

قَالَ فَمَا خَطْبُكُمْ أَيُّهَا الْمُرْسَلُونَ (٣١)

31 . He said: What is your affair then, messengers!

قَالُوا إِنَّا أُرْسِلْنَا إِلَىٰ قَوْمٍ مُّجْرِمِينَ (٣٢)

32 . They said: Surely we are sent to a guilty people,

لِنُرْسِلَ عَلَيْهِمْ حِجَارَةً مِنْ طِينٍ (٣٣)

33 . That we may send down upon them stone of clay,

مُسَوَّمَةً عِنْدَ رَبِّكَ لِلْمُسْرِفِينَ (٣٤)

34 . Sent forth from your 'Rabb' for the extravagant.

فَأَخْرَجْنَا مَنْ كَانَ فِيهَا مِنَ الْمُؤْمِنِينَ (٣٥)

35 . Then We brought forth such as were therein of the believers.

فَمَا وَجَدْنَا فِيهَا غَيْرَ بَيْتٍ مِنَ الْمُسْلِمِينَ (٣٦)

36 . But We did not find therein save a house of those who submitted.

وَتَرَكْنَا فِيهَا آيَةً لِلَّذِينَ يَخَافُونَ الْعَذَابَ الْأَلِيمَ (٣٧)

37 . And We left therein a sign for those who fear the painful punishment.

وَفِي مُوسَىٰ إِذْ أَسْرَأَ

رُسُلَنَا إِلَىٰ فِرْعَوْنَ بِسُلْطَانٍ مُّبِينٍ (٣٨)

38 . And in *Musa* (Moses) : When We sent him to *Firon* (Pharaoh) with clear authority.

فَتَوَلَّىٰ بُرْهُنَهُ وَقَالَ سَاحِرٌ أَوْ مُجُنُّونٌ (٣٩)

39 . But he turned away with his forces and said: A magician or a mad man.

فَأَخَذْنَا نَاهُ وَجُنُودَهُ فَنَبَذْنَاهُمْ فِي الْيَمِّ وَهُوَ مُلِيمٌ (٤٠)

40 . So We seized him and his hosts and hurled them into the sea and he was blamable.

وَفِي عَادٍ إِذْ أُرْسِلْنَا عَلَيْهِمُ الرِّيحَ الْعَقِيمَ (٤١)

41 . And in *Ad*: When We sent upon them the destructive wind.

مَا تَذَرُ مِنْ شَيْءٍ أَتَتْ عَلَيْهِ إِلَّا جَعَلَتْهُ كَالرَّمِيمِ (٤٢)

42 . It did not leave anything on which it blew, but it made it like ashes.

وَفِي ثَمُودَ إِذْ قِيلَ لَهُمْ تَمَتَّعُوا حَتَّىٰ حِينٍ (٤٣)

43. And in *Samood*: When it was said to them: Enjoy yourselves for a while.

فَعْتَوْا عَنْ أَمْرِ رَبِّهِمْ فَأَخَذَتْهُمُ الصَّاعِقَةُ وَهُمْ يَنْظُرُونَ (٤٤)

44. But they revolted against the commandment of their '*Rabb*', so the rumbling overtook them while they saw.

فَمَا اسْتَطَاعُوا مِنْ قِيَامٍ وَمَا كَانُوا مُتْتَصِرِينَ (٤٥)

45. So they were not able to rise up, nor could they defend themselves-

وَقَوْمَ نُوحٍ مِنْ قَبْلُ إِنَّهُمْ كَانُوا قَوْمًا فَاسِقِينَ (٤٦)

46. And the people of *Nuh* (*Noah*) before, surely they were a transgressing people.

وَالسَّمَاءَ بَنَيْنَاهَا بِأَيْدٍ وَإِنَّا لَمُوسِعُونَ (٤٧)

47. And the heaven, We raised it high with power, and most surely We are the makers of things ample.

وَالْأَرْضَ فَرَشْنَاهَا فَنِعْمَ الْمَاهِدُونَ (٤٨)

48. And the earth, We have made it a wide extent; how well have We then spread it out.

وَمِنْ كُلِّ شَيْءٍ خَلَقْنَا زَوْجَيْنِ لَعَلَّكُمْ تَذَكَّرُونَ (٤٩)

49. And of everything We have created pairs that you may be mindful.

فَقِرُّوا إِلَى اللَّهِ إِنِّي لَكُمْ مِنْهُ نَذِيرٌ مُبِينٌ (٥٠)

50. Therefore fly to *Allah*, surely I am a plain warner to you from Him.

وَلَا تَجْعَلُوا مَعَ اللَّهِ إِلَهًا آخَرَ إِنِّي لَكُمْ مِنْهُ نَذِيرٌ مُبِينٌ (٥١)

51 . And do not set up with *Allah* another god: surely I am a plain warner to you from Him.

كَذَلِكَ مَا أَتَى الَّذِينَ مِنْ قَبْلِهِمْ مِنْ رَسُولٍ إِلَّا قَالُوا سَاحِرٌ أَوْ مُجُنُونٌ (٥٢)

52 . Thus there did not come to those before them a *Rasool* (an apostle) but they said: A magician or a mad man.

أَتَوَصَّوْا بِهِ بَلْ هُمْ قَوْمٌ طَاغُونَ (٥٣)

53 . Have they charged each other with this? No! they are an inordinate people.

فَتَوَلَّ عَنْهُمْ فَمَا أَنْتَ بِمَلُومٍ (٥٤)

54 . Then turn your back upon them for you are not to blame;

وَذَكِّرْ فَإِنَّ الذِّكْرَى تَنْفَعُ الْمُؤْمِنِينَ (٥٥)

55 . And continue to remind, for surely the reminder profits the believers.

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ (٥٦)

56 . And I have not created the *jinn* and the men except that they should serve Me.

مَا أُرِيدُ مِنْهُمْ مِنْ رِزْقٍ وَمَا أُرِيدُ أَنْ يُطْعَمُونِ (٥٧)

57 . I do not desire from them any sustenance and I do not desire that they should feed Me.

إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ (٥٨)

58 . Surely Allah is *Razzaaq* (The Provider) of sustenance, the '*Rabb*' of Power, *Mateen* (The Firm).

فَإِنَّ لِلَّذِينَ ظَلَمُوا ذُنُوبًا مِثْلَ ذُنُوبِ أَصْحَابِهِمْ فَلَا يَسْتَعْجِلُونَ (٥٩)

59 . So surely those who are unjust shall have a portion like the portion of their companions, therefore let them not ask Me to haveen on.

فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنْ يَوْمِهِمُ الَّذِي يُوعَدُونَ (٦٠)

60 . Therefore woe to those who disbelieve because of their day which they are threatened with.

## Surah 52 . At-Tur (The Mount)

### بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*I begin in the Name of Allah, Hir Rahman Nir Raheem (the Compassionate the Merciful).*

وَالطُّورِ (١)

1 . And the Mountain,

وَكِتَابٍ مَّسْطُورٍ (٢)

2 . And The Book written

فِي رَقٍّ مَّنْشُورٍ (٣)

3 . In an outstretched fine parchment,

وَالْبَيْتِ الْمَعْمُورِ (٤)

4 . And the House that is visited,

وَالسَّقْفِ الْمَرْفُوعِ (٥)

5 . And the elevated canopy

وَالْبَحْرِ الْمَسْجُورِ (٦)

6 . And the swollen sea

إِنَّ عَذَابَ رَبِّكَ لَوَاقِعٌ (٧)

7 . Most surely the punishment of your 'Rabb' will come to pass;

مَا لَهُ مِنْ دَافِعٍ (٨)

7 . Most surely the punishment of your 'Rabb' will come to pass;

يَوْمَ تَمُورُ السَّمَاءُ مَوْرًا (٩)

9 . On the day when the heaven shall move from side to side

وَتَسِيرُ الْجِبَالُ سَيْرًا (١٠)

10 . And the mountains shall pass away passing away.

فَوَيْلٌ لِلْمُكَذِّبِينَ (١١)

11 . So woe on that day to those who reject,

الَّذِينَ هُمْ فِي خَوْضٍ يَلْعَبُونَ (١٢)

12 . Those who sport entering into vain discourses.

يَوْمَ يُدْعُونَ إِلَى نَارِ جَهَنَّمَ دَعَاً (١٣)

13 . The day on which they shall be driven away to the fire of *Jahannam* (Hell) with violence.

هَذِهِ النَّارُ الَّتِي كُنْتُمْ بِهَا تُكَذِّبُونَ (١٤)

14 . This is the fire which you used to give the lie to.

أَفَسِحْرٌ هَذَا أَمْ أَنْتُمْ لَا تُبْصِرُونَ (١٥)

15 . Is it magic then or do you not see?

أَصْلَوْهَا فَاصْبِرُوا أَوْ لَا تَصْبِرُوا سَوَاءٌ عَلَيْكُمْ إِمَّمَا تُحْزَنُونَ مَا كُنْتُمْ تَعْمَلُونَ (١٦)

16 . Enter into it, then bear patiently, or do not bear patiently, it is the same to you; you shall be requited only what you did.

إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَنَعِيمٍ (١٧)

17 . Surely those who ward off evil shall be in *Jannat* (garden) and bliss

فَاكِهِينَ بِمَا آتَاهُمْ رَبُّهُمْ وَوَقَاهُمْ رَبُّهُمْ عَذَابَ الْجَحِيمِ (١٨)

18 . Rejoicing because of what their '*Rabb*' gave them, and their '*Rabb*' saved them from the punishment of the burning fire.

كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا كُنْتُمْ تَعْمَلُونَ (١٩)

19 . Eat and drink pleasantly for what you did,

مُتَّكِنِينَ عَلَى سُرُرٍ مَصْفُوفَةٍ وَزَوَّجْنَاهُمْ بِحُورٍ عِينٍ (٢٠)

20 . Reclining on thrones set in lines, and We will unite them to large-eyed beautiful ones.

وَالَّذِينَ آمَنُوا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ بِإِيمَانٍ أَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ وَمَا أَلَتْنَاهُمْ مِنْ عَمَلِهِمْ مِنْ شَيْءٍ

كُلُّ امْرِئٍ بِمَا كَسَبَ رَهِينٌ (٢١)

21 . And those who believe and their offspring follow them in faith, We will unite with them their offspring and We will not diminish to them anything of their work; every man is responsible for what he shall have wrought.

وَأَمْدَدْنَا هُمْ بِفَاكِهَةٍ وَحَلِيمٍ مِمَّا يَشْتَهُونَ (٢٢)

22 . And We will aid them with fruit and flesh such as they desire.

يَتَنَازَعُونَ فِيهَا كَأْسًا لَا لَغْوَ فِيهَا وَلَا تَأْتِيهِمْ (٢٣)

23 . They shall pass therein from one to another a cup wherein there shall be nothing vain nor any sin.

وَيُطَوَّفُ عَلَيْهِمْ غِلْمَانٌ لَهُمْ كَأَنَّهُمْ لُؤْلُؤٌ مَكْنُونٌ (٢٤)

24 . And round them shall go boys of theirs as if they were hidden pearls.

وَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَسَاءَلُونَ (٢٥)

25 . And some of them shall advance towards others questioning each other.

قَالُوا إِنَّا كُنَّا قَبْلُ فِي أَهْلِنَا مُشْفِقِينَ (٢٦)

26 . Saying: Surely we feared before on account of our families:

فَمَنَّ اللَّهُ عَلَيْنَا وَوَقَانَا عَذَابَ السَّمُومِ (٢٧)

27 . But Allah has been gracious to us and He has saved us from the punishment of the hot wind:

إِنَّا كُنَّا مِنْ قَبْلُ نَدْعُوهُ إِنَّهُ هُوَ الْبَرُّ الرَّحِيمُ (٢٨)

28 . Surely we called upon Him before: Surely He is *Barr-rur Raheem* (The Beneficent, The Merciful).

فَذَكِّرْ فَمَا أَنْتَ بِنِعْمَةِ رَبِّكَ بِكَاهِنٍ وَلَا جَاهِنُونَ (٢٩)

29 . Therefore continue to remind, for by the grace of your '*Rabb*', you are not a soothsayer, or a madman.

أَمْ يَقُولُونَ شَاعِرٌ نَتَرَبَّصُ بِهِ رَيْبَ الْمُنُونِ (٣٠)

30 . Or do they say: "A poet, we wait for him the evil accidents of time.

قُلْ تَرَبَّصُوا فَإِنِّي مَعَكُمْ مِنَ الْمُتَرَبِّصِينَ (٣١)

31 . Say: "Wait, for surely I too with you am of those who wait.

أَمْ تَأْمُرُهُمْ أَحْلَامُهُمْ بِهَذَا أَمْ هُمْ قَوْمٌ طَاغُونَ (٣٢)

32 . No! do their understandings bid them this? Or are they an inordinate people?

أَمْ يَقُولُونَ تَقَوَّلَهُ بَلْ لَا يُؤْمِنُونَ (٣٣)

33 . Or do they say: "He has forged it. No! they do not believe.

فَلْيَأْتُوا بِحَدِيثٍ مِثْلِهِ إِنْ كَانُوا صَادِقِينَ (٣٤)

34 . Then let them bring an announcement like it if they are truthful.

أَمْ خَلِقُوا مِنْ غَيْرِ شَيْءٍ أَمْ هُمْ الْخَالِقُونَ (٣٥)

35 . Or were they created without there being anything, or are they the creators?

أَمْ خَلَقُوا السَّمَاوَاتِ وَالْأَرْضَ بَلْ لَا يُوقِنُونَ (٣٦)

35 . Or were they created without there being anything, or are they the creators?

أَمْ عِنْدَهُمْ خَزَائِنُ رَبِّكَ أَمْ هُمْ الْمَسْيطِرُونَ (٣٧)

37 . Or have they the treasures of your 'Rabb' with them? Or have they been set in absolute authority?

أَمْ لَهُمْ سُلْمٌ يَسْتَمِعُونَ فِيهِ فَلْيَأْتِ مُسْتَمِعُهُمْ بِسُلْطَانٍ مُبِينٍ (٣٨)

38 . Or have they the means by which they listen? Then let their listener bring a clear authority.

أَمْ لَهُ الْبَنَاتُ وَلَكُمْ الْبَنُونَ (٣٩)

39 . Or has He daughters while you have sons?

أَمْ تَسْأَلُهُمْ أَجْرًا فَهُمْ مِنْ مَغْرَمٍ مُثْقَلُونَ (٤٠)

40 . Or do you ask them for a reward, so that they are overburdened by a debt?

أَمْ عِنْدَهُمُ الْغَيْبُ فَهُمْ يَكْتُبُونَ (٤١)

41 . Or have they the unseen so that they write it down?

أَمْ يُرِيدُونَ كَيْدًا فَالَّذِينَ كَفَرُوا هُمُ الْمَكِيدُونَ (٤٢)

42 . Or do they desire a war? But those who disbelieve shall be the vanquished ones in war.

أَمْ لَهُمْ إِلَهٌ غَيْرُ اللَّهِ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ (٤٣)

43 . Or have they a god other than Allah? Glory be to Allah from what they set up.

وَإِنْ يَرَوْا كِسْفًا مِنَ السَّمَاءِ سَاقِطًا يَقُولُوا سَحَابٌ مَرْكُومٌ (٤٤)

44 . And if they should see a portion of the heaven coming down, they would say: "Piled up clouds.

فَذَرْهُمْ حَتَّىٰ يُلَاقُوا يَوْمَهُمُ الَّذِي فِيهِ يُصْعَقُونَ (٤٥)

45 . Leave them then till they meet that day of theirs wherein they shall be made to swoon:

يَوْمَ لَا يُغْنِي عَنْهُمْ كَيْدُهُمْ شَيْئًا وَلَا هُمْ يُنصَرُونَ (٤٦)

46 . The day on which their struggle shall not avail them anything, nor shall they be helped.

وَإِنَّ لِلَّذِينَ ظَلَمُوا عَذَابًا دُونَ ذَلِكَ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ (٤٧)

47. And surely those who are unjust shall have a punishment besides that, but most of them do not know.

وَاصْبِرْ لِحُكْمِ رَبِّكَ فَإِنَّكَ بِأَعْيُنِنَا وَسَبِّحْ بِحَمْدِ رَبِّكَ حِينَ تَقُومُ (٤٨)

48. And wait patiently for the judgment of your 'Rabb', for surely you are before Our eyes, and sing the praise of your 'Rabb' when you rise;

وَمِنَ اللَّيْلِ فَسَبِّحْهُ وَإِدْبَارَ النُّجُومِ (٤٩)

49. And in the night, give Him glory too, and at the setting of the stars.

## Surah 53 . An-Najm (The Star)

### بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*I begin in the Name of Allah, Hir Rahman Nir Raheem (the Compassionate the Merciful).*

وَالنَّجْمِ إِذَا هَوَىٰ (١)

1 . And the star when it goes down.

مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوَىٰ (٢)

2 . Your companion does not err, nor does he go astray;

وَمَا يَنْطِقُ عَنِ الْهَوَىٰ (٣)

3 . Nor does he speak out of desire.

إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ (٤)

4 . It is nothing but revelation that is revealed,

عَلَّمَهُ شَدِيدُ الْقُوَىٰ (٥)

5 . He was taught by one Mighty in power

ذُو مِرَّةٍ فَاسْتَوَىٰ (٦)

6 . Endued with wisdom: And so he rose

وَهُوَ بِالْأُفُقِ الْأَعْلَىٰ (٧)

7 . And he is in the highest part of the horizon.

ثُمَّ دَنَا فَتَدَلَّىٰ (٨)

8 . Then he drew near, then he bowed

فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَىٰ (٩)

9 . So he was the measure of two bows or closer still.

فَأَوْحَىٰ إِلَىٰ عَبْدِهِ مَا أَوْحَىٰ (١٠)

10 . And He revealed to His servant what He revealed.

مَا كَذَبَ الْفُؤَادُ مَا رَأَىٰ (١١)

11 . The heart was not untrue in what he saw.

أَفْتُمَارُونَ عَلَىٰ مَا يَدْرَىٰ (١٢)

12 . What! do you then dispute with him as to what he saw?

وَلَقَدْ رَأَاهُ نَزْلَةً أُخْرَىٰ (١٣)

13 . And certainly he saw him in another descent,

عِنْدَ سِدْرَةِ الْمُنْتَهَىٰ (١٤)

14 . *Sidrat-il-Munthaha* (At the farthest point) near the lote-tree;

عِنْدَهَا جَنَّةُ الْمَأْوَىٰ (١٥)

15 . Near which is *Jannat* (the garden), the place to be resorted to.

إِذْ يَغْشَى السِّدْرَةَ مَا يَغْشَىٰ (١٦)

16 . When that which covers covered;

مَا زَاغَ الْبَصَرُ وَمَا طَغَىٰ (١٧)

17 . The eye did not turn aside, nor did it exceed the limit.

لَقَدْ رَأَىٰ مِنْ آيَاتِ رَبِّهِ الْكُبْرَىٰ (١٨)

18 . Certainly he saw of the greatest signs of his '*Rabb*'.

أَفَرَأَيْتُمُ اللَّاتَ وَالْعُزَّىٰ (١٩)

19 . Have you then considered the *Lat* and the *Uzza*,

وَمَنَاةَ الثَّالِثَةَ الْأُخْرَىٰ (٢٠)

20 . And *Manat*, the third, the last?

أَلَكُمُ الذَّكَرُ وَلَهُ الْأُنثَىٰ (٢١)

21 . What! for you the males and for Him the females!

تِلْكَ إِذْ أَقْسَمْتُمْ ضِيْزَىٰ (٢٢)

22 . This indeed is an unjust division!

إِنْ هِيَ إِلَّا أَسْمَاءٌ سَمَّيْتُمُوهَا أَنْتُمْ وَآبَاؤُكُمْ مَا أَنْزَلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَمَا

تَهْوَى الْأَنْفُسُ وَلَقَدْ جَاءَهُمْ مِنْ رَبِّهِمْ الْهُدَىٰ (٢٣)

23 . They are nothing but names which you have named, you and your fathers; **Allah** has not sent for them any authority. They follow nothing but conjecture and the low desires which souls incline to; and certainly the guidance has come to them from their '*Rabb*'.

أَمْ لِلْإِنْسَانِ مَا تَمَنَّىٰ (٢٤)

24 . Or shall man have what he wishes?

## فَلِلَّهِ الْآخِرَةُ وَالْأُولَى (٢٥)

25 . No! for Allah is the hereafter and the former.

وَكَمْ مِنْ مَلَكٍ فِي السَّمَاوَاتِ لَا تُغْنِي شَفَاعَتُهُمْ شَيْئًا إِلَّا مِنْ بَعْدِ أَنْ يُأْذَنَ اللَّهُ لِمَنْ يَشَاءُ وَيَرْضَى  
(٢٦)

26 . And how many an angel is there in the heavens whose intercession does not avail at all except after Allah has given permission to whom He pleases and chooses.

إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ لَيَسْمُونَ الْمَلَائِكَةَ تَسْمِيَةَ الْأُنثَى (٢٧)

27 . Most surely they who do not believe in the hereafter name the angels with female names.

وَمَا لَهُمْ بِهِ مِنْ عِلْمٍ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنَّ الظَّنَّ لَا يُغْنِي مِنَ الْحَقِّ شَيْئًا (٢٨)

28 . And they have no knowledge of it; they do not follow anything but conjecture, and surely conjecture does not avail against the truth at all.

فَاعْرِضْ عَنْ مَنْ تَوَلَّى عَنْ ذِكْرِنَا وَلَمْ يُرِدْ إِلَّا الْحَيَاةَ الدُّنْيَا (٢٩)

29 . Therefore turn aside from him who turns his back upon Our reminder and does not desire anything but this world's life.

ذَلِكَ مَبْلَغُهُمْ مِنَ الْعِلْمِ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِمَنْ اهْتَدَى (٣٠)

30 . That is their goal of knowledge; surely your 'Rabb' knows best him who goes astray from His path and He knows best him who follows the right direction.

وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ لِيَجْزِيَ الَّذِينَ أَسَاءُوا وَبِمَا عَمِلُوا وَيَجْزِيَ الَّذِينَ أَحْسَنُوا  
بِالْحُسْنَى (٣١)

31 . And Allah's is what is in the heavens and what is in the earth, that He may reward those who do evil according to what they do, and He may reward those who do good with goodness.

الَّذِينَ يَجْتَنِبُونَ كِبَائِرَ الْإِثْمِ وَالْفَوَاحِشَ إِلَّا اللَّمَمَ إِنَّ رَبَّكَ وَاسِعُ الْمَغْفِرَةِ هُوَ أَعْلَمُ بِكُمْ إِذْ  
أَنْشَأَكُمْ مِنَ الْأَرْضِ وَإِذْ أَنْتُمْ أَجِنَّةٌ فِي بُطُونِ أُمَّهَاتِكُمْ فَلَا تُزَكُّوا أَنْفُسَكُمْ هُوَ أَعْلَمُ بِمَنْ اتَّقَى  
(٣٢)

32 . Those who keep aloof from the great sins and the indecencies but the passing idea; surely your 'Rabb' is liberal in forgiving. He knows you best when He brings you forth from the earth and when you are embryos in the wombs of your mothers; therefore do not attribute purity to your souls; He knows him best who guards (against evil).

أَفَرَأَيْتَ الَّذِي تَوَلَّى (٣٣)

33 . Have you then seen him who turns his back?

وَأَعْطَى قَلِيلًا وَأَكْدَى (٣٤)

34 . And gives a little and withholds.

أَعِنْدَهُ عِلْمُ الْغَيْبِ فَهَوْ يَرَى (٣٥)

35 . Has he the knowledge of the unseen so that he can see?

أَمْ لَمْ يُنَبَّأْ بِمَا فِي صُحُفِ مُوسَى (٣٦)

36 . Or, has he not been informed of what is in the scriptures of *Musa* (Moses) ?

وَأِبْرَاهِيمَ الَّذِي وَفَّى (٣٧)

37 . And *Ibraheem* (Abraham) who fulfilled:

أَلَا تَرَىمْ وَازِرَةً وَزَرَ أَحْرَى (٣٨)

38 . That no bearer of burden shall bear the burden of another

وَأَنْ لَيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَى (٣٩)

39 . And that man shall have nothing but what he strives for

وَأَنَّ سَعْيَهُ سَوْفَ يُرَى (٤٠)

40 . And that his striving shall soon be seen

ثُمَّ يُجْزَاهُ الْجِزَاءَ الْأَوْفَى (٤١)

41. Then shall he be rewarded for it with the fullest reward

وَأَنَّ إِلَىٰ رَبِّكَ الْمُتَّبَعَى (٤٢)

42. And that to your '*Rabb*' is the goal

وَأَنَّهُ هُوَ أَضْحَكَ وَأَبْكَى (٤٣)

43. And that He it is Who makes laugh and makes weep;

وَأَنَّهُ هُوَ أَمَاتَ وَأَحْيَا (٤٤)

44. And that He it is Who causes death and gives life

وَأَنَّهُ خَلَقَ الذَّكَرَ وَالْأُنثَى (٤٥)

45. And that He created pairs, the male and the female

مِنْ نُّطْفَةٍ إِذَا تُمْنَى (٤٦)

46. From the small seed when it is adapted

وَأَنَّ عَلَيْهِ النَّشْأَةَ الْأُخْرَى (٤٧)

47. And that on Him is the bringing forth a second time;

وَأَنَّهُ هُوَ أَعْنَى وَأَقْنَى (٤٨)

48. And that He it is Who enriches and gives to hold;

وَأَنَّهُ هُوَ رَبُّ الشُّعْرَى (٤٩)

49. And that He is the 'Rabb' of the Sirius;

وَأَنَّهُ أَهْلَكَ عَادًا الْأُولَى (٥٠)

50. And that He did destroy the Ad of old

وَشَمُودَ فَمَا أَبْقَى (٥١)

51 . And Samood, so He spared not

وَقَوْمَ نُوحٍ مِنْ قَبْلِ إِيَّاهُمْ كَانُوا هُمْ أَظْلَمَ وَأَطْعَى (٥٢)

52 . And the people of Nuh (Noah) before; surely they were most unjust and inordinate;

وَالْمُؤْتَفِكَةَ أَهْوَى (٥٣)

53 . And the overthrown cities did He overthrow,

فَغَشَّاهَا مَا عَشَّى (٥٤)

54 . So there covered them that which covered.

فَبِأَيِّ آلَاءِ رَبِّكَ تَتَمَارَى (٥٥)

55 . Which of your 'Rabb's' benefits will you then dispute about?

هَذَا نَذِيرٌ مِنَ النُّذُرِ الْأُولَى (٥٦)

56 . This is a warner of the warners of old.

أَزِفَتِ الْأَزْفَةُ (٥٧)

57 . The near event draws close.

لَيْسَ لَهَا مِنْ دُونِ اللَّهِ كَاشِفَةٌ (٥٨)

58 . There shall be none besides Allah to remove it.

أَفَمِنْ هَذَا الْحَدِيثِ تَعْجَبُونَ (٥٩)

59 . Do you then wonder at this announcement?

وَتَضْحَكُونَ وَلَا تَبْكُونَ (٦٠)

60 . And will you laugh and not weep?

وَأَنْتُمْ سَامِدُونَ (٦١)

61 . While you are indulging in varieties.

فَاسْجُدُوا لِلَّهِ وَاعْبُدُوا (٦٢)

62 . So make obeisance to Allah and serve Him.

## Surah 54 . Al-Qamar (The Moon)

### بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*I begin in the Name of Allah, Hir Rahman Nir Raheem (the Compassionate the Merciful).*

اِقْتَرَبَتِ السَّاعَةُ وَاَنْشَقَّ الْقَمَرُ (١)

1 . The hour drew near and the moon did rend asunder.

وَإِنْ يَرَوْا آيَةً يُعْرِضُوا وَيَقُولُوا سِحْرٌ مُّسْتَمِرٌّ (٢)

2 . And if they see a miracle they turn aside and say: “Transient magic.

وَكَذَّبُوا وَاتَّبَعُوا أَهْوَاءَهُمْ وَكُلُّ أَمْرٍ مُّسْتَقَرٌّ (٣)

3 . And they call it a lie, and follow their low desires; and every affair has its appointed term.

وَلَقَدْ جَاءَهُمْ مِنَ الْأَنْبَاءِ مَا فِيهِ مُزْدَجَرٌ (٤)

4 . And certainly some narratives have come to them wherein is prevention

حِكْمَةٌ بَالِغَةٌ فَمَا تُغْنِ النُّذُرُ (٥)

5 . Consummate wisdom; but warnings do not avail;

فَتَوَلَّ عَنْهُمْ يَوْمَ يَدْعُو الدَّاعِ إِلَىٰ شَيْءٍ نُّكْرٍ (٦)

6 . So turn back on them the day when the inviter shall invite them to a hard task,

خُشَعًا أَبْصَارُهُمْ يَخْرُجُونَ مِنَ الْأَجْدَاثِ كَأَنَّهُمْ جَرَادٌ مُّنتَشِرٌ (٧)

7 . Their eyes cast down, going forth from their graves as if they were scattered locusts,

مُهْطِعِينَ إِلَى الدَّاعِ يَقُولُ الْكَافِرُونَ هَذَا يَوْمٌ عَسِرٌ (٨)

8 . Haveening to the inviter. The unbelievers shall say: “This is a hard day.

كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ فَكَذَّبُوا عَبْدَنَا وَقَالُوا لَجُنُونٌ وَاَزْدُجِرَ (٩)

9 . Before them the people of **Nuh** (Noah) rejected, so they rejected Our servant and called him mad, and he was driven away.

فَدَعَا رَبَّهُ أَنِّي مَغْلُوبٌ فَانْتَصِرْ (١٠)

10 . Therefore he called upon his ‘**Rabb**’: I am overcome, come You then to help.

فَفَتَحْنَا أَبْوَابَ السَّمَاءِ بِمَاءٍ مُّنْهَمِرٍ (١١)

11 . So We opened the gates of the cloud with water pouring

وَفَجَّرْنَا الْأَرْضَ عُيُونًا فَالْتَقَى الْمَاءُ عَلَى أَمْرٍ قَدْ قُدِرَ (١٢)

12 . And We made water to flow forth in the land in springs, so the water gathered together according to a measure already ordained.

وَحَمَلْنَاهُ عَلَى ذَاتِ الْأَوَاحِ وَدُسْرٍ (١٣)

13 . And We bore him on that which was made of planks and nails

تَجْرِي بِأَعْيُنِنَا جَزَاءً لِمَنْ كَانَ كُفِرَ (١٤)

14 . Sailing, before Our eyes, a reward for him who was denied.

وَلَقَدْ تَرَكْنَاهَا آيَةً فَهَلْ مِنْ مُدَكِّرٍ (١٥)

15 . And certainly We left it as a sign, but is there anyone who

فَكَيْفَ كَانَ عَذَابِي وَنُذُرٍ (١٦)

16 . How was then My punishment and My warning!

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ (١٧)

17 . And certainly We have made the *Quran* easy for remembrance, but is there anyone who will mind?

كَذَّبَتْ عَادٌ فَكَيْفَ كَانَ عَذَابِي وَنُذُرٍ (١٨)

18 . *Ad* treated as a lie, so how was My punishment and My warning!

إِنَّا أَرْسَلْنَا عَلَيْهِمْ رِيحًا صَرْصَرًا فِي يَوْمٍ نَحْسٍ مُسْتَمِرٍّ (١٩)

19 . Surely We sent on them a tornado in a day of bitter ill-luck

تَنْزِعُ النَّاسَ كَأَنَّهُمْ أَعْجَازُ نَخْلٍ مُنْقَعِرٍ (٢٠)

20 . Tearing men away as if they were the trunks of palm-trees torn up.

فَكَيْفَ كَانَ عَذَابِي وَنُذُرٍ (٢١)

21 . How was then My punishment and My warning!

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ (٢٢)

22 . And certainly We have made the *Quran* easy for remembrance, but is there anyone who will mind?

كَذَّبَتْ ثَمُودُ بِالنُّذُرِ (٢٣)

23 . *Samood* rejected the warning.

فَقَالُوا أَبَشْرًا مِمَّنَّا وَاحِدًا نَتَّبِعُهُ إِنَّا إِذْ لَفِي ضَلَالٍ وَسُعْرٍ (٢٤)

24 . So they said: What! a single mortal from among us! Shall we follow him? Most surely we shall in that case be in sure error and distress:

أَوَلَقِيَ الذِّكْرُ عَلَيْهِ مِنْ بَيْنِنَا بَلْ هُوَ كَذَّابٌ أَشْرٌ (٢٥)

25 . Has the reminder been made to light upon him from among us? No! he is an insolent liar!

سَيَعْلَمُونَ غَدًا مَنِ الْكَذَّابُ الْأَشْرُ (٢٦)

26 . Tomorrow shall they know who is the liar, the insolent one.

إِنَّا مُرْسِلُو النَّاقَةِ فِتْنَةً لَهُمْ فَارْتَقِبْهُمْ وَاصْطَبِرْ (٢٧)

27 . Surely We are going to send the she-camel as a trial for them; therefore watch them and have patience.

وَنَبِّئْهُمْ أَنَّ الْمَاءَ قِسْمَةٌ بَيْنَهُمْ كُلُّ شِرْبٍ مُحْتَضَرٌ (٢٨)

28 . And inform them that the water is shared between them; every share of the water shall be regulated.

فَنَادُوا صَاحِبَهُمْ فَتَعَاطَى فَعَقَرَ (٢٩)

29 . But they called their companion, so he took (the sword) and slew.

فَكَيْفَ كَانَ عَذَابِي وَنُذُرِي (٣٠)

30 . How was then My punishment and My warning!

إِنَّا أَرْسَلْنَا عَلَيْهِمْ صَيْحَةً وَاحِدَةً فَكَانُوا كَهَشِيمِ الْمُحْتَظِرِ (٣١)

31 . Surely We sent upon them a single cry, so they were like the dry fragments of trees which the maker of an enclosure collects.

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَّكِرٍ (٣٢)

32 . And certainly We have made the *Quran* easy for remembrance, but is there anyone who will mind?

كَذَّبَتْ قَوْمُ لُوطٍ بِالَّذِي (٣٣)

33 . The people of *Lut* (Lot) treated the warning, as a lie.

إِنَّا أَرْسَلْنَا عَلَيْهِمْ حَاصِبًا إِلَّا آلَ لُوطٍ نَجَّيْنَاهُمْ بِسَحَرٍ (٣٤)

34 . Surely We sent upon them a stonestorm, except *Lut's* (Lot's) followers; We saved them a little before daybreak,

نِعْمَةٌ مِنْ عِنْدِنَا كَذَلِكَ نَجْزِي مَنْ شَكَرَ (٣٥)

35 . A Favour from Us; thus do We reward him who gives thanks.

وَلَقَدْ أَنْذَرَهُمْ بَطْشَتَنَا فَتَمَارَوْا بِاللُّذْرِ (٣٦)

36 . And certainly he warned them of Our violent seizure, but they obstinately disputed the warning.

وَلَقَدْ رَاوَدُوهُ عَنْ صَيْفِهِ فَطَمَسْنَا أَعْيُنَهُمْ فَذُوقُوا عَذَابِي وَنُذُرِي (٣٧)

37 . And certainly they endeavored to turn him from his guests, but We blinded their eyes; so taste My punishment and My warning.

وَلَقَدْ صَبَّحَهُمْ بُكْرَةً عَذَابٌ مُسْتَقِرٌّ (٣٨)

38 . And certainly a lasting punishment overtook them in the morning.

فَذُوقُوا عَذَابِي وَنُذُرِي (٣٩)

39 . So taste My punishment and My warning.

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَّكِرٍ (٤٠)

40 . And certainly We have made the *Quran* easy for remembrance, but is there anyone who will mind?

وَلَقَدْ جَاءَ آلَ فِرْعَوْنَ النُّذُرُ (٤١)

41. And certainly the warning came to *Firon's* (Pharoah's) people.

كَذَّبُوا بِآيَاتِنَا كُلِّهَا فَأَخَذْنَاهُمْ أَحَدًا عَزِيزٍ مُقْتَدِرٍ (٤٢)

42. They rejected all Our communications, so We overtook them after the manner of *Azeez-zim Muqtadir* (The Mighty, The Powerful)

أَكْفَأُكُمْ خَيْرٌ مِنْ أَوْلِيائِكُمْ أَمْ لَكُمْ بَرَاءَةٌ فِي الزُّبُرِ (٤٣)

43. Are the unbelievers of yours better than these, or is there an exemption for you in the scriptures?

أَمْ يَقُولُونَ نَحْنُ جَمِيعٌ مُنْتَصِرُونَ (٤٤)

44. Or do they say: "We are a host allied together to help each other?"

سَيُهْزَمُ الْجَمْعُ وَيُوَلُّونَ الدُّبُرَ (٤٥)

45. Soon shall the hosts be routed, and they shall turn their backs.

بَلِ السَّاعَةُ مَوْعِدُهُمْ وَالسَّاعَةُ أَدْهَى وَأَمَرُّ (٤٦)

46. No, the hour is their promised time, and the hour shall be most grievous and bitter.

إِنَّ الْمُجْرِمِينَ فِي ضَلَالٍ وَسُعْرٍ (٤٧)

47. Surely the guilty are in error and distress.

يَوْمَ يُسْحَبُونَ فِي النَّارِ عَلَىٰ وُجُوهِهِمْ ذُوقُوا مَسَّ سَقَرَ (٤٨)

48. On the day when they shall be dragged upon their faces into the fire; taste the touch of Hell.

إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ (٤٩)

49. Surely We have created everything according to a measure.

وَمَا أَمْرُنَا إِلَّا وَاحِدَةٌ كَلَمْحٍ بِالْبَصَرِ (٥٠)

50. And Our command is but one, as the twinkling of an eye.

وَلَقَدْ أَهْلَكْنَا أَشْيَاءَكُمْ فَهَلْ مِنْ مُدَّاكِرٍ (٥١)

51 . And certainly We have already destroyed the likes of you, but is there anyone who will mind?

وَكُلُّ شَيْءٍ فَعَلُوهُ فِي الزُّبُرِ (٥٢)

52 . And everything they have done is in the writings.

وَكُلُّ صَغِيرٍ وَكَبِيرٍ مُسْتَطَرٌّ (٥٣)

53 . And everything small and great is written down.

إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَنَهَرٍ (٥٤)

54 . Surely those who ward off evil shall be in *Jannat* (garden) and rivers,

فِي مَقْعَدٍ صِدْقٍ عِنْدَ مَلِيكٍ مُّقْتَدِرٍ (٥٥)

55 . In the seat of honour with a *Muqtadir* (The Powerful).

## Surah 55 . Ar-Rahman (The Compassionate)

### بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*I begin in the Name of Allah, Hir Rahman Nir Raheem (the Compassionate the Merciful).*

الرَّحْمَنِ (١)

1 . *Ar-Rahman* (The Compassionate),

عَلَّمَ الْقُرْآنَ (٢)

2 . Taught the *Quran*.

خَلَقَ الْإِنْسَانَ (٣)

3 . He created man,

عَلَّمَهُ الْبَيَانَ (٤)

4 . Taught him the mode of expression.

الشَّمْسُ وَالْقَمَرُ بِحُسْبَانٍ (٥)

5 . The sun and the moon follow a reckoning.

وَالنَّجْمُ وَالشَّجَرُ يَسْجُدَانِ (٦)

6 . And the herbs and the trees do adore.

وَالسَّمَاءَ رَفَعَهَا وَوَضَعَ الْمِيزَانَ (٧)

7 . And the heaven, He raised it high, and He made the balance

أَلَّا تَطْغَوْا فِي الْمِيزَانِ (٨)

8 . That you may not be inordinate in respect of the measure.

وَأَقِيمُوا الْوَزْنَ بِالْقِسْطِ وَلَا تُخْسِرُوا الْمِيزَانَ (٩)

9 . And keep up the balance with equity and do not make the measure deficient.

وَالْأَرْضَ وَضَعَهَا لِلْأَنَامِ (١٠)

10 . And the earth, He has set it for living creatures;

فِيهَا فَاكِهَةٌ وَالنَّخْلُ ذَاتُ الْأَكْمَامِ (١١)

11 . Therein is fruit and palms having sheathed clusters,

وَالْحَبُّ ذُو الْعَصْفِ وَالرَّيْحَانُ (١٢)

12 . And the grain with husk and fragrance.

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ (١٣)

13 . Which then of the bounties of your 'Rabb' will you deny?

خَلَقَ الْإِنْسَانَ مِنْ صَلْصَالٍ كَالْفَخَّارِ (١٤)

14 . He created man from dry clay like earthen vessels,

وَخَلَقَ الْجَانَّ مِنْ مَّارِجٍ مِنْ نَّارٍ (١٥)

15 . And He created the *jinn* of a flame of fire.

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ (١٦)

16 . Which then of the bounties of your 'Rabb' will you deny?

رَبُّ الْمَشْرِقَيْنِ وَرَبُّ الْمَغْرِبَيْنِ (١٧)

17 . 'Rabb' of the East and 'Rabb' of the West.

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ (١٨)

18 . Which then of the bounties of your 'Rabb' will you deny?

مَرَجَ الْبَحْرَيْنِ يَلْتَقِيَانِ (١٩)

19 . He has made the two seas to flow freely so that they meet together:

بَيْنَهُمَا بَرْزَخٌ لَا يَبْغِيَانِ (٢٠)

20 . Between them is a barrier which they cannot pass.

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ (٢١)

21 . Which then of the bounties of your 'Rabb' will you deny?

يَخْرُجُ مِنْهُمَا اللُّؤْلُؤُ وَالْمَرْجَانُ (٢٢)

22 . There come forth from them pearls, both large and small.

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ (٢٣)

23 . Which then of the bounties of your 'Rabb' will you deny?

وَلَهُ الْجَوَارِ الْمُنشَآتُ فِي الْبَحْرِ كَالْأَعْلَامِ (٢٤)

24 . And His are the ships reared aloft in the sea like mountains.

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ (٢٥)

25 . Which then of the bounties of your 'Rabb' will you deny?

كُلُّ مَنْ عَلَيْهَا فَانٍ (٢٦)

26 . Everyone on it must pass away.

وَيَبْقَى وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ (٢٧)

27 . And there will endure for ever the person of your 'Rabb', *Zul Jalaali wal Ikraam* (the 'Rabb' of Majesty and Bounty)

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ (٢٨)

28 . Which then of the bounties of your 'Rabb' will you deny?

يَسْأَلُهُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ كُلَّ يَوْمٍ هُوَ فِي شَأْنٍ (٢٩)

29 . All those who are in the heavens and the earth ask of Him; every moment He is in a state.

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ (٣٠)

30 . Which then of the bounties of your 'Rabb' will you deny?

سَنَفْرُغُ لَكُمْ أَيُّهَا الثَّقَلَانِ (٣١)

31 . Soon will We apply Ourselves to you, you two armies.

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ (٣٢)

32 . Which then of the bounties of your 'Rabb' will you deny?

يَا مَعْشَرَ الْجِنِّ وَالْإِنْسِ إِنِ اسْتَطَعْتُمْ أَنْ تَنْفُذُوا مِنْ أَقْطَارِ السَّمَاوَاتِ وَالْأَرْضِ فَانْفُذُوا لَا

تَنْفُذُونَ إِلَّا بِسُلْطَانٍ (٣٣)

33 . O assembly of the *jinn* and the men! If you are able to pass through the regions of the heavens and the earth, then pass through; you cannot pass through but with authority.

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ (٣٤)

34 . Which then of the bounties of your 'Rabb' will you deny?

يُرْسَلُ عَلَيْكُمَا شَوْاظٌ مِنْ نَارٍ وَنُحَاسٌ فَلَا تَنْتَصِرَانِ (٣٥)

35 . The flames of fire and smoke will be sent on you two, then you will not be able to defend yourselves.

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ (٣٦)

36 . Which then of the bounties of your 'Rabb' will you deny?

فَإِذَا انشَقَّتِ السَّمَاءُ فَكَانَتْ وَرْدَةً كَالدِّهَانِ (٣٧)

37 . And when the heaven is rent asunder, and then becomes red like red hide.

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ (٣٨)

38 . Which then of the bounties of your 'Rabb' will you deny?

فَيَوْمَئِذٍ لَا يُسْأَلُ عَنْ ذَنْبِهِ إِنْسٌ وَلَا جَانٌّ (٣٩)

39 . So on that day neither man nor *jinn* shall be asked about his sin.

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ (٤٠)

40 . Which then of the bounties of your 'Rabb' will you deny?

يُعْرَفُ الْمُجْرِمُونَ بِسِيمَاهُمْ فَيُؤْخَذُ بِالنَّوَاصِي وَالْأُقْدَامِ (٤١)

41. The guilty shall be recognised by their marks, so they shall be seized by the forelocks and the feet.

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ (٤٢)

42. Which then of the bounties of your 'Rabb' will you deny?

هَذِهِ جَهَنَّمُ الَّتِي يُكَذِّبُ بِهَا الْمُجْرِمُونَ (٤٣)

43. This is the *Jahannam* (Hell) which the guilty called a lie.

يَطُوفُونَ بَيْنَهَا وَبَيْنَ حَمِيمٍ آتِنِ (٤٤)

44. Round about shall they go between it and hot, boiling water.

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ (٤٥)

45. Which then of the bounties of your 'Rabb' will you deny?

وَلِمَنْ خَافَ مَقَامَ رَبِّهِ جَنَّاتَانِ (٤٦)

46. And for him who fears to stand before his 'Rabb' are two *Jannat* (garden).

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ (٤٧)

47. Which then of the bounties of your 'Rabb' will you deny?

ذَوَاتَا أَفْنَانٍ (٤٨)

48. Having in them various kinds.

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ (٤٩)

49. Which then of the bounties of your 'Rabb' will you deny?

فِيهِمَا عَيْنَانِ تَجْرِيَانِ (٥٠)

50. In both of them are two fountains flowing.

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ (٥١)

51 . Which then of the bounties of your 'Rabb' will you deny?

فِيهِمَا مِنْ كُلِّ فَاكِهَةٍ زَوْجَانِ (٥٢)

52 . In both of them are two pairs of every fruit.

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ (٥٣)

53 . Which then of the bounties of your 'Rabb' will you deny?

مُتَّكِنِينَ عَلَى فُرُشٍ بَطَائِنُهَا مِنْ إِسْتَبْرَقٍ وَجَنَى الْجَنَّتَيْنِ دَانٍ (٥٤)

54 . Reclining on beds, the inner coverings of which are of silk brocade; and the fruits of the two *Jannat* (garden) shall be within reach.

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ (٥٥)

55 . Which then of the bounties of your 'Rabb' will you deny?

فِيهِنَّ قَاصِرَاتُ الطَّرْفِ لَمْ يَطْمِئِنَّهُنَّ أَنْسَ قَبْلَهُمْ وَلَا جَانٌّ (٥٦)

56 . In them shall be those who restrained their eyes; before them neither man nor *jinn* shall have touched them.

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ (٥٧)

57 . Which then of the bounties of your 'Rabb' will you deny?

كَأَمْثَلِ الرُّيُوتِ وَمِثْلِ الْمَرْجَانِ (٥٨)

58 . As though they were rubies and pearls.

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ (٥٩)

59 . Which then of the bounties of your 'Rabb' will you deny?

هَلْ جَزَاءُ الْإِحْسَانِ إِلَّا الْإِحْسَانُ (٦٠)

60 . Is the reward of goodness nothing but goodness?

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ (٦١)

61 . Which then of the bounties of your 'Rabb' will you deny?

وَمِنْ دُونِهِمَا جَنَّتَانِ (٦٢)

62 . And besides these two are two (other) *Jannat* (garden):

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ (٦٣)

63 . Which then of the bounties of your 'Rabb' will you deny?

مُدْهَامَّتَانِ (٦٤)

64 . Both inclining to blackness.

فِي أَيِّ آلَاءِ رَبِّكُمَا تُكذِّبَانِ (٦٥)

65 . Which then of the bounties of your 'Rabb' will you deny?

فِيهِمَا عَيْنَانِ نَضَّاخَتَانِ (٦٦)

66 . In both of them are two springs gushing forth.

فِي أَيِّ آلَاءِ رَبِّكُمَا تُكذِّبَانِ (٦٧)

67 . Which then of the bounties of your 'Rabb' will you deny?

فِيهِمَا فَاكِهَةٌ وَنَخْلٌ وَرُمَّانٌ (٦٨)

68 . In both are fruits and palms and pomegranates.

فِي أَيِّ آلَاءِ رَبِّكُمَا تُكذِّبَانِ (٦٩)

69 . Which then of the bounties of your 'Rabb' will you deny?

فِيهِنَّ خَيْرَاتٌ حِسَانٌ (٧٠)

70 . In them are goodly things, beautiful ones.

فِي أَيِّ آلَاءِ رَبِّكُمَا تُكذِّبَانِ (٧١)

71 . Which then of the bounties of your 'Rabb' will you deny?

حُورٌ مَّقْصُورَاتٌ فِي الْخِيَامِ (٧٢)

72 . Pure ones confined to the pavilions.

فِي أَيِّ آلَاءِ رَبِّكُمَا تُكذِّبَانِ (٧٣)

73 . Which then of the bounties of your 'Rabb' will you deny?

لَمْ يَطْمِئْتُهُنَّ إِنْسٌ قَبْلَهُمْ وَلَا جَانٌّ (٧٤)

74 . Man has not touched them before them nor jinn.

فِي أَيِّ آلَاءِ رَبِّكُمَا تُكذِّبَانِ (٧٥)

75 . Which then of the bounties of your 'Rabb' will you deny?

مُتَّكِنِينَ عَلَى رَفْرَفٍ خُضْرٍ وَعَبْقَرِيٍّ حِسَانٍ (٧٦)

76 . Reclining on green cushions and beautiful carpets.

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ (٧٧)

77 . Which then of the bounties of your 'Rabb' will you deny?

تَبَارَكَ اسْمُ رَبِّكَ ذِي الْجَلَالِ وَالْإِكْرَامِ (٧٨)

78 . Blessed be the name of your 'Rabb', *Zul Jalaali wal Ikraam* (The Possessor of Majesty and Bounty)

## Surah 56 . Al-Waqi'a (The Inevitable Event)

### بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*I begin in the Name of Allah, Hir Rahman Nir Raheem (the Compassionate the Merciful).*

إِذَا وَقَعَتِ الْوَاقِعَةُ (١)

1 . When the great event comes to pass,

لَيْسَ لَوْعَتِهَا كَاذِبَةٌ (٢)

2 . There is no belying its coming to pass;

خَافِضَةٌ رَافِعَةٌ (٣)

3 . Abasing, exalting,

إِذَا رُجَّتِ الْأَرْضُ رَجًا (٤)

4 . When the earth shall be shaken with a shaking,

وَبُسَّتِ الْجِبَالُ بَسًّا (٥)

5 . And the mountains shall be made to crumble with crumbling,

فَكَانَتْ هَبَاءً مُنْبَثًّا (٦)

6 . So that they shall be as scattered dust.

وَكُنْتُمْ أَزْوَاجًا ثَلَاثَةً (٧)

7 . And you shall be three sorts.

فَأَصْحَابُ الْمَيْمَنَةِ مَا أَصْحَابُ الْمَيْمَنَةِ (٨)

8 . Then the companions of the right hand; how happy are the companions of the right hand!

وَأَصْحَابُ الْمَشْأَمَةِ مَا أَصْحَابُ الْمَشْأَمَةِ (٩)

9 . And the companions of the left hand; how wretched are the companions of the left hand!

وَالسَّابِقُونَ السَّابِقُونَ (١٠)

10 . And the foremost are the foremost,

أُولَئِكَ الْمُقَرَّبُونَ (١١)

11 . These are they who are drawn near,

فِي جَنَّاتٍ النَّعِيمِ (١٢)

12 . In the *Jannat* (garden) of bliss.

ثُلَّةٌ مِنَ الْأَوَّلِينَ (١٣)

13 . A numerous company from among the first,

وَقَلِيلٌ مِنَ الْآخِرِينَ (١٤)

14 . And a few from among the latter.

عَلَى سُرُرٍ مَوْضُونَةٍ (١٥)

15 . On thrones decorated,

مُتَّكِنِينَ عَلَيْهَا مُتَّقَابِلِينَ (١٦)

16 . Reclining on them, facing one another.

يَطُوفُ عَلَيْهِمْ وِلْدَانٌ مُخَلَّدُونَ (١٧)

17 . Round about them shall go youths never altering in age,

بِأَكْوَابٍ وَأَبَارِيقٍ وَكَأْسٍ مِنْ مَعِينٍ (١٨)

18 . With goblets and ewers and a cup of pure drink;

لَا يُصَدَّعُونَ عَنْهَا وَلَا يُنْزَفُونَ (١٩)

19 . They shall not be affected with headache thereby, nor shall they get exhausted,

وَفَاكِهَةٍ مِمَّا يَتَخَيَّرُونَ (٢٠)

20 . And fruits such as they choose,

وَلَحْمِ طَيْرٍ مِمَّا يَشْتَهُونَ (٢١)

21 . And the flesh of fowl such as they desire.

وَحُورٍ عِينٍ (٢٢)

22 . And pure, beautiful ones,

كَأَمْثَالِ اللُّؤْلُؤِ الْمَكْنُونِ (٢٣)

23 . The like of the hidden pearls:

جَزَاءً بِمَا كَانُوا يَعْمَلُونَ (٢٤)

24 . A reward for what they used to do.

لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا تَأْثِيمًا (٢٥)

25 . They shall not hear therein vain or sinful discourse,

إِلَّا قِيلًا سَلَامًا سَلَامًا (٢٦)

26 . Except the word *Salaamun* (Peace), *Salaamun* (Peace).

وَأَصْحَابُ الْيَمِينِ مَا أَصْحَابُ الْيَمِينِ (٢٧)

27 . And the companions of the right hand; how happy are the companions of the right hand!

فِي سِدْرٍ مَّخْضُودٍ (٢٨)

28 . Amid thornless lote-trees,

وَطَلْحٍ مَّنْضُودٍ (٢٩)

29 . And banana-trees, one above another.

وِظِلٍّ مَّمْدُودٍ (٣٠)

30 . And extended shade,

وَمَاءٍ مَّسْكُوبٍ (٣١)

31 . And water flowing constantly,

وَفَاكِهَةٍ كَثِيرَةٍ (٣٢)

32 . And abundant fruit,

لَا مَقْطُوعَةٍ وَلَا مَمْنُوعَةٍ (٣٣)

33 . Neither intercepted nor forbidden,

وَفُرُشٍ مَّرْفُوعَةٍ (٣٤)

34 . And exalted thrones.

إِنَّا أَنْشَأْنَاهُنَّ إِنْشَاءً (٣٥)

35 . Surely We have made them to grow into a growth,

فَجَعَلْنَاهُنَّ أَبْكَارًا (٣٦)

36 . Then We have made them virgins,

عُرُبًا أَتْرَابًا (٣٧)

37 . Loving, equals in age,

لِأَصْحَابِ الْيَمِينِ (٣٨)

38 . For the sake of the companions of the right hand.

ثُلَّةٌ مِنَ الْأَوَّلِينَ (٣٩)

39 . A numerous company from among the first,

وَتُلَّةٌ مِنَ الْآخِرِينَ (٤٠)

40 . And a numerous company from among the last.

وَأَصْحَابُ الشِّمَالِ مَا أَصْحَابُ الشِّمَالِ (٤١)

41. And those of the left hand, how wretched are those of the left hand!

فِي سَمُومٍ وَحَمِيمٍ (٤٢)

42. In hot wind and boiling water,

وِظِلٍّ مِنْ يَحْمُومٍ (٤٣)

43. And the shade of black smoke,

لَا بَارِدٍ وَلَا كَرِيمٍ (٤٤)

44. Neither cool nor honourable.

إِنَّهُمْ كَانُوا قَبْلَ ذَلِكَ مُتْرَفِينَ (٤٥)

45. Surely they were before that made to live in ease and plenty.

وَكَانُوا يُصِرُّونَ عَلَى الْحِنثِ الْعَظِيمِ (٤٦)

46. And they persisted in the great violation.

وَكَانُوا يَقُولُونَ أَإِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظَامًا أَأَنْتَا مُبْعُوثُونَ (٤٧)

47. And they used to say: "What! when we die and have become dust and bones, shall we then indeed be raised?"

أَوْ آبَاؤُنَا الْأَوَّلُونَ (٤٨)

48. Or our fathers of old?

قُلْ إِنَّ الْأَوَّلِينَ وَالْآخِرِينَ (٤٩)

49. Say: "The first and the last,

لَمَجْمُوعُونَ إِلَى مِيقَاتٍ يَوْمٍ مَعْلُومٍ (٥٠)

50. So. Shall most surely be gathered together for the appointed hour of a known day.

ثُمَّ إِنَّكُمْ أَهْلُهَا الضَّالُّونَ الْمُكَذِّبُونَ (٥١)

51 . Then shall you, you who err and call it a lie!

لَا كَلُونَ مِنْ شَجَرٍ مِنْ زُقُومٍ (٥٢)

52 . Most surely eat of a tree of Zaqqoom,

فَمَا لُبُّونَ مِنْهَا الْبُطُونَ (٥٣)

53 . And fill your bellies with it;

فَشَارِبُونَ عَلَيْهِ مِنَ الْحَمِيمِ (٥٤)

54 . Then drink over it of boiling water;

فَشَارِبُونَ شُرْبَ الْهَيْمِ (٥٥)

55 . And drink as drinks the thirsty camel.

هَذَا نَزْهُهُمْ يَوْمَ الدِّينِ (٥٦)

56 . This is their entertainment on the day of requital.

نَحْنُ خَلَقْنَاكُمْ فَلَوْلَا تُصَدِّقُونَ (٥٧)

57 . We have created you, why do you not then assent?

أَفَرَأَيْتُمْ مَا يُمْتُونِ (٥٨)

58 . Have you considered the seed?

أَأَنْتُمْ تَخْلُقُونَهُ أَمْ نَحْنُ الْخَالِقُونَ (٥٩)

59 . Is it you that create it or are We the creators?

نَحْنُ قَدَرْنَا بَيْنَكُمْ الْمَوْتَ وَمَا نَحْنُ بِمَسْبُوقِينَ (٦٠)

60 . We have ordained death among you and We are not to be overcome,

عَلَى أَنْ نُبَدِّلَ أَمْثَالَكُمْ وَنُنشِئْكُمْ فِي مَا لَا تَعْلَمُونَ (٦١)

61 . In order that We may bring in your place the likes of you and make you grow into what you know not.

وَلَقَدْ عَلِمْتُمُ النَّشْأَةَ الْأُولَىٰ فَلَوْلَا تَذَكَّرُونَ (٦٢)

62 . And certainly you know the first growth, why do you not then mind?

أَفَرَأَيْتُمْ مَا تَحْرُثُونَ (٦٣)

63 . Have you considered what you sow?

أَأَنْتُمْ تَزْرَعُونَهُ أَمْ نَحْنُ الزَّارِعُونَ (٦٤)

64 . Is it you that cause it to grow, or are We the causers of growth?

لَوْ نَشَاءُ لَجَعَلْنَاهُ حُطَامًا فَظَلْتُمْ تَفَكَّهُونَ (٦٥)

65 . If We pleased, We should have certainly made it broken down into pieces, then would you begin to lament:

إِنَّا لَمُغْرَمُونَ (٦٦)

66 . Surely we are burdened with debt:

بَلْ نَحْنُ لِحُرُومٍ (٦٧)

67 . No! we are deprived.

أَفَرَأَيْتُمُ الْمَاءَ الَّذِي تَشْرَبُونَ (٦٨)

68 . Have you considered the water which you drink?

أَأَنْتُمْ أَنْزَلْتُمُوهُ مِنَ الْمُزْنِ أَمْ نَحْنُ الْمُنزِلُونَ (٦٩)

69 . Is it you that send it down from the clouds, or are We the senders?

لَوْ نَشَاءُ لَجَعَلْنَاهُ أَمْحًا فَلَوْلَا تَشْكُرُونَ (٧٠)

70 . If We pleased, We would have made it salty; why do you not then give thanks?

أَفَرَأَيْتُمُ النَّارَ الَّتِي تُورُونَ (٧١)

71 . Have you considered the fire which you strike?

أَأَنْتُمْ أَنْشَأْتُمْ شَجَرَتَهَا أَمْ نَحْنُ الْمُنشِئُونَ (٧٢)

72 . Is it you that produce the trees for it, or are We the producers?

نَحْنُ جَعَلْنَاهَا تَذْكَرًا وَرَمَتًا لِلْمُقْوِينَ (٧٣)

73 . We have made it a reminder and an advantage for the wayfarers of the desert.

فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ (٧٤)

74 . Therefore glorify the name of your 'Rabb', Azeem (The Magnificent)

فَلَا أَقْسَمُ بِمَوَاقِعِ النُّجُومِ (٧٥)

75 . But No! I swear by the falling of stars;

وَإِنَّهُ لَقَسَمٌ لَوْ تَعْلَمُونَ عَظِيمٌ (٧٦)

76 . And most surely it is a very great oath if you only knew;

إِنَّهُ لَقُرْآنٌ كَرِيمٌ (٧٧)

77 . Most surely it is an honoured Quran,

فِي كِتَابٍ مَّكْنُونٍ (٧٨)

78 . In a book that is protected

لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ (٧٩)

79 . None shall touch it save the purified ones.

تَنْزِيلٌ مِنْ رَبِّ الْعَالَمِينَ (٨٠)

80 . A revelation by the 'Rabb' of the worlds.

أَفَبِهَذَا الْحَدِيثِ أَنْتُمْ مُدْهِنُونَ (٨١)

81 . Do you then hold this announcement in contempt?

وَتَجْعَلُونَ رِزْقَكُمْ أَنْكُمْ تُكَذِّبُونَ (٨٢)

82 . And to give the lie you make your means of subsistence.

فَلَوْلَا إِذَا بَلَغَتِ الْحُلُقُومَ (٨٣)

83 . Why is it not then that when it comes up to the throat,

وَأَنْتُمْ حِينِيذٍ تَنْظُرُونَ (٨٤)

84 . And you at that time look on;

وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْكُمْ وَلَكِنْ لَا تُبْصِرُونَ (٨٥)

85 . And We are nearer to it than you, but you do not see;

فَلَوْلَا إِنْ كُنْتُمْ غَيْرَ مَدِينِينَ (٨٦)

86 . Then why is it not; if you are not held under authority;

تَرْجِعُونَهَا إِنْ كُنْتُمْ صَادِقِينَ (٨٧)

87 . That you send it back; if you are truthful?

فَأَمَّا إِنْ كَانَ مِنَ الْمُقَرَّبِينَ (٨٨)

88 . Then if he is one of those drawn near,

فَرَوْحٌ وَرَيْحَانٌ وَجَنَّةٌ نَعِيمٌ (٨٩)

89 . Then happiness and bounty and a *Jannat* (the garden) of bliss.

وَأَمَّا إِنْ كَانَ مِنْ أَصْحَابِ الْيَمِينِ (٩٠)

90 . And if he is one of those on the right hand,

فَسَلَامٌ لَّكَ مِنْ أَصْحَابِ الْيَمِينِ (٩١)

91 . Then *Salaamun* (Peace) to you from those on the right hand.

وَأَمَّا إِنْ كَانَ مِنَ الْمُكَذِّبِينَ الضَّالِّينَ (٩٢)

92 . And if he is one of the rejecters, the erring ones,

فَنُزُلٌ مِنْ حَمِيمٍ (٩٣)

93 . He shall have an entertainment of boiling water,

وَتَصْلِيَةٌ جَهِيمٍ (٩٤)

94 . And burning in Hell-Fire

إِنَّ هَذَا لَهُوَ حَقُّ الْيَقِينِ (٩٥)

95 . Most surely this is a certain truth.

فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ (٩٦)

96 . Therefore glorify the name of your '*Rabb*', *Azeem* (The Magnificent)

## Surah 57 . Al-Hadid (The Iron)

### بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

I begin in the Name of Allah, Hir Rahman Nir Raheem (the Compassionate the Merciful).

سَبَّحَ لِلَّهِ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ (١)

1 . Whatever is in the heavens and the earth declares the glory of Allah, and He is Azeez-zul Hakeem (The Mighty, The Wise)

لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ يُحْيِي وَيُمِيتُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ (٢)

2 . His is the kingdom of the heavens and the earth; He gives life and causes death; and He has power over all things.

هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ (٣)

3 . He is Awwal (The First) and Akhir (The Last) and Vaz-Zaahir (The Ascendant) and Baatin (The Hidden), and He is Aleem (The Knower) of all things.

هُوَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ يَعْلَمُ مَا يَلِجُ فِي الْأَرْضِ

وَمَا يَخْرُجُ مِنْهَا وَمَا يَنْزِلُ مِنَ السَّمَاءِ وَمَا يَعْرُجُ فِيهَا وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ وَاللَّهُ بِمَا تَعْمَلُونَ

بَصِيرٌ (٤)

4 . He it is who created the heavens and the earth in six periods, and He is firm in power; He knows that which goes deep down into the earth and that which comes forth out of it, and that which comes down from the heaven and that which goes up into it, and He is with you wherever you are; and Allah sees what you do.

لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ (٥)

5 . His is the kingdom of the heavens and the earth; and to Allah are affairs returned.

يُوجِبُ اللَّيْلَ فِي النَّهَارِ وَيُوجِبُ النَّهَارَ فِي اللَّيْلِ وَهُوَ عَلِيمٌ بِذَاتِ الصُّدُورِ (٦)

6 . He causes the night to enter in upon the day, and causes the day to enter in upon the night, and He is Aleem (The Knower) of what is in the hearts.

آمِنُوا بِاللَّهِ وَرَسُولِهِ وَأَنْفِقُوا مِمَّا جَعَلَكُمْ مُسْتَخْلِفِينَ فِيهِ فَالَّذِينَ آمَنُوا مِنْكُمْ وَأَنْفَقُوا لَهُمْ أَجْرٌ

كَبِيرٌ (٧)

7 . Believe in Allah and His Rasool (apostle), and spend out of what He has made you to be successors of; for those of you who believe and spend shall have a great reward.

وَمَا لَكُمْ لَا تُؤْمِنُونَ بِاللَّهِ وَالرَّسُولِ يَدْعُوكُمْ لِتُؤْمِنُوا بِرَبِّكُمْ وَقَدْ أَخَذَ مِيثَاقَكُمْ إِنْ كُنْتُمْ

مُؤْمِنِينَ (٨)

8 . And what reason have you that you should not believe in Allah? And the Rasool (apostle) calls on you that you may believe in your 'Rabb', and indeed He has made a covenant with you if you are believers.

هُوَ الَّذِي يُنَزِّلُ عَلَىٰ عَبْدِهِ آيَاتٍ بَيِّنَاتٍ لِيُخْرِجَكُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ وَإِنَّ اللَّهَ بِكُمْ لَرَءُوفٌ

رَاحِيمٌ (٩)

9 . He it is who sends down clear communications upon His servant, that he may bring you forth from utter darkness into light; and most surely Allah Rauf-fur Raheem (The Kind, The Merciful) to you.

وَمَا لَكُمْ أَلَّا تُنْفِقُوا فِي سَبِيلِ اللَّهِ وَلِلَّهِ مِيرَاثُ السَّمَاوَاتِ وَالْأَرْضِ لَا يَسْتَوِي مِنْكُمْ مَن أنْفَقَ مِن

قَبْلِ الْفَتْحِ وَقَاتَلَ أُولَئِكَ أَعْظَمُ دَرَجَةً مِنَ الَّذِينَ أنْفَقُوا مِن بَعْدُ وَقَاتَلُوا وَكَلَّا وَعَدَّ اللَّهُ الْحُسْنَىٰ

وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ (١٠)

10 . And what reason have you that you should not spend in Allah's way? And Allah's is the inheritance of the heavens and the earth, not alike among you are those who spent before the victory and fought: they are more exalted in rank than those who spent and fought afterwards; and Allah has promised good to all; and Allah is Aware of what you do.

مَنْ ذَا الَّذِي يُقرِضُ اللَّهَ قَرْضًا حَسَنًا فَيضَاعِفُهُ لَهُ وَلَهُ أَجْرٌ كَرِيمٌ (١١)

11 . Who is there that will offer to Allah a good gift so He will double it for him, and he shall have an excellent reward.

يَوْمَ تَرَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ يَسْعَىٰ نُورُهُم بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ بُشْرَاكُمُ الْيَوْمَ جَنَّاتٌ تَجْرِي

مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ (١٢)

12 . On that day you will see the faithful men and the faithful women; their light running before them and on their right hand; good news for you today: Jannat (garden) beneath which rivers flow, to abide therein, that is the grand achievement.

يَوْمَ يَقُولُ الْمُنَافِقُونَ وَالْمُنَافِقَاتُ لِلَّذِينَ آمَنُوا انظُرُونَا نَقْتَبِسْ مِن نُّورِكُمْ قِيلَ ارْجِعُوا وَرَاءَكُمْ

فَالْتَمَسُوا نُورًا فَنُورًا فَضْرِبَ بَيْنَهُم بِسُورٍ لَهُ بَابٌ بَاطِنُهُ فِيهِ الرَّحْمَةُ وَظَاهِرُهُ مِن قِبَلِهِ الْعَذَابُ (١٣)

13 . On the day when the hypocritical men and the hypocritical women will say to those who believe: Wait for us, that we may have light from your light; it shall be said: Turn back and seek a light. Then separation would be brought about between them, with a wall having a door in it;

The inside of it, there shall be mercy in it, and The outside of it, before it there shall be punishment.

يَنَادُوهُمْ أَلَمْ نَكُنْ مَعَكُمْ قَالُوا بَلَىٰ وَلَكِنَّكُمْ فَتَنْتُمْ أَنْفُسَكُمْ وَتَرَبَّصْتُمْ وَارْتَبْتُمْ وَغَرَّتْكُمُ  
الْأَمَانِيُّ حَتَّىٰ جَاءَ أَمْرُ اللَّهِ وَغَرَّكُمْ بِاللَّهِ الْغُرُورُ (١٤)

14 . They will cry out to them: Were we not with you? They shall say: “Yes! but you caused yourselves to fall into temptation, and you waited and doubted, and vain desires deceived you till the threatened punishment of Allah came, while the archdeceiver deceived you about Allah.

فَالْيَوْمَ لَا يُؤْخَذُ مِنْكُمْ فِدْيَةٌ وَلَا مِنَ الَّذِينَ كَفَرُوا مَأْوَاكُمُ النَّارُ هِيَ مَوْلَاكُمْ وَبئس المصير (١٥)

15 . So today ransom shall not be accepted from you nor from those who disbelieved; your abode is the fire; it is your friend and evil is the resort.

أَلَمْ يَأْنِ لِلَّذِينَ آمَنُوا أَنْ تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ اللَّهِ وَمَا نَزَلَ مِنَ الْحَقِّ وَلَا يَكُونُوا كَالَّذِينَ أُوتُوا  
الْكِتَابَ مِنْ قَبْلُ فَطَالَ عَلَيْهِمُ الْأَمَدُ فَقَسَتْ قُلُوبُهُمْ وَكَثِيرٌ مِنْهُمْ فَاسِقُونَ (١٦)

16 . Has not the time yet come for those who believe that their hearts should be humble for the remembrance of Allah and what has come down of the truth? And that they should not be like those who were given The Book before, but the time became prolonged to them, so their hearts hardened, and most of them are transgressors.

اعْلَمُوا أَنَّ اللَّهَ يُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا قَدْ بَيَّنَّا لَكُمُ الْآيَاتِ لَعَلَّكُمْ تَعْقِلُونَ (١٧)

17 . Know that Allah gives life to the earth after its death; indeed, We have made the communications clear to you that you may understand.

إِنَّ الْمَصَدِّقِينَ وَالْمَصَدِّقَاتِ وَأَقْرَضُوا اللَّهَ قَرْضًا حَسَنًا يُضَاعَفْ لَهُمْ وَلَهُمْ أَجْرٌ كَرِيمٌ (١٨)

18 . Surely the charitable men and the charitable women and (those who) set apart for Allah a goodly portion, it shall be doubled for them and they shall have a noble reward.

وَالَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ أُولَٰئِكَ هُمُ الصِّدِّيقُونَ وَالشُّهَدَاءُ عِنْدَ رَبِّهِمْ لَهُمْ أَجْرُهُمْ وَنُورُهُمْ  
وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ الْجَحِيمِ (١٩)

19 . And Those who believe in Allah and His Rasools (apostles), these it is that are the truthful and the faithful ones in the sight of their ‘Rabb’: they shall have their reward and their light, and those who disbelieve and reject Our communications, these are the inmates of the Blazing Fire

اعْلَمُوا أَنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَلَهُمْ وَزِينَةٌ وَتَفَاخُرٌ بَيْنَكُمْ وَتَكَاثُرٌ فِي الْأَمْوَالِ وَالْأَوْلَادِ كَمَثَلِ

غَيْثٍ أَعْجَبَ الْكُفَّارَ نَبَاتُهُ ثُمَّ يَهِيجُ فَتَرَاهُ مُمْصَفًا أَلَمْ يَكُنْ حُطَاءً فِي الْآخِرَةِ عَذَابٌ شَدِيدٌ

وَمَغْفِرَةٌ مِنَ اللَّهِ وَرِضْوَانٌ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا لَمْتَاعٌ الْعُرُورِ (٢٠)

20 . Know that this world's life is only sport and play and gaiety and boasting among yourselves, and a vying in the multiplication of wealth and children, like the rain, whose causing the vegetation to grow, pleases the husband men, then it withers away so that you will see it become yellow, then it becomes dried up and broken down; and in the hereafter is a severe punishment and forgiveness from Allah and pleasure; and this world's life is nothing but means of deception.

سَابِقُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا كَعَرْضِ السَّمَاءِ وَالْأَرْضِ أُعِدَّتْ لِلَّذِينَ آمَنُوا بِاللَّهِ  
وَرُسُلِهِ ذَٰلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ (٢١)

21 . Haveen to forgiveness from your 'Rabb' and to a garden the extensiveness of which is as the extensiveness of the heaven and the earth; it is prepared for those who believe in Allah and His Rasools (apostles); that is the grace of Allah: He gives it to whom He pleases, and Allah is FadhLil Azeem (The Magnificent 'Rabb')

مَا أَصَابَ مَن مِّن مَّصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنفُسِكُمْ إِلَّا فِي كِتَابٍ مِّن قَبْلِ أَن نَّبْرَأَهَا إِنَّ ذَٰلِكَ عَلَى اللَّهِ  
يَسِيرٌ (٢٢)

22 . No evil befalls on the earth nor in your own souls, but it is in a book before We bring it into existence; surely that is easy to Allah:

لِكَيْلَا تَأْسَوْا عَلَىٰ مَا فَاتَكُمْ وَلَا تَفْرَحُوا بِمَا آتَاكُمْ وَاللَّهُ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ (٢٣)

23 . So that you may not grieve for what has escaped you, nor be exultant at what He has given you; and Allah does not love any arrogant boaster:

الَّذِينَ يَبْتَخُلُونَ وَيَأْمُرُونَ النَّاسَ بِالْبُخْلِ وَمَن يَتَوَلَّ فَإِنَّ اللَّهَ هُوَ الْغَنِيُّ الْحَمِيدُ (٢٤)

24 . Those who are niggardly and enjoin niggardliness on men; and whoever turns back, then surely Allah is He Who is Ghanee-ul Hameed (The Self Sufficient, The Praiseworthy)

لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ النَّاسُ بِالْقِسْطِ وَأَنْزَلْنَا الْحَدِيدَ  
فِيهِ بَأْسٌ شَدِيدٌ وَمَنَافِعُ لِلنَّاسِ وَلِيَعْلَمَ اللَّهُ مَن يَنْصُرُهُ وَرُسُلَهُ بِالْغَيْبِ إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ (٢٥)

25 . Certainly We sent Our Rasools (apostles) with clear arguments, and sent down with them The Book and the balance that men may conduct themselves with equity; and We have made the iron, wherein is great violence and advantages to men, and that Allah may know who helps Him and His Rasools (apostles) in the secret; surely Allah is Qawee-un Azeez (The Strong, The Mighty)

وَلَقَدْ أَرْسَلْنَا نُوحًا وَإِبْرَاهِيمَ وَجَعَلْنَا فِي ذُرِّيَّتِهِمَا النُّبُوتَ وَالْكِتَابَ فَمِنْهُمْ مُّهْتَدٍ وَكَثِيرٌ مِنْهُمْ  
فَاسِقُونَ (٢٦)

26 . And certainly We sent Nuh (Noah) and Ibraheem (Abraham) and We gave to their offspring the prophecy and The Book; so there are among them those who go aright, and most of them are transgressors.

ثُمَّ قَفَّيْنَا عَلَىٰ آثَارِهِم بِرُسُلِنَا وَقَفَّيْنَا بِعِيسَىٰ ابْنِ مَرْيَمَ وَآتَيْنَاهُ الْإِنجِيلَ وَجَعَلْنَا فِي قُلُوبِ الَّذِينَ  
 اتَّبَعُوهُ رَأْفَةً وَرَحْمَةً وَرَهْبَانِيَّةً ابْتَدَعُوهَا مَا كَتَبْنَاَهَا عَلَيْهِمْ إِلَّا ابْتِغَاءَ رِضْوَانِ اللَّهِ فَمَا رَعَوْهَا حَقَّ  
 رِعَايَتِهَا فَآتَيْنَا الَّذِينَ آمَنُوا مِنْهُمْ أَجْرَهُمْ وَكَثِيرٌ مِنْهُمْ فَاسِقُونَ (٢٧)

27 . Then We made Our *Rasools* (apostles) to follow in their footsteps, and We sent *Isa* (Jesus) son of *Marium* (Mary) afterwards, and We gave him the *Injeel* (Gospel), and We put in the hearts of those who followed him kindness and mercy; and mockery, they innovated it; We did not prescribe it to them; only to seek **Allah's** pleasure, but they did not observe it with its due observance; so We gave to those of them who believed their reward, and most of them are transgressors.

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَآمِنُوا بِرَسُولِهِ يُؤْتِكُمْ كِفْلَيْنِ مِنْ رَحْمَتِهِ وَيَجْعَلْ لَكُمْ نُورًا تَمْشُونَ  
 بِهِ وَيَغْفِرْ لَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ (٢٨)

28 . *Ya Ayohal-Lazeena Aamanoo* (O you who believe)! be careful of (your duty to) **Allah** and believe in His *Rasool* (apostle): He will give you two portions of His mercy, and make for you a light with which you will walk, and forgive you, and **Allah** is *Ghafoor-rur Raheem* (The Forgiving, The Merciful);

لِيَلَّا يَعْلَمَ أَهْلُ الْكِتَابِ أَلَا يَقْدِرُونَ عَلَىٰ شَيْءٍ مِنْ فَضْلِ اللَّهِ وَأَنَّ الْفَضْلَ بِيَدِ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ  
 وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ (٢٩)

29 . So that the followers of The Book may know that they do not control anything of the grace of **Allah**, and that grace is in **Allah's** hand, He gives it to whom He pleases; and **Allah** is *FadhLil Azeem* (The Magnificent '*Rabb*')