



Study the  
**Noble Qur'ân**  
**Word-for-Word**

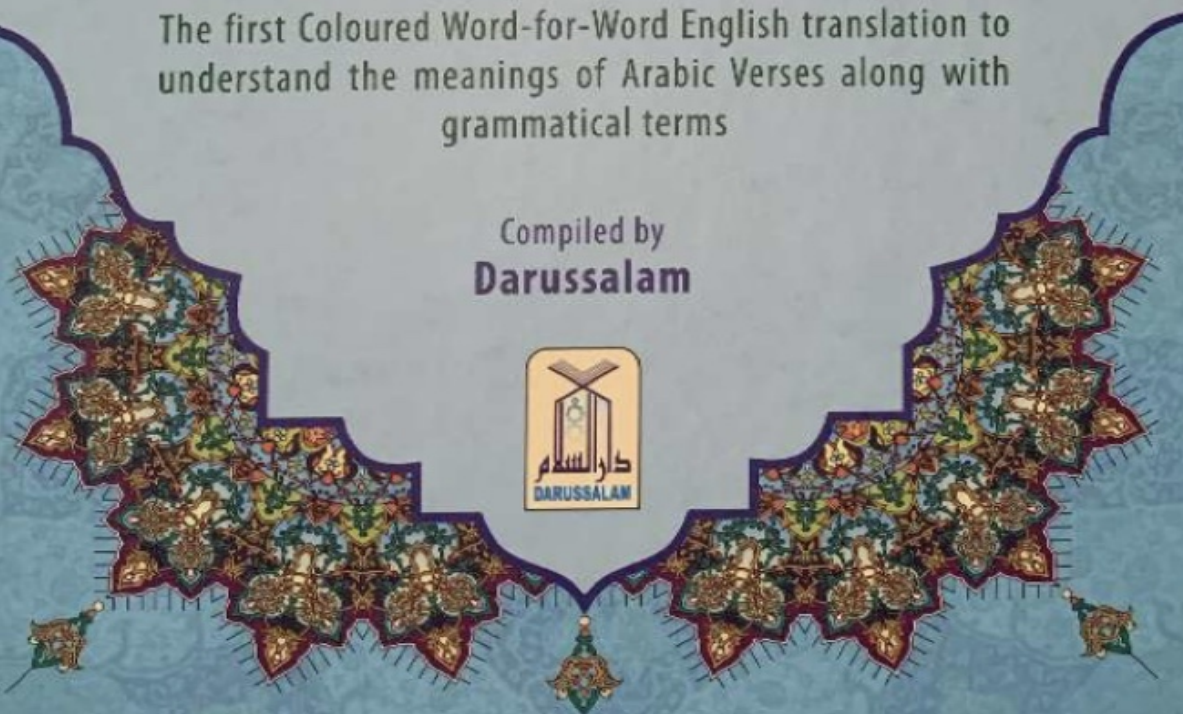
Volume 3

(Part 27-30)

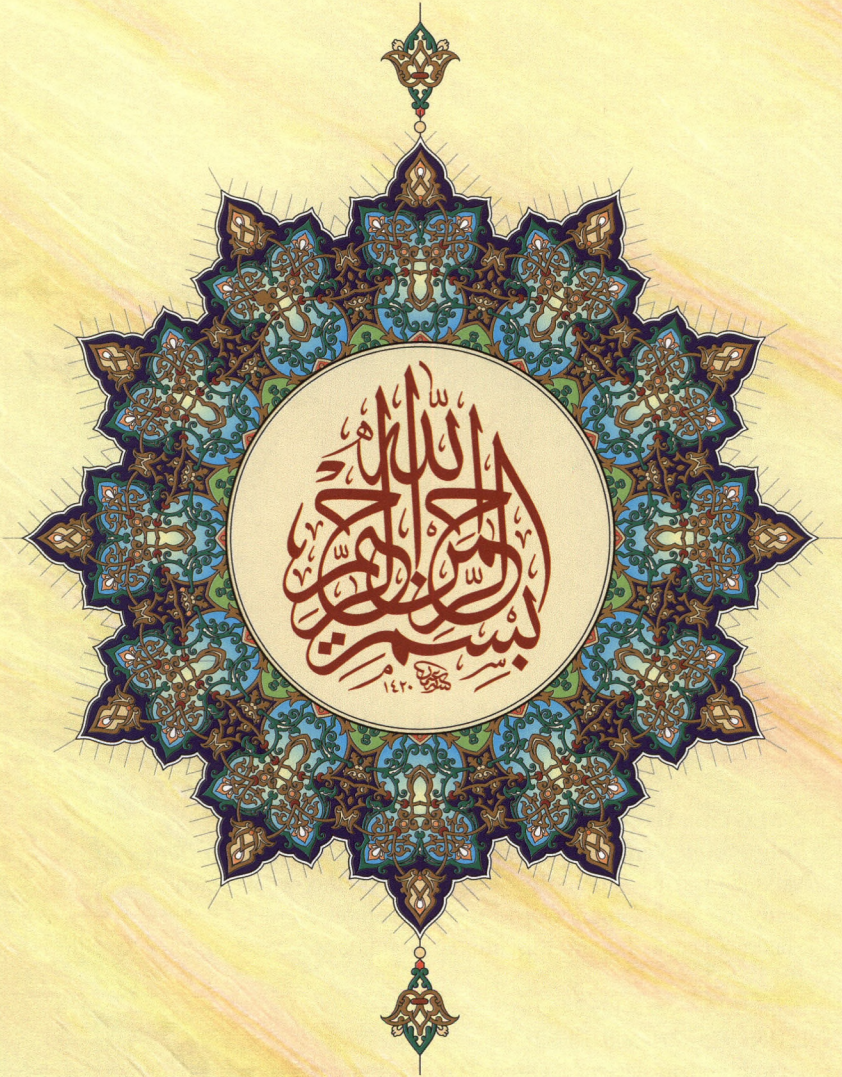
**27**

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

Compiled by  
**Darussalam**







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



﴿٣١﴾ قَالُوا إِنَّا أُرْسِلْنَا إِلَىٰ قَوْمٍ مُّجْرِمِينَ ﴿٣٢﴾ لِنُرْسِلَ عَلَيْهِمْ حِجَارَةً مِّن طِينٍ ﴿٣٣﴾ مُّسَوَّمَةً عِنْدَ رَبِّكَ لِلْمُسْرِفِينَ ﴿٣٤﴾ فَأَخْرَجْنَا مَن كَانَ فِيهَا مِنَ الْمُؤْمِنِينَ ﴿٣٥﴾ فَمَا وَجَدْنَا فِيهَا غَيْرَ بَيْتٍ مِّنَ الْمُسْلِمِينَ ﴿٣٦﴾ وَتَرَكْنَا فِيهَا آيَةً لِلَّذِينَ يَخَافُونَ الْعَذَابَ الْأَلِيمَ ﴿٣٧﴾ وَفِي مُوسَىٰ إِذْ أَرْسَلْنَاهُ إِلَىٰ فِرْعَوْنَ بِسُلْطَانٍ مُّبِينٍ ﴿٣٨﴾ فَتَوَلَّىٰ بُرْكَانَهُ وَعَالَ سَاحِرًا أَوْ مَجْنُونًا ﴿٣٩﴾

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

قَالَ فَمَا	أَيُّهَا	الْمُرْسَلُونَ ﴿٣١﴾	قَالُوا
he (Abraham) said then what	O	messengers	they said
إِنَّا أُرْسِلْنَا	إِلَىٰ قَوْمٍ	مُّجْرِمِينَ ﴿٣٢﴾	لِنُرْسِلَ عَلَيْهِمْ حِجَارَةً
verily we have been sent	to a people	criminals	stones upon them
مِّن طِينٍ ﴿٣٣﴾	عِنْدَ رَبِّكَ	لِلْمُسْرِفِينَ ﴿٣٤﴾	
of baked clay	your Lord	for those who transgress (Allah's limits)	
فَأَخْرَجْنَا	مَن كَانَ	فِيهَا	مِنَ الْمُؤْمِنِينَ ﴿٣٥﴾
so We brought out	(the one) who was	therein	of the believers
فِيهَا غَيْرَ بَيْتٍ	مِّنَ الْمُسْلِمِينَ ﴿٣٦﴾	وَتَرَكْنَا	فِيهَا آيَةً
except in it	of the Muslims	and We have left	a sign in it
لِلَّذِينَ	يَخَافُونَ الْعَذَابَ	الْأَلِيمَ ﴿٣٧﴾	وَفِي مُوسَىٰ
for those who	fear the torment	painful	and in Moses
			إِذْ أَرْسَلْنَاهُ ﴿٣٨﴾
			We sent him when



إِلَى فِرْعَوْنَ	بِرُكْنِهِ	مُتَمِّينَ	بِسُلْطَانٍ	فَتَوَلَّى	بِرُكْنِهِ
to Pharaoh	(along) with his hosts	manifest	with an authority	but he turned away	
		وَقَالَ سَاحِرٌ	أَوْ مُجْنُونٌ		
		and said a sorcerer	or a madman		

فَأَخَذَتْهُ وَجُودُهُ، فَنَبَذَتْهُمْ فِي الْيَمِّ وَهُوَ مُلِيمٌ ﴿٤٠﴾ وَفِي عَادٍ إِذْ أَرْسَلْنَا عَلَيْهِمُ الرِّيحَ الْعَقِيمَ ﴿٤١﴾ مَا نَذَرُ مِنْ شَيْءٍ أَنْتَ عَلَيْهِ إِلَّا جَعَلْتَهُ كَالرَّمِيمِ ﴿٤٢﴾ وَفِي ثَمُودَ إِذْ قِيلَ لَهُمْ تَمَنَّوْا حَتَّىٰ حِينٍ ﴿٤٣﴾ فَعَتَوْا عَنْ أَمْرِ رَبِّهِمْ فَأَخَذَتْهُمُ الصَّيْحَةُ وَهُمْ يَنْظُرُونَ ﴿٤٤﴾ فَمَا اسْتَطَعُوا مِنْ قِيَامٍ وَمَا كَانُوا مُنْصَرِّينَ ﴿٤٥﴾ وَقَوْمٌ نُوحٍ مِنْ قَبْلِ إِيَّاهُمْ كَانُوا قَوْمًا فَاسِقِينَ ﴿٤٦﴾

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

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



وَهُمْ يَنْظُرُونَ ﴿٤٤﴾	الصَّعِقَةُ	فَأَخَذَتْهُمْ	رَبِّهِمْ
while they were looking	the awful cry	so overtook them	(of) their Lord
وَقَوْمٌ ﴿٤٥﴾	وَمَا كَانُوا مُنْصِرِينَ ﴿٤٥﴾	مِنْ قِيَامٍ	فَمَا اسْتَطَعُوا
and (the) people	nor could they help (themselves)	to rise up	then they were not able
فَاسِقِينَ ﴿٤٦﴾	قَوْمًا	إِنَّهُمْ كَانُوا	مِّن قَبْلُ ﴿٤٧﴾
disobedient (to Allah)	a people	verily they were	before (them)
			(of) Noah

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

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

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



فَفِرُّوا	لَعَلَّكُمْ تَذَكَّرُونَ ﴿٤٩﴾	خَلَقْنَا زَوْجَيْنِ	شَيْءٍ	وَمِنْ كُلِّ	
so flee	that you may remember	We have created pairs	thing	and of every	
مُبِينٌ ﴿٥٠﴾	نَذِيرٌ	مِّنْهُ	لَكُمْ	إِنِّي	إِلَى اللَّهِ ﷻ
plain	a Warner	from Him	to you	verily I am (Muhammad)	to Allah
نَذِيرٌ	مِّنْهُ	لَكُمْ	إِنِّي	إِلَّهًا ءَاخَرَ ﷻ	وَلَا تَجْعَلُوا مَعَ اللَّهِ
a Warner	from Him	to you	verily I am	other god	and set not up with Allah
مِّن رَّسُولٍ	مِّن قَبْلِهِمْ	مَا أَتَى الَّذِينَ	كَذَلِكَ	مُبِينٌ ﴿٥١﴾	
any Messenger	before them	came not (to) those	likewise	plain	
بِهِ ﷻ	أَتَوَصَّوْا	أَوْ مَجْنُونٌ ﴿٥٢﴾	إِلَّا قَالُوا سَاحِرٌ		
this (saying)	have they transmitted (to these)?	or a madman	but they said a sorcerer		
عَنْهُمْ	فَنَوَلَّ	طَاعُونَ ﴿٥٣﴾	قَوْمٌ	بَلْ هُمْ	
from them	so turn away	transgressing beyond bounds	(are) a people	nay they	
	يَمْلُومٌ ﴿٥٤﴾	فَمَا أَنْتَ			
	blameworthy	so you (are) not			

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

55. And remind (by preaching the Qur'an, 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 – Islāmīc



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

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

## سُورَةُ الطُّورِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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



## Sūrah At-Tūr (The Mount) 52

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

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

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



هَذِهِ النَّارُ الَّتِي كُنْتُمْ بِهَا تَكْذِبُونَ ﴿١٤﴾ أَفَسِحْرٌ هَذَا أَمْ أَنْتُمْ لَا تُبْصِرُونَ ﴿١٥﴾ أَصْلَوْهَا فَاصْبِرُوا أَوْ لَا تَصْبِرُوا سَوَاءٌ عَلَيْكُمْ إِنَّمَا تُحْزَنُونَ مَا كُنْتُمْ تَعْمَلُونَ ﴿١٦﴾ إِنَّ الْمُنْقِِينَ فِي جَنَّتِ وَنَعِيمٍ ﴿١٧﴾ فَكَيْهِنَّ بِمَا أَنْهَمَ رَبُّهُنَّ وَوَقَّهَهُنَّ رَبُّهُنَّ مِنْ عَذَابِ الْجَحِيمِ ﴿١٨﴾ كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا كُنْتُمْ تَعْمَلُونَ ﴿١٩﴾ مُتَّكِينَ عَلَى سُرُرٍ مَّصْفُوفَةٍ وَزَوَّجْنَاهُمْ بِحُورٍ عِينٍ ﴿٢٠﴾

14. This is the Fire which you used to deny. 15. Is this magic or do you not see? 16. Taste you therein its heat and whether you are patient or impatient, it is all the same. You are only being required for what you used to do. 17. Verily, the *Muttaqin* (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.

هَذِهِ	النَّارُ	الَّتِي كُنْتُمْ	بِهَا تَكْذِبُونَ ﴿١٤﴾	أَفَسِحْرٌ هَذَا	هَذَا
this	(is) the Fire	which you used to	deny [in it]	(is) magic?	this
أَمْ أَنْتُمْ لَا تُبْصِرُونَ ﴿١٥﴾	أَوْ لَا تَصْبِرُوا	فَاصْبِرُوا	إِنَّمَا تُحْزَنُونَ	مَا كُنْتُمْ	سَوَاءٌ
or you	(do) not see	burn you in it	you are only being required	(for) what you used to	(it is all the) same
تَعْمَلُونَ ﴿١٦﴾	إِنَّ الْمُنْقِِينَ	فِي جَنَّتِ	وَنَعِيمٍ ﴿١٧﴾	فَكَيْهِنَّ	﴿١٨﴾
do	verily the pious	(will be) in Gardens	and Delight	enjoying	
بِمَا	ءَأْنَهَمَ رَبُّهُنَّ	وَوَقَّهَهُنَّ رَبُّهُنَّ	رَبُّهُنَّ	كُلُوا	﴿١٨﴾
[in] that which	has bestowed on them	and saved them	their Lord	eat	
عَذَابِ	الْجَحِيمِ ﴿١٨﴾	كُلُوا	وَأَشْرَبُوا هَنِيئًا	﴿١٩﴾	﴿٢٠﴾
(from the) torment	(of) the blazing Fire		and drink (with) happiness		
بِمَا كُنْتُمْ	تَعْمَلُونَ ﴿١٩﴾	مُتَّكِينَ	عَلَى سُرُرٍ	﴿٢٠﴾	
(because) of what you used to	do	(they will) recline	on thrones		



عَيْنٍ ﴿٢٠﴾	بُحُورٍ	وَزَوْجَانَهُمْ	مَّصْفُوفَةٍ
(with) wide lovely eyes	to lovely maidens	and We shall marry them	arranged (in ranks)

وَالَّذِينَ ءَامَنُوا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ بِإِيمَانٍ أَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ وَمَا أَلَتْنَاهُمْ مِنْ شَيْءٍ  
كُلِّ أَمْرٍ بِمَا كَسَبَ رَهِينٌ ﴿٢١﴾ وَأَمَدَدْنَاهُمْ بِفِكَهَةٍ وَلَحْمٍ مِّمَّا يَشْتَهُونَ ﴿٢٢﴾ يَنْزُرُونَ فِيهَا كَأْسًا  
لَّا لَغْوٍ فِيهَا وَلَا تَأْتِيمٌ ﴿٢٣﴾ وَيَطُوفُ عَلَيْهِمْ غِلْمَانٌ لَهُمْ كَأَنَّهُمْ لَوْلُو مَكْنُونٌ ﴿٢٤﴾

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

وَالَّذِينَ ءَامَنُوا	وَاتَّبَعَتْهُمْ	ذُرِّيَّتُهُمْ	بِإِيمَانٍ	أَلْحَقْنَا بِهِمْ
and those who believe	and follow them	their offspring	in Faith	to them shall We join
ذُرِّيَّتُهُمْ	وَمَا أَلَتْنَاهُمْ	مِنْ أَعْمَالِهِمْ	مِنْ شَيْءٍ	كُلِّ
their offspring	and We shall not decrease them	of their deeds	anything	every
أَمْرٍ	بِمَا كَسَبَ	رَهِينٌ ﴿٢١﴾	وَأَمَدَدْنَاهُمْ	
person	for that which he has earned	(is) a pledge	and We shall provide them	
بِفِكَهَةٍ	وَلَحْمٍ	مِّمَّا يَشْتَهُونَ ﴿٢٢﴾	يَنْزُرُونَ	فِيهَا
with fruit	and meat	from what they desire	they shall pass from hand to hand	therein
كَأْسًا	لَّا لَغْوٌ	فِيهَا	وَلَا تَأْتِيمٌ ﴿٢٣﴾	عَلَيْهِمْ
a (wine) cup	no false talk	therein	and no sin	on them
غِلْمَانٌ	لَهُمْ	كَأَنَّهُمْ	لَوْلُو	مَكْنُونٌ ﴿٢٤﴾
boy-servants	for them	as if they	(were) pearls	preserved

وَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَسَاءَلُونَ ﴿٢٥﴾ قَالُوا إِنَّا كُنَّا قَبْلَ فِي أَهْلِنَا مُشْفِقِينَ ﴿٢٦﴾ فَمَرَّتْ

اللَّهُ عَلَيْنَا وَوَقْنَا عَذَابَ السَّمُورِ ﴿٢٧﴾ إِنَّا كُنَّا مِنْ قَبْلُ نَدْعُوهُ إِنَّهُ هُوَ الْبَرُّ  
الرَّحِيمُ ﴿٢٨﴾ فَذَكَرْنَا فَمَا أَنْتَ بِنِعْمَتِ رَبِّكَ بِكَاهِنٍ وَلَا مَجْنُونٍ ﴿٢٩﴾ أَمْ يَقُولُونَ شَاعِرٌ  
تَرْبِصُ بِهِ رَيْبَ الْمَنُونِ ﴿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!"

وَاقْبَلْ بَعْضُهُمْ		عَلَى بَعْضٍ يَسْأَلُونَ ﴿٢٥﴾		قَالُوا		إِنَّا كُنَّا	
and some of them draw near		to others questioning		they will say		verily we were	
قَبْلُ	فِي أَهْلِنَا	مُشْفِقِينَ ﴿٢٦﴾	فَمَنْ اللَّهُ	عَلَيْنَا			
before	in our families	afraid	so Allah has been gracious	to us			
وَوَقْنَا	عَذَابَ	السَّمُورِ ﴿٢٧﴾	إِنَّا كُنَّا	مِنْ قَبْلُ			
and has saved us	(from the) torment	(of) the Fire	verily we used to	before			
نَدْعُوهُ	إِنَّهُ	هُوَ الْبَرُّ	الرَّحِيمُ ﴿٢٨﴾				
invoke Him (Alone)	verily He	[He] (is) the Most Kind	the Most Merciful				
فَذَكَرْنَا	فَمَا أَنْتَ	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	تَرْبِصُ بِهِ	رَيْبَ الْمَنُونِ ﴿٣٠﴾				
nor a madman	or do they say a poet	we await for him	some calamity (by time)				

قُلْ تَرَبَّصُوا فَإِنِّي مَعَكُمْ مِنَ الْمُرَبِّصِينَ ﴿٣١﴾ أَمْ تَأْمُرُهُمْ أَحْلَامُهُمْ بِهَذَا أَمْ هُمْ قَوْمٌ طَاغُونَ ﴿٣٢﴾  
أَمْ يَقُولُونَ نَفْوَاهُ بَلْ لَا يُؤْمِنُونَ ﴿٣٣﴾ فَلْيَأْتُوا بِحَدِيثٍ مِثْلِهِ إِنْ كَانُوا صَادِقِينَ ﴿٣٤﴾ أَمْ خَلِقُوا



مَنْ غَيْرِ شَيْءٍ أَمْ هُمُ الْخَالِقُونَ ﴿٣٥﴾ أَمْ خَلَقُوا السَّمَوَاتِ وَالْأَرْضَ بَلْ لَا يُوقِنُونَ ﴿٣٦﴾ أَمْ  
عِنْدَهُمْ خَزَائِنُ رَبِّكَ أَمْ هُمُ الْمَصِيطِرُونَ ﴿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'an)?" Nay! They believe not! 34. Let them then produce a recitation like it (the Qur'an) if they are truthful. 35. Or were they created by nothing? Or were they themselves the creators? 36. Or did they create the heavens and the earth? Nay, but they have no firm Belief. 37. Or are with them the treasures of your Lord? Or are they the tyrants with the authority to do as they like?

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

أَمْ هُمْ سَامِعُونَ فِيهِ فَلْيَأْتِ مُسْتَعْتَبِينَ ﴿٣٨﴾ أَمْ لَهُ الْبَنَاتُ وَلَكُمْ الْبَنُونَ ﴿٣٩﴾

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

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

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



مَرَكُومٌ ﴿٤٤﴾	سَحَابٌ
gathered in heaps	clouds

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

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

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

## سُورَةُ النَّجْمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالنَّجْمِ إِذَا هَوَىٰ ﴿١﴾ مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوَىٰ ﴿٢﴾ وَمَا يَنْطِقُ عَنِ الْهَوَىٰ ﴿٣﴾ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ ﴿٤﴾ عَلَّمَهُ شَدِيدُ الْقُوَىٰ ﴿٥﴾ ذُو مِرَّةٍ فَاسْتَوَىٰ ﴿٦﴾ وَهُوَ بِالْأُفُقِ الْأَعْلَىٰ ﴿٧﴾ ثُمَّ دَنَا فَذَلَىٰ ﴿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'an) by one mighty in power [Jibrāil (Gabriel)]. 6. One free from any defect in body and mind then he (Jibrāil – Gabriel in his real shape as created by Allāh) rose and became stable. 7. While he [Jibrāil (Gabriel)] was in the highest part of the horizon, 8. Then he [Jibrāil (Gabriel)] approached and came closer, 9. And was at a distance of two bows' length or (even) nearer. 10. So (Allāh) revealed to His slave [Muhammad ﷺ through Jibrāil (Gabriel)] whatever He revealed.

بِسْمِ اللَّهِ		الرَّحْمَنِ		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 يَنْطِقُ		عَنِ الْهَوَىٰ ﴿٣﴾	
nor has erred		nor he speaks		of (his own) desire	
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﴾	
(in) power		possessor of soundness		while he then he rose (and became stable)	



فَنَدَّى ﴿٨﴾	ثُمَّ دَنَا ﴿٩﴾	الْأَعْلَى ﴿٧﴾	بِالْأُفُقِ
and came closer	then he approached	the highest (part)	(was) in the horizon
فَأَوْحَى ﴿١٠﴾	أَوْ أَدْنَى ﴿٩﴾	قَوْسَيْنِ	فَكَانَ قَابَ ﴿١١﴾
so He (Allah) revealed	or nearer	(of) two bows length	and was (at) a distance
	مَا أَوْحَى ﴿١٠﴾	إِلَى عَبْدِهِ ﴿١١﴾	
	whatever He revealed	to His slave	

مَا كَذَبَ الْفُؤَادُ مَا رَأَى ﴿١١﴾ أَفْتَمْرُونَهُ ﴿١٢﴾ عَلَىٰ مَا يَرَى ﴿١٣﴾ وَلَقَدْ رَآهُ نَزْلَةً أُخْرَى ﴿١٤﴾ عِنْدَ سِدْرَةِ الْمُنْتَهَى ﴿١٥﴾ عِنْدَهَا جَنَّةُ الْمَأْوَى ﴿١٦﴾ إِذْ يَغْشَى السِّدْرَةَ مَا يَغْشَى ﴿١٧﴾ مَا زَاغَ الْبَصَرُ وَمَا طَغَى ﴿١٨﴾ لَقَدْ رَأَى مِنْ آيَاتِ رَبِّهِ الْكُبْرَى ﴿١٩﴾ أَفَرَأَيْتُمْ اللَّاتَ وَالْعُزَّىٰ ﴿٢٠﴾ وَمَنْوَةَ الثَّلَاثَةَ الْأُخْرَى ﴿٢١﴾ أَلَكُمُ الذِّكْرُ وَلَهُ الْأُنثَى ﴿٢٢﴾ تِلْكَ إِذْ أَسْمَتُ ذُرِّيَّتِي ﴿٢٣﴾

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

عَلَىٰ مَا يَرَى ﴿١٣﴾	أَفْتَمْرُونَهُ ﴿١٢﴾	مَا رَأَى ﴿١١﴾	مَا كَذَبَ الْفُؤَادُ
about what he saw	(will) you then dispute with him?	what he saw	the heart lied not
سِدْرَةٍ	عِنْدَ	أُخْرَى ﴿١٣﴾	وَلَقَدْ رَآهُ ﴿١٤﴾
a lote tree	near	another	and indeed he saw him

إِذْ يَغْشَى	المَأْوَى	جَنَّةٌ	عِنْدَهَا	المُنْتَهَى		
when that covered	(of) Abode	(is the) Paradise	near it	(of) the utmost boundary		
مَا زَاغَ البَصَرُ		مَا يَغْشَى	السِّدْرَةَ			
the sight turned not aside		which covered (it)	the lote tree			
رَبِّهِ	مِنْ آيَاتِ	لَقَدْ رَأَى	وَمَا طَغَى			
(of) his Lord	of (the) Signs	indeed he did see	nor it transgressed (beyond the limit)			
الثَّلَاثَةَ	وَمَنُوءَ	وَالْعُزَّى	أَفَرَأَيْتُمُ اللَّاتَ	الْكُبْرَى		
the third	and Manat	and Al-Uzza	(have) you then considered Al-Lat?	the Greatest		
إِذَا	تِلْكَ	الْأُنثَى	وَلَهُ	الذَّكْرُ	أَلَكُمُ	الْأُخْرَى
then	that	the females	and for Him	the males	(is it) for you?	other
		ضَيْرَى	قِسْمَةً			
		most unfair	(is) a division			

إِنَّ هِيَ إِلَّا أَسْمَاءٌ سَمَّيْتُمُوهَا أَنْتُمْ وَآبَاؤُكُمْ مَا أَنْزَلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَمَا تَهْوَى الْأَنْفُسُ وَلَقَدْ جَاءَهُمْ مِنْ رَبِّهِمْ الْهُدَى ﴿٢٤﴾ أَمْ لِلإِنْسَانِ مَا تَمَنَّى ﴿٢٥﴾ فَلِلَّهِ الْآخِرَةُ وَالْأُولَى ﴿٢٦﴾ وَكَمْ مِنْ مَلَكٍ فِي السَّمَوَاتِ لَا تُغْنِي شَفَعَتُهُمْ شَيْئًا إِلَّا مِنْ بَعْدِ أَنْ يَأْذَنَ اللَّهُ لِمَنْ يَشَاءُ وَيَرْضَى ﴿٢٧﴾

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.

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



مَا أَنْزَلَ اللَّهُ	بِهَا	مِنْ سُلْطَانٍ	إِنْ يَتَّبِعُونَ	إِلَّا الظَّنَّ
Allah has not sent down	for which	any authority	they follow not	but a guess
وَمَا	تَهْوَى الْأَنْفُسُ	وَلَقَدْ جَاءَهُمْ	مِنْ رَبِّهِمْ	
and that which	their souls desire	and surely has come to them	from their Lord	
أَهْدَىٰ ﴿٢٣﴾	أَمْ	لِلْإِنْسَانِ	مَا تَمَنَّىٰ ﴿٢٤﴾	فَلِلَّهِ
the guidance	or	(shall) man have	what he wishes	but to Allah (belongs)
الْآخِرَةِ	وَالْأُولَىٰ ﴿٢٥﴾	وَكَمْ	مِنْ مَلَائِكَةٍ	
the last (the Hereafter)	and the first (the world)	and how many	[of] angels	
فِي السَّمَوَاتِ	لَا تَغْنِي شَفَعَتُهُمْ	شَيْئًا	إِلَّا	مِنْ بَعْدِ
in the heavens	whose intercession will not avail	at all	except	after
أَنْ يَأْذَنَ اللَّهُ	لِمَنْ يَشَاءُ	وَبِرِضَىٰ ﴿٢٦﴾		
[that] Allah has given leave	for whom He wills	and is pleased with		

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

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

تَسْمِيَهٗ	لَيْسْمُونَ الْمَلَائِكَةَ	بِالْآخِرَةِ	لَا يُؤْمِنُونَ	إِنَّ الَّذِينَ
(with) names	name the angels	in the Hereafter	believe not	verily those who
إِنَّ يَتَّبِعُونَ	مِنْ عِلْمٍ	بِهِ	لَهُمْ	وَمَا
they (do) not follow	any knowledge	thereof	they have	but not
شَيْئًا	مِنَ الْحَقِّ	لَا يَعْنِي	وَإِنَّ الظَّنَّ	إِلَّا الظَّنَّ
at all	for the truth	(does) not substitute	and verily the guess	but a guess
وَلَمْ يَرِدْ	عَنْ ذِكْرِنَا	عَنْ مَنْ تَوَلَّى	فَاعْرِضْ	
and he desires not	from Our Reminder	from (him) who turns away	therefore withdraw	
إِنَّ رَبَّكَ	مِنَ الْعِلْمِ	مَبْلَغُهُمْ	ذَلِكَ	إِلَّا الْحَيَاةَ
verily your Lord	of knowledge	(is) their highest point	that	(of) this world
أَعْلَمُ	وَهُوَ	عَنْ سَبِيلِهِ	بِمَنْ ضَلَّ	هُوَ
knows best	and He	from His path	(him) who goes astray	knows best
فِي السَّمَوَاتِ	وَلِلَّهِ مَا	يَمِنَ اهْتَدَى		
(is) in the heavens	and to Allah (belongs all) that	(him) who receives guidance		
الَّذِينَ اسْتَوُوا	لِيَجْزِيَ	فِي الْأَرْضِ	وَمَا	
those who do evil	that He may requite	(is) in the earth	and (all) that	
بِالْحَسَنَى	الَّذِينَ أَحْسَنُوا	وَيَجْزَى	بِمَا عَمِلُوا	
with goodness	those who do good	and reward	with that which they have done	

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

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



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

إِلَّا اللَّصْمَ		وَالْفَوَاحِشَ		الْإِثْمَ		كَبِيرَ		الَّذِينَ يَجْتَبُونَ	
except the small faults		and illegal sexual contact		sins		great		those who avoid	
أَنشَأَكُم		إِذَا	بِكُمْ	أَعْلَمُ	هُوَ	الْمَغْفِرَةَ	وَأَسِعَ	إِنَّ رَبَّكَ	
He created you		when	you	knows well	He	forgiveness	(is) of vast	verily your Lord	
أُمَّهَاتِكُمْ		فِي بُطُونٍ		أَجِنَّةً		أَنْتُمْ	وَإِذَا	مِنَ الْأَرْضِ	
(of) your mothers		in (the) wombs		(were) fetuses		you	and when	from the earth	
يَمِّنَ اتَّقَى		أَعْلَمُ		هُوَ	فَلَا تُزَكُّوْا أَنْفُسَكُمْ				
(him) who fears (Allah)		knows best		He	so ascribe not purity (to) yourselves				
وَأَكْدَى		وَأَعْطَى قَلِيلاً		الَّذِي تَوَلَّى		أَفَرَأَيْتَ			
then stopped (giving)		and gave a little		him who turned away		(did) you observe?			
أَمْ	فَهُوَ يَرَى		الْغَيْبِ		عِلْمَ		أَعِنْدَهُ		
or	so (that) he sees		(of) the Unseen		(the) knowledge		(is) with him?		
مُوسَى		فِي صُحُفٍ			بِمَا		لَمْ يَبْنَأْ		
(of) Moses		(is) in (the) Pages (Scripture)			with what		is he not informed		
الَّذِي وَفَّى					وَإِبْرَاهِيمَ				
who fulfilled (his covenant)					and (of) Abraham				

أَلَا نُنزِرُ وَازِرَةً وَّزُرْ أُخْرَى ﴿٣٨﴾ وَأَنْ لَّيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَى ﴿٣٩﴾ وَأَنْ سَعِيَهُ سَوْفَ يَرَى ﴿٤٠﴾ ثُمَّ يَجْزِيهِ الْبُرْءَاءَ الْأَوْفَى ﴿٤١﴾ وَأَنْ إِلَى رَبِّكَ الْمُنْتَهَى ﴿٤٢﴾ وَأَنْهُ هُوَ أَصْحَاكُ وَأَبْكَى ﴿٤٣﴾ وَأَنْهُ هُوَ أَمَاتَ وَأَحْيَا ﴿٤٤﴾ وَأَنْهُ خَلَقَ الرُّوحَيْنِ الذَّكَرَ وَالْأُنثَى ﴿٤٥﴾ مِنْ نُطْفَةٍ إِذَا تَمَنَّى ﴿٤٦﴾ وَأَنْ عَلَيْهِ النَّشْأَةُ

الْأُخْرَى ﴿٤٧﴾ وَأَنَّهُ هُوَ أَعْنَى وَأَقْتَى ﴿٤٨﴾ وَأَنَّهُ هُوَ رَبُّ الشَّعْرَى ﴿٤٩﴾ وَأَنَّهُ أَهْلَكَ عَادًا الْأُولَى ﴿٥٠﴾  
وَتَمُودًا فَمَا أَبْقَى ﴿٥١﴾ وَقَوْمَ نُوحٍ مِّن قَبْلُ إِنَّهُمْ كَانُوا هُمْ أَظْلَمَ وَأَطْعَى ﴿٥٢﴾

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

وَأَنَّ لَيْسَ	أُخْرَى ﴿٤٨﴾	وِزْرَ	أَلَّا نُرِزُّ وَازِرَةً
and that (there) is not	(of) another	(the) burden	that no burdened person shall bear
سَوْفَ يُرَى ﴿٤٩﴾	وَأَنَّ سَعِيَهُ	وَأَنَّ مَا سَعَى ﴿٥٠﴾	لِلْإِنْسَانِ
soon will be seen	and that his striving (deeds)	but what he strives for	for man
إِلَىٰ رَبِّكَ	وَأَنَّ ﴿٤١﴾	الْأَوْفَى	الْجَزَاءَ
to your Lord	and that	full	(the) recompense
وَأَنَّهُ	وَأَبْكِي ﴿٤٢﴾	هُوَ أَضْحَكَ	وَأَنَّهُ ﴿٤٣﴾
and that	and makes weep	(it is) He (Allah) Who makes laugh	and that (is) the End
الزَّوْجَيْنِ	وَأَنَّهُ خَلَقَ	وَأَحْيَا ﴿٤٤﴾	هُوَ أَمَاتَ
the pairs	and that He (Allah) creates	and gives life	(it is) He (Allah) Who causes death
عَلَيْهِ	وَأَنَّ ﴿٤٥﴾	إِذَا تَمُنَّى	مِن تَطْفَئَةٍ
upon Him	and that	when it is emitted	from a drop of semen
			وَالْأُنثَى ﴿٤٦﴾
			and female
			الذَّكَرَ
			male



هُوَ أَغْنَى	وَأَنَّهُ	الْأُخْرَى	النَّشَأَ
(it is) He (Allah) Who gives much	and that	another	(is) the bringing forth
رَبِّ الشَّعْرَى	هُوَ	وَأَنَّهُ	وَأَقْنَى
(is the) Lord (of) Sirius	He (Allah)	and that	or gives little
وَتَمُودًا	الْأُولَى	عَادًا	وَأَنَّهُ أَهْلَكَ
and Thamud (people)	the former	Ad (people)	and that (it is) He (Allah) Who destroyed
إِنَّمَا كَانُوا	مِن قَبْلُ	نُوحٍ	وَقَوْمٍ
verily they were	aforetime	(of) Noah	and (the) people
	وَأَطْعَى	أَظْلَمَ	هُمْ
	and more rebellious (and transgressing)	more unjust	[they]

وَالْمُؤَنَّفِكَ أَهْوَى ﴿٥٣﴾ فَغَشَّهَا مَا غَشَى ﴿٥٤﴾ فَيَأِيءُ الْآءِ رَبِّكَ نَتَمَارَى ﴿٥٥﴾ هَذَا نَذِيرٌ مِّنَ النَّذِيرِ  
 الْأُولَى ﴿٥٦﴾ أَزِفَتِ الْأَازِفَةُ ﴿٥٧﴾ لَيْسَ لَهَا مِنْ دُونِ اللَّهِ كَاشِفَةٌ ﴿٥٨﴾ أَفَمِنْ هَذَا الْحَدِيثِ تَعْجَبُونَ ﴿٥٩﴾  
 وَتَضْحَكُونَ وَلَا تَبْكُونَ ﴿٦٠﴾ وَأَنْتُمْ سَمِدُونَ ﴿٦١﴾ فَاسْجُدُوا لِلَّهِ وَعَابُدُوا ﴿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 غَشَى	فَغَشَّهَا	وَالْمُؤَنَّفِكَ أَهْوَى
that which did cover	so covered them	and He destroyed the overthrown cities
نَذِيرٌ	هَذَا	رَبِّكَ نَتَمَارَى
(is) a warner	this	(of) your Lord will you doubt
		فَيَأِيءُ
		(of the) Graces
		then which

لَيْسَ لَهَا	أَزِفَتِ الْأَزِفَةُ ﴿٥٧﴾	الْأُولَىٰ ﴿٥٦﴾	مِنَ النَّذِرِ
(there) is not for it	the Day of Resurrection draws near	of old	of the warners
وَتَضْحَكُونَ	الْحَدِيثِ تَعْجَبُونَ ﴿٥٨﴾	أَفَإِنَّ هَذَا	كَاشِفَةٌ ﴿٥٩﴾
and you laugh (at it)	recitation you wonder	(do) then at this?	any remover
	سَمِدُونَ ﴿٦٠﴾	وَأَنْتُمْ	وَلَا تَبْكُونَ ﴿٦١﴾
(are) wasting your life in pastime (and amusements)		and you	and weep not
وَأَعْبُدُوا ﴿٦٢﴾	لِلَّهِ	فَاسْجُدُوا	
and worship (Him)	to Allah	so fall you down in prostration	

## سُورَةُ الْقَمَرِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَقْرَبَتْ السَّاعَةُ وَأَنْشَقَّ الْقَمَرُ ﴿١﴾ وَإِنْ يَرَوْا آيَةً يُعْرِضُوا وَيَقُولُوا سِحْرٌ مُّسْتَمِرٌّ ﴿٢﴾  
 وَكَذَّبُوا وَاتَّبَعُوا أَهْوَاءَهُمْ وَكُلُّ أَمْرٍ مُّسْتَقَرٌّ ﴿٣﴾ وَلَقَدْ جَاءَهُمْ مِنَ  
 الْأَنْبَاءِ مَا فِيهِ مُزْدَجَرٌ ﴿٤﴾ حِكْمَةٌ بَالِغَةٌ فَمَا تُغْنِ النَّذِرَ ﴿٥﴾ فَتَوَلَّوْا عَنْهُمْ يَوْمَ  
 يَدْعُ الدَّاعِ إِلَىٰ شَيْءٍ نُّكْرٍ ﴿٦﴾ خَشَعًا أَبْصَرَهُمْ يُخْرَجُونَ مِنَ الْأَجْدَاثِ كَانَهُمْ جَرَادٌ  
 مُّنتَشِرٌ ﴿٧﴾ مُهْطِعِينَ إِلَى الدَّاعِ يَقُولُ الْكٰفِرُونَ هَذَا يَوْمٌ عَسِرٌ ﴿٨﴾ كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ  
 فَكَذَّبُوا عَبْدَنَا وَقَالُوا مَجْنُونٌ وَازْدَجَرَ ﴿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,



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

الرَّحِيمِ		الرَّحْمَنِ		بِسْمِ اللَّهِ	
the Most Merciful		the Most Gracious		In the Name (of) Allah	
وَإِنْ يَرَوْا آيَةً		وَأَنشَقَّ الْقَمَرَ ﴿٦﴾		أَقْرَبَتِ السَّاعَةُ	
and if they see a sign		and the moon has been cleft asunder		the Hour has drawn near	
وَكَذَّبُوا		مُسْتَمِرًّا ﴿٧﴾		يَعْرِضُوا	
and they denied		continuous		and say (this is) a magic they turn away	
مُسْتَقَرًّا ﴿٨﴾		أَمْرٍ		وَكُلُّ	
(will be) settled		matter		and every	
وَلَقَدْ جَاءَهُمْ		مِنْ الْأَنْبَاءِ مَا		وَاتَّبَعُوا أَهْوَاءَهُمْ	
and indeed has come to them		[of] news		and followed their own lusts	
حِكْمَةً		فِيهِ		وَلَقَدْ جَاءَهُمْ	
wisdom		wherein [that]		and indeed has come to them	
يَوْمَ		فَتَوَلَّ		فَمَا تَعْنِي	
(the) Day		so withdraw		but the warners benefit (them) not	
أَبْصَرَهُمْ		خُسَعًا		إِلَى شَيْءٍ	
their eyes		(will be) humbled		to a thing (that) the caller will call (them)	
مُهَاطِعِينَ		مُنْشَرًّا ﴿٩﴾		جَرَادٍ	
hastening		spread abroad		(were) locusts as if they	
كَذَّبَتْ قَبْلَهُمْ		عَسِرًا ﴿١٠﴾		يَقُولُ الْكَافِرُونَ	
denied before them		hard (is) a Day this		the disbelievers will say towards the caller	

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

فَدَعَا رَبَّهُ أَنِّي مَغْلُوبٌ فَانْتَصِرْ ﴿١٠﴾ فَفَتَحْنَا أَبْوَابَ السَّمَاءِ بِمَاءٍ مُنْهَمِرٍ ﴿١١﴾ وَفَجَّرْنَا الْأَرْضَ عُيُونًا فَالْتَقَى الْمَاءُ عَلَى أَمْرٍ قَدَرٍ ﴿١٢﴾ وَحَمَلْنَاهُ عَلَى ذَاتِ الْوَجِّ وَدُسِّرِ ﴿١٣﴾ تَجْرِي بِأَعْيُنِنَا جَزَاءً لِمَنْ كَانَ كُفِرَ ﴿١٤﴾ وَلَقَدْ تَرَكْنَاهَا آيَةً فَهَلْ مِنْ مُدَكِّرٍ ﴿١٥﴾ فَكَيْفَ كَانَ عَذَابِي وَنَذِيرِ ﴿١٦﴾ وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ ﴿١٧﴾

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

فَانْتَصِرْ ﴿١٠﴾	مَغْلُوبٌ	أَنِّي	فَدَعَا رَبَّهُ
so help (me)	have been overcome	indeed I	then he invoked his Lord
مُنْهَمِرٍ ﴿١١﴾	بِمَاءٍ	السَّمَاءِ	فَفَتَحْنَا أَبْوَابَ
pouring forth	with water	(of) the heaven	so We opened (the) gates
فَالْتَقَى الْمَاءُ	عُيُونًا	وَفَجَّرْنَا الْأَرْضَ	
so the waters met	springs	and We caused to gush forth from the earth	
الْوَجِّ	عَلَى ذَاتِ	وَحَمَلْنَاهُ	قَدَرٍ ﴿١٣﴾
(of) planks	on (a ship) made	and We carried him	[verily] predestined for a matter



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

كَذَّبَتْ عَادٌ فَكَيْفَ كَانَ عَذَابِي وَنَذِيرِ ﴿١٨﴾ إِنَّا أَرْسَلْنَا عَلَيْهِمْ رِيحًا صَرْصَرًا فِي يَوْمٍ نَحِيسٍ مُسْتَمِرٍّ ﴿١٩﴾ تَنْزِعُ النَّاسَ كَأَنَّهُمْ أَعْجَازُ نَخْلٍ مُنْقَعِرٍ ﴿٢٠﴾ فَكَيْفَ كَانَ عَذَابِي وَنَذِيرِ ﴿٢١﴾ وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ ﴿٢٢﴾ كَذَّبَتْ ثَمُودُ بِالنُّذُرِ ﴿٢٣﴾ فَقَالُوا أَبَشْرًا مِثَّا وَحِدًا تَبِعَهُ إِنْآ إِذَا لَفِيَ ضَلَالٍ وَسُعُرٍ ﴿٢٤﴾ أَهْلَفِيَ الذِّكْرُ عَلَيْهِ مِنْ بَيْنِنَا بَلْ هُوَ كَذَّابٌ أَشْرٌ ﴿٢٥﴾

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

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

تَنْزِعُ النَّاسَ	كَأَنَّهُمْ	أَعْجَازُ	نَخْلٍ	مُنْقَعِرٍ ﴿٢٥﴾	فَكَيْفَ كَانَ
plucking out men	as if they	(were) stems	(of) date palms	uprooted	then how was
عَذَابِي	وَنَذْرِي ﴿٢٦﴾	وَلَقَدْ يَسَّرْنَا الْقُرْآنَ			
My torment	and My Warnings	and We have indeed made the Quran easy			
لِلذِّكْرِ	فَهَلْ	مِنْ مَذْكُرٍ ﴿٢٧﴾			
to understand (and remember)	then (is there)?	any that will remember			
كَذَّبَتْ ثَمُودُ	بِالنُّذُرِ ﴿٢٨﴾	فَقَالُوا	أَبَشْرًا	مِنَّا	
Thamud (people) denied	the warnings	and they said	a man?	from (among) us	
وَوَحِدًا	إِنَّا	إِذَا	لَفِي ضَلَالٍ	وَسُعْرٍ ﴿٢٩﴾	
alone	truly we	then	(should be) in error	and distress (or madness)	
أَأَلْفَى الذِّكْرُ	عَلَيْهِ	مِنْ بَيْنِنَا	بَلْ هُوَ	كَذَّابٌ	أَشْرٌ ﴿٣٠﴾
is the Reminder sent?	to him	from among us	nay he	(is) a liar	insolent

سَيَعْلَمُونَ عَذَابَ مِنَ الْكَذَّابِ الْأَشْرِ ﴿٢٦﴾ إِنَّا مَرْسَلُوا النَّاقَةَ فَنِنَّ لَهُمْ فَارْتَقِبْهُمْ وَاصْطَبِرْ ﴿٢٧﴾  
 وَنَبِّئْهُمْ أَنَّ الْمَاءَ قِسْمَةٌ بَيْنَهُمْ كُلُّ شَرْبٍ مُخْضَرٌ ﴿٢٨﴾ فَنَادَوْا صَاحِبَهُمْ فَنَعَاطَى فَعَقَرَ ﴿٢٩﴾ فَكَيْفَ كَانَ  
 عَذَابِي وَنَذْرِي ﴿٣٠﴾ إِنَّا أَرْسَلْنَا عَلَيْهِمْ صَيْحَةً وَاحِدَةً فَكَانُوا كَهَشِيمِ الْحَخِيطِ ﴿٣١﴾ وَلَقَدْ يَسَّرْنَا الْقُرْآنَ  
 لِلذِّكْرِ فَهَلْ مِنْ مُدَّكِرٍ ﴿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 *Saiyah* (torment - awful cry), and they became like the stubble of a fold-builder. 32. And indeed, We have made the Qur'an easy to understand and remember; then is there any that will remember (or receive admonition)?



إِنَّا	الْأَشْرُ ٦٦	الْكُذَّابُ	مَنْ	سَيَعْلَمُونَ غَدًا
verily We	the insolent one	(is) the liar	who	tomorrow they will come to know
وَأَصْطِرِ ٥٧	فَارْتَبِعْهُمْ	لَهُمْ	فِنَّةً	الَّتَاقَةَ
and be patient	so watch them	for them	(as) a test	the she-camel
كُلِّ	بَيْنَهُمْ	قِسْمَةٌ	أَنَّ الْمَاءَ	وَنَبِّئْهُمْ
each (one's right to)	between them	(is) to be shared	that the water	and inform them
فَنَعَاطَى	فَنَادَوْا صَاحِبَهُمْ	مُحَضَّرٌ ٥٨	شَرِبِ	
and he took (a sword)	but they called their comrade	being established (by turns)	drink	
إِنَّا أَرْسَلْنَا	وَنَذِرِ ٥٩	عَذَابِي	فَكَيْفَ كَانَ	فَعَقَّرَ ٦٠
verily We sent	and My Warnings	My torment	then how was	and killed (her)
كَهَشِيمِ	وَوَحِدَةً فَكَانُوا	صَيْحَةً	عَلَيْهِمْ	
like (the) stubble	single and they became	an awful cry	against them	
وَلَقَدْ يَسَّرْنَا الْقُرْآنَ				الْمُحَنِّظِرِ ٦١
and indeed We have made the Quran easy				(of) a fold-builder
مِنْ مُدَكِّرٍ ٦٢	فَهَلْ	لِلذِّكْرِ		
any that will remember	then (is there)?	to understand (and remember)		

كَذَّبَتْ قَوْمٌ لُوطٍ بِالَّذِي ٣٣ إِنَّا أَرْسَلْنَا عَلَيْهِمْ حَاصِبًا إِلَّا آلَ لُوطٍ نَجَّيْنَاهُمْ بِسَحَرٍ ٣٤ نِعْمَةٌ  
مِّنْ عِنْدِنَا كَذَلِكَ نَجْزِي مَنْ شَكَرَ ٣٥ وَلَقَدْ أَنْذَرَهُمْ بَطْشَتَنَا فَتَمَارَوْا بِالَّذِي ٣٦ وَلَقَدْ  
رَاوَدُوهُ عَنْ صَيْفِهِ فطمسنا أعينهم فذوقوا عذابي ونذري ٣٧ ولقد صبحهم بكرة عذاب  
مستقر ٣٨ فذوقوا عذابي ونذري ٣٩ ولقد يسرنا القرآن للذکر فهل من مدکر ٤٠

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

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

عَلَيْهِمْ	إِنَّا أَرْسَلْنَا	بِالنَّذْرِ ﴿٣٨﴾	لُوطٍ	كَذَّبَتْ قَوْمٌ
against them	verily We sent	the warnings	(of) Lot	denied (the) people
بَجَيْنِهِمْ	لُوطٍ	إِلَّا آلَ	حَاصِبًا	
We saved them	(of) Lot	except (the) family	a violent storm of stones	
كَذَلِكَ نَجْزِي	مِنَّ عِنْدَنَا	تَعَمَّةً	بِسَحْرِ ﴿٣٩﴾	
thus We reward	from Us	(as) a favour	in the last hour of the night	
بَطَشْنَا فَمَا رَأَوْا	وَلَقَدْ أَنْذَرَهُمْ	مَنْ شَكَرَ ﴿٤٠﴾		
(of) Our Seizure but they did doubt	and he indeed had warned them	(him) who gives thanks		
عَنْ ضَيْفِهِ	وَلَقَدْ رَاودُوهُ	بِالنَّذْرِ ﴿٤١﴾		
about his guest	and they indeed sought to lure him	the warnings		
وَنَذْرٍ ﴿٤٢﴾	فَذُوقُوا عَذَابِي	فَطَمَسْنَا أَعْيُنَهُمْ		
and My Warnings	then taste you My torment	so We blinded their eyes		
مُسْتَقَرًّا ﴿٤٣﴾	عَذَابٍ	بُكْرَةً	وَلَقَدْ صَبَّحَهُمْ	
abiding	a torment	early	and verily seized them in the morning	
وَلَقَدْ يَسَّرْنَا الْقُرْآنَ	وَنَذْرٍ ﴿٤٤﴾	فَذُوقُوا عَذَابِي		
and indeed We have made the Quran easy	and My Warnings	then taste you My torment		
مِن مَّذَكِّرٍ ﴿٤٥﴾	فَهَلْ	لِلذِّكْرِ		
any that will remember	then (is there)?	to understand (and remember)		

وَلَقَدْ جَاءَ آلَ فِرْعَوْنَ النَّذْرُ ﴿٤١﴾ كَذَّبُوا بِآيَاتِنَا كُلِّهَا فَأَخَذْنَاهُمْ أَخَذَ عَزِيزٌ مُّقْتَدِرٍ ﴿٤٢﴾ أَكْفَارَكُمْ خَيْرٌ مِنْ أَوْلِيَّتِكُمْ أَمْ لَكُمْ بَرَاءَةٌ فِي الزُّبُرِ ﴿٤٣﴾ أَمْ يَقُولُونَ نَحْنُ جَمِيعٌ مُنْتَصِرُونَ ﴿٤٤﴾ سِيَهْرَمُ الْجَمْعُ



وَيُولُونَ الدُّبْرَ ﴿٤٥﴾ بَلِ السَّاعَةُ مَوْعِدُهُمْ وَالسَّاعَةُ أَدْهَىٰ وَأَمَرٌ ﴿٤٦﴾ إِنَّ الْمَجْرِمِينَ فِي ضَلَالٍ  
وَسَعِيرٍ ﴿٤٧﴾ يَوْمَ يُسَجَّبُونَ فِي النَّارِ عَلَىٰ وُجُوهِهِمْ ذُوقُوا مَسَّ سَقَرَ ﴿٤٨﴾ إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ ﴿٤٩﴾

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

وَلَقَدْ جَاءَ عَالٍ	فِرْعَوْنَ	النُّذُرِ ﴿٤٦﴾	كَذَّبُوا بِآيَاتِنَا
and indeed came to (the) people	(of) Pharaoh	warnings	they denied Our Signs
كُلِّهَا	فَأَخَذْنَاكُمْ	أَخَذَ عَزِيزٍ	
all (everyone thereof)	so We seized them	(with) a Seizure (of the) All-Mighty	
مُقَدَّرٍ ﴿٤٣﴾	أَكْفَارِكُمْ	خَيْرٌ مِّنْ أَوْلِيَّكُمْ أَمْ لَكُمْ	
All-Capable (Omnipotent)	(are) your disbelievers?	better than these or have you	
بِرَاءَةٌ	فِي الزَّبُورِ ﴿٤٣﴾	أَمْ يَقُولُونَ	جَمِيعٌ
an immunity	in the Divine Scriptures	or do they say	(are) a (great) multitude
مُنْصِرٍ ﴿٤٤﴾	سَيُهْزَمُ الْجَمْعُ	وَيُولُونَ الدُّبْرَ ﴿٤٥﴾	بَلِ السَّاعَةُ
victorious	(their) multitude will be defeated	and they will show (their) backs	nay the Hour
مَوْعِدُهُمْ	وَالسَّاعَةُ	أَدْهَىٰ	وَأَمْرٌ ﴿٤٦﴾
(is) their appointed time	and the Hour	(will be) more grievous	and more bitter

يَوْمَ يُسَجَّبُونَ		وَسُعْرٍ		فِي ضَلَالٍ		إِنَّ الْمَجْرِمِينَ	
(the) Day they will be dragged		and (will be in) burning Fire		(are) in error		verily the criminals	
كُلِّ	إِنَّا	سَقَرٍ	ذُوقُوا مَسَّ	عَلَى وُجُوهِهِمْ	فِي النَّارِ		
all	verily We	(of) Hell	taste you (the) touch	on their faces	into the Fire		
بِقَدْرِ				خَلَقْتَهُ	شَيْءٍ		
with Divine Preordainments (measure)				have created [it]	things		

وَمَا أَمْرُنَا إِلَّا وَاحِدَةٌ كَلَمْحٍ بِالْبَصَرِ ﴿٥٠﴾ وَلَقَدْ أَهْلَكْنَا أَشْيَاعَكُمْ فَهَلْ مِنْ مَّذْكَرٍ ﴿٥١﴾ وَكُلُّ شَيْءٍ فَعَلُوهُ فِي الزُّبُرِ ﴿٥٢﴾ وَكُلُّ صَغِيرٍ وَكَبِيرٍ مُسْتَطَرٌّ ﴿٥٣﴾ إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَنَهْرٍ ﴿٥٤﴾ فِي مَقْعَدٍ صِدْقٍ عِنْدَ مَلِكٍ مُّقَدِّرٍ ﴿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-Mahfuz* already beforehand, i.e. before it befalls, or is done by its doer: الإيمان بالقدر). 54. Verily, the *Muttaqin* (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 (Allah, the One, the All-Blessed, the Most High, the Owner of Majesty and Honour).

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



مُقَدِّرٌ ﴿٥٥﴾	عِنْدَ مَلِيكَ	صِدْقٍ	فِي مَقْعَدٍ	وَنَهْرٍ ﴿٥١﴾
Omnipotent	near (the) King	(of) truth (Paradise)	in a seat	and Rivers (Paradise)

## سُورَةُ الرَّحْمَنِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

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

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

1. The Most Gracious (Allāh)! 2. He has taught (you mankind) the Qur'an (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	الرَّحْمَنِ	بِسْمِ اللَّهِ		
the Most Merciful	the Most Gracious	In the Name (of) Allah		
عَلَّمَهُ	خَلَقَ الْإِنْسَانَ ﴿٣﴾	عَلَّمَ الْقُرْآنَ ﴿٢﴾	الرَّحْمَنُ ﴿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

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

وَالْحَبِّ ذُو الْعَصْفِ وَالرَّيْحَانُ ﴿١٢﴾ فَيَا أَيُّهَا الْإِنسَانُ إِنَّا أَنشَأْنَاهُ مِن صُلْبٍ عَلَاقِيقٍ ﴿١٣﴾ وَخَلَقَ الْجَانَّ مِن مَّارِجٍ مِّن نَّارٍ ﴿١٥﴾ فَيَا أَيُّهَا الْمَلَأَى الْأَعْيُنَ مِنَ الْغَيْبِ إِنَّا أَنشَأْنَاهُنَّ مِن طِينٍ عَلَاقِيقٍ ﴿١٦﴾ وَرَبُّ الْمَشْرِقَيْنِ وَرَبُّ الْمَغْرِبَيْنِ ﴿١٧﴾ فَيَا أَيُّهَا الْمَلَأَى الْأَعْيُنَ مِنَ الْغَيْبِ إِنَّا أَنشَأْنَاهُنَّ مِن طِينٍ عَلَاقِيقٍ ﴿١٨﴾ وَرَبُّ الْمَشْرِقَيْنِ وَرَبُّ الْمَغْرِبَيْنِ ﴿١٩﴾ فَيَا أَيُّهَا الْمَلَأَى الْأَعْيُنَ مِنَ الْغَيْبِ إِنَّا أَنشَأْنَاهُنَّ مِن طِينٍ عَلَاقِيقٍ ﴿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.

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



خَلَقَ الْإِنْسَانَ	رَبِّكُمَا تُكذِّبَانِ ﴿١٣﴾	ءَآلَاءِ
He created the man	(of) your Lord will you both deny	(of the) Blessings
وَخَلَقَ الْجَانَّ	كَالْفَخَّارِ ﴿١٤﴾	مِنْ صَلْصَلٍ
and the jinn He created	like the (clay of) pottery	from sounding clay
ءَآلَاءِ	فِيَّائِي	مِنْ مَّارِجٍ
(of the) Blessings	then which	from a (smokeless) flame
رَبُّ الْمَشْرِقَيْنِ	رَبِّكُمَا تُكذِّبَانِ ﴿١٦﴾	
(He is the) Lord (of) the two easts	(of) your Lord will you both deny	
ءَآلَاءِ	فِيَّائِي	وَرَبُّ الْمَغْرِبَيْنِ ﴿١٧﴾
(of the) Blessings	then which	and (the) Lord (of) the two wests
يَلْتَقِيَانِ ﴿١٩﴾	مَرَجَ الْبَحْرَيْنِ	رَبِّكُمَا تُكذِّبَانِ ﴿٢٨﴾
meeting together	He has let loose the two seas	(of) your Lord will you both deny
	لَا يَبْغِيَانِ ﴿٢٠﴾	بَرَزَخٍ
	(which) none (of them) can transgress	between them

فِيَّائِي ۚ ءَآلَاءِ رَبِّكُمَا تُكذِّبَانِ ﴿١٣﴾ يُخْرِجُ مِنْهُمَا الطُّورَ وَالْمَرْجَاتِ ﴿٢٢﴾ فِيَّائِي ۚ ءَآلَاءِ رَبِّكُمَا تُكذِّبَانِ ﴿٢٤﴾ وَلَهُ الْجَوَارِ الْمُنشَآتُ فِي الْبَحْرِ كَالْأَعْلَامِ ﴿٢٤﴾ فِيَّائِي ۚ ءَآلَاءِ رَبِّكُمَا تُكذِّبَانِ ﴿٢٥﴾ كُلُّ مَنْ عَلَيْهَا فَانٍ ﴿٢٦﴾ وَيَبْقَى وَجْهَ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ ﴿٢٧﴾ فِيَّائِي ۚ ءَآلَاءِ رَبِّكُمَا تُكذِّبَانِ ﴿٢٨﴾ يَسْأَلُهُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ كُلَّ يَوْمٍ هُوَ فِي شَأْنٍ ﴿٢٩﴾

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

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

فِي أَيِّ	ءِ الْآءِ	رَبِّكُمَا تُكَذِّبَانِ ﴿٣٠﴾	يَخْرُجُ مِنْهُمَا
then which	(of the) Blessings	(of) your Lord will you both deny	out of them both come out
وَالْمَرْجَانِ ﴿٣١﴾	فِي أَيِّ	ءِ الْآءِ	رَبِّكُمَا تُكَذِّبَانِ ﴿٣٢﴾
and coral	then which	(of the) Blessings	(of) your Lord will you both deny
وَلَهُ	الْمَجَارِ	الْمُنشَأَتُ	فِي الْبَحْرِ
and for Him	(are) the ships	elevated (going and coming)	in the sea
فِي أَيِّ	ءِ الْآءِ	رَبِّكُمَا تُكَذِّبَانِ ﴿٣٣﴾	كُلُّ مَنْ
then which	(of the) Blessings	(of) your Lord will you both deny	who everyone
عَلَيْهَا	فَانِ ﴿٣٤﴾	وَيَبْقَى وَجْهَهُ	رَبِّكَ
(is) on it (the earth)	(will) perish	and will remain forever (the) Face	(of) your Lord
ذُو الْجَلَلِ	وَالْإِكْرَامِ ﴿٣٥﴾	فِي أَيِّ	ءِ الْآءِ
full of Majesty	and Honour	then which	(of the) Blessings
رَبِّكُمَا تُكَذِّبَانِ ﴿٣٦﴾	يَسْأَلُهُ	مَنْ	فِي السَّمَوَاتِ
(of) your Lord will you both deny	begs of Him	whosoever	(is) in the heavens
وَالْأَرْضِ	كُلَّ	يَوْمٍ هُوَ	فِي شَأْنٍ ﴿٣٧﴾
and (on) the earth	every	He day	(is) in a matter (to bring forth)

فِي أَيِّ ءِ الْآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٣٠﴾ سَنَفْرُغُ لَكُمْ أَيُّهُ الثَّقَلَانِ ﴿٣١﴾ فِي أَيِّ ءِ الْآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٣٢﴾ يَمَعَشَرَ الْعَيْنِ وَالْإِنْسِ إِنْ أَسْتَطَعْتُمْ أَنْ تَنْفِذُوا مِنْ أَقْطَارِ السَّمَوَاتِ وَالْأَرْضِ فَانْفِذُوا لَا تَنْفِذُونَ إِلَّا بِسُلْطَانٍ ﴿٣٣﴾ فِي أَيِّ ءِ الْآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٣٤﴾ يُرْسَلُ عَلَيْكُمَا شَوْاظٌ مِّنْ نَّارٍ وَنُحَاسٌ فَلَا تَنْصِرَانِ ﴿٣٥﴾

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



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

فِي أَيِّ	ءَآلَاءِ	رَبِّكُمْ تَكْذِبَانِ ﴿٣٤﴾	سَنَفِرُ	لَكُمْ
then which	(of the) Blessings	(of) your Lord will you both deny	We shall attend	to you
أَيُّهُ	الثَّقَلَانِ ﴿٣٥﴾	فِي أَيِّ	ءَآلَاءِ	
O (you)	two classes (jinn and men)	then which	(of the) Blessings	
رَبِّكُمْ تَكْذِبَانِ ﴿٣٦﴾	يَمَعَشَر	الْجِنِّ وَالْإِنْسِ	إِنْ أَسْتَطَعْتُمْ	
(of) your Lord will you both deny	O assembly	(of) jinn and men	if you have power	
أَنْ تَفْذُرُوا	مِنْ أَقْطَارٍ	السَّمَوَاتِ	وَالْأَرْضِ	فَانْفُذُوا
to pass beyond	(the) zones	(of) the heavens	and the earth	then pass beyond (them)
لَا تَنْفُذُونَ	إِلَّا	بِسُلْطَنِ ﴿٣٧﴾	فِي أَيِّ	ءَآلَاءِ
you will not be able to pass (them)	except (but)	with authority	then which	(of the) Blessings
رَبِّكُمْ تَكْذِبَانِ ﴿٣٨﴾	يُرْسَلُ عَلَيْكُمَا	شَوْاطِئُ		
(of) your Lord will you both deny	will be sent against you both	(smokeless) flames		
مِنْ نَّارٍ	وَنَحَّاسٍ	فَلَا تَنْصِرَانِ ﴿٣٩﴾		
of fire	and (molten) brass	and you will not be able to defend (yourselves)		

فِي أَيِّ ءَآلَاءِ رَبِّكُمْ تَكْذِبَانِ ﴿٣٦﴾ فَإِذَا انشَقَّتِ السَّمَاءُ فَكَانَتْ وَرْدَةً كَالدِّهَانِ ﴿٣٧﴾ فِي أَيِّ ءَآلَاءِ رَبِّكُمْ تَكْذِبَانِ ﴿٣٨﴾ فَيَوْمَئِذٍ لَا يُسْأَلُ عَنْ ذَنْبِهِ إِنْسٌ وَلَا جَانٌّ ﴿٣٩﴾ فِي أَيِّ ءَآلَاءِ رَبِّكُمْ تَكْذِبَانِ ﴿٤٠﴾ يُعْرِفُ الْمَجْرُمُونَ بِسِيمَاهُمْ فَيُؤْخَذُ بِالنَّوَصِي وَالْأَقْدَامِ ﴿٤١﴾

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

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

رَبِّكُمَا تُكَذِّبَانِ ﴿٤٠﴾		ءَآلَاءِ	فِي أَيِّ
(of) your Lord will you both deny		(of the) Blessings	then which
كَأَلِدِهَانٍ ﴿٤١﴾	فَكَانَتْ وَرْدَةً	أَنْشَقَّتِ السَّمَاءُ	فَإِذَا
like red oil or red hide	and it becomes rosy or red	the heaven is rent asunder	then when
فِيَوْمِذٍ	رَبِّكُمَا تُكَذِّبَانِ ﴿٤٢﴾	ءَآلَاءِ	فِي أَيِّ
so (on) that Day	(of) your Lord will you both deny	(of the) Blessings	then which
فِي أَيِّ	وَلَا جَانٌّ ﴿٤٣﴾	عَنْ ذَنْبِهِۦ	لَا يُسْئَلُ
then which	nor jinn	(of) man	about his sin
لَا يُسْئَلُ	رَبِّكُمَا تُكَذِّبَانِ ﴿٤٤﴾	ءَآلَاءِ	لَا يُسْئَلُ
no question will be asked	(of) your Lord will you both deny	(of the) Blessings	no question will be asked
يَعْرِفُ الْمُجْرِمُونَ	رَبِّكُمَا تُكَذِّبَانِ ﴿٤٥﴾	ءَآلَاءِ	لَا يُسْئَلُ
the criminals will be known	(of) your Lord will you both deny	(of the) Blessings	no question will be asked
وَالْأَقْدَامِ ﴿٤٦﴾	بِالتَّوَصَّى	فَيُؤَخَذُ	بِسِيمَتِهِمْ
and (their) feet	by (their) forelocks	and they will be seized	by their marks

فِي أَيِّ ءَآلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٤٠﴾ هَذِهِ جَهَنَّمُ الَّتِي يُكَذِّبُ بِهَا الْمُجْرِمُونَ ﴿٤١﴾ يَطُوفُونَ بَيْنَهَا وَبَيْنَ حَمِيمٍ ءَآنِ ﴿٤٢﴾ فِي أَيِّ ءَآلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٤٣﴾ وَلَمَنْ خَافَ مَقَامَ رَبِّهِ جَنَّاتٍ ﴿٤٤﴾ فِي أَيِّ ءَآلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٤٥﴾ ذَوَاتَا أَفْنَانٍ ﴿٤٦﴾ فِي أَيِّ ءَآلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٤٧﴾ فِيهِمَا عَيْنَانِ تَجْرِيَانِ ﴿٤٨﴾ فِي أَيِّ ءَآلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٤٩﴾

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



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

فَيَايَ	ءَ الْآءِ	رَبِّكُمَا تُكْذِبَانِ ﴿٤٨﴾	هَذِهِ	جَهَنَّمَ
then which	(of the) Blessings	(of) your Lord will you both deny	this	(is the) Hell
الَّتِي يُكْذِبُ	بِهَا	الْمُجْرِمُونَ ﴿٤٩﴾	يَطُوفُونَ بَيْنَهَا	
which denied	[with it]	the criminals	they will go around between it (Hell)	
وَبَيْنَ	حَمِيمٍ	ءَانٍ ﴿٤٤﴾	فَيَايَ	ءَ الْآءِ
and between	(the) boiling water	hot	then which	(of the) Blessings
رَبِّكُمَا تُكْذِبَانِ ﴿٥٠﴾	وَلَمَنْ خَافَ	مَقَامَ		
(of) your Lord will you both deny	but for (him) who fears	(the) standing		
رَبِّهِ	جَنَّاتٍ ﴿٤٦﴾	فَيَايَ	ءَ الْآءِ	
(before) his Lord	(will be) two Gardens	then which	(of the) Blessings	
رَبِّكُمَا تُكْذِبَانِ ﴿٤٧﴾	ذَوَاتَا أَفْنَانٍ ﴿٤٨﴾	فَيَايَ	ءَ الْآءِ	
(of) your Lord will you both deny	with spreading branches	then which	(of the) Blessings	
رَبِّكُمَا تُكْذِبَانِ ﴿٤٩﴾	فِيهِمَا	عَيْنَانِ تَجْرِيَانِ ﴿٥٠﴾		
(of) your Lord will you both deny	in them (both)	(will be) two springs flowing		
فَيَايَ	ءَ الْآءِ	رَبِّكُمَا تُكْذِبَانِ ﴿٥١﴾		
then which	(of the) Blessings	(of) your Lord will you both deny		

فِيهِمَا مِنْ كُلِّ فَاكِهَةٍ زَوْجَانِ ﴿٥٢﴾ فَيَايَ ءَ الْآءِ رَبِّكُمَا تُكْذِبَانِ ﴿٥٣﴾ مُتَّكِعِينَ عَلَى فُرُشٍ بَطَّائِنُهَا مِنْ إِسْتَبْرَقٍ وَجَنَى الْجَنَّةِ دَانٍ ﴿٥٤﴾ فَيَايَ ءَ الْآءِ رَبِّكُمَا تُكْذِبَانِ ﴿٥٥﴾ فِيهِنَّ قَلَصِرَاتُ الْطَّرْفِ لَمْ يَطْمِئِنَّ لَهُنَّ نِسٌّ قَبْلَهُمْ وَلَا جَانٌّ ﴿٥٦﴾ فَيَايَ ءَ الْآءِ رَبِّكُمَا تُكْذِبَانِ ﴿٥٧﴾ كَأَنَّهُنَّ الْيَاقُوتُ وَالْمَرْجَانُ ﴿٥٨﴾ فَيَايَ ءَ الْآءِ رَبِّكُمَا تُكْذِبَانِ ﴿٥٩﴾

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

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

فِيهِمَا	مِنْ	كُلِّ	فَكَهَّةٍ	زَوْجَانِ	فِيَّيَّ
in them (both)	[of]	(will be) every (kind)	(of) fruit	(in) pairs	then which
ءَآلَاءِ	رَبِّكُمَا تُكْذِبَانِ	مُتَّكِعِينَ	عَلَى فُرُشٍ		
(of the) Blessings	(of) your Lord will you both deny	reclining	upon (the) couches		
بَطَائِنُهَا	مِنْ إِسْتَبْرَقٍ	وَجْنَى	الْجَنَيْنِ		
whose inner linings	(will be) of silk brocade	and (the) fruits	(of) the two Gardens		
دَانٍ	فِيَّيَّ	ءَآلَاءِ	رَبِّكُمَا تُكْذِبَانِ		
(will be) near (at hand)	then which	(of the) Blessings	(of) your Lord will you both deny		
فِيهِنَّ	قَصْرَتٌ	الطَّرْفِ			
wherein	(will be females) restraining	(their) glances (upon their husbands)			
لَمْ يَطْمِثْنَهُنَّ	إِنْسٌ	قَبْلَهُمْ	وَلَا جَانٌّ	فِيَّيَّ	
has not touched them	man	before them	nor jinni	then which	
ءَآلَاءِ	رَبِّكُمَا تُكْذِبَانِ	كَأَنَّهُنَّ	أَلْيَاقُوتُ		
(of the) Blessings	(of) your Lord will you both deny	as if they (are)	rubies		
وَالْمَرْجَانُ	فِيَّيَّ	ءَآلَاءِ	رَبِّكُمَا تُكْذِبَانِ		
and coral	then which	(of the) Blessings	(of) your Lord will you both deny		

هَلْ جَزَاءُ الْإِحْسَنِ إِلَّا الْإِحْسَنُ ﴿٥٦﴾ فِيَّيَّ ءَآلَاءِ رَبِّكُمَا تُكْذِبَانِ ﴿٥٧﴾ وَمِنْ دُونِهِمَا  
جَنَّانٍ ﴿٥٨﴾ فِيَّيَّ ءَآلَاءِ رَبِّكُمَا تُكْذِبَانِ ﴿٥٩﴾ مَدَاهِمَاتَانِ ﴿٦٠﴾ فِيَّيَّ ءَآلَاءِ رَبِّكُمَا



تُكذِّبَانِ ﴿٦٥﴾ فِيهِمَا عَيْنَانِ نَضَّاخَتَانِ ﴿٦٦﴾ فَيَأْيِ ءِالَاءِ رَبِّكُمَا تُكذِّبَانِ ﴿٦٧﴾ فِيهِمَا فَكِّهَةٌ  
وَنَخْلٌ وَرُمَّانٌ ﴿٦٨﴾ فَيَأْيِ ءِالَاءِ رَبِّكُمَا تُكذِّبَانِ ﴿٦٩﴾ فِيهِنَّ خَيْرَاتٌ حِسَانٌ ﴿٧٠﴾ فَيَأْيِ ءِالَاءِ رَبِّكُمَا  
تُكذِّبَانِ ﴿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?

هَلْ جَزَاءُ	أَلْحَسَنِ	إِلَّا أَلْحَسَنُ ﴿٦٠﴾	فَيَأْيِ	ءِالَاءِ
(is the) reward?	(for) good	other than good	then which	(of the) Blessings
رَبِّكُمَا تُكذِّبَانِ ﴿٦٥﴾	وَمِنْ دُونِهِمَا	جَنَّاتٍ ﴿٦٢﴾	رَبِّكُمَا تُكذِّبَانِ ﴿٦٧﴾	فَيَأْيِ
(of) your Lord will you both deny	and besides these two	(are) two (other) Gardens	(of) your Lord will you both deny	then which
ءِالَاءِ	رَبِّكُمَا تُكذِّبَانِ ﴿٦٩﴾	مُدَّهَامَتَانِ ﴿٦٣﴾	فَيَأْيِ	ءِالَاءِ
(of the) Blessings	(of) your Lord will you both deny	dark green (in colour)	then which	(of the) Blessings
فَيَأْيِ	رَبِّكُمَا تُكذِّبَانِ ﴿٦٥﴾	فِيهِمَا	ءِالَاءِ	فَيَأْيِ
then which	(of) your Lord will you both deny	in them (both)	(of the) Blessings	then which
عَيْنَانِ	نَضَّاخَتَانِ ﴿٦٦﴾	فَيَأْيِ	ءِالَاءِ	عَيْنَانِ
(will be) two springs	gushing forth	then which	(of the) Blessings	(will be) two springs
رَبِّكُمَا تُكذِّبَانِ ﴿٦٧﴾	فِيهِمَا	فَكِّهَةٌ ﴿٦٤﴾	وَنَخْلٌ ﴿٦٨﴾	رَبِّكُمَا تُكذِّبَانِ ﴿٦٥﴾
(of) your Lord will you both deny	in them (both)	(will be) fruits	and date palms	(of) your Lord will you both deny
رُمَّانٌ ﴿٦٨﴾	ءِالَاءِ	رَبِّكُمَا تُكذِّبَانِ ﴿٦٩﴾	فَيَأْيِ	رُمَّانٌ ﴿٦٨﴾
and pomegranates	(of the) Blessings	(of) your Lord will you both deny	then which	and pomegranates

فِي أَيِّ	حَسَانٌ ﴿٧٢﴾	حَيْرَاتٌ	فِيهِنَّ
then which	good (and beautiful)	(will be) fair (wives)	therein
	رَبِّكُمَا تُكَذِّبَانِ ﴿٧٤﴾	ءَ الْآءِ	
	(of) your Lord will you both deny	(of the) Blessings	

حُورٌ مَّقْصُورَاتٌ فِي الْخِيَامِ ﴿٧٢﴾ فِي أَيِّ ءَ الْآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٧٣﴾ لَمْ يَطْمِثْهُنَّ إِنْسٌ قَبْلَهُمْ وَلَا جَانٌّ ﴿٧٤﴾ فِي أَيِّ ءَ الْآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٧٥﴾ مُتَّكِعِينَ عَلَى رَفْرَفٍ خُضْرٍ وَعَبْقَرِيٍّ حَسَانٍ ﴿٧٦﴾ فِي أَيِّ ءَ الْآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٧٧﴾ بَرَكَ اسْمُ رَبِّكَ ذِي الْجَلَالِ وَالْإِكْرَامِ ﴿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	مَّقْصُورَاتٌ	فِي الْخِيَامِ ﴿٧٢﴾	فِي أَيِّ	ءَ الْآءِ
Houris (fair females)	restrained	in pavilions	then which	(of the) Blessings
رَبِّكُمَا تُكَذِّبَانِ ﴿٧٤﴾	لَمْ يَطْمِثْهُنَّ	إِنْسٌ	قَبْلَهُمْ	
(of) your Lord will you both deny	has not touched them	man	before them	
وَلَا جَانٌّ ﴿٧٤﴾	فِي أَيِّ	ءَ الْآءِ	رَبِّكُمَا تُكَذِّبَانِ ﴿٧٥﴾	
nor jinn	then which	(of the) Blessings	(of) your Lord will you both deny	
مُتَّكِعِينَ	عَلَى رَفْرَفٍ	خُضْرٍ	وَعَبْقَرِيٍّ	حَسَانٍ ﴿٧٦﴾
reclining	on cushions	green	and mattresses	(rich) beautiful
ءَ الْآءِ	رَبِّكُمَا تُكَذِّبَانِ ﴿٧٧﴾	بَرَكَ اسْمُ رَبِّكَ	ذِي الْجَلَالِ وَالْإِكْرَامِ ﴿٧٨﴾	
(of the) Blessings	(of) your Lord will you both deny	Blessed is (the) Name	and Honour	the Owner of Majesty



## سُورَةُ الْوَاقِعَةِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِذَا وَقَعَتِ الْوَاقِعَةُ ❶ لَيْسَ لَوْعِنَهَا كَاذِبَةٌ ❷ خَافِضَةٌ رَّافِعَةٌ ❸ إِذَا رُجَّتِ الْأَرْضُ رَجًا ❹  
 وَبُسَّتِ الْجِبَالُ بَسًّا ❺ فَكَانَتْ هَبَاءً مُنْبَثًّا ❻ وَكُنْتُمْ أَزْوَاجًا ثَلَاثَةً ❼ فَأَصْحَابُ الْمَيْمَنَةِ  
 مَا أَصْحَابُ الْمَيْمَنَةِ ❽ وَأَصْحَابُ الْمَشْأَمِ مَا أَصْحَابُ الْمَشْأَمِ ❾ وَالسَّيِّقُونَ السَّيِّقُونَ ❿  
 وَأُولَئِكَ الْمُقَرَّبُونَ ❶❶ فِي جَنَّاتِ النَّعِيمِ ❶❷ ثَلَاثَةٌ مِنَ الْأُولَى ❶❸

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

كَاذِبَةٌ ﴿٢٦﴾	خَافِضَةٌ	رَافِعَةٌ ﴿٢٧﴾	إِذَا	رُجَّتِ الْأَرْضُ
denial	bringing low	exalting	when	the earth will be shaken
رَجًّا ﴿٢٨﴾	وَبُسَّتِ الْجِبَالُ		بَسًّا ﴿٢٩﴾	
(with) a terrible shake	and the mountains will be powdered		(to) dust	
فَكَانَتْ هَبَاءً	مُتَبَثًّا ﴿٣٠﴾	وَكُنْتُمْ أَزْوَاجًا	ثَلَاثَةً ﴿٣١﴾	
so (that) they will become dust particles	floating	and you will be (in) kinds	three	
فَأَصْحَابُ	الْمِيْمَةِ	مَا	أَصْحَابُ	الْمِيْمَةِ ﴿٣٢﴾
so those	(on) the Right Hand	what	(will be) those	(on) the Right Hand
وَأَصْحَابُ	الْمَشْأَمَةِ	مَا	أَصْحَابُ	الْمَشْأَمَةِ ﴿٣٣﴾
and those	(on) the Left Hand	what	(will be) those	(on) the Left Hand
وَالسَّيِّقُونَ	السَّيِّقُونَ ﴿٣٤﴾	أُولَئِكَ	الْمُقَرَّبُونَ ﴿٣٥﴾	
and the foremost ones	(will be) foremost	those	(will be) the nearest (to Allah)	
فِي جَنَّاتٍ	النَّعِيمِ ﴿٣٦﴾	ثَلَاثَةٌ	مِّنَ الْأَوَّلِينَ ﴿٣٧﴾	
in (the) Gardens	(of) Delight	a multitude	(will be) from the first (generations)	

وَقَلِيلٌ مِّنَ الْآخِرِينَ ﴿١٤﴾ عَلَى سُرُرٍ مَّوْضُونَةٍ ﴿١٥﴾ مُتَّكِنِينَ عَلَيْهَا مُتَقَدِّمِينَ ﴿١٦﴾ يَطُوفُ عَلَيْهِمْ  
وَلَدَانٌ مُّخْلَدُونَ ﴿١٧﴾ بِأَكْوَابٍ وَأَبَارِيقٍ وَكَأْسٍ مِّن مَّعِينٍ ﴿١٨﴾ لَا يَصُدُّونَ عَنْهَا وَلَا يَنْزِفُونَ ﴿١٩﴾ وَفَكَهْفَةٍ  
مِّمَّا يَتَخَيَّرُونَ ﴿٢٠﴾ وَلَحْمِ طَيْرٍ مِّمَّا يَشْتَهُونَ ﴿٢١﴾ وَحُورٍ عِينٍ ﴿٢٢﴾ كَأَمْثَلِ اللُّؤْلُؤِ الْمَكْنُونِ ﴿٢٣﴾ جَزَاءً  
بِمَا كَانُوا يَعْمَلُونَ ﴿٢٤﴾

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



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

لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا تَأْتِيهَا ﴿٢٥﴾ إِلَّا قِيلًا سَلَامًا سَلَامًا ﴿٢٦﴾ وَأَصْحَابُ الْيَمِينِ مَا أَصْحَابُ الْيَمِينِ ﴿٢٧﴾  
 فِي سِدْرٍ مَّخْضُودٍ ﴿٢٨﴾ وَطَلْحٍ مَّنضُودٍ ﴿٢٩﴾ وَظِلِّ مَمْدُودٍ ﴿٣٠﴾ وَمَاءٍ مَّسْكُوبٍ ﴿٣١﴾ وَفَكَهَةٍ كَثِيرَةٍ ﴿٣٢﴾  
 لَا مَقْطُوعَةٍ وَلَا مَمْنُوعَةٍ ﴿٣٣﴾ وَفُرُشٍ مَّرْفُوعَةٍ ﴿٣٤﴾ إِنَّا أَنشَأْنَهُنَّ إِنِشَاءً ﴿٣٥﴾ فَجَعَلْنَهُنَّ أَجَارًا ﴿٣٦﴾  
 عَرَبًا 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	لَعَوًّا	وَلَا تَأْتِيَمًا ﴿٣٥﴾	إِلَّا قِيَلًا
they will not hear	therein	vain talk	nor (any) sinful speech	but (the) saying
سَلَامًا	سَلَامًا ﴿٣٦﴾	وَأَصْحَابُ	الْيَمِينِ	
(of) Salam (greetings with peace)	Salam	and those	(on) the Right Hand	
مَا	أَصْحَابُ	الْيَمِينِ ﴿٣٧﴾	فِي سِدْرٍ	مَخْضُودٍ ﴿٣٨﴾
what	(will be) those	(on) the Right Hand	among lote trees	thornless
وَمَاءٍ	مَنْضُودٍ ﴿٣٩﴾	وِظَلٍ	مَمْدُودٍ ﴿٤٠﴾	وَمَاءٍ
and (by) water	(with fruits) piled one above another	and (in) shade	long-extended	
لَا مَقْطُوعَةَ	كَثِيرَةً ﴿٤١﴾	وَفَنَكِهَةً	مَسْكُوبٍ ﴿٤٢﴾	
(whose season is) not limited	(in) plenty	and fruit	flowing constantly	
مَرْفُوعَةً ﴿٤٣﴾	وَفَرَشٍ	وَلَا مَمْنُوعَةَ ﴿٤٤﴾		
raised (high)	and (on) couches or thrones	and (whose supply) will not be cut off		
أَبْكَارًا ﴿٤٥﴾	فَجَعَلْنَهُنَّ	إِنْشَاءً ﴿٤٦﴾	أَنْشَأْنَهُنَّ	إِنَّا
virgins	and made them	(of) special creation	have created them	verily We
	أَتْرَابًا ﴿٤٧﴾	عُرُبًا		
	(and of) equal age	loving (their husbands only)		

لَأَصْحَابِ الْيَمِينِ ﴿٣٨﴾ ثَلَاثَةٌ مِنَ الْأُولَىٰ ﴿٣٩﴾ وَثَلَاثَةٌ مِنَ الْآخِرِينَ ﴿٤٠﴾ وَأَصْحَابِ الشِّمَالِ مَا  
 أَصْحَابِ الشِّمَالِ ﴿٤١﴾ فِي سَمُورٍ وَحَمِيمٍ ﴿٤٢﴾ وَظِلٍّ مِّنْ يَحْمُومٍ ﴿٤٣﴾ لَا بَارِدٍ وَلَا كَرِيمٍ ﴿٤٤﴾ إِنَّهُمْ كَانُوا  
 قَبْلَ ذَلِكَ مُتْرَفِينَ ﴿٤٥﴾ وَكَانُوا يُصْرُونَ عَلَى الْخَنَثِ الْعَظِيمِ ﴿٤٦﴾ وَكَانُوا يَقُولُونَ أَيُّدَا مِتْنَا وَكُنَّا  
 تُرَابًا وَعِظْمًا أَمْ نَأْمَبَعُوثُونَ ﴿٤٧﴾ أَوْءَابَاؤُنَا الْأَوْلُونَ ﴿٤٨﴾ قُلْ إِنَّ الْأُولَىٰ وَالْآخِرِينَ ﴿٤٩﴾  
 لَمَجْمُوعُونَ إِلَىٰ مِيقَاتِ يَوْمٍ مَّعْلُومٍ ﴿٥٠﴾





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

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

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

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



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

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

عَلَى	أَنْ تُبَدِّلَ أَمْثَلَكُمْ	وَنُنشِئُكُمْ	فِي مَا
[on]	that We transfigure your likes	and create you	in (forms) that
لَا تَعْلَمُونَ ﴿٦٦﴾	وَلَقَدْ عَلِمْتُمُ النَّشْأَةَ	الْأُولَى	
you know not	and indeed you have known the creation	the first	
فَلَوْلَا تَذَكَّرُونَ ﴿٦٦﴾	أَفَرَأَيْتُمْ	مَا تَحْرَثُونَ ﴿٦٧﴾ ءَأَنْتُمْ	
why then (do) you not remember (or take heed)	then (do) you see?	that you sow	(is it) you?
تَزْرَعُونَهُ	أَمْ نَحْنُ	الزَّارِعُونَ ﴿٦٥﴾	لَجَعَلْنَاهُ
who make it grow	or (are) We	the Grower	We would surely make it
حُطَمًا	فَظَلْتُمْ	تَفَكَّهُونَ ﴿٦٥﴾	إِنَّا
(into) dry pieces	and you would	be regretful	verily we
بَلْ نَحْنُ	مَحْرُومُونَ ﴿٦٧﴾	أَفَرَأَيْتُمُ الْمَاءَ	الَّذِي تَشْرَبُونَ ﴿٦٨﴾ ءَأَنْتُمْ
nay we	(are) deprived	then (do) you see the water?	that you drink
أَنْزَلْتُمُوهُ	مِنَ الْمُزْنِ	أَمْ نَحْنُ	الْمُنزِلُونَ ﴿٦٩﴾
who cause it to come down	from the rain clouds	or (are) We	the Causer (of it) to come down

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

شَجَرَتَهَا أَمْ نَحْنُ الْمُنشِئُونَ ﴿٧٦﴾ نَحْنُ جَعَلْنَاهَا تَذْكَرَةً وَمتَعَا لِلْمُتَّقِينَ ﴿٧٣﴾ فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ ﴿٧٤﴾ ﴿٧٦﴾ فَلَا أُقْسِمُ بِمَوْقِعِ النُّجُومِ ﴿٧٥﴾ وَإِنَّهُ لَقَسَمٌ لَوْ 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 نَشَاءُ	جَعَلْنَاهُ	أَجَابًا	فَلَوْلَا تَشْكُرُونَ ﴿٧٣﴾
if We willed	We (could) make it	salt	why then (do) you not give thanks
أَفَرَأَيْتُمُ النَّارَ	الَّتِي تُورُونَ ﴿٧١﴾	عَآءَ أَنْتُمْ	
then (do) you see the fire?	which you kindle .	(is it) you?	
أَنْشَأْتُمْ شَجَرَتَهَا	أَمْ نَحْنُ	الْمُنشِئُونَ ﴿٧٢﴾	نَحْنُ جَعَلْنَاهَا
who made (the) tree thereof to grow	or (are) We	the Grower	have made it We
تَذْكَرَةً	وَمَتَعَا	لِلْمُتَّقِينَ ﴿٧٣﴾	فَسَبِّحْ بِاسْمِ
a Reminder	and an article of use	for the travellers	with (the) Name then glorify
رَبِّكَ	الْعَظِيمِ ﴿٧٤﴾	فَلَا أُقْسِمُ	النُّجُومِ ﴿٧٥﴾
(of) your Lord	the Most Great	so I swear	(of) the stars by (the) setting
وَإِنَّهُ	لَقَسَمٌ	لَوْ تَعْلَمُونَ ﴿٧٦﴾	عَظِيمٌ ﴿٧٦﴾
and verily that	(is) indeed an oath	if you know	great

إِنَّهُ لَقُرْآنٌ كَرِيمٌ ﴿٧٧﴾ فِي كِتَابٍ مَكْنُونٍ ﴿٧٨﴾ لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ ﴿٧٩﴾ تَنْزِيلٌ مِّن رَّبِّ الْعَالَمِينَ ﴿٨٠﴾ أَفِي هَذَا الْحَدِيثِ أَنْتُمْ مُدْهِنُونَ ﴿٨١﴾ وَتَجْعَلُونَ رِزْقَكُمْ أَنْتُمْ تُكذِّبُونَ ﴿٨٢﴾ فَلَوْلَا إِذَا بَلَغَتِ الْحُلُقُومَ ﴿٨٣﴾ وَأَنْتُمْ حِينِيذٍ نَنْظُرُونَ ﴿٨٤﴾ وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْكُمْ وَلَكِنْ لَا بُصُرُونَ ﴿٨٥﴾



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

77. That (this) is indeed an honourable recitation (the Noble Qur'an). 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'an) from the Lord of the `Ālamīn (mankind, jinn and all that exists). 81. Is it such a talk (this Qur'an) that you (disbelievers) deny? 82. And instead (of thanking Allāh) for the provision He gives you, you deny (Him by disbelief)! 83. Then why do you not (intervene) when (the soul of a dying person) reaches the throat? 84. And you at the moment are looking on, 85. But We (i.e. Our angels who take the soul) are nearer to him than you, but you see not, 86. Then why do you not if you are exempt from the reckoning and recompense (punishment) - 87. Bring back the soul (to its body), if you are truthful?

فِي كِتَابٍ	كَرِيمٍ ﴿٧٧﴾	لَقُرْآنٌ	إِنِّهٗ
in a Book	honourable	(is) indeed a recitation (the Quran)	verily this
تَنْزِيلٌ مِّنْ	إِلَّا الْمَطْهُرُونَ ﴿٧٨﴾	لَا يَمَسُّهٗ	مَّكْنُونٍ ﴿٧٩﴾
a Revelation from	but the purified	which none can touch	well-guarded
مُدَّهِنُونَ ﴿٨١﴾	أَنْتُمْ	أَفِيْهَذَا	رَبِّ الْعَالَمِينَ ﴿٨٠﴾
(are) indifferent	(that) you	a talk then (is) it (such)?	(the) Lord (of) the worlds
إِذَا بَلَغَتِ	فَلَوْلَا	أَنْتُمْ تَكْذِبُونَ ﴿٨٣﴾	وَتَجْعَلُونَ رِزْقَكُمْ
when it reaches	then why not	that you deny (Him)	and you make (it) your provision
إِلَيْهِ	أَقْرَبُ	وَنَحْنُ	حِينَئِذٍ نَنْظُرُونَ ﴿٨٤﴾
to him	(are) nearer	but We	(at) the moment are looking on
إِنْ كُنْتُمْ غَيْرَ	فَلَوْلَا	لَا تُبْصِرُونَ ﴿٨٥﴾	وَلَكِنْ
if you are exempt	then why (do you) not	you see not	[and] but
إِنْ كُنْتُمْ صَادِقِينَ ﴿٨٧﴾	تَرْجِعُونَهَا	مَدِينِينَ ﴿٨٦﴾	
if you are truthful	bring back it (the soul)	(from) the reckoning (and recompense)	

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

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

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

فَأَمَّا إِنْ كَانَ	مِنَ الْمُقَرَّبِينَ ﴿٨٨﴾	فَرَوْحٌ	وَرِيحَانٌ
if he be	of those brought near (to Allah)	then (there is) rest	and provision
وَجَنَّتْ	نَعِيمٍ ﴿٨٩﴾	مِنَ أَصْحَابِ	الْيَمِينِ ﴿٩٠﴾
and a Garden	(of) Delights	of those	(on) the Right Hand
فَسَلِّمْ	لَكَ	مِنَ أَصْحَابِ	الْيَمِينِ ﴿٩١﴾
then (there is safety and) peace	for you	of those	(on) the Right Hand
إِنْ كَانَ	مِنَ الْمُكْذِبِينَ الضَّالِّينَ ﴿٩٢﴾	فَنَزَلَ	
if he be	of the denying	then (for him is) an entertainment	
مِّنْ حَمِيمٍ ﴿٩٣﴾	وَتَصْلِيَةً جَحِيمٍ ﴿٩٤﴾	إِنَّ هَذَا هُوَ	حَقُّ
with boiling water	and burning	this verily this	(is) an absolute Truth
الْيَقِينِ ﴿٩٥﴾	فَسَبِّحْ	بِاسْمِ	رَبِّكَ الْعَظِيمِ ﴿٩٦﴾
(with) certainty	so glorify	with (the) Name	(of) your Lord



## سُورَةُ الْحَدِيدِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

### Sūrah Al-Hadīd (Iron) 57

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

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

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

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

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

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



لَهُ	مُلْكٌ	السَّمَوَاتِ	وَالْأَرْضِ	وَالِي اللَّهِ
for Him	(is the) kingdom	(of) the heavens	and the earth	and to Allah
تُرْجَعُ الْأُمُورُ ﴿٥﴾	يُولِجُ اللَّيْلَ	فِي النَّهَارِ	وَيُولِجُ النَّهَارَ	فِي اللَّيْلِ
return (all) the matters	He merges night	into day	and merges day	into night
وَهُوَ عَلِيمٌ	بِذَاتِ	الصُّدُورِ ﴿٦﴾	ءَامِنُوا بِاللَّهِ	
and He (is) All-Knower	of whatsoever (is in)	the breasts	believe in Allah	
وَرَسُولِهِ	وَأَنْفِقُوا	مِمَّا	جَعَلَكُمْ	مُسْتَخْلَفِينَ
and His Messenger (Muhammad)	and spend	of that	He has made you	trustees
فِيهِ	فَالَّذِينَ ءَامَنُوا	مِنْكُمْ	وَأَنْفِقُوا	لَهُمْ
whereof	and those who believe	of you	and spend	for them
كَبِيرٌ ﴿٧﴾	وَمَا	لَكُمْ	لَا تُؤْمِنُونَ	بِاللَّهِ
great	and what (is the matter)	with you	(that) you believe not	in Allah
وَالرَّسُولُ	يَدْعُوكُمْ	لِتُؤْمِنُوا	بِرَبِّكُمْ	
while the Messenger	invites you	to believe	in your Lord	
وَقَدْ أَخَذَ مِيثَاقَكُمْ	إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿٨﴾			
and He has indeed taken your covenant	if you are (real) believers			

هُوَ الَّذِي يُنَزِّلُ عَلَى عَبْدِهِ ءَايَاتٍ بَيِّنَاتٍ لِيُخْرِجَكُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ وَإِنَّ اللَّهَ بِكُمْ لَرَءُوفٌ رَّحِيمٌ ﴿٩﴾ وَمَا لَكُمْ أَلَّا تُنْفِقُوا فِي سَبِيلِ اللَّهِ وَلِلَّهِ مِيرَاثُ السَّمَوَاتِ وَالْأَرْضِ لَا يَسْتَوِي مِنْكُمْ مَّنْ أَنْفَقَ مِنْ قَبْلِ الْفَتْحِ وَقَتْلٍ أُولَئِكَ أَعْظَمُ دَرَجَةً مِّنَ الَّذِينَ أَنْفَقُوا مِنْ بَعْدِ وَقْتِنَا وَكُلًّا وَعَدَ اللَّهُ الْحَسَنَىٰ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿١٠﴾

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

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

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

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



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

حَسَنًا	يُقْرِضُ اللَّهُ قَرْضًا	الَّذِي	ذَا	مَنْ
goodly	will lend Allah a loan	[who]	that	who (is he)
أَجْرًا	وَلَهُ	لَهُ	فِيضَعِفَهُ	
a reward	and he (will) have	for him	then He (Allah) will increase it manifold	
وَالْمُؤْمِنَاتِ	الْمُؤْمِنِينَ	يَوْمَ تَرَى	كَرِيمًا	
and the believing women	the believing men	(on the) Day you shall see	good	
بُشْرَانِكُمْ	وَبِأَيْمَانِهِمْ	بَيْنَ أَيْدِيهِمْ	يَسْعَى نُورُهُمْ	
glad tidings for you	and in their right hands	before them	their light running	
فِيهَا	خَالِدِينَ	الْأَنْهَارِ	تَجْرِي مِنْ تَحْتِهَا	جَنَّاتٍ
therein	to dwell forever	the rivers	flowing under them	Gardens
الْمُنْفِقُونَ	يَوْمَ يَقُولُ	الْعَظِيمِ	الْفَوْزِ	هُوَ
the hypocrites men	(on the) Day (when) will say	great	(is) the success	[it] that
نَقَبَسِ	انظُرُونَا	لِلَّذِينَ ءَامَنُوا	وَالْمُنْفِقَاتِ	
let us get (something)	wait for us	to those who believe	and the hypocrites women	
فَالْتَمِسُوا نُورًا	ارْجِعُوا وِرَاءَكُمْ	قِيلَ	مِنْ نُورِكُمْ	
then seek a light	go back to your rear	it will be said	from your light	
فِيهِ	بَاطِنُهُ	بَابٌ	لَهُ	سُورٍ
[in it]	inside it	a gate	therein	a wall
				فَضْرَبَ بَيْنَهُمْ
				so will be put up between them

الْعَذَابُ ﴿١٣﴾	مِنْ قِبَلِهِ	وَوَظْهَرُهُ	الرَّحْمَةُ
(will be) the torment	facing towards [it]	and outside it	(will be) mercy

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

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

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



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

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

17. Know that Allāh gives life to the earth after its death! Indeed We have made clear the *Ayāt* (proofs, evidences, verses, lessons, 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 *Siddiqūn* (i.e. those followers of the Prophets who were first and foremost to believe in them) and the martyrs with their Lord. They shall have their reward and their light. But those who disbelieve (in the Oneness of Allāh – Islāmic Monotheism) and deny Our *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) they shall be the dwellers of the blazing Fire.

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

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



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

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

سَابِقُوا إِلَى مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا كَعَرْضِ السَّمَاءِ وَالْأَرْضِ أُعِدَّتْ لِلَّذِينَ ءَامَنُوا بِاللَّهِ وَرُسُلِهِ ۚ ذَٰلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ ۗ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿٢٣﴾  
 مَا أَصَابَ مِنْ مُّصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنْفُسِكُمْ إِلَّا فِي كِتَابٍ مِّن قَبْلِ أَنْ نَبْرَأَهَا ۗ إِنَّ ذَٰلِكَ عَلَى اللَّهِ يَسِيرٌ ﴿٢٤﴾ لِكَيْلَا تَأْسَوْا عَلَىٰ مَا فَاتَكُمْ وَلَا تَفْرَحُوا بِمَا ءَاتَاكُمْ ۗ وَاللَّهُ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ ﴿٢٥﴾

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-Mahfuz*) 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		سَابِقُونَ إِلَىٰ مَغْفِرَةٍ			
and Paradise		from your Lord		race with one another in hastening towards forgiveness			
عَرَضُهَا		وَالْأَرْضِ		السَّمَاءِ		كَعَرْضِ	
(the) width whereof		and the earth		(of) the heaven		(is) as (the) width	
أَعَدَّتْ لِلَّذِينَ		يُؤْتِيهِ		فَضْلُ اللَّهِ		ذَلِكَ	
prepared for those who		which He bestows on		(is the) Grace (of) Allah		that	
مَنْ يَشَاءُ		وَاللَّهُ		ذُو		وَأَمَنُوا بِاللَّهِ	
whom He is pleased with		and Allah		(is the) Owner		and His Messengers believe in Allah	
مِنْ مَّصِيبَةٍ		فِي الْأَرْضِ		وَلَا		فِي أَنْفُسِكُمْ إِلَّا	
any calamity		on the earth		nor		in yourselves but	
مِّن قَبْلِ		أَنَّ نَبَرَاهَا		إِنَّ ذَلِكَ		عَلَى اللَّهِ يَسِيرٌ	
before		that We bring it into existence		verily that		(is) easy for Allah	
لِكَيْلَا تَأْسَوْا		عَلَىٰ مَا		فَاتَكُمْ		وَلَا تَفْرَحُوا	
(in order) that you may not grieve		at what		has escaped you		nor rejoice	
بِمَا		ءَاتَاكُمْ		وَاللَّهُ		لَا يُحِبُّ كُلَّ	
over that which		He has given to you		and Allah		likes not every	

الَّذِينَ يَبْخُلُونَ وَيَأْمُرُونَ النَّاسَ بِالْبَخْلِ وَمَنْ يَتَوَلَّ فَإِنَّ اللَّهَ هُوَ الْغَنِيُّ الْحَمِيدُ ﴿٢٤﴾  
 لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ النَّاسُ  
 بِالْقِسْطِ وَأَنْزَلْنَا الْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ وَمَنْفَعٌ لِلنَّاسِ وَلِيَعْلَمَ اللَّهُ مَنْ يَنْصُرُهُ وَرُسُلَهُ



بِالْغَيْبِ إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ ﴿٢٥﴾

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

وَمَنْ يَتَوَلَّ	بِالْبَحْلِ	وَيَأْمُرُونَ النَّاسَ	الَّذِينَ يَبْخُلُونَ
and whosoever turns away	miserliness	and enjoin upon people	those who are misers
الْحَمِيدُ ﴿٢٥﴾	الْغَنِيُّ	هُوَ	فَإِنَّ اللَّهَ
the Worthy of all praise	(is) the Rich	[He]	then verily Allah
وَأَنْزَلْنَا مَعَهُمُ	بِالْبَيِّنَاتِ	لَقَدْ أَرْسَلْنَا رُسُلَنَا	
and We have revealed with them	with clear proofs	indeed We have sent Our Messengers	
بِالْقِسْطِ	لِيُقِيمُوا النَّاسَ	وَالْمِيزَانَ	الْكِتَابَ
justice	that mankind may keep up	and the Balance	the Scripture
لِلنَّاسِ	وَمَنْفَعٌ	شَدِيدٌ	بِأَسٍّ
for mankind	and benefits	mighty	(is) power
وَأَنْزَلْنَا الْحَدِيدَ	فِيهِ	مَنْ	وَلِيَعْلَمَ اللَّهُ
and We brought forth iron	wherein	(him) who	and that Allah may know
وَأَرْسَلْنَا نُوحًا وَإِبْرَاهِيمَ وَجَعَلْنَا فِي ذُرِّيَّتِهِمَا التُّبُورَ وَالْكِتَابَ فَمِنْهُمْ مُهْتَدٍ	وَكَثِيرٌ مِنْهُمْ فَاسِقُونَ ﴿٢٦﴾	ثُمَّ قَفَّيْنَا عَلَىٰ آثَارِهِم بِرُسُلِنَا وَقَفَّيْنَا بِعِيسَى ابْنِ مَرْيَمَ وَآتَيْنَاهُ الْإِنْجِيلَ وَجَعَلْنَا فِي قُلُوبِ الَّذِينَ اتَّبَعُوهُ رَأْفَةً وَرَحْمَةً وَرَهَابَانِيَّةً	
وَأَرْسَلْنَا نُوحًا وَإِبْرَاهِيمَ وَجَعَلْنَا فِي ذُرِّيَّتِهِمَا التُّبُورَ وَالْكِتَابَ فَمِنْهُمْ مُهْتَدٍ	وَكَثِيرٌ مِنْهُمْ فَاسِقُونَ ﴿٢٦﴾	ثُمَّ قَفَّيْنَا عَلَىٰ آثَارِهِم بِرُسُلِنَا وَقَفَّيْنَا بِعِيسَى ابْنِ مَرْيَمَ وَآتَيْنَاهُ الْإِنْجِيلَ وَجَعَلْنَا فِي قُلُوبِ الَّذِينَ اتَّبَعُوهُ رَأْفَةً وَرَحْمَةً وَرَهَابَانِيَّةً	
عَزِيزٌ ﴿٢٥﴾	قَوِيٌّ	إِنَّ اللَّهَ	بِالْغَيْبِ
All-Mighty	(is) All-Strong	verily Allah	in the unseen

وَأَرْسَلْنَا نُوحًا وَإِبْرَاهِيمَ وَجَعَلْنَا فِي ذُرِّيَّتِهِمَا التُّبُورَ وَالْكِتَابَ فَمِنْهُمْ مُهْتَدٍ  
وَكَثِيرٌ مِنْهُمْ فَاسِقُونَ ﴿٢٦﴾ ثُمَّ قَفَّيْنَا عَلَىٰ آثَارِهِم بِرُسُلِنَا وَقَفَّيْنَا بِعِيسَى ابْنِ  
مَرْيَمَ وَآتَيْنَاهُ الْإِنْجِيلَ وَجَعَلْنَا فِي قُلُوبِ الَّذِينَ اتَّبَعُوهُ رَأْفَةً وَرَحْمَةً وَرَهَابَانِيَّةً

أَبَدَعُوهَا مَا كُنِبْنَهَا عَلَيْهِمْ إِلَّا ابْتِغَاءَ رِضْوَانِ اللَّهِ فَمَارَعَوْهَا حَقَّ رِعَايَتِهَا فَآتَيْنَا  
الَّذِينَ آمَنُوا مِنْهُمْ أَجْرَهُمْ وَكَثِيرٌ مِنْهُمْ فَاسِقُونَ ﴿٢٧﴾

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

وَلَقَدْ أَرْسَلْنَا نُوحًا	وَأِبْرَاهِيمَ	وَجَعَلْنَا	فِي ذُرِّيَّتِهِمَا
and indeed We sent Noah	and Abraham	and We placed	in their offspring
الْكِتَابَ	فَمِنْهُمْ	مُهْتَدٍ	وَكَثِيرٌ
and Scripture	and among them	(some are) guided	but many
فَسِيقُونَ ﴿٢٧﴾	ثُمَّ قَفَّيْنَا	عَلَىٰ آثَرِهِمْ	بُرُسُلِنَا
(are) rebellious	then We sent	on their footsteps	Our Messengers
وَقَفَّيْنَا	بِعِيسَىٰ	وَأَتَيْنَاهُ	وَجَعَلْنَا
and We sent	Jesus	and gave him	and We placed
ابْنَ مَرْيَمَ	وَالْإِنْجِيلَ	رَافَةً	وَرَحْمَةً
(of) Mary son	the Gospel	compassion	and mercy
الَّذِينَ	أَتَّبَعُوهُ	فِي قُلُوبِ	الَّذِينَ
(of) those who	followed him	in (the) hearts	of those who
وَرَهْبَانِيَّةً	أَبَدَعُوهَا	مَا كُنِبْنَهَا	
but the monasticism	which they invented (for themselves)	We (did) not prescribe [it]	
عَلَيْهِمْ	إِلَّا ابْتِغَاءَ	رِضْوَانِ اللَّهِ	فَمَا رَعَوْهَا
for them	but (only) seeking	(the) pleasure (of) Allah	but they (did) not observe it
حَقَّ	رِعَايَتِهَا	فَعَاتَيْنَا	مِنْهُمْ
(with the) right	(of) its observance	so We gave	among them
		الَّذِينَ آمَنُوا	
		those who believed	



فَسِيقُونَ ﴿٧٧﴾	مِنْهُمْ	وَكَثِيرٌ	أَجْرَهُمْ
(are) rebellious	of them	but many	their reward

يَأَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَءَامِنُوا بِرَسُولِهِ ۚ يُؤْتِكُمْ كِفْلَيْنِ مِنْ رَحْمَتِهِ ۚ وَيَجْعَلْ لَكُمْ نُورًا تَمْشُونَ بِهِ ۚ وَيَغْفِرْ لَكُمْ ۗ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٧٨﴾ لِيَلَّا يَعْلَمَ اَهْلُ الْكِتَابِ اَلَّا يَقْدِرُونَ عَلَى شَيْءٍ مِّنْ فَضْلِ اللَّهِ وَاَنَّ الْفَضْلَ بِيَدِ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ ۗ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿٧٩﴾

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

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