



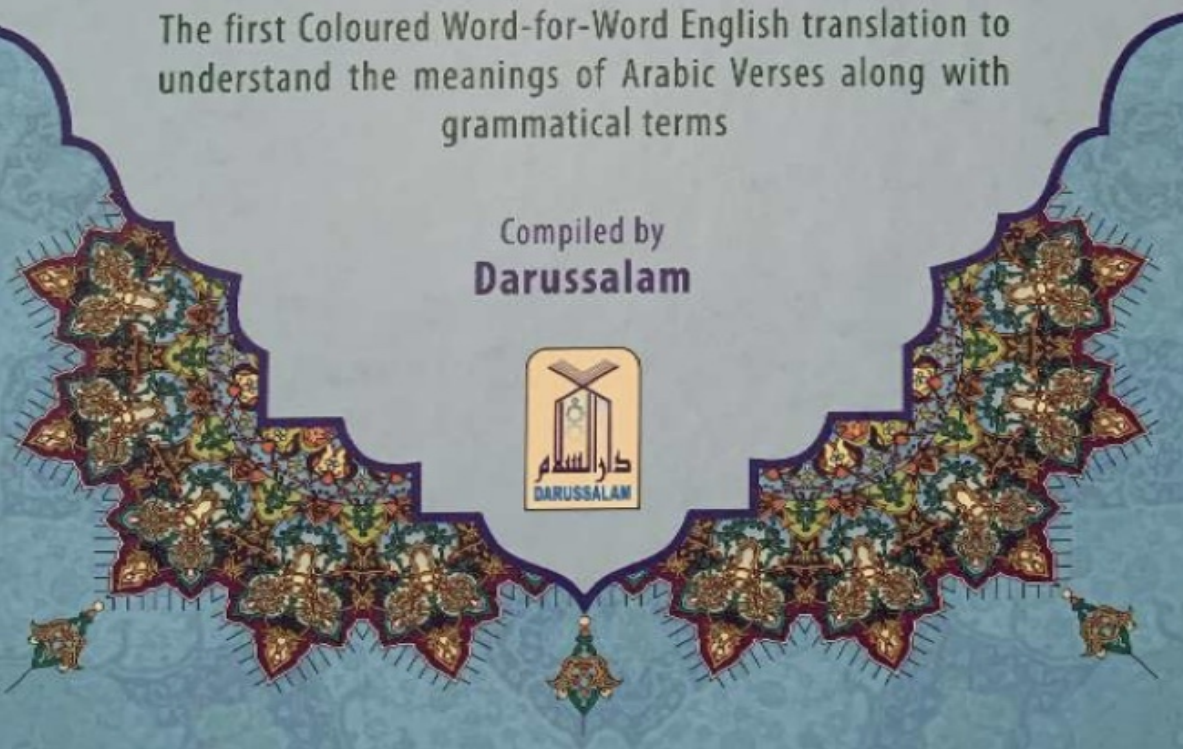
Study the
Noble Qur'ân
Word-for-Word

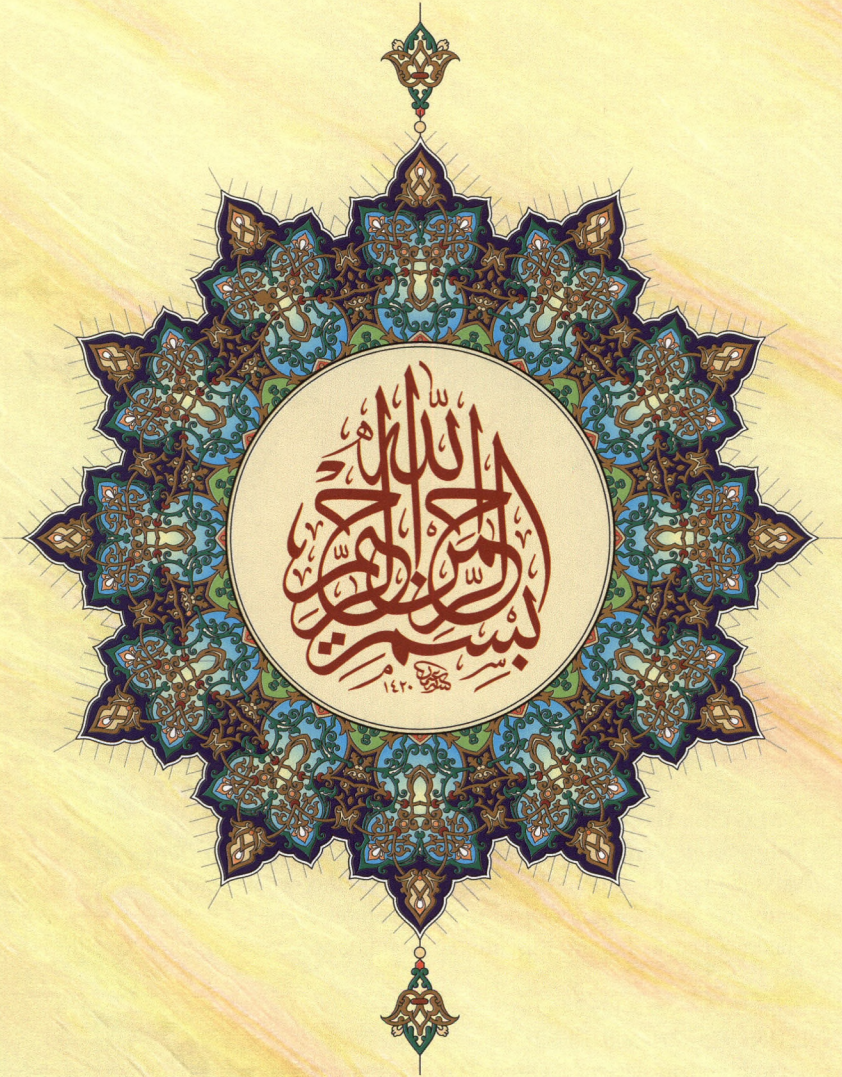
Volume 3

(Part 2 of 3)
30

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

سُورَةُ النَّبَاِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

عَمَّ يَتَسَاءَلُونَ ﴿١﴾ عَنِ النَّبَاِ الْعَظِيمِ ﴿٢﴾ الَّذِي هُمْ فِيهِ مُخْتَلِفُونَ ﴿٣﴾ كَلَّا سَيَعْلَمُونَ ﴿٤﴾ ثُمَّ كَلَّا سَيَعْلَمُونَ ﴿٥﴾ أَلَمْ نَجْعَلِ الْأَرْضَ مِهْدًا ﴿٦﴾ وَالْجِبَالَ أَوْتَادًا ﴿٧﴾ وَخَلَقْنَاكُمْ أَزْوَاجًا ﴿٨﴾ وَجَعَلْنَا نَوْمَكُمْ سُبَاتًا ﴿٩﴾ وَجَعَلْنَا اللَّيْلَ لِبَاسًا ﴿١٠﴾ وَجَعَلْنَا النَّهَارَ مَعَاشًا ﴿١١﴾ وَبَنَيْنَا فَوْقَكُمْ سَبْعًا شِدَادًا ﴿١٢﴾

Sūrah An-Naba' (The News) 78

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

1. What are they asking one another about? 2. About the great news (i.e. Islāmic Monotheism, the Qur'ān which Prophet Muhammad ﷺ brought and the Day of Resurrection), 3. About which they are in disagreement. 4. Nay, they will come to know! 5. Nay, again, they will come to know! 6. Have We not made the earth as a bed, 7. And the mountains as pegs? 8. And We have created you in pairs (male and female, tall and short, good and bad). 9. And We have made your sleep as a thing for rest. 10. And We have made the night as a covering (through its darkness), 11. And We have made the day for livelihood. 12. And We have built above you seven strong (heavens),

الرَّحِيمِ		الرَّحْمَنِ		بِسْمِ اللَّهِ		
the Most Merciful		the Most Gracious		In the Name (of) Allah		
هُمُ	الَّذِي	الْعَظِيمِ ﴿٢﴾	عَنِ النَّبَاِ	عَمَّ يَتَسَاءَلُونَ ﴿١﴾		
they	which	great	about the news	what are they asking one another about?		
سَيَعْلَمُونَ ﴿٤﴾		كَلَّا	ثُمَّ	سَيَعْلَمُونَ ﴿٥﴾	فِيهِ	
they will come to know		nay	again	they will come to know	disagree about it	
أَوْتَادًا ﴿٧﴾		وَالْجِبَالَ		مِهْدًا ﴿٦﴾	أَلَمْ نَجْعَلِ الْأَرْضَ	
(as) pegs		and the mountains		(as) a bed (vast expanse)	(have) We not made the earth?	
سُبَاتًا ﴿٩﴾		وَجَعَلْنَا نَوْمَكُمْ		أَزْوَاجًا ﴿٨﴾	وَخَلَقْنَاكُمْ	
(for) rest		and We have made your sleep		(in) pairs	and We have created you	

وَجَعَلْنَا النَّهَارَ		لِبَاسًا ﴿١٣﴾	وَجَعَلْنَا اللَّيْلَ	
and We have made the day		(as) a covering	and We have made the night	
شِدَادًا ﴿١٤﴾	سَبْعًا	وَبَنَيْنَا فَوْقَكُمْ		مَعَاشًا ﴿١٥﴾
strong	seven (heavens)	and We have built above you		(for) livelihood

وَجَعَلْنَا سِرَاجًا وَهَاجًا ﴿١٣﴾ وَأَنْزَلْنَا مِنَ الْمُعْصِرَاتِ مَاءً ثَجَّاجًا ﴿١٤﴾ لِنُخْرِجَ بِهِ حَبًّا وَنَبَاتًا ﴿١٥﴾ وَجَنَّتِ الْأَفَّاظُ ﴿١٦﴾ إِنَّ يَوْمَ الْفَصْلِ كَانَ مِيقَتًا ﴿١٧﴾ يَوْمَ يُنْفَخُ فِي الصُّورِ فَنَأْتُونَ أَفْوَاجًا ﴿١٨﴾ وَفُتِحَتِ السَّمَاءُ فَكَانَتْ أَبْوَابًا ﴿١٩﴾

13. And We have made (therein) a shining lamp (sun). 14. And We have sent down from the rainy clouds abundant water. 15. That We may produce therewith corn and vegetation, 16. And gardens of thick growth. 17. Verily, the Day of Decision is a fixed time, 18. The Day when the Trumpet will be blown, and you shall come forth in crowds (groups after groups). 19. And the heaven shall be opened, and it will become as gates,

وَجَعَلْنَا سِرَاجًا		وَهَاجًا ﴿١٣﴾	وَأَنْزَلْنَا		مِنَ الْمُعْصِرَاتِ
and We have made a lamp		shining	and We have sent down		from the rainy clouds
مَاءً	ثَجَّاجًا ﴿١٤﴾	لِنُخْرِجَ	بِهِ	حَبًّا	وَنَبَاتًا ﴿١٥﴾
abundant	water	that We may produce	therewith	corn	and vegetation
وَجَنَّتِ		وَجَنَّتِ		وَجَنَّتِ	وَجَنَّتِ
and gardens		and gardens		and gardens	and gardens
أَفَّاظًا ﴿١٦﴾		إِنَّ يَوْمَ	الْفَصْلِ	كَانَ مِيقَتًا ﴿١٧﴾	كَانَ مِيقَتًا ﴿١٧﴾
(of) thick growth		verily (the) Day	(of) Decision	is a fixed time	is a fixed time
يَوْمَ يُنْفَخُ		فِي الصُّورِ	فَنَأْتُونَ أَفْوَاجًا ﴿١٨﴾		فَنَأْتُونَ أَفْوَاجًا ﴿١٨﴾
(the) Day (when) will be blown		[in] the Trumpet	and you shall come forth (in) crowds		and you shall come forth (in) crowds
وَفُتِحَتِ السَّمَاءُ		فَكَانَتْ أَبْوَابًا ﴿١٩﴾		فَكَانَتْ أَبْوَابًا ﴿١٩﴾	
and the heaven shall be opened		and it will become (as) gates		and it will become (as) gates	

وَسِيرَتِ الْجِبَالُ فَكَانَتْ سَرَابًا ﴿٢٠﴾ إِنَّ جَهَنَّمَ كَانَتْ مِرْصَادًا ﴿٢١﴾ لِلطَّالِعِينَ مَشَابًا ﴿٢٢﴾ لَيْسِينَ فِيهَا أَحْقَابًا ﴿٢٣﴾ لَا يَذُوقُونَ فِيهَا بَرْدًا وَلَا شَرَابًا ﴿٢٤﴾ إِلَّا حَمِيمًا وَغَسَّاقًا ﴿٢٥﴾ جَزَاءً وَفِاقًا ﴿٢٦﴾ إِنَّهُمْ

كَانُوا لَا يَرْجُونَ حِسَابًا ﴿٢٧﴾ وَكَذَّبُوا بِآيَاتِنَا كِذَابًا ﴿٢٨﴾

20. And the mountains shall be moved away from their places and they will be as if they were a mirage. 21. Truly, Hell is a place of ambush – 22. A dwelling place for the *Tāghūn* (those who transgress the boundary limits set by Allāh, like polytheists, disbelievers in the Oneness of Allāh, hypocrites, sinners, criminals), 23. They will abide therein for ages. 24. Nothing cool shall they taste therein, nor any drink. 25. Except boiling water, and dirty wound discharges – 26. An exact recompense (according to their evil crimes). 27. For verily, they used not to look for a reckoning. 28. But they denied Our *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, and that which Our Prophet ﷺ brought) completely.

وَسَيَّرَتِ الْجِبَالِ	فَكَانَتْ سَرَابًا ﴿٢١﴾	إِنَّ جَهَنَّمَ
and the mountains shall be moved away	and they will become a mirage	truly Hell
كَانَتْ مِرْصَادًا ﴿٢٢﴾	مَثَابًا ﴿٢٣﴾	لِّلَّذِينَ
is a place of ambush	a dwelling place	they (will) abide (dwell)
لِللَّاطِعِينَ	فِيهَا	لَا يَذُوقُونَ
for the transgressors	therein	they will not taste
فِيهَا	أَحْقَابًا ﴿٢٤﴾	إِلَّا حَمِيمًا
therein	(for) ages	except boiling water
وَعَسَاقًا ﴿٢٥﴾	جَزَاءً	وَفَاقًا ﴿٢٦﴾
and dirty wound discharges	(as) a recompense	fitting
لَا يَرْجُونَ حِسَابًا ﴿٢٧﴾	وَكَذَّبُوا	كِذَابًا ﴿٢٨﴾
not looking for a reckoning	but they denied	(in complete) rejection

وَكُلُّ شَيْءٍ أَحْصَيْنَاهُ كِتَابًا ﴿٢٩﴾ فَذُوقُوا فَلَنْ نَزِيدَكُمْ إِلَّا عَذَابًا ﴿٣٠﴾ إِنَّ لِلْمُتَّقِينَ مَفَازًا ﴿٣١﴾ حَدَائِقَ وَأَعْنَابًا ﴿٣٢﴾ وَكَوَاعِبَ أَتْرَابًا ﴿٣٣﴾ وَكَأْسَادٍ هَاقًا ﴿٣٤﴾ لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا كِذَابًا ﴿٣٥﴾ جَزَاءً مِّن رَّبِّكَ عَطَاءً حِسَابًا ﴿٣٦﴾ رَبِّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا الرَّحْمَنُ لَا يَمْلِكُونَ مِنْهُ خِطَابًا ﴿٣٧﴾

29. And all things We have recorded in a Book. 30. So taste you (the results of your evil actions). No increase shall We give you, except in torment. 31. Verily, for the *Muttaqūn*, there will be a success (Paradise); 32. Gardens and vineyards, 33. And young full-breasted (mature) maidens of equal age, 34. And a full cup

(of wine). 35. No *Laghw* (dirty, false, evil talk) shall they hear therein, nor lying; 36. A reward from your Lord, an ample calculated gift (according to the best of their good deeds), 37. (From) the Lord of the heavens and the earth, and whatsoever is in between them, – the Most Gracious, with Whom they cannot dare to speak (on the Day of Resurrection except by His Leave).

وَكُلٌّ	شَيْءٍ	أَحْصَيْنَاهُ	كِتَابًا	فَذُوقُوا
and every	thing	We have recorded it	(in) a Book	so taste
فَلَنْ نَزِيدَكُمْ	إِنَّا	إِلَّا عَذَابًا	لِلْمُتَّقِينَ	إِنَّ
and We shall never give you increase	verily	except (in) torment	for the righteous	
مَفَازًا	وَأَعْنَابًا	وَكَوَاعِبَ	أَنْزَابًا	وَكَأْسًا
(will be) a success	and grapes	and buxom girls	(of) equal age	and a cup
دِهَاقًا	فِيهَا	لَعْوًا	وَلَا كِذْبًا	مِنْ رَبِّكَ
full	therein	vain talk	nor lying	from your Lord
عَطَاءً	حَسَابًا	رَبِّ السَّمَوَاتِ	وَالْأَرْضِ	وَمَا
a gift	ample calculated	(from the) Lord (of) the heavens	and the earth	and whatsoever
بَيْنَهُمَا	الرَّحْمَنِ	لَا يَمْلِكُونَ	مِنَهُ	خِطَابًا
(is in) between them	the Most Gracious	they have no power	with Him	to speak

يَوْمَ يَقُومُ الرُّوحُ وَالْمَلَائِكَةُ صَفًّا لَا يَتَكَلَّمُونَ إِلَّا مَنْ أذِنَ لَهُ الرَّحْمَنُ وَقَالَ صَوَابًا ۗ ذَٰلِكَ
 الْيَوْمَ الْحَقُّ فَمَنْ شَاءَ اتَّخَذْ إِلَىٰ رَبِّهِ مِثَابًا ۗ إِنَّا أَنْذَرْنَاكُمْ عَذَابًا قَرِيبًا يَوْمَ يَنْظُرُ الْمَرْءُ مَا
 قَدَّمَتْ يَدَاهُ وَيَقُولُ الْكَافِرُ يَلَيْتَنِي كُنْتُ تُرَابًا ۗ

38. The Day that *Ar-Rūh* [Jibrāil (Gabriel) or another angel] and the angels will stand forth in rows, they will not speak except him whom the Most Gracious (Allāh) allows, and he will speak what is right. 39. That is (without doubt) the True Day. So, whosoever wills, let him seek a place with (or a way to) his Lord (by obeying Him in this worldly life)! 40. Verily, We have warned you of near torment, – the Day when man will see that (the deeds) which his hands have sent forth, and the disbeliever will say: "I wish I would have been dust!"

يَوْمَ يَقُومُ	الرُّوحُ	وَالْمَلَائِكَةُ	صَفًا	لَا يَتَكَلَّمُونَ
(the) Day (that) will stand forth	the Spirit (Gabriel)	and the angels	(in) rows	they will not speak
إِلَّا مَنْ	أَذِنَ لَهُ الرَّحْمَنُ	وَقَالَ صَوَابًا	ذَلِكَ	
except (him) whom	the Most Gracious allows [for him]	and he will speak right	that	
الْيَوْمِ	الْحَقُّ	فَمَنْ شَاءَ	أَتَّخَذَ إِلَىٰ رَبِّهِ	مَثَابًا
(is) the Day	True	so whosoever wills	let him take towards his Lord	a place
إِنَّا	أَنْذَرْنَاكُمْ	عَذَابًا	قَرِيبًا	يَوْمَ
verily We	have warned you	(of) a torment	near	(the) Day
مَا	قَدَّمَتْ يَدَاهُ	وَيَقُولُ الْكَافِرُ	يَلَيْتَنِي	كُنْتُ تُرَابًا
that which	his hands have sent forth	and the disbeliever will say	O I wish	I were dust

سُورَةُ النَّازِعَاتِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالنَّازِعَاتِ غَرْقًا ۝۱ وَالنَّشِيطَاتِ نَشْطًا ۝۲ وَالسَّيِّحَاتِ سَبْحًا ۝۳ فَالْتَبِقَتِ سَبْقًا ۝۴
فَالْمُدْبِرَاتِ أَمْرًا ۝۵ يَوْمَ تَرْجُفُ الرَّاجِفَةُ ۝۶ تَتَّبِعُهَا الرَّاادِفَةُ ۝۷ قُلُوبٌ يَوْمَئِذٍ وَاجِفَةٌ ۝۸
أَبْصُرُهَا خَشِيعَةٌ ۝۹

Sūrah An-Nāzi`āt (Those Who Pull Out) 79

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

1. By those (angels) who pull out (the souls of the disbelievers and the wicked) with great violence. 2. By those (angels) who gently take out (the souls of the believers). 3. And by those that swim along (i.e. angels or planets in their orbits). 4. And by those that press forward as in a race (i.e. the angels or stars or the horses). 5. And by those angels who arrange to do the Commands of their Lord, (so verily, you disbelievers will be called to account). 6. On the Day (when the first blowing of the Trumpet is blown), the earth and the mountains will shake violently (and everybody will die). 7. The second blowing of the

Trumpet follows it (and everybody will be resurrected). 8. (Some) hearts that Day will shake with fear and anxiety. 9. Their eyes will be downcast.

الرَّحِيمِ	الرَّحِيمِ	بِسْمِ اللَّهِ
the Most Merciful	the Most Gracious	In the Name (of) Allah
غَرَقًا	وَالنَّزَعَتِ	
(with) violence	by those (angels) who pull out (the souls of the disbelievers)	
وَالسَّيْحَتِ	دَشَطًا	وَالنَّشِطَتِ
by those who swim	gently	by those (angels) who take out (the souls of the believers)
سَبَقًا	فَالسَّيْقَتِ	سَبَحًا
(in) a race	and (by) those (angels) who press forward	swiftly
أَمْرًا	فَالْمُدَبِّرَاتِ	
the Commands (of their Lord)	and (by) those (angels) who arrange to do	
تَتَّبِعُهَا	الرَّاجِفَةُ	يَوْمَ تَرَجِفُ
follows it	the trembling one	(on the) Day shakes
يَوْمِئِذٍ	قُلُوبٌ	الرَّادِفَةُ
that Day	hearts	the subsequent (the second blowing of the Trumpet)
	خَشِعَةً	وَأَجْفَةً
	(will be) downcast	will beat (with fear)
	أَبْصَرُهَا	
	their eyes	

يَقُولُونَ أَيْنَا الْمَرْدُودُونَ فِي الْحَافِرَةِ ﴿١٠﴾ أَيْ إِذَا كُنَّا عِظْمًا نَخِرَةً ﴿١١﴾ قَالُوا تِلْكَ إِذْ أَكَرَّةٌ خَاسِرَةٌ ﴿١٢﴾
فَإِنَّمَا هِيَ زَجْرَةٌ وَاحِدَةٌ ﴿١٣﴾ فَإِذَا هُمْ بِالسَّاهِرَةِ ﴿١٤﴾ هَلْ أَتَاكَ حَدِيثُ مُوسَى ﴿١٥﴾ إِذْ نَادَاهُ رَبُّهُ بِالْوَادِ
الْمُقَدَّسِ طُوًى ﴿١٦﴾ أَذْهَبَ إِلَى فِرْعَوْنَ إِنَّهُ طَغَى ﴿١٧﴾ فَقُلْ هَلْ لَكَ إِلَهٌ إِلَّا أَنْ تَرَكَنِي ﴿١٨﴾

10. They say: "Shall we indeed be returned to (our) former state of life? 11. "Even after we are crumbled bones?" 12. They say: "It would in that case be a return with loss!" 13. But it will be only a single *Zajrah* [shout (i.e., the second blowing of the Trumpet)], 14. When behold, they find themselves on the surface of the earth (alive after their death). 15. Has there come to you the story

of Mūsā (Moses)? 16. When his Lord called him in the sacred valley of Tuwā, 17. Go to Fir`aun (Pharaoh); verily, he has transgressed all bounds (in crimes, sins, polytheism, disbelief). 18. And say (to him): "Would you purify yourself (from the sin of disbelief by becoming a believer)?"

يَقُولُونَ	أَنَا	لَمَرَدُّوْنَ	فِي الْحَافِرَةِ	أَءَا كُنَّا
they say	(shall) we indeed?	be returned	(to our) former state (of life)	(even) when we are?
عِظْمًا	تَخَّرَّتْ	قَالُوا تَلَكْ	إِذَا	فَإِنَّمَا هِيَ
bones	crumbled	they say that	then	but only it
زَجْرَةً	وَجِدَةً	فَإِذَا	هُمْ	بِالسَّاهِرَةِ
(will be) a cry	single	then behold	they	(will be) awakened (alive after death)
هَلْ أُنذِرُكَ	حَدِيثٌ	مُوسَى	إِذْ	نَادَاهُ
(has there) come to you?	(the) story	(of) Moses	when	his Lord called him
بِالْوَادِ	الْمُقَدَّسِ	طُوًى	أَذْهَبَ إِلَى فِرْعَوْنَ	إِنَّهُ طَغَى
in the valley	sacred	(of) Tuwa	go to Pharaoh	verily he has transgressed all bounds
فَقُلْ	هَلْ	لَكَ	إِلَى	أَنْ تَزَكِّيَ
and say	(is it)?	for you	[to]	that you purify yourself

وَأَهْدِيكَ إِلَى رَبِّكَ فَنَخْشِي ﴿١٦﴾ فَأَرَاهُ الْآيَةَ الْكُبْرَى ﴿١٧﴾ فَكَذَّبَ وَعَصَى ﴿١٨﴾ ثُمَّ أَذْبَرَ سَعْيَهُ ﴿١٩﴾ فَحَشَرَ ﴿٢٠﴾ فَنَادَى ﴿٢١﴾ فَقَالَ أَنَا رَبُّكُمُ الْأَعْلَى ﴿٢٢﴾ فَأَخَذَهُ اللَّهُ نَكَالَ الْآخِرَةِ وَالْأُولَى ﴿٢٣﴾ إِنَّ فِي ذَلِكَ لَعِبْرَةً لِمَنْ يَخْشَى ﴿٢٤﴾

19. "And that I guide you to your Lord, so you should fear Him." 20. Then [Mūsā (Moses)] showed him the great sign (miracles). 21. But [Fir`aun (Pharaoh)] denied and disobeyed. 22. Then he turned his back, striving (against Allāh). 23. Then he gathered (his people) and cried aloud, 24. Saying: "I am your lord, most high." 25. So, Allāh seized him with punishment for his last and first transgression. 26. Verily, in this is an instructive admonition for whosoever fears Allāh.

وَأَهْدِيكَ	إِلَى رَبِّكَ	فَنَخْشِي	فَأَرَاهُ	الْآيَةَ
and (that) I guide you	to your Lord	so you should fear (Him)	then he showed him	the sign

الْكُبْرَى ﴿٢٦﴾	فَكَذَّبَ	وَعَصَى ﴿٢٧﴾	ثُمَّ أَدْبَرَ ﴿٢٨﴾	يَسْعَى ﴿٢٩﴾
great	but he denied	and disobeyed	then he turned his back	striving (against Allah)
فَحَشَرَ ﴿٣٠﴾	فَنَادَى ﴿٣١﴾	فَقَالَ أَنَا ﴿٣٢﴾	رَبِّكُمْ ﴿٣٣﴾	الْأَعْلَى ﴿٣٤﴾
then he gathered (his people)	and cried aloud	and said I am	your lord	most high
فَأَخَذَهُ اللَّهُ ﴿٣٥﴾	نَكَالَ ﴿٣٦﴾	الْآخِرَةَ ﴿٣٧﴾	وَالْأُولَى ﴿٣٨﴾	إِنَّ ﴿٣٩﴾
so Allah seized him	(with) punishment	(for) the last	and the first	in this
	لِعِبْرَةٍ ﴿٤٠﴾	لِمَنْ يَخْشَى ﴿٤١﴾		
	(is) an admonition	for whosoever fears (Allah)		

ءَأَنْتُمْ أَشَدُّ خَلْقًا أَمْ السَّمَاءُ بِنهَا ﴿٢٧﴾ رَفَعَ سَمَكَهَا فَسَوَّيْنَهَا ﴿٢٨﴾ وَأَعْطَشَ لَيْلَهَا وَأَخْرَجَ ضُحَاهَا ﴿٢٩﴾ وَالْأَرْضَ
بَعْدَ ذَلِكَ دَحَاهَا ﴿٣٠﴾ أَخْرَجَ مِنْهَا مَاءَهَا وَمَرْعَاهَا ﴿٣١﴾ وَالْجِبَالَ أَرْسَاهَا ﴿٣٢﴾ مَتَاعًا لَكُمْ وَلِأَنْعَمِكُمْ ﴿٣٣﴾
فَإِذَا جَاءَتِ الطَّامَّةُ الْكُبْرَى ﴿٣٤﴾

27. Are you more difficult to create or is the heaven that He constructed? 28. He raised its height, and perfected it. 29. Its night He covers with darkness and its forenoon He brings out (with light). 30. And after that He spread the earth, 31. And brought forth therefrom its water and its pasture. 32. And the mountains He has fixed firmly, 33. (To be) a provision and benefit for you and your cattle. 34. But when there comes the greatest catastrophe (i.e. the Day of Recompense) -

ءَأَنْتُمْ	أَشَدُّ	خَلْقًا	أَمْ السَّمَاءُ	بِنهَا ﴿٢٧﴾	رَفَعَ سَمَكَهَا
(are) you?	more difficult	to create	or the heaven	that He constructed	He raised its height
فَسَوَّيْنَهَا ﴿٢٨﴾	وَأَعْطَشَ لَيْلَهَا	وَأَخْرَجَ ضُحَاهَا ﴿٢٩﴾			
and perfected it	and its night He covers with darkness	and its forenoon He brings out			
وَالْأَرْضَ	بَعْدَ ذَلِكَ	دَحَاهَا ﴿٣٠﴾	أَخْرَجَ	مِنْهَا	مَاءَهَا
and the earth	that	He spread it	(and) He brought forth	therefrom	its water
وَمَرْعَاهَا ﴿٣١﴾	وَالْجِبَالَ	أَرْسَاهَا ﴿٣٢﴾	مَتَاعًا		
and its pasture	and the mountains	He has fixed them firmly	(to be) a provision (and benefit)		

الْكُبْرَى ﴿٣٥﴾	الطَّامَّةُ	فَإِذَا جَاءَتْ	وَلِأَنْعَامِكُمْ ﴿٣٦﴾	لَكُمْ
greatest	the catastrophe	but when comes	and for your cattle	for you

يَوْمَ يَتَذَكَّرُ الْإِنْسَانُ مَا سَعَى ﴿٣٥﴾ وَبُرِّزَتِ الْجَحِيمُ لِمَنْ يَرَى ﴿٣٦﴾ فَأَمَّا مَنْ طَغَى ﴿٣٧﴾ وَءَاثَرَ الْحَيَاةِ الدُّنْيَا ﴿٣٨﴾ فَإِنَّ الْجَحِيمَ هِيَ الْمَأْوَى ﴿٣٩﴾ وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنِ الْهَوَىٰ ﴿٤٠﴾ فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَى ﴿٤١﴾

35. The Day when man shall remember what he strove for. 36. And Hell-fire shall be made apparent in full view for (every) one who sees. 37. Then for him who transgressed all bounds (in disbelief, oppression and evil deeds of disobedience to Allāh). 38. And preferred the life of this world (by following his evil desires and lusts), 39. Verily, his abode will be Hell-fire; 40. But as for him who feared standing before his Lord, and restrained himself from impure evil desires and lusts. 41. Verily, Paradise will be his abode.

مَا سَعَى ﴿٣٥﴾	يَتَذَكَّرُ الْإِنْسَانُ	يَوْمَ
what he strove for	(when) man shall remember	(the) Day
لِمَنْ يَرَى ﴿٣٦﴾	وَبُرِّزَتِ الْجَحِيمُ	
for (one) who sees	and Hell-fire shall be made apparent in full view	
الدُّنْيَا ﴿٣٨﴾	وَأَثَرَ الْحَيَاةِ	فَأَمَّا مَنْ طَغَى ﴿٣٧﴾
(of) the world	and preferred the life	then as for (him) who transgressed all bounds
مَقَامَ	وَأَمَّا مَنْ خَافَ	الْمَأْوَى ﴿٣٩﴾
standing	but as for (him) who feared	(will be his) abode [it]
فَإِنَّ الْجَنَّةَ	عَنِ الْهَوَىٰ ﴿٤٠﴾	وَنَهَى النَّفْسَ
then verily Paradise	from evil desires/lusts	and restrained himself
		رَبِّهِ
		(before) his Lord
	الْمَأْوَى ﴿٤١﴾	هِيَ
	(will be his) abode	[it]

يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَاهَا ﴿٤٢﴾ فِيمَ أَنْتَ مِنْ ذِكْرِنَهَا ﴿٤٣﴾ إِلَىٰ رَبِّكَ مُنْتَهَاهَا ﴿٤٤﴾ إِنَّمَا أَنْتَ مُنذِرٌ مَنِ يَخْشَاهَا ﴿٤٥﴾ كَانَتْهُمْ يَوْمَ بُرُوتِهَا لَمْ يَلْبَسُوا إِلَّا عَشِيَّةً أَوْ ضُحَاهَا ﴿٤٦﴾

42. They ask you (O Muhammad ﷺ) about the Hour - when will be its appointed time? 43. You have no knowledge to say anything about it? 44. To your Lord belongs (the knowledge of) the term thereof. 45. You (O Muhammad ﷺ) are only a warner for those who fear it, 46. The Day they see it, (it will be) as if they had not tarried (in this world) except an afternoon or a morning.

يَسْأَلُونَكَ	عَنِ السَّاعَةِ	أَيَّانَ	مُرْسَلَهَا	فِيمَ
they ask you	about the Hour	when	(will be) its appointed time	in what (position)
أَنْتَ	مِنْ ذِكْرِنَهَا	إِلَىٰ رَبِّكَ	مِنْهَا	إِنَّمَا أَنْتَ
(are) you	[of] to mention it	to your Lord (belongs)	the term thereof	you (are) only
مُنذِرٌ	مَنْ	يَخْشَاهَا	كَأَنَّهُمْ	يَرَوْنَهَا
a warner	(for those) who	fear it	as if they	[they] see it
	لَمْ يَلْبَثُوا	إِلَّا عَشِيَّةً	أَوْ صُحْحًا	
	had not tarried	except an afternoon	or its morning	

سُورَةُ عَبَسَ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

عَبَسَ وَتَوَلَّىٰ ﴿١﴾ أَنْ جَاءَهُ الْأَعْمَىٰ ﴿٢﴾ وَمَا يُدْرِيكَ لَعَلَّهٗ يَبْرَأُ ﴿٣﴾ أَوْ يَذَّكَّرُ فَتَنْفَعَهُ الذِّكْرَىٰ ﴿٤﴾ أَمَّا مَنْ
 اسْتَفْتَىٰ ﴿٥﴾ فَأَنْتَ لَهُ تَصَدَّىٰ ﴿٦﴾ وَمَا عَلَيْكَ أَلَّا يَرْبَىٰ ﴿٧﴾ وَأَمَّا مَنْ جَاءَكَ يَسْعَىٰ ﴿٨﴾ وَهُوَ يَخشىٰ ﴿٩﴾ فَأَنْتَ
 عَنْهُ تُلَهِىٰ ﴿١٠﴾

Sūrah `Abasa (He frowned) 80

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

1. (The Prophet ﷺ) frowned and turned away. 2. Because there came to him the blind man (i.e. `Abdullāh bin Umm Maktūm, who came to the Prophet ﷺ while he was preaching to one or some of the Quraish chiefs). 3. And how can you know that he might become pure (from sins)? 4. Or he might receive admonition, and the admonition might profit him? 5. As for him who thinks himself self-sufficient, 6. To him you attend; 7. What does it matter to you if he

will not become pure (from disbelief? – you are only a Messenger, your duty is to convey the Message of Allāh). 8. But as to him who came to you running, 9. And is afraid (of Allāh and His punishment). 10. Of him you are neglectful and divert your attention to another,

الرَّحِيمِ		الرَّحِيمِ		بِسْمِ اللَّهِ	
the Most Merciful		the Most Gracious		In the Name (of) Allah	
وَمَا	الْأَعْمَى ﴿٥﴾	أَنْ جَاءَهُ	وَتَوَلَّى ﴿٦﴾	عَبَسَ	
and what	the blind man	because came to him	and turned away	he frowned	
أَوْ يَذَّكَّرُ		لَعَلَّهُ يَزْكَى ﴿٣﴾		يُدْرِيكَ	
or he (might) receive admonition		that he might become pure		can inform you	
أَمَّا مَنْ أَسْتَفْتَى ﴿٥﴾			الذِّكْرَى ﴿٤﴾		فَنُفَعَهُ
as for (him) who thinks himself self-sufficient			the admonition		and might profit him
أَلَّا يَزْكَى ﴿٧﴾	عَلَيْكَ	وَمَا	لَهُ تَصَدَّى ﴿٦﴾	فَأَنْتَ	
that he will not become pure	upon you	and nothing	to him attend	so you	
وَهُوَ يَخْشَى ﴿١﴾	يَسْعَى ﴿٨﴾	جَاءَكَ	وَأَمَّا مَنْ		
and he is afraid (of Allah)	running	came to you	but as to (him) who		
عَنْ نَلْهَى ﴿١٠﴾			فَأَنْتَ		
are neglectful of him			so you		

كَلَّا إِنَّمَا تَذَكَّرُ ﴿١١﴾ فَمَنْ شَاءَ ذَكَرْهُ ﴿١٢﴾ فِي صُحُفٍ مُّكْرَمَةٍ ﴿١٣﴾ مَرْفُوعَةٍ مُّطَهَّرَةٍ ﴿١٤﴾ بِأَيْدِي سَفَرَةٍ ﴿١٥﴾ كِرَامٍ بَرَرَةٍ ﴿١٦﴾ قُلْ الْإِنْسَانُ مَا أَكْفَرُهُ ﴿١٧﴾ مِنْ أَيِّ شَيْءٍ خَلَقَهُ ﴿١٨﴾ مِنْ نُطْفَةٍ خَلَقَهُ فَقَدَرَهُ ﴿١٩﴾ ثُمَّ السَّبِيلِ يَسْرَهُ ﴿٢٠﴾

11. Nay, (do not do like this); indeed it (this Qur’ān) is an admonition. 12. So, whoever wills, let him pay attention to it. 13. (It is) in Records held (greatly) in honour (Al-Lauh Al-Mahfūz), 14. Exalted (in dignity), purified, 15. In the hands of scribes (angels). 16. Honourable and obedient. 17. Be cursed (the disbelieving) man! How ungrateful he is! 18. From what thing did He create him? 19. From *Nutfah* (mixed drops of male and female sexual discharge) He

created him and then set him in due proportion. 20. Then He makes the Path easy for him.

كَلَّا	إِنَّهَا	نَذْرَةٌ	فَمَنْ شَاءَ	ذَكَرَهُ
nay	indeed it	(is) an admonition	so whoever wills	he should remember it
فِي صُحُفٍ	مُكْرَمَةٍ	مَرْفُوعَةٍ	مُطَهَّرَةٍ	بِأَيْدِي
in Records	honoured	exalted	purified	in (the) hands
كِرَامٍ	بَرَرٍ	قِيلَ الْإِنْسَانُ	مَا	أَكْفَرَهُ
honourable	obedient	be killed (be cursed) the man	how	ungrateful he is
مِنْ أَيْ	شَيْءٍ	خَلَقَهُ	مِنْ نُطْفَةٍ	خَلَقَهُ
from what	thing	did He create him	from semen	He created him
فَقَدَرَهُ	ثُمَّ السَّبِيلَ	يَسِّرَهُ		
then set him in due proportion (proper form)	then the Path	He makes easy (for) him		

ثُمَّ أَمَانَهُ فَأَقْبَرَهُ ﴿٦١﴾ ثُمَّ إِذَا شَاءَ أَنْشَرَهُ ﴿٦٢﴾ كَلَّا لَمَّا يَقِضْ مَا أَمَرُهُ ﴿٦٣﴾ فَلْيَنْظُرِ الْإِنْسَانُ إِلَى طَعَامِهِ ﴿٦٤﴾ أَنَا صَبَبْنَا الْمَاءَ صَبَابًا ﴿٦٥﴾ ثُمَّ شَقَقْنَا الْأَرْضَ شَقًّا ﴿٦٦﴾ فَأَنْبَتْنَا فِيهَا حَبًّا ﴿٦٧﴾ وَعِنَبًا وَقَضْبًا ﴿٦٨﴾ وَزَيْتُونًا وَنَخْلًا ﴿٦٩﴾ وَحَدَائِقَ غَلْبًا ﴿٧٠﴾

21. Then He causes him to die and puts him in his grave. 22. Then when it is His Will, He will resurrect him (again). 23. Nay, but (man) has not done what He commanded him. 24. Then let man look at his food: 25. We pour forth water in abundance. 26. And We split the earth in clefts. 27. And We cause therein the grain to grow, 28. And grapes and clover plants (i.e. green fodder for the cattle), 29. And olives and date palms, 30. And gardens dense with many trees,

ثُمَّ أَمَانَهُ	فَأَقْبَرَهُ	ثُمَّ إِذَا شَاءَ		
then He causes him to die	and puts him in (his) grave	then when He wills		
أَنْشَرَهُ	كَلَّا	لَمَّا يَقِضْ	مَا	أَمَرَهُ
He will resurrect him	nay	he has not done	what	He commanded him

فَلْيَنْظُرِ الْإِنْسَانُ	إِلَىٰ طَعَامِهِ ۚ	أَنَا صَبِينَا	أَلْمَاءَ	صَبَاً
then let the man look	at his food	that We pour forth	water	(in) abundance
ثُمَّ شَقَقْنَا الْأَرْضَ	شَقَاً	فَأَنْبَتْنَا	فِيهَا	حَبًّا ۗ
then We split the earth	(in) clefts	and We cause to grow	therein	and grapes (the) grain
وَقَضَبًا	وَزَيْتُونًا	وَنَخْلًا	وَحَدَائِقَ	غَلْبًا
and clover plants	and olives	and date palms	and gardens	dense with many trees

وَفَكَهَةً وَأَبًّا ۚ ۝٣١ مَنَّاعًا لَّكُمْ وَلِيُنْعِمَكُمْ ۝٣٢ فَإِذَا جَاءَتِ الصَّاعَةُ ۝٣٣ يَوْمَ يَقْرَأُ الرَّءُفُ مِنْ أَخِيهِ ۝٣٤ وَأُمِّهِ ۝٣٥ وَأَبِيهِ ۝٣٥ وَصَجِبْنِهِ ۝٣٦ لِكُلِّ أَمْرٍ مِنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ ۝٣٧ وَوَجْهُهُ يَوْمَئِذٍ مُّسْفِرَةٌ ۝٣٨ ضَاكِحَةٌ مُّسْتَبْشِرَةٌ ۝٣٩ وَوَجْهُهُ يَوْمَئِذٍ عَلِيمٌ ۝٤٠ تَرَهَقَهَا فَتْرَةٌ ۝٤١ أُولَٰئِكَ هُمُ الْكَافِرَةُ الْفَجْرَةُ ۝٤٢

31. And fruits and herbage. 32. (To be) a provision and benefit for you and your cattle. 33. Then when there comes *As-Sākhkhah* (the second blowing of the Trumpet on the Day of Resurrection) – 34. That Day shall a man flee from his brother, 35. And from his mother and his father, 36. And from his wife and his children. 37. Every man that Day will have enough to make him careless of others. 38. Some faces that Day will be bright (true believers of Islāmic Monotheism), 39. Laughing, rejoicing at good news (of Paradise). 40. And other faces that Day will be dust-stained. 41. Darkness will cover them. 42. Such will be the *Kafarah* (disbelievers in Allāh, in His Oneness, and in His Messenger Muhammad ﷺ), the *Fajarah* (wicked evildoers).

وَفَكَهَةً	وَأَبًّا ۚ	مَنَّاعًا	لَّكُمْ	وَلِيُنْعِمَكُمْ ۝٣٢
and fruits	and herbage	(to be) a provision (and benefit)	for you	and for your cattle
فَإِذَا جَاءَتِ	الصَّاعَةُ ۝٣٣	يَوْمَ	يَقْرَأُ الرَّءُفُ	مِنْ أَخِيهِ ۝٣٤
then when (there) comes	deafening cry	(that) Day	shall a man flee	from his brother
وَأُمِّهِ ۝٣٥	وَأَبِيهِ ۝٣٥	وَصَجِبْنِهِ ۝٣٦	وَبَنِيهِ ۝٣٦	لِكُلِّ أَمْرٍ
and (from) his mother	and his father	and (from) his wife	and his children	man for every
مِنْهُمْ	يَوْمَئِذٍ	شَأْنٌ	يُغْنِيهِ ۝٣٧	
of them	that Day	(will be) enough concern	(that) will make him careless (of others)	

مُسْتَبَشِرَةٌ ﴿٣٩﴾	ضَاحِكَةٌ	مُسْفِرَةٌ ﴿٣٨﴾	يَوْمَئِذٍ	وَجُوهٌ
rejoicing (at good news)	laughing	(will be) bright	that Day	(some) faces
قَرَّةٌ ﴿٤١﴾	تَرْهَقُهَا	غَبْرَةٌ ﴿٤٠﴾	عَلَيْهَا	يَوْمَئِذٍ
darkness	will cover them	(will be) dust	on them	that Day
أُولَئِكَ	أَلْكَفَرَةُ	أَلْفَجْرَةُ ﴿٤٤﴾	هُمْ	وَأُخْرَى
those	(will be) the disbelievers	the evildoers	[they]	and (other) faces

سُورَةُ التَّكْوِيْرِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِذَا الشَّمْسُ كُوِّرَتْ ﴿١﴾ وَإِذَا النُّجُومُ انْكَدَرَتْ ﴿٢﴾ وَإِذَا الْجِبَالُ سُيِّرَتْ ﴿٣﴾ وَإِذَا الْعِشَارُ عُطِّلَتْ ﴿٤﴾ وَإِذَا الْوُحُوشُ حُشِرَتْ ﴿٥﴾ وَإِذَا الْبِحَارُ سُجِّرَتْ ﴿٦﴾ وَإِذَا النُّفُوسُ زُوِّجَتْ ﴿٧﴾ وَإِذَا الْمَوْءِدَةُ سُئِلَتْ ﴿٨﴾ بِأَيِّ ذَنْبٍ قُتِلَتْ ﴿٩﴾ وَإِذَا الصُّحُفُ نُشِرَتْ ﴿١٠﴾

Sūrah At-Takwīr

(Winding round and losing its Light) 81

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

1. When the sun shall be wound round and its light is lost and is overthrown. 2. And when the stars shall fall. 3. And when the mountains shall be made to pass away; 4. And when the pregnant she-camels shall be neglected; 5. And when the *Wohoosh* (animals, etc.) shall be gathered together. 6. And when the seas shall become as blazing Fire (or shall overflow). 7. And when the souls shall be joined with their bodies (the good with the good and the bad with the bad). 8. And when the female (infant) buried alive (as the pagan Arabs used to do) shall be questioned: 9. For what sin was she killed? 10. And when the (written) pages [of deeds (good and bad) of every person] shall be laid open.

الرَّحِيمِ	الرَّحْمَنِ	بِسْمِ اللَّهِ		
the Most Merciful	the Most Gracious	In the Name (of) Allāh		
وَإِذَا	النُّجُومُ انْكَدَرَتْ ﴿٢﴾	وَإِذَا	الشَّمْسُ كُوِّرَتْ ﴿١﴾	وَإِذَا
and when	the stars shall fall	and when	the sun shall be wound round	when

وَإِذَا	الْجِبَالُ سِيرَتْ ﴿٢﴾	وَإِذَا	الْعِشَارُ عُطِلَّتْ ﴿٤﴾
and when	the mountains shall be moved away	and when	the pregnant she-camels shall be neglected
وَإِذَا	الْوَحُوشُ حُشِرَتْ ﴿٥﴾	وَإِذَا	الْبَحَارُ سَجِرَتْ ﴿٦﴾
and when	the wild beasts shall be gathered together	and when	the seas shall be made to overflow
وَإِذَا	الْأَمْوَدُ دُدَّةٌ سِيلَتْ ﴿٨﴾	وَإِذَا	الْأَبْحَارُ سَجِرَتْ ﴿٦﴾
and when	the female (infant) buried alive shall be questioned	and when	the seas shall be made to overflow
ذَنْبٍ قُتِلَتْ ﴿٩﴾	بِأَيِّ	الْمَوءِدَةُ سِيلَتْ ﴿٨﴾	ذَنْبٍ قُتِلَتْ ﴿٩﴾
sin was she killed	for what	the female (infant) buried alive shall be questioned	sin was she killed
	الْصُّحُفُ نُشِرَتْ ﴿١٠﴾	وَإِذَا	
	the (written) pages shall be laid open	and when	

وَإِذَا السَّمَاءُ كُشِطَتْ ﴿١١﴾ وَإِذَا الْجَحِيمُ سُعِرَتْ ﴿١٢﴾ وَإِذَا الْجَنَّةُ أُنزِلَتْ ﴿١٣﴾ عَلِمَتْ نَفْسٌ مَّا أَحْضَرَتْ ﴿١٤﴾ فَلَا أُقْسِمُ بِالْخَنَسِ ﴿١٥﴾ الْجَوَارِ الْكُنَّسِ ﴿١٦﴾ وَاللَّيْلِ إِذَا عَسْعَسَ ﴿١٧﴾ وَالصُّبْحِ إِذَا نَفَسَ ﴿١٨﴾ إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ ﴿١٩﴾

11. And when the heaven shall be stripped off and taken away from its place; 12. And when Hell-fire shall be set ablaze. 13. And when Paradise shall be brought near. 14. (Then) every person will know what he has brought (of good and evil). 15. So verily, I swear by the planets that recede (i.e. disappear during the day and appear during the night). 16. And by the planets that move swiftly and hide themselves. 17. And by the night as it departs. 18. And by the dawn as it brightens. 19. Verily, this is the Word (this Qur'an brought by) a most honourable messenger [Jibrāil (Gabriel), from Allāh to Prophet Muhammad ﷺ].

وَإِذَا	الْجَحِيمُ سُعِرَتْ ﴿١٢﴾	وَإِذَا	السَّمَاءُ كُشِطَتْ ﴿١١﴾	وَإِذَا	
and when	Hell-fire shall be set ablaze	and when	the heaven shall be stripped off	and when	
مَّا أَحْضَرَتْ ﴿١٤﴾	عَلِمَتْ نَفْسٌ	الْجَنَّةُ أُنزِلَتْ ﴿١٣﴾	مَّا أَحْضَرَتْ ﴿١٤﴾	عَلِمَتْ نَفْسٌ	الْجَنَّةُ أُنزِلَتْ ﴿١٣﴾
what he has brought (of good and evil)	every person will know	Paradise shall be brought near	what he has brought (of good and evil)	every person will know	Paradise shall be brought near
الْجَوَارِ	بِالْخَنَسِ ﴿١٥﴾	فَلَا أُقْسِمُ	الْجَوَارِ	بِالْخَنَسِ ﴿١٥﴾	فَلَا أُقْسِمُ
(and by) the planets that move swiftly	by the planets that recede	so I swear	(and by) the planets that move swiftly	by the planets that recede	so I swear

وَالصُّبْحِ	إِذَا عَسَسَ ﴿١٧﴾	وَاللَّيْلِ	الْكَنَسِ ﴿١٦﴾	
and (by) the dawn	when it departs	and (by) the night	(and) hide themselves	
كِرِيمٍ ﴿١٩﴾	رَسُولٍ	لِقَوْلٍ	إِنَّهُ	إِذَا نَفَسَ ﴿١٨﴾
(most) honourable	(of) a messenger	(is the) Word	verily this	when it brightens

ذِي قُوَّةٍ عِنْدَ ذِي الْعَرْشِ مَكِينٍ ﴿٢٠﴾ مُطَاعٍ ثَمَّ أَمِينٍ ﴿٢١﴾ وَمَا صَاحِبُكُمْ بِمَجْنُونٍ ﴿٢٢﴾ وَلَقَدْ رَآهُ بِالْأَفُقِ
الْمُبِينِ ﴿٢٣﴾ وَمَا هُوَ عَلَى الْغَيْبِ بِضَنِينٍ ﴿٢٤﴾ وَمَا هُوَ بِقَوْلِ شَيْطَانٍ رَجِيمٍ ﴿٢٥﴾ فَأَيْنَ تَذْهَبُونَ ﴿٢٦﴾ إِنَّ هُوَ إِلَّا
ذِكْرٌ لِّلْعَالَمِينَ ﴿٢٧﴾ لِمَن شَاءَ مِنْكُمْ أَن يَسْتَقِيمَ ﴿٢٨﴾ وَمَا تَشَاءُونَ إِلَّا أَن يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ ﴿٢٩﴾

20. Owner of power (and high rank) with (Allāh), the Lord of the Throne, 21. Obeyed (by the angels in the heavens) and trustworthy. 22. And (O people) your companion (Muhammad ﷺ) is not a madman. 23. And indeed he (Muhammad ﷺ) saw him [Jibrāil (Gabriel)] in the clear horizon (towards the east). 24. And he (Muhammad ﷺ) withholds not a knowledge of the Unseen. 25. And it (the Qur'ān) is not the word of outcast *Shaitān* (Satan). 26. Then where are you going? 27. Verily, this (the Qur'ān) is no less than a Reminder to (all) the `Ālamīn (mankind and jinn) 28. To whomsoever among you who wills to walk straight. 29. And you cannot will unless (it be) that Allāh wills - the Lord of the `Ālamīn (mankind, jinn and all that exists).

ذِي قُوَّةٍ	عِنْدَ	ذِي الْعَرْشِ	مَكِينٍ ﴿٢٠﴾	مُطَاعٍ	ثَمَّ	أَمِينٍ ﴿٢١﴾
possessor of power	with	(the) Owner of the Throne	established	obeyed	and	trustworthy
وَمَا صَاحِبُكُمْ	بِمَجْنُونٍ ﴿٢٢﴾		وَلَقَدْ رَآهُ	بِالْأَفُقِ		
and your companion (is) not	a madman		and indeed he saw him	in the horizon		
الْمُبِينِ ﴿٢٣﴾	وَمَا هُوَ	عَلَى الْغَيْبِ	بِضَنِينٍ ﴿٢٤﴾	وَمَا هُوَ	بِقَوْلٍ	
clear	and he (is) not	on the Unseen	a withholder	and it (is) not	(the) word	
شَيْطَانٍ	رَجِيمٍ ﴿٢٥﴾	فَأَيْنَ تَذْهَبُونَ ﴿٢٦﴾		إِنَّ هُوَ	إِلَّا ذِكْرٌ	
(of) Satan	outcast	then where are you going		this (is) not	but a Reminder	
لِّلْعَالَمِينَ ﴿٢٧﴾	لِمَن	أَن يَسْتَقِيمَ ﴿٢٨﴾		تَشَاءَ مِنْكُمْ		
to the worlds	to whomsoever	to walk straight		among you who wills		

رَبُّ الْعَالَمِينَ ﴿١٦﴾	أَنْ يَشَاءَ اللَّهُ	إِلَّا	وَمَا تَشَاءُونَ
(the) Lord (of) the worlds	that Allah wills	unless	and you can not will

سُورَةُ الْاِنْفِطَارِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِذَا السَّمَاءُ انْفَطَرَتْ ﴿١﴾ وَإِذَا الْكَوَاكِبُ انْتَرَتْ ﴿٢﴾ وَإِذَا الْبِحَارُ فُجِرَتْ ﴿٣﴾ وَإِذَا الْقُبُورُ بُعْثِرَتْ ﴿٤﴾ عَلِمْتَ نَفْسٌ مَّا قَدَّمَتْ وَأَخَّرَتْ ﴿٥﴾ يَا أَيُّهَا الْإِنْسَانُ مَا غَرَّكَ بِرَبِّكَ الْكَرِيمِ ﴿٦﴾ الَّذِي خَلَقَكَ فَسَوَّاكَ فَعَدَلَكَ ﴿٧﴾ فِي أَيِّ صُورَةٍ مَّا شَاءَ رَكَّبَكَ ﴿٨﴾

Sūrah Al-Infitār (The Cleaving) 82

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

1. When the heaven shall be cleft asunder. 2. And when the stars shall be fallen and scattered. 3. And when the seas shall be burst forth. 4. And when the graves shall be turned upside down (and bring out their contents) 5. (Then) a person will know what he has sent forward and (what he has) left behind (of good or bad deeds). 6. O man! What has made you careless about your Lord, the Most Gracious? 7. Who created you, fashioned you perfectly, and gave you due proportion. 8. In whatever form He willed, He put you together.

الرَّحِيمِ		الرَّحْمَنِ		بِسْمِ اللَّهِ	
the Most Merciful		the Most Gracious		In the Name (of) Allah	
وَإِذَا	الْكَوَاكِبُ انْتَرَتْ ﴿٢﴾	وَإِذَا	السَّمَاءُ انْفَطَرَتْ ﴿١﴾	إِذَا	
and when	the stars shall be scattered	and when	the heaven shall be cleft asunder	when	
عَلِمْتَ نَفْسٌ	الْقُبُورُ بُعْثِرَتْ ﴿٤﴾	وَإِذَا	الْبِحَارُ فُجِرَتْ ﴿٣﴾		
a soul will know	the graves shall be turned upside down	and when	the seas shall be burst forth		
غَرَّكَ	مَا	يَا أَيُّهَا الْإِنْسَانُ	وَأَخَّرَتْ ﴿٥﴾	مَا قَدَّمَتْ	
has made you careless	what	man	and (what) left behind	what it has sent forward	
فَسَوَّاكَ	خَلَقَكَ	الَّذِي	الْكَرِيمِ ﴿٦﴾	بِرَبِّكَ	
[and] fashioned you perfectly	created you	Who	the Most Gracious	about your Lord	

فَعَدَّلَكَ ﴿٧﴾	فِي أَيِّ صُورَةٍ مَّا شَاءَ ﴿٨﴾ رَكَّبَكَ ﴿٨﴾
and gave you due proportion	He put you together [that] He willed form in whatever

كَلَّا بَلْ تُكَذِّبُونَ بِالَّذِينَ ﴿٩﴾ وَإِنَّ عَلَيْكُمْ لَحَافِظِينَ ﴿١٠﴾ كِرَامًا كَتِيبِينَ ﴿١١﴾ يَعْلَمُونَ مَا تَفْعَلُونَ ﴿١٢﴾
 إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ ﴿١٣﴾ وَإِنَّ الْفُجَّارَ لَفِي جَحِيمٍ ﴿١٤﴾ يَصَلَوْنَهَا يَوْمَ الَّذِينَ ﴿١٥﴾ وَمَاهُمْ عَنْهَا بِغَائِبِينَ ﴿١٦﴾
 وَمَا أَدْرَاكَ مَا يَوْمَ الَّذِينَ ﴿١٧﴾

9. Nay! But you deny *Ad-Dīn* (i.e. the Day of Recompense). 10. But verily, over you (are appointed angels in charge of mankind) to watch you, 11. *Kirāman* (honourable) *Kātibīn* – writing down (your deeds), 12. They know all that you do. 13. Verily, *Al-Abrār* (the pious believers of Islāmic Monotheism) will be in Delight (Paradise); 14. And verily, *Al-Fujjār* (the wicked, disbelievers, polytheists, sinners and evildoers) will be in the blazing Fire (Hell), 15. Therein they will enter, and taste its burning flame on the Day of Recompense, 16. And they (*Al-Fujjār*) will not be absent therefrom. 17. And what will make you know what the Day of Recompense is?

كَلَّا	بَلْ تُكَذِّبُونَ	بِالَّذِينَ ﴿٩﴾	وَإِنَّ	عَلَيْكُمْ	لَحَافِظِينَ ﴿١٠﴾
by no means	nay you deny	the Judgement	but verily	over you	(are) guardians
كِرَامًا	كَتِيبِينَ ﴿١١﴾	يَعْلَمُونَ	مَا تَفْعَلُونَ ﴿١٢﴾	إِنَّ الْأَبْرَارَ	يَصَلَوْنَهَا
honourable	writing down	they know	(all) that you do	verily the righteous	they will burn in it
لَفِي نَعِيمٍ ﴿١٣﴾	وَإِنَّ الْفُجَّارَ	لَفِي جَحِيمٍ ﴿١٤﴾	يَوْمَ الَّذِينَ ﴿١٥﴾	وَمَا هُمْ	عَنْهَا
(will be) in Delight	and verily the wicked	(will be) in the blazing Fire (Hell)	and they (will) not	and what	(be) absent therefrom
أَدْرَاكَ	مَا	يَوْمَ	الَّذِينَ ﴿١٧﴾	وَمَا هُمْ	عَنْهَا
will make you know	what	(is the) Day	(of) Recompense	and they (will) not	(be) absent therefrom

ثُمَّ مَا أَدْرَاكَ مَا يَوْمَ الَّذِينَ ﴿١٨﴾ يَوْمَ لَا تَمَلِكُ نَفْسٌ لِنَفْسٍ شَيْئًا وَالْأَمْرُ يَوْمَئِذٍ لِلَّهِ ﴿١٩﴾

18. Again, what will make you know what the Day of Recompense is? 19. (It

will be) the Day when no person shall have power (to do anything) for another, and the Decision, that Day, will be (wholly) with Allāh.

أَلَّذِينَ	يَوْمَ	مَا	أَدْرَكَكَ	ثُمَّ مَا
(of) Recompense	(is the) Day	what	will make you know	then what
شَيْئًا	لِنَفْسٍ	لَا تَمْلِكُ نَفْسٌ		يَوْمَ
anything	for a soul	(when) a soul (person) shall have no power		(the) Day
يَوْمَئِذٍ لِلَّهِ		وَالْأَمْرُ		
that Day (will be) with Allah		and the Decision		

سُورَةُ الْمُطَفِّفِينَ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَيْلٌ لِّلْمُطَفِّفِينَ ﴿١﴾ الَّذِينَ إِذَا أَكَالُوا عَلَى النَّاسِ يَسْتَوْفُونَ ﴿٢﴾ وَإِذَا كَالُوهُمْ أَوْ وَّزَنُوهُمْ يُخْسِرُونَ ﴿٣﴾ أَلَا يَظُنُّ أُولَئِكَ أَنَّهُمْ مَبْعُوثُونَ ﴿٤﴾ لِيَوْمٍ عَظِيمٍ ﴿٥﴾ يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ ﴿٦﴾

Sūrah Al-Mutaffifīn (Those Who Deal in Fraud) 83

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

1. Woe to *Al-Mutaffifūn* (those who give less in measure and weight). 2. Those who, when they have to receive by measure from men, demand full measure, 3. And when they have to give by measure or weight to (other) men, give less than due. 4. Do they not think that they will be resurrected (for reckoning), 5. On a Great Day? 6. The Day when (all) mankind will stand before the Lord of the `Ālamīn (mankind, jinn and all that exists).

الرَّحِيمِ	الرَّحْمَنِ	بِسْمِ اللَّهِ
the Most Merciful	the Most Gracious	In the Name (of) Allah
الَّذِينَ	لِلْمُطَفِّفِينَ	وَيْلٌ
those who	to Al-Mutaffifun (those who give less in measure and weight)	woe

وَإِذَا	عَلَى النَّاسِ يَسْتَوْفُونَ ﴿٦﴾	إِذَا آتَاوُا	
and when	from men they demand full measure	when they have to receive by measure	
	أَوْ وَزَنُوهُمْ	كَالْوَهُمْ	
	or they have to give by weight to them	they have to give by measure to them	
لِيَوْمٍ	مَبْعُوثُونَ ﴿٦﴾	أَلَا يَظُنُّ أَوْلِيَاكَ	يُخْسِرُونَ ﴿٢﴾
on a Day	(will be) resurrected	that they (do) they not think?	they give less than due
	لِرَبِّ الْعَالَمِينَ ﴿٦﴾	يَقُومُ النَّاسُ	يَوْمَ عَظِيمٍ ﴿٥﴾
before (the) Lord (of) the worlds	(when) mankind will stand	(the) Day	Great

كَلَّا إِنَّ كِتَابَ الْفُجَّارِ لَفِي سِجِّينٍ ﴿٧﴾ وَمَا أَدْرَاكَ مَا سِجِّينٌ ﴿٨﴾ كِتَابٌ مَرْقُومٌ ﴿٩﴾ وَيَلُّ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ﴿١٠﴾
 الَّذِينَ يَكْذِبُونَ يَوْمَ الدِّينِ ﴿١١﴾ وَمَا يَكْذِبُ بِهِ إِلَّا كُلُّ مُعْتَدٍ أَثِيمٍ ﴿١٢﴾ إِذَا نُتِلَّى عَلَيْهِ ءَايَاتُنَا قَالَ أَسْطِيرُ
 الْأَوَّلِينَ ﴿١٣﴾ كَلَّا بَلْ رَانَ عَلَى قُلُوبِهِم مَّا كَانُوا يَكْسِبُونَ ﴿١٤﴾

7. Nay! Truly, the Record (writing of the deeds) of the *Fujjār* (disbelievers, polytheists, sinners, evildoers and the wicked) is (preserved) in *Sijjīn*. 8. And what will make you know what *Sijjīn* is? 9. A Register inscribed. 10. Woe that Day to those who deny. 11. Those who deny the Day of Recompense. 12. And none can deny it except every transgressor beyond bounds (in disbelief, oppression and disobedience to Allāh), the sinner! 13. When Our Verses (of the Qur'ān) are recited to him, he says: "Tales of the ancients!" 14. Nay! But on their hearts is the *Rān* (covering of sins and evil deeds) which they used to earn.

كَلَّا	إِنَّ كِتَابَ	الْفُجَّارِ	لَفِي سِجِّينٍ ﴿٧﴾	وَمَا	أَدْرَاكَ
nay	truly (the) Record	(of) the wicked	(is) in Sijjīn	and what	will make you know
مَا	سِجِّينٍ ﴿٨﴾	كِتَابٌ	مَرْقُومٌ ﴿٩﴾	وَيَلُّ	لِّلْمُكَذِّبِينَ ﴿١٠﴾
what	Sijjīn (is)	a Register	inscribed	woe	to those who deny
الَّذِينَ يَكْذِبُونَ	يَوْمَ	الَّذِينَ ﴿١١﴾	وَمَا يَكْذِبُ	بِهِ	إِلَّا كُلُّ
those who deny	(the) Day	(of) Recompense	and none can deny	it	except every
مُعْتَدٍ	أَثِيمٍ ﴿١٢﴾	إِذَا نُتِلَّى	عَلَيْهِ	ءَايَاتُنَا	
transgressor beyond bounds	(the) sinner	when are recited	to him	Our Verses	

قَالَ أَسْطِيرٌ	الْأَوَّلِينَ ﴿١٦﴾	كَلَّا ط	بَلْ رَانَ
he says tales	(of) the ancients	by no means	nay is Ran (covering of sins and evil deeds)
عَلَى قُلُوبِهِمْ	مَا كَانُوا	يَكْسِبُونَ ﴿١٤﴾	
on their hearts	which they used to	earn	

كَلَّا إِنَّهُمْ عَنْ رَبِّهِمْ يَوْمَئِذٍ لَمَّحْجُوبُونَ ﴿١٥﴾ ثُمَّ إِنَّهُمْ لَصَالُوا الْجَحِيمِ ﴿١٦﴾ ثُمَّ يُقَالُ هَذَا الَّذِي كُنْتُمْ بِهِ تُكَذِّبُونَ ﴿١٧﴾ كَلَّا إِنَّ كِتَابَ الْأَبْرَارِ لَفِي عِلِّيِّينَ ﴿١٨﴾ وَمَا أَدْرَاكَ مَا عِلِّيُّونَ ﴿١٩﴾ كِتَابٌ مَرْقُومٌ ﴿٢٠﴾

15. Nay! Surely, they (evildoers) will be veiled from seeing their Lord that Day. 16. Then verily, they will indeed enter (and taste) the burning flame of Hell. 17. Then, it will be said to them: "This is what you used to deny!" 18. Nay! Verily, the Record (writing of the deeds) of *Al-Abrār* (the pious believers of Islāmic Monotheism) is (preserved) in *Illiyūn*. 19. And what will make you know what *Illiyūn* is? 20. A Register inscribed,

كَلَّا	عَنْ رَبِّهِمْ	يَوْمَئِذٍ	لَمَّحْجُوبُونَ ﴿١٥﴾	ثُمَّ	إِنَّهُمْ
nay	from (seeing) their Lord	that Day	(will be) veiled	then	verily they
لَصَالُوا	الْجَحِيمِ ﴿١٦﴾	ثُمَّ يُقَالُ هَذَا	الَّذِي كُنْتُمْ		
(will) indeed burn	(in) the burning flame of Hell	then it will be said this	(is) what you used to		
بِهِ تَكْذِبُونَ ﴿١٧﴾	كَلَّا	إِنَّ كِتَابَ	الْأَبْرَارِ	لَفِي عِلِّيِّينَ ﴿١٨﴾	
deny [it]	nay	verily (the) Record	(of) the righteous	(will be) indeed in Illiyun	
وَمَا	أَدْرَاكَ	مَا	عِلِّيُّونَ ﴿١٩﴾	كِتَابٌ	مَرْقُومٌ ﴿٢٠﴾
and what	will make you know	what	Illiyun (is)	a Register	inscribed

يَشْهَدُهُ الْمُقَرَّبُونَ ﴿٢١﴾ إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ ﴿٢٢﴾ عَلَى الْأَرَائِكِ يُنْظَرُونَ ﴿٢٣﴾ تَعْرِفُ فِي وُجُوهِهِمْ نَضْرَةَ النِّعَمِ ﴿٢٤﴾ يُسْقَوْنَ مِنْ رَحِيقٍ مَخْحُومٍ ﴿٢٥﴾ خَتَمَهُ مَسْكِ وَفِي ذَلِكَ فَلْيَتَنَافَسِ الْمُتَنَافِسُونَ ﴿٢٦﴾ وَمَرْأَجُهُ مِّن تَسْنِيمٍ ﴿٢٧﴾ عَيْنًا يَشْرَبُ بِهَا الْمُقَرَّبُونَ ﴿٢٨﴾

21. To which bear witness those nearest (to Allāh, i.e. the angels). 22. Verily, *Al-Abrār* (the pious believers of Islāmic Monotheism) will be in Delight

(Paradise). 23. On thrones, looking (at all things). 24. You will recognise in their faces the brightness of delight. 25. They will be given to drink of pure sealed wine. 26. The last thereof (that wine) will be the smell of musk, and for this let (all) those strive who want to strive (i.e. hasten earnestly to the obedience of Allāh). 27. It (that wine) will be mixed with *Tasnīm*: 28. A spring whereof drink those nearest to Allāh.

لَفِي نَعِيمٍ ﴿٢٣﴾	إِنَّ الْأَبْرَارَ	الْمُقْرَبُونَ ﴿٢٤﴾	يَشْهَدُهُ
(will be) in Delight	verily the righteous	those nearest (to Allāh)	(to) which bear witness
التَّعِيمِ ﴿٢٤﴾	نَضْرَةً	تَعْرِفُ فِي وُجُوهِهِمْ	عَلَى الْأَرَائِكِ يَنْظُرُونَ ﴿٢٥﴾
(of) delight	(the) brightness	you will recognise in their faces	on thrones looking
خِتْمُهُ	مَخْتُومٍ ﴿٢٥﴾	يُسْقَوْنَ مِنْ رَحِيقٍ	
(the) last thereof	sealed	they will be given to drink of pure wine	
وَمَزَاجُهُ	فَلْيَتَنَافَسِ الْمُنَافِسُونَ ﴿٢٦﴾	وَفِي ذَلِكَ	مِسْكٌ
and its mixture	let those strive who want to strive	and for this	(will be the) smell of musk
الْمُقْرَبُونَ ﴿٢٦﴾	بِهَا	عَيْنًا يَشْرَبُ	مِنْ تَسْنِيمٍ ﴿٢٧﴾
those nearest (to Allāh)	whereof	a spring will drink	(will be) from Tasnim

إِنَّ الَّذِينَ أَجْرَمُوا كَانُوا مِنَ الَّذِينَ ءَامَنُوا يَضْحَكُونَ ﴿٢٨﴾ وَإِذَا مَرُّوا بِهِمْ يَتَغَامِرُونَ ﴿٢٩﴾ وَإِذَا انْقَلَبُوا إِلَىٰ أَهْلِهِمْ انْقَلَبُوا فَكِهِينَ ﴿٣٠﴾ وَإِذْ أَرَأَوْهُمْ قَالُوا إِنَّ هَٰؤُلَاءِ لَضَالُّونَ ﴿٣١﴾ وَمَا أَرْسَلْنَا عَلَيْهِمْ حَفِظِينَ ﴿٣٢﴾ فَالْيَوْمَ الَّذِينَ ءَامَنُوا مِنَ الْكُفَّارِ يَضْحَكُونَ ﴿٣٣﴾ عَلَىٰ الْأَرَائِكِ يَنْظُرُونَ ﴿٣٤﴾ هَلْ تُؤْتِبُ الْكُفَّارَ مَا كَانُوا يَفْعَلُونَ ﴿٣٥﴾

29. Verily, (during the worldly life) those who committed crimes used to laugh at those who believed. 30. And, whenever they passed by them, used to wink one to another (in mockery). 31. And when they returned to their own people, they would return jesting; 32. And when they saw them, they said: "Verily, these have indeed gone astray!" 33. But they (disbelievers, sinners) had not been sent as watchers over them (the believers). 34. But this Day (the Day of Resurrection) those who believe will laugh at the disbelievers 35. On (high) thrones, looking (at all things). 36. Are not the disbelievers paid (fully) for what they used to do?

يَضْحَكُونَ ﴿٣٩﴾	مِنَ الَّذِينَ ءَامَنُوا	كَانُوا	إِنَّ الَّذِينَ أَجْرَمُوا
laugh	at those who believed	they used to	verily those who committed crimes
يَنْغَامِرُونَ ﴿٤٠﴾		بِهِمْ	وَإِذَا مَرُّوا
they used to wink one to another		by them	and whenever they passed
وَإِذَا	أَنْقَلَبُوا فَكِهِينَ ﴿٤١﴾	إِلَىٰ أَهْلِهِمْ	وَإِذَا أَنْقَلَبُوا
and when	they would return jesting	to their own people	and when they returned
وَمَا أُرْسِلُوا	أَضَالُّونَ ﴿٤٢﴾	إِنَّ هَؤُلَاءِ	رَأَوْهُمْ قَالُوا
but they had not been sent	(have) indeed gone astray	verily these	they said they saw them
مِنَ الْكُفَّارِ يَضْحَكُونَ ﴿٤٣﴾	الَّذِينَ ءَامَنُوا	فَالْيَوْمَ	حَافِظِينَ ﴿٤٤﴾
will laugh at the disbelievers	those who believe	but this Day	(as) watchers over them
يَفْعَلُونَ ﴿٤٥﴾	مَا كَانُوا	هَلْ تُوْبَ الْكُفَّارِ	عَلَىٰ الْأَرَائِكِ يَنْظُرُونَ ﴿٤٦﴾
do	(for) what they used to	(are not) the disbelievers paid?	on thrones looking

سُورَةُ الْاِنْشِقَاقِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِذَا السَّمَاءُ انشَقَّتْ ﴿١﴾ وَأَذِنَتْ لِرَبِّهَا وَحُقَّتْ ﴿٢﴾ وَإِذَا الْأَرْضُ مُدَّتْ ﴿٣﴾ وَأَلْقَتْ مَا فِيهَا وَتَخَلَّتْ ﴿٤﴾ وَأَذِنَتْ لِرَبِّهَا وَحُقَّتْ ﴿٥﴾ يَتَأْتِيهَا الْإِنْسَانُ إِنَّكَ كَادِحٌ إِلَىٰ رَبِّكَ كَدًّا حَافِمًا لِقِيهِ ﴿٦﴾ فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ ﴿٧﴾ فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا ﴿٨﴾ وَيَنْقَلِبُ إِلَىٰ أَهْلِهِ مَسْرُورًا ﴿٩﴾

Sūrah Al-Inshiqāq (The Splitting Asunder) 84

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

1. When the heaven shall be split asunder, 2. And listen to and obey its Lord – and it must do so. 3. And when the earth shall be stretched forth, 4. And shall cast out all that was in it and become empty. 5. And listen and obey its Lord – and it must do so. 6. O man! Verily, you are returning towards your Lord – with your deeds and actions (good or bad), – a sure returning, and you will meet (the results of your deeds which you did). 7. Then as for him who will be given

his Record in his right hand, 8. He surely will receive an easy reckoning, 9. And will return to his family in joy!

الرَّحِيمِ		الرَّحْمَنِ		بِسْمِ اللَّهِ	
the Most Merciful		the Most Gracious		In the Name (of) Allah	
وَحَقَّتْ ۞	لِرَبِّهَا	وَأَذِنَتْ	السَّمَاۓِ أَنْشَقَّتْ ۞	إِذَا	
and it must do so	to its Lord	and listen	the heaven shall be split asunder	when	
فِيهَا	وَأَلْقَتْ مَا	وَأَذِنَتْ	الْأَرْضُ مَدَّتْ ۞	وَإِذَا	
(was) in it	and shall cast out (all) that		the earth shall be stretched forth	and when	
وَحَقَّتْ ۞	لِرَبِّهَا	وَأَذِنَتْ	وَتَخَلَّتْ ۞		
and it must do so	to its Lord	and listen (and obey)	and become empty		
كَدْحًا	إِلَىٰ رَبِّكَ	كَادِحٌ	إِنَّكَ	الْإِنْسَانُ	يَتَأْتِيهَا ٥
very hard	towards your Lord	(are) exerting	verily you	man	0
بِيَمِينِهِ ۞	أَوْتَىٰ كِتَابَهُ.	فَأَمَّا مَنْ	فَمَلَقْتَهُ ۞		
in his right hand	will be given his Record	then as for (him) who	and (you will) meet Him		
مَسْرُورًا ۞	إِلَىٰ أَهْلِهِ	وَيَقْلِبُ ۞	يَسِيرًا ۞	فَسَوْفَ يُحَاسَبُ حِسَابًا	
(in) joy	to his family	and will return	easy	then soon he will be reckoned a reckoning	

وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ وَرَاءَ ظَهْرِهِ ۞ فَسَوْفَ يَدْعُوا ثُبُورًا ۞ وَيَصْلَىٰ سَعِيرًا ۞ إِنَّهُ كَانَ فِي أَهْلِهِ
 مَسْرُورًا ۞ إِنَّهُ ظَنَّ أَنْ لَنْ يَحُورَ ۞ بَلَىٰ إِنَّ رَبَّهُ كَانَ بِهِ بَصِيرًا ۞ فَلَا أُقْسِمُ بِالشَّفَقِ ۞ وَاللَّيْلِ
 وَمَا وَسَقَ ۞ وَالْقَمَرِ إِذَا اتَّسَقَ ۞

10. But whosoever is given his Record behind his back, 11. He will invoke (for his) destruction, 12. And he shall enter a blazing Fire (and made to taste its burning). 13. Verily, he was among his people in joy! 14. Verily, he thought that he would never come back (to Us)! 15. Yes! Verily, his Lord has been ever beholding him! 16. So, I swear by the afterglow of sunset; 17. And by the night and whatever it gathers in its darkness, 18. And by the moon when it is at the full.

ظَهْرَهُ ﴿١٠﴾	وَرَاءَ	أُوْتِيَ كِتَابَهُ	وَأَمَّا مَنْ
his back	behind	is given his Record	but as for (him) who
إِنَّهُ كَانَ	وَيَصْلَى سَعِيرًا ﴿١٢﴾	فَسَوْفَ يَدْعُوا ثُبُورًا ﴿١١﴾	
verily he was	and he shall enter a blazing Fire	then soon he will invoke (for) destruction	
لَنْ يَحُورَ ﴿١٤﴾	أَنْ	إِنَّهُ ظَنَّ ﴿١٣﴾	مَسْرُورًا ﴿١٢﴾
he would never come back	that	verily he thought	(in) joy
فِي أَهْلِيهِ			among his people
بِئْسَ	بَصِيرًا ﴿١٥﴾	بِهِ	إِنَّ رَبَّهُ كَانَ
by the afterglow of sunset	so I swear	beholding [at] him	verily his Lord has been
بِالسَّفَقِ ﴿١٦﴾	فَلَا أَقْسِمُ		بِئْسَ
			yes
وَإِذَا تَسَقَّ ﴿١٧﴾	وَالْقَمَرِ	وَمَا وَسَقَ ﴿١٧﴾	وَاللَّيْلِ
when it is at the full	and the moon	and whatever it gathers in its darkness	and (by) the night

لَتَرْكَبَنَّ طَبَقًا عَنْ طَبَقٍ ﴿١٩﴾ فَمَا لَهُمْ لَا يُؤْمِنُونَ ﴿٢٠﴾ وَإِذَا قُرِئَ عَلَيْهِمُ الْقُرْآنُ لَا يَسْجُدُونَ ﴿٢١﴾ بَلِ الَّذِينَ كَفَرُوا يُكْذِبُونَ ﴿٢٢﴾ وَاللَّهُ أَعْلَمُ بِمَا يُوعُونَ ﴿٢٣﴾ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ ﴿٢٤﴾ إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ ﴿٢٥﴾

19. You shall certainly travel from stage to stage (in this life and in the Hereafter). 20. What is the matter with them, that they believe not? 21. And when the Qur'ān is recited to them, they fall not prostrate. 22. Nay, those who disbelieve, deny (Prophet Muhammad ﷺ and whatever he brought, i.e. this Qur'ān and Islāmic Monotheism). 23. And Allāh knows best what they gather (of good and bad deeds), 24. So, announce to them a painful torment. 25. Except those who believe and do righteous good deeds, for them is a reward that will never come to an end (i.e. Paradise).

هُمْ	فَمَا	عَنْ طَبَقٍ ﴿١٩﴾	لَتَرْكَبَنَّ طَبَقًا
with them	so what (is the matter)	from stage	you shall certainly travel (to) stage
لَا يَسْجُدُونَ ﴿٢١﴾	الْقُرْآنُ	عَلَيْهِمْ	وَأِذَا قُرِئَ ﴿٢٠﴾
they fall not prostrate	the Quran	to them	and when is recited (that) they believe not
بِمَا يُوعُونَ ﴿٢٣﴾	وَاللَّهُ أَعْلَمُ	يُكْذِبُونَ ﴿٢٢﴾	بَلِ الَّذِينَ كَفَرُوا
what they gather	and Allah knows best	deny	nay those who disbelieve

إِلَّا الَّذِينَ ءَامَنُوا		أَلِيمٍ	بِعَذَابٍ	فَبَشِّرْهُمْ
except those who believe		painful	a torment	so announce to them
مَمَّنُونٍ	عَيْرٌ	أَجْرٌ	لَهُمْ	وَعَمِلُوا الصَّالِحَاتِ
ending	never	(is) a reward	for them	and do righteous deeds

سُورَةُ الْبُرُوجِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالسَّمَاءِ ذَاتِ الْبُرُوجِ ﴿١﴾ وَالْيَوْمِ الْمَوْعُودِ ﴿٢﴾ وَشَاهِدٍ وَمَشْهُودٍ ﴿٣﴾ قُلْ أَصْحَابُ الْأَخْدُودِ ﴿٤﴾ النَّارِ
ذَاتِ الْوُقُودِ ﴿٥﴾ إِذْ هُمْ عَلَيْهَا قُعُودٌ ﴿٦﴾ وَهُمْ عَلَىٰ مَا يَفْعَلُونَ بِالْمُؤْمِنِينَ شُهُودٌ ﴿٧﴾ وَمَا نَقَمُوا مِنْهُمْ إِلَّا
أَنْ يُؤْمِنُوا بِاللَّهِ الْعَزِيزِ الْحَمِيدِ ﴿٨﴾

Sūrah Al-Burūj (The Big Stars) 85

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

1. By the heaven holding the big stars. 2. And by the Promised Day (i.e. the Day of Resurrection). 3. And by the Witnessing (i.e. Friday), and by the Witnessed [i.e. the day of `Arafah (Hajj), the ninth of Dhul-Hijjah]; 4. Cursed were the People of the Ditch (in the story of the Boy and the King). 5. Of fire fed with fuel, 6. When they sat by it (fire), 7. And they witnessed what they were doing against the believers (i.e. burning them). 8. And they had no fault except that they believed in Allāh, the All-Mighty, the Worthy of all praise!

الرَّحِيمِ		الرَّحْمَنِ		بِسْمِ اللَّهِ	
the Most Merciful		the Most Gracious		In the Name (of) Allah	
وَشَاهِدٍ		المَوْعُودِ ﴿٢﴾	وَالْيَوْمِ	ذَاتِ الْبُرُوجِ ﴿١﴾	وَالسَّمَاءِ ذَاتِ الْبُرُوجِ
and (by) the Witnessing (day)		Promised	and (by) the Day	the big stars	holding by the heaven
ذَاتِ النَّارِ	الأَخْدُودِ ﴿٤﴾	قُلْ أَصْحَابُ		وَمَشْهُودٍ ﴿٣﴾	
with (of) the fire	(of) the Ditch	cursed were (the) People		and (by) the Witnessed (day)	

الْوَقُودِ ﴿٦﴾	إِذْ هُمْ عَلَيْهَا قُعُودٌ ﴿٦﴾	وَهُمْ عَلَى مَا	يَفْعَلُونَ بِالْمُؤْمِنِينَ
fuel	when they sat by it	and they on what	they were doing to the believers
شُهُودٌ ﴿٧﴾	وَمَا نَقَمُوا	مِنْهُمْ إِلَّا	أَنْ يُؤْمِنُوا
(were) witnesses	and they took not revenge	on them except	that they believed
بِاللَّهِ	الْعَزِيزِ	الْحَمِيدِ ﴿٨﴾	
in Allah	the All-Mighty	the Worthy of all praise	

الَّذِي لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَاللَّهُ عَلَى كُلِّ شَيْءٍ شَهِيدٌ ﴿٩﴾ إِنَّ الَّذِينَ فَنَوُوا الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ثُمَّ لَمْ يَتُوبُوا فَلَهُمْ عَذَابُ جَهَنَّمَ وَلَهُمْ عَذَابُ الْحَرِيقِ ﴿١٠﴾ إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ذَلِكَ الْفَوْزُ الْكَبِيرُ ﴿١١﴾

9. To Whom belongs the dominion of the heavens and the earth! And Allāh is Witness over everything. 10. Verily, those who put into trial the believing men and the believing women (by torturing them and burning them), and then do not turn in repentance (to Allāh), then they will have the torment of Hell, and they will have the punishment of the burning Fire. 11. Verily, those who believe and do righteous good deeds, for them will be Gardens under which rivers flow (Paradise). That is the great success.

الَّذِي	لَهُ	مُلْكُ	السَّمَوَاتِ	وَالْأَرْضِ	وَاللَّهُ
Who	to Him (belongs)	(the) dominion	(of) the heavens	and the earth	and Allah
عَلَى كُلِّ شَيْءٍ شَهِيدٌ ﴿٩﴾	إِنَّ الَّذِينَ	فَنَوُوا الْمُؤْمِنِينَ	وَالْمُؤْمِنَاتِ	ثُمَّ لَمْ يَتُوبُوا	فَلَهُمْ
thing over every (is) a Witness	verily those who	put into trial the believing men	and the believing women	they turn not in repentance	then they (will) have
عَذَابُ جَهَنَّمَ	وَهُمْ	عَذَابُ	الْحَرِيقِ ﴿١٠﴾	جَنَّاتٌ	إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ جَنَّاتٌ
(of) Hell (the) torment	and they (will) have	(the) punishment	(of) the burning Fire	(will be) Gardens	for them and do righteous deeds verily those who believe

الْكَبِيرُ ﴿١١﴾	الْفَوْزُ	ذَلِكَ	الْأَنْهَارِ	تَجْرِي مِنْ تَحْتِهَا
great	(is) the success	that	the rivers	flowing under which

إِنَّ بَطْشَ رَبِّكَ لَشَدِيدٌ ﴿١٢﴾ إِنَّهُ هُوَ بَدِئُ وَبَعِيدٌ ﴿١٣﴾ وَهُوَ الْغَفُورُ الْوَدُودُ ﴿١٤﴾ ذُو الْعَرْشِ الْمَجِيدُ ﴿١٥﴾ فَعَالٌ لَمَّا يُرِيدُ ﴿١٦﴾ هَلْ أُنثِقُ الْحُنُودِ ﴿١٧﴾ فِرْعَوْنَ وَثَمُودَ ﴿١٨﴾ بَلِ الَّذِينَ كَفَرُوا فِي تَكْذِيبٍ ﴿١٩﴾ وَاللَّهُ مِنْ وَرَائِهِمْ مُحِيطٌ ﴿٢٠﴾ بَلْ هُوَ قُرْآنٌ مَجِيدٌ ﴿٢١﴾ فِي لَوْحٍ مَحْفُوظٍ ﴿٢٢﴾

12. Verily, (O Muhammad ﷺ) the Seizure (punishment) of your Lord is severe and painful. 13. Verily, He it is Who begins (or originates) the creation (of everything), and then repeats it. 14. And He is Oft-Forgiving, full of love (towards the pious who are real true believers of Islāmic Monotheism), 15. Owner of the Throne, the Glorious, 16. (He is the) Doer of whatsoever He intends (or wills). 17. Has the story reached you of the hosts, 18. Of Fir'aun (Pharaoh) and Thamūd? 19. Nay! The disbelievers (persisted) in denying (Prophet Muhammad ﷺ and his Message of Islāmic Monotheism). 20. And Allāh encompasses them from behind! (i.e. all their deeds are within His Knowledge, and He will requite them for their deeds). 21. Nay! This is a Glorious Qur'ān, 22. (Inscribed) in *Al-Lauh Al-Mahfūz* (The Preserved Tablet)!

إِنَّ بَطْشَ رَبِّكَ لَشَدِيدٌ ﴿١٢﴾	إِنَّهُ هُوَ بَدِئُ وَبَعِيدٌ ﴿١٣﴾	ذُو الْعَرْشِ الْمَجِيدُ ﴿١٥﴾	وَهُوَ الْغَفُورُ الْوَدُودُ ﴿١٤﴾	وَبَعِيدٌ ﴿١٣﴾
(of) your Lord	verily He (Allah)	Owner of the Throne	and He (is) Oft-Forgiving	and repeats
فَعَالٌ لَمَّا يُرِيدُ ﴿١٦﴾	هَلْ أُنثِقُ الْحُنُودِ ﴿١٧﴾	حَدِيثُ	فِرْعَوْنَ وَثَمُودَ ﴿١٨﴾	فِرْعَوْنَ وَثَمُودَ ﴿١٨﴾
(He is the) Doer	(of) the hosts	(the) story	and Thamud	(of) Pharaoh
مِنْ وَرَائِهِمْ مُحِيطٌ ﴿٢٠﴾	بَلِ الَّذِينَ كَفَرُوا فِي تَكْذِيبٍ ﴿١٩﴾	بَلِ الَّذِينَ كَفَرُوا فِي تَكْذِيبٍ ﴿١٩﴾	بَلِ الَّذِينَ كَفَرُوا فِي تَكْذِيبٍ ﴿١٩﴾	بَلِ الَّذِينَ كَفَرُوا فِي تَكْذِيبٍ ﴿١٩﴾
from behind them	(are) in denying	nay those who disbelieve	and Thamud	(of) Pharaoh
مِنْ وَرَائِهِمْ مُحِيطٌ ﴿٢٠﴾	بَلِ الَّذِينَ كَفَرُوا فِي تَكْذِيبٍ ﴿١٩﴾	بَلِ الَّذِينَ كَفَرُوا فِي تَكْذِيبٍ ﴿١٩﴾	بَلِ الَّذِينَ كَفَرُوا فِي تَكْذِيبٍ ﴿١٩﴾	بَلِ الَّذِينَ كَفَرُوا فِي تَكْذِيبٍ ﴿١٩﴾
encompasses	in (the) Tablet	Glorious	(is) a Quran	nay this

سُورَةُ الطَّارِقِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالسَّمَاءِ وَالطَّارِقِ ﴿١﴾ وَمَا أَدْرَاكَ مَا الطَّارِقُ ﴿٢﴾ النَّجْمُ الثَّاقِبُ ﴿٣﴾ إِنَّ كُلَّ نَفْسٍ لَّمَّا عَلَيْهَا حَافِظٌ ﴿٤﴾ فَلْيَنْظُرِ
الْإِنْسَانُ مِمَّ خُلِقَ ﴿٥﴾ خُلِقَ مِنْ مَّاءٍ دَافِقٍ ﴿٦﴾ يَخْرُجُ مِنْ بَيْنِ الصُّلْبِ وَالتَّرَائِبِ ﴿٧﴾ إِنَّهُ عَلَى رَجْعِهِ لَقَادِرٌ ﴿٨﴾

Sūrah At-Tāriq (The Night-Comer) 86

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

1. By the heaven, and *At-Tāriq* (the night-comer, i.e. the bright star); 2. And what will make you to know what *At-Tāriq* (the night-comer) is? 3. (It is) the star of piercing brightness; 4. There is no human being but has a protector over him (or her) (i.e. angels in charge of each human being guarding him, writing his good and bad deeds). 5. So, let man see from what he is created! 6. He is created from a water gushing forth, 7. Proceeding from between the backbone and the ribs. 8. Verily, (Allāh) is Able to bring him back (to life)!

الرَّحِيمِ		الرَّحْمَنِ		بِسْمِ اللَّهِ	
the Most Merciful		the Most Gracious		In the Name (of) Allah	
مَا	أَدْرَاكَ	وَمَا	وَالطَّارِقِ ﴿١﴾	وَالسَّمَاءِ	
what	will make you to know	and what	and At-Tariq (the night-comer)	by the heaven	
إِنَّ كُلَّ	الثَّاقِبِ ﴿٣﴾	النَّجْمِ	الطَّارِقِ ﴿٢﴾	النَّجْمِ	
(there is) not every	(of) piercing brightness	(it is) the star	At-Tariq (the night-comer is)		
مِمَّ خُلِقَ ﴿٥﴾	فَلْيَنْظُرِ الْإِنْسَانُ	حَافِظٌ ﴿٤﴾	عَلَيْهَا	لَمَّا	نَفْسٍ
from what he is created	so let man see	(is) a protector	over him	but	human being
الصُّلْبِ	يَخْرُجُ مِنْ بَيْنِ	دَافِقٍ ﴿٦﴾	خُلِقَ مِنْ مَّاءٍ		
the backbone	it proceeds from between	gushing forth	he is created from a water		
لَقَادِرٌ ﴿٨﴾	عَلَى رَجْعِهِ	إِنَّهُ	وَالتَّرَائِبِ ﴿٧﴾		
(is) Able	to bring him back	verily He (Allah)	and the ribs		

يَوْمَ تَبْلَى السَّرَائِرُ ﴿٩﴾ قَالَهُ مِنْ قُوَّةٍ وَلَا نَاصِرٍ ﴿١٠﴾ وَالسَّمَاءِ ذَاتِ الرَّجْعِ ﴿١١﴾ وَالْأَرْضِ ذَاتِ الصَّدْعِ ﴿١٢﴾ إِنَّهُ لَقَوْلٌ ﴿١٣﴾ فَصَلٌّ ﴿١٤﴾ وَمَا هُوَ بِالْهَزْلِ ﴿١٥﴾ إِنَّهُمْ يَكِيدُونَ كَيْدًا ﴿١٥﴾ وَأَكِيدُ كَيْدًا ﴿١٦﴾ فَمَهْلِكُ الْكَافِرِينَ أَهْمَلَهُمْ رُويًا ﴿١٧﴾

9. The Day when all the secrets (deeds, prayers, fasting) will be examined (as to their truth). 10. Then he will have no power, nor any helper. 11. By the sky (having rain clouds) which gives rain, again and again. 12. And the earth which splits (with the growth of trees and plants). 13. Verily, this (the Qur'an) is the Word that separates (the truth from falsehood, and commands strict laws for mankind to cut the roots of evil). 14. And it is not a thing for amusement. 15. Verily, they are but plotting a plot (against you O Muhammad ﷺ). 16. And I (too) am planning a plan. 17. So, give a respite to the disbelievers; and leave them for a while.

يَوْمَ	تَبْلَى السَّرَائِرُ ﴿٩﴾			فَمَا	لَهُ
(the) Day	(when) the secrets will be examined			then (will be) not	for him
مِنْ قُوَّةٍ	وَلَا نَاصِرٍ ﴿١٠﴾	وَالسَّمَاءِ ذَاتِ	الرَّجْعِ ﴿١١﴾	وَالْأَرْضِ	ذَاتِ
any power	nor any helper	by the sky	with the returning rain	and the earth	which
الصَّدْعِ ﴿١٢﴾	إِنَّهُ	لَقَوْلٌ	فَصَلٌّ ﴿١٣﴾	وَمَا هُوَ	
splits	verily this (Quran)	(is the) Word	(that) separates	and it (is) not	
بِالْهَزْلِ ﴿١٤﴾	إِنَّهُمْ يَكِيدُونَ	كَيْدًا ﴿١٥﴾	وَأَكِيدُ كَيْدًا ﴿١٦﴾		
for amusement	verily they are plotting	a plot	and I am planning a plan		
	فَمَهْلِكُ الْكَافِرِينَ	أَهْمَلَهُمْ	رُويًا ﴿١٧﴾		
	so give a respite to the disbelievers	give respite to them	(for) a while		

سُورَةُ الْأَعْلَى

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى ﴿١﴾ الَّذِي خَلَقَ فَسَوَّى ﴿٢﴾ وَالَّذِي قَدَّرَ فَهَدَى ﴿٣﴾ وَالَّذِي أَخْرَجَ الْمَرْعَى ﴿٤﴾ فَجَعَلَهُ غَنَاءً أَحْوَى ﴿٥﴾ سَنَفَرْتُكَ فَلَا تَنْسَى ﴿٦﴾ إِلَّا مَا شَاءَ اللَّهُ إِنَّهُ يَعْلَمُ الْجَهْرَ وَمَا يَخْفَى ﴿٧﴾ وَنِيْسِرَكَ لِلْيَسْرَى ﴿٨﴾ فَذَكِّرْ إِنْ نَفَعَتِ الذِّكْرَى ﴿٩﴾

Sūrah Al-A`lā (The Most High) 87

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

1. Glorify the Name of your Lord, the Most High, 2. Who has created (everything), and then proportioned it. 3. And Who has measured (preordainments for everything even to be blessed or wretched); and then guided (i.e. showed mankind the right as well as the wrong paths, and guided the animals to pasture). 4. And Who brings out the pasturage, 5. And then makes it dark stubble. 6. We shall make you recite (the Qur'ān), so you (O Muhammad ﷺ) shall not forget (it), 7. Except what Allāh may will. He knows what is apparent and what is hidden. 8. And We shall make easy for you (O Muhammad ﷺ) the easy way (i.e. the doing of righteous deeds). 9. Therefore remind (men) in case the reminder profits (them).

الرَّحِيمِ		الرَّحْمَنِ		بِسْمِ اللَّهِ	
the Most Merciful		the Most Gracious		In the Name (of) Allah	
فَسَوِّىَ ﴿٦﴾	الَّذِى خَلَقَ	الْأَعْلَى ﴿١﴾	رَبِّكَ	سَبِّحْ اسْمَهُ	
then proportioned	Who has created	the Most High	(of) your Lord	glorify (the) Name	
فَجَعَلَهُ	أَخْرَجَ الْمَرْعَى ﴿٤﴾	وَالَّذِى	فَهَدَى ﴿٣﴾	وَالَّذِى قَدَّرَ	
then makes it	brings out the pasturage	and Who	then guided	and Who has measured	
إِلَّا مَا شَاءَ اللَّهُ ﴿٥﴾	فَلَا تَنْسَى ﴿٦﴾	سَنُقْرِئُكَ		أَحْوَى ﴿٥﴾	غَتَاءَ
except what Allah wills	so you shall not forget	We shall make you recite		dark	stubble
وَنُيَسِّرَكَ	وَمَا يَخْفَى ﴿٧﴾	الْجَهَرَ	إِنَّهُ يَعْلَمُ		
and We shall make easy for you	and what is hidden	the apparent	verily He (Allah) knows		
إِن نَّفَعَتِ الذِّكْرَى ﴿٩﴾	فَذَكِّرْ	لِلْيَسْرَى ﴿٨﴾			
if the reminder profits (them)	therefore remind (men)	[to] the easy path			

سَيَذَكِّرُ مَنْ يَخْشَى ﴿١٠﴾ وَيَنْجِنُهَا الْأَسْفَى ﴿١١﴾ الَّذِى يَصَلِى النَّارَ الْكُبْرَى ﴿١٢﴾ ثُمَّ لَا يَمُوتُ فِيهَا وَلَا يَحْيَى ﴿١٣﴾ قَدْ أفلحَ مَنْ تَزَكَّى ﴿١٤﴾ وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى ﴿١٥﴾ بَلْ تُؤَثِّرُونَ الْحَيَاةَ الدُّنْيَا ﴿١٦﴾ وَالْآخِرَةَ خَيْرٌ وَأَبْقَى ﴿١٧﴾ إِنَّ هَذَا لَفِ الصُّحُفِ الْأُولَى ﴿١٨﴾ صُحُفٍ إِبْرَاهِيمَ وَمُوسَى ﴿١٩﴾

10. The reminder will be received by him who fears (Allāh), 11. But it will be

avoided by the wretched, 12. Who will enter the great Fire (and will be made to taste its burning). 13. There he will neither die (to be in rest) nor live (a good living). 14. Indeed whosoever purifies himself (by avoiding polytheism and accepting Islāmic Monotheism) shall achieve success, 15. And remembers (glorifies) the Name of his Lord (worships none but Allāh), and prays (the five compulsory prayers and *Nawāfil* – additional prayers). 16. Nay, you prefer the life of this world, 17. Although the Hereafter is better and more lasting. 18. Verily, this is in the former Scriptures – 19. The Scriptures of Ibrāhīm (Abraham) and Mūsā (Moses) (ﷺ).

سَيَذَرُكَ	مَنْ يَخْشَى	وَيَنْجِبَهَا	الْأَشَقَى	الَّذِي يَصَلِّي
will receive the admonition	(he) who fears (Allah)	but will avoid it	the wretched	who will enter
النَّارَ	ثُمَّ	فِيهَا	لَا يَمُوتُ	قَدْ أَفْلَحَ
the Fire	then	in it	he will neither die	indeed shall achieve success
الْكُبْرَى	وَذَكَرَ اسْمَهُ	وَلَا يَحْيَى	رَبِّهِ فَصَلَّى	مَنْ تَزَكَّى
great	and remembers (the) Name	nor live	(of) his Lord and prays	whosoever purifies himself
بَلْ تُوْثِرُونَ الْحَيَاةَ	الدُّنْيَا	وَالْآخِرَةَ	خَيْرٌ	وَأَبْقَى
nay you prefer the life	(of) the world	although the Hereafter	(is) better	and more lasting
إِنَّ هَذَا	لَفِي الصُّحُفِ	الْأُولَى	صُحُفِ	إِبْرَاهِيمَ
verily this	(is) in the Scriptures	former	(the) Scriptures	(of) Abraham
				وَمُوسَى
				and Moses

سُورَةُ الْغَاشِيَةِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

هَلْ أَتَاكَ حَدِيثُ الْغَاشِيَةِ ۝۱ وَجُوهٌ يَوْمَئِذٍ خَاشِعَةٌ ۝۲ عَامِلَةٌ نَاصِبَةٌ ۝۳ تَصَلَّى نَارًا حَامِيَةً ۝۴
 تُسْقَى مِنْ عَيْنٍ أَنِيَّةٍ ۝۵ لَيْسَ لَهُمْ طَعَامٌ إِلَّا مِنْ ضَرِيعٍ ۝۶ لَا يُسْمِنُ وَلَا يُغْنِي مِنْ جُوعٍ ۝۷ وَجُوهٌ يَوْمَئِذٍ
 نَاعِمَةٌ ۝۸ لِسَعْيِهَا رَاضِيَةٌ ۝۹ فِي جَنَّةٍ عَالِيَةٍ ۝۱۰

Sūrah Al-Ghāshiyah (The Overwhelming) 88

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

1. Has there come to you the narration of the overwhelming (i.e. the Day of Resurrection)? 2. Some faces that Day will be humiliated (in the Hell-fire, i.e. the faces of all disbelievers, Jews and Christians), 3. Labouring (hard in the worldly life by worshipping others besides Allāh), weary (in the Hereafter with humility and disgrace). 4. They will enter into the hot blazing Fire. 5. They will be given to drink from a boiling spring, 6. No food will there be for them but a poisonous thorny plant, 7. Which will neither nourish nor avail against hunger. 8. (Other) faces that Day will be joyful, 9. Glad with their endeavour (for their good deeds which they did in this world, along with the true Faith of Islāmic Monotheism). 10. In lofty Paradise.

الرَّحِيمِ		الرَّحْمَنِ		بِسْمِ اللَّهِ	
the Most Merciful		the Most Gracious		In the Name (of) Allah	
يَوْمَئِذٍ	وَجْوهٌ	الْغَاشِيَةِ	حَدِيثٌ	هَلْ أَتَاكَ	
that Day	(some) faces	(of) the overwhelming	(the) narration	has come to you?	
حَامِيَةً	تَصَلَّى نَارًا	نَاصِبَةً	عَامِلَةً	خَشِيعَةً	
hot	they will enter (the) Fire	weary	labouring	(will be) humiliated	
طَعَامٌ	لَهُمْ	لَيْسَ	ءَانِيَةً	تُسْقَى مِنْ عَيْنٍ	
food	for them	(there) will be no	boiling	they will be given to drink from a spring	
مِنْ جُوعٍ	وَلَا يَغْنِي	لَا يُسْمِنُ	مِنْ ضَرِيْعٍ	إِلَّا	
against hunger	nor avail	that will neither nourish	[from] a poisonous thorny plant	but	
رَاضِيَةً	لَسَعِيهَا	نَاعِمَةً	يَوْمَئِذٍ	وَجْوهٌ	
glad	with their endeavour	(will be) joyful	that Day	(other) faces	
	عَالِيَةٍ	فِي جَنَّةٍ			
	lofty	in Garden (Paradise)			

لَا تَسْمَعُ فِيهَا لَغِيَةً ﴿١١﴾ فِيهَا عَيْنٌ جَارِيَةٌ ﴿١٢﴾ فِيهَا سُرُرٌ مَرْفُوعَةٌ ﴿١٣﴾ وَأَكْوَابٌ مَوْضُوعَةٌ ﴿١٤﴾ وَنَارٌ مِصْفُوفَةٌ ﴿١٥﴾ وَزُرَائِي مَبْثُوثَةٌ ﴿١٦﴾ أَفَلَا يَنْظُرُونَ إِلَى الْآبِلِ كَيْفَ خُلِقَتْ ﴿١٧﴾ وَإِلَى السَّمَاءِ كَيْفَ

رُفِعَتْ ﴿١٨﴾ وَإِلَى الْجِبَالِ كَيْفَ نُصِبَتْ ﴿١٩﴾ وَإِلَى الْأَرْضِ كَيْفَ سُطِحَتْ ﴿٢٠﴾

11. Where they shall neither hear harmful speech nor falsehood. 12. Therein will be a running spring. 13. Therein will be thrones raised high. 14. And cups set at hand. 15. And cushions set in rows. 16. And rich carpets (all) spread out. 17. Do they not look at the camels, how they are created? 18. And at the heaven, how it is raised? 19. And at the mountains, how they are rooted (and fixed firm)? 20. And at the earth, how it is outspread?

لَا تَسْمَعُ	فِيهَا	لَغِيَةً ﴿١١﴾	فِيهَا	عَيْنٌ	جَارِيَةً ﴿١٢﴾	فِيهَا
they shall not hear	therein	vain talk	therein	(will be) a spring	running	therein
سُرُرٌ	مَرْفُوعَةٌ ﴿١٣﴾	وَأَكْوَابٌ	مَوْضُوعَةٌ ﴿١٤﴾	وَنَارِقٌ	مَصْفُوفَةٌ ﴿١٥﴾	
(will be) thrones	raised high	and cups	set at hand	and cushions	set in rows	
وَزَرَابِيُّ	مَبْثُوثَةٌ ﴿١٦﴾	أَفَلَا يَنْظُرُونَ	إِلَى الْأَيْلِ	كَيْفَ خُلِقَتْ ﴿١٧﴾		
and rich carpets	spread out	(do) they not look?	at the camels	how they are created		
وَإِلَى السَّمَاءِ	كَيْفَ رُفِعَتْ ﴿١٨﴾	وَإِلَى الْجِبَالِ	كَيْفَ نُصِبَتْ ﴿١٩﴾			
and at the heaven	how it is raised	and at the mountains	how they are fixed firm			
	وَإِلَى الْأَرْضِ	كَيْفَ سُطِحَتْ ﴿٢٠﴾				
	and at the earth	how it is outspread				

فَذَكِّرْ إِنَّمَا أَنْتَ مُذَكِّرٌ ﴿٢١﴾ لَسْتَ عَلَيْهِمْ بِمُصَيِّرٍ ﴿٢٢﴾ إِلَّا مَنْ تَوَلَّى وَكَفَرَ ﴿٢٣﴾ فَيُعَذِّبُهُ اللَّهُ الْعَذَابَ الْأَكْبَرَ ﴿٢٤﴾ إِنَّ إِلَيْنَا إِيَابَهُمْ ﴿٢٥﴾ ثُمَّ إِنَّ عَلَيْنَا حِسَابَهُمْ ﴿٢٦﴾

21. So remind them (O Muhammad ﷺ) - you are only one who reminds. 22. You are not a dictator over them - 23. Except the one who turns away and disbelieves. 24. Then Allah will punish him with the greatest punishment. 25. Verily, to Us will be their return; 26. Then verily, for Us will be their reckoning.

فَذَكِّرْ	إِنَّمَا أَنْتَ	مُذَكِّرٌ ﴿٢١﴾	لَسْتَ عَلَيْهِمْ	بِمُصَيِّرٍ ﴿٢٢﴾
so remind	you (are) only	one who reminds	you are not over them	a dictator
إِلَّا مَنْ تَوَلَّى	وَكَفَرَ ﴿٢٣﴾	فَيُعَذِّبُهُ اللَّهُ	الْعَذَابَ	
except (one) who turns away	and disbelieves	then Allah will punish him	(with) the punishment	

حَسَابِهِمْ ﴿٦﴾	عَلَيْنَا	إِنَّ	ثُمَّ	إِيَابَهُمْ ﴿٥﴾	إِلَيْنَا	إِنَّ	أَلَّا كَبَّرَ ﴿٤﴾
(will be) their reckoning	for Us	verily	then	(will be) their return	to Us	verily	greatest

سُورَةُ الْفَجْرِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالْفَجْرِ ﴿١﴾ وَلَيَالٍ عَشْرٍ ﴿٢﴾ وَالشَّفْعِ وَالْوَتْرِ ﴿٣﴾ وَاللَّيْلِ إِذَا يَسِرَ ﴿٤﴾ هَلْ فِي ذَلِكَ قَسَمٌ لِّذِي حَجْرِ ﴿٥﴾ أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِعَادٍ ﴿٦﴾ إِرَمَ ذَاتِ الْعِمَادِ ﴿٧﴾ الَّتِي لَمْ يُخْلَقْ مِثْلُهَا فِي الْبِلَادِ ﴿٨﴾ وَثَمُودَ الَّذِينَ جَابُوا الصَّخْرَ بِالْوَادِ ﴿٩﴾ وَفِرْعَوْنَ ذِي الْأَوْنَادِ ﴿١٠﴾

Sūrah Al-Fajr

(The Break of Day or the Dawn) 89

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

1. By the dawn; 2. By the ten nights (i.e. the first ten days of the month of Dhul-Hijjah), 3. And by the even and the odd (of all the creations of Allāh). 4. And by the night when it departs. 5. There are indeed in them (the above oaths) sufficient proofs for men of understanding (and that they should avoid all kinds of sins and disbeliefs)! 6. Saw you (O Muhammad ﷺ) not how your Lord dealt with `Ād (people) 7. Of Iram (who were very tall) like (lofty) pillars, 8. The like of which were not created in the land? 9. And (with) Thamūd (people), who hewed out rocks in the valley (to make dwellings)? 10. And (with) Fir`aun (Pharaoh) who had the stakes (to torture men by binding them to the stakes)?

الرَّحِيمِ		الرَّحْمَنِ		بِسْمِ اللَّهِ	
the Most Merciful		the Most Gracious		In the Name (of) Allah	
وَالْوَتْرِ ﴿٣﴾	وَالشَّفْعِ	عَشْرٍ ﴿٢﴾	وَلَيَالٍ	وَالْفَجْرِ ﴿١﴾	
and the odd	and (by) the even	ten	and (by) the nights	by the dawn	
لِذِي	قَسَمٌ	فِي ذَلِكَ	هَلْ	إِذَا يَسِرَ ﴿٤﴾	وَاللَّيْلِ
for those (men)	an oath	in them	(is there)?	when it departs	and (by) the night

حِجْرٍ ٥	أَلَمْ تَرَ	كَيْفَ	فَعَلَ رَبُّكَ	بِعَادٍ ٦	إِرَمَ	ذَاتِ
(of) understanding	(did) you not see?	how	your Lord dealt	with Ad	(of) Iram	like
الْعِمَادِ ٧	الَّتِي لَمْ يَخْلُقْ	مِثْلَهَا	فِي الْبِلَدِ ٨	وَتَمُودَ		
pillars	which were not created	(the) like of them	in the land	and (with) Thamud		
الَّذِينَ جَابُوا	بِالْوَادِ ٩	وَفِرْعَوْنَ	ذِي الْأَوْنَادِ ١٠			
who hewed out	in the valley	and (with) Pharaoh	possessor (of) the stakes			

الَّذِينَ طَعَوْا فِي الْبِلَدِ ١١ فَأَكْثَرُوا فِيهَا الْفَسَادَ ١٢ فَصَبَّ عَلَيْهِمْ رَبُّكَ سَوِّطَ عَذَابٍ ١٣ إِنَّ رَبَّكَ لِبِالْمِرْصَادِ ١٤ فَأَمَّا الْإِنْسَانُ إِذَا مَا ابْنَلَّهُ رَبُّهُ فَأَكْرَمَهُ وَنَعَّمَهُ فَيَقُولُ رَبِّي أَكْرَمَنِ ١٥ وَأَمَّا إِذَا مَا ابْنَلَّهُ فَقَدَرَ عَلَيْهِ رِزْقَهُ فَيَقُولُ رَبِّي أَهْنَنِ ١٦

11. Who did transgress beyond bounds in the lands (in the disobedience of Allāh). 12. And made therein much mischief. 13. So, your Lord poured on them different kinds of severe torment. 14. Verily, your Lord is Ever Watchful (over them). 15. As for man, when his Lord tries him by giving him honour and bounties, then he says (in exultation): "My Lord has honoured me." 16. But when He tries him by straitening his means of life, he says: "My Lord has humiliated me!"

الَّذِينَ طَعَوْا	فِي الْبِلَدِ ١١	فَأَكْثَرُوا	فِيهَا	الْفَسَادَ ١٢
who transgressed beyond bounds	in the lands	and made much	therein	mischief
فَصَبَّ عَلَيْهِمْ	رَبُّكَ	سَوِّطَ	عَذَابٍ ١٣	إِنَّ رَبَّكَ
so poured	on them	whip	(of) torment	verily your Lord
فَأَمَّا الْإِنْسَانُ	إِذَا مَا	ابْنَلَّهُ رَبُّهُ	فَأَكْرَمَهُ	وَنَعَّمَهُ
so as for man	when	his Lord tries him	and gives him honour	and gives him bounties
فَيَقُولُ	رَبِّي	أَكْرَمَنِ ١٥	وَأَمَّا إِذَا مَا	ابْنَلَّهُ
then he says	my Lord	has honoured me	but when	He tries him
عَلَيْهِ	رِزْقَهُ	فَيَقُولُ	رَبِّي	أَهْنَنِ ١٦
for him	his means of life	then he says	my Lord	has humiliated me

كَلَّا بَلْ لَا تَكْرُمُونَ الْيَتِيمَ ﴿١٧﴾ وَلَا تَحْضُونَ عَلَىٰ طَعَامِ الْمَسْكِينِ ﴿١٨﴾ وَتَأْكُلُونَ
 الْوَرَثَ أَكْلًا لَّمًّا ﴿١٩﴾ وَتُحِبُّونَ الْمَالَ حُبًّا جَمًّا ﴿٢٠﴾ كَلَّا إِذَا دُكَّتِ الْأَرْضُ دَكًّا دَكًّا ﴿٢١﴾
 وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا ﴿٢٢﴾ وَجِئَءَ يَوْمَئِذٍ بِجَهَنَّمَ يَوْمَئِذٍ يَنْذِرُ الْإِنسَانَ وَأَنَّى
 لَهُ الذِّكْرَىٰ ﴿٢٣﴾

17. Nay! But you treat not the orphans with kindness and generosity (i.e. you neither treat them well nor give them their exact right of inheritance)! 18. And urge not one another on the feeding of *Al-Miskin* (the needy)! 19. And you devour the inheritance – all with greed. 20. And you love wealth with much love. 21. Nay! When the earth is ground to powder. 22. And your Lord comes with the angels in rows. 23. And Hell will be brought near that Day. On that Day will man remember, but how will that remembrance (then) avail him?

كَلَّا ^ط	بَلْ	لَا تَكْرُمُونَ الْيَتِيمَ ﴿١٧﴾	وَلَا تَحْضُونَ
by no means	nay	you treat not the orphans with generosity	and urge not one another
عَلَىٰ طَعَامِ الْمَسْكِينِ ﴿١٨﴾	أَكْلًا لَّمًّا ﴿١٩﴾	وَتَأْكُلُونَ الْوَرَثَ	تُحِبُّونَ الْمَالَ حُبًّا جَمًّا ﴿٢٠﴾
on (the) feeding (of) the poor	all (with greed) devouring	and you devour the inheritance	
دَكًّا دَكًّا ﴿٢١﴾	وَجِئَءَ يَوْمَئِذٍ بِجَهَنَّمَ	يَوْمَئِذٍ يَنْذِرُ الْإِنسَانَ	وَأَنَّى لَهُ الذِّكْرَىٰ ﴿٢٣﴾
(with) exceeding grinding	and your Lord comes	will man remember	but how
وَأَنَّى لَهُ الذِّكْرَىٰ ﴿٢٣﴾	لَهُ	وَأَنَّى لَهُ الذِّكْرَىٰ ﴿٢٣﴾	
but how	(will be) for him	the remembrance	

يَقُولُ يَلَيْتَنِي قَدَّمْتُ لِحَيَاتِي ﴿٢٤﴾ فَيَوْمَئِذٍ لَا يُعَذِّبُ عَذَابَهُ أَحَدٌ ﴿٢٥﴾ وَلَا يُوثِقُ وِثْقَاهُ أَحَدٌ ﴿٢٦﴾ يَتَأْتِيهَا
 النَّفْسُ الْمُطْمَئِنَّةُ ﴿٢٧﴾ أَرْجِعِي إِلَىٰ رَبِّكَ رَاضِيَةً مُّرْضِيَةً ﴿٢٨﴾ فَأَدْخِلِي فِي عَبْدِي ﴿٢٩﴾ وَأَدْخِلِي جَنَّتِي ﴿٣٠﴾

24. He will say: "Alas! Would that I had sent forth (good deeds) for (this) my life!" 25. So on that Day none will punish as He will punish. 26. And none will bind (the wicked, disbelievers and polytheists) as He will bind. 27. (It will be said to the pious – believers of Islāmic Monotheism:) "O (you) the one in (complete) rest and satisfaction! 28. "Come back to your Lord, – well-pleased (yourself) and well-pleasing (to Him)! 29. "Enter you then among My (honoured) slaves, 30. "And enter you My Paradise!"

لَا يُعَذِّبُ	فِيَوْمِئِذٍ	قَدَمْتُ لِحَيَاتِي ﴿٢٥﴾	يَقُولُ يَلَيْتَنِي		
will not punish	so (on) that Day	had sent forth for my life	he will say O would that I		
يَأْتِيهَا	أَحَدٌ ﴿٢٦﴾	وَتَأْقَاهِرَ	وَلَا يُوثِقُ	أَحَدٌ ﴿٢٧﴾	عَذَابَهُ
O (you)	anyone	(as) His binding	and will not bind	anyone	(as) His punishment
رَاضِيَةً	أَرْجِعِي إِلَىٰ رَبِّكَ		الْمُطْمَئِنِّتِ ﴿٢٨﴾	النَّفْسُ	
well-pleased (yourself)	come back to your Lord		(in) satisfaction	the soul	
وَادْخُلِي جَنَّتِي ﴿٣٠﴾	فِي عِبَادِي ﴿٢٩﴾	فَادْخُلِي	مَرْضِيَّةً ﴿٣٠﴾		
and enter you My Paradise	among My slaves	enter you then	(and) well-pleasing (to Him)		

سُورَةُ الْبَلَدِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

لَا أَقْسِمُ بِهَذَا الْبَلَدِ ﴿١﴾ وَأَنْتَ حِلٌّ بِهَذَا الْبَلَدِ ﴿٢﴾ وَوَالِدٍ وَمَا وَلَدٌ ﴿٣﴾ لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي كَبَدٍ ﴿٤﴾
 أَيْحَسِبُ أَنْ لَنْ يَقْدِرَ عَلَيْهِ أَحَدٌ ﴿٥﴾ يَقُولُ أَهْلَكْتُ مَا لَا لُبْدًا ﴿٦﴾ أَيْحَسِبُ أَنْ لَمْ يَرَهُ أَحَدٌ ﴿٧﴾
 أَلَمْ نَجْعَلْ لَهُ عَيْنَيْنِ ﴿٨﴾ وَلِسَانًا وَشَفَتَيْنِ ﴿٩﴾ وَهَدَيْنَاهُ النَّجْدَيْنِ ﴿١٠﴾

Sūrah Al-Balad (The City) 90

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

1. I swear by this city (Makkah); 2. And you are free (from sin, and to punish the enemies of Islām on the day of the Conquest) in this city (Makkah). 3. And by the begetter (i.e. Adam ﷺ) and that which he begot (i.e. his progeny). 4. Verily, We have created man in toil. 5. Does he think that none can overcome

him? 6. He says (boastfully): "I have wasted wealth in abundance!" 7. Does he think that none sees him? 8. Have We not made for him two eyes, 9. And a tongue and two lips? 10. And shown him the two ways (good and evil)?

الرَّحِيمِ		الرَّحْمَنِ			بِسْمِ اللَّهِ	
the Most Merciful		the Most Gracious			In the Name (of) Allah	
وَالِدٍ	بِهَذَا	حِلْمٌ	وَأَنْتَ	بِهَذَا	لَا أَقْسِمُ	وَالِدٍ
and (by) the begetter	city	in this	(are) free and you	city (Makkah)	by this	I swear
أَنْ	أَيَحْسَبُ	فِي كِبَدٍ	لَقَدْ خَلَقْنَا الْإِنْسَانَ	وَمَا وَلَدٌ		
that	(does) he think?	in toil	verily We have created man	and that which he begot		
بُدًّا	أَهْلَكْتُ مَالًا	يَقُولُ	أَحَدٌ	عَلَيْهِ	لَنْ يَقْدِرَ	
(in) abundance	I have wasted wealth	he says	anyone	him	can never overcome	
لَهُ	أَلَمْ نَجْعَلْ	أَحَدٌ	لَمْ يَرَهُ	أَنْ	أَيَحْسَبُ	
for him	(have) We not made?	anyone	sees him not	that	(does) he think?	
التَّجْدِينَ	وَهَدَيْنَاهُ	وَشَفْنَيْنِ	وَلِسَانًا	عَيْنَيْنِ		
the two ways	and shown him	and two lips	and a tongue	two eyes		

فَلَا أَقْنَحُمُ الْعُقَبَةَ ﴿١١﴾ وَمَا أَدْرَبْنَا مَا الْعُقَبَةَ ﴿١٢﴾ فَكُ رَقَبَةٍ ﴿١٣﴾ أَوْ إِطْعَمٌ فِي يَوْمٍ ذِي مَسْغَبَةٍ ﴿١٤﴾
 يَتِيمًا ذَا مَقْرَبَةٍ ﴿١٥﴾ أَوْ مَسْكِينًا ذَا مَتْرَبَةٍ ﴿١٦﴾ ثُمَّ كَانَ مِنَ الَّذِينَ ءَامَنُوا وَتَوَّصَّوْا بِالصَّبْرِ وَتَوَّصَّوْا
 بِالْمَرْحَمَةِ ﴿١٧﴾ أُولَئِكَ أَصْحَابُ الْمَيْمَنَةِ ﴿١٨﴾ وَالَّذِينَ كَفَرُوا بِآيَاتِنَا هُمْ أَصْحَابُ الْمَشْأَمَةِ ﴿١٩﴾ عَلَيْهِمْ
 نَارٌ مُّؤَصَّدَةٌ ﴿٢٠﴾

11. But he has not attempted to pass on the path that is steep (i.e. the path which will lead to goodness and success). 12. And what will make you know the path that is steep? 13. (It is) freeing a neck (slave) 14. Or giving food in a day of hunger (famine), 15. To an orphan near of kin. 16. Or to a *Miskin* (needy) cleaving to dust (out of misery). 17. Then he became one of those who believed (in Islāmic Monotheism) and recommended one another to perseverance and patience, and (also) recommended one another to pity and compassion. 18.

They are those on the Right Hand (i.e. the dwellers of Paradise), 19. But those who disbelieved in Our *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.), they are those on the Left Hand (the dwellers of Hell). 20. The Fire will be shut over them (i.e. they will be enveloped by the Fire without any opening or window or outlet).

فَلَا أَقْنَمِ الْعَقَبَةَ ﴿١١﴾		وَمَا	أَدْرِنَاكَ
but he has not attempted to pass on the steep path		and what	will make you know
مَا	الْعَقَبَةُ ﴿١٢﴾	فَكَ	رَقَبَةٍ ﴿١٣﴾
what	(is) the steep path	(it is) freeing	a neck (slave)
ذِي مَسْغَبَةٍ ﴿١٤﴾	يَتِيمًا	ذَامِقْرَبَةٍ ﴿١٥﴾	أَوْ إِطْعَمٌ ﴿١٦﴾
of hunger	(to) an orphan	near of kin	or giving food
ثُمَّ كَانَ	مِنَ الَّذِينَ ءَامَنُوا	وَتَوَاصَوْا	ذَا مَتْرَبَةٍ ﴿١٧﴾
then he became	(one) of those who believed	and recommended one another	cleaving to dust (out of misery)
بِالصَّبْرِ	وَتَوَاصَوْا	بِالْمَرْحَمَةِ ﴿١٧﴾	أُولَئِكَ
to the patience	and recommended one another	to pity	they
أَصْحَابُ	الْيَمِينَةِ ﴿١٨﴾	وَالَّذِينَ كَفَرُوا	بِآيَاتِنَا
(are the) companions	(of) the Right Hand	but those who disbelieved	in Our Signs
هُمْ	أَصْحَابُ	الْمَشْئِمَةِ ﴿١٩﴾	عَلَيْهِمْ
they	(are the) companions	(of) the Left Hand	over them
مُؤَصَّدَةٌ ﴿٢٠﴾	نَارٌ	مُؤَصَّدَةٌ ﴿٢٠﴾	مُؤَصَّدَةٌ ﴿٢٠﴾
(will be) shut	the Fire	(will be) shut	(will be) shut

سُورَةُ الشَّمْسِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالشَّمْسِ وَضُحَاهَا ﴿١﴾ وَالْقَمَرِ إِذَا تَلَّهَا ﴿٢﴾ وَالنَّهَارِ إِذَا جَلَّهَا ﴿٣﴾ وَاللَّيْلِ إِذَا يَغْشَاهَا ﴿٤﴾ وَالسَّمَاءِ وَمَا بَنَاهَا ﴿٥﴾ وَالْأَرْضِ وَمَا طَحَّهَا ﴿٦﴾ وَنَفْسٍ وَمَا سَوَّاهَا ﴿٧﴾ فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا ﴿٨﴾ قَدْ أَفْلَحَ مَنْ زَكَّاهَا ﴿٩﴾ وَقَدْ خَابَ مَنْ دَسَّاهَا ﴿١٠﴾

Sūrah Ash-Shams (The Sun) 91

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

1. By the sun and its brightness. 2. By the moon as it follows it (the sun). 3. By the day as it shows up (the sun's) brightness. 4. By the night as it conceals it (the sun). 5. By the heaven and Him Who built it. 6. By the earth and Him Who spread it. 7. By *Nafs* (Adam or a person or a soul), and Him Who perfected him in proportion; 8. Then He showed him what is wrong for him and what is right for him. 9. Indeed he succeeds who purifies his ownself (i.e. obeys and performs all that Allāh ordered, by following the true Faith of Islāmic Monotheism and by doing righteous good deeds). 10. And indeed he fails who corrupts his ownself (i.e. disobeys what Allāh has ordered, by rejecting the true Faith of Islāmic Monotheism or by following polytheism, or by doing every kind of evil wicked deeds).

الرَّحِيمِ		الرَّحْمَنِ		بِسْمِ اللَّهِ		
the Most Merciful		the Most Gracious		In the Name (of) Allah		
وَالنَّهَارِ	تَلَّهَا	إِذَا	وَالْقَمَرِ	وَضُحَاهَا	وَالشَّمْسِ	
by the day	it follows it	when	by the moon	and its brightness	by the sun	
وَمَا	وَالسَّمَاءِ	يَغْشَاهَا	إِذَا	وَاللَّيْلِ	جَلَّهَا	إِذَا
and (Him) Who	by the heaven	it conceals it	when	by the night	it shows up it	when
وَمَا	وَنَفْسٍ	طَهَّرَهَا	وَمَا	وَالْأَرْضِ	بَنَدَهَا	
and (Him) Who	by (the) soul	spread it	and (Him) Who	by the earth	built it	
وَتَقْوَاهَا	فُجُورَهَا	فَالهَمَّهَا	سَوَّاهَا			
and its purity	its impurity	then He inspired (showed) it	perfected it in proportion			
دَسَّهَا	مَنْ	وَقَدْ خَابَ	زَكَّاهَا	مَنْ	قَدْ أَفْلَحَ	
corrupts it	who	and indeed he fails	purifies it	who	indeed he succeeds	

كَذَّبَتْ ثَمُودُ بِطَغْوَاهَا ﴿١١﴾ إِذِ انبَعَثَ أَشْقَاهَا ﴿١٢﴾ فَقَالَ لَهُمْ رَسُولُ اللَّهِ نَاقَةَ اللَّهِ وَسُقْيَاهَا ﴿١٣﴾ فَكَذَّبُوهُ فَعَقَرُوهَا فَدَمْدَمَ عَلَيْهِمْ رَبُّهُم بِذُنُوبِهِمْ فَسَوَّاهَا ﴿١٤﴾ وَلَا يَخَافُ عُقْبَاهَا ﴿١٥﴾

11. Thamūd (people) denied (their Prophet) through their transgression (by rejecting the true Faith of Islāmic Monotheism, and by following polytheism,

and by committing every kind of sin). 12. When the most wicked man among them went forth (to kill the she-camel). 13. But the Messenger of Allāh (ﷺ) said to them: "[Be cautious! (Fear the evil end.)] That is the she-camel of Allāh! (Do not harm it) and bar it not from having its drink!" 14. Then they denied him and they killed it. So their Lord destroyed them because of their sin, and made them equal in destruction (i.e. all grades of people, rich and poor, strong and weak)! 15. And He (Allāh) feared not the consequences thereof.

إِذْ أُنْبِثَتْ	بَطَفُونَهَا ﴿١١﴾	كَذَّبَتْ ثَمُودُ
when went forth	through their transgression	Thamud denied
رَسُولُ اللَّهِ	فَقَالَ هُمْ	أَشَقَّهَا ﴿١٢﴾
(the) Messenger (of) Allah	to them but said	the most wicked man among them
فَكَذَّبُوهُ	وَسُقِيَهَا ﴿١٣﴾	نَاقَةَ اللَّهِ
then they denied him	and its drink	(that is the) she-camel (of) Allah
بِذْنِهِمْ	رَبُّهُمْ عَلَيْهِمْ	فَدَمَدَمَ فَعَقَرُوهَا
because of their sin	their Lord them	so destroyed and they hamstrung it
وَلَا يَخَافُ عِقَابَهَا ﴿١٥﴾	فَسَوَّاهَا ﴿١٤﴾	
and He feared not (the) consequences thereof	and made them equal (in destruction)	

سُورَةُ اللَّيْلِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَاللَّيْلِ إِذَا يَغْشَى ﴿١﴾ وَالنَّهَارِ إِذَا تَجَلَّى ﴿٢﴾ وَمَا خَلَقَ الذَّكَرَ وَالْأُنثَى ﴿٣﴾ إِنَّ سَعْيَكُمْ لَشَتَّى ﴿٤﴾ فَأَمَّا مَنْ أَعْطَى
وَأَنْفَى ﴿٥﴾ وَصَدَقَ بِالْحُسْنَى ﴿٦﴾ فَسَنِيْسِرُهُ لِلْيُسْرَى ﴿٧﴾ وَأَمَّا مَنْ بَخِلَ وَاسْتَغْنَى ﴿٨﴾ وَكَذَّبَ بِالْحُسْنَى ﴿٩﴾
فَسَنِيْسِرُهُ لِلْعُسْرَى ﴿١٠﴾ وَمَا يُغْنِي عَنْهُ مَالُهُ إِذَا تَرَدَّى ﴿١١﴾

Sūrah Al-Lail (The Night) 92

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

1. By the night as it envelops. 2. By the day as it appears in brightness. 3. By Him

Who created male and female. 4. Certainly, your efforts and deeds are diverse (different in aims and purposes); 5. As for him who gives (in charity) and keeps his duty to Allāh and fears Him, 6. And believes in *Al-Husnā*. 7. We will make smooth for him the path of ease (goodness). 8. But he who is a greedy miser and thinks himself self-sufficient. 9. And denies *Al-Husnā*. 10. We will make smooth for him the path for evil. 11. And what will his wealth avail him when he goes down (in destruction)?

الرَّحِيمِ		الرَّحْمَنِ		بِسْمِ اللَّهِ	
the Most Merciful		the Most Gracious		In the Name (of) Allah	
إِذَا تَجَلَّى ﴿٦﴾		وَالنَّهَارِ		إِذَا يَغْشَى ﴿٦﴾	
when it appears in brightness		by the day		when it envelops	
لَشَقَى ﴿٦﴾		إِنَّ سَعْيَكُمْ		وَالذَّكَرَ ﴿٣﴾	
(are) indeed diverse		certainly your efforts		and female male	
بِالْحُسْنَى ﴿٦﴾		وَصَدَقَ		وَأَنْفَى ﴿٥﴾	
in the best		and believes		and fears (Allah)	
وَأَمَّا مَنْ بَخِلَ		لِلْيَسْرَى ﴿٧﴾		فَسَنيسِرُهُ	
but as for (him) who is miser		(the path) of ease		then We will make smooth for him	
فَسَنيسِرُهُ		بِالْحُسْنَى ﴿٦﴾		وَكَذَبَ	
then We will make smooth for him		the best		and denies	
إِذَا تَرَدَّى ﴿١١﴾		مَالُهُ		وَمَا يَغْنَى ﴿١٠﴾	
when he goes down		his wealth		and will not avail	
		عَنْهُ		لِلْعُسْرَى ﴿١٠﴾	
		him		(the path) for evil	

إِنَّ عَلَيْنَا لَلْهُدَىٰ ﴿١٢﴾ وَإِنَّ لَنَا لَلْآخِرَةَ وَالْأُولَىٰ ﴿١٣﴾ فَأَنْذَرْتُكُمْ نَارًا تَلَظَّى ﴿١٤﴾ لَا يَصْلَاهَا إِلَّا الْأَشْقَى ﴿١٥﴾ الَّذِي كَذَّبَ وَتَوَلَّى ﴿١٦﴾ وَسَيُجَنَّبُهَا الْأَتْقَى ﴿١٧﴾ الَّذِي يُؤْتِي مَالَهُ يَتَزَكَّى ﴿١٨﴾ وَمَا لِأَحَدٍ عِنْدَهُ مِنْ نِعْمَةٍ تُجْزَىٰ ﴿١٩﴾ إِلَّا ابْتِغَاءَ وَجْهِ رَبِّهِ الْأَعْلَى ﴿٢٠﴾ وَلَسَوْفَ يَرْضَىٰ ﴿٢١﴾

12. Truly, on Us is (to give) guidance. 13. And truly, to Us (belong) the last (Hereafter) and the first (this world). 14. Therefore, I have warned you of a blazing Fire (Hell). 15. None shall enter it except the most wretched. 16. Who

denies and turns away. 17. And *Al-Muttaqūn* (the pious) will be far removed from it (Hell). 18. He who spends his wealth for increase in self-purification, 19. And who has (in mind) no favour from anyone to be paid back, 20. Except to seek the Countenance of his Lord, the Most High. 21. He, surely, will be pleased (when he will enter Paradise).

إِنَّ	عَلَيْنَا	لِلْهُدَى	وَإِنَّ	لَنَا	لِلْآخِرَةِ
truly	on Us	(is) the guidance	and truly	to Us (belong)	the last (Hereafter)
وَالأُولَى		فَأَنْذَرْتُكُمْ		نَارًا تَلظى	
and the first (this world)		therefore I have warned you		(of) a blazing Fire (Hell)	
لَا يَصَلُّهَا		إِلَّا الْأَشْقَى		الَّذِي كَذَّبَ	
none shall enter it		except the most wretched		who denies	
وَسَيَجْزِيهَا		الْأَتَقَى		الَّذِي يُؤْتِي	
and will be far removed from it (Hell)		the pious		he who spends	
مَالَهُ يَتَزَكَّى		وَمَا		لِأَحَدٍ	
his wealth (that) he may purify himself		and (there is) not		for anyone	
عِنْدَهُ		عِنْدَهُ		عِنْدَهُ	
with him		with him		with him	
مِنْ نِعْمَةٍ جُزَى		إِلَّا ابْتِغَاءَ		وَجْهَ	
any favour to be paid back		except to seek		(the) Face (Countenance)	
الْأَعْلَى		وَلَسَوْفَ يَرْضَى		رَبِّهِ	
the Most High		and soon he surely will be pleased		(of) his Lord	

سُورَةُ الضُّحَى

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالضُّحَى ۝۱ وَالْيَلِيلِ إِذَا سَجَى ۝۲ مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَى ۝۳ وَاللَّآخِرَةُ خَيْرٌ لَّكَ مِنَ الْأُولَى ۝۴
وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَى ۝۵ أَلَمْ يَجِدْكَ يَتِيمًا فَآوَى ۝۶ وَوَجَدَكَ ضَالًّا
فَهَدَى ۝۷ وَوَجَدَكَ عَائِلًا فَأَغْنَى ۝۸ فَأَمَّا الْيَتِيمَ فَلَا تَقْهَرْ ۝۹ وَأَمَّا السَّائِلَ فَلَا تَنْهَرْ ۝۱۰ وَأَمَّا

بِنِعْمَةِ رَبِّكَ فَحَدِّثْ ﴿١١﴾

Sūrah Ad-Duhā

(The Forenoon - After Sunrise) 93

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

1. By the forenoon (after sunrise).
2. By the night when it darkens (and stands still).
3. Your Lord (O Muhammad ﷺ) has neither forsaken you nor hates you.
4. And indeed the Hereafter is better for you than the present (life of this world).
5. And verily, your Lord will give you (all good) so that you shall be well-pleased.
6. Did He not find you (O Muhammad ﷺ) an orphan and gave you a refuge?
7. And He found you unaware (of the Qur'ān, its legal laws and Prophethood) and guided you.
8. And He found you poor and made you rich (self-sufficient with self-contentment).
9. Therefore, treat not the orphan with oppression.
10. And repulse not the beggar.
11. And proclaim the Grace of your Lord (i.e. the Prophethood and all other Graces).

الرَّحِيمِ		الرَّحْمَنِ		بِسْمِ اللَّهِ	
the Most Merciful		the Most Gracious		In the Name (of) Allah	
رَبُّكَ	مَا وَدَّعَكَ	إِذَا سَجَى ﴿١﴾	وَالَّيْلِ	وَالضُّحَى ﴿٢﴾	
your Lord	has neither forsaken you	when it darkens	by the night	by the forenoon	
مِنَ الْأُولَى ﴿٣﴾	لَكَ	خَيْرٌ	وَلِلْآخِرَةِ	وَمَا قَلَى ﴿٤﴾	
than the first (world)	for you	(is) better	and indeed the Hereafter	nor hates (you)	
فَتَرْضَى ﴿٥﴾		رَبُّكَ	وَلَسَوْفَ يُعْطِيكَ		
so (that) you shall be well-pleased		your Lord	and verily soon will give you		
وَوَجَدَكَ	فَأَوَى ﴿٦﴾	يَتِيمًا	أَلَمْ يَجِدْكَ؟		
and He found you	and He gave (you) a refuge	an orphan	(did) He not find you?		
فَأَغْنَى ﴿٨﴾	عَايِلًا	وَوَجَدَكَ	فَهَدَى ﴿٧﴾	صَلَاً	
so He made (you) rich	poor	and He found you	so He guided (you)	unaware	
وَأَمَّا السَّائِلَ	فَلَا تَقْهَرْ ﴿٩﴾		فَأَمَّا الْيَتِيمَ		
and as for the beggar	then treat not with oppression		so as for the orphan		

فَحَدِّثْ ﴿١١﴾	رَبِّكَ	بِنِعْمَةِ	وَأَمَّا	فَلَا نَنْهَرُ ﴿١٠﴾
so proclaim	(of) your Lord	(the) Grace	and as for	then repulse not

سُورَةُ الشَّرْحِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ ﴿١﴾ وَوَضَعْنَا عَنكَ وِزْرَكَ ﴿٢﴾ الَّذِي أَنْقَضَ ظَهْرَكَ ﴿٣﴾ وَرَفَعْنَا لَكَ ذِكْرَكَ ﴿٤﴾
فَإِنَّ مَعَ الْعُسْرِ يُسْرًا ﴿٥﴾ إِنَّ مَعَ الْعُسْرِ يُسْرًا ﴿٦﴾ فَإِذَا فَرَغْتَ فَانصَبْ ﴿٧﴾ وَإِلَىٰ رَبِّكَ فَارْغَبْ ﴿٨﴾

Sūrah Ash-Sharh (The Opening Forth) 94

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

1. Have We not opened your breast for you (O Muhammad ﷺ)? 2. And removed from you your burden. 3. Which weighed down your back? 4. And have We not raised high your fame? 5. Verily, along with every hardship is relief, 6. Verily, along with every hardship is relief (i.e. there is one hardship with two reliefs, so one hardship cannot overcome two reliefs). 7. So when you have finished (your occupation), devote yourself to Allāh's worship. 8. And to your Lord (Alone) turn (all your) intentions and hopes.

الرَّحِيمِ		الرَّحْمَنِ		بِسْمِ اللَّهِ	
the Most Merciful		the Most Gracious		In the Name (of) Allah	
وِزْرَكَ ﴿٢﴾	عَنكَ	وَوَضَعْنَا	صَدْرَكَ ﴿١﴾	لَكَ	أَلَمْ نَشْرَحْ
your burden	from you	and removed	your breast	for you	(have) We not opened?
ذِكْرَكَ ﴿٤﴾	لَكَ	وَرَفَعْنَا	ظَهْرَكَ ﴿٣﴾		الَّذِي أَنْقَضَ
your fame	for you	and We raised high	your back		which weighed down
يُسْرًا ﴿٦﴾	الْعُسْرِ	إِنَّ مَعَ	يُسْرًا ﴿٥﴾	الْعُسْرِ	فَإِنَّ مَعَ
(is) relief	the hardship	verily with	(is) relief	the hardship	so verily with
	فَانصَبْ ﴿٧﴾				فَإِذَا فَرَغْتَ
	then stand up (for Allah's worship)				so when you have finished (your work)

فَأَرْغَبْ ﴿٨﴾	وَالِى رَبِّكَ
turn (your intentions)	and to your Lord

سُورَةُ التِّينِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالنِّينِ وَالزَّيْتُونِ ﴿١﴾ وَطُورِ سَيْنِينَ ﴿٢﴾ وَهَذَا الْبَلَدِ الْأَمِينِ ﴿٣﴾ لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ ﴿٤﴾ ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ ﴿٥﴾ إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ ﴿٦﴾ فَمَا يُكَذِّبُكَ بَعْدَ بِالذِّينِ ﴿٧﴾ أَلَيْسَ اللَّهُ بِأَحْكَمَ الْحَاكِمِينَ ﴿٨﴾

Sūrah At-Tin (The Fig) 95

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

1. By the fig, and the olive. 2. By Mount Sinai. 3. By this city of security (Makkah). 4. Verily, We created man in the best stature (mould). 5. Then We reduced him to the lowest of the low. 6. Except those who believe (in Islāmic Monotheism) and do righteous deeds. Then they shall have a reward without end (Paradise). 7. Then what (or who) causes you (O disbelievers) to deny the Recompense (i.e. the Day of Resurrection)? 8. Is not Allāh the Best of judges?

الرَّحِيمِ		الرَّحْمَنِ		بِسْمِ اللَّهِ	
the Most Merciful		the Most Gracious		In the Name (of) Allah	
﴿٢﴾	وَالنِّينِ	وَالزَّيْتُونِ ﴿١﴾	وَطُورِ	سَيْنِينَ ﴿٢﴾	وَهَذَا
(of) security	city	by this	Sinai	by (the) Mount	and the olive
أَسْفَلَ	لَقَدْ خَلَقْنَا الْإِنْسَانَ	فِي أَحْسَنِ	تَقْوِيمٍ ﴿٤﴾	ثُمَّ رَدَدْنَاهُ	أَسْفَلَ
(to the) lowest	then We created man	in (the) best	stature (mould)	in (the) best	verily We created man
فَلَهُمْ	سَافِلِينَ ﴿٥﴾	إِلَّا الَّذِينَ ءَامَنُوا	وَعَمِلُوا الصَّالِحَاتِ	فَلَهُمْ	أَجْرٌ
then they (shall) have	and do righteous deeds	except those who believe	(of the) low	then they (shall) have	and do righteous deeds
بَعْدَ	يُكَذِّبُكَ	فَمَا	مَمْنُونٍ ﴿٦﴾	غَيْرُ	أَجْرٍ
after this	causes you to deny	then what	end	without	a reward

الْحَكِيمِينَ ﴿٨﴾	بِأَحْسَمِهِ	أَلَيْسَ اللَّهُ	بِالَّذِينَ ﴿٧﴾
(of) the judges	(the) Best	is not Allah?	the (Day of) Judgement

سُورَةُ الْعَلَقِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ﴿١﴾ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ﴿٢﴾ أَقْرَأْ وَرَبُّكَ الْأَكْرَمُ ﴿٣﴾ الَّذِي عَلَّمَ بِالْقَلَمِ ﴿٤﴾ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ ﴿٥﴾ كَلَّا إِنَّ الْإِنْسَانَ لِيَطْغَىٰ ﴿٦﴾ أَنْ رَآهُ اسْتَغْفَىٰ ﴿٧﴾ إِنَّ إِلَىٰ رَبِّكَ الرُّجْعَىٰ ﴿٨﴾ أَرَأَيْتَ الَّذِي يَنْهَىٰ ﴿٩﴾ عَبْدًا إِذَا صَلَّىٰ ﴿١٠﴾ أَرَأَيْتَ إِنْ كَانَ عَلَىٰ الْهُدَىٰ ﴿١١﴾ أَوْ أَمَرَ بِالتَّقْوَىٰ ﴿١٢﴾

Sūrah Al-`Alaq (The Clot) 96

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

1. Read! In the Name of your Lord Who has created (all that exists). 2. He has created man from a clot (a piece of thick coagulated blood). 3. Read! And your Lord is the Most Generous. 4. Who has taught (the writing) by the pen. 5. He has taught man that which he knew not. 6. Nay! Verily, man does transgress (in disbelief and evil deed). 7. Because he considers himself self-sufficient. 8. Surely, to your Lord is the return. 9. Have you (O Muhammad ﷺ) seen him (i.e. Abū Jahl) who prevents 10. A slave (Muhammad ﷺ) when he prays? 11. Have you seen if he (Muhammad ﷺ) is on the guidance (of Allāh) 12. Or enjoins piety?

الرَّحِيمِ		الرَّحْمَنِ		بِسْمِ اللَّهِ	
the Most Merciful		the Most Gracious		In the Name (of) Allah	
﴿٢﴾ مِنْ عَلَقٍ	خَلَقَ الْإِنْسَانَ	﴿١﴾ الَّذِي خَلَقَ	رَبِّكَ	أَقْرَأْ بِاسْمِ	
from a clot	He has created man	Who has created	(of) your Lord	read in (the) Name	
عَلَّمَ الْإِنْسَانَ	﴿٤﴾ بِالْقَلَمِ	الَّذِي عَلَّمَ	﴿٣﴾ الْأَكْرَمُ	أَقْرَأْ وَرَبُّكَ	
He has taught man	by the pen	Who has taught	(is) the Most Generous	read and your Lord	
أَنْ رَآهُ	﴿٦﴾ لِيَطْغَىٰ	﴿٦﴾ لِيَطْغَىٰ	كَلَّا إِنَّ الْإِنْسَانَ	﴿٥﴾ مَا لَمْ يَعْلَمْ	
because he considers himself	does transgress	verily man	nay	that which he knew not	

أَسْتَعْيَنَ ﴿٧﴾	إِنَّ	إِلَىٰ رَبِّكَ	الرُّجُوعَ ﴿٨﴾	أَرَأَيْتَ الَّذِي
self-sufficient	surely	to your Lord	(is) the return	(have) you seen him who?
يَنْهَىٰ ﴿٩﴾	عَبْدًا	إِذَا صَلَّىٰ ﴿١٠﴾	أَرَأَيْتَ	إِنْ كَانَ
prevents	a slave	when he prays	(have) you seen?	if he is
		أَوْ أَمَرَ	بِالنَّفْوَىٰ ﴿١١﴾	
		or enjoins	piety	
			عَلَىٰ الْهُدَىٰ ﴿١٢﴾	
			on the guidance	

أَرَأَيْتَ إِنْ كَذَّبَ وَتَوَلَّىٰ ﴿١٣﴾ أَلَمْ يَعْلَمْ بِأَنَّ اللَّهَ يَرَىٰ ﴿١٤﴾ كَلَّا لَئِنْ لَمْ يَنْتَهِ لَنَسْفَعًا بِالنَّاصِيَةِ ﴿١٥﴾ نَاصِيَةٍ كَذِبَةٍ خَاطِئَةٍ ﴿١٦﴾ فليَدْعُ نَادِيَهُ ﴿١٧﴾ سَنَدْعُ الزَّبَانِيَةَ ﴿١٨﴾ كَلَّا لَا نُطِيعُهُ وَأَسْجُدْ وَاقْتَرِبْ ﴿١٩﴾

13. Have you seen if he (Abū Jahl) denies (the truth, i.e. this Qur'ān) and turns away? 14. Knows he not that Allāh sees (what he does)? 15. Nay! If he (Abū Jahl) ceases not, We will catch him by the forelock – 16. A lying, sinful forelock! 17. Then let him call upon his council (of helpers). 18. We will call out the guards of Hell (to deal with him)! 19. Nay! (O Muhammad ﷺ)! Do not obey him (Abū Jahl). Fall prostrate and draw near (to Allāh)!

أَرَأَيْتَ	إِنْ كَذَّبَ	وَتَوَلَّىٰ ﴿١٣﴾	أَلَمْ يَعْلَمْ	بِأَنَّ اللَّهَ يَرَىٰ ﴿١٤﴾
(have) you seen?	if he denies	and turns away	(does) he not know?	that Allah sees
كَلَّا	لَئِنْ	لَمْ يَنْتَهِ	لَنَسْفَعًا	بِالنَّاصِيَةِ ﴿١٥﴾
nay	if	he ceases not	We will catch (him)	by the forelock
خَاطِئَةٍ ﴿١٦﴾	فليَدْعُ نَادِيَهُ ﴿١٧﴾	سَنَدْعُ الزَّبَانِيَةَ ﴿١٨﴾	كَلَّا	لَا نُطِيعُهُ
sinful	then let him call upon his council	We will call out the guards of Hell	nay	(do) not obey him
	وَأَقْتَرِبْ ﴿١٩﴾	وَأَسْجُدْ		
	and draw near (to Allah)	and fall prostrate		

سُورَةُ الْقَدْرِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ ﴿١﴾ وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ ﴿٢﴾ لَيْلَةُ الْقَدْرِ خَيْرٌ مِّنْ أَلْفِ شَهْرٍ ﴿٣﴾

نَزَّلَ الْمَلَكُوتَ وَالرُّوحَ فِيهَا بِإِذْنِ رَبِّهِمْ مِنْ كُلِّ أَمْرٍ ﴿٤﴾ سَلَّمَ هِيَ حَتَّىٰ مَطْلَعِ الْفَجْرِ ﴿٥﴾

Sūrah Al-Qadr (The Night of Decree) 97

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

1. Verily, We have sent it (this Qur'ān) down in the Night of *Al-Qadr* (Decree). 2. And what will make you know what the Night of *Al-Qadr* (Decree) is? 3. The Night of *Al-Qadr* (Decree) is better than a thousand months (i.e. worshipping Allāh in that night is better than worshipping Him a thousand months, i.e. 83 years and 4 months). 4. Therein descend the angels and the *Rūh* [Jibrāil (Gabriel)] by Allāh's Permission with all Decrees, 5. (All that night), there is peace (and goodness from Allāh to His believing slaves) until the appearance of dawn.

الرَّحِيمِ		الرَّحْمَنِ		بِسْمِ اللَّهِ	
the Most Merciful		the Most Gracious		In the Name (of) Allah	
أَدْرَكَكَ	وَمَا	الْقَدْرِ	فِي لَيْلَةٍ	أَنْزَلْنَاهُ	إِنَّا
will make you know	and what	(of) Decree	in (the) Night	have sent it (Quran) down	verily We
مِنْ أَلْفٍ	خَيْرٌ	الْقَدْرِ	لَيْلَةٍ	الْقَدْرِ	مَا
than a thousand	(is) better	(of) Decree	(the) Night	(of) Decree (is the) Night	what
بِإِذْنِ	فِيهَا	وَالرُّوحِ		نَزَّلَ الْمَلَائِكَةَ	شَهْرٍ
by (the) Permission	therein	and the Spirit (Gabriel)		descend the angels	months
الْفَجْرِ	حَتَّىٰ مَطْلَعِ	هِيَ	سَلَّمَ	أَمْرٍ	مِنْ كُلِّ
(of) dawn	until (the) appearance	it (is)	peace	Decrees	with all (of) their Lord

سُورَةُ الْبَيِّنَاتِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

لَمْ يَكُنِ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ مُنْفِكِينَ حَتَّىٰ تَأْتِيَهُمُ الْبَيِّنَةُ ﴿١﴾ رَسُولٌ مِّنَ اللَّهِ يَتْلُوا صُحُفًا مُّطَهَّرَةً ﴿٢﴾ فِيهَا كُتِبَ قِيمَةٌ ﴿٣﴾ وَمَا تَفَرَّقَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَةُ ﴿٤﴾

Sūrah Al-Baiyyinah (The Clear Evidence) 98

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

1. Those who disbelieve from among the people of the Scripture (Jews and Christians) and *Al-Mushrikūn*, were not going to leave (their disbelief) until there came to them clear evidence. 2. A Messenger (Muhammad ﷺ) from Allāh, reciting (the Qur'ān) purified pages [purified from *Al-Bātil* (falsehood)]. 3. Wherein are correct and straight laws from Allāh. 4. And the people of the Scripture (Jews and Christians) differed not until after there came to them clear evidence (i.e. Prophet Muhammad ﷺ and whatever was revealed to him).

الرَّحِيمِ		الرَّحْمَنِ		بِسْمِ اللَّهِ	
the Most Merciful		the Most Gracious		In the Name (of) Allah	
الْكِتَابِ		مِنْ أَهْلِ		الَّذِينَ كَفَرُوا	
(of) the Scripture		from (among the) people		those who disbelieve	
حَتَّى تَأْتِيَهُمْ		مُنْفَكِينَ		وَالْمُشْرِكِينَ	
until (there) came to them		going to leave (their disbelief)		and the polytheists	
كُتِبَ		يَتْلُوا صَحَافًا		رَسُولٌ مِنْ اللَّهِ	
(are) laws		reciting pages		a Messenger from Allah	
فِيهَا		مُطَهَّرَةً		الْبَيِّنَاتِ	
wherein		purified		clear evidence	
إِلَّا		أَوْتُوا الْكِتَابَ		وَمَا نَفَرَقَ الَّذِينَ	
until		were given the Scripture		and differed not those who	
الْبَيِّنَاتِ		جَاءَهُمْ		مِنْ بَعْدِ مَا	
clear evidence		(there) came to them		after	

وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ وَذَلِكَ دِينُ الْقِيَمَةِ ﴿٥﴾ إِنَّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ فِي نَارِ جَهَنَّمَ خَالِدِينَ فِيهَا أُولَئِكَ هُمْ شَرُّ الْبَرِيَّةِ ﴿٦﴾

5. And they were commanded not, but that they should worship Allāh, and worship none but Him Alone (abstaining from ascribing partners to Him), and perform *As-Salāt* (the prayers) and give *Zakāt* (obligatory charity), and that is the right religion. 6. Verily, those who disbelieve (in the religion of Islām, the

Qur'ān and Prophet Muhammad (ﷺ) from among the people of the Scripture (Jews and Christians) and *Al-Mushrikūn*, will abide in the fire of Hell. They are the worst of creatures.

مُحْصِنِينَ	لِيَعْبُدُوا اللَّهَ	إِلَّا	وَمَا أُمِرُوا		
(making) sincere	that they should worship Allah	but	and they were commanded not		
وَيُؤْتُوا الزَّكَاةَ	وَيُقِيمُوا الصَّلَاةَ	حُقَفَاءَ	الَّذِينَ	لَهُ	
and give Zakat	and perform the prayer	(being) upright	the religion	to Him (Allah)	
مِنْ أَهْلِ	إِنَّ الَّذِينَ كَفَرُوا	الْقِيَمَةِ	دِينُ	وَذَلِكَ	
from (among the) people	verily those who disbelieve	right	(is the) religion	and that	
خَالِدِينَ	جَهَنَّمَ	فِي نَارِ	وَالْمُشْرِكِينَ	الْكِتَابِ	
they (will) abide	(of) Hell	(will be) in (the) Fire	and the polytheists	(of) the Scripture	
الْبَرِيَّةِ	شَرُّ	هُمْ	أُولَئِكَ	فِيهَا	
(of) creatures	(are the) worst	[they]	those	therein	

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَئِكَ هُمْ خَيْرُ الْبَرِيَّةِ ﴿٧﴾ جَزَاءُهُمْ عِنْدَ رَبِّهِمْ جَنَّاتُ عَدْنٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ذَلِكَ لِمَنْ خَشِيَ رَبَّهُ ﴿٨﴾

7. Verily, those who believe [in the Oneness of Allāh, and in His Messenger (Muhammad ﷺ) including all obligations ordered by Islām] and do righteous good deeds, they are the best of creatures. 8. Their reward with their Lord is `Adn (Eden) Paradise (Gardens of Eternity), underneath which rivers flow. They will abide therein forever, Allāh will be pleased with them, and they with Him. That is for him who fears his Lord.

خَيْرِ	هُمْ	أُولَئِكَ	وَعَمِلُوا الصَّالِحَاتِ	إِنَّ الَّذِينَ آمَنُوا	
(are the) best	[they]	those	and do righteous (good) deeds	verily those who believe	
عَدْنٍ	جَنَّاتٍ	رَبِّهِمْ	عِنْدَ	جَزَاءُ هُمْ	الْبَرِيَّةِ ﴿٧﴾
(of) Eternity (Eden)	(is) Gardens	their Lord	with	their reward	(of) creatures
أَبَدًا	فِيهَا	خَالِدِينَ	الْأَنْهَارُ	تَجْرِي مِنْ تَحْتِهَا	
forever	therein	they (will) abide	the rivers	flowing under which	

ذَلِكَ	عِنْدَهُ	وَرَضُوا	رَضِيَ اللَّهُ عَنْهُمْ
that	with Him	and they will be pleased	Allah will be pleased with them
		خَشِيَ رَبَّهُ	لِمَنْ
		fears his Lord	(is) for (him) who

سُورَةُ الزَّلْزَلَةِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا ① وَأَخْرَجَتِ الْأَرْضُ أَثْقَالَهَا ② وَقَالَ الْإِنْسَانُ مَا هَٰذَا ③
يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا ④ بِأَنَّ رَبَّكَ أَوْحَىٰ لَهَا ⑤ يَوْمَئِذٍ يَصْدُرُ النَّاسُ أَشْتَاتًا
لِيُرَوْا أَعْمَالَهُمْ ⑥ فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ⑦ وَمَنْ يَعْمَلْ
مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ ⑧

Sūrah Az-Zalzalah (The Earthquake) 99

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

1. When the earth is shaken with its (final) earthquake. 2. And when the earth throws out its burdens. 3. And man will say: "What is the matter with it?" 4. That Day it will declare its information (about all that happened over it of good or evil). 5. Because your Lord will inspire it. 6. That Day mankind will proceed in scattered groups that they may be shown their deeds. 7. So, whosoever does good equal to the weight of an atom (or a small ant) shall see it. 8. And whosoever does evil equal to the weight of an atom (or a small ant) shall see it.

الرَّحِيمِ	الرَّحْمَنِ	بِسْمِ اللَّهِ
the Most Merciful	the Most Gracious	In the Name (of) Allāh
وَأَخْرَجَتِ الْأَرْضُ	زِلْزَالَهَا ①	زُلْزِلَتِ الْأَرْضُ
and (when) the earth throws out	(with) its earthquake	the earth is shaken
يَوْمَئِذٍ	مَا	وَقَالَ الْإِنْسَانُ
that Day	what (is the matter)	and man will say
هَٰذَا ③	أَثْقَالَهَا ②	
with it	its burdens	

يَوْمَئِذٍ	أَوْحَىٰ لَهَا ﴿٦﴾	بِأَنَّ رَبَّكَ	تُحَدِّثُ أَخْبَارَهَا ﴿٤﴾
that Day	will inspire [to] it	because your Lord	it will declare its information
	لَيُرَوَّا أَعْمَلَهُمْ ﴿٦﴾	أَشْنَانًا	يَصْدُرُ النَّاسُ
	that they may be shown their deeds	(in) scattered groups	mankind will proceed
يَرَهُ ﴿٧﴾	خَيْرًا	ذَرَّةَ	مِثْقَالَ
shall see it	good	(of) an atom	(equal to the) weight
يَرَهُ ﴿٨﴾	شَرًّا	ذَرَّةَ	مِثْقَالَ
shall see it	evil	(of) an atom	(equal to the) weight
			فَمَنْ يَعْمَلُ
			وَمَنْ يَعْمَلُ
			so whosoever does
			and whosoever does

سُورَةُ الْعَادِيَّاتِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالْعَادِيَّاتِ صَبْحًا ﴿١﴾ فَالْمُورِبَاتِ قَدْحًا ﴿٢﴾ فَالْمُغِيرَاتِ صُبْحًا ﴿٣﴾ فَأَثَرْنَ بِهِ نَقْعًا ﴿٤﴾ فَوَسَطْنَ بِهِ جَمْعًا ﴿٥﴾ إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنُودٌ ﴿٦﴾ وَإِنَّهُ عَلَىٰ ذَٰلِكَ لَشَهِيدٌ ﴿٧﴾ وَإِنَّهُ لِحُبِّ الْخَيْرِ لَشَدِيدٌ ﴿٨﴾ أَفَلَا يَعْلَمُ إِذَا بُعْثِرَ مَا فِي الْقُبُورِ ﴿٩﴾ وَحُصِّلَ مَا فِي الصُّدُورِ ﴿١٠﴾ إِنَّ رَبَّهُم بِهِمْ يَوْمَئِذٍ لَّخَبِيرٌ ﴿١١﴾

Sūrah Al-`Ādiyāt (Those that run) 100

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

1. By the (steeds) that run, with panting. 2. Striking sparks of fire (by their hooves). 3. And scouring to the raid at dawn. 4. And raise the dust in clouds the while. 5. And penetrating forthwith as one into the midst (of the foe). 6. Verily, man (disbeliever) is ungrateful to his Lord. 7. And to that he bears witness (by his deeds). 8. And verily, he is violent in the love of wealth. 9. Knows he not that when the contents of the graves are poured forth (all mankind is resurrected)? 10. And that which is in the breasts (of men) shall be made known? 11. Verily, that Day (i.e., the Day of Resurrection) their Lord will be Well-Acquainted with them (as to their deeds and will reward them for their deeds).

الرَّحِيمِ		الرَّحْمَنِ		بِسْمِ اللَّهِ	
the Most Merciful		the Most Gracious		In the Name (of) Allah	
قَدَحًا ﴿١﴾	فَالْمُورِبَتِ		ضَبْحًا ﴿٢﴾	وَالْعَدِيدَتِ	
(by their) hooves	and striking sparks (of fire)		(with) panting	by the (steeds) that run	
فَوَسَطْنَ	نَقَعًا ﴿٣﴾	بِهِ	فَأَثَرُنَ	صَبْحًا ﴿٤﴾	فَالْمُغِيرَتِ
and penetrate	dust	in it	and they raise	(at) dawn	and scouring to the raid
لَكَنُودٌ ﴿٥﴾	لِرَبِّهِ	إِنَّ الْإِنْسَانَ	جَمَعًا ﴿٦﴾	بِهِ	
(is) ungrateful	to his Lord	verily man	(into the midst of) the foe	forthwith	
الْخَيْرِ	لِحُبِّ	وَإِنَّهُ	لَشَهِيدٌ ﴿٧﴾	عَلَىٰ ذَٰلِكَ	وَإِنَّهُ
(of) wealth	in (the) love	and verily he	(is) a witness	to that	and verily he
فِي الْقُبُورِ ﴿٨﴾	مَا	إِذَا بُعِثَ	أَفَلَا يَعْلَمُ	لَشَدِيدٌ ﴿٩﴾	
(is) in the graves	what	when will be brought out	(does) he not know?	(is) violent	
إِنَّ رَبَّهُم	فِي الصُّدُورِ ﴿١٠﴾	وَحُصِّلَ مَا			
verily their Lord	(is) in the breasts	and shall be made known that which			
	يَوْمَئِذٍ لَّخَبِيرٌ ﴿١١﴾	بِهِم			
	that Day (will be) Well-Acquainted	with them			

سُورَةُ الْقَارِعَةِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

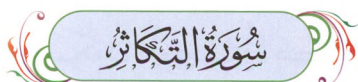
الْقَارِعَةُ ﴿١﴾ مَا الْقَارِعَةُ ﴿٢﴾ وَمَا أَدْرَاكَ مَا الْقَارِعَةُ ﴿٣﴾ يَوْمَ يَكُونُ النَّاسُ
كَالْفَرَاشِ الْمَبْثُوثِ ﴿٤﴾ وَتَكُونُ الْجِبَالُ كَالْعِهْنِ الْمَنْفُوشِ ﴿٥﴾ فَأَمَّا
مَنْ ثَقُلَتْ مَوَازِينُهُ ﴿٦﴾ فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ ﴿٧﴾ وَأَمَّا مَنْ خَفَّتْ
مَوَازِينُهُ ﴿٨﴾ فَأَمَّهُ هَكَاوِيَةٌ ﴿٩﴾ وَمَا أَدْرَاكَ مَا هِيَ ﴿١٠﴾ نَارٌ حَامِيَةٌ ﴿١١﴾

Sūrah Al-Qāri`ah (The Striking Hour) 101

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

1. Al-Qāri`ah (the striking Hour, i.e. the Day of Resurrection).
2. What is the striking (Hour)?
3. And what will make you know what the striking (Hour) is?
4. It is a Day whereon mankind will be like moths scattered about.
5. And the mountains will be like carded wool.
6. Then as for him whose Balance (of good deeds) will be heavy,
7. He will live a pleasant life (in Paradise).
8. But as for him whose Balance (of good deeds) will be light,
9. He will have his home in Hāwiyah (pit, i.e. Hell).
10. And what will make you know what it is?
11. (It is) a fiercely blazing Fire!

الرَّحِيمِ		الرَّحْمَنُ		بِسْمِ اللَّهِ	
the Most Merciful		the Most Gracious		In the Name (of) Allah	
أَدْرَكَ	وَمَا	الْقَارِعَةُ	مَا	الْقَارِعَةُ	مَا
will make you know	and what	(is) the striking (Hour)	what	the striking (Hour)	what
كَأَفْرَاشٍ	يَكُونُ النَّاسُ	يَوْمَ	الْقَارِعَةُ	مَا	مَا
like moths	(whereon) mankind will be	(it is) a Day	the striking (Hour is)	what	what
الْمَنْفُوشِ	كَأَلْعِهْنِ	وَتَكُونُ الْجِبَالُ	الْمَبْثُوثِ		
carded	like wool	and the mountains will be	scattered about		
فِي عَيْشَةٍ	فَهُوَ	ثَقُلَتْ مَوَازِينُهُ	فَأَمَّا مَنْ		
(will be) in a life	then he	whose Balance will be heavy	then as for (him) [who]		
فَأَمَّهُ	خَفَّتْ مَوَازِينُهُ	وَأَمَّا مَنْ	رَاضِيَةٍ		
his abode	whose Balance will be light	but as for (him) [who]	pleasant		
حَامِيَةٍ	نَارٍ	مَا هِيَ	أَدْرَكَ	وَمَا	هَآوِيَةٍ
blazing fiercely	(it is) a Fire	it (is) what	will make you know	and what	(will be) pit (Hell)



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَلْهَنَكُمْ التَّكَاثُرُ ﴿١﴾ حَتَّى زُرْتُمُ الْمَقَابِرَ ﴿٢﴾ كَلَّا سَوْفَ تَعْلَمُونَ ﴿٣﴾ ثُمَّ كَلَّا سَوْفَ

تَعْلَمُونَ ﴿٤﴾ كَلَّا لَوْ تَعْلَمُونَ عِلْمَ الْيَقِينِ ﴿٥﴾ لَتَرَوُنَّ الْجَحِيمَ ﴿٦﴾ ثُمَّ لَتَرَوُنَّهَا عَيْنَ
الْيَقِينِ ﴿٧﴾ ثُمَّ لَتَسْأَلَنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ ﴿٨﴾

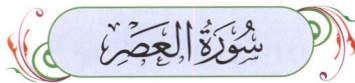
Sūrah At-Takāthur

(The piling up – The Emulous Desire) 102

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

1. The mutual rivalry (for piling up of worldly things) diverts you, 2. Until you visit the graves (i.e. till you die). 3. Nay! You shall come to know! 4. Again nay! You shall come to know! 5. Nay! If you knew with a sure knowledge (the end result of piling up, you would not have been occupied yourselves in worldly things). 6. Verily, you shall see the blazing Fire (Hell)! 7. And again, you shall see it with certainty of sight! 8. Then on that Day you shall be asked about the delights (you indulged in, in this world)!

الرَّحِيمِ		الرَّحْمَنِ		بِسْمِ اللَّهِ	
the Most Merciful		the Most Gracious		In the Name (of) Allah	
حَتَّىٰ زُرْتُمُ الْمَقَابِرَ ﴿٢﴾		التَّكَاثُرُ ﴿١﴾		أَلْهَكُمُ	
until you visit the graves		the mutual rivalry (for piling up of worldly things)		diverts you	
كَلَّا	سَوْفَ تَعْلَمُونَ ﴿٤﴾	كَلَّا	ثُمَّ	سَوْفَ تَعْلَمُونَ ﴿٥﴾	كَلَّا
nay	soon you shall come to know	nay	then	soon you shall come to know	nay
لَتَرَوُنَّ الْجَحِيمَ ﴿٦﴾		الْيَقِينِ ﴿٧﴾	عِلْمَ	لَوْ تَعْلَمُونَ	
verily you shall see the blazing Fire (Hell)		sure	(with) a knowledge	if you knew	
عَيْنَ الْيَقِينِ ﴿٧﴾		ثُمَّ لَتَرَوُنَّهَا			
(with) certainty (of) sight		then you shall see it (again)			
عَنِ النَّعِيمِ ﴿٨﴾		ثُمَّ لَتَسْأَلَنَّ يَوْمَئِذٍ			
about the delights (of the world)		then (on) that Day you shall be asked			



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالْعَصْرِ ﴿١﴾ إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ ﴿٢﴾ إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَّصُوا بِالْحَقِّ

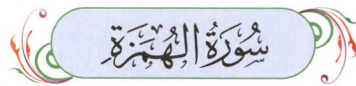
وَتَوَاصَوْا بِالصَّبْرِ ﴿٣﴾

Sūrah Al-`Asr (The Time) 103

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

1. By Al-`Asr (the time). 2. Verily, man is in loss, 3. Except those who believe (in Islāmic Monotheism) and do righteous good deeds, and recommend one another to the truth [i.e. order one another to perform all kinds of good deeds (*Al-Ma`rūf*) which Allāh has ordained, and abstain from all kinds of sins and evil deeds (*Al-Munkar*) which Allāh has forbidden], and recommend one another to patience (for the sufferings, harms, and injuries which one may encounter in Allāh's Cause during preaching His religion of Islāmic Monotheism or *Jihād*).

الرَّحِيمِ	الرَّحْمَنِ	بِسْمِ اللَّهِ
the Most Merciful	the Most Gracious	In the Name (of) Allah
وَعَمِلُوا الصَّالِحَاتِ	إِلَّا الَّذِينَ ءَامَنُوا	وَإِنَّا لَنَافِي خُسْرٍ ﴿١﴾
and do righteous deeds	except those who believe	(is) in loss
بِالصَّبْرِ ﴿٣﴾	وَتَوَاصَوْا	بِالصَّبْرِ ﴿٣﴾
to patience	and recommend one another	and recommend one another



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ ﴿١﴾ الَّذِي جَمَعَ مَالًا وَعَدَّدَهُ ﴿٢﴾ يُحْسِبُ أَنَّ مَالَهُ أَخْلَدَهُ ﴿٣﴾ كَلَّا لَيُنْبَذَنَّ فِي الْحُطَمَةِ ﴿٤﴾ وَمَا أَدْرَاكَ مَا الْحُطَمَةُ ﴿٥﴾ نَارُ اللَّهِ الْمَوْقَدَةُ ﴿٦﴾ الَّتِي تَطَّلِعُ عَلَى الْأَفْئِدَةِ ﴿٧﴾ إِنَّهَا عَلَيْهِمْ مُّوَصَّدَةٌ ﴿٨﴾ فِي عَمَدٍ مُمَدَّدَةٍ ﴿٩﴾

Sūrah Al-Humazah (The Slanderer) 104

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

1. Woe to every slanderer and backbiter. 2. Who has gathered wealth and counted it. 3. He thinks that his wealth will make him last forever! 4. Nay!

Verily, he will be thrown into the crushing Fire. 5. And what will make you know what the crushing Fire is? 6. The fire of Allāh kindled, 7. Which leaps up over the hearts, 8. Verily, it shall be closed upon them, 9. In pillars stretched forth (i.e. they will be punished in the Fire with pillars).

الرَّحِيمِ		الرَّحْمَنِ		بِسْمِ اللَّهِ		
the Most Merciful		the Most Gracious		In the Name (of) Allah		
وَعَدَدَهُ ﴿٦﴾	مَالًا	الَّذِي جَمَعَ	لُثْمَةً ﴿٦﴾	هُمَزَةً	لِكُلِّ	وَيْلٌ
and counted it	wealth	who has gathered	backbiter	slanderer	to every	woe
كَلَّا لَيُبَدِّلَنَّهُ		أَخْلَدَهُ ﴿٦﴾		يَحْسَبُ أَنَّ مَالَهُ		
nay verily he will be thrown		will make him last forever		he thinks that his wealth		
الْحُطْمَةِ ﴿٥﴾	مَا	أَدْرَاكَ	وَمَا	فِي الْحُطْمَةِ ﴿٥﴾		
the crushing Fire (is)	what	will make you know	and what	into the crushing Fire		
عَلَيْهِمْ	إِنَّمَا	عَلَى الْأَفْئِدَةِ ﴿٧﴾	الَّتِي تَطَّلِعُ	الْمُوقَدَةُ ﴿٦﴾	نَارُ اللَّهِ	
upon them	verily it	over the hearts	which leaps up	kindled	(the) fire (of) Allah	
مُتَدَدَةٍ ﴿٩﴾		فِي عَمَدٍ		مُؤَصَّدَةٌ ﴿٨﴾		
stretched forth		in pillars		(shall be) closed		

سُورَةُ الْفِيلِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ ﴿١﴾ أَلَمْ يَجْعَلْ كَيْدَهُمْ فِي تَضَلُّلٍ ﴿٢﴾ وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ ﴿٣﴾ تَرْمِيهِمْ بِحِجَارَةٍ مِّن سِجِّيلٍ ﴿٤﴾ فَجَعَلَهُمْ كَعَصْفٍ مَّأْكُولٍ ﴿٥﴾

Sūrah Al-Fil (The Elephant) 105

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

1. Have you (O Muhammad ﷺ) not seen how your Lord dealt with the Owners of the Elephant? [The Elephant Army which came from Yemen under the command of Abrahah Al-Ashram intending to destroy the Ka'bah at Makkah].
2. Did He not make their plot go astray? 3. And He sent against them birds, in

flocks, 4. Striking them with stones of *Sijjil* (baked clay). 5. And He made them like (an empty field of) stalks (of which the corn) has been eaten up (by cattle).

الرَّحِيمِ		الرَّحْمَنَ		بِسْمِ اللَّهِ	
the Most Merciful		the Most Gracious		In the Name (of) Allah	
أَلْفِيلٍ		بِأَصْحَابِ		أَلَمْ تَرَ كَيْفَ	
(of) the Elephant		with (the) Owners		your Lord dealt (have) you not seen how?	
طَيْرًا أَبَايِلَ		عَلَيْهِمْ		أَلَمْ يَجْعَلْ كَيْدَهُمْ	
(in) flocks birds		against them		and He sent [in] go astray (did) He not make their plot?	
مَأْكُولٍ		كَعَصْفٍ		فَجَعَلَهُمْ	
eaten up		like stubble		and He made them of baked clay with stones striking them	

سُورَةُ قُرَيْشٍ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

لَا يَلْفُ قُرَيْشٍ ۝١ إِيَّاهُمْ رِحْلَةَ الشِّتَاءِ وَالصَّيْفِ ۝٢ فَلْيَعْبُدُوا رَبَّ هَذَا
الْبَيْتِ ۝٣ الَّذِي أَطْعَمَهُمْ مِنْ جُوعٍ وَآمَنَهُمْ مِنْ خَوْفٍ ۝٤

Sūrah Quraish (Quraish) 106

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

1. (It is a great grace from Allāh) for the protection of the Quraish, 2. (And with all those Allāh's grace and protections, We cause) the (Quraish) caravans to set forth safe in winter (to the south) and in summer (to the north without any fear), 3. So let them worship (Allāh) the Lord of this House (the Ka`bah in Makkah), 4. (He) Who has fed them against hunger, and has made them safe from fear.

الرَّحِيمِ		الرَّحْمَنَ		بِسْمِ اللَّهِ	
the Most Merciful		the Most Gracious		In the Name (of) Allah	
الشِّتَاءِ		رِحْلَةَ		قُرَيْشٍ	
(of) winter		(with the) journey		(of the) Quraish for (the) familiarity	

وَأَصِيفُ ﴿٢﴾	فَلْيَعْبُدُوا رَبَّ هَذَا	أَلْبَيْتِ ﴿٣﴾	الَّذِي
and summer	so let them worship (the) Lord (of) this	House (the Ka'bah)	He Who
أَطَعَهُمْ	مِّنْ جُوعٍ	وَأَمَّنَهُمْ	مِّنْ خَوْفٍ ﴿٤﴾
has fed them	against hunger	and has made them safe	from fear

سُورَةُ الْمَاعُونِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالذِّينِ ﴿١﴾ فَذَلِكَ الَّذِي يَدْعُ أَيْتِمَ ﴿٢﴾ وَلَا يَحْضُ عَلَى
طَعَامِ الْمَسْكِينِ ﴿٣﴾ فَوَيْلٌ لِلْمُصَلِّينَ ﴿٤﴾ الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ ﴿٥﴾ الَّذِينَ
هُمْ يُرَاءُونَ ﴿٦﴾ وَيَمْنَعُونَ الْمَاعُونَ ﴿٧﴾

Sūrah Al-Mā'ūn (The Small Kindnesses) 107

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

1. Have you seen him who denies the Recompense? 2. That is he who repulses the orphan (harshly), 3. And urges not on the feeding of *Al-Miskīn* (the needy), 4. So, woe to those performers of *Salāt* (prayers) (hypocrites), 5. Those who delay their *Salāt* (prayer from their stated fixed times). 6. Those who do good deeds only to be seen (of men), 7. And withhold *Al-Mā'ūn* (small kindnesses like salt, sugar, water).

بِسْمِ اللَّهِ		الرَّحْمَنِ		الرَّحِيمِ	
In the Name (of) Allah		the Most Gracious		the Most Merciful	
أَرَأَيْتَ الَّذِي		يُكَذِّبُ بِالذِّينِ ﴿١﴾		فَذَلِكَ الَّذِي	
(have) you seen him who?		denies the Recompense		then that	
يَدْعُ أَيْتِمَ ﴿٢﴾		وَلَا يَحْضُ		عَلَى طَعَامِ	
repulses the orphan		and urges not		on (the) feeding	
فَوَيْلٌ ﴿٣﴾		لِلْمَسْكِينِ ﴿٤﴾		سَاهُونَ ﴿٥﴾	
so woe		(of) the poor		(are) heedless	
وَالَّذِينَ هُمْ		لِلْمُصَلِّينَ ﴿٦﴾		عَنْ صَلَاتِهِمْ	
[they] those who		to those performers of prayers		of their prayers	

وَيَمْنَعُونَ الْمَاعُونَ ﴿٧﴾	هُمْ يَرَاءُونَ ﴿٦﴾	الَّذِينَ
and they withhold small kindnesses	[they] (do good deeds) to be seen	those who

سُورَةُ الْكَوْثَرِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِنَّا أَعْطَيْنَكَ الْكَوْثَرَ ﴿١﴾ فَصَلِّ لِرَبِّكَ وَأَنْحَرِ ﴿٢﴾ إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ ﴿٣﴾

Sūrah Al-Kauthar (A River in Paradise) 108

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

1. Verily, We have granted you (O Muhammad ﷺ) Al-Kauthar (a river in Paradise).
2. Therefore turn in prayer to your Lord and sacrifice (to Him only).
3. For he who hates you (O Muhammad ﷺ), he will be cut off (from posterity and every good thing in this world and in the Hereafter).

الرَّحِيمِ	الرَّحْمَنِ	بِسْمِ اللَّهِ	
the Most Merciful	the Most Gracious	In the Name (of) Allah	
فَصَلِّ	الْكَوْثَرَ ﴿١﴾	أَعْطَيْنَكَ	إِنَّا
therefore turn in prayer	Al-Kauthar (a river in Paradise)	have granted you	verily We
الْأَبْتَرُ ﴿٣﴾	هُوَ	وَأَنْحَرِ ﴿٢﴾	لِرَبِّكَ
(will be) cut off	[he]	and sacrifice	to your Lord

سُورَةُ الْكَافِرُونَ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ يَتَّيِبُهَا الْكَافِرُونَ ﴿١﴾ لَا أَعْبُدُ مَا تَعْبُدُونَ ﴿٢﴾ وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ ﴿٣﴾
وَلَا أَنَا عَابِدٌ مَّا عَبَدْتُمْ ﴿٤﴾ وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ ﴿٥﴾ لَكُمْ دِينُكُمْ وَلِيَ دِينِ ﴿٦﴾

Sūrah Al-Kāfirūn (The Disbelievers) 109

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

1. Say (O Muhammad ﷺ to these *Mushrikūn* and *Kāfirūn*): "O *Al-Kāfirūn* (disbelievers in Allāh, in His Oneness, in His Angels, in His Books, in His Messengers, in the Day of Resurrection, and in *Al-Qadar*)! 2. I worship not that which you worship, 3. Nor will you worship that which I worship. 4. And I shall not worship that which you are worshipping. 5. Nor will you worship that which I worship. 6. To you be your religion, and to me my religion (Islamic Monotheism).

الرَّحِيمِ		الرَّحْمَنِ		بِسْمِ اللَّهِ	
the Most Merciful		the Most Gracious		In the Name (of) Allah	
مَا تَعْبُدُونَ ﴿٢﴾		لَا أَعْبُدُ		الْكَافِرُونَ ﴿١﴾	
that which you worship		I worship not		disbelievers	
عَابِدٌ		وَلَا أَنَا		عَابِدُونَ	
worship	and I (shall) not	that which I worship		(will) worship	nor you
مَا أَعْبُدُ ﴿٥﴾		عَابِدُونَ		وَلَا أَنْتُمْ	
that which I worship		(will) worship		nor you	
دِينِ ﴿٦﴾		وَلِي		دِينِكُمْ	
my religion		and to me		(be) your religion	
				لَكُمْ	
				to you	

سُورَةُ النَّصْرِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ ﴿١﴾ وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا ﴿٢﴾ فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ إِنَّهُ كَانَ تَوَّابًا ﴿٣﴾

Sūrah An-Nasr (The Help) 110

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

1. When there comes the Help of Allāh (to you, O Muhammad ﷺ) against your

enemies) and the Conquest (of Makkah). 2. And you see that the people enter Allāh's religion (Islām) in crowds. 3. So, glorify the Praises of your Lord, and ask His forgiveness. Verily, He the One Who is Ever ready to accept the repentance, and forgives.

الرَّحِيمِ	الرَّحْمَنِ	بِسْمِ اللَّهِ
the Most Merciful	the Most Gracious	In the Name (of) Allah
وَرَأَيْتَ النَّاسَ	وَالْفَتْحِ	نَصْرُ اللَّهِ
and you see the people	and the Conquest	(the) Help (of) Allah
يَدْخُلُونَ	فِي دِينِ اللَّهِ	إِذَا جَاءَ
entering	[in] (the) religion (of) Allah	when (there) comes
بِحَمْدِ	فَسَبِّحْ	أَفْوَاجًا
with (the) Praises	so glorify	(in) crowds
إِنَّهُ كَانَ تَوَّابًا	وَأَسْتَغْفِرْهُ	رَبِّكَ
verily He is Oft-Forgiving	and ask His forgiveness	(of) your Lord

سُورَةُ الْمَسَدِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ ۝١ مَا أَغْنَىٰ عَنْهُ مَالُهُ، وَمَا كَسَبَ ۝٢ سَيَصْلَىٰ نَارًا
ذَاتَ لَهَبٍ ۝٣ وَأَمْرَأَتُهُ، حَمَّالَةَ الْحَطَبِ ۝٤ فِي جِيدِهَا حَبْلٌ مِّن مَّسَدٍ ۝٥

Sūrah Al-Masad (The Palm Fiber) 111

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

1. Perish the two hands of Abū Lahab (an uncle of the Prophet ﷺ) and perish he! 2. His wealth and his children will not benefit him! 3. He will be burnt in a Fire of blazing flames! 4. And his wife too, who carries wood (thorns of Sa`dān which she used to put on the way of the Prophet ﷺ, or used to slander him). 5. In her neck is a twisted rope of Masad (palm fiber).

الرَّحِيمِ	الرَّحْمَنِ	بِسْمِ اللَّهِ
the Most Merciful	the Most Gracious	In the Name (of) Allah

تَبَّتْ يَدَا	أَبِي	لَهَبٍ	وَتَبَّ	مَا أَغْنَىٰ	عَنَّهُ
perish (the) two hands	(of) Abu	Lahab	and perish he	will not benefit	him
مَالَهُ	وَمَا كَسَبَ	سَيَصِلَىٰ نَارًا	ذَاتَ		
his wealth	and what he earned	he will be burnt (in) a Fire	of		
لَهَبٍ	وَأَمْرَاتِهِ	حَمَّالَةَ	أَلْحَطِبِ	فِي جِيدِهَا	
blazing flames	and his wife	(who is the) carrier	(of) wood	in her neck	
	حَبْلٌ	مِّن مَّسَمِ			
	(will be) twisted rope	of palm fiber			

سُورَةُ الْإِخْلَاصِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ هُوَ اللَّهُ أَحَدٌ ۝ اللَّهُ الصَّمَدُ ۝ لَمْ يَكِدْ وَلَمْ يُولَدْ ۝ وَلَمْ يَكُن لَّهُ
كُفُوًا أَحَدٌ ۝

Sūrah Al-Ikhlās or At-Tauhīd (The Purity) 112

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

1. Say (O Muhammad ﷺ): "He is Allāh, (the) One. 2. Allāh-us-Samad (السيد الذي يصمد إليه في الحاجات) [Allāh – the Self-Sufficient Master, Whom all creatures need, (He neither eats nor drinks)]. 3. He begets not, nor was He begotten. 4. And there is none coequal or comparable to Him."

بِسْمِ اللَّهِ	الرَّحْمَنِ	الرَّحِيمِ		
In the Name (of) Allah	the Most Gracious	the Most Merciful		
قُلْ هُوَ اللَّهُ	أَحَدٌ	اللَّهُ	الصَّمَدُ	لَمْ يَكِدْ
say He (is) Allah	(the) One	Allah	the Self-Sufficient	He begets not
وَلَمْ يُولَدْ	وَلَمْ يَكُن	لَهُ	كُفُوًا	أَحَدٌ
nor was He begotten	and (there) is not	to Him	coequal or comparable	anyone

سُورَةُ الْفَلَقِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ﴿١﴾ مِنْ شَرِّ مَا خَلَقَ ﴿٢﴾ وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ ﴿٣﴾ وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ ﴿٤﴾ وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ ﴿٥﴾

Sūrah Al-Falaq (The Daybreak) 113

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

1. Say: "I seek refuge with (Allāh), the Lord of the daybreak, 2. From the evil of what He has created, 3. And from the evil of the darkening (night) as it comes with its darkness; (or the moon as it sets or goes away), 4. And from the evil of those who practise witchcraft when they blow in the knots, 5. And from the evil of the envier when he envies."

الرَّحِيمِ		الرَّحْمَنِ		بِسْمِ اللَّهِ	
the Most Merciful		the Most Gracious		In the Name (of) Allah	
مَا خَلَقَ ﴿٢﴾	مِنْ شَرِّ	أَعُوذُ بِرَبِّ الْفَلَقِ ﴿١﴾		قُلْ	
(of) what He has created	from (the) evil	I seek refuge with (the) Lord (of) the daybreak		say	
وَمِنْ شَرِّ	إِذَا وَقَبَ ﴿٣﴾	غَاسِقٍ	وَمِنْ شَرِّ		
and from (the) evil	when it comes	(of) darkness	and from (the) evil		
إِذَا حَسَدَ ﴿٥﴾	حَاسِدٍ	وَمِنْ شَرِّ	فِي الْعُقَدِ ﴿٤﴾	النَّفَّاثَاتِ	
when he envies	(of the) envier	and from (the) evil	in the knots	(of the witches) who blow	

سُورَةُ النَّاسِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ أَعُوذُ بِرَبِّ النَّاسِ ﴿١﴾ مَلِكِ النَّاسِ ﴿٢﴾ إِلَهِ النَّاسِ ﴿٣﴾ مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ ﴿٤﴾ الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ ﴿٥﴾ مِنَ الْجِنَّةِ وَالنَّاسِ ﴿٦﴾

Sūrah An-Nās (Mankind) 114

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

1. Say: "I seek refuge with (Allāh) the Lord of mankind, 2. The King of mankind - 3. The *Ilāh* (God) of mankind, 4. From the evil of the whisperer (devil who whispers evil in the hearts of men) who withdraws (from his whispering in one's heart after one remembers Allāh). 5. Who whispers in the breasts of mankind. 6. Of jinn and men."

الرَّحِيمِ		الرَّحْمَنِ		بِسْمِ اللَّهِ	
the Most Merciful		the Most Gracious		In the Name (of) Allah	
مَلِكِ النَّاسِ		أَعُوذُ بِرَبِّ النَّاسِ		قُلْ	
(the) king (of) mankind		I seek refuge with (the) Lord (of) mankind		say	
الْخَنَاسِ	الْوَسَّاسِ	مِنْ شَرِّ	إِلَهِ النَّاسِ		
sneaking	(of) the whisperer	from (the) evil	(the) Ilah (God of) mankind		
وَالنَّاسِ	مِنَ الْجِنَّةِ	النَّاسِ	فِي صُدُورِ	الَّذِي يُوسَّسُ	
and men	of jinn	(of) mankind	in (the) breasts	who whispers	

