

Sūrah an-Naba'¹⁸²¹

Bismillāhir-Raḥmānir-Raḥeem

سُورَةُ النَّبَاِ

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

- 
1. About what are they asking one another? عَمَّ يَتَسَاءَلُونَ ﴿١﴾
2. About the great news¹⁸²² – عَنِ النَّبِیِّ الْعَظِیْمِ ﴿٢﴾
3. That over which they are in disagreement. الَّذِیْ هُمْ فِيْهِ مُخْتَلِفُونَ ﴿٣﴾
4. No! They are going to know. كَلَّا سَيَعْلَمُونَ ﴿٤﴾
5. Then, no! They are going to know. ثُمَّ كَلَّا سَيَعْلَمُونَ ﴿٥﴾
6. Have We not made the earth a resting place? أَلَمْ نَجْعَلِ الْأَرْضَ مَهْدًا ﴿٦﴾
7. And the mountains as stakes?¹⁸²³ وَالْجِبَالَ أَوْتَادًا ﴿٧﴾
8. And We created you in pairs وَخَلَقْنٰكُمْ أَوْجَادًا ﴿٨﴾
9. And made your sleep [a means for] rest وَجَعَلْنَا نَوْمَكُمْ سُبَاتًا ﴿٩﴾
10. And made the night as clothing¹⁸²⁴ وَجَعَلْنَا اللَّیْلَ لِبَاسًا ﴿١٠﴾
11. And made the day for livelihood وَجَعَلْنَا النَّهَارَ مَعَاشًا ﴿١١﴾
12. And constructed above you seven strong [heavens] وَبَنَيْنَا فَوْقَكُمْ سَبْعًا شِدَادًا ﴿١٢﴾
13. And made [therein] a burning lamp وَجَعَلْنَا سِرَاجًا وَهَّاجًا ﴿١٣﴾
14. And sent down, from the rain clouds, pouring water وَأَنْزَلْنَا مِنَ الْمُعْصِرَاتِ مَاءً نَّجَّاجًا ﴿١٤﴾
15. That We may bring forth thereby grain and vegetation لِنُخْرِجَ بِهِ حَبًّا وَنَبَاتًا ﴿١٥﴾

1821 An-Naba': The News (or Happening).

1822 i.e., the Resurrection.

1823 To stabilize the land and balance the earth.

1824 Covering you in darkness and providing rest.

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

¹⁸²⁵In proportion to and comparable with their crimes.

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

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

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

¹⁸²⁸Of wine which is delicious and does not intoxicate.

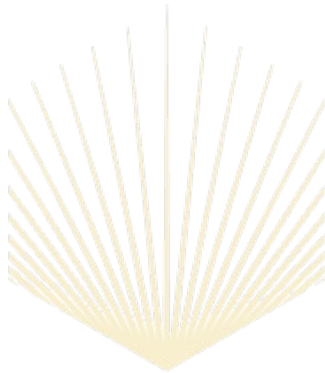
¹⁸²⁹i.e., as a result of both their own righteous deeds and the limitless generosity of Allāh (*subhānahu wa ta'ālā*). Another meaning is "a gift calculated [to be adequate]."

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

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

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

يَلْبِغْتَنِي كُنْتُ تُرَابًا ﴿٥٠﴾



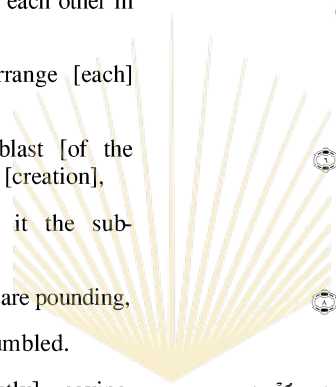
¹⁸³²i.e., the deeds he did in this world, which await him in the Hereafter.

Sūrah an-Nāzi‘āt¹⁸³³

سُورَةُ النَّازِعَاتِ

Bismillāhir-Raḥmānir-Raḥeem

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

¹⁸³³An-Nāzi‘āt: The Extractors.

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

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

¹⁸³⁶Speeding to execute Allāh’s commands.

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

¹⁸³⁸According to Allāh’s decree.

¹⁸³⁹Those of the disbelievers who denied the Resurrection.

¹⁸⁴⁰Those of the disbelievers.

¹⁸⁴¹The disbelievers say this in ridicule of the warning.

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

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

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

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

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

26. Indeed in that is a lesson [i.e., warning] for whoever would fear [Allāh].
27. Are you a more difficult creation or is the heaven? He [i.e., Allāh] constructed it.
28. He raised its ceiling and proportioned it.
29. And He darkened its night and extracted its brightness.¹⁸⁴⁶
30. And after that He spread the earth.
31. He extracted from it its water and its pasture,
32. And the mountains He set firmly
33. As enjoyment [i.e., provision] for you and your grazing livestock.
34. But when there comes the greatest Overwhelming Calamity¹⁸⁴⁷ –
35. The Day when man will remember that for which he strove,
36. And Hellfire will be exposed for [all] those who see –
37. So as for he who transgressed
38. And preferred the life of the world,
39. Then indeed, Hellfire will be [his] refuge.
40. But as for he who feared the position of his Lord¹⁸⁴⁸ and pre-

إِنَّ فِي ذَلِكَ لَعِبْرَةً لِمَن يَخْشَى ﴿٢٦﴾

أَأَنْتُمْ أَشَدُّ خَلْقًا أَمِ السَّمَاءُ بَنَاهَا ﴿٢٧﴾

رَفَعَ سَمَكَهَا فَسَوَّاهَا ﴿٢٨﴾

وَأَغْطَشَ لَيْلَهَا وَأَخْرَجَ ضُحَاهَا ﴿٢٩﴾

وَالْأَرْضَ بَعْدَ ذَلِكَ دَحَاهَا ﴿٣٠﴾

أَخْرَجَ مِنْهَا مَاءَهَا وَمَرْعَاهَا ﴿٣١﴾

وَالْجِبَالَ أَرْسَاهَا ﴿٣٢﴾

مَتَاعًا لَكُمْ وَلِأَنْعَمِكُمْ ﴿٣٣﴾

فَإِذَا جَاءَتِ الطَّامَةُ الْكُبْرَى ﴿٣٤﴾

يَوْمَ يَتَذَكَّرُ الْإِنْسَانُ مَا سَعَى ﴿٣٥﴾

وَبُرِّزَتِ الْجَحِيمُ لِمَن يَرَى ﴿٣٦﴾

فَأَمَّا مَنْ طَغَى ﴿٣٧﴾

وَأَثَرَ الْحَيَاةِ الدُّنْيَا ﴿٣٨﴾

فَإِنَّ الْجَحِيمَ هِيَ الْمَأْوَى ﴿٣٩﴾

وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ

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

¹⁸⁴⁷i.e., the Day of Resurrection.

¹⁸⁴⁸See footnote to 55:46.

vented the soul from [unlawful] inclination,

عَنِ الْهَوَىٰ ﴿٤٠﴾

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

فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَىٰ ﴿٤١﴾

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

يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسِنَهَا ﴿٤٢﴾

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

فِيمَ أَنْتَ مِنْ ذِكْرِنَهَا ﴿٤٣﴾

44. To your Lord is its finality.¹⁸⁵¹

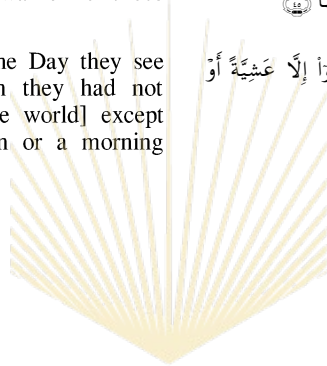
إِلَىٰ رَبِّكَ مُنْتَهَىٰ ﴿٤٤﴾

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

إِنَّمَا أَنْتَ مُنذِرٌ مِّن تَحْشِنَهَا ﴿٤٥﴾

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

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



¹⁸⁴⁹Literally, "resting" or "establishment."

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

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

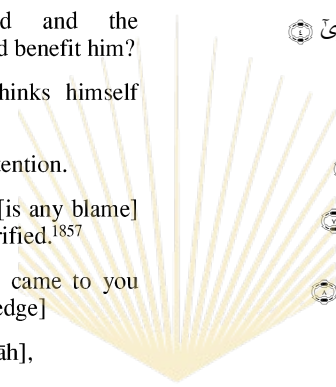
¹⁸⁵²i.e., the Hour, the Resurrection.

Sūrah ‘Abasa¹⁸⁵³

Bismillāhir-Raḥmānir-Raḥeem

سُورَةُ عَبَسَ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

1853. *Abasa*: He Frowned.

1854. Abdullāh, the son of Umm Maktūm.

1855. As a result of what he learns from you.

1856. i.e., without need of faith or need of Allāh (*subḥānahu wa ta‘ālā*). Here it is in reference to a certain influential member of the Quraysh whom the Prophet (ﷺ) had hoped to bring to Islām.

1857. The Prophet (ﷺ) was responsible only for conveying the message, not for ultimate guidance.

1858. The revelation. Or "Him," i.e., Allāh (*subḥānahu wa ta‘ālā*).

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

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

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

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

¹⁸⁶²His proportions, provisions, life span, etc.

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

¹⁸⁶⁴To conceal his decaying body.

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

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

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

Sūrah at-Takweer¹⁸⁶⁷**Bismillāhīr-Raḥmānīr-Raḥeem****سُورَةُ التَّكْوِيرِ**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

- 
- | | |
|---|-------------------------------------|
| 1. When the sun is wrapped up [in darkness] | إِذَا الشَّمْسُ كُوِّرَتْ ﴿١﴾ |
| 2. And when the stars fall, dispersing, | وَإِذَا النُّجُومُ انكَدَرَتْ ﴿٢﴾ |
| 3. And when the mountains are removed | وَإِذَا الْجِبَالُ سُيِّرَتْ ﴿٣﴾ |
| 4. And when full-term she-camels ¹⁸⁶⁸ are neglected | وَإِذَا الْعِشَارُ عُطِّلَتْ ﴿٤﴾ |
| 5. And when the wild beasts are gathered | وَإِذَا الْوُحُوشُ حُشِرَتْ ﴿٥﴾ |
| 6. And when the seas are filled with flame ¹⁸⁶⁹ | وَإِذَا الْبِحَارُ سُجِّرَتْ ﴿٦﴾ |
| 7. And when the souls are paired ¹⁸⁷⁰ | وَإِذَا النُّفُوسُ زُوِّجَتْ ﴿٧﴾ |
| 8. And when the girl [who was] buried alive is asked | وَإِذَا الْمَوْءُودَةُ سُئِلَتْ ﴿٨﴾ |
| 9. For what sin she was killed | بِأَيِّ ذَنْبٍ قُتِلَتْ ﴿٩﴾ |
| 10. And when the pages ¹⁸⁷¹ are spread [i.e., made public] | وَإِذَا الصُّحُفُ نُفِثِرَتْ ﴿١٠﴾ |
| 11. And when the sky is stripped away | وَإِذَا السَّمَاءُ كُشِطَتْ ﴿١١﴾ |
| 12. And when Hellfire is set ablaze | وَإِذَا الْجَحِيمُ سُعِرَتْ ﴿١٢﴾ |
| 13. And when Paradise is brought near, | وَإِذَا الْجَنَّةُ أُزْلِفَتْ ﴿١٣﴾ |

¹⁸⁶⁷At-Takweer: The Wrapping.¹⁸⁶⁸Those ten months pregnant and nearing delivery. This verse alludes to from the most valued of possessions.¹⁸⁶⁹Or "when the seas have overflowed [into each other]."¹⁸⁷⁰With another like soul. It can also mean "joined" (with their groups or sects).¹⁸⁷¹On which are recorded the deeds of all people.

14. A soul will [then] know what it has brought [with it].¹⁸⁷² عَمَّتْ نَفْسٌ مَّا أَحْضَرَتْ ﴿١٤﴾
15. So I swear by the retreating stars – فَلَا أَقْسِمُ بِالْخُنُوسِ ﴿١٥﴾
16. Those that run [their courses] and disappear [i.e., set] – الْجَوَارِ الْكُنَّسِ ﴿١٦﴾
17. And by the night as it closes in¹⁸⁷³ وَاللَّيْلِ إِذَا عَسْعَسَ ﴿١٧﴾
18. And by the dawn when it breathes [i.e., stirs] وَالصُّبْحِ إِذَا تَنَفَّسَ ﴿١٨﴾
19. [That] indeed, it [i.e., the Qur'an] is a word [conveyed by] a noble messenger [i.e., Gabriel] إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ ﴿١٩﴾
20. [Who is] possessed of power and with the Owner of the Throne, secure [in position], ذِي قُوَّةٍ عِنْدَ ذِي الْعَرْشِ مَكِينٍ ﴿٢٠﴾
21. Obeyed there [in the heavens] and trustworthy. مُطَاعٍ ثَمَّ أَمِينٍ ﴿٢١﴾
22. And your companion [i.e., Prophet Muḥammad (ﷺ)] is not [at all] mad.¹⁸⁷⁴ وَمَا صَاحِبُكُمْ بِمَجْنُونٍ ﴿٢٢﴾
23. And he has already seen him [i.e., Gabriel] in the clear horizon.¹⁸⁷⁵ وَلَقَدْ رَآهُ بِالْأُفُقِ الْمُبِينِ ﴿٢٣﴾
24. And he [i.e., Muḥammad (ﷺ)] is not a withholder of [knowledge of] the unseen.¹⁸⁷⁶ وَمَا هُوَ عَلَى الْغَيْبِ بِضَنِينٍ ﴿٢٤﴾
25. And it [i.e., the Qur'an] is not the word of a devil, expelled [from the heavens]. وَمَا هُوَ بِقَوْلِ شَيْطَانٍ رَجِيمٍ ﴿٢٥﴾

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

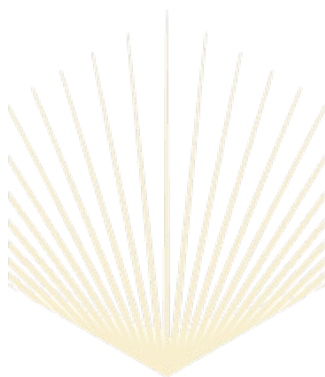
1873. An alternative meaning is "as it departs."

1874. Literally, "possessed by *jinn*."

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

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

26. So where are you going?¹⁸⁷⁷ فَأَيْنَ تَذْهَبُونَ ﴿٢٦﴾
27. It is not except a reminder to the worlds إِنَّ هُوَ إِلَّا ذِكْرٌ لِّلْعَالَمِينَ ﴿٢٧﴾
28. For whoever wills among you to take a right course. لِمَن شَاءَ مِنْكُمْ أَن يَسْتَقِيمَ ﴿٢٨﴾
29. And you do not will except that Allāh wills – Lord of the worlds. وَمَا تَشَاءُونَ إِلَّا أَن يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ ﴿٢٩﴾



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

Sūrah al-Infīṭār¹⁸⁷⁸

Bismillāhir-Raḥmānir-Raḥeem

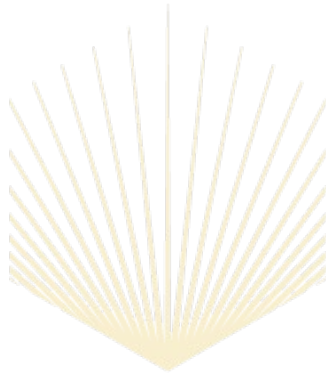
سُورَةُ الْإِنْفِطَارِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. When the sky breaks apart ① إِذَا السَّمَاءُ أَنْفَطَرَتْ
2. And when the stars fall, dispersing, ② وَإِذَا الْكَوَاكِبُ انْتَثَرَتْ
3. And when the seas are erupted ③ وَإِذَا الْبِحَارُ فُجِرَتْ
4. And when the [contents of] graves are scattered [i.e., exposed], ④ وَإِذَا الْقُبُورُ بُعْثِرَتْ
5. A soul will [then] know what it has put forth and kept back. ⑤ عَلِمَتْ نَفْسٌ مَّا قَدَّمَتْ وَأَخَّرَتْ
6. O mankind, what has deceived you concerning your Lord, the Generous, ⑥ يَا أَيُّهَا الْإِنْسَانُ مَا غَرَّبَكَ رَبِّكَ الْأَكْرَبِيمِ
7. Who created you, proportioned you, and balanced you? ⑦ الَّذِي خَلَقَكَ فَسَوَّاكَ فَعَدَلَكَ
8. In whatever form He willed has He assembled you. ⑧ فِي أَيِّ صُورَةٍ مَّا شَاءَ رَكَّبَكَ
9. No! But you deny the Recompense. ⑨ كَلَّا بَلْ تُكَذِّبُونَ بِالذِّينِ
10. And indeed, [appointed] over you are keepers,¹⁸⁷⁹ ⑩ وَإِنَّ عَلَيْكُمْ لَحَافِظِينَ
11. Noble and recording; ⑪ كِرَامًا كَاتِبِينَ
12. They know whatever you do. ⑫ يَعْلَمُونَ مَا تَعْلَمُونَ
13. Indeed, the righteous will be in pleasure, ⑬ إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ
14. And indeed, the wicked will be in Hellfire. ⑭ وَإِنَّ الْفُجَّارَ لَفِي حَجِيمٍ
15. They will [enter to] burn therein on the Day of Recompense, ⑮ يَصَلُّونَهَا يَوْمَ الذِّينِ

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

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



Sūrah al-Muṭaffifeen¹⁸⁸⁰

Bismillāhir-Raḥmānir-Raḥeem

سُورَةُ الْمُطَفِّفِينَ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

1880 Al-Muṭaffifeen: Those Who Give Less.

1881 i.e., those who cheat people by giving them less than what they paid for when weighing or measuring – an amount so little as to hardly be noticed.

1882 The lowest depths of Hell.

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

1883: i.e., their sins.

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

1885: The highest elevations of Paradise.

1886: Which is delicious and does not intoxicate.

1887: i.e., its lingering odor.

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

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

¹⁸⁸⁹On the Day of Judgement.

Sūrah al-Inshiqāq¹⁸⁹⁰

Bismillāh-Raḥmān-Raḥeem

سُورَةُ الْاِنْشِقَاقِ

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

1. When the sky has been split [open] إِذَا السَّمَاءُ أَنْشَقَّتْ ﴿١﴾
2. And has listened [i.e., responded]¹⁸⁹¹ to its Lord and was obligated [to do so] وَأَذْنَتْ لِرَبِّهَا وَحُقَّتْ ﴿٢﴾
3. And when the earth has been extended¹⁸⁹² وَإِذَا الْأَرْضُ مُدَّتْ ﴿٣﴾
4. And has cast out that within it¹⁸⁹³ and relinquished [it] وَأَلْقَتْ مَا فِيهَا وَتَخَلَّتْ ﴿٤﴾
5. And has listened [i.e., responded] to its Lord and was obligated [to do so] – وَأَذْنَتْ لِرَبِّهَا وَحُقَّتْ ﴿٥﴾
6. O mankind, indeed you are laboring toward your Lord with [great] exertion¹⁸⁹⁴ and will meet it.¹⁸⁹⁵ يَتَأْتِيهَا الْاِنْسَانُ اِنَّكَ كَادِحٌ اِلَىٰ رَبِّكَ كَذَّحًا ﴿٦﴾ فَمَلَقِيْهِ ﴿٧﴾
7. Then as for he who is given his record in his right hand, فَاَمَّا مَنْ اُوْتِيَ كِتٰبَهُ بِيَمِيْنِهِ ﴿٨﴾
8. He will be judged with an easy account فَسَوْفَ تَحْسَبُ حِسَابًا يَسْرًا ﴿٩﴾
9. And return to his people in happiness. وَيَنْقَلِبُ اِلَىٰ اٰهْلِهِ مَسْرُوْرًا ﴿١٠﴾
10. But as for he who is given his record behind his back, وَاَمَّا مَنْ اُوْتِيَ كِتٰبَهُ وَّرَآءَ ظَهْرِهِ ﴿١١﴾

¹⁸⁹⁰Al-Inshiqāq: The Splitting.

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

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

¹⁸⁹³Of the dead and all else buried therein.

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

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

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

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

Sūrah al-Burūj¹⁸⁹⁷

Bismillāhīr-Raḥmānīr-Raḥeem

سُورَةُ الْبُرُوجِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

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

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

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

¹⁹⁰⁰ See footnote to 4:79.

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

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

عَذَابٌ آخِرٍ ۝١١

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

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ هُمْ
جَنَّاتٌ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ ذَلِكَ الْفَوْزُ
الْكَبِيرُ ۝١٢

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

إِنَّ بَطْشَ رَبِّكَ لَشَدِيدٌ ۝١٣

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

إِنَّهُ هُوَ يُبْدِئُ وَيُعِيدُ ۝١٤

14. And He is the Forgiving, the Affectionate,

وَهُوَ الْغَفُورُ الْوَدُودُ ۝١٥

15. Honorable Owner of the Throne,

ذُو الْعَرْشِ الْمَجِيدُ ۝١٦

16. Effector of what He intends.

فَعَالٌ لِّمَا يُرِيدُ ۝١٧

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

هَلْ أَتَاكَ حَدِيثُ الْجُنُودِ ۝١٨

18. [Those of] Pharaoh and Thamūd?

فِرْعَوْنَ وَثَمُودَ ۝١٩

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

بَلِ الَّذِينَ كَفَرُوا فِي تَكْذِيبٍ ۝٢٠

20. While Allāh encompasses them from behind.¹⁹⁰²

وَاللَّهُ مِنْ وَرَائِهِمْ مُحِيطٌ ۝٢١

21. But this is an honored Qur'ān

بَلْ هُوَ قُرْءَانٌ مَجِيدٌ ۝٢٢

22. [Inscribed] in a Preserved Slate.

فِي لَوْحٍ مَحْفُوظٍ ۝٢٣

¹⁹⁰²See footnote to 2:19.

Sūrah at-Ṭāriq¹⁹⁰³

Bismillāhīr-Rahmānīr-Raḥeem

سُورَةُ الطَّارِقِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

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

¹⁹⁰⁴ Whose light pierces through the darkness.

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

¹⁹⁰⁶ Rain, heat, sound waves, etc.

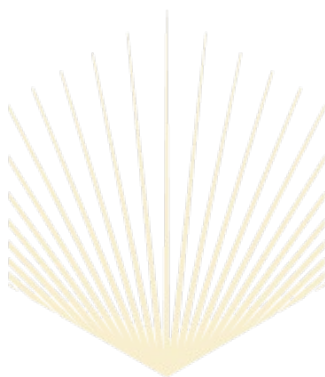
¹⁹⁰⁷ With plant growth or from geological rifts.

15. Indeed, they are planning a plan,
 16. But I am planning a plan.
 17. So allow time for the disbelievers.
 Leave them awhile.¹⁹⁰⁸

إِنَّهُمْ يَكِيدُونَ كَيْدًا ﴿١٥﴾

وَأَكِيدُ كَيْدًا ﴿١٦﴾

فَمَهْلٍ الْكَافِرِينَ أَمَهُلُهُمْ رُوَيْدًا ﴿١٧﴾



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

Sūrah al-A ‘lā¹⁹⁰⁹

Bismillāhīr-Raḥmānīr-Raḥeem

سُورَةُ الْأَعْلَى

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

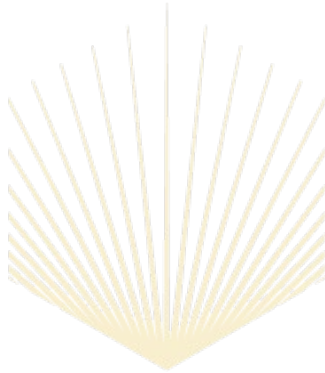
1. Exalt the name of your Lord, the Most High, ﴿سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى﴾
2. Who created and proportioned ﴿الَّذِي خَلَقَ فَسَوَّى﴾
3. And who destined and [then] guided ﴿وَالَّذِي قَدَّرَ فَهَدَى﴾
4. And who brings out the pasture ﴿وَالَّذِي أَخْرَجَ الْمَرْعَى﴾
5. And [then] makes it black stubble. ﴿فَجَعَلَهُ غُثَاءً أَحْوَى﴾
6. We will make you recite, [O Muḥammad], and you will not forget, ﴿سَنُقْرِئُكَ فَلَا تَنْسَى﴾
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﴾
8. And We will ease you toward ease.¹⁹¹⁰ ﴿وَنُيَسِّرُكَ لِلْيُسْرَى﴾
9. So remind, if the reminder should benefit;¹⁹¹¹ ﴿فَذَكِّرْ إِنْ نَفَعَتِ الذِّكْرَى﴾
10. He who fears [Allāh] will be reminded. ﴿سَيَذَكَّرُكَ مِنْ تَخَشُّيْ﴾
11. But the wretched one will avoid it – ﴿وَيَجْعَلُنَّهَا لَالَشَفَى﴾
12. [He] who will [enter and] burn in the greatest Fire, ﴿الَّذِي يَصَلَّى النَّارَ الْكُبْرَى﴾
13. Neither dying therein nor living. ﴿ثُمَّ لَا يَمُوتُ فِيهَا وَلَا يَحْيَى﴾
14. He has certainly succeeded who purifies himself ﴿قَدْ أَفْلَحَ مَنْ تَزَكَّى﴾

¹⁹⁰⁹ Al-A‘lā. The Most High.

¹⁹¹⁰ To the path of Allāh's religion, which is easy and natural, or toward Paradise, by giving opportunities for righteous deeds.

¹⁹¹¹ i.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 الْاٰوَّلٰى ﴿١٨﴾
19. The scriptures of Abraham and Moses. صُّحُفٍ اٰتٰرٰهِيْمَ وَمُوْسٰى ﴿١٩﴾



Sūrah al-Ghāshiyah¹⁹¹²

Bismillāhīr-Raḥmānīr-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, وَجُوهٌ يَوْمَئِذٍ خَانِقَةٌ ﴿٢﴾
3. Working [hard] and exhausted.¹⁹¹³ عَامِلَةٌ نَّاصِبَةٌ ﴿٣﴾
4. They will [enter to] burn in an intensely hot Fire. تَصَلَّى نَارًا حَامِيَةً ﴿٤﴾
5. They will be given drink from a boiling spring. تُسْقَى مِنْ عَيْنٍ آتِيَةٍ ﴿٥﴾
6. For them there will be no food except from a poisonous, thorny plant لَيْسَ لَهُمْ طَعَامٌ إِلَّا مِنْ ضَرِيْعٍ ﴿٦﴾
7. Which neither nourishes nor avails against hunger. لَا يُسْمِنُ وَلَا يُغْنِي مِنْ جُوعٍ ﴿٧﴾
8. [Other] faces, that Day, will show pleasure. وَجُوهٌ يَوْمَئِذٍ نَاعِمَةٌ ﴿٨﴾
9. With their effort [they are] satisfied لَسَعِبًا رَاضِيَةً ﴿٩﴾
10. In an elevated garden, فِي جَنَّةٍ عَالِيَةٍ ﴿١٠﴾
11. Wherein they will hear no unsuitable speech.¹⁹¹⁴ لَا تَسْمَعُ فِيهَا لَغِيَةً ﴿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 وَتَمَارِقٌ مَّصْفُوفَةٌ ﴿١٥﴾
16. And carpets spread around. وَرَزَابِيُّ 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 بِمُصَيِّرٍ ﴿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

سُورَةُ الْفَجْرِ

Bismillāhīr-Raḥmānīr-Raḥeem

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 وَالشَّفَعِ وَالْوَتْرِ ۝
4. And [by] the night when it passes, وَاللَّيْلِ إِذَا يَسِرُّ ۝
5. Is there [not] in [all] that an oath [sufficient] for one of perception?¹⁹¹⁷ هَلْ فِي ذَلِكَ قَسَمٌ لِذِي 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 إِرَمَ ذَاتِ الْعِمَادِ ۝
8. The likes of whom had never been created in the land? الَّتِي لَمْ يُخْلَقْ مِثْلُهَا فِي الْبِلَدِ ۝
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 الْبِلَدِ ۝
12. And increased therein the corruption. فَأَكْثَرُوا 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 لَبِالْمِرْصَادِ ﴿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 أَهْنَنِ ﴿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 تَحْتَضِرُونَ عَلَىٰ طَعَامِ الْمَسْكِينِ ﴿١٨﴾
19. And you consume inheritance, devouring [it] altogether,¹⁹²³ وَتَأْكُلُونَ التُّرَاثَ أَكْلًا لَمًّا ﴿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 يُجَاهِدُ بِجَهَنَّمَ يَوْمَئِذٍ يَتَذَكَّرُ الْإِنْسَانُ وَأَنَّىٰ لَهُ الذِّكْرَىٰ ﴿٢٣﴾
24. He will say, "Oh, I wish I had يَقُولُ يَلْبِغْتَنِي 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﴾



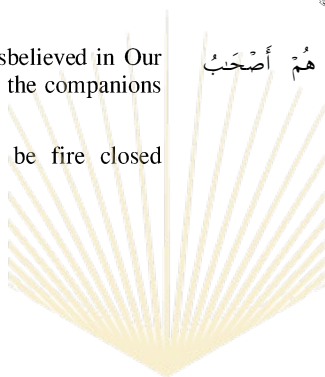
¹⁹²⁵The everlasting life of the Hereafter.

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

1. I swear by this city [i.e., Makkah] – لَا أُقْسِمُ بِهَذَا الْبَلَدِ ﴿١﴾
2. And you, [O Muḥammad], are free of restriction in this city – وَأَنْتَ حِلٌّ بِهَذَا الْبَلَدِ ﴿٢﴾
3. And [by] the father¹⁹²⁷ and that which was born [of him], وَوَالِدٍ وَمَا وَلَدَ ﴿٣﴾
4. We have certainly created man into hardship. لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي كَبَدٍ ﴿٤﴾
5. Does he think that never will anyone overcome him? أَتَحْسَبُ أَنْ لَنْ يَقْدِرَ عَلَيْهِ أَحَدٌ ﴿٥﴾
6. He says, "I have spent wealth in abundance." يَقُولُ أَهْلَكْتُ مَالًا لُبَدًا ﴿٦﴾
7. Does he think that no one has seen him? أَتَحْسَبُ أَنْ لَمْ يَرَهُ أَحَدٌ ﴿٧﴾
8. Have We not made for him two eyes? أَلَمْ نَجْعَلْ لَهُ عَيْنَيْنِ ﴿٨﴾
9. And a tongue and two lips? وَلِسَانًا وَشَفَتَيْنِ ﴿٩﴾
10. And have shown him the two ways?¹⁹²⁸ وَهَدَيْنَاهُ النَّجْدَيْنِ ﴿١٠﴾
11. But he has not broken through the difficult pass.¹⁹²⁹ فَلَا أَفْتَحَمُ الْعَقَبَةَ ﴿١١﴾
12. And what can make you know what is [breaking through] the difficult pass? وَمَا أَذْرَنكَ 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 فَكُّ 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 مَقْرَبَةٍ ﴿١٥﴾
16. Or a needy person in misery أَوْ مِسْكِينًا ذَا مَتْرَبَةٍ ﴿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 فِيآيَاتِنَا هُمْ أَصْحَابُ الْمَشْأَمَةِ ﴿١٩﴾
20. Over them will be fire closed in.¹⁹³² عَلَيْهِمْ نَارٌ مُّؤَصَّدَةٌ ﴿٢٠﴾

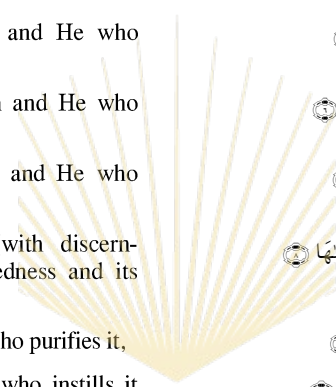


¹⁹³⁰Or "the companions of good fortune," i.e., those who receive their records in their right hands and proceed to Paradise.

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 ﴿١﴾ وَالشَّمْسِ وَضُحَاهَا
 2. And [by] the moon when it follows it ﴿٢﴾ وَالْقَمَرِ إِذَا تَلَّهَا
 3. And [by] the day when it displays it¹⁹³⁴ ﴿٣﴾ وَالنَّهَارِ إِذَا جَلَّلَهَا
 4. And [by] the night when it covers [i.e., conceals] it ﴿٤﴾ وَاللَّيْلِ إِذَا يَغْشَاهَا
 5. And [by] the sky and He who constructed it ﴿٥﴾ وَالسَّمَاءِ وَمَا بَنَدَهَا
 6. And [by] the earth and He who spread it ﴿٦﴾ وَالْأَرْضِ وَمَا طَحَنَهَا
 7. And [by] the soul and He who proportioned it¹⁹³⁵ ﴿٧﴾ وَنَفْسٍ وَمَا سَوَّاهَا
 8. And inspired it [with discernment of] its wickedness and its righteousness, ﴿٨﴾ فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا
 9. He has succeeded who purifies it, ﴿٩﴾ قَدْ أَفْلَحَ مَنْ رَزَقَهَا
 10. And he has failed who instills it [with corruption]. ﴿١٠﴾ وَقَدْ خَابَ مَنْ دَسَّاهَا
 11. Thamūd denied [their prophet] by reason of their transgression, ﴿١١﴾ كَذَّبَتْ ثَمُودُ بِطَغْوَاهَا
 12. When the most wretched of them was sent forth.¹⁹³⁶ ﴿١٢﴾ إِذِ انبَعَثَ أَشْقَاهَا
 13. And the messenger of Allāh [i.e., Ṣāliḥ] said to them, "[Do not ﴿١٣﴾ فَقَالَ لَهُمْ رَسُولُ اللَّهِ نَاقَةَ اللَّهِ وَسُقْيَاهَا

¹⁹³³Ash-Shams: The Sun.¹⁹³⁴The earth. Also interpreted as the sun. The same applies to the following verse.¹⁹³⁵i.e., balanced and refined it, creating in it sound tendencies and consciousness.¹⁹³⁶To hamstring the she-camel which had been sent by Allāh as a sign to them.

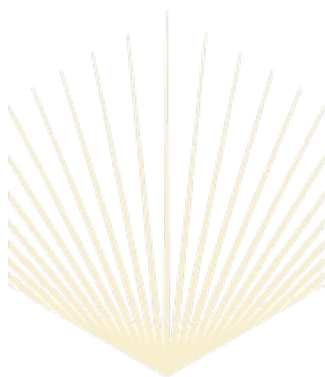
harm] the she-camel of Allāh or [prevent her from] her drink."

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 عَلَيْهِم رَبُّهُم
يَذُنُّهُمْ فَسَوَّلَهُمَا ﴿٩٧﴾

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

وَلَا يَخَافُ عُقْبَتَهَا ﴿٩٨﴾

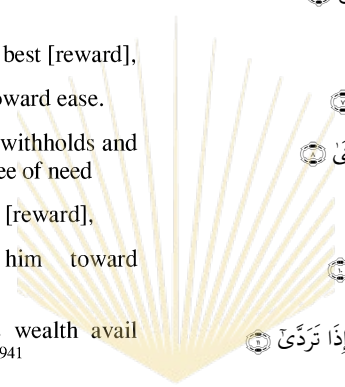


¹⁹³⁷And then killed.

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

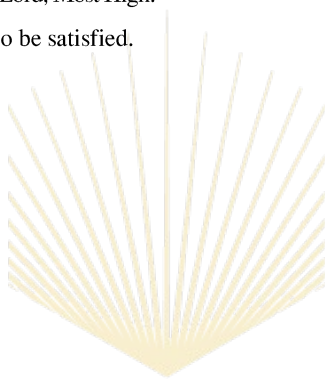
Sūrah al-Layl¹⁹³⁹**Bismillāhir-Raḥmānir-Raḥeem****سُورَةُ اللَّيْلِ**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

- 
1. By the night when it covers¹⁹⁴⁰ 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 نَحَلَ وَاسْتَفْتَىٰ ﴿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]. وَإِنَّا لَنَا لِلْآخِرَةِ 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 يَصْلَاهَا إِلَّا الْأَشْقَىٰ ﴿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 تُجْرَى ﴿١٩﴾
20. But only seeking the face [i.e., acceptance] of his Lord, Most High. إِلَّا أَيْتَاءَ وَجْهِ 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-Raḥmān-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 burden ¹⁹⁴⁸ | 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 وَالزَّيْتُونَ ﴿١﴾
2. And [by] Mount Sinai وَطُورِ سَيْنَاءَ ﴿٢﴾
3. And [by] this secure city [i.e., Makkah], وَهَذَا الْبَلَدِ الْأَمِينِ ﴿٣﴾
4. We have certainly created man in the best of stature;¹⁹⁵¹ لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ ﴿٤﴾
5. Then We return him to the lowest of the low,¹⁹⁵² ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ ﴿٥﴾
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 ﴿٦﴾
7. So what yet causes you to deny the Recompense?¹⁹⁵³ فَمَا يُكَذِّبُكَ بَعْدَ بِالذِّينِ ﴿٧﴾
8. Is not Allāh the most just of judges? أَلَيْسَ اللَّهُ بِأَحْكَمِ الْحَاكِمِينَ ﴿٨﴾

¹⁹⁴⁹*At-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 immorality.

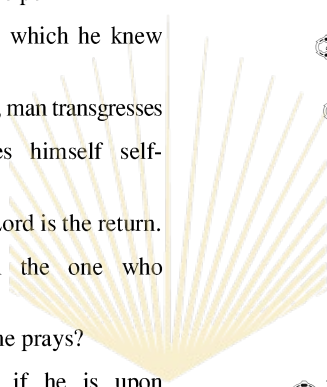
¹⁹⁵³More literally, "What makes you lie concerning it?"

Sūrah al-‘Alaq¹⁹⁵⁴

Bismillāhīr-Raḥmānīr-Raḥīm

سُورَةُ الْعَلَقِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

- 
1. Recite in the name of your Lord who created –
 2. Created man from a clinging substance.
 3. Recite, and your Lord is the most Generous –
 4. Who taught by the pen –
 5. Taught man that which he knew not.
 6. No! [But] indeed, man transgresses
 7. Because he sees himself self-sufficient.
 8. Indeed, to your Lord is the return.
 9. Have you seen the one who forbids
 10. A servant when he prays?
 11. Have you seen if he is upon guidance
 12. Or enjoins righteousness?
 13. Have you seen if he denies and turns away –
 14. Does he not know that Allāh sees?
 15. No! If he does not desist, We will surely drag him by the

أَقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ﴿١﴾

خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ﴿٢﴾

أَقْرَأْ وَرَبُّكَ الْأَكْرَمُ ﴿٣﴾

الَّذِي عَلَّمَ بِالْقَلَمِ ﴿٤﴾

عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ ﴿٥﴾

كَلَّا إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنَافٍ ﴿٦﴾

أَن رَّاهُ أَسْتَفْعَىٰ ﴿٧﴾

إِنَّ إِلَىٰ رَبِّكَ أَلُّجَبَىٰ ﴿٨﴾

أَرَأَيْتَ الَّذِي يَنْهَىٰ ﴿٩﴾

عَبْدًا إِذَا صَلَّىٰ ﴿١٠﴾

أَرَأَيْتَ إِنْ كَانَ عَلَىٰ هُدًىٰ ﴿١١﴾

أَوْ أَمَرَ بِالتَّقْوَىٰ ﴿١٢﴾

أَرَأَيْتَ إِنْ كَذَّبَ وَتَوَلَّىٰ ﴿١٣﴾

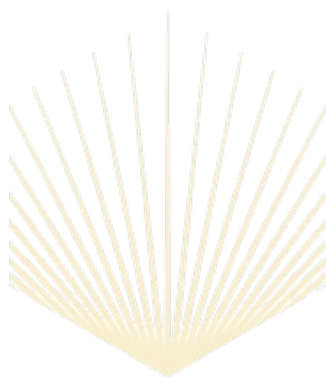
أَلَمْ يَعْلَم بِأَنَّ اللَّهَ يَرَىٰ ﴿١٤﴾

كَلَّا لَئِنْ لَمْ يَنْتَه لَنَسْفَعًا بِالنَّاصِيَةِ ﴿١٥﴾

¹⁹⁵⁴Al-‘Alaq: The Clinging (or Suspended) Substance. The sūrah has also been called *lqra*, 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 تُطَعُّهُ وَاسْجُدْ وَاقْتَرِبْ ﴿١٩﴾

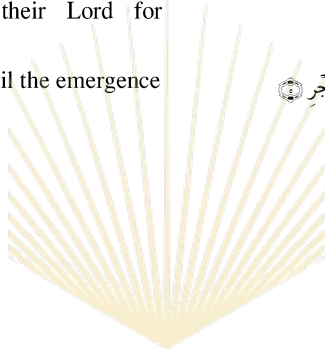


¹⁹⁵⁵It may also mean "slap him" or "blacken his face at the forelock."

¹⁹⁵⁶Those who push the wicked into the Fire.

Sūrah al-Qadr¹⁹⁵⁷**Bismillāhīr-Raḥmānīr-Raḥeem****سُورَةُ الْقَدْرِ****بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ**

1. Indeed, We sent it [i.e., the Qur'ān] down during the Night of Decree. إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ ﴿١﴾
2. And what can make you know what is the Night of Decree? وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ ﴿٢﴾
3. The Night of Decree is better than a thousand months. لَيْلَةُ الْقَدْرِ خَيْرٌ مِنْ أَلْفِ شَهْرٍ ﴿٣﴾
4. The angels and the Spirit [i.e., Gabriel] descend therein by permission of their Lord for every matter.¹⁹⁵⁸ تَنْزِيلُ الْمَلَائِكَةِ وَالرُّوحِ فِيهَا بِإِذْنِ رَبِّهِمْ مِنْ كُلِّ أَمْرٍ ﴿٤﴾
5. Peace it is¹⁹⁵⁹ until the emergence of dawn. سَلَامٌ هِيَ حَتَّىٰ مَطَلَعِ 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**سُورَةُ الْبَيِّنَةِ****Bismillāhir-Raḥmānir-Raḥeem****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 –
2. A Messenger from Allāh, reciting purified¹⁹⁶² scriptures
3. Within which are correct writings [i.e., rulings and laws].
4. Nor did those who were given the Scripture become divided¹⁹⁶³ until after there had come to them clear evidence.
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.
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.
7. Indeed, they who have believed and done righteous deeds – those are the best of creatures.

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

رَسُولٌ مِنَ اللَّهِ يَتْلُو صُحُفًا مُطَهَّرَةً ﴿٢﴾

فِيهَا كُتِبَ قِيمَةٌ ﴿٣﴾

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

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

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

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

1960 *Al-Bayyinah*: Clear Evidence.

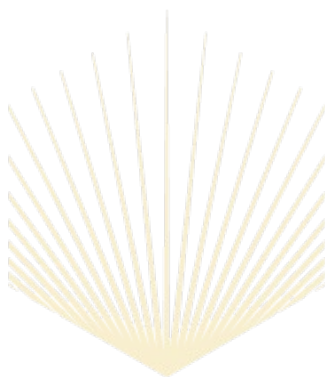
1961 i.e., from their erroneous beliefs and superstitions.

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 تَجْرِي
 مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا رَضِيَ
 اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ذَلِكَ لِمَنْ خَشِيَ
 رَبَّهُ



Sūrah az-Zalzalah¹⁹⁶⁴**Bismillāhir-Raḥmānir-Raḥeem****سُورَةُ الزُّلْزَلَةِ****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 تُخْبِرُكَ أَخْبَارُهَا ﴿٤﴾

بِأَنَّ رَبَّكَ أَوْحَىٰ لَهَا ﴿٥﴾

يَوْمَئِذٍ يَصُدُّرُ النَّاسُ أَسْتَأْتَانَا يُبْرَوٰٓأُ
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 الْعَادِيَاتِ**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. By the racers, panting,¹⁹⁷⁰ وَالْعَادِيَاتِ ضَبْحًا ﴿١﴾
2. And the producers of sparks [when] striking¹⁹⁷¹ فَالْمُورِيَاتِ قَدْحًا ﴿٢﴾
3. And the chargers at dawn,¹⁹⁷² فَالْغَيْرَاتِ ضُبْحًا ﴿٣﴾
4. Stirring up thereby [clouds of] dust, فَأَتْرَنَ بِهِ نَفْعًا ﴿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 بِهَمِّ يَوْمَيْهِمْ لَخَبِيرٌ ﴿١١﴾

1969 *Al-‘Aadiyāt*: The Racers.

1970 i.e., the horses of those fighting for Allāh’s cause as they race to attack the enemy.

1971 Their hoofs while galloping over rocky terrain.

1972 While the enemy is unaware.

1973 i.e., penetrating into the enemy ranks during a surprise attack.

1974 Through his speech and his actions.

1975 i.e., when all secrets are made known.

1976 Fully 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 – أَلْقَارِعَةُ ﴿١﴾
2. What is the Striking Calamity? مَا الْقَارِعَةُ ﴿٢﴾
3. And what can make you know what is the Striking Calamity? وَمَا أَدْرَاكَ مَا الْقَارِعَةُ ﴿٣﴾
4. It is the Day when people will be like moths, dispersed,¹⁹⁷⁸ يَوْمَ يَكُونُ النَّاسُ كَالْفَرَاشِ الْمَبْثُوثِ ﴿٤﴾
5. And the mountains will be like wool, fluffed up.¹⁹⁷⁹ وَتَكُونُ الْجِبَالُ كَالْعِهْنِ الْمَنْفُوشِ ﴿٥﴾
6. Then as for one whose scales are heavy [with good deeds], فَأَمَّا مَنْ ثَقُلَتْ مَوَازِينُهُ ﴿٦﴾
7. He will be in a pleasant life. فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ ﴿٧﴾
8. But as for one whose scales are light, وَأَمَّا مَنْ خَفَّتْ مَوَازِينُهُ ﴿٨﴾
9. His refuge¹⁹⁸⁰ will be an abyss.¹⁹⁸¹ فَأُمُّهُ هَاوِيَةٌ ﴿٩﴾
10. And what can make you know what that is? وَمَا أَدْرَاكَ مَا هِيَ ﴿١٠﴾
11. It is a Fire, intensely hot. نَارٌ حَامِيَةٌ ﴿١١﴾

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**Bismillāhīr-Raḥmānīr-Raḥeem****سُورَةُ التَّكَاثُرِ**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

- | | |
|---|--|
| 1. Competition in [worldly] increase diverts you | أَلْهَنَكُمْ التَّكَاثُرَ ﴿١﴾ |
| 2. Until you visit the graveyards. ¹⁹⁸³ | حَتَّىٰ زُرْتُمُ الْمَقَابِرَ ﴿٢﴾ |
| 3. No! You are going to know. | كَلَّا سَوْفَ تَعْلَمُونَ ﴿٣﴾ |
| 4. Then, no! You are going to know. | ثُمَّ كَلَّا سَوْفَ تَعْلَمُونَ ﴿٤﴾ |
| 5. No! If you only knew with knowledge of certainty... ¹⁹⁸⁴ | كَلَّا لَوْ تَعْلَمُونَ عِلْمَ الْيَقِينِ ﴿٥﴾ |
| 6. You will surely see the Hellfire. | لَتَرَوُنَّ الْجَحِيمَ ﴿٦﴾ |
| 7. Then you will surely see it with the eye of certainty. ¹⁹⁸⁵ | ثُمَّ لَتَرَوُنَّهَا عَيْنَ الْيَقِينِ ﴿٧﴾ |
| 8. Then you will surely be asked that Day about comfort and ease. ¹⁹⁸⁶ | ثُمَّ لَتَسْأَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ ﴿٨﴾ |

1982 *At-Takāthur*: Competition in Increase.

1983 i.e., remain in them temporarily, meaning until the Day of Resurrection.

1984 The conclusion of this verse is estimated to be "...you would not have been distracted from preparing for the Hereafter."

1985 i.e., with actual eyesight.

1986 In the worldly life and whether you were grateful to Allāh for His blessings.

Sūrah al-‘Aṣr¹⁹⁸⁷

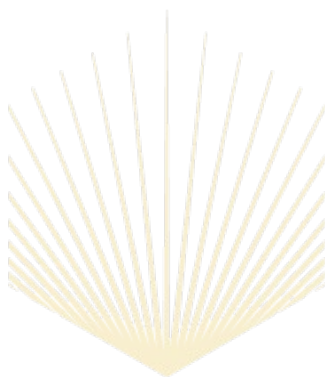
Bismillāhir-Raḥmānir-Raḥeem

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﴾
 إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنُفٍ ﴿٢﴾
 إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ
 وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ ﴿٣﴾



¹⁹⁸⁷Al-‘Aṣr: Time.

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

Sūrah al-Humazah¹⁹⁸⁹**Bismillāhīr-Raḥmānīr-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 أَدْرَاكَ مَا الْحُطَمَةُ ﴿٥﴾
 نَارُ اللَّهِ الْمَوْقُودَةُ ﴿٦﴾
 الَّتِي تَطَّلِعُ عَلَى الْأَفْئِدَةِ ﴿٧﴾
 إِنَّهَا عَلَيْهِمْ مُّوَصَّدَةٌ ﴿٨﴾
 فِي عَمَدٍ مُّمدَّدةٍ ﴿٩﴾

1989 *Al-Humazah*: The Scorner.

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

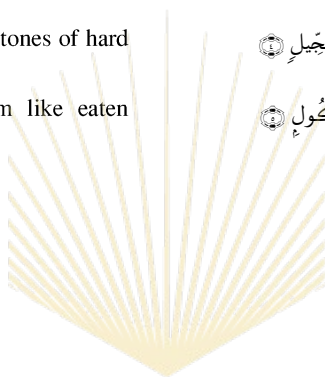
أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ ﴿١﴾

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.

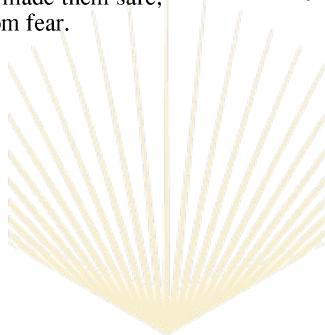
Sūrah Quraysh¹⁹⁹⁸

Bismillāhīr-Raḥmānīr-Raḥeem

سُورَةُ قُرَيْشٍ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. For the accustomed security of the Quraysh¹⁹⁹⁹ –
لَا يَلْفُفِ قُرَيْشٍ ۝
2. Their accustomed security [in] the caravan of winter and summer²⁰⁰⁰ –
إِلَّيْفِهِمْ رِحْلَةَ الشِّتَاءِ وَالصَّيْفِ ۝
3. Let them worship the Lord of this House,²⁰⁰¹
فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ ۝
4. Who has fed them, [saving them] from hunger and made them safe, [saving them] from fear.
الَّذِي أَطْعَمَهُمْ مِنْ جُوعٍ وَءَامَنَهُمْ 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.

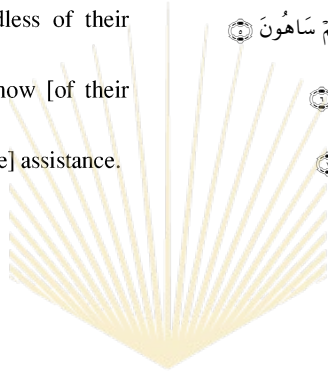
²⁰⁰⁰i.e., the trading caravans that traveled south in winter and north in summer.

²⁰⁰¹i.e., the Ka'bah.

Sūrah al-Mā‘ūn²⁰⁰²**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 بِالْذِّينِ ﴿١﴾
 فَذَلِكَ الَّذِي يَدْفَعُ الْيَتِيمَ ﴿٢﴾
 وَلَا يَحْضُ عَلَىٰ طَعَامِ الْمَسْكِينِ ﴿٣﴾
 فَوَيْلٌ لِلْمُصَلِّينَ ﴿٤﴾
 الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ ﴿٥﴾
 الَّذِينَ هُمْ يُرَاءُونَ ﴿٦﴾
 وَيَمْتَعُونَ الْمَاعُونَ ﴿٧﴾



²⁰⁰²Al-Mā‘ūn: Assistance.

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

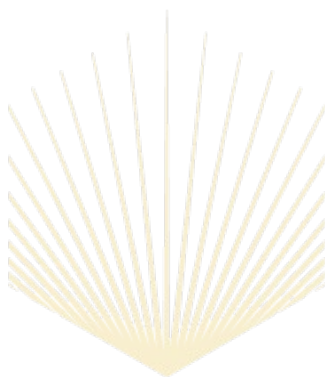
Sūrah al-Kawthar²⁰⁰⁴**Bismillāh-Raḥmānir-Raḥeem****سُورَةُ الْكَوْثَرِ****بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ**

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 وَأَحْزَرَ ﴿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 الْكٰفِرُونَ ﴿١﴾

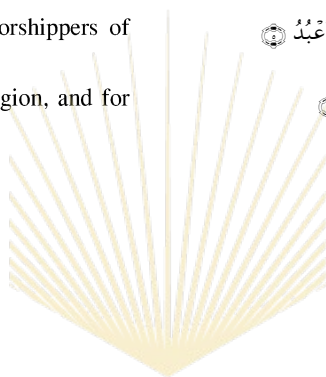
لَا اَعْبُدُ مَا تَعْبُدُونَ ﴿٢﴾

وَلَا اَنْتُمْ عٰبِدُونَ مَا اَعْبُدُ ﴿٣﴾

وَلَا اَنَا عٰبِدُ مَا عَبَدْتُمْ ﴿٤﴾

وَلَا اَنْتُمْ عٰبِدُونَ مَا اَعْبُدُ ﴿٥﴾

لَكُمْ دِيْنُكُمْ وِلْيٰ دِيْنِ ﴿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**

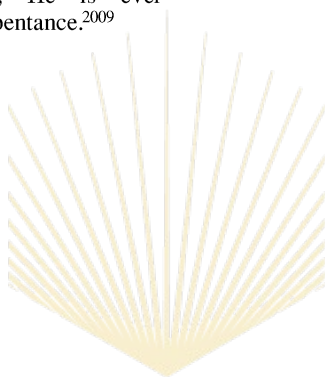
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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 وَأَسْتَغْفِرْهُ إِنَّهُ كَانَ تَوَّابًا ﴿٣﴾



²⁰⁰⁷ *An-Naṣr*: Victory.

²⁰⁰⁸ The conquest of Makkah.

²⁰⁰⁹ Refer 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.

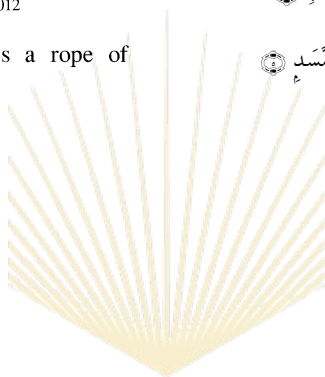
تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ ۝

مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا كَسَبَ ۝

سَيَصَلَّىٰ نَارًا ذَاتَ لَهَبٍ ۝

وَأَمْرَأَتُهُ حَمَّالَةَ الْحَطَبِ ۝

فِي جِيدِهَا حَبْلٌ مِّن مَّسَدٍ ۝



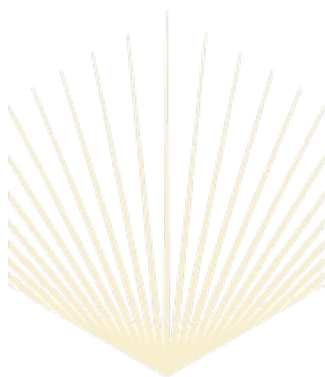
²⁰¹⁰ *Al-Masad*: Fiber. This *sūrah* is also known as *al-Lahab* (Flame).

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 (ﷺ). The word "firewood" was used by the Arabs to allude to slander and backbiting.

Sūrah al-Ikhlās²⁰¹³**Bismillāhīr-Raḥmānīr-Raḥīm****سُورَةُ الْإِخْلَاصِ****بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ**

- | | |
|---|---------------------------------------|
| 1. Say, "He is Allāh, [who is] One, ²⁰¹⁴ | قُلْ هُوَ اللَّهُ أَحَدٌ ﴿١﴾ |
| 2. Allāh, the Eternal Refuge. ²⁰¹⁵ | اللَّهُ الصَّمَدُ ﴿٢﴾ |
| 3. He neither begets nor is born, | لَمْ يَلِدْ وَلَمْ يُولَدْ ﴿٣﴾ |
| 4. Nor is there to Him any equivalent." | وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ﴿٤﴾ |



²⁰¹³*Al-Ikhlās*: 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.

²⁰¹⁴Alone, 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.

²⁰¹⁵He 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."

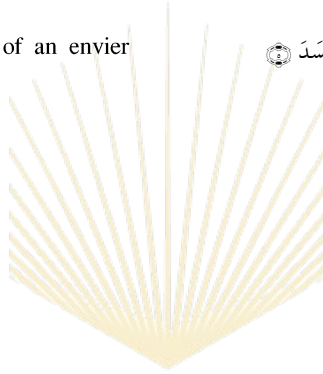
قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ﴿١﴾

مِن شَرِّ مَا خَلَقَ ﴿٢﴾

وَمِن شَرِّ غَاسِقٍ إِذَا وَقَبَ ﴿٣﴾

وَمِن شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ ﴿٤﴾

وَمِن 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.

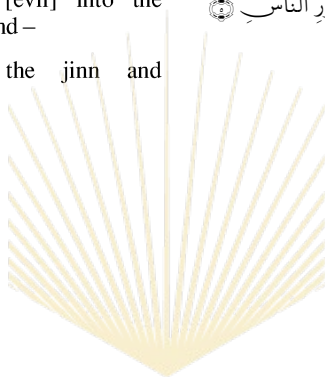
Sūrah an-Nās²⁰¹⁸

سُورَةُ النَّاسِ

Bismillāhīr-Raḥmānīr-Raḥeem

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, إِلَهِي النَّاسِ ﴿٣﴾
4. From the evil of the retreating whisperer²⁰¹⁹ – مِن شَرِّ الْوَسْوَاسِ الْخَنَّاسِ ﴿٤﴾
5. Who whispers [evil] into the breasts of mankind – الَّذِي يُوسْوِسُ فِي صُدُورِ النَّاسِ ﴿٥﴾
6. From among the jinn and mankind."²⁰²⁰ مِنَ الْجِنَّةِ وَالنَّاسِ ﴿٦﴾



²⁰¹⁸An-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*.