

16. And gardens of entwined growth. ﴿١٦﴾ وَجَنَّاتٍ أَلْفَافًا
17. Indeed, the Day of Judgement is an appointed time – ﴿١٧﴾ إِنَّ يَوْمَ الْفُصْلِ كَانَ مِيقَاتًا
18. The Day the Horn is blown and you will come forth in multitudes ﴿١٨﴾ يَوْمَ يُنْفَخُ فِي الصُّورِ فَتَأْتُونَ أَفْوَاجًا
19. And the heaven is opened and will become gateways ﴿١٩﴾ وَفُتِحَتِ السَّمَاءُ فَكَانَتْ أَبْوَابًا
20. And the mountains are removed and will be [but] a mirage. ﴿٢٠﴾ وَسُيِّرَتِ الْجِبَالُ فَكَانَتْ سَرَابًا
21. Indeed, Hell has been lying in wait ﴿٢١﴾ إِنَّ جَهَنَّمَ كَانَتْ مِرْصَادًا
22. For the transgressors, a place of return, ﴿٢٢﴾ لِلطَّٰغِيْنَ مَنَآبًا
23. In which they will remain for ages [unending]. ﴿٢٣﴾ لَّيْسِينَ فِيهَا أَحْقَابًا
24. They will not taste therein [any] coolness or drink ﴿٢٤﴾ لَا يَذُوقُونَ فِيهَا بَرْدًا وَلَا شَرَابًا
25. Except scalding water and [foul] purulence – ﴿٢٥﴾ إِلَّا حَمِيمًا وَغَسَاقًا
26. An appropriate recompense.¹⁸²⁵ ﴿٢٦﴾ جَزَاءٌ وَفَاقًا
27. Indeed, they were not expecting an account ﴿٢٧﴾ إِنَّهُمْ كَانُوا لَا يَرْجُونَ حِسَابًا
28. And denied Our verses with [emphatic] denial. ﴿٢٨﴾ وَكَذَّبُوا بِآيَاتِنَا كِذَابًا
29. But all things We have enumerated in writing. ﴿٢٩﴾ وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ كِتَابًا
30. "So taste [the penalty], and never will We increase you except in torment."¹⁸²⁶ ﴿٣٠﴾ فَذُوقُوا فَلَنْ نَّزِيدَكُمْ إِلَّا عَذَابًا

¹⁸²⁵In proportion to and comparable with their crimes.

¹⁸²⁶This announcement will be made to the companions of Hell.

31. Indeed, for the righteous is attainment¹⁸²⁷ – إِنَّ لِلْمُتَّقِينَ مَفَازًا ﴿٣١﴾
32. Gardens and grapevines حَدَاقٍ وَأَعْنَبًا ﴿٣٢﴾
33. And full-breasted [companions] of equal age وَكَوَاعِبِ أَزْوَاجًا ﴿٣٣﴾
34. And a full cup.¹⁸²⁸ وَكَأْسًا دِهَاقًا ﴿٣٤﴾
35. No ill speech will they hear therein or any falsehood – لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا كِدَابًا ﴿٣٥﴾
36. [As] reward from your Lord, [a generous] gift [made due by] account,¹⁸²⁹ جَزَاءً مِّن رَّبِّكَ عَطَاءٌ حِسَابًا ﴿٣٦﴾
37. [From] the Lord of the heavens and the earth and whatever is between them, the Most Merciful. They possess not from Him [authority for] speech.¹⁸³⁰ رَبِّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا الرَّحْمَنُ لَا يَمْلِكُونَ مِنْهُ خِطَابًا ﴿٣٧﴾
38. The Day that the Spirit [i.e., Gabriel] and the angels will stand in rows, they will not speak except for one whom the Most Merciful permits, and he will say what is correct. يَوْمَ يَقُومُ الرُّوحُ وَالْمَلَائِكَةُ صَفًّا لَا يَتَكَلَّمُونَ إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمَنُ وَقَالَ صَوَابًا ﴿٣٨﴾
39. That is the True [i.e., certain] Day; so he who wills may take to his Lord a [way of] return.¹⁸³¹ ذَلِكَ الْيَوْمُ الْحَقُّ فَمَن شَاءَ اخْتِذْ إِلَىٰ رَبِّهِ مَعَابًا ﴿٣٩﴾
40. Indeed, We have warned you of an impending punishment on the Day when a man will observe إِنَّا أَنْذَرْنَكُمْ عَذَابًا قَرِيبًا يَوْمَ يَنْظُرُ الْمَرْءُ مَا قَدَّمَتْ يَدَاهُ وَيَقُولُ الْكَافِرُ

¹⁸²⁷Of security, success and reward, including escape and safety from Hell.

¹⁸²⁸Of wine which is delicious and does not intoxicate.

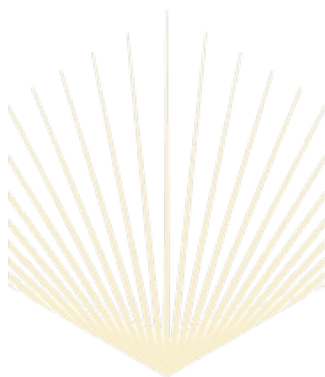
¹⁸²⁹i.e., as a result of both their own righteous deeds and the limitless generosity of Allāh (*subhānahu wa ta'ālā*). Another meaning is "a gift calculated [to be adequate]."

¹⁸³⁰None of Allāh's creatures can plead with Him on the Day of Judgement except by His permission.

¹⁸³¹i.e., a direct route through correct beliefs and righteous deeds.

what his hands have put forth¹⁸³²
and the disbeliever will say, "Oh,
I wish that I were dust!"

يَلْبِغَنِي كُنْتُ تُرَابًا ﴿٧٨﴾



¹⁸³²i.e., the deeds he did in this world, which await him in the Hereafter.

Sūrah an-Nāzi'āt¹⁸³³

Bismillāhir-Raḥmānir-Raḥeem

سُورَةُ النَّازِعَاتِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. By those [angels] who extract with violence¹⁸³⁴ وَالنَّازِعَاتِ غَرَقًا ﴿١﴾
2. And [by] those who remove with ease¹⁸³⁵ وَالنَّشِيطَاتِ ذَسَاطًا ﴿٢﴾
3. And [by] those who glide [as if] swimming¹⁸³⁶ وَالسَّيِّحَاتِ سَبْحًا ﴿٣﴾
4. And those who race each other in a race¹⁸³⁷ فَالسَّيِّقَاتِ سَبَقًا ﴿٤﴾
5. And those who arrange [each] matter,¹⁸³⁸ فَالْمُدَبِّرَاتِ أَمْرًا ﴿٥﴾
6. On the Day the blast [of the Horn] will convulse [creation], يَوْمَ تَرْجُفُ الرَّاحِفَةُ ﴿٦﴾
7. There will follow it the subsequent [one]. تَتَّبِعُهَا الرَّادِفَةُ ﴿٧﴾
8. Hearts,¹⁸³⁹ that Day, are pounding, قُلُوبٌ يَوْمَئِذٍ وَاجِفَةٌ ﴿٨﴾
9. Their eyes¹⁸⁴⁰ are humbled. أَبْصَرُهَا خَشِيعَةٌ ﴿٩﴾
10. They are [presently] saying, "Will we indeed be returned to [our] former state [of life]?" يَقُولُونَ أَإِنَّا لَمَرْدُودُونَ فِي الْحَاوِرَةِ ﴿١٠﴾
11. Even if we should be decayed bones?"¹⁸⁴¹ أَوَإِنَّا لَكُنَّا عِظْمًا تَحِرَةً ﴿١١﴾

¹⁸³³An-Nāzi'āt: The Extractors.

¹⁸³⁴i.e., those who tear out the souls of those destined for Hell.

¹⁸³⁵i.e., those angels who ease out the souls of those destined for Paradise.

¹⁸³⁶Speeding to execute Allāh's commands.

¹⁸³⁷Racing to deliver the souls of the believers to Paradise.

¹⁸³⁸According to Allāh's decree.

¹⁸³⁹Those of the disbelievers who denied the Resurrection.

¹⁸⁴⁰Those of the disbelievers.

¹⁸⁴¹The disbelievers say this in ridicule of the warning.

12. They say, "That, then, would be a losing return."¹⁸⁴² قَالُوا تِلْكَ إِذًا كَرَّةٌ خَاسِرَةٌ ﴿١٢﴾
13. Indeed, it will be but one shout, فَإِنَّمَا هِيَ زَجْرَةٌ وَاحِدَةٌ ﴿١٣﴾
14. And suddenly they will be [alert] upon the earth's surface. فَإِذَا هُمْ بِالسَّاهِرَةِ ﴿١٤﴾
15. Has there reached you the story of Moses? – هَلْ أَتَاكَ حَدِيثُ مُوسَى ﴿١٥﴾
16. When his Lord called to him in the sacred valley of Ṭuwā, إِذْ نَادَاهُ رَبُّهُ بِالْوَادِ الْمُقَدَّسِ طُوًى ﴿١٦﴾
17. "Go to Pharaoh. Indeed, he has transgressed. أَذْهَبَ إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ ﴿١٧﴾
18. And say to him, 'Would you [be willing to] purify yourself فَقُلْ هَلْ لَّكَ إِلَٰهٌ أَن تَزَكَّىٰ ﴿١٨﴾
19. And let me guide you to your Lord so you would fear [Him]?" وَأَهْدِيكَ إِلَىٰ رَبِّكَ فَتَخْشَىٰ ﴿١٩﴾
20. And he showed him the greatest sign,¹⁸⁴³ فَأَرَاهُ الْآيَةَ الْكُبْرَىٰ ﴿٢٠﴾
21. But he [i.e., Pharaoh] denied and disobeyed. فَكَذَّبَ وَعَصَىٰ ﴿٢١﴾
22. Then he turned his back, striving [i.e., plotting].¹⁸⁴⁴ ثُمَّ أَدْبَرَ يَسْعَىٰ ﴿٢٢﴾
23. And he gathered [his people] and called out فَحَشَرَ فَنَادَىٰ ﴿٢٣﴾
24. And said, "I am your most exalted lord." فَقَالَ أَنَا رَبُّكُمُ الْأَعْلَىٰ ﴿٢٤﴾
25. So Allāh seized him in exemplary punishment for the last and the first [transgression].¹⁸⁴⁵ فَأَخَذَهُ اللَّهُ نَكَالَ الْأَخْزَةِ وَالْأُولَىٰ ﴿٢٥﴾

¹⁸⁴²i.e., "If that were so, we would not be able to escape punishment."

¹⁸⁴³i.e., the miracle of his staff becoming a great snake.

¹⁸⁴⁴An alternative meaning is "running [from the snake]."

¹⁸⁴⁵i.e., for Pharaoh's setting himself up as a deity and for his previous oppression of the people and denial of Moses.

26. Indeed in that is a lesson [i.e., warning] for whoever would fear [Allāh].
 27. Are you a more difficult creation or is the heaven? He [i.e., Allāh] constructed it.
 28. He raised its ceiling and proportioned it.
 29. And He darkened its night and extracted its brightness.¹⁸⁴⁶
 30. And after that He spread the earth.
 31. He extracted from it its water and its pasture,
 32. And the mountains He set firmly
 33. As enjoyment [i.e., provision] for you and your grazing livestock.
 34. But when there comes the greatest Overwhelming Calamity¹⁸⁴⁷ –
 35. The Day when man will remember that for which he strove,
 36. And Hellfire will be exposed for [all] those who see –
 37. So as for he who transgressed
 38. And preferred the life of the world,
 39. Then indeed, Hellfire will be [his] refuge.
 40. But as for he who feared the position of his Lord¹⁸⁴⁸ and pre-
- إِنَّ فِي ذَلِكَ لَعِبْرَةً لِّمَنِ نَحْشَى ﴿٢٦﴾
 أَأَنْتُمْ أَشَدُّ خَلْقًا أَمِ السَّمَاءُ بَنَاهَا ﴿٢٧﴾
 رَفَعَ سَمَكَهَا فَسَوَّاهَا ﴿٢٨﴾
 وَأَغْطَشَ لَيْلَهَا وَأَخْرَجَ ضُحَاهَا ﴿٢٩﴾
 وَالْأَرْضَ بَعْدَ ذَلِكَ دَحَاهَا ﴿٣٠﴾
 أَخْرَجَ مِنْهَا مَاءَهَا وَمَرْعَاهَا ﴿٣١﴾
 وَالْجِبَالَ أَرْسَاهَا ﴿٣٢﴾
 مَتْنَعًا لِّلْكَرْمِ وَلَا تَعْمَلُكُمْ ﴿٣٣﴾
 فَإِذَا جَاءَتِ الطَّامَةُ الْكُبْرَى ﴿٣٤﴾
 يَوْمَ يَتَذَكَّرُ الْإِنْسَانُ مَا سَعَى ﴿٣٥﴾
 وَبُرْزَتِ الْجَحِيمُ لِمَنِ يَرَى ﴿٣٦﴾
 فَأَمَّا مَنْ طَغَى ﴿٣٧﴾
 وَءَاثَرَ الْحَيَاةَ الدُّنْيَا ﴿٣٨﴾
 فَإِنَّ الْجَحِيمَ هِيَ الْمَأْوَى ﴿٣٩﴾
 وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ

¹⁸⁴⁶i.e., created the day from within the surrounding darkness.

¹⁸⁴⁷i.e., the Day of Resurrection.

¹⁸⁴⁸See footnote to 55:46.

vented the soul from [unlawful] inclination,

عَنِ الْهَوَىٰ ﴿٤٠﴾

41. Then indeed, Paradise will be [his] refuge.

فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَىٰ ﴿٤١﴾

42. They ask you, [O Muḥammad], about the Hour: when is its arrival?¹⁸⁴⁹

يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَدُهَا ﴿٤٢﴾

43. In what [position] are you that you should mention it?¹⁸⁵⁰

فِيمَ أَنْتَ مِنْ ذِكْرِهَا ﴿٤٣﴾

44. To your Lord is its finality.¹⁸⁵¹

إِلَىٰ رَبِّكَ مُنْتَهَىٰ ﴿٤٤﴾

45. You are only a warner for those who fear it.

إِنَّمَا أَنْتَ مُنذِرٌ مَّن تَخْشَىٰهَا ﴿٤٥﴾

46. It will be, on the Day they see it,¹⁸⁵² as though they had not remained [in the world] except for an afternoon or a morning thereof.

كَأَنَّهُمْ يَوْمَ يَرَوْنَهَا لَمْ يَلْبَثُوا إِلَّا عَشِيَّةً أَوْ ضُحًى ﴿٤٦﴾

¹⁸⁴⁹ Literally, "resting" or "establishment."

¹⁸⁵⁰ Meaning that Muḥammad (ﷺ) had no knowledge of it, so how could he inform them?

¹⁸⁵¹ i.e., its destination and termination. And to Him belongs ultimate knowledge of it.

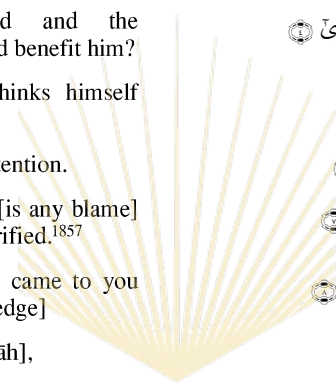
¹⁸⁵² i.e., the Hour, the Resurrection.

Sūrah ‘Abasa¹⁸⁵³

Bismillāhir-Raḥmānir-Raḥeem

سُورَةُ عَبَسَ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

- 
1. He [i.e., the Prophet (ﷺ)] frowned and turned away ﴿١﴾ عَبَسَ وَتَوَلَّى ﴿١﴾
 2. Because there came to him the blind man,¹⁸⁵⁴ [interrupting]. ﴿٢﴾ أُنْجَاءُ الْأَعْمَى ﴿٢﴾
 3. But what would make you perceive, [O Muḥammad], that perhaps he might be purified¹⁸⁵⁵ ﴿٣﴾ وَمَا يُدْرِيكَ لَعَلَّهُ يَزَكَّى ﴿٣﴾
 4. Or be reminded and the remembrance would benefit him? ﴿٤﴾ أَوْ يَذَّكَّرُ فَتَنْفَعَهُ الذِّكْرَى ﴿٤﴾
 5. As for he who thinks himself without need,¹⁸⁵⁶ ﴿٥﴾ أَمَّا مَنْ أَسْتَعْفَى ﴿٥﴾
 6. To him you give attention. ﴿٦﴾ فَأَنْتَ لَهُ تَصَدَّى ﴿٦﴾
 7. And not upon you [is any blame] if he will not be purified.¹⁸⁵⁷ ﴿٧﴾ وَمَا عَلَيْكَ أَلَّا يَزَكَّى ﴿٧﴾
 8. But as for he who came to you striving [for knowledge] ﴿٨﴾ وَأَمَّا مَنْ جَاءَكَ يَسْعَى ﴿٨﴾
 9. While he fears [Allāh], ﴿٩﴾ وَهُوَ يَخْشَى ﴿٩﴾
 10. From him you are distracted. ﴿١٠﴾ فَأَنْتَ عَنْهُ تَلَهَّى ﴿١٠﴾
 11. No! Indeed, they [i.e., these verses] are a reminder; ﴿١١﴾ كَلَّا إِنَّهَا تَذْكِرَةٌ ﴿١١﴾
 12. So whoever wills may remember it.¹⁸⁵⁸ ﴿١٢﴾ فَمَنْ شَاءَ ذَكَرْهُ ﴿١٢﴾

¹⁸⁵³Abasa: He Frowned.¹⁸⁵⁴Abdullāh, the son of Umm Maktūm.¹⁸⁵⁵As a result of what he learns from you.¹⁸⁵⁶i.e., without need of faith or need of Allāh (*subḥānahu wa ta‘ālā*). Here it is in reference to a certain influential member of the Quraysh whom the Prophet (ﷺ) had hoped to bring to Islām.¹⁸⁵⁷The Prophet (ﷺ) was responsible only for conveying the message, not for ultimate guidance.¹⁸⁵⁸The revelation. Or "Him," i.e., Allāh (*subḥānahu wa ta‘ālā*).

13. [It is recorded] in honored texts,¹⁸⁵⁹ فِي صُحُفٍ مُّكَرَّمَةٍ ﴿١٣﴾
14. Exalted and purified, مَرْفُوعَةٍ مُّطَهَّرَةٍ ﴿١٤﴾
15. [Carried] by the hands of messenger-angels,¹⁸⁶⁰ بِأَيْدِي سَفَرَةٍ ﴿١٥﴾
16. Noble and dutiful. كِرَامٍ بَرَرَةٍ ﴿١٦﴾
17. Destroyed [i.e., cursed] is man;¹⁸⁶¹ how disbelieving is he. قُتِلَ الْإِنْسَنُ مَا أَكْفَرُهُ ﴿١٧﴾
18. From what thing [i.e., substance] did He create him? مِنْ أَيِّ شَيْءٍ خَلَقَهُ ﴿١٨﴾
19. From a sperm-drop He created him and destined for him;¹⁸⁶² مِنْ نُّطْفَةٍ خَلَقَهُ فَقَدَرَهُ ﴿١٩﴾
20. Then He eased the way for him;¹⁸⁶³ ثُمَّ السَّيْلَ يَسَّرَهُ ﴿٢٠﴾
21. Then He causes his death and provides a grave for him.¹⁸⁶⁴ ثُمَّ أَمَاتَهُ فَأَقْبَرَهُ ﴿٢١﴾
22. Then when He wills, He will resurrect him. ثُمَّ إِذَا شَاءَ أَنشُرَهُ ﴿٢٢﴾
23. No! He [i.e., man] has not yet accomplished what He commanded him. كَلَّا لَمَّا يَقْضِ مَا أَمَرَهُ ﴿٢٣﴾
24. Then let mankind look at his food – فَلْيَنْظُرِ الْإِنْسَنُ إِلَى طَعَامِهِ ﴿٢٤﴾
25. How We poured down water in torrents, أَنَا صَبَبْنَا الْمَاءَ صَبًّا ﴿٢٥﴾
26. Then We broke open the earth, splitting [it with sprouts], ثُمَّ شَقَقْنَا الْأَرْضَ شَقًّا ﴿٢٦﴾

¹⁸⁵⁹Another meaning is "pages" or "sheets."

¹⁸⁶⁰*Safarah* may also mean "scribes." Thus, the phrase can also be: "[Written] by the hands of scribes."

¹⁸⁶¹i.e., those who deny Allāh's message.

¹⁸⁶²His proportions, provisions, life span, etc.

¹⁸⁶³Into this world (i.e., his birth). It may also refer to life itself, which has been made easier by Allāh's guidance.

¹⁸⁶⁴To conceal his decaying body.

27. And caused to grow within it grain ﴿٢٧﴾ فَأَنْبَتْنَا فِيهَا حَبًّا
28. And grapes and herbage ﴿٢٨﴾ وَعِنَبًا وَقَضْبًا
29. And olive and palm trees ﴿٢٩﴾ وَزَيْتُونًا وَنَخْلًا
30. And gardens of dense shrubbery ﴿٣٠﴾ وَحَدَائِقَ غُلْبًا
31. And fruit and grass – ﴿٣١﴾ وَفَيْكِهَةً وَأَبًّا
32. [As] enjoyment [i.e., provision] for you and your grazing livestock. ﴿٣٢﴾ مَتَاعًا لَّكُمْ وَلِأَنْعَامِكُمْ
33. But when there comes the Deafening Blast¹⁸⁶⁵ ﴿٣٣﴾ فَإِذَا جَاءَتِ الصَّاحَّةُ
34. On the Day a man will flee from his brother ﴿٣٤﴾ يَوْمَ يَفِرُّ الْاَرءُ مِنْ اَخِيهِ
35. And his mother and his father ﴿٣٥﴾ وَاُمِّهِ وَاَبِيهِ
36. And his wife and his children, ﴿٣٦﴾ وَصَحْبَتِهِ وَبَنِيهِ
37. For every man, that Day, will be a matter adequate for him.¹⁸⁶⁶ ﴿٣٧﴾ لِكُلِّ اَمْرِئٍ مِّمَّهٖ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ
38. [Some] faces, that Day, will be bright – ﴿٣٨﴾ وُجُوهٌُ يَوْمَئِذٍ مُّسْفِرَةٌ
39. Laughing, rejoicing at good news. ﴿٣٩﴾ صَاحِكَةٌ مُّسْتَبْشِرَةٌ
40. And [other] faces, that Day, will have upon them dust. ﴿٤٠﴾ وَوُجُوهٌُ يَوْمَئِذٍ عَلَيَّهَا غَبَرَةٌ
41. Blackness will cover them. ﴿٤١﴾ تَرَهَّقُهَا قَتَرَةٌ
42. Those are the disbelievers, the wicked ones. ﴿٤٢﴾ اُولَٰئِكَ هُمُ الْكَافِرَةُ الْفَجَرَةُ

¹⁸⁶⁵The piercing blast of the Horn which signals resurrection. *Aṣ-Ṣāḥkhah* is also a name for the Day of Resurrection.

¹⁸⁶⁶i.e., to occupy him. He will be concerned only with himself, thus forgetting all others.

Sūrah at-Takweer¹⁸⁶⁷

Bismillāh-Raḥmān-Raḥeem

سُورَةُ التَّكْوِيرِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. When the sun is wrapped up [in darkness] إِذَا الشَّمْسُ كُوِّرَتْ ﴿١﴾
2. And when the stars fall, dispersing, وَإِذَا النُّجُومُ انْكَدَرَتْ ﴿٢﴾
3. And when the mountains are removed وَإِذَا الْجِبَالُ سُيِّرَتْ ﴿٣﴾
4. And when full-term she-camels¹⁸⁶⁸ are neglected وَإِذَا الْعِشَارُ عُطِّلَتْ ﴿٤﴾
5. And when the wild beasts are gathered وَإِذَا الْوُحُوشُ حُشِرَتْ ﴿٥﴾
6. And when the seas are filled with flame¹⁸⁶⁹ وَإِذَا الْبِحَارُ سُجِّرَتْ ﴿٦﴾
7. And when the souls are paired¹⁸⁷⁰ وَإِذَا النُّفُوسُ زُوِّجَتْ ﴿٧﴾
8. And when the girl [who was] buried alive is asked وَإِذَا الْمَوْءُدَةُ سُئِلَتْ ﴿٨﴾
9. For what sin she was killed بِأَيِّ ذَنْبٍ قُتِلَتْ ﴿٩﴾
10. And when the pages¹⁸⁷¹ are spread [i.e., made public] وَإِذَا الصُّحُفُ نُفِثَتْ ﴿١٠﴾
11. And when the sky is stripped away وَإِذَا السَّمَاءُ كُشِطَتْ ﴿١١﴾
12. And when Hellfire is set ablaze وَإِذَا الْجَحِيمُ سُعِرَتْ ﴿١٢﴾
13. And when Paradise is brought near, وَإِذَا الْجَنَّةُ أُزْلِفَتْ ﴿١٣﴾

¹⁸⁶⁷At-Takweer: The Wrapping.

¹⁸⁶⁸Those ten months pregnant and nearing delivery. This verse alludes to distraction from the most valued of possessions.

¹⁸⁶⁹Or "when the seas have overflowed [into each other]."

¹⁸⁷⁰With another like soul. It can also mean "joined" (with their groups or sects).

¹⁸⁷¹On which are recorded the deeds of all people.

14. A soul will [then] know what it has brought [with it].¹⁸⁷² عَمِلَتْ نَفْسٌ مَّا أَحْضَرَتْ ﴿٨١﴾
15. So I swear by the retreating stars – فَلَا أُقْسِمُ بِالْخُنُوسِ ﴿٨٢﴾
16. Those that run [their courses] and disappear [i.e., set] – الْجَوَارِ الْكُنُوسِ ﴿٨٣﴾
17. And by the night as it closes in¹⁸⁷³ وَاللَّيْلِ إِذَا عَسْعَسَ ﴿٨٤﴾
18. And by the dawn when it breathes [i.e., stirs] وَالصُّبْحِ إِذَا تَنَفَّسَ ﴿٨٥﴾
19. [That] indeed, it [i.e., the Qur'an] is a word [conveyed by] a noble messenger [i.e., Gabriel] إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ ﴿٨٦﴾
20. [Who is] possessed of power and with the Owner of the Throne, secure [in position], ذِي قُوَّةٍ عِنْدَ ذِي الْعَرْشِ مَكِينٍ ﴿٨٧﴾
21. Obeyed there [in the heavens] and trustworthy. مُطَاعٍ ثَمَّ أَمِينٍ ﴿٨٨﴾
22. And your companion [i.e., Prophet Muhammad (ﷺ)] is not [at all] mad.¹⁸⁷⁴ وَمَا صَاحِبُكُمْ بِمَجْنُونٍ ﴿٨٩﴾
23. And he has already seen him [i.e., Gabriel] in the clear horizon.¹⁸⁷⁵ وَلَقَدْ رَآهُ بِالْأُفُقِ الْمُبِينِ ﴿٩٠﴾
24. And he [i.e., Muḥammad (ﷺ)] is not a withholder of [knowledge of] the unseen.¹⁸⁷⁶ وَمَا هُوَ عَلَى الْغَيْبِ بِضَنِينٍ ﴿٩١﴾
25. And it [i.e., the Qur'an] is not the word of a devil, expelled [from the heavens]. وَمَا هُوَ بِقَوْلِ شَيْطَانٍ رَجِيمٍ ﴿٩٢﴾

¹⁸⁷² i.e., all of one's deeds from worldly life, which have accompanied the soul to the Hereafter.

¹⁸⁷³ An alternative meaning is "as it departs."

¹⁸⁷⁴ Literally, "possessed by *jinn*."

¹⁸⁷⁵ i.e., the eastern horizon, where the sun rises. See footnote to 53:6.

¹⁸⁷⁶ Prophet Muḥammad (ﷺ) did not withhold that knowledge of the unseen which Allāh had revealed to him in the Qur'an.

26. So where are you going?¹⁸⁷⁷

فَأَيْنَ تَذْهَبُونَ ﴿٢٦﴾

27. It is not except a reminder to the worlds

إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ ﴿٢٧﴾

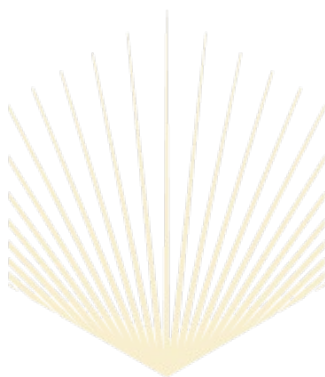
28. For whoever wills among you to take a right course.

لِمَنْ شَاءَ مِنْكُمْ أَنْ يَسْتَقِيمَ ﴿٢٨﴾

29. And you do not will except that Allāh wills – Lord of the worlds.

وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّ

الْعَالَمِينَ ﴿٢٩﴾



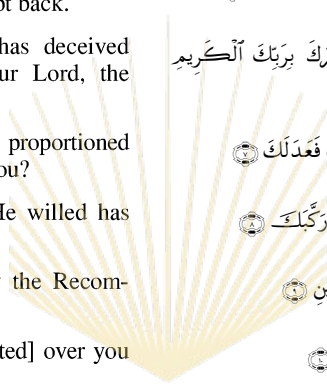
¹⁸⁷⁷ In your denial of the Qur'ān and in your accusations against the Prophet (ﷺ). The meaning is essentially "Surely, you have strayed far from Allāh's path."

Sūrah al-Infīṭār¹⁸⁷⁸

Bismillāhir-Raḥmānir-Raḥeem

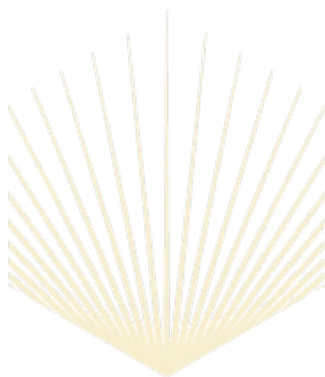
سُورَةُ الْإِنْفِطَارِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

- 
1. When the sky breaks apart إِذَا السَّمَاءُ أَنْفَطَرَتْ ﴿١﴾
 2. And when the stars fall, dispersing, وَإِذَا الْكَوَاكِبُ انْتَثَرَتْ ﴿٢﴾
 3. And when the seas are erupted وَإِذَا الْبِحَارُ فُجِّرَتْ ﴿٣﴾
 4. And when the [contents of] graves are scattered [i.e., exposed], وَإِذَا الْقُبُورُ بُعِثَتْ ﴿٤﴾
 5. A soul will [then] know what it has put forth and kept back. عَلِمَتْ نَفْسٌ مَّا قَدَّمَتْ وَأَخَّرَتْ ﴿٥﴾
 6. O mankind, what has deceived you concerning your Lord, the Generous, يٰٓأَيُّهَا الْإِنْسَنُ مَا غَرَكَ بِرَبِّكَ الْكَرِيمِ ﴿٦﴾
 7. Who created you, proportioned you, and balanced you? الَّذِي خَلَقَكَ فَسَوَّاكَ فَعَدَلَكَ ﴿٧﴾
 8. In whatever form He willed has He assembled you. فِي أَيِّ صُورَةٍ مَّا شَاءَ رَكَّبَكَ ﴿٨﴾
 9. No! But you deny the Recompense. كَلَّا بَلْ تُكَذِّبُونَ بِالَّذِينَ ﴿٩﴾
 10. And indeed, [appointed] over you are keepers,¹⁸⁷⁹ وَإِنَّ عَلَيْكُمْ لَحَافِظِينَ ﴿١٠﴾
 11. Noble and recording; كِرَامًا كَتَبِينَ ﴿١١﴾
 12. They know whatever you do. يَعْلَمُونَ مَا تَفْعَلُونَ ﴿١٢﴾
 13. Indeed, the righteous will be in pleasure, إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ ﴿١٣﴾
 14. And indeed, the wicked will be in Hellfire. وَإِنَّ الْفُجَّارَ لَفِي حَرِيمٍ ﴿١٤﴾
 15. They will [enter to] burn therein on the Day of Recompense, يَصْلَوْنَهَا يَوْمَ الدِّينِ ﴿١٥﴾

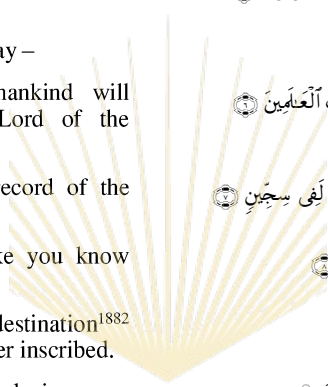
¹⁸⁷⁸Al-Infīṭār: The Breaking Apart.¹⁸⁷⁹Angels who preserve the deeds of men in records.

16. And never therefrom will they be absent. وَمَا هُمْ عَنْهَا بِغَائِبِينَ ﴿١٦﴾
17. And what can make you know what is the Day of Recompense? وَمَا أَدْرَاكَ مَا يَوْمُ الدِّينِ ﴿١٧﴾
18. Then, what can make you know what is the Day of Recompense? ثُمَّ مَا أَدْرَاكَ مَا يَوْمُ الدِّينِ ﴿١٨﴾
19. It is the Day when a soul will not possess for another soul [power to do] a thing; and the command, that Day, is [entirely] with Allāh. يَوْمَ لَا تَمْلِكُ نَفْسٌ لِّنَفْسٍ شَيْئًا وَالْأَمْرُ يَوْمَئِذٍ لِلَّهِ ﴿١٩﴾



Sūrah al-Muṭaffifeen¹⁸⁸⁰**Bismillāhir-Raḥmānir-Raḥeem****سُورَةُ الْمُطَفِّفِينَ**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

- 
1. Woe to those who give less [than due],¹⁸⁸¹ وَيْلٌ لِّلْمُطَفِّفِينَ ﴿١﴾
2. Who, when they take a measure from people, take in full. اَلَّذِينَ إِذَا أَكْتَالُوا عَلَى النَّاسِ يَسْتَوْفُونَ ﴿٢﴾
3. But if they give by measure or by weight to them, they cause loss. وَإِذَا كَالُوهُمْ أَوْ وَزَنُوهُمْ يُخْسِرُونَ ﴿٣﴾
4. Do they not think that they will be resurrected أَلَا يَظُنُّ أُولَئِكَ أَنَّهُمْ مَبْعُوثُونَ ﴿٤﴾
5. For a tremendous Day – لِيَوْمٍ عَظِيمٍ ﴿٥﴾
6. The Day when mankind will stand before the Lord of the worlds? يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ ﴿٦﴾
7. No! Indeed, the record of the wicked is in sijjeen. كَلَّا إِنَّ كِتَابَ الْفَجَارِ لَفِي سِجِّينَ ﴿٧﴾
8. And what can make you know what is sijjeen? وَمَا أَدْرَاكَ مَا سِجِّينَ ﴿٨﴾
9. It is [their destination¹⁸⁸² recorded in] a register inscribed. كِتَابٌ مَّرْقُومٌ ﴿٩﴾
10. Woe, that Day, to the deniers, وَيْلٌ يَّوْمَئِذٍ لِّلْمُكَذِّبِينَ ﴿١٠﴾
11. Who deny the Day of Recompense. اَلَّذِينَ يَكْذِبُونَ يَوْمَ اَلَّذِينَ ﴿١١﴾
12. And none deny it except every sinful transgressor. وَمَا يُكَذِّبُ بِهِ إِلَّا كُلُّ مُعْتَدٍ أَثِيمٍ ﴿١٢﴾
13. When Our verses are recited to him, he says, "Legends of the former peoples." إِذَا تُتْلَىٰ عَلَيْهِ ءَايَاتُنَا قَالَ أَسَاطِيرُ الْأَوَّلِينَ ﴿١٣﴾

¹⁸⁸⁰ Al-Muṭaffifeen: Those Who Give Less.¹⁸⁸¹ i.e., those who cheat people by giving them less than what they paid for when weighing or measuring – an amount so little as to hardly be noticed.¹⁸⁸² The lowest depths of Hell.

14. No! Rather, the stain has covered their hearts of that which they were earning.¹⁸⁸³ كَلَّا بَلْ رَانَ عَلَىٰ قُلُوبِهِم مَّا كَانُوا يَكْسِبُونَ ﴿١٤﴾
15. No! Indeed, from their Lord, that Day, they will be partitioned.¹⁸⁸⁴ كَلَّا إِنَّهُمْ عَنْ رَبِّهِمْ يَوْمَئِذٍ لَّحَجُوبُونَ ﴿١٥﴾
16. Then indeed, they will [enter and] burn in Hellfire. ثُمَّ إِنَّهُمْ لَصَالُوا الْجَحِيمِ ﴿١٦﴾
17. Then it will be said [to them], "This is what you used to deny." ثُمَّ يُقَالُ هَذَا الَّذِي كُنْتُمْ بِهٖ تَكْذِبُونَ ﴿١٧﴾
18. No! Indeed, the record of the righteous is in ‘illiyyūn. كَلَّا إِنَّ كِتَابَ الْأَبْرَارِ لَفِي عِلِّيِّينَ ﴿١٨﴾
19. And what can make you know what is ‘illiyyūn? وَمَا أَدْرَاكَ مَا عِلِّيُّونَ ﴿١٩﴾
20. It is [their destination¹⁸⁸⁵ recorded in] a register inscribed كِتَابٌ مَّرْقُومٌ ﴿٢٠﴾
21. Which is witnessed by those brought near [to Allāh]. يَشْهَدُهُ الْمُقَرَّبُونَ ﴿٢١﴾
22. Indeed, the righteous will be in pleasure إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ ﴿٢٢﴾
23. On adorned couches, observing. عَلَى الْأَرَائِكِ يَنْظُرُونَ ﴿٢٣﴾
24. You will recognize in their faces the radiance of pleasure. تَعْرِفُ فِي وُجُوهِهِمْ نَضْرَةَ النَّعِيمِ ﴿٢٤﴾
25. They will be given to drink [pure] wine¹⁸⁸⁶ [which was] sealed. يُسْقَوْنَ مِن رَّحِيقٍ مَّخْتُومٍ ﴿٢٥﴾
26. The last of it¹⁸⁸⁷ is musk. So for this let the competitors compete. خَتَمُهُۥ مِسْكٌ ۚ وَفِي ذَٰلِكَ فَلْيَتَنَافَسِ الْمُتَنَافِسُونَ ﴿٢٦﴾
27. And its mixture is of Tasneem,¹⁸⁸⁸ وَمَزَاجُهُۥ مِن تَسْنِيمٍ ﴿٢٧﴾

1883: i.e., their sins.

1884: i.e., they will not be able to see Him.

1885: The highest elevations of Paradise.

1886: Which is delicious and does not intoxicate.

1887: i.e., its lingering odor.

1888: The highest spring in Paradise and the most favored drink of its inhabitants.

28. A spring from which those near [to Allāh] drink. عَيْنًا يَشْرَبُ بِهَا الْمُقَرَّبُونَ ﴿٢٨﴾
29. Indeed, those who committed crimes used to laugh at those who believed. إِنَّ الَّذِينَ أَجْرَمُوا كَانُوا مِنَ الَّذِينَ ءَامَنُوا يَضْحَكُونَ ﴿٢٩﴾
30. And when they passed by them, they would exchange derisive glances. وَإِذَا مَرُّوا بِهِمْ يَتَغَامَزُونَ ﴿٣٠﴾
31. And when they returned to their people, they would return jesting. وَإِذَا انْقَلَبُوا إِلَىٰ أَهْلِهِمْ انْقَلَبُوا فَكِهِينَ ﴿٣١﴾
32. And when they saw them, they would say, "Indeed, those are truly lost." وَإِذَا رَأَوْهُمْ قَالُوا إِنَّ هَٰؤُلَاءِ لَضَالُّونَ ﴿٣٢﴾
33. But they had not been sent as guardians over them. وَمَا أُرْسِلُوا عَلَيْهِمْ حَافِظِينَ ﴿٣٣﴾
34. So Today¹⁸⁸⁹ those who believed are laughing at the disbelievers, فَالْيَوْمَ الَّذِينَ ءَامَنُوا مِنَ الْكُفَّارِ يَضْحَكُونَ ﴿٣٤﴾
35. On adorned couches, observing. عَلَى الْأَرَائِكِ يَنْظُرُونَ ﴿٣٥﴾
36. Have the disbelievers [not] been rewarded [this Day] for what they used to do? هَلْ ثَوَابَ الْكُفَّارِ مَا كَانُوا يَفْعَلُونَ ﴿٣٦﴾

¹⁸⁸⁹On the Day of Judgement.

Sūrah al-Inshiqāq¹⁸⁹⁰

Bismillāh-Raḥmān-Raḥeem

سُورَةُ الْإِنْشِقَاقِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. When the sky has been split [open] إِذَا السَّمَاءُ أَنْشَقَّتْ ﴿١﴾
2. And has listened [i.e., responded]¹⁸⁹¹ to its Lord and was obligated [to do so] وَأَذْنَتْ لِرَبِّهَا وَحُقَّتْ ﴿٢﴾
3. And when the earth has been extended¹⁸⁹² وَإِذَا الْأَرْضُ مُدَّتْ ﴿٣﴾
4. And has cast out that within it¹⁸⁹³ and relinquished [it] وَأَلْقَتْ مَا فِيهَا وَتَخَلَّتْ ﴿٤﴾
5. And has listened [i.e., responded] to its Lord and was obligated [to do so] – وَأَذْنَتْ لِرَبِّهَا وَحُقَّتْ ﴿٥﴾
6. O mankind, indeed you are laboring toward your Lord with [great] exertion¹⁸⁹⁴ and will meet it.¹⁸⁹⁵ يَتَأْتِيهَا الْإِنْسُنُ إِنَّكَ كَادِحٌ إِلَىٰ رَبِّكَ كَدْحًا فَمُلَاقِيهِ ﴿٦﴾
7. Then as for he who is given his record in his right hand, فَأَمَّا مَنْ أُوْقِيَ كِتَابَهُ بِيَمِينِهِ ﴿٧﴾
8. He will be judged with an easy account فَسَوْفَ تَحْسَبُ حِسَابًا يَسِيرًا ﴿٨﴾
9. And return to his people in happiness. وَيَنْقَلِبُ إِلَىٰ أَهْلِهِ مَسْرُورًا ﴿٩﴾
10. But as for he who is given his record behind his back, وَأَمَّا مَنْ أُوْقِيَ كِتَابَهُ وَرَاءَ ظَهْرِهِ ﴿١٠﴾

¹⁸⁹⁰Al-Inshiqāq: The Splitting.

¹⁸⁹¹It will have heard Allāh's command and will have inclined immediately to compliance and willing obedience.

¹⁸⁹²i.e., stretched flat and spread out.

¹⁸⁹³Of the dead and all else buried therein.

¹⁸⁹⁴i.e., striving throughout your life until you meet your Lord, hastening toward death.

¹⁸⁹⁵i.e., you will find all that you intended and accomplished awaiting you in the Hereafter. Another meaning is "And will meet Him [i.e., your Lord]" and be recompensed in full by Him.

11. He will cry out for destruction ﴿فَسَوْفَ يَدْعُوا ثُبُورًا﴾
12. And [enter to] burn in a Blaze. ﴿وَيَصْلَىٰ سَعِيرًا﴾
13. Indeed, he had [once] been among his people in happiness; ﴿إِنَّهُ كَانَ فِي أَهْلِهِ مَسْرُورًا﴾
14. Indeed, he had thought he would never return [to Allāh]. ﴿إِنَّهُ ظَنَّ أَن لَّنْ نَّحُورَ﴾
15. But yes! Indeed, his Lord was ever, of him, Seeing. ﴿بَلَىٰ إِنَّ رَبَّهُ كَانَ بِهِ بَصِيرًا﴾
16. So I swear by the twilight glow ﴿فَلَا أَقْسِمُ بِالشَّفَقِ﴾
17. And [by] the night and what it envelops ﴿وَاللَّيْلِ وَمَا وَسَقَ﴾
18. And [by] the moon when it becomes full ﴿وَالْقَمَرِ إِذَا اتَّسَقَ﴾
19. [That] you will surely embark upon [i.e., experience] state after state.¹⁸⁹⁶ ﴿لَتَرْكَبُنَّ طَبَقًا عَن طَبَقٍ﴾
20. So what is [the matter] with them [that] they do not believe, ﴿فَمَا هُمْ لَا يُؤْمِنُونَ﴾
21. And when the Qur'ān is recited to them, they do not prostrate [to Allāh]? ﴿وَإِذَا قُرِئَ عَلَيْهِمُ الْقُرْآنُ لَا يَسْجُدُونَ﴾
22. But those who have disbelieved deny, ﴿بَلِ الَّذِينَ كَفَرُوا يَكْذِبُونَ﴾
23. And Allāh is most knowing of what they keep within themselves. ﴿وَاللَّهُ أَعْلَمُ بِمَا يُوعُونَ﴾
24. So give them tidings of a painful punishment, ﴿فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ﴾
25. Except for those who believe and do righteous deeds. For them is a reward uninterrupted. ﴿إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ هُمْ أَجْرٌ غَيْرُ مَمْنُونٍ﴾

¹⁸⁹⁶i.e., various stages, both in this life and in the Hereafter.

Sūrah al-Burūj¹⁸⁹⁷

Bismillāh-Raḥmānir-Raḥeem

سُورَةُ الْبُرُوجِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. By the sky containing great stars ﴿١﴾ وَالسَّمَاءِ ذَاتِ الْبُرُوجِ
2. And [by] the promised Day ﴿٢﴾ وَالْيَوْمِ الْمَوْعُودِ
3. And [by] the witness and what is witnessed, ﴿٣﴾ وَشَاهِدٍ وَمَشْهُودٍ
4. Destroyed [i.e., cursed] were the companions of the trench¹⁸⁹⁸ ﴿٤﴾ قَتِيلَ أَصْحَابِ الْأَخْدُودِ
5. [Containing] the fire full of fuel, ﴿٥﴾ النَّارِ ذَاتِ الْوَقُودِ
6. When they were sitting near it ﴿٦﴾ إِذْ هُمْ عَلَيْهَا قُعُودٌ
7. And they, to what they were doing against the believers, were witnesses.¹⁸⁹⁹ ﴿٧﴾ وَهُمْ عَلَىٰ مَا يَفْعَلُونَ بِالْمُؤْمِنِينَ شُهُودٌ
8. And they resented them not except because they believed in Allāh, the Exalted in Might, the Praiseworthy, ﴿٨﴾ وَمَا تَقَمُّوْا مِنْهُمْ إِلَّا أَنْ يُؤْمِنُوا بِاللَّهِ الْعَزِيزِ الْحَمِيدِ
9. To whom belongs the dominion of the heavens and the earth. And Allāh, over all things, is Witness.¹⁹⁰⁰ ﴿٩﴾ الَّذِي لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ
10. Indeed, those who have tortured¹⁹⁰¹ the believing men and believing women and then ﴿١٠﴾ إِنَّ الَّذِينَ فَتَنُوا الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ثُمَّ لَمْ يَتُوبُوا فَلَهُمْ عَذَابٌ جَهَنَّمُ وَهُمْ

¹⁸⁹⁷ *Al-Burūj*: The Great Stars. Also explained as "the planets" or their "high positions in the heaven."

¹⁸⁹⁸ Or "May they be destroyed" or "cursed." The "companions of the trench" (or ditch) were agents of a tyrannical king who refused to allow his people to believe in Allāh. Their evil deed in obedience to their ruler earned for them the curse of Allāh (*subḥānahu wa ta'ālā*).

¹⁸⁹⁹ After casting the believers into a trench filled with fire, they sat at its edge, watching them burn to death. This event occurred before the time of Prophet Muḥammad (ﷺ).

¹⁹⁰⁰ See footnote to 4:79.

¹⁹⁰¹ Or, in this instance, the literal meaning of "burned" is also appropriate.

have not repented will have the punishment of Hell, and they will have the punishment of the Burning Fire.

عَذَابُ أَحْرَقٍ ۝

11. Indeed, those who have believed and done righteous deeds will have gardens beneath which rivers flow. That is the great attainment.

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ هُمْ
جَنَّاتُ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ ذَلِكَ الْفَوْزُ
الْكَبِيرُ ۝

12. Indeed, the assault [i.e., vengeance] of your Lord is severe.

إِنَّ بَطْشَ رَبِّكَ لَشَدِيدٌ ۝

13. Indeed, it is He who originates [creation] and repeats.

إِنَّهُ هُوَ يُبْدِئُ وَيُعِيدُ ۝

14. And He is the Forgiving, the Affectionate,

وَهُوَ الْغَفُورُ الْودُودُ ۝

15. Honorable Owner of the Throne,

ذُو الْعَرْشِ الْمَجِيدُ ۝

16. Effector of what He intends.

فَعَالٌ لِّمَا يُرِيدُ ۝

17. Has there reached you the story of the soldiers –

هَلْ أَتَاكَ حَدِيثُ الْجُنُودِ ۝

18. [Those of] Pharaoh and Thamūd?

فِرْعَوْنَ وَثَمُودَ ۝

19. But they who disbelieve are in [persistent] denial,

بَلِ الَّذِينَ كَفَرُوا فِي تَكْذِيبٍ ۝

20. While Allāh encompasses them from behind.¹⁹⁰²

وَاللَّهُ مِنْ وَرَائِهِمْ مُحِيطٌ ۝

21. But this is an honored Qurʾān

بَلْ هُوَ قُرْءَانٌ مَجِيدٌ ۝

22. [Inscribed] in a Preserved Slate.

فِي لَوْحٍ مَحْفُوظٍ ۝

¹⁹⁰²See footnote to 2:19.

Sūrah at-Ṭāriq¹⁹⁰³

Bismillāh-Raḥmān-Raḥeem

سُورَةُ الطَّارِقِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. By the sky and the knocker – وَالسَّمَاءِ وَالطَّارِقِ ﴿١﴾
2. And what can make you know
what is the knocker? وَمَا أَدْرَاكَ مَا الطَّارِقُ ﴿٢﴾
3. It is the piercing star¹⁹⁰⁴ – النَّجْمُ الثَّاقِبُ ﴿٣﴾
4. There is no soul but that it has
over it a protector. إِنَّ كُلَّ نَفْسٍ لَّمَّا عَلَيْهَا حَافِظٌ ﴿٤﴾
5. So let man observe from what he
was created. فَلْيَنْظُرِ الْإِنْسَانُ مِمَّ خُلِقَ ﴿٥﴾
6. He was created from a fluid,
ejected, خُلِقَ مِنْ مَّاءٍ دَافِقٍ ﴿٦﴾
7. Emerging from between the
backbone and the ribs. تَخْرُجُ مِنْ بَيْنِ الصُّلْبِ وَالتَّرَائِبِ ﴿٧﴾
8. Indeed, He [i.e., Allāh], to return
him [to life], is Able. إِنَّهُ عَلَى رَجْعِهِ لَقَادِرٌ ﴿٨﴾
9. The Day when secrets will be put
on trial,¹⁹⁰⁵ يَوْمَ تُبْلَى السَّرَائِرُ ﴿٩﴾
10. Then he [i.e., man] will have no
power or any helper. فَمَا لَهُ مِنْ قُوَّةٍ وَلَا نَاصِرٍ ﴿١٠﴾
11. By the sky which sends back¹⁹⁰⁶ وَالسَّمَاءِ ذَاتِ الرَّجْعِ ﴿١١﴾
12. And [by] the earth which
splits,¹⁹⁰⁷ وَالْأَرْضِ ذَاتِ الصَّدْعِ ﴿١٢﴾
13. Indeed, it [i.e., the Qur'ān] is a
decisive statement, إِنَّهُ لَقَوْلُ فَصْلٍ ﴿١٣﴾
14. And it is not amusement. وَمَا هُوَ بِهَزْلٍ ﴿١٤﴾

¹⁹⁰³At-Ṭāriq: That Which Comes Knocking at Night, The Star That Beats or Pulsates.

¹⁹⁰⁴Whose light pierces through the darkness.

¹⁹⁰⁵i.e., exposed, examined and judged.

¹⁹⁰⁶Rain, heat, sound waves, etc.

¹⁹⁰⁷With plant growth or from geological rifts.

15. Indeed, they are planning a plan,

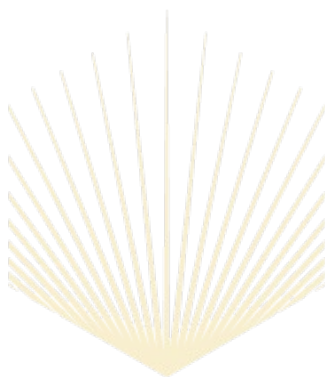
إِنَّهُمْ يَكِيدُونَ كَيْدًا ﴿٥﴾

16. But I am planning a plan.

وَأَكِيدُ كَيْدًا ﴿٦﴾

17. So allow time for the disbelievers.
Leave them awhile.¹⁹⁰⁸

فَمَهْلٍ الْكَافِرِينَ أَهْمَلُهُمْ رُوِيَ ﴿٧﴾



¹⁹⁰⁸ i.e., Do not be in haste for revenge, for you will see what will become of them.