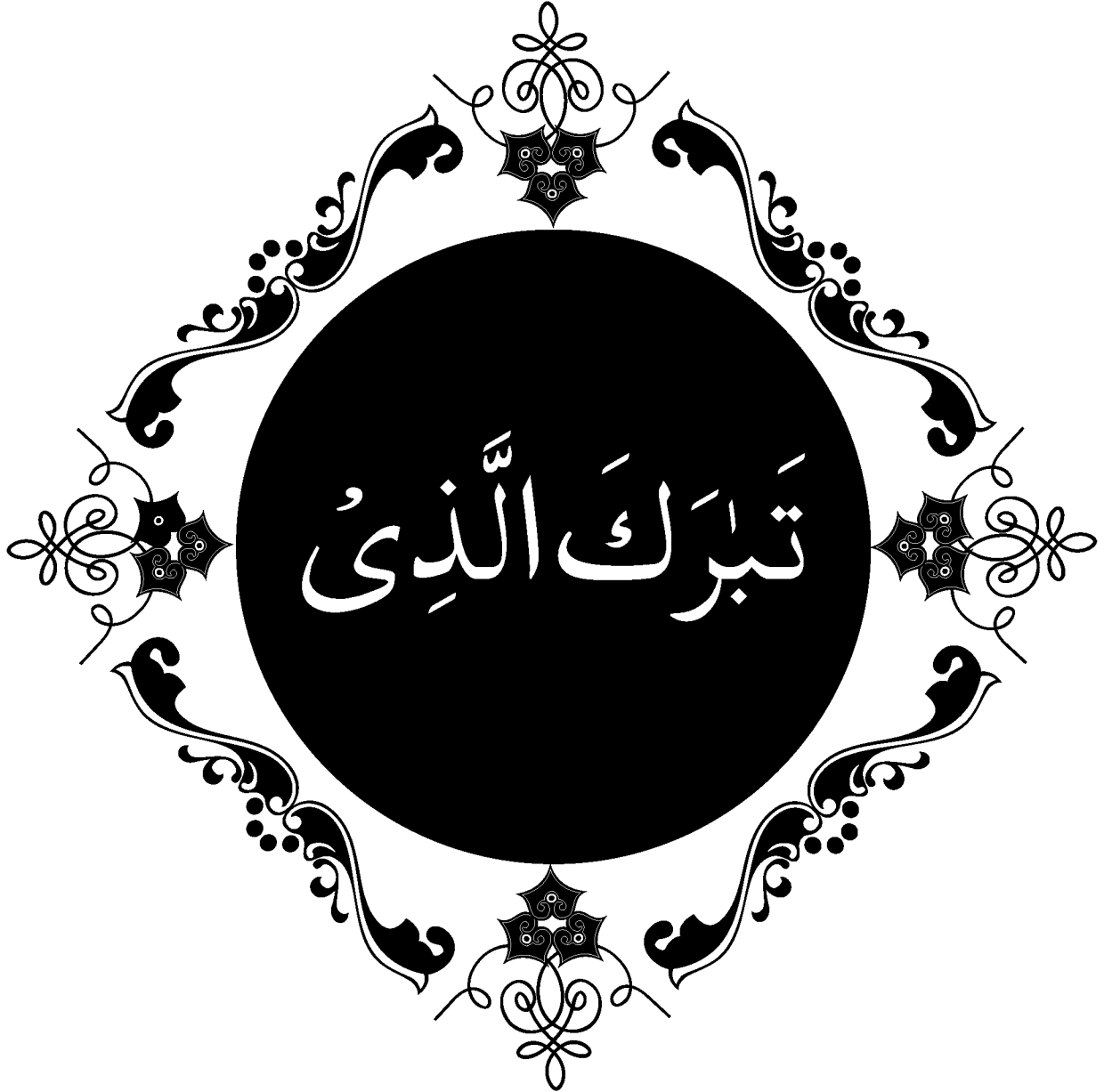


The Holy Quran

(Part Twenty Nine)



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 بنصره العزيز، عليه السلام 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 Eight 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 Additional Qaid Isha'at 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
March 2018

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.

٦٧- سُورَةُ الْمُلْكِ مَكِّيَّةٌ

Revealed in Makkah

Surah Al-Mulk

رُكُوعَاتُهَا ٢

آيَاتُهَا ٣١

Ruku 2

Verses 31

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.

تَبْرَكَ	الَّذِي	بِ	يَدِ	هِ	الْمُلْكِ	وَ	هُوَ	عَلَى	كُلِّ
blessed	He	with	hand	Whose	kingdom	and	He	over	all

تَبْرَكَ الَّذِي بِيَدِهِ الْمُلْكِ وَهُوَ عَلَى كُلِّ

Blessed is He in Whose hand is the kingdom, and He has

شَيْءٍ	قَدِيرٌ	الَّذِي	خَلَقَ	الْمَوْتَ	وَ	الْحَيَاةَ
things	power	Who	created	death	and	life

شَيْءٍ قَدِيرٌ ② الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ

power over all things; Who has created death and life

لِ	يَبْلُوَ	كُمُ	أَيُّ	كُمُ	أَحْسَنُ	عَمَلًا	وَ	هُوَ	الْعَزِيزُ
that	try	you	which	you	best	deeds	and	He	the Mighty

لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا وَهُوَ الْعَزِيزُ

that He might try you -- which of you is best in deeds; and He is the Mighty,

مَا	طَبَاقًا	سَمَوَاتِ	سَبْعَ	خَلَقَ	الَّذِي	الْغَفُورُ
not	one above the other	heavens	seven	created	Who	Most Forgiving

الْغَفُورُ ③ الَّذِي خَلَقَ سَبْعَ سَمَوَاتِ طَبَاقًا مَا

the Most Forgiving. Who has created seven heavens in harmony. No

تَرَى	فِي	خَلْقِ	الرَّحْمَنِ	مِنْ	تَفَوُّتٍ	فَ	أَرْجِعْ	الْبَصَرَ
look	in	creation	the Gracious	any	incongruity	then	again	look

تَرَى فِي خَلْقِ الرَّحْمَنِ مِنْ تَفَوُّتٍ ٤ فَارْجِعِ الْبَصَرَ ٥

incongruity can you see in the creation of the Gracious (God). Then look again:

هَلْ	تَرَى	مِنْ	فُطُورٍ	ثُمَّ	أَرْجِعْ	الْبَصَرَ	كَرَّتَيْنِ
do	you see	any	flaw	then	again	look	twice

هَلْ تَرَى مِنْ فُطُورٍ ٤ ثُمَّ أَرْجِعِ الْبَصَرَ كَرَّتَيْنِ ٥

see you any flaw? Aye, look again, yet again,

يَنْقَلِبُ	إِلَى	كَ	الْبَصَرَ	خَاسِبًا	وَ	هُوَ	حَسِيرٌ
return	to	you	your sight	frustrated	and	it	fatigued

يَنْقَلِبُ إِلَيْكَ الْبَصَرُ خَاسِبًا وَهُوَ حَسِيرٌ ٥

your sight will (only) return to you frustrated and fatigued.

وَ	لَ	قَدْ	زَيَّنَّا	السَّمَاءَ	الدُّنْيَا	بِ	مَصَابِيحَ	وَ	جَعَلْنَا	هَا
and	for	sure	We adorned	heaven	lowest	with	lamps	and	We made	them

وَلَقَدْ زَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصَابِيحَ وَجَعَلْنَا

And verily, We have adorned the lowest heaven with lamps, and We have made them

رُجُومًا	لِ	الشَّيْطَانِ	وَ	أَعْتَدْنَا	لِ	هُمُ	عَذَابَ
driving away	for	satans	and	We prepared	for	them	punishment

رُجُومًا لِلشَّيْطَانِ وَأَعْتَدْنَا لَهُمْ عَذَابَ

for driving away satans, and We have prepared for them the punishment

السَّعِيرِ	وَ	لِ	الَّذِينَ	كَفَرُوا	بِ	رَبِّ	هُمُ	عَذَابُ	جَهَنَّمَ
blazing Fire	and	for	those who	disbelieve	in	with	their	punishment	Hell

السَّعِيرِ ٥ وَالَّذِينَ كَفَرُوا بِرَبِّهِمْ عَذَابُ جَهَنَّمَ ٦

of the blazing Fire. And for those who disbelieve in their Lord there is the punishment of Hell

وَ	بِئْسَ	الْمَصِيرُ	إِذَا	الْقُوا	فِي	هَا	سَمِعُوا	لَ	هَا
and	evil	resort	when	cast	in	there	hear	for	it

وَبِئْسَ الْمَصِيرُ ⑦ إِذَا الْقُوا فِيهَا سَمِعُوا لَهَا

and an evil resort it is! When they are cast therein, they will hear it

شَهِيْقًا	وَ	هِيَ	تَفُوْرُ	تَكَادُ	تَمِيْزُ	مِنْ	الْغِيْظِ
roaring	and	it	boils	almost	burst	from	fury

شَهِيْقًا وَ هِيَ تَفُوْرُ ⑧ تَكَادُ تَمِيْزُ مِنَ الْغِيْظِ ط

roaring as it boils up. It would almost burst with fury.

كُلَّمَا	أَلْقَى	فِي	هَا	فَوْجٌ	سَأَلَ	هُمْ	خَزَنَةُ	هَا	أَ	لَمْ
whenever	cast	in	it	a host	asked	them	warden	there of	did	not

كُلَّمَا أَلْقَى فِيهَا فَوْجٌ سَأَلَهُمْ خَزَنَتُهَا أَلَمْ

Whenever a host (of disbelievers) is cast into it the wardens thereof will ask them, ;Did no

يَأْتِ	كُمْ	نَذِيْرٌ	قَالُوا	بَلَى	قَدْ	جَاءَ	نَا	نَذِيْرٌ
come	you	Warner	they say	yes	surely	did come	us	Warner

يَأْتِكُمْ نَذِيْرٌ ⑨ قَالُوا بَلَى قَدْ جَاءَ نَا نَذِيْرُهُ

Warner come to you? They will say, " Yes, verily, a Warner did come to us,

فَ	كَذَّبْنَا	وَ	قُلْنَا	مَا	نَزَّلَ	اللَّهُ	مِنْ	شَيْءٍ	إِنْ
so	we belied	and	we said	not	revealed	Allah	from	thing	not

فَكَذَّبْنَا وَ قُلْنَا مَا نَزَّلَ اللَّهُ مِنْ شَيْءٍ إِنْ

but we treated (him) as a liar, and we said: 'Allah has not revealed anything;

أَنْتُمْ	إِلَّا	فِي	ضَلَلٍ	كَبِيْرٍ	وَ	قَالُوا	لَوْ	كُنَّا
you are	but	in	error	great	and	they said	if	we had

أَنْتُمْ إِلَّا فِي ضَلَلٍ كَبِيْرٍ ⑩ وَقَالُوا لَوْ كُنَّا

you are but in great error." And they will say, 'If we had but

نَسْمَعُ	أَوْ	نَعْقِلُ	مَا	كُنَّا	فِي	أَصْحَابِ	السَّعِيرِ
we listen	or	we had sense	not	we were	in	inmates	blazing fire

نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِي أَصْحَابِ السَّعِيرِ ﴿١١﴾

listened or possessed sense, we should not have been among the inmates of the blazing Fire.'

فَ	اعْتَرَفُوا	بِ	ذُنُوبِهِمْ	فَ	سُحْقًا	لِ	أَصْحَابِ	السَّعِيرِ
then	they confessed	with	their sins	so	damnation	for	inmates	blazing fire

فَاعْتَرَفُوا بِذُنُوبِهِمْ فَسُحْقًا لِأَصْحَابِ السَّعِيرِ ﴿١٢﴾

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

إِنَّ	الَّذِينَ	يَخْشَوْنَ	رَبَّهُمْ	بِ	الْغَيْبِ	لِ	هُمْ
verily	those who	they fear	their Lord	with	hidden	for	them

إِنَّ الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ لَهُمْ

Verily, those who fear their Lord while He is hidden (*from them*) -- for them

مَغْفِرَةً	وَ	أَجْرًا	كَبِيرًا	وَ	أَسْرُورًا	قَوْلَ	كُمْ
forgiveness	and	reward	great	and	conceal	saying	your

مَغْفِرَةً وَأَجْرًا كَبِيرًا ﴿١٣﴾ وَأَسْرُورًا قَوْلَكُمْ

is forgiveness and a great reward. And whether you conceal what you say

أَوْ	أَجْهَرُوا	بِ	هَ	إِنَّ	هَ	عَلِيمًا	بِ	ذَاتِ	الْصُّدُورِ
or	make public	with	it	surely	He	know well	with	has	breasts

أَوْ أَجْهَرُوا بِهِ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿١٤﴾

or make it public; He knows full well what is in (*your*) breasts.

أَلَا	يَعْلَمُ	مَنْ	خَلَقَ	وَ	هُوَ	اللَّطِيفُ	الْخَبِيرُ
does	He knows	Who	created	and	He	Knower of subtleties	All-Aware

أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ اللَّطِيفُ الْخَبِيرُ ﴿١٥﴾

Does He Who has created (*you*) not know (*it*)? He is the Knower of all subtleties, the All-Aware.

هُوَ	الَّذِي	جَعَلَ	لَ	كُمُ	الْأَرْضَ	ذَلُولًا	فَ	امشُوا
He	Who	made	for	you	the earth	subservient	so	traverse

هُوَ الَّذِي جَعَلَ لَكُمْ الْأَرْضَ ذَلُولًا فَامشُوا

He it is Who has made the earth even and smooth for you; so traverse

فِي	مَنَاقِبِ	هَا	وَ	كُلُوا	مِنْ	رِزْقِ	هِ	وَ	إِلَيْهِ	النُّشُورُ
in	sides	its	and	eat	from	provisions	His	and	to Him	the resurrection

فِي مَنَاقِبِهَا وَكُلُوا مِنْ رِزْقِهِ ۗ وَإِلَيْهِ النُّشُورُ ﴿١٦﴾

through its sides, and eat of His provision. And to Him will be the resurrection.

ءَ	أَمِنْتُمْ	مَنْ	فِي	السَّمَاءِ	أَنْ	يُخْسِفَ	بِ	كُمُ
do	feel secure	Who	in	the heavens	that	causes to sink	with	you

ءَ أَمِنْتُمْ مَنْ فِي السَّمَاءِ أَنْ يُخْسِفَ بِكُمْ

Do you feel secure from Him Who is in the heavens that He will not cause the earth to sink

الْأَرْضَ	فَ	إِذَا	هِيَ	تَمُورُ	أَمْ	أَمِنْتُمْ	مَنْ
the earth	so	lo!	it	begins to shake	do	you feel secure	from

الْأَرْضَ فَإِذَا هِيَ تَمُورُ ۗ أَمْ أَمِنْتُمْ مَنْ

with you when lo! it begins to shake? Do you feel secure from

فِي	السَّمَاءِ	أَنْ	يُرْسِلَ	عَلَيْكُمْ	حَاصِبًا	فَ	سَ	تَعْلَمُونَ
in	the heavens	that	send	against	sandstorm	then	soon	you know

فِي السَّمَاءِ أَنْ يُرْسِلَ عَلَيْكُمْ حَاصِبًا فَسَتَعْلَمُونَ

Him Who is in the heavens that He will not send against you a sandstorm? Then will you know

كَيْفَ	نَذِيرٍ	وَ	لَ	قَدْ	كَذَّبَ	الَّذِينَ	مِنْ	قَبْلِهِمْ
how	warning	and	for	sure	belied	those who	from	before

كَيْفَ نَذِيرٍ ۗ وَلَقَدْ كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ

how (terrible) was My warning. And indeed those before them also treated (My Messengers) as liars;

فَ كَيْفَ كَانَ	نَكِيرٍ	أَ وَ لَمْ يَرَوْا	إِلَى الطَّيْرِ
was how then	punishment	and have not seen	birds to

فَكَيْفَ كَانَ نَكِيرٍ ۝ أَوَلَمْ يَرَوْا إِلَى الطَّيْرِ

then how (grievous) was My punishment! Have they not seen the birds

فَوْقَ هُمْ	صَفَّتِ وَ	يَقْبِضْنَ	مَا يُمْسِكُ	هُنَّ
above them	spreading wings and	they contract	not withholds	them

فَوْقَهُمْ صَفَّتِ وَ يَقْبِضْنَ ۝ مَا يُمْسِكُهُنَّ

above them, spreading out their wings without moving (them) and then drawing (them in to swoop down

إِلَّا الرَّحْمَنُ	إِنَّ هَ بِ كَلِّ شَيْءٍ	بَصِيرٌ أ مَنْ
but the Gracious	with He Verily	He sees or who

إِلَّا الرَّحْمَنُ ۝ إِنَّهُ بِكُلِّ شَيْءٍ بَصِيرٌ ۝ أَمَّنْ

upon the prey)? None withholds them but the Gracious (God). Verily He sees all things. Or who

هَذَا الَّذِي هُوَ	جُنْدٌ لَّ كُمْ	يَنْصُرُكُمْ	مِنْ
this who He	for army	you help	of you

هَذَا الَّذِي هُوَ جُنْدٌ لَّكُمْ يَنْصُرُكُمْ مِّنْ

is he that can be an army for you to help you against

دُونَ الرَّحْمَنِ	إِنِ الْكٰفِرُونَ	إِلَّا فِي غُرُورٍ
than the Gracious	not disbelievers	in but deception

دُونَ الرَّحْمَنِ ۝ إِنِ الْكٰفِرُونَ إِلَّا فِي غُرُورٍ ۝

the Gracious (God)? The disbelievers are only in deception.

أَمْ مَنْ هَذَا الَّذِي	يَرْزُقُكُمْ	إِنْ أَمْسَكَ	رِزْقَهُ
or from this who	you provide	if withhold	His provision

أَمْ مَنْ هَذَا الَّذِي يَرْزُقُكُمْ إِنْ أَمْسَكَ رِزْقَهُ

Or who is he that will provide for you, if He should withhold His provision?

بَلْ	لَجُّوْا	فِي	عُتُوِّ	وَ	نُفُوْرٍ	أَ	فَ	مَنْ	يَمْشِي	مُكِبًّا
no	they persist	in	rebellion	and	aversion	what	then	from	walks	grovelling

بَلْ لَجُّوْا فِي عُتُوِّ وَ نُفُوْرٍ ۝۲۲ أَفَمَنْ يَمْشِي مُكِبًّا

No, but they obstinately persist in rebellion and aversion. What! is he who walks grovelling

عَلَى	وَجْهِ	هَـ	أَهْدَى	أَ	مَنْ	يَمْشِي	سَوِيًّا	عَلَى
upon	face	his	guided	or	who	he walks	upright	on

عَلَى وَجْهِهٖ أَهْدَى أَمْ مَنْ يَمْشِي سَوِيًّا عَلَى

upon his face better guided or he who walks upright on

صِرَاطٍ	مُسْتَقِيْمٍ	قُلْ	هُوَ	الَّذِي	أَنْشَأَ	كُمْ
path	straight	say	He	Who	brought into being	you

صِرَاطٍ مُسْتَقِيْمٍ ۝۲۳ قُلْ هُوَ الَّذِي أَنْشَأَكُمْ

the straight path? Say, 'He it is Who brought you into being,

وَ	جَعَلَ	لَكُمْ	السَّمْعَ	وَ	الْأَبْصَارَ	وَ	الْأَفْئِدَةَ	قَلِيْلًا
and	made	for	ears	and	eyes	and	hearts	little

وَ جَعَلَ لَكُمْ السَّمْعَ وَ الْأَبْصَارَ وَ الْأَفْئِدَةَ قَلِيْلًا

and made for you ears and eyes and hearts; (but) little

مَا	تَشْكُرُوْنَ	قُلْ	هُوَ	الَّذِي	ذَرَأَ	كُمْ	فِي	الْأَرْضِ
that	thank	say	He	Who	multiplied	you	in	the earth

مَا تَشْكُرُوْنَ ۝۲۴ قُلْ هُوَ الَّذِي ذَرَأَكُمْ فِي الْأَرْضِ

thanks do you give.' Say, ' He it is Who multiplied you in the earth,

وَ	إِلَيْهِ	تُحْشَرُونَ	وَ	يَقُولُونَ	مَتَى	هَذَا	الْوَعْدُ
and	to Him	you be gathered	and	they say	when	this	promise

وَ إِلَيْهِ تُحْشَرُونَ ۝۲۵ وَ يَقُولُونَ مَتَى هَذَا الْوَعْدُ

and to Him will you be gathered.' And they say, 'When will this promise (come to pass),

عِنْدَ	الْعِلْمُ	إِنَّمَا	قُلْ	صٰدِقِيْنَ	كُنْتُمْ	إِنْ
with	knowledge	only	say	truthful	you are	if

إِنْ كُنْتُمْ صٰدِقِيْنَ ۝ قُلْ إِنَّمَا الْعِلْمُ عِنْدَ

If (*indeed*) you are truthful?' Say, 'The knowledge (*of it*) is with

اللّٰهُ	وَ	إِنَّمَا	أَنَا	نَذِيرٌ	مُّبِينٌ	فَ	لَمَّا	رَأَوْ	هُ	زُلْفَةً
Allah	and	only	I	Warner	plain	so	when	they see	it	near

اللّٰهِ ۝ وَإِنَّمَا أَنَا نَذِيرٌ مُّبِينٌ ۝ فَلَمَّا رَأَوْهُ زُلْفَةً

Allah, and I am only a plain Warner.' But when they see it near,

سَيِّئَتْ	وَجُوهُ	الَّذِينَ	كَفَرُوا	وَ	قِيلَ	هٰذَا	الَّذِي
grief stricken	faces	those who	disbelieve	and	it is said	this	which

سَيِّئَتْ وَجُوهُ الَّذِينَ كَفَرُوا وَقِيلَ هٰذَا الَّذِي

the faces of those who disbelieve will become grief-stricken, and it will be said, 'This is what

كُنْتُمْ	بِهِ	تَدْعُونَ	قُلْ	أَ	رَأَيْتُمْ	إِنْ	أَهْلَكَ	نِي
you were	with it	you ask for	say	do	you saw	if	destroy	me

كُنْتُمْ بِهِ تَدْعُونَ ۝ قُلْ أَرَأَيْتُمْ إِنْ أَهْلَكْنِي

you used to ask for.' Say, 'Tell me, if Allah should destroy me

اللّٰهُ	وَ	مَنْ	مَعِيَ	أَوْ	رَحِمْنَا	فَ	مَنْ	يُجِيرُ	الْكَافِرِينَ
Allah	and	who	with	or	have mercy on us	so	who	protect	the disbelievers

اللّٰهُ وَمَنْ مَعِيَ أَوْ رَحِمْنَا ۝ فَمَنْ يُجِيرُ الْكَافِرِينَ

and those who are with me, or have mercy on us, who will protect the disbelievers

مِنْ	عَذَابِ	الْإِيمِ	قُلْ	هُوَ	الرَّحْمَنُ	أَمَّا	بِهِ
from	punishment	painful	say	He	the Gracious	we believe	in Him

مِنْ عَذَابِ الْإِيمِ ۝ قُلْ هُوَ الرَّحْمَنُ أَمَّا بِهِ

from a painful punishment?' Say, 'He is the Gracious (*God*); in Him have we believed

وَعَلَىٰ	هِ	تَوَكَّلْنَا	فَ سَ	تَعْلَمُونَ	مَنْ هُوَ	فِي ضَلِيلٍ
and	Him	we Trust	so	you know	who	error

وَعَلَيْهِ تَوَكَّلْنَا فَسَتَعْلَمُونَ مَنْ هُوَ فِي ضَلِيلٍ

and in Him have we put our trust. And you will soon know who is in

مُبِينٍ	قُلْ	أَ رَأَيْتُمْ	إِنْ أَصْبَحَ	مَاءُكُمْ	غَوْرًا
manifest	say	you saw	become	your	sink into the earth

مُبِينٍ ۝ قُلْ أَرَأَيْتُمْ إِنْ أَصْبَحَ مَاءُكُمْ غَوْرًا

manifest error.' Say, 'Tell me, if (all) your water sinks into a deep recess,

فَ	مَنْ	يَأْتِي	كُم	بِ	مَاءٍ	مَعِينٍ
then	who	bring	you	with	water	flowing

فَمَنْ يَأْتِيكُمْ بِمَاءٍ مَعِينٍ ۝

who then will bring you (clear) flowing water.

٦٨ - سُورَةُ الْقَلَمِ مَكِّيَّةٌ

Revealed in Makkah Surah Al-Qalam 68

رُكُوعَاتُهَا ٢ آيَاتُهَا ٥٣

Ruku 2

Verses 53

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۝

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

نَ	وَ	الْقَلَمِ	وَ	مَا	يَسْطُرُونَ	مَا	أَنْتَ	بِ	نِعْمَةٍ
inkstand	by	pen	and	that	they write	not	you	with	grace

نَ وَالْقَلَمِ وَمَا يَسْطُرُونَ ۝ مَا أَنْتَ بِنِعْمَةٍ

By the inkstand and (by) the pen and (by) that which they write, You are not, by the grace of

رَبِّ	كَ	بِ	مَجْنُونٍ	وَ	إِنَّ	لَكَ	لَ	أَجْرًا	غَيْرِ	مَمْنُونٍ	
ending	not	reward	is	you	for	surely	and	mad man	with	your	Lord

رَبِّكَ بِمَجْنُونٍ ③ وَإِنَّ لَكَ لَأَجْرًا غَيْرَ مَمْنُونٍ ④

your Lord, a madman. And for you, most surely, there is an unending reward.

وَ	إِنَّ	كَ	لَ	عَلَى	خُلُقٍ	عَظِيمٍ	فَ	سَ	تُبْصِرُ	وَ	يُبْصِرُونَ
they see	and	you see	soon	so	great	moral	upon	are	you	surely	and

وَإِنَّكَ لَعَلَى خُلُقٍ عَظِيمٍ ⑤ فَسَتُبْصِرُ وَيُبْصِرُونَ ⑥

And you do surely possess high moral excellences. And you will soon see and they (too) will see

بِ	أَيِّ	كُمُ	الْمَفْتُونِ	إِنَّ	رَبَّ	كَ	هُوَ	أَعْلَمُ	بِ	مَنْ	ضَلَّ
go astray	who	with	know	He	your	Lord	surely	afflicted	you	which	with

بِأَيِّكُمُ الْمَفْتُونِ ⑦ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ

Which of you is afflicted (with madness). Surely, your Lord knows best those who go astray

عَنْ	سَبِيلِ	هُوَ	أَعْلَمُ	بِ	الْمُهْتَدِينَ	فَ	لَا		
not	so	those who follow guidance	with	knows	He	and	His	path	from

عَنْ سَبِيلِهِ ⑧ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ⑨ فَلَا

from His way, and He knows best those who follow guidance. So comply not with the

تُطِعُ	الْمُكَذِّبِينَ	وَدُّوا	لَوْ	تُدْهِنُ	فَ	يُدْهِنُونَ
they be pliant	so	you be pliant	if only	they wish	those who reject	comply

تُطِعُ الْمُكَذِّبِينَ ⑩ وَدُّوا لَوْ تُدْهِنُ فَيُدْهِنُونَ ⑪

wishes of those who reject (the truth). They wish that you should be pliant so that they may (also) be pliant.

وَ	لَا	تُطِعُ	كُلَّ	حَلَّافٍ	مَّهِينٍ	هَمَّازٍ	مَشَّاءٍ	بِ	نَمِيمٍ
slandering	with	goes about	backbiter	mean	swearer	every	you obey	not	and

وَلَا تُطِعُ كُلَّ حَلَّافٍ مَّهِينٍ ⑪ هَمَّازٍ مَشَّاءٍ بِنَمِيمٍ ⑫

And yield not to any mean swearer, Backbiter, one who goes about slandering,

ذَلِكَ	بَعْدَ	عُتِلَّ	أَثِيمٍ	مُعْتَدٍ	الْخَيْرِ	لِ	مَنْعٍ
that	after	ill-mannered	sinful	transgressor	good	of	forbidder

مَنْعٍ لِلْخَيْرِ مُعْتَدٍ أَثِيمٍ ۝ عُتِلَّ بَعْدَ ذَلِكَ

Forbidder of good, transgressor, sinful, ill-mannered and, in addition to that, of doubtful birth.

تُتْلَى	إِذَا	بَيْنَيْنَ	وَ	مَالٍ	ذَا	كَانَ	أَنْ	زَيْنِيمِ
recited	when	children	and	riches	possess	was	that	doubtful birth

زَيْنِيمِ ۝ أَنْ كَانَ ذَا مَالٍ وَبَيْنَيْنَ ۝ إِذَا تُتْلَى

This is because he possesses riches and children. When

عَلَى	هِ	أَيْتُ	نَا	قَالَ	أَسَاطِيرُ	الْأَوَّلِينَ	سَ	نَسِمْ	هُ
him	We brand	soon	of ancient	stories	he says	Our	Signs	him	to

عَلَيْهِ أَيْتُنَا قَالَ أَسَاطِيرُ الْأَوَّلِينَ ۝ سَنَسِمْهُ

Our Signs are recited to him, he says, 'Stories of the ancients!' We will brand him

عَلَى	الْخُرْطُومِ	إِنْ	نَا	بَلَوْنَا	هُمْ	كَمَا	بَلَوْنَا	أَصْحَابَ
inmates	We tried	as	them	try	We	surely	the snout	on

عَلَى الْخُرْطُومِ ۝ إِنَّا بَلَوْنَهُمْ كَمَا بَلَوْنَا أَصْحَابَ

on the snout. We will surely try them as We tried the owners

الْجَنَّةِ	إِذْ	أَقْسَمُوا	لَ	يَصْرِمُنَّ	هَا	مُصْبِحِينَ
the Gardens	when	they vowed	certainly	pluck	it	in the morning

الْجَنَّةِ إِذْ أَقْسَمُوا لَيَصْرِمُنَّهَا مُصْبِحِينَ ۝

of the garden when they vowed that they would certainly pluck (all its fruit) in the morning,

وَلَا	يَسْتَثْنُونَ	فَ	طَافَ	عَلَيْهَا	طَائِفٌ	مِّنْ
no	they made exception	then	visitation	against them	visit	from

وَلَا يَسْتَثْنُونَ ۝ فَطَافَ عَلَيْهَا طَائِفٌ مِّنْ

And they made no exception (and did not say, 'If God please). Then a visitation from your Lord visited it

رَبِّ كَ وَ هُمْ	فَ	أَصْبَحَتْ	كَ	الصَّرِيمِ
Lord	and	they	who are asleep	so

رَبِّكَ وَ هُمْ نَائِمُونَ ②٠ فَاصْبَحَتْ كَالصَّرِيمِ ②١

while they were asleep; And the morning found it like (a garden) cut down (overnight).

فَ	تَنَادَوْا	مُصْبِحِينَ	أَنْ	اغْدُوا	عَلَى	حَرْثِ	كُمْ
so	they called one another	at dawn	that	go early in the morning	to	your	fields

فَتَنَادَوْا مُصْبِحِينَ ②٢ أَنْ اغْدُوا عَلَى حَرْثِكُمْ

So they called to one another at (the break of) dawn, (Saying), 'Go forth early in the morning to your field,

إِنْ	كُنْتُمْ	صَرِيمِينَ	فَ	انْطَلَقُوا	وَ	هُمْ	يَتَخَفَتُونَ
if	you are	reap harvest	so	they set out	and	they	talking to one another in low tones,

إِنْ كُنْتُمْ صَرِيمِينَ ②٣ فَانْطَلَقُوا وَ هُمْ يَتَخَفَتُونَ ②٤

if you are to reap the harvest.' And they set out, talking to one another in low tones,

أَنْ	لَا	يَدْخُلَنَّ	هَا	الْيَوْمَ	عَلَى	كُمْ	مَسْكِينٍ
that	no	enter	there	this day	upon	you	poor

أَنْ لَا يَدْخُلَنَّهَا الْيَوْمَ عَلَيْكُمْ مَسْكِينٍ ②٥

(Saying), ' Let no poor man enter therein today against your interest.'

وَ	غَدَوْا	عَلَى	حَرْدٍ	قَدِيرِينَ	فَ	لَمَّا
and	set out early morning	upon	determined	one with might	but	when

وَ غَدَوْا عَلَى حَرْدٍ قَدِيرِينَ ②٦ فَلَمَّا

And they set out early in the morning with full might. But when

رَأَوْ	هَا	قَالُوا	إِنْ	نَا	لَ	ضَالُّونَ	بَلْ	نَحْنُ	مَحْرُومُونَ
they saw	it	they said	surely	we	are	gone astray	no	we	deprived

رَأَوْهَا قَالُوا إِنَّا لَضَالُّونَ ②٧ بَلْ نَحْنُ مَحْرُومُونَ ②٨

they saw it, they said, 'Surely we have lost (our way)! 'No, we have been deprived of everything.'

قَالَ	أَوْسَطُ	هُمْ	أ	لَمْ	أَقُلْ	لَ	كُم	لَوْ	لَا	تُسَبِّحُونَ
said	the best	them	did	not	say	to	you	why	not	glorify

قَالَ أَوْسَطُهُمْ أَلَمْ أَقُلْ لَكُمْ لَوْ لَا تُسَبِّحُونَ ﴿٢٩﴾

The best among them said, 'Did I not say to you, 'Why do you not glorify (God)''?

قَالُوا	سُبْحَانَ	رَبِّ	نَا	إِنْ	نَا	كُنَّا	ظَلِمِينَ	فَ	أَقْبَلَ
they said	glory	Lord	our	surely	we	were	the wrongdoers	then	turned

قَالُوا سُبْحَانَ رَبِّنَا إنا كنا ظالمين ﴿٣٠﴾ فَأَقْبَلَ

(Now) they said, 'Glory be to our Lord. Surely, we have been wrongdoers.' Then some

بَعْضُ	هُمْ	عَلَى	بَعْضِ	يَتَلَاوَمُونَ	قَالُوا
some	them	to	others	reproaching one another	they said

بَعْضُهُمْ عَلَى بَعْضٍ يَتَلَاوَمُونَ ﴿٣١﴾ قَالُوا

of them turned to the others, reproaching one another. They said,

يَا	وَيْلَ	نَا	إِنْ	نَا	كُنَّا	طٰغِينَ	عَسَى	رَبُّ	نَا	أَنْ	يُبَدَّلَ	نَا
O	woe	us	verily	we	were	transgressors	may be	Lord	our	that	give instead	us

يُوَيْلِنَا إنا كنا طٰغِينَ ﴿٣٢﴾ عَسَى رَبُّنَا أَنْ يُبَدِّلَنَا

'Woe to us! Verily, we were transgressors indeed. 'May be our Lord will give us instead

خَيْرًا	مِّنْ	هَآ	إِنْ	نَا	إِلَى	رَبِّ	نَا	رَغِبُونَ	كَذٰلِكَ
better	from	this	surely	we	to	Lord	our	humbly entreat	like that

خَيْرًا مِّنْهَا إِنَّا إِلَى رَبِّنَا رٰغِبُونَ ﴿٣٣﴾ كَذٰلِكَ

(a) better (garden) than this; we do humbly entreat our Lord.' Such is

الْعَذَابُ	وَ	لَ	عَذَابُ	الْآخِرَةِ	أَكْبَرُ	لَوْ	كَانُوا
the punishment	and	surely	punishment	Hereafter	greater	if	they were

الْعَذَابُ وَالْعَذَابُ الْآخِرَةُ أَكْبَرُ لَوْ كَانُوا

the punishment (of this world). And surely the punishment of the Hereafter is greater. Did they but

يَعْلَمُونَ	إِنَّ	لِ	الْمُتَّقِينَ	عِنْدَ	رَبِّ	هَمَّ	جَنَّاتٍ	النَّعِيمِ
they know	indeed	for	the righteous	with	Lord	their	Gardens	Bliss

يَعْلَمُونَ ۝ إِنَّ لِلْمُتَّقِينَ عِنْدَ رَبِّهِمْ جَنَّاتٍ النَّعِيمِ ۝

know. For the righteous, indeed, there are Gardens of Bliss with their Lord.

أَفَنَجْعَلُ	فَ	نَجْعَلُ	الْمُسْلِمِينَ	كَ	الْمُجْرِمِينَ
do	then	make	those who submit	like	the guilty

أَفَنَجْعَلُ الْمُسْلِمِينَ كَالْمُجْرِمِينَ ۝

Shall We then treat those who submit (to Us) as (We treat) the guilty.

مَا	لَ	كُم	كَيْفَ	تَحْكُمُونَ	أَمْ	لَ	كُم	كِتَابٌ
what	for	you	how	you judge	have	for	you	a Book

مَا لَكُمْ وَقَفَ كَيْفَ تَحْكُمُونَ ۝ أَمْ لَكُمْ كِتَابٌ

What is the matter with you? How judge you! Have you a Book

فِي	هِ	تَدْرُسُونَ	إِنَّ	لَ	كُم	فِي	هِ	لَ	مَا	تَخَيَّرُونَ
in	it	you read	surely	for	you	in	it	for	what	you choose

فِيهِ تَدْرُسُونَ ۝ إِنَّ لَكُمْ فِيهِ لَمَا تَخَيَّرُونَ ۝

wherein you read, That you shall surely have in it whatever you choose?

أَمْ	لَ	كُم	أَيْمَانٌ	عَلَى	نَا	بِالْغَةِ	إِلَى	يَوْمِ	الْقِيَامَةِ
or	for	you	oaths	on	Us	till	to	Day	Resurrection

أَمْ لَكُمْ أَيْمَانٌ عَلَيْنَا بِالْغَةِ إِلَى يَوْمِ الْقِيَامَةِ

Or have you any covenant binding on Us till the Day of Resurrection

إِنَّ	لَ	كُم	لَ	مَا	تَحْكُمُونَ	سَلُّ	هُمَّ	أَيُّ	هُمَّ
surely	for	you	for	what	you order	ask	them	which	them

إِنَّ لَكُمْ لَمَا تَحْكُمُونَ ۝ سَلُّهُمْ أَيُّهُمْ

that you shall surely have all that you order? Ask them which of them

يَأْتُوا	لُ	فَ	شُرَكَاءُ	هُمُ	لَ	أَمْ	زَعِيمٌ	ذَلِكَ	بِ
they produce	let	then	partners	them	for	or	vouch	that	with

بِذَلِكَ زَعِيمٌ ﴿٤١﴾ أَمْ لَهُمْ شُرَكَاءُ فَلْيَأْتُوا

will vouch for that. Or have they any 'partners' (of God)? Let them, then, produce

يُكْشَفُ	يَوْمَ	صَادِقِينَ	كَانُوا	إِنْ	هُمْ	شُرَكَاءِ	بِ
laid bare	day	truthful	they were	if	their	partners	with

بِشُرَكَائِهِمْ إِنْ كَانُوا صَادِقِينَ ﴿٤٢﴾ يَوْمَ يُكْشَفُ

(those) 'partners' of theirs, if they speak the truth. On the day when the truth

لَا	فَ	السُّجُودِ	إِلَى	يُدْعَوْنَ	وَ	سَاقٍ	عَنْ
not	then	prostrate	to	they will be called	and	truth	from

عَنْ سَاقٍ وَيُدْعَوْنَ إِلَى السُّجُودِ فَلَا

shall be laid bare and they will be called upon to prostrate themselves, they will not

يَسْتَطِيعُونَ	خَاشِعَةً	أَبْصَارُ	هُمْ	تَرْهَقُ	هُمْ	ذِلَّةً
be able	cast down	eyes	their	cover	them	humiliation

يَسْتَطِيعُونَ ﴿٤٣﴾ خَاشِعَةً أَبْصَارُهُمْ تَرْهَقُهُمْ ذِلَّةٌ

be able (to do so); Their eyes will be cast down, (and) humiliation will cover them;

وَهُمْ	وَ	السُّجُودِ	إِلَى	يُدْعَوْنَ	كَانُوا	قَدْ	وَ
they	and	prostrate	to	called upon	they were	indeed	and

وَقَدْ كَانُوا يُدْعَوْنَ إِلَى السُّجُودِ وَهُمْ

and they were indeed called upon to prostrate themselves when they

سَلِيمُونَ	فَ	ذَرْنِي	وَ	مَنْ	يُكْذِبُ	بِ	هَذَا	الْحَدِيثِ
safe and sound	so	leave	Me	and	who	reject	this	word

سَلِيمُونَ ﴿٤٤﴾ فَذَرْنِي وَمَنْ يُكْذِبُ بِهَذَا الْحَدِيثِ

were safe and sound, (but they obeyed not). So leave Me (alone) with those who reject this word (of Ours).

يَعْلَمُونَ	لَا	حَيْثُ	مِّنْ	هُمْ	نَسْتَدْرِجُ	سَ
they know	not	where	from	them	We draw	soon

سَنَسْتَدْرِجُهُمْ مِّنْ حَيْثُ لَا يَعْلَمُونَ ﴿٤٥﴾

We shall draw them (*near to destruction*) step by step from where they know not.

وَأَمْلِي	لَهُمْ	لَ	هُمْ	إِنَّ	كَيْدِي	يَ	مَتِينٌ	أَمْ
do	strong	My	plan	surely	them	to	give respite	and

وَأَمْلِي لَهُمْ إِنَّ كَيْدِي مَتِينٌ ﴿٤٦﴾ أَمْ

And I give them respite; for My plan is strong. Do

تَسْأَلُ	هُمْ	أَجْرًا	فَ	هُمْ	مِّنْ	مَّغْرَمٍ	مُّتَّقِلُونَ
you ask	them	reward	so	they	from	tax	weighed down

تَسْأَلُهُمْ أَجْرًا فَهُمْ مِّنْ مَّغْرَمٍ مَُّتَّقِلُونَ ﴿٤٧﴾

you ask a reward of them that they are (*as if*) being weighed down with a (*heavy*) tax?

أَمْ	عِنْدَ	هُمْ	الْغَيْبُ	فَ	هُمْ	يَكْتُبُونَ	فَ	اصْبِرْ
is	with	them	the unseen	so	they	write	so	be patient

أَمْ عِنْدَهُمُ الْغَيْبُ فَهُمْ يَكْتُبُونَ ﴿٤٨﴾ فَاصْبِرْ

Is the unseen with them so that they write (*it*) down? So be you steadfast

لِ	حُكْمِ	رَبِّ	كَ	وَ	لَا	تَكُنْ	كَ	صَاحِبِ	الْحُوتِ؟
for	command	Lord	your	and	not	you be	like	Man of	the Fish

لِحُكْمِ رَبِّكَ وَلَا تَكُنْ كَصَاحِبِ الْحُوتِ؟

in (*carrying out*) the command of your Lord, and be not like the Man of the Fish

إِذْ	نَادَى	وَ	هُوَ	مَكْظُومٌ	لَوْ	لَا	أَنْ	تَدْرَكَ	هُ
when	he called	and	he	full of grief	if	not	that	reached	him

إِذْ نَادَى وَهُوَ مَكْظُومٌ ﴿٤٩﴾ لَوْلَا أَنْ تَدْرَكَهُ

when he called (*to his Lord*) and he was full of grief. Had not a favour from

نِعْمَةٌ	مِّنْ	رَّبِّ	هِ	لَ	نُبِذَ	بِ	الْعَرَاءِ	وَ	هُوَ
he	and	Lord	his	surely	cast upon	with	bare tract	and	he

نِعْمَةٌ مِّنْ رَبِّهِ لَنُبِذَ بِالْعَرَاءِ وَهُوَ

his Lord reached him, he would have surely been cast upon a bare tract of land, while he

مَذْمُومٌ	فَ	اجْتَبَى	هُ	رَبُّ	هُ	فَ	جَعَلَ	هُ	مِنْ
one blamed	so	chose	him	Lord	his	so	made	him	from

مَذْمُومٌ ⑤٠ فَاجْتَبَى رَبُّهُ فَجَعَلَهُ مِن

would have been blamed (by his people). But his Lord chose him and made him (one) of

الصَّالِحِينَ	وَ	إِنْ	يَكَادُ	الَّذِينَ	كَفَرُوا
the righteous	and	if	was near	those who	disbelieve

الصَّالِحِينَ ⑤١ وَإِنْ يَكَادُ الَّذِينَ كَفَرُوا

the righteous. And those who disbelieve would fain

لَ	يُزْلِقُونَ	كَ	بِ	أَبْصَارِهِمْ	لَمَّا	سَمِعُوا	الذِّكْرَ
surely	dislodge	you	with	looks	when	they hear	the Reminder

لَيُزْلِقُونَكَ بِأَبْصَارِهِمْ لَمَّا سَمِعُوا الذِّكْرَ

dislodge you (from your God given station) with their (angry) looks when they hear the Reminder;

وَ	يَقُولُونَ	إِنَّ	هُ	لَ	مَجْنُونٌ	وَ	مَا	هُوَ	إِلَّا	ذِكْرٌ
and	they say	certainly	he	is	mad	and	not	it	but	a reminder

وَ يَقُولُونَ إِنَّهُ لَمَجْنُونٌ ⑤٢ وَمَا هُوَ إِلَّا ذِكْرٌ

and they say, 'He is certainly mad.' No, it is naught but a reminder

لِ	الْعَالَمِينَ
for	all the worlds

لِلْعَالَمِينَ ⑤٣

for all the worlds.

٦٩ سُورَةُ الْحَاقَّةِ مَكِّيَّةٌ

Revealed in Makkah

Surah Al-Haqqah

رُكُوعَاتُهَا ٢

آيَاتُهَا ٥٣

Ruku 2

Verses 53

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.

الْحَاقَّةُ	مَا	الْحَاقَّةُ	وَ	مَا	أَدْرَى	كَ	مَا	الْحَاقَّةُ
the inevitable	what	the inevitable	and	what	make known	you	what	the inevitable

الْحَاقَّةُ ② مَا الْحَاقَّةُ ③ وَمَا أَدْرَكَ مَا الْحَاقَّةُ ④

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

كَذَّبَتْ	ثَمُودُ	وَ	عَادٌ	بِ	الْقَارِعَةِ	فَ	أَمَّا	ثَمُودُ
refused to believe	Thamud	and	A'd	with	clamouring calamity	then	as for	Thamud

كَذَّبَتْ ثَمُودُ وَ عَادٌ بِالْقَارِعَةِ ⑤ فَأَمَّا ثَمُودُ

The (tribe of) Thamud and (the tribe of) A'd refused to believe (in the shattering) calamity. Then, as for Thamud,

فَ	أَهْلِكُوا	بِ	الطَّاغِيَةِ	وَ	أَمَّا	عَادٌ	فَ	أَهْلِكُوا
so	they destroyed	with	violent blast	and	as for	A'd	so	they destroyed

فَأَهْلِكُوا بِالطَّاغِيَةِ ⑥ وَأَمَّا عَادٌ فَأَهْلِكُوا

they were destroyed with a violent blast. And as for A'd, they were destroyed

بِ	رِيحٍ	صَرْصَرٍ	عَاتِيَةٍ	سَخَّرَ	هَا	عَلَى	هِمْ	سَبْعَ
with	wind	roaring	fierce	subjected	it	on	them	seven

بِرِيحٍ صَرْصَرٍ عَاتِيَةٍ ⑦ سَخَّرَهَا عَلَيْهِمْ سَبْعَ

by a fierce roaring wind, Which He caused to blow against them for seven

لَيَالٍ	وَ	ثَمْنِيَةَ	أَيَّامٍ	حُسُومًا	فَ تَرَى	الْقَوْمِ
nights	and	eight	days	consecutively	so you see	the people

لَيَالٍ وَ ثَمْنِيَةَ أَيَّامٍ حُسُومًا فَ تَرَى الْقَوْمِ

nights and eight days consecutively, so that you might have seen the people

فِي	هَا	صَرَعِي	كَ	أَنَّ	هُمْ	أَعْجَازُ	نَخْلِ	خَاوِيَةٍ
in	there	thrown on ground	as	that	they	trunks	palm-tree	one that is hollow

فِيهَا صَرَعِي كَأَنَّهُمْ أَعْجَازُ نَخْلِ خَاوِيَةٍ⁸

therein lying prostrate, as though they were trunks of palm-tree fallen down.

فَ	هَلْ	تَرَى	لَ	هُمْ	مِّنْ	بَاقِيَةٍ	وَ	جَاءَ	فِرْعَوْنُ
so	do	you see	of	them	any	remains	and	came	Pharaoh

فَهَلْ تَرَى لَهُمْ مِّنْ بَاقِيَةٍ⁹ وَ جَاءَ فِرْعَوْنُ

Do you see any remnant of them? And Pharaoh,

وَ	مَنْ	قَبْلَ	هُ	وَ	الْمُوتَفِكَتُ	بِ	الْخَاطِئَةِ	فَ	عَصَوْا
and	who	before	him	and	the overthrown cities	with	of the sins	so	they disobeyed

وَمَنْ قَبْلَهُ وَ الْمُوتَفِكَتُ بِالْخَاطِئَةِ¹⁰ فَعَصَوْا

and those who were before him, and the overthrown cities (*persistently*) committed sins. And they disobeyed

رَسُولَ	رَبِّ	هُمْ	فَ	أَخَذَ	هُمْ	أَخَذَةً	رَّابِيَةً
Messenger	Lord	their	so	He seized	them	grip	ever-tightening

رَسُولَ رَبِّهِمْ فَأَخَذَهُمْ أَخَذَةً رَّابِيَةً¹¹

the Messenger of their Lord, therefore He seized them with an ever-tightening grip.

إِنَّا	لَمَّا	طَغَا	الْمَاءُ	حَمَلْنَا	كُمُ	فِي	الْجَارِيَةِ
verily	when	rose high	water	We bore	you	in	the boat

إِنَّا لَمَّا طَغَا الْمَاءُ حَمَلْنَاكُمْ فِي الْجَارِيَةِ¹²

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

لِ	نَجْعَلُ	هَا	لَ	كُمُ	تَذَكْرَةً	وَ	تَعِي	هَا	أُذُنٌ	وَأَعِيَةٌ
that	We make	it	for	you	a Reminder	and	retain	it	ears	retaining

لِنَجْعَلَهَا لَكُمْ تَذَكْرَةً وَتَعِيَهَا أُذُنٌ وَأَعِيَةٌ ﴿١٣﴾

That We make it a Reminder for you, and that retaining ears might retain it.

فَ	إِذَا	نُفِخَ	فِي	الصُّورِ	نَفْخَةً	وَاحِدَةً
so	when	blown	in	trumpet	blowing	single

فَإِذَا نُفِخَ فِي الصُّورِ نَفْخَةً وَاحِدَةً ﴿١٤﴾

And when a single blast is sounded on the trumpet,

وَ	حُمِلَتِ	الْأَرْضُ	وَ	الْجِبَالُ	فَ	دُكَّتَا	دَكَّةً	وَاحِدَةً
and	heaved up	the earth	and	the mountains	then	crushed	crash	single

وَ حُمِلَتِ الْأَرْضُ وَالْجِبَالُ فَدُكَّتَا دَكَّةً وَاحِدَةً ﴿١٥﴾

And the earth and the mountains are heaved up and then crushed in a single crash,

فَ	يَوْمَ	إِذِ	وَقَعَتِ	الْوَاقِعَةُ	وَ	انْشَقَّتْ
then	day	that	come to pass	event	and	cleave asunder

فَيَوْمَئِذٍ وَقَعَتِ الْوَاقِعَةُ ﴿١٦﴾ وَانْشَقَّتْ

On that day will the (great) Event come to pass. And

السَّمَاءُ	فَ	هِيَ	يَوْمَ	إِذِ	وَأَهِيَّةٌ	وَ	الْمَلَكَ
heaven	so	it	day	that	frail	and	the angels

السَّمَاءُ فَهِيَ يَوْمَئِذٍ وَأَهِيَّةٌ ﴿١٧﴾ وَالْمَلَكَ

the heaven will cleave asunder, and it will become frail that day. And the Angels

عَلَى	أَرْجَائِهِا	وَ	يَحْمِلُ	عَرْشَ	رَبِّ	كَ	فَوْقَ	هُمْ
on	sides	and	bear	throne	Lord	your	above	them

عَلَى أَرْجَائِهِا وَيَحْمِلُ عَرْشَ رَبِّكَ فَوْقَهُمْ

will be (standing) on the sides thereof, and above them on that day the eight (angels) will bear

تَخْفَى	لَا	تُعْرَضُونَ	إِذِ	يَوْمَ	ثَمْنِيَّةٌ	يَوْمَئِذٍ
hidden	not	you be presented	that	day	eight	that day

يَوْمَئِذٍ ثَمْنِيَّةٌ ﴿١٨﴾ يَوْمَئِذٍ تُعْرَضُونَ لَا تَخْفَى

the throne of your Lord. On that day you will be presented (before God); (and) none of your

ه	كِتَابَ	أُوتِيَ	مَنْ	أَمَّا	فَ	خَافِيَةٌ	كُمُ	مِنْ
his	record	given	who	as for	then	secret	your	of

مِنْكُمْ خَافِيَةٌ ﴿١٩﴾ فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ

secrets will remain hidden. Then, as for him who is given his record

بِ	يَمِينِ	ه	فَ	يَقُولُ	هَأْوُمُ	اقْرَأْ	وَ	كِتَابِ	يَهُ	إِنِّي
surely	my	record	read	come	will say	so	his	right hand	with	

بِيَمِينِهِ ۖ يَقُولُ هَأْوُمُ اقْرَأْ وَ كِتَابِيهِ ﴿٢٠﴾ إِنِّي

in his right hand, he will say, 'Come, read my record. 'Surely,

ظَنَنْتُ	أَنِّي	مُلِقٍ	حِسَابٍ	يَهُ	فَ	هُوَ	فِي	عَيْشَةٍ
knew	that	meet	reckoning	my	so	he	in	life

ظَنَنْتُ أَنِّي مُلِقٍ حِسَابِيهِ ﴿٢١﴾ فَهُوَ فِي عَيْشَةٍ

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

رَاضِيَةٍ	فِي	جَنَّةٍ	عَالِيَةٍ	قُطُوفٍ	هَا	دَانِيَةٍ
delightful	in	Garden	lofty	fruit clusters	its	easy reach.

رَاضِيَةٍ ﴿٢٢﴾ فِي جَنَّةٍ عَالِيَةٍ ﴿٢٣﴾ قُطُوفُهَا دَانِيَةٌ ﴿٢٤﴾

In a lofty Garden, Whereof clusters of fruits will be within easy reach.

كُلُوا	وَ	اشْرَبُوا	هَنِيئًا	بِمَا	أَسْلَفْتُمْ	فِي	الْأَيَّامِ	الْخَالِيَةِ
you eat	and	you drink	joyfully	because	that you did	in	days	gone by

كُلُوا وَ اشْرَبُوا هَنِيئًا بِمَا أَسْلَفْتُمْ فِي الْأَيَّامِ الْخَالِيَةِ ﴿٢٥﴾

'Eat and drink joyfully because of the (good) deeds you did in days gone by.

وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ هِ بِ شِمَالِ هِ فَ يَقُولُ
and as for who was given his record with his left hand so he will say

وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِشِمَالِهِ ۖ فَيَقُولُ

'But as for him who is given his record in his left hand, he will say,

يَلَيْتَ نِي لَمْ أُوتَ كِتَابِي هِ وَ لَمْ أَدْرِ مَا
how I wish I had not been given my record and nor known what

يَلَيْتَنِي لَمْ أُوتَ كِتَابِي ۖ وَلَمْ أَدْرِ مَا

'O would that I had not been given my record! 'Nor known what

حِسَابِي هِ يَلَيْتَ هِا كَانَتِ الْقَاضِيَةَ مَا أَغْنِي
my reckoning how I wish it were the decree to perish not avail

حِسَابِي ۖ يَلَيْتَهَا كَانَتِ الْقَاضِيَةَ ۖ مَا أَغْنِي

my reckoning was! 'How I wish that (*judgement*) were a decree for me to perish!

عَنِّي مَالِي هِ هَلَكَ عَنِّي سُلْطَنِي هِ خُذُوهُ
me my wealth has perished from me my power has been of no avail to me seize him

عَنِّي مَالِي ۖ هَلَكَ عَنِّي سُلْطَنِي ۖ خُذُوهُ

'My wealth has been of no avail to me. 'My power has perished from me.' 'Seize him

فَ فَعَلُوهُ ۖ ثُمَّ الْجَحِيمَ صَلُّوهُ ۖ ثُمَّ فِي
so fettered him, then cast him into Hell, then

فَعَلُوهُ ۖ ثُمَّ الْجَحِيمَ صَلُّوهُ ۖ ثُمَّ فِي

and fettered him, 'Then cast him into Hell. 'Then

سِلْسِلَةٍ ذَرْعُهَا سَبْعُونَ ذِرَاعًا فَاسْلُكُوهُ
chain its length seventy cubits put him into a chain

سِلْسِلَةٍ ذَرْعُهَا سَبْعُونَ ذِرَاعًا فَاسْلُكُوهُ ۖ

put him into a chain the length of which is seventy cubits;

يَحْضُ	لَا	وَ	الْعَظِيمِ	بِ	اللَّهِ	يُؤْمِنُ	لَا	كَانَ	هُ	إِنَّ
urge	nor	and	the Great	Allah	with	believe	not	was	he	verily

إِنَّهُ كَانَ لَا يُؤْمِنُ بِاللَّهِ الْعَظِيمِ ﴿٣٤﴾ وَلَا يَحْضُ

'Verily, he did not believe in Allah, the Great, 'And he did not urge

عَلَى	طَعَامِ	الْمِسْكِينِ	فَ	لَيْسَ	لَ	هُ	الْيَوْمَ
this day	feeding	the poor	so	not	for	him	on

عَلَى طَعَامِ الْمِسْكِينِ ﴿٣٥﴾ فَلَيْسَ لَهُ الْيَوْمَ

the feeding of the poor. 'No friend, therefore, has he

هَهُنَا	حَمِيمٌ	وَ	لَا	طَعَامٌ	إِلَّا	مِنْ	غَسْلِينَ
here	friend	and	not	food	but	of	washing of wounds

هَهُنَا حَمِيمٌ ﴿٣٦﴾ وَلَا طَعَامٌ إِلَّا مِنْ غَسْلِينَ ﴿٣٧﴾

here this day; 'Nor any food save washing of wounds,

لَا	يَأْكُلُ	هُ	إِلَّا	الْخَاطِئُونَ	فَ	لَا	أُقْسِمُ	بِمَا
not	they eat	it	but	the sinners	so	not	I swear	with what

لَا يَأْكُلُهُ إِلَّا الْخَاطِئُونَ ﴿٣٨﴾ فَلَا أُقْسِمُ بِمَا

'Which none but sinners eat.' But no , I swear by all that

تُبْصِرُونَ	وَ	مَا	لَا	تُبْصِرُونَ	إِنَّ	هُ	لَ	قَوْلُ
you see	and	that	not	you see	surely	it	is	word

تُبْصِرُونَ ﴿٣٩﴾ وَمَا لَا تُبْصِرُونَ ﴿٤٠﴾ إِنَّهُ لَقَوْلُ

you see, And by all that you see not, That is surely the word (brought)

رَسُولٍ	كَرِيمٍ	وَ	مَا	هُوَ	بِ	قَوْلِ	شَاعِرٍ	قَلِيلًا
Messenger	noble	and	not	it	with	word	poet	little

رَسُولٍ كَرِيمٍ ﴿٤١﴾ وَمَا هُوَ بِقَوْلِ شَاعِرٍ قَلِيلًا

by a noble Messenger; And it is not the word of a poet; little is it

مَا	قَلِيلًا	كَاهِنٍ	قَوْلٍ	بِ	لَا	وَ	تُؤْمِنُونَ	مَا
that	little	soothsayer	word	with	not	and	you believe	that

مَا تُؤْمِنُونَ ﴿٤٢﴾ وَلَا بِقَوْلِ كَاهِنٍ قَلِيلًا مَا

that you believe! Nor is it the word of a soothsayer; little is it that

تَذَكَّرُونَ	تَنْزِيلٌ	مِّنْ	رَّبِّ	الْعَالَمِينَ	وَ	لَوْ
you heed	revelation	from	Lord	the worlds	and	if

تَذَكَّرُونَ ﴿٤٣﴾ تَنْزِيلٌ مِّنْ رَبِّ الْعَالَمِينَ ﴿٤٤﴾ وَلَوْ

you heed! (It is) a revelation from the Lord of the worlds. And if

تَقُولَ	عَلَىٰ	نَا	بَعْضَ	الْأَقَاوِيلِ	لَ	أَخَذْنَا	مِنْ	هُ
he falsely	to	Us	some	statements	surely	We seize	of	him

تَقُولَ عَلَيْنَا بَعْضَ الْأَقَاوِيلِ ﴿٤٥﴾ لَا أَخَذْنَا مِنْهُ

he had falsely (attributed) even a trivial statement to Us, We would surely have seized him

بِ	الْيَمِينِ	ثُمَّ	لَ	قَطَعْنَا	مِنْ	هُ	الْوَتِينَ
with	right hand	then	surely	We cut	of	his	jugular vein

بِالْيَمِينِ ﴿٤٦﴾ ثُمَّ لَقَطَعْنَا مِنْهُ الْوَتِينَ ^{زصل} ﴿٤٧﴾

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

فَ	مَا	مِنْ	كُم	مِّنْ	أَحَدٍ	عَنْ	هُ	حِجْرَيْنَ	وَ	إِنَّ	هُ
so	not	of	you	from	one	from	it	shield	and	verily	it

فَمَا مِنْكُمْ مِّنْ أَحَدٍ عَنْهُ حِجْرَيْنَ ﴿٤٨﴾ وَإِنَّهُ

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

لَ	تَذَكْرَةٌ	لِ	الْمُتَّقِينَ	وَ	إِنَّ	نَا	لَ	نَعْلَمُ	أَنَّ	مِنْ	كُم
a	reminder	for	the righteous	and	surely	We	are	We know	that	among	you

لَتَذَكْرَةٌ لِّلْمُتَّقِينَ ﴿٤٩﴾ وَإِنَّا لَنَعْلَمُ أَنَّ مِنْكُمْ

a reminder for the righteous. And, surely, We know that there are some among you

مُكَذِّبِينَ	وَ	إِنَّ	هَ	لَ	حَسْرَةً	عَلَى	الْكَافِرِينَ
who reject	and	verily	it	surely	regret	upon	the disbelievers

مُكَذِّبِينَ ⑤٠ وَإِنَّ لَحَسْرَةً عَلَى الْكَافِرِينَ ⑤١

who reject (*Our Signs*). And, verily, it will be a (*source of*) regret for the disbelievers.

وَ	إِنَّ	هَ	لَ	حَقُّ	الْيَقِينِ	فَ	سَبِّحْ	بِ	اسْمِ	رَبِّ	كَ	الْعَظِيمِ
and	surely	it	is	true	certainty	so	glorify	with	name	Lord	your	the Great

وَإِنَّ لَحَقُّ الْيَقِينِ ⑤٢ فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ ⑤٣

And surely, it is true certainty. So glorify the name of your Lord, the Great.

٤٠- سُورَةُ الْمَعَارِجِ مَكِّيَّةٌ

Revealed in Makkah

Surah Al-Ma'arij 70

رُكُوعَاتُهَا ٢

آيَاتُهَا ٢٥

Ruku 2

Verses 45

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.

سَأَلَ	سَائِلٌ	بِ	عَذَابٍ	وَأَقِيعَ	لِ	الْكَافِرِينَ
inquired	an inquirer	with	the punishment	about to fall	upon	the disbelievers

سَأَلَ سَائِلٌ بِعَذَابٍ وَاقِعٍ ② لِلْكَافِرِينَ

An inquirer inquires concerning the punishment about to fall upon the disbelievers,

لَيْسَ	لَ	هَ	دَافِعٌ	مِّنْ	اللَّهِ	ذِي	الْمَعَارِجِ
none	for	it	repel	from	Allah	who is	Lord of Ascent

لَيْسَ لَهُ دَافِعٌ ③ مِّنَ اللَّهِ ذِي الْمَعَارِجِ ④

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

تَعْرُجُ	الْمَلَائِكَةُ	وَ	الرُّوحُ	إِلَيْهِ	فِي	يَوْمٍ	كَانَ	مِقْدَارُهُ	هَـ
ascend	the angels	and	the Spirit	to Him	in	a day	was	measure	its

تَعْرُجُ الْمَلَائِكَةُ وَالرُّوحُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ

The angels and the Spirit ascend to Him in a day the measure of which is

خَمْسِينَ	أَلْفَ	سَنَةٍ	فَ	أَصْبِرْ	صَبْرًا	جَمِيلًا
fifty	thousand	years	so	be patient	patience	admirable

خَمْسِينَ أَلْفَ سَنَةٍ ⑤ فَاصْبِرْ صَبْرًا جَمِيلًا ⑥

fifty thousand years. So be patient with admirable patience.

إِنَّ	هُمْ	يَرَوْنَ	هَـ	بَعِيدًا	وَ	نَرَى	هَـ	قَرِيبًا	يَوْمَ
surely	they	they see	it	far off	and	We see	it	nigh	the day

إِنَّهُمْ يَرَوْنَهُ بَعِيدًا ⑦ وَنَرَاهُ قَرِيبًا ⑧ يَوْمَ

They see it to be far off, But We see it to be nigh. The day

تَكُونُ	السَّمَاءُ	كَ	الْمُهْلِ	وَ	تَكُونُ	الْجِبَالُ
become	heavens	like	molten copper	and	become	the mountains

تَكُونُ السَّمَاءُ كَالْمُهْلِ ⑨ وَتَكُونُ الْجِبَالُ

when the heaven will become like molten copper, And the mountains will become

كَ	الْعِهْنِ	وَ	لَا	يَسْئَلُ	حَمِيمٌ	حَمِيمًا	يُبْصِرُونَ	هُمْ
like	flakes of wool	and	not	inquire	a friend	of a friend	they be shown	them

كَالْعِهْنِ ⑩ وَلَا يَسْئَلُ حَمِيمٌ حَمِيمًا ⑪ يُبْصِرُونَهُمْ

like flakes of wool, And a friend will not inquire after a friend. They will be placed in sight of one another,

يَوَدُّ	الْمُجْرِمُ	لَوْ	يَفْتَدِي	مِنْ	عَذَابِ	يَوْمِ	إِذٍ
wish	the guilty	if only	ransom himself	from	punishment	day	that

يَوَدُّ الْمُجْرِمُ لَوْ يَفْتَدِي مِنْ عَذَابِ يَوْمِئِذٍ

and the guilty one would fain ransom himself from the punishment of the day

بِ	بَنِي	و	صَاحِبَةٍ	و	أَخِي	و	فَصِيلَةٍ	و	الَّتِي
with	his	and	wife	and	his	and	kinsfolk	and	who

بِئَنِي ۝۱۲ وَصَاحِبَتِهِ وَأَخِي ۝۱۳ وَفَصِيلَتِهِ الَّتِي

by (offering) his children, And his wife and his brother, And his kinsfolk who

تُوِي	و	مَنْ	فِي	الْأَرْضِ	جَمِيعًا	ثُمَّ	يُنَجِّي	و
sheltered	and	who	on	the earth	all	then	save	him

تُوِي ۝۱۴ وَمَنْ فِي الْأَرْضِ جَمِيعًا ثُمَّ يُنَجِّيهِ ۝۱۵

sheltered him, And (by offering all) those who are on the earth, if (only) thus he might save himself.

كَلَّا	إِنَّ	هَا	لَظِي	نَزَاعَةً	لِ	الشَّوِي	تَدْعُوا	مَنْ
never	surely	it	a flame	stripping off	for	(of the body). the skin to the extremities	it calls	who

كَلَّا إِنَّهَا لَظِي ۝۱۶ نَزَاعَةً لِّلشَّوِي ۝۱۷ تَدْعُوا مَنْ

But no! surely it is a flame of Fire, Stripping off the skin (even) to the extremities (of the body). It will call him who

أَدْبَرَ	و	تَوَلَّى	و	جَمَعَ	ف	أَوْعَى	إِنَّ	الْإِنْسَانَ
turned his back	and	turned his face	and	hoarded	and	withheld	verily	the man

أَدْبَرَ وَتَوَلَّى ۝۱۸ وَجَمَعَ فَأَوْعَى ۝۱۹ إِنَّ الْإِنْسَانَ

turned his back and retreated And hoarded (wealth), and withheld (it). Verily, man

خُلِقَ	هَلُوعًا	إِذَا	مَسَّ	هُ	الشَّرُّ	جَزُوعًا
is born	impatient	when	touches	him	evil	he laments

خُلِقَ هَلُوعًا ۝۲۰ إِذَا مَسَّهُ الشَّرُّ جَزُوعًا ۝۲۱

is born impatient and miserly. When evil touches him, he is full of lamentation,

وَ	إِذَا	مَسَّ	هُ	الْخَيْرُ	مَنُوعًا	إِلَّا	الْمُصَلِّينَ
and	when	touches	him	good	he niggardly	except	who pray

وَإِذَا مَسَّهُ الْخَيْرُ مَنُوعًا ۝۲۲ إِلَّا الْمُصَلِّينَ ۝۲۳

But when good falls to his (lot), he is niggardly. But not those who pray.

الَّذِينَ	وَ	دَائِمُونَ	هُمْ	صَلَاةٍ	عَلَى	هُمْ	الَّذِينَ
those who	and	constant	their	Prayer	upon	they	those who
الَّذِينَ هُمْ عَلَى صَلَاتِهِمْ دَائِمُونَ ﴿٢٤﴾ وَالَّذِينَ							
Those who are constant in their Prayer, And those							
فِي	أَمْوَالِهِمْ	حَقٌّ	مَّعْلُومٌ	لِّ	السَّائِلِينَ	وَالْمَحْرُومِينَ	وَالَّذِينَ
in	wealth	right	recognized	for	beggars	and destitute	those who
فِي أَمْوَالِهِمْ حَقٌّ مَّعْلُومٌ ﴿٢٥﴾ لِّلَّسَّائِلِينَ وَالْمَحْرُومِينَ ﴿٢٦﴾							
in whose wealth there is a recognized right For the beggar and destitute who beg not.							
وَالَّذِينَ	يُصَدِّقُونَ	بِ	يَوْمِ	الْحِسَابِ	وَالَّذِينَ	وَالَّذِينَ	وَالَّذِينَ
those who	believe	with	Day	of judgement	and those who	and those who	and those who
وَالَّذِينَ يُصَدِّقُونَ بِيَوْمِ الدِّينِ ﴿٢٧﴾ وَالَّذِينَ							
And those who believe the Day of Judgement to be a reality, And those who							
هُمْ	مِّنْ	عَذَابِ	رَّبِّ	هُمْ	مُشْفِقُونَ	إِنَّ	هُمْ
they	from	the punishment	Lord	their	fearful	verily	they
هُمْ مِّنْ عَذَابِ رَبِّهِمْ مُشْفِقُونَ ﴿٢٨﴾ إِنَّ							
are fearful of the punishment of their Lord -- Verily							
عَذَابَ	رَّبِّ	هُمْ	غَيْرُ	مَأْمُونٍ	وَالَّذِينَ	هُمْ	هُمْ
punishment	Lord	their	not	sparing	and those who	they	they
عَذَابَ رَبِّهِمْ غَيْرُ مَأْمُونٍ ﴿٢٩﴾ وَالَّذِينَ هُمْ							
the punishment of their Lord is unsparing. And those who							
لِ	فُرُوجِهِمْ	هُمْ	حَفِظُونَ	إِلَّا	عَلَى	أَزْوَاجِهِمْ	هُمْ
for	private parts	their	guard	except	from	wives	their
لِفُرُوجِهِمْ حَفِظُونَ ﴿٣٠﴾ إِلَّا عَلَىٰ أَزْوَاجِهِمْ							
guard their private parts -- Except from their wives							

أَوْ	مَا	مَلَكَتْ	أَيْمَانُ	هُمْ	فَ	إِنَّ	هُمْ	غَيْرُ	مَلُومِينَ
and	that	possess	right hand	their	then	indeed	they	not	to be blamed

أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ ﴿٣١﴾

and (from) those whom their right hands possess; such indeed are not to blame;

فَ	مَنْ	ابْتَغَى	وَرَاءَ	ذَلِكَ	فَ	أُولَئِكَ	هُمْ	الْعَادُونَ
so	who	seek	beyond	that	so	those	they	transgress

فَمَنْ ابْتَغَى وَرَاءَ ذَلِكَ فَأُولَئِكَ هُمُ الْعَادُونَ ﴿٣٢﴾

But those who seek to go beyond that, it is these who are transgressors --

وَ	الَّذِينَ	هُمْ	لِ	أَمْنَتِ	هُمْ	وَ	عَهْدِ	هُمْ	رِعُونَ
and	those who	they	for	trusts	their	and	covenants	their	watchful

وَ الَّذِينَ هُمْ لِأَمْنَتِهِمْ وَعَهْدِهِمْ رِعُونَ ﴿٣٣﴾

And those who are watchful of their trusts and their covenants,

وَ	الَّذِينَ	هُمْ	بِ	شَهَادَةِ	هُمْ	قَائِمُونَ	وَ	الَّذِينَ
and	those who	they	with	testimonies	their	upright	and	those who

وَ الَّذِينَ هُمْ بِشَهَادَتِهِمْ قَائِمُونَ ﴿٣٤﴾ وَالَّذِينَ

And those who are upright in their testimonies, And those who

هُمْ	عَلَى	صَلَاتِ	هُمْ	يُحَافِظُونَ	أُولَئِكَ	فِي
they	upon	prayers	their	they guard	these	in

هُمْ عَلَى صَلَاتِهِمْ يُحَافِظُونَ ﴿٣٥﴾ أُولَئِكَ فِي

stand guard over their prayers. These will be in

جَنَّاتٍ	مُكْرَمُونَ	فَ	مَا	لِ	الَّذِينَ	كَفَرُوا	قَبْلَ	كَ
Gardens	honoured	so	what	for	those who	disbelieve	toward	you

جَنَّاتٍ مُكْرَمُونَ ﴿٣٦﴾ فَمَا لِلَّذِينَ كَفَرُوا قَبْلَكَ

the Gardens, duly honoured. But what is the matter with those who disbelieve,

مُهَاطِعِينَ	عَنِ	الْيَمِينِ	وَ	عَنِ	الشِّمَالِ	عِزِينَ
hastening	from	right hand	and	from	left	different parties

مُهَاطِعِينَ ﴿٣٧﴾ عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ عِزِينَ ﴿٣٨﴾

that they come hastening towards you, From the right hand and from the left, in different parties?

أَ	يَطْمَعُ	كُلُّ	امْرِئٍ	مِّنْ	هُمُ	أَنْ	يُدْخَلَ	جَنَّةَ
Does	hope	every	man	among	them	that	made to enter	Garden

أَيَطْمَعُ كُلُّ امْرِئٍ مِّنْهُمْ أَنْ يُدْخَلَ جَنَّةَ

Does every man among them hope to enter the Garden

نَعِيمٍ	كَلَّا	إِنْ	نَا	خَلَقْنَا	هُمُ	مِّنْ	مَا	يَعْلَمُونَ	فَ	لَا
Bliss	never	surely	We	created	them	from	what	they know	so	no

نَعِيمٍ ﴿٣٩﴾ كَلَّا إِنَّا خَلَقْنَاهُمْ مِّمَّا يَعْلَمُونَ ﴿٤٠﴾ فَلَا

of Bliss? Never! We have created them of that which they know. But no !

أُقْسِمُ	بِ	رَبِّ	الْمَشَارِقِ	وَ	الْمَغْرِبِ	إِنْ	نَا	لَ	قَدِرُونَ
swear	with	Lord	of the east	and	the wests	We	that	for	power

أُقْسِمُ بِرَبِّ الْمَشَارِقِ وَالْمَغْرِبِ إِنَّا لَقَدِرُونَ ﴿٤١﴾

I swear by the Lord of the easts and of the wests, that We have the power

عَلَى	أَنْ	نُبَدِّلَ	خَيْرًا	مِّنْ	هُمُ	وَ	مَا	نَحْنُ
upon	that	We change	better	of	him	and	not	We

عَلَى أَنْ نُبَدِّلَ خَيْرًا مِّنْهُمْ وَمَا نَحْنُ

To bring in their place others better than they, and We cannot

بِ	مَسْبُوقِينَ	فَ	ذَرُّ	هُمُ	يَخُوضُوا	وَ	يَلْعَبُوا
with	frustrated	so	leave	them	indulge idle talk	and	play

بِمَسْبُوقِينَ ﴿٤٢﴾ فَذَرُّهُمْ يَخُوضُوا وَيَلْعَبُوا

be frustrated (in Our plans). So leave them alone to indulge in idle talk and play

يُوعَدُونَ	الَّذِي	هُمْ	يَوْمَ	يُلْقُوا	حَتَّى
they are promised	which	they	day	they meet	until
حَتَّى يُلْقُوا يَوْمَهُمُ الَّذِي يُوعَدُونَ ﴿٤٣﴾					
until they meet that day of theirs which they are promised.					
الْأَجْدَاثِ	مِنْ	يَخْرُجُونَ	يَوْمَ		
graves	from	they come out	the day		
يَوْمَ يَخْرُجُونَ مِنَ الْأَجْدَاثِ					
The day when they would emerge from their graves					
يُوفِضُونَ	نُصَبٍ	إِلَى	هُمْ	أَنَّ	كَ
they were hastening	targets	to	they	as if	like
سِرَاعًا كَأَنَّهُمْ إِلَى نُصَبٍ يُوفِضُونَ ﴿٤٤﴾					
rushing forth as if they were hastening towards their targets,					
ذِلَّةٌ	هُمْ	تَرْهَقُ	هُمْ	أَبْصَارُ	خَاشِعَةً
disgrace	them	cover	their	eyes	casting down
خَاشِعَةً أَبْصَارُهُمْ تَرْهَقُهُمْ ذِلَّةٌ ﴿٤٥﴾					
(With) their eyes cast down; and disgrace will cover them.					
كَانُوا	الَّذِي	الْيَوْمَ	ذَلِكَ		
they were	which	the day	that		
ذَلِكَ الْيَوْمَ الَّذِي كَانُوا					
Such is the day which they					
يُوعَدُونَ					
they promised					
يُوعَدُونَ ﴿٤٥﴾					
are promised.					

١٤- سُورَةُ نُوحٍ مَكِّيَّةٌ

Revealed in Makkah Surah Nooh 71

رُكُوعَاتُهَا ٢

آيَاتُهَا ٢٩

Ruku 2

Verses 29

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.

إِنْ	نَا	أَرْسَلْنَا	نُوحًا	إِلَى	قَوْمِ	هَ	أَنْ	أَنْذِرُ	قَوْمَ	كَ
indeed	We	We sent	Noah	to	people	his	that	warn	people	your

إِنَّا أَرْسَلْنَا نُوحًا إِلَى قَوْمِهِ أَنْ أَنْذِرْ قَوْمَكَ

We sent Noah to his people, (saying), 'Warn your people

مِنْ	قَبْلِ	أَنْ	يَأْتِيَهُمْ	عَذَابٌ	أَلِيمٌ	قَالَ
from	before	that	comes	punishment	grievous	he said

مِنْ قَبْلِ أَنْ يَأْتِيَهُمْ عَذَابٌ أَلِيمٌ ② قَالَ

before there comes upon them a grievous punishment. He said,

يَا	قَوْمِ	إِنِّي	لَ كُمْ	نَذِيرٌ	مُّبِينٌ	أَنْ	اعْبُدُوا	اللَّهَ
O	my people	surely I	you	a Warner	plain	that	you serve	Allah

يَقَوْمِ إِنِّي لَكُمْ نَذِيرٌ مُبِينٌ ③ أَنْ اعْبُدُوا اللَّهَ

'O my people! surely I am a plain Warner to you, 'That you serve Allah

وَ	اتَّقَوْهُ	هُ	وَ	أَطِيعُونِ	يَغْفِرُ	لَ كُمْ	مِنْ	ذُنُوبِكُمْ
and	you fear	Him	and	obey me	forgive	you	of	your

وَ اتَّقَوْهُ وَ أَطِيعُونِ ④ يَغْفِرُ لَكُمْ مِنْ ذُنُوبِكُمْ

and fear Him and obey me. 'He will forgive you your sins

وَ	يُؤَخِّرُ	كُم	إِلَى	أَجَلٍ	مُسَمًّى	إِنَّ	أَجَلَ	اللَّهِ	إِذَا
and	give respite	you	till	time	appointed	verily	appointed	Allah	when

وَيُؤَخِّرُكُمْ إِلَى أَجَلٍ مُّسَمًّى ۖ إِنَّ أَجَلَ اللَّهِ إِذَا

and grant you respite till an appointed time. Verily the time appointed by Allah

جَاءَ	لَا	يُؤَخَّرُ	لَوْ	كُنْتُمْ	تَعْلَمُونَ	قَالَ	رَبِّ	إِنِّي
comes	not	put back	if only	you	you knew	he said	Lord my	surely I

جَاءَ لَا يُؤَخَّرُ لَوْ كُنْتُمْ تَعْلَمُونَ ۝٥ قَالَ رَبِّ إِنِّي

cannot be put back when it comes, if only you knew!' He said, 'My Lord I have

دَعَوْتُ	قَوْمِي	لَيْلًا	وَّ	نَهَارًا	فَ	لَمْ	يَزِدْ	هُم	دُعَائِي
called	my people	night	and	day	so	not	increases	them	my calling

دَعَوْتُ قَوْمِي لَيْلًا وَنَهَارًا ۝٦ فَلَمْ يَزِدْهُمْ دُعَائِي

called my people night and day, 'But my calling (them) has only made them flee (from me) all

إِلَّا	فِرَارًا	وَ	إِنِّي	كُلَّمَا	دَعَوْتُ	هُم	لِ	تَغْفِرَ	لَهُمْ
but	flee	and	surely I	whenever	called	them	that	you forgive	them

إِلَّا فِرَارًا ۝٧ وَإِنِّي كُلَّمَا دَعَوْتُهُمْ لِتَغْفِرَ لَهُمْ

the more. 'And every time I called them that you may forgive them,

جَعَلُوا	أَصَابِعَ	هُم	فِي	أَذَانِهِمْ	وَ	اسْتَعْشَوْا	ثِيَابَ	هُم
they put	fingers	in	their	ears	and	covered themselves	garments	their

جَعَلُوا أَصَابِعَهُمْ فِي آذَانِهِمْ وَاسْتَعْشَوْا ثِيَابَهُمْ

they put their fingers into their ears, and wrapped their garments around them

وَ	أَصْرُوا	وَ	اسْتَكْبَرُوا	اسْتِكْبَارًا	ثُمَّ
and	persisted	and	they behaved arrogantly	with exceeding arrogance	then

وَاصْرُوا وَاسْتَكْبَرُوا اسْتِكْبَارًا ۝٨ ثُمَّ

and persisted (in their iniquity), and behaved with exceeding arrogance. Then

إِنِّي	دَعَوْتُ	هُمْ	جِهَارًا	ثُمَّ	إِنِّي	أَعْلَنْتُ	لَهُمْ
surely I	invited	them	openly	then	surely I	preached in public	to them

إِنِّي دَعَوْتُهُمْ جِهَارًا ⑨ ثُمَّ إِنِّي أَعْلَنْتُ لَهُمْ

I invited them (to your path) openly. 'Then I preached to them in public,

وَ	أَسْرَرْتُ	لَهُمْ	إِسْرَارًا	فَ	قُلْتُ	اسْتَغْفِرُوا
and	I spoke	to them	in private	so	said	seek forgiveness

وَ أَسْرَرْتُ لَهُمْ إِسْرَارًا ⑩ فَقُلْتُ اسْتَغْفِرُوا

and (also) spoke to them in private. 'And I said, 'Seek forgiveness

رَبِّ	كُم	إِنَّ	هُ	كَانَ	غَفَّارًا	يُرْسِلُ	السَّمَاءَ	عَلَيْكُمْ
Lord	your	surely	He	is	Great Forgiver	He will send down	rain	for you

رَبِّكُمْ ⑪ إِنَّهُ كَانَ غَفَّارًا ⑪ يُرْسِلُ السَّمَاءَ عَلَيْكُمْ

of your Lord; for He is the Great Forgiver. 'He will send down rain for you

بِدَرَارًا	وَ	يُمِدُّ	كُم	بِ	أَمْوَالٍ	وَ	بَيْنِينَ	وَ	يَجْعَلُ
abundant	and	He help	you	with	wealth	and	children	and	He will give you

بِدَرَارًا ⑫ وَ يُمِدُّكُمْ بِأَمْوَالٍ وَ بَيْنِينَ وَ يَجْعَلُ

in abundance, 'And He will strengthen you with wealth and (with) children, and He will give

لَكُمْ	جَنَّاتٍ	وَ	يَجْعَلُ	لَكُمْ	أَنْهَارًا	مَا	لَكُمْ
for you	gardens	and	He give	you	rivers	what	you

لَكُمْ جَنَّاتٍ وَ يَجْعَلُ لَكُمْ أَنْهَارًا ⑬ مَا لَكُمْ

you gardens and He will give you rivers. 'What is the matter with you

لَا	تَرْجُونَ	لِ	اللَّهِ	وَقَارًا	وَ	قَدْ	خَلَقَ	كُم	أَطْوَارًا
not	you ascribe	to	Allah	dignity	and	certainly	He created	you	in stages

لَا تَرْجُونَ لِلَّهِ وَقَارًا ⑭ وَقَدْ خَلَقَكُمْ أَطْوَارًا ⑮

that you do not ascribe dignity to Allah. And certainly He has created you in stages.

أ	لَمْ	تَرَوْا	كَيْفَ	خَلَقَ	اللَّهُ	سَبْعَ	سَمَوَاتٍ	طِبَاقًا
	not	you see	how	created	Allah	seven	heavens	tier upon tier

أَلَمْ تَرَوْا كَيْفَ خَلَقَ اللَّهُ سَبْعَ سَمَوَاتٍ طِبَاقًا ﴿١٦﴾

'Have you not observed how Allah has created seven heavens tier upon tier?

وَجَعَلَ	الْقَمَرَ	فِي	هِنَّ	نُورًا	وَجَعَلَ	الشَّمْسَ	سِرَاجًا
and	moon	in	there	a light	and	the sun	a lamp

وَجَعَلَ الْقَمَرَ فِيهِنَّ نُورًا وَجَعَلَ الشَّمْسَ سِرَاجًا ﴿١٧﴾

'And has placed the moon therein as a light, and made the sun as a lamp?

وَاللَّهُ	أَنْبَتَ	كُم مِّنَ	الْأَرْضِ	نَبَاتًا	ثُمَّ	يُعِيدُ	كُم
and	Allah	you raised	from	the earth	raising of vegetation	then	return

وَاللَّهُ أَنْبَتَكُمْ مِّنَ الْأَرْضِ نَبَاتًا ﴿١٨﴾ ثُمَّ يُعِيدُكُمْ

'And Allah has raised you from the earth like the raising of vegetation. "Then will He return you

فِي	هَا	وَ يُخْرِجُ	كُم	إِخْرَاجًا	وَاللَّهُ	جَعَلَ	لَكُم	الْأَرْضَ
in	there	and	you	bring forth	bringing forth	you	for	the earth

فِيهَا وَ يُخْرِجُكُمْ إِخْرَاجًا ﴿١٩﴾ وَاللَّهُ جَعَلَ لَكُمُ الْأَرْضَ

therein and bring you forth in a special way. 'And Allah has made the earth for you

بِسَاطًا	لِّ	تَسْلُكُوا	مِنْ	هَا	سُبُلًا	فِجَاجًا	قَالَ	نُوحٌ
wide expanse	that	you traverse	in	there	ways	open	he said	Noah

بِسَاطًا ﴿٢٠﴾ لِّتَسْلُكُوا مِنْهَا سُبُلًا فِجَاجًا ﴿٢١﴾ قَالَ نُوحٌ

a wide expanse. 'That you may traverse the open ways thereof.' Noah said,

رَبِّ	إِنَّ	هُمْ	عَصَوْا	نِي	وَ	اتَّبَعُوا	مَنْ	لَّمْ	يَزِدْ	هُ
my Lord	surely	they	disobeyed	me	and	followed	whose	not	increase	him

رَبِّ إِنَّهُمْ عَصَوْنِي وَ اتَّبَعُوا مَنْ لَّمْ يَزِدْهُ

'My Lord, they have disobeyed me, and followed one whose wealth and

مَالٌ	وَ	وَلَدٌ	هُ	إِلَّا	خَسَارًا	وَ	مَكْرُوا	مَكْرًا	كُبَارًا
wealth	and	children	their	but	ruin	and	they planned	a plan	mighty

مَالُهُ وَوَلَدَهُ إِلَّا خَسَارًا ﴿٢٢﴾ وَمَكْرُوا مَكْرًا كُبَارًا ﴿٢٣﴾

children have only added to his ruin. 'And they have planned a mighty plan.

وَ	قَالُوا	لَا	تَذَرُنَّ	الِهَةَ	كُم	وَ	لَا	تَذَرُنَّ	وَدًّا	وَ	لَا
and	they say	not	forsake	gods	their	and	not	forsake	'Wadd'	and	nor

وَ قَالُوا لَا تَذَرُنَّ الْإِهْتِكُمْ وَلَا تَذَرُنَّ وُدًّا وَلَا

"And they say (to one another), 'Forsake not your gods (under any circumstances). And forsake neither Wadd, nor

سُوَاعًا	وَ	لَا	يَعُوْثَ	وَ	يَعُوْقَ	وَ	نَسْرًا	وَ	قَدْ	أَضَلُّوا
'Suwa'	and	nor	'Yaghuth'	and	'Yauq'	and	'Nasr'	and	indeed	led astray

سُوَاعًا وَلَا يَعُوْثَ وَيَعُوْقَ وَنَسْرًا ﴿٢٤﴾ وَقَدْ أَضَلُّوا

Suwa, nor Yaghuth, and Yauq and Nasr.' "And they have led many astray;

كَثِيرًا	وَ	لَا	تَزِدُ	الظَّالِمِينَ	إِلَّا	ضَلًّا	مِمَّا
many	and	not	you increase	the wrongdoers	but	error	because of

كَثِيرًا وَلَا تَزِدُ الظَّالِمِينَ إِلَّا ضَلًّا ﴿٢٥﴾ مِمَّا

so increase you not the wrongdoers but in error." Because of

خَطِيئَتِهِمْ	أَغْرَقُوا	فَ	أُدْخِلُوا	نَارًا	فَ	لَمْ	يَجِدُوا
their sins	they were drowned	so	made to enter	Fire	so	not	they found

خَطِيئَتِهِمْ أَغْرَقُوا فَأُدْخِلُوا نَارًا فَلَمْ يَجِدُوا

their sins they were drowned and made to enter Fire. And they found no

لَ	هُم	مِّنْ	دُونِ	اللَّهِ	أَنْصَارًا	وَ	قَالَ	نُوحٌ	رَّبِّ
for	them	from	beside	Allah	helper	and	said	Noah	my Lord

لَهُمْ مِّنْ دُونِ اللَّهِ أَنْصَارًا ﴿٢٦﴾ وَقَالَ نُوحٌ رَبِّ

helpers for themselves against Allah. And Noah said, 'My Lord

لَا	تَذَرُ	عَلَى	الْأَرْضِ	مِنَ	الْكَافِرِينَ	دَيَّارًا
not	leave	in	the land	of	disbelievers	dwellers

لَا تَذَرُ عَلَى الْأَرْضِ مِنَ الْكَافِرِينَ دَيَّارًا ②

leave not in the land a single one of the disbelievers as dwellers therein.

إِنَّ	كَ	إِنْ	تَذَرُ	هُمْ	يُضِلُّوْا	عِبَادَ	كَ
surely	You	if	You leave	them	they lead astray	servants	your

إِنَّكَ إِنْ تَذَرُهُمْ يُضِلُّوْا عِبَادَكَ

'For, if you do leave them, they will (only) lead astray your servants

وَ	لَا	يَلِدُوْا	إِلَّا	فَاجِرًا	كَفَّارًا	رَبِّ
and	not	they give birth	but	sinner	disbeliever	my Lord

وَلَا يَلِدُوْا إِلَّا فَاجِرًا كَفَّارًا ② رَبِّ

and will not give birth but to a sinner (and) a disbeliever. "MY Lord,

اغْفِرْ	لِي	وَ	لِ	وَالِدَيَّ	وَ	لِ	مَنْ	دَخَلَ	بَيْتِي	يَا
forgive	me	and	to	my parents	and	to	who	enter	house	my

اغْفِرْ لِي وَ لِوَالِدَيَّ وَ لِمَنْ دَخَلَ بَيْتِي

forgive me and my parents, and him who enters my house

مُؤْمِنًا	وَ	لِ	الْمُؤْمِنِينَ	وَ	الْمُؤْمِنَاتِ	وَ	لَا	تَزِدُ
as believer	and	to	believing men	and	believing women	and	not	you increase

مُؤْمِنًا وَ لِلْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ ٥ وَ لَا تَزِدُ

as a believer, and the believing men and the believing women; and increase you not

الظَّالِمِينَ	إِلَّا	تَبَارًا
the wrongdoers	but	in perdition

الظَّالِمِينَ إِلَّا تَبَارًا ②

the wrongdoers but in perdition.'

٧٢- سُورَةُ الْجِنِّ مَكِّيَّةٌ

Revealed in Makkah

Surah Al-Jinn 72

رُكُوعَاتُهَا ٢

آيَاتُهَا ٢٩

Ruku 2

Verses 29

الرَّحِيمِ

الرَّحْمَنِ

اللَّهِ

اسْمِ

بِ

the Merciful

the Gracious

Allah

the name

with

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①

In the name of Allah the Gracious, the Merciful.

قُلْ أُوحِيَ إِلَيَّ أَنَّهُ اسْتَمَعَ نَفَرٌ مِّنَ الْجِنِّ وَ قَالُوا

they said so the Jinn of a company listened it that me to revealed say

قُلْ أُوحِيَ إِلَيَّ أَنَّهُ اسْتَمَعَ نَفَرٌ مِّنَ الْجِنِّ فَقَالُوا

Say, "It has been revealed to me that a company of the Jinn listened, and they said:

إِن نَّا سَمِعْنَا قُرْآنًا عَجَبًا يَهْدِي إِلَى الرُّشْدِ

right way to guides wonderful Quran we heard we truly

إِنَّا سَمِعْنَا قُرْآنًا عَجَبًا ② يَهْدِي إِلَى الرُّشْدِ

'Truely we have heard a Quran that is wonderful, 'It guides to the right way;

فَ اٰمَنَّا بِهِ وَلَنْ نُشْرِكَ بِ رَبِّ نَا اَحَدًا وَّ اَنْ ه

He that and any one our Lord with we associate never in it we believed so

فَاٰمَنَّا بِهِ وَلَنْ نُشْرِكَ بِ رَبِّ نَا اَحَدًا ③ وَّ اَنْ ه

so we have believed in it, and we will not associate anyone with our Lord. 'And (we believe) that

تَعْلَى جَدُّ رَبِّ نَا مَا اتَّخَذَ صَاحِبَةً وَّ لَا وِلْدًا

son nor and wife He taken not our Lord majesty exalted

تَعْلَى جَدُّ رَبِّ نَا مَا اتَّخَذَ صَاحِبَةً وَّ لَا وِلْدًا ④

the majesty of our Lord is exalted. He has taken neither wife nor son to Himself.

شَطَطًا	اللَّهِ	عَلَى	نَا	سَفِيهَةٌ	يَقُولُ	كَانَ	هَ	أَنَّ	وَ
extravagant lies	Allah	upon	our	foolish	they say	was	it	that	and

وَ أَنَّهُ كَانَ يَقُولُ سَفِيهَةً عَلَى اللَّهِ شَطَطًا ٥

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

عَلَى	الْجِنُّ	وَ	الْإِنْسُ	تَقُولَ	لَنْ	أَنْ	ظَنَّنَا	نَا	أَنْ	وَ
upon	Jinn	and	men	will say	never	that	we thought	we	that	and

وَ أَنَا ظَنَّنَا أَنْ لَنْ تَقُولَ الْإِنْسُ وَالْجِنُّ عَلَى

'And we thought that men and Jinn would never speak

الْإِنْسِ	مِّنَ	رِجَالٍ	كَانَ	هَ	أَنَّ	وَ	كَذِبًا	اللَّهِ
common folk	from	men	were	it	indeed	and	a lie	Allah

اللَّهِ كَذِبًا ٦ وَ أَنَّهُ كَانَ رِجَالٌ مِّنَ الْإِنْسِ

a lie concerning Allah. 'And indeed some men from among the common folk

يَعُودُونَ	بِ	رِجَالٍ	مِّنَ	الْجِنِّ	فَ	زَادُوا	هُمْ	رَهَقًا
they seek refuge	with	men	among	the Jinn	so	increased	them	pride

يَعُودُونَ بِرِجَالٍ مِّنَ الْجِنِّ فزَادُوهُمْ رَهَقًا ٧

used to seek the protection of some men from among the Jinn, and they (thus) increased (the latter in) their pride;

اللَّهُ	يَبْعَثُ	لَنْ	أَنْ	ظَنَنْتُمْ	كَمَا	ظَنُّوا	هُمْ	أَنَّ	وَ
Allah	raise	never	that	you think	just as	they thought	they	indeed	and

وَ أَنَّهُمْ ظَنُّوا كَمَا ظَنَنْتُمْ أَنْ لَنْ يَبْعَثَ اللَّهُ

'And indeed they thought, even as you think, that Allah would never raise

أَحَدًا	وَ	أَنْ	نَا	لَمَسْنَا	السَّمَاءَ	فَ	وَجَدْنَا	هَا	مِلْئًا
any	and	that	we	we touched	heaven	so	we found	it	filled

أَحَدًا ٨ وَ أَنَا لَمَسْنَا السَّمَاءَ فَوَجَدْنَاهَا مِلْئًا

any (Messenger). 'And we sought to reach heaven, but we found it filled

حَرَسًا	شَدِيدًا	وَ	شُهُبًا	وَ	أَنَا	كُنَّا	تَقْعُدُ	مِنْ	هَا
guards	strong	and	shooting stars	and	that we	we used to	we sit	from	it

حَرَسًا شَدِيدًا وَ شُهُبًا ﴿٩﴾ وَأَنَا كُنَّا تَقْعُدُ مِنْهَا

strong guards and shooting stars. 'And we used to sit on some of

مَقَاعِدَ	لِ	السَّمْعِ	فَ	مَنْ	يَسْتَمِعِ	الآنَ	يَجِدُ	لِ	هُ
seat	to	listen	so	whoso	listen	now	finds	for	him

مَقَاعِدَ لِلْسَّمْعِ ۖ فَمَنْ يَسْتَمِعِ الآنَ يَجِدُ لَهُ

Its seats to listen. But whoso listens now, finds

شِهَابًا	رَّصَدًا	وَ	أَنْ	نَا	لَا	نَدْرِي	أَ	شَرٌّ	أُرِيدُ
shooting star	in ambush	and	that	we	not	we know	does	evil	intended

شِهَابًا رَّصَدًا ﴿١٠﴾ وَأَنَا لَا نَدْرِي أَشَرٌّ أُرِيدُ

shooting star in ambush for him. 'And we know not whether evil is intended

بِ	مَنْ	فِي	الْأَرْضِ	أَمْ	أَرَادَ	بِ	هِمْ	رَبُّ	هُمْ	رَشَدًا
with	who	in	the earth	or	intends	with	them	Lord	their	good

بِمَنْ فِي الْأَرْضِ أَمْ أَرَادَ بِهِمْ رَبُّهُمْ رَشَدًا ﴿١١﴾

for those who are in the earth or whether their Lord intends (something) good for them.

وَ	أَنْ	نَا	مِنْ	وَ	الصَّالِحُونَ	وَ	مِنْ	نَا	دُونَ	ذَلِكَ	كُنَّا
and	that	we	among	and	the righteous	and	us	among	other	that	we were

وَ أَنَا مِنَ الصَّالِحُونَ وَمِنَّا دُونَ ذَلِكَ ۖ كُنَّا

'And some of us are righteous and some of us are otherwise; and we are

طَرَائِقَ	قِدْدًا	وَ	أَنْ	نَا	ظَنَّنَا	أَنْ	لَنْ	نُعْجِزَ
ways	different	and	that	we	we thought	that	never	we frustrate

طَرَائِقَ قِدْدًا ﴿١٢﴾ وَأَنَا ظَنَّنَا أَنْ لَنْ نُعْجِزَ

sects holding different views. 'And we know that we cannot frustrate (the plan of)

اللَّهُ	فِي	الْأَرْضِ	وَ	لَنْ	نُعْجِزَ	هُ	هَرَبًا	وَ	أَنْ	نَا
Allah	in	the earth	and	never	we frustrate	Him	by fleeing	and	that	we

اللَّهُ فِي الْأَرْضِ وَلَنْ نُعْجِزَهُ هَرَبًا ﴿١٣﴾ وَأَنَا

Allah in the earth, nor can we escape Him by flight. And

لَمَّا	سَمِعْنَا	الْهُدَى	أَمَّا	بِهِ	فَ	مَنْ	يُؤْمِنُ
when	we heard	guidance	we believed	in it	so	who	believes

لَمَّا سَمِعْنَا الْهُدَى أَمَّا بِهِ ط فَمَنْ يُؤْمِنُ

when we heard the (call to) guidance, we believed in it. And he who believes

بِ	رَبِّهِ	فَ	لَا	يَخَافُ	بِخْسًا	وَ	لَا	رَهَقًا	وَ	أَنْ	نَا	مِنْ	نَا
with	his Lord	then	no	fear	of loss	and	nor	injustice	and	that	we	among	us

بِرَبِّهِ فَلَا يَخَافُ بِخْسًا وَلَا رَهَقًا ﴿١٤﴾ وَأَنَا مِنَّا

in his Lord has no fear of loss or injustice. 'And some of us

الْمُسْلِمُونَ	وَ	مِنْ	نَا	الْقَسِطُونَ	فَ	مَنْ	أَسْلَمَ
those who submit	and	among	us	those who deviate	so	who	submit

الْمُسْلِمُونَ وَمِنَّا الْقَسِطُونَ ط فَمَنْ أَسْلَمَ

submit (to God) and some of us have deviated (from the right course). 'And those who submit (to God) --

فَ	أُولَئِكَ	تَحَرَّوْا	رَشْدًا	وَ	أَمَّا	الْقَسِطُونَ
so	those	who seek	right course	and	as for	who deviate

فَأُولَئِكَ تَحَرَّوْا رَشْدًا ﴿١٥﴾ وَأَمَّا الْقَسِطُونَ

it is these who seek the right course. And as for those who deviate (from the right course),

فَ	كَانُوا	لِ	جَهَنَّمَ	حَطَبًا	وَ	أَنْ	لَوْ	اسْتَقَامُوا
so	they were	for	Hell	fuel	and	that	if	steadfast

فَكَانُوا لِجَهَنَّمَ حَطَبًا ﴿١٦﴾ وَأَنْ لَوْ اسْتَقَامُوا

they are the fuel of Hell. And if they keep

عَلَى	الطَّرِيقَةَ	لَ	أَسْقِينَا	هُمُ	مَاءً	غَدَقًا	لَ	نَفْتِنَ	هُمُ
upon	the path	certainly	We make to drink	them	water	abundant	that	We try	them

عَلَى الطَّرِيقَةَ لَأَسْقِينَهُمْ مَاءً غَدَقًا ﴿١٧﴾ لِنَفْتِنَهُمْ

to the (right) path, We shall certainly provide them with abundant water to drink, 'That We may try them

فِي	هِ	وَ	مَنْ	يُعْرِضُ	عَنْ	ذِكْرِ	رَبِّهِ	يَسْلُكُ	هُ	عَذَابًا	صَعَدًا
in	it	and	who	turn away	from	remembrance	his Lord	push	him	punishment	grievous

فِيهِ ۖ وَمَنْ يُعْرِضْ عَنْ ذِكْرِ رَبِّهِ يَسْلُكْهُ عَذَابًا صَعَدًا ﴿١٨﴾

thereby. And whoso turns away from the remembrance of his Lord -- He will push him into an overwhelmingly severe punishment.

وَ	أَنَّ	الْمَسْجِدَ	لِ	اللَّهِ	فَ	لَا	تَدْعُوا	مَعَ	اللَّهِ	أَحَدًا
and	that	places of worship	for	Allah	so	not	you call	with	Allah	anyone

وَ أَنَّ الْمَسْجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا ﴿١٩﴾

And (all) places of worship belong to Allah; so call not anyone beside Allah.

وَ	أَنَّ	هُ	لَمَّا	قَامَ	عَبْدُ	اللَّهِ	يَدْعُوهُ	هُ	كَادُوا
and	that	he	when	stands	servant	Allah	calls	Him	well nigh

وَ أَنَّهُ لَمَّا قَامَ عَبْدُ اللَّهِ يَدْعُوهُ كَادُوا

And when the servant of Allah stands up praying to Him,

يَكُونُونَ	عَلَى	هِ	لِبَدًّا	قُلْ	إِنَّمَا	أَدْعُوا	رَبِّي	ي
they be	upon	him	crowd	say	only	I call	Lord	my

يَكُونُونَ عَلَيْهِ لِبَدًّا ﴿٢٠﴾ قُلْ إِنَّمَا أَدْعُوا رَبِّي

they crowd upon him, well nigh suffocating him. Say, 'I pray to my Lord only,

وَ	لَا	أَشْرِكُ	بِهِ	أَحَدًا	قُلْ	إِنِّي	لَا	أَمْلِكُ
and	not	I associate	with Him	one	say	surely I	no	power

وَلَا أَشْرِكُ بِهِ أَحَدًا ﴿٢١﴾ قُلْ إِنِّي لَا أَمْلِكُ

and I associate no one with Him. Say, 'I have no power

لَ كُمْ ضَرًّا وَّ لَا رَشَدًا قُلْ إِنِّي لَنْ يُجِيرَ نِي
me protect never surely I say good nor and do harm you to

لَكُمْ ضَرًّا وَلَا رَشَدًا ۝²² قُلْ إِنِّي لَنْ يُجِيرَنِي

to do you either harm or good.' Say, 'Surely none can protect me against Allah,

مِنْ اللَّهِ أَحَدٌ وَّ لَنْ أَجِدَ مِنْ دُونِ هِ مُلْتَحَدًا
place of refuge Him beside from I find never and anyone Allah from

مِنْ اللَّهِ أَحَدٌ وَلَا لَنْ أَجِدَ مِنْ دُونِهِ مُلْتَحَدًا ۝²³

nor can I find any place of refuge beside Him.

إِلَّا بَلَّغًا مِّنَ اللَّهِ وَ رِسَالَتِ هِ وَ مَنْ يُعْصِ
disobey who and His Message and Allah from convey except

إِلَّا بَلَّغًا مِّنَ اللَّهِ وَرِسَالَتِهِ ۗ وَ مَنْ يُعْصِ

(My responsibility is) only to convey (the revelation) from Allah, and His Messages.' And for those who disobey

اللَّهُ وَ رَسُولَ هِ فَ إِنَّ لَ هِ نَارَ جَهَنَّمَ خَالِدِينَ فِي هَا
there in abide Hell fire him for surely then His Messenger and Allah

اللَّهُ وَرَسُولَهُ فَإِنَّ لَهُ نَارَ جَهَنَّمَ خَالِدِينَ فِيهَا

Allah and His Messenger there is the fire of Hell, wherein they will abide

أَبَدًا حَتَّى إِذَا رَأَوْا مَا يُوعَدُونَ فَ سَ يَعْلَمُونَ
they know soon so they are promised that they see when until for long

أَبَدًا ۝²⁴ حَتَّى إِذَا رَأَوْا مَا يُوعَدُونَ فَسَيَعْلَمُونَ

for a long, long period. (They will continue to disbelieve) until they see that which they are promised, and soon they will know

مَنْ أَوْ أَضْعَفُ نَاصِرًا وَّ أَقَلُّ عَدَدًا قُلْ
say in number fewer and in helpers weaker who

مَنْ أَوْ أَضْعَفُ نَاصِرًا وَأَقَلُّ عَدَدًا ۝²⁵ قُلْ

who is weaker in helpers and fewer in numbers. Say,

يَجْعَلُ	أَمْ	تُوعَدُونَ	مَا	قَرِيبٌ	أَ	أَدْرِيَّ	إِنْ
He makes	or	you are promised	that	near	is	I know	not

إِنْ أَدْرِيَّ أَقْرَبُ مَا تُوعَدُونَ أَمْ يَجْعَلُ

'I know not whether that which you are promised is nigh or

لَ	هُ	رَبِّ	يَ	أَمَدًا	عِلْمُ	الْغَيْبِ	فَ	لَا	يُظْهِرُ	عَلَى
upon	reveal	not	so	the unseen	Knower	distant term	my	Lord	him	for

لَهُ رَبِّيَّ أَمَدًا ②⑥ عِلْمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَى

whether my Lord has fixed for it a distant term.' (He is the) Knower of the unseen, and He does not

غَيْبِ	هُ	أَحَدًا	إِلَّا	مَنْ	ارْتَضَى	مِنْ	رَسُولٍ
unseen	His	anyone	except	whom	He chooses	for	Messenger

غَيْبِهِ أَحَدًا ②⑦ إِلَّا مَنْ ارْتَضَى مِنْ رَسُولٍ

grant anyone ascendancy over His domain of the unseen. Except him whom He chooses as (His) Messenger.

فَ	إِنَّ	هُ	يَسْلُكُ	مِنْ	بَيْنِ	يَدَيْ	هُ	وَ	مِنْ	خَلْفِ	هُ
his	surely	He	march	from	between	his	hand	and	from	behind	his

فَأَنَّهُ يَسْلُكُ مِنْ بَيْنِ يَدَيْهِ وَ مِنْ خَلْفِهِ

And in front of him and at the back of him march (angels)

رَصَدًا	لِ	يَعْلَمَ	أَنْ	قَدْ	أَبْلَغُوا	رِسَلَتِ	رَبِّ	هُمْ	وَ	أَحَاطَ
as sentinels	that	He knows	that	indeed	delivered	message	Lord	his	and	He encompasses

رَصَدًا ②⑧ لِيَعْلَمَ أَنْ قَدْ أَبْلَغُوا رِسَلَتِ رَبِّهِمْ وَأَحَاطَ

as sentinels. That He may know that they (His Messengers) have delivered the Message of their Lord. And He encompasses (all)

بِمَا	لَدَيْ	هُمْ	وَ	أَحْصَى	كُلَّ	شَيْءٍ	عَدَدًا
with what	with	them	and	keeps	all	things	count

بِمَا لَدَيْهِمْ وَأَحْصَى كُلَّ شَيْءٍ عَدَدًا ②⑨

that is with them and keeps count of all things.

٤٣- سُورَةُ الْمُزْمَلِ مَكِّيَّةٌ

Revealed in Makkah

Surah Al-Muzzamil 73

رُكُوعَاتُهَا ٢

آيَاتُهَا ٢١

Ruku 2

Verses 21

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.

يَا أَيُّهَا	الْمُزْمَلُ	قُمْ	الَّيْلَ	إِلَّا	قَلِيلًا	نِصْفَ	هَـ
O you	wrapped in a robe	stand up	at night	except	a little	half	it

يَا أَيُّهَا الْمُزْمَلُ ② قُمْ اللَّيْلَ إِلَّا قَلِيلًا ③ نِصْفَهُ

O you who has wrapped (himself) in a robe. Stand up (in Prayer) at night except a small portion thereof -- Half of it,

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

أَوْ انْقُصْ مِنْهُ قَلِيلًا ④ أَوْ زِدْ عَلَيْهِ وَرَتِّلْ

or make it a little less than that, Or make it a little more than that -- and recite

الْقُرْآنَ	تَرْتِيلاً	إِنَّ	نَا	سَ	نُنْقِي	عَلَيْكَ	قَوْلًا
the Quran	slowly and thoughtfully	surely	We	soon	We put	upon	word

الْقُرْآنَ تَرْتِيلاً ⑤ إِنَّا سَنُلْقِي عَلَيْكَ قَوْلًا

the Quran slowly and thoughtfully. Verily, We are charging you with a weighty

ثَقِيلًا	إِنَّ	نَاشِئَةً	الَّيْلَ	هِيَ	أَشَدُّ	وَطْأً
weighty	verily	getting up	at night	it	harder	subduing

ثَقِيلًا ⑥ إِنَّ نَاشِئَةَ اللَّيْلِ هِيَ أَشَدُّ وَطْأً

Word. Verily, getting up at night is the most potent means of subduing (the self)

وَأَقْوَمُ قِيلًا	إِنَّ لَكَ فِي النَّهَارِ سَبْحًا طَوِيلًا
and most effective word	indeed for you in the day (a) long (chain of) engagements

وَأَقْوَمُ قِيلًا ⑦ إِنَّ لَكَ فِي النَّهَارِ سَبْحًا طَوِيلًا ⑧

and most effective in respect of words (of prayer). You have indeed, during the day, (a) long (chain of) engagements.

وَ اذْكُرْ اسْمَ رَبِّكَ وَ تَبَتَّلْ إِلَيْهِ تَبْتِيلًا	رَبُّ
and remember your Lord's name and devote (yourself) to Him with full devotion	Lord

وَ اذْكُرْ اسْمَ رَبِّكَ وَ تَبَتَّلْ إِلَيْهِ تَبْتِيلًا ⑨ رَبُّ

So remember the name of your Lord, and devote (yourself) to Him with full devotion. (He is the) Lord

الْمَشْرِقِ وَالْمَغْرِبِ لَا إِلَهَ إِلَّا هُوَ فَاتَّخِذْهُ وَكِيلًا	هُ
of the East and the West; there is no God but He; so take Him as (your) guardian	guardian

الْمَشْرِقِ وَالْمَغْرِبِ لَا إِلَهَ إِلَّا هُوَ فَاتَّخِذْهُ وَكِيلًا ⑩

of the East and the West; there is no God but He; so take Him as (your) guardian.

وَ اصْبِرْ عَلَىٰ مَا يَقُولُونَ وَ اهْجُرْهُمْ هَجْرًا جَمِيلًا	جَمِيلًا
and bear patiently all that they say; and part with them in a decent manner	decent manner

وَ اصْبِرْ عَلَىٰ مَا يَقُولُونَ وَ اهْجُرْهُمْ هَجْرًا جَمِيلًا ⑪

And bear patiently all that they say; and part with them in a decent manner.

وَ ذَرْنِي وَ الْمُكَذِّبِينَ أُولِي النِّعْمَةِ وَ مَهَلْهُمْ	هُمْ
and leave Me alone with those who reject (the truth), possessors of ease and plenty; and give them	them

وَ ذَرْنِي وَ الْمُكَذِّبِينَ أُولِي النِّعْمَةِ وَ مَهَلْهُمْ

And leave Me alone with those who reject (the truth), possessors of ease and plenty; and give them

قَلِيلًا إِنَّ لَدَيْنَا أَنْكَالًا وَ جَحِيمًا وَ طَعَامًا	طَعَامًا
a little respite. Surely, with Us are (heavy) fetters and a (raging) fire, And food	food

قَلِيلًا ⑫ إِنَّ لَدَيْنَا أَنْكَالًا وَ جَحِيمًا ⑬ وَ طَعَامًا

a little respite. Surely, with Us are (heavy) fetters and a (raging) fire, And food

ذَا	غُصَّةٍ	وَ	عَذَابًا	أَلِيمًا	يَوْمَ	تَرْجُفُ	الْأَرْضُ
that	chokes	and	punishment	painful	day	quake	the earth

ذَا غُصَّةٍ وَ عَذَابًا أَلِيمًا ﴿١٤﴾ يَوْمَ تَرْجُفُ الْأَرْضُ

that chokes, and a painful punishment -- On the day when the earth and the mountains

وَ	الْجِبَالُ	وَ	كَانَتْ	الْجِبَالُ	كَثِيبًا	مَّهِيلًا	إِنْ	نَا	أَرْسَلْنَا
and	the mountain	and	was	the mountains	sandhill	crumbling	surely	We	We sent

وَالْجِبَالُ وَ كَانَتْ الْجِبَالُ كَثِيبًا مَّهِيلًا ﴿١٥﴾ إِنَّا أَرْسَلْنَا

shall quake, and the mountains will become like crumbling sandhills. Verily, We have sent

إِلَى	كُمُ	رَسُولًا	شَاهِدًا	عَلَيْكُمْ	كَمَا	أَرْسَلْنَا	إِلَى
to	you	a Messenger	Who witness	over you	as	We sent	to

إِلَيْكُمْ رَسُولًا شَاهِدًا عَلَيْكُمْ كَمَا أَرْسَلْنَا إِلَى

to you a Messenger, who is a witness over you, even as We sent

فِرْعَوْنَ	رَسُولًا	فَ	عَصَى	فِرْعَوْنُ	الرَّسُولَ	فَ	أَخَذْنَا	هُ
Pharaoh	a Messenger	so	disobeyed	Pharaoh	the Messenger	so	We seized	him

فِرْعَوْنَ رَسُولًا ﴿١٦﴾ فَعَصَى فِرْعَوْنُ الرَّسُولَ فَأَخَذْنَاهُ

a Messenger to Pharaoh. But Pharaoh disobeyed the Messenger, so We seized him

أَخَذًا	وَبِئْسًا	فَ	كَيْفَ	تَتَّقُونَ	إِنْ	كَفَرْتُمْ
seizing	terrible	then	how	you guard	if	you disbelieve

أَخَذًا وَبِئْسًا ﴿١٧﴾ فَكَيْفَ تَتَّقُونَ إِنْ كَفَرْتُمْ

with a terrible seizing. How will you then , if you disbelieve, guard yourselves

يَوْمًا	يَجْعَلُ	الْوِلْدَانَ	شَيْبًا	السَّمَاءُ	مُنْفَطِرًا	بِ	ه
a day	makes	children	grey hair	the heaven	rent asunder	with	it

يَوْمًا يَجْعَلُ الْوِلْدَانَ شَيْبًا ﴿١٨﴾ السَّمَاءُ مُنْفَطِرًا بِهِ

against a day which will turn the children's hair grey. (On that day) the heaven will be rent asunder

كَانَ	وَعْدُهُ	هُوَ	مَفْعُولًا	إِنَّ	هَذِهِ	تَذَكْرَةٌ	فَ	مَنْ
was	promise	His	to be fulfilled	surely	this	a reminder	so	who

كَانَ وَعْدُهُ مَفْعُولًا ۝ إِنَّ هَذِهِ تَذَكْرَةٌ فَمَنْ

(and) His promise will be fulfilled. This, surely, is a reminder. So let him, who will,

يَعْلَمُ	كَ	رَبِّ	إِنَّ	سَبِيلًا	رَبِّهِ	إِلَى	أَتَّخِذَ	شَاءَ
knows	your	Lord	surely	way	his Lord	to	take	let

شَاءَ أَتَّخِذَ إِلَى رَبِّهِ سَبِيلًا ۝ إِنَّ رَبَّكَ يَعْلَمُ

take a way to his Lord. Surely, your Lord knows

أَنَّ	كَ	تَقُومُ	أَدْنَى	مِنْ	ثُلثِي	الَّيْلِ	وَ	نِصْفَ	هُوَ	وَ	ثُلثَ	هُوَ	
that	you	stand up	nearly	of	two-third	the night	and	half	and	it	third	and	it

أَنَّكَ تَقُومُ أَدْنَى مِنْ ثُلثِي اللَّيْلِ وَنِصْفَهُ وَثُلْثَهُ

that you stand up (praying) for nearly two-third of the night, and (sometimes) half or a third thereof,

وَأَطَائِفُ	مِنْ	الَّذِينَ	مَعَكَ	وَ	اللَّهُ	يُقَدِّرُ
and	of	those who	with	you	Allah	determine the measure

وَأَطَائِفُ مِنَ الَّذِينَ مَعَكَ وَاللَّهُ يُقَدِّرُ

and also a party of those who are with you. And Allah determines the measure

الَّيْلِ	وَ	النَّهَارَ	عَلِمَ	أَنَّ	لَنْ	تُحْصُوهُ	هُوَ	فَ	تَابَ
the night	and	the day	He knows	that	cannot	keep	it	so	turned in mercy

الَّيْلِ وَالنَّهَارَ عَلِمَ أَنَّ لَنْ تُحْصُوهُ فَتَابَ

of the night and the day. He knows that you cannot keep its (measure),

عَلَيْكُمْ	فَ	اقْرَأُوا	مَا	تَيْسَّرَ	مِنْ	الْقُرْآنِ	عَلِمَ
to you	then	recite	what	is easy	from	the Quran	He knows

عَلَيْكُمْ فَاقْرَأُوا مَا تَيْسَّرَ مِنَ الْقُرْآنِ عَلِمَ

so He has turned to you in mercy. Recite, then, as much of the Quran as is easy (for you). He knows

أَنْ	سَ	يَكُونُ	مِنْ	كُمْ	مَرَضَى	وَ	الْآخَرُونَ	يَضْرِبُونَ
that	soon	be	among	you	sick	and	others	they travel

أَنْ سَيَكُونُ مِنْكُمْ مَرَضَى ۖ وَالْآخَرُونَ يَضْرِبُونَ

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

فِي	الْأَرْضِ	يَبْتَغُونَ	مِنْ	فَضْلِ	اللَّهِ	وَ	الْآخَرُونَ
in	the earth	seeking	of	bounty	Allah	and	others

فِي الْأَرْضِ يَبْتَغُونَ مِنْ فَضْلِ اللَّهِ ۖ وَالْآخَرُونَ

in the land seeking Allah's bounty, and others

يُقَاتِلُونَ	فِي	سَبِيلِ	اللَّهِ	فَ	أَقْرَأُ	وَأَ	مَا	تَيْسَّرَ
they fight	in	way	Allah	so	recite	that	is easy	

يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ ۖ فَاقْرَأُ مَا تَيْسَّرَ

who may fight in the cause of Allah. So recite of it that which is easy (for you),

مِنْ	هُ	وَ	أَقِيمُوا	الصَّلَاةَ	وَ	آتُوا	الزَّكَاةَ	وَ	أَقْرِضُوا
from	it	and	observe	Prayer	and	give	Zakat	and	lend

مِنْهُ ۖ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَأَقْرِضُوا

and observe Prayer, and pay the Zakat, and lend

اللَّهُ	قَرْضًا	حَسَنًا	وَ	مَا	تُقَدِّمُوا	لِ	أَنْفُسِكُمْ	كُم
Allah	loan	goodly	and	what	you send before	for	soul	your

اللَّهُ قَرْضًا حَسَنًا ۖ وَمَا تُقَدِّمُوا لِأَنْفُسِكُمْ

to Allah a goodly loan. And whatever good you send on before you for

مِنْ	خَيْرٍ	تَجِدُوهُ	عِنْدَ	اللَّهِ	هُوَ	خَيْرًا	وَ	أَعْظَمَ
of	good	you find	with	Allah	it	better	and	greater

مِنْ خَيْرٍ تَجِدُوهُ عِنْدَ اللَّهِ هُوَ خَيْرًا وَأَعْظَمَ

your souls, you will find it with Allah. It (will be) better and greater

أَجْرًا	وَ	اسْتَغْفِرُوا	اللَّهُ	إِنَّ	اللَّهُ	غَفُورٌ	رَّحِيمٌ
reward	and	seek forgiveness	Allah	surely	Allah	Most Forgiving	Merciful

أَجْرًا وَاسْتَغْفِرُوا اللَّهَ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿٢١﴾

in reward. And seek forgiveness of Allah. Surely, Allah is Most Forgiving, Merciful.

٤٢- سُورَةُ الْمُدَّثِّرِ مَكِّيَّةٌ

Revealed in Makkah

Surah Al-Muddaththir 74

رُكُوعَاتُهَا ٢

آيَاتُهَا ٥٧

Ruku 2

Verses 57

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.

يَا أَيُّهَا	الْمُدَّثِّرُ	قُمْ	وَ	أَنْذِرْ	وَ	رَبِّ	كَ	فَ	كَبِّرْ
O you	One who wraps	arise	and	warn	and	Lord	your	then	do extol

يَا أَيُّهَا الْمُدَّثِّرُ ﴿٢﴾ قُمْ فَأَنْذِرْ ﴿٣﴾ وَرَبِّكَ فَكَبِّرْ ﴿٤﴾

O you that has wrapped (yourself with your Mantle)! Arise and warn. And your Lord do extol.

وَ	ثِيَابَ	كَ	فَ	طَهِّرْ	وَ	الرُّجْزَ	فَ	أَهْجُرْ	وَ	لَا	تَمُنُّ
and	your	garments	so	purify	and	uncleanliness	so	shun	and	not	show favour

وَثِيَابَكَ فَطَهِّرْ ﴿٥﴾ وَالرُّجْزَ فَاهْجُرْ ﴿٦﴾ وَلَا تَمُنُّ

And your garments do purify, And uncleanliness do you shun, And bestow not favours

تَسْتَكْبِرُ	وَ	لِ	رَبِّ	كَ	فَ	اصْبِرْ	وَ	إِذَا	تُقْرَفِ	فِي	النَّاقُورِ
seeking to get more	and	for	your	Lord	so	be patient	so	when	blown	in	trumpet

تَسْتَكْبِرُ ﴿٧﴾ وَلِرَبِّكَ فَاصْبِرْ ﴿٨﴾ فَإِذَا تُقْرَفِ النَّاقُورِ ﴿٩﴾

seeking to get more (in return), and for the sake of your Lord do you endure patiently. And when the trumpet is sounded,

فَ	ذَلِكَ	يَوْمَ	أِذٍ	يَوْمٌ	عَسِيرٌ	عَلَى	الْكَافِرِينَ	غَيْرُ
not	the disbelievers	for	distressful	a day	that	day	that	then

فَذَلِكَ يَوْمَئِذٍ يَوْمٌ عَسِيرٌ ﴿١٠﴾ عَلَى الْكَافِرِينَ غَيْرُ

That day will be a distressful day. For the disbelievers it will be anything but

يَسِيرٌ	ذُرٌّ	نِيٌّ	وَ	مَنْ	خَلَقْتُ	وَ	وَحِيدًا	وَجَعَلْتُ
I made	and	alone	I created	who	and	me	leave	easy

يَسِيرٌ ﴿١١﴾ ذُرْنِي وَمَنْ خَلَقْتُ وَحِيدًا ﴿١٢﴾ وَجَعَلْتُ

easy. Leave Me to deal with him whom I created alone, And (then) I gave

لَ	هُ	مَالًا	مَّمْدُودًا	وَ	بَنِينَ	شُهُودًا	وَ	مَهَّدْتُ
I prepared	and	in presence	sons	and	abundant	wealth	him	for

لَهُ مَالًا مَّمْدُودًا ﴿١٣﴾ وَبَنِينَ شُهُودًا ﴿١٤﴾ وَمَهَّدْتُ

him abundant wealth, And sons, abiding in (his) presence, And I prepared

لَ	هُ	تَمَهِيدًا	ثُمَّ	يَطْمَعُ	أَنْ	أَزِيدَ	كَلَّا	إِنَّ	هُ
he	certainly	never	I give more	that	he desires	then	all necessary things	him	for

لَهُ تَمَهِيدًا ﴿١٥﴾ ثُمَّ يَطْمَعُ أَنْ أَزِيدَ ﴿١٦﴾ كَلَّا إِنَّهُ

for him all necessary things. Yet he desires that I should give (him) more. Certainly not! for he

كَانَ	لِ	آيَاتِنَا	عَنِيدًا	سَ	أُرْهِقُ	هُ	صَعُودًا	إِنَّ	هُ
it	surely	grievous hardship	him	I inflict	soon	hostile	Our	Signs	for

كَانَ لِآيَاتِنَا عَنِيدًا ﴿١٧﴾ سَأُرْهِقُهُ صَعُودًا ﴿١٨﴾ إِنَّهُ

has been hostile to Our Signs. I shall soon inflict on him an overwhelming hardship.

فَكَرَّ	وَ	قَدَّرَ	فَ	قُتِلَ	كَيْفَ	قَدَّرَ	ثُمَّ	قُتِلَ
ruin seize him	again	calculated	how	ruin seize him	then	calculated	and	he reflected

فَكَرَّ وَقَدَّرَ ﴿١٩﴾ فَقُتِلَ كَيْفَ قَدَّرَ ﴿٢٠﴾ ثُمَّ قُتِلَ

Lo! he reflected and calculated! Ruin seize him! how he calculated! Ruin seize him again!

كَيْفَ	قَدَّرَ	ثُمَّ	نَظَرَ	ثُمَّ	عَبَسَ	وَ	بَسَرَ
how	he calculated	then	he looked	then	he frowned	and	scowled

كَيْفَ قَدَّرَ ﴿٢١﴾ ثُمَّ نَظَرَ ﴿٢٢﴾ ثُمَّ عَبَسَ وَبَسَرَ ﴿٢٣﴾

how he calculated! Then he looked, Then he frowned and scowled,

ثُمَّ	أَذْبَرَ	وَ	اسْتَكْبَرَ	فَ	قَالَ	إِنْ	هَذَا	إِلَّا	سِحْرٌ
then	turned away	and	was disdainful	so	said	not	this	but	magic

ثُمَّ أَذْبَرَ وَاسْتَكْبَرَ ﴿٢٤﴾ فَقَالَ إِنْ هَذَا إِلَّا سِحْرٌ

Then he turned away and was disdainful, And said, 'This is nothing but magic

يُؤْتَرُ	إِنْ	هَذَا	إِلَّا	قَوْلُ	الْبَشْرِ	سَ	أُصْلِي	هِ	سَقَرٌ
handed down	not	this	but	word	man	soon	I cast	him	'Saqar'

يُؤْتَرُ ﴿٢٥﴾ إِنْ هَذَا إِلَّا قَوْلُ الْبَشْرِ ﴿٢٦﴾ سَأُصْلِيهِ سَقَرٌ ﴿٢٧﴾

handed down; 'This is nothing but the word of man.' Soon shall I cast him into 'Saqar'.

وَ	مَا	أَدْرِي	كَ	مَا	سَقَرٌ	لَا	تُبْقِي	وَ	لَا	تَذُرُ
and	what	you	make know	what	'Saqar'	not	sparcs	and	nothing	leaves

وَمَا أَدْرِكَ مَا سَقَرٌ ﴿٢٨﴾ لَا تُبْقِي وَلَا تَذُرُ ﴿٢٩﴾

And what can make you know what 'Saqar' is? It spares not and leaves nothing.

لَوَّاحَةٌ	لِ	الْبَشْرِ	عَلَيْهَا	تِسْعَةَ	عَشَرَ	وَ	مَا
scorches	for	skin	over it	nine	ten	and	not

لَوَّاحَةٌ لِلْبَشْرِ ﴿٣٠﴾ عَلَيْهِا تِسْعَةَ عَشَرَ ﴿٣١﴾ وَمَا

It scorches the skin. Over it are nineteen (angels). And none

جَعَلْنَا	أَصْحَابَ	النَّارِ	إِلَّا	مَلَائِكَةً	وَ	مَا	جَعَلْنَا
We made	wardens	the Fire	but	angels	and	not	We made

جَعَلْنَا أَصْحَابَ النَّارِ إِلَّا مَلَائِكَةً وَمَا جَعَلْنَا

but angels have We made wardens of the Fire. And We have not fixed

عِدَّتْ	هُمُ	إِلَّا	فِتْنَةً	لِ	الَّذِينَ	كَفَرُوا	لِ	يَسْتَيْقِنَ
number	their	except	a trial	for	those who	disbelieve	so that	attain certainty

عِدَّتْهُمْ إِلَّا فِتْنَةً لِلَّذِينَ كَفَرُوا لِيَسْتَيْقِنَ

their number except as a trial for those who disbelieve, so that those who

الَّذِينَ	أُوتُوا	الْكِتَابَ	وَ	يَزْدَادَ	الَّذِينَ	آمَنُوا	إِيمَانًا
those who	given	the Book	and	increase	those who	believe	in faith

الَّذِينَ أُوتُوا الْكِتَابَ وَ يَزْدَادَ الَّذِينَ آمَنُوا إِيمَانًا

have been given the Book may attain to certainty, and those who believe may increase in faith,

وَّ	لَا	يَرْتَابَ	الَّذِينَ	أُوتُوا	الْكِتَابَ	وَ	الْمُؤْمِنُونَ
and	not	doubt	those who	given	the Book	and	the believers

وَلَا يَرْتَابَ الَّذِينَ أُوتُوا الْكِتَابَ وَ الْمُؤْمِنُونَ

and those who have been given the Book as well as the believers may not doubt,

و	لَيَقُولُ	الَّذِينَ	فِي	قُلُوبِ	هُمْ	مَرَضٌ	وَ	الْكَافِرُونَ
and	they say	those who	in	hearts	their	disease	and	the disbelievers

وَلَيَقُولُ الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ وَ الْكَافِرُونَ

and that those in whose hearts is disease and the disbelievers may say,

مَا	ذَا	أَرَادَ	اللَّهُ	بِ	هَذَا	مَثَلًا	كَذَلِكَ	يُضِلُّ	اللَّهُ
what	that	intend	Allah	with	this	illustration	thus	adjudge astray	Allah

مَاذَا أَرَادَ اللَّهُ بِهَذَا مَثَلًا كَذَلِكَ يُضِلُّ اللَّهُ

'What does Allah mean by such an illustration? Thus does Allah adjudge astray

مَنْ	يَشَاءُ	وَ	يَهْدِي	مَنْ	يَشَاءُ	وَ	مَا	يَعْلَمُ	جُنُودَ
whom	He pleases	and	He guides	whom	He pleases	and	none	knows	hosts

مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ وَمَا يَعْلَمُ جُنُودَ

whom He pleases and guide whom He pleases. And none knows the hosts

رَبِّ	كَ	إِلَّا	هُوَ	وَ	مَا	هِيَ	إِلَّا	ذِكْرِي	لِ	الْبَشَرِ
Lord	your	but	He	and	not	this	but	a Reminder	for	man

رَبِّكَ إِلَّا هُوَ وَمَا هِيَ إِلَّا ذِكْرِي لِلْبَشَرِ ﴿٣٢﴾

of your Lord but He. And this is nothing but a Reminder for man.

كَلَّا	وَ	الْقَمَرِ	وَ	الَّيْلِ	إِذْ	أَدْبَرَ	وَ	الصُّبْحِ	إِذَا
No	by	the moon	and	night	when	retreats	and	the dawn	when

كَلَّا وَالْقَمَرِ ﴿٣٣﴾ وَالَّيْلِ إِذْ أَدْبَرَ ﴿٣٤﴾ وَالصُّبْحِ إِذَا

No, by the moon, And (by) the night when it retreats, And (by) the dawn when

أَسْفَرَ	إِنَّ	هَا	لِ	إِحْدَى	الْكَبْرِ	نَذِيرًا	لِ	الْبَشَرِ
shines	verily	it	for	one	greatest	warning	to	man

أَسْفَرَ ﴿٣٥﴾ إِنَّهَا لِأِحْدَى الْكَبْرِ ﴿٣٦﴾ نَذِيرًا لِلْبَشَرِ ﴿٣٧﴾

it shines forth, Verily, it is one of the greatest (calamities). A warning to man,

لِمَنْ	شَاءَ	مِنْ	كُمْ	أَنْ	يَتَّقَدَّمَ	أَوْ	يَتَأَخَّرَ	كُلُّ	نَفْسٍ
to him	wishes	from	you	that	advance	or	hand back	every	soul

لِمَنْ شَاءَ مِنْكُمْ أَنْ يَتَّقَدَّمَ أَوْ يَتَأَخَّرَ ﴿٣٨﴾ كُلُّ نَفْسٍ

To him among you who wishes to advance or hang back. Every soul

بِمَا	كَسَبَتْ	رَهِينَةً	إِلَّا	أَصْحَابَ	الْيَمِينِ
with what	earned	pledged	except	companion	right hand

بِمَا كَسَبَتْ رَهِينَةً ﴿٣٩﴾ إِلَّا أَصْحَابَ الْيَمِينِ ﴿٤٠﴾

is pledged for what it has earned; Except those on the right hand.

فِي	جَنَّتٍ	يَتَسَاءَلُونَ	عَنِ	الْمُجْرِمِينَ
in	Gardens	asking one another	from	the guilty ones

فِي جَنَّتٍ يَتَسَاءَلُونَ ﴿٤١﴾ عَنِ الْمُجْرِمِينَ ﴿٤٢﴾

(They will be) in Gardens asking one another Concerning the guilty ones.

مَا	سَلَكَ	كُمُ	فِي	سَقَرَ	قَالُوا	لَمْ	نَكَ	مِنْ
what	cause to enter	you	in	'Saqar'	they said	not	we were	of

مَا سَلَكَكُمْ فِي سَقَرَ ﴿٤٣﴾ قَالُوا لَمْ نَكُ مِنْ

'What has brought you in 'Saqar'? They will say, 'We were not of those

الْمُصَلِّينَ	وَ	لَمْ	نَكَ	نُطِعُمْ	الْمِسْكِينِ
who offered Prayer	and	not	we were	we feed	the poor

الْمُصَلِّينَ ﴿٤٤﴾ وَلَمْ نَكُ نُطِعِ الْمِسْكِينِ ﴿٤٥﴾

who offered Prayers, 'Nor did we feed the poor.

وَ	كُنَّا	نَحْوُضُ	مَعَ	الْحَائِضِينَ	وَ	كُنَّا	نُكَدِّبُ
and	we were	indulged in vain talk	with	those who indulge in vain talk	and	we were	to deny

وَ كُنَّا نَحْوُضُ مَعَ الْحَائِضِينَ ﴿٤٦﴾ وَ كُنَّا نُكَدِّبُ

'And we indulged in objectionable talk with those who indulge therein.' 'And we used to deny

بِ	يَوْمِ	الدِّينِ	حَتَّى	آتَانَا	الْيَقِينَ	فَ	مَا
with	Day	judgement	until	came us	the death	so	not

بِیَوْمِ الدِّينِ ﴿٤٧﴾ حَتَّى آتَانَا الْيَقِينَ ﴿٤٨﴾ فَمَا

the Day of judgement, 'Until death overtook us.' So the intercession of

تَنْفَعُ	هُمْ	شَفَاعَةُ	الشُّفَعَاءِ	فَ	مَا	لَ	هُمْ	عَنِ
avail	them	intercession	intercessor	so	what	for	them	from

تَنْفَعُهُمْ شَفَاعَةُ الشُّفَعَاءِ ﴿٤٩﴾ فَمَا لَهُمْ عَنِ

intercessors will not avail them. Now what is the matter with them

التَّذْكَرَةَ	مُعْرِضِينَ	كَ	أَنَّ	هُمْ	حُمُرٌ	مُسْتَنْفِرَةٌ
exhortation	they turning away	as	if	they	asses	frightened

التَّذْكَرَةَ مُعْرِضِينَ ﴿٥٠﴾ كَانَهُمْ حُمُرٌ مُسْتَنْفِرَةٌ ﴿٥١﴾

that they are turning away from the exhortation, As if they were frightened asses,

فَرَّتْ	مِنْ	قَسُورَةَ	بَلْ	يُرِيدُ	كُلُّ	امْرِئٍ
fleeing	from	a lion	no	they desire	every	man

فَرَّتْ مِنْ قَسُورَةَ ﴿52﴾ بَلْ يُرِيدُ كُلُّ امْرِئٍ

Fleeing from a lion? No, every man among them desires

مِنْ	هُمْ	أَنْ	يُؤْتَى	صُحُفًا	مُنْشَرَةً	كَلَّا
among	them	that	given	sheets	open	never

مِنْهُمْ أَنْ يُؤْتَى صُحُفًا مُنْشَرَةً ﴿53﴾ كَلَّا

to have open sheets (of revelation) given to him. Never!

بَلْ	لَا	يَخَافُونَ	الْآخِرَةَ	كَلَّا	إِنَّ	هَـ	تَذَكِرَةٌ
but	not	they fear	Hereafter	never	verily	this	an exhortation

بَلْ لَا يَخَافُونَ الْآخِرَةَ ﴿54﴾ كَلَّا إِنَّهُ تَذَكِرَةٌ ﴿55﴾

verily they fear not the Hereafter. Never! verily this is an exhortation.

فَ	مَنْ	شَاءَ	ذَكَرَ	هُ	وَ	مَا	يَذْكُرُونَ
then	who	let him	remember	it	and	not	they remember

فَمَنْ شَاءَ ذَكَرَهُ ﴿56﴾ وَمَا يَذْكُرُونَ

Let him, then, who will, remember it. And they will not remember

إِلَّا	أَنْ	يَشَاءَ	اللَّهُ	هُوَ	أَهْلُ	التَّقْوَى
except	that	please	Allah	He	worthy	to be feared

إِلَّا أَنْ يَشَاءَ اللَّهُ ﴿57﴾ هُوَ أَهْلُ التَّقْوَى

unless Allah (so) please. He (alone) is worthy to be feared

وَأَهْلُ الْمَغْفِرَةِ ﴿57﴾	وَأَهْلُ	وَأَهْلُ
and He (alone) is worthy to forgive.	worth	and

and He (alone) is worthy to forgive.

٤٥- سُورَةُ الْقِيَمَةِ مَكِّيَّةٌ

Revealed in Makkah

Surah Al-Qiyamah

رُكُوعَاتُهَا ٢

آيَاتُهَا ٢١

Ruku 2

Verses 41

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.

لَا أُقْسِمُ	بِ	يَوْمِ	الْقِيَمَةِ	وَ	لَا أُقْسِمُ	بِ	النَّفْسِ
I swear	with	Day	Resurrection	and	I swear	with	the soul

لَا أُقْسِمُ بِيَوْمِ الْقِيَمَةِ ② وَلَا أُقْسِمُ بِالنَّفْسِ

No! I call to witness the Day of Resurrection. And I call to witness the oft-blaming

اللَّوَامَةِ	أَ	يَحْسَبُ	الْإِنْسَانُ	أَنْ	لَنْ	نَجْمَعَ
oft-blaming	does	think	man	that	not	We assemble

اللَّوَامَةِ ③ أَيَحْسَبُ الْإِنْسَانُ أَلَّنْ نَجْمَعَ

conscience. Does man think that We shall not assemble

عِظَامَ	هَ	بَلَى	قَدْرَيْنَ	عَلَى	أَنْ	نُصَوِّى	بَنَانَ	هَ
his bones	his	yes	We have power	over	that	We restore	finger tips	his

عِظَامَهُ ④ بَلَى قَدْرَيْنَ عَلَى أَنْ نُصَوِّى بَنَانَهُ ⑤

his bones? Yes, We have the power to restore his very finger-tips.

بَلْ	يُرِيدُ	الْإِنْسَانُ	لِ	يَفْجُرَ	أَمَامَ	هَ	يَسْأَلُ	أَيَّانَ
but	desires	man	that	continue to sin	before	him	he asks	when will

بَلْ يُرِيدُ الْإِنْسَانُ لِيَفْجُرَ أَمَامَهُ ⑥ يَسْأَلُ أَيَّانَ

But man desires to continue to sin as he proceeds. He asks,'When will be

يَوْمُ	الْقِيَمَةِ	فَ	إِذَا	بَرِقَ	الْبَصْرُ	وَ	خَسَفَ	الْقَمْرُ
the Day	Resurrection	so	when	dazzled	the eye	and	eclipsed	the moon

يَوْمُ الْقِيَمَةِ ﴿٧﴾ فَإِذَا بَرِقَ الْبَصْرُ ﴿٨﴾ وَخَسَفَ الْقَمْرُ ﴿٩﴾

the Day of Resurrection? When the eye is dazzled, And the moon is eclipsed,

وَ	جُمِعَ	الشَّمْسُ	وَ	الْقَمْرُ	يَقُولُ	الْإِنْسَانُ	يَوْمَ	ئِذٍ
and	brought together	the sun	and	the moon	say	man	day	that

وَ جُمِعَ الشَّمْسُ وَالْقَمْرُ ﴿١٠﴾ يَقُولُ الْإِنْسَانُ يَوْمَئِذٍ

And the sun and the moon are brought together, On that day man will say,

أَيْنَ	الْمَفْرُ	كَلَّا	لَا	وَزَرَ	إِلَى	رَبِّ	كَ	يَوْمَ	ئِذٍ
where	escape	no	no	refuge	to	Lord	your	day	that

أَيْنَ الْمَفْرُ ﴿١١﴾ كَلَّا لَا وَزَرَ ﴿١٢﴾ إِلَى رَبِّكَ يَوْمَئِذٍ

'Whither to escape?' No ! There is no refuge! With your Lord (alone)

الْمُسْتَقَرُّ	يُنَبَّؤُ	الْإِنْسَانُ	يَوْمَ	ئِذٍ	بِمَا	قَدَّمَ
place of rest	informed	man	day	that	with what	sent forward

الْمُسْتَقَرُّ ﴿١٣﴾ يُنَبَّؤُ الْإِنْسَانُ يَوْمَئِذٍ بِمَا قَدَّمَ

will be the place of rest that day. That day will man be informed of that which he has sent forward

وَ	أَخَّرَ	بَلِ	الْإِنْسَانُ	عَلَى	نَفْسِ	هِ	بَصِيرَةً	وَ	لَوْ	أَلْقَى
and	left behind	no	man	upon	soul	his	fully aware	and	if	put forward

وَ أَخَّرَ ﴿١٤﴾ بَلِ الْإِنْسَانُ عَلَى نَفْسِهِ بَصِيرَةٌ ﴿١٥﴾ وَلَوْ أَلْقَى

and left behind. No, man is fully aware of his own soul. Even though he puts forward

مَعَاذِيرَ	هُ	لَا	تُحَرِّكُ	بِهِ	لِسَانَ	كَ	لِ	تَعْجَلُ	بِهِ
excuses	his	not	move	with this	tongue	your	that	you hasten	with it

مَعَاذِيرَهُ ﴿١٦﴾ لَا تُحَرِّكُ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ ﴿١٧﴾

his excuses. Move not your tongue with this (revelation) that you may hasten (to preserve) it.

إِنَّ	عَلَى	نَا	جَمَعَ	هَ	وَ	قُرْآنَ	هَ	فَ	إِذَا	قَرَأْنَا	هُ	فَ	اتَّبِعْ		
you	follow	then	it	We	recite	when	so	its	recital	and	its	collection	Us	upon	surely

إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ ﴿١٨﴾ فَإِذَا قَرَأْنَاهُ فَاتَّبِعْ

Surely upon Us (rests) its collection and its recital. So when We recite it, then follow you

قُرْآنَ	هَ	ثُمَّ	إِنَّ	عَلَى	نَا	بَيَانَ	هَ	كَلَّا	بَلْ	تُحِبُّونَ	
you	love	but	no	its	expounding	Us	upon	surely	then	its	recital

قُرْآنَهُ ﴿١٩﴾ ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ ﴿٢٠﴾ كَلَّا بَلْ تُحِبُّونَ

its recital. Then upon us (rests) the expounding thereof. No, but you love

الْعَاجِلَةَ	وَ	تَذَرُونَ	الْآخِرَةَ	وَجُوهَ	يَوْمَ	ئِذٍ							
that	is	near	at	hand	and	disregard	the	Hereafter	Some	faces	on	that	day

الْعَاجِلَةَ ﴿٢١﴾ وَتَذَرُونَ الْآخِرَةَ ﴿٢٢﴾ وَجُوهَ يَوْمَئِذٍ

that which is near at hand. And disregard the Hereafter. Some faces on that day

نَاضِرَةً	إِلَى	رَبِّ	هَا	نَاطِرَةً	وَ	وَجُوهَ	يَوْمَ	ئِذٍ	بَاسِرَةً
gloomy	that	day	faces	and	looking	their	Lord	to	fresh

نَاضِرَةً ﴿٢٣﴾ إِلَى رَبِّهَا نَاطِرَةً ﴿٢٤﴾ وَوَجُوهَ يَوْمَئِذٍ بِاسِرَةً ﴿٢٥﴾

will be bright, Looking (eagerly) towards their Lord; And some faces on that day will be dismal,

تَظُنُّ	أَنْ	يُفْعَلَ	بِ	هَا	فَاقِرَةً	كَلَّا	إِذَا	بَلَغَتْ	
come	upto	when	Aye	back-breaking	them	with	befall	that	think

تَظُنُّ أَنْ يُفْعَلَ بِهَا فَاقِرَةً ﴿٢٦﴾ كَلَّا إِذَا بَلَغَتْ

Thinking that a back-breaking calamity is about to befall them. Aye! (when the soul of dying man) comes up to

التَّرَاقِي	وَ	قِيلَ	مَنْ	رَاقٍ	وَ	ظَنَّ	أَنَّ	هُ	الْفِرَاقُ						
the	parting	it	is	that	he	thought	and	wizard	who	it	is	said	and	collar	bone

التَّرَاقِي ﴿٢٧﴾ وَقِيلَ مَنْ رَاقٍ ﴿٢٨﴾ وَظَنَّ أَنَّهُ الْفِرَاقُ ﴿٢٩﴾

the throat, And it is said, 'Who is the wizard (to save him)? And he is sure that it is the (hour of) parting;

وَ	التَّتَفَّتِ	السَّاقُ	بِ	السَّاقِ	إِلَى	رَبِّ	كَ	يَوْمَ	ئِذِهِ
and	rub	a shank	with	another shank	to	Lord	your	day	that

وَالتَّتَفَّتِ السَّاقُ بِالسَّاقِ ۝³⁰ إِلَى رَبِّكَ يَوْمَئِذٍ

And one shank rubs against another shank (*in agony*); to your Lord that day

الْمَسَاقُ	فَ	لَا	صَدَّقَ	وَ	لَا	صَلَّى	وَلَكِنْ	كَذَّبَ
the driving	so	not	accepted	and	nor	offered Prayers	but	rejected

الْمَسَاقُ ۝³¹ فَلَا صَدَّقَ وَلَا صَلَّى ۝³² وَلَكِنْ كَذَّبَ

will be the driving. For he neither accepted (*the truth*), nor offered Prayers; But he rejected (*the truth*)

وَ	تَوَلَّى	ثُمَّ	ذَهَبَ	إِلَى	أَهْلِهِ	هُ	يَتَمَطَّى	أُولَى	لَكَ
and	turned away	then	he went	to	his kinsfolk	his	strutting along	woe	for you

وَتَوَلَّى ۝³³ ثُمَّ ذَهَبَ إِلَى أَهْلِهِ يَتَمَطَّى ۝³⁴ أُولَى لَكَ

and turned his back; Then he went to his kinsfolk, strutting along. 'Woe to you!

فَ	أُولَى	ثُمَّ	أُولَى	لَكَ	فَ	أُولَى	أَيَحْسَبُ	الْإِنْسَانُ
then	woe	then	woe	unto you	then	woe	does	man think

فَأُولَى ۝³⁵ ثُمَّ أُولَى لَكَ فَأُولَى ۝³⁶ أَيَحْسَبُ الْإِنْسَانُ

and woe again! 'Then woe to you! and woe again!' Does man think

أَنْ	يُتْرَكَ	سُدَى	أَمْ	لَمْ	يَكُ	نُطْفَةً	مِنْ	مَنْيِّ	يُمْنِي
that	be left	useless	did	not	was he	drop	of	drop of fluid	emitted forth

أَنْ يُتْرَكَ سُدَى ۝³⁷ أَلَمْ يَكُ نُطْفَةً مِنْ مَنْيِّ يُمْنِي ۝³⁸

that he will be left free to wander? Was he not a drop of fluid, emitted forth?

ثُمَّ	كَانَ	عَلَقَةً	فَ	خَلَقَ	فَ	سَوَّى	فَ	جَعَلَ
then	was	a clot	then	created	and	perfected	then	He made

ثُمَّ كَانَ عَلَقَةً فَخَلَقَ فَسَوَّى ۝³⁹ فَجَعَلَ

Then he became a clot, then He shaped and perfected (*him*). Then He made

مِنْ	هُ	الزَّوْجَيْنِ	الدَّكَرِ	وَ	الْأُنْثَى	أ	لَيْسَ	ذَلِكَ
of	him	a pair	the male	and	female	is	not	that

مِنْهُ الزَّوْجَيْنِ الدَّكَرِ وَالْأُنْثَى ④ أَلَيْسَ ذَلِكَ

of him a pair, the male and female. Has not such a One

بِ	قَدْرِ	عَلَى	أَنْ	يُحْيِي	الْمَوْتَى
with	power	upon	that	raise	the dead

بِقَدْرِ عَلَى أَنْ يُحْيِيَ الْمَوْتَى ④

the power to raise the dead to life?

٤٦- سُورَةُ الدَّهْرِ مَدَنِيَّةٌ

Revealed in Madinah

Surah Al-Dhar

رُكُوعَاتُهَا ٢

آيَاتُهَا ٣٢

Ruku 2

Verses 32

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.

هَلْ	أَتَى	عَلَى	الْإِنْسَانَ	حِينَ	مِّنَ	الدَّهْرِ	لَمْ
has	come	upon	man	a time	of	a period	not

هَلْ أَتَى عَلَى الْإِنْسَانَ حِينَ مِّنَ الدَّهْرِ لَمْ

There has certainly come upon man a period of time

يَكُنْ	شَيْئًا	مَّدْكَورًا	إِنْ	نَا	خَلَقْنَا	الْإِنْسَانَ	مِنْ
he was	anything	worth mentioning	surely	We	We created	man	of

يَكُنْ شَيْئًا مَّدْكَورًا ② إِنْ خَلَقْنَا الْإِنْسَانَ مِنْ

when he was not a thing spoken of. We created man from

نُطْفَةٍ	أَمْشَاجٍ	نَّبْتَلِيْهِ	ه	فَ	جَعَلْنَا	هُ	سَمِيْعًا	بَصِيْرًا
sperm-drop	mingled	We try	it	then	We made	him	a hearing	seeing

نُطْفَةٍ أَمْشَاجٍ نَّبْتَلِيْهِ فَجَعَلْنَاهُ سَمِيْعًا بَصِيْرًا ③

a mingled sperm-drop which We caused to pass through trials; then We turned him into a hearing, seeing being.

إِنْ	نَّا	هَدَيْنَا	هُ	السَّبِيْلَ	إِمَّا	شَاكِرًا	وَ	إِمَّا	كَفُوْرًا
surely	We	We guided	him	the way	or	one who is grateful	and	or	ungrateful

إِنَّا هَدَيْنَاهُ السَّبِيْلَ إِمَّا شَاكِرًا وَإِمَّا كَفُوْرًا ④

We have shown him the way, whether he be grateful or ungrateful.

إِنْ	نَّا	أَعْتَدْنَا	لِ	الْكٰفِرِيْنَ	و	سَلْسِلًا	وَ	أَغْلًا
verily	We	prepared	for	the disbelievers	and	chains	and	iron-collars

إِنَّا أَعْتَدْنَا لِّلْكَٰفِرِيْنَ سَلْسِلًا وَ أَغْلًا

Verily, We have prepared for the disbelievers chains and iron-collars

وَ	سَعِيْرًا	إِنَّ	الْأَبْرَارَ	يَشْرَبُوْنَ	مِنْ	كَأْسٍ
and	blazing Fire	surely	virtuous	they drink	of	a cup

وَ سَعِيْرًا ⑤ إِنَّ الْأَبْرَارَ يَشْرَبُوْنَ مِنْ كَأْسٍ

and a blazing Fire. But the virtuous drink of a cup

كَانَ	مِزَاجٌ	هَآ	كَافُوْرًا	عِيْنًا	يَشْرَبُ	بِ	هَآ	عِبَادُ	اللّٰهِ
was	tempered	it	camphor	a spring	drink	with	from	servant	Allah

كَانَ مِزَاجُهَا كَافُوْرًا ⑥ عِيْنًا يَشْرَبُ بِهَا عِبَادُ اللّٰهِ

tempered with camphor -- A spring wherefrom the servants of Allah drink.

يُفَجِّرُوْنَ	هَآ	تَفْجِيْرًا	يُوْفُوْنَ	بِ	النَّذْرِ	وَ	يَخَافُوْنَ
they cause to gush forth	it	forceful gushing forth	they fulfil	with	vows	and	they fear

يُفَجِّرُوْنَهَا تَفْجِيْرًا ⑦ يُوْفُوْنَ بِالنَّذْرِ وَ يَخَافُوْنَ

They make it gush forth--a forceful gushing forth -- They fulfil (their) vows, and fear

يَوْمًا	كَانَ	شُرُّهُ	هَـ	مُسْتَطِيرًا	وَ	يُطْعَمُونَ
a day	was	evil	its	widespread	and	they feed

يَوْمًا كَانَ شُرُّهُ مُسْتَطِيرًا ⑧ وَيُطْعَمُونَ

a day the evil of which is widespread. And they feed,

الطَّعَامَ	عَلَى	حُبِّ	هَـ	مِسْكِينًا	وَ	يَتِيمًا
the food	for	love	Him	the poor	and	the orphan

الطَّعَامَ عَلَى حُبِّهِ مِسْكِينًا وَيَتِيمًا

for love of Him, the poor, the orphan,

وَ	أَسِيرًا	إِنَّمَا	نُطْعِمُكُمْ	لِ	وَجْهِ	اللَّهِ	لَا
and	prisoner	only	We feed	for	pleasure	Allah	not

وَ أَسِيرًا ⑨ إِنَّمَا نُطْعِمُكُمْ لِوَجْهِ اللَّهِ لَا

and the prisoner, (Saying), 'We feed you for Allah's pleasure (only).

نُرِيدُ	مِنْكُمْ	جَزَاءً	وَ	لَا	شُكْرًا	إِنَّا	نَخَافُ
We desire	you	reward	and	not	thanks	verily	we fear

نُرِيدُ مِنْكُمْ جَزَاءً وَلَا شُكْرًا ⑩ إِنَّا نَخَافُ

We desire no reward nor thanks from you. 'Verily, we fear

مِنْ	رَبِّ	نَا	يَوْمًا	عَبُوسًا	قَمَطِرِيًّا	فَ	وَقِ	هُمْ
from	Lord	our	day	frowning	distressful	so	save	them

مِنْ رَبِّنَا يَوْمًا عَبُوسًا قَمَطِرِيًّا ⑪ فَوْقَهُمْ

from our Lord a frowning and distressful day.' So Allah will save them

اللَّهُ	شَرَّ	ذَلِكَ	الْيَوْمِ	وَ	لَقَى	هُمْ	نَضْرَةً	وَ	سُرُورًا
Allah	evil	that	day	and	grant	them	freshness	and	happiness

اللَّهُ شَرَّ ذَلِكَ الْيَوْمِ وَلَقَّاهُمْ نَضْرَةً وَسُرُورًا ⑫

from the evil of that day, and will grant them cheerfulness and happiness.

مُتَكِّئِينَ	وَّ حَرِيرًا	وَّ	جَنَّةً	صَبَرُوا	بِمَا	هُم	جَزَى	وَّ
reclining	silk	and	Garden	their steadfastness	because	them	reward	and

وَجَزَاهُمْ بِمَا صَبَرُوا جَنَّةً وَحَرِيرًا ﴿١٣﴾ مُتَكِّئِينَ

And He will reward them, for their steadfastness, with a Garden and (a raiment of) silk, Reclining

لَا	وَّ	شَمْسًا	هَا	فِي	يَرُونَ	لَا	الْأَرَائِكِ	عَلَى	هَا	فِي
nor	and	excessive heat	there	in	they see	not	couches	upon	there	in

فِيهَا عَلَى الْأَرَائِكِ لَا يَرُونَ فِيهَا شَمْسًا وَلَا

therein upon couches, they will find there neither excessive heat nor

ذَلَّتْ	وَّ	هَا	ظِلُّ	عَلَيْهِمْ	دَانِيَةً	وَّ	رَمَهْرِيرًا
is lowered	and	its	shades	over them	close	and	excessive cold

رَمَهْرِيرًا ﴿١٤﴾ وَدَانِيَةً عَلَيْهِمْ ظِلُّهَا وَذَلَّتْ

excessive cold. And its shades will be close over them, and

مِّنْ	أَنِيَّةٍ	بِ	عَلَيْهِمْ	يُطَافُ	وَّ	تَدْلِيلًا	هَا	قُطُوفٌ
of	vessels	with	among them	passed round	and	easy reach	its	clustered fruits

قُطُوفَهَا تَدْلِيلًا ﴿١٥﴾ وَيُطَافُ عَلَيْهِمْ بِأَنِيَّةٍ مِّنْ

its clustered fruits will be brought within easy reach. And vessels of silver will be passed

فِضَّةٍ	وَّ	أَكْوَابٍ	كَانَتْ	قَوَارِيرًا	قَوَارِيرًا	مِّنْ	فِضَّةٍ
silver	and	goblets	were	glass	Glass	of	silver

فِضَّةٍ وَأَكْوَابٍ كَانَتْ قَوَارِيرًا ﴿١٦﴾ قَوَارِيرًا مِّنْ فِضَّةٍ

round among them, and (also) goblets of glass, Glass of silver

هَا	فِي	يُسْقَوْنَ	وَّ	تَقْدِيرًا	هَا	قَدَرُوا
there	in	made to drink	and	outstanding skill	it	fashioned

قَدَرُوهَا تَقْدِيرًا ﴿١٧﴾ وَيُسْقَوْنَ فِيهَا

which they fashioned with outstanding skill. And therein will they be given

هَا	فِي	عَيْنًا	زُنْجَبِيلًا	هَا	مِزَاجُ	كَانَ	كَاسًا
there	in	a spring	ginger	it	tempered	was	a cup

كَاسًا كَانَ مِزَاجُهَا زُنْجَبِيلًا ⑱ عَيْنًا فِيهَا

to drink a cup tempered with ginger, (From) a spring therein

وَلَدَانُ	عَلَيْهِمْ	يَطُوفُ	وَ	سَلْسَبِيلًا	تُسَمَّى
youths	upon them	go round	and	'Salsabil'	named

تُسَمَّى سَلْسَبِيلًا ⑲ وَيَطُوفُ عَلَيْهِمْ وَلَدَانُ

named Salsabil. And there will wait upon them youths

مُخَلَّدُونَ	إِذَا	رَأَيْتَ	هُمْ	حَسِبْتَ	هُمْ	لَوْلَا	مَنْثُورًا
scattered	when	see	them	you think	them	pearls	scattered

مُخَلَّدُونَ إِذَا رَأَيْتَهُمْ حَسِبْتَهُمْ لَوْلَا مَنْثُورًا ⑳

who will not age. When you see them, you think them to be pearls scattered about.

وَ	إِذَا	رَأَيْتَ	ثُمَّ	رَأَيْتَ	نَعِيمًا	وَ	مُلْكًا	كَبِيرًا
and	when	you see	then	you see	bliss	and	kingdom	great

وَإِذَا رَأَيْتَ ثُمَّ رَأَيْتَ نَعِيمًا وَ مُلْكًا كَبِيرًا ㉑

And when you see you will see there a bliss and a great kingdom.

عَلَيْهِمْ	ثِيَابُ	سُنْدُسٍ	خَضْرُ	وَ	اسْتَبْرَقُ	وَ	حُلُورًا
on them	garments	silk	green	and	brocade	and	adorned

عَلَيْهِمْ ثِيَابُ سُنْدُسٍ خَضْرُ وَ اسْتَبْرَقُ وَ حُلُورًا

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

أَسَاوِرَ	مِنْ	فِضَّةٍ	وَ	سَقَى	هُمْ	رَبُّ	هُمْ	شَرَابًا	طَهُورًا
bracelets	of	silver	and	give to drink	them	Lord	their	beverage	pure

أَسَاوِرَ مِنْ فِضَّةٍ وَ سَقَى رَبُّهُمْ شَرَابًا طَهُورًا ㉒

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

إِنَّ	هَذَا	كَانَ	لَ	كُم	جَزَاءً	وَ	كَانَ	سَعْيُ	كُم
surely	this	was	for	you	reward	and	was	labour	your

إِنَّ هَذَا كَانَ لَكُمْ جَزَاءً وَكَانَ سَعْيُكُمْ

'This is your reward, and your labour has been

مَشْكُورًا	إِنَّ	نَا	نَحْنُ	نَزَّلْنَا	عَلَى	كَ	الْقُرْآنَ	تَنْزِيلًا
appreciated	surely	We	We	We revealed	unto	you	the Quran	piecemeal

مَشْكُورًا ﴿٢٣﴾ إِنَّا نَحْنُ نَزَّلْنَا عَلَيْكَ الْقُرْآنَ تَنْزِيلًا ﴿٢٤﴾

appreciated.' Surely, We have revealed to you the Quran piecemeal.

فَاصْبِرْ	لِ	حُكْمِ	رَبِّ	كَ	وَ	لَا	تُطِعْ	مِنْ	هُم	إِثْمًا	أَوْ	
so	be patient	for	judgement	your	Lord	and	you follow	not	of	them	sinful	or

فَاصْبِرْ لِحُكْمِ رَبِّكَ وَلَا تُطِعْ مِنْهُمْ إِثْمًا أَوْ

So wait patiently for the judgement of your Lord, and yield not to any one among them (who is) sinful or

كُفُورًا	وَ	اذْكُرِ	اسْمَ	رَبِّ	كَ	بُكْرَةً	وَ	أَصِيلًا
ungrateful	and	remember	name	Lord	your	morning	and	evening

كُفُورًا ﴿٢٥﴾ وَاذْكُرِ اسْمَ رَبِّكَ بُكْرَةً وَأَصِيلًا ﴿٢٦﴾

ungrateful. And remember the name of your Lord morning and evening.

وَ	مِنَ	الَّيْلِ	فَاسْجُدْ	لَ	هُ	وَ	سَبِّحْ	هُ	لَيْلًا	طَوِيلًا
and	from	night	then	for	Him	and	glorify	Him	night	long

وَ مِنَ اللَّيْلِ فَاسْجُدْ لَهُ وَ سَبِّحْهُ لَيْلًا طَوِيلًا ﴿٢٧﴾

And during the night prostrate yourself before Him, and extol His glory for a long (part of the) night.

إِنَّ	هَؤُلَاءِ	يُحِبُّونَ	الْعَاجِلَةَ	وَ	يَذْرُونَ	وَرَاءَ	هُم
verily	these	they love	present life	and	they leave	behind	them

إِنَّ هَؤُلَاءِ يُحِبُّونَ الْعَاجِلَةَ وَيَذْرُونَ وَّرَاءَ هُمْ

Verily, these (people) love the present life, and they neglect the hard

يَوْمًا	ثَقِيلًا	نَحْنُ	خَلَقْنَا	هُمْ	وَ	شَدَدْنَا	أَسْرَ	هُمْ
day	hard	We	We created	them	and	We strengthened	make	their

يَوْمًا ثَقِيلًا ②٨ نَحْنُ خَلَقْنَاهُمْ وَشَدَدْنَا أَسْرَهُمْ

day (that is) before them. We have created them and strengthened their make;

وَ	إِذَا	شِئْنَا	بَدَلْنَا	أَمْثَالَهُمْ	هُمْ	تَبْدِيلًا	إِنَّ	هَذِهِ
and	when	We will	We replace	like	them	by others	verily	this

وَإِذَا شِئْنَا بَدَلْنَا أَمْثَالَهُمْ تَبْدِيلًا ②٩ إِنَّ هَذِهِ

and when We will, We can replace them by others like them. Verily, this is

تَذَكِّرُهُ	فَ	مَنْ	شَاءَ	أَتَّخَذَ	إِلَى	رَبِّهِ	سَبِيلًا	وَ	مَا
a Reminder	so	who	wishes	take	unto	his Lord	way	and	what

تَذَكِّرُهُ فَمَنْ شَاءَ اتَّخَذَ إِلَىٰ رَبِّهِ سَبِيلًا ③٠ وَمَا

a Reminder. So whoever wishes, may take a way to his Lord. And you

تَشَاءُ	وَنَ	إِلَّا	أَنْ	يَشَاءَ	اللَّهُ	إِنَّ	اللَّهُ	كَانَ	عَلِيمًا
you desire	except	that	will	Allah	verily	Allah	is	All-Knowing	

تَشَاءُ وَنَ إِلَّا أَنْ يَشَاءَ اللَّهُ إِنَّ اللَّهَ كَانَ عَلِيمًا

cannot exercise your desire except when Allah so wills. Verily, Allah is All-Knowing,

حَكِيمًا	يُدْخِلُ	مَنْ	يَشَاءُ	فِي	رَحْمَةِ	هِ	وَ	الظَّالِمِينَ
Wise	cause to enter	whom	He pleases	in	His	mercy	and	the wrongdoers

حَكِيمًا ③١ يُدْخِلُ مَنْ يَشَاءُ فِي رَحْمَتِهِ وَالظَّالِمِينَ

Wise. He causes whom He pleases to enter His mercy, and for the wrongdoers

أَعَدَّ	لَ	هُمْ	عَذَابًا	أَلِيمًا
prepared	for	them	punishment	painful

أَعَدَّ لَهُمْ عَذَابًا أَلِيمًا ③٢

He has prepared a painful punishment.

٤٤- سُورَةُ الْمُرْسَلَاتِ مَكِّيَّةٌ

Revealed in Makkah

Surah Al-Mursalat

رُكُوعَاتُهَا ٢

آيَاتُهَا ٥١

Ruku 2

Verses 51

الرَّحِيمِ

الرَّحْمَنِ

اللَّهِ

اسْمِ

بِ

the Merciful

the Gracious

Allah

the name

with

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①

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

وَالْمُرْسَلَاتِ عُرْفًا ۚ وَالْعَصْفَاتِ ۚ وَعَصْفًا ۚ وَالنَّشِرَاتِ ۚ نَشْرًا

those who through spreading and blowing violently those which blow violently then gently those sent forth by

وَالْمُرْسَلَاتِ عُرْفًا ② فَالْعَصْفَاتِ عَصْفًا ③ وَالنَّشِرَاتِ نَشْرًا ④

By those which are sent off gently, Then gather speed and blow swiftly, And those who spread a through spreading,

فَالْفَرَقَاتِ ۚ فَرَقًا ۚ فَالْمُلْقِيَاتِ ذِكْرًا ۚ عُذْرًا أَوْ

or to excuse Reminder those who deliver so definite separation those who separate then

فَالْفَرَقَاتِ فَرَقًا ⑤ فَالْمُلْقِيَاتِ ذِكْرًا ⑥ عُذْرًا أَوْ

And then they make clear distinctions, And by those who deliver the Reminder, Absolving themselves of the responsibility or

نُذْرًا ۚ إِنَّ مَا تُوْعَدُونَ لَآ تُوْعَدُونَ ۚ لَآ تُوْعَدُونَ ۚ وَاقِعٌ ۚ وَاقِعٌ ۚ إِذَا تَنجُمُ طُمِسَتْ

lose light the stars when so come to pass surely you are promised that surely warn

نُذْرًا ⑦ إِنَّمَا تُوْعَدُونَ لَوَاقِعٌ ⑧ فَإِذَا تَنجُمُ طُمِسَتْ ⑨

by way of warning, Verily, that which you are promised must come to pass. So when the stars are made to lose (their) light,

وَإِذَا السَّمَاءُ فُرِجَتْ ۚ وَإِذَا الْجِبَالُ نُسِفَتْ ۚ وَإِذَا

when and blown away mountains when and rent asunder the heaven when and

وَإِذَا السَّمَاءُ فُرِجَتْ ⑩ وَإِذَا الْجِبَالُ نُسِفَتْ ⑪ وَإِذَا

And when the heaven is rent asunder, And when the mountains are blown away, And when

الرُّسُلُ	أَقَّتْ	لِ	أَيِّ	يَوْمٍ	أَجَلَتْ	لِ	يَوْمِ	الْفُضْلِ
the Messengers	appear at appointed time	for	what	day	the time appointed	for	day	decision

الرُّسُلُ أَقَّتْ ۞ لِّأَيِّ يَوْمٍ أَجَلَتْ ۞ لِّيَوْمِ الْفُضْلِ ۞ ۞

the Messengers are made to appear at the appointed time -- For what day has the time (of these happenings) been appointed?

وَمَا	أَدْرِي	كَ	مَا	يَوْمٌ	الْفُضْلِ	وَيْلٌ	يَوْمٌ	ئِذٍ
and	make know	you	what	Day	the Decision	woe	day	that

وَمَا أَدْرِكَ مَا يَوْمِ الْفُضْلِ ۞ وَيْلٌ يَّوْمَئِذٍ ۞

For the Day of Decision. And what should make you know what the Day of Decision is! Woe on that day

لِّلْمُكَذِّبِينَ	أَلَمْ	نُهَلِكِ	الْأَوَّلِينَ	ثُمَّ	نَتَّبِعُ	هُمُ	الْآخِرِينَ
for those who reject	not	We destroy	earlier people	then	We cause to follow	them	the later ones

لِّلْمُكَذِّبِينَ ۞ أَلَمْ نُهَلِكِ الْأَوَّلِينَ ۞ ثُمَّ نَتَّبِعُهُمُ الْآخِرِينَ ۞

to those who reject (the truth)! Did We not destroy the earlier people? We will now cause the later ones to follow them.

كَذَلِكَ	نَفَعَلُ	بِ	الْمُجْرِمِينَ	وَيْلٌ	يَوْمٌ	ئِذٍ	لِّ	الْمُكَذِّبِينَ
thus	We deal	with	the guilty	woe	day	that	for	those who reject

كَذَلِكَ نَفَعَلُ بِالْمُجْرِمِينَ ۞ وَيْلٌ يَّوْمَئِذٍ لِّلْمُكَذِّبِينَ ۞

Thus do We deal with guilty. Woe on that day to those who reject (the truth)!

أَلَمْ	نَخْلُقْ	كُمُ	مِّنْ	مَّاءٍ	مَّهِينٍ	فَ	جَعَلْنَا	هُ	فِي	قَرَارٍ
not	We create	you	from	fluid	insignificant	and	We placed	it	in	place

أَلَمْ نَخْلُقْكُمْ مِّنْ مَّاءٍ مَّهِينٍ ۞ فَجَعَلْنَاهُ فِي قَرَارٍ

Did We not create you from an insignificant fluid, And We placed it in a safe

مَّكِينٍ	إِلَى	قَدَرٍ	مَّعْلُومٍ	فَ	قَدَرْنَا	فَ	نِعْمَ
safe	for	measure	known	then	We measure	so	how good

مَّكِينٍ ۞ إِلَى قَدَرٍ مَّعْلُومٍ ۞ فَقَدَرْنَا فَنِعْمَ

place, For a known measure (of time)? Thus did We measure, and how excellently

الْقَدْرُونَ	وَيْلٌ	يَوْمَ	ئِذٍ	لِ	الْمُكَذِّبِينَ	أ	لَمْ	نَجْعَلِ
do We measure	woe	day	that	for	those who reject	have	not	We made

الْقَدْرُونَ ﴿٢٤﴾ وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ﴿٢٥﴾ أَلَمْ نَجْعَلِ

do We measure! Woe on that day to those who reject (the truth)! Have We not made

الْأَرْضَ	كِفَاتًا	أَحْيَاءَ	وَ	أَمْوَاتًا	وَ	جَعَلْنَا	فِي	هَا
the earth	a receptacle	living	and	dead	and	We made	in	there

الْأَرْضَ كِفَاتًا ﴿٢٦﴾ أَحْيَاءَ وَ أَمْوَاتًا ﴿٢٧﴾ وَ جَعَلْنَا فِيهَا

the earth so as to hold, The living and the dead? And We placed thereon

رَوَاسِيَ	شَمِخَاتٍ	وَ	أَسْقَيْنَا	كُمُ	مَاءً	فُرَاتًا
mountains	high	and	We gave to drink	you	water	sweet

رَوَاسِيَ شَمِخَاتٍ وَ أَسْقَيْنَا كُمُ مَاءً فُرَاتًا ﴿٢٨﴾

high mountains, and gave you sweet water to drink.

وَيْلٌ	يَوْمَ	ئِذٍ	لِ	الْمُكَذِّبِينَ	إِنطَلِقُوا	إِلَى	مَا	كُنْتُمْ
woe	day	that	for	those who reject	move on	to	that	you are

وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ﴿٢٩﴾ إِنطَلِقُوا إِلَى مَا كُنْتُمْ

Woe on that day to those who reject (the truth)! 'Now move on towards that which you

بِهِ	تُكَذِّبُونَ	إِنطَلِقُوا	إِلَى	ظِلِّ	ذِي	ثَلَاثِ	شُعَبٍ
with it	you tell lies	move on	to	shade	with	three	sections

بِهِ تُكَذِّبُونَ ﴿٣٠﴾ إِنطَلِقُوا إِلَى ظِلِّ ذِي ثَلَاثِ شُعَبٍ ﴿٣١﴾

treated as a lie, '(Aye), move on towards a shadow which has three sections,

لَا	ظَلِيلٍ	وَ	لَا	يُعْنِي	مِنَ	اللَّهَبِ	إِنَّ	هَا	تَرْمِي	بِ	شَرَرٍ
not	affording shade	and	nor	protect	from	the flame	surely	it	throws	with	sparks

لَا ظَلِيلٍ وَ لَا يُعْنِي مِنَ اللَّهَبِ ﴿٣٢﴾ إِنَّهَا تَرْمِي بِشَرَرٍ

'Neither affording shade, nor protecting from the flame.' It throws up sparks

كَ	الْقَصْرِ	كَ	أَنَّ	هَ	جِئِلْتُمْ	صُفْرًا	وَيْلٌ	يَوْمَ	ئِذٍ
like	castles	as	if	it	camels	one yellow	woe	day	that

كَالْقَصْرِ ۝ ۳۳ كَأَنَّهُ جِئِلْتُمْ صُفْرًا ۝ ۳۴ وَيْلٌ يَوْمَئِذٍ

like (huge) castles, As if it were made up of many copper-coloured camels. Woe on that day

لِ	الْمُكَذِّبِينَ	هَذَا	يَوْمٌ	لَا	يَنْطِقُونَ	وَ	لَا	يُؤْذَنُ
for	those who reject	this	day	not	they speak	and	nor	they be permitted

لِلْمُكَذِّبِينَ ۝ ۳۵ هَذَا يَوْمٌ لَا يَنْطِقُونَ ۝ ۳۶ وَلَا يُؤْذَنُ

to those who reject (the truth)! This is a day when they shall not (be able to) speak; Nor shall they be permitted

لِ	هُمُ	فَ	يَعْتَذِرُونَ	وَيْلٌ	يَوْمَ	ئِذٍ	لِ	الْمُكَذِّبِينَ	هَذَا
for	them	so	offer excuses	woe	day	that	for	those who reject	this

لَهُمْ فَيَعْتَذِرُونَ ۝ ۳۷ وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ۝ ۳۸ هَذَا

to offer excuses. Woe on that day to those who reject (the truth)! 'This

يَوْمَ	الْفُصْلِ	جَمَعْنَا	كُمُ	وَ	الْأَوَّلِينَ	فَ	إِنْ	كَانَ	لَكُمْ
Day	Decision	We gathered	you	and	earlier people	so	if	was	you

يَوْمَ الْفُصْلِ جَمَعْنَاكُمْ وَالْأَوَّلِينَ ۝ ۳۹ فَإِنْ كَانَ لَكُمْ

is the Day of Decision; We have gathered you and all the earlier peoples together. 'If now you have any

كَيْدٌ	فَ	كَيْدُو	نِ	وَيْلٌ	يَوْمَ	ئِذٍ	لِ	الْمُكَذِّبِينَ	إِنَّ
a plot	so	plot against	me	woe	day	that	for	those who reject	verily

كَيْدٌ فَكَيْدُونَ ۝ ۴۰ وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ۝ ۴۱ إِنَّ

stratagem, use it against Me.' Woe on that day to those who reject (the truth)!

الْمُتَّقِينَ	فِي	ظِلِّ	وَ	عُيُونٍ	وَ	فَوَاكِهَ	مِمَّا	يَشْتَهُونَ
the righteous	in	shades	and	spring	and	fruits	what	they desire

الْمُتَّقِينَ فِي ظِلِّ وَ عُيُونٍ ۝ ۴۲ وَ فَوَاكِهَ مِمَّا يَشْتَهُونَ ۝ ۴۳

The righteous will be in (the midst of) shades and springs, And fruits, such as they will desire.

كُلُوا	وَ	اشْرَبُوا	هَنِيئًا	بِمَا	كُنْتُمْ	تَعْمَلُونَ	إِنْ	نَا	كَذَلِكَ
eat	and	drink	pleasantly	with what	you are	you did	surely	We	thus

كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٤٤﴾ إِنَّا كَذَلِكَ

'Eat and drink pleasantly as a reward for what you did.' Thus surely

نَجْرِي	الْمُحْسِنِينَ	وَيْلٌ	يَوْمَ	ئِذٍ	لِ	الْمُكَذِّبِينَ
We reward	those who do good	woe	day	that	for	those who reject

نَجْرِي الْمُحْسِنِينَ ﴿٤٥﴾ وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿٤٦﴾

do We reward those who do good. Woe on that day to those who reject (*the truth*)!

كُلُوا	وَ	تَمَتُّعُوا	قَلِيلًا	إِنَّ	كُمْ	مُجْرِمُونَ	وَيْلٌ
eat	and	you enjoy	little	surely	you	guilty ones	woe

كُلُوا وَتَمَتُّعُوا قَلِيلًا إِنَّكُمْ مُجْرِمُونَ ﴿٤٧﴾ وَيْلٌ

'Eat and enjoy yourselves a little while (*in this world, O rejectors of truth*); surely you are the guilty ones.' Woe

يَوْمَ	ئِذٍ	لِ	الْمُكَذِّبِينَ	وَ	إِذَا	قِيلَ	لَ	هُمُ	ارْكَعُوا
day	that	for	those who reject	and	when	it is said	to	them	bow down

يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿٤٨﴾ وَإِذَا قِيلَ لَهُمُ ارْكَعُوا

on that day to those who reject (*the truth*)! And when it is said to them, 'Bow down,'

لَا	يَرْكَعُونَ	وَيْلٌ	يَوْمَ	ئِذٍ	لِ	الْمُكَذِّبِينَ	فَ	بِ	أَيِّ
not	they bow	woe	day	that	for	those who reject	then	with	which

لَا يَرْكَعُونَ ﴿٤٩﴾ وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿٥٠﴾ فَبِأَيِّ

they do not bow down. Woe on that day to those who reject (*the truth*)!

حَدِيثٍ	بَعْدَ	هَ	يُؤْمِنُونَ
word	after	this	they believe

حَدِيثٍ بَعْدَهُ يُؤْمِنُونَ ﴿٥١﴾

In which word then, after this, will they believe?

Tabarakallazi

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