْءَانِ ذِى ٱلذِّكْرِ ﴿١﴾ بَلِ ٱلَّذِينَ كَفَرُوا۟ فِى عِزَّةٍ وَشِقَاقٍ ﴿٢﴾ كَمْ أَهْلَكْنَا مِن قَبْلِهِم مِّن قَرْنٍ
فَنَادَوا۟ وَّلَاتَ حِينَ مَنَاصٍ ﴿٣﴾ وَعَجِبُوٓا۟ أَن جَآءَهُم مُّنذِرٌ مِّنْهُمْ ۖ وَقَالَ ٱلْكَٰفِرُونَ هَٰذَا سَٰحِرٌ
كَذَّابٌ ﴿٤﴾ أَجَعَلَ ٱلْءَالِهَةَ إِلَٰهًا وَٰحِدًا ۖ إِنَّ هَٰذَا لَشَىْءٌ عُجَابٌ ﴿٥﴾ وَٱنطَلَقَ ٱلْمَلَأُ مِنْهُمْ أَنِ ٱمْشُوا۟
وَٱصْبِرُوا۟ عَلَىٰٓ ءَالِهَتِكُمْ ۖ إِنَّ هَٰذَا لَشَىْءٌ يُرَادُ ﴿٦﴾

Sūrah Sād 38

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

1. *Sād* [These letters (*Sād*, etc.) are one of the miracles of the Qur'ān, and none but Allāh (Alone) knows their meanings.] By the Qur'ān full of reminding (explanations and honour for the one who believes in it). 2. Nay, those who disbelieve are in false pride and opposition. 3. How many a generation have We destroyed before them! And they cried out when there was no longer time for escape. 4. And they (Arab pagans) wonder that a warner (Prophet Muhammad ﷺ) has come to them from among themselves. And the disbelievers say: "This (Prophet Muhammad ﷺ) is a sorcerer, a liar. 5. "Has he made the *ālihah* (gods) (all) into One *Ilāh* (God - Allāh). Verily, this is a curious thing!" 6. And the leaders among them went about (saying): "Go on, and remain constant to your *ālihah* (gods)! Verily, this is a thing designed (against you)!

ٱلرَّحِيمِ	ٱلرَّحْمَٰنِ	بِسْمِ ٱللَّهِ
the Most Merciful	the Most Gracious	In the Name (of) Allah

صٓ ۚ	وَٱلْقُرْءَانِ	ذِى	ٱلذِّكْرِ ۝١	بَلِ ٱلَّذِينَ كَفَرُوا۟	فِى عِزَّةٍ
Sad	by the Quran	full of	reminding	nay those who disbelieve	(are) in false pride

وَشِقَاقٍ ۝٢	كَمْ أَهْلَكْنَا	مِن قَبْلِهِم	مِّن قَرْنٍ
and opposition	how many have We destroyed	before them	of a generation

فَنَادَوا۟	وَّلَاتَ	حِينَ	مَنَاصٍ ۝٣	وَعَجِبُوٓا۟
and they cried out	when there (was) no longer	time	(for) escape	and they wondered

أَن جَآءَهُم	مُّنذِرٌ	مِّنْهُمْ ۖ	وَقَالَ ٱلْكَٰفِرُونَ
that has come to them	a warner	from (among) themselves	and the disbelievers said

هَٰذَا	سَٰحِرٌ	كَذَّابٌ ۝٤	أَجَعَلَ ٱلْءَالِهَةَ	إِلَٰهًا	وَٰحِدًا ۖ	إِنَّ هَٰذَا
this	(is) a sorcerer	a liar	(has) he made the gods (all)?	(into) God	One	verily this

لَشَىْءٌ	عُجَابٌ ۝٥	وَٱنطَلَقَ ٱلْمَلَأُ	مِنْهُمْ	أَنِ ٱمْشُوا۟
(is) surely a thing	curious	and went about the leaders	among them	(saying) that go on

وَٱصْبِرُوا۟	عَلَىٰٓ ءَالِهَتِكُمْ ۖ	إِنَّ هَٰذَا	لَشَىْءٌ يُرَادُ ۝٦
and remain constant	to your gods	verily this	(is) surely a thing designed

مَا سَمِعْنَا بِهَٰذَا فِى ٱلْمِلَّةِ ٱلْءَاخِرَةِ إِنْ هَٰذَآ إِلَّا ٱخْتِلَٰقٌ ۝٧ أَءُنزِلَ عَلَيْهِ ٱلذِّكْرُ مِنۢ بَيْنِنَا ۚ بَلْ هُمْ فِى
شَكٍّ مِّن ذِكْرِى ۚ بَل لَّمَّا يَذُوقُوا۟ عَذَابِ ۝٨ أَمْ عِندَهُمْ خَزَآئِنُ رَحْمَةِ رَبِّكَ ٱلْعَزِيزِ ٱلْوَهَّابِ ۝٩ أَمْ
لَهُم مُّلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَمَا بَيْنَهُمَا ۖ فَلْيَرْتَقُوا۟ فِى ٱلْأَسْبَٰبِ ۝١٠ جُندٌ مَّا هُنَالِكَ
مَهْزُومٌ مِّنَ ٱلْأَحْزَابِ ۝١١

7. "We have not heard (the like) of this in the religion of these later days (i.e. Christianity). This is nothing but an invention! 8. "Has the Reminder been sent down to him (alone) from among us?" Nay, but they are in doubt about My Reminder (this Qur'ān) ! Nay, but they have not tasted (My) torment! 9. Or have they the treasures of the Mercy of your Lord, the All-Mighty, the Real Bestower? 10. Or is it that the dominion of the heavens and the earth and all that is between them is theirs? If so, let them ascend up with means (to the heavens)! 11. (As they denied Allāh's Message) they will be a defeated host like the Confederates of the old times (who were defeated).

إِنْ هَٰذَآ	ٱلْأَخِرَةِ	فِى ٱلْمِلَّةِ	بِهَٰذَا	مَا سَمِعْنَا
this (is) nothing	(of) the last	in the religion	(the like) of this	we have not heard
مِنۢ بَيْنِنَآ	ٱلذِّكْرُ	عَلَيْهِ	أَءُنزِلَ	إِلَّا ٱخْتِلَٰقٌ ۝٧
from among us	the Reminder	to him	has been sent down?	but an invention
لَّمَّا يَذُوقُوا۟ عَذَابِ ۝٨	بَل	مِّن ذِكْرِى	فِى شَكٍّ	بَلْ هُمْ
they have not tasted My torment	nay	about My Reminder	(are) in doubt	nay they
ٱلْعَزِيزِ	رَبِّكَ	رَحْمَةِ	خَزَآئِنُ	أَمْ عِندَهُمْ
the All-Mighty	(of) your Lord	(of the) Mercy	(the) treasures	or have they
وَٱلْأَرْضِ	ٱلسَّمَٰوَٰتِ	مُلْكُ	لَهُم	أَمْ	ٱلْوَهَّابِ ۝٩
and the earth	(of) the heavens	(is the) dominion	for them	or	the Real Bestower
فِى ٱلْأَسْبَٰبِ ۝١٠	فَلْيَرْتَقُوا۟	بَيْنَهُمَا	وَمَا
with the means	(if so) then let them ascend up	(is) between them	and (all) that
مِّنَ ٱلْأَحْزَابِ ۝١١	مَّهْزُومٌ	مَّا هُنَالِكَ	جُندٌ
of the Confederates	defeated	there	(they are) host

كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَعَادٌ وَفِرْعَوْنُ ذُو ٱلْأَوْتَادِ ۝١٢ وَثَمُودُ وَقَوْمُ لُوطٍ وَأَصْحَٰبُ لْـَٔيْكَةِ
أُو۟لَٰٓئِكَ ٱلْأَحْزَابُ ۝١٣ إِن كُلٌّ إِلَّا كَذَّبَ ٱلرُّسُلَ فَحَقَّ عِقَابِ ۝١٤ وَمَا يَنظُرُ هَٰٓؤُلَآءِ إِلَّا
صَيْحَةً وَٰحِدَةً مَّا لَهَا مِن فَوَاقٍ ۝١٥ وَقَالُوا۟ رَبَّنَا عَجِّل لَّنَا قِطَّنَا قَبْلَ يَوْمِ ٱلْحِسَابِ ۝١٦ ٱصْبِرْ
عَلَىٰ مَا يَقُولُونَ وَٱذْكُرْ عَبْدَنَا دَاوُۥدَ ذَا ٱلْأَيْدِ ۖ إِنَّهُۥٓ أَوَّابٌ ۝١٧ إِنَّا سَخَّرْنَا ٱلْجِبَالَ مَعَهُۥ يُسَبِّحْنَ
بِٱلْعَشِىِّ وَٱلْإِشْرَاقِ ۝١٨

12. Before them (were many who) denied (Messengers) – the people of Nūh (Noah); and 'Ād; and Fir'aun (Pharaoh) the man of stakes (with which he used to punish the people), 13. And Thamūd, and the people of Lūt (Lot), and the dwellers of the Wood; such were the Confederates. 14. Not one of them but denied the Messengers; therefore My torment was justified. 15. And these only wait for a single *Saihah* [shout (i.e. the blowing of the Trumpet by the angel Isrāfīl)] there will be no pause or ending thereto [till everything will perish

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except Allāh (the only God full of majesty, bounty and honour)]. 16. They say: "Our Lord! Hasten to us *Qittanā* (i.e. our Record of good and bad deeds so that we may see it) before the Day of Reckoning!" 17. Be patient (O Muhammad ﷺ) of what they say, and remember Our slave Dāwūd (David), endued with power. Verily, he was ever oft-returning in all matters and in repentance (towards Allāh). 18. Verily, We made the mountains to glorify Our Praises with him [Dāwūd (David)] in the *'Ashī* (i.e. after the mid-day till sunset) and *Ishrāq* (i.e. after the sunrise till mid-day).

ذُو	وَفِرْعَوْنُ	وَعَادٌ	نُوحٍ	قَوْمُ	كَذَّبَتْ قَبْلَهُمْ
(the) owner	and Pharaoh	and Ad	(of) Noah	(the) people	before them denied
لْـَٔيْكَةِ	وَأَصْحَٰبُ	لُوطٍ	وَقَوْمُ	وَثَمُودُ	ٱلْأَوْتَادِ ﴿١٢﴾
(of) the Wood	and (the) dwellers	(of) Lot	and (the) people	and Thamud	(of) stakes
إِلَّا كَذَّبَ ٱلرُّسُلَ	إِن كُلٌّ	ٱلْأَحْزَابُ ﴿١٣﴾		أُوْلَٰٓئِكَ	
but denied the Messengers	not each of them	(were) the Confederates		those	
لَهَا	مَّا	وَٰحِدَةً	إِلَّا صَيْحَةً	وَمَا يَنظُرُ هَٰٓؤُلَآءِ	فَحَقَّ عِقَابِ ﴿١٤﴾
it has	not	single	but a shout	and these wait not	therefore My torment was justified
يَوْمِ	قَبْلَ	قِطَّنَا	عَجِّل لَّنَا	وَقَالُوا۟ رَبَّنَا	مِن فَوَاقٍ ﴿١٥﴾
(the) Day	before	our account	hasten to us	and they say our Lord	any pause
دَاوُۥدَ	وَٱذْكُرْ عَبْدَنَا	عَلَىٰ مَا يَقُولُونَ	ٱصْبِرْ		ٱلْحِسَابِ ﴿١٦﴾
David	and remember Our slave	of what they say	be patient		(of) Reckoning
إِنَّا سَخَّرْنَا	أَوَّابٌ ﴿١٧﴾	إِنَّهُۥ	ذَا ٱلْأَيْدِ		
verily We made	(ever) oft-returning in repentance	verily he (was)	endued with power		
وَٱلْإِشْرَاقِ ﴿١٨﴾	يُسَبِّحْنَ بِٱلْعَشِىِّ		مَعَهُۥ	ٱلْجِبَالَ	
and after the sunrise	to glorify (Our Praises) in the evening		with him	the mountains	

وَٱلطَّيْرَ مَحْشُورَةً ۖ كُلٌّ لَّهُۥٓ أَوَّابٌ ﴿١٩﴾ وَشَدَدْنَا مُلْكَهُۥ وَءَاتَيْنَٰهُ ٱلْحِكْمَةَ وَفَصْلَ ٱلْخِطَابِ ﴿٢٠﴾ ۞
وَهَلْ أَتَىٰكَ نَبَؤُا۟ ٱلْخَصْمِ إِذْ تَسَوَّرُوا۟ ٱلْمِحْرَابَ ﴿٢١﴾ إِذْ دَخَلُوا۟ عَلَىٰ دَاوُۥدَ فَفَزِعَ مِنْهُمْ ۖ قَالُوا۟ لَا
تَخَفْ ۖ خَصْمَانِ بَغَىٰ بَعْضُنَا عَلَىٰ بَعْضٍ فَٱحْكُم بَيْنَنَا بِٱلْحَقِّ وَلَا تُشْطِطْ وَٱهْدِنَآ إِلَىٰ سَوَآءِ

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ٱلصِّرَٰطِ ﴿٢٢﴾ إِنَّ هَٰذَآ أَخِى لَهُۥ تِسْعٌ وَتِسْعُونَ نَعْجَةً وَلِىَ نَعْجَةٌ وَٰحِدَةٌ فَقَالَ أَكْفِلْنِيهَا وَعَزَّنِى فِى ٱلْخِطَابِ ﴿٢٣﴾

19. And (so did) the birds assembled, all obedient to him [Dāwūd (David)] [i.e. they came and glorified Allāh's Praises along with him]. 20. We made his kingdom strong and gave him *Al-Hikmah* (Prophethood) and sound judgement in speech and decision. 21. And has the news of the litigants reached you? When they climbed over the wall into (his) *Mihrāb* (a praying place or a private room); 22. When they entered in upon Dāwūd (David), he was terrified of them. They said: "Fear not! (We are) two litigants, one of whom has wronged the other, therefore judge between us with truth, and treat us not with injustice, and guide us to the Right Way. 23. Verily, this my brother (in religion) has ninety-nine ewes, while I have (only) one ewe, and he says: "Hand it over to me, and he overpowered me in speech."

وَشَدَدْنَا مُلْكَهُۥ	أَوَّابٌ ﴿١٩﴾	لَهُۥ	كُلٌّ	مَحْشُورَةً	وَٱلطَّيْرَ
and We made his kingdom strong	obedient	to him	all	assembled	and the birds

وَهَلْ أَتَىٰكَ	ٱلْخِطَابِ ﴿٢٠﴾	وَفَصْلَ	ٱلْحِكْمَةَ	وَءَاتَيْنَٰهُ
and (has) reached you?	(in) speech (decision)	and sound judgement	wisdom	and gave him

إِذْ دَخَلُوا۟	تَسَوَّرُوا۟ ٱلْمِحْرَابَ ﴿٢١﴾	إِذْ	ٱلْخَصْمِ	نَبَؤُا۟
when they entered in	they climbed over the chamber	when	(of) the litigants	(the) news

خَصْمَانِ	لَا تَخَفْ	قَالُوا۟	مِّنْهُمْ	فَفَزِعَ	عَلَىٰ دَاوُۥدَ
two litigants	fear not	they said	of them	and he was terrified	upon David

بِٱلْحَقِّ	فَٱحْكُم بَيْنَنَا	عَلَىٰ بَعْضٍ	بَغَىٰ بَعْضُنَا
with truth	therefore judge between us	[on] (the) other	one of us has wronged

أَخِى	إِنَّ هَٰذَآ	ٱلصِّرَٰطِ ﴿٢٢﴾	إِلَىٰ سَوَآءِ	وَٱهْدِنَآ	وَلَا تُشْطِطْ
(is) my brother	verily this	Way	to (the) Right	and guide us	and be not unjust

فَقَالَ	وَٰحِدَةٌ	نَّعْجَةً	وَلِىَ	نَعْجَةً	تِسْعٌ وَتِسْعُونَ	لَهُۥ
and he said	one	ewe	while I have	ewes (female sheep)	ninety-nine	he has

فِى ٱلْخِطَابِ ﴿٢٣﴾	وَعَزَّنِى	أَكْفِلْنِيهَا
in speech	and he overpowered me	hand it over to me

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قَالَ لَقَدْ ظَلَمَكَ بِسُؤَالِ نَعْجَتِكَ إِلَىٰ نِعَاجِهِۦ ۖ وَإِنَّ كَثِيرًا مِّنَ ٱلْخُلَطَآءِ لَيَبْغِى بَعْضُهُمْ عَلَىٰ بَعْضٍ إِلَّا ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ وَقَلِيلٌ مَّا هُمْ ۗ وَظَنَّ دَاوُۥدُ أَنَّمَا فَتَنَّٰهُ فَٱسْتَغْفَرَ رَبَّهُۥ وَخَرَّ رَاكِعًا وَأَنَابَ ۩ ﴿٢٤﴾ فَغَفَرْنَا لَهُۥ ذَٰلِكَ ۖ وَإِنَّ لَهُۥ عِندَنَا لَزُلْفَىٰ وَحُسْنَ مَـَٔابٍ ﴿٢٥﴾ يَٰدَاوُۥدُ إِنَّا جَعَلْنَٰكَ خَلِيفَةً فِى ٱلْأَرْضِ فَٱحْكُم بَيْنَ ٱلنَّاسِ بِٱلْحَقِّ وَلَا تَتَّبِعِ ٱلْهَوَىٰ فَيُضِلَّكَ عَن سَبِيلِ ٱللَّهِ ۚ إِنَّ ٱلَّذِينَ يَضِلُّونَ عَن سَبِيلِ ٱللَّهِ لَهُمْ عَذَابٌ شَدِيدٌۢ بِمَا نَسُوا۟ يَوْمَ ٱلْحِسَابِ ﴿٢٦﴾

24. [Dāwūd (David)] said (immediately without listening to the opponent): "He has wronged you in demanding your ewe in addition to his ewes. And, verily, many partners oppress one another, except those who believe and do righteous good deeds, and they are few." And Dāwūd (David) guessed that We have tried him and he sought forgiveness of his Lord, and he fell down prostrate and turned (to Allāh) in repentance. 25. So, We forgave him that, and verily, for him is a near access to Us, and a good place of (final) return (Paradise). 26. O Dāwūd (David)! Verily, We have placed you as a successor on the earth; so judge you between men in truth (and justice) and follow not your desire – for it will mislead you from the path of Allāh. Verily, those who wander astray from the path of Allāh (shall) have a severe torment, because they forgot the Day of Reckoning.

قَالَ	لَقَدْ ظَلَمَكَ	بِسُؤَالِ	نَعْجَتِكَ	إِلَىٰ نِعَاجِهِۦ
he (David) said	indeed he has wronged you	in demanding	your ewe	to his ewes
وَإِنَّ كَثِيرًا	مِّنَ ٱلْخُلَطَآءِ	لَيَبْغِى بَعْضُهُمْ		عَلَىٰ بَعْضٍ
and verily many	of the partners	certainly oppress some of them		[on] another
إِلَّا ٱلَّذِينَ ءَامَنُوا۟	وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ	وَقَلِيلٌ مَّا	هُمْ	وَظَنَّ دَاوُۥدُ
except those who believe	and do righteous deeds	and few	they (are)	and David guessed
أَنَّمَا فَتَنَّٰهُ	فَٱسْتَغْفَرَ رَبَّهُۥ			وَخَرَّ رَاكِعًا
that We have tried him	and he sought forgiveness (of) his Lord			and he fell down prostrate
وَأَنَابَ ۩ ﴿٢٤﴾	فَغَفَرْنَا	لَهُۥ	ذَٰلِكَ	وَإِنَّ	لَهُۥ	عِندَنَا
and turned in repentance	so We forgave	[for] him	that	and verily	for him	to Us
لَزُلْفَىٰ	وَحُسْنَ	مَـَٔابٍ ﴿٢٥﴾	يَٰدَاوُۥدُ	إِنَّا
surely (is) a near access	and a good	place of return	O David	verily We

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جَعَلْنَٰكَ	خَلِيفَةً	فِى ٱلْأَرْضِ	فَٱحْكُم	بَيْنَ	ٱلنَّاسِ	بِٱلْحَقِّ
have placed you	(as) a successor	on the earth	so judge	between	men	in truth

وَلَا تَتَّبِعِ ٱلْهَوَىٰ	فَيُضِلَّكَ	عَن سَبِيلِ ٱللَّهِ
and follow not your desire	for it will mislead you	from (the) path (of) Allah

إِنَّ ٱلَّذِينَ يَضِلُّونَ	عَن سَبِيلِ ٱللَّهِ	لَهُمْ	عَذَابٌ
verily those who wander astray	from (the) path (of) Allah	for them	(is) a torment

شَدِيدٌۢ	بِمَا نَسُوا۟	يَوْمَ	ٱلْحِسَابِ ﴿٢٦﴾
severe	because they forgot	(the) Day	(of) Reckoning

وَمَا خَلَقْنَا ٱلسَّمَآءَ وَٱلْأَرْضَ وَمَا بَيْنَهُمَا بَٰطِلًا ۚ ذَٰلِكَ ظَنُّ ٱلَّذِينَ كَفَرُوا۟ ۚ فَوَيْلٌ لِّلَّذِينَ كَفَرُوا۟ مِنَ ٱلنَّارِ ﴿٢٧﴾ أَمْ نَجْعَلُ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ كَٱلْمُفْسِدِينَ فِى ٱلْأَرْضِ أَمْ نَجْعَلُ ٱلْمُتَّقِينَ كَٱلْفُجَّارِ ﴿٢٨﴾ كِتَٰبٌ أَنزَلْنَٰهُ إِلَيْكَ مُبَٰرَكٌ لِّيَدَّبَّرُوٓا۟ ءَايَٰتِهِۦ وَلِيَتَذَكَّرَ أُو۟لُوا۟ ٱلْأَلْبَٰبِ ﴿٢٩﴾ وَوَهَبْنَا لِدَاوُۥدَ سُلَيْمَٰنَ ۚ نِعْمَ ٱلْعَبْدُ ۖ إِنَّهُۥٓ أَوَّابٌ ﴿٣٠﴾

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27. And We created not the heaven and the earth and all that is between them without purpose! That is the consideration of those who disbelieve! Then woe to those who disbelieve (in Islāmic Monotheism) from the Fire! 28. Shall We treat those who believe (in the Oneness of Allāh – Islāmic Monotheism) and do righteous good deeds as *Mufsidūn* (those who associate partners in worship with Allāh and commit crimes) on earth? Or shall We treat the *Muttaqūn* (the pious) as the *Fujjār* (criminals, disbelievers, the wicked)? 29. (This is) a Book (the Qur'ān) which We have sent down to you, full of blessings, that they may ponder over its Verses, and that men of understanding may remember. 30. And to Dāwūd (David) We gave Sulaimān (Solomon). How excellent a slave! Verily, he was ever oft-returning in repentance (to Us)!

وَمَا خَلَقْنَا ٱلسَّمَآءَ	وَٱلْأَرْضَ	وَمَا	بَيْنَهُمَا
and We created not the heaven	and the earth	and (all) that	(is) between them

بَٰطِلًا ۚ	ذَٰلِكَ	ظَنُّ	ٱلَّذِينَ كَفَرُوا۟ ۚ	فَوَيْلٌ
without purpose	that	(is the) consideration	(of) those who disbelieve	then woe

لِّلَّذِينَ كَفَرُوا۟	مِنَ ٱلنَّارِ ﴿٢٧﴾	أَمْ نَجْعَلُ	ٱلَّذِينَ ءَامَنُوا۟
to those who disbelieve	from the Fire	or shall We treat (make)	those who believe

وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ	كَٱلْمُفْسِدِينَ	فِى ٱلْأَرْضِ	أَمْ نَجْعَلُ ٱلْمُتَّقِينَ
and do righteous deeds	as those who are corrupters	on the earth	or shall We treat the pious

كَٱلْفُجَّارِ ﴿٢٨﴾	كِتَٰبٌ	أَنزَلْنَٰهُ	إِلَيْكَ	مُبَٰرَكٌ
as the criminals	(this is) a Book	which We have sent down	to you	full of blessings

لِّيَدَّبَّرُوٓا۟ ءَايَٰتِهِۦ	وَلِيَتَذَكَّرَ	أُو۟لُوا۟
that they may ponder over its Verses	and that may remember	men

ٱلْأَلْبَٰبِ ﴿٢٩﴾	وَوَهَبْنَا	لِدَاوُۥدَ	سُلَيْمَٰنَ	نِعْمَ ٱلْعَبْدُ
(of) understanding	and We have granted	to David	Solomon	how excellent a slave

إِنَّهُۥٓ	أَوَّابٌ ﴿٣٠﴾
verily he (was)	(ever) oft-returning in repentance

إِذْ عُرِضَ عَلَيْهِ بِٱلْعَشِىِّ ٱلصَّٰفِنَٰتُ ٱلْجِيَادُ ﴿٣١﴾ فَقَالَ إِنِّىٓ أَحْبَبْتُ حُبَّ ٱلْخَيْرِ عَن ذِكْرِ رَبِّى
حَتَّىٰ تَوَارَتْ بِٱلْحِجَابِ ﴿٣٢﴾ رُدُّوهَا عَلَىَّ ۖ فَطَفِقَ مَسْحًۢا بِٱلسُّوقِ وَٱلْأَعْنَاقِ ﴿٣٣﴾ وَلَقَدْ فَتَنَّا
سُلَيْمَٰنَ وَأَلْقَيْنَا عَلَىٰ كُرْسِيِّهِۦ جَسَدًا ثُمَّ أَنَابَ ﴿٣٤﴾ قَالَ رَبِّ ٱغْفِرْ لِى وَهَبْ لِى مُلْكًا لَّا يَنۢبَغِى
لِأَحَدٍ مِّنۢ بَعْدِىٓ ۖ إِنَّكَ أَنتَ ٱلْوَهَّابُ ﴿٣٥﴾ فَسَخَّرْنَا لَهُ ٱلرِّيحَ تَجْرِى بِأَمْرِهِۦ رُخَآءً حَيْثُ أَصَابَ ﴿٣٦﴾

31. When there were displayed before him, in the afternoon, well trained horses of the highest breed [for *Jihād* (holy fighting in Allāh's Cause)]. 32. He said: "I did love the good (these horses) instead of remembering my Lord (in my '*Asr* prayer)," till the time was over, and (the sun) had hidden in the veil (of night). 33. Then he said: "Bring them (horses) back to me." Then he began to pass his hand over their legs and their necks (till the end of the display). 34. And indeed, We did try Sulaimān (Solomon) and We placed on his throne *Jasad* (a devil, so he lost his kingdom for a while) and he did return (to Allāh with obedience and in repentance, and to his throne and kingdom by the Grace of Allāh). 35. He said: "My Lord! Forgive me, and bestow upon me a kingdom such as shall not belong to any other after me. Verily, You are the Bestower."

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36. So, We subjected to him the wind; it blew gently by his order whithersoever he willed,

ٱلصَّٰفِنَٰتُ	بِٱلْعَشِيِّ	عُرِضَ عَلَيْهِ	إِذْ
the horses	in the evening	(there) were displayed before him	when

ٱلْخَيْرِ	حُبَّ	إِنِّيٓ أَحْبَبْتُ	فَقَالَ	ٱلْجِيَادُ ﴿٣١﴾
(of) the good	(the) love	verily I preferred	and he said	well trained of the highest breed

بِٱلْحِجَابِ ﴿٣٢﴾	حَتَّىٰ تَوَارَتْ	رَبِّى	عَن ذِكْرِ
in the veil (of night)	till (the sun) had hidden	my Lord	instead of remembering

بِٱلسُّوقِ	فَطَفِقَ مَسْحًۢا	عَلَىَّ	رُدُّوهَا
over the legs	then he began to pass (his hand)	to me	bring them (horses) back

جَسَدًا	عَلَىٰ كُرْسِيِّهِۦ	وَأَلْقَيْنَا	وَلَقَدْ فَتَنَّا سُلَيْمَٰنَ	وَٱلْأَعْنَاقِ ﴿٣٣﴾
a body	on his throne	and We placed	and indeed We did try Solomon	and the necks

مُلْكًا	لِى	وَهَبْ	ٱغْفِرْ لِى	قَالَ رَبِّ	ثُمَّ أَنَابَ ﴿٣٤﴾
a kingdom	upon me	and bestow	forgive [for] me	he said my Lord	and he did return

ٱلْوَهَّابُ ﴿٣٥﴾	أَنتَ	إِنَّكَ	مِنۢ بَعْدِىٓ	لِأَحَدٍ	لَا يَنۢبَغِى
(are) the Bestower	[You]	verily You	after me	to any other	shall not belong

حَيْثُ أَصَابَ ﴿٣٦﴾	رُخَآءً	تَجْرِى بِأَمْرِهِۦ	ٱلرِّيحَ	لَهُۥ	فَسَخَّرْنَا
wherever he willed	gently	it blew by his order	the wind	to him	so We subjected

وَٱلشَّيَٰطِينَ كُلَّ بَنَّآءٍ وَغَوَّاصٍ ﴿٣٧﴾ وَءَاخَرِينَ مُقَرَّنِينَ فِى ٱلْأَصْفَادِ ﴿٣٨﴾ هَٰذَا عَطَآؤُنَا فَٱمْنُنْ أَوْ أَمْسِكْ
بِغَيْرِ حِسَابٍ ﴿٣٩﴾ وَإِنَّ لَهُۥ عِندَنَا لَزُلْفَىٰ وَحُسْنَ مَـَٔابٍ ﴿٤٠﴾ وَٱذْكُرْ عَبْدَنَآ أَيُّوبَ إِذْ نَادَىٰ رَبَّهُۥٓ أَنِّى مَسَّنِىَ
ٱلشَّيْطَٰنُ بِنُصْبٍ وَعَذَابٍ ﴿٤١﴾ ٱرْكُضْ بِرِجْلِكَ هَٰذَا مُغْتَسَلٌۢ بَارِدٌ وَشَرَابٌ ﴿٤٢﴾ وَوَهَبْنَا لَهُۥٓ أَهْلَهُۥ
وَمِثْلَهُم مَّعَهُمْ رَحْمَةً مِّنَّا وَذِكْرَىٰ لِأُو۟لِى ٱلْأَلْبَٰبِ ﴿٤٣﴾

37. And also the *Shayātīn* (devils from the jinn including) every kind of builder and diver, 38. And also others bound in fetters. 39. [Allāh said to Sulaimān

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(Solomon):] "This is Our Gift, so spend you or withhold, no account will be asked of you." 40. And verily, for him is a near access to Us, and a good (final) return (Paradise). 41. And remember Our slave Ayyūb (Job), when he invoked his Lord (saying): "Verily, *Shaitān* (Satan) has touched me with distress (by ruining my health) and torment (by ruining my wealth)! 42. (Allāh said to him): "Strike the ground with your foot. This is (a spring of) water to wash in, cool and a (refreshing) drink." 43. And We gave him (back) his family, and along with them the like thereof, as a Mercy from Us, and a Reminder for those who understand.

وَٱلشَّيَٰطِينَ	كُلَّ	بَنَّآءٍ	وَغَوَّاصٍ ﴿٣٧﴾
and (also) the devils (from the jinn)	every (kind)	(of) builder	and diver

وَءَاخَرِينَ	مُقَرَّنِينَ	فِى ٱلْأَصْفَادِ ﴿٣٨﴾	هَٰذَا	عَطَآؤُنَا	فَٱمْنُنْ	أَوْ أَمْسِكْ
and (also) others	bound	in fetters	this	(is) Our Gift	so spend	or withhold

بِغَيْرِ	حِسَابٍ ﴿٣٩﴾	وَإِنَّ	لَهُۥ	عِندَنَا	لَزُلْفَىٰ	وَحُسْنَ
without	account	and verily	for him	to Us	surely (is) a near access	and a good

مَـَٔابٍ ﴿٤٠﴾	وَٱذْكُرْ عَبْدَنَآ	أَيُّوبَ	إِذْ نَادَىٰ	رَبَّهُۥٓ	أَنِّى
place of return	and remember Our slave	Job	when he invoked	his Lord	verily [I]

مَسَّنِىَ	ٱلشَّيْطَٰنُ	بِنُصْبٍ	وَعَذَابٍ ﴿٤١﴾	ٱرْكُضْ بِرِجْلِكَ
has touched me	Satan	with distress	and torment	strike (the ground) with your foot

هَٰذَا	مُغْتَسَلٌۢ	بَارِدٌ	وَشَرَابٌ ﴿٤٢﴾	وَوَهَبْنَا	لَهُۥٓ
this	(is a spring of) water to wash in	cool	and a drink	and We gave	[to] him

أَهْلَهُۥ	وَمِثْلَهُم	مَّعَهُمْ	رَحْمَةً	مِّنَّا	وَذِكْرَىٰ
his family	and (the) like of them	with them	(as) a Mercy	from Us	and a Reminder

لِأُو۟لِى	ٱلْأَلْبَٰبِ ﴿٤٣﴾
for those	who understand

وَخُذْ بِيَدِكَ ضِغْثًا فَٱضْرِب بِّهِۦ وَلَا تَحْنَثْ ۗ إِنَّا وَجَدْنَٰهُ صَابِرًا ۚ نِّعْمَ ٱلْعَبْدُ ۖ إِنَّهُۥٓ أَوَّابٌ ﴿٤٤﴾ وَٱذْكُرْ
عِبَٰدَنَآ إِبْرَٰهِيمَ وَإِسْحَٰقَ وَيَعْقُوبَ أُو۟لِى ٱلْأَيْدِى وَٱلْأَبْصَٰرِ ﴿٤٥﴾ إِنَّآ أَخْلَصْنَٰهُم بِخَالِصَةٍ ذِكْرَى

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ٱلدَّارِ ﴿٤٦﴾ وَإِنَّهُمْ عِندَنَا لَمِنَ ٱلْمُصْطَفَيْنَ ٱلْأَخْيَارِ ﴿٤٧﴾ وَٱذْكُرْ إِسْمَٰعِيلَ وَٱلْيَسَعَ وَذَا ٱلْكِفْلِ ۖ وَكُلٌّ مِّنَ ٱلْأَخْيَارِ ﴿٤٨﴾

44. "And take in your hand a bundle of thin grass and strike therewith (your wife), and break not your oath. Truly, We found him patient. How excellent a slave! Verily, he was ever oft-returning in repentance (to Us)! 45. And remember Our slaves, Ibrāhīm (Abraham), Ishāq (Isaac), and Ya'qūb (Jacob), (all) owners of strength (in worshipping Us) and (also) of religious understanding. 46. Verily, We did choose them by granting them (a good thing, – i.e.) the remembrance of the Home (in the Hereafter and they used to make the people remember it, and also they used to invite the people to obey Allāh and to do good deeds for the Hereafter). 47. And they are with Us, verily, of the chosen and the best! 48. And remember Ismā'īl (Ishmael), Al-Yasaa' (Elisha), and Dhul-Kifl (Isaiah), all are among the best.

وَخُذْ	بِيَدِكَ	ضِغْثًا	فَٱضْرِب	بِّهِۦ
and take	in your hand	a bundle of branches	and strike	therewith
وَلَا تَحْنَثْ ۗ	إِنَّا	وَجَدْنَٰهُ	صَابِرًا ۚ	نِّعْمَ ٱلْعَبْدُ
and break not your oath	verily We	found him	patient	how excellent a slave
إِنَّهُۥٓ	أَوَّابٌ ﴿٤٤﴾		وَٱذْكُرْ عِبَٰدَنَآ	إِبْرَٰهِيمَ
verily he (was)	(ever) oft-returning in repentance		and remember Our slaves	Abraham
وَإِسْحَٰقَ	وَيَعْقُوبَ	أُو۟لِى ٱلْأَيْدِى	وَٱلْأَبْصَٰرِ ﴿٤٥﴾	إِنَّآ
and Isaac	and Jacob	(all) owners of strength	and (of) religious understanding	verily We
أَخْلَصْنَٰهُم	بِخَالِصَةٍ	ذِكْرَى	ٱلدَّارِ ﴿٤٦﴾	وَإِنَّهُمْ
did choose them	by a good thing	(the) remembrance	(of) the Home	and verily they
عِندَنَا	لَمِنَ ٱلْمُصْطَفَيْنَ	ٱلْأَخْيَارِ ﴿٤٧﴾		وَٱذْكُرْ إِسْمَٰعِيلَ
with Us	(are) surely of the chosen	(and) the best		and remember Ishmael
وَٱلْيَسَعَ	وَذَا ٱلْكِفْلِ ۖ	وَكُلٌّ	مِّنَ ٱلْأَخْيَارِ ﴿٤٨﴾	
and Elisha	and Dhul-Kifl (Isaiah)	and all	(are) among the best	

هَٰذَا ذِكْرٌ ۚ وَإِنَّ لِلْمُتَّقِينَ لَحُسْنَ مَـَٔابٍ ﴿٤٩﴾ جَنَّٰتِ عَدْنٍ مُّفَتَّحَةً لَّهُمُ ٱلْأَبْوَٰبُ ﴿٥٠﴾ مُتَّكِـِٔينَ

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فِيهَا يَدْعُونَ فِيهَا بِفَٰكِهَةٍ كَثِيرَةٍ وَشَرَابٍ ﴿٥١﴾ وَعِندَهُمْ قَٰصِرَٰتُ ٱلطَّرْفِ أَتْرَابٌ ﴿٥٢﴾ هَٰذَا
مَا تُوعَدُونَ لِيَوْمِ ٱلْحِسَابِ ﴿٥٣﴾ إِنَّ هَٰذَا لَرِزْقُنَا مَا لَهُۥ مِن نَّفَادٍ ﴿٥٤﴾ هَٰذَا ۚ وَإِنَّ لِلطَّٰغِينَ لَشَرَّ
مَـَٔابٍ ﴿٥٥﴾ جَهَنَّمَ يَصْلَوْنَهَا فَبِئْسَ ٱلْمِهَادُ ﴿٥٦﴾ هَٰذَا فَلْيَذُوقُوهُ حَمِيمٌ وَغَسَّاقٌ ﴿٥٧﴾ وَءَاخَرُ مِن
شَكْلِهِۦٓ أَزْوَٰجٌ ﴿٥٨﴾

49. This is a Reminder. And verily, for the *Muttaqūn* (the pious) is a good final return (Paradise), – 50. *'Adn* (Eden) Paradise (everlasting Gardens), whose doors will be opened for them. 51. Therein they will recline; therein they will call for fruits in abundance and drinks; 52. And beside them will be *Qāsirāt-at-Tarf* [chaste females (wives) restraining their glances (desiring none except their husbands)], (and) of equal ages. 53. This it is what you (*Al-Muttaqūn* – the pious) are promised for the Day of Reckoning! 54. (It will be said to them:) Verily, this is Our provision which will never finish. 55. This is so! And for the *Tāghūn* (transgressors, the disobedient to Allāh and His Messenger ﷺ – disbelievers in the Oneness of Allāh, criminals) will be an evil final return (Fire). 56. Hell! Where they will burn, and worst (indeed) is that place to rest! 57. This is so! Then let them taste it – a boiling fluid and dirty wound discharges. 58. And other (torments) of similar kind – all together!

هَٰذَا	ذِكْرٌ ۚ	وَإِنَّ	لِلْمُتَّقِينَ	لَحُسْنَ	مَـَٔابٍ ﴿٤٩﴾
this	(is) a Reminder	and verily	for the pious	surely (is) a good	place of return
جَنَّٰتِ	عَدْنٍ	مُّفَتَّحَةً	لَّهُمُ	ٱلْأَبْوَٰبُ ﴿٥٠﴾	مُتَّكِـِٔينَ
Gardens	everlasting	(will be) opened	for them	(whose) doors	they (will) recline
فِيهَا	يَدْعُونَ	فِيهَا	بِفَٰكِهَةٍ	كَثِيرَةٍ	وَشَرَابٍ ﴿٥١﴾
therein	they will call	therein	for fruits	(in) abundance	and drinks
وَعِندَهُمْ	قَٰصِرَٰتُ		ٱلطَّرْفِ	أَتْرَابٌ ﴿٥٢﴾	
and with them	(will be) chaste females restraining		their glances	(of) equal ages	
هَٰذَا	مَا تُوعَدُونَ	لِيَوْمِ	ٱلْحِسَابِ ﴿٥٣﴾	إِنَّ هَٰذَا	
this	(is) what you are promised	for (the) Day	(of) Reckoning	verily this	

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وَإِنَّ	هَٰذَا	مِن نَّفَادٍ ﴿٥٤﴾	لَهُۥ	مَا	لَرِزْقُنَا
and verily	this (is so)	any finish	for it	(will be) not	(is) surely Our provision
يَصْلَوْنَهَا	جَهَنَّمَ	مَثَابٍ ﴿٥٥﴾	لَشَرَّ	لِلطَّٰغِينَ	
where they will burn	Hell	place of return	surely (will be) an evil	for the transgressors	
حَمِيمٌ	فَلْيَذُوقُوهُ	هَٰذَا	فَبِئْسَ ٱلْمِهَادُ ﴿٥٦﴾		
a boiling fluid	then let them taste it	this (is so)	and worst is that place to rest		
أَزْوَٰجٌ ﴿٥٨﴾	مِن شَكْلِهِۦٓ	وَءَاخَرُ	وَغَسَّاقٌ ﴿٥٧﴾		
(all together) in pairs	of its kind	and other (torments)	and dirty wound discharge (pus)		

هَٰذَا فَوْجٌ مُّقْتَحِمٌ مَّعَكُمْ لَا مَرْحَبًۢا بِهِمْ ۚ إِنَّهُمْ صَالُوا۟ ٱلنَّارِ ﴿٥٩﴾ قَالُوا۟ بَلْ أَنتُمْ لَا مَرْحَبًۢا بِكُمْ ۖ
أَنتُمْ قَدَّمْتُمُوهُ لَنَا ۖ فَبِئْسَ ٱلْقَرَارُ ﴿٦٠﴾ قَالُوا۟ رَبَّنَا مَن قَدَّمَ لَنَا هَٰذَا فَزِدْهُ عَذَابًا ضِعْفًا فِى
ٱلنَّارِ ﴿٦١﴾ وَقَالُوا۟ مَا لَنَا لَا نَرَىٰ رِجَالًا كُنَّا نَعُدُّهُم مِّنَ ٱلْأَشْرَارِ ﴿٦٢﴾ أَتَّخَذْنَٰهُمْ سِخْرِيًّا أَمْ زَاغَتْ
عَنْهُمُ ٱلْأَبْصَٰرُ ﴿٦٣﴾ إِنَّ ذَٰلِكَ لَحَقٌّ تَخَاصُمُ أَهْلِ ٱلنَّارِ ﴿٦٤﴾ قُلْ إِنَّمَآ أَنَا۠ مُنذِرٌ ۖ وَمَا مِنْ إِلَٰهٍ إِلَّا
ٱللَّهُ ٱلْوَٰحِدُ ٱلْقَهَّارُ ﴿٦٥﴾

59. This is a troop entering with you (in Hell), no welcome for them! Verily, they shall burn in the Fire! 60. They (the followers of the misleaders) will say: "Nay, you (too) ! No welcome for you! It is you (misleaders) who brought this upon us (because you misled us in the world), so evil is this place to stay in!" 61. They will say: "Our Lord! Whoever brought this upon us, add to him a double torment in the Fire!" 62. And they will say: "What is the matter with us that we see not men whom we used to count among the bad ones?" 63. Did we take them as an object of mockery, or have (our) eyes failed to perceive them?" 64. Verily, that is the very truth – the mutual dispute of the people of the Fire! 65. Say (O Muhammad ﷺ): "I am only a warner and there is no *Ilāh* (God) except Allāh (none has the right to be worshipped but Allāh) the One, the Irresistible,

إِنَّهُمْ	بِهِمْ	لَا مَرْحَبًۢا	مَّعَكُمْ	مُّقْتَحِمٌ	فَوْجٌ	هَٰذَا
verily they	for them	no welcome	with you	entering	(is) a troop	this

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أَنتُمْ	بِكُمْ	لَا مَرْحَبًا	بَلْ أَنتُمْ	قَالُوا	ٱلنَّارِ ﴿٥٩﴾	صَالُوا
(it is) you	for you	no welcome	nay you	they say	(in) the Fire	(shall) burn
قَالُوا رَبَّنَا	فَبِئْسَ ٱلْقَرَارُ ﴿٦٠﴾		لَنَا	قَدَّمْتُمُوهُ		
they said our Lord	so evil is the place to stay in		upon us	who brought this		
فِي ٱلنَّارِ ﴿٦١﴾	ضِعْفًا	عَذَابًا	فَزِدْهُ	هَٰذَا	لَنَا	مَن قَدَّمَ
in the Fire	double	a torment	so add to him	this	upon us	whoever brought
كُنَّا	لَا نَرَىٰ رِجَالًا		لَنَا	وَقَالُوا مَا		
we used to	(that) we see not men		with us	and they said what (is the matter)		
سِخْرِيًّا	أَتَّخَذْنَٰهُمْ		مِّنَ ٱلْأَشْرَارِ ﴿٦٢﴾	نَعُدُّهُمْ		
(as) an object of mockery	(did) we take them?		among the bad ones	count them		
لَحَقٌّ	إِنَّ ذَٰلِكَ	ٱلْأَبْصَٰرُ ﴿٦٣﴾	عَنْهُمْ	أَمْ زَاغَتْ		
(is) the very truth	verily that	eyes	[from] them	or failed to perceive		
مُنذِرٌ	قُلْ إِنَّمَآ أَنَا۠	ٱلنَّارِ ﴿٦٤﴾	أَهْلِ	تَخَاصُمُ		
a warner	say I am only	(of) the Fire	(of the) people	(the) mutual dispute		
ٱلْقَهَّارُ ﴿٦٥﴾	ٱلْوَٰحِدُ	إِلَّا ٱللَّهُ	مِنْ إِلَٰهٍ	وَمَا		
the Irresistible	the One	except Allah	any god	and (there is) not		

رَبُّ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَمَا بَيْنَهُمَا ٱلْعَزِيزُ ٱلْغَفَّارُ ﴿٦٦﴾ قُلْ هُوَ نَبَؤٌا عَظِيمٌ ﴿٦٧﴾ أَنتُمْ عَنْهُ مُعْرِضُونَ
﴿٦٨﴾ مَا كَانَ لِيَ مِنْ عِلْمٍ بِٱلْمَلَإِ ٱلْأَعْلَىٰٓ إِذْ يَخْتَصِمُونَ ﴿٦٩﴾ إِن يُوحَىٰٓ إِلَيَّ إِلَّآ أَنَّمَآ أَنَا۠ نَذِيرٌ مُّبِينٌ ﴿٧٠﴾ إِذْ قَالَ
رَبُّكَ لِلْمَلَٰٓئِكَةِ إِنِّي خَٰلِقٌۢ بَشَرًا مِّن طِينٍ ﴿٧١﴾ فَإِذَا سَوَّيْتُهُۥ وَنَفَخْتُ فِيهِ مِن رُّوحِي فَقَعُوا۟ لَهُۥ
سَٰجِدِينَ ﴿٧٢﴾ فَسَجَدَ ٱلْمَلَٰٓئِكَةُ كُلُّهُمْ أَجْمَعُونَ ﴿٧٣﴾ إِلَّآ إِبْلِيسَ ٱسْتَكْبَرَ وَكَانَ مِنَ
ٱلْكَٰفِرِينَ ﴿٧٤﴾

66. "The Lord of the heavens and the earth and all that is between them, the All-Mighty, the Oft-Forgiving." 67. Say: "That (this Qur'ān) is great news, 68. "From which you turn away! 69. "I had no knowledge of the chiefs (angels) on

high when they were disputing and discussing (about the creation of Adam). 70. "Only this has been revealed to me, that I am a plain warner." 71. (Remember) when your Lord said to the angels: "Truly, I am going to create man from clay." 72. So, when I have fashioned him and breathed into him (his) soul created by Me, then you fall down prostrate to him." 73. So, the angels prostrated themselves, all of them, 74. Except *Iblīs* (Satan), he was proud and was one of the disbelievers.

ٱلْعَزِيزُ	بَيْنَهُمَا	وَمَا	وَٱلْأَرْضِ	رَبُّ ٱلسَّمَٰوَٰتِ
the All-Mighty	(is) between them	and (all) that	and the earth	(the) Lord (of) the heavens

مُعْرِضُونَ ﴿٦٨﴾	عَنْهُ	أَنتُمْ	عَظِيمٌ ﴿٦٧﴾	نَبَؤٌا	قُلْ هُوَ	ٱلْغَفَّارُ ﴿٦٦﴾
turn away	from which	you	great	(is) a news	say that	the Oft-Forgiving

إِذْ يَخْتَصِمُونَ ﴿٦٩﴾	ٱلْأَعْلَىٰ	بِٱلْمَلَإِ	مِنْ عِلْمٍ	لِيَ	مَا كَانَ
when they were disputing	the high	of the chiefs (angels)	any knowledge	I had	not [was]

إِذْ	مُّبِينٌ ﴿٧٠﴾	نَذِيرٌ	أَنَّمَآ أَنَا۠	إِلَّآ	إِلَيَّ	إِن يُوحَىٰٓ
when	plain	a warner	(that) I am only	except	to me	it has been not revealed

فَإِذَا	مِّن طِينٍ ﴿٧١﴾	بَشَرًا	خَٰلِقٌۢ	إِنِّي	لِلْمَلَٰٓئِكَةِ	قَالَ رَبُّكَ
so when	from clay	man	going to create	verily I am	to the angels	your Lord said

لَهُۥ	فَقَعُوا۟	مِن رُّوحِى	فِيهِ	وَنَفَخْتُ	سَوَّيْتُهُۥ
to him	then fall down	[from] My soul	into him	and breathed	I have fashioned him

أَجْمَعُونَ ﴿٧٣﴾	كُلُّهُمْ	فَسَجَدَ ٱلْمَلَٰٓئِكَةُ	سَٰجِدِينَ ﴿٧٢﴾
together	all of them	so the angels prostrated	prostrate

مِنَ ٱلْكَٰفِرِينَ ﴿٧٤﴾	وَكَانَ	إِلَّآ إِبْلِيسَ ٱسْتَكْبَرَ
(one) of the disbelievers	and was	except Iblis he was proud

قَالَ يَٰٓإِبْلِيسُ مَا مَنَعَكَ أَن تَسْجُدَ لِمَا خَلَقْتُ بِيَدَىَّ ۖ أَسْتَكْبَرْتَ أَمْ كُنتَ مِنَ ٱلْعَالِينَ ﴿٧٥﴾ قَالَ أَنَا۠ خَيْرٌ
مِّنْهُ ۖ خَلَقْتَنِى مِن نَّارٍ وَخَلَقْتَهُۥ مِن طِينٍ ﴿٧٦﴾ قَالَ فَٱخْرُجْ مِنْهَا فَإِنَّكَ رَجِيمٌ ﴿٧٧﴾ وَإِنَّ عَلَيْكَ لَعْنَتِىٓ إِلَىٰ
يَوْمِ ٱلدِّينِ ﴿٧٨﴾ قَالَ رَبِّ فَأَنظِرْنِىٓ إِلَىٰ يَوْمِ يُبْعَثُونَ ﴿٧٩﴾ قَالَ فَإِنَّكَ مِنَ ٱلْمُنظَرِينَ ﴿٨٠﴾ إِلَىٰ يَوْمِ
ٱلْوَقْتِ ٱلْمَعْلُومِ ﴿٨١﴾

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75. (Allāh) said: "O *Iblīs* (Satan)! What prevents you from prostrating yourself to one whom I have created with Both My Hands. Are you too proud (to fall prostrate to Adam) or are you one of the high exalted?" 76. [*Iblīs* (Satan)] said: "I am better than him. You created me from fire, and You created him from clay." 77. (Allāh) said: "Then get out from here; for verily, you are outcast. 78. "And verily, My Curse is on you till the Day of Recompense." 79. [*Iblīs* (Satan)] said: "My Lord! Give me then respite till the Day the (dead) are resurrected." 80. (Allāh) said: "Verily, you are of those allowed respite 81. Till the Day of the time appointed."

أَن تَسۡجُدَ	مَنَعَكَ	مَا	قَالَ يَٰٓإِبۡلِيسُ
from prostrating yourself	prevents you	what	He (Allah) said O Iblis
أَمۡ كُنتَ	أَسۡتَكۡبَرۡتَ	بِيَدَيَّۖ	لِمَا خَلَقۡتُ
or are you	are you (too) proud?	with Both My Hands	to (one) whom I have created
خَلَقۡتَنِي	مِنۡهُ	خَيۡرٞ	قَالَ أَنَا۠	مِنَ ٱلۡعَٰلِينَ ٧٥
You created me	than him	better	he (Iblis) said I am	of the high exalted
فَٱخۡرُجۡ	قَالَ	مِن طِينٖ ٧٦	وَخَلَقۡتَهُۥ	مِن نَّارٖ
then get out	He (Allah) said	from clay	and You created him	from fire
لَعۡنَتِيٓ	عَلَيۡكَ	وَإِنَّ	رَجِيمٞ ٧٧	فَإِنَّكَ	مِنۡهَا
(is) My Curse	on you	and verily	(are) outcast	for verily you	from here
فَأَنظِرۡنِيٓ	قَالَ رَبِّ	ٱلدِّينِ ٧٨	إِلَىٰ يَوۡمِ
give me then respite	he (Iblis) said my Lord	(of) Recompense	till (the) Day
قَالَ فَإِنَّكَ	إِلَىٰ يَوۡمِ يُبۡعَثُونَ ٧٩
He (Allah) said so verily you	till (the) Day they (people) are resurrected
ٱلۡمَعۡلُومِ ٨١	ٱلۡوَقۡتِ	إِلَىٰ يَوۡمِ	مِنَ ٱلۡمُنظَرِينَ ٨٠
appointed	(of) the time	till (the) Day	(are) of those allowed respite

قَالَ فَبِعِزَّتِكَ لَأُغۡوِيَنَّهُمۡ أَجۡمَعِينَ ٨٢ إِلَّا عِبَادَكَ مِنۡهُمُ ٱلۡمُخۡلَصِينَ ٨٣ قَالَ فَٱلۡحَقُّ وَٱلۡحَقَّ
أَقُولُ ٨٤ لَأَمۡلَأَنَّ جَهَنَّمَ مِنكَ وَمِمَّن تَبِعَكَ مِنۡهُمۡ أَجۡمَعِينَ ٨٥ قُلۡ مَآ أَسۡـَٔلُكُمۡ عَلَيۡهِ مِنۡ أَجۡرٖ وَمَآ أَنَا۠

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مِنَ ٱلْمُتَكَلِّفِينَ ﴿٨٦﴾ إِنْ هُوَ إِلَّا ذِكْرٌ لِّلْعَٰلَمِينَ ﴿٨٧﴾ وَلَتَعْلَمُنَّ نَبَأَهُۥ بَعْدَ حِينٍۭ ﴿٨٨﴾

82. [*Iblīs* (Satan)] said: "By Your Might, then I will surely mislead them all, 83. "Except Your chosen slaves amongst them (i.e. faithful, obedient, true believers of Islāmic Monotheism)." 84. (Allāh) said: "The truth is – and the truth I say, –85. That I will fill Hell with you [*Iblīs* (Satan)] and those of them (mankind) that follow you, together." 86. Say (O Muhammad ﷺ): "No wage do I ask of you for this (the Qur'ān), nor am I one of the *Mutakallifūn* (those who pretend and fabricate things which do not exist). 87. "It (this Qur'ān) is only a Reminder for all the *'Ālamīn* (mankind and jinn). 88. "And you shall certainly know the truth of it after a while."

قَالَ فَبِعِزَّتِكَ	لَأُغْوِيَنَّهُمْ	أَجْمَعِينَ ﴿٨٢﴾
he (Iblis) said by Your Might then	I shall surely mislead them	all

إِلَّا عِبَادَكَ	مِنْهُمُ	ٱلْمُخْلَصِينَ ﴿٨٣﴾	قَالَ فَٱلْحَقُّ
except Your slaves	amongst them	the chosen	He (Allah) said then the truth (is)

وَٱلْحَقَّ أَقُولُ ﴿٨٤﴾	لَأَمْلَأَنَّ جَهَنَّمَ	مِنكَ	وَمِمَّن
and the truth I say	(that) I shall certainly fill Hell	with you	and with (those) who

تَبِعَكَ	مِنْهُمْ	أَجْمَعِينَ ﴿٨٥﴾	قُلْ	مَآ أَسْـَٔلُكُمْ	عَلَيْهِ	مِنْ أَجْرٍ
followed you	of them	all	say	I ask not of you	for this	any wage

وَمَآ أَنَا	مِنَ ٱلْمُتَكَلِّفِينَ ﴿٨٦﴾	إِنْ هُوَ	إِلَّا ذِكْرٌ	لِّلْعَٰلَمِينَ ﴿٨٧﴾
nor I am	of the fakers (imposters)	it (is) nothing	but a Reminder	for (all) the worlds

وَلَتَعْلَمُنَّ نَبَأَهُۥ	بَعْدَ	حِينٍۭ ﴿٨٨﴾
and you shall certainly know its news	after	a while

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سُورَةُ الزُّمَرِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

تَنزِيلُ ٱلْكِتَٰبِ مِنَ ٱللَّهِ ٱلْعَزِيزِ ٱلْحَكِيمِ ﴿١﴾ إِنَّآ أَنزَلْنَآ إِلَيْكَ ٱلْكِتَٰبَ بِٱلْحَقِّ فَٱعْبُدِ ٱللَّهَ مُخْلِصًا لَّهُ ٱلدِّينَ ﴿٢﴾ أَلَا لِلَّهِ ٱلدِّينُ ٱلْخَالِصُ ۚ وَٱلَّذِينَ ٱتَّخَذُوا۟ مِن دُونِهِۦٓ أَوْلِيَآءَ

مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَآ إِلَى ٱللَّهِ زُلْفَىٰٓ إِنَّ ٱللَّهَ يَحْكُمُ بَيْنَهُمْ فِى مَا هُمْ فِيهِ يَخْتَلِفُونَ ۗ
إِنَّ ٱللَّهَ لَا يَهْدِى مَنْ هُوَ كَٰذِبٌ كَفَّارٌ ﴿٣﴾ لَّوْ أَرَادَ ٱللَّهُ أَن يَتَّخِذَ وَلَدًا لَّٱصْطَفَىٰ
مِمَّا يَخْلُقُ مَا يَشَآءُ ۚ سُبْحَٰنَهُۥ ۖ هُوَ ٱللَّهُ ٱلْوَٰحِدُ ٱلْقَهَّارُ ﴿٤﴾

Sūrah Az-Zumar (The Groups) 39

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

1. The revelation of this Book (the Qur'ān) is from Allāh, the All-Mighty, the All-Wise. 2. Verily, We have sent down the Book to you (O Muhammad ﷺ) in truth. So, worship Allāh (Alone) by doing religious deeds sincerely for Allāh's sake only. 3. Surely, the religion (i.e. the worship and the obedience) is for Allāh only. And those who take *Auliyā'* (protectors, helpers, lords, gods) besides Him (say): "We worship them only that they may bring us near to Allāh." Verily, Allāh will judge between them concerning that wherein they differ. Truly, Allāh guides not him who is a liar, and a disbeliever. 4. Had Allāh willed to take a son (or offspring), He could have chosen whom He willed out of those whom He created. But Glorified is He! (He is above such things.) He is Allāh, the One, the Irresistible.

بِسْمِ ٱللَّهِ	ٱلرَّحْمَٰنِ	ٱلرَّحِيمِ
In the Name (of) Allah	the Most Gracious	the Most Merciful
تَنزِيلُ	ٱلْكِتَٰبِ	مِنَ ٱللَّهِ	ٱلْعَزِيزِ	ٱلْحَكِيمِ ﴿١﴾
(the) revelation	(of) the Book	(is) from Allah	the All-Mighty	the All-Wise
إِنَّآ أَنزَلْنَآ	إِلَيْكَ	ٱلْكِتَٰبَ	بِٱلْحَقِّ	فَٱعْبُدِ ٱللَّهَ
verily We have sent down	to you	the Book	in truth	so worship Allah
مُخْلِصًا	لَّهُ	ٱلدِّينَ ﴿٢﴾	أَلَا	لِلَّهِ ٱلدِّينُ	ٱلْخَالِصُ ۚ
(making) sincere	for Him	the religion	surely	for Allah (is) the religion	pure (complete)
وَٱلَّذِينَ ٱتَّخَذُوا۟	مِن دُونِهِۦٓ	أَوْلِيَآءَ	مَا نَعْبُدُهُمْ	إِلَّا
and those who take	besides Him	protectors	we worship them not	but
لِيُقَرِّبُونَآ	إِلَى ٱللَّهِ زُلْفَىٰٓ	إِنَّ ٱللَّهَ يَحْكُمُ بَيْنَهُمْ	فِى مَا	هُمْ
that they may bring us	near to Allah	verily Allah will judge between them	in what	they

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فِيهِ يَخْتَلِفُونَ ۝	إِنَّ ٱللَّهَ	لَا يَهْدِى	مَنْ	هُوَ	كَٰذِبٌ	كَفَّارٌ ۝
differ in it	truly Allah	guides not	(him) who	[he]	(is) a liar	a disbeliever

لَّوْ أَرَادَ ٱللَّهُ	أَن يَتَّخِذَ وَلَدًا	لَّٱصْطَفَىٰ	مِمَّا يَخْلُقُ
had Allah willed	to take a son	surely He (could) have chosen	of what He created

مَا يَشَآءُ ۚ	سُبْحَٰنَهُۥ ۖ	هُوَ ٱللَّهُ	ٱلْوَٰحِدُ	ٱلْقَهَّارُ ۝
whom He pleased	Glory (be) to him	He (is) Allah	the One	the Irresistible

خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ بِٱلْحَقِّ ۖ يُكَوِّرُ ٱلَّيْلَ عَلَى ٱلنَّهَارِ وَيُكَوِّرُ ٱلنَّهَارَ عَلَى ٱلَّيْلِ ۖ
وَسَخَّرَ ٱلشَّمْسَ وَٱلْقَمَرَ ۖ كُلٌّ يَجْرِى لِأَجَلٍ مُّسَمًّى ۗ أَلَا هُوَ ٱلْعَزِيزُ ٱلْغَفَّارُ ۝٥
خَلَقَكُم مِّن نَّفْسٍ وَٰحِدَةٍ ثُمَّ جَعَلَ مِنْهَا زَوْجَهَا وَأَنزَلَ لَكُم مِّنَ ٱلْأَنْعَٰمِ ثَمَٰنِيَةَ أَزْوَٰجٍ ۚ
يَخْلُقُكُمْ فِى بُطُونِ أُمَّهَٰتِكُمْ خَلْقًا مِّنۢ بَعْدِ خَلْقٍ فِى ظُلُمَٰتٍ ثَلَٰثٍ ۚ ذَٰلِكُمُ ٱللَّهُ
رَبُّكُمْ لَهُ ٱلْمُلْكُ ۖ لَآ إِلَٰهَ إِلَّا هُوَ ۖ فَأَنَّىٰ تُصْرَفُونَ ۝٦

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5. He has created the heavens and the earth with truth. He makes the night to go in the day and makes the day to go in the night. And He has subjected the sun and the moon. Each running (on a fixed course) for an appointed term. Verily, He is the All-Mighty, the Oft-Forgiving. 6. He created you (all) from a single person (Adam); then made from him his wife [Hawwa' (Eve)]. And He has sent down for you of cattle eight pairs (of the sheep, two, male and female; of the goats, two, male and female; of the oxen, two, male and female; and of the camels, two, male and female). He creates you in the wombs of your mothers, creation after creation in three veils of darkness. Such is Allāh your Lord. His is the kingdom. *Lā ilāha illā Huwa* (none has the right to be worshipped but He). How then are you turned away?

خَلَقَ ٱلسَّمَٰوَٰتِ	وَٱلْأَرْضَ	بِٱلْحَقِّ ۖ	يُكَوِّرُ ٱلَّيْلَ
He has created the heavens	and the earth	with the truth	He makes the night to go

عَلَى ٱلنَّهَارِ	وَيُكَوِّرُ ٱلنَّهَارَ	عَلَى ٱلَّيْلِ ۖ	وَسَخَّرَ ٱلشَّمْسَ
in the day	and makes the day to go	in the night	and He has subjected the sun

وَٱلْقَمَرَ	كُلٌّ يَجْرِى	لِأَجَلٍ	مُّسَمًّى	أَلَا هُوَ ٱلْعَزِيزُ
and the moon	each is running	for a term	appointed	verily He (is) the All-Mighty

ٱلْغَفَّارُ ۝٥	خَلَقَكُم	مِّن نَّفْسٍ	وَٰحِدَةٍ	ثُمَّ جَعَلَ	مِنْهَا
the Oft-Forgiving	He created you	from a soul (Adam)	single	then made	from him

زَوْجَهَا	وَأَنزَلَ	لَكُم	مِّنَ ٱلْأَنْعَٰمِ	ثَمَٰنِيَةَ	أَزْوَٰجٍ	يَخْلُقُكُمْ
his wife	and He has sent down	for you	of cattle	eight	pairs	He creates you

فِى بُطُونِ	أُمَّهَٰتِكُمْ	خَلْقًا	مِّنۢ بَعْدِ	خَلْقٍ	فِى ظُلُمَٰتٍ
in (the) wombs	(of) your mothers	creation	after	creation	in (veils of) darkness

ثَلَٰثٍ	ذَٰلِكُمُ ٱللَّهُ	رَبُّكُمْ	لَهُ	ٱلْمُلْكُ	لَآ إِلَٰهَ
three	such (is) Allah	your Lord	for Him	(is) the Kingdom	(there is) no god

إِلَّا هُوَ	فَأَنَّىٰ تُصْرَفُونَ ۝٦
but He	how then are you turned away

إِن تَكْفُرُوا۟ فَإِنَّ ٱللَّهَ غَنِىٌّ عَنكُمْ ۖ وَلَا يَرْضَىٰ لِعِبَادِهِ ٱلْكُفْرَ ۖ وَإِن تَشْكُرُوا۟ يَرْضَهُ لَكُمْ ۗ وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ۚ ثُمَّ إِلَىٰ رَبِّكُم مَّرْجِعُكُمْ فَيُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ۚ إِنَّهُۥ
عَلِيمٌۢ بِذَاتِ ٱلصُّدُورِ ۝٧ ۞ وَإِذَا مَسَّ ٱلْإِنسَٰنَ ضُرٌّ دَعَا رَبَّهُۥ مُنِيبًا إِلَيْهِ ثُمَّ إِذَا خَوَّلَهُۥ
نِعْمَةً مِّنْهُ نَسِىَ مَا كَانَ يَدْعُوٓا۟ إِلَيْهِ مِن قَبْلُ وَجَعَلَ لِلَّهِ أَندَادًا لِّيُضِلَّ عَن سَبِيلِهِۦ ۚ قُلْ تَمَتَّعْ
بِكُفْرِكَ قَلِيلًا ۖ إِنَّكَ مِنْ أَصْحَٰبِ ٱلنَّارِ ۝٨

7. If you disbelieve, then verily, Allāh is not in need of you; He likes not disbelief for His slaves. And if you are grateful (by being believers), He is pleased therewith for you. No bearer of burdens shall bear the burden of another. Then to your Lord is your return, and He will inform you what you used to do. Verily, He is All-Knower of that which is in (men's) breasts. 8. And when some hurt touches man, he cries to his Lord (Allāh Alone), turning to Him in repentance. But when He bestows a favour upon him from Himself, he forgets that for which he cried for before, and he sets up rivals to Allāh, in order to mislead others from His path. Say: "Take pleasure in your disbelief for a while, surely, you are (one) of the dwellers of the Fire!"

إِن تَكۡفُرُواْ	فَإِنَّ ٱللَّهَ غَنِيٌّ	عَنكُمۡۖ	وَلَا يَرۡضَىٰ	لِعِبَادِهِ
if you disbelieve	then verily Allah (is) free from need	of you	and He likes not	for His slaves
ٱلۡكُفۡرَۖ	وَإِن تَشۡكُرُواْ	يَرۡضَهُ	لَكُمۡۗ	وَلَا تَزِرُ وَازِرَةٞ
disbelief	and if you are grateful	He likes it	for you	and no bearer of burdens shall bear
وِزۡرَ	أُخۡرَىٰۚ	ثُمَّ	إِلَىٰ رَبِّكُم	مَّرۡجِعُكُمۡ	فَيُنَبِّئُكُم
(the) burden	(of) another	then	to your Lord	(is) your return	and He will inform you
بِمَا كُنتُمۡ	تَعۡمَلُونَۚ	إِنَّهُۥ عَلِيمُۢ	بِذَاتِ
[with] what you used to	do	verily He (is) All-Knower	of that which (is in)
ٱلصُّدُورِ ۝٧	وَإِذَا	مَسَّ ٱلۡإِنسَٰنَ	ضُرّٞ	دَعَا رَبَّهُۥ
the breasts	and when	touches man	some hurt	he cries to his Lord
مُنِيبًا	إِلَيۡهِ	ثُمَّ إِذَا	خَوَّلَهُۥ	نِعۡمَةٗ	مِّنۡهُ
turning in repentance	to him	but when	He bestows upon him	a favour	from Himself
نَسِيَ	مَا كَانَ	يَدۡعُوٓاْ إِلَيۡهِ	مِن قَبۡلُ	وَجَعَلَ
he forgets	that (for) which he used to	cried for [it]	before	and he sets up
لِلَّهِ أَندَادٗا	لِّيُضِلَّ	عَن سَبِيلِهِۦۚ	قُلۡ	تَمَتَّعۡ بِكُفۡرِكَ
rivals to Allah	(in order) to mislead	from His path	say	take pleasure in your disbelief
ٱلنَّارِ ۝٨	مِنۡ أَصۡحَٰبِ	إِنَّكَ	قَلِيلًا
(of) the Fire	(are one) of (the) dwellers	surely you	(for) a little (while)

أَمَّنۡ هُوَ قَٰنِتٌ ءَانَآءَ ٱلَّيۡلِ سَاجِدٗا وَقَآئِمٗا يَحۡذَرُ ٱلۡأٓخِرَةَ وَيَرۡجُواْ رَحۡمَةَ رَبِّهِۦۗ قُلۡ هَلۡ يَسۡتَوِي ٱلَّذِينَ يَعۡلَمُونَ وَٱلَّذِينَ لَا يَعۡلَمُونَۗ إِنَّمَا يَتَذَكَّرُ أُوْلُواْ ٱلۡأَلۡبَٰبِ ۝٩ قُلۡ يَٰعِبَادِ ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ رَبَّكُمۡۚ لِلَّذِينَ أَحۡسَنُواْ فِي هَٰذِهِ ٱلدُّنۡيَا حَسَنَةٞۗ وَأَرۡضُ ٱللَّهِ وَٰسِعَةٌۗ إِنَّمَا يُوَفَّى ٱلصَّٰبِرُونَ أَجۡرَهُم بِغَيۡرِ حِسَابٖ ۝١٠

9. Is one who is obedient to Allāh, prostrating himself or standing (in prayer) during the hours of the night, fearing the Hereafter and hoping for the Mercy

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of his Lord (like one who disbelieves)? Say: "Are those who know equal to those who know not?" It is only men of understanding who will remember (i.e. get a lesson from Allāh's Signs and Verses). 10. Say (O Muhammad ﷺ): "O (you) My (Allāh's) slaves who believe (in the Oneness of Allāh – Islāmic Monotheism)! Be afraid of your Lord (Allāh) and keep your duty to Him. Good is (the reward) for those who do good in this world, and Allāh's earth is spacious (so if you cannot worship Allāh at a place, then go to another)! Only those who are patient shall receive their reward in full, without reckoning."

أَمَّنْ	هُوَ	قَٰنِتٌ	ءَانَآءَ	ٱلَّيْلِ
(is one) who?	[he]	(is) obedient (to Allah)	(during the) hours	(of) the night
سَاجِدًا	وَقَآئِمًا		يَحْذَرُ ٱلْءَاخِرَةَ	
prostrating (himself)	and standing (in prayer)		fearing the Hereafter	
وَيَرْجُوا۟ رَحْمَةَ	رَبِّهِۦ	قُلْ	هَلْ يَسْتَوِى	ٱلَّذِينَ يَعْلَمُونَ
and hoping for (the) Mercy	(of) his Lord	say	are equal?	those who know
وَٱلَّذِينَ	لَا يَعْلَمُونَ	إِنَّمَا يَتَذَكَّرُ	أُو۟لُوا۟	ٱلْأَلْبَٰبِ ﴿٩﴾
and those who	know not	only will remember	men	(of) understanding
قُلْ يَٰعِبَادِ	ٱلَّذِينَ ءَامَنُوا۟	ٱتَّقُوا۟ رَبَّكُمْ	لِلَّذِينَ أَحْسَنُوا۟	
say O My slaves	who believe	be afraid of your Lord	for those who do good	
فِى هَٰذِهِ	ٱلدُّنْيَا	حَسَنَةٌ	وَأَرْضُ ٱللَّهِ	وَٰسِعَةٌ
in this	world	(is) good	and (the) earth (of) Allah	(is) spacious
إِنَّمَا يُوَفَّى ٱلصَّٰبِرُونَ		أَجْرَهُم	بِغَيْرِ	حِسَابٍ ﴿١٠﴾
only those who are patient shall receive in full		their reward	without	reckoning

قُلْ إِنِّىٓ أُمِرْتُ أَنْ أَعْبُدَ ٱللَّهَ مُخْلِصًا لَّهُ ٱلدِّينَ ﴿١١﴾ وَأُمِرْتُ لِأَنْ أَكُونَ أَوَّلَ ٱلْمُسْلِمِينَ ﴿١٢﴾ قُلْ إِنِّىٓ
أَخَافُ إِنْ عَصَيْتُ رَبِّى عَذَابَ يَوْمٍ عَظِيمٍ ﴿١٣﴾ قُلِ ٱللَّهَ أَعْبُدُ مُخْلِصًا لَّهُۥ دِينِى ﴿١٤﴾ فَٱعْبُدُوا۟ مَا شِئْتُم مِّن
دُونِهِۦ ۗ قُلْ إِنَّ ٱلْخَٰسِرِينَ ٱلَّذِينَ خَسِرُوٓا۟ أَنفُسَهُمْ وَأَهْلِيهِمْ يَوْمَ ٱلْقِيَٰمَةِ ۗ أَلَا ذَٰلِكَ هُوَ ٱلْخُسْرَانُ
ٱلْمُبِينُ ﴿١٥﴾

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11. Say (O Muhammad ﷺ): "Verily, I am commanded to worship Allāh (Alone) by obeying Him and doing religious deeds sincerely for His sake only. 12. "And I am commanded (this) in order that I may be the first of those who submit themselves to Allāh (in Islām) as Muslims." 13. Say (O Muhammad ﷺ): "Verily, if I disobey my Lord, I am afraid of the torment of a great Day." 14. Say (O Muhammad ﷺ): "Allāh Alone I worship by doing religious deeds sincerely for His sake only (and not to show off, and not to set up rivals with Him in worship)." 15. So, worship what you like besides Him. Say (O Muhammad ﷺ): "The losers are those who will lose themselves and their families on the Day of Resurrection. Verily, that will be a manifest loss!"

قُلْ	إِنِّيٓ أُمِرْتُ	أَنْ أَعْبُدَ ٱللَّهَ	مُخْلِصًا	لَّهُ	ٱلدِّينَ ﴿١١﴾
say	verily I am commanded	to worship Allah	(making) sincere	for Him	the religion
وَأُمِرْتُ	لِأَنْ أَكُونَ أَوَّلَ			قُلْ	ٱلْمُسْلِمِينَ ﴿١٢﴾
and I am commanded	[for] that I may be (the) first			say	(of) those who submit
إِنِّيٓ أَخَافُ	إِنْ عَصَيْتُ رَبِّي	عَذَابَ	يَوْمٍ	عَظِيمٍ ﴿١٣﴾	قُلِ ٱللَّهَ
verily I am afraid	if I disobey my Lord	(of the) torment	(of) a Day	great	say Allah
أَعْبُدُ مُخْلِصًا	لَّهُ	دِينِي ﴿١٤﴾	فَٱعْبُدُوا	مَا شِئْتُم	مِّن دُونِهِۦ
I worship (making) sincere	for Him	my religion	so worship	what you like	besides Him
قُلْ إِنَّ ٱلْخَٰسِرِينَ	ٱلَّذِينَ خَسِرُوٓا	أَنفُسَهُمْ	وَأَهْلِيهِمْ		
say verily the losers	(are) those who will lose	themselves	and their families		
يَوْمَ	ٱلْقِيَٰمَةِ	أَلَا ذَٰلِكَ	هُوَ	ٱلْخُسْرَانُ	ٱلْمُبِينُ ﴿١٥﴾
(on the) Day	(of) Resurrection	verily that	[it]	(will be) the loss	manifest

لَهُم مِّن فَوْقِهِمْ ظُلَلٌ مِّنَ ٱلنَّارِ وَمِن تَحْتِهِمْ ظُلَلٌ ۚ ذَٰلِكَ يُخَوِّفُ ٱللَّهُ بِهِۦ عِبَادَهُۥ ۚ يَٰعِبَادِ فَٱتَّقُونِ ﴿١٦﴾ وَٱلَّذِينَ ٱجْتَنَبُوا۟ ٱلطَّٰغُوتَ أَن يَعْبُدُوهَا وَأَنَابُوٓا۟ إِلَى ٱللَّهِ لَهُمُ ٱلْبُشْرَىٰ ۚ فَبَشِّرْ عِبَادِ ﴿١٧﴾ ٱلَّذِينَ يَسْتَمِعُونَ ٱلْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُۥٓ ۚ أُو۟لَٰٓئِكَ ٱلَّذِينَ هَدَىٰهُمُ ٱللَّهُ ۖ وَأُو۟لَٰٓئِكَ هُمْ أُو۟لُوا۟ ٱلْأَلْبَٰبِ ﴿١٨﴾ أَفَمَنْ حَقَّ عَلَيْهِ كَلِمَةُ ٱلْعَذَابِ أَفَأَنتَ تُنقِذُ مَن فِى ٱلنَّارِ ﴿١٩﴾

16. They shall have coverings of Fire, above them and covering (of Fire)

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beneath them. With this Allāh does frighten His slaves: "O My slaves, therefore fear Me!" 17. Those who avoid *At-Tāghūt* (false deities) by not worshipping them and turn to Allāh (in repentance), for them are glad tidings; so announce the good news to My slaves – 18. Those who listen to the Word [good advice *Lā ilāha illallāh* – (none has the right to be worshipped but Allāh) and Islāmic Monotheism] and follow the best thereof (i.e. worship Allāh Alone, repent to Him and avoid *Tāghūt*) those are (the ones) whom Allāh has guided and those are men of understanding. 19. Is, then one against whom the Word of punishment is justified (equal to the one who avoids evil)? Will you (O Muhammad ﷺ) rescue him who is in the Fire?

وَمِن تَحْتِهِمْ	مِّنَ ٱلنَّارِ	ظُلَلٌ	مِّن فَوْقِهِمْ	لَهُمْ
and [from] beneath them	of the Fire	coverings	[from] above them	they (shall) have
فَٱتَّقُونِ ﴿١٦﴾	يَٰعِبَادِ	عِبَادَهُۥ	يُخَوِّفُ ٱللَّهُ بِهِۦ	ذَٰلِكَ	ظُلَلٌ
therefore fear Me	O My slaves	His slaves	with it Allah frightens	[that]	coverings
إِلَى ٱللَّهِ	وَأَنَابُوٓاْ	أَن يَعْبُدُوهَا	ٱلطَّٰغُوتَ	وَٱلَّذِينَ ٱجْتَنَبُوا۟
to Allah	and turn in repentance	to worship them	false deities	and those who avoid
ٱلَّذِينَ يَسْتَمِعُونَ	فَبَشِّرْ عِبَادِ ﴿١٧﴾		ٱلْبُشْرَىٰ	لَهُمُ
those who listen	so announce (the) good news to My slaves		(are) glad tidings	for them
ٱلَّذِينَ	أُوْلَٰٓئِكَ	فَيَتَّبِعُونَ أَحْسَنَهُۥ	ٱلْقَوْلَ
(are) the ones whom	those	and follow the best thereof	(to) the Word
ٱلْأَلْبَٰبِ ﴿١٨﴾	أُوْلُوا۟	هُمْ	وَأُوْلَٰٓئِكَ	هَدَىٰهُمُ ٱللَّهُ
(of) understanding	men	(are) [they]	and those	Allah has guided [them]
ٱلْعَذَابِ	كَلِمَةُ	حَقَّ عَلَيْهِ	أَفَمَنْ
(of) punishment	(the) Word	against whom is justified	(is) then (one) who?
فِى ٱلنَّارِ ﴿١٩﴾	مَن	أَفَأَنتَ تُنقِذُ
(is) in the Fire	(him) who	then (will) you rescue?

لَٰكِنِ ٱلَّذِينَ ٱتَّقَوْا۟ رَبَّهُمْ لَهُمْ غُرَفٌ مِّن فَوْقِهَا غُرَفٌ مَّبْنِيَّةٌ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ ۖ وَعْدَ ٱللَّهِ لَا
يُخْلِفُ ٱللَّهُ ٱلْمِيعَادَ ﴿٢٠﴾ أَلَمْ تَرَ أَنَّ ٱللَّهَ أَنزَلَ مِنَ ٱلسَّمَآءِ مَآءً فَسَلَكَهُۥ يَنَٰبِيعَ فِى ٱلْأَرْضِ

ثُمَّ يُخۡرِجُ بِهِۦ زَرۡعٗا مُّخۡتَلِفًا أَلۡوَٰنُهُۥ ثُمَّ يَهِيجُ فَتَرَىٰهُ مُصۡفَرّٗا ثُمَّ يَجۡعَلُهُۥ حُطَٰمًاۚ إِنَّ فِي
ذَٰلِكَ لَذِكۡرَىٰ لِأُوْلِي ٱلۡأَلۡبَٰبِ ﴿٢١﴾ أَفَمَن شَرَحَ ٱللَّهُ صَدۡرَهُۥ لِلۡإِسۡلَٰمِ فَهُوَ عَلَىٰ نُورٖ مِّن
رَّبِّهِۦۚ فَوَيۡلٞ لِّلۡقَٰسِيَةِ قُلُوبُهُم مِّن ذِكۡرِ ٱللَّهِۚ أُوْلَٰٓئِكَ فِي ضَلَٰلٖ مُّبِينٍ ﴿٢٢﴾

20. But those who fear their Lord (Allāh) and keep their duty to Him, for them are built lofty rooms, one above another under which rivers flow (i.e. Paradise). (This is) the Promise of Allāh, and Allāh does not fail in (His) Promise. 21. See you not that Allāh sends down water (rain) from the sky, and causes it to penetrate the earth, (and then makes it to spring up) as water springs, and afterward thereby produces crops of different colours, and afterward they wither and you see them turn yellow; then He makes them dry and broken pieces. Verily, in this is a Reminder for men of understanding. 22. Is he whose breast Allāh has opened to Islām, so that he is in light from his Lord (as he who is a non-Muslim)? So, woe to those whose hearts are hardened against remembrance of Allāh! They are in plain error!

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غُرَفٞ	مِّن فَوۡقِهَا	غُرَفٞ	لَهُمۡ	ٱتَّقَوۡاْ رَبَّهُمۡ	لَٰكِنِ ٱلَّذِينَ
lofty rooms	above them	(are) lofty rooms	for them	fear their Lord	but those who
وَعۡدَ ٱللَّهِ		ٱلۡأَنۡهَٰرُۖ	تَجۡرِي مِن تَحۡتِهَا		مَّبۡنِيَّةٞ
(this is the) Promise (of) Allah		the rivers	flowing under them		built
مِنَ ٱلسَّمَآءِ	أَنَّ ٱللَّهَ أَنزَلَ	أَلَمۡ تَرَ	لَا يُخۡلِفُ ٱللَّهُ ٱلۡمِيعَادَ ﴿٢٠﴾		
from the sky	that Allah sends down	(do) you not see?	Allah does not fail (in His) Promise		
ثُمَّ يُخۡرِجُ	فِي ٱلۡأَرۡضِ	يَنَٰبِيعَ	فَسَلَكَهُۥ		مَآءَ
then He produces	in the earth	(as) water springs	and causes it to penetrate		water (rain)
مُصۡفَرّٗا	فَتَرَىٰهُ	ثُمَّ يَهِيجُ	أَلۡوَٰنُهُۥ	مُّخۡتَلِفًا	زَرۡعٗا	بِهِۦ
turn yellow	and you see them	then they wither	colours	(of) different	crops	thereby
لِأُوْلِي	لَذِكۡرَىٰ	إِنَّ	فِي ذَٰلِكَ	حُطَٰمًاۚ	ثُمَّ يَجۡعَلُهُۥ	
for men	surely (is) a Reminder	verily	in this	broken pieces	then He makes them	
فَهُوَ	لِلۡإِسۡلَٰمِ	شَرَحَ ٱللَّهُ صَدۡرَهُۥ	أَفَمَن	ٱلۡأَلۡبَٰبِ ﴿٢١﴾		
so (that) he	to Islam	Allah has opened his breast	then (is he) who?	(of) understanding		

قُلُوبُهُم	لِلْقَسِيَةِ	فَوَيْلٌ	مِّن رَّبِّهِۦٓ	عَلَىٰ نُورٍ
whose hearts	to those (are) hardened	so woe	from his Lord	(is) in light

مُّبِينٍ ﴿٢٢﴾	فِى ضَلَٰلٍ	أُو۟لَٰٓئِكَ	مِّن ذِكْرِ ٱللَّهِ
plain	(are) in an error	they	against (the) remembrance (of) Allah

ٱللَّهُ نَزَّلَ أَحْسَنَ ٱلْحَدِيثِ كِتَٰبًا مُّتَشَٰبِهًا مَّثَانِىَ تَقْشَعِرُّ مِنْهُ جُلُودُ ٱلَّذِينَ يَخْشَوْنَ
رَبَّهُمْ ثُمَّ تَلِينُ جُلُودُهُمْ وَقُلُوبُهُمْ إِلَىٰ ذِكْرِ ٱللَّهِ ذَٰلِكَ هُدَى ٱللَّهِ يَهْدِى بِهِۦ مَن يَشَآءُ
وَمَن يُضْلِلِ ٱللَّهُ فَمَا لَهُۥ مِنْ هَادٍ ﴿٢٣﴾ أَفَمَن يَتَّقِى بِوَجْهِهِۦ سُوٓءَ ٱلْعَذَابِ يَوْمَ ٱلْقِيَٰمَةِ وَقِيلَ
لِلظَّٰلِمِينَ ذُوقُوا۟ مَا كُنتُمْ تَكْسِبُونَ ﴿٢٤﴾ كَذَّبَ ٱلَّذِينَ مِن قَبْلِهِمْ فَأَتَىٰهُمُ ٱلْعَذَابُ مِنْ حَيْثُ
لَا يَشْعُرُونَ ﴿٢٥﴾

23. Allāh has sent down the Best Statement, a Book (this Qur'ān), its parts resembling each other (in goodness and truth) (and) oft-repeated. The skins of those who fear their Lord shiver from it (when they recite it or hear it). Then their skin and their heart soften to the remembrance of Allāh. That is the Guidance of Allāh. He guides therewith whom He wills; and whomever Allāh sends astray, for him there is no guide. 24. Is he then, who will confront with his face the awful torment on the Day of Resurrection (as he who enters peacefully in Paradise)? And it will be said to the *Zālimūn* (polytheists and wrongdoers): "Taste what you used to earn!" 25. Those before them denied, and so the torment came on them from directions they perceived not.

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مُّتَشَٰبِهًا	كِتَٰبًا	ٱلْحَدِيثِ	أَحْسَنَ	ٱللَّهُ نَزَّلَ
(its parts) resembling each other	a Book	(of) the Statement	(the) Best	Allah has sent down

رَبَّهُمْ	ٱلَّذِينَ يَخْشَوْنَ	جُلُودُ	تَقْشَعِرُّ مِنْهُ	مَّثَانِىَ
their Lord	(of) those who fear	(the) skins	shiver from it	oft-repeated

إِلَىٰ ذِكْرِ ٱللَّهِ	وَقُلُوبُهُمْ	ثُمَّ تَلِينُ جُلُودُهُمْ
to (the) remembrance (of) Allah	and their hearts	then soften their skins

مَن يَشَآءُ	يَهْدِى بِهِۦ	هُدَى ٱللَّهِ	ذَٰلِكَ
whom He wills	He guides with it	(is the) Guidance (of) Allah	that

مِنْ هَادٍ ﴿٣٦﴾	لَهُۥ	فَمَا	وَمَن يُضْلِلِ ٱللَّهُ
any guide	for him	then (there is) not	and whomever Allah sends astray

يَوْمَ	ٱلْعَذَابِ	سُوٓءَ	يَتَّقِى بِوَجْهِهِۦ	أَفَمَن
(on the) Day	torment	(the) awful	will confront with his face	(is he) then who?

مَا كُنتُمْ	ذُوقُوا۟	لِلظَّٰلِمِينَ	وَقِيلَ	ٱلْقِيَٰمَةِ
what you used to	taste	to the wrongdoers	and it will be said	(of) Resurrection

ٱلْعَذَابُ	فَأَتَىٰهُمُ	مِن قَبْلِهِمْ	كَذَّبَ ٱلَّذِينَ	تَكْسِبُونَ ﴿٢٤﴾
the torment	so came on them	before them	denied those	earn

لَا يَشْعُرُونَ ﴿٢٥﴾	مِنْ حَيْثُ
they perceived not	from where

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فَأَذَاقَهُمُ ٱللَّهُ ٱلْخِزْىَ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا ۖ وَلَعَذَابُ ٱلْءَاخِرَةِ أَكْبَرُ ۚ لَوْ كَانُوا۟ يَعْلَمُونَ ﴿٢٦﴾ وَلَقَدْ
ضَرَبْنَا لِلنَّاسِ فِى هَٰذَا ٱلْقُرْءَانِ مِن كُلِّ مَثَلٍ لَّعَلَّهُمْ يَتَذَكَّرُونَ ﴿٢٧﴾ قُرْءَانًا عَرَبِيًّا غَيْرَ ذِى
عِوَجٍ لَّعَلَّهُمْ يَتَّقُونَ ﴿٢٨﴾ ضَرَبَ ٱللَّهُ مَثَلًا رَّجُلًا فِيهِ شُرَكَآءُ مُتَشَٰكِسُونَ وَرَجُلًا سَلَمًا لِّرَجُلٍ
هَلْ يَسْتَوِيَانِ مَثَلًا ۚ ٱلْحَمْدُ لِلَّهِ ۚ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٢٩﴾ إِنَّكَ مَيِّتٌ وَإِنَّهُم مَّيِّتُونَ ﴿٣٠﴾ ثُمَّ
إِنَّكُمْ يَوْمَ ٱلْقِيَٰمَةِ عِندَ رَبِّكُمْ تَخْتَصِمُونَ ﴿٣١﴾

26. So, Allāh made them to taste the disgrace in the present life, but greater is the torment of the Hereafter if they only knew! 27. And indeed We have put forth for men, in this Qur'ān every kind of similitude in order that they may remember. 28. An Arabic Qur'ān, without any crookedness (therein) in order that they may avoid all evil which Allāh has ordered them to avoid, fear Him and keep their duty to Him. 29. Allāh puts forth a similitude: a (slave) man belonging to many partners (like those who worship others along with Allāh) disputing with one another, and a (slave) man belonging entirely to one master (like those who worship Allāh Alone). Are those two equal in comparison? All praise and thanks are Allāh's! But most of them know not. 30. Verily, you (O Muhammad ﷺ) will die, and verily, they (too) will die. 31. Then, on the Day of Resurrection, you will be disputing before your Lord.

ٱلدُّنْيَا	فِى ٱلْحَيَوٰةِ	ٱلْخِزْىَ	فَأَذَاقَهُمُ ٱللَّهُ
(of) the world	in the life	the disgrace	so Allah made them to taste
يَعْلَمُونَ ﴿٢٦﴾	لَوْ كَانُوا۟	أَكْبَرُ	ٱلْءَاخِرَةِ	وَلَعَذَابُ
knew	if they [were]	(is) greater	(of) the Hereafter	but certainly (the) torment
مَثَلٍ	مِن كُلِّ	ٱلْقُرْءَانِ	فِى هَٰذَا	لِلنَّاسِ	وَلَقَدْ ضَرَبْنَا
similitude	of every	Quran	in this	for men	and indeed We have put forth
عِوَجٍ	ذِى	غَيْرَ	عَرَبِيًّا	قُرْءَانًا	لَّعَلَّهُمْ يَتَذَكَّرُونَ ﴿٢٧﴾
crookedness	any	without	Arabic	a Quran	(in order) that they may remember
فِيهِ	رَّجُلًا	ضَرَبَ ٱللَّهُ مَثَلًا	لَّعَلَّهُمْ يَتَّقُونَ ﴿٢٨﴾
about him	a (slave) man	Allah puts forth a similitude	(in order) that they may avoid (all evil)
سَلَمًا	وَرَجُلًا	مُتَشَٰكِسُونَ	شُرَكَآءُ
(belonging) entirely	and a (slave) man	disputing with one another	many partners
ٱلْحَمْدُ لِلَّهِ	مَثَلًا	هَلْ يَسْتَوِيَانِ	لِرَجُلٍ
all praise (be) to Allah	(in) comparison	are those two equal?	to one master
ثُمَّ	مَّيِّتُونَ ﴿٣٠﴾	وَإِنَّهُم	مَّيِّتٌ	إِنَّكَ	لَا يَعْلَمُونَ ﴿٢٩﴾	بَلْ أَكْثَرُهُمْ
then	(will) die	and verily they	(will) die	verily you	know not	nay most of them
تَخْتَصِمُونَ ﴿٣١﴾	رَبِّكُمْ	عِندَ	ٱلْقِيَٰمَةِ	يَوْمَ	إِنَّكُمْ
will be disputing	your Lord	before	(of) Resurrection	(on the) Day	verily you

۞ فَمَنْ أَظْلَمُ مِمَّن كَذَبَ عَلَى ٱللَّهِ وَكَذَّبَ بِٱلصِّدْقِ إِذْ جَآءَهُۥٓ ۚ أَلَيْسَ فِى جَهَنَّمَ
مَثْوًى لِّلْكَٰفِرِينَ ﴿٣٢﴾ وَٱلَّذِى جَآءَ بِٱلصِّدْقِ وَصَدَّقَ بِهِۦٓ أُو۟لَٰٓئِكَ هُمُ ٱلْمُتَّقُونَ ﴿٣٣﴾
لَهُم مَّا يَشَآءُونَ عِندَ رَبِّهِمْ ۚ ذَٰلِكَ جَزَآءُ ٱلْمُحْسِنِينَ ﴿٣٤﴾ لِيُكَفِّرَ ٱللَّهُ عَنْهُمْ أَسْوَأَ
ٱلَّذِى عَمِلُوا۟ وَيَجْزِيَهُمْ أَجْرَهُم بِأَحْسَنِ ٱلَّذِى كَانُوا۟ يَعْمَلُونَ ﴿٣٥﴾ أَلَيْسَ ٱللَّهُ بِكَافٍ
عَبْدَهُۥ ۖ وَيُخَوِّفُونَكَ بِٱلَّذِينَ مِن دُونِهِۦ ۚ وَمَن يُضْلِلِ ٱللَّهُ فَمَا لَهُۥ مِنْ هَادٍ ﴿٣٦﴾

32. Then, who does more wrong than one who utters a lie against Allāh, and denies the truth [this Qur'ān, the Prophet (Muhammad ﷺ) and Islāmic Monotheism] when it comes to him! Is there not in Hell an abode for the disbelievers? 33. And he (Muhammad ﷺ) who has brought the truth (this Qur'ān and Islāmic Monotheism) and (those who) believed therein (i.e. the true believers of Islāmic Monotheism), those are *Al-Muttaqūn* (the pious and righteous persons.). 34. They shall have all that they will desire with their Lord. That is the reward of the *Muhsinūn* (good-doers.). 35. So that Allāh may expiate from them the evil of what they did and give them the reward, according to the best of what they used to do. 36. Is not Allāh Sufficient for His slave? Yet they try to frighten you with those (whom they worship) besides Him! And whom Allāh sends astray, for him there will be no guide.

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فَمَنْ	أَظْلَمُ	مِمَّن كَذَبَ	عَلَى ٱللَّهِ	وَكَذَّبَ
then who	(does) more wrong	than (one) who utters a lie	against Allah	and denies
بِٱلصِّدْقِ	إِذْ	جَآءَهُۥٓ	أَلَيْسَ	فِى جَهَنَّمَ	مَثْوًى	لِّلْكَٰفِرِينَ ﴿٣٢﴾
the truth	when	it comes to him	is (there) not?	in Hell	an abode	for the disbelievers
وَٱلَّذِى	جَآءَ بِٱلصِّدْقِ	وَصَدَّقَ	بِهِۦٓ	أُو۟لَٰٓئِكَ	هُمُ	ٱلْمُتَّقُونَ ﴿٣٣﴾
and he who	has brought the truth	and believed	therein	those	[they]	(are) the pious
لَهُم	مَّا يَشَآءُونَ	عِندَ	رَبِّهِمْ	ذَٰلِكَ	جَزَآءُ
they (shall) have	(all) that they will desire	with	their Lord	that	(is the) reward
ٱلْمُحْسِنِينَ ﴿٣٤﴾	لِيُكَفِّرَ ٱللَّهُ	عَنْهُمْ	أَسْوَأَ	ٱلَّذِى عَمِلُوا۟
(of) the good-doers	so that Allah may expiate	from them	(the) evil	(of) what they did

وَيَجْزِيَهُمْ	أَجْرَهُم	بِأَحْسَنِ	ٱلَّذِى كَانُوا۟	يَعْمَلُونَ ﴿٣٥﴾
and give them	their reward	according to (the) best	(of) what they used to	do

أَلَيْسَ ٱللَّهُ	بِكَافٍ	عَبْدَهُۥ ۖ	وَيُخَوِّفُونَكَ	بِٱلَّذِينَ
is not Allah?	Sufficient	(for) His slave	and they try to frighten you	with those

مِن دُونِهِۦ ۚ	وَمَن يُضْلِلِ ٱللَّهُ	فَمَا	لَهُۥ	مِنْ هَادٍ ﴿٣٦﴾
besides Him	and whom Allah sends astray	then (there is) not	for him	any guide

وَمَن يَهْدِ ٱللَّهُ فَمَا لَهُۥ مِن مُّضِلٍّ ۗ أَلَيْسَ ٱللَّهُ بِعَزِيزٍ ذِى ٱنتِقَامٍ ﴿٣٧﴾ وَلَئِن سَأَلْتَهُم مَّنْ
خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ لَيَقُولُنَّ ٱللَّهُ ۚ قُلْ أَفَرَءَيْتُم مَّا تَدْعُونَ مِن دُونِ ٱللَّهِ إِنْ أَرَادَنِىَ
ٱللَّهُ بِضُرٍّ هَلْ هُنَّ كَٰشِفَٰتُ ضُرِّهِۦٓ أَوْ أَرَادَنِى بِرَحْمَةٍ هَلْ هُنَّ مُمْسِكَٰتُ رَحْمَتِهِۦ ۚ
قُلْ حَسْبِىَ ٱللَّهُ ۖ عَلَيْهِ يَتَوَكَّلُ ٱلْمُتَوَكِّلُونَ ﴿٣٨﴾

37. And whomsoever Allāh guides, for him there will be no misleader. Is not Allāh All-Mighty, Possessor of Retribution? 38. And verily, if you ask them: "Who created the heavens and the earth?" Surely, they will say: "Allāh (has created them)." Say: "Tell me then, the things that you invoke besides Allāh – if Allāh intended some harm for me, could they remove His harm? Or if He (Allāh) intended some mercy for me, could they withhold His Mercy?" Say: "Sufficient for me is Allāh; in Him those who trust (i.e. believers) must put their trust."

أَلَيْسَ ٱللَّهُ	مِن مُّضِلٍّ ۗ	لَهُۥ	فَمَا	وَمَن يَهْدِ ٱللَّهُ
is not Allah?	any misleader	for him	then (there is) not	and whomsoever Allah guides

بِعَزِيزٍ	ذِى	ٱنتِقَامٍ ﴿٣٧﴾	وَلَئِن سَأَلْتَهُم	مَّنْ خَلَقَ ٱلسَّمَٰوَٰتِ
All-Mighty	Possessor	(of) Retribution	and verily if you ask them	Who	created the heavens

وَٱلْأَرْضَ	لَيَقُولُنَّ ٱللَّهُ ۚ	قُلْ	أَفَرَءَيْتُم	مَّا تَدْعُونَ
and the earth	surely they will say Allah	say	then (do) you see?	(the things) that you invoke

مِن دُونِ ٱللَّهِ	إِنْ أَرَادَنِىَ ٱللَّهُ	بِضُرٍّ	هَلْ هُنَّ	كَٰشِفَٰتُ
besides Allah	if Allah intended for me	some harm	(could) they?	remove

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ضُرِّهِۦٓ	أَوْ أَرَادَنِى	بِرَحْمَةٍ	هَلْ هُنَّ	مُمْسِكَٰتُ	رَحْمَتِهِۦ
His harm	or (if) He intended for me	some mercy	(could) they?	withhold	His Mercy

قُلْ حَسْبِىَ ٱللَّهُ	عَلَيْهِ	يَتَوَكَّلُ ٱلْمُتَوَكِّلُونَ ﴿٣٨﴾
say Sufficient for me (is) Allah	in Him	those who trust must put (their) trust

قُلْ يَٰقَوْمِ ٱعْمَلُوا۟ عَلَىٰ مَكَانَتِكُمْ إِنِّى عَٰمِلٌ ۖ فَسَوْفَ تَعْلَمُونَ ﴿٣٩﴾ مَن يَأْتِيهِ
عَذَابٌ يُخْزِيهِ وَيَحِلُّ عَلَيْهِ عَذَابٌ مُّقِيمٌ ﴿٤٠﴾ إِنَّآ أَنزَلْنَا عَلَيْكَ ٱلْكِتَٰبَ لِلنَّاسِ بِٱلْحَقِّ ۖ
فَمَنِ ٱهْتَدَىٰ فَلِنَفْسِهِۦ ۖ وَمَن ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا ۖ وَمَآ أَنتَ عَلَيْهِم
بِوَكِيلٍ ﴿٤١﴾ ٱللَّهُ يَتَوَفَّى ٱلْأَنفُسَ حِينَ مَوْتِهَا وَٱلَّتِى لَمْ تَمُتْ فِى مَنَامِهَا ۖ
فَيُمْسِكُ ٱلَّتِى قَضَىٰ عَلَيْهَا ٱلْمَوْتَ وَيُرْسِلُ ٱلْأُخْرَىٰٓ إِلَىٰٓ أَجَلٍ مُّسَمًّى ۚ إِنَّ فِى ذَٰلِكَ
لَءَايَٰتٍ لِّقَوْمٍ يَتَفَكَّرُونَ ﴿٤٢﴾

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39. Say: (O Muhammad ﷺ) "O my people! Work according to your way, I am working (according to my way). Then you will come to know 40. "To whom comes a disgracing torment, and on whom descends an everlasting torment." 41. Verily, We have sent down to you (O Muhammad ﷺ) the Book (this Qur'ān) for mankind in truth. So, whosoever accepts the guidance, it is only for his ownself; and whosoever goes astray, he goes astray only to his (own) loss. And you (O Muhammad ﷺ) are not a *Wakīl* (trustee or disposer of affairs, or guardian) over them. 42. It is Allāh Who takes away the souls at the time of their death, and those that die not during their sleep. He keeps those (souls) for which He has ordained death and sends the rest for a term appointed. Verily, in this are signs for a people who think deeply.

قُلْ يَٰقَوْمِ	ٱعْمَلُوا۟ عَلَىٰ مَكَانَتِكُمْ	إِنِّى	عَٰمِلٌ
say O my people	work according to your position	verily I am	working

فَسَوْفَ تَعْلَمُونَ ﴿٣٩﴾	مَن	يَأْتِيهِ	عَذَابٌ	يُخْزِيهِ
then soon you will come to know	whom	comes to [him]	a torment	disgracing him

وَيَحِلُّ	عَلَيْهِ	عَذَابٌ	مُّقِيمٌ ﴿٤٠﴾	إِنَّآ أَنزَلْنَا	عَلَيْكَ	ٱلْكِتَٰبَ
and descends	on him	a torment	everlasting	verily We have sent down	to you	the Book

لِلنَّاسِ	بِالْحَقِّ	فَمَنِ اهْتَدَىٰ	فَلِنَفْسِهِ
for mankind	in truth	so whosoever accepts the guidance	then (it is only) for his soul
وَمَن ضَلَّ	فَإِنَّمَا يَضِلُّ	عَلَيْهَا	وَمَا أَنتَ
and whosoever goes astray	then only he goes astray	against it (his soul)	and you (are) not
عَلَيْهِم	بِوَكِيلٍ ﴿٤١﴾	اللَّهُ يَتَوَفَّى الْأَنفُسَ	حِينَ
over them	a trustee	(it is) Allah Who takes away the souls	(at the) time
مَوْتِهَا	وَالَّتِي	لَمْ تَمُتْ	فِي مَنَامِهَا	فَيُمْسِكُ
(of) their death	and those that	die not	during their sleep	then He keeps
الَّتِي قَضَىٰ	عَلَيْهَا	الْمَوْتَ	وَيُرْسِلُ الْأُخْرَىٰ	إِلَىٰ أَجَلٍ	مُّسَمًّى
those He has ordained	for them	death	and sends the rest	for a term	appointed
إِنَّ	فِي ذَٰلِكَ	لَآيَاتٍ	لِّقَوْمٍ يَتَفَكَّرُونَ ﴿٤٢﴾
verily	in that	(are) surely signs	for a people who think deeply

أَمِ اتَّخَذُوا مِن دُونِ اللَّهِ شُفَعَاءَ ۚ قُلْ أَوَلَوْ كَانُوا لَا يَمْلِكُونَ شَيْئًا وَلَا يَعْقِلُونَ ﴿٤٣﴾
قُل لِّلَّهِ الشَّفَاعَةُ جَمِيعًا ۖ لَّهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ ۖ ثُمَّ إِلَيْهِ تُرْجَعُونَ ﴿٤٤﴾ وَإِذَا
ذُكِرَ اللَّهُ وَحْدَهُ اشْمَأَزَّتْ قُلُوبُ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ ۖ وَإِذَا ذُكِرَ الَّذِينَ مِن
دُونِهِ إِذَا هُمْ يَسْتَبْشِرُونَ ﴿٤٥﴾ قُلِ اللَّهُمَّ فَاطِرَ السَّمَاوَاتِ وَالْأَرْضِ عَالِمَ الْغَيْبِ
وَالشَّهَادَةِ أَنتَ تَحْكُمُ بَيْنَ عِبَادِكَ فِي مَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴿٤٦﴾

43. Have they taken (others) as intercessors besides Allāh? Say: "Even if they have power over nothing whatever and have no intelligence?" 44. Say: "To Allāh belongs all intercession. His is the Sovereignty of the heavens and the earth. Then to Him you shall be brought back." 45. And when Allāh Alone is mentioned, the hearts of those who believe not in the Hereafter are filled with disgust (from the Oneness of Allāh توحيد الله) and when those (whom they obey or worship) besides Him (other than Allāh, like all false deities – it may be a Messenger, an angel, a pious man, a jinn, or any other creature even idols, graves of religious people, saints, priests, monks and others) are mentioned, behold, they rejoice! 46. Say (O Muhammad ﷺ): "O Allāh! Creator of the

heavens and the earth! All-Knower of the *Ghaib* (Unseen) and the seen! You will judge between your slaves about that wherein they used to differ."

أَمِ ٱتَّخَذُوا	مِن دُونِ ٱللَّهِ	شُفَعَآءَ	قُلْ	أَوَلَوْ كَانُوا
or have they taken	besides Allah	intercessors	say	even if they were
لَا يَمْلِكُونَ شَيْـًٔا	وَلَا يَعْقِلُونَ ﴿٤٣﴾		قُل لِّلَّهِ ٱلشَّفَٰعَةُ	
not possessing anything	and have no intelligence		say to Allah (belongs) intercession	
جَمِيعًا	لَّهُۥ	مُلْكُ	ٱلسَّمَٰوَٰتِ	وَٱلْأَرْضِ
all	for Him	(is the) Sovereignty	(of) the heavens	and the earth
ثُمَّ	إِلَيْهِ تُرْجَعُونَ ﴿٤٤﴾		وَإِذَا	ذُكِرَ ٱللَّهُ وَحْدَهُ
then	to Him you shall be brought back		and when	Allah Alone is mentioned
ٱشْمَأَزَّتْ قُلُوبُ	ٱلَّذِينَ لَا يُؤْمِنُونَ		بِٱلْءَاخِرَةِ	
are filled with disgust (the) hearts	(of) those who believe not		in the Hereafter	
وَإِذَا ذُكِرَ	ٱلَّذِينَ	مِن دُونِهِۦٓ	إِذَا	هُمْ يَسْتَبْشِرُونَ ﴿٤٥﴾
and when are mentioned	those	besides Him	behold	they rejoice
قُلِ ٱللَّهُمَّ	فَاطِرَ ٱلسَّمَٰوَٰتِ	وَٱلْأَرْضِ	عَٰلِمَ ٱلْغَيْبِ	وَٱلشَّهَٰدَةِ
say O Allah	Creator (of) the heavens	and the earth	All-Knower (of) the Unseen	and the seen
أَنتَ تَحْكُمُ	بَيْنَ	عِبَادِكَ	فِى مَا كَانُوا	فِيهِ يَخْتَلِفُونَ ﴿٤٦﴾
You will judge	between	Your slaves	about that they used to	wherein differ

وَلَوْ أَنَّ لِلَّذِينَ ظَلَمُوا مَا فِى ٱلْأَرْضِ جَمِيعًا وَمِثْلَهُۥ مَعَهُۥ لَٱفْتَدَوْا بِهِۦ مِن سُوٓءِ ٱلْعَذَابِ
يَوْمَ ٱلْقِيَٰمَةِ ۚ وَبَدَا لَهُم مِّنَ ٱللَّهِ مَا لَمْ يَكُونُوا۟ يَحْتَسِبُونَ ﴿٤٧﴾ وَبَدَا لَهُمْ سَيِّـَٔاتُ مَا
كَسَبُوا۟ وَحَاقَ بِهِم مَّا كَانُوا۟ بِهِۦ يَسْتَهْزِءُونَ ﴿٤٨﴾ فَإِذَا مَسَّ ٱلْإِنسَٰنَ ضُرٌّ دَعَانَا
ثُمَّ إِذَا خَوَّلْنَٰهُ نِعْمَةً مِّنَّا قَالَ إِنَّمَآ أُوتِيتُهُۥ عَلَىٰ عِلْمٍۭ ۚ بَلْ هِىَ فِتْنَةٌ وَلَٰكِنَّ أَكْثَرَهُمْ
لَا يَعْلَمُونَ ﴿٤٩﴾

47. And those who did wrong (the polytheists and disbelievers in the Oneness

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of Allāh), if they had all that is in earth and therewith as much again, they verily, would offer it to ransom themselves therewith on the Day of Resurrection from the evil torment; and there will become apparent to them from Allāh what they had not been reckoning. 48. And the evils of that which they earned will become apparent to them, and that which they used to mock at will encircle them. 49. When harm touches man, he calls to Us (for help); then when We have (rescued him from that harm and) changed it into a favour from Us, he says: "Only because of knowledge (that I possess) I obtained it." Nay, it is only a trial, but most of them know not!

وَمِثْلَهُۥ	جَمِيعًا	فِى ٱلْأَرْضِ	مَا	لِلَّذِينَ ظَلَمُوا۟	أَنَّ	وَلَوْ
and like of it	all	(is) in the earth	that	for those who did wrong	[that]	and if
يَوْمَ	ٱلْعَذَابِ	مِن سُوٓءِ	بِهِۦ	لَٱفْتَدَوْا۟		مَعَهُۥ
(on the) Day	torment	from (the) evil	[with] it	they verily would offer to ransom		with it
مَا لَمْ يَكُونُوا۟	مِّنَ ٱللَّهِ	لَهُمْ	وَبَدَا			ٱلْقِيَـٰمَةِ
what they had not been	from Allah	to them	and will become apparent			(of) Resurrection
مَا كَسَبُوا۟	سَيِّـَٔاتُ	لَهُمْ	وَبَدَا			يَحْتَسِبُونَ ﴿٤٧﴾
(of) that which they earned	(the) evils	to them	and will become apparent			reckoning
فَإِذَا	بِهِۦ يَسْتَهْزِءُونَ ﴿٤٨﴾		مَّا كَانُوا۟	بِهِمْ		وَحَاقَ
so when	mock at [it]		that which they used to	[with] them		and will encircle
نِعْمَةً	خَوَّلْنَـٰهُ	ثُمَّ إِذَا	دَعَانَا	ضُرٌّ		مَسَّ ٱلْإِنسَـٰنَ
a favour (grace)	We have granted him	then when	he calls to Us	harm		touches man
بَلْ هِىَ	عَلَىٰ عِلْمٍ		إِنَّمَآ أُوتِيتُهُۥ	قَالَ		مِنَّا
nay it	because of knowledge		only I was given this (grace)	he says		from Us
	لَا يَعْلَمُونَ ﴿٤٩﴾		وَلَـٰكِنَّ أَكْثَرَهُمْ	فِتْنَةٌ		
	know not		[and] but most of them	(is) a trial		

قَدْ قَالَهَا ٱلَّذِينَ مِن قَبْلِهِمْ فَمَآ أَغْنَىٰ عَنْهُم مَّا كَانُوا۟ يَكْسِبُونَ ﴿٥٠﴾ فَأَصَابَهُمْ سَيِّـَٔاتُ مَا
كَسَبُوا۟ ۚ وَٱلَّذِينَ ظَلَمُوا۟ مِنْ هَـٰٓؤُلَآءِ سَيُصِيبُهُمْ سَيِّـَٔاتُ مَا كَسَبُوا۟ وَمَا هُم بِمُعْجِزِينَ ﴿٥١﴾

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أَوَلَمْ يَعْلَمُوٓا۟ أَنَّ ٱللَّهَ يَبْسُطُ ٱلرِّزْقَ لِمَن يَشَآءُ وَيَقْدِرُ ۚ إِنَّ فِى ذَٰلِكَ لَـَٔايَـٰتٍ لِّقَوْمٍ
يُؤْمِنُونَ ﴿٥٢﴾ ۞ قُلْ يَـٰعِبَادِىَ ٱلَّذِينَ أَسْرَفُوا۟ عَلَىٰٓ أَنفُسِهِمْ لَا تَقْنَطُوا۟ مِن رَّحْمَةِ ٱللَّهِ ۚ إِنَّ ٱللَّهَ
يَغْفِرُ ٱلذُّنُوبَ جَمِيعًا ۚ إِنَّهُۥ هُوَ ٱلْغَفُورُ ٱلرَّحِيمُ ﴿٥٣﴾

50. Verily, those before them said it, yet (all) that they had earned availed them not. 51. So, the evil results of that which they earned overtook them. And those who did wrong of these [people to whom you (Muhammad ﷺ) have been sent] will also be overtaken by the evil results (torment) for that which they earned; and they will never be able to escape. 52. Do they not know that Allāh enlarges the provision for whom He wills, and straitens it (for whom He wills). Verily, in this are signs for a folk who believe! 53. Say: "O (you) *'Ibādī* [My (Allāh's) slaves] who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of Allāh, verily, Allāh forgives all sins. Truly, He is Oft-Forgiving, Most Merciful.

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قَدْ قَالَهَا	ٱلَّذِينَ	مِن قَبْلِهِمْ	فَمَآ أَغْنَىٰ	عَنْهُم	مَّا كَانُوا۟
verily said it	those	before them	so availed not	[from] them	that which they had
يَكْسِبُونَ ﴿٥٠﴾	فَأَصَابَهُمْ	سَيِّـَٔاتُ	مَا كَسَبُوا۟ ۚ		
earned	so overtook them	evils	(of) that which they earned		
وَٱلَّذِينَ ظَلَمُوا۟	مِنْ هَـٰٓؤُلَآءِ	سَيُصِيبُهُمْ	سَيِّـَٔاتُ		
and those who did wrong	of these	will overtake them	(the) evils		
مَا كَسَبُوا۟	وَمَا هُم	بِمُعْجِزِينَ ﴿٥١﴾	أَوَلَمْ يَعْلَمُوٓا۟		
(of) that which they earned	and they (will) not	(be) able to escape	(do) they not know?		
أَنَّ ٱللَّهَ يَبْسُطُ ٱلرِّزْقَ	لِمَن يَشَآءُ	وَيَقْدِرُ ۚ	إِنَّ		
that Allah enlarges the provision	for whom He wills	and straitens (it)	verily		
فِى ذَٰلِكَ	لَـَٔايَـٰتٍ	لِّقَوْمٍ يُؤْمِنُونَ ﴿٥٢﴾	قُلْ يَـٰعِبَادِىَ		
in this	(are) surely signs	for a folk who believe	say O My slaves		
ٱلَّذِينَ أَسْرَفُوا۟	عَلَىٰٓ أَنفُسِهِمْ	لَا تَقْنَطُوا۟	مِن رَّحْمَةِ ٱللَّهِ ۚ		
those who have transgressed	against themselves	despair not	of (the) Mercy (of) Allah		

إِنَّ ٱللَّهَ يَغۡفِرُ ٱلذُّنُوبَ	جَمِيعًاۚ	هُوَ	إِنَّهُۥ	ٱلۡغَفُورُ	ٱلرَّحِيمُ ﴿٥٣﴾
verily Allah forgives the sins	all	[He]	truly He	(is) the Oft-Forgiving	the Most Merciful

وَأَنِيبُوٓاْ إِلَىٰ رَبِّكُمۡ وَأَسۡلِمُواْ لَهُۥ مِن قَبۡلِ أَن يَأۡتِيَكُمُ ٱلۡعَذَابُ ثُمَّ لَا تُنصَرُونَ ﴿٥٤﴾
وَٱتَّبِعُوٓاْ أَحۡسَنَ مَآ أُنزِلَ إِلَيۡكُم مِّن رَّبِّكُم مِّن قَبۡلِ أَن يَأۡتِيَكُمُ ٱلۡعَذَابُ
بَغۡتَةً وَأَنتُمۡ لَا تَشۡعُرُونَ ﴿٥٥﴾ أَن تَقُولَ نَفۡسٌ يَٰحَسۡرَتَىٰ عَلَىٰ مَا فَرَّطتُّ فِي جَنۢبِ ٱللَّهِ
وَإِن كُنتُ لَمِنَ ٱلسَّٰخِرِينَ ﴿٥٦﴾ أَوۡ تَقُولَ لَوۡ أَنَّ ٱللَّهَ هَدَىٰنِي لَكُنتُ مِنَ ٱلۡمُتَّقِينَ ﴿٥٧﴾
أَوۡ تَقُولَ حِينَ تَرَى ٱلۡعَذَابَ لَوۡ أَنَّ لِي كَرَّةً فَأَكُونَ مِنَ ٱلۡمُحۡسِنِينَ ﴿٥٨﴾

54. "And turn in repentance and in obedience with true Faith (Islāmic Monotheism) to your Lord and submit to Him (in Islām) before the torment comes upon you, (and) then you will not be helped. 55. "And follow the best of that which is sent down to you from your Lord (i.e. this Qur'ān, do what it orders you to do and keep away from what it forbids), before the torment comes on you suddenly while you perceive not!" 56. Lest a person should say: "Alas, my grief that I was undutiful to Allāh (i.e. I have not done what Allāh has ordered me to do), and I was indeed among those who mocked [at the truth! i.e. *Lā ilāha illallāh* (none has the right to be worshipped but Allāh), the Qur'ān, and Muhammad ﷺ and at the faithful believers]." 57. Or (lest) he should say: "If only Allāh had guided me, I should indeed have been among the *Muttaqūn* (the pious)." 58. Or (lest) he should say when he sees the torment: "If only I had another chance (to return to the world), then I should indeed be among the *Muhsinūn* (good-doers.)."

وَأَنِيبُوٓاْ	إِلَىٰ رَبِّكُمۡ	وَأَسۡلِمُواْ	لَهُۥ	مِن قَبۡلِ
and turn in repentance	to your Lord	and submit	to Him	before

أَن يَأۡتِيَكُمُ	ٱلۡعَذَابُ	ثُمَّ	لَا تُنصَرُونَ ﴿٥٤﴾	وَٱتَّبِعُوٓاْ أَحۡسَنَ
[that] comes upon you	the torment	then	you will not be helped	and follow (the) best

مَآ أُنزِلَ	إِلَيۡكُم	مِّن رَّبِّكُم	مِّن قَبۡلِ	أَن يَأۡتِيَكُمُ
(of) that which is sent down	to you	from your Lord	before	[that] comes on you

ٱلۡعَذَابُ	بَغۡتَةً	وَأَنتُمۡ	لَا تَشۡعُرُونَ ﴿٥٥﴾	أَن تَقُولَ نَفۡسٌ
the torment	suddenly	while you	perceive not	lest a person should say

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وَإِن كُنتُ	فِي جَنۢبِ ٱللَّهِ	عَلَىٰ مَا فَرَّطتُ	يَٰحَسۡرَتَىٰ
and that I was	in (the) side (of) Allah	[on] that I was undutiful	alas my grief

لَمِنَ ٱلسَّٰخِرِينَ ﴿٥٦﴾	أَوۡ تَقُولَ	لَوۡ	أَنَّ ٱللَّهَ هَدَىٰنِي
indeed among those who mocked	or (lest) he should say	if	[that] Allah had guided me

لَكُنتُ	مِنَ ٱلۡمُتَّقِينَ ﴿٥٧﴾	أَوۡ تَقُولَ	حِينَ	تَرَى ٱلۡعَذَابَ
I should indeed have been	among the pious	or (lest) he should say	when	he sees the torment

لَوۡ	أَنَّ	لِي	كَرَّةً	فَأَكُونَ	مِنَ ٱلۡمُحۡسِنِينَ ﴿٥٨﴾
if	[that]	I had	another chance	then I should be	among the good-doers

بَلَىٰ قَدۡ جَآءَتۡكَ ءَايَٰتِي فَكَذَّبۡتَ بِهَا وَٱسۡتَكۡبَرۡتَ وَكُنتَ مِنَ ٱلۡكَٰفِرِينَ ﴿٥٩﴾ وَيَوۡمَ ٱلۡقِيَٰمَةِ تَرَى ٱلَّذِينَ كَذَبُواْ عَلَى ٱللَّهِ وُجُوهُهُم مُّسۡوَدَّةٌۚ أَلَيۡسَ فِي جَهَنَّمَ مَثۡوٗى لِّلۡمُتَكَبِّرِينَ ﴿٦٠﴾ وَيُنَجِّي ٱللَّهُ ٱلَّذِينَ ٱتَّقَواْ بِمَفَازَتِهِمۡ لَا يَمَسُّهُمُ ٱلسُّوٓءُ وَلَا هُمۡ يَحۡزَنُونَ ﴿٦١﴾ ٱللَّهُ خَٰلِقُ كُلِّ شَيۡءٖۖ وَهُوَ عَلَىٰ كُلِّ شَيۡءٖ وَكِيلٞ ﴿٦٢﴾

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59. Yes! Verily, there came to you My *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) and you denied them, and were proud and were among the disbelievers. 60. And on the Day of Resurrection you will see those who lied against Allāh (i.e. attributed to Him sons, partners) – their faces will be black. Is there not in Hell an abode for the arrogant? 61. And Allāh will deliver those who are the *Muttaqūn* (the pious) to their places of success (Paradise). Evil shall touch them not, nor shall they grieve. 62. Allāh is the Creator of all things, and He is the *Wakīl* (Trustee, Disposer of affairs, Guardian) over all things.

وَٱسۡتَكۡبَرۡتَ	بِهَا	فَكَذَّبۡتَ	ءَايَٰتِي	قَدۡ جَآءَتۡكَ	بَلَىٰ
and you were proud	them	and you denied	My proofs	verily (there) came to you	yes

تَرَى	ٱلۡقِيَٰمَةِ	وَيَوۡمَ	مِنَ ٱلۡكَٰفِرِينَ ﴿٦٠﴾	وَكُنتَ
you will see	(of) Resurrection	and (on the) Day	among the disbelievers	and you were

أَلَيۡسَ	مُّسۡوَدَّةٌۚ	وُجُوهُهُم	ٱلَّذِينَ كَذَبُواْ عَلَى ٱللَّهِ
is (there) not?	(will be) black	their faces	those who lied against Allah

ٱلَّذِينَ ٱتَّقَوْا۟	وَيُنَجِّى ٱللَّهُ	لِلْمُتَكَبِّرِينَ ﴿٦٠﴾	مَثْوًى	فِى جَهَنَّمَ
those who are pious	and Allah will deliver	for the arrogants	an abode	in Hell

ٱللَّهُ	﴿٦١﴾ وَلَا هُمْ يَحْزَنُونَ	ٱلسُّوٓءُ	لَا يَمَسُّهُمُ	بِمَفَازَتِهِمْ
Allah	nor shall they grieve	evil	shall touch them not	to their places of success

﴿٦٢﴾ وَكِيلٌ	شَىْءٍ	عَلَىٰ كُلِّ	وَهُوَ	شَىْءٍ	خَٰلِقُ كُلِّ
(is) a Trustee	things	over all	and He	things	(is the) Creator (of) all

لَهُۥ مَقَالِيدُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۗ وَٱلَّذِينَ كَفَرُوا۟ بِـَٔايَٰتِ ٱللَّهِ أُو۟لَٰٓئِكَ هُمُ
ٱلْخَٰسِرُونَ ﴿٦٣﴾ قُلْ أَفَغَيْرَ ٱللَّهِ تَأْمُرُوٓنِّىٓ أَعْبُدُ أَيُّهَا ٱلْجَٰهِلُونَ ﴿٦٤﴾ وَلَقَدْ أُوحِىَ إِلَيْكَ
وَإِلَى ٱلَّذِينَ مِن قَبْلِكَ لَئِنْ أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ ٱلْخَٰسِرِينَ ﴿٦٥﴾ بَلِ ٱللَّهَ
فَٱعْبُدْ وَكُن مِّنَ ٱلشَّٰكِرِينَ ﴿٦٦﴾

63. To Him belong the keys of the heavens and the earth. And those who disbelieve in the *Ayāt* (proofs, evidences, verses, signs, revelations, etc.) of Allāh, such are they who will be the losers. 64. Say (O Muhammad ﷺ to the polytheists): "Do you order me to worship other than Allāh? O you fools!" 65. And indeed it has been revealed to you (O Muhammad ﷺ), as it was to those (Allāh's Messengers) before you: "If you join others in worship with Allāh, (then) surely, (all) your deeds will be in vain, and you will certainly be among the losers." 66. Nay! But worship Allāh (Alone and none else), and be among the grateful.

وَٱلَّذِينَ كَفَرُوا۟	وَٱلْأَرْضِ ۗ	ٱلسَّمَٰوَٰتِ	مَقَالِيدُ	لَهُۥ
and those who disbelieve	and the earth	(of) the heavens	(the) keys	to Him (belong)

قُلْ	﴿٦٣﴾ ٱلْخَٰسِرُونَ	هُمُ	أُو۟لَٰٓئِكَ	بِـَٔايَٰتِ ٱللَّهِ
say	(who will be) the losers	they	those (are)	in (the) signs (of) Allah

﴿٦٤﴾ ٱلْجَٰهِلُونَ	أَيُّهَا	أَعْبُدُ	تَأْمُرُوٓنِّىٓ	أَفَغَيْرَ ٱللَّهِ
fools	O (you)	to worship	you order me	then (do) other than Allah?

مِن قَبْلِكَ	وَإِلَى ٱلَّذِينَ	إِلَيْكَ	وَلَقَدْ أُوحِىَ
before you	and to those	to you	and indeed it has been revealed

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وَلَتَكُونَنَّ	لَيَحْبَطَنَّ عَمَلُكَ	لَئِنْ أَشْرَكْتَ
and you will certainly be	surely your deeds will be in vain	if you join others (with Allah)

مِنَ ٱلشَّٰكِرِينَ ﴿٦٦﴾	وَكُن	ٱللَّهَ فَٱعْبُدْ	بَلِ	مِنَ ٱلْخَٰسِرِينَ ﴿٦٥﴾
among the grateful	and be	but worship Allah	nay	among the losers

وَمَا قَدَرُوا۟ ٱللَّهَ حَقَّ قَدْرِهِۦ وَٱلْأَرْضُ جَمِيعًا قَبْضَتُهُۥ يَوْمَ ٱلْقِيَٰمَةِ وَٱلسَّمَٰوَٰتُ مَطْوِيَّٰتٌۢ بِيَمِينِهِۦ ۚ سُبْحَٰنَهُۥ وَتَعَٰلَىٰ عَمَّا يُشْرِكُونَ ﴿٦٧﴾ وَنُفِخَ فِى ٱلصُّورِ فَصَعِقَ مَن فِى ٱلسَّمَٰوَٰتِ وَمَن فِى ٱلْأَرْضِ إِلَّا مَن شَآءَ ٱللَّهُ ۖ ثُمَّ نُفِخَ فِيهِ أُخْرَىٰ فَإِذَا هُمْ قِيَامٌ يَنظُرُونَ ﴿٦٨﴾

67. They made not a just estimate of Allāh such as is due to Him. And on the Day of Resurrection the whole of the earth will be grasped by His Hand and the heavens will be rolled up in His Right Hand. Glorified is He and Exalted is He above all that they associate as partners with Him! 68. And the Trumpet will be blown, and all who are in the heavens and all who are on the earth will swoon away, except him whom Allāh wills. Then it will be blown a second time, and behold they will be standing, looking on (waiting).

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وَٱلْأَرْضُ	قَدْرِهِۦ	حَقَّ	وَمَا قَدَرُوا۟ ٱللَّهَ
and the earth	estimate (as is due to Him)	a just	and they made not estimate (of) Allah

وَٱلسَّمَٰوَٰتُ	ٱلْقِيَٰمَةِ	يَوْمَ	قَبْضَتُهُۥ	جَمِيعًا
and the heavens	(of) Resurrection	(on the) Day	(will be) grasped by His Hand	whole

وَتَعَٰلَىٰ	سُبْحَٰنَهُۥ	بِيَمِينِهِۦ	مَطْوِيَّٰتٌۢ
and Exalted is He	Glorified (is) He	in His Right Hand	(will be) rolled up

فِى ٱلصُّورِ	وَنُفِخَ	عَمَّا يُشْرِكُونَ ﴿٦٧﴾
[in] the Trumpet	and will be blown	above (all) that they associate as partners (with Him)

فِى ٱلْأَرْضِ	وَمَن	فِى ٱلسَّمَٰوَٰتِ	مَن	فَصَعِقَ
(are) on the earth	and (all) who	(are) in the heavens	(all) who	and fall dead

فَإِذَا	أُخْرَىٰ	فِيهِ	ثُمَّ نُفِخَ	إِلَّا مَن شَآءَ ٱللَّهُ
and behold	a second time	[in it]	then it will be blown	except (him) whom Allah wills

هُمْ	قِيَامٌ يَنظُرُونَ ﴿٦٨﴾
they	(will be) standing looking on

وَأَشْرَقَتِ ٱلْأَرْضُ بِنُورِ رَبِّهَا وَوُضِعَ ٱلْكِتَٰبُ وَجِا۟ىٓءَ بِٱلنَّبِيِّـۧنَ وَٱلشُّهَدَآءِ وَقُضِىَ
بَيْنَهُم بِٱلْحَقِّ وَهُمْ لَا يُظْلَمُونَ ﴿٦٩﴾ وَوُفِّيَتْ كُلُّ نَفْسٍ مَّا عَمِلَتْ وَهُوَ أَعْلَمُ بِمَا يَفْعَلُونَ ﴿٧٠﴾
وَسِيقَ ٱلَّذِينَ كَفَرُوٓا۟ إِلَىٰ جَهَنَّمَ زُمَرًا ۖ حَتَّىٰٓ إِذَا جَآءُوهَا فُتِحَتْ أَبْوَٰبُهَا وَقَالَ لَهُمْ
خَزَنَتُهَآ أَلَمْ يَأْتِكُمْ رُسُلٌ مِّنكُمْ يَتْلُونَ عَلَيْكُمْ ءَايَٰتِ رَبِّكُمْ وَيُنذِرُونَكُمْ لِقَآءَ
يَوْمِكُمْ هَٰذَا ۚ قَالُوا۟ بَلَىٰ وَلَٰكِنْ حَقَّتْ كَلِمَةُ ٱلْعَذَابِ عَلَى ٱلْكَٰفِرِينَ ﴿٧١﴾

69. And the earth will shine with the light of its Lord (Allāh, when He will come to judge among men), and the Book will be placed (open), and the Prophets and the witnesses will be brought forward, and it will be judged between them with truth, and they will not be wronged. 70. And each person will be paid in full of what he did; and He is Best Aware of what they do. 71. And those who disbelieved will be driven to Hell in groups till when they reach it the gates thereof will be opened (suddenly like a prison at the arrival of the prisoners). And its keepers will say: "Did not the Messengers come to you from yourselves, reciting to you the Verses of your Lord, and warning you of the Meeting of this Day of yours?" They will say: "Yes," but the Word of torment has been justified against the disbelievers!

وَأَشْرَقَتِ ٱلْأَرْضُ	بِنُورِ	رَبِّهَا	وَوُضِعَ ٱلْكِتَٰبُ
and the earth will shine	with (the) light	(of) its Lord	and the Book will be placed

وَجِا۟ىٓءَ	بِٱلنَّبِيِّـۧنَ	وَٱلشُّهَدَآءِ
and will be brought forward	the Prophets	and the witnesses

وَقُضِىَ بَيْنَهُم	بِٱلْحَقِّ	وَهُمْ	لَا يُظْلَمُونَ ﴿٦٩﴾
and it will be judged between them	with truth	and they	will not be wronged

وَوُفِّيَتْ	كُلُّ	نَفْسٍ	مَّا عَمِلَتْ	وَهُوَ	أَعْلَمُ	بِمَا يَفْعَلُونَ ﴿٧٠﴾
and will be paid in full	each	person	(of) what he did	and He	(is) Best Aware	of what they do

وَسِيقَ	ٱلَّذِينَ كَفَرُوٓا۟	إِلَىٰ جَهَنَّمَ	زُمَرًا	حَتَّىٰٓ إِذَا	جَآءُوهَا
and will be driven	those who disbelieved	to Hell	(in) groups	till when	they reach it

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أَلَمْ يَأْتِكُمْ	خَزَنَتُهَآ	لَهُمْ	وَقَالَ	فُتِحَتْ أَبْوَٰبُهَا
(did) not come to you?	its keepers	to them	and will say	the gates thereof will be opened
رَبِّكُمْ	ءَايَٰتِ	يَتْلُونَ عَلَيْكُمْ	مِّنكُمْ	رُسُلٌ
(of) your Lord	(the) Verses	reciting to you	from yourselves	Messengers
قَالُوا۟ بَلَىٰ	هَٰذَا	يَوْمِكُمْ	لِقَآءَ	وَيُنذِرُونَكُمْ
they will say yes	this	(of) Day of yours	(of the) Meeting	and warning you
عَلَى ٱلْكَٰفِرِينَ ﴿٧١﴾	ٱلْعَذَابِ	كَلِمَةُ	وَلَٰكِنْ حَقَّتْ	
against the disbelievers	(of) torment	(the) Word	[and] but has been justified	

قِيلَ ٱدْخُلُوٓا۟ أَبْوَٰبَ جَهَنَّمَ خَٰلِدِينَ فِيهَا ۖ فَبِئْسَ مَثْوَى ٱلْمُتَكَبِّرِينَ ﴿٧٢﴾ وَسِيقَ
ٱلَّذِينَ ٱتَّقَوْا۟ رَبَّهُمْ إِلَى ٱلْجَنَّةِ زُمَرًا ۖ حَتَّىٰٓ إِذَا جَآءُوهَا وَفُتِحَتْ أَبْوَٰبُهَا وَقَالَ لَهُمْ
خَزَنَتُهَا سَلَٰمٌ عَلَيْكُمْ طِبْتُمْ فَٱدْخُلُوهَا خَٰلِدِينَ ﴿٧٣﴾ وَقَالُوا۟ ٱلْحَمْدُ لِلَّهِ ٱلَّذِى
صَدَقَنَا وَعْدَهُۥ وَأَوْرَثَنَا ٱلْأَرْضَ نَتَبَوَّأُ مِنَ ٱلْجَنَّةِ حَيْثُ نَشَآءُ ۖ فَنِعْمَ أَجْرُ ٱلْعَٰمِلِينَ ﴿٧٤﴾
وَتَرَى ٱلْمَلَٰٓئِكَةَ حَآفِّينَ مِنْ حَوْلِ ٱلْعَرْشِ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ ۚ وَقُضِىَ بَيْنَهُم بِٱلْحَقِّ ۚ
وَقِيلَ ٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ ﴿٧٥﴾

72. It will be said (to them): "Enter you the gates of Hell, to abide therein. And (indeed) what an evil abode of the arrogant!" 73. And those who kept their duty to their Lord (*Al-Muttaqūn*) will be led to Paradise in groups till when they reach it, and its gates will be opened (before their arrival for their reception) and its keepers will say: *Salāmun 'Alaikum* (peace be upon you)! You have done well, so enter here to abide therein forever." 74. And they will say: "All praise and thanks are Allāh's Who has fulfilled His Promise to us and has made us inherit (this) land. We can dwell in Paradise where we will; how excellent a reward for the (pious, good) workers!" 75. And you will see the angels surrounding the Throne (of Allāh) from all round, glorifying the praises of their Lord (Allāh). And they (all the creatures) will be judged with truth. And it will be said, "All praise and thanks are Allāh's, the Lord of the *'Ālamīn* (mankind, jinn and all that exists)."

قِيلَ	ٱدۡخُلُوٓاْ أَبۡوَٰبَ	جَهَنَّمَ	خَٰلِدِينَ	فِيهَاۖ	فَبِئۡسَ	مَثۡوَى
it will be said	enter (the) gates	(of) Hell	(to) abide	therein	and what an evil	abode
ٱلۡمُتَكَبِّرِينَ ٧٢		وَسِيقَ ٱلَّذِينَ		ٱتَّقَوۡاْ رَبَّهُمۡ		إِلَى ٱلۡجَنَّةِ
(of) the arrogant		and will be driven those who		feared their Lord		to Paradise
زُمَرًاۖ	حَتَّىٰٓ إِذَا	جَآءُوهَا	وَفُتِحَتۡ أَبۡوَٰبُهَا			وَقَالَ
(in) groups	till when	they reach it	and its gates will be opened			and will say
لَهُمۡ	خَزَنَتُهَا	سَلَٰمٌ	عَلَيۡكُمۡ	طِبۡتُمۡ		فَٱدۡخُلُوهَا
to them	its keepers	peace (be)	upon you	you have done well		so enter it
خَٰلِدِينَ ٧٣	وَقَالُواْ	ٱلۡحَمۡدُ لِلَّهِ	ٱلَّذِي	صَدَقَنَا		
(to) abide forever	and they will say	all praise (be) to Allah	Who	has fulfilled to us		
وَعۡدَهُۥ	وَأَوۡرَثَنَا	ٱلۡأَرۡضَ	نَتَبَوَّأُ مِنَ ٱلۡجَنَّةِ	حَيۡثُ نَشَآءُۖ		
His Promise	and has made us inherit	the land	we can dwell in Paradise	where we will		
فَنِعۡمَ	أَجۡرُ	ٱلۡعَٰمِلِينَ ٧٤	وَتَرَى ٱلۡمَلَٰٓئِكَةَ			
then how excellent	(the) reward	(of) the workers	and you will see the angels			
حَآفِّينَ	مِنۡ حَوۡلِ	ٱلۡعَرۡشِ	يُسَبِّحُونَ بِحَمۡدِ			
surrounding	from all round	the Throne	glorifying [with] (the) praises			
رَبِّهِمۡۚ	وَقُضِيَ بَيۡنَهُم		بِٱلۡحَقِّۚ	وَقِيلَ		
(of) their Lord	and will be judged among them		with truth	and it will be said		
ٱلۡحَمۡدُ لِلَّهِ	رَبِّ ٱلۡعَٰلَمِينَ ٧٥					
all praise (be) to Allah	(the) Lord (of) the worlds					

سُورَةُ غَافِرٍ

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

حمٓ ١ تَنزِيلُ ٱلۡكِتَٰبِ مِنَ ٱللَّهِ ٱلۡعَزِيزِ ٱلۡعَلِيمِ ٢ غَافِرِ ٱلذَّنۢبِ وَقَابِلِ ٱلتَّوۡبِ شَدِيدِ ٱلۡعِقَابِ

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ذِى ٱلطَّوْلِ ۖ لَآ إِلَٰهَ إِلَّا هُوَ ۖ إِلَيْهِ ٱلْمَصِيرُ ﴿٣﴾ مَا يُجَٰدِلُ فِىٓ ءَايَٰتِ ٱللَّهِ إِلَّا ٱلَّذِينَ كَفَرُوا۟ فَلَا
يَغْرُرْكَ تَقَلُّبُهُمْ فِى ٱلْبِلَٰدِ ﴿٤﴾ كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَٱلْأَحْزَابُ مِنۢ بَعْدِهِمْ ۖ
وَهَمَّتْ كُلُّ أُمَّةٍۭ بِرَسُولِهِمْ لِيَأْخُذُوهُ ۖ وَجَٰدَلُوا۟ بِٱلْبَٰطِلِ لِيُدْحِضُوا۟ بِهِ ٱلْحَقَّ
فَأَخَذْتُهُمْ ۖ فَكَيْفَ كَانَ عِقَابِ ﴿٥﴾

Sūrah Ghāfir or Al-Mu'min

(The Forgiver or The Believer) 40

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

1. *Hā. Mīm.* [These letters are one of the miracles of the Qur'ān, and none but Allāh (Alone) knows their meanings.] 2. The revelation of the Book (this Qur'ān) is from Allāh, the All-Mighty, the All-Knower. 3. The Forgiver of sin, the Acceptor of repentance, the Severe in punishment, the Bestower (of favours). *Lā ilāha illā Huwa* (none has the right to be worshipped but He), to Him is the final return. 4. None disputes in the *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allāh but those who disbelieve. So let not their ability of going about here and there through the land (for their purposes) deceive you (O Muhammad ﷺ, for their ultimate end will be the fire of Hell)! 5. The people of Nūh (Noah) and the Confederates after them denied (their Messengers) before these; and every (disbelieving) nation plotted against their Messenger to seize him, and disputed by means of falsehood to refute therewith the truth. So I seized them (with punishment), and how (terrible) was My punishment

ٱلرَّحِيمِ		ٱلرَّحْمَٰنِ		بِسْمِ ٱللَّهِ	
the Most Merciful		the Most Gracious		In the Name (of) Allah	
ٱلْعَلِيمِ ﴿٢﴾	ٱلْعَزِيزِ	مِنَ ٱللَّهِ	ٱلْكِتَٰبِ	تَنزِيلُ	حمٓ ﴿١﴾
the All-Knower	the All-Mighty	(is) from Allah	(of) the Book	(the) revelation	Ha-Mim
ٱلْعِقَابِ	شَدِيدِ	وَقَابِلِ ٱلتَّوْبِ		غَافِرِ ٱلذَّنۢبِ	
(in) punishment	(the) Severe	and (the) Acceptor (of) repentance		(the) Forgiver (of) the sin	
ٱلْمَصِيرُ ﴿٣﴾	إِلَيْهِ	إِلَّا هُوَ	لَآ إِلَٰهَ	ذِى ٱلطَّوْلِ	
(is) the final return	to Him	except Him	(there is) no god	the Bestower (of favours)	

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مَا يُجَٰدِلُ	فِىٓ ءَايَٰتِ ٱللَّهِ	إِلَّا ٱلَّذِينَ كَفَرُوا۟	فَلَا يَغُرُرْكَ
none disputes	in (the) Verses (of) Allah	but those who disbelieve	so let not deceive you

تَقَلُّبُهُمْ	فِى ٱلْبِلَٰدِ ۝٤	كَذَّبَتْ قَبْلَهُمْ	قَوْمُ	نُوحٍ
their movement	through the cities	denied before them	(the) people	(of) Noah

وَٱلْأَحْزَابُ	مِنۢ بَعْدِهِمْ	وَهَمَّتْ	كُلُّ	أُمَّةٍۭ	بِرَسُولِهِمْ
and the Confederates	after them	and plotted	every	nation	against their Messenger

لِيَأْخُذُوهُ	وَجَٰدَلُوا۟	بِٱلْبَٰطِلِ	لِيُدْحِضُوا۟	بِهِ
to seize him	and disputed	by (means of) falsehood	to refute	therewith

ٱلْحَقَّ	فَأَخَذْتُهُمْ	فَكَيْفَ كَانَ	عِقَابِ ۝٥
the truth	so I seized them	and how (terrible) was	My punishment

وَكَذَٰلِكَ حَقَّتْ كَلِمَتُ رَبِّكَ عَلَى ٱلَّذِينَ كَفَرُوٓا۟ أَنَّهُمْ أَصْحَٰبُ ٱلنَّارِ ۝٦ ٱلَّذِينَ يَحْمِلُونَ
ٱلْعَرْشَ وَمَنْ حَوْلَهُۥ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيُؤْمِنُونَ بِهِۦ وَيَسْتَغْفِرُونَ لِلَّذِينَ ءَامَنُوا۟ رَبَّنَا
وَسِعْتَ كُلَّ شَىْءٍ رَّحْمَةً وَعِلْمًا فَٱغْفِرْ لِلَّذِينَ تَابُوا۟ وَٱتَّبَعُوا۟ سَبِيلَكَ وَقِهِمْ عَذَابَ
ٱلْجَحِيمِ ۝٧

6. Thus has the Word of your Lord been justified against those who disbelieved, that they will be the dwellers of the Fire. 7. Those (angels) who bear the Throne (of Allāh) and those around it glorify the praises of their Lord, and believe in Him, and ask forgiveness for those who believe (in the Oneness of Allāh) (saying): "Our Lord! You comprehend all things in mercy and knowledge, so forgive those who repent and follow Your way, and save them from the torment of the blazing Fire!

وَكَذَٰلِكَ	حَقَّتْ	كَلِمَتُ	رَبِّكَ	عَلَى ٱلَّذِينَ كَفَرُوٓا۟
and thus	has been justified	(the) Word	(of) your Lord	against those who disbelieved

أَنَّهُمْ	أَصْحَٰبُ	ٱلنَّارِ ۝٦	ٱلَّذِينَ	يَحْمِلُونَ ٱلْعَرْشَ
that they	(will be the) dwellers	(of) the Fire	those (angels) who	bear the Throne

وَمَنْ	حَوْلَهُۥ	يُسَبِّحُونَ بِحَمْدِ	رَبِّهِمْ	وَيُؤْمِنُونَ
and those	around it	glorify [with] (the) praises	(of) their Lord	and believe

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وَسِعْتَ	رَبَّنَا	لِلَّذِينَ ءَامَنُوا۟	وَيَسْتَغْفِرُونَ	بِهِۦ
You comprehend	our Lord	for those who believe	and ask forgiveness	in Him

لِلَّذِينَ تَابُوا۟	فَٱغْفِرْ	وَعِلْمًا	رَّحْمَةً	شَىْءٍ	كُلَّ
[to] those who repent	so forgive	and knowledge	(in) mercy	things	all

ٱلْجَحِيمِ ﴿٧﴾	عَذَابَ	وَقِهِمْ	وَٱتَّبَعُوا۟ سَبِيلَكَ
(of) the blazing Fire	(from the) torment	and save them	and follow Your way

رَبَّنَا وَأَدْخِلْهُمْ جَنَّٰتِ عَدْنٍ ٱلَّتِى وَعَدتَّهُمْ وَمَن صَلَحَ مِنْ ءَابَآئِهِمْ وَأَزْوَٰجِهِمْ
وَذُرِّيَّٰتِهِمْ ۚ إِنَّكَ أَنتَ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿٨﴾ وَقِهِمُ ٱلسَّيِّـَٔاتِ ۚ وَمَن تَقِ ٱلسَّيِّـَٔاتِ
يَوْمَئِذٍ فَقَدْ رَحِمْتَهُۥ ۚ وَذَٰلِكَ هُوَ ٱلْفَوْزُ ٱلْعَظِيمُ ﴿٩﴾ إِنَّ ٱلَّذِينَ كَفَرُوا۟ يُنَادَوْنَ
لَمَقْتُ ٱللَّهِ أَكْبَرُ مِن مَّقْتِكُمْ أَنفُسَكُمْ إِذْ تُدْعَوْنَ إِلَى ٱلْإِيمَٰنِ فَتَكْفُرُونَ ﴿١٠﴾
قَالُوا۟ رَبَّنَآ أَمَتَّنَا ٱثْنَتَيْنِ وَأَحْيَيْتَنَا ٱثْنَتَيْنِ فَٱعْتَرَفْنَا بِذُنُوبِنَا فَهَلْ إِلَىٰ خُرُوجٍ مِّن
سَبِيلٍ ﴿١١﴾

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8. "Our Lord! And make them enter the *'Adn* (Eden) Paradise (everlasting Gardens) which you have promised them – and to the righteous among their fathers, their wives, and their offspring! Verily, You are the All-Mighty, the All-Wise. 9. "And save them from (the punishment for what they did of) the sins, and whomsoever You save from (the punishment for what he did of) the sins (i.e. pardon him) that Day, him verily, You have taken into mercy." And that is the supreme success. 10. Those who disbelieve will be addressed (at the time of entering the Fire): "Allāh's aversion was greater towards you (in the worldly life when you used to reject the Faith) than your aversion towards one another (now in the fire of Hell, as you are now enemies to one another), when you were called to the Faith but you used to refuse." 11. They will say: "Our Lord! You have made us to die twice (i.e. we were dead in the loins of our fathers and dead after our life in this world), and You have given us life twice (i.e. life when we were born and life when we are resurrected)! Now we confess our sins, then is there any way to get out (of the Fire)?"

وَعَدتَّهُمْ	ٱلَّتِى	عَدْنٍ	جَنَّٰتِ	وَأَدْخِلْهُمْ	رَبَّنَا
You have promised them	which	(of) everlasting	(the) Gardens	and make them enter	our Lord

وَمَن صَلَحَ	مِنْ ءَابَآئِهِمْ	وَأَزْوَٰجِهِمْ	وَذُرِّيَّٰتِهِمْ ۚ
and (to him) who was righteous	among their fathers	and their wives	and their offspring

إِنَّكَ	أَنتَ ٱلْعَزِيزُ	ٱلْحَكِيمُ ﴿٨﴾	وَقِهِمُ	ٱلسَّيِّـَٔاتِ ۚ
verily You	[You] (are) the All-Mighty	the All-Wise	and save them	(from) the sins

وَمَن	تَقِ ٱلسَّيِّـَٔاتِ	يَوْمَئِذٍ	فَقَدْ رَحِمْتَهُۥ ۚ
and whomsoever	You save (from) the sins	that Day	then truly You gave him mercy

وَذَٰلِكَ	هُوَ	ٱلْفَوْزُ	ٱلْعَظِيمُ ﴿٩﴾	إِنَّ ٱلَّذِينَ كَفَرُوا۟	يُنَادَوْنَ
and that	[it]	(is) the success	supreme	truly those who disbelieve	will be addressed

لَمَقْتُ ٱللَّهِ	أَكْبَرُ	مِن مَّقْتِكُمْ	أَنفُسَكُمْ
certainly (the) aversion (of) Allah	(was) greater	than your aversion	(towards) yourselves

إِذْ تُدْعَوْنَ	إِلَى ٱلْإِيمَٰنِ	فَتَكْفُرُونَ ﴿١٢﴾	قَالُوا۟ رَبَّنَآ
when you were called	to the Faith	but you used to refuse	they will say our Lord

أَمَتَّنَا	ٱثْنَتَيْنِ	وَأَحْيَيْتَنَا	ٱثْنَتَيْنِ	فَٱعْتَرَفْنَا
You have made us to die	twice	and You have given us life	twice	so we confess

بِذُنُوبِنَا	فَهَلْ	إِلَىٰ خُرُوجٍ	مِّن سَبِيلٍ ﴿١١﴾
our sins	then (is there)?	to get out	any way

ذَٰلِكُم بِأَنَّهُۥٓ إِذَا دُعِىَ ٱللَّهُ وَحْدَهُۥ كَفَرْتُمْ ۖ وَإِن يُشْرَكْ بِهِۦ تُؤْمِنُوا۟ ۚ فَٱلْحُكْمُ لِلَّهِ
ٱلْعَلِىِّ ٱلْكَبِيرِ ﴿١٢﴾ هُوَ ٱلَّذِى يُرِيكُمْ ءَايَٰتِهِۦ وَيُنَزِّلُ لَكُم مِّنَ ٱلسَّمَآءِ رِزْقًا ۚ وَمَا
يَتَذَكَّرُ إِلَّا مَن يُنِيبُ ﴿١٣﴾ فَٱدْعُوا۟ ٱللَّهَ مُخْلِصِينَ لَهُ ٱلدِّينَ وَلَوْ كَرِهَ ٱلْكَٰفِرُونَ ﴿١٤﴾
رَفِيعُ ٱلدَّرَجَٰتِ ذُو ٱلْعَرْشِ يُلْقِى ٱلرُّوحَ مِنْ أَمْرِهِۦ عَلَىٰ مَن يَشَآءُ مِنْ عِبَادِهِۦ لِيُنذِرَ يَوْمَ
ٱلتَّلَاقِ ﴿١٥﴾ يَوْمَ هُم بَٰرِزُونَ ۖ لَا يَخْفَىٰ عَلَى ٱللَّهِ مِنْهُمْ شَىْءٌ ۗ لِّمَنِ ٱلْمُلْكُ ٱلْيَوْمَ ۖ لِلَّهِ ٱلْوَٰحِدِ
ٱلْقَهَّارِ ﴿١٦﴾

12. (It will be said): "This is because, when Allāh Alone was invoked (in worship), you disbelieved (denied); but when partners were joined to Him,

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you believed! So the judgement is only with Allāh, the Most High, the Most Great!" 13. It is He Who shows you His *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) and sends down (rain with which grows) provision for you from the sky. And none remembers but those who turn (to Allāh in obedience and) in repentance (by begging His Pardon and by worshipping and obeying Him Alone and none else). 14. So, call you (O Muhammad ﷺ and the believers) upon (or invoke) Allāh making (your) worship pure for Him (Alone) (by worshipping none but Him and by doing religious deeds sincerely for Allāh's sake only and not to show off and not to set up rivals with Him in worship), however much the disbelievers (in the Oneness of Allāh) may hate (it). 15. (He is Allāh) Owner of High Ranks and Degrees, the Owner of the Throne. He sends the Revelation by His Command to any of His slaves He wills, that he (the person who receives Revelation) may warn (men) of the Day of Mutual Meeting (i.e. the Day of Resurrection). 16. The Day when they will (all) come out, nothing of them will be hidden from Allāh. Whose is the kingdom this Day? (Allāh Himself will reply to His Question:) It is Allāh's, – the One, the Irresistible!

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ذَٰلِكُم	بِأَنَّهُۥٓ	إِذَا	دُعِىَ ٱللَّهُ وَحْدَهُۥ	كَفَرْتُمْ	وَإِن
this	(is) because	when	Allah Alone was invoked	you disbelieved	but if

يُشْرَكْ بِهِۦ	تُؤْمِنُوا۟	فَٱلْحُكْمُ	لِلَّهِ
partners were joined to Him	you believed	so the judgement	(is only) with Allah

ٱلْعَلِىِّ	ٱلْكَبِيرِ ﴿١٢﴾	هُوَ ٱلَّذِى	يُرِيكُمْ	ءَايَٰتِهِۦ	وَيُنَزِّلُ
the Most High	the Most Great	(it is) He Who	shows you	His signs	and sends down

لَكُم	مِّنَ ٱلسَّمَآءِ	رِزْقًا	وَمَا يَتَذَكَّرُ	إِلَّا مَن يُنِيبُ ﴿١٣﴾
for you	from the sky	provision	and none remembers	but (those) who turn (to Allah)

فَٱدْعُوا۟ ٱللَّهَ	مُخْلِصِينَ	لَهُ	ٱلدِّينَ	وَلَوْ كَرِهَ ٱلْكَٰفِرُونَ ﴿١٤﴾
so call upon Allah	making pure	to Him	the religion	even though the disbelievers may hate(it)

رَفِيعُ ٱلدَّرَجَٰتِ	ذُو	ٱلْعَرْشِ	يُلْقِى ٱلرُّوحَ
(He is Allah) Owner (of) High Ranks	(the) Owner	(of) the Throne	He sends the Revelation

مِنْ أَمْرِهِۦ	عَلَىٰ مَن يَشَآءُ	مِنْ عِبَادِهِۦ	لِيُنذِرَ يَوْمَ
by His Command	to (any) whom He wills	of His slaves	that He may warn (of the) Day

عَلَى ٱللَّهِ	لَا يَخۡفَىٰ	بَٰرِزُونَۖ	هُم	يَوۡمَ	ٱلتَّلَاقِ ﴿١٥﴾
from Allah	will not be hidden	(will) come out	(when) they	(the) Day	(of) Mutual Meeting

ٱلۡقَهَّارِ ﴿١٦﴾	ٱلۡوَٰحِدِ	لِلَّهِ	ٱلۡيَوۡمَۖ	ٱلۡمُلۡكُ	لِّمَنِ	شَيۡءٞۚ	مِّنۡهُم
the Irresistible	the One	for Allah	this Day	(is) the kingdom	for Whom	anything	of them

ٱلۡيَوۡمَ تُجۡزَىٰ كُلُّ نَفۡسِۭ بِمَا كَسَبَتۡۚ لَا ظُلۡمَ ٱلۡيَوۡمَۚ إِنَّ ٱللَّهَ سَرِيعُ ٱلۡحِسَابِ ﴿١٧﴾
وَأَنذِرۡهُمۡ يَوۡمَ ٱلۡأٓزِفَةِ إِذِ ٱلۡقُلُوبُ لَدَى ٱلۡحَنَاجِرِ كَٰظِمِينَۚ مَا لِلظَّٰلِمِينَ مِنۡ حَمِيمٖ وَلَا
شَفِيعٖ يُطَاعُ ﴿١٨﴾ يَعۡلَمُ خَآئِنَةَ ٱلۡأَعۡيُنِ وَمَا تُخۡفِي ٱلصُّدُورُ ﴿١٩﴾ وَٱللَّهُ يَقۡضِي بِٱلۡحَقِّۖ
وَٱلَّذِينَ يَدۡعُونَ مِن دُونِهِۦ لَا يَقۡضُونَ بِشَيۡءٍۗ إِنَّ ٱللَّهَ هُوَ ٱلسَّمِيعُ ٱلۡبَصِيرُ ﴿٢٠﴾

17. This Day shall every person be recompensed for what he earned. This Day no injustice (shall be done to anybody). Truly, Allāh is Swift in reckoning. 18. And warn them (O Muhammad ﷺ) of the Day that is drawing near (i.e. the Day of Resurrection), when the hearts will be choking the throats, and they can neither return them (hearts) to their chests nor can they throw them out. There will be no friend, nor an intercessor for the *Zālimūn* (polytheists and wrongdoers), who could be given heed to. 19. Allāh knows the fraud of the eyes, and all that the breasts conceal. 20. And Allāh judges with truth, while those to whom they invoke besides Him, cannot judge anything. Certainly, Allāh! He is the All-Hearer, the All-Seer.

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ٱلۡيَوۡمَ تُجۡزَىٰ	كُلُّ	نَفۡسِۭ	بِمَا كَسَبَتۡۚ	لَا ظُلۡمَ	ٱلۡيَوۡمَۚ
this Day shall be recompensed	every	person	for what he earned	no injustice	this Day

إِنَّ ٱللَّهَ	سَرِيعُ	ٱلۡحِسَابِ ﴿١٧﴾	وَأَنذِرۡهُمۡ	يَوۡمَ	ٱلۡأٓزِفَةِ
truly Allah	(is) Swift	(in) reckoning	and warn them	(of the) Day	(that) is drawing near

إِذِ	ٱلۡقُلُوبُ	لَدَى	ٱلۡحَنَاجِرِ	كَٰظِمِينَۚ
when	the hearts	(will be) in	the throats	choking with anguish

مَا	لِلظَّٰلِمِينَ	مِنۡ حَمِيمٖ	وَلَا شَفِيعٖ يُطَاعُ ﴿١٨﴾
(will be) not	for the wrongdoers	any friend	nor an intercessor (who) is obeyed

يَعْلَمُ خَآئِنَةَ	ٱلْأَعْيُنِ	وَمَا	تُخْفِى ٱلصُّدُورُ ﴿١٩﴾
He knows (the) fraud	(of) the eyes	and (all) that	the breasts conceal

وَٱللَّهُ يَقْضِى	بِٱلْحَقِّ	وَٱلَّذِينَ يَدْعُونَ	مِن دُونِهِۦ
and Allah judges	with the truth	while those (to) whom they invoke	besides Him

لَا يَقْضُونَ	بِشَىْءٍ	إِنَّ ٱللَّهَ	هُوَ ٱلسَّمِيعُ	ٱلْبَصِيرُ ﴿٢٠﴾
(can) not judge	[with] anything	certainly Allah	He (is) the All-Hearer	the All-Seer

۞ أَوَلَمْ يَسِيرُوا۟ فِى ٱلْأَرْضِ فَيَنظُرُوا۟ كَيْفَ كَانَ عَٰقِبَةُ ٱلَّذِينَ كَانُوا۟ مِن قَبْلِهِمْ ۚ كَانُوا۟ هُمْ أَشَدَّ مِنْهُمْ قُوَّةً وَءَاثَارًا فِى ٱلْأَرْضِ فَأَخَذَهُمُ ٱللَّهُ بِذُنُوبِهِمْ وَمَا كَانَ لَهُم مِّنَ ٱللَّهِ مِن وَاقٍ ﴿٢١﴾ ذَٰلِكَ بِأَنَّهُمْ كَانَت تَّأْتِيهِمْ رُسُلُهُم بِٱلْبَيِّنَٰتِ فَكَفَرُوا۟ فَأَخَذَهُمُ ٱللَّهُ ۚ إِنَّهُۥ قَوِىٌّ شَدِيدُ ٱلْعِقَابِ ﴿٢٢﴾ وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِـَٔايَٰتِنَا وَسُلْطَٰنٍ مُّبِينٍ ﴿٢٣﴾ إِلَىٰ فِرْعَوْنَ وَهَٰمَٰنَ وَقَٰرُونَ فَقَالُوا۟ سَٰحِرٌ كَذَّابٌ ﴿٢٤﴾

21. Have they not travelled in the land and seen what was the end of those who were before them? They were superior to them in strength, and in the traces (which they left) in the land. But Allāh seized them with punishment for their sins. And none had they to protect them from Allāh. 22. That was because there came to them their Messengers with clear evidences (proofs and signs) but they disbelieved (in them). So Allāh seized them (with punishment). Verily, He is All-Strong, Severe in punishment. 23. And indeed We sent Mūsā (Moses) with Our *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.), and a manifest authority, 24. To Fir'aun (Pharaoh), Hāmān and Qārūn (Korah), but they called (him): "A sorcerer, a liar!"

أَوَلَمْ يَسِيرُوا۟	فِى ٱلْأَرْضِ	فَيَنظُرُوا۟ كَيْفَ	كَانَ عَٰقِبَةُ	ٱلَّذِينَ كَانُوا۟
(have) they not travelled?	in the land	and seen how	was (the) end	(of) those who were

مِن قَبْلِهِمْ	كَانُوا۟	هُمْ	أَشَدَّ	مِنْهُمْ	قُوَّةً	وَءَاثَارًا
before them	they were	[they]	superior	to them	(in) strength	and (in the) traces

فِى ٱلْأَرْضِ	فَأَخَذَهُمُ ٱللَّهُ	بِذُنُوبِهِمْ	وَمَا كَانَ	لَهُم	مِّنَ ٱللَّهِ
in the land	but Allah seized them	for their sins	and was not	for them	from Allah

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رُسُلُهُم	تَأۡتِيهِمۡ	بِأَنَّهُمۡ كَانَت	ذَٰلِكَ	مِن وَاقٍ ﴿٢١﴾
their Messengers	come to them	(was) because [they] used to	that	any protector
إِنَّهُۥ قَوِيٌّ	فَأَخَذَهُمُ ٱللَّهُ	فَكَفَرُواْ	بِٱلۡبَيِّنَٰتِ	
verily He (is) All-Strong	so Allah seized them	but they disbelieved	with clear evidences	
وَسُلۡطَٰنٖ	بِـَٔايَٰتِنَا	وَلَقَدۡ أَرۡسَلۡنَا مُوسَىٰ	ٱلۡعِقَابِ ﴿٢٢﴾	شَدِيدُ
and an authority	with Our signs	and indeed We sent Moses	(in) punishment	Severe
كَذَّابٌ ﴿٢٤﴾	فَقَالُواْ سَٰحِرٌ	وَقَٰرُونَ	وَهَٰمَٰنَ	إِلَىٰ فِرۡعَوۡنَ ﴿٢٣﴾	مُّبِينٍ
a liar	but they said a sorcerer	and Korah	and Haman	to Pharaoh	manifest

فَلَمَّا جَآءَهُم بِٱلۡحَقِّ مِنۡ عِندِنَا قَالُواْ ٱقۡتُلُوٓاْ أَبۡنَآءَ ٱلَّذِينَ ءَامَنُواْ مَعَهُۥ وَٱسۡتَحۡيُواْ
نِسَآءَهُمۡۚ وَمَا كَيۡدُ ٱلۡكَٰفِرِينَ إِلَّا فِي ضَلَٰلٖ ﴿٢٥﴾ وَقَالَ فِرۡعَوۡنُ ذَرُونِيٓ أَقۡتُلۡ
مُوسَىٰ وَلۡيَدۡعُ رَبَّهُۥٓۖ إِنِّيٓ أَخَافُ أَن يُبَدِّلَ دِينَكُمۡ أَوۡ أَن يُظۡهِرَ فِي ٱلۡأَرۡضِ ٱلۡفَسَادَ ﴿٢٦﴾
وَقَالَ مُوسَىٰٓ إِنِّي عُذۡتُ بِرَبِّي وَرَبِّكُم مِّن كُلِّ مُتَكَبِّرٖ لَّا يُؤۡمِنُ بِيَوۡمِ ٱلۡحِسَابِ ﴿٢٧﴾

25. Then, when he brought them the Truth from Us, they said: "Kill the sons of those who have believed with him and let their women live;" but the plot of disbelievers is nothing but error! 26. Fir'aun (Pharaoh) said: "Leave me to kill Mūsā (Moses), and let him call his Lord (to stop me from killing him)! I fear that he may change your religion, or that he may cause mischief to appear in the land!" 27. Mūsā (Moses) said: "Verily, I seek refuge in my Lord and your Lord from every arrogant who believes not in the Day of Reckoning!"

ٱقۡتُلُوٓاْ أَبۡنَآءَ	قَالُواْ	مِنۡ عِندِنَا	بِٱلۡحَقِّ	جَآءَهُم	فَلَمَّا
kill (the) sons	they said	from Us	with the Truth	he came to them	then when
وَمَا كَيۡدُ	وَٱسۡتَحۡيُواْ نِسَآءَهُمۡۚ		مَعَهُۥ	ٱلَّذِينَ ءَامَنُواْ	
but (is) not (the) plot	and let their women live		with him	(of) those who have believed	
أَقۡتُلۡ مُوسَىٰ	ذَرُونِيٓ	وَقَالَ فِرۡعَوۡنُ	فِي ضَلَٰلٖ ﴿٢٥﴾	إِلَّا	ٱلۡكَٰفِرِينَ
to kill Moses	leave me	and pharaoh said	in error	but	(of) disbelievers

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وَلْيَدْعُ رَبَّهُۥٓ	إِنِّيٓ أَخَافُ	أَن يُبَدِّلَ دِينَكُمْ	أَوْ
and let him call his Lord	verily I fear	that he may change your religion	or

أَن يُظْهِرَ	فِى ٱلْأَرْضِ	ٱلْفَسَادَ ﴿٢٦﴾	وَقَالَ مُوسَىٰٓ	إِنِّى عُذْتُ
that he may cause to appear	in the land	mischief	and Moses said	verily I seek refuge

بِرَبِّى	وَرَبِّكُم	مِّن كُلِّ	مُتَكَبِّرٍ	لَّا يُؤْمِنُ	بِيَوْمِ	ٱلْحِسَابِ ﴿٢٧﴾
in my Lord	and your Lord	from every	arrogant	who believes not	in (the) Day	(of) Reckoning

وَقَالَ رَجُلٌ مُّؤْمِنٌ مِّنْ ءَالِ فِرْعَوْنَ يَكْتُمُ إِيمَٰنَهُۥٓ أَتَقْتُلُونَ رَجُلًا أَن يَقُولَ رَبِّىَ
ٱللَّهُ وَقَدْ جَآءَكُم بِٱلْبَيِّنَٰتِ مِن رَّبِّكُمْ ۖ وَإِن يَكُ كَٰذِبًا فَعَلَيْهِ كَذِبُهُۥ ۖ وَإِن يَكُ
صَادِقًا يُصِبْكُم بَعْضُ ٱلَّذِى يَعِدُكُمْ ۖ إِنَّ ٱللَّهَ لَا يَهْدِى مَنْ هُوَ مُسْرِفٌ كَذَّابٌ ﴿٢٨﴾
يَٰقَوْمِ لَكُمُ ٱلْمُلْكُ ٱلْيَوْمَ ظَٰهِرِينَ فِى ٱلْأَرْضِ فَمَن يَنصُرُنَا مِنۢ بَأْسِ ٱللَّهِ إِن جَآءَنَا ۚ قَالَ
فِرْعَوْنُ مَآ أُرِيكُمْ إِلَّا مَآ أَرَىٰ وَمَآ أَهْدِيكُمْ إِلَّا سَبِيلَ ٱلرَّشَادِ ﴿٢٩﴾ وَقَالَ ٱلَّذِىٓ ءَامَنَ
يَٰقَوْمِ إِنِّىٓ أَخَافُ عَلَيْكُم مِّثْلَ يَوْمِ ٱلْأَحْزَابِ ﴿٣٠﴾ مِثْلَ دَأْبِ قَوْمِ نُوحٍ وَعَادٍ وَثَمُودَ وَٱلَّذِينَ
مِنۢ بَعْدِهِمْ ۚ وَمَا ٱللَّهُ يُرِيدُ ظُلْمًا لِّلْعِبَادِ ﴿٣١﴾

28. And a believing man of Fir'aun's (Pharaoh's) Family, who hid his Faith said: "Would you kill a man because he says: 'My Lord is Allāh,' and he has come to you with clear signs (proofs) from your Lord? And if he is a liar, upon him will be (the sin of) his lie; but if he is telling the truth, then some of that (calamity) wherewith he threatens you will befall on you." Verily, Allāh guides not one who is a *Musrif* (a polytheist, or a murderer who shed blood without a right, or those who commit great sins, oppressor, transgressor), a liar! 29. "O my people! Yours is the kingdom today, you being dominant in the land. But who will save us from the torment of Allāh, should it befall us?" Fir'aun (Pharaoh) said: "I show you only that which I see (correct), and I guide you only to the path of right policy!" 30. And he who believed said: "O my people! Verily, I fear for you a fate like that day (of disaster) of the Confederates (of old)! 31. "Like the fate of the people of Nūh (Noah), and 'Ād, and Thamūd and those who came after them. And Allāh wills no injustice for (His) slaves.

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وَقَالَ	رَجُلٌ	مُّؤْمِنٌ	مِّنْ ءَالِ	فِرْعَوْنَ	يَكْتُمُ إِيمَٰنَهُۥٓ
and said	a man	believing	of (the) Family	(of) Pharaoh	who hid his Faith
أَتَقْتُلُونَ رَجُلًا	أَن يَقُولَ	رَبِّيَ	ٱللَّهُ	وَقَدْ جَآءَكُم	
would you kill a man?	because he says	my Lord	(is) Allah	and verily he has come to you	
بِٱلْبَيِّنَٰتِ	مِن رَّبِّكُمْ	وَإِن يَكُ	كَٰذِبًا	فَعَلَيْهِ	كَذِبُهُۥ
with clear signs	from your Lord	and if he is a liar		then upon him	(will be) his lie
وَإِن يَكُ	صَادِقًا	يُصِبْكُم	بَعْضُ	ٱلَّذِى	يَعِدُكُمْ
but if he is telling the truth		will befall on you	some	(of) that which	he threatens you
إِنَّ ٱللَّهَ	لَا يَهْدِى	مَنْ	هُوَ	مُسْرِفٌ	كَذَّابٌ ﴿٢٨﴾	يَٰقَوْمِ
verily Allah	guides not	(one) who	[he]	(is) a transgressor	a liar	O my people
لَكُمُ	ٱلْمُلْكُ	ٱلْيَوْمَ	ظَٰهِرِينَ	فِى ٱلْأَرْضِ	فَمَن	يَنصُرُنَا
for you	(is) the kingdom	this day	(being) dominant	in the land	but who	will save us
مِنۢ بَأْسِ ٱللَّهِ	إِن جَآءَنَا	قَالَ فِرْعَوْنُ	مَآ أُرِيكُمْ			
from (the) torment (of) Allah	if it comes to us (befall us)	Pharaoh said	I show you not			
إِلَّا مَآ أَرَىٰ	وَمَآ أَهْدِيكُمْ	إِلَّا سَبِيلَ	ٱلرَّشَادِ ﴿٢٩﴾	وَقَالَ		
but that which I see	and I guide you not	but (to the) path	(of) right policy	and said		
ٱلَّذِىٓ ءَامَنَ	يَٰقَوْمِ	إِنِّىٓ أَخَافُ	عَلَيْكُم	مِّثْلَ	يَوْمِ	
he who believed	O my people	verily I fear	for you	like	(the) day	
ٱلْأَحْزَابِ ﴿٣٠﴾	مِثْلَ	دَأْبِ	قَوْمِ	نُوحٍ	وَعَادٍ	وَثَمُودَ
(of) the Confederates	like	(the) fate	(of the) people	(of) Noah	and Ad	and Thamud
وَٱلَّذِينَ	مِنۢ بَعْدِهِمْ	وَمَا ٱللَّهُ يُرِيدُ	ظُلْمًا	لِّلْعِبَادِ ﴿٣١﴾		
and those who	(came) after them	and Allah wants no injustice		for (His) slaves		

وَيَٰقَوْمِ إِنِّىٓ أَخَافُ عَلَيْكُمْ يَوْمَ ٱلتَّنَادِ ﴿٣٢﴾ يَوْمَ تُوَلُّونَ مُدْبِرِينَ مَا لَكُم مِّنَ ٱللَّهِ مِنْ عَاصِمٍ ۗ وَمَن
يُضْلِلِ ٱللَّهُ فَمَا لَهُۥ مِنْ هَادٍ ﴿٣٣﴾ وَلَقَدْ جَآءَكُمْ يُوسُفُ مِن قَبْلُ بِٱلْبَيِّنَٰتِ فَمَا زِلْتُمْ فِى شَكٍّ

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مِّمَّا جَآءَكُم بِهِۦ ۖ حَتَّىٰٓ إِذَا هَلَكَ قُلْتُمْ لَن يَبْعَثَ ٱللَّهُ مِنۢ بَعْدِهِۦ رَسُولًا ۚ كَذَٰلِكَ
يُضِلُّ ٱللَّهُ مَنْ هُوَ مُسْرِفٌ مُّرْتَابٌ ﴿٣٤﴾

32. "And, O my people! Verily, I fear for you the Day when there will be mutual calling (between the people of Hell and of Paradise)." 33. A Day when you will turn your backs and flee having no protector from Allāh. And whomsoever Allāh sends astray, for him there is no guide. 34. And indeed Yūsuf (Joseph) did come to you, in times gone by, with clear signs, but you ceased not to doubt in that which he did bring to you, till when he died you said: "No Messenger will Allāh send after him." Thus Allāh leaves astray him who is a *Musrif* (a polytheist, an oppressor, a criminal, a sinner who commits great sins) and a *Murtāb* (one who doubts Allāh's Warning and His Oneness).

يَوْمَ	ٱلتَّنَادِ ﴿٣٢﴾	يَوْمَ	عَلَيْكُمْ	إِنِّىٓ أَخَافُ	وَيَٰقَوْمِ
a Day (when)	(of) mutual calling	(the) Day	for you	verily I fear	and O my people
مِنْ عَاصِمٍ	مِّنَ ٱللَّهِ	لَكُم	مَا	تُوَلُّونَ مُدْبِرِينَ	
any protector	from Allah	you have	not	you will turn back fleeing	
مِنْ هَادٍ ﴿٣٣﴾	لَهُۥ	فَمَا	وَمَن يُضْلِلِ ٱللَّهُ		
any guide	for him	then (there is) not	and whomsoever Allah sends astray		
فَمَا زِلْتُمْ	بِٱلْبَيِّنَٰتِ	مِن قَبْلُ	يُوسُفُ	وَلَقَدْ جَآءَكُمْ	
but you ceased not	with clear signs	before	Joseph	and indeed did come to you	
قُلْتُمْ	حَتَّىٰٓ إِذَا هَلَكَ	بِهِۦ	جَآءَكُم	مِّمَّا	فِى شَكٍّ
you said	till when he died	[with it]	he did bring to you	in that which	to doubt
مَنْ	كَذَٰلِكَ يُضِلُّ ٱللَّهُ	رَسُولًا	مِنۢ بَعْدِهِۦ	لَن يَبْعَثَ ٱللَّهُ	
(him) who	thus Allah leaves astray	a Messenger	after him	Allah will never send	
مُّرْتَابٌ ﴿٣٤﴾	مُسْرِفٌ	هُوَ			
a doubtful	(is) a transgressor	[he]			

ٱلَّذِينَ يُجَٰدِلُونَ فِىٓ ءَايَٰتِ ٱللَّهِ بِغَيْرِ سُلْطَٰنٍ أَتَىٰهُمْ ۖ كَبُرَ مَقْتًا عِندَ ٱللَّهِ وَعِندَ ٱلَّذِينَ
ءَامَنُوا ۚ كَذَٰلِكَ يَطْبَعُ ٱللَّهُ عَلَىٰ كُلِّ قَلْبِ مُتَكَبِّرٍ جَبَّارٍ ﴿٣٥﴾ وَقَالَ فِرْعَوْنُ يَٰهَٰمَٰنُ ٱبْنِ

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لِي صَرْحًا لَّعَلِّيٓ أَبْلُغُ ٱلْأَسْبَٰبَ ﴿٣٦﴾ أَسْبَٰبَ ٱلسَّمَٰوَٰتِ فَأَطَّلِعَ إِلَىٰٓ إِلَٰهِ مُوسَىٰ وَإِنِّي
لَأَظُنُّهُۥ كَٰذِبًا ۚ وَكَذَٰلِكَ زُيِّنَ لِفِرْعَوْنَ سُوٓءُ عَمَلِهِۦ وَصُدَّ عَنِ ٱلسَّبِيلِ ۚ وَمَا
كَيْدُ فِرْعَوْنَ إِلَّا فِي تَبَابٍ ﴿٣٧﴾

35. Those who dispute about the *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allāh, without any authority that has come to them, it is greatly hateful and disgusting to Allāh and to those who believe. Thus does Allāh seal up the heart of every arrogant, tyrant. (So they cannot guide themselves to the Right Path). 36. And Fir'aun (Pharaoh) said: "O Hāmān! Build me a tower that I may arrive at the ways – 37. "The ways of the heavens, and I may look upon the *Ilāh* (God) of Mūsā (Moses), but verily, I think him to be a liar." Thus it was made fair-seeming, in Fir'aun's (Pharaoh's) eyes, the evil of his deeds, and he was hindered from the (Right) Path; and the plot of Fir'aun (Pharaoh) led to nothing but loss and destruction (for him).

سُلْطَٰنٍ	بِغَيْرِ	فِيٓ ءَايَٰتِ ٱللَّهِ	ٱلَّذِينَ يُجَٰدِلُونَ
any authority	without	about (the) signs (of) Allah	those who dispute

ٱلَّذِينَ ءَامَنُوا۟	وَعِندَ	عِندَ ٱللَّهِ	كَبُرَ مَقْتًا	أَتَىٰهُمْ
those who believe	and to	to Allah	it is greatly hateful	(that) has come to them

جَبَّارٍ ﴿٣٥﴾	مُتَكَبِّرٍ	قَلْبِ	كُلِّ	عَلَىٰ	كَذَٰلِكَ يَطْبَعُ ٱللَّهُ
tyrant	(of) arrogant	heart	every	up	thus Allah seals

ٱلْأَسْبَٰبَ ﴿٣٦﴾	لَّعَلِّيٓ أَبْلُغُ	صَرْحًا	ٱبْنِ لِي	يَٰهَٰمَٰنُ	وَقَالَ فِرْعَوْنُ
(at) the ways	that I may arrive	a tower	build [for] me	O Haman	and Pharaoh said

وَإِنِّي	مُوسَىٰ	إِلَىٰٓ إِلَٰهِ	فَأَطَّلِعَ	ٱلسَّمَٰوَٰتِ	أَسْبَٰبَ
but verily I	(of) Moses	upon (the) God	and I may look	(of) the heavens	(the) ways

سُوٓءُ	لِفِرْعَوْنَ	وَكَذَٰلِكَ زُيِّنَ	كَٰذِبًا	لَأَظُنُّهُۥ
(the) evil	to Pharaoh	and thus was made fair-seeming	(to be) a liar	think him

وَمَا كَيْدُ	عَنِ ٱلسَّبِيلِ	وَصُدَّ	عَمَلِهِۦ
and (was) not (the) plot	from the (Right) Path	and he was hindered	(of) his deeds

فِرْعَوْنَ	إِلَّا	فِى تَبَابٍ ﴿٣٧﴾
(of) Pharaoh	but	in loss

وَقَالَ ٱلَّذِىٓ ءَامَنَ يَٰقَوْمِ ٱتَّبِعُونِ أَهْدِكُمْ سَبِيلَ ٱلرَّشَادِ ﴿٣٨﴾ يَٰقَوْمِ إِنَّمَا هَٰذِهِ
ٱلْحَيَوٰةُ ٱلدُّنْيَا مَتَٰعٌ وَإِنَّ ٱلْءَاخِرَةَ هِىَ دَارُ ٱلْقَرَارِ ﴿٣٩﴾ مَنْ عَمِلَ سَيِّئَةً فَلَا يُجْزَىٰٓ
إِلَّا مِثْلَهَا ۖ وَمَنْ عَمِلَ صَٰلِحًا مِّن ذَكَرٍ أَوْ أُنثَىٰ وَهُوَ مُؤْمِنٌ فَأُو۟لَٰٓئِكَ
يَدْخُلُونَ ٱلْجَنَّةَ يُرْزَقُونَ فِيهَا بِغَيْرِ حِسَابٍ ﴿٤٠﴾ ۞ وَيَٰقَوْمِ مَا لِىٓ أَدْعُوكُمْ إِلَى
ٱلنَّجَوٰةِ وَتَدْعُونَنِىٓ إِلَى ٱلنَّارِ ﴿٤١﴾

38. And the man who believed said: "O my people! Follow me, I will guide you to the way of right conduct [i.e. guide you to Allāh's religion of Islāmic Monotheism with which Mūsā (Moses) has been sent]. 39. "O my people! Truly, this life of the world is nothing but a (quick passing) enjoyment, and verily, the Hereafter that is the home that will remain forever." 40. "Whosoever does an evil deed, will not be requited except the like thereof; and whosoever does a righteous deed, whether male or female and is a true believer (in the Oneness of Allāh), such will enter Paradise, where they will be provided therein (with all things in abundance) without limit. 41. "And O my people! How is it that I call you to salvation while you call me to the Fire!

وَقَالَ	ٱلَّذِىٓ ءَامَنَ	يَٰقَوْمِ	ٱتَّبِعُونِ	أَهْدِكُمْ
and said	the one who believed	O my people	follow me	I will guide you
سَبِيلَ	ٱلرَّشَادِ ﴿٣٨﴾	يَٰقَوْمِ	إِنَّمَا هَٰذِهِ	ٱلْحَيَوٰةُ	ٱلدُّنْيَا
(to the) way	(of) right conduct	O my people	only this	the life	(of) the world
مَتَٰعٌ	وَإِنَّ ٱلْءَاخِرَةَ	هِىَ	دَارُ	ٱلْقَرَارِ ﴿٣٩﴾
(is) an enjoyment	and verily the Hereafter	[it]	(is the) home	(that will) remain forever
مَنْ عَمِلَ	سَيِّئَةً	فَلَا يُجْزَىٰٓ	إِلَّا مِثْلَهَا
whosoever does	an evil deed	then will not be requited	except (the) like thereof
وَمَنْ عَمِلَ	صَٰلِحًا	مِّن ذَكَرٍ	أَوْ أُنثَىٰ	وَهُوَ
and whosoever does	a righteous deed	of male	or female	and he

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مُؤْمِنٌ	فَأُوْلَٰٓئِكَ	يَدْخُلُونَ ٱلْجَنَّةَ	يُرْزَقُونَ	فِيهَا
(is) a (true) believer	then those	will enter Paradise	they will be provided	therein

بِغَيْرِ	حِسَابٍ ﴿٤٠﴾	وَيَٰقَوْمِ	مَا	لِيٓ	أَدْعُوكُمْ
without	limit (accountability)	and O my people	what (is)	for me	(that) I call you

إِلَى ٱلنَّجَوٰةِ	وَتَدْعُونَنِيٓ	إِلَى ٱلنَّارِ ﴿٤١﴾
to salvation	while you call me	to the Fire

تَدْعُونَنِي لِأَكْفُرَ بِاللَّهِ وَأُشْرِكَ بِهِۦ مَا لَيْسَ لِي بِهِۦ عِلْمٌ وَأَنَا۠ أَدْعُوكُمْ إِلَى ٱلْعَزِيزِ
ٱلْغَفَّٰرِ ﴿٤٢﴾ لَا جَرَمَ أَنَّمَا تَدْعُونَنِيٓ إِلَيْهِ لَيْسَ لَهُۥ دَعْوَةٌ فِي ٱلدُّنْيَا وَلَا فِي ٱلْءَاخِرَةِ وَأَنَّ مَرَدَّنَآ
إِلَى ٱللَّهِ وَأَنَّ ٱلْمُسْرِفِينَ هُمْ أَصْحَٰبُ ٱلنَّارِ ﴿٤٣﴾ فَسَتَذْكُرُونَ مَآ أَقُولُ لَكُمْ ۚ
وَأُفَوِّضُ أَمْرِيٓ إِلَى ٱللَّهِ ۚ إِنَّ ٱللَّهَ بَصِيرٌۢ بِٱلْعِبَادِ ﴿٤٤﴾

42. "You invite me to disbelieve in Allāh (and in His Oneness), and to join partners in worship with Him of which I have no knowledge; and I invite you to the All-Mighty, the Oft-Forgiving! 43. "No doubt you call me to (worship) one who cannot grant (me) my request (or respond to my invocation) in this world or in the Hereafter. And our return will be to Allāh, and *Al-Musrifūn* (i.e. polytheists and arrogants, those who commit great sins, the transgressors of Allāh's set limits), they shall be the dwellers of the Fire! 44. "And you will remember what I am telling you, and my affair I leave it to Allāh. Verily, Allāh is the All-Seer of (His) slaves."

تَدْعُونَنِي	لِأَكْفُرَ	بِاللَّهِ	وَأُشْرِكَ	بِهِۦ	مَا لَيْسَ	لِي
you invite me	to disbelieve	in Allah	and to join	with Him	what not	I have

بِهِۦ	عِلْمٌ	وَأَنَا۠	أَدْعُوكُمْ	إِلَى ٱلْعَزِيزِ	ٱلْغَفَّٰرِ ﴿٤٢﴾	لَا جَرَمَ
of it	knowledge	and I	invite you	to the All-Mighty	the Oft-Forgiving	no doubt

أَنَّمَا	تَدْعُونَنِيٓ	إِلَيْهِ	لَيْسَ	لَهُۥ	دَعْوَةٌ	فِي ٱلدُّنْيَا	وَلَا
that what	you call me	to it	(there) is not	for it	a claim	in this world	nor

فِي ٱلْءَاخِرَةِ	وَأَنَّ مَرَدَّنَآ	إِلَى ٱللَّهِ	وَأَنَّ ٱلْمُسْرِفِينَ
in the Hereafter	and that our return	(will be) to Allah	and that the polytheists (transgressors)

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هُمْ	أَصْحَٰبُ	ٱلنَّارِ ﴿٤٣﴾	فَسَتَذْكُرُونَ	مَآ أَقُولُ
they	(shall be the) dwellers	(of) the Fire	and you will remember	what I am telling

لَكُمْ	وَأُفَوِّضُ أَمْرِىٓ	إِلَى ٱللَّهِ	إِنَّ ٱللَّهَ	بَصِيرٌۢ بِٱلْعِبَادِ ﴿٤٤﴾
[to] you	and I leave my matter	to Allah	verily Allah	(is the) All-Seer of (His) slaves

فَوَقَىٰهُ ٱللَّهُ سَيِّـَٔاتِ مَا مَكَرُوا۟ وَحَاقَ بِـَٔالِ فِرْعَوْنَ سُوٓءُ ٱلْعَذَابِ ﴿٤٥﴾ ٱلنَّارُ
يُعْرَضُونَ عَلَيْهَا غُدُوًّا وَعَشِيًّا ۚ وَيَوْمَ تَقُومُ ٱلسَّاعَةُ أَدْخِلُوٓا۟ ءَالَ فِرْعَوْنَ أَشَدَّ
ٱلْعَذَابِ ﴿٤٦﴾ وَإِذْ يَتَحَآجُّونَ فِى ٱلنَّارِ فَيَقُولُ ٱلضُّعَفَٰٓؤُا۟ لِلَّذِينَ ٱسْتَكْبَرُوٓا۟
إِنَّا كُنَّا لَكُمْ تَبَعًا فَهَلْ أَنتُم مُّغْنُونَ عَنَّا نَصِيبًا مِّنَ ٱلنَّارِ ﴿٤٧﴾ قَالَ ٱلَّذِينَ
ٱسْتَكْبَرُوٓا۟ إِنَّا كُلٌّ فِيهَآ إِنَّ ٱللَّهَ قَدْ حَكَمَ بَيْنَ ٱلْعِبَادِ ﴿٤٨﴾

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45. So, Allāh saved him from the evils that they plotted (against him), while an evil torment encompassed Fir'aun's (Pharaoh's) people. 46. The Fire, they are exposed to it, morning and afternoon. And on the Day when the Hour will be established (it will be said to the angels): "Cause Fir'aun's (Pharaoh's) people to enter the severest torment!" 47. And, when they will dispute in the Fire, the weak will say to those who were arrogant: "Verily, we followed you, can you then take from us some portion of the Fire?" 48. Those who were arrogant will say: "We are all (together) in this (Fire)! Verily, Allāh has judged between (His) slaves!"

فَوَقَىٰهُ ٱللَّهُ	سَيِّـَٔاتِ	مَا مَكَرُوا۟	وَحَاقَ	بِـَٔالِ
so Allah saved him	(from the) evils	that they plotted	while encompassed	(the) people

فِرْعَوْنَ	سُوٓءُ	ٱلْعَذَابِ ﴿٤٥﴾	ٱلنَّارُ	يُعْرَضُونَ عَلَيْهَا	غُدُوًّا	وَعَشِيًّا
(of) Pharaoh	an evil	torment	the Fire	they are exposed to it	morning	and afternoon

وَيَوْمَ	تَقُومُ ٱلسَّاعَةُ	أَدْخِلُوٓا۟ ءَالَ
and (on the) Day	(when) the Hour will be established	cause to enter (the) people

فِرْعَوْنَ	أَشَدَّ	ٱلْعَذَابِ ﴿٤٦﴾	وَإِذْ يَتَحَآجُّونَ	فِى ٱلنَّارِ
(of) Pharaoh	(the) severest	torment	and when they will dispute	in the Fire

لَكُمْ	إِنَّا كُنَّا	لِلَّذِينَ ٱسْتَكْبَرُوٓا۟	فَيَقُولُ ٱلضُّعَفَٰٓؤُا۟
for you	verily we were	to those who were arrogant	then the weak will say

قَالَ	مِّنَ ٱلنَّارِ ﴿٤٧﴾	نَصِيبًا	عَنَّا	مُّغْنُونَ	فَهَلْ أَنتُم	تَبَعًا
will say	of the Fire	a portion	from us	avert	(can) you then?	followers

إِنَّ ٱللَّهَ	فِيهَآ	كُلٌّ	إِنَّا	ٱلَّذِينَ ٱسْتَكْبَرُوٓا۟
verily Allah	in this (Fire)	(are) all	verily we	those who were arrogant

قَدْ حَكَمَ	بَيْنَ	ٱلْعِبَادِ ﴿٤٨﴾
[surely] has judged	between	(His) slaves

وَقَالَ ٱلَّذِينَ فِى ٱلنَّارِ لِخَزَنَةِ جَهَنَّمَ ٱدْعُوا۟ رَبَّكُمْ يُخَفِّفْ عَنَّا يَوْمًا مِّنَ ٱلْعَذَابِ ﴿٤٩﴾
قَالُوٓا۟ أَوَلَمْ تَكُ تَأْتِيكُمْ رُسُلُكُم بِٱلْبَيِّنَٰتِ ۖ قَالُوا۟ بَلَىٰ ۚ قَالُوا۟ فَٱدْعُوا۟ ۗ وَمَا
دُعَٰٓؤُا۟ ٱلْكَٰفِرِينَ إِلَّا فِى ضَلَٰلٍ ﴿٥٠﴾ إِنَّا لَنَنصُرُ رُسُلَنَا وَٱلَّذِينَ ءَامَنُوا۟ فِى ٱلْحَيَوٰةِ
ٱلدُّنْيَا وَيَوْمَ يَقُومُ ٱلْأَشْهَٰدُ ﴿٥١﴾ يَوْمَ لَا يَنفَعُ ٱلظَّٰلِمِينَ مَعْذِرَتُهُمْ ۖ وَلَهُمُ ٱللَّعْنَةُ
وَلَهُمْ سُوٓءُ ٱلدَّارِ ﴿٥٢﴾

49. And those in the Fire will say to the keepers (angels) of Hell: "Call upon your Lord to lighten for us the torment for a day!" 50. They will say: "Did there not come to you, your Messengers with (clear) evidences (and signs)?" They will say: "Yes." They will reply: "Then call (as you like)! And the invocation of the disbelievers is nothing but in vain (as it will not be answered by Allāh)!" 51. Verily, We will indeed make victorious Our Messengers and those who believe (in the Oneness of Allāh – Islamic Monotheism) in this world's life and on the Day when the witnesses will stand forth (i.e. Day of Resurrection)– 52. The Day when their excuses will be of no profit to *Zālimūn* (polytheists, wrongdoers and disbelievers in the Oneness of Allāh). Theirs will be the curse, and theirs will be the evil abode (i.e. painful torment in Hell-fire).

ٱدْعُوا۟ رَبَّكُمْ	جَهَنَّمَ	لِخَزَنَةِ	فِى ٱلنَّارِ	وَقَالَ ٱلَّذِينَ
call upon your Lord	(of) Hell	to (the) keepers	in the Fire	and will say those

أَوَلَمْ تَكُ	قَالُوا۟	مِّنَ ٱلْعَذَابِ ﴿٤٩﴾	يَوْمًا	يُخَفِّفْ عَنَّا
did (there) not?	they will say	[of] the torment	(for) a day	to lighten for us

تَأْتِيكُمْ	رُسُلُكُم	بِٱلْبَيِّنَٰتِ	قَالُوا۟ بَلَىٰ	قَالُوا۟
come to you	your Messengers	with clear evidences	they will say yes	they will reply

فَٱدْعُوا۟	وَمَا دُعَٰٓؤُا۟	ٱلْكَٰفِرِينَ	إِلَّا	فِى ضَلَٰلٍ ﴿٥٠﴾	إِنَّا
then call	and (is) not (the) invocation	(of) the disbelievers	but	in error (vain)	verily We

لَنَنصُرُ رُسُلَنَا	وَٱلَّذِينَ ءَامَنُوا۟	فِى ٱلْحَيَوٰةِ	ٱلدُّنْيَا
will indeed help Our Messengers	and those who believe	in the life	(of) the world

وَيَوْمَ	يَقُومُ ٱلْأَشْهَٰدُ ﴿٥١﴾	يَوْمَ
and (on the) Day (when)	the witnesses will stand forth	(the) Day (when)

لَا يَنفَعُ ٱلظَّٰلِمِينَ	مَعْذِرَتُهُمْ	وَلَهُمُ	ٱللَّعْنَةُ
will not benefit the wrongdoers	their excuses	and for them	(will be) the curse

وَلَهُمْ	سُوٓءُ	ٱلدَّارِ ﴿٥٢﴾
and for them	(will be the) evil	abode

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وَلَقَدْ ءَاتَيْنَا مُوسَى ٱلْهُدَىٰ وَأَوْرَثْنَا بَنِىٓ إِسْرَٰٓءِيلَ ٱلْكِتَٰبَ ﴿٥٣﴾ هُدًى وَذِكْرَىٰ
لِأُو۟لِى ٱلْأَلْبَٰبِ ﴿٥٤﴾ فَٱصْبِرْ إِنَّ وَعْدَ ٱللَّهِ حَقٌّ وَٱسْتَغْفِرْ لِذَنۢبِكَ وَسَبِّحْ بِحَمْدِ
رَبِّكَ بِٱلْعَشِىِّ وَٱلْإِبْكَٰرِ ﴿٥٥﴾ إِنَّ ٱلَّذِينَ يُجَٰدِلُونَ فِىٓ ءَايَٰتِ ٱللَّهِ بِغَيْرِ
سُلْطَٰنٍ أَتَىٰهُمْ إِن فِى صُدُورِهِمْ إِلَّا كِبْرٌ مَّا هُم بِبَٰلِغِيهِ ۚ فَٱسْتَعِذْ بِٱللَّهِ ۖ
إِنَّهُۥ هُوَ ٱلسَّمِيعُ ٱلْبَصِيرُ ﴿٥٦﴾

53. And, indeed We gave Mūsā (Moses) the guidance, and We caused the Children of Israel to inherit the Scripture [i.e. the Taurāt (Torah)]- 54. A guide and a reminder for men of understanding. 55. So be patient (O Muhammad ﷺ). Verily, the Promise of Allāh is true, and ask forgiveness for your fault, and glorify the praises of your Lord in the *'Ashī* (i.e. the time period after the midnoon till sunset) and in the *Ibkār* (i.e. the time period from early morning or sunrise till before midnoon) [it is said that, that means the five compulsory congregational *Salāt* (prayers) or the *'Asr* and *Fajr* prayers]. 56. Verily, those who dispute about the *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allāh, without any authority having come to them, there

is nothing else in their breasts except pride [to accept you (Muhammad ﷺ) as a Messenger of Allāh and to obey you]. They will never have it (i.e. Prophethood which Allāh has bestowed upon you). So seek refuge in Allāh (O Muhammad ﷺ from the arrogants). Verily, it is He Who is the All-Hearer, the All-Seer.

وَلَقَدْ ءَاتَيْنَا مُوسَى	ٱلْهُدَىٰ	وَأَوْرَثْنَا بَنِىٓ
and indeed We gave Moses	the guidance	and We caused to inherit (the) Children

إِسْرَٰٓءِيلَ	ٱلْكِتَٰبَ ﴿٥٣﴾	هُدًى	وَذِكْرَىٰ	لِأُو۟لِى	ٱلْأَلْبَٰبِ ﴿٥٤﴾
(of) Israel	the Scripture	a guide	and a reminder	for men	(of) understanding

فَٱصْبِرْ	إِنَّ وَعْدَ ٱللَّهِ	حَقٌّ	وَٱسْتَغْفِرْ
so be patient	verily (the) Promise (of) Allah	(is) true	and ask forgiveness

لِذَنۢبِكَ	وَسَبِّحْ	بِحَمْدِ	رَبِّكَ	بِٱلْعَشِىِّ
for your fault	and glorify	[with] (the) praises	(of) your Lord	in the early evening

وَٱلْإِبْكَٰرِ ﴿٥٥﴾	إِنَّ ٱلَّذِينَ يُجَٰدِلُونَ	فِىٓ ءَايَٰتِ ٱللَّهِ
and (in) the early morning	verily those who dispute	about (the) evidences (of) Allah

بِغَيْرِ	سُلْطَٰنٍ	أَتَىٰهُمْ	إِن	فِى صُدُورِهِمْ
without	any authority	(which) came to them	(there is) nothing	in their breasts

إِلَّا كِبْرٌ	مَّا هُم	بِبَٰلِغِيهِ	فَٱسْتَعِذْ	بِٱللَّهِ
except arrogance (pride)	they (will) not	reach it	so seek refuge	in Allah

إِنَّهُۥ	هُوَ ٱلسَّمِيعُ	ٱلْبَصِيرُ ﴿٥٦﴾
verily He	[He] (is) the All-Hearer	the All-Seer

لَخَلْقُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ أَكْبَرُ مِنْ خَلْقِ ٱلنَّاسِ وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا
يَعْلَمُونَ ﴿٥٧﴾ وَمَا يَسْتَوِى ٱلْأَعْمَىٰ وَٱلْبَصِيرُ وَٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ
وَلَا ٱلْمُسِىٓـُٔ قَلِيلًا مَّا تَتَذَكَّرُونَ ﴿٥٨﴾ إِنَّ ٱلسَّاعَةَ لَءَاتِيَةٌ لَّا رَيْبَ فِيهَا وَلَٰكِنَّ
أَكْثَرَ ٱلنَّاسِ لَا يُؤْمِنُونَ ﴿٥٩﴾ وَقَالَ رَبُّكُمُ ٱدْعُونِىٓ أَسْتَجِبْ لَكُمْ ۚ إِنَّ ٱلَّذِينَ
يَسْتَكْبِرُونَ عَنْ عِبَادَتِى سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ ﴿٦٠﴾

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57. The creation of the heavens and the earth is indeed greater than the creation of mankind; yet, most of mankind know not. 58. And not equal are the blind and those who see; nor are (equal) those who believe (in the Oneness of Allāh – Islamic Monotheism), and do righteous good deeds, and those who do evil. Little do you remember! 59. Verily, the Hour (Day of Judgement) is surely coming, there is no doubt about it, yet most men believe not. 60. And your Lord said: "Invoke Me [i.e. believe in My Oneness (Islamic Monotheism) and ask Me for anything], I will respond to your (invocation). Verily, those who scorn My worship [i.e. do not invoke Me, and do not believe in My Oneness, (Islamic Monotheism)] they will surely enter Hell in humiliation!"

مِنْ خَلْقِ	أَكْبَرُ	وَٱلْأَرْضِ	ٱلسَّمَٰوَٰتِ	لَخَلْقُ
than (the) creation	(is) greater	and the earth	(of) the heavens	indeed (the) creation
وَمَا يَسْتَوِى	ٱلنَّاسِ لَا يَعْلَمُونَ ﴿٥٧﴾	وَلَٰكِنَّ أَكْثَرَ		ٱلنَّاسِ
and not equal are	(of) mankind know not	[and] but most		(of) mankind
وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ	وَٱلَّذِينَ ءَامَنُوا۟	وَٱلْبَصِيرُ		ٱلْأَعْمَىٰ
and do righteous deeds	and those who believe	and those who see		the blind
لَءَاتِيَةٌ	إِنَّ ٱلسَّاعَةَ	قَلِيلًا مَّا تَتَذَكَّرُونَ ﴿٥٨﴾		وَلَا ٱلْمُسِىٓـُٔ
(is) surely coming	verily the Hour	little you remember		and not those who do evil
ٱلنَّاسِ لَا يُؤْمِنُونَ ﴿٥٩﴾	وَلَٰكِنَّ أَكْثَرَ	فِيهَا		لَا رَيْبَ
(of) men believe not	[and] but most	about it		(there is) no doubt
إِنَّ ٱلَّذِينَ يَسْتَكْبِرُونَ	أَسْتَجِبْ لَكُمْ	ٱدْعُونِىٓ		وَقَالَ رَبُّكُمُ
verily those who are arrogant	I will respond to you	invoke Me		and your Lord said
دَاخِرِينَ ﴿٦٠﴾	سَيَدْخُلُونَ جَهَنَّمَ	عَنْ عِبَادَتِى		
(in) humiliation	they will (surely) enter Hell	about My worship		

ٱللَّهُ ٱلَّذِى جَعَلَ لَكُمُ ٱلَّيْلَ لِتَسْكُنُوا۟ فِيهِ وَٱلنَّهَارَ مُبْصِرًا ۚ إِنَّ ٱللَّهَ لَذُو فَضْلٍ
عَلَى ٱلنَّاسِ وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يَشْكُرُونَ ﴿٦١﴾ ذَٰلِكُمُ ٱللَّهُ رَبُّكُمْ خَٰلِقُ
كُلِّ شَىْءٍ لَّآ إِلَٰهَ إِلَّا هُوَ ۖ فَأَنَّىٰ تُؤْفَكُونَ ﴿٦٢﴾ كَذَٰلِكَ يُؤْفَكُ ٱلَّذِينَ كَانُوا۟ بِـَٔايَٰتِ ٱللَّهِ

يَجْحَدُونَ ﴿٦٣﴾ ٱللَّهُ ٱلَّذِى جَعَلَ لَكُمُ ٱلْأَرْضَ قَرَارًا وَٱلسَّمَآءَ بِنَآءً وَصَوَّرَكُمْ
فَأَحْسَنَ صُوَرَكُمْ وَرَزَقَكُم مِّنَ ٱلطَّيِّبَٰتِ ۚ ذَٰلِكُمُ ٱللَّهُ رَبُّكُمْ ۖ فَتَبَارَكَ ٱللَّهُ
رَبُّ ٱلْعَٰلَمِينَ ﴿٦٤﴾

61. Allāh, it is He Who has made the night for you that you may rest therein and the day for you to see. Truly, Allāh is full of bounty to mankind; yet, most of mankind give no thanks. 62. That is Allāh, your Lord, the Creator of all things, *Lā ilāha illā Huwa* (none has the right to be worshipped but He). How then are you turning away (from Allāh, by worshipping others instead of Him)? 63. Thus were turned away those who used to deny the *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allāh. 64. Allāh, it is He Who has made for you the earth as a dwelling place and the sky as a canopy, and has given you shape and made your shapes good (looking) and has provided you with good things. That is Allāh, your Lord, so Blessed is Allāh, the Lord of the *'Ālamīn* (mankind, jinn and all that exists).

ٱللَّهُ ٱلَّذِى	جَعَلَ لَكُمُ	ٱلَّيْلَ	لِتَسْكُنُوا۟	فِيهِ	وَٱلنَّهَارَ
Allah (it is) He Who	has made for you	the night	that you may rest	therein	and the day
مُبْصِرًا ۚ	إِنَّ ٱللَّهَ	لَذُو	فَضْلٍ	عَلَى ٱلنَّاسِ	وَلَٰكِنَّ أَكْثَرَ
to see	truly Allah	(is) full	(of) bounty	to the mankind	[and] but most
ٱلنَّاسِ لَا يَشْكُرُونَ ﴿٦١﴾	ذَٰلِكُمُ ٱللَّهُ	رَبُّكُمْ	خَٰلِقُ كُلِّ		
(of) mankind give no thanks	that (is) Allah	your Lord	(the) Creator (of) all		
شَىْءٍ	لَآ إِلَٰهَ	إِلَّا هُوَ ۖ	فَأَنَّىٰ تُؤْفَكُونَ ﴿٦٢﴾		
things	(there is) no god	but He	how then are you deluded away		
كَذَٰلِكَ يُؤْفَكُ	ٱلَّذِينَ كَانُوا۟	بِـَٔايَٰتِ ٱللَّهِ يَجْحَدُونَ ﴿٦٣﴾			
thus were deluded away	those who used to	deny (the) proofs (of) Allah			
ٱللَّهُ ٱلَّذِى	جَعَلَ لَكُمُ	ٱلْأَرْضَ	قَرَارًا	وَٱلسَّمَآءَ	
Allah (it is) He Who	has made for you	the earth	(as) a dwelling place	and the sky	
بِنَآءً	وَصَوَّرَكُمْ	فَأَحْسَنَ صُوَرَكُمْ			
(as) a canopy	and He has given you shape	and made your shapes good			

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وَرَزَقَكُم	مِّنَ ٱلطَّيِّبَٰتِ	ذَٰلِكُمُ ٱللَّهُ	رَبُّكُمْ
and has provided you	with good things	that (is) Allah	your Lord

فَتَبَارَكَ ٱللَّهُ	رَبُّ ٱلْعَٰلَمِينَ ﴿٦٤﴾
so Blessed is Allah	(the) Lord (of) the worlds

هُوَ ٱلْحَىُّ لَآ إِلَٰهَ إِلَّا هُوَ فَٱدْعُوهُ مُخْلِصِينَ لَهُ ٱلدِّينَ ۗ ٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ ﴿٦٥﴾
۞ قُلْ إِنِّى نُهِيتُ أَنْ أَعْبُدَ ٱلَّذِينَ تَدْعُونَ مِن دُونِ ٱللَّهِ لَمَّا جَآءَنِىَ ٱلْبَيِّنَٰتُ مِن رَّبِّى
وَأُمِرْتُ أَنْ أُسْلِمَ لِرَبِّ ٱلْعَٰلَمِينَ ﴿٦٦﴾ هُوَ ٱلَّذِى خَلَقَكُم مِّن تُرَابٍ ثُمَّ مِن نُّطْفَةٍ ثُمَّ
مِنْ عَلَقَةٍ ثُمَّ يُخْرِجُكُمْ طِفْلًا ثُمَّ لِتَبْلُغُوٓا۟ أَشُدَّكُمْ ثُمَّ لِتَكُونُوا۟ شُيُوخًا ۚ
وَمِنكُم مَّن يُتَوَفَّىٰ مِن قَبْلُ وَلِتَبْلُغُوٓا۟ أَجَلًا مُّسَمًّى وَلَعَلَّكُمْ تَعْقِلُونَ ﴿٦٧﴾

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65. He is the Ever Living, *Lā ilāha illā Huwa* (none has the right to be worshipped but He); so invoke Him making your worship pure for Him Alone (by worshipping Him Alone, and none else, and by doing righteous deeds sincerely for Allāh's sake only, and not to show off, and not setting up rivals with Him in worship). All praise and thanks are Allāh's, the Lord of the *'Ālamīn* (mankind, jinn and all that exists). 66. Say (O Muhammad ﷺ): "I have been forbidden to worship those whom you worship besides Allāh, since there have come to me evidences from my Lord; and I am commanded to submit (in Islām) to the Lord of the *'Ālamīn* (mankind, jinn and all that exists). 67. It is He, Who has created you (Adam) from dust, then from a *Nutfah* [mixed drops of male and female sexual discharge (i.e. Adam's offspring)] then from a clot (a piece of coagulated blood), then brings you forth as an infant, then (makes you grow) to reach the age of full strength, and afterwards to be old (men and women) – though some among you die before – and that you reach an appointed term in order that you may understand.

هُوَ ٱلْحَىُّ	لَآ إِلَٰهَ	إِلَّا هُوَ	فَٱدْعُوهُ	مُخْلِصِينَ
He (is) the Ever Living	(there is) no god	but He	so invoke Him	making pure

لَهُ	ٱلدِّينَ ۗ	ٱلْحَمْدُ لِلَّهِ	رَبِّ ٱلْعَٰلَمِينَ ﴿٦٥﴾	قُلْ
for Him	the religion	all praise (be) to Allah	(the) Lord (of) the worlds	say

إِنِّي نُهِيتُ	أَنْ أَعْبُدَ	ٱلَّذِينَ تَدْعُونَ	مِن دُونِ ٱللَّهِ	لَمَّا
verily I have been forbidden	to worship	those whom you invoke	besides Allah	when
جَآءَنِيَ	ٱلْبَيِّنَٰتُ	مِن رَّبِّي	وَأُمِرْتُ	أَنْ أُسْلِمَ
(there) have come to me	evidences	from my Lord	and I am commanded	to submit
لِرَبِّ ٱلْعَٰلَمِينَ ﴿٦٦﴾	هُوَ	ٱلَّذِي	خَلَقَكُم	مِّن تُرَابٍ	ثُمَّ
to (the) Lord (of) the worlds	(it is) He	Who	has created you	from dust	then
مِن نُّطْفَةٍ	ثُمَّ	مِنْ عَلَقَةٍ	ثُمَّ يُخْرِجُكُمْ	طِفْلًا	ثُمَّ
from semen-drop	then	from a clinging substance	then He brings you forth	(as) a child	then
لِتَبْلُغُوٓا۟ أَشُدَّكُمْ	ثُمَّ	لِتَكُونُوا۟ شُيُوخًا	وَمِنكُم	مَّن يُتَوَفَّىٰ
to reach your maturity	then	to be old	and among you	(is he) who dies
مِن قَبْلُ	وَلِتَبْلُغُوٓا۟ أَجَلًا	مُّسَمًّى	وَلَعَلَّكُمْ تَعْقِلُونَ ﴿٦٧﴾
before	and that you reach a term	appointed	and (in order) that you may understand

هُوَ ٱلَّذِي يُحْيِۦ وَيُمِيتُ ۖ فَإِذَا قَضَىٰٓ أَمْرًا فَإِنَّمَا يَقُولُ لَهُۥ كُن فَيَكُونُ ﴿٦٨﴾ أَلَمْ تَرَ إِلَى ٱلَّذِينَ
يُجَٰدِلُونَ فِيٓ ءَايَٰتِ ٱللَّهِ أَنَّىٰ يُصْرَفُونَ ﴿٦٩﴾ ٱلَّذِينَ كَذَّبُوا۟ بِٱلْكِتَٰبِ وَبِمَآ أَرْسَلْنَا
بِهِۦ رُسُلَنَا ۖ فَسَوْفَ يَعْلَمُونَ ﴿٧٠﴾ إِذِ ٱلْأَغْلَٰلُ فِيٓ أَعْنَاقِهِمْ وَٱلسَّلَٰسِلُ يُسْحَبُونَ ﴿٧١﴾
فِى ٱلْحَمِيمِ ثُمَّ فِى ٱلنَّارِ يُسْجَرُونَ ﴿٧٢﴾ ثُمَّ قِيلَ لَهُمْ أَيْنَ مَا كُنتُمْ تُشْرِكُونَ ﴿٧٣﴾

68. It is He Who gives life and causes death. And when He decides upon a thing He says to it only: "Be!" - and it is. 69. See you not those who dispute about the *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allāh? How are they turning away [from the truth (i.e. Islāmic Monotheism) to the falsehood (i.e. polytheism)]? 70. Those who deny the Book (this Qur'ān), and that with which We sent Our Messengers (i.e. to worship none but Allāh Alone sincerely, and to reject all false deities and to confess resurrection after the death for recompense) they will come to know (when they will be cast into the fire of Hell). 71. When iron collars will be rounded over their necks, and the chains, they shall be dragged along, 72. In the boiling water, then they will be burned in the Fire. 73. Then it will be said to them: "Where are (all) those whom

you used to join in worship as partners –

هُوَ	ٱلَّذِى يُحْىِۦ	وَيُمِيتُ	فَإِذَا	قَضَىٰٓ أَمْرًا
(it is) He	Who gives life	and causes death	and when	He decides upon a matter
فَإِنَّمَا يَقُولُ	لَهُۥ	كُن	فَيَكُونُ ﴿٦٨﴾	أَلَمْ تَرَ	إِلَى ٱلَّذِينَ يُجَٰدِلُونَ
then only He says	to it	be	and it is	(do) you not see?	[to] those who dispute
فِىٓ ءَايَٰتِ ٱللَّهِ	أَنَّىٰ يُصْرَفُونَ ﴿٦٩﴾	ٱلَّذِينَ كَذَّبُوا۟	بِٱلْكِتَٰبِ
about (the) evidences (of) Allah	how are they turning away	those who deny	the Book
وَبِمَآ أَرْسَلْنَا	بِهِۦ	رُسُلَنَا	فَسَوْفَ يَعْلَمُونَ ﴿٧٠﴾
and (that) with which We sent	[with it]	Our Messengers	then soon they will come to know
إِذِ	ٱلْأَغْلَٰلُ	فِىٓ أَعْنَاقِهِمْ	وَٱلسَّلَٰسِلُ يُسْحَبُونَ ﴿٧١﴾
when	iron collars	(will be) around their necks	and the chains they shall be dragged along
فِى ٱلْحَمِيمِ	ثُمَّ	فِى ٱلنَّارِ يُسْجَرُونَ ﴿٧٢﴾	ثُمَّ قِيلَ	لَهُمْ
in the boiling water	then	they will be burned in the Fire	then it will be said	to them
أَيْنَ	مَا كُنتُمْ	تُشْرِكُونَ ﴿٧٣﴾
where	(are all) those you used to	join (in worship) as partners

مِن دُونِ ٱللَّهِ ۖ قَالُوا۟ ضَلُّوا۟ عَنَّا بَل لَّمْ نَكُن نَّدْعُوا۟ مِن قَبْلُ شَيْـًٔا ۚ كَذَٰلِكَ يُضِلُّ ٱللَّهُ
ٱلْكَٰفِرِينَ ﴿٧٤﴾ ذَٰلِكُم بِمَا كُنتُمْ تَفْرَحُونَ فِى ٱلْأَرْضِ بِغَيْرِ ٱلْحَقِّ وَبِمَا كُنتُمْ تَمْرَحُونَ ﴿٧٥﴾
ٱدْخُلُوٓا۟ أَبْوَٰبَ جَهَنَّمَ خَٰلِدِينَ فِيهَا ۖ فَبِئْسَ مَثْوَى ٱلْمُتَكَبِّرِينَ ﴿٧٦﴾ فَٱصْبِرْ إِنَّ وَعْدَ
ٱللَّهِ حَقٌّ ۚ فَإِمَّا نُرِيَنَّكَ بَعْضَ ٱلَّذِى نَعِدُهُمْ أَوْ نَتَوَفَّيَنَّكَ فَإِلَيْنَا يُرْجَعُونَ ﴿٧٧﴾

74. "Besides Allāh"? They will say: "They have vanished from us. Nay, we did not invoke (worship) anything before." Thus Allāh leads astray the disbelievers. 75. That was because you had been exulting in the earth without any right (by worshipping others instead of Allāh and by committing crimes), and that you used to rejoice extremely (in your error). 76. Enter the gates of Hell to abide therein, and (indeed) what an evil abode of the arrogant! 77. So be

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patient (O Muhammad ﷺ), verily, the Promise of Allāh is true and whether We show you (O Muhammad ﷺ in this world) some part of what We have promised them, or We cause you to die, then still it is to Us they all shall be returned.

مِن دُونِ ٱللَّهِ	قَالُوا۟	ضَلُّوا۟ عَنَّا	بَل	لَّمْ نَكُن
besides Allah	they will say	they have vanished from us	nay	we used not to
نَّدْعُوا۟ مِن قَبْلُ	شَيْـًٔا	كَذَٰلِكَ	يُضِلُّ ٱللَّهُ ٱلْكَٰفِرِينَ ﴿٧٤﴾	ذَٰلِكُم
invoke before	anything	thus	Allah leads astray the disbelievers	that
بِمَا كُنتُمْ	تَفْرَحُونَ فِى ٱلْأَرْضِ	بِغَيْرِ	ٱلْحَقِّ	
(was) because you used to	delight in the earth	without	the right	
وَبِمَا كُنتُمْ	تَمْرَحُونَ ﴿٧٥﴾	ٱدْخُلُوٓا۟ أَبْوَٰبَ	جَهَنَّمَ	
and because you used to	rejoice extremely	enter (the) gates	(of) Hell	
خَٰلِدِينَ	فِيهَا	فَبِئْسَ مَثْوَى	ٱلْمُتَكَبِّرِينَ ﴿٧٦﴾	فَٱصْبِرْ
(to) abide forever	therein	and what an evil abode	(of) the arrogants	so be patient
إِنَّ وَعْدَ ٱللَّهِ	حَقٌّ	فَإِمَّا نُرِيَنَّكَ	بَعْضَ	ٱلَّذِى
verily (the) Promise (of) Allah	(is) true	and whether We show you	some part	(of) what
نَعِدُهُمْ	أَوْ نَتَوَفَّيَنَّكَ	فَإِلَيْنَا يُرْجَعُونَ ﴿٧٧﴾		
We have promised them	or We cause you to die	then to Us they shall be returned		

وَلَقَدْ أَرْسَلْنَا رُسُلًا مِّن قَبْلِكَ مِنْهُم مَّن قَصَصْنَا عَلَيْكَ وَمِنْهُم مَّن لَّمْ نَقْصُصْ عَلَيْكَ ۗ وَمَا كَانَ لِرَسُولٍ أَن يَأْتِيَ بِـَٔايَةٍ إِلَّا بِإِذْنِ ٱللَّهِ ۚ فَإِذَا جَآءَ أَمْرُ ٱللَّهِ قُضِىَ بِٱلْحَقِّ وَخَسِرَ هُنَالِكَ ٱلْمُبْطِلُونَ ﴿٧٨﴾ ٱللَّهُ ٱلَّذِى جَعَلَ لَكُمُ ٱلْأَنْعَٰمَ لِتَرْكَبُوا۟ مِنْهَا وَمِنْهَا تَأْكُلُونَ ﴿٧٩﴾

78. And, indeed We have sent Messengers before you (O Muhammad ﷺ), of some of them We have related to you their story. And of some We have not related to you their story, and it was not given to any Messenger that he should bring a sign except by the Leave of Allāh. But, when comes the Commandment

(i.e., the torment) of Allāh, the matter will be decided with truth, and the followers of falsehood will then lose (everything). 79. Allāh, it is He Who has made cattle for you, that you may ride on some of them, and of some you eat.

مِنْهُم	مِّن قَبْلِكَ	وَلَقَدْ أَرْسَلْنَا رُسُلًا
of them	before you	and indeed We have sent Messengers
وَمِنْهُم	عَلَيْكَ	مَّن قَصَصْنَا
and of them	to you	(are those) whom We have related (their story)
وَمَا كَانَ	عَلَيْكَ ۖ	مَّن لَّمْ نَقْصُصْ
and it was not	to you	(are those) whom We have not related (their story)
إِلَّا	بِـَٔايَةٍ	أَن يَأْتِيَ	لِرَسُولٍ
except	a sign	that he should bring	for any Messenger
أَمْرُ ٱللَّهِ	فَإِذَا جَآءَ	بِإِذْنِ ٱللَّهِ ۚ
(the) Commandment (of) Allah	so when comes	by (the) Leave (of) Allah
وَخَسِرَ هُنَالِكَ	قُضِيَ بِٱلْحَقِّ
and would lose there	it (the matter) will be decided with truth
ٱلْأَنْعَٰمَ	جَعَلَ لَكُمُ	ٱللَّهُ ٱلَّذِى	ٱلْمُبْطِلُونَ ﴿٧٨﴾
cattle	has made for you	Allah (it is) He Who	the followers of the falsehood
وَمِنْهَا تَأْكُلُونَ ﴿٧٩﴾	مِنْهَا	لِتَرْكَبُوا۟
and of some you eat	(on some) of them	that you may ride

وَلَكُمْ فِيهَا مَنَٰفِعُ وَلِتَبْلُغُوا۟ عَلَيْهَا حَاجَةً فِى صُدُورِكُمْ وَعَلَيْهَا وَعَلَى ٱلْفُلْكِ تُحْمَلُونَ ﴿٨٠﴾ وَيُرِيكُمْ ءَايَٰتِهِۦ فَأَىَّ ءَايَٰتِ ٱللَّهِ تُنكِرُونَ ﴿٨١﴾ أَفَلَمْ يَسِيرُوا۟ فِى ٱلْأَرْضِ فَيَنظُرُوا۟ كَيْفَ كَانَ عَٰقِبَةُ ٱلَّذِينَ مِن قَبْلِهِمْ ۚ كَانُوٓا۟ أَكْثَرَ مِنْهُمْ وَأَشَدَّ قُوَّةً وَءَاثَارًا فِى ٱلْأَرْضِ فَمَآ أَغْنَىٰ عَنْهُم مَّا كَانُوا۟ يَكْسِبُونَ ﴿٨٢﴾

80. And you have (many other) benefits from them, and that you may reach by

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their means a desire that is in your breasts (i.e. carry your goods, loads), and on them and on ships you are carried. 81. And He shows you His *Ayāt* (signs and proofs) (of His Oneness in all the above-mentioned things). Which, then of the *Ayāt* (signs and proofs) of Allāh do you deny? 82. Have they not travelled through the earth and seen what was the end of those before them? They were more in number than them and mightier in strength, and in the traces (they have left behind them) in the land; yet all that they used to earn availed them not.

وَلَكُمْ	فِيهَا	مَنَٰفِعُ	وَلِتَبْلُغُوا۟	عَلَيْهَا	حَاجَةً
and you have	in them	benefits	and that you may reach	on them	a desire

فِى صُدُورِكُمْ	وَعَلَيْهَا	وَعَلَى ٱلْفُلْكِ تُحْمَلُونَ ﴿٨١﴾	وَيُرِيكُمْ
(that is) in your breasts	and on them	and on the ships you are carried	and He shows you

ءَايَٰتِهِۦ	فَأَىَّ	ءَايَٰتِ ٱللَّهِ تُنكِرُونَ ﴿٨١﴾	أَفَلَمْ يَسِيرُوا۟
His signs	which then	(of the) signs (of) Allah do you deny	(have) they not travelled?

فِى ٱلْأَرْضِ	فَيَنظُرُوا۟ كَيْفَ	كَانَ عَٰقِبَةُ	ٱلَّذِينَ	مِن قَبْلِهِمْ
through the earth	and seen how	was (the) end	(of) those	before them

كَانُوٓا۟ أَكْثَرَ	مِنْهُمْ	وَأَشَدَّ	قُوَّةً	وَءَاثَارًا
they were more numerous	than them	and mightier	(in) strength	and (in the) traces

فِى ٱلْأَرْضِ	فَمَآ أَغْنَىٰ	عَنْهُم	مَّا كَانُوا۟	يَكْسِبُونَ ﴿٨٢﴾
in the land	then availed not	them	(all) that they used to	earn

فَلَمَّا جَآءَتْهُمْ رُسُلُهُم بِٱلْبَيِّنَٰتِ فَرِحُوا۟ بِمَا عِندَهُم مِّنَ ٱلْعِلْمِ وَحَاقَ بِهِم مَّا كَانُوا۟ بِهِۦ يَسْتَهْزِءُونَ ﴿٨٣﴾ فَلَمَّا رَأَوْا۟ بَأْسَنَا قَالُوٓا۟ ءَامَنَّا بِٱللَّهِ وَحْدَهُۥ وَكَفَرْنَا بِمَا كُنَّا بِهِۦ مُشْرِكِينَ ﴿٨٤﴾ فَلَمْ يَكُ يَنفَعُهُمْ إِيمَٰنُهُمْ لَمَّا رَأَوْا۟ بَأْسَنَا ۖ سُنَّتَ ٱللَّهِ ٱلَّتِى قَدْ خَلَتْ فِى عِبَادِهِۦ ۖ وَخَسِرَ هُنَالِكَ ٱلْكَٰفِرُونَ ﴿٨٥﴾

83. Then when their Messengers came to them with clear proofs, they were glad (and proud) with that which they had of the knowledge (of worldly things). And that at which they used to mock, surrounded them (i.e. the punishment). 84. So when they saw Our punishment, they said: "We believe in

Allāh Alone and reject (all) that we used to associate with Him as (His) partners." 85. Then their Faith (in Islāmic Monotheism) could not avail them when they saw Our punishment. (Like) this has been the way of Allāh in dealing with His slaves. And there the disbelievers lost utterly (when Our torment covered them).

بِٱلْبَيِّنَٰتِ	رُسُلُهُم	جَآءَتْهُمْ	فَلَمَّا
with clear proofs	their Messengers	came to them	then when
وَحَاقَ	مِّنَ ٱلْعِلْمِ	عِندَهُمْ	فَرِحُوا۟ بِمَا
and surrounded	of the knowledge	they had	they were glad with that which
رَأَوْا۟ بَأْسَنَا	فَلَمَّا	بِهِۦ يَسْتَهْزِءُونَ ﴿٨٣﴾	مَا كَانُوا۟	بِهِم
they saw Our punishment	so when	mock at [it]	that which they used to	them
بِمَا كُنَّا	وَكَفَرْنَا	ءَامَنَّا بِٱللَّهِ وَحْدَهُۥ	قَالُوٓا۟
[of] that we used to	and we reject	we believe in Allah Alone	they said
إِيمَٰنُهُمْ	يَنفَعُهُمْ	فَلَمْ يَكُ	بِهِۦ مُشْرِكِينَ ﴿٨٤﴾
their Faith	avail them	then could not	associate with Him as partners
سُنَّتَ ٱللَّهِ	رَأَوْا۟ بَأْسَنَا	لَمَّا
(like this has been the) way (of) Allah	they saw Our punishment	when
ٱلْكَٰفِرُونَ ﴿٨٥﴾	وَخَسِرَ هُنَالِكَ	فِى عِبَادِهِۦ	ٱلَّتِى قَدْ خَلَتْ
the disbelievers	and there lost	in (dealing with) His slaves	which has been preceded

سُورَةُ فُصِّلَتْ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

حمٓ ﴿١﴾ تَنزِيلٌ مِّنَ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ ﴿٢﴾ كِتَٰبٌ فُصِّلَتْ ءَايَٰتُهُۥ قُرْءَانًا عَرَبِيًّا لِّقَوْمٍ
يَعْلَمُونَ ﴿٣﴾ بَشِيرًا وَنَذِيرًا فَأَعْرَضَ أَكْثَرُهُمْ فَهُمْ لَا يَسْمَعُونَ ﴿٤﴾ وَقَالُوا۟ قُلُوبُنَا فِىٓ أَكِنَّةٍ
مِّمَّا تَدْعُونَآ إِلَيْهِ وَفِىٓ ءَاذَانِنَا وَقْرٌ وَمِنۢ بَيْنِنَا وَبَيْنِكَ حِجَابٌ فَٱعْمَلْ إِنَّنَا عَٰمِلُونَ ﴿٥﴾ قُلْ

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إِنَّمَآ أَنَا۠ بَشَرٌ مِّثْلُكُمْ يُوحَىٰٓ إِلَيَّ أَنَّمَآ إِلَٰهُكُمْ إِلَٰهٌ وَٰحِدٌ فَٱسْتَقِيمُوٓا۟ إِلَيْهِ وَٱسْتَغْفِرُوهُ ۗ وَوَيْلٌ لِّلْمُشْرِكِينَ ۝٦

Sūrah Fussilat (They are explained in detail) 41

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

1. *Hā-Mīm.* [These letters are one of the miracles of the Qur'ān, and none but Allāh (Alone) knows their meanings.] 2. A revelation from (Allāh) the Most Gracious, the Most Merciful. 3. A Book whereof the Verses are explained in detail – a Qur'ān in Arabic for a people who know. 4. Giving glad tidings [of Paradise to the one who believes in the Oneness of Allāh (i.e. Islāmic Monotheism) and fears Allāh much (abstains from all kinds of sins and evil deeds) and loves Allāh much (performing all kinds of good deeds which He has ordained)] and warning (of punishment in the Hell-fire to the one who disbelieves in the Oneness of Allāh), but most of them turn away, so they hear not. 5. And they say: "Our hearts are under coverings (screened) from that to which you invite us; and in our ears is deafness, and between us and you is a screen, so work you (on your way); verily, we are working (on our way)." 6. Say (O Muhammad ﷺ): "I am only a human being like you. It is revealed to me that your *Ilāh* (God) is One *Ilāh* (God – Allāh), therefore take Straight Path to Him (with true Faith – Islāmic Monotheism) and obedience to Him, and seek forgiveness of Him. And woe to *Al-Mushrikūn* (the polytheists, idolaters, disbelievers in the Oneness of Allāh).

بِسْمِ ٱللَّهِ	ٱلرَّحْمَٰنِ	ٱلرَّحِيمِ
In the Name (of) Allah	the Most Gracious	the Most Merciful

حمٓ ۝١	تَنزِيلُ	مِنَ ٱلرَّحْمَٰنِ	ٱلرَّحِيمِ ۝٢	كِتَٰبٌ
Ha-Mim	a revelation	from the Most Gracious	the Most Merciful	a Book

فُصِّلَتْ ءَايَٰتُهُۥ	قُرْءَانًا	عَرَبِيًّا	لِّقَوْمٍ يَعْلَمُونَ ۝٣
its Verses are explained in detail	a Quran	(in) Arabic	for a people who know

بَشِيرًا	وَنَذِيرًا	فَأَعْرَضَ أَكْثَرُهُمْ	فَهُمْ	لَا يَسْمَعُونَ ۝٤
giving glad tidings	and a warning	but most of them turn away	so they	hear not

وَقَالُوا۟ قُلُوبُنَا	فِىٓ أَكِنَّةٍ	مِّمَّا	تَدْعُونَآ	إِلَيْهِ
and they say our hearts	(are) in coverings	from that	you invite us	to which

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وَفِيٓ ءَاذَانِنَا	وَقْرٌ	وَمِنۢ بَيْنِنَا	وَبَيْنِكَ	حِجَابٌ
and in our ears	(is) deafness	and between us	and between you	(is) a screen (partition)

فَٱعْمَلْ	إِنَّنَا	عَٰمِلُونَ ﴿٥﴾	قُلْ إِنَّمَآ أَنَا۠	بَشَرٌ	مِّثْلُكُمْ
so work	verily we	(are) working	say I am only	a human being	like you

يُوحَىٰٓ إِلَىَّ	أَنَّمَآ إِلَٰهُكُمْ	إِلَٰهٌ	وَٰحِدٌ	فَٱسْتَقِيمُوٓا۟
it is revealed to me	that your God	(is) God	One	therefore take Straight Path

إِلَيْهِ	وَٱسْتَغْفِرُوهُ	وَوَيْلٌ	لِّلْمُشْرِكِينَ ﴿٦﴾
to Him	and seek forgiveness of Him	and woe	to the polytheists

ٱلَّذِينَ لَا يُؤْتُونَ ٱلزَّكَوٰةَ وَهُم بِٱلْءَاخِرَةِ هُمْ كَٰفِرُونَ ﴿٧﴾ إِنَّ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ لَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ ﴿٨﴾ ۞ قُلْ أَئِنَّكُمْ لَتَكْفُرُونَ بِٱلَّذِى خَلَقَ ٱلْأَرْضَ فِى يَوْمَيْنِ وَتَجْعَلُونَ لَهُۥٓ أَندَادًا ۚ ذَٰلِكَ رَبُّ ٱلْعَٰلَمِينَ ﴿٩﴾ وَجَعَلَ فِيهَا رَوَٰسِىَ مِن فَوْقِهَا وَبَٰرَكَ فِيهَا وَقَدَّرَ فِيهَآ أَقْوَٰتَهَا فِىٓ أَرْبَعَةِ أَيَّامٍ سَوَآءً لِّلسَّآئِلِينَ ﴿١٠﴾

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7. Those who give not the *Zakāt* (obligatory charity) and they are disbelievers in the Hereafter. 8. Truly, those who believe (in the Oneness of Allāh, and in His Messenger Muhammad ﷺ – Islāmic Monotheism) and do righteous good deeds, for them will be an endless reward that will never stop (i.e. Paradise). 9. Say (O Muhammad ﷺ): "Do you verily disbelieve in Him Who created the earth in two Days? And you set up rivals (in worship) with Him? That is the Lord of the *'Ālamīn* (mankind, jinn and all that exists)." 10. He placed therein (i.e. the earth) firm mountains from above it, and He blessed it, and measured therein its sustenance (for its dwellers) in four Days equal (i.e. all these four 'days' were equal in the length of time) for all those who ask (about its creation).

ٱلَّذِينَ	لَا يُؤْتُونَ ٱلزَّكَوٰةَ	وَهُم	بِٱلْءَاخِرَةِ	هُمْ	كَٰفِرُونَ ﴿٧﴾
those who	give not Zakat	and they	in the Hereafter	[they]	(are) disbelievers

إِنَّ ٱلَّذِينَ ءَامَنُوا۟	وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ	لَهُمْ	أَجْرٌ	غَيْرُ
verily those who believe	and do righteous deeds	for them	(will be) a reward	without

مَمْنُونٍ ﴿٨﴾	قُلْ	أَئِنَّكُمْ	لَتَكْفُرُونَ	بِٱلَّذِى	خَلَقَ ٱلْأَرْضَ	فِى يَوْمَيْنِ
ending	say	(do) you verily?	disbelieve	in Him Who	created the earth	in two Days

وَجَعَلَ	رَبُّ ٱلْعَٰلَمِينَ ۝٩	ذَٰلِكَ	أَندَادًا	لَهُۥ	وَتَجْعَلُونَ
and He placed	(is the) Lord (of) the worlds	that	rivals	with Him	and you set up

وَقَدَّرَ	فِيهَا	وَبَٰرَكَ	مِن فَوْقِهَا	رَوَٰسِىَ	فِيهَا
and measured	therein	and He blessed	from above it	firm mountains	therein

لِّلسَّآئِلِينَ ۝١٠	سَوَآءً	أَيَّامٍ	فِىٓ أَرْبَعَةِ	أَقْوَٰتَهَا	فِيهَآ
for those who ask	equal	Days	in four	its sustenance	therein

ثُمَّ ٱسْتَوَىٰٓ إِلَى ٱلسَّمَآءِ وَهِىَ دُخَانٌ فَقَالَ لَهَا وَلِلْأَرْضِ ٱئْتِيَا طَوْعًا أَوْ كَرْهًا قَالَتَآ أَتَيْنَا طَآئِعِينَ ۝١١
فَقَضَىٰهُنَّ سَبْعَ سَمَٰوَاتٍ فِى يَوْمَيْنِ وَأَوْحَىٰ فِى كُلِّ سَمَآءٍ أَمْرَهَا ۚ وَزَيَّنَّا ٱلسَّمَآءَ ٱلدُّنْيَا
بِمَصَٰبِيحَ وَحِفْظًا ۚ ذَٰلِكَ تَقْدِيرُ ٱلْعَزِيزِ ٱلْعَلِيمِ ۝١٢ فَإِنْ أَعْرَضُوا۟ فَقُلْ أَنذَرْتُكُمْ صَٰعِقَةً مِّثْلَ
صَٰعِقَةِ عَادٍ وَثَمُودَ ۝١٣

11. Then He rose over (*Istawā*) towards the heaven when it was smoke, and said to it and to the earth: "Come both of you willingly or unwillingly." They both said: "We come willingly." 12. Then He completed and finished their creation (as) seven heavens in two Days and He made in each heaven its affair. And We adorned the nearest (lowest) heaven with lamps (stars) to be an adornment as well as to guard (from the devils by using them as missiles against the devils). Such is the Decree of the All-Mighty, the All-Knower. 13. But if they turn away, then say (O Muhammad ﷺ): "I have warned you of a *Sā'iqah* (a destructive awful cry, torment, hit, thunderbolt) like the *Sā'iqah* which overtook 'Ād and Thamūd (people)."

لَهَا	فَقَالَ	دُخَانٌ	وَهِىَ	إِلَى ٱلسَّمَآءِ	ثُمَّ ٱسْتَوَىٰٓ
to it	and said	(was) smoke	while it	towards the heaven	then He rose over

أَتَيْنَا طَآئِعِينَ ۝١١	قَالَتَآ	أَوْ كَرْهًا	ٱئْتِيَا طَوْعًا	وَلِلْأَرْضِ
we come willingly	they both said	or unwillingly	come both of you willingly	and to the earth

فِى كُلِّ	وَأَوْحَىٰ	فِى يَوْمَيْنِ	سَمَٰوَاتٍ	سَبْعَ	فَقَضَىٰهُنَّ
in each	and He revealed	in two Days	heavens	(as) seven	then He completed them

وَحِفْظًا	بِمَصَٰبِيحَ	ٱلدُّنْيَا	وَزَيَّنَّا ٱلسَّمَآءَ	أَمْرَهَا	سَمَآءٍ
and to guard	with lamps (stars)	nearest	and We adorned the heaven	its affair	heaven

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ذَٰلِكَ	تَقْدِيرُ ٱلْعَزِيزِ	ٱلْعَلِيمِ ﴿١٢﴾	فَإِنْ أَعْرَضُوا	فَقُلْ
that	(is the) Decree (of) the All-Mighty	the All-Knower	but if they turn away	then say

أَنذَرْتُكُمْ	صَٰعِقَةً	مِّثْلَ	صَٰعِقَةِ	عَادٍ	وَثَمُودَ ﴿١٣﴾
I have warned you	(of) a thunderbolt	like	(the) thunderbolt	(of) Ad	and Thamud

إِذْ جَآءَتْهُمُ ٱلرُّسُلُ مِنۢ بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ أَلَّا تَعْبُدُوٓا۟ إِلَّا ٱللَّهَ ۖ قَالُوا۟ لَوْ شَآءَ رَبُّنَا لَأَنزَلَ مَلَٰٓئِكَةً فَإِنَّا بِمَآ أُرْسِلْتُم بِهِۦ كَٰفِرُونَ ﴿١٤﴾ فَأَمَّا عَادٌ فَٱسْتَكْبَرُوا۟ فِى ٱلْأَرْضِ بِغَيْرِ ٱلْحَقِّ وَقَالُوا۟ مَنْ أَشَدُّ مِنَّا قُوَّةً ۖ أَوَلَمْ يَرَوْا۟ أَنَّ ٱللَّهَ ٱلَّذِى خَلَقَهُمْ هُوَ أَشَدُّ مِنْهُمْ قُوَّةً ۖ وَكَانُوا۟ بِـَٔايَٰتِنَا يَجْحَدُونَ ﴿١٥﴾ فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا صَرْصَرًا فِىٓ أَيَّامٍ نَّحِسَاتٍ لِّنُذِيقَهُمْ عَذَابَ ٱلْخِزْىِ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا ۖ وَلَعَذَابُ ٱلْءَاخِرَةِ أَخْزَىٰ ۖ وَهُمْ لَا يُنصَرُونَ ﴿١٦﴾

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14. When the Messengers came to them, from before them and behind them (saying): "Worship none but Allāh," they said: "If our Lord had so willed, He would surely have sent down angels. So, indeed we disbelieve in that with which you have been sent." 15. As for 'Ād, they were arrogant in the land without right, and they said: "Who is mightier than us in strength?" See they not that Allāh Who created them was mightier in strength than them. And they used to deny Our *Ayāt* (proofs, evidences, verses, lessons, revelations, etc.)! 16. So, We sent upon them a furious wind in days of evil omen (for them) that We might give them a taste of disgracing torment in this present worldly life. But surely the torment of the Hereafter will be more disgracing, and they will never be helped.

وَمِنْ خَلْفِهِمْ	مِنۢ بَيْنِ أَيْدِيهِمْ	ٱلرُّسُلُ	جَآءَتْهُمُ	إِذْ
and [from] behind them	from before them	the Messengers	came to them	when

لَوْ شَآءَ رَبُّنَا	قَالُوا۟	إِلَّا ٱللَّهَ	أَلَّا تَعْبُدُوٓا۟
if our Lord had willed	they said	but Allah	(saying) that (do) not worship

بِمَآ أُرْسِلْتُم	فَإِنَّا	لَأَنزَلَ مَلَٰٓئِكَةً
in that you have been sent	so indeed we	He would surely have sent down angels

بِغَيْرِ	فِى ٱلْأَرْضِ	فَٱسْتَكْبَرُوا۟	فَأَمَّا عَادٌ	كَٰفِرُونَ ﴿١٤﴾	بِهِۦ
without	in the land	so they were arrogant	then as for Ad	(are) disbelievers	with which

أَوَلَمْ يَرَوْا	قُوَّةً	مِنَّا	أَشَدُّ	مَنْ	وَقَالُوا	الْحَقِّ
(do) they not see?	(in) strength	than us	(is) mightier	who	and they said	right

قُوَّةً	مِنْهُمْ	أَشَدُّ	هُوَ	خَلَقَهُمْ	أَنَّ اللَّهَ الَّذِي
(in) strength	than them	(was) mightier	He	created them	that Allah the One Who

صَرْصَرًا	رِيحًا	عَلَيْهِمْ	فَأَرْسَلْنَا	بِآيَاتِنَا يَجْحَدُونَ ﴿١٥﴾	وَكَانُوا
furious	a wind	upon them	so We sent	deny [in] Our signs	and they used to

الْخِزْيِ	عَذَابَ	لِنُذِيقَهُمْ	نَحِسَاتٍ	فِي أَيَّامٍ
disgracing	(of) torment	that We might give them a taste	(of) evil omen	in days

الْآخِرَةِ	وَلَعَذَابُ	الدُّنْيَا	فِي الْحَيَوةِ
(of) the Hereafter	but surely (the) torment	(of) the world	in the life

لَا يُنصَرُونَ ﴿١٦﴾	وَهُمْ	أَخْزَى
will not be helped	and they	(will be) more disgracing

وَأَمَّا ثَمُودُ فَهَدَيْنَٰهُمْ فَٱسْتَحَبُّوا۟ ٱلْعَمَىٰ عَلَى ٱلْهُدَىٰ فَأَخَذَتْهُمْ صَٰعِقَةُ ٱلْعَذَابِ ٱلْهُونِ بِمَا
كَانُوا۟ يَكْسِبُونَ ﴿١٧﴾ وَنَجَّيْنَا ٱلَّذِينَ ءَامَنُوا۟ وَكَانُوا۟ يَتَّقُونَ ﴿١٨﴾ وَيَوْمَ يُحْشَرُ أَعْدَآءُ ٱللَّهِ إِلَى
ٱلنَّارِ فَهُمْ يُوزَعُونَ ﴿١٩﴾ حَتَّىٰٓ إِذَا مَا جَآءُوهَا شَهِدَ عَلَيْهِمْ سَمْعُهُمْ وَأَبْصَٰرُهُمْ وَجُلُودُهُم بِمَا
كَانُوا۟ يَعْمَلُونَ ﴿٢٠﴾

17. And as for Thamūd, We showed and made clear to them the Path of Truth (Islāmic Monotheism through Our Messenger, i.e., showed them the way of success), but they preferred blindness to guidance; so the *Sā'iqah* (a destructive awful cry, torment, hit, thunderbolt) of disgracing torment seized them because of what they used to earn. 18. And We saved those who believed and used to fear Allāh, keep their duty to Him and avoid evil. 19. And (remember) the Day that the enemies of Allāh will be gathered to the Fire, then they will be driven [(to the Fire), former ones being withheld till their later ones will join them]. 20. Till, when they reach it (Hell-fire), their hearing (ears) and their eyes and their skins will testify against them as to what they used to do.

عَلَى الْهُدَىٰ	فَاسْتَحَبُّوا الْعَمَىٰ	فَهَدَيْنَٰهُمْ	وَأَمَّا ثَمُودُ
to guidance	but they preferred blindness	so We guided them	and as for Thamud

فَأَخَذَتْهُمْ	صَٰعِقَةُ	ٱلْعَذَابِ	ٱلْهُونِ	بِمَا كَانُوا۟
so seized them	a thunderbolt	(of) the torment	disgracing	(because) of what they used to

يَكْسِبُونَ ﴿١٧﴾	وَنَجَّيْنَا	ٱلَّذِينَ ءَامَنُوا۟	وَكَانُوا۟	يَتَّقُونَ ﴿١٨﴾
earn	and We saved	those who believed	and used to	fear (Allah)

وَيَوْمَ يُحْشَرُ	أَعْدَآءُ ٱللَّهِ	إِلَى ٱلنَّارِ
and (remember the) Day (that) will be gathered	(the) enemies (of) Allah	to the Fire

فَهُمْ يُوزَعُونَ ﴿١٩﴾	حَتَّىٰٓ إِذَا مَا	جَآءُوهَا	شَهِدَ عَلَيْهِمْ
then they will be collected (there)	till when	they reach it	will testify against them

سَمْعُهُمْ	وَأَبْصَٰرُهُمْ	وَجُلُودُهُم	بِمَا كَانُوا۟	يَعْمَلُونَ ﴿٢٠﴾
their hearing	and their eyes	and their skins	as to what they used to	do

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وَقَالُوا۟ لِجُلُودِهِمْ لِمَ شَهِدتُّمْ عَلَيْنَا ۖ قَالُوٓا۟ أَنطَقَنَا ٱللَّهُ ٱلَّذِىٓ أَنطَقَ كُلَّ شَىْءٍ وَهُوَ خَلَقَكُمْ
أَوَّلَ مَرَّةٍ وَإِلَيْهِ تُرْجَعُونَ ﴿٢١﴾ وَمَا كُنتُمْ تَسْتَتِرُونَ أَن يَشْهَدَ عَلَيْكُمْ سَمْعُكُمْ وَلَآ أَبْصَٰرُكُمْ
وَلَا جُلُودُكُمْ وَلَٰكِن ظَنَنتُمْ أَنَّ ٱللَّهَ لَا يَعْلَمُ كَثِيرًا مِّمَّا تَعْمَلُونَ ﴿٢٢﴾ وَذَٰلِكُمْ ظَنُّكُمُ ٱلَّذِى
ظَنَنتُم بِرَبِّكُمْ أَرْدَىٰكُمْ فَأَصْبَحْتُم مِّنَ ٱلْخَٰسِرِينَ ﴿٢٣﴾ فَإِن يَصْبِرُوا۟ فَٱلنَّارُ مَثْوًى لَّهُمْ ۖ
وَإِن يَسْتَعْتِبُوا۟ فَمَا هُم مِّنَ ٱلْمُعْتَبِينَ ﴿٢٤﴾

21. And they will say to their skins, "Why do you testify against us?" They will say: "Allāh has caused us to speak – as He causes all things to speak, and He created you the first time, and to Him you are made to return." 22. And you have not been hiding yourselves (in the world), lest your ears and your eyes and your skins should testify against you; but you thought that Allāh knew not much of what you were doing. 23. And that thought of yours which you thought about your Lord, has brought you to destruction; and you have become (this Day) of those utterly lost! 24. Then, if they bear the torment patiently, then the Fire is the home for them, and if they seek to please Allāh, yet they are not of those who will ever be allowed to please Allāh.

وَقَالُوا۟	لِجُلُودِهِمْ	لِمَ شَهِدتُّمْ	عَلَيْنَا	قَالُوٓا۟
and they will say	to their skins	why (do) you testify?	against us	they will say

خَلَقَكُمْ	وَهُوَ	شَيْءٍ	كُلَّ	ٱلَّذِىٓ أَنطَقَ	أَنطَقَنَا ٱللَّهُ
created you	and He	things	all	He Who causes to speak	Allah has caused us to speak

وَمَا كُنتُمْ	وَإِلَيْهِ تُرْجَعُونَ ﴿٢١﴾	مَرَّةٍ	أَوَّلَ
and you have not been	and to Him you are made to return	time	(the) first

وَلَا جُلُودُكُمْ	وَلَآ أَبْصَٰرُكُمْ	سَمْعُكُمْ	عَلَيْكُمْ	أَن يَشْهَدَ	تَسْتَتِرُونَ
nor your skins	nor your eyes	your ears	against you	lest testify	hiding yourselves

وَذَٰلِكُمْ	مِّمَّا تَعْمَلُونَ ﴿٢٢﴾	لَا يَعْلَمُ كَثِيرًا	أَنَّ ٱللَّهَ	وَلَٰكِن ظَنَنتُمْ
and that	of what you were doing	knew not much	that Allah	[and] but you thought

أَرْدَىٰكُمْ	بِرَبِّكُمْ	ٱلَّذِى ظَنَنتُم	ظَنُّكُمُ
has brought you to destruction	about your Lord	which you thought	thought of yours

فَإِن يَصْبِرُوا۟	مِّنَ ٱلْخَٰسِرِينَ ﴿٢٤﴾	فَأَصْبَحْتُم
then if they bear (the torment) patiently	of the losers	and you have become

وَإِن يَسْتَعْتِبُوا۟	لَهُم	مَّثْوًى	فَٱلنَّارُ
and if they beg to be excused	for them	(will be) a home	then the Fire

مِّنَ ٱلْمُعْتَبِينَ ﴿٢٤﴾	فَمَا هُم
of those who will be excused	then they (are) not

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۞ وَقَيَّضْنَا لَهُمْ قُرَنَآءَ فَزَيَّنُوا۟ لَهُم مَّا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَحَقَّ عَلَيْهِمُ ٱلْقَوْلُ فِىٓ أُمَمٍ قَدْ خَلَتْ مِن قَبْلِهِم مِّنَ ٱلْجِنِّ وَٱلْإِنسِ ۖ إِنَّهُمْ كَانُوا۟ خَٰسِرِينَ ﴿٢٥﴾ وَقَالَ ٱلَّذِينَ كَفَرُوا۟ لَا تَسْمَعُوا۟ لِهَٰذَا ٱلْقُرْءَانِ وَٱلْغَوْا۟ فِيهِ لَعَلَّكُمْ تَغْلِبُونَ ﴿٢٦﴾ فَلَنُذِيقَنَّ ٱلَّذِينَ كَفَرُوا۟ عَذَابًا شَدِيدًا وَلَنَجْزِيَنَّهُمْ أَسْوَأَ ٱلَّذِى كَانُوا۟ يَعْمَلُونَ ﴿٢٧﴾

25. And We have assigned for them (devils) intimate companions (in this world), who have made fair-seeming to them, what was before them (evil deeds which they were doing in the present worldly life and disbelief in the Reckoning and the Resurrection) and what was behind them (denial of the matters in the coming life of the Hereafter as regards punishment or reward). And the Word (i.e. the torment) is justified against them as it was justified

against those who were among the previous generations of jinn and men that had passed away before them. Indeed they (all) were the losers. 26. And those who disbelieve say: "Listen not to this Qur'ān, and make noise in the midst of its (recitation) that you may overcome." 27. But surely, We shall cause those who disbelieve to taste a severe torment, and certainly, We shall requite them the worst of what they used to do.

فَزَيَّنُوا	قُرَنَاءَ	لَهُمْ	وَقَيَّضْنَا
so they have made fair-seeming	intimate companions	for them	and We have assigned

وَحَقَّ	خَلْفَهُمْ	وَمَا	بَيْنَ أَيْدِيهِمْ	مَّا	لَهُم
and is justified	(was) behind them	and what	(was) before them	what	to them

مِن قَبْلِهِم	قَدْ خَلَتْ	فِي أُمَمٍ	الْقَوْلُ	عَلَيْهِمُ
before them	verily (that) had passed away	in nations	the Word	against them

الَّذِينَ كَفَرُوا	وَقَالَ	خَاسِرِينَ ﴿٢٥﴾	إِنَّهُمْ كَانُوا	وَالْإِنسِ	مِّنَ الْجِنِّ
those who disbelieve	and say	losers	indeed they were	and men	of jinn

لَعَلَّكُمْ تَغْلِبُونَ ﴿٢٦﴾	فِيهِ	وَالْغَوْا	الْقُرْآنِ	لِهَٰذَا	لَا تَسْمَعُوا
that you may overcome	in it	and make noise	Quran	to this	listen not

شَدِيدًا	عَذَابًا	الَّذِينَ كَفَرُوا	فَلَنُذِيقَنَّ
severe	a torment	those who disbelieve	but surely we shall cause to taste

يَعْمَلُونَ ﴿٢٧﴾	الَّذِي كَانُوا	أَسْوَأَ	وَلَنَجْزِيَنَّهُمْ
do	(of) what they used to	(the) worst	and certainly We shall requite them

ذَٰلِكَ جَزَاءُ أَعْدَاءِ اللَّهِ النَّارُ ۖ لَهُمْ فِيهَا دَارُ الْخُلْدِ جَزَاءً بِمَا كَانُوا بِآيَاتِنَا يَجْحَدُونَ ﴿٢٨﴾ وَقَالَ الَّذِينَ كَفَرُوا رَبَّنَا أَرِنَا الَّذَيْنِ أَضَلَّانَا مِنَ الْجِنِّ وَالْإِنسِ نَجْعَلْهُمَا تَحْتَ أَقْدَامِنَا لِيَكُونَا مِنَ الْأَسْفَلِينَ ﴿٢٩﴾ إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا وَلَا تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنتُمْ تُوعَدُونَ ﴿٣٠﴾

28. That is the recompense of the enemies of Allāh: the Fire. Therein will be for them the eternal home, a (deserving) recompense for that they used to deny

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Our *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.). 29. And those who disbelieve will say: "Our Lord! Show us those among jinn and men who led us astray, that we may crush them under our feet so that they become the lowest." 30. Verily, those who say: "Our Lord is Allāh (Alone)," and then they stand firm, on them the angels will descend (at the time of their death) (saying): "Fear not, nor grieve! But receive the glad tidings of Paradise which you have been promised!

فِيهَا	لَهُمْ	ٱلنَّارُ	أَعْدَآءِ ٱللَّهِ	جَزَآءُ	ذَٰلِكَ
therein	for them	the Fire	(of the) enemies (of) Allah	(is the) recompense	that
بِـَٔايَٰتِنَا يَجْحَدُونَ ﴿٢٨﴾	بِمَا كَانُوا۟	جَزَآءً	ٱلْخُلْدِ	دَارُ	
deny [of] Our verses	for that they used to	(as) a recompense	the eternal	(will be the) home	
أَضَلَّانَا	ٱلَّذَيْنِ	أَرِنَا	رَبَّنَآ	ٱلَّذِينَ كَفَرُوا۟	وَقَالَ
led us astray	those (two) who	show us	our Lord	those who disbelieve	and will say
لِيَكُونَا	أَقْدَامِنَا	تَحْتَ	نَجْعَلْهُمَا	وَٱلْإِنسِ	مِنَ ٱلْجِنِّ
so that they become	our feet	under	we shall put them	and the men	from the jinn
ثُمَّ ٱسْتَقَٰمُوا۟	ٱللَّهُ	رَبُّنَا	إِنَّ ٱلَّذِينَ قَالُوا۟	مِنَ ٱلْأَسْفَلِينَ ﴿٢٩﴾	
then they stand firm	(is) Allah	our Lord	verily those who say	of the lowest	
وَلَا تَحْزَنُوا۟	أَلَّا تَخَافُوا۟	ٱلْمَلَٰٓئِكَةُ	تَتَنَزَّلُ عَلَيْهِمُ		
nor grieve	(saying) that fear not	the angels	will descend on them		
تُوعَدُونَ ﴿٣٠﴾	ٱلَّتِى كُنتُمْ	بِٱلْجَنَّةِ	وَأَبْشِرُوا۟		
promised	which you have been	of Paradise	but receive the glad tidings		

نَحْنُ أَوْلِيَآؤُكُمْ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا وَفِى ٱلْـَٔاخِرَةِ ۖ وَلَكُمْ فِيهَا مَا تَشْتَهِىٓ أَنفُسُكُمْ
وَلَكُمْ فِيهَا مَا تَدَّعُونَ ﴿٣١﴾ نُزُلًا مِّنْ غَفُورٍ رَّحِيمٍ ﴿٣٢﴾ وَمَنْ أَحْسَنُ قَوْلًا مِّمَّن دَعَآ إِلَى
ٱللَّهِ وَعَمِلَ صَٰلِحًا وَقَالَ إِنَّنِى مِنَ ٱلْمُسْلِمِينَ ﴿٣٣﴾ وَلَا تَسْتَوِى ٱلْحَسَنَةُ وَلَا ٱلسَّيِّئَةُ
ٱدْفَعْ بِٱلَّتِى هِىَ أَحْسَنُ فَإِذَا ٱلَّذِى بَيْنَكَ وَبَيْنَهُۥ عَدَٰوَةٌ كَأَنَّهُۥ وَلِىٌّ حَمِيمٌ ﴿٣٤﴾

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31. "We have been your friends in the life of this world and are (so) in the Hereafter. Therein you shall have (all) that your inner selves desire, and therein you shall have (all) for which you ask. 32. "An entertainment from (Allāh), the Oft-Forgiving, Most Merciful." 33. And who is better in speech than he who [says: "My Lord is Allāh (believes in His Oneness)," and then stands firm (acts upon His Order), and] invites (men) to Allāh's (Islāmic Monotheism), and does righteous deeds, and says: "I am one of the Muslims." 34. The good deed and the evil deed cannot be equal. Repel (the evil) with one which is better (i.e. Allāh orders the faithful believers to be patient at the time of anger, and to excuse those who treat them badly) then verily he, between whom and you there was enmity, (will become) as though he was a close friend.

وَفِي ٱلْأَخِرَةِ	ٱلدُّنْيَا	فِي ٱلْحَيَوٰةِ	أَوْلِيَآؤُكُمْ	نَحْنُ
and (are so) in the Hereafter	(of) the world	in the life	(have been) your friends	we
فِيهَا	وَلَكُمْ	تَشْتَهِيٓ أَنفُسُكُمْ	مَا	فِيهَا	وَلَكُمْ
therein	and you (shall) have	your inner selves desire	(all) that	therein	and you (shall) have
وَمَنْ	رَّحِيمٍ ﴿٣٢﴾	مِّنْ غَفُورٍ	نُزُلًا	مَا تَدَّعُونَ ﴿٣١﴾
and who	Most Merciful	from (the) Oft-Forgiving	an entertainment	what you ask for
وَعَمِلَ صَٰلِحًا	إِلَى ٱللَّهِ	مِّمَّن دَعَآ	قَوْلًا	أَحْسَنُ
and does righteous deeds	to Allah	than (he) who invites	(in) speech	(is) better
وَلَا تَسْتَوِي ٱلْحَسَنَةُ	مِنَ ٱلْمُسْلِمِينَ ﴿٣٣﴾	إِنَّنِي	وَقَالَ
and are not equal the good deed	of the Muslims	indeed I am	and says
ٱلَّذِي	فَإِذَا	أَحْسَنُ	هِيَ	ٱدْفَعْ بِٱلَّتِي	وَلَا ٱلسَّيِّئَةُ
he who	then behold	(is) better	[it]	repel with one which	nor the evil deed
حَمِيمٌ ﴿٣٤﴾	وَلِيٌّ	كَأَنَّهُۥ	عَدَٰوَةٌ	وَبَيْنَهُۥ	بَيْنَكَ
close	(was) a friend	as though he	(was) enmity	and between him	between you

وَمَا يُلَقَّىٰهَآ إِلَّا ٱلَّذِينَ صَبَرُوا۟ وَمَا يُلَقَّىٰهَآ إِلَّا ذُو حَظٍّ عَظِيمٍ ﴿٣٥﴾ وَإِمَّا يَنزَغَنَّكَ مِنَ
ٱلشَّيْطَٰنِ نَزْغٌ فَٱسْتَعِذْ بِٱللَّهِ ۖ إِنَّهُۥ هُوَ ٱلسَّمِيعُ ٱلْعَلِيمُ ﴿٣٦﴾ وَمِنْ ءَايَٰتِهِ ٱلَّيْلُ وَٱلنَّهَارُ

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وَٱلشَّمْسُ وَٱلْقَمَرُ ۚ لَا تَسْجُدُوا۟ لِلشَّمْسِ وَلَا لِلْقَمَرِ وَٱسْجُدُوا۟ لِلَّهِ ٱلَّذِى خَلَقَهُنَّ
إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ ﴿٣٧﴾ فَإِنِ ٱسْتَكْبَرُوا۟ فَٱلَّذِينَ عِندَ رَبِّكَ يُسَبِّحُونَ
لَهُۥ بِٱلَّيْلِ وَٱلنَّهَارِ وَهُمْ لَا يَسْـَٔمُونَ ﴿٣٨﴾ ۩

35. But none is granted it (the above quality) except those who are patient – and none is granted it except the owner of the great portion (of happiness in the Hereafter, i.e., Paradise, and of a high moral character) in this world. 36. And if an evil whisper from *Shaitān* (Satan) tries to turn you away (from doing good), then seek refuge in Allāh. Verily, He is the All-Hearer, the All-Knower. 37. And from among His Signs are the night and the day, and the sun and the moon. Prostrate yourselves not to the sun nor to the moon, but prostrate yourselves to Allāh Who created them, if you (really) worship Him. 38. But if they are too proud (to do so), then there are those who are with your Lord (angels) glorify Him night and day, and never are they tired.

وَمَا يُلَقَّىٰهَآ	إِلَّا ٱلَّذِينَ صَبَرُوا۟	وَمَا يُلَقَّىٰهَآ	إِلَّا ذُو
but none is granted it	except those who are patient	and none is granted it	except (the) owner

حَظٍّ	عَظِيمٍ ﴿٣٥﴾	وَإِمَّا يَنزَغَنَّكَ	مِنَ ٱلشَّيْطَٰنِ	نَزْغٌ
(of) fortune	great	and if whisper comes to you	from Satan	an evil prodding

فَٱسْتَعِذْ	بِٱللَّهِ ۖ	إِنَّهُۥ	هُوَ ٱلسَّمِيعُ	ٱلْعَلِيمُ ﴿٣٦﴾
then seek refuge	in Allah	verily He	[He] (is) the All-Hearer	the All-Knower

وَمِنْ ءَايَٰتِهِ	ٱلَّيْلُ	وَٱلنَّهَارُ	وَٱلشَّمْسُ	وَٱلْقَمَرُ ۚ
and from (among) His Signs	(are) the night	and the day	and the sun	and the moon

لَا تَسْجُدُوا۟	لِلشَّمْسِ	وَلَا	لِلْقَمَرِ	وَٱسْجُدُوا۟	لِلَّهِ ٱلَّذِى	خَلَقَهُنَّ
prostrate not	to the sun	nor	to the moon	but prostrate	to Allah Who	created them

إِن كُنتُمْ	إِيَّاهُ تَعْبُدُونَ ﴿٣٧﴾	فَإِنِ ٱسْتَكْبَرُوا۟	فَٱلَّذِينَ	عِندَ
if you are	worshipping Him (Alone)	but if they are proud	then those who	(are) with

رَبِّكَ	يُسَبِّحُونَ لَهُۥ	بِٱلَّيْلِ	وَٱلنَّهَارِ	وَهُمْ	لَا يَسْـَٔمُونَ ﴿٣٨﴾ ۩
your Lord	glorify [to] Him	by night	and day	and they	get never tired

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وَمِنْ ءَايَٰتِهِۦٓ أَنَّكَ تَرَى ٱلْأَرْضَ خَٰشِعَةً فَإِذَآ أَنزَلْنَا عَلَيْهَا ٱلْمَآءَ ٱهْتَزَّتْ وَرَبَتْ ۚ إِنَّ ٱلَّذِىٓ
أَحْيَاهَا لَمُحْىِ ٱلْمَوْتَىٰٓ ۚ إِنَّهُۥ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿٣٩﴾ إِنَّ ٱلَّذِينَ يُلْحِدُونَ فِىٓ ءَايَٰتِنَا لَا يَخْفَوْنَ عَلَيْنَا ۗ
أَفَمَن يُلْقَىٰ فِى ٱلنَّارِ خَيْرٌ أَم مَّن يَأْتِىٓ ءَامِنًا يَوْمَ ٱلْقِيَٰمَةِ ۚ ٱعْمَلُوا۟ مَا شِئْتُمْ إِنَّهُۥ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٤٠﴾
إِنَّ ٱلَّذِينَ كَفَرُوا۟ بِٱلذِّكْرِ لَمَّا جَآءَهُمْ ۖ وَإِنَّهُۥ لَكِتَٰبٌ عَزِيزٌ ﴿٤١﴾ لَّا يَأْتِيهِ ٱلْبَٰطِلُ مِنۢ بَيْنِ يَدَيْهِ وَلَا
مِنْ خَلْفِهِۦ ۖ تَنزِيلٌ مِّنْ حَكِيمٍ حَمِيدٍ ﴿٤٢﴾

39. And among His Signs (is this), that you see the earth barren, but when We send down water (rain) to it, it is stirred to life and growth (of vegetations). Verily, He Who gives it life, surely is Able to give life to the dead (on the Day of Resurrection). Indeed He is Able to do all things. 40. Verily, those who turn away from Our *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc. by attacking, distorting and denying them) are not hidden from Us. Is he who is cast into the Fire better or he who comes secure on the Day of Resurrection? Do what you will. Verily, He is All-Seer of what you do (this is a severe threat to the disbelievers). 41. Verily, those who disbelieved in the Reminder (i.e. the Qur'ān) when it came to them (shall receive the punishment). And verily, it is an honourable well-fortified respected Book (because it is Allāh's Speech, and He has protected it from corruption). 42. Falsehood cannot come to it from before it or behind it, (it is) sent down by the All-Wise, Worthy of all praise (Allāh).

وَمِنْ ءَايَٰتِهِۦٓ	أَنَّكَ تَرَى	ٱلْأَرْضَ	خَٰشِعَةً	فَإِذَآ أَنزَلْنَا
and among His Signs	that you see	the earth	barren	but when We send down

عَلَيْهَا	ٱلْمَآءَ	ٱهْتَزَّتْ	وَرَبَتْ ۚ	إِنَّ ٱلَّذِىٓ	أَحْيَاهَا
to it	water (rain)	it is stirred (to life)	and grows	verily He Who	gives it life

لَمُحْىِ	ٱلْمَوْتَىٰٓ ۚ	إِنَّهُۥ	عَلَىٰ كُلِّ	شَىْءٍ	قَدِيرٌ ﴿٣٩﴾
surely (is) Able to give life	(to) the dead	indeed He	[over] all	things	(is) Able to do

إِنَّ ٱلَّذِينَ يُلْحِدُونَ	فِىٓ ءَايَٰتِنَا	لَا يَخْفَوْنَ	عَلَيْنَا ۗ
verily those who deviate	concerning Our Signs	are not hidden	from Us

أَفَمَن يُلْقَىٰ	فِى ٱلنَّارِ	خَيْرٌ	أَم مَّن	يَأْتِىٓ ءَامِنًا	يَوْمَ
so (is he) who is cast?	into the Fire	better	or (he) who	comes secure	(on the) Day

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ٱلْقِيَـٰمَةِ	ٱعْمَلُوا۟	مَا شِئْتُمْ	إِنَّهُۥ	بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٤٠﴾
(of) Resurrection	do	what you will	verily He	(is) All-Seer of what you do

إِنَّ ٱلَّذِينَ كَفَرُوا۟	بِٱلذِّكْرِ	لَمَّا	جَآءَهُمْ	وَإِنَّهُۥ
verily those who disbelieved	in the Reminder	when	it came to them	and verily it

لَكِتَـٰبٌ	عَزِيزٌ ﴿٤١﴾	لَّا يَأْتِيهِ	ٱلْبَـٰطِلُ	مِنۢ بَيْنِ يَدَيْهِ
(is) surely a Book	honourable	comes not to it	falsehood	from before it

وَلَا	مِنْ خَلْفِهِۦ	تَنزِيلٌ مِّنْ حَكِيمٍ	حَمِيدٍ ﴿٤٢﴾
nor	[from] behind it	(it is) a revelation from (the) All-Wise	Worthy of all praise

مَّا يُقَالُ لَكَ إِلَّا مَا قَدْ قِيلَ لِلرُّسُلِ مِن قَبْلِكَ ۚ إِنَّ رَبَّكَ لَذُو مَغْفِرَةٍ وَذُو عِقَابٍ أَلِيمٍ ﴿٤٣﴾ وَلَوْ
جَعَلْنَـٰهُ قُرْءَانًا أَعْجَمِيًّا لَّقَالُوا۟ لَوْلَا فُصِّلَتْ ءَايَـٰتُهُۥٓ ۖ ءَا۬عْجَمِىٌّ وَعَرَبِىٌّ ۗ قُلْ هُوَ لِلَّذِينَ ءَامَنُوا۟
هُدًى وَشِفَآءٌ ۖ وَٱلَّذِينَ لَا يُؤْمِنُونَ فِىٓ ءَاذَانِهِمْ وَقْرٌ وَهُوَ عَلَيْهِمْ عَمًى ۚ أُو۟لَـٰٓئِكَ
يُنَادَوْنَ مِن مَّكَانٍۭ بَعِيدٍ ﴿٤٤﴾ وَلَقَدْ ءَاتَيْنَا مُوسَى ٱلْكِتَـٰبَ فَٱخْتُلِفَ فِيهِ ۚ وَلَوْلَا كَلِمَةٌ
سَبَقَتْ مِن رَّبِّكَ لَقُضِىَ بَيْنَهُمْ ۚ وَإِنَّهُمْ لَفِى شَكٍّ مِّنْهُ مُرِيبٍ ﴿٤٥﴾ مَّنْ عَمِلَ صَـٰلِحًا
فَلِنَفْسِهِۦ ۖ وَمَنْ أَسَآءَ فَعَلَيْهَا ۗ وَمَا رَبُّكَ بِظَلَّـٰمٍ لِّلْعَبِيدِ ﴿٤٦﴾

43. Nothing is said to you (O Muhammad ﷺ) except what was said to the Messengers before you. Verily, your Lord is the Possessor of forgiveness, and (also) the Possessor of painful punishment. 44. And if We had sent this as a Qur'ān in a foreign language (other than Arabic), they would have said: "Why are not its Verses explained in detail (in our language)? What! (A Book) not in Arabic and (the Messenger) an Arab?" Say: "It is for those who believe, a guide and a healing. And as for those who disbelieve, there is heaviness (deafness) in their ears, and it (the Qur'ān) is blindness for them. They are those who are called from a place far away (so they neither listen nor understand)." 45. And indeed We gave Mūsā (Moses) the Scripture, but dispute arose therein. And had it not been for a Word that went forth before from your Lord, (the torment would have overtaken them) and the matter would have been settled between them. But truly, they are in grave doubt thereto (i.e. about the Qur'ān). 46. Whosoever does righteous good deed, it is for (the benefit of) his ownself; and whosoever does evil, it is against his ownself. And your Lord is not at all unjust

to (His) slaves.

مَّا يُقَالُ	لَكَ	إِلَّا مَا	قَدْ قِيلَ	لِلرُّسُلِ	مِن قَبْلِكَ
nothing is said	to you	except what	[verily] was said	to the Messengers	before you
إِنَّ رَبَّكَ	لَذُو		مَغْفِرَةٍ	وَذُو	
verily your Lord	(is) indeed (the) Possessor		(of) forgiveness	and (the) Possessor	
عِقَابٍ	أَلِيمٍ ﴿٤٣﴾	وَلَوْ جَعَلْنَٰهُ	قُرْءَانًا	أَعْجَمِيًّا	
(of) punishment	painful	and if We had made this	(as) a Quran	(in) a foreign language	
لَّقَالُوا	لَوْلَا فُصِّلَتْ ءَايَٰتُهُۥٓ				
surely they would have said	why are not its Verses explained in detail				
ءَأَعْجَمِىٌّ	وَعَرَبِىٌّ	قُلْ هُوَ	لِلَّذِينَ ءَامَنُوا		
(is it) in a foreign [recitation]?	and an Arab [Messenger]	say it	for those who believe		
هُدًى	وَشِفَآءٌ	وَٱلَّذِينَ	لَا يُؤْمِنُونَ	فِىٓ ءَاذَانِهِمْ	وَقْرٌ
(is) a guide	and a healing	and those who	believe not	in their ears	(is) deafness
وَهُوَ	عَلَيْهِمْ	عَمًى	أُو۟لَٰٓئِكَ يُنَادَوْنَ	مِن مَّكَانٍۭ	بَعِيدٍ ﴿٤٤﴾
and it	for them	(is) blindness	those are being called	from a place	far away
وَلَقَدْ ءَاتَيْنَا مُوسَى		ٱلْكِتَٰبَ	فَٱخْتُلِفَ	فِيهِ	
and indeed We gave Moses		the Scripture	but dispute arose	therein	
وَلَوْلَا كَلِمَةٌ			سَبَقَتْ مِن رَّبِّكَ		
and had (it) not been for a Word			(that) went forth before from your Lord		
لَقُضِىَ بَيْنَهُمْ		وَإِنَّهُمْ	لَفِى شَكٍّ		
surely it (the matter) would have been settled between them		but truly they	(are) in doubt		
مِّنْهُ	مُرِيبٍ ﴿٤٥﴾	مَّنْ	عَمِلَ صَٰلِحًا		فَلِنَفْسِهِۦ
thereto	suspicion	whosoever	does righteous (good) deed		then (it is) for his ownself
وَمَنْ أَسَآءَ	فَعَلَيْهَا	وَمَا رَبُّكَ	بِظَلَّٰمٍ	لِّلْعَبِيدِ ﴿٤٦﴾	
and whosoever does evil	then (it is) against it	and your Lord (is) not	unjust	to (His) slaves	

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۞ إِلَيْهِ يُرَدُّ عِلْمُ ٱلسَّاعَةِ ۚ وَمَا تَخْرُجُ مِن ثَمَرَٰتٍ مِّنْ أَكْمَامِهَا وَمَا تَحْمِلُ مِنْ أُنثَىٰ وَلَا تَضَعُ إِلَّا بِعِلْمِهِۦ ۚ وَيَوْمَ يُنَادِيهِمْ أَيْنَ شُرَكَآءِى قَالُوٓا۟ ءَاذَنَّٰكَ مَا مِنَّا مِن شَهِيدٍ ﴿٤٧﴾ وَضَلَّ عَنْهُم مَّا كَانُوا۟ يَدْعُونَ مِن قَبْلُ ۖ وَظَنُّوا۟ مَا لَهُم مِّن مَّحِيصٍ ﴿٤٨﴾ لَّا يَسْـَٔمُ ٱلْإِنسَٰنُ مِن دُعَآءِ ٱلْخَيْرِ وَإِن مَّسَّهُ ٱلشَّرُّ فَيَـُٔوسٌ قَنُوطٌ ﴿٤٩﴾

47. To Him (Alone) is referred the knowledge of the Hour. No fruit comes out of its sheath, nor does a female conceive nor brings forth (young ones), except by His Knowledge. And on the Day when He will call to them (polytheists) (saying): "Where are My (so-called) partners (whom you did invent)?" They will say: "We inform You that none of us bears witness to it (that they are Your partners)!" 48. And those whom they used to invoke before (in this world) shall disappear from them, and they will perceive that they have no place of refuge (from Allāh's punishment). 49. Man (the disbeliever) does not get tired of asking good (things from Allāh); but if an evil touches him, then he gives up all hope and is lost in despair.

مِن ثَمَرَٰتٍ	وَمَا تَخْرُجُ	ٱلسَّاعَةِ	عِلْمُ	إِلَيْهِ يُرَدُّ
any fruit	and comes not out	(of) the Hour	(the) knowledge	to Him is referred

بِعِلْمِهِۦ	إِلَّا	وَلَا تَضَعُ	مِنْ أُنثَىٰ	وَمَا تَحْمِلُ	مِّنْ أَكْمَامِهَا
by His knowledge	except	nor gives birth	any female	and conceives not	of its sheath

قَالُوٓا۟	شُرَكَآءِى	أَيْنَ	يُنَادِيهِمْ	وَيَوْمَ
they will say	My partners	where (are)	He will call to them	and (on the) Day (when)

عَنْهُم	وَضَلَّ	مِن شَهِيدٍ ﴿٤٧﴾	مِنَّا	ءَاذَنَّٰكَ مَا
from them	and will lost	any witness	of us	we inform You (that) not

لَهُم	مَا	وَظَنُّوا۟	يَدْعُونَ مِن قَبْلُ ۖ	مَّا كَانُوا۟
they have	(that) not	and they will perceive	invoke before	what they used to

وَإِن مَّسَّهُ	ٱلْخَيْرِ	مِن دُعَآءِ	لَّا يَسْـَٔمُ ٱلْإِنسَٰنُ	مِن مَّحِيصٍ ﴿٤٨﴾
but if touches him	good	of asking	man (does) not get tired	any place of refuge

ٱلشَّرُّ	فَيَـُٔوسٌ	قَنُوطٌ ﴿٤٩﴾
evil	then he gives up all hope	despairs

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وَلَئِنْ أَذَقْنَٰهُ رَحْمَةً مِّنَّا مِنۢ بَعْدِ ضَرَّآءَ مَسَّتْهُ لَيَقُولَنَّ هَٰذَا لِى وَمَآ أَظُنُّ ٱلسَّاعَةَ قَآئِمَةً
وَلَئِن رُّجِعْتُ إِلَىٰ رَبِّىٓ إِنَّ لِى عِندَهُۥ لَلْحُسْنَىٰ ۚ فَلَنُنَبِّئَنَّ ٱلَّذِينَ كَفَرُوا۟ بِمَا عَمِلُوا۟
وَلَنُذِيقَنَّهُم مِّنْ عَذَابٍ غَلِيظٍ ﴿٥٠﴾ وَإِذَآ أَنْعَمْنَا عَلَى ٱلْإِنسَٰنِ أَعْرَضَ وَنَـَٔا بِجَانِبِهِۦ وَإِذَا
مَسَّهُ ٱلشَّرُّ فَذُو دُعَآءٍ عَرِيضٍ ﴿٥١﴾ قُلْ أَرَءَيْتُمْ إِن كَانَ مِنْ عِندِ ٱللَّهِ ثُمَّ
كَفَرْتُم بِهِۦ مَنْ أَضَلُّ مِمَّنْ هُوَ فِى شِقَاقٍۭ بَعِيدٍ ﴿٥٢﴾

50. And truly, if We give him a taste of mercy from Us, after some adversity (severe poverty or disease) has touched him, he is sure to say: "This is due to my (merit); I think not that the Hour will be established. But if I am brought back to my Lord, surely there will be for me the best (wealth) with Him." Then, We verily will show to the disbelievers what they have done, and We shall make them taste a severe torment. 51. And when We show favour to man, he withdraws and turns away; but when evil touches him, then he has recourse to long supplications. 52. Say: "Tell me, if it (the Qur'ān) is from Allāh, and you disbelieve in it? Who is more astray than one who is in opposition far away (from Allāh's right path and His obedience).

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مَسَّتْهُ	ضَرَّآءَ	مِنۢ بَعْدِ	مِّنَّا	رَحْمَةً	وَلَئِنْ أَذَقْنَٰهُ
has touched him	some adversity	after	from Us	mercy	and truly if We make him taste
قَآئِمَةً	وَمَآ أَظُنُّ ٱلسَّاعَةَ		لِى	هَٰذَا	لَيَقُولَنَّ
(will be) established	and I think not (that) the Hour		(is) for me	this	he will surely say
لَلْحُسْنَىٰ ۚ	عِندَهُۥ	لِى	إِنَّ	إِلَىٰ رَبِّىٓ	وَلَئِن رُّجِعْتُ
(will be) the best	with Him	for me	surely	to my Lord	but if I am brought back
بِمَا عَمِلُوا۟		ٱلَّذِينَ كَفَرُوا۟		فَلَنُنَبِّئَنَّ	
with what they have done		those who disbelieved		then We verily shall inform	
غَلِيظٍ ﴿٥٠﴾	مِّنْ عَذَابٍ		وَلَنُذِيقَنَّهُم		
severe	[of] a torment		and indeed We shall make them taste		
بِجَانِبِهِۦ	وَنَـَٔا	عَلَى ٱلْإِنسَٰنِ أَعْرَضَ		وَإِذَآ أَنْعَمْنَا	
on his side	and withdraws	on man he turns away		and when We bestow favour	

قُلْ	عَرِيضٍ ﴿٥١﴾	دُعَآءٍ	فَذُو	ٱلشَّرُّ	مَسَّهُۥ	وَإِذَآ
say	long	(of) supplications	then (he is) full	evil	touches him	but when

مَنْ	بِهِۦ	ثُمَّ كَفَرْتُم	مِنْ عِندِ ٱللَّهِ	إِن كَانَ	أَرَءَيْتُمْ
who	in it	then you disbelieve	from Allah	if it is	(do) you see?

بَعِيدٍ ﴿٥٢﴾	فِى شِقَاقٍ	هُوَ	مِمَّنْ	أَضَلُّ
far away	(is) in opposition	[he]	than (one) who	(is) more astray

سَنُرِيهِمْ ءَايَٰتِنَا فِى ٱلْءَافَاقِ وَفِىٓ أَنفُسِهِمْ حَتَّىٰ يَتَبَيَّنَ لَهُمْ أَنَّهُ ٱلْحَقُّ ۗ أَوَلَمْ يَكْفِ بِرَبِّكَ أَنَّهُۥ عَلَىٰ كُلِّ شَىْءٍ شَهِيدٌ ﴿٥٣﴾ أَلَآ إِنَّهُمْ فِى مِرْيَةٍ مِّن لِّقَآءِ رَبِّهِمْ ۗ أَلَآ إِنَّهُۥ بِكُلِّ شَىْءٍ مُّحِيطٌ ﴿٥٤﴾

53. We will show them Our Signs in the universe, and in their ownselves, until it becomes manifest to them that this (the Qur'ān) is the truth. Is it not sufficient in regard to your Lord that He is a Witness over all things? 54. Verily, they are in doubt concerning the Meeting with their Lord? (i.e. Resurrection after their death, and their return to their Lord). Verily, He it is Who is surrounding all things!

حَتَّىٰ يَتَبَيَّنَ	وَفِىٓ أَنفُسِهِمْ	فِى ٱلْءَافَاقِ	ءَايَٰتِنَا	سَنُرِيهِمْ
until (it) becomes manifest	and in their ownselves	in the horizons	Our Signs	We will show them

عَلَىٰ كُلِّ	أَنَّهُۥ	بِرَبِّكَ	أَوَلَمْ يَكْفِ	ٱلْحَقُّ ۗ	أَنَّهُ	لَهُمْ
over all	that He	to your Lord	(is) it not sufficient?	(is) the truth	that this	to them

مِّن لِّقَآءِ	فِى مِرْيَةٍ	إِنَّهُمْ	أَلَآ	شَهِيدٌ ﴿٥٣﴾	شَىْءٍ
concerning (the) Meeting	(are) in doubt	[indeed] they	verily	(is) a Witness	things

مُّحِيطٌ ﴿٥٤﴾	شَىْءٍ	بِكُلِّ	إِنَّهُۥ	أَلَآ	رَبِّهِمْ ۗ
(is) surrounding	things	of all	He	verily	(with) their Lord

سُورَةُ الشُّورَىٰ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

حمٓ ﴿١﴾ عٓسٓقٓ ﴿٢﴾ كَذَٰلِكَ يُوحِىٓ إِلَيْكَ وَإِلَى ٱلَّذِينَ مِن قَبْلِكَ ٱللَّهُ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿٣﴾ لَهُۥ مَا

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فِي ٱلسَّمَٰوَٰتِ وَمَا فِي ٱلْأَرْضِ ۖ وَهُوَ ٱلْعَلِيُّ ٱلْعَظِيمُ ﴿٤﴾ تَكَادُ ٱلسَّمَٰوَٰتُ يَتَفَطَّرْنَ مِن
فَوْقِهِنَّ ۚ وَٱلْمَلَٰٓئِكَةُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيَسْتَغْفِرُونَ لِمَن فِي ٱلْأَرْضِ ۗ أَلَآ إِنَّ
ٱللَّهَ هُوَ ٱلْغَفُورُ ٱلرَّحِيمُ ﴿٥﴾ وَٱلَّذِينَ ٱتَّخَذُوا۟ مِن دُونِهِۦٓ أَوْلِيَآءَ ٱللَّهُ حَفِيظٌ عَلَيْهِمْ وَمَآ
أَنتَ عَلَيْهِم بِوَكِيلٍ ﴿٦﴾

Sūrah Ash-Shūra
(The Consultation) 42

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

1. *Hā-Mīm*. 2. *'Aīn-Sīn-Qāf*. [These letters are one of the miracles of the Qur'ān, and none but Allāh (Alone) knows their meanings.] 3. Likewise Allāh, the All-Mighty, the All-Wise sends Revelation to you (O Muhammad ﷺ) as (He sent Revelation to) those before you. 4. To Him belongs all that is in the heavens and all that is in the earth, and He is the Most High, the Most Great. 5. Nearly the heavens might be rent asunder from above them (by His Majesty), and the angels glorify the praises of their Lord, and ask for forgiveness for those on the earth. Verily, Allāh is the Oft-Forgiving, the Most Merciful. 6. And as for those who take as *Auliyā'* (guardians, supporters, helpers, lords, gods, protectors) others besides Him (i.e. they take false deities other than Allāh as protectors, and they worship them) – Allāh is *Hafīz* (Protector, Watcher) over them (i.e. takes care of their deeds and will recompense them), and you (O Muhammad ﷺ) are not a *Wakīl* (guardian or a disposer of their affairs) over them (to protect their deeds).

ٱلرَّحِيمِ	ٱلرَّحْمَٰنِ	بِسْمِ ٱللَّهِ
the Most Merciful	the Most Gracious	In the Name (of) Allah

مِن قَبْلِكَ	وَإِلَى ٱلَّذِينَ	إِلَيْكَ	كَذَٰلِكَ يُوحِي	عٓسٓقٓ ﴿٢﴾	حمٓ ﴿١﴾
before you	and to those	to you	likewise reveals	Ain-Sin-Qaf	Ha-Mim

فِي ٱلسَّمَٰوَٰتِ	مَا	لَهُۥ	ٱلْحَكِيمُ ﴿٣﴾	ٱلْعَزِيزُ	ٱللَّهُ
(is) in the heavens	(all) that	to Him (belongs)	the All-Wise	the All-Mighty	Allah

ٱلْعَظِيمُ ﴿٤﴾	وَهُوَ ٱلْعَلِيُّ	فِي ٱلْأَرْضِ	وَمَا
the Most Great	and He (is) the Most High	(is) in the earth	and (all) that

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تَكَادُ ٱلسَّمَٰوَٰتُ	يَتَفَطَّرْنَ مِن فَوْقِهِنَّ	وَٱلْمَلَٰٓئِكَةُ يُسَبِّحُونَ
almost the heavens	might be rent asunder from above them	and the angels glorify

بِحَمْدِ	رَبِّهِمْ	وَيَسْتَغْفِرُونَ	لِمَن	فِى ٱلْأَرْضِ ۗ	أَلَآ
with (the) praises	(of) their Lord	and ask for forgiveness	for those	on the earth	verily

إِنَّ ٱللَّهَ	هُوَ ٱلْغَفُورُ	ٱلرَّحِيمُ ۝٥	وَٱلَّذِينَ ٱتَّخَذُوا۟	مِن دُونِهِۦٓ
[indeed] Allah	He (is) the Oft-Forgiving	the Most Merciful	and those who take	besides Him

أَوْلِيَآءَ	ٱللَّهُ	حَفِيظٌ عَلَيْهِم	وَمَآ أَنتَ	عَلَيْهِم	بِوَكِيلٍ ۝٦
protectors	Allah	(is) Protector over them	and you (are) not	over them	a guardian

وَكَذَٰلِكَ أَوْحَيْنَآ إِلَيْكَ قُرْءَانًا عَرَبِيًّا لِّتُنذِرَ أُمَّ ٱلْقُرَىٰ وَمَنْ حَوْلَهَا وَتُنذِرَ يَوْمَ ٱلْجَمْعِ لَا رَيْبَ فِيهِ ۚ فَرِيقٌ فِى ٱلْجَنَّةِ وَفَرِيقٌ فِى ٱلسَّعِيرِ ۝٧ وَلَوْ شَآءَ ٱللَّهُ لَجَعَلَهُمْ أُمَّةً وَٰحِدَةً وَلَٰكِن يُدْخِلُ مَن يَشَآءُ فِى رَحْمَتِهِۦ ۚ وَٱلظَّٰلِمُونَ مَا لَهُم مِّن وَلِىٍّ وَلَا نَصِيرٍ ۝٨ أَمِ ٱتَّخَذُوا۟ مِن دُونِهِۦٓ أَوْلِيَآءَ ۖ فَٱللَّهُ هُوَ ٱلْوَلِىُّ وَهُوَ يُحْىِ ٱلْمَوْتَىٰ وَهُوَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ۝٩

7. And thus We have revealed to you (O Muhammad ﷺ) a Qur'ān in Arabic that you may warn the Mother of the Towns (Makkah) and all around it, and warn (them) of the Day of Assembling of which there is no doubt, when a party will be in Paradise (those who believed in Allāh and followed what Allāh's Messenger ﷺ brought them) and a party in the blazing Fire (Hell) (those who disbelieved in Allāh and followed not what Allāh's Messenger ﷺ brought them). 8. And if Allāh had willed, He could have made them one nation, but He admits whom He wills to His Mercy. And the *Zālimūn* (polytheists and wrongdoers) will have neither a *Walī* (protector or guardian) nor a helper. 9. Or have they taken (for worship) *Auliyā'* (guardians, supporters, helpers, protectors, lords, gods) besides Him? But Allāh – He Alone is the *Walī* (Lord, God, Protector). And it is He Who gives life to the dead, and He is Able to do all things.

وَكَذَٰلِكَ	أَوْحَيْنَآ إِلَيْكَ	قُرْءَانًا	عَرَبِيًّا	لِّتُنذِرَ	أُمَّ
and thus	We have revealed to you	a Quran	(in) Arabic	that you may warn	(the) Mother

ٱلْقُرَىٰ	وَمَنْ	حَوْلَهَا	وَتُنذِرَ يَوْمَ	ٱلْجَمْعِ
(of) the Towns	and whoever	(is) around it	and warn (of the) Day	(of) Assembling

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لَا رَيْبَ	فِيهِ	فَرِيقٌ	فِي الْجَنَّةِ	وَفَرِيقٌ	فِي السَّعِيرِ ﴿٧﴾
(there is) no doubt	of which	a party	(will be) in Paradise	and a party	in the blazing Fire

وَلَوْ شَاءَ اللَّهُ	لَجَعَلَهُمْ	أُمَّةً	وَاحِدَةً
and if Allah had willed	He surely could have made them	nation	one

وَلَٰكِن يُدْخِلُ	مَن يَشَاءُ	فِي رَحْمَتِهِ	وَالظَّالِمُونَ	مَا
[and] but He admits	whom He wills	to His Mercy	and the wrongdoers	not

لَهُم	مِن وَلِيٍّ	وَلَا نَصِيرٍ ﴿٨﴾	أَمِ اتَّخَذُوا	مِن دُونِهِ	أَوْلِيَاءَ
they have	any protector	nor a helper	or have they taken?	besides Him	guardians

فَاللَّهُ	هُوَ الْوَلِيُّ	وَهُوَ	يُحْيِ الْمَوْتَىٰ
but Allah	He (Alone is) the Protector	and (it is) He	Who gives life to the dead

وَهُوَ	عَلَىٰ كُلِّ	شَيْءٍ	قَدِيرٌ ﴿٩﴾
and He	over all	things	(is) Able

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وَمَا اخْتَلَفْتُمْ فِيهِ مِن شَيْءٍ فَحُكْمُهُ إِلَى اللَّهِ ذَٰلِكُمُ اللَّهُ رَبِّي عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ
أُنِيبُ ﴿١٠﴾ فَاطِرُ السَّمَاوَاتِ وَالْأَرْضِ جَعَلَ لَكُم مِّنْ أَنفُسِكُمْ أَزْوَاجًا وَمِنَ الْأَنْعَامِ
أَزْوَاجًا يَذْرَؤُكُمْ فِيهِ لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ ﴿١١﴾ لَهُ مَقَالِيدُ
السَّمَاوَاتِ وَالْأَرْضِ يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ وَيَقْدِرُ إِنَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١٢﴾

10. And in whatsoever you differ, the decision thereof is with Allāh (He is the ruling Judge). (And say O Muhammad ﷺ to these polytheists:) Such is Allāh, my Lord in Whom I put my trust, and to Him I turn (in all of my affairs and) in repentance. 11. The Creator of the heavens and the earth. He has made for you mates from yourselves, and for the cattle (also) mates. By this means He creates you (in the wombs). There is nothing like Him, and He is the All-Hearer, the All-Seer. 12. To Him belong the keys of the heavens and the earth. He enlarges provision for whom He wills, and straitens (it for whom He wills). Verily, He is All-Knower of everything.

وَمَا اخْتَلَفْتُمْ	فِيهِ	مِن شَيْءٍ	فَحُكْمُهُ	إِلَى اللَّهِ
and whatsoever you differ	in it	of a matter	then its decision	(is) to Allah

ذَٰلِكُمُ ٱللَّهُ	رَبِّى	عَلَيْهِ تَوَكَّلْتُ	وَإِلَيْهِ أُنِيبُ ﴿١٠﴾
that (is) Allah	my Lord	in Whom I put my trust	and to Him I turn in repentance
فَاطِرُ ٱلسَّمَٰوَٰتِ	وَٱلْأَرْضِ ۚ	جَعَلَ لَكُمْ	مِّنْ أَنفُسِكُمْ
(the) Creator (of) the heavens	and the earth	He has made for you	from yourselves
أَزْوَٰجًا	وَمِنَ ٱلْأَنْعَٰمِ	أَزْوَٰجًا	يَذْرَؤُكُمْ	فِيهِ ۚ
mates	and from the cattle	mates	He creates you	by this (means)
لَيْسَ كَمِثْلِهِۦ	شَىْءٌ ۖ	وَهُوَ ٱلسَّمِيعُ	ٱلْبَصِيرُ ﴿١١﴾
(there) is not like Him	anything	and He (is) the All-Hearer	the All-Seer
لَهُۥ	مَقَالِيدُ	ٱلسَّمَٰوَٰتِ	وَٱلْأَرْضِ ۖ	يَبْسُطُ ٱلرِّزْقَ
to Him (belong)	(the) keys	(of) the heavens	and the earth	He enlarges provision
لِمَن يَشَآءُ	وَيَقْدِرُ ۚ	إِنَّهُۥ	بِكُلِّ	شَىْءٍ	عَلِيمٌ ﴿١٢﴾
for whom He wills	and straitens	verily He	of every	thing	(is) All-Knower

شَرَعَ لَكُم مِّنَ ٱلدِّينِ مَا وَصَّىٰ بِهِۦ نُوحًا وَٱلَّذِىٓ أَوْحَيْنَآ إِلَيْكَ وَمَا وَصَّيْنَا بِهِۦٓ إِبْرَٰهِيمَ وَمُوسَىٰ وَعِيسَىٰٓ ۖ أَنْ أَقِيمُوا۟ ٱلدِّينَ وَلَا تَتَفَرَّقُوا۟ فِيهِ ۚ كَبُرَ عَلَى ٱلْمُشْرِكِينَ مَا تَدْعُوهُمْ إِلَيْهِ ۚ ٱللَّهُ يَجْتَبِىٓ إِلَيْهِ مَن يَشَآءُ وَيَهْدِىٓ إِلَيْهِ مَن يُنِيبُ ﴿١٣﴾ وَمَا تَفَرَّقُوٓا۟ إِلَّا مِنۢ بَعْدِ مَا جَآءَهُمُ ٱلْعِلْمُ بَغْيًۢا بَيْنَهُمْ ۚ وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِن رَّبِّكَ إِلَىٰٓ أَجَلٍ مُّسَمًّى لَّقُضِىَ بَيْنَهُمْ ۚ وَإِنَّ ٱلَّذِينَ أُورِثُوا۟ ٱلْكِتَٰبَ مِنۢ بَعْدِهِمْ لَفِى شَكٍّ مِّنْهُ مُرِيبٍ ﴿١٤﴾

13. He (Allāh) has ordained for you the same religion (Islāmic Monotheism) which He ordained for Nūh (Noah), and that which We have revealed to you (O Muhammad ﷺ), and that which We ordained for Ibrāhīm (Abraham), Mūsā (Moses) and 'Īsā (Jesus) saying you should establish religion (i.e. to do what it orders you to do practically) and make no divisions in it (religion) (i.e. various sects in religion). Intolerable for the *Mushrikūn* is that (Islāmic Monotheism) to which you (O Muhammad ﷺ) call them. Allāh chooses for Himself whom He wills, and guides to Himself who turns to Him in repentance and in obedience. 14. And they divided not till after knowledge had come to them, through (selfish) transgression between themselves. And

had it not been for a Word that went forth before from your Lord for an appointed term, the matter would have been settled between them. And verily, those who were made to inherit the Scripture [i.e. the Taurāt (Torah) and the Injīl (Gospel)] after them (i.e. Jews and Christians), are in grave doubt concerning it (i.e. Allāh's true religion – Islām or the Qur'ān).

نُوحًا	بِهِۦ	مَا وَصَّىٰ	مِّنَ ٱلدِّينِ	شَرَعَ لَكُم
Noah	with it	which He ordained	of the religion	He has ordained for you
إِبْرَٰهِيمَ	بِهِۦ	وَمَا وَصَّيْنَا	إِلَيْكَ	وَٱلَّذِىٓ أَوْحَيْنَآ
Abraham	with it	and that which We ordained	to you	and that which We have revealed
فِيهِ	وَلَا تَتَفَرَّقُوا۟	أَنْ أَقِيمُوا۟ ٱلدِّينَ	وَعِيسَىٰ	وَمُوسَىٰ
in it	and not to be divided	that you should establish the religion	and Jesus	and Moses
ٱللَّهُ يَجْتَبِىٓ إِلَيْهِ	إِلَيْهِ	تَدْعُوهُمْ	مَا	كَبُرَ عَلَى ٱلْمُشْرِكِينَ
Allah chooses for Himself	to it	you call them	that which	is intolerable for the polytheists
وَمَا تَفَرَّقُوٓا۟	مَن يُنِيبُ ﴿١٣﴾	إِلَيْهِ	وَيَهْدِىٓ	مَن يَشَآءُ
and they divided not	who turns (to Him in repentance)	to Himself	and guides	whom He wills
بَغْيًۢا	ٱلْعِلْمُ	جَآءَهُمُ	مِنۢ بَعْدِ مَا	إِلَّا
(through) transgression	knowledge	had come to them	after	but
وَلَوْلَا كَلِمَةٌ سَبَقَتْ				بَيْنَهُمْ
and had (it) not been for a Word (that) went forth before				between them
لَّقُضِىَ	مُسَمًّى	إِلَىٰٓ أَجَلٍ	مِن رَّبِّكَ	
surely it (the matter) would have been settled	appointed	for a term	from your Lord	
مِنۢ بَعْدِهِمْ	أُورِثُوا۟ ٱلْكِتَٰبَ	وَإِنَّ ٱلَّذِينَ	بَيْنَهُمْ	
after them	were made to inherit the Scripture	and verily those who	between them	
مُرِيبٍ ﴿١٤﴾	مِّنْهُ	لَفِى شَكٍّ		
suspicion	concerning it	(are) surely in doubt		

فَلِذَٰلِكَ فَٱدْعُ ۖ وَٱسْتَقِمْ كَمَآ أُمِرْتَ ۖ وَلَا تَتَّبِعْ أَهْوَآءَهُمْ ۖ وَقُلْ ءَامَنتُ بِمَآ أَنزَلَ ٱللَّهُ

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مِن كِتَٰبٍ ۖ وَأُمِرْتُ لِأَعْدِلَ بَيْنَكُمُ ۖ ٱللَّهُ رَبُّنَا وَرَبُّكُمْ ۖ لَنَآ أَعْمَٰلُنَا وَلَكُمْ
أَعْمَٰلُكُمْ ۖ لَا حُجَّةَ بَيْنَنَا وَبَيْنَكُمُ ۖ ٱللَّهُ يَجْمَعُ بَيْنَنَا ۖ وَإِلَيْهِ ٱلْمَصِيرُ ﴿١٥﴾ وَٱلَّذِينَ
يُحَآجُّونَ فِى ٱللَّهِ مِنۢ بَعْدِ مَا ٱسْتُجِيبَ لَهُۥ حُجَّتُهُمْ دَاحِضَةٌ عِندَ رَبِّهِمْ وَعَلَيْهِمْ غَضَبٌ
وَلَهُمْ عَذَابٌ شَدِيدٌ ﴿١٦﴾ ٱللَّهُ ٱلَّذِىٓ أَنزَلَ ٱلْكِتَٰبَ بِٱلْحَقِّ وَٱلْمِيزَانَ ۗ وَمَا يُدْرِيكَ
لَعَلَّ ٱلسَّاعَةَ قَرِيبٌ ﴿١٧﴾

15. So to this (religion of Islām alone and this Qur'ān) then invite (people) (O Muhammad ﷺ), and stand firm (on Islāmic Monotheism) as you are commanded, and follow not their desires but say: "I believe in whatsoever Allāh has sent down of the Book [all the holy Books, – this Qur'ān and the Books of the old from the Taurāt (Torah), or the Injīl (Gospel) or the Pages of Ibrāhīm (Abraham)] and I am commanded to do justice among you. Allāh is our Lord and your Lord. For us our deeds and for you your deeds. There is no dispute between us and you. Allāh will assemble us (all), and to Him is the final return." 16. And those who dispute concerning Allāh (His religion of Islāmic Monotheism with which Muhammad ﷺ has been sent), after it has been accepted (by the people), of no use is their dispute before their Lord and on them is wrath, and for them will be a severe torment. 17. It is Allāh Who has sent down the Book (the Qur'ān) in truth, and the Balance (i.e. to act justly). And what can make you know that perhaps the Hour is close at hand?

فَلِذَٰلِكَ	فَٱدْعُ ۖ	وَٱسْتَقِمْ	كَمَآ أُمِرْتَ ۖ	وَلَا تَتَّبِعْ أَهْوَآءَهُمْ ۖ
so to this	then invite	and stand firm	as you are commanded	and follow not their desires

وَقُلْ	ءَامَنتُ	بِمَآ أَنزَلَ ٱللَّهُ	مِن كِتَٰبٍ ۖ	وَأُمِرْتُ
but say	I believe	in what Allah has sent	of (the) Book	and I am commanded

لِأَعْدِلَ بَيْنَكُمُ ۖ	ٱللَّهُ	رَبُّنَا	وَرَبُّكُمْ ۖ	لَنَآ	أَعْمَٰلُنَا
to do justice among you	Allah	(is) our Lord	and your Lord	for us	our deeds

وَلَكُمْ	أَعْمَٰلُكُمْ ۖ	لَا حُجَّةَ	بَيْنَنَا	وَبَيْنَكُمُ ۖ
and for you	your deeds	(there is) no dispute	between us	and between you

ٱللَّهُ يَجْمَعُ بَيْنَنَا ۖ	وَإِلَيْهِ	ٱلْمَصِيرُ ﴿١٥﴾
Allah will assemble [between] us	and to Him	(is) the final return

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وَٱلَّذِينَ يُحَآجُّونَ	فِى ٱللَّهِ	مِنۢ بَعۡدِ مَا	ٱسۡتُجِيبَ لَهُۥ
and those who dispute	concerning Allah	after	(it) has been accepted to Him

حُجَّتُهُمۡ	دَاحِضَةٌ	عِندَ	رَبِّهِمۡ	وَعَلَيۡهِمۡ	غَضَبٞ	وَلَهُمۡ
their argument	(is) of no use	with	their Lord	and on them	(is) wrath	and for them

عَذَابٞ	شَدِيدٌ ﴿١٦﴾	ٱللَّهُ ٱلَّذِىٓ	أَنزَلَ ٱلۡكِتَٰبَ	بِٱلۡحَقِّ
(will be) a torment	severe	(it is) Allah Who	has sent down the Book	in truth

وَٱلۡمِيزَانَۗ	وَمَا	يُدۡرِيكَ	لَعَلَّ ٱلسَّاعَةَ	قَرِيبٞ ﴿١٧﴾
and the Balance	and what	(can) make you know	(that) perhaps the Hour	(is) close

يَسۡتَعۡجِلُ بِهَا ٱلَّذِينَ لَا يُؤۡمِنُونَ بِهَاۖ وَٱلَّذِينَ ءَامَنُواْ مُشۡفِقُونَ مِنۡهَا وَيَعۡلَمُونَ أَنَّهَا
ٱلۡحَقُّۗ أَلَآ إِنَّ ٱلَّذِينَ يُمَارُونَ فِى ٱلسَّاعَةِ لَفِى ضَلَٰلِۭ بَعِيدٍ ﴿١٨﴾ ٱللَّهُ لَطِيفُۢ بِعِبَادِهِۦ
يَرۡزُقُ مَن يَشَآءُۖ وَهُوَ ٱلۡقَوِىُّ ٱلۡعَزِيزُ ﴿١٩﴾ مَن كَانَ يُرِيدُ حَرۡثَ ٱلۡأٓخِرَةِ نَزِدۡ لَهُۥ فِى
حَرۡثِهِۦۖ وَمَن كَانَ يُرِيدُ حَرۡثَ ٱلدُّنۡيَا نُؤۡتِهِۦ مِنۡهَا وَمَا لَهُۥ فِى ٱلۡأٓخِرَةِ مِن نَّصِيبٍ ﴿٢٠﴾

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18. Those who believe not therein seek to hasten it, while those who believe are fearful of it, and know that it is the very truth. Verily, those who dispute concerning the Hour are certainly in error far away. 19. Allāh is very Gracious and Kind to His slaves. He gives provisions to whom He wills. And He is the All-Strong, the All-Mighty. 20. Whosoever desires (by his deeds) the reward of the Hereafter, We give him increase in his reward, and whosoever desires the reward of this world (by his deeds), We give him thereof (what is decreed for him), and he has no portion in the Hereafter.

يَسۡتَعۡجِلُ بِهَا	ٱلَّذِينَ لَا يُؤۡمِنُونَ	بِهَاۖ	وَٱلَّذِينَ ءَامَنُواْ	مُشۡفِقُونَ
seek to hasten [of] it	those who believe not	in it	while those who believe	(are) fearful

مِنۡهَا	وَيَعۡلَمُونَ	أَنَّهَا	ٱلۡحَقُّۗ	أَلَآ	إِنَّ ٱلَّذِينَ يُمَارُونَ
of it	and they know	that it	(is) the truth	verily	[indeed] those who dispute

فِى ٱلسَّاعَةِ	لَفِى ضَلَٰلِۭ	بَعِيدٍ ﴿١٨﴾	ٱللَّهُ	لَطِيفُۢ بِعِبَادِهِۦ
concerning the Hour	(are) certainly in error	far away	Allah	(is) Subtle to His slaves

يَرۡزُقُ	مَن يَشَآءُۚ	وَهُوَ ٱلۡقَوِيُّ	ٱلۡعَزِيزُ ﴿١٩﴾
He gives provisions	(to) whom He wills	and He (is) the All-Strong	the All-Mighty

مَن كَانَ	يُرِيدُ حَرۡثَ	ٱلۡأٓخِرَةِ	نَزِدۡ لَهُۥ
whosoever [was]	desires (the) harvest (reward)	(of) the Hereafter	We increase for him

فِي حَرۡثِهِۦۖ	وَمَن كَانَ	يُرِيدُ حَرۡثَ	ٱلدُّنۡيَا
in his harvest (reward)	and whosoever [was]	desires (the) harvest (reward)	(of) this world

نُؤۡتِهِۦ	مِنۡهَا	وَمَا	لَهُۥ	فِي ٱلۡأٓخِرَةِ	مِن نَّصِيبٖ ﴿٢٠﴾
We give him	of it	and not	he has	in the Hereafter	any portion

أَمۡ لَهُمۡ شُرَكَٰٓؤُاْ شَرَعُواْ لَهُم مِّنَ ٱلدِّينِ مَا لَمۡ يَأۡذَنۢ بِهِ ٱللَّهُۚ وَلَوۡلَا كَلِمَةُ ٱلۡفَصۡلِ لَقُضِيَ بَيۡنَهُمۡۗ وَإِنَّ ٱلظَّٰلِمِينَ لَهُمۡ عَذَابٌ أَلِيمٞ ﴿٢١﴾ تَرَى ٱلظَّٰلِمِينَ مُشۡفِقِينَ مِمَّا كَسَبُواْ وَهُوَ وَاقِعُۢ بِهِمۡۗ وَٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ فِي رَوۡضَاتِ ٱلۡجَنَّاتِۖ لَهُم مَّا يَشَآءُونَ عِندَ رَبِّهِمۡۚ ذَٰلِكَ هُوَ ٱلۡفَضۡلُ ٱلۡكَبِيرُ ﴿٢٢﴾

21. Or have they partners (with Allāh – false gods) who have instituted for them a religion which Allāh has not ordained? And had it not been for a decisive Word (gone forth already), the matter would have been judged between them. And verily, for the *Zālimūn* (polytheists and wrongdoers) there is a painful torment. 22. You will see (on the Day of Resurrection) the *Zālimūn* (polytheists and wrongdoers) fearful of that which they have earned, and it (Allāh's torment) will surely befall them. But those who believe (in the Oneness of Allāh – Islāmic Monotheism) and do righteous deeds (will be) in the flowering meadows of the Gardens (Paradise). They shall have whatsoever they desire with their Lord. That is the supreme Grace (Paradise).

أَمۡ	لَهُمۡ	شُرَكَٰٓؤُاْ	شَرَعُواْ لَهُم	مِّنَ ٱلدِّينِ
or	have they	partners	who have ordained for them	of religion

مَا لَمۡ يَأۡذَنۢ	بِهِ	ٱللَّهُۚ	وَلَوۡلَا كَلِمَةُ	ٱلۡفَصۡلِ
what has not allowed	it	Allah	and had (it) not been for a Word	decisive

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وَإِنَّ ٱلظَّٰلِمِينَ	لَقُضِىَ بَيْنَهُمْ ۗ
and verily the wrongdoers	surely it (the matter) would have been judged between them

مُشْفِقِينَ	تَرَى ٱلظَّٰلِمِينَ	أَلِيمٌ ﴿٢١﴾	عَذَابٌ	لَهُمْ
fearful	you will see the wrongdoers	painful	(is) a torment	for them

وَٱلَّذِينَ ءَامَنُوا۟	بِهِمْ ۖ	وَاقِعٌ	وَهُوَ	مِمَّا كَسَبُوا۟
but those who believe	[on] them	(is) befalling	and it	of that which they have earned

هُمْ	ٱلْجَنَّٰتِ ۖ	فِى رَوْضَٰتِ	وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ
for them	(of) the Gardens	(will be) in (the) flowering meadows	and do righteous deeds

ٱلْكَبِيرُ ﴿٢٢﴾	ٱلْفَضْلُ	هُوَ	ذَٰلِكَ	رَبِّهِمْ ۚ	عِندَ	مَّا يَشَآءُونَ
supreme	(is) the Grace	[it]	that	their Lord	with	(is) whatsoever they wish

ذَٰلِكَ ٱلَّذِى يُبَشِّرُ ٱللَّهُ عِبَادَهُ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ ۗ قُل لَّآ أَسْـَٔلُكُمْ عَلَيْهِ أَجْرًا إِلَّا ٱلْمَوَدَّةَ فِى ٱلْقُرْبَىٰ ۗ وَمَن يَقْتَرِفْ حَسَنَةً نَّزِدْ لَهُۥ فِيهَا حُسْنًا ۚ إِنَّ ٱللَّهَ غَفُورٌ شَكُورٌ ﴿٢٣﴾ أَمْ يَقُولُونَ ٱفْتَرَىٰ عَلَى ٱللَّهِ كَذِبًا ۖ فَإِن يَشَإِ ٱللَّهُ يَخْتِمْ عَلَىٰ قَلْبِكَ ۗ وَيَمْحُ ٱللَّهُ ٱلْبَٰطِلَ وَيُحِقُّ ٱلْحَقَّ بِكَلِمَٰتِهِۦٓ ۚ إِنَّهُۥ عَلِيمٌۢ بِذَاتِ ٱلصُّدُورِ ﴿٢٤﴾

23. That is (Paradise) whereof Allāh gives glad tidings to His slaves who believe (in the Oneness of Allāh - Islāmic Monotheism) and do righteous good deeds. Say (O Muhammad ﷺ): "No reward do I ask of you for this except to be kind to me for my kinship with you." And whoever earns a good righteous deed, We shall give him an increase of good in respect thereof. Verily, Allāh is Oft-Forgiving, Most Ready to appreciate (the deeds of those who are obedient to Him). 24. Or say they: "He has invented a lie against Allāh?" If Allāh willed, He could have sealed up your heart (so that you forget all that you know of the Qur'ān). And Allāh wipes out falsehood, and establishes the truth (Islām) by His Word (this Qur'ān). Verily, He knows well what (secrets) are in the breasts (of mankind).

ٱلَّذِينَ ءَامَنُوا۟	يُبَشِّرُ ٱللَّهُ عِبَادَهُ	ٱلَّذِى	ذَٰلِكَ
those who believe	Allah gives glad tidings to His slaves	(is) which	that

إِلَّا ٱلْمَوَدَّةَ	أَجْرًا	عَلَيْهِ	لَّآ أَسْـَٔلُكُمْ	قُل	وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ ۗ
except to be kind (to me)	reward	for it	I ask not of you	say	and do righteous deeds

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فِي ٱلْقُرْبَىٰ	وَمَن يَقْتَرِفْ	حَسَنَةً	نَّزِدْ لَهُۥ
for kinship	and whoever earns	a good (righteous) deed	We shall increase for him

فِيهَا	حُسْنًا	إِنَّ ٱللَّهَ	غَفُورٌ	شَكُورٌ ﴿٢٣﴾	أَمْ يَقُولُونَ
in it	good	verily Allah	(is) Oft-Forgiving	Most Ready to appreciate	or say they

ٱفْتَرَىٰ عَلَى ٱللَّهِ كَذِبًا	فَإِن يَشَإِ ٱللَّهُ	يَخْتِمْ عَلَىٰ قَلْبِكَ
he has invented a lie against Allah	so if Allah willed	He could have sealed up your heart

وَيَمْحُ ٱللَّهُ ٱلْبَٰطِلَ	وَيُحِقُّ ٱلْحَقَّ	بِكَلِمَٰتِهِۦٓ
and Allah wipes out falsehood	and establishes the truth	by His Word

إِنَّهُۥ عَلِيمٌۢ	بِذَاتِ	ٱلصُّدُورِ ﴿٢٤﴾
verily He (is) All-Knower	of what (is in)	the breasts

وَهُوَ ٱلَّذِى يَقْبَلُ ٱلتَّوْبَةَ عَنْ عِبَادِهِۦ وَيَعْفُوا۟ عَنِ ٱلسَّيِّـَٔاتِ وَيَعْلَمُ مَا تَفْعَلُونَ ﴿٢٥﴾ وَيَسْتَجِيبُ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ وَيَزِيدُهُم مِّن فَضْلِهِۦ ۚ وَٱلْكَٰفِرُونَ لَهُمْ عَذَابٌ شَدِيدٌ ﴿٢٦﴾ ۞ وَلَوْ بَسَطَ ٱللَّهُ ٱلرِّزْقَ لِعِبَادِهِۦ لَبَغَوْا۟ فِى ٱلْأَرْضِ وَلَٰكِن يُنَزِّلُ بِقَدَرٍ مَّا يَشَآءُ ۚ إِنَّهُۥ بِعِبَادِهِۦ خَبِيرٌۢ بَصِيرٌ ﴿٢٧﴾

25. And He it is Who accepts repentance from His slaves, and forgives sins, and He knows what you do. 26. And He answers (the invocation of) those who believe (in the Oneness of Allāh – Islāmic Monotheism) and do righteous good deeds, and gives them increase of His bounty. And as for the disbelievers, theirs will be a severe torment. 27. And if Allāh were to enlarge the provision for His slaves, they would surely rebel in the earth, but He sends down by measure as He wills. Verily, He is, in respect of His slaves, Well-Acquainted, All-Seer (of things that benefit them).

عَنِ ٱلسَّيِّـَٔاتِ	وَيَعْفُوا۟	عَنْ عِبَادِهِۦ	يَقْبَلُ ٱلتَّوْبَةَ	ٱلَّذِى	وَهُوَ
[from] the sins	and forgives	from His slaves	accepts repentance	Who	and He (it is)

ٱلَّذِينَ ءَامَنُوا۟	وَيَسْتَجِيبُ	مَا تَفْعَلُونَ ﴿٢٥﴾	وَيَعْلَمُ
those who believe	and He answers	what you do	and He knows

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وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ	وَيَزِيدُهُم	مِّن فَضْلِهِۦ ۚ	وَٱلْكَٰفِرُونَ
and do righteous deeds	and gives them increase	of His bounty	and the disbelievers

لَهُمْ	عَذَابٌ	شَدِيدٌ ﴿٢٦﴾	وَلَوْ بَسَطَ ٱللَّهُ ٱلرِّزْقَ
for them	(will be) a torment	severe	and if Allah were to enlarge the provision

لِعِبَادِهِۦ	لَبَغَوْا۟	فِى ٱلْأَرْضِ	وَلَٰكِن يُنَزِّلُ
for His slaves	they would surely rebel	in the earth	[and] but He sends down

بِقَدَرٍ	مَّا يَشَآءُ ۚ	إِنَّهُۥ	بِعِبَادِهِۦ	خَبِيرٌۢ	بَصِيرٌ ﴿٢٧﴾
by measure	what He wills	verily He	of His slaves	(is) Well-Aware	All-Seer

وَهُوَ ٱلَّذِى يُنَزِّلُ ٱلْغَيْثَ مِنۢ بَعْدِ مَا قَنَطُوا۟ وَيَنشُرُ رَحْمَتَهُۥ ۚ وَهُوَ ٱلْوَلِىُّ ٱلْحَمِيدُ ﴿٢٨﴾ وَمِنْ
ءَايَٰتِهِۦ خَلْقُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَمَا بَثَّ فِيهِمَا مِن دَآبَّةٍ ۖ وَهُوَ عَلَىٰ جَمْعِهِمْ إِذَا يَشَآءُ
قَدِيرٌ ﴿٢٩﴾ وَمَآ أَصَٰبَكُم مِّن مُّصِيبَةٍ فَبِمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُوا۟ عَن كَثِيرٍ ﴿٣٠﴾
وَمَآ أَنتُم بِمُعْجِزِينَ فِى ٱلْأَرْضِ ۖ وَمَا لَكُم مِّن دُونِ ٱللَّهِ مِن وَلِىٍّ وَلَا نَصِيرٍ ﴿٣١﴾

28. And He it is Who sends down the rain after they have despaired, and spreads His Mercy. And He is the *Walī* (Helper, Supporter, Protector, Lord), the Worthy of all praise. 29. And among His *Ayāt* (proofs, evidences, lessons, signs, etc.) is the creation of the heavens and the earth, and whatever moving (living) creatures He has dispersed in them both. And He is All-Potent over their assembling (i.e. resurrecting them on the Day of Resurrection after their death, and dispersion of their bodies) whenever He wills. 30. And whatever of misfortune befalls you, it is because of what your hands have earned. And He pardons much. 31. And you cannot escape from Allāh (i.e. His punishment) in the earth, and besides Allāh you have neither any *Walī* (guardian or protector) nor any helper.

قَنَطُوا۟	مِنۢ بَعْدِ مَا	يُنَزِّلُ ٱلْغَيْثَ	ٱلَّذِى	وَهُوَ
they have despaired	after	sends down the rain	Who	and He (it is)

ٱلْحَمِيدُ ﴿٢٨﴾	وَهُوَ ٱلْوَلِىُّ	وَيَنشُرُ رَحْمَتَهُۥ ۚ
the Worthy of all praise	and He (is) the Protector	and spreads His Mercy

وَٱلْأَرْضِ	ٱلسَّمَٰوَٰتِ	خَلْقُ	وَمِنْ ءَايَٰتِهِۦ
and the earth	(of) the heavens	(is the) creation	and among His Signs

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وَمَا بَثَّ	فِيهِمَا	مِن دَآبَّةٍ	وَهُوَ
and whatever He has dispersed	in them both	of moving (living) creatures	and He

عَلَىٰ جَمۡعِهِمۡ	إِذَا يَشَآءُ	قَدِيرٌ ﴿٢٩﴾	وَمَآ	أَصَٰبَكُم
over their assembling	whenever He wills	(is) All-Potent	and whatever	befalls you

مِّن مُّصِيبَةٍ	فَبِمَا	كَسَبَتۡ أَيۡدِيكُمۡ	وَيَعۡفُواْ
of misfortune	then (it is because) of what	your hands have earned	and He pardons

عَن كَثِيرٍ ﴿٣٠﴾	وَمَآ أَنتُم	بِمُعۡجِزِينَ	فِي ٱلۡأَرۡضِ	وَمَا
[from] much	and you (can) not	escape (from Allah)	in the earth	and neither

لَكُم	مِّن دُونِ ٱللَّهِ	مِن وَلِيّٖ	وَلَا نَصِيرٖ ﴿٣١﴾
you have	besides Allah	any protector	nor (any) helper

وَمِنۡ ءَايَٰتِهِ ٱلۡجَوَارِ فِي ٱلۡبَحۡرِ كَٱلۡأَعۡلَٰمِ ﴿٣٢﴾ إِن يَشَأۡ يُسۡكِنِ ٱلرِّيحَ فَيَظۡلَلۡنَ رَوَاكِدَ عَلَىٰ ظَهۡرِهِۦٓۚ
إِنَّ فِي ذَٰلِكَ لَأٓيَٰتٖ لِّكُلِّ صَبَّارٖ شَكُورٍ ﴿٣٣﴾ أَوۡ يُوبِقۡهُنَّ بِمَا كَسَبُواْ وَيَعۡفُ عَن كَثِيرٖ ﴿٣٤﴾ وَيَعۡلَمَ
ٱلَّذِينَ يُجَٰدِلُونَ فِيٓ ءَايَٰتِنَا مَا لَهُم مِّن مَّحِيصٖ ﴿٣٥﴾ فَمَآ أُوتِيتُم مِّن شَيۡءٖ فَمَتَٰعُ ٱلۡحَيَوٰةِ ٱلدُّنۡيَاۖ وَمَا
عِندَ ٱللَّهِ خَيۡرٞ وَأَبۡقَىٰ لِلَّذِينَ ءَامَنُواْ وَعَلَىٰ رَبِّهِمۡ يَتَوَكَّلُونَ ﴿٣٦﴾

32. And among His Signs are the ships in the sea like mountains. 33. If He wills, He causes the wind to cease, then they would become motionless on the back (of the sea). Verily, in this are signs for everyone patient and grateful. 34. Or He may destroy them (by shipwreck) because of that which their (people) have earned. And He pardons much. 35. And those who dispute (polytheists, with Our Messenger Muhammad ﷺ) as regards Our *Ayāt* (proofs, signs, verses of Islāmic Monotheism) may know that there is no place of refuge for them (from Allāh's punishment) 36. So whatever you have been given is but (a passing) enjoyment for this worldly life, but that which is with Allāh (Paradise) is better and more lasting for those who believe (in the Onenessof Allāh – Islāmic Monotheism) and put their trust in their Lord (concerning all of their affairs).

وَمِنۡ ءَايَٰتِهِ	ٱلۡجَوَارِ	فِي ٱلۡبَحۡرِ	كَٱلۡأَعۡلَٰمِ ﴿٣٢﴾	إِن يَشَأۡ
and among His Signs	(are) the ships	in the sea	like mountains	if He wills

عَلَىٰ ظَهۡرِهِۦٓ	فَيَظۡلَلۡنَ رَوَاكِدَ	يُسۡكِنِ ٱلرِّيحَ
on its back (the sea)	then they would become motionless	He causes the wind to settle

أَوۡ يُوبِقۡهُنَّ	شَكُورٍ ﴿٣٣﴾	صَبَّارٍ	لِّكُلِّ	لَأٓيَٰتٍ	فِي ذَٰلِكَ	إِنَّ
or He may destroy them	grateful	patient	for every	(are) indeed signs	in that	verily

وَيَعۡلَمَ	عَن كَثِيرٍ ﴿٣٤﴾	وَيَعۡفُ	بِمَا كَسَبُواْ
and may know	[from] much	and He pardons	(because) of what they (people) have earned

مِّن مَّحِيصٍ ﴿٣٥﴾	لَهُم	مَا	فِيٓ ءَايَٰتِنَا	ٱلَّذِينَ يُجَٰدِلُونَ
any place of refuge	for them	(that there is) not	in Our proofs	those who dispute

فَمَتَٰعُ	مِّن شَيۡءٖ	فَمَآ أُوتِيتُم
(is) but (a passing) enjoyment	[anything]	so whatever you have been given

خَيۡرٞ	عِندَ ٱللَّهِ	وَمَا	ٱلدُّنۡيَاۚ	ٱلۡحَيَوٰةِ
(is) better	(is) with Allah	but that which	(of) the world	(for) the life

وَعَلَىٰ رَبِّهِمۡ يَتَوَكَّلُونَ ﴿٣٦﴾	لِلَّذِينَ ءَامَنُواْ	وَأَبۡقَىٰ
and put their trust in their Lord	for those who believe	and more lasting

وَٱلَّذِينَ يَجۡتَنِبُونَ كَبَٰٓئِرَ ٱلۡإِثۡمِ وَٱلۡفَوَٰحِشَ وَإِذَا مَا غَضِبُواْ هُمۡ يَغۡفِرُونَ ﴿٣٧﴾ وَٱلَّذِينَ ٱسۡتَجَابُواْ
لِرَبِّهِمۡ وَأَقَامُواْ ٱلصَّلَوٰةَ وَأَمۡرُهُمۡ شُورَىٰ بَيۡنَهُمۡ وَمِمَّا رَزَقۡنَٰهُمۡ يُنفِقُونَ ﴿٣٨﴾ وَٱلَّذِينَ إِذَآ أَصَابَهُمُ
ٱلۡبَغۡيُ هُمۡ يَنتَصِرُونَ ﴿٣٩﴾ وَجَزَٰٓؤُاْ سَيِّئَةٖ سَيِّئَةٞ مِّثۡلُهَاۖ فَمَنۡ عَفَا وَأَصۡلَحَ فَأَجۡرُهُۥ عَلَى ٱللَّهِۚ إِنَّهُۥ
لَا يُحِبُّ ٱلظَّٰلِمِينَ ﴿٤٠﴾

37. And those who avoid the greater sins, and *Al-Fawāhish* (illegal sexual intercourse), and when they are angry, they forgive. 38. And those who answer the Call of their Lord [i.e. to believe that He is the only One Lord (Allāh), and to worship none but Him Alone], and perform *As-Salāt* (the prayers), and who (conduct) their affairs by mutual consultation, and who spend of what We have bestowed on them. 39. And those who, when an oppressive wrong is done to them, take revenge. 40. The recompense for an evil is an evil like thereof; but whoever forgives and makes reconciliation, his reward is with Allāh. Verily, He likes not the *Zālimūn* (oppressors, polytheists, and wrongdoers).

وَٱلَّذِينَ يَجْتَنِبُونَ	كَبَٰٓئِرَ	ٱلْإِثْمِ	وَٱلْفَوَٰحِشَ	وَإِذَا مَا
and those who avoid	(the) greater	sins	and the lewdness	and when
غَضِبُوا۟	هُمْ يَغْفِرُونَ ﴿٣٧﴾	وَٱلَّذِينَ	ٱسْتَجَابُوا۟ لِرَبِّهِمْ	
they are angry	they forgive	and those who	answer the Call of their Lord	
وَأَقَامُوا۟	ٱلصَّلَوٰةَ	وَأَمْرُهُمْ	شُورَىٰ	بَيْنَهُمْ
and perform (perfectly)	the prayers	and their affairs	(are) consultation	between them
وَمِمَّا	رَزَقْنَٰهُمْ	يُنفِقُونَ ﴿٣٨﴾	وَٱلَّذِينَ	إِذَآ
and of what	We have bestowed on them	they spend	and those who	when
أَصَابَهُمُ	ٱلْبَغْىُ	هُمْ يَنتَصِرُونَ ﴿٣٩﴾	وَجَزَٰٓؤُا۟	
strikes them	an oppressive wrong	they take revenge	and (the) recompense	
سَيِّئَةٍ	سَيِّئَةٌ	مِّثْلُهَا	فَمَنْ عَفَا	وَأَصْلَحَ
(for) an evil	(is) an evil	like thereof	but whoever forgives	and makes reconciliation
فَأَجْرُهُۥ	عَلَى ٱللَّهِ	إِنَّهُۥ	لَا يُحِبُّ ٱلظَّٰلِمِينَ ﴿٤٠﴾	
then his reward	(is) with Allah	verily He	likes not the wrongdoers	

وَلَمَنِ ٱنتَصَرَ بَعْدَ ظُلْمِهِۦ فَأُو۟لَٰٓئِكَ مَا عَلَيْهِم مِّن سَبِيلٍ ﴿٤١﴾ إِنَّمَا ٱلسَّبِيلُ عَلَى ٱلَّذِينَ يَظْلِمُونَ ٱلنَّاسَ
وَيَبْغُونَ فِى ٱلْأَرْضِ بِغَيْرِ ٱلْحَقِّ ۚ أُو۟لَٰٓئِكَ لَهُمْ عَذَابٌ أَلِيمٌ ﴿٤٢﴾ وَلَمَن صَبَرَ وَغَفَرَ إِنَّ
ذَٰلِكَ لَمِنْ عَزْمِ ٱلْأُمُورِ ﴿٤٣﴾ وَمَن يُضْلِلِ ٱللَّهُ فَمَا لَهُۥ مِن وَلِىٍّ مِّنۢ بَعْدِهِۦ ۗ وَتَرَى ٱلظَّٰلِمِينَ لَمَّا
رَأَوُا۟ ٱلْعَذَابَ يَقُولُونَ هَلْ إِلَىٰ مَرَدٍّ مِّن سَبِيلٍ ﴿٤٤﴾ وَتَرَىٰهُمْ يُعْرَضُونَ عَلَيْهَا
خَٰشِعِينَ مِنَ ٱلذُّلِّ يَنظُرُونَ مِن طَرْفٍ خَفِىٍّ ۗ وَقَالَ ٱلَّذِينَ ءَامَنُوٓا۟ إِنَّ ٱلْخَٰسِرِينَ
ٱلَّذِينَ خَسِرُوٓا۟ أَنفُسَهُمْ وَأَهْلِيهِمْ يَوْمَ ٱلْقِيَٰمَةِ ۗ أَلَآ إِنَّ ٱلظَّٰلِمِينَ فِى عَذَابٍ مُّقِيمٍ ﴿٤٥﴾

41. And indeed whosoever takes revenge after he has suffered wrong, for such there is no way (of blame) against them. 42. The way (of blame) is only against those who oppress men and rebel in the earth without justification; for such there will be a painful torment. 43. And verily, whosoever shows patience and forgives, that would truly be from the things recommended by Allāh. 44. And whomsoever Allāh sends astray, for him there is no *Walī* (protector, helper,

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guardian) after Him. And you will see the *Zālimūn* (polytheists, wrongdoers, oppressors), when they behold the torment, they will say: "Is there any way of return (to the world) ?" 45. And you will see them brought forward to it (Hell) made humble by disgrace, (and) looking with stealthy glance. And those who believe will say: "Verily, the losers are they who lose themselves and their families on the Day of Resurrection. Verily, the *Zālimūn* [i.e. *Al-Kāfirūn* (disbelievers in Allāh, in His Oneness and in His Messenger ﷺ, polytheists, wrongdoers)] will be in a lasting torment.

فَأُوْلَٰٓئِكَ	ظُلْمِهِۦ	بَعْدَ	وَلَمَنِ ٱنتَصَرَ
then those	he has suffered wrong	after	and indeed whosoever takes revenge
عَلَى ٱلَّذِينَ	إِنَّمَا ٱلسَّبِيلُ	مِّن سَبِيلٍ ﴿٤١﴾	عَلَيْهِم	مَا
against those who	the way (is) only	any way	against them	(there is) not
لَهُمْ	أُوْلَٰٓئِكَ	ٱلْحَقِّ ۚ	بِغَيْرِ	فِى ٱلْأَرْضِ	وَيَبْغُونَ	يَظْلِمُونَ ٱلنَّاسَ
for them	those	right	without	in the earth	and rebel	oppress people
إِنَّ ذَٰلِكَ	وَغَفَرَ	وَلَمَن صَبَرَ	أَلِيمٌ ﴿٤٢﴾	عَذَابٌ
[truly] that	and forgives	and verily whosoever shows patience	painful	(will be) a torment
وَمَن يُضْلِلِ ٱللَّهُ	ٱلْأُمُورِ ﴿٤٣﴾	لَمَنْ عَزْمِ
and whomsoever Allah sends astray	matters	(would) surely (be) from (the) steadfast
وَتَرَى ٱلظَّٰلِمِينَ	مِّنۢ بَعْدِهِۦ ۗ	مِن وَلِىٍّ	لَهُۥ	فَمَا
and you will see the wrongdoers	after Him	any protector	for him	then (there is) not
مِّن سَبِيلٍ ﴿٤٤﴾	إِلَىٰ مَرَدٍّ	هَلْ	يَقُولُونَ	رَأَوُا۟ ٱلْعَذَابَ	لَمَّا
any way	of return	(is there)?	they will say	they see the torment	when
مِّنَ ٱلذُّلِّ	خَٰشِعِينَ	يُعْرَضُونَ عَلَيْهَا	وَتَرَىٰهُمْ
by disgrace	humbled	brought forward to it	and you will see them
إِنَّ ٱلْخَٰسِرِينَ	ٱلَّذِينَ ءَامَنُوا۟	وَقَالَ	خَفِىٍّ ۗ	يَنظُرُونَ مِن طَرْفٍ
verily the losers	those who believe	and will say	stealthy	looking with glance
ٱلْقِيَٰمَةِ ۗ	يَوْمَ	وَأَهْلِيهِمْ	خَسِرُوٓا۟ أَنفُسَهُمْ	ٱلَّذِينَ
(of) Resurrection	(on the) Day	and their families	lose themselves	(are) those who

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أَلَآ	إِنَّ ٱلظَّٰلِمِينَ	فِى عَذَابٍ	مُّقِيمٍ ﴿٤٥﴾
verily	[indeed] the wrongdoers	(will be) in a torment	lasting

وَمَا كَانَ لَهُم مِّنْ أَوْلِيَآءَ يَنصُرُونَهُم مِّن دُونِ ٱللَّهِ ۗ وَمَن يُضْلِلِ ٱللَّهُ فَمَا لَهُۥ مِن سَبِيلٍ ﴿٤٦﴾
ٱسْتَجِيبُوا۟ لِرَبِّكُم مِّن قَبْلِ أَن يَأْتِىَ يَوْمٌ لَّا مَرَدَّ لَهُۥ مِنَ ٱللَّهِ ۚ مَا لَكُم مِّن مَّلْجَإٍ يَوْمَئِذٍ
وَمَا لَكُم مِّن نَّكِيرٍ ﴿٤٧﴾ فَإِنْ أَعْرَضُوا۟ فَمَآ أَرْسَلْنَٰكَ عَلَيْهِمْ حَفِيظًا ۖ إِنْ عَلَيْكَ إِلَّا
ٱلْبَلَٰغُ ۗ وَإِنَّآ إِذَآ أَذَقْنَا ٱلْإِنسَٰنَ مِنَّا رَحْمَةً فَرِحَ بِهَا ۖ وَإِن تُصِبْهُمْ سَيِّئَةٌۢ بِمَا
قَدَّمَتْ أَيْدِيهِمْ فَإِنَّ ٱلْإِنسَٰنَ كَفُورٌ ﴿٤٨﴾

46. And they will have no *Auliyā'* (protectors, helpers, guardians, lords) to help them other than Allāh. And he whom Allāh sends astray, for him there is no way. 47. Answer the Call of your Lord (i.e. accept Islāmic Monotheism, O mankind and jinn) before there comes from Allāh a Day which cannot be averted (i.e. the Day of Resurrection). You will have no refuge on that Day nor there will be for you any denying (of your crimes as they are all recorded in the Book of your deeds). 48. But if they turn away (O Muhammad ﷺ from Islāmic Monotheism, which you have brought to them). We have not sent you (O Muhammad ﷺ) as a *Hafīz* (watcher, protector) over them (i.e. to take care of their deeds and to recompense them). Your duty is to convey (the Message). And verily, when We cause man to taste of mercy from Us, he rejoices thereat; but when some ill befalls them because of the deeds which their hands have sent forth, then verily, man (becomes) ingrate!

وَمَا كَانَ	لَهُم	مِّنْ أَوْلِيَآءَ	يَنصُرُونَهُم	مِّن دُونِ ٱللَّهِ ۗ
and (there) will be not	for them	any protectors	to help them	other than Allah
وَمَن يُضْلِلِ ٱللَّهُ	فَمَا	لَهُۥ		مِن سَبِيلٍ ﴿٤٦﴾
and (he) whom Allah sends astray	then (there is) not	for him		any way
ٱسْتَجِيبُوا۟ لِرَبِّكُم	مِّن قَبْلِ	أَن يَأْتِىَ يَوْمٌ	لَّا مَرَدَّ	لَهُۥ
answer the Call (of) your Lord	before	that (there) comes a Day	not averting	for it
مِنَ ٱللَّهِ ۚ	مَا	لَكُم	مِّن مَّلْجَإٍ	يَوْمَئِذٍ	وَمَا	لَكُم
from Allah	not	you (will) have	any refuge	(on) that Day	nor	(there will be) for you

عَلَيْهِمْ	فَمَآ أَرْسَلْنَٰكَ	فَإِنْ أَعْرَضُوا۟	مِّن نَّكِيرٍ ﴿٤٧﴾
over them	then We have not sent you	but if they turn away	any denying

وَإِنَّآ	إِلَّا ٱلْبَلَٰغُ	عَلَيْكَ	إِنْ	حَفِيظًا
and verily We	but to convey (the Message)	(is) your duty	not	(as) a guardian

وَإِن تُصِبْهُمْ	بِهَا	فَرِحَ	رَحْمَةً	مِنَّا	ٱلْإِنسَٰنَ	إِذَآ أَذَقْنَا
but if befalls them	thereat	he rejoices	mercy	from Us	man	when cause to taste

قَدَّمَتْ أَيْدِيهِمْ	بِمَا	سَيِّئَةٌ
their hands have sent forth	(because) of (the deeds) which	some ill

كَفُورٌ ﴿٤٨﴾	فَإِنَّ ٱلْإِنسَٰنَ
(is) ingrate	then verily man

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لِلَّهِ مُلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ يَخْلُقُ مَا يَشَآءُ ۚ يَهَبُ لِمَن يَشَآءُ إِنَٰثًا وَيَهَبُ لِمَن
يَشَآءُ ٱلذُّكُورَ ﴿٤٩﴾ أَوْ يُزَوِّجُهُمْ ذُكْرَانًا وَإِنَٰثًا ۖ وَيَجْعَلُ مَن يَشَآءُ عَقِيمًا ۚ إِنَّهُۥ عَلِيمٌ
قَدِيرٌ ﴿٥٠﴾ ۞ وَمَا كَانَ لِبَشَرٍ أَن يُكَلِّمَهُ ٱللَّهُ إِلَّا وَحْيًا أَوْ مِن وَرَآئِ حِجَابٍ أَوْ يُرْسِلَ رَسُولًا
فَيُوحِىَ بِإِذْنِهِۦ مَا يَشَآءُ ۚ إِنَّهُۥ عَلِىٌّ حَكِيمٌ ﴿٥١﴾

49. To Allāh belongs the kingdom of the heavens and the earth. He creates what He wills. He bestows female (offspring) upon whom He wills, and bestows male (offspring) upon whom He wills. 50. Or He bestows both males and females, and He renders barren whom He wills. Verily, He is All-Knower and is Able to do all things. 51. It is not given to any human being that Allāh should speak to him unless (it be) by Revelation, or from behind a veil, or (that) He sends a Messenger to reveal what He wills by His Leave. Verily, He is Most High, Most Wise.

مَا يَشَآءُ	يَخْلُقُ	وَٱلْأَرْضِ	ٱلسَّمَٰوَٰتِ	لِلَّهِ مُلْكُ
what He wills	He creates	and the earth	(of) the heavens	to Allah (belongs the) kingdom

لِمَن يَشَآءُ	وَيَهَبُ	إِنَٰثًا	لِمَن يَشَآءُ	يَهَبُ
upon whom He wills	and bestows	female (offspring)	upon whom He wills	He bestows

ٱلذُّكُورَ ﴿٤٩﴾	أَوْ يُزَوِّجُهُمْ	ذُكْرَانًا	وَإِنَٰثًا	وَيَجْعَلُ
male (offspring)	or He combines them	males	and females	and He renders
مَن يَشَآءُ	عَقِيمًا	إِنَّهُۥ عَلِيمٌ	قَدِيرٌ ﴿٥٠﴾	
whom He wills	barren	verily He (is) All-Knower	(and is) Able to do all things	
وَمَا كَانَ	لِبَشَرٍ	أَن يُكَلِّمَهُ ٱللَّهُ		
and it is not	for any human being	that Allah should speak to him		
إِلَّا وَحْيًا	أَوْ	مِن وَرَآئِ	حِجَابٍ	أَوْ يُرْسِلَ رَسُولًا
unless (by) Revelation	or	from behind	a veil	or He sends a Messenger
فَيُوحِىَ	بِإِذْنِهِۦ	مَا يَشَآءُ	إِنَّهُۥ عَلِىٌّ	حَكِيمٌ ﴿٥١﴾
to reveal	by His Leave	what He wills	verily He (is) Most High	Most Wise

وَكَذَٰلِكَ أَوْحَيْنَآ إِلَيْكَ رُوحًا مِّنْ أَمْرِنَا ۚ مَا كُنتَ تَدْرِى مَا ٱلْكِتَٰبُ وَلَا ٱلْإِيمَٰنُ وَلَٰكِن جَعَلْنَٰهُ نُورًا نَّهْدِى بِهِۦ مَن نَّشَآءُ مِنْ عِبَادِنَا ۚ وَإِنَّكَ لَتَهْدِىٓ إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ﴿٥٢﴾ صِرَٰطِ ٱللَّهِ ٱلَّذِى لَهُۥ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ ۗ أَلَآ إِلَى ٱللَّهِ تَصِيرُ ٱلْأُمُورُ ﴿٥٣﴾

52. And thus We have sent to you (O Muhammad ﷺ) *Rūh* (a revelation, and a mercy) of Our Command. You knew not what is the Book, nor what is Faith. But We have made it (this Qur'ān) a light wherewith We guide whosoever of Our slaves We will. And verily, you (O Muhammad ﷺ) are indeed guiding (mankind) to a Straight Path (i.e. Allāh's religion of Islāmic Monotheism). 53. The path of Allāh to Whom belongs all that is in the heavens and all that is in the earth. Verily, all matters at the end go to Allāh (for decision).

وَكَذَٰلِكَ أَوْحَيْنَآ	إِلَيْكَ	رُوحًا	مِّنْ أَمْرِنَا ۚ	مَا كُنتَ
and thus We have revealed	to you	a revelation (Quran)	of Our Command	not you [were]
تَدْرِى	مَا	ٱلْكِتَٰبُ	وَلَا ٱلْإِيمَٰنُ	وَلَٰكِن جَعَلْنَٰهُ	نُورًا
knew	what	(is) the Book	nor the Faith	[and] but We have made it	a light
نَّهْدِى بِهِۦ	مَن نَّشَآءُ	مِنْ عِبَادِنَا ۚ	وَإِنَّكَ	لَتَهْدِىٓ
We guide by it	whosoever We will	of Our slaves	and verily you	are indeed guiding

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مَا	لَهُۥ	ٱلَّذِى	صِرَٰطِ ٱللَّهِ	مُّسْتَقِيمٍ ﴿٥٢﴾	إِلَىٰ صِرَٰطٍ
(all) that	to Whom (belongs)	[Who]	(the) path (of) Allah	Straight	to a Path

إِلَى ٱللَّهِ تَصِيرُ ٱلْأُمُورُ ﴿٥٣﴾	أَلَآ	فِى ٱلْأَرْضِ	وَمَا	فِى ٱلسَّمَٰوَٰتِ
all matters go to Allah	verily	(is) in the earth	and (all) that	(is) in the heavens

سُورَةُ الزُّخْرُفِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

حمٓ ﴿١﴾ وَٱلْكِتَٰبِ ٱلْمُبِينِ ﴿٢﴾ إِنَّا جَعَلْنَٰهُ قُرْءَٰنًا عَرَبِيًّا لَّعَلَّكُمْ تَعْقِلُونَ ﴿٣﴾
وَإِنَّهُۥ فِىٓ أُمِّ ٱلْكِتَٰبِ لَدَيْنَا لَعَلِىٌّ حَكِيمٌ ﴿٤﴾ أَفَنَضْرِبُ عَنكُمُ ٱلذِّكْرَ صَفْحًا
أَن كُنتُمْ قَوْمًا مُّسْرِفِينَ ﴿٥﴾ وَكَمْ أَرْسَلْنَا مِن نَّبِىٍّ فِى ٱلْأَوَّلِينَ ﴿٦﴾ وَمَا يَأْتِيهِم مِّن
نَّبِىٍّ إِلَّا كَانُوا۟ بِهِۦ يَسْتَهْزِءُونَ ﴿٧﴾

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Sūrah Az-Zukhruf (The Gold Adornments) 43

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

1. *Hā-Mīm.* [These letters are one of the miracles of the Qur'ān, and none but Allāh (Alone) knows their meanings.] 2. By the manifest Book (i.e. this Qur'ān that makes things clear). 3. Verily, We have made it a Qur'ān in Arabic that you may be able to understand (its meanings and its admonitions). 4. And verily, it (this Qur'ān) is in the Mother of the Book (i.e. *Al-Lauh Al-Mahfūz*) with Us, indeed exalted, full of wisdom. 5. Shall We then (warn you not and) take away the Reminder (this Qur'ān) from you, because you are a people *Musrifūn*. 6. And how many a Prophet have We sent amongst the men of old. 7. And never came there a Prophet to them but they used to mock at him.

ٱلرَّحِيمِ		ٱلرَّحْمَٰنِ		بِسْمِ ٱللَّهِ		
the Most Merciful		the Most Gracious		In the Name (of) Allah		
عَرَبِيًّا	قُرْءَٰنًا	جَعَلْنَٰهُ	إِنَّا	ٱلْمُبِينِ ﴿٢﴾	وَٱلْكِتَٰبِ	حمٓ ﴿١﴾
(in) Arabic	a Quran	have made it	verily We	manifest	by the Book	Ha-Mim

لَعَلَّكُمْ تَعْقِلُونَ ﴿٣﴾	وَإِنَّهُۥ	فِىٓ أُمِّ	ٱلْكِتَٰبِ	لَدَيْنَا
that you may understand	and verily it	(is) in (the) Mother	(of) the Book	with Us
لَعَلِىٌّ	حَكِيمٌ ﴿٤﴾	أَفَنَضْرِبُ	عَنكُمُ	ٱلذِّكْرَ
indeed exalted	full of wisdom	shall We then take away?	from you	the Reminder
صَفْحًا	أَن كُنتُمْ قَوْمًا	مُّسْرِفِينَ ﴿٥﴾	وَكَمْ أَرْسَلْنَا	
(in) rejection	(because) that you are a people	transgressing	and how many have We sent	
مِن نَّبِىٍّ	فِى ٱلْأَوَّلِينَ ﴿٦﴾	وَمَا يَأْتِيهِم	مِّن نَّبِىٍّ	
a Prophet	amongst the ancients	and come to them not	a Prophet	
إِلَّا كَانُوا۟	بِهِۦ يَسْتَهْزِءُونَ ﴿٧﴾			
but they used to	mock at him			

فَأَهْلَكْنَآ أَشَدَّ مِنْهُم بَطْشًا وَمَضَىٰ مَثَلُ ٱلْأَوَّلِينَ ﴿٨﴾ وَلَئِن سَأَلْتَهُم مَّنْ خَلَقَ
ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ لَيَقُولُنَّ خَلَقَهُنَّ ٱلْعَزِيزُ ٱلْعَلِيمُ ﴿٩﴾ ٱلَّذِى جَعَلَ لَكُمُ ٱلْأَرْضَ
مَهْدًا وَجَعَلَ لَكُمْ فِيهَا سُبُلًا لَّعَلَّكُمْ تَهْتَدُونَ ﴿١٠﴾ وَٱلَّذِى نَزَّلَ مِنَ ٱلسَّمَآءِ مَآءًۢ
بِقَدَرٍ فَأَنشَرْنَا بِهِۦ بَلْدَةً مَّيْتًا كَذَٰلِكَ تُخْرَجُونَ ﴿١١﴾ وَٱلَّذِى خَلَقَ ٱلْأَزْوَٰجَ كُلَّهَا وَجَعَلَ
لَكُم مِّنَ ٱلْفُلْكِ وَٱلْأَنْعَٰمِ مَا تَرْكَبُونَ ﴿١٢﴾

8. Then We destroyed men stronger (in power) than these – and the example of the ancients has passed away (before them). 9. And indeed if you ask them: "Who has created the heavens and the earth?" They will surely say: "The All-Mighty, the All-Knower created them." 10. Who has made for you the earth like a bed, and has made for you roads therein, in order that you may find your way. 11. And Who sends down water (rain) from the sky in due measure, then We revive a dead land therewith, and even so you will be brought forth (from the graves). 12. And Who has created all the pairs and has appointed for you ships and cattle on which you ride,

فَأَهْلَكْنَآ أَشَدَّ	مِنْهُم	بَطْشًا	وَمَضَىٰ مَثَلُ
then We destroyed (men) stronger	than them	(in) power	and has passed away (the) example

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ٱلْأَوَّلِينَ ﴿٨﴾	وَلَئِن سَأَلْتَهُم	مَّنْ خَلَقَ	ٱلسَّمَٰوَٰتِ
(of) the ancients	and indeed if you ask them	Who has created	the heavens
وَٱلْأَرْضَ	لَيَقُولُنَّ	خَلَقَهُنَّ ٱلْعَزِيزُ	ٱلْعَلِيمُ ﴿٩﴾
and the earth	they will surely say	created them the All-Mighty	the All-Knower
ٱلَّذِى جَعَلَ	لَكُمُ	ٱلْأَرْضَ	مَهْدًا	وَجَعَلَ	لَكُمْ	فِيهَا
Who has made	for you	the earth	(like) a bed	and has made	for you	therein
سُبُلًا	لَّعَلَّكُمْ تَهْتَدُونَ ﴿١٠﴾	وَٱلَّذِى نَزَّلَ	مِنَ ٱلسَّمَآءِ
roads	(in order) that you may find your way	and Who sends down	from the sky
مَآءً	بِقَدَرٍ	فَأَنشَرْنَا	بِهِۦ	بَلْدَةً	مَّيْتًا
water(rain)	in (due) measure	then We revive	therewith	a land	dead
كَذَٰلِكَ تُخْرَجُونَ ﴿١١﴾	وَٱلَّذِى	خَلَقَ ٱلْأَزْوَٰجَ	كُلَّهَا
thus you will be brought forth	and Who	has created the pairs	all of them
وَجَعَلَ	لَكُم	مِّنَ ٱلْفُلْكِ	وَٱلْأَنْعَٰمِ	مَا تَرْكَبُونَ ﴿١٢﴾
and has made	for you	of ships	and cattle	(on) which you ride

لِتَسْتَوُۥا۟ عَلَىٰ ظُهُورِهِۦ ثُمَّ تَذْكُرُوا۟ نِعْمَةَ رَبِّكُمْ إِذَا ٱسْتَوَيْتُمْ عَلَيْهِ وَتَقُولُوا۟ سُبْحَٰنَ ٱلَّذِى
سَخَّرَ لَنَا هَٰذَا وَمَا كُنَّا لَهُۥ مُقْرِنِينَ ﴿١٣﴾ وَإِنَّآ إِلَىٰ رَبِّنَا لَمُنقَلِبُونَ ﴿١٤﴾ وَجَعَلُوا۟ لَهُۥ مِنْ
عِبَادِهِۦ جُزْءًا ۚ إِنَّ ٱلْإِنسَٰنَ لَكَفُورٌ مُّبِينٌ ﴿١٥﴾ أَمِ ٱتَّخَذَ مِمَّا يَخْلُقُ بَنَاتٍ وَأَصْفَىٰكُم
بِٱلْبَنِينَ ﴿١٦﴾ وَإِذَا بُشِّرَ أَحَدُهُم بِمَا ضَرَبَ لِلرَّحْمَٰنِ مَثَلًا ظَلَّ وَجْهُهُۥ مُسْوَدًّا
وَهُوَ كَظِيمٌ ﴿١٧﴾

13. In order that you may mount on their backs, and then may remember the Favour of your Lord when you mount thereon, and say: "Glorified is He Who has subjected this to us, and we could have never had it (by our efforts). 14. And verily, to Our Lord we indeed are to return!" 15. Yet, they assign to some of His slaves a share with Him (by pretending that He has children, and considering them as equals or co-partners in worship with Him). Verily, man is indeed a manifest ingrate! 16. Or has He taken daughters out of what He has

created, and He has selected for you sons? 17. And if one of them is informed of the news of (the birth of a girl) that which he sets forth as a parable to the Most Gracious (Allāh), his face becomes dark, and he is filled with grief!

ثُمَّ تَذَكَّرُوا۟	عَلَىٰ ظُهُورِهِۦ	لِتَسْتَوُۥا۟
then you may remember	on their backs	(in order) that you may mount firmly

وَتَقُولُوا۟ سُبْحَٰنَ	عَلَيْهِ	إِذَا ٱسْتَوَيْتُمْ	رَبِّكُمْ	نِعْمَةَ
and say Glory be (to)	thereon	when you mount	(of) your Lord	(the) Favour

مُقْرِنِينَ ﴿١٣﴾	لَهُۥ	وَمَا كُنَّا	هَٰذَا	لَنَا	ٱلَّذِى سَخَّرَ
capable	for it	and we were not	this	to us	Him Who has subjected

لَهُۥ	وَجَعَلُوا۟	لَمُنقَلِبُونَ ﴿١٤﴾	إِلَىٰ رَبِّنَا	وَإِنَّآ
with Him	and they assign	indeed (are) to return	to our Lord	and verily we

مُّبِينٌ ﴿١٥﴾	لَّكَفُورٌ	إِنَّ ٱلْإِنسَٰنَ	جُزْءًا	مِنْ عِبَادِهِۦ
manifest	(is) indeed an ingrate	verily man	a share	of His slaves

وَأَصْفَىٰكُم	بَنَاتٍ	مِّمَّا يَخْلُقُ	أَمِ ٱتَّخَذَ
and He has selected (for) you	daughters	of what He has created	or has He taken

بِمَا ضَرَبَ	بُشِّرَ أَحَدُهُم	وَإِذَا	بِٱلْبَنِينَ ﴿١٦﴾
of that which he sets forth	one of them is informed of the news	and when	sons

مُسْوَدًّا	ظَلَّ وَجْهُهُۥ	لِلرَّحْمَٰنِ مَثَلًا
dark	his face becomes	(as) a parable to the Most Gracious (Allah)

كَظِيمٌ ﴿١٧﴾	وَهُوَ
(is) filled with grief	and he

أَوَمَن يُنَشَّؤُا۟ فِى ٱلْحِلْيَةِ وَهُوَ فِى ٱلْخِصَامِ غَيْرُ مُبِينٍ ﴿١٨﴾ وَجَعَلُوا۟ ٱلْمَلَٰٓئِكَةَ ٱلَّذِينَ
هُمْ عِبَٰدُ ٱلرَّحْمَٰنِ إِنَٰثًا ۚ أَشَهِدُوا۟ خَلْقَهُمْ ۚ سَتُكْتَبُ شَهَٰدَتُهُمْ وَيُسْـَٔلُونَ ﴿١٩﴾ وَقَالُوا۟
لَوْ شَآءَ ٱلرَّحْمَٰنُ مَا عَبَدْنَٰهُم ۗ مَّا لَهُم بِذَٰلِكَ مِنْ عِلْمٍ ۖ إِنْ هُمْ إِلَّا يَخْرُصُونَ ﴿٢٠﴾

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18. (Like they then for Allāh) a creature who is brought up in adornments (wearing silk and gold ornaments, i.e. women), and who in dispute cannot make herself clear? 19. And they make the angels who themselves are slaves of the Most Gracious (Allāh) females. Did they witness their creation? Their testimony will be recorded, and they will be questioned! 20. And they said: "If it had been the Will of the Most Gracious (Allāh), we should not have worshipped them (false deities)." They have no knowledge whatsoever of that. They do nothing but lie!

أَوَمَن	يُنَشَّؤُا۟ فِى ٱلْحِلْيَةِ	وَهُوَ	فِى ٱلْخِصَامِ	غَيْرُ
(is the one) who?	is brought up in the ornaments	and he	in dispute	(is) not

مُبِينٍ ﴿١٨﴾	وَجَعَلُوا۟ ٱلْمَلَٰٓئِكَةَ	ٱلَّذِينَ	هُمْ	عِبَٰدُ ٱلرَّحْمَٰنِ
clear	and they make the angels	those who	[they]	(are) slaves (of) the Most Gracious

إِنَٰثًا ۚ	أَشَهِدُوا۟ خَلْقَهُمْ ۚ	سَتُكْتَبُ شَهَٰدَتُهُمْ
females	(did) they bear witness their creation?	their testimony will be recorded

وَيُسْـَٔلُونَ ﴿١٩﴾	وَقَالُوا۟	لَوْ شَآءَ ٱلرَّحْمَٰنُ
and they will be questioned	and they said	if the Most Gracious had willed

مَا عَبَدْنَٰهُم ۖ	مَّا	لَهُم	بِذَٰلِكَ	مِنْ عِلْمٍ ۖ
we would not have worshipped them	not	they have	of that	any knowledge

إِنْ هُمْ	إِلَّا يَخْرُصُونَ ﴿٢٠﴾
they (do) nothing	but lie

أَمْ ءَاتَيْنَٰهُمْ كِتَٰبًا مِّن قَبْلِهِۦ فَهُم بِهِۦ مُسْتَمْسِكُونَ ﴿٢١﴾ بَلْ قَالُوٓا۟ إِنَّا وَجَدْنَآ ءَابَآءَنَا
عَلَىٰٓ أُمَّةٍ وَإِنَّا عَلَىٰٓ ءَاثَٰرِهِم مُّهْتَدُونَ ﴿٢٢﴾ وَكَذَٰلِكَ مَآ أَرْسَلْنَا مِن قَبْلِكَ فِى قَرْيَةٍ مِّن نَّذِيرٍ
إِلَّا قَالَ مُتْرَفُوهَآ إِنَّا وَجَدْنَآ ءَابَآءَنَا عَلَىٰٓ أُمَّةٍ وَإِنَّا عَلَىٰٓ ءَاثَٰرِهِم مُّقْتَدُونَ ﴿٢٣﴾ ۞ قَٰلَ
أَوَلَوْ جِئْتُكُم بِأَهْدَىٰ مِمَّا وَجَدتُّمْ عَلَيْهِ ءَابَآءَكُمْ ۖ قَالُوٓا۟ إِنَّا بِمَآ أُرْسِلْتُم بِهِۦ كَٰفِرُونَ ﴿٢٤﴾

21. Or have We given them any Book before this (the Qur'ān) to which they are holding fast? 22. Nay! They say: "We found our fathers following a certain way and religion, and we guide ourselves by their footsteps." 23. And similarly, We

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sent not a warner before you (O Muhammad ﷺ) to any town (people) but the luxurious ones among them said: "We found our fathers following a certain way and religion, and we will indeed follow their footsteps." 24. (The warner) said: "Even if I bring you better guidance than that which you found your fathers following?" They said: "Verily, we disbelieve in that with which you have been sent."

أَمْ ءَاتَيْنَٰهُمْ	كِتَٰبًا	مِّن قَبْلِهِۦ	فَهُم	بِهِۦ	مُّسْتَمْسِكُونَ ﴿٢١﴾
or have We given them	a Book	before this	so they	to which	(are) holding fast

بَلْ قَالُوٓا۟	إِنَّا وَجَدْنَآ	ءَابَآءَنَا	عَلَىٰٓ أُمَّةٍ	وَإِنَّا
nay they say	verily we found	our fathers	on a religion	and verily we

عَلَىٰٓ ءَاثَٰرِهِم	مُّهْتَدُونَ ﴿٢٢﴾	وَكَذَٰلِكَ	مَآ أَرْسَلْنَا	مِن قَبْلِكَ	فِى قَرْيَةٍ
on their footsteps	(are) guided	and thus	We sent not	before you	to a town

مِّن نَّذِيرٍ	إِلَّا قَالَ مُتْرَفُوهَآ	إِنَّا وَجَدْنَآ	ءَابَآءَنَا	عَلَىٰٓ أُمَّةٍ
any warner	but the luxurious ones of it said	verily we found	our fathers	on a religion

وَإِنَّا	عَلَىٰٓ ءَاثَٰرِهِم	مُّقْتَدُونَ ﴿٢٣﴾	قَٰلَ	أَوَلَوْ جِئْتُكُم
and we indeed	on their footsteps	(will) follow	(the warner) said	even if I come to you

بِأَهْدَىٰ	مِمَّا وَجَدتُّمْ	عَلَيْهِ	ءَابَآءَكُمْ	قَالُوٓا۟ إِنَّا
with better guidance	than that which you found	on it	your fathers	they said verily we

بِمَآ أُرْسِلْتُم	بِهِۦ	كَٰفِرُونَ ﴿٢٤﴾
with which you have been sent	[with it]	(are) disbelievers

فَٱنتَقَمْنَا مِنْهُمْ ۖ فَٱنظُرْ كَيْفَ كَانَ عَٰقِبَةُ ٱلْمُكَذِّبِينَ ﴿٢٥﴾ وَإِذْ قَالَ إِبْرَٰهِيمُ لِأَبِيهِ وَقَوْمِهِۦٓ
إِنَّنِى بَرَآءٌ مِّمَّا تَعْبُدُونَ ﴿٢٦﴾ إِلَّا ٱلَّذِى فَطَرَنِى فَإِنَّهُۥ سَيَهْدِينِ ﴿٢٧﴾ وَجَعَلَهَا كَلِمَةًۢ بَاقِيَةً
فِى عَقِبِهِۦ لَعَلَّهُمْ يَرْجِعُونَ ﴿٢٨﴾ بَلْ مَتَّعْتُ هَٰٓؤُلَآءِ وَءَابَآءَهُمْ حَتَّىٰ جَآءَهُمُ ٱلْحَقُّ وَرَسُولٌ
مُّبِينٌ ﴿٢٩﴾ وَلَمَّا جَآءَهُمُ ٱلْحَقُّ قَالُوا۟ هَٰذَا سِحْرٌ وَإِنَّا بِهِۦ كَٰفِرُونَ ﴿٣٠﴾

25. So We took revenge on them, then see what was the end of those who denied (Islāmic Monotheism). 26. And (remember) when Ibrāhīm (Abraham)

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said to his father and his people: "Verily, I am innocent of what you worship, 27. "Except Him (i.e. I worship none but Allāh Alone) Who did create me; and verily, He will guide me." 28. And he made it [i.e. *Lā ilāha illallāh* (none has the right to be worshipped but Allāh Alone - True Monotheism)] a Word lasting among his offspring, that they may turn back (i.e. to repent to Allāh or receive admonition). 29. Nay, but I gave (the good things of this life) to these (polytheists) and their fathers to enjoy, till there came to them the truth (the Qur'ān), and a Messenger (Muhammad ﷺ) making things clear. 30. And when the truth (this Qur'ān) came to them, they (the disbelievers in this Qur'ān) said: "This is magic, and we disbelieve therein."

فَٱنتَقَمْنَا	مِنْهُمْ ۖ	فَٱنظُرْ كَيْفَ	كَانَ عَٰقِبَةُ	ٱلْمُكَذِّبِينَ ﴿٢٥﴾
so We took revenge	on them	then see how	was (the) end	(of) those who denied

وَإِذْ	قَالَ إِبْرَٰهِيمُ	لِأَبِيهِ	وَقَوْمِهِۦٓ	إِنَّنِى	بَرَآءٌ
and (remember) when	Abraham said	to his father	and his people	verily I am	innocent

مِّمَّا تَعْبُدُونَ ﴿٢٦﴾	إِلَّا ٱلَّذِى	فَطَرَنِى	فَإِنَّهُۥ	سَيَهْدِينِ ﴿٢٧﴾
of what you worship	except Him Who	did create me	and verily He	will guide me

وَجَعَلَهَا	كَلِمَةًۢ	بَاقِيَةً	فِى عَقِبِهِۦ	لَعَلَّهُمْ يَرْجِعُونَ ﴿٢٨﴾
and he made it	a Word	lasting	among his offspring	that they may turn back

بَلْ مَتَّعْتُ هَٰٓؤُلَآءِ	وَءَابَآءَهُمْ	حَتَّىٰ جَآءَهُمُ	ٱلْحَقُّ
nay I gave to enjoy (to) these	and their fathers	till came to them	the truth

وَرَسُولٌ	مُّبِينٌ ﴿٢٩﴾	وَلَمَّا	جَآءَهُمُ	ٱلْحَقُّ	قَالُوا۟ هَٰذَا
and a Messenger	clear	and when	came to them	the truth	they said this

سِحْرٌ	وَإِنَّا	بِهِۦ	كَٰفِرُونَ ﴿٣٠﴾
(is) a magic	and verily we	in it	(are) disbelievers

وَقَالُوا۟ لَوْلَا نُزِّلَ هَٰذَا ٱلْقُرْءَانُ عَلَىٰ رَجُلٍ مِّنَ ٱلْقَرْيَتَيْنِ عَظِيمٍ ﴿٣١﴾ أَهُمْ يَقْسِمُونَ رَحْمَتَ رَبِّكَ ۚ
نَحْنُ قَسَمْنَا بَيْنَهُم مَّعِيشَتَهُمْ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا ۚ وَرَفَعْنَا بَعْضَهُمْ فَوْقَ بَعْضٍ دَرَجَٰتٍ لِّيَتَّخِذَ
بَعْضُهُم بَعْضًا سُخْرِيًّا ۗ وَرَحْمَتُ رَبِّكَ خَيْرٌ مِّمَّا يَجْمَعُونَ ﴿٣٢﴾ وَلَوْلَآ أَن يَكُونَ ٱلنَّاسُ

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أُمَّةً وَٰحِدَةً لَّجَعَلْنَا لِمَن يَكْفُرُ بِالرَّحْمَٰنِ لِبُيُوتِهِمْ سُقُفًا مِّن فِضَّةٍ وَمَعَارِجَ عَلَيْهَا يَظْهَرُونَ ﴿٣٣﴾

31. And they say: "Why is not this Qur'ān sent down to some great man of the two towns (Makkah and Tā'if)?" 32. Is it they who would portion out the Mercy of your Lord? It is We Who portion out between them their livelihood in this world, and We raised some of them above others in ranks, so that some may employ others in their work. But the mercy (Paradise) of your Lord (O Muhammad ﷺ) is better than the (wealth of this world) which they amass. 33. And were it not that mankind would have become one community (all disbelievers desiring worldly life only), We would have provided for those who disbelieve in the Most Gracious (Allāh), silver roofs for their houses, and elevators whereby they ascend,

وَقَالُوا	لَوْلَا نُزِّلَ	هَٰذَا	الْقُرْآنُ	عَلَىٰ رَجُلٍ	مِّنَ الْقَرْيَتَيْنِ
and they say	why is not sent down	this	Quran	to a man	of the two towns
عَظِيمٍ ﴿٣١﴾	أَهُمْ يَقْسِمُونَ	رَحْمَتَ	رَبِّكَ		نَحْنُ
great	(do) they portion out?	(the) Mercy	(of) your Lord		We
قَسَمْنَا بَيْنَهُم	مَّعِيشَتَهُمْ	فِي الْحَيَاةِ			الدُّنْيَا
portion out between them	their livelihood	in the life			(of) this world
وَرَفَعْنَا بَعْضَهُمْ	فَوْقَ	بَعْضٍ	دَرَجَاتٍ		لِّيَتَّخِذَ
and We raised some of them	above	others	(in) ranks		so that may employ
بَعْضُهُم	بَعْضًا	سُخْرِيًّا	وَرَحْمَتُ	رَبِّكَ	خَيْرٌ
some of them	others	(in) work	but (the) mercy	(of) your Lord	(is) better
مِّمَّا يَجْمَعُونَ ﴿٣٢﴾				وَلَوْلَا	
than (the wealth) which they amass				and if (it) had not been	
أَن يَكُونَ النَّاسُ	أُمَّةً	وَاحِدَةً	لَّجَعَلْنَا		
that all mankind would become	community	one	surely We would have provided		
لِمَن	يَكْفُرُ بِالرَّحْمَٰنِ		لِبُيُوتِهِمْ	سُقُفًا	
for (those) who	disbelieve in the Most Gracious (Allah)		for their houses	roofs	

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مِّن فِضَّةٍ	وَمَعَارِجَ	عَلَيْهَا يَظْهَرُونَ ﴿٣٣﴾
of silver	and elevators	on which they mount

وَلِبُيُوتِهِمْ أَبْوَابًا وَسُرُرًا عَلَيْهَا يَتَّكِئُونَ ﴿٣٤﴾ وَزُخْرُفًا ۚ وَإِن كُلُّ ذَٰلِكَ لَمَّا مَتَاعُ الْحَيَاةِ
الدُّنْيَا ۚ وَالْآخِرَةُ عِندَ رَبِّكَ لِلْمُتَّقِينَ ﴿٣٥﴾ وَمَن يَعْشُ عَن ذِكْرِ الرَّحْمَٰنِ نُقَيِّضْ لَهُ شَيْطَانًا
فَهُوَ لَهُ قَرِينٌ ﴿٣٦﴾ وَإِنَّهُمْ لَيَصُدُّونَهُمْ عَنِ السَّبِيلِ وَيَحْسَبُونَ أَنَّهُم مُّهْتَدُونَ ﴿٣٧﴾ حَتَّىٰ إِذَا
جَاءَنَا قَالَ يَا لَيْتَ بَيْنِي وَبَيْنَكَ بُعْدَ الْمَشْرِقَيْنِ فَبِئْسَ الْقَرِينُ ﴿٣٨﴾

34. And for their houses, doors (of silver), and thrones (of silver) on which they could recline, 35. And adornments of gold. Yet all this (i.e. the roofs, doors, stairs, elevators, thrones of their houses) would have been nothing but an enjoyment of this world. And the Hereafter with your Lord is (only) for the *Muttaqūn*. 36. And whosoever turns away blindly from the remembrance of the Most Gracious (Allāh) (i.e. this Qur'ān and worship of Allāh), We appoint for him *Shaitān* (Satan - devil) to be a *Qarīn* (a companion) to him. 37. And verily, they (Satans/devils) hinder them from the path (of Allāh), but they think that they are guided aright! 38. Till, when (such a one) comes to Us, he says [to his *Qarīn* (Satan /devil companion)] "Would that between me and you were the distance of the two easts (or the east and west)" - a worst (type of) companion (indeed)!

وَزُخْرُفًا ۚ	عَلَيْهَا يَتَّكِئُونَ ﴿٣٤﴾	وَسُرُرًا	أَبْوَابًا	وَلِبُيُوتِهِمْ
and adornments of gold	on which they recline	and thrones	doors	and for their houses
الدُّنْيَا ۚ	الْحَيَاةِ	لَمَّا مَتَاعُ	ذَٰلِكَ	وَإِن كُلُّ
(of) this world	(of) the life	but an enjoyment	that	and nothing (is) all
وَمَن يَعْشُ	لِلْمُتَّقِينَ ﴿٣٥﴾	رَبِّكَ	عِندَ	وَالْآخِرَةُ
and whosoever turns away	(is) for the pious	your Lord	with	and the Hereafter
فَهُوَ شَيْطَانًا	نُقَيِّضْ لَهُ	عَن ذِكْرِ الرَّحْمَٰنِ		
so he a devil	We appoint for him	from (the) remembrance (of) the Most Gracious (Allah)		
وَيَحْسَبُونَ	عَنِ السَّبِيلِ	لَيَصُدُّونَهُمْ	وَإِنَّهُمْ	قَرِينٌ ﴿٣٦﴾	لَهُ
but they think	from the path	surely hinder them	and verily they	a companion	(is) for him

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أَنَّهُم	مُّهْتَدُونَ ﴿٣٧﴾	حَتَّىٰٓ إِذَا	جَآءَنَا	قَالَ يَٰلَيْتَ بَيْنِي
that they	(are) guided aright	till when	he comes to Us	he says [O] would that between me

وَبَيْنَكَ	بُعْدَ	ٱلْمَشْرِقَيْنِ	فَبِئْسَ ٱلْقَرِينُ ﴿٣٨﴾
and between you	(were the) distance	(of) the two easts	so evil is the companion

وَلَن يَنفَعَكُمُ ٱلْيَوْمَ إِذ ظَّلَمْتُمْ أَنَّكُمْ فِى ٱلْعَذَابِ مُشْتَرِكُونَ ﴿٣٩﴾ أَفَأَنتَ تُسْمِعُ ٱلصُّمَّ أَوْ تَهْدِى ٱلْعُمْىَ وَمَن كَانَ فِى ضَلَٰلٍ مُّبِينٍ ﴿٤٠﴾ فَإِمَّا نَذْهَبَنَّ بِكَ فَإِنَّا مِنْهُم مُّنتَقِمُونَ ﴿٤١﴾ أَوْ نُرِيَنَّكَ ٱلَّذِى وَعَدْنَٰهُمْ فَإِنَّا عَلَيْهِم مُّقْتَدِرُونَ ﴿٤٢﴾ فَٱسْتَمْسِكْ بِٱلَّذِىٓ أُوحِىَ إِلَيْكَ ۖ إِنَّكَ عَلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ﴿٤٣﴾ وَإِنَّهُۥ لَذِكْرٌ لَّكَ وَلِقَوْمِكَ ۖ وَسَوْفَ تُسْـَٔلُونَ ﴿٤٤﴾ وَسْـَٔلْ مَنْ أَرْسَلْنَا مِن قَبْلِكَ مِن رُّسُلِنَآ أَجَعَلْنَا مِن دُونِ ٱلرَّحْمَٰنِ ءَالِهَةً يُعْبَدُونَ ﴿٤٥﴾

39. It will profit you not this Day (O you who turn away from Allāh's remembrance and His worship) as you did wrong, (and) that you will be sharers (you and your *Qarīn*) in the punishment. 40. Can you (O Muhammad ﷺ) make the deaf to hear, or can you guide the blind or him who is in manifest error? 41. And even if We take you (O Muhammad ﷺ) away, We shall indeed take vengeance on them. 42. Or (if) We show you that wherewith We threaten them, then verily, We have perfect command over them. 43. So hold you (O Muhammad ﷺ) fast to that which is revealed to you. Verily, you are on a Straight Path. 44. And verily, this (the Qur'ān) is indeed a Reminder for you (O Muhammad ﷺ) and your people (Quraish people, or your followers), and you will be questioned (about it). 45. And ask (O Muhammad ﷺ) those of Our Messengers whom We sent before you: "Did We ever appoint *ālihah* (gods) to be worshipped besides the Most Gracious (Allāh)?"

وَلَن يَنفَعَكُمُ	ٱلْيَوْمَ	إِذ ظَّلَمْتُمْ	أَنَّكُمْ	فِى ٱلْعَذَابِ
and it will never profit you	this Day	when you did wrong	that you	in the punishment

مُشْتَرِكُونَ ﴿٣٩﴾	أَفَأَنتَ	تُسْمِعُ ٱلصُّمَّ	أَوْ تَهْدِى ٱلْعُمْىَ
(will be) sharing	then (can) you?	make the deaf to hear	or (can) you guide the blind

وَمَن كَانَ	فِى ضَلَٰلٍ	مُّبِينٍ ﴿٤٠﴾	فَإِمَّا	نَذْهَبَنَّ بِكَ	فَإِنَّا
and (him) who is	in error	manifest	and (even) if	We take you away	then We indeed

مِنْهُم	مُّنتَقِمُونَ ﴿٤١﴾	أَوْ نُرِيَنَّكَ	ٱلَّذِى	وَعَدْنَٰهُمْ
on them	(shall) take vengeance	or We show you	that which	We promised them

فَإِنَّا	عَلَيْهِمْ	مُّقْتَدِرُونَ ﴿٤٢﴾	فَٱسْتَمْسِكْ	بِٱلَّذِىٓ
then verily We	over them	have perfect command	so hold fast	to that which

أُوحِىَ إِلَيْكَ ۖ	إِنَّكَ	عَلَىٰ صِرَٰطٍ	مُّسْتَقِيمٍ ﴿٤٣﴾	وَإِنَّهُۥ
is revealed to you	verily you	(are) on a Path	Straight	and verily this

لَذِكْرٌ	لَّكَ	وَلِقَوْمِكَ ۖ	وَسَوْفَ تُسْـَٔلُونَ ﴿٤٤﴾
(is) indeed a Reminder	for you	and for your people	and soon you will be questioned

وَسْـَٔلْ	مَنْ أَرْسَلْنَا	مِن قَبْلِكَ	مِن رُّسُلِنَآ	أَجَعَلْنَا
and ask	(those) whom We sent	before you	of Our Messengers	(did) We appoint?

مِن دُونِ ٱلرَّحْمَٰنِ	ءَالِهَةً يُعْبَدُونَ ﴿٤٥﴾
besides the Most Gracious (Allah)	gods to be worshipped

وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِـَٔايَٰتِنَآ إِلَىٰ فِرْعَوْنَ وَمَلَإِيْهِۦ فَقَالَ إِنِّى رَسُولُ رَبِّ ٱلْعَٰلَمِينَ ﴿٤٦﴾
فَلَمَّا جَآءَهُم بِـَٔايَٰتِنَآ إِذَا هُم مِّنْهَا يَضْحَكُونَ ﴿٤٧﴾ وَمَا نُرِيهِم مِّنْ ءَايَةٍ إِلَّا هِىَ أَكْبَرُ مِنْ
أُخْتِهَا ۖ وَأَخَذْنَٰهُم بِٱلْعَذَابِ لَعَلَّهُمْ يَرْجِعُونَ ﴿٤٨﴾ وَقَالُوا۟ يَٰٓأَيُّهَ ٱلسَّاحِرُ ٱدْعُ لَنَا رَبَّكَ بِمَا
عَهِدَ عِندَكَ إِنَّنَا لَمُهْتَدُونَ ﴿٤٩﴾

46. And indeed We did send Mūsā (Moses) with Our *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) to Fir'aun (Pharaoh) and his chiefs (inviting them to Allāh's religion of Islām). He said: "Verily, I am a Messenger of the Lord of the *'Ālamīn* (mankind, jinn and all that exists)." 47. But when he came to them with Our *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) behold, they laughed at them. 48. And not an *Āyah* (sign, etc.) We showed them but it was greater than its fellow preceding it, and We seized them with torment, in order that they might turn [from their polytheism to Allāh's religion (Islāmic Monotheism)]. 49. And they said [to Mūsā (Moses)]: "O you sorcerer! Invoke your Lord for us according to what He has covenanted with you. Verily, We shall guide ourselves (aright)."

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وَلَقَدْ أَرْسَلْنَا مُوسَىٰ	بِـَٔايَـٰتِنَآ	إِلَىٰ فِرْعَوْنَ	وَمَلَإِيْهِۦ	فَقَالَ
and indeed We did send Moses	with Our Signs	to Pharaoh	and his chiefs	so he said

إِنِّى	رَسُولُ رَبِّ	ٱلْعَـٰلَمِينَ ﴿٤٦﴾	فَلَمَّا	جَآءَهُم
verily I am	a Messenger (of the) Lord	(of) the worlds	but when	he came to them

بِـَٔايَـٰتِنَآ	إِذَا	هُم	مِّنْهَا يَضْحَكُونَ ﴿٤٧﴾	وَمَا نُرِيهِم	مِّنْ ءَايَةٍ
with Our Signs	behold	they	laughed at them	and We showed them not	any sign

إِلَّا هِىَ	أَكْبَرُ	مِنْ أُخْتِهَا ۖ	وَأَخَذْنَـٰهُم	بِٱلْعَذَابِ
but it	(was) greater	than its sister (fellow)	and We seized them	with torment

لَعَلَّهُمْ يَرْجِعُونَ ﴿٤٨﴾	وَقَالُوا۟	يَـٰٓأَيُّهَ	ٱلسَّاحِرُ	ٱدْعُ لَنَا
(in order) that they might return	and they said	O (you)	sorcerer	invoke for us

رَبَّكَ	بِمَا	عَهِدَ عِندَكَ	إِنَّنَا	لَمُهْتَدُونَ ﴿٤٩﴾
your Lord	according to what	He has covenanted with you	verily we	(shall) indeed be guided

فَلَمَّا كَشَفْنَا عَنْهُمُ ٱلْعَذَابَ إِذَا هُمْ يَنكُثُونَ ﴿٥٠﴾ وَنَادَىٰ فِرْعَوْنُ فِى قَوْمِهِۦ قَالَ يَـٰقَوْمِ
أَلَيْسَ لِى مُلْكُ مِصْرَ وَهَـٰذِهِ ٱلْأَنْهَـٰرُ تَجْرِى مِن تَحْتِىٓ ۖ أَفَلَا تُبْصِرُونَ ﴿٥١﴾ أَمْ أَنَا۠ خَيْرٌ مِّنْ
هَـٰذَا ٱلَّذِى هُوَ مَهِينٌ وَلَا يَكَادُ يُبِينُ ﴿٥٢﴾ فَلَوْلَآ أُلْقِىَ عَلَيْهِ أَسْوِرَةٌ مِّن ذَهَبٍ أَوْ جَآءَ مَعَهُ
ٱلْمَلَـٰٓئِكَةُ مُقْتَرِنِينَ ﴿٥٣﴾ فَٱسْتَخَفَّ قَوْمَهُۥ فَأَطَاعُوهُ ۚ إِنَّهُمْ كَانُوا۟ قَوْمًا فَـٰسِقِينَ ﴿٥٤﴾

50. But when We removed the torment from them, behold, they broke their covenant (that they will believe if We remove the torment from them). 51. And Fir'aun (Pharaoh) proclaimed among his people (saying): "O my people! Is not mine the dominion of Egypt, and these rivers flowing underneath me. See you not then? 52. "Am I not better than this one [Mūsā (Moses)] who is despicable and can scarcely express himself clearly? 53. "Why then are not golden bracelets bestowed on him, or angels sent along with him?" 54. Thus he [Fir'aun (Pharaoh)] befooled (and misled) his people, and they obeyed him. Verily, they were ever a people who were *Fāsiqūn* (rebellious, disobedient to Allāh).

فَلَمَّا كَشَفْنَا	عَنْهُمُ	ٱلْعَذَابَ	إِذَا	هُمْ يَنكُثُونَ ﴿٥٠﴾
but when We removed	from them	the torment	behold	they broke their covenant

وَنَادَىٰ فِرْعَوْنُ	فِي قَوْمِهِۦ	قَالَ يَٰقَوْمِ	أَلَيْسَ	لِي
and Pharaoh proclaimed	among his people	he said O my people	is not?	for me
مُلْكُ	مِصْرَ	وَهَٰذِهِ	ٱلْأَنْهَٰرُ تَجْرِي	مِن تَحْتِيٓ
(the) dominion	(of) Egypt	and these	rivers flowing	underneath me
أَفَلَا تُبْصِرُونَ ﴿٥١﴾	أَمْ أَنَا	خَيْرٌ	مِّنْ هَٰذَا	ٱلَّذِي	هُوَ	مَهِينٌ
see you not then?	or am I (not)	better	than this	one who	[he]	(is) despicable
وَلَا يَكَادُ	يُبِينُ ﴿٥٢﴾	فَلَوْلَآ أُلْقِيَ
and (does) not almost	express (himself) clearly	why then are not bestowed
عَلَيْهِ	أَسْوِرَةٌ	مِّن ذَهَبٍ	أَوْ جَآءَ مَعَهُ	ٱلْمَلَٰٓئِكَةُ
on him	bracelets	of gold	or come with him	angels
مُقْتَرِنِينَ ﴿٥٣﴾	فَٱسْتَخَفَّ قَوْمَهُۥ	فَأَطَاعُوهُ
accompanying	then he befooled his people	and they obeyed him
إِنَّهُمْ كَانُوا	قَوْمًا	فَٰسِقِينَ ﴿٥٤﴾
verily they were	a people	(who were) disobedient

فَلَمَّآ ءَاسَفُونَا ٱنتَقَمْنَا مِنْهُمْ فَأَغْرَقْنَٰهُمْ أَجْمَعِينَ ﴿٥٥﴾ فَجَعَلْنَٰهُمْ سَلَفًا وَمَثَلًا
لِّلْءَاخِرِينَ ﴿٥٦﴾ ۞ وَلَمَّا ضُرِبَ ٱبْنُ مَرْيَمَ مَثَلًا إِذَا قَوْمُكَ مِنْهُ يَصِدُّونَ ﴿٥٧﴾
وَقَالُوٓا۟ ءَأَٰلِهَتُنَا خَيْرٌ أَمْ هُوَ مَا ضَرَبُوهُ لَكَ إِلَّا جَدَلًۢا بَلْ هُمْ قَوْمٌ خَصِمُونَ ﴿٥٨﴾ إِنْ هُوَ
إِلَّا عَبْدٌ أَنْعَمْنَا عَلَيْهِ وَجَعَلْنَٰهُ مَثَلًا لِّبَنِىٓ إِسْرَٰٓءِيلَ ﴿٥٩﴾ وَلَوْ نَشَآءُ لَجَعَلْنَا مِنكُم مَّلَٰٓئِكَةً
فِى ٱلْأَرْضِ يَخْلُفُونَ ﴿٦٠﴾

55. So when they angered Us, We punished them, and drowned them all. 56. And We made them a precedent (as a lesson for those coming after them), and an example to later generations. 57. And when the son of Maryam (Mary) is quoted as an example [i.e. 'Īsā (Jesus) is worshipped like their idols], behold, your people cry aloud (laugh out at the example). 58. And say: "Are our *ālihah* (gods) better or is he ['Īsā (Jesus)]?" They quoted not the above example except for argument. Nay! But they are a quarrelsome people. 59. He ['Īsā (Jesus)] was

not more than a slave. We granted Our Favour to him, and We made him an example for the Children of Israel (i.e. his creation without a father). 60. And if it were Our Will, We would have [destroyed you (mankind) all, and] made angels to replace you on the earth.

فَأَغۡرَقۡنَٰهُمۡ	ٱنتَقَمۡنَا مِنۡهُمۡ	ءَاسَفُونَا	فَلَمَّآ
and We drowned them	We took retribution from them	they angered Us	so when

لِّلۡأٓخِرِينَ ﴿٥٦﴾	وَمَثَلًا	سَلَفًا	فَجَعَلۡنَٰهُمۡ	أَجۡمَعِينَ ﴿٥٥﴾
to later generations	and an example	a precedent	and We made them	all

قَوۡمُكَ	إِذَا	مَثَلًا	مَرۡيَمَ	ٱبۡنُ	وَلَمَّا ضُرِبَ
your people	behold	(as) an example	(of) Mary	(the) son	and when is quoted

أَمۡ هُوَ	خَيۡرٌ	ءَأَٰلِهَتُنَا	وَقَالُوٓاْ	مِنۡهُ يَصِدُّونَ ﴿٥٧﴾
or (is) he	better	(are) our gods?	and say	cry aloud about it

بَلۡ هُمۡ	إِلَّا جَدَلَۢاۚ	لَكَ	مَا ضَرَبُوهُ
nay they	except (for) argument	for you	they quoted not it (the above example)

أَنۡعَمۡنَا عَلَيۡهِ	إِلَّا عَبۡدٌ	إِنۡ هُوَ	خَصِمُونَ ﴿٥٨﴾	قَوۡمٌ
We granted Our Favour to him	but a slave	he (Jesus was) not	quarrelsome	(are) a people

وَلَوۡ نَشَآءُ	إِسۡرَٰٓءِيلَ ﴿٥٩﴾	لِّبَنِيٓ	مَثَلًا	وَجَعَلۡنَٰهُ
and if We will	(of) Israel	for (the) Children	an example	and We made him

فِي ٱلۡأَرۡضِ يَخۡلُفُونَ ﴿٦٠﴾	مَّلَٰٓئِكَةً	مِنكُم	لَجَعَلۡنَا
to replace (you) on the earth	angels	among you	surely We would have made

وَإِنَّهُۥ لَعِلۡمٞ لِّلسَّاعَةِ فَلَا تَمۡتَرُنَّ بِهَا وَٱتَّبِعُونِۚ هَٰذَا صِرَٰطٞ مُّسۡتَقِيمٞ ﴿٦١﴾ وَلَا يَصُدَّنَّكُمُ
ٱلشَّيۡطَٰنُۖ إِنَّهُۥ لَكُمۡ عَدُوّٞ مُّبِينٞ ﴿٦٢﴾ وَلَمَّا جَآءَ عِيسَىٰ بِٱلۡبَيِّنَٰتِ قَالَ قَدۡ جِئۡتُكُم بِٱلۡحِكۡمَةِ
وَلِأُبَيِّنَ لَكُم بَعۡضَ ٱلَّذِي تَخۡتَلِفُونَ فِيهِۖ فَٱتَّقُواْ ٱللَّهَ وَأَطِيعُونِ ﴿٦٣﴾

61. And he ['Īsā (Jesus), son of Maryam (Mary)] shall be a known sign for (the coming of) the Hour (Day of Resurrection) [i.e. 'Īsā's (Jesus) descent on the earth]. Therefore have no doubt concerning it (i.e. the Day of Resurrection).

And follow Me (Allāh) (i.e. be obedient to Allāh and do what He orders you to do, O mankind)! This is the Straight Path (of Islāmic Monotheism, leading to Allāh and to His Paradise). 62. And let not *Shaitān* (Satan) hinder you (from the right religion, i.e. Islāmic Monotheism). Verily, he (Satan) to you is a plain enemy. 63. And when 'Īsā (Jesus) came with (Our) clear Proofs, he said: "I have come to you with *Al-Hikmah* (Prophethood), and in order to make clear to you some of the (points) in which you differ. Therefore fear Allāh and obey me.

لِّلسَّاعَةِ	لَعِلْمٌ	وَإِنَّهُۥ
for the Hour (Day of Resurrection)	(is) surely a sign	and verily he (Jesus)

صِرَٰطٌ	هَٰذَا	وَٱتَّبِعُونِۚ	بِهَا	فَلَا تَمْتَرُنَّ
(is) the Path	this	and follow Me (Allah)	concerning it	therefore have no doubt

عَدُوٌّ	لَكُمْ	إِنَّهُۥ	ٱلشَّيْطَٰنُۖ	وَلَا يَصُدَّنَّكُمُ	مُّسْتَقِيمٌ ﴿٦١﴾
(is) an enemy	to you	verily he	Satan	and let not hinder you	Straight

قَدْ جِئْتُكُم	قَالَ	بِٱلْبَيِّنَٰتِ	جَآءَ عِيسَىٰ	وَلَمَّا	مُّبِينٌ ﴿٦٢﴾
verily I have come to you	he said	with clear Proofs	Jesus came	and when	plain

ٱلَّذِى	بَعْضَ	لَكُمْ	وَلِأُبَيِّنَ	بِٱلْحِكْمَةِ
(of) that which	some	to you	and (in order) to make clear	with the wisdom

وَأَطِيعُونِ ﴿٦٣﴾	فَٱتَّقُوا۟ ٱللَّهَ	تَخْتَلِفُونَ فِيهِۖ
and obey me	therefore fear Allah	you differ in it

إِنَّ ٱللَّهَ هُوَ رَبِّى وَرَبُّكُمْ فَٱعْبُدُوهُۚ هَٰذَا صِرَٰطٌ مُّسْتَقِيمٌ ﴿٦٤﴾ فَٱخْتَلَفَ ٱلْأَحْزَابُ مِنۢ
بَيْنِهِمْۖ فَوَيْلٌ لِّلَّذِينَ ظَلَمُوا۟ مِنْ عَذَابِ يَوْمٍ أَلِيمٍ ﴿٦٥﴾ هَلْ يَنظُرُونَ إِلَّا ٱلسَّاعَةَ
أَن تَأْتِيَهُم بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ﴿٦٦﴾ ٱلْأَخِلَّآءُ يَوْمَئِذٍۭ بَعْضُهُمْ لِبَعْضٍ عَدُوٌّ إِلَّا
ٱلْمُتَّقِينَ ﴿٦٧﴾ يَٰعِبَادِ لَا خَوْفٌ عَلَيْكُمُ ٱلْيَوْمَ وَلَآ أَنتُمْ تَحْزَنُونَ ﴿٦٨﴾

64. "Verily, Allāh! He is my Lord (God) and your Lord (God). So worship Him (Alone). This is the (only) Straight Path (i.e. Allāh's religion of true Islāmic Monotheism)." 65. But the sects from among themselves differed. So

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woe to those who do wrong [by ascribing things to 'Īsā (Jesus) that are not true] from the torment of a painful Day (i.e. the Day of Resurrection) ! 66. Do they only wait for the Hour that it shall come upon them suddenly while they perceive not? 67. Friends on that Day will be foes one to another except *Al-Muttaqūn* (the pious). 68. (It will be said to the true believers of Islāmic Monotheism:) My worshippers! No fear shall be on you this Day, nor shall you grieve,

صِرَٰطٌ	هَٰذَا	فَٱعْبُدُوهُ ۚ	وَرَبُّكُمْ	رَبِّى	هُوَ	إِنَّ ٱللَّهَ
(is) the Path	this	so worship Him (Alone)	and your Lord	(is) my Lord	He	verily Allah
فَوَيْلٌ	مِنۢ بَيْنِهِمْ ۖ		فَٱخْتَلَفَ ٱلْأَحْزَابُ		مُّسْتَقِيمٌ ﴿٦٥﴾	
so woe	from among themselves		but differed the sects		Straight	
هَلْ يَنظُرُونَ	أَلِيمٍ ﴿٦٥﴾	يَوْمٍ	مِنْ عَذَابِ		لِلَّذِينَ ظَلَمُوا۟	
(do) they await?	painful	(of) a Day	from (the) torment		to those who do wrong	
وَهُمْ	بَغْتَةً	أَن تَأْتِيَهُم			إِلَّا ٱلسَّاعَةَ	
while they	suddenly	that it shall come upon them			except (for) the Hour	
لِبَعْضٍ	بَعْضُهُمْ	يَوْمَئِذٍ	ٱلْأَخِلَّآءُ		لَا يَشْعُرُونَ ﴿٦٦﴾	
to others	some of them	(on) that Day	friends		perceive not	
عَلَيْكُمْ	لَا خَوْفٌ	يَٰعِبَادِ	إِلَّا ٱلْمُتَّقِينَ ﴿٦٧﴾		عَدُوٌّ	
(shall be) on you	no fear	O My slaves	except the pious		(will be) foes	
ٱلْيَوْمَ	وَلَآ أَنتُمْ تَحْزَنُونَ ﴿٦٨﴾					
this Day	nor shall you grieve					

ٱلَّذِينَ ءَامَنُوا۟ بِـَٔايَٰتِنَا وَكَانُوا۟ مُسْلِمِينَ ﴿٦٩﴾ ٱدْخُلُوا۟ ٱلْجَنَّةَ أَنتُمْ وَأَزْوَٰجُكُمْ تُحْبَرُونَ ﴿٧٠﴾ يُطَافُ عَلَيْهِم بِصِحَافٍ مِّن ذَهَبٍ وَأَكْوَابٍ ۖ وَفِيهَا مَا تَشْتَهِيهِ ٱلْأَنفُسُ وَتَلَذُّ ٱلْأَعْيُنُ ۖ وَأَنتُمْ فِيهَا خَٰلِدُونَ ﴿٧١﴾ وَتِلْكَ ٱلْجَنَّةُ ٱلَّتِىٓ أُورِثْتُمُوهَا بِمَا كُنتُمْ تَعْمَلُونَ ﴿٧٢﴾

69. (You) who believed in Our *Ayāt* (proofs, verses, lessons, signs, revelations, etc.) and were Muslims (i.e. who submit totally to Allāh's Will, and believe in

the Oneness of Allāh – Islāmic Monotheism). 70. Enter Paradise, you and your wives, in happiness. 71. Trays of gold and cups will be passed round them; (there will be) therein all that inner selves could desire, and all that eyes could delight in and you will abide therein forever. 72. This is Paradise which you have been made to inherit because of your deeds which you used to do (in the life of the world).

ٱلَّذِينَ ءَامَنُوا۟	بِـَٔايَـٰتِنَا	وَكَانُوا۟ مُسْلِمِينَ ﴿٦٩﴾	ٱدْخُلُوا۟ ٱلْجَنَّةَ
those who believed	in Our verses	and they were Muslims	enter Paradise

أَنتُمْ	وَأَزْوَٰجُكُمْ تُحْبَرُونَ ﴿٧٠﴾	يُطَافُ عَلَيْهِم	بِصِحَافٍ	مِّن ذَهَبٍ
you	and your wives delighted	will be passed round them	[with] trays	of gold

وَأَكْوَابٍ ۖ	وَفِيهَا	مَا	تَشْتَهِيهِ	ٱلْأَنفُسُ	وَتَلَذُّ ٱلْأَعْيُنُ ۖ
and cups	and therein	(will be all) that	could desire	the souls	and the eyes could delight

وَأَنتُمْ	فِيهَا	خَـٰلِدُونَ ﴿٧١﴾	وَتِلْكَ	ٱلْجَنَّةُ	ٱلَّتِىٓ
and you	therein	(will) abide forever	and this	(is) the Paradise	which

أُورِثْتُمُوهَا	بِمَا كُنتُمْ	تَعْمَلُونَ ﴿٧٢﴾
you have been made to inherit [it]	(because) of which you used to	do

لَكُمْ فِيهَا فَـٰكِهَةٌ كَثِيرَةٌ مِّنْهَا تَأْكُلُونَ ﴿٧٣﴾ إِنَّ ٱلْمُجْرِمِينَ فِى عَذَابِ جَهَنَّمَ خَـٰلِدُونَ ﴿٧٤﴾ لَا يُفَتَّرُ
عَنْهُمْ وَهُمْ فِيهِ مُبْلِسُونَ ﴿٧٥﴾ وَمَا ظَلَمْنَـٰهُمْ وَلَـٰكِن كَانُوا۟ هُمُ ٱلظَّـٰلِمِينَ ﴿٧٦﴾ وَنَادَوْا۟ يَـٰمَـٰلِكُ لِيَقْضِ
عَلَيْنَا رَبُّكَ ۖ قَالَ إِنَّكُم مَّـٰكِثُونَ ﴿٧٧﴾ لَقَدْ جِئْنَـٰكُم بِٱلْحَقِّ وَلَـٰكِنَّ أَكْثَرَكُمْ لِلْحَقِّ كَـٰرِهُونَ ﴿٧٨﴾

73. Therein for you will be fruits in plenty, of which you will eat (as you desire). 74. Verily, the *Mujrimūn* (criminals, sinners, disbelievers) will be in the torment of Hell to abide therein forever. 75. (The torment) will not be lightened for them, and they will be plunged into destruction with deep regrets, sorrows and in despair therein. 76. We wronged them not, but they were the *Zālimūn* (polytheists, wrongdoers). 77. And they will cry: "O Malik (Keeper of Hell)! Let your Lord make an end of us." He will say: "Verily, you shall abide forever." 78. Indeed We have brought the truth (Muhammad ﷺ with the Qur'ān) to you, but most of you have a hatred for the truth.

لَكُمْ	فِيهَا	فَٰكِهَةٌ	كَثِيرَةٌ	مِّنْهَا تَأْكُلُونَ ﴿٧٣﴾	إِنَّ ٱلْمُجْرِمِينَ
for you	therein	(will be) fruits	(in) plenty	of which you will eat	verily the criminals
فِى عَذَابِ	جَهَنَّمَ	خَٰلِدُونَ ﴿٧٤﴾		لَا يُفَتَّرُ	
(will be) in (the) torment	(of) Hell	to abide (therein) forever		will not be lightened	
عَنْهُمْ	وَهُمْ	فِيهِ	مُبْلِسُونَ ﴿٧٥﴾	وَمَا ظَلَمْنَٰهُمْ	وَلَٰكِن كَانُوا۟
for them	and they	in it	(will) despair	and We wronged them not	[and] but they were
هُمُ	ٱلظَّٰلِمِينَ ﴿٧٦﴾	وَنَادَوْا۟	يَٰمَٰلِكُ	لِيَقْضِ	عَلَيْنَا	رَبُّكَ
[they]	the wrongdoers	and they will cry	O Malik	let make an end	of us	your Lord
قَالَ إِنَّكُم	مَّٰكِثُونَ ﴿٧٧﴾	لَقَدْ جِئْنَٰكُم				بِٱلْحَقِّ
he will say verily you	(shall) abide forever	indeed We have brought to you				the truth
وَلَٰكِنَّ أَكْثَرَكُمْ	لِلْحَقِّ	كَٰرِهُونَ ﴿٧٨﴾				
[and] but most of you	for the truth	have a hatred				

أَمْ أَبْرَمُوٓا۟ أَمْرًا فَإِنَّا مُبْرِمُونَ ﴿٧٩﴾ أَمْ يَحْسَبُونَ أَنَّا لَا نَسْمَعُ سِرَّهُمْ وَنَجْوَىٰهُم ۚ بَلَىٰ وَرُسُلُنَا لَدَيْهِمْ
يَكْتُبُونَ ﴿٨٠﴾ قُلْ إِن كَانَ لِلرَّحْمَٰنِ وَلَدٌ فَأَنَا۠ أَوَّلُ ٱلْعَٰبِدِينَ ﴿٨١﴾ سُبْحَٰنَ رَبِّ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ
رَبِّ ٱلْعَرْشِ عَمَّا يَصِفُونَ ﴿٨٢﴾

79. Or have they plotted some plan? Then We too are planning. 80. Or do they think that We hear not their secrets and their private counsel? Yes (We do) and Our messengers (appointed angels in charge of mankind) are by them, to record. 81. Say (O Muhammad ﷺ): "If the Most Gracious (Allāh) had a son (or children as you pretend), then I am the first of (Allāh's) worshippers [who deny and refute this claim of yours (and the first to believe in Allāh Alone and testify that He has no children)]." 82. Glorified is the Lord of the heavens and the earth, the Lord of the Throne! Exalted is He from all that they ascribe (to Him).

أَمْ أَبْرَمُوٓا۟ أَمْرًا	فَإِنَّا	مُبْرِمُونَ ﴿٧٩﴾	أَمْ يَحْسَبُونَ
or have they plotted some plan	then verily We (too)	(are) planning	or (do) they think
أَنَّا	لَا نَسْمَعُ سِرَّهُمْ	وَنَجْوَىٰهُمْ	بَلَىٰ	وَرُسُلُنَا
that We	hear not their secrets	and their private counsel	of course	and Our messengers

لَدَيْهِمْ يَكْتُبُونَ ﴿٨٠﴾	قُلْ	إِن	كَانَ لِلرَّحْمَٰنِ وَلَدٌ	فَأَنَا
(are) by them to record	say	if	the Most Gracious (Allah) had a son	then I am

أَوَّلُ	ٱلْعَٰبِدِينَ ﴿٨١﴾	سُبْحَٰنَ	رَبِّ ٱلسَّمَٰوَٰتِ
(the) first	(of) the worshippers	Glorified (is)	(the) Lord (of) the heavens

وَٱلْأَرْضِ	رَبِّ ٱلْعَرْشِ	عَمَّا يَصِفُونَ ﴿٨٢﴾
and the earth	(the) Lord (of) the Throne	from (all) that they ascribe

فَذَرْهُمْ يَخُوضُوا۟ وَيَلْعَبُوا۟ حَتَّىٰ يُلَٰقُوا۟ يَوْمَهُمُ ٱلَّذِى يُوعَدُونَ ﴿٨٣﴾ وَهُوَ ٱلَّذِى فِى ٱلسَّمَآءِ إِلَٰهٌ
وَفِى ٱلْأَرْضِ إِلَٰهٌ ۚ وَهُوَ ٱلْحَكِيمُ ٱلْعَلِيمُ ﴿٨٤﴾ وَتَبَارَكَ ٱلَّذِى لَهُۥ مُلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَمَا
بَيْنَهُمَا وَعِندَهُۥ عِلْمُ ٱلسَّاعَةِ وَإِلَيْهِ تُرْجَعُونَ ﴿٨٥﴾

83. So leave them (alone) to speak nonsense and play until they meet the Day of theirs which they have been promised. 84. It is He (Allāh) Who is the only *Ilāh* (God to be worshipped) in the heaven and the only *Ilāh* (God to be worshipped) on the earth. And He is the All-Wise, the All-Knower. 85. And Blessed is He to Whom belongs the kingdom of the heavens and the earth, and all that is between them, and with Whom is the knowledge of the Hour, and to Whom you (all) will be returned.

فَذَرْهُمْ	يَخُوضُوا۟	وَيَلْعَبُوا۟	حَتَّىٰ يُلَٰقُوا۟ يَوْمَهُمُ
so leave them (alone)	to speak nonsense	and play	until they meet (the) Day (of) theirs

ٱلَّذِى يُوعَدُونَ ﴿٨٣﴾	وَهُوَ	ٱلَّذِى	فِى ٱلسَّمَآءِ
which they have been promised	and (it is) He (Allah)	Who	(is) in the heaven

إِلَٰهٌ	وَفِى ٱلْأَرْضِ	إِلَٰهٌ	وَهُوَ ٱلْحَكِيمُ	ٱلْعَلِيمُ ﴿٨٤﴾
God	and on the earth	God	and He (is) the All-Wise	the All-Knower

وَتَبَارَكَ ٱلَّذِى	لَهُۥ	مُلْكُ	ٱلسَّمَٰوَٰتِ
and Blessed be He [Who]	to Whom (belongs)	(the) kingdom	(of) the heavens

وَٱلْأَرْضِ	وَمَا	بَيْنَهُمَا	وَعِندَهُۥ	عِلْمُ
and the earth	and (all) that	(is) between them	and with Whom	(is the) knowledge

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ٱلسَّاعَةِ	وَإِلَيْهِ تُرْجَعُونَ ﴿٨٥﴾
(of) the Hour	and to Whom you will be returned

وَلَا يَمْلِكُ ٱلَّذِينَ يَدْعُونَ مِن دُونِهِ ٱلشَّفَٰعَةَ إِلَّا مَن شَهِدَ بِٱلْحَقِّ وَهُمْ يَعْلَمُونَ ﴿٨٦﴾
وَلَئِن سَأَلْتَهُم مَّنْ خَلَقَهُمْ لَيَقُولُنَّ ٱللَّهُ ۖ فَأَنَّىٰ يُؤْفَكُونَ ﴿٨٧﴾ وَقِيلِهِۦ يَٰرَبِّ إِنَّ هَٰٓؤُلَآءِ قَوْمٌ
لَّا يُؤْمِنُونَ ﴿٨٨﴾ فَٱصْفَحْ عَنْهُمْ وَقُلْ سَلَٰمٌ ۚ فَسَوْفَ يَعْلَمُونَ ﴿٨٩﴾

86. And those whom they invoke instead of Him have no power of intercession – except for those who bear witness to the truth knowingly (i.e. believed in the Oneness of Allāh, and obeyed His Orders), and they know (the facts about the Oneness of Allāh). 87. And if you ask them who created them, they will surely say: "Allāh." How then are they turned away (from the worship of Allāh Who created them)? 88. (And Allāh has the knowledge) of (Prophet Muhammad's ﷺ) saying: "O my Lord! Verily, these are a people who believe not!" 89. So turn away from them (O Muhammad ﷺ), and say: *Salām* (peace)! But they will come to know.

ٱلشَّفَٰعَةَ	مِن دُونِهِ	ٱلَّذِينَ يَدْعُونَ	وَلَا يَمْلِكُ
(of) intercession	instead of Him	those whom they invoke	and have no power

وَهُمْ يَعْلَمُونَ ﴿٨٦﴾	بِٱلْحَقِّ	إِلَّا مَن شَهِدَ
and they know	to the truth	except (for those) who bear witness

لَيَقُولُنَّ ٱللَّهُ	خَلَقَهُمْ	مَّنْ	وَلَئِن سَأَلْتَهُم
they will surely say Allah	created them	who	and if you ask them

وَقِيلِهِۦ	فَأَنَّىٰ يُؤْفَكُونَ ﴿٨٧﴾
and (of) his (Prophet Muhammad's) saying	how then are they turned away

فَٱصْفَحْ	قَوْمٌ لَّا يُؤْمِنُونَ ﴿٨٨﴾	إِنَّ هَٰٓؤُلَآءِ	يَٰرَبِّ
so turn away	(are) a people who believe not	verily these	O my Lord

فَسَوْفَ يَعْلَمُونَ ﴿٨٩﴾	وَقُلْ سَلَٰمٌ	عَنْهُمْ
but soon they will come to know	and say Salam (peace)	from them

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سُورَةُ الدُّخَانِ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

حمٓ ﴿١﴾ وَالْكِتَابِ الْمُبِينِ ﴿٢﴾ إِنَّا أَنزَلْنَاهُ فِي لَيْلَةٍ مُّبَارَكَةٍ إِنَّا كُنَّا مُنذِرِينَ ﴿٣﴾ فِيهَا
يُفْرَقُ كُلُّ أَمْرٍ حَكِيمٍ ﴿٤﴾ أَمْرًا مِّنْ عِندِنَا إِنَّا كُنَّا مُرْسِلِينَ ﴿٥﴾ رَحْمَةً مِّن رَّبِّكَ إِنَّهُ هُوَ
السَّمِيعُ الْعَلِيمُ ﴿٦﴾ رَبِّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا إِن كُنتُم مُّوقِنِينَ ﴿٧﴾

Sūrah Ad-Dukhān (The Smoke) 44

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

1. *Hā-Mīm.* [These letters are one of the miracles of the Qur'ān and none but Allāh (Alone) knows their meanings.] 2. By the manifest Book (this Qur'ān) that makes things clear. 3. We sent it (this Qur'ān) down on a blessed night [(i.e. the Night of *Al-Qadr*) in the month of Ramadān – the 9th month of the Islāmic calendar]. Verily, We are ever warning (mankind that Our torment will reach those who disbelieve in Our Oneness of Lordship and in Our Oneness of worship). 4. Therein (that night) is decreed every matter of ordainments. 5. As a Command (or this Qur'ān or the Decree of every matter) from Us. Verily, We are ever sending (the Messengers), 6. (As) a mercy from your Lord. Verily, He is the All-Hearer, the All-Knower. 7. The Lord of the heavens and the earth and all that is between them, if you (but) have a faith with certainty.

الرَّحِيمِ	الرَّحْمَٰنِ	بِسْمِ اللَّهِ
the Most Merciful	the Most Gracious	In the Name (of) Allah

حمٓ ﴿١﴾	وَالْكِتَابِ	الْمُبِينِ ﴿٢﴾	إِنَّا	أَنزَلْنَاهُ	فِي لَيْلَةٍ	مُّبَارَكَةٍ
Ha-Mim	by the Book	manifest	verily We	sent it down	on a night	blessed

إِنَّا	كُنَّا مُنذِرِينَ ﴿٣﴾	فِيهَا	يُفْرَقُ كُلُّ	أَمْرٍ	حَكِيمٍ ﴿٤﴾
verily We	are (ever) warning	therein	is distinguished every	matter	wise

أَمْرًا	مِّنْ عِندِنَا	إِنَّا	كُنَّا مُرْسِلِينَ ﴿٥﴾	رَحْمَةً	مِّن رَّبِّكَ
(as) a Command	from Us	verily We	are (ever) sending	(as) a mercy	from your Lord

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إِنَّهُۥ	هُوَ ٱلسَّمِيعُ	ٱلْعَلِيمُ ﴿٦﴾	رَبِّ ٱلسَّمَٰوَٰتِ
verily He	[He] (is) the All-Hearer	the All-Knower	(the) Lord (of) the heavens

وَٱلْأَرْضِ	وَمَا	بَيْنَهُمَآ	إِن كُنتُم مُّوقِنِينَ ﴿٧﴾
and the earth	and (all) that	(is) between them	if you have a faith with certainity

لَآ إِلَٰهَ إِلَّا هُوَ يُحْىِۦ وَيُمِيتُ رَبُّكُمْ وَرَبُّ ءَابَآئِكُمُ ٱلْأَوَّلِينَ ﴿٨﴾ بَلْ هُمْ فِى شَكٍّ
يَلْعَبُونَ ﴿٩﴾ فَٱرْتَقِبْ يَوْمَ تَأْتِى ٱلسَّمَآءُ بِدُخَانٍ مُّبِينٍ ﴿١٠﴾ يَغْشَى ٱلنَّاسَ هَٰذَا عَذَابٌ
أَلِيمٌ ﴿١١﴾ رَّبَّنَا ٱكْشِفْ عَنَّا ٱلْعَذَابَ إِنَّا مُؤْمِنُونَ ﴿١٢﴾ أَنَّىٰ لَهُمُ ٱلذِّكْرَىٰ وَقَدْ جَآءَهُمْ رَسُولٌ
مُّبِينٌ ﴿١٣﴾ ثُمَّ تَوَلَّوْا۟ عَنْهُ وَقَالُوا۟ مُعَلَّمٌ مَّجْنُونٌ ﴿١٤﴾

8. *Lā ilāha illā Huwa* (none has the right to be worshipped but He). It is He Who gives life and causes death – your Lord and the Lord of your forefathers. 9. Nay! They play about in doubt. 10. Then wait you for the Day when the sky will bring forth a visible smoke, 11. Covering the people, this is a painful torment. 12. (They will say): "Our Lord! Remove the torment from us, really we shall become believers!" 13. How can there be for them an admonition (at the time when the torment has reached them), when a Messenger explaining things clearly has already come to them. 14. Then they had turned away from him (Messenger Muhammad ﷺ) and said: (He is) one taught (by a human being), a madman!"

وَيُمِيتُ	يُحْىِۦ	إِلَّا هُوَ	لَآ إِلَٰهَ
and causes death	(it is He) Who gives life	but He	(there is) no (true) god

بَلْ هُمْ	ٱلْأَوَّلِينَ ﴿٨﴾	وَرَبُّ ءَابَآئِكُمُ	رَبُّكُمْ
nay they	the former	and (the) Lord (of) your fathers	your Lord

تَأْتِى ٱلسَّمَآءُ	فَٱرْتَقِبْ يَوْمَ	فِى شَكٍّ يَلْعَبُونَ ﴿٩﴾
the sky will bring forth	then wait (for the) Day (when)	play about in doubt

أَلِيمٌ ﴿١١﴾	عَذَابٌ	هَٰذَا	يَغْشَى ٱلنَّاسَ	مُّبِينٍ ﴿١٠﴾	بِدُخَانٍ
painful	(is) a torment	this	covering the people	visible	a smoke

أَنَّىٰ	مُؤْمِنُونَ ﴿١٢﴾	إِنَّا	ٱلْعَذَابَ	عَنَّا	رَبَّنَا ٱكْشِفْ
how (can)	(are) believers	really we	the torment	from us	our Lord remove

مُّبِينٌ ﴿١٣﴾	رَسُولٌ	وَقَدْ جَآءَهُمْ	ٱلذِّكْرَىٰ	لَهُمُ
clear	a Messenger	while verily has come to them	an admonition	(there be) for them

مَّجْنُونٌ ﴿١٤﴾	وَقَالُوا۟ مُعَلَّمٌ	عَنْهُ	ثُمَّ تَوَلَّوْا۟
a madman	and said one taught	from him	then they had turned away

إِنَّا كَاشِفُوا۟ ٱلْعَذَابِ قَلِيلًا إِنَّكُمْ عَآئِدُونَ ﴿١٥﴾ يَوْمَ نَبْطِشُ ٱلْبَطْشَةَ ٱلْكُبْرَىٰٓ إِنَّا
مُنتَقِمُونَ ﴿١٦﴾ ۞ وَلَقَدْ فَتَنَّا قَبْلَهُمْ قَوْمَ فِرْعَوْنَ وَجَآءَهُمْ رَسُولٌ كَرِيمٌ ﴿١٧﴾ أَنْ أَدُّوٓا۟
إِلَىَّ عِبَادَ ٱللَّهِ ۖ إِنِّى لَكُمْ رَسُولٌ أَمِينٌ ﴿١٨﴾ وَأَن لَّا تَعْلُوا۟ عَلَى ٱللَّهِ ۖ إِنِّىٓ ءَاتِيكُم بِسُلْطَٰنٍ مُّبِينٍ ﴿١٩﴾
وَإِنِّى عُذْتُ بِرَبِّى وَرَبِّكُمْ أَن تَرْجُمُونِ ﴿٢٠﴾

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15. Verily, We shall remove the torment for a while. Verily, you will revert (to disbelief). 16. On the Day when We shall seize you with the greatest seizure (punishment). Verily, We will exact retribution. 17. And indeed We tried before them Fir'aun's (Pharaoh's) people, when there came to them a noble Messenger [i.e. Mūsā (Moses) ﷺ], 18. Saying: "Deliver to me the slaves of Allāh (i.e. the Children of Israel). Verily, I am to you a Messenger worthy of all trust. 19. "And exalt not yourselves against Allāh. Truly, I have come to you with a manifest authority. 20. "And truly, I seek refuge with my Lord and your Lord, lest you should stone me (or call me a sorcerer or kill me).

عَآئِدُونَ ﴿١٥﴾	إِنَّكُمْ	قَلِيلًا	ٱلْعَذَابِ	كَاشِفُوا۟	إِنَّا
(will) return	verily you	a little (for a while)	the torment	(shall) remove	verily We

إِنَّا	ٱلْكُبْرَىٰٓ	ٱلْبَطْشَةَ	يَوْمَ نَبْطِشُ
verily We	greatest	(with) the grasp	(on the) Day (when) We shall seize

فِرْعَوْنَ	قَوْمَ	وَلَقَدْ فَتَنَّا قَبْلَهُمْ	مُنتَقِمُونَ ﴿١٦﴾
(of) Pharaoh	(the) people	and indeed We tried before them	(will) exact retribution

إِلَىَّ	أَنْ أَدُّوٓا۟	كَرِيمٌ ﴿١٧﴾	رَسُولٌ	وَجَآءَهُمْ
to me	(saying) that restore	noble	a Messenger	and came to them

عِبَادَ ٱللَّهِ	إِنِّي	لَكُمْ	رَسُولٌ	أَمِينٌ ﴿١٨﴾	وَأَن
(the) slaves (of) Allah	verily I am	to you	a Messenger	trustworthy	and that
لَّا تَعْلُوا۟	عَلَى ٱللَّهِ	إِنِّيٓ	ءَاتِيكُمْ	بِسُلْطَٰنٍ	
exalt not (yourselves)	against Allah	truly I	have come to you	with an authority	
مُّبِينٍ ﴿١٩﴾	وَإِنِّي عُذْتُ	بِرَبِّي	وَرَبِّكُمْ	أَن تَرْجُمُونِ ﴿٢٠﴾	
manifest	and truly I seek refuge	with my Lord	and your Lord	lest you should stone me	

وَإِن لَّمْ تُؤْمِنُوا۟ لِى فَٱعْتَزِلُونِ ﴿٢١﴾ فَدَعَا رَبَّهُۥٓ أَنَّ هَٰٓؤُلَآءِ قَوْمٌ مُّجْرِمُونَ ﴿٢٢﴾ فَأَسْرِ بِعِبَادِى لَيْلًا إِنَّكُم
مُّتَّبَعُونَ ﴿٢٣﴾ وَٱتْرُكِ ٱلْبَحْرَ رَهْوًا ۖ إِنَّهُمْ جُندٌ مُّغْرَقُونَ ﴿٢٤﴾ كَمْ تَرَكُوا۟ مِن جَنَّٰتٍ وَعُيُونٍ ﴿٢٥﴾
وَزُرُوعٍ وَمَقَامٍ كَرِيمٍ ﴿٢٦﴾ وَنَعْمَةٍ كَانُوا۟ فِيهَا فَٰكِهِينَ ﴿٢٧﴾ كَذَٰلِكَ ۖ وَأَوْرَثْنَٰهَا قَوْمًا ءَاخَرِينَ ﴿٢٨﴾
فَمَا بَكَتْ عَلَيْهِمُ ٱلسَّمَآءُ وَٱلْأَرْضُ وَمَا كَانُوا۟ مُنظَرِينَ ﴿٢٩﴾ وَلَقَدْ نَجَّيْنَا بَنِىٓ إِسْرَٰٓءِيلَ مِنَ ٱلْعَذَابِ
ٱلْمُهِينِ ﴿٣٠﴾ مِن فِرْعَوْنَ ۚ إِنَّهُۥ كَانَ عَالِيًا مِّنَ ٱلْمُسْرِفِينَ ﴿٣١﴾ وَلَقَدِ ٱخْتَرْنَٰهُمْ عَلَىٰ عِلْمٍ عَلَى
ٱلْعَٰلَمِينَ ﴿٣٢﴾

21. "But if you believe me not, then keep away from me and leave me alone." 22. (But they were aggressive) so he [Mūsā (Moses)] called upon his Lord (saying): "These are indeed the people who are *Mujrimūn* (disbelievers, polytheists, sinners, criminals)." 23. (Allāh said): "Depart you with My slaves by night. Surely, you will be pursued. 24. "And leave the sea as it is (quiet and divided). Verily, they are a host to be drowned." 25. How many of gardens and springs that they [Fir'aun's (Pharaoh's) people] left behind, 26. And green crops (fields) and goodly places, 27. And comforts of life wherein they used to take delight! 28. Thus (it was)! And We made other people inherit them (i.e. We made the Children of Israel to inherit the kingdom of Egypt). 29. And the heavens and the earth wept not for them, nor were they given respite. 30. And indeed We saved the Children of Israel from the humiliating torment, 31. From Fir'aun (Pharaoh); verily, he was arrogant and was of the *Musrifūn* (those who transgress beyond bound in spending and other things and commit great sins). 32. And We chose them (the Children of Israel) above the *'Ālamīn* (mankind and jinn) [during the time of Mūsā (Moses)] with knowledge,

وَإِن	لَّمْ تُؤْمِنُوا۟	لِى	فَٱعْتَزِلُونِ ﴿٢١﴾	فَدَعَا رَبَّهُۥٓ
but if	you believe not	[in] me	then leave me alone	so he (Moses) called upon his Lord

أَنَّ هَٰٓؤُلَآءِ	قَوْمٌ	مُّجْرِمُونَ ﴿٢٢﴾	فَأَسْرِ	بِعِبَادِى
(saying) these (are) indeed	a people	(who are) criminals	then (Allah said) depart	with My slaves

لَيْلًا	إِنَّكُم	مُّتَّبَعُونَ ﴿٢٣﴾	وَٱتْرُكِ ٱلْبَحْرَ	رَهْوًا
(by) night	surely you	(will be) pursued	and leave the sea	at rest (quiet and divided)

إِنَّهُم	جُندٌ	مُّغْرَقُونَ ﴿٢٤﴾	كَمْ	تَرَكُوا۟	مِن جَنَّٰتٍ
verily they	(are) a host	(to be) drowned	how many	did they leave	of gardens

وَعُيُونٍ ﴿٢٥﴾	وَزُرُوعٍ	وَمَقَامٍ	كَرِيمٍ ﴿٢٦﴾	وَنَعْمَةٍ	كَانُوا۟
and springs	and cornfields	and places	good	and comforts	they used to

فَٰكِهِينَ ﴿٢٧﴾	كَذَٰلِكَ	وَأَوْرَثْنَٰهَا	قَوْمًا	ءَاخَرِينَ ﴿٢٨﴾	فَمَا بَكَتْ
take delight	thus	and We made inherit them	people	other	and wept not

عَلَيْهِمُ	ٱلسَّمَآءُ	وَٱلْأَرْضُ	وَمَا كَانُوا۟ مُنظَرِينَ ﴿٢٩﴾	وَلَقَدْ نَجَّيْنَا
for them	the heaven	and the earth	nor were they given respite	and indeed We saved

بَنِىٓ	إِسْرَٰٓءِيلَ	مِنَ ٱلْعَذَابِ	ٱلْمُهِينِ ﴿٣٠﴾	مِن فِرْعَوْنَ	إِنَّهُۥ كَانَ
(the) Children	(of) Israel	from the torment	humiliating	from Pharaoh	verily He was

عَالِيًا	مِّنَ ٱلْمُسْرِفِينَ ﴿٣١﴾	وَلَقَدِ ٱخْتَرْنَٰهُمْ
arrogant	(and was) of the transgressors	and verily We chose them (the Children of Israel)

عَلَىٰ عِلْمٍ	عَلَى ٱلْعَٰلَمِينَ ﴿٣٢﴾
with knowledge	above the worlds

وَءَاتَيْنَٰهُم مِّنَ ٱلْـَٔايَٰتِ مَا فِيهِ بَلَٰٓؤٌا۟ مُّبِينٌ ﴿٣٣﴾ إِنَّ هَٰٓؤُلَآءِ لَيَقُولُونَ ﴿٣٤﴾ إِنْ هِىَ إِلَّا مَوْتَتُنَا
ٱلْأُولَىٰ وَمَا نَحْنُ بِمُنشَرِينَ ﴿٣٥﴾ فَأْتُوا۟ بِـَٔابَآئِنَآ إِن كُنتُمْ صَٰدِقِينَ ﴿٣٦﴾ أَهُمْ خَيْرٌ أَمْ قَوْمُ تُبَّعٍ
وَٱلَّذِينَ مِن قَبْلِهِمْ أَهْلَكْنَٰهُمْ إِنَّهُمْ كَانُوا۟ مُجْرِمِينَ ﴿٣٧﴾ وَمَا خَلَقْنَا ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ وَمَا بَيْنَهُمَا
لَٰعِبِينَ ﴿٣٨﴾ مَا خَلَقْنَٰهُمَآ إِلَّا بِٱلْحَقِّ وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٣٩﴾

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33. And granted them signs in which there was a plain trial. 34. Verily, these (Quraish people) are saying: 35. "There is nothing but our first death, and we shall not be resurrected. 36. "Then bring back our forefathers, if you speak the truth!" 37. Are they better or the people of Tubba' and those before them? We destroyed them because they were indeed *Mujrimūn* (disbelievers, polytheists, sinners, criminals). 38. And We created not the heavens and the earth, and all that is between them, for mere play. 39. We created them not except with truth (i.e. to examine and test those who are obedient and those who are disobedient and then reward the obedient ones and punish the disobedient ones), but most of them know not.

وَءَاتَيْنَٰهُم	مِّنَ ٱلْـَٔايَٰتِ	مَا	فِيهِ	بَلَٰٓؤُا۟	مُبِينٌ ﴿٣٣﴾
and We granted them	of the signs	[what]	in which	(was) a trial	plain

إِنَّ هَٰٓؤُلَآءِ	لَيَقُولُونَ ﴿٣٤﴾	إِنْ هِىَ	إِلَّا مَوْتَتُنَا	ٱلْأُولَىٰ	وَمَا
verily these (Quraish)	surely are saying	it (is) not	but our death	the first	and not

نَحْنُ	بِمُنشَرِينَ ﴿٣٥﴾	فَأْتُوا۟	بِـَٔابَآئِنَآ	إِن كُنتُمْ صَٰدِقِينَ ﴿٣٦﴾
we	(shall) be resurrected	then bring back	our forefathers	if you are truthful

أَهُمْ	خَيْرٌ	أَمْ قَوْمُ	تُبَّعٍ	وَٱلَّذِينَ	مِن قَبْلِهِمْ	أَهْلَكْنَٰهُمْ
(are) they?	better	or (the) people	(of) Tubba	and those	before them	We destroyed them

إِنَّهُمْ كَانُوا۟	مُجْرِمِينَ ﴿٣٧﴾	وَمَا خَلَقْنَا ٱلسَّمَٰوَٰتِ
(because) they were indeed	criminals	and We created not the heavens

وَٱلْأَرْضَ	وَمَا	بَيْنَهُمَا	لَٰعِبِينَ ﴿٣٨﴾	مَا خَلَقْنَٰهُمَآ
and the earth	and (all) that	(is) between them	(for mere) playing	We created them not

إِلَّا	بِٱلْحَقِّ	وَلَٰكِنَّ أَكْثَرَهُمْ	لَا يَعْلَمُونَ ﴿٣٩﴾
except	with truth	[and] but most of them	know not

إِنَّ يَوْمَ ٱلْفَصْلِ مِيقَٰتُهُمْ أَجْمَعِينَ ﴿٤٠﴾ يَوْمَ لَا يُغْنِى مَوْلًى عَن مَّوْلًى شَيْـًٔا وَلَا هُمْ
يُنصَرُونَ ﴿٤١﴾ إِلَّا مَن رَّحِمَ ٱللَّهُ إِنَّهُۥ هُوَ ٱلْعَزِيزُ ٱلرَّحِيمُ ﴿٤٢﴾ إِنَّ شَجَرَتَ ٱلزَّقُّومِ ﴿٤٣﴾
طَعَامُ ٱلْأَثِيمِ ﴿٤٤﴾ كَٱلْمُهْلِ يَغْلِى فِى ٱلْبُطُونِ ﴿٤٥﴾ كَغَلْىِ ٱلْحَمِيمِ ﴿٤٦﴾ خُذُوهُ فَٱعْتِلُوهُ

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إِلَىٰ سَوَآءِ ٱلْجَحِيمِ ﴿٤٧﴾ ثُمَّ صُبُّوا۟ فَوْقَ رَأْسِهِۦ مِنْ عَذَابِ ٱلْحَمِيمِ ﴿٤٨﴾ ذُقْ إِنَّكَ
أَنتَ ٱلْعَزِيزُ ٱلْكَرِيمُ ﴿٤٩﴾ إِنَّ هَٰذَا مَا كُنتُم بِهِۦ تَمْتَرُونَ ﴿٥٠﴾ إِنَّ ٱلْمُتَّقِينَ فِى مَقَامٍ أَمِينٍ ﴿٥١﴾

40. Verily, the Day of Judgement (when Allāh will judge between the creatures) is the time appointed for all of them – 41. The Day when a *Maula* (a near relative) cannot avail a *Maula* (a near relative) in aught, and no help can they receive, 42. Except him on whom Allāh has mercy. Verily, He is the All-Mighty, the Most Merciful. 43. Verily, the tree of *Zaqqūm* 44. Will be the food of the sinners. 45. Like boiling oil, it will boil in the bellies, 46. Like the boiling of scalding water. 47. (It will be said:) "Seize him and drag him into the midst of blazing Fire, 48. "Then pour over his head the torment of boiling water. 49. "Taste you (this)! Verily, you were (pretending to be) the mighty, the generous! 50. "Verily, this is that whereof you used to doubt!" 51. Verily, the *Muttaqūn* (the pious) will be in place of Security (Paradise).

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إِنَّ يَوْمَ	ٱلْفَصْلِ	مِيقَٰتُهُمْ	أَجْمَعِينَ ﴿٤٠﴾
verily (the) Day	(of) Judgement	(is) the time appointed for them	all
يَوْمَ	لَا يُغْنِى مَوْلًى	عَن مَّوْلًى	
(the) Day (when)	a Maula (a near relative) can not avail	[for] a Maula (a near relative)	
شَيْـًٔا	وَلَا هُمْ يُنصَرُونَ ﴿٤١﴾	إِلَّا مَن رَّحِمَ ٱللَّهُ	إِنَّهُۥ
(in) aught	and they will not be helped	except (him on) whom Allah has mercy	Verily He
هُوَ ٱلْعَزِيزُ	ٱلرَّحِيمُ ﴿٤٢﴾	إِنَّ شَجَرَتَ	طَعَامُ
[He] (is) the All-Mighty	the Most Merciful	verily (the) tree	(will be the) food
ٱلْأَثِيمِ ﴿٤٤﴾	كَٱلْمُهْلِ	يَغْلِى فِى ٱلْبُطُونِ ﴿٤٥﴾	كَغَلْىِ
(of) the sinners	like boiling oil	it will boil in the bellies	like (the) boiling
ٱلْحَمِيمِ ﴿٤٦﴾	خُذُوهُ	فَٱعْتِلُوهُ	إِلَىٰ سَوَآءِ
(of) scalding water	(it will be said) seize him	and drag him	into (the) midst
ٱلْجَحِيمِ ﴿٤٧﴾	ثُمَّ صُبُّوا۟ فَوْقَ	رَأْسِهِۦ	مِنْ عَذَابِ	ٱلْحَمِيمِ ﴿٤٨﴾
(of) blazing Fire	then pour over	his head	[from] (the) torment	(of) boiling water

إِنَّ هَٰذَا	ٱلْكَرِيمُ ﴿٤٩﴾	ٱلْعَزِيزُ	أَنتَ	ذُقْ إِنَّكَ
verily this	the noble	(were) the mighty	[you]	taste (this) verily you

أَمِينٍ ﴿٥١﴾	فِى مَقَامٍ	إِنَّ ٱلْمُتَّقِينَ	بِهِۦ تَمْتَرُونَ ﴿٥٠﴾	مَا كُنتُمْ
(of) Security (Paradise)	(will be) in a place	verily the pious	doubt about it	(is) what you used to

فِى جَنَّٰتٍ وَعُيُونٍ ﴿٥٢﴾ يَلْبَسُونَ مِن سُندُسٍ وَإِسْتَبْرَقٍ مُّتَقَٰبِلِينَ ﴿٥٣﴾ كَذَٰلِكَ
وَزَوَّجْنَٰهُم بِحُورٍ عِينٍ ﴿٥٤﴾ يَدْعُونَ فِيهَا بِكُلِّ فَٰكِهَةٍ ءَامِنِينَ ﴿٥٥﴾ لَا يَذُوقُونَ
فِيهَا ٱلْمَوْتَ إِلَّا ٱلْمَوْتَةَ ٱلْأُولَىٰ ۖ وَوَقَىٰهُمْ عَذَابَ ٱلْجَحِيمِ ﴿٥٦﴾ فَضْلًا مِّن رَّبِّكَ ۚ
ذَٰلِكَ هُوَ ٱلْفَوْزُ ٱلْعَظِيمُ ﴿٥٧﴾ فَإِنَّمَا يَسَّرْنَٰهُ بِلِسَانِكَ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٥٨﴾ فَٱرْتَقِبْ
إِنَّهُم مُّرْتَقِبُونَ ﴿٥٩﴾

52. Among Gardens and Springs, 53. Dressed in fine silk and (also) in thick silk, facing each other, 54. So (it will be). And We shall marry them to *Hūr* (fair females) with wide lovely eyes. 55. They will call therein for every kind of fruit in peace and security; 56. They will never taste death therein except the first death (of this world), and He will save them from the torment of the blazing Fire, 57. As a bounty from your Lord! That will be the supreme success! 58. Certainly, We have made this (Qur'ān) easy in your tongue, in order that they may remember. 59. Wait then (O Muhammad ﷺ); verily, they (too) are waiting.

مُّتَقَٰبِلِينَ ﴿٥٣﴾	وَإِسْتَبْرَقٍ	يَلْبَسُونَ مِن سُندُسٍ	وَعُيُونٍ ﴿٥٢﴾	فِى جَنَّٰتٍ
facing each other	and (in) thick silk	dressed in fine silk	and Springs	among Gardens

عِينٍ ﴿٥٤﴾	بِحُورٍ	وَزَوَّجْنَٰهُم	كَذَٰلِكَ
(with) wide lovely eyes	to Houris (fair females)	and We shall marry them	thus

لَا يَذُوقُونَ	ءَامِنِينَ ﴿٥٥﴾	فَٰكِهَةٍ	بِكُلِّ	فِيهَا	يَدْعُونَ
they will not taste	secure	(of) fruit	for every (kind)	therein	they will call

وَوَقَىٰهُمْ	ٱلْأُولَىٰ ۖ	إِلَّا ٱلْمَوْتَةَ	ٱلْمَوْتَ	فِيهَا
and He will save them	first	except the death	the death	therein

ذَٰلِكَ	مِّن رَّبِّكَ ۚ	فَضْلًا	ٱلْجَحِيمِ ﴿٥٦﴾	عَذَابَ
that	from your Lord	(as) a bounty	(of) the blazing Fire	(from the) torment

فَإِنَّمَا يَسَّرْنَٰهُ	ٱلْعَظِيمُ ﴿٥٧﴾	ٱلْفَوْزُ	هُوَ
so certainly We have made this (Quran) easy	supreme	(will be) the success	[it]

مُّرْتَقِبُونَ ﴿٥٩﴾	إِنَّهُم	فَٱرْتَقِبْ	لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٥٨﴾	بِلِسَانِكَ
(are) waiting	verily they (too)	wait then	(in order) that they may remember	in your tongue

سُورَةُ الجَاثِيَةِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

حمٓ ﴿١﴾ تَنزِيلُ ٱلْكِتَٰبِ مِنَ ٱللَّهِ ٱلْعَزِيزِ ٱلْحَكِيمِ ﴿٢﴾ إِنَّ فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ لَءَايَٰتٍ لِّلْمُؤْمِنِينَ ﴿٣﴾
وَفِى خَلْقِكُمْ وَمَا يَبُثُّ مِن دَآبَّةٍ ءَايَٰتٌ لِّقَوْمٍ يُوقِنُونَ ﴿٤﴾ وَٱخْتِلَٰفِ ٱلَّيْلِ وَٱلنَّهَارِ وَمَآ أَنزَلَ ٱللَّهُ مِنَ ٱلسَّمَآءِ
مِن رِّزْقٍ فَأَحْيَا بِهِ ٱلْأَرْضَ بَعْدَ مَوْتِهَا وَتَصْرِيفِ ٱلرِّيَٰحِ ءَايَٰتٌ لِّقَوْمٍ يَعْقِلُونَ ﴿٥﴾ تِلْكَ ءَايَٰتُ ٱللَّهِ
نَتْلُوهَا عَلَيْكَ بِٱلْحَقِّ ۖ فَبِأَىِّ حَدِيثٍۭ بَعْدَ ٱللَّهِ وَءَايَٰتِهِۦ يُؤْمِنُونَ ﴿٦﴾

Sūrah Al-Jāthiyah (The Kneeling) 45

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

1. *Hā-Mīm.* [These letters are one of the miracles of the Qur'ān and none but Allāh (Alone) knows their meanings.] 2. The revelation of the Book (this Qur'ān) is from Allāh, the All-Mighty, the All-Wise. 3. Verily, in the heavens and the earth are signs for the believers. 4. And in your creation, and what He scattered (through the earth) of moving (living) creatures are signs for people who have Faith with certainty. 5. And in the alternation of night and day, and the provision (rain) that Allāh sends down from the sky, and revives therewith the earth after its death, and in the turning about of the winds (i.e. sometimes towards the east or north, and sometimes towards the south or west sometimes bringing glad tidings of rain and sometimes bringing the torment), are signs for a people who understand. 6. These are the *Ayāt* (verses) of Allāh, which We recite to you (O Muhammad ﷺ) with truth. Then in which speech after Allāh and His *Ayāt* will they believe?

بِسْمِ اللَّهِ	الرَّحْمَٰنِ	الرَّحِيمِ
In the Name (of) Allah	the Most Gracious	the Most Merciful

حمٓ ①	تَنزِيلُ	الْكِتَٰبِ	مِنَ اللَّهِ	الْعَزِيزِ	الْحَكِيمِ ②
Ha-Mim	(the) revelation	(of) the Book	(is) from Allah	the All-Mighty	the All-Wise
إِنَّ	فِي السَّمَٰوَاتِ	وَالْأَرْضِ	لَآيَاتٍ	لِّلْمُؤْمِنِينَ ③	
verily	in the heavens	and the earth	surely (are) signs	for the believers	
وَفِي خَلْقِكُمْ	وَمَا يَبُثُّ	مِن دَابَّةٍ	آيَاتٌ		
and in your creation	and what He scattered	of moving (living) creatures	(are) signs		
لِّقَوْمٍ يُوقِنُونَ ④		وَاخْتِلَافِ	اللَّيْلِ		
for a people who have Faith with certainty		and (in the) alternation	(of) the night		
وَالنَّهَارِ	وَمَا أَنزَلَ اللَّهُ	مِنَ السَّمَاءِ	مِن رِّزْقٍ	فَأَحْيَا	
and the day	and what Allah sends down	from the sky	of provision	and revives	
بِهِ	الْأَرْضَ	بَعْدَ	مَوْتِهَا	وَتَصْرِيفِ	الرِّيَاحِ
therewith	the earth	after	its death	and (in the) turning about	(of) the winds
آيَاتُ	لِّقَوْمٍ يَعْقِلُونَ ⑤	تِلْكَ	آيَاتُ اللَّهِ	نَتْلُوهَا	
(are) signs	for a people who understand	these	(are the) verses (of) Allah	which We recite	
عَلَيْكَ	بِالْحَقِّ	فَبِأَيِّ	حَدِيثٍ	بَعْدَ اللَّهِ	وَآيَاتِهِ	يُؤْمِنُونَ ⑥
to you	with truth	then in which	speech	after Allah	and His Signs	will they believe

وَيْلٌ لِّكُلِّ أَفَّاكٍ أَثِيمٍ ⑦ يَسْمَعُ آيَاتِ اللَّهِ تُتْلَىٰ عَلَيْهِ ثُمَّ يُصِرُّ مُسْتَكْبِرًا كَأَن لَّمْ يَسْمَعْهَا ۖ فَبَشِّرْهُ بِعَذَابٍ
أَلِيمٍ ⑧ وَإِذَا عَلِمَ مِنْ آيَاتِنَا شَيْئًا اتَّخَذَهَا هُزُوًا ۚ أُولَٰئِكَ لَهُمْ عَذَابٌ مُّهِينٌ ⑨ مِّن وَرَائِهِمْ
جَهَنَّمُ ۖ وَلَا يُغْنِي عَنْهُم مَّا كَسَبُوا شَيْئًا وَلَا مَا اتَّخَذُوا مِن دُونِ اللَّهِ أَوْلِيَاءَ ۖ وَلَهُمْ عَذَابٌ عَظِيمٌ ⑩

7. Woe to every sinful liar 8. Who hears the Verses of Allāh (being) recited to him, yet persists with pride as if he heard them not. So announce to him a painful torment! 9. And when he learns something of Our Verses (this Qur'ān), he makes them a jest. For such there will be a humiliating torment. 10. In front

of them there is Hell. And that which they have earned will be of no profit to them, nor (will be of any profit to them) those whom they have taken as *Auliyā'* (protectors, helpers) besides Allāh. And theirs will be a great torment.

وَيْلٌ	لِّكُلِّ	أَفَّاكٍ	أَثِيمٍ ۝٧	يَسْمَعُ ءَايَٰتِ ٱللَّهِ	تُتْلَىٰ عَلَيْهِ
woe	to every	liar	sinful	who hears (the) Verses (of) Allah	(being) recited to him
ثُمَّ يُصِرُّ مُسْتَكْبِرًا	كَأَن	لَّمْ يَسْمَعْهَا	فَبَشِّرْهُ	بِعَذَابٍ	
then persists (with) pride	as if	he heard them not	so give him tidings	of a torment	
أَلِيمٍ ۝٨	وَإِذَا عَلِمَ	مِنْ ءَايَٰتِنَا	شَيْـًٔا	ٱتَّخَذَهَا	هُزُوًا
painful	and when he knows	of Our Verses	something	he takes them	(as) a jest
أُو۟لَٰٓئِكَ	لَهُمْ	عَذَابٌ	مُّهِينٌ ۝٩	مِّن وَرَآئِهِمْ	جَهَنَّمُ
those	for them	(will be) a torment	humiliating	before them	(there is) Hell
وَلَا يُغْنِى	عَنْهُم	مَّا كَسَبُوا۟	شَيْـًٔا	وَلَا مَا ٱتَّخَذُوا۟	
and will not avail	[of] them	that which they have earned	anything	nor what they have taken	
مِن دُونِ ٱللَّهِ	أَوْلِيَآءَ	وَلَهُمْ	عَذَابٌ	عَظِيمٌ ۝١٠	
besides Allah	(as) protectors	and for them	(will be) a torment	great	

هَٰذَا هُدًى ۖ وَٱلَّذِينَ كَفَرُوا۟ بِـَٔايَٰتِ رَبِّهِمْ لَهُمْ عَذَابٌ مِّن رِّجْزٍ أَلِيمٌ ۝١١ ۞ ٱللَّهُ ٱلَّذِى سَخَّرَ لَكُمُ ٱلْبَحْرَ
لِتَجْرِىَ ٱلْفُلْكُ فِيهِ بِأَمْرِهِۦ وَلِتَبْتَغُوا۟ مِن فَضْلِهِۦ وَلَعَلَّكُمْ تَشْكُرُونَ ۝١٢ وَسَخَّرَ لَكُم مَّا فِى ٱلسَّمَٰوَٰتِ
وَمَا فِى ٱلْأَرْضِ جَمِيعًا مِّنْهُ ۚ إِنَّ فِى ذَٰلِكَ لَـَٔايَٰتٍ لِّقَوْمٍ يَتَفَكَّرُونَ ۝١٣ قُل لِّلَّذِينَ ءَامَنُوا۟ يَغْفِرُوا۟
لِلَّذِينَ لَا يَرْجُونَ أَيَّامَ ٱللَّهِ لِيَجْزِىَ قَوْمًۢا بِمَا كَانُوا۟ يَكْسِبُونَ ۝١٤ مَنْ عَمِلَ صَٰلِحًا
فَلِنَفْسِهِۦ ۖ وَمَنْ أَسَآءَ فَعَلَيْهَا ۖ ثُمَّ إِلَىٰ رَبِّكُمْ تُرْجَعُونَ ۝١٥

11. This (Qur'ān) is a guidance. And those who disbelieve in the *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) of their Lord, for them there is a painful torment of *Rijz* (a severe kind of punishment). 12. Allāh, it is He Who has subjected to you the sea, that ships may sail through it by His Command, and that you may seek of His bounty, and that you may be thankful. 13. And has subjected to you all that is in the heavens and all that is in

the earth; it is all as a favour and kindness from Him. Verily, in it are signs for a people who think deeply. 14. Say (O Muhammad ﷺ) to the believers to forgive those who (harm them and) hope not for the Days of Allāh (i.e. His Recompense), that He may recompense a people, according to what they have earned (i.e. to punish these disbelievers who harm the believers). 15. Whosoever does a good deed, it is for his ownself, and whosoever does evil, it is against (his ownself). Then to your Lord you will be made to return.

هَٰذَا	هُدًى ۖ	وَٱلَّذِينَ كَفَرُوا۟	بِـَٔايَـٰتِ	رَبِّهِمْ	لَهُمْ
this	(is) a guidance	and those who disbelieve	in (the) Signs	(of) their Lord	for them

عَذَابٌ	مِّن رِّجْزٍ	أَلِيمٌ ﴿١١﴾	ٱللَّهُ ٱلَّذِى سَخَّرَ	لَكُمُ
(there is) a torment	of filth	painful	Allah (it is) He Who has subjected	to you

ٱلْبَحْرَ	لِتَجْرِىَ ٱلْفُلْكُ	فِيهِ	بِأَمْرِهِۦ	وَلِتَبْتَغُوا۟
the sea	that ships may sail	through it	by His Command	and that you may seek

مِن فَضْلِهِۦ	وَلَعَلَّكُمْ تَشْكُرُونَ ﴿١٢﴾	وَسَخَّرَ	لَكُم	مَّا
of His bounty	and that you may give thanks	and has subjected	to you	(all) that

فِى ٱلسَّمَـٰوَٰتِ	وَمَا	فِى ٱلْأَرْضِ	جَمِيعًا	مِّنْهُ	إِنَّ	فِى ذَٰلِكَ
(is) in the heavens	and (all) that	(is) in the earth	(it is) all	from Him	verily	in that

لَـَٔايَـٰتٍ	قُل	لِّقَوْمٍ يَتَفَكَّرُونَ ﴿١٣﴾	لِّلَّذِينَ ءَامَنُوا۟
surely (are) signs	say	for a people who think deeply	to those who have believed

يَغْفِرُوا۟ لِلَّذِينَ	لَا يَرْجُونَ أَيَّامَ ٱللَّهِ	لِيَجْزِىَ قَوْمًۢا
to forgive those who	hope not (for the) Days (of) Allah	that He may recompense a people

بِمَا كَانُوا۟	يَكْسِبُونَ ﴿١٤﴾	مَنْ عَمِلَ	صَـٰلِحًا
according to what they have	earned	whosoever does	a good deed

فَلِنَفْسِهِۦ ۖ	وَمَنْ أَسَآءَ	فَعَلَيْهَا ۖ
then (it is) for his soul	and whosoever does evil	then (it is) against it (his soul)

ثُمَّ	إِلَىٰ رَبِّكُمْ تُرْجَعُونَ ﴿١٥﴾
then	to your Lord you will be made to return

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وَلَقَدْ ءَاتَيْنَا بَنِيٓ إِسْرَٰٓءِيلَ ٱلْكِتَٰبَ وَٱلْحُكْمَ وَٱلنُّبُوَّةَ وَرَزَقْنَٰهُم مِّنَ ٱلطَّيِّبَٰتِ وَفَضَّلْنَٰهُمْ عَلَى
ٱلْعَٰلَمِينَ ﴿١٦﴾ وَءَاتَيْنَٰهُم بَيِّنَٰتٍ مِّنَ ٱلْأَمْرِ ۖ فَمَا ٱخْتَلَفُوٓا۟ إِلَّا مِنۢ بَعْدِ مَا جَآءَهُمُ ٱلْعِلْمُ
بَغْيًۢا بَيْنَهُمْ ۚ إِنَّ رَبَّكَ يَقْضِى بَيْنَهُمْ يَوْمَ ٱلْقِيَٰمَةِ فِيمَا كَانُوا۟ فِيهِ يَخْتَلِفُونَ ﴿١٧﴾ ثُمَّ
جَعَلْنَٰكَ عَلَىٰ شَرِيعَةٍ مِّنَ ٱلْأَمْرِ فَٱتَّبِعْهَا وَلَا تَتَّبِعْ أَهْوَآءَ ٱلَّذِينَ لَا يَعْلَمُونَ ﴿١٨﴾

16. And indeed We gave the Children of Israel the Scripture, and the understanding of the Scripture and its laws, and the Prophethood; and provided them with good things, and preferred them to the *'Ālamīn* (mankind and jinn of their time, during that period), 17. And gave them clear proofs in matters [by revealing to them the Taurāt (Torah)]. And they differed not until after the knowledge came to them, through envy among themselves. Verily, your Lord will judge between them on the Day of Resurrection about that wherein they used to differ. 18. Then We have put you (O Muhammad ﷺ) on a (plain) way of (Our) commandment [like the one which We commanded Our Messengers before you (i.e. legal ways and laws of Islāmic Monotheism)]. So follow you that (Islāmic Monotheism and its laws), and follow not the desires of those who know not.

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وَٱلْحُكْمَ	ٱلْكِتَٰبَ	إِسْرَٰٓءِيلَ	بَنِيٓ	وَلَقَدْ ءَاتَيْنَا
and the wisdom	the Scripture	(of) Israel	(the) Children	and indeed We gave

وَفَضَّلْنَٰهُمْ	مِّنَ ٱلطَّيِّبَٰتِ	وَرَزَقْنَٰهُم	وَٱلنُّبُوَّةَ
and We preferred them	with good things	and We provided them	and the Prophethood

مِّنَ ٱلْأَمْرِ ۖ	بَيِّنَٰتٍ	وَءَاتَيْنَٰهُم	عَلَى ٱلْعَٰلَمِينَ ﴿١٦﴾
of the matter	clear proofs	and We gave them	above (all) the worlds (mankind)

ٱلْعِلْمُ	جَآءَهُمُ	مِنۢ بَعْدِ مَا	إِلَّا	فَمَا ٱخْتَلَفُوٓا۟
the knowledge	came to them	after	but	and they differed not

بَيْنَهُمْ	إِنَّ رَبَّكَ يَقْضِى	بَيْنَهُمْ ۚ	بَغْيًۢا
between them	verily your Lord will judge	among themselves	(through) transgression

يَخْتَلِفُونَ ﴿١٧﴾	فِيهِ	كَانُوا۟	فِيمَا	ٱلْقِيَٰمَةِ	يَوْمَ
differ	wherein	they used to	about that	(of) Resurrection	(on the) Day

ثُمَّ جَعَلْنَٰكَ	عَلَىٰ شَرِيعَةٍ	مِّنَ ٱلْأَمْرِ	فَٱتَّبِعْهَا
then We have put you	on a plain way	of the commandment	so follow it

وَلَا تَتَّبِعْ أَهْوَآءَ	ٱلَّذِينَ لَا يَعْلَمُونَ ﴿١٨﴾
and follow not (the) desires	(of) those who know not

إِنَّهُمْ لَن يُغْنُوا۟ عَنكَ مِنَ ٱللَّهِ شَيْـًٔا ۚ وَإِنَّ ٱلظَّٰلِمِينَ بَعْضُهُمْ أَوْلِيَآءُ بَعْضٍ ۖ وَٱللَّهُ وَلِىُّ ٱلْمُتَّقِينَ ﴿١٩﴾ هَٰذَا بَصَٰٓئِرُ لِلنَّاسِ وَهُدًى وَرَحْمَةٌ لِّقَوْمٍ يُوقِنُونَ ﴿٢٠﴾ أَمْ حَسِبَ ٱلَّذِينَ ٱجْتَرَحُوا۟ ٱلسَّيِّـَٔاتِ أَن نَّجْعَلَهُمْ كَٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ سَوَآءً مَّحْيَاهُمْ وَمَمَاتُهُمْ ۚ سَآءَ مَا يَحْكُمُونَ ﴿٢١﴾ وَخَلَقَ ٱللَّهُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ بِٱلْحَقِّ وَلِتُجْزَىٰ كُلُّ نَفْسٍۭ بِمَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ﴿٢٢﴾

19. Verily, they can avail you nothing against Allāh (if He wants to punish you). Verily, the *Zālimūn* (polytheists, wrongdoers) are *Auliyā'* (protectors, helpers) of one another, but Allāh is the *Walī* (Helper, Protector) of the *Muttaqūn* (the pious). 20. This (Qur'ān) is a clear insight and evidence for mankind, and a guidance and a mercy for a people who have Faith with certainty. 21. Or do those who earn evil deeds think that We shall hold them equal with those who believe (in the Oneness of Allāh – Islāmic Monotheism) and do righteous good deeds, in their present life and after their death? Worst is the judgement that they make. 22. And Allāh has created the heavens and the earth with truth, in order that each person may be recompensed what he has earned, and they will not be wronged.

إِنَّهُمْ	لَن يُغْنُوا۟	عَنكَ	مِنَ ٱللَّهِ شَيْـًٔا	وَإِنَّ ٱلظَّٰلِمِينَ
verily they	can never avail	you	against Allah anything	and verily the wrongdoers

بَعْضُهُمْ	أَوْلِيَآءُ	بَعْضٍ	وَٱللَّهُ وَلِىُّ	ٱلْمُتَّقِينَ ﴿١٩﴾
some of them	(are) protectors	(of) others	but Allah (is the) Protector	(of) the pious

هَٰذَا	بَصَٰٓئِرُ	لِلنَّاسِ	وَهُدًى	وَرَحْمَةٌ
this	(is) a clear insight	for mankind	and a guidance	and a mercy

لِّقَوْمٍ يُوقِنُونَ ﴿٢٠﴾	أَمْ حَسِبَ	ٱلَّذِينَ ٱجْتَرَحُوا۟	ٱلسَّيِّـَٔاتِ
for a people who have Faith with certainty	or do think	those who earn	evil deeds

أَن نَّجْعَلَهُمْ	كَٱلَّذِينَ ءَامَنُوا۟	وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ	سَوَآءً
that We shall make them	like those who believe	and do righteous (good) deeds	equal

مَّحْيَاهُمْ	وَمَمَاتُهُمْ ۚ	سَآءَ	مَا يَحْكُمُونَ ﴿٢١﴾
(in) their present life	and (after) their death	worst is	that judgement they make

وَخَلَقَ ٱللَّهُ ٱلسَّمَٰوَٰتِ	وَٱلْأَرْضَ	بِٱلْحَقِّ
and Allah has created the heavens	and the earth	with truth

وَلِتُجْزَىٰ كُلُّ	نَفْسٍۭ	بِمَا كَسَبَتْ
[and] (in order) that may be recompensed each	soul	for what it has earned

وَهُمْ	لَا يُظْلَمُونَ ﴿٢٢﴾
and they	will not be wronged

أَفَرَءَيْتَ مَنِ ٱتَّخَذَ إِلَٰهَهُۥ هَوَىٰهُ وَأَضَلَّهُ ٱللَّهُ عَلَىٰ عِلْمٍ وَخَتَمَ عَلَىٰ سَمْعِهِۦ وَقَلْبِهِۦ وَجَعَلَ عَلَىٰ بَصَرِهِۦ
غِشَٰوَةً فَمَن يَهْدِيهِ مِنۢ بَعْدِ ٱللَّهِ ۚ أَفَلَا تَذَكَّرُونَ ﴿٢٣﴾ وَقَالُوا۟ مَا هِىَ إِلَّا حَيَاتُنَا ٱلدُّنْيَا نَمُوتُ وَنَحْيَا وَمَا
يُهْلِكُنَآ إِلَّا ٱلدَّهْرُ ۚ وَمَا لَهُم بِذَٰلِكَ مِنْ عِلْمٍ ۖ إِنْ هُمْ إِلَّا يَظُنُّونَ ﴿٢٤﴾ وَإِذَا تُتْلَىٰ عَلَيْهِمْ ءَايَٰتُنَا بَيِّنَٰتٍ مَّا كَانَ
حُجَّتَهُمْ إِلَّآ أَن قَالُوا۟ ٱئْتُوا۟ بِـَٔابَآئِنَآ إِن كُنتُمْ صَٰدِقِينَ ﴿٢٥﴾

23. Have you seen him who takes his own lust (vain desires) as his *ilāh* (god)? And Allāh knowing (him as such), left him astray, and sealed his hearing and his heart, and put a cover on his sight. Who then will guide him after Allāh? Will you not then remember? 24. And they say: "There is nothing but our life of this world, we die and we live and nothing destroys us except *Ad-Dahr* (time)." And they have no knowledge of it, they only conjecture. 25. And when Our Clear Verses are recited to them, their argument is no other than that they say: "Bring back our (dead) fathers, if you are truthful!"

أَفَرَءَيْتَ	مَنِ ٱتَّخَذَ	إِلَٰهَهُۥ	هَوَىٰهُ	وَأَضَلَّهُ ٱللَّهُ
then have you seen?	(him) who takes	(as) his god	his lust	and Allah left him astray

عَلَىٰ عِلْمٍ	وَخَتَمَ	عَلَىٰ سَمْعِهِۦ	وَقَلْبِهِۦ	وَجَعَلَ	عَلَىٰ بَصَرِهِۦ
upon knowing	and sealed	[over] his hearing	and his heart	and put	on his sight

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غِشَٰوَةٌ	فَمَن	يَهۡدِيهِ	مِنۢ بَعۡدِ ٱللَّهِۚ	أَفَلَا تَذَكَّرُونَ ﴿٢٣﴾
a cover	who then	will guide him	after Allah	(will) you not then remember?

وَقَالُوٓاْ	مَا هِيَ	إِلَّا حَيَاتُنَا	ٱلدُّنۡيَا	نَمُوتُ	وَنَحۡيَا
and they say	it (is) nothing	but our life	(of) this world	we die	and we live

وَمَا يُهۡلِكُنَآ	إِلَّا ٱلدَّهۡرُۚ	وَمَا	لَهُم	بِذَٰلِكَ	مِنۡ عِلۡمٍۖ
and nothing destroys us	except the time	and not	they have	of that	any knowledge

إِنۡ هُمۡ	إِلَّا يَظُنُّونَ ﴿٢٤﴾	وَإِذَا تُتۡلَىٰ	عَلَيۡهِمۡ	ءَايَٰتُنَا	بَيِّنَٰتٖ
they (do) nothing	but guess	and when are recited	to them	Our Verses	Clear

مَّا كَانَ حُجَّتَهُمۡ	إِلَّآ	أَن قَالُواْ	ٱئۡتُواْ بِـَٔابَآئِنَآ	إِن كُنتُمۡ صَٰدِقِينَ ﴿٢٥﴾
their argument is not	except	that they say	bring back our forefathers	if you are truthful

قُلِ ٱللَّهُ يُحۡيِيكُمۡ ثُمَّ يُمِيتُكُمۡ ثُمَّ يَجۡمَعُكُمۡ إِلَىٰ يَوۡمِ ٱلۡقِيَٰمَةِ لَا رَيۡبَ فِيهِ وَلَٰكِنَّ أَكۡثَرَ ٱلنَّاسِ لَا يَعۡلَمُونَ ﴿٢٦﴾ وَلِلَّهِ مُلۡكُ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِۚ وَيَوۡمَ تَقُومُ ٱلسَّاعَةُ يَوۡمَئِذٖ يَخۡسَرُ ٱلۡمُبۡطِلُونَ ﴿٢٧﴾ وَتَرَىٰ كُلَّ أُمَّةٖ جَاثِيَةٗۚ كُلُّ أُمَّةٖ تُدۡعَىٰٓ إِلَىٰ كِتَٰبِهَا ٱلۡيَوۡمَ تُجۡزَوۡنَ مَا كُنتُمۡ تَعۡمَلُونَ ﴿٢٨﴾ هَٰذَا كِتَٰبُنَا يَنطِقُ عَلَيۡكُم بِٱلۡحَقِّۚ إِنَّا كُنَّا نَسۡتَنسِخُ مَا كُنتُمۡ تَعۡمَلُونَ ﴿٢٩﴾ فَأَمَّا ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ فَيُدۡخِلُهُمۡ رَبُّهُمۡ فِي رَحۡمَتِهِۦۚ ذَٰلِكَ هُوَ ٱلۡفَوۡزُ ٱلۡمُبِينُ ﴿٣٠﴾

26. Say (to them): "Allāh gives you life, then causes you to die, then He will assemble you on the Day of Resurrection about which there is no doubt. But most of mankind know not." 27. And to Allāh belongs the kingdom of the heavens and the earth. And on the Day that the Hour will be established – on that Day the followers of falsehood (polytheists, disbelievers, worshippers of false deities) shall lose (everything). 28. And you will see each nation humbled to their knees (kneeling), each nation will be called to its Record (of deeds). This Day you shall be recompensed for what you used to do. 29. This Our Record speaks about you with truth. Verily, We were recording what you used to do (i.e. Our angels used to record your deeds). 30. Then, as for those who believed (in the Oneness of Allāh – Islāmic Monotheism) and did righteous good deeds, their Lord will admit them to His Mercy. That will be the evident success.

قُلِ	ٱللَّهُ يُحۡيِيكُمۡ	ثُمَّ يُمِيتُكُمۡ	ثُمَّ يَجۡمَعُكُمۡ	إِلَىٰ يَوۡمِ
say	Allah gives you life	then causes you to die	then He will assemble you	on (the) Day

ٱلۡقِيَٰمَةِ	لَا رَيۡبَ	فِيهِ	وَلَٰكِنَّ أَكۡثَرَ	ٱلنَّاسِ
(of) Resurrection	(there is) no doubt	about it	[and] but most	(of) mankind

لَا يَعۡلَمُونَ ﴿٢٦﴾	وَلِلَّهِ مُلۡكُ	ٱلسَّمَٰوَٰتِ	وَٱلۡأَرۡضِۚ
know not	and to Allah (belongs the) kingdom	(of) the heavens	and the earth

وَيَوۡمَ	تَقُومُ ٱلسَّاعَةُ	يَوۡمَئِذٖ
and (on the) Day (that)	the Hour will be established	(on) that Day

يَخۡسَرُ ٱلۡمُبۡطِلُونَ ﴿٢٧﴾	وَتَرَىٰ	كُلَّ	أُمَّةٖ	جَاثِيَةٗۚ
the followers of falsehood shall lose	and you will see	each	nation	humbled to their knees

كُلُّ	أُمَّةٖ تُدۡعَىٰٓ	إِلَىٰ كِتَٰبِهَا	ٱلۡيَوۡمَ تُجۡزَوۡنَ
each	nation will be called	to its Record	this Day you shall be recompensed

مَا كُنتُمۡ	تَعۡمَلُونَ ﴿٢٨﴾	هَٰذَا	كِتَٰبُنَا	يَنطِقُ عَلَيۡكُم	بِٱلۡحَقِّۚ
(for) what you used to	do	this	Our Record	speaks about you	with truth

إِنَّا كُنَّا	نَسۡتَنسِخُ	مَا كُنتُمۡ	تَعۡمَلُونَ ﴿٢٩﴾	فَأَمَّا ٱلَّذِينَ ءَامَنُواْ
verily We were	recording	what you used to	do	then as for those who believed

وَعَمِلُواْ ٱلصَّٰلِحَٰتِ	فَيُدۡخِلُهُمۡ	رَبُّهُمۡ	فِي رَحۡمَتِهِۦۚ	ذَٰلِكَ
and did righteous (good) deeds	so will admit them	their Lord	to His Mercy	that

هُوَ	ٱلۡفَوۡزُ	ٱلۡمُبِينُ ﴿٣٠﴾
[it]	(will be) the success	evident

وَأَمَّا ٱلَّذِينَ كَفَرُوٓاْ أَفَلَمۡ تَكُنۡ ءَايَٰتِي تُتۡلَىٰ عَلَيۡكُمۡ فَٱسۡتَكۡبَرۡتُمۡ وَكُنتُمۡ قَوۡمٗا مُّجۡرِمِينَ ﴿٣١﴾ وَإِذَا قِيلَ
إِنَّ وَعۡدَ ٱللَّهِ حَقّٞ وَٱلسَّاعَةُ لَا رَيۡبَ فِيهَا قُلۡتُم مَّا نَدۡرِي مَا ٱلسَّاعَةُ إِن نَّظُنُّ إِلَّا ظَنّٗا وَمَا نَحۡنُ
بِمُسۡتَيۡقِنِينَ ﴿٣٢﴾ وَبَدَا لَهُمۡ سَيِّـَٔاتُ مَا عَمِلُواْ وَحَاقَ بِهِم مَّا كَانُواْ بِهِۦ يَسۡتَهۡزِءُونَ ﴿٣٣﴾

31. But as for those who disbelieved (it will be said to them): "Were not Our Verses recited to you? But you were proud, and you were a people who were

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Mujrimūn (polytheists, disbelievers, sinners, criminals)." 32. And when it was said: "Verily, Allāh's Promise is the truth, and there is no doubt about the coming of the Hour," you said: "We know not what is the Hour, we do not think it but as a conjecture, and we have no firm convincing belief (therein)." 33. And the evil of what they did will appear to them, and that which they used to mock at will completely encircle them.

وَأَمَّا ٱلَّذِينَ كَفَرُوٓاْ	أَفَلَمۡ تَكُنۡ ءَايَٰتِي	تُتۡلَىٰ عَلَيۡكُمۡ
but as for those who disbelieved	then were not My Verses?	recited to you

فَٱسۡتَكۡبَرۡتُمۡ	وَكُنتُمۡ قَوۡمٗا	مُّجۡرِمِينَ ﴿٣١﴾	وَإِذَا قِيلَ
but you were proud	and you were a people	(who were) criminals	and when it was said

إِنَّ وَعۡدَ ٱللَّهِ	حَقّٞ	وَٱلسَّاعَةُ	لَا رَيۡبَ	فِيهَا
verily (the) Promise (of) Allah	(is the) truth	and the Hour	(there is) no doubt	about it

قُلۡتُم	مَّا نَدۡرِي	مَا	ٱلسَّاعَةُ	إِن نَّظُنُّ	إِلَّا ظَنّٗا
you said	we know not	what	(is) the Hour	we (do) not think (it)	but (as) a conjecture

وَمَا	نَحۡنُ	بِمُسۡتَيۡقِنِينَ ﴿٣٢﴾	وَبَدَا	لَهُمۡ	سَيِّـَٔاتُ
and not	we	have firm convincing belief	and will appear	to them	(the) evil

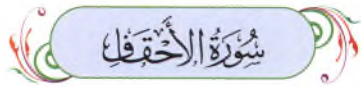
مَا عَمِلُواْ	وَحَاقَ	بِهِمۡ	مَّا كَانُواْ	بِهِۦ يَسۡتَهۡزِءُونَ ﴿٣٣﴾
(of) what they did	and will encircle	them	that which they used to	mock at [it]

وَقِيلَ ٱلۡيَوۡمَ نَنسَىٰكُمۡ كَمَا نَسِيتُمۡ لِقَآءَ يَوۡمِكُمۡ هَٰذَا وَمَأۡوَىٰكُمُ ٱلنَّارُ وَمَا لَكُم مِّن نَّٰصِرِينَ ﴿٣٤﴾ ذَٰلِكُم بِأَنَّكُمُ
ٱتَّخَذۡتُمۡ ءَايَٰتِ ٱللَّهِ هُزُوٗا وَغَرَّتۡكُمُ ٱلۡحَيَوٰةُ ٱلدُّنۡيَاۚ فَٱلۡيَوۡمَ لَا يُخۡرَجُونَ مِنۡهَا وَلَا هُمۡ يُسۡتَعۡتَبُونَ ﴿٣٥﴾
فَلِلَّهِ ٱلۡحَمۡدُ رَبِّ ٱلسَّمَٰوَٰتِ وَرَبِّ ٱلۡأَرۡضِ رَبِّ ٱلۡعَٰلَمِينَ ﴿٣٦﴾ وَلَهُ ٱلۡكِبۡرِيَآءُ فِي ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِۖ
وَهُوَ ٱلۡعَزِيزُ ٱلۡحَكِيمُ ﴿٣٧﴾

34. And it will be said: "This Day We will forget you as you forgot the Meeting of this Day of yours. And your abode is the Fire, and there is none to help you." 35. This, because you took the Revelations of Allāh (this Qur'ān) in mockery, and the life of the world deceived you. So this Day, they shall not be taken out from there (Hell), nor shall they be returned to the worldly life (so that they

repent to Allāh, and beg His Pardon for their sins). 36. So all praise and thanks are Allāh's, the Lord of the heavens and the Lord of the earth, and the Lord of the *'Ālamīn* (mankind, jinn and all that exists). 37. And His (Alone) is the Majesty in the heavens and the earth, and He is the All-Mighty, the All-Wise.

لِقَآءَ	كَمَا نَسِيتُمْ	نَنسَىٰكُمْ	ٱلْيَوْمَ	وَقِيلَ
(the) Meeting	as you forgot	We will forget you	this Day	and it will be said
لَكُمْ	وَمَا	ٱلنَّارُ	وَمَأْوَىٰكُمُ	هَٰذَا	يَوْمِكُمْ
for you	and (there is) not	(is) the Fire	and your abode	this	(of) Day of yours
هُزُوًا	ءَايَٰتِ ٱللَّهِ ٱتَّخَذْتُمْ	بِأَنَّكُمُ	ذَٰلِكُمْ	مِّن نَّٰصِرِينَ ﴿٣٤﴾
(in) mockery	took (the) Verses (of) Allah	(is) because you	that	any helpers
مِنْهَا	لَا يُخْرَجُونَ	فَٱلْيَوْمَ	ٱلدُّنْيَا	ٱلْحَيَوٰةُ	وَغَرَّتْكُمُ
from it (Hell)	they shall not be taken out	so this Day	(of) the world	the life	and deceived you
رَبِّ ٱلسَّمَٰوَٰتِ	فَلِلَّهِ ٱلْحَمْدُ	وَلَا هُمْ يُسْتَعْتَبُونَ ﴿٣٥﴾
(the) Lord (of) the heavens	so to Allah (is) all praise	nor they will be allowed excuses
وَلَهُ	رَبِّ ٱلْعَٰلَمِينَ ﴿٣٦﴾	وَرَبِّ ٱلْأَرْضِ
and for Him (Alone)	(and the) Lord (of) the worlds	and (the) Lord (of) the earth
ٱلْحَكِيمُ ﴿٣٧﴾	وَهُوَ ٱلْعَزِيزُ	وَٱلْأَرْضِ	فِى ٱلسَّمَٰوَٰتِ	ٱلْكِبْرِيَآءُ
the All-Wise	and He (is) the All-Mighty	and the earth	in the heavens	(is) the Majesty



بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

حمٓ ﴿١﴾ تَنزِيلُ الْكِتَٰبِ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ ﴿٢﴾ مَا خَلَقْنَا السَّمَٰوَٰتِ وَالْأَرْضَ وَمَا بَيْنَهُمَآ
إِلَّا بِالْحَقِّ وَأَجَلٍ مُّسَمًّى ۚ وَالَّذِينَ كَفَرُوا عَمَّآ أُنذِرُوا مُعْرِضُونَ ﴿٣﴾ قُلْ أَرَءَيْتُم مَّا تَدْعُونَ مِن
دُونِ اللَّهِ أَرُونِى مَاذَا خَلَقُوا مِنَ الْأَرْضِ أَمْ لَهُمْ شِرْكٌ فِى السَّمَٰوَٰتِ ۖ ائْتُونِى بِكِتَٰبٍ مِّن قَبْلِ هَٰذَآ
أَوْ أَثَٰرَةٍ مِّنْ عِلْمٍ إِن كُنتُمْ صَٰدِقِينَ ﴿٤﴾

Sūrah Al-Ahqāf (The Curved Sand-hills) 46

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

1. *Hā-Mīm.* [These letters are one of the miracles of the Qur'ān, and none but Allāh (Alone) knows their meanings.] 2. The revelation of the Book (this Qur'ān) is from Allāh, the All-Mighty, the All-Wise. 3. We created not the heavens and the earth and all that is between them except with truth, and for an appointed term. But those who disbelieve, turn away from that whereof they are warned. 4. Say (O Muhammad ﷺ to these pagans): "Think you about all that you invoke besides Allāh? Show me. What have they created of the earth? Or have they a share in (the creation of) the heavens? Bring me a Book (revealed) before this, or some trace of knowledge (in support of your claims), if you are truthful!"

بِسْمِ اللَّهِ	الرَّحْمَٰنِ	الرَّحِيمِ
In the Name (of) Allah	the Most Gracious	the Most Merciful

حمٓ ﴿١﴾	تَنزِيلُ	الْكِتَٰبِ	مِنَ اللَّهِ	الْعَزِيزِ	الْحَكِيمِ ﴿٢﴾
Ha-Mim	(the) revelation	(of) the Book	(is) from Allah	the All-Mighty	the All-Wise

مَا خَلَقْنَا السَّمَٰوَٰتِ	وَالْأَرْضَ	وَمَا	بَيْنَهُمَآ
We created not the heavens	and the earth	and (all) that	(is) between them

إِلَّا	بِالْحَقِّ	وَأَجَلٍ	مُّسَمًّى ۚ	وَالَّذِينَ كَفَرُوا
except	with truth	and (for) a term	appointed	but those who disbelieve

أَرَءَيْتُم	قُلْ	مُعْرِضُونَ ۝٣	عَمَّآ أُنذِرُوا۟
(do) you see?	say	(are) turning away	from that whereof they are warned

مِنَ ٱلْأَرْضِ	مَاذَا خَلَقُوا۟	أَرُونِى	مِن دُونِ ٱللَّهِ	مَّا تَدْعُونَ
of the earth	what have they created	show me	besides Allah	(all) that you invoke

مِّن قَبْلِ	بِكِتَٰبٍ	ٱئْتُونِى	فِى ٱلسَّمَٰوَٰتِ	شِرْكٌ	لَهُمْ	أَمْ
before	a Book (revealed)	bring me	in the heavens	a share	have they	or

إِن كُنتُمْ صَٰدِقِينَ ۝٤	مِّنْ عِلْمٍ	أَوْ أَثَٰرَةٍ	هَٰذَآ
if you are truthful	of knowledge	or some trace	this

وَمَنْ أَضَلُّ مِمَّن يَدْعُوا۟ مِن دُونِ ٱللَّهِ مَن لَّا يَسْتَجِيبُ لَهُۥٓ إِلَىٰ يَوْمِ ٱلْقِيَٰمَةِ وَهُمْ عَن دُعَآئِهِمْ
غَٰفِلُونَ ۝٥ وَإِذَا حُشِرَ ٱلنَّاسُ كَانُوا۟ لَهُمْ أَعْدَآءً وَكَانُوا۟ بِعِبَادَتِهِمْ كَٰفِرِينَ ۝٦ وَإِذَا تُتْلَىٰ عَلَيْهِمْ ءَايَٰتُنَا
بَيِّنَٰتٍ قَالَ ٱلَّذِينَ كَفَرُوا۟ لِلْحَقِّ لَمَّا جَآءَهُمْ هَٰذَا سِحْرٌ مُّبِينٌ ۝٧ أَمْ يَقُولُونَ ٱفْتَرَىٰهُ ۖ قُلْ إِنِ ٱفْتَرَيْتُهُۥ
فَلَا تَمْلِكُونَ لِى مِنَ ٱللَّهِ شَيْـًٔا ۖ هُوَ أَعْلَمُ بِمَا تُفِيضُونَ فِيهِ ۖ كَفَىٰ بِهِۦ شَهِيدًۢا بَيْنِى وَبَيْنَكُمْ ۖ وَهُوَ
ٱلْغَفُورُ ٱلرَّحِيمُ ۝٨

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5. And who is more astray than one who calls on (invokes) besides Allāh, such as will not answer him till the Day of Resurrection, and who are (even) unaware of their calls (invocations) to them? 6. And when mankind are gathered (on the Day of Resurrection), they (false deities) will become their enemies and will deny their worshipping. 7. And when Our Clear Verses are recited to them, the disbelievers say of the truth (this Qur'ān) when it reaches them: "This is plain magic!" 8. Or say they: "He (Muhammad ﷺ) has fabricated it." Say: "If I have fabricated it, still you have no power to support me against Allāh. He knows best of what you say among yourselves concerning it (i.e. this Qur'ān)! Sufficient is He as a witness between me and you! And He is the Oft-Forgiving, the Most Merciful."

مَن لَّا يَسْتَجِيبُ	مِن دُونِ ٱللَّهِ	مِمَّن يَدْعُوا۟	أَضَلُّ	وَمَنْ
(one) who will not answer	besides Allah	than (one) who calls on	(is) more astray	and who

لَهُۥٓ	إِلَىٰ يَوۡمِ	ٱلۡقِيَٰمَةِ	وَهُمۡ	عَن دُعَآئِهِمۡ	غَٰفِلُونَ ۝٥
to him	till (the) Day	(of) Resurrection	and they	of their calls (to them)	(are) unaware
وَإِذَا	حُشِرَ ٱلنَّاسُ		كَانُواْ لَهُمۡ	أَعۡدَآءٗ	وَكَانُواْ
and when	mankind are gathered		they will become for them	enemies	and will be
بِعِبَادَتِهِمۡ	كَٰفِرِينَ ۝٦	وَإِذَا	تُتۡلَىٰ عَلَيۡهِمۡ	ءَايَٰتُنَا	بَيِّنَٰتٖ
their worshipping	deniers	and when	are recited to them	Our Verses	Clear
قَالَ	ٱلَّذِينَ كَفَرُواْ	لِلۡحَقِّ	لَمَّا	جَآءَهُمۡ	هَٰذَا	سِحۡرٞ
say	those who disbelieve	of the truth	when	it reaches them	this	(is) a magic
مُّبِينٌ ۝٧	أَمۡ يَقُولُونَ	ٱفۡتَرَىٰهُۖ	قُلۡ	إِنِ ٱفۡتَرَيۡتُهُۥ	
plain	or say they	he has fabricated it	say	if I have fabricated it	
فَلَا تَمۡلِكُونَ	لِي	مِنَ ٱللَّهِ شَيۡـٔٗاۖ	هُوَ	أَعۡلَمُ
then you have no power	for me	anything against Allah	He	knows best
بِمَا تُفِيضُونَ	فِيهِۚ	كَفَىٰ بِهِۦ	شَهِيدَۢا
of what you say among yourselves	concerning it	Sufficient is He	(as) a witness
بَيۡنِي	وَبَيۡنَكُمۡۖ	وَهُوَ ٱلۡغَفُورُ	ٱلرَّحِيمُ ۝٨
between me	and between you	and He (is) the Oft-Forgiving	the Most Merciful

قُلۡ مَا كُنتُ بِدۡعٗا مِّنَ ٱلرُّسُلِ وَمَآ أَدۡرِي مَا يُفۡعَلُ بِي وَلَا بِكُمۡۖ إِنۡ أَتَّبِعُ إِلَّا مَا يُوحَىٰٓ إِلَيَّ وَمَآ أَنَا۠
إِلَّا نَذِيرٞ مُّبِينٞ ۝٩ قُلۡ أَرَءَيۡتُمۡ إِن كَانَ مِنۡ عِندِ ٱللَّهِ وَكَفَرۡتُم بِهِۦ وَشَهِدَ شَاهِدٞ مِّنۢ بَنِيٓ إِسۡرَٰٓءِيلَ
عَلَىٰ مِثۡلِهِۦ فَـَٔامَنَ وَٱسۡتَكۡبَرۡتُمۡۖ إِنَّ ٱللَّهَ لَا يَهۡدِي ٱلۡقَوۡمَ ٱلظَّٰلِمِينَ ۝١٠ وَقَالَ ٱلَّذِينَ كَفَرُواْ
لِلَّذِينَ ءَامَنُواْ لَوۡ كَانَ خَيۡرٗا مَّا سَبَقُونَآ إِلَيۡهِۚ وَإِذۡ لَمۡ يَهۡتَدُواْ بِهِۦ فَسَيَقُولُونَ هَٰذَآ إِفۡكٞ قَدِيمٞ ۝١١

9. Say (O Muhammad ﷺ): "I am not a new thing among the Messengers (of Allāh, i.e. I am not the first Messenger) nor do I know what will be done with me or with you. I only follow that which is revealed to me, and I am but a plain warner." 10. Say: "Tell me! If this (Qur'ān) is from Allāh and you deny it, and a witness from among the Children of Israel ('Abdullāh bin Salām ﷺ) testifies that (this Qur'ān is from Allāh) like [the Taurāt (Torah)], and he believed

(embraced Islām) while you are too proud (to believe)." Verily, Allāh guides not the people who are *Zālimūn* (polytheists, disbelievers and wrongdoing).
11. And those who disbelieve (the strong and wealthy) say of those who believe (the weak and poor): "Had it (Islāmic Monotheism to which Muhammad ﷺ is inviting mankind) been a good thing, they (the weak and poor) would not have preceded us thereto!" And when they have not let themselves be guided by it (this Qur'ān), they say: "This is an ancient lie!"

قُلْ	مَا كُنتُ بِدْعًا	مِّنَ ٱلرُّسُلِ	وَمَآ أَدْرِى	مَا يُفْعَلُ
say	I am not a new thing	among the Messengers	and I know not	what will be done
بِى	وَلَا	بِكُمْ	إِنْ أَتَّبِعُ	إِلَّا مَا	يُوحَىٰٓ إِلَىَّ	وَمَآ أَنَا۠
with me	nor	with you	I follow not	but that which	is revealed to me	and I am not
إِلَّا نَذِيرٌ	مُّبِينٌ ۝٩	قُلْ	أَرَءَيْتُمْ	إِن كَانَ	مِنْ عِندِ ٱللَّهِ	وَكَفَرْتُم	بِهِۦ
but a warner	plain	say	(do) you see?	if this is	from Allah	and you deny	it
وَشَهِدَ شَاهِدٌ	مِّنۢ بَنِىٓ	إِسْرَٰٓءِيلَ	عَلَىٰ مِثْلِهِۦ
and testifies a witness	among (the) Children	(of) Israel	to the like thereof
فَـَٔامَنَ	وَٱسْتَكْبَرْتُمْ	إِنَّ ٱللَّهَ	لَا يَهْدِى ٱلْقَوْمَ
and he believed	while you are proud	verily Allah	guides not the people
ٱلظَّٰلِمِينَ ۝١٠	وَقَالَ	ٱلَّذِينَ كَفَرُوا۟	لِلَّذِينَ ءَامَنُوا۟
(who are) wrongdoers	and say	those who disbelieve	of those who believe
وَإِذْ	إِلَيْهِ	مَا سَبَقُونَآ	لَوْ كَانَ خَيْرًا
and when	thereto	they would not have preceded us	if it had been a good thing
قَدِيمٌ ۝١١	إِفْكٌ	فَسَيَقُولُونَ هَٰذَآ	بِهِۦ	لَمْ يَهْتَدُوا۟
ancient	(is) a lie	then they say this	by it	they have not (let themselves be) guided

وَمِن قَبْلِهِۦ كِتَٰبُ مُوسَىٰٓ إِمَامًا وَرَحْمَةً ۚ وَهَٰذَا كِتَٰبٌ مُّصَدِّقٌ لِّسَانًا عَرَبِيًّا لِّيُنذِرَ
ٱلَّذِينَ ظَلَمُوا۟ وَبُشْرَىٰ لِلْمُحْسِنِينَ ۝١٢ إِنَّ ٱلَّذِينَ قَالُوا۟ رَبُّنَا ٱللَّهُ ثُمَّ ٱسْتَقَٰمُوا۟ فَلَا خَوْفٌ
عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ۝١٣ أُو۟لَٰٓئِكَ أَصْحَٰبُ ٱلْجَنَّةِ خَٰلِدِينَ فِيهَا جَزَآءًۢ بِمَا كَانُوا۟ يَعْمَلُونَ ۝١٤

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12. And before this was the Scripture of Mūsā (Moses) as a guide and a mercy. And this is a confirming Book (the Qur'ān) in the Arabic language, to warn those who do wrong, and as glad tidings to the *Muhsinūn* (good-doers). 13. Verily, those who say: "Our Lord is (only) Allāh," and thereafter stand firm (on the Islāmic Faith of Monotheism), on them shall be no fear, nor shall they grieve. 14. Such shall be the dwellers of Paradise, abiding therein (forever) – a reward for what they used to do.

وَمِن قَبْلِهِۦ	كِتَٰبُ	مُوسَىٰٓ	إِمَامًا	وَرَحْمَةً	وَهَٰذَا
and before this	(was the) Scripture	(of) Moses	(as) a guide	and a mercy	and this

كِتَٰبٌ	مُّصَدِّقٌ	لِّسَانًا	عَرَبِيًّا	لِّيُنذِرَ	ٱلَّذِينَ ظَلَمُوا۟
(is) a Book	confirming	(in the) language	Arabic	to warn	those who do wrong

وَبُشْرَىٰ	لِلْمُحْسِنِينَ ﴿١٢﴾	إِنَّ ٱلَّذِينَ قَالُوا۟	رَبُّنَا	ٱللَّهُ
and (as) glad tidings	to the good-doers	verily those who say	our Lord	(is only) Allah

ثُمَّ ٱسْتَقَٰمُوا۟	فَلَا خَوْفٌ	عَلَيْهِمْ	وَلَا هُمْ يَحْزَنُونَ ﴿١٣﴾	أُو۟لَٰٓئِكَ
then stand firm	then (shall be) no fear	on them	nor will they grieve	those

أَصْحَٰبُ	ٱلْجَنَّةِ	خَٰلِدِينَ	فِيهَا	جَزَآءًۢ
(shall be the) dwellers	(of) Paradise	abiding (forever)	therein	a reward

بِمَا كَانُوا۟	يَعْمَلُونَ ﴿١٤﴾
for what they used to	do

وَوَصَّيْنَا ٱلْإِنسَٰنَ بِوَٰلِدَيْهِ إِحْسَٰنًا ۖ حَمَلَتْهُ أُمُّهُۥ كُرْهًا وَوَضَعَتْهُ كُرْهًا ۖ وَحَمْلُهُۥ وَفِصَٰلُهُۥ ثَلَٰثُونَ شَهْرًا ۚ حَتَّىٰٓ إِذَا بَلَغَ أَشُدَّهُۥ وَبَلَغَ أَرْبَعِينَ سَنَةً قَالَ رَبِّ أَوْزِعْنِىٓ أَنْ أَشْكُرَ نِعْمَتَكَ ٱلَّتِىٓ أَنْعَمْتَ عَلَىَّ وَعَلَىٰ وَٰلِدَىَّ وَأَنْ أَعْمَلَ صَٰلِحًا تَرْضَىٰهُ وَأَصْلِحْ لِى فِى ذُرِّيَّتِىٓ ۖ إِنِّى تُبْتُ إِلَيْكَ وَإِنِّى مِنَ ٱلْمُسْلِمِينَ ﴿١٥﴾

15. And We have enjoined on man to be dutiful and kind to his parents. His mother bears him with hardship. And she brings him forth with hardship, and the bearing of him, and the weaning of him is thirty months, till when he attains full strength and reaches forty years, he says: "My Lord! Grant me the power and

ability that I may be grateful for Your Favour which You have bestowed upon me and upon my parents, and that I may do righteous good deeds, such as please You, and make my offspring good. Truly, I have turned to You in repentance, and truly, I am one of the Muslims (submitting to Your Will)."

وَوَصَّيْنَا الْإِنسَٰنَ	بِوَٰلِدَيْهِ	إِحْسَٰنًا	حَمَلَتْهُ	أُمُّهُۥ
and We have enjoined on man	to his parents	to be kind	bears him	his mother
كُرْهًا	وَوَضَعَتْهُ	كُرْهًا	وَحَمْلُهُۥ	
(with) hardship	and she brings him forth	(with) hardship	and the bearing of him	
وَفِصَٰلُهُۥ	ثَلَٰثُونَ	شَهْرًا	حَتَّىٰٓ إِذَا	بَلَغَ أَشُدَّهُۥ
and the weaning of him	(is) thirty	months	till when	he attains his full strength
وَبَلَغَ أَرْبَعِينَ	سَنَةً	قَالَ رَبِّ	أَوْزِعْنِىٓ	
ard reaches forty	years	he says my Lord	grant me the power	
أَنْ أَشْكُرَ نِعْمَتَكَ	الَّتِىٓ أَنْعَمْتَ	عَلَىَّ		
that I may be grateful (for) Your Favour	which You have bestowed	upon me		
وَعَلَىٰ وَٰلِدَىَّ	وَأَنْ أَعْمَلَ صَٰلِحًا	تَرْضَىٰهُ		
and upon my parents	and that I may do righteous deeds	such as please You		
وَأَصْلِحْ	لِى	فِى ذُرِّيَّتِىٓ	إِنِّى تُبْتُ	إِلَيْكَ	وَإِنِّى
and make good	for me	in my offspring	truly I have turned	to You	and truly I am
مِنَ الْمُسْلِمِينَ ﴿١٥﴾					
of the Muslims					

أُو۟لَٰٓئِكَ ٱلَّذِينَ نَتَقَبَّلُ عَنْهُمْ أَحْسَنَ مَا عَمِلُوا۟ وَنَتَجَاوَزُ عَن سَيِّـَٔاتِهِمْ فِىٓ أَصْحَٰبِ ٱلْجَنَّةِ ۖ وَعْدَ ٱلصِّدْقِ ٱلَّذِى كَانُوا۟ يُوعَدُونَ ﴿١٦﴾ وَٱلَّذِى قَالَ لِوَٰلِدَيْهِ أُفٍّ لَّكُمَآ أَتَعِدَانِنِىٓ أَنْ أُخْرَجَ وَقَدْ خَلَتِ ٱلْقُرُونُ مِن قَبْلِى وَهُمَا يَسْتَغِيثَانِ ٱللَّهَ وَيْلَكَ ءَامِنْ إِنَّ وَعْدَ ٱللَّهِ حَقٌّ فَيَقُولُ مَا هَٰذَآ إِلَّآ أَسَٰطِيرُ ٱلْأَوَّلِينَ ﴿١٧﴾ أُو۟لَٰٓئِكَ ٱلَّذِينَ حَقَّ عَلَيْهِمُ ٱلْقَوْلُ فِىٓ أُمَمٍ قَدْ خَلَتْ مِن قَبْلِهِم مِّنَ ٱلْجِنِّ وَٱلْإِنسِ ۖ إِنَّهُمْ كَانُوا۟ خَٰسِرِينَ ﴿١٨﴾

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16. They are those from whom We shall accept the best of their deeds and overlook their evil deeds. (They shall be) among the dwellers of Paradise – a promise of truth, which they have been promised. 17. But he who says to his parents: "Fie upon you both! Do you hold out the promise to me that I shall be raised up (again) when generations before me have passed away (without rising)?" While they (father and mother) invoke Allāh for help (and rebuke their son): "Woe to you! Believe! Verily, the Promise of Allāh is true." But he says: "This is nothing but the tales of the ancient." 18. They are those against whom the Word (of torment) is justified among the previous generations of jinn and mankind that have passed away. Verily, they are ever the losers.

مَا عَمِلُوا۟	أَحْسَنَ	نَتَقَبَّلُ عَنْهُمْ	ٱلَّذِينَ	أُو۟لَٰٓئِكَ
(of) what they did	(the) best	from whom We shall accept	(are) those	they
وَعْدَ	ٱلْجَنَّةِ	فِىٓ أَصْحَٰبِ	عَن سَيِّـَٔاتِهِمْ	وَنَتَجَاوَزُ
a promise	(of) Paradise	among the dwellers	[from] their evil deeds	and overlook
أُفٍّ	قَالَ لِوَٰلِدَيْهِ	وَٱلَّذِى	يُوعَدُونَ ﴿١٦﴾	ٱلَّذِى كَانُوا۟	ٱلصِّدْقِ
fie	says to his parents	but he who	promised	which they have been	(of) truth
أَنْ أُخْرَجَ	أَتَعِدَانِنِىٓ	لَكُمَآ
that I shall be raised up	(do) you hold out the promise to me?	upon you both
وَهُمَا يَسْتَغِيثَانِ ٱللَّهَ	مِن قَبْلِى	ٱلْقُرُونُ	وَقَدْ خَلَتِ
while they invoke Allah	before me	generations	and surely have passed away
فَيَقُولُ	حَقٌّ	إِنَّ وَعْدَ ٱللَّهِ	وَيْلَكَ ءَامِنْ
but he says	(is) true	verily (the) Promise (of) Allah	woe to you believe
ٱلَّذِينَ	أُو۟لَٰٓئِكَ	ٱلْأَوَّلِينَ ﴿١٧﴾	إِلَّآ أَسَٰطِيرُ	مَا هَٰذَآ
(are) those	they	(of) the ancient	but (the) tales	this (is) nothing
قَدْ خَلَتْ	فِىٓ أُمَمٍ	ٱلْقَوْلُ	حَقَّ عَلَيْهِمْ
verily that have passed away	among nations	the Word	against whom is justified
خَٰسِرِينَ ﴿١٨﴾	إِنَّهُمْ كَانُوا۟	وَٱلْإِنسِ	مَّنَ ٱلْجِنِّ	مِن قَبْلِهِم
the losers	verily they were	and the mankind	of the jinn	before them

وَلِكُلٍّ دَرَجَٰتٌ مِّمَّا عَمِلُوا۟ ۖ وَلِيُوَفِّيَهُمْ أَعْمَٰلَهُمْ وَهُمْ لَا يُظْلَمُونَ ﴿١٩﴾ وَيَوْمَ يُعْرَضُ ٱلَّذِينَ كَفَرُوا۟ عَلَى
ٱلنَّارِ أَذْهَبْتُمْ طَيِّبَٰتِكُمْ فِى حَيَاتِكُمُ ٱلدُّنْيَا وَٱسْتَمْتَعْتُم بِهَا ۖ فَٱلْيَوْمَ تُجْزَوْنَ عَذَابَ ٱلْهُونِ بِمَا
كُنتُمْ تَسْتَكْبِرُونَ فِى ٱلْأَرْضِ بِغَيْرِ ٱلْحَقِّ وَبِمَا كُنتُمْ تَفْسُقُونَ ﴿٢٠﴾ ۞ وَٱذْكُرْ أَخَا عَادٍ �إِذْ أَنذَرَ قَوْمَهُۥ
بِٱلْأَحْقَافِ وَقَدْ خَلَتِ ٱلنُّذُرُ مِنۢ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِۦٓ أَلَّا تَعْبُدُوٓا۟ إِلَّا ٱللَّهَ إِنِّىٓ أَخَافُ
عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ ﴿٢١﴾

19. And for all, there will be degrees according to that which they did, that He (Allāh) may recompense them in full for their deeds. And they will not be wronged. 20. On the Day when those who disbelieve (in the Oneness of Allāh – Islāmic Monotheism) will be exposed to the Fire (it will be said): "You received your good things in the life of the world, and you took your pleasure therein. Now this Day you shall be recompensed with a torment of humiliation, because you were arrogant in the land without a right, and because you used to rebel against Allāh's Command (disobey Allāh). 21. And remember (Hūd) the brother of 'Ād, when he warned his people in *Al-Ahqāf* (the curved sand-hills in the southern part of Arabian Peninsula). And surely, there have passed away warners before him and after him (saying): "Worship none but Allāh; truly, I fear for you the torment of a mighty Day (i.e. the Day of Resurrection)."

وَلِكُلٍّ	دَرَجَٰتٌ	مِّمَّا عَمِلُوا۟
and for all	(there will be) degrees	according to that which they did
وَلِيُوَفِّيَهُمْ	أَعْمَٰلَهُمْ	وَهُمْ
and that He may recompense them in full	(for) their deeds	and they
لَا يُظْلَمُونَ ﴿١٩﴾	وَيَوْمَ يُعْرَضُ	ٱلَّذِينَ كَفَرُوا۟
will not be wronged	and (on the) Day (when) will be exposed	those who disbelieve
عَلَى ٱلنَّارِ	أَذْهَبْتُمْ طَيِّبَٰتِكُمْ	فِى حَيَاتِكُمُ	ٱلدُّنْيَا
to the Fire	you received your good things	in your life	(of) the world
وَٱسْتَمْتَعْتُم	بِهَا	فَٱلْيَوْمَ تُجْزَوْنَ	عَذَابَ
and you took your pleasure	therein	so this Day you shall be recompensed	(with) a torment

ٱلْهُونِ	بِمَا كُنتُمْ	تَسْتَكْبِرُونَ فِى ٱلْأَرْضِ	بِغَيْرِ	ٱلْحَقِّ
(of) humiliation	(because) of what you were	arrogant in the land	without	the right

وَبِمَا كُنتُمْ	تَفْسُقُونَ ﴿٢٠﴾	وَٱذْكُرْ أَخَا	عَادٍ
and (because) of what you used to	disobey	and remember (the) brother	(of) Ad

إِذْ	أَنذَرَ قَوْمَهُۥ	بِٱلْأَحْقَافِ	وَقَدْ خَلَتِ ٱلنُّذُرُ
when	he warned his people	in the sand-hills	and surely (there) have passed away warners

مِنۢ بَيْنِ يَدَيْهِ	وَمِنْ خَلْفِهِۦٓ	أَلَّا تَعْبُدُوٓا۟	إِلَّا ٱللَّهَ	إِنِّىٓ أَخَافُ	عَلَيْكُمْ
before him	and after him	that worship not	but Allah	truly I fear	for you

عَذَابَ	يَوْمٍ	عَظِيمٍ ﴿٢١﴾
(the) torment	(of) a Day	mighty

قَالُوٓا۟ أَجِئْتَنَا لِتَأْفِكَنَا عَنْ ءَالِهَتِنَا فَأْتِنَا بِمَا تَعِدُنَآ إِن كُنتَ مِنَ ٱلصَّٰدِقِينَ ﴿٢٢﴾ قَالَ إِنَّمَا
ٱلْعِلْمُ عِندَ ٱللَّهِ وَأُبَلِّغُكُم مَّآ أُرْسِلْتُ بِهِۦ وَلَٰكِنِّىٓ أَرَىٰكُمْ قَوْمًا تَجْهَلُونَ ﴿٢٣﴾ فَلَمَّا رَأَوْهُ
عَارِضًا مُّسْتَقْبِلَ أَوْدِيَتِهِمْ قَالُوا۟ هَٰذَا عَارِضٌ مُّمْطِرُنَا ۚ بَلْ هُوَ مَا ٱسْتَعْجَلْتُم بِهِۦ ۖ رِيحٌ فِيهَا
عَذَابٌ أَلِيمٌ ﴿٢٤﴾

22. They said: "Have you come to turn us away from our *ālihah* (gods)? Then bring us that with which you threaten us, if you are one of the truthful!" 23. He said: "The knowledge (of the time of its coming) is with Allāh only. And I convey to you that wherewith I have been sent, but I see that you are a people given to ignorance!" 24. Then, when they saw it as a dense cloud coming towards their valleys, they said: "This is a cloud bringing us rain!" Nay, but it is that (torment) which you were asking to be hastened – a wind wherein is a painful torment!

قَالُوٓا۟	أَجِئْتَنَا	لِتَأْفِكَنَا	عَنْ ءَالِهَتِنَا	فَأْتِنَا
they said	(have) you come to us?	to turn us away	from our gods	then bring us

بِمَا	تَعِدُنَآ	إِن كُنتَ	مِنَ ٱلصَّٰدِقِينَ ﴿٢٢﴾	قَالَ إِنَّمَا ٱلْعِلْمُ
that which	you threaten us	if you are	of the truthful	he said only the knowledge

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وَلَٰكِنِّيٓ	بِهِۦ	مَآ أُرْسِلْتُ	وَأُبَلِّغُكُمْ	عِندَ ٱللَّهِ
[and] but I	wherewith	that I have been sent	and I convey to you	(is) with Allah

عَارِضًا	رَأَوْهُ	فَلَمَّا	قَوْمًا تَجْهَلُونَ ﴿٢٣﴾	أَرَىٰكُمْ
(as) a dense cloud	they saw it	then when	(are) a people given to ignorance	see you

بَلْ هُوَ	مُّمْطِرُنَا ۖ	عَارِضٌ	قَالُوا۟ هَٰذَا	أَوْدِيَتِهِمْ	مُّسْتَقْبِلَ
nay it	bringing us rain	(is) a cloud	they said this	their valleys	coming towards

أَلِيمٌ ﴿٢٤﴾	عَذَابٌ	فِيهَا	رِيحٌ	بِهِۦ ۖ	مَا ٱسْتَعْجَلْتُم
painful	(is) a torment	wherein	a wind	[it]	(is) that which you were asking to be hastened

تُدَمِّرُ كُلَّ شَىْءٍۭ بِأَمْرِ رَبِّهَا فَأَصْبَحُوا۟ لَا يُرَىٰٓ إِلَّا مَسَٰكِنُهُمْ ۚ كَذَٰلِكَ نَجْزِى ٱلْقَوْمَ ٱلْمُجْرِمِينَ ﴿٢٥﴾
وَلَقَدْ مَكَّنَّٰهُمْ فِيمَآ إِن مَّكَّنَّٰكُمْ فِيهِ وَجَعَلْنَا لَهُمْ سَمْعًا وَأَبْصَٰرًا وَأَفْـِٔدَةً فَمَآ أَغْنَىٰ عَنْهُمْ
سَمْعُهُمْ وَلَآ أَبْصَٰرُهُمْ وَلَآ أَفْـِٔدَتُهُم مِّن شَىْءٍ إِذْ كَانُوا۟ يَجْحَدُونَ بِـَٔايَٰتِ ٱللَّهِ وَحَاقَ
بِهِم مَّا كَانُوا۟ بِهِۦ يَسْتَهْزِءُونَ ﴿٢٦﴾

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25. Destroying everything by the Command of its Lord! So they became such that nothing could be seen except their dwellings! Thus do We recompense the people who are *Mujrimūn* (criminals, sinners, polytheists, disbelievers)! 26. And indeed We had firmly established them with that wherewith We have not established you (O Quraish)! And We had assigned them the (faculties of) hearing (ears), seeing (eyes), and hearts; but their hearing (ears), seeing (eyes), and their hearts availed them nothing since they used to deny the *Ayāt* (Allāh's Prophets and their Prophethood, proofs, evidences, verses, signs, revelations, etc.) of Allāh, and they were completely encircled by that which they used to mock at!

فَأَصْبَحُوا۟	رَبِّهَا	بِأَمْرِ	شَىْءٍ	تُدَمِّرُ كُلَّ
so they became (such that)	(of) its Lord	by (the) Command	thing	destroying every

ٱلْقَوْمَ	كَذَٰلِكَ نَجْزِى	إِلَّا مَسَٰكِنُهُمْ ۚ	لَا يُرَىٰٓ
the people	thus do We recompense	except their dwellings	nothing could be seen

فِيمَآ	وَلَقَدْ مَكَّنَّٰهُمْ	ٱلْمُجْرِمِينَ ﴿٢٥﴾
with that	and indeed We had firmly established them	(who are) criminals

سَمْعًا	لَهُمْ	وَجَعَلْنَا	فِيهِ	إِن مَّكَّنَّٰكُمْ
hearing	for them	and We had made	wherewith	We have not established you

وَلَآ أَبْصَٰرُهُمْ	سَمْعُهُمْ	أَغْنَىٰ عَنْهُمْ	فَمَآ	وَأَفْـِٔدَةً	وَأَبْصَٰرًا
nor their seeing	their hearing	availed them	but not	and hearts	and seeing

يَجْحَدُونَ بِـَٔايَٰتِ ٱللَّهِ	إِذْ كَانُوا۟	مِّن شَىْءٍ	وَلَآ أَفْـِٔدَتُهُم
deny (the) Signs (of) Allah	when they used to	anything	nor their hearts

بِهِۦ يَسْتَهْزِءُونَ ﴿٢٦﴾	مَّا كَانُوا۟	بِهِمْ	وَحَاقَ
mock at [it]	that which they used to	them	and (completely) encircled

وَلَقَدْ أَهْلَكْنَا مَا حَوْلَكُم مِّنَ ٱلْقُرَىٰ وَصَرَّفْنَا ٱلْـَٔايَٰتِ لَعَلَّهُمْ يَرْجِعُونَ ﴿٢٧﴾ فَلَوْلَا نَصَرَهُمُ
ٱلَّذِينَ ٱتَّخَذُوا۟ مِن دُونِ ٱللَّهِ قُرْبَانًا ءَالِهَةً ۖ بَلْ ضَلُّوا۟ عَنْهُمْ ۚ وَذَٰلِكَ إِفْكُهُمْ وَمَا كَانُوا۟
يَفْتَرُونَ ﴿٢٨﴾ وَإِذْ صَرَفْنَآ إِلَيْكَ نَفَرًا مِّنَ ٱلْجِنِّ يَسْتَمِعُونَ ٱلْقُرْءَانَ فَلَمَّا حَضَرُوهُ قَالُوٓا۟
أَنصِتُوا۟ ۖ فَلَمَّا قُضِىَ وَلَّوْا۟ إِلَىٰ قَوْمِهِم مُّنذِرِينَ ﴿٢٩﴾

27. And indeed We have destroyed towns (populations) round about you, and We have (repeatedly) shown (them) the *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) in various ways that they might return (to the truth and believe in the Oneness of Allāh – Islāmic Monotheism). 28. Then why did those whom they had taken for *ālihah* (gods) besides Allāh, as a way of approach (to Allāh) not help them? Nay, but they vanished completely from them (when there came the torment). And that was their lie, and their inventions which they had been inventing (before their destruction). 29. And (remember) when We sent towards you (Muhammad ﷺ) a group (three to ten persons) of the jinn, (quietly) listening to the Qur'ān. When they stood in the presence thereof, they said: "Listen in silence!" And when it was finished, they returned to their people, as warners.

مِّنَ ٱلْقُرَىٰ	حَوْلَكُم	مَا	وَلَقَدْ أَهْلَكْنَا
of towns	(was) round about you	what	and indeed We have destroyed

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وَصَرَّفْنَا ٱلْأَيَٰتِ	لَعَلَّهُمْ يَرْجِعُونَ ﴿٢٧﴾
and We have shown (them) the signs in various ways	that they might return

فَلَوْلَا نَصَرَهُمُ	ٱلَّذِينَ ٱتَّخَذُوا۟	مِن دُونِ ٱللَّهِ
then why (did) not help them	those whom they had taken	besides Allah

قُرْبَانًا	ءَالِهَةً ۖ	بَلْ ضَلُّوا۟	عَنْهُمْ ۚ
(as) a way of approach	(for) gods	nay they vanished (completely)	from them

وَذَٰلِكَ	إِفْكُهُمْ	وَمَا كَانُوا۟	يَفْتَرُونَ ﴿٢٨﴾	وَإِذْ
and that	(was) their lie	and that which they had been	inventing	and when

صَرَفْنَآ إِلَيْكَ	نَفَرًا	مِّنَ ٱلْجِنِّ	يَسْتَمِعُونَ ٱلْقُرْءَانَ	فَلَمَّا
We sent towards you	a party	of the jinn	listening to the Quran	so when

حَضَرُوهُ	قَالُوٓا۟	أَنصِتُوا۟ ۖ	فَلَمَّا قُضِىَ
they stood in the presence thereof	they said	listen in silence	and when it was finished

وَلَّوْا۟ إِلَىٰ قَوْمِهِم	مُّنذِرِينَ ﴿٢٩﴾
they returned to their people	(as) warners

قَالُوا۟ يَٰقَوْمَنَآ إِنَّا سَمِعْنَا كِتَٰبًا أُنزِلَ مِنۢ بَعْدِ مُوسَىٰ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ يَهْدِىٓ إِلَى ٱلْحَقِّ وَإِلَىٰ طَرِيقٍ مُّسْتَقِيمٍ ﴿٣٠﴾ يَٰقَوْمَنَآ أَجِيبُوا۟ دَاعِىَ ٱللَّهِ وَءَامِنُوا۟ بِهِۦ يَغْفِرْ لَكُم مِّن ذُنُوبِكُمْ وَيُجِرْكُم مِّنْ عَذَابٍ أَلِيمٍ ﴿٣١﴾ وَمَن لَّا يُجِبْ دَاعِىَ ٱللَّهِ فَلَيْسَ بِمُعْجِزٍ فِى ٱلْأَرْضِ وَلَيْسَ لَهُۥ مِن دُونِهِۦٓ أَوْلِيَآءُ ۚ أُو۟لَٰٓئِكَ فِى ضَلَٰلٍ مُّبِينٍ ﴿٣٢﴾

30. They said: "O our people! Verily, we have heard a Book (this Qur'ān) sent down after Mūsā (Moses), confirming what came before it, it guides to the truth and to a Straight Path (i.e. Islām). 31. "O our people! Respond (with obedience) to Allāh's Caller (i.e. Allāh's Messenger Muhammad ﷺ), and believe in him (i.e. believe in that which Muhammad ﷺ has brought from Allāh and follow him). He (Allāh) will forgive you of your sins, and will save you from a painful torment (i.e. Hell-fire). 32. "And whosoever does not respond to Allāh's Caller, he cannot escape on earth, and there will be no *Auliyā'* (lords, helpers, supporters, protectors) for him besides Allāh (from

Allāh's punishment). Those are in manifest error."

قَالُوا۟ يَٰقَوْمَنَآ	إِنَّا سَمِعْنَا	كِتَٰبًا أُنزِلَ	مِنۢ بَعْدِ	مُوسَىٰ
they said O our people	verily we have heard	a Book sent down	after	Moses

مُّصَدِّقًا	لِّمَا	بَيْنَ يَدَيْهِ	يَهْدِىٓ إِلَى ٱلْحَقِّ	وَإِلَىٰ طَرِيقٍ	مُّسْتَقِيمٍ ﴿٣٠﴾
confirming	what	(was) before it	it guides to the truth	and to a Path	Straight

يَٰقَوْمَنَآ	أَجِيبُوا۟ دَاعِىَ ٱللَّهِ	وَءَامِنُوا۟	بِهِۦ
O our people	respond to (the) Caller (of) Allah	and believe	in him

يَغْفِرْ لَكُم	مِّن ذُنُوبِكُمْ	وَيُجِرْكُم	مِّنْ عَذَابٍ
He (Allah) will forgive [for] you	of your sins	and will save you	from a torment

أَلِيمٍ ﴿٣١﴾	وَمَن	لَّا يُجِبْ دَاعِىَ ٱللَّهِ
painful	and whosoever	(does) not respond to (the) Caller (of) Allah

فَلَيْسَ	بِمُعْجِزٍ	فِى ٱلْأَرْضِ	وَلَيْسَ	لَهُۥ
then he cannot	escape	on the earth	and (there) will not be	for him

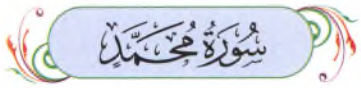
مِن دُونِهِۦٓ	أَوْلِيَآءُ	أُو۟لَٰٓئِكَ	فِى ضَلَٰلٍ	مُّبِينٍ ﴿٣٢﴾
besides Him (Allah)	protectors	those	(are) in error	manifest

أَوَلَمْ يَرَوْا۟ أَنَّ ٱللَّهَ ٱلَّذِى خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ وَلَمْ يَعْىَ بِخَلْقِهِنَّ بِقَٰدِرٍ عَلَىٰٓ أَن يُحْۦِىَ
ٱلْمَوْتَىٰ ۚ بَلَىٰٓ إِنَّهُۥ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿٣٣﴾ وَيَوْمَ يُعْرَضُ ٱلَّذِينَ كَفَرُوا۟ عَلَى ٱلنَّارِ أَلَيْسَ هَٰذَا بِٱلْحَقِّ ۖ
قَالُوا۟ بَلَىٰ وَرَبِّنَا ۚ قَالَ فَذُوقُوا۟ ٱلْعَذَابَ بِمَا كُنتُمْ تَكْفُرُونَ ﴿٣٤﴾ فَٱصْبِرْ كَمَا صَبَرَ أُو۟لُوا۟ ٱلْعَزْمِ
مِنَ ٱلرُّسُلِ وَلَا تَسْتَعْجِل لَّهُمْ ۚ كَأَنَّهُمْ يَوْمَ يَرَوْنَ مَا يُوعَدُونَ لَمْ يَلْبَثُوٓا۟ إِلَّا سَاعَةً مِّن نَّهَارٍ ۚ
بَلَٰغٌ ۚ فَهَلْ يُهْلَكُ إِلَّا ٱلْقَوْمُ ٱلْفَٰسِقُونَ ﴿٣٥﴾

33. Do they not see that Allāh, Who created the heavens and the earth, and was not wearied by their creation, is Able to give life to the dead? Yes, He surely is Able to do all things. 34. And on the Day when those who disbelieve will be exposed to the Fire (it will be said to them): "Is this not the truth?" They will say: "Yes, by our Lord!" He will say: "Then taste the torment, because you used

to disbelieve!" 35. Therefore be patient (O Muhammad ﷺ) as did the Messengers of strong will and be in no haste about them (disbelievers). On the Day when they will see that (torment) with which they are promised (i.e. threatened, it will be) as if they had not stayed more than an hour in a single day. (O mankind! this Qur'ān is sufficient as) a clear Message (or proclamation to save yourself from destruction). But shall any be destroyed except the people who are *Al-Fāsiqūn* (rebellious against Allāh's Command, disobedient to Allāh)?

أَوَلَمْ يَرَوْا	أَنَّ ٱللَّهَ	ٱلَّذِى خَلَقَ	ٱلسَّمَٰوَٰتِ	وَٱلْأَرْضَ
(do) they not see?	that Allah	Who created	the heavens	and the earth
وَلَمْ يَعْىَ	بِخَلْقِهِنَّ	بِقَٰدِرٍ	عَلَىٰٓ أَن يُحْـِۧىَ ٱلْمَوْتَىٰ	بَلَىٰٓ
and was not wearied	by their creation	(is) Able	to give life to the dead	yes
إِنَّهُۥ	عَلَىٰ كُلِّ	شَىْءٍ	قَدِيرٌ ﴿٣٣﴾	وَيَوْمَ يُعْرَضُ
He surely	over all	things	(is) Able	and (on the) Day (when) will be exposed
ٱلَّذِينَ كَفَرُوا۟	عَلَى ٱلنَّارِ	أَلَيْسَ هَٰذَا	بِٱلْحَقِّ	قَالُوا۟ بَلَىٰ	وَرَبِّنَا
those who disbelieve	to the Fire	is this not?	the truth	they will say yes	by our Lord
قَالَ	فَذُوقُوا۟ ٱلْعَذَابَ	بِمَا كُنتُمْ	تَكْفُرُونَ ﴿٣٤﴾
He will say	then taste the torment	(because) of what you used to	disbelieve
فَٱصْبِرْ	كَمَا صَبَرَ أُو۟لُوا۟	ٱلْعَزْمِ	مِنَ ٱلرُّسُلِ
therefore be patient	as endured those	(of) strong will	of the Messengers
وَلَا تَسْتَعْجِل	لَّهُمْ	كَأَنَّهُمْ	يَوْمَ يَرَوْنَ
and be (in) no haste	about them	as if they	(on the) Day (when) they will see
مَا يُوعَدُونَ	لَمْ يَلْبَثُوٓا۟	إِلَّا سَاعَةً	مِّن نَّهَارٍ
that which they are promised	had not stayed	but an hour	of a single day
بَلَٰغٌ	فَهَلْ يُهْلَكُ	إِلَّا ٱلْقَوْمُ	ٱلْفَٰسِقُونَ ﴿٣٥﴾
a clear Message	but (shall any) be destroyed?	except the people	(who are) disobedient



بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

ٱلَّذِينَ كَفَرُوا۟ وَصَدُّوا۟ عَن سَبِيلِ ٱللَّهِ أَضَلَّ أَعْمَٰلَهُمْ ﴿١﴾ وَٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ وَءَامَنُوا۟
بِمَا نُزِّلَ عَلَىٰ مُحَمَّدٍ وَهُوَ ٱلْحَقُّ مِن رَّبِّهِمْ كَفَّرَ عَنْهُمْ سَيِّـَٔاتِهِمْ وَأَصْلَحَ بَالَهُمْ ﴿٢﴾ ذَٰلِكَ بِأَنَّ ٱلَّذِينَ كَفَرُوا۟
ٱتَّبَعُوا۟ ٱلْبَٰطِلَ وَأَنَّ ٱلَّذِينَ ءَامَنُوا۟ ٱتَّبَعُوا۟ ٱلْحَقَّ مِن رَّبِّهِمْ ۚ كَذَٰلِكَ يَضْرِبُ ٱللَّهُ لِلنَّاسِ أَمْثَٰلَهُمْ ﴿٣﴾

Sūrah Muhammad or Sūrah Al-Qitāl

(Muhammad ﷺ) or (The Fighting) 47

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

1. Those who disbelieve (in the Oneness of Allāh, and in the Message of Prophet Muhammad ﷺ), and hinder (men) from the path of Allāh (Islāmic Monotheism), He will render their deeds vain. 2. But those who believe and do righteous good deeds, and believe in that which is sent down to Muhammad (ﷺ) – for it is the truth from their Lord – He will expiate from them their sins, and will make good their state. 3. That is because those who disbelieve follow falsehood, while those who believe follow the truth from their Lord. Thus does Allāh set forth for mankind their parables.

Part - 26

بِسْمِ ٱللَّهِ	ٱلرَّحْمَٰنِ	ٱلرَّحِيمِ
In the Name (of) Allah	the Most Gracious	the Most Merciful
ٱلَّذِينَ كَفَرُوا۟	وَصَدُّوا۟	عَن سَبِيلِ ٱللَّهِ
those who disbelieve	and hinder (men)	from (the) path (of) Allah
أَضَلَّ أَعْمَٰلَهُمْ ﴿١﴾	وَٱلَّذِينَ ءَامَنُوا۟	وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ
He will render their deeds vain	but those who believe	and do righteous (good) deeds

وَءَامَنُوا۟	بِمَا نُزِّلَ	عَلَىٰ مُحَمَّدٍ	وَهُوَ	ٱلْحَقُّ
and believe	in that which is sent down	to Muhammad	for it	(is) the truth

وَأَصْلَحَ بَالَهُمْ ۝٢	سَيِّـَٔاتِهِمْ	كَفَّرَ عَنْهُمْ	مِن رَّبِّهِمْ
and will make good their state	their sins	He will expiate from them	from their Lord

ٱتَّبَعُوا۟ ٱلْبَـٰطِلَ	بِأَنَّ ٱلَّذِينَ كَفَرُوا۟	ذَٰلِكَ
follow the falsehood	(is) because those who disbelieve	that

كَذَٰلِكَ يَضْرِبُ ٱللَّهُ	مِن رَّبِّهِمْ	ٱتَّبَعُوا۟ ٱلْحَقَّ	وَأَنَّ ٱلَّذِينَ ءَامَنُوا۟
thus does Allah set forth	from their Lord	follow the truth	while [that] those who believe

أَمْثَـٰلَهُمْ ۝٣	لِلنَّاسِ
their parables	for mankind

فَإِذَا لَقِيتُمُ ٱلَّذِينَ كَفَرُوا۟ فَضَرْبَ ٱلرِّقَابِ حَتَّىٰٓ إِذَآ أَثْخَنتُمُوهُمْ فَشُدُّوا۟ ٱلْوَثَاقَ فَإِمَّا مَنًّۢا بَعْدُ وَإِمَّا فِدَآءً حَتَّىٰ تَضَعَ ٱلْحَرْبُ أَوْزَارَهَا ۚ ذَٰلِكَ وَلَوْ يَشَآءُ ٱللَّهُ لَٱنتَصَرَ مِنْهُمْ وَلَـٰكِن لِّيَبْلُوَا۟ بَعْضَكُم بِبَعْضٍ ۗ وَٱلَّذِينَ قُتِلُوا۟ فِى سَبِيلِ ٱللَّهِ فَلَن يُضِلَّ أَعْمَـٰلَهُمْ ۝٤ سَيَهْدِيهِمْ وَيُصْلِحُ بَالَهُمْ ۝٥ وَيُدْخِلُهُمُ ٱلْجَنَّةَ عَرَّفَهَا لَهُمْ ۝٦

Part - 26

4. So, when you meet (in fight – *Jihād* in Allāh's Cause) those who disbelieve, smite (their) necks till when you have killed and wounded many of them, then bind a bond firmly (on them, i.e. take them as captives). Thereafter (is the time) either for generosity (i.e. free them without ransom), or ransom (according to what benefits Islām), until the war lays down its burden. Thus [you are ordered by Allāh to continue in carrying out *Jihād* against the disbelievers till they embrace Islām and are saved from the punishment in the Hell-fire or at least come under your protection], but if it had been Allāh's Will, He Himself could certainly have punished them (without you). But (He lets you fight) in order to test some of you with others. But those who are killed in the way of Allāh, He will never let their deeds be lost. 5. He will guide them and set right their state. 6. And admit them to Paradise which He has made known to them (i.e. they will know their places in Paradise better than they used to know their homes in the world).

حَتَّىٰٓ إِذَآ	ٱلرِّقَابِ	فَضَرْبَ	ٱلَّذِينَ كَفَرُوا۟	فَإِذَا لَقِيتُمُ
till when	their necks	so strike at	those who disbelieve	so when you meet

فَإِمَّا مَنًّۢا	فَشُدُّوا۟ ٱلْوَثَاقَ	أَثْخَنتُمُوهُمْ
then either (for) generosity	then bind a bond firmly	you have killed (many of) them

بَعْدُ	وَإِمَّا فِدَآءً	حَتَّىٰ تَضَعَ ٱلْحَرْبُ	أَوْزَارَهَا ۚ	ذَٰلِكَ ۖ	وَلَوْ يَشَآءُ ٱللَّهُ
thereafter	or ransom	until the war lays down	its burden	that	but if Allah had willed

لَٱنتَصَرَ	مِنْهُمْ	وَلَٰكِن
He (Himself) could certainly have taken retribution	from them	[and] but

لِّيَبْلُوَا۟ بَعْضَكُم	بِبَعْضٍ ۗ	وَٱلَّذِينَ قُتِلُوا۟
(in order) to test some of you	with others	but those who are killed

فِى سَبِيلِ ٱللَّهِ	فَلَن يُضِلَّ أَعْمَٰلَهُمْ ﴿٤﴾	سَيَهْدِيهِمْ
in (the) way (of) Allah	then He will never let their deeds be lost	He will guide them

وَيُصْلِحُ بَالَهُمْ ﴿٥﴾	وَيُدْخِلُهُمُ	ٱلْجَنَّةَ	عَرَّفَهَا	لَهُمْ ﴿٦﴾
and set right their state	and admit them to	Paradise	which He has made known	to them

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِن تَنصُرُوا۟ ٱللَّهَ يَنصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ ﴿٧﴾ وَٱلَّذِينَ كَفَرُوا۟ فَتَعْسًا لَّهُمْ وَأَضَلَّ
أَعْمَٰلَهُمْ ﴿٨﴾ ذَٰلِكَ بِأَنَّهُمْ كَرِهُوا۟ مَآ أَنزَلَ ٱللَّهُ فَأَحْبَطَ أَعْمَٰلَهُمْ ﴿٩﴾ ۞ أَفَلَمْ يَسِيرُوا۟ فِى ٱلْأَرْضِ
فَيَنظُرُوا۟ كَيْفَ كَانَ عَٰقِبَةُ ٱلَّذِينَ مِن قَبْلِهِمْ ۖ دَمَّرَ ٱللَّهُ عَلَيْهِمْ ۖ وَلِلْكَٰفِرِينَ أَمْثَٰلُهَا ﴿١٠﴾ ذَٰلِكَ بِأَنَّ ٱللَّهَ مَوْلَى
ٱلَّذِينَ ءَامَنُوا۟ وَأَنَّ ٱلْكَٰفِرِينَ لَا مَوْلَىٰ لَهُمْ ﴿١١﴾

7. O you who believe! If you help (in the cause of) Allāh, He will help you and make your foothold firm. 8. But those who disbelieve (in the Oneness of Allāh – Islāmic Monotheism), for them is destruction, and (Allāh) will make their deeds vain. 9. That is because they hate that which Allāh has sent down (this Qur'ān and Islāmic laws); so He has made their deeds fruitless. 10. Have they not travelled through the earth and seen what was the end of those before them? Allāh destroyed them completely, and a similar (fate awaits) the disbelievers. 11. That is because Allāh is the *Maulā* (Lord, Master, Helper, Protector) of those who believe, and the disbelievers have no *Maulā* (lord, master, helper, protector).

وَيُثَبِّتْ أَقْدَامَكُمْ ﴿٧﴾	يَنصُرْكُمْ	إِن تَنصُرُوا۟ ٱللَّهَ	ٱلَّذِينَ ءَامَنُوٓا۟	يَٰٓأَيُّهَا
and make your foothold firm	He will help you	if you help Allah	who believe	O (you)

وَٱلَّذِينَ كَفَرُوا۟	فَتَعْسًا	لَهُمْ
but those who disbelieve	so (is) destruction	for them

وَأَضَلَّ أَعْمَٰلَهُمْ ﴿٨﴾	ذَٰلِكَ	بِأَنَّهُمْ كَرِهُوا۟
and He (Allah) will make their deeds vain	that	(is) because they hate

مَآ أَنزَلَ ٱللَّهُ	فَأَحْبَطَ أَعْمَٰلَهُمْ ﴿٩﴾
that which Allah has sent down	so He has made their deeds fruitless

أَفَلَمْ يَسِيرُوا۟	فِى ٱلْأَرْضِ	فَيَنظُرُوا۟ كَيْفَ	كَانَ عَٰقِبَةُ	ٱلَّذِينَ
(have) they not travelled?	through the earth	and seen how	was (the) end	(of) those

مِن قَبْلِهِمْ	دَمَّرَ ٱللَّهُ عَلَيْهِمْ	وَلِلْكَٰفِرِينَ	أَمْثَٰلُهَا ﴿١٠﴾
before them	Allah destroyed [over] them	and for the disbelievers	(is) its likeness

ذَٰلِكَ	بِأَنَّ ٱللَّهَ مَوْلَى	ٱلَّذِينَ ءَامَنُوا۟
that	(is) because Allah (is the) Protector	(of) those who believe

وَأَنَّ ٱلْكَٰفِرِينَ	لَا مَوْلَىٰ	لَهُمْ ﴿١١﴾
and [that] the disbelievers	no protector	they have

إِنَّ ٱللَّهَ يُدْخِلُ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ ۖ وَٱلَّذِينَ كَفَرُوا۟ يَتَمَتَّعُونَ وَيَأْكُلُونَ كَمَا تَأْكُلُ ٱلْأَنْعَٰمُ وَٱلنَّارُ مَثْوًى لَّهُمْ ﴿١٢﴾ وَكَأَيِّن مِّن قَرْيَةٍ هِىَ أَشَدُّ قُوَّةً مِّن قَرْيَتِكَ ٱلَّتِىٓ أَخْرَجَتْكَ أَهْلَكْنَٰهُمْ فَلَا نَاصِرَ لَهُمْ ﴿١٣﴾ أَفَمَن كَانَ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّهِۦ كَمَن زُيِّنَ لَهُۥ سُوٓءُ عَمَلِهِۦ وَٱتَّبَعُوٓا۟ أَهْوَآءَهُمْ ﴿١٤﴾

12. Certainly Allāh will admit those who believe (in the Oneness of Allāh – Islāmic Monotheism) and do righteous good deeds, to Gardens under which rivers flow (Paradise); while those who disbelieve enjoy themselves and eat as cattle eat; and the Fire will be their abode. 13. And many a town, stronger than your town (Makkah) (O Muhammad ﷺ) which has driven you out We have destroyed. And there was none to help them. 14. Is he who is on a clear proof from his Lord, like those for whom their evil deeds that they do are beautified for them, while they follow their own lusts (evil desires)?

جَنَّٰتٍ	وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ	ٱلَّذِينَ ءَامَنُوا۟	إِنَّ ٱللَّهَ يُدْخِلُ
(to) Gardens	and do righteous deeds	those who believe	certainly Allah will admit

وَيَأْكُلُونَ	يَتَمَتَّعُونَ	وَٱلَّذِينَ كَفَرُوا۟	ٱلْأَنْهَٰرُ	تَجْرِى مِن تَحْتِهَا
and eat	enjoy (themselves)	while those who disbelieve	the rivers	flowing under them

وَكَأَيِّن	لَّهُمْ ﴿١٢﴾	مَّثْوًى	وَٱلنَّارُ	كَمَا تَأْكُلُ ٱلْأَنْعَٰمُ
and how many	for them	(will be) abode	and the Fire	as cattle eat

أَخْرَجَتْكَ	ٱلَّتِى	مِن قَرْيَتِكَ	قُوَّةً	أَشَدُّ	هِىَ	مِّن قَرْيَةٍ
has driven you out	which	than your town	(in) strength	(was) stronger	it	a town

أَفَمَن كَانَ	لَّهُمْ ﴿١٣﴾	فَلَا نَاصِرَ	أَهْلَكْنَٰهُمْ
then (is he) who is?	for them	and (there was) no helper	We have destroyed them

سُوٓءُ	زُيِّنَ لَهُۥ	كَمَن	مِّن رَّبِّهِۦ	عَلَىٰ بَيِّنَةٍ
(the) evil	for whom is beautified	like who	from his Lord	on a clear proof

وَٱتَّبَعُوٓا۟ أَهْوَآءَهُم ﴿١٤﴾	عَمَلِهِۦ
while they follow their (own) lusts	(of) his deeds

مَّثَلُ ٱلْجَنَّةِ ٱلَّتِى وُعِدَ ٱلْمُتَّقُونَ ۖ فِيهَآ أَنْهَٰرٌ مِّن مَّآءٍ غَيْرِ ءَاسِنٍ وَأَنْهَٰرٌ مِّن لَّبَنٍ لَّمْ يَتَغَيَّرْ طَعْمُهُۥ وَأَنْهَٰرٌ مِّنْ خَمْرٍ لَّذَّةٍ لِّلشَّٰرِبِينَ وَأَنْهَٰرٌ مِّنْ عَسَلٍ مُّصَفًّى ۖ وَلَهُمْ فِيهَا مِن كُلِّ ٱلثَّمَرَٰتِ وَمَغْفِرَةٌ مِّن رَّبِّهِمْ ۖ كَمَنْ هُوَ خَٰلِدٌ فِى ٱلنَّارِ وَسُقُوا۟ مَآءً حَمِيمًا فَقَطَّعَ أَمْعَآءَهُمْ ﴿١٥﴾ وَمِنْهُم مَّن يَسْتَمِعُ إِلَيْكَ حَتَّىٰٓ إِذَا خَرَجُوا۟ مِنْ عِندِكَ قَالُوا۟ لِلَّذِينَ أُوتُوا۟ ٱلْعِلْمَ مَاذَا قَالَ ءَانِفًا ۚ أُو۟لَٰٓئِكَ ٱلَّذِينَ طَبَعَ ٱللَّهُ عَلَىٰ قُلُوبِهِمْ وَٱتَّبَعُوٓا۟ أَهْوَآءَهُمْ ﴿١٦﴾

15. The description of Paradise which the *Muttaqūn* (the pious) have been promised (is that) in it are rivers of water the taste and smell of which are not changed, rivers of milk of which the taste never changes, rivers of wine delicious to those who drink, and rivers of clarified honey (clear and pure); therein for them is every kind of fruit, and forgiveness from their Lord. (Are these) like those who shall dwell for ever in the Fire and be given to drink boiling water so that it cuts up their bowels? 16. And among them are some

who listen to you (O Muhammad ﷺ) till when they go out from you, they say to those who have received knowledge: "What has he said just now?" Such are men whose hearts Allāh has sealed, and they follow their lusts (evil desires).

مَّثَلُ	ٱلْجَنَّةِ	ٱلَّتِى	وُعِدَ ٱلْمُتَّقُونَ
(the) description	(of) Paradise	which	the pious have been promised

فِيهَآ	أَنْهَٰرٌ	مِّن مَّآءٍ	غَيْرِ	ءَاسِنٍ	وَأَنْهَٰرٌ	مِّن لَّبَنٍ
(is that) in it	(are) rivers	of water	not	stinking	and rivers	of milk

لَّمْ يَتَغَيَّرْ طَعْمُهُۥ	وَأَنْهَٰرٌ	مِّنْ خَمْرٍ	لَّذَّةٍ	لِّلشَّٰرِبِينَ	وَأَنْهَٰرٌ
its taste changes not	and rivers	of wine	delicious	to those who drink	and rivers

مِّنْ عَسَلٍ	مُّصَفًّى	وَلَهُمْ	فِيهَا	مِن كُلِّ	ٱلثَّمَرَٰتِ
of honey	clarified	and for them	therein	(is) of every (kind)	(of) fruit

وَمَغْفِرَةٌ	مِّن رَّبِّهِمْ	كَمَنْ	هُوَ	خَٰلِدٌ	فِى ٱلنَّارِ
and forgiveness	from their Lord	like (those) who	[he]	(shall) dwell forever	in the Fire

وَسُقُوا۟ مَآءً	حَمِيمًا	فَقَطَّعَ أَمْعَآءَهُمْ ﴿١٥﴾	وَمِنْهُم
and be given to drink water	boiling	so (that) it cuts up their bowels	and among them

مَّن يَسْتَمِعُ	إِلَيْكَ	حَتَّىٰٓ إِذَا	خَرَجُوا۟ مِنْ عِندِكَ
(are some) who listen	to you	till when	they go out from you

قَالَ ءَانِفًا	مَاذَا	أُوتُوا۟ ٱلْعِلْمَ	قَالُوا۟ لِلَّذِينَ
has he said just now	what	have received the knowledge	they say to those who

وَٱتَّبَعُوٓا۟ أَهْوَآءَهُمْ ﴿١٦﴾	عَلَىٰ قُلُوبِهِمْ	ٱلَّذِينَ طَبَعَ ٱللَّهُ	أُو۟لَٰٓئِكَ
and they follow their lusts	[on] their hearts	(are) those Allah has sealed	they

وَٱلَّذِينَ ٱهْتَدَوْا۟ زَادَهُمْ هُدًى وَءَاتَىٰهُمْ تَقْوَىٰهُمْ ﴿١٧﴾ فَهَلْ يَنظُرُونَ إِلَّا ٱلسَّاعَةَ أَن تَأْتِيَهُم بَغْتَةً
فَقَدْ جَآءَ أَشْرَاطُهَا ۚ فَأَنَّىٰ لَهُمْ إِذَا جَآءَتْهُمْ ذِكْرَىٰهُمْ ﴿١٨﴾ فَٱعْلَمْ أَنَّهُۥ لَآ إِلَٰهَ إِلَّا ٱللَّهُ وَٱسْتَغْفِرْ
لِذَنۢبِكَ وَلِلْمُؤْمِنِينَ وَٱلْمُؤْمِنَٰتِ ۗ وَٱللَّهُ يَعْلَمُ مُتَقَلَّبَكُمْ وَمَثْوَىٰكُمْ ﴿١٩﴾

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17. While as for those who accept guidance, He increases their guidance and bestows on them their piety. 18. Do they then await (anything) other than the Hour that it should come upon them suddenly? But some of its portents (indications and signs) have already come; and when it (actually) is on them, how can they benefit then by their reminder? 19. So know (O Muhammad ﷺ) that *Lā ilāha illallāh* (none has the right to be worshipped but Allāh), and ask forgiveness for your sin, and also for (the sin of) believing men and believing women. And Allāh knows well your moving about, and your place of rest (in your homes).

وَءَاتَىٰهُمْ	هُدًى	زَادَهُمْ	وَٱلَّذِينَ ٱهْتَدَوْا
and bestows on them	(in) guidance	He increases them	while those who accept guidance

أَن تَأْتِيَهُم	إِلَّا ٱلسَّاعَةَ	فَهَلْ يَنظُرُونَ	تَقْوَىٰهُمْ ﴿١٧﴾
that it should come upon them	but the Hour	(do) they then await?	their piety

فَأَنَّىٰ	فَقَدْ جَآءَ أَشْرَاطُهَا	بَغْتَةً
how (can it benefit) then	but indeed (some of) its portents have come	suddenly

لَآ إِلَٰهَ	أَنَّهُۥ	فَٱعْلَمْ	ذِكْرَىٰهُمْ ﴿١٨﴾	جَآءَتْهُمْ	إِذَا	لَهُمْ
(there is) no (true) god	that [He]	so know	their reminder	came to them	when	for them

وَلِلْمُؤْمِنِينَ	لِذَنۢبِكَ	وَٱسْتَغْفِرْ	إِلَّا ٱللَّهُ
and (also) for believing men	for your sin	and ask forgiveness	but Allah

وَمَثْوَىٰكُمْ ﴿١٩﴾	وَٱللَّهُ يَعْلَمُ مُتَقَلَّبَكُمْ	وَٱلْمُؤْمِنَٰتِ
and your place of rest	and Allah knows (well) your moving about	and believing women

وَيَقُولُ ٱلَّذِينَ ءَامَنُوا۟ لَوْلَا نُزِّلَتْ سُورَةٌ ۖ فَإِذَآ أُنزِلَتْ سُورَةٌ مُّحْكَمَةٌ وَذُكِرَ فِيهَا ٱلْقِتَالُ
رَأَيْتَ ٱلَّذِينَ فِى قُلُوبِهِم مَّرَضٌ يَنظُرُونَ إِلَيْكَ نَظَرَ ٱلْمَغْشِىِّ عَلَيْهِ مِنَ ٱلْمَوْتِ ۖ فَأَوْلَىٰ
لَهُمْ ﴿٢٠﴾ طَاعَةٌ وَقَوْلٌ مَّعْرُوفٌ ۚ فَإِذَا عَزَمَ ٱلْأَمْرُ فَلَوْ صَدَقُوا۟ ٱللَّهَ لَكَانَ خَيْرًا لَّهُمْ ﴿٢١﴾ فَهَلْ
عَسَيْتُمْ إِن تَوَلَّيْتُمْ أَن تُفْسِدُوا۟ فِى ٱلْأَرْضِ وَتُقَطِّعُوٓا۟ أَرْحَامَكُمْ ﴿٢٢﴾ أُو۟لَٰٓئِكَ ٱلَّذِينَ لَعَنَهُمُ
ٱللَّهُ فَأَصَمَّهُمْ وَأَعْمَىٰٓ أَبْصَٰرَهُمْ ﴿٢٣﴾

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20. Those who believe say: "Why is not a *Sūrah* (chapter of the Qur'ān) sent down (for us)?" But when a decisive *Sūrah* (explaining and ordering things) is sent down, and fighting (*Jihād* – holy fighting in Allāh's Cause) is mentioned (i.e. ordained) therein, you will see those in whose hearts is a disease (of hypocrisy) looking at you with a look of one fainting to death. But it was better for them (hypocrites, to listen to Allāh and to obey Him). 21. Obedience (to Allāh) and good words (were better for them). And when the matter (preparation for *Jihād*) is resolved on, then if they had been true to Allāh, it would have been better for them. 22. Would you then, if you were given the authority, do mischief in the land, and sever your ties of kinship? 23. Such are they whom Allāh has cursed, so that He has made them deaf and blinded their sight.

وَيَقُولُ	ٱلَّذِينَ ءَامَنُوا۟	لَوْلَا نُزِّلَتْ سُورَةٌ ۖ	فَإِذَآ
and say	those who believe	why is not a Surah sent down	but when

أُنزِلَتْ سُورَةٌ	مُّحْكَمَةٌ	وَذُكِرَ	فِيهَا	ٱلْقِتَالُ	رَأَيْتَ ٱلَّذِينَ
is sent down a Surah	decisive	and is mentioned	therein	fighting	you will see those

فِى قُلُوبِهِم	مَّرَضٌ	يَنظُرُونَ إِلَيْكَ	نَظَرَ	ٱلْمَغْشِىِّ عَلَيْهِ
in whose hearts	(is) a disease	looking at you	(with) a look	(of) one fainting

مِنَ ٱلْمَوْتِ ۖ	فَأَوْلَىٰ	لَهُمْ ﴿٢٠﴾	طَاعَةٌ	وَقَوْلٌ	مَّعْرُوفٌ ۚ
to the death	but (it was) better	for them	obedience	and a word	good

فَإِذَا	عَزَمَ ٱلْأَمْرُ	فَلَوْ صَدَقُوا۟ ٱللَّهَ
and when	the matter is resolved on	then if they had been true to Allah

لَكَانَ خَيْرًا	لَّهُمْ ﴿٢١﴾	فَهَلْ عَسَيْتُمْ
surely it would have been better	for them	(would) you then perhaps?

إِن تَوَلَّيْتُمْ	أَن تُفْسِدُوا۟	فِى ٱلْأَرْضِ
if you were given the authority	that you do mischief	in the land

وَتُقَطِّعُوٓا۟ أَرْحَامَكُمْ ﴿٢٢﴾	أُو۟لَٰٓئِكَ	ٱلَّذِينَ	لَعَنَهُمُ ٱللَّهُ
and sever your ties of kinship	those	(are) they whom	Allah has cursed [them]

فَأَصَمَّهُمْ	وَأَعْمَىٰٓ أَبْصَٰرَهُمْ ﴿٢٣﴾
so (that) He has made them deaf	and blinded their sight

أَفَلَا يَتَدَبَّرُونَ ٱلْقُرْءَانَ أَمْ عَلَىٰ قُلُوبٍ أَقْفَالُهَآ ﴿٢٤﴾ إِنَّ ٱلَّذِينَ ٱرْتَدُّوا۟ عَلَىٰٓ أَدْبَـٰرِهِم مِّنۢ
بَعْدِ مَا تَبَيَّنَ لَهُمُ ٱلْهُدَى ٱلشَّيْطَـٰنُ سَوَّلَ لَهُمْ وَأَمْلَىٰ لَهُمْ ﴿٢٥﴾ ذَٰلِكَ بِأَنَّهُمْ قَالُوا۟
لِلَّذِينَ كَرِهُوا۟ مَا نَزَّلَ ٱللَّهُ سَنُطِيعُكُمْ فِى بَعْضِ ٱلْأَمْرِ ۖ وَٱللَّهُ يَعْلَمُ إِسْرَارَهُمْ ﴿٢٦﴾
فَكَيْفَ إِذَا تَوَفَّتْهُمُ ٱلْمَلَـٰٓئِكَةُ يَضْرِبُونَ وُجُوهَهُمْ وَأَدْبَـٰرَهُمْ ﴿٢٧﴾ ذَٰلِكَ بِأَنَّهُمُ
ٱتَّبَعُوا۟ مَآ أَسْخَطَ ٱللَّهَ وَكَرِهُوا۟ رِضْوَٰنَهُۥ فَأَحْبَطَ أَعْمَـٰلَهُمْ ﴿٢٨﴾

24. Do they not then think deeply in the Qur'ān, or are their hearts locked up (from understanding it)? 25. Verily, those who have turned back (have apostatised) as disbelievers after the guidance has been manifested to them - *Shaitān* (Satan) has beautified for them (their false hopes), and (Allāh) prolonged their term (age). 26. This is because they said to those who hate what Allāh has sent down: "We will obey you in part of the matter." But Allāh knows their secrets. 27. Then how (will it be) when the angels will take their souls at death, smiting their faces and their backs? 28. That is because they followed that which angered Allāh and hated that which pleased Him. So, He made their deeds fruitless.

أَفَلَا يَتَدَبَّرُونَ ٱلْقُرْءَانَ	أَمْ	عَلَىٰ قُلُوبٍ	أَقْفَالُهَآ ﴿٢٤﴾
(do) they not then think deeply in the Quran?	or	on (their) hearts	(are) their locks

إِنَّ ٱلَّذِينَ ٱرْتَدُّوا۟	عَلَىٰٓ أَدْبَـٰرِهِم	مِّنۢ بَعْدِ مَا	تَبَيَّنَ لَهُمُ
verily those who have turned	on their backs	after	has been manifested to them

ٱلْهُدَى	ٱلشَّيْطَـٰنُ سَوَّلَ	لَهُمْ	وَأَمْلَىٰ
the guidance	Satan has beautified	for them	and He (Allah) prolonged (their term)

لَهُمْ ﴿٢٥﴾	ذَٰلِكَ	بِأَنَّهُمْ قَالُوا۟	لِلَّذِينَ كَرِهُوا۟	مَا نَزَّلَ ٱللَّهُ
for them	this	(is) because they said	to those who hate	what Allah has sent down

سَنُطِيعُكُمْ	فِى بَعْضِ	ٱلْأَمْرِ	وَٱللَّهُ يَعْلَمُ إِسْرَارَهُمْ ﴿٢٦﴾	فَكَيْفَ
we will obey you	in part	(of) the matter	but Allah knows their secrets	then how

إِذَا	تَوَفَّتْهُمُ	ٱلْمَلَـٰٓئِكَةُ	يَضْرِبُونَ وُجُوهَهُمْ
when	will take them at death	the angels	smiting their faces

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وَأَدْبَـٰرَهُمْ ﴿٢٧﴾	ذَٰلِكَ	بِأَنَّهُمُ ٱتَّبَعُوا۟	مَآ أَسْخَطَ ٱللَّهَ
and their backs	that	(is) because they followed	that which angered Allah
وَكَرِهُوا۟ رِضْوَٰنَهُۥ		فَأَحْبَطَ أَعْمَـٰلَهُمْ ﴿٢٨﴾	
and they hated His pleasure		so He made their deeds fruitless	

أَمْ حَسِبَ ٱلَّذِينَ فِى قُلُوبِهِم مَّرَضٌ أَن لَّن يُخْرِجَ ٱللَّهُ أَضْغَـٰنَهُمْ ﴿٢٩﴾ وَلَوْ نَشَآءُ لَأَرَيْنَـٰكَهُمْ
فَلَعَرَفْتَهُم بِسِيمَـٰهُمْ ۚ وَلَتَعْرِفَنَّهُمْ فِى لَحْنِ ٱلْقَوْلِ ۚ وَٱللَّهُ يَعْلَمُ أَعْمَـٰلَكُمْ ﴿٣٠﴾ وَلَنَبْلُوَنَّكُمْ
حَتَّىٰ نَعْلَمَ ٱلْمُجَـٰهِدِينَ مِنكُمْ وَٱلصَّـٰبِرِينَ وَنَبْلُوَا۟ أَخْبَارَكُمْ ﴿٣١﴾ إِنَّ ٱلَّذِينَ كَفَرُوا۟ وَصَدُّوا۟ عَن
سَبِيلِ ٱللَّهِ وَشَآقُّوا۟ ٱلرَّسُولَ مِنۢ بَعْدِ مَا تَبَيَّنَ لَهُمُ ٱلْهُدَىٰ لَن يَضُرُّوا۟ ٱللَّهَ شَيْـًٔا وَسَيُحْبِطُ
أَعْمَـٰلَهُمْ ﴿٣٢﴾

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29. Or do those in whose hearts is a disease (of hypocrisy), think that Allāh will not bring to light all their hidden ill-wills? 30. Had We willed, We could have shown them to you, and you should have known them by their marks; but surely, you will know them by the tone of their speech! And Allāh knows (all) your deeds. 31. And surely, We shall try you till We test those who strive hard (for the Cause of Allāh) and *As-Sābirūn* (the patient), and We shall test your facts (i.e. the one who is a liar, and the one who is truthful). 32. Verily, those who disbelieve, and hinder (men) from the path of Allāh (i.e. Islām), and oppose the Messenger (ﷺ) (by standing against him and hurting him), after the guidance has been clearly shown to them, they will not harm Allāh in the least, but He will make their deeds fruitless,

أَمْ حَسِبَ ٱلَّذِينَ	فِى قُلُوبِهِم	مَّرَضٌ	أَن
or do think those	in whose hearts	(is) a disease	that
لَّن يُخْرِجَ ٱللَّهُ أَضْغَـٰنَهُمْ ﴿٢٩﴾		وَلَوْ نَشَآءُ	
Allah will never bring to light their hidden ill-wills		and if We willed	
لَأَرَيْنَـٰكَهُمْ		فَلَعَرَفْتَهُم	
surely We would have shown them to you		and surely you would have known them	

بِسِيمَاهُمْ	وَلَتَعْرِفَنَّهُمْ	فِي لَحْنِ	الْقَوْلِ
by their marks	but surely you will know them	by (the) tone	(of their) speech

وَاللَّهُ يَعْلَمُ أَعْمَالَكُمْ ﴿٣٠﴾	وَلَنَبْلُوَنَّكُمْ
and Allah knows (all) your deeds	and surely We shall try you

حَتَّىٰ نَعْلَمَ الْمُجَاهِدِينَ	مِنكُمْ	وَالصَّابِرِينَ
till We know those who strive hard	of you	and the patient ones

وَنَبْلُوَا أَخْبَارَكُمْ ﴿٣١﴾	إِنَّ الَّذِينَ كَفَرُوا	وَصَدُّوا
and We shall test your facts	verily those who disbelieve	and hinder (men)

عَن سَبِيلِ اللَّهِ	وَشَاقُّوا الرَّسُولَ
from (the) path (of) Allah	and oppose the Messenger

مِن بَعْدِ مَا تَبَيَّنَ	لَهُمُ	الْهُدَىٰ
after has been (clearly) manifested (shown)	to them	the guidance

لَن يَضُرُّوا اللَّهَ شَيْئًا	وَسَيُحْبِطُ أَعْمَالَهُمْ ﴿٣٢﴾
they will never hurt Allah (in) the least	but He will make their deeds fruitless

۞ يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَلَا تُبْطِلُوا أَعْمَالَكُمْ ﴿٣٣﴾ إِنَّ الَّذِينَ
كَفَرُوا وَصَدُّوا عَن سَبِيلِ اللَّهِ ثُمَّ مَاتُوا وَهُمْ كُفَّارٌ فَلَن يَغْفِرَ اللَّهُ لَهُمْ ﴿٣٤﴾ فَلَا تَهِنُوا وَتَدْعُوا
إِلَى السَّلْمِ وَأَنتُمُ الْأَعْلَوْنَ وَاللَّهُ مَعَكُمْ وَلَن يَتِرَكُمْ أَعْمَالَكُمْ ﴿٣٥﴾ إِنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌ
وَلَهْوٌ وَإِن تُؤْمِنُوا وَتَتَّقُوا يُؤْتِكُمْ أُجُورَكُمْ وَلَا يَسْأَلْكُمْ أَمْوَالَكُمْ ﴿٣٦﴾

33. O you who believe! Obey Allāh, and obey the Messenger (Muhammad ﷺ) and render not vain your deeds. 34. Verily, those who disbelieve, and hinder (men) from the path of Allāh (i.e. Islām); then die while they are disbelievers – Allāh will not forgive them. 35. So, be not weak and ask not for peace (from the enemies of Islām) while you are having the upper hand. Allāh is with you, and He will never decrease the reward of your good deeds. 36. The life of this world is but play and pastime; but if you believe (in the Oneness of Allāh – Islāmic Monotheism), and fear Allāh, and avoid evil, He will grant you your wages, and will not ask you your wealth.

يَٰٓأَيُّهَا	ٱلَّذِينَ ءَامَنُوٓاْ	أَطِيعُواْ ٱللَّهَ	وَأَطِيعُواْ ٱلرَّسُولَ
O (you)	who believe	obey Allah	and obey the Messenger
وَلَا تُبۡطِلُوٓاْ أَعۡمَٰلَكُمۡ ﴿٣٣﴾		إِنَّ ٱلَّذِينَ كَفَرُواْ	وَصَدُّواْ
and render not vain your deeds		verily those who disbelieve	and hinder (men)
عَن سَبِيلِ ٱللَّهِ	ثُمَّ مَاتُواْ	وَهُمۡ	كُفَّارٞ
from (the) path (of) Allah	then die	while they	(are) disbelievers
فَلَن يَغۡفِرَ ٱللَّهُ	لَهُمۡ ﴿٣٤﴾	فَلَا تَهِنُواْ	وَتَدۡعُوٓاْ
then Allah will never forgive	them	so be not weak	and ask (not)
إِلَى ٱلسَّلۡمِ	وَأَنتُمُ	ٱلۡأَعۡلَوۡنَ	وَٱللَّهُ مَعَكُمۡ
for the peace	while you	(are) having the upper hand	and Allah (is) with you
وَلَن يَتِرَكُمۡ	أَعۡمَٰلَكُمۡ ﴿٣٥﴾		إِنَّمَا ٱلۡحَيَوٰةُ
and He will never deprive you	(of) your (good) deeds		only the life
ٱلدُّنۡيَا	لَعِبٞ	وَلَهۡوٞۚ	وَإِن تُؤۡمِنُواْ	وَتَتَّقُواْ
(of) this world	(is) play	and pastime	but if you believe	and fear (Allah)
يُؤۡتِكُمۡ	أُجُورَكُمۡ	وَلَا يَسۡـَٔلۡكُمۡ	أَمۡوَٰلَكُمۡ ﴿٣٦﴾
He will grant you	your wages	and will not ask you	your wealth

إِن يَسۡـَٔلۡكُمُوهَا فَيُحۡفِكُمۡ تَبۡخَلُواْ وَيُخۡرِجۡ أَضۡغَٰنَكُمۡ ﴿٣٧﴾ هَٰٓأَنتُمۡ هَٰٓؤُلَآءِ تُدۡعَوۡنَ
لِتُنفِقُواْ فِي سَبِيلِ ٱللَّهِ فَمِنكُم مَّن يَبۡخَلُۖ وَمَن يَبۡخَلۡ فَإِنَّمَا يَبۡخَلُ عَن نَّفۡسِهِۦۚ وَٱللَّهُ
ٱلۡغَنِيُّ وَأَنتُمُ ٱلۡفُقَرَآءُۚ وَإِن تَتَوَلَّوۡاْ يَسۡتَبۡدِلۡ قَوۡمًا غَيۡرَكُمۡ ثُمَّ لَا يَكُونُوٓاْ أَمۡثَٰلَكُم ﴿٣٨﴾

37. If He were to ask you of it, and press you, you would covetously withhold, and He will bring out all your (secret) ill-wills. 38. Behold! You are those who are called to spend in the Cause of Allāh, yet among you are some who are niggardly. And whoever is niggardly, it is only at the expense of his ownself. But Allāh is Rich (Free of all needs), and you (mankind) are poor. And if you turn away (from Islām and the obedience to Allāh), He will exchange you for some other people and they will not be your likes.

إِن يَسْـَٔلْكُمُوهَا	فَيُحْفِكْكُمْ	تَبْخَلُوا
if He were to ask you of it	and press you	you would covetously withhold
وَيُخْرِجْ أَضْغَٰنَكُمْ ﴿٣٧﴾	هَٰٓأَنتُمْ	هَٰٓؤُلَآءِ تُدْعَوْنَ	لِتُنفِقُوا
and He will bring out (all) your ill-wills	behold you (are)	those who are called	to spend
فِى سَبِيلِ ٱللَّهِ	فَمِنكُم	مَّن يَبْخَلُ
in (the) Way (of) Allah	yet among you	(are some) who are niggardly
وَمَن يَبْخَلْ	فَإِنَّمَا يَبْخَلُ	عَن نَّفْسِهِۦ	وَٱللَّهُ
and whoever is niggardly	then only he is niggardly	of his ownself	but Allah
ٱلْغَنِىُّ	وَأَنتُمُ	ٱلْفُقَرَآءُ	وَإِن تَتَوَلَّوْا	يَسْتَبْدِلْ قَوْمًا
(is) Rich	and you	(are) poor	and if you turn away	He will exchange (you for) a people
غَيْرَكُمْ	ثُمَّ	لَا يَكُونُوٓا أَمْثَٰلَكُم ﴿٣٨﴾
besides you	then	they will not be your likes

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سُورَةُ الفَتْحِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِينًا ﴿١﴾ لِّيَغْفِرَ لَكَ ٱللَّهُ مَا تَقَدَّمَ مِن ذَنۢبِكَ وَمَا تَأَخَّرَ وَيُتِمَّ نِعْمَتَهُۥ عَلَيْكَ
وَيَهْدِيَكَ صِرَٰطًا مُّسْتَقِيمًا ﴿٢﴾ وَيَنصُرَكَ ٱللَّهُ نَصْرًا عَزِيزًا ﴿٣﴾ هُوَ ٱلَّذِىٓ أَنزَلَ ٱلسَّكِينَةَ فِى قُلُوبِ
ٱلْمُؤْمِنِينَ لِيَزْدَادُوٓا إِيمَٰنًا مَّعَ إِيمَٰنِهِمْ ۗ وَلِلَّهِ جُنُودُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ وَكَانَ ٱللَّهُ عَلِيمًا
حَكِيمًا ﴿٤﴾ لِّيُدْخِلَ ٱلْمُؤْمِنِينَ وَٱلْمُؤْمِنَٰتِ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَا وَيُكَفِّرَ
عَنْهُمْ سَيِّـَٔاتِهِمْ ۚ وَكَانَ ذَٰلِكَ عِندَ ٱللَّهِ فَوْزًا عَظِيمًا ﴿٥﴾

Sūrah Al-Fath (The Victory) 48

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

1. Verily, We have given you (O Muhammad ﷺ) a manifest victory. 2. That Allāh may forgive you your sins of the past and the future, and complete His Favour on you, and guide you on a Straight Path, 3. And that Allāh may help

you with strong help. 4. He it is Who sent down *As-Sakīnah* (calmness and tranquillity) into the hearts of the believers, that they may grow more in Faith along with their (present) Faith. And to Allāh belong the hosts of the heavens and the earth, and Allāh is Ever All-Knower, All-Wise. 5. That He may admit the believing men and the believing women to Gardens under which rivers flow (i.e. Paradise) to abide therein forever, and He may expiate from them their sins; and that is with Allāh a supreme success,

ٱلرَّحِيمِ	ٱلرَّحۡمَٰنِ	بِسۡمِ ٱللَّهِ
the Most Merciful	the Most Gracious	In the Name (of) Allah

لَكَ	لِّيَغۡفِرَ	مُّبِينًا ۝١	فَتۡحًا	لَكَ	إِنَّا فَتَحۡنَا
[for] you	that may forgive	manifest	a victory	to you	verily We have given victory

وَيُتِمَّ نِعۡمَتَهُۥ	وَمَا تَأَخَّرَ	مِن ذَنۢبِكَ	مَا تَقَدَّمَ	ٱللَّهُ
and complete His Favour	and what will be (in) future	of your sin	what passed	Allah

وَيَنصُرَكَ ٱللَّهُ	مُّسۡتَقِيمًا ۝٢	صِرَٰطًا	وَيَهۡدِيَكَ	عَلَيۡكَ
and (that) Allah may help you	Straight	a Path	and guide you on	on you

فِي قُلُوبِ	ٱلسَّكِينَةَ	ٱلَّذِيٓ أَنزَلَ	هُوَ	عَزِيزًا ۝٣	نَصۡرًا
into (the) hearts	the tranquillity	Who sent down	He (it is)	strong	(with) help

إِيمَٰنِهِمۡ	مَّعَ	لِيَزۡدَادُوٓاْ إِيمَٰنًا	ٱلۡمُؤۡمِنِينَ
their Faith	(along) with	that they may grow more (in) Faith	(of) the believers

وَكَانَ ٱللَّهُ	وَٱلۡأَرۡضِۚ	ٱلسَّمَٰوَٰتِ	وَلِلَّهِ جُنُودُ
and Allah is	and the earth	(of) the heavens	and to Allah (belong the) hosts

وَٱلۡمُؤۡمِنَٰتِ	لِّيُدۡخِلَ ٱلۡمُؤۡمِنِينَ	حَكِيمًا ۝٤	عَلِيمًا
and the believing women	that He may admit the believing men	All-Wise	All-Knower

فِيهَا	خَٰلِدِينَ	ٱلۡأَنۡهَٰرُ	تَجۡرِي مِن تَحۡتِهَا	جَنَّٰتٍ
therein	(to) abide forever	the rivers	flowing under them	(to) Gardens

عَظِيمًا ۝٥	فَوۡزًا	عِندَ ٱللَّهِ	وَكَانَ ذَٰلِكَ	سَيِّـَٔاتِهِمۡۚ	عَنۡهُمۡ	وَيُكَفِّرَ
supreme	a success	with Allah	and that is	their sins	from them	and He may expiate

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وَيُعَذِّبَ ٱلْمُنَٰفِقِينَ وَٱلْمُنَٰفِقَٰتِ وَٱلْمُشْرِكِينَ وَٱلْمُشْرِكَٰتِ ٱلظَّآنِّينَ بِٱللَّهِ ظَنَّ ٱلسَّوْءِ ۚ
عَلَيْهِمْ دَآئِرَةُ ٱلسَّوْءِ ۖ وَغَضِبَ ٱللَّهُ عَلَيْهِمْ وَلَعَنَهُمْ وَأَعَدَّ لَهُمْ جَهَنَّمَ ۖ وَسَآءَتْ مَصِيرًا ﴿٦﴾
وَلِلَّهِ جُنُودُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ وَكَانَ ٱللَّهُ عَزِيزًا حَكِيمًا ﴿٧﴾ إِنَّآ أَرْسَلْنَٰكَ شَٰهِدًا وَمُبَشِّرًا
وَنَذِيرًا ﴿٨﴾

6. And that He may punish the *Munāfiqūn* (hypocrites) men and women, and also the *Mushrikūn* men and women, who think evil thoughts about Allāh, for them is a disgraceful torment. And the Anger of Allāh is upon them, and He has cursed them and prepared Hell for them – and worst indeed is that destination. 7. And to Allāh belong the hosts of the heavens and the earth. And Allāh is Ever All-Mighty, All-Wise. 8. Verily, We have sent you (O Muhammad ﷺ) as a witness, as a bearer of glad tidings, and as a warner.

وَٱلْمُنَٰفِقَٰتِ	وَيُعَذِّبَ ٱلْمُنَٰفِقِينَ
and the hypocrite women	and (that) He may punish the hypocrite men

بِٱللَّهِ	ٱلظَّآنِّينَ	وَٱلْمُشْرِكَٰتِ	وَٱلْمُشْرِكِينَ
about Allah	who think	and the polytheist women	and (also) the polytheist men

عَلَيْهِمْ	وَغَضِبَ ٱللَّهُ	ٱلسَّوْءِ	دَآئِرَةُ	عَلَيْهِمْ	ٱلسَّوْءِ	ظَنَّ
upon them	and Allah is angry	(of) evil	(is the) turn	upon them	evil	thought

جَهَنَّمَ	لَهُمْ	وَأَعَدَّ	وَلَعَنَهُمْ
Hell	for them	and prepared	and He has cursed them

وَلِلَّهِ جُنُودُ	وَسَآءَتْ مَصِيرًا ﴿٦﴾
and to Allah (belong the) hosts	and worst (indeed) is (that) destination

إِنَّآ	حَكِيمًا ﴿٧﴾	عَزِيزًا	وَكَانَ ٱللَّهُ	وَٱلْأَرْضِ	ٱلسَّمَٰوَٰتِ
verily We	All-Wise	All-Mighty	and Allah is	and the earth	(of) the heavens

وَنَذِيرًا ﴿٨﴾	وَمُبَشِّرًا	شَٰهِدًا	أَرْسَلْنَٰكَ
and (as) a warner	and (as) a bearer of glad tidings	(as) a witness	have sent you

لِّتُؤْمِنُوا۟ بِٱللَّهِ وَرَسُولِهِۦ وَتُعَزِّرُوهُ وَتُوَقِّرُوهُ ۚ وَتُسَبِّحُوهُ بُكْرَةً وَأَصِيلًا ﴿٩﴾ إِنَّ
ٱلَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ ٱللَّهَ يَدُ ٱللَّهِ فَوْقَ أَيْدِيهِمْ ۚ فَمَن نَّكَثَ فَإِنَّمَا يَنكُثُ عَلَىٰ
نَفْسِهِۦ ۖ وَمَنْ أَوْفَىٰ بِمَا عَٰهَدَ عَلَيْهُ ٱللَّهَ فَسَيُؤْتِيهِ أَجْرًا عَظِيمًا ﴿١٠﴾

9. In order that you (O mankind) may believe in Allāh and His Messenger (ﷺ), and that you assist and honour him (ﷺ), and (that you) glorify (Allāh's) praises morning and afternoon. 10. Verily, those who give *Bai'ah* (pledge) to you (O Muhammad ﷺ), they are giving *Bai'ah* (pledge) to Allāh. The Hand of Allāh is over their hands. Then whosoever breaks his pledge, breaks it only to his own harm; and whosoever fulfils what he has covenanted with Allāh, He will bestow on him a great reward.

وَتُعَزِّرُوهُ	وَرَسُولِهِۦ	بِٱللَّهِ	لِّتُؤْمِنُوا۟
and (that) you assist him	and His Messenger	in Allah	(in order) that you may believe
وَأَصِيلًا ﴿٩﴾	بُكْرَةً	وَتُسَبِّحُوهُ	وَتُوَقِّرُوهُ ۚ
and afternoon	morning	and (that you) glorify Him (Allah's praises)	and honour him
إِنَّمَا يُبَايِعُونَ ٱللَّهَ	يُبَايِعُونَكَ	إِنَّ ٱلَّذِينَ	
only they give allegiance to Allah	give allegiance to you	verily those who	
فَمَن نَّكَثَ	أَيْدِيهِمْ ۚ	فَوْقَ	يَدُ ٱللَّهِ
then whosoever breaks his pledge	their hands	(is) over	(the) Hand (of) Allah
بِمَا عَٰهَدَ	وَمَنْ أَوْفَىٰ	عَلَىٰ نَفْسِهِۦ ۖ	فَإِنَّمَا يَنكُثُ
[of] what he has covenanted	and whosoever fulfils	against his soul	then he breaks (it) only
عَظِيمًا ﴿١٠﴾	أَجْرًا	فَسَيُؤْتِيهِ	عَلَيْهُ ٱللَّهَ
great	a reward	then He will bestow on him	[on it] (with) Allah

سَيَقُولُ لَكَ ٱلْمُخَلَّفُونَ مِنَ ٱلْأَعْرَابِ شَغَلَتْنَآ أَمْوَٰلُنَا وَأَهْلُونَا فَٱسْتَغْفِرْ لَنَا ۚ يَقُولُونَ
بِأَلْسِنَتِهِم مَّا لَيْسَ فِى قُلُوبِهِمْ ۚ قُلْ فَمَن يَمْلِكُ لَكُم مِّنَ ٱللَّهِ شَيْـًٔا إِنْ أَرَادَ بِكُمْ ضَرًّا أَوْ أَرَادَ
بِكُمْ نَفْعًا ۚ بَلْ كَانَ ٱللَّهُ بِمَا تَعْمَلُونَ خَبِيرًا ﴿١١﴾ بَلْ ظَنَنتُمْ أَن لَّن يَنقَلِبَ ٱلرَّسُولُ وَٱلْمُؤْمِنُونَ إِلَىٰٓ
أَهْلِيهِمْ أَبَدًا وَزُيِّنَ ذَٰلِكَ فِى قُلُوبِكُمْ وَظَنَنتُمْ ظَنَّ ٱلسَّوْءِ وَكُنتُمْ قَوْمًۢا بُورًا ﴿١٢﴾

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11. Those of the bedouins who lagged behind will say to you: "Our possessions and our families occupied us, so ask forgiveness for us." They say with their tongues what is not in their hearts. Say: "Who then has any power at all (to intervene) on your behalf with Allāh, if He intends you hurt or intends you benefit? Nay, but Allāh is Ever Well-Acquainted with what you do. 12. "Nay, but you thought that the Messenger (ﷺ) and the believers would never return to their families, and that was made fair-seeming in your hearts, and you did think an evil thought and you became a useless people going for destruction."

سَيَقُولُ	لَكَ	ٱلْمُخَلَّفُونَ	مِنَ ٱلْأَعْرَابِ	شَغَلَتْنَآ
will say	to you	those who lagged behind	of the bedouins	occupied us
أَمْوَٰلُنَا	وَأَهْلُونَا	فَٱسْتَغْفِرْ	لَنَا	يَقُولُونَ بِأَلْسِنَتِهِم
our possessions	and our families	so ask forgiveness	for us	they say with their tongues
مَّا لَيْسَ	فِى قُلُوبِهِمْ	قُلْ فَمَن	يَمْلِكُ لَكُمْ	مِّنَ ٱللَّهِ شَيْـًٔا
what is not	in their hearts	say who then	has power for you	with Allah (in) anything
إِنْ أَرَادَ	بِكُمْ	ضَرًّا	أَوْ أَرَادَ	بِكُمْ	نَفْعًا	بَلْ كَانَ ٱللَّهُ
if He intends	[for] you	hurt	or intends	[for] you	benefit	nay Allah is
بِمَا تَعْمَلُونَ خَبِيرًا ﴿١١﴾	بَلْ ظَنَنتُمْ	أَن	لَّن يَنقَلِبَ ٱلرَّسُولُ
All-Aware of what you do	nay you thought	that	would never return the Messenger
وَٱلْمُؤْمِنُونَ	إِلَىٰٓ أَهْلِيهِمْ	أَبَدًا	وَزُيِّنَ ذَٰلِكَ	فِى قُلُوبِكُمْ
and the believers	to their families	ever	and that was made fair-seeming	in your hearts
وَظَنَنتُمْ	ظَنَّ	ٱلسَّوْءِ	وَكُنتُمْ قَوْمًۢا	بُورًا ﴿١٢﴾
and you thought	thought	evil	and you become a people	going for destruction

وَمَن لَّمْ يُؤْمِنۢ بِٱللَّهِ وَرَسُولِهِۦ فَإِنَّآ أَعْتَدْنَا لِلْكَٰفِرِينَ سَعِيرًا ﴿١٣﴾ وَلِلَّهِ مُلْكُ ٱلسَّمَٰوَٰتِ
وَٱلْأَرْضِ ۚ يَغْفِرُ لِمَن يَشَآءُ وَيُعَذِّبُ مَن يَشَآءُ ۚ وَكَانَ ٱللَّهُ غَفُورًا رَّحِيمًا ﴿١٤﴾ سَيَقُولُ
ٱلْمُخَلَّفُونَ إِذَا ٱنطَلَقْتُمْ إِلَىٰ مَغَانِمَ لِتَأْخُذُوهَا ذَرُونَا نَتَّبِعْكُمْ ۖ يُرِيدُونَ أَن
يُبَدِّلُوا۟ كَلَٰمَ ٱللَّهِ ۚ قُل لَّن تَتَّبِعُونَا كَذَٰلِكُمْ قَالَ ٱللَّهُ مِن قَبْلُ ۖ فَسَيَقُولُونَ بَلْ

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تَحْسُدُونَنَا ۚ بَلْ كَانُوا لَا يَفْقَهُونَ إِلَّا قَلِيلًا ﴿١٥﴾

13. And whosoever does not believe in Allāh and His Messenger (Muhammad ﷺ), then verily, We have prepared for the disbelievers a blazing Fire. 14. And to Allāh belongs the sovereignty of the heavens and the earth. He forgives whom He wills, and punishes whom He wills. And Allāh is Ever Oft-Forgiving, Most Merciful. 15. Those who lagged behind will say, when you set forth to take the spoils, "Allow us to follow you." They want to change Allāh's Words. Say: "You shall not follow us; thus Allāh has said beforehand." Then they will say: "Nay, you envy us." Nay, but they understand not except a little.

وَمَن	لَّمْ يُؤْمِنْ	بِاللَّهِ	وَرَسُولِهِۦ
and whosoever	(does) not believe	in Allah	and His Messenger

فَإِنَّآ أَعْتَدْنَا	لِلْكَٰفِرِينَ	سَعِيرًا ﴿١٣﴾
then verily We have prepared	for the disbelievers	a blazing Fire

وَلِلَّهِ مُلْكُ	ٱلسَّمَٰوَٰتِ	وَٱلْأَرْضِ	يَغْفِرُ
and to Allah (belongs the) sovereignty	(of) the heavens	and the earth	He forgives

لِمَن يَشَآءُ	وَيُعَذِّبُ	مَن يَشَآءُ	وَكَانَ ٱللَّهُ	غَفُورًا
whom He wills	and punishes	whom He wills	and Allah is	Oft-Forgiving

رَّحِيمًا ﴿١٤﴾	سَيَقُولُ ٱلْمُخَلَّفُونَ	إِذَا ٱنطَلَقْتُمْ	إِلَىٰ مَغَانِمَ
Most Merciful	those who lagged behind will say	when you set forth	to the spoils

لِتَأْخُذُوهَا	ذَرُونَا	نَتَّبِعْكُمْ	يُرِيدُونَ	أَن يُبَدِّلُوا۟ كَلَٰمَ ٱللَّهِ
to take them	allow us	to follow you	they want	to change (the) Words (of) Allah

قُل	لَّن تَتَّبِعُونَا	كَذَٰلِكُمْ قَالَ ٱللَّهُ	مِن قَبْلُ	فَسَيَقُولُونَ
say	you shall never follow us	thus Allah has said	beforehand	then they will say

بَلْ تَحْسُدُونَنَا	بَلْ كَانُوا	لَا يَفْقَهُونَ	إِلَّا قَلِيلًا ﴿١٥﴾
nay you envy us	nay they were	not understanding	except a little

قُل لِّلْمُخَلَّفِينَ مِنَ ٱلْأَعْرَابِ سَتُدْعَوْنَ إِلَىٰ قَوْمٍ أُو۟لِى بَأْسٍ شَدِيدٍ تُقَٰتِلُونَهُمْ أَوْ يُسْلِمُونَ ۖ فَإِن تُطِيعُوا۟ يُؤْتِكُمُ ٱللَّهُ أَجْرًا حَسَنًا ۖ وَإِن تَتَوَلَّوْا۟ كَمَا تَوَلَّيْتُم مِّن قَبْلُ يُعَذِّبْكُمْ عَذَابًا أَلِيمًا ﴿١٦﴾

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لَّيْسَ عَلَى ٱلْأَعْمَىٰ حَرَجٌ وَلَا عَلَى ٱلْأَعْرَجِ حَرَجٌ وَلَا عَلَى ٱلْمَرِيضِ حَرَجٌ ۗ وَمَن يُطِعِ ٱللَّهَ وَرَسُولَهُۥ يُدْخِلْهُ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ ۖ وَمَن يَتَوَلَّ يُعَذِّبْهُ عَذَابًا أَلِيمًا ﴿١٧﴾

16. Say (O Muhammad ﷺ) to the bedouins who lagged behind: "You shall be called to fight against a people given to great warfare, then you shall fight them, or they shall surrender. Then if you obey, Allāh will give you a fair reward; but if you turn away as you did turn away before, He will punish you with a painful torment." 17. No blame or sin is there upon the blind, nor is there blame or sin upon the lame, nor is there blame or sin upon the sick (that they go not for fighting). And whosoever obeys Allāh and His Messenger (Muhammad ﷺ), He will admit him to Gardens beneath which rivers flow (Paradise); and whosoever turns back, He will punish him with a painful torment.

سَتُدْعَوْنَ	مِنَ ٱلْأَعْرَابِ	قُل لِّلْمُخَلَّفِينَ
you shall be called	of the bedouins	say to those who lagged behind

تُقَٰتِلُونَهُمْ	شَدِيدٍ	بَأْسٍ	أُولِى	إِلَىٰ قَوْمٍ
you shall fight them	great	(of) warfare	possessors	to (fight against) a people

أَجْرًا	يُؤْتِكُمُ ٱللَّهُ	فَإِن تُطِيعُوا۟	أَوْ يُسْلِمُونَ
a reward	Allah will give you	then if you obey	or they shall surrender

يُعَذِّبْكُمْ	مِّن قَبْلُ	كَمَا تَوَلَّيْتُم	وَإِن تَتَوَلَّوْا۟	حَسَنًا
He will punish you	before	as you did turn away	but if you turn away	fair

وَلَا	حَرَجٌ	لَّيْسَ عَلَى ٱلْأَعْمَىٰ	أَلِيمًا ﴿١٦﴾	عَذَابًا
nor	blame	(there) is not upon the blind	painful	(with) a torment

حَرَجٌ	عَلَى ٱلْمَرِيضِ	وَلَا	حَرَجٌ	عَلَى ٱلْأَعْرَجِ
(is there) blame	upon the sick	nor	(is there) blame	upon the lame

جَنَّٰتٍ	يُدْخِلْهُ	وَرَسُولَهُۥ	وَمَن يُطِعِ ٱللَّهَ
(to) Gardens	He will admit him	and His Messenger	and whosoever obeys Allah

يُعَذِّبْهُ	وَمَن يَتَوَلَّ	ٱلْأَنْهَٰرُ	تَجْرِى مِن تَحْتِهَا
He will punish him	and whosoever turns back	the rivers	flowing beneath them

عَذَابًا	أَلِيمًا ﴿١٧﴾
(with) a torment	painful

۞ لَّقَدْ رَضِيَ ٱللَّهُ عَنِ ٱلْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ ٱلشَّجَرَةِ فَعَلِمَ مَا فِي قُلُوبِهِمْ
فَأَنزَلَ ٱلسَّكِينَةَ عَلَيْهِمْ وَأَثَٰبَهُمْ فَتْحًا قَرِيبًا ﴿١٨﴾ وَمَغَانِمَ كَثِيرَةً يَأْخُذُونَهَا ۗ وَكَانَ ٱللَّهُ
عَزِيزًا حَكِيمًا ﴿١٩﴾ وَعَدَكُمُ ٱللَّهُ مَغَانِمَ كَثِيرَةً تَأْخُذُونَهَا فَعَجَّلَ لَكُمْ هَٰذِهِ وَكَفَّ
أَيْدِيَ ٱلنَّاسِ عَنكُمْ وَلِتَكُونَ ءَايَةً لِّلْمُؤْمِنِينَ وَيَهْدِيَكُمْ صِرَٰطًا مُّسْتَقِيمًا ﴿٢٠﴾

18. Indeed, Allāh was pleased with the believers when they gave the *Bai'ah* (pledge) to you (O Muhammad ﷺ) under the tree, He knew what was in their hearts, and He sent down *As-Sakīnah* (calmness and tranquillity) upon them, and He rewarded them with a near victory. 19. And abundant spoils that they will capture. And Allāh is Ever All-Mighty, All-Wise. 20. Allāh has promised you abundant spoils that you will capture, and He has hastened for you this, and He has restrained the hands of men from you, that it may be a sign for the believers, and that He may guide you to a Straight Path.

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يُبَايِعُونَكَ	إِذْ	عَنِ ٱلْمُؤْمِنِينَ	لَّقَدْ رَضِيَ ٱللَّهُ
they gave the allegiance to you	when	with the believers	indeed Allah was pleased
فِي قُلُوبِهِمْ	فَعَلِمَ مَا	ٱلشَّجَرَةِ	تَحْتَ
(was) in their hearts	so He knew what	the tree	under
فَتْحًا	وَأَثَٰبَهُمْ	عَلَيْهِمْ	فَأَنزَلَ ٱلسَّكِينَةَ
(with) a victory	and He rewarded them	upon them	and He sent down the tranquillity
عَزِيزًا	وَكَانَ ٱللَّهُ	يَأْخُذُونَهَا ۗ	كَثِيرَةً	وَمَغَانِمَ	قَرِيبًا ﴿١٨﴾
All-Mighty	and Allah is	that they will capture	abundant	and spoils	near
تَأْخُذُونَهَا	كَثِيرَةً	مَغَانِمَ	وَعَدَكُمُ ٱللَّهُ	حَكِيمًا ﴿١٩﴾
that you will capture	abundant	spoils	Allah has promised you	All-Wise
ٱلنَّاسِ	وَكَفَّ أَيْدِيَ	هَٰذِهِ	لَكُمْ	فَعَجَّلَ
(of) men	and He has restrained (the) hands	this	for you	and He has hastened

عَنكُمْ	وَلِتَكُونَ ءَايَةً	لِّلْمُؤْمِنِينَ	وَيَهْدِيَكُمْ
from you	and that it may be a sign	for the believers	and (that) He may guide you

صِرَٰطًا	مُّسْتَقِيمًا ﴿٢٠﴾
(to) a Path	Straight

وَأُخْرَىٰ لَمْ تَقْدِرُوا۟ عَلَيْهَا قَدْ أَحَاطَ ٱللَّهُ بِهَا ۚ وَكَانَ ٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ قَدِيرًا ﴿٢١﴾ وَلَوْ
قَٰتَلَكُمُ ٱلَّذِينَ كَفَرُوا۟ لَوَلَّوُا۟ ٱلْأَدْبَٰرَ ثُمَّ لَا يَجِدُونَ وَلِيًّا وَلَا نَصِيرًا ﴿٢٢﴾ سُنَّةَ ٱللَّهِ ٱلَّتِى
قَدْ خَلَتْ مِن قَبْلُ ۖ وَلَن تَجِدَ لِسُنَّةِ ٱللَّهِ تَبْدِيلًا ﴿٢٣﴾ وَهُوَ ٱلَّذِى كَفَّ أَيْدِيَهُمْ عَنكُمْ وَأَيْدِيَكُمْ
عَنْهُم بِبَطْنِ مَكَّةَ مِنۢ بَعْدِ أَنْ أَظْفَرَكُمْ عَلَيْهِمْ ۚ وَكَانَ ٱللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا ﴿٢٤﴾

21. And other (victories and much booty He promises you) which are not yet within your power; indeed Allāh compasses them. And Allāh is Ever Able to do all things. 22. And if those who disbelieve fight against you, they certainly will turn their backs; then they would have found neither a *Walī* (protector, guardian) nor a helper. 23. That has been the way of Allāh already with those who passed away before. And you will not find any change in the way of Allāh. 24. And He it is Who has withheld their hands from you and your hands from them in the midst of Makkah, after He had made you victors over them. And Allāh is Ever All-Seer of what you do.

وَأُخْرَىٰ	لَمْ تَقْدِرُوا۟	عَلَيْهَا	قَدْ أَحَاطَ ٱللَّهُ	بِهَا ۚ
and others	you had no power	over them	indeed Allah encompasses	them

وَكَانَ ٱللَّهُ	عَلَىٰ كُلِّ	شَىْءٍ	قَدِيرًا ﴿٢١﴾	وَلَوْ قَٰتَلَكُمُ
and Allah is	over all	things	Able	and if fight against you

ٱلَّذِينَ كَفَرُوا۟	لَوَلَّوُا۟ ٱلْأَدْبَٰرَ	ثُمَّ
those who disbelieve	they certainly would have turned (their) backs	then

لَا يَجِدُونَ وَلِيًّا	وَلَا نَصِيرًا ﴿٢٢﴾
they would have found neither a protector	nor a helper

سُنَّةَ ٱللَّهِ	ٱلَّتِى قَدْ خَلَتْ	مِن قَبْلُ ۖ
(that has been the) way (of) Allah	which indeed passed away	before

ٱلَّذِى كَفَّ	وَهُوَ	تَبْدِيلًا ﴿٢٣﴾	لِسُنَّةِ ٱللَّهِ	وَلَن تَجِدَ
Who has withheld	and He (it is)	any change	in (the) way (of) Allah	and you will never find

مَكَّةَ	بِبَطْنِ	عَنْهُم	وَأَيْدِيَكُمْ	عَنكُمْ	أَيْدِيَهُمْ
(of) Makkah	in (the) midst	from them	and your hands	from you	their hands

وَكَانَ ٱللَّهُ	عَلَيْهِمْ	أَنْ أَظْفَرَكُمْ	مِنۢ بَعْدِ
and Allah is	over them	[that] He had made you victors	after

بِمَا تَعْمَلُونَ بَصِيرًا ﴿٢٤﴾
All-Seer of what you do

هُمُ ٱلَّذِينَ كَفَرُوا۟ وَصَدُّوكُمْ عَنِ ٱلْمَسْجِدِ ٱلْحَرَامِ وَٱلْهَدْىَ مَعْكُوفًا أَن يَبْلُغَ مَحِلَّهُۥ ۚ وَلَوْلَا رِجَالٌ مُّؤْمِنُونَ وَنِسَآءٌ مُّؤْمِنَٰتٌ لَّمْ تَعْلَمُوهُمْ أَن تَطَـُٔوهُمْ فَتُصِيبَكُم مِّنْهُم مَّعَرَّةٌۢ بِغَيْرِ عِلْمٍ ۖ لِّيُدْخِلَ ٱللَّهُ فِى رَحْمَتِهِۦ مَن يَشَآءُ ۚ لَوْ تَزَيَّلُوا۟ لَعَذَّبْنَا ٱلَّذِينَ كَفَرُوا۟ مِنْهُمْ عَذَابًا أَلِيمًا ﴿٢٥﴾

25. They are the ones who disbelieved (in the Oneness of Allāh – Islāmic Monotheism) and hindered you from *Al-Masjid Al-Harām* (at Makkah) and detained the sacrificial animals, from reaching their place of sacrifice. Had there not been believing men and believing women whom you did not know, that you may kill them and on whose account a sin would have been committed by you without (your) knowledge, that Allāh might bring into His Mercy whom He wills – if they (the believers and the disbelievers) had been apart, We verily, would have punished those of them who disbelieved with painful torment.

هُمُ	ٱلَّذِينَ كَفَرُوا۟	وَصَدُّوكُمْ	عَنِ ٱلْمَسْجِدِ	ٱلْحَرَامِ
they	(are) those who disbelieved	and hindered you	from the Mosque	the Sacred

وَٱلْهَدْىَ	مَعْكُوفًا	أَن يَبْلُغَ مَحِلَّهُۥ
and the sacrificial animals	detained	from reaching their place of sacrifice

وَلَوْلَا رِجَالٌ	مُّؤْمِنُونَ	وَنِسَآءٌ	مُّؤْمِنَٰتٌ
and had (there) not been men	believing	and women	believing

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فَتُصِيبَكُم	أَن تَطَئُوهُمْ	لَمْ تَعْلَمُوهُمْ
and would befall you	that you might trample them	whom you (did) not know

فِي رَحْمَتِهِۦ	لِيُدْخِلَ ٱللَّهُ	عِلْمٍ	بِغَيْرِ	مَّعَرَّةٌ	مِّنْهُم
into His Mercy	that Allah might bring	knowledge	without	any harm (sin)	from them

لَعَذَّبْنَا	لَوْ تَزَيَّلُوا۟	مَن يَشَآءُ
We verily would have punished	if they had been apart	whom He wills

أَلِيمًا ﴿٢٥﴾	عَذَابًا	مِنْهُمْ	ٱلَّذِينَ كَفَرُوا۟
painful	(with) a torment	of them	those who disbelieved

إِذْ جَعَلَ ٱلَّذِينَ كَفَرُوا۟ فِى قُلُوبِهِمُ ٱلْحَمِيَّةَ حَمِيَّةَ ٱلْجَٰهِلِيَّةِ فَأَنزَلَ ٱللَّهُ سَكِينَتَهُۥ عَلَىٰ رَسُولِهِۦ وَعَلَى ٱلْمُؤْمِنِينَ وَأَلْزَمَهُمْ كَلِمَةَ ٱلتَّقْوَىٰ وَكَانُوٓا۟ أَحَقَّ بِهَا وَأَهْلَهَا ۚ وَكَانَ ٱللَّهُ بِكُلِّ شَىْءٍ عَلِيمًا ﴿٢٦﴾ لَّقَدْ صَدَقَ ٱللَّهُ رَسُولَهُ ٱلرُّءْيَا بِٱلْحَقِّ ۖ لَتَدْخُلُنَّ ٱلْمَسْجِدَ ٱلْحَرَامَ إِن شَآءَ ٱللَّهُ ءَامِنِينَ مُحَلِّقِينَ رُءُوسَكُمْ وَمُقَصِّرِينَ لَا تَخَافُونَ ۖ فَعَلِمَ مَا لَمْ تَعْلَمُوا۟ فَجَعَلَ مِن دُونِ ذَٰلِكَ فَتْحًا قَرِيبًا ﴿٢٧﴾

26. When those who disbelieve had put in their hearts pride and haughtiness – the pride and haughtiness of the time of ignorance, – then Allāh sent down His *Sakīnah* (calmness and tranquillity) upon His Messenger (ﷺ) and upon the believers, and made them stick to the word of piety (i.e. none has the right to be worshipped but Allāh); and they were well entitled to it and worthy of it. And Allāh is Ever All-Knower of everything. 27. Indeed Allāh shall fulfil the true vision which He showed to His Messenger (ﷺ) [i.e. the Prophet saw a dream that he has entered Makkah along with his Companions, having their (head) hair shaved and cut short] in very truth. Certainly, you shall enter *Al-Masjid Al-Harām*, if Allāh wills, secure, (some) having your heads shaved, and (some) having your head hair cut short, having no fear. He knew what you knew not, and He granted before that a near victory.

حَمِيَّةَ	ٱلْحَمِيَّةَ	فِى قُلُوبِهِمُ	ٱلَّذِينَ كَفَرُوا۟	إِذْ جَعَلَ
(the) haughtiness	haughtiness	in their hearts	those who disbelieve	when had put

عَلَىٰ رَسُولِهِۦ	فَأَنزَلَ ٱللَّهُ سَكِينَتَهُۥ	ٱلْجَٰهِلِيَّةِ
upon His Messenger	then Allah sent down His tranquillity	(of) the time of ignorance

ٱلتَّقْوَىٰ	كَلِمَةَ	وَأَلْزَمَهُمْ	وَعَلَى ٱلْمُؤْمِنِينَ
(of) piety	(the) word	and made them stick to	and upon the believers

شَىْءٍ	بِكُلِّ	وَكَانَ ٱللَّهُ	وَأَهْلَهَا ۚ	بِهَا	وَكَانُوٓا۟ أَحَقَّ
thing	of every	and Allah is	and worthy of it	to it	and they were well entitled

رَسُولَهُ	لَّقَدْ صَدَقَ ٱللَّهُ	عَلِيمًا ﴿٢٦﴾
(for) His Messenger	indeed Allah has fulfilled	All-Knower

لَتَدْخُلُنَّ ٱلْمَسْجِدَ	بِٱلْحَقِّ ۖ	ٱلرُّءْيَا
certainly you shall enter the Mosque	in truth	the true vision (which He showed to him)

رُءُوسَكُمْ	مُحَلِّقِينَ	إِن شَآءَ ٱللَّهُ ءَامِنِينَ	ٱلْحَرَامَ
your heads	having shaved	if Allah wills secure	the Sacred

لَمْ تَعْلَمُوا۟	فَعَلِمَ مَا	لَا تَخَافُونَ ۖ	وَمُقَصِّرِينَ
you knew not	so He knew what	having no fear	and having your head hair cut short

قَرِيبًا ﴿٢٧﴾	فَتْحًا	ذَٰلِكَ	مِن دُونِ	فَجَعَلَ
near	a victory	that	before	and He granted

هُوَ ٱلَّذِىٓ أَرْسَلَ رَسُولَهُۥ بِٱلْهُدَىٰ وَدِينِ ٱلْحَقِّ لِيُظْهِرَهُۥ عَلَى ٱلدِّينِ كُلِّهِۦ ۚ وَكَفَىٰ بِٱللَّهِ
شَهِيدًا ﴿٢٨﴾ مُّحَمَّدٌ رَّسُولُ ٱللَّهِ ۚ وَٱلَّذِينَ مَعَهُۥٓ أَشِدَّآءُ عَلَى ٱلْكُفَّارِ رُحَمَآءُ بَيْنَهُمْ ۖ تَرَىٰهُمْ رُكَّعًا
سُجَّدًا يَبْتَغُونَ فَضْلًا مِّنَ ٱللَّهِ وَرِضْوَٰنًا ۖ سِيمَاهُمْ فِى وُجُوهِهِم مِّنْ أَثَرِ ٱلسُّجُودِ ۚ ذَٰلِكَ مَثَلُهُمْ
فِى ٱلتَّوْرَىٰةِ ۚ وَمَثَلُهُمْ فِى ٱلْإِنجِيلِ كَزَرْعٍ أَخْرَجَ شَطْـَٔهُۥ فَـَٔازَرَهُۥ فَٱسْتَغْلَظَ فَٱسْتَوَىٰ عَلَىٰ سُوقِهِۦ
يُعْجِبُ ٱلزُّرَّاعَ لِيَغِيظَ بِهِمُ ٱلْكُفَّارَ ۗ وَعَدَ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ مِنْهُم مَّغْفِرَةً
وَأَجْرًا عَظِيمًا ﴿٢٩﴾

28. He it is Who has sent His Messenger (Muhammad ﷺ) with guidance and the religion of truth (Islām), that He may make it (Islām) superior to all

religions. And All-Sufficient is Allāh as a Witness. 29. Muhammad (ﷺ) is the Messenger of Allāh. And those who are with him are severe against disbelievers, and merciful among themselves. You see them bowing and falling down prostrate (in prayer), seeking bounty from Allāh and (His) Good Pleasure. The mark of them (i.e. of their Faith) is on their faces (foreheads) from the traces of prostration (during prayers). This is their description in the Taurāt (Torah). But their description in the Injīl (Gospel) is like a (sown) seed which sends forth its shoot, then makes it strong, and becomes thick and it stands straight on its stem, delighting the sowers, that He may enrage the disbelievers with them. Allāh has promised those among them who believe (i.e. all those who follow Islāmic Monotheism, the religion of Prophet Muhammad ﷺ till the Day of Resurrection) and do righteous good deeds, forgiveness and a mighty reward (i.e. Paradise).

ٱلْحَقِّ	وَدِينِ	بِٱلْهُدَىٰ	رَسُولَهُۥ	أَرْسَلَ ٱلَّذِىٓ	هُوَ
(of) truth	and (the) religion	with guidance	His Messenger	Who has sent	He (it is)

بِٱللَّهِ	وَكَفَىٰ	كُلِّهِۦ	عَلَى ٱلدِّينِ	لِيُظْهِرَهُۥ
Allah	and Sufficient is	all	to religions	that He may make it superior

مَعَهُۥٓ	وَٱلَّذِينَ	رَّسُولُ ٱللَّهِ	مُحَمَّدٌ	شَهِيدًا ﴿٢٨﴾
(are) with him	and those who	(is the) Messenger (of) Allah	Muhammad	(as) a Witness

تَرَىٰهُمْ	بَيْنَهُمْ	رُحَمَآءُ	عَلَى ٱلْكُفَّارِ	أَشِدَّآءُ
you see them	among themselves	(and) merciful	against the disbelievers	(are) severe

يَبْتَغُونَ فَضْلًا مِّنَ ٱللَّهِ	سُجَّدًا	رُّكَّعًا
seeking bounty from Allah	(and) falling down prostrate	bowing

مِّنْ أَثَرِ	فِى وُجُوهِهِم	سِيمَاهُمْ	وَرِضْوَٰنًا
from (the) traces	(is) on their faces	the mark of them	and (His) Good Pleasure

وَمَثَلُهُمْ	فِى ٱلتَّوْرَىٰةِ	مَثَلُهُمْ	ذَٰلِكَ	ٱلسُّجُودِ
but their description	in the Torah	(is) their description	this	(of) prostration

فَـَٔازَرَهُۥ	أَخْرَجَ شَطْـَٔهُۥ	كَزَرْعٍ	فِى ٱلْإِنجِيلِ
then makes it strong	which sends forth its shoot	(is) like a seed	in the Gospel

يُعۡجِبُ ٱلزُّرَّاعَ	عَلَىٰ سُوقِهِۦ	فَٱسۡتَوَىٰ	فَٱسۡتَغۡلَظَ
delighting the sowers	on its stem	and it stands straight	then becomes thick

ٱلَّذِينَ ءَامَنُواْ	وَعَدَ ٱللَّهُ	ٱلۡكُفَّارَ	بِهِمُ	لِيَغِيظَ
those who believe	Allah has promised	the disbelievers	with them	that He may enrage

عَظِيمًا ﴿٢٩﴾	وَأَجۡرًا	مَّغۡفِرَةً	مِّنۡهُم	وَعَمِلُواْ ٱلصَّٰلِحَٰتِ
mighty	and a reward	forgiveness	among them	and do righteous (good) deeds

سُورَةُ الحُجُرَاتِ

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تُقَدِّمُواْ بَيۡنَ يَدَيِ ٱللَّهِ وَرَسُولِهِۦۖ وَٱتَّقُواْ ٱللَّهَۚ إِنَّ ٱللَّهَ سَمِيعٌ عَلِيمٞ ﴿١﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَرۡفَعُوٓاْ أَصۡوَٰتَكُمۡ فَوۡقَ صَوۡتِ ٱلنَّبِيِّ وَلَا تَجۡهَرُواْ لَهُۥ بِٱلۡقَوۡلِ كَجَهۡرِ بَعۡضِكُمۡ لِبَعۡضٍ أَن تَحۡبَطَ أَعۡمَٰلُكُمۡ وَأَنتُمۡ لَا تَشۡعُرُونَ ﴿٢﴾ إِنَّ ٱلَّذِينَ يَغُضُّونَ أَصۡوَٰتَهُمۡ عِندَ رَسُولِ ٱللَّهِ أُوْلَٰٓئِكَ ٱلَّذِينَ ٱمۡتَحَنَ ٱللَّهُ قُلُوبَهُمۡ لِلتَّقۡوَىٰۚ لَهُم مَّغۡفِرَةٞ وَأَجۡرٌ عَظِيمٌ ﴿٣﴾ إِنَّ ٱلَّذِينَ يُنَادُونَكَ مِن وَرَآءِ ٱلۡحُجُرَٰتِ أَكۡثَرُهُمۡ لَا يَعۡقِلُونَ ﴿٤﴾

Sūrah Al-Hujurāt (The Dwellings) 49

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

1. O you who believe! Make not (a decision) in advance before Allāh and His Messenger (ﷺ), and fear Allāh. Verily, Allāh is All-Hearing, All-Knowing. 2. O you who believe! Raise not your voices above the voice of the Prophet (ﷺ), nor speak aloud to him in talk as you speak aloud to one another, lest your deeds should be rendered fruitless while you perceive not. 3. Verily, those who lower their voices in the presence of Allāh's Messenger (ﷺ), they are the ones whose hearts Allāh has tested for piety. For them is forgiveness and a great reward. 4. Verily, those who call you from behind the dwellings, most of them have no sense.

بِسْمِ ٱللَّهِ	ٱلرَّحْمَٰنِ	ٱلرَّحِيمِ
In the Name (of) Allah	the Most Gracious	the Most Merciful

يَٰٓأَيُّهَا	ٱلَّذِينَ ءَامَنُوا۟	لَا تُقَدِّمُوا۟	بَيْنَ يَدَىِ ٱللَّهِ	وَرَسُولِهِۦ
O (you)	who believe	(do) not put (yourself) forward	before Allah	and His Messenger

وَٱتَّقُوا۟ ٱللَّهَ	إِنَّ ٱللَّهَ	سَمِيعٌ	عَلِيمٌ ﴿١﴾	يَٰٓأَيُّهَا	ٱلَّذِينَ ءَامَنُوا۟
and fear Allah	verily Allah	(is) All-Hearing	All-Knowing	O (you)	who believe

لَا تَرْفَعُوٓا۟ أَصْوَٰتَكُمْ	فَوْقَ	صَوْتِ	ٱلنَّبِىِّ	وَلَا تَجْهَرُوا۟	لَهُۥ
raise not your voices	above	(the) voice	(of) the Prophet	nor speak aloud	to him

بِٱلْقَوْلِ	كَجَهْرِ	بَعْضِكُمْ	لِبَعْضٍ
in talk	like speaking loud	(of) some of you	to others

أَن تَحْبَطَ أَعْمَٰلُكُمْ	وَأَنتُمْ	لَا تَشْعُرُونَ ﴿٢﴾	إِنَّ ٱلَّذِينَ
lest your deeds may be rendered fruitless	while you	perceive not	verily those who

يَغُضُّونَ أَصْوَٰتَهُمْ	عِندَ	رَسُولِ ٱللَّهِ	أُو۟لَٰٓئِكَ
lower their voices	(in the) presence	(of the) Messenger (of) Allah	they

ٱلَّذِينَ	ٱمْتَحَنَ ٱللَّهُ قُلُوبَهُمْ	لِلتَّقْوَىٰ	لَهُم	مَّغْفِرَةٌ
(are) the ones	whose hearts Allah has tested	for piety	for them	(is) forgiveness

وَأَجْرٌ	عَظِيمٌ ﴿٣﴾	إِنَّ ٱلَّذِينَ	يُنَادُونَكَ	مِن وَرَآءِ	ٱلْحُجُرَٰتِ
and a reward	great	verily those who	call you	from behind	the dwellings

أَكْثَرُهُمْ لَا يَعْقِلُونَ ﴿٤﴾
most of them have no sense

وَلَوْ أَنَّهُمْ صَبَرُوا۟ حَتَّىٰ تَخْرُجَ إِلَيْهِمْ لَكَانَ خَيْرًا لَّهُمْ ۚ وَٱللَّهُ غَفُورٌ رَّحِيمٌ ﴿٥﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟
إِن جَآءَكُمْ فَاسِقٌۢ بِنَبَإٍ فَتَبَيَّنُوٓا۟ أَن تُصِيبُوا۟ قَوْمًۢا بِجَهَٰلَةٍ فَتُصْبِحُوا۟ عَلَىٰ مَا فَعَلْتُمْ نَٰدِمِينَ ﴿٦﴾
وَٱعْلَمُوٓا۟ أَنَّ فِيكُمْ رَسُولَ ٱللَّهِ ۚ لَوْ يُطِيعُكُمْ فِى كَثِيرٍ مِّنَ ٱلْأَمْرِ لَعَنِتُّمْ وَلَٰكِنَّ ٱللَّهَ حَبَّبَ
إِلَيْكُمُ ٱلْإِيمَٰنَ وَزَيَّنَهُۥ فِى قُلُوبِكُمْ وَكَرَّهَ إِلَيْكُمُ ٱلْكُفْرَ وَٱلْفُسُوقَ وَٱلْعِصْيَانَ ۚ أُو۟لَٰٓئِكَ هُمُ

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ٱلرَّٰشِدُونَ ۝٧

5. And if they had patience till you could come out to them, it would have been better for them. And Allāh is Oft-Forgiving, Most Merciful. 6. O you who believe! If a *Fāsiq* (liar – evil person) comes to you with any news, verify it, lest you should harm people in ignorance, and afterwards you become regretful for what you have done. 7. And know that among you there is the Messenger of Allāh (ﷺ). If he were to obey you (i.e. follow your opinions and desires) in much of the matter, you would surely be in trouble. But Allāh has endeared the Faith to you and has beautified it in your hearts, and has made disbelief, wickedness and disobedience (to Allāh and His Messenger ﷺ) hateful to you. Such are they who are the rightly guided.

إِلَيْهِمْ	حَتَّىٰ تَخْرُجَ	أَنَّهُمْ صَبَرُوا۟	وَلَوْ
to them	till you could come out	[that] they had patience	and if
غَفُورٌ	وَٱللَّهُ	لَّهُمْ ۚ	لَكَانَ خَيْرًا
(is) Oft-Forgiving	and Allah	for them	surely it would have been better
بِنَبَإٍ	فَاسِقٌۢ	إِن جَآءَكُمْ	ٱلَّذِينَ ءَامَنُوٓا۟	يَٰٓأَيُّهَا	رَّحِيمٌ ۝٦
with a news	an evil person	if comes to you	who believe	O (you)	Most Merciful
فَتُصْبِحُوا۟	بِجَهَٰلَةٍ	أَن تُصِيبُوا۟ قَوْمًۢا	فَتَبَيَّنُوٓا۟
and (afterwards) you become	in ignorance	lest you should harm a people	then verify (it)
فِيكُمْ	أَنَّ	وَٱعْلَمُوٓا۟	نَٰدِمِينَ ۝٦	عَلَىٰ مَا فَعَلْتُمْ
among you	that	and know	regretful	for what you have done
مِّنَ ٱلْأَمْرِ	فِى كَثِيرٍ	لَوْ يُطِيعُكُمْ	رَسُولَ ٱللَّهِ ۚ
of the matter	in much	if he were to obey you	(there is the) Messenger (of) Allah
ٱلْإِيمَٰنَ	إِلَيْكُمُ	وَلَٰكِنَّ ٱللَّهَ حَبَّبَ	لَعَنِتُّمْ
the Faith	to you	[and] but Allah has endeared	you would surely be in trouble
ٱلْكُفْرَ	إِلَيْكُمُ	وَكَرَّهَ	فِى قُلُوبِكُمْ	وَزَيَّنَهُۥ
disbelief	to you	and has made hateful	in your hearts	and has beautified it
ٱلرَّٰشِدُونَ ۝٧	هُمُ	أُو۟لَٰٓئِكَ	وَٱلْعِصْيَانَ ۚ	وَٱلْفُسُوقَ
(are) the (rightly) guided	[they]	these	and disobedience	and wickedness

فَضْلًا مِّنَ ٱللَّهِ وَنِعْمَةً ۚ وَٱللَّهُ عَلِيمٌ حَكِيمٌ ﴿٨﴾ وَإِن طَآئِفَتَانِ مِنَ ٱلْمُؤْمِنِينَ ٱقْتَتَلُوا۟
فَأَصْلِحُوا۟ بَيْنَهُمَا ۖ فَإِنۢ بَغَتْ إِحْدَىٰهُمَا عَلَى ٱلْأُخْرَىٰ فَقَٰتِلُوا۟ ٱلَّتِى تَبْغِى حَتَّىٰ تَفِىٓءَ إِلَىٰٓ أَمْرِ ٱللَّهِ ۚ
فَإِن فَآءَتْ فَأَصْلِحُوا۟ بَيْنَهُمَا بِٱلْعَدْلِ وَأَقْسِطُوٓا۟ ۖ إِنَّ ٱللَّهَ يُحِبُّ ٱلْمُقْسِطِينَ ﴿٩﴾

8. (This is) a Grace from Allāh and His Favour. And Allāh is All-Knowing, All-Wise. 9. And if two parties (or groups) among the believers fall to fighting, then make peace between them both. But if one of them outrages against the other, then fight you (all) against the one which outrages till it complies with the Command of Allāh. Then if it complies, then make reconciliation between them justly, and be equitable. Verily, Allāh loves those who are the equitable.

فَضْلًا مِّنَ ٱللَّهِ	وَنِعْمَةً ۚ	وَٱللَّهُ	عَلِيمٌ
(this is) a Grace from Allah	and (His) Favour	and Allah	(is) All-Knowing

حَكِيمٌ ﴿٨﴾	وَإِن طَآئِفَتَانِ	مِنَ ٱلْمُؤْمِنِينَ ٱقْتَتَلُوا۟
All-Wise	and if two parties	among the believers fall to fighting

فَأَصْلِحُوا۟ بَيْنَهُمَا ۖ	فَإِنۢ بَغَتْ إِحْدَىٰهُمَا	عَلَى ٱلْأُخْرَىٰ
then make peace between them both	but if one of them outrages	against the other

فَقَٰتِلُوا۟	ٱلَّتِى تَبْغِى	حَتَّىٰ تَفِىٓءَ	إِلَىٰٓ أَمْرِ ٱللَّهِ ۚ
then fight against	(the one) which outrages	till it complies	with (the) Command (of) Allah

فَإِن فَآءَتْ	فَأَصْلِحُوا۟ بَيْنَهُمَا	بِٱلْعَدْلِ
then if it complies	then make reconciliation between them	with justice

وَأَقْسِطُوٓا۟ ۖ	إِنَّ ٱللَّهَ يُحِبُّ ٱلْمُقْسِطِينَ ﴿٩﴾
and be equitable	verily Allah loves (those who are) the equitable

إِنَّمَا ٱلْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا۟ بَيْنَ أَخَوَيْكُمْ ۚ وَٱتَّقُوا۟ ٱللَّهَ لَعَلَّكُمْ تُرْحَمُونَ ﴿١٠﴾ يَٰٓأَيُّهَا ٱلَّذِينَ
ءَامَنُوا۟ لَا يَسْخَرْ قَوْمٌ مِّن قَوْمٍ عَسَىٰٓ أَن يَكُونُوا۟ خَيْرًا مِّنْهُمْ وَلَا نِسَآءٌ مِّن نِّسَآءٍ عَسَىٰٓ أَن يَكُنَّ خَيْرًا
مِّنْهُنَّ ۖ وَلَا تَلْمِزُوٓا۟ أَنفُسَكُمْ وَلَا تَنَابَزُوا۟ بِٱلْأَلْقَٰبِ ۖ بِئْسَ ٱلِٱسْمُ ٱلْفُسُوقُ بَعْدَ ٱلْإِيمَٰنِ ۚ وَمَن لَّمْ
يَتُبْ فَأُو۟لَٰٓئِكَ هُمُ ٱلظَّٰلِمُونَ ﴿١١﴾

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10. The believers are nothing else than brothers (in Islāmic religion). So make reconciliation between your brothers, and fear Allāh that you may receive mercy. 11. O you who believe! Let not a group scoff at another group, it may be that the latter are better than the former. Nor let (some) women scoff at other women, it may be that the latter are better than the former. Nor defame one another, nor insult one another by nicknames. How bad is it to insult one's brother after having Faith [i.e. to call your Muslim brother (a faithful believer) as: "O sinner", or "O wicked"]. And whosoever does not repent, then such are indeed *Zālimūn* (wrongdoers).

إِنَّمَا ٱلْمُؤْمِنُونَ	إِخْوَةٌ	فَأَصْلِحُوا۟ بَيْنَ	أَخَوَيْكُمْ
only the believers	(are) brothers	so make reconciliation between	your brothers

وَٱتَّقُوا۟ ٱللَّهَ	لَعَلَّكُمْ تُرْحَمُونَ ﴿١٠﴾	يَٰٓأَيُّهَا	ٱلَّذِينَ ءَامَنُوا۟	لَا يَسْخَرْ قَوْمٌ
and fear Allah	that you may receive mercy	O (you)	who believe	let not a people scoff

مِّن قَوْمٍ	عَسَىٰٓ	أَن يَكُونُوا۟ خَيْرًا	مِّنْهُمْ	وَلَا نِسَآءٌ
at (another) people	it may be	that they are better	than them	nor (let) women (scoff)

مِّن نِّسَآءٍ	عَسَىٰٓ	أَن يَكُنَّ خَيْرًا	مِّنْهُنَّ	وَلَا تَلْمِزُوٓا۟ أَنفُسَكُمْ
at (other) women	it may be	that they are better	than them	nor defame yourselves

وَلَا تَنَابَزُوا۟	بِٱلْأَلْقَٰبِ	بِئْسَ ٱلِٱسْمُ	ٱلْفُسُوقُ	بَعْدَ
nor insult one another	by nicknames	how bad is (it) the name	the wicked	after

ٱلْإِيمَٰنِ	وَمَن	لَّمْ يَتُبْ	فَأُو۟لَٰٓئِكَ	هُمُ	ٱلظَّٰلِمُونَ ﴿١١﴾
the Faith	and whosoever	(does) not repent	then those	[they]	(are) the wrongdoers

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱجْتَنِبُوا۟ كَثِيرًا مِّنَ ٱلظَّنِّ إِنَّ بَعْضَ ٱلظَّنِّ إِثْمٌ ۖ وَلَا تَجَسَّسُوا۟ وَلَا يَغْتَب بَّعْضُكُم بَعْضًا ۚ أَيُحِبُّ أَحَدُكُمْ أَن يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ ۚ وَٱتَّقُوا۟ ٱللَّهَ ۚ إِنَّ ٱللَّهَ تَوَّابٌ رَّحِيمٌ ﴿١٢﴾ يَٰٓأَيُّهَا ٱلنَّاسُ إِنَّا خَلَقْنَٰكُم مِّن ذَكَرٍ وَأُنثَىٰ وَجَعَلْنَٰكُمْ شُعُوبًا وَقَبَآئِلَ لِتَعَارَفُوٓا۟ ۚ إِنَّ أَكْرَمَكُمْ عِندَ ٱللَّهِ أَتْقَىٰكُمْ ۚ إِنَّ ٱللَّهَ عَلِيمٌ خَبِيرٌ ﴿١٣﴾

12. O you who believe! Avoid much suspicion; indeed some suspicions are sins. And spy not, neither backbite one another. Would one of you like to eat

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the flesh of his dead brother? You would hate it (so hate backbiting). And fear Allāh. Verily, Allāh is the One Who forgives and accepts repentance, Most Merciful. 13. O mankind! We have created you from a male and a female, and made you into nations and tribes that you may know one another. Verily, the most honourable of you with Allāh is that (believer) who has *At-Taqwā* [i.e. he is one of the *Muttaqūn* (the pious)]. Verily, Allāh is All-Knowing, Well-Acquainted (with all things).

ٱلظَّنِّ	إِنَّ بَعْضَ	مِنَ ٱلظَّنِّ	ٱجْتَنِبُوا۟ كَثِيرًا	ءَامَنُوا۟ ٱلَّذِينَ	يَٰٓأَيُّهَا
suspicions	indeed some	of the suspicion	avoid much	who believe	O (you)
أَيُحِبُّ أَحَدُكُمْ	بَعْضًا	وَلَا يَغْتَب بَّعْضُكُم	وَلَا تَجَسَّسُوا۟	إِثْمٌ	
would one of you like?	others	nor some of you backbite	and spy not	(are) sins	
وَٱتَّقُوا۟ ٱللَّهَ	فَكَرِهْتُمُوهُ	مَيْتًا	أَخِيهِ	أَن يَأْكُلَ لَحْمَ	
and fear Allah	but you would hate it	dead	(of) his brother	to eat (the) flesh	
ٱلنَّاسُ	يَٰٓأَيُّهَا	رَّحِيمٌ ﴿١٢﴾	تَوَّابٌ	إِنَّ ٱللَّهَ	
mankind	O	Most Merciful	(is the) One Who accepts repentance	verily Allah	
وَجَعَلْنَٰكُمْ	وَأُنثَىٰ	مِّن ذَكَرٍ	خَلَقْنَٰكُم	إِنَّا	
and made you	and a female	from a male	have created you	verily We	
لِتَعَارَفُوٓا۟		وَقَبَآئِلَ	شُعُوبًا		
that you may know one another		and tribes	(into) nations		
إِنَّ ٱللَّهَ	أَتْقَىٰكُمْ	عِندَ ٱللَّهِ	إِنَّ أَكْرَمَكُمْ		
verily Allah	(is) the most pious of you	with Allah	verily the most honourable of you		
خَبِيرٌ ﴿١٣﴾	عَلِيمٌ				
All-Aware	(is) All-Knowing				

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۞ قَالَتِ ٱلْأَعْرَابُ ءَامَنَّا ۖ قُل لَّمْ تُؤْمِنُوا۟ وَلَٰكِن قُولُوٓا۟ أَسْلَمْنَا وَلَمَّا يَدْخُلِ ٱلْإِيمَٰنُ فِى قُلُوبِكُمْ ۖ
وَإِن تُطِيعُوا۟ ٱللَّهَ وَرَسُولَهُۥ لَا يَلِتْكُم مِّنْ أَعْمَٰلِكُمْ شَيْـًٔا ۚ إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٤﴾ إِنَّمَا
ٱلْمُؤْمِنُونَ ٱلَّذِينَ ءَامَنُوا۟ بِٱللَّهِ وَرَسُولِهِۦ ثُمَّ لَمْ يَرْتَابُوا۟ وَجَٰهَدُوا۟ بِأَمْوَٰلِهِمْ وَأَنفُسِهِمْ

فِي سَبِيلِ ٱللَّهِ ۚ أُو۟لَٰٓئِكَ هُمُ ٱلصَّٰدِقُونَ ﴿١٥﴾

14. The bedouins say: "We believe." Say: "You believe not but you only say, `We have surrendered (in Islām),' for Faith has not yet entered your hearts. But if you obey Allāh and His Messenger (ﷺ), He will not decrease anything in reward for your deeds. Verily, Allāh is Oft-Forgiving, Most Merciful." 15. Only those are the believers who have believed in Allāh and His Messenger, and afterward doubt not but strive with their wealth and their lives for the Cause of Allāh. Those! They are the truthful.

أَسْلَمْنَا	وَلَٰكِن قُولُوٓا۟	لَمْ تُؤْمِنُوا۟	قُل	ءَامَنَّا ۖ	قَالَتِ ٱلْأَعْرَابُ
we have submitted	[and] but say	you believe not	say	we believe	the bedouins say
وَإِن تُطِيعُوا۟ ٱللَّهَ	فِى قُلُوبِكُمْ ۖ	وَلَمَّا يَدْخُلِ ٱلْإِيمَٰنُ			
but if you obey Allah	[into] your hearts	for the Faith has not yet entered			
إِنَّ ٱللَّهَ	شَيْـًٔا ۚ	مِّنْ أَعْمَٰلِكُمْ	لَا يَلِتْكُم	وَرَسُولَهُۥٓ	
verily Allah	anything	from your deeds	He will not decrease for you	and His Messenger	
ٱلَّذِينَ ءَامَنُوا۟ بِٱللَّهِ	إِنَّمَا ٱلْمُؤْمِنُونَ	رَّحِيمٌ ﴿١٤﴾	غَفُورٌ		
(are) those who have believed in Allah	only the believers	Most Merciful	(is) Oft-Forgiving		
بِأَمْوَٰلِهِمْ	وَجَٰهَدُوا۟	لَمْ يَرْتَابُوا۟	ثُمَّ	وَرَسُولِهِۦ	
with their wealth	but strive	doubt not	then	and His Messenger	
ٱلصَّٰدِقُونَ ﴿١٥﴾	هُمُ	أُو۟لَٰٓئِكَ	فِى سَبِيلِ ٱللَّهِ ۚ	وَأَنفُسِهِمْ	
(are) the truthful	they	those	in (the) Way (of) Allah	and their lives	

قُلْ أَتُعَلِّمُونَ ٱللَّهَ بِدِينِكُمْ وَٱللَّهُ يَعْلَمُ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ ۚ وَٱللَّهُ بِكُلِّ شَىْءٍ عَلِيمٌ ﴿١٦﴾ يَمُنُّونَ عَلَيْكَ أَنْ أَسْلَمُوا۟ ۖ قُل لَّا تَمُنُّوا۟ عَلَىَّ إِسْلَٰمَكُم ۖ بَلِ ٱللَّهُ يَمُنُّ عَلَيْكُمْ أَنْ هَدَىٰكُمْ لِلْإِيمَٰنِ إِن كُنتُمْ صَٰدِقِينَ ﴿١٧﴾ إِنَّ ٱللَّهَ يَعْلَمُ غَيْبَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ وَٱللَّهُ بَصِيرٌۢ بِمَا تَعْمَلُونَ ﴿١٨﴾

16. Say: "Will you inform Allāh of your religion while Allāh knows all that is in the heavens and all that is in the earth, and Allāh is All-Knowing of

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everything?" 17. They regard as favour to you (O Muhammad ﷺ) that they have embraced Islām. Say: "Count not your Islām as a favour to me. Nay, but Allāh has conferred a favour upon you that He has guided you to the Faith if you indeed are true. 18. Verily, Allāh knows the Unseen of the heavens and the earth. And Allāh is All-Seer of what you do.

قُلْ	أَتُعَلِّمُونَ ٱللَّهَ	بِدِينِكُمْ	وَٱللَّهُ يَعْلَمُ مَا
say	will you inform Allah?	of your religion	while Allah knows (all) that

فِي ٱلسَّمَٰوَٰتِ	وَمَا	فِي ٱلْأَرْضِ	وَٱللَّهُ	بِكُلِّ	شَيْءٍ
(is) in the heavens	and (all) that	(is) in the earth	and Allah	of every	thing

عَلِيمٌ ﴿١٦﴾	يَمُنُّونَ عَلَيْكَ	أَنْ أَسْلَمُوا۟
(is) All-knowing	they regard as a favour to you	that they have embraced Islam

قُلْ	لَّا تَمُنُّوا۟	عَلَيَّ	إِسْلَٰمَكُم	بَلِ ٱللَّهُ يَمُنُّ
say	count not as a favour	to me	your Islam	nay Allah has conferred a favour

عَلَيْكُمْ	أَنْ هَدَىٰكُمْ	لِلْإِيمَٰنِ	إِن كُنتُمْ صَٰدِقِينَ ﴿١٧﴾
upon you	that He has guided you	to the Faith	if you are truthful

إِنَّ ٱللَّهَ يَعْلَمُ غَيْبَ	ٱلسَّمَٰوَٰتِ	وَٱلْأَرْضِ	وَٱللَّهُ
verily Allah knows (the) Unseen	(of) the heavens	and the earth	and Allah

بَصِيرٌۢ بِمَا تَعْمَلُونَ ﴿١٨﴾
(is) All-Seer of what you do

سُورَةُ قٓ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

قٓ ۚ وَٱلْقُرْءَانِ ٱلْمَجِيدِ ﴿١﴾ بَلْ عَجِبُوٓا۟ أَن جَآءَهُم مُّنذِرٌ مِّنْهُمْ فَقَالَ ٱلْكَٰفِرُونَ هَٰذَا شَىْءٌ
عَجِيبٌ ﴿٢﴾ أَءِذَا مِتْنَا وَكُنَّا تُرَابًا ۖ ذَٰلِكَ رَجْعٌۢ بَعِيدٌ ﴿٣﴾ قَدْ عَلِمْنَا مَا تَنقُصُ ٱلْأَرْضُ مِنْهُمْ ۖ وَعِندَنَا
كِتَٰبٌ حَفِيظٌۢ ﴿٤﴾ بَلْ كَذَّبُوا۟ بِٱلْحَقِّ لَمَّا جَآءَهُمْ فَهُمْ فِىٓ أَمْرٍ مَّرِيجٍ ﴿٥﴾ أَفَلَمْ يَنظُرُوٓا۟ إِلَى

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ٱلسَّمَآءِ فَوۡقَهُمۡ كَيۡفَ بَنَيۡنَٰهَا وَزَيَّنَّٰهَا وَمَا لَهَا مِن فُرُوجٖ ٦

Sūrah Qāf. 50

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

1. *Qāf.* [These letters (Qaf, etc.) are one of the miracles of the Qur'ān, and none but Allāh (Alone) knows their meanings.] By the Glorious Qur'ān. 2. Nay, they wonder that there has come to them a warner (Muhammad ﷺ) from among themselves. So the disbelievers say: "This is a strange thing! 3. "When we are dead and have become dust (shall we be resurrected?) That is a far return." 4. We know that which the earth consumes of them (their dead bodies), and with Us is a Book preserved (i.e. the Book of Decrees). 5. Nay, but they have denied the truth (this Qur'ān) when it has come to them, so they are in a confused state (cannot differentiate between right and wrong). 6. Have they not looked at the heaven above them, how We have made it and adorned it, and there are no rifts in it?

بِسۡمِ ٱللَّهِ	ٱلرَّحۡمَٰنِ	ٱلرَّحِيمِ		
In the Name (of) Allah	the Most Gracious	the Most Merciful		
قٓ	وَٱلۡقُرۡءَانِ	ٱلۡمَجِيدِ ١	بَلۡ عَجِبُوٓاْ	أَن جَآءَهُم
Qaf	by the Quran	Glorious	nay they wonder	that (there) has come to them
مُّنذِرٞ	مِّنۡهُمۡ	فَقَالَ ٱلۡكَٰفِرُونَ	هَٰذَا	شَيۡءٌ
a warner	from (among) themselves	so the disbelievers said	this	(is) a thing
عَجِيبٌ ٢	أَءِذَا مِتۡنَا	وَكُنَّا تُرَابٗاۖ	ذَٰلِكَ	رَجۡعُۢ	بَعِيدٞ ٣
strange	when we are dead?	and have become dust	that	(is) a return	far
قَدۡ عَلِمۡنَا مَا	تَنقُصُ ٱلۡأَرۡضُ	مِنۡهُمۡۖ	وَعِندَنَا	كِتَٰبٌ
indeed We know that which	the earth consumes	of them	and with Us	(is) a Book
حَفِيظُۢ ٤	بَلۡ كَذَّبُواْ	بِٱلۡحَقِّ	لَمَّا	جَآءَهُمۡ	فَهُمۡ
preserved	nay they have denied	the truth	when	it has come to them	so they
فِيٓ أَمۡرٖ	مَّرِيجٍ ٥	أَفَلَمۡ يَنظُرُوٓاْ	إِلَى ٱلسَّمَآءِ	فَوۡقَهُمۡ
(are) in a state	confused	then have they not looked?	at the heaven	above them

كَيْفَ	بَنَيْنَٰهَا	وَزَيَّنَّٰهَا	وَمَا	لَهَا	مِن فُرُوجٍ ٦
how	We have made it	and adorned it	and (there are) not	in it	any rifts

وَٱلْأَرْضَ مَدَدْنَٰهَا وَأَلْقَيْنَا فِيهَا رَوَٰسِيَ وَأَنۢبَتْنَا فِيهَا مِن كُلِّ زَوْجٍۭ بَهِيجٍ ٧ تَبْصِرَةً وَذِكْرَىٰ لِكُلِّ
عَبْدٍ مُّنِيبٍ ٨ وَنَزَّلْنَا مِنَ ٱلسَّمَآءِ مَآءً مُّبَٰرَكًا فَأَنۢبَتْنَا بِهِۦ جَنَّٰتٍ وَحَبَّ ٱلْحَصِيدِ ٩
وَٱلنَّخْلَ بَاسِقَٰتٍ لَّهَا طَلْعٌ نَّضِيدٌ ١٠ رِّزْقًا لِّلْعِبَادِ ۖ وَأَحْيَيْنَا بِهِۦ بَلْدَةً مَّيْتًا ۚ كَذَٰلِكَ ٱلْخُرُوجُ ١١
كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَأَصْحَٰبُ ٱلرَّسِّ وَثَمُودُ ١٢

7. And the earth! We have spread it out, and set thereon mountains standing firm, and have produced therein every kind of lovely growth (plants). 8. An insight and a Reminder for every slave who turns to Allāh in repentance (i.e. the one who believes in the Oneness of Allāh and performs deeds of His obedience, and always begs His Pardon). 9. And We send down blessed water (rain) from the sky, then We produce therewith gardens and grain (every kind of harvests) that are reaped. 10. And tall date palms, with ranged clusters. 11. A provision for (Allāh's) slaves. And We give life therewith to a dead land. Thus will be the resurrection (of the dead). 12. Denied before them (i.e. these pagans of Makkah) the people of Nūh (Noah), and the dwellers of Ar-Rass, and Thamūd,

وَٱلْأَرْضَ	مَدَدْنَٰهَا	وَأَلْقَيْنَا	فِيهَا	رَوَٰسِيَ					
and the earth	We have spread it out	and set	thereon	mountains (standing firm)					
وَأَنۢبَتْنَا	فِيهَا	مِن كُلِّ	زَوْجٍۭ	بَهِيجٍ ٧	تَبْصِرَةً	وَذِكْرَىٰ			
and have produced	therein	of every	kind	lovely	an insight	and a Reminder			
لِكُلِّ	عَبْدٍ	مُّنِيبٍ ٨		وَنَزَّلْنَا	مِنَ ٱلسَّمَآءِ	مَآءً	مُّبَٰرَكًا		
for every	slave	who turns (to Allah)		and We send down	from the sky	water	blessed		
فَأَنۢبَتْنَا	بِهِۦ	جَنَّٰتٍ	وَحَبَّ	ٱلْحَصِيدِ ٩	وَٱلنَّخْلَ				
then We produce	therewith	gardens	and grain	(that are) reaped	and date palms				
بَاسِقَٰتٍ	لَّهَا	طَلْعٌ	نَّضِيدٌ ١٠	رِّزْقًا	لِّلْعِبَادِ				
tall	for them	(are) clusters	ranged	a provision	for (Allah's) slaves				

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وَأَحْيَيْنَا	بِهِۦ	بَلْدَةً	مَّيْتًا	كَذَٰلِكَ	ٱلْخُرُوجُ ﴿١١﴾
and We give life	therewith	(to) a land	dead	thus	(will be) the resurrection

كَذَّبَتْ قَبْلَهُمْ	قَوْمُ	نُوحٍ	وَأَصْحَٰبُ	ٱلرَّسِّ	وَثَمُودُ ﴿١٢﴾
denied before them	(the) people	(of) Noah	and (the) dwellers	(of) Ar-Rass	and Thamud

وَعَادٌ وَفِرْعَوْنُ وَإِخْوَٰنُ لُوطٍ ﴿١٣﴾ وَأَصْحَٰبُ ٱلْأَيْكَةِ وَقَوْمُ تُبَّعٍ ۚ كُلٌّ كَذَّبَ ٱلرُّسُلَ فَحَقَّ وَعِيدِ ﴿١٤﴾ أَفَعَيِينَا
بِٱلْخَلْقِ ٱلْأَوَّلِ ۚ بَلْ هُمْ فِى لَبْسٍ مِّنْ خَلْقٍ جَدِيدٍ ﴿١٥﴾ وَلَقَدْ خَلَقْنَا ٱلْإِنسَٰنَ وَنَعْلَمُ مَا تُوَسْوِسُ بِهِۦ
نَفْسُهُۥ ۖ وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ ٱلْوَرِيدِ ﴿١٦﴾ إِذْ يَتَلَقَّى ٱلْمُتَلَقِّيَانِ عَنِ ٱلْيَمِينِ وَعَنِ ٱلشِّمَالِ قَعِيدٌ ﴿١٧﴾
مَّا يَلْفِظُ مِن قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ ﴿١٨﴾

13. And `Ād, and Fir`aun (Pharaoh), and the brethren of Lūt (Lot), 14. And the dwellers of the Wood, and the people of Tubba'. Everyone of them denied (their) Messengers, so My Threat took effect. 15. Were We then tired with the first creation? Nay, they are in confused doubt about a new creation (i.e. Resurrection). 16. And indeed We have created man, and We know what his ownself whispers to him. And We are nearer to him than his jugular vein (by Our Knowledge). 17. (Remember) that the two receivers (recording angels) receive (each human being), one sitting on the right and one on the left (to note his or her actions). 18. Not a word does he (or she) utter but there is a watcher by him ready (to record it).

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ٱلْأَيْكَةِ	وَأَصْحَٰبُ	لُوطٍ ﴿١٣﴾	وَإِخْوَٰنُ	وَفِرْعَوْنُ	وَعَادٌ
(of) the Wood	and (the) dwellers	(of) Lot	and (the) brothers	and Pharaoh	and Ad

فَحَقَّ وَعِيدِ ﴿١٤﴾	كَذَّبَ ٱلرُّسُلَ	كُلٌّ	تُبَّعٍ	وَقَوْمُ
so My Threat took effect	denied the Messengers	all	(of) Tubba	and (the) people

فِى لَبْسٍ	بَلْ هُمْ	ٱلْأَوَّلِ	بِٱلْخَلْقِ	أَفَعَيِينَا
(are) in (confused) doubt	nay they	first	with the creation	were We then tired?

وَنَعْلَمُ مَا	وَلَقَدْ خَلَقْنَا ٱلْإِنسَٰنَ	جَدِيدٍ ﴿١٥﴾	مِّنْ خَلْقٍ
and We know what	and indeed We have created man	new	about a creation

مِنْ حَبْلِ	إِلَيْهِ	أَقْرَبُ	وَنَحْنُ	نَفْسُهُۥ	تُوَسْوِسُ بِهِۦ
than (the) rope	to him	(are) nearer	and We	his ownself	whispers to him
عَنِ ٱلْيَمِينِ	يَتَلَقَّى ٱلْمُتَلَقِّيَانِ		إِذْ		ٱلْوَرِيدِ ﴿١٦﴾
on the right	the two receivers receive		(remember) when		(of his) jugular vein
إِلَّا لَدَيْهِ	مِن قَوْلٍ	مَّا يَلْفِظُ	قَعِيدٌ ﴿١٧﴾		وَعَنِ ٱلشِّمَالِ
but by him	any word	not does he utter	sitting		and on the left
عَتِيدٌ ﴿١٨﴾	رَّقِيبٌ				
ready	(there is) a watcher				

وَجَآءَتْ سَكْرَةُ ٱلْمَوْتِ بِٱلْحَقِّ ۖ ذَٰلِكَ مَا كُنتَ مِنْهُ تَحِيدُ ﴿١٩﴾ وَنُفِخَ فِى ٱلصُّورِ ۚ ذَٰلِكَ يَوْمُ ٱلْوَعِيدِ ﴿٢٠﴾
وَجَآءَتْ كُلُّ نَفْسٍ مَّعَهَا سَآئِقٌ وَشَهِيدٌ ﴿٢١﴾ لَّقَدْ كُنتَ فِى غَفْلَةٍ مِّنْ هَٰذَا فَكَشَفْنَا عَنكَ غِطَآءَكَ
فَبَصَرُكَ ٱلْيَوْمَ حَدِيدٌ ﴿٢٢﴾ وَقَالَ قَرِينُهُۥ هَٰذَا مَا لَدَىَّ عَتِيدٌ ﴿٢٣﴾ أَلْقِيَا فِى جَهَنَّمَ كُلَّ كَفَّارٍ عَنِيدٍ ﴿٢٤﴾ مَّنَّاعٍ
لِّلْخَيْرِ مُعْتَدٍ مُّرِيبٍ ﴿٢٥﴾ ٱلَّذِى جَعَلَ مَعَ ٱللَّهِ إِلَٰهًا ءَاخَرَ فَأَلْقِيَاهُ فِى ٱلْعَذَابِ ٱلشَّدِيدِ ﴿٢٦﴾

19. And the stupor of death will come in truth: "This is what you have been avoiding!" 20. And the Trumpet will be blown – that will be the Day whereof warning (had been given) (i.e. the Day of Resurrection). 21. And every person will come forth along with an (angel) to drive (him) and an (angel) to bear witness. 22. (It will be said to the sinners:) "Indeed you were heedless of this. Now We have removed from you, your covering, and sharp is your sight this Day!" 23. And his companion (angel) will say: "Here is (this Record) ready with me!" 24. (Allāh will say to the angels:) "Both of you throw into Hell every stubborn disbeliever (in the Oneness of Allāh, in His Messengers) – 25. "Hinderer of good, transgressor, doubter, 26. "Who set up another *ilāh* (god) with Allāh. Then both of you cast him in the severe torment."

مَا كُنتَ		ذَٰلِكَ	بِٱلْحَقِّ	ٱلْمَوْتِ	وَجَآءَتْ سَكْرَةُ
(is) what you have been		this	in truth	(of) death	and will come (the) stupor
يَوْمُ	ذَٰلِكَ	فِى ٱلصُّورِ ۚ		وَنُفِخَ	مِنْهُ تَحِيدُ ﴿١٩﴾
(will be the) Day	that	[in] the Trumpet		and will be blown	avoiding [from it]

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سَآئِقٌ	مَّعَهَا	نَفْسٍ	كُلُّ	وَجَآءَتْ	ٱلْوَعِيدِ ﴿٢٠﴾
an angel to drive (him)	(along) with	soul	every	and will come forth	(of) the warning
مِّنْ هَٰذَا	فِى غَفْلَةٍ	لَّقَدْ كُنتَ		وَشَهِيدٌ ﴿٢١﴾	
of this	[in] heedless	indeed you were		and an angel to bear witness	
حَدِيدٌ ﴿٢٢﴾	ٱلْيَوْمَ	فَبَصَرُكَ	غِطَآءَكَ	عَنكَ	فَكَشَفْنَا
(is) sharp	this Day	so your sight	your covering	from you	so We have removed
عَتِيدٌ ﴿٢٣﴾	لَدَىَّ	مَا	هَٰذَا	وَقَالَ قَرِينُهُۥ	
ready	(is) with me	(is) what	this	and his companion will say	
لِّلْخَيْرِ	مَّنَّاعٍ	عَنِيدٍ ﴿٢٤﴾	كَفَّارٍ	كُلَّ	أَلْقِيَا فِى جَهَنَّمَ
of good	hinderer	stubborn	disbeliever	every	both of you throw into Hell
ءَاخَرَ	إِلَٰهًا	مَعَ ٱللَّهِ	ٱلَّذِى جَعَلَ	مُّرِيبٍ ﴿٢٥﴾	مُعْتَدٍ
another	god	with Allah	who set up	doubter	transgressor
	ٱلشَّدِيدِ ﴿٢٦﴾	فِى ٱلْعَذَابِ	فَأَلْقِيَاهُ		
	severe	in the torment	then both of you cast him		

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۞ قَالَ قَرِينُهُۥ رَبَّنَا مَآ أَطْغَيْتُهُۥ وَلَٰكِن كَانَ فِى ضَلَٰلٍۭ بَعِيدٍ ﴿٢٧﴾ قَالَ لَا تَخْتَصِمُوا۟ لَدَىَّ وَقَدْ قَدَّمْتُ
إِلَيْكُم بِٱلْوَعِيدِ ﴿٢٨﴾ مَا يُبَدَّلُ ٱلْقَوْلُ لَدَىَّ وَمَآ أَنَا۠ بِظَلَّٰمٍ لِّلْعَبِيدِ ﴿٢٩﴾ يَوْمَ نَقُولُ لِجَهَنَّمَ هَلِ ٱمْتَلَأْتِ
وَتَقُولُ هَلْ مِن مَّزِيدٍ ﴿٣٠﴾ وَأُزْلِفَتِ ٱلْجَنَّةُ لِلْمُتَّقِينَ غَيْرَ بَعِيدٍ ﴿٣١﴾ هَٰذَا مَا تُوعَدُونَ لِكُلِّ أَوَّابٍ
حَفِيظٍ ﴿٣٢﴾ مَّنْ خَشِىَ ٱلرَّحْمَٰنَ بِٱلْغَيْبِ وَجَآءَ بِقَلْبٍ مُّنِيبٍ ﴿٣٣﴾

27. His companion (Satan/devil) will say: "Our Lord! I did not push him to transgression (in disbelief, oppression, and evil deeds), but he was himself in error far astray." 28. Allāh will say: "Dispute not in front of Me, I had already in advance sent you the threat. 29. The Sentence that comes from Me cannot be changed, and I am not unjust to the slaves." 30. On the Day when We will say to Hell: "Are you filled?" It will say: "Are there any more (to come)?" 31. And Paradise will be brought near to the *Muttaqūn* (the pious), not far off. 32. (It will be said): "This is what you were promised – (it is) for those oft-returning (to Allāh) in sincere repentance, and those who preserve their covenant with

Allāh (by obeying Him in all what He has ordered, and worshipping none but Allāh Alone, i.e. follow Allāh's religion – Islāmic Monotheism). 33. "Who feared the Most Gracious (Allāh) in the *Ghaib* (unseen) and came with a heart turned in repentance (to Him and absolutely free from every kind of polytheism).

قَالَ قَرِينُهُۥ	رَبَّنَا	مَآ أَطْغَيْتُهُۥ	وَلَٰكِن كَانَ
his companion will say	our Lord	I (did) not push him to transgression	[and] but he was
فِى ضَلَٰلٍۭ بَعِيدٍ ﴿٢٧﴾	قَالَ	لَا تَخْتَصِمُوا۟ لَدَىَّ	وَقَدْ قَدَّمْتُ
in error far	He (Allah) will say	dispute not in front of Me	and surely I had sent forth
إِلَيْكُم بِٱلْوَعِيدِ ﴿٢٨﴾	مَا يُبَدَّلُ ٱلْقَوْلُ	لَدَىَّ	وَمَآ أَنَا۠
to you the threat	the statement can not be changed	with Me	and I am not
بِظَلَّٰمٍ لِّلْعَبِيدِ ﴿٢٩﴾	يَوْمَ نَقُولُ	لِجَهَنَّمَ	هَلِ ٱمْتَلَأْتِ
unjust to the slaves	(on the) Day (when) We will say	to Hell	are you filled?
وَتَقُولُ هَلْ	مِن مَّزِيدٍ ﴿٣٠﴾	وَأُزْلِفَتِ ٱلْجَنَّةُ	
and it will say (are there)?	any more	and Paradise will be brought near	
لِلْمُتَّقِينَ غَيْرَ بَعِيدٍ ﴿٣١﴾	هَٰذَا	مَا تُوعَدُونَ	لِكُلِّ
to the pious not far off	this	(is) what you were promised	for every
أَوَّابٍ	حَفِيظٍ ﴿٣٢﴾		
oft-returning (in sincere repentance)	(and those) who preserve (their covenant with Allah)		
مَّنْ خَشِىَ ٱلرَّحْمَٰنَ بِٱلْغَيْبِ	وَجَآءَ	بِقَلْبٍ	مُّنِيبٍ ﴿٣٣﴾
who feared the Most Gracious in the unseen	and came	with a heart	turned in repentance

ٱدْخُلُوهَا بِسَلَٰمٍ ۖ ذَٰلِكَ يَوْمُ ٱلْخُلُودِ ﴿٣٤﴾ لَهُم مَّا يَشَآءُونَ فِيهَا وَلَدَيْنَا مَزِيدٌ ﴿٣٥﴾ وَكَمْ أَهْلَكْنَا
قَبْلَهُم مِّن قَرْنٍ هُمْ أَشَدُّ مِنْهُم بَطْشًا فَنَقَّبُوا۟ فِى ٱلْبِلَٰدِ هَلْ مِن مَّحِيصٍ ﴿٣٦﴾ إِنَّ فِى ذَٰلِكَ
لَذِكْرَىٰ لِمَن كَانَ لَهُۥ قَلْبٌ أَوْ أَلْقَى ٱلسَّمْعَ وَهُوَ شَهِيدٌ ﴿٣٧﴾ وَلَقَدْ خَلَقْنَا ٱلسَّمَٰوَٰتِ
وَٱلْأَرْضَ وَمَا بَيْنَهُمَا فِى سِتَّةِ أَيَّامٍ وَمَا مَسَّنَا مِن لُّغُوبٍ ﴿٣٨﴾

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34. "Enter you therein in peace and security – this is the Day of eternal life!" 35. There they will have all that they desire – and We have more (for them, i.e. a glance at the All-Mighty, All-Majestic ﷻ). 36. And how many a generation We have destroyed before them who were stronger in power than they. And (when Our torment came), they ran for a refuge in the land! Could they find any place of refuge (for them to save themselves from destruction)? 37. Verily, therein is indeed a reminder for him who has a heart or gives ear while he is heedful. 38. And indeed We created the heavens and the earth and all between them in six Days and nothing of fatigue touched Us.

لَهُم	ٱلْخُلُودِ ﴿٣٤﴾	يَوْمُ	ذَٰلِكَ	بِسَلَٰمٍ ۖ	ٱدْخُلُوهَا
they (will) have	(of) eternal life	(is the) Day	this	in peace	enter you therein
وَكَم أَهْلَكْنَا		مَّزِيدٌ ﴿٣٥﴾	وَلَدَيْنَا	فِيهَا	مَّا يَشَآءُونَ
and how many We have destroyed		(is) more	and with Us	in it	(all) that they desire
بَطْشًا	مِنْهُم	أَشَدُّ	هُمْ	مِن قَرْنٍ	قَبْلَهُم
(in) power	than they	(were) stronger	they	of a generation	before them
إِنَّ	مِن مَّحِيصٍ ﴿٣٦﴾	هَلْ	فِى ٱلْبِلَٰدِ	فَنَقَّبُوا۟	
verily	any place of refuge	(is there)?	in the land	and they ran for a refuge	
قَلْبٌ	لَّهُۥ	لِمَن كَانَ	لَذِكْرَىٰ		فِى ذَٰلِكَ
a heart	[for him]	for (him) who has	(is) indeed a reminder		in that
وَلَقَدْ خَلَقْنَا ٱلسَّمَٰوَٰتِ		شَهِيدٌ ﴿٣٧﴾	وَهُوَ	أَوْ أَلْقَى ٱلسَّمْعَ	
and indeed We created the heavens		(is) witness	while he	or gives the ear	
وَمَا مَسَّنَا	أَيَّامٍ	فِى سِتَّةِ	بَيْنَهُمَا	وَمَا	وَٱلْأَرْضَ
and touched Us not	Days	in six	(is) between them	and (all) that	and the earth
مِن لُّغُوبٍ ﴿٣٨﴾					
any fatigue					

فَٱصْبِرْ عَلَىٰ مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ ٱلشَّمْسِ وَقَبْلَ ٱلْغُرُوبِ ﴿٣٩﴾ وَمِنَ
ٱلَّيْلِ فَسَبِّحْهُ وَأَدْبَٰرَ ٱلسُّجُودِ ﴿٤٠﴾ وَٱسْتَمِعْ يَوْمَ يُنَادِ ٱلْمُنَادِ مِن مَّكَانٍ قَرِيبٍ ﴿٤١﴾ يَوْمَ يَسْمَعُونَ

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ٱلصَّيۡحَةَ بِٱلۡحَقِّۚ ذَٰلِكَ يَوۡمُ ٱلۡخُرُوجِ ﴿٤٢﴾ إِنَّا نَحۡنُ نُحۡيِۦ وَنُمِيتُ وَإِلَيۡنَا ٱلۡمَصِيرُ ﴿٤٣﴾ يَوۡمَ
تَشَقَّقُ ٱلۡأَرۡضُ عَنۡهُمۡ سِرَاعٗاۚ ذَٰلِكَ حَشۡرٌ عَلَيۡنَا يَسِيرٞ ﴿٤٤﴾ نَّحۡنُ أَعۡلَمُ بِمَا يَقُولُونَۖ وَمَآ أَنتَ
عَلَيۡهِم بِجَبَّارٖۖ فَذَكِّرۡ بِٱلۡقُرۡءَانِ مَن يَخَافُ وَعِيدِ ﴿٤٥﴾

39. So, bear with patience (O Muhammad ﷺ) all that they say, and glorify the Praises of your Lord before the rising of the sun and before (its) setting (i.e. the *Fajr*, *Zuhr*, and *'Asr* prayers). 40. And during a part of the night (also) glorify His Praises (i.e. *Maghrib* and *'Isha* prayers) and (so likewise) after the prayers [*As-Sunnah Nawāfil* – optional and additional prayers. And also glorify, praise and magnify Allāh – *Subhān Allāh, Al-hamdu lillāh, Allāhu Akbar*]. 41. And listen on the Day when the caller will call from a near place. 42. The Day when they will hear *As-Saihah* (shout) in truth, that will be the Day of coming out (from the graves, i.e. the Day of Resurrection). 43. Verily, We it is Who give life and cause death; and to Us is the final return. 44. On the Day when the earth shall be cleft from them (they will come out) hastening forth. That will be a gathering, quite easy for Us. 45. We know best what they say. And you (O Muhammad ﷺ) are not the one to force them (to Belief). But warn by the Qur'ān him who fears My Threat.

بِحَمۡدِ	وَسَبِّحۡ	عَلَىٰ مَا يَقُولُونَ	فَٱصۡبِرۡ
with (the) Praises	and glorify	[on] (all) that they say	so bear with patience

ٱلۡغُرُوبِ ﴿٣٩﴾	وَقَبۡلَ	ٱلشَّمۡسِ	طُلُوعِ	قَبۡلَ	رَبِّكَ
the setting	and before	(of) the sun	(the) rising	before	(of) your Lord

ٱلسُّجُودِ ﴿٤٠﴾	وَأَدۡبَٰرَ	فَسَبِّحۡهُ	وَمِنَ ٱلَّيۡلِ
the prostrating	and after	so glorify Him	and (during a part) of the night

يَوۡمَ	قَرِيبٖ ﴿٤١﴾	مِن مَّكَانٖ	يُنَادِ ٱلۡمُنَادِ	وَٱسۡتَمِعۡ يَوۡمَ
(the) Day	near	from a place	(when) the caller will call	and listen (on the) Day

ٱلۡخُرُوجِ ﴿٤٢﴾	يَوۡمُ	ذَٰلِكَ	بِٱلۡحَقِّۚ	يَسۡمَعُونَ ٱلصَّيۡحَةَ
(of) coming out	(will be the) Day	that	in truth	(when) they will hear the cry

ٱلۡمَصِيرُ ﴿٤٣﴾	وَإِلَيۡنَا	وَنُمِيتُ	نَحۡنُ نُحۡيِۦ	إِنَّا
(is) the final return	and to Us	and cause death	[We] Who give life	verily We (it is)

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سِرَاعًا	عَنْهُمْ	تَشَقَّقُ ٱلْأَرْضُ	يَوْمَ
hastening forth	from them	(when) the earth shall be cleft	(on the) Day

أَعْلَمُ	نَحْنُ	يَسِيرٌ ﴿٤٤﴾	عَلَيْنَا	حَشْرٌ	ذَٰلِكَ
know best	We	(quite) easy	for Us	(will be) a gathering	that

فَذَكِّرْ	بِجَبَّارٍ	عَلَيْهِم	وَمَآ أَنتَ	بِمَا يَقُولُونَ
but remind	a tyrant	over them	and you (are) not	[of] what they say

وَعِيدِ ﴿٤٥﴾	مَن يَخَافُ	بِٱلْقُرْءَانِ
My Threat	(him) who fears	by the Quran

سُورَةُ الذَّارِيَاتِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

وَٱلذَّٰرِيَٰتِ ذَرْوًا ﴿١﴾ فَٱلْحَٰمِلَٰتِ وِقْرًا ﴿٢﴾ فَٱلْجَٰرِيَٰتِ يُسْرًا ﴿٣﴾ فَٱلْمُقَسِّمَٰتِ أَمْرًا ﴿٤﴾ إِنَّمَا تُوعَدُونَ
لَصَادِقٌ ﴿٥﴾ وَإِنَّ ٱلدِّينَ لَوَٰقِعٌ ﴿٦﴾ وَٱلسَّمَآءِ ذَاتِ ٱلْحُبُكِ ﴿٧﴾ إِنَّكُمْ لَفِى قَوْلٍ مُّخْتَلِفٍ ﴿٨﴾ يُؤْفَكُ عَنْهُ مَنْ
أُفِكَ ﴿٩﴾ قُتِلَ ٱلْخَرَّٰصُونَ ﴿١٠﴾ ٱلَّذِينَ هُمْ فِى غَمْرَةٍ سَاهُونَ ﴿١١﴾ يَسْـَٔلُونَ أَيَّانَ يَوْمُ ٱلدِّينِ ﴿١٢﴾

Sūrah Adh-Dhāriyāt (The Winds that Scatter) 51

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

1. By (the winds) that scatter dust; 2. And (the clouds) that bear heavy weight of water; 3. And (the ships) that float with ease and gentleness; 4. And those (angels) who distribute (provisions, rain, and other blessings) by (Allāh's) Command; 5. Verily, that which you are promised (i.e. Resurrection in the Hereafter and receiving the reward or punishment of good or bad deeds) is surely true. 6. And verily, the Recompense is sure to happen. 7. By the heaven full of paths, 8. Certainly, you have different ideas (about Muhammad ﷺ and the Qur'ān). 9. Turned aside therefrom (i.e. from Muhammad ﷺ and the Qur'ān) is he who is turned aside (by the Decree and Preordainment القضاء والقدر of Allāh). 10. Cursed be the liars, 11. Who are under a cover of heedlessness

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(think not about the gravity of the Hereafter), 12. They ask: "When will be the Day of Recompense?"

بِسْمِ اللَّهِ	الرَّحْمَٰنِ	الرَّحِيمِ
In the Name (of) Allah	the Most Gracious	the Most Merciful
وَالذَّارِيَاتِ ذَرْوًا ﴿١﴾	فَالْحَامِلَاتِ	وِقْرًا ﴿٢﴾
by (the winds) that scatter	dispersing	and (the clouds) that bear	heavy weight (of water)
فَالْجَارِيَاتِ يُسْرًا ﴿٣﴾	فَالْمُقَسِّمَاتِ	أَمْرًا ﴿٤﴾
and (the ships) that float	(with) ease	and those (angels) who distribute	Command
إِنَّمَا تُوعَدُونَ	لَصَادِقٌ ﴿٥﴾	وَإِنَّ الدِّينَ
verily that which you are promised	(is) surely true	and verily the Recompense
وَالسَّمَاءِ ذَاتِ الْحُبُكِ ﴿٧﴾	إِنَّكُمْ	لَفِي قَوْلٍ
by the heaven	full of	paths	certainly you	(are) surely in ideas
لَوَاقِعٌ ﴿٦﴾				
(is) sure to happen				
مُخْتَلِفٍ ﴿٨﴾	يُؤْفَكُ	عَنْهُ	مَنْ أُفِكَ ﴿٩﴾	قُتِلَ الْخَرَّاصُونَ ﴿١٠﴾
different	turned aside is	therefrom	(he) who is turned aside	cursed be the liars
الَّذِينَ	هُمْ	فِي غَمْرَةٍ	سَاهُونَ ﴿١١﴾	يَسْأَلُونَ أَيَّانَ
those who	[they]	(are) in a covering	heedless	they ask when
يَوْمُ	الدِّينِ ﴿١٢﴾			
(will be the) Day	(of) Recompense			

يَوْمَ هُمْ عَلَى النَّارِ يُفْتَنُونَ ﴿١٣﴾ ذُوقُوا فِتْنَتَكُمْ هَٰذَا الَّذِي كُنْتُمْ بِهِ تَسْتَعْجِلُونَ ﴿١٤﴾ إِنَّ الْمُتَّقِينَ فِي
جَنَّاتٍ وَعُيُونٍ ﴿١٥﴾ آخِذِينَ مَا آتَاهُمْ رَبُّهُمْ إِنَّهُمْ كَانُوا قَبْلَ ذَٰلِكَ مُحْسِنِينَ ﴿١٦﴾ كَانُوا قَلِيلًا مِنَ اللَّيْلِ
مَا يَهْجَعُونَ ﴿١٧﴾ وَبِالْأَسْحَارِ هُمْ يَسْتَغْفِرُونَ ﴿١٨﴾ وَفِي أَمْوَالِهِمْ حَقٌّ لِلسَّائِلِ وَالْمَحْرُومِ ﴿١٩﴾ وَفِي الْأَرْضِ
آيَاتٌ لِلْمُوقِنِينَ ﴿٢٠﴾ وَفِي أَنْفُسِكُمْ أَفَلَا تُبْصِرُونَ ﴿٢١﴾

13. (It will be) a Day when they will be tried (punished, i.e. burnt) over the Fire!
14. "Taste you your trial (punishment, i.e. burning)! This is what you used to

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ask to be hastened!" 15. Verily, the *Muttaqūn* (the pious) will be in the midst of Gardens and Springs (in the Paradise), 16. Taking joy in the things which their Lord has given them. Verily, they were before this *Muhsinūn* (good-doers). 17. They used to sleep but little by night [invoking their Lord (Allāh) and praying, with fear and hope]. 18. And in the hours before dawn, they were (found) asking (Allāh) for forgiveness. 19. And in their properties there was the right of the *Sā'il* (the beggar who asked) and the *Mahrūm* (the poor who does not ask others). 20. And on the earth are signs for those who have Faith with certainty. 21. And also in your ownselves. Will you not then see?

هَٰذَا	ذُوقُوا۟ فِتْنَتَكُمْ	عَلَى ٱلنَّارِ يُفْتَنُونَ ﴿١٣﴾	هُمْ	يَوْمَ
this	taste your trial	will be tried over the Fire	(when) they	a Day
فِى جَنَّٰتٍ	إِنَّ ٱلْمُتَّقِينَ	بِهِۦ تَسْتَعْجِلُونَ ﴿١٤﴾	ٱلَّذِى كُنتُم	
(will be) in Gardens	verily the pious	ask to be hastened [for it]	(is) what you used to	
قَبْلَ	إِنَّهُمْ كَانُوا۟	رَبُّهُمْ	ءَاتَىٰهُمْ	مَآ	ءَاخِذِينَ	وَعُيُونٍ ﴿١٥﴾
before	verily they were	their Lord	has given them	what	taking	and Springs
مَا يَهْجَعُونَ ﴿١٧﴾	مِّنَ ٱلَّيْلِ	كَانُوا۟ قَلِيلًا	مُحْسِنِينَ ﴿١٦﴾	ذَٰلِكَ
[what] they sleep	of the night	used to little	good-doers	this
وَفِىٓ أَمْوَٰلِهِمْ	هُمْ يَسْتَغْفِرُونَ ﴿١٨﴾	وَبِٱلْأَسْحَارِ
and in their properties	they were (found) asking for forgiveness	and in the hours before dawn
ءَايَٰتٌ	وَفِى ٱلْأَرْضِ	وَٱلْمَحْرُومِ ﴿١٩﴾	لِّلسَّآئِلِ	حَقٌّ
(are) signs	and on the earth	and the deprived	of the beggar	(there was the) right
أَفَلَا تُبْصِرُونَ ﴿٢١﴾	وَفِىٓ أَنفُسِكُمْ	لِّلْمُوقِنِينَ ﴿٢٠﴾
(will) you not then see?	and (also) in your ownselves	for those who have Faith with certainty

وَفِى ٱلسَّمَآءِ رِزْقُكُمْ وَمَا تُوعَدُونَ ﴿٢٢﴾ فَوَرَبِّ ٱلسَّمَآءِ وَٱلْأَرْضِ إِنَّهُۥ لَحَقٌّ مِّثْلَ مَآ أَنَّكُمْ تَنطِقُونَ ﴿٢٣﴾
هَلْ أَتَىٰكَ حَدِيثُ ضَيْفِ إِبْرَٰهِيمَ ٱلْمُكْرَمِينَ ﴿٢٤﴾ إِذْ دَخَلُوا۟ عَلَيْهِ فَقَالُوا۟ سَلَٰمًا ۖ قَالَ سَلَٰمٌ قَوْمٌ
مُّنكَرُونَ ﴿٢٥﴾ فَرَاغَ إِلَىٰٓ أَهْلِهِۦ فَجَآءَ بِعِجْلٍ سَمِينٍ ﴿٢٦﴾ فَقَرَّبَهُۥٓ إِلَيْهِمْ قَالَ أَلَا تَأْكُلُونَ ﴿٢٧﴾
فَأَوْجَسَ مِنْهُمْ خِيفَةً ۖ قَالُوا۟ لَا تَخَفْ ۖ وَبَشَّرُوهُ بِغُلَٰمٍ عَلِيمٍ ﴿٢٨﴾ فَأَقْبَلَتِ ٱمْرَأَتُهُۥ فِى صَرَّةٍ فَصَكَّتْ

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وَجْهَهَا وَقَالَتْ عَجُوزٌ عَقِيمٌ ﴿٢٩﴾ قَالُوا كَذَٰلِكِ قَالَ رَبُّكِ ۖ إِنَّهُ هُوَ الْحَكِيمُ الْعَلِيمُ ﴿٣٠﴾

22. And in the heaven is your provision, and that which you are promised. 23. Then by the Lord of the heaven and the earth, it is the truth (i.e. what has been promised to you), just as it is the truth that you can speak. 24. Has the story reached you, of the honoured guests [three angels; Jibrāīl (Gabriel) along with another two] of Ibrāhīm (Abraham)? 25. When they came in to him and said: "*Salām* (peace be upon you)!" He answered: "*Salām* (peace be upon you)," and said: "You are a people unknown to me." 26. Then he turned to his household, and brought out a roasted calf [as the property of Ibrāhīm (Abraham) was mainly cows]. 27. And placed it before them (saying): "Will you not eat?" 28. Then he conceived fear of them (when they ate not). They said: "Fear not." And they gave him glad tidings of a son having knowledge (about Allāh and His religion of True Monotheism). 29. Then his wife came forward with a loud voice; she smote her face, and said: "A barren old woman!" 30. They said: "Even so says your Lord. Verily, He is the All-Wise, the All-Knower."

وَفِي السَّمَاءِ	رِزْقُكُمْ	وَمَا تُوعَدُونَ ﴿٢٢﴾
and in the heaven	(is) your provision	and that which you are promised

فَوَرَبِّ السَّمَاءِ	وَالْأَرْضِ	إِنَّهُ	لَحَقٌّ
then by (the) Lord (of) the heaven	and the earth	surely it	(is) certainly the truth

مِثْلَ	مَا	أَنَّكُمْ تَنطِقُونَ ﴿٢٣﴾	هَلْ أَتَاكَ	حَدِيثُ	ضَيْفِ
(just) as	what	[that] you speak	has reached you?	(the) story	(of) guests

إِبْرَاهِيمَ	الْمُكْرَمِينَ ﴿٢٤﴾	إِذْ دَخَلُوا	عَلَيْهِ	فَقَالُوا سَلَامًا
(of) Abraham	the honoured	when they came in	to him	and said peace

قَالَ سَلَامٌ	قَوْمٌ	مُّنكَرُونَ ﴿٢٥﴾	فَرَاغَ
he answered peace	(and said: you are) a people	unknown (to me)	then he turned

إِلَىٰ أَهْلِهِ	فَجَاءَ	بِعِجْلٍ	سَمِينٍ ﴿٢٦﴾	فَقَرَّبَهُ	إِلَيْهِمْ	قَالَ
to his household	and came	with a calf	fat	so he put it near	to them	he said

أَلَا تَأْكُلُونَ ﴿٢٧﴾	فَأَوْجَسَ	مِنْهُمْ	خِيفَةً	قَالُوا	لَا تَخَفْ
(will) you not eat?	then he conceived	of them	fear	they said	fear not

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فَأَقْبَلَتِ	عَلِيمٍ ﴿٢٨﴾	بِغُلَٰمٍ	وَبَشَّرُوهُ
then came forward	having knowledge	of a son	and they gave him glad tidings

عَقِيمٌ ﴿٢٩﴾	وَقَالَتْ عَجُوزٌ	فَصَكَّتْ وَجْهَهَا	فِي صَرَّةٍ	ٱمْرَأَتُهُۥ
barren	and said an old woman	so she smote her face	with a loud voice	his wife

ٱلْعَلِيمُ ﴿٣٠﴾	هُوَ ٱلْحَكِيمُ	إِنَّهُۥ	قَالَ رَبُّكِ ۖ	قَالُوا۟ كَذَٰلِكِ
the All-Knower	[He] (is) the All-Wise	verily He	said your Lord	they said thus

۞ قَالَ فَمَا خَطْبُكُمْ أَيُّهَا الْمُرْسَلُونَ ﴿٣١﴾ قَالُوا إِنَّا أُرْسِلْنَا إِلَىٰ قَوْمٍ مُجْرِمِينَ ﴿٣٢﴾ لِنُرْسِلَ عَلَيْهِمْ
حِجَارَةً مِنْ طِينٍ ﴿٣٣﴾ مُسَوَّمَةً عِنْدَ رَبِّكَ لِلْمُسْرِفِينَ ﴿٣٤﴾ فَأَخْرَجْنَا مَنْ كَانَ فِيهَا مِنَ الْمُؤْمِنِينَ ﴿٣٥﴾
فَمَا وَجَدْنَا فِيهَا غَيْرَ بَيْتٍ مِنَ الْمُسْلِمِينَ ﴿٣٦﴾ وَتَرَكْنَا فِيهَا آيَةً لِلَّذِينَ يَخَافُونَ الْعَذَابَ الْأَلِيمَ ﴿٣٧﴾
وَفِي مُوسَىٰ إِذْ أَرْسَلْنَاهُ إِلَىٰ فِرْعَوْنَ بِسُلْطَانٍ مُبِينٍ ﴿٣٨﴾ فَتَوَلَّىٰ بِرُكْنِهِ وَقَالَ سَاحِرٌ أَوْ مَجْنُونٌ ﴿٣٩﴾

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

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

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إِلَىٰ فِرْعَوْنَ	بِسُلْطَٰنٍ	مُّبِينٍ ﴿٣٨﴾	فَتَوَلَّىٰ	بِرُكْنِهِۦ
to Pharaoh	with an authority	manifest	but he turned away	(along) with his hosts

وَقَالَ سَٰحِرٌ	أَوْ مَجْنُونٌ ﴿٣٩﴾
and said a sorcerer	or a madman

فَأَخَذْنَٰهُ وَجُنُودَهُۥ فَنَبَذْنَٰهُمْ فِى ٱلْيَمِّ وَهُوَ مُلِيمٌ ﴿٤٠﴾ وَفِى عَادٍ إِذْ أَرْسَلْنَا عَلَيْهِمُ ٱلرِّيحَ ٱلْعَقِيمَ ﴿٤١﴾
مَا تَذَرُ مِن شَىْءٍ أَتَتْ عَلَيْهِ إِلَّا جَعَلَتْهُ كَٱلرَّمِيمِ ﴿٤٢﴾ وَفِى ثَمُودَ إِذْ قِيلَ لَهُمْ تَمَتَّعُوا۟ حَتَّىٰ حِينٍ ﴿٤٣﴾
فَعَتَوْا۟ عَنْ أَمْرِ رَبِّهِمْ فَأَخَذَتْهُمُ ٱلصَّٰعِقَةُ وَهُمْ يَنظُرُونَ ﴿٤٤﴾ فَمَا ٱسْتَطَٰعُوا۟ مِن قِيَامٍ وَمَا كَانُوا۟
مُنتَصِرِينَ ﴿٤٥﴾ وَقَوْمَ نُوحٍ مِّن قَبْلُ ۖ إِنَّهُمْ كَانُوا۟ قَوْمًا فَٰسِقِينَ ﴿٤٦﴾

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

فَأَخَذْنَٰهُ	وَجُنُودَهُۥ	فَنَبَذْنَٰهُمْ	فِى ٱلْيَمِّ	وَهُوَ
so We took him	and his hosts	and dumped them	into the sea	for he

مُلِيمٌ ﴿٤٠﴾	وَفِى عَادٍ	إِذْ أَرْسَلْنَا	عَلَيْهِمُ	ٱلرِّيحَ	ٱلْعَقِيمَ ﴿٤١﴾
(was) blameworthy	and in Ad	when We sent	against them	the wind	barren

مَا تَذَرُ	مِن شَىْءٍ	أَتَتْ عَلَيْهِ	إِلَّا جَعَلَتْهُ
it spared not	anything	[over] that it reached	but it made it

كَٱلرَّمِيمِ ﴿٤٢﴾	وَفِى ثَمُودَ	إِذْ قِيلَ	لَهُمْ
like something rotten (decayed)	and in Thamud	when it was said	to them

تَمَتَّعُوا۟ حَتَّىٰ حِينٍ ﴿٤٣﴾	فَعَتَوْا۟	عَنْ أَمْرِ
enjoy (yourselves) for a while	but they (insolently) defied	[from] (the) Command

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رَبِّهِمْ	فَأَخَذَتْهُمُ	الصَّٰعِقَةُ	وَهُمْ يَنظُرُونَ ﴿٤٤﴾
(of) their Lord	so overtook them	the awful cry	while they were looking

فَمَا اسْتَطَاعُوا	مِن قِيَامٍ	وَمَا كَانُوا مُنتَصِرِينَ ﴿٤٥﴾	وَقَوْمَ
then they were not able	to rise up	nor could they help (themselves)	and (the) people

نُوحٍ	مِّن قَبْلُ	إِنَّهُمْ كَانُوا	قَوْمًا	فَٰسِقِينَ ﴿٤٦﴾
(of) Noah	before (them)	verily they were	a people	disobedient (to Allah)

وَالسَّمَاءَ بَنَيْنَاهَا بِأَيْدٍ وَإِنَّا لَمُوسِعُونَ ﴿٤٧﴾ وَالْأَرْضَ فَرَشْنَاهَا فَنِعْمَ الْمَاهِدُونَ ﴿٤٨﴾ وَمِن كُلِّ
شَيْءٍ خَلَقْنَا زَوْجَيْنِ لَعَلَّكُمْ تَذَكَّرُونَ ﴿٤٩﴾ فَفِرُّوا إِلَى اللَّهِ إِنِّي لَكُم مِّنْهُ نَذِيرٌ مُّبِينٌ ﴿٥٠﴾ وَلَا تَجْعَلُوا
مَعَ اللَّهِ إِلَٰهًا آخَرَ إِنِّي لَكُم مِّنْهُ نَذِيرٌ مُّبِينٌ ﴿٥١﴾ كَذَٰلِكَ مَا أَتَى الَّذِينَ مِن قَبْلِهِم مِّن رَّسُولٍ إِلَّا
قَالُوا سَاحِرٌ أَوْ مَجْنُونٌ ﴿٥٢﴾ أَتَوَاصَوْا بِهِ بَلْ هُمْ قَوْمٌ طَاغُونَ ﴿٥٣﴾ فَتَوَلَّ عَنْهُمْ فَمَا أَنتَ بِمَلُومٍ ﴿٥٤﴾

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

وَالسَّمَاءَ	بَنَيْنَاهَا	بِأَيْدٍ	وَإِنَّا	لَمُوسِعُونَ ﴿٤٧﴾
and the heaven	We constructed [it]	with power	and verily We	(are) surely extenders

وَالْأَرْضَ	فَرَشْنَاهَا	فَنِعْمَ الْمَاهِدُونَ ﴿٤٨﴾
and the earth	We have spread out [it]	then how Excellent Spreaders are (We)

فَفِرُّوٓاْ	لَعَلَّكُمۡ تَذَكَّرُونَ ﴿٤٩﴾	خَلَقۡنَا زَوۡجَيۡنِ	شَيۡءٖ	وَمِن كُلِّ
so flee	that you may remember	We have created pairs	thing	and of every
مُّبِينٞ ﴿٥٠﴾	نَذِيرٞ	مِّنۡهُ	لَكُمۡ	إِنِّيٓ	إِلَى ٱللَّهِۖ
plain	a warner	from Him	to you	verily I am (Muhammad)	to Allah
نَذِيرٞ	مِّنۡهُ	لَكُمۡ	إِنِّي	ءَاخَرَۖ	إِلَٰهًا	وَلَا تَجۡعَلُواْ مَعَ ٱللَّهِ
a warner	from Him	to you	verily I am	other	god	and set not up with Allah
مِّن رَّسُولٍ	مِن قَبۡلِهِم	مَآ أَتَى ٱلَّذِينَ	كَذَٰلِكَ	مُّبِينٌ ﴿٥١﴾
any Messenger	before them	came not (to) those	likewise	plain
بِهِۦ	أَتَوَاصَوۡاْ	أَوۡ مَجۡنُونٌ ﴿٥٢﴾	إِلَّا قَالُواْ سَاحِرٌ
this (saying)	have they transmitted (to these)?	or a madman	but they said a sorcerer
عَنۡهُمۡ	فَتَوَلَّ	طَاغُونَ ﴿٥٣﴾	قَوۡمُۢ	بَلۡ هُمۡ
from them	so turn away	transgressing beyond bounds	(are) a people	nay they
بِمَلُومٖ ﴿٥٤﴾	فَمَآ أَنتَ
blameworthy	so you (are) not

وَذَكِّرۡ فَإِنَّ ٱلذِّكۡرَىٰ تَنفَعُ ٱلۡمُؤۡمِنِينَ ﴿٥٥﴾ وَمَا خَلَقۡتُ ٱلۡجِنَّ وَٱلۡإِنسَ إِلَّا لِيَعۡبُدُونِ ﴿٥٦﴾
مَآ أُرِيدُ مِنۡهُم مِّن رِّزۡقٖ وَمَآ أُرِيدُ أَن يُطۡعِمُونِ ﴿٥٧﴾ إِنَّ ٱللَّهَ هُوَ ٱلرَّزَّاقُ ذُو ٱلۡقُوَّةِ ٱلۡمَتِينُ ﴿٥٨﴾ فَإِنَّ
لِلَّذِينَ ظَلَمُواْ ذَنُوبٗا مِّثۡلَ ذَنُوبِ أَصۡحَٰبِهِمۡ فَلَا يَسۡتَعۡجِلُونِ ﴿٥٩﴾ فَوَيۡلٞ لِّلَّذِينَ كَفَرُواْ مِن يَوۡمِهِمُ
ٱلَّذِي يُوعَدُونَ ﴿٦٠﴾

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

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

وَذَكِّرْ	فَإِنَّ ٱلذِّكْرَىٰ تَنفَعُ	ٱلْمُؤْمِنِينَ ﴿٥٥﴾
and remind	for verily the reminding benefits	the believers

وَمَا خَلَقْتُ ٱلْجِنَّ	وَٱلْإِنسَ	إِلَّا	لِيَعْبُدُونِ ﴿٥٦﴾
and I (Allah) created not the jinn	and mankind	except	that they should worship Me

مَآ أُرِيدُ	مِنْهُم	مِّن رِّزْقٍ	وَمَآ أُرِيدُ	أَن يُطْعِمُونِ ﴿٥٧﴾	إِنَّ ٱللَّهَ
I want not	from them	any provision	nor I want	that they should feed Me	verily Allah

هُوَ ٱلرَّزَّاقُ	ذُو	ٱلْقُوَّةِ	ٱلْمَتِينُ ﴿٥٨﴾	فَإِنَّ
He (is) the All-Provider	Owner	(of) Power	the Most Strong	and verily

لِلَّذِينَ ظَلَمُوا۟	ذَنُوبًا	مِّثْلَ	ذَنُوبِ
for those who do wrong	(there is) a portion (of torment)	like	(the) portion (of torment)

أَصْحَٰبِهِمْ	فَلَا يَسْتَعْجِلُونِ ﴿٥٩﴾	فَوَيْلٌ	لِّلَّذِينَ كَفَرُوا۟
(of) their friends	so let them not ask Me to hasten on	then woe	to those who disbelieve

مِن يَوْمِهِمُ	ٱلَّذِى يُوعَدُونَ ﴿٦٠﴾
from their Day	which they have been promised

سُورَةُ الطُّورِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

وَٱلطُّورِ ﴿١﴾ وَكِتَٰبٍ مَّسْطُورٍ ﴿٢﴾ فِى رَقٍّ مَّنشُورٍ ﴿٣﴾ وَٱلْبَيْتِ ٱلْمَعْمُورِ ﴿٤﴾ وَٱلسَّقْفِ
ٱلْمَرْفُوعِ ﴿٥﴾ وَٱلْبَحْرِ ٱلْمَسْجُورِ ﴿٦﴾ إِنَّ عَذَابَ رَبِّكَ لَوَٰقِعٌ ﴿٧﴾ مَّا لَهُۥ مِن دَافِعٍ ﴿٨﴾ يَوْمَ تَمُورُ
ٱلسَّمَآءُ مَوْرًا ﴿٩﴾ وَتَسِيرُ ٱلْجِبَالُ سَيْرًا ﴿١٠﴾ فَوَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ﴿١١﴾ ٱلَّذِينَ هُمْ فِى خَوْضٍ
يَلْعَبُونَ ﴿١٢﴾ يَوْمَ يُدَعُّونَ إِلَىٰ نَارِ جَهَنَّمَ دَعًّا ﴿١٣﴾

Part - 27

Sūrah At-Tūr (The Mount) 52

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

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

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

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هَٰذِهِ ٱلنَّارُ ٱلَّتِي كُنتُم بِهَا تُكَذِّبُونَ ﴿١٤﴾ أَفَسِحْرٌ هَٰذَآ أَمْ أَنتُمْ لَا تُبْصِرُونَ ﴿١٥﴾ ٱصْلَوْهَا
فَٱصْبِرُوٓا۟ أَوْ لَا تَصْبِرُوا۟ سَوَآءٌ عَلَيْكُمْ ۖ إِنَّمَا تُجْزَوْنَ مَا كُنتُمْ تَعْمَلُونَ ﴿١٦﴾ إِنَّ ٱلْمُتَّقِينَ فِى جَنَّٰتٍ
وَنَعِيمٍ ﴿١٧﴾ فَٰكِهِينَ بِمَآ ءَاتَىٰهُمْ رَبُّهُمْ ۖ وَوَقَىٰهُمْ رَبُّهُمْ عَذَابَ ٱلْجَحِيمِ ﴿١٨﴾ كُلُوا۟ وَٱشْرَبُوا۟
هَنِيٓـًٔۢا بِمَا كُنتُمْ تَعْمَلُونَ ﴿١٩﴾ مُتَّكِـِٔينَ عَلَىٰ سُرُرٍ مَّصْفُوفَةٍ ۖ وَزَوَّجْنَٰهُم بِحُورٍ عِينٍ ﴿٢٠﴾

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

هَٰذَآ	أَفَسِحْرٌ	بِهَا تُكَذِّبُونَ ﴿١٤﴾	ٱلَّتِي كُنتُم	ٱلنَّارُ	هَٰذِهِ
this	(is) magic?	deny [in it]	which you used to	(is) the Fire	this

لَا تَصْبِرُوٓا۟	أَوْ	فَٱصْبِرُوٓا۟	ٱصْلَوْهَا	لَا تُبْصِرُونَ ﴿١٥﴾	أَمْ أَنتُمْ
be not patient	or	and you be patient (of it)	burn you in it	(do) not see	or you

مَا كُنتُمْ	إِنَّمَا تُجْزَوْنَ	عَلَيْكُمْ ۖ	سَوَآءٌ
(for) what you used to	you are only being requited	to you	(it is all the) same

فَٰكِهِينَ	وَنَعِيمٍ ﴿١٧﴾	فِى جَنَّٰتٍ	إِنَّ ٱلْمُتَّقِينَ	تَعْمَلُونَ ﴿١٦﴾
enjoying	and Delight	(will be) in Gardens	verily the pious	do

رَبُّهُمْ	وَوَقَىٰهُمْ	رَبُّهُمْ	ءَاتَىٰهُمْ	بِمَآ
their Lord	and saved them	their Lord	has bestowed on them	[in] that which

وَٱشْرَبُوا۟ هَنِيٓـًٔۢا	كُلُوا۟	ٱلْجَحِيمِ ﴿١٨﴾	عَذَابَ
and drink (with) happiness	eat	(of) the blazing Fire	(from the) torment

عَلَىٰ سُرُرٍ	مُّتَّكِـِٔينَ	تَعْمَلُونَ ﴿١٩﴾	بِمَا كُنتُمْ
on thrones	(they will) recline	do	(because) of what you used to

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مَّصْفُوفَةٍ	وَزَوَّجْنَٰهُم	بِحُورٍ	عِينٍ ﴿٢٠﴾
arranged (in ranks)	and We shall marry them	to lovely maidens	(with) wide lovely eyes

وَٱلَّذِينَ ءَامَنُوا۟ وَٱتَّبَعَتْهُمْ ذُرِّيَّتُهُم بِإِيمَٰنٍ أَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ وَمَآ أَلَتْنَٰهُم مِّنْ عَمَلِهِم مِّن شَىْءٍ ۚ كُلُّ ٱمْرِئٍۭ بِمَا كَسَبَ رَهِينٌ ﴿٢١﴾ وَأَمْدَدْنَٰهُم بِفَٰكِهَةٍ وَلَحْمٍ مِّمَّا يَشْتَهُونَ ﴿٢٢﴾ يَتَنَٰزَعُونَ فِيهَا كَأْسًا لَّا لَغْوٌ فِيهَا وَلَا تَأْثِيمٌ ﴿٢٣﴾ ۞ وَيَطُوفُ عَلَيْهِمْ غِلْمَانٌ لَّهُمْ كَأَنَّهُمْ لُؤْلُؤٌ مَّكْنُونٌ ﴿٢٤﴾

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

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وَٱلَّذِينَ ءَامَنُوا۟	وَٱتَّبَعَتْهُمْ	ذُرِّيَّتُهُم	بِإِيمَٰنٍ	أَلْحَقْنَا بِهِمْ
and those who believe	and follow them	their offspring	in Faith	to them shall We join

ذُرِّيَّتَهُمْ	وَمَآ أَلَتْنَٰهُم	مِّنْ عَمَلِهِم	مِّن شَىْءٍ	كُلُّ
their offspring	and We shall not decrease them	of their deeds	anything	every

ٱمْرِئٍۭ	بِمَا كَسَبَ	رَهِينٌ ﴿٢١﴾	وَأَمْدَدْنَٰهُم
person	for that which he has earned	(is) a pledge	and We shall provide them

بِفَٰكِهَةٍ	وَلَحْمٍ	مِّمَّا يَشْتَهُونَ ﴿٢٢﴾	يَتَنَٰزَعُونَ	فِيهَا
with fruit	and meat	from what they desire	they shall pass from hand to hand	therein

كَأْسًا	لَّا لَغْوٌ	فِيهَا	وَلَا تَأْثِيمٌ ﴿٢٣﴾	وَيَطُوفُ	عَلَيْهِمْ
a (wine) cup	no false talk	therein	and no sin	and will go round	on them

غِلْمَانٌ	لَّهُمْ	كَأَنَّهُمْ	لُؤْلُؤٌ	مَّكْنُونٌ ﴿٢٤﴾
boy-servants	for them	as if they	(were) pearls	preserved

وَأَقْبَلَ بَعْضُهُمْ عَلَىٰ بَعْضٍ يَتَسَآءَلُونَ ﴿٢٥﴾ قَالُوٓا۟ إِنَّا كُنَّا قَبْلُ فِىٓ أَهْلِنَا مُشْفِقِينَ ﴿٢٦﴾ فَمَنَّ

ٱللَّهُ عَلَيْنَا وَوَقَىٰنَا عَذَابَ ٱلسَّمُومِ ﴿٢٧﴾ إِنَّا كُنَّا مِن قَبْلُ نَدْعُوهُ ۖ إِنَّهُۥ هُوَ ٱلْبَرُّ
ٱلرَّحِيمُ ﴿٢٨﴾ فَذَكِّرْ فَمَآ أَنتَ بِنِعْمَتِ رَبِّكَ بِكَاهِنٍ وَلَا مَجْنُونٍ ﴿٢٩﴾ أَمْ يَقُولُونَ شَاعِرٌ
نَّتَرَبَّصُ بِهِۦ رَيْبَ ٱلْمَنُونِ ﴿٣٠﴾

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

وَأَقْبَلَ بَعْضُهُمْ	عَلَىٰ بَعْضٍ يَتَسَآءَلُونَ ﴿٢٥﴾	قَالُوٓا۟	إِنَّا كُنَّا
and some of them draw near	to others questioning	they will say	verily we were

قَبْلُ	فِىٓ أَهْلِنَا	مُشْفِقِينَ ﴿٢٦﴾	فَمَنَّ ٱللَّهُ	عَلَيْنَا
aforetime	in our families	afraid	so Allah has been gracious	to us

وَوَقَىٰنَا	عَذَابَ	ٱلسَّمُومِ ﴿٢٧﴾	إِنَّا كُنَّا	مِن قَبْلُ
and has saved us	(from the) torment	(of) the Fire	verily we used to	before

نَدْعُوهُ ۖ	إِنَّهُۥ	هُوَ ٱلْبَرُّ	ٱلرَّحِيمُ ﴿٢٨﴾
invoke Him (Alone)	verily He	[He] (is) the Most Kind	the Most Merciful

فَذَكِّرْ	فَمَآ أَنتَ	بِنِعْمَتِ	رَبِّكَ	بِكَاهِنٍ
therefore remind (and preach)	so you (are) not	by (the) Grace	(of) your Lord	a soothsayer

وَلَا مَجْنُونٍ ﴿٢٩﴾	أَمْ يَقُولُونَ شَاعِرٌ	نَّتَرَبَّصُ بِهِۦ	رَيْبَ ٱلْمَنُونِ ﴿٣٠﴾
nor a madman	or do they say a poet	we await for him	some calamity (by time)

قُلْ تَرَبَّصُوا۟ فَإِنِّى مَعَكُم مِّنَ ٱلْمُتَرَبِّصِينَ ﴿٣١﴾ أَمْ تَأْمُرُهُمْ أَحْلَٰمُهُم بِهَٰذَآ ۚ أَمْ هُمْ قَوْمٌ طَاغُونَ ﴿٣٢﴾
أَمْ يَقُولُونَ تَقَوَّلَهُۥ ۚ بَل لَّا يُؤْمِنُونَ ﴿٣٣﴾ فَلْيَأْتُوا۟ بِحَدِيثٍ مِّثْلِهِۦٓ إِن كَانُوا۟ صَٰدِقِينَ ﴿٣٤﴾ أَمْ خُلِقُوا۟

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مِنْ غَيْرِ شَيْءٍ أَمْ هُمُ الْخَالِقُونَ ﴿٣٥﴾ أَمْ خَلَقُوا السَّمَاوَاتِ وَالْأَرْضَ ۚ بَل لَّا يُوقِنُونَ ﴿٣٦﴾ أَمْ
عِندَهُمْ خَزَائِنُ رَبِّكَ أَمْ هُمُ الْمُصَيْطِرُونَ ﴿٣٧﴾

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

قُلْ	تَرَبَّصُوا فَإِنِّي	مَعَكُم	مِّنَ الْمُتَرَبِّصِينَ ﴿٣١﴾	أَمْ تَأْمُرُهُمْ
say	wait for indeed I am	with you	among the waiters	or do command them
أَحْلَامُهُم	بِهَٰذَا	أَمْ هُمْ	قَوْمٌ	طَاغُونَ ﴿٣٢﴾	أَمْ يَقُولُونَ
their minds	this	or (are) they	a people	transgressing all bounds	or do they say
تَقَوَّلَهُ	بَل	لَّا يُؤْمِنُونَ ﴿٣٣﴾	فَلْيَأْتُوا	بِحَدِيثٍ	مِّثْلِهِ
he has forged it	nay	they believe not	let them then produce	a recitation	like it
إِن كَانُوا صَادِقِينَ ﴿٣٤﴾	أَمْ خُلِقُوا	مِنْ غَيْرِ	شَيْءٍ	أَمْ هُمُ
if they are truthful	or were they created	by no	thing	or they
الْخَالِقُونَ ﴿٣٥﴾	أَمْ خَلَقُوا السَّمَاوَاتِ	وَالْأَرْضَ	بَل
(were) the creators	or did they create the heavens	and the earth	nay
لَّا يُوقِنُونَ ﴿٣٦﴾	أَمْ عِندَهُمْ	خَزَائِنُ	رَبِّكَ
they have no firm Belief	or (are) with them	(the) treasures	(of) your Lord
أَمْ هُمُ	الْمُصَيْطِرُونَ ﴿٣٧﴾
or (are) they	the tyrants

أَمْ لَهُمْ سُلَّمٌ يَسْتَمِعُونَ فِيهِ ۖ فَلْيَأْتِ مُسْتَمِعُهُم بِسُلْطَانٍ مُّبِينٍ ﴿٣٨﴾ أَمْ لَهُ الْبَنَاتُ وَلَكُمُ الْبَنُونَ ﴿٣٩﴾

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أَمْ تَسْـَٔلُهُمْ أَجْرًا فَهُم مِّن مَّغْرَمٍ مُّثْقَلُونَ ﴿٤٠﴾ أَمْ عِندَهُمُ ٱلْغَيْبُ فَهُمْ يَكْتُبُونَ ﴿٤١﴾ أَمْ يُرِيدُونَ كَيْدًا
فَٱلَّذِينَ كَفَرُوا۟ هُمُ ٱلْمَكِيدُونَ ﴿٤٢﴾ أَمْ لَهُمْ إِلَٰهٌ غَيْرُ ٱللَّهِ ۚ سُبْحَٰنَ ٱللَّهِ عَمَّا يُشْرِكُونَ ﴿٤٣﴾ وَإِن يَرَوْا۟ كِسْفًا
مِّنَ ٱلسَّمَآءِ سَاقِطًا يَقُولُوا۟ سَحَابٌ مَّرْكُومٌ ﴿٤٤﴾

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

أَمْ	لَهُمْ	سُلَّمٌ	يَسْتَمِعُونَ فِيهِ		فَلْيَأْتِ مُسْتَمِعُهُم
or	have they	a stairway	by (means of) which they listen		then let their listener produce
بِسُلْطَٰنٍ	مُّبِينٍ ﴿٣٨﴾	أَمْ	لَهُ	ٱلْبَنَٰتُ	وَلَكُمُ	ٱلْبَنُونَ ﴿٣٩﴾
a proof	manifest	or	has He	daughters	and you have	sons
أَمْ تَسْـَٔلُهُمْ	أَجْرًا	فَهُم	مِّن مَّغْرَمٍ			مُّثْقَلُونَ ﴿٤٠﴾
or you ask from them	a wage	so (that) they	with a load of debt			(are) burdened
أَمْ عِندَهُمُ	ٱلْغَيْبُ	فَهُمْ يَكْتُبُونَ ﴿٤١﴾			أَمْ يُرِيدُونَ كَيْدًا	
or with them	(is) the Unseen	and they write (it) down			or do they intend a plot	
فَٱلَّذِينَ كَفَرُوا۟	هُمُ	ٱلْمَكِيدُونَ ﴿٤٢﴾	أَمْ	لَهُمْ	إِلَٰهٌ	
but those who disbelieve	(are) themselves	(in) a plot	or	have they	a god	
غَيْرُ ٱللَّهِ	سُبْحَٰنَ ٱللَّهِ	عَمَّا يُشْرِكُونَ ﴿٤٣﴾				
other than Allah	Glorified (is) Allah	from (all) that they ascribe as partners (to Him)				
وَإِن يَرَوْا۟ كِسْفًا	مِّنَ ٱلسَّمَآءِ	سَاقِطًا	يَقُولُوا۟			
and if they were to see a piece	of the heaven	falling down	they would say			

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سَحَابٌ	مَّرْكُومٌ ﴿٤٤﴾
clouds	gathered in heaps

فَذَرْهُمْ حَتَّىٰ يُلَٰقُوا۟ يَوْمَهُمُ ٱلَّذِى فِيهِ يُصْعَقُونَ ﴿٤٥﴾ يَوْمَ لَا يُغْنِى عَنْهُمْ كَيْدُهُمْ شَيْـًٔا وَلَا هُمْ
يُنصَرُونَ ﴿٤٦﴾ وَإِنَّ لِلَّذِينَ ظَلَمُوا۟ عَذَابًا دُونَ ذَٰلِكَ وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٤٧﴾ وَٱصْبِرْ لِحُكْمِ
رَبِّكَ فَإِنَّكَ بِأَعْيُنِنَا ۖ وَسَبِّحْ بِحَمْدِ رَبِّكَ حِينَ تَقُومُ ﴿٤٨﴾ وَمِنَ ٱلَّيْلِ فَسَبِّحْهُ وَإِدْبَٰرَ ٱلنُّجُومِ ﴿٤٩﴾

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

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فَذَرْهُمْ	حَتَّىٰ يُلَٰقُوا۟ يَوْمَهُمُ	ٱلَّذِى	فِيهِ	يُصْعَقُونَ ﴿٤٥﴾
so leave them	till they meet their Day	which	in [it]	they will sink into a fainting

يَوْمَ لَا يُغْنِى	عَنْهُمْ	كَيْدُهُمْ	شَيْـًٔا	وَلَا هُمْ يُنصَرُونَ ﴿٤٦﴾
(the) Day (when) shall not avail	[from] them	their plotting	at all	nor will they be helped

وَإِنَّ	لِلَّذِينَ ظَلَمُوا۟	عَذَابًا	دُونَ	ذَٰلِكَ
and verily	for those who do wrong	(there is) a punishment	before	this

وَلَٰكِنَّ أَكْثَرَهُمْ	لَا يَعْلَمُونَ ﴿٤٧﴾	وَٱصْبِرْ	لِحُكْمِ	رَبِّكَ
[and] but most of them	know not	so wait patiently	for (the) Decision	(of) your Lord

فَإِنَّكَ	بِأَعْيُنِنَا ۖ	وَسَبِّحْ	بِحَمْدِ	رَبِّكَ
for verily you	(are) under Our Eyes	and glorify	with (the) Praises	(of) your Lord

حِينَ تَقُومُ ﴿٤٨﴾	وَمِنَ ٱلَّيْلِ	فَسَبِّحْهُ
when you get up (from sleep)	and in (a part of) the night	also glorify Him

وَإِدْبَٰرَ	ٱلنُّجُومِ ﴿٤٩﴾
and (at the) setting	(of) the stars

سُورَةُ النَّجْمِ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

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

Sūrah An-Najm (The Star) 53

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

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

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

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بِٱلۡأُفُقِ	ٱلۡأَعۡلَىٰ ۝٧	ثُمَّ دَنَا	فَتَدَلَّىٰ ۝٨
(was) in the horizon	the highest (part)	then he approached	and came closer
فَكَانَ قَابَ	قَوۡسَيۡنِ	أَوۡ أَدۡنَىٰ ۝٩	فَأَوۡحَىٰٓ
and was (at) a distance	(of) two bows length	or nearer	so He (Allah) revealed
إِلَىٰ عَبۡدِهِۦ	مَآ أَوۡحَىٰ ۝١٠		
to His slave	whatever He revealed		

مَا كَذَبَ ٱلۡفُؤَادُ مَا رَأَىٰٓ ۝١١ أَفَتُمَٰرُونَهُۥ عَلَىٰ مَا يَرَىٰ ۝١٢ وَلَقَدۡ رَءَاهُ نَزۡلَةً أُخۡرَىٰ ۝١٣ عِندَ سِدۡرَةِ
ٱلۡمُنتَهَىٰ ۝١٤ عِندَهَا جَنَّةُ ٱلۡمَأۡوَىٰٓ ۝١٥ إِذۡ يَغۡشَى ٱلسِّدۡرَةَ مَا يَغۡشَىٰ ۝١٦ مَا زَاغَ ٱلۡبَصَرُ وَمَا طَغَىٰ ۝١٧ لَقَدۡ
رَأَىٰ مِنۡ ءَايَٰتِ رَبِّهِ ٱلۡكُبۡرَىٰٓ ۝١٨ أَفَرَءَيۡتُمُ ٱللَّٰتَ وَٱلۡعُزَّىٰ ۝١٩ وَمَنَوٰةَ ٱلثَّالِثَةَ ٱلۡأُخۡرَىٰٓ ۝٢٠ أَلَكُمُ
ٱلذَّكَرُ وَلَهُ ٱلۡأُنثَىٰ ۝٢١ تِلۡكَ إِذٗا قِسۡمَةٞ ضِيزَىٰٓ ۝٢٢

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

مَا كَذَبَ ٱلۡفُؤَادُ	مَا رَأَىٰٓ ۝١١	أَفَتُمَٰرُونَهُۥ	عَلَىٰ مَا يَرَىٰ ۝١٢
the heart lied not	what he saw	(will) you then dispute with him?	about what he saw
وَلَقَدۡ رَءَاهُ	نَزۡلَةً	أُخۡرَىٰ ۝١٣	عِندَ	سِدۡرَةِ
and indeed he saw him	(at) descent	another	near	a lote tree

إِذْ يَغْشَى	ٱلْمَأْوَىٰ ﴿١٥﴾	جَنَّةُ	عِندَهَا	ٱلْمُنتَهَىٰ ﴿١٤﴾
when that covered	(of) Abode	(is the) Paradise	near it	(of) the utmost boundary

مَا زَاغَ ٱلْبَصَرُ	مَا يَغْشَىٰ ﴿١٦﴾	ٱلسِّدْرَةَ
the sight turned not aside	which covered (it)	the lote tree

رَبِّهِ	مِنْ ءَايَٰتِ	لَقَدْ رَأَىٰ	وَمَا طَغَىٰ ﴿١٧﴾
(of) his Lord	of (the) Signs	indeed he did see	nor it transgressed (beyond the limit)

ٱلثَّالِثَةَ	وَمَنَوٰةَ	وَٱلْعُزَّىٰ ﴿١٩﴾	أَفَرَءَيْتُمُ ٱللَّٰتَ	ٱلْكُبْرَىٰ ﴿١٨﴾
the third	and Manat	and Al-Uzza	(have) you then considered Al-Lat?	the Greatest

إِذًا	تِلْكَ	ٱلْأُنثَىٰ ﴿٢١﴾	وَلَهُ	ٱلذَّكَرُ	أَلَكُمُ	ٱلْأُخْرَىٰ ﴿٢٠﴾
then	that	the females	and for Him	the males	(is it) for you?	other

ضِيزَىٰ ﴿٢٢﴾	قِسْمَةٌ
most unfair	(is) a division

إِنْ هِيَ إِلَّآ أَسْمَآءٌ سَمَّيْتُمُوهَآ أَنتُمْ وَءَابَآؤُكُم مَّآ أَنزَلَ ٱللَّهُ بِهَا مِن سُلْطَٰنٍ ۚ إِن يَتَّبِعُونَ إِلَّا ٱلظَّنَّ وَمَا تَهْوَى ٱلْأَنفُسُ ۖ وَلَقَدْ جَآءَهُم مِّن رَّبِّهِمُ ٱلْهُدَىٰٓ ﴿٢٣﴾ أَمْ لِلْإِنسَٰنِ مَا تَمَنَّىٰ ﴿٢٤﴾ فَلِلَّهِ ٱلْءَاخِرَةُ وَٱلْأُولَىٰ ﴿٢٥﴾ ۞ وَكَم مِّن مَّلَكٍ فِى ٱلسَّمَٰوَٰتِ لَا تُغْنِى شَفَٰعَتُهُمْ شَيْـًٔا إِلَّا مِنۢ بَعْدِ أَن يَأْذَنَ ٱللَّهُ لِمَن يَشَآءُ وَيَرْضَىٰٓ ﴿٢٦﴾

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

وَءَابَآؤُكُم	أَنتُمْ	سَمَّيْتُمُوهَآ	إِلَّآ أَسْمَآءٌ	إِنْ هِيَ
and your fathers	you	which you have named	but names	they (are) not

مَّآ أَنزَلَ ٱللَّهُ	بِهَا	مِن سُلۡطَٰنٍۚ	إِن يَتَّبِعُونَ	إِلَّا ٱلظَّنَّ
Allah has not sent down	for which	any authority	they follow not	but a guess
وَمَا	تَهۡوَى ٱلۡأَنفُسُۖ	وَلَقَدۡ جَآءَهُم	مِّن رَّبِّهِمُ	
and that which	their souls desire	and surely has come to them	from their Lord	
أَمۡ ﴿٢٤﴾	لِلۡإِنسَٰنِ	مَا تَمَنَّىٰ ﴿٢٤﴾	فَلِلَّهِ	
or	(shall) man have	what he wishes	but to Allah (belongs)	
ٱلۡأَخِرَةُ	وَٱلۡأُولَىٰ ﴿٢٥﴾	وَكَم	مِّن مَّلَكٖ	
the last (the Hereafter)	and the first (the world)	and how many	[of] angels	
فِي ٱلسَّمَٰوَٰتِ	لَا تُغۡنِي شَفَٰعَتُهُمۡ	شَيۡـٔٗا	إِلَّا	مِنۢ بَعۡدِ
in the heavens	whose intercession will not avail	at all	except	after
أَن يَأۡذَنَ ٱللَّهُ	لِمَن يَشَآءُ	وَيَرۡضَىٰٓ ﴿٢٦﴾		
[that] Allah has given leave	for whom He wills	and is pleased with		

إِنَّ ٱلَّذِينَ لَا يُؤۡمِنُونَ بِٱلۡأٓخِرَةِ لَيُسَمُّونَ ٱلۡمَلَٰٓئِكَةَ تَسۡمِيَةَ ٱلۡأُنثَىٰ ﴿٢٧﴾ وَمَا لَهُم بِهِۦ مِنۡ عِلۡمٍۖ إِن يَتَّبِعُونَ
إِلَّا ٱلظَّنَّۖ وَإِنَّ ٱلظَّنَّ لَا يُغۡنِي مِنَ ٱلۡحَقِّ شَيۡـٔٗا ﴿٢٨﴾ فَأَعۡرِضۡ عَن مَّن تَوَلَّىٰ عَن ذِكۡرِنَا وَلَمۡ يُرِدۡ إِلَّا
ٱلۡحَيَوٰةَ ٱلدُّنۡيَا ﴿٢٩﴾ ذَٰلِكَ مَبۡلَغُهُم مِّنَ ٱلۡعِلۡمِۚ إِنَّ رَبَّكَ هُوَ أَعۡلَمُ بِمَن ضَلَّ عَن سَبِيلِهِۦ وَهُوَ أَعۡلَمُ بِمَنِ
ٱهۡتَدَىٰ ﴿٣٠﴾ وَلِلَّهِ مَا فِي ٱلسَّمَٰوَٰتِ وَمَا فِي ٱلۡأَرۡضِ لِيَجۡزِيَ ٱلَّذِينَ أَسَٰٓـُٔواْ بِمَا عَمِلُواْ وَيَجۡزِيَ ٱلَّذِينَ
أَحۡسَنُواْ بِٱلۡحُسۡنَى ﴿٣١﴾

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

تَسۡمِيَةَ	لَيُسَمُّونَ ٱلۡمَلَٰٓئِكَةَ	بِٱلۡأٓخِرَةِ	لَا يُؤۡمِنُونَ	إِنَّ ٱلَّذِينَ
(with) names	name the angels	in the Hereafter	believe not	verily those who
إِن يَتَّبِعُونَ	مِنۡ عِلۡمٍۖ	بِهِۦٓ	لَهُم	وَمَا	ٱلۡأُنثَىٰ ﴿٢٧﴾
they (do) not follow	any knowledge	thereof	they have	but not	female
شَيۡـًٔا ﴿٢٨﴾	مِنَ ٱلۡحَقِّ	لَا يُغۡنِي	وَإِنَّ ٱلظَّنَّ	إِلَّا ٱلظَّنَّۖ
at all	for the truth	(does) not substitute	and verily the guess	but a guess
وَلَمۡ يُرِدۡ	عَن ذِكۡرِنَا	عَن مَّن تَوَلَّىٰ	فَأَعۡرِضۡ
and he desires not	from Our Reminder	from (him) who turns away	therefore withdraw
إِنَّ رَبَّكَ	مِّنَ ٱلۡعِلۡمِۚ	مَبۡلَغُهُم	ذَٰلِكَ	ٱلدُّنۡيَا ﴿٢٩﴾	إِلَّا ٱلۡحَيَوٰةَ
verily your Lord	of knowledge	(is) their highest point	that	(of) this world	but the life
أَعۡلَمُ	وَهُوَ	عَن سَبِيلِهِۦ	بِمَن ضَلَّ	أَعۡلَمُ	هُوَ
knows best	and He	from His path	(him) who goes astray	knows best	(it is) He (Who)
فِي ٱلسَّمَٰوَٰتِ	وَلِلَّهِ مَا	بِمَنِ ٱهۡتَدَىٰ ﴿٣٠﴾
(is) in the heavens	and to Allah (belongs all) that	(him) who receives guidance
ٱلَّذِينَ أَسَٰٓـُٔواْ	لِيَجۡزِيَ	فِي ٱلۡأَرۡضِ	وَمَا
those who do evil	that He may requite	(is) in the earth	and (all) that
بِٱلۡحُسۡنَى ﴿٣١﴾	ٱلَّذِينَ أَحۡسَنُواْ	وَيَجۡزِيَ	بِمَا عَمِلُواْ
with goodness	those who do good	and reward	with that which they have done

ٱلَّذِينَ يَجۡتَنِبُونَ كَبَٰٓئِرَ ٱلۡإِثۡمِ وَٱلۡفَوَٰحِشَ إِلَّا ٱللَّمَمَۚ إِنَّ رَبَّكَ وَٰسِعُ ٱلۡمَغۡفِرَةِۚ هُوَ أَعۡلَمُ بِكُمۡ إِذۡ
أَنشَأَكُم مِّنَ ٱلۡأَرۡضِ وَإِذۡ أَنتُمۡ أَجِنَّةٞ فِي بُطُونِ أُمَّهَٰتِكُمۡۖ فَلَا تُزَكُّوٓاْ أَنفُسَكُمۡۖ هُوَ أَعۡلَمُ بِمَنِ
ٱتَّقَىٰٓ ﴿٣٢﴾ أَفَرَءَيۡتَ ٱلَّذِي تَوَلَّىٰ ﴿٣٣﴾ وَأَعۡطَىٰ قَلِيلٗا وَأَكۡدَىٰٓ ﴿٣٤﴾ أَعِندَهُۥ عِلۡمُ ٱلۡغَيۡبِ فَهُوَ يَرَىٰٓ ﴿٣٥﴾
أَمۡ لَمۡ يُنَبَّأۡ بِمَا فِي صُحُفِ مُوسَىٰ ﴿٣٦﴾ وَإِبۡرَٰهِيمَ ٱلَّذِي وَفَّىٰٓ ﴿٣٧﴾

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

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

ٱلَّذِينَ يَجْتَنِبُونَ	كَبَٰٓئِرَ	ٱلْإِثْمِ	وَٱلْفَوَٰحِشَ	إِلَّا ٱللَّمَمَ
those who avoid	great	sins	and illegal sexual contact	except the small faults
إِنَّ رَبَّكَ	وَٰسِعُ	ٱلْمَغْفِرَةِ	هُوَ	أَعْلَمُ	بِكُمْ	إِذْ	أَنشَأَكُم
verily your Lord	(is) of vast	forgiveness	He	knows well	you	when	He created you
مِّنَ ٱلْأَرْضِ	وَإِذْ	أَنتُمْ	أَجِنَّةٌ	فِى بُطُونِ	أُمَّهَٰتِكُمْ
from the earth	and when	you	(were) fetuses	in (the) wombs	(of) your mothers
فَلَا تُزَكُّوٓا۟ أَنفُسَكُمْ	هُوَ	أَعْلَمُ	بِمَنِ ٱتَّقَىٰٓ ﴿٣٢﴾
so ascribe not purity (to) yourselves	He	knows best	(him) who fears (Allah)
أَفَرَءَيْتَ	ٱلَّذِى تَوَلَّىٰ ﴿٣٣﴾	وَأَعْطَىٰ قَلِيلًا	وَأَكْدَىٰٓ ﴿٣٤﴾
(did) you observe?	him who turned away	and gave a little	then stopped (giving)
أَعِندَهُۥ	عِلْمُ	ٱلْغَيْبِ	فَهُوَ يَرَىٰٓ ﴿٣٥﴾	أَمْ
(is) with him?	(the) knowledge	(of) the Unseen	so (that) he sees	or
لَمْ يُنَبَّأْ	بِمَا	فِى صُحُفِ	مُوسَىٰ ﴿٣٦﴾
is he not informed	with what	(is) in (the) Pages (Scripture)	(of) Moses
وَإِبْرَٰهِيمَ	ٱلَّذِى وَفَّىٰٓ ﴿٣٧﴾
and (of) Abraham	who fulfilled (his covenant)

أَلَّا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ﴿٣٨﴾ وَأَن لَّيْسَ لِلْإِنسَٰنِ إِلَّا مَا سَعَىٰ ﴿٣٩﴾ وَأَنَّ سَعْيَهُۥ سَوْفَ يُرَىٰ ﴿٤٠﴾ ثُمَّ
يُجْزَىٰهُ ٱلْجَزَآءَ ٱلْأَوْفَىٰ ﴿٤١﴾ وَأَنَّ إِلَىٰ رَبِّكَ ٱلْمُنتَهَىٰ ﴿٤٢﴾ وَأَنَّهُۥ هُوَ أَضْحَكَ وَأَبْكَىٰ ﴿٤٣﴾ وَأَنَّهُۥ هُوَ
أَمَاتَ وَأَحْيَا ﴿٤٤﴾ وَأَنَّهُۥ خَلَقَ ٱلزَّوْجَيْنِ ٱلذَّكَرَ وَٱلْأُنثَىٰ ﴿٤٥﴾ مِن نُّطْفَةٍ إِذَا تُمْنَىٰ ﴿٤٦﴾ وَأَنَّ عَلَيْهِ ٱلنَّشْأَةَ

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ٱلْأُخْرَىٰ ﴿٤٧﴾ وَأَنَّهُۥ هُوَ أَغْنَىٰ وَأَقْنَىٰ ﴿٤٨﴾ وَأَنَّهُۥ هُوَ رَبُّ ٱلشِّعْرَىٰ ﴿٤٩﴾ وَأَنَّهُۥٓ أَهْلَكَ عَادًا ٱلْأُولَىٰ ﴿٥٠﴾
وَثَمُودَا۟ فَمَآ أَبْقَىٰ ﴿٥١﴾ وَقَوْمَ نُوحٍ مِّن قَبْلُ ۖ إِنَّهُمْ كَانُوا۟ هُمْ أَظْلَمَ وَأَطْغَىٰ ﴿٥٢﴾

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

أَلَّا تَزِرُ وَازِرَةٌ	وِزْرَ	أُخْرَىٰ ﴿٣٨﴾	وَأَن لَّيْسَ
that no burdened person shall bear	(the) burden	(of) another	and that (there) is not
لِلْإِنسَٰنِ	إِلَّا مَا سَعَىٰ ﴿٣٩﴾	وَأَنَّ سَعْيَهُۥ	سَوْفَ يُرَىٰ ﴿٤٠﴾
for man	but what he strives for	and that his striving (deeds)	soon will be seen
ثُمَّ يُجْزَىٰهُ	ٱلْجَزَآءَ	ٱلْأَوْفَىٰ ﴿٤١﴾	وَأَنَّ	إِلَىٰ رَبِّكَ
then he will be recompensed for it	(the) recompense	full	and that	to your Lord
ٱلْمُنتَهَىٰ ﴿٤٢﴾	وَأَنَّهُۥ	هُوَ أَضْحَكَ	وَأَبْكَىٰ ﴿٤٣﴾	وَأَنَّهُۥ
(is) the End	and that	(it is) He (Allah) Who makes laugh	and makes weep	and that
هُوَ أَمَاتَ	وَأَحْيَا ﴿٤٤﴾	وَأَنَّهُۥ خَلَقَ	ٱلزَّوْجَيْنِ
(it is) He (Allah) Who causes death	and gives life	and that He (Allah) creates	the pairs
ٱلذَّكَرَ	وَٱلْأُنثَىٰ ﴿٤٥﴾	مِن نُّطْفَةٍ	إِذَا تُمْنَىٰ ﴿٤٦﴾	وَأَنَّ	عَلَيْهِ
male	and female	from a drop of semen	when it is emitted	and that	upon Him

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هُوَ أَغْنَىٰ	وَأَنَّهُۥ	ٱلْأُخْرَىٰ ﴿٤٧﴾	ٱلنَّشْأَةَ
(it is) He (Allah) Who gives much	and that	another	(is) the bringing forth

رَبُّ ٱلشِّعْرَىٰ ﴿٤٩﴾	هُوَ	وَأَنَّهُۥ	وَأَقْنَىٰ ﴿٤٨﴾
(is the) Lord (of) Sirius	He (Allah)	and that	or gives little

وَثَمُودَا	ٱلْأُولَىٰ ﴿٥٠﴾	عَادًا	وَأَنَّهُۥٓ أَهْلَكَ
and Thamud (people)	the former	Ad (people)	and that (it is) He (Allah) Who destroyed

إِنَّهُمْ كَانُوا	مِن قَبْلُ	نُوحٍ	وَقَوْمَ	فَمَآ أَبْقَىٰ ﴿٥١﴾
verily they were	aforetime	(of) Noah	and (the) people	so He spared none

وَأَطْغَىٰ ﴿٥٢﴾	أَظْلَمَ	هُمْ
and more rebellious (and transgressing)	more unjust	[they]

وَٱلْمُؤْتَفِكَةَ أَهْوَىٰ ﴿٥٣﴾ فَغَشَّىٰهَا مَا غَشَّىٰ ﴿٥٤﴾ فَبِأَيِّ ءَالَآءِ رَبِّكَ تَتَمَارَىٰ ﴿٥٥﴾ هَٰذَا نَذِيرٌ مِّنَ ٱلنُّذُرِ
ٱلْأُولَىٰ ﴿٥٦﴾ أَزِفَتِ ٱلْآزِفَةُ ﴿٥٧﴾ لَيْسَ لَهَا مِن دُونِ ٱللَّهِ كَاشِفَةٌ ﴿٥٨﴾ أَفَمِنْ هَٰذَا ٱلْحَدِيثِ تَعْجَبُونَ ﴿٥٩﴾
وَتَضْحَكُونَ وَلَا تَبْكُونَ ﴿٦٠﴾ وَأَنتُمْ سَٰمِدُونَ ﴿٦١﴾ فَٱسْجُدُوا۟ لِلَّهِ وَٱعْبُدُوا۟ ﴿٦٢﴾

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

مَا غَشَّىٰ ﴿٥٤﴾	فَغَشَّىٰهَا	وَٱلْمُؤْتَفِكَةَ أَهْوَىٰ ﴿٥٣﴾
that which did cover	so covered them	and He destroyed the overthrown cities

نَذِيرٌ	هَٰذَا	رَبِّكَ تَتَمَارَىٰ ﴿٥٥﴾	ءَالَآءِ	فَبِأَيِّ
(is) a warner	this	(of) your Lord will you doubt	(of the) Graces	then which

مِّنَ ٱلنُّذُرِ	ٱلْأُولَىٰ ﴿٥٦﴾	أَزِفَتِ ٱلْآزِفَةُ ﴿٥٧﴾	لَيْسَ لَهَا
of the warners	of old	the Day of Resurrection draws near	(there) is not for it
مِن دُونِ ٱللَّهِ	كَاشِفَةٌ ﴿٥٨﴾	أَفَمِنْ هَٰذَا	ٱلْحَدِيثِ تَعْجَبُونَ ﴿٥٩﴾	وَتَضْحَكُونَ
besides Allah	any remover	(do) then at this?	recitation you wonder	and you laugh (at it)
وَلَا تَبْكُونَ ﴿٦٠﴾	وَأَنتُمْ	سَٰمِدُونَ ﴿٦١﴾	
and weep not	and you	(are) wasting your life in pastime (and amusements)	
فَٱسْجُدُوا۟	لِلَّهِ	وَٱعْبُدُوا۟ ﴿٦٢﴾
so fall you down in prostration	to Allah	and worship (Him)

سُورَةُ القَمَرِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

ٱقْتَرَبَتِ ٱلسَّاعَةُ وَٱنشَقَّ ٱلْقَمَرُ ﴿١﴾ وَإِن يَرَوْا۟ ءَايَةً يُعْرِضُوا۟ وَيَقُولُوا۟ سِحْرٌ مُّسْتَمِرٌّ ﴿٢﴾
وَكَذَّبُوا۟ وَٱتَّبَعُوٓا۟ أَهْوَآءَهُمْ ۚ وَكُلُّ أَمْرٍ مُّسْتَقِرٌّ ﴿٣﴾ وَلَقَدْ جَآءَهُم مِّنَ
ٱلْأَنۢبَآءِ مَا فِيهِ مُزْدَجَرٌ ﴿٤﴾ حِكْمَةٌۢ بَٰلِغَةٌ ۖ فَمَا تُغْنِ ٱلنُّذُرُ ﴿٥﴾ فَتَوَلَّ عَنْهُمْ ۘ يَوْمَ
يَدْعُ ٱلدَّاعِ إِلَىٰ شَىْءٍ نُّكُرٍ ﴿٦﴾ خُشَّعًا أَبْصَٰرُهُمْ يَخْرُجُونَ مِنَ ٱلْأَجْدَاثِ كَأَنَّهُمْ جَرَادٌ
مُّنتَشِرٌ ﴿٧﴾ مُّهْطِعِينَ إِلَى ٱلدَّاعِ ۖ يَقُولُ ٱلْكَٰفِرُونَ هَٰذَا يَوْمٌ عَسِرٌ ﴿٨﴾ كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ
فَكَذَّبُوا۟ عَبْدَنَا وَقَالُوا۟ مَجْنُونٌ وَٱزْدُجِرَ ﴿٩﴾

Sūrah Al-Qamar (The Moon) 54

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

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

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

بِسْمِ ٱللَّهِ	ٱلرَّحْمَٰنِ	ٱلرَّحِيمِ
In the Name (of) Allah	the Most Gracious	the Most Merciful
ٱقْتَرَبَتِ ٱلسَّاعَةُ	وَٱنشَقَّ ٱلْقَمَرُ ﴿١﴾	وَإِن يَرَوْا ءَايَةً
the Hour has drawn near	and the moon has been cleft asunder	and if they see a sign
يُعْرِضُوا۟	وَيَقُولُوا۟ سِحْرٌ	مُّسْتَمِرٌّ ﴿٢﴾	وَكَذَّبُوا۟
they turn away	and say (this is) a magic	continuous	and they denied
وَٱتَّبَعُوٓا۟ أَهْوَآءَهُمْ ۚ	وَكُلُّ	أَمْرٍ	مُّسْتَقِرٌّ ﴿٣﴾
and followed their own lusts	and every	matter	(will be) settled
وَلَقَدْ جَآءَهُم	مِّنَ ٱلْأَنۢبَآءِ	مَا	فِيهِ	مُزْدَجَرٌ ﴿٤﴾	حِكْمَةٌۢ
and indeed has come to them	[of] news	[that]	wherein	(is) deterrence	wisdom
بَٰلِغَةٌ ۖ	فَمَا تُغْنِ ٱلنُّذُرُ ﴿٥﴾	فَتَوَلَّ	عَنْهُمْ	يَوْمَ
perfect	but the warners benefit (them) not	so withdraw	from them	(the) Day
يَدْعُ ٱلدَّاعِ	إِلَىٰ شَىْءٍ	نُّكُرٍ ﴿٦﴾	خُشَّعًا	أَبْصَٰرُهُمْ
(that) the caller will call (them)	to a thing	terrible	(will be) humbled	their eyes
يَخْرُجُونَ مِنَ ٱلْأَجْدَاثِ	كَأَنَّهُمْ	جَرَادٌ	مُّنتَشِرٌ ﴿٧﴾	مُّهْطِعِينَ
they will come forth from the graves	as if they	(were) locusts	spread abroad	hastening
إِلَى ٱلدَّاعِ ۖ	يَقُولُ ٱلْكَٰفِرُونَ	هَٰذَا	يَوْمٌ	عَسِرٌ ﴿٨﴾	كَذَّبَتْ قَبْلَهُمْ
towards the caller	the disbelievers will say	this	(is) a Day	hard	denied before them

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قَوْمُ	نُوحٍ	فَكَذَّبُوا۟ عَبْدَنَا	وَقَالُوا۟ مَجْنُونٌ
(the) people	(of) Noah	and they rejected Our slave	and said a madman

وَٱزْدُجِرَ ﴿٩﴾

and he was (insolently) rebuked (and threatened)

فَدَعَا رَبَّهُۥٓ أَنِّى مَغْلُوبٌ فَٱنتَصِرْ ﴿١٠﴾ فَفَتَحْنَآ أَبْوَٰبَ ٱلسَّمَآءِ بِمَآءٍ مُّنْهَمِرٍ ﴿١١﴾ وَفَجَّرْنَا ٱلْأَرْضَ عُيُونًا
فَٱلْتَقَى ٱلْمَآءُ عَلَىٰٓ أَمْرٍ قَدْ قُدِرَ ﴿١٢﴾ وَحَمَلْنَٰهُ عَلَىٰ ذَاتِ أَلْوَٰحٍ وَدُسُرٍ ﴿١٣﴾ تَجْرِى بِأَعْيُنِنَا جَزَآءً لِّمَن كَانَ
كُفِرَ ﴿١٤﴾ وَلَقَد تَّرَكْنَٰهَآ ءَايَةً فَهَلْ مِن مُّدَّكِرٍ ﴿١٥﴾ فَكَيْفَ كَانَ عَذَابِى وَنُذُرِ ﴿١٦﴾ وَلَقَدْ يَسَّرْنَا
ٱلْقُرْءَانَ لِلذِّكْرِ فَهَلْ مِن مُّدَّكِرٍ ﴿١٧﴾

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

فَدَعَا رَبَّهُۥٓ	أَنِّى	مَغْلُوبٌ	فَٱنتَصِرْ ﴿١٠﴾
then he invoked his Lord	indeed I	have been overcome	so help (me)
فَفَتَحْنَآ أَبْوَٰبَ	ٱلسَّمَآءِ	بِمَآءٍ	مُّنْهَمِرٍ ﴿١١﴾
so We opened (the) gates	(of) the heaven	with water	pouring forth
وَفَجَّرْنَا ٱلْأَرْضَ		عُيُونًا	فَٱلْتَقَى ٱلْمَآءُ
and We caused to gush forth from the earth		springs	so the waters met
عَلَىٰٓ أَمْرٍ	قَدْ قُدِرَ ﴿١٢﴾	وَحَمَلْنَٰهُ	عَلَىٰ ذَاتِ	أَلْوَٰحٍ
for a matter	[verily] predestined	and We carried him	on (a ship) made	(of) planks

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وَدُسُرٍ ﴿١٣﴾	تَجْرِي بِأَعْيُنِنَا	جَزَآءً	لِّمَن كَانَ	كُفِرَ ﴿١٤﴾
and nails	floating under Our Eyes	a reward	for (him) who had been	rejected

وَلَقَد تَّرَكْنَٰهَآ	ءَايَةً	فَهَلْ	مِن مُّدَّكِرٍ ﴿١٥﴾
and indeed We have left this	(as) a sign	then (is there)?	any that will remember

فَكَيْفَ كَانَ	عَذَابِي	وَنُذُرِ ﴿١٦﴾	وَلَقَدْ يَسَّرْنَا ٱلْقُرْءَانَ
then how was	My torment	and My Warnings	and We have indeed made the Quran easy

لِلذِّكْرِ	فَهَلْ	مِن مُّدَّكِرٍ ﴿١٧﴾
to understand (and remember)	then (is there)?	any who will remember

كَذَّبَتْ عَادٌ فَكَيْفَ كَانَ عَذَابِي وَنُذُرِ ﴿١٨﴾ إِنَّآ أَرْسَلْنَا عَلَيْهِمْ رِيحًا صَرْصَرًا فِي يَوْمِ نَحْسٍ مُّسْتَمِرٍّ ﴿١٩﴾
تَنزِعُ ٱلنَّاسَ كَأَنَّهُمْ أَعْجَازُ نَخْلٍ مُّنقَعِرٍ ﴿٢٠﴾ فَكَيْفَ كَانَ عَذَابِي وَنُذُرِ ﴿٢١﴾ وَلَقَدْ يَسَّرْنَا ٱلْقُرْءَانَ لِلذِّكْرِ
فَهَلْ مِن مُّدَّكِرٍ ﴿٢٢﴾ كَذَّبَتْ ثَمُودُ بِٱلنُّذُرِ ﴿٢٣﴾ فَقَالُوٓاْ أَبَشَرًا مِّنَّا وَٰحِدًا نَّتَّبِعُهُۥٓ إِنَّآ إِذًا لَّفِي ضَلَٰلٍ
وَسُعُرٍ ﴿٢٤﴾ أَءُلْقِيَ ٱلذِّكْرُ عَلَيْهِ مِنۢ بَيْنِنَا بَلْ هُوَ كَذَّابٌ أَشِرٌ ﴿٢٥﴾

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

إِنَّآ أَرْسَلْنَا	وَنُذُرِ ﴿١٨﴾	عَذَابِي	فَكَيْفَ كَانَ	كَذَّبَتْ عَادٌ
verily We sent	and My Warnings	My torment	then how was	Ad (people) denied

مُّسْتَمِرٍّ ﴿١٩﴾	نَحْسٍ	فِي يَوْمِ	صَرْصَرًا	رِيحًا	عَلَيْهِمْ
(and) continuous (calamity)	(of) evil omen	on a day	furious	a wind	against them

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فَكَيْفَ كَانَ	مُّنقَعِرٍ ﴿٢٠﴾	نَخْلٍ	أَعْجَازُ	كَأَنَّهُمْ	تَنزِعُ ٱلنَّاسَ
then how was	uprooted	(of) date palms	(were) stems	as if they	plucking out men
وَلَقَدْ يَسَّرْنَا ٱلْقُرْءَانَ		وَنُذُرِ ﴿٢١﴾		عَذَابِي	
and We have indeed made the Quran easy		and My Warnings		My torment	
مِن مُّدَّكِرٍ ﴿٢٢﴾	فَهَلْ	لِلذِّكْرِ			
any that will remember	then (is there)?	to understand (and remember)			
مِّنَّا	أَبَشَرًا	فَقَالُوٓا۟	بِٱلنُّذُرِ ﴿٢٣﴾	كَذَّبَتْ ثَمُودُ	
from (among) us	a man?	and they said	the warnings	Thamud (people) denied	
وَسُعُرٍ ﴿٢٤﴾	لَّفِى ضَلَٰلٍ	إِذًا	إِنَّآ	نَّتَّبِعُهُۥٓ	وَٰحِدًا
and distress (or madness)	(should be) in error	then	truly we	shall we follow him	alone
أَشِرٌ ﴿٢٥﴾	كَذَّابٌ	بَلْ هُوَ	مِنۢ بَيْنِنَا	عَلَيْهِ	أَءُلْقِىَ ٱلذِّكْرُ
insolent	(is) a liar	nay he	from among us	to him	is the Reminder sent?

سَيَعْلَمُونَ غَدًا مَّنِ ٱلْكَذَّابُ ٱلْأَشِرُ ﴿٢٦﴾ إِنَّا مُرْسِلُوا۟ ٱلنَّاقَةِ فِتْنَةً لَّهُمْ فَٱرْتَقِبْهُمْ وَٱصْطَبِرْ ﴿٢٧﴾
وَنَبِّئْهُمْ أَنَّ ٱلْمَآءَ قِسْمَةٌۢ بَيْنَهُمْ ۖ كُلُّ شِرْبٍ مُّحْتَضَرٌ ﴿٢٨﴾ فَنَادَوْا۟ صَاحِبَهُمْ فَتَعَاطَىٰ فَعَقَرَ ﴿٢٩﴾ فَكَيْفَ كَانَ
عَذَابِى وَنُذُرِ ﴿٣٠﴾ إِنَّآ أَرْسَلْنَا عَلَيْهِمْ صَيْحَةً وَٰحِدَةً فَكَانُوا۟ كَهَشِيمِ ٱلْمُحْتَظِرِ ﴿٣١﴾ وَلَقَدْ يَسَّرْنَا ٱلْقُرْءَانَ
لِلذِّكْرِ فَهَلْ مِن مُّدَّكِرٍ ﴿٣٢﴾

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

إِنَّا	ٱلْأَشِرُ ﴿٢٦﴾	ٱلْكَذَّابُ	مَنِ	سَيَعْلَمُونَ غَدًا
verily We	the insolent one	(is) the liar	who	tomorrow they will come to know

وَٱصْطَبِرْ ﴿٢٧﴾	فَٱرْتَقِبْهُمْ	لَهُمْ	فِتْنَةً	ٱلنَّاقَةِ	مُرْسِلُوا۟
and be patient	so watch them	for them	(as) a test	the she-camel	(are) sending

كُلُّ	بَيْنَهُمْ ۖ	قِسْمَةٌۢ	أَنَّ ٱلْمَآءَ	وَنَبِّئْهُمْ
each (one's right to)	between them	(is) to be shared	that the water	and inform them

فَتَعَاطَىٰ	فَنَادَوْا۟ صَاحِبَهُمْ	مُّحْتَضَرٌ ﴿٢٨﴾	شِرْبٍ
and he took (a sword)	but they called their comrade	being established (by turns)	drink

إِنَّآ أَرْسَلْنَا	وَنُذُرِ ﴿٣٠﴾	عَذَابِى	فَكَيْفَ كَانَ	فَعَقَرَ ﴿٢٩﴾
verily We sent	and My Warnings	My torment	then how was	and killed (her)

كَهَشِيمِ	وَٰحِدَةً فَكَانُوا۟	صَيْحَةً	عَلَيْهِمْ
like (the) stubble	single and they became	an awful cry	against them

وَلَقَدْ يَسَّرْنَا ٱلْقُرْءَانَ	ٱلْمُحْتَظِرِ ﴿٣١﴾
and indeed We have made the Quran easy	(of) a fold-builder

مِن مُّدَّكِرٍ ﴿٣٢﴾	فَهَلْ	لِلذِّكْرِ
any that will remember	then (is there)?	to understand (and remember)

كَذَّبَتْ قَوْمُ لُوطٍۭ بِٱلنُّذُرِ ﴿٣٣﴾ إِنَّآ أَرْسَلْنَا عَلَيْهِمْ حَاصِبًا إِلَّآ ءَالَ لُوطٍ ۖ نَجَّيْنَٰهُم بِسَحَرٍ ﴿٣٤﴾ نِّعْمَةً
مِّنْ عِندِنَا ۚ كَذَٰلِكَ نَجْزِى مَن شَكَرَ ﴿٣٥﴾ وَلَقَدْ أَنذَرَهُم بَطْشَتَنَا فَتَمَارَوْا۟ بِٱلنُّذُرِ ﴿٣٦﴾ وَلَقَدْ
رَٰوَدُوهُ عَن ضَيْفِهِۦ فَطَمَسْنَآ أَعْيُنَهُمْ فَذُوقُوا۟ عَذَابِى وَنُذُرِ ﴿٣٧﴾ وَلَقَدْ صَبَّحَهُم بُكْرَةً عَذَابٌ
مُّسْتَقِرٌّ ﴿٣٨﴾ فَذُوقُوا۟ عَذَابِى وَنُذُرِ ﴿٣٩﴾ وَلَقَدْ يَسَّرْنَا ٱلْقُرْءَانَ لِلذِّكْرِ فَهَلْ مِن مُّدَّكِرٍ ﴿٤٠﴾

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

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

كَذَّبَتْ قَوْمُ	لُوطٍ	بِٱلنُّذُرِ ﴿٣٣﴾	إِنَّآ أَرْسَلْنَا	عَلَيْهِمْ
denied (the) people	(of) Lot	the warnings	verily We sent	against them

حَاصِبًا	إِلَّآ ءَالَ	لُوطٍ	نَجَّيْنَٰهُم
a violent storm of stones	except (the) family	(of) Lot	We saved them

بِسَحَرٍ ﴿٣٤﴾	نِّعْمَةً	مِّنْ عِندِنَا	كَذَٰلِكَ نَجْزِى
in the last hour of the night	(as) a favour	from Us	thus We reward

مَن شَكَرَ ﴿٣٥﴾	وَلَقَدْ أَنذَرَهُم	بَطْشَتَنَا فَتَمَارَوْا
(him) who gives thanks	and he indeed had warned them	(of) Our Seizure but they did doubt

بِٱلنُّذُرِ ﴿٣٦﴾	وَلَقَدْ رَٰوَدُوهُ	عَن ضَيْفِهِۦ
the warnings	and they indeed sought to lure him	about his guest

فَطَمَسْنَآ أَعْيُنَهُمْ	فَذُوقُوا۟ عَذَابِى	وَنُذُرِ ﴿٣٧﴾
so We blinded their eyes	then taste you My torment	and My Warnings

وَلَقَدْ صَبَّحَهُم	بُكْرَةً	عَذَابٌ	مُّسْتَقِرٌّ ﴿٣٨﴾
and verily seized them in the morning	early	a torment	abiding

فَذُوقُوا۟ عَذَابِى	وَنُذُرِ ﴿٣٩﴾	وَلَقَدْ يَسَّرْنَا ٱلْقُرْءَانَ
then taste you My torment	and My Warnings	and indeed We have made the Quran easy

لِلذِّكْرِ	فَهَلْ	مِن مُّدَّكِرٍ ﴿٤٠﴾
to understand (and remember)	then (is there)?	any that will remember

وَلَقَدْ جَآءَ ءَالَ فِرْعَوْنَ ٱلنُّذُرُ ﴿٤١﴾ كَذَّبُوا۟ بِـَٔايَٰتِنَا كُلِّهَا فَأَخَذْنَٰهُمْ أَخْذَ عَزِيزٍ مُّقْتَدِرٍ ﴿٤٢﴾ أَكُفَّارُكُمْ
خَيْرٌ مِّنْ أُو۟لَٰٓئِكُمْ أَمْ لَكُم بَرَآءَةٌ فِى ٱلزُّبُرِ ﴿٤٣﴾ أَمْ يَقُولُونَ نَحْنُ جَمِيعٌ مُّنتَصِرٌ ﴿٤٤﴾ سَيُهْزَمُ ٱلْجَمْعُ

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وَيُوَلُّونَ ٱلدُّبُرَ ﴿٤٥﴾ بَلِ ٱلسَّاعَةُ مَوْعِدُهُمْ وَٱلسَّاعَةُ أَدْهَىٰ وَأَمَرُّ ﴿٤٦﴾ إِنَّ ٱلْمُجْرِمِينَ فِى ضَلَٰلٍ
وَسُعُرٍ ﴿٤٧﴾ يَوْمَ يُسْحَبُونَ فِى ٱلنَّارِ عَلَىٰ وُجُوهِهِمْ ذُوقُوا۟ مَسَّ سَقَرَ ﴿٤٨﴾ إِنَّا كُلَّ شَىْءٍ خَلَقْنَٰهُ بِقَدَرٍ ﴿٤٩﴾

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

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كَذَّبُوا۟ بِـَٔايَٰتِنَا	ٱلنُّذُرُ ﴿٤١﴾	فِرْعَوْنَ	وَلَقَدْ جَآءَ ءَالَ
they denied Our Signs	warnings	(of) Pharaoh	and indeed came to (the) people
أَخْذَ عَزِيزٍ		فَأَخَذْنَٰهُمْ	كُلِّهَآ
(with) a Seizure (of the) All-Mighty		so We seized them	all (everyone thereof)
لَكُمْ	أَمْ	مِّنْ أُو۟لَٰٓئِكُمْ	خَيْرٌ	أَكُفَّارُكُمْ	مُّقْتَدِرٍ ﴿٤٢﴾
have you	or	than these	better	(are) your disbelievers?	All-Capable (Omnipotent)
جَمِيعٌ	نَّحْنُ	أَمْ يَقُولُونَ	فِى ٱلزُّبُرِ ﴿٤٣﴾	بَرَآءَةٌ
(are) a (great) multitude	we	or do they say	in the Divine Scriptures	an immunity
بَلِ ٱلسَّاعَةُ	وَيُوَلُّونَ ٱلدُّبُرَ ﴿٤٥﴾	سَيُهْزَمُ ٱلْجَمْعُ	مُّنتَصِرٌ ﴿٤٤﴾
nay the Hour	and they will show (their) backs	(their) multitude will be defeated	victorious
وَأَمَرُّ ﴿٤٦﴾	أَدْهَىٰ	وَٱلسَّاعَةُ	مَوْعِدُهُمْ
and more bitter	(will be) more grievous	and the Hour	(is) their appointed time

إِنَّ ٱلْمُجْرِمِينَ	فِى ضَلَٰلٍ	وَسُعُرٍ ﴿٤٧﴾	يَوْمَ يُسْحَبُونَ
verily the criminals	(are) in error	and (will be in) burning Fire	(the) Day they will be dragged

فِى ٱلنَّارِ	عَلَىٰ وُجُوهِهِمْ	ذُوقُوا۟ مَسَّ	سَقَرَ ﴿٤٨﴾	إِنَّا	كُلَّ
into the Fire	on their faces	taste you (the) touch	(of) Hell	verily We	all

شَىْءٍ	خَلَقْنَٰهُ	بِقَدَرٍ ﴿٤٩﴾
things	have created [it]	with Divine Preordainments (measure)

وَمَآ أَمْرُنَآ إِلَّا وَٰحِدَةٌ كَلَمْحٍۭ بِٱلْبَصَرِ ﴿٥٠﴾ وَلَقَدْ أَهْلَكْنَآ أَشْيَاعَكُمْ فَهَلْ مِن
مُّدَّكِرٍ ﴿٥١﴾ وَكُلُّ شَىْءٍ فَعَلُوهُ فِى ٱلزُّبُرِ ﴿٥٢﴾ وَكُلُّ صَغِيرٍ وَكَبِيرٍ مُّسْتَطَرٌ ﴿٥٣﴾ إِنَّ
ٱلْمُتَّقِينَ فِى جَنَّٰتٍ وَنَهَرٍ ﴿٥٤﴾ فِى مَقْعَدِ صِدْقٍ عِندَ مَلِيكٍ مُّقْتَدِرٍۢ ﴿٥٥﴾

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

وَمَآ أَمْرُنَآ	إِلَّا وَٰحِدَةٌ	كَلَمْحٍۭ	بِٱلْبَصَرِ ﴿٥٠﴾
and Our Commandment (is) not	but one	as the twinkling	of an eye

وَلَقَدْ أَهْلَكْنَآ أَشْيَاعَكُمْ	فَهَلْ	مِن مُّدَّكِرٍ ﴿٥١﴾
and indeed We have destroyed your likes	then (is there)?	any that will remember

وَكُلُّ	شَىْءٍ	فَعَلُوهُ	فِى ٱلزُّبُرِ ﴿٥٢﴾	وَكُلُّ
and every	thing	they have done [it]	(is noted) in the Records	and every

صَغِيرٍ	وَكَبِيرٍ	مُّسْتَطَرٌ ﴿٥٣﴾	إِنَّ ٱلْمُتَّقِينَ	فِى جَنَّٰتٍ
small	and big	(is) written down	verily the pious	(will be) in (the midst of) Gardens

Part - 27

مُّقْتَدِرٍ ﴿٥٥﴾	عِندَ مَلِيكٍ	صِدْقٍ	فِي مَقْعَدِ	وَنَهَرٍ ﴿٥٤﴾
Omnipotent	near (the) King	(of) truth (Paradise)	in a seat	and Rivers (Paradise)

سُورَةُ الرَّحْمٰنِ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

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

Part - 27

Sūrah Ar-Rahmān (The Most Gracious) 55

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

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

الرَّحِيمِ	الرَّحْمَٰنِ	بِسْمِ اللَّهِ	
the Most Merciful	the Most Gracious	In the Name (of) Allah	
عَلَّمَهُ	خَلَقَ الْإِنسَانَ ﴿٣﴾	عَلَّمَ الْقُرْآنَ ﴿٢﴾	الرَّحْمَٰنُ ﴿١﴾
He taught him	He created man	He has taught the Quran	the Most Gracious (Allah)

وَالنَّجْمُ	بِحُسْبَانٍ ﴿٥﴾	وَالْقَمَرُ	الشَّمْسُ	الْبَيَانَ ﴿٤﴾
and the stars	for reckoning	and the moon	the sun	eloquent speech

وَٱلشَّجَرُ يَسْجُدَانِ ۝٦	وَٱلسَّمَآءَ	رَفَعَهَا
and the trees both prostrate	and the heaven	He has raised it high
وَوَضَعَ ٱلْمِيزَانَ ۝٧	أَلَّا تَطْغَوْا	فِى ٱلْمِيزَانِ ۝٨
and He has set up the Balance	that you may not transgress	in the balance
وَأَقِيمُوا۟ ٱلْوَزْنَ	بِٱلْقِسْطِ	وَلَا تُخْسِرُوا۟ ٱلْمِيزَانَ ۝٩
and observe the weight	with equity	and (do) not make the balance deficient
وَٱلْأَرْضَ	وَضَعَهَا	لِلْأَنَامِ ۝١٠	فِيهَا	فَٰكِهَةٌ
and the earth	He has put it down	for the creatures	therein	(are) fruits
وَٱلنَّخْلُ	ذَاتُ ٱلْأَكْمَامِ ۝١١			
and date palms	(with) sheathed fruit stalks			

وَٱلْحَبُّ ذُو ٱلْعَصْفِ وَٱلرَّيْحَانُ ۝١٢ فَبِأَىِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ۝١٣ خَلَقَ ٱلْإِنسَٰنَ
مِن صَلْصَٰلٍ كَٱلْفَخَّارِ ۝١٤ وَخَلَقَ ٱلْجَآنَّ مِن مَّارِجٍ مِّن نَّارٍ ۝١٥ فَبِأَىِّ ءَالَآءِ
رَبِّكُمَا تُكَذِّبَانِ ۝١٦ رَبُّ ٱلْمَشْرِقَيْنِ وَرَبُّ ٱلْمَغْرِبَيْنِ ۝١٧ فَبِأَىِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ۝١٨ مَرَجَ ٱلْبَحْرَيْنِ
يَلْتَقِيَانِ ۝١٩ بَيْنَهُمَا بَرْزَخٌ لَّا يَبْغِيَانِ ۝٢٠

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

وَٱلْحَبُّ	ذُو ٱلْعَصْفِ	وَٱلرَّيْحَانُ ۝١٢	فَبِأَىِّ
and corn	with (leaves and stalk for) fodder	and sweet-scented plants	then which

ءَالَآءِ	رَبِّكُمَا تُكَذِّبَانِ ﴿١٣﴾	خَلَقَ ٱلْإِنسَٰنَ
(of the) Blessings	(of) your Lord will you both deny	He created the man
مِن صَلْصَٰلٍ	كَٱلْفَخَّارِ ﴿١٤﴾	وَخَلَقَ ٱلْجَآنَّ
from sounding clay	like the (clay of) pottery	and the jinn He created
مِن مَّارِجٍ	مِّن نَّارٍ ﴿١٥﴾	فَبِأَيِّ	ءَالَآءِ
from a (smokeless) flame	of fire	then which	(of the) Blessings
رَبِّكُمَا تُكَذِّبَانِ ﴿١٦﴾		رَبُّ ٱلْمَشْرِقَيْنِ
(of) your Lord will you both deny		(He is the) Lord (of) the two easts
وَرَبُّ ٱلْمَغْرِبَيْنِ ﴿١٧﴾	فَبِأَيِّ	ءَالَآءِ
and (the) Lord (of) the two wests	then which	(of the) Blessings
رَبِّكُمَا تُكَذِّبَانِ ﴿١٨﴾	مَرَجَ ٱلْبَحْرَيْنِ	يَلْتَقِيَانِ ﴿١٩﴾
(of) your Lord will you both deny	He has let loose the two seas	meeting together
بَيْنَهُمَا	بَرْزَخٌ	لَّا يَبْغِيَانِ ﴿٢٠﴾
between them	(is) a barrier	(which) none (of them) can transgress

فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٢١﴾ يَخْرُجُ مِنْهُمَا ٱللُّؤْلُؤُ وَٱلْمَرْجَانُ ﴿٢٢﴾ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٢٣﴾
وَلَهُ ٱلْجَوَارِ ٱلْمُنشَـَٔاتُ فِى ٱلْبَحْرِ كَٱلْأَعْلَٰمِ ﴿٢٤﴾ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٢٥﴾ كُلُّ مَنْ عَلَيْهَا فَانٍ ﴿٢٦﴾
وَيَبْقَىٰ وَجْهُ رَبِّكَ ذُو ٱلْجَلَٰلِ وَٱلْإِكْرَامِ ﴿٢٧﴾ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٢٨﴾ يَسْـَٔلُهُۥ مَن فِى ٱلسَّمَٰوَٰتِ
وَٱلْأَرْضِ ۚ كُلَّ يَوْمٍ هُوَ فِى شَأْنٍ ﴿٢٩﴾

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

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

يَخْرُجُ مِنْهُمَا	رَبِّكُمَا تُكَذِّبَانِ ﴿٣١﴾	ءَالَآءِ	فَبِأَيِّ
out of them both come out	(of) your Lord will you both deny	(of the) Blessings	then which

رَبِّكُمَا تُكَذِّبَانِ ﴿٣٣﴾	ءَالَآءِ	فَبِأَيِّ	وَٱلْمَرْجَانُ ﴿٢٢﴾	ٱللُّؤْلُؤُ
(of) your Lord will you both deny	(of the) Blessings	then which	and coral	pearl

كَٱلْأَعْلَٰمِ ﴿٢٤﴾	فِى ٱلْبَحْرِ	ٱلْمُنشَـَٔاتُ	ٱلْجَوَارِ	وَلَهُ
like mountains	in the sea	elevated (going and coming)	(are) the ships	and for Him

مَنْ	كُلُّ	رَبِّكُمَا تُكَذِّبَانِ ﴿٢٥﴾	ءَالَآءِ	فَبِأَيِّ
who	everyone	(of) your Lord will you both deny	(of the) Blessings	then which

رَبِّكَ	وَيَبْقَىٰ وَجْهُ	فَانٍ ﴿٢٦﴾	عَلَيْهَا
(of) your Lord	and will remain forever (the) Face	(will) perish	(is) on it (the earth)

ءَالَآءِ	فَبِأَيِّ	وَٱلْإِكْرَامِ ﴿٢٧﴾	ذُو ٱلْجَلَٰلِ
(of the) Blessings	then which	and Honour	full of Majesty

فِى ٱلسَّمَٰوَٰتِ	مَن	يَسْـَٔلُهُۥ	رَبِّكُمَا تُكَذِّبَانِ ﴿٢٨﴾
(is) in the heavens	whosoever	begs of Him	(of) your Lord will you both deny

فِى شَأْنٍ ﴿٢٩﴾	هُوَ	يَوْمٍ	كُلَّ	وَٱلْأَرْضِ
(is) in a matter (to bring forth)	He	day	every	and (on) the earth

فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٣٠﴾ سَنَفْرُغُ لَكُمْ أَيُّهَ ٱلثَّقَلَانِ ﴿٣١﴾ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٣٢﴾
يَٰمَعْشَرَ ٱلْجِنِّ وَٱلْإِنسِ إِنِ ٱسْتَطَعْتُمْ أَن تَنفُذُوا۟ مِنْ أَقْطَارِ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ فَٱنفُذُوا۟ ۚ لَا
تَنفُذُونَ إِلَّا بِسُلْطَٰنٍ ﴿٣٣﴾ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٣٤﴾ يُرْسَلُ عَلَيْكُمَا شُوَاظٌ مِّن نَّارٍ وَنُحَاسٌ
فَلَا تَنتَصِرَانِ ﴿٣٥﴾

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

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

فَبِأَيِّ	ءَالَآءِ	رَبِّكُمَا تُكَذِّبَانِ ﴿٣٣﴾	سَنَفْرُغُ	لَكُمْ
then which	(of the) Blessings	(of) your Lord will you both deny	We shall attend	to you

أَيُّهَ	ٱلثَّقَلَانِ ﴿٣١﴾	فَبِأَيِّ	ءَالَآءِ
O (you)	two classes (jinn and men)	then which	(of the) Blessings

رَبِّكُمَا تُكَذِّبَانِ ﴿٣٢﴾	يَٰمَعْشَرَ	ٱلْجِنِّ	وَٱلْإِنسِ	إِنِ ٱسْتَطَعْتُمْ
(of) your Lord will you both deny	O assembly	(of) jinn	and men	if you have power

أَن تَنفُذُوا۟	مِنْ أَقْطَارِ	ٱلسَّمَٰوَٰتِ	وَٱلْأَرْضِ	فَٱنفُذُوا۟
to pass beyond	(the) zones	(of) the heavens	and the earth	then pass beyond (them)

لَا تَنفُذُونَ	إِلَّا	بِسُلْطَٰنٍ ﴿٣٣﴾	فَبِأَيِّ	ءَالَآءِ
(but) you will not be able to pass (them)	except	with authority	then which	(of the) Blessings

رَبِّكُمَا تُكَذِّبَانِ ﴿٣٤﴾	يُرْسَلُ عَلَيْكُمَا	شُوَاظٌ
(of) your Lord will you both deny	will be sent against you both	(smokeless) flames

مِّن نَّارٍ	وَنُحَاسٌ	فَلَا تَنتَصِرَانِ ﴿٣٥﴾
of fire	and (molten) brass	and you will not be able to defend (yourselves)

فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٣٦﴾ فَإِذَا ٱنشَقَّتِ ٱلسَّمَآءُ فَكَانَتْ وَرْدَةً كَٱلدِّهَانِ ﴿٣٧﴾ فَبِأَيِّ
ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٣٨﴾ فَيَوْمَئِذٍ لَّا يُسْـَٔلُ عَن ذَنۢبِهِۦٓ إِنسٌ وَلَا جَآنٌّ ﴿٣٩﴾ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا
تُكَذِّبَانِ ﴿٤٠﴾ يُعْرَفُ ٱلْمُجْرِمُونَ بِسِيمَٰهُمْ فَيُؤْخَذُ بِٱلنَّوَٰصِى وَٱلْأَقْدَامِ ﴿٤١﴾

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

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

فَبِأَيِّ	ءَالَآءِ	رَبِّكُمَا تُكَذِّبَانِ ﴿٣٦﴾
then which	(of the) Blessings	(of) your Lord will you both deny

فَإِذَا	ٱنشَقَّتِ ٱلسَّمَآءُ	فَكَانَتْ وَرْدَةً	كَٱلدِّهَانِ ﴿٣٧﴾
then when	the heaven is rent asunder	and it becomes rosy or red	like red oil or red hide

فَبِأَيِّ	ءَالَآءِ	رَبِّكُمَا تُكَذِّبَانِ ﴿٣٨﴾	فَيَوْمَئِذٍ
then which	(of the) Blessings	(of) your Lord will you both deny	so (on) that Day

لَّا يُسْـَٔلُ	عَن ذَنۢبِهِۦٓ	إِنسٌ	وَلَا جَآنٌّ ﴿٣٩﴾	فَبِأَيِّ
no question will be asked	about his sin	(of) man	nor jinn	then which

ءَالَآءِ	رَبِّكُمَا تُكَذِّبَانِ ﴿٤٠﴾	يُعْرَفُ ٱلْمُجْرِمُونَ
(of the) Blessings	(of) your Lord will you both deny	the criminals will be known

بِسِيمَاهُمْ	فَيُؤْخَذُ	بِٱلنَّوَٰصِى	وَٱلْأَقْدَامِ ﴿٤١﴾
by their marks	and they will be seized	by (their) forelocks	and (their) feet

فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٤٢﴾ هَٰذِهِۦ جَهَنَّمُ ٱلَّتِى يُكَذِّبُ بِهَا ٱلْمُجْرِمُونَ ﴿٤٣﴾ يَطُوفُونَ بَيْنَهَا وَبَيْنَ
حَمِيمٍ ءَانٍ ﴿٤٤﴾ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٤٥﴾ وَلِمَنْ خَافَ مَقَامَ رَبِّهِۦ جَنَّتَانِ ﴿٤٦﴾ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا
تُكَذِّبَانِ ﴿٤٧﴾ ذَوَاتَآ أَفْنَانٍ ﴿٤٨﴾ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٤٩﴾ فِيهِمَا عَيْنَانِ تَجْرِيَانِ ﴿٥٠﴾ فَبِأَيِّ ءَالَآءِ
رَبِّكُمَا تُكَذِّبَانِ ﴿٥١﴾

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

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

فَبِأَيِّ	ءَالَآءِ	رَبِّكُمَا تُكَذِّبَانِ ﴿٤٢﴾	هَٰذِهِۦ	جَهَنَّمُ
then which	(of the) Blessings	(of) your Lord will you both deny	this	(is the) Hell

ٱلَّتِى يُكَذِّبُ	بِهَا	ٱلْمُجْرِمُونَ ﴿٤٣﴾	يَطُوفُونَ بَيْنَهَا
which denied	[with it]	the criminals	they will go around between it (Hell)

وَبَيْنَ	حَمِيمٍ	ءَانٍ ﴿٤٤﴾	فَبِأَيِّ	ءَالَآءِ
and between	(the) boiling water	hot	then which	(of the) Blessings

رَبِّكُمَا تُكَذِّبَانِ ﴿٤٥﴾	وَلِمَنْ خَافَ	مَقَامَ
(of) your Lord will you both deny	but for (him) who fears	(the) standing

رَبِّهِۦ	جَنَّتَانِ ﴿٤٦﴾	فَبِأَيِّ	ءَالَآءِ
(before) his Lord	(will be) two Gardens	then which	(of the) Blessings

رَبِّكُمَا تُكَذِّبَانِ ﴿٤٧﴾	ذَوَاتَآ أَفْنَانٍ ﴿٤٨﴾	فَبِأَيِّ	ءَالَآءِ
(of) your Lord will you both deny	with spreading branches	then which	(of the) Blessings

رَبِّكُمَا تُكَذِّبَانِ ﴿٤٩﴾	فِيهِمَا	عَيْنَانِ تَجْرِيَانِ ﴿٥٠﴾
(of) your Lord will you both deny	in them (both)	(will be) two springs flowing

فَبِأَيِّ	ءَالَآءِ	رَبِّكُمَا تُكَذِّبَانِ ﴿٥١﴾
then which	(of the) Blessings	(of) your Lord will you both deny

فِيهِمَا مِن كُلِّ فَٰكِهَةٍ زَوْجَانِ ﴿٥٢﴾ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٥٣﴾ مُتَّكِـِٔينَ عَلَىٰ فُرُشٍۭ بَطَآئِنُهَا مِنْ
إِسْتَبْرَقٍ ۚ وَجَنَى ٱلْجَنَّتَيْنِ دَانٍ ﴿٥٤﴾ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٥٥﴾ فِيهِنَّ قَٰصِرَٰتُ ٱلطَّرْفِ لَمْ
يَطْمِثْهُنَّ إِنسٌ قَبْلَهُمْ وَلَا جَآنٌّ ﴿٥٦﴾ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٥٧﴾ كَأَنَّهُنَّ ٱلْيَاقُوتُ
وَٱلْمَرْجَانُ ﴿٥٨﴾ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٥٩﴾

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

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

فِيهِمَا	مِن	كُلِّ	فَٰكِهَةٍ	زَوْجَانِ ﴿٥٢﴾	فَبِأَيِّ
in them (both)	[of]	(will be) every (kind)	(of) fruit	(in) pairs	then which
ءَالَآءِ	رَبِّكُمَا تُكَذِّبَانِ ﴿٥٣﴾		مُتَّكِـِٔينَ	عَلَىٰ فُرُشٍ	
(of the) Blessings	(of) your Lord will you both deny		reclining	upon (the) couches	
بَطَآئِنُهَا	مِنْ إِسْتَبْرَقٍ		وَجَنَى	ٱلْجَنَّتَيْنِ	
whose inner linings	(will be) of silk brocade		and (the) fruits	(of) the two Gardens	
دَانٍ ﴿٥٤﴾	فَبِأَيِّ	ءَالَآءِ	رَبِّكُمَا تُكَذِّبَانِ ﴿٥٥﴾		
(will be) near (at hand)	then which	(of the) Blessings	(of) your Lord will you both deny		
فِيهِنَّ	قَٰصِرَٰتُ		ٱلطَّرْفِ		
wherein	(will be females) restraining		(their) glances (upon their husbands)		
لَمْ يَطْمِثْهُنَّ	إِنسٌ	قَبْلَهُمْ	وَلَا جَآنٌّ ﴿٥٦﴾	فَبِأَيِّ	
has not touched them	man	before them	nor jinni	then which	
ءَالَآءِ	رَبِّكُمَا تُكَذِّبَانِ ﴿٥٧﴾		كَأَنَّهُنَّ	ٱلْيَاقُوتُ	
(of the) Blessings	(of) your Lord will you both deny		as if they (are)	rubies	
وَٱلْمَرْجَانُ ﴿٥٨﴾	فَبِأَيِّ	ءَالَآءِ	رَبِّكُمَا تُكَذِّبَانِ ﴿٥٩﴾		
and coral	then which	(of the) Blessings	(of) your Lord will you both deny		

هَلْ جَزَآءُ ٱلْإِحْسَٰنِ إِلَّا ٱلْإِحْسَٰنُ ﴿٦٠﴾ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٦١﴾ وَمِن دُونِهِمَا
جَنَّتَانِ ﴿٦٢﴾ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٦٣﴾ مُدْهَآمَّتَانِ ﴿٦٤﴾ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا

تُكَذِّبَانِ ﴿٦٥﴾ فِيهِمَا عَيْنَانِ نَضَّاخَتَانِ ﴿٦٦﴾ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٦٧﴾ فِيهِمَا فَٰكِهَةٌ
وَنَخْلٌ وَرُمَّانٌ ﴿٦٨﴾ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٦٩﴾ فِيهِنَّ خَيْرَٰتٌ حِسَانٌ ﴿٧٠﴾ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا
تُكَذِّبَانِ ﴿٧١﴾

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

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هَلْ جَزَآءُ	ٱلْإِحْسَٰنِ	إِلَّا ٱلْإِحْسَٰنُ ﴿٦٠﴾	فَبِأَيِّ	ءَالَآءِ
(is the) reward?	(for) good	other than good	then which	(of the) Blessings

رَبِّكُمَا تُكَذِّبَانِ ﴿٦١﴾	وَمِن دُونِهِمَا	جَنَّتَانِ ﴿٦٢﴾
(of) your Lord will you both deny	and besides these two	(are) two (other) Gardens

فَبِأَيِّ	ءَالَآءِ	رَبِّكُمَا تُكَذِّبَانِ ﴿٦٣﴾	مُدْهَامَّتَانِ ﴿٦٤﴾
then which	(of the) Blessings	(of) your Lord will you both deny	dark green (in colour)

فَبِأَيِّ	ءَالَآءِ	رَبِّكُمَا تُكَذِّبَانِ ﴿٦٥﴾	فِيهِمَا
then which	(of the) Blessings	(of) your Lord will you both deny	in them (both)

عَيْنَانِ	نَضَّاخَتَانِ ﴿٦٦﴾	فَبِأَيِّ	ءَالَآءِ
(will be) two springs	gushing forth	then which	(of the) Blessings

رَبِّكُمَا تُكَذِّبَانِ ﴿٦٧﴾	فِيهِمَا	فَٰكِهَةٌ	وَنَخْلٌ
(of) your Lord will you both deny	in them (both)	(will be) fruits	and date palms

وَرُمَّانٌ ﴿٦٨﴾	فَبِأَيِّ	ءَالَآءِ	رَبِّكُمَا تُكَذِّبَانِ ﴿٦٩﴾
and pomegranates	then which	(of the) Blessings	(of) your Lord will you both deny

فِيهِنَّ	خَيْرَٰتٌ	حِسَانٌ ﴿٧٠﴾	فَبِأَيِّ
therein	(will be) fair (wives)	good (and beautiful)	then which

ءَالَآءِ	رَبِّكُمَا تُكَذِّبَانِ ﴿٧١﴾
(of the) Blessings	(of) your Lord will you both deny

حُورٌ مَّقْصُورَٰتٌ فِى ٱلْخِيَامِ ﴿٧٢﴾ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٧٣﴾ لَمْ يَطْمِثْهُنَّ إِنسٌ قَبْلَهُمْ وَلَا
جَآنٌّ ﴿٧٤﴾ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٧٥﴾ مُتَّكِـِٔينَ عَلَىٰ رَفْرَفٍ خُضْرٍ وَعَبْقَرِىٍّ حِسَانٍ ﴿٧٦﴾ فَبِأَيِّ
ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٧٧﴾ تَبَٰرَكَ ٱسْمُ رَبِّكَ ذِى ٱلْجَلَٰلِ وَٱلْإِكْرَامِ ﴿٧٨﴾

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

حُورٌ	مَّقْصُورَٰتٌ	فِى ٱلْخِيَامِ ﴿٧٢﴾	فَبِأَيِّ	ءَالَآءِ
Houris (fair females)	restrained	in pavilions	then which	(of the) Blessings

رَبِّكُمَا تُكَذِّبَانِ ﴿٧٣﴾	لَمْ يَطْمِثْهُنَّ	إِنسٌ	قَبْلَهُمْ
(of) your Lord will you both deny	has not touched them	man	before them

وَلَا جَآنٌّ ﴿٧٤﴾	فَبِأَيِّ	ءَالَآءِ	رَبِّكُمَا تُكَذِّبَانِ ﴿٧٥﴾
nor jinn	then which	(of the) Blessings	(of) your Lord will you both deny

مُتَّكِـِٔينَ	عَلَىٰ رَفْرَفٍ	خُضْرٍ	وَعَبْقَرِىٍّ	حِسَانٍ ﴿٧٦﴾	فَبِأَيِّ
reclining	on cushions	green	and mattresses	(rich) beautiful	then which

ءَالَآءِ	رَبِّكُمَا تُكَذِّبَانِ ﴿٧٧﴾	تَبَٰرَكَ ٱسْمُ	رَبِّكَ
(of the) Blessings	(of) your Lord will you both deny	Blessed is (the) Name	(of) your Lord

ذِى ٱلْجَلَٰلِ	وَٱلْإِكْرَامِ ﴿٧٨﴾
the Owner of Majesty	and Honour

سُورَةُ الوَاقِعَةِ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

إِذَا وَقَعَتِ الْوَاقِعَةُ ﴿١﴾ لَيْسَ لِوَقْعَتِهَا كَاذِبَةٌ ﴿٢﴾ خَافِضَةٌ رَّافِعَةٌ ﴿٣﴾ إِذَا رُجَّتِ الْأَرْضُ رَجًّا ﴿٤﴾
وَبُسَّتِ الْجِبَالُ بَسًّا ﴿٥﴾ فَكَانَتْ هَبَاءً مُّنْبَثًّا ﴿٦﴾ وَكُنتُمْ أَزْوَاجًا ثَلَاثَةً ﴿٧﴾ فَأَصْحَابُ الْمَيْمَنَةِ
مَا أَصْحَابُ الْمَيْمَنَةِ ﴿٨﴾ وَأَصْحَابُ الْمَشْأَمَةِ مَا أَصْحَابُ الْمَشْأَمَةِ ﴿٩﴾ وَالسَّابِقُونَ السَّابِقُونَ ﴿١٠﴾
أُولَٰئِكَ الْمُقَرَّبُونَ ﴿١١﴾ فِي جَنَّاتِ النَّعِيمِ ﴿١٢﴾ ثُلَّةٌ مِّنَ الْأَوَّلِينَ ﴿١٣﴾

Sūrah Al-Wāqi`ah (The Event) 56

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

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

الرَّحِيمِ	الرَّحْمَٰنِ	بِسْمِ اللَّهِ
the Most Merciful	the Most Gracious	In the Name (of) Allah

لِوَقْعَتِهَا	لَيْسَ	وَقَعَتِ الْوَاقِعَةُ ﴿١﴾	إِذَا
of its befalling	(there can) be no	the Event (Day of Resurrection) befalls	when

كَاذِبَةٌ ۝٢	خَافِضَةٌ	رَّافِعَةٌ ۝٣	إِذَا	رُجَّتِ ٱلْأَرْضُ
denial	bringing low	exalting	when	the earth will be shaken
رَجًّا ۝٤	وَبُسَّتِ ٱلْجِبَالُ			بَسًّا ۝٥
(with) a terrible shake	and the mountains will be powdered			(to) dust
فَكَانَتْ هَبَآءً	مُّنۢبَثًّا ۝٦	وَكُنتُمْ أَزْوَٰجًا		ثَلَٰثَةً ۝٧
so (that) they will become dust particles	floating	and you will be (in) kinds		three
فَأَصْحَٰبُ	ٱلْمَيْمَنَةِ	مَآ	أَصْحَٰبُ	ٱلْمَيْمَنَةِ ۝٨
so those	(on) the Right Hand	what	(will be) those	(on) the Right Hand
وَأَصْحَٰبُ	ٱلْمَشْـَٔمَةِ	مَآ	أَصْحَٰبُ	ٱلْمَشْـَٔمَةِ ۝٩
and those	(on) the Left Hand	what	(will be) those	(on) the Left Hand
وَٱلسَّٰبِقُونَ	ٱلسَّٰبِقُونَ ۝١٠	أُو۟لَٰٓئِكَ		ٱلْمُقَرَّبُونَ ۝١١
and the foremost ones	(will be) foremost	those		(will be) the nearest (to Allah)
فِى جَنَّٰتِ	ٱلنَّعِيمِ ۝١٢	ثُلَّةٌ		مِّنَ ٱلْأَوَّلِينَ ۝١٣
in (the) Gardens	(of) Delight	a multitude		(will be) from the first (generations)

وَقَلِيلٌ مِّنَ ٱلْـَٔاخِرِينَ ۝١٤ عَلَىٰ سُرُرٍ مَّوْضُونَةٍ ۝١٥ مُّتَّكِـِٔينَ عَلَيْهَا مُتَقَٰبِلِينَ ۝١٦ يَطُوفُ عَلَيْهِمْ
وِلْدَٰنٌ مُّخَلَّدُونَ ۝١٧ بِأَكْوَابٍ وَأَبَارِيقَ وَكَأْسٍ مِّن مَّعِينٍ ۝١٨ لَّا يُصَدَّعُونَ عَنْهَا وَلَا يُنزِفُونَ ۝١٩ وَفَٰكِهَةٍ
مِّمَّا يَتَخَيَّرُونَ ۝٢٠ وَلَحْمِ طَيْرٍ مِّمَّا يَشْتَهُونَ ۝٢١ وَحُورٌ عِينٌ ۝٢٢ كَأَمْثَٰلِ ٱللُّؤْلُؤِ ٱلْمَكْنُونِ ۝٢٣ جَزَآءًۢ
بِمَا كَانُوا۟ يَعْمَلُونَ ۝٢٤

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

وَقَلِيلٌ	مِّنَ ٱلْأَخِرِينَ ﴿١٤﴾	عَلَىٰ سُرُرٍ
and a few	(will be) from the later (generations)	on thrones

مَّوْضُونَةٍ ﴿١٥﴾	مُّتَّكِـِٔينَ	عَلَيْهَا	مُتَقَـٰبِلِينَ ﴿١٦﴾
woven (with gold and precious stones)	reclining	thereon	face to face

يَطُوفُ عَلَيْهِمْ	وِلْدَٰنٌ	مُّخَلَّدُونَ ﴿١٧﴾	بِأَكْوَابٍ	وَأَبَارِيقَ	وَكَأْسٍ
will go around them (serving)	boys	immortal	with cups	and jugs	and a glass

مِّن مَّعِينٍ ﴿١٨﴾	لَّا يُصَدَّعُونَ	عَنْهَا
of flowing wine	they will get neither any aching of the head	wherefrom

وَلَا يُنزِفُونَ ﴿١٩﴾	وَفَـٰكِهَةٍ	مِّمَّا يَتَخَيَّرُونَ ﴿٢٠﴾
nor they will get any intoxication	and fruit	[from] that they may choose

وَلَحْمِ	طَيْرٍ	مِّمَّا يَشْتَهُونَ ﴿٢١﴾	وَحُورٌ
and (the) flesh	(of) fowls	[from] that they desire	and Houris (fair females)

عِينٌ ﴿٢٢﴾	كَأَمْثَـٰلِ	ٱللُّؤْلُوِ	ٱلْمَكْنُونِ ﴿٢٣﴾	جَزَآءًۢ
(with) wide lovely eyes	like	the pearls	preserved	a reward

بِمَا كَانُوا۟	يَعْمَلُونَ ﴿٢٤﴾
for what they used to	do

لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا تَأْثِيمًا ﴿٢٥﴾ إِلَّا قِيلًا سَلَـٰمًا سَلَـٰمًا ﴿٢٦﴾ وَأَصْحَـٰبُ ٱلْيَمِينِ مَآ أَصْحَـٰبُ ٱلْيَمِينِ ﴿٢٧﴾
فِى سِدْرٍ مَّخْضُودٍ ﴿٢٨﴾ وَطَلْحٍ مَّنضُودٍ ﴿٢٩﴾ وَظِلٍّ مَّمْدُودٍ ﴿٣٠﴾ وَمَآءٍ مَّسْكُوبٍ ﴿٣١﴾ وَفَـٰكِهَةٍ كَثِيرَةٍ ﴿٣٢﴾
لَّا مَقْطُوعَةٍ وَلَا مَمْنُوعَةٍ ﴿٣٣﴾ وَفُرُشٍ مَّرْفُوعَةٍ ﴿٣٤﴾ إِنَّآ أَنشَأْنَـٰهُنَّ إِنشَآءً ﴿٣٥﴾ فَجَعَلْنَـٰهُنَّ أَبْكَارًا ﴿٣٦﴾
عُرُبًا أَتْرَابًا ﴿٣٧﴾

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

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

لَا يَسْمَعُونَ	فِيهَا	لَغْوًا	وَلَا تَأْثِيمًا ﴿٢٥﴾	إِلَّا قِيلًا
they will not hear	therein	vain talk	nor (any) sinful speech	but (the) saying

سَلَامًا	سَلَٰمًا ﴿٢٦﴾	وَأَصْحَٰبُ	ٱلْيَمِينِ
(of) Salam (greetings with peace)	Salam	and those	(on) the Right Hand

مَآ	أَصْحَٰبُ	ٱلْيَمِينِ ﴿٢٧﴾	فِى سِدْرٍ	مَّخْضُودٍ ﴿٢٨﴾	وَطَلْحٍ
what	(will be) those	(on) the Right Hand	among lote trees	thornless	and banana trees

مَّنضُودٍ ﴿٢٩﴾	وَظِلٍّ	مَّمْدُودٍ ﴿٣٠﴾	وَمَآءٍ
(with fruits) piled one above another	and (in) shade	long-extended	and (by) water

مَّسْكُوبٍ ﴿٣١﴾	وَفَٰكِهَةٍ	كَثِيرَةٍ ﴿٣٢﴾	لَّا مَقْطُوعَةٍ
flowing constantly	and fruit	(in) plenty	(whose season is) not limited

وَلَا مَمْنُوعَةٍ ﴿٣٣﴾	وَفُرُشٍ	مَّرْفُوعَةٍ ﴿٣٤﴾
and (whose supply) will not be cut off	and (on) couches or thrones	raised (high)

إِنَّآ	أَنشَأْنَٰهُنَّ	إِنشَآءً ﴿٣٥﴾	فَجَعَلْنَٰهُنَّ	أَبْكَارًا ﴿٣٦﴾
verily We	have created them	(of) special creation	and made them	virgins

عُرُبًا	أَتْرَابًا ﴿٣٧﴾
loving (their husbands only)	(and of) equal age

لِّأَصْحَٰبِ ٱلْيَمِينِ ﴿٣٨﴾ ثُلَّةٌ مِّنَ ٱلْأَوَّلِينَ ﴿٣٩﴾ وَثُلَّةٌ مِّنَ ٱلْءَاخِرِينَ ﴿٤٠﴾ وَأَصْحَٰبُ ٱلشِّمَالِ مَآ
أَصْحَٰبُ ٱلشِّمَالِ ﴿٤١﴾ فِى سَمُومٍ وَحَمِيمٍ ﴿٤٢﴾ وَظِلٍّ مِّن يَحْمُومٍ ﴿٤٣﴾ لَّا بَارِدٍ وَلَا كَرِيمٍ ﴿٤٤﴾ إِنَّهُمْ كَانُوا۟
قَبْلَ ذَٰلِكَ مُتْرَفِينَ ﴿٤٥﴾ وَكَانُوا۟ يُصِرُّونَ عَلَى ٱلْحِنثِ ٱلْعَظِيمِ ﴿٤٦﴾ وَكَانُوا۟ يَقُولُونَ أَئِذَا مِتْنَا وَكُنَّا
تُرَابًا وَعِظَٰمًا أَءِنَّا لَمَبْعُوثُونَ ﴿٤٧﴾ أَوَءَابَآؤُنَا ٱلْأَوَّلُونَ ﴿٤٨﴾ قُلْ إِنَّ ٱلْأَوَّلِينَ وَٱلْءَاخِرِينَ ﴿٤٩﴾
لَمَجْمُوعُونَ إِلَىٰ مِيقَٰتِ يَوْمٍ مَّعْلُومٍ ﴿٥٠﴾

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

لِّأَصْحَٰبِ	ٱلْيَمِينِ ﴿٣٨﴾	ثُلَّةٌ	مِّنَ ٱلْأَوَّلِينَ ﴿٣٩﴾
for those	(on) the Right Hand	a multitude	(will be) from the first (generations)
وَثُلَّةٌ	مِّنَ ٱلْءَاخِرِينَ ﴿٤٠﴾	وَأَصْحَٰبُ	ٱلشِّمَالِ
and a multitude	(will be) from the later (generations)	and those	(on) the Left Hand
مَآ	أَصْحَٰبُ	ٱلشِّمَالِ ﴿٤١﴾	فِى سَمُومٍ	وَحَمِيمٍ ﴿٤٢﴾
what	(will be) those	(on) the Left Hand	in (fierce) hot wind	and boiling water
وَظِلٍّ	مِّن يَحْمُومٍ ﴿٤٣﴾	لَّا بَارِدٍ	وَلَا كَرِيمٍ ﴿٤٤﴾	إِنَّهُمْ كَانُوا۟	قَبْلَ
and shadow	of black smoke	neither cool	nor pleasant	verily they [were]	before
ذَٰلِكَ	مُتْرَفِينَ ﴿٤٥﴾	وَكَانُوا۟	يُصِرُّونَ عَلَى ٱلْحِنثِ	ٱلْعَظِيمِ ﴿٤٦﴾	وَكَانُوا۟
that	indulged in luxury	and were	persisting in sin	great	and they used to
يَقُولُونَ	أَئِذَا مِتْنَا	وَكُنَّا تُرَابًا	وَعِظَٰمًا	أَءِنَّا	لَمَبْعُوثُونَ ﴿٤٧﴾
say	when we die?	and become dust	and bones	(shall) we?	indeed be resurrected
أَوَ ءَابَآؤُنَا	ٱلْأَوَّلُونَ ﴿٤٨﴾	قُلْ إِنَّ ٱلْأَوَّلِينَ	
or our fathers	of old	say (O Muhammad) verily those of old	
وَٱلْءَاخِرِينَ ﴿٤٩﴾	لَمَجْمُوعُونَ	إِلَىٰ مِيقَٰتِ	
and those of later (times)	(all will) surely (be) gathered together	for appointed (Meeting)	
يَوْمٍ	مَّعْلُومٍ ﴿٥٠﴾	
(of) a Day	well known	

ثُمَّ إِنَّكُمْ أَيُّهَا ٱلضَّآلُّونَ ٱلْمُكَذِّبُونَ ﴿٥١﴾ لَآكِلُونَ مِن شَجَرٍ مِّن زَقُّومٍ ﴿٥٢﴾ فَمَالِـُٔونَ مِنْهَا ٱلْبُطُونَ ﴿٥٣﴾
فَشَٰرِبُونَ عَلَيْهِ مِنَ ٱلْحَمِيمِ ﴿٥٤﴾ فَشَٰرِبُونَ شُرْبَ ٱلْهِيمِ ﴿٥٥﴾ هَٰذَا نُزُلُهُمْ يَوْمَ ٱلدِّينِ ﴿٥٦﴾ نَحْنُ خَلَقْنَٰكُمْ
فَلَوْلَا تُصَدِّقُونَ ﴿٥٧﴾ أَفَرَءَيْتُم مَّا تُمْنُونَ ﴿٥٨﴾ ءَأَنتُمْ تَخْلُقُونَهُۥٓ أَمْ نَحْنُ ٱلْخَٰلِقُونَ ﴿٥٩﴾ نَحْنُ قَدَّرْنَا
بَيْنَكُمُ ٱلْمَوْتَ وَمَا نَحْنُ بِمَسْبُوقِينَ ﴿٦٠﴾

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

مِن شَجَرٍ	لَآكِلُونَ	ٱلْمُكَذِّبُونَ ﴿٥١﴾	ٱلضَّآلُّونَ	أَيُّهَا	إِنَّكُمْ	ثُمَّ
of (the) trees	(you) verily will eat	the deniers	the erring-ones	O	verily you	then
مِنَ ٱلْحَمِيمِ ﴿٥٤﴾	عَلَيْهِ	فَشَٰرِبُونَ	ٱلْبُطُونَ ﴿٥٣﴾	مِنْهَا	فَمَالِـُٔونَ	مِّن زَقُّومٍ ﴿٥٢﴾
of boiling water	on it	and drink	(your) bellies	therewith	then (you) will fill	of Zaqqum
نُزُلُهُمْ	هَٰذَا	ٱلْهِيمِ ﴿٥٥﴾	شُرْبَ	فَشَٰرِبُونَ		
(will be) their entertainment	this	(of) the thirsty camels	(like) drinking	and (you) will drink		
فَلَوْلَا تُصَدِّقُونَ ﴿٥٧﴾		خَلَقْنَٰكُمْ	نَحْنُ	ٱلدِّينِ ﴿٥٦﴾	يَوْمَ	
then why (do) you believe not		created you	We	(of) Recompense	(on the) Day	
ٱلْخَٰلِقُونَ ﴿٥٩﴾	أَمْ نَحْنُ	تَخْلُقُونَهُۥٓ	ءَأَنتُمْ	مَّا تُمْنُونَ ﴿٥٨﴾	أَفَرَءَيْتُم	
(are) the Creator	or We	who create it	(is it) you?	what you emit	(do) you see?	
بِمَسْبُوقِينَ ﴿٦٠﴾	وَمَا نَحْنُ	ٱلْمَوْتَ	بَيْنَكُمُ	نَحْنُ قَدَّرْنَا		
outstripped	and We (are) not	the death	between you	We have decreed		

عَلَىٰٓ أَن نُّبَدِّلَ أَمْثَٰلَكُمْ وَنُنشِئَكُمْ فِى مَا لَا تَعْلَمُونَ ﴿٦١﴾ وَلَقَدْ عَلِمْتُمُ ٱلنَّشْأَةَ ٱلْأُولَىٰ فَلَوْلَا
تَذَكَّرُونَ ﴿٦٢﴾ أَفَرَءَيْتُم مَّا تَحْرُثُونَ ﴿٦٣﴾ ءَأَنتُمْ تَزْرَعُونَهُۥٓ أَمْ نَحْنُ ٱلزَّٰرِعُونَ ﴿٦٤﴾ لَوْ نَشَآءُ

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لَجَعَلْنَٰهُ حُطَٰمًا فَظَلْتُمْ تَفَكَّهُونَ ﴿٦٥﴾ إِنَّا لَمُغْرَمُونَ ﴿٦٦﴾ بَلْ نَحْنُ مَحْرُومُونَ ﴿٦٧﴾ أَفَرَءَيْتُمُ ٱلْمَآءَ
ٱلَّذِى تَشْرَبُونَ ﴿٦٨﴾ ءَأَنتُمْ أَنزَلْتُمُوهُ مِنَ ٱلْمُزْنِ أَمْ نَحْنُ ٱلْمُنزِلُونَ ﴿٦٩﴾

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

عَلَىٰٓ	أَن نُّبَدِّلَ أَمْثَٰلَكُمْ	وَنُنشِئَكُمْ	فِى مَا
[on]	that We transfigure your likes	and create you	in (forms) that

لَا تَعْلَمُونَ ﴿٦١﴾	وَلَقَدْ عَلِمْتُمُ ٱلنَّشْأَةَ	ٱلْأُولَىٰ
you know not	and indeed you have known the creation	the first

فَلَوْلَا تَذَكَّرُونَ ﴿٦٢﴾	أَفَرَءَيْتُم	مَّا تَحْرُثُونَ ﴿٦٣﴾	ءَأَنتُمْ
why then (do) you not remember (or take heed)	then (do) you see?	that you sow	(is it) you?

تَزْرَعُونَهُۥٓ	أَمْ نَحْنُ	ٱلزَّٰرِعُونَ ﴿٦٤﴾	لَوْ نَشَآءُ	لَجَعَلْنَٰهُ
who make it grow	or (are) We	the Grower	if We willed	We would surely make it

حُطَٰمًا	فَظَلْتُمْ	تَفَكَّهُونَ ﴿٦٥﴾	إِنَّا	لَمُغْرَمُونَ ﴿٦٦﴾
(into) dry pieces	and you would	be regretful	verily we	(are) indeed undone (ruined)

بَلْ نَحْنُ	مَحْرُومُونَ ﴿٦٧﴾	أَفَرَءَيْتُمُ ٱلْمَآءَ	ٱلَّذِى تَشْرَبُونَ ﴿٦٨﴾	ءَأَنتُمْ
nay we	(are) deprived	then (do) you see the water?	that you drink	(is it) you?

أَنزَلْتُمُوهُ	مِنَ ٱلْمُزْنِ	أَمْ نَحْنُ	ٱلْمُنزِلُونَ ﴿٦٩﴾
who cause it to come down	from the rain clouds	or (are) We	the Causer (of it) to come down

لَوْ نَشَآءُ جَعَلْنَٰهُ أُجَاجًا فَلَوْلَا تَشْكُرُونَ ﴿٧٠﴾ أَفَرَءَيْتُمُ ٱلنَّارَ ٱلَّتِى تُورُونَ ﴿٧١﴾ ءَأَنتُمْ أَنشَأْتُمْ

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شَجَرَتَهَآ أَمْ نَحْنُ ٱلْمُنشِـُٔونَ ﴿٧٢﴾ نَحْنُ جَعَلْنَٰهَا تَذْكِرَةً وَمَتَٰعًا لِّلْمُقْوِينَ ﴿٧٣﴾ فَسَبِّحْ
بِٱسْمِ رَبِّكَ ٱلْعَظِيمِ ﴿٧٤﴾ ۞ فَلَآ أُقْسِمُ بِمَوَٰقِعِ ٱلنُّجُومِ ﴿٧٥﴾ وَإِنَّهُۥ لَقَسَمٌ لَّوْ تَعْلَمُونَ
عَظِيمٌ ﴿٧٦﴾

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

لَوْ نَشَآءُ	جَعَلْنَٰهُ	أُجَاجًا	فَلَوْلَا تَشْكُرُونَ ﴿٧٠﴾
if We willed	We (could) make it	salt	why then (do) you not give thanks
أَفَرَءَيْتُمُ ٱلنَّارَ	ٱلَّتِى تُورُونَ ﴿٧١﴾		ءَأَنتُمْ
then (do) you see the fire?	which you kindle.		(is it) you?
أَأَنتُمْ أَنشَأْتُمْ شَجَرَتَهَآ	أَمْ نَحْنُ	ٱلْمُنشِـُٔونَ ﴿٧٢﴾	نَحْنُ	جَعَلْنَٰهَا
who made (the) tree thereof to grow	or (are) We	the Grower	We	have made it
تَذْكِرَةً	وَمَتَٰعًا	لِّلْمُقْوِينَ ﴿٧٣﴾	فَسَبِّحْ	بِٱسْمِ
a Reminder	and an article of use	for the travellers	then glorify	with (the) Name
رَبِّكَ	ٱلْعَظِيمِ ﴿٧٤﴾	فَلَآ أُقْسِمُ	بِمَوَٰقِعِ	ٱلنُّجُومِ ﴿٧٥﴾
(of) your Lord	the Most Great	so I swear	by (the) setting	(of) the stars
وَإِنَّهُۥ	لَقَسَمٌ	لَّوْ تَعْلَمُونَ	عَظِيمٌ ﴿٧٦﴾	
and verily that	(is) indeed an oath	if you know	great	

إِنَّهُۥ لَقُرْءَانٌ كَرِيمٌ ﴿٧٧﴾ فِى كِتَٰبٍ مَّكْنُونٍ ﴿٧٨﴾ لَّا يَمَسُّهُۥٓ إِلَّا ٱلْمُطَهَّرُونَ ﴿٧٩﴾ تَنزِيلٌ مِّن رَّبِّ
ٱلْعَٰلَمِينَ ﴿٨٠﴾ أَفَبِهَٰذَا ٱلْحَدِيثِ أَنتُم مُّدْهِنُونَ ﴿٨١﴾ وَتَجْعَلُونَ رِزْقَكُمْ أَنَّكُمْ تُكَذِّبُونَ ﴿٨٢﴾ فَلَوْلَآ إِذَا
بَلَغَتِ ٱلْحُلْقُومَ ﴿٨٣﴾ وَأَنتُمْ حِينَئِذٍ تَنظُرُونَ ﴿٨٤﴾ وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنكُمْ وَلَٰكِن لَّا تُبْصِرُونَ ﴿٨٥﴾

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فَلَوْلَآ إِن كُنتُمْ غَيْرَ مَدِينِينَ ﴿٨٦﴾ تَرْجِعُونَهَآ إِن كُنتُمْ صَٰدِقِينَ ﴿٨٧﴾

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

فِى كِتَٰبٍ	كَرِيمٌ ﴿٧٧﴾	لَّقُرْءَانٌ	إِنَّهُۥ
in a Book	honourable	(is) indeed a recitation (the Quran)	verily this
تَنزِيلٌ مِّن	إِلَّا ٱلْمُطَهَّرُونَ ﴿٧٩﴾	لَّا يَمَسُّهُۥٓ	مَكْنُونٍ ﴿٧٨﴾
a Revelation from	but the purified	which none can touch	well-guarded
مُّدْهِنُونَ ﴿٨١﴾	أَنتُمْ	ٱلْحَدِيثِ	أَفَبِهَٰذَا	رَبِّ ٱلْعَٰلَمِينَ ﴿٨٠﴾
(are) indifferent	(that) you	a talk	then (is) it (such)?	(the) Lord (of) the worlds
إِذَا بَلَغَتِ	فَلَوْلَآ	أَنَّكُمْ تُكَذِّبُونَ ﴿٨٢﴾	وَتَجْعَلُونَ رِزْقَكُمْ
when it reaches	then why not	that you deny (Him)	and you make (it) your provision
إِلَيْهِ	أَقْرَبُ	وَنَحْنُ	حِينَئِذٍ تَنظُرُونَ ﴿٨٤﴾	وَأَنتُمْ	ٱلْحُلْقُومَ ﴿٨٣﴾
to him	(are) nearer	but We	(at) the moment are looking on	and you	the throat
إِن كُنتُمْ غَيْرَ	فَلَوْلَآ	لَا تُبْصِرُونَ ﴿٨٥﴾	وَلَٰكِن	مِنكُمْ
if you are exempt	then why (do you) not	you see not	[and] but	than you
إِن كُنتُمْ صَٰدِقِينَ ﴿٨٧﴾	تَرْجِعُونَهَآ	مَدِينِينَ ﴿٨٦﴾
if you are truthful	bring back it (the soul)	(from) the reckoning (and recompense)

فَأَمَّآ إِن كَانَ مِنَ ٱلْمُقَرَّبِينَ ﴿٨٨﴾ فَرَوْحٌ وَرَيْحَانٌ وَجَنَّتُ نَعِيمٍ ﴿٨٩﴾ وَأَمَّآ إِن كَانَ مِنْ أَصْحَٰبِ

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ٱلْيَمِينِ ﴿٩٠﴾ فَسَلَٰمٌ لَّكَ مِنْ أَصْحَٰبِ ٱلْيَمِينِ ﴿٩١﴾ وَأَمَّآ إِن كَانَ مِنَ ٱلْمُكَذِّبِينَ ٱلضَّآلِّينَ ﴿٩٢﴾ فَنُزُلٌ
مِّنْ حَمِيمٍ ﴿٩٣﴾ وَتَصْلِيَةُ جَحِيمٍ ﴿٩٤﴾ إِنَّ هَٰذَا لَهُوَ حَقُّ ٱلْيَقِينِ ﴿٩٥﴾ فَسَبِّحْ بِٱسْمِ رَبِّكَ ٱلْعَظِيمِ ﴿٩٦﴾

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

وَرَيْحَانٌ	فَرَوْحٌ	مِنَ ٱلْمُقَرَّبِينَ ﴿٨٨﴾	إِن كَانَ	فَأَمَّآ
and provision	then (there is) rest	of those brought near (to Allah)	if he be	then

ٱلْيَمِينِ ﴿٩٠﴾	مِنْ أَصْحَٰبِ	إِن كَانَ	وَأَمَّآ	نَعِيمٍ ﴿٨٩﴾	وَجَنَّتُ
(on) the Right Hand	of those	if he be	and	(of) Delights	and a Garden

وَأَمَّآ	ٱلْيَمِينِ ﴿٩١﴾	مِنْ أَصْحَٰبِ	لَّكَ	فَسَلَٰمٌ
but	(on) the Right Hand	of those	for you	then (there is safety and) peace

فَنُزُلٌ	ٱلضَّآلِّينَ ﴿٩٢﴾	مِنَ ٱلْمُكَذِّبِينَ	إِن كَانَ
then (for him is) an entertainment	the erring	of the denying	if he be

حَقُّ	لَهُوَ	إِنَّ هَٰذَا	جَحِيمٍ ﴿٩٤﴾	وَتَصْلِيَةُ	مِّنْ حَمِيمٍ ﴿٩٣﴾
(is) an absolute Truth	this	verily this	(in) Hell-fire	and burning	with boiling water

ٱلْعَظِيمِ ﴿٩٦﴾	رَبِّكَ	بِٱسْمِ	فَسَبِّحْ	ٱلْيَقِينِ ﴿٩٥﴾
the Most Great	(of) your Lord	with (the) Name	so glorify	(with) certainty

سُورَةُ الحَدِيدِ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

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

Sūrah Al-Hadīd (Iron) 57

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

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

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بِسْمِ اللَّهِ	الرَّحْمَٰنِ	الرَّحِيمِ			
In the Name (of) Allah	the Most Gracious	the Most Merciful			
سَبَّحَ لِلَّهِ مَا	فِي السَّمَاوَاتِ	وَالْأَرْضِ	وَهُوَ		
glorifies [for] Allah whatsoever	(is) in the heavens	and the earth	and He		
الْعَزِيزُ	الْحَكِيمُ ﴿١﴾	لَهُ	مُلْكُ	السَّمَاوَاتِ	وَالْأَرْضِ
(is) the All-Mighty	the All-Wise	for Him	(is the) kingdom	(of) the heavens	and the earth

قَدِيرٌ ۝٢	شَيْءٍ	عَلَىٰ كُلِّ	وَهُوَ	وَيُمِيتُ ۖ	يُحْيِۦ
(is) Able	things	over all	and He	and causes death	He gives life
بِكُلِّ	وَهُوَ	وَٱلْبَاطِنُ ۖ	وَٱلظَّٰهِرُ	وَٱلْءَاخِرُ	هُوَ ٱلْأَوَّلُ
of every	and He	and the Most Near	and the Most High	and the Last	He (is) the First
فِى سِتَّةِ	وَٱلْأَرْضَ	خَلَقَ ٱلسَّمَٰوَٰتِ	ٱلَّذِى	هُوَ	عَلِيمٌ ۝٣	شَيْءٍ
in six	and the earth	created the heavens	Who	He (it is)	(is) All-Knower	thing
فِى ٱلْأَرْضِ	مَا يَلِجُ	يَعْلَمُ	عَلَى ٱلْعَرْشِ ۖ	ثُمَّ ٱسْتَوَىٰ	أَيَّامٍ
into the earth	what goes	He knows	over the Throne	then rose	Days
وَمَا يَعْرُجُ	مِنَ ٱلسَّمَآءِ	وَمَا يَنزِلُ	مِنْهَا	وَمَا يَخْرُجُ
and what ascends	from the heaven	and what descends	from it	and what comes forth
بِمَا تَعْمَلُونَ بَصِيرٌ ۝٤	وَٱللَّهُ	أَيْنَ مَا كُنتُمْ ۚ	مَعَكُمْ	وَهُوَ	فِيهَا ۖ
(is) All-Seer of what you do	and Allah	wheresoever you may be	(is) with you	and He	thereto

لَهُۥ مُلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ وَإِلَى ٱللَّهِ تُرْجَعُ ٱلْأُمُورُ ۝٥ يُولِجُ ٱلَّيْلَ فِى ٱلنَّهَارِ وَيُولِجُ ٱلنَّهَارَ فِى
ٱلَّيْلِ ۚ وَهُوَ عَلِيمٌۢ بِذَاتِ ٱلصُّدُورِ ۝٦ ءَامِنُوا۟ بِٱللَّهِ وَرَسُولِهِۦ وَأَنفِقُوا۟ مِمَّا جَعَلَكُم مُّسْتَخْلَفِينَ
فِيهِ ۖ فَٱلَّذِينَ ءَامَنُوا۟ مِنكُمْ وَأَنفَقُوا۟ لَهُمْ أَجْرٌ كَبِيرٌ ۝٧ وَمَا لَكُمْ لَا تُؤْمِنُونَ بِٱللَّهِ وَٱلرَّسُولُ يَدْعُوكُمْ
لِتُؤْمِنُوا۟ بِرَبِّكُمْ وَقَدْ أَخَذَ مِيثَٰقَكُمْ إِن كُنتُم مُّؤْمِنِينَ ۝٨

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

لَهُۥ	مُلْكُ	ٱلسَّمَٰوَٰتِ	وَٱلْأَرْضِ	وَإِلَى ٱللَّهِ
for Him	(is the) kingdom	(of) the heavens	and the earth	and to Allah
تُرْجَعُ ٱلْأُمُورُ ۝٥	يُولِجُ ٱلَّيْلَ	فِى ٱلنَّهَارِ	وَيُولِجُ ٱلنَّهَارَ	فِى ٱلَّيْلِ
return (all) the matters	He merges night	into day	and merges day	into night
وَهُوَ عَلِيمٌۢ	بِذَاتِ	ٱلصُّدُورِ ۝٦	ءَامِنُوا۟ بِٱللَّهِ	
and He (is) All-Knower	of whatsoever (is in)	the breasts	believe in Allah	
وَرَسُولِهِۦ	وَأَنفِقُوا۟	مِمَّا	جَعَلَكُم	مُّسْتَخْلَفِينَ
and His Messenger (Muhammad)	and spend	of that	He has made you	trustees
فِيهِ	فَٱلَّذِينَ ءَامَنُوا۟	مِنكُمْ	وَأَنفَقُوا۟	لَهُمْ	أَجْرٌ
whereof	and those who believe	of you	and spend	for them	(will be) a reward
كَبِيرٌ ۝٧	وَمَا	لَكُمْ	لَا تُؤْمِنُونَ	بِٱللَّهِ
great	and what (is the matter)	with you	(that) you believe not	in Allah
وَٱلرَّسُولُ	يَدْعُوكُمْ	لِتُؤْمِنُوا۟	بِرَبِّكُمْ
while the Messenger	invites you	to believe	in your Lord
وَقَدْ أَخَذَ مِيثَٰقَكُمْ	إِن كُنتُم مُّؤْمِنِينَ ۝٨
and He has indeed taken your covenant	if you are (real) believers

هُوَ ٱلَّذِى يُنَزِّلُ عَلَىٰ عَبْدِهِۦٓ ءَايَٰتٍۭ بَيِّنَٰتٍ لِّيُخْرِجَكُم مِّنَ ٱلظُّلُمَٰتِ إِلَى ٱلنُّورِ ۚ وَإِنَّ ٱللَّهَ بِكُمْ
لَرَءُوفٌ رَّحِيمٌ ۝٩ وَمَا لَكُمْ أَلَّا تُنفِقُوا۟ فِى سَبِيلِ ٱللَّهِ وَلِلَّهِ مِيرَٰثُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ لَا يَسْتَوِى
مِنكُم مَّنْ أَنفَقَ مِن قَبْلِ ٱلْفَتْحِ وَقَٰتَلَ ۚ أُو۟لَٰٓئِكَ أَعْظَمُ دَرَجَةً مِّنَ ٱلَّذِينَ أَنفَقُوا۟ مِنۢ بَعْدُ وَقَٰتَلُوا۟ ۚ
وَكُلًّا وَعَدَ ٱللَّهُ ٱلْحُسْنَىٰ ۚ وَٱللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ۝١٠

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

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

بَيِّنَٰتٍ	ءَايَٰتٍ	عَلَىٰ عَبْدِهِۦٓ	ٱلَّذِى يُنَزِّلُ	هُوَ
manifest	signs	to His slave	Who sends down	(it is) He
وَإِنَّ ٱللَّهَ	إِلَى ٱلنُّورِ	مِنَ ٱلظُّلُمَٰتِ	لِيُخْرِجَكُمْ	
and verily Allah	into the light	from the darkness[es]	that He may bring you out	
لَكُمْ	وَمَا	رَّحِيمٌ ﴿٩﴾	لَرَءُوفٌ	بِكُمْ
with you	and what (is the matter)	Most Merciful	(is) Most Kind	to you
وَلِلَّهِ مِيرَٰثُ	فِى سَبِيلِ ٱللَّهِ	أَلَّا تُنفِقُوا۟		
and to Allah (belongs the) heritage	in (the) Way (of) Allah	that you spend not		
مَّنْ أَنفَقَ	يَسْتَوِى مِنكُم	لَا	وَٱلْأَرْضِ	ٱلسَّمَٰوَٰتِ
(those) who spent	equal among you are	not	and the earth	(of) the heavens
دَرَجَةً	أَعْظَمُ	أُو۟لَٰٓئِكَ	وَقَٰتَلَ	ٱلْفَتْحِ	مِن قَبْلِ
(in) degree	(are) greater	such	and fought	the conquering (of Makkah)	before
وَكُلًّا وَعَدَ ٱللَّهُ	وَقَٰتَلُوا۟	مِنۢ بَعْدُ	مِّنَ ٱلَّذِينَ أَنفَقُوا۟	
but (to) all Allah has promised	and fought	afterwards	than those who spent	
ٱلْحُسْنَىٰ	وَٱللَّهُ	بِمَا تَعْمَلُونَ خَبِيرٌ ﴿١٠﴾		
the best (reward)	and Allah	(is) All-Aware of what you do		

مَّن ذَا ٱلَّذِى يُقْرِضُ ٱللَّهَ قَرْضًا حَسَنًا فَيُضَٰعِفَهُۥ لَهُۥ وَلَهُۥٓ أَجْرٌ كَرِيمٌ ﴿١١﴾ يَوْمَ تَرَى ٱلْمُؤْمِنِينَ
وَٱلْمُؤْمِنَٰتِ يَسْعَىٰ نُورُهُم بَيْنَ أَيْدِيهِمْ وَبِأَيْمَٰنِهِم بُشْرَىٰكُمُ ٱلْيَوْمَ جَنَّٰتٌ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ
خَٰلِدِينَ فِيهَا ۚ ذَٰلِكَ هُوَ ٱلْفَوْزُ ٱلْعَظِيمُ ﴿١٢﴾ يَوْمَ يَقُولُ ٱلْمُنَٰفِقُونَ وَٱلْمُنَٰفِقَٰتُ لِلَّذِينَ ءَامَنُوا۟ ٱنظُرُونَا
نَقْتَبِسْ مِن نُّورِكُمْ قِيلَ ٱرْجِعُوا۟ وَرَآءَكُمْ فَٱلْتَمِسُوا۟ نُورًا ۖ فَضُرِبَ بَيْنَهُم بِسُورٍ لَّهُۥ بَابٌۢ بَاطِنُهُۥ فِيهِ ٱلرَّحْمَةُ
وَظَٰهِرُهُۥ مِن قِبَلِهِ ٱلْعَذَابُ ﴿١٣﴾

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

مَّن	ذَا	ٱلَّذِى	يُقۡرِضُ ٱللَّهَ قَرۡضًا	حَسَنًا
who (is he)	that	[who]	will lend Allah a loan	goodly

فَيُضَٰعِفَهُۥ	لَهُۥ	وَلَهُۥٓ	أَجۡرٌ
then He (Allah) will increase it manifold	for him	and he (will) have	a reward

كَرِيمٌ ﴿١١﴾	يَوۡمَ تَرَى	ٱلۡمُؤۡمِنِينَ	وَٱلۡمُؤۡمِنَٰتِ
good	(on the) Day you shall see	the believing men	and the believing women

يَسۡعَىٰ نُورُهُم	بَيۡنَ أَيۡدِيهِمۡ	وَبِأَيۡمَٰنِهِم	بُشۡرَىٰكُمُ
their light running	before them	and in their right hands	glad tidings for you

ٱلۡيَوۡمَ	جَنَّٰتٌ	تَجۡرِى مِن تَحۡتِهَا	ٱلۡأَنۡهَٰرُ	خَٰلِدِينَ	فِيهَا
this Day	Gardens	flowing under them	the rivers	to dwell forever	therein

ذَٰلِكَ	هُوَ	ٱلۡفَوۡزُ	ٱلۡعَظِيمُ ﴿١٢﴾	يَوۡمَ يَقُولُ	ٱلۡمُنَٰفِقُونَ
that	[it]	(is) the success	great	(on the) Day (when) will say	the hypocrites men

وَٱلۡمُنَٰفِقَٰتُ	لِلَّذِينَ ءَامَنُواْ	ٱنظُرُونَا	نَقۡتَبِسۡ
and the hypocrites women	to those who believe	wait for us	let us get (something)

مِن نُّورِكُمۡ	قِيلَ	ٱرۡجِعُواْ وَرَآءَكُمۡ	فَٱلۡتَمِسُواْ نُورٗاۚ
from your light	it will be said	go back to your rear	then seek a light

فَضُرِبَ بَيۡنَهُم	بِسُورٖ	لَّهُۥ	بَابُۢ	بَاطِنُهُۥ	فِيهِ
so will be put up between them	a wall	therein	a gate	inside it	[in it]

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ٱلرَّحْمَةُ	وَظَٰهِرُهُۥ	مِن قِبَلِهِ	ٱلْعَذَابُ ﴿١٣﴾
(will be) mercy	and outside it	facing towards [it]	(will be) the torment

يُنَادُونَهُمْ أَلَمْ نَكُن مَّعَكُمْ ۖ قَالُوا بَلَىٰ وَلَٰكِنَّكُمْ فَتَنتُمْ أَنفُسَكُمْ وَتَرَبَّصْتُمْ وَارْتَبْتُمْ وَغَرَّتْكُمُ
ٱلْأَمَانِيُّ حَتَّىٰ جَآءَ أَمْرُ ٱللَّهِ وَغَرَّكُم بِٱللَّهِ ٱلْغَرُورُ ﴿١٤﴾ فَٱلْيَوْمَ لَا يُؤْخَذُ مِنكُمْ فِدْيَةٌ وَلَا مِنَ ٱلَّذِينَ
كَفَرُوا ۚ مَأْوَىٰكُمُ ٱلنَّارُ ۖ هِىَ مَوْلَىٰكُمْ ۖ وَبِئْسَ ٱلْمَصِيرُ ﴿١٥﴾ ۞ أَلَمْ يَأْنِ لِلَّذِينَ ءَامَنُوٓا۟ أَن تَخْشَعَ
قُلُوبُهُمْ لِذِكْرِ ٱللَّهِ وَمَا نَزَلَ مِنَ ٱلْحَقِّ وَلَا يَكُونُوا۟ كَٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ مِن قَبْلُ فَطَالَ
عَلَيْهِمُ ٱلْأَمَدُ فَقَسَتْ قُلُوبُهُمْ ۖ وَكَثِيرٌ مِّنْهُمْ فَٰسِقُونَ ﴿١٦﴾

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

يُنَادُونَهُمْ		أَلَمْ نَكُن مَّعَكُمْ ۖ	
they (the hypocrites) will call them (believers)		were we not with you?	
قَالُوا بَلَىٰ	وَلَٰكِنَّكُمْ	فَتَنتُمْ أَنفُسَكُمْ	
they (believers) will reply yes	[and] but you	led yourselves into temptations	
وَتَرَبَّصْتُمْ	وَارْتَبْتُمْ	وَغَرَّتْكُمُ	
and you looked forward (for our destruction)	and you doubted	and you were deceived	

وَغَرَّكُم	حَتَّىٰ جَآءَ أَمْرُ ٱللَّهِ	ٱلْأَمَانِيُّ
and deceived you	till (the) Command (of) Allah came (to pass)	(by) false desires

مِنكُمْ	لَا يُؤْخَذُ	فَٱلْيَوْمَ	ٱلْغَرُورُ ﴿١٤﴾	بِٱللَّهِ
from you	shall not be taken	so this Day	the chief deceiver (Satan)	in (respect of) Allah

هِيَ	ٱلنَّارُ	مَأْوَىٰكُمْ	مِنَ ٱلَّذِينَ كَفَرُوا۟	وَلَا	فِدْيَةٌ
that	(is) the Fire	your abode	of those who disbelieved	nor	any ransom

أَلَمْ يَأْنِ	وَبِئْسَ ٱلْمَصِيرُ ﴿١٥﴾	مَوْلَىٰكُمْ
(has) not the time come?	and worst is that destination	(is) your friend (proper place)

لِذِكْرِ ٱللَّهِ	أَن تَخْشَعَ قُلُوبُهُمْ	لِلَّذِينَ ءَامَنُوٓا۟
by (the) Reminder (of) Allah	to be humbled their hearts	for those who believe

وَلَا يَكُونُوا۟	مِنَ ٱلْحَقِّ	وَمَا نَزَلَ
and they become not	of the truth	and that which has been revealed

عَلَيْهِمُ	فَطَالَ	مِن قَبْلُ	ٱلْكِتَٰبَ	كَٱلَّذِينَ أُوتُوا۟
for them	and was prolonged	before	the Scripture	as those who received

فَٰسِقُونَ ﴿١٦﴾	مِّنْهُمْ	وَكَثِيرٌ	فَقَسَتْ قُلُوبُهُمْ	ٱلْأَمَدُ
(were) rebellious	of them	and many	so their hearts were hardened	the term

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ٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ يُحْىِ ٱلْأَرْضَ بَعْدَ مَوْتِهَا ۚ قَدْ بَيَّنَّا لَكُمُ ٱلْءَايَٰتِ لَعَلَّكُمْ تَعْقِلُونَ ﴿١٧﴾ إِنَّ ٱلْمُصَّدِّقِينَ وَٱلْمُصَّدِّقَٰتِ وَأَقْرَضُوا۟ ٱللَّهَ قَرْضًا حَسَنًا يُضَٰعَفُ لَهُمْ وَلَهُمْ أَجْرٌ كَرِيمٌ ﴿١٨﴾ وَٱلَّذِينَ ءَامَنُوا۟ بِٱللَّهِ وَرُسُلِهِۦٓ أُو۟لَٰٓئِكَ هُمُ ٱلصِّدِّيقُونَ ۖ وَٱلشُّهَدَآءُ عِندَ رَبِّهِمْ لَهُمْ أَجْرُهُمْ وَنُورُهُمْ ۖ وَٱلَّذِينَ كَفَرُوا۟ وَكَذَّبُوا۟ بِـَٔايَٰتِنَآ أُو۟لَٰٓئِكَ أَصْحَٰبُ ٱلْجَحِيمِ ﴿١٩﴾

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

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

قَدْ بَيَّنَّا	مَوْتِهَا ۚ	بَعْدَ	يُحْيِ ٱلْأَرْضَ	ٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ
indeed We have made clear	its death	after	gives life to the earth	know that Allah

إِنَّ ٱلْمُصَّدِّقِينَ	لَعَلَّكُمْ تَعْقِلُونَ ﴿١٧﴾	ٱلْءَايَـٰتِ	لَكُمُ
verily the alms-giving men	so that you may understand	the signs	to you

حَسَنًا	وَأَقْرَضُوا۟ ٱللَّهَ قَرْضًا	وَٱلْمُصَّدِّقَـٰتِ
goodly	and who lent Allah a loan	and the alms-giving women

أَجْرٌ	وَلَهُمْ	يُضَـٰعَفُ لَهُمْ
(shall be) a reward	and for them	it shall be increased manifold for them

أُو۟لَـٰٓئِكَ	وَرُسُلِهِۦٓ	بِٱللَّهِ	وَٱلَّذِينَ ءَامَنُوا۟	كَرِيمٌ ﴿١٨﴾
those	and His Messengers	in Allah	and those who believe	honourable (good)

لَهُمْ	رَبِّهِمْ	عِندَ	وَٱلشُّهَدَآءُ	ٱلصِّدِّيقُونَ ۖ	هُمُ
they (shall) have	their Lord	with	and the martyrs	(are) the truthful	[they]

بِـَٔايَـٰتِنَآ	وَكَذَّبُوا۟	وَٱلَّذِينَ كَفَرُوا۟	وَنُورُهُمْ ۖ	أَجْرُهُمْ
Our Signs	and deny	but those who disbelieve	and their light	their reward

ٱلْجَحِيمِ ﴿١٩﴾	أَصْحَـٰبُ	أُو۟لَـٰٓئِكَ
(of) the blazing Fire	(shall be the) dwellers	they

ٱعْلَمُوٓا۟ أَنَّمَا ٱلْحَيَوٰةُ ٱلدُّنْيَا لَعِبٌ وَلَهْوٌ وَزِينَةٌ وَتَفَاخُرٌۢ بَيْنَكُمْ وَتَكَاثُرٌ فِى ٱلْأَمْوَٰلِ وَٱلْأَوْلَـٰدِ ۖ كَمَثَلِ غَيْثٍ أَعْجَبَ ٱلْكُفَّارَ نَبَاتُهُۥ ثُمَّ يَهِيجُ فَتَرَىٰهُ مُصْفَرًّا ثُمَّ يَكُونُ حُطَـٰمًا ۖ وَفِى ٱلْـَٔاخِرَةِ عَذَابٌ شَدِيدٌ وَمَغْفِرَةٌ مِّنَ ٱللَّهِ وَرِضْوَٰنٌ ۚ وَمَا ٱلْحَيَوٰةُ ٱلدُّنْيَآ إِلَّا مَتَـٰعُ ٱلْغُرُورِ ﴿٢٠﴾

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

وَزِينَةٌ	وَلَهْوٌ	لَعِبٌ	ٱلدُّنْيَا	ٱعْلَمُوٓا۟ أَنَّمَا ٱلْحَيَوٰةُ
and pomp	and amusement	(is) play	(of) the world	know that the life
وَٱلْأَوْلَٰدِ	فِى ٱلْأَمْوَٰلِ	وَتَكَاثُرٌ	بَيْنَكُمْ	وَتَفَاخُرٌۢ
and children	in respect of wealth	and rivalry	among you	and mutual boasting
نَبَاتُهُۥ	أَعْجَبَ ٱلْكُفَّارَ	غَيْثٍ		كَمَثَلِ
its growth	is pleasing (to) the tillers	(of vegetation after) rain		as (the) likeness
ثُمَّ يَكُونُ حُطَٰمًا	مُصْفَرًّا	فَتَرَىٰهُ		ثُمَّ يَهِيجُ
then it becomes straw	(turning) yellow	and you see it		then it dries up
مِّنَ ٱللَّهِ	وَمَغْفِرَةٌ	شَدِيدٌ	عَذَابٌ	وَفِى ٱلْءَاخِرَةِ
from Allah	and forgiveness	severe	(there is) a torment	but in the Hereafter
ٱلْغُرُورِ ﴿٢٠﴾	إِلَّا مَتَٰعُ	ٱلدُّنْيَآ	وَمَا ٱلْحَيَوٰةُ	وَرِضْوَٰنٌ
deceiving	but an enjoyment	(of) the world	and (is) not the life	and Good Pleasure

سَابِقُوٓا۟ إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا كَعَرْضِ ٱلسَّمَآءِ وَٱلْأَرْضِ أُعِدَّتْ لِلَّذِينَ
ءَامَنُوا۟ بِٱللَّهِ وَرُسُلِهِۦ ۚ ذَٰلِكَ فَضْلُ ٱللَّهِ يُؤْتِيهِ مَن يَشَآءُ ۚ وَٱللَّهُ ذُو ٱلْفَضْلِ ٱلْعَظِيمِ ﴿٢١﴾
مَآ أَصَابَ مِن مُّصِيبَةٍ فِى ٱلْأَرْضِ وَلَا فِىٓ أَنفُسِكُمْ إِلَّا فِى كِتَٰبٍ مِّن قَبْلِ أَن نَّبْرَأَهَآ ۚ
إِنَّ ذَٰلِكَ عَلَى ٱللَّهِ يَسِيرٌ ﴿٢٢﴾ لِّكَيْلَا تَأْسَوْا۟ عَلَىٰ مَا فَاتَكُمْ وَلَا تَفْرَحُوا۟ بِمَآ
ءَاتَىٰكُمْ ۗ وَٱللَّهُ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ ﴿٢٣﴾

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

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

وَجَنَّةٍ	مِّن رَّبِّكُمْ	سَابِقُوٓاْ إِلَىٰ مَغْفِرَةٍ
and Paradise	from your Lord	race with one another in hastening towards forgiveness

أُعِدَّتْ لِلَّذِينَ	وَٱلْأَرْضِ	ٱلسَّمَآءِ	كَعَرْضِ	عَرْضُهَا
prepared for those who	and the earth	(of) the heaven	(is) as (the) width	(the) width whereof

يُؤْتِيهِ	فَضْلُ ٱللَّهِ	ذَٰلِكَ	وَرُسُلِهِۦ	ءَامَنُواْ بِٱللَّهِ
which He bestows on	(is the) Grace (of) Allah	that	and His Messengers	believe in Allah

مَآ أَصَابَ	ٱلْعَظِيمِ ﴿٢١﴾	ٱلْفَضْلِ	ذُو	وَٱللَّهُ	مَن يَشَآءُ
befalls not	Great	(of) Bounty	(is the) Owner	and Allah	whom He is pleased with

فِى كِتَٰبٍ	إِلَّا	فِىٓ أَنفُسِكُمْ	وَلَا	فِى ٱلْأَرْضِ	مِن مُّصِيبَةٍ
(it is) in a Book (of Decrees)	but	in yourselves	nor	on the earth	any calamity

عَلَى ٱللَّهِ يَسِيرٌ ﴿٢٢﴾	إِنَّ ذَٰلِكَ	أَن نَّبْرَأَهَآ	مِّن قَبْلِ
(is) easy for Allah	verily that	that We bring it into existence	before

وَلَا تَفْرَحُواْ	فَاتَكُمْ	عَلَىٰ مَا	لِّكَيْلَا تَأْسَوْاْ
nor rejoice	has escaped you	at what	(in order) that you may not grieve

فَخُورٍ ﴿٢٣﴾	مُّخْتَالٍ	لَا يُحِبُّ كُلَّ	وَٱللَّهُ	ءَاتَىٰكُمْ	بِمَآ
boaster	prideful	likes not every	and Allah	He has given to you	over that which

ٱلَّذِينَ يَبْخَلُونَ وَيَأْمُرُونَ ٱلنَّاسَ بِٱلْبُخْلِ ۗ وَمَن يَتَوَلَّ فَإِنَّ ٱللَّهَ هُوَ ٱلْغَنِىُّ ٱلْحَمِيدُ ﴿٢٤﴾
لَقَدْ أَرْسَلْنَا رُسُلَنَا بِٱلْبَيِّنَٰتِ وَأَنزَلْنَا مَعَهُمُ ٱلْكِتَٰبَ وَٱلْمِيزَانَ لِيَقُومَ ٱلنَّاسُ
بِٱلْقِسْطِ ۖ وَأَنزَلْنَا ٱلْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ وَمَنَٰفِعُ لِلنَّاسِ وَلِيَعْلَمَ ٱللَّهُ مَن يَنصُرُهُۥ وَرُسُلَهُۥ

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بِٱلْغَيْبِ ۚ إِنَّ ٱللَّهَ قَوِىٌّ عَزِيزٌ ﴿٢٥﴾

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

ٱلَّذِينَ يَبْخَلُونَ	وَيَأْمُرُونَ ٱلنَّاسَ	بِٱلْبُخْلِ ۗ	وَمَن يَتَوَلَّ
those who are misers	and enjoin upon people	miserliness	and whosoever turns away
فَإِنَّ ٱللَّهَ	هُوَ	ٱلْغَنِىُّ	ٱلْحَمِيدُ ﴿٢٤﴾
then verily Allah	[He]	(is) the Rich	the Worthy of all praise
لَقَدْ أَرْسَلْنَا رُسُلَنَا	بِٱلْبَيِّنَٰتِ	وَأَنزَلْنَا مَعَهُمُ	
indeed We have sent Our Messengers	with clear proofs	and We have revealed with them	
ٱلْكِتَٰبَ	وَٱلْمِيزَانَ	لِيَقُومَ ٱلنَّاسُ	بِٱلْقِسْطِ ۖ
the Scripture	and the Balance	that mankind may keep up	justice
وَأَنزَلْنَا ٱلْحَدِيدَ	فِيهِ	بَأْسٌ	شَدِيدٌ
and We brought forth iron	wherein	(is) power	mighty
وَمَنَٰفِعُ	لِلنَّاسِ		
and benefits	for mankind		
وَلِيَعْلَمَ ٱللَّهُ	مَن	يَنصُرُهُۥ	وَرُسُلَهُۥ
and that Allah may know	(him) who	will help Him	and His Messengers
بِٱلْغَيْبِ ۚ	إِنَّ ٱللَّهَ	قَوِىٌّ	عَزِيزٌ ﴿٢٥﴾
in the unseen	verily Allah	(is) All-Strong	All-Mighty

وَلَقَدْ أَرْسَلْنَا نُوحًا وَإِبْرَٰهِيمَ وَجَعَلْنَا فِى ذُرِّيَّتِهِمَا ٱلنُّبُوَّةَ وَٱلْكِتَٰبَ ۖ فَمِنْهُم مُّهْتَدٍ
وَكَثِيرٌ مِّنْهُمْ فَٰسِقُونَ ﴿٢٦﴾ ثُمَّ قَفَّيْنَا عَلَىٰٓ ءَاثَٰرِهِم بِرُسُلِنَا وَقَفَّيْنَا بِعِيسَى ٱبْنِ
مَرْيَمَ وَءَاتَيْنَٰهُ ٱلْإِنجِيلَ ۖ وَجَعَلْنَا فِى قُلُوبِ ٱلَّذِينَ ٱتَّبَعُوهُ رَأْفَةً وَرَحْمَةً ۚ وَرَهْبَانِيَّةً

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ٱبْتَدَعُوهَا مَا كَتَبْنَٰهَا عَلَيْهِمْ إِلَّا ٱبْتِغَآءَ رِضْوَٰنِ ٱللَّهِ فَمَا رَعَوْهَا حَقَّ رِعَايَتِهَا ۖ فَـَٔاتَيْنَا
ٱلَّذِينَ ءَامَنُوا۟ مِنْهُمْ أَجْرَهُمْ ۖ وَكَثِيرٌ مِّنْهُمْ فَٰسِقُونَ ﴿٢٧﴾

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

وَلَقَدْ أَرْسَلْنَا نُوحًا	وَإِبْرَٰهِيمَ	وَجَعَلْنَا	فِى ذُرِّيَّتِهِمَا
and indeed We sent Noah	and Abraham	and We placed	in their offspring

ٱلنُّبُوَّةَ	وَٱلْكِتَٰبَ	فَمِنْهُم	مُّهْتَدٍ	وَكَثِيرٌ
Prophethood	and Scripture	and among them	(some are) guided	but many

مِّنْهُم	فَٰسِقُونَ ﴿٢٦﴾	ثُمَّ قَفَّيْنَا	عَلَىٰٓ ءَاثَٰرِهِم	بِرُسُلِنَا
of them	(are) rebellious	then We sent	on their footsteps	Our Messengers

وَقَفَّيْنَا	بِعِيسَى	ٱبْنِ	مَرْيَمَ	وَءَاتَيْنَٰهُ	ٱلْإِنجِيلَ	وَجَعَلْنَا
and We sent	Jesus	son	(of) Mary	and gave him	the Gospel	and We placed

فِى قُلُوبِ	ٱلَّذِينَ	ٱتَّبَعُوهُ	رَأْفَةً	وَرَحْمَةً
in (the) hearts	(of) those who	followed him	compassion	and mercy

وَرَهْبَانِيَّةً	ٱبْتَدَعُوهَا	مَا كَتَبْنَٰهَا
but the monasticism	which they invented (for themselves)	We (did) not prescribe [it]

عَلَيْهِمْ	إِلَّا ٱبْتِغَآءَ	رِضْوَٰنِ ٱللَّهِ	فَمَا رَعَوْهَا
for them	but (only) seeking	(the) pleasure (of) Allah	but they (did) not observe it

حَقَّ	رِعَايَتِهَا	فَـَٔاتَيْنَا	ٱلَّذِينَ ءَامَنُوا۟	مِنْهُمْ
(with the) right	(of) its observance	so We gave	those who believed	among them

فَٰسِقُونَ ﴿٢٧﴾	مِّنْهُمْ	وَكَثِيرٌ	أَجْرَهُمْ
(are) rebellious	of them	but many	their reward

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱتَّقُوا۟ ٱللَّهَ وَءَامِنُوا۟ بِرَسُولِهِۦ يُؤْتِكُمْ كِفْلَيْنِ مِن رَّحْمَتِهِۦ وَيَجْعَل لَّكُمْ نُورًا تَمْشُونَ بِهِۦ وَيَغْفِرْ لَكُمْ ۚ وَٱللَّهُ غَفُورٌ رَّحِيمٌ ﴿٢٨﴾ لِّئَلَّا يَعْلَمَ أَهْلُ ٱلْكِتَٰبِ أَلَّا يَقْدِرُونَ عَلَىٰ شَىْءٍ مِّن فَضْلِ ٱللَّهِ وَأَنَّ ٱلْفَضْلَ بِيَدِ ٱللَّهِ يُؤْتِيهِ مَن يَشَآءُ ۚ وَٱللَّهُ ذُو ٱلْفَضْلِ ٱلْعَظِيمِ ﴿٢٩﴾

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

يُؤْتِكُمْ	بِرَسُولِهِۦ	وَءَامِنُوا۟	ٱتَّقُوا۟ ٱللَّهَ	ٱلَّذِينَ ءَامَنُوا۟	يَٰٓأَيُّهَا
He will give you	in His Messenger	and believe	fear Allah	who believe	O (you)

تَمْشُونَ بِهِۦ	نُورًا	لَّكُمْ	وَيَجْعَل	مِن رَّحْمَتِهِۦ	كِفْلَيْنِ
by which you shall walk	a light	for you	and He will make	of His Mercy	a double portion

لِّئَلَّا يَعْلَمَ	رَّحِيمٌ ﴿٢٨﴾	غَفُورٌ	وَٱللَّهُ	لَكُمْ ۚ	وَيَغْفِرْ
so that may know	Most Merciful	(is) Oft-Forgiving	and Allah	you	and He will forgive

عَلَىٰ شَىْءٍ	أَلَّا يَقْدِرُونَ	ٱلْكِتَٰبِ	أَهْلُ
over anything	that they have no power	(of) the Scripture	(the) people

يُؤْتِيهِ	بِيَدِ ٱللَّهِ	وَأَنَّ ٱلْفَضْلَ	مِن فَضْلِ ٱللَّهِ
He bestows it on	(is) in Allah's Hand	and that the Grace	from (the) Grace (of) Allah

ٱلْعَظِيمِ ﴿٢٩﴾	ٱلْفَضْلِ	ذُو	وَٱللَّهُ	مَن يَشَآءُ ۚ
Great	(of) Bounty	(is the) Owner	and Allah	whomsoever He wills

سُورَةُ المُجَادلَةِ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَادِلُكَ فِي زَوْجِهَا وَتَشْتَكِي إِلَى اللَّهِ وَاللَّهُ يَسْمَعُ تَحَاوُرَكُمَا ۚ إِنَّ اللَّهَ
سَمِيعٌ بَصِيرٌ ﴿١﴾ الَّذِينَ يُظَاهِرُونَ مِنكُم مِّن نِّسَائِهِم مَّا هُنَّ أُمَّهَاتِهِمْ ۖ إِنْ أُمَّهَاتُهُمْ إِلَّا اللَّائِي
وَلَدْنَهُمْ ۚ وَإِنَّهُمْ لَيَقُولُونَ مُنكَرًا مِّنَ الْقَوْلِ وَزُورًا ۚ وَإِنَّ اللَّهَ لَعَفُوٌّ غَفُورٌ ﴿٢﴾ وَالَّذِينَ
يُظَاهِرُونَ مِن نِّسَائِهِمْ ثُمَّ يَعُودُونَ لِمَا قَالُوا فَتَحْرِيرُ رَقَبَةٍ مِّن قَبْلِ أَن يَتَمَاسَّا ۚ ذَٰلِكُمْ
تُوعَظُونَ بِهِ ۚ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٣﴾

Sūrah Al-Mujādilah (The Woman who disputes) 58

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

1. Indeed Allāh has heard the statement of her (Khaulah bint Tha`labah) that disputes with you (O Muhammad ﷺ) concerning her husband (Aus bin As-Sāmit), and complains to Allāh. And Allāh hears the argument between you both. Verily, Allāh is All-Hearer, All-Seer. 2. Those among you who make their wives unlawful to them by *Zihār* (الظهار) they cannot be their mothers. None can be their mothers except those who gave them birth. And verily, they utter an ill word and a lie. And verily, Allāh is Oft-Pardoning, Oft-Forgiving. 3. And those who make unlawful to them (their wives) by *Zihār* and wish to free themselves from what they uttered, (then penalty in that case is) the freeing of a slave before they touch each other. That is an admonition to you (so that you may not repeat such an ill thing). And Allāh is Well-Acquainted with what you do.

بِسْمِ اللَّهِ	الرَّحْمَٰنِ	الرَّحِيمِ
In the Name (of) Allah	the Most Gracious	the Most Merciful

قَدْ سَمِعَ اللَّهُ	قَوْلَ	الَّتِي	تُجَادِلُكَ
indeed Allah has heard	(the) statement	(of her) who	disputes with you

فِي زَوْجِهَا	وَتَشْتَكِي	إِلَى اللَّهِ
concerning her husband	and she complains	to Allah

وَٱللَّهُ يَسۡمَعُ تَحَاوُرَكُمَآۚ	إِنَّ ٱللَّهَ	سَمِيعُۢ	بَصِيرٌ ۝١
and Allah hears (the) conversation between you both	verily Allah	(is) All-Hearer	All-Seer

ٱلَّذِينَ يُظَٰهِرُونَ	مِنكُم	مِّن نِّسَآئِهِم	مَّا هُنَّ
those who make unlawful by Zihar	among you	[from] their wives	they (can) not (be)

أُمَّهَٰتِهِمۡۖ	إِنۡ أُمَّهَٰتُهُمۡ	إِلَّا ٱلَّٰٓـِٔي	وَلَدۡنَهُمۡۚ
their mothers	none (can be) their mothers	except those who	gave them birth

وَإِنَّهُمۡ	لَيَقُولُونَ مُنكَرٗا	مِّنَ ٱلۡقَوۡلِ	وَزُورٗاۚ	وَإِنَّ ٱللَّهَ
and verily they	say an evil	word	and a lie	and verily Allah

لَعَفُوٌّ	غَفُورٞ ۝٢	وَٱلَّذِينَ يُظَٰهِرُونَ
(is) Oft-Pardoning	Oft-Forgiving	and those who make unlawful by Zihar

مِن نِّسَآئِهِمۡ	ثُمَّ يَعُودُونَ	لِمَا قَالُواْ	فَتَحۡرِيرُ
[from] their wives	then (wish to) go back	on what they said	so (there is) freeing

رَقَبَةٖ	مِّن قَبۡلِ	أَن يَتَمَآسَّاۚ	ذَٰلِكُمۡ	تُوعَظُونَ بِهِۦۚ
(of) a slave	before	[that] they touch each other	that	you are exhorted to it

وَٱللَّهُ	بِمَا تَعۡمَلُونَ خَبِيرٞ ۝٣
and Allah	(is) All-Aware of what you do

فَمَن لَّمۡ يَجِدۡ فَصِيَامُ شَهۡرَيۡنِ مُتَتَابِعَيۡنِ مِن قَبۡلِ أَن يَتَمَآسَّاۖ فَمَن لَّمۡ يَسۡتَطِعۡ فَإِطۡعَامُ سِتِّينَ مِسۡكِينٗاۚ ذَٰلِكَ لِتُؤۡمِنُواْ بِٱللَّهِ وَرَسُولِهِۦۚ وَتِلۡكَ حُدُودُ ٱللَّهِۗ وَلِلۡكَٰفِرِينَ عَذَابٌ أَلِيمٌ ۝٤ إِنَّ ٱلَّذِينَ يُحَآدُّونَ ٱللَّهَ وَرَسُولَهُۥ كُبِتُواْ كَمَا كُبِتَ ٱلَّذِينَ مِن قَبۡلِهِمۡۚ وَقَدۡ أَنزَلۡنَآ ءَايَٰتِۭ بَيِّنَٰتٖۚ وَلِلۡكَٰفِرِينَ عَذَابٞ مُّهِينٞ ۝٥ يَوۡمَ يَبۡعَثُهُمُ ٱللَّهُ جَمِيعٗا فَيُنَبِّئُهُم بِمَا عَمِلُوٓاْۚ أَحۡصَىٰهُ ٱللَّهُ وَنَسُوهُۚ وَٱللَّهُ عَلَىٰ كُلِّ شَيۡءٖ شَهِيدٌ ۝٦

4. And he who finds not (the money for freeing a slave) must fast two successive months before they both touch each other. And he who is unable to do so, should feed sixty *Masākīn* (needy). That is in order that you may have perfect faith in Allāh and His Messenger. These are the limits set by

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Allāh. And for the disbelievers is a painful torment. 5. Verily, those who oppose Allāh and His Messenger (Muhammad ﷺ), will be disgraced as those before them (among the past nations) were disgraced. And We have sent down clear *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.). And for the disbelievers is a disgraceful torment 6. On the Day when Allāh will resurrect them all together (i.e. on the Day of Resurrection) and inform them of what they did. Allāh has kept account of it, while they have forgotten it. And Allāh is Witness over all things.

مِن قَبْلِ	مُتَتَابِعَيْنِ	شَهْرَيْنِ	فَصِيَامُ	لَّمْ يَجِدْ	فَمَن
before	successive	(for) two months	then fasting	finds not	and (he) who
فَإِطْعَامُ	لَّمْ يَسْتَطِعْ	فَمَن	أَن يَتَمَآسَّا ۖ		
then (the) feeding	is not able (to do so)	and (he) who	[that] they both touch each other		
وَرَسُولِهِۦ ۚ	بِٱللَّهِ	ذَٰلِكَ لِتُؤْمِنُوا۟	مِسْكِينًا ۚ	سِتِّينَ	
and His Messenger	in Allah	that (is in order) that you may believe	poor	(of) sixty	
عَذَابٌ	وَلِلْكَٰفِرِينَ	حُدُودُ ٱللَّهِ ۗ	وَتِلْكَ		
(is) a torment	and for the disbelievers	(are the) limits (of) Allah	and these		
كُبِتُوا۟	وَرَسُولَهُۥ	إِنَّ ٱلَّذِينَ يُحَآدُّونَ ٱللَّهَ	أَلِيمٌ ﴿٥﴾		
they will be disgraced	and His Messenger	verily those who oppose Allah	painful		
ءَايَٰتٍۭ	وَقَدْ أَنزَلْنَآ	مِن قَبْلِهِمْ ۚ	كَمَا كُبِتَ ٱلَّذِينَ		
Signs	and indeed We have sent down	before them	as were disgraced those		
يَوْمَ	مُّهِينٌ ﴿٥﴾	عَذَابٌ	وَلِلْكَٰفِرِينَ	بَيِّنَٰتٍ ۚ	
(on the) Day	disgraceful	(is) a torment	and for the disbelievers	clear	
بِمَا عَمِلُوٓا۟ ۚ	فَيُنَبِّئُهُمُ	جَمِيعًا	يَبْعَثُهُمُ ٱللَّهُ		
of what they did	and inform them	all (together)	(when) Allah will resurrect them		
عَلَىٰ كُلِّ	وَٱللَّهُ	وَنَسُوهُ ۚ	أَحْصَىٰهُ ٱللَّهُ		
over all	and Allah	while they have forgotten it	Allah has kept account of it		
شَهِيدٌ ﴿٦﴾	شَىْءٍ				
(is) a Witness	things				

أَلَمْ تَرَ أَنَّ ٱللَّهَ يَعْلَمُ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ ۖ مَا يَكُونُ مِن نَّجْوَىٰ ثَلَٰثَةٍ إِلَّا هُوَ رَابِعُهُمْ
وَلَا خَمْسَةٍ إِلَّا هُوَ سَادِسُهُمْ وَلَآ أَدْنَىٰ مِن ذَٰلِكَ وَلَآ أَكْثَرَ إِلَّا هُوَ مَعَهُمْ أَيْنَ مَا كَانُوا۟ ۖ ثُمَّ يُنَبِّئُهُم
بِمَا عَمِلُوا۟ يَوْمَ ٱلْقِيَٰمَةِ ۚ إِنَّ ٱللَّهَ بِكُلِّ شَىْءٍ عَلِيمٌ ﴿٧﴾ أَلَمْ تَرَ إِلَى ٱلَّذِينَ نُهُوا۟ عَنِ ٱلنَّجْوَىٰ ثُمَّ يَعُودُونَ
لِمَا نُهُوا۟ عَنْهُ وَيَتَنَٰجَوْنَ بِٱلْإِثْمِ وَٱلْعُدْوَٰنِ وَمَعْصِيَتِ ٱلرَّسُولِ ۖ وَإِذَا جَآءُوكَ حَيَّوْكَ بِمَا
لَمْ يُحَيِّكَ بِهِ ٱللَّهُ وَيَقُولُونَ فِىٓ أَنفُسِهِمْ لَوْلَا يُعَذِّبُنَا ٱللَّهُ بِمَا نَقُولُ ۚ حَسْبُهُمْ جَهَنَّمُ يَصْلَوْنَهَا ۖ
فَبِئْسَ ٱلْمَصِيرُ ﴿٨﴾

7. Have you not seen that Allāh knows whatsoever is in the heavens and whatsoever is on the earth? There is no *Najwā* (secret counsel) of three but He is their fourth (with His Knowledge, while He Himself is over the Throne, over the seventh heaven), – nor of five but He is their sixth (with His Knowledge), – nor of less than that or more but He is with them (with His Knowledge) wheresoever they may be. And afterwards on the Day of Resurrection He will inform them of what they did. Verily, Allāh is All-Knower of everything. 8. Have you not seen those who were forbidden to hold secret counsel, and afterwards returned to that which they had been forbidden, and conspired together for sin and wrongdoing and disobedience to the Messenger (Muhammad ﷺ). And when they come to you, they greet you with a greeting wherewith Allāh greets you not, and say within themselves: "Why should Allāh punish us not for what we say?" Hell will be sufficient for them; they will burn therein. And worst indeed is that destination!

أَلَمْ تَرَ	أَنَّ ٱللَّهَ يَعْلَمُ مَا	فِى ٱلسَّمَٰوَٰتِ	وَمَا
(have) you not seen?	that Allah knows whatsoever	(is) in the heavens	and whatsoever

فِى ٱلْأَرْضِ ۖ	مَا يَكُونُ	مِن نَّجْوَىٰ	ثَلَٰثَةٍ	إِلَّا هُوَ
(is) on the earth	(there) is not	any secret counsel	(of) three	but He

رَابِعُهُمْ	وَلَا خَمْسَةٍ	إِلَّا هُوَ	سَادِسُهُمْ	وَلَآ أَدْنَىٰ	مِن ذَٰلِكَ
(is) their fourth	nor (of) five	but He	(is) their sixth	nor (of) less	than that

وَلَآ أَكْثَرَ	إِلَّا هُوَ	مَعَهُمْ	أَيْنَ مَا كَانُوا۟ ۖ
and not more	but He	(is) with them	wheresoever they may be

ثُمَّ يُنَبِّئُهُم	بِمَا عَمِلُوا۟	يَوْمَ	ٱلْقِيَٰمَةِ ۚ	إِنَّ ٱللَّهَ
then He will inform them	of what they did	(on the) Day	(of) Resurrection	verily Allah

بِكُلِّ شَىْءٍ	عَلِيمٌ ﴿٧﴾	أَلَمْ تَرَ	إِلَى ٱلَّذِينَ نُهُوا۟	
of every thing	(is) All-Knower	(have) you not seen?	[to] those who were forbidden	

عَنِ ٱلنَّجْوَىٰ	ثُمَّ يَعُودُونَ	لِمَا نُهُوا۟	عَنْهُ
from secret counsel	then they returned	to that which they had been forbidden	[from it]

وَيَتَنَٰجَوْنَ	بِٱلْإِثْمِ	وَٱلْعُدْوَٰنِ	وَمَعْصِيَتِ
and conspired together	for sin	and wrongdoing	and disobedience

ٱلرَّسُولِ ۖ	وَإِذَا	جَآءُوكَ	حَيَّوْكَ	بِمَا
(to) the Messenger	and when	they come to you	they greet you	with what

لَمْ يُحَيِّكَ	بِهِ	ٱللَّهُ	وَيَقُولُونَ	فِىٓ أَنفُسِهِمْ
greets you not	wherewith	Allah	and they say	within themselves

لَوْلَا يُعَذِّبُنَا ٱللَّهُ	بِمَا نَقُولُ ۚ	حَسْبُهُمْ
why should Allah punish us not	for what we say	(will be) sufficient for them

جَهَنَّمَ	يَصْلَوْنَهَا ۖ	فَبِئْسَ ٱلْمَصِيرُ ﴿٨﴾
Hell	they will burn therein	and worst (indeed) is that destination

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِذَا تَنَٰجَيْتُمْ فَلَا تَتَنَٰجَوْا۟ بِٱلْإِثْمِ وَٱلْعُدْوَٰنِ وَمَعْصِيَتِ ٱلرَّسُولِ وَتَنَٰجَوْا۟ بِٱلْبِرِّ وَٱلتَّقْوَىٰ ۖ وَٱتَّقُوا۟ ٱللَّهَ ٱلَّذِىٓ إِلَيْهِ تُحْشَرُونَ ﴿٩﴾ إِنَّمَا ٱلنَّجْوَىٰ مِنَ ٱلشَّيْطَٰنِ لِيَحْزُنَ ٱلَّذِينَ ءَامَنُوا۟ وَلَيْسَ بِضَآرِّهِمْ شَيْـًٔا إِلَّا بِإِذْنِ ٱللَّهِ ۚ وَعَلَى ٱللَّهِ فَلْيَتَوَكَّلِ ٱلْمُؤْمِنُونَ ﴿١٠﴾

9. O you who believe! When you hold secret counsel, do it not for sin and wrongdoing, and disobedience towards the Messenger (Muhammad ﷺ), but do it for *Al-Birr* (righteousness) and *At-Taqwā* (virtues and piety); and fear Allāh to Whom you shall be gathered. 10. Secret counsel (conspiracy) is only from *Shaitān* (Satan), in order that he may cause grief to the believers. But he cannot harm them in the least, except as Allāh permits. And in Allāh let the believers put their trust.

يَٰٓأَيُّهَا	ٱلَّذِينَ ءَامَنُوٓاْ	إِذَا تَنَٰجَيۡتُمۡ	فَلَا تَتَنَٰجَوۡاْ
O (you)	who believe	when you hold secret counsel	then (do) not hold secret counsel
بِٱلۡإِثۡمِ	وَٱلۡعُدۡوَٰنِ	وَمَعۡصِيَتِ	ٱلرَّسُولِ
for sin	and wrongdoing	and disobedience	(towards) the Messenger
وَتَنَٰجَوۡاْ	بِٱلۡبِرِّ	وَٱلتَّقۡوَىٰۖ	وَٱتَّقُواْ ٱللَّهَ	ٱلَّذِيٓ
but hold secret counsel	for righteousness	and piety	and fear Allah	[Who]
إِلَيۡهِ تُحۡشَرُونَ ۝٩	إِنَّمَا ٱلنَّجۡوَىٰ	مِنَ ٱلشَّيۡطَٰنِ
to Whom you shall be gathered	secret counsel (is) only	from Satan
لِيَحۡزُنَ	ٱلَّذِينَ ءَامَنُواْ	وَلَيۡسَ	بِضَآرِّهِمۡ	شَيۡـٔٗا
that he may cause grief	(to) those who believe	but he (can) not	harm them	(in) anything
إِلَّا	بِإِذۡنِ ٱللَّهِۚ	وَعَلَى ٱللَّهِ	فَلۡيَتَوَكَّلِ ٱلۡمُؤۡمِنُونَ ۝١٠
except	by (the) permission (of) Allah	and in Allah	let the believers put (their) trust

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يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِذَا قِيلَ لَكُمۡ تَفَسَّحُواْ فِي ٱلۡمَجَٰلِسِ فَٱفۡسَحُواْ يَفۡسَحِ ٱللَّهُ لَكُمۡۖ وَإِذَا قِيلَ ٱنشُزُواْ فَٱنشُزُواْ يَرۡفَعِ ٱللَّهُ ٱلَّذِينَ ءَامَنُواْ مِنكُمۡ وَٱلَّذِينَ أُوتُواْ ٱلۡعِلۡمَ دَرَجَٰتٖۚ وَٱللَّهُ بِمَا تَعۡمَلُونَ خَبِيرٞ ۝١١ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِذَا نَٰجَيۡتُمُ ٱلرَّسُولَ فَقَدِّمُواْ بَيۡنَ يَدَيۡ نَجۡوَىٰكُمۡ صَدَقَةٗۚ ذَٰلِكَ خَيۡرٞ لَّكُمۡ وَأَطۡهَرُۚ فَإِن لَّمۡ تَجِدُواْ فَإِنَّ ٱللَّهَ غَفُورٞ رَّحِيمٌ ۝١٢

11. O you who believe! When you are told to make room in the assemblies, (spread out and) make room. Allāh will give you (ample) room (from His Mercy). And when you are told to rise up [for prayers, or *Jihād* (holy fighting in Allāh's Cause), or for any other good deed], rise up. Allāh will exalt in degree those of you who believe, and those who have been granted knowledge. And Allāh is Well-Acquainted with what you do. 12. O you who believe! When you (want to) consult the Messenger (Muhammad ﷺ) in private, spend something in charity before your private consultation. That will be better and purer for you. But if you find not (the means for it), then verily, Allāh is Oft-Forgiving, Most Merciful.

يَٰٓأَيُّهَا	ٱلَّذِينَ ءَامَنُوٓاْ	إِذَا قِيلَ	لَكُمۡ	تَفَسَّحُواْ فِي ٱلۡمَجَٰلِسِ
O (you)	who believe	when it is said	to you	make room in the assemblies
فَٱفۡسَحُواْ	يَفۡسَحِ ٱللَّهُ	لَكُمۡۖ	وَإِذَا قِيلَ	ٱنشُزُواْ
then make room	Allah will give room	to you	and when it is said	rise up
فَٱنشُزُواْ	يَرۡفَعِ ٱللَّهُ	ٱلَّذِينَ ءَامَنُواْ	مِنكُمۡ	وَٱلَّذِينَ
then rise up	Allah will elevate	those who believe	of you	and those who
أُوتُواْ ٱلۡعِلۡمَ	دَرَجَٰتٖۚ		وَٱللَّهُ	
have been granted knowledge	(in) degrees		and Allah	
بِمَا تَعۡمَلُونَ خَبِيرٞ ١١	يَٰٓأَيُّهَا	ٱلَّذِينَ ءَامَنُوٓاْ		
(is) Well-Acquainted with what you do	O (you)	who believe		
إِذَا	نَٰجَيۡتُمُ ٱلرَّسُولَ	فَقَدِّمُواْ	بَيۡنَ يَدَيۡ	
when	you consult the Messenger in private	then spend (something)	before	
نَجۡوَىٰكُمۡ	صَدَقَةٗۚ	ذَٰلِكَ	خَيۡرٞ	لَّكُمۡ	وَأَطۡهَرُۚ
your private consultation	(in) charity	that	(will be) better	for you	and purer
فَإِن	لَّمۡ تَجِدُواْ	فَإِنَّ ٱللَّهَ	غَفُورٞ	رَّحِيمٌ ١٢	
but if	you find not	then verily Allah	(is) Oft-Forgiving	Most Merciful	

ءَأَشۡفَقۡتُمۡ أَن تُقَدِّمُواْ بَيۡنَ يَدَيۡ نَجۡوَىٰكُمۡ صَدَقَٰتٖۚ فَإِذۡ لَمۡ تَفۡعَلُواْ وَتَابَ ٱللَّهُ عَلَيۡكُمۡ فَأَقِيمُواْ ٱلصَّلَوٰةَ وَءَاتُواْ ٱلزَّكَوٰةَ وَأَطِيعُواْ ٱللَّهَ وَرَسُولَهُۥۚ وَٱللَّهُ خَبِيرُۢ بِمَا تَعۡمَلُونَ ١٣ ۞ أَلَمۡ تَرَ إِلَى ٱلَّذِينَ تَوَلَّوۡاْ قَوۡمًا غَضِبَ ٱللَّهُ عَلَيۡهِم مَّا هُم مِّنكُمۡ وَلَا مِنۡهُمۡ وَيَحۡلِفُونَ عَلَى ٱلۡكَذِبِ وَهُمۡ يَعۡلَمُونَ ١٤ أَعَدَّ ٱللَّهُ لَهُمۡ عَذَابٗا شَدِيدًاۖ إِنَّهُمۡ سَآءَ مَا كَانُواْ يَعۡمَلُونَ ١٥ ٱتَّخَذُوٓاْ أَيۡمَٰنَهُمۡ جُنَّةٗ فَصَدُّواْ عَن سَبِيلِ ٱللَّهِ فَلَهُمۡ عَذَابٞ مُّهِينٞ ١٦

13. Are you afraid of spending in charity before your private consultation (with him)? If then you do it not, and Allāh has forgiven you, then (at least) perform *As-Salāt* (the prayers) and give *Zakāt* (obligatory charity) and obey Allāh (i.e. do all that Allāh and His Messenger ﷺ order you to do). And Allāh

is Well-Acquainted with what you do. 14. Have you (O Muhammad ﷺ) not seen those (hypocrites) who take as friends a people upon whom is the Wrath of Allāh (i.e. Jews)? They are neither of you (Muslims) nor of them (Jews), and they swear to a lie while they know. 15. Allāh has prepared for them a severe torment. Evil indeed is that which they used to do. 16. They have made their oaths a screen (for their evil actions). Thus they hinder (men) from the path of Allāh, so they shall have a humiliating torment.

ءَأَشْفَقْتُمْ	أَن تُقَدِّمُوا۟	بَيْنَ يَدَىْ	نَجْوَىٰكُمْ	صَدَقَٰتٍ
are you afraid?	to spend	before	your private consultation	(in) charity

فَإِذْ	لَّمْ تَفْعَلُوا۟	وَتَابَ ٱللَّهُ	عَلَيْكُمْ	فَأَقِيمُوا۟ ٱلصَّلَوٰةَ
then when	you do (it) not	and Allah has forgiven	[to] you	then perform the prayer

وَءَاتُوا۟ ٱلزَّكَوٰةَ	وَأَطِيعُوا۟ ٱللَّهَ	وَرَسُولَهُۥ ۚ	وَٱللَّهُ
and give Zakat (charity)	and obey Allah	and His Messenger	and Allah

خَبِيرٌۢ بِمَا تَعْمَلُونَ ﴿١٣﴾	أَلَمْ تَرَ	إِلَى ٱلَّذِينَ تَوَلَّوْا۟
(is) Well-Acquainted with what you do	(have) you not seen?	[to] those who take as friends

قَوْمًا	غَضِبَ ٱللَّهُ عَلَيْهِم	مَّا هُم	مِّنكُمْ	وَلَا	مِنْهُمْ
a people	Allah is angry upon them	they (are) not	of you	nor	of them

وَيَحْلِفُونَ	عَلَى ٱلْكَذِبِ	وَهُمْ يَعْلَمُونَ ﴿١٤﴾	أَعَدَّ ٱللَّهُ لَهُمْ
and they swear	to a lie	while they know	Allah has prepared for them

عَذَابًا	شَدِيدًا ۖ	إِنَّهُمْ سَآءَ	مَا كَانُوا۟	يَعْمَلُونَ ﴿١٥﴾
a torment	severe	evil indeed [they] is	that which they used to	do

ٱتَّخَذُوٓا۟ أَيْمَٰنَهُمْ	جُنَّةً	فَصَدُّوا۟	عَن سَبِيلِ ٱللَّهِ
they have taken their oaths	a screen	so they hinder (men)	from (the) path (of) Allah

فَلَهُمْ	عَذَابٌ	مُّهِينٌ ﴿١٦﴾
so they (shall) have	a torment	humiliating

لَّن تُغْنِىَ عَنْهُمْ أَمْوَٰلُهُمْ وَلَآ أَوْلَٰدُهُم مِّنَ ٱللَّهِ شَيْـًٔا ۚ أُو۟لَٰٓئِكَ أَصْحَٰبُ ٱلنَّارِ ۖ هُمْ فِيهَا خَٰلِدُونَ ﴿١٧﴾

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يَوْمَ يَبْعَثُهُمُ ٱللَّهُ جَمِيعًا فَيَحْلِفُونَ لَهُۥ كَمَا يَحْلِفُونَ لَكُمْ وَيَحْسَبُونَ أَنَّهُمْ عَلَىٰ شَىْءٍ ۚ أَلَآ إِنَّهُمْ هُمُ
ٱلْكَٰذِبُونَ ﴿١٨﴾ ٱسْتَحْوَذَ عَلَيْهِمُ ٱلشَّيْطَٰنُ فَأَنسَىٰهُمْ ذِكْرَ ٱللَّهِ ۚ أُو۟لَٰٓئِكَ حِزْبُ ٱلشَّيْطَٰنِ ۚ أَلَآ إِنَّ حِزْبَ
ٱلشَّيْطَٰنِ هُمُ ٱلْخَٰسِرُونَ ﴿١٩﴾ إِنَّ ٱلَّذِينَ يُحَآدُّونَ ٱللَّهَ وَرَسُولَهُۥٓ أُو۟لَٰٓئِكَ فِى ٱلْأَذَلِّينَ ﴿٢٠﴾ كَتَبَ ٱللَّهُ
لَأَغْلِبَنَّ أَنَا۠ وَرُسُلِىٓ ۚ إِنَّ ٱللَّهَ قَوِىٌّ عَزِيزٌ ﴿٢١﴾

17. Their wealth and their children will avail them nothing against Allāh. They will be the dwellers of the Fire to dwell therein forever. 18. On the Day when Allāh will resurrect them all together (for their account); then they will swear to Him as they swear to you (O Muslims). And they think that they have something (to stand upon). Verily, they are liars! 19. *Shaitān* (Satan) has overpowered them. So he has made them forget the remembrance of Allāh. They are the party of *Shaitān* (Satan). Verily, it is the party of *Shaitān* (Satan) that will be the losers! 20. Those who oppose Allāh and His Messenger (Muhammad ﷺ), they will be among the lowest (most humiliated). 21. Allāh has decreed: "Verily, it is I and My Messengers who shall be the victorious." Verily, Allāh is All-Powerful, All-Mighty.

لَن تُغْنِىَ	عَنْهُمْ	أَمْوَٰلُهُمْ	وَلَآ أَوْلَٰدُهُم	مِّنَ ٱللَّهِ شَيْـًٔا
will never avail	them	their wealth	nor their children	anything against Allah

أُو۟لَٰٓئِكَ	أَصْحَٰبُ	ٱلنَّارِ	هُمْ	فِيهَا	خَٰلِدُونَ ﴿١٧﴾
they	(will be the) dwellers	(of) the Fire	[they]	therein	(to) dwell forever

يَوْمَ	يَبْعَثُهُمُ ٱللَّهُ	جَمِيعًا	فَيَحْلِفُونَ
(on the) Day	(when) Allah will resurrect them	all (together)	then they will swear

لَهُۥ	كَمَا يَحْلِفُونَ	لَكُمْ	وَيَحْسَبُونَ	أَنَّهُمْ	عَلَىٰ شَىْءٍ
to Him	as they swear	to you	and they think	that they	(are) on something

أَلَآ	إِنَّهُمْ	هُمُ	ٱلْكَٰذِبُونَ ﴿١٨﴾	ٱسْتَحْوَذَ عَلَيْهِمُ	ٱلشَّيْطَٰنُ
[no doubt]	verily they	[they]	(are) the liars	has overtaken them	Satan

فَأَنسَىٰهُمْ	ذِكْرَ ٱللَّهِ	أُو۟لَٰٓئِكَ	حِزْبُ
so he has made them forget	(the) remembrance (of) Allah	they	(are the) party

ٱلْخَٰسِرُونَ ﴿١٩﴾	هُمُ	ٱلشَّيْطَٰنِ	إِنَّ حِزْبَ	أَلَآ	ٱلشَّيْطَٰنِ
(will be) the losers	[they]	(of) Satan	verily (the) party	[no doubt]	(of) Satan

فِى ٱلْأَذَلِّينَ ﴿٢٠﴾	أُو۟لَٰٓئِكَ	وَرَسُولَهُۥٓ	إِنَّ ٱلَّذِينَ يُحَآدُّونَ ٱللَّهَ
(will be) among the lowest	they	and His Messenger	verily those who oppose Allah

إِنَّ ٱللَّهَ	وَرُسُلِىٓ	لَأَغْلِبَنَّ أَنَا۠	كَتَبَ ٱللَّهُ
verily Allah	and My Messengers	verily will overcome I	Allah has decreed

عَزِيزٌ ﴿٢١﴾	قَوِىٌّ
All-Mighty	(is) All-Powerful

لَّا تَجِدُ قَوْمًا يُؤْمِنُونَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ يُوَآدُّونَ مَنْ حَآدَّ ٱللَّهَ وَرَسُولَهُۥ وَلَوْ كَانُوٓا۟ ءَابَآءَهُمْ أَوْ أَبْنَآءَهُمْ أَوْ إِخْوَٰنَهُمْ أَوْ عَشِيرَتَهُمْ ۚ أُو۟لَٰٓئِكَ كَتَبَ فِى قُلُوبِهِمُ ٱلْإِيمَٰنَ وَأَيَّدَهُم بِرُوحٍ مِّنْهُ ۖ وَيُدْخِلُهُمْ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَا ۚ رَضِىَ ٱللَّهُ عَنْهُمْ وَرَضُوا۟ عَنْهُ ۚ أُو۟لَٰٓئِكَ حِزْبُ ٱللَّهِ ۚ أَلَآ إِنَّ حِزْبَ ٱللَّهِ هُمُ ٱلْمُفْلِحُونَ ﴿٢٢﴾

22. You (O Muhammad ﷺ) will not find any people who believe in Allāh and the Last Day, making friendship with those who oppose Allāh and His Messenger (Muhammad ﷺ), even though they were their fathers or their sons or their brothers or their kindred (people). For such He has written Faith in their hearts, and strengthened them with *Rūh* (proofs, light and true guidance) from Himself. And He will admit them to Gardens (Paradise) under which rivers flow, to dwell therein (forever). Allāh is pleased with them, and they with Him. They are the party of Allāh. Verily, it is the party of Allāh that will be the successful.

ٱلْءَاخِرِ	وَٱلْيَوْمِ	يُؤْمِنُونَ بِٱللَّهِ	لَّا تَجِدُ قَوْمًا
the Last	and the Day	who believe in Allah	you will not find any people

وَلَوْ كَانُوٓا۟ ءَابَآءَهُمْ	حَآدَّ ٱللَّهَ وَرَسُولَهُۥ	يُوَآدُّونَ مَنْ
even though they were their fathers	oppose Allah and His Messenger	loving (those) who

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أَوْ أَبْنَآءَهُمْ	أَوْ إِخْوَٰنَهُمْ	أَوْ عَشِيرَتَهُمْ	أُوْلَٰٓئِكَ كَتَبَ
or their sons	or their brothers	or their kindred (people)	(for) such He has written

فِى قُلُوبِهِمُ	ٱلْإِيمَٰنَ	وَأَيَّدَهُم	بِرُوحٍ
in their hearts	Faith	and strengthened them	with spirit (light and true guidance)

مِّنْهُ	وَيُدْخِلُهُمْ	جَنَّٰتٍ	تَجْرِى مِن تَحْتِهَا	ٱلْأَنْهَٰرُ
from Himself	and He will admit them	(to) Gardens	flowing under which	the rivers

خَٰلِدِينَ	فِيهَا	رَضِىَ ٱللَّهُ عَنْهُمْ	وَرَضُوا۟
(to) dwell forever	therein	Allah is pleased with them	and they are pleased

عَنْهُ	أُوْلَٰٓئِكَ	حِزْبُ ٱللَّهِ	أَلَآ	إِنَّ حِزْبَ ٱللَّهِ
with Him	they	(are the) party (of) Allah	[no doubt]	verily (the) party (of) Allah

هُمُ	ٱلْمُفْلِحُونَ ﴿٢٢﴾
[they]	(will be) the successful

سُورَةُ الحَشْرِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

سَبَّحَ لِلَّهِ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ ۖ وَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿١﴾ هُوَ ٱلَّذِىٓ أَخْرَجَ ٱلَّذِينَ
كَفَرُوا۟ مِنْ أَهْلِ ٱلْكِتَٰبِ مِن دِيَٰرِهِمْ لِأَوَّلِ ٱلْحَشْرِ ۚ مَا ظَنَنتُمْ أَن يَخْرُجُوا۟ ۖ وَظَنُّوٓا۟ أَنَّهُم
مَّانِعَتُهُمْ حُصُونُهُم مِّنَ ٱللَّهِ فَأَتَىٰهُمُ ٱللَّهُ مِنْ حَيْثُ لَمْ يَحْتَسِبُوا۟ ۖ وَقَذَفَ فِى قُلُوبِهِمُ ٱلرُّعْبَ
يُخْرِبُونَ بُيُوتَهُم بِأَيْدِيهِمْ وَأَيْدِى ٱلْمُؤْمِنِينَ فَٱعْتَبِرُوا۟ يَٰٓأُو۟لِى ٱلْأَبْصَٰرِ ﴿٢﴾ وَلَوْلَآ أَن كَتَبَ
ٱللَّهُ عَلَيْهِمُ ٱلْجَلَآءَ لَعَذَّبَهُمْ فِى ٱلدُّنْيَا ۖ وَلَهُمْ فِى ٱلْآخِرَةِ عَذَابُ ٱلنَّارِ ﴿٣﴾

Sūrah Al-Hashr (The Gathering) 59

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

1. Whatsoever is in the heavens and whatsoever is on the earth glorifies Allāh.

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And He is the All-Mighty, the All-Wise. 2. He it is Who drove out the disbelievers among the people of the Scripture (i.e. the Jews of the tribe of Banū An-Nadīr) from their homes at the first gathering. You did not think that they would get out. And they thought that their fortresses would defend them from Allāh! But Allāh's (torment) reached them from a place whereof they expected it not, and He cast terror into their hearts so that they destroyed their own dwellings with their own hands and the hands of the believers. Then take admonition, O you with eyes (to see). 3. And had it not been that Allāh had decreed exile for them, He would certainly have punished them in this world; and in the Hereafter theirs shall be the torment of the Fire.

بِسْمِ ٱللَّهِ	ٱلرَّحْمَٰنِ	ٱلرَّحِيمِ
In the Name (of) Allah	the Most Gracious	the Most Merciful
سَبَّحَ لِلَّهِ مَا	فِى ٱلسَّمَٰوَٰتِ	وَمَا	فِى ٱلْأَرْضِ
glorifies [to] Allah whatsoever	(is) in the heavens	and whatsoever	(is) on the earth
وَهُوَ ٱلْعَزِيزُ	ٱلْحَكِيمُ ۝١	هُوَ	ٱلَّذِىٓ أَخْرَجَ	ٱلَّذِينَ كَفَرُوا۟
and He (is) the All-Mighty	the All-Wise	He (it is)	Who drove out	those who disbelieved
مِنْ أَهْلِ	ٱلْكِتَٰبِ	مِن دِيَٰرِهِمْ	لِأَوَّلِ	ٱلْحَشْرِ
among (the) people	(of) the Scripture	from their homes	at (the) first	gathering
مَا ظَنَنتُمْ	أَن يَخْرُجُوا۟	وَظَنُّوٓا۟	أَنَّهُم
you did not think	that they would get out	and they thought	that [they]
مَّانِعَتُهُمْ	حُصُونُهُم	مِّنَ ٱللَّهِ	فَأَتَىٰهُمُ ٱللَّهُ
(would) defend them	their fortresses	from Allah	but Allah reached them
مِنْ حَيْثُ	لَمْ يَحْتَسِبُوا۟	وَقَذَفَ	فِى قُلُوبِهِمُ	ٱلرُّعْبَ
from whereof	they expected (it) not	and He cast	into their hearts	terror
يُخْرِبُونَ بُيُوتَهُم	بِأَيْدِيهِمْ	وَأَيْدِى
they destroyed their own dwellings	with their own hands	and (the) hands
ٱلْمُؤْمِنِينَ	فَٱعْتَبِرُوا۟	يَٰٓأُو۟لِى	ٱلْأَبْصَٰرِ ۝٢
(of) the believers	then take admonition	O (you) with	eyes (to see)

وَلَوْلَآ	أَن كَتَبَ ٱللَّهُ	عَلَيْهِمُ	ٱلْجَلَآءَ
and had (it) not been	that Allah had decreed	for them	exile

لَعَذَّبَهُمْ	فِى ٱلدُّنْيَا ۖ	وَلَهُمْ
He would certainly have punished them	in this world	and for them

فِى ٱلْءَاخِرَةِ	عَذَابُ	ٱلنَّارِ ﴿٣﴾
in the Hereafter	(shall be the) torment	(of) the Fire

ذَٰلِكَ بِأَنَّهُمْ شَآقُّوا۟ ٱللَّهَ وَرَسُولَهُۥ ۖ وَمَن يُشَآقِّ ٱللَّهَ فَإِنَّ ٱللَّهَ شَدِيدُ ٱلْعِقَابِ ﴿٤﴾ مَا قَطَعْتُم مِّن
لِّينَةٍ أَوْ تَرَكْتُمُوهَا قَآئِمَةً عَلَىٰٓ أُصُولِهَا فَبِإِذْنِ ٱللَّهِ وَلِيُخْزِىَ ٱلْفَٰسِقِينَ ﴿٥﴾ وَمَآ أَفَآءَ ٱللَّهُ
عَلَىٰ رَسُولِهِۦ مِنْهُمْ فَمَآ أَوْجَفْتُمْ عَلَيْهِ مِنْ خَيْلٍ وَلَا رِكَابٍ وَلَٰكِنَّ ٱللَّهَ يُسَلِّطُ رُسُلَهُۥ عَلَىٰ
مَن يَشَآءُ ۚ وَٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿٦﴾

4. That is because they opposed Allāh and His Messenger (Muhammad ﷺ). And whosoever opposes Allāh, then verily, Allāh is Severe in punishment. 5. What you (O Muslims) cut down of a palm tree (of the enemy), or you left it standing on its stem, it was by the Leave of Allāh, and in order that He might disgrace the *Fāsiqūn* (the rebellious, the disobedient to Allāh). 6. And what Allāh gave as booty (*Fai'*) to His Messenger (Muhammad ﷺ) from them – for this you made no expedition with either cavalry or camelry. But Allāh gives power to His Messengers over whomsoever He wills. And Allāh is Able to do all things.

ذَٰلِكَ	بِأَنَّهُمْ شَآقُّوا۟ ٱللَّهَ	وَرَسُولَهُۥ ۖ	وَمَن يُشَآقِّ ٱللَّهَ
that	(is) because they opposed Allah	and His Messenger	and whosoever opposes Allah

فَإِنَّ ٱللَّهَ شَدِيدُ	ٱلْعِقَابِ ﴿٤﴾	مَا قَطَعْتُم	مِّن لِّينَةٍ
then verily Allah (is) Severe	(in) punishment	what you cut down	of a palm tree

أَوْ تَرَكْتُمُوهَا	قَآئِمَةً	عَلَىٰٓ أُصُولِهَا	فَبِإِذْنِ ٱللَّهِ
or you left it	standing	on its roots	then (it was) by (the) Leave (of) Allah

وَلِيُخْزِىَ ٱلْفَٰسِقِينَ ﴿٥﴾	وَمَآ أَفَآءَ ٱللَّهُ
and (in order) that He might disgrace the rebellious	and what Allah gave as booty

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عَلَىٰ رَسُولِهِۦ	مِنْهُمْ	فَمَآ أَوْجَفْتُمْ	عَلَيْهِ	مِنْ خَيْلٍ
to His Messenger	from them	for (this) you made no expedition	on it	with cavalry
وَلَٰكِنَّ ٱللَّهَ يُسَلِّطُ رُسُلَهُۥ			وَلَا رِكَابٍ	
[and] but Allah gives power (to) His Messengers			nor camelry	
عَلَىٰ مَن يَشَآءُ ۚ				
over whomsoever He wills				

وَٱللَّهُ	عَلَىٰ كُلِّ	شَىْءٍ	قَدِيرٌ ﴿٦﴾
and Allah	over all	things	(is) Able

مَّآ أَفَآءَ ٱللَّهُ عَلَىٰ رَسُولِهِۦ مِنْ أَهْلِ ٱلْقُرَىٰ فَلِلَّهِ وَلِلرَّسُولِ وَلِذِى ٱلْقُرْبَىٰ وَٱلْيَتَٰمَىٰ وَٱلْمَسَٰكِينِ وَٱبْنِ ٱلسَّبِيلِ كَىْ لَا يَكُونَ دُولَةًۢ بَيْنَ ٱلْأَغْنِيَآءِ مِنكُمْ ۚ وَمَآ ءَاتَىٰكُمُ ٱلرَّسُولُ فَخُذُوهُ وَمَا نَهَىٰكُمْ عَنْهُ فَٱنتَهُوا۟ ۚ وَٱتَّقُوا۟ ٱللَّهَ ۖ إِنَّ ٱللَّهَ شَدِيدُ ٱلْعِقَابِ ﴿٧﴾ لِلْفُقَرَآءِ ٱلْمُهَٰجِرِينَ ٱلَّذِينَ أُخْرِجُوا۟ مِن دِيَٰرِهِمْ وَأَمْوَٰلِهِمْ يَبْتَغُونَ فَضْلًا مِّنَ ٱللَّهِ وَرِضْوَٰنًا وَيَنصُرُونَ ٱللَّهَ وَرَسُولَهُۥ ۚ أُو۟لَٰٓئِكَ هُمُ ٱلصَّٰدِقُونَ ﴿٨﴾

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7. What Allāh gave as booty (*Fai'*) to His Messenger (Muhammad ﷺ) from the people of the townships – it is for Allāh, His Messenger (Muhammad ﷺ), the kindred (of Messenger Muhammad ﷺ), the orphans, *Al-Masākīn* (the needy), and the wayfarer, in order that it may not become a fortune used by the rich among you. And whatsoever the Messenger (Muhammad ﷺ) gives you, take it; and whatsoever he forbids you, abstain (from it). And fear Allāh; verily, Allāh is Severe in punishment. 8. (And there is also a share in this booty) for the poor emigrants, who were expelled from their homes and their property, seeking bounties from Allāh and to please Him, and helping Allāh (i.e. helping His religion – Islāmic Monotheism) and His Messenger (Muhammad ﷺ). Such are indeed the truthful (to what they say).

ٱلْقُرَىٰ	مِنْ أَهْلِ	عَلَىٰ رَسُولِهِۦ	مَّآ أَفَآءَ ٱللَّهُ
(of) the townships	from (the) people	to His Messenger	what Allah gave as booty
وَٱلْيَتَٰمَىٰ	وَلِذِى ٱلْقُرْبَىٰ	وَلِلرَّسُولِ	فَلِلَّهِ
and the orphans	and for the kindred	and for His Messenger	(it is) for Allah

بَيْنَ	لَا يَكُونَ دُولَةً	كَيْ	وَٱبْنِ ٱلسَّبِيلِ	وَٱلْمَسَٰكِينِ
between	it may not become a fortune	(in order) that	and the wayfarer	and the poor
فَخُذُوهُ	ٱلرَّسُولُ	ءَاتَىٰكُمُ	وَمَآ	مِنكُمْ	ٱلْأَغْنِيَآءِ
so take it	the Messenger	gives you	and whatsoever	among you	the rich
وَٱتَّقُوا۟ ٱللَّهَ	فَٱنتَهُوا۟	عَنْهُ	نَهَىٰكُمْ	وَمَا
and fear Allah	abstain	from it	he forbids you	and whatsoever
ٱلَّذِينَ أُخْرِجُوا۟	ٱلْمُهَٰجِرِينَ	لِلْفُقَرَآءِ	ٱلْعِقَابِ ۝٧	إِنَّ ٱللَّهَ شَدِيدُ
who were expelled	emigrants	for the poor	(in) punishment	verily Allah (is) Severe
وَرِضْوَٰنًا	يَبْتَغُونَ فَضْلًا مِّنَ ٱللَّهِ	وَأَمْوَٰلِهِمْ	مِن دِيَٰرِهِمْ
and pleasure	seeking bounty from Allah	and their properties	from their homes
ٱلصَّٰدِقُونَ ۝٨	هُمُ	أُو۟لَٰٓئِكَ	وَرَسُولَهُۥٓ	وَيَنصُرُونَ ٱللَّهَ
(are) the truthful	[they]	such	and His Messenger	and helping Allah

وَٱلَّذِينَ تَبَوَّءُو ٱلدَّارَ وَٱلْإِيمَٰنَ مِن قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِى صُدُورِهِمْ حَاجَةً مِّمَّآ أُوتُوا۟ وَيُؤْثِرُونَ عَلَىٰٓ أَنفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ ۚ وَمَن يُوقَ شُحَّ نَفْسِهِۦ فَأُو۟لَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ ۝٩ وَٱلَّذِينَ جَآءُو مِنۢ بَعْدِهِمْ يَقُولُونَ رَبَّنَا ٱغْفِرْ لَنَا وَلِإِخْوَٰنِنَا ٱلَّذِينَ سَبَقُونَا بِٱلْإِيمَٰنِ وَلَا تَجْعَلْ فِى قُلُوبِنَا غِلًّا لِّلَّذِينَ ءَامَنُوا۟ رَبَّنَآ إِنَّكَ رَءُوفٌ رَّحِيمٌ ۝١٠

9. And those who, before them, had homes (in Al-Madinah) and had adopted the Faith, love those who emigrate to them, and have no jealousy in their breasts for that which they have been given (from the booty of Banū An-Nadīr), and give them (emigrants) preference over themselves even though they were in need of that. And whosoever is saved from his own covetousness, such are they who will be the successful. 10. And those who came after them say: "Our Lord! Forgive us and our brethren who have preceded us in Faith, and put not in our hearts any hatred against those who have believed. Our Lord! You are indeed full of kindness, Most Merciful.

وَٱلَّذِينَ تَبَوَّءُو	ٱلدَّارَ	وَٱلْإِيمَٰنَ	مِن قَبْلِهِمْ
and those who had adopted	the home	and the Faith	before them
يُحِبُّونَ مَنْ	هَاجَرَ إِلَيْهِمْ	وَلَا يَجِدُونَ	فِى صُدُورِهِمْ	حَاجَةً
love (those) who	emigrate to them	and they find not	in their breasts	jealousy
مِّمَّآ أُوتُوا۟	وَيُؤْثِرُونَ	عَلَىٰٓ أَنفُسِهِمْ
for that which they have been given	and give (them) preference	over themselves
وَلَوْ كَانَ	بِهِمْ	خَصَاصَةٌ	وَمَن يُوقَ	شُحَّ
even though was	with them	need (of that)	and whosoever is saved	(from) covetousness
نَفْسِهِۦ	فَأُو۟لَٰٓئِكَ	هُمُ	ٱلْمُفْلِحُونَ ۝٩	وَٱلَّذِينَ جَآءُو
(of) his own	such	(are) they	(who will be) the successful	and those who came
مِنۢ بَعْدِهِمْ	يَقُولُونَ رَبَّنَا	ٱغْفِرْ لَنَا	وَلِإِخْوَٰنِنَا	ٱلَّذِينَ
after them	they say our Lord	forgive us	and our brethren	who
سَبَقُونَا	بِٱلْإِيمَٰنِ	وَلَا تَجْعَلْ	فِى قُلُوبِنَا	غِلًّا
have preceded us	in Faith	and put not	in our hearts	any hatred
لِّلَّذِينَ ءَامَنُوا۟	رَبَّنَآ	إِنَّكَ رَءُوفٌ	رَّحِيمٌ ۝١٠
against those who have believed	our Lord	You (are) indeed Most Kind	Most Merciful

۞ أَلَمْ تَرَ إِلَى ٱلَّذِينَ نَافَقُوا۟ يَقُولُونَ لِإِخْوَٰنِهِمُ ٱلَّذِينَ كَفَرُوا۟ مِنْ أَهْلِ ٱلْكِتَٰبِ لَئِنْ أُخْرِجْتُمْ لَنَخْرُجَنَّ مَعَكُمْ وَلَا نُطِيعُ فِيكُمْ أَحَدًا أَبَدًا وَإِن قُوتِلْتُمْ لَنَنصُرَنَّكُمْ وَٱللَّهُ يَشْهَدُ إِنَّهُمْ لَكَٰذِبُونَ ۝١١ لَئِنْ أُخْرِجُوا۟ لَا يَخْرُجُونَ مَعَهُمْ وَلَئِن قُوتِلُوا۟ لَا يَنصُرُونَهُمْ وَلَئِن نَّصَرُوهُمْ لَيُوَلُّنَّ ٱلْأَدْبَٰرَ ثُمَّ لَا يُنصَرُونَ ۝١٢

11. Have you (O Muhammad ﷺ) not observed the hypocrites who say to their friends among the people of the Scripture who disbelieve: "(By Allāh) if you are expelled, we (too) indeed will go out with you, and we shall never obey any one against you; and if you are attacked (in fight), we shall indeed help you." But Allāh is Witness that they verily are liars. 12. Surely, if they (the Jews) are expelled, never will they (hypocrites) go out with them; and if they are

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attacked, they will never help them. And (even) if they do help them, they (hypocrites) will turn their backs, and they will not be victorious.

يَقُولُونَ لِإِخْوَٰنِهِمُ	إِلَى ٱلَّذِينَ نَافَقُوا۟	أَلَمْ تَرَ
they say to their brothers	[to] those who were hypocrites	(have) you not observed?

لَئِنْ أُخْرِجْتُمْ	ٱلْكِتَٰبِ	مِنْ أَهْلِ	ٱلَّذِينَ كَفَرُوا۟
if you are expelled	(of) the Scripture	among (the) people	those who disbelieve

أَبَدًا	أَحَدًا	فِيكُمْ	وَلَا نُطِيعُ	لَنَخْرُجَنَّ مَعَكُمْ
ever	anyone	against you	and we shall not obey	we indeed will go out with you

إِنَّهُمْ	وَٱللَّهُ يَشْهَدُ	لَنَنصُرَنَّكُمْ	وَإِن قُوتِلْتُمْ
that they	but Allah bears witness	we shall indeed help you	and if you are attacked

لَا يَخْرُجُونَ مَعَهُمْ	لَئِنْ أُخْرِجُوا۟	لَكَٰذِبُونَ ﴿١١﴾
never will they go out with them	surely if they are expelled	verily (are) liars

وَلَئِن نَّصَرُوهُمْ	لَا يَنصُرُونَهُمْ	وَلَئِن قُوتِلُوا۟
and if they do help them	they will not help them	and if they are attacked

لَا يُنصَرُونَ ﴿١٢﴾	ثُمَّ	لَيُوَلُّنَّ ٱلْأَدْبَٰرَ
they will not be victorious	then	they will turn (their) backs

لَأَنتُمْ أَشَدُّ رَهْبَةً فِى صُدُورِهِم مِّنَ ٱللَّهِ ۚ ذَٰلِكَ بِأَنَّهُمْ قَوْمٌ لَّا يَفْقَهُونَ ﴿١٣﴾
لَا يُقَٰتِلُونَكُمْ جَمِيعًا إِلَّا فِى قُرًى مُّحَصَّنَةٍ أَوْ مِن وَرَآءِ جُدُرٍ ۚ بَأْسُهُم بَيْنَهُمْ شَدِيدٌ ۚ
تَحْسَبُهُمْ جَمِيعًا وَقُلُوبُهُمْ شَتَّىٰ ۚ ذَٰلِكَ بِأَنَّهُمْ قَوْمٌ لَّا يَعْقِلُونَ ﴿١٤﴾ كَمَثَلِ ٱلَّذِينَ مِن قَبْلِهِمْ
قَرِيبًا ذَاقُوا۟ وَبَالَ أَمْرِهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٥﴾

13. Verily, you (believers in the Oneness of Allāh – Islāmic Monotheism) are more fearful in their (Jews of Banū An-Nadīr) breasts than Allāh. That is because they are a people who comprehend not (the Majesty and Power of Allāh). 14. They fight not against you even together, except in fortified townships, or from behind walls. Their enmity among themselves is very

great. You would think they were united, but their hearts are divided. That is because they are a people who understand not. 15. They are like their immediate predecessors (the Jews of Banū Qainūqā`, who suffered); they tested the evil result of their conduct, and (in the Hereafter, there is) for them a painful torment.

ذَٰلِكَ	مِّنَ ٱللَّهِ	فِي صُدُورِهِم	رَهْبَةً	أَشَدُّ	لَأَنتُمْ
that	than Allah	in their breasts	(as) a fear	(are) more awful	verily you
لَا يُقَٰتِلُونَكُمْ		قَوْمٌ لَّا يَفْقَهُونَ ﴿١٣﴾		بِأَنَّهُمْ	
they fight not against you		(are) a people who comprehend not		(is) because they	
بَأْسُهُم	جُدُرٍ	مِن وَرَآءِ	أَوْ	مُّحَصَّنَةٍ	فِي قُرًى	إِلَّا	جَمِيعًا
their enmity	walls	from behind	or	fortified	in townships	except	together
وَقُلُوبُهُمْ	جَمِيعًا	تَحْسَبُهُمْ		شَدِيدٌ	بَيْنَهُمْ		
but their hearts	(as) united	you would think them		(is) very great	among themselves		
قَوْمٌ لَّا يَعْقِلُونَ ﴿١٤﴾		بِأَنَّهُمْ	ذَٰلِكَ	شَتَّىٰ			
(are) a people who understand not		(is) because they	that	(are) divided			
قَرِيبًا	مِن قَبْلِهِمْ		ٱلَّذِينَ	كَمَثَلِ			
immediate	before them (predecessors)		(of) those	(they are) like (the) example			
أَلِيمٌ ﴿١٥﴾	عَذَابٌ	وَلَهُمْ	أَمْرِهِمْ	ذَاقُوا۟ وَبَالَ			
painful	(is) a torment	and for them	(of) their conduct	they tasted (the) evil result			

كَمَثَلِ ٱلشَّيْطَٰنِ إِذْ قَالَ لِلْإِنسَٰنِ ٱكْفُرْ فَلَمَّا كَفَرَ قَالَ إِنِّى بَرِىٓءٌ مِّنكَ إِنِّىٓ أَخَافُ ٱللَّهَ
رَبَّ ٱلْعَٰلَمِينَ ﴿١٦﴾ فَكَانَ عَٰقِبَتَهُمَآ أَنَّهُمَا فِى ٱلنَّارِ خَٰلِدَيْنِ فِيهَا ۚ وَذَٰلِكَ جَزَٰٓؤُا۟ ٱلظَّٰلِمِينَ ﴿١٧﴾
يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱتَّقُوا۟ ٱللَّهَ وَلْتَنظُرْ نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ ۖ وَٱتَّقُوا۟ ٱللَّهَ ۚ إِنَّ ٱللَّهَ خَبِيرٌۢ
بِمَا تَعْمَلُونَ ﴿١٨﴾

16. (Their allies deceived them) like *Shaitān* (Satan), when he says to man: "Disbelieve in Allāh." But when (man) disbelieves in Allāh, *Shaitān* (Satan) says: "I am free of you, I fear Allāh, the Lord of the *`Ālamīn* (mankind, jinn and

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all that exists)!" 17. So, the end of both will be that they will be in the Fire, abiding therein. Such is the recompense of the *Zālimūn* (i.e. polytheists, wrongdoers, disbelievers in Allāh and in His Oneness). 18. O you who believe! Fear Allāh and keep your duty to Him. And let every person look to what he has sent forth for the morrow, and fear Allāh. Verily, Allāh is Well-Acquainted with what you do.

كَمَثَلِ	ٱلشَّيْطَٰنِ	إِذْ قَالَ	لِلْإِنسَٰنِ ٱكْفُرْ
(they are) like (the) example	(of) Satan	when he says	to man disbelieve
فَلَمَّا كَفَرَ	قَالَ إِنِّى	بَرِىٓءٌ	مِّنكَ	إِنِّىٓ أَخَافُ ٱللَّهَ
but when he disbelieves	he (Satan) says verily I am	free	of you	indeed I fear Allah
رَبَّ ٱلْعَٰلَمِينَ ﴿١٦﴾	فَكَانَ عَٰقِبَتَهُمَآ	أَنَّهُمَا	فِى ٱلنَّارِ
(the) Lord (of) the worlds	so (the) end of both will be	that they	(will be) in the Fire
خَٰلِدَيْنِ	فِيهَا	وَذَٰلِكَ	جَزَٰٓؤُا۟	ٱلظَّٰلِمِينَ ﴿١٧﴾	يَٰٓأَيُّهَا
abiding	therein	and that	(is the) recompense	(of) the wrongdoers	O (you)
ٱلَّذِينَ ءَامَنُوا۟	ٱتَّقُوا۟ ٱللَّهَ	وَلْتَنظُرْ نَفْسٌ	مَّا قَدَّمَتْ
who believe	fear Allah	and let every person look	(to) what he has sent forth
لِغَدٍ	وَٱتَّقُوا۟ ٱللَّهَ	إِنَّ ٱللَّهَ	خَبِيرٌۢ بِمَا تَعْمَلُونَ ﴿١٨﴾
for the morrow	and fear Allah	verily Allah	(is) All-Aware of what you do

وَلَا تَكُونُوا۟ كَٱلَّذِينَ نَسُوا۟ ٱللَّهَ فَأَنسَىٰهُمْ أَنفُسَهُمْ ۚ أُو۟لَٰٓئِكَ هُمُ ٱلْفَٰسِقُونَ ﴿١٩﴾ لَا يَسْتَوِىٓ
أَصْحَٰبُ ٱلنَّارِ وَأَصْحَٰبُ ٱلْجَنَّةِ ۚ أَصْحَٰبُ ٱلْجَنَّةِ هُمُ ٱلْفَآئِزُونَ ﴿٢٠﴾ لَوْ أَنزَلْنَا هَٰذَا ٱلْقُرْءَانَ
عَلَىٰ جَبَلٍ لَّرَأَيْتَهُۥ خَٰشِعًا مُّتَصَدِّعًا مِّنْ خَشْيَةِ ٱللَّهِ ۚ وَتِلْكَ ٱلْأَمْثَٰلُ نَضْرِبُهَا لِلنَّاسِ
لَعَلَّهُمْ يَتَفَكَّرُونَ ﴿٢١﴾ هُوَ ٱللَّهُ ٱلَّذِى لَآ إِلَٰهَ إِلَّا هُوَ ۖ عَٰلِمُ ٱلْغَيْبِ وَٱلشَّهَٰدَةِ ۖ هُوَ
ٱلرَّحْمَٰنُ ٱلرَّحِيمُ ﴿٢٢﴾

19. And be not like those who forgot Allāh (i.e. became disobedient to Allāh), and He caused them to forget their ownselves (let them to forget to do righteous deeds). Those are the *Fāsiqūn* (rebellious, disobedient to Allāh). 20.

Not equal are the dwellers of the Fire and the dwellers of Paradise. It is the dwellers of Paradise that will be successful. 21. Had We sent down this Qur'ān on a mountain, you would surely have seen it humbling itself and rent asunder by the fear of Allāh. Such are the parables which We put forward to mankind that they may reflect. 22. He is Allāh, beside Whom *Lā ilāha illa Huwa* (none has the right to be worshipped but He) the All-Knower of the unseen and the seen. He is the Most Gracious, the Most Merciful.

وَلَا تَكُونُوا	كَالَّذِينَ نَسُوا اللَّهَ	فَأَنسَاهُمْ
and be not	like those who forgot Allah	and He caused them to forget

أَنفُسَهُمْ ۚ	أُولَٰئِكَ	هُمُ	الْفَاسِقُونَ ﴿١٩﴾	لَا يَسْتَوِي
their ownselves	those	[they]	(are) the rebellious	not equal are

أَصْحَابُ	النَّارِ	وَأَصْحَابُ	الْجَنَّةِ ۚ	أَصْحَابُ	الْجَنَّةِ
(the) dwellers	(of) the Fire	and (the) dwellers	(of) Paradise	(the) dwellers	(of) Paradise

هُمُ	الْفَائِزُونَ ﴿٢٠﴾	لَوْ أَنزَلْنَا هَٰذَا	الْقُرْآنَ	عَلَىٰ جَبَلٍ
[they]	(will be) successful	if We had sent down this	Quran	on a mountain

لَّرَأَيْتَهُ	خَاشِعًا	مُّتَصَدِّعًا	مِّنْ خَشْيَةِ اللَّهِ ۚ
you would surely have seen it	humbling (itself)	rending asunder	by (the) fear (of) Allah

وَتِلْكَ	الْأَمْثَالُ	نَضْرِبُهَا	لِلنَّاسِ
and these	(are) the parables	which We put forward	to mankind

لَعَلَّهُمْ يَتَفَكَّرُونَ ﴿٢١﴾	هُوَ اللَّهُ	الَّذِي	لَا إِلَٰهَ	إِلَّا هُوَ ۖ
that they may reflect	He (is) Allah	Who	(there is) no god	but He

عَالِمُ الْغَيْبِ	وَالشَّهَادَةِ ۖ	هُوَ الرَّحْمَٰنُ	الرَّحِيمُ ﴿٢٢﴾
(the) All-Knower (of) the unseen	and the seen	He (is) the Most Gracious	the Most Merciful

هُوَ اللَّهُ الَّذِي لَا إِلَٰهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيْمِنُ الْعَزِيزُ
الْجَبَّارُ الْمُتَكَبِّرُ ۚ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ ﴿٢٣﴾ هُوَ اللَّهُ الْخَالِقُ الْبَارِئُ
الْمُصَوِّرُ لَهُ الْأَسْمَاءُ الْحُسْنَىٰ ۚ يُسَبِّحُ لَهُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ ۖ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٢٤﴾

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23. He is Allāh, beside Whom *Lā ilāha illa Huwa* (none has the right to be worshipped but He), the King, the Holy, the One Free from all defects, the Giver of security, the Watcher over His creatures, the All-Mighty, the Compeller, the Supreme. Glorified is Allāh! (High is He) above all that they associate as partners with Him. 24. He is Allāh, the Creator, the Inventor of all things, the Bestower of forms. To Him belong the Best Names. All that is in the heavens and the earth glorify Him. And He is the All-Mighty, the All-Wise.

ٱلْقُدُّوسُ	ٱلْمَلِكُ	إِلَّا هُوَ	لَآ إِلَٰهَ	ٱلَّذِى	هُوَ ٱللَّهُ
the Holy	the King	but He	(there is) no god	Who	He (is) Allah
ٱلْمُهَيْمِنُ		ٱلْمُؤْمِنُ		ٱلسَّلَٰمُ	
the Watcher over His creatures		the Giver of security		the One Free from all defects	
سُبْحَٰنَ ٱللَّهِ		ٱلْمُتَكَبِّرُ ۚ	ٱلْجَبَّارُ	ٱلْعَزِيزُ	
Glorified is Allah		the Supreme	the Compeller	the All-Mighty	
ٱلْخَٰلِقُ	هُوَ ٱللَّهُ	عَمَّا يُشْرِكُونَ ﴿٢٣﴾			
the Creator	He (is) Allah	above (all) that they associate as partners (with Him)			
ٱلْأَسْمَآءُ	لَهُ	ٱلْمُصَوِّرُ ۖ	ٱلْبَارِئُ		
the Names	to Him (belong)	the Bestower of forms	the Inventor of all things		
وَهُوَ	وَٱلْأَرْضِ ۖ	فِى ٱلسَّمَٰوَٰتِ	مَا	يُسَبِّحُ لَهُۥ	ٱلْحُسْنَىٰ ۚ
and He	and the earth	(is) in the heavens	(all) that	glorify Him	Best
ٱلْحَكِيمُ ﴿٢٤﴾	ٱلْعَزِيزُ				
the All-Wise	(is) the All-Mighty				

سُورَةُ الْمُمْتَحَنَةِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَتَّخِذُوا۟ عَدُوِّى وَعَدُوَّكُمْ أَوْلِيَآءَ تُلْقُونَ إِلَيْهِم بِٱلْمَوَدَّةِ وَقَدْ كَفَرُوا۟ بِمَا جَآءَكُم مِّنَ ٱلْحَقِّ يُخْرِجُونَ ٱلرَّسُولَ وَإِيَّاكُمْ أَن تُؤْمِنُوا۟ بِٱللَّهِ رَبِّكُمْ إِن كُنتُمْ خَرَجْتُمْ جِهَٰدًا فِى

سَبِيلِي وَٱبْتِغَآءَ مَرْضَاتِيۚ تُسِرُّونَ إِلَيْهِم بِٱلْمَوَدَّةِ وَأَنَا۠ أَعْلَمُ بِمَآ أَخْفَيْتُمْ وَمَآ أَعْلَنتُمْۚ وَمَن يَفْعَلْهُ
مِنكُمْ فَقَدْ ضَلَّ سَوَآءَ ٱلسَّبِيلِ ۝١ إِن يَثْقَفُوكُمْ يَكُونُوا۟ لَكُمْ أَعْدَآءً وَيَبْسُطُوٓا۟ إِلَيْكُمْ أَيْدِيَهُمْ
وَأَلْسِنَتَهُم بِٱلسُّوٓءِ وَوَدُّوا۟ لَوْ تَكْفُرُونَ ۝٢

Sūrah Al-Mumtahanah
(The Woman to be examined) 60

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

1. O you who believe! Take not My enemies and your enemies (i.e. disbelievers and polytheists) as friends, showing affection towards them, while they have disbelieved in what has come to you of the truth (i.e. Islāmic Monotheism, this Qur'ān, and Muhammad ﷺ), and have driven out the Messenger (Muhammad ﷺ) and yourselves (from your homeland) because you believe in Allāh, your Lord! If you have come forth to strive in My Cause and to seek My Good Pleasure, (then take not these disbelievers and polytheists, as your friends). You show friendship to them in secret, while I am All-Aware of what you conceal and what you reveal. And whosoever of you (Muslims) does that, then indeed he has gone (far) astray from the Straight Path. 2. Should they gain the upper hand over you, they would behave to you as enemies, and stretch forth their hands and their tongues against you with evil, and they desire that you should disbelieve.

ٱلرَّحِيمِ	ٱلرَّحْمَٰنِ	بِسْمِ ٱللَّهِ
the Most Merciful	the Most Gracious	In the Name (of) Allah

أَوْلِيَآءَ	وَعَدُوَّكُمْ	لَا تَتَّخِذُوا۟ عَدُوِّى	ٱلَّذِينَ ءَامَنُوا۟	يَٰٓأَيُّهَا
(as) friends	and your enemies	take not My enemies	who believe	O (you)

بِمَا	وَقَدْ كَفَرُوا۟	بِٱلْمَوَدَّةِ	تُلْقُونَ إِلَيْهِم
in what	while indeed they have disbelieved	affection	showing towards them

وَإِيَّاكُمْ	يُخْرِجُونَ ٱلرَّسُولَ	مِّنَ ٱلْحَقِّ	جَآءَكُم
and yourselves	they have driven out the Messenger	of the truth	has come to you

خَرَجْتُمْ جِهَٰدًا	إِن كُنتُمْ	رَبِّكُمْ	بِٱللَّهِ	أَن تُؤْمِنُوا۟
come forth (to) strive	if you have	your Lord	in Allah	because you believe

إِلَيْهِم	تُسِرُّونَ	مَرْضَاتِي	وَٱبْتِغَآءَ	فِي سَبِيلِي
to them	you show in secret	My Good Pleasure	and (to) seek	in My Way

وَمَآ أَعْلَنتُمْ	بِمَآ أَخْفَيْتُمْ	أَعْلَمُ	وَأَنَا	بِٱلْمَوَدَّةِ
and what you reveal	of what you conceal	Best Knowing	while I am	love

فَقَدْ ضَلَّ	مِنكُمْ	يَفْعَلْهُ	وَمَن
then indeed he has gone astray	of you	does that	and whosoever

إِن يَثْقَفُوكُمْ	ٱلسَّبِيلِ ﴿١﴾	سَوَآءَ
if they gain the upper hand over you	Path	(from) the Straight

أَيْدِيَهُمْ	إِلَيْكُمْ	وَيَبْسُطُوٓاْ	أَعْدَآءً	يَكُونُواْ لَكُمْ
their hands	against you	and stretch forth	enemies	they would be to you

لَوْ تَكْفُرُونَ ﴿٢﴾	وَوَدُّواْ	بِٱلسُّوٓءِ	وَأَلْسِنَتَهُم
that you should disbelieve	and they desire	with evil	and their tongues

لَن تَنفَعَكُمْ أَرْحَامُكُمْ وَلَآ أَوْلَٰدُكُمْ ۚ يَوْمَ ٱلْقِيَٰمَةِ يَفْصِلُ بَيْنَكُمْ ۚ وَٱللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٣﴾ قَدْ
كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِىٓ إِبْرَٰهِيمَ وَٱلَّذِينَ مَعَهُۥٓ ۖ إِذْ قَالُواْ لِقَوْمِهِمْ إِنَّا بُرَءَٰٓؤُاْ مِنكُمْ وَمِمَّا تَعْبُدُونَ
مِن دُونِ ٱللَّهِ كَفَرْنَا بِكُمْ وَبَدَا بَيْنَنَا وَبَيْنَكُمُ ٱلْعَدَٰوَةُ وَٱلْبَغْضَآءُ أَبَدًا حَتَّىٰ تُؤْمِنُواْ بِٱللَّهِ وَحْدَهُۥٓ إِلَّا
قَوْلَ إِبْرَٰهِيمَ لِأَبِيهِ لَأَسْتَغْفِرَنَّ لَكَ وَمَآ أَمْلِكُ لَكَ مِنَ ٱللَّهِ مِن شَىْءٍ ۖ رَّبَّنَا عَلَيْكَ تَوَكَّلْنَا وَإِلَيْكَ أَنَبْنَا
وَإِلَيْكَ ٱلْمَصِيرُ ﴿٤﴾

3. Neither your relatives nor your children will benefit you on the Day of Resurrection (against Allāh). He will judge between you. And Allāh is All-Seer of what you do. 4. Indeed there has been an excellent example for you in Ibrāhīm (Abraham) and those with him, when they said to their people: "Verily, we are free from you and whatever you worship besides Allāh, we have rejected you, and there has appeared between us and you, hostility and hatred for ever until you believe in Allāh Alone," – except the saying of Ibrāhīm (Abraham) to his father: "Verily, I will ask forgiveness (from Allāh) for you, but I have no power to do anything for you before Allāh." "Our Lord! In You (Alone) we put our trust, and to You (Alone) we turn in repentance, and

to You (Alone) is (our) final Return.

لَن تَنفَعَكُمْ	أَرْحَامُكُمْ	وَلَآ أَوْلَٰدُكُمْ	يَوْمَ	ٱلْقِيَٰمَةِ
will never benefit you	your relatives	nor your children	(on the) Day	(of) Resurrection
يَفْصِلُ بَيْنَكُمْ	وَٱللَّهُ	بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٣﴾		قَدْ كَانَتْ
He will judge between you	and Allah	(is) All-Seer of what you do		indeed (there) has been
لَكُمْ	أُسْوَةٌ	حَسَنَةٌ	فِىٓ إِبْرَٰهِيمَ	وَٱلَّذِينَ	مَعَهُۥٓ	إِذْ
for you	an example	excellent	in Abraham	and those	with him	when
قَالُوا۟ لِقَوْمِهِمْ	إِنَّا	بُرَءَٰٓؤُا۟	مِنكُمْ	وَمِمَّا تَعْبُدُونَ
they said to their people	verily we	(are) free	from you	and from whatever you worship
مِن دُونِ ٱللَّهِ	كَفَرْنَا بِكُمْ		وَبَدَا بَيْنَنَا
besides Allah	we have rejected you		and (there) has appeared between us
وَبَيْنَكُمُ	ٱلْعَدَٰوَةُ	وَٱلْبَغْضَآءُ	أَبَدًا	حَتَّىٰ تُؤْمِنُوا۟	بِٱللَّهِ وَحْدَهُۥٓ
and between you	hostility	and hatred	forever	until you believe	in Allah Alone
إِلَّا قَوْلَ	إِبْرَٰهِيمَ	لِأَبِيهِ		لَأَسْتَغْفِرَنَّ لَكَ
except (the) saying	(of) Abraham	to his father		verily I will ask forgiveness for you
وَمَآ أَمْلِكُ	لَكَ	مِنَ ٱللَّهِ	مِن شَىْءٍ	رَّبَّنَا
but I have no power (to do)	for you	before Allah	anything	our Lord
عَلَيْكَ تَوَكَّلْنَا	وَإِلَيْكَ أَنَبْنَا		وَإِلَيْكَ	ٱلْمَصِيرُ ﴿٤﴾
in You we put our trust	and to You we turn in repentance		and to You	(is) the final Return

رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِّلَّذِينَ كَفَرُوا۟ وَٱغْفِرْ لَنَا رَبَّنَآ ۖ إِنَّكَ أَنتَ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿٥﴾ لَقَدْ كَانَ لَكُمْ فِيهِمْ
أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا۟ ٱللَّهَ وَٱلْيَوْمَ ٱلْءَاخِرَ ۚ وَمَن يَتَوَلَّ فَإِنَّ ٱللَّهَ هُوَ ٱلْغَنِىُّ ٱلْحَمِيدُ ﴿٦﴾ ۞ عَسَى
ٱللَّهُ أَن يَجْعَلَ بَيْنَكُمْ وَبَيْنَ ٱلَّذِينَ عَادَيْتُم مِّنْهُم مَّوَدَّةً ۚ وَٱللَّهُ قَدِيرٌ ۚ وَٱللَّهُ غَفُورٌ رَّحِيمٌ ﴿٧﴾

5. "Our Lord! Make us not a trial for the disbelievers, and forgive us, Our Lord! Verily, You, only You, are the All-Mighty, the All-Wise." 6. Certainly, there

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has been in them an excellent example for you to follow, – for those who look forward to (the Meeting with) Allāh and the Last Day. And whosoever turns away, then verily, Allāh is the Rich (Free of all needs), the Worthy of all praise. 7. Perhaps Allāh will make friendship between you and those whom you hold as enemies. And Allāh has power (over all things), and Allāh is Oft-Forgiving, Most Merciful.

رَبَّنَا	لَا تَجْعَلْنَا فِتْنَةً	لِّلَّذِينَ كَفَرُوا	وَاغْفِرْ	لَنَا	رَبَّنَا
our Lord	make us not a trial	for those who disbelieve	and forgive	us	our Lord
إِنَّكَ	أَنتَ الْعَزِيزُ	الْحَكِيمُ ۝٥	لَقَدْ كَانَ		
verily You	[You] (are) the All-Mighty	the All-Wise	certainly (there) has been		
لَكُمْ	فِيهِمْ	أُسْوَةٌ	حَسَنَةٌ	لِّمَن كَانَ	
for you (to follow)	in them	an example	excellent	for (those) who [did]	
يَرْجُو اللَّهَ	وَالْيَوْمَ	الْآخِرَ	وَمَن يَتَوَلَّ		
look forward (to) Allah	and the Day	the Last	and whosoever turns away		
فَإِنَّ اللَّهَ	هُوَ الْغَنِيُّ	الْحَمِيدُ ۝٦	عَسَى اللَّهُ		
then verily Allah	[He] (is) the Rich	the Worthy of all praise	perhaps Allah		
أَن يَجْعَلَ بَيْنَكُمْ	وَبَيْنَ	الَّذِينَ عَادَيْتُم			
[that] will make between you	and between	those whom you hold as enemies			
مِّنْهُم	مَّوَدَّةً	وَاللَّهُ	قَدِيرٌ	وَاللَّهُ	غَفُورٌ	رَّحِيمٌ ۝٧
[among them]	friendship	and Allah	(is) Able	and Allah	(is) Oft-Forgiving	Most Merciful

لَّا يَنْهَاكُمُ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُم مِّن دِيَارِكُمْ أَن تَبَرُّوهُمْ وَتُقْسِطُوا
إِلَيْهِمْ ۚ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ۝٨ إِنَّمَا يَنْهَاكُمُ اللَّهُ عَنِ الَّذِينَ قَاتَلُوكُمْ فِي الدِّينِ وَأَخْرَجُوكُم
مِّن دِيَارِكُمْ وَظَاهَرُوا عَلَىٰ إِخْرَاجِكُمْ أَن تَوَلَّوْهُمْ ۚ وَمَن يَتَوَلَّهُمْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ۝٩

8. Allāh does not forbid you to deal justly and kindly with those who fought not against you on account of religion nor drove you out of your homes. Verily, Allāh loves those who deal with equity. 9. It is only as regards those who fought against you on account of religion, and have driven you out of your

homes, and helped to drive you out, that Allāh forbids you to befriend them. And whosoever will befriend them, then such are the *Zālimūn* (wrongdoers – those who disobey Allāh).

لَمْ يُقَٰتِلُوكُمْ	عَنِ ٱلَّذِينَ	لَّا يَنْهَىٰكُمُ ٱللَّهُ
fought not against you	from those who	Allah (does) not forbid you
مِّن دِيَٰرِكُمْ	وَلَمْ يُخْرِجُوكُم	فِى ٱلدِّينِ
of your homes	and (did) not drive you out	on account (of) religion
إِلَيْهِمْ ۚ	وَتُقْسِطُوٓا۟	أَن تَبَرُّوهُمْ
to them	and (to) deal justly	to deal kindly with them
عَنِ ٱلَّذِينَ	إِنَّمَا يَنْهَىٰكُمُ ٱللَّهُ	إِنَّ ٱللَّهَ يُحِبُّ ٱلْمُقْسِطِينَ ﴿٨﴾
from those who	only Allah forbids you	verily Allah loves those who deal with equity
مِّن دِيَٰرِكُمْ	وَأَخْرَجُوكُمْ	فِى ٱلدِّينِ	قَٰتَلُوكُمْ
of your homes	and have driven you out	on account (of) religion	fought against you
يَتَوَلَّهُمْ	وَمَن	أَن تَوَلَّوْهُمْ ۚ	عَلَىٰٓ إِخْرَاجِكُمْ	وَظَٰهَرُوا۟
will befriend them	and whosoever	to befriend them	to drive you out	and helped
	ٱلظَّٰلِمُونَ ﴿٩﴾	هُمُ	فَأُو۟لَٰٓئِكَ
	(are) the wrongdoers	[they]	then such

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِذَا جَآءَكُمُ ٱلْمُؤْمِنَٰتُ مُهَٰجِرَٰتٍ فَٱمْتَحِنُوهُنَّ ۖ ٱللَّهُ أَعْلَمُ بِإِيمَٰنِهِنَّ ۖ فَإِنْ
عَلِمْتُمُوهُنَّ مُؤْمِنَٰتٍ فَلَا تَرْجِعُوهُنَّ إِلَى ٱلْكُفَّارِ ۖ لَا هُنَّ حِلٌّ لَّهُمْ وَلَا هُمْ يَحِلُّونَ لَهُنَّ ۖ وَءَاتُوهُم مَّآ أَنفَقُوا۟ ۚ وَلَا
جُنَاحَ عَلَيْكُمْ أَن تَنكِحُوهُنَّ إِذَآ ءَاتَيْتُمُوهُنَّ أُجُورَهُنَّ ۚ وَلَا تُمْسِكُوا۟ بِعِصَمِ ٱلْكَوَافِرِ وَسْـَٔلُوا۟ مَآ
أَنفَقْتُمْ وَلْيَسْـَٔلُوا۟ مَآ أَنفَقُوا۟ ۚ ذَٰلِكُمْ حُكْمُ ٱللَّهِ يَحْكُمُ بَيْنَكُمْ ۖ وَٱللَّهُ عَلِيمٌ حَكِيمٌ ﴿١٠﴾

10. O you who believe! When believing women come to you as emigrants, examine them; Allāh knows best as to their Faith, then if you ascertain that they are true believers send them not back to the disbelievers. They are not lawful (wives) for the disbelievers nor are the disbelievers lawful (husbands) for them. But give them (disbelievers) that (amount of money) which they have

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spent (as their *Mahr*) on them. And there will be no sin on you to marry them if you have paid their *Mahr* to them. Likewise hold not the disbelieving women as wives, and ask for (the return of) that which you have spent (as *Mahr*) and let them (the disbelievers) ask back for that which they have spent. That is the Judgement of Allāh, He judges between you. And Allāh is All-Knowing, All-Wise.

يَٰٓأَيُّهَا	ٱلَّذِينَ ءَامَنُوٓا۟	إِذَا	جَآءَكُمُ	ٱلْمُؤْمِنَٰتُ
O (you)	who believe	when	come to you	believing women

مُهَٰجِرَٰتٍ	فَٱمْتَحِنُوهُنَّ ۖ	ٱللَّهُ أَعْلَمُ	بِإِيمَٰنِهِنَّ ۖ
(as) emigrants	then examine them	Allah knows best	(as) to their Faith

فَإِنْ عَلِمْتُمُوهُنَّ	مُؤْمِنَٰتٍ	فَلَا تَرْجِعُوهُنَّ
then if you ascertain [them]	(that they are) true believers	then send them not back

إِلَى ٱلْكُفَّارِ ۖ	لَا هُنَّ	حِلٌّ	لَّهُمْ	وَلَا هُمْ يَحِلُّونَ
to the disbelievers	they (are) not	lawful	for them	nor are they (disbelievers) lawful

لَهُنَّ ۖ	وَءَاتُوهُم	مَّآ أَنفَقُوا۟ ۚ	وَلَا جُنَاحَ	عَلَيْكُمْ
for them	but give them	that which they have spent	and (there is) no sin	on you

أَن تَنكِحُوهُنَّ	إِذَآ	ءَاتَيْتُمُوهُنَّ	أُجُورَهُنَّ ۚ	وَلَا تُمْسِكُوا۟
to marry them	when	you have paid to them	their bridal dues	and hold not

بِعِصَمِ	ٱلْكَوَافِرِ	وَسْـَٔلُوا۟	مَآ أَنفَقْتُمْ
to marriage bonds	(with) the disbelieving women	and ask for	that which you have spent

وَلْيَسْـَٔلُوا۟	مَآ أَنفَقُوا۟ ۚ	ذَٰلِكُمْ	حُكْمُ ٱللَّهِ
and let them ask back for	that which they have spent	that	(is the) Judgement (of) Allah

يَحْكُمُ بَيْنَكُمْ ۖ	وَٱللَّهُ	عَلِيمٌ	حَكِيمٌ ﴿١٠﴾
He judges between you	and Allah	(is) All-Knowing	All-Wise

وَإِن فَاتَكُمْ شَىْءٌ مِّنْ أَزْوَٰجِكُمْ إِلَى ٱلْكُفَّارِ فَعَاقَبْتُمْ فَـَٔاتُوا۟ ٱلَّذِينَ ذَهَبَتْ أَزْوَٰجُهُم مِّثْلَ مَآ أَنفَقُوا۟ ۚ وَٱتَّقُوا۟ ٱللَّهَ ٱلَّذِىٓ أَنتُم بِهِۦ مُؤْمِنُونَ ﴿١١﴾ يَٰٓأَيُّهَا ٱلنَّبِىُّ إِذَا جَآءَكَ ٱلْمُؤْمِنَٰتُ يُبَايِعْنَكَ عَلَىٰٓ أَن

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لَّا يُشْرِكْنَ بِاللَّهِ شَيْـًٔا وَلَا يَسْرِقْنَ وَلَا يَزْنِينَ وَلَا يَقْتُلْنَ أَوْلَـٰدَهُنَّ وَلَا يَأْتِينَ بِبُهْتَـٰنٍ يَفْتَرِينَهُۥ
بَيْنَ أَيْدِيهِنَّ وَأَرْجُلِهِنَّ وَلَا يَعْصِينَكَ فِى مَعْرُوفٍ فَبَايِعْهُنَّ وَٱسْتَغْفِرْ لَهُنَّ ٱللَّهَ ۚ إِنَّ ٱللَّهَ
غَفُورٌ رَّحِيمٌ ﴿١٢﴾ يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَتَوَلَّوْا۟ قَوْمًا غَضِبَ ٱللَّهُ عَلَيْهِمْ قَدْ يَئِسُوا۟ مِنَ
ٱلْـَٔاخِرَةِ كَمَا يَئِسَ ٱلْكُفَّارُ مِنْ أَصْحَـٰبِ ٱلْقُبُورِ ﴿١٣﴾

11. And if any of your wives have gone from you to the disbelievers, (as apostates and you asked them to return back your *Mahr* but they refused) - [then you went out for a *Ghazwah* (military expedition) against them and gained booty]; then pay (from that booty) to those whose wives have gone the equivalent of what they had spent (on their *Mahr*). And fear Allāh in Whom you believe. 12. O Prophet! When believing women come to you to give you the *Bai`ah* (pledge), that they will not associate anything in worship with Allāh, that they will not steal, that they will not commit illegal sexual intercourse, that they will not kill their children, that they will not utter slander, intentionally forging falsehood (i.e. by making illegal children belonging to their husbands), and that they will not disobey you in *Ma`rūf* (Islāmic Monotheism and all that which Islām ordains), then accept their *Bai`ah* (pledge), and ask Allāh to forgive them. Verily, Allāh is Oft-Forgiving, Most Merciful. 13. O you who believe! Take not as friends the people who incurred the Wrath of Allāh (i.e. the Jews). Surely, they have despaired of (receiving any good in) the Hereafter, just as the disbelievers have despaired of those (buried) in graves (that they will not be resurrected on the Day of Resurrection).

Part - 28

إِلَى ٱلْكُفَّارِ	مِّنْ أَزْوَٰجِكُمْ	شَىْءٌ	وَإِن فَاتَكُمْ
to the disbelievers	of your wives	anything	and if have gone from you
ذَهَبَتْ أَزْوَٰجُهُم	فَـَٔاتُوا۟ ٱلَّذِينَ	فَعَاقَبْتُمْ	
whose wives have gone	then pay to those	and you have your turn (of triumph)	
أَنتُم	ٱلَّذِىٓ	وَٱتَّقُوا۟ ٱللَّهَ	مَآ أَنفَقُوا۟	مِّثْلَ
you	Whom	and fear Allah	(of) what they had spent	(the) equivalent

ٱلْمُؤْمِنَٰتُ	جَآءَكَ	إِذَا	ٱلنَّبِىُّ	يَـٰٓأَيُّهَا	مُؤْمِنُونَ ﴿١١﴾	بِهِۦ
believing women	come to you	when	Prophet	O	(are) believers	in Him

يُبَايِعْنَكَ	عَلَىٰٓ	أَن	لَّا يُشْرِكْنَ
to give you the pledge	[to]	that	they will not associate (in worship)
بِٱللَّهِ شَيْـًٔا	وَلَا يَسْرِقْنَ		وَلَا يَزْنِينَ
anything with Allah	nor they will steal		nor they will commit illegal sexual intercourse
وَلَا يَقْتُلْنَ أَوْلَٰدَهُنَّ	وَلَا يَأْتِينَ	بِبُهْتَٰنٍ	يَفْتَرِينَهُۥ
nor they will kill their children	nor they bring	slander	that they forged (falsehood)
بَيْنَ	أَيْدِيهِنَّ	وَأَرْجُلِهِنَّ	وَلَا يَعْصِينَكَ	فِى مَعْرُوفٍ
between	their hands	and their feet	nor they will disobey you	in (the) right
فَبَايِعْهُنَّ	وَٱسْتَغْفِرْ	لَهُنَّ	ٱللَّهَ	إِنَّ ٱللَّهَ
then accept their pledge	and ask forgiveness	for them	Allah	verily Allah
غَفُورٌ	رَّحِيمٌ ﴿١٢﴾	يَٰٓأَيُّهَا	ٱلَّذِينَ ءَامَنُوا۟	لَا تَتَوَلَّوْا۟ قَوْمًا
(is) Oft-Forgiving	Most Merciful	O (you)	who believe	take not as friends a people
غَضِبَ ٱللَّهُ	عَلَيْهِمْ	قَدْ يَئِسُوا۟	مِنَ ٱلْءَاخِرَةِ
Allah is angry	with them	surely they have despaired	of (any good in) the Hereafter
كَمَا يَئِسَ ٱلْكُفَّارُ	مِنْ أَصْحَٰبِ	ٱلْقُبُورِ ﴿١٣﴾
(just) as the disbelievers have despaired	of (the) people	(of) the graves

سُورَةُ الصَّفِّ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

سَبَّحَ لِلَّهِ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ ۖ وَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿١﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لِمَ
تَقُولُونَ مَا لَا تَفْعَلُونَ ﴿٢﴾ كَبُرَ مَقْتًا عِندَ ٱللَّهِ أَن تَقُولُوا۟ مَا لَا تَفْعَلُونَ ﴿٣﴾ إِنَّ
ٱللَّهَ يُحِبُّ ٱلَّذِينَ يُقَٰتِلُونَ فِى سَبِيلِهِۦ صَفًّا كَأَنَّهُم بُنْيَٰنٌ مَّرْصُوصٌ ﴿٤﴾

Part - 28

Sūrah As-Saff (The Row or the Rank) 61

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

1. Whatsoever is in the heavens and whatsoever is on the earth glorifies Allāh. And He is the All-Mighty, the All-Wise. 2. O you who believe! Why do you say that which you do not do? 3. Most hateful it is with Allāh that you say that which you do not do. 4. Verily, Allāh loves those who fight in His Cause in rows (ranks) as if they were a solid structure.

بِسْمِ اللَّهِ	الرَّحْمَٰنِ	الرَّحِيمِ
In the Name (of) Allah	the Most Gracious	the Most Merciful

سَبَّحَ لِلَّهِ مَا	فِي السَّمَاوَاتِ	وَمَا	فِي الْأَرْضِ
glorifies [to] Allah whatsoever	(is) in the heavens	and whatsoever	(is) on the earth

وَهُوَ الْعَزِيزُ	الْحَكِيمُ ﴿١﴾	يَا أَيُّهَا	الَّذِينَ آمَنُوا	لِمَ تَقُولُونَ
and He (is) the All-Mighty	the All-Wise	O (you)	who believe	why (do) you say

مَا لَا تَفْعَلُونَ ﴿٢﴾	كَبُرَ مَقْتًا	عِندَ اللَّهِ	أَن تَقُولُوا
that which you (do) not do	most hateful it is	with Allah	that you say

مَا لَا تَفْعَلُونَ ﴿٣﴾	إِنَّ اللَّهَ	يُحِبُّ الَّذِينَ	يُقَاتِلُونَ فِي سَبِيلِهِ
that which you (do) not do	verily Allah	loves those who	fight in His Way

صَفًّا	كَأَنَّهُم	بُنْيَانٌ	مَّرْصُوصٌ ﴿٤﴾
(in) rows	as if they	(were) a structure	solid

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ يَا قَوْمِ لِمَ تُؤْذُونَنِي وَقَد تَّعْلَمُونَ أَنِّي رَسُولُ اللَّهِ
إِلَيْكُمْ ۖ فَلَمَّا زَاغُوا أَزَاغَ اللَّهُ قُلُوبَهُمْ ۚ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ﴿٥﴾ وَإِذْ قَالَ عِيسَى ابْنُ
مَرْيَمَ يَا بَنِي إِسْرَائِيلَ إِنِّي رَسُولُ اللَّهِ إِلَيْكُم مُّصَدِّقًا لِّمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَاةِ وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِن بَعْدِي
اسْمُهُ أَحْمَدُ ۖ فَلَمَّا جَاءَهُم بِالْبَيِّنَاتِ قَالُوا هَٰذَا سِحْرٌ مُّبِينٌ ﴿٦﴾

5. And (remember) when Mūsā (Moses) said to his people: "O my people! Why do you annoy me while you know certainly that I am the Messenger of Allāh to you?" So, when they turned away (from the path of Allāh), Allāh turned their hearts away (from the Right Path). And Allāh guides not the people who are

Fāsiqūn (rebellious, disobedient to Allāh). 6. And (remember) when `Īsā (Jesus), son of Maryam (Mary), said: "O Children of Israel! I am the Messenger of Allāh to you, confirming the Taurāt [(Torah) which came] before me, and giving glad tidings of a Messenger to come after me, whose name shall be Ahmad." But when he (Ahmad, i.e. Muhammad ﷺ) came to them with clear proofs, they said: "This is plain magic."

يَٰقَوْمِ	لِقَوْمِهِۦ	قَالَ مُوسَىٰ	وَإِذْ
O my people	to his people	Moses said	and (remember) when
رَسُولُ ٱللَّهِ	أَنِّى	وَقَد تَّعْلَمُونَ	لِمَ تُؤْذُونَنِى
(the) Messenger (of) Allah	that I am	while you know certainly	why (do) you hurt me
وَٱللَّهُ	أَزَاغَ ٱللَّهُ قُلُوبَهُمْ ۚ	فَلَمَّا زَاغُوٓا۟	إِلَيْكُمْ ۖ
and Allah	Allah turned their hearts away	so when they turned away	to you
ٱبْنُ	عِيسَى	وَإِذْ قَالَ	ٱلْفَٰسِقِينَ ﴿٥﴾	لَا يَهْدِى ٱلْقَوْمَ
son	Jesus	and (remember) when said	(who are) rebellious	guides not the people
إِلَيْكُم	رَسُولُ ٱللَّهِ	إِنِّى	إِسْرَٰٓءِيلَ	يَٰبَنِىٓ	مَرْيَمَ
to you	(the) Messenger (of) Allah	verily I am	(of) Israel	O Children	(of) Mary
وَمُبَشِّرًۢا	مِنَ ٱلتَّوْرَىٰةِ	بَيْنَ يَدَىَّ	لِّمَا	مُّصَدِّقًا
and giving glad tidings	of the Torah	(was) before me	that which	confirming
فَلَمَّا	أَحْمَدُ ۖ	ٱسْمُهُۥٓ	يَأْتِى مِنۢ بَعْدِى	بِرَسُولٍ
but when	(shall be) Ahmad	whose name	to come after me	of a Messenger
مُّبِينٌ ﴿٦﴾	سِحْرٌ	قَالُوا۟ هَٰذَا	بِٱلْبَيِّنَٰتِ	جَآءَهُم
plain	(is) a magic	they said this	with clear proofs	he came to them

وَمَنْ أَظْلَمُ مِمَّنِ ٱفْتَرَىٰ عَلَى ٱللَّهِ ٱلْكَذِبَ وَهُوَ يُدْعَىٰٓ إِلَى ٱلْإِسْلَٰمِ ۚ وَٱللَّهُ لَا يَهْدِى ٱلْقَوْمَ ٱلظَّٰلِمِينَ ﴿٧﴾
يُرِيدُونَ لِيُطْفِـُٔوا۟ نُورَ ٱللَّهِ بِأَفْوَٰهِهِمْ وَٱللَّهُ مُتِمُّ نُورِهِۦ وَلَوْ كَرِهَ ٱلْكَٰفِرُونَ ﴿٨﴾ هُوَ ٱلَّذِىٓ أَرْسَلَ رَسُولَهُۥ
بِٱلْهُدَىٰ وَدِينِ ٱلْحَقِّ لِيُظْهِرَهُۥ عَلَى ٱلدِّينِ كُلِّهِۦ وَلَوْ كَرِهَ ٱلْمُشْرِكُونَ ﴿٩﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ هَلْ أَدُلُّكُمْ عَلَىٰ
تِجَٰرَةٍ تُنجِيكُم مِّنْ عَذَابٍ أَلِيمٍ ﴿١٠﴾

7. And who does more wrong than the one who invents a lie against Allāh, while he is being invited to Islām? And Allāh guides not the people who are *Zālimūn* (polytheists, wrongdoers and disbelievers). 8. They intend to put out the Light of Allāh (i.e. the religion of Islām, this Qur'ān, and Prophet Muhammad ﷺ) with their mouths. But Allāh will bring His Light to perfection even though the disbelievers hate (it). 9. He it is Who has sent His Messenger (Muhammad ﷺ) with guidance and the religion of truth (Islāmic Monotheism) to make it victorious over all (other) religions even though the *Mushrikūn* (polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muhammad ﷺ) hate (it). 10. O you who believe! Shall I guide you to a trade that will save you from a painful torment?

وَمَنْ	أَظْلَمُ	مِمَّنِ ٱفْتَرَىٰ	عَلَى ٱللَّهِ ٱلْكَذِبَ
and who	(does) more wrong	than (the one) who invents	a lie against Allah

وَهُوَ يُدْعَىٰٓ	إِلَى ٱلْإِسْلَٰمِ	وَٱللَّهُ	لَا يَهْدِى ٱلْقَوْمَ
while he is being invited	to Islam	and Allah	guides not the people

ٱلظَّٰلِمِينَ ﴿٧﴾	يُرِيدُونَ	لِيُطْفِـُٔوا۟ نُورَ ٱللَّهِ	بِأَفْوَٰهِهِمْ
(who are) wrongdoers	they intend	to put out (the) Light (of) Allah	with their mouths

وَٱللَّهُ مُتِمُّ	نُورِهِۦ	وَلَوْ كَرِهَ ٱلْكَٰفِرُونَ ﴿٨﴾	هُوَ
but Allah (will) complete	His Light	even though the disbelievers hate (it)	He (it is)

ٱلَّذِىٓ أَرْسَلَ	رَسُولَهُۥ	بِٱلْهُدَىٰ	وَدِينِ	ٱلْحَقِّ
Who has sent	His Messenger	with guidance	and (the) religion	(of) truth

لِيُظْهِرَهُۥ	عَلَى ٱلدِّينِ	كُلِّهِۦ	وَلَوْ كَرِهَ ٱلْمُشْرِكُونَ ﴿٩﴾
to make it victorious	over religions	all (other)	even though the idolaters hate (it)

يَٰٓأَيُّهَا	ٱلَّذِينَ ءَامَنُوا۟	هَلْ أَدُلُّكُمْ	عَلَىٰ تِجَٰرَةٍ	تُنجِيكُم
O (you)	who believe	(shall) I guide you?	to a commerce	that will save you

مِّنْ عَذَابٍ	أَلِيمٍ ﴿١٠﴾
from a torment	painful

تُؤْمِنُونَ بِٱللَّهِ وَرَسُولِهِۦ وَتُجَٰهِدُونَ فِى سَبِيلِ ٱللَّهِ بِأَمْوَٰلِكُمْ وَأَنفُسِكُمْ ۚ ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ ﴿١١﴾

يَغۡفِرۡ لَكُمۡ ذُنُوبَكُمۡ وَيُدۡخِلۡكُمۡ جَنَّٰتٖ تَجۡرِي مِن تَحۡتِهَا ٱلۡأَنۡهَٰرُ وَمَسَٰكِنَ طَيِّبَةٗ فِي جَنَّٰتِ عَدۡنٖۚ ذَٰلِكَ ٱلۡفَوۡزُ ٱلۡعَظِيمُ ﴿١٢﴾ وَأُخۡرَىٰ تُحِبُّونَهَاۖ نَصۡرٞ مِّنَ ٱللَّهِ وَفَتۡحٞ قَرِيبٞۗ وَبَشِّرِ ٱلۡمُؤۡمِنِينَ ﴿١٣﴾

11. That you believe in Allāh and His Messenger (Muhammad ﷺ), and that you strive hard and fight in the Cause of Allāh with your wealth and your lives, that will be better for you, if you but know! 12. (If you do so) He will forgive you your sins, and admit you into Gardens under which rivers flow, and pleasant dwellings in *`Adn* (Eden) Paradise; that is indeed the great success. 13. And also (He will give you) another (blessing) which you love, – help from Allāh (against your enemies) and a near victory. And give glad tidings (O Muhammad ﷺ) to the believers.

وَتُجَٰهِدُونَ	وَرَسُولِهِۦ	تُؤۡمِنُونَ بِٱللَّهِ
and (that) you strive hard (and fight)	and His Messenger	(that) you believe in Allah

خَيۡرٞ	ذَٰلِكُمۡ	وَأَنفُسِكُمۡۚ	بِأَمۡوَٰلِكُمۡ	فِي سَبِيلِ ٱللَّهِ
(will be) better	that	and your lives	with your wealth	in (the) Way (of) Allah

وَيُدۡخِلۡكُمۡ	ذُنُوبَكُمۡ	يَغۡفِرۡ لَكُمۡ	تَعۡلَمُونَ ﴿١١﴾	إِن كُنتُمۡ	لَّكُمۡ
and admit you	your sins	He will forgive you	know	if you [did]	for you

فِي جَنَّٰتِ	طَيِّبَةٗ	وَمَسَٰكِنَ	ٱلۡأَنۡهَٰرُ	تَجۡرِي مِن تَحۡتِهَا	جَنَّٰتِ
in Gardens	pleasant	and dwellings	the rivers	flowing under them	(into) Gardens

تُحِبُّونَهَاۖ	وَأُخۡرَىٰ	ٱلۡعَظِيمُ ﴿١٢﴾	ٱلۡفَوۡزُ	ذَٰلِكَ	عَدۡنٖۚ
which you love	and (also) another	great	(is) the success	that	(of) Adn (Eternity)

وَبَشِّرِ ٱلۡمُؤۡمِنِينَ ﴿١٣﴾	قَرِيبٞ	وَفَتۡحٞ	نَصۡرٞ مِّنَ ٱللَّهِ
and give glad tidings to the believers	near	and a victory	help from Allah

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ كُونُوٓاْ أَنصَارَ ٱللَّهِ كَمَا قَالَ عِيسَى ٱبۡنُ مَرۡيَمَ لِلۡحَوَارِيِّـۧنَ مَنۡ أَنصَارِيٓ إِلَى ٱللَّهِۖ قَالَ ٱلۡحَوَارِيُّونَ نَحۡنُ أَنصَارُ ٱللَّهِۖ فَـَٔامَنَت طَّآئِفَةٞ مِّنۢ بَنِيٓ إِسۡرَٰٓءِيلَ وَكَفَرَت طَّآئِفَةٞۖ فَأَيَّدۡنَا ٱلَّذِينَ ءَامَنُواْ عَلَىٰ عَدُوِّهِمۡ فَأَصۡبَحُواْ ظَٰهِرِينَ ﴿١٤﴾

14. O you who believe! Be you helpers (in the Cause) of Allāh as said `Īsā (Jesus), son of Maryam (Mary), to the *Hawārīyyūn* (the disciples) : "Who are my

helpers (in the Cause) of Allāh?" The *Hawārīyyūn* (the disciples) said: "We are Allāh's helpers" (i.e. we will strive in His Cause!). Then a group of the Children of Israel believed and a group disbelieved. So, We gave power to those who believed against their enemies, and they became the victorious (uppermost).

يَٰٓأَيُّهَا	ٱلَّذِينَ ءَامَنُوا۟	كُونُوٓا۟ أَنصَارَ ٱللَّهِ	كَمَا قَالَ	عِيسَى	ٱبْنُ	مَرْيَمَ
O (you)	who believe	be you helpers (of) Allah	as said	Jesus	son	(of) Mary

لِلْحَوَارِيِّـۧنَ	مَنْ	أَنصَارِىٓ إِلَى ٱللَّهِ ۖ	قَالَ ٱلْحَوَارِيُّونَ	نَحْنُ
to the disciples	who	(are) my helpers (in the Cause) of Allah	the disciples said	we

أَنصَارُ ٱللَّهِ ۖ	فَـَٔامَنَت طَّآئِفَةٌ	مِّنۢ بَنِىٓ	إِسْرَٰٓءِيلَ
(are the) helpers (of) Allah	then believed a group	of (the) Children	(of) Israel

وَكَفَرَت طَّآئِفَةٌ ۖ	فَأَيَّدْنَا	ٱلَّذِينَ ءَامَنُوا۟
and a group disbelieved	so We gave power	(to) those who believed

عَلَىٰ عَدُوِّهِمْ	فَأَصْبَحُوا۟ ظَٰهِرِينَ ﴿١٤﴾
against their enemies	and they became (the) uppermost

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سُورَةُ الجُمُعَةِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

يُسَبِّحُ لِلَّهِ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ ٱلْمَلِكِ ٱلْقُدُّوسِ ٱلْعَزِيزِ ٱلْحَكِيمِ ﴿١﴾ هُوَ ٱلَّذِى بَعَثَ فِى ٱلْأُمِّيِّـۧنَ رَسُولًا مِّنْهُمْ يَتْلُوا۟ عَلَيْهِمْ ءَايَٰتِهِۦ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ ٱلْكِتَٰبَ وَٱلْحِكْمَةَ وَإِن كَانُوا۟ مِن قَبْلُ لَفِى ضَلَٰلٍ مُّبِينٍ ﴿٢﴾ وَءَاخَرِينَ مِنْهُمْ لَمَّا يَلْحَقُوا۟ بِهِمْ ۚ وَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿٣﴾

Sūrah Al-Jumu`ah (Friday) 62

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

1. Whatsoever is in the heavens and whatsoever is on the earth glorifies Allāh, - the King (of everything), the Holy, the All-Mighty, the All-Wise. 2. He it is Who sent among the unlettered ones a Messenger (Muhammad ﷺ) from

among themselves, reciting to them His Verses, purifying them (from the filth of disbelief and polytheism), and teaching them the Book (this Qur'ān, Islāmic laws and Islāmic jurisprudence) and *Al-Hikmah* (*As-Sunnah*: legal ways, orders, acts of worship of Prophet Muhammad ﷺ). And verily, they had been before in manifest error; 3. And [He has sent him (Prophet Muhammad ﷺ) also to] others among them (Muslims) who have not yet joined them (but they will come). And He (Allāh) is the All-Mighty, the All-Wise.

بِسْمِ ٱللَّهِ	ٱلرَّحْمَٰنِ	ٱلرَّحِيمِ
In the Name (of) Allah	the Most Gracious	the Most Merciful
يُسَبِّحُ لِلَّهِ مَا	فِى ٱلسَّمَٰوَٰتِ	وَمَا	فِى ٱلْأَرْضِ
glorifies [to] Allah whatsoever	(is) in the heavens	and whatsoever	(is) on the earth
ٱلْمَلِكِ	ٱلْقُدُّوسِ	ٱلْعَزِيزِ	ٱلْحَكِيمِ ۝١	هُوَ	ٱلَّذِى بَعَثَ
the King	the Holy	the All-Mighty	the All-Wise	He (it is)	Who sent
فِى ٱلْأُمِّيِّـۧنَ	رَسُولًا	مِّنْهُمْ	يَتْلُوا۟ عَلَيْهِمْ
among the unlettered ones	a Messenger	from (among) themselves	reciting to them
ءَايَٰتِهِۦ	وَيُزَكِّيهِمْ	وَيُعَلِّمُهُمُ	ٱلْكِتَٰبَ
His Verses	and purifying them	and teaching them	the Book
وَٱلْحِكْمَةَ	وَإِن كَانُوا۟	مِن قَبْلُ
and the wisdom (legal ways, As-Sunnah)	and verily they had been	before
لَفِى ضَلَٰلٍ	مُّبِينٍ ۝٢	وَءَاخَرِينَ	مِنْهُمْ	لَمَّا يَلْحَقُوا۟
in error	manifest	and (also to) others	among them	who have not yet joined
بِهِمْ ۚ	وَهُوَ ٱلْعَزِيزُ	ٱلْحَكِيمُ ۝٣
them	and He (is) the All-Mighty	the All-Wise

ذَٰلِكَ فَضْلُ ٱللَّهِ يُؤْتِيهِ مَن يَشَآءُ ۚ وَٱللَّهُ ذُو ٱلْفَضْلِ ٱلْعَظِيمِ ۝٤ مَثَلُ ٱلَّذِينَ حُمِّلُوا۟ ٱلتَّوْرَىٰةَ
ثُمَّ لَمْ يَحْمِلُوهَا كَمَثَلِ ٱلْحِمَارِ يَحْمِلُ أَسْفَارًۢا ۚ بِئْسَ مَثَلُ ٱلْقَوْمِ ٱلَّذِينَ كَذَّبُوا۟ بِـَٔايَٰتِ ٱللَّهِ ۚ
وَٱللَّهُ لَا يَهْدِى ٱلْقَوْمَ ٱلظَّٰلِمِينَ ۝٥ قُلْ يَٰٓأَيُّهَا ٱلَّذِينَ هَادُوٓا۟ إِن زَعَمْتُمْ أَنَّكُمْ أَوْلِيَآءُ

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لِلَّهِ مِن دُونِ ٱلنَّاسِ فَتَمَنَّوُا۟ ٱلْمَوْتَ إِن كُنتُمْ صَٰدِقِينَ ﴿٦﴾

4. That is the Grace of Allāh, which He bestows on whom He wills. And Allāh is the Owner of Mighty Grace. 5. The likeness of those who were entrusted with the (obligation of the) Taurāt (Torah) (i.e. to obey its commandments and to practise its laws), but who subsequently failed in those (obligations), is as the likeness of a donkey which carries huge burdens of books (but understands nothing from them). How bad is the example of people who deny the *Ayāt* (proofs, evidences, verses, signs, revelations, etc.) of Allāh. And Allāh guides not the people who are *Zālimūn* (polytheists, wrongdoers, disbelievers). 6. Say (O Muhammad ﷺ): "O you Jews! If you pretend that you are friends of Allāh, to the exclusion of (all) other mankind, then long for death if you are truthful."

ذَٰلِكَ	فَضْلُ ٱللَّهِ	يُؤْتِيهِ	مَن يَشَآءُ
that	(is the) Grace (of) Allah	which He bestows on	whom He wills
وَٱللَّهُ ذُو	ٱلْفَضْلِ	ٱلْعَظِيمِ ﴿٤﴾	مَثَلُ
and Allah (is the) Owner	(of) Grace	Mighty	(the) likeness
ٱلَّذِينَ حُمِّلُوا۟	ٱلتَّوْرَىٰةَ	ثُمَّ	لَمْ يَحْمِلُوهَا
(of) those who were entrusted with	the Torah	then	they bore it not
كَمَثَلِ	ٱلْحِمَارِ	يَحْمِلُ أَسْفَارًۢا	
(is) as (the) likeness	(of) a donkey	who carries huge burdens of books	
بِئْسَ مَثَلُ	ٱلْقَوْمِ	ٱلَّذِينَ كَذَّبُوا۟	بِـَٔايَٰتِ ٱللَّهِ	وَٱللَّهُ
how bad is (the) example	(of) people	who deny	(the) Signs (of) Allah	and Allah
لَا يَهْدِى ٱلْقَوْمَ	ٱلظَّٰلِمِينَ ﴿٥﴾	قُلْ	يَٰٓأَيُّهَا	ٱلَّذِينَ هَادُوٓا۟
guides not the people	(who are) the wrongdoers	say	O (you)	who are Jews
إِن زَعَمْتُمْ	أَنَّكُمْ	أَوْلِيَآءُ لِلَّهِ	مِن دُونِ	
if you claim	that you	(are) friends of Allah	to the exclusion	
ٱلنَّاسِ	فَتَمَنَّوُا۟ ٱلْمَوْتَ	إِن كُنتُمْ صَٰدِقِينَ ﴿٦﴾	
(of all other) mankind	then long for death	if you are truthful	

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وَلَا يَتَمَنَّوْنَهُۥٓ أَبَدًۢا بِمَا قَدَّمَتْ أَيْدِيهِمْ ۗ وَٱللَّهُ عَلِيمٌۢ بِٱلظَّٰلِمِينَ ﴿٧﴾ قُلْ إِنَّ ٱلْمَوْتَ ٱلَّذِى
تَفِرُّونَ مِنْهُ فَإِنَّهُۥ مُلَٰقِيكُمْ ۖ ثُمَّ تُرَدُّونَ إِلَىٰ عَٰلِمِ ٱلْغَيْبِ وَٱلشَّهَٰدَةِ فَيُنَبِّئُكُم بِمَا كُنتُمْ
تَعْمَلُونَ ﴿٨﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِذَا نُودِىَ لِلصَّلَوٰةِ مِن يَوْمِ ٱلْجُمُعَةِ فَٱسْعَوْا۟ إِلَىٰ ذِكْرِ ٱللَّهِ
وَذَرُوا۟ ٱلْبَيْعَ ۚ ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ ﴿٩﴾

7. But they will never long for it (death), because of what (deeds) their hands have sent before them! And Allāh knows well the *Zālimūn* (polytheists, wrongdoers, disbelievers). 8. Say (to them): "Verily, the death from which you flee, will surely meet you, then you will be sent back to (Allāh), the All-Knower of the unseen and the seen, and He will tell you what you used to do." 9. O you who believe (Muslims)! When the call is proclaimed for the *Salāt* (prayer) on Friday (*Jumu`ah* prayer), come to the remembrance of Allāh [*Jumu`ah* religious talk (*Khutbah*) and *Salāt* (prayer)] and leave off business (and every other thing). That is better for you if you did but know!

وَلَا يَتَمَنَّوْنَهُۥٓ	أَبَدًۢا	بِمَا	قَدَّمَتْ أَيْدِيهِمْ
but they will not long for it	ever	(because) of what	their hands have sent forth
وَٱللَّهُ	عَلِيمٌۢ بِٱلظَّٰلِمِينَ ﴿٧﴾		قُلْ إِنَّ ٱلْمَوْتَ	ٱلَّذِى
and Allah	(is) All-Knowing of the wrongdoers		say (to them) verily the death	[which]
تَفِرُّونَ مِنْهُ	فَإِنَّهُۥ	مُلَٰقِيكُمْ	ثُمَّ تُرَدُّونَ
from which you flee	then surely it	(will) meet you	then you will be sent back
إِلَىٰ عَٰلِمِ ٱلْغَيْبِ	وَٱلشَّهَٰدَةِ		فَيُنَبِّئُكُم
to (the) All-Knower (of) the unseen	and the seen		and He will tell you
بِمَا كُنتُمْ	تَعْمَلُونَ ﴿٨﴾	يَٰٓأَيُّهَا	ٱلَّذِينَ ءَامَنُوٓا۟	إِذَا نُودِىَ
[of] what you used to	do	O (you)	who believe	when the call is proclaimed
لِلصَّلَوٰةِ	مِن يَوْمِ	ٱلْجُمُعَةِ	فَٱسْعَوْا۟	إِلَىٰ ذِكْرِ ٱللَّهِ
for the prayer	on (the) day	(of) Friday	then hasten	to (the) remembrance (of) Allah
وَذَرُوا۟ ٱلْبَيْعَ ۚ	ذَٰلِكُمْ	خَيْرٌ	لَّكُمْ	إِن كُنتُمْ	تَعْلَمُونَ ﴿٩﴾
and leave off business	that	(is) better	for you	if you did	(but) know

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فَإِذَا قُضِيَتِ ٱلصَّلَوٰةُ فَٱنتَشِرُوا۟ فِى ٱلْأَرْضِ وَٱبْتَغُوا۟ مِن فَضْلِ ٱللَّهِ وَٱذْكُرُوا۟ ٱللَّهَ كَثِيرًا
لَّعَلَّكُمْ تُفْلِحُونَ ﴿١٠﴾ وَإِذَا رَأَوْا۟ تِجَٰرَةً أَوْ لَهْوًا ٱنفَضُّوٓا۟ إِلَيْهَا وَتَرَكُوكَ قَآئِمًا ۚ قُلْ مَا عِندَ ٱللَّهِ خَيْرٌ
مِّنَ ٱللَّهْوِ وَمِنَ ٱلتِّجَٰرَةِ ۚ وَٱللَّهُ خَيْرُ ٱلرَّٰزِقِينَ ﴿١١﴾

10. Then when the (*Jumu`ah*) *Salāt* (prayer) is ended, you may disperse through the land, and seek the bounty of Allāh (by working), and remember Allāh much, that you may be successful. 11. And when they see some merchandise or some amusement [beating of *Tambur* (drum)], they disperse headlong to it, and leave you (Muhammad ﷺ) standing [while delivering *Jumu`ah* religious talk (*Khutbah*)]. Say: "That which Allāh has is better than any amusement or merchandise! And Allāh is the Best of providers."

فِى ٱلْأَرْضِ	فَٱنتَشِرُوا۟	قُضِيَتِ ٱلصَّلَوٰةُ	فَإِذَا
through the land	then you may disperse	the (Jumuah) prayer is finished	then when
لَّعَلَّكُمْ تُفْلِحُونَ ﴿١٠﴾	وَٱذْكُرُوا۟ ٱللَّهَ كَثِيرًا	مِن فَضْلِ ٱللَّهِ	وَٱبْتَغُوا۟
that you may be successful	and remember Allah much	[of] (the) bounty (of) Allah	and seek
أَوْ لَهْوًا	رَأَوْا۟ تِجَٰرَةً	وَإِذَا	
or (some) amusement	they see (some) merchandise	and when	
قُلْ مَا	قَآئِمًا ۚ	وَتَرَكُوكَ	ٱنفَضُّوٓا۟ إِلَيْهَا
say that which	standing	and leave you	they disperse headlong to it
وَمِنَ ٱلتِّجَٰرَةِ ۚ	مِّنَ ٱللَّهْوِ	خَيْرٌ	عِندَ ٱللَّهِ
and than merchandise	than any amusement	(is) better	(is) with Allah
ٱلرَّٰزِقِينَ ﴿١١﴾	وَٱللَّهُ خَيْرُ		
(of) providers	and Allah (is the) Best		

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سُورَةُ الْمُنَافِقُونَ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

إِذَا جَآءَكَ ٱلْمُنَٰفِقُونَ قَالُوا۟ نَشْهَدُ إِنَّكَ لَرَسُولُ ٱللَّهِ ۘ وَٱللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُۥ ۖ وَٱللَّهُ يَشْهَدُ إِنَّ

ٱلْمُنَٰفِقِينَ لَكَٰذِبُونَ ۝١ ٱتَّخَذُوٓا۟ أَيْمَٰنَهُمْ جُنَّةً فَصَدُّوا۟ عَن سَبِيلِ ٱللَّهِ ۚ إِنَّهُمْ سَآءَ مَا كَانُوا۟
يَعْمَلُونَ ۝٢ ذَٰلِكَ بِأَنَّهُمْ ءَامَنُوا۟ ثُمَّ كَفَرُوا۟ فَطُبِعَ عَلَىٰ قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ ۝٣ ۞ وَإِذَا
رَأَيْتَهُمْ تُعْجِبُكَ أَجْسَامُهُمْ ۖ وَإِن يَقُولُوا۟ تَسْمَعْ لِقَوْلِهِمْ ۖ كَأَنَّهُمْ خُشُبٌ مُّسَنَّدَةٌ ۖ يَحْسَبُونَ كُلَّ
صَيْحَةٍ عَلَيْهِمْ ۚ هُمُ ٱلْعَدُوُّ فَٱحْذَرْهُمْ ۚ قَٰتَلَهُمُ ٱللَّهُ ۖ أَنَّىٰ يُؤْفَكُونَ ۝٤

Sūrah Al-Munāfiqūn (The Hypocrites) 63

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

1. When the hypocrites come to you (O Muhammad ﷺ), they say: "We bear witness that you are indeed the Messenger of Allāh." Allāh knows that you are indeed His Messenger, and Allāh bears witness that the hypocrites are liars indeed. 2. They have made their oaths a screen (for their hypocrisy). Thus they hinder (men) from the path of Allāh. Verily, evil is what they used to do. 3. That is because they believed, and then disbelieved; therefore their hearts are sealed, so they understand not. 4. And when you look at them, their bodies please you; and when they speak, you listen to their words. They are as blocks of wood propped up. They think that every cry is against them. They are the enemies, so beware of them. May Allāh curse them! How are they denying (or deviating from) the Right Path?

ٱلرَّحِيمِ	ٱلرَّحْمَٰنِ	بِسْمِ ٱللَّهِ
the Most Merciful	the Most Gracious	In the Name (of) Allah

نَشْهَدُ إِنَّكَ	قَالُوا۟	ٱلْمُنَٰفِقُونَ	جَآءَكَ	إِذَا
we bear witness that you	they say	the hypocrites	come to you	when

إِنَّكَ	وَٱللَّهُ يَعْلَمُ	لَرَسُولُ ٱللَّهِ ۗ
that you	and Allah knows	(are) indeed (the) Messenger (of) Allah

إِنَّ ٱلْمُنَٰفِقِينَ	وَٱللَّهُ يَشْهَدُ	لَرَسُولُهُۥ
that the hypocrites	and Allah bears witness	(are) indeed His Messenger

فَصَدُّوا۟	جُنَّةً	ٱتَّخَذُوٓا۟ أَيْمَٰنَهُمْ	لَكَٰذِبُونَ ۝١
so they hinder (men)	a screen	they have taken their oaths	(are) liars indeed

عَن سَبِيلِ ٱللَّهِ	إِنَّهُمْ	سَآءَ	مَا كَانُوا۟	يَعْمَلُونَ ۝٢
from (the) path (of) Allah	verily [they]	evil is	what they used to	do

ذَٰلِكَ	بِأَنَّهُمْ ءَامَنُوا۟	ثُمَّ كَفَرُوا۟	فَطُبِعَ
that	(is) because they believed	then disbelieved	therefore are sealed

عَلَىٰ قُلُوبِهِمْ	فَهُمْ	لَا يَفْقَهُونَ ۝٣	وَإِذَا	رَأَيْتَهُمْ
[on] their hearts	so they	understand not	and when	you look at them

تُعْجِبُكَ	أَجْسَامُهُمْ ۖ	وَإِن يَقُولُوا۟	تَسْمَعْ لِقَوْلِهِمْ ۖ
please you	their bodies	and if they speak	you listen to their words

كَأَنَّهُمْ	خُشُبٌ	مُّسَنَّدَةٌ ۖ	يَحْسَبُونَ	كُلَّ
as if they	(are) blocks of wood	propped up	they think (that)	every

صَيْحَةٍ	عَلَيْهِمْ ۚ	هُمُ	ٱلْعَدُوُّ	فَٱحْذَرْهُمْ ۚ
cry	(is) against them	they	(are) the enemies	so beware of them

قَٰتَلَهُمُ ٱللَّهُ ۖ	أَنَّىٰ يُؤْفَكُونَ ۝٤
may Allah curse them	how are they deviated

وَإِذَا قِيلَ لَهُمْ تَعَالَوْا۟ يَسْتَغْفِرْ لَكُمْ رَسُولُ ٱللَّهِ لَوَّوْا۟ رُءُوسَهُمْ وَرَأَيْتَهُمْ يَصُدُّونَ وَهُم
مُّسْتَكْبِرُونَ ۝٥ سَوَآءٌ عَلَيْهِمْ أَسْتَغْفَرْتَ لَهُمْ أَمْ لَمْ تَسْتَغْفِرْ لَهُمْ لَن يَغْفِرَ ٱللَّهُ لَهُمْ ۚ
إِنَّ ٱللَّهَ لَا يَهْدِى ٱلْقَوْمَ ٱلْفَٰسِقِينَ ۝٦ هُمُ ٱلَّذِينَ يَقُولُونَ لَا تُنفِقُوا۟ عَلَىٰ مَنْ عِندَ
رَسُولِ ٱللَّهِ حَتَّىٰ يَنفَضُّوا۟ ۗ وَلِلَّهِ خَزَآئِنُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَلَٰكِنَّ ٱلْمُنَٰفِقِينَ لَا
يَفْقَهُونَ ۝٧

5. And when it is said to them: "Come, so that the Messenger of Allāh (ﷺ) may ask forgiveness from Allāh for you," they twist their heads, and you would see them turning away their faces in pride. 6. It is equal to them whether you (Muhammad ﷺ) ask forgiveness or ask not forgiveness for them, Allāh will never forgive them. Verily, Allāh guides not the people who are the *Fāsiqūn* (rebellious, disobedient to Allāh). 7. They are the ones who say: "Spend not on those who are with Allāh's Messenger (ﷺ), until they desert him." And to

Allāh belong the treasures of the heavens and the earth, but the hypocrites comprehend not.

يَسْتَغْفِرْ لَكُمْ	لَهُمْ تَعَالَوْا	وَإِذَا قِيلَ
may ask forgiveness for you	to them come	and when it is said
وَرَأَيْتَهُمْ	لَوَّوْا رُءُوسَهُمْ	رَسُولُ اللَّهِ
and you would see them	they turn aside their heads	(the) Messenger (of) Allah
عَلَيْهِمْ	سَوَآءٌ	مُّسْتَكْبِرُونَ ۝٥	وَهُم	يَصُدُّونَ
to them	(it is) equal	(are) in pride	while they	turning away
لَهُمْ	لَمْ تَسْتَغْفِرْ	أَمْ	لَهُمْ	أَسْتَغْفَرْتَ
for them	ask not forgiveness	or	for them	(whether) you ask forgiveness?
لَا يَهْدِي الْقَوْمَ	إِنَّ اللَّهَ	لَهُمْ	لَن يَغْفِرَ اللَّهُ
guides not the people	verily Allah	[to] them	Allah will never forgive
عَلَىٰ مَنْ	لَا تُنفِقُوا	الَّذِينَ يَقُولُونَ	هُمُ	الْفَاسِقِينَ ۝٦
on (those) who	spend not	(are) the ones who say	they	(who are) the rebellious
حَتَّىٰ يَنفَضُّوا	رَسُولِ اللَّهِ	عِندَ
until they desert (him)	(the) Messenger (of) Allah	(are) with
وَالْأَرْضِ	السَّمَاوَاتِ	وَلِلَّهِ خَزَائِنُ
and the earth	(of) the heavens	and to Allah (belong the) treasures
	وَلَٰكِنَّ الْمُنَافِقِينَ	لَا يَفْقَهُونَ ۝٧
	[and] but the hypocrites	comprehend not

يَقُولُونَ لَئِن رَّجَعْنَآ إِلَى الْمَدِينَةِ لَيُخْرِجَنَّ الْأَعَزُّ مِنْهَا الْأَذَلَّ ۚ وَلِلَّهِ الْعِزَّةُ وَلِرَسُولِهِۦ
وَلِلْمُؤْمِنِينَ وَلَٰكِنَّ الْمُنَٰفِقِينَ لَا يَعْلَمُونَ ۝٨ يَٰٓأَيُّهَا الَّذِينَ ءَامَنُوا لَا تُلْهِكُمْ أَمْوَٰلُكُمْ
وَلَآ أَوْلَٰدُكُمْ عَن ذِكْرِ اللَّهِ ۚ وَمَن يَفْعَلْ ذَٰلِكَ فَأُو۟لَٰٓئِكَ هُمُ الْخَٰسِرُونَ ۝٩
وَأَنفِقُوا مِن مَّا رَزَقْنَٰكُم مِّن قَبْلِ أَن يَأْتِىَ أَحَدَكُمُ الْمَوْتُ فَيَقُولَ رَبِّ لَوْلَآ أَخَّرْتَنِىٓ إِلَىٰٓ أَجَلٍ

قَرِيبٍ فَأَصَّدَّقَ وَأَكُن مِّنَ ٱلصَّٰلِحِينَ ﴿١٠﴾ وَلَن يُؤَخِّرَ ٱللَّهُ نَفْسًا إِذَا جَآءَ أَجَلُهَا ۚ وَٱللَّهُ
خَبِيرٌۢ بِمَا تَعْمَلُونَ ﴿١١﴾

8. They (hypocrites) say: "If we return to Al-Madinah, indeed the more honourable (`Abdullāh bin Ubai bin Salūl, the chief of hypocrites at Al-Madinah) will expel therefrom the meaner (i.e. Allāh's Messenger ﷺ)." But honour, power and glory belong to Allāh, and to His Messenger (Muhammad ﷺ), and to the believers, but the hypocrites know not. 9. O you who believe! Let not your properties or your children divert you from the remembrance of Allāh. And whosoever does that, then they are the losers. 10. And spend (in charity) of that with which We have provided you before death comes to one of you, and he says: "My Lord! If only You would give me respite for a little while (i.e. return to the worldly life), then I should give *Sadaqah* (i.e. *Zakāt* of my wealth), and be among the righteous [i.e. perform *Hajj* (pilgrimage to Makkah) and other good deeds]. 11. And Allāh grants respite to none when his appointed time (death) comes. And Allāh is Well-Acquainted with what you do.

يَقُولُونَ	لَئِن رَّجَعْنَآ	إِلَى ٱلْمَدِينَةِ	لَيُخْرِجَنَّ ٱلْأَعَزُّ
they say	if we return	to Al-Madinah	indeed the more honourable will expel
مِنْهَا	ٱلْأَذَلَّ ۚ	وَلِلَّهِ ٱلْعِزَّةُ	وَلِرَسُولِهِۦ
therefrom	the meaner	but the honour (belong) to Allah	and to His Messenger
وَلِلْمُؤْمِنِينَ	وَلَٰكِنَّ ٱلْمُنَٰفِقِينَ	لَا يَعْلَمُونَ ﴿٨﴾	يَٰٓأَيُّهَا
and to the believers	[and] but the hypocrites	know not	O (you)
ٱلَّذِينَ ءَامَنُوا۟	لَا تُلْهِكُمْ	أَمْوَٰلُكُمْ	وَلَآ أَوْلَٰدُكُمْ
who believe	let not distract you	your properties	nor your children
عَن ذِكْرِ ٱللَّهِ ۚ	وَمَن يَفْعَلْ	ذَٰلِكَ	فَأُو۟لَٰٓئِكَ	هُمُ
from (the) remembrance (of) Allah	and whosoever does	that	then they	[they]
ٱلْخَٰسِرُونَ ﴿٩﴾	وَأَنفِقُوا۟	مِن مَّا	رَزَقْنَٰكُم
(are) the losers	and spend (in charity)	of that (with) which	We have provided you
مِّن قَبْلِ	أَن يَأْتِىَ أَحَدَكُمُ	ٱلْمَوْتُ	فَيَقُولَ رَبِّ
before	[that] comes to one of you	the death	and he says my Lord

فَأَصَّدَّقَ	قَرِيبٍ	إِلَىٰٓ أَجَلٍ	لَوْلَآ أَخَّرْتَنِى
then I would give charity	little	for a while	why you would not give me respite
وَلَن يُؤَخِّرَ ٱللَّهُ نَفْسًا		مِّنَ ٱلصَّٰلِحِينَ ﴿١٠﴾	وَأَكُن
and Allah will never grant respite (to) a soul		among the righteous	and be
خَبِيرٌۢ بِمَا تَعْمَلُونَ ﴿١١﴾	وَٱللَّهُ	جَآءَ أَجَلُهَا ۚ	إِذَا
(is) All-Aware of what you do	and Allah	its appointed time (death) comes	when

سُورَةُ التَّغَابُنِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

يُسَبِّحُ لِلَّهِ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ ۖ لَهُ ٱلْمُلْكُ وَلَهُ ٱلْحَمْدُ ۖ وَهُوَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿١﴾ هُوَ
ٱلَّذِى خَلَقَكُمْ فَمِنكُمْ كَافِرٌ وَمِنكُم مُّؤْمِنٌ ۚ وَٱللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٢﴾ خَلَقَ ٱلسَّمَٰوَٰتِ
وَٱلْأَرْضَ بِٱلْحَقِّ وَصَوَّرَكُمْ فَأَحْسَنَ صُوَرَكُمْ ۖ وَإِلَيْهِ ٱلْمَصِيرُ ﴿٣﴾ يَعْلَمُ مَا فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَيَعْلَمُ
مَا تُسِرُّونَ وَمَا تُعْلِنُونَ ۚ وَٱللَّهُ عَلِيمٌۢ بِذَاتِ ٱلصُّدُورِ ﴿٤﴾

Sūrah At-Taghābun (Mutual Loss and Gain) 64

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

1. Whatsoever is in the heavens and whatsoever is on the earth glorifies Allāh. His is the dominion, and to Him belong all the praises and thanks, and He is Able to do all things. 2. He it is Who created you, then some of you are disbelievers and some of you are believers. And Allāh is All-Seer of what you do. 3. He has created the heavens and the earth with truth, and He shaped you and made good your shapes. And to Him is the final Return. 4. He knows what is in the heavens and on earth, and He knows what you conceal and what you reveal. And Allāh is All-Knower of what is in the breasts (of men).

ٱلرَّحِيمِ	ٱلرَّحْمَٰنِ	بِسْمِ ٱللَّهِ
the Most Merciful	the Most Gracious	In the Name (of) Allah

فِى ٱلْأَرْضِ	وَمَا	فِى ٱلسَّمَٰوَٰتِ	يُسَبِّحُ لِلَّهِ مَا
(is) on the earth	and whatsoever	(is) in the heavens	glorifies [to] Allah whatsoever

Part - 28

لَهُ	ٱلْمُلْكُ	وَلَهُ	ٱلْحَمْدُ	وَهُوَ	عَلَىٰ كُلِّ
for Him	(is) the dominion	and to Him (belong)	(all) the praises	and He	over all
شَىْءٍ	قَدِيرٌ ﴿١﴾	هُوَ	ٱلَّذِى	خَلَقَكُمْ	فَمِنكُمْ	كَافِرٌ
things	(is) Able	He (it is)	Who	created you	then (some) of you	(are) disbelievers
وَمِنكُم	مُّؤْمِنٌ	وَٱللَّهُ	بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٢﴾			
and (some) of you	(are) believers	and Allah	(is) All-Seer of what you do			
خَلَقَ ٱلسَّمَٰوَٰتِ	وَٱلْأَرْضَ	بِٱلْحَقِّ	وَصَوَّرَكُمْ			
He has created the heavens	and the earth	with truth	and He shaped you			
فَأَحْسَنَ صُوَرَكُمْ	وَإِلَيْهِ	ٱلْمَصِيرُ ﴿٣﴾	يَعْلَمُ مَا			
and made good your shapes	and to Him	(is) the final Return	He knows what			
فِى ٱلسَّمَٰوَٰتِ	وَٱلْأَرْضِ	وَيَعْلَمُ	مَا تُسِرُّونَ			
(is) in the heavens	and (on) the earth	and He knows	what you conceal			
وَمَا تُعْلِنُونَ	وَٱللَّهُ	عَلِيمٌۢ بِذَاتِ	ٱلصُّدُورِ ﴿٤﴾			
and what you reveal	and Allah	(is) All-Knower of what (is in)	the breasts			

Part - 28

أَلَمْ يَأْتِكُمْ نَبَؤُا۟ ٱلَّذِينَ كَفَرُوا۟ مِن قَبْلُ فَذَاقُوا۟ وَبَالَ أَمْرِهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٥﴾ ذَٰلِكَ بِأَنَّهُۥ كَانَت
تَّأْتِيهِمْ رُسُلُهُم بِٱلْبَيِّنَٰتِ فَقَالُوٓا۟ أَبَشَرٌ يَهْدُونَنَا فَكَفَرُوا۟ وَتَوَلَّوا۟ وَّٱسْتَغْنَى ٱللَّهُ ۚ وَٱللَّهُ غَنِىٌّ حَمِيدٌ ﴿٦﴾
زَعَمَ ٱلَّذِينَ كَفَرُوٓا۟ أَن لَّن يُبْعَثُوا۟ ۚ قُلْ بَلَىٰ وَرَبِّى لَتُبْعَثُنَّ ثُمَّ لَتُنَبَّؤُنَّ بِمَا عَمِلْتُمْ ۚ وَذَٰلِكَ عَلَى ٱللَّهِ يَسِيرٌ ﴿٧﴾
فَـَٔامِنُوا۟ بِٱللَّهِ وَرَسُولِهِۦ وَٱلنُّورِ ٱلَّذِىٓ أَنزَلْنَا ۚ وَٱللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٨﴾

5. Has not the news reached you of those who disbelieved aforetime? And so they tasted the evil result of their disbelief, and theirs will be a painful torment. 6. That was because there came to them their Messengers with clear proofs (signs), but they said: "Shall mere men guide us?" So they disbelieved and turned away (from the truth). But Allāh was not in need (of them). And Allāh is Rich (Free of all needs), Worthy of all praise. 7. The disbelievers pretend that they will never be resurrected (for the Account). Say (O Muhammad ﷺ): "Yes! By my Lord, you will certainly be resurrected, then you will be informed of (and recompensed for) what you did; and that is easy for Allāh." 8. Therefore,

believe in Allāh and His Messenger (Muhammad ﷺ) and in the Light (this Qur'ān) which We have sent down. And Allāh is Well-Acquainted with what you do.

مِن قَبْلُ	ٱلَّذِينَ كَفَرُوا۟	نَبَؤُا۟	أَلَمْ يَأْتِكُمْ
aforetime	(of) those who disbelieved	(the) news	(has) not reached you?
عَذَابٌ	وَلَهُمْ	أَمْرِهِمْ	فَذَاقُوا۟ وَبَالَ
(will be) a torment	and for them	(of) their disbelief	so they tasted (the) evil result
بِٱلْبَيِّنَٰتِ	رُسُلُهُم	تَّأْتِيهِمْ	بِأَنَّهُۥ كَانَت	ذَٰلِكَ	أَلِيمٌ ۝٥
with clear proofs	their Messengers	(there) came to them	was because	that	painful
وَتَوَلَّوا۟ ۖ	فَكَفَرُوا۟	يَهْدُونَنَا	أَبَشَرٌ	فَقَالُوٓا۟
and turned away	so they disbelieved	guide us	(shall mere) men?	but they said
زَعَمَ	حَمِيدٌ ۝٦	غَنِىٌّ	وَٱللَّهُ	وَٱسْتَغْنَى ٱللَّهُ ۚ
claim	Worthy of all praise	(is) Rich	and Allah	but Allah was not in need (of them)
قُلْ بَلَىٰ	لَّن يُبْعَثُوا۟ ۚ	أَن	ٱلَّذِينَ كَفَرُوٓا۟
say yes	they will never be resurrected	that	those who disbelieved
ثُمَّ لَتُنَبَّؤُنَّ	وَرَبِّى لَتُبْعَثُنَّ
then you will be informed	by my Lord you will certainly be resurrected
بِٱللَّهِ	فَـَٔامِنُوا۟	عَلَى ٱللَّهِ يَسِيرٌ ۝٧	وَذَٰلِكَ	بِمَا عَمِلْتُمْ ۚ
in Allah	therefore believe	(is) easy for Alllah	and that	of what you did
ٱلَّذِىٓ أَنزَلْنَا ۚ	وَٱلنُّورِ	وَرَسُولِهِۦ
which We have sent down	and (in) the Light (this Quran)	and His Messenger
بِمَا تَعْمَلُونَ خَبِيرٌ ۝٨	وَٱللَّهُ
(is) All-Aware of what you do	and Allah

يَوْمَ يَجْمَعُكُمْ لِيَوْمِ ٱلْجَمْعِ ۖ ذَٰلِكَ يَوْمُ ٱلتَّغَابُنِ ۗ وَمَن يُؤْمِنۢ بِٱللَّهِ وَيَعْمَلْ صَٰلِحًا يُكَفِّرْ عَنْهُ سَيِّـَٔاتِهِۦ
وَيُدْخِلْهُ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَآ أَبَدًا ۚ ذَٰلِكَ ٱلْفَوْزُ ٱلْعَظِيمُ ۝٩

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وَٱلَّذِينَ كَفَرُوا۟ وَكَذَّبُوا۟ بِـَٔايَـٰتِنَآ أُو۟لَـٰٓئِكَ أَصْحَـٰبُ ٱلنَّارِ خَـٰلِدِينَ فِيهَا ۖ وَبِئْسَ ٱلْمَصِيرُ ﴿١٠﴾

9. (And remember) the Day when He will gather you (all) on the Day of Gathering, - that will be the Day of mutual loss and gain (i.e. loss for the disbelievers as they will enter the Hell-fire and gain for the believers as they will enter Paradise). And whosoever believes in Allāh and performs righteous good deeds, He will expiate from him his sins, and will admit him to Gardens under which rivers flow (Paradise), to dwell therein forever; that will be the great success. 10. But those who disbelieved (in the Oneness of Allāh - Islāmic Monotheism) and denied Our *Āyāt* (proofs, evidences, verses, lessons, signs, revelations, etc.), they will be the dwellers of the Fire, to dwell therein forever. And worst indeed is that destination.

يَوْمَ	يَجْمَعُكُمْ	لِيَوْمِ	ٱلْجَمْعِ	ذَٰلِكَ
(remember the) Day (when)	He will gather you (all)	on (the) Day	(of) Gathering	that
يَوْمُ	ٱلتَّغَابُنِ	وَمَن يُؤْمِنْ	بِٱللَّهِ	
(will be the) Day	(of) mutual loss and gain	and whosoever believes	in Allah	
وَيَعْمَلْ صَٰلِحًا	يُكَفِّرْ عَنْهُ	سَيِّـَٔاتِهِۦ	وَيُدْخِلْهُ	
and performs righteous deeds	He will remit from him	his sins	and He will admit him	
جَنَّٰتٍ	تَجْرِى مِن تَحْتِهَا	ٱلْأَنْهَٰرُ	خَٰلِدِينَ	فِيهَآ
(to) Gardens	flowing under them	the rivers	they (will) dwell	therein
أَبَدًا	ذَٰلِكَ	ٱلْفَوْزُ	ٱلْعَظِيمُ ﴿٩﴾	وَٱلَّذِينَ كَفَرُوا۟
forever	that	(will be) the success	great	but those who disbelieved
وَكَذَّبُوا۟	بِـَٔايَـٰتِنَآ	أُو۟لَـٰٓئِكَ	أَصْحَـٰبُ	ٱلنَّارِ
and denied	Our signs	they	(will be the) dwellers	(of) the Fire
خَـٰلِدِينَ	فِيهَا ۖ	وَبِئْسَ ٱلْمَصِيرُ ﴿١٠﴾		
they (will) dwell forever	therein	and worst is that destination		

مَآ أَصَابَ مِن مُّصِيبَةٍ إِلَّا بِإِذْنِ ٱللَّهِ ۗ وَمَن يُؤْمِنۢ بِٱللَّهِ يَهْدِ قَلْبَهُۥ ۚ وَٱللَّهُ بِكُلِّ شَىْءٍ

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عَلِيمٌ ﴿١١﴾ وَأَطِيعُوا۟ ٱللَّهَ وَأَطِيعُوا۟ ٱلرَّسُولَ ۚ فَإِن تَوَلَّيْتُمْ فَإِنَّمَا عَلَىٰ رَسُولِنَا ٱلْبَلَٰغُ
ٱلْمُبِينُ ﴿١٢﴾ ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ ۚ وَعَلَى ٱللَّهِ فَلْيَتَوَكَّلِ ٱلْمُؤْمِنُونَ ﴿١٣﴾ يَٰٓأَيُّهَا
ٱلَّذِينَ ءَامَنُوٓا۟ إِنَّ مِنْ أَزْوَٰجِكُمْ وَأَوْلَٰدِكُمْ عَدُوًّا لَّكُمْ فَٱحْذَرُوهُمْ ۚ وَإِن
تَعْفُوا۟ وَتَصْفَحُوا۟ وَتَغْفِرُوا۟ فَإِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٤﴾

11. No calamity befalls, but by the Leave [i.e. Decision and *Qadar* (Divine Preordainments)] of Allāh, and whosoever believes in Allāh, He guides his heart [to the true Faith with certainty, i.e. what has befallen him was already written for him by Allāh from the *Qadar* (Divine Preordainments)]. And Allāh is All-Knower of everything. 12. Obey Allāh, and obey the Messenger (Muhammad ﷺ); but if you turn away, then the duty of Our Messenger (ﷺ) is only to convey (the Message) clearly. 13. Allāh! *Lā ilāha illā Huwa* (none has the right to be worshipped but He). And in Allāh (Alone) therefore let the believers put their trust. 14. O you who believe! Verily, among your wives and your children there are enemies for you (who may stop you from the obedience of Allāh); therefore beware of them! But if you pardon (them) and overlook, and forgive (their faults), then verily, Allāh is Oft-Forgiving, Most Merciful.

بِإِذْنِ ٱللَّهِ	إِلَّا	مِن مُّصِيبَةٍ	مَآ أَصَابَ
by (the) Leave (of) Allah	but	any calamity	befalls not
شَىْءٍ	بِكُلِّ	وَٱللَّهُ	يَهْدِ قَلْبَهُۥ	بِٱللَّهِ	وَمَن يُؤْمِنۢ
thing	of every	and Allah	He guides his heart	in Allah	and whosoever believes
فَإِن تَوَلَّيْتُمْ	وَأَطِيعُوا۟ ٱلرَّسُولَ	وَأَطِيعُوا۟ ٱللَّهَ	عَلِيمٌ ﴿١١﴾
but if you turn away	and obey the Messenger	and obey Allah	(is) All-Knower
ٱللَّهُ	ٱلْمُبِينُ ﴿١٢﴾	ٱلْبَلَٰغُ	عَلَىٰ رَسُولِنَا	فَإِنَّمَا
Allah	clear	(is) the conveying (preaching)	upon Our Messenger	then only
فَلْيَتَوَكَّلِ ٱلْمُؤْمِنُونَ ﴿١٣﴾	وَعَلَى ٱللَّهِ	إِلَّا هُوَ	لَآ إِلَٰهَ
therefore let the believers put (their) trust	and in Allah	but He	(there is) no god
وَأَوْلَٰدِكُمْ	مِنْ أَزْوَٰجِكُمْ	إِنَّ	ٱلَّذِينَ ءَامَنُوٓا۟	يَٰٓأَيُّهَا
and your children	from (among) your wives	verily	who believe	O (you)

وَتَصْفَحُوا۟	وَإِن تَعْفُوا۟	فَٱحْذَرُوهُمْ ۚ	لَّكُمْ	عَدُوًّا
and overlook	but if you pardon	so beware of them	for you	(there are) enemies

وَتَغْفِرُوا۟	فَإِنَّ ٱللَّهَ	غَفُورٌ	رَّحِيمٌ ﴿١٤﴾
and forgive	then verily Allah	(is) Oft-Forgiving	Most Merciful

إِنَّمَآ أَمْوَٰلُكُمْ وَأَوْلَٰدُكُمْ فِتْنَةٌ ۚ وَٱللَّهُ عِندَهُۥٓ أَجْرٌ عَظِيمٌ ﴿١٥﴾ فَٱتَّقُوا۟ ٱللَّهَ مَا ٱسْتَطَعْتُمْ
وَٱسْمَعُوا۟ وَأَطِيعُوا۟ وَأَنفِقُوا۟ خَيْرًا لِّأَنفُسِكُمْ ۗ وَمَن يُوقَ شُحَّ نَفْسِهِۦ فَأُو۟لَٰٓئِكَ
هُمُ ٱلْمُفْلِحُونَ ﴿١٦﴾ إِن تُقْرِضُوا۟ ٱللَّهَ قَرْضًا حَسَنًا يُضَٰعِفْهُ لَكُمْ وَيَغْفِرْ لَكُمْ ۚ وَٱللَّهُ شَكُورٌ
حَلِيمٌ ﴿١٧﴾ عَٰلِمُ ٱلْغَيْبِ وَٱلشَّهَٰدَةِ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿١٨﴾

15. Your wealth and your children are only a trial, whereas Allāh! With Him is a great reward (Paradise). 16. So keep your duty to Allāh and fear Him as much as you can; listen and obey, and spend in charity; that is better for yourselves. And whosoever is saved from his own covetousness, then they are the successful. 17. If you lend to Allāh a goodly loan (i.e. spend in Allāh's Cause), He will double it for you, and will forgive you. And Allāh is Most Ready to appreciate and to reward, Most Forbearing, 18. All-Knower of the unseen and seen, the All-Mighty, the All-Wise.

وَٱللَّهُ عِندَهُۥٓ	فِتْنَةٌ ۚ	وَأَوْلَٰدُكُمْ	إِنَّمَآ أَمْوَٰلُكُمْ
whereas Allah with Him	(are) a trial	and your children	only your wealth

وَٱسْمَعُوا۟	مَا ٱسْتَطَعْتُمْ	فَٱتَّقُوا۟ ٱللَّهَ	عَظِيمٌ ﴿١٥﴾	أَجْرٌ
and listen	as much as you can	so fear Allah	great	(is) a reward

لِّأَنفُسِكُمْ ۗ	خَيْرًا	وَأَنفِقُوا۟	وَأَطِيعُوا۟
for yourselves	(that is) better	and spend (in charity)	and obey

هُمُ	فَأُو۟لَٰٓئِكَ	نَفْسِهِۦ	شُحَّ	وَمَن يُوقَ
[they]	then those	(of) his soul	(from) covetousness	and whosoever is saved

يُضَٰعِفْهُ	حَسَنًا	إِن تُقْرِضُوا۟ ٱللَّهَ قَرْضًا	ٱلْمُفْلِحُونَ ﴿١٦﴾
He will double it	goodly	if you lend to Allah a loan	(are) the successful

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لَكُمْ	وَيَغْفِرْ	لَكُمْ	وَٱللَّهُ	شَكُورٌ	حَلِيمٌ ﴿١٧﴾
for you	and will forgive	you	and Allah	(is) Most Appreciative	Mot Forbearing

عَٰلِمُ ٱلْغَيْبِ	وَٱلشَّهَٰدَةِ	ٱلْعَزِيزُ	ٱلْحَكِيمُ ﴿١٨﴾
All-Knower (of) the unseen	and the seen	the All-Mighty	the All-Wise

سُورَةُ الطَّلَاقِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

يَٰٓأَيُّهَا ٱلنَّبِيُّ إِذَا طَلَّقْتُمُ ٱلنِّسَآءَ فَطَلِّقُوهُنَّ لِعِدَّتِهِنَّ وَأَحْصُوا۟ ٱلْعِدَّةَ ۖ وَٱتَّقُوا۟ ٱللَّهَ رَبَّكُمْ ۖ لَا تُخْرِجُوهُنَّ مِنۢ بُيُوتِهِنَّ وَلَا يَخْرُجْنَ إِلَّآ أَن يَأْتِينَ بِفَٰحِشَةٍ مُّبَيِّنَةٍ ۚ وَتِلْكَ حُدُودُ ٱللَّهِ ۚ وَمَن يَتَعَدَّ حُدُودَ ٱللَّهِ فَقَدْ ظَلَمَ نَفْسَهُۥ ۚ لَا تَدْرِى لَعَلَّ ٱللَّهَ يُحْدِثُ بَعْدَ ذَٰلِكَ أَمْرًا ﴿١﴾

Sūrah At-Talāq (The Divorce) 65

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

1. O Prophet (ﷺ)! When you divorce women, divorce them at their *`Iddah* (prescribed periods) and count (accurately) their *`Iddah* (periods). And fear Allāh your Lord (O Muslims). And turn them not out of their (husband's) homes nor shall they (themselves) leave, except in case they are guilty of some open illegal sexual intercourse. And those are the set limits of Allāh. And whosoever transgresses the set limits of Allāh, then indeed he has wronged himself. You (the one who divorces his wife) know not it may be that Allāh will afterward bring some new thing to pass (i.e. to return her back to you if that was the first or second divorce).

بِسْمِ ٱللَّهِ	ٱلرَّحْمَٰنِ	ٱلرَّحِيمِ
In the Name (of) Allah	the Most Gracious	the Most Merciful

يَٰٓأَيُّهَا	ٱلنَّبِيُّ	إِذَا	طَلَّقْتُمُ ٱلنِّسَآءَ	فَطَلِّقُوهُنَّ
O	Prophet	when	you divorce women	so divorce them

لِعِدَّتِهِنَّ	وَأَحْصُوا۟ ٱلْعِدَّةَ ۖ	وَٱتَّقُوا۟ ٱللَّهَ	رَبَّكُمْ ۖ
at their prescribed periods	and count (their) periods	and fear Allah	your Lord

لَا تُخْرِجُوهُنَّ	مِنۢ بُيُوتِهِنَّ	وَلَا يَخْرُجْنَ	إِلَّآ	أَن يَأْتِينَ
turn them not out	of their homes	nor shall they leave	except	that they commit

بِفَٰحِشَةٍ	مُّبَيِّنَةٍ ۚ	وَتِلْكَ	حُدُودُ ٱللَّهِ ۚ
adultery	open	and those	(are the) limits (bounds of) Allah

وَمَن يَتَعَدَّ	حُدُودَ ٱللَّهِ
and whosoever transgresses	(the) limits (bounds of) Allah

فَقَدْ ظَلَمَ نَفْسَهُۥ ۚ	لَا تَدْرِى	لَعَلَّ ٱللَّهَ يُحْدِثُ
then indeed he has wronged himself	you know not	(it) may be that Allah will bring new

بَعْدَ	ذَٰلِكَ	أَمْرًا ﴿١﴾
after	that	something

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فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ فَارِقُوهُنَّ بِمَعْرُوفٍ وَأَشْهِدُوا۟ ذَوَىْ عَدْلٍ مِّنكُمْ
وَأَقِيمُوا۟ ٱلشَّهَٰدَةَ لِلَّهِ ۚ ذَٰلِكُمْ يُوعَظُ بِهِۦ مَن كَانَ يُؤْمِنُ بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ ۚ وَمَن يَتَّقِ
ٱللَّهَ يَجْعَل لَّهُۥ مَخْرَجًا ﴿٢﴾ وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ ۚ وَمَن يَتَوَكَّلْ عَلَى ٱللَّهِ فَهُوَ حَسْبُهُۥ ۚ إِنَّ ٱللَّهَ
بَٰلِغُ أَمْرِهِۦ ۚ قَدْ جَعَلَ ٱللَّهُ لِكُلِّ شَىْءٍ قَدْرًا ﴿٣﴾

2. Then when they are about to attain their term appointed, either take them back in a good manner or part with them in a good manner. And take as witness two just persons from among you (Muslims). And establish the testimony for Allāh. That will be an admonition given to him who believes in Allāh and the Last Day. And whosoever fears Allāh and keeps his duty to Him, He will make a way for him to get out (from every difficulty). 3. And He will provide him from (sources) he never could imagine. And whosoever puts his trust in Allāh, then He will suffice him. Verily, Allāh will accomplish His purpose. Indeed Allāh has set a measure for all things.

فَإِذَا بَلَغْنَ	أَجَلَهُنَّ
then when they have attained (they are about to fulfil)	their term appointed

فَأَمۡسِكُوهُنَّ	بِمَعۡرُوفٍ	أَوۡ فَارِقُوهُنَّ	بِمَعۡرُوفٍ
(either) take them back	in a good manner	or part with them	in a good manner

وَأَشۡهِدُواْ	ذَوَيۡ	عَدۡلٖ	مِّنكُمۡ	وَأَقِيمُواْ ٱلشَّهَٰدَةَ
and take as witness	two persons	just	from (among) you	and establish the witness

لِلَّهِۚ	ذَٰلِكُمۡ يُوعَظُ	بِهِۦ	مَن كَانَ	يُؤۡمِنُ بِٱللَّهِ	وَٱلۡيَوۡمِ
for Allah	that is admonished	with it	who [was]	believes in Allah	and the Day

ٱلۡأٓخِرِۚ	وَمَن يَتَّقِ ٱللَّهَ	يَجۡعَل لَّهُۥ	مَخۡرَجٗا ۝٢
the Last	and whosoever fears Allah	He will make for him	a way out

وَيَرۡزُقۡهُ	مِنۡ حَيۡثُ	لَا يَحۡتَسِبُۚ	وَمَن يَتَوَكَّلۡ
and He will provide him	from where	he could not imagine	and whosoever puts his trust

عَلَى ٱللَّهِ	فَهُوَ	حَسۡبُهُۥۚ	إِنَّ ٱللَّهَ بَٰلِغُ	أَمۡرِهِۦۚ
in Allah	then He	(will) suffice him	verily Allah (will) accomplish	His purpose

قَدۡ جَعَلَ ٱللَّهُ	لِكُلِّ	شَيۡءٖ	قَدۡرٗا ۝٣
indeed Allah has set	for every	thing	a measure

وَٱلَّٰٓـِٔي يَئِسۡنَ مِنَ ٱلۡمَحِيضِ مِن نِّسَآئِكُمۡ إِنِ ٱرۡتَبۡتُمۡ فَعِدَّتُهُنَّ ثَلَٰثَةُ أَشۡهُرٖ وَٱلَّٰٓـِٔي لَمۡ يَحِضۡنَۚ وَأُوْلَٰتُ ٱلۡأَحۡمَالِ أَجَلُهُنَّ أَن يَضَعۡنَ حَمۡلَهُنَّۚ وَمَن يَتَّقِ ٱللَّهَ يَجۡعَل لَّهُۥ مِنۡ أَمۡرِهِۦ يُسۡرٗا ۝٤ ذَٰلِكَ أَمۡرُ ٱللَّهِ أَنزَلَهُۥٓ إِلَيۡكُمۡۚ وَمَن يَتَّقِ ٱللَّهَ يُكَفِّرۡ عَنۡهُ سَيِّـَٔاتِهِۦ وَيُعۡظِمۡ لَهُۥٓ أَجۡرًا ۝٥

4. And those of your women as have passed the age of monthly courses, for them the *`Iddah* (prescribed period), if you have doubt (about their periods), is three months; and for those who have no courses [(i.e. they are still immature) their *`Iddah* (prescribed period) is three months likewise, except in case of death]. And for those who are pregnant (whether they are divorced or their husbands are dead), their *`Iddah* (prescribed period) is until they lay down their burden; and whosoever fears Allāh and keeps his duty to Him, He will make his matter easy for him. 5. That is the Command of Allāh, which He has sent down to you; and whosoever fears Allāh and keeps his duty to Him, He will expiate from him his sins, and will enlarge his reward.

مِن نِّسَآئِكُمْ	مِنَ ٱلْمَحِيضِ	وَٱلَّٰٓـِٔي يَئِسْنَ
of your women	of monthly courses	and those who have passed the age

أَشْهُرٍ	ثَلَٰثَةُ	فَعِدَّتُهُنَّ	إِنِ ٱرْتَبْتُمْ
months	(is) three	then their prescribed period	if you have doubt

ٱلْأَحْمَالِ	وَأُو۟لَٰتُ	لَمْ يَحِضْنَ ۚ	وَٱلَّٰٓـِٔي
(are) pregnant	and (for) those who	have no courses	and (for) those who

وَمَن يَتَّقِ ٱللَّهَ	أَن يَضَعْنَ حَمْلَهُنَّ ۚ	أَجَلُهُنَّ
and whosoever fears Allah	until they deliver their burden	their prescribed period (is)

أَمْرُ ٱللَّهِ	ذَٰلِكَ	يُسْرًا ۝٤	مِنْ أَمْرِهِۦ	يَجْعَل لَّهُۥ
(is the) Command (of) Allah	that	ease	of his matter	He will make for him

يُكَفِّرْ عَنْهُ	وَمَن يَتَّقِ ٱللَّهَ	إِلَيْكُمْ ۚ	أَنزَلَهُۥٓ
He will remit from him	and whosoever fears Allah	to you	which He has sent down

أَجْرًا ۝٥	لَهُۥ	وَيُعْظِمْ	سَيِّـَٔاتِهِۦ
(his) reward	for him	and will enlarge	his sins

أَسْكِنُوهُنَّ مِنْ حَيْثُ سَكَنتُم مِّن وُجْدِكُمْ وَلَا تُضَآرُّوهُنَّ لِتُضَيِّقُوا۟ عَلَيْهِنَّ ۚ وَإِن كُنَّ أُو۟لَٰتِ حَمْلٍ
فَأَنفِقُوا۟ عَلَيْهِنَّ حَتَّىٰ يَضَعْنَ حَمْلَهُنَّ ۚ فَإِنْ أَرْضَعْنَ لَكُمْ فَـَٔاتُوهُنَّ أُجُورَهُنَّ ۖ وَأْتَمِرُوا۟ بَيْنَكُم بِمَعْرُوفٍ ۖ
وَإِن تَعَاسَرْتُمْ فَسَتُرْضِعُ لَهُۥٓ أُخْرَىٰ ۝٦

6. Lodge them (the divorced women) where you dwell, according to your means, and do not harm them so as to straiten them (that they be obliged to leave your house). And if they are pregnant, then spend on them till they lay down their burden. Then if they give suck to the children for you, give them their due payment, and let each of you accept the advice of the other in a just way. But if you make difficulties for one another, then some other woman may give suck for him (the father of the child).

مِّن وُجْدِكُمْ	مِنْ حَيْثُ سَكَنتُم	أَسْكِنُوهُنَّ
according to your means	[from] where you dwell	lodge them

عَلَيْهِنَّ ۚ	لِتُضَيِّقُوا۟	وَلَا تُضَآرُّوهُنَّ
[on] them	to straiten	and (do) not treat them in a harmful way

وَإِن كُنَّ أُو۟لَٰتِ حَمْلٍ	فَأَنفِقُوا۟	عَلَيْهِنَّ	حَتَّىٰ يَضَعْنَ حَمْلَهُنَّ ۚ
and if they are pregnant	then spend	on them	till they deliver their burden

فَإِنْ أَرْضَعْنَ	لَكُمْ	فَـَٔاتُوهُنَّ	أُجُورَهُنَّ
then if they give suck (to the children)	for you	then give them	their due payment

وَأْتَمِرُوا۟ بَيْنَكُم	بِمَعْرُوفٍ ۖ	وَإِن تَعَاسَرْتُمْ
and consult between you	in a just way	but if you make difficulties for one another

فَسَتُرْضِعُ	لَهُۥٓ	أُخْرَىٰ ۝٦
then may give suck	for him	some other (woman)

لِيُنفِقْ ذُو سَعَةٍ مِّن سَعَتِهِۦ ۖ وَمَن قُدِرَ عَلَيْهِ رِزْقُهُۥ فَلْيُنفِقْ مِمَّآ ءَاتَىٰهُ ٱللَّهُ ۚ لَا يُكَلِّفُ ٱللَّهُ نَفْسًا
إِلَّا مَآ ءَاتَىٰهَا ۚ سَيَجْعَلُ ٱللَّهُ بَعْدَ عُسْرٍ يُسْرًا ۝٧ وَكَأَيِّن مِّن قَرْيَةٍ عَتَتْ عَنْ أَمْرِ رَبِّهَا وَرُسُلِهِۦ
فَحَاسَبْنَٰهَا حِسَابًا شَدِيدًا وَعَذَّبْنَٰهَا عَذَابًا نُّكْرًا ۝٨ فَذَاقَتْ وَبَالَ أَمْرِهَا وَكَانَ عَٰقِبَةُ أَمْرِهَا
خُسْرًا ۝٩

7. Let the rich man spend according to his means; and the man whose resources are restricted, let him spend according to what Allāh has given him. Allāh puts no burden on any person beyond what He has given him. Allāh will grant after hardship, ease. 8. And many a town (population) revolted against the Command of its Lord and His Messengers; and We called it to a severe account (i.e. torment in this worldly life), and We shall punish it with a horrible torment (in Hell in the Hereafter). 9. So it tasted the evil result of its affair (disbelief), and the consequence of its affair (disbelief) was loss (destruction in this life and an eternal punishment in the Hereafter).

وَمَن قُدِرَ	مِّن سَعَتِهِۦ	لِيُنفِقْ ذُو سَعَةٍ
and (the man) who is restricted	according to his means	let the rich man spend

عَلَيْهِ	رِزْقُهُۥ	فَلْيُنفِقْ	مِمَّآ	ءَاتَىٰهُ ٱللَّهُ ۚ
on him	his resources	let him spend	according to what	Allah has given him

لَا يُكَلِّفُ ٱللَّهُ نَفْسًا	إِلَّا مَآ	ءَاتَىٰهَا ۚ
Allah puts no burden on any person	except (beyond) what	He has given him

سَيَجْعَلُ ٱللَّهُ	بَعْدَ	عُسْرٍ	يُسْرًا ۝٧	وَكَأَيِّن	مِّن قَرْيَةٍ عَتَتْ
Allah will grant	after	hardship	ease	and how many	of a town revolted

عَنْ أَمْرِ	رَبِّهَا	وَرُسُلِهِۦ	فَحَاسَبْنَٰهَا
against (the) Command	(of) its Lord	and His Messengers	so We called it to account

حِسَابًا	شَدِيدًا	وَعَذَّبْنَٰهَا	عَذَابًا	نُّكْرًا ۝٨
an account	severe	and We punished it	(with) a torment	horrible

فَذَاقَتْ وَبَالَ	أَمْرِهَا	وَكَانَ عَٰقِبَةُ
so it tasted (the) evil result	(of) its affair (disbelief)	and was (the) consequence

أَمْرِهَا	خُسْرًا ۝٩
(of) its affair (disbelief)	loss

Part - 28

أَعَدَّ ٱللَّهُ لَهُمْ عَذَابًا شَدِيدًا ۖ فَٱتَّقُوا۟ ٱللَّهَ يَٰٓأُو۟لِى ٱلْأَلْبَٰبِ ٱلَّذِينَ ءَامَنُوا۟ ۚ قَدْ أَنزَلَ ٱللَّهُ إِلَيْكُمْ ذِكْرًا ۝١٠
رَّسُولًا يَتْلُوا۟ عَلَيْكُمْ ءَايَٰتِ ٱللَّهِ مُبَيِّنَٰتٍ لِّيُخْرِجَ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ مِنَ ٱلظُّلُمَٰتِ إِلَى
ٱلنُّورِ ۚ وَمَن يُؤْمِنۢ بِٱللَّهِ وَيَعْمَلْ صَٰلِحًا يُدْخِلْهُ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَآ أَبَدًا ۖ
قَدْ أَحْسَنَ ٱللَّهُ لَهُۥ رِزْقًا ۝١١ ٱللَّهُ ٱلَّذِى خَلَقَ سَبْعَ سَمَٰوَٰتٍ وَمِنَ ٱلْأَرْضِ مِثْلَهُنَّ ۖ يَتَنَزَّلُ ٱلْأَمْرُ بَيْنَهُنَّ
لِتَعْلَمُوٓا۟ أَنَّ ٱللَّهَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ۙ وَأَنَّ ٱللَّهَ قَدْ أَحَاطَ بِكُلِّ شَىْءٍ عِلْمًا ۝١٢

10. Allāh has prepared for them a severe torment. So fear Allāh and keep your duty to Him, O men of understanding - who have believed! Allāh has indeed sent down to you a Reminder (this Qur'ān). 11. (And has also sent to you) a Messenger (Muhammad ﷺ), who recites to you the Verses of Allāh (the Qur'ān) containing clear explanations, that He may take out those who believe and do righteous good deeds, from the darkness (of polytheism and disbelief) to the light (of Islāmic Monotheism). And whosoever believes in Allāh and performs righteous good deeds, He will admit him into Gardens under which rivers flow (Paradise), to dwell therein forever. Allāh has indeed granted for him an excellent provision. 12. It is Allāh Who has created seven heavens and

of the earth the like thereof (i.e. seven). His Command descends between them (heavens and earth), that you may know that Allāh has power over all things, and that Allāh surrounds all things in (His) Knowledge.

يَٰٓأُوْلِي	فَٱتَّقُواْ ٱللَّهَ	شَدِيدًا ۖ	عَذَابًا	أَعَدَّ ٱللَّهُ لَهُمْ
O men	so fear Allah	severe	a torment	Allah has prepared for them
إِلَيْكُمْ	قَدْ أَنزَلَ ٱللَّهُ	ٱلَّذِينَ ءَامَنُواْ ۚ		ٱلْأَلْبَٰبِ
to you	Allah has indeed sent down	who have believed		(of) understanding
ءَايَٰتِ ٱللَّهِ	يَتْلُواْ عَلَيْكُمْ	رَّسُولًا	ذِكْرًا ﴿١٠﴾	
(the) Verses (of) Allah	who recites to you	a Messenger	a Reminder (the Quran)	
وَعَمِلُواْ ٱلصَّٰلِحَٰتِ	ٱلَّذِينَ ءَامَنُواْ	لِّيُخْرِجَ	مُبَيِّنَٰتٍ	
and do righteous (good) deeds	those who believe	that He may take out	clear	
بِٱللَّهِ	وَمَن يُؤْمِنْ	إِلَى ٱلنُّورِ ۚ	مِنَ ٱلظُّلُمَٰتِ	
in Allah	and whosoever believes	to the light (Faith)	from the darknesses (of disbelief)	
تَجْرِي مِن تَحْتِهَا	جَنَّٰتٍ	يُدْخِلْهُ	وَيَعْمَلْ صَٰلِحًا	
flowing under them	(into) Gardens	He will admit him	and performs righteous deeds	
قَدْ أَحْسَنَ ٱللَّهُ	أَبَدًا ۖ	فِيهَآ	خَٰلِدِينَ	ٱلْأَنْهَٰرُ
Allah has indeed granted good	forever	therein	they (will) abide	the rivers
وَمِنَ ٱلْأَرْضِ	سَمَٰوَٰتٍ	سَبْعَ	ٱلَّذِى خَلَقَ	ٱللَّهُ	رِزْقًا ﴿١١﴾	لَهُۥ
and of the earth	heavens	seven	Who has created	(it is) Allah	a provision	for him
لِتَعْلَمُوٓاْ	بَيْنَهُنَّ	يَتَنَزَّلُ ٱلْأَمْرُ		مِثْلَهُنَّ ۖ
that you may know	between them	(His) Command descends		(the) like of them
قَدْ أَحَاطَ	وَأَنَّ ٱللَّهَ	قَدِيرٌ	شَىْءٍ	عَلَىٰ كُلِّ	أَنَّ ٱللَّهَ
indeed surrounds	and that Allah	(is) All-Powerful	things	over all	that Allah
عِلْمًا ﴿١٢﴾	شَىْءٍ	بِكُلِّ		
(in His) Knowledge	things	all		

Part - 28

سُورَةُ التَّحْرِيمِ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

يَا أَيُّهَا النَّبِيُّ لِمَ تُحَرِّمُ مَا أَحَلَّ اللَّهُ لَكَ ۖ تَبْتَغِي مَرْضَاتَ أَزْوَاجِكَ ۚ وَاللَّهُ غَفُورٌ رَّحِيمٌ ﴿١﴾ قَدْ فَرَضَ اللَّهُ
لَكُمْ تَحِلَّةَ أَيْمَانِكُمْ ۚ وَاللَّهُ مَوْلَاكُمْ ۖ وَهُوَ الْعَلِيمُ الْحَكِيمُ ﴿٢﴾ وَإِذْ أَسَرَّ النَّبِيُّ إِلَىٰ بَعْضِ أَزْوَاجِهِ حَدِيثًا
فَلَمَّا نَبَّأَتْ بِهِ وَأَظْهَرَهُ اللَّهُ عَلَيْهِ عَرَّفَ بَعْضَهُ وَأَعْرَضَ عَن بَعْضٍ ۖ فَلَمَّا نَبَّأَهَا بِهِ قَالَتْ مَنْ أَنبَأَكَ
هَٰذَا ۖ قَالَ نَبَّأَنِيَ الْعَلِيمُ الْخَبِيرُ ﴿٣﴾ إِن تَتُوبَا إِلَى اللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا ۖ وَإِن تَظَاهَرَا عَلَيْهِ
فَإِنَّ اللَّهَ هُوَ مَوْلَاهُ وَجِبْرِيلُ وَصَالِحُ الْمُؤْمِنِينَ ۖ وَالْمَلَائِكَةُ بَعْدَ ذَٰلِكَ ظَهِيرٌ ﴿٤﴾

Sūrah At-Tahrīm (The Prohibition) 66

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

Part - 28

1. O Prophet! Why do you forbid (for yourself) that which Allāh has allowed to you, seeking to please your wives? And Allāh is Oft-Forgiving, Most Merciful. 2. Allāh has already ordained for you (O men) the absolution from your oaths. And Allāh is your *Maulā* (Lord, or Master, or Protector) and He is the All-Knower, the All-Wise. 3. And (remember) when the Prophet (ﷺ) disclosed a matter in confidence to one of his wives (Hafsah), then she told it (to another i.e. `Āishah). And Allāh made it known to him; he informed part thereof and left a part. Then when he told her (Hafsah) thereof, she said: "Who told you this?" He said: "The All-Knower, the Well-Acquainted (Allāh) has told me." 4. If you two (wives of the Prophet ﷺ: `Āishah and Hafsah ﷺ) turn in repentance to Allāh, (it will be better for you), your hearts are indeed so inclined (to oppose what the Prophet ﷺ likes); but if you help one another against him (Muhammad ﷺ), then verily, Allāh is his *Maulā* (Lord, or Master, or Protector), and Jibrāīl (Gabriel), and the righteous among the believers; and furthermore, the angels are his helpers.

بِسْمِ اللَّهِ	الرَّحْمَٰنِ	الرَّحِيمِ	
In the Name (of) Allah	the Most Gracious	the Most Merciful	
يَا أَيُّهَا	النَّبِيُّ	لِمَ تُحَرِّمُ مَا	أَحَلَّ اللَّهُ لَكَ
O	Prophet	why (do) you forbid that which	Allah has made lawful to you

تَبْتَغِي مَرْضَاتَ	أَزْوَاجِكَ	وَاللَّهُ	غَفُورٌ	رَحِيمٌ ﴿١﴾
seeking (the) pleasure	(of) your wives	and Allah	(is) Oft-Forgiving	Most Merciful
قَدْ فَرَضَ اللَّهُ	لَكُمْ	تَحِلَّةَ	أَيْمَانِكُمْ	
indeed Allah has ordained	for you	(the) dissolution	(of) your oaths	
وَاللَّهُ مَوْلَاكُمْ	وَهُوَ	الْعَلِيمُ	الْحَكِيمُ ﴿٢﴾	وَإِذْ
and Allah (is) your Protector	and He	(is) the All-Knower	the All-Wise	and when
أَسَرَّ النَّبِيُّ	إِلَىٰ بَعْضِ	أَزْوَاجِهِ	حَدِيثًا	فَلَمَّا نَبَّأَتْ
the Prophet confided	to one	(of) his wives (Hafsah)	a matter	then when she told
وَأَظْهَرَهُ اللَّهُ	عَلَيْهِ	عَرَّفَ بَعْضَهُ	وَأَعْرَضَ	عَنْ بَعْضٍ
and Allah made it known	to him	he informed part of it	and left	[of] a part
فَلَمَّا	نَبَّأَهَا	بِهِ	قَالَتْ مَنْ	أَنبَأَكَ	هَٰذَا	قَالَ
then when	he told her (Hafsah)	thereof	she said who	told you	this	he said
نَبَّأَنِيَ	الْعَلِيمُ	الْخَبِيرُ ﴿٣﴾	إِن تَتُوبَا	إِلَى اللَّهِ
has told me	the All-knower	the All-Aware	if you two turn in repentance	to Allah
فَقَدْ صَغَتْ قُلُوبُكُمَا	وَإِن تَظَاهَرَا	عَلَيْهِ
your hearts are indeed so inclined	but if you help one another	against him
فَإِنَّ اللَّهَ	هُوَ	مَوْلَاهُ	وَجِبْرِيلُ	وَصَالِحُ
then verily Allah	[He]	(is) his Protector	and Gabriel	and (the) righteous
الْمُؤْمِنِينَ	وَالْمَلَائِكَةُ	بَعْدَ	ذَٰلِكَ	ظَهِيرٌ ﴿٤﴾
(among) the believers	and the angels	after	that	(are his) helpers

عَسَىٰ رَبُّهُ إِن طَلَّقَكُنَّ أَن يُبْدِلَهُ أَزْوَاجًا خَيْرًا مِّنكُنَّ مُسْلِمَاتٍ مُّؤْمِنَاتٍ قَانِتَاتٍ تَائِبَاتٍ عَابِدَاتٍ
سَائِحَاتٍ ثَيِّبَاتٍ وَأَبْكَارًا ﴿٥﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ
وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَاظٌ شِدَادٌ لَّا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ ﴿٦﴾

5. It may be if he divorced you (all) that his Lord would give him instead of you,

wives better than you, – Muslims (who submit to Allāh), believers, obedient (to Allāh), turning to Allāh in repentance, worshipping Allāh sincerely, given to fasting (or emigrants for Allāh's sake), previously married and virgins. 6. O you who believe! Ward off yourselves and your families against a Fire (Hell) whose fuel is men and stones, over which are (appointed) angels stern (and) severe, who disobey not, (from executing) the Commands they receive from Allāh, but do that which they are commanded.

أَزْوَٰجًا	أَن يُبْدِلَهُۥ	إِن طَلَّقَكُنَّ	عَسَىٰ رَبُّهُۥٓ
wives	that He will give him in exchange	if he divorced you	it may be his Lord

قَٰنِتَٰتٍ	مُّؤْمِنَٰتٍ	مُّسْلِمَٰتٍ	مِّنكُنَّ	خَيْرًا
obedient (to Allah)	believers	Muslims	than you	better

سَٰٓئِحَٰتٍ	عَٰبِدَٰتٍ	تَٰٓئِبَٰتٍ
fasting or emigrating	worshipping	turning (to Allah) in repentance

قُوٓا۟ أَنفُسَكُمْ	ٱلَّذِينَ ءَامَنُوا۟	يَٰٓأَيُّهَا	وَأَبْكَارًا ۝٥	ثَيِّبَٰتٍ
ward off yourselves	who believe	O (you)	and virgins	previously married

عَلَيْهَا	وَٱلْحِجَارَةُ	ٱلنَّاسُ	وَقُودُهَا	نَارًا	وَأَهْلِيكُمْ
over which	and stones	(is) men	whose fuel	(against) a Fire	and your families

مَآ	لَّا يَعْصُونَ ٱللَّهَ	شِدَادٌ	غِلَاظٌ	مَلَٰٓئِكَةٌ
(in) what	who disobey not Allah	(and) severe	stern	(are) angels

مَا يُؤْمَرُونَ ۝٦	وَيَفْعَلُونَ	أَمَرَهُمْ
that which they are commanded	but they do	He commands them

يَٰٓأَيُّهَا ٱلَّذِينَ كَفَرُوا۟ لَا تَعْتَذِرُوا۟ ٱلْيَوْمَ ۖ إِنَّمَا تُجْزَوْنَ مَا كُنتُمْ تَعْمَلُونَ ۝٧ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟
تُوبُوٓا۟ إِلَى ٱللَّهِ تَوْبَةً نَّصُوحًا عَسَىٰ رَبُّكُمْ أَن يُكَفِّرَ عَنكُمْ سَيِّـَٔاتِكُمْ وَيُدْخِلَكُمْ جَنَّٰتٍ
تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ يَوْمَ لَا يُخْزِى ٱللَّهُ ٱلنَّبِىَّ وَٱلَّذِينَ ءَامَنُوا۟ مَعَهُۥ ۖ نُورُهُمْ يَسْعَىٰ
بَيْنَ أَيْدِيهِمْ وَبِأَيْمَٰنِهِمْ يَقُولُونَ رَبَّنَآ أَتْمِمْ لَنَا نُورَنَا وَٱغْفِرْ لَنَآ ۖ إِنَّكَ عَلَىٰ كُلِّ شَىْءٍ
قَدِيرٌ ۝٨

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7. (It will be said in the Hereafter) O you who disbelieve (in the Oneness of Allāh – Islāmic Monotheism)! Make no excuses this Day! You are being requited only for what you used to do. 8. O you who believe! Turn to Allāh with sincere repentance! It may be that your Lord will expiate from you your sins, and admit you into Gardens under which rivers flow (Paradise) – the Day that Allāh will not disgrace the Prophet (Muhammad ﷺ) and those who believe with him. Their Light will run forward before them and (with their Records – Books of deeds) in their right hands. They will say: "Our Lord! Keep perfect our Light for us [and do not put it off till we cross over the *Sirāt* (a slippery bridge over the Hell) safely] and grant us forgiveness. Verily, You are Able to do all things."

يَٰٓأَيُّهَا	ٱلَّذِينَ كَفَرُوا۟	لَا تَعْتَذِرُوا۟ ٱلْيَوْمَ ۖ	إِنَّمَا تُجْزَوْنَ
O (you)	who disbelieve	make no excuses this Day	you are being requited only

مَا كُنتُمْ	تَعْمَلُونَ ﴿٧﴾	يَٰٓأَيُّهَا	ٱلَّذِينَ ءَامَنُوا۟	تُوبُوٓا۟ إِلَى ٱللَّهِ
(for) what you used to	do	O (you)	who believe	turn to Allah

تَوْبَةً	نَّصُوحًا	عَسَىٰ رَبُّكُمْ	أَن يُكَفِّرَ	عَنكُمْ
(with) repentance	sincere	it may be your Lord	that will remit	from you

سَيِّـَٔاتِكُمْ	وَيُدْخِلَكُمْ	جَنَّٰتٍ	تَجْرِى مِن تَحْتِهَا	ٱلْأَنْهَٰرُ
your sins	and admit you	(into) Gardens	flowing under them	the rivers

يَوْمَ لَا يُخْزِى ٱللَّهُ	ٱلنَّبِىَّ	وَٱلَّذِينَ ءَامَنُوا۟	مَعَهُۥ ۖ
(the) Day (that) Allah will not disgrace	the Prophet	and those who believe	with him

نُورُهُمْ يَسْعَىٰ	بَيْنَ أَيْدِيهِمْ	وَبِأَيْمَٰنِهِمْ	يَقُولُونَ رَبَّنَآ
their Light will run	before them	and in their right hands	they will say our Lord

أَتْمِمْ	لَنَا	نُورَنَا	وَٱغْفِرْ	لَنَآ ۖ	إِنَّكَ
keep perfect	for us	our Light	and grant forgiveness	[to] us	verily You

عَلَىٰ كُلِّ	شَىْءٍ	قَدِيرٌ ﴿٨﴾
over all	things	(are) Able

يَٰٓأَيُّهَا ٱلنَّبِىُّ جَٰهِدِ ٱلْكُفَّارَ وَٱلْمُنَٰفِقِينَ وَٱغْلُظْ عَلَيْهِمْ ۚ وَمَأْوَىٰهُمْ جَهَنَّمُ ۖ وَبِئْسَ

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ٱلْمَصِيرُ ۝٩ ضَرَبَ ٱللَّهُ مَثَلًا لِّلَّذِينَ كَفَرُوا۟ ٱمْرَأَتَ نُوحٍ وَٱمْرَأَتَ لُوطٍ ۖ كَانَتَا
تَحْتَ عَبْدَيْنِ مِنْ عِبَادِنَا صَٰلِحَيْنِ فَخَانَتَاهُمَا فَلَمْ يُغْنِيَا عَنْهُمَا مِنَ ٱللَّهِ شَيْـًٔا
وَقِيلَ ٱدْخُلَا ٱلنَّارَ مَعَ ٱلدَّٰخِلِينَ ۝١٠

9. O Prophet (Muhammad ﷺ)! Strive hard against the disbelievers and the hypocrites, and be severe against them; their abode will be Hell, – and worst indeed is that destination. 10. Allāh sets forth an example for those who disbelieve: the wife of Nūh (Noah) and the wife of Lūt (Lot). They were under two of our righteous slaves, but they both betrayed them (their husbands by rejecting their doctrine). So, they [Nūh (Noah) and Lūt (Lot) عليهما السلام] availed them (their respective wives) not against Allāh and it was said: "Enter the Fire along with those who enter!"

يَٰٓأَيُّهَا	ٱلنَّبِىُّ	جَٰهِدِ ٱلْكُفَّارَ	وَٱلْمُنَٰفِقِينَ
O	Prophet	strive hard against the disbelievers	and the hypocrites

وَٱغْلُظْ	عَلَيْهِمْ ۚ	وَمَأْوَىٰهُمْ	جَهَنَّمُ ۖ
and be severe	against them	and their abode	(will be) Hell

وَبِئْسَ ٱلْمَصِيرُ ۝٩	ضَرَبَ ٱللَّهُ مَثَلًا
and worst (indeed) is that destination	Allah sets forth an example

لِّلَّذِينَ كَفَرُوا۟	ٱمْرَأَتَ	نُوحٍ	وَٱمْرَأَتَ	لُوطٍ ۖ
for those who disbelieve	(the) wife	(of) Noah	and (the) wife	(of) Lot

كَانَتَا	تَحْتَ	عَبْدَيْنِ	مِنْ عِبَادِنَا	صَٰلِحَيْنِ
they were	under	two slaves	of Our slaves	righteous

فَخَانَتَاهُمَا	فَلَمْ يُغْنِيَا	عَنْهُمَا
but they both betrayed them (their husbands)	so they availed not	them

مِنَ ٱللَّهِ شَيْـًٔا	وَقِيلَ	ٱدْخُلَا ٱلنَّارَ	مَعَ	ٱلدَّٰخِلِينَ ۝١٠
against Allah at all	and it was said	enter the Fire	(along) with	those who enter

وَضَرَبَ ٱللَّهُ مَثَلًا لِّلَّذِينَ ءَامَنُوا۟ ٱمْرَأَتَ فِرْعَوْنَ إِذْ قَالَتْ رَبِّ ٱبْنِ لِى عِندَكَ بَيْتًا

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فِي ٱلْجَنَّةِ وَنَجِّنِي مِن فِرْعَوْنَ وَعَمَلِهِۦ وَنَجِّنِي مِنَ ٱلْقَوْمِ ٱلظَّٰلِمِينَ ﴿١١﴾ وَمَرْيَمَ ٱبْنَتَ
عِمْرَٰنَ ٱلَّتِيٓ أَحْصَنَتْ فَرْجَهَا فَنَفَخْنَا فِيهِ مِن رُّوحِنَا وَصَدَّقَتْ بِكَلِمَٰتِ رَبِّهَا
وَكُتُبِهِۦ وَكَانَتْ مِنَ ٱلْقَٰنِتِينَ ﴿١٢﴾

11. And Allāh has set forth an example for those who believe: the wife of Fir`aun (Pharaoh), when she said: "My Lord! Build for me a home with You in Paradise, and save me from Fir`aun (Pharaoh) and his work, and save me from the people who are *Zālimūn* (polytheists, wrongdoers and disbelievers in Allāh). 12. And Maryam (Mary), the daughter of `Imrān who guarded her chastity. And We breathed into (the sleeve of her shirt or her garment) through Our *Rūh* [i.e. Jibrāīl (Gabriel)], and she testified to the truth of the Words of her Lord [i.e. believed in the Words of Allāh: "Be!" – and he was; that is `Īsā (Jesus), son of Maryam (Mary) as a Messenger of Allāh], and (also believed in) His Scriptures, and she was of the *Qanitūn* (i.e. obedient to Allāh).

فِرْعَوْنَ	ٱمْرَأَتَ	لِّلَّذِينَ ءَامَنُوا۟	وَضَرَبَ ٱللَّهُ مَثَلًا
(of) Pharaoh	(the) wife	for those who believe	and Allah has set forth an example

فِي ٱلْجَنَّةِ	بَيْتًا	عِندَكَ	ٱبْنِ لِي	رَبِّ	إِذْ قَالَتْ
in Paradise	a home	with You	build for me	my Lord	when she said

مِنَ ٱلْقَوْمِ	وَنَجِّنِي	وَعَمَلِهِۦ	مِن فِرْعَوْنَ	وَنَجِّنِي
from the people	and save me	and his work	from Pharaoh	and save me

ٱلَّتِيٓ أَحْصَنَتْ	عِمْرَٰنَ	ٱبْنَتَ	وَمَرْيَمَ	ٱلظَّٰلِمِينَ ﴿١١﴾
who guarded	(of) Imran	(the) daughter	and Mary	(who are) wrongdoers

وَصَدَّقَتْ	مِن رُّوحِنَا	فِيهِ	فَنَفَخْنَا	فَرْجَهَا
and she believed	through Our spirit	into it	and We breathed	her chastity

مِنَ ٱلْقَٰنِتِينَ ﴿١٢﴾	وَكَانَتْ	وَكُتُبِهِۦ	رَبِّهَا	بِكَلِمَٰتِ
of the obedient	and she was	and His Scriptures	(of) her Lord	in (the) Words

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سُورَةُ المُلْكِ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١﴾ الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ
أَحْسَنُ عَمَلًا ۚ وَهُوَ الْعَزِيزُ الْغَفُورُ ﴿٢﴾ الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ طِبَاقًا ۖ مَّا تَرَىٰ فِي خَلْقِ الرَّحْمَٰنِ
مِن تَفَاوُتٍ ۖ فَارْجِعِ الْبَصَرَ هَلْ تَرَىٰ مِن فُطُورٍ ﴿٣﴾ ثُمَّ ارْجِعِ الْبَصَرَ كَرَّتَيْنِ يَنقَلِبْ إِلَيْكَ الْبَصَرُ خَاسِئًا
وَهُوَ حَسِيرٌ ﴿٤﴾

Sūrah Al-Mulk (Dominion) 67

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

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

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بِسْمِ اللَّهِ	الرَّحْمَٰنِ	الرَّحِيمِ
In the Name (of) Allah	the Most Gracious	the Most Merciful

تَبَارَكَ الَّذِي	بِيَدِهِ	الْمُلْكُ	وَهُوَ	عَلَىٰ كُلِّ	شَيْءٍ	قَدِيرٌ ﴿١﴾
Blessed is He	in Whose Hand	(is) the dominion	and He	over all	things	(is) Able

الَّذِي خَلَقَ	الْمَوْتَ	وَالْحَيَاةَ	لِيَبْلُوَكُمْ	أَيُّكُمْ	أَحْسَنُ
Who has created	death	and life	that He may test you	which of you	(is) best

عَمَلًا ۚ	وَهُوَ الْعَزِيزُ	الْغَفُورُ ﴿٢﴾	الَّذِي خَلَقَ	سَبْعَ
(in) deed	and He (is) the All-Mighty	the Oft-Forgiving	Who has created	(the) seven

سَمَاوَاتٍ	طِبَاقًا ۖ	مَّا تَرَىٰ	فِي خَلْقِ الرَّحْمَٰنِ
heavens	one above another	you (can) not see	in (the) creation (of) the Most Gracious

مِن تَفَٰوُتٍ	فَٱرۡجِعِ ٱلۡبَصَرَ	هَلۡ تَرَىٰ	مِن فُطُورٍ ۝٣	ثُمَّ ٱرۡجِعِ ٱلۡبَصَرَ
any fault	so repeat the look	(can) you see?	any rifts	then repeat the look

كَرَّتَيۡنِ	يَنقَلِبۡ إِلَيۡكَ	ٱلۡبَصَرُ	خَاسِئًا	وَهُوَ	حَسِيرٞ ۝٤
twice (again)	will return to you	the sight	(in) a state of humiliation	and it	(is) worn out

وَلَقَدۡ زَيَّنَّا ٱلسَّمَآءَ ٱلدُّنۡيَا بِمَصَٰبِيحَ وَجَعَلۡنَٰهَا رُجُومًا لِّلشَّيَٰطِينِۖ وَأَعۡتَدۡنَا لَهُمۡ عَذَابَ ٱلسَّعِيرِ ۝٥
وَلِلَّذِينَ كَفَرُواْ بِرَبِّهِمۡ عَذَابُ جَهَنَّمَۖ وَبِئۡسَ ٱلۡمَصِيرُ ۝٦ إِذَآ أُلۡقُواْ فِيهَا سَمِعُواْ لَهَا شَهِيقًا وَهِيَ
تَفُورُ ۝٧ تَكَادُ تَمَيَّزُ مِنَ ٱلۡغَيۡظِۖ كُلَّمَآ أُلۡقِيَ فِيهَا فَوۡجٞ سَأَلَهُمۡ خَزَنَتُهَآ أَلَمۡ يَأۡتِكُمۡ نَذِيرٞ ۝٨

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

وَجَعَلۡنَٰهَا	بِمَصَٰبِيحَ	ٱلدُّنۡيَا	ٱلسَّمَآءَ	وَلَقَدۡ زَيَّنَّا
and We have made them	with lamps	nearest	the heaven	and indeed We have adorned

عَذَابَ	لَهُمۡ	وَأَعۡتَدۡنَا	لِّلشَّيَٰطِينِ	رُجُومًا
(the) torment	for them	and We have prepared	to (drive away) the devils	(as) missiles

عَذَابُ	بِرَبِّهِمۡ	وَلِلَّذِينَ كَفَرُواْ	ٱلسَّعِيرِ ۝٥
(is the) torment	in their Lord	and for those who disbelieve	(of) the blazing Fire

فِيهَا	إِذَآ أُلۡقُواْ	وَبِئۡسَ ٱلۡمَصِيرُ ۝٦	جَهَنَّمَۖ
therein	when they are cast	and worst (indeed) is that destination	(of) Hell

تَكَادُ	وَهِيَ تَفُورُ ۝٧	شَهِيقًا	سَمِعُواْ لَهَا
it almost	as it blazes forth	(the) drawing in (of breath)	they will hear of it

خَزَنَتُهَآ	سَأَلَهُمۡ	فَوۡجٞ	فِيهَا	كُلَّمَآ أُلۡقِيَ	تَمَيَّزُ مِنَ ٱلۡغَيۡظِۖ
its keepers	will ask them	a group	therein	every time is cast	bursts up with fury

Part - 29

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

قَالُوا۟ بَلَىٰ قَدْ جَآءَنَا نَذِيرٌ فَكَذَّبْنَا وَقُلْنَا مَا نَزَّلَ ٱللَّهُ مِن شَىْءٍ إِنْ أَنتُمْ إِلَّا فِى ضَلَٰلٍ كَبِيرٍ ﴿٩﴾ وَقَالُوا۟ لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِىٓ أَصْحَٰبِ ٱلسَّعِيرِ ﴿١٠﴾ فَٱعْتَرَفُوا۟ بِذَنۢبِهِمْ فَسُحْقًا لِّأَصْحَٰبِ ٱلسَّعِيرِ ﴿١١﴾ إِنَّ ٱلَّذِينَ يَخْشَوْنَ رَبَّهُم بِٱلْغَيْبِ لَهُم مَّغْفِرَةٌ وَأَجْرٌ كَبِيرٌ ﴿١٢﴾ وَأَسِرُّوا۟ قَوْلَكُمْ أَوِ ٱجْهَرُوا۟ بِهِۦٓ ۖ إِنَّهُۥ عَلِيمٌۢ بِذَاتِ ٱلصُّدُورِ ﴿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).

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قَالُوا۟ بَلَىٰ	قَدْ جَآءَنَا	نَذِيرٌ	فَكَذَّبْنَا	وَقُلْنَا
they will say yes	indeed did come to us	a warner	but we denied (him)	and we said
مَا نَزَّلَ ٱللَّهُ	مِن شَىْءٍ	إِنْ أَنتُمْ	إِلَّا	فِى ضَلَٰلٍ	كَبِيرٍ ﴿٩﴾
Allah has not sent down	anything	you (are) not	but	in error	great
وَقَالُوا۟	لَوْ كُنَّا	نَسْمَعُ	أَوْ نَعْقِلُ	مَا كُنَّا
and they will say	if we had	listened	or used our intelligence	we would not have been
فِىٓ أَصْحَٰبِ	ٱلسَّعِيرِ ﴿١٠﴾	فَٱعْتَرَفُوا۟	بِذَنۢبِهِمْ	فَسُحْقًا
among (the) dwellers	(of) the blazing Fire	then they will confess	their sin	so away
لِّأَصْحَٰبِ	ٱلسَّعِيرِ ﴿١١﴾	إِنَّ ٱلَّذِينَ	يَخْشَوْنَ رَبَّهُم
with (the) dwellers	(of) the blazing Fire	verily those who	fear their Lord
بِٱلْغَيْبِ	لَهُم	مَّغْفِرَةٌ	وَأَجْرٌ	كَبِيرٌ ﴿١٢﴾
unseen	for them	(will be) forgiveness	and a reward	great

وَأَسِرُّوا۟ قَوْلَكُمْ	أَوِ ٱجْهَرُوا۟	بِهِۦ	إِنَّهُۥ عَلِيمٌۢ
and (whether) you keep your talk secret	or disclose	it	verily He (is) All-Knower

بِذَاتِ	ٱلصُّدُورِ ﴿١٣﴾
of what (is in)	the breasts

أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ ٱللَّطِيفُ ٱلْخَبِيرُ ﴿١٤﴾ هُوَ ٱلَّذِى جَعَلَ لَكُمُ ٱلْأَرْضَ ذَلُولًا فَٱمْشُوا۟ فِى مَنَاكِبِهَا وَكُلُوا۟ مِن رِّزْقِهِۦ ۖ وَإِلَيْهِ ٱلنُّشُورُ ﴿١٥﴾ ءَأَمِنتُم مَّن فِى ٱلسَّمَآءِ أَن يَخْسِفَ بِكُمُ ٱلْأَرْضَ فَإِذَا هِىَ تَمُورُ ﴿١٦﴾ أَمْ أَمِنتُم مَّن فِى ٱلسَّمَآءِ أَن يُرْسِلَ عَلَيْكُمْ حَاصِبًا ۖ فَسَتَعْلَمُونَ كَيْفَ نَذِيرِ ﴿١٧﴾ وَلَقَدْ كَذَّبَ ٱلَّذِينَ مِن قَبْلِهِمْ فَكَيْفَ كَانَ نَكِيرِ ﴿١٨﴾

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

أَلَا يَعْلَمُ	مَنْ خَلَقَ	وَهُوَ ٱللَّطِيفُ	ٱلْخَبِيرُ ﴿١٤﴾
(should) not know He?	Who has created	and He (is) the Most Kind	the All-Aware

هُوَ	ٱلَّذِى جَعَلَ	لَكُمُ	ٱلْأَرْضَ	ذَلُولًا	فَٱمْشُوا۟	فِى مَنَاكِبِهَا
He (it is)	Who has made	to you	the earth	subservient	so walk	in (the) paths thereof

وَكُلُوا۟	مِن رِّزْقِهِۦ ۖ	وَإِلَيْهِ	ٱلنُّشُورُ ﴿١٥﴾
and eat	of His provision	and to Him	(will be) the Resurrection

ءَأَمِنتُم مَّن	فِى ٱلسَّمَآءِ	أَن يَخْسِفَ
(do) you feel secure from (Him) Who?	(is) over the heaven	that He will (not) cause to sink

بِكُمُ	ٱلْأَرْضَ	فَإِذَا	هِىَ تَمُورُ ﴿١٦﴾	أَمْ أَمِنتُم مَّن
with you	the earth	so behold	it shakes	or (do) you feel secure from (Him) Who

فِى ٱلسَّمَآءِ	أَن يُرْسِلَ	عَلَيْكُمْ	حَاصِبًا
(is) over the heaven	that He will (not) send	against you	a violent whirlwind

فَسَتَعْلَمُونَ كَيْفَ	نَذِيرِ ﴿١٧﴾	وَلَقَدْ كَذَّبَ ٱلَّذِينَ	مِن قَبْلِهِمْ
then you shall know how	(has been) My Warning	and indeed denied those	before them

فَكَيْفَ كَانَ	نَكِيرِ ﴿١٨﴾
then how (terrible) was	My denial

أَوَلَمْ يَرَوْا۟ إِلَى ٱلطَّيْرِ فَوْقَهُمْ صَٰٓفَّٰتٍ وَيَقْبِضْنَ ۚ مَا يُمْسِكُهُنَّ إِلَّا ٱلرَّحْمَٰنُ ۚ إِنَّهُۥ بِكُلِّ شَىْءٍۭ بَصِيرٌ ﴿١٩﴾ أَمَّنْ هَٰذَا ٱلَّذِى هُوَ جُندٌ لَّكُمْ يَنصُرُكُم مِّن دُونِ ٱلرَّحْمَٰنِ ۚ إِنِ ٱلْكَٰفِرُونَ إِلَّا فِى غُرُورٍ ﴿٢٠﴾ أَمَّنْ هَٰذَا ٱلَّذِى يَرْزُقُكُمْ إِنْ أَمْسَكَ رِزْقَهُۥ ۚ بَل لَّجُّوا۟ فِى عُتُوٍّ وَنُفُورٍ ﴿٢١﴾

Part - 29

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

أَوَلَمْ يَرَوْا	إِلَى ٱلطَّيْرِ	فَوْقَهُمْ	صَٰٓفَّٰتٍ
(do) they not see?	[to] the birds	above them	spreading out (their wings)

وَيَقْبِضْنَ	مَا يُمْسِكُهُنَّ	إِلَّا ٱلرَّحْمَٰنُ	إِنَّهُۥ	بِكُلِّ
and folding (them) in	none upholds them	except the Most Gracious	verily He	of every

شَىْءٍ	بَصِيرٌ ﴿١٩﴾	أَمَّنْ	هَٰذَا	ٱلَّذِى	هُوَ	جُندٌ	لَّكُمْ
thing	(is) All-Seer	who (is)?	[this]	that	he	(can be) an army	to you

يَنصُرُكُم	مِّن دُونِ ٱلرَّحْمَٰنِ	إِنِ ٱلْكَٰفِرُونَ	إِلَّا	فِى غُرُورٍ ﴿٢٠﴾
to help you	besides the Most Gracious	the disbelievers (are) not	but	in delusion

أَمَّنْ	هَٰذَا	ٱلَّذِى	يَرْزُقُكُمْ	إِنْ أَمْسَكَ رِزْقَهُۥ
who (is)?	this	that	can provide for you	if He should withhold His provision

بَل لَّجُّوا۟	فِى عُتُوٍّ	وَنُفُورٍ ﴿٢١﴾
nay they continue to be	in pride	and fleeing (from the truth)

أَفَمَن يَمْشِى مُكِبًّا عَلَىٰ وَجْهِهِۦٓ أَهْدَىٰٓ أَمَّن يَمْشِى سَوِيًّا عَلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ﴿٢٢﴾ قُلْ هُوَ ٱلَّذِىٓ أَنشَأَكُمْ وَجَعَلَ لَكُمُ ٱلسَّمْعَ وَٱلْأَبْصَٰرَ وَٱلْأَفْـِٔدَةَ ۖ قَلِيلًا مَّا تَشْكُرُونَ ﴿٢٣﴾ قُلْ هُوَ ٱلَّذِى ذَرَأَكُمْ فِى ٱلْأَرْضِ وَإِلَيْهِ تُحْشَرُونَ ﴿٢٤﴾ وَيَقُولُونَ مَتَىٰ هَٰذَا ٱلْوَعْدُ إِن كُنتُمْ صَٰدِقِينَ ﴿٢٥﴾ قُلْ إِنَّمَا ٱلْعِلْمُ عِندَ ٱللَّهِ وَإِنَّمَآ أَنَا۠ نَذِيرٌ مُّبِينٌ ﴿٢٦﴾

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

أَفَمَن يَمْشِى	مُكِبًّا	عَلَىٰ وَجْهِهِۦٓ	أَهْدَىٰٓ
then (is he) who walks?	bent down (without seeing)	on his face	more rightly guided

أَمَّن يَمْشِى	سَوِيًّا	عَلَىٰ صِرَٰطٍ	مُّسْتَقِيمٍ ﴿٢٢﴾	قُلْ هُوَ	ٱلَّذِىٓ	أَنشَأَكُمْ
or (he) who walks	upright	on a Way	Straight	say (it is) He	Who	has created you

وَجَعَلَ	لَكُمُ	ٱلسَّمْعَ	وَٱلْأَبْصَٰرَ	وَٱلْأَفْـِٔدَةَ ۖ	قَلِيلًا	مَّا تَشْكُرُونَ ﴿٢٣﴾
and made	for you	hearing	and seeing	and hearts	little	[that] thanks you give

قُلْ هُوَ	ٱلَّذِى	ذَرَأَكُمْ	فِى ٱلْأَرْضِ	وَإِلَيْهِ تُحْشَرُونَ ﴿٢٤﴾
say (it is) He	Who	has created you	on the earth	and to Him shall you be gathered

وَيَقُولُونَ مَتَىٰ	هَٰذَا	ٱلْوَعْدُ	إِن كُنتُمْ صَٰدِقِينَ ﴿٢٥﴾
and they say when	(will) this	promise (come to pass)	if you are telling the truth

قُلْ إِنَّمَا ٱلْعِلْمُ	عِندَ ٱللَّهِ	وَإِنَّمَآ أَنَا۠	نَذِيرٌ	مُّبِينٌ ﴿٢٦﴾
say only the knowledge	(is) with Allah	and I am only	a warner	plain

فَلَمَّا رَأَوْهُ زُلْفَةً سِيٓـَٔتْ وُجُوهُ ٱلَّذِينَ كَفَرُوا۟ وَقِيلَ هَٰذَا ٱلَّذِى كُنتُم بِهِۦ تَدَّعُونَ ﴿٢٧﴾ قُلْ
أَرَءَيْتُمْ إِنْ أَهْلَكَنِىَ ٱللَّهُ وَمَن مَّعِىَ أَوْ رَحِمَنَا فَمَن يُجِيرُ ٱلْكَٰفِرِينَ مِنْ عَذَابٍ أَلِيمٍ ﴿٢٨﴾ قُلْ هُوَ
ٱلرَّحْمَٰنُ ءَامَنَّا بِهِۦ وَعَلَيْهِ تَوَكَّلْنَا ۖ فَسَتَعْلَمُونَ مَنْ هُوَ فِى ضَلَٰلٍ مُّبِينٍ ﴿٢٩﴾ قُلْ أَرَءَيْتُمْ إِنْ أَصْبَحَ مَآؤُكُمْ
غَوْرًا فَمَن يَأْتِيكُم بِمَآءٍ مَّعِينٍ ﴿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?"

فَلَمَّا	رَأَوْهُ	زُلْفَةً	سِيٓـَٔتْ وُجُوهُ
but when	they will see it	approaching	will be displeased (the) faces
ٱلَّذِينَ كَفَرُوا۟	وَقِيلَ هَٰذَا		ٱلَّذِى كُنتُم
(of) those who disbelieve	and it will be said this (is the promise)		which you were
بِهِۦ تَدَّعُونَ ﴿٢٧﴾	قُلْ	أَرَءَيْتُمْ	إِنْ أَهْلَكَنِىَ ٱللَّهُ	وَمَن	مَّعِىَ
calling for [it]	say	(have) you seen?	if Allah destroys me	and those	with me
أَوْ رَحِمَنَا	فَمَن يُجِيرُ	ٱلْكَٰفِرِينَ	مِنْ عَذَابٍ
or He bestows (His) Mercy on us	then who can save	the disbelievers	from a torment
أَلِيمٍ ﴿٢٨﴾	قُلْ هُوَ ٱلرَّحْمَٰنُ	ءَامَنَّا بِهِۦ	وَعَلَيْهِ تَوَكَّلْنَا ۖ
painful	say He (is) the Most Gracious	in Him we believe	and in Him we put our trust

أَرَءَيْتُمْ	قُلْ	مُّبِينٍ ﴿٢٦﴾	فِى ضَلَٰلٍ	هُوَ	فَسَتَعْلَمُونَ مَنْ
(have) you seen?	say	manifest	(is) in error	that	so you will come to know who (is it)

مَّعِينٍ ﴿٣٠﴾	بِمَآءٍ	يَأْتِيكُم	فَمَن	غَوْرًا	إِنْ أَصْبَحَ مَآؤُكُمْ
flowing	with water	can supply you	who then	sunk away	if your water became

سُورَةُ القَلَمِ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

نٓ ۚ وَٱلْقَلَمِ وَمَا يَسْطُرُونَ ﴿١﴾ مَآ أَنتَ بِنِعْمَةِ رَبِّكَ بِمَجْنُونٍ ﴿٢﴾ وَإِنَّ لَكَ لَأَجْرًا غَيْرَ مَمْنُونٍ ﴿٣﴾
وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ ﴿٤﴾ فَسَتُبْصِرُ وَيُبْصِرُونَ ﴿٥﴾ بِأَيِّيكُمُ ٱلْمَفْتُونُ ﴿٦﴾ إِنَّ رَبَّكَ هُوَ أَعْلَمُ
بِمَن ضَلَّ عَن سَبِيلِهِۦ وَهُوَ أَعْلَمُ بِٱلْمُهْتَدِينَ ﴿٧﴾ فَلَا تُطِعِ ٱلْمُكَذِّبِينَ ﴿٨﴾ وَدُّوا۟ لَوْ تُدْهِنُ
فَيُدْهِنُونَ ﴿٩﴾ وَلَا تُطِعْ كُلَّ حَلَّافٍ مَّهِينٍ ﴿١٠﴾

Sūrah Al-Qalam or Nūn (The Pen) 68

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

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

بِسْمِ ٱللَّهِ	ٱلرَّحْمَٰنِ	ٱلرَّحِيمِ
In the Name (of) Allah	the Most Gracious	the Most Merciful

نٓ ۚ	وَٱلْقَلَمِ	وَمَا يَسْطُرُونَ ﴿١﴾	مَآ أَنتَ	بِنِعْمَةِ
Nun	by the pen	and (by) what they (angels) write	you (are) not	by (the) Grace

رَبِّكَ	بِمَجْنُونٍ ﴿٢﴾	وَإِنَّ	لَكَ	لَأَجْرًا	غَيْرَ مَمْنُونٍ ﴿٣﴾
(of) your Lord	a madman	and verily	for you	(will be) a reward	endless

وَإِنَّكَ	لَعَلَىٰ خُلُقٍ	عَظِيمٍ ﴿٤﴾	فَسَتُبْصِرُ
and verily you	(are) on (standard of) character	an exalted	so you will see

وَيُبْصِرُونَ ﴿٥﴾	بِأَيِّيكُمُ	ٱلْمَفْتُونُ ﴿٦﴾	إِنَّ رَبَّكَ	هُوَ
and they will see	which of you	(is) afflicted with madness	verily your Lord	[He]

أَعْلَمُ	بِمَن ضَلَّ	عَن سَبِيلِهِۦ	وَهُوَ	أَعْلَمُ
(is the) Best Knower	of (him) who has gone astray	from His path	and He	(is the) Best Knower

بِٱلْمُهْتَدِينَ ﴿٧﴾	فَلَا تُطِعِ ٱلْمُكَذِّبِينَ ﴿٨﴾	وَدُّوا۟
of those who are guided	so obey not the deniers	they wish

لَوْ تُدْهِنُ	فَيُدْهِنُونَ ﴿٩﴾
that you should compromise (with them)	so they (too) would compromise (with you)

وَلَا تُطِعْ كُلَّ	حَلَّافٍ	مَّهِينٍ ﴿١٠﴾
and obey not everyone	who swears much	(and is) worthless

هَمَّازٍ مَّشَّآءٍۭ بِنَمِيمٍ ﴿١١﴾ مَّنَّاعٍ لِّلْخَيْرِ مُعْتَدٍ أَثِيمٍ ﴿١٢﴾ عُتُلٍّۭ بَعْدَ ذَٰلِكَ زَنِيمٍ ﴿١٣﴾ أَن كَانَ ذَا مَالٍ
وَبَنِينَ ﴿١٤﴾ إِذَا تُتْلَىٰ عَلَيْهِ ءَايَٰتُنَا قَالَ أَسَٰطِيرُ ٱلْأَوَّلِينَ ﴿١٥﴾ سَنَسِمُهُۥ عَلَى ٱلْخُرْطُومِ ﴿١٦﴾
إِنَّا بَلَوْنَٰهُمْ كَمَا بَلَوْنَآ أَصْحَٰبَ ٱلْجَنَّةِ إِذْ أَقْسَمُوا۟ لَيَصْرِمُنَّهَا مُصْبِحِينَ ﴿١٧﴾ وَلَا يَسْتَثْنُونَ ﴿١٨﴾ فَطَافَ عَلَيْهَا طَآئِفٌ
مِّن رَّبِّكَ وَهُمْ نَآئِمُونَ ﴿١٩﴾ فَأَصْبَحَتْ كَٱلصَّرِيمِ ﴿٢٠﴾

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

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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	لِّلْخَيْرِ	مَّنَّاعٍ	بِنَمِيمٍ ﴿١١﴾	مَّشَّآءٍ	هَمَّازٍ
transgressor	of the good	hinderer	with calumnies	going about	a slanderer

مَالٍ	ذَا	أَن كَانَ	زَنِيمٍ ﴿١٣﴾	ذَٰلِكَ	بَعْدَ	عُتُلٍّ	أَثِيمٍ ﴿١٢﴾
(of) wealth	a possessor	because he is	wicked	that	after	cruel	sinful

قَالَ أَسَٰطِيرُ	ءَايَٰتُنَا	عَلَيْهِ	إِذَا تُتْلَىٰ	وَبَنِينَ ﴿١٤﴾
he says tales	Our Verses	to him	when are recited	and children

إِنَّا	عَلَى ٱلْخُرْطُومِ ﴿١٦﴾	سَنَسِمُهُۥ	ٱلْأَوَّلِينَ ﴿١٥﴾
verily We	on the snout (nose)	We shall brand him	(of) the men of old

إِذْ أَقْسَمُوا۟	ٱلْجَنَّةَ	كَمَا بَلَوْنَآ أَصْحَٰبَ	بَلَوْنَٰهُمْ
when they swore	(of) the Garden	as We tried (the) People	have tried them

مُصْبِحِينَ ﴿١٧﴾	لَيَصْرِمُنَّهَا
(in the) morning	to pluck the fruits of it (the garden)

عَلَيْهَا	فَطَافَ	وَلَا يَسْتَثْنُونَ ﴿١٨﴾
on it (the garden)	then (there) passed by	and they said not Insha'Allah (if Allah wills)

نَآئِمُونَ ﴿١٩﴾	وَهُمْ	مِّن رَّبِّكَ	طَآئِفٌ
(were) asleep	while they	from your Lord	a visitation (fire)

كَٱلصَّرِيمِ ﴿٢٠﴾	فَأَصْبَحَتْ
like a pitch dark night	so it (the garden) became (black) by the morning

فَتَنَادَوْا۟ مُصْبِحِينَ ﴿٢١﴾ أَنِ ٱغْدُوا۟ عَلَىٰ حَرْثِكُمْ إِن كُنتُمْ صَٰرِمِينَ ﴿٢٢﴾ فَٱنطَلَقُوا۟ وَهُمْ يَتَخَٰفَتُونَ ﴿٢٣﴾ أَن

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لَا يَدۡخُلَنَّهَا ٱلۡيَوۡمَ عَلَيۡكُم مِّسۡكِينٌ ﴿٢٤﴾ وَغَدَوۡاْ عَلَىٰ حَرۡدٖ قَٰدِرِينَ ﴿٢٥﴾ فَلَمَّا رَأَوۡهَا قَالُوٓاْ إِنَّا لَضَآلُّونَ ﴿٢٦﴾ بَلۡ نَحۡنُ
مَحۡرُومُونَ ﴿٢٧﴾ قَالَ أَوۡسَطُهُمۡ أَلَمۡ أَقُل لَّكُمۡ لَوۡلَا تُسَبِّحُونَ ﴿٢٨﴾ قَالُواْ سُبۡحَٰنَ رَبِّنَآ إِنَّا كُنَّا ظَٰلِمِينَ ﴿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)."

فَتَنَادَوۡاْ مُصۡبِحِينَ ﴿٢١﴾				
then they called out one to another (as soon) as the morning broke				
إِن كُنتُمۡ صَٰرِمِينَ ﴿٢٢﴾	عَلَىٰ حَرۡثِكُمۡ	أَنِ ٱغۡدُواْ		
if you would pluck the fruits	to your tilth	(saying) [that] go in the morning		
أَن	وَهُمۡ يَتَخَٰفَتُونَ ﴿٢٣﴾		فَٱنطَلَقُواْ	
(saying) that	while they were conversing in secret low tones		so they departed	
وَغَدَوۡاْ	مِّسۡكِينٌ ﴿٢٤﴾	عَلَيۡكُمۡ	ٱلۡيَوۡمَ	لَا يَدۡخُلَنَّهَا
and they went in the morning	any poor person	upon you	today	shall not enter into it
رَأَوۡهَا	فَلَمَّا	قَٰدِرِينَ ﴿٢٥﴾		عَلَىٰ حَرۡدٖ
they saw it (the garden)	but when	(thinking that) they have power		with strong intention
مَحۡرُومُونَ ﴿٢٧﴾	بَلۡ نَحۡنُ	لَضَآلُّونَ ﴿٢٦﴾		قَالُوٓاْ إِنَّا
(are) deprived	nay we	(have gone) astray		they said verily we
لَوۡلَا تُسَبِّحُونَ ﴿٢٨﴾	لَكُمۡ	أَلَمۡ أَقُل		قَالَ أَوۡسَطُهُمۡ
why (do) you not glorify (Allah)	you	(did) I not tell?		(the) best among them said
ظَٰلِمِينَ ﴿٢٩﴾	إِنَّا كُنَّا	رَبِّنَآ		قَالُواْ سُبۡحَٰنَ
wrongdoers	verily we have been	our Lord		they said glory to

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فَأَقْبَلَ بَعْضُهُمْ عَلَىٰ بَعْضٍ يَتَلَٰوَمُونَ ﴿٣٠﴾ قَالُوا يَٰوَيْلَنَآ إِنَّا كُنَّا طَٰغِينَ ﴿٣١﴾ عَسَىٰ رَبُّنَآ أَن يُبْدِلَنَا خَيْرًا مِّنْهَآ إِنَّآ
إِلَىٰ رَبِّنَا رَٰغِبُونَ ﴿٣٢﴾ كَذَٰلِكَ ٱلْعَذَابُ ۖ وَلَعَذَابُ ٱلْءَاخِرَةِ أَكْبَرُ ۚ لَوْ كَانُوا۟ يَعْلَمُونَ ﴿٣٣﴾ إِنَّ لِلْمُتَّقِينَ عِندَ رَبِّهِمْ جَنَّٰتِ
ٱلنَّعِيمِ ﴿٣٤﴾ أَفَنَجْعَلُ ٱلْمُسْلِمِينَ كَٱلْمُجْرِمِينَ ﴿٣٥﴾ مَا لَكُمْ كَيْفَ تَحْكُمُونَ ﴿٣٦﴾ أَمْ لَكُمْ كِتَٰبٌ فِيهِ تَدْرُسُونَ ﴿٣٧﴾

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

إِنَّا كُنَّا	قَالُوا۟ يَٰوَيْلَنَآ	عَلَىٰ بَعْضٍ يَتَلَٰوَمُونَ ﴿٣٠﴾	فَأَقْبَلَ بَعْضُهُمْ
verily we were	they said woe to us	to others blaming	so they turned some of them

مِّنْهَآ	خَيْرًا	أَن يُبْدِلَنَا	عَسَىٰ رَبُّنَآ	طَٰغِينَ ﴿٣١﴾
than this	a better (garden)	[that] will give us in exchange	may be our Lord	transgressors

وَلَعَذَابُ	ٱلْعَذَابُ ۖ	كَذَٰلِكَ	رَٰغِبُونَ ﴿٣٢﴾	إِلَىٰ رَبِّنَا	إِنَّآ
but truly (the) punishment	(is) the punishment	such	(are) turning	to our Lord	truly we

عِندَ	لِلْمُتَّقِينَ	إِنَّ	يَعْلَمُونَ ﴿٣٣﴾	لَوْ كَانُوا۟	أَكْبَرُ ۚ	ٱلْءَاخِرَةِ
with	for the pious	verily	(but) knew	if they	(is) greater	(of) the Hereafter

أَفَنَجْعَلُ ٱلْمُسْلِمِينَ	ٱلنَّعِيمِ ﴿٣٤﴾	جَنَّٰتِ	رَبِّهِمْ
(shall) We then treat the Muslims?	(of) Delight	(are) Gardens	their Lord

لَكُمْ	أَمْ	كَيْفَ تَحْكُمُونَ ﴿٣٦﴾	لَكُمْ	مَا	كَٱلْمُجْرِمِينَ ﴿٣٥﴾
have you	or	how (do) you judge	with you	what (is the matter)	like the criminals

تَدْرُسُونَ ﴿٣٧﴾	فِيهِ	كِتَٰبٌ
you learn	wherein	a Book

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إِنَّ لَكُمْ فِيهِ لَمَا تَخَيَّرُونَ ﴿٣٨﴾ أَمْ لَكُمْ أَيْمَانٌ عَلَيْنَا بَالِغَةٌ إِلَىٰ يَوْمِ الْقِيَامَةِ إِنَّ لَكُمْ لَمَا تَحْكُمُونَ ﴿٣٩﴾ سَلْهُمْ
أَيُّهُم بِذَٰلِكَ زَعِيمٌ ﴿٤٠﴾ أَمْ لَهُمْ شُرَكَاءُ فَلْيَأْتُوا بِشُرَكَائِهِمْ إِن كَانُوا صَادِقِينَ ﴿٤١﴾ يَوْمَ يُكْشَفُ عَن سَاقٍ
وَيُدْعَوْنَ إِلَى السُّجُودِ فَلَا يَسْتَطِيعُونَ ﴿٤٢﴾

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

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

خَاشِعَةً أَبْصَارُهُمْ تَرْهَقُهُمْ ذِلَّةٌ ۖ وَقَدْ كَانُوا يُدْعَوْنَ إِلَى السُّجُودِ وَهُمْ سَالِمُونَ ﴿٤٣﴾ فَذَرْنِي وَمَن يُكَذِّبُ بِهَٰذَا
الْحَدِيثِ ۖ سَنَسْتَدْرِجُهُم مِّنْ حَيْثُ لَا يَعْلَمُونَ ﴿٤٤﴾ وَأُمْلِي لَهُمْ ۚ إِنَّ كَيْدِي مَتِينٌ ﴿٤٥﴾ أَمْ تَسْأَلُهُمْ أَجْرًا
فَهُم مِّن مَّغْرَمٍ مُّثْقَلُونَ ﴿٤٦﴾

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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	تَرْهَقُهُمْ	أَبْصَٰرُهُمْ	خَٰشِعَةً
and verily they used to	humiliation	will cover them	their eyes	(will be) cast down
فَذَرْنِي	سَٰلِمُونَ ﴿٤٣﴾	وَهُمْ	يُدْعَوْنَ إِلَى ٱلسُّجُودِ	
then leave Me	(were) healthy (and secure)	while they	be called to prostrate	
مِّنْ حَيْثُ	سَنَسْتَدْرِجُهُم	ٱلْحَدِيثِ	بِهَٰذَا	وَمَن يُكَذِّبُ
from where	We shall punish them gradually	Speech (Quran)	this	and whoever denies
مَتِينٌ ﴿٤٥﴾	إِنَّ كَيْدِي	لَهُمْ	وَأُمْلِي	لَا يَعْلَمُونَ ﴿٤٤﴾
(is) strong	verily My Plan	[to] them	and I will grant a respite	they perceive not
مُّثْقَلُونَ ﴿٤٦﴾	مِّن مَّغْرَمٍ	فَهُم	أَجْرًا	أَمْ تَسْـَٔلُهُمْ
(are heavily) burdened	with debt	so (that) they	a wage	or (is it that) you ask them

أَمْ عِندَهُمُ ٱلْغَيْبُ فَهُمْ يَكْتُبُونَ ﴿٤٧﴾ فَٱصْبِرْ لِحُكْمِ رَبِّكَ وَلَا تَكُن كَصَاحِبِ ٱلْحُوتِ إِذْ نَادَىٰ وَهُوَ
مَكْظُومٌ ﴿٤٨﴾ لَّوْلَآ أَن تَدَٰرَكَهُۥ نِعْمَةٌ مِّن رَّبِّهِۦ لَنُبِذَ بِٱلْعَرَآءِ وَهُوَ مَذْمُومٌ ﴿٤٩﴾ فَٱجْتَبَىٰهُ رَبُّهُۥ فَجَعَلَهُۥ مِنَ
ٱلصَّٰلِحِينَ ﴿٥٠﴾ وَإِن يَكَادُ ٱلَّذِينَ كَفَرُوا۟ لَيُزْلِقُونَكَ بِأَبْصَٰرِهِمْ لَمَّا سَمِعُوا۟ ٱلذِّكْرَ وَيَقُولُونَ إِنَّهُۥ لَمَجْنُونٌ ﴿٥١﴾ وَمَا
هُوَ إِلَّا ذِكْرٌ لِّلْعَٰلَمِينَ ﴿٥٢﴾

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).

فَٱصۡبِرۡ	فَهُمۡ يَكۡتُبُونَ ﴿٤٧﴾	ٱلۡغَيۡبُ	أَمۡ عِندَهُمُ
so wait with patience	so (that) they can write (it) down	the Unseen	or (that is) with them

ٱلۡحُوتِ	كَصَاحِبِ	وَلَا تَكُن	رَّبِّكَ	لِحُكۡمِ
(of) the Fish	like (the) Companion	and be not	(of) your Lord	for (the) Decision

نِّعۡمَةٌ	أَن تَدَارَكَهُۥ	لَّوۡلَآ	مَكۡظُومٌ ﴿٤٨﴾	وَهُوَ	إِذۡ نَادَىٰ
a Grace	[that] had reached him	if not	(was) in deep sorrow	while he	when he cried out

وَهُوَ	بِٱلۡعَرَآءِ	لَنُبِذَ	مِّن رَّبِّهِۦ
while he	on the naked shore	he would indeed have been cast off	from his Lord

مِنَ ٱلصَّٰلِحِينَ ﴿٥٠﴾	فَجَعَلَهُۥ	رَبُّهُۥ	فَٱجۡتَبَٰهُ	مَذۡمُومٌ ﴿٤٩﴾
of the righteous	and made him	his Lord	then chose him	(was to be) blamed

لَيُزۡلِقُونَكَ	ٱلَّذِينَ كَفَرُواْ	وَإِن يَكَادُ
make you slip	those who disbelieve	and verily would almost

وَيَقُولُونَ	ٱلذِّكۡرَ	لَمَّا سَمِعُواْ	بِأَبۡصَٰرِهِمۡ
and they say	the Reminder	when they hear	with their eyes (through hatred)

لِّلۡعَٰلَمِينَ ﴿٥٢﴾	إِلَّا ذِكۡرٌ	وَمَا هُوَ	لَمَجۡنُونٌ ﴿٥١﴾	إِنَّهُۥ
to the worlds	but a Reminder	and it (is) not	(is) a madman	verily he

سُورَةُ الحَاقَّةِ

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

ٱلۡحَآقَّةُ ﴿١﴾ مَا ٱلۡحَآقَّةُ ﴿٢﴾ وَمَآ أَدۡرَىٰكَ مَا ٱلۡحَآقَّةُ ﴿٣﴾ كَذَّبَتۡ ثَمُودُ وَعَادُۢ بِٱلۡقَارِعَةِ ﴿٤﴾ فَأَمَّا ثَمُودُ
فَأُهۡلِكُواْ بِٱلطَّاغِيَةِ ﴿٥﴾ وَأَمَّا عَادٞ فَأُهۡلِكُواْ بِرِيحٖ صَرۡصَرٍ عَاتِيَةٖ ﴿٦﴾ سَخَّرَهَا عَلَيۡهِمۡ

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سَبْعَ لَيَالٍ وَثَمَٰنِيَةَ أَيَّامٍ حُسُومًا ۖ فَتَرَى الْقَوْمَ فِيهَا صَرْعَىٰ كَأَنَّهُمْ أَعْجَازُ نَخْلٍ خَاوِيَةٍ ﴿٧﴾

Sūrah Al-Hāqqah (The Inevitable) 69

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

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

بِسْمِ اللَّهِ	الرَّحْمَٰنِ	الرَّحِيمِ
In the Name (of) Allah	the Most Gracious	the Most Merciful

الْحَاقَّةُ ﴿١﴾	مَا	الْحَاقَّةُ ﴿٢﴾	وَمَا	أَدْرَاكَ	مَا
the Inevitable	what	(is) the Inevitable	and what	will make you know	what

الْحَاقَّةُ ﴿٣﴾	كَذَّبَتْ ثَمُودُ	وَعَادٌ	بِالْقَارِعَةِ ﴿٤﴾	فَأَمَّا ثَمُودُ
the Inevitable (is)	denied Thamud	and Ad (people)	the striking calamity	so as for Thamud

فَأُهْلِكُوا	بِالطَّاغِيَةِ ﴿٥﴾	وَأَمَّا عَادٌ	فَأُهْلِكُوا	بِرِيحٍ
they were destroyed	by the awful cry	and as for Ad	they were destroyed	by a wind

صَرْصَرٍ	عَاتِيَةٍ ﴿٦﴾	سَخَّرَهَا	عَلَيْهِمْ	سَبْعَ	لَيَالٍ	وَثَمَٰنِيَةَ
furious	violent	which He (Allah) imposed	on them	(for) seven	nights	and eight

أَيَّامٍ	حُسُومًا ۖ	فَتَرَى الْقَوْمَ	فِيهَا	صَرْعَىٰ
days	(in) succession	so (that) you could see the people	in it	lying (overthrown)

كَأَنَّهُمْ	أَعْجَازُ	نَخْلٍ	خَاوِيَةٍ ﴿٧﴾
as if they (were)	trunks	(of) date palms	hollow

فَهَلْ تَرَىٰ لَهُم مِّنۢ بَاقِيَةٍ ﴿٨﴾ وَجَاءَ فِرْعَوْنُ وَمَن قَبْلَهُ وَالْمُؤْتَفِكَاتُ بِالْخَاطِئَةِ ﴿٩﴾ فَعَصَوْا رَسُولَ
رَبِّهِمْ فَأَخَذَهُمْ أَخْذَةً رَّابِيَةً ﴿١٠﴾ إِنَّا لَمَّا طَغَا الْمَاءُ حَمَلْنَاكُمْ فِي الْجَارِيَةِ ﴿١١﴾ لِنَجْعَلَهَا لَكُمْ تَذْكِرَةً وَتَعِيَهَا

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أُذُنٌ وَٰعِيَةٌ ﴿١٢﴾ فَإِذَا نُفِخَ فِي ٱلصُّورِ نَفْخَةٌ وَٰحِدَةٌ ﴿١٣﴾ وَحُمِلَتِ ٱلْأَرْضُ وَٱلْجِبَالُ فَدُكَّتَا دَكَّةً وَٰحِدَةً ﴿١٤﴾

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

وَمَن قَبْلَهُۥ	وَجَآءَ فِرْعَوْنُ	مِّنۢ بَاقِيَةٍ ﴿٨﴾	لَهُم	فَهَلْ تَرَىٰ
and those before him	and came Pharaoh	any remnants	of them	then (do) you see?
فَعَصَوْا۟ رَسُولَ	بِٱلْخَاطِئَةِ ﴿٩﴾		وَٱلْمُؤْتَفِكَٰتُ	
and they disobeyed (the) Messenger	[with] committed sin		and the cities overthrown	
لَمَّا	إِنَّا	رَّابِيَةً ﴿١٠﴾	أَخْذَةً	فَأَخَذَهُمْ	رَبِّهِمْ
when	verily We	strong	(with) a seizing	so He seized them	(of) their Lord
فِى ٱلْجَارِيَةِ ﴿١١﴾		حَمَلْنَٰكُمْ		طَغَا ٱلْمَآءُ	
in the floating (ship)		[We] carried you		the water rose beyond (its) limits	
أُذُنٌ	وَتَعِيَهَآ	تَذْكِرَةً	لَكُمْ	لِنَجْعَلَهَا	
an ear	and may retain it	a remembrance	for you	that We might make it	
نَفْخَةٌ	نُفِخَ فِى ٱلصُّورِ		فَإِذَا	وَٰعِيَةٌ ﴿١٢﴾	
(with) blowing	[in] the Trumpet will be blown		then when	retaining	
وَٱلْجِبَالُ	وَحُمِلَتِ ٱلْأَرْضُ			وَٰحِدَةٌ ﴿١٣﴾	
and the mountains	and shall be removed (from their places) the earth			one	
وَٰحِدَةً ﴿١٤﴾	فَدُكَّتَا دَكَّةً				
single	and crushed (with) a crushing				

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فَيَوْمَئِذٍ وَقَعَتِ ٱلْوَاقِعَةُ ﴿١٥﴾ وَٱنشَقَّتِ ٱلسَّمَآءُ فَهِىَ يَوْمَئِذٍ وَاهِيَةٌ ﴿١٦﴾ وَٱلْمَلَكُ عَلَىٰٓ أَرْجَآئِهَا ۚ وَيَحْمِلُ
عَرْشَ رَبِّكَ فَوْقَهُمْ يَوْمَئِذٍ ثَمَٰنِيَةٌ ﴿١٧﴾ يَوْمَئِذٍ تُعْرَضُونَ لَا تَخْفَىٰ مِنكُمْ خَافِيَةٌ ﴿١٨﴾ فَأَمَّا مَنْ أُوتِىَ
كِتَٰبَهُۥ بِيَمِينِهِۦ فَيَقُولُ هَآؤُمُ ٱقْرَءُوا۟ كِتَٰبِيَهْ ﴿١٩﴾ إِنِّى ظَنَنتُ أَنِّى مُلَٰقٍ حِسَابِيَهْ ﴿٢٠﴾ فَهُوَ فِى عِيشَةٍ
رَّاضِيَةٍ ﴿٢١﴾ فِى جَنَّةٍ عَالِيَةٍ ﴿٢٢﴾ قُطُوفُهَا دَانِيَةٌ ﴿٢٣﴾

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

وَٱنشَقَّتِ ٱلسَّمَآءُ	وَقَعَتِ ٱلْوَاقِعَةُ ﴿١٥﴾	فَيَوْمَئِذٍ
and the heaven will split asunder	shall the (Great) Event befall	then (on) that Day

عَلَىٰٓ أَرْجَآئِهَا ۚ	وَٱلْمَلَكُ	وَاهِيَةٌ ﴿١٦﴾	يَوْمَئِذٍ	فَهِىَ
(will be) on its sides	and the angels	(will be) frail	(on) that Day	so it

ثَمَٰنِيَةٌ ﴿١٧﴾	يَوْمَئِذٍ	فَوْقَهُمْ	رَبِّكَ	وَيَحْمِلُ عَرْشَ
eight (angels)	that Day	above them	(of) your Lord	and will bear (the) Throne

خَافِيَةٌ ﴿١٨﴾	مِنكُمْ	لَا تَخْفَىٰ	يَوْمَئِذٍ تُعْرَضُونَ
a secret	of you	will not be hidden	that Day shall you be brought (to Judgement)

فَيَقُولُ هَآؤُمُ	بِيَمِينِهِۦ	أُوتِىَ كِتَٰبَهُۥ	فَأَمَّا مَنْ
will say here	in his right hand	will be given his Record	then as for (him) who

فَهُوَ	حِسَابِيَهْ ﴿٢٠﴾	مُلَٰقٍ	أَنِّى	إِنِّى ظَنَنتُ	ٱقْرَءُوا۟ كِتَٰبِيَهْ ﴿١٩﴾
so he	my Account	(shall) meet	that I	surely I did believe	read my Record

عَالِيَةٍ ﴿٢٢﴾	فِى جَنَّةٍ	رَّاضِيَةٍ ﴿٢١﴾	فِى عِيشَةٍ
lofty	in a Paradise	well-pleasing	(shall be) in a life

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

كُلُوا۟ وَٱشْرَبُوا۟ هَنِيٓـًٔۢا بِمَآ أَسْلَفْتُمْ فِى ٱلْأَيَّامِ ٱلْخَالِيَةِ ﴿٢٤﴾ وَأَمَّا مَنْ أُوتِىَ كِتَٰبَهُۥ بِشِمَالِهِۦ فَيَقُولُ يَٰلَيْتَنِى
لَمْ أُوتَ كِتَٰبِيَهْ ﴿٢٥﴾ وَلَمْ أَدْرِ مَا حِسَابِيَهْ ﴿٢٦﴾ يَٰلَيْتَهَا كَانَتِ ٱلْقَاضِيَةَ ﴿٢٧﴾ مَآ أَغْنَىٰ عَنِّى مَالِيَهْ ﴿٢٨﴾ هَلَكَ عَنِّى
سُلْطَٰنِيَهْ ﴿٢٩﴾ خُذُوهُ فَغُلُّوهُ ﴿٣٠﴾ ثُمَّ ٱلْجَحِيمَ صَلُّوهُ ﴿٣١﴾ ثُمَّ فِى سِلْسِلَةٍ ذَرْعُهَا سَبْعُونَ ذِرَاعًا فَٱسْلُكُوهُ ﴿٣٢﴾
إِنَّهُۥ كَانَ لَا يُؤْمِنُ بِٱللَّهِ ٱلْعَظِيمِ ﴿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,

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كُلُوا۟	وَٱشْرَبُوا۟ هَنِيٓـًٔۢا	بِمَآ أَسْلَفْتُمْ	فِى ٱلْأَيَّامِ
eat	and drink (at) ease	for that which you have sent on before (you)	in days

ٱلْخَالِيَةِ ﴿٢٤﴾	وَأَمَّا مَنْ	أُوتِىَ كِتَٰبَهُۥ	بِشِمَالِهِۦ	فَيَقُولُ
past	but as for (him) who	will be given his Record	in his left hand	will say

يَٰلَيْتَنِى	لَمْ أُوتَ كِتَٰبِيَهْ ﴿٢٥﴾	وَلَمْ أَدْرِ	مَا
O I wish	(that) I had not been given my Record	and (that) I had not known	what

حِسَابِيَهْ ﴿٢٦﴾	يَٰلَيْتَهَا	كَانَتِ ٱلْقَاضِيَةَ ﴿٢٧﴾	مَآ أَغْنَىٰ	عَنِّى	مَالِيَهْ ﴿٢٨﴾
my Account (is)	O would that it	had been (my) end	has not availed	me	my wealth

هَلَكَ عَنِّى	سُلْطَٰنِيَهْ ﴿٢٩﴾	خُذُوهُ	فَغُلُّوهُ ﴿٣٠﴾
have gone from me	my power (and arguments)	seize him	and fetter him

ثُمَّ ٱلْجَحِيمَ	صَلُّوهُ ﴿٣١﴾	ثُمَّ	فِى سِلْسِلَةٍ	ذَرْعُهَا	سَبْعُونَ
then (in) the blazing Fire	throw him	then	in a chain	whereof (the) length	(is) seventy

ذِرَاعًا	فَٱسْلُكُوهُ ﴿٣٢﴾	إِنَّهُۥ	كَانَ لَا	يُؤْمِنُ بِٱللَّهِ	ٱلْعَظِيمِ ﴿٣٣﴾
cubits	fasten him	verily he	used not to	believe in Allah	the Most Great

وَلَا يَحُضُّ عَلَىٰ طَعَامِ ٱلْمِسْكِينِ ﴿٣٤﴾ فَلَيْسَ لَهُ ٱلْيَوْمَ هَٰهُنَا حَمِيمٌ ﴿٣٥﴾ وَلَا طَعَامٌ إِلَّا مِنْ غِسْلِينٍ ﴿٣٦﴾ لَّا يَأْكُلُهُۥٓ
إِلَّا ٱلْخَٰطِـُٔونَ ﴿٣٧﴾ فَلَآ أُقْسِمُ بِمَا تُبْصِرُونَ ﴿٣٨﴾ وَمَا لَا تُبْصِرُونَ ﴿٣٩﴾ إِنَّهُۥ لَقَوْلُ رَسُولٍ كَرِيمٍ ﴿٤٠﴾ وَمَا هُوَ
بِقَوْلِ شَاعِرٍ ۚ قَلِيلًا مَّا تُؤْمِنُونَ ﴿٤١﴾ وَلَا بِقَوْلِ كَاهِنٍ ۚ قَلِيلًا مَّا تَذَكَّرُونَ ﴿٤٢﴾ تَنزِيلٌ مِّن رَّبِّ ٱلْعَٰلَمِينَ ﴿٤٣﴾ وَلَوْ
تَقَوَّلَ عَلَيْنَا بَعْضَ ٱلْأَقَاوِيلِ ﴿٤٤﴾ لَأَخَذْنَا مِنْهُ بِٱلْيَمِينِ ﴿٤٥﴾ ثُمَّ لَقَطَعْنَا مِنْهُ ٱلْوَتِينَ ﴿٤٦﴾ فَمَا مِنكُم مِّنْ أَحَدٍ
عَنْهُ حَٰجِزِينَ ﴿٤٧﴾ وَإِنَّهُۥ لَتَذْكِرَةٌ لِّلْمُتَّقِينَ ﴿٤٨﴾ وَإِنَّا لَنَعْلَمُ أَنَّ مِنكُم مُّكَذِّبِينَ ﴿٤٩﴾ وَإِنَّهُۥ لَحَسْرَةٌ عَلَى
ٱلْكَٰفِرِينَ ﴿٥٠﴾ وَإِنَّهُۥ لَحَقُّ ٱلْيَقِينِ ﴿٥١﴾ فَسَبِّحْ بِٱسْمِ رَبِّكَ ٱلْعَظِيمِ ﴿٥٢﴾

34. And urged not on the feeding of *Al-Miskīn* (the needy). 35. So, no friend has he here this Day, 36. Nor any food except filth from the washing of wounds. 37. None will eat it except the *Khāti'ūn* (sinners, disbelievers, polytheists). 38. So, I swear by whatsoever you see, 39. And by whatsoever you see not, 40. That is verily the word of an honoured Messenger [i.e. 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 ﷻ), 45. We surely would have seized him by his right hand (or with power and might), 46. And then We certainly would have cut off his life artery (aorta), 47. And none of you could have withheld Us from (punishing) him. 48. And verily, this (Qur'ān) is a Reminder for the *Muttaqūn* (the pious). 49. And verily, We know that there are some among you that deny (this Qur'ān). 50. And indeed it (this Qur'ān) will be an anguish for the disbelievers (on the Day of Resurrection). 51. And verily, it (this Qur'ān) is an absolute truth with certainty. 52. So, glorify the Name of your Lord, the Most Great.

وَلَا يَحُضُّ	عَلَىٰ طَعَامِ	ٱلْمِسْكِينِ ﴿٣٤﴾	فَلَيْسَ	لَهُ	ٱلْيَوْمَ	هَٰهُنَا
and he urged not	on (the) feeding	(of) the poor	so not	has he	this Day	here

حَمِيمٌ ﴿٣٥﴾	وَلَا طَعَامٌ	إِلَّا	مِنْ غِسْلِينٍ ﴿٣٦﴾	لَّا يَأْكُلُهُۥٓ
a friend	nor any food	except	(filth) from the washing of wounds	none will eat it

إِلَّا ٱلْخَٰطِـُٔونَ ﴿٣٧﴾	فَلَآ أُقْسِمُ	بِمَا تُبْصِرُونَ ﴿٣٨﴾	وَمَا
except the sinners	so I swear	by whatsoever you see	and (by) whatsoever

لَا تُبْصِرُونَ ﴿٣٩﴾	إِنَّهُۥ	لَقَوْلُ	رَسُولٍ	كَرِيمٍ ﴿٤٠﴾	وَمَا هُوَ
you see not	verily this	(is the) word	(of) a Messenger	honoured	and it (is) not

بِقَوْلِ	شَاعِرٍ ۚ	قَلِيلًا	مَّا تُؤْمِنُونَ ﴿٤١﴾	وَلَا	بِقَوْلِ
(the) word	(of) a poet	little (is)	that you believe	nor (is it)	(the) word

كَاهِنٍ ۚ	قَلِيلًا	مَّا تَذَكَّرُونَ ﴿٤٢﴾	تَنزِيلٌ
(of) a soothsayer	little (is)	that you remember	(this is the) Revelation (sent down)

مِّن رَّبِّ ٱلْعَٰلَمِينَ ﴿٤٣﴾	وَلَوْ تَقَوَّلَ	عَلَيْنَا	بَعْضَ	ٱلْأَقَاوِيلِ ﴿٤٤﴾
from (the) Lord (of) the worlds	and if he had forged	concerning Us	some	false sayings

لَأَخَذْنَا	مِنْهُ	بِٱلْيَمِينِ ﴿٤٥﴾	ثُمَّ	لَقَطَعْنَا
We surely would have seized	him	by his right hand	then	We certainly would have cut off

مِنْهُ	ٱلْوَتِينَ ﴿٤٦﴾	فَمَا	مِنكُم	مِّنْ أَحَدٍ	عَنْهُ	حَٰجِزِينَ ﴿٤٧﴾
from him	the life artery (arota)	and not	of you	anyone	from him	(could) withhold

وَإِنَّهُۥ	لَتَذْكِرَةٌ	لِّلْمُتَّقِينَ ﴿٤٨﴾	وَإِنَّا	لَنَعْلَمُ	أَنَّ
and verily this (Quran)	(is) a Reminder	for the pious	and verily We	know	that

مِنكُم	مُّكَذِّبِينَ ﴿٤٩﴾	وَإِنَّهُۥ	لَحَسْرَةٌ
(there are some) among you	(that) deny	and indeed it	(will be) an anguish

عَلَى ٱلْكَٰفِرِينَ ﴿٥٠﴾	وَإِنَّهُۥ	لَحَقُّ	ٱلْيَقِينِ ﴿٥١﴾
for the disbelievers	and verily it	(is) an absolute truth	(with) certainty

فَسَبِّحْ	بِٱسْمِ	رَبِّكَ	ٱلْعَظِيمِ ﴿٥٢﴾
so glorify	(the) Name	(of) your Lord	the Most Great

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سُورَةُ المَعَارِج

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

سَأَلَ سَائِلٌ بِعَذَابٍ وَاقِعٍ ﴿١﴾ لِّلْكَافِرِينَ لَيْسَ لَهُ دَافِعٌ ﴿٢﴾ مِّنَ اللَّهِ ذِي الْمَعَارِجِ ﴿٣﴾ تَعْرُجُ
الْمَلَائِكَةُ وَالرُّوحُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ ﴿٤﴾ فَاصْبِرْ صَبْرًا جَمِيلًا ﴿٥﴾
إِنَّهُمْ يَرَوْنَهُ بَعِيدًا ﴿٦﴾ وَنَرَاهُ قَرِيبًا ﴿٧﴾ يَوْمَ تَكُونُ السَّمَاءُ كَالْمُهْلِ ﴿٨﴾ وَتَكُونُ الْجِبَالُ كَالْعِهْنِ ﴿٩﴾
وَلَا يَسْأَلُ حَمِيمٌ حَمِيمًا ﴿١٠﴾ يُبَصَّرُونَهُمْ يَوَدُّ الْمُجْرِمُ لَوْ يَفْتَدِي مِنْ عَذَابِ يَوْمِئِذٍ بِبَنِيهِ ﴿١١﴾

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

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

1. A questioner asked concerning a torment about to befall 2. Upon the disbelievers, which none can avert, 3. From Allāh, the Lord of the ways of ascent. 4. The angels and the *Rūh* [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.

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بِسْمِ اللَّهِ	الرَّحْمَٰنِ	الرَّحِيمِ
In the Name (of) Allah	the Most Gracious	the Most Merciful

سَأَلَ سَائِلٌ	بِعَذَابٍ	وَاقِعٍ ﴿١﴾	لِّلْكَافِرِينَ
a questioner asked	concerning a torment	about to befall	upon the disbelievers

لَيْسَ لَهُ	دَافِعٌ ﴿٢﴾	مِّنَ اللَّهِ	ذِي	الْمَعَارِجِ ﴿٣﴾
none for it	(can) avert	from Allah	(the) Owner	(of) the ways of ascent

كَانَ مِقْدَارُهُۥ	فِى يَوْمٍ	إِلَيْهِ	وَٱلرُّوحُ	تَعْرُجُ ٱلْمَلَٰٓئِكَةُ
(the) measure whereof is	in a Day	to Him	and the Spirit	ascend the angels

إِنَّهُمْ	جَمِيلًا ۝٥	فَٱصْبِرْ صَبْرًا	سَنَةٍ ۝٤	أَلْفَ	خَمْسِينَ
verily they	good	so be patient (with) a patience	years	thousand	fifty

تَكُونُ ٱلسَّمَآءُ	يَوْمَ	قَرِيبًا ۝٧	وَنَرَىٰهُ	بَعِيدًا ۝٦	يَرَوْنَهُۥ
(that) the sky will be	(the) Day	near	but We see it	afar off	see it

وَلَا يَسْـَٔلُ حَمِيمٌ	كَٱلْعِهْنِ ۝٩	وَتَكُونُ ٱلْجِبَالُ	كَٱلْمُهْلِ ۝٨
and a friend will not ask	like flakes of wool	and the mountains will be	like molten lead

يَوَدُّ ٱلْمُجْرِمُ	يُبَصَّرُونَهُمْ ۚ	حَمِيمًا ۝١٠
the criminal would desire	(though) they shall be made to see one another	(about) a friend

بِبَنِيهِ ۝١١	يَوْمِئِذٍ	مِنْ عَذَابِ	لَوْ يَفْتَدِى
by his children	(of) that Day	from (the) punishment	if he ransom himself

وَصَٰحِبَتِهِۦ وَأَخِيهِ ۝١٢ وَفَصِيلَتِهِ ٱلَّتِى تُـْٔوِيهِ ۝١٣ وَمَن فِى ٱلْأَرْضِ جَمِيعًا ثُمَّ يُنجِيهِ ۝١٤ كَلَّآ ۖ إِنَّهَا
لَظَىٰ ۝١٥ نَزَّاعَةً لِّلشَّوَىٰ ۝١٦ تَدْعُوا۟ مَنْ أَدْبَرَ وَتَوَلَّىٰ ۝١٧ وَجَمَعَ فَأَوْعَىٰٓ ۝١٨ ۞ إِنَّ ٱلْإِنسَٰنَ خُلِقَ
هَلُوعًا ۝١٩ إِذَا مَسَّهُ ٱلشَّرُّ جَزُوعًا ۝٢٠ وَإِذَا مَسَّهُ ٱلْخَيْرُ مَنُوعًا ۝٢١ إِلَّا ٱلْمُصَلِّينَ ۝٢٢

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).

وَمَن	تُـْٔوِيهِ ۝١٣	ٱلَّتِى	وَفَصِيلَتِهِ	وَأَخِيهِ ۝١٢	وَصَٰحِبَتِهِۦ
and whoever	sheltered him	who	and his kindred	and his brother	and his wife

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إِنَّهَا	كَلَّآ ۖ	ثُمَّ يُنجِيهِ ﴿١٤﴾	جَمِيعًا	فِي ٱلْأَرْضِ
verily it	by no means	then it might save him	all	(is) in the earth

تَدْعُوا۟	لِّلشَّوَىٰ ﴿١٦﴾	نَزَّاعَةً	لَظَىٰ ﴿١٥﴾
calling	the head skin	taking away	(will be) the flame of Hell

فَأَوْعَىٰ ﴿١٨﴾	وَجَمَعَ	وَتَوَلَّىٰ ﴿١٧﴾	مَنْ أَدْبَرَ
and hide (it)	and collect (wealth)	and turn away their faces	(all those) who turn their backs

جَزُوعًا ﴿٢٠﴾	ٱلشَّرُّ	مَسَّهُ	إِذَا	خُلِقَ هَلُوعًا ﴿١٩﴾	إِنَّ ٱلْإِنسَٰنَ
irritable	evil	touches him	when	was created very impatient	verily man

إِلَّا ٱلْمُصَلِّينَ ﴿٢٢﴾	مَنُوعًا ﴿٢١﴾	ٱلْخَيْرُ	مَسَّهُ	وَإِذَا
except those who are devoted to Salat	stingy	good	touches him	and when

ٱلَّذِينَ هُمْ عَلَىٰ صَلَاتِهِمْ دَآئِمُونَ ﴿٢٣﴾ وَٱلَّذِينَ فِىٓ أَمْوَٰلِهِمْ حَقٌّ مَّعْلُومٌ ﴿٢٤﴾ لِّلسَّآئِلِ وَٱلْمَحْرُومِ ﴿٢٥﴾
وَٱلَّذِينَ يُصَدِّقُونَ بِيَوْمِ ٱلدِّينِ ﴿٢٦﴾ وَٱلَّذِينَ هُم مِّنْ عَذَابِ رَبِّهِم مُّشْفِقُونَ ﴿٢٧﴾ إِنَّ عَذَابَ رَبِّهِمْ غَيْرُ
مَأْمُونٍ ﴿٢٨﴾ وَٱلَّذِينَ هُمْ لِفُرُوجِهِمْ حَٰفِظُونَ ﴿٢٩﴾ إِلَّا عَلَىٰٓ أَزْوَٰجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَٰنُهُمْ فَإِنَّهُمْ غَيْرُ
مَلُومِينَ ﴿٣٠﴾ فَمَنِ ٱبْتَغَىٰ وَرَآءَ ذَٰلِكَ فَأُو۟لَٰٓئِكَ هُمُ ٱلْعَادُونَ ﴿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.

فِىٓ أَمْوَٰلِهِمْ	وَٱلَّذِينَ	دَآئِمُونَ ﴿٢٣﴾	عَلَىٰ صَلَاتِهِمْ	هُمْ	ٱلَّذِينَ
in whose wealth	and those	(are) constant	in their Salat	[they]	those who

حَقٌّ	مَّعْلُومٌ ﴿٢٤﴾	لِّلسَّآئِلِ
(is) a right	known	for the begger (who asks)
وَٱلَّذِينَ يُصَدِّقُونَ	وَٱلْمَحْرُومِ ﴿٢٥﴾	
and those who believe	and for the deprived (who has lost his property and wealth)	

بِيَوْمِ	ٱلدِّينِ ﴿٢٦﴾	وَٱلَّذِينَ	هُم	مِّنْ عَذَابِ	رَبِّهِم
in (the) Day	(of) Recompense	and those who	[they]	of (the) torment	(of) their Lord

مُّشْفِقُونَ ﴿٢٧﴾	إِنَّ عَذَابَ	رَبِّهِمْ	غَيْرُ
(are) fearful	verily (the) torment	(of) their Lord	(is that) none

مَأْمُونٍ ﴿٢٨﴾	وَٱلَّذِينَ	هُمْ	لِفُرُوجِهِمْ	حَٰفِظُونَ ﴿٢٩﴾
(before which can) feel secure	and those who	[they]	their chastity	(are) guardians

إِلَّا	عَلَىٰٓ أَزْوَٰجِهِمْ	أَوْ مَا	مَلَكَتْ أَيْمَٰنُهُمْ	فَإِنَّهُمْ
except	from their wives	or whom	their right hands possess	then indeed they

غَيْرُ	مَلُومِينَ ﴿٣٠﴾	فَمَنِ ٱبْتَغَىٰ	وَرَآءَ	ذَٰلِكَ	فَأُوْلَٰٓئِكَ
(are) not	blameworthy	but whosoever seeks	beyond	that	then (it is) those

هُمُ	ٱلْعَادُونَ ﴿٣١﴾
[they]	(who are) the transgressors

وَٱلَّذِينَ هُمْ لِأَمَٰنَٰتِهِمْ وَعَهْدِهِمْ رَٰعُونَ ﴿٣٢﴾ وَٱلَّذِينَ هُم بِشَهَٰدَٰتِهِمْ قَآئِمُونَ ﴿٣٣﴾ وَٱلَّذِينَ هُمْ عَلَىٰ صَلَاتِهِمْ
يُحَافِظُونَ ﴿٣٤﴾ أُوْلَٰٓئِكَ فِى جَنَّٰتٍ مُّكْرَمُونَ ﴿٣٥﴾ فَمَالِ ٱلَّذِينَ كَفَرُوا۟ قِبَلَكَ مُهْطِعِينَ ﴿٣٦﴾ عَنِ ٱلْيَمِينِ وَعَنِ ٱلشِّمَالِ
عِزِينَ ﴿٣٧﴾ أَيَطْمَعُ كُلُّ ٱمْرِئٍ مِّنْهُمْ أَن يُدْخَلَ جَنَّةَ نَعِيمٍ ﴿٣٨﴾

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

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وَٱلَّذِينَ	هُم	لِأَمَٰنَٰتِهِم	وَعَهۡدِهِم	رَٰعُونَ ﴿٣٢﴾
and those who	[they]	to their trusts	and their covenants	(are) observers

وَٱلَّذِينَ	هُم	بِشَهَٰدَٰتِهِم	قَآئِمُونَ ﴿٣٣﴾	وَٱلَّذِينَ	هُم
and those who	[they]	in their testimonies	stand firm	and those who	[they]

عَلَىٰ صَلَاتِهِم يُحَافِظُونَ ﴿٣٤﴾	أُوْلَٰٓئِكَ	فِي جَنَّٰتٍ	مُّكۡرَمُونَ ﴿٣٥﴾
guard [over] their Salat well	such	(shall be) in (the) Gardens	honoured

فَمَالِ	ٱلَّذِينَ كَفَرُواْ	قِبَلَكَ	مُهۡطِعِينَ ﴿٣٦﴾
so what (is the matter) with	those who disbelieve	(that) to you	(they) hasten (to listen)

عَنِ ٱلۡيَمِينِ	وَعَنِ ٱلشِّمَالِ	عِزِينَ ﴿٣٧﴾	أَيَطۡمَعُ	كُلُّ	ٱمۡرِيٕ
on the right	and on the left	(in) groups	(does) hope?	every	man

مِّنۡهُمۡ	أَن يُدۡخَلَ جَنَّةَ	نَعِيمٍ ﴿٣٨﴾
of them	to be entered (the) Paradise	(of) Delight

كَلَّآۖ إِنَّا خَلَقۡنَٰهُم مِّمَّا يَعۡلَمُونَ ﴿٣٩﴾ فَلَآ أُقۡسِمُ بِرَبِّ ٱلۡمَشَٰرِقِ وَٱلۡمَغَٰرِبِ إِنَّا لَقَٰدِرُونَ ﴿٤٠﴾ عَلَىٰٓ أَن نُّبَدِّلَ خَيۡرٗا
مِّنۡهُمۡ وَمَا نَحۡنُ بِمَسۡبُوقِينَ ﴿٤١﴾ فَذَرۡهُمۡ يَخُوضُواْ وَيَلۡعَبُواْ حَتَّىٰ يُلَٰقُواْ يَوۡمَهُمُ ٱلَّذِي يُوعَدُونَ ﴿٤٢﴾ يَوۡمَ يَخۡرُجُونَ مِنَ
ٱلۡأَجۡدَاثِ سِرَاعٗا كَأَنَّهُمۡ إِلَىٰ نُصُبٖ يُوفِضُونَ ﴿٤٣﴾ خَٰشِعَةً أَبۡصَٰرُهُمۡ تَرۡهَقُهُمۡ ذِلَّةٞۚ ذَٰلِكَ ٱلۡيَوۡمُ ٱلَّذِي كَانُواْ
يُوعَدُونَ ﴿٤٤﴾

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

كَلَّآ ۖ	إِنَّا	خَلَقْنَٰهُم	مِّمَّا يَعْلَمُونَ ﴿٣٩﴾
by no means	verily We	have created them	out of that which they know

فَلَآ أُقْسِمُ	بِرَبِّ ٱلْمَشَٰرِقِ	وَٱلْمَغَٰرِبِ
so I swear	by (the) Lord (of all points of) sunrise in the east	and sunset in the west

إِنَّا	لَقَٰدِرُونَ ﴿٤٠﴾	عَلَىٰٓ	أَن نُّبَدِّلَ خَيْرًا	مِّنْهُمْ
that We	(are) surely Able	to	that We replace (them by) better	than them

وَمَا نَحْنُ	بِمَسْبُوقِينَ ﴿٤١﴾	فَذَرْهُمْ	يَخُوضُوا۟
and We (are) not	to be outrun	so leave them	to plunge (in vain talk)

وَيَلْعَبُوا۟	حَتَّىٰ يُلَٰقُوا۟ يَوْمَهُمُ	ٱلَّذِى يُوعَدُونَ ﴿٤٢﴾
and play about	until they meet their Day	which they are promised

يَوْمَ يَخْرُجُونَ	مِنَ ٱلْأَجْدَاثِ	سِرَاعًا	كَأَنَّهُمْ
(the) Day (when) they will come out	of the graves	quickly	as if they

إِلَىٰ نُصُبٍ يُوفِضُونَ ﴿٤٣﴾	خَٰشِعَةً	أَبْصَٰرُهُمْ	تَرْهَقُهُمْ
were racing to a goal	lowered in fear (and humility)	(with) their eyes	covering them

ذِلَّةٌ ۚ	ذَٰلِكَ	ٱلْيَوْمُ	ٱلَّذِى كَانُوا۟	يُوعَدُونَ ﴿٤٤﴾
ignominy	that	(is) the Day	which they were	promised

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سُورَةُ نُوحٍ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

إِنَّآ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِۦٓ أَنْ أَنذِرْ قَوْمَكَ مِن قَبْلِ أَن يَأْتِيَهُمْ عَذَابٌ أَلِيمٌ ﴿١﴾ قَالَ يَٰقَوْمِ إِنِّى
لَكُمْ نَذِيرٌ مُّبِينٌ ﴿٢﴾ أَنِ ٱعْبُدُوا۟ ٱللَّهَ وَٱتَّقُوهُ وَأَطِيعُونِ ﴿٣﴾ يَغْفِرْ لَكُم مِّن ذُنُوبِكُمْ وَيُؤَخِّرْكُمْ
إِلَىٰٓ أَجَلٍ مُّسَمًّى ۚ إِنَّ أَجَلَ ٱللَّهِ إِذَا جَآءَ لَا يُؤَخَّرُ ۚ لَوْ كُنتُمْ تَعْلَمُونَ ﴿٤﴾ قَالَ رَبِّ إِنِّى دَعَوْتُ قَوْمِى لَيْلًا
وَنَهَارًا ﴿٥﴾ فَلَمْ يَزِدْهُمْ دُعَآءِىٓ إِلَّا فِرَارًا ﴿٦﴾ وَإِنِّى كُلَّمَا دَعَوْتُهُمْ لِتَغْفِرَ لَهُمْ جَعَلُوٓا۟ أَصَٰبِعَهُمْ فِىٓ
ءَاذَانِهِمْ وَٱسْتَغْشَوْا۟ ثِيَابَهُمْ وَأَصَرُّوا۟ وَٱسْتَكْبَرُوا۟ ٱسْتِكْبَارًا ﴿٧﴾ ثُمَّ إِنِّى دَعَوْتُهُمْ جِهَارًا ﴿٨﴾

ثُمَّ إِنِّيٓ أَعۡلَنتُ لَهُمۡ وَأَسۡرَرۡتُ لَهُمۡ إِسۡرَارٗا ۝٩ فَقُلۡتُ ٱسۡتَغۡفِرُواْ رَبَّكُمۡ إِنَّهُۥ كَانَ غَفَّارٗا ۝١٠

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;

بِسۡمِ ٱللَّهِ	ٱلرَّحۡمَٰنِ	ٱلرَّحِيمِ
In the Name (of) Allah	the Most Gracious	the Most Merciful

إِنَّآ أَرۡسَلۡنَا	نُوحًا	إِلَىٰ قَوۡمِهِۦٓ	أَنۡ أَنذِرۡ قَوۡمَكَ	مِن قَبۡلِ
verily We sent	Noah	to his people	(saying) [that] warn your people	before

أَن يَأۡتِيَهُمۡ	عَذَابٌ	أَلِيمٞ ۝١	قَالَ يَٰقَوۡمِ	إِنِّي	لَكُمۡ
that comes to them	a torment	painful	he said O my people	verily I am	to you

نَذِيرٞ	مُّبِينٌ ۝٢	أَنِ ٱعۡبُدُواْ ٱللَّهَ	وَٱتَّقُوهُ
a warner	plain	that you should worship Allah	and be dutiful to Him

وَأَطِيعُونِ ۝٣	يَغۡفِرۡ لَكُم	مِّن ذُنُوبِكُمۡ	وَيُؤَخِّرۡكُمۡ	إِلَىٰٓ أَجَلٖ
and obey me	He will forgive [for] you	of your sins	and respite you	to a term

مُّسَمًّىۚ	إِنَّ أَجَلَ ٱللَّهِ	إِذَا جَآءَ	لَا يُؤَخَّرُۚ	لَوۡ كُنتُمۡ
appointed	verily (the) term (of) Allah	when it comes	(can) not be delayed	if you

تَعۡلَمُونَ ﴿٤﴾	قَالَ رَبِّ	إِنِّي دَعَوۡتُ	قَوۡمِي	لَيۡلٗا	وَنَهَارٗا ﴿٥﴾
know	he said O my Lord	verily I have called to	my people	night	and day
فَلَمۡ يَزِدۡهُمۡ	دُعَآءِيٓ	إِلَّا فِرَارٗا ﴿٦﴾	وَإِنِّي	كُلَّمَا	
but increased them not	(all) my calling	but (in) flight	and verily I	every time	
دَعَوۡتُهُمۡ	لِتَغۡفِرَ	لَهُمۡ	جَعَلُوٓاْ أَصَٰبِعَهُمۡ		
called to them	that You might forgive	them	they thrust their fingers		
فِيٓ ءَاذَانِهِمۡ	وَٱسۡتَغۡشَوۡاْ ثِيَابَهُمۡ		وَأَصَرُّواْ		
into their ears	and covered themselves up (with) their garments		and persisted		
وَٱسۡتَكۡبَرُواْ ٱسۡتِكۡبَارٗا ﴿٧﴾	ثُمَّ	إِنِّي	دَعَوۡتُهُمۡ	جِهَارٗا ﴿٨﴾	
and magnified themselves (in) pride	then	verily I	called to them	openly	
ثُمَّ	إِنِّيٓ	أَعۡلَنتُ لَهُمۡ	وَأَسۡرَرۡتُ	لَهُمۡ	
then	verily I	proclaimed to them in public	and I secretly appealed	to them	
إِسۡرَارٗا ﴿٩﴾	فَقُلۡتُ	ٱسۡتَغۡفِرُواْ رَبَّكُمۡ	إِنَّهُۥ كَانَ غَفَّارٗا ﴿١٠﴾		
(in) private	then I said	ask forgiveness from your Lord	verily He is Oft-Forgiving		

يُرۡسِلِ ٱلسَّمَآءَ عَلَيۡكُم مِّدۡرَارٗا ﴿١١﴾ وَيُمۡدِدۡكُم بِأَمۡوَٰلٖ وَبَنِينَ وَيَجۡعَل لَّكُمۡ جَنَّٰتٖ وَيَجۡعَل لَّكُمۡ أَنۡهَٰرٗا ﴿١٢﴾
مَّا لَكُمۡ لَا تَرۡجُونَ لِلَّهِ وَقَارٗا ﴿١٣﴾ وَقَدۡ خَلَقَكُمۡ أَطۡوَارًا ﴿١٤﴾ أَلَمۡ تَرَوۡاْ كَيۡفَ خَلَقَ ٱللَّهُ سَبۡعَ سَمَٰوَٰتٖ
طِبَاقٗا ﴿١٥﴾ وَجَعَلَ ٱلۡقَمَرَ فِيهِنَّ نُورٗا وَجَعَلَ ٱلشَّمۡسَ سِرَاجٗا ﴿١٦﴾ وَٱللَّهُ أَنۢبَتَكُم مِّنَ ٱلۡأَرۡضِ نَبَاتٗا ﴿١٧﴾
ثُمَّ يُعِيدُكُمۡ فِيهَا وَيُخۡرِجُكُمۡ إِخۡرَاجٗا ﴿١٨﴾ وَٱللَّهُ جَعَلَ لَكُمُ ٱلۡأَرۡضَ بِسَاطٗا ﴿١٩﴾

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

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

بِأَمْوَٰلٍ	وَيُمْدِدْكُم	مِّدْرَارًا ﴿١١﴾	عَلَيْكُمْ	يُرْسِلِ ٱلسَّمَآءَ
in wealth	and give you increase	(in) abundance	to you	He will send the sky (rain)
أَنْهَٰرًا ﴿١٢﴾	لَّكُمْ	وَيَجْعَل	جَنَّٰتٍ	لَّكُمْ	وَيَجْعَل	وَبَنِينَ
rivers	on you	and bestow	gardens	on you	and bestow	and children
وَقَارًا ﴿١٣﴾	لِلَّهِ	لَا تَرْجُونَ	لَكُمْ	مَّا
any respect	for Allah	(that) you expect not	with you	what (is the matter)
كَيْفَ خَلَقَ ٱللَّهُ	أَلَمْ تَرَوْا	أَطْوَارًا ﴿١٤﴾	وَقَدْ خَلَقَكُمْ
how Allah has created	(do) you not see ?	(in) stages	while surely He has created you
نُورًا	فِيهِنَّ	وَجَعَلَ ٱلْقَمَرَ	طِبَاقًا ﴿١٥﴾	سَمَٰوَٰتٍ	سَبْعَ
a light	therein	and has made the moon	one above another	heavens	(the) seven
مِّنَ ٱلْأَرْضِ	وَٱللَّهُ أَنۢبَتَكُم	سِرَاجًا ﴿١٦﴾	وَجَعَلَ ٱلشَّمْسَ
from the (dust of) earth	and Allah has brought you forth	a lamp	and made the sun
وَيُخْرِجُكُمْ	فِيهَا	ثُمَّ يُعِيدُكُمْ	نَبَاتًا ﴿١٧﴾
and bring you forth	into it	then He will return you	(as a) growth
بِسَاطًا ﴿١٩﴾	ٱلْأَرْضَ	لَّكُمُ	وَٱللَّهُ جَعَلَ	إِخْرَاجًا ﴿١٨﴾
a wide expanse	the earth	for you	and Allah has made	(a new) bringing forth

لِّتَسْلُكُوا۟ مِنْهَا سُبُلًا فِجَاجًا ﴿٢٠﴾ قَالَ نُوحٌ رَّبِّ إِنَّهُمْ عَصَوْنِى وَٱتَّبَعُوا۟ مَن لَّمْ يَزِدْهُ مَالُهُۥ وَوَلَدُهُۥٓ إِلَّا خَسَارًا ﴿٢١﴾ وَمَكَرُوا۟ مَكْرًا كُبَّارًا ﴿٢٢﴾ وَقَالُوا۟ لَا تَذَرُنَّ ءَالِهَتَكُمْ وَلَا تَذَرُنَّ وَدًّا وَلَا سُوَاعًا وَلَا يَغُوثَ وَيَعُوقَ وَنَسْرًا ﴿٢٣﴾ وَقَدْ أَضَلُّوا۟ كَثِيرًا ۖ وَلَا تَزِدِ ٱلظَّٰلِمِينَ إِلَّا ضَلَٰلًا ﴿٢٤﴾

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

رَّبِّ	قَالَ نُوحٌ	فِجَاجًا ﴿٢٠﴾	سُبُلًا	مِنْهَا	لِّتَسْلُكُوا
my Lord	Noah said	broad	(in) roads	therein	that you may go about

مَالُهُۥ	لَمْ يَزِدْهُ	مَن	وَاتَّبَعُوا	عَصَوْنِي	إِنَّهُمْ
whose wealth	give him no increase	one	and followed	have disobeyed me	verily they

كُبَّارًا ﴿٢٢﴾	مَكْرًا	وَمَكَرُوا	إِلَّا خَسَارًا ﴿٢١﴾	وَوَلَدُهُۥ
mighty	a plot	and they have plotted	but loss	and whose children

وَلَا سُوَاعًا	وَلَا تَذَرُنَّ وَدًّا	لَا تَذَرُنَّ ءَالِهَتَكُمْ	وَقَالُوا
nor Suwa	nor shall you leave Wadd	you shall not leave your gods	and they have said

وَقَدْ أَضَلُّوا كَثِيرًا	وَنَسْرًا ﴿٢٣﴾	وَيَعُوقَ	وَلَا يَغُوثَ
and indeed they have led many astray	and (not) Nasr	and (not) Yauq	nor Yaghuth

إِلَّا ضَلَٰلًا ﴿٢٤﴾	وَلَا تَزِدِ ٱلظَّٰلِمِينَ
except error	and grant no increase (to) the wrongdoers

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مِّمَّا خَطِيٓـَٰٔتِهِمْ أُغْرِقُوا۟ فَأُدْخِلُوا۟ نَارًا فَلَمْ يَجِدُوا۟ لَهُم مِّن دُونِ ٱللَّهِ أَنصَارًا ﴿٢٥﴾ وَقَالَ نُوحٌ رَّبِّ
لَا تَذَرْ عَلَى ٱلْأَرْضِ مِنَ ٱلْكَٰفِرِينَ دَيَّارًا ﴿٢٦﴾ إِنَّكَ إِن تَذَرْهُمْ يُضِلُّوا۟ عِبَادَكَ وَلَا يَلِدُوٓا۟ إِلَّا فَاجِرًا
كَفَّارًا ﴿٢٧﴾ رَّبِّ ٱغْفِرْ لِى وَلِوَٰلِدَىَّ وَلِمَن دَخَلَ بَيْتِىَ مُؤْمِنًا وَلِلْمُؤْمِنِينَ وَٱلْمُؤْمِنَٰتِ
وَلَا تَزِدِ ٱلظَّٰلِمِينَ إِلَّا تَبَارًا ﴿٢٨﴾

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!"

فَأُدْخِلُوا۟ نَارًا	مِّمَّا خَطِيٓـَٰٔتِهِمْ أُغْرِقُوا۟
then were made to enter (the) Fire	because of their sins they were drowned

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

سُورَةُ الجِنِّ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

قُلْ أُوحِيَ إِلَيَّ أَنَّهُ اسْتَمَعَ نَفَرٌ مِّنَ الْجِنِّ فَقَالُوا إِنَّا سَمِعْنَا قُرْآنًا عَجَبًا ﴿١﴾ يَهْدِي إِلَى الرُّشْدِ
فَآمَنَّا بِهِ ۖ وَلَن نُّشْرِكَ بِرَبِّنَا أَحَدًا ﴿٢﴾ وَأَنَّهُ تَعَالَىٰ جَدُّ رَبِّنَا مَا اتَّخَذَ صَاحِبَةً وَلَا وَلَدًا ﴿٣﴾ وَأَنَّهُ
كَانَ يَقُولُ سَفِيهُنَا عَلَى اللَّهِ شَطَطًا ﴿٤﴾ وَأَنَّا ظَنَنَّا أَن لَّن تَقُولَ الْإِنسُ وَالْجِنُّ عَلَى اللَّهِ كَذِبًا ﴿٥﴾
وَأَنَّهُ كَانَ رِجَالٌ مِّنَ الْإِنسِ يَعُوذُونَ بِرِجَالٍ مِّنَ الْجِنِّ فَزَادُوهُمْ رَهَقًا ﴿٦﴾ وَأَنَّهُمْ ظَنُّوا كَمَا ظَنَنتُمْ أَن
لَّن 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

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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).

بِسْمِ ٱللَّهِ	ٱلرَّحْمَٰنِ	ٱلرَّحِيمِ
In the Name (of) Allah	the Most Gracious	the Most Merciful
قُلْ	أُوحِيَ إِلَيَّ	أَنَّهُ ٱسْتَمَعَ	نَفَرٌ	مِّنَ ٱلْجِنِّ
say	it has been revealed to me	that listened	a group	of jinn
فَقَالُوٓا۟	إِنَّا سَمِعْنَا	قُرْءَانًا	عَجَبًا ۝١
and they said	verily we have heard	a Recitation (this Quran)	wonderful
يَهْدِىٓ إِلَى ٱلرُّشْدِ	فَـَٔامَنَّا	بِهِۦ	وَلَن نُّشْرِكَ
it guides to the Right Path	and we have believed	therein	and we shall never join
بِرَبِّنَآ	أَحَدًا ۝٢	وَأَنَّهُۥ تَعَٰلَىٰ	جَدُّ	رَبِّنَا
with our Lord	anything	and that He exalted is	(the) Majesty	(of) our Lord
مَا ٱتَّخَذَ صَٰحِبَةً	وَلَا وَلَدًا ۝٣	وَأَنَّهُۥ كَانَ	يَقُولُ سَفِيهُنَا
He has taken neither a wife	nor a son	and that used to	utter (the) foolish among us
عَلَى ٱللَّهِ شَطَطًا ۝٤	وَأَنَّا ظَنَنَّآ	أَن	لَّن تَقُولَ ٱلْإِنسُ
wrong against Allah	and verily we thought	that	would never utter men
وَٱلْجِنُّ	عَلَى ٱللَّهِ كَذِبًا ۝٥	وَأَنَّهُۥ	كَانَ رِجَالٌ	مِّنَ ٱلْإِنسِ
and jinn	a lie against Allah	and verily	(there) were men	among mankind
يَعُوذُونَ بِرِجَالٍ	مِّنَ ٱلْجِنِّ	فَزَادُوهُمْ
who took shelter with (the) males	among the jinn	so they increased them

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رَهَقًا ﴿٦﴾	وَأَنَّهُمْ ظَنُّوا	كَمَا ظَنَنتُمْ	أَن
(in) sin (and transgression)	and that they thought	as you thought	that

لَّن يَبْعَثَ ٱللَّهُ أَحَدًا ﴿٧﴾
Allah will never send anyone

وَأَنَّا لَمَسْنَا ٱلسَّمَآءَ فَوَجَدْنَٰهَا مُلِئَتْ حَرَسًا شَدِيدًا وَشُهُبًا ﴿٨﴾ وَأَنَّا كُنَّا نَقْعُدُ مِنْهَا مَقَٰعِدَ
لِلسَّمْعِ ۖ فَمَن يَسْتَمِعِ ٱلْـَٰٔنَ يَجِدْ لَهُۥ شِهَابًا رَّصَدًا ﴿٩﴾ وَأَنَّا لَا نَدْرِىٓ أَشَرٌّ أُرِيدَ بِمَن فِى ٱلْأَرْضِ
أَمْ أَرَادَ بِهِمْ رَبُّهُمْ رَشَدًا ﴿١٠﴾ وَأَنَّا مِنَّا ٱلصَّٰلِحُونَ وَمِنَّا دُونَ ذَٰلِكَ ۖ كُنَّا طَرَآئِقَ قِدَدًا ﴿١١﴾

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

مُلِئَتْ حَرَسًا	فَوَجَدْنَٰهَا	ٱلسَّمَآءَ	وَأَنَّا لَمَسْنَا
filled with guards	but found it	the heaven	and that we have sought to reach

مَقَٰعِدَ	مِنْهَا	نَقْعُدُ	وَأَنَّا كُنَّا	وَشُهُبًا ﴿٨﴾	شَدِيدًا
stations	thereat	sit	and verily we used to	and flaming fires	stern

شِهَابًا	يَجِدْ لَهُۥ	ٱلْـَٰٔنَ	فَمَن يَسْتَمِعِ	لِلسَّمْعِ ۖ
a flaming fire	will find for him	now	but (any) who listens	to (steal) hearing

أُرِيدَ بِمَن	أَشَرٌّ	لَا نَدْرِىٓ	وَأَنَّا	رَّصَدًا ﴿٩﴾
is intended for those	(whether) evil?	know not	and that we	watching in ambush

وَأَنَّا	رَشَدًا ﴿١٠﴾	رَبُّهُمْ	بِهِمْ	أَمْ أَرَادَ	فِى ٱلْأَرْضِ
and that [we]	a Right Path	their Lord	for them	or (whether) intends	on earth

ذَٰلِكَ ۖ	دُونَ	وَمِنَّا	ٱلصَّٰلِحُونَ	مِنَّا
(to) that	(are) contrary	and among us (some)	(are) righteous	among us (some)

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كُنَّا طَرَآئِقَ	قِدَدًا ﴿١١﴾
we are (on) ways	different

وَأَنَّا ظَنَنَّآ أَن لَّن نُّعْجِزَ ٱللَّهَ فِى ٱلْأَرْضِ وَلَن نُّعْجِزَهُۥ هَرَبًا ﴿١٢﴾ وَأَنَّا لَمَّا سَمِعْنَا ٱلْهُدَىٰٓ ءَامَنَّا
بِهِۦ ۖ فَمَن يُؤْمِنۢ بِرَبِّهِۦ فَلَا يَخَافُ بَخْسًا وَلَا رَهَقًا ﴿١٣﴾ وَأَنَّا مِنَّا ٱلْمُسْلِمُونَ وَمِنَّا
ٱلْقَـٰسِطُونَ ۖ فَمَنْ أَسْلَمَ فَأُو۟لَـٰٓئِكَ تَحَرَّوْا۟ رَشَدًا ﴿١٤﴾ وَأَمَّا ٱلْقَـٰسِطُونَ فَكَانُوا۟ لِجَهَنَّمَ
حَطَبًا ﴿١٥﴾ وَأَلَّوِ ٱسْتَقَـٰمُوا۟ عَلَى ٱلطَّرِيقَةِ لَأَسْقَيْنَـٰهُم مَّآءً غَدَقًا ﴿١٦﴾

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

وَأَنَّا ظَنَنَّآ	أَن	لَّن نُّعْجِزَ ٱللَّهَ	فِى ٱلْأَرْضِ
and we think that	[that]	we can never escape Allah	in the earth

وَلَن نُّعْجِزَهُۥ	هَرَبًا ﴿١٢﴾	وَأَنَّا	لَمَّا سَمِعْنَا
and we can never escape Him	(by) flight	and indeed [we]	when we heard

ٱلْهُدَىٰٓ	ءَامَنَّا	بِهِۦ ۖ	فَمَن يُؤْمِنۢ	بِرَبِّهِۦ
the Guidance	we believed	therein	and whosoever believes	in his Lord

فَلَا يَخَافُ بَخْسًا	وَلَا رَهَقًا ﴿١٣﴾	وَأَنَّا	مِنَّا
so shall not fear any loss	nor any oppression	and that [we]	of us (some)

فَمَنْ أَسْلَمَ	ٱلْقَـٰسِطُونَ	وَمِنَّا	ٱلْمُسْلِمُونَ
and whosoever has embraced Islam	(are) the unjust	and of us (some)	(are) Muslims

فَأُو۟لَـٰٓئِكَ تَحَرَّوْا۟	رَشَدًا ﴿١٤﴾	وَأَمَّا ٱلْقَـٰسِطُونَ	فَكَانُوا۟
then such have sought	(the) Right Path	and as for the unjust	they shall be

لِجَهَنَّمَ	حَطَبًا ﴿١٥﴾	وَأَلَّوِ ٱسْتَقَـٰمُوا۟	عَلَى ٱلطَّرِيقَةِ
for Hell	firewood	and that if they had stood upright	on the Right Way

لَأَسْقَيْنَـٰهُم	مَّآءً	غَدَقًا ﴿١٦﴾
We should surely have bestowed on them	water (rain)	(in) abundance

لِّنَفْتِنَهُمْ فِيهِ ۚ وَمَن يُعْرِضْ عَن ذِكْرِ رَبِّهِۦ يَسْلُكْهُ عَذَابًا صَعَدًا ﴿١٧﴾ وَأَنَّ ٱلْمَسَـٰجِدَ لِلَّهِ فَلَا تَدْعُوا۟
مَعَ ٱللَّهِ أَحَدًا ﴿١٨﴾ وَأَنَّهُۥ لَمَّا قَامَ عَبْدُ ٱللَّهِ يَدْعُوهُ كَادُوا۟ يَكُونُونَ عَلَيْهِ لِبَدًا ﴿١٩﴾ قُلْ إِنَّمَآ أَدْعُوا۟ رَبِّى وَلَآ
أُشْرِكُ بِهِۦٓ 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."

عَن ذِكْرِ	وَمَن يُعْرِضْ	فِيهِ ۚ	لِّنَفْتِنَهُمْ
from (the) Reminder	and whosoever turns away	thereby	that We might try them

صَعَدًا ﴿١٧﴾	عَذَابًا	يَسْلُكْهُ	رَبِّهِۦ
severe	a torment	He will cause him to enter	(of) his Lord

أَحَدًا ﴿١٨﴾	مَعَ ٱللَّهِ	فَلَا تَدْعُوا۟	لِلَّهِ	وَأَنَّ ٱلْمَسَـٰجِدَ
anyone	(along) with Allah	so invoke not	(are) for Allah	and that the mosques

وَأَنَّهُۥ	لَمَّا قَامَ	عَبْدُ ٱللَّهِ	يَدْعُوهُ
and that	when stood up	(the) slave (of) Allah	invoking Him (in prayer)

كَادُوا۟	يَكُونُونَ عَلَيْهِ	لِبَدًا ﴿١٩﴾	قُلْ
they almost	were round him	(in) a dense crowd (stifling him)	say

إِنَّمَآ أَدْعُوا۟ رَبِّى	وَلَآ أُشْرِكُ	بِهِۦٓ	أَحَدًا ﴿٢٠﴾
I invoke only my Lord	and I associate not	(along) with Him	anyone

قُلْ إِنِّى لَآ أَمْلِكُ لَكُمْ ضَرًّا وَلَا رَشَدًا ﴿٢١﴾ قُلْ إِنِّى لَن يُجِيرَنِى مِنَ ٱللَّهِ أَحَدٌ وَلَنْ أَجِدَ مِن دُونِهِۦ مُلْتَحَدًا ﴿٢٢﴾ إِلَّا بَلَٰغًا مِّنَ ٱللَّهِ وَرِسَٰلَٰتِهِۦ ۚ وَمَن يَعْصِ ٱللَّهَ وَرَسُولَهُۥ فَإِنَّ لَهُۥ نَارَ جَهَنَّمَ خَٰلِدِينَ فِيهَآ أَبَدًا ﴿٢٣﴾ حَتَّىٰٓ إِذَا رَأَوْا۟ مَا يُوعَدُونَ فَسَيَعْلَمُونَ مَنْ أَضْعَفُ نَاصِرًا وَأَقَلُّ عَدَدًا ﴿٢٤﴾

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

قُلْ إِنِّى	لَآ أَمْلِكُ	لَكُمْ	ضَرًّا	وَلَا رَشَدًا ﴿٢١﴾
say verily I	have no power to cause	you	harm	nor (to bring you to) the Right Path

قُلْ إِنِّى	لَن يُجِيرَنِى	مِنَ ٱللَّهِ أَحَدٌ	وَلَنْ أَجِدَ
say verily [I]	can never protect me	anyone from Allah	and I can never find

مِن دُونِهِۦ	مُلْتَحَدًا ﴿٢٢﴾	إِلَّا بَلَٰغًا	مِّنَ ٱللَّهِ	وَرِسَٰلَٰتِهِۦ ۚ
except (in) Him	refuge	but conveyance	from Allah	and His Messages

وَمَن يَعْصِ ٱللَّهَ	وَرَسُولَهُۥ	فَإِنَّ	لَهُۥ	نَارَ
and whosoever disobeys Allah	and His Messenger	then verily	for him	(is the) fire

جَهَنَّمَ	خَٰلِدِينَ	فِيهَآ	أَبَدًا ﴿٢٣﴾	حَتَّىٰٓ إِذَا رَأَوْا۟
(of) Hell	they (shall) dwell	therein	forever	till when they see

Part - 29

مَا يُوعَدُونَ	فَسَيَعْلَمُونَ	مَنْ	أَضْعَفُ
that which they are promised	then they will know	who	(is) weaker

نَاصِرًا	وَأَقَلُّ	عَدَدًا ﴿٢٤﴾
(concerning) helpers	and less	(concerning) numbers

قُلْ إِنْ أَدْرِيٓ أَقَرِيبٌ مَّا تُوعَدُونَ أَمْ يَجْعَلُ لَهُۥ رَبِّيٓ أَمَدًا ﴿٢٥﴾ عَٰلِمُ ٱلْغَيْبِ فَلَا يُظْهِرُ
عَلَىٰ غَيْبِهِۦٓ أَحَدًا ﴿٢٦﴾ إِلَّا مَنِ ٱرْتَضَىٰ مِن رَّسُولٍ فَإِنَّهُۥ يَسْلُكُ مِنۢ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِۦ
رَصَدًا ﴿٢٧﴾ لِّيَعْلَمَ أَن قَدْ أَبْلَغُوا۟ رِسَٰلَٰتِ رَبِّهِمْ وَأَحَاطَ بِمَا لَدَيْهِمْ وَأَحْصَىٰ كُلَّ شَىْءٍ عَدَدًا ﴿٢٨﴾

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

مَّا تُوعَدُونَ	أَقَرِيبٌ	إِنْ أَدْرِيٓ	قُلْ
what you are promised	(whether is) near?	I know not	say

أَمَدًا ﴿٢٥﴾	رَبِّيٓ	لَهُۥ	أَمْ يَجْعَلُ
a distant term	my Lord	for it	or (whether) will appoint

أَحَدًا ﴿٢٦﴾	عَلَىٰ غَيْبِهِۦٓ	فَلَا يُظْهِرُ	عَٰلِمُ ٱلْغَيْبِ
(to) anyone	[on] His Unseen	and He reveals not	(the) All-Knower (of) the Unseen

فَإِنَّهُۥ يَسْلُكُ	مِن رَّسُولٍ	إِلَّا مَنِ ٱرْتَضَىٰ
so verily He makes to march	[of] a Messenger	except (to) whom He has chosen

لِّيَعْلَمَ	رَصَدًا ﴿٢٧﴾	وَمِنْ خَلْفِهِۦ	مِنۢ بَيْنِ يَدَيْهِ
that He may know	a band of watching guards	and behind him	before him

وَأَحَاطَ	رَبِّهِمْ	قَدْ أَبْلَغُوا۟ رِسَٰلَٰتِ	أَن
and He surrounds	(of) their Lord	verily they have conveyed (the) Messages	that

عَدَدًا ﴿٢٨﴾	شَىْءٍ	وَأَحْصَىٰ كُلَّ	لَدَيْهِمْ	بِمَا
(in) number	things	and He keeps count (of) all	(is) with them	(all) that which

سُورَةُ المُزَّمِّلِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

يَٰٓأَيُّهَا ٱلْمُزَّمِّلُ ﴿١﴾ قُمِ ٱلَّيْلَ إِلَّا قَلِيلًا ﴿٢﴾ نِّصْفَهُۥٓ أَوِ ٱنقُصْ مِنْهُ قَلِيلًا ﴿٣﴾ أَوْ زِدْ عَلَيْهِ وَرَتِّلِ ٱلْقُرْءَانَ
تَرْتِيلًا ﴿٤﴾ إِنَّا سَنُلْقِى عَلَيْكَ قَوْلًا ثَقِيلًا ﴿٥﴾ إِنَّ نَاشِئَةَ ٱلَّيْلِ هِىَ أَشَدُّ وَطْـًٔا وَأَقْوَمُ قِيلًا ﴿٦﴾ إِنَّ لَكَ فِى
ٱلنَّهَارِ سَبْحًا طَوِيلًا ﴿٧﴾ وَٱذْكُرِ ٱسْمَ رَبِّكَ وَتَبَتَّلْ إِلَيْهِ تَبْتِيلًا ﴿٨﴾ رَّبُّ ٱلْمَشْرِقِ وَٱلْمَغْرِبِ لَآ إِلَٰهَ إِلَّا
هُوَ فَٱتَّخِذْهُ وَكِيلًا ﴿٩﴾

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Sūrah Al-Muzzammil

(The One wrapped in Garments) 73

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

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

ٱلرَّحِيمِ	ٱلرَّحْمَٰنِ	بِسْمِ ٱللَّهِ
the Most Merciful	the Most Gracious	In the Name (of) Allah

نِّصْفَهُۥٓ	إِلَّا قَلِيلًا ﴿٢﴾	قُمِ ٱلَّيْلَ	ٱلْمُزَّمِّلُ ﴿١﴾	يَٰٓأَيُّهَا
half of it	except a little	stand (to pray all) night	wrapped in garments	O (you)

تَرْتِيلًا ۝٤	وَرَتِّلِ ٱلْقُرْءَانَ	عَلَيْهِ	أَوْ زِدْ	قَلِيلًا ۝٣	مِنْهُ	أَوِ ٱنقُصْ
(in) a slow style	and recite the Quran	to it	or add	a little	than that	or lessen
ٱلَّيْلِ	إِنَّ نَاشِئَةَ	ثَقِيلًا ۝٥	قَوْلًا	عَلَيْكَ	سَنُلْقِى	إِنَّا
(by) night	verily (the) rising	weighty	a Word	to you	shall send down	verily We
إِنَّ	قِيلًا ۝٦	وَأَقْوَمُ	وَطْئًا		أَشَدُّ	هِىَ
verily	(for the) Word	and most suitable	(for) governing (the soul)		(is) very hard	[it]
طَوِيلًا ۝٧	سَبْحًا		فِى ٱلنَّهَارِ		لَكَ	
prolonged	occupation (with ordinary duties)		by day		(there is) for you	
إِلَيْهِ	وَتَبَتَّلْ		رَبِّكَ		وَٱذْكُرِ ٱسْمَ	
to Him	and devote yourself		(of) your Lord		and remember (the) Name	
لَآ إِلَٰهَ	وَٱلْمَغْرِبِ		رَبُّ ٱلْمَشْرِقِ		تَبْتِيلًا ۝٨	
(there is) no god	and the west		(the) Lord (of) the east		(with) a complete devotion	
	وَكِيلًا ۝٩		فَٱتَّخِذْهُ		إِلَّا هُوَ	
	(as) Guardian		so take Him (Alone)		but He	

وَٱصْبِرْ عَلَىٰ مَا يَقُولُونَ وَٱهْجُرْهُمْ هَجْرًا جَمِيلًا ۝١٠ وَذَرْنِى وَٱلْمُكَذِّبِينَ أُو۟لِى ٱلنَّعْمَةِ وَمَهِّلْهُمْ قَلِيلًا ۝١١ إِنَّ لَدَيْنَآ أَنكَالًا وَجَحِيمًا ۝١٢ وَطَعَامًا ذَا غُصَّةٍ وَعَذَابًا أَلِيمًا ۝١٣ يَوْمَ تَرْجُفُ ٱلْأَرْضُ وَٱلْجِبَالُ وَكَانَتِ ٱلْجِبَالُ كَثِيبًا مَّهِيلًا ۝١٤ إِنَّآ أَرْسَلْنَآ إِلَيْكُمْ رَسُولًا شَٰهِدًا عَلَيْكُمْ كَمَآ أَرْسَلْنَآ إِلَىٰ فِرْعَوْنَ رَسُولًا ۝١٥

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

وَٱصۡبِرۡ	عَلَىٰ مَا يَقُولُونَ	وَٱهۡجُرۡهُمۡ	هَجۡرٗا
and be patient	with what they say	and keep away from them	a withdrawal
جَمِيلٗا ﴿١٠﴾	وَذَرۡنِي	وَٱلۡمُكَذِّبِينَ	أُوْلِي
good	and leave Me	and the deniers	(who are) possessors
ٱلنَّعۡمَةِ	وَمَهِّلۡهُمۡ	قَلِيلًا ﴿١١﴾	إِنَّ لَدَيۡنَآ
(of) good things (of life)	and give them respite	(for) a little while	verily with Us
أَنكَالٗا	وَجَحِيمٗا ﴿١٢﴾	وَطَعَامٗا	ذَا	غُصَّةٖ	وَعَذَابًا
(are) fetters	and a raging Fire	and a food	that	chokes	and a torment
أَلِيمًا ﴿١٣﴾	يَوۡمَ تَرۡجُفُ	ٱلۡأَرۡضُ	وَٱلۡجِبَالُ
painful	(on the) Day (when) will be in violent shake	the earth	and the mountains
وَكَانَتِ ٱلۡجِبَالُ	كَثِيبَۢا	مَّهِيلًا ﴿١٤﴾	إِنَّآ أَرۡسَلۡنَآ	إِلَيۡكُمۡ
and the mountains will be	a heap of sand	poured out	verily We have sent	to you
رَسُولٗا	شَٰهِدًا	عَلَيۡكُمۡ	كَمَآ أَرۡسَلۡنَآ	إِلَىٰ فِرۡعَوۡنَ	رَسُولٗا ﴿١٥﴾
a Messenger	(to be) a witness	over you	as We did send	to Pharaoh	a Messenger

فَعَصَىٰ فِرۡعَوۡنُ ٱلرَّسُولَ فَأَخَذۡنَٰهُ أَخۡذٗا وَبِيلٗا ﴿١٦﴾ فَكَيۡفَ تَتَّقُونَ إِن كَفَرۡتُمۡ يَوۡمٗا يَجۡعَلُ
ٱلۡوِلۡدَٰنَ شِيبًا ﴿١٧﴾ ٱلسَّمَآءُ مُنفَطِرُۢ بِهِۦۚ كَانَ وَعۡدُهُۥ مَفۡعُولًا ﴿١٨﴾ إِنَّ هَٰذِهِۦ تَذۡكِرَةٞۖ فَمَن شَآءَ
ٱتَّخَذَ إِلَىٰ رَبِّهِۦ سَبِيلًا ﴿١٩﴾

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

فَعَصَىٰ فِرۡعَوۡنُ	ٱلرَّسُولَ	فَأَخَذۡنَٰهُ	أَخۡذٗا	وَبِيلٗا ﴿١٦﴾
but Pharaoh disobeyed	the Messenger	so We seized him	(with) a seizing	severe

يَوْمًا يَجْعَلُ	إِن كَفَرْتُمْ	فَكَيْفَ تَتَّقُونَ
(on) a Day that will make	if you disbelieve	then how can you avoid punishment

بِهِۦ	مُنفَطِرٌۢ	ٱلسَّمَآءُ	شِيبًا ﴿١٧﴾	ٱلْوِلْدَٰنَ
whereon	(will be) cleft asunder	the heaven	grey-headed	the children

تَذْكِرَةٌ ۖ	إِنَّ هَٰذِهِۦ	مَفْعُولًا ﴿١٨﴾	كَانَ وَعْدُهُۥٓ
(is) an admonition	verily this	(to be) accomplished	His Promise is (certainly)

سَبِيلًا ﴿١٩﴾	ٱتَّخَذَ إِلَىٰ رَبِّهِۦ	فَمَن شَآءَ
a Path	let him take to his Lord	therefore whosoever wills

۞ إِنَّ رَبَّكَ يَعْلَمُ أَنَّكَ تَقُومُ أَدْنَىٰ مِن ثُلُثَيِ ٱلَّيْلِ وَنِصْفَهُۥ وَثُلُثَهُۥ وَطَآئِفَةٌ مِّنَ ٱلَّذِينَ مَعَكَ ۚ وَٱللَّهُ يُقَدِّرُ ٱلَّيْلَ وَٱلنَّهَارَ ۚ عَلِمَ أَن لَّن تُحْصُوهُ فَتَابَ عَلَيْكُمْ ۖ فَٱقْرَءُوا۟ مَا تَيَسَّرَ مِنَ ٱلْقُرْءَانِ ۚ عَلِمَ أَن سَيَكُونُ مِنكُم مَّرْضَىٰ وَءَاخَرُونَ يَضْرِبُونَ فِى ٱلْأَرْضِ يَبْتَغُونَ مِن فَضْلِ ٱللَّهِ وَءَاخَرُونَ يُقَٰتِلُونَ فِى سَبِيلِ ٱللَّهِ ۖ فَٱقْرَءُوا۟ مَا تَيَسَّرَ مِنْهُ ۚ وَأَقِيمُوا۟ ٱلصَّلَوٰةَ وَءَاتُوا۟ ٱلزَّكَوٰةَ وَأَقْرِضُوا۟ ٱللَّهَ قَرْضًا حَسَنًا ۚ وَمَا تُقَدِّمُوا۟ لِأَنفُسِكُم مِّنْ خَيْرٍ تَجِدُوهُ عِندَ ٱللَّهِ هُوَ خَيْرًا وَأَعْظَمَ أَجْرًا ۚ وَٱسْتَغْفِرُوا۟ ٱللَّهَ ۖ إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ﴿٢٠﴾

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.

مِن ثُلُثَيِ	أَدۡنَىٰ	أَنَّكَ تَقُومُ	إِنَّ رَبَّكَ يَعۡلَمُ
than two-thirds	a little less	that you do stand (to pray at night)	verily your Lord knows

وَطَآئِفَةٌ	وَثُلُثَهُۥ	وَنِصۡفَهُۥ	ٱلَّيۡلِ
and (also) a party	or a third of it (the night)	or half of it (the night)	(of) the night

أَن	عَلِمَ	وَٱلنَّهَارَۚ	وَٱللَّهُ يُقَدِّرُ ٱلَّيۡلَ	مَعَكَۚ	مِّنَ ٱلَّذِينَ
that	He knows	and the day	and Allah measures the night	with you	of those

فَٱقۡرَءُواْ	عَلَيۡكُمۡۚ	فَتَابَ	لَّن تُحۡصُوهُ
so recite (you)	to you (in mercy)	so He has turned	you can never calculate it (night)

سَيَكُونُ	عَلِمَ أَن	مِنَ ٱلۡقُرۡءَانِۚ	مَا تَيَسَّرَ
(there) will be	He knows that	of the Quran	as much as may be easy (for you)

فِي ٱلۡأَرۡضِ	وَءَاخَرُونَ يَضۡرِبُونَ	مَّرۡضَىٰ	مِنكُم
through the land	and others travelling	sick	(some) among you

فَٱقۡرَءُواْ	فِي سَبِيلِ ٱللَّهِۖ	وَءَاخَرُونَ يُقَٰتِلُونَ	يَبۡتَغُونَ مِن فَضۡلِ ٱللَّهِ
so recite	in (the) Way (of) Allah	and others fighting	seeking of (the) bounty (of) Allah

وَأَقِيمُواْ ٱلصَّلَوٰةَ	مِنۡهُۚ	مَا تَيَسَّرَ
and perform the prayer (As-Salat)	of it (Quran)	as much as may be easy (for you)

حَسَنًاۚ	وَأَقۡرِضُواْ ٱللَّهَ قَرۡضًا	وَءَاتُواْ ٱلزَّكَوٰةَ
goodly	and lend to Allah a loan	and give Zakat (charity)

تَجِدُوهُ	مِّنۡ خَيۡرٖ	لِّأَنفُسِكُم	وَمَا تُقَدِّمُواْ
you will find it	of good	for yourselves	and whatever you send before (you)

وَٱسۡتَغۡفِرُواْ ٱللَّهَۖ	أَجۡرًاۚ	وَأَعۡظَمَ	خَيۡرًا	هُوَ	عِندَ ٱللَّهِ
and seek forgiveness of Allah	(in) reward	and greater	(is) better	it	with Allah

رَّحِيمٞ ﴿٢٠﴾	غَفُورٞ	إِنَّ ٱللَّهَ
Most Merciful	(is) Oft-Forgiving	verily Allah

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سُورَةُ المُدَّثِّرِ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

يَا أَيُّهَا الْمُدَّثِّرُ ﴿١﴾ قُمْ فَأَنذِرْ ﴿٢﴾ وَرَبَّكَ فَكَبِّرْ ﴿٣﴾ وَثِيَابَكَ فَطَهِّرْ ﴿٤﴾ وَالرُّجْزَ فَاهْجُرْ ﴿٥﴾ وَلَا تَمْنُن
تَسْتَكْثِرُ ﴿٦﴾ وَلِرَبِّكَ فَاصْبِرْ ﴿٧﴾ فَإِذَا نُقِرَ فِي النَّاقُورِ ﴿٨﴾ فَذَٰلِكَ يَوْمَئِذٍ يَوْمٌ عَسِيرٌ ﴿٩﴾ عَلَى الْكَافِرِينَ
غَيْرُ يَسِيرٍ ﴿١٠﴾ ذَرْنِي وَمَنْ خَلَقْتُ وَحِيدًا ﴿١١﴾ وَجَعَلْتُ لَهُ مَالًا مَّمْدُودًا ﴿١٢﴾ وَبَنِينَ شُهُودًا ﴿١٣﴾
وَمَهَّدتُّ لَهُ تَمْهِيدًا ﴿١٤﴾

Sūrah Al-Muddaththir
(The One Enveloped) 74

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

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

بِسْمِ اللَّهِ	الرَّحْمَٰنِ	الرَّحِيمِ
In the Name (of) Allah	the Most Gracious	the Most Merciful

يَا أَيُّهَا	الْمُدَّثِّرُ ﴿١﴾	قُمْ	فَأَنذِرْ ﴿٢﴾	وَرَبَّكَ	فَكَبِّرْ ﴿٣﴾
O (you)	enveloped in garments	arise	and warn	and your Lord	magnify

وَثِيَابَكَ	فَطَهِّرْ ﴿٤﴾	وَالرُّجْزَ	فَاهْجُرْ ﴿٥﴾	وَلَا تَمْنُن
and your garments	purify	and filth (idols)	keep away from	and give not a thing

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نُقِرَ	فَإِذَا	فَٱصۡبِرۡ ۝٧	وَلِرَبِّكَ	تَسۡتَكۡثِرُ ۝٦
is sounded	then when	be patient	and for your Lord	(in order) to have more

عَلَى ٱلۡكَٰفِرِينَ	عَسِيرٌ ۝٩	يَوۡمٌ	يَوۡمَئِذٖ	فَذَٰلِكَ	فِي ٱلنَّاقُورِ ۝٨
for the disbelievers	Hard	(will be) a Day	that Day	so [that]	[into] the Trumpet

لَهُۥ	وَجَعَلۡتُ	وَحِيدٗا ۝١١	وَمَنۡ خَلَقۡتُ	ذَرۡنِي	يَسِيرٍ ۝١٠	غَيۡرُ
to him	and granted	lonely	and whom I created	leave Me	easy	not

شُهُودٗا ۝١٣	وَبَنِينَ	مَّمۡدُودٗا ۝١٢	مَالٗا
(to be) by his side	and children	(in) abundance	wealth

تَمۡهِيدٗا ۝١٤	لَهُۥ	وَمَهَّدتُّ
settled	for him	and made (life) smooth (and comfortable)

ثُمَّ يَطۡمَعُ أَنۡ أَزِيدَ ۝١٥ كَلَّآۖ إِنَّهُۥ كَانَ لِأٓيَٰتِنَا عَنِيدٗا ۝١٦ سَأُرۡهِقُهُۥ صَعُودًا ۝١٧ إِنَّهُۥ فَكَّرَ وَقَدَّرَ ۝١٨ فَقُتِلَ
كَيۡفَ قَدَّرَ ۝١٩ ثُمَّ قُتِلَ كَيۡفَ قَدَّرَ ۝٢٠ ثُمَّ نَظَرَ ۝٢١ ثُمَّ عَبَسَ وَبَسَرَ ۝٢٢ ثُمَّ أَدۡبَرَ وَٱسۡتَكۡبَرَ ۝٢٣ فَقَالَ إِنۡ هَٰذَآ
إِلَّا سِحۡرٞ يُؤۡثَرُ ۝٢٤ إِنۡ هَٰذَآ إِلَّا قَوۡلُ ٱلۡبَشَرِ ۝٢٥ سَأُصۡلِيهِ سَقَرَ ۝٢٦

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

إِنَّهُۥ كَانَ	كَلَّآۖ	أَنۡ أَزِيدَ ۝١٥	ثُمَّ يَطۡمَعُ
verily he has been	by no means	that I should give more	then he desires

صَعُودًا ۝١٧	سَأُرۡهِقُهُۥ	عَنِيدٗا ۝١٦	لِأٓيَٰتِنَا
a slippery mountain (in Hell)	I shall oblige him to climb	opposing	to Our verses

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إِنَّهُۥ فَكَّرَ	وَقَدَّرَ ﴿١٨﴾	فَقُتِلَ	كَيْفَ قَدَّرَ ﴿١٩﴾
verily he thought	and plotted	so let him be cursed	how he plotted
ثُمَّ قُتِلَ	كَيْفَ قَدَّرَ ﴿٢٠﴾	ثُمَّ نَظَرَ ﴿٢١﴾	ثُمَّ عَبَسَ
then let him be cursed	how he plotted	then he thought	then he frowned
وَبَسَرَ ﴿٢٢﴾	ثُمَّ أَدْبَرَ		وَٱسْتَكْبَرَ ﴿٢٣﴾
and he looked in a bad tempered way	then he turned back		and was proud
فَقَالَ	إِنْ هَٰذَآ	إِلَّا سِحْرٌ يُؤْثَرُ ﴿٢٤﴾	إِنْ هَٰذَآ
then he said	this (is) nothing	but magic brought from old	this (is) nothing
إِلَّا قَوْلُ	ٱلْبَشَرِ ﴿٢٥﴾	سَأُصْلِيهِ	سَقَرَ ﴿٢٦﴾
but (the) word	(of) the human being	I will cast him into	Hell-fire

وَمَآ أَدْرَىٰكَ مَا سَقَرُ ﴿٢٧﴾ لَا تُبْقِي وَلَا تَذَرُ ﴿٢٨﴾ لَوَّاحَةٌ لِّلْبَشَرِ ﴿٢٩﴾ عَلَيْهَا تِسْعَةَ عَشَرَ ﴿٣٠﴾ وَمَا جَعَلْنَآ أَصْحَٰبَ ٱلنَّارِ
إِلَّا مَلَٰٓئِكَةً ۙ وَمَا جَعَلْنَا عِدَّتَهُمْ إِلَّا فِتْنَةً لِّلَّذِينَ كَفَرُوا۟ لِيَسْتَيْقِنَ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ وَيَزْدَادَ ٱلَّذِينَ ءَامَنُوٓا۟
إِيمَٰنًا وَلَا يَرْتَابَ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ وَٱلْمُؤْمِنُونَ وَلِيَقُولَ ٱلَّذِينَ فِى قُلُوبِهِم مَّرَضٌ وَٱلْكَٰفِرُونَ مَاذَآ أَرَادَ ٱللَّهُ بِهَٰذَا
مَثَلًا ۚ كَذَٰلِكَ يُضِلُّ ٱللَّهُ مَن يَشَآءُ وَيَهْدِى مَن يَشَآءُ ۚ وَمَا يَعْلَمُ جُنُودَ رَبِّكَ إِلَّا هُوَ ۚ وَمَا هِىَ إِلَّا ذِكْرَىٰ لِلْبَشَرِ ﴿٣١﴾

27. And what will make you know (exactly) what Hell-fire is? 28. It spares not (any sinner), nor does it leave (anything unburnt)! 29. Burning and blackening the skins! 30. Over it are nineteen (angels as guardians and keepers of Hell). 31. And We have set none but angels as guardians of the Fire. And We have fixed their number (19) only as a trial for the disbelievers, in order that the people of the Scripture (Jews and Christians) may arrive at a certainty [that this Qur'ān is the truth as it agrees with their Books regarding the number (19) which is written in the Taurāt (Torah) and the Injīl (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.

وَمَآ	أَدْرَىٰكَ	مَا	سَقَرُ ﴿٢٧﴾	لَا تُبْقِي
and what	will make you know (exactly)	what	Hell-fire (is)	it spares not

وَلَا تَذَرُ ﴿٢٨﴾	لَوَّاحَةٌ	لِّلْبَشَرِ ﴿٢٩﴾	عَلَيْهَا	تِسْعَةَ عَشَرَ ﴿٣٠﴾
nor does it leave	burning	the skins	over it	(are) nineteen (angels)

وَمَا جَعَلْنَآ أَصْحَٰبَ	ٱلنَّارِ	إِلَّا مَلَٰٓئِكَةً
and We have not set (the) guardians	(of) the Fire	but angels

وَمَا جَعَلْنَا عِدَّتَهُمْ	إِلَّا فِتْنَةً	لِّلَّذِينَ كَفَرُوا۟
and We have not fixed their number	except (as) a trial	for those who disbelieve

لِيَسْتَيْقِنَ ٱلَّذِينَ	أُوتُوا۟ ٱلْكِتَٰبَ
(in order) that may arrive at a certainty those who	were given the Scripture

وَيَزْدَادَ	ٱلَّذِينَ ءَامَنُوٓا۟	إِيمَٰنًا	وَلَا يَرْتَابَ ٱلَّذِينَ
and may increase	those who believe	(in) Faith	and may not doubt those who

أُوتُوا۟ ٱلْكِتَٰبَ	وَٱلْمُؤْمِنُونَ	وَلِيَقُولَ ٱلَّذِينَ	فِى قُلُوبِهِم
were given the Scripture	and the believers	and that may say those	in whose hearts

مَّرَضٌ	وَٱلْكَٰفِرُونَ	مَاذَآ أَرَادَ ٱللَّهُ	بِهَٰذَا	مَثَلًا
(is) a disease	and the disbelievers	what Allah intends	by this	example

كَذَٰلِكَ يُضِلُّ ٱللَّهُ	مَن يَشَآءُ	وَيَهْدِى	مَن يَشَآءُ
thus Allah leads astray	whom He wills	and guides	whom He wills

وَمَا يَعْلَمُ جُنُودَ	رَبِّكَ	إِلَّا هُوَ	وَمَا هِىَ
and none knows (the) hosts	(of) your Lord	but He	and this (is) not

إِلَّا ذِكْرَىٰ	لِلْبَشَرِ ﴿٣١﴾
but a reminder	to mankind

كَلَّا وَٱلْقَمَرِ ﴿٣٢﴾ وَٱلَّيْلِ إِذْ أَدْبَرَ ﴿٣٣﴾ وَٱلصُّبْحِ إِذَآ أَسْفَرَ ﴿٣٤﴾ إِنَّهَا لَإِحْدَى ٱلْكُبَرِ ﴿٣٥﴾ نَذِيرًا لِّلْبَشَرِ ﴿٣٦﴾ لِمَن شَآءَ
مِنكُمْ أَن يَتَقَدَّمَ أَوْ يَتَأَخَّرَ ﴿٣٧﴾ كُلُّ نَفْسٍۭ بِمَا كَسَبَتْ رَهِينَةٌ ﴿٣٨﴾ إِلَّآ أَصْحَٰبَ ٱلْيَمِينِ ﴿٣٩﴾ فِى جَنَّٰتٍ يَتَسَآءَلُونَ ﴿٤٠﴾

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عَنِ ٱلْمُجْرِمِينَ ﴿٤١﴾ مَا سَلَكَكُمْ فِى سَقَرَ ﴿٤٢﴾ قَالُوا۟ لَمْ نَكُ مِنَ ٱلْمُصَلِّينَ ﴿٤٣﴾ وَلَمْ نَكُ نُطْعِمُ ٱلْمِسْكِينَ ﴿٤٤﴾
وَكُنَّا نَخُوضُ مَعَ ٱلْخَآئِضِينَ ﴿٤٥﴾ وَكُنَّا نُكَذِّبُ بِيَوْمِ ٱلدِّينِ ﴿٤٦﴾

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

كَلَّا	وَٱلْقَمَرِ ﴿٣٢﴾	وَٱلَّيْلِ	إِذْ أَدْبَرَ ﴿٣٣﴾	وَٱلصُّبْحِ
nay	by the moon	and (by) the night	when it withdraws	and (by) the dawn
إِذَآ أَسْفَرَ ﴿٣٤﴾	إِنَّهَا	لَإِحْدَى	ٱلْكُبَرِ ﴿٣٥﴾	نَذِيرًا
when it brightens	verily it	(is but) one	(of) the greatest (signs)	a warning
لِّلْبَشَرِ ﴿٣٦﴾	لِمَن شَآءَ	مِنكُمْ	أَن يَتَقَدَّمَ	أَوْ يَتَأَخَّرَ ﴿٣٧﴾
to mankind	to (whom) who chooses	of you	to go forward	or to remain behind
كُلُّ	نَفْسٍ	بِمَا كَسَبَتْ	رَهِينَةٌ ﴿٣٨﴾	إِلَّآ أَصْحَٰبَ	ٱلْيَمِينِ ﴿٣٩﴾
every	person	for what he has earned	(is) a pledge	except those	(on) the Right
فِى جَنَّٰتٍ يَتَسَآءَلُونَ ﴿٤٠﴾	عَنِ ٱلْمُجْرِمِينَ ﴿٤١﴾	مَا	سَلَكَكُمْ
in Gardens they will ask one another	about the criminals	what	has caused you to enter
فِى سَقَرَ ﴿٤٢﴾	قَالُوا۟	لَمْ نَكُ	مِنَ ٱلْمُصَلِّينَ ﴿٤٣﴾
[into] Hell	they will say	we were not	of (those) who used to offer (the) Salat
وَلَمْ نَكُ	نُطْعِمُ ٱلْمِسْكِينَ ﴿٤٤﴾	وَكُنَّا	نَخُوضُ مَعَ
nor we used to	feed the poor	and we used to	talk falsehood with

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ٱلدِّينِ ﴿٤٦﴾	نُكَذِّبُ بِيَوْمِ	وَكُنَّا	ٱلْخَآئِضِينَ ﴿٤٥﴾
(of) Recompense	deny (the) Day	and we used to	the vain talkers

حَتَّىٰٓ أَتَىٰنَا ٱلْيَقِينُ ﴿٤٧﴾ فَمَا تَنفَعُهُمْ شَفَٰعَةُ ٱلشَّٰفِعِينَ ﴿٤٨﴾ فَمَا لَهُمْ عَنِ ٱلتَّذْكِرَةِ مُعْرِضِينَ ﴿٤٩﴾ كَأَنَّهُمْ
حُمُرٌ مُّسْتَنفِرَةٌ ﴿٥٠﴾ فَرَّتْ مِن قَسْوَرَةٍ ﴿٥١﴾ بَلْ يُرِيدُ كُلُّ ٱمْرِئٍ مِّنْهُمْ أَن يُؤْتَىٰ صُحُفًا مُّنَشَّرَةً ﴿٥٢﴾ كَلَّا ۖ
بَل لَّا يَخَافُونَ ٱلْءَاخِرَةَ ﴿٥٣﴾ كَلَّآ إِنَّهُۥ تَذْكِرَةٌ ﴿٥٤﴾ فَمَن شَآءَ ذَكَرَهُۥ ﴿٥٥﴾ وَمَا يَذْكُرُونَ إِلَّآ أَن
يَشَآءَ ٱللَّهُ ۚ هُوَ أَهْلُ ٱلتَّقْوَىٰ وَأَهْلُ ٱلْمَغْفِرَةِ ﴿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 تَنفَعُهُمْ			ٱلْيَقِينُ ﴿٤٧﴾				حَتَّىٰٓ أَتَىٰنَا		
so will not be of (any) use to them			the certainty (death)				until (there) came to us		
لَهُمْ		فَمَا		ٱلشَّٰفِعِينَ ﴿٤٨﴾		شَفَٰعَةُ			
with them (that)		then what (is wrong)		(of) the intercessors		intercession			
مُّسْتَنفِرَةٌ ﴿٥٠﴾	حُمُرٌ	كَأَنَّهُمْ	مُعْرِضِينَ ﴿٤٩﴾		عَنِ ٱلتَّذْكِرَةِ				
frightened	(were) donkeys	as if they	they turn away		from the admonition				
أَن يُؤْتَىٰ صُحُفًا		مِّنْهُمْ	ٱمْرِئٍ	بَلْ يُرِيدُ كُلُّ		فَرَّتْ مِن قَسْوَرَةٍ ﴿٥١﴾			
that he should be given pages		of them	person	nay desires every		fleeing from a lion			

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إِنَّهُۥ	كَلَّآ	لَا يَخَافُونَ ٱلْآخِرَةَ ﴿٥٣﴾	بَل	كَلَّآ ۖ	مُّنَشَّرَةً ﴿٥٢﴾
verily this	nay	they fear not the Hereafter	nay	by no means	spread out

إِلَّآ	وَمَا يَذْكُرُونَ	ذَكَرَهُۥ ﴿٥٥﴾	فَمَن شَآءَ	تَذْكِرَةٌ ﴿٥٤﴾
unless	and they will not reflect	let him reflect on it	so whosoever wills	(is) an admonition

ٱلْمَغْفِرَةِ ﴿٥٦﴾	وَأَهْلُ	ٱلتَّقْوَىٰ	أَهْلُ	هُوَ	أَن يَشَآءَ ٱللَّهُ ۚ
to forgive	and Worthy	to be afraid of	(is) Worthy	He	[that] Allah wills

سُورَةُ القِيَامَةِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

لَآ أُقْسِمُ بِيَوْمِ ٱلْقِيَٰمَةِ ﴿١﴾ وَلَآ أُقْسِمُ بِٱلنَّفْسِ ٱللَّوَّامَةِ ﴿٢﴾ أَيَحْسَبُ ٱلْإِنسَٰنُ أَلَّن نَّجْمَعَ عِظَامَهُۥ ﴿٣﴾ بَلَىٰ
قَٰدِرِينَ عَلَىٰٓ أَن نُّسَوِّيَ بَنَانَهُۥ ﴿٤﴾ بَلْ يُرِيدُ ٱلْإِنسَٰنُ لِيَفْجُرَ أَمَامَهُۥ ﴿٥﴾ يَسْـَٔلُ أَيَّانَ يَوْمُ ٱلْقِيَٰمَةِ ﴿٦﴾ فَإِذَا بَرِقَ
ٱلْبَصَرُ ﴿٧﴾ وَخَسَفَ ٱلْقَمَرُ ﴿٨﴾ وَجُمِعَ ٱلشَّمْسُ وَٱلْقَمَرُ ﴿٩﴾ يَقُولُ ٱلْإِنسَٰنُ يَوْمَئِذٍ أَيْنَ ٱلْمَفَرُّ ﴿١٠﴾ كَلَّا لَا وَزَرَ ﴿١١﴾
إِلَىٰ رَبِّكَ يَوْمَئِذٍ ٱلْمُسْتَقَرُّ ﴿١٢﴾ يُنَبَّؤُا۟ ٱلْإِنسَٰنُ يَوْمَئِذٍۭ بِمَا قَدَّمَ وَأَخَّرَ ﴿١٣﴾ بَلِ ٱلْإِنسَٰنُ عَلَىٰ نَفْسِهِۦ بَصِيرَةٌ ﴿١٤﴾ وَلَوْ
أَلْقَىٰ مَعَاذِيرَهُۥ ﴿١٥﴾ لَا تُحَرِّكْ بِهِۦ لِسَانَكَ لِتَعْجَلَ بِهِۦٓ ﴿١٦﴾ إِنَّ عَلَيْنَا جَمْعَهُۥ وَقُرْءَانَهُۥ ﴿١٧﴾ فَإِذَا قَرَأْنَٰهُ فَٱتَّبِعْ
قُرْءَانَهُۥ ﴿١٨﴾ ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُۥ ﴿١٩﴾ كَلَّا بَلْ تُحِبُّونَ ٱلْعَاجِلَةَ ﴿٢٠﴾ وَتَذَرُونَ ٱلْآخِرَةَ ﴿٢١﴾

Sūrah Al-Qiyāmah

(The Resurrection) 75

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

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

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

بِسْمِ ٱللَّهِ	ٱلرَّحْمَٰنِ	ٱلرَّحِيمِ
In the Name (of) Allah	the Most Gracious	the Most Merciful

لَآ أُقْسِمُ	بِيَوْمِ	ٱلْقِيَٰمَةِ ۝١	وَلَآ أُقْسِمُ	بِٱلنَّفْسِ	ٱللَّوَّامَةِ ۝٢
I swear	by (the) Day	(of) Resurrection	and I swear	by the person	self-reproaching

أَيَحْسَبُ ٱلْإِنسَٰنُ	أَلَّن نَّجْمَعَ عِظَامَهُۥ ۝٣	بَلَىٰ قَٰدِرِينَ
(does) man think?	that We shall never assemble his bones	yes (We are) Able

عَلَىٰٓ	أَن نُّسَوِّيَ بَنَانَهُۥ ۝٤	بَلْ يُرِيدُ ٱلْإِنسَٰنُ
to	[that] put together in perfect order (the) tips of his fingers	nay man desires

لِيَفْجُرَ أَمَامَهُۥ ۝٥	يَسْـَٔلُ أَيَّانَ	يَوْمُ	ٱلْقِيَٰمَةِ ۝٦
to commit sins before him	he asks when	(will be) the Day	(of) Resurrection

فَإِذَا	بَرِقَ ٱلْبَصَرُ ۝٧	وَخَسَفَ ٱلْقَمَرُ ۝٨
so when	the sight shall be dazed	and the moon will be eclipsed

وَجُمِعَ ٱلشَّمْسُ	وَٱلْقَمَرُ ۝٩	يَقُولُ ٱلْإِنسَٰنُ	يَوْمَئِذٍ
and will be joined together the sun	and the moon	man will say	(on) that Day

أَيْنَ	ٱلْمَفَرُّ ۝١٠	كَلَّا	لَا وَزَرَ ۝١١	إِلَىٰ رَبِّكَ	يَوْمَئِذٍ
where	(is refuge) to flee	nay	(there is) no refuge	unto your Lord	that Day

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بِمَا قَدَّمَ	يَوْمَئِذٍ	يُنَبَّؤُا۟ ٱلْإِنسَٰنُ	ٱلْمُسْتَقَرُّ ﴿١٢﴾
of what he sent forward	(on) that Day	man will be informed	(will be) the place of rest
بَصِيرَةٌ ﴿١٤﴾	عَلَىٰ نَفْسِهِۦ	بَلِ ٱلْإِنسَٰنُ	وَأَخَّرَ ﴿١٣﴾
(will be) a witness	against himself	nay man	and (what) he left behind
لِسَانَكَ	بِهِۦ	لَا تُحَرِّكْ	وَلَوْ أَلْقَىٰ مَعَاذِيرَهُۥ ﴿١٥﴾
your tongue	concerning it (the Quran)	move not	even though he may put forth his excuses
جَمْعَهُۥ	عَلَيْنَا	إِنَّ	بِهِۦ ﴿١٦﴾	لِتَعْجَلَ
(is) to collect it	for Us	verily	therewith	to make haste
قُرْءَانَهُۥ	فَإِذَا	وَقُرْءَانَهُۥ ﴿١٧﴾
We have recited it (to you)	and when	and (to give you the ability) to recite it
بَيَانَهُۥ ﴿١٩﴾	عَلَيْنَا	إِنَّ	ثُمَّ	فَٱتَّبِعْ قُرْءَانَهُۥ ﴿١٨﴾
(is) to make it clear (to you)	for Us	verily	then	then follow its recitation
وَتَذَرُونَ ٱلْءَاخِرَةَ ﴿٢١﴾	بَلْ تُحِبُّونَ ٱلْعَاجِلَةَ ﴿٢٠﴾	كَلَّا
and leave the Hereafter	nay you (men) love the present (life of this world)	by no means

وُجُوهٌ يَوْمَئِذٍ نَّاضِرَةٌ ﴿٢٢﴾ إِلَىٰ رَبِّهَا نَاظِرَةٌ ﴿٢٣﴾ وَوُجُوهٌ يَوْمَئِذٍۭ بَاسِرَةٌ ﴿٢٤﴾ تَظُنُّ أَن يُفْعَلَ بِهَا فَاقِرَةٌ ﴿٢٥﴾ كَلَّآ إِذَا
بَلَغَتِ ٱلتَّرَاقِىَ ﴿٢٦﴾ وَقِيلَ مَنْ ۜ رَاقٍ ﴿٢٧﴾ وَظَنَّ أَنَّهُ ٱلْفِرَاقُ ﴿٢٨﴾ وَٱلْتَفَّتِ ٱلسَّاقُ بِٱلسَّاقِ ﴿٢٩﴾ إِلَىٰ رَبِّكَ يَوْمَئِذٍ
ٱلْمَسَاقُ ﴿٣٠﴾

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

وَوُجُوهٌ	نَاظِرَةٌ ﴿٢٣﴾	إِلَىٰ رَبِّهَا	نَّاضِرَةٌ ﴿٢٢﴾	يَوْمَئِذٍ	وُجُوهٌ
and some faces	looking	at their Lord	(shall be) radiant	that Day	some faces

يَوْمَئِذٍۭ	بَاسِرَةٌ ﴿٢٤﴾	تَظُنُّ	أَن يُفْعَلَ	بِهَا	فَاقِرَةٌ ﴿٢٥﴾
that Day	(will be) frowning	thinking	that is about to fall	on them	some calamity

كَلَّآ إِذَا	بَلَغَتِ ٱلتَّرَاقِىَ ﴿٢٦﴾	وَقِيلَ مَنْ ۜ
nay when	it (the soul) reaches to the collarbone	and it will be said who

رَاقٍ ﴿٢٧﴾	وَظَنَّ	أَنَّهُ	ٱلْفِرَاقُ ﴿٢٨﴾
(can) cure (save him from death)	and he will conclude	that it	(was the time of) parting

وَٱلْتَفَّتِ ٱلسَّاقُ	بِٱلسَّاقِ ﴿٢٩﴾	إِلَىٰ رَبِّكَ	يَوْمَئِذٍ	ٱلْمَسَاقُ ﴿٣٠﴾
and one leg will be joined	with (another) leg	to your Lord	(on) that Day	(will be) the drive

فَلَا صَدَّقَ وَلَا صَلَّىٰ ﴿٣١﴾ وَلَٰكِن كَذَّبَ وَتَوَلَّىٰ ﴿٣٢﴾ ثُمَّ ذَهَبَ إِلَىٰٓ أَهْلِهِۦ يَتَمَطَّىٰٓ ﴿٣٣﴾ أَوْلَىٰ لَكَ فَأَوْلَىٰ ﴿٣٤﴾ ثُمَّ أَوْلَىٰ لَكَ فَأَوْلَىٰٓ ﴿٣٥﴾ أَيَحْسَبُ ٱلْإِنسَٰنُ أَن يُتْرَكَ سُدًى ﴿٣٦﴾ أَلَمْ يَكُ نُطْفَةً مِّن مَّنِىٍّ يُمْنَىٰ ﴿٣٧﴾ ثُمَّ كَانَ عَلَقَةً فَخَلَقَ فَسَوَّىٰ ﴿٣٨﴾ فَجَعَلَ مِنْهُ ٱلزَّوْجَيْنِ ٱلذَّكَرَ وَٱلْأُنثَىٰٓ ﴿٣٩﴾ أَلَيْسَ ذَٰلِكَ بِقَٰدِرٍ عَلَىٰٓ أَن يُحْۦِىَ ٱلْمَوْتَىٰ ﴿٤٠﴾

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

فَلَا صَدَّقَ	وَلَا صَلَّىٰ ﴿٣١﴾	وَلَٰكِن كَذَّبَ	وَتَوَلَّىٰ ﴿٣٢﴾
so he neither believed	nor prayed	[and] but he denied	and turned away

ثُمَّ ذَهَبَ	إِلَىٰٓ أَهْلِهِۦ يَتَمَطَّىٰٓ ﴿٣٣﴾	أَوْلَىٰ	لَكَ
then he walked (in conceit)	to his family admiring himself	woe	to you

أَيَحْسَبُ ٱلْإِنسَٰنُ	فَأَوْلَىٰ ﴿٣٥﴾	لَكَ	ثُمَّ أَوْلَىٰ	فَأَوْلَىٰ ﴿٣٤﴾
(does) man think?	then woe (to you)	to you	then woe	then woe (to you)
مِّن مَّنِيٍّ	أَلَمْ يَكُ نُطْفَةً		أَن يُتْرَكَ سُدًى ﴿٣٦﴾	
of semen	was he not a sperm drop?		that he will be left neglected	
فَخَلَقَ	ثُمَّ كَانَ عَلَقَةً		يُمْنَىٰ ﴿٣٧﴾	
then He (Allah) created	then he became a (hanging) clot		emitted (poured forth)	
ٱلذَّكَرَ	ٱلزَّوْجَيْنِ	مِنْهُ	فَجَعَلَ	فَسَوَّىٰ ﴿٣٨﴾
male	two sexes	of him	and made	and fashioned in due proportion
أَن يُحْيِۦَ ٱلْمَوْتَىٰ ﴿٤٠﴾		عَلَىٰٓ	بِقَٰدِرٍ	أَلَيْسَ ذَٰلِكَ	وَٱلْأُنثَىٰٓ ﴿٣٩﴾
[that] give life to the dead		to	Able	is not [that] (Allah)?	and female

سُورَةُ الإِنسَانِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

هَلْ أَتَىٰ عَلَى ٱلْإِنسَٰنِ حِينٌ مِّنَ ٱلدَّهْرِ لَمْ يَكُن شَيْـًٔا مَّذْكُورًا ﴿١﴾ إِنَّا خَلَقْنَا ٱلْإِنسَٰنَ مِن نُّطْفَةٍ
أَمْشَاجٍ نَّبْتَلِيهِ فَجَعَلْنَٰهُ سَمِيعًۢا بَصِيرًا ﴿٢﴾ إِنَّا هَدَيْنَٰهُ ٱلسَّبِيلَ إِمَّا شَاكِرًا وَإِمَّا كَفُورًا ﴿٣﴾
إِنَّآ أَعْتَدْنَا لِلْكَٰفِرِينَ سَلَٰسِلَا۠ وَأَغْلَٰلًا وَسَعِيرًا ﴿٤﴾ إِنَّ ٱلْأَبْرَارَ يَشْرَبُونَ مِن كَأْسٍ
كَانَ مِزَاجُهَا كَافُورًا ﴿٥﴾ عَيْنًا يَشْرَبُ بِهَا عِبَادُ ٱللَّهِ يُفَجِّرُونَهَا تَفْجِيرًا ﴿٦﴾

Sūrah Al-Insān or Ad-Dahr

(Man or Time) 76

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

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

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

بِسْمِ ٱللَّهِ	ٱلرَّحْمَٰنِ	ٱلرَّحِيمِ
In the Name (of) Allah	the Most Gracious	the Most Merciful

هَلْ أَتَىٰ	عَلَى ٱلْإِنسَٰنِ	حِينٌ	مِّنَ ٱلدَّهْرِ	لَمْ يَكُن شَيْـًٔا
(has not there) come?	over man	a period	of time	(when) he was not a thing

مَّذْكُورًا ﴿١﴾	إِنَّا خَلَقْنَا	ٱلْإِنسَٰنَ	مِن نُّطْفَةٍ	أَمْشَاجٍ
(to be) mentioned	verily We have created	man	from a sperm drop	mixed

نَّبْتَلِيهِ	فَجَعَلْنَٰهُ	سَمِيعًۢا	بَصِيرًا ﴿٢﴾	إِنَّا	هَدَيْنَٰهُ
(in order) to try him	so We made him	hearer	seer	verily We	showed him

ٱلسَّبِيلَ	إِمَّا شَاكِرًا	وَإِمَّا كَفُورًا ﴿٣﴾	إِنَّآ أَعْتَدْنَا
the way	whether (he be) grateful	or ungrateful	verily We have prepared

لِلْكَٰفِرِينَ	سَلَٰسِلَا۠	وَأَغْلَٰلًا	وَسَعِيرًا ﴿٤﴾
for the disbelievers	(iron) chains	and (iron) collars	and a blazing Fire

إِنَّ ٱلْأَبْرَارَ يَشْرَبُونَ	مِن كَأْسٍ	كَانَ مِزَاجُهَا
verily the righteous shall drink	of a cup	its mixture will be

كَافُورًا ﴿٥﴾	عَيْنًا يَشْرَبُ	بِهَا
(from a spring in Paradise called) Kafur	a spring will drink	wherefrom

عِبَادُ ٱللَّهِ	يُفَجِّرُونَهَا	تَفْجِيرًا ﴿٦﴾
(the) slaves (of) Allah	causing it to gush forth	abundantly

يُوفُونَ بِٱلنَّذْرِ وَيَخَافُونَ يَوْمًا كَانَ شَرُّهُۥ مُسْتَطِيرًا ﴿٧﴾ وَيُطْعِمُونَ ٱلطَّعَامَ عَلَىٰ حُبِّهِۦ مِسْكِينًا وَيَتِيمًا
وَأَسِيرًا ﴿٨﴾ إِنَّمَا نُطْعِمُكُمْ لِوَجْهِ ٱللَّهِ لَا نُرِيدُ مِنكُمْ جَزَآءً وَلَا شُكُورًا ﴿٩﴾ إِنَّا نَخَافُ مِن رَّبِّنَا يَوْمًا عَبُوسًا
قَمْطَرِيرًا ﴿١٠﴾ فَوَقَىٰهُمُ ٱللَّهُ شَرَّ ذَٰلِكَ ٱلْيَوْمِ وَلَقَّىٰهُمْ نَضْرَةً وَسُرُورًا ﴿١١﴾ وَجَزَىٰهُم بِمَا صَبَرُوا۟ جَنَّةً وَحَرِيرًا ﴿١٢﴾

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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 *Nadhrah* (a light of beauty) and joy. 12. And their recompense shall be Paradise, and silken garments, because they were patient.

يُوفُونَ بِٱلنَّذْرِ	وَيَخَافُونَ يَوْمًا	كَانَ شَرُّهُۥ	مُسْتَطِيرًا ﴿٧﴾
they fulfil (their) vows	and they fear a Day	whose evil will be	wide-spreading
وَيُطْعِمُونَ ٱلطَّعَامَ	عَلَىٰ حُبِّهِۦ	مِسْكِينًا	وَيَتِيمًا
and they feed the food	inspite of their love for it	(to the) poor	and (the) orphan
وَأَسِيرًا ﴿٨﴾	إِنَّمَا نُطْعِمُكُمْ	لِوَجْهِ ٱللَّهِ	
and (the) captive	(saying) we feed you only	seeking (the) Face (Countenance of) Allah	
لَا نُرِيدُ	مِنكُمْ	جَزَآءً	وَلَا شُكُورًا ﴿٩﴾	إِنَّا نَخَافُ	مِن رَّبِّنَا
we wish not	from you	(for) any reward	nor thanks	verily We fear	from our Lord
يَوْمًا	عَبُوسًا	قَمْطَرِيرًا ﴿١٠﴾		فَوَقَىٰهُمُ ٱللَّهُ	
a Day	hard	distressful (that will make the faces look horrible)		so Allah saved them	
شَرَّ	ذَٰلِكَ	ٱلْيَوْمِ	وَلَقَّىٰهُمْ	نَضْرَةً	وَسُرُورًا ﴿١١﴾
(from the) evil	(of) that	Day	and gave them	a radiant light	and joy
وَجَزَىٰهُم	بِمَا صَبَرُوا۟	جَنَّةً	وَحَرِيرًا ﴿١٢﴾		
and He will recompense them	because they were patient	Paradise	and silken garments		

مُّتَّكِـِٔينَ فِيهَا عَلَى ٱلْأَرَآئِكِ ۖ لَا يَرَوْنَ فِيهَا شَمْسًا وَلَا زَمْهَرِيرًا ﴿١٣﴾ وَدَانِيَةً عَلَيْهِمْ ظِلَٰلُهَا وَذُلِّلَتْ قُطُوفُهَا
تَذْلِيلًا ﴿١٤﴾ وَيُطَافُ عَلَيْهِم بِـَٔانِيَةٍ مِّن فِضَّةٍ وَأَكْوَابٍ كَانَتْ قَوَارِيرَا۠ ﴿١٥﴾ قَوَارِيرَا۠ مِن فِضَّةٍ قَدَّرُوهَا تَقْدِيرًا ﴿١٦﴾
وَيُسْقَوْنَ فِيهَا كَأْسًا كَانَ مِزَاجُهَا زَنجَبِيلًا ﴿١٧﴾ عَيْنًا فِيهَا تُسَمَّىٰ سَلْسَبِيلًا ﴿١٨﴾ ۞ وَيَطُوفُ عَلَيْهِمْ وِلْدَٰنٌ
مُّخَلَّدُونَ إِذَا رَأَيْتَهُمْ حَسِبْتَهُمْ لُؤْلُؤًا مَّنثُورًا ﴿١٩﴾

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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 *Zanjabīl* (ginger), 18. A spring there, called *Salsabīl*. 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 ٱلْأَرَآئِكِ	فِيهَا	مُّتَّكِـِٔينَ
therein	neither they will see	on raised thrones	therein	reclining
عَلَيْهِمْ	وَدَانِيَةً	وَلَا زَمْهَرِيرًا ﴿١٣﴾	شَمْسًا	
upon them	and (is) close	nor the excessive bitter cold	the excessive heat of the sun	
تَذْلِيلًا ﴿١٤﴾	وَذُلِّلَتْ قُطُوفُهَا		ظِلَـٰلُهَا	
dangling low	and (the) bunches of fruit thereof will hang low		its shade	
وَأَكْوَابٍ	مِّن فِضَّةٍ	بِـَٔانِيَةٍ	عَلَيْهِم	وَيُطَافُ
and cups	of silver	vessels	amongst them	and will be passed round
قَدَّرُوهَا	مِن فِضَّةٍ	قَوَارِيرَا۠	كَانَتْ قَوَارِيرَا۠ ﴿١٥﴾	
they will determine it	(made) of silver	crystal-clear	that are (of) crystal	
كَأْسًا	فِيهَا	وَيُسْقَوْنَ	نَقْدِيرًا ﴿١٦﴾	
a cup	therein	and they will be given to drink	(according to their) measure	
تُسَمَّىٰ سَلْسَبِيلًا ﴿١٨﴾	فِيهَا	عَيْنًا	زَنجَبِيلًا ﴿١٧﴾	كَانَ مِزَاجُهَا
called Salsabil	therein	a spring	(of) Zanjabil (ginger)	its mixture is
إِذَا	مُّخَلَّدُونَ	وِلْدَٰنٌ	عَلَيْهِمْ	وَيَطُوفُ
when	(of) everlasting youth	boys (servants)	about them	and going round
مَّنثُورًا ﴿١٩﴾	لُؤْلُؤًا	حَسِبْتَهُمْ	رَأَيْتَهُمْ	
scattered	pearls	you would think them	you see them	

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وَإِذَا رَأَيْتَ ثَمَّ رَأَيْتَ نَعِيمًا وَمُلْكًا كَبِيرًا ﴿٢٠﴾ عَالِيَهُمْ ثِيَابُ سُندُسٍ خُضْرٌ وَإِسْتَبْرَقٌ ۖ وَحُلُّوا أَسَاوِرَ مِن
فِضَّةٍ وَسَقَاهُمْ رَبُّهُمْ شَرَابًا طَهُورًا ﴿٢١﴾ إِنَّ هَٰذَا كَانَ لَكُمْ جَزَاءً وَكَانَ سَعْيُكُم مَّشْكُورًا ﴿٢٢﴾ إِنَّا
نَحْنُ نَزَّلْنَا عَلَيْكَ الْقُرْآنَ تَنزِيلًا ﴿٢٣﴾ فَاصْبِرْ لِحُكْمِ رَبِّكَ وَلَا تُطِعْ مِنْهُمْ آثِمًا أَوْ كَفُورًا ﴿٢٤﴾ وَاذْكُرِ
اسْمَ رَبِّكَ بُكْرَةً وَأَصِيلًا ﴿٢٥﴾

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

وَإِذَا رَأَيْتَ	ثَمَّ رَأَيْتَ	نَعِيمًا	وَمُلْكًا	كَبِيرًا ﴿٢٠﴾
and when you look	there you will see	a delight	and a dominion	great
عَالِيَهُمْ	ثِيَابُ	سُندُسٍ	خُضْرٌ	وَإِسْتَبْرَقٌ
upon them	(will be) garments	(of) silk	green	and thick silk
وَحُلُّوا أَسَاوِرَ	مِن فِضَّةٍ	وَسَقَاهُمْ		
and they will be adorned with bracelets	of silver	and will give them to drink		
رَبُّهُمْ	شَرَابًا	طَهُورًا ﴿٢١﴾	إِنَّ هَٰذَا	كَانَ لَكُمْ	جَزَاءً
their Lord	a drink	pure	verily this	is for you	a reward
وَكَانَ سَعْيُكُم	مَّشْكُورًا ﴿٢٢﴾	إِنَّا	نَحْنُ	نَزَّلْنَا عَلَيْكَ	
and your endeavour has been	appreciated	verily (it is) We	[We]	Who have sent down to you	
الْقُرْآنَ	تَنزِيلًا ﴿٢٣﴾	فَاصْبِرْ	لِحُكْمِ	رَبِّكَ	
the Quran	progressively	therefore be patient	for (the) Command	(of) your Lord	

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وَلَا تُطِعْ	مِنْهُمْ	ءَاثِمًا	أَوْ كَفُورًا ﴿٢٤﴾	وَٱذْكُرِ ٱسْمَ
and obey not	among them	a sinner	or a disbeliever	and remember (the) Name

رَبِّكَ	بُكْرَةً	وَأَصِيلًا ﴿٢٥﴾
(of) your Lord	(every) morning	and afternoon

وَمِنَ ٱلَّيْلِ فَٱسْجُدْ لَهُۥ وَسَبِّحْهُ لَيْلًا طَوِيلًا ﴿٢٦﴾ إِنَّ هَٰٓؤُلَآءِ يُحِبُّونَ ٱلْعَاجِلَةَ وَيَذَرُونَ
وَرَآءَهُمْ يَوْمًا ثَقِيلًا ﴿٢٧﴾ نَّحْنُ خَلَقْنَٰهُمْ وَشَدَدْنَآ أَسْرَهُمْ ۖ وَإِذَا شِئْنَا بَدَّلْنَآ أَمْثَٰلَهُمْ تَبْدِيلًا ﴿٢٨﴾
إِنَّ هَٰذِهِۦ تَذْكِرَةٌ ۖ فَمَن شَآءَ ٱتَّخَذَ إِلَىٰ رَبِّهِۦ سَبِيلًا ﴿٢٩﴾ وَمَا تَشَآءُونَ إِلَّآ أَن يَشَآءَ ٱللَّهُ ۚ إِنَّ
ٱللَّهَ كَانَ عَلِيمًا حَكِيمًا ﴿٣٠﴾ يُدْخِلُ مَن يَشَآءُ فِى رَحْمَتِهِۦ ۚ وَٱلظَّٰلِمِينَ أَعَدَّ لَهُمْ عَذَابًا أَلِيمًۢا ﴿٣١﴾

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

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وَمِنَ ٱلَّيْلِ	فَٱسْجُدْ	لَهُۥ	وَسَبِّحْهُ	لَيْلًا
and during the night	prostrate yourself	to Him	and glorify Him	a night

طَوِيلًا ﴿٢٦﴾	إِنَّ هَٰٓؤُلَآءِ	يُحِبُّونَ ٱلْعَاجِلَةَ
long	verily these (disbelievers)	love the present life (of this world)

وَيَذَرُونَ وَرَآءَهُمْ	يَوْمًا	ثَقِيلًا ﴿٢٧﴾	نَّحْنُ	خَلَقْنَٰهُمْ
and leave behind them	a Day	heavy	(it is) We	Who created them

وَإِذَا شِئْنَا	وَشَدَدْنَآ أَسْرَهُمْ ۖ
and when We will	and We have made their built strong

بَدَّلْنَا أَمْثَٰلَهُمْ	تَبْدِيلًا ﴿٢٨﴾
We can replace (them with others) like them	(with) a complete replacement

إِنَّ هَٰذِهِۦ	تَذْكِرَةٌ ۖ	فَمَن شَآءَ	ٱتَّخَذَ إِلَىٰ رَبِّهِۦ
verily this	(is) an admonition	so whosoever wills	let him take to his Lord

سَبِيلًا ﴿٢٩﴾	وَمَا تَشَآءُونَ	إِلَّآ	أَن يَشَآءَ ٱللَّهُ ۚ	إِنَّ ٱللَّهَ كَانَ
a Path	but you can not will	unless	[that] Allah wills	verily Allah is

عَلِيمًا	حَكِيمًا ﴿٣٠﴾	يُدْخِلُ	مَن يَشَآءُ	فِى رَحْمَتِهِۦ ۚ
All-Knowing	All-Wise	He will admit	whom He wills	to His Mercy

وَٱلظَّٰلِمِينَ	أَعَدَّ	لَهُمْ	عَذَابًا	أَلِيمًا ﴿٣١﴾
and (as for) the wrongdoers	He has prepared	[for them]	a torment	painful

سُورَةُ المُرسَلَاتِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

وَٱلْمُرْسَلَٰتِ عُرْفًا ﴿١﴾ فَٱلْعَٰصِفَٰتِ عَصْفًا ﴿٢﴾ وَٱلنَّٰشِرَٰتِ نَشْرًا ﴿٣﴾ فَٱلْفَٰرِقَٰتِ فَرْقًا ﴿٤﴾ فَٱلْمُلْقِيَٰتِ
ذِكْرًا ﴿٥﴾ عُذْرًا أَوْ نُذْرًا ﴿٦﴾ إِنَّمَا تُوعَدُونَ لَوَٰقِعٌ ﴿٧﴾ فَإِذَا ٱلنُّجُومُ طُمِسَتْ ﴿٨﴾ وَإِذَا ٱلسَّمَآءُ
فُرِجَتْ ﴿٩﴾ وَإِذَا ٱلْجِبَالُ نُسِفَتْ ﴿١٠﴾ وَإِذَا ٱلرُّسُلُ أُقِّتَتْ ﴿١١﴾ لِأَىِّ يَوْمٍ أُجِّلَتْ ﴿١٢﴾

Sūrah Al-Mursalāt (Those sent forth) 77

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

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

بِسْمِ اللَّهِ	الرَّحْمَٰنِ	الرَّحِيمِ
In the Name (of) Allah	the Most Gracious	the Most Merciful
وَالْمُرْسَلَاتِ	عُرْفًا ﴿١﴾	فَالْعَاصِفَاتِ
by the winds	(sent forth) one after another	and (by) the winds that blow
عَصْفًا ﴿٢﴾	وَالنَّاشِرَاتِ	نَشْرًا ﴿٣﴾
violently	and (by) the winds that scatter (clouds and rain)	far and wide
فَالْفَارِقَاتِ		فَرْقًا ﴿٤﴾
and (by) the Verses that separate (the right from the wrong)		(by) criterion
فَالْمُلْقِيَاتِ		ذِكْرًا ﴿٥﴾
and (by) the angels that bring		(the) Revelations (to the Messengers)
عُذْرًا	أَوْ نُذْرًا ﴿٦﴾	إِنَّمَا تُوعَدُونَ
to (cut off all) excuses	or to warn	surely what you are promised
لَوَاقِعٌ ﴿٧﴾	فَإِذَا	النُّجُومُ طُمِسَتْ ﴿٨﴾
must come to pass	then when	the stars are wiped out
وَإِذَا	
and when	
السَّمَاءُ فُرِجَتْ ﴿٩﴾	وَإِذَا	الْجِبَالُ نُسِفَتْ ﴿١٠﴾	وَإِذَا
the heaven is cleft asunder	and when	the mountains are blown away	and when
الرُّسُلُ أُقِّتَتْ ﴿١١﴾	لِأَيِّ	يَوْمٍ أُجِّلَتْ ﴿١٢﴾
the Messengers are gathered to their time appointed	for what	Day are (these signs) postponed

لِيَوْمِ الْفَصْلِ ﴿١٣﴾ وَمَا أَدْرَاكَ مَا يَوْمُ الْفَصْلِ ﴿١٤﴾ وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿١٥﴾ أَلَمْ نُهْلِكِ الْأَوَّلِينَ ﴿١٦﴾
ثُمَّ نُتْبِعُهُمُ الْآخِرِينَ ﴿١٧﴾ كَذَٰلِكَ نَفْعَلُ بِالْمُجْرِمِينَ ﴿١٨﴾ وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿١٩﴾ أَلَمْ نَخْلُقكُّم
مِّن مَّاءٍ مَّهِينٍ ﴿٢٠﴾ فَجَعَلْنَاهُ فِي قَرَارٍ مَّكِينٍ ﴿٢١﴾ إِلَىٰ قَدَرٍ مَّعْلُومٍ ﴿٢٢﴾ فَقَدَرْنَا فَنِعْمَ الْقَادِرُونَ ﴿٢٣﴾ وَيْلٌ
يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ﴿٢٤﴾ أَلَمْ نَجْعَلِ الْأَرْضَ كِفَاتًا ﴿٢٥﴾

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

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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

يَوْمُ	مَا	أَدْرَىٰكَ	وَمَآ	ٱلْفَصْلِ ﴿١٣﴾	لِيَوْمِ
(is the) Day	what	will make you know	and what	(of) Sorting Out	for (the) Day

أَلَمْ نُهْلِكِ ٱلْأَوَّلِينَ ﴿١٦﴾	لِّلْمُكَذِّبِينَ ﴿١٥﴾	يَوْمَئِذٍ	وَيْلٌ	ٱلْفَصْلِ ﴿١٤﴾
(did) We not destroy the ancients?	to the deniers	that Day	woe	(of) Sorting Out

كَذَٰلِكَ نَفْعَلُ	ٱلْءَاخِرِينَ ﴿١٧﴾	ثُمَّ نُتْبِعُهُمُ
thus do We deal	later generations	then shall We make to follow them

أَلَمْ نَخْلُقكُّم	لِّلْمُكَذِّبِينَ ﴿١٩﴾	يَوْمَئِذٍ	وَيْلٌ	بِٱلْمُجْرِمِينَ ﴿١٨﴾
(did) We not create you?	to the deniers	that Day	woe	with the criminals

إِلَىٰ قَدَرٍ	مَّكِينٍ ﴿٢١﴾	فِى قَرَارٍ	فَجَعَلْنَٰهُ	مَّهِينٍ ﴿٢٠﴾	مِّن مَّآءٍ
for a period	(of) safety	in a place	then We placed it	despised	from a water (semen)

يَوْمَئِذٍ	وَيْلٌ	فَنِعْمَ ٱلْقَٰدِرُونَ ﴿٢٣﴾	فَقَدَرْنَا	مَّعْلُومٍ ﴿٢٢﴾
that Day	woe	and (We) are the Best (to) measure	so We did measure	known

كِفَاتًا ﴿٢٥﴾	أَلَمْ نَجْعَلِ ٱلْأَرْضَ	لِّلْمُكَذِّبِينَ ﴿٢٤﴾
a receptacle	(have) We not made the earth?	to the deniers

أَحْيَآءً وَأَمْوَٰتًا ﴿٢٦﴾ وَجَعَلْنَا فِيهَا رَوَٰسِىَ شَٰمِخَٰتٍ وَأَسْقَيْنَٰكُم مَّآءً فُرَاتًا ﴿٢٧﴾ وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ﴿٢٨﴾
ٱنطَلِقُوٓا۟ إِلَىٰ مَا كُنتُم بِهِۦ تُكَذِّبُونَ ﴿٢٩﴾ ٱنطَلِقُوٓا۟ إِلَىٰ ظِلٍّ ذِى ثَلَٰثِ شُعَبٍ ﴿٣٠﴾ لَّا ظَلِيلٍ وَلَا يُغْنِى مِنَ
ٱللَّهَبِ ﴿٣١﴾ إِنَّهَا تَرْمِى بِشَرَرٍ كَٱلْقَصْرِ ﴿٣٢﴾ كَأَنَّهُۥ جِمَٰلَتٌ صُفْرٌ ﴿٣٣﴾ وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ﴿٣٤﴾
هَٰذَا يَوْمُ لَا يَنطِقُونَ ﴿٣٥﴾ وَلَا يُؤْذَنُ لَهُمْ فَيَعْتَذِرُونَ ﴿٣٦﴾

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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.

أَحْيَآءً	وَأَمْوَٰتًا ﴿٢٦﴾	وَجَعَلْنَا	فِيهَا	رَوَٰسِيَ
(for the) living	and (the) dead	and We have placed	therein	firm mountains

شَٰمِخَٰتٍ	وَأَسْقَيْنَٰكُم	مَّآءً	فُرَاتًا ﴿٢٧﴾	وَيْلٌ	يَوْمَئِذٍ
tall	and have given you to drink	water	sweet	woe	that Day

لِّلْمُكَذِّبِينَ ﴿٢٨﴾	ٱنطَلِقُوٓا۟	إِلَىٰ مَا كُنتُم	بِهِۦ تُكَذِّبُونَ ﴿٢٩﴾
to the deniers	depart you	to that which you used to	deny [in it]

ٱنطَلِقُوٓا۟ إِلَىٰ ظِلٍّ	ذِى	ثَلَٰثِ	شُعَبٍ ﴿٣٠﴾	لَّا ظَلِيلٍ
depart you to a shadow	having	three	columns	neither shady

وَلَا يُغْنِى	مِنَ ٱللَّهَبِ ﴿٣١﴾	إِنَّهَا تَرْمِى
nor availing	against the (fierce) flame of the Fire	verily it (Hell) throws

بِشَرَرٍ	كَٱلْقَصْرِ ﴿٣٢﴾	كَأَنَّهُۥ	جِمَٰلَتٌ	صُفْرٌ ﴿٣٣﴾	وَيْلٌ
sparks	(huge) as a castle	as if they	(were) camels	yellow	woe

يَوْمَئِذٍ	لِّلْمُكَذِّبِينَ ﴿٣٤﴾	هَٰذَا	يَوْمُ لَا يَنطِقُونَ ﴿٣٥﴾
that Day	to the deniers	this	(will be) a Day (when) they shall not speak

وَلَا يُؤْذَنُ	لَهُمْ	فَيَعْتَذِرُونَ ﴿٣٦﴾
and it will not be permitted	for them	to put forth any excuse

وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ﴿٣٧﴾ هَٰذَا يَوْمُ ٱلْفَصْلِ ۖ جَمَعْنَٰكُمْ وَٱلْأَوَّلِينَ ﴿٣٨﴾ فَإِن كَانَ لَكُمْ كَيْدٌ فَكِيدُونِ ﴿٣٩﴾
وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ﴿٤٠﴾ إِنَّ ٱلْمُتَّقِينَ فِى ظِلَٰلٍ وَعُيُونٍ ﴿٤١﴾ وَفَوَٰكِهَ مِمَّا يَشْتَهُونَ ﴿٤٢﴾ كُلُوا۟ وَٱشْرَبُوا۟

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هَنِيٓـَٔۢا بِمَا كُنتُمْ تَعْمَلُونَ ﴿٤٣﴾ إِنَّا كَذَٰلِكَ نَجْزِى ٱلْمُحْسِنِينَ ﴿٤٤﴾ وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ﴿٤٥﴾ كُلُوا۟
وَتَمَتَّعُوا۟ قَلِيلًا إِنَّكُم مُّجْرِمُونَ ﴿٤٦﴾ وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ﴿٤٧﴾ وَإِذَا قِيلَ لَهُمُ ٱرْكَعُوا۟ لَا
يَرْكَعُونَ ﴿٤٨﴾ وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ﴿٤٩﴾ فَبِأَىِّ حَدِيثٍۭ بَعْدَهُۥ يُؤْمِنُونَ ﴿٥٠﴾

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

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ٱلْفَصْلِ	يَوْمُ	هَٰذَا	لِّلْمُكَذِّبِينَ ﴿٣٧﴾	يَوْمَئِذٍ	وَيْلٌ
(of) Decision	(will be) a Day	this	to the deniers	that Day	woe

لَكُمْ	فَإِن كَانَ	وَٱلْأَوَّلِينَ ﴿٣٨﴾	جَمَعْنَٰكُمْ
you have	so if [did]	and the men of old	We have brought you together

إِنَّ ٱلْمُتَّقِينَ	لِّلْمُكَذِّبِينَ ﴿٤٠﴾	يَوْمَئِذٍ	وَيْلٌ	فَكِيدُونِ ﴿٣٩﴾	كَيْدٌ
verily the pious	to the deniers	that Day	woe	then plot against Me	a plot

كُلُوا۟	مِمَّا يَشْتَهُونَ ﴿٤٢﴾	وَفَوَٰكِهَ	وَعُيُونٍ ﴿٤١﴾	فِى ظِلَٰلٍ
eat	from what they desire	and fruits	and springs	(shall be) in shades

إِنَّا	تَعْمَلُونَ ﴿٤٣﴾	بِمَا كُنتُمْ	وَٱشْرَبُوا۟ هَنِيٓـَٔۢا
verily We	do	for that which you used to	and drink comfortably

كُلُوا۟	لِّلْمُكَذِّبِينَ ﴿٤٥﴾	يَوْمَئِذٍ	وَيْلٌ	نَجْزِى ٱلْمُحْسِنِينَ ﴿٤٤﴾	كَذَٰلِكَ
eat	to the deniers	that Day	woe	reward the good-doers	thus

وَيْلٌ	مُّجْرِمُونَ ﴿٤٦﴾	إِنَّكُمْ	وَتَمَتَّعُوا۟ قَلِيلًا
woe	(are) criminals	verily you	and enjoy yourselves (for) a little while

يَوْمَئِذٍ	لِّلْمُكَذِّبِينَ ﴿٤٧﴾	وَإِذَا قِيلَ	لَهُمُ ٱرْكَعُوا۟
that Day	to the deniers	and when it is said	to them bow down yourselves

لَا يَرْكَعُونَ ﴿٤٨﴾	وَيْلٌ	يَوْمَئِذٍ	لِّلْمُكَذِّبِينَ ﴿٤٩﴾	فَبِأَىِّ
they bow not down	woe	that day	to the deniers	then in what

حَدِيثٍ	بَعْدَهُۥ يُؤْمِنُونَ ﴿٥٠﴾
statement	after it will they believe

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سُورَةُ النَّبَإِ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

عَمَّ يَتَسَاءَلُونَ ﴿١﴾ عَنِ النَّبَإِ الْعَظِيمِ ﴿٢﴾ الَّذِي هُمْ فِيهِ مُخْتَلِفُونَ ﴿٣﴾ كَلَّا سَيَعْلَمُونَ ﴿٤﴾ ثُمَّ كَلَّا
سَيَعْلَمُونَ ﴿٥﴾ أَلَمْ نَجْعَلِ الْأَرْضَ مِهَادًا ﴿٦﴾ وَالْجِبَالَ أَوْتَادًا ﴿٧﴾ وَخَلَقْنَاكُمْ أَزْوَاجًا ﴿٨﴾ وَجَعَلْنَا
نَوْمَكُمْ سُبَاتًا ﴿٩﴾ وَجَعَلْنَا اللَّيْلَ لِبَاسًا ﴿١٠﴾ وَجَعَلْنَا النَّهَارَ مَعَاشًا ﴿١١﴾ وَبَنَيْنَا فَوْقَكُمْ سَبْعًا
شِدَادًا ﴿١٢﴾

Sūrah An-Naba' (The News) 78

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

1. What are they asking one another about? 2. About the great news (i.e. Islāmic Monotheism, the Qur'ān which Prophet Muhammad ﷺ brought and the Day of Resurrection), 3. About which they are in disagreement. 4. Nay, they will come to know! 5. Nay, again, they will come to know! 6. Have We not made the earth as a bed, 7. And the mountains as pegs? 8. And We have created you in pairs (male and female, tall and short, good and bad). 9. And We have made your sleep as a thing for rest. 10. And We have made the night as a covering (through its darkness), 11. And We have made the day for livelihood. 12. And We have built above you seven strong (heavens),

الرَّحِيمِ			الرَّحْمَٰنِ		بِسْمِ اللَّهِ								
the Most Merciful			the Most Gracious		In the Name (of) Allah								
هُمْ	الَّذِي	الْعَظِيمِ ﴿٢﴾	عَنِ النَّبَإِ		عَمَّ يَتَسَاءَلُونَ ﴿١﴾								
they	which	great	about the news		what are they asking one another about?								
سَيَعْلَمُونَ ﴿٥﴾		كَلَّا	ثُمَّ	سَيَعْلَمُونَ ﴿٤﴾		كَلَّا	مُخْتَلِفُونَ ﴿٣﴾		فِيهِ				
they will come to know		nay	again	they will come to know		nay	disagree		about it				
أَوْتَادًا ﴿٧﴾	وَالْجِبَالَ		مِهَادًا ﴿٦﴾		أَلَمْ نَجْعَلِ الْأَرْضَ								
(as) pegs	and the mountains		(as) a bed (vast expanse)		(have) We not made the earth?								
سُبَاتًا ﴿٩﴾	وَجَعَلْنَا نَوْمَكُمْ			أَزْوَاجًا ﴿٨﴾		وَخَلَقْنَاكُمْ							
(for) rest	and We have made your sleep			(in) pairs		and We have created you							

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وَجَعَلْنَا ٱلَّيْلَ	لِبَاسًا ﴿١٠﴾	وَجَعَلْنَا ٱلنَّهَارَ
and We have made the night	(as) a covering	and We have made the day

مَعَاشًا ﴿١١﴾	وَبَنَيْنَا فَوْقَكُمْ	سَبْعًا	شِدَادًا ﴿١٢﴾
(for) livelihood	and We have built above you	seven (heavens)	strong

وَجَعَلْنَا سِرَاجًا وَهَّاجًا ﴿١٣﴾ وَأَنزَلْنَا مِنَ ٱلْمُعْصِرَٰتِ مَآءً ثَجَّاجًا ﴿١٤﴾ لِّنُخْرِجَ بِهِۦ حَبًّا وَنَبَاتًا ﴿١٥﴾
وَجَنَّٰتٍ أَلْفَافًا ﴿١٦﴾ إِنَّ يَوْمَ ٱلْفَصْلِ كَانَ مِيقَٰتًا ﴿١٧﴾ يَوْمَ يُنفَخُ فِى ٱلصُّورِ فَتَأْتُونَ أَفْوَاجًا ﴿١٨﴾
وَفُتِحَتِ ٱلسَّمَآءُ فَكَانَتْ أَبْوَٰبًا ﴿١٩﴾

13. And We have made (therein) a shining lamp (sun). 14. And We have sent down from the rainy clouds abundant water. 15. That We may produce therewith corn and vegetation, 16. And gardens of thick growth. 17. Verily, the Day of Decision is a fixed time, 18. The Day when the Trumpet will be blown, and you shall come forth in crowds (groups after groups). 19. And the heaven shall be opened, and it will become as gates,

وَجَعَلْنَا سِرَاجًا	وَهَّاجًا ﴿١٣﴾	وَأَنزَلْنَا	مِنَ ٱلْمُعْصِرَٰتِ
and We have made a lamp	shining	and We have sent down	from the rainy clouds

مَآءً	ثَجَّاجًا ﴿١٤﴾	لِّنُخْرِجَ	بِهِۦ	حَبًّا	وَنَبَاتًا ﴿١٥﴾	وَجَنَّٰتٍ
water	abundant	that We may produce	therewith	corn	and vegetation	and gardens

أَلْفَافًا ﴿١٦﴾	إِنَّ يَوْمَ	ٱلْفَصْلِ	كَانَ مِيقَٰتًا ﴿١٧﴾
(of) thick growth	verily (the) Day	(of) Decision	is a fixed time

يَوْمَ يُنفَخُ	فِى ٱلصُّورِ	فَتَأْتُونَ أَفْوَاجًا ﴿١٨﴾
(the) Day (when) will be blown	[in] the Trumpet	and you shall come forth (in) crowds

وَفُتِحَتِ ٱلسَّمَآءُ	فَكَانَتْ أَبْوَٰبًا ﴿١٩﴾
and the heaven shall be opened	and it will become (as) gates

وَسُيِّرَتِ ٱلْجِبَالُ فَكَانَتْ سَرَابًا ﴿٢٠﴾ إِنَّ جَهَنَّمَ كَانَتْ مِرْصَادًا ﴿٢١﴾ لِّلطَّٰغِينَ مَـَٔابًا ﴿٢٢﴾ لَّٰبِثِينَ فِيهَآ
أَحْقَابًا ﴿٢٣﴾ لَّا يَذُوقُونَ فِيهَا بَرْدًا وَلَا شَرَابًا ﴿٢٤﴾ إِلَّا حَمِيمًا وَغَسَّاقًا ﴿٢٥﴾ جَزَآءً وِفَاقًا ﴿٢٦﴾ إِنَّهُمْ

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كَانُوا۟ لَا يَرْجُونَ حِسَابًا ﴿٢٧﴾ وَكَذَّبُوا۟ بِـَٔايَـٰتِنَا كِذَّابًا ﴿٢٨﴾

20. And the mountains shall be moved away from their places and they will be as if they were a mirage. 21. Truly, Hell is a place of ambush – 22. A dwelling place for the *Tāghūn* (those who transgress the boundary limits set by Allāh, like polytheists, disbelievers in the Oneness of Allāh, hypocrites, sinners, criminals), 23. They will abide therein for ages. 24. Nothing cool shall they taste therein, nor any drink. 25. Except boiling water, and dirty wound discharges – 26. An exact recompense (according to their evil crimes). 27. For verily, they used not to look for a reckoning. 28. But they denied Our *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, and that which Our Prophet ﷺ brought) completely.

إِنَّ جَهَنَّمَ	فَكَانَتْ سَرَابًا ﴿٢٠﴾	وَسُيِّرَتِ ٱلْجِبَالُ
truly Hell	and they will become a mirage	and the mountains shall be moved away

لَّٰبِثِينَ	مَّعَابًا ﴿٢٢﴾	لِّلطَّٰغِينَ	كَانَتْ مِرْصَادًا ﴿٢١﴾
they (will) abide (dwell)	a dwelling place	for the transgressors	is a place of ambush

إِلَّا حَمِيمًا	وَلَا شَرَابًا ﴿٢٤﴾	بَرْدًا	فِيهَا	لَّا يَذُوقُونَ	أَحْقَابًا ﴿٢٣﴾	فِيهَآ
except boiling water	nor (any) drink	cool	therein	they will not taste	(for) ages	therein

إِنَّهُمْ كَانُوا۟	وِفَاقًا ﴿٢٦﴾	جَزَآءً	وَغَسَّاقًا ﴿٢٥﴾
verily they were	fitting	(as) a recompense	and dirty wound discharges

كِذَّابًا ﴿٢٨﴾	بِـَٔايَـٰتِنَا	وَكَذَّبُوا۟	لَا يَرْجُونَ حِسَابًا ﴿٢٧﴾
(in complete) rejection	Our Signs	but they denied	not looking for a reckoning

وَكُلَّ شَىْءٍ أَحْصَيْنَـٰهُ كِتَـٰبًا ﴿٢٩﴾ فَذُوقُوا۟ فَلَن نَّزِيدَكُمْ إِلَّا عَذَابًا ﴿٣٠﴾ إِنَّ لِلْمُتَّقِينَ مَفَازًا ﴿٣١﴾
حَدَآئِقَ وَأَعْنَـٰبًا ﴿٣٢﴾ وَكَوَاعِبَ أَتْرَابًا ﴿٣٣﴾ وَكَأْسًا دِهَاقًا ﴿٣٤﴾ لَّا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا كِذَّٰبًا ﴿٣٥﴾ جَزَآءً مِّن
رَّبِّكَ عَطَآءً حِسَابًا ﴿٣٦﴾ رَّبِّ ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضِ وَمَا بَيْنَهُمَا ٱلرَّحْمَـٰنِ ۖ لَا يَمْلِكُونَ مِنْهُ خِطَابًا ﴿٣٧﴾

29. And all things We have recorded in a Book. 30. So taste you (the results of your evil actions). No increase shall We give you, except in torment. 31. Verily, for the *Muttaqūn*, there will be a success (Paradise); 32. Gardens and vineyards, 33. And young full-breasted (mature) maidens of equal age, 34. And a full cup

(of wine). 35. No *Laghw* (dirty, false, evil talk) shall they hear therein, nor lying; 36. A reward from your Lord, an ample calculated gift (according to the best of their good deeds), 37. (From) the Lord of the heavens and the earth, and whatsoever is in between them, – the Most Gracious, with Whom they cannot dare to speak (on the Day of Resurrection except by His Leave).

فَذُوقُوا۟	كِتَٰبًا ﴿٢٩﴾	أَحْصَيْنَٰهُ	شَىْءٍ	وَكُلَّ
so taste	(in) a Book	We have recorded it	thing	and every
لِلْمُتَّقِينَ	إِنَّ	إِلَّا عَذَابًا ﴿٣٠﴾	فَلَن نَّزِيدَكُمْ	
for the righteous	verily	except (in) torment	and We shall never give you increase	
وَكَأْسًا	أَتْرَابًا ﴿٣٣﴾	وَكَوَاعِبَ	وَأَعْنَٰبًا ﴿٣٢﴾	حَدَآئِقَ	مَفَازًا ﴿٣١﴾
and a cup	(of) equal age	and buxom girls	and grapes	Gardens	(will be) a success
مِّن رَّبِّكَ	جَزَآءً	وَلَا كِذَّٰبًا ﴿٣٥﴾	لَغْوًا	فِيهَا	لَا يَسْمَعُونَ	دِهَاقًا ﴿٣٤﴾
from your Lord	a reward	nor lying	vain talk	therein	they shall not hear	full
وَمَا	وَٱلْأَرْضِ	رَّبِّ ٱلسَّمَٰوَٰتِ		حِسَابًا ﴿٣٦﴾	عَطَآءً
and whatsoever	and the earth	(from the) Lord (of) the heavens		ample calculated	a gift
خِطَابًا ﴿٣٧﴾	مِنْهُ	لَا يَمْلِكُونَ	ٱلرَّحْمَٰنِ	بَيْنَهُمَا
to speak	with Him	they have no power	the Most Gracious	(is in) between them

يَوْمَ يَقُومُ ٱلرُّوحُ وَٱلْمَلَٰٓئِكَةُ صَفًّا ۖ لَّا يَتَكَلَّمُونَ إِلَّا مَنْ أَذِنَ لَهُ ٱلرَّحْمَٰنُ وَقَالَ صَوَابًا ﴿٣٨﴾ ذَٰلِكَ
ٱلْيَوْمُ ٱلْحَقُّ ۖ فَمَن شَآءَ ٱتَّخَذَ إِلَىٰ رَبِّهِۦ مَـَٔابًا ﴿٣٩﴾ إِنَّآ أَنذَرْنَٰكُمْ عَذَابًا قَرِيبًا يَوْمَ يَنظُرُ ٱلْمَرْءُ مَا
قَدَّمَتْ يَدَاهُ وَيَقُولُ ٱلْكَافِرُ يَٰلَيْتَنِى كُنتُ تُرَٰبًۢا ﴿٤٠﴾

38. The Day that *Ar-Rūh* [Jibrāīl (Gabriel) or another angel] and the angels will stand forth in rows, they will not speak except him whom the Most Gracious (Allāh) allows, and he will speak what is right. 39. That is (without doubt) the True Day. So, whosoever wills, let him seek a place with (or a way to) his Lord (by obeying Him in this worldly life)! 40. Verily, We have warned you of near torment, – the Day when man will see that (the deeds) which his hands have sent forth, and the disbeliever will say: "I wish I would have been dust!"

يَوْمَ يَقُومُ	الرُّوحُ	وَالْمَلَٰٓئِكَةُ	صَفًّا	لَّا يَتَكَلَّمُونَ
(the) Day (that) will stand forth	the Spirit (Gabriel)	and the angels	(in) rows	they will not speak

إِلَّا مَنْ	أَذِنَ لَهُ الرَّحْمَٰنُ	وَقَالَ صَوَابًا ﴿٣٨﴾	ذَٰلِكَ
except (him) whom	the Most Gracious allows [for him]	and he will speak right	that

ٱلْيَوْمُ	ٱلْحَقُّ	فَمَن شَآءَ	ٱتَّخَذَ إِلَىٰ رَبِّهِۦ	مَـَٔابًا ﴿٣٩﴾
(is) the Day	True	so whosoever wills	let him take towards his Lord	a place

إِنَّآ	أَنذَرْنَٰكُمْ	عَذَابًا	قَرِيبًا	يَوْمَ	يَنظُرُ ٱلْمَرْءُ
verily We	have warned you	(of) a torment	near	(the) Day	(when) man will see

مَا	قَدَّمَتْ يَدَاهُ	وَيَقُولُ ٱلْكَافِرُ	يَٰلَيْتَنِى	كُنتُ تُرَٰبًا ﴿٤٠﴾
that which	his hands have sent forth	and the disbeliever will say	O I wish	I were dust

سُورَةُ النَّازِعَاتِ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

وَالنَّٰزِعَٰتِ غَرْقًا ﴿١﴾ وَالنَّٰشِطَٰتِ نَشْطًا ﴿٢﴾ وَالسَّٰبِحَٰتِ سَبْحًا ﴿٣﴾ فَالسَّٰبِقَٰتِ سَبْقًا ﴿٤﴾
فَالْمُدَبِّرَٰتِ أَمْرًا ﴿٥﴾ يَوْمَ تَرْجُفُ الرَّاجِفَةُ ﴿٦﴾ تَتْبَعُهَا الرَّادِفَةُ ﴿٧﴾ قُلُوبٌ يَوْمَئِذٍ وَاجِفَةٌ ﴿٨﴾
أَبْصَٰرُهَا خَٰشِعَةٌ ﴿٩﴾

Sūrah An-Nāzi`āt (Those Who Pull Out) 79

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

1. By those (angels) who pull out (the souls of the disbelievers and the wicked) with great violence. 2. By those (angels) who gently take out (the souls of the believers). 3. And by those that swim along (i.e. angels or planets in their orbits). 4. And by those that press forward as in a race (i.e. the angels or stars or the horses). 5. And by those angels who arrange to do the Commands of their Lord, (so verily, you disbelievers will be called to account). 6. On the Day (when the first blowing of the Trumpet is blown), the earth and the mountains will shake violently (and everybody will die). 7. The second blowing of the

Trumpet follows it (and everybody will be resurrected). 8. (Some) hearts that Day will shake with fear and anxiety. 9. Their eyes will be downcast.

بِسْمِ اللَّهِ	الرَّحْمَٰنِ	الرَّحِيمِ
In the Name (of) Allah	the Most Gracious	the Most Merciful
وَالنَّازِعَاتِ		غَرْقًا ﴿١﴾
by those (angels) who pull out (the souls of the disbelievers)		(with) violence
وَالنَّاشِطَاتِ	نَشْطًا ﴿٢﴾	وَالسَّابِحَاتِ
by those (angels) who take out (the souls of the believers)	gently	by those who swim
فَالسَّابِقَاتِ		سَبْحًا ﴿٣﴾
and (by) those (angels) who press forward		swiftly
فَالْمُدَبِّرَاتِ		أَمْرًا ﴿٥﴾
and (by) those (angels) who arrange to do		the Commands (of their Lord)
يَوْمَ تَرْجُفُ	الرَّاجِفَةُ ﴿٦﴾	تَتْبَعُهَا
(on the) Day shakes	the trembling one	follows it
الرَّادِفَةُ ﴿٧﴾		قُلُوبٌ يَوْمَئِذٍ
the subsequent (the second blowing of the Trumpet)		hearts that Day
وَاجِفَةٌ ﴿٨﴾	أَبْصَارُهَا	خَاشِعَةٌ ﴿٩﴾
will beat (with fear)	their eyes	(will be) downcast

يَقُولُونَ أَإِنَّا لَمَرْدُودُونَ فِي الْحَافِرَةِ ﴿١٠﴾ أَإِذَا كُنَّا عِظَامًا نَّخِرَةً ﴿١١﴾ قَالُوا تِلْكَ إِذًا كَرَّةٌ خَاسِرَةٌ ﴿١٢﴾
فَإِنَّمَا هِيَ زَجْرَةٌ وَاحِدَةٌ ﴿١٣﴾ فَإِذَا هُم بِالسَّاهِرَةِ ﴿١٤﴾ هَلْ أَتَاكَ حَدِيثُ مُوسَىٰ ﴿١٥﴾ إِذْ نَادَاهُ رَبُّهُ بِالْوَادِ
الْمُقَدَّسِ طُوًى ﴿١٦﴾ اذْهَبْ إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ ﴿١٧﴾ فَقُلْ هَل لَّكَ إِلَىٰ أَن تَزَكَّىٰ ﴿١٨﴾

10. They say: "Shall we indeed be returned to (our) former state of life? 11. "Even after we are crumbled bones?" 12. They say: "It would in that case be a return with loss!" 13. But it will be only a single *Zajrah* [shout (i.e., the second blowing of the Trumpet)], 14. When behold, they find themselves on the surface of the earth (alive after their death). 15. Has there come to you the story

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of Mūsā (Moses)? 16. When his Lord called him in the sacred valley of Tuwā, 17. Go to Fir`aun (Pharaoh); verily, he has transgressed all bounds (in crimes, sins, polytheism, disbelief). 18. And say (to him): "Would you purify yourself (from the sin of disbelief by becoming a believer)?"

يَقُولُونَ	أَءِنَّا	لَمَرْدُودُونَ	فِي ٱلْحَافِرَةِ ﴿١٠﴾	أَءِذَا كُنَّا
they say	(shall) we indeed?	be returned	to (our) former state (of life)	(even) when we are?

عِظَٰمًا	نَّخِرَةً ﴿١١﴾	قَالُوا۟ تِلْكَ	إِذًا	كَرَّةٌ	خَاسِرَةٌ ﴿١٢﴾	فَإِنَّمَا هِىَ
bones	crumbled	they say that	then	(would be) a return	(with) loss	but only it

زَجْرَةٌ	وَٰحِدَةٌ ﴿١٣﴾	فَإِذَا	هُم	بِٱلسَّاهِرَةِ ﴿١٤﴾
(will be) a cry	single	then behold	they	(will be) awakened (alive after death)

هَلْ أَتَىٰكَ	حَدِيثُ	مُوسَىٰٓ ﴿١٥﴾	إِذْ	نَادَىٰهُ	رَبُّهُۥ
(has there) come to you?	(the) story	(of) Moses	when	called him	his Lord

بِٱلْوَادِ	ٱلْمُقَدَّسِ	طُوًى ﴿١٦﴾	ٱذْهَبْ إِلَىٰ فِرْعَوْنَ	إِنَّهُۥ طَغَىٰ ﴿١٧﴾
in the valley	sacred	(of) Tuwa	go to Pharaoh	verily he has transgressed all bounds

فَقُلْ	هَل	لَّكَ	إِلَىٰٓ	أَن تَزَكَّىٰ ﴿١٨﴾
and say	(is it)?	for you	[to]	that you purify yourself

وَأَهْدِيَكَ إِلَىٰ رَبِّكَ فَتَخْشَىٰ ﴿١٩﴾ فَأَرَىٰهُ ٱلْءَايَةَ ٱلْكُبْرَىٰ ﴿٢٠﴾ فَكَذَّبَ وَعَصَىٰ ﴿٢١﴾ ثُمَّ أَدْبَرَ يَسْعَىٰ ﴿٢٢﴾ فَحَشَرَ
فَنَادَىٰ ﴿٢٣﴾ فَقَالَ أَنَا۠ رَبُّكُمُ ٱلْأَعْلَىٰ ﴿٢٤﴾ فَأَخَذَهُ ٱللَّهُ نَكَالَ ٱلْءَاخِرَةِ وَٱلْأُولَىٰٓ ﴿٢٥﴾ إِنَّ فِى ذَٰلِكَ لَعِبْرَةً لِّمَن يَخْشَىٰٓ ﴿٢٦﴾

19. "And that I guide you to your Lord, so you should fear Him." 20. Then [Mūsā (Moses)] showed him the great sign (miracles). 21. But [Fir`aun (Pharaoh)] denied and disobeyed. 22. Then he turned his back, striving (against Allāh). 23. Then he gathered (his people) and cried aloud, 24. Saying: "I am your lord, most high." 25. So, Allāh seized him with punishment for his last and first transgression. 26. Verily, in this is an instructive admonition for whosoever fears Allāh.

وَأَهْدِيَكَ	إِلَىٰ رَبِّكَ	فَتَخْشَىٰ ﴿١٩﴾	فَأَرَىٰهُ	ٱلْءَايَةَ
and (that) I guide you	to your Lord	so you should fear (Him)	then he showed him	the sign

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ٱلْكُبْرَىٰ ﴿٣٤﴾	فَكَذَّبَ	وَعَصَىٰ ﴿٣٧﴾	ثُمَّ أَدْبَرَ	يَسْعَىٰ ﴿٣٨﴾
great	but he denied	and disobeyed	then he turned his back	striving (against Allah)
فَحَشَرَ	فَنَادَىٰ ﴿٣٩﴾	فَقَالَ أَنَا۠	رَبُّكُمُ	ٱلْأَعْلَىٰ ﴿٤٠﴾
then he gathered (his people)	and cried aloud	and said I am	your lord	most high
فَأَخَذَهُ ٱللَّهُ	نَكَالَ	ٱلْءَاخِرَةِ	وَٱلْأُولَىٰ ﴿٤١﴾	إِنَّ	فِى ذَٰلِكَ
so Allah seized him	(with) punishment	(for) the last	and the first	verily	in this
لِمَن يَخْشَىٰ ﴿٤٢﴾					
for whosoever fears (Allah)					
لَعِبْرَةً					
(is) an admonition					

ءَأَنتُمْ أَشَدُّ خَلْقًا أَمِ ٱلسَّمَآءُ ۚ بَنَىٰهَا ﴿٢٧﴾ رَفَعَ سَمْكَهَا فَسَوَّىٰهَا ﴿٢٨﴾ وَأَغْطَشَ لَيْلَهَا وَأَخْرَجَ ضُحَىٰهَا ﴿٢٩﴾ وَٱلْأَرْضَ
بَعْدَ ذَٰلِكَ دَحَىٰهَآ ﴿٣٠﴾ أَخْرَجَ مِنْهَا مَآءَهَا وَمَرْعَىٰهَا ﴿٣١﴾ وَٱلْجِبَالَ أَرْسَىٰهَا ﴿٣٢﴾ مَتَٰعًا لَّكُمْ وَلِأَنْعَٰمِكُمْ ﴿٣٣﴾
فَإِذَا جَآءَتِ ٱلطَّآمَّةُ ٱلْكُبْرَىٰ ﴿٣٤﴾

27. Are you more difficult to create or is the heaven that He constructed? 28. He raised its height, and perfected it. 29. Its night He covers with darkness and its forenoon He brings out (with light). 30. And after that He spread the earth, 31. And brought forth therefrom its water and its pasture. 32. And the mountains He has fixed firmly, 33. (To be) a provision and benefit for you and your cattle. 34. But when there comes the greatest catastrophe (i.e. the Day of Recompense) –

رَفَعَ سَمْكَهَا	بَنَىٰهَا ﴿٢٧﴾	أَمِ ٱلسَّمَآءُ	خَلْقًا	أَشَدُّ	ءَأَنتُمْ
He raised its height	that He constructed	or the heaven	to create	more difficult	(are) you?
وَأَخْرَجَ ضُحَىٰهَا ﴿٢٩﴾		وَأَغْطَشَ لَيْلَهَا			فَسَوَّىٰهَا ﴿٢٨﴾
and its forenoon He brings out		and its night He covers with darkness			and perfected it
مَآءَهَا	مِنْهَا	أَخْرَجَ	دَحَىٰهَآ ﴿٣٠﴾	ذَٰلِكَ	بَعْدَ	وَٱلْأَرْضَ
its water	therefrom	(and) He brought forth	He spread it	that	after	and the earth
مَتَٰعًا		أَرْسَىٰهَا ﴿٣٢﴾		وَٱلْجِبَالَ		وَمَرْعَىٰهَا ﴿٣١﴾
(to be) a provision (and benefit)		He has fixed them firmly		and the mountains		and its pasture

لَّكُمْ	وَلِأَنْعَٰمِكُمْ ﴿٣٣﴾	فَإِذَا جَآءَتِ	ٱلطَّآمَّةُ	ٱلْكُبْرَىٰ ﴿٣٤﴾
for you	and for your cattle	but when comes	the catastrophe	greatest

يَوْمَ يَتَذَكَّرُ ٱلْإِنسَٰنُ مَا سَعَىٰ ﴿٣٥﴾ وَبُرِّزَتِ ٱلْجَحِيمُ لِمَن يَرَىٰ ﴿٣٦﴾ فَأَمَّا مَن طَغَىٰ ﴿٣٧﴾ وَءَاثَرَ ٱلْحَيَوٰةَ ٱلدُّنْيَا ﴿٣٨﴾ فَإِنَّ ٱلْجَحِيمَ هِىَ ٱلْمَأْوَىٰ ﴿٣٩﴾ وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِۦ وَنَهَى ٱلنَّفْسَ عَنِ ٱلْهَوَىٰ ﴿٤٠﴾ فَإِنَّ ٱلْجَنَّةَ هِىَ ٱلْمَأْوَىٰ ﴿٤١﴾

35. The Day when man shall remember what he strove for. 36. And Hell-fire shall be made apparent in full view for (every) one who sees. 37. Then for him who transgressed all bounds (in disbelief, oppression and evil deeds of disobedience to Allāh). 38. And preferred the life of this world (by following his evil desires and lusts), 39. Verily, his abode will be Hell-fire; 40. But as for him who feared standing before his Lord, and restrained himself from impure evil desires and lusts. 41. Verily, Paradise will be his abode.

يَوْمَ	يَتَذَكَّرُ ٱلْإِنسَٰنُ	مَا سَعَىٰ ﴿٣٥﴾
(the) Day	(when) man shall remember	what he strove for
وَبُرِّزَتِ ٱلْجَحِيمُ		لِمَن يَرَىٰ ﴿٣٦﴾
and Hell-fire shall be made apparent in full view		for (one) who sees
فَأَمَّا مَن طَغَىٰ ﴿٣٧﴾	وَءَاثَرَ ٱلْحَيَوٰةَ	ٱلدُّنْيَا ﴿٣٨﴾
then as for (him) who transgressed all bounds	and preferred the life	(of) the world

فَإِنَّ ٱلْجَحِيمَ	هِىَ	ٱلْمَأْوَىٰ ﴿٣٩﴾	وَأَمَّا مَنْ خَافَ	مَقَامَ
then verily Hell-fire	[it]	(will be his) abode	but as for (him) who feared	standing

رَبِّهِۦ	وَنَهَى ٱلنَّفْسَ	عَنِ ٱلْهَوَىٰ ﴿٤٠﴾	فَإِنَّ ٱلْجَنَّةَ
(before) his Lord	and restrained himself	from evil desires/lusts	then verily Paradise

هِىَ	ٱلْمَأْوَىٰ ﴿٤١﴾
[it]	(will be his) abode

يَسْـَٔلُونَكَ عَنِ ٱلسَّاعَةِ أَيَّانَ مُرْسَىٰهَا ﴿٤٢﴾ فِيمَ أَنتَ مِن ذِكْرَىٰهَآ ﴿٤٣﴾ إِلَىٰ رَبِّكَ مُنتَهَىٰهَآ ﴿٤٤﴾ إِنَّمَآ أَنتَ مُنذِرُ مَن يَخْشَىٰهَا ﴿٤٥﴾ كَأَنَّهُمْ يَوْمَ يَرَوْنَهَا لَمْ يَلْبَثُوٓا۟ إِلَّا عَشِيَّةً أَوْ ضُحَىٰهَا ﴿٤٦﴾

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42. They ask you (O Muhammad ﷺ) about the Hour – when will be its appointed time? 43. You have no knowledge to say anything about it? 44. To your Lord belongs (the knowledge of) the term thereof. 45. You (O Muhammad ﷺ) are only a warner for those who fear it, 46. The Day they see it, (it will be) as if they had not tarried (in this world) except an afternoon or a morning.

يَسْـَٔلُونَكَ	عَنِ ٱلسَّاعَةِ	أَيَّانَ	مُرْسَىٰهَا ﴿٤٢﴾	فِيمَ
they ask you	about the Hour	when	(will be) its appointed time	in what (position)
أَنتَ	مِن ذِكْرَىٰهَآ ﴿٤٣﴾	إِلَىٰ رَبِّكَ	مُنتَهَىٰهَآ ﴿٤٤﴾	إِنَّمَآ أَنتَ
(are) you	[of] to mention it	to your Lord (belongs)	the term thereof	you (are) only
مُنذِرُ	مَن	يَخْشَىٰهَا ﴿٤٥﴾	كَأَنَّهُمْ	يَوْمَ	يَرَوْنَهَا
a warner	(for those) who	fear it	as if they	(the) Day	[they] see it
لَمْ يَلْبَثُوٓا	إِلَّا عَشِيَّةً	أَوْ ضُحَىٰهَا ﴿٤٦﴾
had not tarried	except an afternoon	or its morning

سُورَةُ عَبَسَ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

عَبَسَ وَتَوَلَّىٰٓ ﴿١﴾ أَن جَآءَهُ ٱلْأَعْمَىٰ ﴿٢﴾ وَمَا يُدْرِيكَ لَعَلَّهُۥ يَزَّكَّىٰٓ ﴿٣﴾ أَوْ يَذَّكَّرُ فَتَنفَعَهُ ٱلذِّكْرَىٰٓ ﴿٤﴾ أَمَّا مَنِ ٱسْتَغْنَىٰ ﴿٥﴾ فَأَنتَ لَهُۥ تَصَدَّىٰ ﴿٦﴾ وَمَا عَلَيْكَ أَلَّا يَزَّكَّىٰ ﴿٧﴾ وَأَمَّا مَن جَآءَكَ يَسْعَىٰ ﴿٨﴾ وَهُوَ يَخْشَىٰ ﴿٩﴾ فَأَنتَ عَنْهُ تَلَهَّىٰ ﴿١٠﴾

Sūrah `Abasa (He frowned) 80

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

1. (The Prophet ﷺ) frowned and turned away. 2. Because there came to him the blind man (i.e. `Abdullāh bin Umm Maktūm, who came to the Prophet ﷺ while he was preaching to one or some of the Quraish chiefs). 3. And how can you know that he might become pure (from sins)? 4. Or he might receive admonition, and the admonition might profit him? 5. As for him who thinks himself self-sufficient, 6. To him you attend; 7. What does it matter to you if he

will not become pure (from disbelief? – you are only a Messenger, your duty is to convey the Message of Allāh). 8. But as to him who came to you running, 9. And is afraid (of Allāh and His punishment). 10. Of him you are neglectful and divert your attention to another,

ٱلرَّحِيمِ	ٱلرَّحۡمَٰنِ	بِسۡمِ ٱللَّهِ
the Most Merciful	the Most Gracious	In the Name (of) Allah

وَمَا	ٱلۡأَعۡمَىٰ ۝٢	أَن جَآءَهُ	وَتَوَلَّىٰٓ ۝١	عَبَسَ
and what	the blind man	because came to him	and turned away	he frowned

أَوۡ يَذَّكَّرُ	لَعَلَّهُۥ يَزَّكَّىٰٓ ۝٣	يُدۡرِيكَ
or he (might) receive admonition	that he might become pure	can inform you

أَمَّا مَنِ ٱسۡتَغۡنَىٰ ۝٥	ٱلذِّكۡرَىٰ ۝٤	فَتَنفَعَهُ
as for (him) who thinks himself self-sufficient	the admonition	and might profit him

أَلَّا يَزَّكَّىٰ ۝٧	عَلَيۡكَ	وَمَا	لَهُۥ تَصَدَّىٰ ۝٦	فَأَنتَ
that he will not become pure	upon you	and nothing	to him attend	so you

وَهُوَ يَخۡشَىٰ ۝٩	يَسۡعَىٰ ۝٨	جَآءَكَ	وَأَمَّا مَن
and he is afraid (of Allah)	running	came to you	but as to (him) who

عَنۡهُ تَلَهَّىٰ ۝١٠	فَأَنتَ
are neglectful of him	so you

كَلَّآ إِنَّهَا تَذۡكِرَةٞ ۝١١ فَمَن شَآءَ ذَكَرَهُۥ ۝١٢ فِي صُحُفٖ مُّكَرَّمَةٖ ۝١٣ مَّرۡفُوعَةٖ مُّطَهَّرَةِۭ ۝١٤ بِأَيۡدِي سَفَرَةٖ ۝١٥ كِرَامِۭ بَرَرَةٖ ۝١٦ قُتِلَ ٱلۡإِنسَٰنُ مَآ أَكۡفَرَهُۥ ۝١٧ مِنۡ أَيِّ شَيۡءٍ خَلَقَهُۥ ۝١٨ مِن نُّطۡفَةٍ خَلَقَهُۥ فَقَدَّرَهُۥ ۝١٩ ثُمَّ ٱلسَّبِيلَ يَسَّرَهُۥ ۝٢٠

11. Nay, (do not do like this); indeed it (this Qur'ān) is an admonition. 12. So, whoever wills, let him pay attention to it. 13. (It is) in Records held (greatly) in honour (*Al-Lauh Al-Mahfūz*), 14. Exalted (in dignity), purified, 15. In the hands of scribes (angels). 16. Honourable and obedient. 17. Be cursed (the disbelieving) man! How ungrateful he is! 18. From what thing did He create him? 19. From *Nutfah* (mixed drops of male and female sexual discharge) He

created him and then set him in due proportion. 20. Then He makes the Path easy for him.

كَلَّآ	إِنَّهَا	تَذْكِرَةٌ ﴿١١﴾	فَمَن شَآءَ	ذَكَرَهُۥ ﴿١٢﴾
nay	indeed it	(is) an admonition	so whoever wills	he should remember it

فِى صُحُفٍ	مُّكَرَّمَةٍ ﴿١٣﴾	مَّرْفُوعَةٍ	مُّطَهَّرَةٍ ﴿١٤﴾	بِأَيْدِى	سَفَرَةٍ ﴿١٥﴾
in Records	honoured	exalted	purified	in (the) hands	(of) scribes (angels)

كِرَامٍ	بَرَرَةٍ ﴿١٦﴾	قُتِلَ ٱلْإِنسَٰنُ	مَآ	أَكْفَرَهُۥ ﴿١٧﴾
honourable	obedient	be killed (be cursed) the man	how	ungrateful he is

مِنْ أَىِّ	شَىْءٍ	خَلَقَهُۥ ﴿١٨﴾	مِن نُّطْفَةٍ	خَلَقَهُۥ
from what	thing	did He create him	from semen	He created him

فَقَدَّرَهُۥ ﴿١٩﴾	ثُمَّ ٱلسَّبِيلَ	يَسَّرَهُۥ ﴿٢٠﴾
then set him in due proportion (proper form)	then the Path	He makes easy (for) him

ثُمَّ أَمَاتَهُۥ فَأَقْبَرَهُۥ ﴿٢١﴾ ثُمَّ إِذَا شَآءَ أَنشَرَهُۥ ﴿٢٢﴾ كَلَّا لَمَّا يَقْضِ مَآ أَمَرَهُۥ ﴿٢٣﴾ فَلْيَنظُرِ ٱلْإِنسَٰنُ إِلَىٰ طَعَامِهِۦٓ ﴿٢٤﴾ أَنَّا
صَبَبْنَا ٱلْمَآءَ صَبًّا ﴿٢٥﴾ ثُمَّ شَقَقْنَا ٱلْأَرْضَ شَقًّا ﴿٢٦﴾ فَأَنۢبَتْنَا فِيهَا حَبًّا ﴿٢٧﴾ وَعِنَبًا وَقَضْبًا ﴿٢٨﴾ وَزَيْتُونًا وَنَخْلًا ﴿٢٩﴾
وَحَدَآئِقَ غُلْبًا ﴿٣٠﴾

21. Then He causes him to die and puts him in his grave. 22. Then when it is His Will, He will resurrect him (again). 23. Nay, but (man) has not done what He commanded him. 24. Then let man look at his food: 25. We pour forth water in abundance. 26. And We split the earth in clefts. 27. And We cause therein the grain to grow, 28. And grapes and clover plants (i.e. green fodder for the cattle), 29. And olives and date palms, 30. And gardens dense with many trees,

ثُمَّ أَمَاتَهُۥ	فَأَقْبَرَهُۥ ﴿٢١﴾	ثُمَّ إِذَا شَآءَ
then He causes him to die	and puts him in (his) grave	then when He wills

أَنشَرَهُۥ ﴿٢٢﴾	كَلَّا	لَمَّا يَقْضِ	مَآ	أَمَرَهُۥ ﴿٢٣﴾
He will resurrect him	nay	he has not done	what	He commanded him

فَلْيَنظُرِ ٱلْإِنسَٰنُ	إِلَىٰ طَعَامِهِۦٓ ﴿٢٤﴾	أَنَّا صَبَبْنَا	ٱلْمَآءَ	صَبًّا ﴿٢٥﴾
then let the man look	at his food	that We pour forth	water	(in) abundance
ثُمَّ شَقَقْنَا ٱلْأَرْضَ	شَقًّا ﴿٢٦﴾	فَأَنۢبَتْنَا	فِيهَا	حَبًّا ﴿٢٧﴾	وَعِنَبًا
then We split the earth	(in) clefts	and We cause to grow	therein	(the) grain	and grapes
وَقَضْبًا ﴿٢٨﴾	وَزَيْتُونًا	وَنَخْلًا ﴿٢٩﴾	وَحَدَآئِقَ	غُلْبًا ﴿٣٠﴾
and clover plants	and olives	and date palms	and gardens	dense with many trees

وَفَٰكِهَةً وَأَبًّا ﴿٣١﴾ مَّتَٰعًا لَّكُمْ وَلِأَنْعَٰمِكُمْ ﴿٣٢﴾ فَإِذَا جَآءَتِ ٱلصَّآخَّةُ ﴿٣٣﴾ يَوْمَ يَفِرُّ ٱلْمَرْءُ مِنْ أَخِيهِ ﴿٣٤﴾ وَأُمِّهِۦ وَأَبِيهِ ﴿٣٥﴾ وَصَٰحِبَتِهِۦ وَبَنِيهِ ﴿٣٦﴾ لِكُلِّ ٱمْرِئٍ مِّنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ ﴿٣٧﴾ وُجُوهٌ يَوْمَئِذٍ مُّسْفِرَةٌ ﴿٣٨﴾ ضَاحِكَةٌ مُّسْتَبْشِرَةٌ ﴿٣٩﴾ وَوُجُوهٌ يَوْمَئِذٍ عَلَيْهَا غَبَرَةٌ ﴿٤٠﴾ تَرْهَقُهَا قَتَرَةٌ ﴿٤١﴾ أُو۟لَٰٓئِكَ هُمُ ٱلْكَفَرَةُ ٱلْفَجَرَةُ ﴿٤٢﴾

31. And fruits and herbage. 32. (To be) a provision and benefit for you and your cattle. 33. Then when there comes *As-Sākhkhah* (the second blowing of the Trumpet on the Day of Resurrection) – 34. That Day shall a man flee from his brother, 35. And from his mother and his father, 36. And from his wife and his children. 37. Every man that Day will have enough to make him careless of others. 38. Some faces that Day will be bright (true believers of Islāmic Monotheism), 39. Laughing, rejoicing at good news (of Paradise). 40. And other faces that Day will be dust-stained. 41. Darkness will cover them. 42. Such will be the *Kafarah* (disbelievers in Allāh, in His Oneness, and in His Messenger Muhammad ﷺ), the *Fajarah* (wicked evildoers).

وَفَٰكِهَةً	وَأَبًّا ﴿٣١﴾	مَّتَٰعًا	لَّكُمْ	وَلِأَنْعَٰمِكُمْ ﴿٣٢﴾
and fruits	and herbage	(to be) a provision (and benefit)	for you	and for your cattle
فَإِذَا جَآءَتِ	ٱلصَّآخَّةُ ﴿٣٣﴾	يَوْمَ	يَفِرُّ ٱلْمَرْءُ	مِنْ أَخِيهِ ﴿٣٤﴾
then when (there) comes	deafening cry	(that) Day	shall a man flee	from his brother
وَأُمِّهِۦ	وَأَبِيهِ ﴿٣٥﴾	وَصَٰحِبَتِهِۦ	وَبَنِيهِ ﴿٣٦﴾	لِكُلِّ	ٱمْرِئٍ
and (from) his mother	and his father	and (from) his wife	and his children	for every	man
مِّنْهُمْ	يَوْمَئِذٍ	شَأْنٌ	يُغْنِيهِ ﴿٣٧﴾		
of them	that Day	(will be) enough concern	(that) will make him careless (of others)		

وُجُوهٌ	يَوْمَئِذٍ	مُّسْفِرَةٌ ﴿٣٨﴾	ضَاحِكَةٌ	مُّسْتَبْشِرَةٌ ﴿٣٩﴾
(some) faces	that Day	(will be) bright	laughing	rejoicing (at good news)

وَوُجُوهٌ	يَوْمَئِذٍ	عَلَيْهَا	غَبَرَةٌ ﴿٤٠﴾	تَرْهَقُهَا	قَتَرَةٌ ﴿٤١﴾
and (other) faces	that Day	on them	(will be) dust	will cover them	darkness

أُولَٰئِكَ	هُمُ	الْكَفَرَةُ	الْفَجَرَةُ ﴿٤٢﴾
those	[they]	(will be) the disbelievers	the evildoers

سُورَةُ التَّكْوِيرِ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

إِذَا الشَّمْسُ كُوِّرَتْ ﴿١﴾ وَإِذَا النُّجُومُ انكَدَرَتْ ﴿٢﴾ وَإِذَا الْجِبَالُ سُيِّرَتْ ﴿٣﴾ وَإِذَا الْعِشَارُ
عُطِّلَتْ ﴿٤﴾ وَإِذَا الْوُحُوشُ حُشِرَتْ ﴿٥﴾ وَإِذَا الْبِحَارُ سُجِّرَتْ ﴿٦﴾ وَإِذَا النُّفُوسُ زُوِّجَتْ ﴿٧﴾
وَإِذَا الْمَوْءُودَةُ سُئِلَتْ ﴿٨﴾ بِأَيِّ ذَنبٍ قُتِلَتْ ﴿٩﴾ وَإِذَا الصُّحُفُ نُشِرَتْ ﴿١٠﴾

Part - 30

Sūrah At-Takwīr

(Winding round and losing its Light) 81

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

1. When the sun shall be wound round and its light is lost and is overthrown. 2. And when the stars shall fall. 3. And when the mountains shall be made to pass away; 4. And when the pregnant she-camels shall be neglected; 5. And when the *Wohoosh* (animals, etc.) shall be gathered together. 6. And when the seas shall become as blazing Fire (or shall overflow). 7. And when the souls shall be joined with their bodies (the good with the good and the bad with the bad). 8. And when the female (infant) buried alive (as the pagan Arabs used to do) shall be questioned: 9. For what sin was she killed? 10. And when the (written) pages [of deeds (good and bad) of every person] shall be laid open.

بِسْمِ اللَّهِ	الرَّحْمَٰنِ	الرَّحِيمِ
In the Name (of) Allah	the Most Gracious	the Most Merciful

إِذَا	الشَّمْسُ كُوِّرَتْ ﴿١﴾	وَإِذَا	النُّجُومُ انكَدَرَتْ ﴿٢﴾	وَإِذَا
when	the sun shall be wound round	and when	the stars shall fall	and when

ٱلْجِبَالُ سُيِّرَتْ ﴿٣﴾	وَإِذَا	ٱلْعِشَارُ عُطِّلَتْ ﴿٤﴾
the mountains shall be moved away	and when	the pregnant she-camels shall be neglected
وَإِذَا	ٱلْوُحُوشُ حُشِرَتْ ﴿٥﴾	
and when	the wild beasts shall be gathered together	
وَإِذَا	ٱلنُّفُوسُ زُوِّجَتْ ﴿٧﴾	وَإِذَا	ٱلْبِحَارُ سُجِّرَتْ ﴿٦﴾
and when	the souls shall be joined	and when	the seas shall be made to overflow
ذَنْۢبٍ قُتِلَتْ ﴿٩﴾	بِأَيِّ	ٱلْمَوْءُۥدَةُ سُئِلَتْ ﴿٨﴾	
sin was she killed	for what	the female (infant) buried alive shall be questioned	
	ٱلصُّحُفُ نُشِرَتْ ﴿١٠﴾	وَإِذَا
	the (written) pages shall be laid open	and when

وَإِذَا ٱلسَّمَآءُ كُشِطَتْ ﴿١١﴾ وَإِذَا ٱلْجَحِيمُ سُعِّرَتْ ﴿١٢﴾ وَإِذَا ٱلْجَنَّةُ أُزْلِفَتْ ﴿١٣﴾ عَلِمَتْ نَفْسٌ مَّآ أَحْضَرَتْ ﴿١٤﴾ فَلَآ أُقْسِمُ بِٱلْخُنَّسِ ﴿١٥﴾ ٱلْجَوَارِ ٱلْكُنَّسِ ﴿١٦﴾ وَٱلَّيْلِ إِذَا عَسْعَسَ ﴿١٧﴾ وَٱلصُّبْحِ إِذَا تَنَفَّسَ ﴿١٨﴾ إِنَّهُۥ لَقَوْلُ رَسُولٍ كَرِيمٍ ﴿١٩﴾

11. And when the heaven shall be stripped off and taken away from its place; 12. And when Hell-fire shall be set ablaze. 13. And when Paradise shall be brought near. 14. (Then) every person will know what he has brought (of good and evil). 15. So verily, I swear by the planets that recede (i.e. disappear during the day and appear during the night). 16. And by the planets that move swiftly and hide themselves. 17. And by the night as it departs. 18. And by the dawn as it brightens. 19. Verily, this is the Word (this Qur'ān brought by) a most honourable messenger [Jibrāīl (Gabriel), from Allāh to Prophet Muhammad ﷺ].

وَإِذَا	ٱلْجَحِيمُ سُعِّرَتْ ﴿١٢﴾	وَإِذَا	ٱلسَّمَآءُ كُشِطَتْ ﴿١١﴾	وَإِذَا
and when	Hell-fire shall be set ablaze	and when	the heaven shall be stripped off	and when
مَّآ أَحْضَرَتْ ﴿١٤﴾		عَلِمَتْ نَفْسٌ		ٱلْجَنَّةُ أُزْلِفَتْ ﴿١٣﴾
what he has brought (of good and evil)		every person will know		Paradise shall be brought near
ٱلْجَوَارِ		بِٱلْخُنَّسِ ﴿١٥﴾		فَلَآ أُقْسِمُ
(and by) the planets that move swiftly		by the planets that recede		so I swear

وَٱلصُّبْحِ	إِذَا عَسْعَسَ ﴿١٧﴾	وَٱلَّيْلِ	ٱلْكُنَّسِ ﴿١٦﴾
and (by) the dawn	when it departs	and (by) the night	(and) hide themselves

كَرِيمٍ ﴿١٩﴾	رَسُولٍ	لَقَوْلُ	إِنَّهُۥ	إِذَا تَنَفَّسَ ﴿١٨﴾
(most) honourable	(of) a messenger	(is the) Word	verily this	when it brightens

ذِى قُوَّةٍ عِندَ ذِى ٱلْعَرْشِ مَكِينٍ ﴿٢٠﴾ مُّطَاعٍ ثَمَّ أَمِينٍ ﴿٢١﴾ وَمَا صَاحِبُكُم بِمَجْنُونٍ ﴿٢٢﴾ وَلَقَدْ رَءَاهُ بِٱلْأُفُقِ
ٱلْمُبِينِ ﴿٢٣﴾ وَمَا هُوَ عَلَى ٱلْغَيْبِ بِضَنِينٍ ﴿٢٤﴾ وَمَا هُوَ بِقَوْلِ شَيْطَٰنٍ رَّجِيمٍ ﴿٢٥﴾ فَأَيْنَ تَذْهَبُونَ ﴿٢٦﴾ إِنْ هُوَ إِلَّا
ذِكْرٌ لِّلْعَٰلَمِينَ ﴿٢٧﴾ لِمَن شَآءَ مِنكُمْ أَن يَسْتَقِيمَ ﴿٢٨﴾ وَمَا تَشَآءُونَ إِلَّآ أَن يَشَآءَ ٱللَّهُ رَبُّ ٱلْعَٰلَمِينَ ﴿٢٩﴾

20. Owner of power (and high rank) with (Allāh), the Lord of the Throne, 21. Obeyed (by the angels in the heavens) and trustworthy. 22. And (O people) your companion (Muhammad ﷺ) is not a madman. 23. And indeed he (Muhammad ﷺ) saw him [Jibrāīl (Gabriel)] in the clear horizon (towards the east). 24. And he (Muhammad ﷺ) withholds not a knowledge of the Unseen. 25. And it (the Qur'ān) is not the word of outcast *Shaitān* (Satan). 26. Then where are you going? 27. Verily, this (the Qur'ān) is no less than a Reminder to (all) the *`Ālamīn* (mankind and jinn) 28. To whomsoever among you who wills to walk straight. 29. And you cannot will unless (it be) that Allāh wills – the Lord of the *`Ālamīn* (mankind, jinn and all that exists).

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أَمِينٍ ﴿٢١﴾	ثَمَّ	مُّطَاعٍ	مَكِينٍ ﴿٢٠﴾	ذِى ٱلْعَرْشِ	عِندَ ذِى قُوَّةٍ
trustworthy	and	obeyed	established	(the) Owner of the Throne	with possessor of power

بِٱلْأُفُقِ	وَلَقَدْ رَءَاهُ	بِمَجْنُونٍ ﴿٢٢﴾	وَمَا صَاحِبُكُم
in the horizon	and indeed he saw him	a madman	and your companion (is) not

بِقَوْلِ	وَمَا هُوَ	بِضَنِينٍ ﴿٢٤﴾	عَلَى ٱلْغَيْبِ	وَمَا هُوَ	ٱلْمُبِينِ ﴿٢٣﴾
(the) word	and it (is) not	a withholder	on the Unseen	and he (is) not	clear

إِلَّا ذِكْرٌ	إِنْ هُوَ	فَأَيْنَ تَذْهَبُونَ ﴿٢٦﴾	رَّجِيمٍ ﴿٢٥﴾	شَيْطَٰنٍ
but a Reminder	this (is) not	then where are you going	outcast	(of) Satan

أَن يَسْتَقِيمَ ﴿٢٨﴾	شَآءَ مِنكُمْ	لِمَن	لِّلْعَٰلَمِينَ ﴿٢٧﴾
to walk straight	among you who wills	to whomsoever	to the worlds

وَمَا تَشَآءُونَ	إِلَّآ	أَن يَشَآءَ ٱللَّهُ	رَبُّ ٱلْعَٰلَمِينَ ﴿٢٩﴾
and you can not will	unless	that Allah wills	(the) Lord (of) the worlds

سُورَةُ الانفِطَارِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

إِذَا ٱلسَّمَآءُ ٱنفَطَرَتْ ﴿١﴾ وَإِذَا ٱلْكَوَاكِبُ ٱنتَثَرَتْ ﴿٢﴾ وَإِذَا ٱلْبِحَارُ فُجِّرَتْ ﴿٣﴾ وَإِذَا ٱلْقُبُورُ بُعْثِرَتْ ﴿٤﴾
عَلِمَتْ نَفْسٌ مَّا قَدَّمَتْ وَأَخَّرَتْ ﴿٥﴾ يَٰٓأَيُّهَا ٱلْإِنسَٰنُ مَا غَرَّكَ بِرَبِّكَ ٱلْكَرِيمِ ﴿٦﴾ ٱلَّذِى خَلَقَكَ
فَسَوَّىٰكَ فَعَدَلَكَ ﴿٧﴾ فِىٓ أَىِّ صُورَةٍ مَّا شَآءَ رَكَّبَكَ ﴿٨﴾

Sūrah Al-Infitār (The Cleaving) 82

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

1. When the heaven shall be cleft asunder. 2. And when the stars shall be fallen and scattered. 3. And when the seas shall be burst forth. 4. And when the graves shall be turned upside down (and bring out their contents) 5. (Then) a person will know what he has sent forward and (what he has) left behind (of good or bad deeds). 6. O man! What has made you careless about your Lord, the Most Generous? 7. Who created you, fashioned you perfectly, and gave you due proportion. 8. In whatever form He willed, He put you together.

Part - 30

بِسْمِ ٱللَّهِ	ٱلرَّحْمَٰنِ	ٱلرَّحِيمِ
In the Name (of) Allah	the Most Gracious	the Most Merciful

إِذَا	ٱلسَّمَآءُ ٱنفَطَرَتْ ﴿١﴾	وَإِذَا	ٱلْكَوَاكِبُ ٱنتَثَرَتْ ﴿٢﴾	وَإِذَا
when	the heaven shall be cleft asunder	and when	the stars shall be scattered	and when

ٱلْبِحَارُ فُجِّرَتْ ﴿٣﴾	وَإِذَا	ٱلْقُبُورُ بُعْثِرَتْ ﴿٤﴾	عَلِمَتْ نَفْسٌ
the seas shall be burst forth	and when	the graves shall be turned upside down	a soul will know

مَّا قَدَّمَتْ	وَأَخَّرَتْ ﴿٥﴾	يَٰٓأَيُّهَا	ٱلْإِنسَٰنُ	مَا	غَرَّكَ
what it has sent forward	and (what) left behind	O	man	what	has made you careless

بِرَبِّكَ	ٱلْكَرِيمِ ﴿٦﴾	ٱلَّذِى	خَلَقَكَ	فَسَوَّىٰكَ
about your Lord	the Most Generous	Who	created you	[and] fashioned you perfectly

رَكَّبَكَ ۝٨	مَّا شَآءَ	صُورَةٍ	فِيٓ أَيِّ	فَعَدَلَكَ ۝٧
He put you together	[that] He willed	form	in whatever	and gave you due proportion

كَلَّا بَلْ تُكَذِّبُونَ بِٱلدِّينِ ۝٩ وَإِنَّ عَلَيْكُمْ لَحَٰفِظِينَ ۝١٠ كِرَامًا كَٰتِبِينَ ۝١١ يَعْلَمُونَ مَا تَفْعَلُونَ ۝١٢
إِنَّ ٱلْأَبْرَارَ لَفِى نَعِيمٍ ۝١٣ وَإِنَّ ٱلْفُجَّارَ لَفِى جَحِيمٍ ۝١٤ يَصْلَوْنَهَا يَوْمَ ٱلدِّينِ ۝١٥ وَمَا هُمْ عَنْهَا بِغَآئِبِينَ ۝١٦
وَمَآ أَدْرَىٰكَ مَا يَوْمُ ٱلدِّينِ ۝١٧

9. Nay! But you deny *Ad-Dīn* (i.e. the Day of Recompense). 10. But verily, over you (are appointed angels in charge of mankind) to watch you, 11. *Kirāman* (honourable) *Kātibīn* – writing down (your deeds), 12. They know all that you do. 13. Verily, *Al-Abrār* (the pious believers of Islāmic Monotheism) will be in Delight (Paradise); 14. And verily, *Al-Fujjār* (the wicked, disbelievers, polytheists, sinners and evildoers) will be in the blazing Fire (Hell), 15. Therein they will enter, and taste its burning flame on the Day of Recompense, 16. And they (*Al-Fujjār*) will not be absent therefrom. 17. And what will make you know what the Day of Recompense is?

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لَحَٰفِظِينَ ۝١٠	عَلَيْكُمْ	وَإِنَّ	بِٱلدِّينِ ۝٩	بَلْ تُكَذِّبُونَ	كَلَّا
(are) guardians	over you	but verily	the Judgement	nay you deny	by no means
إِنَّ ٱلْأَبْرَارَ	مَا تَفْعَلُونَ ۝١٢	يَعْلَمُونَ	كَٰتِبِينَ ۝١١	كِرَامًا	
verily the righteous	(all) that you do	they know	writing down	honourable	
يَصْلَوْنَهَا	لَفِى جَحِيمٍ ۝١٤		وَإِنَّ ٱلْفُجَّارَ	لَفِى نَعِيمٍ ۝١٣	
they will burn in it	(will be) in the blazing Fire (Hell)		and verily the wicked	(will be) in Delight	
وَمَآ	بِغَآئِبِينَ ۝١٦	عَنْهَا	وَمَا هُمْ	ٱلدِّينِ ۝١٥	يَوْمَ
and what	(be) absent	therefrom	and they (will) not	(of) Recompense	(on the) Day
ٱلدِّينِ ۝١٧	يَوْمُ	مَا	أَدْرَىٰكَ		
(of) the Recompense	(is the) Day	what	will make you know		

ثُمَّ مَآ أَدْرَىٰكَ مَا يَوْمُ ٱلدِّينِ ۝١٨ يَوْمَ لَا تَمْلِكُ نَفْسٌ لِّنَفْسٍ شَيْـًٔا ۖ وَٱلْأَمْرُ يَوْمَئِذٍ لِّلَّهِ ۝١٩

18. Again, what will make you know what the Day of Recompense is? 19. (It

will be) the Day when no person shall have power (to do anything) for another, and the Decision, that Day, will be (wholly) with Allāh.

ثُمَّ مَآ	أَدۡرَىٰكَ	مَا	يَوۡمُ	ٱلدِّينِ ﴿١٨﴾
then what	will make you know	what	(is the) Day	(of) Recompense

يَوۡمَ	لَا تَمۡلِكُ نَفۡسٞ	لِّنَفۡسٖ	شَيۡـٔٗاۖ
(the) Day	(when) a soul (person) shall have no power	for a soul	anything

وَٱلۡأَمۡرُ	يَوۡمَئِذٖ لِّلَّهِ ﴿١٩﴾
and the Decision	that Day (will be) with Allah

سُورَةُ المُطَفِّفِينَ

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

وَيۡلٞ لِّلۡمُطَفِّفِينَ ﴿١﴾ ٱلَّذِينَ إِذَا ٱكۡتَالُواْ عَلَى ٱلنَّاسِ يَسۡتَوۡفُونَ ﴿٢﴾ وَإِذَا كَالُوهُمۡ أَو وَّزَنُوهُمۡ يُخۡسِرُونَ ﴿٣﴾ أَلَا يَظُنُّ أُوْلَٰٓئِكَ أَنَّهُم مَّبۡعُوثُونَ ﴿٤﴾ لِيَوۡمٍ عَظِيمٖ ﴿٥﴾ يَوۡمَ يَقُومُ ٱلنَّاسُ لِرَبِّ ٱلۡعَٰلَمِينَ ﴿٦﴾

Sūrah Al-Mutaffifīn

(Those Who Deal in Fraud) 83

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

1. Woe to *Al-Mutaffifūn* (those who give less in measure and weight). 2. Those who, when they have to receive by measure from men, demand full measure, 3. And when they have to give by measure or weight to (other) men, give less than due. 4. Do they not think that they will be resurrected (for reckoning), 5. On a Great Day? 6. The Day when (all) mankind will stand before the Lord of the `*Ālamīn* (mankind, jinn and all that exists).

ٱلرَّحِيمِ	ٱلرَّحۡمَٰنِ	بِسۡمِ ٱللَّهِ
the Most Merciful	the Most Gracious	In the Name (of) Allah

ٱلَّذِينَ	لِّلۡمُطَفِّفِينَ ﴿١﴾	وَيۡلٞ
those who	to Al-Mutaffifun (those who give less in measure and weight)	woe

وَإِذَا	عَلَى ٱلنَّاسِ يَسْتَوْفُونَ ﴿٢﴾	إِذَا ٱكْتَالُوا
and when	from men they demand full measure	when they have to receive by measure

أَو وَّزَنُوهُمْ	كَالُوهُمْ
or they have to give by weight to them	they have to give by measure to them

لِيَوْمٍ	مَّبْعُوثُونَ ﴿٤﴾	أَنَّهُم	أَلَا يَظُنُّ أُوْلَٰٓئِكَ	يُخْسِرُونَ ﴿٣﴾
on a Day	(will be) resurrected	that they	(do) they not think?	they give less than due

لِرَبِّ ٱلْعَٰلَمِينَ ﴿٦﴾	يَقُومُ ٱلنَّاسُ	يَوْمَ	عَظِيمٍ ﴿٥﴾
before (the) Lord (of) the worlds	(when) mankind will stand	(the) Day	Great

كَلَّآ إِنَّ كِتَٰبَ ٱلْفُجَّارِ لَفِى سِجِّينٍ ﴿٧﴾ وَمَآ أَدْرَىٰكَ مَا سِجِّينٌ ﴿٨﴾ كِتَٰبٌ مَّرْقُومٌ ﴿٩﴾ وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ﴿١٠﴾
ٱلَّذِينَ يُكَذِّبُونَ بِيَوْمِ ٱلدِّينِ ﴿١١﴾ وَمَا يُكَذِّبُ بِهِۦٓ إِلَّا كُلُّ مُعْتَدٍ أَثِيمٍ ﴿١٢﴾ إِذَا تُتْلَىٰ عَلَيْهِ ءَايَٰتُنَا قَالَ أَسَٰطِيرُ
ٱلْأَوَّلِينَ ﴿١٣﴾ كَلَّا ۖ بَلْ ۜ رَانَ عَلَىٰ قُلُوبِهِم مَّا كَانُوا۟ يَكْسِبُونَ ﴿١٤﴾

7. Nay! Truly, the Record (writing of the deeds) of the *Fujjār* (disbelievers, polytheists, sinners, evildoers and the wicked) is (preserved) in *Sijjīn*. 8. And what will make you know what *Sijjīn* is? 9. A Register inscribed. 10. Woe that Day to those who deny. 11. Those who deny the Day of Recompense. 12. And none can deny it except every transgressor beyond bounds (in disbelief, oppression and disobedience to Allāh), the sinner! 13. When Our Verses (of the Qur'ān) are recited to him, he says: "Tales of the ancients!" 14. Nay! But on their hearts is the *Rān* (covering of sins and evil deeds) which they used to earn.

أَدْرَىٰكَ	وَمَآ	لَفِى سِجِّينٍ ﴿٧﴾	ٱلْفُجَّارِ	إِنَّ كِتَٰبَ	كَلَّآ
will make you know	and what	(is) in Sijjin	(of) the wicked	truly (the) Record	nay

لِّلْمُكَذِّبِينَ ﴿١٠﴾	يَوْمَئِذٍ	وَيْلٌ	مَّرْقُومٌ ﴿٩﴾	كِتَٰبٌ	سِجِّينٌ ﴿٨﴾	مَا
to those who deny	that Day	woe	inscribed	a Register	Sijjin (is)	what

إِلَّا كُلُّ	بِهِۦٓ	وَمَا يُكَذِّبُ	ٱلدِّينِ ﴿١١﴾	بِيَوْمِ	ٱلَّذِينَ يُكَذِّبُونَ
except every	it	and none can deny	(of) Recompense	(the) Day	those who deny

ءَايَٰتُنَا	عَلَيْهِ	إِذَا تُتْلَىٰ	أَثِيمٍ ﴿١٢﴾	مُعْتَدٍ
Our Verses	to him	when are recited	(the) sinner	transgressor beyond bounds

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قَالَ أَسَٰطِيرُ	ٱلْأَوَّلِينَ ﴿١٣﴾	كَلَّا ۖ	بَلْ ۜ رَانَ
he says tales	(of) the ancients	by no means	nay is Ran (covering of sins and evil deeds)

عَلَىٰ قُلُوبِهِم	مَّا كَانُوا۟	يَكْسِبُونَ ﴿١٤﴾
on their hearts	which they used to	earn

كَلَّآ إِنَّهُمْ عَن رَّبِّهِمْ يَوْمَئِذٍ لَّمَحْجُوبُونَ ﴿١٥﴾ ثُمَّ إِنَّهُمْ لَصَالُوا۟ ٱلْجَحِيمِ ﴿١٦﴾ ثُمَّ يُقَالُ هَٰذَا ٱلَّذِى كُنتُم بِهِۦ
تُكَذِّبُونَ ﴿١٧﴾ كَلَّآ إِنَّ كِتَٰبَ ٱلْأَبْرَارِ لَفِى عِلِّيِّينَ ﴿١٨﴾ وَمَآ أَدْرَىٰكَ مَا عِلِّيُّونَ ﴿١٩﴾ كِتَٰبٌ مَّرْقُومٌ ﴿٢٠﴾

15. Nay! Surely, they (evildoers) will be veiled from seeing their Lord that Day. 16. Then verily, they will indeed enter (and taste) the burning flame of Hell. 17. Then, it will be said to them: "This is what you used to deny!" 18. Nay! Verily, the Record (writing of the deeds) of *Al-Abrār* (the pious believers of Islāmic Monotheism) is (preserved) in *`Illiyyūn*. 19. And what will make you know what *`Illiyyūn* is? 20. A Register inscribed,

إِنَّهُمْ	ثُمَّ	لَمَحْجُوبُونَ ﴿١٥﴾	يَوْمَئِذٍ	عَن رَّبِّهِمْ	إِنَّهُمْ	كَلَّآ
verily they	then	(will be) veiled	that Day	from (seeing) their Lord	surely they	nay

ٱلَّذِى كُنتُم	ثُمَّ يُقَالُ هَٰذَا	ٱلْجَحِيمِ ﴿١٦﴾	لَصَالُوا۟
(is) what you used to	then it will be said this	(in) the burning flame of Hell	(will) indeed burn

بِهِۦ تُكَذِّبُونَ ﴿١٧﴾	كَلَّآ	إِنَّ كِتَٰبَ	ٱلْأَبْرَارِ	لَفِى عِلِّيِّينَ ﴿١٨﴾
deny [it]	nay	verily (the) Record	(of) the righteous	(will be) indeed in Illiyyun

وَمَآ	أَدْرَىٰكَ	مَا	عِلِّيُّونَ ﴿١٩﴾	كِتَٰبٌ	مَّرْقُومٌ ﴿٢٠﴾
and what	will make you know	what	Illiyyun (is)	a Register	inscribed

يَشْهَدُهُ ٱلْمُقَرَّبُونَ ﴿٢١﴾ إِنَّ ٱلْأَبْرَارَ لَفِى نَعِيمٍ ﴿٢٢﴾ عَلَى ٱلْأَرَآئِكِ يَنظُرُونَ ﴿٢٣﴾ تَعْرِفُ فِى وُجُوهِهِمْ نَضْرَةَ
ٱلنَّعِيمِ ﴿٢٤﴾ يُسْقَوْنَ مِن رَّحِيقٍ مَّخْتُومٍ ﴿٢٥﴾ خِتَٰمُهُۥ مِسْكٌ ۚ وَفِى ذَٰلِكَ فَلْيَتَنَافَسِ ٱلْمُتَنَٰفِسُونَ ﴿٢٦﴾
وَمِزَاجُهُۥ مِن تَسْنِيمٍ ﴿٢٧﴾ عَيْنًا يَشْرَبُ بِهَا ٱلْمُقَرَّبُونَ ﴿٢٨﴾

21. To which bear witness those nearest (to Allāh, i.e. the angels). 22. Verily, *Al-Abrār* (the pious believers of Islāmic Monotheism) will be in Delight

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(Paradise). 23. On thrones, looking (at all things). 24. You will recognise in their faces the brightness of delight. 25. They will be given to drink of pure sealed wine. 26. The last thereof (that wine) will be the smell of musk, and for this let (all) those strive who want to strive (i.e. hasten earnestly to the obedience of Allāh). 27. It (that wine) will be mixed with *Tasnīm*: 28. A spring whereof drink those nearest to Allāh.

يَشْهَدُهُ	ٱلْمُقَرَّبُونَ ﴿٢٨﴾	إِنَّ ٱلْأَبْرَارَ	لَفِى نَعِيمٍ ﴿٢٢﴾
(to) which bear witness	those nearest (to Allah)	verily the righteous	(will be) in Delight
عَلَى ٱلْأَرَآئِكِ يَنظُرُونَ ﴿٢٣﴾	تَعْرِفُ فِى وُجُوهِهِمْ	نَضْرَةَ	ٱلنَّعِيمِ ﴿٢٤﴾
on thrones looking	you will recognise in their faces	(the) brightness	(of) delight
يُسْقَوْنَ مِن رَّحِيقٍ	مَّخْتُومٍ ﴿٢٥﴾	خِتَـٰمُهُۥ	
they will be given to drink of pure wine	sealed	(the) last thereof	
مِسْكٌ ۚ	وَفِى ذَٰلِكَ	فَلْيَتَنَافَسِ ٱلْمُتَنَـٰفِسُونَ ﴿٢٦﴾	وَمِزَاجُهُۥ
(will be the) smell of musk	and for this	let those strive who want to strive	and its mixture
مِن تَسْنِيمٍ ﴿٢٧﴾	عَيْنًا يَشْرَبُ	بِهَا	ٱلْمُقَرَّبُونَ ﴿٢٨﴾
(will be) from Tasnim	a spring will drink	whereof	those nearest (to Allah)

إِنَّ ٱلَّذِينَ أَجْرَمُوا۟ كَانُوا۟ مِنَ ٱلَّذِينَ ءَامَنُوا۟ يَضْحَكُونَ ﴿٢٩﴾ وَإِذَا مَرُّوا۟ بِهِمْ يَتَغَامَزُونَ ﴿٣٠﴾ وَإِذَا ٱنقَلَبُوٓا۟ إِلَىٰٓ أَهْلِهِمُ ٱنقَلَبُوا۟ فَكِهِينَ ﴿٣١﴾ وَإِذَا رَأَوْهُمْ قَالُوٓا۟ إِنَّ هَـٰٓؤُلَآءِ لَضَآلُّونَ ﴿٣٢﴾ وَمَآ أُرْسِلُوا۟ عَلَيْهِمْ حَـٰفِظِينَ ﴿٣٣﴾ فَٱلْيَوْمَ ٱلَّذِينَ ءَامَنُوا۟ مِنَ ٱلْكُفَّارِ يَضْحَكُونَ ﴿٣٤﴾ عَلَى ٱلْأَرَآئِكِ يَنظُرُونَ ﴿٣٥﴾ هَلْ ثُوِّبَ ٱلْكُفَّارُ مَا كَانُوا۟ يَفْعَلُونَ ﴿٣٦﴾

29. Verily, (during the worldly life) those who committed crimes used to laugh at those who believed. 30. And, whenever they passed by them, used to wink one to another (in mockery). 31. And when they returned to their own people, they would return jesting; 32. And when they saw them, they said: "Verily, these have indeed gone astray!" 33. But they (disbelievers, sinners) had not been sent as watchers over them (the believers). 34. But this Day (the Day of Resurrection) those who believe will laugh at the disbelievers 35. On (high) thrones, looking (at all things). 36. Are not the disbelievers paid (fully) for what they used to do?

إِنَّ ٱلَّذِينَ أَجْرَمُوا	كَانُوا	مِنَ ٱلَّذِينَ ءَامَنُوا	يَضْحَكُونَ ﴿٢٩﴾
verily those who committed crimes	they used to	at those who believed	laugh
وَإِذَا مَرُّوا	بِهِمْ	يَتَغَامَزُونَ ﴿٣٠﴾	
and whenever they passed	by them	they used to wink one to another	
وَإِذَا ٱنقَلَبُوٓا	إِلَىٰٓ أَهْلِهِمُ	ٱنقَلَبُوا فَكِهِينَ ﴿٣١﴾	وَإِذَا
and when they returned	to their own people	they would return jesting	and when
رَأَوْهُمْ	قَالُوٓا	إِنَّ هَٰٓؤُلَآءِ	لَضَآلُّونَ ﴿٣٢﴾	وَمَآ أُرْسِلُوا
they saw them	they said	verily these	(have) indeed gone astray	but they had not been sent
عَلَيْهِمْ	حَٰفِظِينَ ﴿٣٣﴾	فَٱلْيَوْمَ	ٱلَّذِينَ ءَامَنُوا	مِنَ ٱلْكُفَّارِ يَضْحَكُونَ ﴿٣٤﴾
over them	(as) watchers	but this Day	those who believe	will laugh at the disbelievers
عَلَى ٱلْأَرَآئِكِ يَنظُرُونَ ﴿٣٥﴾	هَلْ ثُوِّبَ ٱلْكُفَّارُ	مَا كَانُوا	يَفْعَلُونَ ﴿٣٦﴾
on thrones looking	(are not) the disbelievers paid?	(for) what they used to	do

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سُورَةُ الانشِقَاقِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

إِذَا ٱلسَّمَآءُ ٱنشَقَّتْ ﴿١﴾ وَأَذِنَتْ لِرَبِّهَا وَحُقَّتْ ﴿٢﴾ وَإِذَا ٱلْأَرْضُ مُدَّتْ ﴿٣﴾ وَأَلْقَتْ مَا فِيهَا وَتَخَلَّتْ ﴿٤﴾ وَأَذِنَتْ لِرَبِّهَا وَحُقَّتْ ﴿٥﴾ يَٰٓأَيُّهَا ٱلْإِنسَٰنُ إِنَّكَ كَادِحٌ إِلَىٰ رَبِّكَ كَدْحًا فَمُلَٰقِيهِ ﴿٦﴾ فَأَمَّا مَنْ أُوتِيَ كِتَٰبَهُۥ بِيَمِينِهِۦ ﴿٧﴾ فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا ﴿٨﴾ وَيَنقَلِبُ إِلَىٰٓ أَهْلِهِۦ مَسْرُورًا ﴿٩﴾

Sūrah Al-Inshiqāq (The Splitting Asunder) 84

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

1. When the heaven shall be split asunder, 2. And listen to and obey its Lord – and it must do so. 3. And when the earth shall be stretched forth, 4. And shall cast out all that was in it and become empty. 5. And listen and obey its Lord – and it must do so. 6. O man! Verily, you are returning towards your Lord – with your deeds and actions (good or bad), – a sure returning, and you will meet (the results of your deeds which you did). 7. Then as for him who will be given

his Record in his right hand, 8. He surely will receive an easy reckoning, 9. And will return to his family in joy!

بِسْمِ اللَّهِ	الرَّحْمَٰنِ	الرَّحِيمِ
In the Name (of) Allah	the Most Gracious	the Most Merciful

إِذَا	السَّمَاءُ انشَقَّتْ ﴿١﴾	وَأَذِنَتْ	لِرَبِّهَا	وَحُقَّتْ ﴿٢﴾
when	the heaven shall be split asunder	and listen	to its Lord	and it must do so

وَإِذَا	الْأَرْضُ مُدَّتْ ﴿٣﴾	وَأَلْقَتْ مَا	فِيهَا
and when	the earth shall be stretched forth	and shall cast out (all) that	(was) in it

وَتَخَلَّتْ ﴿٤﴾	وَأَذِنَتْ	لِرَبِّهَا	وَحُقَّتْ ﴿٥﴾
and become empty	and listen (and obey)	to its Lord	and it must do so

يَا أَيُّهَا	الْإِنسَانُ	إِنَّكَ	كَادِحٌ	إِلَىٰ رَبِّكَ	كَدْحًا
O	man	verily you	(are) exerting	towards your Lord	very hard

فَمُلَاقِيهِ ﴿٦﴾	فَأَمَّا مَنْ	أُوتِيَ كِتَابَهُ	بِيَمِينِهِ ﴿٧﴾
and (you will) meet Him	then as for (him) who	will be given his Record	in his right hand

فَسَوْفَ يُحَاسَبُ حِسَابًا	يَسِيرًا ﴿٨﴾	وَيَنقَلِبُ	إِلَىٰ أَهْلِهِ	مَسْرُورًا ﴿٩﴾
then soon he will be reckoned a reckoning	easy	and will return	to his family	(in) joy

وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ وَرَاءَ ظَهْرِهِ ﴿١٠﴾ فَسَوْفَ يَدْعُو ثُبُورًا ﴿١١﴾ وَيَصْلَىٰ سَعِيرًا ﴿١٢﴾ إِنَّهُ كَانَ فِي أَهْلِهِ
مَسْرُورًا ﴿١٣﴾ إِنَّهُ ظَنَّ أَن لَّن يَحُورَ ﴿١٤﴾ بَلَىٰ إِنَّ رَبَّهُ كَانَ بِهِ بَصِيرًا ﴿١٥﴾ فَلَا أُقْسِمُ بِالشَّفَقِ ﴿١٦﴾ وَاللَّيْلِ
وَمَا وَسَقَ ﴿١٧﴾ وَالْقَمَرِ إِذَا اتَّسَقَ ﴿١٨﴾

10. But whosoever is given his Record behind his back, 11. He will invoke (for his) destruction, 12. And he shall enter a blazing Fire (and made to taste its burning). 13. Verily, he was among his people in joy! 14. Verily, he thought that he would never come back (to Us)! 15. Yes! Verily, his Lord has been ever beholding him! 16. So, I swear by the afterglow of sunset; 17. And by the night and whatever it gathers in its darkness, 18. And by the moon when it is at the full.

وَأَمَّا مَنْ	أُوتِيَ كِتَٰبَهُۥ	وَرَآءَ	ظَهْرِهِۦ ﴿١٠﴾
but as for (him) who	is given his Record	behind	his back
فَسَوْفَ يَدْعُوا۟ ثُبُورًا ﴿١١﴾	وَيَصْلَىٰ سَعِيرًا ﴿١٢﴾		إِنَّهُۥ كَانَ
then soon he will invoke (for) destruction	and he shall enter a blazing Fire		verily he was
فِىٓ أَهْلِهِۦ	مَسْرُورًا ﴿١٣﴾	إِنَّهُۥ ظَنَّ	أَن	لَّن يَحُورَ ﴿١٤﴾
among his people	(in) joy	verily he thought	that	he would never come back
بَلَىٰٓ	إِنَّ رَبَّهُۥ كَانَ	بِهِۦ	بَصِيرًا ﴿١٥﴾	فَلَآ أُقْسِمُ	بِٱلشَّفَقِ ﴿١٦﴾
yes	verily his Lord has been	[at] him	beholding	so I swear	by the afterglow of sunset
وَٱلَّيْلِ	وَمَا وَسَقَ ﴿١٧﴾		وَٱلْقَمَرِ	إِذَا ٱتَّسَقَ ﴿١٨﴾
and (by) the night	and whatever it gathers in its darkness		and the moon	when it is at the full

لَتَرْكَبُنَّ طَبَقًا عَن طَبَقٍ ﴿١٩﴾ فَمَا لَهُمْ لَا يُؤْمِنُونَ ﴿٢٠﴾ وَإِذَا قُرِئَ عَلَيْهِمُ ٱلْقُرْءَانُ لَا يَسْجُدُونَ ۩ ﴿٢١﴾
بَلِ ٱلَّذِينَ كَفَرُوا۟ يُكَذِّبُونَ ﴿٢٢﴾ وَٱللَّهُ أَعْلَمُ بِمَا يُوعُونَ ﴿٢٣﴾ فَبَشِّرْهُم بِعَذَابٍ أَلِيمٍ ﴿٢٤﴾ إِلَّا ٱلَّذِينَ
ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ لَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ ﴿٢٥﴾

19. You shall certainly travel from stage to stage (in this life and in the Hereafter). 20. What is the matter with them, that they believe not? 21. And when the Qur'ān is recited to them, they fall not prostrate. 22. Nay, those who disbelieve, deny (Prophet Muhammad ﷺ and whatever he brought, i.e. this Qur'ān and Islāmic Monotheism). 23. And Allāh knows best what they gather (of good and bad deeds), 24. So, announce to them a painful torment. 25. Except those who believe and do righteous good deeds, for them is a reward that will never come to an end (i.e. Paradise).

لَتَرْكَبُنَّ طَبَقًا	عَن طَبَقٍ ﴿١٩﴾	فَمَا	لَهُمْ
you shall certainly travel (to) stage	from stage	so what (is the matter)	with them
لَا يُؤْمِنُونَ ﴿٢٠﴾	وَإِذَا قُرِئَ	عَلَيْهِمُ	ٱلْقُرْءَانُ	لَا يَسْجُدُونَ ۩ ﴿٢١﴾
(that) they believe not	and when is recited	to them	the Quran	they fall not prostrate
بَلِ ٱلَّذِينَ كَفَرُوا۟	يُكَذِّبُونَ ﴿٢٢﴾	وَٱللَّهُ أَعْلَمُ	بِمَا يُوعُونَ ﴿٢٣﴾
nay those who disbelieve	deny	and Allah knows best	what they gather

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فَبَشِّرْهُم	بِعَذَابٍ	أَلِيمٍ ﴿٢١﴾	إِلَّا ٱلَّذِينَ ءَامَنُوا
so announce to them	a torment	painful	except those who believe

وَعَمِلُوا ٱلصَّٰلِحَٰتِ	لَهُمْ	أَجْرٌ	غَيْرُ	مَمْنُونٍ ﴿٢٥﴾
and do righteous deeds	for them	(is) a reward	never	ending

سُورَةُ البُرُوجِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

وَٱلسَّمَآءِ ذَاتِ ٱلْبُرُوجِ ﴿١﴾ وَٱلْيَوْمِ ٱلْمَوْعُودِ ﴿٢﴾ وَشَاهِدٍ وَمَشْهُودٍ ﴿٣﴾ قُتِلَ أَصْحَٰبُ ٱلْأُخْدُودِ ﴿٤﴾ ٱلنَّارِ
ذَاتِ ٱلْوَقُودِ ﴿٥﴾ إِذْ هُمْ عَلَيْهَا قُعُودٌ ﴿٦﴾ وَهُمْ عَلَىٰ مَا يَفْعَلُونَ بِٱلْمُؤْمِنِينَ شُهُودٌ ﴿٧﴾ وَمَا نَقَمُوا مِنْهُمْ إِلَّآ
أَن يُؤْمِنُوا بِٱللَّهِ ٱلْعَزِيزِ ٱلْحَمِيدِ ﴿٨﴾

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Sūrah Al-Burūj (The Big Stars) 85

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

1. By the heaven holding the big stars. 2. And by the Promised Day (i.e. the Day of Resurrection). 3. And by the Witnessing (i.e. Friday), and by the Witnessed [i.e. the day of *`Arafah* (*Hajj*), the ninth of Dhul-Hijjah]; 4. Cursed were the People of the Ditch (in the story of the Boy and the King). 5. Of fire fed with fuel, 6. When they sat by it (fire), 7. And they witnessed what they were doing against the believers (i.e. burning them). 8. And they had no fault except that they believed in Allāh, the All-Mighty, the Worthy of all praise!

بِسْمِ ٱللَّهِ	ٱلرَّحْمَٰنِ	ٱلرَّحِيمِ
In the Name (of) Allah	the Most Gracious	the Most Merciful

وَٱلسَّمَآءِ	ذَاتِ	ٱلْبُرُوجِ ﴿١﴾	وَٱلْيَوْمِ	ٱلْمَوْعُودِ ﴿٢﴾	وَشَاهِدٍ
by the heaven	holding	the big stars	and (by) the Day	Promised	and (by) the Witnessing (day)

وَمَشْهُودٍ ﴿٣﴾	قُتِلَ أَصْحَٰبُ	ٱلْأُخْدُودِ ﴿٤﴾	ٱلنَّارِ	ذَاتِ
and (by) the Witnessed (day)	cursed were (the) People	(of) the Ditch	(of) the fire	with

يَفْعَلُونَ بِالْمُؤْمِنِينَ	عَلَىٰ مَا	وَهُمْ	قُعُودٌ ۝٦	عَلَيْهَا	هُمْ	إِذْ	الْوَقُودِ ۝٥
they were doing to the believers	on what	and they	sat	by it	they	when	fuel

أَن يُؤْمِنُوا	إِلَّا	مِنْهُمْ	وَمَا نَقَمُوا	شُهُودٌ ۝٧
that they believed	except	on them	and they took not revenge	(were) witnesses

الْحَمِيدِ ۝٨	الْعَزِيزِ	بِاللَّهِ
the Worthy of all praise	the All-Mighty	in Allah

الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ ۚ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ ۝٩ إِنَّ الَّذِينَ فَتَنُوا الْمُؤْمِنِينَ
وَالْمُؤْمِنَاتِ ثُمَّ لَمْ يَتُوبُوا فَلَهُمْ عَذَابُ جَهَنَّمَ وَلَهُمْ عَذَابُ الْحَرِيقِ ۝١٠ إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا
الصَّالِحَاتِ لَهُمْ جَنَّاتٌ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ ۚ ذَٰلِكَ الْفَوْزُ الْكَبِيرُ ۝١١

9. To Whom belongs the dominion of the heavens and the earth! And Allāh is Witness over everything. 10. Verily, those who put into trial the believing men and the believing women (by torturing them and burning them), and then do not turn in repentance (to Allāh), then they will have the torment of Hell, and they will have the punishment of the burning Fire. 11. Verily, those who believe and do righteous good deeds, for them will be Gardens under which rivers flow (Paradise). That is the great success.

وَاللَّهُ	وَالْأَرْضِ ۚ	السَّمَاوَاتِ	مُلْكُ	لَهُ	الَّذِي
and Allah	and the earth	(of) the heavens	(the) dominion	to Him (belongs)	Who

فَتَنُوا الْمُؤْمِنِينَ	إِنَّ الَّذِينَ	شَهِيدٌ ۝٩	شَيْءٍ	عَلَىٰ كُلِّ
put into trial the believing men	verily those who	(is) a Witness	thing	over every

فَلَهُمْ	لَمْ يَتُوبُوا	ثُمَّ	وَالْمُؤْمِنَاتِ
then they (will) have	they turn not in repentance	then	and the believing women

الْحَرِيقِ ۝١٠	عَذَابُ	وَلَهُمْ	جَهَنَّمَ	عَذَابُ
(of) the burning Fire	(the) punishment	and they (will) have	(of) Hell	(the) torment

جَنَّاتٌ	لَهُمْ	وَعَمِلُوا الصَّالِحَاتِ	إِنَّ الَّذِينَ آمَنُوا
(will be) Gardens	for them	and do righteous deeds	verily those who believe

تَجۡرِي مِن تَحۡتِهَا	ٱلۡأَنۡهَٰرُۚ	ذَٰلِكَ	ٱلۡفَوۡزُ	ٱلۡكَبِيرُ ﴿١١﴾
flowing under which	the rivers	that	(is) the success	great

إِنَّ بَطۡشَ رَبِّكَ لَشَدِيدٌ ﴿١٢﴾ إِنَّهُۥ هُوَ يُبۡدِئُ وَيُعِيدُ ﴿١٣﴾ وَهُوَ ٱلۡغَفُورُ ٱلۡوَدُودُ ﴿١٤﴾ ذُو ٱلۡعَرۡشِ ٱلۡمَجِيدُ ﴿١٥﴾ فَعَّالٞ
لِّمَا يُرِيدُ ﴿١٦﴾ هَلۡ أَتَىٰكَ حَدِيثُ ٱلۡجُنُودِ ﴿١٧﴾ فِرۡعَوۡنَ وَثَمُودَ ﴿١٨﴾ بَلِ ٱلَّذِينَ كَفَرُواْ فِي تَكۡذِيبٖ ﴿١٩﴾ وَٱللَّهُ مِن
وَرَآئِهِم مُّحِيطُۢ ﴿٢٠﴾ بَلۡ هُوَ قُرۡءَانٞ مَّجِيدٞ ﴿٢١﴾ فِي لَوۡحٖ مَّحۡفُوظِۭ ﴿٢٢﴾

12. Verily, (O Muhammad ﷺ) the Seizure (punishment) of your Lord is severe and painful. 13. Verily, He it is Who begins (or originates) the creation (of everything), and then repeats it. 14. And He is Oft-Forgiving, full of love (towards the pious who are real true believers of Islāmic Monotheism), 15. Owner of the Throne, the Glorious, 16. (He is the) Doer of whatsoever He intends (or wills). 17. Has the story reached you of the hosts, 18. Of Fir`aun (Pharaoh) and Thamūd? 19. Nay! The disbelievers (persisted) in denying (Prophet Muhammad ﷺ and his Message of Islāmic Monotheism). 20. And Allāh encompasses them from behind! (i.e. all their deeds are within His Knowledge, and He will requite them for their deeds). 21. Nay! This is a Glorious Qur'ān, 22. (Inscribed) in *Al-Lauh Al-Mahfūz* (The Preserved Tablet)!

إِنَّ بَطۡشَ	رَبِّكَ	لَشَدِيدٌ ﴿١٢﴾	إِنَّهُۥ	هُوَ يُبۡدِئُ
verily (the) Grip	(of) your Lord	(is) indeed severe	verily He (Allah)	[He] begins
وَيُعِيدُ ﴿١٣﴾	وَهُوَ ٱلۡغَفُورُ	ٱلۡوَدُودُ ﴿١٤﴾	ذُو ٱلۡعَرۡشِ	ٱلۡمَجِيدُ ﴿١٥﴾
and repeats	and He (is) Oft-Forgiving	full of love	Owner of the Throne	the Glorious
فَعَّالٞ	لِّمَا يُرِيدُ ﴿١٦﴾	هَلۡ أَتَىٰكَ	حَدِيثُ	ٱلۡجُنُودِ ﴿١٧﴾
(He is the) Doer	of whatsoever He intends	has reached you?	(the) story	(of) the hosts
فِرۡعَوۡنَ	وَثَمُودَ ﴿١٨﴾	بَلِ ٱلَّذِينَ كَفَرُواْ	فِي تَكۡذِيبٖ ﴿١٩﴾	وَٱللَّهُ
(of) Pharaoh	and Thamud	nay those who disbelieve	(are) in denying	and Allah
مِن وَرَآئِهِم	مُّحِيطُۢ ﴿٢٠﴾	بَلۡ هُوَ	قُرۡءَانٞ	مَّجِيدٞ ﴿٢١﴾	فِي لَوۡحٖ	مَّحۡفُوظِۭ ﴿٢٢﴾
from behind them	encompasses	nay this	(is) a Quran	Glorious	in (the) Tablet	Preserved

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سُورَةُ الطَّارِقِ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

وَالسَّمَاءِ وَالطَّارِقِ ﴿١﴾ وَمَا أَدْرَاكَ مَا الطَّارِقُ ﴿٢﴾ النَّجْمُ الثَّاقِبُ ﴿٣﴾ إِن كُلُّ نَفْسٍ لَّمَّا عَلَيْهَا حَافِظٌ ﴿٤﴾ فَلْيَنظُرِ
الْإِنسَانُ مِمَّ خُلِقَ ﴿٥﴾ خُلِقَ مِن مَّاءٍ دَافِقٍ ﴿٦﴾ يَخْرُجُ مِن بَيْنِ الصُّلْبِ وَالتَّرَائِبِ ﴿٧﴾ إِنَّهُ عَلَىٰ رَجْعِهِ لَقَادِرٌ ﴿٨﴾

Sūrah At-Tāriq (The Night-Comer) 86

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

1. By the heaven, and *At-Tāriq* (the night-comer, i.e. the bright star); 2. And what will make you to know what *At-Tāriq* (the night-comer) is? 3. (It is) the star of piercing brightness; 4. There is no human being but has a protector over him (or her) (i.e. angels in charge of each human being guarding him, writing his good and bad deeds). 5. So, let man see from what he is created! 6. He is created from a water gushing forth, 7. Proceeding from between the backbone and the ribs. 8. Verily, (Allāh) is Able to bring him back (to life)!

بِسْمِ اللَّهِ	الرَّحْمَٰنِ	الرَّحِيمِ
In the Name (of) Allah	the Most Gracious	the Most Merciful

وَالسَّمَاءِ	وَالطَّارِقِ ﴿١﴾	وَمَا	أَدْرَاكَ	مَا
by the heaven	and At-Tariq (the night-comer)	and what	will make you to know	what

الطَّارِقُ ﴿٢﴾	النَّجْمُ	الثَّاقِبُ ﴿٣﴾	إِن كُلُّ
At-Tariq (the night-comer is)	(it is) the star	(of) piercing brightness	(there is) not every

نَفْسٍ	لَّمَّا	عَلَيْهَا	حَافِظٌ ﴿٤﴾	فَلْيَنظُرِ الْإِنسَانُ	مِمَّ خُلِقَ ﴿٥﴾
human being	but	over him	(is) a protector	so let man see	from what he is created

خُلِقَ مِن مَّاءٍ	دَافِقٍ ﴿٦﴾	يَخْرُجُ مِن بَيْنِ	الصُّلْبِ
he is created from a water	gushing forth	it proceeds from between	the backbone

وَالتَّرَائِبِ ﴿٧﴾	إِنَّهُ	عَلَىٰ رَجْعِهِ	لَقَادِرٌ ﴿٨﴾
and the ribs	verily He (Allah)	to bring him back	(is) Able

يَوْمَ تُبْلَى ٱلسَّرَآئِرُ ﴿٩﴾ فَمَا لَهُۥ مِن قُوَّةٍ وَلَا نَاصِرٍ ﴿١٠﴾ وَٱلسَّمَآءِ ذَاتِ ٱلرَّجْعِ ﴿١١﴾ وَٱلْأَرْضِ ذَاتِ ٱلصَّدْعِ ﴿١٢﴾ إِنَّهُۥ لَقَوْلٌ
فَصْلٌ ﴿١٣﴾ وَمَا هُوَ بِٱلْهَزْلِ ﴿١٤﴾ إِنَّهُمْ يَكِيدُونَ كَيْدًا ﴿١٥﴾ وَأَكِيدُ كَيْدًا ﴿١٦﴾ فَمَهِّلِ ٱلْكَٰفِرِينَ أَمْهِلْهُمْ رُوَيْدًا ﴿١٧﴾

9. The Day when all the secrets (deeds, prayers, fasting) will be examined (as to their truth). 10. Then he will have no power, nor any helper. 11. By the sky (having rain clouds) which gives rain, again and again. 12. And the earth which splits (with the growth of trees and plants). 13. Verily, this (the Qur'ān) is the Word that separates (the truth from falsehood, and commands strict laws for mankind to cut the roots of evil). 14. And it is not a thing for amusement. 15. Verily, they are but plotting a plot (against you O Muhammad ﷺ). 16. And I (too) am planning a plan. 17. So, give a respite to the disbelievers; and leave them for a while.

لَهُۥ	فَمَا	تُبْلَى ٱلسَّرَآئِرُ ﴿٩﴾	يَوْمَ
for him	then (will be) not	(when) the secrets will be examined	(the) Day

ذَاتِ	وَٱلْأَرْضِ	ٱلرَّجْعِ ﴿١١﴾	ذَاتِ	وَٱلسَّمَآءِ	وَلَا نَاصِرٍ ﴿١٠﴾	مِن قُوَّةٍ
which	and the earth	the returning rain	with	by the sky	nor any helper	any power

وَمَا هُوَ	فَصْلٌ ﴿١٣﴾	لَقَوْلٌ	إِنَّهُۥ	ٱلصَّدْعِ ﴿١٢﴾
and it (is) not	(that) separates	(is the) Word	verily this (Quran)	splits

وَأَكِيدُ كَيْدًا ﴿١٦﴾	كَيْدًا ﴿١٥﴾	إِنَّهُمْ يَكِيدُونَ	بِٱلْهَزْلِ ﴿١٤﴾
and I am planning a plan	a plot	verily they are plotting	for amusement

رُوَيْدًا ﴿١٧﴾	أَمْهِلْهُمْ	فَمَهِّلِ ٱلْكَٰفِرِينَ
(for) a while	give respite to them	so give a respite to the disbelievers

سُورَةُ الأَعْلَىٰ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

سَبِّحِ ٱسْمَ رَبِّكَ ٱلْأَعْلَى ﴿١﴾ ٱلَّذِى خَلَقَ فَسَوَّىٰ ﴿٢﴾ وَٱلَّذِى قَدَّرَ فَهَدَىٰ ﴿٣﴾ وَٱلَّذِىٓ أَخْرَجَ ٱلْمَرْعَىٰ ﴿٤﴾ فَجَعَلَهُۥ
غُثَآءً أَحْوَىٰ ﴿٥﴾ سَنُقْرِئُكَ فَلَا تَنسَىٰٓ ﴿٦﴾ إِلَّا مَا شَآءَ ٱللَّهُ ۚ إِنَّهُۥ يَعْلَمُ ٱلْجَهْرَ وَمَا يَخْفَىٰ ﴿٧﴾ وَنُيَسِّرُكَ
لِلْيُسْرَىٰ ﴿٨﴾ فَذَكِّرْ إِن نَّفَعَتِ ٱلذِّكْرَىٰ ﴿٩﴾

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Sūrah Al-A`lā (The Most High) 87

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

1. Glorify the Name of your Lord, the Most High, 2. Who has created (everything), and then proportioned it. 3. And Who has measured (preordainments for everything even to be blessed or wretched); and then guided (i.e. showed mankind the right as well as the wrong paths, and guided the animals to pasture). 4. And Who brings out the pasturage, 5. And then makes it dark stubble. 6. We shall make you recite (the Qur'ān), so you (O Muhammad ﷺ) shall not forget (it), 7. Except what Allāh may will. He knows what is apparent and what is hidden. 8. And We shall make easy for you (O Muhammad ﷺ) the easy way (i.e. the doing of righteous deeds). 9. Therefore remind (men) in case the reminder profits (them).

بِسْمِ اللَّهِ	الرَّحْمَٰنِ	الرَّحِيمِ
In the Name (of) Allah	the Most Gracious	the Most Merciful
سَبِّحِ اسْمَ	رَبِّكَ	الْأَعْلَى ۝١	الَّذِي خَلَقَ	فَسَوَّىٰ ۝٢
glorify (the) Name	(of) your Lord	the Most High	Who has created	then proportioned
وَالَّذِي قَدَّرَ	فَهَدَىٰ ۝٣	وَالَّذِي	أَخْرَجَ الْمَرْعَىٰ ۝٤	فَجَعَلَهُ
and Who has measured	then guided	and Who	brings out the pasturage	then makes it
غُثَاءً	أَحْوَىٰ ۝٥	سَنُقْرِئُكَ	فَلَا تَنسَىٰ ۝٦	إِلَّا مَا شَاءَ اللَّهُ
stubble	dark	We shall make you recite	so you shall not forget	except what Allah wills
إِنَّهُ يَعْلَمُ	الْجَهْرَ	وَمَا يَخْفَىٰ ۝٧	وَنُيَسِّرُكَ
verily He (Allah) knows	the apparent	and what is hidden	and We shall make easy for you
لِلْيُسْرَىٰ ۝٨	فَذَكِّرْ	إِن نَّفَعَتِ الذِّكْرَىٰ ۝٩
[to] the easy path	therefore remind (men)	if the reminder profits (them)

سَيَذَّكَّرُ مَن يَخْشَىٰ ۝١٠ وَيَتَجَنَّبُهَا الْأَشْقَى ۝١١ الَّذِي يَصْلَى النَّارَ الْكُبْرَىٰ ۝١٢ ثُمَّ لَا يَمُوتُ فِيهَا وَلَا
يَحْيَىٰ ۝١٣ قَدْ أَفْلَحَ مَن تَزَكَّىٰ ۝١٤ وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّىٰ ۝١٥ بَلْ تُؤْثِرُونَ الْحَيَاةَ الدُّنْيَا ۝١٦ وَالْآخِرَةُ
خَيْرٌ وَأَبْقَىٰ ۝١٧ إِنَّ هَٰذَا لَفِي الصُّحُفِ الْأُولَىٰ ۝١٨ صُحُفِ إِبْرَاهِيمَ وَمُوسَىٰ ۝١٩

10. The reminder will be received by him who fears (Allāh), 11. But it will be

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avoided by the wretched, 12. Who will enter the great Fire (and will be made to taste its burning). 13. There he will neither die (to be in rest) nor live (a good living). 14. Indeed whosoever purifies himself (by avoiding polytheism and accepting Islāmic Monotheism) shall achieve success, 15. And remembers (glorifies) the Name of his Lord (worships none but Allāh), and prays (the five compulsory prayers and *Nawāfil* - additional prayers). 16. Nay, you prefer the life of this world, 17. Although the Hereafter is better and more lasting. 18. Verily, this is in the former Scriptures - 19. The Scriptures of Ibrāhīm (Abraham) and Mūsā (Moses) (عليهما السلام).

سَيَذَّكَّرُ	مَن يَخۡشَىٰ ﴿١٠﴾	وَيَتَجَنَّبُهَا	ٱلۡأَشۡقَى ﴿١١﴾	ٱلَّذِي يَصۡلَى
will receive the admonition	(he) who fears (Allah)	but will avoid it	the wretched	who will enter
ٱلنَّارَ ٱلۡكُبۡرَىٰ ﴿١٢﴾	ثُمَّ	لَا يَمُوتُ	فِيهَا وَلَا يَحۡيَىٰ ﴿١٣﴾	قَدۡ أَفۡلَحَ
the Fire great	then	he will neither die	in it nor live	indeed shall achieve success
مَن تَزَكَّىٰ ﴿١٤﴾	وَذَكَرَ ٱسۡمَ	رَبِّهِۦ فَصَلَّىٰ ﴿١٥﴾		
whosoever purifies himself	and remembers (the) Name	(of) his Lord and prays		
بَلۡ تُؤۡثِرُونَ ٱلۡحَيَوٰةَ	ٱلدُّنۡيَا ﴿١٦﴾	وَٱلۡأٓخِرَةُ	خَيۡرٞ	وَأَبۡقَىٰٓ ﴿١٧﴾
nay you prefer the life	(of) the world	although the Hereafter	(is) better	and more lasting
إِنَّ هَٰذَا	لَفِي ٱلصُّحُفِ	ٱلۡأُولَىٰ ﴿١٨﴾	صُحُفِ	إِبۡرَٰهِيمَ	وَمُوسَىٰ ﴿١٩﴾
verily this	(is) in the Scriptures	former	(the) Scriptures	(of) Abraham	and Moses

سُورَةُ الغَاشِيَةِ

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

هَلۡ أَتَىٰكَ حَدِيثُ ٱلۡغَٰشِيَةِ ﴿١﴾ وُجُوهٞ يَوۡمَئِذٍ خَٰشِعَةٌ ﴿٢﴾ عَامِلَةٞ نَّاصِبَةٞ ﴿٣﴾ تَصۡلَىٰ نَارًا حَامِيَةً ﴿٤﴾
تُسۡقَىٰ مِنۡ عَيۡنٍ ءَانِيَةٖ ﴿٥﴾ لَّيۡسَ لَهُمۡ طَعَامٌ إِلَّا مِن ضَرِيعٖ ﴿٦﴾ لَّا يُسۡمِنُ وَلَا يُغۡنِي مِن جُوعٖ ﴿٧﴾ وُجُوهٞ يَوۡمَئِذٖ
نَّاعِمَةٞ ﴿٨﴾ لِّسَعۡيِهَا رَاضِيَةٞ ﴿٩﴾ فِي جَنَّةٍ عَالِيَةٖ ﴿١٠﴾

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Sūrah Al-Ghāshiyah (The Overwhelming) 88

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

1. Has there come to you the narration of the overwhelming (i.e. the Day of Resurrection)? 2. Some faces that Day will be humiliated (in the Hell-fire, i.e. the faces of all disbelievers, Jews and Christians), 3. Labouring (hard in the worldly life by worshipping others besides Allāh), weary (in the Hereafter with humility and disgrace). 4. They will enter into the hot blazing Fire. 5. They will be given to drink from a boiling spring, 6. No food will there be for them but a poisonous thorny plant, 7. Which will neither nourish nor avail against hunger. 8. (Other) faces that Day will be joyful, 9. Glad with their endeavour (for their good deeds which they did in this world, along with the true Faith of Islāmic Monotheism). 10. In lofty Paradise.

ٱلرَّحِيمِ	ٱلرَّحۡمَٰنِ	بِسۡمِ ٱللَّهِ
the Most Merciful	the Most Gracious	In the Name (of) Allah

يَوۡمَئِذٍ	وُجُوهٌ	ٱلۡغَٰشِيَةِ ۝١	حَدِيثُ	هَلۡ أَتَىٰكَ
that Day	(some) faces	(of) the overwhelming	(the) narration	has come to you?

حَامِيَةً ۝٤	تَصۡلَىٰ نَارًا	نَّاصِبَةٌ ۝٣	عَامِلَةٌ	خَٰشِعَةٌ ۝٢
hot	they will enter (the) Fire	weary	labouring	(will be) humiliated

طَعَامٌ	لَّهُمۡ	لَّيۡسَ	ءَانِيَةٍ ۝٥	تُسۡقَىٰ مِنۡ عَيۡنٍ
food	for them	(there) will be no	boiling	they will be given to drink from a spring

مِن جُوعٍ ۝٧	وَلَا يُغۡنِي	لَّا يُسۡمِنُ	مِن ضَرِيعٍ ۝٦	إِلَّا
against hunger	nor avail	that will neither nourish	[from] a poisonous thorny plant	but

رَاضِيَةٌ ۝٩	لِّسَعۡيِهَا	نَّاعِمَةٌ ۝٨	يَوۡمَئِذٍ	وُجُوهٌ
glad	with their endeavour	(will be) joyful	that Day	(other) faces

عَالِيَةٍ ۝١٠	فِي جَنَّةٍ
lofty	in Garden (Paradise)

لَّا تَسۡمَعُ فِيهَا لَٰغِيَةً ۝١١ فِيهَا عَيۡنٌ جَارِيَةٌ ۝١٢ فِيهَا سُرُرٌ مَّرۡفُوعَةٌ ۝١٣ وَأَكۡوَابٌ مَّوۡضُوعَةٌ ۝١٤ وَنَمَارِقُ
مَصۡفُوفَةٌ ۝١٥ وَزَرَابِيُّ مَبۡثُوثَةٌ ۝١٦ أَفَلَا يَنظُرُونَ إِلَى ٱلۡإِبِلِ كَيۡفَ خُلِقَتۡ ۝١٧ وَإِلَى ٱلسَّمَآءِ كَيۡفَ

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رُفِعَتْ ﴿١٨﴾ وَإِلَى الْجِبَالِ كَيْفَ نُصِبَتْ ﴿١٩﴾ وَإِلَى الْأَرْضِ كَيْفَ سُطِحَتْ ﴿٢٠﴾

11. Where they shall neither hear harmful speech nor falsehood. 12. Therein will be a running spring. 13. Therein will be thrones raised high. 14. And cups set at hand. 15. And cushions set in rows. 16. And rich carpets (all) spread out. 17. Do they not look at the camels, how they are created? 18. And at the heaven, how it is raised? 19. And at the mountains, how they are rooted (and fixed firm)? 20. And at the earth, how it is outspread?

فِيهَا	جَارِيَةٌ ﴿١٢﴾	عَيْنٌ	فِيهَا	لَغِيَةً ﴿١١﴾	فِيهَا	لَّا تَسْمَعُ
therein	running	(will be) a spring	therein	vain talk	therein	they shall not hear
مَصْفُوفَةٌ ﴿١٥﴾	وَنَمَارِقُ	مَّوْضُوعَةٌ ﴿١٤﴾	وَأَكْوَابٌ	مَّرْفُوعَةٌ ﴿١٣﴾	سُرُرٌ	
set in rows	and cushions	set at hand	and cups	raised high	(will be) thrones	
كَيْفَ خُلِقَتْ ﴿١٧﴾	إِلَى الْإِبِلِ	أَفَلَا يَنظُرُونَ	مَبْثُوثَةٌ ﴿١٦﴾	وَزَرَابِيُّ		
how they are created	at the camels	(do) they not look?	spread out	and rich carpets		
كَيْفَ نُصِبَتْ ﴿١٩﴾	وَإِلَى الْجِبَالِ	كَيْفَ رُفِعَتْ ﴿١٨﴾	وَإِلَى السَّمَاءِ			
how they are fixed firm	and at the mountains	how it is raised	and at the heaven			
كَيْفَ سُطِحَتْ ﴿٢٠﴾	وَإِلَى الْأَرْضِ					
how it is outspread	and at the earth					

فَذَكِّرْ إِنَّمَا أَنتَ مُذَكِّرٌ ﴿٢١﴾ لَّسْتَ عَلَيْهِم بِمُصَيْطِرٍ ﴿٢٢﴾ إِلَّا مَن تَوَلَّىٰ وَكَفَرَ ﴿٢٣﴾ فَيُعَذِّبُهُ
اللَّهُ الْعَذَابَ الْأَكْبَرَ ﴿٢٤﴾ إِنَّ إِلَيْنَا إِيَابَهُمْ ﴿٢٥﴾ ثُمَّ إِنَّ عَلَيْنَا حِسَابَهُم ﴿٢٦﴾

21. So remind them (O Muhammad ﷺ) – you are only one who reminds. 22. You are not a dictator over them – 23. Except the one who turns away and disbelieves. 24. Then Allāh will punish him with the greatest punishment. 25. Verily, to Us will be their return; 26. Then verily, for Us will be their reckoning.

بِمُصَيْطِرٍ ﴿٢٢﴾	لَّسْتَ عَلَيْهِم	مُذَكِّرٌ ﴿٢١﴾	إِنَّمَا أَنتَ	فَذَكِّرْ
a dictator	you are not over them	one who reminds	you (are) only	so remind
الْعَذَابَ	فَيُعَذِّبُهُ اللَّهُ	وَكَفَرَ ﴿٢٣﴾	إِلَّا مَن تَوَلَّىٰ	
(with) the punishment	then Allah will punish him	and disbelieves	except (one) who turns away	

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حِسَابَهُم ﴿٢٦﴾	عَلَيْنَا	إِنَّ	ثُمَّ	إِيَابَهُمْ ﴿٢٥﴾	إِلَيْنَآ	إِنَّ	ٱلْأَكْبَرَ ﴿٢٤﴾
(will be) their reckoning	for Us	verily	then	(will be) their return	to Us	verily	greatest

سُورَةُ الفَجْرِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

وَٱلْفَجْرِ ﴿١﴾ وَلَيَالٍ عَشْرٍ ﴿٢﴾ وَٱلشَّفْعِ وَٱلْوَتْرِ ﴿٣﴾ وَٱلَّيْلِ إِذَا يَسْرِ ﴿٤﴾ هَلْ فِي ذَٰلِكَ قَسَمٌ لِّذِي حِجْرٍ ﴿٥﴾
أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِعَادٍ ﴿٦﴾ إِرَمَ ذَاتِ ٱلْعِمَادِ ﴿٧﴾ ٱلَّتِي لَمْ يُخْلَقْ مِثْلُهَا فِي ٱلْبِلَٰدِ ﴿٨﴾ وَثَمُودَ
ٱلَّذِينَ جَابُوا۟ ٱلصَّخْرَ بِٱلْوَادِ ﴿٩﴾ وَفِرْعَوْنَ ذِي ٱلْأَوْتَادِ ﴿١٠﴾

Sūrah Al-Fajr

(The Break of Day or the Dawn) 89

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

1. By the dawn; 2. By the ten nights (i.e. the first ten days of the month of Dhul-Hijjah), 3. And by the even and the odd (of all the creations of Allāh). 4. And by the night when it departs. 5. There are indeed in them (the above oaths) sufficient proofs for men of understanding (and that they should avoid all kinds of sins and disbeliefs)! 6. Saw you (O Muhammad ﷺ) not how your Lord dealt with `Ād (people) 7. Of *Iram* (who were very tall) like (lofty) pillars, 8. The like of which were not created in the land? 9. And (with) Thamūd (people), who hewed out rocks in the valley (to make dwellings)? 10. And (with) Fir`aun (Pharaoh) who had the stakes (to torture men by binding them to the stakes)?

بِسْمِ ٱللَّهِ	ٱلرَّحْمَٰنِ	ٱلرَّحِيمِ
In the Name (of) Allah	the Most Gracious	the Most Merciful

وَٱلْفَجْرِ ﴿١﴾	وَلَيَالٍ	عَشْرٍ ﴿٢﴾	وَٱلشَّفْعِ	وَٱلْوَتْرِ ﴿٣﴾
by the dawn	and (by) the nights	ten	and (by) the even	and the odd

وَٱلَّيْلِ	إِذَا يَسْرِ ﴿٤﴾	هَلْ	فِي ذَٰلِكَ	قَسَمٌ	لِّذِي
and (by) the night	when it departs	(is there)?	in them	an oath	for those (men)

Part - 30

ذَاتِ	إِرَمَ	بِعَادٍ ۝٦	فَعَلَ رَبُّكَ	كَيۡفَ	أَلَمۡ تَرَ	حِجۡرٍ ۝٥
like	(of) Iram	with Ad	your Lord dealt	how	(did) you not see?	(of) understanding

وَثَمُودَ	فِي ٱلۡبِلَـٰدِ ۝٨	مِثۡلُهَا	ٱلَّتِي لَمۡ يُخۡلَقۡ	ٱلۡعِمَادِ ۝٧
and (with) Thamud	in the land	(the) like of them	which were not created	pillars

ذِي ٱلۡأَوۡتَادِ ۝١٠	وَفِرۡعَوۡنَ	بِٱلۡوَادِ ۝٩	ٱلصَّخۡرَ	ٱلَّذِينَ جَابُواْ
possessor (of) the stakes	and (with) Pharaoh	in the valley	rocks	who hewed out

ٱلَّذِينَ طَغَوۡاْ فِي ٱلۡبِلَـٰدِ ۝١١ فَأَكۡثَرُواْ فِيهَا ٱلۡفَسَادَ ۝١٢ فَصَبَّ عَلَيۡهِمۡ رَبُّكَ سَوۡطَ عَذَابٍ ۝١٣ إِنَّ رَبَّكَ لَبِٱلۡمِرۡصَادِ ۝١٤ فَأَمَّا ٱلۡإِنسَـٰنُ إِذَا مَا ٱبۡتَلَىٰهُ رَبُّهُۥ فَأَكۡرَمَهُۥ وَنَعَّمَهُۥ فَيَقُولُ رَبِّيٓ أَكۡرَمَنِ ۝١٥ وَأَمَّآ إِذَا مَا ٱبۡتَلَىٰهُ فَقَدَرَ عَلَيۡهِ رِزۡقَهُۥ فَيَقُولُ رَبِّيٓ أَهَـٰنَنِ ۝١٦

11. Who did transgress beyond bounds in the lands (in the disobedience of Allāh). 12. And made therein much mischief. 13. So, your Lord poured on them different kinds of severe torment. 14. Verily, your Lord is Ever Watchful (over them). 15. As for man, when his Lord tries him by giving him honour and bounties, then he says (in exultation): "My Lord has honoured me." 16. But when He tries him by straitening his means of life, he says: "My Lord has humiliated me!"

ٱلۡفَسَادَ ۝١٢	فِيهَا	فَأَكۡثَرُواْ	فِي ٱلۡبِلَـٰدِ ۝١١	ٱلَّذِينَ طَغَوۡاْ
mischief	therein	and made much	in the lands	who transgressed beyond bounds

لَبِٱلۡمِرۡصَادِ ۝١٤	إِنَّ رَبَّكَ	عَذَابٍ ۝١٣	سَوۡطَ	رَبُّكَ	عَلَيۡهِمۡ	فَصَبَّ
(is) Ever Watchful	verily your Lord	(of) torment	whip	your Lord	on them	so poured

وَنَعَّمَهُۥ	فَأَكۡرَمَهُۥ	رَبُّهُۥ	ٱبۡتَلَىٰهُ	إِذَا مَا	فَأَمَّا ٱلۡإِنسَـٰنُ
and gives him bounties	and gives him honour	his Lord	tries him	when	so as for man

فَقَدَرَ	ٱبۡتَلَىٰهُ	وَأَمَّآ إِذَا مَا	أَكۡرَمَنِ ۝١٥	رَبِّيٓ	فَيَقُولُ
and He straitens	He tries him	but when	has honoured me	my Lord	then he says

أَهَـٰنَنِ ۝١٦	رَبِّيٓ	فَيَقُولُ	رِزۡقَهُۥ	عَلَيۡهِ
has humiliated me	my Lord	then he says	his means of life	for him

Part - 30

كَلَّا بَل لَّا تُكْرِمُونَ ٱلْيَتِيمَ ﴿١٧﴾ وَلَا تَحَٰٓضُّونَ عَلَىٰ طَعَامِ ٱلْمِسْكِينِ ﴿١٨﴾ وَتَأْكُلُونَ
ٱلتُّرَاثَ أَكْلًا لَّمًّا ﴿١٩﴾ وَتُحِبُّونَ ٱلْمَالَ حُبًّا جَمًّا ﴿٢٠﴾ كَلَّآ إِذَا دُكَّتِ ٱلْأَرْضُ دَكًّا دَكًّا ﴿٢١﴾
وَجَآءَ رَبُّكَ وَٱلْمَلَكُ صَفًّا صَفًّا ﴿٢٢﴾ وَجِاْىٓءَ يَوْمَئِذٍۭ بِجَهَنَّمَ يَوْمَئِذٍ يَتَذَكَّرُ ٱلْإِنسَٰنُ وَأَنَّىٰ
لَهُ ٱلذِّكْرَىٰ ﴿٢٣﴾

17. Nay! But you treat not the orphans with kindness and generosity (i.e. you neither treat them well nor give them their exact right of inheritance)! 18. And urge not one another on the feeding of *Al-Miskīn* (the needy)! 19. And you devour the inheritance – all with greed. 20. And you love wealth with much love. 21. Nay! When the earth is ground to powder. 22. And your Lord comes with the angels in rows. 23. And Hell will be brought near that Day. On that Day will man remember, but how will that remembrance (then) avail him?

كَلَّا	بَل	لَّا تُكْرِمُونَ ٱلْيَتِيمَ ﴿١٧﴾	وَلَا تَحَٰٓضُّونَ
by no means	nay	you treat not the orphans with generosity	and urge not one another

عَلَىٰ طَعَامِ	ٱلْمِسْكِينِ ﴿١٨﴾	وَتَأْكُلُونَ ٱلتُّرَاثَ	أَكْلًا	لَّمًّا ﴿١٩﴾
on (the) feeding	(of) the poor	and you devour the inheritance	devouring	all (with greed)

وَتُحِبُّونَ ٱلْمَالَ	حُبًّا	جَمًّا ﴿٢٠﴾	كَلَّآ إِذَا	دُكَّتِ ٱلْأَرْضُ
and you love wealth	(with) love	much	nay when	the earth is ground

دَكًّا دَكًّا ﴿٢١﴾	وَجَآءَ رَبُّكَ	وَٱلْمَلَكُ	صَفًّا صَفًّا ﴿٢٢﴾
(with) exceeding grinding	and your Lord comes	with the angels	(in) rows

وَجِاْىٓءَ يَوْمَئِذٍۭ	بِجَهَنَّمَ	يَوْمَئِذٍ	يَتَذَكَّرُ ٱلْإِنسَٰنُ
and will be brought near that Day	Hell	(on) that Day	will man remember

وَأَنَّىٰ	لَهُ	ٱلذِّكْرَىٰ ﴿٢٣﴾
but how	(will be) for him	the remembrance

يَقُولُ يَٰلَيْتَنِى قَدَّمْتُ لِحَيَاتِى ﴿٢٤﴾ فَيَوْمَئِذٍ لَّا يُعَذِّبُ عَذَابَهُۥٓ أَحَدٌ ﴿٢٥﴾ وَلَا يُوثِقُ وَثَاقَهُۥٓ أَحَدٌ ﴿٢٦﴾ يَٰٓأَيَّتُهَا
ٱلنَّفْسُ ٱلْمُطْمَئِنَّةُ ﴿٢٧﴾ ٱرْجِعِىٓ إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَّةً ﴿٢٨﴾ فَٱدْخُلِى فِى عِبَٰدِى ﴿٢٩﴾ وَٱدْخُلِى جَنَّتِى ﴿٣٠﴾

24. He will say: "Alas! Would that I had sent forth (good deeds) for (this) my life!" 25. So on that Day none will punish as He will punish. 26. And none will bind (the wicked, disbelievers and polytheists) as He will bind. 27. (It will be said to the pious – believers of Islāmic Monotheism:) "O (you) the one in (complete) rest and satisfaction! 28. "Come back to your Lord, – well-pleased (yourself) and well-pleasing (to Him)! 29. "Enter you then among My (honoured) slaves, 30. "And enter you My Paradise!"

يَقُولُ يَٰلَيۡتَنِي	قَدَّمۡتُ لِحَيَاتِي ﴿٢٤﴾	فَيَوۡمَئِذٖ	لَّا يُعَذِّبُ
he will say O would that I	had sent forth for my life	so (on) that Day	will not punish

عَذَابَهُۥٓ	أَحَدٞ ﴿٢٥﴾	وَلَا يُوثِقُ	وَثَاقَهُۥٓ	أَحَدٞ ﴿٢٦﴾	يَٰٓأَيَّتُهَا
(as) His punishment	anyone	and will not bind	(as) His binding	anyone	O (you)

ٱلنَّفۡسُ	ٱلۡمُطۡمَئِنَّةُ ﴿٢٧﴾	ٱرۡجِعِيٓ إِلَىٰ رَبِّكِ	رَاضِيَةٗ
the soul	(in) satisfaction	come back to your Lord	well-pleased (yourself)

مَّرۡضِيَّةٗ ﴿٢٨﴾	فَٱدۡخُلِي	فِي عِبَٰدِي ﴿٢٩﴾	وَٱدۡخُلِي جَنَّتِي ﴿٣٠﴾
(and) well-pleasing (to Him)	enter you then	among My slaves	and enter you My Paradise

Part - 30

سُورَةُ البَلَدِ

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

لَآ أُقۡسِمُ بِهَٰذَا ٱلۡبَلَدِ ﴿١﴾ وَأَنتَ حِلُّۢ بِهَٰذَا ٱلۡبَلَدِ ﴿٢﴾ وَوَالِدٖ وَمَا وَلَدَ ﴿٣﴾ لَقَدۡ خَلَقۡنَا ٱلۡإِنسَٰنَ فِي كَبَدٍ ﴿٤﴾
أَيَحۡسَبُ أَن لَّن يَقۡدِرَ عَلَيۡهِ أَحَدٞ ﴿٥﴾ يَقُولُ أَهۡلَكۡتُ مَالٗا لُّبَدًا ﴿٦﴾ أَيَحۡسَبُ أَن لَّمۡ يَرَهُۥٓ أَحَدٌ ﴿٧﴾
أَلَمۡ نَجۡعَل لَّهُۥ عَيۡنَيۡنِ ﴿٨﴾ وَلِسَانٗا وَشَفَتَيۡنِ ﴿٩﴾ وَهَدَيۡنَٰهُ ٱلنَّجۡدَيۡنِ ﴿١٠﴾

Sūrah Al-Balad (The City) 90

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

1. I swear by this city (Makkah); 2. And you are free (from sin, and to punish the enemies of Islām on the day of the Conquest) in this city (Makkah). 3. And by the begetter (i.e. Adam ﷺ) and that which he begot (i.e. his progeny). 4. Verily, We have created man in toil. 5. Does he think that none can overcome

him? 6. He says (boastfully): "I have wasted wealth in abundance!" 7. Does he think that none sees him? 8. Have We not made for him two eyes, 9. And a tongue and two lips? 10. And shown him the two ways (good and evil)?

ٱلرَّحِيمِ	ٱلرَّحۡمَٰنِ	بِسۡمِ ٱللَّهِ
the Most Merciful	the Most Gracious	In the Name (of) Allah

وَوَالِدٍ	ٱلۡبَلَدِ ۝٣	بِهَٰذَا	حِلُّۢ	وَأَنتَ	ٱلۡبَلَدِ ۝١	بِهَٰذَا	لَآ أُقۡسِمُ
and (by) the begetter	city	in this	(are) free	and you	city (Makkah)	by this	I swear

أَن	أَيَحۡسَبُ	فِي كَبَدٍ ۝٤	لَقَدۡ خَلَقۡنَا ٱلۡإِنسَٰنَ	وَمَا وَلَدَ ۝٣
that	(does) he think?	in toil	verily We have created man	and that which he begot

لُّبَدًا ۝٦	أَهۡلَكۡتُ مَالٗا	يَقُولُ	أَحَدٞ ۝٥	عَلَيۡهِ	لَّن يَقۡدِرَ
(in) abundance	I have wasted wealth	he says	anyone	him	can never overcome

لَّهُۥ	أَلَمۡ نَجۡعَل	أَحَدٞ ۝٧	لَّمۡ يَرَهُۥٓ	أَن	أَيَحۡسَبُ
for him	(have) We not made?	anyone	sees him not	that	(does) he think?

ٱلنَّجۡدَيۡنِ ۝١٠	وَهَدَيۡنَٰهُ	وَشَفَتَيۡنِ ۝٩	وَلِسَانٗا	عَيۡنَيۡنِ ۝٨
the two ways	and shown him	and two lips	and a tongue	two eyes

فَلَا ٱقۡتَحَمَ ٱلۡعَقَبَةَ ۝١١ وَمَآ أَدۡرَىٰكَ مَا ٱلۡعَقَبَةُ ۝١٢ فَكُّ رَقَبَةٍ ۝١٣ أَوۡ إِطۡعَٰمٞ فِي يَوۡمٖ ذِي مَسۡغَبَةٖ ۝١٤
يَتِيمٗا ذَا مَقۡرَبَةٍ ۝١٥ أَوۡ مِسۡكِينٗا ذَا مَتۡرَبَةٖ ۝١٦ ثُمَّ كَانَ مِنَ ٱلَّذِينَ ءَامَنُواْ وَتَوَاصَوۡاْ بِٱلصَّبۡرِ وَتَوَاصَوۡاْ
بِٱلۡمَرۡحَمَةِ ۝١٧ أُوْلَٰٓئِكَ أَصۡحَٰبُ ٱلۡمَيۡمَنَةِ ۝١٨ وَٱلَّذِينَ كَفَرُواْ بِـَٔايَٰتِنَا هُمۡ أَصۡحَٰبُ ٱلۡمَشۡـَٔمَةِ ۝١٩ عَلَيۡهِمۡ
نَارٞ مُّؤۡصَدَةُۢ ۝٢٠

11. But he has not attempted to pass on the path that is steep (i.e. the path which will lead to goodness and success). 12. And what will make you know the path that is steep? 13. (It is) freeing a neck (slave) 14. Or giving food in a day of hunger (famine), 15. To an orphan near of kin. 16. Or to a *Miskīn* (needy) cleaving to dust (out of misery). 17. Then he became one of those who believed (in Islāmic Monotheism) and recommended one another to perseverance and patience, and (also) recommended one another to pity and compassion. 18.

They are those on the Right Hand (i.e. the dwellers of Paradise), 19. But those who disbelieved in Our *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.), they are those on the Left Hand (the dwellers of Hell). 20. The Fire will be shut over them (i.e. they will be enveloped by the Fire without any opening or window or outlet).

أَدْرَىٰكَ	وَمَآ	فَلَا ٱقْتَحَمَ ٱلْعَقَبَةَ ﴿١١﴾
will make you know	and what	but he has not attempted to pass on the steep path

فِى يَوْمٍ	أَوْ إِطْعَٰمٌ	رَقَبَةٍ ﴿١٣﴾	فَكُّ	ٱلْعَقَبَةُ ﴿١٢﴾	مَا
in a day	or giving food	a neck (slave)	(it is) freeing	(is) the steep path	what

ذِى مَسْغَبَةٍ ﴿١٤﴾	يَتِيمًا	ذَا مَقْرَبَةٍ ﴿١٥﴾	أَوْ مِسْكِينًا	ذَا مَتْرَبَةٍ ﴿١٦﴾
of hunger	(to) an orphan	near of kin	or (to) a poor	cleaving to dust (out of misery)

ثُمَّ كَانَ	مِنَ ٱلَّذِينَ ءَامَنُوا۟	وَتَوَاصَوْا
then he became	(one) of those who believed	and recommended one another

بِٱلصَّبْرِ	وَتَوَاصَوْا	بِٱلْمَرْحَمَةِ ﴿١٧﴾	أُو۟لَٰٓئِكَ
to the patience	and recommended one another	to pity	they

أَصْحَٰبُ	ٱلْمَيْمَنَةِ ﴿١٨﴾	وَٱلَّذِينَ كَفَرُوا۟	بِـَٔايَٰتِنَا
(are the) companions	(of) the Right Hand	but those who disbelieved	in Our Signs

هُمْ	أَصْحَٰبُ	ٱلْمَشْـَٔمَةِ ﴿١٩﴾	عَلَيْهِمْ	نَارٌ	مُّؤْصَدَةٌ ﴿٢٠﴾
they	(are the) companions	(of) the Left Hand	over them	the Fire	(will be) shut

سُورَةُ الشَّمْسِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

وَٱلشَّمْسِ وَضُحَىٰهَا ﴿١﴾ وَٱلْقَمَرِ إِذَا تَلَىٰهَا ﴿٢﴾ وَٱلنَّهَارِ إِذَا جَلَّىٰهَا ﴿٣﴾ وَٱلَّيْلِ إِذَا يَغْشَىٰهَا ﴿٤﴾ وَٱلسَّمَآءِ وَمَا
بَنَىٰهَا ﴿٥﴾ وَٱلْأَرْضِ وَمَا طَحَىٰهَا ﴿٦﴾ وَنَفْسٍ وَمَا سَوَّىٰهَا ﴿٧﴾ فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَىٰهَا ﴿٨﴾ قَدْ أَفْلَحَ
مَن زَكَّىٰهَا ﴿٩﴾ وَقَدْ خَابَ مَن دَسَّىٰهَا ﴿١٠﴾

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Sūrah Ash-Shams (The Sun) 91

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

1. By the sun and its brightness. 2. By the moon as it follows it (the sun). 3. By the day as it shows up (the sun's) brightness. 4. By the night as it conceals it (the sun). 5. By the heaven and Him Who built it. 6. By the earth and Him Who spread it. 7. By *Nafs* (Adam or a person or a soul), and Him Who perfected him in proportion; 8. Then He showed him what is wrong for him and what is right for him. 9. Indeed he succeeds who purifies his ownself (i.e. obeys and performs all that Allāh ordered, by following the true Faith of Islāmic Monotheism and by doing righteous good deeds). 10. And indeed he fails who corrupts his ownself (i.e. disobeys what Allāh has ordered, by rejecting the true Faith of Islāmic Monotheism or by following polytheism, or by doing every kind of evil wicked deeds).

بِسْمِ اللَّهِ	الرَّحْمَٰنِ	الرَّحِيمِ
In the Name (of) Allah	the Most Gracious	the Most Merciful

وَالشَّمْسِ	وَضُحَاهَا ①	وَالْقَمَرِ	إِذَا	تَلَاهَا ②	وَالنَّهَارِ
by the sun	and its brightness	by the moon	when	it follows it	by the day

إِذَا	جَلَّاهَا ③	وَاللَّيْلِ	إِذَا	يَغْشَاهَا ④	وَالسَّمَاءِ	وَمَا
when	it shows up it	by the night	when	it conceals it	by the heaven	and (Him) Who

بَنَاهَا ⑤	وَالْأَرْضِ	وَمَا	طَحَاهَا ⑥	وَنَفْسٍ	وَمَا
built it	by the earth	and (Him) Who	spread it	by (the) soul	and (Him) Who

سَوَّاهَا ⑦	فَأَلْهَمَهَا	فُجُورَهَا	وَتَقْوَاهَا ⑧
perfected it in proportion	then He inspired (showed) it	its impurity	and its purity

قَدْ أَفْلَحَ	مَن	زَكَّاهَا ⑨	وَقَدْ خَابَ	مَن	دَسَّاهَا ⑩
indeed he succeeds	who	purifies it	and indeed he fails	who	corrupts it

كَذَّبَتْ ثَمُودُ بِطَغْوَاهَا ⑪ إِذِ انبَعَثَ أَشْقَاهَا ⑫ فَقَالَ لَهُمْ رَسُولُ اللَّهِ نَاقَةَ اللَّهِ وَسُقْيَاهَا ⑬

فَكَذَّبُوهُ فَعَقَرُوهَا فَدَمْدَمَ عَلَيْهِمْ رَبُّهُم بِذَنبِهِمْ فَسَوَّاهَا ⑭ وَلَا يَخَافُ عُقْبَاهَا ⑮

11. Thamūd (people) denied (their Prophet) through their transgression (by rejecting the true Faith of Islāmic Monotheism, and by following polytheism,

and by committing every kind of sin). 12. When the most wicked man among them went forth (to kill the she-camel). 13. But the Messenger of Allāh (Sālih ﷺ) said to them: "[Be cautious! (Fear the evil end.)] That is the she-camel of Allāh! (Do not harm it) and bar it not from having its drink!" 14. Then they denied him and they killed it. So their Lord destroyed them because of their sin, and made them equal in destruction (i.e. all grades of people, rich and poor, strong and weak)! 15. And He (Allāh) feared not the consequences thereof.

إِذِ ٱنۢبَعَثَ	بِطَغۡوَىٰهَآ ﴿١١﴾	كَذَّبَتۡ ثَمُودُ
when went forth	through their transgression	Thamud denied
رَسُولُ ٱللَّهِ	لَهُمۡ	فَقَالَ	أَشۡقَىٰهَا ﴿١٢﴾
(the) Messenger (of) Allah	to them	but said	the most wicked man among them
فَكَذَّبُوهُ	وَسُقۡيَٰهَا ﴿١٣﴾	نَاقَةَ ٱللَّهِ
then they denied him	and its drink	(that is the) she-camel (of) Allah
بِذَنۢبِهِمۡ	رَبُّهُم	عَلَيۡهِمۡ	فَدَمۡدَمَ	فَعَقَرُوهَا
because of their sin	their Lord	them	so destroyed	and they hamstrung it
وَلَا يَخَافُ عُقۡبَٰهَا ﴿١٥﴾	فَسَوَّىٰهَا ﴿١٤﴾
and He feared not (the) consequences thereof	and made them equal (in destruction)

سُورَةُ اللَّيْلِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

وَٱلَّيۡلِ إِذَا يَغۡشَىٰ ﴿١﴾ وَٱلنَّهَارِ إِذَا تَجَلَّىٰ ﴿٢﴾ وَمَا خَلَقَ ٱلذَّكَرَ وَٱلۡأُنثَىٰٓ ﴿٣﴾ إِنَّ سَعۡيَكُمۡ لَشَتَّىٰ ﴿٤﴾ فَأَمَّا مَنۡ أَعۡطَىٰ
وَٱتَّقَىٰ ﴿٥﴾ وَصَدَّقَ بِٱلۡحُسۡنَىٰ ﴿٦﴾ فَسَنُيَسِّرُهُۥ لِلۡيُسۡرَىٰ ﴿٧﴾ وَأَمَّا مَنۢ بَخِلَ وَٱسۡتَغۡنَىٰ ﴿٨﴾ وَكَذَّبَ بِٱلۡحُسۡنَىٰ ﴿٩﴾
فَسَنُيَسِّرُهُۥ لِلۡعُسۡرَىٰ ﴿١٠﴾ وَمَا يُغۡنِي عَنۡهُ مَالُهُۥٓ إِذَا تَرَدَّىٰٓ ﴿١١﴾

Sūrah Al-Lail (The Night) 92

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

1. By the night as it envelops. 2. By the day as it appears in brightness. 3. By Him

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Who created male and female. 4. Certainly, your efforts and deeds are diverse (different in aims and purposes); 5. As for him who gives (in charity) and keeps his duty to Allāh and fears Him, 6. And believes in *Al-Husnā*. 7. We will make smooth for him the path of ease (goodness). 8. But he who is a greedy miser and thinks himself self-sufficient. 9. And denies *Al-Husnā*. 10. We will make smooth for him the path for evil. 11. And what will his wealth avail him when he goes down (in destruction)?

ٱلرَّحِيمِ	ٱلرَّحْمَٰنِ	بِسْمِ ٱللَّهِ
the Most Merciful	the Most Gracious	In the Name (of) Allah

إِذَا تَجَلَّىٰ ﴿٢﴾	وَٱلنَّهَارِ	إِذَا يَغْشَىٰ ﴿١﴾	وَٱلَّيْلِ
when it appears in brightness	by the day	when it envelops	by the night

لَشَتَّىٰ ﴿٤﴾	إِنَّ سَعْيَكُمْ	وَٱلْأُنثَىٰ ﴿٣﴾	ٱلذَّكَرَ	وَمَا خَلَقَ
(are) indeed diverse	certainly your efforts	and female	male	by (Him) Who created

بِٱلْحُسْنَىٰ ﴿٦﴾	وَصَدَّقَ	وَٱتَّقَىٰ ﴿٥﴾	فَأَمَّا مَنْ أَعْطَىٰ
in the best	and believes	and fears (Allah)	so as for (him) who gives

وَأَمَّا مَنۢ بَخِلَ	لِلْيُسْرَىٰ ﴿٧﴾	فَسَنُيَسِّرُهُۥ
but as for (him) who is miser	(the path) of ease	then We will make smooth for him

فَسَنُيَسِّرُهُۥ	بِٱلْحُسْنَىٰ ﴿٩﴾	وَكَذَّبَ	وَٱسْتَغْنَىٰ ﴿٨﴾
then We will make smooth for him	the best	and denies	and thinks himself self-sufficient

إِذَا تَرَدَّىٰ ﴿١١﴾	مَالُهُۥ	عَنْهُ	وَمَا يُغْنِي	لِلْعُسْرَىٰ ﴿١٠﴾
when he goes down	his wealth	him	and will not avail	(the path) for evil

إِنَّ عَلَيْنَا لَلْهُدَىٰ ﴿١٢﴾ وَإِنَّ لَنَا لَلْءَاخِرَةَ وَٱلْأُولَىٰ ﴿١٣﴾ فَأَنذَرْتُكُمْ نَارًا تَلَظَّىٰ ﴿١٤﴾ لَا يَصْلَىٰهَآ إِلَّا ٱلْأَشْقَى ﴿١٥﴾ ٱلَّذِى كَذَّبَ وَتَوَلَّىٰ ﴿١٦﴾ وَسَيُجَنَّبُهَا ٱلْأَتْقَى ﴿١٧﴾ ٱلَّذِى يُؤْتِى مَالَهُۥ يَتَزَكَّىٰ ﴿١٨﴾ وَمَا لِأَحَدٍ عِندَهُۥ مِن نِّعْمَةٍ تُجْزَىٰٓ ﴿١٩﴾ إِلَّا ٱبْتِغَآءَ وَجْهِ رَبِّهِ ٱلْأَعْلَىٰ ﴿٢٠﴾ وَلَسَوْفَ يَرْضَىٰ ﴿٢١﴾

12. Truly, on Us is (to give) guidance. 13. And truly, to Us (belong) the last (Hereafter) and the first (this world). 14. Therefore, I have warned you of a blazing Fire (Hell). 15. None shall enter it except the most wretched. 16. Who

denies and turns away. 17. And *Al-Muttaqūn* (the pious) will be far removed from it (Hell). 18. He who spends his wealth for increase in self-purification, 19. And who has (in mind) no favour from anyone to be paid back, 20. Except to seek the Countenance of his Lord, the Most High. 21. He, surely, will be pleased (when he will enter Paradise).

لَلْأَخِرَةَ	لَنَا	وَإِنَّ	لَلْهُدَىٰ ﴿١٣﴾	عَلَيْنَا	إِنَّ
the last (Hereafter)	to Us (belong)	and truly	(is) the guidance	on Us	truly
نَارًا تَلَظَّىٰ ﴿١٤﴾	فَأَنذَرْتُكُمْ		وَٱلْأُولَىٰ ﴿١٣﴾		
(of) a blazing Fire (Hell)	therefore I have warned you		and the first (this world)		
وَتَوَلَّىٰ ﴿١٦﴾	ٱلَّذِى كَذَّبَ	إِلَّا ٱلْأَشْقَى ﴿١٥﴾		لَا يَصْلَىٰهَآ	
and turns away	who denies	except the most wretched		none shall enter it	
ٱلَّذِى يُؤْتِى	ٱلْأَتْقَى ﴿١٧﴾	وَسَيُجَنَّبُهَا			
he who spends	the pious	and will be far removed from it (Hell)			
عِندَهُۥ	لِأَحَدٍ	وَمَا	مَالَهُۥ يَتَزَكَّىٰ ﴿١٨﴾		
with him	for anyone	and (there is) not	his wealth (that) he may purify himself		
رَبِّهِ	وَجْهِ	إِلَّا ٱبْتِغَآءَ	مِن نِّعْمَةٍ تُجْزَىٰٓ ﴿١٩﴾		
(of) his Lord	(the) Face (Countenance)	except to seek	any favour to be paid back		
ٱلْأَعْلَىٰ ﴿٢٠﴾	وَلَسَوْفَ يَرْضَىٰ ﴿٢١﴾				
the Most High	and soon he surely will be pleased				

سُورَةُ الضُّحَىٰ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

وَٱلضُّحَىٰ ﴿١﴾ وَٱلَّيْلِ إِذَا سَجَىٰ ﴿٢﴾ مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ ﴿٣﴾ وَلَلْأَخِرَةُ خَيْرٌ لَّكَ مِنَ ٱلْأُولَىٰ ﴿٤﴾
وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَىٰٓ ﴿٥﴾ أَلَمْ يَجِدْكَ يَتِيمًا فَـَٔاوَىٰ ﴿٦﴾ وَوَجَدَكَ ضَآلًّا
فَهَدَىٰ ﴿٧﴾ وَوَجَدَكَ عَآئِلًا فَأَغْنَىٰ ﴿٨﴾ فَأَمَّا ٱلْيَتِيمَ فَلَا تَقْهَرْ ﴿٩﴾ وَأَمَّا ٱلسَّآئِلَ فَلَا تَنْهَرْ ﴿١٠﴾ وَأَمَّا

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بِنِعْمَةِ رَبِّكَ فَحَدِّثْ ﴿١١﴾

Sūrah Ad-Duhā

(The Forenoon - After Sunrise) 93

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

1. By the forenoon (after sunrise). 2. By the night when it darkens (and stands still). 3. Your Lord (O Muhammad ﷺ) has neither forsaken you nor hates you. 4. And indeed the Hereafter is better for you than the present (life of this world). 5. And verily, your Lord will give you (all good) so that you shall be well-pleased. 6. Did He not find you (O Muhammad ﷺ) an orphan and gave you a refuge? 7. And He found you unaware (of the Qur'ān, its legal laws and Prophethood) and guided you. 8. And He found you poor and made you rich (self-sufficient with self-contentment). 9. Therefore, treat not the orphan with oppression. 10. And repulse not the beggar. 11. And proclaim the Grace of your Lord (i.e. the Prophethood and all other Graces).

بِسْمِ اللَّهِ	الرَّحْمَٰنِ	الرَّحِيمِ
In the Name (of) Allah	the Most Gracious	the Most Merciful
وَالضُّحَىٰ ﴿١﴾	وَاللَّيْلِ	إِذَا سَجَىٰ ﴿٢﴾	مَا وَدَّعَكَ	رَبُّكَ
by the forenoon	by the night	when it darkens	has neither forsaken you	your Lord
وَمَا قَلَىٰ ﴿٣﴾	وَلَلْآخِرَةُ	خَيْرٌ	لَّكَ	مِنَ الْأُولَىٰ ﴿٤﴾
nor hates (you)	and indeed the Hereafter	(is) better	for you	than the first (world)
وَلَسَوْفَ يُعْطِيكَ	رَبُّكَ	فَتَرْضَىٰ ﴿٥﴾		
and verily soon will give you	your Lord	so (that) you shall be well-pleased		
أَلَمْ يَجِدْكَ	يَتِيمًا	فَآوَىٰ ﴿٦﴾		وَوَجَدَكَ
(did) He not find you?	an orphan	and He gave (you) a refuge		and He found you
ضَالًّا	فَهَدَىٰ ﴿٧﴾	وَوَجَدَكَ	عَائِلًا	فَأَغْنَىٰ ﴿٨﴾
unaware	so He guided (you)	and He found you	poor	so He made (you) rich
فَأَمَّا الْيَتِيمَ	فَلَا تَقْهَرْ ﴿٩﴾			وَأَمَّا السَّائِلَ
so as for the orphan	then treat not with oppression			and as for the beggar

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فَحَدِّثْ ﴿١١﴾	رَبِّكَ	بِنِعْمَةِ	وَأَمَّا	فَلَا تَنْهَرْ ﴿١٠﴾
so proclaim	(of) your Lord	(the) Grace	and as for	then repulse not

سُورَةُ الشَّرح

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ ﴿١﴾ وَوَضَعْنَا عَنكَ وِزْرَكَ ﴿٢﴾ الَّذِي أَنقَضَ ظَهْرَكَ ﴿٣﴾ وَرَفَعْنَا لَكَ ذِكْرَكَ ﴿٤﴾
فَإِنَّ مَعَ الْعُسْرِ يُسْرًا ﴿٥﴾ إِنَّ مَعَ الْعُسْرِ يُسْرًا ﴿٦﴾ فَإِذَا فَرَغْتَ فَانصَبْ ﴿٧﴾ وَإِلَىٰ رَبِّكَ فَارْغَب ﴿٨﴾

Sūrah Ash-Sharh (The Opening Forth) 94

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

1. Have We not opened your breast for you (O Muhammad ﷺ)? 2. And removed from you your burden. 3. Which weighed down your back? 4. And have We not raised high your fame? 5. Verily, along with every hardship is relief, 6. Verily, along with every hardship is relief (i.e. there is one hardship with two reliefs, so one hardship cannot overcome two reliefs). 7. So when you have finished (your occupation), devote yourself to Allāh's worship. 8. And to your Lord (Alone) turn (all your) intentions and hopes.

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الرَّحِيمِ	الرَّحْمَٰنِ	بِسْمِ اللَّهِ
the Most Merciful	the Most Gracious	In the Name (of) Allah

وِزْرَكَ ﴿٢﴾	عَنكَ	وَوَضَعْنَا	صَدْرَكَ ﴿١﴾	لَكَ	أَلَمْ نَشْرَحْ
your burden	from you	and removed	your breast	for you	(have) We not opened?

ذِكْرَكَ ﴿٤﴾	لَكَ	وَرَفَعْنَا	ظَهْرَكَ ﴿٣﴾	الَّذِي أَنقَضَ
your fame	for you	and We raised high	your back	which weighed down

يُسْرًا ﴿٦﴾	الْعُسْرِ	إِنَّ مَعَ	يُسْرًا ﴿٥﴾	الْعُسْرِ	فَإِنَّ مَعَ
(is) relief	the hardship	verily with	(is) relief	the hardship	so verily with

فَانصَبْ ﴿٧﴾	فَإِذَا فَرَغْتَ
then stand up (for Allah's worship)	so when you have finished (your work)

وَإِلَىٰ رَبِّكَ	فَٱرْغَبْ ﴿٨﴾
and to your Lord	turn (your intentions)

سُورَةُ التِّينِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

وَٱلتِّينِ وَٱلزَّيْتُونِ ﴿١﴾ وَطُورِ سِينِينَ ﴿٢﴾ وَهَٰذَا ٱلْبَلَدِ ٱلْأَمِينِ ﴿٣﴾ لَقَدْ خَلَقْنَا ٱلْإِنسَٰنَ فِىٓ أَحْسَنِ تَقْوِيمٍ ﴿٤﴾
ثُمَّ رَدَدْنَٰهُ أَسْفَلَ سَٰفِلِينَ ﴿٥﴾ إِلَّا ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ فَلَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ ﴿٦﴾ فَمَا
يُكَذِّبُكَ بَعْدُ بِٱلدِّينِ ﴿٧﴾ أَلَيْسَ ٱللَّهُ بِأَحْكَمِ ٱلْحَٰكِمِينَ ﴿٨﴾

Sūrah At-Tin (The Fig) 95

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

1. By the fig, and the olive. 2. By Mount Sinai. 3. By this city of security (Makkah). 4. Verily, We created man in the best stature (mould). 5. Then We reduced him to the lowest of the low. 6. Except those who believe (in Islāmic Monotheism) and do righteous deeds. Then they shall have a reward without end (Paradise). 7. Then what (or who) causes you (O disbelievers) to deny the Recompense (i.e. the Day of Resurrection)? 8. Is not Allāh the Best of judges?

بِسْمِ ٱللَّهِ	ٱلرَّحْمَٰنِ	ٱلرَّحِيمِ
In the Name (of) Allah	the Most Gracious	the Most Merciful

وَٱلتِّينِ	وَٱلزَّيْتُونِ ﴿١﴾	وَطُورِ	سِينِينَ ﴿٢﴾	وَهَٰذَا	ٱلْبَلَدِ	ٱلْأَمِينِ ﴿٣﴾
by the fig	and the olive	by (the) Mount	Sinai	by this	city	(of) security

لَقَدْ خَلَقْنَا ٱلْإِنسَٰنَ	فِىٓ أَحْسَنِ	تَقْوِيمٍ ﴿٤﴾	ثُمَّ رَدَدْنَٰهُ	أَسْفَلَ
verily We created man	in (the) best	stature (mould)	then We reduced him	(to the) lowest

إِلَّا ٱلَّذِينَ ءَامَنُوا۟	وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ	فَلَهُمْ	
except those who believe	and do righteous deeds	then they (shall) have	
سَٰفِلِينَ ﴿٥﴾	(of the) low		

أَجْرٌ	غَيْرُ	مَمْنُونٍ ﴿٦﴾	فَمَا	يُكَذِّبُكَ	بَعْدُ
a reward	without	end	then what	causes you to deny	after this

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بِٱلدِّينِ ۝٧	أَلَيْسَ ٱللَّهُ	بِأَحْكَمِ	ٱلْحَٰكِمِينَ ۝٨
the (Day of) Judgement	is not Allah?	(the) Best	(of) the judges

سُورَةُ العَلَقِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

ٱقْرَأْ بِٱسْمِ رَبِّكَ ٱلَّذِى خَلَقَ ۝١ خَلَقَ ٱلْإِنسَٰنَ مِنْ عَلَقٍ ۝٢ ٱقْرَأْ وَرَبُّكَ ٱلْأَكْرَمُ ۝٣ ٱلَّذِى عَلَّمَ بِٱلْقَلَمِ ۝٤
عَلَّمَ ٱلْإِنسَٰنَ مَا لَمْ يَعْلَمْ ۝٥ كَلَّآ إِنَّ ٱلْإِنسَٰنَ لَيَطْغَىٰٓ ۝٦ أَن رَّءَاهُ ٱسْتَغْنَىٰٓ ۝٧ إِنَّ إِلَىٰ رَبِّكَ ٱلرُّجْعَىٰٓ ۝٨ أَرَءَيْتَ
ٱلَّذِى يَنْهَىٰ ۝٩ عَبْدًا إِذَا صَلَّىٰٓ ۝١٠ أَرَءَيْتَ إِن كَانَ عَلَى ٱلْهُدَىٰٓ ۝١١ أَوْ أَمَرَ بِٱلتَّقْوَىٰٓ ۝١٢

Sūrah Al-`Alaq (The Clot) 96

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

1. Read! In the Name of your Lord Who has created (all that exists). 2. He has created man from a clot (a piece of thick coagulated blood). 3. Read! And your Lord is the Most Generous. 4. Who has taught (the writing) by the pen. 5. He has taught man that which he knew not. 6. Nay! Verily, man does transgress (in disbelief and evil deed). 7. Because he considers himself self-sufficient. 8. Surely, to your Lord is the return. 9. Have you (O Muhammad ﷺ) seen him (i.e. Abū Jahl) who prevents 10. A slave (Muhammad ﷺ) when he prays? 11. Have you seen if he (Muhammad ﷺ) is on the guidance (of Allāh) 12. Or enjoins piety?

ٱلرَّحِيمِ	ٱلرَّحْمَٰنِ	بِسْمِ ٱللَّهِ		
the Most Merciful	the Most Gracious	In the Name (of) Allah		
مِنْ عَلَقٍ ۝٢	خَلَقَ ٱلْإِنسَٰنَ	ٱلَّذِى خَلَقَ ۝١	رَبِّكَ	ٱقْرَأْ بِٱسْمِ
from a clot	He has created man	Who has created	(of) your Lord	read in (the) Name
عَلَّمَ ٱلْإِنسَٰنَ	بِٱلْقَلَمِ ۝٤	ٱلَّذِى عَلَّمَ	ٱلْأَكْرَمُ ۝٣	ٱقْرَأْ وَرَبُّكَ
He has taught man	by the pen	Who has taught	(is) the Most Generous	read and your Lord
أَن رَّءَاهُ	لَيَطْغَىٰٓ ۝٦	إِنَّ ٱلْإِنسَٰنَ	كَلَّآ	مَا لَمْ يَعْلَمْ ۝٥
because he considers himself	does transgress	verily man	nay	that which he knew not

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أَسْتَغْنَىٰ ۝٧	إِنَّ	إِلَىٰ رَبِّكَ	ٱلرُّجْعَىٰ ۝٨	أَرَءَيْتَ ٱلَّذِى
self-sufficient	surely	to your Lord	(is) the return	(have) you seen him who?

يَنْهَىٰ ۝٩	عَبْدًا	إِذَا صَلَّىٰٓ ۝١٠	أَرَءَيْتَ	إِن كَانَ	عَلَى ٱلْهُدَىٰٓ ۝١١
prevents	a slave	when he prays	(have) you seen?	if he is	on the guidance

أَوْ أَمَرَ	بِٱلتَّقْوَىٰ ۝١٢
or enjoins	piety

أَرَءَيْتَ إِن كَذَّبَ وَتَوَلَّىٰٓ ۝١٣ أَلَمْ يَعْلَم بِأَنَّ ٱللَّهَ يَرَىٰ ۝١٤ كَلَّا لَئِن لَّمْ يَنتَهِ لَنَسْفَعًۢا بِٱلنَّاصِيَةِ ۝١٥ نَاصِيَةٍ كَٰذِبَةٍ خَاطِئَةٍ ۝١٦
فَلْيَدْعُ نَادِيَهُۥ ۝١٧ سَنَدْعُ ٱلزَّبَانِيَةَ ۝١٨ كَلَّا لَا تُطِعْهُ وَٱسْجُدْ وَٱقْتَرِب ۩ ۝١٩

13. Have you seen if he (Abū Jahl) denies (the truth, i.e. this Qur'ān) and turns away? 14. Knows he not that Allāh sees (what he does)? 15. Nay! If he (Abū Jahl) ceases not, We will catch him by the forelock – 16. A lying, sinful forelock! 17. Then let him call upon his council (of helpers). 18. We will call out the guards of Hell (to deal with him)! 19. Nay! (O Muhammad ﷺ)! Do not obey him (Abū Jahl). Fall prostrate and draw near (to Allāh)!

بِأَنَّ ٱللَّهَ يَرَىٰ ۝١٤	أَلَمْ يَعْلَم	وَتَوَلَّىٰ ۝١٣	إِن كَذَّبَ	أَرَءَيْتَ
that Allah sees	(does) he not know?	and turns away	if he denies	(have) you seen?

كَٰذِبَةٍ	نَاصِيَةٍ	بِٱلنَّاصِيَةِ ۝١٥	لَنَسْفَعًۢا	لَّمْ يَنتَهِ	لَئِن	كَلَّا
lying	a forelock	by the forelock	We will catch (him)	he ceases not	if	nay

كَلَّا	سَنَدْعُ ٱلزَّبَانِيَةَ ۝١٨	فَلْيَدْعُ نَادِيَهُۥ ۝١٧	خَاطِئَةٍ ۝١٦
nay	We will call out the guards of Hell	then let him call upon his council	sinful

وَٱقْتَرِب ۩ ۝١٩	وَٱسْجُدْ	لَا تُطِعْهُ
and draw near (to Allāh)	and fall prostrate	(do) not obey him

سُورَةُ القَدْرِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

إِنَّآ أَنزَلْنَٰهُ فِى لَيْلَةِ ٱلْقَدْرِ ۝١ وَمَآ أَدْرَىٰكَ مَا لَيْلَةُ ٱلْقَدْرِ ۝٢ لَيْلَةُ ٱلْقَدْرِ خَيْرٌ مِّنْ أَلْفِ شَهْرٍ ۝٣

تَنَزَّلُ ٱلْمَلَٰٓئِكَةُ وَٱلرُّوحُ فِيهَا بِإِذْنِ رَبِّهِم مِّن كُلِّ أَمْرٍ ﴿٤﴾ سَلَٰمٌ هِىَ حَتَّىٰ مَطْلَعِ ٱلْفَجْرِ ﴿٥﴾

Sūrah Al-Qadr (The Night of Decree) 97

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

1. Verily, We have sent it (this Qur'ān) down in the Night of *Al-Qadr* (Decree). 2. And what will make you know what the Night of *Al-Qadr* (Decree) is? 3. The Night of *Al-Qadr* (Decree) is better than a thousand months (i.e. worshipping Allāh in that night is better than worshipping Him a thousand months, i.e. 83 years and 4 months). 4. Therein descend the angels and the *Rūh* [Jibrāīl (Gabriel)] by Allāh's Permission with all Decrees, 5. (All that night), there is peace (and goodness from Allāh to His believing slaves) until the appearance of dawn.

بِسْمِ ٱللَّهِ	ٱلرَّحْمَٰنِ	ٱلرَّحِيمِ
In the Name (of) Allah	the Most Gracious	the Most Merciful

إِنَّآ	أَنزَلْنَٰهُ	فِى لَيْلَةِ	ٱلْقَدْرِ ﴿١﴾	وَمَآ	أَدْرَىٰكَ
verily We	have sent it (Quran) down	in (the) Night	(of) Decree	and what	will make you know

مَا	لَيْلَةُ	ٱلْقَدْرِ ﴿٢﴾	لَيْلَةُ	ٱلْقَدْرِ	خَيْرٌ	مِّنْ أَلْفِ
what	(is the) Night	(of) Decree	(the) Night	(of) Decree	(is) better	than a thousand

شَهْرٍ ﴿٣﴾	تَنَزَّلُ ٱلْمَلَٰٓئِكَةُ	وَٱلرُّوحُ	فِيهَا	بِإِذْنِ
months	descend the angels	and the Spirit (Gabriel)	therein	by (the) Permission

رَبِّهِم	مِّن كُلِّ	أَمْرٍ ﴿٤﴾	سَلَٰمٌ	هِىَ	حَتَّىٰ مَطْلَعِ	ٱلْفَجْرِ ﴿٥﴾
(of) their Lord	with all	Decrees	peace	it (is)	until (the) appearance	(of) dawn

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سُورَةُ البَيِّنَةِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

لَمْ يَكُنِ ٱلَّذِينَ كَفَرُوا۟ مِنْ أَهْلِ ٱلْكِتَٰبِ وَٱلْمُشْرِكِينَ مُنفَكِّينَ حَتَّىٰ تَأْتِيَهُمُ ٱلْبَيِّنَةُ ﴿١﴾ رَسُولٌ مِّنَ ٱللَّهِ يَتْلُوا۟ صُحُفًا مُّطَهَّرَةً ﴿٢﴾ فِيهَا كُتُبٌ قَيِّمَةٌ ﴿٣﴾ وَمَا تَفَرَّقَ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ إِلَّا مِنۢ بَعْدِ مَا جَآءَتْهُمُ ٱلْبَيِّنَةُ ﴿٤﴾

Sūrah Al-Baiyyinah (The Clear Evidence) 98

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

1. Those who disbelieve from among the people of the Scripture (Jews and Christians) and *Al-Mushrikūn*, were not going to leave (their disbelief) until there came to them clear evidence. 2. A Messenger (Muhammad ﷺ) from Allāh, reciting (the Qur'ān) purified pages [purified from *Al-Bātil* (falsehood)]. 3. Wherein are correct and straight laws from Allāh. 4. And the people of the Scripture (Jews and Christians) differed not until after there came to them clear evidence (i.e. Prophet Muhammad ﷺ and whatever was revealed to him).

بِسْمِ ٱللَّهِ	ٱلرَّحْمَٰنِ	ٱلرَّحِيمِ
In the Name (of) Allah	the Most Gracious	the Most Merciful

لَمْ يَكُنِ	ٱلَّذِينَ كَفَرُوا۟	مِنْ أَهْلِ	ٱلْكِتَٰبِ
were not	those who disbelieve	from (among the) people	(of) the Scripture

وَٱلْمُشْرِكِينَ	مُنفَكِّينَ	حَتَّىٰ تَأْتِيَهُمُ
and the polytheists	going to leave (their disbelief)	until (there) came to them

ٱلْبَيِّنَةُ ﴿١﴾	رَسُولٌ مِّنَ ٱللَّهِ	يَتْلُوا۟ صُحُفًا	مُّطَهَّرَةً ﴿٢﴾	فِيهَا	كُتُبٌ
clear evidence	a Messenger from Allah	reciting pages	purified	wherein	(are) laws

قَيِّمَةٌ ﴿٣﴾	وَمَا تَفَرَّقَ ٱلَّذِينَ	أُوتُوا۟ ٱلْكِتَٰبَ	إِلَّا
correct (and straight)	and differed not those who	were given the Scripture	until

مِنۢ بَعْدِ مَا	جَآءَتْهُمُ	ٱلْبَيِّنَةُ ﴿٤﴾
after	(there) came to them	clear evidence

وَمَآ أُمِرُوٓا۟ إِلَّا لِيَعْبُدُوا۟ ٱللَّهَ مُخْلِصِينَ لَهُ ٱلدِّينَ حُنَفَآءَ وَيُقِيمُوا۟ ٱلصَّلَوٰةَ وَيُؤْتُوا۟ ٱلزَّكَوٰةَ ۚ وَذَٰلِكَ
دِينُ ٱلْقَيِّمَةِ ﴿٥﴾ إِنَّ ٱلَّذِينَ كَفَرُوا۟ مِنْ أَهْلِ ٱلْكِتَٰبِ وَٱلْمُشْرِكِينَ فِى نَارِ جَهَنَّمَ خَٰلِدِينَ فِيهَآ ۚ
أُو۟لَٰٓئِكَ هُمْ شَرُّ ٱلْبَرِيَّةِ ﴿٦﴾

5. And they were commanded not, but that they should worship Allāh, and worship none but Him Alone (abstaining from ascribing partners to Him), and perform *As-Salāt* (the prayers) and give *Zakāt* (obligatory charity), and that is the right religion. 6. Verily, those who disbelieve (in the religion of Islām, the

Qur'ān and Prophet Muhammad ﷺ) from among the people of the Scripture (Jews and Christians) and *Al-Mushrikūn*, will abide in the fire of Hell. They are the worst of creatures.

مُخْلِصِينَ	لِيَعْبُدُوا۟ ٱللَّهَ	إِلَّا	وَمَآ أُمِرُوٓا۟
(making) sincere	that they should worship Allah	but	and they were commanded not

وَيُؤْتُوا۟ ٱلزَّكَوٰةَ	وَيُقِيمُوا۟ ٱلصَّلَوٰةَ	حُنَفَآءَ	ٱلدِّينَ	لَهُ
and give Zakat	and perform the prayer	(being) upright	the religion	to Him (Allah)

مِنْ أَهْلِ	إِنَّ ٱلَّذِينَ كَفَرُوا۟	ٱلْقَيِّمَةِ ۝٥	دِينُ	وَذَٰلِكَ
from (among the) people	verily those who disbelieve	right	(is the) religion	and that

خَٰلِدِينَ	جَهَنَّمَ	فِى نَارِ	وَٱلْمُشْرِكِينَ	ٱلْكِتَٰبِ
they (will) abide	(of) Hell	(will be) in (the) Fire	and the polytheists	(of) the Scripture

ٱلْبَرِيَّةِ ۝٦	شَرُّ	هُمْ	أُو۟لَٰٓئِكَ	فِيهَآ
(of) creatures	(are the) worst	[they]	those	therein

إِنَّ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ أُو۟لَٰٓئِكَ هُمْ خَيْرُ ٱلْبَرِيَّةِ ۝٧ جَزَآؤُهُمْ عِندَ رَبِّهِمْ جَنَّٰتُ
عَدْنٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَآ أَبَدًا ۖ رَّضِىَ ٱللَّهُ عَنْهُمْ وَرَضُوا۟ عَنْهُ ۚ ذَٰلِكَ لِمَنْ خَشِىَ رَبَّهُۥ ۝٨

7. Verily, those who believe [in the Oneness of Allāh, and in His Messenger (Muhammad ﷺ) including all obligations ordered by Islām] and do righteous good deeds, they are the best of creatures. 8. Their reward with their Lord is *`Adn* (Eden) Paradise (Gardens of Eternity), underneath which rivers flow. They will abide therein forever, Allāh will be pleased with them, and they with Him. That is for him who fears his Lord.

خَيْرُ	هُمْ	أُو۟لَٰٓئِكَ	وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ	إِنَّ ٱلَّذِينَ ءَامَنُوا۟
(are the) best	[they]	those	and do righteous (good) deeds	verily those who believe

عَدْنٍ	جَنَّٰتُ	رَبِّهِمْ	عِندَ	جَزَآؤُهُمْ	ٱلْبَرِيَّةِ ۝٧
(of) Eternity (Eden)	(is) Gardens	their Lord	with	their reward	(of) creatures

أَبَدًا	فِيهَآ	خَٰلِدِينَ	ٱلْأَنْهَٰرُ	تَجْرِى مِن تَحْتِهَا
forever	therein	they (will) abide	the rivers	flowing under which

ذَٰلِكَ	عَنْهُ	وَرَضُوا۟	رَّضِىَ ٱللَّهُ عَنْهُم
that	with Him	and they will be pleased	Allah will be pleased with them

خَشِىَ رَبَّهُۥ ﴿٨﴾	لِمَنْ
fears his Lord	(is) for (him) who

سُورَةُ الزَّلْزَلَةِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

إِذَا زُلْزِلَتِ ٱلْأَرْضُ زِلْزَالَهَا ﴿١﴾ وَأَخْرَجَتِ ٱلْأَرْضُ أَثْقَالَهَا ﴿٢﴾ وَقَالَ ٱلْإِنسَٰنُ مَا لَهَا ﴿٣﴾
يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا ﴿٤﴾ بِأَنَّ رَبَّكَ أَوْحَىٰ لَهَا ﴿٥﴾ يَوْمَئِذٍ يَصْدُرُ ٱلنَّاسُ أَشْتَاتًا
لِّيُرَوْا۟ أَعْمَٰلَهُمْ ﴿٦﴾ فَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُۥ ﴿٧﴾ وَمَن يَعْمَلْ
مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُۥ ﴿٨﴾

Sūrah Az-Zalzalah (The Earthquake) 99

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

1. When the earth is shaken with its (final) earthquake. 2. And when the earth throws out its burdens. 3. And man will say: "What is the matter with it?" 4. That Day it will declare its information (about all that happened over it of good or evil). 5. Because your Lord will inspire it. 6. That Day mankind will proceed in scattered groups that they may be shown their deeds. 7. So, whosoever does good equal to the weight of an atom (or a small ant) shall see it. 8. And whosoever does evil equal to the weight of an atom (or a small ant) shall see it.

ٱلرَّحِيمِ	ٱلرَّحْمَٰنِ	بِسْمِ ٱللَّهِ
the Most Merciful	the Most Gracious	In the Name (of) Allah

إِذَا	زُلْزِلَتِ ٱلْأَرْضُ	زِلْزَالَهَا ﴿١﴾	وَأَخْرَجَتِ ٱلْأَرْضُ
when	the earth is shaken	(with) its earthquake	and (when) the earth throws out

أَثْقَالَهَا ﴿٢﴾	وَقَالَ ٱلْإِنسَٰنُ	مَا	لَهَا ﴿٣﴾	يَوْمَئِذٍ
its burdens	and man will say	what (is the matter)	with it	that Day

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يَوْمَئِذٍ	أَوْحَىٰ لَهَا ۝٥	بِأَنَّ رَبَّكَ	تُحَدِّثُ أَخْبَارَهَا ۝٤
that Day	will inspire [to] it	because your Lord	it will declare its information
لِّيُرَوْا أَعْمَٰلَهُمْ ۝٦		أَشْتَاتًا	يَصْدُرُ ٱلنَّاسُ
that they may be shown their deeds		(in) scattered groups	mankind will proceed
يَرَهُۥ ۝٧	خَيْرًا	ذَرَّةٍ	مِثْقَالَ	فَمَن يَعْمَلْ
shall see it	good	(of) an atom	(equal to the) weight	so whosoever does
يَرَهُۥ ۝٨	شَرًّا	ذَرَّةٍ	مِثْقَالَ	وَمَن يَعْمَلْ
shall see it	evil	(of) an atom	(equal to the) weight	and whosoever does

سُورَةُ العَادِيَاتِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

وَٱلْعَٰدِيَٰتِ ضَبْحًا ۝١ فَٱلْمُورِيَٰتِ قَدْحًا ۝٢ فَٱلْمُغِيرَٰتِ صُبْحًا ۝٣ فَأَثَرْنَ بِهِۦ نَقْعًا ۝٤ فَوَسَطْنَ بِهِۦ
جَمْعًا ۝٥ إِنَّ ٱلْإِنسَٰنَ لِرَبِّهِۦ لَكَنُودٌ ۝٦ وَإِنَّهُۥ عَلَىٰ ذَٰلِكَ لَشَهِيدٌ ۝٧ وَإِنَّهُۥ لِحُبِّ ٱلْخَيْرِ
لَشَدِيدٌ ۝٨ ۞ أَفَلَا يَعْلَمُ إِذَا بُعْثِرَ مَا فِى ٱلْقُبُورِ ۝٩ وَحُصِّلَ مَا فِى ٱلصُّدُورِ ۝١٠ إِنَّ رَبَّهُم بِهِمْ
يَوْمَئِذٍ لَّخَبِيرٌ ۝١١

Sūrah Al-`Ādiyāt (Those that run) 100

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

1. By the (steeds) that run, with panting. 2. Striking sparks of fire (by their hooves). 3. And scouring to the raid at dawn. 4. And raise the dust in clouds the while. 5. And penetrating forthwith as one into the midst (of the foe). 6. Verily, man (disbeliever) is ungrateful to his Lord. 7. And to that he bears witness (by his deeds). 8. And verily, he is violent in the love of wealth. 9. Knows he not that when the contents of the graves are poured forth (all mankind is resurrected)? 10. And that which is in the breasts (of men) shall be made known? 11. Verily, that Day (i.e., the Day of Resurrection) their Lord will be Well-Acquainted with them (as to their deeds and will reward them for their deeds).

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بِسْمِ اللَّهِ	الرَّحْمَٰنِ	الرَّحِيمِ
In the Name (of) Allah	the Most Gracious	the Most Merciful
وَالْعَادِيَاتِ	ضَبْحًا ①	فَالْمُورِيَاتِ	قَدْحًا ②
by the (steeds) that run	(with) panting	and striking sparks (of fire)	(by their) hooves
فَالْمُغِيرَاتِ	صُبْحًا ③	فَأَثَرْنَ	بِهِ	نَقْعًا ④	فَوَسَطْنَ
and scouring to the raid	(at) dawn	and they raise	in it	dust	and penetrate
بِهِ	جَمْعًا ⑤	إِنَّ الْإِنسَانَ	لِرَبِّهِ	لَكَنُودٌ ⑥
forthwith	(into the midst of) the foe	verily man	to his Lord	(is) ungrateful
وَإِنَّهُ	عَلَىٰ ذَٰلِكَ	لَشَهِيدٌ ⑦	وَإِنَّهُ	لِحُبِّ	الْخَيْرِ
and verily he	to that	(is) a witness	and verily he	in (the) love	(of) wealth
لَشَدِيدٌ ⑧	أَفَلَا يَعْلَمُ	إِذَا بُعْثِرَ	مَا	فِي الْقُبُورِ ⑨
(is) violent	(does) he not know?	when will be brought out	what	(is) in the graves
وَحُصِّلَ مَا	فِي الصُّدُورِ ⑩	إِنَّ رَبَّهُم
and shall be made known that which	(is) in the breasts	verily their Lord
بِهِمْ	يَوْمَئِذٍ لَّخَبِيرٌ ⑪
with them	that Day (will be) Well-Acquainted

سُورَةُ القَارِعَةِ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

الْقَارِعَةُ ① مَا الْقَارِعَةُ ② وَمَا أَدْرَاكَ مَا الْقَارِعَةُ ③ يَوْمَ يَكُونُ النَّاسُ
كَالْفَرَاشِ الْمَبْثُوثِ ④ وَتَكُونُ الْجِبَالُ كَالْعِهْنِ الْمَنفُوشِ ⑤ فَأَمَّا
مَن ثَقُلَتْ مَوَازِينُهُ ⑥ فَهُوَ فِي عِيشَةٍ رَّاضِيَةٍ ⑦ وَأَمَّا مَنْ خَفَّتْ
مَوَازِينُهُ ⑧ فَأُمُّهُ هَاوِيَةٌ ⑨ وَمَا أَدْرَاكَ مَاهِيَهْ ⑩ نَارٌ حَامِيَةٌ ⑪

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Sūrah Al-Qāri`ah (The Striking Hour) 101

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

1. *Al-Qāri`ah* (the striking Hour, i.e. the Day of Resurrection). 2. What is the striking (Hour)? 3. And what will make you know what the striking (Hour) is? 4. It is a Day whereon mankind will be like moths scattered about. 5. And the mountains will be like carded wool. 6. Then as for him whose Balance (of good deeds) will be heavy, 7. He will live a pleasant life (in Paradise). 8. But as for him whose Balance (of good deeds) will be light, 9. He will have his home in *Hāwiyah* (pit, i.e. Hell). 10. And what will make you know what it is? 11. (It is) a fiercely blazing Fire!

بِسْمِ ٱللَّهِ	ٱلرَّحْمَٰنِ	ٱلرَّحِيمِ
In the Name (of) Allah	the Most Gracious	the Most Merciful

ٱلْقَارِعَةُ ①	مَا	ٱلْقَارِعَةُ ②	وَمَآ	أَدْرَىٰكَ
the striking (Hour)	what	(is) the striking (Hour)	and what	will make you know

مَا	ٱلْقَارِعَةُ ③	يَوْمَ	يَكُونُ ٱلنَّاسُ	كَٱلْفَرَاشِ
what	the striking (Hour is)	(it is) a Day	(whereon) mankind will be	like moths

ٱلْمَبْثُوثِ ④	وَتَكُونُ ٱلْجِبَالُ	كَٱلْعِهْنِ	ٱلْمَنفُوشِ ⑤
scattered about	and the mountains will be	like wool	carded

فَأَمَّا مَن	ثَقُلَتْ مَوَٰزِينُهُۥ ⑥	فَهُوَ	فِى عِيشَةٍ
then as for (him) [who]	whose Balance will be heavy	then he	(will be) in a life

رَّاضِيَةٍ ⑦	وَأَمَّا مَنْ	خَفَّتْ مَوَٰزِينُهُۥ ⑧	فَأُمُّهُۥ
pleasant	but as for (him) [who]	whose Balance will be light	his abode

هَاوِيَةٌ ⑨	وَمَآ	أَدْرَىٰكَ	مَا	هِيَهْ ⑩	نَارٌ	حَامِيَةٌۢ ⑪
(will be) pit (Hell)	and what	will make you know	what	it (is)	(it is) a Fire	blazing fiercely

سُورَةُ التَّكَاثُرِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

أَلْهَىٰكُمُ ٱلتَّكَاثُرُ ① حَتَّىٰ زُرْتُمُ ٱلْمَقَابِرَ ② كَلَّا سَوْفَ تَعْلَمُونَ ③ ثُمَّ كَلَّا سَوْفَ

تَعْلَمُونَ ﴿٤﴾ كَلَّا لَوْ تَعْلَمُونَ عِلْمَ الْيَقِينِ ﴿٥﴾ لَتَرَوُنَّ الْجَحِيمَ ﴿٦﴾ ثُمَّ لَتَرَوُنَّهَا عَيْنَ
الْيَقِينِ ﴿٧﴾ ثُمَّ لَتُسْأَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ ﴿٨﴾

Sūrah At-Takāthur

(The piling up - The Emulous Desire) 102

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

1. The mutual rivalry (for piling up of worldly things) diverts you, 2. Until you visit the graves (i.e. till you die). 3. Nay! You shall come to know! 4. Again nay! You shall come to know! 5. Nay! If you knew with a sure knowledge (the end result of piling up, you would not have been occupied yourselves in worldly things). 6. Verily, you shall see the blazing Fire (Hell)! 7. And again, you shall see it with certainty of sight! 8. Then on that Day you shall be asked about the delights (you indulged in, in this world)!

الرَّحِيمِ	الرَّحْمَٰنِ	بِسْمِ اللَّهِ
the Most Merciful	the Most Gracious	In the Name (of) Allah

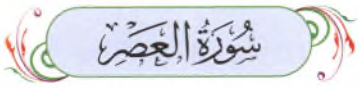
حَتَّىٰ زُرْتُمُ الْمَقَابِرَ ﴿٢﴾	الْتَّكَاثُرُ ﴿١﴾	أَلْهَىٰكُمُ
until you visit the graves	the mutual rivalry (for piling up of worldly things)	diverts you

كَلَّا	سَوْفَ تَعْلَمُونَ ﴿٣﴾	ثُمَّ	كَلَّا	سَوْفَ تَعْلَمُونَ ﴿٤﴾	كَلَّا
nay	soon you shall come to know	then	nay	soon you shall come to know	nay

لَتَرَوُنَّ الْجَحِيمَ ﴿٦﴾	الْيَقِينِ ﴿٥﴾	عِلْمَ	لَوْ تَعْلَمُونَ
verily you shall see the blazing Fire (Hell)	sure	(with) a knowledge	if you knew

عَيْنَ الْيَقِينِ ﴿٧﴾	ثُمَّ لَتَرَوُنَّهَا
(with) certainty (of) sight	then you shall see it (again)

عَنِ النَّعِيمِ ﴿٨﴾	ثُمَّ لَتُسْأَلُنَّ يَوْمَئِذٍ
about the delights (of the world)	then (on) that Day you shall be asked



بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

وَالْعَصْرِ ﴿١﴾ إِنَّ الْإِنسَانَ لَفِي خُسْرٍ ﴿٢﴾ إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ

وَتَوَاصَوْا بِالصَّبْرِ ﴿٣﴾

Sūrah Al-`Asr (The Time) 103

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

1. By *Al-`Asr* (the time). 2. Verily, man is in loss, 3. Except those who believe (in Islāmic Monotheism) and do righteous good deeds, and recommend one another to the truth [i.e. order one another to perform all kinds of good deeds (*Al-Ma`rūf*) which Allāh has ordained, and abstain from all kinds of sins and evil deeds (*Al-Munkar*) which Allāh has forbidden], and recommend one another to patience (for the sufferings, harms, and injuries which one may encounter in Allāh's Cause during preaching His religion of Islāmic Monotheism or *Jihād*).

ٱلرَّحِيمِ	ٱلرَّحْمَٰنِ	بِسْمِ ٱللَّهِ
the Most Merciful	the Most Gracious	In the Name (of) Allah

وَٱلْعَصْرِ ﴿١﴾	إِنَّ ٱلْإِنسَٰنَ	لَفِى خُسْرٍ ﴿٢﴾	إِلَّا ٱلَّذِينَ ءَامَنُوا۟	وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ
by the time	verily man	(is) in loss	except those who believe	and do righteous deeds

وَتَوَاصَوْا۟	بِٱلْحَقِّ	وَتَوَاصَوْا۟	بِٱلصَّبْرِ ﴿٣﴾
and recommend one another	to the truth	and recommend one another	to patience

سُورَةُ الهُمَزَة

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ ﴿١﴾ ٱلَّذِى جَمَعَ مَالًا وَعَدَّدَهُۥ ﴿٢﴾ يَحْسَبُ أَنَّ مَالَهُۥٓ أَخْلَدَهُۥ ﴿٣﴾ كَلَّا ۖ
لَيُنۢبَذَنَّ فِى ٱلْحُطَمَةِ ﴿٤﴾ وَمَآ أَدْرَىٰكَ مَا ٱلْحُطَمَةُ ﴿٥﴾ نَارُ ٱللَّهِ ٱلْمُوقَدَةُ ﴿٦﴾ ٱلَّتِى تَطَّلِعُ عَلَى
ٱلْأَفْـِٔدَةِ ﴿٧﴾ إِنَّهَا عَلَيْهِم مُّؤْصَدَةٌ ﴿٨﴾ فِى عَمَدٍ مُّمَدَّدَةٍۭ ﴿٩﴾

Sūrah Al-Humazah (The Slanderer) 104

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

1. Woe to every slanderer and backbiter. 2. Who has gathered wealth and counted it. 3. He thinks that his wealth will make him last forever! 4. Nay!

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Verily, he will be thrown into the crushing Fire. 5. And what will make you know what the crushing Fire is? 6. The fire of Allāh kindled, 7. Which leaps up over the hearts, 8. Verily, it shall be closed upon them, 9. In pillars stretched forth (i.e. they will be punished in the Fire with pillars).

بِسْمِ ٱللَّهِ	ٱلرَّحْمَٰنِ	ٱلرَّحِيمِ
In the Name (of) Allah	the Most Gracious	the Most Merciful

وَيْلٌ	لِّكُلِّ	هُمَزَةٍ	لُّمَزَةٍ ①	ٱلَّذِى جَمَعَ	مَالًا	وَعَدَّدَهُۥ ②
woe	to every	slanderer	backbiter	who has gathered	wealth	and counted it

يَحْسَبُ أَنَّ مَالَهُۥٓ	أَخْلَدَهُۥ ③	كَلَّا ۖ لَيُنۢبَذَنَّ
he thinks that his wealth	will make him last forever	nay verily he will be thrown

فِى ٱلْحُطَمَةِ ④	وَمَآ	أَدْرَىٰكَ	مَا	ٱلْحُطَمَةُ ⑤
into the crushing Fire	and what	will make you know	what	the crushing Fire (is)

نَارُ ٱللَّهِ	ٱلْمُوقَدَةُ ⑥	ٱلَّتِى تَطَّلِعُ	عَلَى ٱلْأَفْـِٔدَةِ ⑦	إِنَّهَا	عَلَيْهِم
(the) fire (of) Allah	kindled	which leaps up	over the hearts	verily it	upon them

مُّؤْصَدَةٌ ⑧	فِى عَمَدٍ	مُّمَدَّدَةٍ ⑨
(shall be) closed	in pillars	stretched forth

سُورَةُ الفِيلِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَٰبِ ٱلْفِيلِ ① أَلَمْ يَجْعَلْ كَيْدَهُمْ فِى تَضْلِيلٍ ② وَأَرْسَلَ عَلَيْهِمْ طَيْرًا
أَبَابِيلَ ③ تَرْمِيهِم بِحِجَارَةٍ مِّن سِجِّيلٍ ④ فَجَعَلَهُمْ كَعَصْفٍ مَّأْكُولٍ ⑤

Sūrah Al-Fīl (The Elephant) 105

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

1. Have you (O Muhammad ﷺ) not seen how your Lord dealt with the Owners of the Elephant? [The Elephant Army which came from Yemen under the command of Abrahah Al-Ashram intending to destroy the Ka`bah at Makkah]. 2. Did He not make their plot go astray? 3. And He sent against them birds, in

flocks, 4. Striking them with stones of *Sijjīl* (baked clay). 5. And He made them like (an empty field of) stalks (of which the corn) has been eaten up (by cattle).

بِسْمِ ٱللَّهِ	ٱلرَّحْمَٰنِ	ٱلرَّحِيمِ
In the Name (of) Allah	the Most Gracious	the Most Merciful

أَلَمْ تَرَ كَيْفَ	فَعَلَ رَبُّكَ	بِأَصْحَٰبِ	ٱلْفِيلِ ﴿١﴾
(have) you not seen how?	your Lord dealt	with (the) Owners	(of) the Elephant

أَلَمْ يَجْعَلْ كَيْدَهُمْ	فِى تَضْلِيلٍ ﴿٢﴾	وَأَرْسَلَ	عَلَيْهِمْ	طَيْرًا	أَبَابِيلَ ﴿٣﴾
(did) He not make their plot?	[in] go astray	and He sent	against them	birds	(in) flocks

تَرْمِيهِم	بِحِجَارَةٍ	مِّن سِجِّيلٍ ﴿٤﴾	فَجَعَلَهُمْ	كَعَصْفٍ	مَّأْكُولٍ ﴿٥﴾
striking them	with stones	of baked clay	and He made them	like stubble	eaten up

سُورَةُ قُرَيْشٍ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

لِإِيلَٰفِ قُرَيْشٍ ﴿١﴾ إِۦلَٰفِهِمْ رِحْلَةَ ٱلشِّتَآءِ وَٱلصَّيْفِ ﴿٢﴾ فَلْيَعْبُدُوا۟ رَبَّ هَٰذَا ٱلْبَيْتِ ﴿٣﴾ ٱلَّذِىٓ أَطْعَمَهُم مِّن جُوعٍ وَءَامَنَهُم مِّنْ خَوْفٍۭ ﴿٤﴾

Sūrah Quraish (Quraish) 106

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

1. (It is a great grace from Allāh) for the protection of the Quraish, 2. (And with all those Allāh's grace and protections, We cause) the (Quraish) caravans to set forth safe in winter (to the south) and in summer (to the north without any fear), 3. So let them worship (Allāh) the Lord of this House (the Ka`bah in Makkah), 4. (He) Who has fed them against hunger, and has made them safe from fear.

بِسْمِ ٱللَّهِ	ٱلرَّحْمَٰنِ	ٱلرَّحِيمِ
In the Name (of) Allah	the Most Gracious	the Most Merciful

لِإِيلَٰفِ	قُرَيْشٍ ﴿١﴾	إِۦلَٰفِهِمْ	رِحْلَةَ	ٱلشِّتَآءِ
for (the) familiarity	(of the) Quraish	(for) their familiarity	(with the) journey	(of) winter

ٱلَّذِى	ٱلْبَيْتِ ﴿٣﴾	فَلْيَعْبُدُوا۟ رَبَّ هَٰذَا	وَءَامَنَهُم
He Who	House (the Ka'bah)	so let them worship (the) Lord (of) this	and summer
مِّنْ خَوْفٍۭ ﴿٤﴾	وَءَامَنَهُم	مِّن جُوعٍ	أَطْعَمَهُم
from fear	and has made them safe	against hunger	has fed them

سُورَةُ المَاعُونِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

أَرَءَيْتَ ٱلَّذِى يُكَذِّبُ بِٱلدِّينِ ﴿١﴾ فَذَٰلِكَ ٱلَّذِى يَدُعُّ ٱلْيَتِيمَ ﴿٢﴾ وَلَا يَحُضُّ عَلَىٰ
طَعَامِ ٱلْمِسْكِينِ ﴿٣﴾ فَوَيْلٌ لِّلْمُصَلِّينَ ﴿٤﴾ ٱلَّذِينَ هُمْ عَن صَلَاتِهِمْ سَاهُونَ ﴿٥﴾ ٱلَّذِينَ
هُمْ يُرَآءُونَ ﴿٦﴾ وَيَمْنَعُونَ ٱلْمَاعُونَ ﴿٧﴾

Sūrah Al-Mā`ūn (The Small Kindnesses) 107

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

1. Have you seen him who denies the Recompense? 2. That is he who repulses the orphan (harshly), 3. And urges not on the feeding of *Al-Miskīn* (the needy), 4. So, woe to those performers of *Salāt* (prayers) (hypocrites), 5. Those who delay their *Salāt* (prayer from their stated fixed times). 6. Those who do good deeds only to be seen (of men), 7. And withhold *Al-Mā`ūn* (small kindnesses like salt, sugar, water).

ٱلرَّحِيمِ	ٱلرَّحْمَٰنِ	بِسْمِ ٱللَّهِ	
the Most Merciful	the Most Gracious	In the Name (of) Allah	
ٱلَّذِى	فَذَٰلِكَ	يُكَذِّبُ بِٱلدِّينِ ﴿١﴾	أَرَءَيْتَ ٱلَّذِى
(is) he who	then that	denies the Recompense	(have) you seen him who?
فَوَيْلٌ	ٱلْمِسْكِينِ ﴿٣﴾	عَلَىٰ طَعَامِ	وَلَا يَحُضُّ	يَدُعُّ ٱلْيَتِيمَ ﴿٢﴾
so woe	(of) the poor	on (the) feeding	and urges not	repulses the orphan
سَاهُونَ ﴿٥﴾	عَن صَلَاتِهِمْ	هُمْ	ٱلَّذِينَ	لِّلْمُصَلِّينَ ﴿٤﴾
(are) heedless	of their prayers	[they]	those who	to those performers of prayers

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ٱلَّذِينَ	هُمْ يُرَآءُونَ ۝٦	وَيَمْنَعُونَ ٱلْمَاعُونَ ۝٧
those who	[they] (do good deeds) to be seen	and they withhold small kindnesses

سُورَةُ الْكَوْثَرِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

إِنَّآ أَعْطَيْنَٰكَ ٱلْكَوْثَرَ ۝١ فَصَلِّ لِرَبِّكَ وَٱنْحَرْ ۝٢ إِنَّ شَانِئَكَ هُوَ ٱلْأَبْتَرُ ۝٣

Sūrah Al-Kauthar (A River in Paradise) 108

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

1. Verily, We have granted you (O Muhammad ﷺ) *Al-Kauthar* (a river in Paradise). 2. Therefore turn in prayer to your Lord and sacrifice (to Him only). 3. For he who hates you (O Muhammad ﷺ), he will be cut off (from posterity and every good thing in this world and in the Hereafter).

بِسْمِ ٱللَّهِ	ٱلرَّحْمَٰنِ		ٱلرَّحِيمِ
In the Name (of) Allah	the Most Gracious		the Most Merciful
إِنَّآ	أَعْطَيْنَٰكَ	ٱلْكَوْثَرَ ۝١	فَصَلِّ
verily We	have granted you	Al-Kauthar (a river in Paradise)	therefore turn in prayer
لِرَبِّكَ	وَٱنْحَرْ ۝٢	إِنَّ شَانِئَكَ	هُوَ	ٱلْأَبْتَرُ ۝٣
to your Lord	and sacrifice	verily your enemy	[he]	(will be) cut off

سُورَةُ الْكَافِرُونَ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

قُلْ يَٰٓأَيُّهَا ٱلْكَٰفِرُونَ ۝١ لَآ أَعْبُدُ مَا تَعْبُدُونَ ۝٢ وَلَآ أَنتُمْ عَٰبِدُونَ مَآ أَعْبُدُ ۝٣
وَلَآ أَنَا۠ عَابِدٌ مَّا عَبَدتُّمْ ۝٤ وَلَآ أَنتُمْ عَٰبِدُونَ مَآ أَعْبُدُ ۝٥ لَكُمْ دِينُكُمْ وَلِيَ دِينِ ۝٦

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Sūrah Al-Kāfirūn (The Disbelievers) 109

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

1. Say (O Muhammad ﷺ to these *Mushrikūn* and *Kāfirūn*): "O *Al-Kāfirūn* (disbelievers in Allāh, in His Oneness, in His Angels, in His Books, in His Messengers, in the Day of Resurrection, and in *Al-Qadar*)! 2. I worship not that which you worship, 3. Nor will you worship that which I worship. 4. And I shall not worship that which you are worshipping. 5. Nor will you worship that which I worship. 6. To you be your religion, and to me my religion (Islāmic Monotheism).

بِسْمِ اللَّهِ	الرَّحْمَٰنِ	الرَّحِيمِ		
In the Name (of) Allah	the Most Gracious	the Most Merciful		
قُلْ	يَا أَيُّهَا	الْكَافِرُونَ ①	لَا أَعْبُدُ	مَا تَعْبُدُونَ ②
say	O	disbelievers	I worship not	that which you worship
وَلَا أَنتُمْ	عَابِدُونَ	مَا أَعْبُدُ ③	وَلَا أَنَا	عَابِدٌ
nor you	(will) worship	that which I worship	and I (shall) not	worship
مَا عَبَدتُّمْ ④	وَلَا أَنتُمْ	عَابِدُونَ	مَا أَعْبُدُ ⑤	
that which you are worshipping	nor you	(will) worship	that which I worship	
لَكُمْ	دِينُكُمْ	وَلِيَ	دِينِ ⑥	
to you	(be) your religion	and to me	my religion	

سُورَةُ النَّصْرِ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ ① وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ
أَفْوَاجًا ② فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ ۚ إِنَّهُ كَانَ تَوَّابًا ③

Sūrah An-Nasr (The Help) 110

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

1. When there comes the Help of Allāh (to you, O Muhammad ﷺ against your

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enemies) and the Conquest (of Makkah). 2. And you see that the people enter Allāh's religion (Islām) in crowds. 3. So, glorify the Praises of your Lord, and ask His forgiveness. Verily, He the One Who is Ever ready to accept the repentance, and forgives.

ٱلرَّحِيمِ	ٱلرَّحۡمَٰنِ	بِسۡمِ ٱللَّهِ
the Most Merciful	the Most Gracious	In the Name (of) Allah

وَرَأَيۡتَ ٱلنَّاسَ	وَٱلۡفَتۡحُ ۝١	نَصۡرُ ٱللَّهِ	إِذَا جَآءَ
and you see the people	and the Conquest	(the) Help (of) Allah	when (there) comes

بِحَمۡدِ	فَسَبِّحۡ	أَفۡوَاجٗا ۝٢	فِي دِينِ ٱللَّهِ	يَدۡخُلُونَ
with (the) Praises	so glorify	(in) crowds	[in] (the) religion (of) Allah	entering

إِنَّهُۥ كَانَ تَوَّابَۢا ۝٣	وَٱسۡتَغۡفِرۡهُۚ	رَبِّكَ
verily He is Oft-Forgiving	and ask His forgiveness	(of) your Lord

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سُورَةُ المَسَدِ

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

تَبَّتۡ يَدَآ أَبِي لَهَبٖ وَتَبَّ ۝١ مَآ أَغۡنَىٰ عَنۡهُ مَالُهُۥ وَمَا كَسَبَ ۝٢ سَيَصۡلَىٰ نَارٗا
ذَاتَ لَهَبٖ ۝٣ وَٱمۡرَأَتُهُۥ حَمَّالَةَ ٱلۡحَطَبِ ۝٤ فِي جِيدِهَا حَبۡلٞ مِّن مَّسَدِۭ ۝٥

Sūrah Al-Masad (The Palm Fiber) 111

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

1. Perish the two hands of Abū Lahab (an uncle of the Prophet ﷺ) and perish he! 2. His wealth and his children will not benefit him! 3. He will be burnt in a Fire of blazing flames! 4. And his wife too, who carries wood (thorns of *Sa`dān* which she used to put on the way of the Prophet ﷺ, or used to slander him). 5. In her neck is a twisted rope of *Masad* (palm fiber).

ٱلرَّحِيمِ	ٱلرَّحۡمَٰنِ	بِسۡمِ ٱللَّهِ
the Most Merciful	the Most Gracious	In the Name (of) Allah

تَبَّتْ يَدَآ	أَبِى	لَهَبٍ	وَتَبَّ ۝١	مَآ أَغْنَىٰ	عَنْهُ
perish (the) two hands	(of) Abu	Lahab	and perish he	will not benefit	him
مَالُهُۥ	وَمَا كَسَبَ ۝٢		سَيَصْلَىٰ نَارًا		ذَاتَ
his wealth	and what he earned		he will be burnt (in) a Fire		of
لَهَبٍ ۝٣	وَٱمْرَأَتُهُۥ	حَمَّالَةَ	ٱلْحَطَبِ ۝٤		فِى جِيدِهَا
blazing flames	and his wife	(who is the) carrier	(of) wood		in her neck
حَبْلٌ	مِّن مَّسَدٍ ۝٥				
(will be) twisted rope	of palm fiber				

سُورَةُ الإِخْلَاصِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

قُلْ هُوَ ٱللَّهُ أَحَدٌ ۝١ ٱللَّهُ ٱلصَّمَدُ ۝٢ لَمْ يَلِدْ وَلَمْ يُولَدْ ۝٣ وَلَمْ يَكُن لَّهُۥ كُفُوًا أَحَدٌۢ ۝٤

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Sūrah Al-Ikhlās or At-Tauhīd (The Purity) 112

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

1. Say (O Muhammad ﷺ): "He is Allāh, (the) One. 2. *Allāh-us-Samad* (السيد الذى يصمد إليه في الحاجات) [Allāh – the Self-Sufficient Master, Whom all creatures need, (He neither eats nor drinks)]. 3. He begets not, nor was He begotten. 4. And there is none coequal or comparable to Him."

بِسْمِ ٱللَّهِ	ٱلرَّحْمَٰنِ	ٱلرَّحِيمِ		
In the Name (of) Allah	the Most Gracious	the Most Merciful		
قُلْ هُوَ ٱللَّهُ	أَحَدٌ ۝١	ٱللَّهُ	ٱلصَّمَدُ ۝٢	لَمْ يَلِدْ
say He (is) Allah	(the) One	Allah	the Self-Sufficient	He begets not
وَلَمْ يُولَدْ ۝٣	وَلَمْ يَكُن	لَّهُۥ	كُفُوًا	أَحَدٌۢ ۝٤
nor was He begotten	and (there) is not	to Him	coequal or comparable	anyone

سُورَةُ الفَلَقِ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ﴿١﴾ مِن شَرِّ مَا خَلَقَ ﴿٢﴾ وَمِن شَرِّ غَاسِقٍ إِذَا وَقَبَ ﴿٣﴾ وَمِن شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ ﴿٤﴾ وَمِن شَرِّ حَاسِدٍ إِذَا حَسَدَ ﴿٥﴾

Sūrah Al-Falaq (The Daybreak) 113

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

1. Say: "I seek refuge with (Allāh), the Lord of the daybreak, 2. From the evil of what He has created, 3. And from the evil of the darkening (night) as it comes with its darkness; (or the moon as it sets or goes away), 4. And from the evil of those who practise witchcraft when they blow in the knots, 5. And from the evil of the envier when he envies."

بِسْمِ اللَّهِ	الرَّحْمَٰنِ		الرَّحِيمِ
In the Name (of) Allah	the Most Gracious		the Most Merciful
قُلْ	أَعُوذُ بِرَبِّ الْفَلَقِ ﴿١﴾	مِن شَرِّ	مَا خَلَقَ ﴿٢﴾
say	I seek refuge with (the) Lord (of) the daybreak	from (the) evil	(of) what He has created
وَمِن شَرِّ	غَاسِقٍ	إِذَا وَقَبَ ﴿٣﴾	وَمِن شَرِّ
and from (the) evil	(of) darkness	when it comes	and from (the) evil
النَّفَّاثَاتِ	فِي الْعُقَدِ ﴿٤﴾	وَمِن شَرِّ	حَاسِدٍ	إِذَا حَسَدَ ﴿٥﴾
(of the witches) who blow	in the knots	and from (the) evil	(of the) envier	when he envies

سُورَةُ النَّاسِ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

قُلْ أَعُوذُ بِرَبِّ النَّاسِ ﴿١﴾ مَلِكِ النَّاسِ ﴿٢﴾ إِلَٰهِ النَّاسِ ﴿٣﴾ مِن شَرِّ الْوَسْوَاسِ الْخَنَّاسِ ﴿٤﴾ الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ ﴿٥﴾ مِنَ الْجِنَّةِ وَالنَّاسِ ﴿٦﴾

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Sūrah An-Nās (Mankind) 114

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

1. Say: "I seek refuge with (Allāh) the Lord of mankind, 2. The King of mankind – 3. The *Ilāh* (God) of mankind, 4. From the evil of the whisperer (devil who whispers evil in the hearts of men) who withdraws (from his whispering in one's heart after one remembers Allāh). 5. Who whispers in the breasts of mankind. 6. Of jinn and men."

ٱلرَّحِيمِ	ٱلرَّحْمَٰنِ	بِسْمِ ٱللَّهِ
the Most Merciful	the Most Gracious	In the Name (of) Allah

مَلِكِ ٱلنَّاسِ ۝٢	أَعُوذُ بِرَبِّ ٱلنَّاسِ ۝١	قُلْ
(the) king (of) mankind	I seek refuge with (the) Lord (of) mankind	say

إِلَٰهِ ٱلنَّاسِ ۝٣	مِن شَرِّ	ٱلْوَسْوَاسِ	ٱلْخَنَّاسِ ۝٤
(the) Ilah (God of) mankind	from (the) evil	(of) the whisperer	sneaking

ٱلَّذِى يُوَسْوِسُ	فِى صُدُورِ	ٱلنَّاسِ ۝٥	مِنَ ٱلْجِنَّةِ	وَٱلنَّاسِ ۝٦
who whispers	in (the) breasts	(of) mankind	of jinn	and men