

<u>Qāla Famā Khaţbukum</u>

Part Twenty Seven of the Holy Quran With English Split-Word and Running Translation. ISBN: 978-1-914379-96-3 Published by Majlis Ansarullah UK All Rights Reserved.

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.

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. Alhamdolillah, 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

- ▲ Compulsory Stop.
- The sign at the end of a verse. It is preferable, though not necessary, to stop here.
- It is preferable, though not necessary, to stop here.
- \bigcirc Optional. To pause, or to continue.
- It is better to pause.
- **v** Necessary to continue, do not pause.
- Stop vocal sound for a moment, without breaking breath. وقفر
- تص معن العناق Desirable to continue, do not pause.
 - تف 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 الْكِتْبُ لَارَيْبَ^ڠْ فِيْهِ^ڠ هُرًى لِلْهُتَّقِينَ ﴿

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

ڂٰڸڬٵڶڮؚؾ۠ڹؘؘؙؚۘۘۘڒ*ۮ*ؽڹ^ڠٛڣؽڢ^ڠ هُ كَا لِلْهُ تَقِينَ ٥ (pause here)

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

¥	ت 51 ک	الڌري	} 		Chapter:	51			Part	: 27		کھ 27	(قالفماخطبة
الجُوْنَةِ 27	بلنآ	ٱرْسِ	Ĩ		قَالُوْا	نَ	المُرْسَلُوْ	U	أيُّه	فَطُبُكُمُ		فَبَا	قَالَ
2	We wei	e sent	indee		they said		Messengers		you	your errai		so what	he said
			Ĩ	ۇسلىك	قالؤاإنا	ن 32	هَا الْمُرْسَلُوْ	م أيو	ؙڟؖؠ۠ػؙ	فالكفتاخ			
	A	brahan	n said, 'l	Now wh	at is your	errand,	O ye messer	ngers	?' The	ey said, 'We	e hav	ve been s	sent
	طِيْنٍ	في ا	مّر	ڡؚؚڿؘٳۯؘۛؖۊٞ	يُهِمُ	عَدَ	سِلَ	لِنُوْ		جُرِمِيْنَ	ي م	قۇم	الى
	clay	0	of	stones	upon t	hem	so that we s	send o	lown	sinful		people	e to
			3 4	ڻ طِيْنٍ	بجارَةً مِّر	ؽڡؚؠؙۛڂ	، نُرْسِلَ عَلَ	لا 33)	مِيْنَ	قَوْمِ مُّجْرِ	إلى		
			to a s	inful pe	ople, 'Tha	t we m	ay send dow	n upo	on ther	n stones of	clay	',	1
	فِيْهَا	گانَ	مَنْ	ننا	فَأَخْرَجُ		برافيين	لِلْهُ	ļ	ي في ال	5	عِنْدَ	مْسَوْمَةً
	in there	it was	who	so We b	rought for	th for	those who e	xcee	d limit	s your L	ord	with	marked
			يُهَا	, کَانَ فِ	; جُنَامَنُ	فأخر	سُرِفِيْنَ 3	مْلْكِ) کرتیک	وَّمَةً عِنْ	ھ م ىيك		
	'M	arked, v	with thy	Lord, f	or those gu	ilty of	excesses.' A	And V	Ve bro	ught forth	there	efrom su	ch of
	للبي لمن	السُ	مِّنَ	د يت	ير ب	é	فِيْهَا	ئمنا	وَجَ	فَبَا	نَ	، مؤمنی	مِنَ الْ
	the Mus	lims	of	a hou	se exc	ept	in there	We fo	ound	so not	the	e believe	ers of
			ين ₃₇	لمشلع	بتٍ مِّنَ ا	ر در رو عبر ب	ئ نَافِيْهَا	اوَجَ	ج 36 فہ	نۇ مىزىن (ئ الْم	مز	
		the bel	ievers a	s were t	here, And	We fo	und not ther	e exc	ept onl	ly one hous	se of	Muslim	s.
	لأليئم	1	نَابَ	الْعَ	بافحون	يَخَ	ڵؚؚڷۜۏؚڽٛڹ		يَةً	يُهَآ ٢	ف	رَكْنَا	وَ تَ
	the pain	ful tl	he punis		they fe		for those w		a Sig	·		We le	ft and
			(نینم پیشم	عَذَابَ الْأ	وْنَ الْ	<u>زِيْنَ يَ</u> خَافُ	ةً لِل	ڹۿٵۜؽ	تركناف	وَ		
			And	We left	therein a S	ign for	those who f	èar th	ie pain	ful punish	nent		
	م مب ين		سُلُطْزٍ	<u>ب</u>	فِمْعَوْنَ	إلى	مننه	آژ	إذ	ۇسى ا	م م	في	وَ
	clear	wit	h autho	rity I	Pharaoh	to	We sent	him	whe	en Mos	es	in	and
				يني 39	بلطنٍ هُبِ	وْنَ بِسُ	نەڭرالى <u>ف</u> ىماغ	أسل	إذأذ	وفي مُوْسَى)		
		And V	Ve left a	nother	Sign in Mo	oses wł	nen We sent	him t	o Phar	aoh with cl	lear a	authority	/,
K													

51 (الڈريٰت			(Chapter	: 51				Part	t: 27		کم 27	قالفماخطب
نۇڭ	مُجْن	2	ٱو	دی مرا	سح	ل ا	قَا	وَ		نبه	بِرُكْ		نولى	ف
mad	lman	(or	a so	orcerer	he	said	and	with	his	chieftain	the	en he turn	ed away
				(4	م منون (أؤمم	ىلىچى	ز ق الَ	رُكْنِهِ	لى ب	فَتَوَ			
		He tu	irned a	iway a	long wit	h his c	chiefta	ins and	said, 'A	sor	cerer, or	a madr	nan.'	
	مُلِيْهُ		ه <u>و</u>	وَ		ال	في	اء نهم	فَنَبَنُ		جُنُوْدَه	وَ	نگ	فَأَخَذُ
one to	be bla	med	he	an	d the s	sea	in s	o We t	hrew th	em	his hosts	and	so We s	seized him
			ط 41	لِيْمُ	وَ هُوَ مُ	الْيَجْ	، ھم في	نَبَنُ	، نوده ف	و ج	أخأنه	ف		
	So W	e seize	ed him	and h	is hosts	and th	rew th	em into	the sea	ı; an	d he hims	selfwa	s to blam	ne.
بُمَ	الُعَقِ		ڒؚؽڂ	ال	مُع	عَلَيْ	l	رُسُلُنُ	Ĩ	إذ	ادٍ	è	في	وَ
the de	structi	ve	the wi	ind	agains	t them	1 V	Ve sent	t w	hen	Aa	ıd	in	and
				ج 42	الْعَقِيْ	لڙِيْحَ	يُهِمُا	نماعك	أرْسَدُ	دٍإ	وَفِيْ عَا			
	And	there w	vas a S	lign in	the tribe	e of 'A	d, whe	n We s	ent aga	inst	them the	destru	ctive win	d.
ſ	رِّمِيْ	كال	4	عَلَتْهُ	ن ب	ٳڵۜ	لميْهِ	é (ٱتَتْ	<u>م</u>) شی	مِنْ	تَنَدُ	مَا
like tł	ne rotte	n bone		t made		out	upon		came	thi	<u> </u>	iny	it leave	s not
			43	أميم	ؾ۫ۮػٵٮڗۜ	جَعَلَ	بجوإلا	تُعَلَبُ	٢	ن <u>ی</u> شکو	تَنَرُمِرُ	مَا		
		Ι	t left n	othing	g whatev	er tha	t it visi	ted, bu	t made	it lik	e a rotten	bone.		
<u>پين</u>	>	حتى	ۋا	تهتع	د ۲	لَهُ	ل	قِيُ	إذ		^{يَه} ُ وَ		في	ۆ
a tim	e	till	you	ı enjoy	y for	them	it wa	s said	when	1	Thamu	1	in	and
				44	ی حِیْنٍ	واكة	بر ^ش و	<i>ک</i> َ لَهُمُ	إذقيكا	و در مود	وَفِي ثُ			
And	a Sigr	there	was in	the tr	ibe of T	namud	l when	it was	said to	them	n, 'Enjoy y	ourse	lves for a	while.'
هُمُ	وَ	م قة	الصّعِ		و و ۳۹	أخذآ	فَا	•	رَبْع		أمر	عَنُ	1	فَعَتَوْ
they	and	the thu	underb	oolt	so it ov	ertook	them	thei	r Lord	co	ommand	from	so the	y rebelled
				و و و هم	يلعقة	م هم الع	خَذَتُ	بْهِمْ فَأ	أمردة	عَنْ	فعَتَوْا			
	But	they re	ebelled	l agair	nst the co	ommai	nd of t	neir Lo	rd. So t	he th	nunderbo	t over	took then	n
								2						

R	اربيت 51 ک	{ الأ		Chapte	er: 51			Part	: 27		هـ 27	اخطبك	ح (قالفم
	<u>،</u> ن	فتصيب	9 A	كانوا	مًا أ	و	قِيَامٍ	مِنْ	نوا	شتطاء	فَبَا ا	ۇن	ينظر
	those who a	lefend th	iemselves	they we	ere nor	and	rising	of	so th	ey not w	ere able	the	y gaze
		46 46	نَصِرِيْنَ (المؤامن	مٍوَّمَاكَ	ن قِيَا	طَاعُوًا مِ	االْسَة	خ ط	م ظرُونَ (يُدُ		
	whi	ile they §	gazed; An	d they we	ere not ab	le to ris	e again, n	or cou	ld they	y defend	themselv	ves.	
	بقين	فب	قۇمًا	كَانُوْا		إنته	نېل ⁶		<u>مِّنْ</u>	ور بورج	م ا	قۇ	وَ
2	disobedien	t-ones	people	they we	ere sure	ely they	before	e f	rom	Noal	n pec	ple	and
2 23			٤ 47	الحسقير	ۇاقۇم	نَهُمُ كَانَ	قَبْلُ إ	<u>ح</u> ِ مِنْ	ومربو	وَ قُرْ			
1		And We	destroyed	the peop	le of Noa	th befor	e them; th	ley wei	re a di	sobedier	it people		
		م معون	لكود		إنَّا	1	ب ا	بأيُه	Ľ	بَنَيْنُهُ	بمآء	السَّ	وَ
	surely thos	e who co	ontinue to	expand	indeed	We ar	id with	might	W	e built it	the he	aven	and
			(48	سعُوْنَ (ر انگالیو	أيُبدِ	ئىنىھاب	باءَب	(السَّمَ	ۇ			
		And V	Ve have bi			-	/				ndeed.		
-	شىءٍ	كُلّ	مِنْ	وَ	ر ۇن	الہٰ	د م	فَز	نهَا	فَرَآتُ	ِ دِرْضَ	Ĵ1	وَ
	thing	every	of	and	those wh	o spread	d so g	ood	We s _j	pread it	the ear	th	and
	I) شَيْءٍ	دَمِنْ كُلّ	ۇن 🕘 ۇ	المهمه	هَافَنِعْمَ	ر م)شنو	يِض فَ	وَالْأَرْ			
	And the e	arth We	have spre	ad out, an	d how ex	cellent	y do We	orepare	e thing	gs! And	ofeveryt	hing	have
	الله		ا إلَ	ففرق	ون	ؾؘڹؘڲ	د ا	لَعَلْكُ		جَيْن	زۇ	فينا	خَلَغَ
	Allah	t	0 8	so flee	you	reflect	sot	hat yo	ı	in pai	rs V	Ne cr	reated
		I	لله	، پروالک ا	ن 💿 فَوْ	نېگې و	لَعَلَّكُمُ	ۯؙڿؘؽڹ	نُنَازَو	خَلَق			
		1	Ve created			•	t. Flee y	e there	fore u	nto Allal	ı.		
	بي في	ی م	<i>ه</i> ر	نَزِيُ		من منگ	,		لَكُمُ			<u>انۍ</u>	
	plai	n	w	arner		from h	m	t	for you	ı	su	rely	I
				ج (5	م مبين	نَنِ <u>يُر</u> ُ	كُمُصِّنُهُ	اِنْيْ أ					
			5	Surely, I a	ım a plaiı	n Warne	er unto yo	u from	Him.				
×						3)						2

R	لدريت 51	\mathbf{D}		Chapt	er: 51				Part: 27		2	اخطبكمـ7	قالفما
	أخرآ	L	<u>ا</u> لـٰ	ي لو	اد	٦	á	ۋا	تجعل	Ý			وَ
	another	(God	All	lah	wi	th	yo	u set-up	not		ar	nd
				d V	لمهااخ	اىلىچاك	وْامَعَ	جْعَلُ	وَلَاتُ				
			1	And do n	ot set u	p anothe	r God a	along	with Allah	•		_	
	ٱتَى	مَا	بك	گذا	د و، بن		ده، ایر	نَزِ	مِنْهُ	•	لَكُ	đ	الخ
	it came	not	like	that	pla	ain	War	ner	from hir	n for	you	sur	rely I
			(^ک مَاآزَ	، گَذْلِل	د و <i>ن ج</i> پین ⁵²	<u>ا در م</u>	نَّهُنَ	ڹۣٞڶػؙؠؙۛڡؚؚ	ļ			
			Surely,	I am a p	lain Wa	arner unt	o you f	rom H	lim. Even s	so there			
	سَاحِرٌ	الُوًا	ē	ٳۜڴ	Ċ	ر رُسُول	بى	ر ه	ببلهم	ني و	ړ	ين	الَّنِ
	sorcerer	they s	aid	but	any M	lessenge	r fr	om	before the	em fro	om	those	e who
			دی س	لْوْاسَاح	<u>اِلَّا</u>	ۣ ڕۜۺۅٛڸ	<u>م</u> م مرز	قبْلِ	نِيْنَ <i>مِ</i> نْ	ال			
		ca	ame no N	lesseng	er to the	ose befor	e them	, but t	hey said, 'A	A sorcerer,	1		
	طَاغُوْنَ	() ()	م مُمُ قَوْ	بَلْ ا	به			ئىۋا	أتَوَاهَ		وْنْ	مَجْنُ	أؤ
	rebellious-o	nes peo	ple the	y nay	with it	have t	hey ma	de a l	egacy to or	ne another	ma	dman	or
			ج (54)	رُطَاغُور	و و کرد هم قوم	۽ ^ع بَلُ ه	صواب	أتوا	جنون 🕄	أۇمَ			
	or a ma	dman!']							ay, they are		ellious	people	e.
	ومر	بِہَا		أنت	í	Ĩ	ف		عنهم		Ű	فتَوَل	
	one to be	blamed	l	you		SO	not		from them	I SO	o he tu	irned av	way
				×3 (55)	<u>ﯩ</u>	آأنتب	^و و زر هم فه	ی سی عنه	فَتَوَلَ				
			So turi	n away fi	om the	m; and t	nere wi	ll be i	no blame o	n thee.			
	ۇ م نىيىن	أل	فم	تن	ى	النِّكْن			فَإِنَّ	كم	ذ		9
	the believ	ers	it ben	efits	the e	exhortati	on	so c	certainly	you ex	hort	a	ind
				يْنَ 56	ل <u>مؤمز</u>	تنفعُ	گړی	تگالز	ۊؘۮؘػؚۯڣؘٳڒ				
		P	And keep	on exh	orting;c	certainly	exhort	ation	benefits the	e believer.			
K						4	\supset						

R	(الذربيت 51		Cha	apter: 51			Pa	rt: 27		2	لمبكمـ7	قالفماخه
	الإنْسَ	وَ		جن	ال	(خَلَقْتُ		مَا			وَ
	the men	and		the J	inn	Ι	created		not			and
		·	·	لإنْسَ	لُجِنَّ وَا	ية ق تُ ا	وَمَاخَلَ					
			And	l I have no	t created	the Jir	in and the	men				
	ڗؚڎۊۣ	مِنْ	م ۲	مِنْهُ	ؽؚؖڵ	أر	مَآ		بُدُوْنِ	لِيَعُ		ٳۜڷ
	sustenance	any	fro	om them	I des	ire	no	that	they wo	rship N	Ле	but
		Ç	<u>رزو</u>	د نىھە مىڭ	ِ اُرِ ي ْںُ مِ	57 مَـاً	ڡؙڹؙؚۘۘ۠ۘۘۅؙۏؚڹ	إلَّالِيَ				
		but that th	ney m	nay worshi	p Me. I d	lesire r	io sustena	nce fror	n them,			
	الرَّزَّاقُ	هُوَ		الله	ٳڹ	ون ا	يطعبه	آڻ	یٹ ا	أ	مَآ	ě
	the Great Sustaine	r Who		Allah	surely	they	feed Me	that	I desi		nor	and
		ڨ	لرزا	الله هُوَا	بِ 🕫 اِنْ	لعمور	<u>بُ</u> رُ أَنۡ يَع	ة مآأرب	9	·		
	nor do I desire	e that they s	shoul	d feed Me	. Surely,	it is A	llah Hims	elfWho	o is the C	Breat S	lustai	ner,
	ظكمؤا	ېن	ۑڷڹ	١	ٳڹ	فَ		<u>ہتین</u>	أأ	2	لقوتخ	ذوا
	they wronged	for th	ose w	vho	then su	urely	t	he Stroi	ng	ро	werfu	lones
			لمثوا	ڷۜڹؚؽؘڟؘ) فَاِنَّ لِ	د م پین 🕫	قُوَّةِ الْهَتِ	ذُوالْ				
		the Powe		the Strong					l wrong			
	يَسْتَعْجِلُوْنِ	تلا		لحبيهم	أصُ	J	ذَبُور دُنور		حِثْلَ		بًا	ذنو
	they hasten Me	so n	ot	their pe	ople	a p	ortion		like		a po	ortion
		60	جلور	إيستغ	بِهِمْ فَلَا	أصلح	لَ ذَنُوْبِ	ۇ <i>ب</i> ًاھِ ^ۋ	ذب			
	shall be like	that of the	peopl	le of their	ilk;so let	them	not ask M	e to has	ten on th	ie puni	ishme	ent.
	يُوْعَلُوْنَ	الَّذِي		پتومیم	مِنْ		كْغَرُوْا		نړين	Ŭ,	45	فَوَيْلْ
	they are promised	which	t	their day	of	they	disbeliev	ved fo	or those	who	the	en woe
3 14		ف ف (¹	عَلُو	الَّذِي يُوْ	ؿۅٛڡؚۿ	امِنْ	<u>يْنَ كَفَرُو</u>	ڰؚڵؚؚؚڵڹ	فَوَيْرا			
2	Woe, then, to t	hose who c	lisbel	lieve, beca	use of th	at day	of theirs w	hich th	ey have	been p	oromi	sed!
K					5)						

) K	الطّور 52)	Cha	pter	52			Par	t: 27		حـ 27	(قالفماخطبك
		رُكُوْعَانِ	نَ ايَةً وَّ	سور	ڹۺؠؘڵۊؚڂؠ	٦	وَّ هِيَ مَا	<u>به</u> س	لطورِمَكِ	ۇرىۋا	<i>و</i> س	
	A	At-Tur is a	Makki	Sur	ah, it has 5	50 ve	erses an	d 2	section	s (Rı	ıkus).	
	حثم	الزَ	(حُهن	الرَّ		ي لهِ	اد			شم	ب
	the Mer	ciful	th	e Gra	cious		All	ah			with n	ame
					لن الرَّحِيْ	لرَّحُ	ماللها	ئىب				
			In the		of Allah, the		/ /		erciful.			
	م <u>م</u> مُ	ڗڨ	في	,	مَّسُطُوْدٍ		كِتْب		وَ	ۇر	الطُ	وَ
	unfolded	parchment	in		inscribed	H	Book		and	the N	Mount	by
		(م شور ^{لا}	ی م پ من	وْدِ أَنْ فِي رَقِّ	ئىشۇ	<u>ک</u> کیت م	2	وَ الطُّورِ			
		By the N	Iount; A	And b	y the Book i	nscri	bed, On p	arc	hment unf	òlded	;	
	الْهَرْفُوْع	لقف	السَّ		وَ		المعمود		يت	الْبَ		و
	the elevated	the Ro	oof		and	the	e inhabite	ed	the H	ouse		and
			وع 6	لْبَرْفُ	ذ السَّقْفِ ا	5	المعمؤد	ېت	وَّالْبَيْ			
-		An			uented Hous					f;		
	قرع	لَوَا	ك	Ű,	عَذَابَ	,	ٳڹ		م مشجور	ال	الْبَحْرِ	وَ ا
	surely it will c	come to pass	your I	Lord	punishme	nt	certainly	y	the swoll	len	the sea	and
		(ز اقِعُ ﴿	ڮؘڮ))عَذَابَ رَيِّ	لا ر	شجُوْرِ (الْ	وَالْبَحْرِ			
	A	nd by the swo	llen sea	; The	punishment	ofth	y Lord sl	nall	certainly	come	to pass;	
	مۇرًا	السَّبَاءُ	ۇر	۶ <i>۲</i> س	پیومر		ذا ف ِع		مِنْ		لَمْ	می
	a swaying	the heaven	it sv	vays	the day	on	e who ave	erts	of		for him	not
			نورًا	<u>ن</u> اءُه	ز تىمۇ ر الس	پ پوه	دَافِع ﴿	ب ث	ممَّالَهُمِ			
	There is	none that car	n avert i	t. On	the day whe	en the	heaven	will	heave wit	h grea	it commo	otion.
200						3						

R	الطور 52 }	}	Chaj	oter: 52			Pa	art: 27		27.	خطبكم	قالفما.
	ؽػڹؚۨؠؚؽؘ	لِلْهُ	ؾٛۅٛڡؘۦۣڹٟ	ييك	فَوَ	برًا	Ŵ	بَالُ	الْجِ	بيرُ	تَسِ	و
	for those who	reject	that day	then v	voe a	great 1	noving	the mo	untains	it mo	ves	and
		لا (12	ؠؙػٙڹؚۨؠؚؽؘ	ۅٛڡؘؠۣؽؚڵؚڵ	فَوَيْلٌ يَّ		الُسَيْ	يُرُالُجِبَ	وتسب			
	And the	mountair	s will move	a great m	oving,Tł	nen wo	be that d	ay to thos	e who re	ject th	e trutl	h,
	ۑؙۯؘڠ۠ۅٛڹ	ومر	يَ	لْعَبُوْنَ	^{لل}		خۇخ	في	^و و هم		يْنَ	الَّنِ
	they be thrust	the o	lay they	sportingly	indulge	idl	le talk	in	they		those	who
وقفلابهم			^م يُكَ عُوْنَ) ⁽¹⁾ يَوْمَر	، بلعبۇن	ۇضٍ بْ	م فِيْ خَ	ڷۜڹؚؽؘۿ	1			
		Who s	portingly in	dulge in ic	lle talk.	The da	y when	they shal	l be thru	st		
	كنتم	الَّتِیْ	النَّارُ	٩	فز	يُعًا	5	جَهَنَّمَ	رِ	نَ		ٳڵ
	you were	which	the Fire	e th	is	thru	st	Hell	Fi	re	i	into
			م چُنتُم پُکُنتُم	لنَّارُالَّتِی) لهنِوا		جَهَنَّمَ	إلى نَارٍ ،				
		int	o the fire of	Hell with a	a violent	thrust.	. 'This i	s the Fire	which			
	تُبْصِرُوْنَ	Ý	أنثم	أمر	الم الم		بىخى	ٱفَ	ب پ بون	ؾؙڲۯ		بِهَا
	you see	not	you are	or	this		is then 1	nagic	you b	elie	w	rith it
		(ب <u>َص</u> رُوْنَ	ا <i>ن</i> تُم <i>لا</i> تُ	هذا أمر	بيحرك) 15 أفَ	ڹۘػڹؚۨؠۅٛڹ	بِهَا			
			you treated	as a lie. 'I	s this the	n magi	ic, or do	you not s	see?			
	عَلَيْكُمُ	سَوَاعٌ	برُوْا	تص	Ý	دو و	Ĩ	ئىب <u>ر</u> ۇا	فاذ	l	لمؤه	إض
	upon you	same	you be	<u> </u>	not	01		o you be		you	burn (therein
			عَلَيْكُمْ	ا * سَوَا *	تَصْبِرُوْ	اأؤلا	اصْبِرُوْ	ملۇھا ف	إه			
	'Burn ye	therein; a	nd whether	you show _]	patience	or you	show it	not, it wi	ll be the	same f	for yo	u.
	لمتقفين	1	ٳؾ	تعْمَلُوْنَ	ء م تم	کُنُ	مَا	(تُجْزَوْنَ		l	إنْبَ
	the righteous	ones	verily	you do	you	are	what	you	are requi	ted	veril	y what
			لْمُتَّقِيْنَ	نَ 17 إِنَّ ا	تغمكؤر	و و و کنتم	أِنَ مَا أ	ؠٵؾؙڿؘۯۏ	إن			
		You	are requited	only for w	hat you	used to	o do.' Ve	erily, the r	ighteous	5		
×					7							2

R	الطّور 52 }	3	10	napter: 52				Part :	27		27	اخطبكم	قالفم
	ري ^{ھ ھ} و	و و هم	ات	بِبَآ		فكِهِيْنَ		نَعِيْمٍ					في
	their Lord	he bestow	ved them	with what	tho	se enjoyin	ıg	in bliss	an an	d G	arder	ns	in
			رچ ^و و چ ر بهم	<u>ؠ</u> ٙٵٵؾۿؗ	يْنَ بِ	م 🕲 فكو	عِيْ	ښتو وَذَ	في جَ				
		are in Ga	rdens and	in bliss, Er	njoyin	g what the	eir Lo	ord has l	pestowe	ed on the	em;		
	اشْرَقُوا	ۆ	كُلُوْا	<u>مَحِيْم</u>	الُ	نَابَ	é	و و جم	ريم	و و هم	وقد		ۆ
	you drink	and	you eat	the Fi	re	torme	nt	their	Lord	he sav	ed th	em	and
			و پر مودا شما بو ا	• كُلُوْا وَ ا	حيم	ابَ الْجَ	أعذ	و روم م ربیهم	ِ وَقْم ُهُ	é			
		and thei	r Lord ha	s saved ther	n fron	n the torm	ent o	of the Fin	e. 'Eat	and dri	nk		
	م سرال	عَلٰى	<u>نَنَ</u>	مُتَّكِياً	نَ	تَعْمَلُو		كُنْتُمُ		بِبَا		وع	هَز
	couches	on	those	e reclining	y	ou do	уо	ou used t	0 W	vith wha	t	joyfi	ılly
			لى سُمُ ي	تَكِينُعَ	20 ×	نى ئىچىكۇن	ء تىم ز	بِبَاكُنُ	مَنِيْعًا	,)			
	joyf	ùlly, as a r	reward for	what you u	sed to	do. 'Recli	ining	g on cou	ches ar	anged i	n row	/s.'	
	أمَنُوْا	<u>ٿَزِيْنَ</u>	وَ ا	عِيْنِ	4	بحۇر		ا م مهم	زَوْجُ	وَ		مُفُوْفَةٍ	
	they believed	those wh	o and v	wide eyes	with f	àir maidei	n W	/e consc	orted the	em and	arra	nged ir	nrows
		•	نَ أَمَنُوْا	2 وَالَّذِنِ	عِيْنِ	هُمْ بِحُوْرٍ	جز	لي ^ع وزو	صفرف				
	And We s			vith fair mai							e wh	o belie	ve
	درِيتهم	(بِهِ	لْحَقْنَا	Ĩ	بإيْبَانٍ		م و و و منهم	م درب	و و مم	بعثر		وَ
	their children	n wit	h them	Wejoine	ed	with faith	1	their ch	ildren	she fol	low e	dthem	and
			ر ریسهم	<u>ق</u> ُنَابِهِمُ	نِ ٱلْحَ	ئەبايىكار	ي ^و و يته	و نهم ذر	اتّبعَن	وَ			
	ar	nd whose o	children fo	ollow them	in fait	h — with t	them	shall W	/e join t	heir chi	ldren	•	
	امْرِيَّ	كل	ى شىءً	مِنْ	و	عَمَلِهِ	بى ا	مِّر	و و هم	أكثنه		مَآ	وَ
	man	every	thing	any	the	ir work	fro	om w	e dimir	ished th	nem	not	and
			د مرگ	<u>م</u> محطق الع	بن شر	عَبَلِهِمْ هِ	ېڭ ي	ور نهم فر	يَ مَ آ أَنَ				
		And We w	vill not dir	ninish anyt	hing fi	rom the re	warc	d of their	r works	. Every	man		
¥					(8							

R	ور 52]	الظ		Chapt	er: 52	2		Pa	rt: 27			کھ 27	ماخطبة	قالف
	اکِهَڐٟ	بِغَ	د د هم	أمُدَدُ		ۆ	ه ن	رَهِ يُ		سَبَ	5		بِہَا	
	with fr	uits	We bes	stowed the	m	and	ple	dged	i	it earne	ed	wi	ith wl	hat
				فَاكِهَةٍ	نهمد	وَأَمْ كَدُه	د ور (22)	ى <i>ىتب</i> ز <u>ھ</u>	بِہَاگَ					
	stan	ds pledg	ged for wh	hat he has	earned	l. And W	e shall b	estow up	on the	m an a	ıbundar	nce of	fruit	
	فِيْهَا		م رغون	يَتَنَاذَ		ۇن	يَشْتَهُ		هِپا		نُحْمٍ	Ĵ		۵ ۹
	in it	they	pass from	one to an	other	the	y wish	fro	m wha	ıt	mea	t	a	nd
				نَفِيُهَا	ازْعُوْرُ	23 يَتْنَ	تَهُوْنَ	مِبْتَايَشُ	وَّلَحُمٍ					
			and meat	such as th	iey wil	ll wish fo	r. There	they wil	l pass t	from o	ne to			
	تأثِيمٌ		Ý			هَا ا	فِيُ	د و جو	ک		^س ر لا		سًا	ľ.
	sin		not	ar	ıd	in	it	levi	ty		not		تی ا ما ا م ا ا ا ا ا ا ا ا ا ا ا ا ا ا ا	ıp
				(2	ثِيمُ (اوَلَاتًا	فمؤفيه	كأسًالاك	<i>.</i>					
				another	a cup	wherein	is neithe	r levity n	or sin.					
	م كُنُوْنٌ		ود ودم لولو	اً ^{بته} و ا نهم	6	مو لھم	ق ا	غِلْبَا	ببهم	عَلَبْ	و ا	يطوف		ۆ
	well prese	erved	pearls	that like	they	ofthe	m y	ouths	upon	them	he wa	its up	on	and
			(25)	ؚ ڝػڹۅٛڽؙ	م مولوم م لولو	ہ _ہ کانچ	ڵؠؘٵڹٛۜڐۜ	لَيْهِمُ غِ	ن نُفْعَ	وَيَطُو				
	And	there wi	ill wait up	on them y	ouths	of their o	wn, as tl	hough the	ey wer	e pearl	ls well-	prese	rved.	
	دَلُوْنَ	ؾٛؾؘڛؘٳ		بَعْضٍ	L (عل	د م	بَ ع ُضُهُ		ć	ٱقْبَا			é
	they ask	each oth	ner a	another		on	som	e of them	1	he tu	urned to		ar	nd
				نۇ ئۇن	تَسَاءَ	ؠۼڞۣؾؘ	مُعَلَى أ) بَعْضُهُ	ٱقْبَلَ	وَ				
			And	they will	turn to	one ano	ther, ask	ing mutu	al que	stions.				
	فِقِيْنَ	مشد	لِنَا	أهُ	نې	ل	قَبُ		\$		اِنَّا		الوا	قَ
	those afr	aid of	our fai		in		fore	we w			ely we	t	they s	said
				ين 27	مُشْفِز	أهْلِنَاهُ	بُبُلُ فِي	نَّاكُنَّاة	فالوال					
	They wil	ll say, 'Bo	efore this,	when we w	vere an	nong our f	amily, w	e were ve	ry muc	h afrai	d of Goo	d's dis	pleas	ure;
ß							9							

₽́	لظور 52	\square		Chapte	r: 52			Pa	art: 27			کھ 27	قالفماخطبة	Æ
	لسمومر	j	عَذَابَ	ستًا	وق	وَ	لمينكا	é	الله			نې نې		
	the burning b	olast	torment	and he sa	aved us	to us	Allah		Graciou	us s	o he ha	as beer	n gracious	
			(لسموم ٥	ندَابَا	لمناء	يْنَاوَ وَقُ	ءُ عَلَ	ڹؘؖٵٮڵؖ	فَهَ				
	'But A	Allah h	nas been g	gracious un	to us and	l has sa	wed us fro	om the	e torme	ent of th	ne buri	ning bl	ast.	
	الرَّحِيْمُ		البَرْ	هُوَ	إنته		نَ الْ عُوْلاً		قَبُلُ	مِنْ	Ľ	كن	اِتَّا	
	the Merciful	the B	eneficent	it is Who	surely I	He we	pray for H	Iim	before	from	we us	sed to	surely we	;
			د 29	۔ [الرَّحِيْمُ	، هُوَالَبُ	بي الله	ل نَنْ عُوْ	نى قَبُ	لنامز	إنَّاكُ				
-		'W	e used to j	pray to Hin	n before.	Surely	, He is the	Ben	eficent	, the M	ercifu	1.'		
	مَجْنُوْنِ	ِ ۲	9	بِگَاهِن	ف	رَبْل	نِعْبَتِ	ب ر	ٱنْتَ	فَبَآ		ک س	فَنَ	
	madman r	or a	nd with a	a soothsaye	er your	Lord	with grad	xe	you	and no	ot th	en you	admonish	1
	I	1	30	لامَجْنُوْنِ	کاهِنٍ وَ َ لَ	ڹؚٞڬؘؠؚڰ	نِعْبَتِ دَا	۔ ت	فَبَآاذُ	فَنَكْرُ				
	Ad	monis	sh then. B	y the grace	of thy L	ord, the	ou art neit	her a	sooths	ayer, no	or a m	adman		
	ون	الْبَ		رَيْبَ	به		بر ترېض	(iu)	عر،	شَا	وْنَ	ي <u>ق</u> ول	أقر	
-	which time	brings	upon	calamity	with	it v	ve are wai	ting	a po	oet	they	y say	do	
			(لْهَنُوْنِ 🗈	، زيب ا	ؠ	اعِرُّنْتَرَبَّ	ڹؘۺؘ	ؚؽؚڠؙۅٛڵۅ۫	أمرُ				
	Do the	y say,		oet; we are							bring	upon h	im?'	
	رَبِّصِينَ	الْ	نَ	ě	مَعَكُمُ	5	ياتى	5		رَبْصُوْا	ڗؘ		قُلُ	
-	those who	wait	amo	ong	with yo	u	then I	am		you wa	it	y	ou say	
-				يْصِينَ 32	نَ الْمُنْكَرَبُ	۔ کُمُ صِّرَ	فَإِنَّى مَعَا	صوا	ل تَرَبَّ	و ق		1		
			Say, 'Awa	uit ye then!	I too am	with yo	ou among	those	e who a	re wait	ting.'			
	طَاغُوْنَ		<u>قومر</u>	و و هم	أمر	Ĩ	بهنَ	و و میں	حُلَامُو	.ĩ	رم م	تأمر	أقر	
-	rebellious or	nes	a people	they	or	wi	th this	thei	ir dreen	ns i	t enjoi	ins ther	n do	
		I	ر 33	مُرْطَاغُوْنَ	م ر هُمُ قُوْ	إِنَّ آَأَهُ	ر مُهُمُ بِ	أَحْا	أمرُهُ	أمرتاً				
	Ε	o the	ir intellec	t and reaso	n enjoin	this up	on them c	r are	they a 1	rebellio	ous pe	ople?		
R						(10								¥

R	الطور 52		Ch	apter	: 52				Part	: 27		27	فطبكم	قالفماخ
	يۇمِنُوْنَ		لله لا		بَلُ		4	تَقَوَّلَ		ۇن	يقول		و بر	őÍ
	they believe	n	ot		nay		he fat	ricate	d it	the	y say		d	0
			ج 3	ن ئۇن ۋ	ی بی کوم	ل لاً	ۅۜ <i>ل</i> ه ٛ	إِنَ تَعَ	يقُوْلُوْ	أقر				
		Do they	say, 'H	Ie has	fabrica	ited i	it?' Nay,	but th	ey wo	uld not	believ	e.		
	ۻڔۊؚؽؙڹؘ	انوا	6	ځ	إذ	ĩ	مِثْلِه		ا یث	بِحَدِ		توا	نَلْيَا	é
	truthful ones	they w	rere	i	if		like it	v	vith na	rration	sc	let they	/ brin	g forth
			ور بن ₃₅	ليرق	كَانُوْاط	إنْ أ	حِثْلِه	ِ يُثٍ	وابح	فَلْيَأْتُ				
-		Let then	n, then,	bring	forth a	narr	ation lik	e this,	ifthey	speak t	the tru	th!		
	الْخْلِقُوْنَ	م هم	أقر	<u>َ</u> ڀِ	شَى	ر	غي	مِنُ		١	مُلِقُوا			أقر
	the creators	they	or	anyt	thing	n	iot	from	t	hey hav	ve beei	n create	d	have
			نے 36 ف	فلقو	ه هم ال	<i>إ</i> أقر	ڹؙڔؚۺؽٶٟ	ن غَ	فقوام	أقرخْلِ				
	H	lave they	been ci	reated	outof	noth	ing, or a	e they	them	selves tl	he crea	ators?		
	ي وقِنُو نَ	للا لا	Ĉ	بَل	يُضَ	الأز	وَ		لوتِ	السلم		خَلَقُوا		أهر
	they have faith	not	n	ay	the e	arth	and	l	the he	avens	the	ey create	ed	did
			ن ئون 🗄	ِ پُوف	، بَلُ لَّا	نې کس	والأز	، پلوت	واالسَّ	مرخكة	Ĩ			
-		Did they										ith.		
	المصيطرفن	و و هم	,	أقر		Ĵ	رَبْل		أبن	خَزَ	د و فم	جنكة		أقر
	the guardians	the	y	or		you	r Lord		treasu	res	wit	th them		do
		(ن ف ف	، میسطر	مُ الْهُمَ	مر ه مر ه	لى رَبِّكَ أ	نَ آبِر ِ	ہ ہ کھم خ	مرْعِنْدَ	Ĩ			
-]	Do they ov	wn the	treasu	res of t	hy L	ord, or a	re the	y the g	uardian	s there	eof?		
	مستبعهم	ت	فَلْيَا		فيلو		ون فون	شتيع	, L	للم	ہ س	لَهُمُ	,	أقر
	their listener	then let	him br	ing	in it		they ca	n ove	rhear	a lad	der	for the	m	have
		ر و بام	تبغ	م ب مس	فليأن	5	ۇنَ فِيُ	ئتبع	لکم کی	رو و کھم سُ	أمرً			
	Have they	a ladder u	into he	aven b	y mear	ıs of	which t	ney ca	n over	hear? T	hen le	t their li	istene	er
ß						{	11							

	ظور 52		C	hapter:	52		Par	rt: 27	1	27_	ماخطبكم	قال ف
	الْبَنُوْنَ	لَكُمُ	وَ	م ٹ	الْبَنْ	لْمُ	د بر	5	م مبين	, (سُلُطْزِ	ب
	the sons	for you	and	the d	laughters	for Him	whe	ther	manifes	st wit	h autho	ority
			د و ن ه	نَّكُمُ الْبَ	لْبَنْتُ وَا	الله أمركه	، ٽبين	مين ه	بِسُلُ	·		
		brii	ng a mani	fest autho	ority. Has	He daughte	ers and	you ł	nave sons?			
	نشقلون		مغر	م فن	, ,	فَهُ	أُجُرًا		م علمہ	تش	د بر	j.
	burdened or	nes	lebt	from	ı so	they	reward	d	you ask	them	whe	ther
				مِ ثْقَلُوْ	ڹڡٞۼؙۯمٟ	فِرا فَهُمُ هِ	م لمهم أ	ن نسعًا	أقرأ			
	Do	ost thou ask	a reward	l from the	em, so that	they are we	ighed o	down	with a loa	d of deb	t?	
	، نبون	یک	و	فه		الْغَيْبُ		و ۲	عِنْكَهُ		أقر	
	they write	e down	so	they	th	e unseen		W	ith them		whethe	er
			I	د و ن (1)	فَهُمۡ يَكُتُ	مُ الْعَيْبُ	عِنْكَهُ	أقر				
		Do tł	ey posse	ss knowl	edge of the	unseen, so	that th	ey wi	rite it down	n?		
	بِ ^ل ُوْنَ	الْبَكِ	ه و هم	1	كَغَرُو	نِ یْنَ	فَالَّ	15	نَ كَيُرً	يُرِيْهُوْ		أم
t	hose caugh	t in the plot	they	they d	lisbelieved	so those	e who	aı	plot the	ey intend	who	ether
		(بُرُوْنَ 🗄	لمُ الْمَكِمْ	<u>ى</u> ئىڭغۇۋا ھ	الْفَالَّذِي	، گیڈ	ئۇن	أمْريْرِيْ			
	Ι	Do they inte	end a plot	? But it is	those who	disbelievo	that w	vill be	caught in	the plot.		
	يكُوْنَ	يشم	عَہؓا	بلو	بْحْنَ ا	ىلە س	و ر	غي	もう	لَهُمُ		أقر
tl	hey associa	te partners	from wh	nat Alla	h Exalt	ed Allal	n bes	sides	God	for the	اکمر whether اکمر whethe whethe iکمر h have h Him! isee and	ave
			ۇن كۈن	م میا پشر	لِنَّ اللَّهِ ^{عَ}	بث مُبْ	، بروه ، غير ا	مْ اللهُ	أقركهُ			
	Have the	ey a God ot	her than A	Allah? Ex	alted is Al	lah above a	ll that	whic	h they asso	ociate wi	th Him	<u>1</u> !
	مركومر	ابٌ	ا سَحَ	يَقُولُو	ساقِطًا	تتهاءٍ ،		هِنَ	كِسْفًا	يَرُوْا	ِ ا نْ	وَ
1	ayer upon la	-		ney say	descendi	<u> </u>		of	a piece		y see	and
		(45) (45)	^ې مرکو	ئۇاسَحَا	اقِطًايَّقُوْ	لسَّبَآءِ سَ	احِّنَا	يشفً	ڹٞؾۜٞڔؘۅ۫ٳڮ	وَإ		
	And if t	hey see a p	iece of cl	oud desc	ending, the	y say; sooi	n will fo	ollow	clouds la	yer upon	layer.	,
ß					5	2						

K	طّور 52 ک			Cha	pter: !	52			Part :	27		{	بكم 27	(قالفماخط
	نون لون	يصعة		فيثلج	نې	مُ الَّ	ي ۇم ۇ	وا	<u>يلغ</u>	یا تی	خ		وم ا رھم	فَذَ
	they are stru	ck by thur	der	in it	whic	h the	eir day	they	y meet	un	til	so y	ou lea	ve them
				ىعقۇر	يە يەلچە يە	ڷڹؚؽڣ	يۇمھم ا	لمقوا	حَتّى يُ	د ^م م	فَنَ			
	So leav	e them alo	one un	til they	/ confro	ont their _l	promised	day c	on which	n they	will	be thu	ndersti	ruck.
	فبصركون	هُمُ يُ		٧	٩	<u>شَيْ</u>	يِلْهُمُ	٤	وم عنهم		و	إيغيج	Ý	يَوْمَ
	they be help	bed the	n n	or a	ind	aught	their plo	ot :	from the	em	it doe	es not	avail	the day
			ن (47)	و ر ه مصرفو	، ^و و و ب هم ب	ؽئًاوَّلَا	ب بِلُهُمُ شَ	ۿؗؗؗٞػؘ	بِیْ عَذْ	لايُغُ	يۇمر			
		The day	when t	their pl	lotting	will not a	wail then	n augł	nt, nor sh	nall th	iey be	helpe	ed.	
	وَلَكِنَّ	ذٰلِكَ	نَ	و و دو	ابًا	عَذَا	موا	ظَ		<u>ن</u> ِيْنَ	لِلَّ	(ٳڹ	وَ
	and but	that	bes	ides	punis	shment	they wr	onge	d for	those	who	Ve	erily	and
				وَلَكِنَّ	ذٰلِكَ	بًادُوْنَ	ہوا عَذَا	نَظْلَ	ٛۑڵؚڵٙڹ	وَإِنَّ				
		And ve	rily, fo	or those	e who c	do wrong	there is a	ı puni	shment	besid	es tha	t. But	t	
	رَيْكَ	(لِحُكْ		برُ	اصُ	وَ	ć	بى المون	ڍ	Ý		و و هم	ٱكْثَرَ
	your Lord	forj	udgmo	ent	you be	e patient	and	tł	ney know	w	no	t	most	ofthem
				رَبِّكَ	لِحُكْم	وأضبرا	ودن مون (10 م	ٚيَعْدَ	نرکم ک	ÌÌ				
		most	ofthe		-		atiently f				thy L	ord;		
	تَقُوْمُ	حِيْنَ		رَبِّكُ		بِحَبْرِ	بنج ا	ú	١٩	نا	و مربغ غيب	بِٱ	ć	فَإِنَّكَ
	it rises	when	you	ur Lord	l wi	th praise	you glo	orify	and	with	1 Our	eyes	so in	deed you
			49 (49)) تقوم	ناجين	ؠڔۯؾؚڮ	ؠڹؚڂۛڹؚڂ	ئاۇس	ِ ٱعۡيُٰنِ	نىڭى	فَا			
	for assure	dly thou ar	befor	e Our e	yes; an	d glorify t	hy Lord w	vith H	is praise	when	thou	risest u	ıp from	ı sleep;
	النُّجُوْمِ	باز	إذ		ف	م فک	فَسَبِّ		بل	الَّهُ		ينَ	9	وَ
2	the stars	sett	ing	ar	nd	so thou	glorify H	im	the n	night		of		and
21				د 50 م	لنجؤ	ِ إِ دْبَ ارًا	ڛٙۑؚٝڂۿۅ	لِفَ	مِنَ الَّهُ	وَ				
4		And for J	art of	the nig	ght also	o do thou	glorify H	im an	d at the	settin	ng of t	he sta	rs.	
F							13							

) €	النّجر 53	}		Cha	pter: 53				Part: 27		فطبكم 27	قالفماخ
	عَاتٍ	<u>ة</u> رُكُو	ؚؿؘڒڎؘ	نَ ايَةً وَّ	ن وَسِتُون	نَلَاتُ	لْبَسْبَلَةٍ	نعَ ا	ڐٞۊۜڡؚؽؘڡؘ	ؾٛڿۛؠڡؘػؚؾۜ	سُوْرَةُ ال	
-	An	-Najı	m is a	a Makl	ki Surah,	it ha	as 63 vers	ses a	and 3 sec	ctions (Ru	ıkus).	
	لرَّحِيْم	1		(الرَّحْلنِ			م بو	اللّ		بِسْم	
	the Merci	ful		th	e Gracious			Al	lah		with name	e
					حِيْم 1	ن الرَّ	لم لهِ الرَّحْلُنِ	Ů١	ب			
				In the	name of A	llah,	the Graciou	ıs, th	e Mercifu	1.		
	غَوٰى	مَا	>	و	احِبْكُمُ	صَ	ضَلَّ	تا	لوی ہ	إذًا ٢	النَّجْم	وَ
	it went astray	noi	r e	and y	our compa	anior	it erred	no	t it fel	1 when	the star	by
			ج 3(مَاغَوْم	حِبْكُمُ وَهُ	صَا	مَاضَلَ	ِی ﴿	يم إذًا هَوْ	وَالنَّجْ		
	By	the sta	ar whe	n it falls	s,Your con	npan	ion has neit	ther e	erred, nor	has he gone	astray,	
	يولحى	نىڭ	وخ	إلا	<u>هو</u>	ڬ	هَوْى اِ	ال	عَنِ	يَنْطِقُ	مَا	وَ
	it is revealed	revel	ation	but	he	not	t the des	sire	of	he speak	s nor	and
			5	ن يوځى (وَإِلَّا وَحَيَّ	ڻ هُ	تھوٰی ^ٹ اِ	نِ الْ	ينطق	وَمَا		
	Nor does he sp	eak oi	utofh	is own d	desire. It is	noth	ning but pur	e rev	velation th	at has been	revealed b	y God.
	فاستوى			<u>مر</u>	د دوم		لْقُوٰى	1	ب	شَرِبْ	د مها	عا
	then he settle	d	one l	naving (Great Migh	nt	the powe	ers	m	ighty	he taug	ht him
			(ئۈى ر ^{لا}	ۣؖۊٟ [ٝ] ڡؘؘٲڛ۬	ۇم	ھُۈى ^ڭ ذُ	بْ الْ	ؠڬۺؘٙڔؽ	عَد		
	The Lord of might	y powei	rs has ta	ught him	, The One Po	ssesso	or of strength.	Of Gr	eat Might.	Who then sett	tled upon Hi	s Throne,
	فَتَكَلَّ		Ľ	دَنَ	ê M M		الأعْلى		فتي	بِالْأ	هُوَ	وَ
	then he came do	own	he dre	w near	then	the	e loftiest on	es	with the	horizons	Не	and
				لى ۋ	دَنَافَتَدَ	م شم (الأعلى 🖑	فق	<u>ا</u>	,		
	And He revealed	His W	ord wh	en He wa	as at the lofti	est H	orizon, Then l	ne drev	w nearer to (God; then he ca	ame down to	mankind,
201						(14					

) 2 (2	<u>جم</u> 53	ن الت		Cha	pter: 5	3			Part	: 27			نطبكم 27	قالفماخ
	أؤلحى	مَآ	بْىرِې	إلى عَ		فَاوْحَ	اَدْنٰى	أؤ	نِن	قۇسۇ	ک	قار	ć	فَكَارَ
1	He reveal	ed tha	t His serv	ant to	then H	e revealed	closer	or	two	o bows	one	chord	so it	become
			لحى 1	، ب ا مَا أَوْ	لى عَبْدِ	، فَأَوْ حَى إ	اَدْنٰی 🗄	نِ أَوْ	أِسَيْر	نُابَ تَ وْ	كَانَ قَ	فَ		
	So that l	he becam	e, as it were,	one chord	to two bo	ws or closer st	ill. Then I	He rev	ealed	to His ser	rvant th	at which	n He rev	ealed.
	يَرْى	مَا	عَلٰى		نه	أفتهره		ى	:15	مَا	ۇاد	الُغُ	ئَنَبَ	مًا أ
╞	he sees	what	upon	Will	you ther	dispute wi	th him	hes	saw	what	the h	eart	he lied	l not
			(13)	مَايَرْي	نەغلى) اَفَتُبرُوْ	رای 🛙	دُمَا	لفؤا	نَدَبَ	مَا كَ			
	The hear	rt of the	Prophet l	ied not r	egarding	what he sa	w.Will	you tł	nen d	• ispute w	vith hir	n abou	t what]	he saw?
	منتطى	ة ال	سەر	عنُدَ	ى	أتحما	زلة	i i		رًا مُ		تَقَلُ	J	وَ
	the farthe	est Lo	ote-tree	near		ner time	one tin	ne	hes	saw Hir	n	certair	nly	and
			(15	نتغى	لُوَ ةِ الْہُ	فينكس	م ا ی 🗄	ء و لما اخ	ۇنۇڭ	قَدُرَاهُ	وَلَ			
		A				a second tir						-tree,		
	رو ا بغشی	<u>i</u>	مَا	لى رَقَّ	السِّ	يَعْشَى	2	1	ى	الْبَأَوْ		<u>ب</u>	مًا ا	عِنْدَه
	it cover	rs	that	the Lote		it covers				abode		arden	n	near it
			لا 17	مَايَغْشُ	ى تىلەر قە	ِ يَغْشَى ال		بمأوى	ة ال ^أ	هَاجَذَ	عِنْدَ			
	Near w	hich is				de. This wa						red th	e Lote	-tree.
	رّای		لَقَنُ	ب می	لم	مَا	وَ		ر م	الْبَحَ		زاغ		مَا
	he saw	fo	or sure	he war	ndered	not	an	d	the	e eye	it de	eviated	1	not
				ى	لَقَنُ رَا	ئاطغى	م صَرُ وَ هُ	غَالْبَ	ازا	à				
			Т	ĥe eye d	eviated	not, nor did	it wand	ler. S	urely	y, he sav	W			
	الْعُزْى		ى ۋ	اللُّ	و و مناجع	أَفْ رَعَدِ	ى	ڷۘػؙڹۘڒ	1	ب الم	5	يت	Y	مِنْ
	Uzza	ar	id 1	Lat	then di	d you saw	the g	greate	est	his Lo	ord	Sign	s	of
			× 20	ِّالْعُزْى	اللَّتَ وَ	ا فَرَعَيْتُمُ	رای 🕫	الْكُبُ	رېپوا	أينتي	مِنْ			
						fhis Lord.						za,		
						(15	$\overline{)}$							

R	جم 53	النّ			Chapte	r: 53	}			Part:	27		27_	خطبكه	قالفما
	الأنثى	ہ ط	Ĵ	وَ	نْكَنُ	11	کُمُ	ĨĨ	ین ی	و الأ	لِثَةَ	الشَّا	ڹۅۊؘ	مَ	ۆ
	female	for I	Him	and	the ma	le	what for	r you	the an	other	the t	hird	Man	at	and
			(22	ور نثى(رُ رُكُ الْأُ	نَكَمُ	، ٱلَكُمُ إِل	ی ی (2	الأخر	ثالِثة	نوةً ال	وَمَ			
	And	Manat	, the thi	rd one	e, another	god	dess! 'W	hat! fo	r you th	e male	s and f	or Him	the fer	nales	!'
	أشبكاغ	í	ٳڴ		هي ک		اِنْ	يى	ۻؚؽۯ	å	قِسُ	1	5	ف	تِلْكُ
	the name	es	but		it		not	un	ıfair	divi	sion	wh	en	t	hat
				69 4	إِلَّا أَسْبَاً	هي ً	ى 🗵 ان	ىيىپۇي	شهة	اذاق	تِلْكُ				
					indeed is							5			
	بِهَا	au	t l	٢	أنزا	Ĩ	م	و وکم	ابَآ		,	أنتم	هَآ	و و و تہو ک	ر ^{یہ} و
	with it	Alla	ıh	he set	nt down	1	no	your fa	athers	an	d	you	yo	ou nar	ned it
				L	ناڭ بِھَ	نزر	ۇ ڭە ھَاآ	وَابَا	بآانته	و مرد بتهوه	, w ,				
		whic	h you	nave n	amed —	you a	and your	fathers	s— for	which	Allah h	as sent	t down		
	تھوى	مَا	وَ ا		لظنَّ	1	لآلا		بِعُوْنَ		اِنْ	, C	سُلُطُ		مِنْ
	it desires	wha	t an	d	the conje	cture	but	t	they fol	llow	not	au	thority		of
				ی	وَمَاتَهُوَ	<u>طن</u>	ِ <u>ڹ</u> ٳؖڐٵٮ	ي تبعو	^ط ِن ی	للظن	مِنْ سُ				
		nc	autho		They follo							ouls de	esire,		
	لهُدٰى		ٽِھِمُ))	ممضق		ه و دهم	جَاءَ		لَقَلُ		وَ		فمشر	الأذ
	the guidan	ce	their L	ord	from		it came	to the	m f	or sure	:	and	t	he so	ouls
				24	الُهُدٰى		<u>ہ مِنْ رَبِّ</u>	جَاءَهُ	ِ لَقَلُ	ش ^ع	الأنف				
			wh	ile the	ere has alr	eady	come to	them	guidano	ce fron	n their I	Lord.			
	الأولى		ۇ	الأخ		فَلِلْهِ		تَبَتَى		مَا	بانِ	لِلْإِنْسَ		أقر
	that prece	des	and		e end		òr Allah		desired		that		man		is
				26 U	ةُ وَ الْأَوْ	إخرأ	فَبِلَّهِ الْ	25 C	مَاتَبَ	سَانِ	لرً لِلْإِنْ	5Í			
	Is there	for ma	ın all th	at he	desires?N	Jay t	o Allah b	elong	s the en	dofev	erythin	g and	all that	prece	edes.
¥								6							

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53 -	الت			Chapt	ter: 53				Part	: 27		{	لمبكم 27	لفماخط	ح قار
شيئًا	ر م هم	فحاعث	ش	ىنى	لأتغ	ات ا	السلم	في	ك	مَّلَ	مِنْ		گمُ		وَ
anything	their in	iterces	ssion i	t does	n't avai	1 the h	eavens	in	an	gel	of	hov	v many		nd
		l	و ب کر و گرو م شيئه	ء و عتھ	<i>ل</i> فَشَوْ	لأتغنى	، ش لو تِ	في الد	لکل	مِ ڻ هُ	وَكُمُ				
	And how	many	an ange	el is th	ere in t	he heave	ens, but	their i	nterco	ession	shall	be of n	o avail	,	
<u>بَرْ</u> ضَى	ۆ		يَشَاءُ	3	لِيَرَ	الله		أذَنَ			آنُ	بَعْلِ	مِنْ	5	
he please	es and	I H	le wills	for	who	Allah	he giv	ves per	rmissi	ion	that	after	of	exc	cept
			بى 27	وَيَرْطُ	يَشَاءُ	⁴ لِيَنْ لِمَ	خَنَ اللَّ	ڹؾٲ	بعوا	مِنْ لَ	ٳڷ				
	exc	ept aft				ermissio			· ·			please	s.		
<u>مَلْيِكَةً</u>	، ال	م مېرون	لَيْسَ		بيحركة	بالأ	ن ا	ومنو	ڊ پ	Ý	ć	الَّنِيْ	1	ان	
the ange	ls sure	ely the	y name	wit	h the H	ereafter	they	belie	ve	not	the	ose wh	0	surel	ly
			لَيكَة	نَ الْمَ	و ر ^ه و	المح أنق ل	ۇنَبِالُا	و ومن	نَ لَا بُ	ڷڹؽ	إنَّ ا				
			Those	who t	pelieve	not in th	e Herea	after n	ame t	he ang	gels				
بعُوْنَ		ارز	علم	0	مِنْ	به	,	لَوُ	مَا	وَ		د ^{ه دا} لات	1	لمبيكة	تَسُ
they foll	ow n	ot	knowle	edge	any	with it	t for tl	nem	no	and	the	femal	es	namii	ng
		ن ا		ان يَ		بەم	مَالَهُمُ	28		يَةَالُا			·		
	with n				-	have no	,				-	ow noth	ning		
شيئًا	ح ق	أل	مِنَ	نې	يغي	Ý	ڻ	الظ		ٳڹ	وَ		الظَّرَّ		ٳڵۜ
anything	g the tr	ruth	from	it av	vails	not	the cor	njectu	re in	ndeed	and	the c	onjectu	ire 1	but
			عًا ^ج	ي شد ک	يَ الْحَوَّ	فني مرا	نَّ لَا يُ	تَّ الظَّ	ء وار	الظنَّ	ٳڷ				
			but con	jectur	e; and c	conjectu	re avail	s naug	,ht aga	ainst ti	ruth.				
^ه د پرد	كُمُ	وَ		کُمِنَا	5	عَنْ		تولى		ٹی	ω 🖉	عَنْ	م س	أثمرة	فَ
he did n	ot seek	and	Our re	ememl	brance	from	he tu	rned a	way	wh	0	from	so tu	ırn asi	ide
			دُ	ِ کَم یُر	گېناو	^{لا} عَنْ ذِ	<u>ب</u> ني تولى	ڻ مگر	ہ ض عَ	فأغم	Ś				
	So tur	n asid	e from l	him wl	ho turn:	s away fi	rom Ou	r reme	embra	nce, ai	nd see	ks notł	ning		
2						(1	7								2

R	نجم 53			Chap	ter: 53				Part	: 27		2	خطبكمـ7	قالفما	Æ
	الْعِلْمِ		مِنَ	د م دهم	مَبْلَهُ		ذٰلِكُ	بًا	لله في	1	بوة	الْحَا		ٳڵ	
	the knowled	dge	from	their	extent		that	the	world	lly	the	life	b	ut	1
		I	ط	بِنَ الْعِلْم	م ^و و و عهم ف	كَمَبْأَ	اڭ ذيل	چ پنگ	بوتأال	الْحَيٰ	ٳڐ	I			
			but the	life of this	world.7	That is t	he utmos	st they	have	of kn	owled	dge.			
	سَبِيْلِهِ	Ċ	عز	ضَلَّ	ć	بِبَرْ	•	أعْلَ		هُوَ		رَبْكَ		ٳؾٞ	
	His way	fr	om	he strayed	d wit	h who	he kno	ows be	st	Не	yo	our Lord	V	erily	
				يثله	عَنْ سَ	,ضَلَّ	لَمُ بِيَنُ	۔ هُوَأَعْ	نېگ	اِتَّ رَ					
			Ve	erily, thy Lo	ord know	ws him	best who	o stray	s fror	n His v	way,				
	السَّلُوْتِ	في	هر	يله	وَ	U	الهتك		Ċ	بِبَرَ		أعْلَمُ	هُوَ	وَ	
	the heavens	in	what	for Allah	and 1	ne follo	wed guid	lance	with	n who	he k	nows be	st He	and	
		1		الشلوت	وِمَافى	ن وَيد	تتارى	ئن الْهُ	لَمُ بِ	هُوَأَعْ	وَ				j.
	and He	know		est who foll	/	<u> </u>			- 1			is in the	heave	ns	
	عَبِلُوْا	بَا		أسَاعُوْا	يْنَ	الَّذِ	زى	لِيَجْ		يُض	الأذ	في	مَا	وَ	
	they did	with v	vhat th	ey did evil	those	who	so that H	e requ	iites	the e	arth	in	what	and	
	·		ۋا	ابِبَاعَدِلُ	أسَاعُو	ڵڔ۬ؽ <u>ڹ</u> ؘ	جُزِىَ الَّ	ل لي	ِ کَرْض	افي الُ	وَمَ				
	and wh	nateve		e earth, tha								ey have	wrough	ıt,	
	و و لی محسنی	بال		أحْسَنُوْا		ى	الآن		ć	بُجُزِيَ	í		وَ		
	with the	best	th	ey did goo	d	thos	e who		he	rewar	ds		and		-
				ج 32 رو	الْحُسْنَا	بنواب	يُنَ أَحْمَ	نآن	ځز ک	ۇب					
			and	that He ma	y rewar	/		<u></u>	-		good.				
	اللَّيَة		الآ	حش	الْغَوَا	وَ	ثہ ا	١	í.	گ	ر نون	يختن	5	ٱلَّن	
	the minor s	lips	except	the indec	cencies	and	the si	ins	₹ م maj	• jor	the	y shun	thos	e who	-
			<u>م</u>	ل الله الله	فمواحِث	ثم وَ الْ	ببرالا	ۅٛڹؘػؘ	تنبع	نَ يَجُ	ٱلَّنِي	í			
			Those v	vho shun m	ajor sin	s and ir	ndecenci	es exc	ept fo	or min	or slir	os —			-
£						~	18				I				Å

R	53 ,	الت)		Chap	oter: 5	3			Part: 2	7	{	فطبكم 27	قالفما
	بِكُمْ			أعْلَمُ		هُوَ	عفر <i>ا</i> ق	الْبَ	ء ع ع	وَاسِ		رَبَّكَ		ٳڹ
	with yo	u	he k	nows well		Не	the forgiv	veness	exp	pansive	yo	ur Lord	ve	erily
					أبكم	ِ أَعْلَمُ	<u>ف</u> رَ يَخْرُ هُوَ	جُ الْبَعْ	، وَاسِ	نَّ رَبَّكَ	ļ			
		veri	ily, yo			·	n forgiven					from the	time	
	بُطُوْن	في		ٱجِنَّةٌ		أنتُمُ	إذ	وَ		الأزخ	مېن	ٱكُمُ	أنش	اذ
	bellies	in	whe	ther embr	yos	you	when	and	the	e earth	from	he crea	ted you	when
			_1	طون	في بُرُ	أجنة	ِا ذْ اَنْتُمْ	ُر ُ ض وَ	بَ الْأ	ئىكە م	إذأن	1		
		W	hen H				e earth, and	-		- 1		the belli	es	
	ر قمی	ш Ц		بىت		عْلَمُ	.T	کُہ اُ	وم نفسًا	T	ور چې	فَلَا	کُمْ	أمهت
	he become	right	eous	with who	one w	vho kno	ows best	he you	ırselve	es so not	you as	cribe puri	ty your	mothers
2 87			I	تعى ق	بَنِ ا	عْلَمُ إِ	كُمْ هُوَاً.	أنفسَ	<u>ور</u> ترکوا	م ۗ فَلَا	مىلى مەترىكە			
6	ofyc	our mo	others	. So ascril	be not	t purity	to yourse	lves. H	e knov	ws him t	est wh	o is truly	righteou	us.
	ىى	آكْد		9	نَلِيُلً		أغطى	وَ		تَوَلَّى		الَّذِي	يْتَ	أفَ رَّعَ
	he did it g	rudgi	ngly		ı little		he gave	and		turned a	-	who	have y	ou seen
				ی 35	الألم	لِيْلًا وَ	ِ أَعْطَى قَ	ل ع 34 و	ى تۇ	بتَ الَّذِ	أفراءَدٍ	,		
		Ľ	Oost th				away, An						/?	
	نَبْأ	لَمُ يُ		أقر		يَرْي	م ھو	5	بب	الْغَ	لم		نكك	آعِن
	he is not	infor	med	has	h	e sees	so h	e	the ur	nseen	know	ledge	has wit	th him
				بیا	کر کم یک	آمراً	ۿۅؘؽڒؽ	يُبِۏؘ	مُ الْغَ	لكلأع	أعِ			
				Has h	e the l	knowle	edge of the	unsee	n so th	at he ca	n see?			
	وقى		ن ِ ی	مَ الَّ	رٰہِیْ	إب	وَ	ىلى	مو مو	حْفِ	صُ	نې		بِبَا
	he fulfille	ed	wh	o A	braha	ım	and	Mos	ses	script	ures	in	wit	h what
				38 (38)	ى وقو	مَ اتَّنِ	وَإِبْرَهِيْ	لى ئىلى ⁽³	ب مُوْ	<u>ف</u> حْفَر	بِمَافِ			
	Has he r	not bee	en infoi	med of what	at is in	the Scr	iptures of M	loses, A1	nd of A	braham w	/ho fulfi	lled the co	mmandm	nents?
×								9						

A

Ď	لنّجم 53			CI	hapter	r: 53				Part:	27	ξ	طبكم 27	قالفماخ
	يلإنْسَانِ	ن	ڷؽ	آڻ		وَ	أخرى		وزر	6	وَازِرَهُ	زِرُ	ڗؘ	ٱلَّا
	for the man	not	hing	that	ar	nd	another	bı	ırden	t	earer	it be	ars	that not
		1	ن	زنسار	ى لِلْإ	ڹٞڷؽٮؘ) 39 وأر	خرام	قِرْرَا	وَازِرَةُ	اَلًا تَزِ رُ		I	
	Tha	t no be									there is no	othing fo	r man	
	ى	ير		2	سَوْفُ	4	سعُيَه		ٱنَّ	ۆ	ىشىلى	l	م	ٳڗ
	it will be ac	know	ledged	s	oon	his e	endeavo	ır 1	that	and	he strov	e w	hat	except
				ص (41)	، پُرْی	سَوْفَ	سَعْيَهُ	وَأَنَّ	لا 40 ل	مَاسَجْ	ٳڷ	·		
	bu	t the f	ruits of	his er	ndeavo	ours; Ai	nd that h	is end	eavou	ır will s	soon be ac	knowled	lged;	
	لمنتهى		يپک	j (ال	ٱنَّ	ل و	الأؤد	Ĩ	الْجَزَآ		بُجْزِىكُ		و ش ث
	the ultimatel	end	your Lo	ord	to t	hat a	and the	fulles	st a 1	reward	he is rev	varded v	vith tha	at then
		I	لى ^{لا}	منته	بْكَ الْمُ	الى رې	لا 42 و أَنَّ	فرقى ا	آءَالأ	الْجَزَ	يْجُزْىهُ	ش ث		
	Then will he	be re	warded	for it	with th	e fulle	st rewar	d; And	d that	to thy l	Lord do al	l things	ultimat	tely go;
	أمَاتَ		م هوک	أنه	وَ		أبُلى		و	ک	أضح	هُوَ	أنه	وَ آ
	he caused to	die v	vho t	hat he	and	heı	nade we	ep	and	he ma	ide laugh	who	that h	he and
				اتَ	هُوَاَمَ	وَأَنَّهُ		كَ وَ أَبْ	فْحَل	، ۵ هُوَا	وَ أَنْ			
	And that i	t is He	Who n	nakes	men la	ugh an	ld makes	them	weep	; And	that it is H	e Who c	auses c	death
	الأنثى	وَ	تَكْتَ		جيْنِ	الزُّوْ	ئق	é	á	ٱن	ۆ	فيكا	Í	وَ
	the female	and	the m	nale	the two	o pairs	he cre	ated	tha	t he	and	he gav	e life	and
			46	روبر انتى(<u>،</u> وَالْأ	النَّكَ	ۮؚۅٛڿؽڹ	لَقَ ال	ن ۵ خک	لا ٩	وَأَحْيَا			
			and g	gives l	ife; An	nd that	He crea	tes the	pairs	, male	and femal	e,		
	الأخماى	بألأ	النَّشْ	بم	عَلَيْ	ٱنَّ	وَ		د ب منی		إذا	يتحق	ھو نط	مِنْ
	the second	the ci	reation	-	n him	that	and		-	d forth		a sperm	-drop	from
				و و حراج	لمكأقألو	والنش	تَّعَلَيْدِ	ة وار	ئى ژ	إذات	ڹ ڹ ڶڟۼ <i>ڐٟ</i>	Ņ		
	From a spe	erm-di	op whe	en it is	poured	d forth	; And th	at it is	for H	im to b	oring forth	the seco	nd crea	ation;
200							20							

ر تجعر 53			Chap	ter: 53				Part: 2	27		بكم 27	قالفماخط	Æ
ه <u>و</u>	أنه	ۆ		أقنى		وَ	Ú	أغنى	هُوَ	à	Ĩ	وَ	
Who	that He	and	he g	ranted wea	alth	and	he ei	nriched	Who	that	He	and	
			هُوَ	لا (4) وَأَنْهُ	فين	ب بی وَ اَ	هُوَاغُ	وَأَنَّهُ					
A	and that it	is He Wh	o enric	ches and g	rants	wealth	to on	e's satisfa	action; A	And that H	He is		
الأولى	<u>ن</u>	عا	ف	أهْلَلُ		أنَّهُ		وَ	رى	الشِّعُ		رَبٌ	
the first	А	ad	he de	estroyed	tł	hat He		and	the	Sirius		Lord	
		51	الأولى	^ي عادًا ^ي	أهْلَلْ	وَ أَنَّهُ أ	لے 50 ل	الشِّعُرَ	رَبٌ				
		the Lord	of Siri	us; And th	nat He	e destr	oyed t	he first tr	ibe of 'A	.d,			
قَبُلُ	مِنْ	ڊ ورچ		قۇمر	1	é	نى	فأ	فَبَآ	، ودا	ŝ	وَ	
before	from	Noa	h	people	ar	nd	he sp	ared	so not	Tham	ud	and	
		ط	قَبُلُ	ب ۇم م تن	ُ قُوْم َ	لا 52 و	آأبغو	^ړ د د اف	وز				
And the t	ribe of Tha	mud, and	He spa	red not any	ofthe	em, An	d He c	lestroyed t	the peopl	e of Noah	ı befo	ore them	
ألهوى	كَةَ	المؤتغ	وَ	لجي ا	أط	1	5	أظٰلَمَ	هم	كَانُوْا		ٳڹۜۿؗؠ	
he subverte	ed overtu	rend city	and	most reb	oelliou	us an	d m	ost unjust	t they	they we	re v	verily they	
		لا 54 ک	لة أهل	والمؤتف	∫ 53 (ِ أَطْعَٰى	فلكمَوَ	نواهُمُ أَذَ	إِنَّهُمْ كَا	,			
verily, they	were most u	njust and	most re	bellious, A	nd He	e overth	nrew tł	ne subvert	ed towns	ships of th	ne peo	ople of Lot.	
تَتَبَارَى	لک		الآءِ	Ű	فباكإ			غشى	مَا		لم	فغش	
you dispot	e your I	Lord bo	ounties	then w	vith w	hich	he	covered	that	so he	ecov	ered them	
		56	تَبَارَ	ٚ؏ۯؾؚؚڮ ڗ	ڡۣۨٵػ	فبأك	ء کی© ⁵	هَامَاغَةً	فغشؤ				
So covere	d them tha	t which di	d cove	er them.Wh	ich th	en, O m	an, of	the bounti	es of thy	Lord wilt	thou	dispute?	
زِفَةُ	الأ	زِفَتِ	Ĩ	الأولى		ہ م ن ر	ั่มเ	مِنَ	(9)	نَذِي		لفتا	
one that dra	aws near	it drew 1	near	the old on	es t	the Wa	rners	among	W	arner		this	
		58 58	الأزِفَ	© اَزِفَتِ	ۇلى(نُرِالُا	نَالْ	ڹؚ؋ۣؿۯ <u>ۻ</u> ڗ	لهٰذَانَ				
This is a W	Varner from	n among	the cla	ass of the V	Varne	ers of o	old. Th	ne Hour th	nat was t	o come h	as co	ome nigh,	
					5	21							He

Ne e

لقمر 54}			Chap	oter: 5	54		P	art: 2	27		لبكر 27	(قالفماخط	Æ
الْحَدِيْثِ	دًا ا	- 4	أفمين	,	áé	كَاشِ	اللهِ	نِ	د و دو ز	مِنْ	لَهَا	لَيْسَ	
the statemer	nt th	is wl	hether the	en of	one tha	t averts	Allah	be	side	from	for it	not	
		<u>ب</u> یشش	نَدا الْحَدِ	بِنْ لْم	لة 😳 أو	لم كَاشِفَ	دُوْنِ اللَّ	امِنْ	ں لَھَ	لَيْسَ			
	No	ne but 1	Allah can	avert	it. Do y	ou then y	wonder at	this a	nnour	ncement?			
بېگون ئېگون	ز		۶ آ		وَ	ۇن	تضحكم		وَ		، بون	تُعْجَ	
you wee	p	n	ot	a	nd	you	ı laugh		and	1	you w	onder	
			ن 61 ن	<u>ت</u> بگۇ	ۇن وَلا	تضحكُ	وَنَ ٥	فجب	Ĩ				
				And d	o you la	ıgh, and	weep not	t?					
عُبْلُوْا	وًا	٩	يد	وا	ٵڛٛڿؙۘۘۘ	5	<u>لُوْنَ</u>	<u> </u>		أنتئم		ۆ	
and you wo	orship	to A	llah	so ye	ou prostr	ate	heedle	SS		you are		and	
		. (م م م وا ^{لع}	وأغ	<u>ى</u> ئەۋايىلە	فَاسُجُ	بُوْنَ 😳	م سو	وَأَنْتُ				e e
And wil	ll you r	emain p	roudly he	eedles	s? So pr	ostrate y	ourselve	s befo	re All	ah, and w	orship H	Him.	- 7
ټِ	زكوعا	تلاته	نَ أَيَةً وَ	بمسكور	ىتۋخ	شبكه	مكالك	وهي	لمته	القب م	N In in		
А	Al-Qa	mar is	a Makk		ah, it ha					ons (Rul			
A چیٹم	l-Qaı	mar is	a Makk		ah, it haرال		erses ai	nd 3 s					
میٹر چیٹر	الرَّح	mar is	Ç	د Sur	ال		erses ar ىلگە	nd 3 s		ons (Rul	xus). بِسْمِ	10	
A میشر the Me	الرَّح	mar is	Ç	د Sur رکنون Graci	ال ous	as 56 v	erses ar ىلگو Alla	nd 3 s h		ons (Rul		ne	
میٹر چیٹر	الرَّح	mar is	the	د Sur رَّحْمَٰنِ Graci	ال ous نِ الرَّحِ	as 56 v	erses ar ىلڭ Alla شىم اىڭ	nd 3 s ا h	sectio	ons (Rul	xus). بِسْمِ	ne	_
میٹر چیٹر	الرَّح		the	د Sur رَّحْمَٰنِ Graci	ال ous نِ الرَّحِ	as 56 v	erses ar ىلگو Alla	nd 3 s ۱ ۱	ful.	ons (Rul	xus). بِسْمِ	مو رافتریک	
میر the Me	الرَّح erciful	mar is	the In the n	د Sur رَّحْلُنِ Graci ame o	ال ous نِ الرَّحِ	as 56 v الرَّحْدُرِ he Grac	erses ar ىلڭ Alla شىم اىڭ	nd 3 s ا h ب	ful.	ons (Rul	cus). بِسْمِ /ith nan	ne اقترب	
میٹر the Me	الرَّح erciful	یان <u>ی</u> بy see	the In the n	د Sur رَحْبُرِ Graci ame o ر	ال ous ني الرَّحِ f Allah, t الُقَبَد moon	as 56 v الرَّحْمُرِ he Grac it rent	erses ar ملگ Alla مشیم الگ ious, the I	nd 3 s 1 h Mercin and	ful.	ons (Rul v v	cus). بِسْمِ /ith nan	ٳڨؘڗۘڔؘؠ	
میٹر the Me	الرَّح erciful رُوْا if the	ين ي ey see	ن the In the n وَ and	دا Sur رَّحْلُنِ Graci ame o رُ	ال ous ن الرَّحِ: f Allah, t الْقَبَرُ moon	as 56 v الرَّحْدِرِ he Grac	erses at سلّه Alla شرم الله ious, the l انتش asunder	nd 3 s ا h Mercir و and	sectio ful.	ons (Rul v v	cus). بِسْمِ /ith nan	ٳڨؘڗۘڔؘؠ	

R	نمر 54)			Chap	ter: 54				Part: 2	27		بكم 27	قالفماخط	
	كَنَّبُوًا		ۆ	تبر ٥	مس	چٌ	ų	l	يقولو		وَ	لموا	يُعْرِفُ	
	they rejec	ted	and	a pa	ssing	mag	ic	th	ey say		and	they tu	ırn away	
				َ كَنَّ بُو ُا	مبر [®] و	^ي ه، ۾ دينج حر ا مست	لواسم	ِ يَقُولُ	رِضُوًا وَ	يعُ				
		the	y turn av	vay and	say, 'A j	passing fe	at of m	nagic.	.' They	rejec	t the tru	h		
	يتقر	م س	أُمُرٍ	Í	كل	ۆ		ءَ هُمْ	أَهُو َاً		فوا	اتَّبَ	وَ	
	it will com	e to pass	decre	e e	very	and	the	eir evi	il desire	s	they fo	llowed	and	
				ه، قرار ۹	ر مُس <i>ْ</i> تَ	وَكُلُّ أَمْ	آءَهُمُ	أهُوَآ	ا ت بغۇ ا	وًا				
		and follo	w their o	wn fanc	vies. But	every de	cree of	fGod	shall ce	ertain	ly come	to pass.		
	مُزْدَجَرٌ	and follow their own fancies. But every decree of God shall certainly come to pass. وَ لَقَنُ جَاءَهُمُ مِنْ مَنْ دَجَرٌ warning in it that the great news from it came to them for sure and												
	warning	in	it	that	the gre	eat news	fron	n	it cam	e to t	hem	for sure	and	
			5	ۯۮڿۯ۠	فِيْهِمُ	<u>بُ</u> بَآءِ مَا	نَ الْأَمَ	م فيم هِرِ	أجآءه	وَلَقَرُ				
		And	l there ha	as alread	ly come	to them t	he grea	at new	vs where	ein is	a warni	ng		
			(تغو		لیتا ا			3	بَالِغَ		عَدْ	حِکْ	
	the war	nings	it	profits		so n	ot		consu	ımma	ite	wise	dom	
				6	لنفرر	ؠؘٳؾؙۼؙڹٳ	لِغَةٌ فَ	ية بة بال	جگه					
			Con	summat	e wisdo	m; but the	e warni	ings p	profit the	em no	ot.			
	للم م	شىءٍ	ٳڶى	<u>گ</u> اع	الأ	بْرُعُ	Ĺ.	مر	يو	د و م	عَنْ	لِلَّ	فَتَوَ	
	strange	a thing		the Sum		he sumr					them	so turn y	you away	
وقفالابهر			× 7	چ نکم ٍ	إلى تَهَىٰ	عُ اللَّاعِ	<u>َ</u> مَريَلُ	، م یو) عنه،) عنه،	تَوَكَّ	ف			
	Therefore	turn thou									nem to a	disagreeat	ole thing,	
	منتش [»]	جَرَادٌ	كَانْهُمُ	ثِ 5	لأجُدَا	مِنَ ا	نَ	ه و و ماجو	يَخُ	هُمُ	أبْصَارُ	عًا	و س حشع	
	scattered	locust	as if the	ey the	e graves	from	they	come	e forth	the	ir eyes	those c	east down	
		8) (8) (8)	منتش منتش	م جَرَادٌ	ثِ كَانَهُ	لأجُدَانِ) <u>م</u> ِنَ ا	جُوْنَ	۴ یخ ^و	ئارُھُ	معًا أَبْحَ	و س حش		
	While their o	eyes will be	e cast dow	n and the	y will co	me forth fro	om their	grave	es as thou	igh the	ey were lo	custs scatt	ered about,	
¥						23							(

حر 54	الق		Chap	ter: 54			P	art: 27		27.	خطبكم	قالفما
عَسِمٌ	يَوْمُرُ	لهذا	نَ	لكفئو	1 2	يَقُوْلُ		الداّاع	إلَى		مِيْنَ	مهمط
hard	day	this	the d	isbeliev	ers h	e says	the S	Summone	r towar	ds	haste	ening
		عَسِمٌ) ۞	ا يَوْهُرُ	ۇن ھٰنَ) الكُفِئ	^ا يَقُوْلُ	التَّاعِ	بِیْنَ إِلَى ا	مهط	.		
	Haster	ning toward	s the S	ummon	er. The d	isbeliev	ers wil	l say, 'Thi	s is a harc	l day.'		
قَالُوًا	وَ	بكآنا	عَبْ	بوا	فَكَنَّ	7	نۇ	قۇمر	لَهُمُ	قَبُ	ڤ	كَنَّبَ
they said	and	Our set	vant	so the	y belied	No	oah	people	before	them	it b	belied
		الوا	نَاوَقَ	<u>أ</u> َعَبُّلَ	مِ فَكَنَّ <i>ب</i> ُ	ومربو	لَهُمُ قَ	نَب َتُ قَ بُ	Ĩ			
The peop	ole of No	ah rejected	the trut	h before	e them; a	ye, they	rejecte	d Our ser	vant and s	said, '	A ma	dman
پانتچە	5	مَعْلُوْبٌ		أتى	رَبَّهُ	عَا	فَكَ	جرَ	ارْد.	٩		مَجْنُو
so You he	lp one	who is over	come	that I	his Lord	so he	prayed	who is	spurned	and	ma	adman
	I	تَصِمُ 🗉	پُ [ّ] فَانُ	مَعْلُوْد	رَبِّهُ أَنْيُ	فَدَعَا	جر	وْنُ وَّازْدُ	مَجْنُ	1		
and one	who is sp	urned.' He t			· · · · · · · · · · · · · · · · · · ·					Thou t	o my l	nelp!'
الْأَرْضَ	ن	فَجَرْ	٩	بر	ه د م منه	بآء ا	ب	السَّبَاءِ	أبُوَابَ	í Ĩ	نُحْنَا	فَفَ
the earth	We cau	sed to burst	and	pouri	ng down	with w	vater t	he heaver	n gates	the	n We	opened
		الأرْضَ	فَجَرْنَ	ىر بر 12 و	م عِ مْنَهُ	۔ ناءِ بِہَا	ب السَّمَ	نَبَآ اَب ُوَابَ	فَغَتَحُ			
Ther	eupon W	e opened th								used th	ne ear	th
うい	9 9	قَلُ	ر آ	أهُ	لتي	í á	اعُ	الد	فالتتقى	5	أنا	و و عب
it was de		infact	a pui	rpose	upc	on	the w	vater	so he me	et ,	with s	prings
		(<u>^</u>	ز عَلَى أَهُ		فَالْتَقَو	و و وقار عُبُونًا أ				1 0
	to bur	st forth with		~					at was dec	creed.		
ئينينا	بأ	تَجُرِى	و م د سرا	ت و د	7	تِ ٱلْوَا	۔ ذاہ	عَلٰى	å	حَمَلُ	,	وَ
with our	eyes	it floats	nails	s and	d one	having	planks	upon	We ca	rried	him	and
		يُنِنَا	ىٰبِاءُ) تَجْرِ	له و و و دسم ف	ٱلْوَاحِ	<u>بَ</u> ذَاتِ	لمنه عل	وَحَهَ			
And	We carrie	ed him upon	that w	hich wa	s made o	fplanks	s and na	uils. It floa	ated on un	der O	ur ey	es:
20					24							

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R	لقمر 54)	3		Cha	pter: !	54				Part: 2	27		27_	فماخطبكم	كي في ال
	ٵؽڐٙ	Ĩ	تَرَكْنُهَ	لَقَنُ		وَ		كْفِرَ		نَ	б	đ	لِبَرَ	زآءً	ź
	a Sign	W	e left it	for sure		and	it	it was rejected		it w	vas	for	who	reward	
		جَزَاً عَلِّبَنُ كَانَ كُفِرَ 🗊 وَلَقَنُ تَرَكُنُهَا ايَةً													
	a reward for him who had been rejected. And We left it as a Sign for the coming generations;														
	فنور	وَ	نَابِيُ	è	كَانَ	ف	فَكَيُ		ļ	ممتكم			مِنْ	<u>ئ</u> ل	فَوَ
	My warning and My punishment it was then how one who receives admonition anyone so is there												here		
	فَهَلْ مِنْ مُّدَّكِمٍ (1) فَكَيْفَ كَانَ عَنَا إِنِي وَنُنُرِ (1) but is there anyone who would receive admonition? How terrible then was My punishment and My warning!														
													ng!		
		م م آرک		نى	م	لَّهَلُ	5	ڹٞػؙؠ	IJ	فجران	ال	مْنَا	ű.	لَقَلُ	و
	one who rece	ives	admonitio	n any	one s	o is the	ere to remember the Quran W				e mac	le easy :	for sure	and	
	وَلَقَنُ يَسَّرُنَا الْقُرُانَ لِلنَّرِكُمِ فَهَلُ مِنْ مُنَّرَكِمٍ ٥ اللهُ اللهُ مَنْ مُتَكَمَرُ مِنْ مُن											1			
												d			
	يثن		وَ	عَذَابِ			ت کَانَ		ف	ادٌ فَكَيُ		عَادٌ		كَنَّبَتْ	
My warnings and My punishment it was									so	so how Aad it belied					
	كَنَّبَتْ عَادٌ فَكَيْفَ كَانَ عَذَابِهُ وَنُزُرِ														
	receive admo	nitior	n? The tribe			-						nishm	ent and N	My warn	ing!
	میں ت ب ر	(نځس	يَوْمِ	į	في	صرًا	صر	رِيْحًا	هِمُ	عَلَيْهِمُ		ٱرْسَلْ	اِنَّ آ	
	unending	i	ll luck	a day	i	n	furio	ous	wind	again	st then	n W	/e sent	indeed	l We
			تبر ٥	ے میں	رِنْحُس	في يوم	<u>صرًا اِ</u>	ځاکثر	هم رِيُ	اعَلَيُ	يَسَلْنَهُ	إِنَّا أَدْ	,		
			We sent	against	them	a furio	us wi	ind on a	a day o	funenc	ling ill	luck	,		
	منقعر		خُلٍ	5	ۇ	أعُجَا		د م	كَانَهُ		اسَ	الت		تنزع	
	uprooted		a palm-t	ree	tı	runks		like t	hat the	y	the pe	ople	it	tears aw	vay
			(م قعر ₂₁	م من	أزُنُخُإ	عُجَا) المهم أ	سَ ^{لا} کُ	عُ النَّا	تَنْزِ				
		Теа	ring peopl	e away	as tho	ough the	ey wo	ere the	trunks	ofupro	oted p	alm-	trees.		
¥							25	5							ð

R	مر 54	(الق		Chap	ter: 54			Pai	rt: 27		2	ماخطبكمـ7	(قالف	
		نُنْ		وَ		ابي	عَلَ		نَ	5		فكيف		
	My	warning		and		My pun	ishment		it v	vas	t	hen how	7	
				فَكَيْفَ كَانَ عَذَابِيُ وَنُذُرِ										
		How ter	rible then	then was My punishment and My warning! And indeed We have made										
		مُتَّكِي		مِنْ	<u>هَ</u> لُ	ف	لِلنَّكْ	انَ	القرا	بر مانا	يَد	لَقَلُ	وَ	
	one who	receive ad	monition	anyone	but is th	nere to	remembe	r the (Quran	We mad	e easy	for sure	e and	
			د 23	مُتَكِي	<u></u> چَلْ مِنُ	ڹۣٞػؙؠۏؘ	قُرْانَ لِل	مُنَاالُ	ئ يَسْ	وَلَقُ		1		
	the Qur'an easy to understand and to remember. But is there anyone who would receive admonition?												on?	
	لنتا		بَشَرًا	Ĩ	قَالُوْا	ف	ہ م بن	بان		نې د د د		ن بَتْ	Ś	
	amon	g us	what ma	an	so they s	said	with the	Warner	rs	d it belied				
		كَنَّبَتْ تَبُوُدُبِالنُّنُرِ ٥ فَعَالُوْ البَشَرًا مِّنَّا												
	The tr	ibe of Tha	mud also	-			· /			an, from a	among	ourselv	es,	
	و و سعر		1	ضَل	2	فآ	إذًا	انًا		نبعة	<u>ی</u> ن		وَاج	
	madnes	ses an	id gra	ave error	r for	in	then j	indeed	we	× we follow	/ him	a sir	ngle	
		1		و و سعر ₂₅	ۻؘڶڸۊۜٮ	۔ ڈا آبغی م	نه اناً آ	میں میں	احدًا	ۇ			-	
	a single i	ndividual!	Shall we	follow h	im?Indee	ed then	we shall b	e in gra	ave err	or and aff	licted	with mad	dness.	
	ٱشْرُ	كَنَّابٌ	هُوَ	بَلْ	بَيْنِنَا	من ا	يْهِ م	عَلَ	و	النَّكُ	1	ألقو	Ĩ¢	
	boastful	• liar	he is		among us	fron	n upon	him	the R	eminder	it is r	evealed	has	
		I	26	ٽَاڳُ اَثِ	ىل ھُ <u>وَ</u> گ	يُنِنَابَ	بمجرف تبا	، مُ عَلَيْ	ٱلنَّكُ	ءَٱلْقِيَ	1		1	
		'Has the		· •			one of all				stful lia	ar.'		
	نې نې	الأث	و	الْكَنَّار		ن	ώ Δ		غَلًا	,	أن	ليعكه	ŵ	
	the b	oastful	•	he liar		wh	10	to	omorro	ow	soon	they kn	ow	
				27	ِّابُ الْأَنْ	نالكذ) غَدًا هُو	ئىلمۇن	<i>سَيَ</i>					
			'Tomorr		•		s the boas		r! 'We	will send				
¥						26	3							

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R	لقمر 54	5		Cha	pter: 5	4			Part: 27		27_	مكبكخلبكم	قال)
	اصْطَبِرُ		بم و	لَّهُمُ فَارْتَقِبُهُمُ وَ			تْنَةً	ني في	النَّاقَة	يُسِلُوا	مُرْسِلُوا		
	you have pati	ience	and so yo	ı watc	ch them	for the	n tria	the s	she-came	those who	send	indeed	l We
			بر 🐵	دَ اصْحَ	ند ^ه و نِبْهُمُ وَ	مُ فَ ارُتَغ	نَنَةً لَهُ	اقتوف	سِلُواالنَّ	ٳڹٵؙؙؙؙؙؙؗؗؗ			
	the she-cam	el as	a trial for th	em.So	o watch	them, C) Salih, a	and hav	e patience	. 'And tell th	em th	at the w	vater
	فَنَادَوْا	ć	م حتم		شماب	كل	و و هم	بَيْنَ	قِسْبَةٌ	اَنَّ الْہَاءَ	ر بم	نبِّعُ	وَ
	so they called	one th	at be observe	ed a tu	ırn to dri	nk every	betwee	en them	shared t	hat the water	you t	ell them	and
		ľ	ن ⁽²⁾ فَنَادَوْ	فتضر	ب م	ُ کل شِر	ب بنهم	نې سېدنې	الْسَاءَقِ	نَبِّعُهُمُ أَنَّ	وَ		
	is shared on	ly bet	ween them	,but as	for the	she-cam	el every	drinking	g time shal	l be observe	d.'Bu	t they ca	lled
	نْنُدِ	وَ	عَذَابِي		، كَانَ	فكيُف	ت ت	فَعَقَ		فتعالج	د ۲	احِبَهُ	ó
	My warnings	and	My punishm	ent it	t was t	hen how	so he h	amstrun	g then he	took a sword	1 thei	ir compa	nion
	صَاحِبَهُمْ فَتَعَاطَى فَعَقَرَ ® فَكَيْفَ كَانَ عَذَابِي وَنُزُرِ their comrade, and he poised himself to strike and hamstrung her. How terrible then was My punishment a												
												t and	
	م محتظر	it	كَهَشِيْمِ	-	كَانُوْا	j	واَحِکَ	يْحَةً	هِمُ أَصَ	نَا حَلَيُ	أرْسَدُ	تَّ [ļ
	the trampled	upon	like stubb	e so t	they be	came a	single	blast	t again	st them W	e sent	indeed	l We
		(م حتظ رِ©	يثيمان	ٳػۿۺ	ةً فَكَانُوْ	وَّاحِکَ	ڡؘؠ۫ڂۊؖ	عَلَيْهِمُ	نَّا ٱرْسَلْنَا	إذ		
	My warning!	Wese	nt against th	em a si	ingle bla	ast, and th	ney beca	me like	the dry stul	ble, trample	d upon	. And in	deed
		م م ل	I.	ن	م	فَهَلُ	مي سي	لِلنَّ	فقران	يم نكا ال	يَ	لَقَنُ	وَ
	the who rece	ives a	dmonition	anyo	one so	is there	for rea	nember	the Qur	an we made	e easy	surely	and
			33	٢	می م ⁸	كمَرِفَهَل	نَلِلْ	القرا	نَ يَسْمُ	وَلَقَ			
	We hav	e mao	le the Qur'a	n easy	y to und	erstand	and to r	ememb	er. But is t	here anyone	who	would	
	أرْسَلْنَا		اِنَّا		ړ	بِالنَّهُ		لُوْطٍ		قۇمر		كَنَّبَتُ	
	We sent		indeed W	⁷ e	with	the War	ner	Lot		people		it belied	1
				لْمُنَا	نْآأرْسَ	ہ نُرِ ⊛اِ	٢	فومر لوم	كَنَّبَتُ				
		rece	eive admon	ition?	Lot's p	eople als	so rejec	ted the V	Warners.	We sent a sto	orm		
ß						(27						

Ħ	قمر 54]	کر ''		Una	pter: 5)4			Part:	21	0	طبكم 27	ر قالقماح
	سَحَرٍ		•	نجينه		لُوْطٍ	ال	اصِبًا إِلَّا ال			ź	-	عَلَيْو
	with early o	lawn		elivered tl		Lot	famil	5	cept	storm of s	upo	upon them	
	عَلَيْهِمْ حَاصِبًا إِلَّالَ لُوْطٍ نَجَّيْنُهُمْ بِسَحَمٍ أَنْ												
		of stones upon them except the family of Lot, whom We delivered by early dawn,											
	نِّعْمَةً مِّنْ عِنْدِنَا كَنْدِكَ نَجْزِىٰ مَنْ شَكَمَ وَلَقَن											نِعْمَا	
	and for sure	he	become	grateful	who	Were	ward	like t	hat	from wit	h Us	a f	àvour
	نِتَّحْبَةً مِّنْ عِنْدِنَا لَكُنْ لِكَ نَجْزِى مَنْ شَكَرَ ٤ وَكَقَلُ As a favour from Us. Thus do We reward him who is grateful. And he indeed had warned them												
	و دو د دو ک	5	ٽ	وَ لَقَ	t.	فتمارة		بُطْشَتَنَا	Į,	م دهم	ٱنْنَ		
	they turned l	nim aw	ay for	sure and	with	the warning	so th	ey doub	ted	nent	ent he warned them		
	اَنْنَ رَهُمُ بَطْشَتَنَا فَتَبَارَوْا بِالنَّنُ رِ ۞ وَلَقَنَ رَاوَدُوْدُ of Our punishment, but they doubted the warning. And they deceitfully sought to turn him away												
													way
	نُدُدِ	وَ	يْقُوْا عَذَابِ			فَنُوْقُوْ	ر نهم	أعُيُ	Ĩ	فكمك	4	ضيغ	عَنْ
	My warning	s and	d My j	ounishme	nt so	you taste	their	eyes	so V	Ve blinded	his	guests	from
	<u>عَنْ ضَيْفِهٖ فَطَمَسُنَا ٱعْيُنَهُمْ فَنُوْقُوْا عَنَابِي وَنُنُرِ®</u>												
	from his g	guests.	So We	blinded tl	heir ey	es, and said	l, 'Tast	e ye now	v My	punishment	and	My war	ning.'
	فَنُوقُوا	تقريح	مس	ندَابٌ	é	بْكُمَ لَأَ			و و هم	صَبَّحَ			وَلَقَ
	so you taste	las	ting	punishm	ent e	early mornin	ng i	t come up	oon th	nem in the mo	orning	g and	for sure
) فَنُوقُو	نفر نفر) وو	ڹؙڡ۠ڞ۠) نَةً عَذ	م مَهُم بُكُر	نې مې	وكقرأ			
	A	and the	re came	upon the	m earl	y in the mo	rning a	a lasting	puni	shment. 'No	w tas	ste ye	
	فَهَلْ	كْمَا	يىٽ	م قران	ال	يَسَّهُنَا		وَلَقَنُ		نُوْدِ	وَ	بن	عَذَا
	so is there	to ren	nember	the Qur	an W	e made eas	sy an	d for sur	e M	y warnings	and	My pu	nishment
			ا د ب	ڹٞػؙؠڡؘؘۿ	انَ لِد	، مُنَا الْقُرُ	قَلۡيَ	ر (40 و ک	ونُ	عَذَابِي			
	My punishn	nent an		//						sy to underst	and a	nd to ren	nember.
¥						2	3						

R	القمر 54)	}		Chapte	er: 54			Part: 2	7	27_0	قالفماخطبكم		
	النَّنُدُ	ۇن	فِنْءَ	٦Ľ	جَاءَ	لَقَلُ	وَ		م ساکم	5	مِنْ		
0	the Warners	Pha	raoh	people	it came	for sure	and	one who	o receive a	admonitio	n anyone		
2 18			ج (42)	النبي) فِرْعَوْنَ	لْ جَاءَ ا	ع ٩ و لغ	م ^م تکمی (مِنْ				
9	But is the	re anyon			e admonitio			-		lso came W	arners.		
	مُقْتَدِدٍ	بز	عَنِ	أخْنَ		فَأَخَذُنُ		كُلِّهَا	ؾؚڹؘٳ	بِاي	كَنَّبُوْا		
	Omnipotent	Mi	ighty	seizing	g so we	seized the	em a	all of it	with Ou	r Signs	they belied		
		1	(43 U	<u>ِزِمْقْتَ</u>	أخْذَ عَزِبِ	أخذنهم	لِمَ	بايتينا	كَنَّبُوْا ب	I			
	They rejected	l all Ou			-				hty and Or	mnipotent.			
	الزُّبُر	في	بَرَاءَةُ	نگم ا	أقر أ	أولّيكُمُ	مِنْ	بر دو خير		فارْكُمُ	ٱكْ		
	the Scriptures	in e	exemptio	on for yo	ou or	those	than	better	wheth	ier your d	our disbelievers		
		<u> </u>	نېر ^ج	ة <u>ٌ</u> فِي الزَّبُ	كُم بَرَآءَ	ن بِکُمُ اَمْرِ لَ	بْنْ أُولَ	م <i>خ</i> یر فر	ٱكُفَّارُكُ				
	Are	Scriptures	?										
	الثَّبُرَ	^و پولون	وَ إ	جُبْعُ	أُهُمُ الْ	ڛؘ؞ؚ؋ڔ	نَصْ	مح من	ئ جَبِيْ	ۇن نىخ	أمر ايقُوْلُ		
	the backs they turn and the host soon be rooted victorious host We they say or												
	(ہ بور 🕫	ِ لِوْنَ الْأ	نې کو کيو	بُهْزَمُ الْجَ	میں ⁴⁵ س	منتج	ئ جَبِيْعٌ	لُوْنَ نَحْرُ	أمريقوا			
	Do they say, '							,		ks in flight.			
	أمَرُّ	وَ	L C	أدهم	شَاعَةُ آدُ			عِنْهُمُ	مَوْ	شاغة	بَلِ ال		
	most bitter	and	most ca	alamitou	s the Ho	our and	the	ir appoin	ted time	the Hou	ır nay		
	بَلِ السَّاعَةُ مَوْعِدُهُمُ وَالسَّاعَةُ ٱدْهٰى وَ ٱمَرُّ [@]												
	Aye, the Hour is their appointed time; and the Hour will be most calamitous and most bitter.												
	ىحبون	م يب	م	يۇ	^{و و}	ů 9	ملل	في خ	يْنَ	المُجْرِمِ	ٳؾٞ		
	they will be	dragged	d the	day g	gone mad	and	erro	: in	the g	uilty ones	s surely		
وقفالانهر			بون	ز یُسْحَبُ	فُرٍ ١٠ يَوْهُ	ڵڸۊۜڛ۠	يَ فِيْ خَ	ڹڂڔڡؚؽڒ	إِنَّ الْمُ				
	Surely	, the gu	ilty are in	n manife	st error and	l gone mae	d. On tl	ne day wh	ien they w	vill be drag	gged		
¥						29							

Ř	قمر 54)	[ال		Chapter	: 54			Ра	rt: 27		{	طبكم 27	قالفماخ	
	سقر		مَسَ	وقوا		جُوْهِهِمُ	و	C	عَا	ار	الت		في	
	Hell	it	touched	you taste their faces			es	(on	the	in			
	فِي النَّارِ عَلَى وُجُوْهِ هِمْ * ذُوْقُوْا مَ سَّ سَقَرَ													
		into the Fire on their faces, and it will be said to them, 'Taste ye the touch of Hell.'												
	اِنَّا كُلَّ شَىْءٍ خَلَقْنَهُ اِقْكَرِ													
	with me	asure	We c	reated it		thing			ever	у		verily	We	
	ٳڹۧٵػؙڷۺؘؿۦٟڂؘٮؘڨڹؗۮۑؚۼٙۮڔؚ۞													
	Verily, We have created everything in due measure.													
	بالبَصَرِ		ككنوح	ىَ ت ُ	وَاحِ	ٳۜڷ		Ĩ	أمرك		Ĩ	a	وَ	
	with an ey	e lil	ke twinklir	ıg o	ne	except		Our	comma	ınd	nc	ot	and	
	وَ مَآ ٱمۡرُنَاۤ إِلَّا وَاحِدَةٌ كَلَّبْحٍ بِالْبَصَىِ (3) And Our command is carried out by only one word, like the twinkling of an eye. And indeed We have													
	وَ لَقَدُلُ أَهْلَكُنَآ الشَيَاعَكُمُ فَهَلُ مِن مِنْ مِنْ مِنْ مَنْ كِي one who receives admonition anyone so is there like your people We destroyed indeed and											وَ أ		
	وَلَقَدُ اَهْلَكُنَا اَشْيَاعَكُمْ فَهَلُ مِنْ مُّدَّكِمٍ [®]													
	destroyed p	eople b									rece	ive adm	onition?	
	صَغِيْرٍ	كل	وَ	ر بر	الزُّبُ	في		عَلُوْكُ	ف	ىتىيء		كل	وَ	
	small	every	7 an	d the	Books	in	tł	ney dia	l it	thing		every	and	
			-	ک کل صَغِیْرٍ	53 5 3	ِهُ فِي الزُّبُرِ	نُعَلُو	بی عِرف	وَ كُلُّ مَٰ	,				
		And	everything	g they have	done i	is recorded	in the	e Bool	ks. An	d every n	natter	r,		
	نَهَرٍ	و	جنت	في	نَ	المُتَقِيرُ	Č	51	دی طر	مَسْتُه		ػؚؠۣؽڔٟ	u J	
	stream	and	Gardens	in	the	righteous	ve	rily	one wi	ritten dov	vn	great	and	
			(55) (55)	نې نېتو د نه	نَفِيْ	نَّ الْمُتَقِيرُ	<u>ار</u>	يتط	ن برمىد	ۅٞػۑؚ				
	small a	nd great	t, is written	down. Ve	rily, th	e righteous	will	be in tl	ne mid	st of Garo	lens	and stre	ams,	
200						30								

Æ	[الرّحمٰن 55]		Ch	napter: 55			Pai	rt: 27		هـ 27	فماخطبك	ل قال		
	مُقْتَ ٰ لِإِ	<u>ث</u> ل پ	مَلِ	عِنْدَ		قٍ	حِلْ	بِ	مقع		في			
0	Omnipotent	King		with		tr	truth		seat	in				
3 0 15			د 56	ؿڮؚ ڡٞڨ ؾٙڔؚ	ئىك مەلپ	، آڤِ عِنْ	<u>َ</u> عَدِصِدْ	<u>ن</u> ى مَقْ						
10	In the seat of truth with an Omnipotent King.													
	ؚڮؙۅ۫ٵؾٟ	ڛؙۅۛۯؘۜۛ۫ڰؙٵڵڗۧڂڹڹڡؘڮؚۜؾٞڎٞۊۜۿؚؽڡؘۼٵڷڹؘڛۛؠؘٮؘڶڎؚؾؚڛۛۼ۠ۊٚڛڹۼۅ۫ڹٵؽڐؘۊڎؘڵٳؿؘڐؙۯؙڮ۠ۏٵؾٟ												
	Ar-Rahman is a Makki Surah, it has 79 verses and 3 sections (Rukus).													
	the Mercif	ùl	t	the Gracious			Allah			with name				
		·		رَّحِيْم 1	حُلْنِ ال	ل _و الرًّ	بشمالا							
		In the name of Allah, the Gracious, the Merciful.												
	الْبَيَانَ	حْمَد		الإنْسَانَ	قَ	خَلَ	ر نران	قا	عَلْمَ	لرَّحُونُ		ٱلرَّ		
	the expression	he taught	him	the man	he cr	eated	the Qu	ıran	he taught	th	cious			
	ٱلرَّحْلْنُ فَي عَلَّمَ الْقُرُانَ أَن حَلَقَ الْإِنْسَانَ أَ عَلَّبَهُ الْبَيَانَ ٥													
	It is God, the Gracious, Who has taught the Qur'an. He has created man. He taught him the skill of expression											ssion.		
	يَسْجُلْنِ	لشَّجَرُ	النَّجْمُ وَ ال		11	شبَانٍ وَ		لْقَبَرُ بِحُسَ		و و پیس و		ٱلشّ		
	they both submit	the tree	and	the stemless	s plants	and	with rec	koning	the moon	and	the s	sun		
		نى ت	ِ یَسْجُ	جُمُ وَالشَّجَرُ) وَّالنَّ	نان ق	رُبِحْسَبَ	وَالْقَهَ	ٱلشَّہْسُ					
	The sun and the	moon run	their c	ourses accord	ding to a	a fixed	reckonin	g. And	the stemles	s plar	nts and	the		
	في الْبِيْزَانِ	د طغوا		بَزَانَ ٱلَّا	الْبِيْ	ضَعَ	وَ وَ	L	دَ فَعَ هَ	ياءَ	السُّ	وَ		
	the measure in	transgre	ss tha	t not the me	asure	it set-	up and	he rai	sed it high	the h	eaven	and		
		زَانٍ ۞	يْبِداً	اَلَّا تَطْغَوْا فِ	زَانَ 🛞	عَ الْبِيةُ	اوَوَضَهُ	دَ دَ فَعَ هَ	وَالسَّبَاءَ					
	trees humbly su		<u> </u>	-		-				e, Tha	it you n	nay		
×					31	\mathbf{c}						H		

₩,	ن 55}	الرّحم	کر	C	hapte	r: 55			Ра	rt: 27		خطبکہ 27	، { قالفما.
	يُزَانَ	الب	جسموا	5	Ý	و		بالقِسْطِ	2	الُوَزْنَ	نوا	أقِيُه	ۆ
	the mea	the measure you		er 1	not and		witl	h the just	ice tl	ne weight	you e	stablish	and
	وَأَقِيْهُوا الْوَزْنَ بِالْقِسْطِ وَلَا تُخْسِرُوا الْبِيْزَانَ ()												
	not transgress the measure. So weigh all things in justice and fall not short of the measure.												
	å	فاك	بُهَا	ف		لِلْانَامِ		عَهَا	وَضَ	رْضَ	الأ	وَ	,
	fru	iit	in the	ere	for tl	he creatu	ires	he s	et it	the ea	rth	an	d
	ۅؘ الْأَرْضَ وَضَعَهَا لِلْأَنَّامِ شَ فِيهُا فَاكِهَةٌ ^{لِ}												
-			And	He has	set the	e earth fo	or His o	creatures	; There	ein are all ki	nds		
	يانُ	الرَّيْحَ	وَ	ف	العضا	، ذو	الْحَبُّ	وَ ا	ئامِر	ذَاتُ الْأَكْمَ	i	النَّخُلُ	٩
	the frag	rant pla	ants and	with	h the h	usk th	ne grai	n and	one ha	aving sheat	ns the	palm-tree	e and
	وَّالنَّخُلُ ذَاتُ الْأَكْمَامِ ٥ وَالْحَبُّ ذُو الْعَصْفِ وَالرَّيْحَانُ												
		of			-			,		usk and frag		ants.	
	الإنسان مِن			مَلَقَ	;	ٽابن	ؾؙڲ		ڒٙڹؚۨۨػؙؠؘٵ	اع	۶ľ	بايّ	فَ
	from	the	e man	He crea	ated	you two	o deny	lord	of you b	ooth favo	urs	then with	which
			į	انَ مِرْ	لإنسك	خَلَقَا	ن 14	ٵؾؙػٙۮؚؚۜۜۜۜ	ءِ رَبِّحُہَ	فَبِأَيَّ الآ			
	فَبِاَيِّ الَآءِ رَبِّكُمَا تُكَنِّ لِنِ ⊕ خَلَقَ الْإِنْسَانَ مِنُ Which, then, of the favours of your Lord will you twain deny, O men and Jinn? He created man from dry												
	نَّارِ	مِنْ	ممّارِچ	مِنْ	<u>ب</u> ۳	الْجَارَ	<u>ن</u>	خَلَوَ	وَ	فار	كَالْفَ	ال	صَلْصَا
-	fire	of	the flame	from	th	e Jinn	Heo	created	and	like bak	ed potte	ery dr	y clay
	صَلْصَالٍ كَالْفَخَّارِةُ وَخَلَقَ الْجَأَنَّ مِنْ مَّارِجٍ مِّن نَّارٍ أَ												
	ringing clay which is like baked pottery. And the Jinn He created from the flame of fire.												
	قيُن	الْبَشْرِ	e e e e e e e e e e e e e e e e e e e	j.	Ċ	ؾۘػڹؚۨڹ		بتا	رَبْحُ	لآء	,	باَيِّ	فَ
	the tw	o Easts	Lo:	rd	you	two der	ly	lord of	you botl	h favou	rs 1	then with	which
				 قين	لْبَشْمِ	٦٦ رَبُّ ا	لیٰ بن	كُبَاتُكَذْ	لَآءِ زَبِّ	فَبِاَيٌ			
		Which	n, then, of th	ne favo	urs of	your Lor	d will	you twa	in deny:	? The Lord	of the tw	vo Easts	
AK							32	2					(

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R	الرّحمٰن 55		C	hapt	er: 55				Part: 2	7		هـ 27	قالفماخطبك
	تُكَنِّبِنِ	لتا	رَبْحُ	ş	۲۲ ۱	Ű	فَبِاَج		رِبَيْنِ	الْبَعْ		رَبُّ	ۆ
	you two deny	your	Lord	fav	ours	then w	vith whi	ch	the two	Wests	Ι	Lord	and
			بن	تُكَنِّ	ڒؚؾؚؚۨػٛؠٵ	ڡؚٵڵڗۼؚ	الم فيام	ين 🗄	الْبَغُرِبَ	ۅؘڒؘڡؚ۠			
	and the L	ord of th	ie two W	ests!	Which,	, then, of	f the fav	ours o	of your L	ord wil	l you t	wain d	leny?
	يبغين	K K	رز خ	ŗ.	ہا	بَيْنَهُ		لن	يَلْتَقِا	c	نے نے کی لی	الْبَ	مَرَجَ
	they both encroa	ch not	a barri	er bo	etween	both of	them t	wo joi	in togeth	er the	two oc	eans	he merged
		ج (21	ببغين	مُ لَّا يَ	ٵ <u>ڹۯۯؘ</u>	بَيْنَهُ	ين 20	يكتغ	م [َ] كَنِينَ إ	يَجَ الْبَ	مَرَ		
	Verily, He will m	erge the	two oce	ans, jo	oining t	hem tog	ether.Be	etweer	n them is	now a l	parrier;	they e	encroach not
	مِنْهْبَا		يَحْرُجُ		ٽِٻن	ؾؙػؘڔ	l	رَبِّحُہَ		الآع		Ű	فَبِاَ
	from both of the	em it o	comes o	ut y	you two	o deny	lord o	fyou	both	favour	s	then w	vith which
			هْمَا	م ج مِن) يَحْمُ	بابن ₂₂	ؠؘٵؾؙڲڒؚ	ءِ رَبِّ	ٲػؚٞٵػ	فب			
	one upon the	other.	Which, tl	nen, o	f the fa	vours of	f your Lo	ord wi	ill you tv	vain de	ny? Tł	nere co	ome out
	تُكَذِّبنِ	ت	رَبْحُ		ألآع		بِآيّ	ف	انُ	الْمَرْجَ	2	,	اللولو
	you two deny		you botl		favours		en with v			coral	an	d	the pearl
			بلن 24	ٳؾؙػٙۘۨۨۨؗ	رَبِّكُہَا	يّ الآءِ	ج ٢	بَانُ (وَالْهَرْجَ	اللوكو			
	from the											ain dei	ny?
	كَالْأَعْلَامِ	Ş	الْبَحْرِ	(بغ	ا م عت	المنش		جوار	أل		لَمُ	ۆ
	like the mounta	ins t	the sea	i	in	the lo	fty ones		the sł	nips	for	him	and
النصف			25 ×	أغلا	حُرِ كَالْأ	فِي الْبَ	شَنْتُ	بالمث	ة الْجَوَارِ	وَلَهُ			
		And	l His are	the lo	ofty shi _l	ps reare	d aloft o	n the	sea like	mounta	ins.		
	فَانٍ	U	عَلَيْهَ	مَنْ	كل	ابن	ؾؙػڹؚ		رَبِّكُہَا		الآع		فَبِاَيّ
1	one that passes a	way o	n there	who	all	you tw	vo deny	lord	of you b	ooth fa	vours	then	with which
1 26		(;	أفَانٍ	لَيْهَ	مَنْ عَ	م م 26 كل	كَنِّبْنِ	كْبَاتُ	لَآءِ زَبِّ	بِآيٌ٢	فَ		
11	Which, then, c	f the fav	ours of	your l	Lord w	ill you t	wain de	ny? A	Il that is	s on it (earth)	will pa	iss away.
×						3	3						

R	لرّحمٰن 55	1		Cha	apter: 55				Part	: 27		کھ 27	(قالفماخطب
	الْإِكْمَ امِر	وَ		لِ	ذُوالْجَل		ف	رَبْل		ۇجْەُ	ې ا	يَبْ	ت ٩
	the Honour	and	1	Mas	ter of Glory	7	your	Lord	I	Person	he rei	nains	and
			,	ج مر ²⁸	بِ وَ الْإِكْمَ إِ	لْجَلْإ	ر و څ د و ا	جُەُرَبِّا	فی وَ	وَّ يَبْ			
		And the	ere will ro	emair	n only the P	erson	of thy I	.ord, Ma	aster	of Glory	and Hor	iour.	
	مَنْ	ć	يَسْعَدُ		كَذِّبنِ	د		رَبِّكُمَا		لآءِ	r	ي ت	فَبِا
	whoso	he b	egs Him		you two d	eny	lord	ofyou b	ooth	favou	rs 1	then wi	th which
				مَنُ	هافشيذ ٢	ٽِب <u>ن</u> (ؠؘٳؾؙػ	آءِ رَبِّحُ	فِي الأ	فَبِأَ			
	Whi	ch, ther	n, of the f	avou	rs of your L	ord wi	ll you t	wain de	eny?	Of Him c	lo beg al	l that ar	·e
	شَأْنٍ		ب في	هُوَ	يَوْمِر		كُل	ر ش	الأ	وَ	ات ا	الس	في
	different stat	te	in	He	day	ev	/ery	the ea	rth	and	the he	avens	in
		1		أن	مِهْوَفِيْ شَ	كُلَّ يَوْ	فِصْ	، وَالْأَرْ	، پور	في السَّ			-
	in the	heaver	ns and the	e eartl	h. Every da	y He re	eveals	Himself	f in a	different	state. W	hich, th	ien,
	لثَّقَلنِ	1	مً أَيَّهُ	لَكُ	<u>ب</u> بنفراغ	ŵ	ٽِبْنِ	تُگ	Ľ	ۯؾؚؚۨػ	الآع	Ċ	فَبِاَيِّ
	two mighty po	owers (O you to	you	soon We at	tend y	ou two	deny 1	ord of	f you botl	favour	s then	with which
			قَلنِ ۞	<u>َ</u>	اُغُ لَكُمُ ٱيَّهُ	م سنقر		اتُكَنِّ	ؾؚ۠ٛٛػؠؘٵ	بالآءِدَ	فَبِأَخ		
	of the favou	rs of yo	our Lord	will y	ou twain d	eny? S	oon sh	all We a	attend	l to you,	O ye two	mighty	y powers!
	الإنس	ۆ	لُجِنّ		يتغشك	بن	تُكَنِّ		کُہَا	رت	الآءِ	ÿ	فَبِاَكْ
	the men	and	the Jin	n	O group	you t	wo den	y loro	lofy	ou both	favours	then w	with which
			زنس	, وَ الْإ	فُشَرَ الْجِنِّ	ت ني ®	ٽ ِبن	فْبَاتُكَ	<u>دِ رَبْ</u>	ٲػؚٞٵڒٙ	فَبِ		
	Which	n, then,	of the fav	ours	of your Lor	d will	you tw	ain den	y? O	compan	y of Jinn	and me	en!
	السلوت		أقطارِ		مِنْ	أوا	تنفز		آڻ	•	مُتَط ع َة	ال	ٳڹ
	the heavens	5	confines		of	you go	o beyor	nd	that	yo	u had pov	wer	if
			تِ	<u>سور</u>) أقطارِ ال	وْاهِرْ	<u>ر و م</u> تف	، نم أن	نطعن	اِنِ اسْنَ			
			ifyou	have	power to g	o beyo	nd the	confine	s of t	he heave	ns		
ß							34						

الرّحمٰن 55}	(ر	unap 2	ter: 55	0		Part:	21		فطبكم 27			
فَبِأَيِّ	طْنِ	بِسُلَ	ٳڵ	فُذُوْنَ	لاتَّنْ	أوا	فانفذ	بِ	الأزخ	وَ		
then with whi	ch with au	uthority	except	you go	o not	then	i you g	b the	earth	and		
	بِاَيِّ	لن ^چ فَج	ٳۜڷٳۑؚۺڵۄ	تنفذون	والألا	فَانْغُذُ	; (رض	وَالْأ				
and the earth,	then do go. I	But you ca	nnot go sa	with aut	thority.	Which,	then, o	f the favo	ours of you	ır Lord		
مِّنْ نَّارٍ	شواظ	l l	عَلَيْكُ	ىتىك	یر ا	ٽِبن	تُگ	کُہَا	زب	الآءِ		
fire of sm	okeless tong						-		ou both	favours		
	ار ^{لا}	ٳڟٞڡؚؚؚۨڹٞ	يُكْبَاشُوَ	برسل عَلَ	ن 35 يە	ؾٛػٙڹؚۜۜ	رَبِّكُہَا	الآءِ				
will you twain									columno	fsmoke		
ؾۢػڹۨڹ	رَبَّكُہَا	لآع	Y Ű	فبآك		تَصِرُن	ت	<u>ک</u> ا	حَاسٌ فَ	و		
you two deny	ې lord of you b	oth favou	Irs then w	vith which	you bot	th help o	ne anot	her so n	ot smok	and		
	ن 37	ؠؘٵؾؙػؘڐۣۜڹ	الآءِ دَبِّكُ	۔ ٤ فَبِاَي ّ	چى <i>ن</i> ەن	لاتُنْتَ	يا ش فَ	وَنْحَ		I		
and you shall not be able to help one another. Which, then, of the favours of your Lord will you twain deny? فَإِذَا انْشَقَّتِ السَّبَاءُ فَكَانَتُ وَرُدَةً كَالِبَهَانِ												
		سرا ج	الآتيج الآ	م اغ فکان ش								
فَاِذَا انْشَقَّتِ السَّبَاءُ فَكَانَتُ وَرُدَةً كَالِيَّهَانِ ٥ And when the heaven is rent asunder, and becomes red like red hide												
و و چ او								~~1	"c	· ·		
يسص		<u>يومير</u>		ýve –	<u> </u>			الآءِ	ي في			
he will not be	e asked	so that day		wo deny کَنَدْبِن کَنَدْبِن		you bot		àvours	then wit	n which		
	Ć		~ Y	1		/ *	/ /					
Wh	ich, then, of t			Lord will yo	ou twain	· .		that day 1	neither			
تلابني	زبيكها	آي ا	וצ	فبِايَ	ات	لًا جَ	و	اِنْسُ	ذنبِهُ	عَنْ		
you two deny	lord of you								his sin	about		
	بن 1	كباتكو	بالآءِ رَبِّ) ۞ فَبِاَكِ	لاجَانَّ	فی ق	نبة	عَنْ ذَ				
man nor Jinn	will be aske	d about hi	s sin. Whi	ich, then, of	the fav	ours of	your L	ord will y	ou twain	deny?		
20				35								

¥	لرّحمٰن 55]	3		pter: 5	ō		Part:	27		هـ 27	(قالفماخطبكم	H
	الأقْدَامِ	احِیْ ا	بِالنَّوَ	نُ	فيؤخ	و و هم	بسيد	ئۇن	الْمُجُرِمُ	(ي <u>ُحْرَفُ</u>	
	the feets an	d with the							guilty		ll be known	
		امر ^ج	، وَالْأَقْبَ	لتواصى	يُؤْخَذُبِا	دا ^ه و کر يبهم ف	مُوْنَ بِسِ	لُہُجُرِ	ی <u></u> یُعْرَف ا			
	The gu	ilty will be l	known by	their ma	rks, and th	ey will b	e seized by	y the f	orelocks a	and the	e feet.	
	ؠڲڹؚؚۨٞؗؗ	الَّتِی	جَهَنَّمُ	هنٍ	ٽيبن	تُگ	زېگېا	5	الآءِ		فَبِاَيّ	
	he denes	which	Hell	this	you two	deny lo	ord of you	both	favours	then	with which	
		بُ	ڷؚؾ٤ؽػڹٚ	جَهَنَّمُ الْ	ه ف ب م	ؖٛڴٙڐ <u>ۣ</u> ڹۯ	<u>،</u> رَبَّحُہَا تُ	<u>ک</u> الاً	فبآم			
		Which, the	n, of the fa	vours of	your Lord	l will you	twain den	y? Tł	nis is the I	Hell		-
	انِ	حَبِيْم	بَيْنَ	وَ	نَهَا	بَيْ	طوفون	پ	رمُوْنَ	الْمُجْ	بهَا	
	water	boiling	between	and	betwe	en it	they go ro	und	the gu	ilty	with it	-
		ج (45	بيثيم ان	، کُن کَ	ىتثنقاة	يكففون	م ون • • • • • •	د لىڭ	بقا		1	وصادراد
		which the	<i>* * *</i>						hey go ro	und		-
	خَافَ		junty den		یا از میں اور				وي ال	<u> </u>	آر کې	-
	he awed	for whor			wo deny	land	of you bot		avours	than	with which	-
	ne aweu							u 1 í í	avours	ulen		8
				وَلِبَنْ.		بِلمالك	ي الأعِ ر	فب				1
	Which, th	en, of the fa	vours of y	our Lord	l will you	twain der	ny?But for	him v	vho is aw	ed by t	the lofty	-
	تكذِبْنِ	كمتا		الآء	يّ	فبا	نتن	ج	نې کې	5	مَقَامَر	
	you two deny	lord of y		favours		th which	two Gar	rdens	his Lo	ord	station	
		(کَنِّلِن ^{لا}	ؚؚؚ۪ٞػٛؠؘٵڎؙ	يِّ الآءِ دَ	، (^ج فَبِاً	ؠ۠؋ڿؘٮٚؖڹڹ	<u>ت</u> امَرَدَبْ	مَعْ			
	station of his	Lord, there	are two ga	ardens.W	hich, ther	n, of the fa	vours of y	our L	ord will y	ou twa	ain deny?—	-
	ؾۢڲؘڐؚؚۜڹؚ	l	رَبِّكُ	, Aj	١٢	أيّ	فب	Ç	أفناد		ذَوَاتَآ	
	you two der	ny lord o	of you both	n fav	ours	then with	n which	man	y branche	s l	both with	
			بابن 💿	كُبَاتُكَزّ	ٱلآءِدَبِ	نې کې فې اې	ِ اَفْنَانٍ	ذواتآ				
	Both havir	ng many bra	nches.Wh	ich, then,	of the favo	ours of you	ır Lord wil	l you t	wain deny	?In bot	th of them	
×					3	6						Æ

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R	الرّحمٰن 55]	}	Chapte	r: 55		Ра	rt: 2	7	Ę	خطبكم 27	قالفما
	تُكَنِّبُنِ	رَبِّحُہَا	12	بَاَيِّ ال	فَ	ىريىن	ب ب	عيْنْنِ	,	هِمَا	فِيُ
	you two deny	lord of you b	oth favo	urs then with	which	two flo	wing	two founta	ins i	in both c	of them
		بن 🕫	كُمَاتُكَنِّ	بِٱيِّ ٱلآءِ رَبِّ	ج 50 ف	، تَجْرِيْزِ	نينز	فِيْهِمَاءَ			
	there are tw	o fountains flo	wing free	. Which, then,	ofthe	favours o	fyou	r Lord will	you t	wain de	ny?
	ؾۢػٙڐؚڹڹ	رَبِّحُہَا	ألآء	فَبِاَيِّ	Ç	زۇخز	اکِهَةٍ	ن كُلِّ فَ	مِزْ	مِبَا	
	you two deny	lord of you bot	h favour	then with wh	nich tw	o pairs	fruit	t every	of	in both o	ofthem
		کَذِّبنِ	ِ رَ بِّحُبَاتُ	ہ ف بِاَی ّالاَء	لِجْنِ ﴿	اكِهَةٍزَوْ	گلِّ فَ	ببهتامِنُ	ف		
	Therein will b	e every kind of	f fruit in p	airs. Which, th	en, of tl	he favour	rs of y	our Lord w	ill yo	u twain	deny?
	ٳڛ۫ؾؘڹٛۯۊٟ	مِنْ	l	بَطَآبِنُهَ	Ç	فرمش		عَلٰى		کین ح	× •
	thick brocad	e of	lir	ning which	ca	rpets		above	th	lose rec	lining
		ط	ۣڛٛؾؘڹۯۊٟ	كأبِنْهَامِنْ	ە م)ش بىد	نَ عَلَى فُم	كير	ش » تە			
	They will red	cline on couche	s above ca	rpets, the lining	s of whi	ich will be	e of th	ick brocade	. And	the ripe	fruit
	تُكَن <u>ِّ</u> ب <u>ن</u>	رَبِّكُمَا	لآءِ	نَبِاَيِّ ١		دَانٍ		جَنَّتَيْنِ	ال	جَنَا	وَ
	you two deny	<u> </u>		rs then with w					dens	it ripene	ed and
		<u>بن</u>	كُبَاتُكَنِّ	ۑؚٲۑؚٞٵڒٙءؚڒٙڹؚؚ	55	ئينِ دَانٍ		وَجَنَاالْ			
	of the two Ga	urdens will be w	vithin easy	reach. Which, t	hen, of	the favou	s of y	our Lord wi	ll you	twain de	eny?
	قَبْلَهُمُ	ٳڹ۫ۺ	ۇ ي ى	لَمْ يَطْبِعُ	فِ	الطُّو		فصمات		ڹ	فِيْھِ
	before them	man	he didr	't touch them	the	e gaze	the	ose who res	train	in	there
		لَهُمُ	نِش قَبْ	لَمْ يَطْبِثُهُنَّ إ	ۇب ^{لا} ك	ني ألظم	، قْصِم	فِيهِنَ			
	T	nerein will also	be chast	e maidens of m	nodest g	gaze, who	om ne	ither man n	or Jir	n	
	ؾؙػٙۮؚؚۜڹڹ	کُہَا		الآء		فَبِاَيِّ		جَانٌ		Ý	وَ
	you two deny	lord of y	ou both	favours		n with wh	nich	Jinn		not	and
			ٽِبْنِ ^چ	ڒٙ <i>ء</i> ِ رَبِّحُ بَ اتُكَ	بِأَيِّ ٱ	ن ن ن ⁵⁷ ف	لَاجَا	و			
	will have to	ouched before	them — V	Which, then, of	the fav	ours of y	our L	ord will you	ı twai	in deny?	?
K				37	7						

		9	Chapter:	55		Pd	rt: 27	0	8	اخطبكم 7	
تكذِبنِ		رَبِّک	لآءِ	يّ ا	فبِا	رْجَانُ	الْبَ	تَ وَ	الْيَاقُوُ	يَنْ	كأنه
you two der	-	f you both			th which	the cor			rubies	as if	they
	60	تُكَنَّرُبنِ	ءِ رَبِّكُهَا	فَبِأَيِّ ٱلآ	جَانُ	نُوَالْهُرُ	يَاقُوْنُ	َهُنَّ ال ُ	كأذ		
As if they	were rubi	es and sm	all pearls	. Which, the	en, of the	favours	ofyour	Lord w	ill you t	wain de	eny?
ؾؙػٙڹؚۨڹڹ	لیتا	ڒڹ	الآءِ	فَبِأَيِّ	ئىان 🛛	الإحْسَ	ٳۜڷ	تيانٍ	الإحما	جَزَاءُ	<u>هَلْ</u>
you two den	lord of y	ou both	favours t	hen with wh	ich the go	odness	except	t the go	odness	reward	is not
	ابني 😳	كُبَاتُكَذِّ	ٱلآءِدَبِّ	، (أَنْ فَبِأَيِّ	ِحْسَانُ	ڹؚٳڐ١	<u>ر</u> حْسَا	زآءال	<u>هَل</u> ُ جَ		
The reward	ofgoodnes	ss is nothir	ng but goo	dness. Whic	ch, then, of	the favou	urs of y	our Lord	l will you	ı twain o	deny?
ؽڴٙۮؚۨڹڹ		ۯؾؚ۠ڮٛ	لآءِ	يّ ٢	فَبِاً	نتن		بتا	دُوْنِ ھِ	مِنْ	وَ إ
you two de	ny lord o	of you bot	h favou	irs then w	ith which	two Ga	ardens	beside	these tw	o of	and
		نې <u>بن</u>	بْكُبَاتُكَ	ٲؾؚٞٵڒٙءِڗؠؚۨ	نِ نِ®َ فَبِ	ؠؘٳڿڹۜٞ	دُوْنِهِ	وَمِنْ			
And besides	these two, t	here are ty	wo other C	Gardens, Wh	ich, then, o	f the favo	ours of	your Loi	d will yo	ou twain	deny?
نٽِبن	1.2 U	کُټا	ڒۑ	4	ألآ		بِآيّ	ف	نن	نتمامة	مُز
you two	leny	lord of y	rou both	fav	ours	the	n with v	which	two da	ırk gree	n ones
	I	ج 66) (تُكَنِّبُنِ	لآءِدَبِّكُمَا	فَبِاَيّ		نكأ	9 A	1		
Dark gree	n with folia	age. Which	h, then, of	the favours	of your Lo	rd will yo	ou twaii	n deny?	Therein	also wil	l be
ؾؙػٙڹۣۨڹڹ	فتا	ر ب	الآءِ	فَبِاَيِّ	9	ضاختز	j	ينن	عَ	بهتا	فِيُ
you two den	/ lord of y	ou both f	favours t	hen with wl	nich two	gushing	forth t	wo four	itains ir	n both o	fthem
	(کَٽ <u>ٰ</u> بن	رَبِّكُمَاتُ	بِأَيَّ ٱلآءِ لَ	لن تن 🗟 ف	أنضاخ	عَيْنُنِ	فِيهِمَا			
two springs g	ushing fort	h with wat	ter.Which	, then, of the	favours of	your Lo	rd will y	you twai	n deny?I	n both c	of them
تُكَذِّبنِ	كُبَا	ي ري	۲ <u>۲</u>	فَبِاَيِّ	ممّانٌ		بر خل		فَاكِهَٰ	هِمَا	فِيُ
you two deny	lord of yo	ou both fa	vours the	n with which	pomegra	nate and	date	and	fruit i	in both c	of them
	ج 70 (ٵؾؙػٙڐؚۜڹڔۣ	آءِ رَبِّحُبَ	فَبِاَيٌّ إِلَ	ر میان	بخ ل ق	<u>ي</u> ۽ ڏي	همافا	فِيُ		
there will be	all kinds of	fruit, and	dates and	pomegranat	es. Which,	then, of t	the favo	ours of y	our Lord	will yo	u twain
K					38						

7:

¥.	<u>(55</u>	(الرّحمر	}	Cha	apter: 55			F	Part: 27		کھ 27	و قالفماخطبک
	بن	ؾٛػڹ	لیتا ا	رَبْ	الآء		فَبِاَيِّ	,)	حِسَانٌ	<u>ب</u> ت	خَيْرُه	فِيْهِنّ
	you tw	vo deny	lord of y				en with w		beautifu	l g	good	in them
			ر 72	ؿۘػٙڐؚؚۜڹڔ	<u>ؚ</u> ٙءِ رَبِّحُہَا	<u>اَتِّ الَّ</u>	نٌ 🗇 فَبِ	حِسَارُ	نَّ خَيْرِتٌ	فِيْهِزُ		
	deny? T	herein w	ill be maide	ens, good	and beautif	ùl, Whi	ich, then,	of the fa	wours of ye	our Lord	will you t	wain deny?
	لآع	7	فَبِاَيِّ		خيام	ال	في	تُ	مقصور		و و حور	
	favoı	irs t	hen with w	/hich	the pavili	ons	in	guar	rded ones	fair v	vide eyes	s maidens
				لآءِ	٣ <u>فب</u> ايّ	يتام (نُّ فِي الْخِ	<u>مُوْرِنْ</u>	و وہ کے و حور مق			
	Fair ma	aidens w	ith lovely	black ey	es, well-gu	arded	in pavilio	ons, Wł	nich, then,	of the fav	ours of	your Lord
	جَانٌ	Ý	و	قَبْلَهُمُ	اِنْسُ	,	ل <u>ب</u> ثهن ً	لَمُ يَع	ين	تُكَنِّ	Ŀ	رَبِّكُهَ
	Jinn	not	and be	fore the	m man	it di	dn't touc	hed the	em you t	wo deny	lord o	of you both
		·	وي ج س 15 ئ	وَلَاجَاً	ۣ ڡٙڹؙڵۿؗؗؗؗؗؗؗؗؗ	ني ا ^ف ر ا	بطيثهن	ج 74 کم ک	ؾ <i>ڰ</i> ڹؚؖڹ	رَبِّكُمَا		
	will	you twai	n deny? W	hom nei	ther man n	or Jinn	will hav	e touch	ned before	them, W	hich, the	n, of the
	و <u>و</u> حضر	فِرَفٍ	عَلٰى رَ	ين	متّ	يابن	ؾؙڲڔ	ټا	رَبِّکُ	الآ <u>ء</u>	Ű	فَبِاَحِ
	green	cushio	n on	those re	eclining y	ou two	o deny	lord of	you both	favours	then v	with which
			و و حضرا	دَفْرَفٍ.	بِيْنَ عَلَىٰ	مُتَّكِ	ٽِ بن 🖑	ؠؘٵؾؙػؘ	الآءِ رَبِّكُ	فَبِاَيّ		
			favours o	f your L	ord will yo	u twair	n deny?	Reclini	ng on gree		ns	
	بلن	ؾؙػٙڐؚ	كُمَا	ڒۑ	الآء		بِاَيِّ	ف	سَانٍ	<u>ې</u> (عبْقَرِعٍ	, j
-	you tw	o deny	lord of y	ou both	favours	th	en with v	which	beautif	ùl	carpets	and
			(78	نُنِّب <u>ن</u>	ؚۯڹؚؚػؙؠؘٵؿؙ	فيالآء	چ ش فبراج	س <i>ت</i> انٍ(بقُرِيٍّ حِ	وٌ عَ		
		and b	eautiful ca	arpets. V	Vhich, then	, of the	favours	ofyour	· Lord will	you twai	n deny?	
	تامر	الإكم	وَ		ىالْجَلْلِ	Ś	ف	رَبِّلُ		اسم		تَبْرَكَ
2	the H	onour	and	Mas	ster of the C	Blory	you	r Lord	the	e name	it	blessed
3 33				د 79	، وَ الْإِكْرَاهِ	لْجَلْلِ	ځيا	و ه رس سم رب	تَبْرَكَ ا			
13			Bles	sed is th	e name of	thy Loi	d, Maste	er of Glo	ory and Ho	onour.		
×							39					

Æ	واقعة 56	(ال		Chap	oter: 56			Part	27		لمبكد27	و قالفماخو
	ڗ	ۇ كۇعَا	ڐؚؿؘؘۘڵٳؿؘڎۯ	ۇنَايَةً	و وتيسع	فجشبة	بَسْبَلَ	زِّ ھِیَ مَ حَ الْ	ڮؾڎۏ	ڵۅؘٳۊؚۼۊؚڡؘ	سۇرى دا	J
	А	1-W	/aqi`ah is	a Mak	ki Sura	h, it ha	s 97 v	verses and	3 sec	tions (Ru	ıkus).	
	يثم	الرَّح		Ċ	الرَّحُلْرِ			علما			بشم	
	the M	lercif	ùl	the	Graciou	s		Allah		W	vith nam	ne
			I		حِيْم	لن الرَّ	، الرَّحُ	بشمالله				
				In the n	ame of A	llah, the	e Graci	ous, the Mer	ciful.			
	كَاذِبَةٌ		عَتِهَا	لِوَقُ		لَيْسَ	ہ ط	الواقيعا		وَقَعَتِ		إذا
	who denie	s	for its occ	urrence	1	not	th	e Event	it co	ome to pass	v	when
			(3) (3)	كَاذِبَةُ	قُعَتِهَا	بْسَ لِوَ		فت الواقعة	أوقك	ٳۿ		
			When the	Event co	omes to _l	pass—T	here is	no denying	its occ	urrence—		
	رَجًا		ِ دِرْضُ	١٧	م چت	د ت ر		إذا	69 2	رَّافِعَ	ي نية	خاف
	rocking		the ear	th	it was s	haken	,	when	ex	alting	low	rering
				ر ملح الله	لْأَرْضُ لَ	رُ ج ْتِ ا	لا • إذا	<i>ۻؘ</i> ڎٞڗ <i>ۜٳڣؚۼڎ۫</i> ۯ	خاف			
	Lowerii	ng so	me and exal	lting oth	ers.Whe	n the ea	rth will	be shaken w	vith a t	errible shal	king, An	nd the
	منب منب		هَبَاءً	ؿ	فكأذ	شا	Ļ	ئجِبَالُ	it	^ش ت	ب	و
	scattered	dus	t particles	so it b	became	shatte	ering	the mounta	ains	it was sha	ttered	and
			7	نې شار سې شار	هَبَاءًهُ	فَكَانَتُ	^{لل} ا (6)	الْجِبَالُ بَد	بَسْتِ	ور		
	mountains	s will	be shattered	, a comp	lete shatt	ering. Th	ney shal	l all become l	ike du	st particles s	cattered	l about,
	مَا		المكيتكنا	عب	فأضح	Ĩ	ثَل	أزواجًا	Ĩ	كُنْتُمُ		٩
	what	the	right hand	-	people		ree	kinds		you were		and
			نآ	نة ^{لا}	بُ الْمَيْهُ	فأضخه	8	أَزُوَاجًا ثَل [َ]	و و و متم	وَ		
	A	And y	ou shall be	divided	into thre	e group	s: And	the people of	the ri	ght and wha	at of the	
R						4	0					

R	الواقعة 56]	}		Chapte	r: 56		Ρ	Part: 27		2	فماخطبكم 7	قال	
	الْمَشْعَبَةِ	لحب	أُصُ	مَآ	بمشبه	ىب ال	أضح	وَ	يْمَنَةِ	الْہَ	م خب ُ	ٱصُ	
	the left	the peo	ple	what	the left	the p	eople	and	the rig	,ht	the peo	ple	
		(10 ặ	د م مشاع	صْحْبُ الْ	ئىتى ^ة مَاآ	عبُ الْمَشْ	وَأَصْ	ب <i>ن</i> ة	م حبُ الْمَدِ	أصُ			
	р	eople of	he rig	ght! And th	e people of	the left ar	d what	ofthose	who are o	f the l	eft!		
	لتِ النَّعِيْمِ	في ج		لي م ابون	المُقَ	وٽيك	ق أ	<u>س</u> ېقۇر	ונ	قۇن	الشب	وَ	
	the Bliss Gard	lens in	those	e who attai	ned nearne	ss those	the f	òremost	ones the	foren	nost ones	and	
		عيثم 🗊	نِ النَّ) في جنَّت	مریک محرک میں	ولَيِكَ الْمُ		لشبقو	لمبقونا	وَالنَّ			
	the foremost; the	-									ardens of	Bliss	
	الأخريق	ć	صر	يثك	ز قَا	é	وَلِيْنَ	الأ	مِّنَ		وي ثلة		
	the later one:	s fr	om	sma	11 aı	nd the	e earlier	people	from		a large pa	ırty	
			15	لإخرابين (بُِلٌ مِّنَ الْ	ن الله وَقَلِ	ِ لَاقَالِيْنَ	ڈ ٹو مِ ن ال					
	ثُلَّةٌ مِّنَ الْأَوَّلِيُنَ أَنَّ وَقَلِيْنَ مِّنَ الْأَخِرِينَ أَنَّ مَعْنَ الْأَخِرِينَ أَنَّ A large party from among the earlier people, And a smaller group from among the people of the latter days,												
	A large party from among the earlier people, And a smaller group from among the people of the latter days, عَلَى سُرُدٍ مَتَوْضُوْنَةٍ عَلَى سُرُدٍ مَتَوْضُوْنَةٍ												
	those facing e	inwrougl	nt co	uches	upo	on							
		(ن بن 17	مُتَقْدل	نَ عَلَيْهَا		بەنە	ر مرکز مر ف	عَلَى يُو				
	Seated				with gold a					each d	other.		
	أبَارِيْقَ	ů J		ِ اکْوَاب	أنَ بَ	مُخَلَّهُ	انٌ	ولُدَ	مَلَيْهِمُ		و لطوف	ý	
	ewers	and		with gob	lets eter	nal-ones		uths	on then	1	he wai	it.	
		لا ۵	ريْتَ	إب وَ أَبَارِ	نَ ١٠ بِأَكْرَ	م مخل و	لِكَانٌ	مَلَيْهِمُ و	بَطُوفُ عَ	1			
						will not a	ge, Car	rying gol	olets and e	ewers			
There will wait on them youths, who will not age, Carrying goblets and ewers وَ كَأُس مَتَعِيْنِ													
	they cause he	eadache		not	flowin	g spring		of	cup		anc	1	
				^{ه د} ن	الم يُصَدَّ			وَ كَأْم	1				
			an		ed out of a f	<i>*</i>		lo headac	che				
£				1	5	41	<u>,</u>						

R	الواقعة 56	}	C	hapte	er: 56				Part: 2	7		هـ 27	قالفماخطبك
	فَاكِهَةٍ		,		ۇن	يُنْزِفُ			لَا		وَ		عَنْهَا
	fruit	ar	ıd	th	ey be i	intoxica	ted	r	nor	;	and	fr	om there
			1	٢	وَفَاكِهَ	ون (2)	ؚ يُن َزِفُ	ىھاۇلا	عَد		I		
			will t	hey ge	t there	from, no	or will th	ney be	intoxic	ated			
	يشتهون			و بر	ط	Ç	لَحُ		وَ	ڈن	يتَخَيَّرُ		مِسَ
	they desire	from w	hat	bii	rd	fle	esh	a	nd	the	y choose	t	from what
				ئىتھۇ	پتايت	م طَيْرٍ هِ	وَ لَحُ	لون ون	ؽؾؘڂؽۯ	مِب			
	A	nd carryin	g such	fruits	as the	y choose	e, And fl	lesh of	birds a	s they	may desi	re.	
	الْهَكْنُوْنِ	ولو			ثَالِ	كَامُ		وه، عين			و وه حور		وَ
	concealed	pe	arls		as lil	kes	wide	e lovel	y eyes	fa	ir maider	ıs	and
		·	ج (24)	كُنُوْنِ	وَالْبَ	باللوك	كَامُثَالِ		فورٌعِ <u>بُ</u>	وَ ﴿			
	And there	will be fai	r maide	ens wit	th wide	e, lovely	v eyes, L	ike pe	arls, we	ll con	cealed an	d pro	tected.
	فِيْهَا	<u>ى</u> مۇن	يَسْ		لَا	لون	يَعْبَا	ľ	كَانُوْ		بِہَا		جَزَاًءً
	in there	they he	ear	n	ot	the	y do	the	y were	W	vith what		reward
			يْهَا	م مۇن ف	يُسْ	Ý 25 Č	بعمكون	كَانُوْا بَ	آعًيبكا	جَزَا			
		A	s a rev	vard fo	or what	t they di	d. They	will n	ot hear	therei	n		
	سَلْبًا	سَلْبًا	لًا	قِيُ		ٳۨڴ	د پیپا	تأث	Ý	,	و		لغُوًا
	peace	peace	a sa	ying	ex	cept	sinf	ùl	no	r	and		vain talk
			27)	سَلْمًا	سَلْمًا	ۊؽؘڰ	ا 26 إلاً	ٵٛؿؚؽؠۘ	واوكذ	لغ			
		any vain	or sinfi	ıl talk,	Exce	pt only t	he word	d of sal	utation	'Peac	e, peace.		
	الْيَبِيْنِ	عب	أصع		ي آ	ò	ڹڹ	الْيَدِيْ		ا مح	اَصْ		وَ
	the right	peo	ople		wha	at	the	e right		peo	ple		and
			(28	بين	[°] الْيَر	أضخبا	<u>ن</u> ٍ ^{لا} ً مَـا	الْيَرِيْ	م محب	وَأَوْ			
			The pe	ople of	f the ri	ght and	what of	the pe	ople of	the rig	ght!		
K						(4	2						

Å	(الواقعة 56		Cha	apter: 56			Part	t: 27		27	(قالفماخطبكم	
	منصود	لملتح		٩		و م حضود	۲. ۲.	د ل ل	س		في	
	clustered	banan	ia	and		thornles	38	lote-	-tree		in	
			30 30	تح مَّنْضُوْدٍ	لا وَطُلُ	م د م محضود (بى ئى ي	في بو				
		They w	ill be a	midst thornl	ess lote	-trees, An	d clus	tered bar	anas,			
	مَّسْكُوْب	مآءِ	,	» و		<u>م</u> مُكُودٍ	ي س		ظِل		ت و	
	flowing	wate	r	and		extende	ed		shade		and	
			لا 32	مَسْكُوْب	وَّمَاًء	و مرکود (آ	لل مَ	و		I		
			Ar	nd extended	~		~					
	مَبْنُوْعَةِ	Ý	í J	طُوْعَةِ	مَعْ	ÿ		ػؿؽڔؘۊ		اكِهَةِ	و ف	
	forbidden	nor	and	failin	g	not	in a	bundanc	e	fruit	and	
		(3			-	ن تو 33 لا م	î.	۱۷۵۲ - ۲۰۰۰ - ۲۰۰۰ - ۲۰۰۰ - ۲۰۰۰ - ۲۰۰۰ - ۲۰۰۰ - ۲۰۰۰ - ۲۰۰۰ - ۲۰۰۰ - ۲۰۰۰ - ۲۰۰۰ - ۲۰۰۰ - ۲۰۰۰ - ۲۰۰۰ - ۲۰۰۰ ۲۰۰۰ - ۲۰۰۰ - ۲۰۰۰ - ۲۰۰۰ - ۲۰۰۰ - ۲۰۰۰ - ۲۰۰۰ - ۲۰۰۰ - ۲۰۰۰ - ۲۰۰۰ - ۲۰۰۰ - ۲۰۰۰ - ۲۰۰۰ - ۲۰۰۰ - ۲۰۰۰ - ۲۰۰۰ -	I			
			And ob	oundant fruit	-							
	ا المراجع	م ش				•	9 • • • •		*	و • و	5	
	إنشاع	ەن)	Ú	^ A	رفوع		س	فس	و	
	a creation	We cre			rily We		noble		spou	ises	and	
		(اءً 36	لمنهن إنش	نا انش	وْعَةٍ ۞اِ) ^م ر ^ن	و فر <i>أ</i> شٍ				
	And t	hey will hav	ve nobl	le spouses —	Verily	, We have	create	ed them a	good	creatio	on,	
	الْيَبِيْنِ	صحب	<u>ب</u>	نرابًا	Ĩ	مُبًا	و •	بْكَارًا	Ĩ		فَجَعَلْنَهُ	
1	the right	for peop	ole	ones with ea	qual age	lovii	ng	virgin	ıs	so we	made them	
39			باليَرِ	لاً لَأَصْحُبِ	أثرابًا	لا عُرْبًا	بْكَارًا	لمنهناً أ	فَجَعَ			
14		And made t	them vi	irgins, Lovin	g, of eq	ual age, Fo	or the p	people of	the rig	ght.		
	الأخِرِيْنَ	مِن		تلة	وَ	í	وَلِينَ	الأ	نَ			
	the later ones	from	la	rge party	and	the e	arlier	people	fro	m	large party	
		the later ones from large party and the earlier people from large party 										
	A larg	ge party from	m amo	ng the early	Muslim	s, And a la	arge pa	arty from	the la	ter one	s.	
2K					43							

R	مة 56]	الواق	}	Ch	apter:	56				Part	: 27		27	خطبكم	قالفما
	و	٩	س ^و د سهوا	نې	ئال	الش	ب	أضح	نآ ا	Ó	بَالِ	الشِّ	م حب	آ ص	ۆ
	and	scorch	ning wind	in		left	-	ople	wh		the		peop	le	and
			ية رو	ور و و پ س ہو م	نغ ط ^ل	الشِّهَالِ	ا م حب	نآأص	لِ ^ه مَ	شِّبَا	عبُ ال	وَأَصْلَ			
	And the	people	e belonging	g to the l	eft and	what of	thos	e who ł	belong	; to th	e left!	They w	ill be in	the m	idst of
		ه د د د بحموم		ڹ	۳ ۲		لل	ظ			و			حَبِيْ	
	bla	ck smc	oke	0	f		shad	ow		а	ind		scaldi	ng wa	ter
		حَمِيْتُم (الله وَ تَوْطَلُّ مِنْ يَحْمُوُمُ (الله وَ تَوْطَلُّ مِنْ يَحْمُوُمُ (الله وَ تَوْطَلُّ مِنْ يَحْمُوُمُ (الله و تَحْمُوُمُ الله و تَحْمُوُمُ (الله و تَحْمُوُ (الله و تَحْمُوُ (الله و تَحْمُوُ (الله و تَحْمُوُ وَ تَحْمُوُ وَ تَحْمُوُ وَ تَحْمُوُ وَ تَحْمُوُ وَ تَحْمُونُ (الله و تَحْمُوُ وَ تَحْمُونُ (الله و تَحْمُونُ (الله و تَحْمُونُ (الله و تَحْمُونُ الله و تَحْمُونُ الله و تَحْمُونُ (الله و تَحْمُونُ (الله و تَحْمُونُ الله و تَحْمُونُ (الله و تَحْمُونُ) (الله و تَحْمُونُ الله و تَحْمُونُ الله و تَحْمُونُ الله و تَحْمُونُ الله و تَحْمُونُ (الله و تَحْمُونُ) (الله و تَحْمُونُ الله و تَحْمُونُ) (الله و تَحْمُونُ الله و تَحْمُونُ) (الله و تَحْمُونُ) (اله و تَحْمُونُ) (اله و													
		5	scorching	winds ar	nd scald	ing wat	er, A	nd und	ler the	shad	ow of	black si	noke,		
	•	كَمايْ		ý			لله و				بَارِدٍ			Le L	
	'g	ood		nor			an	d						not	
			I			(45 م	لَاكَر	باردوً	لَّارَبَ						
					Ne										
	م مرفن	يُو	كَانُوْا	وَ		<u>َ</u> فِيْنَ	مُتْرَ				بُلَ	ا قً	كَانُو	2	انته
	they per	sist t	hey used to	and	those g	given ea	se an	d plent	y tl	nis	befo	re the	y were	they	indeed
		I	ć	م پيڪرون	ز گانو ا ب		، ترفي	لِكَ مُ	بِّلَ ذٰ	واق	بَهُ كَانُ	إنيه		1	
-			Before	e this the	ey lived	a life o	fease	e and p	lenty,	And	used t	o persis	t		
	يتُنَا	,	آبذَا	ۇلۇن	يعُز	كَانُوْا		. د		فظيه	أل	ث	الْجِذْ		عَلَى
-	we die	d w	/hat when	they s	say	they we	ere	and	the	extre	eme	the si	nfulness	5	upon
		1	ئا	نَامِتُ	نَ لَمْ آب	ِی قُوْلُوْ	كَانُوْا	ج 47 و	عَظِيْه	ث الُ	أحذ	عَلَى ا		1	
					-	nfulness			·						
		ون	لكبعوث			ا نًا		15	لامًا	فع	و	تُرَابًا	Ú	م کن	وَ
	surely th	ie ones	s who are to	be rais	ed ind	leed we	8	ire	bon	es	and	dust	we be	ecame	and
				لا (48	لۇ تۇ ن	تالمبُع	اءَإِذ	عِظَامً	ِ أَبًا وَ	ٿا تُر	وک				
		Vhat! w	when we ar									deed be	raised a	ıgain,	
B							44								

ĸ	562	الواقع	کر		Chapter	56			Part :	27		بكر27	قالفماخط
	ئريين	الأخ	وَ	يْنَ	الأقل	ٳڹ	قُلُ		و لون	الأ	باؤنا	8	أو
	the late	er ones	and	the eas	lier ones	surely	you say	th	ne first o	ones	our fathe	ers wh	ether and
				ن (50	وَالْأَخِرِيْ	لاَوَّلِيْنَ		ۇن (ا الأوَّلُوْ	ں بَاؤُنَ	أوًا		
			'And	l our fathe	ers of yore	too?' Say	, 'Yes, the ea	arlie	er ones a	and th	e later one	es	
	أيُّهَا	کم ا	إن	ثم	معلوم	بومر ا	يُقَاتِ	م	الى		و مون	لكجهوكم	Í
	0	veril	y you	then	appointe	d day	fixed tin	ne	to	sure	ly those w	/ho will	gathered
				كُمُ أَيُّهَا	رای شمان	رِمْعْلُوْم	يُقَاتِ يَوْمِ	م م	ۇ ^{نى لا} يلا	و و و مهوعو	لَبَجْ		
	'Will a	ıll be g	athere	d togethe	r unto the f	ixed time	of an appoin	nted	l day. 'T	Then, C) ye that h	ave gon	e astray
	فوم	5 8	هِر	شَجَرٍ	مِنْ	ن	لأكلو		و بون	ؠػڹ	ال	 اَتُوْنَ	الض
	Zaqqu	m	of	tree	of s	urely the	ones who ea	ıt	those w	ho be	live th	iose gon	e astray
				م فومر ³³	جَرٍمِّنۡ زَ	نَ حِنْ شَ	ن في الأكلور	، بون	لْمُكَنِّ	لَوْنَ ا	الضّا		
		anc	l have	rejected t	he truth, 'Y	ou will s	surely eat of	the	tree of Z	Zaqqu	m, 'And w	ill fill	
	و پيم	الْحَبِ		بهِ امِنَ	عَلَيْ	، ابۇن	فَشْ	ت	الْبُطُورَ		مِنْهَا	ون	فْبَالِ
	the boil	ling wa	nter	of c	on it so	the ones	who drink	the	e bellie:	s :	from it	so those	e who fill
			I	مَرِيْمِ ^ج	بج مِنَ الْ	وْنَ عَلَيْ	ن ن 🗟 فشرِبُ	، طور	َ ۿٵڷڋ	ڹؘڡؚڹٝ	فَمَالِئُو		
				your bel	lies therew	ith, 'And	will drink th	nere	on of b	oiling	water,		
	<u>این</u>	الرِّ	يَوْمَر	2	فيوقو	المغترا	لُهِيْم	1		ء شرقه ک		ا شرابون	ف
	the Judg	gment	Day	their en	ertainment	this	the thirsty of	cam	el dri	nking	then the	e ones w	ho drink
				ن ⁽⁵ 7	يَوْمَرَالَبِّ	ا انزلهم	بيم 🗟 لهذ	, الْو	، شرأب	م، بون	فش		
	ʻI	Drinkir	ıg like	-			vill be their e					fJudgme	ent.
	م نون	چو نه	ممّا	و و بشم	أفراءَه	ن	تُصَدِّقُو		لمؤلا	فَ	نگم	خَلَقُ	نَحْنُ
	you er	nit	that	what the	n you thinl	you a	cknowledge	tł	hen why	y not	We crea	ted you	We
			(م نون 🗄	<u>ي</u> تُهُ مَّاتُ	5 أفراعً	ؖ ؿۘڝؘڸؚۨڨؙۅؙڹ ؘ(ý,	كُمُ فَلَوْ	ر ملقد	نَحْنُ		
	We ha	ive crea					wledge it? W		1			op that y	ou emit?
ß						{	45						
é													

R	لواقعة 56 }			Chap	ter: 56				Part: 2	7		27	ماخطبكم	قال
	ا خلِقُوْنَ	الُ	م م حن	نَ	أهر		ž	ء بلقو	تخ		دور نتم	Ĩ	Ĩ¢	
	the Creat	tor	We	e	or		you	crea	te it		you ar	·e	whet	her
		I		ن 60	الْخْلِقُوْر	مُرْبَحُنُ	قۇنە آ	ر و تخد	ءَ أَنْتُمُ	,		I		
			Isi	it you v	who have	created i	t or are	We t	he Crea	tor?				
	ين	م و م مسبوق	į.	حْنُ	مَا نَ	وَ	ۇت	ال	كُمُ	بَيْنَ		ن ت	ځ ق	نَحْرُ
	those who v	vill be p	revented	We	e not	and	the de	ath	betwe	en you	We	ordai	ned	We
			ين أ	د ^و وق	ب نځن بېکا	تَوَمَا	مُالْبُوْد	يْنَكُ	ترناب	و چن ق	نَ			
		V			d death for		,					,		
	تَعْلَمُوْنَ	ý	مَا	في	ىتَكُمُ	<u>،</u> ننش	j	•	مُثْالَكُ	- -	بېل	اَنْ نَّبَ	f ζ	عَلَو
	you know	no	what	in	We crea	ite you	and	y	our forn	ns t	hat we	e chang	ge uj	pon
	I	I	ر و ون مون ⁽²⁾	لَاتَعُلَ	كُمْ فِيْ مَا	ور ریا ت شک	الَكُمْ وَ	أمُثُ	<u>مَ</u> تَّالَ	ِ اَنْ نُ	عَلَو		I	
	From	changin			orms and r		,			f whic	h you	have r	no idea.	
	ب کی وہ ب		فكألألا		الأول]¥	> ₩ * • 11		<u>ي</u> نليتيم		-	لَقَ		
	you reflec	t f	hen why r	not	the first	the c	reation		you kne	w	for s	sure	an	d
					نَلُوْلَا تَنَ					وَلَقَا				
		And vo		•	known th					ο νου	not re	flect?		
	النب عص	2 9 9 °	5 - 3 T	ĩ			í í		م فر ېغ و مې	24		و ا	م مربر د د مربر د د	Í
	الورغون				مررمو ۱				ر) لوں			1		
	the Growers			-	row it	you ar			you so		what		n do you	see
		65	لزرغۇن	حَنُ ا	مُوْنَكُ أَمْرِنَ	نمَتزر	@ عان	وْنْ (تحرك	تمما	لمأع فيتنا	91		
		Do	-	/hat yo	ou sow? Is	it you v	vho gro	w it o	r are W	e the C	Browe	r?		
	ىرمۇن ئرمۇن	لېغ	اِتْ	ن ا	تَغَكَّهُو	تم ا	فظأ	مًا	حُطًا	ع	جَعَلَ	Ĺ	نشاءُ	لۇ
	surely the rui	ned one	s surely V	Ve yo	u lament	then you	became			surely			We wan	t if
		(67	فرمۇن	إنَّالَهُ	مون 66 .	تمتفكم	ئافظد	حُطاة	فلنه	ءُلَجَ	ۇنشا	لَبْ		
	Had We so	wanted	We could	l have t	turned it ir	nto chaff	f, then y	ou w	ould be	e left la	imenti	ing.'W	'e are ru	ined!
R						46								

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₩_	واقعة 56]			Chapter	: 56				Part	: 27		بكم 27	(قالفماخط
	يە تىشم)بۇن	ىڭ	اللَّز	لْبَاءَ	1	و و بنیم	فرَعَدُ	Ĩ	ر فون	مَحْهُوْهُ	عن مح	نځ	بَلْ
	you drink	wh	ich	the wat	ter	then d	lo you	see	depri	ved ones	W	'e	nay
		(69 (69	ر ما بون ا	لَّذِی تَشُ	لتبآءا	و م ^و م ا یتم ا	أفركت		و د و و ما ومو	نَحْنُ مَحُ	بَلُ		
										er which ye		k?	
	لْمُنْزِلُوْنَ	غن ا	ان	أقر	<u>ۇن</u>	الْهُ	نَ	,	8	أنزلته	د ۲	أنت	Ĩ
	the Sender	s W	e	or	the cl	oud	fro	m	you s	ent it down	yo	ou are	whether
			70	المُنْزِلُوْنَ	رْنَحْنُ	زِنِ أَمُ	نَ الْهُ	ۅٛؗڰؙڡؚ	وروم زلته	ءَ أَنْتُمُ أَذْ			
-		Is	it you v	who send it	t down :	from t	he clou	ıds, or	are W	ve the Send	er?		
	النَّادَ	فراءَيْتُمُ	í í	تشكرون		لَوْلَا	é	بُاجًا	أَجَ	جَعَلْنَهُ	,	نَشَاءُ	لَوْ
-	the fire	did you se	e yo	u be gratef	ul the	n why	not	bitte	er '	We made it	W	e please	e if
-		ارَ	تُمُال	آفرَعَ	م لمأون (، تشک	فَلَوْلَا	جَاجًا	نهأ	شآءُجَعَلُ	<u>لۇن</u>		
-	IfWe		,							grateful? [see the	fire
	^و و و م	جُنُ الْ	أقر ال	رَتَهَآ	ۺؘڿؘ	د • د • م	أنشأذ		أنته	Ĩ	ن ا	م تورو	التي
	the Produce	ers We	or	its t	ree	you p	produc	ed	you	whether	you	kindle	which
		73	د مش ^و ر	ِنَحْنُ الْمُ	نَهَا أَمْر	شجر ز	ماتم،	م م أنش	ءَ اُنْ	بر ورون 🕾	الَّتِى نُ		
-		which yo	u kindl	e? Is it yo	u who p	oroduc	e the t	ree foi	r it, or	are We the	Produc	cer?	
	قُوِيْنَ	لِلْهُ	Ľ	مَتَاءً	1	یک •	รี้	نَدْكِرَ		فلنها	ié.	ځ	نَحْرُ
	for the wa	yfarers	b	enefit	ar	nd	re	minde	er	We mad	e it	,	We
			(مۇرىن	اعًالِّلُ	وَّمَتَ	نْكِرَةً	نهاتً	جَعَلُن	نَحْنُ.			
-			We ha	ive made it	a remi	nder a	nd a be	enefit	for the	wayfarers			
	النُّجُوْمِر	وقوع	ب	أقسِمُ	فَلَآ	بم	العظ		رَبِّكُ	شم	ب	بخ	فَسَبْ
2	the stars	with mo	orings	I swear	so no	the	Great	you	ur Lor	d with n	ame	so yoι	ı glorify
36		¥ (76	جؤمر	بكوقرع الن	و قسم ب	فَلآ	3461 (75)	الْعَظِ	رَبِّكَ	بِّحْبِاسْمِ	فَسَ		
15 -	So	o glorify tł	e name	e of thy Lor	rd, the (Great.	Nay, I	swear	by the	e moorings	ofthes	stars —	
×						4	7						

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R	حة 56	الواق	}	Ch	apter: 5	6			Part:	27		هـ 27	اخطبك	(قالفه
	كَرَيْهُ		لَقُرْانٌ	4	إنَّهُ	عظيم	ۇن	تَعْلَمُ	لو	45	لقسه	6	ٳڹ	وَ
	noble	surel	y the Quran	inde	ed that	grand	you	know	if	sur	ely oath	inde	eed it	and
			¥ (78)	، کَرِيْہُ	، ٤ لقران	یم ^{® لا} انگ	نَ عَظِ	لعلهو	<i>م</i> م <u>لو</u>	نەلقى	وإ			
		And,	indeed, that	is a grai	nd oath, it	f you only	knew-	— Tha	t this i	s indee	d a nobl	e Qur'a	an,	
	نَزِيْلٌ	ت ا	طَهْرُوْنَ	الْہُ	إلا	م میں مسل		N N	ۇن	م میکنه	يب ا	ک ا	č	ف
	a revelat	ion	the purified	ones	except	it touch	es it	not	pres	erved	Boo	k	i	n
			يك	الله تن	مَ مَهْرُوْنَ	فوالا الم	ِ يَ بَسُ	لا لا روج لا	م کنور	يا م	في ك	I		
		In	a well-prese					^		-		rified.		
	ځ	هنور	۾ و م ل	ٱنْتُمُ	ں یُثِ	الْحَ	ترا	أفَبه		لَهِ يُنَ	الع	ڗۜٮؚ		مِرْ
	those dea	al with	n hypocrisy	you	the disc	ourse t	hen wil	l with	this	the wo	orlds	Lord		rom
			ون (82	م مناهد	ث أنتيم ط	الْحَدِيْن	ىفْدَا	(81) أَفَ	لَينُ	بِّ الْعُ	م بی رو			
	It is a r	evelat	tion from the		1	-						vith hy	vnocra	acv?
	إذا		فَلَوْلَا	ن ا	ئىگىنى <u>بۇر</u>	۔) و سم	أنك		قَكُمُ	<u>ہ</u> رز	ۇن	۔ بچک		و
	when		then why no	t y	ou deny	that	you	yo	ur live	lihood	you	make		and
				وَ لَا إِذَا	نَ۞ فَلَ	تُكَنِّ بُورَ	مُ أَنَّكُمُ	، رزقک	۔ لُوْنَ	وَتَجْعَ				
		A	nd do you m			-	, ,	-		• od? Wh	y, then, v	vhen		
	ه دن	ير و م تنغ	يني	حينة		ا <i>ن</i> تم		وَ		فومر	الُحُا		لَغَتِ	ؠؘ
	you lo	ok on	that m	oment		you are		and		the th	roats	it	reach	ned
			(م فن طلع		<u>مُحِيْنَ</u>) وَ أَنْتُ	م فومر لا	الُحُلُّ	لُغَتِ	í.	1		
		the	soul of the d									ting or	1	
	م م فن	تبو	۳ ۲	لکڻ	وَا	مِنْكُم	٩	ِالَ	م	آڤرَ	و م حن	ن		وَ
	you s	ee	not	and b	out th	nan you	to l	nim	ne	arer	We	;	aı	nd
				ۇن 8	لاتُبْصِرُ	مُ وَلَكِنْ ۖ	مِنْكُ	بيتا	أقرك	وَنَحْنُ				
			1	And We	are near	er to him	than yo	u, but y	you se	e not—				
¥						<u> </u>	8							

Ř	الواقعة 56	3		Chapter	: 56				Part:	27		27.	فطبكم	قالفما
	ترجعونهآ		ين	مَرِيْنِ			غيرُ	•	كُنْتُ		اِنْ		ۇلآ	فَلَ
	you bring it ba	ck	those call	led to acc	count		not	y	ou are	;	if	W	hy no	ot then
			نَهَآ	ترجعون	مر لا بن 87	لِنِيْ	، پرمز	كُنْتُمُ	<u>آ</u> ان	لَوْلَا	فَ			
			W	hy, then,	if you a	are no	t to be	called to	acco	ount,				
	<u>َ</u> بِيْنَ	ور لمقر	it	مِنَ	کان		<u>ا</u> ن	أَهَا	فَ	نَ	طىرقيگ	م تم	کُنُ	<u>اِنْ</u>
	those who att	ain 1	nearness	of	he wa	as	if	then wł	ioso	trut	hful ones	you	are	if
			بِينَ ٥	نَ الْہُقْرَ <i>َ</i>	کَانَ مِرَ	اِنْ گَ	فَاَمَّآ	قِيْنَ	ضيز	و و شم	اِنْ کُنْ			
	You cannot be	ring	it back, if yo	ou are tru	thful?	Now	if he be	ofthos	e who	o hav	ve attained	l nearn	ess to	o God,
	نَعِيْم		جَنْتُ		٩		Ű	رَيْحَار			٩) وڅخ	فَرَ
	Bliss		Gardens		and		fra	igrance		;	and	the	n cor	nfort
				(e) پنجم (e)	ڹؖؾؙڹؘ	وَڪَ	حَانٌ ^{لا}	م مح و ر <u>ب</u>	فَرَاوُ					
		The	n for him is	comfort	and fra	gran	ce of ha	ppiness	and a	ı Gar	den of Bl	iss;		
	الْيَبِيُنِ		أضحد	مِنْ		ć	گاز		اِنْ		أمما			وَ
	the right	p	eople	of		W	/as		if		whose)	а	ind
				بن ^{او}	بِالْيَهِ	مین مین	مِنْ أَه	ِنْ كَانَ	أهآإ	وَ				
			And	l if he be	ofthos	e who	o are the	people	ofth	e rig	ht,			
	الْيَبِيْنِ		ظب ا	أضع		ć	مرا			لگ		4	ىكىلى 1	فَ
	the right		pec	ople		fr	om		fc	or yo	u	the	en pe	ace
					ليزأ	لخب	بِنْ أَصُ	ؠٞڷؘڰ	فَسَل					
			Then 'P	eace be o	onYou,	who	is from	the peo	ple of	the	right.'			
	الضَّالِّيْنَ		ڲؘڹؚؚؖؠۣؽؘ	الْہُ	ين	0	ؾ	5		اِنْ	,	أَهْآ		وَ
	those in error	1	those who r	eject	of		W	as		if	W	hoso		and
			(9	 پا <u>ت</u> ین	يْنَ الضَّ	كَنْ	نَ الْمُ	كَانَ مِ	ئآإن	وَأَهْ				
			But if	he be of										
ß							49							

R	ديد 57	الح		Cha	pter: 5	7			Part:	27		لمبكم 27	قالفماخ	Å
	فجيم		ليية	تم		و	C	حَبِيْ		مِنْ		م نز ل		
	Hell		burni	ng	a	nd	boilir	ng wate	r	of	the	n entertai	nment	-
		·		95	ء ججء	تَصْلِيَهٰ	نيم ^{لا} و	ڻ حَبِ	م کول م	فَنْ				
		Then	for him	will be	an ente	rtainme	nt of boil	ling wat	ter, Aı	nd bur	ning in H	ell.		
	الْعَظِيْمِ	رَبْكَ		بال	ی شرخ	فَسَر	فِيْنِ	الْيَبْ	ڪ ح ق		لَهُوَ	لفنا	ٳڹ	
	the Great	your Lo	rd with	name	so you	glorify	the cert	tainty	trutł	n <mark>su</mark>	rely that	this	verily	
			ظيم 🕫	الَى الْعَ	شمرَبْ	ببْحُبا	ن 6 فَسَ	الْيَقِيْر	حق	\الَهُوَ	ٳڹٞۿۯ			2
		Ver	ily, this i	s the ce	ertain tr	/ /		<u> </u>			, the Grea	ıt.		1
		, p	, <i>9</i> , ,		9		3 4		6		2	٩		-
		كۇعات	أزبعة ذ	اية و	لاثون	<u>ؠؘڵڐؚؚ</u> ڎ	لمكالبَسُ	وَّ هِيَ هُ	نِيْة	رِ مَدَ	الُحَرِيُ	سُۇرە		
		Al-Ha	did is a	Madr	ni Sura	ah, it ha	as 30 ve	erses a	nd 4	section	ons (Ru	kus).		
	C	الرَّحِيْ			لمين ا	الرَّحُ			اللّٰهِ			يشم		
	the	Merciful	l		the Gr	acious			Allah	-		with nat	me	
					م يم ()	ن الرَّحِ	الرَّحُلْزِ	مالله	ئىپ					
				In the r			the Graci	-		iful.				
	هُوَ	وَ	ض	الأز	وَ	ټ	السُّلو	فى	Ŀ	•	å	ŕ	شب	
	Не	and	the e	arth	and	the h	neavens	in	th	at :	for Allah	he gl	orified	-
				- 9 _ 1 - 0	د د ف	توالأ	الشلو	م م	ľ ź	لي ز				
			Whateve		/		l the earth	<u> </u>	ies All	ah: an	d He is			
	ا ان مع	<u>سًا ا</u>	1	مُلُكُ			لَهُ		و و	أتك		ب ^{و و}	-11	
	موپ								بم	<u>, , , , , , , , , , , , , , , , , , , </u>		ترير		
	the hea	vens	K1	ingdom			or Him	(, 2 ,		Wise		the Mi	gnty	
ŀ				ۅؚڞؚ	الشهر	ذملك	بُمُ۞ لَهُ	الخر	عَزِيَز)				
			the	Mighty	, the W	ise. His	s is the ki	ngdom	ofthe	heave	ns			
0							~~~							00

) €	مديد57	{ ال	ſ	napter: 5	7		Part	: 27	کد 27	(قالفماخطب
	بُتُ	يب	وَ		نجي	ب		الأزخر		وَ
	He cause	es death	anc	1	He giv	es life	th	e earth	a	nd
				ف	ئ وَي <u>ْبِيْ</u>	ن ^ع يُح	والأزه			
			and t	he earth;	He gives	life and	He causes d	leath;		
	قَرِيرٌ		شَىْءٍ		کُل		على	هُوَ		وَ
-	powerfu	1	things		all	ι	upon	Не		and
		I		<u>ع</u> ر» بر	ىْءِقَرِب	ى كُلِّ شَ	وَ هُوَ عَلْو			
-						-	all things.			
	ڟۜٳۿۯ	11	وَ	م جرأ	الأخ		وَ	لأوك	1	هُوَ
-	the Mani	fest	and	the	Last		and	the Fir	st	He is
				لاھر	خِرُ وَالْفَ	ل وَ الْأ	ۿؙۅؘٳڵٲۊۜ			
-			Не	is the Fir	st and the	Last, ar	nd the Manif	èst		
	ليثم	è	شىءٍ		بِكُلّ	وَ	وَ الْ	م ا	الْبَاطِر	وَ
-	one who	knows	things		vith all	Н			Hidden	and
			(عَلِيْهُ ٩	ل شَىْءٍ	وَ هُوَ بِهُ	الْبَاطِنُ فَ	وَ		
-							ll things ful			
	ٱيَّامِ	ستتج	في	ِ اکْرُضَ	i 1		الشهوت	خَلَقَ	الَّذِي	هُوَ
-	periods	six	in	the ear	h an	d th	e heavens	he created	d Who	Не
			ۊؚٳؾٵڡڔ	في في ست	وَالْأَرْضَ	<u>لي اوت</u>	ىٰ خَلَقَ الد	هُوَالَّن		
-			He it is Wh	no created	the heav	ens and	the earth in	six periods	;,	
	الأرْضِ	في	يَلِجُ	مَا	لَمُ	يَعُ	الْعَرْشِ	عَلَى	اسْتَوٰى	م سم
	the earth	in	it enters	what	He ki	nows	the Throne	upon	He settled	then
			الأرْضِ	ايَلِجُ فِي	يَعْلَمُ مَ	فرش	ِی عَلَى الْعَ	ثُمَّ اسْتَوْ		
		the	n He settled	Himselfo	n the Thr	one. He	knows wha	t enters the	earth	
2						51				

R	ىديـ 57	الح			Chapte	er: 57			Part	t: 27			لمبكم 27	قالفماخط
	السَّبَاءِ	ت ا	مر	و	يَنْزِلْ	مَا	ۆ	لز	مِنْهُ		د و و حراج	<u>í</u>	مَا	ۆ
	the heaven	ı fro	om	com	es down	what	and	fro	om it	it	comes	out	what	and
			ı		السَّبَآعِ	نَزِلُ مِنَ	اوَمَايَ	منها	ید م یک ج	وَمَا	,			
			an	d wh	nat comes	out of it, a	nd what	comes	down f	from	heaven	l		
	كُنْتُمُ	مًا	اَيْنَ	و	مَعَكُ	هُوَ	وَ	هَا ا	في	و ج	يَعُرُ	l	م	وَ
	you may be	where	soever	wi	ith you	Не	and	in	it	it go	oes up	wl	nat	and
			· ·	ط	ئاڭن ى تە	كُمۡ أَيۡنَ هُ	ر فومع	يُهَا أَوَ	و مرج فر	مَايَ	وَ			
			and wh	at go	bes up inte	o it. And H	le is with	n you w	hereso	ever	you ma	y be.		
	مُلْكُ		لْمُ		دو،	بَصِ	ى ئىلۇن	تعُ	نا	ب		الله		وَ
	kingdom		for hin	1	Obs	erver	you o	do	with	what	t	Allał	1	and
					مُلْكُ	یر 🕞 که	۔ وْنَ بَصِ	ئاتَعْمَدُ	بىڭ	وًا				
				A	nd Allah	sees all the	at you do	o. His is	s the ki	ngdc	m			
	الأمورُ		جُعُ	ء تر		الله	إ كى	وَ	L	<u>َ</u> رْخ	الأ	وَ	تِ	السلو
	the affairs	it w	ill be br	ougl	ht back	Allah	to	and	th	e ear	th	and	the	heavens
				6	الأمورُ	لم ثرج	وَإِلَى اد	ِ رُضٍ	تِوَالْأ	مهون	السَّ			
			ofth			d the earth						ed.		
	الَّيْلِ	في	نتَهَارَ	ال	ź	يۇ	وَ	لتهار		فر	لَّيْلَ		ź	بو
	the night	into	the da	ay	He cause	s to enter	and	the day	y in	nto	the nig	ht H	Ie cause	es to pass
				ط (ِفِي الَّيُلِ	جُ النَّهَادَ	ارِوَيُوْلِ	آلنچ	لیک ف	بُجُ الْ	يو			
		He c	auses th	ie nig	ght to pas	s into the d	lay and o	causes t	he day	to pa	ass into	the n	ight;	
	باللهِ		وا	امِدُ	,	م س ور	لماتِ الع	ب		و 9) بې م	عَلِ		هُوَ	وَ
	in Alla	h	you t	oelie	ve	all that is	in the br	easts	A	.ll Kr	nower		Не	and
					ئۇاپاللە	<u>زر</u> کامیڈ	الصُّرُ	بِذَاتِ	عَلِيْهُ عَلِيْهُ	ِ هُوَ	6			
			and	He k	nows full	well all th	nat is in t	he brea	sts. Be	elieve	e in All	ah		
B							52							

Ř	_ 57	الحد	}		C	hapte	r: 57					Part	: 27		بكم 27	(قالفماخط
	فِيْهِ	يْنَ	نَخْلَفِ	م مىڭ		عَلَكُمُ	ź		مِسَّا		فيقوا	أذ	وَ	4	<u>ک</u> سول	وَ
	in it		heirs		He	e made	<u> </u>		m that	-	ou sp		and		lessengei	and
				b A	ن في في	مكفيك	شتخ	ہ ہے م	جَعَلَكُ	مِہا	نِقُوا	وَأَنْفِ	رَسُوْلِهِ	وَدَ		
	and	l His	Messe	nger, ai	nd sp	end in	the w	ay of	Allah o	out o	of that	to w	hich He	has mac	le you he	irs.
	ػؚۑؿڒٛ	'	، جُرٌ	F	, ,	لَهُ	ۋا	نفق	í i	6	کُمُ	مِدْ	وا	أمنه	يْنَ	فَاتَّذِبْ
	great		rewa	d	for t	hem	you	ı spei	nt ar	nd	ofy	vou	they	believed	so th	ose who
				(8	ير (ٞڂؚڔ۠ػؘؠ	لَهُمُ أ	نُقُوًا	بم وَ أَنْفَ	بنگ	نۇا م	نَ أَحَدَ	ؙٵڷٙۮؚؽۯ	Ś		
			A	and the	se of	r f you w	ho be	lieve	and sp	end	will h	ave a	a great r	eward.		
	، عوکم	یز	و	لرَّسُوْل	1	وَ	بلغ	باد	نَ	بنو	لتوم		Ý	لَكُمۡ	مَا	وَ
	he calls	you	the N	Messen	iger	and	in A	llah	surely	yoı	ı belie	eve	not	for you	ı why	and
				و م	ءُ <u>وُ</u> كُ	ڵؽڶ	ي ^{ه و}	^ج و ال	بالله	نون	<u>و</u> تۇم	ؠؙڒ	وَمَالَكُ	,		
			Wł	ny is it	that y	you bel	ieve 1	not in	Allah,	whil	e the	Mess	senger c	alls you		
	ومنين	<u>م</u>	كُنْتُهُ	اِنْ	ي م	بِثَاقَكُ	مِبْ	ن	ٱخَ	قَلُ		وَ	کُمُ	برب	بنوا	لِتُوْمِ
	believer	s y	ou are	if		r covei		He t		ndee				ur Lord	that you	u believe
				نِيْنَ	ہ د مؤمر	د و منتم ه	ِ اِنْ کُ	قَكُمُ	مِيْثَا	خَذَ	قَلْأ	کُم وَ	ۅؙٳۑڔؘۑؚ	لِتُوْ مِ نُ		
	to bel	ieve													are belie	evers?
	جَكُمُ	بخر.	ŗ	نت	Ļ.	يت	ľ	Ř	عَبْ		عَل		يُنَزِّلُ		الَّذِی	هُوَ
	that you	bring	g out	clear o	ones	Sig	ıs	His s	servant	1	to	hes	sends do	own	Who	Не
				کُمۡ	فحراج	ؾؚڵۣؽ	بَيْن	يٰتٍ	نبْرِة	لى ءَ	لُ عَ	يُنَزِّ	ِ الَّذِي	هُو		
]	He it is	Who s	ends	down	clear	Sign	s to His	serv	/ant, t	hat H	le may b	oring you	ı out	
	بِکُمُ	,	á			ٳڹ	1	5	۽ مور	ال		إلى		م ظلہتِ	ונ	مِن
	with yo	ou	Al	lah	v	erily	an	d	the li	ght		to	th	e darkne	sses	from
					•	ڵٚٞٞ؋ٮؚؚڬ	اِتَّ اد	ط پر فر	، النُّوْدِ	نِ إِلَى	ہ م ظلمہ	نَ الفَ	مر			
				ofev	ery k	kind of	darkr	iess i	nto the	light	. And	l veri	ly, Allal	n is		
ß								(53							

Ř	عديـ 57	ال		Chap	ter: 57	1		Par	rt: 27		کھ 27	قالفماخطب
	سَبِيْلِ	في	نفقؤا		ٱل	<u> </u>	وَمَا		ڗ	es L	ر ئۇقۇق	Í
	way	in	you spe		nat not		·	Mer		<u> </u>	npassio	onate one
			يُلِ	فِڻسَبِ	فقوا	َكُمۡ اَلَّا تُنۡ	(1)	م حِيمً	ر رُعُوفٌ رَ	Í		
	Со	mpassic	onate and N	Ierciful	l to you	ı. And why	is it that y	ou sp	end not in	the way	ofAlla	ıh,
	ۆ		٢))	اڭ	مِيْرَ	يله		1	•		اللَّهِ
	and		the heave	ns	heri	tage	for All	ah	an	d	I	Allah
		·			لوتٍ وَ	رَاثُ السَّر	وَيِلْهِ مِيْ	الله				
-			W	hile to A	Allah t	elongs the	heritage o	of the l	heavens			
	نُفَقَ	Ĩ	ئ	w •		مِنْكُمُ		تَوِى	لايَسْ		رْض	الأ
-	he spe	nt	wh	0		from you	it	does n	not equal		the ea	arth
				نْغَقَ	مَّنْ أَذَ	ؚؽڡؚڹ۫ػؙؗؗؗ	لايَسْتَو	فِضِ	الأز			
			and th	ne earth	n? Thos	se of you w	ho spent a	nd fou	ight befor	e		
	دَرَجَةً	نلم ظم	أغ	أولٓبٍك	,	فٰتَلَ	وَ	7	الُفَتُرِ	نْبُلِ	5	مِنْ
	rank	gre	ater	those	ł	ne fought	and	the	e victory	befor	e	of
			يَة	ظم ظم درج	كُ أَعْفُ	لَ ْ أُولَبِيا	يتُح وَقْتَ	لالفَ	مِنْقَبُ			
-	th	e Victo	ry are not e	equal to	o those	who did so	later. The	ey are	greater in	rank thar	those	
	Ĭ	وَ	فتلوًا	;	وَ	بَعْلُ	مِنْ		أنفقوا	يْنَ	الَّنِ	مِن
	all	and	theyfoug	ght a	and	after	from		you spent	those	who	than
			•	ا فرکلاً	فتكو	بِنْ بَعْدُ وَ	أنفقؤا و	<u>ن</u> ِيْنَ	هِنَ الَّ			
				who s	pent ar	nd fought a	fterwards.	And t	to all			
	خبير	نَ	تعملو	بِہَا		علما	وَ	بى ا	الْحُسْن	عليا		وَّعَلَ
	Well-Awa	re y	ou do	with w	hat	Allah	and	th	e good	Allah	he	promised
				پینے (ئېگون	ىلەربىاتە	<u>شنی ٔ وَا</u>	ءُ الْحُ	وتحكالله			
		ŀ	nas Allah p	romise	ed good	. And Alla	h is Well-	Awar	e of what	you do.		
K						54	7					

يــــ57	[الحد		Chapter: S	57			P	art: 27		}	فطبكم27	قالفما	}
لَهُ	ضعِفة	فيُ	حَسَنًا	L	قرُفً	á	اللُّ		يقر	Ć	<u>اَ</u> الَّذِي	مَنْ ذَ	
for him	so he incre		goodly		oan		llah		lends		who is h	e that	
		فألف	منأافيضع	باحَسَ	للهَ قَرْفً	ہ ض اد	م يقر	أالآفي	مَنۡ ذَ	0			
Who is he	e that will ler	ld to Al	lah a goodly	loan?	So He w	ill inc	crease	it manif	old fo	or him, a	nd he wi	ill have	
نمتت	المؤم	وَ	ۇ <u>م</u> نىڭ	ال	ترى		يَوْمَ	ة وه ما يم	5	ٱجْرُ	لَهُ	وَ	
the believ	ving women	and	the believing	g men	you se	e	day	genero	us 1	reward	for him	and	
		ننت	يْنَ وَالْ مُؤْمِ	، ئۇمز	تَرَى الْمُ	يَوْمَ	و و <i>ئ</i> ج 12	ٲجُرٌكَب	وَلَهُ أ				
a genero	us reward. A		k of the day								lieving v	vomen,	_
الْيَوْمَر	شمالىكىم	ب	بكانيهم	بأب	وَ	<u>ب</u> م	ٛؽڔؽ	ن آ	بَيُر	و و رهم) نو	يَسْلَح	
this day	your glad ti	dings	with their rig	ght har	nd and	thei	ir hand	s bety	ween	their 1	ight i	it runs	-
		الْيَوْمَ	مْ بْشْرْكُمُ	بمانيھ	<u>م</u> م وَبِاَيْ	يري	بَيْنَ أَبْ	و و و و ورهم ب	ئىلى	يَسْ	I		
their ligh	nt running be	fore the	em and on the	eir rigl	ht hands,	and it	t will b	e said to	o then	n, 'Glad 1	tidings f	or you	
فِيْهَا	بِرِيْنَ	خا	الآنهرُ		فتيها	تخ	Ċ	مِز	ى	تَجُرِ	<u>ب</u>	جنہ	
in it	those who	abide	the stream	ns	beneat	h it	fi	om	it	flows	Ga	rdens	
		هَا	فلِا ينَ فِيُ	ور م لھر خ	بتيهاالآ	ئتُحُ	ی مر	ؾۢؾؘڿڔ	ني ج				
	this c	lay! Ga	ardens throug	h whi	ch strean	ns flo	w, whe	erein yo	u will	abide.			
۔ قون	المنف	وك	يَوْمَ لِيَقُ	9	لعظيم	1	ور وز	فأا		هُوَ	ف	خلِهُ	
the hypod	critical men	he sa	ays day	tl	ne suprer	ne	the tri	umph	tl	hat is	ť	hat	
		وْنَ	وْلُ الْمُنْفِقُ	مَكَقُ	م ج بم (1) ير و	تعظيم	فكؤزال	كَ هُوَ الْ	ذيل				
That i	is the suprem	e trium	ph.' On the c	lay wl	hen the h	ypocr	ritical	nen and	d the l	hypocrit	ical won	nen	
نۇرىم	ش مِنْ	نَقْتَبِ	فطرونا	1	مَنُوا	f	ين	لِلَّنِ		فِقْتُ	المئذ	وَ	
your light		<u>~</u>	t you wait fo							hypocriti	cal wom	en and	1
	٤	نۇركم	تَبِسُ مِنْ	نَانَةُ	ا ا <u>جمع</u> الظرو	أمنو	نِيْنَ	ن غ تُ لِلَّ	من بنفِ	وَالْ			
W			believe, 'Wa							from you	ır light,'		
					55								He

¥¢e

ـ 57 ح	الحدي	}	Cha	pter: 57	7			Part: 27		27	اخطبكم	قالفم
و و هم	بَيْنَ	ې	فضرد	بُورًا	سُوًا	فَالْتَمِ	کُم	وَرَاعَ	معوا	ار	よ	قِيُ
betwee	en them	then it	was set up	light	so yo	ou seek	beh	ind you	you go	back	it was	s said
		4	ۣ ڹؚڹؽڹۿ	اً فَضْرِ	<u>سُوْا نُوْرً</u>	مُ فَ الْتَمِ	رَآءَ كُ	ارْجِعُوْا وَ	قِيْلَ	·		
it will ł	be said to	o them, 'C	Go ye back	if you c	an, and s	eek for li	ght.'	Then there	will be s	set up be	etween	them
اهِرُلا	ظ	و	لرَّحْبَةُ	1	فيثو	طِنْهُ	بَا	بَابٌ		J	ور	يس
outsid	e it	and	the merc	у	in it	inside	eit	door	ir	n it	with	wall
			ظاهركم	حْبَةُ وَفَ	فيتوالر	باطنه	اڳ ڙ	سُوْرِلَّهُ بَ	ب			
	a v	wall with	a door in i	t. The in	side of it	will be a	all me	rcy and in	front, ou	tside it,		
<u></u> ىَكُمْ		نگڻ		Ű		يُنَادُوْنَ		ن نَ أَبُ	•	قِبَلِهِ		مِنْ
with y	you	we wei	e did	it not	they w	ill call th	iem	the torm	nent	its front	1	from
	L	F	ڹٞڡٞۼػٛؗؗؗؗؗؗ	ٱلَمۡنَكُ	ا ^ء د ^{برہ} د ا دونھم	في الم	ندَابُ	قِبَلِهِ الْعَ	مِنْ			
	,	will be to	orment. The	ey will c	all out to	them, sa	iying,	'Were we	not with	you?		
و م متم	تربّ	وَ	•	ٱنۡفۡسَکُ	تنتم	ف	، د م	وَلَكِنَّكُ	لى	بَ	لۇا	قَا
you he	sitated	and	you led			-		l but you	why	not	they	said
			رَبِّصْتُمُ	ىڭ مۇ ت	نَّمُ أَنْفُسَ	م نم فتن	لكنتك	لۇابىلى ۋ	قَا			
	The	ey will ar	swer, 'Yea							esitated		
الله	أَهْرُ	Ĩ	جآ	حتى	باني	الأمَ		عَمَّتُكُمُ	5	وم بتم	ارْتَ	وَ
Allah	decree	it cam	e to pass	till		n desires		eceived yo		you do	oubted	and
			مُرُاللَّهِ	ب جاءً أ	انى ئى تى	كُمُ الْآمَ	بر در غرآب	رْتَبْتُمُ وَ	وا			
	and d	oubted a	nd your vai							ne to pas	ss.	
نْكُمُ	م	^{وہ} بے یوخن		فَالْيَوْ		الْغَرُ	4	بِالله	کم کم	غم		وَ
from	you i	it is not ta	iken so	this day	the D	eceiver	wit	h Allah	it dece	ived you	1 8	and
			، نُمِنْكُمُ	لا يُؤْخَ	فاليؤمر	رۇر 🕫	والغ	ئى گە <u>ب</u> اىلا	وَغُ			
And th	ne Decei	iver dece	ived you ir	n respect	ofAlla	1. 'So this	s day r	no ransom	shall be	accepte	d from	you,
7						56						

57	حديد م	ال			Chap	ter:	57				Part: 2	7		طبكم 27	قالفماخ												
ارُ	التَّ	و م	مَأَوْىكُ			فيتحق	5	ć	ڷٙۏؚؽۯ	1	مِنَ	Ý	و	49 2	فِںۡ												
the	Fire	yo	our abode	t	hey di	isbel	ieved	th	ose wł	10	from	nor	and	i ra	nsom												
				ار ا	مُ النَّ	لٰ کُ	مَأَوْ	كْغَرُوْا	، نړين	بِنَ الَّ	<u>ب</u> بةولام	فِنْ		-													
			nor	from	those	e who	o disb	elieved.	Your	final	abode is	the Fire	;														
Į.	أمنو		، نړين	Ľ,		بأنِ	<u>ب</u>	اَلَمْ		م میر	الْهَ	بغس	وَ	ۇلىگە	هِيَ أَحَد												
they	believ	ed 1	for those	who	the ti	ime o	come	has no	ot the	e dest	ination	evil	and	your frie	nd that												
			نىۋا	بنَ أَهُ	لِلَّنِ	بأنِ	ألَمُ يَ	وه پير 16	ب الْهُ	بمُسَر	کُمْ ٹوَبِ) مَوْلُه	ھ														
t	hat is y	our f									. ,			who bel	ieve												
فق	الد	مِنَ		نز	l	٩	وَ	الله		ن گر	ا ر	وه ه و وبهم	وه قد	فشع	اَنُ تَ												
the t	ruth f	from	it came	dow	n w	hat	and	Allah	for re	mem	brance	their he	arts	that it h	umbles												
هِيَ مَوْلِـكُمْ أُوَبِـغُسَ الْمَصِيُرُ ® ٱلَمْ يَأْنِ لِلَّانِ يَنْ أَمَنُوَّا that is your friend; and a very evil destination it is.' Has not the time arrived for those who believe أَن تَخْشَعَ قُلُوُبُهُمْ لِلِزِكُرِ اللَّهِ وَ مَا نَزَلَ مِنَ الْحَقِّ the truth from it came down what and Allah for remembrance their hearts that it humbles أَن تَخْشَعَ قُلُوُبُهُمْ لِلِزِكُرِ اللَّهِ وَ مَا نَزَلَ مِنَ الْحَقِّ the truth from it came down what and Allah for remembrance their hearts that it humbles أَن تَخْشَعَ قُلُوبُهُمْ لِلِزِكُرِ اللَّهِ وَ مَا نَزَلَ مِنَ الْحَقِّ that their hearts should feel humbled at the remembrance of Allah and at the truth which has come down to them, is o it prolonged before from the Book they were given like those who they don't become and وَلَا يَكُونُوُا كَالَّرِيْنَ أُوْتُوا الْكِتٰبَ مِنْ قَبُلُ فَطَالَ and that they should not become like those who were given the Book before them and the term عَلَيْهِمُ الْأَمَيْنُ فَقَسَتُ قُلُوُبُهُمْ أُو تَوُا الْكِتُنَ مِنْ قَبُلُ فَطَالَ and that they should not become like those who were given the Book before them and the term																											
														وَ لَا يَكُونُونُوا كَاتَّذِينَ <u>أُوْتُوا</u> الْكِتْبَ مِنْ قَبْلُ فَطَالَ so it prolonged before from the Book they were given like those who they don't become and وَلَا يَكُونُوُا كَاتَّذِينَ أُوْتُوا الْكِتْبَ مِنْ قَبْلُ فَطَالَ and that they should not become like those who were given the Book before them and the term													
														so it prolonged before from the Book they were given like those who they don't become and وَلَا يَكُوْنُوْا كَاتَّنِيْنَ أُوْتُوا الْكِتْبَ مِنْ قَبْلُ فَطَالَ and that they should not become like those who were given the Book before them and the term													
														زِنَ	فسقو		م منبعہ	69)	ػؿؚؽ		وَ	و م جهم	قُلُوْ		نَقْسَتُ	5	لأمَلُ
wick	ted one	s c	of them	m	any		and	their l	nearts	so	it harder	ned	the terr	n upo	on them												
			ن ⁽¹⁾	سقو	ء د ا هم ف	مِنْ	ؽؿۯ	و و طر م بهم و آ	نى قەلۇپ	نَسَتْ	كَمَلُفَةً	يُهِمُ الْ	عَلَ														
	W	as pro	olonged f	or the	em, bu	it the	eir hea	irts were	harde	ned, a	ind many	ofthen	n are w	icked?													
	مَوْتِهَ		بَعْدَ		ض	لأرم	1	بحي	ڔ	2	الله		أن	وًا	إعْلَهُ												
its	death		after		the	eartl	h	he quick	cens	A	Allah	ť	hat	you	ı know												
				ط	ۇتىھا	لَ مَ	بَعُ	بالأزض	<u>ہ</u> یکحج	ي الله	ڡٛڶؠؙۏٛ ٳٳۯ	- <u> </u>															
				Kr	now th	nat A	llah q	uickens	the ear	rth afi	ter its de	ath.															
2								57																			

R	يــ 57	الحد	}		Chaj	pter:	57			Part	: 27		کھ 27	قالفماخطبك
	لمون	تعُقِ		نى ئىلىگە	Í		الأينت		لَكُمُ		تنا	Ű.		قَل
	you und	erstand	l s	so that	you	th	e Signs	f	òr you		we man	ifested	i	indeed
					(18) (18)	فقلور	<u>مَ</u> لَّكُمُ تَ	لأيٰتِ	الَكُمُّا	بَيْنَ اللَّهُ	قَل			
			We	e have r	nade tl	he Sig	ns manif	est to yo	u, that y	ou m	ay under	stand.		
	عليا	و ضوا	أقرآ	وَ		ټ	لمُصَرِّق	1	وَ		قِيْنَ	الْمُصَّلِّ		ٳڹ
	Allah	they	left	and	the	wome	n who giv	/e alms	and	th	e men w	ho give	alms	surely
				2	وأالله	فرأضو	پا فتِ وَ اَ	وَالْمُصْلِ	اِقِيْنَ مَ		اِتَّ الْ			
	As to th	ne men	that giv	ve alms	s, and t	the wo	men that	give aln	ns, and	those	who len	d to Alla	ah a goo	odly loan
	As to the men that give alms, and the women that give alms, and those who lend to Allah a goodly loan قَنْ ضَاً عَسَنًا يُضْحفُ لَهُمُ وَ لَهُمُ أَجُرٌ كَبِيمٌ honourable reward for them and for them it will be increased manifold goodly loan قَرْضًا حَسَنًا يَّضْعَفُ لَهُمُ وَلَهُمُ أَجُرٌ كَبِ يَمُوْ قَرْضًا حَسَنًا يَّضْعَفُ لَهُمُ وَلَهُمُ أَجُرٌ كَبِ يَمُوْ loan قَرْضًا حَسَنًا يَّضْعَفُ لَهُمُ وَلَهُمُ أَجُرٌ كَبِ يَمُوْ it will be increased manifold for them, and theirs will also be an honourable reward— وَ النَّذِي يَنَ أَمَنُوْ إِبِ اللَّهِ وَ رُسُلِهُ His Messenger and with Allah they believed those who and وَ الَّذِي يُنَ أَمَنُوْ إِبِ اللَّهِ وَ رُسُلِهِ مَالَ مُورُ يُسُلِهُ مَالَ مُورُ يُسُلِهُ مَالَ مُورُ يُسُلِهُ And those who believe in Allah and His Messengers And those who believe in Allah and His Messengers ما الله ما الله ما الله ما اله ما													
	honoural	ole r	eward	for tl	nem	and	for ther	n it wi	ll be inc	crease	ed manife	old g	oodly	loan
				(1	رم م اییم	ؙڿؙۯ۠ػ	م وَلَهُمُ أَ	<i>مَفْ لَهُ</i>	نَايْضَ	حَسَ				
		it will	be inc	reased	manif	old for	d theirs	will als	o be a	an honou	rable re	ward —	_	
	امَنُوْا بِاللهِ وَ رُسُلِمَ											الَّذِ		وَ
	His Me	essenge	er	and		wit	h Allah	they	believ	ed	those	who		and
					<u></u> ئاباىلىيە ئەسىلىق				ِٰ یُنَ'	وَالْ	وَ			
	their Lo	ord	wit	h	the V	Vitnes	ses	and	the Tr	uthful	lones	they		those
	their Lord with the Witnesses and the Truthful ones they those أولَيكَ هُمُ الصِّرِيتُقُوْنَ ⁵ وَ الشَّهِدَاءُ عِنْدَ رَبِّهِمُ الصِّرِيتُ هُمُ الصِّرِيتَ يُقُوْنَ ⁵ وَ الشَّهِدَاءُ عِنْدَ رَبِّهِمُ and they are the Truthful and the Witnesses in the sight of their Lord,													
	and they are the Truthful and the Witnesses in the sight of their Lord, لَهُمُ ٱجْرُهُمُ وَ نُوُرُهُمُ وَ الَّذِيتِنَ كَغَرُوْا													
	they disbelieved those who and their light and their reward for them													
					و فوا	نَكْفَمُ	* وَ الَّذِي	ب بۇرھم	و نرهم و	ر م أخ	لَوْ			
			they w	ill have	their	rewar	d and the	ir light. I	But as f	or tho	se who d	lisbeliev	ve	
R								58						

R	الحديد57	}	Ch	apter: !	57			Part :	27		27	فالفماخطبكم 7) Å
	الْجَحِيْم	ا م حب	اَصْ	ف	أولٓبٍل	Ũ	ايْتِنَ	·		كَنَّبُوْا	-	وَ	
	the Hell	inm	ates	the	ese are	with	Our S	igns	tł	ney reject	ted	and	
2 9			20	الْجَحِيْ	ُ أُصْحُبُ	ِ أَ اُولَ إِل	يْتِنَ	بۇايا	ؘػۯ	•			
18			and re	ject Our	Signs, the	se are th	e inm	ates of	Hel	1.			
	لَعِبٌ		لينتيا	ال	بولأ	الْحَي		l	أنبك			إعْلَمُوْ	
	sport		this wo	rld	the	life		t	hat		У	ou know	
		·		بالَعِبُّ	وتأالدني	ئاالْحَيٰ	وَالَنَ	إعْلَهُ		·			
			Kno	w that th	he life of th	nis world	l is or	ly a spo	ort				
	بَيْنَكُمُ	د ۵ حرا	تَغَا	ω Ι		زِيْنَةٌ		ju J		ہ و	لَهُ	۵ و	
	between you	boa	sting	an	d a	dornme	nt	and		pas	time	and	
				نَكُمُ	فحاص بي	يْنَةُوْذَ	و پوور	ۅٞڮ				I	
	and a pastime, and an adornment, and a source of boasting among yourselves,												
	وَ تَكَاثُرٌ فِي الْأَمْوَالِ وَ الْأَوْلَادِ											وَ	
	the children	a	nd	the	riches	in		riva	lry i	n multipl	ying	and	
				فالأم	کا تُر فِ	وَتَدُ							
	وَ تَكَاثُرٌ فِي الْأَمْوَالِ وَ الْأَوْلَادِ and of rivalry in multiplying riches and children.										en.		
	كَبَثَلِ غَيْثٍ أَعْجَبَ الْكُفَّارَ نَبَاتُهُ ^{ثُ} مَّ يَهِيْجُ												
	it dries up	then	its v	egetatio		illers		ejoiced	l	rain	li	ike example	e
	كَمَثَلِ غَيْثٍ ٱعْجَبَ الْكُفَّارَنَبَاتُهُ ثُمَّ يَعِيْجُ												
	This life is like the rain the vegetation produced whereby rejoices the tillers. Then it dries up فَتَرْبَهُ مُصْفَنَّ الله												
	broken pieces	5	it becon		then one that turns yellow so you see it								
		·		ن طامًا	، بَّ يَكُوْنُ حُ	مُفَرًّا ⁽¹	2° d	فَتَرْر					
	and thou seest it turn yellow; then it becomes broken pieces of straw.												
×					(;	59							H

Po {	الحديد57	}		Chapter	: 57			Pa	nt: 27		(قالفماخطبكم27		
₹ 	(9)			عَذَابٌ			خِرَقِ			<u>,</u>			
	يري ي	• 		· · · · · · · · · · · · · · · · · · ·			-			· · ·			
	severe		p	unishmer و <i>ہ</i> لا			the Here			in	and		
					-			وَفِي الْأَ					
			A	nd in the	Hereaf	ter the	re is sev	vere punis	(0	•			
	رِضُوَانٌ		وَ		اىلىم			هِن	Ś	مَغْفِرَ	٩		
	pleasure		and		Allah			rom		giveness	and		
				و، ط ف	رِضُوَا	ىڭەۋ	ةٌ مِّنَ ا	ومغفر	٩				
			an	d also for	givenes	ss fron	n Allah,	and His _I	pleasure).			
	الْعُرُوْرِ	فاعُ	مَن	إلا		نيآ	التُّ	نيلونۇ ئىليونۇ	الُحَ	مَا	وَ		
1	the deceitful	enjoy	ment	excep	ot	the w	orldly	the l	ife	not	and		
				م غرور ⁽²⁾	تتاعُ الْ	ٳۜڷٲ	لتُنْيَآ	لْحَيٰوةُ ا	وَمَاا				
	Α	nd the li	fe of thi	s world is	nothin	g but 1	tempora	ry enjoyi	nent of	deceitful thi	ngs.		
	عَمْضُهَا	جَنَّةٍ	وَ	ڗؚۨڹؚۘػؙؠ	جي ا	صّ	نرم نيم في	مغ	ٳڵ	1	سَابِقُوَ		
	its span p	aradise	and						to	you vie w	vith one another		
		هَا	ڗؚۜۑؚ۠ػٛؠۅؘڿؘڹۜٛڐٟ؏ؠٛڞؙۿٳ				الى مَغْف	ئا بقُ وًا					
	Vie wit	n one and	other in			ness from your Lord and					ose span is		
	أُعِدَّتُ		نې	الأزه		وَ		أع	السَّهَ		كَعَرْض		
	it was prepa	red	the	earth		and		the	heaven	1	ike the span		
		I		ملَّتُ	لى ^{لا م}	الأزة	شياءو	رُض السُّ	گَعَ	I			
$\left \right $			like the	span of th	/		-	/		epared			
	ذٰلِكَ		رُسُلِهِ		وَ		d	باللُّ		امَنُو	لِلَّن يْنَ		
\vdash	that	His	Messe	nger	and	1	with	r Allah	they	believed	for those who		
				ذيك	يُسْلِهِ	للهوورُ	نمۇاياد	زين امَ	بِلَّ				
			for the				-		nger. Tl	nat is			
for those who believe in Allah and His Messen													

)	الحديد57	1	Cha	apter:	57		Par	t: 27		27.	قالفماخطبكم	
	يتشاء		مَنْ		م	وم يونيد		الله		Č	فَضْلُ	
	He pleases		whom		he be	estows it		Allah			grace	
				ماء ^م	ءِ مَنْ يَنْهُ	اللهِ يُؤْتِيْهِ	فضل					
		I	Allah's gra	ce; He l	bestows i	t upon whom	isoevei	·He pleas	es,			
	ٱصَابَ		مَا		الْعَظِيْ	لْفَضْلِ	ذُوا	4	ڵڵ		ۆ	
	it befell		not	the i	mmense	one full of	fgrace	Al	lah		and	
			ابَ	مَا أَصَ	ليبر 22 ه	لمُفَضِّلِ الْعَفِ	م د ذو ا	وَاللَّ				
-	اِلَّا فِنْ كِتْبٍ مِّنْ قَبُلِ ٱنْ نَّبْرَاهَا but it is recorded in a Book before We bring it into being إِنَّ ذَٰلِكَ عَلَى اللَّهِ يَسِيْرُ											
	ٱنْفُسِكُمْ	في	5	í	وَ	الأرْضِ		في	بيْبَةٍ	₿ Elo	مِنْ	
	your selves	in	no	t	and	the earth		in	calam	ity		
	your selvesinnotandthe earthincalamityanyanyanyanyanyanyanyanyany calamity either in the earth or in your own persons,any calamity either in the earth or in your own persons,any											
	مِنْ مُصْيِبَةٍ فِي الْأَرْضِ وَلَا فِي ٱنْفُسِكُمْ any calamity either in the earth or in your own persons, اللَّا فِي كِتْبٍ مِيِّنْ قَبْلِ أَنْ We bring into being it that before from a Book in but											
	اِلَّا فِي كِتْبٍ مِتْنَ قَبْلِ أَنْ نَنْبُرَاهَا We bring into being it that before from a Book in but											
	We bring into being it that before from a Book in but اللَّذَ فِي كِتْبٍ مِينَ قَبْلِ اَنُ نَّبْرَاهَا لللہ											
	اِلَّا فِيْ كِتْبٍ مِّنْ قَبُلِ ٱنْ نَّبُرَاهَا but it is recorded in a Book before We bring it into being											
	يَسِيرُ		الله		(عَلَى		ذٰلِكَ			ٳڹ	
-	easy		Allah			for		that		5	surely	
				23 E	لم يَسِيُ	لِكَ عَلَى اد	اِنَّ ذ					
-				sure	ly, that is	easy for Alla	ah —					
	فَاتَكُمُ		l	م		عَلَى		تأسؤا			ڵؚػؘؽڵ	
-	it got lost of youwhatoveryou grieveso that not											
	it got lost of you what over you grieve so that not يَكْيُلَا تَأْسَوْا عَلَى مَافَاتَكُمْ											
			That	you may	y not grie	ve over what	is lost	to you				
20)					(61						

ـ 57]	الحدي		Chap	ter: 57				Par	t: 27			لمبكم 27	قالفماخو
•	اتْــكُ	Ĩ	ب		فوا	تفرك			Ý			وَ	
he ga	ve to you	wit	h that		you	exult			not	;		and	d
				كُمْ	بَآ اتْد	، مَحُوًا بِ	لا تَعْ	وَلَ					
		nor	exult b	pecause	ofthat	which H	e ha	s giver	n to y	ou.			
م مور	ف	مُخْتَالٍ		كُلَّ		يُحِبُّ			Ú	1	الله		وَ
boas	ster s	self-conceite	ed	all	ł	ne loves		nc	ot	A	llah		and
			لغ (24)) فخور	نختال	ہ م ب کل کھ	يُح	يلهك	وا				
					<u> </u>					,			
	آلالله الله الله الله الله الله الله الل												
1	تَّذِينَ يَبْخُلُوْنَ وَ يَأْمُرُوْنَ النَّاسَ لِبِالْبُخْلِ to be niggardly the men they enjoin and they are niggardly those wh اتَّذِينَ يَبْخُلُوْنَ وَ يَأْمُرُوْنَ النَّاسَ بِالْبُخْلِ Such as are niggardly and also enjoin upon men to be niggardly. ف مَنْ يَتَوَلَّ فَاِنَّ اللَّهُ هُوَ الْغَنِيُّ الْحَبِيْرُ هُوَ الْعَنِيُ the Praiseworthy the Self-Sufficient he is Allah then surely he turns back whoso an وَمَنْ يَتَوَلَّ فَاِنَّ اللَّهِ هُوَ الْغَنِيُّ الْحَبِيْرُ هُ										ose who		
	And Allah loves not any selfconceited boaster, التَّزِيْنَ يَبُخَلُوْنَ وَ يَامُرُوُنَ النَّاسَ بِالْبُخُلِ to be niggardly the men they enjoin and they are niggardly those who التَّزِيْنَ يَبُخَلُوْنَ وَ يَامُرُوْنَ النَّاسَ بِالْبُخُلُ التَّابَرِيْنَ يَبُخُلُوْنَ وَ يَامُرُوُنَ النَّاسَ بِالْبُخُلُ those who Such as are niggardly and also enjoin upon men to be niggardly. قَامَ أَنْ اللَّهُ هُوَ الْغَنِيُّ الْعَنِيْ الْعَنِيْ الْحَبِيْدُلُ فو مَنْ يَتَبَوَلَ فَانَ اللَّهُ هُوَ الْغَنِيُ الْحَبِيْدُ الْحَبِيْ الْحَبِيْدُ الْحَبَيْ الْحَبِيْدُ الْحَبِيْدُ الْحَبَيْ الْحَبُونَ الْحَبَيْ الْحَبُونَ الْحَبَيْ الْحَبُولُ الْعَامَ الْحَبُولُ الْعَامَ الْحَبُولُ الْحَبُولُوْنَ الْحَبُولُ الْعَامَ الْحَبُولُ الْحُبُولُ الْحَبُولُ الْحَبُ الْحَبُولُ الْحَبُولُ الْحَبُولُ الْحَبُولُ الْحَبُولُ الْحَبُولُ												
التَّذِينَ يَبْحَلُوْنَ وَيَأْمُرُوْنَ النَّاسَ بِالْبُخَلِ Such as are niggardly and also enjoin upon men to be niggardly. وَ مَنْ يَتَوَلَّ فَإِنَّ اللَّهَ هُوَ الْغَنِيُّ الْحَبِيْنُ the Praiseworthy the Self-Sufficient he is Allah then surely he turns back whoso and وَ مَنْ يَتَوَلَّ فَإِنَّ اللَّهَ هُوَ الْغَنِيُّ الْحَبِيْنُ (3) And whoso turns his back, then surely Allah is Self-Sufficient, Worthy of all praise.													
مَنُ يَتَوَلَّ فَاِنَّ اللَّهُ هُوَ الْغَنِيُّ الْحَبِيْنُ the Praiseworthy the Self-Sufficient he is Allah then surely he turns back whos										o and			
		(25	فوالغ	تالله ه) فا	يَتَوَكَ	مَنۡ	وَ					
وَمَنْ يَّتَوَلَّ فَإِنَّ اللَّهَ هُوَ الْغَنِيُّ الْحَبِيُدُ 3 And whoso turns his back, then surely Allah is Self-Sufficient, Worthy of all praise.													
م م مجهم	<u>í</u>	ٱنْزَلْنَا	وَ		ينت ت	بِالْبَ		l	ئكنك	و ہ ر س	ننا	آ رْسَا	لَقَلُ
with th	em We	sent down	and	with	the mar	nifest Sig	gns	Our l	Mess	engers	We	e sent	for sure
		و و هم	نمامَعَ	وأنزل	بَيْنْتِ	نیابال	، رُسُاً	ىتلنكا	لُ أَزُدُ	لَقَ			
	Veri	ly, We sent (Our Me	essenge	rs with	manifes	tSig	ns and	sent	down w	ith th	em	
بط	بالقِ	ئىاش	ال	مَر	لِيَقُوْ		ان	الْبِيْزَ		وَ		بَ	الكِتٰ
with t	الكِتُبَ وَ الْبِيَرَانَ لِيَقَوْمَ النَّاسُ بِالقِسُطِ with the justice the people so that he acts the Balance and the Book الْكِتُبَ وَالْبِيْزَانَ لِيَقُوْمَرَالنَّاسُ بِالْقِسُطِ												
		the Boo	ok and	the Bal	ance the	at people	e ma	y act w	vith ju	istice;			
2						62							

R	لحديد 57 }	<u>い</u>	10	apte	r: 57				Part:	27		27.	اخطبكم	ح (قالفم
	مَنَافِعُ	۳ ۹	بِ ٹِ نُّ	ŵ	، ن	بَأَسُّ	4	فينب	بِيْنَ	الْحَا	ئنا	أنزأ		وَ
	benefits	and	viole	nt	wa	rfare	i	n it	the i	ron	We ser	nt dow	/n	and
			تافعُ	، پوک	ؠؙڔؽۯ	باَ ش ش	ن پیرے ب	<u>ب</u> يْنَ فِ	نماالخ	وأنزل				
	and We	sent down	n iron, whe	rein is	s mate	rial for	viole	ent warf	are and	many l	penefits f	or ma	nkind	,
	بالغيب		رُسُلَهُ		6	و و د، مصراکا	Ű	مَنْ	الله	لَمَ	لِيَعْاً	وَ	اس	لِلنَّ
	with the unso	een His	Messenge	rs ar	nd he	helps	Him	who	Allah	that H	e knows	and	for ma	ankind
		I	الْغَيْبِ	لمذب	، ، ، ، ، لاورس		<u>مَنْ يَّ</u>	مَاللَّهُ	زِلِيَعُدَ	پاس وَ	لِلنَّ	I		
	and that A	Allah may	distinguis	n thos	e who					-		emain	s unse	en.
	بوگ	ۇسىلىتا	نَدُ آ	ป์		ۇ	ŝ	عَنِيْ	es ک	قَوْ	نله	1	Č	ال
	Noah	We sent	for s	ure	a	nd	M	 lighty	Pow	/erful	Alla	h	sui	rely
з ОС	I		ۇحًا	لْمُنَانُ	أَرْسَ	وَلَقَمْ	و ور بوز ²⁶	ی ځينې	ىلەقو	ٳڹ	1	I		
19			Surely, Al					-	-		oah			
	النَّحْوَةَ		ۮؚڗۣؾۛؾؚۿٮٵ		في		ننا	جَعَلُ		وَ	هيْمَ	إبر		<u>ت</u>
	the propheth	ood see	d of them b	ooth	in		Wer	blaced	a	nd	Abral	ham		and
			ٳڣ۬ۮؙڐؚؚؾؾؚڡؚۣؠٵٮڹ۠ٛڹۊؘۜۊ						بُرْهِيْهُ	و				
				Abraham, and We placed ar							hood			
	ا فسِقُوْنَ	م و هم	ور بر بر	ػؿؚ	وَ		مُهْتَرٍ				فَبِنَهُ	بَ	الكِتٰ	وَ
	rebellious of	nes of t	of them many and one followed the guidance so o							of them	the	Book	and	
			مُّهْتَبِ وَكَثِيرُ مِّنْهُم فْسِقُوْنَ ١						فبنه	لكتب	وا			
	and t	he Book.	So some o	fthem	ı follov	ved the	e guid	lance, b	ut many	ofthe	m were re	ebelli	ous.	
	لِنَا	برسم		ي اثَارِهِمُ				à		ئىنا	ē			
	with Our I	Messenger	their footsteps on					We c	aused	to follow		the	en	
	ثُمَّ قَفَيْنَا عَلَى اثَارِهِمْ بِرُسُلِنَا													
]	Then We c	aused	Our M	lesseng	gers to	o follow	in thei	r foots	teps;			
2 Contraction							63							2

R	لحديد57	\bigcirc		Chapt	ter: !	57			Part: 2	7	8	27.	قالفماخطبك
	مَرْيَمَ			ابْنِ		L	بعيسك			يْنَ	قف		ۆ
	Mary			son		wi	ith Jesus		We cau	ised	to follow		and
					رْيَمَ	، ابْنِ مَ	ابعِيْسَى		وَ قَفْ				
_				and We ca	auseo	d Jesus, s	son of Mar	y, 1	to follow th	em,			
	نعلنا	÷		وَ		يْلَ	الإنج		ځ	ني: بين	١		ۆ
	We plac	ed		and		the	Gospel		We g	gave	him		and
					لْنَا	الله وَجَعَ	لُإِنْجِيْلَ	اط	وَاتَيْنَا		I		
		and We gave him the Gospel. And We placedفَنُوُب اللَّذِينَاللَّذِينَاللَّذِينَاللَّذِينَأَفَةًأُوْب الرَينَأُوْب اللَّذِينَmercyandcompassionthey accepted himthose whothe heartsinفَاتُ فُرُوب النَّزِينَ اتَّبَعُوْلاُ رَافَةً وَرَحْبَةًin the hearts of those who accepted him compassion and mercy.أُوْب النَّزِينَ اتَّبَعُوْلاً رَافَةً وَرَحْبَةً وَرَحْبَةًfor themWe prescribed itandورَهْبَانِيَّةَ النَّتَرَعُوْمَا مَا كَتَبْنُهَا عَلَيْهِمْThe monasticism which they innovated — We did not prescribe it for themالله في أُوْب النَّزِينَةَ إِنْتَرَعُوْمَا مَا كَتَبْنُها عَلَيْهِمْالله معالية الله في محالية الله الله في محالية الله الله الله الله الله الله الله الل											
	أَتَ يُسْ الْأُنْ الْإِنْجِيْلُ اللَّوَاتَ يُسْ اللَّهُ الْإِنْجِيْلُ اللَّوَاتَ يُسْ اللَّهُ الْإِنْجِيْلُ اللَّand We gave him the Gospel. And We placedفَ قُلُوْبِ الَّانِ يُنَ التَّ بَعُوْلُا لَ اللَّهِ اللَّهُ وَحَمَّةًmercy and compassion they accepted him those who the hearts inفَ قُلُوْبِ الَّانِ يُنَ اتَّ بَعُوْلُا أَفَةَ وَاحَمَةًin the hearts of those who accepted him compassion and mercy.وَى تَعْلُوْبِ الَّانِ يُنَ اتَّ بَعُوْلُا أَفَةَ وَاحَمَةًوَى تَعْلُوْبِ الَّانِ يُنَ اللّهُ عَلَيْهِمُوَى تَعْلُوْبِ الَّانِ يُنَ اللّهُ عَلَيْ وَمَعَالَ اللَّهُ الْعَالَيْ وَمَعَالَ الْعَالَةُ وَاحْمَاءًا عَلَيْ وَمَعَالَ اللَّهُ الْعَالَيْ وَمَعَالَ مَا عَلَيْهُمُ اللَهُ اللَّهُ اللَّهُ عَلَيْ وَمَاءًا عَلَيْهُمُ اللَهُ اللَّهُ عَلَيْ وَمَعَالَ عَلَيْهُمُ اللَهُ الْعَالَيْ وَعَالَ الْعَالَيْ وَعَالَ الْعَالَةُ وَقَامَ اللَهُ اللَّهُ عَلَيْ وَحَمَاءًا عَلَيْهُمُ اللَّهُ اللَّهُ عَلَيْهُ اللَّهُ اللَّهُ عَلَيْهُ الْعَالَةُ عَلَيْهُ اللَّهُ عَلَيْهُ اللَّهُ عَلَيْهُ الْعَالَةُ وَقَامَ الْحَلُيْ الْعَالَيْهُ الْعَالَةُ الْحَاجُ الْعَانَةُ اللَّهُ عَلَيْهُ عَلَيْهُ الْعَاجُ الْحَاجُ الْعَاجُ مَاءًا عَلَيْهُ عَلَيْهُ الْحَاجُ الْعَاجُ الْعَاجُ الْحَاجُ الْحَاجُ عَلَيْهُ الْحَاجُ مَاءًا عَلَيْهُ الْحَاجُ مَاءًا عَلَيْهُ الْحَاجُ الْحَاجُ مَاءًا عَلَيْهُ الْحَاجُ اللَّهُ عَلَيْ اللَهُ عَلَيْ اللَّهُ الْحَاجُ الْحَاجُ الْحَاجُ الْحَاجُ مَاءَ عَلَى وَالَةُ عَلَى												
	mercy	. C(those who	5	the heart	s	in						
	فَنُوُبِاللَّذِينَاللَّذِينَاللَّذِينَاللَّذِينَmercyandcompassionthey accepted himthose whothe heartsinفَى قُلُوْبِ اللَّذِينَ اللَّذِينَ اللَّبَعُوْلَا رَافَةَ وَرَحْمَةًالله معالىinthe heartsininthe hearts of those who accepted him compassion and mercy.الله معالىالله معالىالله معالىالله معالىin the hearts of those who accepted him compassion and mercy.الله معالىالله معالىالله معالىالله معالىfor themWe prescribed itnotthey innovated itthe monasticismandوَرَهْبَانِيَّةَ وَابْتَدَعُوْهَامَا كَتَبُنْهَا عَلَيْهِمُالله معالىالله معالىالله معالىthe monasticism which they innovated — We did not prescribe it for themالله معالىالله معالىالله معالىالله الم معالىالله معالىاله معالىالله معالىالله معالىالله معالىاله معالىالله معالىالله معالىالله معالىاله معالي معالىالله معالى												
													و
													and
	for them We prescribed it not they innovated it the monasticism and ورَهْبَانِيَّة وابْتَنَ عُوْهَامَاكَتَبْنُهَا عَلَيْهِمُ												
	وَرَهْبَانِيَّةَ ابْتَدَعُوْهَامَاكَتَبْنُهَا عَلَيْهِمُ The monasticism which they innovated — We did not prescribe it for them — اللَّهِ ابْتِغَآءَ رِضُوَانِ اللَّهِ فَبَا رَعَوْهَا												
													إلا
	they practised it so not Allah favour seeking but											but	
	الَّلَّ ابُتِغَاَّ رَضُوَانِ اللَّهِ فَبَارَ عَوْهَا for the sake of gaining Allah's favour; but they did not practise it حقَّ رِعَايَتِهَا فَاتَيُنَا الَّذِينَ الْمَنُوْا they believed those who so We gave its due observance												
				مَنُوْا	بْنَ ا	نَااتَذِه	ؠٵ ^ۦ ڣؘٵؾؘؽ	جز	حَقَّدِعَايَ				
		in a	iccorda	nce with its	s true	e spirit. Y	et We gav	e t	hose of the	n wl	no believed	1	
£						(64						

R	الحديد57	}	Chapt	er: 57		Par	t: 27		ξ	قالفماخطبكم 27	Å	
	فسقون		منعم	ػؿؚؽۯ	وَ		و و هم	ٱجُرَ		مِنْهُمُ		
	rebellious one	s	ofthem	many	and		their	reward		ofthem		
			نون ²⁸	د» د و د پر صبحه فسِق	هُم ^{َ °} وَكَثِب	م أَجْرَ	مِنْهُ					
			their due	reward, but man	y of them	are reb	ellious	•				
	الله		اتَّقُوا	ننوا	áľ		ن ن <u>ز</u> ين	Ĵ)		ؽؘٲؾ۠ۿٵ		
	Allah	у	ou feared	they bel			nose w	ho		O ye		
			á	مَنُوا اتَّقُوا اللَّ	الكَذِينَ	ڹؘۣٲؾ۠ۿٳ						
				O ye who belie	ve! fear A	llah						
	كِفْلَيْنِ		يۇتىگە	2	بِرَسُوْلِ			أمِنُوْا		ۆ		
F	double share he gives you with His Messenger you believe and double share وَامِـنُوْابِرَسُوْلِهٖ يُؤْتِنَكُمْ كِفْلَيْنِ وَامِـنُوْابِرَسُوْلِهٖ يُؤْتِنَكُمْ كِفْلَيْنِ and and believe in His Messenger; He will give you a double share مِنْ يَجْعَلْ يَجْعَلْ مِنْ وَامِـنُوْابِرَسُوْلِهٖ يُؤْتِنَكُمْ وَامِـنُوْابِرَسُوْلِهٖ يُؤْتِنَكُمْ يَحْعَان and believe in His Messenger; He will give you a double share مَـنْ مَـنْ مَـنْ											
F												
تُحْبَتِهٖ وَ يَجْعَلُ لَكُمُ										مِنْ		
	for you		He provides and His Mercy from									
	مِنْ رَّحْمَتِهٖ وَيَجْعَلُ لَّكُمْ of His mercy, and will provide for you											
	علما	وَ	یکُمْ	يغفِرُ	وَ	4	ں بر	شۇن	ته	نُورًا		
	Allah	and	He will grant	you forgiveness	and	wit	h it	you w	alk	light		
			عليا	يغفِرْ لَكُمْ فَوَا	نىۋىن بەۋ	ِر ًا تَہُ	نۇ					
	a lig	ht where	in you will w	alk, and will gra	ant you foi	givene	ss— ai	nd verily	Alla	h is		
	الكِتْبِ	م ب	آھُ ر	يَعْلَمَ	<u>ب</u> کلا	ڵ	69	ڗٞح		<u>غفور</u>		
	the Book	pe	ople	think	not for	that	Me	rciful	M	ost Forgiving		
			كِتْبِ	يَعْلَمَ أَهْلُ الْ	م ^ب ج لِّحُلَّ	ۣ ۯڗۘڝؚؽ	غفو					
]	Most Forgivi	ng, Merciful —	That the P	eople c	of the B	ook				
×				6	5						H	

¥.	الحديد57	3	Chapter:	57		Part	t: 27	قالفماخطبكم27	Æ
	الله	فَضْلِ	مِتْ	ىتىيچ		عَلٰى	يَقْرِرُوْنَ	ٱلَّا	
	Allah	grace	of	anything		upon	they have power	r that no	
			نسلِ اللهِ	<u>ی ء</u> ِ مِن فَطْ	عَلٰى شَ	يَقْرِرُوْنَ	ٱل		
	may n	ot think that the	ey (the Mus	lims) have n	o powe	r to attain a	ught of the grace of	of Allah;	
	يؤتيه	الله		بِيَرِ	ل	الْفَضْ	آٽ	وَ	
	He gives it	Allah	wi	th hands	the	grace	that	and	
			تنه	بَبِ اللَّهِ يُؤْ	فيلك	وَإَنَّ الْغَ			
		where	eas grace is	entirely in th	~~~		He gives it		
	الْعَظِيْمِ	ىل	ذُوالْفَضْ		اللَّ	وَ	يتشاءُ	مَنْ	_
	the immense	the Maste	er of the gra	ce A	lah	and	He pleases	whom	
			لَعَظِيمٍ ٥	-		يَشَاءُ وَ	مَنْ of immense grace.		4 4 20

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