

Sūrah al-Mulk<sup>1711</sup>

## سُورَةُ الْمُلْكِ

Bismillāh-Raḥmān-Raḥeem

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. Blessed is He in whose hand is dominion, and He is over all things competent –
2. [He] who created death and life to test you [as to] which of you is best in deed – and He is the Exalted in Might, the Forgiving –
3. [And] who created seven heavens in layers.<sup>1712</sup> You do not see in the creation of the Most Merciful any inconsistency. So return [your] vision [to the sky]; do you see any breaks?
4. Then return [your] vision twice again.<sup>1713</sup> [Your] vision will return to you humbled while it is fatigued.
5. And We have certainly beautified the nearest heaven with lamps [i.e., stars] and have made [from] them what is thrown at the devils<sup>1714</sup> and have prepared for them the punishment of the Blaze.
6. And for those who disbelieved in their Lord is the punishment of Hell, and wretched is the destination.
7. When they are thrown into it, they hear from it a [dreadful] inhaling while it boils up.

تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١﴾

الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا وَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿٢﴾

الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ طِبَاقًا مَا تَرَى فِي خَلْقِ الرَّحْمَنِ مِنْ تَفَوتٍ فَارْجِعِ الْبَصَرَ هَلْ تَرَى مِنْ فُطُورٍ ﴿٣﴾

ثُمَّ ارْجِعِ الْبَصَرَ كَرَّتَيْنِ يَنْقَلِبْ إِلَيْكَ الْبَصَرُ خَاسِئًا وَهُوَ حَسِيرٌ ﴿٤﴾

وَلَقَدْ زَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصَابِيحَ وَجَعَلْنَاهَا رُجُومًا لِلشَّيَاطِينِ وَأَعْتَدْنَا لَهُمْ عَذَابَ السَّعِيرِ ﴿٥﴾

وَالَّذِينَ كَفَرُوا بِرَبِّهِمْ عَذَابُ جَهَنَّمَ وَيُسَّ السَّعِيرِ ﴿٦﴾

إِذَا أُلْقُوا فِيهَا سَمِعُوا لَهَا شَهِيقًا وَهِيَ تَفُورُ ﴿٧﴾

<sup>1711</sup> Al-Mulk: Dominion.

<sup>1712</sup> i.e., one covering or fitting over the other.

<sup>1713</sup> i.e., repeatedly.

<sup>1714</sup> Thereby driving them from the heavens and preventing them from eavesdropping. See 72:8-9.

8. It almost bursts with rage. Every time a company is thrown into it, its keepers ask them, "Did there not come to you a warner?"
9. They will say, "Yes, a warner had come to us, but we denied and said, 'Allāh has not sent down anything. You are not but in great error.'"
10. And they will say, "If only we had been listening or reasoning, we would not be among the companions of the Blaze."
11. And they will admit their sin, so [it is] alienation<sup>1715</sup> for the companions of the Blaze.
12. Indeed, those who fear their Lord unseen will have forgiveness and great reward.
13. And conceal your speech or publicize it; indeed, He is Knowing of that within the breasts.
14. Does He who created not know,<sup>1716</sup> while He is the Subtle,<sup>1717</sup> the Aware?
15. It is He who made the earth tame<sup>1718</sup> for you – so walk among its slopes and eat of His provision – and to Him is the resurrection.
16. Do you feel secure that He who is above<sup>1719</sup> would not cause the
- تَكَادُ تَمَيَّرُ مِنَ الْغَيْظِ كُلَّمَا أُلْقِيَ فِيهَا فَوْجٌ سَأَلَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ نَذِيرٌ ﴿٨﴾
- قَالُوا بَلَىٰ قَدْ جَاءَنَا نَذِيرٌ فَكَذَّبْنَا وَقُلْنَا مَا نَزَّلَ اللَّهُ مِن شَيْءٍ إِنْ أَنتُمْ إِلَّا فِي ضَلَالٍ كَبِيرٍ ﴿٩﴾
- وَقَالُوا لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِي أَصْحَابِ السَّعِيرِ ﴿١٠﴾
- فَاعْتَرَفُوا بِذَنبِهِمْ فَسُحْقًا لِأَصْحَابِ السَّعِيرِ ﴿١١﴾
- إِنَّ الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ ﴿١٢﴾
- وَأَسِرُّوا قَوْلَكُمْ أَوِ اجْهَرُوا بِهِ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿١٣﴾
- أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ اللَّطِيفُ الْخَبِيرُ ﴿١٤﴾
- هُوَ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ ذُلُولًا فَامْشُوا فِي مَنَاكِبِهَا وَكُلُوا مِن رِّزْقِهِ وَإِلَيْهِ النُّشُورُ ﴿١٥﴾
- ءَأَمِنْتُمْ مَّن فِي السَّمَاءِ أَن يَخْسِفَ بِكُمُ

<sup>1715</sup>From all good and from Allāh's mercy.

<sup>1716</sup>Another accepted meaning is "Does He not know those whom He created...?"

<sup>1717</sup>Refer to footnote of 6:103.

<sup>1718</sup>i.e., stable and subservient.

<sup>1719</sup>Literally, "in ascendancy" or "over the heaven."

earth to swallow you and suddenly it would sway?<sup>1720</sup>

الْأَرْضَ فَإِذَا هِيَ تَمُورُ ﴿١٧﴾

17. Or do you feel secure that He who is above would not send against you a storm of stones? Then you would know how [severe] was My warning.

أَمْ أَمِنْتُمْ مَنِ فِي السَّمَاءِ أَنْ يُرْسِلَ عَلَيْكُمْ حَاصِبًا فَسَتَعْلَمُونَ كَيْفَ نَذِيرِ ﴿١٨﴾

18. And already had those before them denied, and how [terrible] was My reproach.

وَلَقَدْ كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ فَكَيْفَ كَانَ نَكِيرِ ﴿١٩﴾

19. Do they not see the birds above them with wings outspread and [sometimes] folded in? None holds them [aloft] except the Most Merciful. Indeed He is, of all things, Seeing.

أَوَلَمْ يَرَوْا إِلَى الطَّيْرِ فَوْقَهُمْ صَفَّتٍ وَيَقْبِضَنَّ مَا يُمْسِكُهُنَّ إِلَّا الرَّحْمَنُ إِنَّهُ بِكُلِّ شَيْءٍ بَصِيرٌ ﴿٢٠﴾

20. Or who is it that could be an army for you to aid you other than the Most Merciful? The disbelievers are not but in delusion.

أَمَّنْ هَذَا الَّذِي هُوَ جُنْدٌ لَكُمْ يَنْصَرُّكُمْ مِنْ دُونِ الرَّحْمَنِ إِنَّ الْكَافِرِينَ إِلَّا فِي غُرُورٍ ﴿٢١﴾

21. Or who is it that could provide for you if He withheld His provision? But they have persisted in insolence and aversion.

أَمَّنْ هَذَا الَّذِي يَرْزُقُكُمْ إِنْ أَمْسَكَ رِزْقَهُ بَلْ لَجُوا فِي عُتُوٍّ وَنُفُورٍ ﴿٢٢﴾

22. Then is one who walks fallen on his face better guided or one who walks erect on a straight path?

أَفَمَنْ يَمْشِي مُكَبِّيًا عَلَى وَجْهِهِ أَهْدَى أَمَّنْ يَمْشِي سَوِيًّا عَلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٢٣﴾

23. Say, "It is He who has produced you and made for you hearing and vision and hearts [i.e., intellect]; little are you grateful."

قُلْ هُوَ الَّذِي أَنْشَأَكُمْ وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَرَ وَالْأَفْئِدَةَ قَلِيلًا مَّا تَشْكُرُونَ ﴿٢٤﴾

24. Say, "It is He who has multiplied you throughout the earth, and to Him you will be gathered."

قُلْ هُوَ الَّذِي ذَرَأَكُمْ فِي الْأَرْضِ وَإِلَيْهِ تُحْشَرُونَ ﴿٢٥﴾

<sup>1720</sup>In a circular motion, as in an earthquake.

25. And they say, "When is this promise, if you should be truthful?"

وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِن كُنْتُمْ صَادِقِينَ ﴿٦٧﴾

26. Say, "The knowledge is only with Allāh, and I am only a clear warner."

قُلْ إِنَّمَا الْعِلْمُ عِنْدَ اللَّهِ وَإِنَّمَا أَنَا نَذِيرٌ مُّبِينٌ ﴿٦٨﴾

27. But when they see it<sup>1721</sup> approaching, the faces of those who disbelieve will be distressed, and it will be said, "This is that for which you used to call."<sup>1722</sup>

فَلَمَّا رَأَوْهُ زُلْفَةً سَيِّئَتْ وُجُوهُ الَّذِينَ كَفَرُوا وَقِيلَ هَذَا الَّذِي كُنْتُمْ بِهِ تَدْعُونَ ﴿٦٩﴾

28. Say, [O Muḥammad], "Have you considered:<sup>1723</sup> whether Allāh should cause my death and those with me or have mercy upon us, who can protect the disbelievers from a painful punishment?"

قُلْ أَرَأَيْتُمْ إِن أَهْلَكَنِيَ اللَّهُ وَمَنْ مَعِيَ أَوْ رَحِمَنَا فَمَنْ يُجِيرُ الْكَافِرِينَ مِنْ عَذَابٍ أَلِيمٍ ﴿٧٠﴾

29. Say, "He is the Most Merciful; we have believed in Him, and upon Him we have relied. And you will [come to] know who it is that is in clear error."

قُلْ هُوَ الرَّحْمَنُ ءَامَنَّا بِهِ وَعَلَيْهِ تَوَكَّلْنَا فَسَتَعْلَمُونَ مَنْ هُوَ فِي ضَلَالٍ مُّبِينٍ ﴿٧١﴾

30. Say, "Have you considered: if your water was to become sunken [into the earth], then who could bring you flowing water?"

قُلْ أَرَأَيْتُمْ إِن أَصْبَحَ مَاؤُكُمْ غَوْرًا فَمَنْ يَأْتِيكُمْ بِمَاءٍ مَعِينٍ ﴿٧٢﴾

<sup>1721</sup>The punishment of which they were warned.

<sup>1722</sup>When they challenged their prophets, saying, "Bring on the punishment, if you are truthful."

<sup>1723</sup>i.e., inform me.

## Sūrah al-Qalam<sup>1724</sup>

*Bismillāh-Raḥmān-Raḥeem*

## سُورَةُ الْقَلَمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. Nūn.<sup>1725</sup> By the pen and what they inscribe,
2. You are not, [O Muḥammad], by the favor of your Lord, a madman.
3. And indeed, for you is a reward uninterrupted.
4. And indeed, you are of a great moral character.
5. So you will see and they will see
6. Which of you is the afflicted [by a devil].
7. Indeed, your Lord is most knowing of who has gone astray from His way, and He is most knowing of the [rightly] guided.
8. Then do not obey the deniers.
9. They wish that you would soften [in your position], so they would soften [toward you].
10. And do not obey every worthless habitual swearer
11. [And] scorner, going about with malicious gossip –
12. A preventer of good, transgressing and sinful,
13. Cruel, moreover, and an

رَبِّ الْقَلَمِ وَمَا يَسْطُرُونَ ﴿١﴾

مَا أَنْتَ بِنِعْمَةِ رَبِّكَ بِمَجْنُونٍ ﴿٢﴾

وَإِنَّ لَكَ لَأَجْرًا غَيْرَ مَمْنُونٍ ﴿٣﴾

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ ﴿٤﴾

فَسَتُبْصِرُ وَيُبْصِرُونَ ﴿٥﴾

بِأَيِّكُمْ الْمَفْتُونُ ﴿٦﴾

إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ

وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ﴿٧﴾

فَلَا تُطِعِ الْمُكَذِّبِينَ ﴿٨﴾

وَدُّوا لَوْ تُدْهِنُ فَيُدْهِنُونَ ﴿٩﴾

وَلَا تُطِعِ كُلَّ حَلَّافٍ مَّهِينٍ ﴿١٠﴾

هَمَّازٍ مَشَّاءٍ بِنَمِيمٍ ﴿١١﴾

مَنَّاعٍ لِّلْخَيْرِ مُعْتَدٍ أَثِيمٍ ﴿١٢﴾

عُتْلٌ بَعْدَ ذَٰلِكَ زَنِيمٍ ﴿١٣﴾

<sup>1724</sup>Al-Qalam; The Pen.

<sup>1725</sup>See footnote to 2:1.

- illegitimate pretender.<sup>1726</sup> عُنَلٌ بَعْدَ ذَلِكَ رَنِيمٌ ﴿٦٨﴾
14. Because he is a possessor of wealth and children, أُنْكَانَ ذَا مَالٍ وَبَنِينَ ﴿٦٩﴾
15. When Our verses are recited to him, he says, "Legends of the former peoples." إِذَا تُلِيَتْ عَلَيْهِ آيَاتُنَا قَالَ أَسَاطِيرُ الْأَوَّلِينَ ﴿٧٠﴾
16. We will brand him upon the snout.<sup>1727</sup> سَنَسْنِمُهُ عَلَى الْخُرْطُومِ ﴿٧١﴾
17. Indeed, We have tried them as We tried the companions of the garden, when they swore to cut its fruit in the [early] morning إِنَّا بَلَوْنَهُمْ كَمَا بَلَوْنَا أَصْحَابَ الْجَنَّةِ إِذْ أَقْسَمُوا لَيَصْرِمُنَّهَا مُصْبِحِينَ ﴿٧٢﴾
18. Without making exception.<sup>1728</sup> وَلَا يَسْتَنْثَوْنَ ﴿٧٣﴾
19. So there came upon it [i.e., the garden] an affliction from your Lord while they were asleep. فَطَافَ عَلَيْهَا طَافٌ مِّن رَّبِّكَ وَهُمْ نَآيِبُونَ ﴿٧٤﴾
20. And it became as though reaped. فَأَصْبَحَتْ كَالصَّرِيمِ ﴿٧٥﴾
21. And they called one another at morning, فَتَنَادَوْا مُصْبِحِينَ ﴿٧٦﴾
22. [Saying], "Go early to your crop if you would cut the fruit." أَنْ أَغْدُوا عَلَى حَرْثِكُمْ إِن كُنْتُمْ صَٰرِمِينَ ﴿٧٧﴾
23. So they set out, while lowering their voices, فَانْطَلَقُوا وَهُمْ يَتَخَفَتُونَ ﴿٧٨﴾
24. [Saying], "There will surely not enter it today upon you [any] poor person." أُنْ لَا يَدْخُلُهَا الْيَوْمَ عَلَيْكُمْ مِّسْكِينٌ ﴿٧٩﴾
25. And they went early in determination, [assuming themselves] وَعَدُوا عَلَى حَزْدٍ قَدِيرِينَ ﴿٨٠﴾

<sup>1726</sup>i.e., claiming a particular lineage falsely. The description given in these verses is of al-Waleed bin al-Mugheerah (see also 74:11-25) or possibly, as asserted by Ibn Kathêr, al-Akhnas bin Shurayq.

<sup>1727</sup>Literally, "trunk," meaning the nose of an elephant or pig.

<sup>1728</sup>i.e., without conceding that nothing can be accomplished unless Allāh wills, saying, "...if Allāh wills" ("*in-shāʾ-Allāh*"). See 18:23-24.

able.<sup>1729</sup>

26. But when they saw it, they said,  
"Indeed, we are lost; فَلَمَّا رَأَوْهَا قَالُوا إِنَّا لَضَالُّونَ ﴿٦٨﴾
27. Rather, we have been deprived." بَلْ لَحْنٌ مَحْرُومُونَ ﴿٦٩﴾
28. The most moderate of them said,  
"Did I not say to you, 'Why do  
you not exalt [Allāh]?'"<sup>1730</sup> قَالَ أَوْسَطُهُمْ أَلَمْ أَقُلْ لَكُمْ لَوْلَا تُسَبِّحُونَ ﴿٧٠﴾
29. They said, "Exalted is our Lord!  
Indeed, we were wrongdoers." قَالُوا سُبْحَنَ رَبِّنَا إِنَّا كُنَّا ظَالِمِينَ ﴿٧١﴾
30. Then they approached one  
another, blaming each other. فَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَلَمَّظُونَ ﴿٧٢﴾
31. They said, "O woe to us; indeed  
we were transgressors. قَالُوا يَوَيْلَنَا إِنَّا كُنَّا ظَالِمِينَ ﴿٧٣﴾
32. Perhaps our Lord will substitute  
for us [one] better than it.  
Indeed, we are toward our Lord  
desirous."<sup>1731</sup> عَسَىٰ رَبُّنَا أَن يُبْدِلَنَا خَيْرًا مِنْهَا إِنَّا إِلَىٰ رَبِّنَا رَاغِبُونَ ﴿٧٤﴾
33. Such is the punishment [of this  
world]. And the punishment of  
the Hereafter is greater, if they  
only knew. كَذَٰلِكَ الْعَذَابُ ۖ وَلَعَذَابُ الْآخِرَةِ أَكْبَرُ لَوْ كَانُوا يَعْلَمُونَ ﴿٧٥﴾
34. Indeed, for the righteous with their  
Lord are the Gardens of Pleasure. إِنَّ لِلْمُتَّقِينَ عِندَ رَبِّهِمْ جَنَّاتٍ النَّعِيمِ ﴿٧٦﴾
35. Then will We treat the Muslims  
like the criminals? أَفَنَجْعَلُ الْمُسْلِمِينَ كَالْمُجْرِمِينَ ﴿٧٧﴾
36. What is [the matter] with you?  
How do you judge? مَا لَكُمْ كَيْفَ تَحْكُمُونَ ﴿٧٨﴾
37. Or do you have a scripture in  
which you learn أَمْ لَكُمْ كِتَابٌ فِيهِ تَدْرُسُونَ ﴿٧٩﴾

<sup>1729</sup>To carry out their plan, confident of their ability.

<sup>1730</sup>i.e., remember or mention Him by saying, "...if Allāh wills." An additional meaning is "praise" or "thank" Him for His bounty.

<sup>1731</sup>Of His mercy, forgiveness and bounty.

38. That indeed for you is whatever you choose? إِنَّ لَكُمْ فِيهِ مَا تَخْتَارُونَ ﴿٦٨﴾
39. Or do you have oaths [binding] upon Us, extending until the Day of Resurrection, that indeed for you is whatever you judge? أَمْ لَكُمْ أَيْمَانٌ عَلَيْنَا بَلِغَةُ إِلَى يَوْمِ الْقِيَمَةِ  
إِنَّ لَكُمْ لِمَا تَحْكُمُونَ ﴿٦٩﴾
40. Ask them which of them, for that [claim], is responsible. سَأَلَهُمْ أَيُّهُمْ بِذَلِكَ زَعِيمٌ ﴿٧٠﴾
41. Or do they have partners?<sup>1732</sup> Then let them bring their partners, if they should be truthful. أَمْ هُمْ شُرَكَاءُ فَلْيَأْتُوا بِشُرَكَائِهِمْ إِنْ كَانُوا  
صَادِقِينَ ﴿٧١﴾
42. The Day the shin will be uncovered<sup>1733</sup> and they are invited to prostration but they [i.e., the disbelievers] will not be able, يَوْمَ يُكْشَفُ عَنْ سَاقٍ وَيُدْعَوْنَ إِلَى  
السُّجُودِ فَلَا يَسْتَطِيعُونَ ﴿٧٢﴾
43. Their eyes humbled, humiliation will cover them. And they used to be invited to prostration while they were sound.<sup>1734</sup> خَشِيعَةً أَتَصَرَّهُمْ تَرَهَقُهُمْ ذِلَّةٌ وَقَدْ كَانُوا  
يُدْعَوْنَ إِلَى السُّجُودِ وَهُمْ سَالِمُونَ ﴿٧٣﴾
44. So leave Me, [O Muḥammad], with [the matter of] whoever denies this statement [i.e., the Qur'ān]. We will progressively lead them [to punishment] from where they do not know.<sup>1735</sup> فَذَرْنِي وَمَنْ يُكَذِّبْ بِذَا الْآخِذِثِّ  
سَنَسْتَدْرِجُهُمْ مِنْ حَيْثُ لَا يَعْلَمُونَ ﴿٧٤﴾
45. And I will give them time. Indeed, My plan is firm. وَأُمْلِي لَهُمْ إِنْ كَيْدِي مَتِينٌ ﴿٧٥﴾
46. Or do you ask of them a payment, so they are by debt burdened down? أَمْ تَسْأَلُهُمْ أَجْرًا فَهُمْ مِنْ مَغْرَمٍ مُثْقَلُونَ ﴿٧٦﴾

<sup>1732</sup>i.e., those to whom they attribute divinity other than Allāh or partners from among themselves.

<sup>1733</sup>i.e., when everyone will find before him great difficulty. In accordance with authentic ḥadīths, "the shin" might also refer to that of Allāh (*subḥānahu wa ta'ālā*), before which every believer will prostrate on the Day of Judgement. See footnote to 2:19.

<sup>1734</sup>During worldly life.

<sup>1735</sup>Allāh will increase His favors to them in this world by way of trial, whereby they will sink deeper into sin and thus into destruction.



47. Or have they [knowledge of] the unseen, so they write [it] down? أَمْ عِنْدَهُمُ الْغَيْبُ فَهُمْ يَكْتُبُونَ ﴿٤٧﴾
48. Then be patient for the decision of your Lord, [O Muḥammad], and be not like the companion of the fish [i.e., Jonah] when he called out while he was distressed. فَاصْبِرْ لِحُكْمِ رَبِّكَ وَلَا تَكُنْ كَصَاحِبِ الْحُوتِ إِذْ نَادَىٰ وَهُوَ مَكْظُومٌ ﴿٤٨﴾
49. If not that favor [i.e., mercy] from his Lord overtook him, he would have been thrown onto the naked shore while he was censured.<sup>1736</sup> لَوْلَا أَن تَدَارَكَهُ نِعْمَةٌ مِّن رَّبِّهِ لَنُبِذَ بِالْعَرَاءِ وَهُوَ مَذْمُومٌ ﴿٤٩﴾
50. And his Lord chose him and made him of the righteous. فَاجْتَبَاهُ رَبُّهُ فَجَعَلَهُ مِّنَ الصَّالِحِينَ ﴿٥٠﴾
51. And indeed, those who disbelieve would almost make you slip with their eyes [i.e., looks] when they hear the message, and they say, "Indeed, he is mad." وَإِن يَكَادُ الَّذِينَ كَفَرُوا لَيُزْلِقُونَكَ بِأَبْصَرِهِمْ لَمَّا سَمِعُوا الذِّكْرَ وَيَقُولُونَ إِنَّهُ لَمَجْنُونٌ ﴿٥١﴾
52. But it is not except a reminder to the worlds. وَمَا هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ ﴿٥٢﴾

<sup>1736</sup>But instead, Allāh accepted his repentance and provided means for his recovery. See 37:139-148.

# Sūrah al-Ḥāqqah<sup>1737</sup>

*Bismillāhir-Raḥmānir-Raḥeem*

## سُورَةُ الْحَاقَّةِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. The Inevitable Reality – الْحَاقَّةُ ﴿١﴾
2. What is the Inevitable Reality? مَا الْحَاقَّةُ ﴿٢﴾
3. And what can make you know what is the Inevitable Reality? وَمَا أَدْرَاكَ مَا الْحَاقَّةُ ﴿٣﴾
4. Thamūd and 'Aad denied the Striking Calamity [i.e., the Resurrection]. كَذَّبَتْ ثَمُودُ وَعَادٌ بِالْقَارِعَةِ ﴿٤﴾
5. So as for Thamūd, they were destroyed by the overpowering [blast]. فَأَمَّا ثَمُودُ فَأُهْلِكُوا بِالطَّاغِيَةِ ﴿٥﴾
6. And as for 'Aad, they were destroyed by a screaming,<sup>1738</sup> violent wind وَأَمَّا عَادٌ فَأُهْلِكُوا بِرِيحٍ صَرْصَرٍ عَاتِيَةٍ ﴿٦﴾
7. Which He [i.e., Allāh] imposed upon them for seven nights and eight days in succession, so you would see the people therein fallen as if they were hollow trunks of palm trees. سَخَّرَهَا عَلَيْهِمْ سَبْعَ لَيَالٍ وَثَمَنِيَةَ أَيَّامٍ حُسُومًا فَتَرَى الْقَوْمَ فِيهَا صَرْعَى كَأَنَّهُمْ أُعِجَازُ نَخْلٍ خَاوِيَةٍ ﴿٧﴾
8. Then do you see of them any remains? فَهَلْ تَرَى لَهُم مِّنْ بَاقِيَةٍ ﴿٨﴾
9. And there came Pharaoh and those before him and the overturned cities<sup>1739</sup> with sin. وَجَاءَ فِرْعَوْنُ وَمَنْ قَبْلَهُ وَالْمُؤْتَفِكَاتُ بِالْخَاطِئَةِ ﴿٩﴾
10. And they disobeyed the messenger of their Lord, so He seized فَعَصَوْا رَسُولَ رَبِّهِمْ فَأَخَذَهُمْ أَخْذَةً رَّابِيَةً ﴿١٠﴾

<sup>1737</sup> *Al-Ḥāqqah*: The Inevitable Reality or That Which Manifests Realities – another name for the Resurrection.

<sup>1738</sup> Or "cold."

<sup>1739</sup> Those to which Lot was sent (see 11:82-83) or generally, all cities which were destroyed due to their denial of a messenger from Allāh.

them with a seizure exceeding [in severity].

11. Indeed, when the water overflowed, We carried you [i.e., your ancestors] in the sailing ship<sup>1740</sup>

إِنَّا لَمَّا طَغَا الْمَاءُ حَمَلْنَاكُمْ فِي الْجَارِيَةِ ﴿١١﴾
12. That We might make it for you a reminder and [that] a conscious ear would be conscious of it.

لِنَجْعَلَهَا لَكُمْ تَذْكِرَةً وَتَعِيَهَا أذنٌ وَاعِيَةٌ ﴿١٢﴾
13. Then when the Horn is blown with one blast

فَإِذَا نُفِخَ فِي الصُّورِ نَفْخَةٌ وَاحِدَةٌ ﴿١٣﴾
14. And the earth and the mountains are lifted and leveled with one blow [i.e., stroke] –

وَحُمِلَتِ الْأَرْضُ وَالْجِبَالُ فَدُكَّتَا دَكَّةً وَاحِدَةً ﴿١٤﴾
15. Then on that Day, the Occurrence [i.e., Resurrection] will occur,

فَيَوْمَئِذٍ وَقَعَتِ الْوَاقِعَةُ ﴿١٥﴾
16. And the heaven will split [open], for that Day it is infirm.<sup>1741</sup>

وَأَنْشَقَّتِ السَّمَاءُ فَهِيَ يَوْمَئِذٍ وَاهِيَةٌ ﴿١٦﴾
17. And the angels are at its edges. And there will bear the Throne of your Lord above them, that Day, eight [of them].

وَالْمَلَائِكَةُ عَلَىٰ أَزْجَائِهَا وَسَحَابٌ مَحْمَلُ عَرْشِ رَبِّكَ فَوْقَهُمْ يَوْمَئِذٍ ثَمَنِيَّةٌ ﴿١٧﴾
18. That Day, you will be exhibited [for judgement]; not hidden among you is anything concealed.<sup>1742</sup>

يَوْمَئِذٍ تُعْرَضُونَ لَا تَخْفَىٰ مِنْكُمْ خَافِيَةٌ ﴿١٨﴾
19. So as for he who is given his record in his right hand, he will say, "Here, read my record!"

فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ فَيَقُولُ هَؤُلَاءِ أَقْرَأُوا كِتَابِيَةَ ﴿١٩﴾
20. Indeed, I was certain that I would be meeting my account."

إِنِّي ظَنَنْتُ أَنِّي مُلَاقٍ حِسَابِيَةَ ﴿٢٠﴾
21. So he will be in a pleasant life –

فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ ﴿٢١﴾
22. In an elevated garden,

فِي جَنَّةٍ عَالِيَةٍ ﴿٢٢﴾

<sup>1740</sup>Which was constructed by Noah.

<sup>1741</sup>i.e., weak, enfeebled and unstable.

<sup>1742</sup>i.e., any person or any secret you might attempt to conceal.

23. Its [fruit] to be picked hanging near. قُطُوفُهَا دَانِيَةٌ ﴿٦٩﴾
24. [They will be told], "Eat and drink in satisfaction for what you put forth<sup>1743</sup> in the days past." كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا أَسْلَفْتُمْ فِي الْأَيَّامِ الْخَالِيَةِ ﴿٧٠﴾
25. But as for he who is given his record in his left hand, he will say, "Oh, I wish I had not been given my record وَأَمَّا مَنْ أُوْقِيَ كِتَابَهُ بِشِمَالِهِ فَيَقُولُ يُبَلِّغُنِي لَمْ أُوْتِ كِتَابِيَهٗ ﴿٧١﴾
26. And had not known what is my account. وَلَمْ أَدْرِ مَا حِسَابِيَهٗ ﴿٧٢﴾
27. I wish it [i.e., my death] had been the decisive one.<sup>1744</sup> يَلَيْسَ كَانَ كَذَلِكَ الْفَاصِيَهٗ ﴿٧٣﴾
28. My wealth has not availed me. مَا أَغْنَىٰ عَنِّي مَالِيَهٗ ﴿٧٤﴾
29. Gone from me is my authority."<sup>1745</sup> هَلَكَ عَنِّي سُلْطَانِيَهٗ ﴿٧٥﴾
30. [Allāh will say], "Seize him and shackle him. خُذُوهُ فَغُلُّوهُ ﴿٧٦﴾
31. Then into Hellfire drive him. ثُمَّ الْجَحِيمَ صَلُّوهُ ﴿٧٧﴾
32. Then into a chain whose length is seventy cubits insert him." ثُمَّ فِي سِلْسِلَةٍ ذَرْعُهَا سَبْعُونَ ذِرَاعًا فَاسْلُكُوهُ ﴿٧٨﴾
33. Indeed, he did not used to believe in Allāh, the Most Great, إِنَّهُ كَانَ لَا يُؤْمِنُ بِاللَّهِ الْعَظِيمِ ﴿٧٩﴾
34. Nor did he encourage the feeding of the poor. وَلَا يَنْخَضُ عَلَىٰ طَعَامِ الْمَسْكِينِ ﴿٨٠﴾
35. So there is not for him here this Day any devoted friend فَلَيْسَ لَهُ الْيَوْمَ هَهُنَا حَمِيمٌ ﴿٨١﴾
36. Nor any food except from the discharge of wounds; وَلَا طَعَامٌ إِلَّا مِنْ غِسْلِينِ ﴿٨٢﴾
37. None will eat it except the sinners. لَا يَأْكُلُهُ إِلَّا الْخَاطِئُونَ ﴿٨٣﴾

<sup>1743</sup>Literally, "advanced" in anticipation of reward in the Hereafter.

<sup>1744</sup>i.e., ending life rather than being the gateway to eternal life.

<sup>1745</sup>i.e., I have no valid excuse to stand on.

38. So I swear by what you see فَلَا أَقْسِمُ بِمَا تُبْصِرُونَ ﴿٣٨﴾
39. And what you do not see وَمَا لَا تُبْصِرُونَ ﴿٣٩﴾
40. [That] indeed, it [i.e., the Qur'ān] is the word of a noble Messenger. إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ ﴿٤٠﴾
41. And it is not the word of a poet; little do you believe. وَمَا هُوَ بِقَوْلِ شَاعِرٍ قَلِيلًا مَّا تُؤْمِنُونَ ﴿٤١﴾
42. Nor the word of a soothsayer; little do you remember. وَلَا بِقَوْلِ كَاهِنٍ قَلِيلًا مَّا تَذَكَّرُونَ ﴿٤٢﴾
43. [It is] a revelation from the Lord of the worlds. تَنْزِيلٌ مِّن رَّبِّ الْعَالَمِينَ ﴿٤٣﴾
44. And if he [i.e., Muḥammad] had made up about Us some [false] sayings, وَلَوْ تَقَوَّلَ عَلَيْنَا بَعْضُ الْأَقَاوِيلِ ﴿٤٤﴾
45. We would have seized him by the right hand;<sup>1746</sup> لَا أَخَذْنَا مِنْهُ بِالْيَمِينِ ﴿٤٥﴾
46. Then We would have cut from him the aorta.<sup>1747</sup> ثُمَّ لَقَطَعْنَا مِنْهُ الْوَتِينَ ﴿٤٦﴾
47. And there is no one of you who could prevent [Us] from him. فَمَا مِنْكُمْ مِّنْ أَحَدٍ عَنْهُ حَاجِزِينَ ﴿٤٧﴾
48. And indeed, it [i.e., the Qur'ān] is a reminder for the righteous. وَإِنَّهُ لَتَذِكْرٌ لِّلْمُتَّقِينَ ﴿٤٨﴾
49. And indeed, We know that among you are deniers. وَإِنَّا لَنَعْلَمُ أَنَّ مِنْكُمْ مُّكَذِّبِينَ ﴿٤٩﴾
50. And indeed, it will be [a cause of] regret upon the disbelievers. وَإِنَّهُ لَحَسْرَةٌ عَلَى الْكَافِرِينَ ﴿٥٠﴾
51. And indeed, it is the truth of certainty. وَإِنَّهُ لَحَقُّ الْيَقِينِ ﴿٥١﴾
52. So exalt the name of your Lord, the Most Great. فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ ﴿٥٢﴾

<sup>1746</sup>Another interpretation is "by [Our] right hand," i.e., Allāh would have exacted revenge with might and power.

<sup>1747</sup>Causing immediate death.

## Sūrah al-Ma‘ārij<sup>1748</sup>

*Bismillāhir-Raḥmānir-Raḥeem*

## سُورَةُ الْمَعَارِجِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. A supplicant asked for a punishment bound to happen<sup>1749</sup> سَأَلَ سَائِلٌ بِعَذَابٍ وَاقِعٍ ﴿١﴾
2. To the disbelievers; of it there is no preventer. لِلْكَافِرِينَ لَيْسَ لَهُ دَافِعٌ ﴿٢﴾
3. [It is] from Allāh, owner of the ways of ascent. مِنْ رَبِّ اللَّهِ ذِي الْمَعَارِجِ ﴿٣﴾
4. The angels and the Spirit [i.e., Gabriel] will ascend to Him during a Day the extent of which is fifty thousand years. تَعْرُجُ الْمَلَائِكَةُ وَالرُّوحُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ ﴿٤﴾
5. So be patient with gracious patience. فَاصْبِرْ صَبْرًا جَمِيلًا ﴿٥﴾
6. Indeed, they see it [as] distant, إِنْهُمْ يَرَوْنَهُ بَعِيدًا ﴿٦﴾
7. But We see it [as] near. وَنَرَاهُ قَرِيبًا ﴿٧﴾
8. On the Day the sky will be like murky oil,<sup>1750</sup> يَوْمَ تَكُونُ السَّمَاءُ كَالْهَلِيلِ ﴿٨﴾
9. And the mountains will be like wool,<sup>1751</sup> وَتَكُونُ الْجِبَالُ كَالْعِهْنِ ﴿٩﴾
10. And no friend will ask [anything of] a friend, وَلَا يَسْأَلُ حَمِيمٌ حَمِيمًا ﴿١٠﴾
11. They will be shown each other. The criminal will wish that he could be ransomed from the punishment of that Day by his children يُبْصَرُونَ بَعْضُهُمْ لَوْ يَفْتَدِي مِنْ عَذَابِ يَوْمِهِمْ بِبَنِيهِ ﴿١١﴾

<sup>1748</sup>Al-Ma‘ārij: Ways of Ascent, i.e., those of the angels into the heavens.

<sup>1749</sup>In the Hereafter. Disbelievers had challenged the Prophet (ﷺ) by invoking Allāh to bring on His punishment. See 8:32.

<sup>1750</sup>Or "molten metal."

<sup>1751</sup>i.e., in the process of disintegration.

12. And his wife and his brother وَصَنَحِبَّتِهِ وَأَخِيهِ ﴿١٢﴾
13. And his nearest kindred who shelter him وَفَصِيلَتِهِ الَّتِي تُتَوَكَّلُ عَلَيْهَا ﴿١٣﴾
14. And whoever is on earth entirely [so] then it could save him. وَمَنْ فِي الْأَرْضِ جَمِيعًا ثُمَّ يُنْجِيهِ ﴿١٤﴾
15. No!<sup>1752</sup> Indeed, it is the Flame [of Hell], كَلَّا إِنَّهَا لَأَطْفَاءُ ﴿١٥﴾
16. A remover of exteriors.<sup>1753</sup> نَزَّاعَةً لِلشَّوَى ﴿١٦﴾
17. It invites he who turned his back [on truth] and went away [from obedience] تَدْعُوا مَنْ أَدْبَرَ وَتَوَلَّى ﴿١٧﴾
18. And collected [wealth] and hoarded. وَجَمَعَ فَأَوْعَى ﴿١٨﴾
19. Indeed, mankind was created anxious: \* إِنَّ الْإِنْسَانَ خُلِقَ هَلُوعًا ﴿١٩﴾
20. When evil touches him, impatient, إِذَا مَسَّهُ أَلْسَرٌ جَزُوعًا ﴿٢٠﴾
21. And when good touches him, withholding [of it], وَإِذَا مَسَّهُ الْخَيْرُ مَنُوعًا ﴿٢١﴾
22. Except the observers of prayer – إِلَّا الْمُصَلِّينَ ﴿٢٢﴾
23. Those who are constant in their prayer الَّذِينَ هُمْ عَلَى صَلَاتِهِمْ دَائِمُونَ ﴿٢٣﴾
24. And those within whose wealth is a known right<sup>1754</sup> وَالَّذِينَ فِي أَمْوَالِهِمْ حَقٌّ مَّعْلُومٌ ﴿٢٤﴾
25. For the petitioner and the deprived – لِلسَّائِلِ وَالْمَحْرُومِ ﴿٢٥﴾
26. And those who believe in the Day of Recompense وَالَّذِينَ يُصَدِّقُونَ بَيِّمَاتِ اللَّهِ الَّذِينَ ﴿٢٦﴾

<sup>1752</sup>An emphatic refusal meaning "It is not to be."

<sup>1753</sup>This refers to the skin of the head or of the body or to the body extremities – which will be burned away.

<sup>1754</sup>i.e., a specified share, meaning the obligatory *zakāh*.

27. And those who are fearful of the punishment of their Lord – وَالَّذِينَ هُمْ مِّنْ عَذَابِ رَبِّهِمْ مُّشْفِقُونَ ﴿٢٧﴾
28. Indeed, the punishment of their Lord is not that from which one is safe – إِنَّ عَذَابَ رَبِّهِمْ غَيْرُ مَا تُؤْمِنُ ﴿٢٨﴾
29. And those who guard their private parts وَالَّذِينَ هُمْ لِأُزُوجِهِمْ حَافِظُونَ ﴿٢٩﴾
30. Except from their wives or those their right hands possess,<sup>1755</sup> for indeed, they are not to be blamed – إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ ﴿٣٠﴾
31. But whoever seeks beyond that, then they are the transgressors – فَمَنْ أَتْبَغَىٰ وَرَاءَ ذَٰلِكَ فَأُولَٰئِكَ هُمُ الْعَادُونَ ﴿٣١﴾
32. And those who are to their trusts and promises attentive وَالَّذِينَ هُمْ لِأَمْتِنَتِهِمْ وَعَهْدِهِمْ رَاعُونَ ﴿٣٢﴾
33. And those who are in their testimonies upright وَالَّذِينَ هُمْ بِشَهَادَتِهِمْ قَائِمُونَ ﴿٣٣﴾
34. And those who [carefully] maintain their prayer: وَالَّذِينَ هُمْ عَلَىٰ صَلَاتِهِمْ يُحَافِظُونَ ﴿٣٤﴾
35. They will be in gardens,<sup>1756</sup> honored. أُولَٰئِكَ فِي جَنَّاتٍ مُّكْرَمُونَ ﴿٣٥﴾
36. So what is [the matter] with those who disbelieve, hastening [from] before you, [O Muḥammad], فَمَالِ الَّذِينَ كَفَرُوا قَبْلَكَ مُهْتَطِعِينَ ﴿٣٦﴾
37. [To sit] on [your] right and [your] left in separate groups?<sup>1757</sup> عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ عِزِينَ ﴿٣٧﴾
38. Does every person among them aspire to enter a garden of pleasure? أَيْطَمُعُ كُلُّ امْرِئٍ مِّنْهُمْ أَنْ يَدْخَلَ جَنَّةً نَّعِيمٍ ﴿٣٨﴾
39. No! Indeed, We have created كَلَّا إِنَّا خَلَقْنَاهُمْ مِّمَّا يَعْلَمُونَ ﴿٣٩﴾

<sup>1755</sup>i.e., female slaves.

<sup>1756</sup>In Paradise.

<sup>1757</sup>They sat at a distance in order to oppose and mock the Prophet (ﷺ), claiming that they would enter Paradise before the believers.



them from that which they know.<sup>1758</sup>

40. So I swear by the Lord of [all] risings and settings<sup>1759</sup> that indeed We are able

فَلَا أَقْسِمُ بِرَبِّ الْمَشْرِقِ وَالْمَغْرِبِ إِنَّا لَقَادِرُونَ ﴿٤٠﴾

41. To replace them with better than them; and We are not to be outdone.

عَلَىٰ أَنْ نُبَدِّلَ خَيْرًا مِنْهُمْ وَمَا نَحْنُ بِمَسْبُوقِينَ ﴿٤١﴾

42. So leave them to converse vainly and amuse themselves until they meet their Day which they are promised –

فَذَرَهُمْ خَوْضُوا وَيَلْعَبُوا حَتَّىٰ يُلَاقُوا يَوْمَهُمُ الَّذِي يُوعَدُونَ ﴿٤٢﴾

43. The Day they will emerge from the graves rapidly as if they were, toward an erected idol, hastening.<sup>1760</sup>

يَوْمَ تَخْرُجُونَ مِنَ الْأَجْدَاثِ سِرَاعًا كَأَنَّهُمْ إِلَىٰ نُصُبٍ يُوفِضُونَ ﴿٤٣﴾

44. Their eyes humbled, humiliation will cover them. That is the Day which they had been promised.

خَشَعَةً أَبْصَرُهُمْ تَرَهْقُهُمْ ذِلَّةٌ ذَٰلِكَ الْيَوْمَ الَّذِي كَانُوا يُوعَدُونَ ﴿٤٤﴾

<sup>1758</sup> i.e., a liquid disdained. So how can they expect to enter Paradise except by the will of their Creator?

<sup>1759</sup> i.e., Allāh (*subḥānahu wa ta‘ālā*), who determines the point at which the sun, moon and stars rise and set according to season and every position of observation.

<sup>1760</sup> i.e., just as they used to race, whenever an idol was newly appointed, to be the first of its worshippers.

Sūrah Nūh<sup>1761</sup>

Bismillāhir-Raḥmānir-Raḥeem

## سُورَةُ نُوحٍ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. Indeed, We sent Noah to his people, [saying], "Warn your people before there comes to them a painful punishment."
2. He said, "O my people, indeed I am to you a clear warner –
3. To worship Allāh, fear Him and obey me.
4. He [i.e., Allāh] will forgive you of your sins and delay you for a specified term. Indeed, the time [set by] Allāh, when it comes, will not be delayed, if you only knew."
5. He said, "My Lord, indeed I invited my people [to truth] night and day.
6. But my invitation increased them not except in flight [i.e., aversion].
7. And indeed, every time I invited them that You may forgive them, they put their fingers in their ears, covered themselves with their garments,<sup>1762</sup> persisted, and were arrogant with [great] arrogance.
8. Then I invited them publicly.
9. Then I announced to them and [also] confided to them secretly

إِنَّا أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ أَنْ أَنْذِرْ قَوْمَكَ  
مِنْ قَبْلِ أَنْ يَأْتِيَهُمْ عَذَابٌ أَلِيمٌ ﴿١﴾

قَالَ يَنْقُومِرَ إِلَىٰ لَكُمْ نَذِيرٌ مُّبِينٌ ﴿٢﴾

أَنْ أَعْبُدُوا اللَّهَ وَأَتَّقُوهُ وَأَطِيعُوا ﴿٣﴾

يَغْفِرْ لَكُمْ مِنْ ذُنُوبِكُمْ وَيُؤَخِّرْكُمْ إِلَىٰ أَجَلٍ  
مُّسَمًّى إِنَّ أَجَلَ اللَّهِ إِذَا جَاءَ لَا يُؤَخَّرُ لَوْ  
كُنْتُمْ تَعْلَمُونَ ﴿٤﴾

قَالَ رَبِّ إِنِّي دَعَوْتُ قَوْمِي لَيْلًا وَنَهَارًا ﴿٥﴾

فَلَمْ يَزِدْهُمْ دُعَائِي إِلَّا فِرَارًا ﴿٦﴾

وَإِنِّي كُلَّمَا دَعَوْتُهُمْ لِتَغْفِرَ لَهُمْ جَعَلُوا  
أَصْبُعَهُمْ فِيْٓ آذَانِهِمْ وَاسْتَعْصَمُوا وَثِيَابَهُمْ  
وَأَصْرُوا وَاسْتَكْبَرُوا اسْتِكْبَارًا ﴿٧﴾

ثُمَّ إِنِّي دَعَوْتُهُمْ جَهَرًا ﴿٨﴾

ثُمَّ إِنِّي أَعْلَنْتُ لَهُمْ وَأَسْرَرْتُ لَهُمْ إِسْرَارًا ﴿٩﴾

<sup>1761</sup>Nūh: (The Prophet) Noah.

<sup>1762</sup>Refusing to look or listen.

10. And said, 'Ask forgiveness of your Lord. Indeed, He is ever a Perpetual Forgiver. فَقُلْتُ اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّارًا ﴿١٠﴾
11. He will send [rain from] the sky upon you in [continuing] showers يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا ﴿١١﴾
12. And give you increase in wealth and children and provide for you gardens and provide for you rivers. وَيُمْدِدْكُمْ بِأَمْوَالٍ وَيَنْبِيئَ وَيَجْعَلْ لَكُمْ جَنَّاتٍ وَيَجْعَلْ لَكُمْ أَنْهَارًا ﴿١٢﴾
13. What is [the matter] with you that you do not attribute to Allāh [due] grandeur مَا لَكُمْ لَا تَرْجُونَ لِلَّهِ وَقَارًا ﴿١٣﴾
14. While He has created you in stages?<sup>1763</sup> وَقَدْ خَلَقَكُمْ أَطْوَارًا ﴿١٤﴾
15. Do you not consider how Allāh has created seven heavens in layers?<sup>1764</sup> أَلَمْ تَرَ تَرَ كَيْفَ خَلَقَ اللَّهُ سَبْعَ سَمَوَاتٍ طِبَاقًا ﴿١٥﴾
16. And made the moon therein a [reflected] light and made the sun a burning lamp? وَجَعَلَ الْقَمَرَ فِيهِنَّ نُورًا وَجَعَلَ الشَّمْسُ سِرَاجًا ﴿١٦﴾
17. And Allāh has caused you to grow from the earth a [progressive] growth. وَاللَّهُ أَنْبَتَكُمْ مِنَ الْأَرْضِ نَبَاتًا ﴿١٧﴾
18. Then He will return you into it and extract you [another] extraction. ثُمَّ يُعِيدْكُمْ فِيهَا وَيُخْرِجْكُمْ إِخْرَاجًا ﴿١٨﴾
19. And Allāh has made for you the earth an expanse وَاللَّهُ جَعَلَ لَكُمْ الْأَرْضَ بِسَاطًا ﴿١٩﴾
20. That you may follow therein roads of passage."<sup>1764</sup> لِتَسْلُكُوا مِنْهَا سُبُلًا فِجَا جَا ﴿٢٠﴾
21. Noah said, "My Lord, indeed قَالَ نُوحٌ رَّبِّ إِنِّهُمْ عَصَوْنِي وَاتَّبَعُوا مَنْ لَمْ

<sup>1763</sup>i.e., in various progressive states and conditions. See also 22:5 and 23:12-14 in reference to development of the embryo.

<sup>1764</sup>See footnote to 67:3.

they have disobeyed me and followed him whose wealth and children will not increase him except in loss.

يَزِدُّهُ مَالُهُ وَوَلَدُهُ إِلَّا خَسَارًا ﴿١١﴾

22. And they conspired an immense conspiracy

وَمَكْرُوا مَكْرًا كُبَرًا ﴿١٢﴾

23. And said, 'Never leave your gods and never leave Wadd or Suwā' or Yaghūth and Ya'ūq and Nasr.'<sup>1765</sup>

وَقَالُوا لَا تَذَرُنَّ آلِهَتَكُمْ وَلَا تَذَرُنَّ وَدًّا وَلَا سُوَاعًا وَلَا يَغُوثَ وَيَعُوقَ وَنَسْرًا ﴿١٣﴾

24. And already they have misled many. And, [my Lord], do not increase the wrongdoers except in error."

وَقَدْ أَضَلُّوا كَثِيرًا وَلَا تَزِدِ الظَّالِمِينَ إِلَّا ضَلَالًا ﴿١٤﴾

25. Because of their sins they were drowned and put into the Fire, and they found not for themselves besides Allāh [any] helpers.

مِمَّا خَطَبْتَهُمْ أُغْرِقُوا فَأَدْخَلُوا نَارًا فَلَمْ يَجِدُوا لَهُمْ مِنْ دُونِ اللَّهِ أَنْصَارًا ﴿١٥﴾

26. And Noah said, "My Lord, do not leave upon the earth from among the disbelievers an inhabitant.

وَقَالَ نُوحٌ رَبِّ لَا تَذَرْ عَلَى الْأَرْضِ مِنَ الْكَافِرِينَ دَيَّارًا ﴿١٦﴾

27. Indeed, if You leave them, they will mislead Your servants and not beget except [every] wicked one and [confirmed] disbeliever.

إِنَّكَ إِنْ تَذَرَهُمْ يُضِلُّوا عِبَادَكَ وَلَا يَلِدُوا إِلَّا فَاجِرًا كَفَّارًا ﴿١٧﴾

28. My Lord, forgive me and my parents and whoever enters my house a believer and the believing men and believing women. And do not increase the wrongdoers except in destruction."

رَبِّ اغْفِرْ لِي وَلِوَالِدَيَّ وَلِمَنْ دَخَلَ بَيْتِيَ مُؤْمِنًا وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَلَا تَزِدِ الظَّالِمِينَ إِلَّا تَبَارًا ﴿١٨﴾

<sup>1765</sup>These were the names of specific idols named after pious men of earlier generations.

## Sūrah al-Jinn<sup>1766</sup>

### Bismillāh-Raḥmān-Raḥeem

## سُورَةُ الْجِنِّ

### بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. Say, [O Muḥammad], "It has been revealed to me that a group of the jinn listened and said, 'Indeed, we have heard an amazing Qur'ān [i.e., recitation].
2. It guides to the right course, and we have believed in it. And we will never associate with our Lord anyone.
3. And [it teaches] that exalted is the nobleness of our Lord; He has not taken a wife or a son
4. And that our foolish one [i.e., Iblees]<sup>1767</sup> has been saying about Allāh an excessive transgression.
5. And we had thought that mankind and the jinn would never speak about Allāh a lie.
6. And there were men from mankind who sought refuge in men from the jinn, so they [only] increased them in burden [i.e., sin].
7. And they had thought, as you thought, that Allāh would never send anyone [as a messenger].
8. And we have sought [to reach] the heaven but found it filled with powerful guards and burning flames.

قُلْ أُوحِيَ إِلَيَّ أَنَّهُ اسْتَمَعَ نَفَرٌ مِّنَ الْجِنِّ  
فَقَالُوا إِنَّا سَمِعْنَا قُرْءَانًا عَجَبًا ﴿١﴾

يَهْدِي إِلَى الرُّشْدِ فَآمَنَّا بِهِ وَلَن نُّشْرِكَ  
بِرَبِّنَا أَحَدًا ﴿٢﴾

وَأَنَّهُ تَعَالَى جَدُّ رَبِّنَا مَا اتَّخَذَ صَاحِبَةً وَلَا  
وَلَدًا ﴿٣﴾

وَأَنَّهُ كَانَ يَاقُولُ سَفِيهًا عَلَى اللَّهِ  
شَطَطًا ﴿٤﴾

وَأَنَّا ظَنَنَّا أَن لَّن نَقُولَ الْإِنسُ وَالْجِنُّ عَلَى  
اللَّهِ كَذِبًا ﴿٥﴾

وَأَنَّهُ كَانَ رِجَالٌ مِّنَ الْإِنسِ يَعُوذُونَ  
بِرِجَالٍ مِّنَ الْجِنِّ فَزَادُوهُمْ رَهَقًا ﴿٦﴾

وَأَنَّهُمْ ظَنُّوا كَمَا ظَنَنْتُمْ أَن لَّن يَبْعَثَ اللَّهُ  
أَحَدًا ﴿٧﴾

وَأَنَّا لَمَسْنَا السَّمَاءَ فَوَجَدْنَهَا مَلِيًّا  
حَرَسًا شَدِيدًا وَشُهَبًا ﴿٨﴾

<sup>1766</sup>Al-Jinn: The Jinn, a species of beings created by Allāh from fire.

<sup>1767</sup>A plural form may also be understood, i.e., "the foolish ones among us."

9. And we used to sit therein in positions for hearing,<sup>1768</sup> but whoever listens now will find a burning flame lying in wait for him.
10. And we do not know [therefore] whether evil is intended for those on earth or whether their Lord intends for them a right course.
11. And among us are the righteous, and among us are [others] not so; we were [of] divided ways.<sup>1769</sup>
12. And we have become certain that we will never cause failure to Allāh upon earth, nor can we escape Him by flight.
13. And when we heard the guidance [i.e., the Qur'ān], we believed in it. And whoever believes in his Lord will not fear deprivation or burden.<sup>1770</sup>
14. And among us are Muslims [in submission to Allāh], and among us are the unjust.<sup>1771</sup> And whoever has become Muslim – those have sought out the right course.
15. But as for the unjust, they will be, for Hell, firewood.'
16. And [Allāh revealed] that if they had remained straight on the way,

وَأَنَّا كُنَّا نَقْعُدُ مِنْهَا مَقْعَدَ الِّلِّسَمْعِ ۖ فَمَنْ  
يَسْتَمِعِ الْآنَ لَصَدِّ لَّهُ بِشَآءٍ رَّصْدًا ﴿٩﴾

وَأَنَّا لَا نَدْرِي أَشَرُّ أَرِيدَ يَمَنَ فِي الْأَرْضِ  
أَمْ أَرَادَ بِهِمْ رَبُّهُمْ رَشَدًا ﴿١٠﴾

وَأَنَّا مِنَّا الصَّالِحُونَ وَمِنَّا دُونَ ذَلِكَ كُنَّا  
طَرَائِقَ قِدَدًا ﴿١١﴾

وَأَنَّا ظَنَنَّا أَن لَّنْ نُعْجِزَ اللَّهَ فِي الْأَرْضِ وَلَن  
نُعْجِزَهُ هَرَبًا ﴿١٢﴾

وَأَنَّا لَمَّا سَمِعْنَا آهْدَىٰ ءَامَنَّا بِهِ ۖ فَمَنْ  
يُؤْمِنُ بِرَبِّهِ ۖ فَلَا تَحَافُفٌ لِّخَسَا وَلَا زَهْقًا  
﴿١٣﴾

وَأَنَّا مِنَّا الْمُسْلِمُونَ وَمِنَّا الْقَاسِطُونَ ۖ فَمَنْ  
أَسْلَمَ فَأُولَٰئِكَ تَحَرَّوْا رَشَدًا ﴿١٤﴾

وَأَمَّا الْقَاسِطُونَ فَكَانُوا لِجَهَنَّمَ حَطَبًا ﴿١٥﴾

وَاللّٰوِ اسْتَقِمْوْا عَلَى الْطَّرِيقَةِ ۖ لَأَسْقِيَنَّهُمْ

<sup>1768</sup>Before the prophethood of Muḥammad (ﷺ) the *jinn* used to collect information by eavesdropping on the angels and then pass it on to fortunetellers and soothsayers.

<sup>1769</sup>In opinion, belief and religious practice.

<sup>1770</sup>In regard to his account in the Hereafter. Nothing of his good will be diminished, nor will the evil of another be placed upon him.

<sup>1771</sup>i.e., those who deviate from the truth and act tyrannically.

We would have given them abundant rain [i.e., provision]

مَاءً غَدَقًا ﴿١٧﴾

17. So We might test them therein. And whoever turns away from the remembrance of his Lord<sup>1772</sup> He will put into arduous punishment.

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

18. And [He revealed] that the masjids<sup>1773</sup> are for Allāh, so do not invoke<sup>1774</sup> with Allāh anyone.

وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ  
أَحَدًا ﴿١٩﴾

19. And that when the Servant [i.e., Prophet] of Allāh stood up supplicating Him, they almost became about him a compacted mass."<sup>1775</sup>

وَأَنَّهُ لَمَّا قَامَ عَبْدُ اللَّهِ يَدْعُوهُ كَادُوا  
يَكُونُونَ عَلَيْهِ لِبَدًا ﴿٢٠﴾

20. Say, [O Muḥammad], "I only invoke my Lord and do not associate with Him anyone."

قُلْ إِنَّمَا أَدْعُوا رَبِّي وَلَا أُشْرِكُ بِهِ أَحَدًا ﴿٢١﴾

21. Say, "Indeed, I do not possess for you [the power of] harm or right direction."

قُلْ إِنِّي لَا أَمْلِكُ لَكُمْ ضَرًّا وَلَا رَشَدًا ﴿٢٢﴾

22. Say, "Indeed, there will never protect me from Allāh anyone [if I should disobey], nor will I find in other than Him a refuge.

قُلْ إِنِّي لَنْ يُجِيرَنِي مِنَ اللَّهِ أَحَدٌ وَلَنْ أَجِدَ  
مِنْ دُونِهِ مُلْتَحَدًا ﴿٢٣﴾

23. But [I have for you] only notification from Allāh, and His messages." And whoever disobeys Allāh and His Messenger – then indeed, for him is the fire of Hell; they will abide therein forever.

إِلَّا بَلَاغًا مِّنَ اللَّهِ وَرِسَالَتِهِ ۚ وَمَنْ يَعْصِ اللَّهَ  
وَرَسُولَهُ فَإِنَّ لَهُ نَارَ جَهَنَّمَ خَالِدًا فِيهَا  
أَبَدًا ﴿٢٤﴾

<sup>1772</sup> i.e., refuses obedience to Him.

<sup>1773</sup> The term "masjid" here includes every place of worship or the earth in general.

<sup>1774</sup> Or "worship."

<sup>1775</sup> Crowding on top of each other in the manner of locusts in order to hear him (تكدس).  
"They" may refer to the jinn or to the disbelievers among the Arabs.

24. [The disbelievers continue] until, when they see that which they are promised, then they will know who is weaker in helpers and less in number.

حَتَّىٰ إِذَا رَأَوْا مَا يُوعَدُونَ فَسَيَعْلَمُونَ مَنْ  
أَضْعَفُ نَاصِرًا وَأَقَلُّ عَدَدًا ﴿٢٤﴾

25. Say, "I do not know if what you are promised is near or if my Lord will grant for it a [long] period."

قُلْ إِنِّي أَدْرِي مَا تُوعَدُونَ أَمَّا  
تَجْعَلُ لَهُ رَبِّي أَمَدًا ﴿٢٥﴾

26. [He is] Knower of the unseen, and He does not disclose His [knowledge of the] unseen to anyone

عَلِمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَىٰ غَيْبِهِ أَحَدًا  
﴿٢٦﴾

27. Except whom He has approved of messengers, and indeed, He sends before him [i.e., each messenger] and behind him observers<sup>1776</sup>

إِلَّا مَنْ أَرَادَتْهُ مِنْ رَسُولٍ فَإِنَّهُ يَسْلُكُ مِنْ  
بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ رَصَدًا ﴿٢٧﴾

28. That he [i.e., Muḥammad (ﷺ)] may know<sup>1777</sup> that they have conveyed the messages of their Lord; and He has encompassed whatever is with them and has enumerated all things in number.

لِيَعْلَمَ أَن قَدْ أَبْلَغُوا رَسُولَاتِ رَبِّهِمْ وَأَحَاطَ  
بِمَا لَدَيْهِمْ وَأَحْصَىٰ كُلَّ شَيْءٍ عَدَدًا ﴿٢٨﴾

<sup>1776</sup>Guardian angels to protect the messenger and the message.

<sup>1777</sup>This phrase may also be read: "So He [i.e., Allāh] may make evident."



**Sūrah al-Muzzammil<sup>1778</sup>****Bismillāh-Raḥmānir-Raḥeem****سُورَةُ الْمُزَّمِّلِ**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. O you who wraps himself [in clothing],<sup>1779</sup> يَا أَيُّهَا الْمُزَّمِّلُ ﴿١﴾
2. Arise [to pray] the night, except for a little – قُمْ اللَّيْلَ إِلَّا قَلِيلًا ﴿٢﴾
3. Half of it – or subtract from it a little نِصْفَهُ أَوْ انْقُصْ مِنْهُ قَلِيلًا ﴿٣﴾
4. Or add to it, and recite the Qur'ān with measured recitation. أَوْ زِدْ عَلَيْهِ وَرَتِّلِ الْقُرْآنَ تَرْتِيلًا ﴿٤﴾
5. Indeed, We will cast upon you a heavy word.<sup>1780</sup> إِنَّا سَنُلْقِي عَلَيْكَ قَوْلًا ثَقِيلًا ﴿٥﴾
6. Indeed, the hours of the night are more effective for concurrence [of heart and tongue]<sup>1781</sup> and more suitable for words.<sup>1782</sup> إِنَّ نَاشِئَةَ اللَّيْلِ هِيَ أَشَدُّ وَطْأًا وَأَقْوَمُ قِيلًا ﴿٦﴾
7. Indeed, for you by day is prolonged occupation. إِنَّ لَكَ فِي النَّهَارِ سَبْعًا طَوِيلًا ﴿٧﴾
8. And remember the name of your Lord and devote yourself to Him with [complete] devotion. وَاذْكُرْ اسْمَ رَبِّكَ وَتَبَتَّلْ إِلَيْهِ تَبْتِيلًا ﴿٨﴾
9. [He is] the Lord of the East and the West; there is no deity except Him, so take Him as Disposer of [your] affairs.<sup>1783</sup> رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ لَا إِلَهَ إِلَّا هُوَ فَاتَّخِذْهُ وَكِيلًا ﴿٩﴾

<sup>1778</sup>Al-Muzzammil: The One Who Wraps Himself (in clothing).<sup>1779</sup>Allāh (*subḥānahu wa ta'ālā*) addresses the Prophet (ﷺ), who was asleep, wrapped in his garments.<sup>1780</sup>i.e., the revelation, which when descending on the Prophet (ﷺ) bore down upon him with a great weight. Another meaning is "important ordinances."<sup>1781</sup>Another accepted interpretation of the same words is "Indeed, arising at night is more difficult...." meaning that it will only be done by sincere believers and not others.<sup>1782</sup>i.e., for recitation of the Qur'ān and for hearing and understanding it.<sup>1783</sup>i.e., trust in Allāh and rely upon Him.

10. And be patient over what they say and avoid them with gracious avoidance. وَأَصْبِرْ عَلَىٰ مَا يَقُولُونَ وَاهْجُرْهُمْ هَجْرًا جَمِيلًا ﴿١٠﴾
11. And leave Me with [the matter of] the deniers, those of ease [in life], and allow them respite a little. وَذَرْنِي وَالْكَذِبِينَ أَُولَى النَّعْمَةِ وَمَهِّلْهُمْ قَلِيلًا ﴿١١﴾
12. Indeed, with Us [for them] are shackles and burning fire إِنَّ لَدَيْنَا أَكْلًا وَحِمِيمًا ﴿١٢﴾
13. And food that chokes and a painful punishment – وَطَعَامًا ذَا غُصَّةٍ وَعَذَابًا أَلِيمًا ﴿١٣﴾
14. On the Day the earth and the mountains will convulse and the mountains will become a heap of sand pouring down. يَوْمَ تَرْجُفُ الْأَرْضُ وَالْجِبَالُ وَكَانَتِ الْجِبَالُ كَثِيبًا مَّهِيلًا ﴿١٤﴾
15. Indeed, We have sent to you a Messenger as a witness upon you just as We sent to Pharaoh a messenger. إِنَّا أَرْسَلْنَا إِلَيْكُمْ رَسُولًا شَاهِدًا عَلَيْكُمْ كَمَا أَرْسَلْنَا إِلَىٰ فِرْعَوْنَ رَسُولًا ﴿١٥﴾
16. But Pharaoh disobeyed the messenger, so We seized him with a ruinous seizure. فَعَصَىٰ فِرْعَوْنُ الرَّسُولَ فَأَخَذْنَاهُ أَخَذًا وَبِيلًا ﴿١٦﴾
17. Then how can you fear, if you disbelieve, a Day that will make the children white-haired?<sup>1784</sup> فَكَيْفَ تَتَّقُونَ إِن كَفَرْتُمْ يَوْمًا يَجْعَلُ الْوِلْدَانَ شِيبًا ﴿١٧﴾
18. The heaven will break apart therefrom;<sup>1785</sup> ever is His promise fulfilled. السَّمَاءُ مُنْفَطِرٌ بِهِ ؕ كَانَ وَعْدُهُ مَفْعُولًا ﴿١٨﴾
19. Indeed, this is a reminder, so whoever wills may take to his Lord a way. إِنَّ هَذِهِ تَذْكِرَةٌ ۖ فَمَنْ شَاءَ اتَّخَذْ إِلَىٰ رَبِّهِ سَبِيلًا ﴿١٩﴾
20. Indeed, your Lord knows, [O Muḥammad], that you stand [in ﴿٢٠﴾ إِنَّ رَبَّكَ يَعْلَمُ أَنَّكَ تَقُومُ أَدْنَىٰ مِن ثُلَاثِي

<sup>1784</sup>Another meaning is "How can you avoid [punishment]" on such a Day?

<sup>1785</sup>From the terror of that Day.

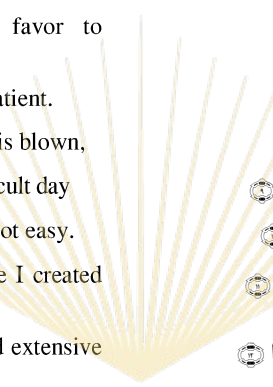
prayer] almost two thirds of the night or half of it or a third of it, and [so do] a group of those with you. And Allāh determines [the extent of] the night and the day. He has known that you [Muslims] will not be able to do it<sup>1786</sup> and has turned to you in forgiveness, so recite what is easy [for you] of the Qur'ān. He has known that there will be among you those who are ill and others traveling throughout the land seeking [something] of the bounty of Allāh and others fighting for the cause of Allāh. So recite what is easy from it and establish prayer and give zakāh and loan Allāh a goodly loan.<sup>1787</sup> And whatever good you put forward for yourselves – you will find it with Allāh. It is better and greater in reward. And seek forgiveness of Allāh. Indeed, Allāh is Forgiving and Merciful.

الَّيْلِ وَنِصْفَهُ، وَثُلُثَهُ، وَطَائِفَةٌ مِّنَ الَّذِينَ  
مَعَكَ وَاللَّهُ يُقَدِّرُ اللَّيْلَ وَالنَّهَارَ عَلِمَ أَن لَّنْ  
نُحْصِيَهُ فَتَابَ عَلَيْكُمْ فَاقْرَءُوا مَا تَيَسَّرَ مِنَ  
الْقُرْآنِ عَلِمَ أَن سَيَكُونُ مِنْكُمْ مَّرْضَىٰ  
وَعَاخِرُونَ يَضْطَرُّونَ فِي الْأَرْضِ يَسْتَبْغُونَ  
مِنَ فَضْلِ اللَّهِ وَعَاخِرُونَ يَقْتَلُونَ فِي سَبِيلِ اللَّهِ  
فَاقْرَءُوا مَا تَيَسَّرَ مِنْهُ وَأَقِيمُوا الصَّلَاةَ  
وَآتُوا الزَّكَاةَ وَقَرِّضُوا اللَّهَ قَرْضًا حَسَنًا  
وَمَا تَقْدِمُوا لِأَنْفُسِكُمْ مِّنْ خَيْرٍ تَجِدُوهُ  
عِنْدَ اللَّهِ هُوَ خَيْرًا وَأَعْظَمَ أَجْرًا  
وَأَسْتَغْفِرُوا اللَّهَ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿٧٣﴾

<sup>1786</sup> Allāh has known that if they were to continue in such long periods of worship each night, the people would be caused much hardship.

<sup>1787</sup> In the form of charities and contributions to His cause.

**Sūrah al-Muddaththir<sup>1788</sup>****سُورَةُ الْمُدَّثِّرِ****Bismillāhir-Raḥmānir-Raḥeem****بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ**

- 
- |   |                                       |
|---|---------------------------------------|
| 1. O you who covers himself [with a garment], <sup>1789</sup> | يَتَّخِذُ الْمُدَّثِّرُ ۝             |
| 2. Arise and warn   | قُمْ فَأَنْذِرْ ۝                     |
| 3. And your Lord glorify                                      | وَرَبَّكَ فَكَبِّرْ ۝                 |
| 4. And your clothing purify                                   | وَتِيَابَكَ فَطَهِّرْ ۝               |
| 5. And uncleanness <sup>1790</sup> avoid                      | وَالرُّجْزَ فَاهْجِرْ ۝               |
| 6. And do not confer favor to acquire more <sup>1791</sup>    | وَلَا تَمْنُنْ تَسْتَكْبِرُ ۝         |
| 7. But for your Lord be patient.                              | وَلِرَبِّكَ فَاصْبِرْ ۝               |
| 8. And when the trumpet is blown,                             | فَإِذَا نُفِثَ فِي النُّفُورِ ۝       |
| 9. That Day will be a difficult day                           | فَذَلِكَ يَوْمَئِذٍ يَوْمٌ عَسِيرٌ ۝  |
| 10. For the disbelievers – not easy.                          | عَلَى الْكَافِرِينَ عَذَابٌ عَسِيرٌ ۝ |
| 11. Leave Me with the one I created alone <sup>1792</sup>     | ذَرْنِي وَمَنْ خَلَقْتُ وَحِيدًا ۝    |
| 12. And to whom I granted extensive wealth                    | وَجَعَلْتُ لَهُ مَالًا مَمْدُودًا ۝   |
| 13. And children present [with him]                           | وَبَنِينَ شُهُودًا ۝                  |
| 14. And spread [everything] before him, easing [his life].    | وَمَهَّدْتُ لَهُ تَمْهِيدًا ۝         |
| 15. Then he desires that I should add more.                   | ثُمَّ يَطْمَعُ أَنْ أَزِيدَ ۝         |

<sup>1788</sup>Al-Muddaththir: The One Who Covers Himself (with a garment).

<sup>1789</sup>Referring to the Prophet (ﷺ).

<sup>1790</sup>Specifically, idols or generally, bad conduct and morals.

<sup>1791</sup>An alternative meaning is "Do not consider any favor you have conferred to be great."

<sup>1792</sup>i.e., without wealth or children. The reference is to al-Waleed bin al-Mugheerah, who after inclining toward the Qur'an, denied it publicly in order to win the approval of the Quraysh.

16. No! Indeed, he has been toward  
Our verses obstinate. كَلَّا إِنَّهُ كَانَ لِأَيَّتِنَا عَيْدًا ﴿١٦﴾
17. I will cover him with arduous  
torment. سَأَرْهُقُهُ صُعُودًا ﴿١٧﴾
18. Indeed, he thought and  
deliberated.<sup>1793</sup> إِنَّهُ فَكَّرَ وَقَدَّرَ ﴿١٨﴾
19. So may he be destroyed [for]  
how he deliberated. فَقُتِلَ كَيْفَ قَدَّرَ ﴿١٩﴾
20. Then may he be destroyed [for]  
how he deliberated. ثُمَّ قُتِلَ كَيْفَ قَدَّرَ ﴿٢٠﴾
21. Then he considered [again]; ثُمَّ نَظَرَ ﴿٢١﴾
22. Then he frowned and scowled; ثُمَّ عَبَسَ وَبَسَرَ ﴿٢٢﴾
23. Then he turned back and was  
arrogant ثُمَّ أَدْبَرَ وَاسْتَكْبَرَ ﴿٢٣﴾
24. And said, "This is not but magic  
imitated [from others]. فَقَالَ إِنْ هَذَا إِلَّا سِحْرٌ يُؤْتَرُ ﴿٢٤﴾
25. This is not but the word of a  
human being." إِنْ هَذَا إِلَّا قَوْلُ الْبَشَرِ ﴿٢٥﴾
26. I will drive him into Saqar.<sup>1794</sup> سَأُصْلِيهِ سَقَرَ ﴿٢٦﴾
27. And what can make you know  
what is Saqar? وَمَا أَدْرَاكَ مَا سَقَرُ ﴿٢٧﴾
28. It lets nothing remain and leaves  
nothing [unburned], لَا تَبْقَى وَلَا تَذَرُ ﴿٢٨﴾
29. Altering [i.e., blackening] the skins. لَوَاحٍ لِّلْبَشَرِ ﴿٢٩﴾
30. Over it are nineteen [angels]. عَلَيْهَا تِسْعَةَ عَشَرَ ﴿٣٠﴾
31. And We have not made the  
keepers of the Fire except angels.  
And We have not made their  
وَمَا جَعَلْنَا أَصْحَابَ النَّارِ إِلَّا مَلَائِكَةً وَمَا  
جَعَلْنَا عِدَّتَهُمْ إِلَّا فِتْنَةً لِّلَّذِينَ كَفَرُوا

<sup>1793</sup>About what he would say concerning the Qur'an and how he might discredit the Prophet (ﷺ).

<sup>1794</sup>One of the proper names of Hell.

number except as a trial for those who disbelieve – that those who were given the Scripture will be convinced and those who have believed will increase in faith and those who were given the Scripture and the believers will not doubt and that those in whose hearts is disease [i.e., hypocrisy] and the disbelievers will say, "What does Allāh intend by this as an example?" Thus does Allāh send astray whom He wills and guide whom He wills. And none knows the soldiers of your Lord except Him. And it [i.e., mention of the Fire] is not but a reminder to humanity.

لَيْسَتَيْنِ الَّذِينَ أُوتُوا الْكِتَابَ وَيَزَادَ  
الَّذِينَ ءَامَنُوا إِيمَانًا وَلَا يَزَاتَبَ الَّذِينَ أُوتُوا  
الْكِتَابَ وَالْمُؤْمِنُونَ وَلَيَقُولَ الَّذِينَ فِي  
قُلُوبِهِمْ مَرَضٌ وَالْكَافِرُونَ مَاذَا أَرَادَ اللَّهُ  
بِهَذَا مَثَلًا ۖ كَذَلِكَ يُضِلُّ اللَّهُ مَن يَشَاءُ  
وَيَهْدِي مَن يَشَاءُ ۚ وَمَا يَعْلَمُ جُنُودَ رَبِّكَ إِلَّا  
هُوَ ۚ وَمَا هِيَ إِلَّا ذِكْرٌ لِلْبَشَرِ ﴿٦٨﴾

32. No! By the moon
33. And [by] the night when it departs
34. And [by] the morning when it brightens,
35. Indeed, it [i.e., the Fire] is of the greatest [afflictions]
36. As a warning to humanity –
37. To whoever wills among you to proceed<sup>1795</sup> or stay behind.
38. Every soul, for what it has earned, will be retained<sup>1796</sup>
39. Except the companions of the right,<sup>1797</sup>

كَلَّا وَالْقَمَرِ ﴿٦٩﴾  
وَاللَّيْلِ إِذَا دَجَرَ ﴿٧٠﴾  
وَالصُّبْحِ إِذَا أَفْجَرَ ﴿٧١﴾  
إِنِّهَا لِأَحَدَى الْكُبَرِ ﴿٧٢﴾  
نَذِيرًا لِلْبَشَرِ ﴿٧٣﴾  
لِمَن شَاءَ مِنْكُمْ أَن يَتَقَدَّمَ أَوْ يَتَأَخَّرَ ﴿٧٤﴾  
كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِينَةٌ ﴿٧٥﴾  
إِلَّا أَصْحَابَ الْيَمِينِ ﴿٧٦﴾

<sup>1795</sup>To righteousness by acceptance of the warning.

<sup>1796</sup>i.e., subject or held responsible.

<sup>1797</sup>i.e., the righteous who receive their records in their right hands.

40. [Who will be] in gardens, questioning each other ﴿فِي جَنَّاتٍ يَتَسَاءَلُونَ﴾
41. About the criminals, ﴿عَنِ الْمُجْرِمِينَ﴾
42. [And asking them], "What put you into Saqar?" ﴿مَا سَلَكَكُمْ فِي سَقَرٍ﴾
43. They will say, "We were not of those who prayed, ﴿قَالُوا لَمْ نَكُ مِنَ الْمُصَلِّينَ﴾
44. Nor did we used to feed the poor. ﴿وَلَمْ نَكُ نَطْعُمُ الْمَسْكِينِ﴾
45. And we used to enter into vain discourse with those who engaged [in it], ﴿وَكُنَّا نَحُوضُ مَعَ الْخَاطِبِينَ﴾
46. And we used to deny the Day of Recompense ﴿وَكُنَّا نَكْذِبُ يَوْمَ الدِّينِ﴾
47. Until there came to us the certainty [i.e., death]. ﴿حَتَّىٰ آتَيْنَا الْيَقِينَ﴾
48. So there will not benefit them the intercession of [any] intercessors. ﴿فَمَا تَنْفَعُهُمْ شَفَاعَةُ الشَّافِعِينَ﴾
49. Then what is [the matter] with them that they are, from the reminder, turning away ﴿فَمَا لَهُمْ عَنِ التَّذْكِرَةِ مُعْرِضِينَ﴾
50. As if they were alarmed donkeys ﴿كَأَنَّهُمْ خُمُرٌ مُسْتَنْفِرَةٌ﴾
51. Fleeing from a lion? ﴿فَرَّتْ مِنْ قَسْوَرَةٍ﴾
52. Rather, every person among them desires that he<sup>1798</sup> would be given scriptures spread about.<sup>1799</sup> ﴿بَلْ يُرِيدُ كُلُّ امْرِئٍ مِّنْهُمْ أَنْ يُؤْتَىٰ صُحُفًا مُّنشَرَةً﴾
53. No! But they do not fear the Hereafter. ﴿كَلَّا بَلْ لَا تَخَافُونَ الْآخِرَةَ﴾
54. No! Indeed, it [i.e., the Qur'an] is a reminder ﴿كَلَّا إِنَّهُ تَذْكِرَةٌ﴾

<sup>1798</sup>Instead of Muḥammad (ﷺ).

<sup>1799</sup>i.e., made public. Much of their refusal of his message was due to envy and jealousy of the Prophet (ﷺ).

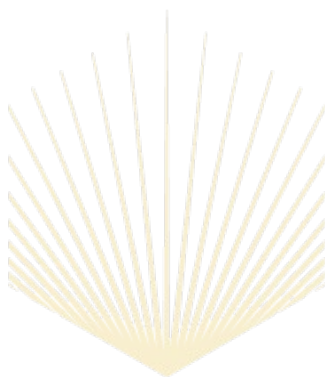
55. Then whoever wills will remember it.

فَمَنْ شَاءَ ذَكَرْهُ ﴿٥٥﴾

56. And they will not remember except that Allāh wills. He is worthy of fear and adequate for [granting] forgiveness.

وَمَا يَذْكُرُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ هُوَ أَهْلُ

الْتَّقْوَىٰ وَأَهْلُ الْغَفْرِ ﴿٥٦﴾





**Sūrah al-Qiyāmah<sup>1800</sup>****Bismillāh-Raḥmān-Raḥeem****سُورَةُ الْقِيَامَةِ****بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ**

1. I swear by the Day of Resurrection ﴿لَا أَقْسِمُ بِيَوْمِ الْقِيَمَةِ﴾
2. And I swear by the reproaching soul<sup>1801</sup> [to the certainty of resurrection]. ﴿وَلَا أَقْسِمُ بِالنَّفْسِ اللَّوَّامَةِ﴾
3. Does man think that We will not assemble his bones? ﴿أَحْسَبُ الْإِنْسَنُ أَنْ نَجْمَعَ عِظَامَهُ﴾
4. Yes. [We are] Able [even] to proportion his fingertips. ﴿بَلَىٰ قَدَرِينَ عَلَىٰ أَنْ نُسَوِيَ بَنَانَهُ﴾
5. But man desires to continue in sin.<sup>1802</sup> ﴿بَلْ يُرِيدُ الْإِنْسَنُ لِيَفْجُرَ أَمَامَهُ﴾
6. He asks, "When is the Day of Resurrection?" ﴿يَسْأَلُ أَيَّانَ يَوْمَ الْقِيَمَةِ﴾
7. So when vision is dazzled ﴿فَإِذَا بَرِقَ الْبَصَرُ﴾
8. And the moon darkens ﴿وَحَسَفَ الْقَمَرُ﴾
9. And the sun and the moon are joined, ﴿وَجُمِعَ الشَّمْسُ وَالْقَمَرُ﴾
10. Man will say on that Day, "Where is the [place of] escape?" ﴿يَقُولُ الْإِنْسَنُ يَوْمَئِذٍ أَيْنَ الْمَفْزُ﴾
11. No! There is no refuge. ﴿كَلَّا لَا وَزَرَ﴾
12. To your Lord, that Day, is the [place of] permanence. ﴿إِلَىٰ رَبِّكَ يَوْمَئِذٍ الْمُسْتَقَرُّ﴾
13. Man will be informed that Day of what he sent ahead<sup>1803</sup> and kept ﴿يُنَبِّئُ الْإِنْسَنُ يَوْمَئِذٍ بِمَا قَدَّمَ وَأَخَّرَ﴾

<sup>1800</sup>Al-Qiyāmah: The Resurrection.<sup>1801</sup>i.e., that of the believer, which blames him when he falls into sin or error.<sup>1802</sup>Literally, "to sin ahead of him." This refers to the disbeliever, who denies the Day of Account.<sup>1803</sup>i.e., his deeds, which await him in the Hereafter.

back.<sup>1804</sup>

14. Rather, man, against himself, will be a witness,<sup>1805</sup> بَلِ الْإِنْسَانُ عَلَىٰ نَفْسِهِ بَصِيرَةٌ ﴿١٤﴾
15. Even if he presents his excuses. وَلَوْ أَلْقَىٰ مَعَاذِيرَهُ ﴿١٥﴾
16. Move not your tongue with it, [O Muḥammad], to hasten with it [i.e., recitation of the Qur'ān]. لَا تُحْرِكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ ﴿١٦﴾
17. Indeed, upon Us is its collection [in your heart] and [to make possible] its recitation. إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ ﴿١٧﴾
18. So when We have recited it [through Gabriel], then follow its recitation. فَإِذَا قَرَأْنَاهُ فَاتَّبِعْ قُرْآنَهُ ﴿١٨﴾
19. Then upon Us is its clarification [to you]. ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ ﴿١٩﴾
20. No! But you [i.e., mankind] love the immediate كَلَّا بَلْ تُحِبُّونَ الْعَاجِلَةَ ﴿٢٠﴾
21. And leave [i.e., neglect] the Hereafter. وَتَذَرُونَ الْآخِرَةَ ﴿٢١﴾
22. [Some] faces, that Day, will be radiant, وُجُوهٌ يَوْمَئِذٍ نَّاصِرَةٌ ﴿٢٢﴾
23. Looking at their Lord.<sup>1806</sup> إِلَىٰ رَبِّهَا نَاظِرَةٌ ﴿٢٣﴾
24. And [some] faces, that Day, will be contorted, وُجُوهٌ يَوْمَئِذٍ بَِاِسْرَةٍ ﴿٢٤﴾
25. Expecting that there will be done to them [something] backbreaking. تَطْلُئُ أَنْ يُمْفَعَلَ بِهَا فَاقِرَةٌ ﴿٢٥﴾
26. No! When it [i.e., the soul] has reached the collar bones<sup>1807</sup> كَلَّا إِذَا بَلَغَتِ التَّرَاقِيَ ﴿٢٦﴾

<sup>1804</sup> i.e., that which he did not do or which he delayed.

<sup>1805</sup> As described in 36:65 and 41:20-23.

<sup>1806</sup> The people of Paradise will actually see their Creator in the Hereafter.

<sup>1807</sup> At the time it is about to leave the body when one is on the verge of death.

27. And it is said, "Who will cure [him]?" وَقِيلَ مَنْ رَاقٍ ﴿٧٥﴾
28. And he [i.e., the dying one] is certain that it is the [time of] separation وَظَنَّ أَنَّهُ الْفِرَاقُ ﴿٧٦﴾
29. And the leg is wound about the leg,<sup>1808</sup> وَالتَّفَتَّ السَّاقُ بِالسَّاقِ ﴿٧٧﴾
30. To your Lord, that Day, will be the procession.<sup>1809</sup> إِلَىٰ رَبِّكَ يَوْمَئِذٍ الْمَسَاقُ ﴿٧٨﴾
31. And he [i.e., the disbeliever] had not believed, nor had he prayed. فَلَا صَدَقَ وَلَا صَلَّى ﴿٧٩﴾
32. But [instead], he denied and turned away. وَلَٰكِن كَذَّبَ وَتَوَلَّى ﴿٨٠﴾
33. And then he went to his people, swaggering [in pride]. ثُمَّ ذَهَبَ إِلَىٰ أَهْلِهِ يَتَمَطَّى ﴿٨١﴾
34. Woe to you, and woe! أُولَىٰ لَكَ فَأُولَىٰ ﴿٨٢﴾
35. Then woe to you, and woe! ثُمَّ أُولَىٰ لَكَ فَأُولَىٰ ﴿٨٣﴾
36. Does man think that he will be left neglected?<sup>1810</sup> أَتَحْسَبُ أَن لَّنْ نُّنْشَأَنَ أَن يُرِكَ سُدًى ﴿٨٤﴾
37. Had he not been a sperm from semen emitted? أَلَمْ يَكْ نُطْفَةً مِّن مَّنًى يُمْنَىٰ ﴿٨٥﴾
38. Then he was a clinging clot, and [Allāh] created [his form] and proportioned [him] ثُمَّ كَانَ عَلَقَةً فَخَلَقَ فَسَوَّىٰ ﴿٨٦﴾
39. And made of him two mates, the male and the female. فَجَعَلَ مِنْهُ الزَّوْجَيْنِ الذَّكَرَ وَالْأُنثَىٰ ﴿٨٧﴾
40. Is not that [Creator] Able to give life to the dead? أَلَيْسَ ذَٰلِكَ بِقَدِيرٍ عَلَىٰ أَن يُحْيِيَ الْمَوْتَىٰ ﴿٨٨﴾

<sup>1808</sup>From the difficulties the person faces at death or his sudden awareness of the realities of both this world and the Hereafter. It may also refer to his shrouding after death.

<sup>1809</sup>Literally, "driving" or "herding" or "the place to which one is driven."

<sup>1810</sup>i.e., to no end, without responsibility, or without being returned to the Creator for judgement.

Sūrah al-Insān<sup>1811</sup>

Bismillāhir-Raḥmānir-Raḥeem

## سورة الإنسان

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. Has there [not] come upon man a period of time when he was not a thing [even] mentioned?
2. Indeed, We created man from a sperm-drop mixture<sup>1812</sup> that We may try him; and We made him hearing and seeing.
3. Indeed, We guided him to the way, be he grateful or be he ungrateful.
4. Indeed, We have prepared for the disbelievers chains and shackles and a blaze.
5. Indeed, the righteous will drink from a cup [of wine] whose mixture is of Kāfur,<sup>1813</sup>
6. A spring of which the [righteous] servants of Allāh will drink; they will make it gush forth in force [and abundance].
7. They [are those who] fulfill [their] vows and fear a Day whose evil will be widespread.
8. And they give food in spite of love for it<sup>1814</sup> to the needy, the orphan, and the captive,
9. [Saying], "We feed you only for the face [i.e., approval] of Allāh.

هَلْ أَتَى عَلَى الْإِنْسَانِ حِينٌ مِّنَ الدَّهْرِ لَمْ  
يَكُنْ شَيْئًا مَّذْكُورًا ﴿١﴾

إِنَّا خَلَقْنَا الْإِنْسَانَ مِنْ نُّطْفَةٍ أَمْشَاجٍ  
نَّبْتَلِيهِ فَجَعَلْنَاهُ سَمِيعًا بَصِيرًا ﴿٢﴾

إِنَّا هَدَيْنَاهُ السَّبِيلَ إِمَّا شَاكِرًا وَإِمَّا كَفُورًا ﴿٣﴾

إِنَّا أَعْتَدْنَا لِلْكَافِرِينَ سَلَاسِلًا وَأَغْلَاقًا  
وَسَعِيرًا ﴿٤﴾

إِنَّ الْآبَرَارَ يَشْرَبُونَ مِن كَأْسٍ كَانَ  
مِزَاجُهَا كَافُورًا ﴿٥﴾

عَيْنًا يَشْرَبُ بِهَا عِبَادُ اللَّهِ يُفَجِّرُونَهَا تَفْجِيرًا ﴿٦﴾

يُوفُونَ بِالْأَدْرِ وَخَافُونَ يَوْمًا كَانَ شَرُّهُ  
مُسْتَضِيرًا ﴿٧﴾

وَيُطْعِمُونَ الطَّعَامَ عَلَى حُبِّهِ مِسْكِينًا  
وَيَتِيمًا وَأَسِيرًا ﴿٨﴾

إِنَّمَا نُطْعِمُكُمْ لِوَجْهِ اللَّهِ لَا نُرِيدُ مِنكُمْ

<sup>1811</sup> *Al-Insān*: Man. Also entitled *Sūrah ad-Dahr* (Time).

<sup>1812</sup> i.e., a combination of the male and female substance, within the womb.

<sup>1813</sup> A sweet-smelling spring in Paradise.

<sup>1814</sup> The meaning here may also be "out of love for Him," i.e., Allāh (*subḥānahu wa ta'ālā*).

We wish not from you reward or gratitude.

جَزَاءً وَلَا شُكُورًا ﴿١٠﴾

10. Indeed, We fear from our Lord a Day austere and distressful."

إِنَّا نَخَافُ مِنْ رَبِّنَا يَوْمًا غُيُوسًا قَمَطِرِيرًا ﴿١١﴾

11. So Allāh will protect them from the evil of that Day and give them radiance and happiness

فَوَقَّعَهُمُ اللَّهُ شَرَّ ذَلِكَ الْيَوْمِ وَلَقَّعَهُمْ نَضْرَةً وَسُرُورًا ﴿١٢﴾

12. And will reward them for what they patiently endured [with] a garden [in Paradise] and silk [garments].

وَجَزَّلَهُمْ بِمَا صَبَرُوا جَنَّةً وَحَرِيرًا ﴿١٣﴾

13. [They will be] reclining therein on adorned couches. They will not see therein any [burning] sun or [freezing] cold.

مُتَّكِنِينَ فِيهَا عَلَى الْأَرَائِكِ لَا يَرَوْنَ فِيهَا شَمْسًا وَلَا زَمْهَرِيرًا ﴿١٤﴾

14. And near above them are its shades, and its [fruit] to be picked will be lowered in compliance.

وَدَانِيَةً عَلَيْهِمْ ظِلُّهَا وَذُلَّتْ قُطُوفُهَا تَذِيلًا ﴿١٥﴾

15. And there will be circulated among them vessels of silver and cups having been [created] clear [as glass],

وَيُطَافُ عَلَيْهِمْ بِبَآئِيَةٍ مِّنْ فِضَّةٍ وَأَكْوَابٍ كَانَتْ قَوَارِيرًا ﴿١٦﴾

16. Clear glasses [made] from silver of which they have determined the measure.

قَوَارِيرًا مِّنْ فِضَّةٍ قَدَّرُوهَا تَقْدِيرًا ﴿١٧﴾

17. And they will be given to drink a cup [of wine] whose mixture is of ginger

وَيُسْقَوْنَ فِيهَا كَأْسًا كَانَ مِزَاجُهَا زَنْجَبِيلًا ﴿١٨﴾

18. [From] a fountain within it [i.e., Paradise] named Salsabeel.

عَيْنًا فِيهَا تُسَمَّى سَلْسَبِيلًا ﴿١٩﴾

19. There will circulate among them young boys made eternal. When you see them, you would think them [as beautiful as] scattered pearls.

\* وَيَطُوفُ عَلَيْهِمْ وِلْدَانٌ مُّخَلَّدُونَ إِذَا رَأَيْتَهُمْ حَسِبْتَهُمْ لُؤْلُؤًا مَّنثُورًا ﴿٢٠﴾

20. And when you look there [in Paradise], you will see pleasure and great dominion. وَإِذَا رَأَيْتَ ثَمَ رَأَيْتَ نَعِيمًا وَمُلْكًا كَبِيرًا ﴿٢٠﴾
21. Upon them [i.e., the inhabitants] will be green garments of fine silk and brocade. And they will be adorned with bracelets of silver, and their Lord will give them a purifying drink. عَلَيْهِمْ ثِيَابٌ سُدُسٌ خُضْرٌ وَإِسْتَبْرَقٌ ﴿٢١﴾ وَحُلُوفٌ أَسَاوِرَ مِنْ فِضَّةٍ وَسَقَنَهُمْ رَبُّهُمْ شَرَابًا طَهُورًا ﴿٢٢﴾
22. [And it will be said], "Indeed, this is for you a reward, and your effort has been appreciated." إِنَّ هَذَا كَانَ لَكُمْ جَزَاءً وَكَانَ سَعْيُكُمْ مَشْكُورًا ﴿٢٣﴾
23. Indeed, it is We who have sent down to you, [O Muhammad], the Qur'ān progressively. إِنَّا نَحْنُ نَزَّلْنَا عَلَيْكَ الْقُرْآنَ تَنْزِيلًا ﴿٢٤﴾
24. So be patient for the decision of your Lord and do not obey from among them a sinner or ungrateful [disbeliever]. فَاصْبِرْ لِحُكْمِ رَبِّكَ وَلَا تُطِعْ مِنْهُمْ ءَانِمًا أَوْ كَفُورًا ﴿٢٥﴾
25. And mention the name of your Lord [in prayer] morning and evening. وَادْكُرْ اسْمَ رَبِّكَ بُكْرَةً وَأَصِيلًا ﴿٢٦﴾
26. And during the night prostrate to Him and exalt [i.e., praise] Him a long [part of the] night. وَبِالْأَيْلِ فَاسْجُدْ لَهُ وَسَبِّحْهُ لَيْلًا طَوِيلًا ﴿٢٧﴾
27. Indeed, these [disbelievers] love the immediate and leave behind them<sup>1815</sup> a grave Day. إِنَّ هَؤُلَاءِ يُحِبُّونَ الْعَاجِلَةَ وَيَذَرُونَ وَرَاءَهُمْ يَوْمًا ثَقِيلًا ﴿٢٨﴾
28. We have created them and strengthened their forms, and when We will, We can change their likenesses with [complete] alteration. خُنْ حَلَقْنَاهُمْ وَشَدَدْنَا أَسْرَهُمْ ﴿٢٩﴾ وَإِذَا شِئْنَا بَدَّلْنَا أَمْثَلَهُمْ تَبْدِيلًا ﴿٣٠﴾

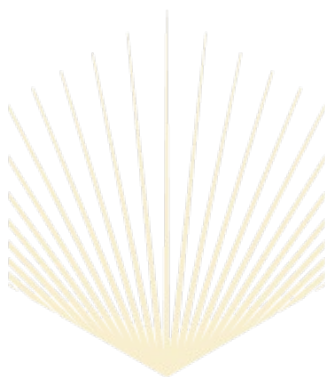
<sup>1815</sup>i.e., neglect. The meaning may also be "leave ahead of them."

29. Indeed, this is a reminder, so he who wills may take to his Lord a way.
30. And you do not will except that Allāh wills. Indeed, Allāh is ever Knowing and Wise.
31. He admits whom He wills into His mercy; but the wrongdoers – He has prepared for them a painful punishment.

إِنَّ هَذِهِ تَذْكِرَةٌ ۖ فَمَنْ شَاءَ اتَّخَذَ إِلَىٰ رَبِّهِ سَبِيلًا ﴿٢٩﴾

وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ ۚ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا ﴿٣٠﴾

يُدْخِلُ مَنْ يَشَاءُ فِي رَحْمَتِهِ ۚ وَالظَّالِمِينَ أَعَدَّ لَهُمْ عَذَابًا أَلِيمًا ﴿٣١﴾

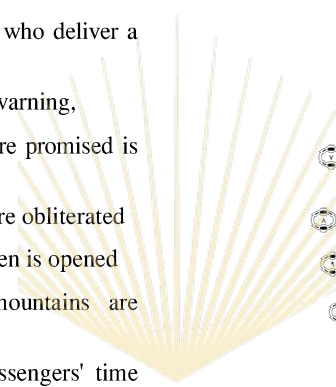


## Sūrah al-Mursalāt<sup>1816</sup>

*Bismillāhir-Raḥmānir-Raḥeem*

## سُورَةُ الْمُرْسَلَاتِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

- 
- |   |   |
|---|---|
| 1. By those [winds] sent forth in gusts                       | وَالْمُرْسَلَاتِ عُرْفًا ﴿١﴾              |
| 2. And the winds that blow violently                          | فَالْعَصِيفَاتِ عَصْفًا ﴿٢﴾               |
| 3. And [by] the winds that spread [clouds]                    | وَالنَّشِيرَاتِ تَشِيرًا ﴿٣﴾              |
| 4. And those [angels] who bring criterion <sup>1817</sup>     | فَالْفَرَقَاتِ فَرَقًا ﴿٤﴾                |
| 5. And those [angels] who deliver a message                   | فَالْمَلَقَاتِ ذِكْرًا ﴿٥﴾                |
| 6. As justification or warning,                               | عَذْرًا أَوْ تَنْذَرًا ﴿٦﴾                |
| 7. Indeed, what you are promised is to occur.                 | إِنَّمَا تُوْعَدُونَ لَوْقِعَ ﴿٧﴾         |
| 8. So when the stars are obliterated                          | فَإِذَا النُّجُومُ طُمِسَتْ ﴿٨﴾           |
| 9. And when the heaven is opened                              | وَإِذَا السَّمَاءُ فُرِجَتْ ﴿٩﴾           |
| 10. And when the mountains are blown away                     | وَإِذَا الْجِبَالُ سُفِفَتْ ﴿١٠﴾          |
| 11. And when the messengers' time has come... <sup>1818</sup> | وَإِذَا الرُّسُلُ أُقِتَتْ ﴿١١﴾           |
| 12. For what Day was it postponed? <sup>1819</sup>            | لَا إِلَهَ يَوْمٍ أُجِّلَتْ ﴿١٢﴾          |
| 13. For the Day of Judgement.                                 | لِيَوْمِ الْفَصْلِ ﴿١٣﴾                   |
| 14. And what can make you know what is the Day of Judgement?  | وَمَا أَدْرَاكَ مَا يَوْمَ الْفَصْلِ ﴿١٤﴾ |

<sup>1816</sup>Al-Mursalāt: Those Sent Forth.

<sup>1817</sup>To Allāh's human messengers.

<sup>1818</sup>i.e., when they are gathered to witness concerning their nations. The sentence's conclusion is understood to be "...the promised judgement will then take place."

<sup>1819</sup>"It" may refer to either the aforementioned occurrences collectively or to the testimony of the messengers.



15. Woe,<sup>1820</sup> that Day, to the deniers. ﴿وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ﴾
16. Did We not destroy the former peoples? ﴿أَلَمْ يَهْلِكِ الْأَوَّلِينَ﴾
17. Then We will follow them with the later ones. ﴿ثُمَّ نَتَّبِعُهُمُ الْآخَرِينَ﴾
18. Thus do We deal with the criminals. ﴿كَذَلِكَ نَفْعَلُ بِالْمُجْرِمِينَ﴾
19. Woe, that Day, to the deniers. ﴿وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ﴾
20. Did We not create you from a liquid disdained? ﴿أَلَمْ نَخْلُقْكُمْ مِنْ مَّاءٍ مَّهِينٍ﴾
21. And We placed it in a firm lodging [i.e., the womb] ﴿فَجَعَلْنَاهُ فِي قَرَارٍ مَكِينٍ﴾
22. For a known extent. ﴿إِلَىٰ قَدَرٍ مَّعْلُومٍ﴾
23. And We determined [it], and excellent [are We] to determine. ﴿فَقَدَرْنَا فَنِعْمَ الْقَادِرُونَ﴾
24. Woe, that Day, to the deniers. ﴿وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ﴾
25. Have We not made the earth a container ﴿أَلَمْ نَجْعَلِ الْأَرْضَ كِفَاتًا﴾
26. Of the living and the dead? ﴿أَحْيَاءَ وَأَمْوَاتًا﴾
27. And We placed therein lofty, firmly set mountains and have given you to drink sweet water. ﴿وَجَعَلْنَا فِيهَا رَوَاسِيَ شَامِخَاتٍ وَأَسْقَيْنَكُم مَّاءً فُرَاتًا﴾
28. Woe, that Day, to the deniers. ﴿وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ﴾
29. [They will be told], "Proceed to that which you used to deny. ﴿انْطَلِقُوا إِلَىٰ مَا كُنتُمْ بِهِ تَكْذِبُونَ﴾
30. Proceed to a shadow [of smoke] having three columns ﴿انْطَلِقُوا إِلَىٰ ظِلٍّ ذِي ثَلَاثِ شُعَبٍ﴾
31. [But having] no cool shade and availing not against the flame." ﴿لَا ظِلِيلٍ وَلَا يُغْنِي مِنَ الْهَبِّ﴾

<sup>1820</sup>i.e., death and destruction.

32. Indeed, it throws sparks [as huge] as a fortress, إِنِّهَا تَرْمِي بِشَرَرٍ كَالْقَصْرِ ﴿٧٢﴾
33. As if they were yellowish [black] camels. كَأَنَّهُمْ جَحِلَتٌ صُفْرٌ ﴿٧٣﴾
34. Woe, that Day, to the deniers. وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿٧٤﴾
35. This is a Day they will not speak, هَذَا يَوْمٌ لَا يَنْطِقُونَ ﴿٧٥﴾
36. Nor will it be permitted for them to make an excuse. وَلَا يُؤْذَنُ لَهُمْ فَيَعْتَذِرُونَ ﴿٧٦﴾
37. Woe, that Day, to the deniers. وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿٧٧﴾
38. This is the Day of Judgement; We will have assembled you and the former peoples. هَذَا يَوْمُ الْفَصْلِ جَمَعْنَاكُمْ وَالْأَوَّلِينَ ﴿٧٨﴾
39. So if you have a plan, then plan against Me. فَإِنْ كَانَ لَكُمْ كَيْدٌ فَكِيدُوا ﴿٧٩﴾
40. Woe, that Day, to the deniers. وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿٨٠﴾
41. Indeed, the righteous will be among shades and springs إِنَّ الْمُتَّقِينَ فِي ظِلِّلٍ وَعُيُونٍ ﴿٨١﴾
42. And fruits from whatever they desire, وَفَوَاحٍ مِمَّا يَشْتَهُونَ ﴿٨٢﴾
43. [Being told], "Eat and drink in satisfaction for what you used to do." كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٨٣﴾
44. Indeed, We thus reward the doers of good. إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿٨٤﴾
45. Woe, that Day, to the deniers. وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿٨٥﴾
46. [O disbelievers], eat and enjoy yourselves a little; indeed, you are criminals. كُلُوا وَتَمَتَّعُوا قَلِيلًا إِنَّكُمْ جَرِمُونَ ﴿٨٦﴾
47. Woe, that Day, to the deniers. وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿٨٧﴾
48. And when it is said to them, "Bow [in prayer]," they do not bow. وَإِذَا قِيلَ لَهُمْ ارْكَعُوا لَا يَرْكَعُونَ ﴿٨٨﴾

49. Woe, that Day, to the deniers.

وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿١٤﴾

50. Then in what statement after it [i.e., the Qur'an] will they believe?

فَبِأَيِّ حَدِيثٍ بَعْدَهُ يُؤْمِنُونَ ﴿١٥﴾

