

The Holy Quran

(Part Twenty Nine)



Split Word Translation
(English)

Tabaarakal laze

Part Twenty Nine of the Holy Quran

With English Split-Word and Running Translation.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Foreword

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

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

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

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

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

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

Dr Ch Ijaz Ur Rehman

Sadr Majlis Ansarullah UK

6th December 2023

Index of Symbols Denoting Pauses

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

ذٰلِكَ الْكِتٰبُ لَا رَيْبَ ۚ فِيْهِ
هُدًى لِّلْمُتَّقِيْنَ ۝۳

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

↑
(pause here)

ذٰلِكَ الْكِتٰبُ لَا رَيْبَ ۚ فِيْهِ
هُدًى لِّلْمُتَّقِيْنَ ۝۳

(pause here) ↓

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

سُورَةُ الْمُلْكِ مَكِّيَّةٌ وَهِيَ مَعَ الْبَسْمَلَةِ اِحْدَى وَثَلَاثُونَ آيَةً وَرُكُوعَانِ

Al-Mulk is a Makki Surah, it has 31 verses and 2 sections (Rukus).

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①

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

تَبْرَكَ	الَّذِي	بِيَدِهِ	الْمُلْكُ	وَ	هُوَ	عَلَى	كُلِّ	شَيْءٍ
he got blessed	who	with His hand	the kingdom	and	He	on	every	thing

تَبْرَكَ الَّذِي بِيَدِهِ الْمُلْكُ وَهُوَ عَلَى كُلِّ شَيْءٍ

Blessed is He in Whose hand is the kingdom, and He has power over all things;

قَدِيرٌ	الَّذِي	خَلَقَ	الْمَوْتَ	وَ	الْحَيَاةَ	لِيَبْلُوَكُمْ
powerful	Who	He created	the death	and	the life	that He may try you

قَدِيرٌ ② الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ

Who has created death and life that He might try you

أَيُّكُمْ	أَحْسَنُ	عَمَلًا	وَ	هُوَ	الْعَزِيزُ	الْغَفُورُ	الَّذِي	خَلَقَ
which of you	best	deed	and	He	the Mighty	the Most Forgiving	Who	He created

أَيُّكُمْ أَحْسَنُ عَمَلًا ③ وَهُوَ الْعَزِيزُ الْغَفُورُ ④ الَّذِي خَلَقَ

which of you is best in deeds; and He is the Mighty, the Most Forgiving. Who has created

سَبْعَ	سَمَوَاتٍ	طِبَاقًا	مَا تَرَى	فِي	خَلْقِ	الرَّحْمَنِ
seven	heavens	one above the other	you can not see	in	creation	the Gracious

سَبْعَ سَمَوَاتٍ طِبَاقًا ⑤ مَا تَرَى فِي خَلْقِ الرَّحْمَنِ

seven heavens in harmony. No incongruity canst thou see in the creation of the Gracious God.

مِنْ	تَفَوُّتٍ	فَارْجِعِ الْبَصَرَ	هَلْ	تَرَى	مِنْ	فُطُورٍ
any	incongruity	then look again	do	you see	any	flaw

مِنْ تَفَوُّتٍ ⑥ فَارْجِعِ الْبَصَرَ ⑦ هَلْ تَرَى مِنْ فُطُورٍ ⑧

Then look again: Seest thou any flaw?

ثُمَّ	ارْجِعِ الْبَصَرَ	كَرَّتَيْنِ	يَنْقَلِبُ	إِلَيْكَ	الْبَصَرَ	خَاسِئًا
then	look again	twice	it returns	to you	the sight	frustrated
ثُمَّ ارْجِعِ الْبَصَرَ كَرَّتَيْنِ يَنْقَلِبُ إِلَيْكَ الْبَصَرُ خَاسِئًا						
Aye, look again, and yet again, your sight will only return to you frustrated						
وَوَهِوَ حَسِيرٌ	وَوَهِوَ حَسِيرٌ	وَوَهِوَ حَسِيرٌ	وَوَهِوَ حَسِيرٌ	وَوَهِوَ حَسِيرٌ	وَوَهِوَ حَسِيرٌ	وَوَهِوَ حَسِيرٌ
and	it	fatigued	and	surely	We adorned	the lowest
وَوَهُوَ حَسِيرٌ ٥ وَلَقَدْ زَيَّنَّا السَّمَاءَ الدُّنْيَا						
and fatigued. And verily, We have adorned the lowest heaven with lamps,						
بِصَابِيحٍ	وَوَجَعْنَاهَا	رُجُومًا	لِلشَّيْطَانِ	وَوَجَعْنَاهَا	رُجُومًا	لِلشَّيْطَانِ
with lamps	and	We made them	driving away	for The Satans	and	We prepared
بِصَابِيحٍ وَجَعْنَاهَا رُجُومًا لِلشَّيْطَانِ وَأَعْتَدْنَا لَهُمْ						
and We have made them for driving away satans, and We have prepared for them						
عَذَابُ	السَّعِيرِ	وَوَالَّذِينَ	كَفَرُوا	بِرَبِّهِمْ	عَذَابُ	جَهَنَّمَ
punishment	the blazing Fire	and	for those who	they disbelieved	by their Lord	punishment
عَذَابُ السَّعِيرِ ٦ وَالَّذِينَ كَفَرُوا بِرَبِّهِمْ عَذَابُ جَهَنَّمَ						
the punishment of the blazing Fire. And for those who disbelieve in their Lord there is the punishment of Hell,						
وَوَالَّذِينَ	كَفَرُوا	بِرَبِّهِمْ	عَذَابُ	جَهَنَّمَ	وَوَالَّذِينَ	كَفَرُوا
and	evil	the resort	when	they were cast	in it	they heard
وَبِئْسَ الْبَصِيرُ ٧ إِذَا أُلْقُوا فِيهَا سَمِعُوا لَهَا						
and an evil resort it is! When they are cast therein,						
شَهِيْقًا	وَوَالَّذِينَ	كَفَرُوا	بِرَبِّهِمْ	عَذَابُ	جَهَنَّمَ	وَوَالَّذِينَ
roaring	and	it	it boils	it well nigh	it bursts	from
شَهِيْقًا وَهِيَ تَفُوْرٌ ٨ تَكَادُ تَبَيْرُ مِنَ الْغَيْظِ						
they will hear it roaring as it boils up. It would almost burst with fury.						

نَذِيرٌ	أَلَمْ يَأْتِكُمْ	خَزَنَتُهَا	سَأَلَهُمْ	فَوْجٌ	فِيهَا	الَّتِي	كُلَّمَا
Warner	did he not come to you	wardens thereof	he asked them	a host	in it	it is cast	whenever

كُلَّمَا أَلَّتِي فِيهَا فَوْجٌ سَأَلَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ نَذِيرٌ ⑨

Whenever a host of disbelievers is cast into it the wardens thereof will ask them, Did no Warner come to you?

قَالُوا	بلى	قَدْ	جَاءَنَا	نَذِيرٌ	فَكَذَّبْنَا	وَ	قُلْنَا
they said	yes	surely	he came to us	Warner	so we belied	and	we said

قَالُوا بلى قَدْ جَاءَنَا نَذِيرٌ ۖ فَكَذَّبْنَا وَقُلْنَا

They will say, Yea, verily, a Warner did come to us, but we treated him as a liar, and we said:

مَنْزِلَ	اللَّهُ	مِنْ	شَيْءٍ	إِنْ أَنْتُمْ	إِلَّا	فِي	ضَلِيلٍ	كَبِيرٍ
he not revealed	Allah	from	thing	you are not	but	in	error	great

مَنْزِلَ اللَّهِ مِنْ شَيْءٍ ۚ إِنْ أَنْتُمْ إِلَّا فِي ضَلِيلٍ كَبِيرٍ ⑩

Allah has not revealed anything; you are but in great error.

و	قَالُوا	لَوْ	كُنَّا	نَسْمَعُ	أَوْ	نَعْقِلُ	مَا كُنَّا
and	they said	if	we were	we listen	or	we had sense	we were not

وَقَالُوا لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا

And they will say, If we had but listened or possessed sense, we should not have been among

فِي	أَصْحَابِ السَّعِيرِ	فَاعْتَرَفُوا	بِذُنُوبِهِمْ	فَسُحْقًا
in	inmates of burning fire	then they confessed	with their sins	so damnation

فِي أَصْحَابِ السَّعِيرِ ⑪ فَاعْتَرَفُوا بِذُنُوبِهِمْ ۚ فَسُحْقًا

the inmates of the blazing Fire. Then will they confess their sins; but damnation

لِأَصْحَابِ السَّعِيرِ	إِنَّ	الَّذِينَ	يَخْشَوْنَ	رَبَّهُمْ	بِالْغَيْبِ	لَهُمْ
for inmates of burning fire	surely	those who	they fear	their Lord	with the hidden	for them

لِأَصْحَابِ السَّعِيرِ ⑫ إِنَّ الَّذِينَ يَخْشَوْنَ رَبَّهُمْ بِالْغَيْبِ لَهُمْ

be for the inmates of the Fire. Verily, those who fear their Lord while He is hidden from them —for them

مَغْفِرَةً	وَ	أَجْرٌ	كَبِيرٌ	وَ	أَسْرُؤًا	قَوْلُكُمْ
forgiveness	and	reward	great	and	you conceal	your saying
مَغْفِرَةً وَأَجْرٌ كَبِيرٌ ١٣ وَأَسْرُؤًا قَوْلُكُمْ						
is forgiveness and a great reward. And whether you conceal what you say						
أَوْ	أَجْهَرُوا	بِهِ	إِنَّهُ	عَلِيمٌ	بِذَاتِ الصُّدُورِ	
or	you make public	with it	surely He	one who knows well	what is in your breasts	
أَوْ أَجْهَرُوا بِهِ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ١٤						
or make it public, He knows full well what is in your breasts.						
أَلَا	يَعْلَمُ	مَنْ	خَلَقَ	وَ	هُوَ	اللَّطِيفُ
dose not	He knows	Who	he created	and	He	the Knower of subtleties
أَلَا يَعْلَمُ مَنْ خَلَقَ ١٥ وَهُوَ اللَّطِيفُ الْخَبِيرُ ١٥						
Does He Who has created you not know it? He is the Knower of all subtleties, the All-Aware.						
هُوَ	الَّذِي	جَعَلَ	لَكُمْ	الْأَرْضَ	ذُلُولًا	فَامْشُوا
He	Who	He made	for you	the earth	subservient	so you traverse
هُوَ الَّذِي جَعَلَ لَكُمْ الْأَرْضَ ذُلُولًا فَامْشُوا						
He it is Who has made the earth even and smooth for you; so traverse						
فِي	مَنَاقِبِهَا	وَ	كُلُّوا	مِنْ	رِزْقِهِ	وَ إِلَيْهِ النُّشُورُ
in	its sides	and	you eat	from	His provisions	the resurrection
فِي مَنَاقِبِهَا وَكُلُّوا مِنْ رِزْقِهِ ١٦ وَإِلَيْهِ النُّشُورُ ١٦						
through its sides, and eat of His provision. And unto Him will be the resurrection.						
عَآمِنْتُمْ	مَنْ	فِي	السَّمَاءِ	أَنْ يَخْسِفَ	بِكُمْ	الْأَرْضَ
did you feel secure	Who	in	the heavens	that he causes to sink	with you	the earth
عَآمِنْتُمْ مَنْ فِي السَّمَاءِ أَنْ يَخْسِفَ بِكُمْ الْأَرْضَ						
Do you feel secure from Him Who is in the heaven that He will not cause the earth to sink with you						

فَإِذَا	هِيَ	تَتَوَرُّ	أَمْ	أَمِنْتُمْ	مَنْ	فِي	السَّيِّءِ
so lo	it	it begins to shake	do	you felt secure	who	in	the heavens
فَإِذَا هِيَ تَتَوَرُّ ﴿١٧﴾ أَمْ أَمِنْتُمْ مَنْ فِي السَّيِّءِ							
when lo! it begins to shake? Do you feel secure from Him Who is in the heaven							
أَنْ يُرْسِلَ	عَلَيْكُمْ	حَاصِبًا	فَسَتَعْلَمُونَ	كَيْفَ	نَذِيرٍ		
that he sends	against you	sandstorm	then soon you know	how	my warning		
أَنْ يُرْسِلَ عَلَيْكُمْ حَاصِبًا ۖ فَسَتَعْلَمُونَ كَيْفَ نَذِيرٍ ﴿١٨﴾							
that He will not send against you a sandstorm? Then will you know how terrible was My warning.							
وَ	لَقَدْ	كَذَّبَ	الَّذِينَ	مِنْ	قَبْلِهِمْ	فَكَيْفَ	كَانَ
and	surely	he belied	those who	from	before them	so how	it was
وَلَقَدْ كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ فَكَيْفَ كَانَ نَكِيرٍ ﴿١٩﴾							
And indeed those before them also treated My Messengers as liars; then how grievous was My punishment!							
أَوَلَمْ يَرَوْا	إِلَى	الطَّيْرِ	فَوْقَهُمْ	صَفَّتِ	وَأَنَّ	يَقْبِضْنَ	
have they not seen	to	the birds	above them	spreading wings	and	they contracted	
أَوَلَمْ يَرَوْا إِلَى الطَّيْرِ فَوْقَهُمْ صَفَّتِ وَيَقْبِضْنَ ۚ							
Have they not seen the birds above them, spreading out their wings without moving them and then drawing							
مَا	يُسْكِنُهُنَّ	إِلَّا	الرَّحْمَنُ	إِنَّهُ	بِكُلِّ شَيْءٍ	بَصِيرٌ	
not	he withholds them	but	the Gracious	surely He	with all things	He sees	
مَا يُسْكِنُهُنَّ إِلَّا الرَّحْمَنُ ۚ إِنَّهُ بِكُلِّ شَيْءٍ بَصِيرٌ ﴿٢٠﴾							
them in to swoop down upon the prey? None withholds them but the Gracious God. Verily He sees all things.							
أَمْ مَنْ	هَذَا	الَّذِي	هُوَ	جُنْدُكُمْ	يَنْصُرُكُمْ		
or who	this	who	He	army for you	he helps you		
أَمْ مَنْ هَذَا الَّذِي هُوَ جُنْدُكُمْ يَنْصُرُكُمْ							
Or who is he that can be an army for you to help you							

مِّنْ دُونِ	الرَّحْمَنِ	إِنْ	الْكَافِرُونَ	إِلَّا	فِي	غُرُورٍ
against	the Gracious	not	the disbelievers	but	in	deception
مِّنْ دُونِ الرَّحْمَنِ ^ط إِنْ الْكَافِرُونَ إِلَّا فِي غُرُورٍ ^ج ⁽²¹⁾						
against the Gracious God? The disbelievers are only in deception.						
أَمْ	هَذَا	الَّذِي	يَرْزُقُكُمْ	إِنْ	أَمْسَكَ	رِزْقَهُ
or who	this	who	he provides you	if	it withheld	His provision
أَمْ هَذَا الَّذِي يَرْزُقُكُمْ إِنْ أَمْسَكَ رِزْقَهُ ^ع						
Or who is he that will provide for you, if He should withhold His provision?						
بَلْ	لَّجُوا	فِي	عُتُوٍ	وَ	نُفُورٍ	أَفَمَنْ
nay	they persisted	in	rebellion	and	aversion	what! is he who
بَلْ لَّجُوا فِي عُتُوٍ وَنُفُورٍ ^ج ⁽²²⁾ أَفَمَنْ يَمْشِي						
Nay, but they obstinately persist in rebellion and aversion. What! is he who walks						
مُكِبًّا	عَلَى	وَجْهَةٍ	أَهْدَى	أَمْ	يَمْشِي	سَوِيًّا
grovelling	upon	his face	more guided	or who	he walks	upright
مُكِبًّا عَلَى وَجْهٍ أَهْدَى أَمْ يَمْشِي سَوِيًّا						
grovelling upon his face better guided or he who walks upright						
عَلَى	صِرَاطٍ	مُّسْتَقِيمٍ	قُلْ	هُوَ	الَّذِي	أَنْشَأَكُمْ
on	path	straight	you say	He	Who	He brought you into being
عَلَى صِرَاطٍ مُّسْتَقِيمٍ ^ج ⁽²³⁾ قُلْ هُوَ الَّذِي أَنْشَأَكُمْ						
on the straight path? Say, 'He it is Who brought you into being,						
وَ	جَعَلَ	لَكُمْ	السَّمْعَ	وَ	الْأَبْصَارَ	وَ
and	He made	for you	the ears	and	the eyes	and
وَجَعَلَ لَكُمْ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ ^ط						
and made for you ears and eyes and hearts;						

الَّذِي	هُوَ	قُلْ	تَشْكُرُونَ	مَا	قَلِيلًا
Who	He	you say	you thank	that	little
قَلِيلًا مَّا تَشْكُرُونَ ﴿٢٤﴾ قُلْ هُوَ الَّذِي					
but little thanks do you give. Say, He it is Who					
تُحْشَرُونَ	إِلَيْهِ	وَ	الْأَرْضِ	فِي	ذَرَأَكُمُ
you be gathered	to Him	and	the earth	in	He multiplied you
ذَرَأَكُمُ فِي الْأَرْضِ وَإِلَيْهِ تُحْشَرُونَ ﴿٢٥﴾					
multiplied you in the earth, and unto Him will you be gathered.					
وَقَالُوا	مَتَى	هَذَا	الْوَعْدُ	إِنْ كُنْتُمْ	صَادِقِينَ
and	when	this	the promise	if you were	truthful
وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِنْ كُنْتُمْ صَادِقِينَ ﴿٢٦﴾					
And they say, When will this promise come to pass, if indeed you are truthful?					
قُلْ	إِنَّمَا	الْعِلْمُ	عِنْدَ	اللَّهِ	وَ
you say	only	the knowledge	near	Allah	and
قُلْ إِنَّمَا الْعِلْمُ عِنْدَ اللَّهِ وَإِنَّمَا أَنَا					
Say, The knowledge of it is with Allah, and I am					
نَذِيرٌ	مُبِينٌ	فَلَمَّا	رَأَوْهُ	زُلْفَةً	سَيِّئٌ
Warner	plain	so when	they saw it	near	it got grief stricken
نَذِيرٌ مُبِينٌ ﴿٢٧﴾ فَلَمَّا رَأَوْهُ زُلْفَةً سَيِّئٌ وَجُوهُ					
only a plain Warner. But when they see it near, the faces of those					
الَّذِينَ	كَفَرُوا	وَ	قِيلَ	هَذَا	الَّذِي
those who	they disbelieved	and	it was said	this	which
الَّذِينَ كَفَرُوا وَقِيلَ هَذَا الَّذِي كُنْتُمْ بِهِ تَدْعُونَ ﴿٢٨﴾					
who disbelieve will become grief-stricken, and it will be said, This is what you used to ask for.					

قُلْ	أَرَأَيْتُمْ	إِنْ	أَهْلَكَنِى	اللَّهُ	وَ	مَنْ	مَعِىَ
you say	tell me	if	He destroyed me	Allah	and	who	with me
قُلْ أَرَأَيْتُمْ إِنْ أَهْلَكَنِى اللَّهُ وَمَنْ مَعِىَ							
Say,Tell me, if Allah should destroy me and those who are with me,							
أَوْ	رَحِمْنَا	فَمَنْ	يُجِيرُ	الْكَافِرِينَ	مِنْ	عَذَابٍ	أَلِيمٍ
or	He had mercy on us	so who	he protects	the disbelievers	from	punishment	painful
أَوْ رَحِمْنَا ۚ فَمَنْ يُجِيرُ الْكَافِرِينَ مِنْ عَذَابٍ أَلِيمٍ ﴿٢٩﴾							
or have mercy on us, who will protect the disbelievers from a painful punishment?							
قُلْ	هُوَ	الرَّحْمَنُ	أَمَّا	بِهِ	وَ	عَلَيْهِ	تَوَكَّلْنَا
you say	He	the Gracious	we believe	in Him	and	on Him	we trusted
قُلْ هُوَ الرَّحْمَنُ أَمَّا بِهِ وَعَلَيْهِ تَوَكَّلْنَا ۚ							
Say,He is the Gracious God;in Him have we believed and in Him have we put our trust.							
فَسَتَعْلَمُونَ	مَنْ	هُوَ	فِى	ضَلِيلٍ	مُّبِينٍ		
so soon you know	who	he	in	error	manifest		
فَسَتَعْلَمُونَ مَنْ هُوَ فِى ضَلِيلٍ مُّبِينٍ ﴿٣٠﴾							
And you will soon know who is in manifest error.							
قُلْ	أَرَأَيْتُمْ	إِنْ	أَصْبَحَ	مَآؤُكُمْ			
you say	did you see	if	it became	your water			
قُلْ أَرَأَيْتُمْ إِنْ أَصْبَحَ مَآؤُكُمْ							
Say, 'Tell me, if all your water sinks							
غَوْرًا	فَمَنْ	يَأْتِيَكُمْ	بِبَآءٍ	مَّعِينٍ			
sink into the earth	then who	he brings to you	with water	flowing			
غَوْرًا فَمَنْ يَأْتِيَكُمْ بِبَآءٍ مَّعِينٍ ﴿٣١﴾							
into a deep recess,who then will bring you clear flowing water?'							

سُورَةُ الْقَلَمِ مَكِّيَّةٌ وَهِيَ مَعَ الْبَسْمَلَةِ ثَلَاثٌ وَخَمْسُونَ آيَةً وَرُكُوعَانِ

Al-Qalam is a Makki Surah, it has 53 verses and 2 sections (Rukus).

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①

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

نَ	وَالْقَلَمِ	وَ	مَا	يَسْطُرُونَ	مَا	أَنْتَ	بِنِعْمَةِ	رَبِّكَ
inkstand	by the pen	and	that	they write	not	you are	with grace	your Lord

نَ وَالْقَلَمِ وَمَا يَسْطُرُونَ ② مَا أَنْتَ بِنِعْمَةِ رَبِّكَ

By the inkstand and by the pen and by that which they write, Thou art not, by the grace of thy Lord,

بِجُنُونٍ	وَ	إِنَّ	لَكَ	لَاجْرًا	غَيْرَ مَمْنُونٍ
with madman	and	surely	for you	surely reward	not ending

بِجُنُونٍ ③ وَإِنَّ لَكَ لَاجْرًا غَيْرَ مَمْنُونٍ ④

a madman. And for thee, most surely, there is an unending reward.

وَ	إِنَّكَ	لَعَلَى	خُلُقٍ	عَظِيمٍ	فَسَتُبْصِرُ	وَ	يُبْصِرُونَ
and	surely you	surely upon	morals	great	so soon you will see	and	they see

وَإِنَّكَ لَعَلَى خُلُقٍ عَظِيمٍ ⑤ فَسَتُبْصِرُ وَيُبْصِرُونَ ⑥

And thou dost surely possess high moral excellences. And thou wilt soon see and they too will see

بِأَيِّكُمْ	الْمُفْتُونُ	إِنَّ	رَبَّكَ	هُوَ	أَعْلَمُ
with which of you	the afflicted one	surely	your Lord	He	he knows best

بِأَيِّكُمْ الْمُفْتُونُ ⑦ إِنَّ رَبَّكَ هُوَ أَعْلَمُ

Which of you is afflicted with madness. Surely, thy Lord knows

بِمَنْ	ضَلَّ	عَنْ	سَبِيلِهِ	وَ	هُوَ	أَعْلَمُ	بِالْمُهْتَدِينَ
with who	he went astray	from	His path	and	He	he knows best	with those who follow guidance

بِمَنْ ضَلَّ عَنْ سَبِيلِهِ ⑧ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ⑨

best those who go astray from His way, and He knows best those who follow guidance.

فَيُذْهِنُونَ	تُذْهِنُ	لَوْ	وَدُّوْا	الْمُكَذِّبِينَ	فَلَا تُطِيعُ		
they be pliant	you be pliant	if only	they wished	those who reject	so you comply not		
فَلَا تُطِيعُ الْمُكَذِّبِينَ ٩ وَدُّوْا لَوْ تُذْهِنُ فَيُذْهِنُونَ ١٠							
So comply not with the wishes of those who reject the truth.They wish that thou shouldst be pliant so that they may also be pliant.							
وَلَا تُطِيعُ	كُلِّ	حَلَّافٍ	مَّهِيْنٍ	هَمَّازٍ	مَشَّاءٍ	بَنِيْمٍ	
and	every	swearer	mean	backbiter	one who goes about	with slandering	
وَلَا تُطِيعُ كُلَّ حَلَّافٍ مَّهِيْنٍ ١١ هَمَّازٍ مَشَّاءٍ بَنِيْمٍ ١٢							
And yield not to any mean swearer,Backbiter, one who goes about slandering,							
مَنْعٍ	لِّلْخَيْرِ	مُعْتَدٍ	أَثِيْمٍ	عُتْلٍ	بَعْدَ ذَلِكَ	زَنِيْمٍ	
forbidder	of the good	transgressor	sinful	ill-mannered	after that	doubtful birth	
مَنْعٍ لِّلْخَيْرِ مُعْتَدٍ أَثِيْمٍ ١٣ عُتْلٍ بَعْدَ ذَلِكَ زَنِيْمٍ ١٤							
Forbidder of good, transgressor, sinful, Ill-mannered and, in addition to that, of doubtful birth.							
أَنْ	كَانَ	ذَامِلٍ	وَّ	بَنِيْنٍ	إِذَا	تُتْلَىٰ	عَلَيْهِ
that	it was	one who possesses riches	and	children	when	it is recited	to him
أَنْ كَانَ ذَامِلٍ وَبَنِيْنٍ ١٥ إِذَا تُتْلَىٰ عَلَيْهِ							
This is because he possesses riches and children. When Our Signs are recited unto him,							
أَيُّنَا	قَالَ	أَسَاطِيرُ	الْأَوَّلِينَ	سَنَسِبُهُ	عَلَىٰ	الْخُرُطُومِ	
Our Signs	he said	stories	the ancient ones	soon We will brand him	on	the snout	
أَيُّنَا قَالَ أَسَاطِيرُ الْأَوَّلِينَ ١٦ سَنَسِبُهُ عَلَى الْخُرُطُومِ ١٧							
he says,Stories of the ancients!We will brand him on the snout.							
إِنَّا	بَلَوْنَهُمْ	كَمَا	بَلَوْنَا	أَصْحَابَ الْجَنَّةِ	إِذْ	أَقْسَبُوا	
surly We	We tried them	as	We tried	inmates of the Gardens	when	they vowed	
إِنَّا بَلَوْنَهُمْ كَمَا بَلَوْنَا أَصْحَابَ الْجَنَّةِ ١٨ إِذْ أَقْسَبُوا							
We will surely try them as We tried the owners of the garden when they vowed							

لَيَصْرِمُنَّهَا	مُصْبِحِينَ	وَ	لَا	يَسْتَثْنُونَ			
certainly they would pluck it	those in the morning	and	no	they make exception			
لَيَصْرِمُنَّهَا مُصْبِحِينَ ﴿١٨﴾ وَلَا يَسْتَثْنُونَ ﴿١٩﴾							
that they would certainly pluck all its fruit in the morning, And they made no exception							
فَطَافَ	عَلَيْهَا	طَافٍ	مِّنْ	رَّبِّكَ	وَ	هُمْ	نَاسُونَ
then visited	against them	visitation	from	your Lord	and	they	those who are asleep
فَطَافَ عَلَيْهَا طَافٍ مِّنْ رَبِّكَ وَهُمْ نَاسُونَ ﴿٢٠﴾							
Then a visitation from thy Lord visited it while they were asleep;							
فَاصْبَحَتْ	كَالْصَّرِيمِ	فَتَنَادَوْا		مُصْبِحِينَ			
so the morning found it	like the cut down garden	so they called one another		those at dawn			
فَاصْبَحَتْ كَالْصَّرِيمِ ﴿٢١﴾ فَتَنَادَوْا مُصْبِحِينَ ﴿٢٢﴾							
And the morning found it like a garden cut down overnight. So they called to one another at the break of dawn,							
أَنِ اغْدُوا	عَلَى حَرْثِكُمْ	إِنْ كُنْتُمْ	صَرِمِينَ	فَانْطَلَقُوا			
that you go early in the morning	to your fields	if you are	the ones who reap harvest	so they set out			
أَنِ اغْدُوا عَلَى حَرْثِكُمْ إِنْ كُنْتُمْ صَرِمِينَ ﴿٢٣﴾ فَانْطَلَقُوا							
Saying, Go forth early in the morning to your field, if you are to reap the harvest. And they set out,							
وَهُمْ يَتَخَفَتُونَ	أَنْ	لَّا يَدْخُلَنَّهَا	الْيَوْمَ	وَ			
they are talking to one another in low tones	that	he wont enter there	this day	and			
وَهُمْ يَتَخَفَتُونَ ﴿٢٤﴾ أَنْ لَّا يَدْخُلَنَّهَا الْيَوْمَ							
talking to one another in low tones, Saying, 'Let no poor man enter therein today							
عَلَيْكُمْ	مَسْكِينٌ	وَ	غَدَا	عَلَى	حَرْدٍ قَدِيرِينَ		
upon you	poor	and	they set out early morning	upon	those determined to achieve their purpose		
عَلَيْكُمْ مَسْكِينٌ ﴿٢٥﴾ وَغَدَا عَلَى حَرْدٍ قَدِيرِينَ ﴿٢٦﴾							
against your interest. And they set out early in the morning with full might.							

فَلَمَّا	رَأَوْهَا	قَالُوا	إِنَّا	لَضَالُّونَ	بَلْ	نَحْنُ
so when	they saw it	they said	surely we	those who go astray	nay	we

فَلَمَّا رَأَوْهَا قَالُوا إِنَّا لَضَالُّونَ ﴿٢٧﴾ بَلْ نَحْنُ

But when they saw it, they said, Surely, we have lost our way! Nay, we have been

مَحْرُومُونَ	قَالَ	أَوْسَطُهُمْ	أَلَمْ أَقُلْ	لَكُمْ	لَوْلَا	تُسَبِّحُونَ
deprived	he said	the best of them	did not I say	to you	why not	you glorify

مَحْرُومُونَ ﴿٢٨﴾ قَالَ أَوْسَطُهُمْ أَلَمْ أَقُلْ لَكُمْ لَوْلَا تُسَبِّحُونَ ﴿٢٩﴾

deprived of everything. The best among them said, Did I not say to you, Why do you not glorify God?

قَالُوا	سُبْحَنَ	رَبِّنَا	إِنَّا	كُنَّا	ظَالِمِينَ
they said	glory	our Lord	surely we	we were	the wrongdoers

قَالُوا سُبْحَنَ رَبِّنَا إِنَّا كُنَّا ظَالِمِينَ ﴿٣٠﴾

Now they said, Glory be to our Lord. Surely, we have been wrongdoers.

فَأَقْبَلَ	بَعْضُهُمْ	عَلَى	بَعْضٍ	يَتَلَاوَمُونَ	قَالُوا	يُؤْيِلَنَا
then turned	some of them	to	others	reproaching one another	they said	O' woe to us

فَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَلَاوَمُونَ ﴿٣١﴾ قَالُوا يُؤْيِلَنَا

Then some of them turned to the others, reproaching one another. They said, Woe to us!

إِنَّا	كُنَّا	طٰغِيْنَ	عَسَى	رَبُّنَا	أَنْ يُبَدِّلَنَا
surely we	we were	transgressors	may be	our Lord	that He will give us instead

إِنَّا كُنَّا طٰغِيْنَ ﴿٣٢﴾ عَسَى رَبُّنَا أَنْ يُبَدِّلَنَا

Verily we were transgressors indeed. Maybe our Lord will give us instead

خَيْرًا	مِّنْهَا	إِنَّا	إِلَى	رَبِّنَا	رَغْبُونَ	كَذٰلِكَ	الْعَذَابُ
better	from this	surely we	to	our Lord	humbly entreat	like that	the punishment

خَيْرًا مِّنْهَا إِنَّا إِلَى رَبِّنَا رٰغِبُونَ ﴿٣٣﴾ كَذٰلِكَ الْعَذَابُ ۖ

a better garden than this; we do humbly entreat our Lord. Such is the punishment of this world.

وَلَعَذَابُ	الْآخِرَةِ	أَكْبَرُ	لَوْ	كَانُوا	يَعْلَمُونَ	وَ
the punishment	the Hereafter	greater	if	they were	they know	and
وَلَعَذَابُ الْآخِرَةِ أَكْبَرُ لَوْ كَانُوا يَعْلَمُونَ ﴿٣٤﴾						
And surely the punishment of the Hereafter is greater. Did they but know!						
إِنَّ	لِلْمُتَّقِينَ	عِنْدَ	رَبِّهِمْ	جَنَّاتٍ	النَّعِيمِ	
indeed	for the righteous	with	their Lord	Gardens	the Bliss	
إِنَّ لِلْمُتَّقِينَ عِنْدَ رَبِّهِمْ جَنَّاتٍ النَّعِيمِ ﴿٣٥﴾						
For the righteous, indeed, there are Gardens of Bliss with their Lord.						
أَفَنَجْعَلُ	الْمُسْلِمِينَ	كَالْمُجْرِمِينَ	مَا لَكُمْ	كَيْفَ	تَحْكُمُونَ	
do We then treat	those who submit	like the guilty	what is the matter with you	how	you judge	
أَفَنَجْعَلُ الْمُسْلِمِينَ كَالْمُجْرِمِينَ ﴿٣٦﴾ مَا لَكُمْ كَيْفَ تَحْكُمُونَ ﴿٣٧﴾						
Shall We then treat those who submit to Us as We treat the guilty? What is the matter with you? How judge ye!						
أَمْ	لَكُمْ	كِتَابٌ	فِيهِ	تَدْرُسُونَ	إِنَّ	لَكُمْ فِيهِ
or/what	for you	Book	in it	you read	surely	in it
أَمْ لَكُمْ كِتَابٌ فِيهِ تَدْرُسُونَ ﴿٣٨﴾ إِنَّ لَكُمْ فِيهِ						
Have you a Book wherein you read, That you shall surely have in it						
لَنَا	تَخِيرُونَ	أَمْ	لَكُمْ	أَيْبَانُ	عَلَيْنَا	بَالِغَةٌ
for what	you choose	or/what	for you	oaths	on Us	binding
لَنَا تَخِيرُونَ ﴿٣٩﴾ أَمْ لَكُمْ أَيْبَانُ عَلَيْنَا بَالِغَةٌ						
whatever you choose? Or have you any covenant binding on Us till						
إِلَى	يَوْمِ	الْقِيَامَةِ	إِنَّ	لَكُمْ	لَنَا	تَحْكُمُونَ
to	Day	the Resurrection	surely	for you	for what	you order
إِلَى يَوْمِ الْقِيَامَةِ ﴿٤٠﴾ إِنَّ لَكُمْ لَنَا تَحْكُمُونَ ﴿٤٠﴾						
the Day of Resurrection that you shall surely have all that you order?						

سَلُّهُمْ	أَيُّهُمْ	بِذَلِكَ	زَعِيمٌ	أَمْ	لَهُمْ	شُرَكَاءُ
you ask them	which of them	wiht that	one who vouches	or	for them	partners
سَلُّهُمْ أَيُّهُمْ بِذَلِكَ زَعِيمٌ ٤١ أَمْ لَهُمْ شُرَكَاءُ ٤٢						
Ask them which of them will vouch for that.Or have they any partners of God?						
فَلْيَأْتُوا	بِشُرَكَائِهِمْ	إِنْ	كَانُوا	صَادِقِينَ	يَوْمَ	يُكْشَفُ
so let them produce	with their partners	if	they were	truthful ones	day	it is laid bare
فَلْيَأْتُوا بِشُرَكَائِهِمْ إِنْ كَانُوا صَادِقِينَ ٤٢ يَوْمَ يُكْشَفُ						
Let them, then, produce those partners of theirs, if they speak the truth. On the day when the truth						
عَنْ	سَاقٍ	وَّ	يُدْعَوْنَ	إِلَى	السُّجُودِ	فَلَا يَسْتَطِيعُونَ
from	truth	and	they will be called	to	the prostrations	they are able
عَنْ سَاقٍ وَيُدْعَوْنَ إِلَى السُّجُودِ فَلَا يَسْتَطِيعُونَ ٤٣						
shall be laid bare and they will be called upon to prostrate themselves, they will not be able to do so;						
خَاشِعَةً	أَبْصَارُهُمْ	تَرْهَقُهُمْ	ذِلَّةٌ	وَ	قَدْ	كَانُوا يُدْعَوْنَ
one that cast down	their eyes	it covers them	humiliation	and	surely	they were
خَاشِعَةً أَبْصَارُهُمْ تَرْهَقُهُمْ ذِلَّةٌ ٤٣ وَقَدْ كَانُوا يُدْعَوْنَ						
Their eyes will be cast down, and humiliation will cover them;and they were indeed called upon						
إِلَى	السُّجُودِ	وَ	هُمْ	سَلِيمُونَ	فَذَرْنِي	وَمَنْ يُكْذِبُ
to	the prostrations	and	they	those safe and sound	so leave Me	he rejects
إِلَى السُّجُودِ وَهُمْ سَلِيمُونَ ٤٤ فَذَرْنِي وَمَنْ يُكْذِبُ						
to prostrate themselves when they were safe and sound, but they obeyed not.So leave Me alone with those who reject						
بِهَذَا	الْحَدِيثِ	سَنَسْتَدْرِجُهُمْ	مِنْ	حَيْثُ	لَا يَعْلَمُونَ	
with this	the word	soon We will draw them	from	where	they do not know	
بِهَذَا الْحَدِيثِ ٤٥ سَنَسْتَدْرِجُهُمْ مِنْ حَيْثُ لَا يَعْلَمُونَ ٤٥						
this word of Ours. We shall draw them near to destruction step by step from whence they know not.						

وَ	أُمِّلِيْ لَهُمْ	لَهُمْ	إِنَّ	كَيْدِيْ	مَتِيْنٌ	أَمْ	تَسْأَلُهُمْ	أَجْرًا
and	I give respite	to them	surely	My plan	strong	do	you ask them	reward
وَ أُمِّلِيْ لَهُمْ إِنَّ كَيْدِيْ مَتِيْنٌ ﴿٤٦﴾ أَمْ تَسْأَلُهُمْ أَجْرًا								
And I give them respite; for My plan is strong. Dost thou ask a reward of them								
فَهُمْ	مِّنْ	مَّغْرَمٍ	مُّثْقَلُونَ	أَمْ	عِنْدَهُمْ	الْغَيْبُ		
so they	from	tax	those weighed down	is	with them	the unseen		
فَهُمْ مِّنْ مَّغْرَمٍ مُّثْقَلُونَ ﴿٤٧﴾ أَمْ عِنْدَهُمُ الْغَيْبُ								
that they are as if being weighed down with a heavy tax? Is the unseen with them so that								
فَهُمْ	يَكْتُبُونَ	فَاصْبِرْ	لِحُكْمٍ	رَّبِّكَ	وَلَا تَكُنْ	كَصَاحِبِ الْحُوتِ		
so they	they write	so you be patient	for command	your Lord	you be not	like Man of the Fish		
فَهُمْ يَكْتُبُونَ ﴿٤٨﴾ فَاصْبِرْ لِحُكْمِ رَبِّكَ وَلَا تَكُنْ كَصَاحِبِ الْحُوتِ								
they write it down? So be thou steadfast in carrying out the command of thy Lord, and be not like the Man								
إِذْ	نَادَى	وَهُوَ	مَكْظُومٌ	لَوْلَا	أَنْ تَدْرَكَهُ			
when	he called	and	he	full of grief	if not	that it reached him		
إِذْ نَادَى وَهُوَ مَكْظُومٌ ﴿٤٩﴾ لَوْلَا أَنْ تَدْرَكَهُ								
of the Fish when he called to his Lord and he was full of grief. Had not a favour from his Lord reached him,								
نِعْمَةً	مِّنْ	رَّبِّهِ	لَنُبِذَ	بِالْعُرَآءِ	وَهُوَ	مَذْمُومٌ		
favour	from	his Lord	surely cast upon	with the bare tract	and	he		
نِعْمَةً مِّنْ رَّبِّهِ لَنُبِذَ بِالْعُرَآءِ وَهُوَ مَذْمُومٌ ﴿٥٠﴾								
he would have surely been cast upon a bare tract of land, while he would have been blamed by his people.								
فَاجْتَبَاهُ	رَبُّهُ	فَجَعَلَهُ	مِنَ الصَّالِحِينَ	وَأِنْ يَّكَادُ				
so he chose him	his Lord	so He made him	from	the righteous ones	and	if it was near		
فَاجْتَبَاهُ رَبُّهُ فَجَعَلَهُ مِنَ الصَّالِحِينَ ﴿٥١﴾ وَإِنْ يَّكَادُ								
But his Lord chose him and made him one of the righteous. And those who disbelieve would fain								

الَّذِينَ	كَفَرُوا	لَيُزْلِقُونَكَ	بِأَبْصَارِهِمْ	لَمَّا	سَمِعُوا	الذِّكْرَ
those who	they disbelieve	surely they dislodge you	with their looks	when	they heard	the Reminder

الَّذِينَ كَفَرُوا لَيُزْلِقُونَكَ بِأَبْصَارِهِمْ لَمَّا سَمِعُوا الذِّكْرَ

dislodged thee from thy God-given station with their angry looks when they heard the Reminder;

وَيَقُولُونَ	إِنَّهُ	لَبَجُنُونٌ	وَمَا هُوَ إِلَّا ذِكْرٌ	لِلْعَالَمِينَ
and	certainly he	surely mad one	but it not and	for all the worlds a reminder

وَيَقُولُونَ إِنَّهُ لَبَجُنُونٌ ٥٢ وَمَا هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ ٥٣

and they say, 'He is certainly mad.' Nay, it is naught but a reminder for all the worlds.

سُورَةُ الْحَاقَّةِ مَكِّيَّةٌ وَهِيَ مَعَ الْبَسْمَلَةِ ثَلَاثٌ وَخَمْسُونَ آيَةً وَرُكُوعَانِ

Al-Haqqah is a Makki Surah, it has 53 verses and 2 sections (Rukus).

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ١

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

الْحَاقَّةُ	مَا	الْحَاقَّةُ	وَمَا	أَذْرَكَ	مَا	الْحَاقَّةُ
the inevitable	what	the inevitable	and	it made known to you	what	the inevitable

الْحَاقَّةُ ٢ مَا الْحَاقَّةُ ٣ وَمَا أَذْرَكَ مَا الْحَاقَّةُ ٤

The Inevitable! What is the Inevitable? And what should make thee know what the Inevitable is?

كَذَّبَتْ ثَمُودُ	وَعَادُ	بِالْقَارِعَةِ	فَأَمَّا ثَمُودُ	فَاهْلِكُوا
Thamud refused to believe	and Aad	with the clamouring calamity	then as for Thamud	so they were destroyed

كَذَّبَتْ ثَمُودُ وَعَادُ بِالْقَارِعَةِ ٥ فَأَمَّا ثَمُودُ فَاهْلِكُوا

The tribe of Thamud and the tribe of Ad refused to believe in the shattering calamity. Then, as for Thamud,

بِالطَّاغِيَةِ	وَأَمَّا	عَادُ	فَاهْلِكُوا	بِرِيحٍ	صَرْصَرٍ	عَاتِيَةٍ
with the violent blast	and	Aad	so they were destroyed	witt the wind	roaring	fierce

بِالطَّاغِيَةِ ٦ وَأَمَّا عَادُ فَاهْلِكُوا بِرِيحٍ صَرْصَرٍ عَاتِيَةٍ ٧

they were destroyed with a violent blast. And as for Ad, they were destroyed by a fierce roaring wind,

سَخَّرَهَا	عَلَيْهِمْ	سَبْعَ	لَيَالٍ	وَّ	ثَنِيَّةً	أَيَّامٍ	حُسُومًا
he subjected it	upon them	seven	nights	and	eight	days	consecutively

سَخَّرَهَا عَلَيْهِمْ سَبْعَ لَيَالٍ وَثَنِيَّةً أَيَّامٍ حُسُومًا^٨

Which He caused to blow against them for seven nights and eight days consecutively, so that thou mightest

فَتَرَى	الْقَوْمَ	فِيهَا	صَرَعَى	كَانَّهُمْ	أَعْجَازُ	نَخْلٍ	خَاوِيَةٍ
so you see	the people	in there	thrown on ground	as that they	trunks	palm-tree	one that is hollow

فَتَرَى الْقَوْمَ فِيهَا صَرَعَى^٩ كَانَّهُمْ أَعْجَازُ نَخْلٍ خَاوِيَةٍ^٨

have seen the people therein lying prostrate, as though they were trunks of palm-trees fallen down.

فَهَلْ	تَرَى	لَهُمْ	مِّنْ	بَاقِيَةٍ	وَ	جَاءَ	فِرْعَوْنُ
so do	you see	for them	any	remains	and	he came	Pharaoh

فَهَلْ تَرَى لَهُمْ مِّنْ بَاقِيَةٍ^٩ وَجَاءَ فِرْعَوْنُ

Dost thou see any remnant of them? And Pharaoh,

وَ	مَنْ	قَبْلَهُ	وَ	الْمُتَفَكِّتُ	بِالْخَاطِئَةِ
and	who	before him	and	the overthrown ones	one that commits sin

وَمَنْ قَبْلَهُ وَالْمُتَفَكِّتُ بِالْخَاطِئَةِ^{١٠}

and those who were before him, and the overthrown cities persistently committed sins.

فَعَصَوْا	رَسُولَ	رَبِّهِمْ	فَاخَذَهُمْ	أَخَذَةً	رَّابِيَةً
so they disobeyed	Messenger	their Lord	so He seized them	grip	ever-tightening

فَعَصَوْا رَسُولَ رَبِّهِمْ فَاخَذَهُمْ أَخَذَةً رَّابِيَةً^{١١}

And they disobeyed the Messenger of their Lord, therefore He seized them with an evertightening grip.

إِنَّا	لَبَاءَ	طَغَا	الْبَاءُ	حَمَلْنُكُمْ	فِي	الْبَارِيَةِ
surely we	when	it rose high	the water	We bore you	in	the boat

إِنَّا لَبَاءَ طَغَا الْبَاءُ حَمَلْنُكُمْ فِي الْبَارِيَةِ^{١٢}

Verily, when the waters rose high, We bore you in the boat,

وَأَعِيَّةٌ	أُذُنٌ	تَعِيَهَا	وَ	تَذِكْرَةٌ	لَكُمْ	لِنَجْعَلَهَا
one who retains	ears	it retains it	and	a Reminder	for you	that We made it
لِنَجْعَلَهَا لَكُمْ تَذِكْرَةً وَتَعِيَهَا أُذُنٌ وَأَعِيَّةٌ ﴿١٣﴾						
That We might make it a reminder for you, and that retaining ears might retain it.						
وَأَحَدَةٌ	نَفْخَةٌ	الصُّورِ	فِي	نُفِخَ	فَإِذَا	
single	blowing	the trumpet	in	it was blown	so when	
فَإِذَا نُفِخَ فِي الصُّورِ نَفْخَةٌ وَاحِدَةٌ ﴿١٤﴾						
And when a single blast is sounded on the trumpet,						
وَأَحَدَةٌ	دَكَّةٌ	فَدُكَّتَا	الْجِبَالُ	وَالْأَرْضُ	حُيِّلَتْ	وَ
single	crash	so were they both crushed	the mountains	and the earth	it was heaved up	and
وَحُيِّلَتْ الْأَرْضُ وَالْجِبَالُ فَدُكَّتَا دَكَّةً وَاحِدَةً ﴿١٥﴾						
And the earth and the mountains are heaved up and then crushed in a single crash,						
السَّمَاءُ	انْشَقَّتْ	وَ	الْوَاقِعَةُ	وَقَعَتْ	فِيَوْمَئِذٍ	
the heaven	it cleft asunder	and	the event	it came to pass	then that day	
فِيَوْمَئِذٍ وَقَعَتِ الْوَاقِعَةُ ﴿١٦﴾ وَانْشَقَّتِ السَّمَاءُ						
On that day will the great Event come to pass. And the heaven will cleave asunder,						
أَرْجَائِهَا	عَلَى	الْمَلَائِكَةِ	وَ	وَاهِيَةً	يَوْمَئِذٍ	فَهِىَ
their sides	on	the angels	and	frailing one	that day	so it
فَهِىَ يَوْمَئِذٍ وَاهِيَةً ﴿١٧﴾ وَالْمَلَائِكَةُ عَلَى أَرْجَائِهَا						
and it will become frail that day. And the angels will be standing on the sides thereof,						
ثَنِيَّةٌ	يَوْمَئِذٍ	فَوْقَهُمْ	رَبِّكَ	عَرْشُ	يَحْبِلُ	وَ
eight	that day	above them	your Lord	Throne	he bears	and
وَيَحْبِلُ عَرْشُ رَبِّكَ فَوْقَهُمْ يَوْمَئِذٍ ثَنِيَّةٌ ﴿١٨﴾						
and above them on that day the eight angels will bear the throne of your Lord.						

يَوْمَئِذٍ	تُعْرَضُونَ	لَا تَخْفَى	مِنْكُمْ	خَافِيَةٌ	فَأَمَّا	مَنْ	أُوتِيَ
that day	you are presented	it is not hidden	of you	secret one	then as for	who	it was given

يَوْمَئِذٍ تُعْرَضُونَ لَا تَخْفَى مِنْكُمْ خَافِيَةٌ ١٩ فَأَمَّا مَنْ أُوتِيَ

On that day you will be presented before God; and none of your secrets will remain hidden.

كُتِبَتْ	بِإَمِينِهِ	فَيَقُولُ	هَآؤُمُ	اقْرَأُوا	كِتَابِي
his record	with his right hand	so he says	come	you read	my record

كُتِبَتْ بِإَمِينِهِ ٢٠ فَيَقُولُ هَآؤُمُ اقْرَأُوا كِتَابِي ٢٠

Then, as for him who is given his record in his right hand, he will say, Come, read my record.

إِنِّي	ظَنَنْتُ	أَنِّي	مُلِقٍ	حِسَابِيهِ	فَهُوَ	فِي	عَيْشَةٍ	رَّاضِيَةٍ
surely I	I knew	that I	one that meets	my reckoning	so he	in	life	delightful

إِنِّي ظَنَنْتُ أَنِّي مُلِقٍ حِسَابِيهِ ٢١ فَهُوَ فِي عَيْشَةٍ رَّاضِيَةٍ ٢٢

Surely, I knew that I would meet my reckoning. So he will have a delightful life,

فِي	جَنَّةٍ	عَالِيَةٍ	تُطَوِّفُهَا	دَانِيَةٌ	كُلُّوا	وَ	اشْرَبُوا
in	Garden	lofty	its fruit clusters	easy reaching one	you eat	and	you drink

فِي جَنَّةٍ عَالِيَةٍ ٢٣ تُطَوِّفُهَا دَانِيَةٌ ٢٤ كُلُّوا وَاشْرَبُوا

In a lofty Garden, Whereof clusters of fruit will be within easy reach. Eat and drink

هَنِيئًا	بِأَنَّ	أَسْلَفْتُمْ	فِي	الْأَيَّامِ	الْخَالِيَةِ	وَ	أَمَّا	مَنْ	أُوتِيَ
joyfully	because	you did	in	the days	one that is gone by	and	as for	who	he was given

هَنِيئًا بِأَنَّ أَسْلَفْتُمْ فِي الْأَيَّامِ الْخَالِيَةِ ٢٥ وَأَمَّا مَنْ أُوتِيَ

joyfully because of the good deeds you did in days gone by. But as for him who is given

كُتِبَتْ	بِشِّالِهِ	فَيَقُولُ	يَلَيْتَنِي	لَمْ أُوتَ	كِتَابِي
his record	with his left hand	so he will say	how I wish me	I was not given	my record

كُتِبَتْ بِشِّالِهِ ٢٦ فَيَقُولُ يَلَيْتَنِي لَمْ أُوتَ كِتَابِي ٢٦

his record in his left hand, he will say, O would that I had not been given my record!

وَلَمْ أَدْرِ مَا حِسَابِيهِ ٢٧	يَلَيَّتْهَا كَانَتْ الْقَاضِيَةَ ٢٨	كَانَتْ	الْقَاضِيَةَ	وَلَمْ أَدْرِ مَا حِسَابِيهِ ٢٧	يَلَيَّتْهَا كَانَتْ الْقَاضِيَةَ ٢٨	كَانَتْ	الْقَاضِيَةَ
and	I didn't know	what	my reckoning	how I wish it	it was	the decree to perish	the decree to perish
وَلَمْ أَدْرِ مَا حِسَابِيهِ ٢٧ يَلَيَّتْهَا كَانَتْ الْقَاضِيَةَ ٢٨							
Nor known what my reckoning was! How I wish that judgement were a decree for me to perish!							
مَا آغْنَى عَنِّي مَالِيهِ ٢٩	هَلَكَ عَنِّي سُلْطَانِيهِ ٣٠	عَنِّي	مَالِيهِ	هَلَكَ	عَنِّي	سُلْطَانِيهِ	مَا آغْنَى عَنِّي مَالِيهِ ٢٩
not	it availed	from me	my wealth	it perished	from me	my power	not
مَا آغْنَى عَنِّي مَالِيهِ ٢٩ هَلَكَ عَنِّي سُلْطَانِيهِ ٣٠							
My wealth has been of no avail to me. My power has perished from me.							
خُذُوهُ فَغُلُّوهُ ٣١	ثُمَّ الْجَحِيمَ صَلُّوهُ ٣٢	ثُمَّ فِي سِلْسِلَةٍ ٣٣	خُذُوهُ فَغُلُّوهُ ٣١	ثُمَّ الْجَحِيمَ صَلُّوهُ ٣٢	ثُمَّ فِي سِلْسِلَةٍ ٣٣	خُذُوهُ فَغُلُّوهُ ٣١	ثُمَّ الْجَحِيمَ صَلُّوهُ ٣٢
you seize him	then you fetter him	then	the Hell	you cast him	then	in	chain
خُذُوهُ فَغُلُّوهُ ٣١ ثُمَّ الْجَحِيمَ صَلُّوهُ ٣٢ ثُمَّ فِي سِلْسِلَةٍ ٣٣							
Seize him and fetter him, Then cast him into Hell. Then put him into a chain							
ذَرُوعَهَا سَبْعُونَ ذِرَاعًا ٣٤	فَاسْلُكُوهُ ٣٥	إِنَّهُ ٣٦	كَانَ لَا يُؤْمِنُ ٣٧	ذَرُوعَهَا سَبْعُونَ ذِرَاعًا ٣٤	فَاسْلُكُوهُ ٣٥	إِنَّهُ ٣٦	كَانَ لَا يُؤْمِنُ ٣٧
seventy	cubits	so you put him	surely he	he was	he does not believe	its length	its length
ذَرُوعَهَا سَبْعُونَ ذِرَاعًا فَاسْلُكُوهُ ٣٥ إِنَّهُ كَانَ لَا يُؤْمِنُ ٣٧							
the length of which is seventy cubits; Verily, he did not believe							
بِاللَّهِ الْعَظِيمِ ٣٨	وَلَا يَحْضُ ٣٩	عَلَى ٤٠	طَعَامِ ٤١	بِاللَّهِ الْعَظِيمِ ٣٨	وَلَا يَحْضُ ٣٩	عَلَى ٤٠	طَعَامِ ٤١
in Allah	the Great	and	he does not urge	on	food	the poor	in Allah
بِاللَّهِ الْعَظِيمِ ٣٨ وَلَا يَحْضُ ٣٩ عَلَى طَعَامِ الْبُسُكِيِّنَ ٤١							
And he did not urge the feeding of the poor. in Allah, the Great,							
فَلَيْسَ لَهُ الْيَوْمَ هُنَا ٤٢	حَبِيبٌ ٤٣	وَلَا ٤٤	طَعَامٌ ٤٥	فَلَيْسَ لَهُ الْيَوْمَ هُنَا ٤٢	حَبِيبٌ ٤٣	وَلَا ٤٤	طَعَامٌ ٤٥
so not	for him	this day	here	friend	and	not	food
فَلَيْسَ لَهُ الْيَوْمَ هُنَا حَبِيبٌ ٤٢ وَلَا طَعَامٌ ٤٥							
No friend, therefore, has he here this day; Nor any food							

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إِلَّا	مِنْ	غَسِيلِينَ	لَا يَأْكُلُهُ	إِلَّا	الْخَاطِئُونَ
but	of	washing of wounds	he does not eat it	but	the sinners
إِلَّا مِنْ غَسِيلِينَ ﴿٣٧﴾ لَا يَأْكُلُهُ إِلَّا الْخَاطِئُونَ ﴿٣٨﴾					
save the washing of wounds, Which none but the sinners eat.					
فَلَا	أُقْسِمُ	بِهَا	تُبْصِرُونَ	وَ مَا لَا	تُبْصِرُونَ
so not	I swear	with what	you see	that	you see
فَلَا أُقْسِمُ بِهَا تُبْصِرُونَ ﴿٣٩﴾ وَمَا لَا تُبْصِرُونَ ﴿٤٠﴾					
But nay, I swear by all that you see, And by all that you see not,					
إِنَّهُ	لَقَوْلُ	رَسُولٍ	كَرِيمٍ	وَمَا هُوَ	بِقَوْلِ شَاعِرٍ
surely it	surely a word	Messenger	noble	and	poet
إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ ﴿٤١﴾ وَمَا هُوَ بِقَوْلِ شَاعِرٍ ط					
That it is surely the word brought by a noble Messenger And it is not the word of a poet;					
قَلِيلًا	مَا	تُؤْمِنُونَ	وَمَا	بِقَوْلِ	كَاهِنٍ
little	that	you believe	and	with word	soothsayer
قَلِيلًا مَا تُؤْمِنُونَ ﴿٤٢﴾ وَلَا بِقَوْلِ كَاهِنٍ ط					
little is it that you believe! Nor is it the word of a soothsayer;					
قَلِيلًا	مَا	تَذَكَّرُونَ	تَنْزِيلٌ	مِّنْ رَبِّ	الْعَالَمِينَ
little	that	you heed	revelation	from	the worlds
قَلِيلًا مَا تَذَكَّرُونَ ﴿٤٣﴾ تَنْزِيلٌ مِّنْ رَبِّ الْعَالَمِينَ ﴿٤٤﴾					
little is it that you heed! It is a revelation from the Lord of the worlds.					
وَ	لَوْ	تَقَوَّلَ	عَلَيْنَا	بَعْضَ	الْأَقَاوِيلِ
and	if	he falsely forged	to Us	some	the statements
وَلَوْ تَقَوَّلَ عَلَيْنَا بَعْضَ الْأَقَاوِيلِ ﴿٤٥﴾					
And if he had falsely attributed even a trivial statement to Us,					

لَاخِذْنَا	مِنْهُ	بِالْيَمِينِ	ثُمَّ	لَقَطَعْنَا	مِنْهُ	الْوَتِينَ
surely We seized	of him	with the right hand	then	surely We cut	of his	the jugular vein

لَاخِذْنَا مِنْهُ بِالْيَمِينِ ﴿٤٦﴾ ثُمَّ لَقَطَعْنَا مِنْهُ الْوَتِينَ ﴿٤٧﴾

We would surely have seized him by the right hand, And then surely We would have severed his jugular vein.

فَمَا	مِنْكُمْ	مِّنْ	أَحَدٍ	عَنْهُ	حُجْرِينَ	وَ	إِنَّهُ
so not	of you	from	one	from it	those who shield	and	surely it

فَمَا مِنْكُمْ مِّنْ أَحَدٍ عَنْهُ حُجْرِينَ ﴿٤٨﴾ وَإِنَّهُ

And none of you could shield him from Us. And verily it is

تَذَكُّرٌ	لِّلْمُتَّقِينَ	وَ	إِنَّا	لَنَعْلَمُ
surely a reminder	for the righteous	and	surely We	surely We know

تَذَكُّرٌ لِّلْمُتَّقِينَ ﴿٤٩﴾ وَإِنَّا لَنَعْلَمُ

a reminder for the righteous. And, surely, We know

أَنَّ	مِنْكُمْ	مُكَذِّبِينَ	وَ	إِنَّهُ	لَحَسْرَةٌ
that	among you	those who reject	and	surely it	surely a regret

أَنَّ مِنْكُمْ مُّكَذِّبِينَ ﴿٥٠﴾ وَإِنَّهُ لَحَسْرَةٌ

that there are some among you who reject Our Signs. And, verily, it will be a source of regret

عَلَى	الْكَافِرِينَ	وَ	إِنَّهُ	لَحَقُّ	الْيَقِينِ
on	the disbelievers	and	surely it	surely true	the certainty

عَلَى الْكَافِرِينَ ﴿٥١﴾ وَإِنَّهُ لَحَقُّ الْيَقِينِ ﴿٥٢﴾

for the disbelievers. And surely, it is the true certainty.

فَسَبِّحْ	بِاسْمِ	رَبِّكَ	الْعَظِيمِ
so glorify	with name	your Lord	the Great

فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ ﴿٥٣﴾

So glorify the name of thy Lord, the Great.

سُورَةُ الْمَعَارِجِ مَكِّيَّةٌ وَهِيَ مَعَ الْبَسْمَلَةِ خَمْسٌ وَارْبَعُونَ آيَةً وَرُكُوعَانِ

Al-Ma'arij is a Makki Surah, it has 45 verses and 2 sections (Rukus).

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①

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

سَالٌ	سَائِلٌ	بِعَذَابٍ	وَأَقِعٌ	لِلْكَافِرِينَ
he inquired	an inquirer	with punishment	one about to fall	for the disbelievers

سَالٌ سَائِلٌ بِعَذَابٍ وَأَقِعٌ ② لِّلْكَافِرِينَ

An inquirer inquires concerning the punishment about to fall. Upon the disbelievers,

لَيْسَ	لَهُ	دَافِعٌ	مِّنْ	اللَّهِ	ذِي الْمَعَارِجِ
none	for it	one that repel	from	Allah	who is Lord of Ascent

لَيْسَ لَهُ دَافِعٌ ③ مِّنَ اللَّهِ ذِي الْمَعَارِجِ ④

which none can repel. It is from Allah, Lord of great ascents.

تَعْرُجُ	الْمَلَائِكَةُ	وَ	الرُّوحُ	إِلَيْهِ
it ascends	the angels	and	the Spirit	to Him

تَعْرُجُ الْمَلَائِكَةُ وَالرُّوحُ إِلَيْهِ

The angels and the Spirit ascend to Him

فِي	يَوْمٍ	كَانَ	مِقْدَارُهُ	خَمْسِينَ	أَلْفَ	سَنَةٍ	فَاصْبِرْ
in	day	it was	its measure	fifty	thousands	year	so be patient

فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ ⑤ فَاصْبِرْ

in a day the measure of which is fifty thousand years. So be patient

صَبْرًا	جَبِيلًا	إِنَّهُمْ	يَرَوْنَهُ	بَعِيدًا	وَّ	نَرَاهُ	قَرِيبًا
patient	admirable	surely they	they see it	far off	and	We see it	nigh

صَبْرًا جَبِيلًا ⑥ إِنَّهُمْ يَرَوْنَهُ بَعِيدًا ⑦ وَنَرَاهُ قَرِيبًا ⑧

with admirable patience. They see it to be far off, But We see it to be nigh.

يَوْمَ	تَكُونُ	السَّمَاءُ	كَالْمُهْلِ	وَ	تَكُونُ	الْجِبَالُ
day	it becomes	the heavens	like the molten copper	and	it becomes	the mountains
يَوْمَ تَكُونُ السَّمَاءُ كَالْمُهْلِ ٩ وَ تَكُونُ الْجِبَالُ						
The day when the heaven will become like molten copper, And the mountains will become						
كَالْعِهْنِ	وَ	لَا يَسْأَلُ	حَبِيْمٌ	حَبِيْمًا	يُبَصَّرُوْنَهُمْ	
like the flakes of wool	and	it doesn't inquire	a friend	a friend	they will be shown to them	
كَالْعِهْنِ ١٠ وَ لَا يَسْأَلُ حَبِيْمٌ حَبِيْمًا ١١ يُبَصَّرُوْنَهُمْ ط						
like flakes of wool, And a friend will not inquire after a friend. They will be placed in sight of one another,						
يَوْدُ	الْبُجْرُمُ	لَوْ	يَفْتَدِي	مِنْ	عَذَابِ	يَوْمِذٍ
he wishes	the guilty	if only	he ransoms himself	from	punishment	that day
يَوْدُ الْبُجْرُمُ لَوْ يَفْتَدِي مِنْ عَذَابِ يَوْمِذٍ بِبَنِيهِ ١٢						
and the guilty one would fain ransom himself from the punishment of that day by offering his children,						
وَ	صَاحِبَتِهِ	وَ	أَخِيهِ	وَ	فَصِيلَتِهِ	الَّتِي
and	his wife	and	his brother	and	his kinsfolk	who
وَ صَاحِبَتِهِ وَأَخِيهِ ١٣ وَ فَصِيلَتِهِ الَّتِي تُؤْوِيهِ ١٤						
And his wife and his brother, And his kinsfolk who sheltered him,						
وَ	مَنْ	فِي	الْأَرْضِ	جَمِيعًا	ثُمَّ	يُنَجِّيهِ
and	who	on	the earth	all	then	save him
وَ مَنْ فِي الْأَرْضِ جَمِيعًا ١٥ ثُمَّ يُنَجِّيهِ ١٦ كَلَّا ط						
And by offering all those who are on the earth, if only thus he might save himself. But no!						
إِنَّهَا	لَظَى	نَزَاعَةً	لِّلشَّوْىِ	تَدْعُوا	مَنْ	أَدْبَرَ
surely it	a flame	one stripping off	for the skin to the extremities	it calls	who	he turned his back
إِنَّهَا لَظَى ١٦ نَزَاعَةً لِّلشَّوْىِ ١٧ تَدْعُوا مَنْ أَدْبَرَ						
surely it is a flame of Fire, Stripping off the skin even to the extremities of the body. It will call him who						

وَ	تَوَلَّى	وَ	جَمَعَ	فَاَوْعَى	إِنَّ	الْإِنْسَانَ
and	he turned his face	and	he hoarded	then he withheld	surely	the man
وَتَوَلَّى ¹⁸ وَجَمَعَ فَاَوْعَى ¹⁹ إِنَّ الْإِنْسَانَ						
turned his back and retreated. And hoarded wealth, and withheld it. Verily, man						
خُلِقَ	هَلُوعًا	إِذَا	مَسَّهُ	الشَّرُّ	جَزُوعًا	وَ
he was born	impatient one	when	it touched him	the evil	one who laments	and
خُلِقَ هَلُوعًا ²⁰ إِذَا مَسَّهُ الشَّرُّ جَزُوعًا ²¹ وَإِذَا						
is born impatient and miserly. When evil touches him, he is full of lamentation, But when						
مَسَّهُ	الْخَيْرُ	مَنْوَعًا	إِلَّا	الْبَصِلِينَ	الَّذِينَ	هُمْ
it touched him	the good	one behaves niggardly	except	those who pray	those who	they
مَسَّهُ الْخَيْرُ مَنْوَعًا ²² إِلَّا الْبَصِلِينَ ²³ الَّذِينَ هُمْ						
good falls to his lot, he is niggardly. But not those who pray. Those who						
عَلَى	صَلَاتِهِمْ	دَائِبُونَ	وَ	الَّذِينَ	فِي	أَمْوَالِهِمْ
upon	their prayer	constant ones	and	those who	in	their wealth
عَلَى صَلَاتِهِمْ دَائِبُونَ ²⁴ وَالَّذِينَ فِي أَمْوَالِهِمْ حَقٌّ مَّعْلُومٌ ²⁵						
are constant in their Prayer, And those in whose wealth there is a recognized right						
لِلسَّائِلِ	وَ	الْبَحْرُومِ	وَ	الَّذِينَ	يُصَدِّقُونَ	بِیَوْمِ
for the beggar	and	the deprived one	and	those who	they believe	with Day
لِلسَّائِلِ وَالْبَحْرُومِ ²⁶ وَالَّذِينَ يُصَدِّقُونَ بِیَوْمِ الدِّينِ ²⁷						
For the beggar and the destitute who begs not. And those who believe the Day of Judgment to be a reality,						
وَ	الَّذِينَ	هُمْ	مِّنْ	عَذَابِ	رَّبِّهِمْ	مُشْفِقُونَ
and	those who	they	from	punishment	their lord	fearful ones
وَالَّذِينَ هُمْ مِّنْ عَذَابِ رَبِّهِمْ مُشْفِقُونَ ²⁸						
And those who are fearful of the punishment of their Lord						

الَّذِينَ	وَ	غَيْرُ مَأْمُونٍ	رَبِّهِمْ	عَذَابٍ	إِنَّ
those who	and	not a thing to feel secure from	their Lord	punishment	surely
إِنَّ عَذَابَ رَبِّهِمْ غَيْرُ مَأْمُونٍ 29 وَالَّذِينَ					
Verily the punishment of their Lord is unsparing. And those who					
أَزْوَاجِهِمْ	عَلَى	إِلَّا	حِفْظُونَ	لِفَرْوَجِهِمْ	هُمْ
their wives	from	except	guards	for their private parts	they
هُمْ لِفَرْوَجِهِمْ حِفْظُونَ 30 إِلَّا عَلَى أَزْوَاجِهِمْ					
guard their private parts. Except from their wives					
مَلُومِينَ	غَيْرُ	فَإِنَّهُمْ	أَيْبَانُهُمْ	مَلَكَتْ	مَا
those to be blamed	not	then indeed they	their right hands	it possessed	that
أَوْ مَا مَلَكَتْ أَيْبَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ 31					
and from those whom their right hands possess; such indeed are not to blame;					
الْعُدُونَ	هُمْ	فَأُولَئِكَ	ذَلِكَ	وَرَاءَ	ابْتَغَى
the transgressors	they	so those	that	beyond	he sought
فَمَنْ ابْتَغَى وَرَاءَ ذَلِكَ فَأُولَئِكَ هُمُ الْعُدُونَ 32					
But those who seek to go beyond that, it is these who are transgressors					
رِعُونَ	عَهْدِهِمْ	وَ	لِأَمْنَتِهِمْ	هُمْ	الَّذِينَ
watchful ones	their covenants	and	for their trusts	they	those who
وَالَّذِينَ هُمْ لِأَمْنَتِهِمْ وَعَهْدِهِمْ رِعُونَ 33					
And those who are watchful of their trusts and their covenants,					
هُمْ	الَّذِينَ	وَ	قَائِمُونَ	بِشَهَادَتِهِمْ	هُمْ
they	those who	and	those upright	with their testimonies	they
وَالَّذِينَ هُمْ بِشَهَادَتِهِمْ قَائِمُونَ 34 وَالَّذِينَ هُمْ					
And those who are upright in their testimonies, And those who					

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عَلَى	صَلَاتِهِمْ	يُحَافِظُونَ	أُولَئِكَ	فِي	جَنَّاتٍ	مُّكْرَمُونَ
upon	their prayer	they guard	those	in	Gardens	honoured ones
عَلَى صَلَاتِهِمْ يُحَافِظُونَ ﴿٣٥﴾ أُولَئِكَ فِي جَنَّاتٍ مُّكْرَمُونَ ﴿٣٦﴾						
stand guard over their prayers. These will be in the Gardens, duly honoured.						
فَمَا لَ	الَّذِينَ	كَفَرُوا	قَبْلَكَ	مُهْطِعِينَ	عَنِ	الْيَمِينِ
so what	those who	they disbelieved	towards you	those hastening	from	the right
فَمَا لَ الَّذِينَ كَفَرُوا قَبْلَكَ مُهْطِعِينَ ﴿٣٧﴾ عَنِ الْيَمِينِ						
But what is the matter with those who disbelieve, that they come hastening towards thee, From the right						
وَ	عَنِ	الشِّمَالِ	عِزِينَ	أَيُّطَعُ	كُلُّ	أَمْرٍ مِّنْهُمْ
and	from	the left	different parties	does he hope	every	man among them
وَعَنِ الشِّمَالِ عِزِينَ ﴿٣٨﴾ أَيُّطَعُ كُلُّ أَمْرٍ مِّنْهُمْ						
hand and from the left, in different parties? Does every man among them hope						
أَنْ يُدْخَلَ	جَنَّةَ	نَعِيمٍ	كَلَّا	إِنَّا	خَلَقْنَاهُمْ	مِّمَّا يَعْلَمُونَ
that he makes to enter	Garden	Bliss	nay	surely We	We created them	from what they know
أَنْ يُدْخَلَ جَنَّةَ نَعِيمٍ ﴿٣٩﴾ كَلَّا إِنَّا خَلَقْنَاهُمْ مِّمَّا يَعْلَمُونَ ﴿٤٠﴾						
to enter the Garden of Bliss? Never! We have created them of that which they know.						
فَلَا	أُقْسِمُ	بِرَبِّ	الْمَشْرِقِ	وَ	الْمَغْرِبِ	إِنَّا لَقَدِيرُونَ
so not	I swear	with my Lord	the Easts	and	the Wests	surely We
فَلَا أُقْسِمُ بِرَبِّ الْمَشْرِقِ وَالْمَغْرِبِ إِنَّا لَقَدِيرُونَ ﴿٤١﴾						
But nay! I swear by the Lord of the easts and of the wests, that We have the power						
عَلَى	أَنْ نُبَدِّلَ	خَيْرًا	مِّنْهُمْ	وَ	مَا	نَحْنُ بِسَبُوقِينَ
upon	that We change	better	of them	and	not	We
عَلَى أَنْ نُبَدِّلَ خَيْرًا مِّنْهُمْ وَمَا نَحْنُ بِسَبُوقِينَ ﴿٤٢﴾						
To bring in their place others better than they, and We cannot be frustrated in Our plans.						

يَوْمَهُمْ	يَلْقُوا	حَتَّى	يَلْعَبُوا	وَ	يَخُوضُوا	فَذَرُهُمْ
thier day	they meet	until	they play	and	they indulge in idle talk	so you leave them

فَذَرُهُمْ يَخُوضُوا وَيَلْعَبُوا حَتَّى يَلْقُوا يَوْمَهُمْ

So leave them alone to indulge in idle talk and play until they meet that day of theirs

الَّذِي	يُوعَدُونَ	يَوْمَ	يَخْرُجُونَ	مِنْ	الْأَجْدَاثِ	سِرَاعًا
which	they are promised	day	they come out	from	the graves	rushing

الَّذِي يُوعَدُونَ⁴³ يَوْمَ يَخْرُجُونَ مِنَ الْأَجْدَاثِ سِرَاعًا

which they are promised, The day when they would emerge from their graves rushing forth

كَأَنَّهُمْ	إِلَى	نُصَبٍ	يُوفِضُونَ	خَاشِعَةً	أَبْصَارُهُمْ
like as if they	to	targets	they were hastening	one that casts down	their eyes

كَأَنَّهُمْ إِلَى نُصَبٍ يُوفِضُونَ⁴⁴ خَاشِعَةً أَبْصَارُهُمْ

as if they were hastening towards their targets, With their eyes cast down;

تَرَهْقُهُمْ	ذِلَّةٌ	ذَلِكَ	الْيَوْمَ	الَّذِي	كَانُوا	يُوعَدُونَ
it covers them	disgrace	that	the day	which	they were	they were promised

تَرَهْقُهُمْ ذِلَّةٌ⁴⁵ ذَلِكَ الْيَوْمَ الَّذِي كَانُوا يُوعَدُونَ⁴⁵

and disgrace will cover them. Such is the day which they are promised.

سُورَةُ نُوحٍ مَكِّيَّةٌ وَهِيَ مَعَ الْبَسْمَلَةِ تِسْعٌ وَعِشْرُونَ آيَةً وَرُكُوعَانِ

Nuh is a Makki Surah, it has 29 verses and 2 sections (Rukus).

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ¹

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

إِنَّا	أَرْسَلْنَا	نُوحًا	إِلَى	قَوْمِهِ	أَنْ أَنْذِرُ	قَوْمَكَ
surely We	We sent	Noah	to	his people	that he warns	your people

إِنَّا أَرْسَلْنَا نُوحًا إِلَى قَوْمِهِ أَنْ أَنْذِرَ قَوْمَكَ

We sent Noah to his people, saying, Warn thy people

مِنْ	قَبْلَ	أَنْ يَأْتِيَهُمْ	عَذَابٌ	أَلِيمٌ	قَالَ	يَقَوْمِ
from	before	that it comes to them	punishment	painful	he said	O my people
مِنْ قَبْلَ أَنْ يَأْتِيَهُمْ عَذَابٌ أَلِيمٌ ② قَالَ يَقَوْمِ						
before there comes upon them a grievous punishment.He said,O my people!						
إِنِّي	لَكُمْ	نَذِيرٌ	مُّبِينٌ	أَنْ	اعْبُدُوا	اللَّهُ
surely I	for you	Warner	plain	that	you worship	Allah
إِنِّي لَكُمْ نَذِيرٌ مُبِينٌ ③ أَنْ اعْبُدُوا اللَّهَ						
surely I am a plain Warner unto you,That you serve Allah						
وَ	اتَّقَوْهُ	وَ	أَطِيعُونَ	يَغْفِرْ لَكُمْ	مِنْ	ذُنُوبِكُمْ
and	you fear Him	and	you obey me	He will forgive you	from	your sins
وَ اتَّقَوْهُ وَأَطِيعُونَ ④ يَغْفِرْ لَكُمْ مِنْ ذُنُوبِكُمْ						
and fear Him and obey me.He will forgive you your sins						
وَ	يُؤَخِّرْكُمْ	إِلَى	أَجَلٍ	مُسَمًّى	إِنْ	أَجَلَ
and	He will grant you respite	till	time	appointed	surely	appointed time
وَيُؤَخِّرْكُمْ إِلَى أَجَلٍ مُسَمًّى ⑤ إِنَّ أَجَلَ اللَّهِ						
and grant you respite till an appointed time. Verily the time appointed by Allah						
إِذَا	جَاءَ	لَا يُؤَخَّرُ	لَوْ	كُنْتُمْ	تَعْلَمُونَ	قَالَ
when	it comes	it is not put back	if	you were	you know	he said
إِذَا جَاءَ لَا يُؤَخَّرُ ⑥ لَوْ كُنْتُمْ تَعْلَمُونَ ⑤ قَالَ رَبِّ إِنِّي						
cannot be put back when it comes, if only you knew! He said,My Lord, I have						
دَعَوْتُ	قَوْمِي	لَيْلًا	وَّ	نَهَارًا	فَلَمْ	يَزِدْهُمْ
I called	my people	night	and	day	so not	he increases them
دَعَوْتُ قَوْمِي لَيْلًا وَنَهَارًا ⑥ فَلَمْ يَزِدْهُمْ دُعَائِي						
called my people night and day,But my calling them has only made them						

إِلَّا	فِرَارًا	وَ	إِنِّي	كَلَّمَا	دَعَوْتُهُمْ	لِتَغْفِرَ لَهُمْ
but	fleeing	and	surely I	whenever	I called them	that You forgive them
إِلَّا فِرَارًا ٧ وَإِنِّي كَلَّمَا دَعَوْتُهُمْ لِتَغْفِرَ لَهُمْ						
flee from me all the more. And every time I called them that Thou mightest forgive them,						
جَعَلُوا	أَصَابِعَهُمْ	فِي	أَذَانِهِمْ	وَ	اسْتَعْشَوْا	ثِيَابَهُمْ
they put	their fingers	in	their ears	and	they covered themselves	their garments
جَعَلُوا أَصَابِعَهُمْ فِي أَذَانِهِمْ وَاسْتَعْشَوْا ثِيَابَهُمْ						
they put their fingers into their ears, and wrapped their garments around them						
وَ	أَصْرُوا	وَ	اسْتَكْبَرُوا	ثُمَّ	إِنِّي دَعَوْتُهُمْ	
and	they persisted	and	they behaved arrogantly	then	surely I invited them	
وَأَصْرُوا وَاسْتَكْبَرُوا اسْتِكْبَارًا ٨ ثُمَّ إِنِّي دَعَوْتُهُمْ						
and persisted in their iniquity, and behaved with exceeding arrogance. Then I invited them						
جِهَارًا	ثُمَّ	إِنِّي	أَعْلَنْتُ	لَهُمْ	وَ	أَسَرْتُ لَهُمْ إِسْرَارًا
openly	then	surely I	I preached in public	to them	and	I spoke to them in private
جِهَارًا ٩ ثُمَّ إِنِّي أَعْلَنْتُ لَهُمْ وَأَسَرْتُ لَهُمْ إِسْرَارًا ١٠						
to Your path openly. Then I preached to them in public, and also spoke to them in private.						
فَقُلْتُ	اسْتَغْفِرُوا	رَبَّكُمْ	إِنَّهُ	كَانَ	عَفَّارًا	يُرْسِلُ السَّيَّءَ
so I said	you seek forgiveness	your Lord	surely He	it was	Great Forgiver	the cloud
فَقُلْتُ اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّارًا ١١ يُرْسِلُ السَّيَّءَ						
'And I said, 'Seek forgiveness of your Lord; for He is exceedingly Forgiving. He will send down rain						
عَلَيْكُمْ	مِدْرَارًا	وَ	يُيَدِّدُكُمْ	بِأَمْوَالٍ	وَبَنِينَ	
upon you	raining abundantly	and	He will help you	with wealth	and	children
عَلَيْكُمْ مِدْرَارًا ١٢ وَيُيَدِّدُكُمْ بِأَمْوَالٍ وَبَنِينَ						
for you in abundance, And He will strengthen you with wealth and with children,						

و	يَجْعَلُ لَكُمْ	جَنَّتٍ	و	يَجْعَلُ	لَكُمْ	أَنْهَرًا
and	He will give you	Gardens	and	He gives	for you	rivers
وَيَجْعَلُ لَكُمْ جَنَّتٍ وَيَجْعَلُ لَكُمْ أَنْهَرًا ¹³						
and He will give you gardens and He will give you rivers. What is the matter with you that you expect						
مَا لَكُمْ	لَا تَرْجُونَ	بِاللَّهِ	وَقَارًا	و	قَدْ	خَلَقَكُمْ
what is the matter with you	you do not ascribe	to Allah	dignity	and	surely	He created you
مَا لَكُمْ لَا تَرْجُونَ لِلَّهِ وَقَارًا ¹⁴ وَقَدْ خَلَقَكُمْ أَطْوَارًا ¹⁵						
'What is the matter with you that you do not ascribe dignity to Allah.' And certainly He has created you in stages.						
أَلَمْ تَرَوْا	كَيْفَ	خَلَقَ	اللَّهُ	سَبْعَ	سَمَوَاتٍ	طِبَاقًا
have you not seen	how	He created	Allah	seven	Heavens	tier upon tier
أَلَمْ تَرَوْا كَيْفَ خَلَقَ اللَّهُ سَبْعَ سَمَوَاتٍ طِبَاقًا ¹⁶						
'Have you not observed how Allah has created seven heavens tier upon tier?						
وَجَعَلَ	الْقَمَرَ	فِيهِنَّ	نُورًا	و	جَعَلَ	الشَّمْسَ
and	He placed	in there	a light	and	He made	the sun
وَجَعَلَ الْقَمَرَ فِيهِنَّ نُورًا وَجَعَلَ الشَّمْسَ سِرَاجًا ¹⁷						
And has placed the moon therein as a light, and made the sun as a lamp?						
وَاللَّهُ	أَنْبَتَكُمْ	مِّنَ	الْأَرْضِ	نَبَاتًا	ثُمَّ	يُعِيدُكُمْ
and	he raised you	from	the earth	raising of vegetation	then	He returns to you
وَاللَّهُ أَنْبَتَكُمْ مِّنَ الْأَرْضِ نَبَاتًا ¹⁸ ثُمَّ يُعِيدُكُمْ فِيهَا						
'And Allah has raised you from the earth like the raising of vegetation.' Then will He return you therein						
وَيُخْرِجُكُمْ	إِخْرَاجًا	وَاللَّهُ	جَعَلَ	لَكُمْ	الْأَرْضَ	بِسَاطًا
and	He will bring forth to you	and	He made	for you	the earth	wide expanse
وَيُخْرِجُكُمْ إِخْرَاجًا ¹⁹ وَاللَّهُ جَعَلَ لَكُمْ الْأَرْضَ بِسَاطًا ²⁰						
and bring you forth in a special way. And Allah has made the earth for you a wide expanse						

لِتَسْلُكُوا	مِنْهَا	سُبُلًا	فِجَا جَا	قَالَ	نُوحٌ	رَّبِّ	إِنَّهُمْ	عَصَوْنِي
that you traverse	in there	ways	open	he said	Noah	my Lord	surely they	they disobeyed me

لِتَسْلُكُوا مِنْهَا سُبُلًا فِجَا جَا ٢١ قَالَ نُوحٌ رَبِّ إِنَّهُمْ عَصَوْنِي

That you may traverse the open ways thereof.Noah said, My Lord, they have disobeyed me,

وَاتَّبَعُوا	مَنْ	لَمْ يَزِدْهُ	مَالُهُ	وَ	وَلَدَهُ	إِلَّا	خَسَارًا
they followed	whose	he didn't increase him	his wealth	and	his child	but	ruin

وَاتَّبَعُوا مَنْ لَمْ يَزِدْهُ مَالُهُ وَوَلَدَهُ إِلَّا خَسَارًا ٢٢

and followed one whose wealth and children have only added to his ruin.

وَمَكْرُوا	مَكْرًا	كُبَارًا	وَ	قَالُوا	لَا تَذَرْنِ
they planned	a plan	mighty	and	they said	you do not forsake

وَمَكْرُوا مَكْرًا كُبَارًا ٢٣ وَقَالُوا لَا تَذَرْنِ إِلَهَتَكُمْ

And they have planned a mighty plan. And they say to one another, Forsake not your gods

وَلَا تَذَرْنِ	وَدًّا	وَ	لَا	سُوعَا	وَ	لَا	يَغُوثَ
you do not forsake	Wadd	and	not	Suwa	and	not	Yaghuth

وَلَا تَذَرْنِ وَدًّا وَلَا سُوعَا ٢٤ وَلَا يَغُوثَ

under any circumstances. And forsake neither Wadd, nor Suwa, nor Yaghuth

وَيَعُوقَ	وَ	نَسْرًا	وَ	قَدْ	أَضَلُّوا	كَثِيرًا
Yauq	and	Nasar	and	surely	they led astray	many

وَيَعُوقَ وَنَسْرًا ٢٥ وَقَدْ أَضَلُّوا كَثِيرًا ٢٦

and Ya' uq and Nasr. And they have led many astray;

لَا تَزِدْ	الظَّالِمِينَ	إِلَّا	ضَلًّا	مِمَّا	خَطِيئَتِهِمْ	أُغْرِقُوا
not you increase	the wrongdoers	but	error	because of	their sins	they were drowned

وَلَا تَزِدْ الظَّالِمِينَ إِلَّا ضَلًّا ٢٥ مِمَّا خَطِيئَتِهِمْ أُغْرِقُوا

so increase Thou not the wrongdoers but in error.Because of their sins they were drowned

فَأَدْخِلُوا	نَارًا	فَلَمْ يَجِدُوا	لَهُمْ	مِّنْ	دُونِ	اللَّهِ	أَنْصَارًا
so they were made to enter	Fire	so they didn't find	for them	from	besides	Allah	helpers

فَأَدْخِلُوا نَارًا ۖ فَلَمْ يَجِدُوا لَهُمْ مِنْ دُونِ اللَّهِ أَنْصَارًا ۝٢٦

and made to enter Fire. And they found no helpers for themselves against Allah.

وَقَالَ	نُوحٌ	رَّبِّ	لَا تَذَرُ	عَلَى	الْأَرْضِ
and	Noah	my Lord	it does not leave	upon	the land

وَقَالَ نُوحٌ رَبِّ لَا تَذَرْ عَلَى الْأَرْضِ

And Noah said, My Lord, leave not in the land a single one

مِّنَ	الْكَافِرِينَ	دَيَّارًا	إِنَّكَ	إِنْ تَذَرُهُمْ	يُضِلُّوا	عِبَادَكَ
from	the disbelievers	dwellers	surely you	if You leave them	they lead astray	your servants

مِّنَ الْكَافِرِينَ دَيَّارًا ۝٢٧ إِنَّكَ إِنْ تَذَرُهُمْ يُضِلُّوا عِبَادَكَ

of the disbelievers; as dwellers therein; For, if Thou dost leave them, they will only lead astray Thy servants

وَلَا يَلِدُوا	إِلَّا	فَاجِرًا	كَفَّارًا	رَّبِّ	اغْفِرْ لِي
and	but	sinner	disbeliever	my Lord	you forgive me

وَلَا يَلِدُوا إِلَّا فَاجِرًا كَفَّارًا ۝٢٨ رَبِّ اغْفِرْ لِي

and will not give birth but to a sinner and a disbeliever. My Lord, forgive me

وَلِوَالِدَيَّ	وَلِ	لِ	دَخَلَ	بَيْتِي	مُؤْمِنًا	وَلِ	لِلْمُؤْمِنِينَ
and	and	to who	he entered	my house	as believer	and	to believing men

وَلِوَالِدَيَّ وَلِ

and my parents, and him who enters my house as a believer, and the believing men

وَالْمُؤْمِنَاتِ	وَلَا	تَزِدُ	الظَّالِمِينَ	إِلَّا	تَبَارًا
and	and	you increase	the wrongdoers	but	in perdition

وَالْمُؤْمِنَاتِ ۖ وَلَا تَزِدِ الظَّالِمِينَ إِلَّا تَبَارًا ۝٢٩

and the believing women; and increase Thou not the wrongdoers but in perdition.

سُورَةُ الْجِنِّ مَكِّيَّةٌ وَهِيَ مَعَ الْبَسْمَلَةِ تِسْعٌ وَعِشْرُونَ آيَةً وَرُكُوعَانِ

Al-Jinn is a Makki Surah, it has 29 verses and 2 sections (Rukus).

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①

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

قُلْ	أُوحِيَ	إِلَيَّ	أَنَّهُ	اسْتَمَعَ	نَفَرٌ	مِّنْ	الْجِنِّ
you say	it was revealed	to me	that it	he listened	a company	of	the jinn

قُلْ أُوحِيَ إِلَيَّ أَنَّهُ اسْتَمَعَ نَفَرٌ مِّنَ الْجِنِّ

Say, It has been revealed to me that a company of the Jinn listened,

فَقَالُوا	إِنَّا	سَمِعْنَا	قُرْآنًا	عَجَبًا	يَهْدِي	إِلَى	الرُّشْدِ
so they said	surely we	we heard	Quran	wonderful	it guides	to	the right way

فَقَالُوا إِنَّا سَمِعْنَا قُرْآنًا عَجَبًا ② يَهْدِي إِلَى الرُّشْدِ

and they said: Truly we have heard a Qur'an that is wonderful, It guides to the right way;

فَأَمَّنَّا	بِهِ	وَلَنُشْرِكَ	بِرَبِّنَا	أَحَدًا	وَأَنَّهُ	
so we believed	in it	and	never we will associate	with our Lord	any one	and surely He

فَأَمَّنَّا بِهِ وَلَنُشْرِكَ بِرَبِّنَا أَحَدًا ③ وَأَنَّهُ

so we have believed in it, and we will not associate any one with our Lord.

تَعْلَى	جَدُّ	رَبِّنَا	مَا اتَّخَذَ	صَاحِبَةً	وَلَا	وَلَدًا
it exalted	majesty	our Lord	he did not take it	wife	and	son

تَعْلَى جَدُّ رَبِّنَا مَا اتَّخَذَ صَاحِبَةً وَلَا وَلَدًا ④

And we believe that the majesty of our Lord is exalted. He has taken neither wife nor son unto Himself.

وَأَنَّهُ	كَانَ	يَقُولُ	سَفِيهًا	عَلَى	اللَّهِ	شَطَطًا
and	it was	he says	our foolish one	upon	Allah	an extravagant lie

وَأَنَّهُ كَانَ يَقُولُ سَفِيهًا عَلَى اللَّهِ شَطَطًا ⑤

And it is true that the foolish amongst us used to utter extravagant lies concerning Allah.

وَالْجِنُّ	وَ	الْإِنْسُ	لَنْ تَقُولَ	أَنْ	ظَنَّنَا	أَنَّا	وَالْجِنُّ
the jinn	and	the men	you will never say	that	we thought	that we	and
وَأَنَّا ظَنَّنَا أَنَّ لَنْ تَقُولَ الْإِنْسُ وَالْجِنُّ							
And we thought that men and Jinn would never							
الْإِنْسِ	مِّنْ	رِّجَالٍ	كَانَ	أَنَّهُ	وَ	كَذِبًا	عَلَى اللَّهِ
the common folk	from	men	it was	that it	and	a lie	Allah upon
عَلَى اللَّهِ كَذِبًا ٦ وَأَنَّهُ كَانَ رِجَالٌ مِّنَ الْإِنْسِ							
speak a lie concerning Allah. And indeed some men from among the common folk used to seek							
يَعُودُونَ	بِرِّجَالٍ	مِّنَ الْجِنِّ	فَزَادُوهُمْ	رَهَقًا	وَ	أَنَّهُمْ	
they seek refuge	with men	among	so they increased them	pride	and	that they	
يَعُودُونَ بِرِّجَالٍ مِّنَ الْجِنِّ فَزَادُوهُمْ رَهَقًا ٧ وَأَنَّهُمْ							
the protection of some men from among the Jinn, and they thus increased the latter in their pride;							
ظَنُّوا	كَمَا	ظَنَنْتُمْ	أَنْ	لَّنْ يَبْعَثَ اللَّهُ	أَحَدًا		
they thought	just as	you thought	that	Allah will never raise	any one		
ظَنُّوا كَمَا ظَنَنْتُمْ أَنْ لَّنْ يَبْعَثَ اللَّهُ أَحَدًا ٨							
And indeed they thought, even as you think, that Allah would never raise any Messenger.							
وَالسَّمَاءِ	فَوَجَدْنَاهَا	مُليَّةً	حَرَسًا	شَدِيدًا			
the heaven	so we found it	it was filled	guards	strong			
وَأَنَّا لَبَسْنَا السَّمَاءَ فَوَجَدْنَاهَا مُليَّةً حَرَسًا شَدِيدًا							
And we sought to reach heaven, but we found it filled with strong guards							
وَالسَّمَاءِ	وَالسَّمَاءِ	وَالسَّمَاءِ	وَالسَّمَاءِ	وَالسَّمَاءِ	وَالسَّمَاءِ	وَالسَّمَاءِ	وَالسَّمَاءِ
the heaven	the heaven	the heaven	the heaven	the heaven	the heaven	the heaven	the heaven
وَالسَّمَاءِ ٩ وَأَنَّا كُنَّا نَقْعُدُ مِنْهَا مَقَاعِدَ لِلسَّمْعِ							
and shooting stars. And we used to sit on some of its seats to listen.							

فَبَنْ	يَسْتَمِعِ	الْآنَ	يَجِدُ	لَهُ	شِهَابًا	رَّصَدًا
whoso	he listens	now	he finds	for him	shooting star	in ambush
فَبَنْ يَسْتَمِعِ الْآنَ يَجِدُ لَهُ شِهَابًا رَّصَدًا ¹⁰						
But whoso listens now, finds a shooting star in ambush for him.						
وَ	أَنَّا	لَا نَدْرِي	أَشَرُّ	أُرِيدَ	بِمَنْ	فِي
and	that we	we do not know	whether evil	it was intended	with who	in
وَأَنَّا لَا نَدْرِي أَشَرُّ أُرِيدَ بِمَنْ فِي الْأَرْضِ						
And we know not whether evil is intended for those who are in the earth						
أَمْ	أَرَادَ	بِهِمْ	رَبُّهُمْ	رَشَدًا	وَأَنَّا	مِنَّا
or	he intended	with them	their Lord	good ones	that we	among us
أَمْ أَرَادَ بِهِمْ رَبُّهُمْ رَشَدًا ¹¹ وَأَنَّا مِنَّا						
or whether their Lord intends something good for them.						
الصَّالِحُونَ	وَ	مِنَّا	دُونَ ذَلِكَ	كُنَّا	طَرَايِقَ قِدَدًا	
the righteous ones	and	among us	other than	we were	sects holding different views	
الصَّالِحُونَ وَمِنَّا دُونَ ذَلِكَ كُنَّا طَرَايِقَ قِدَدًا ¹²						
And some of us are righteous and some of us are otherwise; and we are sects holding different views.						
وَ	أَنَّا	ظَنَنَّا	أَنْ	لَّنْ	نُعْجِزَ	اللَّهُ
and	that we	we thought	that	never	we will frustrate	in
وَأَنَّا ظَنَنَّا أَنْ لَّنْ نُعْجِزَ اللَّهَ فِي الْأَرْضِ						
And we know that we cannot frustrate the plan of Allah in the earth,						
وَ	لَنْ	نُعْجِزَهُ	هَرَبًا	وَ	أَنَّا	لَمَّا سَمِعْنَا
and	never	we will frustrate Him	by fleeing	and	that we	the guidance
وَلَنْ نُعْجِزَهُ هَرَبًا ¹³ وَأَنَّا لَمَّا سَمِعْنَا الْهُدَى						
nor can we escape Him by flight. And when we heard the call to guidance,						

أَمَنَّا	بِهِ	فَمَنْ	يُؤْمِنُ	بِرَبِّهِ	فَلَا	يَخَافُ	بِخُسَا
we believed	in it	so who	he believes	with his Lord	so no	he fears	of loss
أَمَنَّا بِهِ ۖ فَمَنْ يُؤْمِنُ بِرَبِّهِ فَلَا يَخَافُ بَخْسًا							
we believed in it. And he who believes in his Lord has no fear of loss							
وَلَا	لَا	رَهَقًا	وَو	أَنَّا	مِنَّا	الْمُسْلِمُونَ	
and	not	injustice	and	that we	among us	those who submit	
وَلَا رَهَقًا ۚ وَأَنَا مِنَ الْمُسْلِمِينَ ۙ							
or injustice. And some of us submit to God and some of us							
وَمِنَّا	الْقَاسِطُونَ	فَمَنْ	أَسْلَمَ	فَأُولَئِكَ	تَحَرَّوْا	رَشَدًا	
among us	those who deviate	so who	he submitted	so those	those who sought	right course	
وَمِنَّا الْقَاسِطُونَ ۚ فَمَنْ أَسْلَمَ فَأُولَئِكَ تَحَرَّوْا رَشَدًا ۙ							
have deviated from the right course. And those who submit to God it is these who seek the right course.							
وَأَمَّا	الْقَاسِطُونَ	فَكَانُوا	لِجَهَنَّمَ	حَطَبًا			
as for	those who deviate	so they were	for Hell	fuel			
وَأَمَّا الْقَاسِطُونَ فَكَانُوا لِجَهَنَّمَ حَطَبًا ۙ							
And as for those who deviate from the right course, they are the fuel of Hell.							
وَأَنْ لَّوِ	أَسْتَقَامُوا	عَلَى	الطَّرِيقَةِ	لَأَسْقِيَنَّهُمْ			
if	they remained steadfast	upon	the path	surely We made them to drink			
وَأَنْ لَّوِ اسْتَقَامُوا عَلَى الطَّرِيقَةِ لَأَسْقِيَنَّهُمْ							
And if they keep to the right path, We shall certainly provide them							
مَاءً	غَدَقًا	لِنَفْتِنَهُمْ	فِيهِ	وَمَنْ	يُعْرِضْ		
water	abundantly	that We try them	in it	and	who	he turns away	
مَاءً غَدَقًا ۚ لِنَفْتِنَهُمْ فِيهِ ۚ وَمَنْ يُعْرِضْ							
with abundant water to drink, That We may try them thereby. And whoso turns away							

عَنْ	ذِكْرٍ	رَبِّهِ	يَسْلُكُهُ	عَذَابًا	صَعَدًا		
from	remembrance	his Lord	He pushes him	punishment	grievous		
عَنْ ذِكْرِ رَبِّهِ يَسْلُكُهُ عَذَابًا صَعَدًا ﴿١٨﴾							
from the remembrance of his Lord He will push him into an overwhelmingly severe punishment.							
وَأَنَّ	الْمَسْجِدَ	لِلَّهِ	فَلَا تَدْعُوا	مَعَ	اللَّهُ	أَحَدًا	
and	the places of worship	for Allah	so do not call	with	Allah	anyone	
وَأَنَّ الْمَسْجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا ﴿١٩﴾							
And all places of worship belong to Allah;so call not on any one beside Allah.							
وَأَنَّهُ	كَبَا	قَامَ	عَبْدُ	اللَّهُ	يَدْعُوهُ	كَادُوا	
and	that he	he stood	servant	Allah	he calls Him	they well nigh	
وَأَنَّهُ كَبَا قَامَ عَبْدُ اللَّهِ يَدْعُوهُ كَادُوا							
And when the Servant of Allah stands up praying to Him,							
يَكُونُونَ	عَلَيْهِ	لِبَدًا	قُلْ	إِنِّي	أَدْعُوا	رَبِّي	
they were	upon him	crowd	you say	only	I call	my Lord	
يَكُونُونَ عَلَيْهِ لِبَدًا ﴿٢٠﴾ قُلْ إِنِّي أَدْعُوا رَبِّي							
they crowd upon him, well nigh suffocating him.Say,I pray to my Lord only,							
وَلَا	أَشْرِكُ	بِهِ	أَحَدًا	قُلْ	إِنِّي	لَا أَمْلِكُ	لَكُمْ
and	I associate	with Him	anyone	you say	surely I	no	to you
وَلَا أَشْرِكُ بِهِ أَحَدًا ﴿٢١﴾ قُلْ إِنِّي لَا أَمْلِكُ لَكُمْ							
and I associate no one with Him.Say,I have no power							
ضَرًّا	وَلَا	رَشَدًا	قُلْ	إِنِّي	لَنْ يُجِيرَنِي		
any harm	and	not	any good	surely I	he will never protect me		
ضَرًّا وَلَا رَشَدًا ﴿٢٢﴾ قُلْ إِنِّي لَنْ يُجِيرَنِي							
to do you either harm or good.Say, Surely none can protect me							

مِنْ	اللَّهُ	أَحَدٌ	وَّ	لَنْ	أَجِدَ	مِنْ دُونِهِ	مُلْتَحَدًا	
from	Allah	anyone	and	never	I will find	beside Him	place of refuge	
مِنْ اللَّهِ أَحَدٌ ۚ وَلَنْ أَجِدَ مِنْ دُونِهِ مُلْتَحَدًا ۚ ﴿٢٣﴾								
against Allah, nor can I find any place of refuge beside Him.								
إِلَّا	بَلَاغًا	مِّنَ	اللَّهِ	وَّ	رِسَالَتِهِ	وَّ	مَنْ يَعْصِي	اللَّهُ
except	convey	from	Allah	and	His Message	and	he disobeys	Allah
إِلَّا بَلَاغًا مِّنَ اللَّهِ وَرِسَالَتِهِ ۚ وَمَنْ يَعْصِ اللَّهَ								
My responsibility is only to convey the revelation from Allah, and His Messages.And for those who								
وَّ	رَسُولُهُ	فَإِنَّ	لَهُ	نَارَ	جَهَنَّمَ	خَالِدِينَ	فِيهَا	أَبَدًا
and	His Messenger	so surely	for him	Fire	Hell	abide	in there	for long
وَرَسُولُهُ فَإِنَّ لَهُ نَارَ جَهَنَّمَ خَالِدِينَ فِيهَا أَبَدًا ۖ ﴿٢٤﴾								
disobey Allah and His Messenger there is the fire of Hell, wherein they will abide for a long, long period.								
حَتَّىٰ	إِذَا	رَأَوْا	مَا	يُوعَدُونَ	فَسَيَعْلَمُونَ			
until	when	they saw	what	they are promised	so soon they know			
حَتَّىٰ إِذَا رَأَوْا مَا يُوعَدُونَ فَيَعْلَمُونَ								
They will continue to disbelieve until they see that which they are promised,and soon they will know								
مَنْ	أَضْعَفُ	نَاصِرًا	وَّ	أَقَلُّ	عَدَدًا	قُلْ	إِنْ أَدْرِي	
who	weaker	helper	and	fewer	in number	you say	not I know	
مَنْ أَضْعَفُ نَاصِرًا وَأَقَلُّ عَدَدًا ۚ قُلْ إِنْ أَدْرِي ﴿٢٥﴾								
who is weaker in helpers and fewer in numbers.Say,I know not								
أَقْرَبُ	مَا	تُوعَدُونَ	أَمْ	يَجْعَلُ	لَهُ	رَبِّي	أَمَدًا	
whether near	what	you were promised	or	He makes	for him	my Lord	distant term	
أَقْرَبُ مَا تُوعَدُونَ أَمْ يَجْعَلُ لَهُ رَبِّي أَمَدًا ۚ ﴿٢٦﴾								
whether that which you are promised is nigh or whether my Lord has fixed for it a distant term.								

أَحَدًا	غَيْبَةٍ	عَلَى	يُظْهِرُ	فَلَا	الْغَيْبِ	عِلْمُ
anyone	His unseen	on	He reveals	so not	the unseen	Knower

عِلْمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَى غَيْبَةٍ أَحَدًا 27

He is the Knower of the unseen; and He does not grant anyone ascendancy over His domain of the unseen.

يَسْلُكُ	فَإِنَّهُ	رَسُولٍ	مِنْ	ارْتَضَى	مَنْ	إِلَّا
He marches	so surely He	Messenger	from	He chose	whome	except

إِلَّا مَنْ ارْتَضَى مِنْ رَسُولٍ فَإِنَّهُ يَسْلُكُ

Except him whom He chooses as His Messenger. And in front of him

رَصَدًا	خَلْفَهُ	مِنْ	وَ	بَيْنَ يَدَيْهِ	مِنْ
sentinels	behind him	from	and	between his hands	from

مِنْ بَيْنَ يَدَيْهِ وَمِنْ خَلْفِهِ رَصَدًا 28

and at the back of him march angels as sentinels.

رَبِّهِمْ	رِسَلَتْ	أَبْلَغُوا	قَدْ	أَنْ	لِّيَعْلَمَ
their Lord	messages	they delivered	surely	that	that He knows

لِّيَعْلَمَ أَنْ قَدْ أَبْلَغُوا رِسَلَتْ رَبِّهِمْ

That He may know that they (His Messengers) have delivered the Messages of their Lord.

عَدَدًا	شَيْءٍ	كُلِّ	أَحْطَى	وَ	بِأَلَدِيهِمْ	أَحَاطَ	وَ
count	thing	every	he kept	and	all that is with them	He encompassed	and

وَأَحَاطَ بِأَلَدِيهِمْ وَأَحْطَى كُلَّ شَيْءٍ عَدَدًا 29

And He encompasses all that is with them and He keeps count of all things.

سُورَةُ الْمُزَّمِّلِ مَكِّيَّةٌ وَهِيَ مَعَ الْبَسْمَلَةِ إِحْدَى وَعِشْرُونَ آيَةً وَرُكُوعَانِ

Al-Muzzammil is a Makki Surah, it has 21 verses and 2 sections (Rukus).

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①

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

يَا أَيُّهَا	الْمُزَّمِّلُ	قُمْ	الَّيْلَ	إِلَّا	قَلِيلًا	نِصْفَهُ
O ye	one wrapped in a robe	you stand up	the night	except	a little	its half

يَا أَيُّهَا الْمُزَّمِّلُ ② قُمْ الْيْلَ إِلَّا قَلِيلًا ③ نِصْفَهُ

O you who has wrapped himself in a robe. Stand up in Prayer at night except a small portion thereof

أَوْ	انْقُصْ	مِنْهُ	قَلِيلًا	أَوْ	زِدْ	عَلَيْهِ	وَ	رَتِّلْ
or	you reduce	from it	a little	or	increase	upon it	and	you recite

أَوْ انْقُصْ مِنْهُ قَلِيلًا ④ أَوْ زِدْ عَلَيْهِ وَرَتِّلْ

Half of it, or make it a little less than that Or make it a little more than that

الْقُرْآنَ	تَرْتِيلاً	إِنَّا	سَنُلْقِيْ	عَلَيْكَ	قَوْلًا	ثَقِيلاً
the Quran	slowly and thoughtfully	surely We	soon We will put	upon you	word	weighty

الْقُرْآنَ تَرْتِيلاً ⑤ إِنَّا سَنُلْقِيْ عَلَيْكَ قَوْلًا ثَقِيلاً ⑥

and recite the Qur'an slowly and thoughtfully. Verily, We are charging thee with a weighty Word.

إِنَّ	نَاشِئَةً	الَّيْلِ	هِيَ	أَشَدُّ	وَطْأً	وَ	أَقْوَمُ	قِيلاً
verily	getting up	the night	it	harder	subduing	and	most effective	word

إِنَّ نَاشِئَةَ اللَّيْلِ هِيَ أَشَدُّ وَطْأً وَأَقْوَمُ قِيلاً ⑦

Verily, getting up at night is the most potent means of subduing the self and most effective in respect of words of prayer.

إِنَّ	لَكَ	فِي	النَّهَارِ	سَبْحًا	طَوِيلًا	وَ	أَذْكُرِ	اسْمَ	رَبِّكَ
surely	for you	in	the day	engagements	long	and	you remember	name	your Lord

إِنَّ لَكَ فِي النَّهَارِ سَبْحًا طَوِيلًا ⑧ وَأَذْكُرِ اسْمَ رَبِّكَ

Thou hast indeed, during the day, a long chain of engagements. So remember the name of thy Lord,

وَتَبَتَّلْ	إِلَيْهِ	تَبَتُّيلاً	رَبُّ	الْمَشْرِقِ	وَ	الْمَغْرِبِ
and	to Him	full devotion	Lord	the East	and	the West
وَتَبَتَّلْ إِلَيْهِ تَبَتُّيلاً ٩ رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ						
and devote thyself to Him with full devotion. He is the Lord of the East and the West;						
لَا	إِلَهَ	إِلَّا	هُوَ	فَاتَّخِذْهُ	وَكَيلاً	وَ
not	god	but	He	so you take Him	guardian	and
لَا إِلَهَ إِلَّا هُوَ فَاتَّخِذْهُ وَكَيلاً ١٠ وَاصْبِرْ						
there is no God but He; so take Him as thy Guardian. And bear patiently						
عَلَى	مَا	يَقُولُونَ	وَ	أَهْجُرْهُمْ	هَجْراً	جَبِيلاً
upon	what	they say	and	you part with them	a parting	decent manner
عَلَى مَا يَقُولُونَ وَأَهْجُرْهُمْ هَجْراً جَبِيلاً ١١						
all that they say; and part with them in a decent manner.						
وَ	ذَرْنِي	وَ	الْمُكَذِّبِينَ	أُولِيَ النَّعْمَةِ	وَ	
and	you leave me	and	those who reject	possessor of ease and plenty	and	
وَذَرْنِي وَالْمُكَذِّبِينَ أُولِيَ النَّعْمَةِ وَ						
And leave Me alone with those who reject the truth, possessors of ease and plenty; and						
مَهْلَهُمْ	قَلِيلاً	إِنَّ	لَدَيْنَا	أَنْكَالاً	وَ	جَحِيماً
you give respite to them	a little	surely	with Us	fetters	and	Fire
مَهْلَهُمْ قَلِيلاً ١٢ إِنَّ لَدَيْنَا أَنْكَالاً وَجَحِيماً ١٣						
give them a little respite. Surely, with Us are heavy fetters and a raging fire,						
وَ	طَعَاماً	ذَا غُصَّةٍ	وَ	عَذَاباً	أَلِيماً	
and	food	that chokes	and	punishment	painful	
وَوَطَعَاماً ذَا غُصَّةٍ وَعَذَاباً أَلِيماً ١٤						
And food that chokes, and a painful punishment.						

يَوْمَ	تَرْجُفُ	الْأَرْضُ	وَ	الْجِبَالُ	وَ	كَانَتْ	الْجِبَالُ
day	it quake	the earth	and	the mountains	and	it was	the mountains
يَوْمَ تَرْجُفُ الْأَرْضُ وَالْجِبَالُ وَكَانَتْ الْجِبَالُ							
On the day when the earth and the mountains shall quake, and the mountains will become							
كَثِيبًا	مَّهِيلًا	إِنَّا	أَرْسَلْنَا	إِلَيْكُمْ	رَسُولًا		
sandhill	crumbling	surely We	We Sent	to you	Messenger		
كَثِيبًا مَّهِيلًا ﴿١٥﴾ إِنَّا أَرْسَلْنَا إِلَيْكُمْ رَسُولًا ﴿١٥﴾							
like crumbling sandhills. Verily, We have sent to you a Messenger,							
شَاهِدًا	عَلَيْكُمْ	كَمَا	أَرْسَلْنَا	إِلَى	فِرْعَوْنَ	رَسُولًا	
one who witnesses	over you	as	We sent	to	Pharaoh	a Messenger	
شَاهِدًا عَلَيْكُمْ كَمَا أَرْسَلْنَا إِلَى فِرْعَوْنَ رَسُولًا ﴿١٦﴾							
who is a witness over you, even as We sent a Messenger to Pharaoh.							
فَعَصَى	فِرْعَوْنُ	الرَّسُولَ	فَأَخَذْنَاهُ	أَخْذًا	وَبِئْسَ		
so he disobeyed	Pharaoh	the Messenger	so We seized him	seizing	terrible		
فَعَصَى فِرْعَوْنُ الرَّسُولَ فَأَخَذْنَاهُ أَخْذًا وَبِئْسَ ﴿١٧﴾							
But Pharaoh disobeyed the Messenger, so We seized him with a terrible s eizing.							
فَكَيْفَ	تَتَّقُونَ	إِنْ	كَفَرْتُمْ	يَوْمًا	يَجْعَلُ	الْوِلْدَانَ	شِيبًا
so how	you guard	if	you disbelieved	day	he makes	the children	grey hair
فَكَيْفَ تَتَّقُونَ إِنْ كَفَرْتُمْ يَوْمًا يَجْعَلُ الْوِلْدَانَ شِيبًا ﴿١٨﴾							
How will you then, if you disbelieve, guard yourselves against a day which will turn the children's hair grey							
السَّمَاءِ	مُنْفِطِرٌ	بِهِ	كَانَ	وَعْدُهُ	مَفْعُولًا		
the heaven	one rent asunder	with it	it was	His promise	one to be fulfilled		
السَّمَاءِ مُنْفِطِرٌ بِهِ ط كَانَ وَعْدُهُ مَفْعُولًا ﴿١٩﴾							
On that day the heaven will be rent asunder and His promise will be fulfilled.							

سَبِيلًا	رَبِّهِ	إِلَى	اتَّخَذَ	شَاءَ	فَمَنْ	تَذَكَّرْتُ	هَذِهِ	إِنَّ
way	his Lord	to	he took	he let	so who	a reminder	this is	surely

إِنَّ هَذِهِ تَذَكُّرٌ ۖ فَمَنْ شَاءَ اتَّخَذَ إِلَىٰ رَبِّهِ سَبِيلًا ۚ

This, surely, is a reminder. So let him, who will, take a way unto his Lord.

الَّيْلِ	ثُلُثِي	مِنْ	أَدْنَىٰ	تَقُومُ	أَنَّكَ	يَعْلَمُ	رَبِّكَ	إِنَّ
the night	two-third	from	nearly	you stand up	that you	He knows	your Lord	surely

إِنَّ رَبَّكَ يَعْلَمُ أَنَّكَ تَقُومُ أَدْنَىٰ مِنْ ثُلُثِي اللَّيْلِ

Surely, thy Lord knows that thou standest up praying for nearly two-thirds of the night,

وَنِصْفَهُ	و	ثُلُثَهُ	وَ	طَائِفَةً	مِّنَ	الَّذِينَ	مَعَكَ
and	its half	and	its third	and	a party	from	those who

وَنِصْفَهُ وَثُلُثَهُ وَطَائِفَةٌ مِّنَ الَّذِينَ مَعَكَ

and sometimes half or a third thereof, and also a party of those who are with thee.

وَاللَّهُ يُقَدِّرُ	الَّيْلَ	و	النَّهَارَ	عَلِمَ	أَنْ	لَّنْ
Allah determines the measure	the night	and	the day	He knew	that	never

وَاللَّهُ يُقَدِّرُ اللَّيْلَ وَالنَّهَارَ ۚ عَلِمَ أَنْ لَّنْ

And Allah determines the measure of the night and the day. He knows that you cannot

تُحْصُوهُ	فَتَابَ	عَلَيْكُمْ	فَاقْرَءُوا	مَا	تَيْسَّرَ	مِنْ	الْقُرْآنِ
you keep it	so He turned in mercy	upon you	so you recite	what	it is easy	from	the Quran

تُحْصُوهُ فَتَابَ عَلَيْكُمْ فَاقْرَءُوا مَا تَيَسَّرَ مِنَ الْقُرْآنِ

keep its measure, so He has turned to you in mercy. Recite, then, as much of the Qur'an as is easy for you.

عَلِمَ	أَنْ	سَيَكُونُ	مِنْكُمْ	مَّرْضَىٰ	وَ	آخَرُونَ
He knew	that	soon it be	from you	sick ones	and	others

عَلِمَ أَنْ سَيَكُونُ مِنْكُمْ مَّرْضَىٰ ۚ وَآخَرُونَ

He knows that there will be some among you who may be sick and others

يَضْرِبُونَ	فِي	الْأَرْضِ	يَبْتَغُونَ	مِنْ	فَضْلِ	اللَّهِ
they travel	in	the earth	they seek	of	bounty	Allah
يَضْرِبُونَ فِي الْأَرْضِ يَبْتَغُونَ مِنْ فَضْلِ اللَّهِ ^٢						
who may travel in the land seeking Allah's bounty,						
وَ	آخَرُونَ	يُقَاتِلُونَ	فِي	سَبِيلِ	اللَّهِ	فَاقْرَءُوا
and	others	they fight	in	way	Allah	so you recite
وَآخَرُونَ يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ ^٣ فَاقْرَءُوا						
and others who may fight in the cause of Allah. So recite						
مَا	تَيَسَّرَ	مِنْهُ	وَ	أَقِيمُوا	الصَّلَاةَ	وَآتُوا
that	it became easy	from it	and	you observe	the Prayer	the Zakat
مَا تَيَسَّرَ مِنْهُ ^٤ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ						
of it that which is easy for you, and observe Prayer, and pay the Zakat,						
وَ	أَقْرِضُوا	اللَّهَ	قَرْضًا	حَسَنًا	وَ	مَا
and	you lend	Allah	loan	goodly	and	what
وَأَقْرِضُوا اللَّهَ قَرْضًا حَسَنًا ^٥ وَمَا تَقَدَّمُوا ^٦ لِأَنْفُسِكُمْ						
and lend to Allah a goodly loan. And whatever good you send on before you for your souls,						
مِنْ	خَيْرٍ	تَجِدُوهُ	عِنْدَ	اللَّهِ	هُوَ	خَيْرًا
from	good	you find it	with	Allah	it	better
مِنْ خَيْرٍ تَجِدُوهُ عِنْدَ اللَّهِ ^٧ هُوَ خَيْرًا وَأَعْظَمَ						
you will find it with Allah. It will be better and greater						
أَجْرًا	وَ	اسْتَغْفِرُوا	اللَّهَ	إِنَّ	اللَّهَ	رَحِيمٌ
reward	and	you seek forgiveness	Allah	surely	Allah	Merciful
أَجْرًا ^٨ وَاسْتَغْفِرُوا اللَّهَ ^٩ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ^{١٠}						
in reward. And seek forgiveness of Allah. Surely, Allah is Most For-giving, Merciful.						

سُورَةُ الْمُدَّثِّرِ مَكِّيَّةٌ وَهِيَ مَعَ الْبَسْمَلَةِ سَبْعٌ وَخَمْسُونَ آيَةً وَرُكُوعَانِ

Al-Muddaththir is a Makki Surah, it has 57 verses and 2 sections (Rukus).

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①

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

يَا أَيُّهَا	الْمُدَّثِّرُ	قُمْ	فَانْذِرْ	و	رَبَّكَ	فَكَبِّرْ
O ye	One who wraps	you arise	so you warn	and	your Lord	then do extol

يَا أَيُّهَا الْمُدَّثِّرُ ② قُمْ فَاذْذِرْ ③ وَرَبَّكَ فَكَبِّرْ ④

O thou that has wrapped thyself with thy mantle! Arise and warn. And your Lord do extol.

و	ثِيَابَكَ	فَطَهِّرْ	و	الرُّجُزَ	فَاهْجُرْ
and	your garments	so you purify	and	the uncleanness	so you shun

وَرَبَّكَ فَكَبِّرْ ⑤ وَرَبَّكَ فَكَبِّرْ ⑥

And your garments do purify, And uncleanness do thou shun,

و	لَا تَبْنُ	تَسْتَكَثِّرْ	و	لِرَبِّكَ	فَاصْبِرْ
and	you don't show favour	you seek to get more	and	for your Lord	so you be patient

وَلَا تَبْنُ تَسْتَكَثِّرْ ⑦ وَلِرَبِّكَ فَاصْبِرْ ⑧

And bestow not favours seeking to get more in return, And for the sake of thy Lord do thou endure patiently.

فَإِذَا	نُفِرَ	فِي	النَّاقُورِ	فَذَلِكَ	يَوْمَئِذٍ	يَوْمٌ	عَسِيرٌ
so when	it was blown	in	the trumpet	then that	that day	day	distressful

فَإِذَا نُفِرَ فِي النَّاقُورِ ⑨ فَذَلِكَ يَوْمَئِذٍ يَوْمٌ عَسِيرٌ ⑩

And when the trumpet is sounded, That day will be a distressful day.

عَلَى	الْكَافِرِينَ	غَيْرُ	يَسِيرٍ	ذَرْنِي	و	مَنْ	خَلَقْتُ	وَحِيدًا
for	the disbelievers	not	easy	you leave me	and	who	I created	alone

عَلَى الْكَافِرِينَ غَيْرُ يَسِيرٍ ⑪ ذَرْنِي وَمَنْ خَلَقْتُ وَحِيدًا ⑫

For the disbelievers it will be anything but easy. Leave Me to deal with him whom I created alone,

وَجَعَلْتُ لَهُ مَالًا مَبْدُودًا وَبَنِينَ شُهُودًا	and	I made	for him	wealth	abundant	and	sons	in presence
وَجَعَلْتُ لَهُ مَالًا مَبْدُودًا ¹³ وَبَنِينَ شُهُودًا ¹⁴								
And then I gave him abundant wealth, And sons, abiding in his presence,								
وَمَهَّدْتُ لَهُ تَهِيدًا ثُمَّ يَطْعَمْ أَنْ أَرِيدَ	and	I prepared	for him	all necessary things	then	he desires	that	I give more
وَمَهَّدْتُ لَهُ تَهِيدًا ¹⁵ ثُمَّ يَطْعَمْ أَنْ أَرِيدَ ¹⁶								
And I prepared for him all necessary things. Yet he desires that I should give him more.								
كَلَّا إِنَّهُ كَانَ لِآيَاتِنَا عَنِيدًا سَأُرْهِقُهُ صَعُودًا	never	certainly he	it was	for Our Signs	hostile	soon I will inflict him	grievous hardship	
كَلَّا إِنَّهُ كَانَ لِآيَاتِنَا عَنِيدًا ¹⁷ سَأُرْهِقُهُ صَعُودًا ¹⁸								
Certainly not! for he has been hostile to Our Signs. I shall soon inflict on him an overwhelming hardship.								
إِنَّهُ فَكَّرَ وَقَدَّرَ فَقَتَلَ كَيْفَ قَدَّرَ ثُمَّ قُتِلَ	surely it	he reflected	and he calculated	then he was ruined	how	he calculated	again	he was ruined
إِنَّهُ فَكَّرَ وَقَدَّرَ ¹⁹ فَقَتَلَ كَيْفَ قَدَّرَ ²⁰ ثُمَّ قُتِلَ								
Lo! he reflected and calculated! Ruin seize him! how he calculated! Ruin seize him again								
كَيْفَ قَدَّرَ ثُمَّ نَظَرَ ثُمَّ عَبَسَ وَبَسَرَ	how	he calculated	then	he looked	then	he frowned	and	he scowled
كَيْفَ قَدَّرَ ²¹ ثُمَّ نَظَرَ ²² ثُمَّ عَبَسَ وَبَسَرَ ²³								
how he calculated! Then he looked, Then he frowned and scowled,								
ثُمَّ أَدْبَرَ وَاسْتَكْبَرَ فَقَالَ إِنْ هَذَا إِلَّا سِحْرٌ	then	he turned away	and	he acted disdainfully	so he said	not	this	but magic
ثُمَّ أَدْبَرَ وَاسْتَكْبَرَ ²⁴ فَقَالَ إِنْ هَذَا إِلَّا سِحْرٌ								
Then he turned away and was disdainful, And said, This is nothing but magic								

يُؤْتَرُ	إِنْ	هَذَا	إِلَّا	قَوْلُ	الْبَشَرِ	سَأُصْلِيهِ	سَقَرُ
it is handed down	not	this	but	word	the man	soon I will cast him	Saqar (fire)
يُؤْتَرُ ⁽²⁵⁾ إِنْ هَذَا إِلَّا قَوْلُ الْبَشَرِ ⁽²⁶⁾ سَأُصْلِيهِ سَقَرُ ⁽²⁷⁾							
handed down; This is nothing but the word of man. Soon shall I cast him into 'Saqar'.							
وَمَا آذُرُكَ	مَا	سَقَرُ	لَا تُبْقِي	وَلَا تَذَرُ	وَلَا تَذَرُ	وَلَا تَذَرُ	وَلَا تَذَرُ
and	what	Saqar	it spares not	and	nor it leaves	nor it leaves	nor it leaves
وَمَا آذُرُكَ مَا سَقَرُ ⁽²⁸⁾ لَا تُبْقِي وَلَا تَذَرُ ⁽²⁹⁾							
And what can make you know what 'Saqar' is? It spares not and leaves nothing.							
لَوَاحَةٌ	لِلْبَشَرِ	عَلَيْهَا	تِسْعَةَ عَشَرَ	وَمَا	جَعَلْنَا	جَعَلْنَا	جَعَلْنَا
one that scorches	for the skin	over it	nineteen	and	not	We made	We made
لَوَاحَةٌ لِلْبَشَرِ ⁽³⁰⁾ عَلَيْهَا تِسْعَةَ عَشَرَ ⁽³¹⁾ وَمَا جَعَلْنَا							
It scorches the skin. Over it are nineteen angels. And none but angels have We made							
أَصْحَابَ النَّارِ	إِلَّا	مَلَائِكَةً	وَمَا	جَعَلْنَا	عِدَّتَهُمْ	عِدَّتَهُمْ	عِدَّتَهُمْ
wardens of the Fire	but	angels	and	not	We made	their number	their number
أَصْحَابَ النَّارِ إِلَّا مَلَائِكَةً ⁽³²⁾ وَمَا جَعَلْنَا عِدَّتَهُمْ							
wardens of the Fire. And We have not fixed their number							
إِلَّا	فِتْنَةً	لِلَّذِينَ	كَفَرُوا	لِيَسْتَيَقِنَ	الَّذِينَ	الَّذِينَ	الَّذِينَ
except	a trial	for those who	they disbelieved	so that he attains certainty	those who	those who	those who
إِلَّا فِتْنَةً لِلَّذِينَ كَفَرُوا ⁽³³⁾ لِيَسْتَيَقِنَ الَّذِينَ							
except as a trial for those who disbelieve, so that those who							
أُوتُوا	الْكِتَابَ	وَيَزِدَادَ	الَّذِينَ	أَمَنُوا	إِيْمَانًا	إِيْمَانًا	إِيْمَانًا
they were given	the Book	and	he increases	those who	they believed	in faith	in faith
أُوتُوا الْكِتَابَ وَيَزِدَادَ الَّذِينَ أَمَنُوا إِيْمَانًا							
have been given the Book may attain to certainty, and those who believe may increase in faith,							

وَالَّذِينَ	وَالَّذِينَ	وَالَّذِينَ	وَالَّذِينَ	وَالَّذِينَ	وَالَّذِينَ	وَالَّذِينَ	وَالَّذِينَ
the believers	and	the Book	they given	those who	he doubts	not	and
وَالَّذِينَ أُوْتُوا الْكِتَابَ وَالَّذِينَ أُوْتُوا الْكِتَابَ وَالَّذِينَ أُوْتُوا الْكِتَابَ							
and those who have been given the Book as well as the believers may not doubt,							
وَالَّذِينَ	وَالَّذِينَ	وَالَّذِينَ	وَالَّذِينَ	وَالَّذِينَ	وَالَّذِينَ	وَالَّذِينَ	وَالَّذِينَ
the disbelievers	and	disease	their hearts	in	those who	that he may say	and
وَالَّذِينَ أُوْتُوا الْكِتَابَ وَالَّذِينَ أُوْتُوا الْكِتَابَ وَالَّذِينَ أُوْتُوا الْكِتَابَ							
and that those in whose hearts is disease and the disbelievers may say,							
مَاذَا	مَاذَا	مَاذَا	مَاذَا	مَاذَا	مَاذَا	مَاذَا	مَاذَا
Allah	He adjudges astray	like that	illustration	with this	Allah	he intended	what that
مَاذَا أَرَادَ اللَّهُ بِهِذَا مَثَلًا كَذَلِكَ يُضِلُّ اللَّهُ							
What does Allah mean by such an illustration? Thus does Allah adjudge astray							
مَنْ	مَنْ	مَنْ	مَنْ	مَنْ	مَنْ	مَنْ	مَنْ
He knows	none	and	He pleases	whom	He guides	and	He pleases
مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ وَمَا يَعْلَمُ							
whom He pleases and guide whom He pleases. And none knows							
جُنُودَ	جُنُودَ	جُنُودَ	جُنُودَ	جُنُودَ	جُنُودَ	جُنُودَ	جُنُودَ
for the man	a Reminder	but	this	not	and	He	but
جُنُودَ رَبِّكَ إِلَّا هُوَ وَمَا هِيَ إِلَّا ذِكْرَى لِلْبَشَرِ ٣٢							
the hosts of thy Lord but He. And this is nothing but a Reminder for man.							
كَلَّا	كَلَّا	كَلَّا	كَلَّا	كَلَّا	كَلَّا	كَلَّا	كَلَّا
the dawn	and	it retreated	when	by the night	by the moon	nay	
كَلَّا وَالْقَمَرِ ٣٣ وَالْيَلِ إِذَا أَدْبَرَ ٣٤ وَالصُّبْحِ							
Nay, by the moon, And by the night when it retreats, And by the dawn							

إِذَا	أَسْفَرَ	إِنَّهَا	لِأَحَدَى	الْكَبِيرِ	نَذِيرًا	لِّلْبَشَرِ
when	it shone	verily it	for one	the greatest	warner	for the man
إِذَا أَسْفَرَ ^{٣٥} إِنَّهَا لِأَحَدَى الْكَبِيرِ ^{٣٦} نَذِيرًا لِّلْبَشَرِ ^{٣٧}						
when it shines forth, Verily, it is one of the greatest calamities. A warning to man,						
لِسَنٍّ	شَاءَ	مِنْكُمْ	أَنْ	يَتَقَدَّمَ	أَوْ	يَتَأَخَّرَ
to him	he wished	from you	that	he advances	or	he hangs back
لِسَنٍّ شَاءَ مِنْكُمْ أَنْ يَتَقَدَّمَ أَوْ يَتَأَخَّرَ ^{٣٨}						
To him among you who wishes to advance or hang back.						
كُلُّ	نَفْسٍ	بِمَا	كَسَبَتْ	رَهِيْنَةً	إِلَّا	أَصْحَابَ الْيَمِيْنِ
every	soul	with what	it earned	one which is pledged	but	companions the right hand
كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِيْنَةٌ ^{٣٩} إِلَّا أَصْحَابَ الْيَمِيْنِ ^{٤٠}						
Every soul is pledged for what it has earned; Except those on the right hand.						
فِي	جَنَّتٍ	يَتَسَاءَلُونَ		عَنِ	الْمُجْرِمِيْنَ	مَا سَلَكَكُمْ
in	Gardens	they will be asking one another		from	the guilty ones	what it caused you to enter
فِي جَنَّتٍ يَتَسَاءَلُونَ ^{٤١} عَنِ الْمُجْرِمِيْنَ ^{٤٢} مَا سَلَكَكُمْ						
They will be in Gardens asking one another. Concerning the guilty ones. What has brought you						
فِي	سَقَرٍ	قَالُوا	لَمْ نَكُ	مِنَ	الْمُصَلِّيْنَ	وَلَمْ نَكُ
in	Saqar	they said	we were not	of	those who offer Prayer	and not we were
فِي سَقَرٍ ^{٤٣} قَالُوا لَمْ نَكُ مِنَ الْمُصَلِّيْنَ ^{٤٤} وَلَمْ نَكُ						
into 'Saqar'? They will say, We were not of those who offered Prayers, Nor did we						
نُطْعِمُ	الْبُسْكِيْنَ	وَكُنَّا	نَخُوضُ	مَعَ	الْخَافِضِيْنَ	
we feed	the poor	and we were	we indulge in vain talk	with	those who indulge in vain talk	
نُطْعِمُ الْبُسْكِيْنَ ^{٤٥} وَكُنَّا نَخُوضُ مَعَ الْخَافِضِيْنَ ^{٤٦}						
feed the poor. And we indulged in objectionable talk with those who indulge therein.						

وَا	كُنَّا	نُكَذِّبُ	بِیَوْمِ	الدِّینِ	حَتَّى	آتَنَا	الْيَقِینُ
and	we were	we deny	with Day	the Judgment	until	it came to us	the death
وَكُنَّا نَكْذِبُ بِیَوْمِ الدِّینِ ﴿٤٧﴾ حَتَّى آتَنَا الْیَقِینُ ﴿٤٨﴾							
And we used to deny the Day of Judgment,Until death overtook us.							
فَمَا	تَنْفَعُهُمْ	شَفَاعَةُ	الشُّفَعِیْنَ	فَمَا	لَهُمْ		
so not	it avails them	intercession	the intercessors	so what	for them		
فَمَا تَنْفَعُهُمْ شَفَاعَةُ الشُّفَعِیْنَ ﴿٤٩﴾ فَمَا لَهُمْ							
So the intercession of intercessors will not avail them.Now what is the matter with them							
عَنِ	التَّذْكِرَةِ	مُعْرِضِیْنَ	كَأَنَّهُمْ	حُرٌّ	مُسْتَنْفِرَةٌ		
from	the exhortation	those turning away	as if they	asses	frightened		
عَنِ التَّذْكِرَةِ مُعْرِضِیْنَ ﴿٥٠﴾ كَأَنَّهُمْ حُرٌّ مُسْتَنْفِرَةٌ ﴿٥١﴾							
that they are turning away from the exhortation,As if they were frightened asses							
فَرَّتْ	مِنْ	قَسْوَرَةٍ	بَلْ	یُرِیدُ	كُلُّ	امْرِئٍ	مِنْهُمْ
it fled	from	a lion	nay	he desires	every	man	among them
فَرَّتْ مِنْ قَسْوَرَةٍ ﴿٥٢﴾ بَلْ یُرِیدُ كُلُّ امْرِئٍ مِنْهُمْ							
Fleeing from a lion? Nay, every man among them							
أَنْ یُؤْتَى	صُحُفًا	مُنْشَرَّةً	كَلَّا	بَلْ	لَا یَخَافُونَ	الْآخِرَةَ	
that he is given	sheets	open	never	but	not they fear	the Hereafter	
أَنْ یُؤْتَى صُحُفًا مُنْشَرَّةً ﴿٥٣﴾ كَلَّا بَلْ لَا یَخَافُونَ الْآخِرَةَ ﴿٥٤﴾							
desires to have open sheets of revelation given to him.Never!verily they fear not the Hereafter.							
كَلَّا	إِنَّهُ	تَذْكِرَةٌ	فَمَنْ	شَاءَ	ذَكَرَهُ		
never	this verily	an exhortation	then who	he wished	he remembered		
كَلَّا إِنَّهُ تَذْكِرَةٌ ﴿٥٥﴾ فَمَنْ شَاءَ ذَكَرَهُ ﴿٥٦﴾							
Never! verily this is an exhortation.Let him, then, who will, remember it.							

وَمَا يَذْكُرُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ	وَمَا يَذْكُرُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ	وَمَا يَذْكُرُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ	وَمَا يَذْكُرُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ	وَمَا يَذْكُرُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ	وَمَا يَذْكُرُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ	وَمَا يَذْكُرُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ
Allah	He pleases	that	but	they remember	not	and

وَمَا يَذْكُرُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ^ط

And they will not remember unless Allah so please.

هُوَ أَهْلُ التَّقْوَىٰ وَهُوَ أَهْلُ الْبَغْفِرَةِ	هُوَ أَهْلُ التَّقْوَىٰ وَهُوَ أَهْلُ الْبَغْفِرَةِ	هُوَ أَهْلُ التَّقْوَىٰ وَهُوَ أَهْلُ الْبَغْفِرَةِ	هُوَ أَهْلُ التَّقْوَىٰ وَهُوَ أَهْلُ الْبَغْفِرَةِ	هُوَ أَهْلُ التَّقْوَىٰ وَهُوَ أَهْلُ الْبَغْفِرَةِ	هُوَ أَهْلُ التَّقْوَىٰ وَهُوَ أَهْلُ الْبَغْفِرَةِ	هُوَ أَهْلُ التَّقْوَىٰ وَهُوَ أَهْلُ الْبَغْفِرَةِ
the forgiveness	worthy	and	the righteousness	worthy	He	

هُوَ أَهْلُ التَّقْوَىٰ وَهُوَ أَهْلُ الْبَغْفِرَةِ^{٥٧}

He alone is worthy to be feared and He alone is worthy to forgive.

سُورَةُ الْقِيَامَةِ مَكِّيَّةٌ وَهِيَ مَعَ الْبَسْمَلَةِ إِحْدَى وَأَرْبَعُونَ آيَةً وَرُكُوعَانِ

Al-Qiyamah is a Makki Surah, it has 41 verses and 2 sections (Rukus).

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ^١

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

لَا أَقْسِمُ بِيَوْمِ الْقِيَامَةِ	لَا أَقْسِمُ بِيَوْمِ الْقِيَامَةِ	لَا أَقْسِمُ بِيَوْمِ الْقِيَامَةِ	لَا أَقْسِمُ بِيَوْمِ الْقِيَامَةِ	لَا أَقْسِمُ بِيَوْمِ الْقِيَامَةِ	لَا أَقْسِمُ بِيَوْمِ الْقِيَامَةِ	لَا أَقْسِمُ بِيَوْمِ الْقِيَامَةِ
I swear	Nay	and	the Resurrection	with Day	I swear	Nay

لَا أَقْسِمُ بِيَوْمِ الْقِيَامَةِ^٢ وَلَا أَقْسِمُ

Nay! I call to witness the Day of Resurrection. And I call to witness

بِالنَّفْسِ اللَّوَّامَةِ	بِالنَّفْسِ اللَّوَّامَةِ	بِالنَّفْسِ اللَّوَّامَةِ	بِالنَّفْسِ اللَّوَّامَةِ	بِالنَّفْسِ اللَّوَّامَةِ	بِالنَّفْسِ اللَّوَّامَةِ	بِالنَّفْسِ اللَّوَّامَةِ
his bones	We assemble	that not	the man	does he think	the oft-blaming	with the soul

بِالنَّفْسِ اللَّوَّامَةِ^٣ أَيَحْسَبُ الْإِنْسَانُ أَلَّنْ نَجْعَعَ عِظَامَهُ^٤

the oft-blaming conscience. Does man think that We shall not assemble his bones?

بَلَىٰ قَدَرِينَ	بَلَىٰ قَدَرِينَ	بَلَىٰ قَدَرِينَ	بَلَىٰ قَدَرِينَ	بَلَىٰ قَدَرِينَ	بَلَىٰ قَدَرِينَ	بَلَىٰ قَدَرِينَ
he desires	nay	his finger tips	We restore	that	over	those who have power

بَلَىٰ قَدَرِينَ عَلَىٰ أَنْ تُسَوَّىٰ بَنَانَهُ^٥ بَلَىٰ يُرِيدُ

Yea, We have the power to restore his very finger-tips. But man desires

الْإِنْسَانُ	لِيَفْجُرَ	أَمَامَهُ	يَسْأَلُ	أَيَّانَ	يَوْمُ	الْقِيَمَةِ
the man	that he continues to sin	before him	he asks	when will	the Day	the Resurrection
الْإِنْسَانُ لِيَفْجُرَ أَمَامَهُ ٦ يَسْأَلُ أَيَّانَ يَوْمُ الْقِيَمَةِ ٧						
to continue to sin as he proceeds. He asks, When will be the Day of Resurrection?						
فَإِذَا	بَرَقَ	الْبَصَرُ	وَ	خَسَفَ	الْقَمَرُ	وَ جُمِعَ
so when	it dazzled	the eye	and	it eclipsed	the moon	and it was brought together
فَإِذَا بَرَقَ الْبَصَرُ ٨ وَخَسَفَ الْقَمَرُ ٩ وَ جُمِعَ						
When the eye is dazzled, And the moon is eclipsed,						
الشَّمْسُ	وَ	الْقَمَرُ	يَقُولُ	الْإِنْسَانُ	يَوْمَئِذٍ	أَيْنَ الْمَفَرُّ
the sun	and	the moon	he says	the man	that day	where the escape
الشَّمْسُ وَالْقَمَرُ ١٠ يَقُولُ الْإِنْسَانُ يَوْمَئِذٍ أَيْنَ الْمَفَرُّ ١١						
And the sun and the moon are brought together, On that day man will say, Whither to escape?						
كَلَّا	لَا	وَزَرَ	إِلَى	رَبِّكَ	يَوْمَئِذٍ	الْمُسْتَقَرُّ
nay	no	refuge	to	your Lord	that day	the place of rest
كَلَّا لَا وَزَرَ ١٢ إِلَى رَبِّكَ يَوْمَئِذٍ الْمُسْتَقَرُّ ١٣						
Nay! There is no refuge! With thy Lord alone will be the place of rest that day.						
يُنَبَّأُ	الْإِنْسَانُ	يَوْمَئِذٍ	بِمَا	قَدَّمَ	وَ	أَخَّرَ
he will be informed	the man	that day	with what	he sent forward	and	he left behind
يُنَبَّأُ الْإِنْسَانُ يَوْمَئِذٍ بِمَا قَدَّمَ وَأَخَّرَ ١٤						
That day will man be informed of that which he has sent forward and left behind.						
بَلِ	الْإِنْسَانُ	عَلَى	نَفْسِهِ	بَصِيرَةٌ	وَ	لَوْ أَلْقَى
nay	the man	upon	his soul	fully aware	and	if he put forward
بَلِ الْإِنْسَانُ عَلَى نَفْسِهِ بَصِيرَةٌ ١٥ وَلَوْ أَلْقَى						
Nay, man is fully aware of his own self. Even though he puts forward						

مَعَاذِيرُهُ	لَا تُحَرِّكْ بِهِ	لِسَانَكَ	لِتَعَجَّلَ بِهِ	مَعَاذِيرُهُ	لَا تُحَرِّكْ بِهِ	لِسَانَكَ	لِتَعَجَّلَ بِهِ
his excuses	you move not	your tongue	that it hastens	with it	with this	your tongue	that it hastens
مَعَاذِيرُهُ ١٦ لَا تُحَرِّكْ بِهِ لِسَانَكَ لِتَعَجَّلَ بِهِ ١٧							
Move not thy tongue with this revelation that thou mayest hasten to preserve it.							
إِنَّ	عَلَيْنَا	جَمْعَهُ	وَ	قُرْآنَهُ	فَإِذَا	قَرَأْنَهُ	
surely	upon Us	its collection	and	its recital	so when	We recite it	
إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ ١٨ فَإِذَا قَرَأْنَهُ							
Surely upon Us rests its collection and its recital. So when We recite it,							
فَاتَّبِعْ	قُرْآنَهُ	ثُمَّ	إِنَّ	عَلَيْنَا	بَيَانَهُ		
then you follow	its recital	then	surely	upon Us	its expounding		
فَاتَّبِعْ قُرْآنَهُ ١٩ ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ ٢٠							
then follow thou its recital. Then upon Us rests the expounding thereof.							
كَلَّا	بَلْ	تُحِبُّونَ	الْعَاجِلَةَ	وَ	تَذَرُونَ	الْآخِرَةَ	
nay	but	you love	that is near at hand	and	you leave	the Hereafter	
كَلَّا بَلْ تُحِبُّونَ الْعَاجِلَةَ ٢١ وَتَذَرُونَ الْآخِرَةَ ٢٢							
Nay, but you love that which is near at hand. And disregard the Hereafter.							
وُجُوهٌ	يَوْمَئِذٍ	نَّاضِرَةٌ	إِلَى	رَبِّهَا	نَاطِرَةٌ		
faces	that day	fresh	to	their Lord	looking		
وُجُوهٌ يَوْمَئِذٍ نَّاضِرَةٌ ٢٣ إِلَى رَبِّهَا نَاطِرَةٌ ٢٤							
Some faces on that day will be bright, Looking eagerly towards their Lord;							
وُجُوهٌ	يَوْمَئِذٍ	بَاسِرَةٌ	تَظُنُّ	أَنْ يُفْعَلَ	بِهَا	فَاقِرَةٌ	وَ
faces	that day	gloomy	it thinks	that it is done	with them	back-breaking	and
وُجُوهٌ يَوْمَئِذٍ بَاسِرَةٌ ٢٥ تَظُنُّ أَنْ يُفْعَلَ بِهَا فَاقِرَةٌ ٢٦							
And some faces on that day will be dismal, Thinking that a back-breaking calamity is about to befall them.							

رَاقٍ	مَنْ	قِيلَ	وَ	التَّرَاقِي	بَلَغَتْ	إِذَا	كَلَّا
wizard to save	who	it was said	and	the collar bones	it came upto	when	Aye
كَلَّا إِذَا بَلَغَتِ التَّرَاقِي ٢٧ وَقِيلَ مَنْ رَاقٍ ٢٨							
Aye! when the soul of the dying man comes up to the throat, And it is said, Who is the wizard to save him?							
وَلَا	ظَنَّ	أَنَّهُ	الْفِرَاقُ	وَ	التَّتَفَّتِ	السَّاقُ	بِالسَّاقِ
and	he thought	that it is	the parting	and	she rubbed	the shank	with the shank
وَوَظَنَّ أَنَّهُ الْفِرَاقُ ٢٩ وَالتَّتَفَّتِ السَّاقُ بِالسَّاقِ ٣٠							
And he is sure that it is the hour of parting; And one shank rubs against another shank in agony;							
إِلَى	رَبِّكَ	يَوْمَئِذٍ	الْبَسَاقُ	فَلَا	صَدَقَ	وَ لَا	صَلَّى
to	your Lord	that day	the driving	so not	he accepted the truth	and	he offered Prayers
إِلَى رَبِّكَ يَوْمَئِذٍ الْبَسَاقُ ٣١ فَلَا صَدَقَ وَلَا صَلَّى ٣٢							
Unto thy Lord that day will be the driving. For he neither accepted the truth, nor offered Prayers;							
وَلَكِنْ	كَذَّبَ	وَ	تَوَلَّى	ثُمَّ	ذَهَبَ	إِلَى	أَهْلِهِ
but	he rejected	and	he turned away	then	he went	to	his kinsfolk
وَلَكِنْ كَذَّبَ وَتَوَلَّى ٣٣ ثُمَّ ذَهَبَ إِلَى أَهْلِهِ يَتَبَطَّى ٣٤							
But he rejected the truth and turned his back; Then he went to his kinsfolk, strutting along.							
أَوَّلَى	لَكَ	فَأَوَّلَى	ثُمَّ	أَوَّلَى	لَكَ	فَأَوَّلَى	أَوَّلَى
woe	for you	then woe	then	woe	for you	then woe	woe
أَوَّلَى لَكَ فَأَوَّلَى ٣٥ ثُمَّ أَوَّلَى لَكَ فَأَوَّلَى ٣٦							
Woe unto thee! and woe again! Then woe unto thee! and woe again!							
أَيَحْسَبُ	الْإِنْسَانُ	أَنْ	يُتْرَكَ	سُدًى	أَلَمْ يَكُنْ	نُطْفَةً	
does he think	the man	that	he is left	useless	did not he	a sperm-drop	
أَيَحْسَبُ الْإِنْسَانُ أَنْ يُتْرَكَ سُدًى ٣٧ أَلَمْ يَكُنْ نُطْفَةً							
Does man think that he will be left free to wander? Was he not a drop							

فَسَوَّى	فَخَلَقَ	عَلَقَةً	كَانَ	ثُمَّ	يُئِنِّي	مَنِّي	مِّنْ
then he perfected	then he created	a clot	it was	then	it is emitted forth	semen fluid	from

مِّنْ مَّنِّي يُّئِنِّي ٣٨ ثُمَّ كَانَ عَلَقَةً فَخَلَقَ فَسَوَّى ٣٩

of fluid, emitted forth? Then he became a clot, then He shaped and perfected him.

الْأُنْثَى	وَ	الذَّكَرَ	الرَّوْجَيْنِ	مِنْهُ	فَجَعَلَ
the female	and	the male	two partners	of him	then He made

فَجَعَلَ مِنْهُ الرَّوْجَيْنِ الذَّكَرَ وَالْأُنْثَى ٤٠

Then He made of him a pair, the male and female.

الْمَوْتَى	أَنْ يُحْيِيَ	عَلَى	بِقُدْرٍ	ذَلِكَ	أَلَيْسَ
the dead	that He raises	upon	powerful	that	is not

أَلَيْسَ ذَلِكَ بِقُدْرِ عَلَى أَنْ يُحْيِيَ الْمَوْتَى ٤١

Has not such a One the power to raise the dead to life?

سُورَةُ الدَّهْرِ مَكِّيَّةٌ وَهِيَ مَعَ الْبَسْمَلَةِ اثْنَتَانِ وَثَلَاثُونَ آيَةً وَرُكُوعَانِ

Al-Dahr is a Makki Surah, it has 32 verses and 2 sections (Rukus).

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ١

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

هَلْ	آتَى	عَلَى	الْإِنْسَانَ	حِينَ	مِّنْ	الدَّهْرِ	لَمْ يَكُنْ
had	it came	upon	the man	a period	of	the time	he was not

هَلْ آتَى عَلَى الْإِنْسَانَ حِينَ مِّنْ الدَّهْرِ لَمْ يَكُنْ

There has certainly come upon man a period of time when he was not

شَيْئًا	مَّذْكُورًا	إِنَّا	خَلَقْنَا	الْإِنْسَانَ	مِنْ	نُطْفَةٍ	أَمْشَاجٍ
anything	worth mentioning	surely We	We created	the man	from	a sperm-drop	mingled

شَيْئًا مَّذْكُورًا ٢ إِنَّا خَلَقْنَا الْإِنْسَانَ مِنْ نُطْفَةٍ أَمْشَاجٍ ٣

a thing spoken of. We created man from a mingled sperm-drop which We

نَبِّئْهُ	فَجَعَلْنَاهُ	سَمِيعًا	بَصِيرًا	إِنَّا	هَدَيْنَاهُ	السَّبِيلَ
We try it	then We made him	hearing one	seeing one	surely We	We guided him	the way
نَبِّئْهُ فَجَعَلْنَاهُ سَمِيعًا بَصِيرًا ③ إِنَّا هَدَيْنَاهُ السَّبِيلَ						
cause to pass through trials; then We turned him into a hearing, seeing being. We have shown him the Way,						
إِمَّا	وَأَمَّا	كَفُورًا	إِنَّا	أَعْتَدْنَا	لِلْكَافِرِينَ	
or	and	ungrateful	surely We	We prepared	for the disbelievers	
إِمَّا شَاكِرًا وَأَمَّا كَافُورًا ④ إِنَّا أَعْتَدْنَا لِلْكَافِرِينَ						
whether he be grateful or ungrateful. Verily, We have prepared for the disbelievers						
سَلْسِلًا	وَ	أَغْلَلاً	وَسَعِيرًا	إِنَّ	الْأَبْرَارَ	يَشْرَبُونَ
chains	and	iron-collars	and	blazing Fire	the virtuous	they drink
سَلْسِلًا وَأَغْلَلاً وَسَعِيرًا ⑤ إِنَّ الْأَبْرَارَ يَشْرَبُونَ						
chains and iron-collars and a blazing Fire. But the virtuous drink						
مِنْ	كَاسٍ	كَانَ	مِزَاجُهَا كَافُورًا	عَيْنًا	يَشْرَبُ	بِهَا
of	a cup	it was	tempered with camphor	a spring	he drink	from with
مِنْ كَاسٍ كَانَ مِزَاجُهَا كَافُورًا ⑥ عَيْنًا يَشْرَبُ بِهَا						
of a cup, tempered with camphor. A spring wherefrom						
عِبَادُ	اللَّهِ	يُفَجِّرُونَهَا	تَفْجِيرًا	يُوفُونَ	بِالنَّذْرِ	وَأَمَّا
servants	Allah	they cause it to gush forth	forceful gushing forth	they fulfil	with the vows	and
عِبَادُ اللَّهِ يُفَجِّرُونَهَا تَفْجِيرًا ⑦ يُوفُونَ بِالنَّذْرِ						
the servants of Allah drink. They make it gush forth a forceful gushing forth. They fulfil their vow, and						
يَخَافُونَ	يَوْمًا	كَانَ	شَرُّهُ	مُسْتَطِيرًا	وَأَمَّا	الطَّعَامَ
they fear	a day	it was	its evil	widespread	and	the food
يَخَافُونَ يَوْمًا كَانَ شَرُّهُ مُسْتَطِيرًا ⑧ وَيُطْعِمُونَ الطَّعَامَ						
fear a day the evil of which is widespread. And they feed,						

عَلَى	حُبِّهِ	مُسْكِينًا	وَأَسِيرًا	وَيَتِيمًا	وَأَسِيرًا	وَيَتِيمًا	وَأَسِيرًا	وَيَتِيمًا	وَأَسِيرًا
for	his love	the poor	and	the orphan	and	the prisoner	only	إِنَّا	نُطْعِمُكُمْ
عَلَى حُبِّهِ مُسْكِينًا وَيَتِيمًا وَأَسِيرًا ٩ إِنَّا نُطْعِمُكُمْ									
for love of Him, the poor, the orphan, and the prisoner, Saying, We feed you									
لِوَجْهِ	اللَّهِ	لَا	نُرِيدُ	مِنْكُمْ	جَزَاءً	وَلَا	شُكْرًا	لَا	شُكْرًا
for pleasure	Allah	not	we desire	from you	reward	and	thanks	not	thanks
لِوَجْهِ اللَّهِ لَا نُرِيدُ مِنْكُمْ جَزَاءً وَلَا شُكْرًا ١٠									
for Allah's pleasure only. We desire no reward nor thanks from you.									
إِنَّا	نَخَافُ	مِنْ	رَبِّنَا	يَوْمًا	عَبُّوسًا	قَبْطَرِيرًا			
surely we	we fear	from	our Lord	day	frowning one	distressful one			
إِنَّا نَخَافُ مِنْ رَبِّنَا يَوْمًا عَبُّوسًا قَبْطَرِيرًا ١١									
Verily, we fear from our Lord a frowning and distressful day.									
فَوَقَّعَهُمُ	اللَّهُ	شَرَّ	ذَلِكَ	الْيَوْمِ	وَلَقَّعَهُمُ	نَضْرَةً	وَسُرُورًا		
so He saved them	Allah	evil	that	the day	and	he granted them	freshness	and	happiness
فَوَقَّعَهُمُ اللَّهُ شَرَّ ذَلِكَ الْيَوْمِ وَلَقَّعَهُمُ نَضْرَةً وَسُرُورًا ١٢									
So Allah will save them from the evil of that day, and will grant them cheerfulness and happiness.									
وَجَزَاهُمْ	بِهَا	صَبْرًا	وَجَنَّةً	وَحَرِيرًا	مُتَّكِئِينَ	فِيهَا			
and He rewarded them	because	they remained steadfast	Garden	and	silk	those reclining	in there		
وَجَزَاهُمْ بِهَا صَبْرًا وَجَنَّةً وَحَرِيرًا ١٣ مُتَّكِئِينَ فِيهَا									
And He will reward them, for their steadfastness, with a Garden and a raiment of silk, Reclining therein									
عَلَى	الْأَرَائِكِ	لَا يَرَوْنَ	فِيهَا	شُبْسًا	وَلَا	زَمْهَرِيرًا			
upon	the couches	they do not see	in there	excessive heat	and	excessive cold			
عَلَى الْأَرَائِكِ لَا يَرَوْنَ فِيهَا شُبْسًا وَلَا زَمْهَرِيرًا ١٤									
upon couches, they will find there neither excessive heat nor excessive cold.									

وَدَانِيَةً عَلَيْهِمْ ظِلُّهَا وَذُلَّتْ قُطُوفُهَا تَذْيِيلًا	وَدَانِيَةً عَلَيْهِمْ	ظِلُّهَا	وَدَانِيَةً	وَدَانِيَةً	وَدَانِيَةً	وَدَانِيَةً	وَدَانِيَةً
and	over them	its shades	and	it was lowered	its clustered fruits	one in easy reach	

وَدَانِيَةً عَلَيْهِمْ ظِلُّهَا وَذُلَّتْ قُطُوفُهَا تَذْيِيلًا ①٥

And its shades will be close over them, and its clustered fruits will be brought within easy reach.

وَيُطَافُ عَلَيْهِمْ بِانِيَةٍ مِّنْ فِضَّةٍ وَأَكْوَابٍ	وَيُطَافُ	عَلَيْهِمْ	بَانِيَةٍ	مِّنْ	فِضَّةٍ	وَيُطَافُ	وَيُطَافُ
and	it is passed round	upon them	with vessels	of	silver	and	goblets

وَيُطَافُ عَلَيْهِمْ بِانِيَةٍ مِّنْ فِضَّةٍ وَأَكْوَابٍ

And vessels of silver will be passed round among them, and also goblets

كَانَتْ قَوَارِيرًا قَوَارِيرًا مِّنْ فِضَّةٍ قَدَرُوهَا تَقْدِيرًا	كَانَتْ	قَوَارِيرًا	قَوَارِيرًا	مِّنْ	فِضَّةٍ	قَدَرُوهَا	تَقْدِيرًا
it was	glass	glass	from	silver	they fashioned	outstanding skill	

كَانَتْ قَوَارِيرًا ①٦ قَوَارِيرًا مِّنْ فِضَّةٍ قَدَرُوهَا تَقْدِيرًا ①٧

of glass, Glass of silver which they fashioned with outstanding skill.

وَيُسْقَوْنَ فِيهَا كَأْسًا كَانَ مِزَاجُهَا زَنْجَبِيلًا	وَيُسْقَوْنَ	فِيهَا	كَأْسًا	كَانَ	مِزَاجُهَا	زَنْجَبِيلًا	وَيُسْقَوْنَ
and	they are made to drink	in there	a cup	it was	it tempered with	ginger	

وَيُسْقَوْنَ فِيهَا كَأْسًا كَانَ مِزَاجُهَا زَنْجَبِيلًا ①٨

And therein will they be given to drink a cup tempered with ginger,

عَيْنًا فِيهَا تُسَمَّى سَلْسَبِيلًا وَ يَطُوفُ عَلَيْهِمْ	عَيْنًا	فِيهَا	تُسَمَّى	سَلْسَبِيلًا	و	يَطُوفُ	عَلَيْهِمْ
a spring	in there	it is named	Salsabil	and	it goes round	upon them	

عَيْنًا فِيهَا تُسَمَّى سَلْسَبِيلًا ①٩ وَ يَطُوفُ عَلَيْهِمْ

From a spring therein named Salsabil. And there will wait upon them

وَلَدَانٌ مُّخَلَّدُونَ إِذَا رَأَيْتَهُمْ حَسِبْتَهُمْ لُؤْلُؤًا مَّنْثُورًا	وَلَدَانٌ	مُخَلَّدُونَ	إِذَا	رَأَيْتَهُمْ	حَسِبْتَهُمْ	لُؤْلُؤًا	مَّنْثُورًا
youths	those made to live eternally	when	you see them	you thought of them	pearls	scattered	

وَلَدَانٌ مُّخَلَّدُونَ ②٠ إِذَا رَأَيْتَهُمْ حَسِبْتَهُمْ لُؤْلُؤًا مَّنْثُورًا

youths who will not age. When thou seest them, thou thinkest them to be pearls scattered about.

وَكَبِيرًا	مُلْكًا	وَعِيبًا	رَأَيْتَ	ثُمَّ	رَأَيْتَ	إِذَا	وَأَنْتَ
great	kingdom	and	bliss	you saw	then	you saw	when

وَإِذَا رَأَيْتَ ثُمَّ رَأَيْتَ نَعِيمًا وَمُلْكًا كَبِيرًا ②١

And when thou seest thou wilt see there a bliss and a great kingdom.

عَلَيْهِمْ	ثِيَابُ	سُنْدُسٍ	خُضْرٌ	وَ	إِسْتَبْرَقٌ	وَحُلٌّ	أَسَاوِرَ
on them	garments	silk	green	and	brocade	they were adorned	bracelets

عَلَيْهِمْ ثِيَابُ سُنْدُسٍ خُضْرٌ وَإِسْتَبْرَقٌ وَحُلُّوا أَسَاوِرَ

On them will be garments of fine green silk and thick brocade. And they will be decked with bracelets

مِنْ	فِضَّةٍ	وَسَقَاهُمْ	رَبُّهُمْ	شَرَابًا	طَهُورًا
of	silver	and	he gave them to drink	their Lord	pure

مِنْ فِضَّةٍ ٢٢ وَسَقَاهُمْ رَبُّهُمْ شَرَابًا طَهُورًا ②٢

of silver. And their Lord will give them to drink a pure beverage.

إِنَّ	هَذَا	كَانَ	لَكُمْ	جَزَاءٌ	وَكَانَ	سَعْيُكُمْ	مَشْكُورًا
surely	this	it was	for you	reward	and	your labour	appreciated one

إِنَّ هَذَا كَانَ لَكُمْ جَزَاءٌ وَكَانَ سَعْيُكُمْ مَشْكُورًا ②٣

This is your reward, and your labour has been appreciated.

إِنَّا	نَحْنُ	نَزَّلْنَا	عَلَيْكَ	الْقُرْآنَ	تَنْزِيلًا
surely We	We	We revealed	upon you	the Quran	piecemeal

إِنَّا نَحْنُ نَزَّلْنَا عَلَيْكَ الْقُرْآنَ تَنْزِيلًا ②٤

Surely, We have revealed unto thee the Qur'an piecemeal.

فَاصْبِرْ	لِحُكْمِ	رَبِّكَ	وَلَا تُطِعْ	مِنْهُمْ	أَشْيَاءَ	أَوْ	كُفُورًا
so be patient	for judgment	your Lord	and	you follow not	of them	sinful	or

فَاصْبِرْ لِحُكْمِ رَبِّكَ وَلَا تُطِعْ مِنْهُمْ أَشْيَاءَ أَوْ كُفُورًا ②٥

So wait patiently for the judgment of thy Lord, and yield not to any one among them who is sinful or ungrateful.

وَاذْكُرْ	اسْمَ	رَبِّكَ	بُكْرَةً	وَاَصِيلاً	وَمِنْ	الَّيْلِ
and	name	your Lord	morning	and evening	from	the night
وَاذْكُرْ اسْمَ رَبِّكَ بُكْرَةً وَأَصِيلاً ٢٦ وَمِنْ اللَّيْلِ						
And remember the name of thy Lord morning and evening. And during the night						
فَاسْجُدْ	لَهُ	وَسَبِّحْهُ	لَيْلاً	طَوِيلاً	إِنَّ	هَؤُلَاءِ
then you prostrate	for Him	and you glorify Him	night	long	surely	these
فَاسْجُدْ لَهُ وَسَبِّحْهُ لَيْلاً طَوِيلاً ٢٧ إِنَّ هَؤُلَاءِ						
prostrate thyself before Him, and extol His glory for a long part of the night. Verily, these people						
يُحِبُّونَ	الْعَاجِلَةَ	وَيَذَرُونَ	وَرَاءَهُمْ	يَوْمًا	ثَقِيلًا	
they love	the present life	and they leave	behind them	day	hard	
يُحِبُّونَ الْعَاجِلَةَ وَيَذَرُونَ وَرَاءَهُمْ يَوْمًا ثَقِيلًا ٢٨						
love the present life, and they neglect the hard day that is before them.						
نَحْنُ	خَلَقْنَاهُمْ	وَشَدَدْنَا	أَسْهَهُمْ	وَإِذَا	شِئْنَا	
We	We created them	and We strengthened	their make	when	We wished	
نَحْنُ خَلَقْنَاهُمْ وَشَدَدْنَا أَسْهَهُمْ وَإِذَا شِئْنَا						
We have created them and strengthened their make; and when We will,						
بَدَّلْنَاهُمْ	أَمْثَالَهُمْ	تَبْدِيلًا	إِنَّ	هَذِهِ	تَذَكُّرٌ	فَمَنْ شَاءَ
We replaced	their likes	replacement	verily	this	a Reminder	so who he wished
بَدَّلْنَاهُمْ أَمْثَالَهُمْ تَبْدِيلًا ٢٩ إِنَّ هَذِهِ تَذَكُّرٌ ٣٠ فَمَنْ شَاءَ						
We can replace them by others like them. Verily, this is a Reminder. So whoever wishes,						
اتَّخَذَ	إِلَى	رَبِّهِ	سَبِيلًا	وَمَا	تَشَاءُونَ	
he took	to	his Lord	way	and what	you desire	
اتَّخَذَ إِلَىٰ رَبِّهِ سَبِيلًا ٣٠ وَمَا تَشَاءُونَ						
may take a way unto his Lord. And you cannot exercise your desires						

إِلَّا	أَنْ يَشَاءَ	اللَّهُ	إِنَّ	اللَّهُ	كَانَ	عَلِيمًا
	that He wishes	Allah	surely	Allah	it was	All-Knowing
إِلَّا أَنْ يَشَاءَ اللَّهُ ٣١ إِنَّ اللَّهَ كَانَ عَلِيمًا						
except when Allah so wills. Verily, Allah is All-Knowing,						
حَكِيمًا	يُدْخِلُ	مَنْ	يَشَاءُ	فِي	رَحْمَتِهِ	
Wise	He causes to enter	whom	He pleases	in	His mercy	
حَكِيمًا ٣١ يُدْخِلُ مَنْ يَشَاءُ فِي رَحْمَتِهِ ٣٢						
Wise. He causes whom He pleases to enter His mercy,						
وَ	الظَّالِمِينَ	أَعَدَّ	لَهُمْ	عَذَابًا	أَلِيمًا	
and	the wrongdoers	He prepared	for them	punishment	painful	
وَ الظَّالِمِينَ أَعَدَّ لَهُمْ عَذَابًا أَلِيمًا ٣٢						
and for the wrongdoers He has prepared a painful punishment.						
سُورَةُ الْمُرْسَلَاتِ مَكِّيَّةٌ وَهِيَ مَعَ الْبَسْمَلَةِ أَحَدِي وَخَمْسُونَ آيَةً وَرُكُوعَانِ						
Al-Mursalat is a Makki Surah, it has 51 verses and 2 sections (Rukus).						
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ١						
In the name of Allah, the Gracious, the Merciful.						
وَالْمُرْسَلَاتِ	عُرْفًا	فَالْعَصِفَاتِ عَصْفًا				
By those which are sent off	gently	And then those who push on with a forceful pushing				
وَالْمُرْسَلَاتِ عُرْفًا ٢ ٣ ٤ ٥ ٦ ٧ ٨ ٩ ١٠ ١١ ١٢ ١٣ ١٤ ١٥ ١٦ ١٧ ١٨ ١٩ ٢٠ ٢١ ٢٢ ٢٣ ٢٤ ٢٥ ٢٦ ٢٧ ٢٨ ٢٩ ٣٠ ٣١ ٣٢ ٣٣ ٣٤ ٣٥ ٣٦ ٣٧ ٣٨ ٣٩ ٤٠ ٤١ ٤٢ ٤٣ ٤٤ ٤٥ ٤٦ ٤٧ ٤٨ ٤٩ ٥٠ ٥١ ٥٢ ٥٣ ٥٤ ٥٥ ٥٦ ٥٧ ٥٨ ٥٩ ٦٠ ٦١ ٦٢ ٦٣ ٦٤ ٦٥ ٦٦ ٦٧ ٦٨ ٦٩ ٧٠ ٧١ ٧٢ ٧٣ ٧٤ ٧٥ ٧٦ ٧٧ ٧٨ ٧٩ ٨٠ ٨١ ٨٢ ٨٣ ٨٤ ٨٥ ٨٦ ٨٧ ٨٨ ٨٩ ٩٠ ٩١ ٩٢ ٩٣ ٩٤ ٩٥ ٩٦ ٩٧ ٩٨ ٩٩ ١٠٠ ١٠١ ١٠٢ ١٠٣ ١٠٤ ١٠٥ ١٠٦ ١٠٧ ١٠٨ ١٠٩ ١١٠ ١١١ ١١٢ ١١٣ ١١٤ ١١٥ ١١٦ ١١٧ ١١٨ ١١٩ ١٢٠ ١٢١ ١٢٢ ١٢٣ ١٢٤ ١٢٥ ١٢٦ ١٢٧ ١٢٨ ١٢٩ ١٣٠ ١٣١ ١٣٢ ١٣٣ ١٣٤ ١٣٥ ١٣٦ ١٣٧ ١٣٨ ١٣٩ ١٤٠ ١٤١ ١٤٢ ١٤٣ ١٤٤ ١٤٥ ١٤٦ ١٤٧ ١٤٨ ١٤٩ ١٥٠ ١٥١ ١٥٢ ١٥٣ ١٥٤ ١٥٥ ١٥٦ ١٥٧ ١٥٨ ١٥٩ ١٦٠ ١٦١ ١٦٢ ١٦٣ ١٦٤ ١٦٥ ١٦٦ ١٦٧ ١٦٨ ١٦٩ ١٧٠ ١٧١ ١٧٢ ١٧٣ ١٧٤ ١٧٥ ١٧٦ ١٧٧ ١٧٨ ١٧٩ ١٨٠ ١٨١ ١٨٢ ١٨٣ ١٨٤ ١٨٥ ١٨٦ ١٨٧ ١٨٨ ١٨٩ ١٩٠ ١٩١ ١٩٢ ١٩٣ ١٩٤ ١٩٥ ١٩٦ ١٩٧ ١٩٨ ١٩٩ ٢٠٠ ٢٠١ ٢٠٢ ٢٠٣ ٢٠٤ ٢٠٥ ٢٠٦ ٢٠٧ ٢٠٨ ٢٠٩ ٢١٠ ٢١١ ٢١٢ ٢١٣ ٢١٤ ٢١٥ ٢١٦ ٢١٧ ٢١٨ ٢١٩ ٢٢٠ ٢٢١ ٢٢٢ ٢٢٣ ٢٢٤ ٢٢٥ ٢٢٦ ٢٢٧ ٢٢٨ ٢٢٩ ٢٣٠ ٢٣١ ٢٣٢ ٢٣٣ ٢٣٤ ٢٣٥ ٢٣٦ ٢٣٧ ٢٣٨ ٢٣٩ ٢٤٠ ٢٤١ ٢٤٢ ٢٤٣ ٢٤٤ ٢٤٥ ٢٤٦ ٢٤٧ ٢٤٨ ٢٤٩ ٢٥٠ ٢٥١ ٢٥٢ ٢٥٣ ٢٥٤ ٢٥٥ ٢٥٦ ٢٥٧ ٢٥٨ ٢٥٩ ٢٦٠ ٢٦١ ٢٦٢ ٢٦٣ ٢٦٤ ٢٦٥ ٢٦٦ ٢٦٧ ٢٦٨ ٢٦٩ ٢٧٠ ٢٧١ ٢٧٢ ٢٧٣ ٢٧٤ ٢٧٥ ٢٧٦ ٢٧٧ ٢٧٨ ٢٧٩ ٢٨٠ ٢٨١ ٢٨٢ ٢٨٣ ٢٨٤ ٢٨٥ ٢٨٦ ٢٨٧ ٢٨٨ ٢٨٩ ٢٩٠ ٢٩١ ٢٩٢ ٢٩٣ ٢٩٤ ٢٩٥ ٢٩٦ ٢٩٧ ٢٩٨ ٢٩٩ ٣٠٠ ٣٠١ ٣٠٢ ٣٠٣ ٣٠٤ ٣٠٥ ٣٠٦ ٣٠٧ ٣٠٨ ٣٠٩ ٣١٠ ٣١١ ٣١٢ ٣١٣ ٣١٤ ٣١٥ ٣١٦ ٣١٧ ٣١٨ ٣١٩ ٣٢٠ ٣٢١ ٣٢٢ ٣٢٣ ٣٢٤ ٣٢٥ ٣٢٦ ٣٢٧ ٣٢٨ ٣٢٩ ٣٣٠ ٣٣١ ٣٣٢ ٣٣٣ ٣٣٤ ٣٣٥ ٣٣٦ ٣٣٧ ٣٣٨ ٣٣٩ ٣٤٠ ٣٤١ ٣٤٢ ٣٤٣ ٣٤٤ ٣٤٥ ٣٤٦ ٣٤٧ ٣٤٨ ٣٤٩ ٣٥٠ ٣٥١ ٣٥٢ ٣٥٣ ٣٥٤ ٣٥٥ ٣٥٦ ٣٥٧ ٣٥٨ ٣٥٩ ٣٦٠ ٣٦١ ٣٦٢ ٣٦٣ ٣٦٤ ٣٦٥ ٣٦٦ ٣٦٧ ٣٦٨ ٣٦٩ ٣٧٠ ٣٧١ ٣٧٢ ٣٧٣ ٣٧٤ ٣٧٥ ٣٧٦ ٣٧٧ ٣٧٨ ٣٧٩ ٣٨٠ ٣٨١ ٣٨٢ ٣٨٣ ٣٨٤ ٣٨٥ ٣٨٦ ٣٨٧ ٣٨٨ ٣٨٩ ٣٩٠ ٣٩١ ٣٩٢ ٣٩٣ ٣٩٤ ٣٩٥ ٣٩٦ ٣٩٧ ٣٩٨ ٣٩٩ ٤٠٠ ٤٠١ ٤٠٢ ٤٠٣ ٤٠٤ ٤٠٥ ٤٠٦ ٤٠٧ ٤٠٨ ٤٠٩ ٤١٠ ٤١١ ٤١٢ ٤١٣ ٤١٤ ٤١٥ ٤١٦ ٤١٧ ٤١٨ ٤١٩ ٤٢٠ ٤٢١ ٤٢٢ ٤٢٣ ٤٢٤ ٤٢٥ ٤٢٦ ٤٢٧ ٤٢٨ ٤٢٩ ٤٣٠ ٤٣١ ٤٣٢ ٤٣٣ ٤٣٤ ٤٣٥ ٤٣٦ ٤٣٧ ٤٣٨ ٤٣٩ ٤٤٠ ٤٤١ ٤٤٢ ٤٤٣ ٤٤٤ ٤٤٥ ٤٤٦ ٤٤٧ ٤٤٨ ٤٤٩ ٤٥٠ ٤٥١ ٤٥٢ ٤٥٣ ٤٥٤ ٤٥٥ ٤٥٦ ٤٥٧ ٤٥٨ ٤٥٩ ٤٦٠ ٤٦١ ٤٦٢ ٤٦٣ ٤٦٤ ٤٦٥ ٤٦٦ ٤٦٧ ٤٦٨ ٤٦٩ ٤٧٠ ٤٧١ ٤٧٢ ٤٧٣ ٤٧٤ ٤٧٥ ٤٧٦ ٤٧٧ ٤٧٨ ٤٧٩ ٤٨٠ ٤٨١ ٤٨٢ ٤٨٣ ٤٨٤ ٤٨٥ ٤٨٦ ٤٨٧ ٤٨٨ ٤٨٩ ٤٩٠ ٤٩١ ٤٩٢ ٤٩٣ ٤٩٤ ٤٩٥ ٤٩٦ ٤٩٧ ٤٩٨ ٤٩٩ ٥٠٠ ٥٠١ ٥٠٢ ٥٠٣ ٥٠٤ ٥٠٥ ٥٠٦ ٥٠٧ ٥٠٨ ٥٠٩ ٥١٠ ٥١١ ٥١٢ ٥١٣ ٥١٤ ٥١٥ ٥١٦ ٥١٧ ٥١٨ ٥١٩ ٥٢٠ ٥٢١ ٥٢٢ ٥٢٣ ٥٢٤ ٥٢٥ ٥٢٦ ٥٢٧ ٥٢٨ ٥٢٩ ٥٣٠ ٥٣١ ٥٣٢ ٥٣٣ ٥٣٤ ٥٣٥ ٥٣٦ ٥٣٧ ٥٣٨ ٥٣٩ ٥٤٠ ٥٤١ ٥٤٢ ٥٤٣ ٥٤٤ ٥٤٥ ٥٤٦ ٥٤٧ ٥٤٨ ٥٤٩ ٥٥٠ ٥٥١ ٥٥٢ ٥٥٣ ٥٥٤ ٥٥٥ ٥٥٦ ٥٥٧ ٥٥٨ ٥٥٩ ٥٦٠ ٥٦١ ٥٦٢ ٥٦٣ ٥٦٤ ٥٦٥ ٥٦٦ ٥٦٧ ٥٦٨ ٥٦٩ ٥٧٠ ٥٧١ ٥٧٢ ٥٧٣ ٥٧٤ ٥٧٥ ٥٧٦ ٥٧٧ ٥٧٨ ٥٧٩ ٥٨٠ ٥٨١ ٥٨٢ ٥٨٣ ٥٨٤ ٥٨٥ ٥٨٦ ٥٨٧ ٥٨٨ ٥٨٩ ٥٩٠ ٥٩١ ٥٩٢ ٥٩٣ ٥٩٤ ٥٩٥ ٥٩٦ ٥٩٧ ٥٩٨ ٥٩٩ ٦٠٠ ٦٠١ ٦٠٢ ٦٠٣ ٦٠٤ ٦٠٥ ٦٠٦ ٦٠٧ ٦٠٨ ٦٠٩ ٦١٠ ٦١١ ٦١٢ ٦١٣ ٦١٤ ٦١٥ ٦١٦ ٦١٧ ٦١٨ ٦١٩ ٦٢٠ ٦٢١ ٦٢٢ ٦٢٣ ٦٢٤ ٦٢٥ ٦٢٦ ٦٢٧ ٦٢٨ ٦٢٩ ٦٣٠ ٦٣١ ٦٣٢ ٦٣٣ ٦٣٤ ٦٣٥ ٦٣٦ ٦٣٧ ٦٣٨ ٦٣٩ ٦٤٠ ٦٤١ ٦٤٢ ٦٤٣ ٦٤٤ ٦٤٥ ٦٤٦ ٦٤٧ ٦٤٨ ٦٤٩ ٦٥٠ ٦٥١ ٦٥٢ ٦٥٣ ٦٥٤ ٦٥٥ ٦٥٦ ٦٥٧ ٦٥٨ ٦٥٩ ٦٦٠ ٦٦١ ٦٦٢ ٦٦٣ ٦٦٤ ٦٦٥ ٦٦٦ ٦٦٧ ٦٦٨ ٦٦٩ ٦٧٠ ٦٧١ ٦٧٢ ٦٧٣ ٦٧٤ ٦٧٥ ٦٧٦ ٦٧٧ ٦٧٨ ٦٧٩ ٦٨٠ ٦٨١ ٦٨٢ ٦٨٣ ٦٨٤ ٦٨٥ ٦٨٦ ٦٨٧ ٦٨٨ ٦٨٩ ٦٩٠ ٦٩١ ٦٩٢ ٦٩٣ ٦٩٤ ٦٩٥ ٦٩٦ ٦٩٧ ٦٩٨ ٦٩٩ ٧٠٠ ٧٠١ ٧٠٢ ٧٠٣ ٧٠٤ ٧٠٥ ٧٠٦ ٧٠٧ ٧٠٨ ٧٠٩ ٧١٠ ٧١١ ٧١٢ ٧١٣ ٧١٤ ٧١٥ ٧١٦ ٧١٧ ٧١٨ ٧١٩ ٧٢٠ ٧٢١ ٧٢٢ ٧٢٣ ٧٢٤ ٧٢٥ ٧٢٦ ٧٢٧ ٧٢٨ ٧٢٩ ٧٣٠ ٧٣١ ٧٣٢ ٧٣٣ ٧٣٤ ٧٣٥ ٧٣٦ ٧٣٧ ٧٣٨ ٧٣٩ ٧٤٠ ٧٤١ ٧٤٢ ٧٤٣ ٧٤٤ ٧٤٥ ٧٤٦ ٧٤٧ ٧٤٨ ٧٤٩ ٧٥٠ ٧٥١ ٧٥٢ ٧٥٣ ٧٥٤ ٧٥٥ ٧٥٦ ٧٥٧ ٧٥٨ ٧٥٩ ٧٦٠ ٧٦١ ٧٦٢ ٧٦٣ ٧٦٤ ٧٦٥ ٧٦٦ ٧٦٧ ٧٦٨ ٧٦٩ ٧٧٠ ٧٧١ ٧٧٢ ٧٧٣ ٧٧٤ ٧٧٥ ٧٧٦ ٧٧٧ ٧٧٨ ٧٧٩ ٧٨٠ ٧٨١ ٧٨٢ ٧٨٣ ٧٨٤ ٧٨٥ ٧٨٦ ٧٨٧ ٧٨٨ ٧٨٩ ٧٩٠ ٧٩١ ٧٩٢ ٧٩٣ ٧٩٤ ٧٩٥ ٧٩٦ ٧٩٧ ٧٩٨ ٧٩٩ ٨٠٠ ٨٠١ ٨٠٢ ٨٠٣ ٨٠٤ ٨٠٥ ٨٠٦ ٨٠٧ ٨٠٨ ٨٠٩ ٨١٠ ٨١١ ٨١٢ ٨١٣ ٨١٤ ٨١٥ ٨١٦ ٨١٧ ٨١٨ ٨١٩ ٨٢٠ ٨٢١ ٨٢٢ ٨٢٣ ٨٢٤ ٨٢٥ ٨٢٦ ٨٢٧ ٨٢٨ ٨٢٩ ٨٣٠ ٨٣١ ٨٣٢ ٨٣٣ ٨٣٤ ٨٣٥ ٨٣٦ ٨٣٧ ٨٣٨ ٨٣٩ ٨٤٠ ٨٤١ ٨٤٢ ٨٤٣ ٨٤٤ ٨٤٥ ٨٤٦ ٨٤٧ ٨٤٨ ٨٤٩ ٨٥٠ ٨٥١ ٨٥٢ ٨٥٣ ٨٥٤ ٨٥٥ ٨٥٦ ٨٥٧ ٨٥٨ ٨٥٩ ٨٦٠ ٨٦١ ٨٦٢ ٨٦٣ ٨٦٤ ٨٦٥ ٨٦٦ ٨٦٧ ٨٦٨ ٨٦٩ ٨٧٠ ٨٧١ ٨٧٢ ٨٧٣ ٨٧٤ ٨٧٥ ٨٧٦ ٨٧٧ ٨٧٨ ٨٧٩ ٨٨٠ ٨٨١ ٨٨٢ ٨٨٣ ٨٨٤ ٨٨٥ ٨٨٦ ٨٨٧ ٨٨٨ ٨٨٩ ٨٩٠ ٨٩١ ٨٩٢ ٨٩٣ ٨٩٤ ٨٩٥ ٨٩٦ ٨٩٧ ٨٩٨ ٨٩٩ ٩٠٠ ٩٠١ ٩٠٢ ٩٠٣ ٩٠٤ ٩٠٥ ٩٠٦ ٩٠٧ ٩٠٨ ٩٠٩ ٩١٠ ٩١١ ٩١٢ ٩١٣ ٩١٤ ٩١٥ ٩١٦ ٩١٧ ٩١٨ ٩١٩ ٩٢٠ ٩٢١ ٩٢٢ ٩٢٣ ٩٢٤ ٩٢٥ ٩٢٦ ٩٢٧ ٩٢٨ ٩٢٩ ٩٣٠ ٩٣١ ٩٣٢ ٩٣٣ ٩٣٤ ٩٣٥ ٩٣٦ ٩٣٧ ٩٣٨ ٩٣٩ ٩٤٠ ٩٤١ ٩٤٢ ٩٤٣ ٩٤٤ ٩٤٥ ٩٤٦ ٩٤٧ ٩٤٨ ٩٤٩ ٩٥٠ ٩٥١ ٩٥٢ ٩٥٣ ٩٥٤ ٩٥٥ ٩٥٦ ٩٥٧ ٩٥٨ ٩٥٩ ٩٦٠ ٩٦١ ٩٦٢ ٩٦٣ ٩٦٤ ٩٦٥ ٩٦٦ ٩٦٧ ٩٦٨ ٩٦٩ ٩٧٠ ٩٧١ ٩٧٢ ٩٧٣ ٩٧٤ ٩٧٥ ٩٧٦ ٩٧٧ ٩٧٨ ٩٧٩ ٩٨٠ ٩٨١ ٩٨٢ ٩٨٣ ٩٨٤ ٩٨٥ ٩٨٦ ٩٨٧ ٩٨٨ ٩٨٩ ٩٩٠ ٩٩١ ٩٩٢ ٩٩٣ ٩٩٤ ٩٩٥ ٩٩٦ ٩٩٧ ٩٩٨ ٩٩٩ ١٠٠٠ ١٠٠١ ١٠٠٢ ١٠٠٣ ١٠٠٤ ١٠٠٥ ١٠٠٦ ١٠٠٧ ١٠٠٨ ١٠٠٩ ١٠١٠ ١٠١١ ١٠١٢ ١٠١٣ ١٠١٤ ١٠١٥ ١٠١٦ ١٠١٧ ١٠١٨ ١٠١٩ ١٠٢٠ ١٠٢١ ١٠٢٢ ١٠٢٣ ١٠٢٤ ١٠٢٥ ١٠٢٦ ١٠٢٧ ١٠٢٨ ١٠٢٩ ١٠٣٠ ١٠٣١ ١٠٣٢ ١٠٣٣ ١٠٣٤ ١٠٣٥ ١٠٣٦ ١٠٣٧ ١٠٣٨ ١٠٣٩ ١٠٤٠ ١٠٤١ ١٠٤٢ ١٠٤٣ ١٠٤٤ ١٠٤٥ ١٠٤٦ ١٠٤٧ ١٠٤٨ ١٠٤٩ ١٠٥٠ ١٠٥١ ١٠٥٢ ١٠٥٣ ١٠٥٤ ١٠٥٥ ١٠٥٦ ١٠٥٧ ١٠٥٨ ١٠٥٩ ١٠٦٠ ١٠٦١ ١٠٦٢ ١٠٦٣ ١٠٦٤ ١٠٦٥ ١٠٦٦ ١٠٦٧ ١٠٦٨ ١٠٦٩ ١٠٧٠ ١٠٧١ ١٠٧٢ ١٠٧٣ ١٠٧٤ ١٠٧٥ ١٠٧٦ ١٠٧٧ ١٠٧٨ ١٠٧٩ ١٠٨٠ ١٠٨١ ١٠٨٢ ١٠٨٣ ١٠٨٤ ١٠٨٥ ١٠٨٦ ١٠٨٧ ١٠٨٨ ١٠٨٩ ١٠٩٠ ١٠٩١ ١٠٩٢ ١٠٩٣ ١٠٩٤ ١٠٩٥ ١٠٩٦ ١٠٩٧ ١٠٩٨ ١٠٩٩ ١١٠٠ ١١٠١ ١١٠٢ ١١٠٣ ١١٠٤ ١١٠٥ ١١٠٦ ١١٠٧ ١١٠٨ ١١٠٩ ١١١٠ ١١١١ ١١١٢ ١١١٣ ١١١٤ ١١١٥ ١١١٦ ١١١٧ ١١١٨ ١١١٩ ١١٢٠ ١١٢١ ١١٢٢ ١١٢٣ ١١٢٤ ١١٢٥ ١١٢٦ ١١٢٧ ١١٢٨ ١١٢٩ ١١٣٠ ١١٣١ ١١٣٢ ١١٣٣ ١١٣٤ ١١٣٥ ١١٣٦ ١١٣٧ ١١٣٨ ١١٣٩ ١١٤٠ ١١٤١ ١١٤٢ ١١٤٣ ١١٤٤ ١١٤٥ ١١٤٦ ١١٤٧ ١١٤٨ ١١٤٩ ١١٥٠ ١١٥١ ١١٥٢ ١١٥٣ ١١٥٤ ١١٥٥ ١١٥٦ ١١٥٧ ١١٥٨ ١١٥٩ ١١٦٠ ١١٦١ ١١٦٢ ١١٦٣ ١١٦٤ ١١٦٥ ١١٦٦ ١١٦٧ ١١٦٨ ١١٦٩ ١١٧٠ ١١٧١ ١١٧٢ ١١٧٣ ١١٧٤ ١١٧٥ ١١٧٦ ١١٧٧ ١١٧٨ ١١٧٩ ١١٨٠ ١١٨١ ١١٨٢ ١١٨٣ ١١٨٤ ١١٨٥ ١١٨٦ ١١٨٧ ١١٨٨ ١١٨٩ ١١٩٠ ١١٩١ ١١٩٢ ١١٩٣ ١١٩٤ ١١٩٥ ١١٩٦ ١١٩٧ ١١٩٨ ١١٩٩ ١٢٠٠ ١٢٠١ ١٢٠٢ ١٢٠٣ ١٢٠٤ ١٢٠٥ ١٢٠٦ ١٢٠٧ ١٢٠٨ ١٢٠٩ ١٢١٠ ١٢١١ ١٢١٢ ١٢١٣ ١٢١٤ ١٢١٥ ١٢١٦ ١٢١٧ ١٢١٨ ١٢١٩ ١٢٢٠ ١٢٢١ ١٢٢٢ ١٢٢٣ ١٢٢٤ ١٢٢٥ ١٢٢٦ ١٢٢٧ ١٢٢٨ ١٢٢٩ ١٢٣٠ ١٢٣١ ١٢٣٢ ١٢٣٣ ١٢٣٤ ١٢٣٥ ١٢٣٦ ١٢٣٧ ١٢٣٨ ١٢٣٩ ١٢٤٠ ١٢٤١ ١٢٤٢ ١٢٤٣ ١٢٤٤ ١٢٤٥ ١٢٤٦ ١٢٤٧ ١٢٤٨ ١٢٤٩ ١٢٥٠ ١٢٥١ ١٢٥٢ ١٢٥٣ ١٢٥٤ ١٢٥٥ ١٢٥٦ ١٢٥٧ ١٢٥٨ ١٢٥٩ ١٢٦٠ ١٢٦١ ١٢٦٢ ١٢٦٣ ١٢٦٤ ١٢٦٥ ١٢٦٦ ١٢٦٧ ١٢٦٨ ١٢٦٩ ١٢٧٠ ١٢٧١ ١٢٧٢ ١٢٧٣ ١٢٧٤ ١٢٧٥ ١٢٧٦ ١٢٧٧ ١٢٧٨ ١٢٧٩ ١٢٨٠ ١٢٨١ ١٢٨٢ ١٢٨٣ ١٢٨٤ ١٢٨٥ ١٢٨٦ ١٢٨٧ ١٢٨٨ ١٢٨٩ ١٢٩٠ ١٢٩١ ١٢٩٢ ١٢٩٣ ١٢٩٤ ١٢٩٥ ١٢٩٦ ١٢٩٧ ١٢٩٨ ١٢٩٩ ١٣٠٠ ١٣٠١ ١٣٠٢ ١٣٠٣ ١٣٠٤ ١٣٠٥ ١٣٠٦ ١٣٠٧ ١٣٠٨ ١٣٠٩ ١٣١٠ ١٣١١ ١٣١٢ ١٣١٣ ١٣١٤ ١٣١٥ ١٣١٦ ١٣١٧ ١٣١٨ ١٣١٩ ١٣٢٠ ١٣٢١ ١٣٢٢ ١٣٢٣ ١٣٢٤ ١٣٢٥ ١٣٢٦ ١٣٢٧ ١٣٢٨ ١٣٢٩ ١٣٣٠ ١٣٣١ ١٣٣٢ ١٣٣٣ ١٣٣٤ ١٣٣٥ ١٣٣٦ ١٣٣٧ ١٣٣٨ ١٣٣٩ ١٣٤٠ ١٣٤١ ١٣٤٢ ١٣٤٣ ١٣٤٤ ١٣٤٥ ١٣٤٦ ١٣٤٧ ١٣٤٨ ١٣٤٩ ١٣٥٠ ١٣٥١ ١٣٥٢ ١٣٥٣ ١٣٥٤ ١٣٥٥ ١٣٥٦ ١٣٥٧ ١٣٥٨ ١٣٥٩ ١٣٦٠ ١٣٦١ ١٣٦٢ ١٣٦٣ ١٣٦٤ ١٣٦٥ ١٣٦٦ ١٣٦٧ ١٣٦٨ ١٣٦٩ ١٣٧٠ ١٣٧١ ١٣٧٢ ١٣٧٣ ١٣٧٤ ١٣٧٥ ١٣٧٦ ١٣٧٧ ١٣٧٨ ١٣٧٩ ١٣٨٠ ١٠						

فَأَلْبَلَقْتِ	ذِكْرًا	عُذْرًا	أَوْ	نُذْرًا	إِنَّمَا	تُوعَدُونَ
so those who deliver	Reminder	excuse	or	warning	that surely	you are promised
فَأَلْبَلَقْتِ ذِكْرًا ٦ عُذْرًا أَوْ نُذْرًا ٧ إِنَّمَا تُوعَدُونَ						
who deliver the Reminder, Absolving themselves of responsibility or by way of warning, Verily, that which						
لَوَاقِعٌ	فَإِذَا	النُّجُومُ	طُبِسَتْ			
surely the one that will come to pass	so when	the stars	it was made to lose light			
لَوَاقِعٌ ٨ فَإِذَا النُّجُومُ طُبِسَتْ ٩						
you are promised must come to pass. So when the stars are made to lose their light,						
وَ	إِذَا	السَّمَاءُ	فُرِجَتْ	وَ	إِذَا	نُفِثَتْ
and	when	the heaven	it was rent asunder	and	when	it was blown away
وَإِذَا السَّمَاءُ فُرِجَتْ ١٠ وَإِذَا الْجِبَالُ نُفِثَتْ ١١						
And when the heaven is rent asunder, And when the mountains are blown away, And when the Messengers						
وَ	إِذَا	الرُّسُلُ	أَقْتَتَتْ	لِأَيِّ	يَوْمٍ	أُجِلَّتْ
and	when	the Messengers	one made to appear at appointed time	for what	day	the time appointed
وَإِذَا الرُّسُلُ أَقْتَتَتْ ١٢ لِأَيِّ يَوْمٍ أُجِلَّتْ ١٣						
are made to appear at the appointed time. For what day has the time of these happenings been appointed.						
لِيَوْمٍ	الْفُصْلِ	وَ	مَا أَدْرَاكَ	مَا	يَوْمٍ	الْفُصْلِ
for day	the decision	and	what made you know	what	day	the decision
لِيَوْمِ الْفُصْلِ ١٤ وَمَا أَدْرَاكَ مَا يَوْمُ الْفُصْلِ ١٥						
For the Day of Decision. And what should make thee know what the Day of Decision is!						
وَيْلٌ	يَوْمَئِذٍ	لِّلْمُكَذِّبِينَ	أَلَمْ	نُهْلِكِ	الْأَوَّلِينَ	
woe	that day	for those who reject	did not	We destroy	the earlier people	
وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ١٦ أَلَمْ نُهْلِكِ الْأَوَّلِينَ ١٧						
Woe on that day unto those who reject the truth! Did We not destroy the earlier peoples?						

ثُمَّ	نُتَبِعُهُمْ	الْآخِرِينَ	كَذَلِكَ	نَفْعَلُ	بِالْجُرْمِينَ
then	we caused to follow them	the later ones	thus	We deal	with the guilty ones
ثُمَّ نُتَبِعُهُمُ الْآخِرِينَ 18 كَذَلِكَ نَفْعَلُ بِالْجُرْمِينَ 19					
We will now cause the later ones to follow them. Thus do We deal with the guilty.					
وَيْلٌ	يَوْمَئِذٍ	لِّلْمُكَذِّبِينَ	أَلَمْ	نَخْلُقْكُمْ	مِّنْ مَّاءٍ
woe	that day	for those who reject	did not	We create you	fluid
وَيْلٌ يَّوْمَئِذٍ لِّلْمُكَذِّبِينَ 20 أَلَمْ نَخْلُقْكُمْ مِّنْ مَّاءٍ مَّهِينٍ 21					
Woe on that day unto those who reject the truth! Did We not create you from an insignificant fluid,					
فَجَعَلْنَاهُ	فِي	قَرَارٍ	مَّكِينٍ	إِلَى	قَدَرٍ
so We placed it	in	place	safe	to	measure
فَجَعَلْنَاهُ فِي قَرَارٍ مَّكِينٍ 22 إِلَى قَدَرٍ مَّعْلُومٍ 23					
And We placed it in a safe place, For a known measure of time?					
فَقَدَرْنَا	فَنِعَمَ	الْقَدِيرُونَ	وَيْلٌ	يَّوْمَئِذٍ	لِّلْمُكَذِّبِينَ
then We measured	so how good	those who measure	woe	that day	for those who reject
فَقَدَرْنَا 24 فَنِعَمَ الْقَدِيرُونَ 25 وَيْلٌ يَّوْمَئِذٍ لِّلْمُكَذِّبِينَ 26					
Thus did We measure, and how excellently do We measure! Woe on that day unto those who reject the truth!					
أَلَمْ	نَجْعَلِ	الْأَرْضَ	كِفَاتًا	أَحْيَاءَ	وَأَمْوَاتًا
did not	We make	the earth	a receptacle	living ones	and dead ones
أَلَمْ نَجْعَلِ الْأَرْضَ كِفَاتًا 26 أَحْيَاءَ وَأَمْوَاتًا 27					
Have We not made the earth so as to hold. The living and the dead?					
وَجَعَلْنَا	فِيهَا	رَوَاسِيَ	شُخْتٍ	وَأَسْقَيْنُكُمْ	وَأَسْقَيْنُكُمْ
We made	in there	mountains	high	and	We gave you to drink
وَجَعَلْنَا فِيهَا رَوَاسِيَ شُخْتٍ وَأَسْقَيْنُكُمْ					
And We placed thereon high mountains, and gave you					

مَّاءٌ	فُرَاتًا	وَيْلٌ	يَوْمَئِذٍ	لِّلْمُكَذِّبِينَ		
water	sweet	woe	that day	for those who reject		
مَّاءٌ فُرَاتًا ٢٨ وَيْلٌ يَّوْمَئِذٍ لِّلْمُكَذِّبِينَ ٢٩						
sweet water to drink. Woe on that day unto those who reject the truth!						
إِنطَلَقُوا	إِلَى	مَا كُنْتُمْ	بِهِ	تُكَذِّبُونَ	إِنطَلَقُوا	إِلَى
you moved on	to	that you are	with it	you tell lies	you move on	to
إِنطَلِقُوا إِلَى مَا كُنْتُمْ بِهِ تُكَذِّبُونَ ٣٠ إِنطَلِقُوا إِلَى						
Now move on towards that which you treated as a lie, Aye, move on						
ظِلٍّ	ذِي ثَلَاثِ	شُعَبٍ	لَّا	ظِلِيلٍ	وَأَ	لَّا يُغْنِي
shade	with three	sections	not	affording shade	and	it protects not
ظِلٍّ ذِي ثَلَاثِ شُعَبٍ ٣١ لَّا ظِلِيلٍ وَلَا يُغْنِي						
towards a shadow which has three sections, Neither affording shade, nor protecting						
مِّنَ	اللَّهِبِ	إِنَّهَا	تَرْمِي	بِشَرَارٍ	كَالْقَصْرِ	
from	the flame	surely it	it throws	with sparks	like a castle	
مِّنَ اللَّهِبِ ٣٢ إِنَّهَا تَرْمِي بِشَرَارٍ كَالْقَصْرِ ٣٣						
from the flame. It throws up flames like castles,						
كَأَنَّهُ	جِلَّتْ	صُفْرًا	وَيْلٌ	يَوْمَئِذٍ	لِّلْمُكَذِّبِينَ	
as if it	camels	yellow ones	woe	that day	for those who reject	
كَأَنَّهُ جِلَّتْ صُفْرًا ٣٤ وَيْلٌ يَّوْمَئِذٍ لِّلْمُكَذِّبِينَ ٣٥						
As if it were made up of many copper-coloured camels. Woe on that day unto those who reject the truth!						
هَذَا	يَوْمٌ	لَّا يَنْطِقُونَ	وَ	لَّا يُؤْذَنُ	لَهُمْ	فَيَعْتَذِرُونَ
this	day	they speak not	and	it will not be permitted	for them	so they offer excuses
هَذَا يَوْمٌ لَا يَنْطِقُونَ ٣٦ وَلَا يُؤْذَنُ لَهُمْ فَيَعْتَذِرُونَ ٣٧						
This is a day when they shall not be able to speak; Nor shall they be permitted to offer excuses.						

وَيْلٌ	يَوْمَئِذٍ	لِّلْمُكَذِّبِينَ	هَذَا	يَوْمٌ	الْفَصْلُ
woe	that day	for those who reject	this	Day	the Decision
وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ﴿٣٨﴾ هَذَا يَوْمُ الْفَصْلِ					
Woe on that day unto those who reject the truth! This is the Day of Decision;					
جَعَعْنَاكُمْ	وَالْأَوَّلِينَ	فَإِنْ	كَانَ	لَكُمْ	كَيْدٌ
We gathered you	and	so if	it was	for you	a plot
جَعَعْنَاكُمْ وَالْأَوَّلِينَ ﴿٣٩﴾ فَإِنْ كَانَ لَكُمْ كَيْدٌ فَكِيدُونِ ﴿٤٠﴾					
We have gathered you and all the earlier peoples together. If now you have any stratagem, use it against Me.					
وَيْلٌ	يَوْمَئِذٍ	لِّلْمُكَذِّبِينَ	إِنَّ	الْمُتَّقِينَ	فِي
woe	that day	for those who reject	surely	the righteous ones	in
وَالْعُيُونِ	وَالْظِلِّ	وَالْعُيُونِ	وَالْعُيُونِ	وَالْعُيُونِ	وَالْعُيُونِ
and	shades	and	and	and	and
وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ﴿٤١﴾ إِنَّ الْمُتَّقِينَ فِي ظِلٍّ وَعُيُونٍ ﴿٤٢﴾					
Woe on that day unto those who reject the truth! The righteous will be in the midst of shades and springs,					
وَفَوَاكِهَ	مِمَّا	يَشْتَهُونَ	كُلُوا	وَأَشْرَبُوا	هَنِيئًا
fruits	from what	they desire	you eat	you drink	pleasantly
وَفَوَاكِهَ مِمَّا يَشْتَهُونَ ﴿٤٣﴾ كُلُوا وَاشْرَبُوا هَنِيئًا					
And fruits, such as they will desire. Eat and drink pleasantly					
بِمَا	كُنْتُمْ	تَعْمَلُونَ	إِنَّا	كَذَلِكَ	نَجْزِي
with what	you were	you do	surely We	thus	We reward
الْمُحْسِنِينَ	الْمُحْسِنِينَ	الْمُحْسِنِينَ	الْمُحْسِنِينَ	الْمُحْسِنِينَ	الْمُحْسِنِينَ
those who do good	those who do good	those who do good	those who do good	those who do good	those who do good
بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٤٤﴾ إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿٤٥﴾					
as a reward for what you did. Thus surely do We reward those who do good.					
وَيْلٌ	يَوْمَئِذٍ	لِّلْمُكَذِّبِينَ	كُلُوا	وَتَمَتَّعُوا	قَلِيلًا
woe	that day	for those who reject	you eat	you enjoy	little
وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ﴿٤٦﴾ كُلُوا وَتَمَتَّعُوا قَلِيلًا					
Woe on that day unto those who reject the truth! Eat and enjoy yourselves a little while in this world,					

لِّلْمُكَذِّبِينَ	يَوْمَئِذٍ	وَيْلٌ	مُّجْرِمُونَ	إِنَّكُمْ
for those who reject	that day	woe	guilty ones	surely you

إِنَّكُمْ مُّجْرِمُونَ ﴿٤٧﴾ وَيْلٌ يَّوْمَئِذٍ لِّلْمُكَذِّبِينَ ﴿٤٨﴾

surely you are the guilty ones. Woe on that day unto those who reject the truth! O rejectors of truth;

يَرْكَعُونَ	لَا	ارْكَعُوا	لَهُمْ	قِيلَ	إِذَا	وَ
they bow	not	you bow down	for them	it was said	when	and

وَإِذَا قِيلَ لَهُمْ ارْكَعُوا لَا يَرْكَعُونَ ﴿٤٩﴾

And when it is said unto them, ,Bow down, they do not bow down.

يُؤْمِنُونَ	بَعْدَهُ	حَدِيثٍ	فَبِأَيِّ	لِّلْمُكَذِّبِينَ	يَوْمَئِذٍ	وَيْلٌ
they believe	after this	word	so with which	for those who reject	that day	woe

وَيْلٌ يَّوْمَئِذٍ لِّلْمُكَذِّبِينَ ﴿٥٠﴾ فَبِأَيِّ حَدِيثٍ بَعْدَهُ يُؤْمِنُونَ ﴿٥١﴾

Woe on that day unto those who reject the truth! In which word then, after this, will they believe?

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