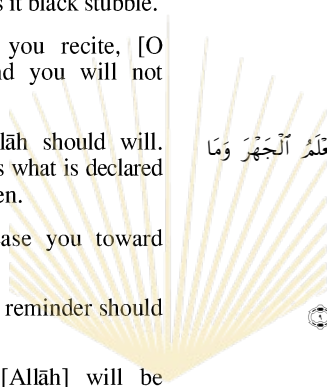


Sūrah al-A‘lā¹⁹⁰⁹

Bismillāh-Raḥmān-Raḥeem

سُورَةُ الْأَعْلَى

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

- 
- | | |
|---|---|
| 1. Exalt the name of your Lord, the Most High, | سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى ﴿١﴾ |
| 2. Who created and proportioned | الَّذِي خَلَقَ فَسَوَّى ﴿٢﴾ |
| 3. And who destined and [then] guided | وَالَّذِي قَدَّرَ فَهَدَى ﴿٣﴾ |
| 4. And who brings out the pasture | وَالَّذِي أَخْرَجَ الْمَرْعَى ﴿٤﴾ |
| 5. And [then] makes it black stubble. | فَجَعَلَهُ غُثَاءً أَحْوَى ﴿٥﴾ |
| 6. We will make you recite, [O Muḥammad], and you will not forget, | سَنُقَرِّئُكَ فَلَا تَنْسَى ﴿٦﴾ |
| 7. Except what Allāh should will. Indeed, He knows what is declared and what is hidden. | إِلَّا مَا شَاءَ اللَّهُ إِنَّهُ يَعْلَمُ الْجَهْرَ وَمَا يَخْفَى ﴿٧﴾ |
| 8. And We will ease you toward ease. ¹⁹¹⁰ | وَنُيَسِّرُكَ لِلْيُسْرَى ﴿٨﴾ |
| 9. So remind, if the reminder should benefit; ¹⁹¹¹ | فَذَكِّرْ إِنْ نَفَعَتِ الذِّكْرَى ﴿٩﴾ |
| 10. He who fears [Allāh] will be reminded. | سَيَذَكَّرُ مَن يَخْشَى ﴿١٠﴾ |
| 11. But the wretched one will avoid it – | وَيَتَجَنَّبُهَا الْأَتْفَى ﴿١١﴾ |
| 12. [He] who will [enter and] burn in the greatest Fire, | الَّذِي يَصْلَى النَّارَ الْكُبْرَى ﴿١٢﴾ |
| 13. Neither dying therein nor living. | ثُمَّ لَا يَمُوتُ فِيهَا وَلَا يَحْيَى ﴿١٣﴾ |
| 14. He has certainly succeeded who purifies himself | قَدْ أَفْلَحَ مَن تَزَكَّى ﴿١٤﴾ |

¹⁹⁰⁹Al-A‘lā. The Most High.¹⁹¹⁰To the path of Allāh's religion, which is easy and natural, or toward Paradise, by giving opportunities for righteous deeds.¹⁹¹¹i.e., wherever it will be heard and understood.

15. And mentions the name of his Lord and prays.

وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى ﴿١٥﴾

16. But you prefer the worldly life,

بَلْ تُوْثِرُونَ الْحَيٰوةَ الدُّنْيَا ﴿١٦﴾

17. While the Hereafter is better and more enduring.

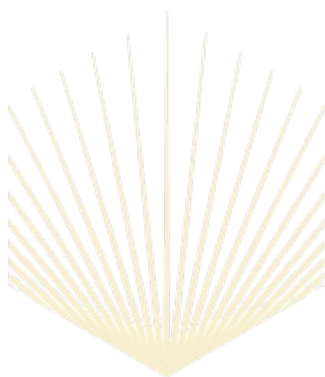
وَالْآخِرَةُ خَيْرٌ وَأَبْقَى ﴿١٧﴾

18. Indeed, this is in the former scriptures,

إِنَّ هٰذَا لَفِي الصُّحُفِ الْاُولٰٓئِ ﴿١٨﴾

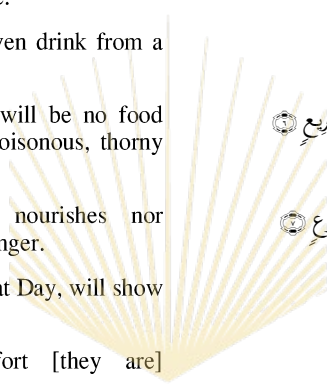
19. The scriptures of Abraham and Moses.

صُحُفِ اِبْرٰهِيْمَ وَمُوسٰى ﴿١٩﴾



Sūrah al-Ghāshiyah¹⁹¹²**Bismillāh-Raḥmān-Raḥeem****سُورَةُ الْغَاشِيَةِ**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

- 
- | | |
|---|---|
| 1. Has there reached you the report of the Overwhelming [event]? | هَلْ أَتَاكَ حَدِيثُ الْغَاشِيَةِ ﴿١﴾ |
| 2. [Some] faces, that Day, will be humbled, | وُجُوهُ يُومِئذٍ خَشِعَةٌ ﴿٢﴾ |
| 3. Working [hard] and exhausted. ¹⁹¹³ | عَامِلَةٌ نَّاصِبَةٌ ﴿٣﴾ |
| 4. They will [enter to] burn in an intensely hot Fire. | تَصَلُّى نَارًا حَامِيَةً ﴿٤﴾ |
| 5. They will be given drink from a boiling spring. | تُسْقَى مِنْ عَيْنٍ عَاطِيَةٍ ﴿٥﴾ |
| 6. For them there will be no food except from a poisonous, thorny plant | لَيْسَ لَهُمْ طَعَامٌ إِلَّا مِنْ ضَرِيعٍ ﴿٦﴾ |
| 7. Which neither nourishes nor avails against hunger. | لَا يُسْمِنُ وَلَا يُغْنِي مِنْ جُوعٍ ﴿٧﴾ |
| 8. [Other] faces, that Day, will show pleasure. | وُجُوهُ يُومِئذٍ نَاعِمَةٌ ﴿٨﴾ |
| 9. With their effort [they are] satisfied | لَسَعِبًا رَاضِيَةٌ ﴿٩﴾ |
| 10. In an elevated garden, | فِي جَنَّةٍ عَالِيَةٍ ﴿١٠﴾ |
| 11. Wherein they will hear no unsuitable speech. ¹⁹¹⁴ | لَا تَسْمَعُ فِيهَا لُغِيَّةٌ ﴿١١﴾ |
| 12. Within it is a flowing spring. | فِيهَا عَيْنٌ جَارِيَةٌ ﴿١٢﴾ |
| 13. Within it are couches raised high | فِيهَا سُرُرٌ مَرْفُوعَةٌ ﴿١٣﴾ |

¹⁹¹²Al-Ghāshiyah: The Overwhelming, one of the names of the Resurrection.¹⁹¹³Another accepted meaning is "They were working hard and exhausted," i.e., doing deeds during worldly life which did not benefit them since they were not accompanied by faith or done for the acceptance of Allāh (*subḥānahu wa ta'ālā*).¹⁹¹⁴i.e., any insult, falsehood, immorality, idle or vain talk, etc.

14. And cups put in place وَأَكْوَابٌ مَّوْضُوعَةٌ ﴿١٤﴾
15. And cushions lined up وَنَمَارِقُ مَصْفُوفَةٌ ﴿١٥﴾
16. And carpets spread around. وَزُرَابِيُّ مَبْثُوثَةٌ ﴿١٦﴾
17. Then do they not look at the camels – how they are created? أَفَلَا يَنْظُرُونَ إِلَى الْإِبِلِ كَيْفَ خُلِقَتْ ﴿١٧﴾
18. And at the sky – how it is raised? وَإِلَى السَّمَاءِ كَيْفَ رُفِعَتْ ﴿١٨﴾
19. And at the mountains – how they are erected? وَإِلَى الْجِبَالِ كَيْفَ نُصِبَتْ ﴿١٩﴾
20. And at the earth – how it is spread out? وَإِلَى الْأَرْضِ كَيْفَ سُطِحَتْ ﴿٢٠﴾
21. So remind, [O Muḥammad]; you are only a reminder. فَذَكِّرْ إِنَّمَا أَنْتَ مُذَكِّرٌ ﴿٢١﴾
22. You are not over them a controller. لَسْتَ عَلَيْهِمْ بِمُصَيْطِرٍ ﴿٢٢﴾
23. However, he who turns away and disbelieves – إِلَّا مَنْ تَوَلَّى وَكَفَرَ ﴿٢٣﴾
24. Then Allāh will punish him with the greatest punishment. فَيُعَذِّبُهُ اللَّهُ الْعَذَابَ الْأَكْبَرَ ﴿٢٤﴾
25. Indeed, to Us is their return. إِنَّ إِلَيْنَا إِيَابَهُمْ ﴿٢٥﴾
26. Then indeed, upon Us is their account. ثُمَّ إِنَّ عَلَيْنَا حِسَابَهُمْ ﴿٢٦﴾

Sūrah al-Fajr¹⁹¹⁵

Bismillāh-Raḥmān-Raḥeem

سُورَةُ الْفَجْرِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. By the dawn وَالْفَجْرِ ۝
2. And [by] ten nights¹⁹¹⁶ وَلَيَالٍ عَشْرٍ ۝
3. And [by] the even [number] and the odd وَالشَّفْعِ وَالْوَتْرِ ۝
4. And [by] the night when it passes, وَاللَّيْلِ إِذَا يَسْرِ ۝
5. Is there [not] in [all] that an oath [sufficient] for one of perception?¹⁹¹⁷ هَلْ فِي ذَلِكَ قَسَمٌ لِّذِي حِجْرِ ۝
6. Have you not considered how your Lord dealt with 'Aad – أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِعَادٍ ۝
7. [With] Iram¹⁹¹⁸ – who had lofty pillars,¹⁹¹⁹ إِزْمَ ذَاتِ الْعِمَادِ ۝
8. The likes of whom had never been created in the land? الَّذِي لَمْ يَخْلَقْ مِثْلَهَا فِي الْبَلَدِ ۝
9. And [with] Thamūd, who carved out the rocks in the valley? وَتَمُودَ الَّذِينَ جَابُوا الصَّخَرَ بِالْوَادِ ۝
10. And [with] Pharaoh, owner of the stakes?¹⁹²⁰ – وَفِرْعَوْنَ ذِي الْأَوْتَادِ ۝
11. [All of] whom oppressed within the lands الَّذِينَ طَغَوْا فِي الْبَلَدِ ۝
12. And increased therein the corruption. فَآكْتَرُوا فِيهَا الْفَسَادَ ۝

¹⁹¹⁵Al-Fajr: The Dawn.

¹⁹¹⁶Usually interpreted as the first ten nights of the month of Dhul-Hijjah.

¹⁹¹⁷Based upon the following verses, what has been sworn to by Allāh is that He will certainly punish the disbelievers.

¹⁹¹⁸Another name for the first people of 'Aad, to whom Prophet Hūd was sent.

¹⁹¹⁹Supporting their tents or buildings.

¹⁹²⁰By which he tortured people.

13. So your Lord poured upon them a scourge of punishment. فَصَبَّ عَلَيْهِمْ رَبُّكَ سَوْطَ عَذَابٍ ﴿١٣﴾
14. Indeed, your Lord is in observation. إِنَّ رَبَّكَ لَبَالِمُرْصَادٍ ﴿١٤﴾
15. And as for man, when his Lord tries him and [thus] is generous to him and favors him, he says, "My Lord has honored me."¹⁹²¹ فَأَمَّا الْإِنْسَانُ إِذَا مَا ابْتَلَاهُ رَبُّهُ فَأَكْرَمَهُ، وَنَعَّمَهُ فَيَقُولُ رَبِّي أَكْرَمَنِ ﴿١٥﴾
16. But when He tries him and restricts his provision, he says, "My Lord has humiliated me." وَأَمَّا إِذَا مَا ابْتَلَاهُ فَقَدَرَ عَلَيْهِ رِزْقَهُ، فَيَقُولُ رَبِّي أَهَنِ ﴿١٦﴾
17. No!¹⁹²² But you do not honor the orphan كَلَّا بَلْ لَا تُكْرِمُونَ الْيَتِيمَ ﴿١٧﴾
18. And you do not encourage one another to feed the poor. وَلَا تَحْضُوا عَلَىٰ طَعَامِ الْمَسْكِينِ ﴿١٨﴾
19. And you consume inheritance, devouring [it] altogether,¹⁹²³ وَتَأْكُلُونَ التُّرَاثَ أَكْلًا لَّمًّا ﴿١٩﴾
20. And you love wealth with immense love. وَتُحِبُّونَ الْمَالَ حُبًّا جَمًّا ﴿٢٠﴾
21. No! When the earth has been leveled – pounded and crushed – كَلَّا إِذَا دُكَّتِ الْأَرْضُ دَكًّا دَكًّا ﴿٢١﴾
22. And your Lord has come¹⁹²⁴ and the angels, rank upon rank، وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا ﴿٢٢﴾
23. And brought [within view], that Day, is Hell – that Day, man will remember, but how [i.e., what good] to him will be the remembrance? وَجَاءَ يَوْمَئِذٍ يُجَاهِذُ يَوْمَئِذٍ يَتَذَكَّرُ الْإِنْسَانُ وَأَنَّىٰ لَهُ الذِّكْرُ ﴿٢٣﴾
24. He will say, "Oh, I wish I had يَقُولُ يَلْبِثُنِي قَدَمْتُ لِحَيَاتِي ﴿٢٤﴾

¹⁹²¹He is proud rather than grateful, attributing the favor to his own merit.

¹⁹²²It is not like you imagine. Rather, Allāh tries people through prosperity and hardship and rewards both gratitude and patience with honor in the Hereafter.

¹⁹²³Not caring whether it is lawful or unlawful.

¹⁹²⁴To pass judgement. See footnote to 2:19.

sent ahead [some good] for my life."¹⁹²⁵

25. So on that Day, none will punish [as severely] as His punishment, فَيَوْمَئِذٍ لَا يُعَذِّبُ عَذَابُهُ أَحَدٌ ﴿٢٥﴾
26. And none will bind [as severely] as His binding [of the evildoers]. وَلَا يُوثِقُ وَثَاقَهُ أَحَدٌ ﴿٢٦﴾
27. [To the righteous it will be said], "O reassured soul, يَتَأْتِيهَا النَّفْسُ الْمُطْمَئِنَّةُ ﴿٢٧﴾
28. Return to your Lord, well-pleased and pleasing [to Him], أَرْجِعِي إِلَىٰ رَبِّكَ رَاضِيَةً مُّرْضِيَةً ﴿٢٨﴾
29. And enter among My [righteous] servants فَادْخُلِي فِي عِبَادِي ﴿٢٩﴾
30. And enter My Paradise." وَادْخُلِي جَنَّتِي ﴿٣٠﴾



¹⁹²⁵The everlasting life of the Hereafter.

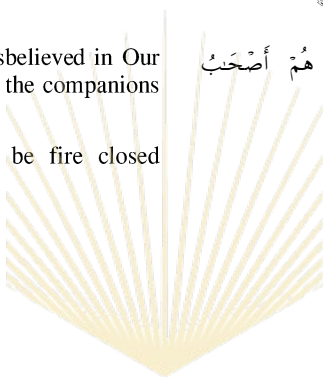
Sūrah al-Balad¹⁹²⁶**Bismillāhir-Raḥmānir-Raḥeem****سُورَةُ الْبَلَدِ****بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ**

1. I swear by this city [i.e., Makkah] –
2. And you, [O Muḥammad], are free of restriction in this city –
3. And [by] the father¹⁹²⁷ and that which was born [of him],
4. We have certainly created man into hardship.
5. Does he think that never will anyone overcome him?
6. He says, "I have spent wealth in abundance."
7. Does he think that no one has seen him?
8. Have We not made for him two eyes?
9. And a tongue and two lips?
10. And have shown him the two ways?¹⁹²⁸
11. But he has not broken through the difficult pass.¹⁹²⁹
12. And what can make you know what is [breaking through] the difficult pass?

- لَا أَقْسِمُ بِهَذَا الْبَلَدِ ﴿١﴾
- وَأَنْتَ حِلٌّ بِهَذَا الْبَلَدِ ﴿٢﴾
- وَوَالِدٍ وَمَا وَلَدَ ﴿٣﴾
- لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي كَبَدٍ ﴿٤﴾
- أَلَيْسَ أَنْ لَنْ يَقْدِرَ عَلَيْهِ أَحَدٌ ﴿٥﴾
- يَقُولُ أَهْلَكْتُ مَالًا لُبَدًا ﴿٦﴾
- أَلَيْسَ أَنْ لَمْ يَرَهُ أَحَدٌ ﴿٧﴾
- أَلَمْ نَجْعَلْ لَهُ عَيْنَيْنِ ﴿٨﴾
- وَلِسَانًا وَشَفَتَيْنِ ﴿٩﴾
- وَهَدَيْنَاهُ النَّجْدَيْنِ ﴿١٠﴾
- فَلَا اقْتَحَمَ الْعَقَبَةَ ﴿١١﴾
- وَمَا أَدْرَاكَ مَا الْعَقَبَةُ ﴿١٢﴾

¹⁹²⁶Al-Balad: The City.¹⁹²⁷Said to be Adam (upon him be peace).¹⁹²⁸Of good and evil.¹⁹²⁹i.e., the steep incline or obstacle. In other words, he has not spent in the cause of Allāh but only boasts of spending in front of others.

13. It is the freeing of a slave فَكَ رَقَبَةٍ ﴿١٣﴾
14. Or feeding on a day of severe hunger أَوْ إِطْعَمٌ فِي يَوْمٍ ذِي مَسْغَبَةٍ ﴿١٤﴾
15. An orphan of near relationship يَتِيمًا ذَا مَقَرَّبَةٍ ﴿١٥﴾
16. Or a needy person in misery أَوْ مِسْكِينًا ذَا مَتَرَبَةٍ ﴿١٦﴾
17. And then being among those who believed and advised one another to patience and advised one another to compassion. ثُمَّ كَانَ مِنَ الَّذِينَ ءَامَنُوا وَتَوَاصَوْا بِالصَّبْرِ وَتَوَاصَوْا بِالرَّحْمَةِ ﴿١٧﴾
18. Those are the companions of the right.¹⁹³⁰ أُولَئِكَ أَصْحَابُ الْيَمِينَةِ ﴿١٨﴾
19. But they who disbelieved in Our signs – those are the companions of the left.¹⁹³¹ وَالَّذِينَ كَفَرُوا فِي آيَاتِنَا هُمْ أَصْحَابُ الْمَشْأَمَةِ ﴿١٩﴾
20. Over them will be fire closed in.¹⁹³² عَلَيْهِمْ نَارٌ مُؤَصَّدَةٌ ﴿٢٠﴾



¹⁹³⁰Or "the companions of good fortune," i.e., those who receive their records in their right hands and proceed to Paradise.

¹⁹³¹Or "the companions of ill fortune," i.e., those who receive their records in their left hands and proceed to Hell.

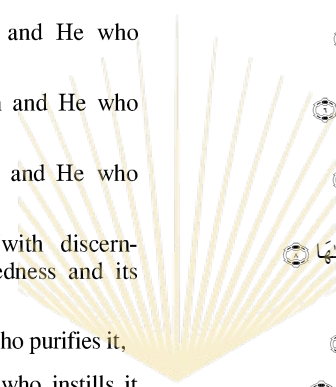
¹⁹³²The cover over Hell will be sealed and locked, containing its fire and its inhabitants.

Sūrah ash-Shams¹⁹³³

Bismillāhir-Raḥmānir-Raḥeem

سُورَةُ الشَّمْسِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

- 
1. By the sun and its brightness وَالشَّمْسِ وَضُحَاهَا ﴿١﴾
 2. And [by] the moon when it follows it وَالْقَمَرِ إِذَا تَلَّهَا ﴿٢﴾
 3. And [by] the day when it displays it¹⁹³⁴ وَالنَّهَارِ إِذَا جَلَّهَا ﴿٣﴾
 4. And [by] the night when it covers [i.e., conceals] it وَاللَّيْلِ إِذَا يَغْشَاهَا ﴿٤﴾
 5. And [by] the sky and He who constructed it وَالسَّمَاءِ وَمَا بَنَاهَا ﴿٥﴾
 6. And [by] the earth and He who spread it وَالْأَرْضِ وَمَا طَحَاهَا ﴿٦﴾
 7. And [by] the soul and He who proportioned it¹⁹³⁵ وَنَفْسٍ وَمَا سَوَّاهَا ﴿٧﴾
 8. And inspired it [with discernment of] its wickedness and its righteousness, فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا ﴿٨﴾
 9. He has succeeded who purifies it, قَدْ أَفْلَحَ مَنْ زَكَّاهَا ﴿٩﴾
 10. And he has failed who instills it [with corruption]. وَقَدْ خَابَ مَنْ دَسَّاهَا ﴿١٠﴾
 11. Thamūd denied [their prophet] by reason of their transgression, كَذَّبَتْ ثَمُودُ بِطَغْوَاهَا ﴿١١﴾
 12. When the most wretched of them was sent forth.¹⁹³⁶ إِذْ أُبْعِثَ أَشْقَاهَا ﴿١٢﴾
 13. And the messenger of Allāh [i.e., Ṣāliḥ] said to them, "[Do not

¹⁹³³ *Ash-Shams*: The Sun.

¹⁹³⁴ The earth. Also interpreted as the sun. The same applies to the following verse.

¹⁹³⁵ i.e., balanced and refined it, creating in it sound tendencies and consciousness.

¹⁹³⁶ To hamstring the she-camel which had been sent by Allāh as a sign to them.

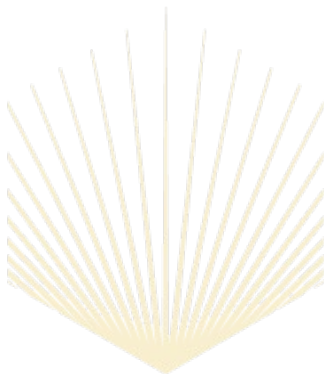
harm] the she-camel of Allāh or
[prevent her from] her drink."

14. But they denied him and hamstrung¹⁹³⁷ her. So their Lord brought down upon them destruction for their sin and made it equal [upon all of them].

فَكَذَّبُوهُ فَعَقَرُوهَا فَدَمْدَمَ عَلَيْهِمُ رَبُّهُمْ
بِذُنُوبِهِمْ فَسَوَّاهَا ﴿١٤﴾

15. And He does not fear the consequence thereof.¹⁹³⁸

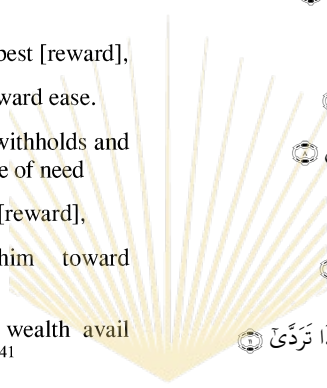
وَلَا يَخَافُ عُقْبَاهَا ﴿١٥﴾



¹⁹³⁷And then killed.

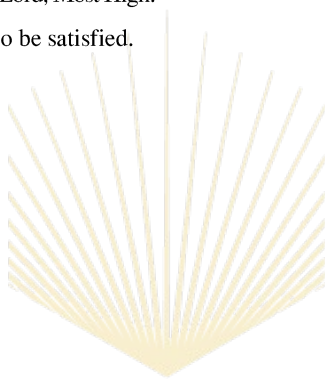
¹⁹³⁸Allāh is not asked about what He does, but His servants will be asked. See 21:23.

Sūrah al-Layl¹⁹³⁹**Bismillāhir-Raḥmānir-Raḥeem****سُورَةُ اللَّيْلِ****بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ**

- 
- | | |
|---|---|
| 1. By the night when it covers ¹⁹⁴⁰ | وَاللَّيْلِ إِذَا يَغْشَىٰ ﴿١﴾ |
| 2. And [by] the day when it appears | وَالنَّهَارِ إِذَا تَجَلَّىٰ ﴿٢﴾ |
| 3. And [by] He who created the male and female, | وَمَا خَلَقَ الذَّكَرَ وَالْأُنثَىٰ ﴿٣﴾ |
| 4. Indeed, your efforts are diverse. | إِنَّ سَعْيَكُمْ لَشَتَّىٰ ﴿٤﴾ |
| 5. As for he who gives and fears Allāh | فَأَمَّا مَنْ أَعْطَىٰ وَاتَّقَىٰ ﴿٥﴾ |
| 6. And believes in the best [reward], | وَصَدَّقَ بِالْحُسْنَىٰ ﴿٦﴾ |
| 7. We will ease him toward ease. | فَسَنِّيئِرُهُۥٓ لِلْيُسْرَىٰ ﴿٧﴾ |
| 8. But as for he who withholds and considers himself free of need | وَأَمَّا مَنْ بَخِلَ وَاسْتَغْنَىٰ ﴿٨﴾ |
| 9. And denies the best [reward], | وَكَذَّبَ بِالْحُسْنَىٰ ﴿٩﴾ |
| 10. We will ease him toward difficulty. | فَسَنِّيئِرُهُۥٓ لِلْعُسْرَىٰ ﴿١٠﴾ |
| 11. And what will his wealth avail him when he falls? ¹⁹⁴¹ | وَمَا يُغْنِي عَنْهُ مَالُهُ إِذَا تَرَدَّىٰ ﴿١١﴾ |
| 12. Indeed, [incumbent] upon Us is guidance. | إِنَّ عَلَيْنَا لَلْهُدَىٰ ﴿١٢﴾ |
| 13. And indeed, to Us belongs the Hereafter and the first [life]. | وَإِنَّ لَنَا لَلْآخِرَةَ وَالْأُولَىٰ ﴿١٣﴾ |
| 14. So I have warned you of a Fire which is blazing. | فَأَنْذَرْتُكُمْ نَارًا تَلَظَّىٰ ﴿١٤﴾ |
| 15. None will [enter to] burn therein except the most wretched one | لَا يَصْلُهَا إِلَّا الْآسَفَىٰ ﴿١٥﴾ |

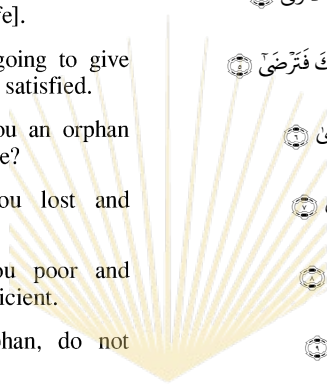
¹⁹³⁹*Al-Layl*: The Night.¹⁹⁴⁰With darkness.¹⁹⁴¹i.e., when he dies or is destroyed. It can also mean when he falls into the Hellfire.

16. Who had denied and turned away. الَّذِي كَذَّبَ وَتَوَلَّى ﴿١٦﴾
17. But the righteous one will avoid it – وَسَيُجَنَّبُهَا الْأَتْقَى ﴿١٧﴾
18. [He] who gives [from] his wealth to purify himself الَّذِي يُؤْتِي مَالَهُ يَتَزَكَّى ﴿١٨﴾
19. And not [giving] for anyone who has [done him] a favor to be rewarded¹⁹⁴² وَمَا لِأَحَدٍ عِنْدَهُ مِنْ نِعْمَةٍ تُجْزَى ﴿١٩﴾
20. But only seeking the face [i.e., acceptance] of his Lord, Most High. إِلَّا أَتَبْتَغَاءَ وَجْهَ رَبِّهِ الْأَعْلَى ﴿٢٠﴾
21. And he is going to be satisfied. وَلَسَوْفَ يَرْضَى ﴿٢١﴾



¹⁹⁴²i.e., without intending reciprocation for some benefit to himself.

Sūrah adh-Dhuḥā¹⁹⁴³**Bismillāhir-Raḥmānir-Raḥeem****سُورَةُ الضُّحَى****بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ**

- 
1. By the morning brightness وَالضُّحَىٰ ﴿١﴾
 2. And [by] the night when it covers with darkness,¹⁹⁴⁴ وَاللَّيْلِ إِذَا سَجَىٰ ﴿٢﴾
 3. Your Lord has not taken leave of you, [O Muḥammad], nor has He detested [you]. مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ ﴿٣﴾
 4. And the Hereafter is better for you than the first [life]. وَلَلْآخِرَةُ خَيْرٌ لَّكَ مِنَ الْأُولَىٰ ﴿٤﴾
 5. And your Lord is going to give you, and you will be satisfied. وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَىٰ ﴿٥﴾
 6. Did He not find you an orphan and give [you] refuge? أَلَمْ يَجِدْكَ يَتِيمًا فَآوَىٰ ﴿٦﴾
 7. And He found you lost and guided [you], وَوَجَدَكَ ضَالًّا فَهَدَىٰ ﴿٧﴾
 8. And He found you poor and made [you] self-sufficient. وَوَجَدَكَ عَائِلًا فَأَغْنَىٰ ﴿٨﴾
 9. So as for the orphan, do not oppress [him]. فَأَمَّا الْيَتِيمَ فَلَا تَقْهَرْ ﴿٩﴾
 10. And as for the petitioner,¹⁹⁴⁵ do not repel [him]. وَأَمَّا السَّائِلَ فَلَا تَنْهَرْ ﴿١٠﴾
 11. But as for the favor of your Lord, report [it]. وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ ﴿١١﴾

¹⁹⁴³ *Adh-Dhuḥā*: The Morning Brightness, i.e., the brightness or heat of the sun.¹⁹⁴⁴ And becomes still.¹⁹⁴⁵ Anyone who seeks aid or knowledge.

Sūrah ash-Sharḥ¹⁹⁴⁶

Bismillāh-Raḥmānir-Raḥeem

سُورَةُ الشَّرْحِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. Did We not expand for you, [O Muḥammad], your breast?¹⁹⁴⁷ أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ ﴿١﴾
2. And We removed from you your burden¹⁹⁴⁸ وَوَضَعْنَا عَنْكَ وِزْرَكَ ﴿٢﴾
3. Which had weighed upon your back الَّذِي أَنْقَضَ ظَهْرَكَ ﴿٣﴾
4. And raised high for you your repute. وَرَفَعْنَا لَكَ ذِكْرَكَ ﴿٤﴾
5. For indeed, with hardship [will be] ease [i.e., relief]. فَإِنَّ مَعَ الْعُسْرِ يُسْرًا ﴿٥﴾
6. Indeed, with hardship [will be] ease. إِنَّ مَعَ الْعُسْرِ يُسْرًا ﴿٦﴾
7. So when you have finished [your duties], then stand up [for worship]. فَإِذَا فَرَغْتَ فَانصَبْ ﴿٧﴾
8. And to your Lord direct [your] longing. وَإِلَىٰ رَبِّكَ فَأَرْغَبْ ﴿٨﴾

¹⁹⁴⁶Ash-Sharḥ or al-Inshirāh: Expansion.

¹⁹⁴⁷i.e., enlighten, assure and gladden your heart with guidance.

¹⁹⁴⁸By forgiving any errors which you may have committed previously or might commit consequently. "Burden" can also refer to the anxiety experienced by the Prophet (ﷺ) at the beginning of his mission.

Sūrah at-Teen¹⁹⁴⁹

Bismillāhir-Raḥmānir-Raḥeem

سُورَةُ التِّينِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. By the fig and the olive¹⁹⁵⁰ وَالَّتَيْنِ وَالزَّيْتُونِ ①
2. And [by] Mount Sinai وَطُورِ سِينِينَ ②
3. And [by] this secure city [i.e., Makkah], وَهَذَا الْبَلَدِ الْأَمِينِ ③
4. We have certainly created man in the best of stature;¹⁹⁵¹ لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ ④
5. Then We return him to the lowest of the low;¹⁹⁵² ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ ⑤
6. Except for those who believe and do righteous deeds, for they will have a reward uninterrupted. إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ ⑥
7. So what yet causes you to deny the Recompense?¹⁹⁵³ فَمَا يُكَذِّبُكَ بَعْدَ بِالذِّينِ ⑦
8. Is not Allāh the most just of judges. أَلَيْسَ اللَّهُ بِأَحْكَمَ الْحَاكِمِينَ ⑧

¹⁹⁴⁹At-Teen: The Fig.

¹⁹⁵⁰Referring to the places known for their production, i.e., Damascus and Jerusalem, respectively. It could also refer to the fig and olive trees or to the fruits themselves.

¹⁹⁵¹i.e., upright, symmetrical, and balanced in form and nature.

¹⁹⁵²This can refer to the depths of Hell, to decrepit old age or to immortality.

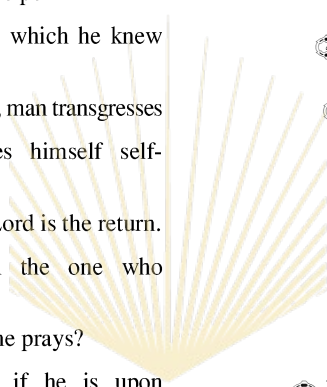
¹⁹⁵³More literally, "What makes you lie concerning it?"

Sūrah al-‘Alaq¹⁹⁵⁴

Bismillāhīr-Raḥmānīr-Raḥīm

سُورَةُ الْعَلَقِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

- 
1. Recite in the name of your Lord who created – أَقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ﴿١﴾
 2. Created man from a clinging substance. خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ﴿٢﴾
 3. Recite, and your Lord is the most Generous – أَقْرَأْ وَرَبُّكَ الْأَكْرَمُ ﴿٣﴾
 4. Who taught by the pen – الَّذِي عَلَّمَ بِالْقَلَمِ ﴿٤﴾
 5. Taught man that which he knew not. عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ ﴿٥﴾
 6. No! [But] indeed, man transgresses كَلَّا إِنَّ الْإِنْسَانَ لِيَطْغَىٰ ﴿٦﴾
 7. Because he sees himself self-sufficient. أَنْ رَأَاهُ اسْتَغْنَىٰ ﴿٧﴾
 8. Indeed, to your Lord is the return. إِنَّ إِلَىٰ رَبِّكَ أَلُّجَعَىٰ ﴿٨﴾
 9. Have you seen the one who forbids أَرَأَيْتَ الَّذِي يَنْهَىٰ ﴿٩﴾
 10. A servant when he prays? عَبْدًا إِذَا صَلَّىٰ ﴿١٠﴾
 11. Have you seen if he is upon guidance أَرَأَيْتَ إِنْ كَانَ عَلَىٰ هُدًى ﴿١١﴾
 12. Or enjoins righteousness? أَوْ أَمَرَ بِالْتَّقْوَىٰ ﴿١٢﴾
 13. Have you seen if he denies and turns away – أَرَأَيْتَ إِنْ كَذَّبَ وَتَوَلَّىٰ ﴿١٣﴾
 14. Does he not know that Allāh sees? أَلَمْ يَعْلَمْ بِأَنَّ اللَّهَ يَرَىٰ ﴿١٤﴾
 15. No! If he does not desist, We will surely drag him by the كَلَّا لِنْ لَمْ يَنْتَهِ لَنَسْفَعًا بِالنَّاصِيَةِ ﴿١٥﴾

¹⁹⁵⁴Al-‘Alaq: The Clinging (or Suspended) Substance. The sūrah has also been called *Iqra*, meaning "recite" or "read."

forelock¹⁹⁵⁵ –

16. A lying, sinning forelock.

نَاصِيَةٍ كَذِبَةٍ خَاطِئَةٍ ﴿١٦﴾

17. Then let him call his associates;

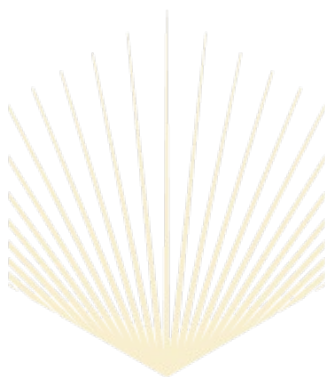
فَلْيَدْعُ نَادِيَهُ ﴿١٧﴾

18. We will call the angels of Hell.¹⁹⁵⁶

سَنَدْعُ الزَّبَانِيَةَ ﴿١٨﴾

19. No! Do not obey him. But prostrate and draw near [to Allāh].

كَلَّا لَا تَطِعْهُ وَاسْجُدْ وَاقْتَرِبْ ﴿١٩﴾



¹⁹⁵⁵It may also mean "slap him" or "blacken his face at the forelock."

¹⁹⁵⁶Those who push the wicked into the Fire.

Sūrah al-Qadr¹⁹⁵⁷**Bismillāh-Raḥmānir-Raḥeem****سُورَةُ الْقَدْرِ****بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ**

1. Indeed, We sent it [i.e., the Qur'ān] down during the Night of Decree.
2. And what can make you know what is the Night of Decree?
3. The Night of Decree is better than a thousand months.
4. The angels and the Spirit [i.e., Gabriel] descend therein by permission of their Lord for every matter.¹⁹⁵⁸
5. Peace it is¹⁹⁵⁹ until the emergence of dawn.

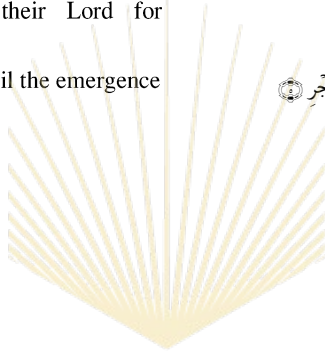
إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ ﴿١﴾

وَمَا أَذْرَبَكَ مَا لَيْلَةُ الْقَدْرِ ﴿٢﴾

لَيْلَةُ الْقَدْرِ خَيْرٌ مِنْ أَلْفِ شَهْرٍ ﴿٣﴾

تَنْزِيلُ الْمَلَكِ وَالرُّوحُ فِيهَا بِإِذْنِ رَبِّهِمْ مِنْ كُلِّ أَمْرٍ ﴿٤﴾

سَلَامٌ هِيَ حَتَّىٰ مَطْلَعِ الْفَجْرِ ﴿٥﴾



¹⁹⁵⁷*Al-Qadr*: Apportioned Decree. Other meanings are: precise measurement, proportion, amount, capacity, extent or degree.

¹⁹⁵⁸Bringing the exact measures apportioned for everything by Allāh in the course of the coming year.

¹⁹⁵⁹Upon the believers.

Sūrah al-Bayyinah¹⁹⁶⁰***Bismillāhir-Raḥmānir-Raḥeem*****سُورَةُ الْبَيِّنَةِ****بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ**

1. Those who disbelieved among the People of the Scripture and the polytheists were not to be parted [from misbelief]¹⁹⁶¹ until there came to them clear evidence –

لَمْ يَكُنِ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ
وَالْمُشْرِكِينَ مُنْفَكِينَ حَتَّى تَأْتِيَهُمُ الْبَيِّنَةُ ﴿١﴾

2. A Messenger from Allāh, reciting purified¹⁹⁶² scriptures

رَسُولٌ مِنَ اللَّهِ يَتْلُو صُحُفًا مُطَهَّرَةً ﴿٢﴾

3. Within which are correct writings [i.e., rulings and laws].

فِيهَا كُتِبَ قِيمَةٌ ﴿٣﴾

4. Nor did those who were given the Scripture become divided¹⁹⁶³ until after there had come to them clear evidence.

وَمَا تَفَرَّقَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ
مَا جَاءَهُمُ الْبَيِّنَةُ ﴿٤﴾

5. And they were not commanded except to worship Allāh, [being] sincere to Him in religion, inclining to truth, and to establish prayer and to give zakāh. And that is the correct religion.

وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ
الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا
الزَّكَاةَ وَذَلِكَ دِينُ الْقَيِّمَةِ ﴿٥﴾

6. Indeed, they who disbelieved among the People of the Scripture and the polytheists will be in the fire of Hell, abiding eternally therein. Those are the worst of creatures.

إِنَّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ
وَالْمُشْرِكِينَ فِي نَارِ جَهَنَّمَ خَالِدِينَ فِيهَا
أُولَئِكَ هُمْ شَرُّ الْبَرِيَّةِ ﴿٦﴾

7. Indeed, they who have believed and done righteous deeds – those are the best of creatures.

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ
أُولَئِكَ هُمْ خَيْرُ الْبَرِيَّةِ ﴿٧﴾

¹⁹⁶⁰ *Al-Bayyinah*: Clear Evidence.

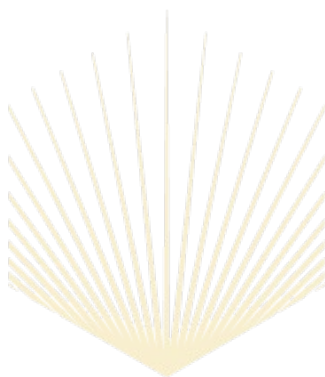
¹⁹⁶¹ i.e., from their erroneous beliefs and superstitions.

¹⁹⁶² i.e., containing no falsehood.

¹⁹⁶³ Into sects and denominations.

8. Their reward with their Lord will be gardens of perpetual residence beneath which rivers flow, wherein they will abide forever, Allāh being pleased with them and they with Him. That is for whoever has feared his Lord.

جَزَاءُهُمْ عِنْدَ رَبِّهِمْ جَنَّاتُ عَدْنٍ تَجْرَى
مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا رَضِيَ
اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ذَلِكَ لِمَنْ خَشِيَ
رَبَّهُ



Sūrah az-Zalzalah¹⁹⁶⁴

Bismillāhir-Raḥmānir-Raḥeem

سُورَةُ الزَّلْزَلَةِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. When the earth is shaken with its [final] earthquake
2. And the earth discharges its burdens¹⁹⁶⁵
3. And man says,¹⁹⁶⁶ "What is [wrong] with it?" –
4. That Day, it will report its news
5. Because your Lord has inspired [i.e., commanded] it.
6. That Day, the people will depart¹⁹⁶⁷ separated [into categories] to be shown [the result of] their deeds.
7. So whoever does an atom's weight¹⁹⁶⁸ of good will see it,
8. And whoever does an atom's weight of evil will see it.

إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا ﴿١﴾

وَأُخْرِجَتِ الْأَرْضُ أَثْقَالَهَا ﴿٢﴾

وَقَالَ الْإِنْسَانُ مَا هَٰذَا ﴿٣﴾

يَوْمَئِذٍ تُخْبِرُ أَخْبَارَهَا ﴿٤﴾

بِأَنَّ رَبَّكَ أَوْحَىٰ لَهَا ﴿٥﴾

يَوْمَئِذٍ يَصْدُرُ النَّاسُ أَشْتَاتًا لِّيُرَوْا أَعْمَلَهُمْ ﴿٦﴾

فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ﴿٧﴾

وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ ﴿٨﴾

¹⁹⁶⁴ Az-Zalzalah: The Earthquake.

¹⁹⁶⁵ See verse 84:4.

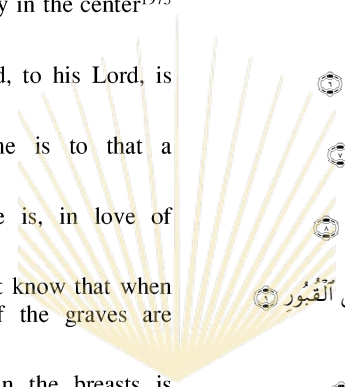
¹⁹⁶⁶ In terror and amazement.

¹⁹⁶⁷ From the place of Judgement to their final abode. Another interpretation is "emerge separately" (from the graves).

¹⁹⁶⁸ Or "the weight of a small ant."

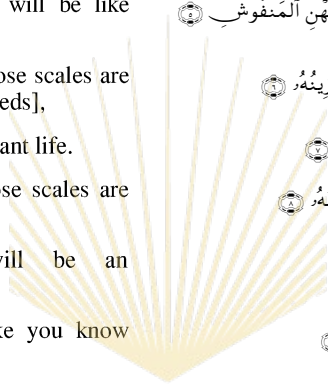
Sūrah al-‘Aadiyāt¹⁹⁶⁹**Bismillāh-Raḥmān-Raḥeem****سُورَةُ الْعَادِيَّاتِ**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

- 
1. By the racers, panting,¹⁹⁷⁰ وَالْعَدِيَّاتِ صَبْحًا ﴿١﴾
 2. And the producers of sparks
[when] striking¹⁹⁷¹ فَالْمُورِيَّتِ قَدْحًا ﴿٢﴾
 3. And the chargers at dawn,¹⁹⁷² فَالْغَيْرَاتِ صَبْحًا ﴿٣﴾
 4. Stirring up thereby [clouds of]
dust, فَكَأْتِرْنَ بِهِ نَقْعًا ﴿٤﴾
 5. Arriving thereby in the center¹⁹⁷³
collectively, فَوَسَطْنَ بِهِ جَمْعًا ﴿٥﴾
 6. Indeed mankind, to his Lord, is
ungrateful. إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنُودٌ ﴿٦﴾
 7. And indeed, he is to that a
witness.¹⁹⁷⁴ وَإِنَّهُ عَلَىٰ ذَٰلِكَ لَشَهِيدٌ ﴿٧﴾
 8. And indeed he is, in love of
wealth, intense. وَإِنَّهُ لِحُبِّ الْخَيْرِ لَشَدِيدٌ ﴿٨﴾
 9. But does he not know that when
the contents of the graves are
scattered ﴿٩﴾ أَفَلَا يَعْلَمُ إِذَا بُعْثِرَ مَا فِي الْقُبُورِ ﴿٩﴾
 10. And that within the breasts is
obtained,¹⁹⁷⁵ وَحُصِّلَ مَا فِي الصُّدُورِ ﴿١٠﴾
 11. Indeed, their Lord with them, that
Day, is [fully] Aware.¹⁹⁷⁶ إِنَّ رَبَّهُم بِهِمْ يَوْمَئِذٍ لَّخَبِيرٌ ﴿١١﴾

¹⁹⁶⁹Al-‘Aadiyāt: The Racers.¹⁹⁷⁰i.e., the horses of those fighting for Allāh's cause as they race to attack the enemy.¹⁹⁷¹Their hoofs while galloping over rocky terrain.¹⁹⁷²While the enemy is unaware.¹⁹⁷³i.e., penetrating into the enemy ranks during a surprise attack.¹⁹⁷⁴Through his speech and his actions.¹⁹⁷⁵i.e., when all secrets are made known.¹⁹⁷⁶Fully acquainted and familiar with everything about each one of them.

Sūrah al-Qāri‘ah¹⁹⁷⁷**Bismillāhir-Raḥmānir-Raḥeem****سُورَةُ الْقَارِعَةِ****بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ**

- 
1. The Striking Calamity – ① الْقَارِعَةُ
 2. What is the Striking Calamity? ② مَا الْقَارِعَةُ
 3. And what can make you know what is the Striking Calamity? ③ وَمَا أَدْرَاكَ مَا الْقَارِعَةُ
 4. It is the Day when people will be like moths, dispersed,¹⁹⁷⁸ ④ يَوْمَ يَكُونُ النَّاسُ كَالْفَرَاشِ الْمَبْثُوثِ
 5. And the mountains will be like wool, fluffed up.¹⁹⁷⁹ ⑤ وَتَكُونُ الْجِبَالُ كَالْعِهْنِ الْمَنْفُوشِ
 6. Then as for one whose scales are heavy [with good deeds], ⑥ فَأَمَّا مَنْ ثَقُلَتْ مَوَازِينُهُ
 7. He will be in a pleasant life. ⑦ فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ
 8. But as for one whose scales are light, ⑧ وَأَمَّا مَنْ خَفَّتْ مَوَازِينُهُ
 9. His refuge¹⁹⁸⁰ will be an abyss.¹⁹⁸¹ ⑨ فَأُمُّهُ هَاوِيَةٌ
 10. And what can make you know what that is? ⑩ وَمَا أَدْرَاكَ مَا هِيَ
 11. It is a Fire, intensely hot. ⑪ نَارٌ حَامِيَةٌ

¹⁹⁷⁷ *Al-Qāri‘ah*: That Which Strikes or The Sudden Calamity, another name for the Resurrection.

¹⁹⁷⁸ The people will be as such after having been expelled from their graves.

¹⁹⁷⁹ i.e., beginning to disintegrate.

¹⁹⁸⁰ Literally, "mother" (a man's original refuge), which will envelop him as in an embrace.

¹⁹⁸¹ i.e., the pit of Hellfire.

Sūrah at-Takāthur¹⁹⁸²**Bismillāh-ir-Raḥmān-ir-Raḥeem****سُورَةُ التَّكَاثُرِ****بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ**

1. Competition in [worldly] increase diverts you
2. Until you visit the graveyards.¹⁹⁸³
3. No! You are going to know.
4. Then, no! You are going to know.
5. No! If you only knew with knowledge of certainty...¹⁹⁸⁴
6. You will surely see the Hellfire.
7. Then you will surely see it with the eye of certainty.¹⁹⁸⁵
8. Then you will surely be asked that Day about comfort and ease.¹⁹⁸⁶

أَلْهَيْدُكُمْ التَّكَاثُرُ ﴿١﴾

حَتَّىٰ زُرْتُمُ الْمَقَابِرَ ﴿٢﴾

كَلَّا سَوْفَ تَعْلَمُونَ ﴿٣﴾

ثُمَّ كَلَّا سَوْفَ تَعْلَمُونَ ﴿٤﴾

كَلَّا لَوْ تَعْلَمُونَ عِلْمَ الْيَقِينِ ﴿٥﴾

لَتَرَوُنَّ الْجَحِيمَ ﴿٦﴾

ثُمَّ لَتَرَوُنَّهَا عَيْنَ الْيَقِينِ ﴿٧﴾

ثُمَّ لَتُسْأَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ ﴿٨﴾

¹⁹⁸²At-Takāthur: Competition in Increase.¹⁹⁸³i.e., remain in them temporarily, meaning until the Day of Resurrection.¹⁹⁸⁴The conclusion of this verse is estimated to be "...you would not have been distracted from preparing for the Hereafter."¹⁹⁸⁵i.e., with actual eyesight.¹⁹⁸⁶In the worldly life and whether you were grateful to Allāh for His blessings.

Sūrah al-‘Aṣr¹⁹⁸⁷

Bismillāhir-Raḥmānir-Raḥeem

سُورَةُ الْعَصْرِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

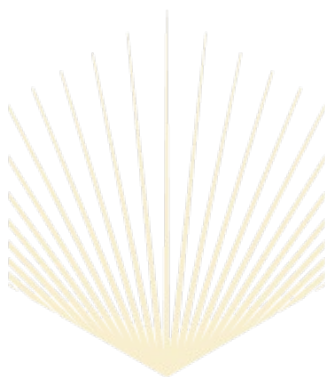
1. By time,¹⁹⁸⁸
2. Indeed, mankind is in loss,
3. Except for those who have believed and done righteous deeds and advised each other to truth and advised each other to patience.

وَالْعَصْرِ ﴿١﴾

إِنِّ الْإِنْسَانَ لِفِي خُسْرٍ ﴿٢﴾

إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ

وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ ﴿٣﴾



¹⁹⁸⁷ Al-‘Aṣr: Time.

¹⁹⁸⁸ An oath in which Allāh swears by time throughout the ages.

Sūrah al-Humazah¹⁹⁸⁹**Bismillāh-Raḥmānir-Raḥeem****سُورَةُ الْهُمَزَةِ****بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ**

1. Woe to every scorner and mocker
2. Who collects wealth and [continuously] counts it.¹⁹⁹⁰
3. He thinks that his wealth will make him immortal.
4. No! He will surely be thrown into the Crusher.¹⁹⁹¹
5. And what can make you know what is the Crusher?
6. It is the fire of Allāh, [eternally] fueled,
7. Which mounts directed at the hearts.¹⁹⁹²
8. Indeed, it [i.e., Hellfire] will be closed down upon them
9. In extended columns.¹⁹⁹³

وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ ﴿١﴾
 الَّذِي جَمَعَ مَالًا وَعَدَّدَهُ ﴿٢﴾
 يَحْسَبُ أَنَّ مَالَهُ أَخْلَدَهُ ﴿٣﴾
 كَلَّا لَيُنْبَذَنَّ فِي الْحُطَمَةِ ﴿٤﴾
 وَمَا أَدرُكَ مَا الْحُطَمَةُ ﴿٥﴾
 نَارُ اللَّهِ الَّتِي مَوْقَدَةٌ ﴿٦﴾
 الَّتِي تَطَّلِعُ عَلَى الْآفَاقَةِ ﴿٧﴾
 إِنَّهَا عَلَيْهِمْ مُّصَدَّةٌ ﴿٨﴾
 فِي عَمَدٍ مُمَدَّدَةٍ ﴿٩﴾

¹⁹⁸⁹ *Al-Humazah*: The Scornor.

¹⁹⁹⁰ Rather than spending in the way of Allāh.

¹⁹⁹¹ i.e., Hellfire, which crushes and destroys all that enters it.

¹⁹⁹² Covering them and penetrating them.

¹⁹⁹³ Interpreted to be either columns of fire or columns of iron to which are chained the inmates of Hell.

Sūrah al-Fīl¹⁹⁹⁴

Bismillāhir-Raḥmānir-Raḥeem

سُورَةُ الْفِيلِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. Have you not considered, [O Muḥammad], how your Lord dealt with the companions of the elephant?¹⁹⁹⁵
2. Did He not make their plan into misguidance?¹⁹⁹⁶
3. And He sent against them birds in flocks,
4. Striking them with stones of hard clay,
5. And He made them like eaten straw.¹⁹⁹⁷

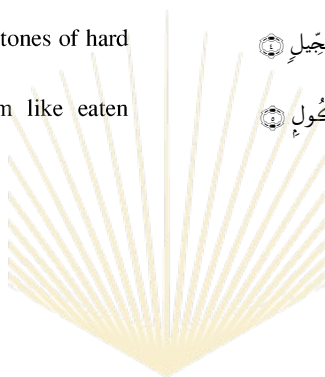
أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ ﴿١﴾

أَلَمْ يَجْعَلْ كَيْدَهُمْ فِي تَضَلُّلٍ ﴿٢﴾

وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ ﴿٣﴾

تَرْمِيهِمْ بِحِجَارَةٍ مِّن سِجِّيلٍ ﴿٤﴾

فَجَعَلَهُمْ كَعَصْفٍ مَّأْكُولٍ ﴿٥﴾



¹⁹⁹⁴ *Al-Fīl*: The Elephant.

¹⁹⁹⁵ i.e., the army under the command of Abrahah al-Ashram which was accompanied by a huge elephant and came with the intention of destroying the *Ka'bah* at Makkah.

¹⁹⁹⁶ Causing them to perish.

¹⁹⁹⁷ i.e., husks which have been chewed by cattle. This event took place in the year of the Prophet's birth.

Sūrah Quraysh¹⁹⁹⁸

Bismillāh-Raḥmān-Raḥeem

سُورَةُ قُرَيْشٍ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

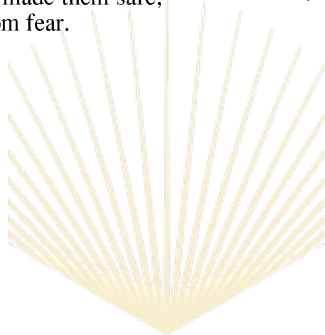
1. For the accustomed security of the Quraysh¹⁹⁹⁹ –
2. Their accustomed security [in] the caravan of winter and summer²⁰⁰⁰ –
3. Let them worship the Lord of this House,²⁰⁰¹
4. Who has fed them, [saving them] from hunger and made them safe, [saving them] from fear.

لَا يَلْفُ قُرَيْشٍ ۝

إِلْفِهِمْ رِحْلَةَ الشِّتَاءِ وَالصَّيْفِ ۝

فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ ۝

الَّذِي أَطْعَمَهُمْ مِنْ جُوعٍ وَآمَنَهُمْ مِنْ خَوْفٍ ۝



¹⁹⁹⁸Quraysh: (The tribe of) Quraysh.

¹⁹⁹⁹i.e., the honor and reputation Allāh had given them as guardians of the Holy Ka'bah, which allowed them to travel without fear of being harmed.

²⁰⁰⁰i.e., the trading caravans that traveled south in winter and north in summer.

²⁰⁰¹i.e., the Ka'bah.

Sūrah al-Māʿūn²⁰⁰²

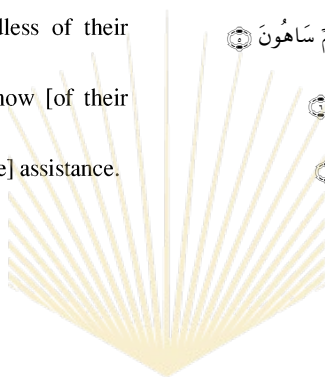
Bismillāhir-Raḥmānir-Raḥeem

سُورَةُ الْمَاعُونِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. Have you seen the one who denies the Recompense?
2. For that is the one who drives away the orphan
3. And does not encourage the feeding of the poor.
4. So woe to those who pray
5. [But] who are heedless of their prayer²⁰⁰³ –
6. Those who make show [of their deeds]
7. And withhold [simple] assistance.

- أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالْأَيْدِينَ ﴿١﴾
- فَذَلِكَ الَّذِي يَدُعُّ الْيَتِيمَ ﴿٢﴾
- وَلَا يَحْضُ عَلَىٰ طَعَامِ الْمِسْكِينِ ﴿٣﴾
- فَوَيْلٌ لِلْمُصَلِّينَ ﴿٤﴾
- الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ ﴿٥﴾
- الَّذِينَ هُمْ يُرَآؤْنَ ﴿٦﴾
- وَيَمْنَعُونَ الْمَاعُونَ ﴿٧﴾



²⁰⁰²Al-Māʿūn: Assistance.

²⁰⁰³i.e., the hypocrites who are unconcerned if they miss prayers when no one sees them.

*Sūrah al-Kawthar*²⁰⁰⁴

Bismillāhir-Raḥmānir-Raḥeem

سُورَةُ الْكَوْثَرِ

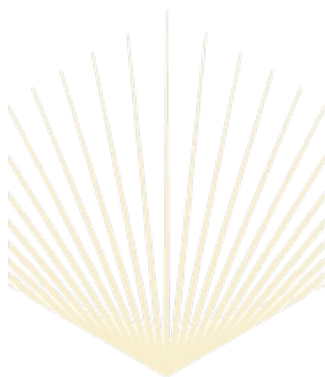
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. Indeed, We have granted you, [O Muḥammad], al-Kawthar.
2. So pray to your Lord and offer sacrifice [to Him alone].
3. Indeed, your enemy is the one cut off.²⁰⁰⁵

إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ ﴿١﴾

فَصَلِّ لِرَبِّكَ وَأَحْزَرْ ﴿٢﴾

إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ ﴿٣﴾



²⁰⁰⁴*Al-Kawthar*: Literally, "the most abundant good." Also, a river in Paradise.

²⁰⁰⁵From all good in this world and the Hereafter.

Sūrah al-Kāfirūn²⁰⁰⁶

Bismillāhir-Raḥmānir-Raḥeem

سُورَةُ الْكَافِرُونَ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. Say, "O disbelievers,
2. I do not worship what you worship.
3. Nor are you worshippers of what I worship.
4. Nor will I be a worshipper of what you worship.
5. Nor will you be worshippers of what I worship.
6. For you is your religion, and for me is my religion."

قُلْ يَتَّيِبُوا الْكَافِرُونَ ﴿١﴾

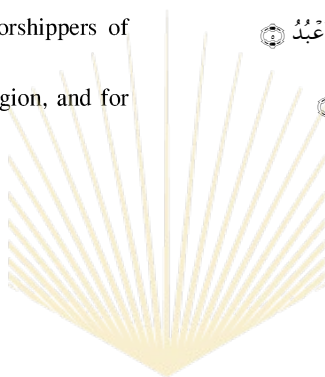
لَا أَعْبُدُ مَا تَعْبُدُونَ ﴿٢﴾

وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ ﴿٣﴾

وَلَا أَنَا عَابِدٌ مَّا عَبَدْتُمْ ﴿٤﴾

وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ ﴿٥﴾

لَكُمْ دِينُكُمْ وَلِيَ دِينِ ﴿٦﴾



²⁰⁰⁶ *Al-Kāfirūn*: The Disbelievers. The Prophet (ﷺ) mentioned that this *sūrah* is disassociation from *shirk* (worship of anything other than Allāh) for him who recites it. (Narrated by Aḥmad, Abū Dāwūd and at-Tirmidhī – *ḥasan*.)

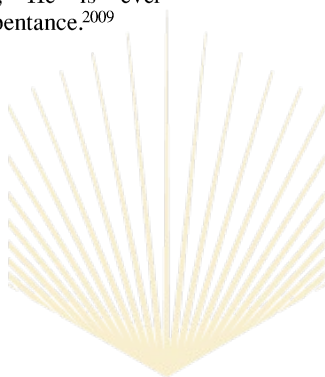
Sūrah an-Naṣr²⁰⁰⁷**Bismillāhīr-Raḥmānīr-Raḥeem****سُورَةُ النَّصْرِ****بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ**

1. When the victory of Allāh has come and the conquest,²⁰⁰⁸
2. And you see the people entering into the religion of Allāh in multitudes,
3. Then exalt [Him] with praise of your Lord and ask forgiveness of Him. Indeed, He is ever Accepting of Repentance.²⁰⁰⁹

إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ ﴿١﴾

وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا ﴿٢﴾

فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ إِنََّّهُ كَانَ تَوَّابًا ﴿٣﴾

²⁰⁰⁷*An-Naṣr*: Victory.²⁰⁰⁸The conquest of Makkah.²⁰⁰⁹Refer to footnote of 2:37.

Sūrah al-Masad²⁰¹⁰

Bismillāhir-Raḥmānir-Raḥeem

سُورَةُ الْمَسَدِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. May the hands of Abū Lahab be ruined, and ruined is he.²⁰¹¹
2. His wealth will not avail him or that which he gained.
3. He will [enter to] burn in a Fire of [blazing] flame
4. And his wife [as well] – the carrier of firewood.²⁰¹²
5. Around her neck is a rope of [twisted] fiber.

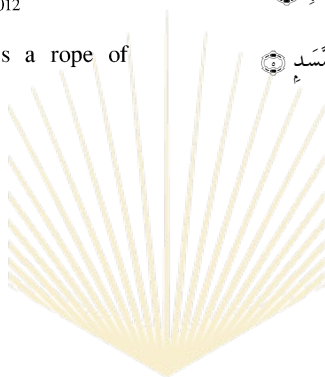
تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ ۝

مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا كَسَبَ ۝

سَيَصْلَىٰ نَارًا ذَاتَ لَهَبٍ ۝

وَأَمْرَأَتُهُ حَمَّالَةَ الْحَطَبِ ۝

فِي جِيدِهَا حَبْلٌ مِّن مَّسَدٍ ۝



²⁰¹⁰ *Al-Masad*: Fiber. This *sūrah* is also known as *al-Lahab* (Flame).

²⁰¹¹ Abū Lahab (the Prophet's uncle), who was an enemy of Islām.

²⁰¹² She used to put thorns in the Prophet's path and slander him (كاف). The word "firewood" was used by the Arabs to allude to slander and backbiting.

Sūrah al-Ikhlāṣ²⁰¹³**سُورَةُ الْإِخْلَاصِ****Bismillāh-Raḥmān-Raḥeem****بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ**

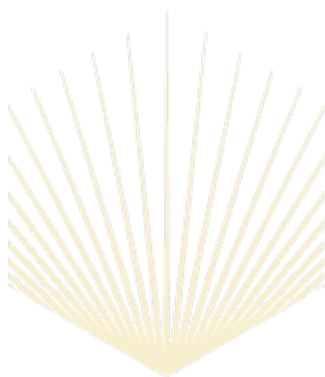
1. Say, "He is Allāh, [who is] One,²⁰¹⁴
2. Allāh, the Eternal Refuge.²⁰¹⁵
3. He neither begets nor is born,
4. Nor is there to Him any equivalent."

قُلْ هُوَ اللَّهُ أَحَدٌ ﴿١﴾

اللَّهُ الصَّمَدُ ﴿٢﴾

لَمْ يَلِدْ وَلَمْ يُولَدْ ﴿٣﴾

وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ﴿٤﴾



²⁰¹³ *Al-Ikhlāṣ*: Purification, i.e., the purification of faith – the *sūrah*'s theme. In narrations by al-Bukhārī and Aḥmad, the Prophet (ﷺ) described this *sūrah* as being equivalent to one third of the Qur'ān.

²⁰¹⁴ Alone, without another, indivisible with absolute and permanent unity and distinct from all else. The one and only true deity, unique in His essence, attributes and deeds.

²⁰¹⁵ He who is absolute, perfect, complete, essential, self-sufficient and sufficient to meet the needs of all creation; the one eternally and constantly required and sought, depended upon by all existence and to whom all matters will ultimately return.

Sūrah al-Falaq²⁰¹⁶

Bismillāhir-Raḥmānir-Raḥeem

سُورَةُ الْفَلَقِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. Say, "I seek refuge in the Lord of daybreak
2. From the evil of that which He created
3. And from the evil of darkness when it settles
4. And from the evil of the blowers into knots²⁰¹⁷
5. And from the evil of an envier when he envies."

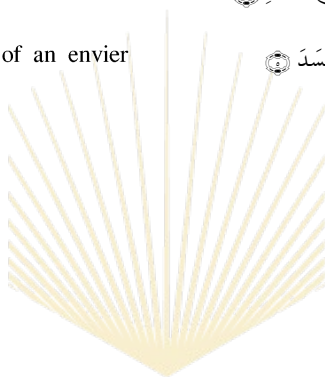
قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ﴿١﴾

مِنْ شَرِّ مَا خَلَقَ ﴿٢﴾

وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ ﴿٣﴾

وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ ﴿٤﴾

وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ ﴿٥﴾



²⁰¹⁶ *Al-Falaq*: Daybreak. This and the following *sūrah* were revealed together and are recited when seeking Allāh's protection from all kinds of evil.

²⁰¹⁷ i.e., those who practice magic.

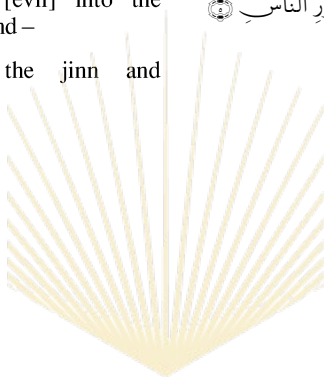
Sūrah an-Nās²⁰¹⁸

Bismillāh-Raḥmān-Raḥeem

سُورَةُ النَّاسِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. Say, "I seek refuge in the Lord of mankind, قُلْ أَعُوذُ بِرَبِّ النَّاسِ ﴿١﴾
2. The Sovereign of mankind, مَلِكِ النَّاسِ ﴿٢﴾
3. The God of mankind, إِلَهِ النَّاسِ ﴿٣﴾
4. From the evil of the retreating whisperer²⁰¹⁹ – مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ ﴿٤﴾
5. Who whispers [evil] into the breasts of mankind – الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ ﴿٥﴾
6. From among the jinn and mankind."²⁰²⁰ مِنَ الْجِنَّةِ وَالنَّاسِ ﴿٦﴾



²⁰¹⁸*An-Nās*: People or Mankind.

²⁰¹⁹i.e., a devil who makes evil suggestions to man but disappears when one remembers Allāh.

²⁰²⁰Evil prompters may be from men as well as from *jinn*.