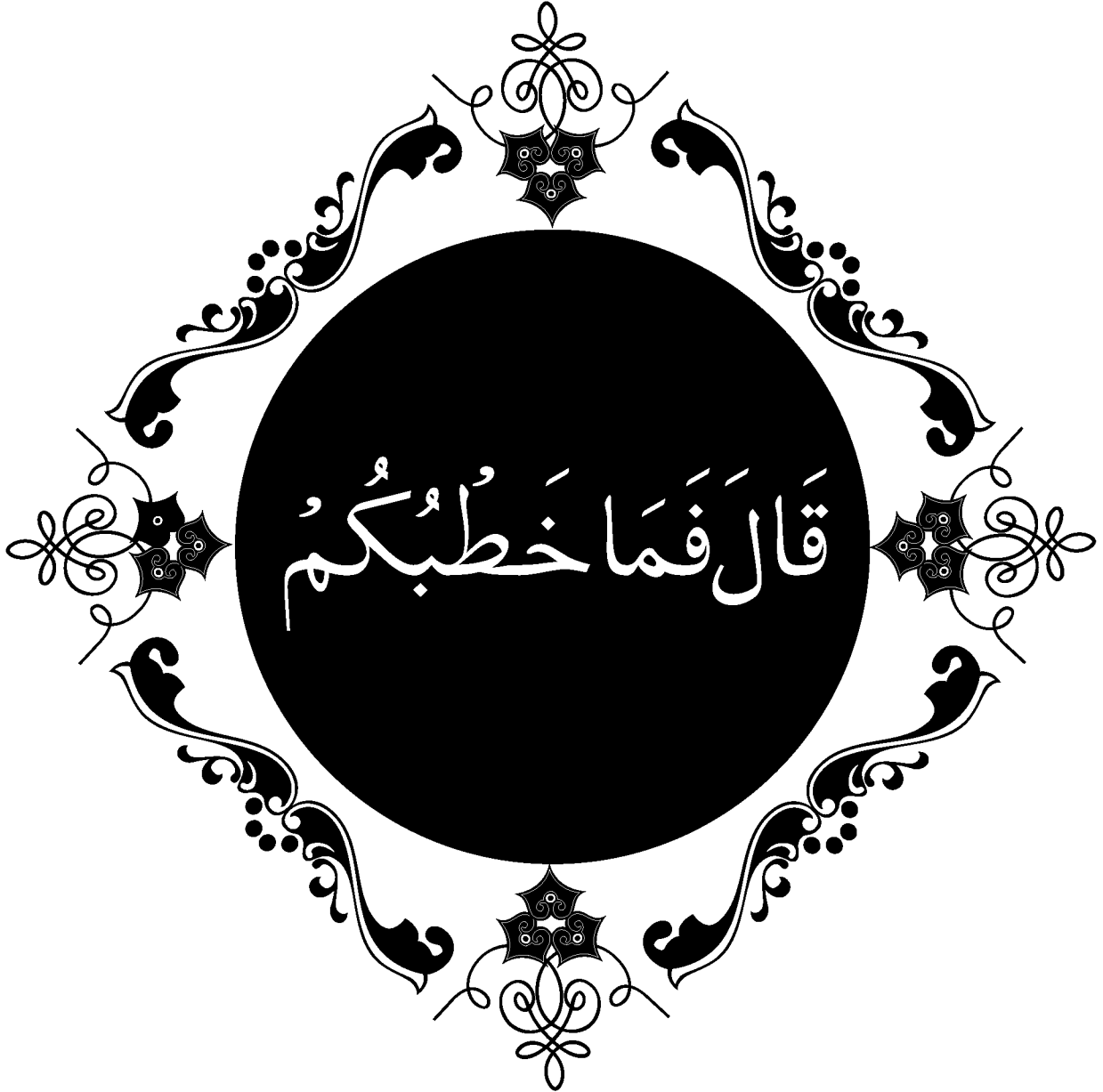


# The Holy Quran

(Part Twenty Seven)



Split Word Translation

(English)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, Most Gracious, Ever Merciful

### Foreword

Under the directions and guidance of Hadhrat Khalifatul Masih V, رضي الله عنه بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ Majlis Ansarullah UK started the work to prepare and publish English split word translation of the Holy Quran. First Part was published in 2009 under Waleed Ahmad Sahib (Sadr Majlis Ansarullah UK 2008-09) and Parts 2-8 were published under Ch Waseem Ahmed Sahib (Sadr Majlis Ansarullah UK 2010-15) in 2015.

I am deeply indebted to my father Ch Ata Ur Rehman Sahib (Rabwah & USA) who painstakingly did the English split word translation and without his dedication & commitment; in all honesty this project may not have been possible.

I am very grateful to Sir Iftikhar Ayaz Sahib (UK) who graciously undertook the review and Additional Wakil-ul-Tasnif London Maulana Munir-ud-Din Shams Sahib for final approval of this translation.

By the Grace of Allah, Part Twenty Seven with English split word translation is presented here; Inshallah more parts will be ready for publication this year.

In addition to many others who worked on this project, directly or indirectly, I am especially grateful to Qaid Taleem Ul Qura'an Muhammad Ishaq Nasir Sahib, Farhat Hayat Sahib, Waseem Ahmad Cheema Sahib Murrabi Silslah and Hafiz Masood Iqbal Sahib.

May Allah reward all those who have been involved with this blessed project in any way. May Allah accept this humble effort on behalf of Majlis Ansarullah UK and enable us all to learn, understand and follow the teachings of the Holy Qur'an in letter and spirit.

Dr Ch Ijaz Ur Rehman  
Sadr Majlis Ansarullah UK  
December 2017

## Important Note

Readers should note that in Arabic Grammar مضارع (the aorist tense) covers both the present and future tenses. Therefore, in the English split-word translation of part 3, both meanings have been included for the benefit of the reader. For example:

1. يَقُولُ means he says / he will say.
2. يَهْدِي means He guides / He will guide.
3. يَشَاءُ means He desires / He will desire.

قَالَ	فَ	مَا	خَطْبُ	كُم	أَيُّهَا	الْمُرْسَلُونَ	قَالُوا	إِنَّ	نَا
We	indeed	they said	Messengers	O	your	errand	what	so	said

قَالَ فَمَا خَطْبِكُمْ أَيُّهَا الْمُرْسَلُونَ ﴿٣٢﴾ قَالُوا إِنَّا

(Abraham) said, 'Now what is your errand, O you messengers?' They said, 'We

أُرْسِلْنَا	إِلَى	قَوْمٍ	مُجْرِمِينَ	لِ	نُرْسِلَ	عَلَى	هَمَّ	حِجَارَةً
stones	them	upon	we send down	so that	sinful	people	to	We sent

أُرْسِلْنَا إِلَى قَوْمٍ مُّجْرِمِينَ ﴿٣٣﴾ لِنُرْسِلَ عَلَيْهِمْ حِجَارَةً

have been sent to a sinful people, 'That we may send down upon them stones

مِّنْ	طِينٍ	مُّسَوَّمَةً	عِنْدَ	رَبِّ	كَ	لِ	الْمُسْرِفِينَ
who exceed limits	for	your	Lord	with	marked	clay	of

مِّنْ طِينٍ ﴿٣٤﴾ مُّسَوَّمَةً عِنْدَ رَبِّكَ لِلْمُسْرِفِينَ ﴿٣٥﴾

of clay, 'Marked, with your Lord, for those guilty of excesses.'

فَ	أَخْرَجْنَا	مَنْ	كَانَ	فِي	هَا	مِنَ	الْمُؤْمِنِينَ
the believers	of	there	in	were	who	We bring forth	so

فَأَخْرَجْنَا مَنْ كَانَ فِيهَا مِنَ الْمُؤْمِنِينَ ﴿٣٦﴾

And We brought forth therefrom such of the believers as were there,

فَ	مَا	وَجَدْنَا	فِي	هَا	غَيْرَ	بَيْتٍ	مِّنَ	الْمُسْلِمِينَ
the Muslims	of	a house	except	there	in	We found	not	so

فَمَا وَجَدْنَا فِيهَا غَيْرَ بَيْتٍ مِّنَ الْمُسْلِمِينَ ﴿٣٧﴾

And We found not there except only one house of Muslims.

وَ	تَرَكْنَا	فِي	هَا	آيَةً	لِّ	الَّذِينَ	يَخَافُونَ	الْعَذَابَ	الْأَلِيمَ
painful	the punishment	fear	those who	for	a Sign	there	in	We left	and

وَتَرَكْنَا فِيهَا آيَةً لِّلَّذِينَ يَخَافُونَ الْعَذَابَ الْأَلِيمَ ﴿٣٨﴾

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

وَ	فِي	مُوسَى	إِذْ	أَرْسَلْنَا	هُ	إِلَى	فِرْعَوْنَ	بِ	سُلْطٰنٍ	مُّبِينٍ
clear	authority	with	Pharaoh	to	him	We sent	when	Moses	in	and

وَفِي مُوسَى إِذْ أَرْسَلْنَاهُ إِلَىٰ فِرْعَوْنَ بِسُلْطٰنٍ مُّبِينٍ ﴿٣٩﴾

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

فَ	تَوَلَّى	بِ	رُكْنٍ	هِ	وَ	قَالَ	سَجِرٌ	أَوْ	مَجْنُونٌ
madman	or	a sorcerer	said	and	his	chieftain	with	turned away	then

فَتَوَلَّى بِرُكْنِهِ وَقَالَ سَجِرٌ أَوْ مَجْنُونٌ ﴿٤٠﴾

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

فَ	أَخَذْنَا	هُ	وَ	جُنُودَهُ	فَ	نَبَدْنَا	هُمُ	فِي	الْيَمِّ	وَ	هُوَ	مُلِيمٌ
to be blamed	he	and	the sea	in	them	We threw	so	his	hosts	and	him	We seized so

فَأَخَذْنَاهُ وَجُنُودَهُ فَنَبَدْنَاهُمْ فِي الْيَمِّ وَهُوَ مُلِيمٌ ﴿٤١﴾

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

وَ	فِي	عَادٍ	إِذْ	أَرْسَلْنَا	عَلَىٰ	هُمُ	الرَّيْحَ	الْعَقِيمَ
the destructive	wind	them	against	We sent	when	Ad	in	and

وَفِي عَادٍ إِذْ أَرْسَلْنَا عَلَيْهِمُ الرَّيْحَ الْعَقِيمَ ﴿٤٢﴾

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

مَا	تَذَرُ	مِنْ	شَيْءٍ	آتَتْ	عَلَىٰ	هِ	إِلَّا	جَعَلَتْ	هُ	كَ	الرَّمِيمِ
rotten bones	like	it	made	but	it	upon	came	thing	any	leave	not

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

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

وَ	فِي	ثَمُودَ	إِذْ	قِيلَ	لَهُمْ	تَمَتَّعُوا	حَتَّىٰ	حِينٍ	فَ	عَتَوْا	
they rebelled	so	a time	till	you enjoy	them	to	it is said	when	Thamud	in	and

وَفِي ثَمُودَ إِذْ قِيلَ لَهُمْ تَمَتَّعُوا حَتَّىٰ حِينٍ ﴿٤٤﴾ فَعَتَوْا

And (a sign there was) in (the tribe of) Thamud when it was said to them, 'Enjoy yourselves for a while.' But they rebelled

عَنْ	أَمْرِ	رَبِّ	هُمْ	فَ	أَخَذَتْ	هُمْ	الصَّعِقَةُ	وَ	هُمْ	يَنْظُرُونَ
from	command	Lord	their	so	overtook	them	thunderbolt	and	they	while gazed

عَنْ أَمْرِ رَبِّهِمْ فَأَخَذَتْهُمُ الصَّعِقَةُ وَهُمْ يَنْظُرُونَ ﴿٤٥﴾

against the command of their Lord. So the thunderbolt overtook them while they gazed;

فَ	مَا	اسْتَطَاعُوا	مِنْ	قِيَامٍ	وَ	مَا	كَانُوا	مُنْتَصِرِينَ	وَ	قَوْمٍ
so	not	be able	to	rise	and	nor	they were	defend themselves	and	people

فَمَا اسْتَطَاعُوا مِنْ قِيَامٍ وَمَا كَانُوا مُنْتَصِرِينَ ﴿٤٦﴾ وَقَوْمٍ

And they were not able to rise (again), nor could they defend themselves. And (We destroyed) the people of

نُوحٍ	مِّنْ	قَبْلُ	إِنَّ	هُمْ	كَانُوا	قَوْمًا	فَاسِقِينَ	وَ	السَّمَاءَ
Noah	from	before	surely	they	were	people	disobedient	and	heaven

نُوحٍ مِّنْ قَبْلُ إِنَّهُمْ كَانُوا قَوْمًا فَاسِقِينَ ﴿٤٧﴾ وَالسَّمَاءَ

Noah before (them); they were a disobedient people. And We have built the heaven

بَنَيْنَا	هَا	بِ	أَيْدٍ	وَ	إِنْ	نَا	لَ	مُوسِعُونَ	وَ	الْأَرْضَ	فَرَشْنَا	هَا
We built	it	with	might	and	We	indeed	are	continue to expand	and	the earth	We spread	it

بَنَيْنَهَا بِأَيْدٍ وَإِنَّا لَمُوسِعُونَ ﴿٤٨﴾ وَالْأَرْضَ فَرَشْنَاهَا

with might and We continue to expand it indeed. And the earth We have spread out,

فَ	نِعْمَ	الْمُهْدُونَ	وَ	مِنْ	كُلِّ	شَيْءٍ	خَلَقْنَا	زَوْجَيْنِ
so	good	those who spread	and	of	every	thing	We created	in pairs

فَنِعْمَ الْمُهْدُونَ ﴿٤٩﴾ وَمِنْ كُلِّ شَيْءٍ خَلَقْنَا زَوْجَيْنِ

and (how) excellently do We prepare (things). And of everything have We created pairs,

لَعَلَّ	كُمُ	تَذَكَّرُونَ	فَ	فِرُّوْا	إِلَى	اللَّهِ	إِنَّ	يَ	لَ	كُمُ	مِّنْ	هُ
so that	you	you reflect	so	flee	to	Allah	surely	I	for	you	from	him

لَعَلَّكُمْ تَذَكَّرُونَ ﴿٥٠﴾ فِرُّوْا إِلَى اللَّهِ إِنِّي لَكُمْ مِّنْهُ

that you may reflect. Flee you therefore to Allah. Surely, I am a plain Warner

نَذِيرٌ	مُسِينٌ	وَ	لَا	تَجْعَلُوا	مَعَ	اللَّهِ	إِلَهًا	آخَرَ	إِنَّ	يَ
warner	plain	and	not	you set-up	with	Allah	God	another	surely	I

نَذِيرٌ مُسِينٌ ﴿٥١﴾ وَلَا تَجْعَلُوا مَعَ اللَّهِ إِلَهًا آخَرَ إِنِّي

to you from Him. And do not set-up another God along with Allah. Surely, I am

لَ	كُم	مِّنْ	هُ	نَذِيرٌ	مُسِينٌ	كَ	ذَلِكَ	مَا	آتَى	الَّذِينَ
for	you	from	him	Warner	plain	like	that	not	came	those who

لَكُمْ مِنْهُ نَذِيرٌ مُسِينٌ ﴿٥٢﴾ كَذَلِكَ مَا آتَى الَّذِينَ

a plain Warner to you from Him. Even so there came no

مِّنْ	قَبْلِ	هَمَّ	مِّنْ	رَّسُولٍ	إِلَّا	قَالُوا	سِحْرٌ	أَوْ	مَجْنُونٌ
from	before	them	from	Messenger	but	they said	sorcerer	or	madman

مِّنْ قَبْلِهِمْ مِّنْ رَّسُولٍ إِلَّا قَالُوا سِحْرٌ أَوْ مَجْنُونٌ ﴿٥٣﴾

Messenger to those before them, but they said, 'A sorcerer, or a mad-man!'

أَ	تَوَاصَوْا	بِ	ه	بَلْ	هَمَّ	قَوْمٌ	طَاغُونَ	فَ	تَوَلَّ
have	they made a legacy to one another	with	it	no	they	people	rebellious	so	you turn away

أَتَوَاصَوْا بِهِ ج بَلْ هُمْ قَوْمٌ طَاغُونَ ﴿٥٤﴾ فَتَوَلَّ

Have they made it a legacy to one another? No, they are (all) a rebellious people. So turn away

عَنْ	هُمْ	فَ	مَا	أَنْتَ	بِ	مَلُومٌ	وَ	ذَكَرْتَ	فَ	إِنَّ	الدِّكْرَى
from	them	so	not	you	with	to be blamed	and	exhort	so	certainly	exhortation

عَنْهُمْ فَمَا أَنْتَ بِمَلُومٍ ﴿٥٥﴾ وَذَكَرْتَ فَإِنَّ الدِّكْرَى

from them; and there will be no blame on you. And keep on exhorting; certainly exhortation

تَنْفَعُ	الْمُؤْمِنِينَ	وَ	مَا	خَلَقْتُ	الْجِنَّ	وَ	الْإِنْسَ
benefits	the believers	and	not	created	the Jinn	and	men

تَنْفَعُ الْمُؤْمِنِينَ ﴿٥٦﴾ وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ

benefits the believers. And I have not created the Jinn and the men

رِّزْقٍ	مِّنْ	هُمُ	مِّنْ	أُرِيدُ	مَا	يَعْبُدُونَ	لِ	إِلَّا
sustenance	any	them	from	desire	no	they worship Me	that	but

إِلَّا لِيَعْبُدُونِ ﴿٥٧﴾ مَا أُرِيدُ مِنْهُمْ مِنْ رِّزْقٍ

but that they may worship Me. I desire no sustenance from them,

الرِّزَّاقِ	هُوَ	اللَّهُ	إِنَّ	يُطْعَمُونَ	أَنْ	أُرِيدُ	مَا	وَ
Great Sustainer	Who	Allah	surely	they feed Me	that	I desire	nor	and

وَ مَا أُرِيدُ أَنْ يُطْعَمُونِ ﴿٥٨﴾ إِنَّ اللَّهَ هُوَ الرَّزَّاقُ

nor do I desire that they should feed Me. Surely, it is Allah (*Himself*) Who is the Great Sustainer,

ذُنُوبًا	ظَلَمُوا	الَّذِينَ	لِ	إِنَّ	فَ	الْمَتِينِ	الْقُوَّةِ	ذُو
a portion	did wrong	those who	for	surely	then	the Strong	powerful	is

ذُو الْقُوَّةِ الْمَتِينِ ﴿٥٩﴾ فَإِنَّ لِلَّذِينَ ظَلَمُوا ذُنُوبًا

the Powerful, the Strong. Surely, the fate of those who did wrong shall be

يَسْتَعْجِلُونَ	لَا	فَ	هُمْ	أَصْحَابِ	ذُنُوبٍ	مِّثْلَ
they hasten Me	not	so	their	people	a portion	like

مِثْلَ ذُنُوبِ أَصْحَابِهِمْ فَلَا يَسْتَعْجِلُونَ ﴿٦٠﴾

like that of the people of their ilk; so let them not ask Me to hasten on (*the punishment*).

الَّذِي	هُمْ	يَوْمِ	مِنْ	كَفَرُوا	الَّذِينَ	لِ	وَيْلٌ	فَ
which	their	day	of	disbelieve	those who	for	woe	then

فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنْ يَوْمِهِمُ الَّذِي

Woe, then, to those who disbelieve, because of that day of theirs which

يُوعَدُونَ

they are promised.

يُوعَدُونَ ﴿٦١﴾

they have been promised!



## ٥٢ - سُورَةُ الطُّورِ مَكِّيَّةٌ

Revealed in Makkah

Surah Al-Tur

رُكُوعَاتُهَا ٢

آيَاتُهَا ٥٠

Ruku 2

Verses 50

بِ	اسْمِ	اللَّهِ	الرَّحْمَنِ	الرَّحِيمِ
with	the name	Allah	the Gracious	the Merciful

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①

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

وَ	الطُّورِ	وَ	كِتَابِ	مَسْطُورٍ	فِي	رَقٍّ	مَنْشُورٍ
by	Mount	and	Book	inscribed	in	parchment	unfolded

وَالتُّورِ ② وَكِتَابِ مَسْطُورٍ ③ فِي رَقٍّ مَنْشُورٍ ④

By the Mount; And (by) the Book inscribed; On parchment unfolded;

وَ	الْبَيْتِ	الْمَعْمُورِ	وَ	السَّقْفِ	الْمَرْفُوعِ	وَ	الْبَحْرِ	الْمَسْجُورِ
and	the House	the inhabited	and	the Roof	elevated	and	the sea	swollen

وَالْبَيْتِ الْمَعْمُورِ ⑤ وَالسَّقْفِ الْمَرْفُوعِ ⑥ وَالْبَحْرِ الْمَسْجُورِ ⑦

And (by) the frequented House; And (by) the elevated Roof; And (by) the swollen sea;

إِنَّ	عَذَابَ	رَبِّكَ	لَ	وَاقِعٌ	مَا	لَ	هُ	مِنْ	دَافِعٍ
certainly	punishment	your	is	come to pass	not	for	it	can	to avert

إِنَّ عَذَابَ رَبِّكَ لَوَاقِعٌ ⑧ مَا لَهُ مِنْ دَافِعٍ ⑨

The punishment of your Lord shall certainly come to pass; There is none that can avert it.

يَوْمَ	تَمُورُ	السَّمَاءُ	مَوْرًا	وَ	تَسِيرُ	الْجِبَالُ
the day	sway	heaven	a swaying	and	move	the mountains

يَوْمَ تَمُورُ السَّمَاءُ مَوْرًا ⑩ وَتَسِيرُ الْجِبَالُ

on the day when heaven will heave with great commotion. And the mountains will move

سَيِّرًا	فَ	وَيْلٌ	يَوْمَ	ئِذٍ	لِ	الْمُكَذِّبِينَ	الَّذِينَ	هُمْ
a great moving	then	woe	day	that	for	those who reject	those who	they

سَيِّرًا<sup>11</sup> فَوَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ<sup>12</sup> الَّذِينَ هُمْ

a great moving. Then woe that day to those who reject the truth, Who

فِي	خَوْضٍ	يَلْعَبُونَ	يَوْمَ	يُدْعُونَ	إِلَى	نَارِ	جَهَنَّمَ	دَعَا
in	idle talk	sportingly	the day	they be thrust	into	Fire	Hell	thrust

فِي خَوْضٍ يَلْعَبُونَ<sup>13</sup> يَوْمَ يُدْعُونَ إِلَى نَارِ جَهَنَّمَ دَعَا<sup>14</sup>

sportingly indulge in idle talk. The day when they shall be thrust into the Fire of Hell (with a violent) thrust.

هَذِهِ	النَّارُ	الَّتِي	كُنْتُمْ	بِ	هَا	تُكَذِّبُونَ
this	the Fire	which	you were	with	it	you belie

هَذِهِ النَّارُ الَّتِي كُنْتُمْ بِهَا تُكَذِّبُونَ<sup>15</sup>

'This is the Fire which you treated as a lie.

أ	فَ	سِحْرٌ	هَذَا	أَمْ	أَنْتُمْ	لَا	تُبْصِرُونَ	إِصْلَوْ	هَا
is	then	magic	this	or	you are	not	you see	burn	therein

أَفَسِحْرٌ هَذَا أَمْ أَنْتُمْ لَا تُبْصِرُونَ<sup>16</sup> إِصْلَوْهَا

'Is this then magic, or do you not see? Burn you therein;

فَ	اصْبِرُوا	أَوْ	لَا	تَصْبِرُوا	سَوَاءٌ	عَلَى	كُمْ	إِنَّ	مَا	تُجْزُونَ
so	you be patient	or	not	you be patient	same	for	you	verily	what	you requited

فَاصْبِرُوا أَوْ لَا تَصْبِرُوا سَوَاءٌ عَلَيْكُمْ إِنَّمَا تُجْزُونَ

and whether you show patience or you show (it) not, it will be the same for you. You are requited (only) for

مَا	كُنْتُمْ	تَعْمَلُونَ	إِنَّ	الْمُتَّقِينَ	فِي	جَنَّاتٍ	وَّ	نَعِيمٍ
what	you are	you do	verily	the righteous	in	Gardens	and	in bliss

مَا كُنْتُمْ تَعْمَلُونَ<sup>17</sup> إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَنَعِيمٍ<sup>18</sup>

what you used to do.' Verily, the righteous are in Gardens and in bliss,

فَكِهِينَ	بِ	مَا	آتَى	هُمُ	رَبُّ	هُمُ	وَ	وَقَى	هُمُ	رَبُّ	هُمُ	عَذَابَ
enjoying	with	what	bestow	them	Lord	their	and	save	them	Lord	their	torment

فَكِهِينَ بِمَا آتَاهُمْ رَبُّهُمْ وَوَقَاهُمْ رَبُّهُمْ عَذَابَ

Enjoying what their Lord has bestowed on them; and their Lord has saved them from the torment

الْجَحِيمِ	كُلُوا	وَ	اشْرَبُوا	هَنِيئًا	بِ	مَا	كُنْتُمْ	تَعْمَلُونَ
the Fire	eat	and	drink	joyfully	with	what	you used to	you do

الْجَحِيمِ 19 كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا كُنْتُمْ تَعْمَلُونَ 20

of the Fire. 'Eat and drink joyfully, as a reward for what you used to do.

مُتَكِيِنَ	عَلَى	سُرُرٍ	مَّصْفُوفَةٍ	وَ	زَوْجِنَا	هُمُ
reclining	on	couches	arranged in rows	and	We consort	them

مُتَكِيِنَ عَلَى سُرُرٍ مَّصْفُوفَةٍ وَزَوْجِنَاهُمْ

'Reclining on couches arranged in rows.' And We shall consort them

بِ	حُورٍ	عَيْنٍ	وَ	الَّذِينَ	آمَنُوا	وَ	اتَّبَعَتْ	هُمُ	ذُرِّيَّتُهُمْ	هُمُ
with	fair maiden	wide eyes	and	those who	believe	and	follow	them	children	their

بِحُورٍ عَيْنٍ 21 وَالَّذِينَ آمَنُوا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ

with fair maidens having wide, (beautiful) eyes. And those who believe and whose children follow them

بِ	إِيمَانٍ	الْحَقْنَا	بِ	هُمُ	ذُرِّيَّةَ	هُمُ	وَ
in	faith	We join	with	them	children	their	and

بِإِيمَانٍ الْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ وَ

in faith -- with them shall We join their children, and

مَا	التَّنَا	هُمُ	مِّنْ	عَمَلٍ	هُمُ	مِّنْ	شَيْءٍ	كُلِّ	أَمْرٍ
not	diminish	them	from	works	their	any	thing	every	man

مَا التَّنَاهُمْ مِّنْ عَمَلِهِمْ مِّنْ شَيْءٍ ٭ كُلِّ أَمْرٍ

We will not diminish anything from (the reward of) their works. Every man

بِ	مَا	كَسَبَ	رَهِيْنُ	وَ	أَمَدَدْنَا	هُمُ	بِ	فَاكِهَةٍ	وَ	لَحْمٍ	مِّنْ	مَا
what	from	meat	and	fruits	with	them	We bestow	and	pledged	they earned	what	with

بِمَا كَسَبَ رَهِيْنُ ۝۲۲ وَأَمَدَدْنَاهُمْ بِفَاكِهَةٍ وَلَحْمٍ مِّمَّا

stands pledged for what he has earned. And We shall bestow upon them (an abundance of) fruit and meat such as

يَشْتَهُونَ	يَتَنَازَعُونَ	فِي	هَا	كَأَسَا	لَا	لَعُوْ فِي	هَا	وَ	لَا	
not	and	it	in	levity	not	a cup	it	in	pass from one to another	they wish

يَشْتَهُونَ ۝۲۳ يَتَنَازَعُونَ فِيهَا كَأَسَا لَا لَعُو فِيهَا وَلَا

they will wish for. There they will pass from one to another a cup wherein is neither levity nor

تَأْتِيْمٌ	وَ	يَطُوْفُ	عَلَى	هُمْ	غِلْمَانٌ	لَّ	هُمْ	كَ	أَنَّ	هُمْ	لُؤْلُؤُ
pearls	they	that	like	them	of	youths	them	upon	wait on	and	sin

تَأْتِيْمٌ ۝۲۴ وَيَطُوْفُ عَلَيْهِمْ غِلْمَانٌ لَّهُمْ كَأَنَّهُمْ لُؤْلُؤُ

sin. And there will wait upon them youths of their own, as though they were pearls

مَّكْنُونٌ	وَ	أَقْبَلَ	بَعْضُ	هُمْ	عَلَى	بَعْضِ	يَتَسَاءَلُونَ
asking mutual questions	another	on	them	some	turn to	and	well preserved

مَّكْنُونٌ ۝۲۵ وَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَسَاءَلُونَ ۝۲۶

well preserved. And they will turn to one another, asking mutual questions.

قَالُوا	إِنْ	نَا	كُنَّا	قَبْلُ	فِي	أَهْلِ	نَا	مُسْفِقِيْنَ	فَ	مَنْ	اللَّهُ
Allah	Gracious	so	afraid of	our	family	in	before	we were	we	surely	they say

قَالُوا إِنْ كُنَّا قَبْلُ فِي أَهْلِ نَا مُسْفِقِيْنَ ۝۲۷ فَمَنَّ اللَّهُ

They will say, 'Before this, when (we were) among our family, we were very much afraid (of God's displeasure); 'But

عَلَى	نَا	وَ	وَقَى	نَا	عَذَابَ	السَّمُومِ	إِنْ	نَا	كُنَّا	مِنْ	قَبْلُ	نَدْعُوهُ
him	we pray	before	from	used to	we surely	burning blast	torment	us	saved	and	us	to

عَلَيْنَا وَوَقَى نَا عَذَابَ السَّمُومِ ۝۲۸ إِنْ كُنَّا مِنْ قَبْلُ نَدْعُوهُ ط

Allah has been gracious to us and has saved us from the torment of the burning blast. 'We used to pray to Him before.

إِنَّ	هُ	هُوَ	الْبَرُّ	الرَّحِيمُ	فَ	ذَكَرُ	فَ	مَا	أَنْتَ	بِ	نِعْمَتِ
surely	He	it is Who	Beneficent	the Merciful	then	admonish	and	not	you	with	grace

إِنَّهُ هُوَ الْبَرُّ الرَّحِيمُ ﴿٢٩﴾ فَذَكَرْ فَمَا أَنْتَ بِنِعْمَتِ

Surely, He is the Beneficent, the Merciful.' Admonish then. By the grace of your Lord

رَبِّكَ	بِ	كَاهِنٍ	وَ	لَا	مَجْنُونٍ	أَمْ	يَقُولُونَ	شَاعِرٌ	نَتَرَبَّصُ
Lord	with	a soothsayer	and	nor	madman	do	they say	a poet	we are waiting

رَبِّكَ بِكَاهِنٍ وَلَا مَجْنُونٍ ﴿٣٠﴾ أَمْ يَقُولُونَ شَاعِرٌ نَتَرَبَّصُ

you are neither a soothsayer, nor a madman. Do they say, '(He is) a poet; we are waiting

بِ	هِ	رَيْبَ	الْمُنُونِ	قُلْ	تَرَبَّصُوا	فَ	إِنِّي	مَعَ	كُم	مِّنْ
with	it	calamity	which time bring upon	say	you await	then	I am	with	you	among

بِهِ رَيْبَ الْمُنُونِ ﴿٣١﴾ قُلْ تَرَبَّصُوا فَإِنِّي مَعَكُمْ مِّنْ

for some calamity which time will bring upon him?' Say, 'Await you then! I (too) am with you among

الْمُتَرَبِّصِينَ	أَمْ	تَأْمُرُ	هُمْ	أَحْلَامُ	هُمْ	بِ	هَذَا	أَمْ	هُمْ
those who wait	do	enjoin	them	intellect	their	with	this	or	they

الْمُتَرَبِّصِينَ ﴿٣٢﴾ أَمْ تَأْمُرُهُمْ أَحْلَامُهُمْ بِهَذَا أَمْ هُمْ

those who are waiting.' Do their intellect (and reason) enjoin this upon them or are they

قَوْمٌ	طَاغُونَ	أَمْ	يَقُولُونَ	تَقَوْلَ	هُ	بَلْ	لَا	يُؤْمِنُونَ
a people	rebellious	do	they say	fabricated	it	No	not	they believe

قَوْمٌ طَاغُونَ ﴿٣٣﴾ أَمْ يَقُولُونَ تَقَوْلَهُ ۚ بَلْ لَا يُؤْمِنُونَ ﴿٣٤﴾

a rebellious people? Do they say, 'He has fabricated it?' No, but they would not believe.

فَ ل	يَأْتُوا	بِ	حَدِيثٍ	مِّثْلِ	هُ	إِنْ	كَانُوا	صَادِقِينَ	أَمْ	خُلِقُوا
so	let	with	narration	like	it	if	they were	truthful	have	been created

فَلْيَأْتُوا بِحَدِيثٍ مِّثْلِهِ إِنْ كَانُوا صَادِقِينَ ﴿٣٥﴾ أَمْ خُلِقُوا

Let them, then, bring forth a narration like this, if they speak the truth. Have they been created

مِنَ السَّمَوَاتِ	خَلَقُوا	أَمْ	الْخَالِقُونَ	هُمْ	أَمْ	شَيْءٍ	غَيْرِ	مِنْ
the heavens	they create	did	the creators	they	or	anything	not	from

مِنَ غَيْرِ شَيْءٍ أَمْ هُمْ الْخَالِقُونَ ﴿٣٦﴾ أَمْ خَلَقُوا السَّمَوَاتِ

of nothing, or are they themselves the creators? Did they create the heavens

وَ	الْأَرْضِ	بَلْ	لَا	يُوقِنُونَ	أَمْ	عِنْدَ	هُمْ	خَزَائِنُ	رَبِّكَ
your	Lord	treasures	them	with	do	they have faith	not	no	the earth and

وَالْأَرْضِ بَلْ لَا يُوقِنُونَ ﴿٣٧﴾ أَمْ عِنْدَهُمْ خَزَائِنُ رَبِّكَ

and the earth? No, but they have no faith. Do they own the treasures of your Lord,

أَمْ	هُمْ	الْمُضَيِّطُونَ	أَمْ	لَ	هُمْ	سُلَّمٌ	يَسْتَمِعُونَ
they can overhear	a ladder	them	for	have	the guardians	they	or

أَمْ هُمْ الْمُضَيِّطُونَ ﴿٣٨﴾ أَمْ لَهُمْ سُلَّمٌ يَسْتَمِعُونَ

or are they the guardians (thereof)? Have they a ladder (to heavens) by means of which they can overhear?

فِي	هِ	فَ	لَ	يَأْتِ	مُسْتَمِعٌ	هُمْ	بِ	سُلْطَنٍ	مُّبِينٍ	أَمْ	لَ	هُ
him	for	has	manifest	authority	with	their	listener	bring	let	then	it	in

فِيهِ فَلْيَأْتِ مُسْتَمِعُهُمْ بِسُلْطَنٍ مُّبِينٍ ﴿٣٩﴾ أَمْ لَهُ

Then let their listener bring a manifest authority. Has He

الْبَنَاتِ	وَ	لَ	كُمُ	الْبَنُونَ	أَمْ	تَسْأَلُ	هُمْ	أَجْرًا	فَ	هُمْ	مِّنْ
from	they	so	reward	them	you ask	do	sons	you	for	and	daughters

الْبَنَاتِ وَلَكُمْ الْبَنُونَ ﴿٤٠﴾ أَمْ تَسْأَلُهُمْ أَجْرًا فَهُمْ مِّنْ

daughters and you have sons? Do you ask a reward from them, so that they are

مَّغْرَمٍ	مُّتَّقِلُونَ	أَمْ	عِنْدَ	هُمْ	الْغَيْبِ	فَ	هُمْ	يَكْتُبُونَ
write down	they	so	the unseen	them	with	do	burdened	debt

مَّغْرَمٍ مُّتَّقِلُونَ ﴿٤١﴾ أَمْ عِنْدَهُمُ الْغَيْبُ فَهُمْ يَكْتُبُونَ ﴿٤٢﴾

weighed down with a load of debt? Do they possess (knowledge of) the unseen, so that they write (it) down?

أَمْ	يُرِيدُونَ	كَيْدًا	فَ	الَّذِينَ	كَفَرُوا	هُمْ	الْمَكِيدُونَ
do	they intend	a plot	so	those who	disbelieve	they	be caught in the plot

أَمْ يُرِيدُونَ كَيْدًا فَالَّذِينَ كَفَرُوا هُمْ الْمَكِيدُونَ ﴿٤٣﴾

Do they intend a plot? But it is those who disbelieve that will be caught in the plot.

أَمْ	لَ	هُمْ	إِلَهَ	غَيْرُ	اللَّهِ	سُبْحَانَ	اللَّهِ	عَنْ	مَا	يُشْرِكُونَ
have	for	them	God	beside	Allah	Exalted	Allah	from	what	they associate

أَمْ لَهُمْ إِلَهٌ غَيْرُ اللَّهِ ط سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ ﴿٤٤﴾

Have they a God other than Allah? Exalted is Allah above (all) that which they associate (with Him)!

وَ	إِنْ	يَرَوْا	كِسْفًا	مِّنَ	السَّمَاءِ	سَاقِطًا	يَقُولُوا	سَحَابٌ
and	if	they see	piece	of	cloud	descending	they say	cloud

وَإِنْ يَرَوْا كِسْفًا مِّنَ السَّمَاءِ سَاقِطًا يَقُولُوا سَحَابٌ

And if they see a piece of cloud descending, they say; (soon will follow) clouds

مَّرْكُومٌ	فَ	ذَرُّ	هُمْ	حَتَّىٰ	يَلْقُوا	يَوْمَ	هُمْ	الَّذِي	فِي	هِ
layer upon layer	so	leave	them	until	they meet	day	their	which	in	it

مَّرْكُومٌ ﴿٤٥﴾ فَذَرَّهُمْ حَتَّىٰ يَلْقُوا يَوْمَهُمُ الَّذِي فِيهِ

layer upon layer.' So leave them alone until they confront their (promised) day on which

يُضَعَّقُونَ	يَوْمَ	لَا	يُغْنِي	عَنْ	هُمْ	كَيْدُ	هُمْ	شَيْئًا	وَ	لَا
struck by thunder	the day	not	avail	from	them	plot	their	ought	and	nor

يُضَعَّقُونَ ﴿٤٦﴾ يَوْمَ لَا يُغْنِي عَنْهُمْ كَيْدُهُمْ شَيْئًا وَلَا

they will be thunderstruck. The day when their plotting will not avail them aught, nor shall

هُمْ	يُنصَرُونَ	وَ	إِنَّ	لِ	الَّذِينَ	ظَلَمُوا	عَذَابًا	دُونَ
they	they be helped	and	verily	for	those who	do wrong	punishment	besides

هُمْ يُنصَرُونَ ﴿٤٧﴾ وَإِنَّ لِلَّذِينَ ظَلَمُوا عَذَابًا دُونَ

they be helped. And verily, for those who do wrong there is a punishment besides

ذَلِكَ	وَ	لَكِنَّ	أَكْثَرَهُمْ	لَا	يَعْلَمُونَ	وَ	أَصْبِرْ	لِ	حُكْمِ	رَبِّ	كَ
that	and	but	most	not	they know	and	be patient	for	judgement	Lord	your

ذَلِكَ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٤٨﴾ وَأَصْبِرْ لِحُكْمِ رَبِّكَ

that. But most of them know not. So wait patiently for the judgement of your Lord;

فَ	إِنَّ	كَ	بِ	أَعْيُنِنَا	وَ	سَبِّحْ	بِ	حَمْدِ	رَبِّ	كَ	حِينَ	تَقُومُ
so	indeed	you	with	Our eyes	and	glorify	with	praise	Lord	your	when	rise

فَإِنَّكَ بِأَعْيُنِنَا وَسَبِّحْ بِحَمْدِ رَبِّكَ حِينَ تَقُومُ ﴿٤٩﴾

for assuredly you are before Our eyes; and glorify your Lord with (His) praise when you rise up (from sleep);

وَ	مِنَ	الَّيْلِ	فَ	سَبِّحْ	هُ	وَ	إِدْبَارَ	النُّجُومِ
and	of	night	so	glorify	him	and	setting	the stars

وَمِنَ اللَّيْلِ فَسَبِّحْهُ وَإِدْبَارَ النُّجُومِ ﴿٥٠﴾

And for part of the night (also) do you glorify Him and at the setting of the stars.

٥٣- سُورَةُ النَّجْمِ مَكِّيَّةٌ

Revealed in Makkah

Surah Al-Najm

رُكُوعَاتُهَا ٣

آيَاتُهَا ٦٣

Ruku 3

Verses 63

بِ	اسْمِ	اللَّهِ	الرَّحْمَنِ	الرَّحِيمِ
with	the name	Allah	the Gracious	the Merciful

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿١﴾

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

وَ	النَّجْمِ	إِذَا	هَوَى	مَا	ضَلَّ	صَاحِبُ	كُمُ	وَ	مَا	غَوَى
by	the star	when	it falls	not	erred	your	companion	and	nor	gone astray

وَالنَّجْمِ إِذَا هَوَىٰ ﴿٢﴾ مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوَىٰ ﴿٣﴾

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



وَمَا	يَنْطِقُ	عَنِ	الْهَوَى	إِنْ	هُوَ	إِلَّا	وَحَى	يُوحَى
nor	he speaks	of	the desire	not	it	but	revelation	revealed

وَمَا يَنْطِقُ عَنِ الْهَوَىٰ ۖ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ ۖ ﴿٥﴾

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

عَلَّمَ	هُ	شَدِيدُ	الْقُوَى	ذُو	مِرَّةٍ	فَ	اسْتَوَى	وَ	هُوَ
taught	him	mighty	powers	having	Great Might	then	settled	and	He

عَلَّمَهُ شَدِيدُ الْقُوَىٰ ۖ ذُو مِرَّةٍ ۖ فَاسْتَوَىٰ ۖ وَ هُوَ

(The Lord) of mighty powers has taught him, Of Great Might. Who then settled (upon His Throne), And (He revealed His Word)

بِ	الْأَفْقِ	الْأَعْلَى	ثُمَّ	دَنَا	فَ	تَدَلَّى	فَ	كَانَ	قَابَ	قَوْسَيْنِ
with	horizon	loftiest	then	drew near	then	came down	so	he was	one chord	two bows

بِالْأَفْقِ الْأَعْلَى ۖ ثُمَّ دَنَا فَتَدَلَّى ۖ فَكَانَ قَابَ قَوْسَيْنِ

when He was at the loftiest Horizon, Then He drew nearer (to God); then he came down (to mankind), So that he became,

أَوْ	أَدْنَى	فَ	أَوْحَى	إِلَى	عَبْدِهِ	هَ	مَا	أَوْحَى	مَا	كَذَبَ
or	closer	then	He revealed	to	His servant	that	He revealed	not	He revealed	lied

أَوْ أَدْنَى ۖ فَأَوْحَىٰ عَبْدِهِ مَا أَوْحَىٰ ۖ مَا كَذَبَ

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

وَالْقُلُوبِ	مَا	رَأَى	أَ	فَ	تُمَرُونَ	هَ	عَلَى	مَا	يَرَى	وَ
heart	what	he saw	will	then	you dispute	him	upon	what	he saw	and

الْقُلُوبِ مَا رَأَى ۖ أَفَتُمَرُونَهُ عَلَىٰ مَا يَرَىٰ ۖ ﴿١٣﴾ وَ

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

لَقَدْ	رَأَى	هُ	نَزْلَةً	أُخْرَى	عِنْدَ	سِدْرَةِ	الْمُنْتَهَى	عِنْدَهَا
certainly	he saw	him	one time	another time	near	Lote-tree	farthest	it

لَقَدْ رَأَاهُ نَزْلَةً أُخْرَىٰ ۖ عِنْدَ سِدْرَةِ الْمُنْتَهَىٰ ۖ ﴿١٤﴾ عِنْدَهَا

certainly, he saw Him a second time (also), Near the farthest Lote-tree, Near which

جَنَّةُ	الْمَأْوَى	إِذْ	يَغْشَى	السِّدْرَةَ	مَا	يَغْشَى	مَا	زَاغَ
Garden	the abode	when	covered	the Lote-tree	that	covers	not	deviated

جَنَّةُ الْمَأْوَى ①٦ اِذْ يَغْشَى السِّدْرَةَ مَا يَغْشَى ①٧ مَا زَاغَ

is Garden of Eternal Abode. (This was) when that which covers covered the Lote-tree. The eye deviated not,

الْبَصْرُ	وَ	مَا	طَغَى	لَ	قَدْ	رَأَى	مِنْ	آيَاتِ	رَبِّ	هِ	الْكُبْرَى
eye	and	wander	not	sure	for	he saw	of	Signs	Lord	his	the greatest

الْبَصْرُ وَمَا طَغَى ①٨ لَقَدْ رَأَى مِنْ آيَاتِ رَبِّهِ الْكُبْرَى ①٩

nor did (it) wander. Surely, he saw the greatest of the Signs of his Lord.

أَفَ	رَأَيْتُمْ	اللَّتَّ	وَ	الْعُزَّى	وَ	مَنُوَةَ	الثَّالِثَةَ	الْأُخْرَى
did	you saw	Lat	and	Uzza	and	Manat	third	another

أَفَرَأَيْتُمُ اللَّتَّ وَالْعُزَّى ②٠ وَمَنُوَةَ الثَّالِثَةَ الْآخْرَى ②١

Now tell (me) about Lat and Uzza. And Manat, the third one, another (goddess)!

أَلْ	لَكُمْ	الذَّكَرُ	وَ	لَ	هُ	الْأُنثَى	تِلْكَ	إِذَا	قِسْمَةٌ	ضِيْزَى
what	you	the males	and	for	him	females	that	when	division	unfair

أَلْكُمْ الذَّكَرُ وَلَهُ الْأُنثَى ②٢ تِلْكَ إِذَا قِسْمَةٌ ضِيْزَى ②٣

'What! for you the males and for Him the females!' That indeed is an unfair division.

إِنْ	هِيَ	إِلَّا	أَسْمَاءٌ	سَمَّيْتُمُوهَا	هَا	أَنْتُمْ	وَ	آبَاؤُكُمْ	مَا
not	it	but	the names	you named	it	you	and	fathers	no

إِنْ هِيَ إِلَّا أَسْمَاءٌ سَمَّيْتُمُوهَا أَنْتُمْ وَآبَاؤُكُمْ مَا

'These are but the names which you have named -- you and your fathers --

أَنْزَلَ	اللَّهُ	بِهَا	مِنْ	سُلْطَنٍ	إِنْ	يَتَّبِعُونَ	إِلَّا	الظَّنَّ	وَ	مَا
sent down	Allah	of	it	authority	not	you follow	but	conjecture	and	what

أَنْزَلَ اللَّهُ بِهَا مِنْ سُلْطَنٍ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَمَا

for which Allah has sent down no authority.' They follow naught but conjecture and what

تَهْوَى	الْأَنْفُسُ	وَ	لَ	قَدْ	جَاءَ	هُمُ	مِّنْ	رَّبِّ	هُمُ	الْهُدَى
desire	souls	and	for	sure	came	them	from	Lord	their	guidance

تَهْوَى الْأَنْفُسُ ۖ وَلَقَدْ جَاءَهُمْ مِّنْ رَبِّهِمُ الْهُدَى ۖ ﴿٢٤﴾

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

أَمْ	لِ	الْإِنْسَانِ	مَا	تَمَنَّى	فَ	لِ	لِلَّهِ	الْآخِرَةُ	وَ	الْأُولَى	وَ	كَمْ
is	for	man	that	he desires	so	for	Allah	the end	and	that precedes	and	how many

أَمْ لِلْإِنْسَانِ مَا تَمَنَّى ۚ ﴿٢٥﴾ فَلِلَّهِ الْآخِرَةُ وَالْأُولَى ۚ ﴿٢٦﴾ وَكَمْ

Is there for man all that he desires? (No) to Allah belongs the end (of everything) and all that precedes. And how many

مِّنْ	مَّلَكٍ	فِي	السَّمَوَاتِ	لَا	تُغْنِي	شَفَاعَتُهُمْ	هُمُ	شَيْئًا	إِلَّا
of	angels	in	the heavens	not	avail	intercession	their	anything	except

مِّنْ مَّلَكٍ فِي السَّمَوَاتِ لَا تُغْنِي شَفَاعَتُهُمْ شَيْئًا إِلَّا

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

مِنْ	بَعْدِ	أَنْ	يَأْذَنَ	اللَّهُ	لِ	مَنْ	يَشَاءُ	وَ	يَرْضَى	إِنْ
of	after	that	give permission	Allah	for	who	He wills	and	pleases	surely

مِنْ بَعْدِ أَنْ يَأْذَنَ اللَّهُ لِمَنْ يَشَاءُ وَيَرْضَى ۚ ﴿٢٧﴾

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

الَّذِينَ	لَا	يُؤْمِنُونَ	بِ	الْآخِرَةِ	لَ	يُسَمُّونَ	الْمَلَائِكَةَ
those who	not	they believe	with	Hereafter	surely	they name	the angels

الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ لَيُسَمُّونَ الْمَلَائِكَةَ

Those who believe not in the Hereafter name the angels

تَسْمِيَةَ	الْأُنثَى	وَ	مَا	لَ	هُمُ	بِ	هَ	مِنْ	عِلْمٍ	إِنْ	يَتَّبِعُونَ
naming	females	and	no	for	with them	it	any	knowledge	not	they follow	

تَسْمِيَةَ الْأُنثَى ۚ ﴿٢٨﴾ وَمَالَهُمْ بِهِ مِنْ عِلْمٍ ۖ إِنَّ يَتَّبِعُونَ

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

إِلَّا	الظَّنَّ	وَ	إِنَّ	الظَّنَّ	لَا	يُغْنِي	مِنَ	الْحَقِّ	شَيْئًا
but	conjecture	and	indeed	conjecture	not	avails	from	truth	anything

إِلَّا الظَّنَّ وَإِنَّ الظَّنَّ لَا يُغْنِي مِنَ الْحَقِّ شَيْئًا<sup>29</sup>

but conjecture; and conjecture avails naught against truth.

فَ	أَعْرِضْ	عَنْ	مَنْ	تَوَلَّى	عَنْ	ذِكْرِ	نَا	وَ	لَمْ	يُرِدْ
so	turn aside	from	who	turns away	from	remembrance	Our	and	not	he seek

فَاعْرِضْ عَنْ مَنْ تَوَلَّى عَنْ ذِكْرِنَا وَلَمْ يُرِدْ

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

إِلَّا	الْحَيَاةَ	الدُّنْيَا	ذَلِكَ	مَبْلَغُ	هُمْ	مِّنَ	الْعِلْمِ
but	life	this world	that	extent	their	from	knowledge

إِلَّا الْحَيَاةَ الدُّنْيَا<sup>30</sup> ذَلِكَ مَبْلَغُهُم مِّنَ الْعِلْمِ<sup>ط</sup>

but the life of this world. That is the utmost they have of knowledge.

إِنَّ	رَبَّكَ	هُوَ	أَعْلَمُ	بِ	مَنْ	ضَلَّ	عَنْ	سَبِيلِ	هِ	وَ	هُوَ
verily	your Lord	He	know best	with	who	strays	from	way	His	and	He

إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ

Verily, your Lord knows him best who strays from His way, and He

أَعْلَمُ	بِ	مَنْ	أَهْتَدَى	وَ	لِ	اللَّهِ	مَا	فِي	السَّمَوَاتِ
know best	with	who	follow guidance	and	for	Allah	what	in	the heavens

أَعْلَمُ بِمَنْ اهْتَدَى<sup>الربيع</sup> <sup>31</sup> وَلِلَّهِ مَا فِي السَّمَوَاتِ

knows him best who follow guidance. And to Allah belongs whatever is in heavens

وَ	مَا	فِي	الْأَرْضِ	لِ	يَجْزِي	الَّذِينَ	أَسَاءُوا	بِ	مَا	عَمِلُوا
and	what	in	the earth	so that	he requite	those who	do evil	with	what	they did

وَمَا فِي الْأَرْضِ لِيَجْزِيَ الَّذِينَ أَسَاءُوا بِمَا عَمِلُوا

and whatever is in the earth, that He may requite those who do evil for what they have wrought,

وُ	يَجْزِي	الَّذِينَ	أَحْسَنُوا	بِ	الْحُسْنَى	الَّذِينَ
and	reward	those who	do good	with	the best	those who

وَيَجْزِي الَّذِينَ أَحْسَنُوا بِالْحُسْنَى ۖ وَالَّذِينَ

and that He may reward with what is best those who do good. Those who

يَجْتَنِبُونَ	كَبِيرَ	الْإِثْمِ	وَ	الْفَوَاحِشَ	إِلَّا	اللَّامِ
they shun	major	sins	and	indecencies	except	minor slips

يَجْتَنِبُونَ كَبِيرَ الْإِثْمِ وَالْفَوَاحِشَ إِلَّا اللَّامِ

shun major sins and indecencies except for minor slips --

إِنَّ	رَبَّ	كَ	وَاسِعُ	الْمَغْفِرَةِ	هُوَ	أَعْلَمُ	بِ	كُمُ	إِذْ
verily	your	Lord	expansive	forgiveness	He	knows well	with	you	when

إِنَّ رَبَّكَ وَاسِعُ الْمَغْفِرَةِ ۖ هُوَ أَعْلَمُ بِكُمْ إِذْ

verily, your Lord is expansive in forgiveness. He knows you full well (from the time) when

أَنْشَأَ	كُمُ	مِّنَ	الْأَرْضِ	وَ	إِذْ	أَنْتُمْ	أَجِنَّةٌ	فِي	بُطُونِ
created	you	from	the earth	and	when	you	embryos	in	bellies

أَنْشَأَكُمْ مِّنَ الْأَرْضِ وَإِذْ أَنْتُمْ أَجِنَّةٌ فِي بُطُونِ

He created you from the earth, and when you were embryos in the bellies

أُمَّهَاتِكُمْ	فَ	لَا	تُزَكُّوْا	أَنْفُسَكُمْ	هُوَ	أَعْلَمُ	بِ	مَنْ
mothers	so	not	ascribe purity	yourselves	He	know best	with	who

أُمَّهَاتِكُمْ ۖ فَلَا تُزَكُّوْا أَنْفُسَكُمْ ۖ هُوَ أَعْلَمُ بِمَنْ

of your mothers. So ascribe not purity to yourselves. He knows him best who is

اتَّقَى	أَ	فَ	رَأَيْتَ	الَّذِي	تَوَلَّى	وَ	أَعْطَى	قَلِيلاً
righteous	do	then	you see	who	turns away	and	gives	a little

اتَّقَى ۖ أَفَرَأَيْتَ الَّذِي تَوَلَّى ۖ وَأَعْطَى قَلِيلاً

(truly) righteous. Do you see him who turns away, and gives a little,

وَأَكْدَى	أَعِنْدَهُ	عِلْمُهُ	الْغَيْبِ	فَ هُوَ	يَرَى	أَمْ
and	with	knowledge	the unseen	he so	he sees	has

وَأَكْدَى ۝٣٥ أَعِنْدَهُ عِلْمُ الْغَيْبِ فَهُوَ يَرَى ۝٣٦ أَمْ

and does it grudgingly? Has he the knowledge of the unseen so that he can see? Has

لَمْ	يُنَبِّأْ	بِ	مَا	فِي	صُحُفِ	مُوسَى	وَ	إِبْرَاهِيمَ
not	he informed	with	what	in	Scripture	Moses	and	Abraham

لَمْ يُنَبِّأْ بِمَا فِي صُحُفِ مُوسَى ۝٣٧ وَإِبْرَاهِيمَ

he not been informed of what is in the Scripture of Moses, and (of) Abraham

الَّذِي	وَفِي	أَنْ	لَا	تَزِرُ	وَازِرَةً	وَزَرَ	أُخْرَى	وَ	أَنْ
who	fulfilled	that	no	bear	bearer	burden	another	and	that

الَّذِي وَفِي ۝٣٨ أَلَّا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَى ۝٣٩ وَأَنْ

who fulfilled (the commandments)? -- That no bearer of burden shall bear the burden of another; And that

لَيْسَ	لِ	الْإِنْسَانِ	إِلَّا	مَا	سَعَى	وَ	أَنْ	سَعَى	هُ
nothing	for	man	except	what	he endeavours	and	that	endeavour	his

لَيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَى ۝٤٠ وَأَنَّ سَعْيَهُ

there is nothing for man but (the fruits of) his endeavours; And that his endeavour

سَوْفَ	يُرَى	ثُمَّ	يُجْزَى	هُ	الْجَزَاءَ	الْأَوْفَى
soon	acknowledged	then	rewarded	he	be rewarded	fullest

سَوْفَ يُرَى ۝٤١ ثُمَّ يُجْزَاهُ الْجَزَاءَ الْأَوْفَى ۝٤٢

will soon be acknowledged; Then he will be rewarded for it the fullest reward;

وَ	أَنَّ	إِلَى	رَبِّ	كَ	الْمُنْتَهَى	وَ	أَنَّ	هُ	هُوَ	أَضْحَكَ
and	that	to	Lord	your	ultimately end	and	that	He	Who	make laugh

وَأَنَّ إِلَى رَبِّكَ الْمُنْتَهَى ۝٤٣ وَأَنَّهُ هُوَ أَضْحَكَ

And that to your Lord do (all things) ultimately go; And that it is He Who makes (men) laugh

وَ	أَبْكِي	وَ	أَنَّ	هُ	هُوَ	أَمَاتَ	وَ	أَحْيَا	وَ	أَنَّ	هُ	خَلَقَ
creates	He	that	and	gives life	and	causes death	Who	He	that	and	makes weep	and

وَأَبْكِي ۞ وَأَنَّهُ هُوَ أَمَاتَ وَأَحْيَا ۞ وَأَنَّهُ خَلَقَ

and makes (them) weep; And that it is He Who causes death and gives life; And that He creates

الزَّوْجَيْنِ	وَالذَّكَرَ	وَ	الْأُنثَى	مِنْ	نُطْفَةٍ	إِذَا	تُمْنِي
poured forth	when	sperm-drop	from	female	and	male	pairs

الزَّوْجَيْنِ الذَّكَرَ وَالْأُنثَى ۞ مِنْ نُطْفَةٍ إِذَا تُمْنِي ۞

the pairs, male and female, From a sperm-drop when it is poured forth;

وَ	أَنَّ	عَلَى	هِ	النَّشْأَةَ	الْأُخْرَى	وَ	أَنَّ	هُ	هُوَ	أَغْنَى
enriches	Who	He	that	and	second	creation	him	upon	that	and

وَأَنَّ عَلَيْهِ النَّشْأَةَ الْأُخْرَى ۞ وَأَنَّهُ هُوَ أَغْنَى

And that it is for Him to bring forth the second creation; And that it is He Who enriches

وَ	أَقْنَى	وَ	أَنَّ	هُ	هُوَ	رَبُّ	السَّيْعَرَى	وَ	أَنَّ	هُ	أَهْلَكَ
destroyed	He	that	and	Sirius	Lord	Who	He	that	and	grant wealth	and

وَأَقْنَى ۞ وَأَنَّهُ هُوَ رَبُّ السَّيْعَرَى ۞ وَأَنَّهُ أَهْلَكَ

and grants wealth to (one's) satisfaction; And that He is the Lord of Sirius; And that He destroyed

عَادَ	الْأُولَى	وَ	ثَمُودًا	فَ	مَا	أَبْقَى	وَ	قَوْمَ	نُوحَ
Noah	people	and	spared	not	so	Thamud	and	the first	Ad

عَادَ الْأُولَى ۞ وَثَمُودًا فَمَا أَبْقَى ۞ وَقَوْمَ نُوحَ

the first (tribe of) Ad, And (the tribe of) Thamud, and He spared not (any of them), And (He destroyed) the people of Noah

مِّنْ	قَبْلُ	إِنَّ	هُمْ	كَانُوا	هُمْ	أَظْلَمَ	وَ	أَطْغَى
most rebellious	and	most unjust	they	were	they	verily	before	from

مِّنْ قَبْلُ إِنَّهُمْ كَانُوا هُمْ أَظْلَمَ وَأَطْغَى ۞

before (them) -- verily, they were most unjust and most rebellious --

وَ	الْمُوتِفِكَةَ	أَهْوَى	فَ	غَشَى	هَا	مَا	غَشَى	فَ	بِ	أَيِّ
which	over threw townships	so	subverted	so	covered	that	them	covered	with	then

وَالْمُوتِفِكَةَ أَهْوَى ۖ فَغَشَّاهَا مَا غَشَى ۖ فَبِأَيِّ ۝<sup>55</sup>

And He overthrew the subverted township (of the people of Lot). So covered them that which did cover them. Which then

الْآءِ	رَبِّ	كَ	تَتَمَارَى	هَذَا	نَذِيرٌ	مِّنَ	النُّذُرِ
Warnings	among	Warner	this	dispute	your	Lord	bounties

الْآءِ رَبِّكَ تَتَمَارَى ۖ هَذَا نَذِيرٌ مِّنَ النُّذُرِ ۝<sup>56</sup>

(O man), of the bounties of your Lord will you dispute? This is a Warner from among the (class of the) Warners

الْأُولَى	أَزِفَتْ	الْأَزِفَةُ	لَيْسَ	لَ	هَا	مِنْ	دُونِ	اللَّهِ
old	drew near	that draws near	not	for	it	from	beside	Allah

الْأُولَى ۖ أَزِفَتْ الْأَزِفَةُ ۖ لَيْسَ لَهَا مِنْ دُونِ اللَّهِ

of old. (The Hour) that was to come has come nigh, None but Allah can avert it.

كَاشِفَةٌ	أَف	فَ	مِنْ	هَذَا	الْحَدِيثِ	تَعْجَبُونَ
avert	do	then	of	this	statement	you wonder

كَاشِفَةٌ ۖ أَفَمِنْ هَذَا الْحَدِيثِ تَعْجَبُونَ ۖ ۝<sup>60</sup>

Do you then wonder at this announcement?

وَ	تَضْحَكُونَ	وَ	لَا	تَبْكُونَ	وَ	أَنْتُمْ	سَمِدُونَ
and	you laugh	and	not	you weep	and	you are	heedless

وَتَضْحَكُونَ وَلَا تَبْكُونَ ۖ وَأَنْتُمْ سَمِدُونَ ۖ ۝<sup>62</sup>

And do you laugh, and weep not? And will you remain proudly heedless?

فَ	اسْجُدُوا	لِ	لِلَّهِ	وَ	اعْبُدُوا
so	you prostrate	to	Allah	and	worship

فَاسْجُدُوا لِلَّهِ وَاعْبُدُوا ۖ ۝<sup>63</sup>

So prostrate yourselves before Allah, and worship (Him).



## ٥٢- سُورَةُ الْقَمَرِ مَكِّيَّةٌ

Revealed in Makkah

Surah Al-Qamar

رُكُوعَاتُهَا ٣

آيَاتُهَا ٥٦

Ruku 3

Verses 56

بِ	اسْمِ	اللَّهِ	الرَّحْمَنِ	الرَّحِيمِ
with	the name	Allah	the Gracious	the Merciful

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①

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

اِقْتَرَبَتِ	السَّاعَةُ	وَ	اَنْشَقَّ	الْقَمَرُ	وَ	اِنْ	يَرَوْا	اَيَّةً
drawn nigh	the Hour	and	rent asunder	the moon	and	if	they see	a Sign

اِقْتَرَبَتِ السَّاعَةُ وَاَنْشَقَّ الْقَمَرُ ② وَاِنْ يَرَوْا اَيَّةً

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

يُعْرِضُوا	وَ	يَقُولُوا	سِحْرٌ	مُّسْتَمِرٌّ	وَ	كَذَّبُوا	وَ	اتَّبَعُوا
they turn away	and	they say	magic	a passing	and	they reject	and	they follow

يُعْرِضُوا وَيَقُولُوا سِحْرٌ مُسْتَمِرٌّ ③ وَكَذَّبُوا وَاتَّبَعُوا

they turn away and say, 'A passing (feat of) magic.' They reject (the truth) and follow

اَهْوَاءَ	هُمُ	وَ	كُلُّ	اَمْرٍ	مُسْتَقَرٌّ	وَ	لَ	قَدْ	جَاءَ	هُمُ	مِّنْ
evil desires	their	and	every	decree	come to pass	and	for	sure	came	you	from

اَهْوَاءَ هُمْ وَكُلُّ اَمْرٍ مُسْتَقَرٌّ ④ وَلَقَدْ جَاءَ هُمْ مِّنْ

their own fancies. But every decree (of God) shall certainly come to pass. And there has already come to them

الْاَنْبَاءِ	مَا	فِي	هِ	مُزْدَجَرٌ	حِكْمَةٌ	بَالِغَةٌ	فَ	مَا	تُغْنِي	النُّذُرُ
great news	in	it	warning	wisdom	consummate	so	not	profit	warnings	

الْاَنْبَاءِ مَا فِيهِ مُزْدَجَرٌ ⑤ حِكْمَةٌ ⑥ بَالِغَةٌ فَمَا تُغْنِي النُّذُرُ ⑥

the great news wherein is a warning -- Consummate wisdom; but the warnings profit them not.

فَ	تَوَلَّ	عَنْ	هُمْ	يَوْمَ	يَدْعُ	الدَّاعِ	إِلَى	شَيْءٍ	نُّكْرٍ
so	turn you away	from	them	the day	summon	the Summoner	to	thing	strange

فَتَوَلَّ عَنْهُمْ يَوْمَ يَدْعُ الدَّاعِ إِلَى شَيْءٍ نُّكْرٍ ٧

Therefore turn you away from them. The day when the Summoner will summon (them) to a disagreeable thing,

خُشَعًا	أَبْصَارُهُمْ	يَخْرُجُونَ	مِنَ	الْأَجْدَاثِ	كَ	أَنَّ	هُمْ
cast down	eyes	come forth	from	graves	as	if	they

خُشَعًا أَبْصَارُهُمْ يَخْرُجُونَ مِنَ الْأَجْدَاثِ كَأَنَّهُمْ

While their eyes will be cast down and they will come forth from (their) graves as though they

جَرَادٌ	مُنْتَشِرٌ	مُهْطِعِينَ	إِلَى	الدَّاعِ	يَقُولُ	الْكَافِرُونَ
locust	scattered	hastening	towards	the Summoner	they say	the disbelievers

جَرَادٌ مُنْتَشِرٌ ٨ مُهْطِعِينَ إِلَى الدَّاعِ يَقُولُ الْكَافِرُونَ

were locusts scattered about, Hastening towards the Summoner. The disbelievers will say,

هَذَا	يَوْمٌ	عَسِيرٌ	كَذَبْتَ	قَبْلَ	هُمْ	قَوْمُ	نُوحٍ	فَ	كَذَّبُوا
this	day	hard	belied	before	them	people	Noah	so	they belied

هَذَا يَوْمٌ عَسِيرٌ ٩ كَذَبْتَ قَبْلَهُمْ قَوْمُ نُوحٍ فَكَذَّبُوا

'This is a hard day.' The people of Noah rejected (the truth) before them; aye, they rejected

عَبْدَنَا	وَ	قَالُوا	مَجْنُونٌ	وَ	أَزْدَجِرَ	وَ	دَعَا	رَبَّهُ	أَنْ	أَنَا
Our servant	and	they said	madman	and	who is spurned	and	he prayed	his	that	I

عَبْدَنَا وَقَالُوا مَجْنُونٌ وَأَزْدَجِرَ ١٠ فَدَعَا رَبَّهُ أَنِّي

Our servant and said, 'A madman and one who is spurned.' He therefore prayed to his Lord (saying), 'I am

مَغْلُوبٌ	فَ	أَنْتَصِرُ	فَ	فَتَحْنَا	أَبْوَابَ	السَّمَاءِ	بِ	مَاءٍ
overcome	so	You help	then	We opened	gates	the heaven	with	water

مَغْلُوبٌ فَانْتَصِرُ ١١ فَفَتَحْنَا أَبْوَابَ السَّمَاءِ بِمَاءٍ

overcome, so (come) You (to my) help!' Thereupon We opened the gates of heaven, with water

مُنْهَمِرٍ	وَ	فَجَرْنَا	الْأَرْضَ	عِيُونًا	فَ التَّقَى	الْمَاءِ	عَلَى	أَمْرٍ
pouring down	and	We caused to burst	the earth	so with springs	met	waters	for	a purpose

مُنْهَمِرٍ<sup>12</sup> وَفَجَرْنَا الْأَرْضَ عِيُونًا فَالتَّقَى الْمَاءِ عَلَى أَمْرٍ

pouring down; And We caused the earth to burst forth with springs, so the (two) waters met for a purpose

قَدْرٍ	وَ	حَمَلْنَا	هُ	عَلَى	ذَاتِ	الْوَجِ	وَ	دُسْرٍ
it was decreed	and	We carried	him	upon	having	planks	and	nails

قَدْرٍ<sup>13</sup> وَحَمَلْنَاهُ عَلَى ذَاتِ الْوَجِ وَدُسْرٍ<sup>14</sup>

that was decreed. And We carried him upon that (which was made) of planks and nails.

تَجْرِي	بِ	أَعْيُنِنَا	نَا	جَزَاءً	لِ	مَنْ	كَانَ	كُفِرَ	وَ	لَ	قَدْ	تَرَكْنَا	هَا
floated	with	our eyes	our	reward	for	who	was	rejected	and	sure	for	We left	it

تَجْرِي بِأَعْيُنِنَا جَزَاءً لِمَنْ كَانَ كُفِرَ<sup>15</sup> وَلَقَدْ تَرَكْنَاهَا

It floated on under Our eyes; a reward for him who had been rejected. And We left it

آيَةً	فَ	هَلْ	مِنْ	مُدَّكِرٍ	فَ	كَيْفَ	كَانَ	عَذَابِ	ئِي
a Sign	so	is there	anyone	receive admonition	then	how	was	punishment	My

آيَةً فَهَلْ مِنْ مُدَّكِرٍ<sup>16</sup> فَكَيْفَ كَانَ عَذَابِي

as a Sign (for the coming generations); but is there anyone who would receive admonition? How (terrible) then was My punishment

وَ	نُذْرٍ	وَ	لَ	قَدْ	يَسِّرْنَا	الْقُرْآنَ	لِ	الذِّكْرِ	فَ	هَلْ	مِنْ
and	My warning	and	sure	We made easy	to	Quran	to	remember	so	is there	anyone

وَنُذْرٍ<sup>17</sup> وَلَقَدْ يَسِّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ

and My warning! And indeed We have made the Quran easy (to understand and) to remember. But is there anyone who

مُدَّكِرٍ	كَذَّبَتْ	عَادٌ	فَ	كَيْفَ	كَانَ	عَذَابِ	ئِي	وَ	نُذْرٍ
receive admonition	belied	Ad	so	how	was	punishment	My	and	My warning

مُدَّكِرٍ<sup>18</sup> كَذَّبَتْ عَادٌ فَكَيْفَ كَانَ عَذَابِي وَنُذْرٍ<sup>19</sup>

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

إِنَّا	أَرْسَلْنَا	عَلَىٰ	هَمُّ	رِيحًا	صَرُورًا	فِي	يَوْمٍ	نَحْسٍ
indeed We	We sent	against	them	wind	furious	in	a day	ill luck

إِنَّا أَرْسَلْنَا عَلَيْهِمْ رِيحًا صَرُورًا فِي يَوْمٍ نَحْسٍ

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

مُسْتَمِرٍّ	تَنْزِعُ	النَّاسَ	كَ	أَنَّ	هُمْ	أَعْجَازُ	نَخْلٍ	مُنْقَعِرٍ
unending	tears away	people	like	that	they	trunks	palm-tree	uprooted

مُسْتَمِرٍّ<sup>20</sup> تَنْزِعُ النَّاسَ كَأَنَّهُمْ أَعْجَازُ نَخْلٍ مُنْقَعِرٍ<sup>21</sup>

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

فَ	كَيْفَ	كَانَ	عَذَابِي	وَ	نُذْرِي	وَ	لَقَدْ	يَسَّرْنَا	الْقُرْآنَ
then	how	was	My	and	My	warning	and	We made easy	Quran

فَكَيْفَ كَانَ عَذَابِي وَنُذْرِي<sup>22</sup> وَلَقَدْ يَسَّرْنَا الْقُرْآنَ

How (terrible) then was My punishment and My warning! And indeed We have made the Quran easy (to understand and)

لِ	الذِّكْرِ	فَ	هَلْ	مِنْ	مُدَّكِرٍ	كَذَّبَتْ	ثَمُودُ	بِ	النُّذْرِ
to	remember	but	is there	anyone	receive admonition	belied	Thamud	with	the Warner

لِلذِّكْرِ فَهَلْ مِنْ مُدَّكِرٍ<sup>23</sup> كَذَّبَتْ ثَمُودُ بِالنُّذْرِ<sup>24</sup>

to remembber. But is there anyone who would receive admonition? (The tribe of) Thamud (also) rejected the Warners.

فَ	قَالُوا	أَ	بَشَرًا	مِنْ	نَا	وَاحِدًا	تَتَّبِعُ	هَـ	إِنَّا	إِذَا	لَ	فِي	ضَلِّ
so	they said	what	man	among	us	a single	we follow	him	indeed	then	for	in	grave error

فَقَالُوا أَبَشَرًا مِّنَّا وَاحِدًا نَّتَّبِعُهُ إِنَّا إِذَا لَفِيَ ضَلِّ

And they said, 'What! a man, from among ourselves, a single individual! Shall we follow him? Indeed then we shall be in grave error

وَ	سُعْرٍ	ءَ	الْقِي	الذِّكْرِ	عَلَىٰ	هَـ	مِنْ	بَيْنِ	نَا	بَلْ	هُوَ
and	madness	has	revealed	Reminder	upon	him	from	among	us	no	he is

وَسُعْرٍ<sup>25</sup> ءَ الْقِي الذِّكْرِ عَلَيْهِ مِنْ بَيْنِنَا بَلْ هُوَ

and (afflicted with) madness.'Has the Reminder been revealed to him (alone) of all of us? No, he is

كَذَّابٌ	أَشِرُّ	سَ	يَعْلَمُونَ	غَدًا	مَنْ	الْكَذَّابُ	الْأَشِرُّ
liar	boastful	soon	they know	tomorrow	who	liar	boastful

كَذَّابٌ أَشِرُّ<sup>26</sup> سَيَعْلَمُونَ غَدًا مَنْ الْكَذَّابُ الْأَشِرُّ<sup>27</sup>

a boastful liar.' 'Tomorrow will they know who is the boastful liar!

إِنْ	نَا	مُرْسِلُوا	النَّاقَةَ	فِتْنَةً	لَّ	هُمْ	فَ	ارْتَقِبْ	هُمْ	وَ	اصْطَبِرْ
We	indeed	send	she-camel	trial	for	them	so	watch	them	and	have patience

إِنَّا مُرْسِلُوا النَّاقَةَ فِتْنَةً لَهُمْ فَارْتَقِبْهُمْ وَاصْطَبِرْ<sup>28</sup>

'We will send the she-camel as a trial for them, So watch them, (O Salih), and have patience.

وَ	نَبَأْهُمْ	أَنَّ	الْمَاءَ	قِسْمَةً	بَيْنَ	هُمْ	كُلُّ	شَرِبٍ	مُحْتَضَرٍ
and	tell	that	the water	shared	between	them	every	turn to drink	be observed

وَنَبِّئُهُمْ أَنَّ الْمَاءَ قِسْمَةٌ بَيْنَهُمْ كُلُّ شَرِبٍ مُحْتَضَرٌ<sup>29</sup>

'And tell them that the water is shared between them, every drinking time shall be observed.'

فَ	نَادَوْا	صَاحِبَ	هُمْ	فَ	تَعَاطَى	فَ	عَقَرَ	فَ	كَيْفَ	كَانَ
so	called	companion	their	and	he took	so	hamstrung	then	how	was

فَنَادَوْا صَاحِبَهُمْ فَتَعَاطَى فَعَقَرَ<sup>30</sup> فَكَيْفَ كَانَ

But they called their comrade, and he poised himself to strike and hamstrung her. How (terrible) then was

عَذَابٍ	مِ	وَ	نُذْرٍ	إِنْ	نَا	أَرْسَلْنَا	عَلَى	هُمْ	صَيْحَةً	وَاحِدَةً
punishment	My	and	My warning	indeed	We	We sent	against	them	blast	a single

عَذَابِي وَنُذْرِي<sup>31</sup> إِنَّا أَرْسَلْنَا عَلَيْهِمْ صَيْحَةً وَاحِدَةً

My punishment and My warning! We sent against them a single blast,

فَ	كَانُوا	كَ	هَشِيمِ	الْمُحْتَظِرِ	وَ	لَ	قَدْ	يَسَّرْنَا	الْقُرْآنَ	لِ	الذِّكْرِ
so	they became	like	stubble	trampled upon	and	for	sure	made easy	Quran	to	remember

فَكَانُوا كَهَشِيمِ الْمُحْتَظِرِ<sup>32</sup> وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ

and they became like the dry stubble, trampled upon. And indeed We have made the Quran easy (to understand and) to remember

فَ هَلْ مِنْ	مُدَّكِرٍ	كَذَّبَتْ قَوْمَ لُوطٍ	بِ النَّذْرِ	إِنْ نَأَى
We indeed the Warner with Lot people belied receive admonition anyone is there so				

فَهَلْ مِنْ مُدَّكِرٍ ۝۳۳ كَذَّبَتْ قَوْمَ لُوطٍ بِالنُّذْرِ ۝۳۴ إِنَّا

But is there anyone who would receive admonition? Lot's people (also) rejected the Warners. We

أَرْسَلْنَا عَلَىٰ هُمْ	حَاصِبًا	إِلَّا آلَ لُوطٍ	نَجَّيْنَا هُمْ
them We delivered Lot family except storm of stone them upon We sent			

أَرْسَلْنَا عَلَيْهِمْ حَاصِبًا إِلَّا آلَ لُوطٍ نَجَّيْنَاهُمْ

sent a storm of stones upon them except the family of Lot, whom We delivered

بِ سَحَرٍ	نِعْمَةً	مِّنْ عِنْدِنَا	كَذَلِكَ	نَجْزِي مَنْ	شَكَرَ
with a favour early dawn from Us like that We reward who grateful					

بِسَحَرٍ ۝۳۵ نِعْمَةً مِّنْ عِنْدِنَا ۝ كَذَلِكَ نَجْزِي مَنْ شَكَرَ ۝۳۶

by early dawn, As a favour from Us. Thus do We reward him who is grateful.

وَلَقَدْ	أَنْذَرَهُمْ	بَطْشَتْنَا	فَتَمَارَوْا	بِ النَّذْرِ	وَلَقَدْ
sure for and the warning with they doubted so Our punishment them warned sure for and					

وَلَقَدْ أَنْذَرَهُمْ بَطْشَتْنَا فَتَمَارَوْا بِالنُّذْرِ ۝۳۷ وَلَقَدْ

And he indeed had warned them of Our punishment, but they doubted the warning. And they

رَاوَدُوهُ	عَنْ ضَيْفِهِ	فَطَمَسْنَا	أَعْيُنَهُمْ	فَذُوقُوا	عَذَابِي
My punishment you taste so their eyes We blinded so his guests from him turn away					

رَاوَدُوهُ عَنْ ضَيْفِهِ فَطَمَسْنَا أَعْيُنَهُمْ فَذُوقُوا عَذَابِي

(deceitfully) sought to turn him away from his guests. So we blinded their eyes, (and said), 'Taste you now My punishment

وَنُذْرٍ	وَلَقَدْ	صَبَّحَهُمْ	بُكْرَةً	عَذَابٌ	مُّسْتَقَرٌّ
and My warning and sure for and in the morning them early morning punishment lasting					

وَنُذْرٍ ۝۳۸ وَلَقَدْ صَبَّحَهُمْ بُكْرَةً عَذَابٌ مُّسْتَقَرٌّ ۝۳۹

and My warning.' And there came upon them early in the morning a lasting punishment.

فَ ذُوقُوا	عَذَابِي	وَ	نُذْرِي	وَ	لَقَدْ	يَسَّرْنَا	الْقُرْآنَ
taste	My punishment	and	My warning	and	sure	We made easy	Quran

فَذُوقُوا عَذَابِي وَنُذْرِي ۖ وَلَقَدْ يَسَّرْنَا الْقُرْآنَ

'Now taste you My punishment and My warning.' And indeed, We have made the Quran easy (to understand and)

لِذِكْرِ	فَ هَلْ	مِنْ	مُدَّكِرٍ	وَ	لَقَدْ	جَاءَ	أَلْ	فِرْعَوْنَ
to	remember	so	is there	anyone	receive admonition	and	sure	for

لِلذِّكْرِ فَهَلْ مِنْ مُدَّكِرٍ ۖ وَلَقَدْ جَاءَ أَلْ فِرْعَوْنَ

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

النُّذْرِ	كَذَّبُوا	بِ	آيَاتِنَا	كُلِّ	هَا	فَ	أَخَذْنَا	هُمُ	أَخَذَ
Warner	they belied	with	Our Signs	all	it	so	seized	them	seizing

النُّذْرِ ۖ كَذَّبُوا بِآيَاتِنَا كُلِّهَا فَآخَذْنَاهُمْ أَخَذَ

Warner. 'They rejected all Our Signs. So We seized them like the seizing of

عَزِيزٍ	مُقْتَدِرٍ	أَ	كُفَّارٍ	كُمُ	خَيْرٌ	مِّنْ	أُولَئِكُمْ
One Mighty	Omnipotent	are	disbelievers	your	better	than	those

عَزِيزٍ مُّقْتَدِرٍ ۖ أَكُفَّارٍ كُمُ خَيْرٌ مِّنْ أُولَئِكُمْ

One Who is Mighty (and) Omnipotent. Are your disbelievers better than these?

أَمْ	لَ	كُمُ	بَرَاءَةٌ	فِي	الزُّبُرِ	أَمْ	يَقُولُونَ	نَحْنُ
or	for	you	exemption	in	the Scriptures	or	they say	We are

أَمْ لَكُمْ بَرَاءَةٌ فِي الزُّبُرِ ۖ أَمْ يَقُولُونَ نَحْنُ

Or have you an exemption in the Scriptures? Do they say, 'We are

جَمِيعٍ	مُّنْتَصِرٍ	سَ	يُهْزَمُ	الْجَمْعُ	وَ	يُوَلُّونَ	الدُّبُرَ
hosts	victorious	soon	be rooted	hosts	and	they turn	back

جَمِيعٍ مُّنْتَصِرٍ ۖ سَيُهْزَمُ الْجَمْعُ وَيُوَلُّونَ الدُّبُرَ ۖ

victorious hosts?' The hosts shall soon be rooted and will turn their backs (in flight).

بَلِ السَّاعَةِ	مَوْعِدُهُمْ	وَ السَّاعَةُ	أَذْهَى	وَ	أَمْرٌ
No	appointed time	and their	the Hour	and	most bitter

بَلِ السَّاعَةِ مَوْعِدُهُمْ وَالسَّاعَةُ أَذْهَى وَأَمْرٌ ٤٧

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

إِنَّ	الْمُجْرِمِينَ	فِي	ضَلِيلٍ	وَ	سُعْرٍ	يَوْمَ	يُسْحَبُونَ
surely	the guilty	in	error	and	gone mad	the day	they be dragged

إِنَّ الْمُجْرِمِينَ فِي ضَلِيلٍ وَسُعْرٍ ٤٨ يَوْمَ يُسْحَبُونَ

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

فِي	النَّارِ	عَلَى	وُجُوهِهِمْ	هُمْ	ذُوقُوا	مَسَّ	سَقَرٍ	إِنْ	نَا
in	the Fire	on	faces	their	taste you	touch	Hell	verily	We

فِي النَّارِ عَلَى وُجُوهِهِمْ ذُوقُوا مَسَّ سَقَرٍ ٤٩ إِنْ نَا

into the Fire on their faces, (and it will be said to them), 'Taste you the touch of Hell,' Verily, We

كُلَّ	شَيْءٍ	خَلَقْنَا	هُ	بِ	قَدْرٍ	وَ	مَا	أَمْرٌ	نَا	إِلَّا	وَاحِدَةً
every	thing	We created	it	with	measure	and	not	Our	command	except	one

كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدْرٍ ٥٠ وَمَا أَمْرُنَا إِلَّا وَاحِدَةً

have created every thing in (due) measure. And Our command is (carried out by) only one (word),

كَ	لَمْحٍ	بِ	الْبَصْرِ	وَ	لَقَدْ	أَهْلَكْنَا	أَشْيَاعَ	كُمُ	فَ	هَلْ
like	twinkling	with	an eye	and	indeed	We destroyed	like people	your	so	is there

كَلَمْحٍ بِالْبَصْرِ ٥١ وَلَقَدْ أَهْلَكْنَا أَشْيَاعَكُمْ فَهَلْ

like the twinkling of an eye. And indeed We have destroyed people (before you who were) like to you. But is there

مِنْ	مُدَّكِرٍ	وَ	كُلُّ	شَيْءٍ	فَعَلُوهُ	هُ	فِي	الزُّبُرِ	وَ	كُلُّ	صَغِيرٍ
anyone	receive admonition	and	every	things	they did	it	in	Book	and	every	small

مِنْ مُدَّكِرٍ ٥٢ وَكُلُّ شَيْءٍ فَعَلُوهُ فِي الزُّبُرِ ٥٣ وَكُلُّ صَغِيرٍ

anyone who would receive admonition? And everything they have done is (recorded) in the Books. And every matter,



و	كَبِيرٍ	مُسْتَطْرٌ	إِنَّ	الْمُتَّقِينَ	فِي	جَنَّتٍ	و	نَهْرٍ
and	great	written down	verily	the righteous	in	Gardens	and	streams

وَكَبِيرٍ مُسْتَطْرٌ ۝٥٤ إِنَّ الْمُتَّقِينَ فِي جَنَّتٍ وَنَهْرٍ ۝٥٥

small and great, is written down. Verily, the righteous will be in the midst of Gardens and streams,

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

فِي مَقْعَدٍ صِدْقٍ عِنْدَ مَلِكٍ مُقْتَدِرٍ ۝٥٦

In the seat of truth with an Omnipotent King.

٥٥- سُورَةُ الرَّحْمَنِ مَدَنِيَّةٌ

Revealed in Madina

Surah Al-Rahman

رُكُوعَاتُهَا ٣

آيَاتُهَا ٤٩

Ruku 3

Verses 79

بِ	اسْمِ	اللَّهِ	الرَّحْمَنِ	الرَّحِيمِ
with	the name	Allah	the Gracious	the Merciful

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①

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

الرَّحْمَنُ	عَلَّمَ	الْقُرْآنَ	خَلَقَ	الْإِنْسَانَ
the Gracious	taught	Quran	created	man

الرَّحْمَنُ ② عَلَّمَ الْقُرْآنَ ③ خَلَقَ الْإِنْسَانَ ④

(It is God), the Gracious, Who has taught the Quran. he has created man.

عَلَّمَ	هُ	الْبَيَانَ	و	الْقَمَرُ	بِ	حُسْبَانٍ
taught	him	expression	and	the moon	with	reckoning

عَلَّمَهُ الْبَيَانَ ⑤ وَالْقَمَرُ بِحُسْبَانٍ ⑥

He taught him the skill of expression. The sun and the moon (run their courses) according to a fixed reckoning.

هَآ	رَفَعَ	السَّمَآءَ	وَ	يَسْجُدِنِ	الشَّجَرُ	وَ	النَّجْمُ	وَ
it	raised high	the heaven	and	both submit	the trees	and	stemless plants	and

وَالنَّجْمُ وَالشَّجَرُ يَسْجُدِنِ ۗ وَالسَّمَآءَ رَفَعَهَا

And the stemless plants and the trees (*humbly*) submit (*to His will*). And the heaven He has raised high

وَ	وَضَعَ	الْمِيزَانَ	أَنْ	لَّا	تَطْغَوْا	فِي	الْمِيزَانَ
and	set-up	measure	that	not	transgress	in	the measure

وَوَضَعَ الْمِيزَانَ ۙ أَلَّا تَطْغَوْا فِي الْمِيزَانَ ۙ

and set up a measure. That you may not transgress the measure,

وَ	أَقِيمُوا	الْوَزْنَ	بِ	الْقِسْطِ	وَ	لَا	تُخْسِرُوا	الْمِيزَانَ
and	establish	weight	with	justice	and	not	short	measure

وَأَقِيمُوا الْوَزْنَ بِالْقِسْطِ وَلَا تُخْسِرُوا الْمِيزَانَ ۙ

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

وَ	الْأَرْضَ	وَضَعَ	هَآ	لِ	الْأَنَامِ	فِي	هَآ	فَاكِهَةٌ	وَ	النَّخْلُ
and	the earth	set	it	for	creatures	in	there	fruits	and	palm-trees

وَالْأَرْضَ وَضَعَهَا لِلْأَنَامِ ۙ فِيهَا فَاكِهَةٌ ۙ وَالنَّخْلُ

And He has set the earth for (*His*) creatures; Therein are (*all kinds of*) fruit and palm-trees

ذَاتُ	الْأَكْمَامِ	وَ	الْحَبُّ	ذُو	الْعَصْفِ	وَ	الرِّيْحَانُ
having	sheaths	and	grain	with	husk	and	fragrant plants

ذَاتُ الْأَكْمَامِ ۙ وَالْحَبُّ ذُو الْعَصْفِ ۙ وَالرِّيْحَانُ ۙ

with sheaths, And grain with (*its*) husk and fragrant plants.

فَ	بِ	أَيِّ	الْآءِ	رَبِّ	كَمَا	تُكذِّبِنِ	خَلَقَ	الْإِنْسَانَ
then	with	which	favour	Lord	your	you two deny	He created	man

فَبِأَيِّ الْآءِ رَبِّكُمَا تُكذِّبِنِ ۙ خَلَقَ الْإِنْسَانَ

Which, then, of the favours of your Lord will you two deny, O (*man and Jinn*)? He created man

مَّارِجٍ	مِّنْ	صَلْصَالٍ	كَ	الْفَخَّارِ	وَ	خَلَقَ	الْجَانَّ	مِّنْ	مَّارِجٍ
the flame	from	dry clay	like	baked pottery	and	He created	the jinn	from	the flame

مِّنْ صَلْصَالٍ كَالْفَخَّارِ<sup>15</sup> وَخَلَقَ الْجَانَّ مِّنْ مَّارِجٍ

from dry ringing clay (which is) like baked pottery. And the Jinn He created from the flame

رَبُّ	مِّنْ	نَّارٍ	فَ	بِ	أَيِّ	الْآءِ	رَبِّ	كَمَا	تُكذِّبَنِ	رَبُّ
Lord	of	Fire	then	of	which	favour	Lord	your	you two deny	Lord

مِّنْ نَّارٍ<sup>16</sup> فَبِأَيِّ الْآءِ رَبِّكُمَا تُكذِّبَنِ<sup>17</sup> رَبُّ

of Fire. Which, then, of the favours of your Lord will you two deny? Lord

الْمَشْرِقَيْنِ	وَ	رَبُّ	فَ	بِ	أَيِّ	الْآءِ	رَبِّ	كَمَا	الْمَشْرِقَيْنِ
the two Easts	and	Lord	then	of	which	favour	Lord	your	the two Easts

الْمَشْرِقَيْنِ وَرَبُّ الْمَغْرِبَيْنِ<sup>18</sup> فَبِأَيِّ الْآءِ رَبِّكُمَا

of the two Easts and Lord of the two Wests! Which, then, of the favours of your Lord will

تُكذِّبَنِ	مَرَجَ	الْبَحْرَيْنِ	يَلْتَقِيَنِ	بَيْنَ	هُمَا	بَرْزَخٌ
you two deny	merge	two oceans	join together	between	them	a barrier

تُكذِّبَنِ<sup>19</sup> مَرَجَ الْبَحْرَيْنِ يَلْتَقِيَنِ<sup>20</sup> بَيْنَهُمَا بَرْزَخٌ

you two deny? Verily, He will merge the two oceans, joining them together. Between them is (now) a barrier;

لَّا	يَبْغِيَنِ	فَ	بِ	أَيِّ	الْآءِ	رَبِّ	كَمَا	تُكذِّبَنِ	يَخْرُجُ
not	they encroach	then	of	which	favour	Lord	your	you two deny	come out

لَّا يَبْغِيَنِ<sup>21</sup> فَبِأَيِّ الْآءِ رَبِّكُمَا تُكذِّبَنِ<sup>22</sup> يَخْرُجُ

they encroach not (one upon the other). Which, then, of the favours of your Lord will you two deny? There come out

مِّنْ	هُمَا	اللُّوْلُؤُ	وَ	الْمَرْجَانُ	فَ	بِ	أَيِّ	الْآءِ	رَبِّ	كَمَا	تُكذِّبَنِ
from	them	pearls	and	corals	then	of	which	favour	Lord	your	you two deny

مِنْهُمَا اللُّوْلُؤُ وَالْمَرْجَانُ<sup>23</sup> فَبِأَيِّ الْآءِ رَبِّكُمَا تُكذِّبَنِ<sup>24</sup>

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

وَالْجَوَارِ الْمُنشَآتُ فِي الْبَحْرِ كَالْأَعْلَامِ	فَبِأَيِّ	بِ	فَ	بِ	أَيِّ
which	of	then	mountains	like	the sea
in	lofty	ships	him	for	and

وَالْجَوَارِ الْمُنشَآتُ فِي الْبَحْرِ كَالْأَعْلَامِ ﴿٢٥﴾ فَبِأَيِّ

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

الْآءِ رَبِّ كَمَا تُكذِّبِينَ	كُلُّ مَنْ عَلَىٰ هَا	فَانِ
pass away	there	on
who	all	you two deny
your	Lord	favour

الْآءِ رَبِّ كَمَا تُكذِّبِينَ ﴿٢٦﴾ كُلُّ مَنْ عَلَىٰ هَا ﴿٢٧﴾

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

وَيَبْقَىٰ وَجْهَ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ	فَبِأَيِّ
which	with
then	Honour
and	Master of Glory
with	your
Lord	Person
remains	and

وَيَبْقَىٰ وَجْهَ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ ﴿٢٨﴾ فَبِأَيِّ

And there will remain (only) the Person of your Lord, Master of Glory and Honour. Which, then,

الْآءِ رَبِّ كَمَا تُكذِّبِينَ	يَسْأَلُ هَ مَنْ فِي السَّمَوَاتِ
the heavens	in
whoso	Him
beg	you two deny
your	Lord
favour	

الْآءِ رَبِّ كَمَا تُكذِّبِينَ ﴿٢٩﴾ يَسْأَلُ هَ مَنْ فِي السَّمَوَاتِ

of the favours of your Lord will you two deny? Of Him do beg all that are in the heavens

وَالْأَرْضِ كُلِّ يَوْمٍ هُوَ فِي شَأْنٍ	فَبِأَيِّ
favour	which
of	then
different state	in
He	day
every	the earth
and	

وَالْأَرْضِ كُلِّ يَوْمٍ هُوَ فِي شَأْنٍ ﴿٣٠﴾ فَبِأَيِّ

and the earth. Every day He (reveals Himself) in a different state. Which, then, of the favours of

رَبِّ كَمَا تُكذِّبِينَ	سَنَفْرُغُ لَكُمْ أَيُّهَا الثَّقَلَيْنِ
two mighty powers	you
O	you
to	We attend
soon	you two deny
your	Lord

رَبِّ كَمَا تُكذِّبِينَ ﴿٣١﴾ سَنَفْرُغُ لَكُمْ أَيُّهَا الثَّقَلَيْنِ ﴿٣٢﴾

your Lord will you two deny? Soon shall We attend to you, O you two mighty powers!

فَ	بِ	أَيِّ	الْآءِ	رَبِّ	كَمَا	تُكَذِّبِينَ	يَا	مَشْعَرَ	الْجِنِّ	وَ	الْإِنْسِ	
	men	and	the Jinn	company	O	you two deny	your	Lord	favour	which	of	then

فَبِأَيِّ الْآءِ رَبِّكُمَا تُكَذِّبِينَ ﴿٣٣﴾ يَمَعْشَرَ الْجِنِّ وَالْإِنْسِ

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

إِنِ	اسْتَطَعْتُمْ	أَنْ	تَتَفَدُّوْا	مِنْ	أَقْطَارِ	السَّمَوَاتِ	
	the heavens	confines	of	go beyond	that	you have power	if

إِنِ اسْتَطَعْتُمْ أَنْ تَتَفَدُّوْا مِنْ أَقْطَارِ السَّمَوَاتِ

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

وَ	الْأَرْضِ	فَ	انْفُدُّوْا	لَا	تَتَفَدُّوْنَ	إِلَّا	بِ	سُلْطَنِ	
	authority	with	except	you go	not	do go	then	the earth	and

وَالْأَرْضِ فَانْفُدُّوْا إِلَّا تَتَفَدُّوْنَ إِلَّا بِسُلْطَنِ ﴿٣٤﴾

and the earth, then do go. But you cannot go save with authority.

فَ	بِ	أَيِّ	الْآءِ	رَبِّ	كَمَا	تُكَذِّبِينَ	يُرْسَلُ	عَلَيْ	كَمَا	شُورَاظٌ	
	smokeless tongue	you	against	will be sent	you two deny	your	Lord	favour	which	with	then

فَبِأَيِّ الْآءِ رَبِّكُمَا تُكَذِّبِينَ ﴿٣٥﴾ يُرْسَلُ عَلَيْكُمْ شُورَاظٌ

Which, then, of the favours of your Lord will you two deny? There will be sent against you a smokeless tongue

مِنْ	نَّارٍ	وَّ	نُحَاسٍ	فَ	لَا	تَنْتَصِرِينَ	فَ	بِ	أَيِّ	الْآءِ	
	favour	which	of	then	you help one another	not	so	smoke	and	fire	of

مِنْ نَّارٍ وَنُحَاسٍ فَلَا تَنْتَصِرِينَ ﴿٣٦﴾ فَبِأَيِّ الْآءِ

of fire and a fireless (column of) smoke and you shall not be able to help one another. Which, then, of the favours

رَبِّ	كَمَا	تُكَذِّبِينَ	فَ	إِذَا	انْشَقَّتِ	السَّمَاءُ	فَ	كَانَتْ	
	become	so	the heaven	rent asunder	when	so	you two deny	your	Lord

رَبِّكُمَا تُكَذِّبِينَ ﴿٣٧﴾ فَإِذَا انْشَقَّتِ السَّمَاءُ فَكَانَتْ

of your Lord will you two deny? And when the heaven is rent asunder, and become

وَرْدَةٌ	كَ	الدِّهَانِ	فَ	بِ	أَيِّ	الْآءِ	رَبِّ	كَمَا	تُكَذِّبَنِ
red	like	red hide	then	with	which	favour	Lord	your	you two deny

وَرْدَةٌ كَالدِّهَانِ ﴿٣٨﴾ فَبِأَيِّ الْآءِ رَبِّكُمْ تُكَذِّبَنِ ﴿٣٩﴾

red like red hide -- Which, then, of the favours of your Lord will you two deny?

فَ	يَوْمَ	يَذَّ	لَا	يُسْئَلُ	عَنْ	ذَنْبِ	هَ	إِنْسٍ	وَ	لَا	جَانُّ
so	day	that	not	asked	about	sin	his	man	and	nor	Jinn

فَيَوْمَئِذٍ لَا يُسْئَلُ عَنْ ذَنْبِهِ إِنْسٌ وَلَا جَانُّ ﴿٤٠﴾

On that day neither man nor Jinn will be asked about his sin.

فَ	بِ	أَيِّ	الْآءِ	رَبِّ	كَمَا	تُكَذِّبَنِ	يُعْرَفُ	الْمُجْرِمُونَ
then	with	which	favour	Lord	your	you two deny	known	the guilty

فَبِأَيِّ الْآءِ رَبِّكُمْ تُكَذِّبَنِ ﴿٤١﴾ يُعْرَفُ الْمُجْرِمُونَ

Which, then, of the favours of your Lord will you two deny? The guilty will be known

بِ	سِيمًا	هُمْ	فَ	يُؤْخَذُ	بِ	النَّوَاصِي	وَ	الْأَقْدَامِ	فَ	بِ	أَيِّ
with	marks	their	so	they be seized	with	the forelock	and	the feet	then	of	which

بِسِيمَتِهِمْ فَيُؤْخَذُ بِالنَّوَاصِي وَالْأَقْدَامِ ﴿٤٢﴾ فَبِأَيِّ

by their marks, and they will be seized by the forelock and the feet. Which, then,

الْآءِ	رَبِّ	كَمَا	تُكَذِّبَنِ	هَذِهِ	جَهَنَّمَ	الَّتِي	يُكَذِّبُ
favour	Lord	your	you twain deny	this	Hell	which	deny

الْآءِ رَبِّكُمْ تُكَذِّبَنِ ﴿٤٣﴾ هَذِهِ جَهَنَّمَ الَّتِي يُكَذِّبُ

of the favours of your Lord will you twain deny? This is the Hell which

بِ	هَا	الْمُجْرِمُونَ	يَطُوفُونَ	بَيْنَ	هَا	وَ	بَيْنَ	حَمِيمٍ	إِنْ
with	the	guilty	go round	between	it	and	between	boiling	water

بِهَا الْمُجْرِمُونَ ﴿٤٤﴾ يَطُوفُونَ بَيْنَهَا وَبَيْنَ حَمِيمٍ إِنْ ﴿٤٥﴾

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

فَ	بِ	أَيِّ	الْآءِ	رَبِّ	كَمَا	تُكَذِّبَنِ	وَ	لِ	مَنْ	خَافَ
awed	who	for	and	you two deny	your	Lord	favour	which	with	then

فَبِأَيِّ الْآءِ رَبِّكُمَا تُكَذِّبَنِ ﴿٤٦﴾ وَلِمَنْ خَافَ

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

مَقَامَ	رَبِّ	هِ	جَنَّتَيْنِ	فَ	بِ	أَيِّ	الْآءِ	رَبِّ	كَمَا	تُكَذِّبَنِ
station	Lord	his	two Gardens	then	with	which	favour	Lord	your	you two deny

مَقَامَ رَبِّهِ جَنَّتَيْنِ ﴿٤٧﴾ فَبِأَيِّ الْآءِ رَبِّكُمَا تُكَذِّبَنِ ﴿٤٨﴾

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

ذَوَاتَا	أَفْنَانٍ	فَ	بِ	أَيِّ	الْآءِ	رَبِّ	كَمَا	تُكَذِّبَنِ
both with	many branches	of	then	which	favour	Lord	your	you twain deny

ذَوَاتَا أَفْنَانٍ ﴿٤٩﴾ فَبِأَيِّ الْآءِ رَبِّكُمَا تُكَذِّبَنِ ﴿٥٠﴾

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

فِي	هِمَا	عَيْنَيْنِ	تَجْرِينِ	فَ	بِ	أَيِّ	الْآءِ	رَبِّ	كَمَا
in	both of them	two fountains	flowing	then	with	which	favour	Lord	your

فِيهِمَا عَيْنَيْنِ تَجْرِينِ ﴿٥١﴾ فَبِأَيِّ الْآءِ رَبِّكُمَا

In both of them there are two fountains flowing (free). Which, then, of the favours of your Lord

تُكَذِّبَنِ	فِي	هِمَا	مِنْ	كُلِّ	فَاكِهَةٍ	زَوْجَيْنِ
you twain deny	in	both of them	of	every	fruit	in pairs

تُكَذِّبَنِ ﴿٥٢﴾ فِيهِمَا مِنْ كُلِّ فَاكِهَةٍ زَوْجَيْنِ ﴿٥٣﴾

will you two deny? There will be every (kind of) fruit in pairs.

فَ	بِ	أَيِّ	الْآءِ	رَبِّ	كَمَا	تُكَذِّبَنِ	مُتَكِّئِينَ	عَلَى
then	of	which	favour	Lord	your	you two deny	reclining	above

فَبِأَيِّ الْآءِ رَبِّكُمَا تُكَذِّبَنِ ﴿٥٤﴾ مُتَكِّئِينَ عَلَى

Which, then, of the favours of your Lord will you two deny? (They will) recline (on couches) above

فُرُشٍ	بَطَّائِنُ	هَا	مِنْ	إِسْتَبْرَقٍ	وَ	جَنَّا	الْجَنَّتَيْنِ
carpets	lining	which	of	thick brocade	and	ripe fruits	two Gardens

فُرُشٍ بَطَّائِنُهَا مِنْ إِسْتَبْرَقٍ وَجَنَّا الْجَنَّتَيْنِ

carpets, the linings of which will be of thick brocade. And the ripe fruit of the two Gardens

دَانٍ	فَ	بِ	أَيِّ	الْآءِ	رَبِّ	كَمَا	تُكْذِبُنِ	فِي	هِنَّ
within reach	then	with	which	favour	Lord	your	You two deny	in	there

دَانٍ ۝۵۵ فَبِأَيِّ الْآءِ رَبِّكُمَا تُكْذِبُنِ ۝۵۶ فِيهِنَّ

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

قَصْرَتُ	الطَّرْفِ	لَمْ	يَطْمِثْ	هُنَّ	إِنْسٌ	قَبْلَ	هُمْ
one who restrain	the gaze	not	touch	them	man	before	them

قَصْرَتُ الطَّرْفِ لَمْ يَطْمِثْهُنَّ إِنْسٌ قَبْلَهُمْ

will (also) be (chaste maidens) of modest gaze, whom neither man

وَلَا	جَانٌّ	فَ	بِ	أَيِّ	الْآءِ	رَبِّ	كَمَا	تُكْذِبُنِ	كَ	أَنَّ	هُنَّ
and	jinn	then	with	which	favour	Lord	Your	You two deny	as	if	they

وَلَا جَانٌّ ۝۵۷ فَبِأَيِّ الْآءِ رَبِّكُمَا تُكْذِبُنِ ۝۵۸ كَأَنَّهُنَّ

nor Jinn will have touched before them --Which, then, of the favours of your Lord will you two deny? As if they were

الْيَاقُوتِ	وَ	الْمَرْجَانِ	فَ	بِ	أَيِّ	الْآءِ	رَبِّ	كَمَا	تُكْذِبُنِ
rubies	and	the corals	then	with	which	Favour	Lord	your	you two deny

الْيَاقُوتِ وَالْمَرْجَانِ ۝۵۹ فَبِأَيِّ الْآءِ رَبِّكُمَا تُكْذِبُنِ ۝۶۰

rubies and small pearls. Which, then, of the favours of your Lord will you two deny?

هَلْ	جَزَاءُ	الْإِحْسَانِ	إِلَّا	الْإِحْسَانُ	فَ	بِ	أَيِّ
is not	reward	of goodness	except	goodness	then	of	which

هَلْ جَزَاءُ الْإِحْسَانِ إِلَّا الْإِحْسَانُ ۝۶۱ فَبِأَيِّ

The reward of goodness is nothing but goodness. Which, then,



جَنَّتَيْنِ	هَٰمَآ	دُونِ	مِنْ	وَ	تُكذِّبِنِ	كُـمَا	رَبِّ	الْآءِ
two Gardens	these two	beside	of	and	you two deny	your	Lord	favour

الْآءِ رَبِّكُمَا تُكذِّبِنِ ﴿٦٢﴾ وَمِنْ دُونِهِمَا جَنَّتَيْنِ ﴿٦٣﴾

of the favours of your Lord will you two deny? And beside these two, there are two (other) Gardens --

فَ بِ أَيِّ	الْآءِ	رَبِّ	كُـمَا	تُكذِّبِنِ	مُدْهَامَّتَيْنِ	فَ بِ أَيِّ				
which	of	then	two dark green	you two deny	your	Lord	favour	which	with	then

فَبِأَيِّ الْآءِ رَبِّكُمَا تُكذِّبِنِ ﴿٦٤﴾ مُدْهَامَّتَيْنِ ﴿٦٥﴾ فَبِأَيِّ

Which, then, of the favours of your Lord will you two deny? Dark green with foliage. Which, then,

الْآءِ	رَبِّ	كُـمَا	تُكذِّبِنِ	فِي	هُمَا	عَيْنَيْنِ	نَضَّاحَتَيْنِ
gushing forth	two fountains	both of them	in	you two deny	your	Lord	favour

الْآءِ رَبِّكُمَا تُكذِّبِنِ ﴿٦٦﴾ فِيهِمَا عَيْنَيْنِ نَضَّاحَتَيْنِ ﴿٦٧﴾

of the favours of your Lord will you two deny? Therein (also) will be two springs gushing forth with water.

فَ بِ أَيِّ	الْآءِ	رَبِّ	كُـمَا	تُكذِّبِنِ	فِي	هُمَا	فَاكِهَةٌ		
fruit	both of them	in	you two deny	your	Lord	favour	which	with	then

فَبِأَيِّ الْآءِ رَبِّكُمَا تُكذِّبِنِ ﴿٦٨﴾ فِيهِمَا فَاكِهَةٌ

Which, then, of the favours of your Lord will you two deny? In both of them there will be (all kinds of) fruit,

وَ	نَخْلٌ	وَ	رُمَّانٌ	فَ بِ أَيِّ	الْآءِ	رَبِّ	كُـمَا	تُكذِّبِنِ		
you two deny	your	Lord	favour	which	with	then	pomegranates	and	dates	and

وَنَخْلٌ وَرُمَّانٌ ﴿٦٩﴾ فَبِأَيِّ الْآءِ رَبِّكُمَا تُكذِّبِنِ ﴿٧٠﴾

and dates and pomegranates. Which, then, of the favours of your Lord will you two deny?

فِي	هُنَّ	خَيْرَاتٌ	حِسَانٌ	فَ بِ أَيِّ	الْآءِ	رَبِّ	كُـمَا	تُكذِّبِنِ		
you two deny	your	Lord	favour	which	with	then	beautiful	good	there	in

فِيهِنَّ خَيْرَاتٌ حِسَانٌ ﴿٧١﴾ فَبِأَيِّ الْآءِ رَبِّكُمَا تُكذِّبِنِ ﴿٧٢﴾

There in will be (maidens), good (and) beautiful -- Which, then, of the favours of your Lord will you two deny?

حُورٌ	مَّقْصُورَاتٌ	فِي	الْحِيَامِ	فَ	بِ	أَيِّ	الْآءِ
fair wide eyes maidens	guarded	in	pavilions	then	of	which	favour

حُورٌ مَّقْصُورَاتٌ فِي الْحِيَامِ ۗ فَبِأَيِّ الْآءِ

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

رَبِّ	كَمَا	تُكَذِّبِينَ	لَمْ	يَطْمِثْ	هُنَّ	إِنْسٌ	قَبْلَ	هُمْ
Lord	your	you two deny	not	touched	them	man	before	them

رَبِّكُمْ تَكْذِبِينَ ۗ لَمْ يَطْمِثْهُنَّ إِنْسٌ قَبْلَهُمْ

of your Lord will you two deny? Whom neither man nor Jinn will have touched before them --

وَأَ لَا	جَانُّ	فَ	بِ	أَيِّ	الْآءِ	رَبِّ	كَمَا	تُكَذِّبِينَ
and not	Jinn	then	of	which	favour	Lord	your	you two deny

وَأَ لَا جَانُّ ۗ فَبِأَيِّ الْآءِ رَبِّكُمْ تَكْذِبِينَ ۗ

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

مُتَكَبِّرِينَ	عَلَى	رَفْرَفٍ	خُضْرٍ	وَ	عَبَقَرِيٍّ	حَسَانٍ
reclining	on	cushion	green	and	carpets	beautiful

مُتَكَبِّرِينَ عَلَى رَفْرَفٍ خُضْرٍ وَ عَبَقَرِيٍّ حَسَانٍ ۗ

Reclining on green cushions and beautiful carpets.

فَ	بِ	أَيِّ	الْآءِ	رَبِّ	كَمَا	تُكَذِّبِينَ	تَبْرَكَ	اسْمُ	رَبِّ	كَ
then	with	which	favour	Lord	your	you two deny	blessed	the name	Lord	your

فَبِأَيِّ الْآءِ رَبِّكُمْ تَكْذِبِينَ ۗ تَبْرَكَ اسْمُ رَبِّكَ

Which, then, of the favours of your Lord will you two deny? Blessed is the name of your Lord

ذِي	الْجَلَلِ	وَ	الْإِكْرَامِ
Master	Glory	and	Honour

ذِي الْجَلَلِ وَالْإِكْرَامِ ۗ

Master of Glory and Honour.

## ٥٦- سُورَةُ الْوَاقِعَةِ مَكِّيَّةٌ

Revealed in Makkah

Surah Al-Waqiah

رُكُوعَاتُهَا ٣

آيَاتُهَا ٩٤

Ruku 3

Verses 97

بِ	اسْمِ	اللَّهِ	الرَّحْمَنِ	الرَّحِيمِ
with	the name	Allah	the Gracious	the Merciful

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①

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

إِذَا	وَقَعَتْ	الْوَاقِعَةُ	لَيْسَ	لِ	وَقَعَةٍ	هَا	كَاذِبَةٌ
when	come to pass	the Event	not	for	occurrence	its	deny

إِذَا وَقَعَتْ الْوَاقِعَةُ ② لَيْسَ لَوْقَعَتِهَا كَاذِبَةٌ ③

When the Event comes to pass -- There is no denying its occurrence --

خَافِضَةٌ	رَّافِعَةٌ	إِذَا	رُجَّتِ	الْأَرْضُ	رَجًّا
lowering	exalting	when	shaken	earth	rocking

خَافِضَةٌ رَّافِعَةٌ ④ إِذَا رُجَّتِ الْأَرْضُ رَجًّا ⑤

Lowering some and exalting others. When the earth will be shaken (with a terrible) shaking,

و	بُسَّتِ	الْجِبَالُ	بَسًّا	فَ	كَانَتْ	هَبَاءً	مُنْبَثًّا
and	shattered	mountains	shattering	so	they become	dust particles	scattered

وَبُسَّتِ الْجِبَالُ بَسًّا ⑥ فَكَانَتْ هَبَاءً مُنْبَثًّا ⑦

And the mountains will be shattered -- a (complete) shattering. They shall (all) become like dust particles scattered about,

و	كُنْتُمْ	أَزْوَاجًا	ثَلَاثَةً	فَ	أَصْحَابُ	الْمَيْمَنَةِ
and	you shall be	kinds	three	so	people	the right

وَكُنْتُمْ أَزْوَاجًا ثَلَاثَةً ⑧ فَاصْحَابُ الْمَيْمَنَةِ ⑨

And you shall be (divided into) three groups; And the people of the right

مَا أَصْحَبُ	الْمَيْمَنَةِ	وَ	أَصْحَابُ	الْمَشْئِمَةِ	مَا	أَصْحَابُ
the people	the right	and	the people	the left	what	the people

مَا أَصْحَابُ الْمَيْمَنَةِ ۖ وَأَصْحَابُ الْمَشْئِمَةِ ۗ مَا أَصْحَابُ

and what of the people of the right! And the people of the left and what of those who are of the left!

الْمَشْئِمَةِ	وَ	السَّبِقُونَ	وَالسَّبِقُونَ	أُولَئِكَ
the left	and	the foremost	the foremost	those

الْمَشْئِمَةِ ۖ ۗ وَالسَّبِقُونَ السَّبِقُونَ ۗ ۙ أُولَئِكَ

(Third), the foremost; they are the foremost; They

الْمُقَرَّبُونَ	فِي	جَنَّاتِ	النَّعِيمِ	ثُلَّةٌ	مِّنَ	الْأُولَئِينَ
who attained nearness	in	Gardens	the Bliss	a large party	from	earlier people

الْمُقَرَّبُونَ ۖ ۗ فِي جَنَّاتِ النَّعِيمِ ۖ ۗ ثُلَّةٌ مِّنَ الْأُولَئِينَ ۗ ۙ

will have achieved nearness (to God). (They will be) in the Gardens of Bliss -- A large party from among the earlier people,

وَ	قَلِيلٌ	مِّنَ	الْآخِرِينَ	عَلَى	سُرُرٍ	مَّوْضُونَةٍ
and	small	from	later ones	upon	couches	inwrought

وَقَلِيلٌ مِّنَ الْآخِرِينَ ۖ ۗ عَلَى سُرُرٍ مَّوْضُونَةٍ ۖ ۗ

And a smaller group from among the people of the latter days, (seated) on couches inwrought (with gold and jewels),

مُتَّكِنِينَ	عَلَى	هَا	مُتَقَابِلِينَ	يَطُوفُ	عَلَى	هَمَّ
reclining	on	there	facing each other	they wait	on	them

مُتَّكِنِينَ عَلَيْهَا مُتَقَابِلِينَ ۖ ۗ يَطُوفُ عَلَيْهِمْ

Reclining thereon facing each other. There will wait on them

وِلْدَانٌ	مُّخَلَّدُونَ	بِ	أَكْوَابٍ	وَ	أَبَارِيقَ	وَ	كَاسٍ
youths	eternal	with	goblets	and	ewers	and	cups

وِلْدَانٌ مُّخَلَّدُونَ ۖ ۗ بِأَكْوَابٍ وَأَبَارِيقَ ۖ ۗ وَكَاسٍ

youths, who will not age, Carrying goblets and ewers and cups

يُنْزِفُونَ	لَا	وَأَنْ	عَنْ	يُصَدِّعُونَ	لَا	مَعِينٍ	مِنْ
they be intoxicated	nor	and	there	from	they cause headache	not	flowing spring

مِنْ مَعِينٍ ۙ لَا يُصَدِّعُونَ عَنْهَا وَلَا يُنْزِفُونَ ۙ ﴿٢٠﴾

(filled) out of a flowing spring -- No headache will they get therefrom, nor they will be intoxicated --

يَشْتَهُونَ	مَا	مِنْ	طَيْرٍ	وَأَنْ	لَحْمٍ	يَتَخَيَّرُونَ	مَا	مِنْ	فَاكِهَةٍ	وَأَنْ
they desire	what	from	birds	and	flesh	and	they choose	what	from	fruits

وَأَنْ فَاكِهَةٍ مِمَّا يَتَخَيَّرُونَ ۙ وَلَحْمِ طَيْرٍ مِمَّا يَشْتَهُونَ ۙ ﴿٢١﴾

And (carrying) such fruits as they choose, And flesh of birds as they may desire.

وَأَنْ	حُورٍ	عَيْنٍ	كَ	أَمْثَالِ	اللُّوْءِ	الْمَكْنُونِ	جَزَاءً
reward	concealed	pearls	like	as	wide lovely eyes	fair maidens	and

وَأَنْ حُورٍ عَيْنٍ ۙ كَأَمْثَالِ اللُّوْءِ الْمَكْنُونِ ۙ ﴿٢٢﴾ جَزَاءً

And (there will be) fair maidens with wide, lovely eyes, Like pearls, well concealed (and protected). As a reward

بِ	مَا	كَانُوا	يَعْمَلُونَ	لَا	يَسْمَعُونَ	فِي	هَا	لَغْوًا	وَأَنْ	لَا
nor	and	vain talk	there	in	they hear	not	they do	they were	what	with

بِمَا كَانُوا يَعْمَلُونَ ۙ ﴿٢٣﴾ لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا

for what they did. They will not hear therein any vain or sinful talk,

تَأْتِيًا	إِلَّا	قِيْلًا	سَلَامًا	وَأَنْ	سَلَامًا	وَأَنْ	أَصْحَابُ	الْيَمِينِ
the right	people	and	peace	and	peace	a saying	except	sinful

تَأْتِيًا ۙ ﴿٢٤﴾ إِلَّا قِيْلًا سَلَامًا سَلَامًا ۙ ﴿٢٥﴾ وَأَصْحَابُ الْيَمِينِ ۙ

Except (only) the word (of salutation), 'Peace, peace.' The people of the right

مَا	أَصْحَابُ	الْيَمِينِ	فِي	سِدْرٍ	مَخْضُودٍ	وَأَنْ	طَلْحٍ
banana	and	thornless	lote-tree	in	the right	people	what

مَا أَصْحَابُ الْيَمِينِ ۙ ﴿٢٦﴾ فِي سِدْرٍ مَخْضُودٍ ۙ ﴿٢٧﴾ وَطَلْحٍ

and what of the people of the right! (They) will be amidst thornless lote-trees, and clustered bananas,

مَسْكُوبٍ	مَاءٍ	وَ	مَمْدُودٍ	ظِلِّ	وَ	مُنْضُودٍ
flowing	water	and	extended	shade	and	clustered

مُنْضُودٍ<sup>30</sup> وَظِلِّ مَمْدُودٍ<sup>31</sup> وَ مَاءٍ مَسْكُوبٍ<sup>32</sup>

and extended shade, And flowing water,

مَمْنُوعَةٍ	لَا	وَ	مَقْطُوعَةٍ	لَا	كَثِيرَةٍ	فَاكِهَةٍ	وَ
forbidden	nor	and	failing	not	in abundance	fruit	and

وَ فَاكِهَةٍ كَثِيرَةٍ<sup>33</sup> لَا مَقْطُوعَةٍ وَلَا مَمْنُوعَةٍ<sup>34</sup>

And abundant fruit, Neither failing, nor forbidden,

وَ	فُرُشٍ	مَرْفُوعَةٍ	إِنَّا	أَنْشَأْنَا	هُنَّ	فَ	جَعَلْنَا	هُنَّ
and	spouses	noble	verily	created	them	so	made	them

وَ فُرُشٍ مَرْفُوعَةٍ<sup>35</sup> إِنَّا أَنْشَأْنَاهُنَّ إِنْشَاءً<sup>36</sup> فَجَعَلْنَاهُنَّ

And (they will have) noble spouses – Verily, We have created them a (good) creation, And made them

أَبْكَارًا	عُرْبًا	أَتْرَابًا	لِ	أَصْحَابِ	الْيَمِينِ	ثَلَاثَةً	مِّنْ
virgins	loving	equal age	for	people	the right	large party	from

أَبْكَارًا<sup>37</sup> عُرْبًا أَتْرَابًا<sup>38</sup> لِأَصْحَابِ الْيَمِينِ<sup>39</sup> ثَلَاثَةً مِّنْ

virgins, Loving, of equal age For the people of the right. A large party from

الْأَوَّلِينَ	وَ	ثَلَاثَةً	مِّنْ	الْآخِرِينَ	وَ	أَصْحَابِ	الشِّمَالِ
earlier people	and	large party	from	later ones	and	people	the left

الْأَوَّلِينَ<sup>40</sup> وَثَلَاثَةً مِّنْ الْآخِرِينَ<sup>41</sup> وَأَصْحَابِ الشِّمَالِ<sup>42</sup>

among the early (Muslims), And a large party from the later ones. And the people belonging to the left

مَا	أَصْحَابِ	الشِّمَالِ	فِي	سَمُومٍ	وَ	حَمِيمٍ	وَ	ظِلِّ
what	people	the left	in	scorching wind	and	scalding water	and	shadow

مَا أَصْحَابِ الشِّمَالِ<sup>42</sup> فِي سَمُومٍ وَحَمِيمٍ<sup>43</sup> وَظِلِّ

and what of those who belong to the left! (They will be) in the midst of scorching winds and scalding water, And under the shadow

بَيْنَ	يَحْمُومٍ	لَا	بَارِدٍ	وَّ	لَا	كَرِيمٍ	إِنَّ	هُمْ	كَانُوا	قَبْلَ
of	black smoke	not	cool	and	nor	good	indeed	they	they were	before

بَيْنَ يَحْمُومٍ<sup>44</sup> لَا بَارِدٍ وَلَا كَرِيمٍ<sup>45</sup> إِنَّهُمْ كَانُوا قَبْلَ

of black smoke, Neither cool nor of any good.

ذَلِكَ	مُتْرَفِينَ	وَ	كَانُوا	يُصِرُّونَ	عَلَى	الْحِنْتِ
this	one given ease and plenty	and	they used to	they persist	upon	sinfulness

ذَلِكَ مُتْرَفِينَ<sup>46</sup> وَكَانُوا يُصِرُّونَ عَلَى الْحِنْتِ

Before this they lived a life of ease and plenty. And used to persist

الْعَظِيمِ	وَ	كَانُوا	يَقُولُونَ	أَ	إِذَا	مِتْنَا	وَ	كُنَّا	تُرَابًا
extreme	and	they were	they say	what	when	we die	and	we become	dust

الْعَظِيمِ<sup>47</sup> وَكَانُوا يَقُولُونَ إِذَا مِتْنَا وَكُنَّا تُرَابًا

in extreme sinfulness. They were wont to say, 'What! when we were dead and have become dust

وَّ	عِظَامًا	ءَ	إِنَّا	لَ	مَبْعُوثُونَ	أَ	وَ	أَبَاؤُنَا	نَا	الْأَوَّلُونَ
and	bones	are	indeed we	are	to be raised	are	and	fathers	our	past

وَّعِظَامًا إِنَّا لَمَبْعُوثُونَ<sup>48</sup> أَوْ آبَاؤُنَا الْأَوَّلُونَ<sup>49</sup>

and bones, shall we indeed be raised again, 'And our fathers of past too?'

قُلْ	إِنَّ	الْأَوَّلِينَ	وَ	الْآخِرِينَ	لَ	مَجْمُوعُونَ
say	surely	earlier ones	and	later ones	will	gathered

قُلْ إِنَّ الْأَوَّلِينَ وَالْآخِرِينَ<sup>50</sup> لَمَجْمُوعُونَ

Say, '(yes), the earlier ones and the later ones, 'Will (all) be gathered together

إِلَى	مِيقَاتِ	يَوْمٍ	مَّعْلُومٍ	ثُمَّ	إِنَّ	كُمُ	أَيُّهَا	الضَّالُّونَ
to	fixed time	day	appointed	then	verily	you	O	gone astray

إِلَى مِيقَاتِ يَوْمٍ مَّعْلُومٍ<sup>51</sup> ثُمَّ إِنَّكُمْ أَيُّهَا الضَّالُّونَ

to the fixed time of an appointed day. 'Then, O you that have gone astray

الْمُكَذِّبُونَ	لَ	اَكْلُونَ	مِنْ	شَجَرٍ	مِّنْ	زُقُومٍ	فَ	مَالِئُونَ
one who belied	surely	eat	of	tree	of	Zaqqum	so	fill

الْمُكَذِّبُونَ ﴿٥٢﴾ لَا أَكْلُونَ مِنْ شَجَرٍ مِّنْ زُقُومٍ ﴿٥٣﴾ فَمَالِئُونَ

and have rejected (the truth), 'You will surely eat of the tree of Zaqqum, 'And will fill

مِنْ	هَا	الْبُطُونَ	فَ	شَارِبُونَ	عَلَىٰ	هِ	مِنَ	الْحَمِيمِ
with	it	bellies	so	drink	on	it	of	boiling water

مِنْهَا الْبُطُونَ ﴿٥٤﴾ فَشَرِبُونَ عَلَيْهِ مِنَ الْحَمِيمِ ﴿٥٥﴾

(your) bellies therewith, 'And will drink thereon of boiling water,

فَ	شَرِبُونَ	شَرَبَ	الْهِيمِ	هَذَا	نُزْلُ	هُمْ	يَوْمَ	الدِّينِ
then	they are to drink	drinking	thirsty camel	this	entertainment	their	Day	of judgement

فَشَرِبُونَ شَرَبَ الْهِيمِ ﴿٥٦﴾ هَذَا نُزْلُهُمْ يَوْمَ الدِّينِ ﴿٥٧﴾

'Drinking like an ever thirsty camel.' This will be their entertainment on the Day of judgement.

نَحْنُ	خَلَقْنَا	كُمُ	فَ	لَوْ	لَا	تُصَدِّقُونَ	أَ	فَ	رَأَيْتُمْ	مَا
We	We created	you	then	why	not	you acknowledge	what	then	you think	that

نَحْنُ خَلَقْنَاكُمْ فَلَوْلَا تُصَدِّقُونَ ﴿٥٨﴾ أَفَرَأَيْتُمْ مَا

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

تُمْنُونَ	ءَ	أَنْتُمْ	تَخْلُقُونَ	هَ	أَمْ	نَحْنُ	الْخَالِقُونَ
you emit	is	you are	you create	it	or	We	the creator

تُمْنُونَ ﴿٥٩﴾ أَمْ أَنْتُمْ تَخْلُقُونَهُ أَمْ نَحْنُ الْخَالِقُونَ ﴿٦٠﴾

you emit? Is it you who have created it or are We the Creator?

نَحْنُ	قَدَّرْنَا	بَيْنَ	كُمُ	الْمَوْتِ	وَ	مَا	نَحْنُ	بِ	مَسْبُوقِينَ
We	We ordained	between	you	death	and	not	We	with	be prevented

نَحْنُ قَدَّرْنَا بَيْنَكُمُ الْمَوْتِ وَمَا نَحْنُ بِمَسْبُوقِينَ ﴿٦١﴾

We have ordained death for (all of) you; and We cannot be prevented



عَلَى	أَنْ	تُبَدِّلَ	أَمْثَالَ	كُمُ	وَ	نُنشِئُ	كُمُ	فِي	مَا	لَا	تَعْلَمُونَ
you know	no	what	in	you	We create	and	your	forms	we change	that	upon

عَلَى أَنْ تُبَدِّلَ أَمْثَالَكُمْ وَنُنشِئُكُمْ فِي مَا لَا تَعْلَمُونَ ﴿62﴾

From changing your (present) forms and raising you into something of which you have no idea.

وَ	لَ	قَدْ	عَلِمْتُمْ	النَّشْأَةَ	الْأُولَى	فَ	لَوْ	لَا	تَذَكَّرُونَ
you reflect	not	why	then	first	creation	you know	sure	for	and

وَلَقَدْ عَلِمْتُمُ النَّشْأَةَ الْأُولَى فَلَوْلَا تَذَكَّرُونَ ﴿63﴾

And you have certainly known the first creation. Why, then, do you not reflect?

أَ	فَ	رَأَيْتُمْ	مَا	تَحْرُثُونَ	ءَ	أَنْتُمْ	تَزْرَعُونَ	هَ	أَمْ	نَحْنُ
We	or	it	you grow	you are	is	you sow	what	you saw	then	do

أَفَرَأَيْتُمْ مَا تَحْرُثُونَ ﴿64﴾ ءَ أَنْتُمْ تَزْرَعُونَهُ أَمْ نَحْنُ

Do you see what you sow? Is it you who grow it or are We

الزَّرْعُونَ	لَوْ	نَشَاءُ	لَ	جَعَلْنَا	هُ	حُطَامًا	فَ	ظَلَّمْتُمْ
the grower	if	We wanted	surely	We made	it	chaff	then	you be

الزَّرْعُونَ ﴿65﴾ لَوْ نَشَاءُ لَجَعَلْنَاهُ حُطَامًا فَظَلَّمْتُمْ

the Grower? Had We so wanted We could have turned it into chaff, then you would be left

تَفَكَّهُونَ	إِنْ	نَا	لَ	مُغْرَمُونَ	بَلْ	نَحْنُ	مَحْرُومُونَ
lamenting	surely	We	are	ruined	no	We	deprived

تَفَكَّهُونَ ﴿66﴾ إِنْ لَمْغْرَمُونَ ﴿67﴾ بَلْ نَحْنُ مَحْرُومُونَ ﴿68﴾

lamenting. 'We are ruined! 'No, we are deprived (of everything).'

أَ	فَ	رَأَيْتُمْ	الْمَاءَ	الَّذِي	تَشْرَبُونَ	ءَ	أَنْتُمْ	أَنْزَلْتُمُوهُ	هُ
do	then	you see	the water	which	you drink	is	you	send down	it

أَفَرَأَيْتُمُ الْمَاءَ الَّذِي تَشْرَبُونَ ﴿69﴾ ءَ أَنْتُمْ أَنْزَلْتُمُوهُ

Do you see the water which you drink? Is it you who send it down

مِنْ	الْمُزْنِ	أَمْ	نَحْنُ	الْمُنزِلُونَ	لَوْ	نَشَاءُ	جَعَلْنَا	هُ
from	clouds	or	We	the Sender	if	We so pleased	We make	it

مِنْ الْمُزْنِ أَمْ نَحْنُ الْمُنزِلُونَ ﴿٧٠﴾ لَوْ نَشَاءُ جَعَلْنَاهُ

from the clouds, or are We the Sender? If We (so) pleased, We could make it

أَجَا	فَ	لَوْ	لَا	تَشْكُرُونَ	أَ	فَ	رَأَيْتُمْ	النَّارَ	الَّتِي
bitter	then	why	not	you grateful	do	then	you see	fire	which

أَجَا فَلَوْ لَا تَشْكُرُونَ ﴿٧١﴾ أَفَرَأَيْتُمْ النَّارَ الَّتِي

bitter. Why, then, are you not grateful. Do you see the fire which

تُورُونَ	ءَ	أَنْتُمْ	أَنْشَأْتُمْ	شَجَرَةَ	هَآ	أَمْ	نَحْنُ
you kindle	is	you are	you produce	tree	its	or	We

تُورُونَ ﴿٧٢﴾ ءَ أَنْتُمْ أَنْشَأْتُمْ شَجَرَتَهَا أَمْ نَحْنُ

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

الْمُنشِئُونَ	نَحْنُ	جَعَلْنَا	هَآ	تَذَكْرَةً	وَ	مَتَاعًا
the Producer	We	We made	it	reminder	and	benefit

الْمُنشِئُونَ ﴿٧٣﴾ نَحْنُ جَعَلْنَاهَا تَذَكْرَةً وَ مَتَاعًا

the Producer? We have made it a reminder and a benefit

لِ	الْمُقْوِينَ	فَ	سَبِّحْ	بِ	اسْمِ	رَبِّ	كَ	الْعَظِيمِ	فَ	لَا	أُقْسِمُ
for	the wayfarers	so	glorify	with	name	Lord	your	the Great	so	no	I swear

لِلْمُقْوِينَ ﴿٧٤﴾ فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ ﴿٧٥﴾ فَلَا أُقْسِمُ

for the wayfarers. So glorify the name of your Lord, the Great. No, I swear

بِ	مَوَاقِعِ	النُّجُومِ	وَ	إِنَّ	هَآ	لَ	قَسَمٌ	لَّوْ	تَعْلَمُونَ	عَظِيمٌ
with	moorings	the stars	and	indeed	it	is	oath	if	you know	grand

بِمَوَاقِعِ النُّجُومِ ﴿٧٦﴾ وَإِنَّهُ لَقَسَمٌ لَّوْ تَعْلَمُونَ عَظِيمٌ ﴿٧٧﴾

by the moorings of the stars -- And, indeed, that is a grand oath, if you only knew --

إِنَّ	هَ	لَ	قُرْآنَ	كَرِيمٍ	فِي	كِتَابٍ	مَّكْنُونٍ	لَا	يَمَسُّ	هَ
indeed	that	the	Quran	noble	in	Book	preserved	not	touch	it

إِنَّهُ لَقُرْآنٌ كَرِيمٌ ﴿٧٨﴾ فِي كِتَابٍ مَّكْنُونٍ ﴿٧٩﴾ لَا يَمَسُّهُ

That is indeed a noble Quran, In a well preserved Book, Which none shall touch

إِلَّا	الْمُطَهَّرُونَ	تَنْزِيلٌ	مِّنْ	رَّبِّ	الْعَالَمِينَ
except	the purified	a revelation	from	Lord	the worlds

إِلَّا الْمُطَهَّرُونَ ﴿٨٠﴾ تَنْزِيلٌ مِّنْ رَبِّ الْعَالَمِينَ ﴿٨١﴾

except those who are purified. (It is) a revelation from the Lord of the worlds.

أَفَبِهَذَا	الْحَدِيثِ	أَنْتُمْ	مُدْهِنُونَ	وَأَنْتُمْ	تَجْعَلُونَ
you	discourse	you	deal with hypocrisy	and	you make

أَفَبِهَذَا الْحَدِيثِ أَنْتُمْ مُدْهِنُونَ ﴿٨٢﴾ وَتَجْعَلُونَ

Will you then treat this (divine) discourse with hypocrisy? And do you make

رِزْقَ	كُمُ	أَنْ	كُمُ	تُكذِّبُونَ	فَ	لَوْ	لَا	إِذَا	بَلَغَتْ
livelihood	your	that	you	you deny	then	why	not	when	reaches

رِزْقَكُمْ أَنْكُمْ تُكذِّبُونَ ﴿٨٣﴾ فَلَوْلَا إِذَا بَلَغَتْ

the denial thereof your (means of) livelihood? Why, then, when (the soul of the dying man) reaches

الْحَلْقُومِ	وَ	أَنْتُمْ	حِينَ	ئِذٍ	تَنْظُرُونَ	وَ	نَحْنُ
the throat	and	you are	moment	that	looking on	and	We

الْحَلْقُومِ ﴿٨٤﴾ وَأَنْتُمْ حِينَئِذٍ تَنْظُرُونَ ﴿٨٥﴾ وَنَحْنُ

the throat, And you are at that moment looking on -- And We

أَقْرَبُ	إِلَى	هِ	مِنْ	كُمُ	وَ	لَكِنْ	لَا	تُبْصِرُونَ
nearer	to	him	than	you	and	but	not	you see

أَقْرَبُ إِلَيْهِ مِنْكُمْ وَلَكِنْ لَا تُبْصِرُونَ ﴿٨٦﴾

are nearer to him than you, but you see not --

فَلَوْ لَا	إِنْ	كُنْتُمْ	غَيْرَ	مَدِينِينَ	تَرْجِعُونَ	هَآ	إِنْ	كُنْتُمْ
Why	if	you are	not	to be called to account	you bring back	it	if	you are

فَلَوْ لَا إِنْ كُنْتُمْ غَيْرَ مَدِينِينَ ﴿٨٧﴾ تَرْجِعُونَهَا إِنْ كُنْتُمْ

Why, then, if you are not to be called to account, You cannot bring it back, if you are

صَدِيقِينَ	فَ	أَمَّا	إِنْ	كَانَ	مِنْ	الْمُقَرَّبِينَ	فَ	رَوْحٌ
truthful	then	whoso	if	he be	of	those who attained nearness	then	comfort

صَدِيقِينَ ﴿٨٨﴾ فَأَمَّا إِنْ كَانَ مِنَ الْمُقَرَّبِينَ ﴿٨٩﴾ فَرَوْحٌ

truthful? Now if he be of those who have attained nearness (to God), Then (for him) is comfort

وَّ	رِيحَانٌ	وَّ	جَنَّاتٍ	نَعِيمٍ	وَ	أَمَّا	إِنْ	كَانَ	مِنْ
and	fragrance	and	Gardens	Bliss	and	whoso	if	was	of

وَّ رِيحَانٌ ۖ وَ جَنَّاتٍ نَعِيمٍ ﴿٩٠﴾ وَأَمَّا إِنْ كَانَ مِنَ

and fragrance (of happiness) and a Garden of Bliss; And if he be of those

أَصْحَابِ	الْيَمِينِ	فَ	سَلَامٌ	لَّ	كَ	مِنْ	أَصْحَابِ	الْيَمِينِ
people	the right	then	peace	for	you	from	people	the right

أَصْحَابِ الْيَمِينِ ﴿٩١﴾ فَسَلَامٌ لَّكَ مِنْ أَصْحَابِ الْيَمِينِ ﴿٩٢﴾

who are the people of the right.' Then 'Peace be on you, (who is) from the people of the right.'

وَّ	أَمَّا	إِنْ	كَانَ	مِنْ	الْمُكَذِّبِينَ	الضَّالِّينَ	فَ	نُزُلٌ
and	whoso	if	was	of	those who reject	one in error	then	entertainment

وَأَمَّا إِنْ كَانَ مِنَ الْمُكَذِّبِينَ الضَّالِّينَ ﴿٩٣﴾ فَنُزُلٌ

But if he be of those who reject (the truth) and are in error, Then (for him will be) an entertainment

مِّنْ	حَمِيمٍ	وَ	تَصْلِيَةً	جَحِيمٍ	إِنَّ	هَذَا	لَ	هُوَ
of	boiling water	and	burning	Hell	verily	this	the	that

مِّنْ حَمِيمٍ ﴿٩٤﴾ وَ تَصْلِيَةً جَحِيمٍ ﴿٩٥﴾ إِنَّ هَذَا لَهُوَ

of boiling water, And burning in Hell. Verily, this is the certain truth.

حَقُّ	الْيَقِينِ	فَ	سَبِّحْ	بِ	اسْمِ	رَبِّ	كَ	الْعَظِيمِ
truth	certain	so	glorify	with	name	Lord	your	the Great

حَقُّ الْيَقِينِ ﴿٩٦﴾ فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ ﴿٩٧﴾

So glorify the name of your Lord, the Great.

٥٤- سُورَةُ الْحَدِيدِ مَدْنِيَّةٌ

Revealed in Madina

Surah Al-Hadid

رُكُوعَاتُهَا ٢

آيَاتُهَا ٣٠

Ruku 4

Verses 30

بِ	اسْمِ	اللَّهِ	الرَّحْمَنِ	الرَّحِيمِ
with	the name	Allah	the Gracious	the Merciful

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿١﴾

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

سَبِّحْ	لِ	اللَّهِ	مَا	فِي	السَّمَوَاتِ	وَ	الْأَرْضِ	وَ	هُوَ
glorify	for	Allah	that	in	heavens	and	earth	and	He

سَبِّحَ لِلَّهِ مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَهُوَ

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

الْعَزِيزُ	الْحَكِيمُ	لِ	هُوَ	مُلْكُ	السَّمَوَاتِ	وَ	الْأَرْضِ
the Mighty	the Wise	for	Him	kingdom	the heavens	and	the earth

الْعَزِيزُ الْحَكِيمُ ﴿٢﴾ لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ

the Mighty, the Wise. His is the kingdom of the heavens and the earth;

يُحْيِي	وَ	يُمِيتُ	وَ	هُوَ	عَلَى	كُلِّ	شَيْءٍ	قَدِيرٌ
He gives life	and	He causes death	and	He	upon	all	things	powerful

يُحْيِي وَيُمِيتُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٣﴾

He gives life and He causes death; and He has power over all things.

هُوَ	وَ	الْبَاطِنُ	وَ	الظَّاهِرُ	وَ	الْآخِرُ	وَ	الْأَوَّلُ	هُوَ
He	and	the Hidden	and	the Manifest	and	the Last	and	the First	He is

هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ وَهُوَ

He is the First and the Last, and the Manifest and the Hidden, and He

بِ	كُلِّ	شَيْءٍ	عَلَيْمٌ	هُوَ	الَّذِي	خَلَقَ	السَّمَوَاتِ
with	all	things	knows	He	Who	created	the heavens

بِكُلِّ شَيْءٍ عَلِيمٌ ④ هُوَ الَّذِي خَلَقَ السَّمَوَاتِ

knows all things full well. He it is Who created the heavens

وَ	الْأَرْضِ	فِي	سِتَّةِ	أَيَّامٍ	ثُمَّ	اسْتَوَى	عَلَى	الْعَرْشِ
and	the earth	in	six	periods	then	He settled	upon	the Throne

وَالْأَرْضِ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ ⑤

and the earth in six periods, then He settled Himself on the Throne.

يَعْلَمُ	مَا	يَلْبِغُ	فِي	الْأَرْضِ	وَ	مَا	يَخْرُجُ	مِنْ	هَا	وَ	مَا
He knows	what	enters	in	the earth	and	what	comes out	from	it	and	what

يَعْلَمُ مَا يَلْبِغُ فِي الْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا

He knows what enters the earth and what comes out of it, and what

يُنزِلُ	مِنَ	السَّمَاءِ	وَ	مَا	يَعْرُجُ	فِي	هَا	وَ	هُوَ	مَعَ	كُمْ
comes down	from	the heaven	and	what	goes up	in	it	and	He	with	you

يُنزِلُ مِنَ السَّمَاءِ وَمَا يَعْرُجُ فِيهَا وَهُوَ مَعَكُمْ

comes down from the heaven and what goes up into it. And He is with you

أَيْنَ	مَا	كُنْتُمْ	وَ	اللَّهُ	بِ	مَا	تَعْمَلُونَ	بَصِيرٌ
where	ever	you be	and	Allah	with	what	you do	all seer

أَيْنَ مَا كُنْتُمْ ⑥ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ⑦

wheresoever you may be. And Allah sees all that you do.

لَ هَ	مُلْكُ	السَّمَوَاتِ	وَ	الْأَرْضِ	وَ	إِلَى	اللَّهِ	تُرْجَعُ	الْأُمُورُ
for	kingdom	the heavens	and	the earth	and	to	Allah	brought back	affairs

لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ﴿٥٧﴾

His is the kingdom of the heavens and the earth; and to Allah are all affairs referred.

يُؤَلِّجُ	الَّيْلَ	فِي	النَّهَارِ	وَ	يُؤَلِّجُ	النَّهَارَ	فِي
He causes to pass	into	night	into	the days	and	He causes to enter	day

يُؤَلِّجُ اللَّيْلَ فِي النَّهَارِ وَيُؤَلِّجُ النَّهَارَ فِي

He causes the night to pass into the day and causes the day to pass into

الَّيْلِ	وَ	هُوَ	عَلِيمٌ	بِ	ذَاتِ	الصُّدُورِ	أَمِنُوا	بِ	اللَّهِ
night	and	He	All Knower	in	has	the breasts	believe	with	Allah

الَّيْلِ وَهُوَ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٥٨﴾ آمِنُوا بِاللَّهِ

the night; and He knows full well all that is in the breasts. Believe in Allah

وَ	رَسُولٍ	هَ	وَ	أَنْفَقُوا	مِنْ	مَا	جَعَلَ	كُمْ	مُسْتَخْلَفِينَ
and	His Messenger	and	and	you spend	from	that	He made	you	heirs

وَرَسُولِهِ وَأَنْفَقُوا مِمَّا جَعَلَكُمْ مُسْتَخْلَفِينَ

and His Messenger, and spend (in the way of Allah) out of that to which He has made you

فِي	هَ	فَ	الَّذِينَ	آمَنُوا	مِنْ	كُمْ	وَ	أَنْفَقُوا	لَ	هُمْ	أَجْرٌ
in	it	so	those who	believe	of	you	and	spend	for	them	reward

فِيهِ ۖ فَالَّذِينَ آمَنُوا مِنْكُمْ وَأَنْفَقُوا لَهُمْ أَجْرٌ

heirs. And those of you who believe and spend will have a great reward.

كَبِيرٌ	وَ	مَا	لَ	كُمْ	لَا	تُؤْمِنُونَ	بِ	اللَّهِ	وَ	الرَّسُولِ
great	and	why	for	you	not	you believe	with	Allah	and	the Messenger

كَبِيرٌ ۖ وَمَا لَكُمْ لَا تُؤْمِنُونَ بِاللَّهِ وَالرَّسُولِ

Why is it that you believe not in Allah, while the Messenger

يَدْعُو	كُم	لِ	تُؤْمِنُوا	بِ	رَبِّ	كُم	وَ	قَدْ	أَخَذَ	مِيثَاقَ	كُم
you	covenant	He took	indeed	and	your	Lord	with	you believe	that	you	calls

يَدْعُو كُم لِتُؤْمِنُوا بِرَبِّكُمْ وَقَدْ أَخَذَ مِيثَاقَكُمْ

calls you to believe in your Lord, and He has already taken a covenant from you,

إِنْ	كُنْتُمْ	مُؤْمِنِينَ	هُوَ	الَّذِي	يُنزِّلُ	عَلَى	عَبْدِهِ	هَـ
His	servant	to	sends down	Who	He	believers	you are	if

إِنْ كُنْتُمْ مُؤْمِنِينَ ۝ هُوَ الَّذِي يُنزِّلُ عَلَى عَبْدِهِ

if indeed you are believers? He it is Who sends down clear Signs to His servant,

آيَاتِهِ	بَيِّنَاتٍ	لِّ	يُخْرِجَ	كُم	مِّنَ	الظُّلُمَاتِ	إِلَى	النُّورِ
light	to	darkness	from	you	bring out	that	clear	Signs

آيَاتِهِ بَيِّنَاتٍ لِّيُخْرِجَكُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ

that He may bring you out of every (kind of) darkness into the light.

وَ	إِنَّ	اللَّهَ	بِ	كُم	لَ	رءُوفٌ	رَّحِيمٌ	وَ	مَا	لَ	كُم	أَنْ	لَّا
not	that	you	for	what	and	Merciful	compassionate	is	you	with	Allah	verily	and

وَإِنَّ اللَّهَ بِكُمْ لَرءُوفٌ رَّحِيمٌ ۝ وَمَا لَكُمْ أَلَّا

And verily, Allah is compassionate (and) Merciful to you. And why it is that you spend not

تُنْفِقُوا	فِي	سَبِيلِ	اللَّهِ	وَ	لِ	اللَّهِ	مِيرَاثُ	السَّمَوَاتِ
the heavens	heritage	Allah	for	and	Allah	way	in	you spend

تُنْفِقُوا فِي سَبِيلِ اللَّهِ وَلِلَّهِ مِيرَاثُ السَّمَوَاتِ

in the way of Allah, while to Allah belongs the heritage of the heavens

وَ	الْأَرْضِ	لَا	يَسْتَوِي	مِنْ	كُم	مَنْ	أَنْفَقَ	مِنْ
of	spend	who	you	from	equal	not	the earth	and

وَالْأَرْضِ لَّا يَسْتَوِي مِنْكُمْ مَنْ أَنْفَقَ مِنْ

and the earth? Those of you who spent and fought before the Victory are



قَبْلِ	الْفَتْحِ	وَ	قَتَلَ	أُولَئِكَ	أَعْظَمُ	دَرَجَةً	مِّنْ
before	victory	and	fought	those	greater	rank	than

قَبْلِ الْفَتْحِ وَقَتَلَ ۗ أُولَئِكَ أَكْبَرُ مِنْ

not equal (to those who did so later). They are greater in rank than

الَّذِينَ	انْفَقُوا	مِنْ	بَعْدُ	وَ	قَاتَلُوا	وَ	كُلًّا	وَعَدَ
those who	spend	from	after	and	fought	and	all	promised

الَّذِينَ انْفَقُوا مِنْ بَعْدِ وَقَاتَلُوا وَكُلًّا وَعَدَ

those who spent and fought afterwards. And to all has Allah promised

اللَّهُ	الْحُسْنَى	وَ	اللَّهُ	بِ	مَا	تَعْمَلُونَ	خَبِيرٌ
Allah	good	and	Allah	with	what	you do	Well-Aware

اللَّهُ الْحُسْنَى ۗ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ۝١١

good. And Allah is Well-Aware of what you do.

مَنْ	ذَا	الَّذِي	يُقْرِضُ	اللَّهُ	قَرْضًا	حَسَنًا
who	that	who	lend	Allah	loan	goodly

مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا

Who is he that will lend to Allah a goodly loan?

فَ	يُضْعَفُ	لَهُ	وَ	لَهُ	وَلَهُ	أَجْرٌ	كَرِيمٌ	يَوْمَ	تَرَى
so	increase	it	and	him	for	him	generous	day	you see

فَيُضْعَفُ لَهُ ۗ وَلَهُ أَجْرٌ كَرِيمٌ ۝١٢ يَوْمَ تَرَى

So He will increase it manifold for him, and he will have a generous reward. And (think of) the day when you will see

الْمُؤْمِنِينَ	وَ	الْمُؤْمِنَاتِ	يَسْعَى	نُورٌ	هُم	بَيْنَ
believing men	and	believing women	running	light	their	between

الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ يَسْعَى نُورُهُمْ بَيْنَ

the believing men and the believing women, their light running before them

أَيْدِيْ	هَمْ	وَ	بِ	أَيْمَانِ	هَمْ	بُشْرَى	كُمُ	الْيَوْمَ	جَنَّتْ
hands	their	and	with	right	their	glad tidings	you	this day	Gardens

أَيْدِيْهِمْ وَبِأَيْمَانِهِمْ بُشْرَاكُمُ الْيَوْمَ جَنَّتْ

and on their right hands, (and it will be said to them), 'Glad tidings for you this day! Gardens

تَجْرِيْ	مِنْ	تَحْتِ	هَا	الْأَنْهَارِ	خَلِدِيْنَ	فِيْ	هَا	ذَلِكَ
flow	from	beneath	it	streams	abide	in	there	that

تَجْرِيْ مِنْ تَحْتِهَا الْأَنْهَارُ خَلِدِيْنَ فِيْهَا ذَلِكَ

through which streams flow, wherein you will abide. That

هُوَ	الْفَوْزُ	الْعَظِيْمُ	يَوْمَ	يَقُوْلُ	الْمُنْفِقُوْنَ	وَ	الْمُنْفِقَاتُ
that is	triumph	supreme	day	they say	hypocritical men	and	hypocritical women

هُوَ الْفَوْزُ الْعَظِيْمُ ﴿١٣﴾ يَوْمَ يَقُوْلُ الْمُنْفِقُوْنَ وَالْمُنْفِقَاتُ

is the supreme triumph.' (On) the day when the hypocritical men and the hypocritical women will say

لِ	الَّذِيْنَ	آمَنُوا	انظُرُوْا	نَا	تَقْتَبِسُ	مِنْ	نُوْرٍ	كُمُ	قِيْلَ
to	those who	believe	you wait	us	we take light	from	light	your	It will be said

لِلَّذِيْنَ آمَنُوا انظُرُوْنَا تَقْتَبِسُ مِنْ نُوْرٍ كُمُ قِيْلَ

to those who believe, 'Wait (a while) for us that we may take light from your light,' it will be said (to them),

ارْجِعُوْا	وَرَاءَ	كُمُ	فَ	الْتَمِسُوْا	نُوْرًا	فَ	ضُرِبَ	بَيْنَ	هَمْ
go back	behind	you	so	you seek	light	then	set up	between	them

ارْجِعُوْا وَرَاءَ كُمُ فَالْتَمِسُوْا نُوْرًا فَضُرِبَ بَيْنَهُمْ

'Go you back (if you can), and seek for light.' Then there will be set up between them

بِ	سُوْرٍ	لَّ	هَ	بَابٍ	بَاطِنُ	هَ	فِيْ	هَ	الرَّحْمَةُ	وَ	ظَاهِرُ	هَ
with	in	it	inside	door	it	in	it	the	mercy	and	outside	it

بِسُوْرٍ لَّهُ بَابٌ بَاطِنُهُ فِيْهِ الرَّحْمَةُ وَظَاهِرُهُ

a wall with a door in it. The inside of it will be (all) mercy and in front, outside it,

مِنْ	قَبْلِ	هِ	الْعَذَابِ	يُنَادُونَ	هُمْ	أَ	لَمْ	نَكُنْ	مَعَ	كُمْ
from	its	front	torment	they will call	them	were	not	we were	with	you

مِنْ قَبْلِهِ الْعَذَابِ ۝۱۴ يُنَادُونَهُمْ أَلَمْ نَكُنْ مَعَكُمْ ط

will be torment. They will call out to them, (saying), 'Were we not with you?'

قَالُوا	بَلَى	وَ	لَكِنَّكُمْ	كُنتُمْ	فَتَنَّتُمْ	أَنْفُسَكُمْ	وَ	تَرَبَّصْتُمْ
they said	why not	and	you	but	temptation	your	and	you hesitated

قَالُوا بَلَىٰ وَلَكِنَّكُمْ فَتَنْتُمْ أَنْفُسَكُمْ وَتَرَبَّصْتُمْ

They will answer, 'Yea, but you led yourselves into temptation and you hesitated

وَ	ارْتَبْتُمْ	وَ	غَرَّتْكُمْ	الْأَمَانِيُّ	حَتَّىٰ	جَاءَ	أَمْرُ	اللَّهِ
and	you doubted	and	you deceived	vain desire	till	come to pass	decree	Allah

وَارْتَبْتُمْ وَغَرَّتْكُمُ الْأَمَانِيُّ حَتَّىٰ جَاءَ أَمْرُ اللَّهِ

and doubted and your vain desire deceived you till the decree of Allah came to pass.

وَ	غَرَّكُمْ	بِاللَّهِ	الْغُرُورُ	فَ	الْيَوْمَ	لَا	يُؤْخَذُ	مِنْكُمْ
and	you deceived	with Allah	Deceiver	so	this day	no	taken	from you

وَغَرَّكُمْ بِاللَّهِ الْغُرُورُ ۝۱۵ فَالْيَوْمَ لَا يُؤْخَذُ مِنْكُمْ

And the Deceiver deceived you in respect of Allah. 'So this day no ransom shall be accepted from you,

فِدْيَةٌ	وَ	لَا	مِنَ	الَّذِينَ	كَفَرُوا	مَأْوَىٰ	كُمْ	النَّارُ
ransom	and	nor	from	those who	disbelieved	abode	your	Fire

فِدْيَةٌ وَلَا مِنَ الَّذِينَ كَفَرُوا ۝۱۶ مَأْوَىٰكُمْ النَّارُ

nor from those who disbelieved. Your final abode is the Fire;

هِيَ	مَوْلَىٰكُمْ	وَ	بِئْسَ	الْمَصِيرُ	أَلَمْ	يَأْنِ	لِلَّذِينَ
that	your friend	and	evil	destination	has	time come	for those who

هِيَ مَوْلَاكُمْ ۝۱۶ وَبِئْسَ الْمَصِيرُ ۝۱۷ أَلَمْ يَأْنِ لِلَّذِينَ

that is your friend; and a very evil destination it is.' Has not the time arrived for those who

اٰمَنُوۡا اَنْ	تَخْشَعَ	قُلُوْبُ	هُمۡ لِ	ذِكْرِ	اللّٰهِ	وَ	مَا	نَزَلَ		
come down	what	and	Allah	remembrance	for	their	hearts	humbled	that	believe

اٰمَنُوۡا اَنْ تَخْشَعَ قُلُوْبُهُمْ لِذِكْرِ اللّٰهِ وَ مَا نَزَلَ

believe that their hearts should feel humbled at the remembrance of Allah and

مِّنَ	الْحَقِّ	وَ	لَا	يَكُوْنُوۡا	كَ	الَّذِيْنَ	اُوْتُوۡا	الْكِتٰبَ
Book	given	those who	like	they become	no	and	the truth	from

مِّنَ الْحَقِّ وَلَا يَكُوْنُوۡا كَالَّذِيْنَ اُوْتُوۡا الْكِتٰبَ

at the truth which has come down (to them), and that they should not become like those who were given the Book

مِّنْ	قَبْلُ	فَ	طَالَ	عَلٰى	هُمۡ	الْاَمَدُ	فَ	قَسَتْ	قُلُوْبُ	هُمۡ
their	hearts	hardened	so	the term	them	upon	prolonged	so	before	from

مِّنْ قَبْلُ فَطَالَ عَلَيْهِمُ الْاَمَدُ فَ قَسَتْ قُلُوْبُهُمْ

before them and the term was prolonged for them, but their hearts were hardened,

وَ	كَثِيْرٌ	مِّنْ	هُمۡ	فَسِيْقُوْنَ	اِعْلَمُوۡا	اَنَّ	اللّٰهَ	يُحْيِ
quickens	Allah	that	know	wicked	them	of	many	and

وَ كَثِيْرٌ مِّنْهُمْ فَسِيْقُوْنَ ۗ اِعْلَمُوۡا اَنَّ اللّٰهَ يُحْيِ

and many of them are wicked? Know that Allah quickens

الْاَرْضَ	بَعْدَ	مَوْتِ	هَا	قَدْ	بَيَّنَّا	لَ	كُمۡ	الْاٰيٰتِ	لَعَلِّي	كُمۡ
you	so that	Signs	you	for	manifest	indeed	its	death	after	the earth

الْاَرْضَ بَعْدَ مَوْتِهَا قَدْ بَيَّنَّا لَكُمۡ الْاٰيٰتِ لَعَلَّكُمْ

the earth after its death. We have made the Signs manifest to you, that you

تَعْقِلُوْنَ	اِنَّ	الْمُصَدِّقِيْنَ	وَ	الْمُصَدِّقَاتِ
women who give alms	and	men who give alms	surely	you understand

تَعْقِلُوْنَ ۗ اِنَّ الْمُصَدِّقِيْنَ وَالْمُصَدِّقَاتِ

may understand. (As to) the men that give alms, and the women that give alms,

وَأَقْرَضُوا	اللَّهِ	قَرْضًا	حَسَنًا	يُضَعَفُ	لَهُمْ	وَأَقْرَضُوا	وَأَقْرَضُوا
they lend	Allah	loan	goodly	increase manifold	for them	and	and

وَأَقْرَضُوا اللَّهَ قَرْضًا حَسَنًا يُضَعَفُ لَهُمْ

and those who lend to Allah a goodly loan -- it will be increased manifold for them,

وَأَقْرَضُوا	اللَّهِ	قَرْضًا	حَسَنًا	يُضَعَفُ	لَهُمْ	وَأَقْرَضُوا	وَأَقْرَضُوا
Allah	with	believe	those who	and	honourable	reward	them for and

وَأَقْرَضُوا اللَّهَ قَرْضًا حَسَنًا يُضَعَفُ لَهُمْ

and theirs will (also) be an honourable reward -- And those who believe in Allah

وَأَقْرَضُوا	اللَّهِ	قَرْضًا	حَسَنًا	يُضَعَفُ	لَهُمْ	وَأَقْرَضُوا	وَأَقْرَضُوا
the Witnesses	and	the truthful	they	those	His	Messenger	and

وَأَقْرَضُوا اللَّهَ قَرْضًا حَسَنًا يُضَعَفُ لَهُمْ

and His Messenger (and) they are the Truthful and the Witnesses

عِنْدَ رَبِّهِمْ	وَأَقْرَضُوا	اللَّهِ	قَرْضًا	حَسَنًا	يُضَعَفُ	لَهُمْ	وَأَقْرَضُوا	وَأَقْرَضُوا
those who	and	their	light	and	their	reward	them for their	Lord with

عِنْدَ رَبِّهِمْ أَجْرُهُمْ وَنُورُهُمْ وَالَّذِينَ

in the sight of their Lord, they will have their reward and their light. But (as for) those who

كَفَرُوا	وَأَقْرَضُوا	اللَّهِ	قَرْضًا	حَسَنًا	يُضَعَفُ	لَهُمْ	وَأَقْرَضُوا	وَأَقْرَضُوا
the Hell	inmates	these	Our	Signs	in	rejected	and	disbelieve

كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ الْجَحِيمِ

disbelieve and reject Our Signs, these are the inmates of Hell.

إِعْلَمُوا	أَنَّ	الْحَيَاةَ	الدُّنْيَا	لَعِبٌ	وَأَقْرَضُوا	اللَّهِ	قَرْضًا	حَسَنًا	يُضَعَفُ	لَهُمْ
know	that	the life	this world	sport	and	pastime	and	disbelieve	and	disbelieve

إِعْلَمُوا أَنَّ الْحَيَاةَ الدُّنْيَا لَعِبٌ وَلَهُوَ

Know that the life of this world is only a sport and a pastime,

وَزِينَةٌ	وَوَفَاخْرٌ	بَيْنَكُمْ	وَوَكَاثِرٌ	فِي	الْأَمْوَالِ
and	boasting	between	and	in	riches

وَزِينَةٌ وَتَفَاخُرٌ بَيْنَكُمْ وَتَكَاثُرٌ فِي الْأَمْوَالِ

and an adornment, and (a source of) boasting among yourselves, and (of) rivalry in multiplying riches

وَالْأَوْلَادِ	كَ	مِثْلِ	غَيْثٍ	أَعْجَبَ	الْكُفَّارَ	نَبَاتٌ	هَـ	ثُمَّ
and	like	example	rain	rejoices	tillers	vegetation	its	then

وَالْأَوْلَادِ كَمِثْلِ غَيْثٍ أَعْجَبَ الْكُفَّارَ نَبَاتُهُ ثُمَّ

and children. (This life is) like the rain the vegetation produced whereby rejoices the tillers. then

يَهِيْجُ	فَ	تَرَى	هَـ	مُضْفَرًا	ثُمَّ	يَكُوْنُ	حُطَامًا	وَ	فِي
dries up	so	you see	it	turns yellow	then	you be	broken pieces	and	in

يَهِيْجُ فَتَرَاهُ مُضْفَرًا ثُمَّ يَكُوْنُ حُطَامًا وَفِي

it dries up and you see it turn yellow; then it becomes broken pieces (of straw). And in

الْآخِرَةِ	عَذَابٌ	شَدِيْدٌ	وَ	مَغْفِرَةٌ	مِّنَ	اللّٰهِ
the Hereafter	punishment	severe	and	forgiveness	from	Allah

الْآخِرَةِ عَذَابٌ شَدِيْدٌ وَ مَغْفِرَةٌ مِّنَ اللّٰهِ

the Hereafter there is severe punishment, and (also) forgiveness from Allah,

وَرِضْوَانٌ	وَ	مَا	الْحَيٰوةِ	الدُّنْيَا	اِلَّا	مَتَاعٌ	الْغُرُوْرِ
and	and	not	life	the world	except	enjoyment	deceitful

وَرِضْوَانٌ وَمَا الْحَيٰوةِ الدُّنْيَا اِلَّا مَتَاعٌ الْغُرُوْرِ<sup>21</sup>

and (His) pleasure. And the life of this world is nothing but (temporary) enjoyment of deceitful things.

سَابِقُوْا	اِلَى	مَغْفِرَةٍ	مِّنْ	رَّبِّكُمْ	وَ	جَنَّةٍ	عَرْضُهَا
vie with one another	to	seeking forgiveness	from	your Lord	and	paradise	its span

سَابِقُوْا اِلَى مَغْفِرَةٍ مِّنْ رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا

Vie with one another in seeking forgiveness from your Lord and for a paradise, whose span

كَ	عَرْضِ	السَّمَاءِ	وَ	الْأَرْضِ	أَعِدَّتْ	لِ	الَّذِينَ	آمَنُوا
like	the span	the heaven	and	the earth	prepared	for	those who	they believe

كَعَرْضِ السَّمَاءِ وَالْأَرْضِ ۖ أَعِدَّتْ لِلَّذِينَ آمَنُوا

is like the span of the heaven and the earth; it has been prepared for those who believe

بِ	اللَّهِ	وَ	رُسُلِهِ	ۚ	ذَلِكَ	فَضْلُ	اللَّهِ	يُؤْتِيهِ	ۚ	مَنْ	يَشَاءُ
with	Allah	and	His Messenger	that	grace	Allah	bestows	it	whom	He pleases	whom

بِاللَّهِ وَرُسُلِهِ ۚ ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ

in Allah and His Messenger. That is Allah's grace; He bestows it upon whomsoever He pleases,

وَ	اللَّهُ	ذُو	الْفَضْلِ	الْعَظِيمِ	مَا	أَصَابَ	مِنْ
and	Allah	is	grace	immense	not	befalls	any

وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ۝۲۲ مَا أَصَابَ مِنْ

and Allah is the Lord of immense grace. There befalls not any calamity

مُصِيبَةٍ	فِي	الْأَرْضِ	وَ	لَا	فِي	أَنْفُسِكُمْ	إِلَّا	فِي
calamity	in	the earth	and	not	in	yourselves	but	in

مُصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنْفُسِكُمْ إِلَّا فِي

either in the earth or in your (own) persons, but

كِتَابٍ	مِّنْ	قَبْلِ	أَنْ	نَّبْرَأَ	هَا	إِنَّ	ذَلِكَ	عَلَى	اللَّهِ	يَسِيرٌ
a Book	from	before	that	We bring into being	it	surely	that	for	Allah	easy

فِي كِتَابٍ مِّنْ قَبْلِ أَنْ نَّبْرَأَهَا ۚ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ ۝۲۳

it is (recorded) in a Book before We bring it into being -- surely, that is easy for Allah --

لِ	كَيْ	لَا	تَأْسَوْا	عَلَى	مَا	فَاتَكُمْ	وَأَنْ	تَفْرَحُوا
so	that	not	you grieve	over	what	lost	and	you exult

لِكَيْ لَا تَأْسَوْا عَلَى مَا فَاتَكُمْ وَلَا تَفْرَحُوا

That you may not grieve over what is lost to you nor exult

بِ	مَا	آتَى	كُمْ	وَ	اللَّهُ	لَا	يُحِبُّ	كُلَّ	مُخْتَالٍ	فَخُورٍ
boaster	self-conceited	all	loves	not	Allah	and	you	given	that	with

بِمَا آتَيْتُمْ وَاللَّهُ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ ﴿٢٤﴾

because of that which He has given to you. And Allah loves not any self-conceited boaster,

الَّذِينَ	يَبْخُلُونَ	وَ	يَأْمُرُونَ	النَّاسَ	بِ	الْبُخْلِ
niggardly	with	men	they enjoin	and	they are niggardly	those who

الَّذِينَ يَبْخُلُونَ وَيَأْمُرُونَ النَّاسَ بِالْبُخْلِ ط

Such as are niggardly and (also) enjoin upon men to be niggardly.

وَ	مَنْ	يَتَوَلَّ	فَ	إِنَّ	اللَّهَ	هُوَ	الْغَنِيُّ	الْحَمِيدُ	لَ	قَدْ
sure	for	Praise-Worthy	Self-Sufficient	is	Allah	surely	then	turns back	whoso	and

وَمَنْ يَتَوَلَّ فَإِنَّ اللَّهَ هُوَ الْغَنِيُّ الْحَمِيدُ ﴿٢٥﴾ لَقَدْ

And whoso turns his back, then surely Allah is Self-Sufficient, Worthy of all praise. Verily,

أَرْسَلْنَا	رُسُلًا	نَا	بِ	الْبَيِّنَاتِ	وَ	أَنْزَلْنَا	مَعَهُمُ	الْكِتَابَ	
the Book	them	with	We sent down	and	manifest Signs	with	Our	Messengers	We sent

أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ

We sent Our Messengers with manifest Signs and sent down with them the Book

وَ	الْمِيزَانَ	لِ	يَقُومَ	النَّاسُ	بِ	الْقِسْطِ	وَ	أَنْزَلْنَا
We sent down	and	justice	with	people	act	so that	the Balance	and

وَالْمِيزَانَ لِيَقُومَ النَّاسُ بِالْقِسْطِ وَأَنْزَلْنَا

and the Balance that people may act with justice, and We sent down

الْحَدِيدَ	فِي	هِ	بَأْسٍ	شَدِيدٍ	وَ	مَنَافِعُ	لِ	النَّاسِ
mankind	for	benefit	and	violent	warfare	it	in	iron

الْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ وَمَنَافِعُ لِلنَّاسِ

iron, wherein is (material for) violent warfare and (many) benefits for mankind,



وَلِ	يَعْلَمَ	اللَّهُ	مَنْ	يُنْصُرُهُ	هَ وَ	رُسُلَ	هَ	بِ	الْغَيْبِ	إِنَّ
surely	unseen	with	His	Messengers	and	Him	he help	who	Allah	He know that and

وَلِيَعْلَمَ اللَّهُ مَنْ يَنْصُرُهُ وَرُسُلَهُ بِالْغَيْبِ إِنَّ

and that Allah may distinguish those who help Him and His Messengers, albeit He remains unseen. Surely,

اللَّهُ	قَوِيٌّ	عَزِيزٌ	وَ	لَ	قَدْ	أَرْسَلْنَا	نُوحًا	وَ	إِبْرَاهِيمَ
Allah	Powerful	Mighty	and	for	sure	We sent	Noah	and	Abraham

اللَّهُ قَوِيٌّ عَزِيزٌ ﴿٢٦﴾ وَلَقَدْ أَرْسَلْنَا نُوحًا وَإِبْرَاهِيمَ

Allah is Powerful, Mighty. And We did send Noah and Abraham,

وَ	جَعَلْنَا	فِي	ذُرِّيَّةٍ	هُمَا	النُّبُوَّةَ	وَ	الْكِتَابَ	فَ	مِنْ	هُمْ
and	We placed	in	seed	their	prophethood	and	the Book	so	of	them

وَجَعَلْنَا فِي ذُرِّيَّتِهِمَا النُّبُوَّةَ وَالْكِتَابَ فَمِنْهُمْ

and We placed among their seed prophethood and the Book. So some of them

مُهْتَدٍ	وَ	كَثِيرٍ	مِّنْ	هُمْ	فَسِيقُونَ	ثُمَّ	قَفَّيْنَا	عَلَى
followed the guidance	and	many	of	them	rebellious	then	We caused to follow	on

مُهْتَدٍ وَكَثِيرٍ مِّنْهُمْ فَسِيقُونَ ﴿٢٧﴾ ثُمَّ قَفَّيْنَا عَلَى

followed the guidance, but many of them were rebellious. Then

آثَارِهِمْ	هُمْ	بِ	رُسُلِنَا	وَ	قَفَّيْنَا	بِ	عِيسَى	ابْنِ	مَرْيَمَ
footstep	with	Our	Messengers	and	We caused to follow	with	Jesus	son	Mary

آثَارِهِمْ بِرُسُلِنَا وَقَفَّيْنَا بِعِيسَى ابْنِ مَرْيَمَ

We caused Our Messengers to follow in their footsteps; and We caused Jesus, son of Mary to follow (them),

وَ	آتَيْنَا	هُ	الْإِنْجِيلَ	وَ	جَعَلْنَا	فِي	قُلُوبِ	الَّذِينَ
and	We gave	him	the Gospel	and	We placed	in	the hearts	those who

وَآتَيْنَاهُ الْإِنْجِيلَ وَجَعَلْنَا فِي قُلُوبِ الَّذِينَ

and We gave him the Gospel. And We placed in the hearts of those who

هَآ	اَبْتَدَعُوْا	رَهْبَانِيَّةٍ	وَ	رَحْمَةً	وَ	رَافَةً	هُ	اَتَّبَعُوْا
it	they innovated	the monasticism	and	mercy	and	compassion	him	accepted

اَتَّبَعُوْهُ رَافَةً وَرَحْمَةً ط وَرَهْبَانِيَّةٍ اَبْتَدَعُوْهَا

accepted him compassion and mercy. The monasticism which they innovated --

مَا	فَ	اللّٰهُ	رِضْوَانِ	اِبْتِغَاءً	اِلَّا	هَمُّ	هَآ	عَلٰى	هَمُّ	كَتَبْنَا	مَا
not	so	Allah	favour	seeking	but	them	for	it	We prescribed	not	

مَا كَتَبْنَا عَلَيْهْمُ اِلَّا اِبْتِغَاءً رِضْوَانِ اللّٰهِ فَمَا

We did not prescribe it for them -- for the sake of gaining Allah's favour; but they did not

رَعَوْا	هَآ	حَقُّ	رِعَايَةِ	هَآ	فَ	اَتَيْنَا	الَّذِيْنَ	اٰمَنُوْا
believed	those who	We gave	so	it	practice	true spirit	it	practise

رَعَوْهَا حَقُّ رِعَايَتِهَا فَاتَيْنَا الَّذِيْنَ اٰمَنُوْا

practise it in accordance with its true spirit. Yet We gave those of them who believed

مِنْ	هَمُّ	اَجْرَهُمْ	وَ	كَثِيْرٌ	مِّنْ	هَمُّ	فَسِيْقُوْنَ
of	them	reward	and	many	of	them	rebellious

مِنْهُمْ اَجْرَهُمْ وَكَثِيْرٌ مِّنْهُمْ فَسِيْقُوْنَ ﴿٢٨﴾

their (due) reward, but many of them are rebellious.

يٰٓاَيُّهَا	الَّذِيْنَ	اٰمَنُوْا	اتَّقُوْا	اللّٰهُ	وَ	اٰمِنُوْا
O	those who	believe	fear	Allah	and	believe

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا اتَّقُوْا اللّٰهُ وَاٰمِنُوْا

O ye who believe! fear Allah and believe

بِ	رَسُوْلٍ	هُ	يُوْتِ	كُمُ	كِفْلَيْنِ	مِّنْ	رَّحْمَةٍ	هُ
with	Messenger	His	give	you	double share	from	Mercy	His

بِرَسُوْلِهِ يُوْتِيْكُمْ كِفْلَيْنِ مِّنْ رَّحْمَتِهِ

in His Messenger; He will give you a double share of His mercy,

وَيَجْعَلُ	لَكُمْ	نُورًا	تَمْشُونَ	بِهِ	وَ	يَغْفِرُ
He provide	you	light	you walk	it	and	forgive

وَيَجْعَلُ لَكُمْ نُورًا تَمْشُونَ بِهِ وَيَغْفِرُ

and will provide for you a light wherein you will walk, and will grant you forgiveness

لَكُمْ	وَ	اللَّهُ	غَفُورٌ	رَحِيمٌ	لِ	أَنْ	لَّا	يَعْلَمَ
you	and	Allah	Most Forgiving	Merciful	for	that	not	think

لَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ ۚ لِيَلَّا يَعْلَمَ

and verily Allah is Most Forgiving, Merciful. That the people of the Book may not think

أَهْلُ	الْكِتَابِ	أَنْ	لَّا	يَقْدِرُونَ	عَلَى	شَيْءٍ
people	Book	that	no	they have power	upon	anything

أَهْلُ الْكِتَابِ أَلَّا يَقْدِرُونَ عَلَى شَيْءٍ

that (the Muslims) have no power to attain aught

مِنْ	فَضْلِ	اللَّهِ	وَ	أَنَّ	الْفَضْلَ	بِ	يَدِ
of	grace	Allah	and	that	grace	with	hands

مِنْ فَضْلِ اللَّهِ وَأَنَّ الْفَضْلَ بِيَدِ

of the grace of Allah; whereas grace is (entirely) in the hands

اللَّهُ	يُؤْتِي	هِ	مَنْ	يَشَاءُ	وَ	اللَّهُ	ذُو	الْفَضْلِ
Allah	He gives	it	whom	He pleases	and	Allah	Master of	grace

اللَّهُ يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ

of Allah. He gives it to whomsoever He pleases. And Allah

الْعَظِيمِ	
immense	

الْعَظِيمِ ۚ

is the Master of immense grace.

# **‘Fama Khabukum’**

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