

The Holy Quran

(Part Twenty Seven)



Split Word Translation
(English)

Qāla Famā Khaṭbukum

Part Twenty Seven of the Holy Quran

With English Split-Word and Running Translation.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Foreword

Majlis Ansarullah UK is blessed to have the honour of publishing the split word translation of the Holy Qur'an in Urdu and English under guidance of Huzoor. ^{اللَّهُ} ^{بِطَرَفِ الْعَزِيزِ} It has been a mammoth task and could only be completed with sheer blessings and mercy of Allah and prayers of Huzoor Aqdas. ^{اللَّهُ} ^{بِطَرَفِ الْعَزِيزِ}

First edition of English split word translation was completed and published in 2018 followed by the First edition of Urdu split word translation completed in 2022.

Both split word translations were made available in print, on Majlis Ansarullah UK website and in app format. With feedback from scholars who noted that the Arabic idioms used in the Holy Qur'an were split unnecessarily and this aspect could be improved. Alhamdulillah, the revised translation has now been completed.

I am extremely grateful to Dr Sir Iftikhar Ahmed Ayaz Sahib for helping with this revision despite his extremely busy schedule and competing demands on his time.

I would also like to thank Hafiz Masood Iqbal Sahib who assisted with correcting the proof of the Arabic text. Mr Muhammad Ishaq Nasir Sahib, Qaid Ishaat has played a key role in coordinating and supervision of this entire Quran split word project. It would not have been possible to complete this task without his dedicated and untiring efforts.

I pray that May Allah reward all those who have assisted in anyway and may He Grant us all the opportunity to benefit from reading and understanding the Holy Qur'an. Ameen.

Dr Ch Ijaz Ur Rehman

Sadr Majlis Ansarullah UK

6th December 2023

Index of Symbols Denoting Pauses

- م Compulsory Stop.
- The sign at the end of a verse. It is preferable, though not necessary, to stop here.
- ط It is preferable, though not necessary, to stop here.
- Optional. To pause, or to continue.
- ج It is better to pause.
- لا Necessary to continue, do not pause.
- وقف Stop vocal sound for a moment, without breaking breath.
- قص من ز Desirable to continue, do not pause.
- قف Recommended pause.
- ❧ ❧ Part of the verse in between these signs indicate that if you pause at words preceded by the first sign you should not pause at the second but if you do not pause at the first, pause at the second. For example,

ذٰلِكَ الْكِتٰبُ لَا رَيْبَ ۚ فِيْهِ
هُدًى لِّلْمُتَّقِيْنَ ۝۳

Dhālikal-Kitābu lā raiba
fih, hudal-lil-muttaqīn

↑
(pause here)

ذٰلِكَ الْكِتٰبُ لَا رَيْبَ ۚ فِيْهِ
هُدًى لِّلْمُتَّقِيْنَ ۝۳

(pause here) ↓

Dhālikal-Kitābu lā raib,
fihī hudal-lil-muttaqīn

قَالَ	فَمَا	خَطْبُكُمْ	أَيُّهَا	الرُّسُلُونَ	قَالُوا	إِنَّا	أَرْسَلْنَا
he said	so what	your errand	O you	the Messengers	they said	indeed We	We were sent

قَالَ فَمَا خَطْبُكُمْ أَيُّهَا الرُّسُلُونَ ﴿٣٢﴾ قَالُوا إِنَّا أَرْسَلْنَا

Abraham said, 'Now what is your errand, O ye messengers?' They said, 'We have been sent

إِلَى	قَوْمٍ	مُجْرِمِينَ	لِنُرْسِلَ	عَلَيْهِمْ	حِجَارَةً	مِّنْ	طِينٍ
to	people	sinful	so that we send down	upon them	stones	of	clay

إِلَى قَوْمٍ مُّجْرِمِينَ ﴿٣٣﴾ لِنُرْسِلَ عَلَيْهِمْ حِجَارَةً مِّنْ طِينٍ ﴿٣٤﴾

to a sinful people, 'That we may send down upon them stones of clay,

مُسَوَّمَةً	عِنْدَ	رَبِّكَ	لِلْمُسْرِفِينَ	فَاخْرَجْنَا	مَنْ	كَانَ	فِيهَا
marked	with	your Lord	for those who exceed limits	so We brought forth	who	it was	in there

مُسَوَّمَةً عِنْدَ رَبِّكَ لِلْمُسْرِفِينَ ﴿٣٥﴾ فَاخْرَجْنَا مَنْ كَانَ فِيهَا

'Marked, with thy Lord, for those guilty of excesses.' And We brought forth therefrom such of

مِنَ	الْمُؤْمِنِينَ	فَمَا	وَجَدْنَا	فِيهَا	غَيْرَ	بَيْتٍ	مِّنَ	الْمُسْلِمِينَ
of	the believers	so not	We found	in there	except	a house	of	the Muslims

مِنَ الْمُؤْمِنِينَ ﴿٣٦﴾ فَمَا وَجَدْنَا فِيهَا غَيْرَ بَيْتٍ مِّنَ الْمُسْلِمِينَ ﴿٣٧﴾

the believers as were there, And We found not there except only one house of Muslims.

وَ	تَرَكْنَا	فِيهَا	آيَةً	لِّلَّذِينَ	يَخَافُونَ	الْعَذَابَ	الْأَلِيمَ
and	We left	in there	a Sign	for those who	they fear	the punishment	the painful

وَتَرَكْنَا فِيهَا آيَةً لِّلَّذِينَ يَخَافُونَ الْعَذَابَ الْأَلِيمَ ﴿٣٨﴾

And We left therein a Sign for those who fear the painful punishment.

وَ	فِي	مُوسَى	إِذْ	أَرْسَلْنَاهُ	إِلَى	فِرْعَوْنَ	بِسُلْطَانٍ	مُّبِينٍ
and	in	Moses	when	We sent him	to	Pharaoh	with authority	clear

وَفِي مُوسَى إِذْ أَرْسَلْنَاهُ إِلَى فِرْعَوْنَ بِسُلْطَانٍ مُّبِينٍ ﴿٣٩﴾

And We left another Sign in Moses when We sent him to Pharaoh with clear authority,

فَتَوَلَّى	و	بِرُّكْنِهِ	قَالَ	سِحْرًا	أَوْ	مَجْنُونًا
then he turned away	and	with his chieftain	he said	a sorcerer	or	madman

فَتَوَلَّى بِرُّكْنِهِ وَقَالَ سِحْرًا أَوْ مَجْنُونًا ﴿٤٠﴾

He turned away along with his chieftains and said, 'A sorcerer, or a madman.'

فَأَخَذْنَاهُ	و	جُنُودَهُ	فَنَبَذْنَاهُمْ	فِي	الْيَمِّ	وَ	هُوَ	مُلِيمٌ
so We seized him	and	his hosts	so We threw them	in	the sea	and	he	one to be blamed

فَأَخَذْنَاهُ وَجُنُودَهُ فَنَبَذْنَاهُمْ فِي الْيَمِّ وَهُوَ مُلِيمٌ ﴿٤١﴾

So We seized him and his hosts and threw them into the sea; and he himself was to blame.

وَ	فِي	عَادٍ	إِذْ	أَرْسَلْنَا	عَلَيْهِمْ	الرِّيحَ	الْعَقِيمَ
and	in	Aad	when	We sent	against them	the wind	the destructive

وَفِي عَادٍ إِذْ أَرْسَلْنَا عَلَيْهِمُ الرِّيحَ الْعَقِيمَ ﴿٤٢﴾

And there was a Sign in the tribe of 'Ad, when We sent against them the destructive wind.

مَا	تَذَرُ	مِنْ شَيْءٍ	أَتَتْ	عَلَيْهِ	إِلَّا	جَعَلَتْهُ	كَالرَّمِيمِ
not	it leaves	any	thing	it came	upon it	but	like the rotten bones

مَا تَذَرُ مِنْ شَيْءٍ أَتَتْ عَلَيْهِ إِلَّا جَعَلَتْهُ كَالرَّمِيمِ ﴿٤٣﴾

It left nothing whatever that it visited, but made it like a rotten bone.

وَ	فِي	ثَمُودَ	إِذْ	قِيلَ	لَهُمْ	تَسْتَعْوَا	حَتَّى	حِينٍ
and	in	Thamud	when	it was said	for them	you enjoy	till	a time

وَفِي ثَمُودَ إِذْ قِيلَ لَهُمْ تَسْتَعْوَا حَتَّى حِينٍ ﴿٤٤﴾

And a Sign there was in the tribe of Thamud when it was said to them, 'Enjoy yourselves for a while.'

فَعَتَوْا	عَنْ	أَمْرِ	رَبِّهِمْ	فَأَخَذَتْهُمْ	الصُّعِقَةُ	وَ	هُمْ
so they rebelled	from	command	their Lord	so it overtook them	the thunderbolt	and	they

فَعَتَوْا عَنْ أَمْرِ رَبِّهِمْ فَأَخَذَتْهُمْ الصُّعِقَةُ وَهُمْ

But they rebelled against the command of their Lord. So the thunderbolt overtook them

يَنْظُرُونَ	فَمَا اسْتَطَاعُوا	مِنْ قِيَامٍ	وَمَا	كَانُوا	مُنْتَصِرِينَ
they gaze	so they not were able	of rising	nor and	they were	those who defend themselves

يَنْظُرُونَ ﴿٤٥﴾ فَمَا اسْتَطَاعُوا مِنْ قِيَامٍ وَمَا كَانُوا مُنْتَصِرِينَ ﴿٤٦﴾

while they gazed; And they were not able to rise again, nor could they defend themselves.

وَقَوْمَ نُوحٍ	مِنْ قَبْلُ	إِنَّهُمْ	كَانُوا	قَوْمًا	فَاسِقِينَ
Noah	before	surely they	they were	people	disobedient-ones

وَقَوْمَ نُوحٍ مِّن قَبْلُ إِنَّهُمْ كَانُوا قَوْمًا فَاسِقِينَ ﴿٤٧﴾

And We destroyed the people of Noah before them; they were a disobedient people.

وَالسَّمَاءَ	بَنَيْنَاهَا	بِأَيِّدٍ	وَأَنَّا	لَبُوسِعُونَ
the heaven	We built it	with might	indeed We	surely those who continue to expand

وَالسَّمَاءَ بَنَيْنَاهَا بِأَيِّدٍ وَإِنَّا لَبُوسِعُونَ ﴿٤٨﴾

And We have built the heaven with might and We continue to expand it indeed.

وَالْأَرْضَ	فَرَشْنَاهَا	فَنِعَمَ	الْبَهْدُونَ	وَمِنْ كُلِّ شَيْءٍ
the earth	We spread it	so good	those who spread	thing every of and

وَالْأَرْضَ فَرَشْنَاهَا فَنِعَمَ الْبَهْدُونَ ﴿٤٩﴾ وَمِنْ كُلِّ شَيْءٍ

And the earth We have spread out, and how excellently do We prepare things! And of everything have

خَلَقْنَا	زَوْجَيْنِ	لَعَلَّكُمْ	تَذَكَّرُونَ	فَفِرُّوْا	إِلَى اللَّهِ
We created	in pairs	so that you	you reflect	so flee	Allah

خَلَقْنَا زَوْجَيْنِ لَعَلَّكُمْ تَذَكَّرُونَ ﴿٥٠﴾ فَفِرُّوْا إِلَى اللَّهِ ط

We created pairs, that you may reflect. Flee ye therefore unto Allah.

إِنِّي	لَكُمْ	مِّنْهُ	نَذِيرٌ	مُّبِينٌ
surely I	for you	from him	Warner	plain

إِنِّي لَكُمْ مِّنْهُ نَذِيرٌ مُّبِينٌ ﴿٥١﴾

Surely, I am a plain Warner unto you from Him.

وَ	لَا	تَجْعَلُوا	مَعَ	اللَّهُ	إِلَهًا	آخَرَ
and	not	you set-up	with	Allah	God	another
وَلَا تَجْعَلُوا مَعَ اللَّهِ إِلَهًا آخَرَ ط						
And do not set up another God along with Allah.						
إِنِّي	لَكُمْ	مِّنْهُ	نَذِيرٌ	مُّبِينٌ	كَذِّبَكَ	مَا أَتَى
surely I	for you	from him	Warner	plain	like that	it came
إِنِّي لَكُمْ مِّنْهُ نَذِيرٌ مُّبِينٌ ﴿٥٢﴾ كَذِّبَكَ مَا أَتَى						
Surely, I am a plain Warner unto you from Him. Even so there						
الَّذِينَ	مِنْ	قَبْلِهِمْ	مِّنْ	رَّسُولٍ	إِلَّا	قَالُوا سَاحِرٌ
those who	from	before them	from	any Messenger	but	they said sorcerer
الَّذِينَ مِنْ قَبْلِهِمْ مِّنْ رَّسُولٍ إِلَّا قَالُوا سَاحِرٌ						
came no Messenger to those before them, but they said, 'A sorcerer,						
أَوْ	مَجْنُونٌ	أَتَوَاصَوْا			بِهِ	بَلْ هُمْ قَوْمٌ طَآغُوتَ
or	madman	have they made a legacy to one another			with it	they are rebellious-ones
أَوْ مَجْنُونٌ ﴿٥٣﴾ أَتَوَاصَوْا بِهِ بَلْ هُمْ قَوْمٌ طَآغُوتَ ﴿٥٤﴾						
or a madman!' Have they made it a legacy to one another? Nay, they are all a rebellious people.						
فَتَوَلَّ	عَنْهُمْ	فَبَا	أَنْتَ		بِئْسَ لَوْمٍ	
so he turned away	from them	so not	you		one to be blamed	
فَتَوَلَّ عَنْهُمْ فَبَا أَنْتَ بِئْسَ لَوْمٍ ﴿٥٥﴾						
So turn away from them; and there will be no blame on thee.						
وَ	ذِكْرٌ	فَإِنَّ	الذِّكْرَ	تَنْفَعُ	الْمُؤْمِنِينَ	
and	you exhort	so certainly	the exhortation	it benefits	the believers	
وَذِكْرٌ فَإِنَّ الذِّكْرَ تَنْفَعُ الْمُؤْمِنِينَ ﴿٥٦﴾						
And keep on exhorting; certainly exhortation benefits the believer.						

وَالْإِنْسَ	وَ	الْجِنَّ	خَلَقْتُ	مَا	وَ
the men	and	the Jinn	I created	not	and
وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ					
And I have not created the Jinn and the men					
إِلَّا	لِيَعْبُدُونِ	مَا	أُرِيدُ	مِنْهُمْ	مِنْ رِّزْقٍ
but	that they worship Me	no	I desire	from them	any sustenance
إِلَّا لِيَعْبُدُونِ ﴿٥٧﴾ مَا أُرِيدُ مِنْهُمْ مِنْ رِّزْقٍ					
but that they may worship Me. I desire no sustenance from them,					
وَأُرِيدُ أَنْ يُلَاقُوا	أَنْ	يُطْعَمُونِ	إِنَّ	اللَّهِ	هُوَ
I desire	that	they feed Me	surely	Allah	Who
وَمَا أُرِيدُ أَنْ يُطْعَمُونِ ﴿٥٨﴾ إِنَّ اللَّهَ هُوَ الرَّزَّاقُ					
nor do I desire that they should feed Me. Surely, it is Allah Himself Who is the Great Sustainer,					
ذُو الْقُوَّةِ	الْبَتِّينِ	فَإِنَّ	لِلَّذِينَ	ظَلَمُوا	
powerful ones	the Strong	then surely	for those who	they wronged	
ذُو الْقُوَّةِ الْبَتِّينِ ﴿٥٩﴾ فَإِنَّ لِلَّذِينَ ظَلَمُوا					
the Powerful, the Strong. Surely, the fate of those who did wrong					
ذُنُوبًا	مِثْلَ	ذُنُوبٍ	أَصْحِبِهِمْ	فَلَا	يَسْتَعْجِلُونَ
a portion	like	a portion	their people	so not	they hasten Me
ذُنُوبًا مِثْلَ ذُنُوبٍ أَصْحِبِهِمْ فَلَا يَسْتَعْجِلُونَ ﴿٦٠﴾					
shall be like that of the people of their ilk; so let them not ask Me to hasten on the punishment.					
فَوَيْلٌ	لِلَّذِينَ	كَفَرُوا	مِنْ	يَوْمِهِمْ	الَّذِي
then woe	for those who	they disbelieved	of	their day	which
فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنْ يَوْمِهِمُ الَّذِي يُوعَدُونَ ﴿٦١﴾					
Woe, then, to those who disbelieve, because of that day of theirs which they have been promised!					

سُورَةُ الطُّورِ مَكِّيَّةٌ وَهِيَ مَعَ الْبَسْمَلَةِ خَمْسُونَ آيَةً وَرُكُوعَانِ

At-Tur is a Makki Surah, it has 50 verses and 2 sections (Rukus).

الرَّحِيمِ	الرَّحْمَنِ	اللَّهِ	بِسْمِ				
the Merciful	the Gracious	Allah	with name				
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①							
In the name of Allah, the Gracious, the Merciful.							
مَنْشُورٍ	رَقٍّ	فِي	مَسْطُورٍ	كِتَابٍ	وَ	الطُّورِ	وَ
unfolded	parchment	in	inscribed	Book	and	the Mount	by
وَ الطُّورِ ② وَ كِتَابٍ مَسْطُورٍ ③ فِي رَقٍّ مَنْشُورٍ ④							
By the Mount; And by the Book inscribed, On parchment unfolded;							
الْبَرْقُوعِ	السَّقْفِ	وَ	الْمُعْمُورِ	الْبَيْتِ	وَ		
the elevated	the Roof	and	the inhabited	the House	and		
وَ الْبَيْتِ الْمُعْمُورِ ⑤ وَالسَّقْفِ الْبَرْقُوعِ ⑥							
And by the frequented House; And by the elevated Roof;							
لَوَاقِعُ	رَبِّكَ	عَذَابٍ	إِنَّ	الْمَسْجُورِ	الْبَحْرِ	وَ	
surely it will come to pass	your Lord	punishment	certainly	the swollen	the sea	and	
وَ الْبَحْرِ الْمَسْجُورِ ⑦ إِنَّ عَذَابَ رَبِّكَ لَوَاقِعٌ ⑧							
And by the swollen sea; The punishment of thy Lord shall certainly come to pass;							
مَوْزًا	السَّاءِ	تَسُورُ	يَوْمَ	دَافِعٍ	مِنْ	لَهُ	مَا
a swaying	the heaven	it sways	the day	one who averts	of	for him	not
مَا لَهُ مِنْ دَافِعٍ ⑨ يَوْمَ تَسُورُ السَّاءِ مَوْزًا ⑩							
There is none that can avert it. On the day when the heaven will heave with great commotion.							

وَالَّذِينَ	تَسِيرُ	الْجِبَالُ	سَيَرًا	فَوَيْلٌ	يَوْمَئِذٍ	لِّلْكَذِبِينَ
and	it moves	the mountains	a great moving	then woe	that day	for those who reject
وَتَسِيرُ الْجِبَالُ سَيَرًا ۝ فَوَيْلٌ يَوْمَئِذٍ لِّلْكَذِبِينَ ۝ ¹²						
And the mountains will move a great moving, Then woe that day to those who reject the truth,						
الَّذِينَ	هُمْ	فِي	خَوْضٍ	يَلْعَبُونَ	يَوْمَ	يُدْعَوْنَ
those who	they	in	idle talk	they sportingly indulge	the day	they be thrust
الَّذِينَ هُمْ فِي خَوْضٍ يَلْعَبُونَ ۝ يَوْمَ يُدْعَوْنَ ¹³						
Who sportingly indulge in idle talk. The day when they shall be thrust						
إِلَى	نَارٍ	جَهَنَّمَ	دَعَا	هَذِهِ	النَّارِ	الَّتِي كُنْتُمْ
into	Fire	Hell	thrust	this	the Fire	which you were
إِلَى نَارِ جَهَنَّمَ دَعَا ۝ هَذِهِ النَّارُ الَّتِي كُنْتُمْ						
into the fire of Hell with a violent thrust. 'This is the Fire which						
بِهَا	تُكَذِّبُونَ	أَفْسِحْ	هَذَا	أَمْ	أَنْتُمْ	لَا تَبْصُرُونَ
with it	you belie	is then magic	this	or	you are	not you see
بِهَا تُكَذِّبُونَ ۝ أَفْسِحْ هَذَا أَمْ أَنْتُمْ لَا تَبْصُرُونَ ۝ ¹⁶						
you treated as a lie. 'Is this then magic, or do you not see?						
إِصْلَوْهَا	فَاصْبِرُوا	أَوْ	لَا	تَصْبِرُوا	سَوَاءٌ	عَلَيْكُمْ
you burn therein	so you be patient	or	not	you be patient	same	upon you
إِصْلَوْهَا فَاصْبِرُوا أَوْ لَا تَصْبِرُوا سَوَاءٌ عَلَيْكُمْ ^ط						
'Burn ye therein; and whether you show patience or you show it not, it will be the same for you.						
إِنَّمَا	تُجْزَوْنَ	مَا	كُنْتُمْ	تَعْمَلُونَ	إِنَّ	الْبَاقِيْنَ
verily what	you are requited	what	you are	you do	verily	the righteous ones
إِنَّمَا تُجْزَوْنَ مَا كُنْتُمْ تَعْمَلُونَ ۝ إِنَّ الْبَاقِيْنَ ¹⁷						
You are requited only for what you used to do.' Verily, the righteous						

فِي	جَنَّاتٍ	وَأَنْعِيمِ	فَكِهِينَ	بِمَا	أَتَاهُمْ	رَبُّهُمْ
in	Gardens	and	those enjoying	with what	he bestowed them	their Lord
فِي جَنَّاتٍ وَأَنْعِيمِ ﴿١٨﴾ فَكِهِينَ بِمَا أَتَاهُمْ رَبُّهُمْ ۚ						
are in Gardens and in bliss, Enjoying what their Lord has bestowed on them;						
وَأَقْرَبَهُمْ	رَبُّهُمْ	عَذَابَ	الْجَحِيمِ	كُلُّوا	وَأَشْرَبُوا	وَأَقْرَبَهُمْ
and	their Lord	torment	the Fire	you eat	you drink	and
وَأَقْرَبَهُمْ رَبُّهُمْ عَذَابَ الْجَحِيمِ ﴿١٩﴾ كُلُوا وَاشْرَبُوا						
and their Lord has saved them from the torment of the Fire. 'Eat and drink						
هَنِيئًا	بِمَا	كُنْتُمْ	تَعْمَلُونَ	مُتَّكِئِينَ	عَلَى	سُرُرٍ
joyfully	with what	you used to	you do	those reclining	on	couches
هَنِيئًا بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٢٠﴾ مُتَّكِئِينَ عَلَى سُرُرٍ						
joyfully, as a reward for what you used to do. 'Reclining on couches arranged in rows.'						
مَّصْفُوفَةٍ	وَأَزْوَاجُهُمْ	بِحُورٍ	عَيْنٍ	وَالَّذِينَ	أَمَنُوا	مَّصْفُوفَةٍ
and arranged in rows	We consorted them	with fair maiden	wide eyes	those who	they believed	and arranged in rows
مَّصْفُوفَةٍ ۚ وَأَزْوَاجُهُمْ بِحُورٍ عَيْنٍ ﴿٢١﴾ وَالَّذِينَ آمَنُوا						
And We shall consort them with fair maidens having wide, beautiful eyes. And those who believe						
وَاتَّبَعَتْهُمْ	ذُرِّيَّتُهُمْ	بِإِيمَانٍ	الْحَقْنَا	بِهِمْ	ذُرِّيَّتَهُمْ	وَاتَّبَعَتْهُمْ
and she follow edthem	their children	with faith	We joined	with them	their children	and
وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ بِإِيمَانٍ أَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ						
and whose children follow them in faith — with them shall We join their children.						
وَمَا	أَلْتَنَّهُمْ	مِّنْ	عَمَلِهِمْ	مِّنْ	شَيْءٍ	كُلِّ
not	we diminished them	from	their work	any	thing	every
وَمَا أَلْتَنَّهُمْ مِّنْ عَمَلِهِمْ مِّنْ شَيْءٍ ۚ كُلُّ امْرِئٍ						
And We will not diminish anything from the reward of their works. Every man						

بِمَا	كَسَبَ	رَهِيْنٌ	وَ	أَمَدَدْنَهُمْ	بِفَاكِهَةٍ
with what	it earned	pledged	and	We bestowed them	with fruits
بِمَا كَسَبَ رَهِيْنٌ ٢٢ وَأَمَدَدْنَهُمْ بِفَاكِهَةٍ					
stands pledged for what he has earned. And We shall bestow upon them an abundance of fruit					
وَ	لَحْمٍ	مِّمَّا	يَشْتَهُوْنَ	يَتَنَازَعُوْنَ	فِيْهَا
and	meat	from what	they wish	they pass from one to another	in it
وَلَحْمٍ مِّمَّا يَشْتَهُوْنَ ٢٣ يَتَنَازَعُوْنَ فِيْهَا					
and meat such as they will wish for. There they will pass from one to					
كَأْسًا	لَّا	لَغْوٍ	فِيْهَا	وَ	تَاثِيْمٍ
a cup	not	levity	in it	and	sin
كَأْسًا لَّا لَغْوٍ فِيْهَا وَلَا تَاثِيْمٍ ٢٤					
another a cup wherein is neither levity nor sin.					
وَ	يُطَوِّفُ	عَلَيْهِمْ	غِلَآءٌ	لَّهُمْ	كَأَنَّهُمْ
and	he waits upon	upon them	youths	of them	that like they
وَيُطَوِّفُ عَلَيْهِمْ غِلَآءٌ لَّهُمْ كَأَنَّهُمْ لُوْلُوْهُ مَكْنُوْنٌ ٢٥					
And there will wait upon them youths of their own, as though they were pearls well-preserved.					
وَ	أَقْبَلَ	بَعْضُهُمْ	عَلَى	بَعْضٍ	يَتَسَاءَلُوْنَ
and	he turned to	some of them	on	another	they ask each other
وَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَسَاءَلُوْنَ ٢٦					
And they will turn to one another, asking mutual questions.					
قَالُوا	إِنَّا	كُنَّا	قَبْلُ	فِيْ	أَهْلِنَا
they said	surely we	we were	before	in	our family
قَالُوا إِنَّا كُنَّا قَبْلُ فِيْ أَهْلِنَا مُشْفِقِيْنَ ٢٧					
They will say, 'Before this, when we were among our family, we were very much afraid of God's displeasure;					

السَّوْمُ	عَذَابٌ	وَقَّنَا	وَ	عَلَيْنَا	اللَّهُ	فَمَنْ
the burning blast	torment	and he saved us	to us	Allah	Gracious	so he has been gracious

فَمَنْ اللَّهُ عَلَيْنَا وَوَقَّنَا عَذَابَ السَّوْمِ ﴿٢٨﴾

‘But Allah has been gracious unto us and has saved us from the torment of the burning blast.’

الرَّحِيمُ	الْبَرُّ	هُوَ	إِنَّهُ	نَدْعُوهُ	قَبْلُ	مِنْ	كُنَّا	إِنَّا
the Merciful	the Beneficent	it is Who	surely He	we pray for Him	before	from	we used to	surely we

إِنَّا كُنَّا مِنْ قَبْلُ نَدْعُوهُ إِنَّهُ هُوَ الْبَرُّ الرَّحِيمُ ﴿٢٩﴾

‘We used to pray to Him before. Surely, He is the Beneficent, the Merciful.’

مَجْنُونٍ	لَا	وَأَ	بِكَاهِنٍ	رَبِّكَ	بِنِعْمَتٍ	أَنْتَ	فَمَا	فَذَكِّرْ
madman	nor	and	with a soothsayer	your Lord	with grace	you	and not	then you admonish

فَذَكِّرْ فَمَا أَنْتَ بِنِعْمَتِ رَبِّكَ بِكَاهِنٍ وَلَا مَجْنُونٍ ﴿٣٠﴾

Admonish then. By the grace of thy Lord, thou art neither a soothsayer, nor a madman.

الْبُنُونِ	رَيْبٍ	بِهِ	نَتَرَبَّصُ	شَاعِرٌ	يَقُولُونَ	أَمْ
which time brings upon	calamity	with it	we are waiting	a poet	they say	do

أَمْ يَقُولُونَ شَاعِرٌ نَتَرَبَّصُ بِهِ رَيْبَ الْبُنُونِ ﴿٣١﴾

Do they say, ‘He is a poet; we are waiting for some calamity which time will bring upon him?’

الْمُتَرَبِّصِينَ	مِنْ	مَعَكُمْ	فَإِنِّي	تَرَبَّصُوا	قُلْ
those who wait	among	with you	then I am	you wait	you say

قُلْ تَرَبَّصُوا فَإِنِّي مَعَكُمْ مِنَ الْمُتَرَبِّصِينَ ﴿٣٢﴾

Say, ‘Await ye then! I too am with you among those who are waiting.’

طَاغُونَ	قَوْمٌ	هُمْ	أَمْ	بِهَذَا	أَحْلَامُهُمْ	تَأْمُرُهُمْ	أَمْ
rebellious ones	a people	they	or	with this	their dreams	it enjoins them	do

أَمْ تَأْمُرُهُمْ أَحْلَامُهُمْ بِهَذَا أَمْ هُمْ قَوْمٌ طَاغُونَ ﴿٣٣﴾

Do their intellect and reason enjoin this upon them or are they a rebellious people?

يُؤْمِنُونَ	لَا	بَلْ	تَقْوَلَهُ	يَقُولُونَ	أَمْ		
they believe	not	nay	he fabricated it	they say	do		
أَمْ يَقُولُونَ تَقْوَلَهُ ۚ بَلْ لَا يُؤْمِنُونَ ﴿٣٤﴾							
Do they say, 'He has fabricated it?' Nay, but they would not believe.							
صَادِقِينَ	كَانُوا	إِنْ	مِثْلَهُ	بِحَدِيثٍ	فَلْيَأْتُوا		
truthful ones	they were	if	like it	with narration	so let they bring forth		
فَلْيَأْتُوا بِحَدِيثٍ مِثْلِهِ إِنْ كَانُوا صَادِقِينَ ﴿٣٥﴾							
Let them, then, bring forth a narration like this, if they speak the truth!							
الْخُلُقُونَ	هُمْ	أَمْ	شَيْءٍ	غَيْرٍ	مِنْ	خُلِقُوا	أَمْ
the creators	they	or	anything	not	from	they have been created	have
أَمْ خُلِقُوا مِنْ غَيْرِ شَيْءٍ أَمْ هُمُ الْخُلُقُونَ ﴿٣٦﴾							
Have they been created out of nothing, or are they themselves the creators?							
يُوقِنُونَ	لَا	بَلْ	الْأَرْضَ	وَ	السَّمَوَاتِ	خَلَقُوا	أَمْ
they have faith	not	nay	the earth	and	the heavens	they created	did
أَمْ خَلَقُوا السَّمَوَاتِ وَالْأَرْضَ ۚ بَلْ لَا يُوقِنُونَ ﴿٣٧﴾							
Did they create the heavens and the earth? Nay, but they have no faith.							
الْمُصَيِّرُونَ	هُمْ	أَمْ	رَبِّكَ	خَزَائِنُ	عِنْدَهُمْ	أَمْ	
the guardians	they	or	your Lord	treasures	with them	do	
أَمْ عِنْدَهُمْ خَزَائِنُ رَبِّكَ أَمْ هُمُ الْمُصَيِّرُونَ ﴿٣٨﴾							
Do they own the treasures of thy Lord, or are they the guardians thereof?							
مُسْتَبْعُهُمْ	فَلْيَأْتِ	فِيهِ	يَسْتَبْعُونَ	سُلَّمٌ	لَهُمْ	أَمْ	
their listener	then let him bring	in it	they can overhear	a ladder	for them	have	
أَمْ لَهُمْ سُلَّمٌ يَسْتَبْعُونَ فِيهِ ۚ فَلْيَأْتِ مُسْتَبْعُهُمْ							
Have they a ladder unto heaven by means of which they can overhear? Then let their listener							

بِسُلْطَانٍ	مُبَيِّنٍ	أَمْ	لَهُ	الْبَنَاتُ	وَ	لَكُمْ	الْبَنُونَ
with authority	manifest	whether	for Him	the daughters	and	for you	the sons
بِسُلْطَانٍ مُّبَيِّنٍ ٣٩ أَمْ لَهُ الْبَنَاتُ وَلَكُمْ الْبَنُونَ ٤٠							
bring a manifest authority. Has He daughters and you have sons?							
أَمْ	تَسْأَلُهُمْ	أَجْرًا	فَهُمْ	مِّنْ	مَّغْرَمٍ	مُّثْقَلُونَ	
whether	you ask them	reward	so they	from	debt	burdened ones	
أَمْ تَسْأَلُهُمْ أَجْرًا فَهُمْ مِّنْ مَّغْرَمٍ مُّثْقَلُونَ ٤١							
Dost thou ask a reward from them, so that they are weighed down with a load of debt?							
أَمْ	عِنْدَهُمْ	الْغَيْبُ	فَهُمْ	يَكْتُبُونَ			
whether	with them	the unseen	so they	they write down			
أَمْ عِنْدَهُمُ الْغَيْبُ فَهُمْ يَكْتُبُونَ ٤٢							
Do they possess knowledge of the unseen, so that they write it down?							
أَمْ	يُرِيدُونَ	كَيْدًا	فَالَّذِينَ	كَفَرُوا	هُمْ	الْبَكِيدُونَ	
whether	they intend	a plot	so those who	they disbelieved	they	those caught in the plot	
أَمْ يُرِيدُونَ كَيْدًا ٤٣ فَالَّذِينَ كَفَرُوا هُمُ الْبَكِيدُونَ ٤٣							
Do they intend a plot? But it is those who disbelieve that will be caught in the plot.							
أَمْ	لَهُمْ	إِلَهٌ	غَيْرُ	اللَّهِ	سُبْحَنَ	اللَّهِ	عَبَا
have	for them	God	besides	Allah	Exalted	Allah	from what
أَمْ لَهُمْ إِلَهٌ غَيْرُ اللَّهِ ٤٤ سُبْحَنَ اللَّهِ عَمَّا يُشْرِكُونَ ٤٤							
Have they a God other than Allah? Exalted is Allah above all that which they associate with Him!							
وَ	إِنْ يَرَوْا	كِسْفًا	مِّنَ	السَّمَاءِ	سَاقِطًا	يَقُولُوا	سَحَابٌ
and	if they see	a piece	of	the cloud	descending	they say	cloud
وَإِنْ يَرَوْا كِسْفًا مِّنَ السَّمَاءِ سَاقِطًا يَقُولُوا سَحَابٌ مَّرْكُومٌ ٤٥							
And if they see a piece of cloud descending, they say; soon will follow clouds layer upon layer.'							

فَذَرُهُمْ	حَتَّى	يُلْقُوا	يَوْمَهُمْ	الَّذِي	فِيهِ	يُضَعَّقُونَ		
so you leave them	until	they meet	their day	which	in it	they are struck by thunder		
فَذَرُهُمْ حَتَّى يُلْقُوا يَوْمَهُمُ الَّذِي فِيهِ يُضَعَّقُونَ ﴿٤٦﴾								
So leave them alone until they confront their promised day on which they will be thunderstruck.								
يَوْمَ	لَا يُغْنِي	عَنْهُمْ	كَيْدُهُمْ	شَيْئًا	وَلَا	هُمْ	يُنصَرُونَ	
the day	it does not avail	from them	their plot	aught	and	they	they be helped	
يَوْمَ لَا يُغْنِي عَنْهُمْ كَيْدُهُمْ شَيْئًا وَلَا هُمْ يُنصَرُونَ ﴿٤٧﴾								
The day when their plotting will not avail them aught, nor shall they be helped.								
وَ	إِنَّ	لِلَّذِينَ	ظَلَمُوا	عَذَابًا	دُونَ	ذَلِكَ	وَلَكِنَّ	
and	verily	for those who	they wronged	punishment	besides	that	and but	
وَإِنَّ لِلَّذِينَ ظَلَمُوا عَذَابًا دُونَ ذَلِكَ وَلَكِنَّ								
And verily, for those who do wrong there is a punishment besides that. But								
أَكْثَرَهُمْ	لَا	يَعْلَمُونَ	وَ	اصْبِرْ	لِحُكْمِ	رَبِّكَ		
most of them	not	they know	and	you be patient	for judgment	your Lord		
أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٤٨﴾ وَاصْبِرْ لِحُكْمِ رَبِّكَ								
most of them know not. So wait patiently for the judgment of thy Lord;								
فَإِنَّكَ	بِأَعْيُنِنَا	وَ	سَبِّحْ	بِحَمْدِ	رَبِّكَ	حِينَ	تَقُومُ	
so indeed you	with Our eyes	and	you glorify	with praise	your Lord	when	it rises	
فَإِنَّكَ بِأَعْيُنِنَا وَسَبِّحْ بِحَمْدِ رَبِّكَ حِينَ تَقُومُ ﴿٤٩﴾								
for assuredly thou art before Our eyes; and glorify thy Lord with His praise when thou risest up from sleep;								
وَ	مِنَ	الَّيْلِ	فَسَبِّحْهُ	وَ	إِدْبَارَ	النُّجُومِ		
and	of	the night	so thou glorify Him	and	setting	the stars		
وَمِنَ اللَّيْلِ فَسَبِّحْهُ وَإِدْبَارَ النُّجُومِ ﴿٥٠﴾								
And for part of the night also do thou glorify Him and at the setting of the stars.								

سُورَةُ النَّجْمِ مَكِّيَّةٌ وَهِيَ مَعَ الْبَسْمَلَةِ ثَلَاثٌ وَسِتُّونَ آيَةً وَثَلَاثَةُ رُكُوعَاتٍ

An-Najm is a Makki Surah, it has 63 verses and 3 sections (Rukus).

الرَّحِيمِ	الرَّحْمَنِ	اللَّهِ	بِسْمِ
the Merciful	the Gracious	Allah	with name

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①

In the name of Allah, the Gracious, the Merciful.

وَالنَّجْمِ	إِذَا	هُوَ	مَا	ضَلَّ	صَاحِبُكُمْ	وَ	مَا	غَوَى
the star	when	it fell	not	it erred	your companion	and	nor	it went astray

وَالنَّجْمِ إِذَا هَوَىٰ ② مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوَىٰ ③

By the star when it falls, Your companion has neither erred, nor has he gone astray,

وَمَا يَنْطِقُ عَنِ الْهَوَىٰ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ	وَمَا يَنْطِقُ	عَنِ	الْهَوَىٰ	إِنْ	هُوَ	إِلَّا	وَحْيٌ	يُوحَىٰ	
it is revealed	revelation	but	he	not	the desire	of	he speaks	nor	and

وَمَا يَنْطِقُ عَنِ الْهَوَىٰ ④ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ ⑤

Nor does he speak out of his own desire. It is nothing but pure revelation that has been revealed by God.

عَلَّمَهُ شَدِيدُ الْقُوَىٰ ذُو مِرَّةٍ فَاسْتَوَىٰ	عَلَّمَهُ	شَدِيدُ	الْقُوَىٰ	ذُو مِرَّةٍ	فَاسْتَوَىٰ
then he settled	one having Great	Might	the powers	mighty	he taught him

عَلَّمَهُ شَدِيدُ الْقُوَىٰ ⑥ ذُو مِرَّةٍ ⑦ فَاسْتَوَىٰ ⑧

The Lord of mighty powers has taught him, The One Possessor of strength. Of Great Might. Who then settled upon His Throne,

وَهُوَ بِالْأُفُقِ الْأَعْلَىٰ ثُمَّ دَنَا فَتَدَلَّىٰ	وَهُوَ	بِالْأُفُقِ	الْأَعْلَىٰ	ثُمَّ	دَنَا	فَتَدَلَّىٰ
then he came down	he drew near	then	the loftiest ones	with the horizons	He	and

وَهُوَ بِالْأُفُقِ الْأَعْلَىٰ ⑧ ثُمَّ دَنَا فَتَدَلَّىٰ ⑨

And He revealed His Word when He was at the loftiest Horizon, Then he drew nearer to God; then he came down to mankind,

فَكَانَ	قَابَ	قَوْسَيْنِ	أَوْ	أَدْنَىٰ	فَأَوْحَىٰ	إِلَىٰ	عَبْدِهِ	مَا	أَوْحَىٰ
so it become	one chord	two bows	or	closer	then He revealed	to	His servant	that	He revealed

فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَىٰ ۖ فَأَوْحَىٰ إِلَىٰ عَبْدِهِ مَا أَوْحَىٰ ۖ

So that he became, as it were, one chord to two bows or closer still. Then He revealed to His servant that which He revealed.

مَا	كَذَّبَ	الْفُؤَادُ	مَا	رَأَىٰ	أَفْتُرُونَهُ	عَلَىٰ	مَا	يَرَىٰ
not	he lied	the heart	what	he saw	Will you then dispute with him	upon	what	he sees

مَا كَذَّبَ الْفُؤَادُ مَا رَأَىٰ ۖ أَفَتُرُونَهُ عَلَىٰ مَا يَرَىٰ ۚ

The heart of the Prophet lied not regarding what he saw. Will you then dispute with him about what he saw?

وَ	لَقَدْ	رَأَاهُ	نَزَلَتْ	أُخْرَىٰ	عِنْدَ	سِدْرَةِ	الْبُنْتَىٰ
and	certainly	he saw Him	one time	another time	near	Lote-tree	the farthest

وَلَقَدْ رَأَاهُ نَزَلَتْ أُخْرَىٰ ۖ عِنْدَ سِدْرَةِ الْبُنْتَىٰ ۚ

And certainly, he saw Him a second time also, Near the farthest Lote-tree,

عِنْدَهَا	جَنَّةُ	الْبَاوَىٰ	إِذْ	يَغْشَىٰ	السِّدْرَةَ	مَا	يَغْشَىٰ
near it	Garden	the abode	when	it covers	the Lote-tree	that	it covers

عِنْدَهَا جَنَّةُ الْبَاوَىٰ ۖ إِذْ يَغْشَىٰ السِّدْرَةَ مَا يَغْشَىٰ ۚ

Near which is the Garden of Eternal Abode. This was when that which covers covered the Lote-tree.

مَا	زَاغَ	الْبَصَرُ	وَ	مَا	طَغَىٰ	لَقَدْ	رَأَىٰ
not	it deviated	the eye	and	not	he wandered	for sure	he saw

مَا زَاغَ الْبَصَرُ وَمَا طَغَىٰ ۖ لَقَدْ رَأَىٰ

The eye deviated not, nor did it wander. Surely, he saw

مِنْ	آيَاتِ	رَبِّهِ	الْكُبْرَىٰ	أَفَرَأَيْتُمْ	اللَّاتَ	وَ	الْعُزَّىٰ
of	Signs	his Lord	the greatest	then did you saw	Lat	and	Uzza

مِنْ آيَاتِ رَبِّهِ الْكُبْرَىٰ ۖ أَفَرَأَيْتُمُ اللَّاتَ وَالْعُزَّىٰ ۚ

the greatest of the Signs of his Lord. Now tell me about Lat and 'Uzza,

وَمَنُوءَ	الثَّالِثَةِ	الْأُخْرَى	أَلَكُمُ	الدَّكْرِ	وَ	لَهُ	الْأُنثَى
and	the third	the another	what for you	the male	and	for Him	female

وَمَنُوءَ الثَّالِثَةِ الْاُخْرَى ٢١ اَلَكُمُ الدَّكْرِ وَلَهُ الْاُنْثَى ٢٢

And Manat, the third one, another goddess! 'What! for you the males and for Him the females!'

تِلْكَ	اِذَا	قِسْمَةٌ	ضِيْزَى	اِنْ	هِيَ	اِلَّا	اَسْمَاءُ
that	when	division	unfair	not	it	but	the names

تِلْكَ اِذَا قِسْمَةٌ ضِيْزَى ٢٣ اِنْ هِيَ اِلَّا اَسْمَاءُ

That indeed is an unfair division. 'These are but names

سَيِّئُوهَا	اَنْتُمْ	وَ	اَبَاؤُكُمْ	مَا	اَنْزَلَ	اللَّهُ	بِهَا
you named it	you	and	your fathers	no	he sent down	Allah	with it

سَيِّئُوهَا اَنْتُمْ وَاَبَاؤُكُمْ مَا اَنْزَلَ اللّٰهُ بِهَا

which you have named — you and your fathers — for which Allah has sent down

مِنْ	سُلْطٰنٍ	اِنْ	يَتَّبِعُوْنَ	اِلَّا	الظَّنَّ	وَ	مَا	تَهْوٰى
of	authority	not	they follow	but	the conjecture	and	what	it desires

مِنْ سُلْطٰنٍ اِنْ يَتَّبِعُوْنَ اِلَّا الظَّنَّ وَمَا تَهْوٰى

no authority.' They follow naught but conjecture and what their souls desire,

الْاَنْفُسُ	وَ	لَقَدْ	جَاءَهُمْ	مِّنْ	رَّبِّهِمْ	الْهُدٰى
the souls	and	for sure	it came to them	from	their Lord	the guidance

الْاَنْفُسُ ۚ وَلَقَدْ جَاءَهُمْ مِّنْ رَّبِّهِمْ الْهُدٰى ٢٤

while there has already come to them guidance from their Lord.

اَمْ	لِلْاِنْسَانِ	مَا	تَشٰى	فَلِلّٰهِ	الْاٰخِرَةُ	وَ	الْاَوَّلٰى
is	for man	that	he desired	so for Allah	the end	and	that precedes

اَمْ لِلْاِنْسَانِ مَا تَشٰى ٢٥ فَلِلّٰهِ الْاٰخِرَةُ وَالْاَوَّلٰى ٢٦

Is there for man all that he desires? Nay to Allah belongs the end of everything and all that precedes.

و	كَمْ	مِنْ	مَلَكٍ	فِي	السَّمَوَاتِ	لَا تُغْنِي	شَفَاعَتَهُمْ	شَيْئًا
and	how many	of	angel	in	the heavens	it doesn't avail	their intercession	anything

وَكَمْ مِنْ مَلَكٍ فِي السَّمَوَاتِ لَا تُغْنِي شَفَاعَتُهُمْ شَيْئًا

And how many an angel is there in the heavens, but their intercession shall be of no avail,

إِلَّا	مِنْ	بَعْدِ	أَنْ	يَأْذَنَ	اللَّهُ	لِمَنْ	يَشَاءُ	و	يَرْضَى
except	of	after	that	he gives permission	Allah	for who	He wills	and	he pleases

إِلَّا مِنْ بَعْدِ أَنْ يَأْذَنَ اللَّهُ لِمَنْ يَشَاءُ وَيَرْضَى ②٧

except after Allah has given permission to whomsoever He wills and pleases.

إِنَّ	الَّذِينَ	لَا	يُؤْمِنُونَ	بِالْآخِرَةِ	لَيَسْئُونَ	الْمَلَائِكَةَ
surely	those who	not	they believe	with the Hereafter	surely they name	the angels

إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ لَيَسْئُونَ الْمَلَائِكَةَ

Those who believe not in the Hereafter name the angels

تَسْمِيَةً	الْأُنثَى	و	مَا	لَهُمْ	بِهِ	مِنْ	عِلْمٍ	إِنْ	يَتَّبِعُونَ
naming	the females	and	no	for them	with it	any	knowledge	not	they follow

تَسْمِيَةَ الْأُنثَى ②٨ وَمَا لَهُمْ بِهِ مِنْ عِلْمٍ إِنْ يَتَّبِعُونَ

with names of females; But they have no knowledge thereof. They follow nothing

إِلَّا	الظَّنَّ	و	إِنَّ	الظَّنَّ	لَا	يُغْنِي	مِنْ	الْحَقِّ	شَيْئًا
but	the conjecture	and	indeed	the conjecture	not	it avails	from	the truth	anything

إِلَّا الظَّنَّ وَإِنَّ الظَّنَّ لَا يُغْنِي مِنَ الْحَقِّ شَيْئًا ②٩

but conjecture; and conjecture avails naught against truth.

فَاعْرِضْ	عَنْ	مَنْ	تَوَلَّى	عَنْ	ذِكْرِنَا	و	لَمْ يَرِدْ
so turn aside	from	who	he turned away	from	Our remembrance	and	he did not seek

فَاعْرِضْ عَنْ مَنْ تَوَلَّى عَنْ ذِكْرِنَا وَلَمْ يُرِدْ

So turn aside from him who turns away from Our remembrance, and seeks nothing

إِلَّا	الْحَيَاةَ	الدُّنْيَا	ذَلِكَ	مَبْلَغُهُمْ	مِّنَ	الْعِلْمِ
but	the life	the worldly	that	their extent	from	the knowledge
إِلَّا الْحَيَاةَ الدُّنْيَا ٣٠ ذَلِكُمْ مَبْلَغُهُمْ مِنَ الْعِلْمِ ط						
but the life of this world. That is the utmost they have of knowledge.						
إِنَّ	رَبَّكَ	هُوَ	أَعْلَمُ	بِمَن	ضَلَّ	عَنْ سَبِيلِهِ
verily	your Lord	He	he knows best	with who	he strayed	from His way
إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَن ضَلَّ عَنْ سَبِيلِهِ ٣١						
Verily, thy Lord knows him best who strays from His way,						
وَ	هُوَ	أَعْلَمُ	بِمَن	اهْتَدَى	وَاللَّهُ	مَا فِي السَّمَوَاتِ
and	He	he knows best	with who	he followed guidance	and	for Allah what in the heavens
وَهُوَ أَعْلَمُ بِمَن اهْتَدَى ٣١ وَاللَّهُ مَا فِي السَّمَوَاتِ						
and He knows him best who follows guidance. And to Allah belongs whatever is in the heavens						
وَ	مَا فِي	الْأَرْضِ	لِيَجْزِيَ	الَّذِينَ	أَسَاءُوا	بِمَا عَمِلُوا
and	what in	the earth	so that He requites	those who	they did evil	with what they did
وَمَا فِي الْأَرْضِ لِيَجْزِيَ الَّذِينَ أَسَاءُوا بِمَا عَمِلُوا						
and whatever is in the earth, that He may requite those who do evil for what they have wrought,						
وَ	يَجْزِي	الَّذِينَ	أَحْسَنُوا	بِالْحُسْنَى		
and	he rewards	those who	they did good	with the best		
وَيَجْزِي الَّذِينَ أَحْسَنُوا بِالْحُسْنَى ٣٢						
and that He may reward with what is best those who do good.						
الَّذِينَ	يَجْتَنِبُونَ	كَبِيرَ	الْإِثْمِ	وَالْفَوَاحِشَ	إِلَّا	اللَّيِّنَ
those who	they shun	major	the sins	the indecencies	except	the minor slips
الَّذِينَ يَجْتَنِبُونَ كَبِيرَ الْإِثْمِ وَالْفَوَاحِشَ إِلَّا اللَّيِّنَ ط						
Those who shun major sins and indecencies except for minor slips —						

إِنَّ	رَبَّكَ	وَاسِعٌ	الْبُغْفِرَةِ	هُوَ	أَعْلَمُ	بِكُمْ	
verily	your Lord	expansive	the forgiveness	He	he knows well	with you	
إِنَّ رَبَّكَ وَاسِعٌ الْبُغْفِرَةِ ۖ هُوَ أَعْلَمُ بِكُمْ							
verily, your Lord is expansive in forgiveness. He knows you full well from the time							
إِذْ	أَنْشَأَكُمْ	مِّنَ الْأَرْضِ	وَ	إِذْ	أَنْتُمْ	أَجِنَّةٌ فِي بُطُونِ	
when	he created you	from	and	when	you	whether embryos in bellies	
إِذْ أَنْشَأَكُمْ مِنَ الْأَرْضِ وَإِذْ أَنْتُمْ أَجِنَّةٌ فِي بُطُونِ							
when He created you from the earth, and when you were embryos in the bellies							
أُمّهَاتِكُمْ	فَلَا تُزَكُّوا	أَنْفُسَكُمْ	هُوَ	أَعْلَمُ	بِمَن	اتَّقَى	
your mothers	so not you ascribe purity	he yourselves	he	one who knows best	with who	he become righteous	
أُمّهَاتِكُمْ ۖ فَلَا تُزَكُّوا أَنْفُسَكُمْ ۖ هُوَ أَعْلَمُ بِمَن اتَّقَى ۚ ﴿٣٣﴾							
of your mothers. So ascribe not purity to yourselves. He knows him best who is truly righteous.							
أَفَرَأَيْتَ	الَّذِي	تَوَلَّى	وَ	أَعْطَى	قَلِيلًا	وَ	أَكْدَى
have you seen	who	he turned away	and	he gave	a little	and	he did it grudgingly
أَفَرَأَيْتَ الَّذِي تَوَلَّى ۚ ﴿٣٤﴾ وَأَعْطَى قَلِيلًا وَأَكْدَى ۚ ﴿٣٥﴾							
Dost thou see him who turns away, And gives a little, and does it grudgingly?							
أَعِنْدَهُ	عِلْمٌ	الْغَيْبِ	فَهُوَ	يَرَى	أَمْ	لَمْ يُنَبَّأْ	
has with him	knowledge	the unseen	so he	he sees	has	he is not informed	
أَعِنْدَهُ عِلْمُ الْغَيْبِ فَهُوَ يَرَى ۚ ﴿٣٦﴾ أَمْ لَمْ يُنَبَّأْ							
Has he the knowledge of the unseen so that he can see?							
بِمَا	فِي	صُحُفٍ	مُوسَى	وَ	إِبْرَاهِيمَ	الَّذِي	وَفَّى
with what	in	scriptures	Moses	and	Abraham	who	he fulfilled
بِمَا فِي صُحُفِ مُوسَى ۚ ﴿٣٧﴾ وَإِبْرَاهِيمَ الَّذِي وَفَّى ۚ ﴿٣٨﴾							
Has he not been informed of what is in the Scriptures of Moses, And of Abraham who fulfilled the commandments?							

لَا	تَزِرُ	وَأَزْرَقٌ	وَزُرُّ	أُخْرَى	وَ	أَنْ	لَيْسَ	لِلْإِنْسَانِ
that not	it bears	bearer	burden	another	and	that	nothing	for the man

لَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَى ۖ وَأَنْ لَّيْسَ لِلْإِنْسَانِ

That no bearer of burden shall bear the burden of another; And there is nothing for man

إِلَّا	مَا	سَعَى	وَ	أَنَّ	سَعْيَهُ	سَوْفَ	يُرَى
except	what	he strove	and	that	his endeavour	soon	it will be acknowledged

إِلَّا مَا سَعَى ۖ وَأَنَّ سَعْيَهُ سَوْفَ يُرَى ۖ

but the fruits of his endeavours; And that his endeavour will soon be acknowledged;

ثُمَّ	يُجْزَاهُ	الْجَزَاءَ	الْأَوْفَى	وَ	أَنَّ	إِلَى	رَبِّكَ	الْمُنْتَهَى
then	he is rewarded with that	a reward	the fullest	and	that	to	your Lord	the ultimate end

ثُمَّ يُجْزَاهُ الْجَزَاءَ الْأَوْفَى ۖ وَأَنَّ إِلَى رَبِّكَ الْمُنْتَهَى ۖ

Then will he be rewarded for it with the fullest reward; And that to thy Lord do all things ultimately go;

وَ	أَنَّهُ	هُوَ	أَضْحَكَ	وَ	أَبْكَى	وَ	أَنَّهُ	هُوَ	أَمَاتَ
and	that he	who	he made laugh	and	he made weep	and	that he	who	he caused to die

وَأَنَّهُ هُوَ أَضْحَكَ وَأَبْكَى ۖ وَأَنَّهُ هُوَ أَمَاتَ

And that it is He Who makes men laugh and makes them weep; And that it is He Who causes death

وَ	أَحْيَا	وَ	أَنَّهُ	خَلَقَ	الرَّوْجَيْنِ	الذَّكَرَ	وَ	الْأُنْثَى
and	he gave life	and	that he	he created	the two pairs	the male	and	the female

وَأَحْيَا ۖ وَأَنَّهُ خَلَقَ الرَّوْجَيْنِ الذَّكَرَ وَالْأُنْثَى ۖ

and gives life; And that He creates the pairs, male and female,

مِنْ	نُطْفَةٍ	إِذَا	تُبْنَى	وَ	أَنَّ	عَلَيْهِ	النَّشْأَةَ	الْأُخْرَى
from	a sperm-drop	when	it is poured forth	and	that	upon him	the creation	the second

مِنْ نُطْفَةٍ إِذَا تُبْنَى ۖ وَأَنَّ عَلَيْهِ النَّشْأَةَ الْأُخْرَى ۖ

From a sperm-drop when it is poured forth; And that it is for Him to bring forth the second creation;

وَ	أَنَّهُ	هُوَ	أَغْنَى	وَ	أَقْنَى	وَ	أَنَّهُ	هُوَ
and	that He	Who	he enriched	and	he granted wealth	and	that He	Who
وَأَنَّهُ هُوَ أَغْنَى وَأَقْنَى ٤٩ وَأَنَّهُ هُوَ								
And that it is He Who enriches and grants wealth to one's satisfaction; And that He is								
رَبُّ	الشَّعْرَى	وَ	أَنَّهُ	أَهْلَكَ	عَادًا	الأُولَى		
Lord	the Sirius	and	that He	he destroyed	Aad	the first		
رَبُّ الشَّعْرَى ٥٠ وَأَنَّهُ أَهْلَكَ عَادًا الأُولَى ٥١								
the Lord of Sirius; And that He destroyed the first tribe of 'Ad,								
وَ	ثَمُودًا	فَمَا	أَبْقَى	وَ	قَوْمَ	نُوحٍ	مِّنْ	قَبْلُ
and	Thamud	so not	he spared	and	people	Noah	from	before
وَشَمُودًا فَمَا أَبْقَى ٥٢ وَقَوْمَ نُوحٍ مِّنْ قَبْلُ ٥٣								
And the tribe of Thamud, and He spared not any of them, And He destroyed the people of Noah before them								
إِنَّهُمْ	كَانُوا	هُمْ	أَظْلَمَ	وَ	أَطْعَى	وَ	الْمُتَفَكِّعَةِ	أَهْوَى
verily they	they were	they	most unjust	and	most rebellious	and	overtured city	he subverted
إِنَّهُمْ كَانُوا هُمْ أَظْلَمَ وَأَطْعَى ٥٣ وَالْمُتَفَكِّعَةِ أَهْوَى ٥٤								
verily, they were most unjust and most rebellious, And He overthrew the subverted townships of the people of Lot								
فَعَشَّهَا	مَا	غَشَّى	فَبِأَيِّ	الْآءِ	رَبِّكَ	تَتَبَارَى		
so he covered them	that	he covered	then with which	bounties	your Lord	you dispute		
فَعَشَّهَا مَا غَشَّى ٥٥ فَبِأَيِّ الْآءِ رَبِّكَ تَتَبَارَى ٥٦								
So covered them that which did cover them. Which then, O man, of the bounties of thy Lord wilt thou dispute?								
هَذَا	نَذِيرٌ	مِّنْ	النُّذُرِ	الأُولَى	أَزِفَتْ	الْأَزْفَةُ		
this	Warner	among	the Warners	the old ones	it drew near	one that draws near		
هَذَا نَذِيرٌ مِّنَ النُّذُرِ الأُولَى ٥٧ أَزِفَتْ الْأَزْفَةُ ٥٨								
This is a Warner from among the class of the Warners of old. The Hour that was to come has come nigh,								

لَيْسَ	لَهَا	مِنْ	دُونِ	اللَّهِ	كَاشِفَةٌ	أَفَبِنْ	هَذَا	الْحَدِيثِ
not	for it	from	beside	Allah	one that averts	whether then of	this	the statement

لَيْسَ لَهَا مِنْ دُونِ اللَّهِ كَاشِفَةٌ ٥٩ أَفَبِنْ هَذَا الْحَدِيثِ

None but Allah can avert it. Do you then wonder at this announcement?

تَعْجَبُونَ	وَ	تَضْحَكُونَ	وَ	لَا	تَبْكُونَ
you wonder	and	you laugh	and	not	you weep

تَعْجَبُونَ ٦٠ وَ تَضْحَكُونَ وَلَا تَبْكُونَ ٦١

And do you laugh, and weep not?

وَ	أَنْتُمْ	سِيدُونَ	فَاسْجُدُوا	لِلَّهِ	وَاعْبُدُوا
and	you are	heedless	so you prostrate	to Allah	and you worship

وَأَنْتُمْ سِيدُونَ ٦٢ فَاسْجُدُوا لِلَّهِ وَاعْبُدُوا ٦٣

And will you remain proudly heedless? So prostrate yourselves before Allah, and worship Him.

سُورَةُ الْقَمَرِ مَكِّيَّةٌ وَهِيَ مَعَ الْبَسْمَلَةِ سِتُّ وَخَمْسُونَ آيَةً وَثَلَاثَةُ رُكُوعَاتٍ

Al-Qamar is a Makki Surah, it has 56 verses and 3 sections (Rukus).

بِسْمِ	اللَّهِ	الرَّحْمَنِ	الرَّحِيمِ
with name	Allah	the Gracious	the Merciful

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ١

In the name of Allah, the Gracious, the Merciful.

إِقْتَرَبَتِ	السَّاعَةُ	وَ	انْشَقَّ	الْقَمَرُ	وَ	إِنْ يَرَوْا	آيَةً
it draw near	the Hour	and	it rent asunder	the moon	and	if they see	a Sign

إِقْتَرَبَتِ السَّاعَةُ وَانْشَقَّ الْقَمَرُ ٢ وَإِنْ يَرَوْا آيَةً

The Hour has drawn nigh, and the moon is rent asunder. And if they see a Sign,

يُعْرِضُوا	وَ	يَقُولُوا	سِحْرٌ	مُسْتَبِرٌّ	وَ	كَذَّبُوا
they turn away	and	they say	magic	a passing	and	they rejected
يُعْرِضُوا وَيَقُولُوا سِحْرٌ مُسْتَبِرٌّ ③ وَكَذَّبُوا						
they turn away and say, 'A passing feat of magic.' They reject the truth						
وَ	اتَّبَعُوا	أَهْوَاءَهُمْ	وَ	كُلُّ	أَمْرٍ	مُسْتَقَرٌّ
and	they followed	their evil desires	and	every	decree	it will come to pass
وَ اتَّبَعُوا أَهْوَاءَهُمْ وَكُلُّ أَمْرٍ مُسْتَقَرٌّ ④						
and follow their own fancies. But every decree of God shall certainly come to pass.						
وَ	لَقَدْ	جَاءَهُمْ	مِّنَ	الْأَنْبَاءِ	مَا	فِيهِ
and	for sure	it came to them	from	the great news	that	in it
وَلَقَدْ جَاءَهُمْ مِنَ الْأَنْبَاءِ مَا فِيهِ مُرْدَجَرٌ ⑤						
And there has already come to them the great news wherein is a warning						
حِكْمَةٌ	بَالِغَةٌ	فَمَا	تُعْنِ	النُّذُرُ		
wisdom	consummate	so not	it profits	the warnings		
حِكْمَةٌ بَالِغَةٌ فَمَا تُعْنِ النُّذُرُ ⑥						
Consummate wisdom; but the warnings profit them not.						
فَتَوَلَّ	عَنْهُمْ	يَوْمَ	يَدْعُ	الدَّاعِ	إِلَى	شَيْءٍ
so turn you away	from them	the day	he summons	the Summoner	to	a thing
فَتَوَلَّ عَنْهُمْ يَوْمَ يَدْعُ الدَّاعِ إِلَى شَيْءٍ نُّكْرٍ ⑦						
Therefore turn thou away from them. The day when the Summoner will summon them to a disagreeable thing,						
خُشْعًا	أَبْصَارُهُمْ	يَخْرُجُونَ	مِنَ	الْأَجْدَاثِ	كَأَنَّهُمْ	جَرَادٌ
those cast down	their eyes	they come forth	from	the graves	as if they	locust
خُشْعًا أَبْصَارُهُمْ يَخْرُجُونَ مِنَ الْأَجْدَاثِ كَأَنَّهُمْ جَرَادٌ مُنْتَشِرٌ ⑧						
While their eyes will be cast down and they will come forth from their graves as though they were locusts scattered about,						

مُهْطِعِينَ	إِلَى	الدَّاعِ	يَقُولُ	الْكَافِرُونَ	هَذَا	يَوْمٌ	عَسَى
hastening	towards	the Summoner	he says	the disbelievers	this	day	hard

مُهْطِعِينَ إِلَى الدَّاعِ ٩ يَقُولُ الْكَافِرُونَ هَذَا يَوْمٌ عَسَى ٩

Hastening towards the Summoner. The disbelievers will say, 'This is a hard day.'

كَذَّبَتْ	قَبْلَهُمْ	قَوْمُ	نُوحٍ	فَكَذَّبُوا	عَبْدَنَا	وَ	قَالُوا
it belied	before them	people	Noah	so they belied	Our servant	and	they said

كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ فَكَذَّبُوا عَبْدَنَا وَقَالُوا

The people of Noah rejected the truth before them; aye, they rejected Our servant and said, 'A madman

مَجْنُونٌ	وَ	أَزْدَجَرَ	فَدَعَا	رَبَّهُ	أَنِّي	مَغْلُوبٌ	فَانْتَصِمْ
madman	and	who is spurned	so he prayed	his Lord	that I	one who is overcome	so You help

مَجْنُونٌ وَأَزْدَجَرَ ١٠ فَدَعَا رَبَّهُ أَنِّي مَغْلُوبٌ فَانْتَصِمْ ١١

and one who is spurned.' He therefore prayed to his Lord saying, 'I am overcome, so come Thou to my help!'

فَفَتَحْنَا	أَبْوَابَ	السَّمَاءِ	بِأَسَاءٍ	مُنْهَرٍ	وَ	فَجَرْنَا	الْأَرْضَ
then We opened	gates	the heaven	with water	pouring down	and	We caused to burst	the earth

فَفَتَحْنَا أَبْوَابَ السَّمَاءِ بِأَسَاءٍ مُنْهَرٍ ١٢ وَفَجَرْنَا الْأَرْضَ

Thereupon We opened the gates of heaven, with water pouring down; And We caused the earth

عُيُونًا	فَالْتَقَى	الْبَاءُ	عَلَى	أَمْرٍ	قَدْ	قُدِرَ
with springs	so he met	the water	upon	a purpose	infact	it was decreed

عُيُونًا فَالْتَقَى الْبَاءُ عَلَى أَمْرٍ قَدْ قُدِرَ ١٣

to burst forth with springs, so the two waters met for a purpose that was decreed.

وَ	حَمَلْنَاهُ	عَلَى	ذَاتِ الْوَاحِ	وَ	دُسٍ	تَجَرَّى	بِأَعْيُنِنَا
and	We carried him	upon	one having planks	and	nails	it floats	with our eyes

وَ حَمَلْنَاهُ عَلَى ذَاتِ الْوَاحِ وَ دُسٍ ١٤ تَجَرَّى بِأَعْيُنِنَا ١٥

And We carried him upon that which was made of planks and nails. It floated on under Our eyes:

جَزَاءٌ	لِّبَنٍ	كَانَ	كُفِرَ	وَ	لَقَدْ	تَرَكْنَاهَا	آيَةً
reward	for who	it was	it was rejected	and	for sure	We left it	a Sign

جَزَاءٌ لِّبَنٍ كَانَ كُفِرَ¹⁵ وَلَقَدْ تَرَكْنَاهَا آيَةً

a reward for him who had been rejected. And We left it as a Sign for the coming generations;

فَهَلْ	مِنْ	مُدَّكِرٍ	فَكَيْفَ	كَانَ	عَذَابِي	وَ	نُذِرٍ
so is there	anyone	one who receives admonition	then how	it was	My punishment	and	My warning

فَهَلْ مِنْ مُدَّكِرٍ¹⁶ فَكَيْفَ كَانَ عَذَابِي وَنُذِرٍ¹⁷

but is there anyone who would receive admonition? How terrible then was My punishment and My warning!

وَ	لَقَدْ	يَسِّرْنَا	الْقُرْآنَ	لِلذِّكْرِ	فَهَلْ	مِنْ	مُدَّكِرٍ
and	for sure	We made easy	the Quran	to remember	so is there	anyone	one who receives admonition

وَلَقَدْ يَسِّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَّكِرٍ¹⁸

And indeed We have made the Qur'an easy to understand and to remember. But is there anyone who would

كَذَّبَتْ	عَادٌ	فَكَيْفَ	كَانَ	عَذَابِي	وَ	نُذِرٍ
it belied	Aad	so how	it was	My punishment	and	My warnings

كَذَّبَتْ عَادٌ فَكَيْفَ كَانَ عَذَابِي وَنُذِرٍ¹⁹

receive admonition? The tribe of 'Ad rejected the truth. How terrible then was My punishment and My warning!

إِنَّا	أَرْسَلْنَا	عَلَيْهِمْ	رِيحًا	صَرَصْرًا	فِي	يَوْمٍ	نَحْسٍ	مُسْتَبِرٍّ
indeed We	We sent	against them	wind	furious	in	a day	ill luck	unending

إِنَّا أَرْسَلْنَا عَلَيْهِمْ رِيحًا صَرَصْرًا فِي يَوْمٍ نَحْسٍ مُسْتَبِرٍّ²⁰

We sent against them a furious wind on a day of unending ill luck,

تَنْزِعُ	النَّاسَ	كَأَنَّهُمْ	أَعْبَازُ	نَخْلٍ	مُنْقَعِرٍ
it tears away	the people	like that they	trunks	a palm-tree	uprooted

تَنْزِعُ النَّاسَ²¹ كَأَنَّهُمْ أَعْبَازُ نَخْلٍ مُنْقَعِرٍ

Tearing people away as though they were the trunks of uprooted palm-trees.

فَكَيْفَ	كَانَ	عَذَابِي	وَ	نُذْرٍ					
then how	it was	My punishment	and	My warning					
فَكَيْفَ كَانَ عَذَابِي وَنُذْرٍ ﴿٢٢﴾									
How terrible then was My punishment and My warning! And indeed We have made									
وَلَقَدْ	يَسَّرْنَا	الْقُرْآنَ	لِلذِّكْرِ	فَهَلْ مِنْ	مُدَّكِرٍ				
and	We made easy	the Quran	to remember	anyone	one who receive admonition				
وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَّكِرٍ ﴿٢٣﴾									
the Qur'an easy to understand and to remember. But is there anyone who would receive admonition?									
كَذَّبَتْ	ثَمُودُ	بِالنُّذُرِ	فَقَالُوا	أَبَشْرًا	مِّنَّا				
it belied	Thamud	with the Warners	so they said	what man	among us				
كَذَّبَتْ ثَمُودُ بِالنُّذُرِ ﴿٢٤﴾ فَقَالُوا أَبَشْرًا مِّنَّا									
The tribe of Thamud also rejected the Warners. And they said, 'What! a man, from among ourselves,									
وَاحِدًا	نَتَّبِعُهُ	إِنَّا	إِذَا	لَفِي	ضَلَلٍ	وَّ	سُعْرٍ		
a single	we follow him	indeed we	then	for in	grave error	and	madnesses		
وَاحِدًا نَتَّبِعُهُ إِنَّا إِذَا لَفِي ضَلَلٍ وَسُعْرٍ ﴿٢٥﴾									
a single individual! Shall we follow him? Indeed then we shall be in grave error and afflicted with madness.									
ءَ	الَّتِي	الذِّكْرِ	عَلَيْهِ	مِنْ	بَيْنَنَا	بَلْ	هُوَ	كَذَّابٌ	أَشِيرٌ
has	it is revealed	the Reminder	upon him	from	among us	nay	he is	liar	boastful
ءَ الَّتِي الذِّكْرِ عَلَيْهِ مِنْ بَيْنَنَا بَلْ هُوَ كَذَّابٌ أَشِيرٌ ﴿٢٦﴾									
'Has the Reminder been revealed to him alone of all of us? Nay, he is a boastful liar.'									
سَيَعْلَمُونَ	غَدًا	مِّنْ	الْكُذَّابِ	الْأَشِيرِ					
soon they know	tomorrow	who	the liar	the boastful					
سَيَعْلَمُونَ غَدًا مِّنَ الْكُذَّابِ الْأَشِيرِ ﴿٢٧﴾									
'Tomorrow will they know who is the boastful liar! 'We will send									

إِنَّا	مُرْسِلُوا	النَّاقَةَ	فِتْنَةً	لَّهُمْ	فَارْتَقِبْهُمْ	وَ	اصْطَبِرْ
indeed We	those who send	the she-camel	trial	for them	so you watch them	and	you have patience

إِنَّا مُرْسِلُوا النَّاقَةَ فِتْنَةً لَهُمْ فَارْتَقِبْهُمْ وَاصْطَبِرْ ٢٨

the she-camel as a trial for them. So watch them, O Salih, and have patience. 'And tell them that the water

وَنَبِّئُهُمْ	أَنَّ الْبَاءَ	قِسْمَةٌ	بَيْنَهُمْ	كُلُّ	شَرِبٍ	مُحْتَضَرٍّ	فَنَادَوْا
and	you tell them	that the water	shared	between them	every	a turn to drink	one that be observed

وَنَبِّئُهُمْ أَنَّ الْبَاءَ قِسْمَةٌ بَيْنَهُمْ كُلُّ شَرِبٍ مُحْتَضَرٍّ ٢٩ فَنَادَوْا

is shared only between them, but as for the she-camel every drinking time shall be observed. 'But they called

صَاحِبَهُمْ	فَتَعَاطَى	فَعَقَرَ	فَكَيْفَ	كَانَ	عَذَابِي	وَ	نُذِرِ
their companion	then he took a sword	so he hamstrung	then how	it was	My punishment	and	My warnings

صَاحِبَهُمْ فَتَعَاطَى فَعَقَرَ ٣٠ فَكَيْفَ كَانَ عَذَابِي وَنُذِرِ ٣١

their comrade, and he poised himself to strike and hamstrung her. How terrible then was My punishment and

إِنَّا	أَرْسَلْنَا	عَلَيْهِمْ	صَيْحَةً	وَاحِدَةً	فَكَانُوا	كَهَشِيمٍ	الْمُحْتَظِرِ
indeed We	We sent	against them	blast	a single	so they became	like stubble	the trampled upon

إِنَّا أَرْسَلْنَا عَلَيْهِمْ صَيْحَةً وَاحِدَةً فَكَانُوا كَهَشِيمٍ الْمُحْتَظِرِ ٣٢

My warning! We sent against them a single blast, and they became like the dry stubble, trampled upon. And indeed

وَلَقَدْ	يَسَّرْنَا	الْقُرْآنَ	لِلذِّكْرِ	فَهَلْ	مِنْ	مُدَّكِرٍ
and	we made easy	the Quran	for remember	so is there	anyone	the who receives admonition

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَّكِرٍ ٣٣

We have made the Qur'an easy to understand and to remember. But is there anyone who would

كَذَّبَتْ	قَوْمُ	لُوطٍ	بِالنُّذُرِ	إِنَّا	أَرْسَلْنَا
it belied	people	Lot	with the Warner	indeed We	We sent

كَذَّبَتْ قَوْمُ لُوطٍ بِالنُّذُرِ ٣٤ إِنَّا أَرْسَلْنَا

receive admonition? Lot's people also rejected the Warners. We sent a storm

عَلَيْهِمْ	حَاصِبًا	إِلَّا	أَلْ	لُوطٍ	نَجَّيْنَهُمْ	بِسَحَرٍ
upon them	storm of stone	except	family	Lot	We delivered them	with early dawn
عَلَيْهِمْ حَاصِبًا إِلَّا أَلْ لُوطٍ نَجَّيْنَهُمْ بِسَحَرٍ ⁽³⁵⁾						
of stones upon them except the family of Lot, whom We delivered by early dawn,						
نِعْمَةً	مِّنْ عِنْدِنَا	كَذَلِكَ	نَجْزِي	مَنْ	شَكَرَ	وَلَقَدْ
a favour	from with Us	like that	We reward	who	he become grateful	and for sure
نِعْمَةً مِّنْ عِنْدِنَا كَذَلِكَ نَجْزِي مَنْ شَكَرَ ⁽³⁶⁾ وَلَقَدْ						
As a favour from Us. Thus do We reward him who is grateful. And he indeed had warned them						
أَنْذَرَهُمْ	بَطَّشْتَنَّا	فَتَمَارَوْا	بِالنَّذْرِ	وَ	لَقَدْ	رَاوَدُوهُ
he warned them	Our punishment	so they doubted	with the warning	and	for sure	they turned him away
أَنْذَرَهُمْ بَطَّشْتَنَّا فَتَمَارَوْا بِالنَّذْرِ ⁽³⁷⁾ وَلَقَدْ رَاوَدُوهُ						
of Our punishment, but they doubted the warning. And they deceitfully sought to turn him away						
عَنْ	ضَيْفِهِ	فَطَمَسْنَا	أَعْيُنَهُمْ	فَذُوقُوا	عَذَابِي	وَ
from	his guests	so We blinded	their eyes	so you taste	My punishment	and
عَنْ ضَيْفِهِ فَطَمَسْنَا أَعْيُنَهُمْ فَذُوقُوا عَذَابِي وَنَذْرِي ⁽³⁸⁾						
from his guests. So We blinded their eyes, and said, 'Taste ye now My punishment and My warning.'						
وَلَقَدْ	صَبَّحَهُمْ	بُكْرَةً	عَذَابٌ	مُّسْتَقَرٌّ	فَذُوقُوا	
and for sure	it come upon them in the morning	early morning	punishment	lasting	so you taste	
وَلَقَدْ صَبَّحَهُمْ بُكْرَةً عَذَابٌ مُّسْتَقَرٌّ ⁽³⁹⁾ فَذُوقُوا						
And there came upon them early in the morning a lasting punishment. 'Now taste ye						
عَذَابِي	وَ	نَذْرِي	وَلَقَدْ	يَسِّرْنَا	الْقُرْآنَ	لِلذِّكْرِ
My punishment	and	My warnings	and for sure	We made easy	the Quran	to remember
عَذَابِي وَنَذْرِي ⁽⁴⁰⁾ وَلَقَدْ يَسِّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ						
My punishment and My warning.' And, indeed, We have made the Qur'an easy to understand and to remember.						

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مِنْ	مُدِّكِ	وَ	لَقَدْ	جَاءَ	الْ	فِرْعَوْنَ	النُّذُرِ
anyone	one who receive admonition	and	for sure	it came	people	Pharaoh	the Warners

مِنْ مُدِّكِ^{٤١} وَلَقَدْ جَاءَ الْفِرْعَوْنَ النُّذُرُ^{٤٢}

But is there anyone who would receive admonition? And surely to the people of Pharaoh also came Warners.

كَذَّبُوا	بِآيَاتِنَا	كُلَّهَا	فَأَخَذْنَهُمْ	أَخَذَ	عَزِيزٍ	مُقْتَدِرٍ
they belied	with Our Signs	all of it	so we seized them	seizing	Mighty	Omnipotent

كَذَّبُوا بِآيَاتِنَا كُلَّهَا فَأَخَذْنَهُمْ أَخَذَ عَزِيزٍ مُقْتَدِرٍ^{٤٣}

They rejected all Our Signs. So We seized them like the seizing of One Who is Mighty and Omnipotent.

أَكْفَارُكُمْ	خَيْرٌ	مِّنْ	أُولَئِكَم	أَمْ	لَكُمْ	بَرَاءَةٌ	فِي	الزُّبُرِ
whether your disbelievers	better	than	those	or	for you	exemption	in	the Scriptures

أَكْفَارُكُمْ خَيْرٌ مِّنْ أُولَئِكَم أَمْ لَكُمْ بَرَاءَةٌ فِي الزُّبُرِ^{٤٤}

Are your disbelievers better than those? Or have you an exemption in the Scriptures?

أَمْ	يَقُولُونَ	نَحْنُ	جَبِيْعٌ	مُنْتَصِرٌ	سَيُهْزَمُ	الْجَبْعُ	وَ	يُوَلُّونَ	الدُّبُرَ
or	they say	We	host	victorious	soon be routed	the host	and	they turn	the backs

أَمْ يَقُولُونَ نَحْنُ جَبِيْعٌ مُنْتَصِرٌ^{٤٥} سَيُهْزَمُ الْجَبْعُ وَيُوَلُّونَ الدُّبُرَ^{٤٦}

Do they say, 'We are a victorious host?' The hosts shall soon be routed and will turn their backs in flight.

بَلِ	السَّاعَةُ	مَوْعِدُهُمْ	وَ	السَّاعَةُ	أَذْهَى	وَ	أَمْرٌ
nay	the Hour	their appointed time	and	the Hour	most calamitous	and	most bitter

بَلِ السَّاعَةُ مَوْعِدُهُمْ وَالسَّاعَةُ أَذْهَى وَأَمْرٌ^{٤٧}

Aye, the Hour is their appointed time; and the Hour will be most calamitous and most bitter.

إِنَّ	الْمُجْرِمِينَ	فِي	ضَلَلٍ	وَّ	سُعْرٍ	يَوْمَ	يُسْحَبُونَ
surely	the guilty ones	in	error	and	gone mad	the day	they will be dragged

إِنَّ الْمُجْرِمِينَ فِي ضَلَلٍ وَسُعْرٍ^{٤٨} يَوْمَ يُسْحَبُونَ

Surely, the guilty are in manifest error and gone mad. On the day when they will be dragged

وقالوا

فِي	النَّارِ	عَلَى	وُجُوهِهِمْ	ذُوقُوا	مَسَّ	سَقَرَ
in	the Fire	on	their faces	you taste	it touched	Hell
فِي النَّارِ عَلَى وُجُوهِهِمْ ذُوقُوا مَسَّ سَقَرَ ﴿٤٩﴾						
into the Fire on their faces, and it will be said to them, 'Taste ye the touch of Hell.'						
إِنَّا	كُلَّ	شَيْءٍ	خَلَقْنَاهُ	بِقَدَرٍ		
verily We	every	thing	We created it	with measure		
إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ ﴿٥٠﴾						
Verily, We have created everything in due measure.						
وَ	مَا	أَمْرُنَا	إِلَّا	وَاحِدَةً	كَمِّحٍ	بِالْبَصَرِ
and	not	Our command	except	one	like twinkling	with an eye
وَمَا أَمْرُنَا إِلَّا وَاحِدَةٌ كَمِّحٍ بِالْبَصَرِ ﴿٥١﴾						
And Our command is carried out by only one word, like the twinkling of an eye. And indeed We have						
وَ	لَقَدْ	أَهْلَكْنَا	أَشْيَاعَكُمْ	فَهَلْ	مِنْ	مُدَّكِرٍ
and	indeed	We destroyed	like your people	so is there	anyone	one who receives admonition
وَلَقَدْ أَهْلَكْنَا أَشْيَاعَكُمْ فَهَلْ مِنْ مُدَّكِرٍ ﴿٥٢﴾						
destroyed people before you who were like unto you. But is there anyone who would receive admonition?						
وَ	كُلُّ	شَيْءٍ	فَعَلُوهُ	فِي	الزُّبُرِ	وَكُلُّ صَغِيرٍ
and	every	thing	they did it	in	the Books	small
وَكُلُّ شَيْءٍ فَعَلُوهُ فِي الزُّبُرِ ﴿٥٣﴾ وَكُلُّ صَغِيرٍ						
And everything they have done is recorded in the Books. And every matter,						
وَ	كَبِيرٍ	مُسْتَطَرٍّ	إِنَّ	الْمُتَّقِينَ	فِي	جَنَّاتٍ
and	great	one written down	verily	the righteous	in	Gardens
وَكَبِيرٍ مُسْتَطَرٍّ ﴿٥٤﴾ إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَنَهَرٍ ﴿٥٥﴾						
small and great, is written down. Verily, the righteous will be in the midst of Gardens and streams,						

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مُقْتَدِرٍ	مَلِكٍ	عِنْدَ	صِدْقٍ	مَقْعَدٍ	فِي
Omnipotent	King	with	truth	seat	in

فِي مَقْعَدِ صِدْقٍ عِنْدَ مَلِكٍ مُقْتَدِرٍ ٥٦

In the seat of truth with an Omnipotent King.

سُورَةُ الرَّحْمَنِ مَكِّيَّةٌ وَهِيَ مَعَ الْبَسْمَلَةِ تِسْعٌ وَسَبْعُونَ آيَةً وَثَلَاثَةُ رُكُوعَاتٍ

Ar-Rahman is a Makki Surah, it has 79 verses and 3 sections (Rukus).

الرَّحِيمِ	الرَّحْمَنِ	اللَّهُ	بِسْمِ
the Merciful	the Gracious	Allah	with name

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ١

In the name of Allah, the Gracious, the Merciful.

الرَّحْمَنُ	عَلَّمَ	الْقُرْآنَ	خَلَقَ	الْإِنْسَانَ	عَلَّمَهُ	الْبَيَانَ
the Gracious	he taught	the Quran	he created	the man	he taught him	the expression

الرَّحْمَنُ ٢ عَلَّمَ الْقُرْآنَ ٣ خَلَقَ الْإِنْسَانَ ٤ عَلَّمَهُ الْبَيَانَ ٥

It is God, the Gracious, Who has taught the Qur'an. He has created man. He taught him the skill of expression.

الشَّمْسُ	وَالْقَمَرُ	بِحُسْبَانٍ	وَالنَّجْمُ	وَالشَّجَرُ	يَسْجُدَانِ
the sun	and	with reckoning	and	the tree	they both submit

الشَّمْسُ وَالْقَمَرُ بِحُسْبَانٍ ٦ وَالنَّجْمُ وَالشَّجَرُ يَسْجُدَانِ ٧

The sun and the moon run their courses according to a fixed reckoning. And the stemless plants and the

وَالسَّمَاءَ	رَفَعَهَا	وَوَضَعَ	الْبِيزَانَ	أَلَّا تَطْغَوْا	فِي الْبِيزَانِ
and	he raised it high	and	it set-up	that not	the measure

وَالسَّمَاءَ رَفَعَهَا وَوَضَعَ الْبِيزَانَ ٨ أَلَّا تَطْغَوْا فِي الْبِيزَانِ ٩

trees humbly submit to His will. And the heaven He has raised high and set up a measure, That you may

وَأَقِمْ	الْوَزْنَ	بِالْقِسْطِ	وَلَا	تُخْسِرُوا	الْبِيزَانَ
and	the weight	with the justice	not	you shorter	the measure

وَأَقِمْوَا الْوَزْنَ بِالْقِسْطِ وَلَا تُخْسِرُوا الْبِيزَانَ ⑩

not transgress the measure. So weigh all things in justice and fall not short of the measure.

وَالْأَرْضَ	وَضَعَهَا	لِلْأَنَامِ	فِيهَا	فَاكِهَةً
the earth	he set it	for the creatures	in there	fruit

وَالْأَرْضَ وَضَعَهَا لِلْأَنَامِ ⑪ فِيهَا فَاكِهَةٌ ⑫

And He has set the earth for His creatures; Therein are all kinds

وَالنَّخْلُ	ذَاتُ الْكَفْمِ	وَالْحَبُّ	ذُو الْعَصْفِ	وَالرَّيْحَانُ
the palm-tree	one having sheaths	the grain	with the husk	the fragrant plants

وَالنَّخْلُ ذَاتُ الْكَفْمِ ⑬ وَالْحَبُّ ذُو الْعَصْفِ ⑭ وَالرَّيْحَانُ ⑮

of fruit and palm-trees with sheaths, And grain with its husk and fragrant plants.

فَبِأَيِّ	آلَاءِ	رَبِّكُمَا	تُكَذِّبِينَ	خَلَقَ	الْإِنْسَانَ	مِنْ
then with which	favours	lord of you both	you two deny	He created	the man	from

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبِينَ ⑯ خَلَقَ الْإِنْسَانَ مِنْ

Which, then, of the favours of your Lord will you twain deny, O men and Jinn? He created man from dry

صَلْصَالٍ	كَالْفَخَّارِ	وَالْجَانُّ	خَلَقَ	مِنْ	مَّارِجٍ	مِنْ	نَّارٍ
dry clay	like baked pottery	the Jinn	He created	from	the flame	of	fire

صَلْصَالٍ كَالْفَخَّارِ ⑰ وَخَلَقَ الْجَانُّ مِنْ مَّارِجٍ مِنْ نَّارٍ ⑱

ringing clay which is like baked pottery. And the Jinn He created from the flame of fire.

فَبِأَيِّ	آلَاءِ	رَبِّكُمَا	تُكَذِّبِينَ	رَبُّ	الْمَشْرِقَيْنِ
then with which	favours	lord of you both	you two deny	Lord	the two Easts

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبِينَ ⑲ رَبُّ الْمَشْرِقَيْنِ ⑳

Which, then, of the favours of your Lord will you twain deny? The Lord of the two Easts

و	رَبُّ	الْمَغْرِبَيْنِ	فَبِأَيِّ	الْآءِ	رَبِّكُمَا	تُكَذِّبَنِ
and	Lord	the two Wests	then with which	favours	your Lord	you two deny

وَرَبُّ الْمَغْرِبَيْنِ ۚ فَبِأَيِّ الْآءِ رَبِّكُمَا تُكَذِّبَنِ ۝¹⁹

and the Lord of the two Wests! Which, then, of the favours of your Lord will you twain deny?

مَرَجَ	الْبَحْرَيْنِ	يَلْتَقَيْنِ	بَيْنَهُمَا	بَرْزَخٌ	لَّا	يَبْغِيَانِ
he merged	the two oceans	two join together	between both of them	a barrier	not	they both encroach

مَرَجَ الْبَحْرَيْنِ يَلْتَقَيْنِ ۚ بَيْنَهُمَا بَرْزَخٌ لَّا يَبْغِيَانِ ۝²⁰

Verily, He will merge the two oceans, joining them together. Between them is now a barrier; they encroach not

فَبِأَيِّ	الْآءِ	رَبِّكُمَا	تُكَذِّبَنِ	يَخْرُجُ	مِنْهُمَا
then with which	favours	lord of you both	you two deny	it comes out	from both of them

فَبِأَيِّ الْآءِ رَبِّكُمَا تُكَذِّبَنِ ۝²¹ يَخْرُجُ مِنْهُمَا

one upon the other. Which, then, of the favours of your Lord will you twain deny? There come out

اللُّؤْلُؤُ	و	الْمَرْجَانُ	فَبِأَيِّ	الْآءِ	رَبِّكُمَا	تُكَذِّبَنِ
the pearl	and	the coral	then with which	favours	lord of you both	you two deny

اللُّؤْلُؤُ وَالْمَرْجَانُ ۚ فَبِأَيِّ الْآءِ رَبِّكُمَا تُكَذِّبَنِ ۝²²

from them pearls and coral. Which, then, of the favours of your Lord will you twain deny?

و	لَهُ	الْجَوَارِ	الْمُنْشَأَتُ	فِي	الْبَحْرِ	كَأَلَا عُلَامٍ
and	for him	the ships	the lofty ones	in	the sea	like the mountains

وَلَهُ الْجَوَارِ الْمُنْشَأَتُ فِي الْبَحْرِ كَالْأَعْلَامِ ۝²³

And His are the lofty ships reared aloft on the sea like mountains.

فَبِأَيِّ	الْآءِ	رَبِّكُمَا	تُكَذِّبَنِ	كُلُّ	مَنْ	عَلَيْهَا	فَإِنْ
then with which	favours	lord of you both	you two deny	all	who	on there	one that passes away

فَبِأَيِّ الْآءِ رَبِّكُمَا تُكَذِّبَنِ ۝²⁴ كُلُّ مَنْ عَلَيْهَا فَإِنْ ۝²⁵

Which, then, of the favours of your Lord will you twain deny? All that is on it (earth) will pass away.

وَالْإِكْرَامِ	وَ	ذُو الْجَلَلِ	رَبِّكَ	وَجْهٌ	يَبْقَى	وَ
the Honour	and	Master of Glory	your Lord	Person	he remains	and

وَيَبْقَى وَجْهَ رَبِّكَ ذُو الْجَلَلِ وَالْإِكْرَامِ ﴿٢٨﴾

And there will remain only the Person of thy Lord, Master of Glory and Honour.

فَبِأَيِّ	الْآءِ	رَبِّكُمَا	تُكَذِّبَنِ	يَسْأَلُهُ	مَنْ
then with which	favours	lord of you both	you two deny	he begs Him	whoso

فَبِأَيِّ الْآءِ رَبِّكُمَا تُكَذِّبَنِ ﴿٢٩﴾ يَسْأَلُهُ مَنْ

Which, then, of the favours of your Lord will you twain deny? Of Him do beg all that are

فِي	السَّمَوَاتِ	وَ	الْأَرْضِ	كُلِّ	يَوْمٍ	هُوَ	فِي	شَأْنٍ
in	the heavens	and	the earth	every	day	He	in	different state

فِي السَّمَوَاتِ وَالْأَرْضِ كُلَّ يَوْمٍ هُوَ فِي شَأْنٍ ﴿٣٠﴾

in the heavens and the earth. Every day He reveals Himself in a different state. Which, then,

فَبِأَيِّ	الْآءِ	رَبِّكُمَا	تُكَذِّبَنِ	سَنَفْرُغُ	لَكُمْ	أَيُّهُ	الثَّقَلَيْنِ
then with which	favours	lord of you both	you two deny	soon We attend	to you	O you	two mighty powers

فَبِأَيِّ الْآءِ رَبِّكُمَا تُكَذِّبَنِ ﴿٣١﴾ سَنَفْرُغُ لَكُمْ أَيُّهُ الثَّقَلَيْنِ ﴿٣٢﴾

of the favours of your Lord will you twain deny? Soon shall We attend to you, O ye two mighty powers!

فَبِأَيِّ	الْآءِ	رَبِّكُمَا	تُكَذِّبَنِ	يَعُشَّاءُ	الْجِنِّ	وَ	الْإِنْسِ
then with which	favours	lord of you both	you two deny	O group	the Jinn	and	the men

فَبِأَيِّ الْآءِ رَبِّكُمَا تُكَذِّبَنِ ﴿٣٣﴾ يَعْشَاءُ الْجِنِّ وَالْإِنْسِ

Which, then, of the favours of your Lord will you twain deny? O company of Jinn and men!

إِنْ	اسْتَطَعْتُمْ	أَنْ	تَنْفُذُوا	مِنْ	أَقْطَارِ	السَّمَوَاتِ
if	you had power	that	you go beyond	of	confines	the heavens

إِنْ اسْتَطَعْتُمْ أَنْ تَنْفُذُوا مِنْ أَقْطَارِ السَّمَوَاتِ

if you have power to go beyond the confines of the heavens

وَالْأَرْضِ	فَانْفُذُوا	لَا تَنْفُذُونَ	إِلَّا	بِسُلْطَنِ	فَبِأَيِّ
the earth	then you go	you go not	except	with authority	then with which
وَالْأَرْضِ فَانْفُذُوا ٣٤ لَا تَنْفُذُونَ إِلَّا بِسُلْطَنِ ٣٤ فَبِأَيِّ					
and the earth, then do go. But you cannot go save with authority. Which, then, of the favours of your Lord					
الْآءِ	رَبِّكُمَا	تُكَذِّبَنِ	يُرْسَلُ	عَلَيْكُمَا	شَوْاطُ
favours	lord of you both	you two deny	it will be sent	against both of you	smokeless tongue
الْآءِ رَبِّكُمَا تُكَذِّبَنِ ٣٥ يُرْسَلُ عَلَيْكُمَا شَوْاطُ ٣٥ مِنْ نَّارٍ					
will you twain deny? There shall be sent against you a smokeless tongue of fire and a fireless column of smoke					
وَالنَّحَّاسِ	فَلَا	تَنْتَصِرَانِ	فَبِأَيِّ	الْآءِ	رَبِّكُمَا
and	so not	you both help one another	then with which	favours	lord of you both
وَالنَّحَّاسِ فَلَا تَنْتَصِرَانِ ٣٦ فَبِأَيِّ الْآءِ رَبِّكُمَا تُكَذِّبَنِ ٣٧					
and you shall not be able to help one another. Which, then, of the favours of your Lord will you twain deny?					
فَإِذَا	انْشَقَّتْ	السَّمَاءُ	فَكَانَتْ	وَرْدَةً	كَالدِّهَانِ
so when	it rent asunder	the heaven	so it become	red	like the red hide
فَإِذَا انْشَقَّتِ السَّمَاءُ فَكَانَتْ وَرْدَةً ٣٨ كَالِدِّهَانِ ٣٨					
And when the heaven is rent asunder, and becomes red like red hide —					
فَبِأَيِّ	الْآءِ	رَبِّكُمَا	تُكَذِّبَنِ	فَيَوْمَئِذٍ	لَّا يُسْأَلُ
then with which	favours	lord of you both	you two deny	so that day	he will not be asked
فَبِأَيِّ الْآءِ رَبِّكُمَا تُكَذِّبَنِ ٣٩ فَيَوْمَئِذٍ لَّا يُسْأَلُ					
Which, then, of the favours of your Lord will you twain deny? — On that day neither					
عَنْ	ذُنْبِهِ	إِنْسٍ	وَلَا	جَانٍّ	فَبِأَيِّ
about	his sin	man	and	Jinn	then with which
عَنْ ذُنْبِهِ إِنْسٍ وَلَا جَانٍّ ٤٠ فَبِأَيِّ الْآءِ رَبِّكُمَا تُكَذِّبَنِ ٤١					
man nor Jinn will be asked about his sin. Which, then, of the favours of your Lord will you twain deny?					

يُعْرَفُ	الْبُجْرُمُونَ	بِسَيِّئِهِمْ	فَيُؤْخَذُ	بِالنَّوَاصِي	وَالْأَقْدَامِ
he will be known	the guilty	with their marks	so it will be seized	with the forelocks	and the feet

يُعْرَفُ الْبُجْرُمُونَ بِسَيِّئِهِمْ فَيُؤْخَذُ بِالنَّوَاصِي وَالْأَقْدَامِ ٤٢

The guilty will be known by their marks, and they will be seized by the forelocks and the feet.

فَبِأَيِّ	الْآءِ	رَبِّكُمَا	تُكَذِّبَنِ	هَذِهِ	جَهَنَّمَ	الَّتِي	يُكَذِّبُ
then with which	favours	lord of you both	you two deny	this	Hell	which	he denies

فَبِأَيِّ الْآءِ رَبِّكُمَا تُكَذِّبَنِ ٤٣ هَذِهِ جَهَنَّمَ الَّتِي يُكَذِّبُ

Which, then, of the favours of your Lord will you twain deny? This is the Hell

بِهَا	الْبُجْرُمُونَ	يَطُوفُونَ	بَيْنَهَا	وَبَيْنَ	حَصِيمٍ	أَنْ
with it	the guilty	they go round	between it	and	boiling	water

بِهَا الْبُجْرُمُونَ ٤٤ يَطُوفُونَ بَيْنَهَا وَبَيْنَ حَصِيمٍ أَنْ ٤٥

which the guilty deny, Between it and fierce boiling water will they go round.

فَبِأَيِّ	الْآءِ	رَبِّكُمَا	تُكَذِّبَنِ	وَلِئِنْ	خَافَ
then with which	favours	lord of you both	you two deny	and	he awed

فَبِأَيِّ الْآءِ رَبِّكُمَا تُكَذِّبَنِ ٤٦ وَلِئِنْ خَافَ

Which, then, of the favours of your Lord will you twain deny? But for him who is awed by the lofty

مَقَامَ	رَبِّهِ	جَنَّتَنِ	فَبِأَيِّ	الْآءِ	رَبِّكُمَا	تُكَذِّبَنِ
station	his Lord	two Gardens	then with which	favours	lord of you both	you two deny

مَقَامَ رَبِّهِ جَنَّتَنِ ٤٧ فَبِأَيِّ الْآءِ رَبِّكُمَا تُكَذِّبَنِ ٤٨

station of his Lord, there are two gardens. Which, then, of the favours of your Lord will you twain deny? —

ذَوَاتَا	أَفْنَانٍ	فَبِأَيِّ	الْآءِ	رَبِّكُمَا	تُكَذِّبَنِ
both with	many branches	then with which	favours	lord of you both	you two deny

ذَوَاتَا أَفْنَانٍ ٤٩ فَبِأَيِّ الْآءِ رَبِّكُمَا تُكَذِّبَنِ ٥٠

Both having many branches. Which, then, of the favours of your Lord will you twain deny? In both of them

فِيهِمَا	عَيْنَيْنِ	تَجْرَيْنِ	فَبِأَيِّ	الْآءِ	رَبِّكُمَا	تُكَذِّبَنِ
in both of them	two fountains	two flowing	then with which	favours	lord of you both	you two deny

فِيهِمَا عَيْنَيْنِ تَجْرَيْنِ ۚ فَبِأَيِّ الْآءِ رَبِّكُمَا تُكَذِّبَنِ ﴿٥٢﴾

there are two fountains flowing free. Which, then, of the favours of your Lord will you twain deny?

فِيهِمَا	مِنْ كُلِّ	فَاكِهَةٍ	زَوْجَيْنِ	فَبِأَيِّ	الْآءِ	رَبِّكُمَا	تُكَذِّبَنِ
in both of them	of every	fruit	two pairs	then with which	favours	lord of you both	you two deny

فِيهِمَا مِنْ كُلِّ فَاكِهَةٍ زَوْجَيْنِ ۚ فَبِأَيِّ الْآءِ رَبِّكُمَا تُكَذِّبَنِ ﴿٥٣﴾

Therein will be every kind of fruit in pairs. Which, then, of the favours of your Lord will you twain deny?

مُتَّكِئِينَ	عَلَى	فُرُشٍ	بَطَائِنُهَا	مِنْ	إِسْتَبْرَقٍ
those reclining	above	carpets	lining which	of	thick brocade

مُتَّكِئِينَ عَلَى فُرُشٍ بَطَائِنُهَا مِنْ إِسْتَبْرَقٍ ۚ

They will recline on couches above carpets, the linings of which will be of thick brocade. And the ripe fruit

وَجَنَّاتٍ	الْبُجَّتَيْنِ	دَانٍ	فَبِأَيِّ	الْآءِ	رَبِّكُمَا	تُكَذِّبَنِ
and it ripened	the two Gardens	within reach	then with which	favours	lord of you both	you two deny

وَجَنَّاتٍ دَانٍ ۚ فَبِأَيِّ الْآءِ رَبِّكُمَا تُكَذِّبَنِ ﴿٥٤﴾

of the two Gardens will be within easy reach. Which, then, of the favours of your Lord will you twain deny?

فِيهِنَّ	قُصْرَاتٌ	الطَّرْفِ	لَمْ يَطْبُشَهُنَّ	إِنْسٌ	قَبْلَهُمْ
in there	those who restrain	the gaze	he didn't touch them	man	before them

فِيهِنَّ قُصْرَاتٌ الْطَّرْفِ ۚ لَمْ يَطْبُشَهُنَّ إِنْسٌ قَبْلَهُمْ

Therein will also be chaste maidens of modest gaze, whom neither man nor Jinn

وَلَا	جَانٌّ	فَبِأَيِّ	الْآءِ	رَبِّكُمَا	تُكَذِّبَنِ
and not	Jinn	then with which	favours	lord of you both	you two deny

وَلَا جَانٌّ ۚ فَبِأَيِّ الْآءِ رَبِّكُمَا تُكَذِّبَنِ ﴿٥٥﴾

will have touched before them — Which, then, of the favours of your Lord will you twain deny? —

كَانَهُنَّ	وَالْيَاقُوتُ	وَالْبُرْجَانُ	فَبِأَيِّ	الْآءِ	رَبِّكُمَا	تُكَذِّبِينَ
as if they	the rubies	and the corals	then with which	favours	lord of you both	you two deny

كَانَهُنَّ الْيَاقُوتُ وَالْبُرْجَانُ ٥٩ فَبِأَيِّ الْآءِ رَبِّكُمَا تُكَذِّبِينَ ٦٠

As if they were rubies and small pearls. Which, then, of the favours of your Lord will you twain deny?

هَلْ جَزَاءُ	الْإِحْسَانِ	إِلَّا	الْإِحْسَانُ	فَبِأَيِّ	الْآءِ	رَبِّكُمَا	تُكَذِّبِينَ
reward is not	the goodness	except	the goodness	then with which	favours	lord of you both	you two deny

هَلْ جَزَاءُ الْإِحْسَانِ إِلَّا الْإِحْسَانُ ٦١ فَبِأَيِّ الْآءِ رَبِّكُمَا تُكَذِّبِينَ ٦٢

The reward of goodness is nothing but goodness. Which, then, of the favours of your Lord will you twain deny?

وَمِنْ	دُونَهُمَا	جَنَّتَيْنِ	فَبِأَيِّ	الْآءِ	رَبِّكُمَا	تُكَذِّبِينَ
of and	beside these two	two Gardens	then with which	favours	lord of you both	you two deny

وَمِنْ دُونَهُمَا جَنَّتَيْنِ ٦٣ فَبِأَيِّ الْآءِ رَبِّكُمَا تُكَذِّبِينَ ٦٤

And besides these two, there are two other Gardens, Which, then, of the favours of your Lord will you twain deny?

مُدْهَامَّتَيْنِ	فَبِأَيِّ	الْآءِ	رَبِّكُمَا	تُكَذِّبِينَ
two dark green ones	then with which	favours	lord of you both	you two deny

مُدْهَامَّتَيْنِ ٦٥ فَبِأَيِّ الْآءِ رَبِّكُمَا تُكَذِّبِينَ ٦٦

Dark green with foliage. Which, then, of the favours of your Lord will you twain deny? Therein also will be

فِيهِمَا	عَيْنَيْنِ	نَضَّاحَتَيْنِ	فَبِأَيِّ	الْآءِ	رَبِّكُمَا	تُكَذِّبِينَ
in both of them	two fountains	two gushing forth	then with which	favours	lord of you both	you two deny

فِيهِمَا عَيْنَيْنِ نَضَّاحَتَيْنِ ٦٧ فَبِأَيِّ الْآءِ رَبِّكُمَا تُكَذِّبِينَ ٦٨

two springs gushing forth with water. Which, then, of the favours of your Lord will you twain deny? In both of them

فِيهِمَا	فَاكِهَةٌ	وَنَخْلٌ	وَرُمَّانٌ	فَبِأَيِّ	الْآءِ	رَبِّكُمَا	تُكَذِّبِينَ
in both of them	fruit	and date	and pomegranate	then with which	favours	lord of you both	you two deny

فِيهِمَا فَاكِهَةٌ وَنَخْلٌ وَرُمَّانٌ ٦٩ فَبِأَيِّ الْآءِ رَبِّكُمَا تُكَذِّبِينَ ٧٠

there will be all kinds of fruit, and dates and pomegranates. Which, then, of the favours of your Lord will you twain

فِيهِنَّ	خَيْرٌ	حَسَنٌ	فَبِأَيِّ	الْآءِ	رَبِّكُمَا	تُكَذِّبَنِ
in them	good	beautiful	then with which	favours	lord of you both	you two deny

فِيهِنَّ خَيْرٌ حَسَنٌ ﴿٧١﴾ فَبِأَيِّ الْآءِ رَبِّكُمَا تُكَذِّبَنِ ﴿٧٢﴾

deny? Therein will be maidens, good and beautiful, Which, then, of the favours of your Lord will you twain deny?

حُورٌ	مَّقْصُورَاتٌ	فِي	الْخِيَامِ	فَبِأَيِّ	الْآءِ
fair wide eyes maidens	guarded ones	in	the pavilions	then with which	favours

حُورٌ مَّقْصُورَاتٌ فِي الْخِيَامِ ﴿٧٣﴾ فَبِأَيِّ الْآءِ

Fair maidens with lovely black eyes, well-guarded in pavilions, Which, then, of the favours of your Lord

رَبِّكُمَا	تُكَذِّبَنِ	لَمْ يَطْبُشُهُنَّ	إِنْسٌ	قَبْلَهُمْ	وَ	لَا	جَانٌّ
lord of you both	you two deny	it didn't touched them	man	before them	and	not	Jinn

رَبِّكُمَا تُكَذِّبَنِ ﴿٧٤﴾ لَمْ يَطْبُشُهُنَّ إِنْسٌ قَبْلَهُمْ وَلَا جَانٌّ ﴿٧٥﴾

will you twain deny? Whom neither man nor Jinn will have touched before them, Which, then, of the

فَبِأَيِّ	الْآءِ	رَبِّكُمَا	تُكَذِّبَنِ	مُتَّكِئِينَ	عَلَى	رُفْرَفٍ	خُضِرٍ
then with which	favours	lord of you both	you two deny	those reclining	on	cushion	green

فَبِأَيِّ الْآءِ رَبِّكُمَا تُكَذِّبَنِ ﴿٧٦﴾ مُتَّكِئِينَ عَلَى رُفْرَفٍ خُضِرٍ

favours of your Lord will you twain deny? Reclining on green cushions

وَعَبَقَرِيٍّ	حَسَنٍ	فَبِأَيِّ	الْآءِ	رَبِّكُمَا	تُكَذِّبَنِ	وَ
carpets	beautiful	then with which	favours	lord of you both	you two deny	and

وَعَبَقَرِيٍّ حَسَنٍ ﴿٧٧﴾ فَبِأَيِّ الْآءِ رَبِّكُمَا تُكَذِّبَنِ ﴿٧٨﴾

and beautiful carpets. Which, then, of the favours of your Lord will you twain deny?

تَبَارَكَ	اسْمُ	رَبِّكَ	ذِي الْجَلَلِ	وَ	الْإِكْرَامِ
it blessed	the name	your Lord	Master of the Glory	and	the Honour

تَبَارَكَ اسْمُ رَبِّكَ ذِي الْجَلَلِ وَالْإِكْرَامِ ﴿٧٩﴾

Blessed is the name of thy Lord, Master of Glory and Honour.

سُورَةُ الْوَاقِعَةِ مَكِّيَّةٌ وَهِيَ مَعَ الْبُسْطَةِ سَبْعٌ وَتِسْعُونَ آيَةً وَثَلَاثَةُ رُكُوعَاتٍ

Al-Waqi`ah is a Makki Surah, it has 97 verses and 3 sections (Rukus).

الرَّحِيمِ	الرَّحْمَنِ	اللَّهُ	بِسْمِ			
the Merciful	the Gracious	Allah	with name			
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①						
In the name of Allah, the Gracious, the Merciful.						
كَاذِبَةٌ	لَوْعَتِهَا	لَيْسَ	الْوَاقِعَةُ	وَقَعَتْ	إِذَا	
who denies	for its occurrence	not	the Event	it come to pass	when	
إِذَا وَقَعَتِ الْوَاقِعَةُ ② لَيْسَ لَوْعَتِهَا كَاذِبَةٌ ③						
When the Event comes to pass—There is no denying its occurrence—						
رَجًّا	الْأَرْضُ	رُجَّتْ	إِذَا	رَّافِعَةٌ	خَافِضَةٌ	
rocking	the earth	it was shaken	when	exalting	lowering	
خَافِضَةٌ رَّافِعَةٌ ④ إِذَا رُجَّتِ الْأَرْضُ رَجًّا ⑤						
Lowering some and exalting others. When the earth will be shaken with a terrible shaking, And the						
مُنْبَثًّا	هَبَاءً	فَكَانَتْ	بَسًّا	الْجِبَالُ	بُسَّتْ	وَ
scattered	dust particles	so it became	shattering	the mountains	it was shattered	and
وَبُسَّتِ الْجِبَالُ بَسًّا ⑥ فَكَانَتْ هَبَاءً مُنْبَثًّا ⑦						
mountains will be shattered, a complete shattering. They shall all become like dust particles scattered about,						
مَا	الْيَمِينَةِ	فَأَصْحَبُ	ثَلَاثَةً	أَزْوَاجًا	كُنْتُمْ	وَ
what	the right hand	so people	three	kinds	you were	and
وَكُنْتُمْ أَزْوَاجًا ثَلَاثَةً ⑧ فَأَصْحَبُ الْيَمِينَةِ ⑨ مَا						
And you shall be divided into three groups: And the people of the right and what of the						

أَصْحَبُ	الْيَمِينَةِ	وَ	أَصْحَبُ	الشُّعْبَةِ	مَا	أَصْحَبُ	الشُّعْبَةِ
the people	the right	and	the people	the left	what	the people	the left
أَصْحَبُ الْيَمِينَةِ ^٩ وَأَصْحَبُ الشُّعْبَةِ ^{١٠} مَا أَصْحَبُ الشُّعْبَةِ ^{١٠}							
people of the right! And the people of the left and what of those who are of the left!							
وَ	السَّبِقُونَ	السَّبِقُونَ	أُولَئِكَ	الْمُقَرَّبُونَ	فِي	جَنَّاتٍ	النَّعِيمِ
and	the foremost ones	the foremost ones	those	those who attained nearness	in	Gardens	the Bliss
وَالسَّبِقُونَ السَّبِقُونَ ^{١١} أُولَئِكَ الْمُقَرَّبُونَ ^{١٢} فِي جَنَّاتِ النَّعِيمِ ^{١٣}							
the foremost; they are the foremost; They will have achieved nearness to God. They will be in the Gardens of Bliss							
ثُلَّةٌ	مِّنْ	الْأَوَّلِينَ	وَ	قَلِيلٌ	مِّنْ	الْآخِرِينَ	
a large party	from	the earlier people	and	small	from	the later ones	
ثُلَّةٌ مِّنَ الْأَوَّلِينَ ^{١٤} وَقَلِيلٌ مِّنَ الْآخِرِينَ ^{١٥}							
A large party from among the earlier people, And a smaller group from among the people of the latter days,							
عَلَى	سُرُرٍ	مَّوْضُونَةٍ	مُتَكِيْنٍ	عَلَيْهَا	مُتَقَبِلِينَ		
upon	couches	inwrought	those reclining ones	on there	those facing each other		
عَلَى سُرُرٍ مَّوْضُونَةٍ ^{١٦} مُتَكِيْنٍ عَلَيْهَا مُتَقَبِلِينَ ^{١٧}							
Seated on couches inwrought with gold and jewels, Reclining thereon facing each other.							
يَطُوفُ	عَلَيْهِمْ	وِلْدَانٌ	مُخَلَّدُونَ	بِأَكْوَابٍ	وَ	أَبَارِيقٍ	
he wait	on them	youths	eternal-ones	with goblets	and	ewers	
يَطُوفُ عَلَيْهِمْ وِلْدَانٌ مُّخَلَّدُونَ ^{١٨} بِأَكْوَابٍ وَأَبَارِيقٍ ^{١٩}							
There will wait on them youths, who will not age, Carrying goblets and ewers							
وَ	كَأْسٍ	مِّنْ	مَّعِينٍ	لَّا	يُصَدَّعُونَ		
and	cup	of	flowing spring	not	they cause headache		
وَكَأْسٍ مِّنْ مَّعِينٍ ^{١٩} لَّا يُصَدَّعُونَ							
and cups filled out of a flowing spring, No headache							

عَنْهَا	وَ	لَا	يُنْزِفُونَ	وَ	فَاكِهَةٍ
from there	and	nor	they be intoxicated	and	fruit
عَنْهَا وَلَا يُنْزِفُونَ ²⁰ وَفَاكِهَةٍ					
will they get therefrom, nor will they be intoxicated					
مِمَّا	يَتَخَيَّرُونَ	وَ	لَحْمٍ	طَيْرٍ	مِمَّا
from what	they choose	and	flesh	bird	from what
مِمَّا يَتَخَيَّرُونَ ²¹ وَلَحْمِ طَيْرٍ مِمَّا يَشْتَهُونَ ²²					
And carrying such fruits as they choose, And flesh of birds as they may desire.					
وَ	حُورٌ	عَيْنٌ	كَامُثَالٍ	اللُّؤْلُؤُ	الْمَكْنُونِ
and	fair maidens	wide lovely eyes	as likes	pearls	concealed
وَحُورٌ عَيْنٌ ²³ كَامُثَالٍ اللُّؤْلُؤُ الْمَكْنُونِ ²⁴					
And there will be fair maidens with wide, lovely eyes, Like pearls, well concealed and protected.					
جَزَاءً	بِأَ	كَانُوا	يَعْمَلُونَ	لَا	يَسْمَعُونَ
reward	with what	they were	they do	not	they hear
جَزَاءً بِأَ كَانَُوا يَعْمَلُونَ ²⁵ لَا يَسْمَعُونَ فِيهَا					
As a reward for what they did. They will not hear therein					
لَغَوًا	وَ	لَا	تَأْتِيًا	إِلَّا	قِيلًا
vain talk	and	nor	sinful	except	a saying
لَغَوًا وَلَا تَأْتِيًا ²⁶ إِلَّا قِيلًا سَلَامًا سَلَامًا ²⁷					
any vain or sinful talk, Except only the word of salutation, 'Peace, peace.'					
وَ	أَصْحَابُ	الْيَمِينِ	مَا	أَصْحَابُ	الْيَمِينِ
and	people	the right	what	people	the right
وَأَصْحَابُ الْيَمِينِ ²⁸ مَا أَصْحَابُ الْيَمِينِ ²⁸					
The people of the right and what of the people of the right!					

مَنْضُودٍ	طَلَحِ	وَ	مَنْضُودٍ	سِدْرٍ	فِي
clustered	banana	and	thornless	lote-tree	in
فِي سِدْرٍ مَّنْضُودٍ ^{٢٩} وَطَلَحٍ مَّنْضُودٍ ^{٣٠}					
They will be amidst thornless lote-trees, And clustered bananas,					
مَسْكُوبٍ	مَاءٍ	وَ	مَبْدُودٍ	ظِلٍّ	وَ
flowing	water	and	extended	shade	and
وَزِلٍّ مَبْدُودٍ ^{٣١} وَمَاءٍ مَّسْكُوبٍ ^{٣٢}					
And extended shade, And flowing water,					
مَنْعُوعَةٍ	لَا	وَ	مَقْطُوعَةٍ	لَا	كَثِيرَةٍ
forbidden	nor	and	failing	not	in abundance
وَفَاكِهَةٍ كَثِيرَةٍ ^{٣٣} لَا مَقْطُوعَةٍ وَلَا مَنْعُوعَةٍ ^{٣٤}					
And abundant fruit, Neither failing, nor forbidden,					
إِنْشَاءٍ	أَنْشَأْنَهُنَّ	إِنَّا	مَرْفُوعَةٍ	فُرُشٍ	وَ
a creation	We created them	verily We	noble	spouses	and
وَفُرُشٍ مَّرْفُوعَةٍ ^{٣٥} إِنَّا أَنْشَأْنَهُنَّ إِنْشَاءً ^{٣٦}					
And they will have noble spouses — Verily, We have created them a good creation,					
الْيَمِينِ	لِأَصْحَابِ	أَتْرَابًا	عُرْبًا	أَبْكَارًا	فَجَعَلْنَهُنَّ
the right	for people	ones with equal age	loving	virgins	so we made them
فَجَعَلْنَهُنَّ أَبْكَارًا ^{٣٧} عُرْبًا أَتْرَابًا ^{٣٨} لِأَصْحَابِ الْيَمِينِ ^{٣٩}					
And made them virgins, Loving, of equal age, For the people of the right.					
ثَلَاثَةً	مِّنَ	الْأَوَّلِينَ	وَ	ثَلَاثَةً	مِّنَ
the later ones	from	large party	and	the earlier people	from
ثَلَاثَةً مِّنَ الْأَوَّلِينَ ^{٤٠} وَثَلَاثَةً مِّنَ الْآخِرِينَ ^{٤١}					
A large party from among the early Muslims, And a large party from the later ones.					

وَ	أَصْحَبُ	الشِّمَالِ	مَا	أَصْحَبُ	الشِّمَالِ	فِي	سَّوْمٍ	وَ
and	people	the left	what	people	the left	in	scorching wind	and
وَ أَصْحَبُ الشِّمَالِ ۚ مَا أَصْحَبُ الشِّمَالِ ۚ ﴿٤٢﴾ فِي سَّوْمٍ وَ								
And the people belonging to the left and what of those who belong to the left! They will be in the midst of								
حَيِّمٍ	وَ	ظِلٍّ	مِّنْ	يَّخْضُمٍ				
scalding water	and	shadow	of	black smoke				
حَيِّمٍ ۚ ﴿٤٣﴾ وَ ظِلٍّ مِّنْ يَّخْضُمٍ ۚ ﴿٤٤﴾								
scorching winds and scalding water, And under the shadow of black smoke,								
لَّا	بَارِدٍ	وَ	لَّا	كَرِيمٍ				
not	cool	and	nor	good				
لَّا بَارِدٍ وَ لَّا كَرِيمٍ ﴿٤٥﴾								
Neither cool nor of any good.								
إِنَّهُمْ	كَانُوا	قَبْلَ	ذَلِكَ	مُتْرَفِينَ	وَ	كَانُوا	يُصِرُّونَ	
they indeed	they were	before	this	those given ease and plenty	and	they used to	they persist	
إِنَّهُمْ كَانُوا قَبْلَ ذَلِكَ مُتْرَفِينَ ۚ ﴿٤٦﴾ وَ كَانُوا يُصِرُّونَ								
Before this they lived a life of ease and plenty, And used to persist								
عَلَى	الْحِنْتِ	الْعَظِيمِ	وَ	كَانُوا	يَقُولُونَ	إِذَا	مِتْنَا	
upon	the sinfulness	the extreme	and	they were	they say	what when	we died	
عَلَى الْحِنْتِ الْعَظِيمِ ۚ ﴿٤٧﴾ وَ كَانُوا يَقُولُونَ ۚ إِذَا مِتْنَا								
in extreme sinfulness. And they were wont to say,								
وَ	كُنَّا	تُرَابًا	وَ	عِظَامًا	ءِ	إِنَّا	لَبَعُوثُونَ	
and	we became	dust	and	bones	are	indeed we	surely the ones who are to be raised	
وَ كُنَّا تُرَابًا وَ عِظَامًا ءِ إِنَّا لَبَعُوثُونَ ﴿٤٨﴾								
What! when we are dead and have become dust and bones, shall we indeed be raised again,								

أَوِ	أَبَاؤُنَا	الْأَوَّلُونَ	قُلْ	إِنَّ	الْأَوَّلِينَ	وَ	الْآخِرِينَ
whether and	our fathers	the first ones	you say	surely	the earlier ones	and	the later ones

أَوِ آبَاؤُنَا الْأَوَّلُونَ ﴿٤٩﴾ قُلْ إِنَّ الْأَوَّلِينَ وَالْآخِرِينَ ﴿٥٠﴾

‘And our fathers of yore too?’ Say, ‘Yes, the earlier ones and the later ones

لَجَجُوعُونَ	إِلَى	مِيقَاتِ	يَوْمٍ	مَّعْلُومٍ	ثُمَّ	إِنَّكُمْ	أَيُّهَا
surely those who will gathered	to	fixed time	day	appointed	then	verily you	O

لَجَجُوعُونَ ۖ إِلَى مِيقَاتِ يَوْمٍ مَّعْلُومٍ ﴿٥١﴾ ثُمَّ إِنَّكُمْ أَيْهَا

‘Will all be gathered together unto the fixed time of an appointed day. ‘Then, O ye that have gone astray

الضَّالُّونَ	الْمُكَذِّبُونَ	لَاكُلُونَ	مِنْ	شَجَرٍ	مِنْ	زَقُّومٍ
those gone astray	those who believe	surely the ones who eat	of	tree	of	Zaqqum

الضَّالُّونَ الْمُكَذِّبُونَ ﴿٥٢﴾ لَاكُلُونَ مِنْ شَجَرٍ مِّنْ زَقُّومٍ ﴿٥٣﴾

and have rejected the truth, ‘You will surely eat of the tree of Zaqqum, ‘And will fill

فَمَا لَكُمْ	مِنْهَا	الْبُطُونَ	فَشْرَبُونَ	عَلَيْهِ	مِنْ	الْحَمِيمِ
so those who fill	from it	the bellies	so the ones who drink	on it	of	the boiling water

فَمَا لَكُمْ مِنْهَا الْبُطُونَ ﴿٥٤﴾ فَشْرَبُونَ عَلَيْهِ مِنَ الْحَمِيمِ ﴿٥٥﴾

your bellies therewith, ‘And will drink thereon of boiling water,

فَشْرَبُونَ	شَرَبَ	الْهِيمِ	هَذَا	نَزْلُهُمْ	يَوْمَ	الدِّينِ
then the ones who drink	drinking	the thirsty camel	this	their entertainment	Day	the Judgment

فَشْرَبُونَ شَرَبَ الْهِيمِ ﴿٥٦﴾ هَذَا نَزْلُهُمْ يَوْمَ الدِّينِ ﴿٥٧﴾

‘Drinking like an ever thirsty camel.’ This will be their entertainment on the Day of Judgment.

نَحْنُ	خَلَقْنَكُمْ	فَلَوْلَا	تُصَدِّقُونَ	أَفَرَأَيْتُمْ	مَا	تُبْنُونَ
We	We created you	then why not	you acknowledge	what then you think	that	you emit

نَحْنُ خَلَقْنَكُمْ فَلَوْلَا تُصَدِّقُونَ ﴿٥٨﴾ أَفَرَأَيْتُمْ مَا تُبْنُونَ ﴿٥٩﴾

We have created you. Why, then, do you not acknowledge it? What think ye of the sperm-drop that you emit?

عَ	أَنْتُمْ	تَخْلُقُونَهُ	أَمْ	نَحْنُ	الْخُلُقُونَ
whether	you are	you create it	or	We	the Creator
عَ أَنْتُمْ تَخْلُقُونَهُ أَمْ نَحْنُ الْخُلُقُونَ ﴿٦٠﴾					
Is it you who have created it or are We the Creator?					
نَحْنُ	قَدَّرْنَا	بَيْنَكُمْ	وَالْمَوْتَ	وَمَا	نَحْنُ
We	We ordained	between you	the death	not	We
نَحْنُ قَدَّرْنَا بَيْنَكُمُ الْمَوْتَ وَمَا نَحْنُ بِمَسْبُوقِينَ ﴿٦١﴾					
We have ordained death for all of you; and We cannot be prevented,					
عَلَى	أَنْ نُبَدِّلَ	أَمْثَالَكُمْ	وَنُنشِئَكُمْ	فِي	مَا لَا
upon	that we change	your forms	and	We create you	you know
عَلَى أَنْ نُبَدِّلَ أَمْثَالَكُمْ وَنُنشِئَكُمْ فِي مَا لَا تَعْلَمُونَ ﴿٦٢﴾					
From changing your present forms and raising you into something of which you have no idea.					
وَلَقَدْ	عَلِمْتُمْ	النَّشْأَةَ	الْأُولَى	فَلَوْلَا	تَذَكَّرُونَ
and	you knew	the creation	the first	then why not	you reflect
وَلَقَدْ عَلِمْتُمُ النَّشْأَةَ الْأُولَى فَلَوْلَا تَذَكَّرُونَ ﴿٦٣﴾					
And you have certainly known the first creation. Why, then, do you not reflect?					
أَفَرَأَيْتُمْ	مَا تَحْرُثُونَ	عَ أَنْتُمْ	تَزْرَعُونَهُ	أَمْ	نَحْنُ
then do you see	what you sow	whether you are	you grow it	or	We
أَفَرَأَيْتُمْ مَا تَحْرُثُونَ ﴿٦٤﴾ عَ أَنْتُمْ تَزْرَعُونَهُ أَمْ نَحْنُ الزَّرْعُونَ ﴿٦٥﴾					
Do you see what you sow? Is it you who grow it or are We the Grower?					
لَوْ نَشَاءُ	لَجَعَلْنَاهُ	حُطَامًا	فَظَلْتُمْ	تَفْكُهُمْ	إِنَّا
We want	surely We made it	chaffs	then you became	you lament	surely We
لَوْ نَشَاءُ لَجَعَلْنَاهُ حُطَامًا فَظَلْتُمْ تَفْكُهُمْ ﴿٦٦﴾ إِنَّا لَبُغْرُمُونَ ﴿٦٧﴾					
Had We so wanted We could have turned it into chaff, then you would be left lamenting. 'We are ruined!					

تَشْرَبُونَ	الَّذِي	الْبَاءُ	أَفَرَأَيْتُمْ	مَحْرُومُونَ	نَحْنُ	بَلْ
you drink	which	the water	then do you see	deprived ones	We	nay

بَلْ نَحْنُ مَحْرُومُونَ ﴿٦٨﴾ أَفَرَأَيْتُمُ الْمَاءَ الَّذِي تَشْرَبُونَ ﴿٦٩﴾

'Nay, we are deprived of everything.' Do you see the water which you drink?

الْمُنْزِلُونَ	نَحْنُ	أَمْ	الْبُرْنُ	مِنْ	أَنْزَلْتُمُوهُ	أَنْتُمْ	ءَ
the Senders	We	or	the cloud	from	you sent it down	you are	whether

ءَأَنْتُمْ أَنْزَلْتُمُوهُ مِنَ الْبُرْنِ أَمْ نَحْنُ الْمُنْزِلُونَ ﴿٧٠﴾

Is it you who send it down from the clouds, or are We the Sender?

النَّارَ	أَفَرَأَيْتُمْ	تَشْكُرُونَ	فَلَوْلَا	أَجَاا	جَعَلْنَاهُ	نَشَاءُ	لَوْ
the fire	did you see	you be grateful	then why not	bitter	We made it	We please	if

لَوْ نَشَاءُ جَعَلْنَاهُ أَجَاا فَلَوْلَا تَشْكُرُونَ ﴿٧١﴾ أَفَرَأَيْتُمُ النَّارَ

If We so pleased, We could make it bitter. Why, then, are you not grateful? Do you see the fire

الَّتِي	تُورُونَ	ءَ	أَنْتُمْ	أَنْشَأْتُمْ	شَجَرَتَهَا	أَمْ	نَحْنُ	الْمُنْشِئُونَ
the Producers	We	or	its tree	you produced	you	whether	you kindle	which

الَّتِي تُورُونَ ﴿٧٢﴾ ءَأَنْتُمْ أَنْشَأْتُمْ شَجَرَتَهَا أَمْ نَحْنُ الْمُنْشِئُونَ ﴿٧٣﴾

which you kindle? Is it you who produce the tree for it, or are We the Producer?

نَحْنُ	جَعَلْنَاهَا	تَذِكْرَةً	وَّ	مَتَاعًا	لِّلْمُقْوِينَ
We	We made it	reminder	and	benefit	for the wayfarers

نَحْنُ جَعَلْنَاهَا تَذِكْرَةً وَ مَتَاعًا لِّلْمُقْوِينَ ﴿٧٤﴾

We have made it a reminder and a benefit for the wayfarers.

فَسَبِّحْ	بِاسْمِ	رَبِّكَ	الْعَظِيمِ	فَلَا	أُقْسِمُ	بِبَوَاقِ	النُّجُومِ
so you glorify	with name	your Lord	the Great	so no	I swear	with moorings	the stars

فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ ﴿٧٥﴾ فَلَا أُقْسِمُ بِبَوَاقِ النُّجُومِ ﴿٧٦﴾

So glorify the name of thy Lord, the Great. Nay, I swear by the moorings of the stars —

وَ	إِنَّهُ	لَقَسَمٌ	لَّوْ	تَعْلَمُونَ	عَظِيمٌ	إِنَّهُ	لَقُرْآنٌ	كَرِيمٌ
and	indeed it	surely oath	if	you know	grand	indeed that	surely the Quran	noble

وَإِنَّهُ لَقَسَمٌ لَّوْ تَعْلَمُونَ عَظِيمٌ ٧٧ إِنَّهُ لَقُرْآنٌ كَرِيمٌ ٧٨

And, indeed, that is a grand oath, if you only knew — That this is indeed a noble Qur'an,

فِي	كِتَابٍ	مَّكْنُونٍ	لَّا	يَسَّهٖ	إِلَّا	الْبُطْهَرُونَ	تَنْزِيلٌ
in	Book	preserved	not	it touches it	except	the purified ones	a revelation

فِي كِتَابٍ مَّكْنُونٍ ٧٩ لَا يَسَّهٖ إِلَّا الْبُطْهَرُونَ ٨٠ تَنْزِيلٌ

In a well-preserved Book, Which none shall touch except those who are purified.

مِّنْ	رَّبِّ	الْعَالَمِينَ	أَفَبِهَذَا	الْحَدِيثِ	أَنْتُمْ	مُدْهِنُونَ
from	Lord	the worlds	then will with this	the discourse	you	those deal with hypocrisy

مِّنْ رَّبِّ الْعَالَمِينَ ٨١ أَفَبِهَذَا الْحَدِيثِ أَنْتُمْ مُدْهِنُونَ ٨٢

It is a revelation from the Lord of the worlds. Will you then treat this divine discourse with hypocrisy?

وَ	تَجْعَلُونَ	رِزْقَكُمْ	أَنْتُمْ	تُكْذِبُونَ	فَلَوْلَا	إِذَا
and	you make	your livelihood	that you	you deny	then why not	when

وَتَجْعَلُونَ رِزْقَكُمْ أَنْتُمْ تُكْذِبُونَ ٨٣ فَلَوْلَا إِذَا

And do you make the denial thereof your means of livelihood? Why, then, when

بَلَغَتْ	الْحُلُقُومَ	وَ	أَنْتُمْ	حِينَئِذٍ	تَنْظُرُونَ
it reached	the throats	and	you are	that moment	you look on

بَلَغَتْ الْحُلُقُومَ ٨٤ وَأَنْتُمْ حِينَئِذٍ تَنْظُرُونَ ٨٥

the soul of the dying man reaches the throat, And you are at that moment looking on

وَ	نَحْنُ	أَقْرَبُ	إِلَيْهِ	مِنْكُمْ	وَلَكِنْ	لَّا	تُبْصِرُونَ
and	We	nearer	to him	than you	and but	not	you see

وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْكُمْ وَلَكِنْ لَا تُبْصِرُونَ ٨٦

And We are nearer to him than you, but you see not —

فَلَوْلَا	إِنْ	كُنْتُمْ	غَيْرَ	مَدِينِينَ	تَرْجِعُونَهَا		
Why not then	if	you are	not	those called to account	you bring it back		
فَلَوْلَا إِنْ كُنْتُمْ غَيْرَ مَدِينِينَ ﴿٨٧﴾ تَرْجِعُونَهَا							
Why, then, if you are not to be called to account,							
إِنْ	كُنْتُمْ	صَادِقِينَ	فَأَمَّا	إِنْ	كَانَ	مِنْ	الْمُقَرَّبِينَ
if	you are	truthful ones	then whoso	if	he was	of	those who attain nearness
إِنْ كُنْتُمْ صَادِقِينَ ﴿٨٨﴾ فَأَمَّا إِنْ كَانَ مِنَ الْمُقَرَّبِينَ ﴿٨٩﴾							
You cannot bring it back, if you are truthful? Now if he be of those who have attained nearness to God,							
فَرَوْحٌ	وَأَ	رِيحَانٌ	وَأَ	جَنَّتُ	نَعِيمٍ		
then comfort	and	fragrance	and	Gardens	Bliss		
فَرَوْحٌ وَرِيحَانٌ ﴿٩٠﴾ وَجَنَّتُ نَعِيمٍ ﴿٩١﴾							
Then for him is comfort and fragrance of happiness and a Garden of Bliss;							
وَأَمَّا	إِنْ	كَانَ	مِنْ	أَصْحَابِ	الْيَمِينِ		
and	if	was	of	people	the right		
وَأَمَّا إِنْ كَانَ مِنْ أَصْحَابِ الْيَمِينِ ﴿٩٢﴾							
And if he be of those who are the people of the right,							
فَسَلَامٌ	لَّكَ	مِنْ	أَصْحَابِ	الْيَمِينِ			
then peace	for you	from	people	the right			
فَسَلَامٌ لَّكَ مِنْ أَصْحَابِ الْيَمِينِ ﴿٩٣﴾							
Then 'Peace be on You, who is from the people of the right.'							
وَأَمَّا	إِنْ	كَانَ	مِنْ	الْمُكَذِّبِينَ	الضَّالِّينَ		
and	if	was	of	those who reject	those in error		
وَأَمَّا إِنْ كَانَ مِنَ الْمُكَذِّبِينَ الضَّالِّينَ ﴿٩٤﴾							
But if he be of those who reject the truth and are in error,							

فَنُزِّلُ	مِّنْ	حَيِّمٍ	وَّ	تَصْلِيَةً	جَحِيمٍ
then entertainment	of	boiling water	and	burning	Hell

فَنُزِّلُ مِّنْ حَيِّمٍ ٩٤ وَتَصْلِيَةً جَحِيمٍ ٩٥

Then for him will be an entertainment of boiling water, And burning in Hell.

إِنَّ	هَذَا	لَهُوَ	حَقُّ	الْيَقِينِ	فَسَبِّحْ	بِاسْمِ	رَبِّكَ	الْعَظِيمِ
verily	this	surely that	truth	the certainty	so you glorify	with name	your Lord	the Great

إِنَّ هَذَا لَهُوَ حَقُّ الْيَقِينِ ٩٦ فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ ٩٧

Verily, this is the certain truth. So glorify the name of thy Lord, the Great.

سُورَةُ الْحَدِيدِ مَدَنِيَّةٌ وَهِيَ مَعَ الْبَسْمَلَةِ ثَلَاثُونَ آيَةً وَأَرْبَعَةُ رُكُوعَاتٍ

Al-Hadid is a Madni Surah, it has 30 verses and 4 sections (Rukus).

بِسْمِ	اللَّهِ	الرَّحْمَنِ	الرَّحِيمِ
with name	Allah	the Gracious	the Merciful

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ١

In the name of Allah, the Gracious, the Merciful.

سَبَّحَ	لِلَّهِ	مَا	فِي	السَّمَوَاتِ	وَّ	الْأَرْضِ	وَ	هُوَ
he glorified	for Allah	that	in	the heavens	and	the earth	and	He

سَبَّحَ لِلَّهِ مَا فِي السَّمَوَاتِ وَالْأَرْضِ ۚ وَهُوَ

Whatever is in the heavens and the earth glorifies Allah; and He is

الْعَزِيزُ	الْحَكِيمُ	لَهُ	مُلْكُ	السَّمَوَاتِ
the Mighty	the Wise	for Him	kingdom	the heavens

الْعَزِيزُ الْحَكِيمُ ٢ لَهُ مُلْكُ السَّمَوَاتِ

the Mighty, the Wise. His is the kingdom of the heavens

وَيُيِّتُ	وَ	يُحْيِي	الْأَرْضِ	وَ				
He causes death	and	He gives life	the earth	and				
وَالْأَرْضِ يُحْيِي وَيُيِّتُ ٣								
and the earth; He gives life and He causes death;								
قَدِيرٌ	شَيْءٍ	كُلِّ	عَلَى	هُوَ	وَ			
powerful	things	all	upon	He	and			
وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ③								
and He has power over all things.								
الظَّاهِرُ	وَ	الْآخِرُ	وَ	الْأَوَّلُ	هُوَ			
the Manifest	and	the Last	and	the First	He is			
هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ								
He is the First and the Last, and the Manifest								
عَلِيمٌ	شَيْءٍ	بِكُلِّ	هُوَ	وَ	الْبَاطِنُ	وَ		
one who knows	things	with all	He	and	the Hidden	and		
وَالْبَاطِنُ ④ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ								
and the Hidden, and He knows all things full well.								
أَيَّامٍ	سِتَّةَ	فِي	الْأَرْضِ	وَ	السَّمَوَاتِ	خَلَقَ	الَّذِي	هُوَ
periods	six	in	the earth	and	the heavens	he created	Who	He
هُوَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ								
He it is Who created the heavens and the earth in six periods,								
الْأَرْضِ	فِي	يَدْجُ	مَا	يَعْلَمُ	الْعَرْشِ	عَلَى	اسْتَوَى	ثُمَّ
the earth	in	it enters	what	He knows	the Throne	upon	He settled	then
ثُمَّ اسْتَوَى عَلَى الْعَرْشِ ٥ يَعْلَمُ مَا يَدْجُ فِي الْأَرْضِ								
then He settled Himself on the Throne. He knows what enters the earth								

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و	رَسُولِهِ	و	أَنْفَقُوا	مِمَّا	جَعَلَكُمْ	مُسْتَخْلَفِينَ	فِيهِ
and	His Messenger	and	you spend	from that	He made you	heirs	in it
وَرَسُولِهِ وَأَنْفَقُوا مِمَّا جَعَلَكُمْ مُسْتَخْلَفِينَ فِيهِ ^ط							
and His Messenger, and spend in the way of Allah out of that to which He has made you heirs.							
فَالَّذِينَ	أَمَنُوا	مِنْكُمْ	و	أَنْفَقُوا	لَهُمْ	أَجْرٌ	كَبِيرٌ
so those who	they believed	of you	and	you spent	for them	reward	great
فَالَّذِينَ آمَنُوا مِنْكُمْ وَأَنْفَقُوا لَهُمْ أَجْرٌ كَبِيرٌ ^٨							
And those of you who believe and spend will have a great reward.							
و	مَا	لَكُمْ	لَا	تُؤْمِنُونَ	بِاللَّهِ	و	الرَّسُولِ
and	why	for you	not	surely you believe	in Allah	and	the Messenger
وَمَا لَكُمْ لَا تُؤْمِنُونَ بِاللَّهِ ^٩ وَالرَّسُولِ يَدْعُوكُمْ							
Why is it that you believe not in Allah, while the Messenger calls you							
لِتُؤْمِنُوا	بِرَبِّكُمْ	و	قَدْ	أَخَذَ	مِيثَاقَكُمْ	إِنْ	كُنْتُمْ
that you believe	with your Lord	and	indeed	He took	your covenant	if	you are
لِتُؤْمِنُوا بِرَبِّكُمْ وَقَدْ أَخَذَ مِيثَاقَكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ ^٩							
to believe in your Lord, and He has already taken a covenant from you, if indeed you are believers?							
هُوَ	الَّذِي	يُنْزِلُ	عَلَى	عَبْدِهِ	آيَاتٍ	بَيِّنَاتٍ	لِّيُخْرِجَكُمْ
He	Who	he sends down	to	His servant	Signs	clear ones	that you bring out
هُوَ الَّذِي يُنْزِلُ عَلَى عَبْدِهِ آيَاتٍ بَيِّنَاتٍ لِّيُخْرِجَكُمْ							
He it is Who sends down clear Signs to His servant, that He may bring you out							
مِّنَ	الظُّلُمَاتِ	إِلَى	النُّورِ	و	إِنَّ	اللَّهَ	بِكُمْ
from	the darknesses	to	the light	and	verily	Allah	with you
مِّنَ الظُّلُمَاتِ إِلَى النُّورِ ^ط وَإِنَّ اللَّهَ بِكُمْ							
of every kind of darkness into the light. And verily, Allah is							

لَرَّءَوْفٌ	رَّحِيمٌ	وَمَا لَكُمْ	أَلَا	تُنْفِقُوا	فِي	سَبِيلِ
surely Compassionate one	Merciful	and what for you	that not	you spend	in	way
لَرَّءَوْفٌ رَّحِيمٌ ١٠ وَمَا لَكُمْ أَلَّا تُنْفِقُوا فِي سَبِيلِ						
Compassionate and Merciful to you. And why is it that you spend not in the way of Allah,						
اللَّهُ	و	بِاللَّهِ	مِيرَاثُ	السَّمَوَاتِ	و	
Allah	and	for Allah	heritage	the heavens	and	
اللَّهُ وَاللَّهُ مِيرَاثُ السَّمَوَاتِ وَ						
while to Allah belongs the heritage of the heavens						
الْأَرْضِ	لَا يَسْتَوِي	مِنْكُمْ	مَنْ	أَنْفَقَ		
the earth	it does not equal	from you	who	he spent		
الْأَرْضِ ١١ لَا يَسْتَوِي مِنْكُمْ مَنْ أَنْفَقَ						
and the earth? Those of you who spent and fought before						
مِنْ	قَبْلِ	الْفَتْحِ	و	قَتَلَ	أُولَئِكَ	أَعْظَمُ
of	before	the victory	and	he fought	those	greater
مِنْ قَبْلِ الْفَتْحِ وَقَتَلَ ١٢ أُولَئِكَ أَعْظَمُ دَرَجَةً						
the Victory are not equal to those who did so later. They are greater in rank than those						
مَنْ	الَّذِينَ	أَنْفَقُوا	مِنْ	بَعْدُ	و	قَتَلُوا
than	those who	you spent	from	after	and	they fought
مَنْ الَّذِينَ أَنْفَقُوا مِنْ بَعْدُ وَقَتَلُوا ١٣ وَكُلًّا						
who spent and fought afterwards. And to all						
وَعَدَ	اللَّهُ	الْحُسْنَى	و	اللَّهُ	بِهَا	تَعْمَلُونَ
he promised	Allah	the good	and	Allah	with what	you do
وَعَدَ اللَّهُ الْحُسْنَى ١٤ وَاللَّهُ بِهَا تَعْمَلُونَ خَيْرٌ ١٥						
has Allah promised good. And Allah is Well-Aware of what you do.						

لَهُ	فَيُضَاعِفُهُ	حَسَنًا	قَرْضًا	اللَّهُ	يُقْرِضُ	مَنْ ذَا الَّذِي
for him	so he increases it	goodly	loan	Allah	he lends	who is he that

مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضَاعِفُهُ لَهُ

Who is he that will lend to Allah a goodly loan? So He will increase it manifold for him, and he will have

وَلَهُ	أَجْرٌ	كَرِيمٌ	يَوْمَ	تَرَى	الْمُؤْمِنِينَ	وَالْمُؤْمِنَاتِ
for him	reward	generous	day	you see	the believing men	and the believing women

وَلَهُ أَجْرٌ كَرِيمٌ ﴿١٢﴾ يَوْمَ تَرَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ

a generous reward. And think of the day when thou wilt see the believing men and the believing women,

يَسْعَى	نُورُهُمْ	بَيْنَ	أَيْدِيهِمْ	وَبِأَيْمَانِهِمْ	بُشْرَاكُمْ	الْيَوْمَ
it runs	their light	between	their hands	and with their right hand	your glad tidings	this day

يَسْعَى نُورُهُمْ بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ بُشْرَاكُمْ الْيَوْمَ

their light running before them and on their right hands, and it will be said to them, 'Glad tidings for you

جَنَّاتٍ	تَجْرِي	مِنْ	تَحْتِهَا	الْأَنْهَارُ	خَالِدِينَ	فِيهَا
Gardens	it flows	from	beneath it	the streams	those who abide	in it

جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا

this day! Gardens through which streams flow, wherein you will abide.

ذَلِكَ	هُوَ	الْفَوْزُ	الْعَظِيمُ	يَوْمَ	يَقُولُ	الْمُنْفِقُونَ
that	that is	the triumph	the supreme	day	he says	the hypocritical men

ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿١٣﴾ يَوْمَ يَقُولُ الْمُنْفِقُونَ

That is the supreme triumph.' On the day when the hypocritical men and the hypocritical women

وَالْمُنْفِقَاتِ	لِلَّذِينَ	آمَنُوا	انظُرُونَا	نَقْتَسِبُ	مِنْ	نُورِكُمْ
the hypocritical women	for those who	they believed	you wait for us	we take light	from	your light

وَالْمُنْفِقَاتِ لِلَّذِينَ آمَنُوا انظُرُونَا نَقْتَسِبُ مِنْ نُورِكُمْ

will say to those who believe, 'Wait a while for us that we may take light from your light,'

قِيلَ	ارْجِعُوا	وَرَاءَكُمْ	فَالْتَبِسُوا	نُورًا	فَضْرَبَ	بَيْنَهُمْ
it was said	you go back	behind you	so you seek	light	then it was set up	between them
قِيلَ ارْجِعُوا وَرَاءَكُمْ فَالْتَبِسُوا نُورًا فَضْرَبَ بَيْنَهُمْ						
it will be said to them, 'Go ye back if you can, and seek for light.' Then there will be set up between them						
بِسُورٍ	لَهُ	بَابٌ	بَاطِنُهُ	فِيهِ	الرَّحْمَةُ	وَ ظَاهِرُهُ
with wall	in it	door	inside it	in it	the mercy	and outside it
بِسُورٍ لَهُ بَابٌ بَاطِنُهُ فِيهِ الرَّحْمَةُ وَظَاهِرُهُ						
a wall with a door in it. The inside of it will be all mercy and in front, outside it,						
مِنْ	قَبْلِهِ	الْعَذَابِ	يُنَادُونَهُمْ	أَلَمْ	نَكُنْ	مَعَكُمْ
from	its front	the torment	they will call them	did it not	we were	with you
مِنْ قَبْلِهِ الْعَذَابِ ١٤ يُنَادُونَهُمْ أَلَمْ نَكُنْ مَعَكُمْ						
will be torment. They will call out to them, saying, 'Were we not with you?'						
قَالُوا	بَلَى	وَلَكِنَّكُمْ	فَتَنْتُمْ أَنْفُسَكُمْ	وَ	تَرَبَّصْتُمْ	
they said	why not	and but you	you led yourself into temptation	and	you hesitated	
قَالُوا بَلَى وَلَكِنَّكُمْ فَتَنْتُمْ أَنْفُسَكُمْ وَتَرَبَّصْتُمْ						
They will answer, 'Yea, but you led yourselves into temptation and you hesitated'						
وَ	ارْتَبْتُمْ	وَ	غَرَّتْكُمْ	الْأَمَانِيُّ	حَتَّى	جَاءَ
and	you doubted	and	it deceived you	the vain desires	till	it came to pass
اللَّهُ	أَمْرٌ					
Allah	decree					
وَ ارْتَبْتُمْ وَ غَرَّتْكُمْ الْأَمَانِيُّ حَتَّى جَاءَ أَمْرُ اللَّهِ						
and doubted and your vain desires deceived you till the decree of Allah came to pass.						
وَ	غَرَّتْكُمْ	بِاللَّهِ	الْعَرُورُ	فَالْيَوْمَ	لَا يُؤْخَذُ	مِنْكُمْ
and	it deceived you	with Allah	the Deceiver	so this day	it is not taken	from you
وَ غَرَّتْكُمْ بِاللَّهِ الْعَرُورُ ١٥ فَالْيَوْمَ لَا يُؤْخَذُ مِنْكُمْ						
And the Deceiver deceived you in respect of Allah. 'So this day no ransom shall be accepted from you,						

فِدْيَةٌ	وَّ	لَا	مِنْ	الَّذِينَ	كَفَرُوا	مَاؤُكُمْ	النَّارُ
ransom	and	nor	from	those who	they disbelieved	your abode	the Fire
فِدْيَةٌ وَلَا مِنَ الَّذِينَ كَفَرُوا ٥ مَاؤُكُمْ النَّارُ ٦							
nor from those who disbelieved. Your final abode is the Fire;							
هِيَ	مَوْلَاكُمْ	وَّ	بِئْسَ	الْبَصِيرُ	أَلَمْ	يَأْنِ	لِلَّذِينَ
that	your friend	and	evil	the destination	has not	the time comes	for those who
هِيَ مَوْلَاكُمْ ٧ وَبِئْسَ الْبَصِيرُ ٨ أَلَمْ يَأْنِ لِلَّذِينَ آمَنُوا							
that is your friend; and a very evil destination it is.' Has not the time arrived for those who believe							
أَنْ تَخْشَعَ	قُلُوبُهُمْ	يَذْكُرِ	اللَّهُ	وَّ	مَا	نَزَلَ	مِنْ
that it humbles	their hearts	for remembrance	Allah	and	what	it came down	from
أَنْ تَخْشَعَ قُلُوبُهُمْ يَذْكُرِ اللَّهُ وَمَا نَزَلَ مِنَ الْحَقِّ ٩							
that their hearts should feel humbled at the remembrance of Allah and at the truth which has come down to them,							
وَّ	لَا يَكُونُوا	كَالَّذِينَ	أُوتُوا	الْكِتَابَ	مِنْ	قَبْلُ	فَطَالَ
and	they don't become	like those who	they were given	the Book	from	before	so it prolonged
وَلَا يَكُونُوا كَالَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلُ فَطَالَ							
and that they should not become like those who were given the Book before them and the term							
عَلَيْهِمْ	الْأَمَدُ	فَقَسَتْ	قُلُوبُهُمْ	وَّ	كَثِيرٌ	مِنْهُمْ	فَسِقُونَ
upon them	the term	so it hardened	their hearts	and	many	of them	wicked ones
عَلَيْهِمْ الْأَمَدُ فَقَسَتْ قُلُوبُهُمْ ١٠ وَكَثِيرٌ مِنْهُمْ فَسِقُونَ ١١							
was prolonged for them, but their hearts were hardened, and many of them are wicked?							
اعْلَمُوا	أَنَّ	اللَّهُ	يُحْيِي	الْأَرْضَ	بَعْدَ	مَوْتِهَا	
you know	that	Allah	he quickens	the earth	after	its death	
اعْلَمُوا أَنَّ اللَّهَ يُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا ١٢							
Know that Allah quickens the earth after its death.							

قَدْ	بَيَّنَّا	لَكُمْ	الْآيَاتِ	لَعَلَّكُمْ	تَعْقِلُونَ
indeed	we manifested	for you	the Signs	so that you	you understand
قَدْ بَيَّنَّا لَكُمْ الْآيَاتِ لَعَلَّكُمْ تَعْقِلُونَ ﴿١٨﴾					
We have made the Signs manifest to you, that you may understand.					
إِنَّ	الْبَصِّدِّقِينَ	وَ	الْبَصِّدِّقَاتِ	وَ	أَقْرَضُوا اللَّهَ
surely	the men who give alms	and	the women who give alms	and	Allah
إِنَّ الْبَصِّدِّقِينَ وَالْبَصِّدِّقَاتِ وَأَقْرَضُوا اللَّهَ					
As to the men that give alms, and the women that give alms, and those who lend to Allah a goodly loan					
قَرْضًا	حَسَنًا	يُضَعَفُ	لَهُمْ	وَ	لَهُمْ أَجْرٌ كَرِيمٌ
loan	goodly	it will be increased manifold	for them	and	honourable reward for them
قَرْضًا حَسَنًا يُضَعَفُ لَهُمْ وَلَهُمْ أَجْرٌ كَرِيمٌ ﴿١٩﴾					
it will be increased manifold for them, and theirs will also be an honourable reward —					
وَ	الَّذِينَ	أَمَنُوا	بِاللَّهِ	وَ	رُسُلِهِ
and	those who	they believed	with Allah	and	His Messenger
وَالَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ					
And those who believe in Allah and His Messengers					
أُولَئِكَ	هُمْ	الصِّدِّيقُونَ	وَ	الشُّهَدَاءُ	عِنْدَ رَبِّهِمْ
those	they	the Truthful ones	and	the Witnesses	with their Lord
أُولَئِكَ هُمُ الصِّدِّيقُونَ وَالشُّهَدَاءُ عِنْدَ رَبِّهِمْ ط					
and they are the Truthful and the Witnesses in the sight of their Lord,					
لَهُمْ	أَجْرُهُمْ	وَ	نُورُهُمْ	وَ	الَّذِينَ كَفَرُوا
for them	their reward	and	their light	and	those who disbelieved
لَهُمْ أَجْرُهُمْ وَنُورُهُمْ ط وَالَّذِينَ كَفَرُوا					
they will have their reward and their light. But as for those who disbelieve					

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و	كَذَّبُوا	بِآيَاتِنَا	أُولَٰئِكَ	أَصْحَابُ	الْجَحِيمِ
and	they rejected	with Our Signs	these are	inmates	the Hell
وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ الْجَحِيمِ ﴿٢٠﴾					
and reject Our Signs, these are the inmates of Hell.					
اعْلَمُوا	أَنَّا	الْحَيٰوةُ	الدُّنْيَا	لَعِبٌ	
you know	that	the life	this world	sport	
اعْلَمُوا أَنَّا الْحَيٰوةُ الدُّنْيَا لَعِبٌ					
Know that the life of this world is only a sport					
وَلَهُمْ	وَزِينَةٌ	وَتَفَاخُ	بَيْنَكُمْ		
pastime	and	adornment	and	boasting	between you
وَلَهُمْ وَزِينَةٌ وَتَفَاخُ بَيْنَكُمْ					
and a pastime, and an adornment, and a source of boasting among yourselves,					
وَتَكَاثُرُ	فِي	الْأَمْوَالِ	وَالْأَوْلَادِ		
rivalry in multiplying	in	the riches	and	the children	
وَتَكَاثُرُ فِي الْأَمْوَالِ وَالْأَوْلَادِ					
and of rivalry in multiplying riches and children.					
كَشَلٍ	غَيْثٍ	أَعْجَبَ	الْكُفَّارِ	نَبَاتُهُ	ثُمَّ يَهِيْجُ
like example	rain	it rejoiced	the tillers	its vegetation	then it dries up
كَشَلٍ غَيْثٍ أَعْجَبَ الْكُفَّارِ نَبَاتُهُ ثُمَّ يَهِيْجُ					
This life is like the rain the vegetation produced whereby rejoices the tillers. Then it dries up					
فَتَرَاهُ	مُصْفَرًّا	ثُمَّ	يَكُونُ	حُطَامًا	
so you see it	one that turns yellow	then	it becomes	broken pieces	
فَتَرَاهُ مُصْفَرًّا ثُمَّ يَكُونُ حُطَامًا					
and thou seest it turn yellow; then it becomes broken pieces of straw.					

و	فِي	الْآخِرَةِ	عَذَابٌ	شَدِيدٌ
and	in	the Hereafter	punishment	severe
وَفِي الْآخِرَةِ عَذَابٌ شَدِيدٌ ^٥				
And in the Hereafter there is severe punishment,				
وَمَغْفِرَةٌ	مِّنَ	اللَّهِ	وَرِضْوَانٌ	وَرِضْوَانٌ
forgiveness	from	Allah	and	pleasure
وَمَغْفِرَةٌ مِّنَ اللَّهِ وَرِضْوَانٌ ^٦				
and also forgiveness from Allah, and His pleasure.				
وَمَا	الْحَيَاةُ	الدُّنْيَا	إِلَّا	مَتَاعٌ
and	the life	the worldly	except	enjoyment
وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعٌ الْغُرُورِ ^٧				
And the life of this world is nothing but temporary enjoyment of deceitful things.				
سَابِقُوا	إِلَىٰ	مَغْفِرَةٍ	مِّنَ رَبِّكُمْ	وَجَنَّةٍ
you vie with one another	to	forgiveness	from	paradise
سَابِقُوا إِلَىٰ مَغْفِرَةٍ مِّنَ رَبِّكُمْ وَجَنَّةٍ عَرْضُهَا				
Vie with one another in seeking forgiveness from your Lord and for a paradise, whose span is				
كَعَرْضِ	السَّمَاءِ	وَالْأَرْضِ	أُعِدَّتْ	أُعِدَّتْ
like the span	the heaven	and	the earth	it was prepared
كَعَرْضِ السَّمَاءِ وَالْأَرْضِ أُعِدَّتْ				
like the span of the heaven and the earth; it has been prepared				
لِّلَّذِينَ	آمَنُوا	بِاللَّهِ	وَرُسُلِهِ	ذَلِكِ
for those who	they believed	with Allah	and	that
لِّلَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ ^٨ ذَلِكِ				
for those who believe in Allah and His Messenger. That is				

فَضْلُ	اللَّهُ	يُؤْتِيهِ	مَنْ	يَشَاءُ			
grace	Allah	he bestows it	whom	He pleases			
فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ ط							
Allah's grace; He bestows it upon whomsoever He pleases,							
وَ	اللَّهُ	ذُو الْفَضْلِ	الْعَظِيمِ	مَا	أَصَابَ		
and	Allah	one full of grace	the immense	not	it befell		
وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ 22 مَا أَصَابَ							
and Allah is the Lord of immense grace. There befalls not							
مِنْ	مُصِيبَةٍ	فِي	الْأَرْضِ	وَ	لَا	فِي	أَنْفُسِكُمْ
any	calamity	in	the earth	and	not	in	your selves
مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنْفُسِكُمْ							
any calamity either in the earth or in your own persons,							
إِلَّا	فِي	كِتَابٍ	مِّنْ	قَبْلِ	أَنْ	نَّبْرَأَهَا	
but	in	a Book	from	before	that	We bring into being it	
إِلَّا فِي كِتَابٍ مِّنْ قَبْلِ أَنْ نَّبْرَأَهَا ط							
but it is recorded in a Book before We bring it into being							
إِنَّ	ذَلِكَ	عَلَى	اللَّهُ	يَسِيرٌ			
surely	that	for	Allah	easy			
إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ 23							
surely, that is easy for Allah —							
لِّكَيْلَا	تَأْسَوْا	عَلَى	مَا	فَاتَكُمْ			
so that not	you grieve	over	what	it got lost of you			
لِّكَيْلَا تَأْسَوْا عَلَى مَا فَاتَكُمْ							
That you may not grieve over what is lost to you							

و	لَا	تَفْرَحُوا	بِهَا	اَتُكْمُ		
and	not	you exult	with that	he gave to you		
وَلَا تَفْرَحُوا بِهَا اَتُكْمُ ط						
nor exult because of that which He has given to you.						
وَاللّٰهُ	لَا	يُحِبُّ	كُلَّ	مُخْتَالٍ	فَخُورٍ	
Allah	not	he loves	all	self-conceited	boaster	
وَاللّٰهُ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ ٢٤						
And Allah loves not any selfconceited boaster,						
الَّذِينَ	يَبْخُلُونَ	و	يَأْمُرُونَ	النَّاسَ	بِالْبُخْلِ	
those who	they are niggardly	and	they enjoin	the men	to be niggardly	
الَّذِينَ يَبْخُلُونَ وَيَأْمُرُونَ النَّاسَ بِالْبُخْلِ ط						
Such as are niggardly and also enjoin upon men to be niggardly.						
وَمَنْ	يَتَوَلَّ	فَإِنَّ	اللّٰهَ	هُوَ	الْغَنِيُّ	الْحَمِيدُ
whoso	he turns back	then surely	Allah	he is	the Self-Sufficient	the Praiseworthy
وَمَنْ يَتَوَلَّ فَإِنَّ اللَّهَ هُوَ الْغَنِيُّ الْحَمِيدُ ٢٥						
And whoso turns his back, then surely Allah is Self-Sufficient, Worthy of all praise.						
لَقَدْ	أَرْسَلْنَا	رُسُلَنَا	بِالْبَيِّنَاتِ	و	أَنْزَلْنَا	مَعَهُمْ
for sure	We sent	Our Messengers	with the manifest Signs	and	We sent down	with them
لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمْ						
Verily, We sent Our Messengers with manifest Signs and sent down with them						
الْكِتَابَ	و	الْبَيْزَانَ	لِيَقُومَ	النَّاسُ	بِالْقِسْطِ	
the Book	and	the Balance	so that he acts	the people	with the justice	
الْكِتَابَ وَالْبَيْزَانَ لِيَقُومَ النَّاسُ بِالْقِسْطِ ج						
the Book and the Balance that people may act with justice;						

وَ	أَنْزَلْنَا	الْحَدِيدَ	فِيهِ	بَأْسٌ	شَدِيدٌ	وَ	مَنَافِعُ
and	We sent down	the iron	in it	warfare	violent	and	benefits
وَ أَنْزَلْنَا الْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ وَمَنَافِعُ							
and We sent down iron, wherein is material for violent warfare and many benefits for mankind,							
لِلنَّاسِ	وَ	لِيَعْلَمَ	اللَّهُ	مَنْ	يَنْصُرُهُ	وَ	رُسُلَهُ
for mankind	and	that He knows	Allah	who	he helps Him	and	His Messengers
لِلنَّاسِ وَلِيَعْلَمَ اللَّهُ مَنْ يَنْصُرُهُ وَرُسُلَهُ بِالْغَيْبِ ط							
and that Allah may distinguish those who help Him and His Messengers, albeit He remains unseen.							
إِنَّ	اللَّهَ	قَوِيٌّ	عَزِيزٌ	وَ	لَقَدْ	أَرْسَلْنَا	نُوحًا
surely	Allah	Powerful	Mighty	and	for sure	We sent	Noah
إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ ٢٦ وَلَقَدْ أَرْسَلْنَا نُوحًا							
Surely, Allah is Powerful, Mighty. And We did send Noah							
وَ	إِبْرَاهِيمَ	وَ	جَعَلْنَا	فِي	ذُرِّيَّتِهِمَا	النُّبُوَّةَ	
and	Abraham	and	We placed	in	seed of them both	the prophethood	
وَإِبْرَاهِيمَ وَجَعَلْنَا فِي ذُرِّيَّتِهِمَا النُّبُوَّةَ							
and Abraham, and We placed among their seed prophethood							
وَ	الْكِتَابَ	فِيهِمْ	مُهْتَدٍ	وَ	كَثِيرٌ	مِنْهُمْ	فَاسِقُونَ
and	the Book	so of them	one followed the guidance	and	many	of them	rebellious ones
وَ الْكِتَابَ فِيهِمْ مُهْتَدٍ ٢٧ وَكَثِيرٌ مِنْهُمْ فَاسِقُونَ							
and the Book. So some of them followed the guidance, but many of them were rebellious.							
ثُمَّ	تَقْيْنَا	عَلَى	أَثَارِهِمْ	بِرُسُلِنَا			
then	We caused to follow	on	their footsteps	with Our Messengers			
ثُمَّ تَقْيْنَا عَلَى أَثَارِهِمْ بِرُسُلِنَا							
Then We caused Our Messengers to follow in their footsteps;							

وَقَفَّيْنَا	بِعِيسَى	ابْنِ	مَرْيَمَ	و
We caused to follow	with Jesus	son	Mary	and
وَقَفَّيْنَا بِعِيسَى ابْنِ مَرْيَمَ				
and We caused Jesus, son of Mary, to follow them,				
وَأَتَيْنَاهُ	الْإِنْجِيلَ	و	جَعَلْنَا	
We gave him	the Gospel	and	We placed	
وَأَتَيْنَاهُ الْإِنْجِيلَ وَجَعَلْنَا				
and We gave him the Gospel. And We placed				
فِي قُلُوبِ	الَّذِينَ	اتَّبَعُوهُ	رَأْفَةً	و رَحْمَةً
the hearts	those who	they accepted him	compassion	and mercy
فِي قُلُوبِ الَّذِينَ اتَّبَعُوهُ رَأْفَةً وَرَحْمَةً ط				
in the hearts of those who accepted him compassion and mercy.				
و رَهْبَانِيَّةٍ	ابْتَدَعُوهَا	مَا	كَتَبْنَاهَا	عَلَيْهِمْ
the monasticism	they innovated it	not	We prescribed it	for them
وَرَهْبَانِيَّةٍ ابْتَدَعُوهَا مَا كَتَبْنَاهَا عَلَيْهِمْ				
The monasticism which they innovated — We did not prescribe it for them —				
إِلَّا ابْتِغَاءَ	رِضْوَانِ	اللَّهِ	فَمَا	رَعَوْهَا
but seeking	favour	Allah	so not	they practised it
إِلَّا ابْتِغَاءَ رِضْوَانِ اللَّهِ فَمَا رَعَوْهَا				
for the sake of gaining Allah's favour; but they did not practise it				
حَقِّ رِعَايَتِهَا	فَاتَيْنَا	الَّذِينَ	أَمَنُوا	
its due observance	so We gave	those who	they believed	
حَقِّ رِعَايَتِهَا فَاتَيْنَا الَّذِينَ أَمَنُوا				
in accordance with its true spirit. Yet We gave those of them who believed				

مِنْهُمْ	أَجْرُهُمْ	وَ	كَثِيرٌ	مِنْهُمْ	فَسِقُونَ
of them	their reward	and	many	of them	rebellious ones
مِنْهُمْ أَجْرُهُمْ ۚ وَكَثِيرٌ مِنْهُمْ فَسِقُونَ ﴿٢٨﴾					
their due reward, but many of them are rebellious.					
يَا أَيُّهَا	الَّذِينَ	آمَنُوا	اتَّقُوا	اللَّهِ	
O ye	those who	they believed	you feared	Allah	
يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ					
O ye who believe! fear Allah					
وَ	آمَنُوا	بِرَسُولِهِ	يُؤْتِكُمْ	كَفْلَيْنِ	
and	you believe	with His Messenger	he gives you	double share	
وَأَمِنُوا بِرَسُولِهِ يُؤْتِكُمْ كَفْلَيْنِ					
and believe in His Messenger; He will give you a double share					
مِنْ	رَحْمَتِهِ	وَ	يَجْعَلُ	لَكُمْ	
from	His Mercy	and	He provides	for you	
مِنْ رَحْمَتِهِ وَيَجْعَلُ لَكُمْ					
of His mercy, and will provide for you					
نُورًا	تَمْشُونَ	بِهِ	وَ	يَغْفِرُ لَكُمْ	وَاللَّهُ
light	you walk	with it	and	He will grant you forgiveness	Allah
نُورًا تَمْشُونَ بِهِ وَيَغْفِرُ لَكُمْ وَاللَّهُ					
a light wherein you will walk, and will grant you forgiveness — and verily Allah is					
غَفُورٌ	رَحِيمٌ	لِّئَلَّا	يَعْلَمَ	أَهْلُ	الْكِتَابِ
Most Forgiving	Merciful	not for that	think	people	the Book
غَفُورٌ رَحِيمٌ ۚ لِّئَلَّا يَعْلَمَ أَهْلُ الْكِتَابِ					
Most Forgiving, Merciful — That the People of the Book					

اللَّهُ	فَضْلٍ	مِّنْ	شَيْءٍ	عَلَى	يَقْدِرُونَ	أَلَّا
Allah	grace	of	anything	upon	they have power	that no

أَلَّا يَقْدِرُونَ عَلَى شَيْءٍ مِّنْ فَضْلِ اللَّهِ

may not think that they (the Muslims) have no power to attain aught of the grace of Allah;

يُؤْتِيهِ	اللَّهُ	بِيَدٍ	الْفَضْلَ	أَنَّ	وَ
He gives it	Allah	with hands	the grace	that	and

وَأَنَّ الْفَضْلَ بِيَدِ اللَّهِ يُؤْتِيهِ

whereas grace is entirely in the hands of Allah. He gives it

الْعَظِيمِ	ذُو الْفَضْلِ	اللَّهُ	وَ	يَشَاءُ	مَنْ
the immense	the Master of the grace	Allah	and	He pleases	whom

مَنْ يَشَاءُ ۖ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿٣٠﴾

to whomsoever He pleases. And Allah is the Master of immense grace.

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