

Sūrah al-Mujādilah¹

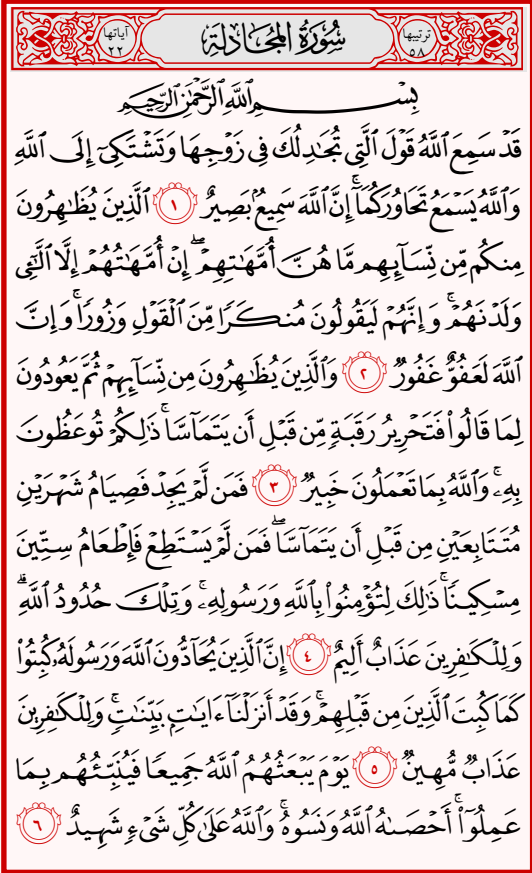
Bismillāhir-Raḥmānir-Raḥeem

1 Certainly has Allāh heard the speech of the one who argues [i.e., pleads] with you, [O Muḥammad], concerning her husband and directs her complaint to Allāh. And Allāh hears your dialogue; indeed, Allāh is Hearing and Seeing.

2 Those who pronounce thihār among you [to separate] from their wives - they are not [consequently] their mothers. Their mothers are none but those who gave birth to them. And indeed, they are saying an objectionable statement and a falsehood. But indeed, Allāh is Pardoning and Forgiving.

3 And those who pronounce thihār from their wives and then [wish to] go back on what they said - then [there must be] the freeing of a slave before they touch one another. That is what you are admonished thereby; and Allāh is Acquainted with what you do.

4 And he who does not find [a slave] - then a fast for two months consecutively before they touch one another; and he who is unable - then the feeding of sixty poor persons. That is for you to believe [completely] in Allāh and His



Messenger; and those are the limits [set by] Allāh. And for the disbelievers is a painful punishment.

5 Indeed, those who oppose Allāh and His Messenger are abased as those before them were abased. And We have certainly sent down verses of clear evidence. And for the disbelievers is a humiliating punishment

6 On the Day when Allāh will resurrect them all and inform them of what they did. Allāh had enumerated it, while they forgot it; and Allāh is, over all things, Witness.

7 Have you not considered that Allāh knows what is in the heavens and what is on the earth? There is in no private

1 Al-Mujādilah: The Arguing (or Pleading) Woman.

2 The saying by a husband to his wife, "You are to me like the back of my mother," meaning unlawful to approach. This was a type of divorce practiced by the Arabs before the prophethood of Muḥammad (ﷺ).

أَلَمْ تَرَ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مَا يَكُونُ
 مِنْ نَجْوَى ثَلَاثَةٍ إِلَّا هُوَ رَابِعُهُمْ وَلَا خَمْسَةٍ إِلَّا هُوَ سَادِسُهُمْ
 وَلَا آدَنَى مِنْ ذَلِكَ وَلَا أَكْثَرَ إِلَّا هُوَ مَعَهُمْ أَيْنَ مَا كَانُوا ثُمَّ يُنَبِّئُهُمْ
 بِمَا عَمِلُوا يَوْمَ الْقِيَمَةِ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٧﴾ أَلَمْ تَرَ إِلَى الَّذِينَ
 نُهُوا عَنِ النَّجْوَى ثُمَّ يَعُودُونَ لِمَا نُهُوا عَنْهُ وَيَتَنَجَّوْنَ بِالْإِثْمِ
 وَالْعُدْوَنِ وَمَعْصِيَةِ الرَّسُولِ وَإِذَا جَاءُوكَ حَيَّوْكَ بِمَا لَمْ يُحَيِّكَ
 بِهِ اللَّهُ وَيَقُولُونَ فِي أَنْفُسِهِمْ لَوْلَا يُعَذِّبُنَا اللَّهُ بِمَا نَقُولُ حَسْبُهُمْ
 جَهَنَّمُ يَصَلُّونَهَا فَيَنْسِفُهَا فَالْأَرْضُ أَلَا يَنْبَغِي لِلَّذِينَ آمَنُوا إِذَا
 تَخَجَّجْتُمْ فَلَاتَتَنَجَّجُوا بِالْإِثْمِ وَالْعُدْوَنِ وَمَعْصِيَةِ الرَّسُولِ وَتَنْجَاجُوا
 بِالْبِرِّ وَالتَّقْوَى وَاتَّقُوا اللَّهَ الَّذِي إِلَيْهِ تُحْشَرُونَ ﴿٩﴾ إِنَّمَا النَّجْوَى
 مِنَ الشَّيْطَانِ لِيَحْزَنَ الَّذِينَ آمَنُوا وَلَيْسَ بِضَارِّهِمْ شَيْئًا
 إِلَّا بِإِذْنِ اللَّهِ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١٠﴾ يَتَأْتِيهَا الَّذِينَ
 ءَامَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجَالِسِ فَافْسَحُوا يَفْسَحِ
 اللَّهُ لَكُمْ وَإِذَا قِيلَ انشُرُوا فَانْشُرُوا يَرْفَعِ اللَّهُ الَّذِينَ ءَامَنُوا
 مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿١١﴾

conversation three but that He is the fourth of them,¹ nor are there five but that He is the sixth of them - and no less than that and no more except that He is with them [in knowledge] wherever they are. Then He will inform them of what they did, on the Day of Resurrection. Indeed Allāh is, of all things, Knowing.

﴿٨﴾ Have you not considered those who were forbidden from private conversation [i.e., ridicule and conspiracy] and then return to that which they were forbidden and converse among themselves about sin and aggression and disobedience to the Messenger? And when they come to you,

they greet you with that [word] by which Allāh does not greet you² and say among themselves, "Why does Allāh not punish us for what we say?" Sufficient for them is Hell, which they will [enter to] burn, and wretched is the destination.

﴿٩﴾ O you who have believed, when you converse privately, do not converse about sin and aggression and disobedience to the Messenger but converse about righteousness and piety. And fear Allāh, to whom you will be gathered.

﴿١٠﴾ Private conversation is only from Satan that he may grieve those who have believed,³ but he will not harm them at all except by permission of Allāh. And upon Allāh let the believers rely.

﴿١١﴾ O you who have believed, when you are told, "Space yourselves" in assemblies, then make space; Allāh will make space for you.⁴ And when you are told, "Arise,"⁵ then arise; Allāh will raise those who have believed among you and those who were given knowledge, by degrees. And Allāh is Acquainted with what you do.

﴿١٢﴾ O you who have believed, when you [wish to] privately consult the

2 This is in reference to the Jews who would greet the Muslims with the words "Death be upon you," rather than "Peace."

3 The reference may be to the sinful type of conversation, as mentioned in the previous verses, or to the practice of two persons speaking in confidence in the presence of a third, which might lead him to assume that he is the subject of their conversation. Such

behavior was prohibited by the Prophet (ﷺ) in narrations of al-Bukhārī and Muslim.

4 In His mercy, in Paradise, or in everything good.

5 To prayer, to battle, or to good deeds.

1 Through His knowledge of them and their secrets.

Messenger, present before your consultation a charity. That is better for you and purer. But if you find not [the means] - then indeed, Allāh is Forgiving and Merciful.

13 Have you feared to present before your consultation charities? Then when you do not and Allāh has forgiven you, then [at least] establish prayer and give zakāh and obey Allāh and His Messenger. And Allāh is Acquainted with what you do.

14 Have you not considered those who make allies of a people with whom Allāh has become angry? They are neither of you nor of them, and they swear to untruth while they know [they are lying].

15 Allāh has prepared for them a severe punishment. Indeed, it was evil that they were doing.

16 They took their [false] oaths as a cover, so they averted [people] from the way of Allāh, and for them is a humiliating punishment.

17 Never will their wealth or their children avail them against Allāh at all. Those are the companions of the Fire; they will abide therein eternally

18 On the Day Allāh will resurrect them all, and they will swear to Him as they swear to you and think that they are [standing] on something.¹ Unquestionably, it is they who are

يَتَّيْنًا الَّذِينَ ءَامَنُوا إِذَا نَجَّيْتُمُ الرَّسُولَ فَقَدِمُوا بَيْنَ يَدَيْ نَجْوٰتِكُمْ صَدَقَةٌ ذٰلِكَ خَيْرٌ لَّكُمْ وَأَظْهَرُ ۚ فَإِنْ لَّمْ تَجِدُوا فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٣﴾ ءَأَشْفَقْتُمْ أَنْ تُقَدِّمُوا بَيْنَ يَدَيْ نَجْوٰتِكُمْ صَدَقَتٍ ۚ فَإِذْ لَمْ تَفْعَلُوا وَتَابَ اللَّهُ عَلَيْكُمْ فَأَقِيمُوا الصَّلَاةَ وَءَاتُوا الزَّكَاةَ وَأَطِيعُوا اللَّهَ وَرَسُولَهُ ۗ وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿١٤﴾ ۚ أَلَمْ تَرَ إِلَى الَّذِينَ تَوَلَّوْا قَوْمًا غَضِبَ اللَّهُ عَلَيْهِمْ مَا هُمْ مِنْكُمْ وَلَا مِنْهُمْ وَيَحْلِفُونَ عَلَى الْكَذِبِ وَهُمْ يَعْلَمُونَ ﴿١٥﴾ أَعَدَّ اللَّهُ لَهُمْ عَذَابًا شَدِيدًا ۖ إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ ﴿١٦﴾ اتَّخَذُوا أَيْمَانَهُمْ جُنَّةً فَصَدُّوا عَنْ سَبِيلِ اللَّهِ فَلَهُمْ عَذَابٌ مُهِينٌ ﴿١٧﴾ لَنْ تُغْنِي عَنْهُمْ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ مِنَ اللَّهِ شَيْئًا أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿١٨﴾ يَوْمَ يَبْعَثُهُمُ اللَّهُ جَمِيعًا فَيَحْلِفُونَ لَهُ ۖ كَمَا يَحْلِفُونَ لَكُمْ وَيَحْسَبُونَ أَنَّهُمْ عَلَىٰ شَيْءٍ ءَلَا إِنَّهُمْ هُمُ الْكَاذِبُونَ ﴿١٩﴾ اسْتَحْذَرُوا الشَّيْطَانَ فَالْشَّيْطَانُ فَآنَسَهُمْ ذَكَرَ اللَّهُ أُولَٰئِكَ حَرْبُ الشَّيْطَانِ ۖ ءَلَا إِنَّ حَرْبَ الشَّيْطَانِ هُمُ الْخَاسِرُونَ ﴿٢٠﴾ إِنَّ الَّذِينَ يُحَادِّثُونَ اللَّهَ وَرَسُولَهُ أُولَٰئِكَ فِي الْآذَانِ كَتَبَ اللَّهُ لَأَعْلَبَكُمْ أَنَا وَرُسُلِي ۚ إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ ﴿٢١﴾

the liars.

19 Satan has overcome them and made them forget the remembrance of Allāh. Those are the party of Satan. Unquestionably, the party of Satan - they will be the losers.

20 Indeed, the ones who oppose Allāh and His Messenger - those will be among the most humbled.

21 Allāh has written [i.e., decreed], "I will surely overcome, I and My messengers." Indeed, Allāh is Powerful and Exalted in Might.

¹ They assume that their lies will be believed and that they will escape detection as they did in worldly life.

لَا يَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ
حَادَّ اللَّهَ وَرَسُولَهُ وَلَوْ كَانُوا آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ
أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ أُولَئِكَ كَتَبَ فِي قُلُوبِهِمُ
الْإِيمَانَ وَأَيَّدَهُم بِرُوحٍ مِنْهُ وَيُدْخِلُهُمْ جَنَّاتٍ تَجْرِي
 مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا
عَنْهُ أُولَئِكَ حِزْبُ اللَّهِ أَلَا إِنَّ حِزْبَ اللَّهِ هُمُ الْمُفْلِحُونَ ﴿٢٢﴾

سُورَةُ الْحَشْرِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
سَبَّحَ لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ
﴿١﴾ هُوَ الَّذِي أَخْرَجَ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ مِنْ دِيَارِهِمْ
لِأَوَّلِ الْحَشْرِ مَا ظَنَنْتُمْ أَنْ يَخْرُجُوا وَظَنُّوا أَنْهُمْ مَانِعَتُهُمْ
حُصُونُهُمْ مِنَ اللَّهِ فَأَنزَلَهُمُ اللَّهُ مِنْ حَيْثُ لَمْ يَحْتَسِبُوا وَقَذَفَ
فِي قُلُوبِهِمُ الرُّعْبَ يُخْرِبُونَ بُيُوتَهُمْ بِأَيْدِيهِمْ وَأَيْدِي الْمُؤْمِنِينَ
فَاعْتَرِبُوا بَيْنَهُمْ لَئِيْلًا لَمْ يَعْبُرُوا وَكَانَ أُنْزِلَ عَلَيْهِمْ
الْجَلَاءُ لَعَدَّهُمْ فِي الدُّنْيَا وَلَهُمْ فِي الْآخِرَةِ عَذَابُ النَّارِ ﴿٣﴾

﴿٢٢﴾ You will not find a people who believe in Allāh and the Last Day having affection for those who oppose Allāh and His Messenger, even if they were their fathers or their sons or their brothers or their kindred. Those - He has decreed within their hearts faith and supported them with spirit¹ from Him. And We will admit them to gardens beneath which rivers flow, wherein they abide eternally. Allāh is pleased with them, and they are pleased with Him - those are the party of Allāh.

Unquestionably, the party of Allāh - they are the successful.

Sūrah al-Ḥashr²

Bismillāhir-Raḥmānir-Raḥeem

﴿١﴾ Whatever is in the heavens and whatever is on the earth exalts Allāh, and He is the Exalted in Might, the Wise.

﴿٢﴾ It is He who expelled the ones who disbelieved among the People of the Scripture³ from their homes at the first gathering.⁴ You did not think they would leave, and they thought that their fortresses would protect them from Allāh; but [the decree of] Allāh came upon them from where they had not expected, and He cast terror into their hearts [so] they destroyed their houses by their [own] hands and the hands of the believers. So take warning, O people of vision.

﴿٣﴾ And if not that Allāh had decreed for them evacuation, He would have punished them in [this] world, and for them in the Hereafter is the punishment of the Fire.

¹ i.e., "that which gives life," explained as the guidance of the Qur'ān or victory over their opponents.

² Al-Ḥashr: The Gathering.

³ Referring to the Jews of Banun-Nadheer, who broke their pact with the Messenger of Allāh (ﷺ).

⁴ This was the first time they had ever been gathered and expelled.

❖ That is because they opposed Allāh and His Messenger. And whoever opposes Allāh - then indeed, Allāh is severe in penalty.

❖ Whatever you have cut down of [their] palm trees or left standing on their trunks - it was by permission of Allāh and so He would disgrace the defiantly disobedient.

❖ And what Allāh restored [of property] to His Messenger from them - you did not spur for it [in an expedition] any horses or camels,¹ but Allāh gives His messengers power over whom He wills, and Allāh is over all things competent.

❖ And what Allāh restored to His Messenger from the people of the towns - it is for Allāh and for the Messenger and for [his] near relatives² and orphans and the [stranded] traveler³ - so that it will not be a perpetual distribution among the rich from among you. And whatever the Messenger has given you - take; and what he has forbidden you - refrain from. And fear Allāh; indeed, Allāh is severe in penalty.

❖ For the poor emigrants who were expelled from their homes and their properties, seeking bounty from Allāh and [His] approval and supporting Allāh

ذَٰلِكَ بِأَنَّهُمْ شَاقُوا اللَّهَ وَرَسُولَهُ. وَمَن يُشَاقِ اللَّهَ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ❹ مَا قَطَعْتُم مِّن لِّينَةٍ أَوْ تَرَكْتُمُوهَا قَائِمَةً عَلَىٰ أُصُولِهَا فَبِإِذْنِ اللَّهِ وَلِخَرَىٰ الْفَاسِقِينَ ❺ وَمَا آفَاءَ اللَّهِ عَلَىٰ رَسُولِهِ مِنْهُمْ فَمَا أَوْجَفْتُمْ عَلَيْهِ مِن خَيْلٍ وَلَا رِكَابٍ وَلَكِنَّ اللَّهَ يُسَلِّطُ رُسُلَهُ عَلَىٰ مَن يَشَاءُ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ❻ مَا آفَاءَ اللَّهُ عَلَىٰ رَسُولِهِ مِنْ أَهْلِ الْقُرَىٰ فَلِلَّهِ وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَابْنِ السَّبِيلِ كَيْ لَا يَكُونَ دُولَةً بَيْنَ الْأَغْنِيَاءِ مِنْكُم مَّا أَنزَلْنَا إِلَيْكُمُ الرُّسُولَ فَخُذُوهُ وَمَا نَهَاكُم عَنْهُ فَانْتَهُوا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ❼ لِلْفُقَرَاءِ الْمُهَاجِرِينَ الَّذِينَ أُخْرِجُوا مِن دِيَارِهِمْ وَأَمْوَالِهِمْ يَبْتَغُونَ فَضْلًا مِّنَ اللَّهِ وَرِضْوَانًا وَيَنْصُرُونَ اللَّهَ وَرَسُولَهُ أُولَٰئِكَ هُمُ الصَّادِقُونَ ❽ وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالْإِيمَانَ مِن قَبْلِهِمْ يُحِبُّونَ مَن هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً مِّمَّا أُوتُوا وَيُؤْثِرُونَ عَلَىٰ أَنفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ وَمَن يُوقِ شُحَّ نَفْسِهِ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ❾

and His Messenger, [there is also a share]. Those are the truthful.

❖ And [also for] those who were settled in the Home [i.e., al-Madīnah] and [adopted] the faith before them.⁴ They love those who emigrated to them and find not any want in their breasts of what they [i.e., the emigrants] were given but give [them] preference over themselves, even though they are in privation. And whoever is protected from the stinginess of his soul - it is those who will be the successful.

¹ Meaning that they went through no hardship (i.e., war) to obtain it.

² Those of Banū Hāshim and Banū Muṭṭalib, whom he (ﷺ) had prohibited from accepting *zakāh*.

³ This ruling concerning properties abandoned by an enemy without a war effort differs from that in *Sūrah al-Anfāl*, verse 41, which refers to spoils of war in which four fifths is distributed among those who fought in Allāh's cause.

⁴ Before the settlement of the emigrants (Muhājireen) among the Anṣār, for whom a share is delegated as well.

وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ ﴿١٠﴾ أَلَمْ تَر إِلَى الَّذِينَ نَافَقُوا يَقُولُونَ لِإِخْوَانِهِمُ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ لَئِنْ أُخْرِجْتُمْ لَنَخْرُجَنَّ مَعَكُمْ وَلَا نَطِيعُ فِيكُمْ أَحَدًا أَبَدًا وَإِنْ قُوتِلْتُمْ لَنَنْصُرَنَّكُمْ وَاللَّهُ يَشْهَدُ إِنَّهُمْ لَكَاذِبُونَ ﴿١١﴾ لَئِنْ أُخْرِجُوا لَا يَخْرُجُونَ مَعَهُمْ وَلَئِنْ قُوتِلُوا لَا يَنْصُرُوهُمْ وَلَئِنْ نَصَرُوهُمْ لَيُؤْلِبْنَ أَلَا دَرَجَةٌ لَا يَنْصُرُونَ ﴿١٢﴾ لَأَنَّهُمْ أَشَدُّ رَهْبَةً فِي صُدُورِهِمْ مِنَ اللَّهِ ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ ﴿١٣﴾ لَا يَقْدِرُونَ عَلَيْكُمْ جَمِيعًا إِلَّا فِي فُرَى مُحَصَّنَةٍ أَوْ مِنْ وَرَاءِ جُدُرٍ بَأْسُهُمْ بَيْنَهُمْ شَدِيدٌ تَحْسَبُهُمْ جَمِيعًا وَقُلُوبُهُمْ شَتَّىٰ ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْقِلُونَ ﴿١٤﴾ كَمَثَلِ الَّذِينَ مِنْ قَبْلِهِمْ قَرِيبًا ذَاتُ أَوْبَالٍ أَمْرُهُمْ وَهَمُّهُمْ وَعَذَابُ أَلِيمٌ ﴿١٥﴾ كَمَثَلِ الشَّيْطَانِ إِذْ قَالَ لِلْإِنْسَانِ اكْفُرْ فَلَمَّا كَفَرَ قَالَ إِنِّي بَرِيءٌ مِّنْكَ إِنِّي أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ ﴿١٦﴾

you are fought, we will surely aid you." But Allāh testifies that they are liars.

﴿12﴾ If they are expelled, they will not leave with them, and if they are fought, they will not aid them. And [even] if they should aid them, they will surely turn their backs; then [thereafter] they will not be aided.

﴿13﴾ You [believers] are more fearful within their breasts than Allāh. That is because they are a people who do not understand.

﴿14﴾ They will not fight you all except within fortified cities or from behind walls. Their violence [i.e., enmity] among themselves is severe. You think they are together, but their hearts are diverse. That is because they are a people who do not reason.

﴿10﴾ And [there is a share for] those who came after them, saying, "Our Lord, forgive us and our brothers who preceded us in faith and put not in our hearts [any] resentment toward those who have believed. Our Lord, indeed You are Kind and Merciful."

﴿15﴾ [Theirs is] like the example of those shortly before them: they tasted the bad consequence of their affair, and they will have a painful punishment.

﴿11﴾ Have you not considered those who practice hypocrisy, saying to their brothers [i.e., associates] who have disbelieved among the People of the Scripture, "If you are expelled, we will surely leave with you, and we will not obey, in regard to you, anyone - ever; and if

﴿16﴾ [The hypocrites are] like the example of Satan when he says to man, "Disbelieve." But when he disbelieves, he says, "Indeed, I am disassociated from you. Indeed, I fear Allāh, Lord of the worlds."

﴿17﴾ So the outcome for both of them is that they will be in the Fire, abiding eternally therein. And that is the recompense of the wrongdoers.

﴿18﴾ O you who have believed, fear Allāh. And let every soul look to what it has put forth for tomorrow - and fear Allāh. Indeed, Allāh is Acquainted with what you do.

﴿19﴾ And be not like those who forgot Allāh, so He made them forget themselves. Those are the defiantly disobedient.

﴿20﴾ Not equal are the companions of the Fire and the companions of Paradise. The companions of Paradise - they are the attainers [of success].

﴿21﴾ If We had sent down this Qur'ān upon a mountain, you would have seen it humbled and splitting from fear of Allāh. And these examples We present to the people that perhaps they will give thought.

﴿22﴾ He is Allāh, other than whom there is no deity, Knower of the unseen and the witnessed. He is the Entirely Merciful, the Especially Merciful.

﴿23﴾ He is Allāh, other than whom there is no deity, the Sovereign, the Pure, the Perfection,¹ the Bestower

فَكَانَ عَاقِبَتُهُمَا أَنَّهُمَا فِي النَّارِ خَالِدِينَ فِيهَا وَذَلِكَ جَزَاءُ الظَّالِمِينَ ﴿١٧﴾ يٰٓأَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَلْتَنْظُرْ نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿١٨﴾ وَلَا تَكُونُوا كَالَّذِينَ نَسُوا اللَّهَ فَأَنْسَاهُمْ أَنفُسَهُمْ أُولَٰئِكَ هُمُ الْفَاسِقُونَ ﴿١٩﴾ لَا يَسْتَوِي أَصْحَابُ النَّارِ وَأَصْحَابُ الْجَنَّةِ أَصْحَابُ الْجَنَّةِ هُمُ الْفَائِزُونَ ﴿٢٠﴾ لَوْ أَنزَلْنَاهُذَا الْقُرْءَانَ عَلَىٰ جَبَلٍ لَّرَأَيْتَهُ خَشِعًا مُّصَدًّا عَامِنًا خَشْيَةَ اللَّهِ وَذَلِكَ الْأَمَثَلُ نُضِرُّهَا لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُونَ ﴿٢١﴾ هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ عَلِيمٌ الْغَيْبِ وَالشَّهَادَةِ هُوَ الرَّحْمَنُ الرَّحِيمُ ﴿٢٢﴾ هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيْمِنُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ ﴿٢٣﴾ هُوَ اللَّهُ الْخَلِيقُ الْبَارِئُ الْمُصَوِّرُ لَهُ الْأَسْمَاءُ الْحُسْنَىٰ يُسَبِّحُ لَهُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٢٤﴾

سُورَةُ الْمُمْتَحِنَةِ
آيَاتُهُ ١٣
تُرْتِيلُهُ ٦٠

of Faith,² the Overseer, the Exalted in Might, the Compeller, the Superior. Exalted is Allāh above whatever they associate with Him.

﴿24﴾ He is Allāh, the Creator, the Inventor, the Fashioner; to Him belong the best names.³ Whatever is in the heavens and earth is exalting Him. And He is the Exalted in Might, the Wise.

¹ Literally, "Free" from any imperfection or "the Security."

² Or "of Safety."

³ Refer to the final paragraphs of the "Introduction" for a brief discussion of these attributes.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ تُلْقُونَ
إِلَيْهِم بِالْمُودَّةِ وَقَدْ كَفَرُوا بِمَا جَاءَكُمْ مِنَ الْحَقِّ يُخْرِجُونَ الرَّسُولَ
وَإِيَّاكُمْ أَنْ تُؤْمِنُوا بِاللَّهِ رَبِّكُمْ إِنْ كُنْتُمْ حَرَجْتُمْ جِهَدًا فِي سَبِيلِي
وَإِنِّي أَخَافُ أَنْ يُشْرِكَنِي بِالْمُودَّةِ وَأَنَا أَعْلَمُ بِمَا أَخْفَيْتُمْ
وَمَا أَعْلَنْتُمْ وَمَنْ يَفْعَلْهُ مِنْكُمْ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ ۝١ إِنْ
يَتَّقَوْكُمْ يَكُونُوا لَكُمْ أَعْدَاءً وَيَسْطُوا إِلَيْكُمْ أَيْدِيَهُمْ وَأَلْسِنَتُهُمْ
بِالسُّوءِ وَوَدُّوا لَوْ تَكْفُرُونَ ۝٢ لَنْ تَنْفَعَكُمْ أَرْحَامُهُمْ وَلَا وَلَدُكُمْ
يَوْمَ الْقِيَمَةِ يَفْصِلُ بَيْنَكُمْ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ۝٣ قَدْ
كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ وَالَّذِينَ مَعَهُ إِذْ قَالُوا لَقَوْمِهِمْ
إِنَّا بَرَاءُؤُا مِنْكُمْ وَمِمَّا تَعْبُدُونَ مِنْ دُونِ اللَّهِ كَفَرْنَا بِكُمْ وَبَدَا بَيْنَنَا
وَبَيْنَكُمْ الْعَدَاوَةُ وَالْبَغْضَاءُ أَبَدًا حَتَّى تُؤْمِنُوا بِاللَّهِ وَحْدَهُ إِلَّا
قَوْلَ إِبْرَاهِيمَ لِأَبِيهِ لَا سَتَعْفِرَن لَكَ وَمَا أَمْلِكُ لَكَ مِنَ اللَّهِ مِنْ شَيْءٍ
رَبَّنَا عَلَيكَ تَوَكَّلْنَا وَإِلَيْكَ أَنَبْنَا وَإِلَيْكَ الْمَصِيرُ ۝٤ رَبَّنَا لَا تَجْعَلْنَا
فِتْنَةً لِلَّذِينَ كَفَرُوا وَآعِزَّنَا إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ۝٥

to My approval, [take them not as friends]. You confide to them affection [i.e., instruction], but I am most knowing of what you have concealed and what you have declared. And whoever does it among you has certainly strayed from the soundness of the way.

2 If they gain dominance over you, they would be [i.e., behave] to you as enemies and extend against you their hands and their tongues with evil, and they wish you would disbelieve.

3 Never will your relatives or your children benefit you; the Day of Resurrection He will judge between you. And Allāh, of what you do, is Seeing.

4 There has already been for you an excellent pattern³ in Abraham and those with him, when they said to their people, "Indeed, we are disassociated from you and from whatever you worship other than Allāh. We have denied you, and there has appeared between us and you animosity and hatred forever until you believe in Allāh alone" - except for the saying of Abraham to his father, "I will surely ask forgiveness for you, but I have not [power to do] for you anything against Allāh. Our Lord, upon You we have relied, and to You we have returned, and to You is the destination.

5 Our Lord, make us not [objects of] torment for the disbelievers and forgive us, our Lord. Indeed, it is You who is the Exalted in Might, the Wise."

★ Sūrah al-Mumtaḥinah¹

Bismillāhir-Raḥmānir-Raḥeem

1 O you who have believed, do not take My enemies and your enemies as allies,² extending to them affection while they have disbelieved in what came to you of the truth, having driven out the Prophet and yourselves [only] because you believe in Allāh, your Lord. If you have come out for jihād [i.e., fighting or striving] in My cause and seeking means

1 Al-Mumtaḥinah: That (Sūrah) Which Examines. Also called "al-Mumtaḥanah," meaning "The Woman Examined."

2 i.e., close associates and friends.

3 An example to be followed.

6 There has certainly been for you in them an excellent pattern for anyone whose hope is in Allāh and the Last Day. And whoever turns away - then indeed, Allāh is the Free of need, the Praiseworthy.

7 Perhaps Allāh will put, between you and those to whom you have been enemies among them, affection. And Allāh is competent,¹ and Allāh is Forgiving and Merciful.

8 Allāh does not forbid you from those who do not fight you because of religion and do not expel you from your homes - from being righteous toward them and acting justly toward them. Indeed, Allāh loves those who act justly.

9 Allāh only forbids you from those who fight you because of religion and expel you from your homes and aid in your expulsion - [forbids] that you make allies² of them. And whoever makes allies of them, then it is those who are the wrongdoers.

10 O you who have believed, when the believing women come to you as emigrants, examine [i.e., test] them. Allāh is most knowing as to their faith. And if you know them to be believers, then do not return them to the disbelievers; they are not lawful [wives] for them, nor are they lawful [husbands] for them. But give them [i.e., the disbelievers] what they have spent.³ And there is no blame upon you if you marry them when you have given them their due compensation [i.e., mahr]. And hold not to marriage bonds with disbelieving women, but ask for what you

لَقَدْ كَانَ لَكُمْ فِيهِمْ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ
وَمَن بَوَّالٍ فَإِنَّ اللَّهَ هُوَ الْغَنِيُّ الْحَمِيدُ ﴿٦﴾ عَسَى اللَّهُ أَن يَجْعَلَ
بَيْنَكُمْ وَبَيْنَ الَّذِينَ عَادَيْتُم مِّنْهُم مَّوَدَّةً وَاللَّهُ قَدِيرٌ وَاللَّهُ غَفُورٌ رَّحِيمٌ
﴿٧﴾ لَا يَنْهَى اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُم
مِّن دِيَارِكُم أَن تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ
﴿٨﴾ إِنَّمَا يَنْهَى اللَّهُ عَنِ الَّذِينَ قَاتَلُوكُمْ فِي الدِّينِ وَأَخْرَجُوكُم
مِّن دِيَارِكُم وَظَهَرُوا عَلَىٰ إِخْرَاجِكُمْ أَن تَوَلَّوْهُمْ وَمَن يَتَوَلَّهُمْ فَأُولَٰئِكَ
هُم الظَّالِمُونَ ﴿٩﴾ يَأْتِيهِمُ الَّذِينَ ءَامَنُوا إِذَا جَاءَكُمُ الْمُؤْمِنَاتُ
مُهَاجِرَاتٍ فَامْتَحِنُوهُنَّ اللَّهُ أَعْلَمُ بِإِيمَانِهِنَّ فَإِنْ عَلِمْتُمُوهُنَّ مُؤْمِنَاتٍ
فَلَا تَرْجِعُوهُنَّ إِلَى الْكُفَّارِ لَا هُنَّ حِلٌّ لَّهُمْ وَلَا هُمْ يَحِلُّونَ لَهُنَّ وَءَاثُهُمْ
مَا أَنفَقُوا وَلَا جُنَاحَ عَلَيْكُم أَن تَنْكِحُوهُنَّ إِذَا ءَانَيْتُمُوهُنَّ أَجْرُهُنَّ
وَلَا تُمْسِكُوا بِعَصَمِ الْكُفَّارِ وَسَتَلُوا مَا أَنْفَقْتُمْ وَلَيْسَتِلَا مَا أَنْفَقُوا
ذَلِكُمْ حُكْمُ اللَّهِ يَحْكُمُ بَيْنَكُمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿١٠﴾ وَإِن فَاتَكُمْ
شَيْءٌ مِّنْ أَزْوَاجِكُم إِلَى الْكُفَّارِ فَعَابِقْتُمْ فَآتَاوُا الَّذِينَ ذَهَبَتْ
أَزْوَاجُهُمْ مِّثْلَ مَا أَنْفَقُوا وَآتُوا اللَّهَ الَّذِي أَنْتُمْ بِهِ مُؤْمِنُونَ ﴿١١﴾

have spent and let them [i.e., the disbelievers] ask for what they have spent.⁴ That is the judgement of Allāh; He judges between you. And Allāh is Knowing and Wise.

11 And if you have lost any of your wives to the disbelievers and you subsequently obtain [something],⁵ then

¹ To accomplish this or whatever He should will.

² See footnote to verse 1 of this *sūrah*.

³ For marriage, i.e., compensate their loss.

⁴ When a disbelieving wife chose to join the disbelievers, a Muslim husband could demand in return the equivalent of her *mahr*. Likewise, the disbelievers had a similar right when a believing woman joined the Muslims. This and the following verses were revealed subsequent to the Treaty of al-Hudaybiyyah.

⁵ From the side of the disbelievers, i.e., war booty or a believing woman seeking refuge with the Muslims.

يَأْتِيهَا النَّبِيُّ إِذَا جَاءَكَ الْمُؤْمِنَاتُ يَبِيعْنَكَ عَلَى أَنْ لَا يُشْرِكَنَ
بِاللَّهِ شَيْئًا وَلَا يَتَرَفَّنَ وَلَا يَزْنِينَ وَلَا يَقْتُلْنَ أَوْلَادَهُنَّ وَلَا يَأْتِينَ
بِبُهْتَانٍ يَفْتَرِينَهُ بَيْنَ أَيْدِيهِنَّ وَأَرْجُلِهِنَّ وَلَا يَعْصِيَنَّكَ
فِي مَعْرُوفٍ فَبِأَيِّعُنَّ وَأَسْتَغْفِرُ لَهُنَّ اللَّهُ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ
يَأْتِيهَا الَّذِينَ آمَنُوا لَأَنْتَوَلُوا قَوْمًا غَضِبَ اللَّهُ عَلَيْهِمْ
فَلْيَسْأَلُوا مِنَ الْآخِرَةِ كَمَا يَسْأَلُ الْكَافِرُ مِنَ أَحْصَابِ الْقُبُورِ

سُورَةُ الصَّفِّ
آيَاتُهَا ١٢ نُسُخَاتُهَا ١٦

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
سَبَّحَ لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ
يَأْتِيهَا الَّذِينَ آمَنُوا لَمْ يَقُولُوا مَا لَا تَفْعَلُونَ
كَبُرَ مَقْتًا عِنْدَ اللَّهِ أَنْ تَقُولُوا مَا لَا تَفْعَلُونَ
إِنَّ اللَّهَ يُحِبُّ الَّذِينَ يُقَاتِلُونَ فِي سَبِيلِهِ صَفًّا كَانَهُمْ
بُنِينَ مُرْصُوصِينَ وَإِذْ قَالَ مُوسَى لِقَوْمِهِ يَتَقُولُونَ
تُؤْذِنُونِي وَقَدْ تَعْلَمُونَ أَنِّي رَسُولُ اللَّهِ إِلَيْكُمْ فَلَمَّا
زَاغُوا أَزَاغَ اللَّهُ قُلُوبَهُمْ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ

give those whose wives have gone the equivalent of what they had spent. And fear Allāh, in whom you are believers.

12 O Prophet, when the believing women come to you pledging to you that they will not associate anything with Allāh, nor will they steal, nor will they commit unlawful sexual intercourse, nor will they kill their children, nor will they bring forth a slander they have invented between their arms and legs,¹ nor will they disobey you in what is right - then

accept their pledge and ask forgiveness for them of Allāh. Indeed, Allāh is Forgiving and Merciful.

13 O you who have believed, do not make allies of a people with whom Allāh has become angry. They have despaired of [reward in] the Hereafter just as the disbelievers have despaired of [meeting] the companions [i.e., inhabitants] of the graves.

Sūrah aş-Şaff²

Bismillāhir-Raḥmānir-Raḥeem

1 Whatever is in the heavens and whatever is on the earth exalts Allāh, and He is the Exalted in Might, the Wise.

2 O you who have believed, why do you say what you do not do?

3 Great is hatred in the sight of Allāh that you say what you do not do.

4 Indeed, Allāh loves those who fight in His cause in a row as though they are a [single] structure joined firmly.

5 And [mention, O Muḥammad], when Moses said to his people, "O my people, why do you harm me while you certainly know that I am the messenger of Allāh to you?" And when they deviated, Allāh caused their hearts to deviate. And Allāh does not guide the defiantly disobedient people.

¹ This is an allusion to pregnancy and childbirth, i.e., to falsely attribute a child (whether adopted or born of adultery) to a woman's husband.

² Aş-Şaff: The Row.

6 And [mention] when Jesus, the son of Mary, said, "O Children of Israel, indeed I am the messenger of Allāh to you confirming what came before me of the Torah and bringing good tidings of a messenger to come after me, whose name is Aḥmad."¹ But when he came to them with clear evidences, they said, "This is obvious magic."²

7 And who is more unjust than one who invents about Allāh untruth while he is being invited to Islām. And Allāh does not guide the wrongdoing people.

8 They want to extinguish the light of Allāh with their mouths, but Allāh will perfect His light, although the disbelievers dislike it.

9 It is He who sent His Messenger with guidance and the religion of truth to manifest it over all religion, although those who associate others with Allāh dislike it.

10 O you who have believed, shall I guide you to a transaction that will save you from a painful punishment?

11 [It is that] you believe in Allāh and His Messenger and strive in the cause of Allāh with your wealth and your lives. That is best for you, if you should know.

12 He will forgive for you your sins and admit you to gardens beneath which rivers flow and pleasant dwellings in gardens of perpetual residence. That is the great attainment.

وَإِذْ قَالَ عِيسَى ابْنُ مَرْيَمَ بَنِي إِسْرَءِيلَ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ مُصَدِّقًا لِمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَةِ وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحْمَدُ فَلَمَّا جَاءَهُمْ بِالْبَيِّنَاتِ قَالُوا هَذَا سِحْرٌ مُبِينٌ ۖ وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ الْكَذِبَ وَهُوَ يُدْعَى إِلَى الْإِسْلَامِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ۖ يُرِيدُونَ لِيُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَاللَّهُ مُتِمُّ نُورِهِ وَلَوْ كَرِهَ الْكَافِرُونَ ۚ هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَى وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ ۚ يَتَأْتِيهَا الَّذِينَ ءَامَنُوا هَلْ أَذْكَكُمْ عَلَىٰ تَحْرِيرِ نُفُسِكُمْ مِنْ عَذَابِ أَلِيمٍ ۚ تُوْمِنُونَ بِاللَّهِ وَرَسُولِهِ وَنُحِبُّهُمْ وَنُحِبُّهُمْ فِي سَبِيلِ اللَّهِ بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ۚ يَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَيُدْخِلْكُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَمَسْكَنٌ طَيِّبَةٌ فِي جَنَّاتٍ عَدْنٍ ذَٰلِكَ الْفَوْزُ الْعَظِيمُ ۚ وَأُخْرَىٰ تُحِبُّونَهَا نَصْرٌ مِّنَ اللَّهِ وَفَتْحٌ قَرِيبٌ وَيُشِيرُ الْمُؤْمِنِينَ ۚ يَتَأْتِيهَا الَّذِينَ ءَامَنُوا كُونُوا أَنْصَارَ اللَّهِ كَمَا قَالَ عِيسَى ابْنُ مَرْيَمَ لِلْحَوَارِيِّينَ مَنْ أَنْصَارِي إِلَى اللَّهِ قَالَ الْحَوَارِيُّونَ نَحْنُ أَنْصَارُ اللَّهِ فَأَمَّا تَطَافُةٌ مِّنْ بَنَاتِ إِسْرَءِيلَ وَكَفَرَتْ طَافُةٌ فَأَيَّدْنَا الَّذِينَ ءَامَنُوا عَلَىٰ عَدُوِّهِمْ فَأَصْبَحُوا ظَاهِرِينَ

13 And [you will obtain] another [favor] that you love - victory from Allāh and an imminent conquest; and give good tidings to the believers.

14 O you who have believed, be supporters of Allāh, as when Jesus, the son of Mary, said to the disciples, "Who are my supporters for Allāh?" The disciples said, "We are supporters of Allāh." And a faction of the Children of Israel believed and a faction disbelieved. So We supported those who believed against their enemy, and they became dominant.

1 Another name of Prophet Muḥammad (ﷺ).

2 i.e., fraud or deception.



★ Sūrah al-Jumu‘ah¹

Bismillāhir-Raḥmānir-Raḥeem

﴿١﴾ Whatever is in the heavens and whatever is on the earth is exalting Allāh, the Sovereign, the Pure, the Exalted in Might, the Wise.

﴿٢﴾ It is He who has sent among the unlettered [Arabs] a Messenger from themselves reciting to them His verses and purifying them and teaching them the Book [i.e., the Qur‘ān] and wisdom [i.e., the

sunnah] - although they were before in clear error -

﴿٣﴾ And [to] others of them who have not yet joined them. And He is the Exalted in Might, the Wise.

﴿٤﴾ That is the bounty of Allāh, which He gives to whom He wills, and Allāh is the possessor of great bounty.

﴿٥﴾ The example of those who were entrusted with the Torah and then did not take it on² is like that of a donkey who carries volumes [of books].³ Wretched is the example of the people who deny the signs of Allāh. And Allāh does not guide the wrongdoing people.

﴿٦﴾ Say, "O you who are Jews, if you claim that you are allies of Allāh, excluding the [other] people, then wish for death, if you should be truthful."

﴿٧﴾ But they will not wish for it, ever, because of what their hands have put forth. And Allāh is Knowing of the wrongdoers.

﴿٨﴾ Say, "Indeed, the death from which you flee - indeed, it will meet you. Then you will be returned to the Knower of the unseen and the witnessed, and He will inform you about what you used to do."

² i.e., neglected their responsibility towards it by not putting its teachings into practice.

³ But does not benefit from their contents.

9 O you who have believed, when [the adhān] is called for the prayer on the day of Jumu'ah [Friday], then proceed to the remembrance of Allāh and leave trade. That is better for you, if you only knew.

10 And when the prayer has been concluded, disperse within the land and seek from the bounty of Allāh, and remember Allāh often that you may succeed.

11 But [on one occasion] when they saw a transaction or a diversion, [O Muḥammad], they rushed to it and left you standing. Say, "What is with Allāh is better than diversion and than a transaction, and Allāh is the best of providers."

★ Sūrah al-Munāfiqūn ¹

Bismillāh-Raḥmānir-Raḥeem

1 When the hypocrites come to you, [O Muḥammad], they say, "We testify that you are the Messenger of Allāh." And Allāh knows that you are His Messenger, and Allāh testifies that the hypocrites are liars.

2 They have taken their oaths as a cover, so they averted [people] from the way of Allāh. Indeed, it was evil that they were doing.

3 That is because they believed,

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ ذَلِكُمْ خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ٩ فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِنْ فَضْلِ اللَّهِ وَاذْكُرُوا اللَّهَ كَثِيرًا لَّعَلَّكُمْ تُفْلِحُونَ ١٠ وَإِذَا رَأَوْا تِجَارَةً أَوْ هَمَّوا بِأَنْفُسِهِمْ إِلَيْهَا وَتَرَكُوا فِئِمًا قُلْ مَا عِنْدَ اللَّهِ خَيْرٌ مِنَ اللَّهِوَمِنْ التِّجَارَةِ وَاللَّهُ خَيْرُ الرَّازِقِينَ ١١

سُورَةُ الْمُنَافِقُونَ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
إِذَا جَاءَكَ الْمُنَافِقُونَ قَالُوا أَتَشْهَدُ إِنَّكَ لَرَسُولُ اللَّهِ وَاللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُ وَاللَّهُ يَشْهَدُ إِنَّ الْمُنَافِقِينَ لَكَاذِبُونَ ١
اتَّخَذُوا أَيْمَانَهُمْ جُنَّةً فَصَدُّوا عَنْ سَبِيلِ اللَّهِ إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ ٢
ذَلِكَ بِأَنَّهُمْ ءَامَنُوا ثُمَّ كَفَرُوا فَطُبِعَ عَلَىٰ قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ ٣ وَإِذَا رَأَوْا تِجَارَةً أَوْ هَمَّوا بِأَنْفُسِهِمْ إِلَىٰ جَسَاْمِهِمْ وَإِنْ يَقُولُوا تَسْمَعُ لِقَوْلِهِمْ كَأَنَّهُمْ خُشْبٌ مُسْنَدٌ يَحْسِبُونَ كُلَّ صَاحِدَةٍ عَلَيْهِمْ هُمُ الْعُدُو فَاذْهَبْهُمْ فَتِلْكَ لَهْمُ اللَّهِ أَنَّىٰ يُؤْفَكُونَ ٤

and then they disbelieved; so their hearts were sealed over, and they do not understand.

4 And when you see them, their forms please you, and if they speak, you listen to their speech. [They are] as if they were pieces of wood propped up² - they think that every shout is against them. They are the enemy, so beware of them. May Allāh destroy them; how are they deluded?

1 Al-Munāfiqūn: The Hypocrites.

2 i.e., bodies with empty minds and empty hearts.

وَإِذَا قِيلَ لَهُمْ تَعَالَوْا يَسْتَغْفِرْ لَكُمْ رَسُولُ اللَّهِ لَوَّازُ وَرُسُهُمْ
وَرَأَيْتَهُمْ يَصُدُّونَ وَهُمْ مُسْتَكْبِرُونَ ﴿٥﴾ سَوَاءٌ عَلَيْهِمْ
أَسْتَغْفَرْتَ لَهُمْ أَمْ لَمْ تَسْتَغْفِرْ لَهُمْ لَنْ يَغْفِرَ اللَّهُ لَهُمْ إِنَّ
اللَّهَ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ﴿٦﴾ هُمُ الَّذِينَ يَقُولُونَ
لَا تُنْفِقُوا عَلَى مَنْ عِنْدَ رَسُولِ اللَّهِ حَتَّى يَنْفَضُوا وَلِلَّهِ
خِزَايْنُ السَّمَوَاتِ وَالْأَرْضِ وَلَكِنَّ الْمُنْفِقِينَ لَا يَفْقَهُونَ
﴿٧﴾ يَقُولُونَ لِنِ رَجَعْنَا إِلَى الْمَدِينَةِ لِيُخْرِجَنَا الْأَعَزُّ
مِنْهَا أَلَا ذَلَّ وَلِلَّهِ الْعِزَّةُ وَلِرَسُولِهِ وَلِلْمُؤْمِنِينَ وَلَكِنَّ
الْمُنْفِقِينَ لَا يَعْلَمُونَ ﴿٨﴾ يَأْتِيهِمُ الَّذِينَ آمَنُوا لَا تُلَهِكُمْ
أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ عَنْ ذِكْرِ اللَّهِ وَمَنْ يَفْعَلْ
ذَلِكَ فَأُولَئِكَ هُمُ الْخَاسِرُونَ ﴿٩﴾ وَأَنْفِقُوا مِنْ مَّا رَزَقْنَاكُمْ
مِنْ قَبْلِ أَنْ يَأْتِيَ أَحَدَكُمُ الْمَوْتُ فَيَقُولَ رَبِّ لَوْلَا أَخَّرْتَنِي
إِلَى أَجَلٍ قَرِيبٍ فَأَصَّدَّقَ وَأَكُنْ مِنَ الصَّالِحِينَ ﴿١٠﴾ وَلَنْ
يُؤَخِّرَ اللَّهُ نَفْسًا إِذَا جَاءَ أَجَلُهَا وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿١١﴾

سُورَةُ التَّجْوِيزِ
بِأَنبَاءِهَا ١٨
تُرْتَبِعُهَا ١٤

﴿٧﴾ They are the ones who say, "Do not spend on those who are with the Messenger of Allāh until they disband." And to Allāh belongs the depositories of the heavens and the earth, but the hypocrites do not understand.

﴿٨﴾ They say, "If we return to al-Madīnah, the more honored [for power] will surely expel therefrom the more humble." And to Allāh belongs [all] honor, and to His Messenger, and to the believers, but the hypocrites do not know.

﴿٩﴾ O you who have believed, let not your wealth and your children divert you from the remembrance of Allāh. And whoever does that - then those are the losers.

﴿٥﴾ And when it is said to them, "Come, the Messenger of Allāh will ask forgiveness for you," they turn their heads aside and you see them evading while they are arrogant.

﴿٦﴾ It is all the same for them whether you ask forgiveness for them or do not ask forgiveness for them; never will Allāh forgive them. Indeed, Allāh does not guide the defiantly disobedient people.

﴿١٠﴾ And spend [in the way of Allāh] from what We have provided you before death approaches one of you and he says, "My Lord, if only You would delay me for a brief term so I would give charity and be among the righteous."

﴿١١﴾ But never will Allāh delay a soul when its time has come. And Allāh is Acquainted with what you do.

★ Sūrah at-Taghābun ¹

Bismillāhir-Rahmānir-Raheem

① Whatever is in the heavens and whatever is on the earth is exalting Allāh. To Him belongs dominion, and to Him belongs [all] praise, and He is over all things competent.

② It is He who created you, and among you is the disbeliever, and among you is the believer. And Allāh, of what you do, is Seeing.

③ He created the heavens and earth in truth and formed you and perfected your forms; and to Him is the [final] destination.

④ He knows what is within the heavens and earth and knows what you conceal and what you declare. And Allāh is Knowing of that within the breasts.

⑤ Has there not come to you the news of those who disbelieved before? So they tasted the bad consequence of their affair, and they will have a painful punishment.

⑥ That is because their messengers used to come to them with clear evidences, but they said, "Shall human beings guide us?" and disbelieved and turned away. And Allāh dispensed [with them]; and Allāh is Free of need and Praiseworthy.

⑦ Those who disbelieve have claimed that they will never be resurrected. Say, "Yes, by my Lord, you will surely be

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يُسَبِّحُ لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ① هُوَ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ فَمُسْتَوْفٍ ② وَمِنْكُمْ مُؤْمِنٌ وَاللَّهُ يَمَّا تَعْمَلُونَ بَصِيرٌ ③ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ وَصَوَّرَكُمْ فَأَحْسَنَ صُورَكُمْ وَإِلَيْهِ الْمَصِيرُ ④ يَعْلَمُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَيَعْلَمُ مَا تُسِرُّونَ وَمَا تُعْلِنُونَ وَاللَّهُ عَلِيمٌ بَذَاتِ الصُّدُورِ ⑤ أَلَمْ يَأْتِكُمْ نَبُؤُا الَّذِينَ كَفَرُوا مِنْ قَبْلُ فَنَادُوا بِآلِ أَمْرِهِمْ وَهُمْ عَذَابُ الْإِيمِ ⑥ ذَلِكَ بِأَنَّهُ كَانَتْ تَأْنِيهِمْ رُسُلُهُمْ بِالْيَتْنَتِ فَقَالُوا أَبَشْرٌ مِثْلُنَا فَكَفَرُوا وَتَوَلَّوْا وَأَسْتَعْنَى اللَّهُ وَاللَّهُ عَلَىٰ حَمِيدٍ ⑦ زَعَمَ الَّذِينَ كَفَرُوا أَن لَّنْ يُعْثُوا قُلُوبًا وَرَبِّي لَتُبْعِنُنَّ ثُمَّ لَنَنْبُوْنَ يَمَّا عَمِلْتُمْ وَذَلِكَ عَلَى اللَّهِ يَسِيرٌ ⑧ فَتَأْمَنُوا بِاللَّهِ وَرُسُولِهِ وَالنُّورِ الَّذِي أَنْزَلْنَا وَاللَّهُ يَمَّا تَعْمَلُونَ خَبِيرٌ ⑨ يَوْمَ يَجْمَعُكُمْ لِيَوْمِ الْجَمْعِ ذَلِكَ يَوْمُ الْغَابِ وَمَنْ يُؤْمِن بِاللَّهِ وَيَعْمَلْ صَالِحًا يُكَفِّرْ عَنْهُ سَيِّئَاتِهِ وَيُدْخِلْهُ جَنَّاتٍ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ ⑩

resurrected; then you will surely be informed of what you did. And that, for Allāh, is easy."

⑧ So believe in Allāh and His Messenger and the light [i.e., the Qur'ān] which We have sent down. And Allāh is Acquainted with what you do.

⑨ The Day He will assemble you for the Day of Assembly - that is the Day of Deprivation.² And whoever believes in Allāh and does righteousness - He will remove from him his misdeeds and

¹ At-Taghābun: Deprivation, another name for the Day of Judgement.

² "At-Taghābun" suggests having been outdone by others in the acquisition of something valued. That Day, the disbelievers will suffer the loss of Paradise to the believers.

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ
النَّارِ خَالِدِينَ فِيهَا وَلَيْسَ الْمَصِيرُ ﴿١٠﴾ مَا أَصَابَ مِنْ
مُصِيبَةٍ إِلَّا بِإِذْنِ اللَّهِ وَمَنْ يُؤْمِنْ بِاللَّهِ يَهْدِ اللَّهُ قَلْبَهُ. وَاللَّهُ بِكُلِّ
شَيْءٍ عَلِيمٌ ﴿١١﴾ وَأَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ فَإِنْ
تَوَلَّيْتُمْ فَإِنَّمَا عَلَىٰ رَسُولِنَا الْبَلَاغُ الْمُبِينُ ﴿١٢﴾ اللَّهُ لَا إِلَهَ
إِلَّا هُوَ وَعَلَىٰ اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١٣﴾ يَتَأْتِيهَا
الَّذِينَ آمَنُوا مِنْ أَزْوَاجِكُمْ وَأَوْلَادِكُمْ عَدُوًّا
لَكُمْ فَاحْذَرُوهُمْ وَإِنْ تَعَفَّوْا وَتَصَفَّحُوا وَتَغْفِرُوا
فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١٤﴾ إِنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ
فِتْنَةٌ وَاللَّهُ عِنْدَهُ أَجْرٌ عَظِيمٌ ﴿١٥﴾ فَأَنْفِقُوا لِلَّهِ مَا اسْتَطَعْتُمْ
وَأَسْمِعُوا وَأَطِيعُوا وَأَنْفِقُوا خَيْرًا لِّأَنْفُسِكُمْ وَمَنْ
يُوقِ شَحْوَ نَفْسِهِ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿١٦﴾ إِنْ تُقْرَضُوا
اللَّهُ قَرْضًا حَسَنًا يَضْعِفْهُ لَكُمْ وَيَغْفِرْ لَكُمْ وَاللَّهُ شَكُورٌ
حَلِيمٌ ﴿١٧﴾ عَلِيمُ الْغَيْبِ وَالشَّهَادَةِ الْعَزِيزُ الْحَكِيمُ ﴿١٨﴾

سُورَةُ الطَّلَاقِ
آيَاتُهَا ١٢
تُرْتِيلُهَا ١٥

admit him to gardens beneath which rivers flow, wherein they will abide forever. That is the great attainment.

﴿١٠﴾ But the ones who disbelieved and denied Our verses - those are the companions of the Fire, abiding eternally therein; and wretched is the destination.

﴿١١﴾ No disaster strikes except by permission of Allāh. And whoever believes in Allāh - He will guide his heart. And Allāh is Knowing of all things.

﴿١٢﴾ And obey Allāh and obey the Messenger; but if you turn away - then upon Our Messenger is only [the duty of] clear notification.

﴿١٣﴾ Allāh - there is no deity except Him. And upon Allāh let the believers rely.

﴿١٤﴾ O you who have believed, indeed, among your spouses and your children are enemies to you, so beware of them. But if you pardon and overlook and forgive - then indeed, Allāh is Forgiving and Merciful.

﴿١٥﴾ Your wealth and your children are but a trial, and Allāh has with Him a great reward.

﴿١٦﴾ So fear Allāh as much as you are able and listen and obey and spend [in the way of Allāh]; it is better for your selves. And whoever is protected from the stinginess of his soul - it is those who will be the successful.

﴿١٧﴾ If you loan Allāh a goodly loan, He will multiply it for you and forgive you. And Allāh is Most Appreciative and Forbearing,

﴿١٨﴾ Knower of the unseen and the witnessed, the Exalted in Might, the Wise.

★ Sūrah at-Talāq ¹

Bismillāhir-Raḥmānir-Raḥeem

1 O Prophet, when you [Muslims] divorce women, divorce them for [the commencement of] their waiting period and keep count of the waiting period,² and fear Allāh, your Lord. Do not turn them out of their [husbands'] houses, nor should they [themselves] leave [during that period] unless they are committing a clear immorality. And those are the limits [set by] Allāh. And whoever transgresses the limits of Allāh has certainly wronged himself. You know not; perhaps Allāh will bring about after that a [different] matter.³

2 And when they have [nearly] fulfilled their term, either retain them according to acceptable terms or part with them according to acceptable terms. And bring to witness two just men from among you and establish the testimony for [the acceptance of] Allāh. That is instructed to whoever should believe in Allāh and the Last Day. And whoever fears Allāh - He will make for him a way out.⁴

3 And will provide for him from where he does not expect. And whoever relies upon Allāh - then He is sufficient for him. Indeed, Allāh will accomplish His purpose. Allāh has already set for everything a [decreed] extent.

¹ At-Talāq: Divorce.

² A wife should not be divorced except after the completion of her menstrual period but before sexual intercourse has occurred, or else during a confirmed pregnancy. The pronouncement of divorce begins her waiting period ('iddah).

³ Such as regret or renewed desire for the wife.

⁴ i.e., relief from distress.

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يَا أَيُّهَا النَّبِيُّ إِذَا طَلَقْتُمُ النِّسَاءَ فَطَلِّقُوهُنَّ لِعَدَّتِهِنَّ وَأَحْصُوا الْعِدَّةَ وَاتَّقُوا اللَّهَ رَبَّكُمْ لَا تُخْرِجُوهُنَّ مِنْ بُيُوتِهِنَّ وَلَا يُخْرِجَنَّ إِلَّا أَنْ يَأْتِيَنَّ بِفَحِشَةٍ مُبَيَّنَةٍ وَتِلْكَ حُدُودُ اللَّهِ وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَقَدْ ظَلَمَ نَفْسَهُ لَا تَدْرِي لَعَلَّ اللَّهَ يُحْدِثُ بَعْدَ ذَلِكَ أَمْرًا **1** فَإِذَا بَلَغَ الْأَجَلُهَانَ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ فَارِقُوهُنَّ بِمَعْرُوفٍ وَأَشْهِدُوا ذَوَى عَدْلٍ مِنْكُمْ وَأَقِيمُوا الشَّهَادَةَ لِلَّهِ ذَلِكَ يُوْضِعُ بِهِ مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَمَنْ يَنْقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا **2** وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ إِنْ اللَّهُ بَلِّغَ أَمْرِهِ قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدَرًا **3** وَالَّتِي يَنْسَنَ مِنَ الْمَحِيضِ مِنْ نِسَائِكُمْ إِنْ أَرْبَبْتُمْ فَعِدَّتُهُنَّ ثَلَاثَةُ أَشْهُرٍ وَالَّتِي لَمْ يَحِيضْ وَأُولَتْ الْأَحْمَالِ أَجَلُهُنَّ أَنْ يَضَعْنَ حَمْلَهُنَّ وَمَنْ يَنْقِ اللَّهَ يَجْعَلْ لَهُ مِنْ أَمْرِهِ يُسْرًا **4** ذَلِكَ أَمْرُ اللَّهِ أَنْزَلَهُ إِلَيْكُمْ وَمَنْ يَنْقِ اللَّهَ يَكْفِرْ عَنْهُ سَيِّئَاتِهِ وَيُعْظِمْ لَهُ أَجْرًا **5**

4 And those who no longer expect menstruation among your women - if you doubt, then their period is three months, and [also for] those who have not menstruated. And for those who are pregnant, their term is until they give birth.⁵ And whoever fears Allāh - He will make for him of his matter ease.

5 That is the command of Allāh, which He has sent down to you; and whoever fears Allāh - He will remove for him his misdeeds and make great for him his reward.

⁵ The ruling concerning pregnancy applies also in the case of the husband's death.

أَسْكُوهُمْ مِنْ حَيْثُ سَكَنْتُمْ مِنْ دُونِكُمْ وَلَا تُضَارُّوهُمْ وَلَا نَحْضُوا عَلَيْهِمْ وَإِنْ كُنْ أُولَئِكَ حَمَلَ فَاَنْفِقُوا عَلَيْهِمْ حَتَّى يَضَعُوا حَمْلَهُمْ فَإِنْ أَرْضَعْنَ لَكُمْ فَارْحَمُوا أَرْحَمَ وَأَنْتُمْ بَيْنَكُمْ بِمَعْرُوفٍ وَإِنْ تَعَاَسَرْتُمْ فَاسْتَزِغْ لَهُمْ أُخْرَىٰ ۖ لِيُنْفِقَ ذُو سَعَةٍ مِنْ سَعَتِهِ وَمَنْ قُدِرَ عَلَيْهِ رِزْقُهُ فَلْيُنْفِقْ مِمَّا آتَاهُ اللَّهُ لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا مَاءً أَتَاهَا سَيَجْعَلُ اللَّهُ بَعْدَ عُسْرٍ يُسْرًا ۖ وَكَانَ مِنْ قَرِيبٍ عَنَّتْ عَنْ أَمْرِ رَبِّهَا وَرُسُلِهِ ۖ فَحَاسَبْنَاهَا حِسَابًا شَدِيدًا وَعَذَّبْنَاهَا عَذَابًا ثَكْرًا ۚ فَذَاقَتْ وَبَالَ أَمْرِهَا وَكَانَ عَاقِبَةُ أَمْرِهَا خُسْرًا ۙ أَعَدَّ اللَّهُ لَهُمْ عَذَابًا شَدِيدًا فَاتَّقُوا اللَّهَ يَا أُولِيَ الْأَلْبَابِ الَّذِينَ ءَامَنُوا قَدْ أَنْزَلَ اللَّهُ إِلَيْكُمْ ذِكْرًا ۚ رُسُلًا يَنْتَوُوا عَلَيْكُمْ ءَايَاتِ اللَّهِ مُبَيِّنَاتٍ لِيُخْرِجَ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنَ الظُّلُمَاتِ إِلَى النُّورِ وَمَنْ يُؤْمِنْ بِاللَّهِ وَيَعْمَلْ صَالِحًا يُدْخِلْهُ جَنَّاتٍ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا قَدْ أَحْسَنَ اللَّهُ لَهُ رِزْقًا ۚ اللَّهُ الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ وَمِنَ الْأَرْضِ مِثْلَهُنَّ يَنْزِلُ الْأَمْرُ بَيْنَهُنَّ لِنَعْلَمَ أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ وَأَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا ۚ

¹ Lodge them [in a section] of where you dwell out of your means and do not harm them in order to oppress them.² And if they should be pregnant, then spend on them until they give birth. And if they breastfeed for you, then give them their payment and confer among yourselves in the acceptable way; but if you are in discord, then there may breastfeed for him [i.e., the father] another woman.

⁷ Let a man of wealth spend from his wealth, and he whose provision is restricted - let him spend from what Allāh

has given him. Allāh does not charge a soul except [according to] what He has given it. Allāh will bring about, after hardship, ease [i.e., relief].

⁸ And how many a city was insolent toward the command of its Lord and His messengers, so We took it to severe account and punished it with a terrible punishment.

⁹ And it tasted the bad consequence of its affair [i.e., rebellion], and the outcome of its affair was loss.

¹⁰ Allāh has prepared for them a severe punishment; so fear Allāh, O you of understanding who have believed. Allāh has sent down to you a message [i.e., the Qur'ān].³

¹¹ [He sent] a Messenger [i.e., Muḥammad (ﷺ)] reciting to you the distinct verses of Allāh that He may bring out those who believe and do righteous deeds from darknesses into the light. And whoever believes in Allāh and does righteousness - He will admit him into gardens beneath which rivers flow to abide therein forever. Allāh will have perfected for him a provision.

¹² It is Allāh who has created seven heavens and of the earth, the like of them.⁴ [His] command descends among them so you may know that Allāh is over all things competent and that Allāh has encompassed all things in knowledge.

¹ During their waiting period (referring to wives whose divorce has been pronounced).

² So that they would be forced to leave or to ransom themselves.

³ Some scholars have interpreted "dhikr" here as "a reminder," meaning the Messenger (ﷺ), since he is mentioned in the following verse.

⁴ i.e., a similar number: seven.

Sūrah at-Taḥreem ¹

Bismillāhir-Raḥmānir-Raḥeem

1 O Prophet, why do you prohibit [yourself from] what Allāh has made lawful for you, seeking the approval of your wives? And Allāh is Forgiving and Merciful.

2 Allāh has already ordained for you [Muslims] the dissolution of your oaths.² And Allāh is your protector, and He is the Knowing, the Wise.

3 And [remember] when the Prophet confided to one of his wives a statement; and when she informed [another] of it and Allāh showed it to him, he made known part of it and ignored a part. And when he informed her about it, she said, "Who told you this?" He said, "I was informed by the Knowing, the Acquainted."

4 If you two [wives] repent to Allāh, [it is best], for your hearts have deviated. But if you cooperate against him - then indeed Allāh is his protector, and Gabriel and the righteous of the believers and the angels, moreover, are [his] assistants.

5 Perhaps his Lord, if he divorced you [all], would substitute for him wives better than you - submitting [to Allāh], believing, devoutly obedient,

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
يَا أَيُّهَا النَّبِيُّ لِمَ تُحَرِّمُ مَا أَحَلَّ اللَّهُ لَكَ تَبْتَغِي مَرْضَاتَ أَزْوَاجِكَ وَاللَّهُ غَفُورٌ رَحِيمٌ **١**
وَهُوَ الْعَلِيمُ الْحَكِيمُ **٢** وَإِذْ أَسْرَأَ النَّبِيُّ إِلَى بَعْضِ أَزْوَاجِهِ حَدِيثًا فَلَمَّا بَاتَ آتَتْهُ وَأَظْهَرَهُ اللَّهُ عَلَيْهِ عَرَفَ بَعْضَهُ وَأَعْرَضَ عَنْ بَعْضٍ فَلَمَّا بَاتَ هَاهُنَا قَالَتْ مَنْ أَنْبَأَكَ هَذَا قَالَ نَبَأَنِيَ الْعَلِيمُ الْخَبِيرُ **٣**
إِنْ نُبَوِّأُ إِلَى اللَّهِ فَقَدْ صَعَتْ قُلُوبُكُمَا وَإِنْ تَظَاهَرَا عَلَيْهِ فَإِنَّ اللَّهَ هُوَ مَوْلَاهُ وَجِبْرِيلُ وَصَالِحُ الْمُؤْمِنِينَ وَالْمَلَائِكَةُ بَعْدَ ذَلِكَ ظَهِيرٌ **٤** عَسَى رَبُّهُ إِنْ طَلَّقَكُنَّ أَنْ يُبَدِّلَهُ أَزْوَاجًا خَيْرًا مِنْكُنَّ مُسْلِمَاتٍ مُؤْمِنَاتٍ قَنَاطٍ تَبَدَّلَتْ عِيدَاتٍ سَيَجِدُ تَبَيَّنَ وَأَبْكَارًا **٥** يَتَأْتِيهَا الَّذِينَ آمَنُوا فَوَافُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَاظٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ **٦** يَتَأْتِيهَا الَّذِينَ كَفَرُوا لَا تَعْنِدُوا الْيَوْمَ إِنَّمَا نُجَزِّوْنَ مَا كُنتُمْ تَعْمَلُونَ **٧**

repentant, worshipping, and traveling³ - [ones] previously married and virgins.

6 O you who have believed, protect yourselves and your families from a Fire whose fuel is people and stones, over which are [appointed] angels, harsh and severe; they do not disobey Allāh in what He commands them but do what they are commanded.

7 O you who have disbelieved, make no excuses that Day. You will only be recompensed for what you used to do.

¹ At-Taḥreem: Prohibition.

² By means of a *kaffārah* (expiation). This is required when one is unable to fulfill an oath or when one has taken an oath which would not be pleasing to Allāh (*subḥānahu wa ta'ālā*).

³ Emigrating for the cause of Allāh.

يَتَّيْنَاهَا الَّذِينَ ءَامَنُوا تَوْبُوا إِلَى اللَّهِ تَوْبَةً نَّصُوحًا عَسَىٰ رَبُّكُمْ
 أَن يُكَفِّرَ عَنْكُمْ سَيِّئَاتِكُمْ وَيُدْخِلَكُم جَنَّاتٍ تَجْرَىٰ
 مِن تَحْتِهَا الْأَنْهَارُ يَوْمَ لَا يُخْزِي اللَّهُ النَّبِيَّ وَالَّذِينَ ءَامَنُوا
 مَعَهُ نُورُهُمْ يَسْعَىٰ بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ يَقُولُونَ رَبَّنَا
 أَتِمِّمْ لَنَا نُورَنَا وَآغْفِرْ لَنَا إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٨﴾
 يَتَّيْنَاهَا النَّبِيُّ جَهْدِ الْكُفَّارِ وَالْمُنَافِقِينَ وَاغْلُظْ عَلَيْهِمْ
 وَمَأْوَاهُمُ جَهَنَّمُ وَبِئْسَ الْمَصِيرُ ﴿٩﴾ ضَرَبَ اللَّهُ مَثَلًا
 لِلَّذِينَ كَفَرُوا أُمْرَأَتَ نُوحٍ وَأُمْرَأَتَ لُوطٍ كَانَتَا تَحْتَ
 عَبْدَيْنِ مِّنْ عِبَادِنَا صَالِحَيْنِ فَخَانَتَاهُمَا فَلَمْ يُغْنِيَا عَنْهُمَا
 مِنَ اللَّهِ شَيْئًا وَقِيلَ ادْخُلَا النَّارَ مَعَ الدَّٰخِلِينَ ﴿١٠﴾
 وَضَرَبَ اللَّهُ مَثَلًا لِلَّذِينَ ءَامَنُوا أُمْرَأَتَ فِرْعَوْنَ إِذْ
 قَالَتْ رَبِّ أَنِّي لِي بِعِنْدِكَ بَيْتًا فِي الْجَنَّةِ وَبِخِيٍّ مِّنْ فِرْعَوْنَ
 وَعَمَلِهِ وَبِخِيٍّ مِّنَ الْقَوْمِ الظَّالِمِينَ ﴿١١﴾ وَمَرْيَمَ ابْنَتَ
 عِمْرَانَ الَّتِي أَحْصَنَتْ فَرْجَهَا فَنَفَخْنَا فِيهِ مِن رُّوحِنَا
 وَصَدَقَتْ بِكَلِمَتِ رَبِّهَا وَكُتِبَ عَلَيْهَا مِنَ الْقَنَاتِينِ ﴿١٢﴾

﴿٩﴾ O Prophet, strive against the disbelievers and the hypocrites and be harsh upon them. And their refuge is Hell, and wretched is the destination.

﴿١٠﴾ Allāh presents an example of those who disbelieved: the wife of Noah and the wife of Lot. They were under two of Our righteous servants but betrayed them,² so they [i.e., those prophets] did not avail them from Allāh at all, and it was said, "Enter the Fire with those who enter."

﴿١١﴾ And Allāh presents an example of those who believed: the wife of Pharaoh, when she said, "My Lord, build for me near You a house in Paradise and save me from Pharaoh and his deeds and save me from the wrongdoing people."

﴿٨﴾ O you who have believed, repent to Allāh with sincere repentance. Perhaps¹ your Lord will remove from you your misdeeds and admit you into gardens beneath which rivers flow [on] the Day when Allāh will not disgrace the Prophet and those who believed with him. Their light will proceed before them and on their right; they will say, "Our Lord, perfect for us our light and forgive us. Indeed, You are over all things competent."

﴿١٢﴾ And [the example of] Mary, the daughter of ‘Imrān, who guarded her chastity, so We blew into [her garment] through Our angel [i.e., Gabriel], and she believed in the words of her Lord and His scriptures and was of the devoutly obedient.

¹ i.e., it is expected or promised.

² In the matter of religion.

Sūrah al-Mulk¹

Bismillāhīr-Raḥmānīr-Raḥīm

① Blessed is He in whose hand is dominion, and He is over all things competent -

② [He] who created death and life to test you [as to] which of you is best in deed - and He is the Exalted in Might, the Forgiving -

③ [And] who created seven heavens in layers.² You do not see in the creation of the Most Merciful any inconsistency. So return [your] vision [to the sky]; do you see any breaks?

④ Then return [your] vision twice again.³ [Your] vision will return to you humbled while it is fatigued.

⑤ And We have certainly beautified the nearest heaven with lamps [i.e., stars] and have made [from] them what is thrown at the devils⁴ and have prepared for them the punishment of the Blaze.

⑥ And for those who disbelieved in their Lord is the punishment of Hell, and wretched is the destination.

⑦ When they are thrown into it, they hear from it a [dreadful] inhaling while it boils up.

⑧ It almost bursts with rage. Every time a company is thrown into it, its keepers ask them, "Did there not come to



you a warner?"

⑨ They will say, "Yes, a warner had come to us, but we denied and said, 'Allāh has not sent down anything. You are not but in great error.'"

⑩ And they will say, "If only we had been listening or reasoning, we would not be among the companions of the Blaze."

⑪ And they will admit their sin, so [it is] alienation⁵ for the companions of the Blaze.

⑫ Indeed, those who fear their Lord unseen will have forgiveness and great reward.

¹ Al-Mulk: Dominion.

² i.e., one covering or fitting over the other.

³ i.e., repeatedly.

⁴ Thereby driving them from the heavens and preventing them from eavesdropping. See 72:8-9

⁵ From all good and from Allāh's mercy.

وَأَسِرُّوا قَوْلَكُمْ أَوِ اجْهَرُوا بِهِ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿١٣﴾ أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ اللَّطِيفُ الْخَبِيرُ ﴿١٤﴾ هُوَ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ ذُلُولًا فَامْشُوا فِي مَنَاكِبِهَا وَكُلُوا مِن رِّزْقِهِ وَإِلَيْهِ النُّشُورُ ﴿١٥﴾ أَأَمِنْتُمْ مَن فِي السَّمَاءِ أَن يَخْسِفَ بِكُمُ الْأَرْضَ فَإِذَا هِيَ تَمُورُ ﴿١٦﴾ أَمْ أَمِنْتُمْ مَن فِي السَّمَاءِ أَن يُرْسِلَ عَلَيْكُمْ حَاصِبًا فَسَتَعْلَمُونَ كَيْفَ نَذِيرِ ﴿١٧﴾ وَلَقَدْ كَذَّبَ الَّذِينَ مِن قَبْلِهِمْ فَكَيْفَ كَانَ نَكِيرِ ﴿١٨﴾ أَوَلَمْ يَرَوْا إِلَى الطَّيْرِ فَوْقَهُمْ صَفْتٍ وَيَقْبِضْنَ مَا يُمَسِّكُهُنَّ إِلَّا الرِّحْمَنُ إِنَّهُ بِكُلِّ شَيْءٍ بَصِيرٌ ﴿١٩﴾ أَمَنَ هَذَا الَّذِي هُوَ جُنْدٌ لَّكُمْ يَنْصُرُكُم مِّن دُونِ الرَّحْمَنِ إِنِ الْكَافِرُونَ إِلَّا فِي غُرُورٍ ﴿٢٠﴾ أَمَنَ هَذَا الَّذِي بَرَزَكُمُ إِنِ أَمْسَكَ رِزْقَهُ بَل لَّجَوَافِ عُتُورٍ وَنُفُورٍ ﴿٢١﴾ أَفَمَن يَمْشِي مُكِبًّا عَلَى وَجْهِهِ أَهْدَىٰ أَمَنَ يَمْشِي سَوِيًّا عَلَىٰ صِرَاطٍ مُّسْتَقِيمٍ ﴿٢٢﴾ قُلْ هُوَ الَّذِي أَنْشَأَكُمْ وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَرَ وَالْأَفْئِدَةَ قَلِيلًا مَّا تَشْكُرُونَ ﴿٢٣﴾ قُلْ هُوَ الَّذِي ذَرَأَكُمْ فِي الْأَرْضِ وَإِلَيْهِ تُحْشَرُونَ ﴿٢٤﴾ وَيَقُولُونَ مَتَىٰ هَذَا الْوَعْدُ إِن كُنتُمْ صَادِقِينَ ﴿٢٥﴾ قُلْ إِنَّمَا الْعِلْمُ عِنْدَ اللَّهِ وَإِنَّمَا أَنَا نَذِيرٌ مُّبِينٌ ﴿٢٦﴾

﴿17﴾ Or do you feel secure that He who [holds authority] in the heaven would not send against you a storm of stones? Then you would know how [severe] was My warning.

﴿18﴾ And already had those before them denied, and how [terrible] was My reproach.

﴿19﴾ Do they not see the birds above them with wings outspread and [sometimes] folded in? None holds them [aloft] except the Most Merciful. Indeed He is, of all things, Seeing.

﴿20﴾ Or who is it that could be an army for you to aid you other than the Most Merciful? The disbelievers are not but in delusion.

﴿21﴾ Or who is it that could provide for you if He withheld His provision? But they have persisted in insolence and aversion.

﴿13﴾ And conceal your speech or publicize it; indeed, He is Knowing of that within the breasts.

﴿14﴾ Does He who created not know, ¹ while He is the Subtle, the Acquainted?

﴿15﴾ It is He who made the earth tame ² for you - so walk among its slopes and eat of His provision - and to Him is the resurrection.

﴿16﴾ Do you feel secure that He who [holds authority] in the heaven would not cause the earth to swallow you and suddenly it would sway? ³

﴿22﴾ Then is one who walks fallen on his face better guided or one who walks erect on a straight path?

﴿23﴾ Say, "It is He who has produced you and made for you hearing and vision and hearts [i.e., intellect]; little are you grateful."

﴿24﴾ Say, "It is He who has multiplied you throughout the earth, and to Him you will be gathered."

﴿25﴾ And they say, "When is this promise, if you should be truthful?"

﴿26﴾ Say, "The knowledge is only with Allāh, and I am only a clear warner."

¹ Another accepted meaning is "Does He not know those whom He created...?"

² i.e., stable and subservient.

³ In a circular motion, as in an earthquake.

27 But when they see it¹ approaching, the faces of those who disbelieve will be distressed, and it will be said, "This is that for which you used to call."²

28 Say, [O Muḥammad], "Have you considered:³ whether Allāh should cause my death and those with me or have mercy upon us, who can protect the disbelievers from a painful punishment?"

29 Say, "He is the Most Merciful; we have believed in Him, and upon Him we have relied. And you will [come to] know who it is that is in clear error."

30 Say, "Have you considered: if your water was to become sunken [into the earth], then who could bring you flowing water?"

★ Sūrah al-Qalam⁴

Bismillāhīr-Raḥmānīr-Raḥeem

1 Nūn. By the pen and what they inscribe,

2 You are not, [O Muḥammad], by the favor of your Lord, a madman.

3 And indeed, for you is a reward uninterrupted.

4 And indeed, you are of a great moral character.

5 So you will see and they will see.

6 Which of you is the afflicted [by a devil].

7 Indeed, your Lord is most knowing of who has gone astray from His way, and He is most knowing of the [rightly] guided.

8 Then do not obey the deniers.

9 They wish that you would soften [in

فَلَمَّا رَأَوْهُ زُلْفَةً سَيِّئَتْ وُجُوهُ الَّذِينَ كَفَرُوا وَقِيلَ هَذَا الَّذِي كُنْتُمْ بِهِ تَدْعُونَ ﴿٢٧﴾ قُلْ أَرَأَيْتُمْ إِنْ أَهْلَكْنِي اللَّهُ وَمَنْ مَعِيَ أَوْ رَحِمَنَا فَمَنْ يُجِيرُ الْكَافِرِينَ مِنْ عَذَابٍ أَلِيمٍ ﴿٢٨﴾ قُلْ هُوَ الرَّحْمَنُ أَمَّنَّا بِهِ وَعَلَيْهِ تَوَكَّلْنَا فَسَتَعْلَمُونَ مَنْ هُوَ فِي ضَلَالٍ مُبِينٍ ﴿٢٩﴾ قُلْ أَرَأَيْتُمْ إِنْ أَصْبَحَ مَاؤُكُمْ غَوْرًا فَمَنْ يَأْتِيكُمْ بِمَاءٍ مَعِينٍ ﴿٣٠﴾

سُورَةُ الْقَلَمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
ن وَالْقَلَمِ وَمَا يَسْطُرُونَ ﴿١﴾ مَا أَنْتَ بِمَجْنُونٍ ﴿٢﴾ وَإِنْ لَكَ لَأَجْرٌ غَيْرُ مَمْنُونٍ ﴿٣﴾ وَإِنَّكَ لَعَلَى خُلُقٍ عَظِيمٍ ﴿٤﴾ فَسَبِّحْهُ وَابْحُورْ ﴿٥﴾ بِأَيِّكُمْ الْمَقْتُولُ ﴿٦﴾ إِنْ رَبُّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ﴿٧﴾ فَلَا تَطْعِ الْمُكَذِّبِينَ ﴿٨﴾ وَدُّوا لَوْ يُدْهَنُ فَيْدُهُنَّ وَلا تَطْعِ كُلَّ حَلَّافٍ مَهِينٍ ﴿٩﴾ هَازِمْ مَشَاءً بِنَمِيمٍ ﴿١٠﴾ مَنَاجِ لِّلْخَبَرِ مُعْتَدٍ ﴿١١﴾ أَشِيمٍ ﴿١٢﴾ عَتَلْ بَعْدَ ذَلِكَ رَنِيمٍ ﴿١٣﴾ أَنْ كَانَ ذَا مَالٍ وَنَبِينٍ ﴿١٤﴾ إِذَا تَنَتَّلَى عَلَيْهِ إِبْنَانَا قَالَا أَسْطَرُ الْأَوَّلِينَ ﴿١٥﴾

your position], so they would soften [toward you].

10 And do not obey every worthless habitual swearer

11 [And] scorner, going about with malicious gossip -

12 A preventer of good, transgressing and sinful,

13 Cruel, moreover, and an illegitimate pretender.⁵

14 Because he is a possessor of wealth and children,

15 When Our verses are recited to him, he says, "Legends of the former peoples."

1 The punishment of which they were warned.

2 When they challenged their prophets, saying, "Bring on the punishment, if you are truthful."

3 i.e., inform me.

4 Al-Qalam: The Pen.

5 i.e., claiming a particular lineage falsely. The description given in these verses is of al-Waleed bin al-Mugheerah (see also 74:11-25) or possibly, as asserted by Ibn Katheer, al-Akhnas bin Shurayq.

سَنَسِمُهُ عَلَى الْخُرُومِ ﴿١٦﴾ إِنَّا بَلَوْتُهُمْ كَمَا بَلَوْنَا أَصْحَابَ الْجَنَّةِ إِذْ أَتَوْهُم بِبَصِيرَةٍ مِّنْهُم مُّصْبِحِينَ ﴿١٧﴾ وَلَا يَسْتَوُونَ ﴿١٨﴾ فَطَافَ عَلَيْهِم طَائِفٌ مِّن رَّبِّكَ وَهُمْ نَائِمُونَ ﴿١٩﴾ فَأَصْبَحَتِ كَالْعَصِيرِ ﴿٢٠﴾ فَنَادَا مُصْبِحِينَ ﴿٢١﴾ أَنْ أَغْدُوا عَلَى حَرْثِكُمْ إِنْ كُنْتُمْ صَادِقِينَ ﴿٢٢﴾ فَانْطَلَقُوا وَهُمْ يَخِفُّونَ ﴿٢٣﴾ أَنْ لَا يَدْخُلَهَا الْيَوْمَ عَلَيْكُمْ مَسْكِينٌ ﴿٢٤﴾ وَعَدُوا عَلَى حَرْثِ قَدِيرٍ ﴿٢٥﴾ فَلَمَّا رَأَوْهَا قَالُوا إِنَّا لَضَالُونَ ﴿٢٦﴾ بَلْ نَحْنُ مَحْرُومُونَ ﴿٢٧﴾ قَالَ أَوْسَطُهُمْ أَلْزَأْفُلَ لَكُمْ لَوْلَا تَسْتَحِينُ ﴿٢٨﴾ قَالُوا سُبْحَنَ رَبِّنَا إِنَّا كُنَّا ظَالِمِينَ ﴿٢٩﴾ فَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتْلَمُونَ ﴿٣٠﴾ قَالُوا يٰوَيْلَنَا إِنَّا كُنَّا ظَالِمِينَ ﴿٣١﴾ عَسَىٰ رَبَّنَا أَنْ يَبْدِلَ آخِرَ أَمْرِنَا إِنَّا إِلَىٰ رَبِّنَا عَابِدُونَ ﴿٣٢﴾ كَذَلِكَ الْعَذَابُ وَلَعَذَابُ الْآخِرَةِ أَكْبَرُ لَوْ كَانُوا يَعْلَمُونَ ﴿٣٣﴾ إِنَّ الْمُنَاقِبِينَ عِنْدَ رَبِّهِمْ جَنَّتِ النَّعِيمِ ﴿٣٤﴾ أَفَنَجْعَلُ الْمُسْلِمِينَ كَالْمُجْرِمِينَ ﴿٣٥﴾ مَا لَكُمْ كَيْفَ تَحْكُمُونَ ﴿٣٦﴾ أَمْ لَكُمْ كِتَابٌ فِيهِ تَدْرُسُونَ ﴿٣٧﴾ إِنْ لَكُمْ فِيهِ لَمَّا تَحْزُرُونَ ﴿٣٨﴾ أَمْ لَكُمْ أَيْمَنٌ عَلَيْنَا بَلِغَةُ إِلَىٰ يَوْمِ الْقِيَمَةِ إِنْ لَكُمْ لِمَا تَحْكُمُونَ ﴿٣٩﴾ سَلَهُمْ أَنَّهُمْ يَذَلِكِ زَعِيمٌ ﴿٤٠﴾ أَمْ لَهُمْ شُرَكَاءُ فَلْيَأْتُوا بِشُرَكَائِهِمْ إِنْ كَانُوا صَادِقِينَ ﴿٤١﴾ يَوْمَ يُكْشَفُ عَنْ سَاقٍ وَيُدْعَوْنَ إِلَى السُّجُودِ فَلَا يَسْتَطِيعُونَ ﴿٤٢﴾

- 16 We will brand him upon the snout.¹
 17 Indeed, We have tried them as We tried the companions of the garden, when they swore to cut its fruit in the [early] morning
 18 Without making exception.²
 19 So there came upon it [i.e., the garden] an affliction from your Lord while they were asleep.
 20 And it became as though reaped.
 21 And they called one another at morning,
 22 [Saying], "Go early to your crop if you would cut the fruit."
 23 So they set out, while lowering their voices,

- 24 [Saying], "There will surely not enter it today upon you [any] poor person."
 25 And they went early in determination, [assuming themselves] able.³
 26 But when they saw it, they said, "Indeed, we are lost;
 27 Rather, we have been deprived."
 28 The most moderate of them said, "Did I not say to you, 'Why do you not exalt [Allāh]?'"⁴
 29 They said, "Exalted is our Lord! Indeed, we were wrongdoers."
 30 Then they approached one another, blaming each other.
 31 They said, "O woe to us; indeed we were transgressors.
 32 Perhaps our Lord will substitute for us [one] better than it. Indeed, we are toward our Lord desirous."⁵
 33 Such is the punishment [of this world]. And the punishment of the Hereafter is greater, if they only knew.
 34 Indeed, for the righteous with their Lord are the Gardens of Pleasure.
 35 Then will We treat the Muslims like the criminals?
 36 What is [the matter] with you? How do you judge?
 37 Or do you have a scripture in which you learn
 38 That indeed for you is whatever you choose?
 39 Or do you have oaths [binding] upon Us, extending until the Day of Resurrection, that indeed for you is whatever you judge?
 40 Ask them which of them, for that [claim], is responsible.

1 Literally, "trunk," meaning the nose of an elephant or pig.

2 i.e., without conceding that nothing can be accomplished unless Allāh wills, saying, "...if Allāh wills" ("in-shā'-Allāh").

3 To carry out their plan, confident of their ability.

4 i.e., remember or mention Him by saying, "...if Allāh wills." An additional meaning is "praise" or "thank" Him for His bounty.

5 Of His mercy, forgiveness and bounty.

41 Or do they have partners?¹ Then let them bring their partners, if they should be truthful.

42 The Day the shin will be uncovered² and they are invited to prostration but they [i.e., the disbelievers] will not be able,

43 Their eyes humbled, humiliation will cover them. And they used to be invited to prostration while they were sound.³

44 So leave Me, [O Muḥammad], with [the matter of] whoever denies this statement [i.e., the Qur'ān]. We will progressively lead them [to punishment] from where they do not know.⁴

45 And I will give them time. Indeed, My plan is firm.

46 Or do you ask of them a payment, so they are by debt burdened down?

47 Or have they [knowledge of] the unseen, so they write [it] down?

48 Then be patient for the decision of your Lord, [O Muḥammad], and be not like the companion of the fish [i.e., Jonah] when he called out while he was distressed.

49 If not that a favor [i.e., mercy] from his Lord overtook him, he would have been thrown onto the naked shore while he was censured.⁵

50 And his Lord chose him and made him of the righteous.

51 And indeed, those who disbelieve

خَاشِعَةً أَبْصَرُهُمْ تَرْهَقُهُمْ ذِلَّةٌ وَقَدْ كَانُوا يُدْعَوْنَ إِلَى السُّجُودِ وَهُمْ سَلِيمُونَ
 ٤٢ فَذَرْنِي وَمَنْ يَكْذِبْ بِهَذَا الْحَدِيثِ سَنَسْتَدْرِجُهُمْ مِنْ حَيْثُ لَا يَعْلَمُونَ ٤٣ وَأُمْلِي لَهُمْ إِنَّ كَيْدِي مَتِينٌ ٤٤ أَمْ تَسْأَلُهُمْ أَجْرًا فَهُمْ
 مِنْ مَغْرَمٍ مُثْقَلُونَ ٤٥ أَمْ عِنْدَهُمُ الْغَيْبُ فَهُمْ يَكْتُبُونَ ٤٦ فَاصْبِرْ
 لِحُكْمِ رَبِّكَ وَلَا تَكُنْ كَصَاحِبِ الْحُوتِ إِذْ نَادَى وَهُوَ مَكْظُومٌ ٤٧ لَوْلَا
 أَنْ نَدَارِكَهُ نِعْمَةً مِنْ رَبِّهِ لَيُنَادَى بِالْعُرَاءِ وَهُوَ مَكْشُومٌ ٤٨ فَاجْنِبْهُ رُبَّهُ
 فَجَعَلَهُ مِنَ الصَّالِحِينَ ٤٩ وَإِنْ يَكَادُ الَّذِينَ كَفَرُوا لَيُزْلِقُونَكَ بِأَبْصَرِهِمْ
 لَمَّا سَمِعُوا الذِّكْرَ وَيَقُولُونَ إِنَّهُ لَمَنْجُونٌ ٥٠ وَمَا هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ ٥١

سُورَةُ الْحَاقَّةِ
 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 الْحَاقَّةُ ١ مَا الْحَاقَّةُ ٢ وَمَا أَذْرَكَ مَا الْحَاقَّةُ ٣ كَذَّبَتْ ثَمُودُ
 وَعَادٌ بِالْقَارِعَةِ ٤ فَأَمَّا ثَمُودُ فَأَهْلِكُوا بِالطَّاغِيَةِ ٥ وَأَمَّا
 عَادٌ فَأَهْلِكُوا بِرِيحٍ صَرْصَرٍ عَلَيْهِ ٦ سَخَّرَهَا عَلَيْهِمْ
 سَبْعَ لَيَالٍ وَثَمَنِيَةَ أَيَّامٍ حُسُومًا فَتَرَى الْقَوْمَ فِيهَا صَرْعَى
 كَأَنَّهُمْ أُعِجَازٌ نَحْلٌ خَاوِيَةٌ ٧ فَهَلْ تَرَى لَهُمْ مِنْ بَاقِيَةٍ ٨

would almost make you slip with their eyes [i.e., looks] when they hear the message, and they say, "Indeed, he is mad."

52 But it is not except a reminder to the worlds.

Sūrah al-Ḥāqqah⁶

Bismillāhir-Raḥmānir-Raḥeem

1 The Inevitable Reality -

2 What is the Inevitable Reality?

3 And what can make you know what is the Inevitable Reality?

4 Thamūd and 'Aad denied the Striking Calamity [i.e., the Resurrection].

5 So as for Thamūd, they were

1 i.e., those to whom they attribute divinity other than Allāh or partners from among themselves.

2 i.e., when everyone will find before him great difficulty. In accordance with authentic *ḥadīths*, "the shin" might also refer to that of Allāh (*subḥānahu wa ta'ālā*), before which every believer will prostrate on the Day of Judgement.

3 During worldly life.

4 Allāh will increase His favors to them in this world by way of trial, whereby they will sink deeper into sin and thus into destruction.

5 But instead, Allāh accepted his repentance and provided means for his recovery.

6 *Al-Ḥāqqah*: The Inevitable Reality or That Which Manifests Realities - another name for the Resurrection.

وَجَاءَ فِرْعَوْنُ وَمَنْ قَبْلَهُ وَالْمُؤْتَفِكَاتُ بِالْخَاطِئَةِ ﴿٩﴾ فَعَصَوْا رَسُولَ رَبِّهِمْ فَأَخَذَهُمْ أَخَذَةً رَابِيَةً ﴿١٠﴾ إِنَّا لَمَّا طَغَا الْمَاءُ حَمَلْنَاكُمْ فِي الْجَارِيَةِ ﴿١١﴾ لِنَجْعَلَهَا لَكُمْ تَذْكِرَةً وَنَعْيًا أَدْنَىٰ وَعِيةً ﴿١٢﴾ فَإِذَا نَفَخَ فِي الصُّورِ نَفْخَةً وَاحِدَةً ﴿١٣﴾ وَجُمِلَتِ الْأَرْضُ وَالْجِبَالُ فَدُكَّتَا دَكَّةً وَاحِدَةً ﴿١٤﴾ فَيَوْمَئِذٍ وَقَعَتِ الْوَاقِعَةُ ﴿١٥﴾ وَانْشَقَّتِ السَّمَاءُ فَكُيِّمَ يَوْمَئِذٍ وَاهِيَةً ﴿١٦﴾ وَالْمَلَائِكَةُ عَلَىٰ أَتْرَاجِبَهَا وَيَجْلُ عَرْشُ رَبِّكَ فَوْقَهُمْ يَوْمَئِذٍ ثَمَنِيَةٌ ﴿١٧﴾ يَوْمَئِذٍ نَعْرِضُوكَ لَا تَخْفَىٰ مِنْكَ خَافِيَةٌ ﴿١٨﴾ فَأَمَّا مَنْ أُوْتِيَ كِتَابَهُ بِيَمِينِهِ ﴿١٩﴾ فَقُولُ هَٰؤُلَاءِ أَقْرَبُ وَأَكْنَبُ ﴿٢٠﴾ إِنِّي ظَنَنْتُ أَنِّي مُلْكٌ حِسَابِيَّةٌ ﴿٢١﴾ فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ ﴿٢٢﴾ فِي جَنَّةٍ عَالِيَةٍ ﴿٢٣﴾ قُطُوفُهَا دَانِيَةٌ ﴿٢٤﴾ كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا أَسْلَفْتُمْ فِي الْأَيَّامِ الْخَالِيَةِ ﴿٢٥﴾ وَأَمَّا مَنْ أُوْتِيَ كِتَابَهُ بِشِمَالِهِ ﴿٢٦﴾ فَقُولُ بَلَىٰ لَرَأُوتُكَ كُنُيَّةٌ ﴿٢٧﴾ وَلَرَأُودَر مَاحِسَابِيَّةٍ ﴿٢٨﴾ يَلْتَنِّتُهَا كَاتِبُ الْقَاضِيَةِ ﴿٢٩﴾ مَا عَنِ عَيْنِي مَالِيَةٌ ﴿٣٠﴾ هَلَكَ عَنِ سُلْطَانِيَةِ ﴿٣١﴾ خَذُوهُ فَعُلُوهُ ﴿٣٢﴾ ثُمَّ لَجِّمِمْ صَلْوَهُ ﴿٣٣﴾ ثُمَّ فِي سِلْسِلَةٍ ذَرْعُهَا سَبْعُونَ ذِرَاعًا فَاسْلُكُوهُ ﴿٣٤﴾ إِنَّهُ كَانَ لَا يُؤْمِنُ بِاللَّهِ الْعَظِيمِ ﴿٣٥﴾ وَلَا يَحْضُ عَلَىٰ طَعَامِ الْمِسْكِينِ ﴿٣٦﴾

destroyed by the overpowering [blast].

6 And as for 'Aad, they were destroyed by a screaming,¹ violent wind.

7 Which He [i.e., Allāh] imposed upon them for seven nights and eight days in succession, so you would see the people therein fallen as if they were hollow trunks of palm trees.

8 Then do you see of them any remains?

9 And there came Pharaoh and those before him and the overturned cities² with sin.

10 And they disobeyed the messenger of their Lord, so He seized them with a seizure exceeding [in severity].

11 Indeed, when the water overflowed, We carried you [i.e., your ancestors] in

the sailing ship³

12 That We might make it for you a reminder and [that] a conscious ear would be conscious of it.

13 Then when the Horn is blown with one blast

14 And the earth and the mountains are lifted and leveled with one blow [i.e., stroke] -

15 Then on that Day, the Occurrence [i.e., Resurrection] will occur,

16 And the heaven will split [open], for that Day it is infirm.⁴

17 And the angels are at its edges. And there will bear the Throne of your Lord above them, that Day, eight [of them].

18 That Day, you will be exhibited [for judgement]; not hidden among you is anything concealed.⁵

19 So as for he who is given his record in his right hand, he will say, "Here, read my record!"

20 Indeed, I was certain that I would be meeting my account."

21 So he will be in a pleasant life -

22 In an elevated garden,

23 Its [fruit] to be picked hanging near.

24 [They will be told], "Eat and drink in satisfaction for what you put forth⁶ in the days past."

25 But as for he who is given his record in his left hand, he will say, "Oh, I wish I had not been given my record

26 And had not known what is my account.

27 I wish it [i.e., my death] had been the decisive one.⁷

28 My wealth has not availed me.

29 Gone from me is my authority."

3 Which was constructed by Noah.

4 i.e., weak, enfeebled and unstable.

5 i.e., any person or any secret you might attempt to conceal.

6 Literally, "advanced" in anticipation of reward in the Hereafter.

7 i.e., ending life rather than being the gateway to eternal life.

1 Or "cold."

2 Those to which Lot was sent or generally, all cities which were destroyed due to their denial of a messenger from Allāh.

30 [Allāh will say], "Seize him and shackle him.

31 Then into Hellfire drive him.

32 Then into a chain whose length is seventy cubits insert him."

33 Indeed, he did not used to believe in Allāh, the Most Great,

34 Nor did he encourage the feeding of the poor.

35 So there is not for him here this Day any devoted friend

36 Nor any food except from the discharge of wounds;

37 None will eat it except the sinners.

38 So I swear by what you see

39 And what you do not see

40 [That] indeed, it [i.e., the Qur'ān] is the word of a noble Messenger.

41 And it is not the word of a poet; little do you believe.

42 Nor the word of a soothsayer; little do you remember.

43 [It is] a revelation from the Lord of the worlds.

44 And if he [i.e., Muḥammad] had made up about Us some [false] sayings,

45 We would have seized him by the right hand;¹

46 Then We would have cut from him the aorta.²

47 And there is no one of you who could prevent [Us] from him.

48 And indeed, it [i.e., the Qur'ān] is a reminder for the righteous.

49 And indeed, We know that among you are deniers.

50 And indeed, it will be [a cause of] regret upon the disbelievers.

51 And indeed, it is the truth of certainty.

فَلَيْسَ لَهُ الْيَوْمَ هَاهُنَا حَمِيمٌ ۚ وَلَا طَعَامٌ إِلَّا مِنْ غِسْلِينٍ ۚ لَا يَأْكُلُهُ إِلَّا الْخَاطِئُونَ ۚ فَلَا أُقِيمُ بِمَا تَبْصُرُونَ ۚ وَمَا لَا تَبْصُرُونَ ۚ إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ ۚ وَمَا هُوَ بِقَوْلِ شَاعِرٍ قَلِيلًا مَّا تُوْمَنُونَ ۚ وَلَا بِقَوْلِ كَاهِنٍ قَلِيلًا مَّا تَذْكُرُونَ ۚ نَزِيلٌ مِنْ رَبِّ الْعَالَمِينَ ۚ وَلَوْ نَقُولُ عَلَيْنَا بَعْضُ الْأَقَاوِيلِ ۚ لَأَخَذْنَا مِنْهُ بِالْيَمِينِ ۚ ثُمَّ لَقَطَعْنَا مِنْهُ الْوَتِينَ ۚ فَمَا يَنْكُرُ مِنْ أَحَدٍ عَنْهُ حَنِيزِينَ ۚ وَإِنَّهُ لَتَذْكُرُهُ الْمَلَائِكَةُ ۚ وَإِنَّا لَنَعْلَمُ أَنَّ مِنْكُمْ مُكَذِّبِينَ ۚ وَإِنَّهُ لَحَسْرَةٌ عَلَى الْكَافِرِينَ ۚ وَإِنَّهُ لَحَقُّ الْيَقِينِ ۚ فَسَبِّحْ بِحَمْدِ رَبِّكَ الْعَظِيمِ ۚ

سُورَةُ الْمَعَارِجِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
سَأَلَ سَائِلٌ بِعَذَابٍ وَاقِعٍ ۚ لِلْكَافِرِينَ لَيْسَ لَهُ دَافِعٌ ۚ مِنَ اللَّهِ ذِي الْمَعَارِجِ ۚ تَعْرُجُ الْمَلَائِكَةُ وَالرُّوحُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ ۚ فَأَصْبَحَ نَاصِبًا ۚ أَجْمَلًا ۚ إِنَّهُمْ يَرَوْنَهُ بَعِيدًا ۚ وَنَرَاهُ قَرِيبًا ۚ يَوْمَ تَكُونُ السَّمَاءُ كَالْهَيْلِ ۚ وَتَكُونُ الْجِبَالُ كَالْعِهْنِ ۚ وَلَا يَسْئَلُ حِمِيمٌ حَمِيمًا ۚ

52 So exalt the name of your Lord, the Most Great.

Sūrah al-Ma'ārij³

Bismillāhīr-Raḥmānīr-Raḥeem

1 A supplicant asked for a punishment bound to happen⁴

2 To the disbelievers; of it there is no preventer.

3 [It is] from Allāh, owner of the ways of ascent.

4 The angels and the Spirit [i.e., Gabriel] will ascend to Him during a Day the extent

1 Another interpretation is "by [Our] right hand," i.e., Allāh would have exacted revenge with might and power.

2 Causing immediate death.

3 Al-Ma'ārij: Ways of Ascent, i.e., those of the angels into the heavens.

4 In the Hereafter. Disbelievers had challenged the Prophet (ﷺ) by invoking Allāh to bring on His punishment.

يَصْرُوهُمْ يُودُ الْمَجْرِمُ لَوْ يَفْقَدِي مِنْ عَذَابٍ يَوْمِيذٍ بَيْنِيهِ ۝
 وَصَحْبَتِهِ وَأَخِيهِ ۝ وَفَصِيلَتِهِ الَّتِي تُتَوَكَّلُ ۝ وَمَنْ فِي الْأَرْضِ
 جَمِيعًا ثُمَّ يُنْجِيهِ ۝ كَلَّا إِنَّمَا الظَّنُّ ۝ نَزَاعَةٌ لِلشَّوْىِ ۝ تَدْعُوا
 مَنْ أَذْبَرْتُمْ ۝ وَجَمْعَ فَأَوْعَى ۝ إِنَّا الْإِنْسَانَ خُلِقَ هَلُوعًا
 ۝ إِذَا مَسَّهُ الشَّرُّ جَزُوعًا ۝ وَإِذَا مَسَّهُ الْخَيْرُ مَنُوعًا ۝ إِلَّا
 الْمُصَلِّينَ ۝ الَّذِينَ هُمْ عَلَى صَلَاتِهِمْ دَائِمُونَ ۝ وَالَّذِينَ فِي
 أَمْوَالِهِمْ حَقٌّ مَعْلُومٌ ۝ لِلْسَّائِلِ وَالْمَحْرُومِ ۝ وَالَّذِينَ يُصَدِّقُونَ
 بَيِّنَاتٍ ۝ وَالَّذِينَ هُمْ مِنْ عَذَابِ رَبِّهِمْ مُشْفِقُونَ ۝ إِنَّا عَذَابَ
 رَبِّهِمْ غَيْرُ مَأْمُونٍ ۝ وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَافِظُونَ ۝ إِلَّا عَلَى
 أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ ۝ فَمَنْ ابْتغَى وَرَاءَهُ
 ذَلِكَ فَأُولَئِكَ هُمُ الْعَادُونَ ۝ وَالَّذِينَ هُمْ لِأَمْتِنِهِمْ وَعَهْدِهِمْ رِعُونَ
 ۝ وَالَّذِينَ هُمْ بِشَهَادَتِهِمْ قَائِمُونَ ۝ وَالَّذِينَ هُمْ عَلَى صَلَاتِهِمْ يُحَافِظُونَ
 ۝ أُولَئِكَ فِي جَنَّاتٍ مُكْرَمُونَ ۝ فَاَلَّذِينَ لَمْ يَكُنْ لَهُمْ مَهْطُوعِينَ
 ۝ عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ عِزِينَ ۝ أَيْطَعُ كُلُّ امْرِئٍ مِّنْهُمْ
 أَنْ يَدْخُلَ جَنَّةَ نَعِيمٍ ۝ كَلَّا إِنَّا خَلَقْنَاهُمْ مِمَّا يَعْلَمُونَ ۝

of which is fifty thousand years.

5 So be patient with gracious patience.

6 Indeed, they see it [as] distant,

7 But We see it [as] near.

8 On the Day the sky will be like murky oil,¹

9 And the mountains will be like wool,²

10 And no friend will ask [anything of] a friend,

11 They will be shown each other. The criminal will wish that he could be ransomed from the punishment of that Day by his children.

12 And his wife and his brother

13 And his nearest kindred who shelter him

14 And whoever is on earth entirely [so] then it could save him.

15 No!³ Indeed, it is the Flame [of Hell],

16 A remover of exteriors.⁴

17 It invites he who turned his back [on truth] and went away [from obedience]

18 And collected [wealth] and hoarded.

19 Indeed, mankind was created anxious:

20 When evil touches him, impatient,

21 And when good touches him, withholding [of it],

22 Except the observers of prayer -

23 Those who are constant in their prayer

24 And those within whose wealth is a known right⁵

25 For the petitioner and the deprived -

26 And those who believe in the Day of Recompense

27 And those who are fearful of the punishment of their Lord -

28 Indeed, the punishment of their Lord is not that from which one is safe -

29 And those who guard their private parts

30 Except from their wives or those their right hands possess,⁶ for indeed, they are not to be blamed -

31 But whoever seeks beyond that, then they are the transgressors -

32 And those who are to their trusts and promises attentive

33 And those who are in their testimonies upright

34 And those who [carefully] maintain their prayer:

35 They will be in gardens,⁷ honored.

36 So what is [the matter] with those who disbelieve, hastening [from] before you, [O Muhammad],

1 Or "molten metal."

2 i.e., in the process of disintegration.

3 An emphatic refusal meaning "It is not to be."

4 This refers to the skin of the head or of the body or to the body extremities - which will be burned away.

5 i.e., a specified share, meaning the obligatory *zakāh*.

6 i.e., female slaves.

7 In Paradise.

37 [To sit] on [your] right and [your] left in separate groups? ¹

38 Does every person among them aspire to enter a garden of pleasure?

39 No! Indeed, We have created them from that which they know. ²

40 So I swear by the Lord of [all] risings and settings ³ that indeed We are able

41 To replace them with better than them; and We are not to be outdone.

42 So leave them to converse vainly and amuse themselves until they meet their Day which they are promised -

43 The Day they will emerge from the graves rapidly as if they were, toward an erected idol, hastening. ⁴

44 Their eyes humbled, humiliation will cover them. That is the Day which they had been promised.

Sūrah Nūḥ ⁵

Bismillāhir-Raḥmānir-Raḥeem

1 Indeed, We sent Noah to his people, [saying], "Warn your people before there comes to them a painful punishment."

2 He said, "O my people, indeed I am to you a clear warner,

3 [Saying], 'Worship Allāh, fear Him and obey me.

4 He [i.e., Allāh] will forgive you of your sins and delay you for a specified term. Indeed, the time [set by] Allāh,

1 They sat at a distance in order to oppose and mock the Prophet (ﷺ), claiming that they would enter Paradise before the believers.

2 i.e., a liquid disdained. So how can they expect to enter Paradise except by the will of their Creator?

3 i.e., Allāh (*subḥānahu wa ta'ālā*), who determines the point at which the sun, moon and stars rise and set according to season and every position of observation.

4 i.e., just as they used to race, whenever an idol was newly appointed, to be the first of its worshippers.

5 Nūḥ: (The Prophet) Noah.

فَلَا أَقْسِمُ رَبِّ الْمَشْرِقِ وَالْمَغْرِبِ إِنَّا لَقَدِرُونَ ^{٤٠} عَلَى أَنْ نَبْدِلَ خَيْرًا مِنْهُمْ
وَمَا نَحْنُ بِمَسْبُوقِينَ ^{٤١} فَذَرَهُمْ يَخُوضُوا وَيَلْعَبُوا حَتَّى يَأْتِيَهِمُ الْيَوْمُ الَّذِي
يُوعَدُونَ ^{٤٢} يَوْمَ يَخْرُجُونَ مِنَ الْأَجْدَاثِ سِرَاعًا كَانَتْهُمْ إِلَى نُصْبٍ يُوفُضُونَ
خَشَعَةً أَبْصَرُهُمْ تَرَهِقَهُمْ ذَلَّةُ ذَلِكَ الْيَوْمِ الَّذِي كَانُوا يُوعَدُونَ ^{٤٣}

سُورَةُ نُوحٍ ^{٧١} ^{٢٨} يَا أَيُّهَا

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
إِنَّا أَرْسَلْنَا نُوحًا إِلَى قَوْمِهِ أَنْ أَنْذِرْ قَوْمَكَ مِنْ قَبْلِ أَنْ يَأْتِيَهُمْ
عَذَابٌ أَلِيمٌ ^١ قَالَ يَقَوْمِ إِنِّي لَكُمْ نَذِيرٌ مُبِينٌ ^٢ أَنْ أَعْبُدُوا
اللَّهَ وَأَتَّقُوهُ وَأَطِيعُوا ^٣ يَغْفِرْ لَكُمْ مِنْ ذُنُوبِكُمْ وَيُخْرِجَكُمْ
إِلَى أَجَلٍ مُسَمًّى إِنْ أَجَلَ اللَّهُ إِذَا جَاءَ لَا يُؤَخَّرُ لَوْ كُنْتُمْ تَعْلَمُونَ
قَالَ رَبِّ إِنِّي دَعَوْتُ قَوْمِي لَيْلًا وَنَهَارًا ^٤ فَلَمْ يَزِدْهُمْ دُعَايَ إِلَّا
فِرَارًا ^٥ وَإِنِّي كُلَّمَا دَعَوْتُهُمْ لِتَغْفِرَ لَهُمْ جَعَلُوا أَصْوَعَهُمْ
فِي آذَانِهِمْ وَأَسْتَغْشَوْا ثِيَابَهُمْ وَأَصْرُوا وَاسْتَكْبَرُوا اسْتِكْبَارًا
ثُمَّ إِنِّي دَعَوْتُهُمْ جَهَرًا ^٦ ثُمَّ إِنِّي أَعْلَنْتُ لَهُمْ وَأَسْرَرْتُ
لَهُمْ إِسْرَارًا ^٧ فَقُلْتُ اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّارًا ^٨

when it comes, will not be delayed, if you only knew."

5 He said, "My Lord, indeed I invited my people [to truth] night and day.

6 But my invitation increased them not except in flight [i.e., aversion].

7 And indeed, every time I invited them that You may forgive them, they put their fingers in their ears, covered themselves with their garments, ⁶

persisted, and were arrogant with [great] arrogance.

8 Then I invited them publicly.

9 Then I announced to them and [also] confided to them secretly

10 And said, 'Ask forgiveness of your

6 Refusing to look or listen.

يُرْسِلُ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا ۚ وَيُمْدِدْكُمْ بِأَمْوَالٍ رَاسِمَةٍ لِّتُحْجِثَ لَكُمْ جَنَّاتٌ وَتُجْعَلَ لَكُمْ أَنْهَارٌ ۚ مَا لَكُمْ لَا تَرْجُونَ لِلَّهِ وَقَارًا ۚ وَقَدْ خَلَقَكُمْ أَطْوَارًا ۚ أَلَمْ تَرَوْا كَيْفَ خَلَقَ اللَّهُ سَبْعَ سَمَوَاتٍ طِبَاقًا ۚ وَجَعَلَ الْقَمَرَ فِيهِنَّ نُورًا وَجَعَلَ الشَّمْسُ سِرَاجًا ۚ وَاللَّهُ أَنْبَتَكُمْ مِنَ الْأَرْضِ نَبَاتًا ۚ ثُمَّ يُعِيدُكُمْ فِيهَا وَيُخْرِجُكُمْ إِخْرَاجًا ۚ وَاللَّهُ جَعَلَ لَكُمْ الْأَرْضَ بِسَاطًا ۚ لِّتَسْلُكُوا مِنْهَا سُبُلًا فِجَاجًا ۚ قَالَ نُوحٌ رَبِّ إِنَّهُمْ عَصَوْنِي وَاتَّبَعُوا مَنْ لَمْ يَزِدْهُ مَالَهُ وَوَلَدَهُ إِلَّا خُسَارًا ۚ وَمَكْرُؤًا كُبَرًا ۚ وَقَالُوا لَا تَذَرُنَّ آلِهَتَكُمْ وَلَا تَذَرُنَّ وَدًّا وَلَا سُوَاعًا وَلَا يَغُوثَ وَيَعُوقَ وَنَسْرًا ۚ وَقَدْ أَضَلُّوا كَثِيرًا ۚ وَلَا تَزِدِ الظَّالِمِينَ إِلَّا ضَلَالًا ۚ مِمَّا خَطِيئَتُهُمْ أُعْرِقُوا فَأَذَلُّوا نَارًا فَلَمْ يَجِدُوا لَهُمْ مِنْ دُونِ اللَّهِ أَنْصَارًا ۚ وَقَالَ نُوحٌ رَبِّ لَا تَذَرْنِي عَلَى الْأَرْضِ مِنَ الْكَافِرِينَ دِيَارًا ۚ إِنَّكَ إِنْ تَذَرَهُمْ يُضِلُّوا عِبَادَكَ وَلَا يَلِدُوا إِلَّا أَفَاجِرًا كَفَّارًا ۚ رَبِّ اغْفِرْ لِي وَلِوَالِدَيَّ وَلِمَنْ دَخَلَ بَيْتِيَ مُؤْمِنًا وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَلَا تَزِدِ الظَّالِمِينَ إِلَّا بَارًا ۚ

Lord. Indeed, He is ever a Perpetual Forgiver.

11 He will send [rain from] the sky upon you in [continuing] showers

12 And give you increase in wealth and children and provide for you gardens and provide for you rivers.

13 What is [the matter] with you that you do not attribute to Allāh [due] grandeur

14 While He has created you in stages? ¹

15 Do you not consider how Allāh has created seven heavens in layers

16 And made the moon therein a [reflected] light and made the sun a

burning lamp?

17 And Allāh has caused you to grow from the earth a [progressive] growth.

18 Then He will return you into it and extract you [another] extraction.

19 And Allāh has made for you the earth an expanse

20 That you may follow therein roads of passage."

21 Noah said, "My Lord, indeed they have disobeyed me and followed him whose wealth and children will not increase him except in loss.

22 And they conspired an immense conspiracy

23 And said, 'Never leave your gods and never leave Wadd or Suwā' or Yaghūth and Ya'ūq and Nasr.' ²

24 And already they have misled many. And, [my Lord], do not increase the wrongdoers except in error."

25 Because of their sins they were drowned and put into the Fire, and they found not for themselves besides Allāh [any] helpers.

26 And Noah said, "My Lord, do not leave upon the earth from among the disbelievers an inhabitant.

27 Indeed, if You leave them, they will mislead Your servants and not beget except [every] wicked one and [confirmed] disbeliever.

28 My Lord, forgive me and my parents and whoever enters my house a believer and the believing men and believing women. And do not increase the wrongdoers except in destruction."

¹ i.e., in various progressive states and conditions.

² These were the names of specific idols named after pious men of earlier generations.

Sūrah al-Jinn ¹

Bismillāhir-Raḥmānir-Raḥeem

¹ Say, [O Muḥammad], "It has been revealed to me that a group of the jinn listened and said, 'Indeed, we have heard an amazing Qur'ān [i.e., recitation].

² It guides to the right course, and we have believed in it. And we will never associate with our Lord anyone.

³ And [it teaches] that exalted is the nobleness of our Lord; He has not taken a wife or a son

⁴ And that our foolish one [i.e., Iblees]² has been saying about Allāh an excessive transgression.

⁵ And we had thought that mankind and the jinn would never speak about Allāh a lie.

⁶ And there were men from mankind who sought refuge in men from the jinn, so they [only] increased them in burden [i.e., sin].

⁷ And they had thought, as you thought, that Allāh would never send anyone [as a messenger].

⁸ And we have sought [to reach] the heaven but found it filled with powerful guards and burning flames.

⁹ And we used to sit therein in positions for hearing,³ but whoever listens now will find a burning flame lying in wait for him.

¹⁰ And we do not know [therefore] whether evil is intended for those on earth or whether their Lord intends for

سُورَةُ الْجِنِّ
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
قُلْ أُوحِيَ إِلَيَّ أَنَّهُ اسْتَمَعَ نَفَرٌ مِّنَ الْجِنِّ فَقَالُوا إِنَّا سَمِعْنَا قُرْآنًا عَجَبًا ^١ يَهْدِي إِلَى الرُّشْدِ فَآمَنَّا بِهِ وَلَمْ نُشْرِكْ بِرَبِّنَا أَحَدًا ^٢
وَأَنَّهُ تَعَلَّى جَدُّ رَبِّنَا مَا اتَّخَذَ صِغَةً وَلَا وَلَدًا ^٣ وَأَنَّهُ كَانَ يَقُولُ سَفِيهُنَا عَلَى اللَّهِ شَطَطًا ^٤ وَأَنَّا ظَنَنَّا أَن لَّنْ نَقُولَ الْإِنسُ وَالْجِنُّ عَلَى اللَّهِ كَذِبًا ^٥ وَأَنَّهُ كَانَ رِجَالٌ مِّنَ الْإِنسِ يَعُوذُونَ بِرِجَالٍ مِّنَ الْجِنِّ فَزَادُوهُمْ رَهَقًا ^٦ وَأَنَّهُمْ ظَنُّوا كَمَا ظَنَنْتُمْ أَن لَّنْ يَبْعَثَ اللَّهُ أَحَدًا ^٧ وَأَنَّا لَمَسْنَا السَّمَاءَ فَوَجَدْنَا ثَمَرًا مِثْلَ ثَمَرِ حَرْسٍ شَدِيدٍ كَاوْثَمًا ^٨ وَأَنَّا كُنَّا نَقْعُدُ مِنْهَا مَقْعِدًا لِّلسَّمِيعِ فَمَن يَسْمِعُ أَبَدًا وَإِن يُبَدِّلْهُ شَيْئًا يَرَاهُ رَصَدًا ^٩ وَأَنَّا لَا نَدْرِي أَشَرٌّ أُرِيدَ بِمَن فِي الْأَرْضِ أَمْ أَرَادَ بِهِمْ رَبُّهُمْ رَشَدًا ^{١٠} وَأَنَّا مِنَّا الصِّلَةُ حُونَ وَمِنَادُونَ ذَلِكَ كُنَّا طَرَائِقَ قِدْدًا ^{١١} وَأَنَّا ظَنَنَّا أَن لَّنْ نَعْرِجَ اللَّهَ فِي الْأَرْضِ وَلَن نُّعْجِرَهُ هَرَبًا ^{١٢} وَأَنَّا لَمَّا سَمِعْنَا الْهُدَىٰ ءَامَنَّا بِهِ فَمَن يُؤْمِن بِرَبِّهِ فَلَا يَخَافُ بَحْسَ وَلَا رَهَقًا ^{١٣}

them a right course.

¹¹ And among us are the righteous, and among us are [others] not so; we were [of] divided ways.⁴

¹² And we have become certain that we will never cause failure to Allāh upon earth, nor can we escape Him by flight.

¹³ And when we heard the guidance [i.e., the Qur'ān], we believed in it. And whoever believes in his Lord will not fear deprivation or burden.⁵

¹⁴ And among us are Muslims [in submission to Allāh], and among us are the

¹ Al-Jinn: The Jinn, a species of beings created by Allāh from fire.

² A plural form may also be understood, i.e., "the foolish ones among us."

³ Before the prophethood of Muḥammad (ﷺ) the jinn used to collect information by eavesdropping on the angels and then pass it on to fortunetellers and soothsayers.

⁴ In opinion, belief and religious practice.

⁵ In regard to his account in the Hereafter. Nothing of his good will be diminished, nor will the evil of another be placed upon him.

وَأَنَا مِنَ الْمُسْلِمِينَ وَمِنَ الْقَنِيسُطُونَ فَمَنْ أَسْلَمَ فَأُولَئِكَ
 تَحَرَّوْا رَشْدًا ۝ وَأَمَّا الْقَنِيسُطُونَ فكَانُوا بِجَهَنَّمَ حَطَبًا ۝
 وَالْوِاسْتَقْمُوا عَلَى الطَّرِيقَةِ لَأَسْقَيْنَهُمْ مَاءً عَذَقًا ۝ لَنَقْنِئَهُمْ
 فِيهِ ۝ وَمَنْ يُعْرِضْ عَنْ ذِكْرِ رَبِّهِ يَسْلُكْهُ عَذَابًا صَعَدًا ۝ وَأَنَّ
 الْمَسْجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا ۝ وَأَنَّهُ لَمَّا قَامَ عَبْدُ اللَّهِ
 يَدْعُوهُ كَادُوا أَنْ يَكُونُوا عَلَيْهِ لَبَدًا ۝ قُلْ إِنَّمَا أَدْعُوا رَبِّي وَلَا أُشْرِكُ
 بِهِ أَحَدًا ۝ قُلْ إِنِّي لَا أَمْلِكُ لَكُمْ ضَرًّا وَلَا رَشَدًا ۝ قُلْ إِنِّي
 لَنْ يَحْجِرَنِي مِنْ اللَّهِ أَحَدٌ وَلَنْ أَجِدَ مِنْ دُونِهِ مُلْتَحَدًا ۝ إِلَّا بَلَّغَا
 مِنَ اللَّهِ وَرِسَالَاتِهِ ۝ وَمَنْ يَعِصِ اللَّهَ وَرَسُولَهُ، وَإِنَّ لَهُ نَارَ جَهَنَّمَ
 خَالِدِينَ فِيهَا أَبَدًا ۝ حَتَّىٰ إِذَا رَأَوْا مَا يُوعَدُونَ فَسَيَعْلَمُونَ
 مَنْ أَضْعَفُ نَاصِرًا وَأَقْلُعًا ۝ قُلْ إِنْ أَدْرِي أَقْرَبُ
 مَا تُوعَدُونَ أَمْ يَجْعَلُ لَهُ رَبِّي أَمَدًا ۝ عَلِيمُ الْغَيْبِ فَلَا
 يُظْهِرُ عَلَىٰ غَيْبِهِ أَحَدًا ۝ إِلَّا لَمَنْ أَرَادَ مِنْ رَسُولٍ فَإِنَّهُ
 يَسْلُكُ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ رَصَدًا ۝ لِيَعْلَمَ أَنْ قَدْ أَبْلَغُوا
 رِسَالَاتِ رَبِّهِمْ وَأَحَاطَ بِمَا لَدَيْهِمْ وَأَحْصَىٰ كُلَّ شَيْءٍ عَدَدًا ۝

unjust.¹ And whoever has become Muslim - those have sought out the right course.

But as for the unjust, they will be, for Hell, firewood.²

And [Allāh revealed] that if they had remained straight on the way, We would have given them abundant rain [i.e., provision]

So We might test them therein. And whoever turns away from the remembrance of his Lord² He will put into arduous punishment.

And [He revealed] that the masjids³ are for Allāh, so do not invoke with

Allāh anyone.

And that when the Servant [i.e., Prophet] of Allāh stood up supplicating Him, they almost became about him a compacted mass.⁴

Say, [O Muḥammad], "I only invoke my Lord and do not associate with Him anyone."

Say, "Indeed, I do not possess for you [the power of] harm or right direction."

Say, "Indeed, there will never protect me from Allāh anyone [if I should disobey], nor will I find in other than Him a refuge."

But [I have for you] only notification from Allāh, and His messages." And whoever disobeys Allāh and His Messenger - then indeed, for him is the fire of Hell; they will abide therein forever.

[The disbelievers continue] until, when they see that which they are promised, then they will know who is weaker in helpers and less in number.

Say, "I do not know if what you are promised is near or if my Lord will grant for it a [long] period."

[He is] Knower of the unseen, and He does not disclose His [knowledge of the] unseen to anyone

Except whom He has approved of messengers, and indeed, He sends before him [i.e., each messenger] and behind him observers⁵

That he [i.e., Muḥammad (ﷺ)] may know⁶ that they have conveyed the messages of their Lord; and He has encompassed whatever is with them and has enumerated all things in number.

¹ i.e., those who deviate from the truth and act tyrannically.

² i.e., refuses obedience to Him.

³ The term "masjid" here includes every place of worship or the earth in general.

⁴ Crowding on top of each other in the manner of locusts in order to hear him (ﷺ). "They" may refer to the *jinn* or to the disbelievers among the Arabs.

⁵ Guardian angels to protect the messenger and the message.

⁶ This phrase may also be read: "So He [i.e., Allāh] may make evident."

Sūrah al-Muzzammil¹

Bismillāh-Raḥmān-Raḥeem

- ¹ O you who wraps himself [in clothing],²
- ² Arise [to pray] the night, except for a little -
- ³ Half of it - or subtract from it a little
- ⁴ Or add to it, and recite the Qur'ān with measured recitation.
- ⁵ Indeed, We will cast upon you a heavy word.³
- ⁶ Indeed, the hours of the night are more effective for concurrence [of heart and tongue]⁴ and more suitable for words.⁵
- ⁷ Indeed, for you by day is prolonged occupation.
- ⁸ And remember the name of your Lord and devote yourself to Him with [complete] devotion.
- ⁹ [He is] the Lord of the East and the West; there is no deity except Him, so take Him as Disposer of [your] affairs.⁶
- ¹⁰ And be patient over what they say and avoid them with gracious avoidance.
- ¹¹ And leave Me with [the matter of] the deniers, those of ease [in life], and allow them respite a little.
- ¹² Indeed, with Us [for them] are shackles and burning fire
- ¹³ And food that chokes and a painful punishment -

1 Al-Muzzammil: The One Who Wraps Himself (in clothing).

2 Allāh (*subhānahu wa ta'ālā*) addresses the Prophet (ﷺ), who was asleep, wrapped in his garments.

3 i.e., the revelation, which when descending on the Prophet (ﷺ) bore down upon him with a great weight. Another meaning is "important ordinances."

4 Another accepted interpretation of the same words is "Indeed, arising at night is more difficult....," meaning that it will only be done by sincere believers and not others.

5 i.e., for recitation of the Qur'ān and for hearing and understanding it.

6 i.e., trust in Allāh and rely upon Him.

سُورَةُ الْمُزَّمِّلِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَا أَيُّهَا الْمَزْمِلُ ۝۱ قُمْ لَيْلًا قَلِيلًا ۝۲ يَصْفَهُ ۝۳ أَوْ انْقُصْ مِنْهُ قَلِيلًا ۝۴ أَوْ زِدْ عَلَيْهِ وَرَتِّلِ الْقُرْآنَ تَرْتِيلًا ۝۵ إِنَّا سَنُلْقِي عَلَيْكَ قَوْلًا ثَقِيلًا ۝۶ إِنَّ نَاشِئَةَ اللَّيْلِ هِيَ أَشَدُّ وَطْأً وَأَقْوَمُ قِيلًا ۝۷ إِنَّ لَكَ فِي النَّهَارِ سَبْحًا طَوِيلًا ۝۸ وَادْكُرْ اسْمَ رَبِّكَ وَتَبَتَّلْ إِلَيْهِ تَبْتِيلًا ۝۹ رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ لَا إِلَهَ إِلَّا هُوَ فَاتَّخِذْهُ وَكِيلًا ۝۱۰ وَأَصْبِرْ عَلَى مَا يَقُولُونَ وَاهْجُرْهُمْ هَجْرًا جَمِيلًا ۝۱۱ وَذَرْنِي وَالْمُكَذِّبِينَ أَوَّلِي النَّعْمَةِ وَمَهِّلْهُمْ قَلِيلًا ۝۱۲ إِنَّ لَدَيْنَا أَنْكَالًا وَجَحِيمًا ۝۱۳ وَطَعَامًا ذَا غُصَّةٍ وَعَذَابًا أَلِيمًا ۝۱۴ يَوْمَ تَرْجُفُ الْأَرْضُ وَالْجِبَالُ وَكَانَتِ الْجِبَالُ كَيْبًا مَهِيلًا ۝۱۵ إِنَّا أَرْسَلْنَا إِلَيْكُمْ رَسُولًا شَهِيدًا عَلَيْهِ كَمَا أَرْسَلْنَا إِلَىٰ فِرْعَوْنَ رَسُولًا ۝۱۶ فَعَصَىٰ فِرْعَوْنُ الرَّسُولَ فَأَخَذْنَاهُ أَخْذًا وَبِيلًا ۝۱۷ فَكَيْفَ تَتَّقُونَ إِن كَفَرْتُمْ يَوْمًا يَجْعَلُ الْوِلْدَانَ شِيبًا ۝۱۸ السَّمَاءُ مُنْفَطِرٌ بِهِ ۚ كَانَ وَعْدُهُ مَفْعُولًا ۝۱۹ إِنَّ هَذِهِ تَذْكِرَةٌ ۖ فَمَنْ شَاءَ اتَّخَذْ إِلَىٰ رَبِّهِ سَبِيلًا ۝۲۰

¹⁴ On the Day the earth and the mountains will convulse and the mountains will become a heap of sand pouring down.

¹⁵ Indeed, We have sent to you a Messenger as a witness upon you just as We sent to Pharaoh a messenger.

¹⁶ But Pharaoh disobeyed the messenger, so We seized him with a ruinous seizure.

¹⁷ Then how can you fear, if you disbelieve, a Day that will make the children white-haired?⁷

¹⁸ The heaven will break apart therefrom;⁸ ever is His promise fulfilled.

¹⁹ Indeed, this is a reminder, so whoever wills may take to his Lord a way.

7 Another meaning is "How can you avoid [punishment]" on such a Day?

8 From the terror of that Day.

﴿إِنَّ رَبَّكَ يَعْلَمُ أَنَّكَ تَقُومُ أَدْنَىٰ مِنْ ثُلَاثِي اللَّيْلِ وَنِصْفَهُ، وَثُلَاثَهُ، وَطَائِفَةٌ مِّنَ الَّذِينَ مَعَكَ وَاللَّهُ يُقَدِّرُ اللَّيْلَ وَالنَّهَارَ عَلِمَ أَن لَّنْ نَّحْصُوهُ فَلَبَّاسَ عَلَيْكُمْ فَاقرءُوا مَا تيسر مِنَ الْقُرْآنِ عَلِمَ أَن سَيَكُونُ مِنْكُمْ مَّرْضَىٰ ۚ وَآخَرُونَ يَضْرِبُونَ فِي الْأَرْضِ يَبْتَغُونَ مِن فَضْلِ اللَّهِ ۚ وَآخَرُونَ يَقْتُلُونَ فِي سَبِيلِ اللَّهِ فَاقرءُوا مَا تيسر مِنْهُ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَأَقْرِضُوا اللَّهَ قَرْضًا حَسَنًا وَمَا تُقَدِّمُوا لِأَنفُسِكُمْ مِن خَيْرٍ نَّحْدُوهُ عِندَ اللَّهِ هُوَ خَيْرٌ وَأَعْظَمُ أَجْرًا وَاسْتَغْفِرُوا لِلَّهِ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ﴾^(٢٠)

سُورَةُ الْمُدَّثِّرِ
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
يَتْلُوهَا الْمُدَّثِّرُ (١) قُرْآنًا ذُرِّيًّا (٢) وَرَبُّكَ فَكْبَرُ (٣) وَنَبَأُكَ فَطَهَّرُ (٤)
وَالرُّجْزَ فَاهْجُرُ (٥) وَلَا تَمَنَّزْ نَسْتَكْثِرُ (٦) وَلِرَبِّكَ فَاصْبِرُ (٧)
فَإِذَا نُفِرَ فِي النَّاقُورِ (٨) فَذَلِكَ يَوْمَئِذٍ يَوْمٌ عَسِيرٌ (٩) عَلَى الْكَافِرِينَ
غَيْرُ يَسِيرٍ (١٠) ذُرِّي وَمَنْ خَلَقْتَ وَحِيدًا (١١) وَجَعَلْتَ لَهُ مَا لَا
مَمْدُودًا (١٢) وَبَيْنَ شُهُودًا (١٣) وَمَهْدَتْ لَهُ تَهْيِيدًا (١٤) ثُمَّ يَطْمَعُ
أَنْ أَزِيدَ (١٥) كَلَّا إِنَّهُ كَانَ لِآيَاتِنَا عِينِدًا (١٦) سَآرُهُنَّهْ صَعُودًا (١٧)

⁽²⁰⁾ Indeed, your Lord knows, [O Muḥammad], that you stand [in prayer] almost two thirds of the night or half of it or a third of it, and [so do] a group of those with you. And Allāh determines [the extent of] the night and the day. He has known that you [Muslims] will not be able to do it ¹ and has turned to you in forgiveness, so recite what is easy [for you] of the Qur'ān. He has known that there will be among you those who are ill and others traveling throughout the land seeking [something] of the bounty of Allāh and others fighting for the cause of Allāh. So recite what is easy from it and

establish prayer and give zakāh and loan Allāh a goodly loan.² And whatever good you put forward for yourselves - you will find it with Allāh. It is better and greater in reward. And seek forgiveness of Allāh. Indeed, Allāh is Forgiving and Merciful.

★ Sūrah al-Muddaththir ³

Bismillāh-Raḥmān-Raḥeem

- ⁽¹⁾ O you who covers himself [with a garment],⁴
- ⁽²⁾ Arise and warn
- ⁽³⁾ And your Lord glorify
- ⁽⁴⁾ And your clothing purify
- ⁽⁵⁾ And uncleanness⁵ avoid
- ⁽⁶⁾ And do not confer favor to acquire more⁶
- ⁽⁷⁾ But for your Lord be patient.
- ⁽⁸⁾ And when the trumpet is blown,
- ⁽⁹⁾ That Day will be a difficult day
- ⁽¹⁰⁾ For the disbelievers - not easy.
- ⁽¹¹⁾ Leave Me with the one I created alone⁷
- ⁽¹²⁾ And to whom I granted extensive wealth
- ⁽¹³⁾ And children present [with him]
- ⁽¹⁴⁾ And spread [everything] before him, easing [his life].
- ⁽¹⁵⁾ Then he desires that I should add more.
- ⁽¹⁶⁾ No! Indeed, he has been toward Our verses obstinate.
- ⁽¹⁷⁾ I will cover him with arduous torment.
- ⁽¹⁸⁾ Indeed, he thought and deliberated.⁸
- ⁽¹⁹⁾ So may he be destroyed [for] how he deliberated.

² In the form of charities and contributions to His cause.

³ Al-Muddaththir: The One Who Covers Himself (with a garment).

⁴ Referring to the Prophet (ﷺ).

⁵ Specifically, idols or generally, bad conduct and morals.

⁶ An alternative meaning is "Do not consider any favor you have conferred to be great."

⁷ i.e., without wealth or children. The reference is to al-Waleed bin al-Mugheerah, who after inclining toward the Qur'ān, denied it publicly in order to win the approval of the Quraysh.

⁸ About what he would say concerning the Qur'ān and how he might discredit the Prophet (ﷺ).

¹ Allāh has known that if they were to continue in such long periods of worship each night, the people would be caused much hardship.

20 Then may he be destroyed [for] how he deliberated.

21 Then he considered [again];

22 Then he frowned and scowled;

23 Then he turned back and was arrogant

24 And said, "This is not but magic imitated [from others].

25 This is not but the word of a human being."

26 I will drive him into Saqar.¹

27 And what can make you know what is Saqar?

28 It lets nothing remain and leaves nothing [unburned],

29 Altering [i.e., blackening] the skins.

30 Over it are nineteen [angels].

31 And We have not made the keepers of the Fire except angels. And We have not made their number except as a trial for those who disbelieve - that those who were given the Scripture will be convinced and those who have believed will increase in faith and those who were given the Scripture and the believers will not doubt and that those in whose hearts is disease [i.e., hypocrisy] and the disbelievers will say, "What does Allāh intend by this as an example?" Thus does Allāh leave astray whom He wills and guides whom He wills. And none knows the soldiers of your Lord except Him. And it [i.e., mention of the Fire] is not but a reminder to humanity.

32 No! By the moon

33 And [by] the night when it departs

34 And [by] the morning when it brightens,

35 Indeed, it [i.e., the Fire] is of the greatest [afflictions]

36 As a warning to humanity -

37 To whoever wills among you to proceed² or stay behind.

38 Every soul, for what it has earned,

إِنَّهُ، فَكَّرَ وَقَدَّرَ ۖ فَقِيلَ كَيْفَ قَدَّرَ ۖ ثُمَّ قِيلَ كَيْفَ قَدَّرَ ۖ ثُمَّ نَظَرَ ۖ
ثُمَّ عَبَسَ وَبَسَرَ ۖ ثُمَّ أَدْبَرَ وَاسْتَكْبَرَ ۖ فَقَالَ إِن هَذَا إِلَّا سِحْرٌ
يُؤْتَرُ ۖ إِنَّ هَذَا إِلَّا قَوْلُ الْبَشَرِ ۖ سَأَصْلِيهِ سَفَرٌ ۖ وَمَا آذَرَكَ
مَاسِقَرٌ ۖ لَا تَبْقَى وَلَا تَذَرُ ۖ لَوْحَةٌ لِلْبَشَرِ ۖ عَلَيْهَا تِسْعَةُ عَشَرَ
وَمَا جَعَلْنَا أَصْحَابَ النَّارِ إِلَّا مَلَائِكَةً وَمَا جَعَلْنَا عِدَّتَهُمْ إِلَّا فِتْنَةً
لِّلَّذِينَ كَفَرُوا لِيَسْتَيْقِنَ الَّذِينَ أُوتُوا الْكِتَابَ وَيزدادَ الَّذِينَ ءَامَنُوا يَمْنًا
وَلَا يَرْتَابَ الَّذِينَ أُوتُوا الْكِتَابَ وَالْمُؤْمِنُونَ وَلِيَقُولَ الَّذِينَ فِي قُلُوبِهِم مَّرَضٌ
وَالْكَافِرُونَ مَاذَا أَرَادَ اللَّهُ بِهَذَا مَثَلًا كَذَلِكَ يُضِلُّ اللَّهُ مَن يَشَاءُ وَيَهْدِي
مَن يَشَاءُ وَمَا يَعْلَمُ جُنُودَ رَبِّكَ إِلَّا هُوَ وَمَا يَإِذْكُرَى لِلْبَشَرِ ۖ كَلَّا
وَالْقَمَرِ ۖ وَالتَّيْلِ إِذَا أَدْبَرَ ۖ وَالصُّبْحِ إِذَا أَشْفَرُ ۖ إِنَّهَا لِأَحَدَى
الْكُبَرِ ۖ نَذِيرًا لِلْبَشَرِ ۖ لِمَن شَاءَ مَسْكُونٌ أَن يَتَقَدَّمَ أَوْ يَتَأَخَّرَ ۖ كُلُّ
نَفْسٍ بِمَا كَسَبَتْ رَهِينَةٌ ۖ إِلَّا أَصْحَابَ الْيَمِينِ ۖ فِي جَنَّاتٍ يَتَسَاءَلُونَ
عَنِ الْمُجْرِمِينَ ۖ مَاسَلَكُكُمْ فِي سَفَرٍ ۖ قَالُوا لَوْ نَدْرِكُ مِنَ
الْمُصْلِينَ ۖ لَنَرَنَّهُمْ أَتَنُوعًا ۖ وَلَوْ نَشَاءُ لَنَمَكِّثَنَّكَ أَتَمَّ ۖ وَكُنَّا نَحْنُ مَع
الْحَافِظِينَ ۖ وَكُنَّا تُكَذِّبُ يَوْمَ الدِّينِ ۖ حَتَّىٰ أَتَنَّا الْيَقِينَ ۖ

will be retained³

39 Except the companions of the right,⁴
40 [Who will be] in gardens,
questioning each other

41 About the criminals,

42 [And asking them], "What put you
into Saqar?"

43 They will say, "We were not of those
who prayed,

44 Nor did we used to feed the poor.

45 And we used to enter into vain
discourse with those who engaged [in it],

46 And we used to deny the Day of
Recompense

47 Until there came to us the certainty
[i.e., death]."

¹ One of the proper names of Hell.

² To righteousness by acceptance of the warning.

³ i.e., subject or held responsible.

⁴ i.e., the righteous who receive their records in their right hands.

★ Sūrah al-Qiyāmah³

Bismillāhir-Raḥmānir-Raḥeem

فَمَا نَنْفَعُهُمْ شَفَعَةُ الشَّافِعِينَ ﴿٤٨﴾ فَمَا لَهُمْ عَنِ التَّذَكُّرِ مُعْرِضِينَ ﴿٤٩﴾ كَانَهُمْ حُمُومٌ مُّسْتَنْفِرَةٌ ﴿٥٠﴾ فَرَّتْ مِنْ قَسْوَرَةٍ ﴿٥١﴾ بَلْ يُرِيدُ كُلُّ امْرِئٍ مِنْهُمْ أَنْ يُؤْتَى صُحُفًا مُنشَرَةً ﴿٥٢﴾ كَلَّا بَلْ لَا يَخَافُونَ الْآخِرَةَ ﴿٥٣﴾ كَلَّا إِنَّهُ تَذَكُّرٌ ﴿٥٤﴾ فَمَنْ شَاءَ ذَكَرْهُ ﴿٥٥﴾ وَمَا يَذْكُرُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ هُوَ أَهْلُ النَّقْوَى وَأَهْلُ الْغِفْرَِةِ ﴿٥٦﴾

سُورَةُ الْقِيَامَةِ
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

لَا أَقْسِمُ بِيَوْمِ الْقِيَمَةِ ﴿١﴾ وَلَا أَقْسِمُ بِالنَّفْسِ اللَّوَّامَةِ ﴿٢﴾ أَيْحَسِبُ الْإِنْسَانُ أَنْ يَجْمَعَ عِظَامَهُ ﴿٣﴾ بَلَىٰ قَدْ دَرَيَنَّ عَلَىٰ أَنْ سُؤْيَ بَنَانِهِ ﴿٤﴾ بَلْ يُرِيدُ الْإِنْسَانُ لِيَفْجُرَ أَمَامَهُ ﴿٥﴾ يَسْتَلْ أَتَىٰ نَوْمَ الْقِيَمَةِ ﴿٦﴾ فَإِذَا بَرَقَ الْبَصَرُ ﴿٧﴾ وَخَسَفَ الْقَمَرُ ﴿٨﴾ وَجُمِعَ الشَّمْسُ وَالْقَمَرُ ﴿٩﴾ يَقُولُ الْإِنْسَانُ يَوْمَئِذٍ أَتَىٰ الْمَفْرُجِ ﴿١٠﴾ كَلَّا لَا وَزَرَ ﴿١١﴾ إِلَىٰ رَبِّكَ يَوْمَئِذٍ الْمُسْتَقَرُّ ﴿١٢﴾ يَتَّبِعُوا الْإِنْسَانُ يَوْمَئِذٍ بِمَا قَدَّمَ وَأَخَّرَ ﴿١٣﴾ بَلِ الْإِنْسَانُ عَلَىٰ نَفْسِهِ بَصِيرَةٌ ﴿١٤﴾ وَلَوْ أَلْقَىٰ مَعَاذِرَهُ ﴿١٥﴾ لَا تُحْرَكُ بِهِ لِسَانُكَ لِتَعْجَلَ بِهِ ﴿١٦﴾ إِنَّ عَلَيْنَا جَمْعَهُ وَفْرَادَهُ ﴿١٧﴾ فَإِذَا قَرَأَهُ فَأَنبَحَ مُرَّةً أَوْ قَرَّةً ﴿١٨﴾ ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ ﴿١٩﴾

﴿٤٨﴾ So there will not benefit them the intercession of [any] intercessors.

﴿٤٩﴾ Then what is [the matter] with them that they are, from the reminder, turning away

﴿٥٠﴾ As if they were alarmed donkeys

﴿٥١﴾ Fleeting from a lion?

﴿٥٢﴾ Rather, every person among them desires that he¹ would be given scriptures spread about.²

﴿٥٣﴾ No! But they do not fear the Hereafter.

﴿٥٤﴾ No! Indeed, it [i.e., the Qur'ān] is a reminder

﴿٥٥﴾ Then whoever wills will remember it.

﴿٥٦﴾ And they will not remember except that Allāh wills. He is worthy of fear and adequate for [granting] forgiveness.

﴿١﴾ I swear by the Day of Resurrection

﴿٢﴾ And I swear by the reproaching soul⁴ [to the certainty of resurrection].

﴿٣﴾ Does man think that We will not assemble his bones?

﴿٤﴾ Yes. [We are] Able [even] to proportion his fingertips.

﴿٥﴾ But man desires to continue in sin.⁵

﴿٦﴾ He asks, "When is the Day of Resurrection?"

﴿٧﴾ So when vision is dazzled

﴿٨﴾ And the moon darkens

﴿٩﴾ And the sun and the moon are joined,

﴿١٠﴾ Man will say on that Day, "Where is the [place of] escape?"

﴿١١﴾ No! There is no refuge.

﴿١٢﴾ To your Lord, that Day, is the [place of] permanence.

﴿١٣﴾ Man will be informed that Day of what he sent ahead⁶ and kept back.⁷

﴿١٤﴾ Rather, man, against himself, will be a witness,

﴿١٥﴾ Even if he presents his excuses.

﴿١٦﴾ Move not your tongue with it, [O Muḥammad], to hasten with it [i.e., recitation of the Qur'ān].

﴿١٧﴾ Indeed, upon Us is its collection [in your heart] and [to make possible] its recitation.

﴿١٨﴾ So when We have recited it [through Gabriel], then follow its recitation.

﴿١٩﴾ Then upon Us is its clarification [to you].

﴿٢٠﴾ No! But you [i.e., mankind] love the immediate

³ Al-Qiyāmah: The Resurrection.

⁴ i.e., that of the believer, which blames him when he falls into sin or error.

⁵ Literally, "to sin ahead of him." This refers to the disbeliever, who denies the Day of Account.

⁶ i.e., his deeds, which await him in the Hereafter.

⁷ i.e., that which he did not do or which he delayed.

¹ Instead of Muḥammad (ﷺ).

² i.e., made public. Much of their refusal of his message was due to envy and jealousy of the Prophet (ﷺ).

21 And leave [i.e., neglect] the Hereafter.
 22 [Some] faces, that Day, will be radiant,
 23 Looking at their Lord.¹
 24 And [some] faces, that Day, will be contorted,
 25 Expecting that there will be done to them [something] backbreaking.
 26 No! When it [i.e., the soul] has reached the collar bones²
 27 And it is said, "Who will cure [him]?"
 28 And he [i.e., the dying one] is certain that it is the [time of] separation
 29 And the leg is wound about the leg,³
 30 To your Lord, that Day, will be the procession.⁴

31 And he [i.e., the disbeliever] had not believed, nor had he prayed.
 32 But [instead], he denied and turned away.
 33 And then he went to his people, swaggering [in pride].
 34 Woe to you, and woe!
 35 Then woe to you, and woe!
 36 Does man think that he will be left neglected?⁵

37 Had he not been a sperm from semen emitted?
 38 Then he was a clinging clot, and [Allāh] created [his form] and proportioned [him]
 39 And made of him two mates, the male and the female.
 40 Is not that [Creator] Able to give life to the dead?

1 The people of Paradise will actually see their Creator in the Hereafter.

2 At the time it is about to leave the body when one is on the verge of death.

3 From the difficulties the person faces at death or his sudden awareness of the realities of both this world and the Hereafter. It may also refer to his shrouding after death.

4 Literally, "driving" or "herding" or "the place to which one is driven."

5 i.e., to no end, without responsibility, or without being returned to the Creator for judgement.

كَلَّا بَلْ تُحِبُّونَ الْعَاجِلَةَ ۖ وَتَذَرُونَ الْآخِرَةَ ۚ وَجُوهٌ يَوْمَئِذٍ نَّاضِرَةٌ ۚ إِلَىٰ رَبِّهَا نَاظِرَةٌ ۚ وَجُوهٌ يَوْمَئِذٍ بِاسِرَةٍ ۚ تَطْمَنُّ أَنْ يُفْعَلَ بِهَا فَاقِرَةٌ ۚ كَلَّا إِذَا بَلَغَتِ التَّرَافِيَ ۖ وَقِيلَ مَنْ رَاقٍ ۖ وَظَنَّ أَنَّهُ الْفِرَاقُ ۖ وَالْفِتْيَةُ أَلْسَافٌ بِالْأَسَافِ ۖ إِلَىٰ رَبِّكَ يَوْمَئِذٍ الْمَسَافُ ۖ فَلَا صَدَقَ وَلَا صُلَىٰ ۖ وَلَكِنْ كَذَّبَ وَتَوَلَّىٰ ۖ ثُمَّ ذَهَبَ إِلَىٰ أَهْلِهِ يَسْتَمِطُّ ۖ أَوَّلَىٰ لَكَ فَأَوَّلَىٰ ۖ ثُمَّ أَوَّلَىٰ لَكَ فَأَوَّلَىٰ ۖ أَيْحَسِبُ أَنَّ يُتْرَكَ سُدَىٰ ۖ أَلَمْ يَكُنْ نُطْفَةً مِنْ مَنِيٍّ يُعْنَىٰ ۖ ثُمَّ كَانَ عَلَقَةً فَحَلَقَ فَسَوَّىٰ ۖ جَعَلَ مِنْهُ الزَّوْجَيْنِ الذَّكَرَ وَالْأُنثَىٰ ۚ أَلَيْسَ ذَلِكَ بِقَدِرٍ عَلَىٰ أَنْ يُخْجِيَ الْمَوْتَىٰ ۚ

سُورَةُ الْإِنْسَانِ
 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 هَلْ أَتَىٰ عَلَى الْإِنْسَانِ حِينٌ مِنَ الدَّهْرِ لَمْ يَكُنْ شَيْئًا مَذْكُورًا ۚ ۝١
 إِنَّا خَلَقْنَا الْإِنْسَانَ مِنْ نُطْفَةٍ أَمْشَاجٍ نَبْتَلِيهِ فَجَعَلْنَاهُ سَمِيعًا بَصِيرًا ۚ ۝٢
 إِنَّا هَدَيْنَاهُ السَّبِيلَ إِمَّا شَاكِرًا وَإِمَّا كَفُورًا ۚ ۝٣
 إِنَّا أَعْتَدْنَا لِلْكَافِرِينَ سَلَاسِلًا وَأَغْلَالًا وَسَعِيرًا ۚ ۝٤
 الْأَبْرَارَ يَشْرَبُونَ مِنْ كَأْسٍ كَانَ مِزَاجُهَا كَافُورًا ۚ ۝٥

Sūrah al-Insān⁶

Bismillāhir-Raḥmānir-Raḥeem

1 Has there [not] come upon man a period of time when he was not a thing [even] mentioned?

2 Indeed, We created man from a sperm-drop mixture⁷ that We may try him; and We made him hearing and seeing.

3 Indeed, We guided him to the way, be he grateful or be he ungrateful.

4 Indeed, We have prepared for the disbelievers chains and shackles and a blaze.

6 *Al-Insān*: Man. Also entitled *Sūrah ad-Dahr* (Time).

7 i.e., a combination of the male and female substance, within the womb.

عَيْنَا يَشْرَبُ بِهَا عِبَادُ اللَّهِ يُفَجِّرُونَهَا تَفْجِيرًا ﴿٦﴾ يُوفُونَ بِالْأَنْزَارِ وَيُحَافُونَ
يَوْمًا كَانَ شَرُّهُ مُسْتَطِيرًا ﴿٧﴾ وَيُطْعَمُونَ أَلْطَعَامَ عَلَىٰ حَيْثُ مَسَكِينَا
وَيَتِيمَا وَأَسِيرًا ﴿٨﴾ إِنَّمَا نَطْعِمُكُمْ لَوْجِهَةِ اللَّهِ لَا نُرِيدُ مِنْكُمْ جَزَاءً وَلَا شُكْرًا
﴿٩﴾ إِنَّا نَخَافُ مِنْ رَبِّنَا يَوْمًا غُيُوبًا ﴿١٠﴾ فَوَقَّعَهُمُ اللَّهُ شُرَٰذِلَ
الْيَوْمِ وَلَقَّعَهُمْ نُصْرَةً وَسُرُورًا ﴿١١﴾ وَجَزَّاهُمْ بِمَا صَبَرُوا جَنَّةً وَحَرِيرًا
﴿١٢﴾ مُتَّكِئِينَ فِيهَا عَلَى الْأَرَائِكِ لَا يَرَوْنَ فِيهَا شَمْسًا وَلَا زَمْهَرِيرًا ﴿١٣﴾
وَدَانِيَةً عَلَيْهِمْ ظِلُّهَا وَذُلَّتْ قُطُوفُهَا نَذِيرًا ﴿١٤﴾ وَيُطَافُ عَلَيْهِمْ بِبَنَاتٍ
مِّن فَضَّةٍ وَأَكْوَابٍ كَانَتْ قَوَارِيرًا ﴿١٥﴾ قَوَارِيرًا مِّن فِضَّةٍ قَدَّرُوهَا تَقْدِيرًا ﴿١٦﴾
وَيُسْقَوْنَ فِيهَا كَاْسًا كَانَ مِزَاجُهَا زَنْجَبِيلًا ﴿١٧﴾ عَيْنَا فِيهَا تُسَمَّى سَلْسَبِيلًا
﴿١٨﴾ وَيَطُوفُ عَلَيْهِمْ وِلْدَانٌ مُّخَلَّدُونَ إِذَا رَأَيْتَهُمْ حَسِبْتَهُمْ لُؤْلُؤًا مَّنشُورًا
﴿١٩﴾ وَإِذَا رَأَيْتَ ثَمَّ رَأَيْتَ نَعِيمًا وَمُلَكًا كَبِيرًا ﴿٢٠﴾ عَلَيْهِمْ ثِيَابٌ سُدُوسٌ
خُضْرٌ وَأَسْتَبْرَقٌ وَحُلُوا سَاوِرَ مِّن فَضَّةٍ وَسَقَاهُمْ رَبُّهُمْ شَرَابًا
طَهُورًا ﴿٢١﴾ إِنَّ هَٰذَا كَانَ لَكُم جَزَاءً وَكَانَ سَعْيُكُم مَّشْكُورًا ﴿٢٢﴾ إِنَّا
نَحْنُ نَزَّلْنَا عَلَيْكَ الْقُرْآنَ تَنْزِيلًا ﴿٢٣﴾ فَاصْبِرْ لِحُكْمِ رَبِّكَ وَلَا تَطِعْ
مِنْهُمْ إِنَّمَا أَوْفَوْنَا ﴿٢٤﴾ وَأَذْكُرْ اسْمَ رَبِّكَ بُكْرَةً وَأَصِيلًا ﴿٢٥﴾

﴿٥﴾ Indeed, the righteous will drink from a cup [of wine] whose mixture is of Kāfūr,¹

﴿٦﴾ A spring of which the [righteous] servants of Allāh will drink; they will make it gush forth in force [and abundance].

﴿٧﴾ They [are those who] fulfill [their] vows and fear a Day whose evil will be widespread.

﴿٨﴾ And they give food in spite of love for it² to the needy, the orphan, and the captive,

﴿٩﴾ [Saying], "We feed you only for the countenance [i.e., approval] of Allāh. We wish not from you reward or gratitude.

﴿١٠﴾ Indeed, We fear from our Lord a

Day austere and distressful."

﴿١١﴾ So Allāh will protect them from the evil of that Day and give them radiance and happiness

﴿١٢﴾ And will reward them for what they patiently endured [with] a garden [in Paradise] and silk [garments].

﴿١٣﴾ [They will be] reclining therein on adorned couches. They will not see therein any [burning] sun or [freezing] cold.

﴿١٤﴾ And near above them are its shades, and its [fruit] to be picked will be lowered in compliance.

﴿١٥﴾ And there will be circulated among them vessels of silver and cups having been [created] clear [as glass],

﴿١٦﴾ Clear glasses [made] from silver of which they have determined the measure.

﴿١٧﴾ And they will be given to drink a cup [of wine] whose mixture is of ginger

﴿١٨﴾ [From] a fountain within it [i.e., Paradise] named Salsabeel.

﴿١٩﴾ There will circulate among them young boys made eternal. When you see them, you would think them [as beautiful as] scattered pearls.

﴿٢٠﴾ And when you look there [in Paradise], you will see pleasure and great dominion.

﴿٢١﴾ Upon them [i.e., the inhabitants] will be green garments of fine silk and brocade. And they will be adorned with bracelets of silver, and their Lord will give them a purifying drink.

﴿٢٢﴾ [And it will be said], "Indeed, this is for you a reward, and your effort has been appreciated."

﴿٢٣﴾ Indeed, it is We who have sent down to you, [O Muḥammad], the Qur'ān progressively.

﴿٢٤﴾ So be patient for the decision of your Lord and do not obey from among them a sinner or ungrateful [disbeliever].

1 A sweet-smelling spring in Paradise.

2 The meaning here may also be "out of love for Him," i.e., Allāh (*subḥānahu wa ta'ālā*).

25 And mention the name of your Lord [in prayer] morning and evening

26 And during the night prostrate to Him and exalt [i.e., praise] Him a long [part of the] night.

27 Indeed, these [disbelievers] love the immediate and leave behind them¹ a grave Day.

28 We have created them and strengthened their forms, and when We will, We can change their likenesses with [complete] alteration.

29 Indeed, this is a reminder, so he who wills may take to his Lord a way.

30 And you do not will except that Allāh wills. Indeed, Allāh is ever Knowing and Wise.

31 He admits whom He wills into His mercy; but the wrongdoers - He has prepared for them a painful punishment.

★ Sūrah al-Mursalāt²

Bismillāhir-Raḥmānir-Raḥeem

1 By those [winds] sent forth in gusts
2 And the winds that blow violently
3 And [by] the winds that spread [clouds]
4 And those [angels] who bring criterion³
5 And those [angels] who deliver a message

6 As justification or warning,
7 Indeed, what you are promised is to occur.

8 So when the stars are obliterated
9 And when the heaven is opened
10 And when the mountains are blown away
11 And when the messengers' time has come...⁴

وَمِنَ اللَّيْلِ فَاسْجُدْ لَهُ وَسَبِّحْهُ لَيْلًا طَوِيلًا ۝٢٦
هَؤُلَاءِ يَجْعَلُونَ الْعَاجِلَةَ وَيَذْرَوْنَ وَرَاءَهُمْ يَوْمًا قَلِيلًا ۝٢٧
خَلَقْنَاهُمْ وَشَدَدْنَا أَسْرَهُمْ وَإِذَا شِئْنَا بَدَّلْنَا أَمْثَلَهُمْ بَدِيلًا ۝٢٨
إِنْ هَذِهِ تَذْكِرَةٌ فَمَنْ شَاءَ اتَّخَذْ إِلَىٰ رَبِّهِ سَبِيلًا ۝٢٩
وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا ۝٣٠
يُدْخِلُ مَنْ يَشَاءُ فِي رَحْمَتِهِ وَالظَّالِمِينَ أَعَدَّ لَهُمْ عَذَابًا أَلِيمًا ۝٣١

سُورَةُ الْمُرْسَلَاتِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
وَالْمُرْسَلَاتِ عُرْفًا ۝١ فَالْعَصْفَتِ عَصْفًا ۝٢ وَالنَّشْرِ نَشْرًا ۝٣
فَالْفَرْقَتِ فَرًا ۝٤ فَالْمَلَكِيَّتِ ذِكْرًا ۝٥ عَذْرًا أَوْ تَنْذَرًا ۝٦ إِنَّمَا
تُوعَدُونَ لَوَاقِعَ ۝٧ فَإِذَا النُّجُومُ طُمِسَتْ ۝٨ وَإِذَا السَّمَاءُ فُرِجَتْ ۝٩
وَإِذَا الْجِبَالُ سُفَّتْ ۝١٠ وَإِذَا الرَّسُلُ أُنْقَتَ ۝١١ لِأَيِّ يَوْمٍ أُجِّلَتْ
لِيَوْمِ الْفَصْلِ ۝١٢ لِيَوْمِ الْفَصْلِ ۝١٣ وَمَا أَدْرَاكَ مَا يَوْمَ الْفَصْلِ ۝١٤ وَلَيْلَ يَوْمِئِذٍ
لِّلْمُكَذِّبِينَ ۝١٥ أَلَمْ تَهْلِكْ أَلَوَّلِينَ ۝١٦ ثُمَّ نَتَّبِعُهُمُ الْآخَرِينَ ۝١٧
كَذَلِكَ نَفْعَلُ بِالْمُجْرِمِينَ ۝١٨ وَلَيْلَ يَوْمِئِذٍ لِّلْمُكَذِّبِينَ ۝١٩

12 For what Day was it postponed?⁵

13 For the Day of Judgement.

14 And what can make you know what is the Day of Judgement?

15 Woe,⁶ that Day, to the deniers.

16 Did We not destroy the former peoples?

17 Then We will follow them with the later ones.

18 Thus do We deal with the criminals.

19 Woe, that Day, to the deniers.

20 Did We not create you from a liquid disdained?

concerning their nations. The sentence's conclusion is understood to be "...the promised judgement will then take place."

⁵ "It" may refer to either the aforementioned occurrences collectively or to the testimony of the messengers.

⁶ i.e., death and destruction.

¹ i.e., neglect. The meaning may also be "leave ahead of them."

² *Al-Mursalāt*: Those Sent Forth.

³ To Allāh's human messengers.

⁴ I.e., when they are gathered to witness

أَلَمْ تَخْلُقْهُمْ مِنْ مَّاءٍ مَهِينٍ ﴿٢٠﴾ فَجَعَلْنَاهُ فِي قَرَارٍ مَكِينٍ ﴿٢١﴾ إِلَى قَدَرٍ مَعْلُومٍ ﴿٢٢﴾ فَقَدَرْنَا فَنِعْمَ الْقَدِرُونَ ﴿٢٣﴾ وَيَلَّيْ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ﴿٢٤﴾ أَلَمْ تَجْعَلِ الْآرَضَ كَفَنًا ﴿٢٥﴾ أَحْيَاءَ وَأَمْوَاتًا ﴿٢٦﴾ وَجَعَلْنَا فِيهَا رُوسًا شَاحِبَتِ وَأَسْقَيْنَهُمْ مَّاءً فُرَاتًا ﴿٢٧﴾ وَيَلَّيْ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ﴿٢٨﴾ أَنْطَلِقُوا إِلَى مَا كُنتُمْ بِهِ تُكَذِّبُونَ ﴿٢٩﴾ أَنْطَلِقُوا إِلَى ظِلٍّ ذِي ثَلَاثِ شُعَبٍ ﴿٣٠﴾ لَا ظِلِيلٍ وَلَا يُغْنِي مِنَ الْهَبِّ ﴿٣١﴾ إِنَّمَا تَرْمِي بِشَجَرٍ كَالْقَصْرِ ﴿٣٢﴾ كَأَنَّهُ جُمُلٌ صَفَرٌ ﴿٣٣﴾ وَيَلَّيْ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ﴿٣٤﴾ هَذَا يَوْمُ لَا يَنْطِقُونَ ﴿٣٥﴾ وَلَا يُؤْذَنُ لَهُمْ فَيَعْبُدُونَ ﴿٣٦﴾ وَيَلَّيْ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ﴿٣٧﴾ هَذَا يَوْمُ الْفَصْلِ جَمَعْنَاهُ الْأَوَّلِينَ ﴿٣٨﴾ فَإِنْ كَانَ لَكُمُ كَيْدٌ فَكِيدُوا ﴿٣٩﴾ وَيَلَّيْ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ﴿٤٠﴾ إِنْ الْمُنَافِقِينَ فِي ظُلُلٍ وَعُيُونٍ ﴿٤١﴾ وَفُورِكَاهُمْ مِمَّا يَشْتَهُونَ ﴿٤٢﴾ كُلُّوْا وَاشْرَبُوا هَنِيئًا بِمَا كُنتُمْ تَعْمَلُونَ ﴿٤٣﴾ إِنَّا كَذَلِكَ نَجْزِي الْحَسَنِينَ ﴿٤٤﴾ وَيَلَّيْ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ﴿٤٥﴾ كُلُّوْا وَتَمْنَعُوا فَلَيْلًا إِنَّكُمْ جُنُحُمْونَ ﴿٤٦﴾ وَيَلَّيْ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ﴿٤٧﴾ وَإِذَا قِيلَ لَهُمْ أَزْكُمُوْا لَا يَزْكُمُوْا ﴿٤٨﴾ وَيَلَّيْ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ﴿٤٩﴾ فَبِأَيِّ حَدِيثٍ بَعْدَهُ يُؤْمِنُونَ ﴿٥٠﴾

﴿٢١﴾ And We placed it in a firm lodging [i.e., the womb]

﴿٢٢﴾ For a known extent.

﴿٢٣﴾ And We determined [it], and excellent [are We] to determine.

﴿٢٤﴾ Woe, that Day, to the deniers.

﴿٢٥﴾ Have We not made the earth a container

﴿٢٦﴾ Of the living and the dead?

﴿٢٧﴾ And We placed therein lofty, firmly set mountains and have given you to drink sweet water.

﴿٢٨﴾ Woe, that Day, to the deniers.

﴿٢٩﴾ [They will be told], "Proceed to that which you used to deny.

﴿٣٠﴾ Proceed to a shadow [of smoke] having three columns

﴿٣١﴾ [But having] no cool shade and availing not against the flame."

﴿٣٢﴾ Indeed, it throws sparks [as huge] as a fortress,

﴿٣٣﴾ As if they were yellowish [black] camels.

﴿٣٤﴾ Woe, that Day, to the deniers.

﴿٣٥﴾ This is a Day they will not speak,

﴿٣٦﴾ Nor will it be permitted for them to make an excuse.

﴿٣٧﴾ Woe, that Day, to the deniers.

﴿٣٨﴾ This is the Day of Judgement; We will have assembled you and the former peoples.

﴿٣٩﴾ So if you have a plan, then plan against Me.

﴿٤٠﴾ Woe, that Day, to the deniers.

﴿٤١﴾ Indeed, the righteous will be among shades and springs

﴿٤٢﴾ And fruits from whatever they desire,

﴿٤٣﴾ [Being told], "Eat and drink in satisfaction for what you used to do."

﴿٤٤﴾ Indeed, We thus reward the doers of good.

﴿٤٥﴾ Woe, that Day, to the deniers.

﴿٤٦﴾ [O disbelievers], eat and enjoy yourselves a little; indeed, you are criminals.

﴿٤٧﴾ Woe, that Day, to the deniers.

﴿٤٨﴾ And when it is said to them, "Bow [in prayer]," they do not bow.

﴿٤٩﴾ Woe, that Day, to the deniers.

﴿٥٠﴾ Then in what statement after it [i.e., the Qur'an] will they believe?

Sūrah an-Naba¹

Bismillāhir-Raḥmānir-Raḥeem

- 1 About what are they asking one another?
- 2 About the great news² -
- 3 That over which they are in disagreement.
- 4 No! They are going to know.
- 5 Then, no! They are going to know.
- 6 Have We not made the earth a resting place?
- 7 And the mountains as stakes?³
- 8 And We created you in pairs
- 9 And made your sleep [a means for] rest
- 10 And made the night as clothing⁴
- 11 And made the day for livelihood
- 12 And constructed above you seven strong [heavens]
- 13 And made [therein] a burning lamp
- 14 And sent down, from the rain clouds, pouring water
- 15 That We may bring forth thereby grain and vegetation
- 16 And gardens of entwined growth.
- 17 Indeed, the Day of Judgement is an appointed time -
- 18 The Day the Horn is blown and you will come forth in multitudes
- 19 And the heaven is opened and will become gateways
- 20 And the mountains are removed and will be [but] a mirage.
- 21 Indeed, Hell has been lying in wait
- 22 For the transgressors, a place of return,
- 23 In which they will remain for ages [unending].
- 24 They will not taste therein [any] coolness or drink



- 25 Except scalding water and [foul] purulence -
- 26 An appropriate recompense.⁵
- 27 Indeed, they were not expecting an account
- 28 And denied Our verses with [emphatic] denial.
- 29 But all things We have enumerated in writing.
- 30 "So taste [the penalty], and never will We increase you except in torment."⁶
- 31 Indeed, for the righteous is attainment⁷ -
- 32 Gardens and grapevines

1 An-Naba': The News (or Happening).

2 i.e., the Resurrection.

3 To stabilize the land and balance the earth.

4 Covering and concealing you in its darkness.

5 In proportion to and comparable with their crimes.

6 This announcement will be made to the companions of Hell.

7 Of security, success and reward, including escape and safety from Hell.

إِنَّ لِلْمُتَّقِينَ مَفَازًا (٣١) حَدَائِقَ وَأَعْنَابًا (٣٢) وَكَوَاعِبَ أَتْرَابًا (٣٣) وَكَأْسًا
دِهَاقًا (٣٤) لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا كِدًّا (٣٥) بَرَاءً مِنْ رَبِّكَ عَطَاءٌ
حِسَابًا (٣٦) رَبِّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا الرَّحْمَنُ لَا يَمْلِكُونَ
مِنْهُ خِطَابًا (٣٧) يَوْمَ يَقُومُ الرُّوحُ وَالْمَلَائِكَةُ صَفًّا لَا يَتَكَلَّمُونَ
إِلَّا مَنْ أُذِنَ لَهُ الرَّحْمَنُ وَقَالَ صَوَابًا (٣٨) ذَلِكَ الْيَوْمَ الْحَقُّ فَمَنْ
شَاءَ اتَّخَذَ إِلَىٰ رَبِّهِ مَثَابًا (٣٩) إِنَّا أَنْذَرْتَكُمْ عَذَابًا قَرِيبًا يَوْمَ
يَنْظُرُ الْمَرْءُ مَا قَدَّمَتْ يَدَاهُ وَيَقُولُ الْكَافِرُ يَلَيْتَنِي كُنْتُ تُرَابًا (٤٠)

سُورَةُ النَّازِعَاتِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
وَالنَّازِعَاتِ غَرْقًا (١) وَالنَّشَاطِطِ نَشْطًا (٢) وَالسَّيْحَاتِ سَبْحًا (٣)
فَالسَّيْقَاتِ سَيْقًا (٤) فَالْمُدْبِرَاتِ أَمْرًا (٥) يَوْمَ تَرْجُفُ الرَّاجِفَةُ (٦)
تَتَّبِعُنَّ الرَّادِفَةَ (٧) قُلُوبٌ يَوْمَئِذٍ وَاجِفَةٌ (٨) أَبْصَرُهَا
خَشِيعَةً (٩) يَقُولُونَ أَيْنَا الْمُرْدُودُونَ فِي الْحَافِرَةِ (١٠) أَيْنَا كُنَّا
عِظْمًا تَحَرَّةً (١١) قَالُوا تِلْكَ إِذْ أَكَرَّةٌ حَاسِرَةٌ (١٢) فَإِنَّمَا هِيَ زَجْرَةٌ
وَاحِدَةٌ (١٣) فَإِذَا هُمْ بِالسَّاهِرَةِ (١٤) هَلْ أَنْتَكَ حَدِيثٌ مُوسَىٰ (١٥)

33 And full-breasted [companions] of equal age

34 And a full cup.¹

35 No ill speech will they hear therein or any falsehood -

36 [As] reward from your Lord, [a generous] gift [made due by] account,²

37 [From] the Lord of the heavens and the earth and whatever is between them, the Most Merciful. They possess not from Him [authority for] speech.³

38 The Day that the Spirit [i.e., Gabriel] and the angels will stand in rows, they

will not speak except for one whom the Most Merciful permits, and he will say what is correct.

39 That is the True [i.e., certain] Day; so he who wills may take to his Lord a [way of] return.⁴

40 Indeed, We have warned you of a near punishment on the Day when a man will observe what his hands have put forth⁵ and the disbeliever will say, "Oh, I wish that I were dust!"

Sūrah an-Nāzi'āt⁶

Bismillāhir-Rahmānir-Raheem

1 By those [angels] who extract with violence⁷

2 And [by] those who remove with ease⁸

3 And [by] those who glide [as if] swimming⁹

4 And those who race each other in a race¹⁰

5 And those who arrange [each] matter,¹¹

6 On the Day the blast [of the Horn] will convulse [creation],

7 There will follow it the subsequent [one].

8 Hearts,¹² that Day, will tremble,

9 Their eyes¹³ humbled.

10 They are [presently] saying, "Will we indeed be returned to [our] former state [of life]?"

11 Even if we should be decayed bones?"¹

4 i.e., a direct route through correct beliefs and righteous deeds.

5 i.e., the deeds he did in this world, which await him in the Hereafter.

6 An-Nāzi'āt: The Extractors.

7 i.e., those who tear out the souls of those destined for Hell.

8 i.e., those angels who ease out the souls of those destined for Paradise.

9 Speeding to execute Allāh's commands.

10 Racing to deliver the souls of the believers to Paradise.

11 According to Allāh's decree.

12 Those of the disbelievers who denied the Resurrection.

13 Those of the disbelievers.

1 Of wine which is delicious and does not intoxicate.

2 i.e., as a result of both their own righteous deeds and the limitless generosity of Allāh (subhānahu wa ta'ālā). Another meaning is "a gift calculated [to be adequate]."

3 None of Allāh's creatures can plead with Him on the Day of Judgement except by His permission.

33 As enjoyment [i.e., provision] for you and your grazing livestock.

42 They ask you, [O Muḥammad],
about the Hour: when is its arrival?⁸

8 Literally, "resting" or "establishment."

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

عَبَسَ وَوَلَّى ۚ (١) أَنْ جَاءَهُ الْأَعْمَى (٢) وَمَا يُدْرِيكَ لَعَلَّهٗ يُزَكَّى (٣) أَوْ
يَذْكُرُ فَتَنْفَعَهُ الذِّكْرَى (٤) أَمَّا مَنْ اسْتَغْنَى (٥) فَانْتَ لَهُ تَصَدَّى (٦)
وَمَا عَلَيْكَ أَلَّا يَزَكَّى (٧) وَأَمَّا مَنْ جَاءَكَ يَسْعَى (٨) وَهُوَ يُخَشَى (٩) فَانْتَ
عَنْهُ نَلْهِى (١٠) كَلَّا إِنَّمَا تَنْزَكُّهُ (١١) فَمَنْ شَاءَ ذَكَرْهُ (١٢) فِي ضَعِيفٍ مُكْرَمٍ (١٣)
مَرْفُوعٍ مُطَهَّرٍ (١٤) بَايَدَى سَفَرَةٍ (١٥) كِرَامٍ بَرَرَةٍ (١٦) قُلِ الْإِنْسَانُ
مَآءُ كَفَرٍ (١٧) مِنْ أَيِّ شَيْءٍ خَلَقَهُ (١٨) مِنْ نَظْفٍ خَلَقَهُ فَقَدَرَهُ (١٩) ثُمَّ
الْسَّبِيلَ يَسْرَهُ (٢٠) ثُمَّ أَمَانَهُ فَأَقْبَرَهُ (٢١) ثُمَّ إِذَا شَاءَ أَنْشَرَهُ (٢٢) كَلَّا لَمَّا
بَقِيَ مَآءُ امْرِءٍ (٢٣) فَلْيَنْظُرِ الْإِنْسَانُ إِلَى طَعَامِهِ (٢٤) أَنَا صَبَبْنَا الْمَاءَ صَبًّا
(٢٥) ثُمَّ شَقَقْنَا الْأَرْضَ شَقًّا (٢٦) فَأَبْيْنَا فِيهَا حَبًّا (٢٧) وَعَيْنًا وَقَضْبًا (٢٨)
وَزَيْتُونًا وَنَخْلًا (٢٩) وَحَدَائِقَ غُلَبًا (٣٠) وَفَنَكِهَهُ وَأَبًّا (٣١) مَنْعًا لَكُمْ
وَلَا تَعْلَمُكُمْ (٣٢) فَإِذَا جَاءَتْ الصَّاعَةُ (٣٣) يَوْمَ يَفِرُّ الْمَرْءُ مِنْ أَخِيهِ (٣٤)
وَأُمِّهِ وَأَبِيهِ (٣٥) وَصَدِيقِيهِ وَبَنِيهِ (٣٦) لِكُلِّ أَمْرٍ مِنْهُمْ يَوْمَئِذٍ شَأْنٌ
يُغْنِيهِ (٣٧) وَجُوهٌ يَوْمَئِذٍ مُسْفِرَةٌ (٣٨) ضَاحِكَةٌ مُسْتَبْشِرَةٌ (٣٩) وَجُوهٌ
يَوْمَئِذٍ عَلَيْهَا غَبَرَةٌ (٤٠) تَرْهَقُهَا قَفَرَةٌ (٤١) أُولَئِكَ هُمُ الْكَافِرَةُ الْفَجَرَةُ (٤٢)

43 In what [position] are you that you should mention it? ¹

44 To your Lord is its finality. ²

45 You are only a warner for those who fear it.

46 It will be, on the Day they see it, ³ as though they had not remained [in the world] except for an afternoon or a morning thereof.

Sūrah 'Abasa ⁴

Bismillāhir-Rahmānir-Raheem

1 He [i.e., the Prophet (ﷺ)] frowned and turned away

1 Meaning that Muḥammad (ﷺ) had no knowledge of it, so how could he inform them?

2 i.e., its destination and termination. And to Him belongs ultimate knowledge of it.

3 i.e., the Hour, the Resurrection.

4 'Abasa: He Frowned.

2 Because there came to him the blind man, ⁵ [interrupting].

3 But what would make you perceive, [O Muḥammad], that perhaps he might be purified ⁶

4 Or be reminded and the remembrance would benefit him?

5 As for he who thinks himself without need, ⁷

6 To him you give attention.

7 And not upon you [is any blame] if he will not be purified. ⁸

8 But as for he who came to you striving [for knowledge]

9 While he fears [Allāh],

10 From him you are distracted.

11 No! Indeed, they [i.e., these verses] are a reminder;

12 So whoever wills may remember it. ⁹

13 [It is recorded] in honored sheets,

14 Exalted and purified,

15 [Carried] by the hands of messenger-angels,

16 Noble and dutiful.

17 Destroyed [i.e., cursed] is man; ¹⁰ how disbelieving is he.

18 From what thing [i.e., substance] did He create him?

19 From a sperm-drop He created him and destined for him; ¹¹

20 Then He eased the way for him; ¹²

21 Then He causes his death and provides a grave for him. ¹³

5 'Abdullāh, the son of Umm Maktūm.

6 As a result of what he learns from you.

7 i.e., without need of faith or need of Allāh (*subḥānahu wa ta'ālā*). Here it is in reference to a certain influential member of the Quraysh whom the Prophet (ﷺ) had hoped to bring to Islām.

8 The Prophet (ﷺ) was responsible only for conveying the message, not for ultimate guidance.

9 The revelation. Or "Him," i.e., Allāh (*subḥānahu wa ta'ālā*).

10 i.e., those who deny Allāh's message.

11 His proportions, provisions, life span, etc.

12 Into this world (i.e., his birth). It may also refer to life itself, which has been made easier by Allāh's guidance.

13 To conceal his decaying body.

- 22 Then when He wills, He will resurrect him.
 23 No! He [i.e., man] has not yet accomplished what He commanded him.
 24 Then let mankind look at his food -
 25 How We poured down water in torrents,
 26 Then We broke open the earth, splitting [it with sprouts],
 27 And caused to grow within it grain
 28 And grapes and herbage
 29 And olive and palm trees
 30 And gardens of dense shrubbery
 31 And fruit and grass -
 32 [As] enjoyment [i.e., provision] for you and your grazing livestock.
 33 But when there comes the Deafening Blast¹
 34 On the Day a man will flee from his brother
 35 And his mother and his father
 36 And his wife and his children,
 37 For every man, that Day, will be a matter adequate for him.²
 38 [Some] faces, that Day, will be bright -
 39 Laughing, rejoicing at good news.
 40 And [other] faces, that Day, will have upon them dust.
 41 Blackness will cover them.
 42 Those are the disbelievers, the wicked ones.

★ Sūrah at-Takweer³

Bismillāhir-Rahmānir-Raheem

- 1 When the sun is wrapped up [in darkness]
 2 And when the stars fall, dispersing,
 3 And when the mountains are removed
 4 And when full-term she-camels⁴ are neglected

¹ The piercing blast of the Horn which signals resurrection. *Aṣ-Ṣakḥkḥah* is also a name for the Day of Resurrection.

² i.e., to occupy him. He will be concerned only with himself, thus forgetting all others.

³ *At-Takweer*: The Wrapping.

⁴ Those ten months pregnant and nearing delivery. This verse alludes to distraction from the most valued of possessions.

سُورَةُ التَّكْوِيْنِ

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 الْمَوْءَدَةُ سُئِلَتْ ۝٨ بِأَيِّ ذَنْبٍ قُتِلَتْ ۝٩ وَإِذَا الصُّحُفُ نُشِرَتْ ۝١٠ وَإِذَا السَّمَاءُ كُشِطَتْ ۝١١ وَإِذَا الْجِبَالُ سُعِرَتْ ۝١٢ وَإِذَا الْجَنَّةُ أَزْلِفَتْ ۝١٣ عَلِمَتْ نَفْسٌ مَّا أَحْضَرَتْ ۝١٤ فَلَا أَقِيمُ بِالْخَيْسِ ۝١٥ الْجَوَارِ الْكُنَّسِ ۝١٦ وَاللَّيْلُ إِذَا عَسْعَسَتْ ۝١٧ وَالصُّبْحُ إِذَا انْفَسَسَ ۝١٨ إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ ۝١٩ ذِي قُوَّةٍ عِنْدَ ذِي الْعَرْشِ مَكِينٍ ۝٢٠ مُطَاعٍ ثَمَّ أَمِينٍ ۝٢١ وَمَا صَاحِبُكُمْ بِمَجْنُونٍ ۝٢٢ وَلَقَدْ رَءَاهُ بِالْأَفْقِ الْمُبِينِ ۝٢٣ وَمَا هُوَ عَلَى الْغَيْبِ بِضَنِينٍ ۝٢٤ وَمَا هُوَ بِقَوْلِ شَيْطَانٍ رَجِيزٍ ۝٢٥ فَأَيْنَ تَذْهَبُونَ ۝٢٦ إِنَّ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ ۝٢٧ لِمَن شَاءَ مِنْكُمْ أَن يَسْتَقِيمَ ۝٢٨ وَمَا تَشَاءُونَ إِلَّا أَن يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ ۝٢٩

سُورَةُ الْاِنْفِطَارِ

- 5 And when the wild beasts are gathered
 6 And when the seas are filled with flame⁵
 7 And when the souls are paired⁶
 8 And when the girl [who was] buried alive is asked
 9 For what sin she was killed
 10 And when the pages⁷ are spread [i.e., made public]
 11 And when the sky is stripped away
 12 And when Hellfire is set ablaze
 13 And when Paradise is brought near,
 14 A soul will [then] know what it has brought [with it].⁸

⁵ Or "when the seas have overflowed [into each other]."

⁶ With another like soul. It can also mean "joined" (with their groups or sects).

⁷ On which are recorded the deeds of all people.

⁸ i.e., all of one's deeds from worldly life, which have accompanied the soul to the Hereafter.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِذَا السَّمَاءُ انْفَطَرَتْ ۝ وَإِذَا الْكَوَاكِبُ انْتَثَرَتْ ۝ وَإِذَا الْبِحَارُ
فُجِرَتْ ۝ وَإِذَا الْقُبُورُ بُعِثَتْ ۝ عَلِمْتَ نَفْسٌ مَّا قَدَّمَتْ
وَأَخَّرَتْ ۝ يَأْتِيهَا الْإِنْسُنُ مَا غَرَّكَ بِرَبِّكَ الْكَرِيمِ ۝ الَّذِي
خَلَقَكَ فَسَوَّدَكَ فَعَدَلَكَ ۝ فِي أَيِّ صُورَةٍ مَّا شَاءَ رَكَّبَكَ ۝
كَلَّا بَلْ تُكَذِّبُونَ بِالَّذِينَ ۝ وَإِنْ عَلَيَّ كُفْرُكُمْ لِحَفِظِينَ ۝ كِرَامًا
كُنِينِ ۝ يَعْمُونَ مَا تَفْعَلُونَ ۝ إِنْ الْأَبْرَارُ لَفِي نَعِيمٍ ۝ وَإِنْ
الْفُجَّارُ لَفِي جَحِيمٍ ۝ يَصْلَوْنَهَا يَوْمَ الَّذِينَ ۝ وَمَاهُمْ عَنْهَا بِعَايِينَ ۝
وَمَا أَدْرَاكَ مَا يَوْمَ الَّذِينَ ۝ ثُمَّ مَا أَدْرَاكَ مَا يَوْمَ الَّذِينَ ۝
يَوْمَ لَا تَمْلِكُ نَفْسٌ لِنَفْسٍ شَيْئًا ۝ وَالْأَمْرُ يَوْمَئِذٍ لِلَّهِ ۝

سُورَةُ الْمُطَفِّفِينَ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَبَلِّغْ لِلْمُطَفِّفِينَ ۝ الَّذِينَ إِذَا أَكَالُوا عَلَى النَّاسِ يَسْتَوْفُونَ ۝
وَإِذَا كَالُوهُمْ أَوْ وَزَنُوهُمْ يُخْسِرُونَ ۝ أَلَا يَظُنُّ أُولَئِكَ أَنَّهُمْ
مَبْعُوثُونَ ۝ لِيَوْمٍ عَظِيمٍ ۝ يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ ۝

14 A soul will [then] know what it has brought [with it].¹

15 So I swear by the retreating stars -

16 Those that run [their courses] and disappear [i.e., set] -

17 And by the night as it closes in ²

18 And by the dawn when it breathes [i.e., stirs]

19 [That] indeed, it [i.e., the Qur'an] is a word [conveyed by] a noble messenger [i.e., Gabriel]

20 [Who is] possessed of power and with the Owner of the Throne, secure [in position],

21 Obeyed there [in the heavens] and trustworthy.

22 And your companion [i.e., Prophet Muḥammad (ﷺ)] is not [at all] mad.³

23 And he has already seen him [i.e., Gabriel] in the clear horizon.⁴

24 And he [i.e., Muḥammad (ﷺ)] is not a withholder of [knowledge of] the unseen.⁵

25 And it [i.e., the Qur'an] is not the word of a devil, expelled [from the heavens].

26 So where are you going? ⁶

27 It is not except a reminder to the worlds

28 For whoever wills among you to take a right course.

29 And you do not will except that Allāh wills - Lord of the worlds.

Sūrah al-Infīṭār ⁷

Bismillāhir-Raḥmānir-Raḥeem

1 When the sky breaks apart

2 And when the stars fall, scattering,

3 And when the seas are erupted

4 And when the [contents of] graves are scattered [i.e., exposed],

5 A soul will [then] know what it has put forth and kept back.

6 O mankind, what has deceived you concerning your Lord, the Generous,

7 Who created you, proportioned you, and balanced you?

8 In whatever form He willed has He assembled you.

9 No! But you deny the Recompense.

10 And indeed, [appointed] over you are keepers,⁸

11 Noble and recording;

12 They know whatever you do.

3 Literally, "possessed by jinn."

4 i.e., the eastern horizon, where the sun rises.

5 Prophet Muḥammad (ﷺ) did not withhold that knowledge of the unseen which Allāh had revealed to him in the Qur'an.

6 In your denial of the Qur'an and in your accusations against the Prophet (ﷺ). The meaning is essentially "Surely, you have strayed far from Allāh's path."

7 *Al-Infīṭār*: The Breaking Apart.

8 Angels who preserve the deeds of men in records.

1 i.e., all of one's deeds from worldly life, which have accompanied the soul to the Hereafter.

2 An alternative meaning is "as it departs."

- 13 Indeed, the righteous will be in pleasure,
 14 And indeed, the wicked will be in Hellfire.
 15 They will [enter to] burn therein on the Day of Recompense,
 16 And never therefrom will they be absent.
 17 And what can make you know what is the Day of Recompense?
 18 Then, what can make you know what is the Day of Recompense?
 19 It is the Day when a soul will not possess for another soul [power to do] a thing; and the command, that Day, is [entirely] with Allāh.

★ Sūrah al-Muṭaffifeen ¹

Bismillāhīr-Rahmānīr-Raheem

- 1 Woe to those who give less [than due],
 2 Who, when they take a measure from people, take in full.
 3 But if they give by measure or by weight to them, they cause loss.
 4 Do they not think that they will be resurrected
 5 For a tremendous Day -
 6 The Day when mankind will stand before the Lord of the worlds?
 7 No! Indeed, the record of the wicked is in sijjeen.
 8 And what can make you know what is sijjeen?
 9 It is [their destination³ recorded in] a register inscribed.
 10 Woe, that Day, to the deniers,
 11 Who deny the Day of Recompense.
 12 And none deny it except every sinful transgressor.
 13 When Our verses are recited to him, he says, "Legends of the former peoples."

1 Al-Muṭaffifeen: Those Who Give Less.

2 i.e., those who cheat people by giving them less than what they paid for when weighing or measuring - an amount so little as to hardly be noticed.

3 The lowest depths of Hell.

كَلَّا إِنَّ كِتَابَ الْفَجَارِ لَفِي سِجِّينٍ ۖ وَمَا أَدْرَاكَ مَا سِجِّينٌ ۚ كِتَابٌ مَّرْقُومٌ ۚ ۝۹ وَيَلْ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ۝۱۰ الَّذِينَ يَكْذِبُونَ يَوْمَ الْبُيُوتِ ۝۱۱ وَمَا يَكْذِبُ بِهِ إِلَّا كُلُّ مُعْتَدٍ أَثِيمٍ ۝۱۲ إِذَا نُنَادَىٰ عَلَيْهِمْ ائْتِنَا فَالْأَسْطِثِرُ الْأَوَّلِينَ ۝۱۳ كَلَّا بَلْ رَانَ عَلَىٰ قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ ۝۱۴ كَلَّا إِنَّهُمْ عَنْ رَبِّهِمْ يَوْمَئِذٍ لَّمْ يَحْجُبُونَ ۝۱۵ ثُمَّ إِنَّهُمْ لَصَالُوا الْجَحِيمِ ۝۱۶ ثُمَّ يُقَالُ هَٰذَا الَّذِي كُنْتُمْ بِهٖ تَكْذِبُونَ ۝۱۷ كَلَّا إِنَّ كِتَابَ الْأَبْرَارِ لَفِي عِلِّيَّينَ ۝۱۸ وَمَا أَدْرَاكَ مَا عِلِّيُّونَ ۝۱۹ كِتَابٌ مَّرْقُومٌ ۝۲۰ يُشْهَدُهُ الْمَقْرُورُونَ ۝۲۱ إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ ۝۲۲ عَلَى الْأَرَاكِ يَنْظُرُونَ ۝۲۳ تَعْرِفُ فِي وُجُوهِهِمْ نَضْرَةَ النَّعِيمِ ۝۲۴ يُسْقَوْنَ مِنْ رَحِيقٍ مَّخْمُومٍ ۝۲۵ خِتَمُهُمُ مِن مَّسْكٍ ۖ وَفِي ذَٰلِكَ فَلْيَتَنَافَسِ الْمُتَنَفِسُونَ ۝۲۶ وَمِمَّا جَاءَهُ مِنْ تَسْنِيمٍ ۝۲۷ عَيْنًا يَشْرَبُ بِهَا الْمُقَرَّبُونَ ۝۲۸ إِنَّ الَّذِينَ أَجْرَمُوا كَانُوا مِنَ الَّذِينَ ءَامَنُوا يَضْحَكُونَ ۝۲۹ وَإِذَا مَرُّوا بِهِمْ يَتَغَامَرُونَ ۝۳۰ وَإِذَا انْقَلَبُوا إِلَىٰ أَهْلِهِمْ انْقَلَبُوا فَكِهِينَ ۝۳۱ وَإِذَا رَأَوْهُمْ قَالُوا إِنَّ هَٰؤُلَاءِ لَضَالُّونَ ۝۳۲ وَمَا أَرْسَلْنَا عَلَيْهِمْ حَفِظِينَ ۝۳۳ فَالْيَوْمَ الَّذِينَ ءَامَنُوا مِنَ الْكُفَّارِ يَضْحَكُونَ ۝۳۴

14 No! Rather, the stain has covered their hearts of that which they were earning.⁴

15 No! Indeed, from their Lord, that Day, they will be partitioned.⁵

16 Then indeed, they will [enter and] burn in Hellfire.

17 Then it will be said [to them], "This is what you used to deny."

18 No! Indeed, the record of the righteous is in 'illiyyūn.

19 And what can make you know what is 'illiyyūn?

20 It is [their destination⁶ recorded in] a register inscribed

21 Which is witnessed by those brought near [to Allāh].

4 i.e., their sins.

5 i.e., they will not be able to see Him.

6 The highest elevations of Paradise.

عَلَى الْأَرَائِكِ يَنْظُرُونَ ﴿٢٥﴾ هَلْ تُؤِثُّبُ الْكَفَّارَ مَا كَانُوا يَفْعَلُونَ ﴿٢٦﴾

سُورَةُ الْاِنْشِقَاقِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِذَا السَّمَاءُ انشَقَّتْ ﴿١﴾ وَأُذِنَتْ لِرَبِّهَا وَحُقَّتْ ﴿٢﴾ وَإِذَا الْأَرْضُ مُدَّتْ ﴿٣﴾ وَأَلْقَتْ مَا فِيهَا وَتَخَلَّتْ ﴿٤﴾ وَأُذِنَتْ لِرَبِّهَا وَحُقَّتْ ﴿٥﴾ يَتَأْتِيهَا الْإِنْسُنُ إِنَّكَ كَادِحٌ إِلَى رَبِّكَ كَدْحًا فَمُلَاقِيهِ ﴿٦﴾ فَأَمَّا مَنْ أُوَفِّي كِتَابَهُ بِيَمِينِهِ ﴿٧﴾ فَسَوْفَ يَحْأَسِبُ حِسَابًا يَسِيرًا ﴿٨﴾ وَيَنْقَلِبُ إِلَى أَهْلِهِ مَسْرُورًا ﴿٩﴾ وَأَمَّا مَنْ أُوَفِّي كِتَابَهُ وَرَاءَ ظَهْرِهِ ﴿١٠﴾ فَسَوْفَ يَدْعُوا ثُبُورًا ﴿١١﴾ وَيَصْلَى سَعِيرًا ﴿١٢﴾ إِنَّهُ كَانَ فِي أَهْلِهِ مَسْرُورًا ﴿١٣﴾ إِنَّهُ ظَنَّ أَنْ لَنْ يَحْجُوزَ ﴿١٤﴾ بَلَّغَ إِنَّ رَبَّهُ كَانَ بِهِ بَصِيرًا ﴿١٥﴾ فَلَا أُقْسِمُ بِالشَّفَقِ ﴿١٦﴾ وَاللَّيْلِ وَمَا وَسَقَ ﴿١٧﴾ وَالْقَمَرِ إِذَا اتَّسَقَ ﴿١٨﴾ لَتَرْكَبُنَّ طَبَقًا عَنْ طَبَقٍ ﴿١٩﴾ فَمَا لَهُمْ لَا يُؤْمِنُونَ ﴿٢٠﴾ وَإِذَا قُرِئَ عَلَيْهِمُ الْقُرْآنُ لَا يَسْجُدُونَ ﴿٢١﴾ بَلِ الَّذِينَ كَفَرُوا يَكْذِبُونَ ﴿٢٢﴾ وَاللَّهُ أَعْلَمُ بِمَا يُوعُونَ ﴿٢٣﴾ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ ﴿٢٤﴾ إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ ﴿٢٥﴾

- ﴿٢٢﴾ Indeed, the righteous will be in pleasure
 ﴿٢٣﴾ On adorned couches, observing.
 ﴿٢٤﴾ You will recognize in their faces the radiance of pleasure.
 ﴿٢٥﴾ They will be given to drink [pure] wine¹ [which was] sealed.
 ﴿٢٦﴾ The last of it² is musk. So for this let the competitors compete.
 ﴿٢٧﴾ And its mixture is of Tasneem,³
 ﴿٢٨﴾ A spring from which those near [to Allāh] drink.
 ﴿٢٩﴾ Indeed, those who committed crimes used to laugh at those who believed.
 ﴿٣٠﴾ And when they passed by them, they would exchange derisive glances.

﴿٣١﴾ And when they returned to their people, they would return jesting.

﴿٣٢﴾ And when they saw them, they would say, "Indeed, those are truly lost."

﴿٣٣﴾ But they had not been sent as guardians over them.

﴿٣٤﴾ So Today⁴ those who believed are laughing at the disbelievers,

﴿٣٥﴾ On adorned couches, observing.

﴿٣٦﴾ Have the disbelievers [not] been rewarded [this Day] for what they used to do?

Sūrah al-Inshiqāq⁵

Bismillāhīr-Raḥmānīr-Raḥīm

- ﴿١﴾ When the sky has split [open]
 ﴿٢﴾ And has listened [i.e., responded]⁶ to its Lord and was obligated [to do so]
 ﴿٣﴾ And when the earth has been extended⁷
 ﴿٤﴾ And has cast out that within it⁸ and relinquished [it]
 ﴿٥﴾ And has listened [i.e., responded] to its Lord and was obligated [to do so] -
 ﴿٦﴾ O mankind, indeed you are laboring⁹ toward your Lord with [great] exertion⁹ and will meet it.¹⁰
 ﴿٧﴾ Then as for he who is given his record in his right hand,
 ﴿٨﴾ He will be judged with an easy account
 ﴿٩﴾ And return to his people in happiness.
 ﴿١٠﴾ But as for he who is given his record behind his back,
 ﴿١١﴾ He will cry out for destruction
 ﴿١٢﴾ And [enter to] burn in a Blaze.
 ﴿١٣﴾ Indeed, he had [once] been among

⁴ On the Day of Judgement.

⁵ Al-Inshiqāq: The Splitting.

⁶ It will have heard Allāh's command and will have inclined immediately to compliance and willing obedience.

⁷ i.e., stretched flat and spread out.

⁸ Of the dead and all else buried therein.

⁹ i.e., striving throughout your life until you meet your Lord, hastening toward death.

¹⁰ i.e., you will find all that you intended and accomplished awaiting you in the Hereafter. Another meaning is "And will meet Him [i.e., your Lord]" and be recompensed in full by Him.

¹ Which is delicious and does not intoxicate.

² i.e., its lingering odor.

³ The highest spring in Paradise and the most favored drink of its inhabitants.

his people in happiness;

14 Indeed, he had thought he would never return [to Allāh].

15 But yes! Indeed, his Lord was ever, of him, Seeing.

16 So I swear by the twilight glow

17 And [by] the night and what it envelops

18 And [by] the moon when it becomes full

19 [That] you will surely embark upon [i.e., experience] state after state.¹

20 So what is [the matter] with them [that] they do not believe,

21 And when the Qur'ān is recited to them, they do not prostrate [to Allāh]?

22 But those who have disbelieved deny,

23 And Allāh is most knowing of what they keep within themselves.

24 So give them tidings of a painful punishment,

25 Except for those who believe and do righteous deeds. For them is a reward uninterrupted.

Sūrah al-Burūj²

Bismillāhir-Raḥmānir-Raḥeem

1 By the sky containing great stars

2 And [by] the promised Day

3 And [by] the witness and what is witnessed,

4 Destroyed [i.e., cursed] were the companions of the trench³

5 [Containing] the fire full of fuel,

6 When they were sitting near it

7 And they, to what they were doing against the believers, were witnesses.⁴

1 i.e., various stages, both in this life and in the Hereafter.

2 *Al-Burūj*: The Great Stars. Also explained as "the planets" or their "high positions in the heaven."

3 Or "May they be destroyed" or "cursed." The "companions of the trench" (or ditch) were agents of a tyrannical king who refused to allow his people to believe in Allāh. Their evil deed in obedience to their ruler earned for them the curse of Allāh (*subḥānahu wa ta'ālā*).

4 After casting the believers into a trench filled with fire, they sat at its edge, watching them burn to death. This event occurred before the time of Prophet Muḥammad (ﷺ).

سُورَةُ الْبُرُوجِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالسَّمَاءِ ذَاتِ الْبُرُوجِ ١ وَالْيَوْمِ الْمَوْعُودِ ٢ وَشَاهِدٍ وَمَشْهُودٍ

٣ قِيلَ أَصْحَابُ الْأُخُدُودِ ٤ النَّارِ ذَاتِ الْوُقُودِ ٥ إِذْ هُمْ عَلَيْهَا

قُعُودٌ ٦ وَهُمْ عَلَى مَا يَفْعَلُونَ بِالْمُؤْمِنِينَ شُهُودٌ ٧ وَمَا نَقَمُوا

مِنْهُمْ إِلَّا أَنْ يُؤْمِنُوا بِاللَّهِ الْعَزِيزِ الْحَمِيدِ ٨ الَّذِي لَهُ مُلْكُ

السَّمَوَاتِ وَالْأَرْضِ وَاللَّهُ عَلَى كُلِّ شَيْءٍ شَهِيدٌ ٩ إِنَّ الَّذِينَ

فَنُوا الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ثُمَّ لَمْ يَتُوبُوا فَلَهُمْ عَذَابٌ جَهَنَّمَ وَهُمْ

عَذَابُ الْحَرِيقِ ١٠ إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ

جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ذَلِكَ الْفَوْزُ الْكَبِيرُ ١١ إِنَّ بَطْشَ

رَبِّكَ لَشَدِيدٌ ١٢ إِنَّهُ هُوَ بَدِئُ وَيَعِيدُ ١٣ وَهُوَ الْغَفُورُ الْودُودُ ١٤

ذُو الْعَرْشِ الْمَجِيدُ ١٥ فَعَالٍ لِمَا يُرِيدُ ١٦ هَلْ أُنْكَلُ حَدِيثُ الْجُنُودِ

١٧ فِرْعَوْنَ وَثَمُودَ ١٨ بَلِ الَّذِينَ كَفَرُوا فِي تَكْذِيبٍ ١٩ وَاللَّهُ مِنْ

وَرَاءِهِمْ مُحِيطٌ ٢٠ بَلْ هُوَ فَرْدٌ أَنْ جَعِدَ ٢١ فِي لَوْحٍ مَحْفُوظٍ ٢٢

سُورَةُ الطَّارِقِ

8 And they resented them not except because they believed in Allāh, the Exalted in Might, the Praiseworthy,

9 To whom belongs the dominion of the heavens and the earth. And Allāh, over all things, is Witness.

10 Indeed, those who have tortured⁵ the believing men and believing women and then have not repented will have the punishment of Hell, and they will have the punishment of the Burning Fire.

11 Indeed, those who have believed and done righteous deeds will have gardens beneath which rivers flow. That is the great attainment.

12 Indeed, the assault [i.e., vengeance] of your Lord is severe.

5 Or, in this instance, the literal meaning of "burned" is also appropriate.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالسَّمَاءِ وَالطَّارِقِ ١ وَمَا أَدْرَاكَ مَا الطَّارِقُ ٢ أَنْتَجِمَ الثَّاقِبُ ٣ إِنَّ كُلَّ نَفْسٍ لَمَّا عَلَيْهَا حَافِظٌ ٤ فَلْيَنْظُرِ الْإِنْسَانُ مِمَّ خُلِقَ ٥ خُلِقَ مِنْ مَّاءٍ دَافِقٍ ٦ يَخْرُجُ مِنْ بَيْنِ الصُّلْبِ وَالتَّرَائِبِ ٧ إِنَّهُ عَلَى رَجْعِهِ لَقَادِرٌ ٨ يَوْمَ بُدِيَ السَّرَائِرِ ٩ فَهَلْهُ مِنْ قُوَّةٍ وَلَا نَاصِرٍ ١٠ وَالسَّمَاءِ ذَاتِ الرَّجْعِ ١١ وَالْأَرْضِ ذَاتِ الصَّدْعِ ١٢ إِنَّهُ لَقَوْلُ فَصْلٍ ١٣ وَمَا هُوَ بِالْمُرْسَلِ ١٤ إِلَيْهِمْ يَكِيدُونَ كَيْدًا ١٥ وَأَكِيدُ كَيْدًا ١٦ فَمَهْلُ الْكَافِرِينَ أَمَهُلُهُمْ رُوْبُدًا ١٧

سُورَةُ الْأَعْلَى

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى ١ الَّذِي خَلَقَ فَسُوَّى ٢ وَالَّذِي قَدَّرَ فَهَدَى ٣ وَالَّذِي أَخْرَجَ الْمَرْعَى ٤ فَجَعَلَهُ غُثَاءً أَحْوَى ٥ سَنُقْرِئُكَ فَلَا تَنسَى ٦ إِلَّا مَا شَاءَ اللَّهُ إِنَّهُ يَعْلَمُ الْجَهْرَ وَمَا يَخْفَى ٧ وَنُبَشِّرُكَ لِلْيُسْرَى ٨ فَذَكِّرْ إِن نَّفَعَتِ الذِّكْرَى ٩ سَيَذَكِّرُ مَنْ يَخْشَى ١٠ وَيَنْجِنُهَا الْأَشْقَى ١١ الَّذِي يَصْلَى النَّارَ الْكُبْرَى ١٢ ثُمَّ لَا يَمُوتُ فِيهَا وَلَا يَحْيَى ١٣ قَدْ أَفْلَحَ مَنْ تَزَكَّى ١٤ وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى ١٥

13 Indeed, it is He who originates [creation] and repeats.

14 And He is the Forgiving, the Affectionate,

15 Honorable Owner of the Throne,

16 Effector of what He intends.

17 Has there reached you the story of the soldiers -

18 [Those of] Pharaoh and Thamūd?

19 But they who disbelieve are in [persistent] denial,

20 While Allāh encompasses them from behind.

21 But this is an honored Qur'ān

22 [Inscribed] in a Preserved Slate.

Sūrah at-Ṭāriq¹

Bismillāhir-Raḥmānir-Raḥeem

1 By the sky and the night comer -

2 And what can make you know what is the night comer?

3 It is the piercing star² -

4 There is no soul but that it has over it a protector.

5 So let man observe from what he was created.

6 He was created from a fluid, ejected,

7 Emerging from between the backbone and the ribs.

8 Indeed, He [i.e., Allāh], to return him [to life], is Able.

9 The Day when secrets will be put on trial,³

10 Then he [i.e., man] will have no power or any helper.

11 By the sky which returns [rain]

12 And [by] the earth which cracks open,⁴

13 Indeed, it [i.e., the Qur'ān] is a decisive statement,

14 And it is not amusement.

15 Indeed, they are planning a plan,

16 But I am planning a plan.

17 So allow time for the disbelievers. Leave them awhile.⁵

Sūrah al-A'la⁶

Bismillāhir-Raḥmānir-Raḥeem

1 Exalt the name of your Lord, the Most High,

2 Who created and proportioned

3 And who destined and [then] guided

4 And who brings out the pasture

5 And [then] makes it black stubble.

6 We will make you recite, [O Muḥammad], and you will not forget,

7 Except what Allāh should will. Indeed, He

1 At-Ṭāriq: That Which Comes at Night.

2 Whose light pierces through the darkness.

3 i.e., exposed, examined and judged.

4 With the growth of plants.

5 i.e., Do not be in haste for revenge, for you will see what will become of them.

6 Al-A'la: The Most High.

knows what is declared and what is hidden.

8 And We will ease you toward ease.¹

9 So remind, if the reminder should benefit;²

10 He who fears [Allāh] will be reminded.

11 But the wretched one will avoid it -

12 [He] who will [enter and] burn in the greatest Fire,

13 Neither dying therein nor living.

14 He has certainly succeeded who purifies himself

15 And mentions the name of his Lord and prays.

16 But you prefer the worldly life,

17 While the Hereafter is better and more enduring.

18 Indeed, this is in the former scriptures,

19 The scriptures of Abraham and Moses.

★ Sūrah al-Ghāshiyah³

Bismillāhir-Raḥmānir-Raḥeem

1 Has there reached you the report of the Overwhelming [event]?

2 [Some] faces, that Day, will be humbled,

3 Working [hard] and exhausted.⁴

4 They will [enter to] burn in an intensely hot Fire.

5 They will be given drink from a boiling spring.

6 For them there will be no food except from a poisonous, thorny plant

7 Which neither nourishes nor avails against hunger.

8 [Other] faces, that Day, will show pleasure.

1 To the path of Allāh's religion, which is easy and natural, or toward Paradise, by giving opportunities for righteous deeds.

2 i.e., wherever it will be heard and understood.

3 Al-Ghāshiyah: The Overwhelming, one of the names of the Resurrection.

4 Another accepted meaning is "They were working hard and exhausted," i.e., doing deeds during worldly life which did not benefit them since they were not accompanied by faith or done for the acceptance of Allāh (*subḥānahu wa ta'ālā*).

بَلْ تُؤْثِرُونَ الْحَيَاةَ الدُّنْيَا ۖ وَالْآخِرَةُ خَيْرٌ وَأَبْقَى ۚ إِنَّ هَذَا لَفِي الصُّحُفِ الْأُولَى ۝ صُحُفِ إِبْرَاهِيمَ وَمُوسَى ۝

سُورَةُ الْغَاشِيَةِ ۝

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

هَلْ أَتَاكَ حَدِيثُ الْغَاشِيَةِ ۝ وَجُوهٌُ يَوْمَئِذٍ خَشِيعَةٌ ۝

عَامِلَةٌ نَّاصِبَةٌ ۝ تَصَلَّى نَارًا حَامِيَةً ۝ تُشَقَّى مِنْ عَيْنٍ أَنِيَةٍ ۝

لَيْسَ لَهُمْ طَعَامٌ إِلَّا مِنْ ضَرِيعٍ ۝ لَا يَسْمُونَ وَلَا يُغْنِي عَنْهُمْ جُوعٌ ۝

وَجُوهٌُ يَوْمَئِذٍ نَّاعِمَةٌ ۝ لَسَعِيهَا رَاضِيَةٌ ۝ فِي جَنَّةٍ عَالِيَةٍ ۝

لَا تَسْمَعُ فِيهَا لُغِيَّةً ۝ فِيهَا عَيْنٌ جَارِيَةٌ ۝ فِيهَا سُرُرٌ مَرْفُوعَةٌ ۝

وَأَكْوَابٌ مَوْضُوعَةٌ ۝ وَنَارٌ مِصْفُوفَةٌ ۝ وَزَرَأَى مِثْوَتُهُ ۝

أَفَلَا يَنْظُرُونَ إِلَى الْإِبِلِ كَيْفَ خُلِقَتْ ۝ وَإِلَى السَّمَاءِ كَيْفَ رُفِعَتْ ۝

وإِلَى الْجِبَالِ كَيْفَ نُصِبَتْ ۝ وَإِلَى الْأَرْضِ كَيْفَ سَطِحَتْ ۝

فَذَكِّرْ إِنَّمَا أَنْتَ مُذَكِّرٌ ۝ أَتَسْتَعِينُهُمْ بِمِصْطَرِطٍ ۝

إِلَّا مَنْ تَوَلَّى وَكَفَرَ ۝ فَيُعَذِّبُهُ اللَّهُ الْعَذَابَ ۝

أَلَا كَبُرَ ۝ إِنَّ إِلَيْنَا إِيَابَهُمْ ۝ ثُمَّ إِنَّ عَلَيْنَا حِسَابَهُمْ ۝

9 With their effort [they are] satisfied

10 In an elevated garden,

11 Wherein they will hear no unsuitable speech.⁵

12 Within it is a flowing spring.

13 Within it are couches raised high

14 And cups put in place

15 And cushions lined up

16 And carpets spread around.

17 Then do they not look at the camels - how they are created?

18 And at the sky - how it is raised?

19 And at the mountains - how they are erected?

20 And at the earth - how it is spread out?

21 So remind, [O Muḥammad]; you are only a reminder.

5 i.e., any insult, falsehood, immorality, idle or vain talk, etc.

سُورَةُ الْفَجْرِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالْفَجْرِ ١ وَلَيَالٍ عَشْرٍ ٢ وَالشَّفْعِ وَالْوَتْرِ ٣ وَالْأَيْلِ إِذَا سَرَ ٤
 هَلْ فِي ذَلِكَ قَسَمٌ لِّذِي حِمْرِ ٥ أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِعَادٍ ٦
 إِرَمَ ذَاتِ الْعِمَادِ ٧ الَّتِي لَمْ يُخْلَقْ مِثْلُهَا فِي الْبِلَادِ ٨
 وَثُمُودَ الَّذِينَ جَاءُوا الصَّخْرَ بِالْوَادِ ٩ وَفِرْعَوْنَ ذِي الْأَوْدَادِ ١٠
 الَّذِينَ طَغَوْا فِي الْبِلَادِ ١١ فَأَكْثَرُوا فِيهَا الْفَسَادَ ١٢ فَصَبَّ
 عَلَيْهِمْ رَبُّكَ سَوْطَ عَذَابٍ ١٣ إِنَّ رَبَّكَ لَيَا لَمْرَصَادٍ ١٤ فَأَمَّا
 الْإِنْسَنُ إِذَا مَابَنَلَهُ رَبُّهُ فَأَكْرَمَهُ، وَنَعَّمَهُ، فَيَقُولُ رَبِّي أَكْرَمَنِ ١٥
 وَأَمَّا إِذَا مَا ابْنَلَهُ فَقَدَّرَ عَلَيْهِ رِزْقَهُ، فَيَقُولُ رَبِّي أَهْنَنِ ١٦
 كَلَّا بَلْ لَا تَكْرُمُونَ الْيَتِيمَ ١٧ وَلَا تَحْضُوتُ عَلَى طَعَامِ
 الْمَسْكِينِ ١٨ وَتَأْكُلُونَ الثَّرَاثَ أَكْلًا لَمًّا ١٩ وَتُحِبُّونَ
 الْمَالَ حُبًّا جَمًّا ٢٠ كَلَّا إِذَا دُكَّتِ الْأَرْضُ دَكًّا
 دَكًّا ٢١ وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا ٢٢ وَجَاءَ يَوْمَئِذٍ
 بِجَهَنَّمَ يَوْمَئِذٍ يَنْذَعُ الْإِنْسَنُ وَأَنَّى لَهُ الذِّكْرَى ٢٣

- ٢٢ You are not over them a controller.
 ٢٣ However, he who turns away and disbelieves -
 ٢٤ Then Allāh will punish him with the greatest punishment.
 ٢٥ Indeed, to Us is their return.
 ٢٦ Then indeed, upon Us is their account.

Sūrah al-Fajr¹

Bismillāhir-Raḥmānir-Raḥeem

- ١ By the dawn
 ٢ And [by] ten nights²
 ٣ And [by] the even [number] and the odd
 ٤ And [by] the night when it passes,
 ٥ Is there [not] in [all] that an oath [sufficient] for one of perception?³

1 Al-Fajr: The Dawn.

2 Usually interpreted as the first ten nights of the month of Dhul-Hijjah.

3 Based upon the following verses, what has

٦ Have you not considered how your Lord dealt with 'Aad -

٧ [With] Iram⁴ - who had lofty pillars,⁵

٨ The likes of whom had never been created in the land?

٩ And [with] Thamūd, who carved out the rocks in the valley?

١٠ And [with] Pharaoh, owner of the stakes?⁶ -

١١ [All of] whom oppressed within the lands

١٢ And increased therein the corruption.

١٣ So your Lord poured upon them a scourge of punishment.

١٤ Indeed, your Lord is in observation.

١٥ And as for man, when his Lord tries him and [thus] is generous to him and favors him, he says, "My Lord has honored me."⁷

١٦ But when He tries him and restricts his provision, he says, "My Lord has humiliated me."

١٧ No!⁸ But you do not honor the orphan

١٨ And you do not encourage one another to feed the poor.

١٩ And you consume inheritance, devouring [it] altogether,⁹

٢٠ And you love wealth with immense love.

٢١ No! When the earth has been leveled - pounded and crushed -

٢٢ And your Lord has come¹⁰ and the angels, rank upon rank,

٢٣ And brought [within view], that Day, is Hell - that Day, man will remember, but how [i.e., what

been sworn to by Allāh is that He will certainly punish the disbelievers.

4 Another name for the first people of 'Aad, to whom Prophet Hūd was sent.

5 Supporting their tents or buildings.

6 By which he tortured people.

7 He is proud rather than grateful, attributing the favor to his own merit.

8 It is not like you imagine. Rather, Allāh tries people through prosperity and hardship and rewards both gratitude and patience with honor in the Hereafter.

9 Not caring whether it is lawful or unlawful.

10 To pass judgement.

good] to him will be the remembrance?

24 He will say, "Oh, I wish I had sent ahead [some good] for my life."¹

25 So on that Day, none will punish [as severely] as His punishment,

26 And none will bind [as severely] as His binding [of the evildoers].

27 [To the righteous it will be said], "O reassured soul,

28 Return to your Lord, well-pleased and pleasing [to Him],

29 And enter among My [righteous] servants

30 And enter My Paradise."

Sūrah al-Balad ²

Bismillāhir-Raḥmānir-Raḥeem

1 I swear by this city [i.e., Makkah] -

2 And you, [O Muḥammad], are free of restriction in this city -

3 And [by] the father³ and that which was born [of him],

4 We have certainly created man into hardship.

5 Does he think that never will anyone overcome him?

6 He says, "I have spent wealth in abundance."

7 Does he think that no one has seen him?

8 Have We not made for him two eyes?

9 And a tongue and two lips?

10 And have shown him the two ways?⁴

11 But he has not broken through the difficult pass.⁵

12 And what can make you know what is [breaking through] the difficult pass?

13 It is the freeing of a slave

يَقُولُ يَلَيْتَنِي قَدَّمْتُ لِحَيَاتِي ۚ فَيَوْمَئِذٍ لَا يُعَذِّبُ عَذَابُهُ أَحَدًا ۚ وَلَا يُوثِقُ وَثَاقُهُ أَحَدًا ۚ يَأْتِيهَا النَّفْسُ الْمُطْمَئِنَّةُ ۚ أَرْجَعِي إِلَىٰ رَبِّكَ رَاضِيَةً مُّرْضِيَةً ۚ فَأَدْخِلْنِي فِي عَبْدِي ۚ وَأَدْخِلْنِي جَنَّاتِي ۚ

سُورَةُ الْبَلَدِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

لَا أَقْسِمُ بِهَذَا الْبَلَدِ ۚ وَأَنْتَ حِلٌّ بِهَذَا الْبَلَدِ ۚ وَالْوَالِدُ وَمَوْلَا ۚ لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي كَبَدٍ ۚ أَيْحَسِبُ أَنْ لَنْ يَقْدِرَ عَلَيْهِ أَحَدٌ ۚ يَقُولُ أَهْلَكْتُ مَا لَا بَدَأَ ۚ أَيْحَسِبُ أَنْ لَمْ يَرَهُ أَحَدٌ ۚ أَلَمْ نَجْعَلْ لَهُ عَيْنَيْنِ ۚ وَلِسَانًا وَشَفَتَيْنِ ۚ وَهَدَيْنَاهُ النَّجْدَيْنِ ۚ فَلَا اقْتَحَمَ الْعَقَبَةَ ۚ وَمَا أَدْرَاكَ مَا الْعَقَبَةُ ۚ فَكَّرَفَقَةٍ ۚ أَوْ إِطْعَمٌ فِي يَوْمٍ ذِي مَسْغَبَةٍ ۚ يَتِيمًا ذَا مَقْرَبَةٍ ۚ أَوْ مَسْكِينًا ذَا مَتْرَبٍ ۚ ثُمَّ كَانَ مِنَ الَّذِينَ آمَنُوا وَتَوَاصَوْا بِالصَّبْرِ وَتَوَاصَوْا بِالْمَرْحَمَةِ ۚ أُولَٰئِكَ أَصْحَابُ الْمَيْمَنَةِ ۚ وَالَّذِينَ كَفَرُوا أَصْحَابُ الشَّامَةِ ۚ عَلَيْهِمْ نَارُ مُّؤَصَّدَةٍ ۚ

سُورَةُ الشُّفَرِ

14 Or feeding on a day of severe hunger

15 An orphan of near relationship

16 Or a needy person in misery

17 And then being among those who believed and advised one another to patience and advised one another to compassion.

18 Those are the companions of the right.⁶

19 But they who disbelieved in Our signs - those are the companions of the left.⁷

20 Over them will be fire closed in.⁸

Sūrah ash-Shams ¹

1 The everlasting life of the Hereafter.

2 Al-Balad: The City.

3 Said to be Adam (upon him be peace).

4 Of good and evil.

5 i.e., the steep incline or obstacle. In other words, he has not spent in the cause of Allāh but only boasts of spending in front of others.

6 Or "the companions of good fortune," i.e., those who receive their records in their right hands and proceed to Paradise.

7 Or "the companions of ill fortune," i.e., those who receive their records in their left hands and proceed to Hell.

8 The cover over Hell will be sealed and locked, containing its fire and its inhabitants.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالْأَشْمُسُ وَضُحَاهَا ① وَالْقَمَرُ إِذَا تَلَّهَا ② وَالنَّهَارُ إِذَا جَلَّهَا ③
وَاللَّيْلُ إِذَا يَغْشَاهَا ④ وَالسَّمَاءُ وَمَا بَنَاهَا ⑤ وَالْأَرْضُ وَمَا طَعْنَاهَا ⑥
وَالنَّفْسُ وَمَا سَوَّاهَا ⑦ فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا ⑧ قَدْ
أَفْلَحَ مَنْ زَكَّاهَا ⑨ وَقَدْ خَابَ مَنْ دَسَّاهَا ⑩ كَذَبَتْ ثَمُودُ
بِطَعُونَهَا ⑪ إِذْ أُنْبِئَتْ أَشْقَاهَا ⑫ فَقَالَ لَهُمْ رَسُولُ اللَّهِ
نَافَةَ اللَّهِ وَسُقْيَاهَا ⑬ فَكَذَّبُوهُ فَعَقَرُوهَا فَدَمْدَمَ
عَلَيْهِمْ رَبُّهُمْ بِذُنُوبِهِمْ فَسَوَّاهَا ⑭ وَلَا يَخَافُ عَقْبَاهَا ⑮

سُورَةُ اللَّيْلِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَاللَّيْلُ إِذَا يَغْشَى ① وَالنَّهَارُ إِذَا تَجَلَّى ② وَمَا خَلَقَ الذَّكَرَ وَالْأُنثَى ③
إِنْ سَعَيْكُمْ لَشِقَى ④ فَاَمَّا مَنْ أَعْطَى وَاتَّقَى ⑤ وَصَدَّقَ بِالْحُسْنَى ⑥
فَسَنِّيئِرُهُ لِلْعُسْرَى ⑦ وَأَمَّا مَنْ بَخِلَ وَاسْتَغْنَى ⑧ وَكَذَّبَ بِالْحُسْنَى ⑨
فَسَنِّيئِرُهُ لِلْعُسْرَى ⑩ وَمَا يُغْنِي عَنْهُ مَالُهُ إِذَا تَرَدَّى ⑪ إِنَّ عَلَيْنَا
لَلْهُدَى ⑫ وَإِنَّ لَنَا الْآخِرَةَ وَالْأُولَى ⑬ فَأَنْذَرْتُكُمْ نَارًا تَلَظَّى ⑭

Bismillāhir-Raḥmānir-Raḥeem

- ① By the sun and its brightness
- ② And [by] the moon when it follows it
- ③ And [by] the day when it displays it ²
- ④ And [by] the night when it covers [i.e., conceals] it
- ⑤ And [by] the sky and He who constructed it
- ⑥ And [by] the earth and He who spread it
- ⑦ And [by] the soul and He who proportioned it ³
- ⑧ And inspired it [with discernment of] its wickedness and its righteousness,
- ⑨ He has succeeded who purifies it,
- ⑩ And he has failed who instills it

[with corruption].

⑪ Thamūd denied [their prophet] by reason of their transgression,

⑫ When the most wretched of them was sent forth. ⁴

⑬ And the messenger of Allāh [i.e., Ṣāliḥ] said to them, "[Do not harm] the she-camel of Allāh or [prevent her from] her drink."

⑭ But they denied him and hamstrung ⁵ her. So their Lord brought down upon them destruction for their sin and made it equal [upon all of them].

⑮ And He does not fear the consequence thereof. ⁶

Sūrah al-Layl ⁷

Bismillāhir-Raḥmānir-Raḥeem

- ① By the night when it covers ⁸
- ② And [by] the day when it appears
- ③ And [by] He who created the male and female,
- ④ Indeed, your efforts are diverse.
- ⑤ As for he who gives and fears Allāh
- ⑥ And believes in the best [reward],
- ⑦ We will ease him toward ease.
- ⑧ But as for he who withholds and considers himself free of need
- ⑨ And denies the best [reward],
- ⑩ We will ease him toward difficulty.
- ⑪ And what will his wealth avail him when he falls? ⁹
- ⑫ Indeed, [incumbent] upon Us is guidance.
- ⑬ And indeed, to Us belongs the Hereafter and the first [life].
- ⑭ So I have warned you of a Fire

⁴ To hamstring the she-camel which had been sent by Allāh as a sign to them.

⁵ And then killed.

⁶ Allāh is not asked about what He does, but His servants will be asked.

⁷ Al-Layl: The Night.

⁸ With darkness.

⁹ i.e., when he dies or is destroyed. It can also mean when he falls into the Hellfire.

1 Ash-Shams: The Sun.

2 The earth. Also interpreted as the sun. The same applies to the following verse.

3 i.e., balanced and refined it, creating in it sound tendencies and consciousness.

which is blazing.

15 None will [enter to] burn therein except the most wretched one

16 Who had denied and turned away.

17 But the righteous one will avoid it -

18 [He] who gives [from] his wealth to purify himself

19 And not [giving] for anyone who has [done him] a favor to be rewarded ¹

20 But only seeking the countenance of his Lord, Most High.

21 And he is going to be satisfied.

★ Sūrah adh-Dhuḥā ²

Bismillāhir-Raḥmānir-Raḥeem

1 By the morning brightness

2 And [by] the night when it covers with darkness, ³

3 Your Lord has not taken leave of you, [O Muḥammad], nor has He detested [you].

4 And the Hereafter is better for you than the first [life].

5 And your Lord is going to give you, and you will be satisfied.

6 Did He not find you an orphan and give [you] refuge?

7 And He found you lost and guided [you],

8 And He found you poor and made [you] self-sufficient.

9 So as for the orphan, do not oppress [him].

10 And as for the petitioner, ⁴ do not repel [him].

11 But as for the favor of your Lord, report [it].

لَا يَصْلَهُهَا إِلَّا الْأَشْقَى ^{١٥} الَّذِي كَذَّبَ وَتَوَلَّى ^{١٦} وَسَيُجَنَّبُهَا
الْأَتَقَى ^{١٧} الَّذِي يُؤْتِي مَالَهُ يَتَزَكَّى ^{١٨} وَمَا لِأَحَدٍ عِنْدَهُ مِنْ
نِعْمَةٍ تُجْزَى ^{١٩} إِلَّا ابْتِغَاءَ وَجْهِهِ الْأَعْلَى ^{٢٠} وَلَسَوْفَ يَرْضَى ^{٢١}

سُورَةُ الضُّحَى ^{٩٣} آيَاتُهَا ١١

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
وَالضُّحَى ^١ وَاللَّيْلِ إِذَا سَجَى ^٢ مَا وَدَّعَكَ رَبُّكَ وَمَافَى ^٣
وَلِلْآخِرَةِ خَيْرٌ لَكَ مِنَ الْأُولَى ^٤ وَلَسَوْفَ يُعْطِيكَ رَبُّكَ
فَتْرَضَى ^٥ أَلَمْ يَجِدْكَ يَتِيمًا فَآوَى ^٦ وَوَجَدَكَ ضَالًّا
فَهَدَى ^٧ وَوَجَدَكَ عَائِلًا فَأَغْنَى ^٨ فَأَمَّا الْيَتِيمَ فَلَا تَقْهَرْ ^٩
وَأَمَّا السَّائِلَ فَلَا تَنْهَرْ ^{١٠} وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ ^{١١}

سُورَةُ الشُّرَحِ ^{٩٤} آيَاتُهَا ٨

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ ^١ وَوَضَعْنَا عَنَّا وِزْرَكَ ^٢ الَّذِي
أَنقَضَ ظَهْرَكَ ^٣ وَرَفَعْنَا لَكَ ذِكْرَكَ ^٤ فَإِنَّ مَعَ الْعُسْرِ يُسْرًا ^٥ إِنْ
مَعَ الْعُسْرِ يُسْرًا ^٦ فَإِذَا فَرَغْتَ فَانصَبْ ^٧ وَإِلَى رَبِّكَ فَارْغَبْ ^٨

★ Sūrah ash-Sharḥ ⁵

Bismillāhir-Raḥmānir-Raḥeem

1 Did We not expand for you, [O Muḥammad], your breast? ⁶

2 And We removed from you your burden ⁷

3 Which had weighed upon your back

4 And raised high for you your repute.

5 For indeed, with hardship [will be] ease [i.e., relief].

6 Indeed, with hardship [will be] ease.

7 So when you have finished [your

5 Ash-Sharḥ or al-Inshirāḥ: Expansion.

6 i.e., enlighten, assure and gladden your heart with guidance.

7 By forgiving any errors which you may have committed previously or might commit consequently. "Burden" can also refer to the anxiety experienced by the Prophet (ﷺ) at the beginning of his mission.

1 i.e., without intending reciprocation for some benefit to himself.

2 Adh-Dhuḥā: The Morning Brightness, i.e., the brightness or heat of the sun.

3 And becomes still.

4 Anyone who seeks aid or knowledge.

سُورَةُ التِّينِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

- وَالَّذِينَ وَالَّذِينَ ۝١ وَطُورِ سِينِينَ ۝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 بَعْدُ بِالذِّينِ ۝٧ أَلَيْسَ اللَّهُ بِأَحْكَمَ الْحَاكِمِينَ ۝٨

سُورَةُ الْعَلَقِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

- أَفَرَأَيْتَ مَا يَأْسِرُ رِيكَ الَّذِي خَلَقَ ۝١ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ۝٢ أَفَرَأَيْتَ إِنْ
أَلَا كُرُمُ ۝٣ الَّذِي عَلَّمَ بِالْقَلَمِ ۝٤ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ ۝٥ كَلَّا إِنَّ
الْإِنْسَانَ لِرَبِّهِ لَكَنَافٍ ۝٦ أَلَمْ نَرَهُ أَهْدِ سَبْعَ ۝٧ إِنَّ إِلَىٰ رَيْكِ الرَّجْعِ ۝٨ أَرَأَيْتَ
الَّذِي يَنْهَىٰ ۝٩ عَبْدًا إِذَا صَلَّىٰ ۝١٠ أَرَأَيْتَ إِنْ كَانَ عَلَىٰ هُدًىٰ ۝١١ أَوْ أَمَرَ
بِالتَّقْوَىٰ ۝١٢ أَرَأَيْتَ إِنْ كَذَّبَ وَتَوَلَّىٰ ۝١٣ أَلَمْ يَعْلَمِ بِأَنَّ اللَّهَ يَرَىٰ ۝١٤ كَلَّا لَئِنْ
لَمْ يَنْتَهِ لَنَسْفَعًا بِالنَّاصِيَةِ ۝١٥ نَاصِيَةٍ كَذِبَةٍ خَاطِئَةٍ ۝١٦ فَلْيَدْعُ نَادِيَهُ ۝١٧
سَدِّعُ الزَّيَّاتَةَ ۝١٨ كَلَّا لَا تُطَعَّمُهُ وَاسْجُدْ وَاقْتَرِبْ ۝١٩

duties], then stand up [for worship].

8 And to your Lord direct [your] longing.

سُورَةُ التِّينِ¹

Bismillāhir-Rahmānir-Raheem

- 1 By the fig and the olive²
2 And [by] Mount Sinai
3 And [by] this secure city [i.e., Makkah],
4 We have certainly created man in the best of stature;³
5 Then We return him to the lowest

of the low,⁴

6 Except for those who believe and do righteous deeds, for they will have a reward uninterrupted.

7 So what yet causes you to deny the Recompense?⁵

8 Is not Allāh the most just of judges?

Sūrah al-‘alaq⁶

Bismillāhir-Rahmānir-Raheem

1 Recite in the name of your Lord who created -

2 Created man from a clinging substance.

3 Recite, and your Lord is the most Generous -

4 Who taught by the pen -

5 Taught man that which he knew not.

6 No! [But] indeed, man transgresses

7 Because he sees himself self-sufficient.

8 Indeed, to your Lord is the return.

9 Have you seen the one who forbids

10 A servant when he prays?

11 Have you seen if he is upon guidance

12 Or enjoins righteousness?

13 Have you seen if he denies and turns away -

14 Does he not know that Allāh sees?

15 No! If he does not desist, We will surely drag him by the forelock⁷ -

16 A lying, sinning forelock.

17 Then let him call his associates;

18 We will call the angels of Hell.⁸

19 No! Do not obey him. But prostrate and draw near [to Allāh].

1 At-Teen: The Fig.

2 Referring to the places known for their production, i.e., Damascus and Jerusalem, respectively. It could also refer to the fig and olive trees or to the fruits themselves.

3 i.e., upright, symmetrical, and balanced in form and nature.

4 This can refer to the depths of Hell, to decrepit old age or to immorality.

5 More literally, "What makes you lie concerning it?"

6 Al-‘Alaq: The Clinging (or Suspended) Substance. The sūrah has also been called Iqra', meaning "recite" or "read."

7 It may also mean "slap him" or "blacken his face at the forelock."

8 Those who push the wicked into the Fire.

Sūrah al-Qadr¹

Bismillāhir-Raḥmānir-Raḥeem

- 1 Indeed, We sent it [i.e., the Qur'ān] down during the Night of Decree.
- 2 And what can make you know what is the Night of Decree?
- 3 The Night of Decree is better than a thousand months.
- 4 The angels and the Spirit [i.e., Gabriel] descend therein by permission of their Lord for every matter.²
- 5 Peace it is³ until the emergence of dawn.

Sūrah al-Bayyinah⁴

Bismillāhir-Raḥmānir-Raḥeem

- 1 Those who disbelieved among the People of the Scripture and the polytheists were not to be parted [from misbelief]⁵ until there came to them clear evidence -
- 2 A Messenger from Allāh, reciting purified⁶ scriptures
- 3 Within which are correct writings [i.e., rulings and laws].
- 4 Nor did those who were given the Scripture become divided⁷ until after there had come to them clear evidence.
- 5 And they were not commanded except to worship Allāh, [being] sincere to Him in religion, inclining to truth, and

1 *Al-Qadr*: Decree or Destiny. Other meanings are "precise measurement [i.e., amount or extent]," "value," "gravity" or "greatness."

2 They bring down the decree for everything destined to occur in the coming year.

3 Upon the believers.

4 *Al-Bayyinah*: Clear Evidence.

5 i.e., from their erroneous beliefs and superstitions.

6 i.e., containing no falsehood.

7 Into sects and denominations.

آياتها ٥
سُورَةُ الْقَدْرِ
تُرْتِيبُهَا ١٦

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ (١) وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ (٢)
 لَيْلَةُ الْقَدْرِ خَيْرٌ مِنْ أَلْفِ شَهْرٍ (٣) نَزَّلَ الْمَلَكُ وَالرُّوحُ
 فِيهَا بِإِذْنِ رَبِّهِمْ مِنْ كُلِّ أَمْرٍ (٤) سَلَامٌ هِيَ حَتَّىٰ مَطْلَعِ الْفَجْرِ (٥)

آياتها ٨
سُورَةُ الْبَيِّنَاتِ
تُرْتِيبُهَا ٩٤

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

لَمْ يَكُنِ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ مُنْفَكِينَ
 حَتَّىٰ تَأْتِيَهُمُ الْبَيِّنَةُ (١) رَسُولٌ مِنَ اللَّهِ يَتْلُو صُحُفًا مُطَهَّرَةً (٢)
 فِيهَا كُتِبَ قِيمَةٌ (٣) وَمَا تَفَرَّقَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِنْ
 بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَةُ (٤) وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ
 لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ وَذَلِكَ دِينُ
 الْقِيمَةِ (٥) إِنَّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ
 فِي نَارِ جَهَنَّمَ خَالِدِينَ فِيهَا أُولَئِكَ هُمْ شَرُّ الْبَرِيَّةِ (٦) إِنْ
 الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَئِكَ هُمْ خَيْرُ الْبَرِيَّةِ (٧)

to establish prayer and to give zakāh. And that is the correct religion.

6 Indeed, they who disbelieved among the People of the Scripture and the polytheists will be in the fire of Hell, abiding eternally therein. Those are the worst of creatures.

7 Indeed, they who have believed and done righteous deeds - those are the best of creatures.

8 Their reward with Allāh will be gardens of perpetual residence beneath which rivers flow, wherein they will abide forever, Allāh being pleased with them and they with Him. That is for whoever has feared his Lord.

جَزَاؤُهُمْ عِنْدَ رَبِّهِمْ جَنَّاتٌ عَدْنٍ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ذَلِكَ لِمَنْ خَشِيَ رَبَّهُ. ^٨

سُورَةُ الزَّلْزَلَةِ
أَيَاتُهَا ٨

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا ^١ وَأَخْرَجَتِ الْأَرْضُ أَثْقَالَهَا ^٢ وَقَالَ الْإِنْسَانُ مَا لَهَا ^٣ يَوْمَئِذٍ تُخْبِرُ أَخْبَارَهَا ^٤
بِأَنَّ رَبَّكَ أَوْحَى لَهَا ^٥ يَوْمَئِذٍ يَصْدُرُ النَّاسُ أَشْتَاتًا ^٦ لِيُرَوْا أَعْمَلَهُمْ ^٧ فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا ^٨ يَرَهُ ^٩ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا ^{١٠} يَرَهُ ^{١١}

سُورَةُ الْغَاثِ
أَيَاتُهَا ١١

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
وَالْعَادِيَاتِ ضَبْحًا ^١ فَالْمُورِيَاتِ قَدْحًا ^٢ فَالْمُغِيرَاتِ صُبْحًا ^٣ فَأَثَرْنَ بِهِ نَقْعًا ^٤ فَوَسَطْنَ بِهِ جَمْعًا ^٥ إِنْ الْإِنْسَانَ لِرَبِّهِ لَكَنُودٌ ^٦ وَإِنَّهُ عَلَىٰ ذَٰلِكَ لَشَهِيدٌ ^٧ وَإِنَّهُ لِحُبِّ الْخَيْرِ لَشَدِيدٌ ^٨ أَفَلَا يَعْلَمُ إِذَا بُعْثِرَ مَا فِي الْقُبُورِ ^٩

separated [into categories] to be shown [the result of] their deeds.

⁷ So whoever does an atom's weight⁵ of good will see it,

⁸ And whoever does an atom's weight of evil will see it.

Sūrah al-'aadiyāt ⁶

Bismillāhir-Raḥmānir-Raḥeem

¹ By the racers, panting,⁷

² And the producers of sparks [when] striking⁸

³ And the chargers at dawn,⁹

⁴ Stirring up thereby [clouds of] dust,

⁵ Arriving thereby in the center¹⁰ collectively,

⁶ Indeed mankind, to his Lord, is ungrateful.

⁷ And indeed, he is to that a witness.¹¹

⁸ And indeed he is, in love of wealth, intense.

⁹ But does he not know that when the contents of the graves are scattered

¹⁰ And that within the breasts is obtained,¹²

¹¹ Indeed, their Lord with them, that Day, is [fully] Acquainted.

Sūrah az-Zalzalah ¹

Bismillāhir-Raḥmānir-Raḥeem

¹ When the earth is shaken with its [final] earthquake

² And the earth discharges its burdens²

³ And man says,³ "What is [wrong] with it?" -

⁴ That Day, it will report its news

⁵ Because your Lord has inspired [i.e., commanded] it.

⁶ That Day, the people will depart⁴

⁵ Or "the weight of a small ant."

⁶ Al-'Aadiyāt: The Racers.

⁷ i.e., the horses of those fighting for Allāh's cause as they race to attack the enemy.

⁸ Their hoofs while galloping over rocky terrain.

⁹ While the enemy is unaware.

¹⁰ i.e., penetrating into the enemy ranks during a surprise attack.

¹¹ Through his speech and his actions.

¹² i.e., when all secrets are made known.

¹ Az-Zalzalah: The Earthquake.

² See verse 84:4.

³ In terror and amazement.

⁴ From the place of Judgement to their final abode. Another interpretation is "emerge separately" (from the graves).

Sūrah al-Qāri‘ah¹

Bismillāhir-Raḥmānir-Raḥeem

- 1 The Striking Calamity -
- 2 What is the Striking Calamity?
- 3 And what can make you know what is the Striking Calamity?
- 4 It is the Day when people will be like moths, dispersed,²
- 5 And the mountains will be like wool, fluffed up.³
- 6 Then as for one whose scales are heavy [with good deeds],
- 7 He will be in a pleasant life.
- 8 But as for one whose scales are light,
- 9 His refuge⁴ will be an abyss.⁵
- 10 And what can make you know what that is?
- 11 It is a Fire, intensely hot.

Sūrah at-Takāthur⁶

Bismillāhir-Raḥmānir-Raḥeem

- 1 Competition in [worldly] increase diverts you
- 2 Until you visit the graveyards.⁷
- 3 No! You are going to know.

1 *Al-Qāri‘ah*: That Which Strikes or The Sudden Calamity, another name for the Resurrection.

2 The people will be as such after having been expelled from their graves.

3 i.e., beginning to disintegrate.

4 Literally, "mother" (a man's original refuge), which will envelop him as in an embrace.

5 i.e., the pit of Hellfire.

6 *At-Takāthur*: Competition in Increase.

7 i.e., remain in them temporarily, meaning until the Day of Resurrection.

وَحُصِّلَ مَا فِي الصُّدُورِ (١٠) إِنَّ رَبَّهُمْ بِهِمْ يَوْمَئِذٍ لَّخَبِيرٌ (١١)

سُورَةُ الْقَارِعَةِ (١١ آيَاتُهَا)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
الْقَارِعَةُ (١) مَا الْقَارِعَةُ (٢) وَمَا أَذْرَكَ 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) فَأُمُّهُ هَاوِيَةٌ (٩) وَمَا أَذْرَكَ مَا هِيَ (١٠) نَارُ حَامِيَةٍ (١١)

سُورَةُ التَّكْوِيْنِ (٨ آيَاتُهَا)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
أَلْهَنَكُمْ التَّكَاثُرُ (١) حَتَّى زُرْتُمُ الْمَقَابِرَ (٢) كَلَّا سَوْفَ تَعْلَمُونَ (٣) ثُمَّ كَلَّا سَوْفَ تَعْلَمُونَ (٤) كَلَّا لَوْ تَعْلَمُونَ (٥) عِلْمَ الْيَقِينِ (٦) لَتَرَوُنَّ الْجَحِيمَ (٧) ثُمَّ لَتَرَوُنَّهَا عَيْنَ الْيَقِينِ (٨) ثُمَّ لَتُنَسَّأَنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ (٩)

- 4 Then, no! You are going to know.
- 5 No! If you only knew with knowledge of certainty...⁸
- 6 You will surely see the Hellfire.
- 7 Then you will surely see it with the eye of certainty.⁹
- 8 Then you will surely be asked that Day about pleasure.¹⁰

8 The conclusion of this verse is estimated to be "...you would not have been distracted from preparing for the Hereafter."

9 i.e., with actual eyesight.

10 i.e., the comforts of worldly life and whether you were grateful to Allāh for His blessings.

سُورَةُ الْعَصْرِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالْعَصْرِ ١ إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ ٢ إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَّصُوا بِالحَقِّ وَتَوَّصُوا بِالصَّبْرِ ٣

سُورَةُ الْهُجُرَةِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَبَلِّغْ لِكُلِّ هُمْزَةٍ لُّمَزَةٍ ١ الَّذِي جَمَعَ مَا لَا وَعَدْدَ لَهُ ٢ يَحْسَبُ أَنَّ مَا لَهُ أَخْلَدَهُ ٣ كَلَّا لَيُنْبَذَنَّ فِي الْحُطَمَةِ ٤ وَمَا أَدْرَاكَ مَا الْحُطَمَةُ ٥ نَارُ اللَّهِ الْمَوْقِدَةُ ٦ الَّتِي تَطْلُعُ عَلَى الْأَفْعِدَةِ ٧ إِنَّهَا عَلَيْهِمْ مُّوَصَّدَةٌ ٨ فِي عَمْدٍ مُّتَدَدَةٍ ٩

سُورَةُ الْفِيلِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَحَبِّ الْأَفِيلِ ١ أَلَمْ يَجْعَلْ كَيْدَهُمْ فِي تَضْلِيلٍ ٢ وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ ٣ تَرْمِيهِمْ بِحِجَارَةٍ مِنْ سِجِّيلٍ ٤ فَجَعَلَهُمْ كَعَصْفٍ مَأْكُولٍ ٥

[continuously] counts it.⁴

٣ He thinks that his wealth will make him immortal.

٤ No! He will surely be thrown into the Crusher.⁵

٥ And what can make you know what is the Crusher?

٦ It is the fire of Allāh, [eternally] fueled,

٧ Which mounts directed at the hearts.⁶

٨ Indeed, it [i.e., Hellfire] will be closed down upon them

٩ In extended columns.⁷

Sūrah al-Fīl⁸

Bismillāhir-Raḥmānir-Raḥeem

١ Have you not considered, [O Muḥammad], how your Lord dealt with the companions of the elephant?⁹

٢ Did He not make their plan into misguidance?¹⁰

٣ And He sent against them birds in flocks,

٤ Striking them with stones of hard clay,

٥ And He made them like eaten straw.¹¹

Sūrah al-‘Aṣr¹

Bismillāhir-Raḥmānir-Raḥeem

١ By time,²

٢ Indeed, mankind is in loss,

٣ Except for those who have believed and done righteous deeds and advised each other to truth and advised each other to patience.

Sūrah al-Humazah³

Bismillāhir-Raḥmānir-Raḥeem

١ Woe to every scorner and mocker

٢ Who collects wealth and

4 Rather than spending in the way of Allāh.

5 i.e., Hellfire, which crushes and destroys all that enters it.

6 Covering them and penetrating them.

7 Interpreted to be either columns of fire or columns of iron to which are chained the inmates of Hell.

8 *Al-Fīl*: The Elephant.

9 i.e., the army under the command of Abrahah al-Ashram which was accompanied by a huge elephant and came with the intention of destroying the *Ka'bah* at Makkah.

10 Causing them to perish.

11 i.e., husks which have been chewed by cattle. This event took place in the year of the Prophet's birth.

1 *Al-‘Aṣr*: Time.

2 An oath in which Allāh swears by time throughout the ages.

3 *Al-Humazah*: The Scornor.

Sūrah Quraysh ¹

Bismillāhir-Raḥmānir-Raḥeem

① For the accustomed security of the Quraysh ² -

② Their accustomed security [in] the caravan of winter and summer ³ -

③ Let them worship the Lord of this House, ⁴

④ Who has fed them, [saving them] from hunger and made them safe, [saving them] from fear.

Sūrah al-Mā'ūn ⁵

Bismillāhir-Raḥmānir-Raḥeem

① Have you seen the one who denies the Recompense?

② For that is the one who drives away the orphan

③ And does not encourage the feeding of the poor.

④ So woe to those who pray

⑤ [But] who are heedless of their prayer ⁶ -

⑥ Those who make show [of their deeds]

1 *Quraysh*: (The tribe of) Quraysh.

2 i.e., the honor and reputation Allāh had given them as guardians of the Holy *Ka'bah*, which allowed them to travel without fear of being harmed.

3 i.e., the trading caravans that traveled south in winter and north in summer.

4 i.e., the *Ka'bah*.

5 *Al-Mā'ūn*: Assistance.

6 i.e., the hypocrites who are unconcerned if they miss prayers when no one sees them.

سُورَةُ قُرَيْشٍ
أَيَاتُهَا ٤ قُرْشِيهَا ١٠

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
لَا يَلْفُ قُرَيْشٍ ① إِيْلَهُمْ رِحْلَةَ الشِّتَاءِ وَالصَّيْفِ
② فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ ③ الَّذِي أَطْعَمَهُمْ
مِنْ جُوعٍ وَآمَنَهُمْ مِنْ خَوْفٍ ④

سُورَةُ الْمَاعُونِ
أَيَاتُهَا ٧ قُرْشِيهَا ١٠٧

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالْإِيمَانِ ① فَذَلِكَ الَّذِي
يَدْعُ الْيَتِيمَ ② وَلَا يُحِصُّ عَلَى طَعَامِ الْمُسْكِينِ ③
فَوَيْلٌ لِلْمُصَلِّينَ ④ الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ
⑤ الَّذِينَ هُمْ يُرَاءُونَ ⑥ وَيَمْنَعُونَ الْمَاعُونَ ⑦

سُورَةُ الْكَوْثَرِ
أَيَاتُهَا ٣ قُرْشِيهَا ١٠٨

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ ① فَصَلِّ لِرَبِّكَ وَأَنْحَرْ ②
إِنَّكَ شَأْنُكَ هُوَ الْأَبْتَرُ ③

⑦ And withhold [simple] assistance.

Sūrah al-Kawthar ⁷

Bismillāhir-Raḥmānir-Raḥeem

① Indeed, We have granted you, [O Muḥammad], al-Kawthar.

② So pray to your Lord and sacrifice [to Him alone].

③ Indeed, your enemy is the one cut off. ⁸

7 *Al-Kawthar*: Literally, "the most abundant good." Also, a river in Paradise.

8 From all good in this world and the Hereafter.



★ **Sūrah al-Kāfirūn** ¹

Bismillāhir-Raḥmānir-Raḥeem

- 1 Say, "O disbelievers,
- 2 I do not worship what you worship.
- 3 Nor are you worshippers of what I worship.
- 4 Nor will I be a worshipper of what you worship.
- 5 Nor will you be worshippers of what I worship.

¹ *Al-Kāfirūn*: The Disbelievers. The Prophet (ﷺ) mentioned that this *sūrah* is disassociation from *shirk* (worship of anything other than Allāh) for him who recites it. (Narrated by Aḥmad, Abū Dāwūd and at-Tirmidhī - *ḥasan*.)

6 For you is your religion, and for me is my religion."

★ **Sūrah an-Naṣr** ²

Bismillāhir-Raḥmānir-Raḥeem

- 1 When the victory of Allāh has come and the conquest,³
- 2 And you see the people entering into the religion of Allāh in multitudes,
- 3 Then exalt [Him] with praise of your Lord and ask forgiveness of Him. Indeed, He is ever Accepting of repentance.

★ **Sūrah al-Masad** ⁴

Bismillāhir-Raḥmānir-Raḥeem

- 1 May the hands of Abū Lahab be ruined, and ruined is he.⁵
- 2 His wealth will not avail him or that which he gained.
- 3 He will [enter to] burn in a Fire of [blazing] flame
- 4 And his wife [as well] - the carrier of firewood.⁶
- 5 Around her neck is a rope of [twisted] fiber.

² *An-Naṣr*: Victory.

³ The conquest of Makkah.

⁴ *Al-Masad*: Fiber. This *sūrah* is also known as *al-Lahab* (Flame).

⁵ Abū Lahab (the Prophet's uncle), who was an enemy of Islām.

⁶ She used to put thorns in the Prophet's path and slander him (ﷺ). The word "firewood" was used by the Arabs to allude to slander and backbiting.

Sūrah al-Ikhlāṣ¹

Bismillāhir-Raḥmānir-Raḥeem

- 1 Say, "He is Allāh, [who is] One,²
- 2 Allāh, the Eternal Refuge.³
- 3 He neither begets nor is born,
- 4 Nor is there to Him any equivalent."

Sūrah al-Falaq⁴

Bismillāhir-Raḥmānir-Raḥeem

- 1 Say, "I seek refuge in the Lord of daybreak
- 2 From the evil of that which He created
- 3 And from the evil of darkness when it settles
- 4 And from the evil of the blowers in knots⁵
- 5 And from the evil of an envier when he envies."

¹ *Al-Ikhlāṣ*: Purification, i.e., the purification of faith - the *sūrah*'s theme. In narrations by al-Bukhārī and Aḥmad, the Prophet (ﷺ) described this *sūrah* as being equivalent to one third of the Qur'ān.

² i.e., single, unique and indivisible.

³ i.e., the one sought in times of difficulty and need, the one depended upon by all existence.

⁴ *Al-Falaq*: Daybreak. This and the following *sūrah* were revealed together and are recited when seeking Allāh's protection from all kinds of evil.

⁵ i.e., those who practice magic.

سُورَةُ الْاِخْلَاصِ
أَيَاتُهَا ٤
تُرْتِيلُهَا ١١٧

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ هُوَ اللَّهُ أَحَدٌ ① اللَّهُ الصَّمَدُ ② لَمْ يَكِلِدْ وَلَمْ يُولَدْ ③ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ④

سُورَةُ الْفَلَقِ
أَيَاتُهَا ٥
تُرْتِيلُهَا ١١٣

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ① مِنْ شَرِّ مَا خَلَقَ ② وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ ③ وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ ④ وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ ⑤

سُورَةُ الْتَائِيَةِ
أَيَاتُهَا ٦
تُرْتِيلُهَا ١١٤

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ أَعُوذُ بِرَبِّ النَّاسِ ① مَلِكِ النَّاسِ ② إِلَهِ النَّاسِ ③ مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ ④ الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ ⑤ مِنَ الْجِنَّةِ وَالنَّاسِ ⑥

Sūrah an-Nās⁶

Bismillāhir-Raḥmānir-Raḥeem

- 1 Say, "I seek refuge in the Lord of mankind,
- 2 The Sovereign of mankind,
- 3 The God of mankind,
- 4 From the evil of the retreating whisperer⁷ -
- 5 Who whispers [evil] into the breasts of mankind -
- 6 From among the jinn and mankind."

⁶ *An-Nās*: People or Mankind.

⁷ i.e., a devil who makes evil suggestions to man but disappears when one remembers Allāh.

Arabic Letter or Mark	Name	Symbol Used in English Text	The shape of the letters if they are connected with other letters		
			In the beginning	In the beginning	In the beginning
ا / ي (vowel)	alif	aa or ā	NA	NA	ا / ي
ب	baa	b	ب	ب	ب
ت / ة	taa	t	ت	ت	ت / ة
ث	thaa	th	ث	ث	ث
ج	jeem	j	ج	ج	ج
ح	ḥaa	ḥ	ح	ح	ح
خ	khaa	<u>kh</u>	خ	خ	خ
د	daal	d	NA	NA	د
ذ	dhaal	<u>dh</u>	NA	NA	ذ
ر	raa	r	NA	NA	ر
ز	zaay	z	NA	NA	ز
س	seen	s	س	س	س
ش	sheen	sh	ش	ش	ش
ص	ṣaad	ṣ	ص	ص	ص
ض	<u>dh</u> aad	ḍ	ض	ض	ض
ط	ṭaa	ṭ	ط	ط	ط
ظ	<u>th</u> aa	ẓ	<u>ظ</u>	<u>ظ</u>	<u>ظ</u>
ع	‘ayn	‘	ع	ع	ع
غ	ghayn	<u>gh</u>	غ	غ	غ
ف	faa	f	ف	ف	ف
ق	qaaf	q	ق	ق	ق
ك	kaaf	k	ك / ك	ك / ك	ك
ل	laam	l	ل	ل	ل
م	meem	m	م	م	م / م
ن	noon	n	ن	ن	ن
ه هـ	haa	h	هـ	هـ	هـ
و	waaw	w	NA	NA	و
و (as vowel)	waaw	ū			
ي	yaa	y	يـ	يـ	يـ
ي (as vowel)	yaa	ee or ī			
ء hamzah	’	This appears in three forms : 1) on a line, 2) by itself, 3) on an alif			

	fathah	a
	kasrah	i
	dhammah	u
	shaddah	doubled letter
	sukoon	absence of vowel