

Surah 67 . Al-Mulk (The Dominion)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ (١)

1 . Blessed is He in Whose hand is the kingdom, and He has power over all things,

الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا وَهُوَ الْعَزِيزُ الْغَفُورُ (٢)

2 . Who created death and life that He may try you; which of you is best in deeds; and He is *Azeez-zul Ghafoor* (The Mighty, The Forgiving)

الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ طِبَاقًا مَا تَرَى فِي خَلْقِ الرَّحْمَنِ مِنْ تَفَاوُتٍ فَارْجِعِ الْبَصَرَ هَلْ تَرَى مِنْ فُطُورٍ (٣)

3 . Who created the seven heavens one above another; you see no incongruity in the creation of *Qir-Rahman* (The Compassionate); then look again, can you see any disorder?

ثُمَّ ارْجِعِ الْبَصَرَ كَرَّتَيْنِ يَنْقَلِبْ إِلَيْكَ الْبَصَرُ خَاسِئًا وَهُوَ حَسِيرٌ (٤)

4 . Then turn back the eye again and again; your look shall come back to you confused while it is fatigued.

وَلَقَدْ زَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصَابِيحَ وَجَعَلْنَاهَا رُجُومًا لِلشَّيَاطِينِ وَأَعْتَدْنَا لَهُمْ عَذَابَ السَّعِيرِ (٥)

5 . And certainly We have adorned this lower heaven with lamps and We have made these missiles for the *Shaitans* (Satan), and We have prepared for them the punishment of burning.

وَالَّذِينَ كَفَرُوا بِرَبِّهِمْ عَذَابُ جَهَنَّمَ وَبِئْسَ الْمَصِيرُ (٦)

6 . And for those who disbelieve in their 'Rabb' is the punishment of *Jahannam* (Hell), and evil is the resort.

إِذَا الْقُوفُ فِيهَا سَمِعُوا لَهَا شَهِيقًا وَهِيَ تَفُورُ (٧)

7 . When they shall be cast therein, they shall hear a loud moaning of it as it heaves,

تَكَادُ تَمَيَّزُ مِنَ الْغَيْظِ كُلَّمَا أُلْقِيَ فِيهَا فَوْجٌ سَأَلَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ نَذِيرٌ (٨)

8 . Almost bursting for fury. Whenever a group is cast into it, its keeper shall ask them: Did there not come to you a warner?

قَالُوا بَلَى قَدْ جَاءَنَا نَذِيرٌ فَكَذَّبْنَا وَقُلْنَا مَا نَزَّلَ اللَّهُ مِنْ شَيْءٍ إِنْ أَنْتُمْ إِلَّا فِي ضَلَالٍ كَبِيرٍ (٩)

9 . They shall say: "Yes! indeed there came to us a warner, but we rejected and said: Allah has not revealed anything, you are only in a great error.

وَقَالُوا لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِي أَصْحَابِ السَّعِيرِ (١٠)

10 . And they shall say: "Had we but listened or pondered, we should not have been among the inmates of the burning fire.

فَاعْتَرَفُوا بِذَنبِهِمْ فَسُحْقًا لِأَصْحَابِ السَّعِيرِ (١١)

11 . So they shall acknowledge their sins, but far will be (forgiveness) from the inmates of the burning fire.

إِنَّ الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ (١٢)

12 . Those who fear their 'Rabb' in secret, they shall surely have forgiveness and a great reward.

وَأَسِرُّوا قَوْلَكُمْ أَوِ اجْهَرُوا بِهِ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ (١٣)

13 . And conceal your word or manifest it; surely He is Aleem (The Knower) of what is in the hearts.

أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ اللَّطِيفُ الْخَبِيرُ (١٤)

14 . Does He not know, Who created? And He is Lateef-ful-Khabeer (The Subtle, The Aware)

هُوَ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ ذَلُولًا فَامْشُوا فِي مَنَاكِبِهَا وَكُلُوا مِنْ رِزْقِهِ وَإِلَيْهِ التُّشُورُ (١٥)

15 . He it is Who made the earth smooth for you, therefore go about in the spacious sides thereof, and eat of His sustenance, and to Him is the return after death.

أَأَمِنْتُمْ مَنْ فِي السَّمَاءِ أَنْ يَخْسِفَ بِكُمُ الْأَرْضَ فَإِذَا هِيَ تَمُورُ (١٦)

16 . Are you secure of those in the heaven that He should not make the earth to swallow you up? Then lo! it shall be in a state of commotion.

أَمْ أَمِنْتُمْ مَنْ فِي السَّمَاءِ أَنْ يُرْسِلَ عَلَيْكُمْ حَاصِبًا فَسَتَعْلَمُونَ كَيْفَ نَذِيرِ (١٧)

17 . Or are you secure of those in the heaven that He should not send down upon you a punishment? Then shall you know how was My warning.

وَلَقَدْ كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ فَكَيْفَ كَانَ نَكِيرِ (١٨)

18 . And certainly those before them rejected, then how was My disapproval.

أَوَلَمْ يَرَوْا إِلَى الطَّيْرِ فَوْقَهُمْ صَافَاتٍ وَيَقْبِضْنَ مَا يُمَسِّكُهُنَّ إِلَّا الرَّحْمَنُ إِنَّهُ بِكُلِّ شَيْءٍ بَصِيرٌ (١٩)

19 . Have they not seen the birds above them expanding (their wings) and contracting (them)? What is it that withholds them save Lar-Rahman (The Compassionate)? Surely He sees everything.

أَمْ مَنْ هَذَا الَّذِي هُوَ جُنْدٌ لَكُمْ يَنْصُرُكُمْ مِنْ دُونِ الرَّحْمَنِ إِنَّ الْكَافِرِينَ إِلَّا فِي عُرُورٍ (٢٠)

20 . Or who is it that will be a host for you to assist you besides Nir-Rahman (The Compassionate)? The unbelievers are only in deception.

أَمْ مَنْ هَذَا الَّذِي يَرُدُّكُمْ إِنْ أَمْسَكَ رِزْقَهُ بَلْ جَوَانِي عُنْتُمْ وَنُفُورٍ (٢١)

21 . Or who is it that will give you sustenance if He should withhold His sustenance? No! they persist in disdain and aversion.

أَفَمَنْ يَمْشِي مُكِبًّا عَلَى وَجْهِهِ أَهْدَىٰ أَمْ مَنْ يَمْشِي سَوِيًّا عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ (٢٢)

22 . What! is he who goes prone upon his face better guided or he who walks upright upon a straight path?

قُلْ هُوَ الَّذِي أَنْشَأَكُمْ وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ قَلِيلًا مَّا تَشْكُرُونَ (٢٣)

23 . Say: "He it is Who brought you into being and made for you the ears and the eyes and the hearts: little is it that you give thanks.

قُلْ هُوَ الَّذِي ذَرَأَكُمْ فِي الْأَرْضِ وَإِلَيْهِ تُحْشَرُونَ (٢٤)

24 . Say: "He it is Who multiplied you in the earth and to Him you shall be gathered.

وَيَقُولُونَ مَتَىٰ هَذَا الْوَعْدُ إِنْ كُنْتُمْ صَادِقِينَ (٢٥)

25 . And they say: "When shall this threat be if you are truthful?

قُلْ إِنَّمَا الْعِلْمُ عِنْدَ اللَّهِ وَإِنَّمَا أَنَا نَذِيرٌ مُّبِينٌ (٢٦)

26 . Say: "The knowledge thereof is only with Allah and I am only a plain warner.

فَلَمَّا رَأَوْهُ زُلْفَةً سِيئَتْ وُجُوهُ الَّذِينَ كَفَرُوا وَقِيلَ هَذَا الَّذِي كُنْتُمْ بِهِ تَدَّعُونَ (٢٧)

27 . But when they shall see it near, the faces of those who disbelieve shall be sorry, and it shall be said; This is that which you used to call for.

قُلْ أَرَأَيْتُمْ إِنْ أَهْلَكَنِي اللَّهُ وَمَنْ مَعِيَ أَوْ رَحِمَنَا فَمَنْ يُجِيرُ الْكَافِرِينَ مِنْ عَذَابٍ أَلِيمٍ (٢٨)

28 . Say: "Have you considered if Allah should destroy me and those with me; rather He will have mercy on us; yet who will protect the unbelievers from a painful punishment?

قُلْ هُوَ الرَّحْمَنُ أَمَّنَّا بِهِ وَعَلَيْهِ تَوَكَّلْنَا فَسَتَعْلَمُونَ مَنْ هُوَ فِي ضَلَالٍ مُّبِينٍ (٢٩)

29 . Say: "He is War-Rahman (The Compassionate), we believe in Him and on Him do we rely, so you shall come to know who it is that is in clear error.

قُلْ أَرَأَيْتُمْ إِنْ أَصْبَحَ مَاؤُكُمْ غَوْرًا فَمَنْ يَأْتِيكُمْ بِمَاءٍ مَعِينٍ (٣٠)

30 . Say: "Have you considered if your water should go down, who is it then that will bring you flowing water?

Surah 68 . Al-Qalam (The Pen) or Noon (Muqqattat Letter Noon)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

ن وَالْقَلَمِ وَمَا يَسْطُرُونَ (١)

1 . Noon. And the pen and what the angels write,

مَا أَنْتَ بِنِعْمَةِ رَبِّكَ بِمَجْنُونٍ (٢)

2 . By the grace of your '*Rabb*' you are not mad.

وَإِنَّ لَكَ لَأَجْرًا غَيْرَ مَمْنُونٍ (٣)

3 . And most surely you shall have a reward never to be cut off.

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ (٤)

4 . And most surely you conform to sublime morality.

فَسَتُبْصِرُ وَيُبْصِرُونَ (٥)

5 . So you shall see, and they shall see,

بِأَيِّكُمْ الْمَفْتُونُ (٦)

6 . Which of you is afflicted with madness.

إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ (٧)

7 . Surely your '*Rabb*' best knows him who strayed from His way, and He best knows the followers of the right course.

فَلَا تُطِعِ الْمُكَذِّبِينَ (٨)

8 . So do not yield to the rejecters.

وَدُّوا لَوْ تُدْهِنُ فَيُدْهِنُونَ (٩)

9 . They wish that you should be pliant so they would be pliant.

وَلَا تُطِعِ كُلَّ حَلَّافٍ مَهِينٍ (١٠)

10 . And yield not to any mean swearer

هَمَّازٍ مَشَّاءٍ بِنَمِيمٍ (١١)

11 . Defamer, going about with slander

مَنَّاعٍ لِلْخَيْرِ مُعْتَدٍ أَثِيمٍ (١٢)

12 . Forbidder of good, outstepping the limits, sinful,

عُنُلٍ بَعْدَ ذَلِكَ زَنِيمٍ (١٣)

13 . Violent, besides all that, base-born;

أَنْ كَانَ ذَا مَالٍ وَبَنِينَ (١٤)

14 . Because he possesses wealth and sons.

إِذْ نُنْتَلَىٰ عَلَيْهِ آيَاتُنَا قَالَ أَسَاطِيرُ الْأَوَّلِينَ (١٥)

15 . When Our communications are recited to him, he says: Stories of those of long ago.

سَنَسِمُهُ عَلَى الْخُرْطُومِ (١٦)

16 . We will brand him on the nose.

إِنَّا بَلَوْنَا هُمْ كَمَا بَلَوْنَا أَصْحَابَ الْجَنَّةِ إِذْ أَقْسَمُوا لَيَصْرِمُنَّهَا مُصْبِحِينَ (١٧)

17 . Surely We will try them as We tried the owners of the garden, when they swore that they would certainly cut off the produce in the morning,

وَلَا يَسْتَتِنُونَ (١٨)

18 . And were not willing to set aside a portion.

فَطَافَ عَلَيْهَا طَائِفٌ مِنْ رَبِّكَ وَهُمْ نَائِمُونَ (١٩)

19 . Then there encompassed it a visitation from your 'Rabb' while they were sleeping.

فَأَصْبَحَتْ كَالصَّرِيمِ (٢٠)

20 . So it became as black, barren land.

فَتَنَادَوْا مُصْبِحِينَ (٢١)

21 . And they called out to each other in the morning,

أَنْ ائْتُوا عَلَيَّ حَرْثِكُمْ إِنْ كُنْتُمْ صَادِقِينَ (٢٢)

22 . Saying: Go early to your tith if you would cut.

فَانْطَلَقُوا وَهُمْ يَتَخَفَتُونَ (٢٣)

23 . So they went, while they consulted together secretly,

أَنْ لَا يَدْخُلَهَا الْيَوْمَ عَلَيْكُمْ مَسْكِينٌ (٢٤)

24 . Saying: No poor man shall enter it today upon you.

وَعَدُوا عَلَيَّ حَرْدٍ قَادِرِينَ (٢٥)

25 . And in the morning they went, having the power to prevent.

فَلَمَّا رَأَوْهَا قَالُوا إِنَّا لَضَالُّونَ (٢٦)

26 . But when they saw it, they said: Most surely we have gone astray

بَلْ نَحْنُ مَحْرُومُونَ (٢٧)

27 . No! we are made to suffer privation.

قَالَ أَوْسَطُهُمْ أَلَمْ أَقُلْ لَكُمْ لَوْلَا تُسَبِّحُونَ (٢٨)

28 . The best of them said: Did I not say to you, Why do you not glorify?

قَالُوا سُبْحَانَ رَبِّنَا إِنَّا كُنَّا ظَالِمِينَ (٢٩)

29 . They said: Glory be to our 'Rabb', surely we were unjust.

فَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَلَاوَمُونَ (٣٠)

30 . Then some of them advanced against others, blaming each other.

قَالُوا يَا وَيْلَنَا إِنَّا كُنَّا طَاغِينَ (٣١)

31 . Said they: O woe to us! surely we were inordinate:

عَسَىٰ رَبُّنَا أَنْ يُبَدِّلَنَا خَيْرًا مِنْهَا إِنَّا إِلَىٰ رَبِّنَا رَاغِبُونَ (٣٢)

32 . Maybe, our 'Rabb' will give us instead one better than it; surely to our 'Rabb' do we make our humble petition.

كَذَلِكَ الْعَذَابُ وَلَعَذَابُ الْآخِرَةِ أَكْبَرُ لَوْ كَانُوا يَعْلَمُونَ (٣٣)

33 . Thus is the punishment, and certainly the punishment of the hereafter is greater, did they but know!

إِنَّ لِلْمُتَّقِينَ عِنْدَ رَبِّهِمْ جَنَّاتٍ النَّعِيمِ (٣٤)

34 . Surely those who ward off evil shall have with their 'Rabb', *Jannat* (garden) of bliss.

أَفَنَجْعَلُ الْمُسْلِمِينَ كَالْمُجْرِمِينَ (٣٥)

35 . What! shall We then make, those who submit as the guilty?

مَا لَكُمْ كَيْفَ تَحْكُمُونَ (٣٦)

36 . What has happened to you? How do you judge?

أَمْ لَكُمْ كِتَابٌ فِيهِ تَدْرُسُونَ (٣٧)

37 . Or have you a book wherein you read,

إِنَّ لَكُمْ فِيهِ لَمَا تَخَيَّرُونَ (٣٨)

38 . That you have surely therein what you choose?

أَمْ لَكُمْ أَيْمَانٌ عَلَيْنَا بِالْغَةِ إِلَى يَوْمِ الْقِيَامَةِ إِنَّ لَكُمْ لَمَا تَحْكُمُونَ (٣٩)

39 . Or have you received from Us an agreement confirmed by an oath extending to Qiyammat (the day of resurrection) that you shall surely have what you demand?

سَلُّهُمْ أَيُّهُمْ بِذَلِكَ زَعِيمٌ (٤٠)

40 . Ask them which of them will vouch for that,

أَمْ لَهُمْ شُرَكَاءُ فَلْيَأْتُوا بِشُرَكَائِهِمْ إِنْ كَانُوا صَادِقِينَ (٤١)

41. Or have they associates if they are truthful.

يَوْمَ يُكْشَفُ عَنْ سَاقٍ وَيُدْعَوْنَ إِلَى السُّجُودِ فَلَا يَسْتَطِيعُونَ (٤٢)

42. On the day when there shall be a severe affliction, and they shall be called upon to make obeisance, but they shall not be able,

خَاشِعَةً أَبْصَارُهُمْ تَرْهُفُهُمْ ذِلَّةٌ وَقَدْ كَانُوا يُدْعَوْنَ إِلَى السُّجُودِ وَهُمْ سَالِمُونَ (٤٣)

43. Their looks cast down, abasement shall overtake them; and they were called upon to make obeisance indeed while yet they were safe.

فَذَرْبِي وَ مَن يُكذِّبْ بِهَذَا الْحَدِيثِ سَنَسْتَدْرِجُهُمْ مِنْ حَيْثُ لَا يَعْلَمُونَ (٤٤)

44. So leave Me and him who rejects this announcement; We will overtake them by degrees, from whence they perceive not:

وَأْمَلِي لَهُمْ إِنْ كَيْدِي مَتِينٌ (٤٥)

45. And I do bear with them, surely My plan is firm.

أَمْ تَسْأَلُهُمْ أَجْرًا فَهُمْ مِنْ مَغْرَمٍ مُثْقَلُونَ (٤٦)

46. Or do you ask from them a reward, so that they are burdened with debt?

أَمْ عِنْدَهُمُ الْغَيْبُ فَهُمْ يَكْتُبُونَ (٤٧)

47. Or have they (the knowledge of) the unseen, so that they write it down?

فَاصْبِرْ لِحُكْمِ رَبِّكَ وَلَا تَكُنْ كَصَاحِبِ الْحُوتِ إِذْ نَادَى وَهُوَ مَكْظُومٌ (٤٨)

48. So wait patiently for the judgment of your 'Rabb', and be not like the companion of the fish, when he cried while he was in distress.

لَوْلَا أَنْ تَدَارَكَهُ نِعْمَةٌ مِنْ رَبِّهِ لَنُبِذَ بِالْعَرَاءِ وَهُوَ مَذْمُومٌ (٤٩)

49. Were it not that Favour from his 'Rabb' had overtaken him, he would certainly have been cast down upon the naked shore while he was blamed.

فَاجْتَبَاهُ رَبُّهُ فَجَعَلَهُ مِنَ الصَّالِحِينَ (٥٠)

50. Then his 'Rabb' chose him, and He made him of the good.

وَإِنْ يَكَادُ الَّذِينَ كَفَرُوا لَيُزْلِقُونَكَ بِأَبْصَارِهِمْ لَمَّا سَمِعُوا الذِّكْرَ وَيَقُولُونَ إِنَّهُ لَمَجْنُونٌ (٥١)

51 . And those who disbelieve would almost smite you with their eyes when they hear the reminder, and they say: "Most surely he is mad.

وَمَا هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ (٥٢)

52 . And it is nothing but a reminder to the nations.

Surah 69 . Al-Haqqa (The Sure Reality)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

الْحَاقَّةُ (١)

1 . The sure calamity!

مَا الْحَاقَّةُ (٢)

2 . What is the sure calamity!

وَمَا أَذْرَاكَ مَا الْحَاقَّةُ (٣)

3. And what would make you realize what the sure calamity is!

كَذَّبَتْ ثَمُودُ وَعَادٌ بِالْقَارِعَةِ (٤)

4 . *Samood* and *Ad* called the striking calamity a lie.

فَأَمَّا ثَمُودُ فَأُهْلِكُوا بِالطَّاغِيَةِ (٥)

5 . Then as to *Samood*, they were destroyed by an excessively severe punishment.

وَأَمَّا عَادٌ فَأُهْلِكُوا بِرِيحٍ صَرْصَرٍ عَاتِيَةٍ (٦)

6 . And as to *Ad*, they were destroyed by a roaring, violent blast.

سَخَّرَهَا عَلَيْهِمْ سَبْعَ لَيَالٍ وَثَمَانِيَةَ أَيَّامٍ حُسُومًا فَتَرَى الْقَوْمَ فِيهَا صَرْعَى كَأَنَّهُمْ أُعْجَازُ نَخْلٍ خَاوِيَةٍ (٧)

7 . Which He made to prevail against them for seven nights and eight days unremittingly, so that you might have seen the people therein prostrate as if they were the trunks of hollow palms.

فَهَلْ تَرَى لَهُمْ مِنْ بَاقِيَةٍ (٨)

8 . Do you then see of them one remaining?

وَجَاءَ فِرْعَوْنُ وَمَنْ قَبْلَهُ وَالْمُؤْتَفِكَاتُ بِالْخَاطِئَةِ (٩)

9 . And *Firon* (Pharoah) and those before him and the overthrown cities continuously committed sins.

فَعَصَوْا رَسُولَ رَبِّهِمْ فَأَخَذَهُمْ أَخْذَةً رَابِيَةً (١٠)

10 . And they disobeyed the *Rasool* (apostle) of their '*Rabb*', so He punished them with a vehement punishment.

إِنَّا لَمَّا طَغَى الْمَاءُ حَمَلْنَا كُمْ فِي الْجَارِيَةِ (١١)

11 . Surely We bore you up in the ship when the water rose high,

لَتَجْعَلَهَا لَكُمْ تَذْكَرَةً وَتَعِيَهَا أذُنٌ وَأَعْيَةُ (١٢)

12 . So that We may make it a reminder to you, and that the retaining ear might retain it.

فَإِذَا نُفِخَ فِي الصُّورِ نَفْخَةٌ وَاحِدَةٌ (١٣)

13 . And when the trumpet is blown with a single blast,

وَحُمِلَتِ الْأَرْضُ وَالْجِبَالُ فَدُكَّتَا دَكَّةً وَاحِدَةً (١٤)

14 . And the earth and the mountains are borne away and crushed with a single crushing.

فَيَوْمَئِذٍ وَقَعَتِ الْوَاقِعَةُ (١٥)

15 . On that day shall the great event come to pass,

وَانشَقَّتِ السَّمَاءُ فَهِيَ يَوْمَئِذٍ وَاهِيَةٌ (١٦)

16 . And the heaven shall cleave asunder, so that on that day it shall be frail,

وَالْمَلَائِكَةُ عَلَىٰ أُرْجَائِهَا وَيَحْمِلُ عَرْشَ رَبِّكَ فَوْقَهُمْ يَوْمَئِذٍ ثَمَانِيَةٌ (١٧)

17 . And the angels shall be on the sides thereof; and above them eight shall bear on that day your '*Rabb*'s power.

يَوْمَئِذٍ تُعْرَضُونَ لَا تَخْفَىٰ مِنْكُمْ خَافِيَةٌ (١٨)

18 . On that day you shall be exposed to view; no secret of yours shall remain hidden.

فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ فَيَقُولُ هَٰؤُلَاءِ مِمَّا قَرَأْتُ وَكِتَابِي بِيَمِينِي (١٩)

19 . Then as for him who is given his book in his right hand, he will say: "Lo! read my book:

إِنِّي ظَنَنْتُ أَنِّي مُلَاقٍ حِسَابِيَّ (٢٠)

20 . Surely I knew that I shall meet my account.

فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ (٢١)

21 . So he shall be in a life of pleasure,

فِي جَنَّةٍ عَالِيَةٍ (٢٢)

22 . In a lofty garden,

قُطُوفُهَا دَانِيَةٌ (٢٣)

23 . The fruits of which are near at hand:

كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا أَسْلَفْتُمْ فِي الْأَيَّامِ الْخَالِيَةِ (٢٤)

24 . Eat and drink pleasantly for what you did beforehand in the days gone by.

وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِشِمَالِهِ فَيَقُولُ يَا لَيْتَنِي لَمْ أُوتَ كِتَابِيهِ (٢٥)

25 . And as for him who is given his book in his left hand he shall say: "O would that my book had never been given me:

وَلَمْ أَدْرِمَا حِسَابِيهِ (٢٦)

26 . And I had not known what my account was:

يَا لَيْتَهَا كَانَتْ الْقَاضِيَةَ (٢٧)

27 . O would that it had made an end:

مَا أَغْنَىٰ عَنِّي مَالِيهِ (٢٨)

28 . My wealth has availed me nothing:

هَلَكَ عَنِّي سُلْطَانِيهِ (٢٩)

29 . My authority is gone away from me.

خُذُوهُ فَغُلُّوهُ (٣٠)

30 . Lay hold on him, then put a chain on him,

ثُمَّ الْجَحِيمَ صَلُّوهُ (٣١)

31 . Then cast him into the burning fire,

ثُمَّ فِي سِلْسِلَةٍ ذَرْعُهَا سَبْعُونَ ذِرَاعًا فَاسْلُكُوهُ (٣٢)

32 . Then thrust him into a chain the length of which is seventy cubits.

إِنَّهُ كَانَ لَا يُؤْمِنُ بِاللَّهِ الْعَظِيمِ (٣٣)

33 . Surely he did not believe in *Billah-hil Azeem* (Allah Azeem (The Magnificent))

وَلَا يُحِضُّ عَلَىٰ طَعَامِ الْمِسْكِينِ (٣٤)

34 . Nor did he urge the feeding of the poor.

فَلَيْسَ لَهُ الْيَوْمَ هَاهُنَا حَمِيمٌ (٣٥)

35 . Therefore he has not here today a true friend,

وَلَا طَعَامٌ إِلَّا مِنْ غِسْلِينٍ (٣٦)

36 . Nor any food except refuse,

لَا يَأْكُلُهُ إِلَّا الْخَاطِئُونَ (٣٧)

37 . Which none but the wrongdoers eat.

فَلَا أُقْسِمُ بِمَا تُبْصِرُونَ (٣٨)

38 . But No! I swear by that which you see,

وَمَا لَا تُبْصِرُونَ (٣٩)

39 . And that which you do not see.

إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ (٤٠)

40 . Most surely, it is the Word brought by an honoured *Rasool* (apostle),

وَمَا هُوَ بِقَوْلِ شَاعِرٍ قَلِيلًا مَّا تُوْمِنُونَ (٤١)

41. And it is not the word of a poet; little is it that you believe;

وَلَا بِقَوْلِ كَاهِنٍ قَلِيلًا مَّا تَذَكَّرُونَ (٤٢)

42. Nor the word of a soothsayer; little is it that you mind.

تَنْزِيلٌ مِّن رَّبِّ الْعَالَمِينَ (٤٣)

43. It is a revelation from the '*Rabb*' of the worlds.

وَلَوْ تَقَوَّلَ عَلَيْنَا بَعْضُ الْأَقَاوِيلِ (٤٤)

44. And if he had fabricated against Us some of the sayings,

لَأَخَذْنَا مِنْهُ بِالْيَمِينِ (٤٥)

45. We would certainly have seized him by the right hand,

ثُمَّ لَقَطَعْنَا مِنْهُ الْوَتِينَ (٤٦)

46. Then We would certainly have cut off his blood vessel.

فَمَا مِنْكُمْ مِنْ أَحَدٍ عَنْهُ حَاجِزِينَ (٤٧)

47. And not one of you could have withheld Us from him.

وَإِنَّهُ لَتَذْكُرَةٌ لِّلْمُتَّقِينَ (٤٨)

48. And most surely it is a reminder for those who ward off evil.

وَإِنَّا لَنَعْلَمُ أَنَّ مِنْكُمْ مُّكَذِّبِينَ (٤٩)

49. And most surely We know that some of you are rejecters.

وَإِنَّهُ لَحَسْرَةٌ عَلَى الْكَافِرِينَ (٥٠)

50. And most surely it is a great grief to the unbelievers.

وَإِنَّهُ لَحَقُّ الْيَقِينِ (٥١)

51 . And most surely it is the true certainty

فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ (٥٢)

52 . Therefore-glorify the name of your '*Rabbe kal*', *Azeem* ('*Rabb*' The Magnificent)

Surah 70 . Al-Ma'arij (The Ways of Ascent)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

سَأَلَ سَائِلٌ بِعَذَابٍ وَاقِعٍ (١)

1 . One demanding, demanded the punishment which must befall

لِلْكَافِرِينَ لَيْسَ لَهُ دَافِعٌ (٢)

2 . The unbelievers; there is none to avert it;

مِنَ اللَّهِ ذِي الْمَعَارِجِ (٣)

3 . From Allah, the 'Rabb' of the ways of Ascent.

تَعْرُجُ الْمَلَائِكَةُ وَالرُّوحُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ خُمْسِينَ أَلْفَ سَنَةٍ (٤)

4 . To Him ascend the angels and the Spirit in a day the measure of which is fifty thousand years.

فَاصْبِرْ صَبْرًا جَمِيلًا (٥)

5 . Therefore endure with a goodly patience.

إِنَّهُمْ يَرَوْنَهُ بَعِيدًا (٦)

6 . Surely they think it to be far off,

وَنَرَاهُ قَرِيبًا (٧)

7 . And We see it near.

يَوْمَ تَكُونُ السَّمَاءُ كَالْمُهْلِ (٨)

8 . On the day when the heaven shall be as molten copper

وَتَكُونُ الْجِبَالُ كَالْعِهْنِ (٩)

9 . And the mountains shall be as tufts of wool

وَلَا يَسْأَلُ حَمِيمٌ حَمِيمًا (١٠)

10 . And friend shall not ask of friend

يُبْصِرُ وَهُمْ يُؤَدُّ الْمَجْرِمُ لَوْ يَفْتَدِي مِنْ عَذَابٍ يَوْمَئِذٍ بِبَنِيهِ (١١)

11 . They shall be made to see each other. The guilty one would fain redeem himself from the punishment of that day by (sacrificing) his children,

وَصَاحِبِ بَيْتِهِ وَأَخِيهِ (١٢)

12 . And his wife and his brother

وَفَصِيلَتِهِ الَّتِي تُؤْوِيهِ (١٣)

13 . And the nearest of his kinsfolk who gave him shelter,

وَمَنْ فِي الْأَرْضِ جَمِيعًا ثُمَّ يُنْجِيهِ (١٤)

14 . And all those that are in the earth, (wishing) then this might deliver him.

كَلَّا إِنَّهَا لَنُحْيِي (١٥)

15 . By no means! Surely it is a flaming fire

نَزَّاعَةً لِّلشَّوْمِي (١٦)

16 . Dragging by the head,

تَدْعُو مَنْ أَدْبَرَ وَتَوَلَّى (١٧)

17 . It shall claim him who turned and fled,

وَجَمَعَ فَأَوْعَى (١٨)

18 . And amasses, then shuts it up.

إِنَّ الْإِنْسَانَ خُلِقَ هَلُوعًا (١٩)

19 . Surely man is created of a havey temperament

إِذَا مَسَّهُ الشَّرُّ جَزُوعًا (٢٠)

20 . Being greatly grieved when evil afflicts him

وَإِذَا مَسَّهُ الْخَيْرُ مَنُوعًا (٢١)

21 . And niggardly when good befalls him

إِلَّا الْمُصَلِّينَ (٢٢)

22 . Except those who pray,

الَّذِينَ هُمْ عَلَى صَلَاتِهِمْ دَائِمُونَ (٢٣)

23 . Those who are constant at their prayer

وَالَّذِينَ فِي أَمْوَالِهِمْ حَقٌّ مَّعْلُومٌ (٢٤)

24 . And those in whose wealth there is a fixed portion.

لِلسَّائِلِ وَالْمَحْرُومِ (٢٥)

25 . For him who begs and for him who is denied

وَالَّذِينَ يُصَدِّقُونَ بِيَوْمِ الدِّينِ (٢٦)

26 . And those who accept the truth of the judgment day

وَالَّذِينَ هُمْ مِنْ عَذَابِ رَبِّهِمْ مُشْفِقُونَ (٢٧)

27 . And those who are fearful of the punishment of their 'Rabb';

إِنَّ عَذَابَ رَبِّهِمْ غَيْرُ مَا مُونٍ (٢٨)

28 . Surely the punishment of their 'Rabb' is not to be felt secure of;

وَالَّذِينَ هُمْ لِأُزْوَاجِهِمْ حَافِظُونَ (٢٩)

29 . And those who guard their private parts,

إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ (٣٠)

30 . Except in the case of their wives or those whom their right hands possess; for these surely are not to be blamed,

فَمَنْ ابْتَغَىٰ وَرَاءَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْعَادُونَ (٣١)

31 . But he who seeks to go beyond this, these it is that go beyond the limits;

وَالَّذِينَ هُمْ لِأَمَانَاتِهِمْ وَعَهْدِهِمْ رَاعُونَ (٣٢)

32 . And those who are faithful to their trusts and their covenant

وَالَّذِينَ هُمْ بِشَهَادَاتِهِمْ قَائِمُونَ (٣٣)

33 . And those who are upright in their testimonies,

وَالَّذِينَ هُمْ عَلَىٰ صَلَاتِهِمْ يُحَافِظُونَ (٣٤)

34 . And those who keep a guard on their prayer,

أُولَٰئِكَ فِي جَنَّاتٍ مُّكْرَمُونَ (٣٥)

35 . Those shall be in *Jannat* (garden), honoured.

فَمَا لِ الَّذِينَ كَفَرُوا لِيُوقِلَكَ الْمُهْطِعِينَ (٣٦)

36 . But what is the matter with those who disbelieve that they rush on around you,

عَنِ الِّيمِينِ وَعَنِ الشِّمَالِ عِزِينَ (٣٧)

37 . On the right hand and on the left, in sundry parties?

أَيُّطَمَعُ كُلُّ امْرِئٍ مِنْهُمْ أَنْ يُدْخَلَ جَنَّةَ نَعِيمٍ (٣٨)

38 . Does every man of them desire that he should be made to enter *Jannat* (the garden) of bliss?

كَلَّا إِنَّا خَلَقْنَاهُمْ مِمَّا يَعْلَمُونَ (٣٩)

39 . By no means! Surely We have created them of what they know.

فَلَا أُقْسِمُ بِرَبِّ الْمَشَارِقِ وَالْمَغَارِبِ إِنَّا لَقَادِرُونَ (٤٠)

40 . But No! I swear by the '*Rabb*' of the Easts and the Wests that We are certainly able

عَلَى أَنْ نُبَدِّلَ خَيْرًا مِنْهُمْ وَمَا نَحْنُ بِمَسْبُوقِينَ (٤١)

41. To bring instead others better than them, and We shall not be overcome.

فَذَرُهُمْ يُخَوِّضُوا وَيَلْعَبُوا حَتَّىٰ يُلَاقُوا يَوْمَهُمُ الَّذِي يُوعَدُونَ (٤٢)

42. Therefore leave them alone to go on with the false discourses and to sport until they come face to face with that day of theirs with which they are threatened;

يَوْمَ يُخْرَجُونَ مِنَ الْأَجْدَاثِ سِرَّاءً كَأَنَّهُمْ إِلَىٰ نُصُبٍ يُوفُضُونَ (٤٣)

43. The day on which they shall come forth from their graves in a rush, as if they were rushing on to a goal,

خَاشِعَةً أَبْصَارُهُمْ تَرْهُفُهُمْ ذَلَّةٌ ذَلَّتْ بِهَا الْيَوْمَ الَّذِي كَانُوا يُوعَدُونَ (٤٤)

44. Their eyes cast down; disgrace shall overtake them; that is the day which they were threatened with.

Surah 71 . Nuh (The Prophet Noah)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

إِنَّا أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ أَنْ أَنْذِرْ قَوْمَكَ مِنْ قَبْلِ أَنْ يَأْتِيَهُمْ عَذَابٌ أَلِيمٌ (١)

1 . Surely We sent **Nuh** (Noah) to his people, saying: Warn your people before there come upon them a painful punishment.

قَالَ يَا قَوْمِ إِنِّي لَكُمْ نَذِيرٌ مُّبِينٌ (٢)

2 . He said: Ya Qaome (O my people)! Surely I am a plain warner to you:

أَنِ اعْبُدُوا اللَّهَ وَاتَّقُوهُ وَأَطِيعُوا (٣)

3 . That you should serve **Allah** and be careful of (your duty to) Him and obey me:

يَغْفِرْ لَكُمْ مِنْ ذُنُوبِكُمْ وَيُخْرِجْكُمْ إِلَىٰ أَجَلٍ مُسَمًّى إِنَّ أَجَلَ اللَّهِ إِذَا جَاءَ لَا يُؤَخَّرُ لَوْ كُنْتُمْ تَعْلَمُونَ (٤)

3 . That you should serve **Allah** and be careful of (your duty to) Him and obey me:

قَالَ رَبِّ إِنِّي دَعَوْتُ قَوْمِي لَيْلًا وَنَهَارًا (٥)

5 . He said: my '**Rabb**'! surely I have called my people by night and by day!

فَلَمْ يَزِدْهُمْ دُعَائِي إِلَّا فِرَارًا (٦)

6 . But my call has only made them flee the more:

وَإِنِّي كُلَّمَا دَعَوْتُهُمْ لِتَغْفِرَ لَهُمْ جَعَلُوا أَصَابِعَهُمْ فِي آذَانِهِمْ وَاسْتَغْشَوْا ثِيَابَهُمْ وَأَصْرُوا وَاسْتَكْبَرُوا
اسْتِكْبَارًا (٧)

7 . And whenever I have called them that You may forgive them, they put their fingers in their ears, cover themselves with their garments, and persist and are puffed up with pride:

ثُمَّ إِنِّي دَعَوْتُهُمْ جَهْرًا (٨)

8 . Then surely I called to them aloud:

ثُمَّ إِنِّي أَعْلَنْتُ لَهُمْ وَأَسْرَرْتُ لَهُمْ إِسْرَارًا (٩)

9 . Then surely I spoke to them in public and I spoke to them in secret:

فَقُلْتُ اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّارًا (١٠)

10 . Then I said, Ask forgiveness of your '**Rabb**', surely He is **Ghafoor** (The Forgiving):

يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا (١١)

11 . He will send down upon you the cloud, pouring down abundance of rain:

وَيُمْدِدْكُمْ بِأَمْوَالٍ وَيَبِينْ وَيَجْعَلْ لَكُمْ جَنَّاتٍ وَيَجْعَلْ لَكُمْ أَنْهَارًا (١٢)

12 . And help you with wealth and sons, and make for you gardens, and make for you rivers.

مَا لَكُمْ لَا تَرْجُونَ لِلَّهِ وَقَارًا (١٣)

13 . What is the matter with you that you fear not the greatness of Allah?

وَقَدْ خَلَقَكُمْ أَطْوَارًا (١٤)

14 . And indeed He has created you through various grades:

أَلَمْ تَرَوْا كَيْفَ خَلَقَ اللَّهُ سَبْعَ سَمَاوَاتٍ طِبَاقًا (١٥)

15 . Do you not see how Allah has created the seven heavens one above another,

وَجَعَلَ الْقَمَرَ فِيهِنَّ نُورًا وَجَعَلَ الشَّمْسَ سِرَاجًا (١٦)

16 . And made the moon therein a light, and made the sun a lamp?

وَاللَّهُ أَنْبَتَكُمْ مِنَ الْأَرْضِ نَبَاتًا (١٧)

17 . And Allah has made you grow out of the earth as a growth:

ثُمَّ يُعِيدُكُمْ فِيهَا وَيُخْرِجْكُمْ إِخْرَاجًا (١٨)

18 . Then He returns you to it, then will He bring you forth a bringing forth:

وَاللَّهُ جَعَلَ لَكُمْ الْأَرْضَ بِسَاطًا (١٩)

19 . And Allah has made for you the earth a wide expanse,

لِتَسْلُكُوا مِنْهَا سُبُلًا فِجَاجًا (٢٠)

20 . That you may go along therein in wide paths.

قَالَ نُوحٌ رَبِّ إِنَّهُمْ عَصَوْنِي وَاتَّبَعُوا مَنْ لَمْ يَزِدْكُمْ مَالَهُمْ وَوَلَدُهُمْ إِلَّا خَسَارًا (٢١)

21 . *Nuh* (Noah) said: My *Rabb*! surely they have disobeyed me and followed him whose wealth and children have added to him nothing but loss.

وَمَكْرُوا مَكْرًا كِبَاءً (٢٢)

22 . And they have planned a very great plan.

وَقَالُوا لَا تَذَرُنَّ آلِهَتَكُمْ وَلَا تَذَرُنَّ وَدًّا وَلَا سُوَاعًا وَلَا يَغُوثَ وَيَعُوقَ وَنَسْرًا (٢٣)

23 . And they say: "By no means leave your gods, nor leave *Wadd*, nor *Suwa*; nor *Yaghus*, and *Yauq* and *Nasr*.

وَقَدْ أَضَلُّوا كَثِيرًا وَلَا تَزِدِ الظَّالِمِينَ إِلَّا ضَلَالًا (٢٤)

24 . And indeed they have led astray many, and do not increase the unjust in anything but error.

بِمَا خَطِيئَتِهِمْ أُغْرِقُوا فَأُدْخِلُوا نَارًا فَلَمْ يَجِدُوا لَهُمْ مِنْ دُونِ اللَّهِ أَنْصَارًا (٢٥)

25 . Because of their wrongs they were drowned, then made to enter fire, so they did not find any helpers besides Allah.

وَقَالَ نُوحٌ رَبِّ لَا تَذَرْنِي عَلَى الْأَرْضِ مِنَ الْكَافِرِينَ دَيَّارًا (٢٦)

26 . And Nuh (Noah) said: My 'Rabb! leave not upon the land any dweller from among the unbelievers:

إِنَّكَ إِنْ تَذَرَهُمْ يُضِلُّوا عِبَادَكَ وَلَا يَلِدُوا إِلَّا فَاجِرًا كَفَّارًا (٢٧)

27 . For surely if You leave them they will lead astray your servants, and will not beget any but immoral, ungrateful

رَبِّ اغْفِرْ لِي وَلِوَالِدَيَّ وَلِمَنْ دَخَلَ بَيْتِي مُؤْمِنًا وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَلَا تَزِدِ الظَّالِمِينَ إِلَّا تَبَارًا (٢٨)

28 . My 'Rabb! forgive me and my parents and him who enters my house believing, and the believing men and the believing women; and do not increase the unjust in anything but destruction!

Surah 72 . Al-Jinn (The Spirits)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

قُلْ أَوْحِيَ إِلَيَّ أَنَّهُ اسْتَمَعَ نَفَرٌ مِنَ الْجِنِّ فَقَالُوا إِنَّا سَمِعْنَا قُرْآنًا عَجَبًا (١)

1 . Say: "It has been revealed to me that a party of the *jinn* listened, and they said: Surely we have heard a wonderful *Quran*,

يَهْدِي إِلَى الرُّشْدِ فَآمَنَّا بِهِ وَلَنْ نُشْرِكَ بِرَبِّنَا أَحَدًا (٢)

2 . Guiding to the right way, so we believe in it, and we will not set up any one with our '*Rabb*':

وَأَنَّهُ تَعَالَى جَدُّ رَبِّنَا مَا اتَّخَذَ صَاحِبَةً وَلَا وَلَدًا (٣)

3 . And that He; exalted be the majesty of our '*Rabb*'; has not taken a consort, nor a son:

وَأَنَّهُ كَانَ يَقُولُ سَفِيهُنَا عَلَى اللَّهِ شَطَطًا (٤)

4 . And that the foolish amongst us used to forge extravagant things against *Allah*:

وَأَنَّا ظَنَنَّا أَن لَنْ تَقُولَ الْإِنْسُ وَالْجِنُّ عَلَى اللَّهِ كَذِبًا (٥)

5 . And that we thought that men and *jinn* did not utter a lie against *Allah*:

وَأَنَّهُ كَانَ رِجَالٌ مِنَ الْإِنْسِ يَعُوذُونَ بِرِجَالٍ مِنَ الْجِنِّ فَزَادُوهُمْ رَهَقًا (٦)

6 . And that persons from among men used to seek refuge with persons from among *jinn*, so they increased them in wrongdoing:

وَأَنَّهُمْ ظَنُّوا كَمَا ظَنَنْتُمْ أَن لَنْ يَبْعَثَ اللَّهُ أَحَدًا (٧)

7 . And that they thought as you think, that *Allah* would not raise anyone:

وَأَنَّا لَمَسْنَا السَّمَاءَ فَوَجَدْنَاَهَا مَلَأَتْ حَرَسًا شَدِيدًا وَشُهُبًا (٨)

8 . And that we sought to reach heaven, but we found it filled with strong guards and flaming stars.

وَأَنَّا كُنَّا نَقْعُدُ مِنْهَا مَقَاعِدَ لِلسَّمْعِ فَمَنْ يَسْتَمِعِ الْآنَ يَجِدْ لَهُ شِهَابًا رَصَدًا (٩)

9 . And that we used to sit in some of the sitting-places thereof to steal a hearing, but he who would listen now would find a flame lying in wait for him:

وَأَنَّا لَا نَدْرِي أَشَرٌّ أُرِيدُ بِمَنْ فِي الْأَرْضِ أَمْ أَرَادَ بِهِمْ رَبُّهُمْ رَشَدًا (١٠)

10 . And that we know not whether evil is meant for those who are on earth or whether their '*Rabb*' means to bring them good:

وَأَنَّا مِنَّا الصَّالِحُونَ وَمِنَّا دُونَ ذَلِكَ كُنَّا طَرَائِقَ قِدَدًا (١١)

11 . And that some of us are good and others of us are below that: we are sects following different ways:

وَأَنَّا ظَنَنَّا أَن لَّن نُّعْجِزَ اللَّهَ فِي الْأَرْضِ وَلَن نُّعْجِزَهُ هَرَبًا (١٢)

12 . And that we know that we cannot escape Allah in the earth, nor can we escape Him by flight:

وَأَنَّا لَمَّا سَمِعْنَا الْهُدَىٰ آمَنَّا بِهِ فَمَنْ يُؤْمِنُ بِرَبِّهِ فَلَا يَحْتَابُ بَخْسًا وَلَا رَهَقًا (١٣)

13 . And that when we heard the guidance, we believed in it; so whoever believes in his 'Rabb', he should neither fear loss nor being overtaken:

وَأَنَّا مِنَّا الْمُسْلِمُونَ وَمِنَّا الْقَاسِطُونَ فَمَنْ أَسْلَمَ فَأُولَٰئِكَ تَحَرَّوْا رَشَدًا (١٤)

14 . And that some of us are those who submit, and some of us are the deviators; so whoever submits, these aim at the right way:

وَأَمَّا الْقَاسِطُونَ فَكَانُوا لِجَهَنَّمَ حَطَبًا (١٥)

15 . And as to the deviators, they are fuel of *Jahannam* (Hell):

وَأَلَوْ اسْتَقَامُوا عَلَى الطَّرِيقَةِ لَأَسْقَيْنَهُمْ مَاءً غَدَقًا (١٦)

16 . And that if they should keep to the way, We would certainly give them to drink of abundant water,

لِنَقْتَنَّهُمْ فِيهِ وَمَنْ يُعْرِضْ عَنْ ذِكْرِ رَبِّهِ يَسْلُكْهُ عَذَابًا صَعَدًا (١٧)

17 . So that We might try them with respect to it; and whoever turns aside from the reminder of his 'Rabb', He will make him enter into an afflicting punishment:

وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا (١٨)

18 . And that the *Masjids* (mosques) are Allah's, therefore call not upon any one with Allah:

وَأَنَّهُ لَمَّا قَامَ عَبْدُ اللَّهِ يَدْعُوهُ كَادُوا يَكُونُونَ عَلَيْهِ لِبَدًا (١٩)

19 . And that when the servant of Allah stood up calling upon Him, they just crowded him.

قُلْ إِنَّمَا أَدْعُو رَبِّي وَلَا أُشْرِكُ بِهِ أَحَدًا (٢٠)

20 . Say: "I only call upon my 'Rabb', and I do not associate any one with Him.

قُلْ إِنِّي لَا أَمْلِكُ لَكُمْ ضَرًّا وَلَا رَشَدًا (٢١)

21 . Say: "I do not control for you evil or good.

قُلْ إِنِّي لَن يُجِيرَنِي مِنَ اللَّهِ أَحَدٌ وَلَنُ أَجِدَ مِنْ دُونِهِ مُلْتَحَدًا (٢٢)

22 . Say: "Surely no one can protect me against Allah, nor can I find besides Him any place of refuge:

إِلَّا بَلَاغًا مِّنَ اللَّهِ وَرِسَالَاتِهِ وَمَن يَعْصِ اللَّهَ وَرَسُولَهُ فَإِنَّ لَهُ نَارَ جَهَنَّمَ خَالِدًا فِيهَا أَبَدًا (٢٣)

23 . Only a delivering from Allah and His messages; and whoever disobeys Allah and His Rasool (apostle) surely he shall have the fire of Jahannam (Hell) to abide therein for a long time.

حَتَّىٰ إِذَا رَأَوْا مَا يُوعَدُونَ فَسَيَعْلَمُونَ مَنْ أَضْعَفُ نَاصِرًا وَأَقَلُّ عَدَدًا (٢٤)

24 . Until when they see what they are threatened with, then shall they know who is weaker in helpers and fewer in number.

قُلْ إِن أَدْرِي أَقْرِبُ مَا تُوْعَدُونَ أَمْ يَجْعَلُ لَهُ رَبِّي أَمَدًا (٢٥)

25 . Say: "I do not know whether that with which you are threatened be close or whether my 'Rabb' will appoint for it a term:

عَالِمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَىٰ غَيْبِهِ أَحَدًا (٢٦)

26 . Aleem (The Knower) of the unseen! so He does not reveal His secrets to any,

إِلَّا مَن ارْتَضَىٰ مِن رَّسُولٍ فَإِنَّهُ يَسْلُكُ مِن بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ رَصَدًا (٢٧)

27 . Except to him whom He chooses as a Rasool (an apostle); for surely He makes a guard to march before him and after him,

لِيَعْلَمَ أَن قَدْ أَبْلَغُوا رِسَالَاتِ رَبِّهِمْ وَأَحَاطَ بِمَا لَدَيْهِمْ وَأَحْصَىٰ كُلَّ شَيْءٍ عَدَدًا (٢٨)

28 . So that He may know that they have truly delivered the messages of their 'Rabb', and He encompasses what is with them and He records the number of all things.

Surah 73 . Al-Muzzammil (The One Folded in Garments)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

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

يَا أَيُّهَا الْمُزَّمِّلُ (١)

1 . Ya Ayohal Mozam-Mil! (O you who are wrapped up in your garments)!

قُمِ اللَّيْلَ إِلَّا قَلِيلًا (٢)

2 . Rise to pray in the night except a little,

نِصْفَهُ أَوْ انْقُصْ مِنْهُ قَلِيلًا (٣)

3 . Half of it, or lessen it a little,

أَوْزِدْ عَلَيْهِ وَرَتِّلِ الْقُرْآنَ تَرْتِيلًا (٤)

4 . Or add to it, and recite the *Quran* as it ought to be recited.

إِنَّا سَنُلْقِي عَلَيْكَ قَوْلًا ثَقِيلًا (٥)

5 . Surely We will make to light upon you a weighty Word.

إِنَّ نَاشِئَةَ اللَّيْلِ هِيَ أَشَدُّ وَطْئًا وَأَقْوَمُ قِيلًا (٦)

6 . Surely the rising by night is the firmest way to tread and the best corrective of speech.

إِنَّ لَكَ فِي النَّهَارِ سَبْحًا طَوِيلًا (٧)

7 . Surely you have in the day time a long occupation.

وَادْكُرِ اسْمَ رَبِّكَ وَتَبَتَّلْ إِلَيْهِ تَبْتِيلًا (٨)

8 . And remember the name of your '*Rabb*' and devote yourself to Him with (exclusive) devotion.

رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ لَا إِلَهَ إِلَّا هُوَ فَاتَّخِذْهُ وَكِيلًا (٩)

9 . The '*Rabb*' of the East and the West; there is no god but He; therefore take Him for a protector.

وَاصْبِرْ عَلَىٰ مَا يَقُولُونَ وَاهْجُرْهُمْ هَجْرًا جَمِيلًا (١٠)

10 . And bear patiently what they say and avoid them with a becoming avoidance.

وَذَرْنِي وَالْمُكَذِّبِينَ أُولِي النَّعْمَةِ وَمَهِّلْهُمْ قَلِيلًا (١١)

11 . And leave Me and the rejecters, the possessors of ease and plenty, and respite them a little.

إِنَّ لَدَيْنَا أَنْكَالًا وَجَحِيمًا (١٢)

12 . Surely with Us are heavy fetters and a flaming fire,

وَطَعَامًا ذَا غُصَّةٍ وَعَذَابًا أَلِيمًا (١٣)

13 . And food that chokes and a painful punishment,

يَوْمَ تَرْجُفُ الْأَرْضُ وَالْجِبَالُ وَكَانَتِ الْجِبَالُ كَثِيبًا مَّهِيلًا (١٤)

14 . On the day when the earth and the mountains shall quake and the mountains shall become heaps of sand let loose.

إِنَّا أَرْسَلْنَا إِلَيْكُمْ رَسُولًا شَاهِدًا عَلَيْكُمْ كَمَا أَرْسَلْنَا إِلَىٰ فِرْعَوْنَ رَسُولًا (١٥)

15 . Surely We have sent to you a *Rasool* (an apostle), a witness against you, as We sent a *Rasool* (an apostle) to *Firon* (Pharoah).

فَعَصَىٰ فِرْعَوْنُ الرَّسُولَ فَأَخَذْنَا لَهُ أُخْذًا أَوْبِيًا (١٦)

16 . But *Firon* (Pharoah) disobeyed the *Rasool* (apostle), so We laid on him a violent hold.

فَكَيْفَ تَتَّقُونَ إِن كَفَرْتُمْ يَوْمًا يَجْعَلُ الْوِلْدَانَ شِيبًا (١٧)

17 . How, then, will you guard yourselves, if you disbelieve, on the day which shall make children grey-headed?

السَّمَاءُ مُنْفَطِرٌ بِهِ كَانَ وَعْدُهُ مَفْعُولًا (١٨)

18 . The heaven shall rend asunder thereby; His promise is ever brought to fulfillment.

إِنَّ هَذِهِ تَذَكُّرَةٌ فَمَنْ شَاءَ اتَّخَذْ إِلَىٰ رَبِّهِ سَبِيلًا (١٩)

19 . Surely this is a reminder, then let him, who will take the way to his '*Rabb*'.

إِنَّ رَبَّكَ يَعْلَمُ أَنَّكَ تَقُومُ أَدْنَىٰ مِنْ ثُلُثِي اللَّيْلِ وَنِصْفَهُ وَثُلُثَهُ وَطَائِفَةٌ مِنَ الَّذِينَ مَعَكَ وَاللَّهُ يُقَدِّرُ

اللَّيْلَ وَالنَّهَارَ عِلْمَ أَنْ لَنْ نُحْصِيَهُ فِتَابَ عَلَيْكُمْ فَاقْرَءُوا مَا تَيَسَّرَ مِنَ الْقُرْآنِ عَلِمَ أَنْ سَيَكُونُ

مِنْكُمْ مَرْضًى وَآخَرُونَ يَضْرِبُونَ فِي الْأَرْضِ يَبْتَغُونَ مِنْ فَضْلِ اللَّهِ وَآخَرُونَ يُقَاتِلُونَ فِي سَبِيلِ

اللَّهِ فَاقْرَءُوا مَا تَيَسَّرَ مِنْهُ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَقَرُّوا بِمَا قَرَّ اللَّهُ قَرَّهَا حَسَنًا وَمَا تُقَدِّمُوا

لَأَنْفُسِكُمْ مِنْ خَيْرٍ تَجِدُوهُ عِنْدَ اللَّهِ هُوَ خَيْرٌ وَأَعْظَمُ أَجْرًا وَاسْتَغْفِرُوا لِلَّهِ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

(٢٠)

20 . Surely your '*Rabb*' knows that you pass in prayer nearly two-thirds of the night, and half of it, and a third of it, and a party of those with you; and **Allah** measures the night and the day. He

knows that you are not able to do it, so He has turned to you, therefore read what is easy of the *Quran*. He knows that there must be among you sick, and others who travel in the land seeking of the bounty of **Allah**, and others who fight in **Allah's** way, therefore read as much of it as is easy, and keep up prayer and pay the *Zakat* (Ismsgiving) and offer to **Allah** a goodly gift, and whatever of good you send on beforehand for yourselves, you will find it with **Allah**; that is best and greatest in reward; and ask forgiveness of **Allah**; surely **Allah** is *Ghafoor-rur Raheem* (The Forgiving, The Merciful).

Surah 74 . Al-Muddaththir (The One Wrapped Up)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

يَا أَيُّهَا الْمُدَّثِّرُ (١)

1 . Ya Ayohal Muddaththir! (O you who are clothed)!

قُمْ فَأَنْذِرْ (٢)

2 . Arise and warn,

وَرَبَّكَ فَكَبِّرْ (٣)

3 . And your 'Rabb' do magnify,

وَتِيَابَكَ فَطَهِّرْ (٤)

4 . And your garments do purify,

وَالرُّجُزَ فَاهْجُرْ (٥)

5 . And uncleanness do shun,

وَلَا تَمُنَّنِ تَسْتَكْبِرُ (٦)

6 . And bestow not Favours that you may receive again with increase,

وَلِرَبِّكَ فَاصْبِرْ (٧)

7 . And for the sake of your 'Rabb', be patient.

فَإِذَا نُقِرَ فِي النَّاقُورِ (٨)

8 . For when the trumpet is sounded,

فَذَلِكَ يَوْمٌ مِّنْ يَّوْمٍ عَسِيرٍ (٩)

9 . That, shall be a difficult day,

عَلَى الْكَافِرِينَ غَيْرِ يَسِيرٍ (١٠)

10 . For the unbelievers, anything but easy.

ذُرِّيَّاتِي وَمَنْ خَلَقْتُ وَحِيدًا (١١)

11 . Leave Me and him whom I created alone,

وَجَعَلْتُ لَهُ مَالًا مَّمْدُودًا (١٢)

12 . And give him vast riches,

وَبَيْنَ شُهُودًا (١٣)

13 . And sons dwelling in his presence,

وَمَهَّدْتُ لَهُ تَمْهِيدًا (١٤)

14 . And I adjusted affairs for him adjustably;

ثُمَّ يَطْمَعُ أَنْ أَزِيدَ (١٥)

15 . And yet he desires that I should add more!

كَلَّا إِنَّهُ كَانَ لِآيَاتِنَا عَنِيدًا (١٦)

16 . By no means! surely he offers opposition to Our communications.

سَأُرْهِقُهُ صَعُودًا (١٧)

17 . Soon will make a distressing punishment overtake him.

إِنَّهُ فَكَّرَ وَقَدَّمَ (١٨)

18 . Surely he reflected and guessed,

فَقُتِلَ كَيْفَ قَدَّمَ (١٩)

19 . But may he be cursed how he plotted;

ثُمَّ قُتِلَ كَيْفَ قَدَّمَ (٢٠)

20 . Again, may he be cursed how he plotted;

ثُمَّ نَظَرَ (٢١)

21 . Then he looked,

ثُمَّ عَبَسَ وَبَسَرَ (٢٢)

22 . Then he frowned and scowled,

ثُمَّ أَدْبَرَ وَاسْتَكْبَرَ (٢٣)

23 . Then he turned back and was big with pride,

فَقَالَ إِنَّ هَذَا إِلا سِحْرٌ يُؤْتَرُ (٢٤)

24 . Then he said: This is nothing but enchantment, narrated;

إِنَّ هَذَا إِلا قَوْلُ الْبَشَرِ (٢٥)

25 . This is nothing but the word of a mortal.

سَأُضْلِيهِ سَقَرًا (٢٦)

26 . Will cast him into Hell-fire

وَمَا أَدْرَاكَ مَا سَقَرًا (٢٧)

27 . And what will make you realize what Hell-fire is?

لَا تَبْقَىٰ وَلَا تَذَرُ (٢٨)

28 . It leaves nothing nor does it spare anything.

لَوْ أَحَاطَ لِلْبَشَرِ (٢٩)

29 . It scorches the mortal.

عَلَيْهَا تِسْعَةَ عَشَرَ (٣٠)

30 . Over it are nineteen.

وَمَا جَعَلْنَا أَصْحَابَ النَّارِ إِلَّا مَلَائِكَةً وَمَا جَعَلْنَا عِدَّتَهُمْ إِلَّا فِتْنَةً لِلَّذِينَ كَفَرُوا وَالْيَسْتَكْفِرِينَ الَّذِينَ
أُوتُوا الْكِتَابَ وَيَزْدَادَ الَّذِينَ آمَنُوا إِيمَانًا وَلَا يَرْتَابَ الَّذِينَ أُوتُوا الْكِتَابَ وَالْمُؤْمِنُونَ وَلِيَقُولَ
الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ وَالْكَافِرُونَ مَاذَا أَرَادَ اللَّهُ بِهَذَا مَثَلًا كَذَلِكَ يُضِلُّ اللَّهُ مَن يَشَاءُ وَيَهْدِي
مَن يَشَاءُ وَمَا يَعْلَمُ جُنُودَ رَبِّكَ إِلَّا هُوَ وَمَا هِيَ إِلَّا ذِكْرَىٰ لِلْبَشَرِ (٣١)

31 . And We have not made the wardens of the fire others than angels, and We have not made their number but as a trial for those who disbelieve, that those who have been given The Book may be certain and those who believe may increase in faith, and those who have been given The Book and the believers may not doubt, and that those in whose hearts is a disease and the unbelievers may say: "What does Allah mean by this parable? Thus does Allah leave to stray whom He pleases, and He guides whom He pleases, and none knows the hosts of your 'Rabb' but He Himself; and this is nothing but a reminder to the mortals.

كَلَّا وَالْقَمَرَ (٣٢)

32 . No; I swear by the moon,

وَاللَّيْلِ إِذَا دُبَّرَ (٣٣)

33 . And the night when it departs,

وَالصُّبْحِ إِذَا اسْفَرَّ (٣٤)

34 . And the daybreak when it shines;

إِنَّمَا لِاحْدَى الْكُبَرِ (٣٥)

35 . Surely it is one of the gravest,

نَذِيرًا لِلْبَشَرِ (٣٦)

36 . A warning to mortals,

لِمَنْ شَاءَ مِنْكُمْ أَنْ يَتَقَدَّمَ أَوْ يَتَأَخَّرَ (٣٧)

37 . To him among you who wishes to go forward or remain behind.

كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِينَةٌ (٣٨)

38 . Every soul is held in pledge for what it earns,

إِلَّا أَصْحَابَ الْيَمِينِ (٣٩)

39 . Except the people of the right hand,

فِي جَنَّاتٍ يَتَسَاءَلُونَ (٤٠)

40 . In *Jannat* (garden), they shall ask each other

عَنِ الْمُجْرِمِينَ (٤١)

41. About the guilty:

مَا سَلَكَكُمْ فِي سَقَرٍ (٤٢)

42. What has brought you into Hell-Fire

قَالُوا لَمْ نَكُ مِنَ الْمُصَلِّينَ (٤٣)

43. They shall say: "We were not of those who prayed;

وَلَمْ نَكُ نَطْعِمُ الْمِسْكِينَ (٤٤)

44. And we used not to feed the poor;

وَكُنَّا نَحْوُ مَنْعِ الْخَائِضِينَ (٤٥)

45. And we used to enter into vain discourse with those who entered into vain discourses.

وَكُنَّا نَكْذِبُ يَوْمَ الدِّينِ (٤٦)

46. And we used to call the day of judgment a lie;

حَتَّىٰ آتَانَا الْيَقِينَ (٤٧)

47. Till death overtook us.

فَمَا تَنْفَعُهُمْ شَفَاعَةُ الشَّافِعِينَ (٤٨)

48. So the intercession of intercessors shall not avail them.

فَمَا لَهُمْ عَنِ التَّذْكَرَةِ مُعْرِضِينَ (٤٩)

49. What is then the matter with them, that they turn away from the admonition

كَأَنَّهُمْ حُمُرٌ مُسْتَنْفِرَةٌ (٥٠)

50. As if they were asses taking flight

فَرَّتْ مِنْ قَسْوَرَةٍ (٥١)

51 . That had fled from a lion?

بَلْ يُرِيدُ كُلُّ امْرِئٍ مِنْهُمْ أَنْ يُؤْتَى صُحُفًا مُنشَرَةً (٥٢)

52 . No; every one of them desires that he may be given pages spread out;

كَلَّا بَلْ لَا يَخَافُونَ الْآخِرَةَ (٥٣)

53 . No! but they do not fear the hereafter.

كَلَّا إِنَّهُ تَذْكِرَةٌ (٥٤)

54 . No! it is surely an admonition.

فَمَنْ شَاءَ ذَكَرْهُ (٥٥)

55 . So whoever pleases may mind it.

وَمَا يَذْكُرُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ هُوَ أَهْلُ التَّقْوَى وَأَهْلُ الْمَعْفِرَةِ (٥٦)

56 . And they will not mind unless Allah please. He is worthy to be feared and worthy to forgive.

Surah 75 . Al-Qiyammat (The Day of Resurrection)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

لَا أُقْسِمُ بِيَوْمِ الْقِيَامَةِ (١)

1 . No! I swear by Qiyammat (the day of resurrection).

وَلَا أُقْسِمُ بِالنَّفْسِ اللَّوَّامَةِ (٢)

2 . No! I swear by the self-accusing soul.

أَيَحْسَبُ الْإِنْسَانُ أَلَّنْ نَجْمَعُ عِظَامَهُ (٣)

3 . Does man think that We shall not gather his bones?

بَلَىٰ قَادِرِينَ عَلَىٰ أَنْ نَسْوِيَّ بَنَانَهُ (٤)

4 . Yes! We are able to make complete his very fingertips

بَلْ يُرِيدُ الْإِنْسَانُ لِيَفْجُرَ أَمَامَهُ (٥)

5 . No! man desires to give the lie to what is before him.

يَسْأَلُ أَيَّانَ يَوْمِ الْقِيَامَةِ (٦)

6 . He asks: When is Qiyammat (the day of resurrection)?

فَإِذَا بَرِقَ الْبَصَرُ (٧)

7 . So when the sight becomes dazed,

وَحَسَفَ الْقَمَرُ (٨)

8 . And the moon becomes dark,

وَجُمِعَ الشَّمْسُ وَالْقَمَرُ (٩)

9 . And the sun and the moon are brought together,

يَقُولُ الْإِنْسَانُ يَوْمَئِذٍ أَيْنَ الْمَفْرُ (١٠)

10 . Man shall say on that day: where is he refuge?

كَلَّا لَا وَزَرَ (١١)

11 . By no means! there shall be no place of refuge!

إِلَىٰ رَبِّكَ يَوْمَئِذٍ الْمُسْتَقَرُّ (١٢)

12 . With your 'Rabb' alone shall on that day be the place of rest.

يُنَبِّأُ الْإِنْسَانَ يَوْمَئِذٍ بِمَا قَدَّمَ وَأَخَّرَ (١٣)

13 . Man shall on that day be informed of what he sent before and put off.

بَلِ الْإِنْسَانِ عَلَىٰ نَفْسِهِ بَصِيرَةٌ (١٤)

14 . No! man is evidence against himself,

وَلَوْ أَلْقَىٰ مَعَاذِيرَهُ (١٥)

15 . Though he puts forth his excuses.

لَا تُحْرِكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ (١٦)

16 . Do not move your tongue with it to make haste with it,

إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ (١٧)

17 : Surely on Us (devolves) the collecting of it and the reciting of it.

فَإِذَا قُرَأْنَاهُ فَاتَّبِعْ قُرْآنَهُ (١٨)

18 . Therefore when We have recited it, follow its recitation.

ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ (١٩)

19 . Again on Us (devolves) the explaining of it.

كَلَّا بَلْ تُحِبُّونَ الْعَاجِلَةَ (٢٠)

20 . No! But you love the present life,

وَتَذَرُونَ الْآخِرَةَ (٢١)

21 . And neglect the hereafter.

وَجُوهٌ يَوْمَئِذٍ نَّاصِرَةٌ (٢٢)

22 . (Some) faces on that day shall be bright,

إِلَىٰ رَبِّهَا نَاظِرَةٌ (٢٣)

23 . Looking to their 'Rabb'.

وَوُجُوهٌ يَوْمَئِذٍ بَاسِرَةٌ (٢٤)

24 . And (other) faces on that day shall be gloomy,

تَظُنُّ أَنْ يُفْعَلَ بِهَا فَاقِرَةٌ (٢٥)

25 . Knowing that there will be made to befall them some great calamity.

كَلَّا إِذَا بَلَغَتِ التَّرَاقِيَ (٢٦)

26 . No! When it comes up to the throat,

وَقِيلَ مَنْ رَاقٍ (٢٧)

27 . And it is said: Who will be a magician?

وَوَظَنَّ أَنَّهٗ الْفِرَاقُ (٢٨)

28 . And he is sure that it is the parting

وَالْتَعَتِ السَّاقُ بِالسَّاقِ (٢٩)

29 . And affliction is combined with affliction;

إِلَى رَبِّكَ يَوْمَئِذٍ الْمَسَاقُ (٣٠)

30 . To your '*Rabb*' on that day shall be the driving.

فَلَا صَدَّقَ وَلَا صَلَّى (٣١)

31 . So he did not accept the truth, nor did he pray,

وَلَكِنْ كَذَّبَ وَتَوَلَّى (٣٢)

32 . But called the truth a lie and turned back,

ثُمَّ ذَهَبَ إِلَى أَهْلِهِ يَتَمَطَّى (٣٣)

33 . Then he went to his followers, walking away in haughtiness.

أَوْلَىٰ لَكَ فَأَوْلَىٰ (٣٤)

34 . Nearer to you (is destruction) and nearer,

ثُمَّ أَوْلَىٰ لَكَ فَأَوْلَىٰ (٣٥)

35 . Again nearer to you and nearer.

أَيُّحْسَبِ الْإِنْسَانُ أَنْ يُتْرَكَ سُدًى (٣٦)

36 . Does man think that he is to be left to wander without an aim?

أَلَمْ يَكُ نُطْفَةً مِنْ مَنِيٍّ يُمْنَىٰ (٣٧)

37 . Was he not a small seed in the seminal elements,

ثُمَّ كَانَ عَلَقَةً فَخَلَقَ فَسَوَّىٰ (٣٨)

38 . Then he was a clot of blood, so He created then made perfect.

فَجَعَلَ مِنْهُ الذَّكَرَ وَالْأُنثَى (٣٩)

39 . Then He made of him two kinds, the male and the female.

أَلَيْسَ ذَلِكَ بِقَادِرٍ عَلَى أَنْ يُحْيِيَ الْمَوْتَى (٤٠)

40 . Is it not that He is able to give life to the dead?

Surah 76 . Ad-Dahr (Time) or Insaan (Man)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

هَلْ أَتَى عَلَى الْإِنْسَانِ حِينٌ مِّنَ الدَّهْرِ لَمْ يَكُنْ شَيْئًا مَّذْكُورًا (١)

1 . There surely came over man a period of time when he was a thing not worth mentioning.

إِنَّا خَلَقْنَا الْإِنْسَانَ مِنْ نُّطْفَةٍ أَمْشَاجٍ نَّبْتَلِيهِ فَجَعَلْنَاهُ سَمِيعًا بَصِيرًا (٢)

2 . Surely We have created man from a small life-germ uniting: We mean to try him, so We have made him hearing, seeing.

إِنَّا هَدَيْنَاهُ السَّبِيلَ إِمَّا شَاكِرًا وَإِمَّا كَفُورًا (٣)

3 . Surely We have shown him the way: he may be thankful or unthankful.

إِنَّا أَعْتَدْنَا لِلْكَافِرِينَ سَلَاسِلًا وَأَغْلَالًا وَسَعِيرًا (٤)

4 . Surely We have prepared for the unbelievers chains and shackles and a burning fire.

إِنَّ الْأَبْرَارَ يَشْرَبُونَ مِنْ كَأْسٍ كَانَ مِزَاجُهَا كَافُورًا (٥)

5 . Surely the righteous shall drink of a cup the admixture of which is camphor

عَيْنًا يَشْرَبُ بِهَا عِبَادُ اللَّهِ يُفَجِّرُونَهَا تَفْجِيرًا (٦)

6 . A fountain from which the servants of Allah shall drink; they make it to flow a flowing forth.

يُوفُونَ بِالنَّذْرِ وَيَخَافُونَ يَوْمًا كَانَ شَرُّهُ مُسْتَطِيرًا (٧)

7 . They fulfill vows and fear a day the evil of which shall be spreading far and wide.

وَيُطْعَمُونَ الطَّعَامَ عَلَى حُبِّهِ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا (٨)

8 . And they give food out of love for Him to the poor and the orphan and the captive:

إِنَّمَا نُطْعِمُكُمْ لِرِجَائِكُمْ لَوْلَا شُكْرُكُمْ لَآتَيْنَاكُمْ مِنْ رَبِّنا يَوْمًا عَسَافًا (٩)

9 . We only feed you for Allah's sake; we desire from you neither reward nor thanks:

إِنَّا نَخَافُ مِنْ رَبِّنا يَوْمًا غَمًّى أَسِيرًا (١٠)

10 . Surely we fear from our 'Rabb' a stern, distressful day.

فَوَقَّاهُمُ اللَّهُ شَرَّ ذَلِكَ الْيَوْمِ وَلَقَّاهُمْ نَضْرَةً وَسُرُورًا (١١)

11 . Therefore Allah will guard them from the evil of that day and cause them to meet with ease and happiness;

وَجَزَاهُمْ بِمَا صَبَرُوا جَنَّةً وَحَرِيرًا (١٢)

12 . And reward them, because they were patient, with garden and silk,

مُتَّكِنِينَ فِيهَا عَلَى الْأَرَائِكِ لَا يَرُونَ فِيهَا شَمْسًا وَلَا زَمْهَرِيرًا (١٣)

13 . Reclining therein on raised couches, they shall find therein neither the sun nor intense cold.

وَدَانِيَةً عَلَيْهِمْ ظِلَالُهَا وَذُلَّتْ قُطُوفُهَا تَدْلِيلًا (١٤)

14 . And close down upon them its shadows, and its fruits shall be made near, being easy to reach.

وَيُطَافُ عَلَيْهِمْ بِآنِيَةٍ مِنْ فِضَّةٍ وَأَكْوَابٍ كَانَتْ قَوَارِيرًا (١٥)

15 . And there shall be made to go round about them vessels of silver and goblets which are of glass,

قَوَارِيرٍ مِنْ فِضَّةٍ قَدَّرُوهَا تَقْدِيرًا (١٦)

16 . Glass, made of silver; they have measured them according to a measure.

وَيُسْقَوْنَ فِيهَا كَأْسًا كَانَ مِزَاجُهَا زَنْجَبِيلًا (١٧)

17 . And they shall be made to drink therein a cup the admixture of which shall be ginger,

عَيْنًا فِيهَا تُسَمَّى سَلْسَبِيلًا (١٨)

18 . A fountain therein which is named *Salsabeel*.

وَيُطَوَّفُ عَلَيْهِمْ وَلَدَانٌ مُخَلَّدُونَ إِذَا رَأَيْتَهُمْ حَسِبْتَهُمْ لُؤْلُؤًا مَنثُورًا (١٩)

19 . And round about them shall go youths never altering in age; when you see them you will think them to be scattered pearls.

وَإِذَا رَأَيْتَ ثَمَّ رَأَيْتَ نَعِيمًا وَمُلْكًا كَبِيرًا (٢٠)

20 . And when you see there, you shall see blessings and a great kingdom.

عَلَيْهِمْ ثِيَابٌ سُنْدُسٍ خُضْرٌ وَإِسْتَبْرَقٌ وَحُلُّو أَسَاوِرَ مِنْ فِضَّةٍ وَسَقَاهُمْ رَبُّهُمْ شَرَابًا طَهُورًا (٢١)

21 . Upon them shall be garments of fine green silk and thick silk interwoven with gold, and they shall be adorned with bracelets of silver, and their 'Rabb' shall make them drink a pure drink.

إِنَّ هَذَا كَانَ لَكُمْ جَزَاءً وَكَانَ سَعْيُكُمْ مَشْكُورًا (٢٢)

22 . Surely this is a reward for you, and your striving shall be recompensed.

إِنَّا نَحْنُ نَزَّلْنَا عَلَيْكَ الْقُرْآنَ تَنْزِيلًا (٢٣)

23 . Surely We Ourselves have revealed the *Quran* to you revealing it in portions.

فَاصْبِرْ لِحُكْمِ رَبِّكَ وَلَا تَطِعْ مِنْهُمْ آثِمًا أَوْ كَفُورًا (٢٤)

24 . Therefore wait patiently for the command of your 'Rabb', and obey not from among them a sinner or an ungrateful one.

وَاذْكُرِ اسْمَ رَبِّكَ بُكْرَةً وَأَصِيلًا (٢٥)

25 . And glorify the name of your 'Rabb' morning and evening.

وَمِنَ اللَّيْلِ فَاسْجُدْ لَهُ وَسَبِّحْهُ لَيْلًا طَوِيلًا (٢٦)

26 . And during part of the night adore Him, and give glory to Him a long (part of the) night.

إِنَّ هَؤُلَاءِ يُجِبُّونَ الْعَاجِلَةَ وَيَذَرُونَ وَرَاءَهُمْ يَوْمًا ثَقِيلًا (٢٧)

27 . Surely these love the transitory and neglect a grievous day before them.

نَحْنُ خَلَقْنَاهُمْ وَشَدَدْنَا أَسْرَهُمْ وَإِذَا شِئْنَا بَدَّلْنَا أَمْثَلَهُمْ تَبْدِيلًا (٢٨)

28 . We created them and made firm their make, and when We please We will bring in their place the likes of them by a change.

إِنَّ هَذِهِ تَذَكُّرَةٌ فَمَنْ شَاءَ اتَّخَذْ إِلَىٰ رَبِّهِ سَبِيلًا (٢٩)

29 . Surely this is a reminder, so whoever pleases takes to his 'Rabb' a way.

وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا (٣٠)

30 . And you do not please except that Allah please, surely Allah is Aleem-man Hakeem (The High, The Wise);

يُدْخِلْ مَنْ يَشَاءُ فِي رَحْمَتِهِ وَالظَّالِمِينَ أَعَدَّ لَهُمْ عَذَابًا أَلِيمًا (٣١)

31 . He makes whom He pleases to enter into His mercy; and the unjust, He has prepared for them a painful Punishment.

Surah 77 . Al-Mursalat (Those Sent Forth)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

وَالْمُرْسَلَاتِ عُرْفًا (١)

1 . I swear by the emissary winds, sent one after another (for men's benefit),

فَالْعَاصِفَاتِ عَصْفًا (٢)

2 . By the raging hurricanes,

وَالنَّاشِرَاتِ نَشْرًا (٣)

3 . Which scatter clouds to their destined places,

فَالفَارِقَاتِ فَرْقًا (٤)

4 . Then separate them one from another,

فَالْمُلْقِيَاتِ ذِكْرًا (٥)

5 . Then I swear by the angels who bring down the revelation,

عَذْرًا أَوْ تَذْرًا (٦)

6 . To clear or to warn.

إِنَّمَا تُوعَدُونَ لَوَاقِعٌ (٧)

7 . Most surely what you are threatened with must come to pass.

فَإِذَا النُّجُومُ طُمِسَتْ (٨)

8 . So when the stars are made to lose their light,

وَإِذَا السَّمَاءُ فُرِجَتْ (٩)

9 . And when the heaven is rent asunder,

وَإِذَا الْجِبَالُ سُيِّفَتْ (١٠)

10 . And when the mountains are carried away as dust,

وَإِذَا الرُّسُلُ أُقْبِتَتْ (١١)

11 . And when the Rasools (apostles) are gathered at their appointed time

لَأَيِّ يَوْمٍ أُجِّلَتْ (١٢)

12 . To what day is the doom fixed?

لِيَوْمِ الْفَصْلِ (١٣)

13 . To the day of decision.

وَمَا أَدْرَاكَ مَا يَوْمُ الْفَصْلِ (١٤)

14 . And what will make you comprehend what the day of decision is?

وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ (١٥)

15 . Woe on that day to the rejecters.

أَلَمْ هُمْ الْآوَّلِينَ (١٦)

16 . Did We not destroy the former generations?

ثُمَّ نَتَّبِعُهُمُ الْآخِرِينَ (١٧)

17 . Then did We follow them up with later ones.

كَذَلِكَ نَفْعَلُ بِالْمُجْرِمِينَ (١٨)

18 . Thus shall We deal with the guilty.

وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ (١٩)

19 . Woe on that day to the rejecters.

أَلَمْ نَخْلُقْكُمْ مِنْ مَاءٍ مَهِينٍ (٢٠)

20 . Did We not create you from contemptible water?

فَجَعَلْنَاهُ فِي قَرَارٍ مَكِينٍ (٢١)

21 . Then We placed it in a secure resting-place,

إِلَىٰ قَدَرٍ مَعْلُومٍ (٢٢)

22 . Till an appointed term,

فَقَدَرْنَا فَنِعْمَ الْقَادِرُونَ (٢٣)

23 . So We proportion it; how well are We at proportioning.

وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ (٢٤)

24 . Woe on that day to the rejecters.

أَلَمْ نَجْعَلِ الْأَرْضَ كِفَاتًا (٢٥)

25 . Have We not made the earth to draw together to itself,

أَحْيَاءَ وَأَمْوَاتًا (٢٦)

26 . The living and the dead,

وَجَعَلْنَا فِيهَا رَوَاسِيًّا شَالِحَاتٍ وَأَسْقَيْنَاكُمْ مَاءً فُرَاتًا (٢٧)

27 . And made therein lofty mountains, and given you to drink of sweet water?

وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ (٢٨)

28 . Woe on that day to the rejecters.

انْطَلِقُوا إِلَىٰ مَا كُنتُمْ بِهِ تُكَذِّبُونَ (٢٩)

29 . Walk on to that which you called a lie.

انْطَلِقُوا إِلَىٰ ظِلٍّ ذِي ثَلَاثِ شُعَبٍ (٣٠)

30 . Walk on to the covering having three branches,

لَا ظِلِيلٍ وَلَا يُغْنِي مِنَ اللَّهَبِ (٣١)

31 . Neither having the coolness of the shade nor availing against the flame.

إِنَّهَا تَرْمِي بِشَرَرٍ كَالْقَصْرِ (٣٢)

32 . Surely it sends up sparks like palaces,

كَأَنَّهُ جِمَالَةٌ صُفْرٌ (٣٣)

33 . As if they were tawny camels.

وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ (٣٤)

34 . Woe on that day to the rejecters.

هَذَا يَوْمٌ لَا يَنْطِقُونَ (٣٥)

35 . This is the day on which they shall not speak,

وَلَا يُؤْذَنُ لَهُمْ فَيَعْتَذِرُونَ (٣٦)

36 . And permission shall not be given to them so that they should offer excuses.

وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ (٣٧)

37 . Woe on that day to the rejecters.

هَذَا يَوْمُ الْفَصْلِ جَمَعْنَاكُمْ وَالْأُولَىٰ (٣٨)

38 . This is the day of decision: We have gathered you and those of past.

فَإِنْ كَانَ لَكُمْ كَيْدٌ فَكِيدُوا (٣٩)

39 . So if you have a plan, plan against Me.

وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ (٤٠)

40 . Woe on that day to the rejecters.

إِنَّ الْمُتَّقِينَ فِي ظِلَالٍ وَعُيُونٍ (٤١)

41. Surely those who ward off evil shall be amid shades and fountains,

وَفَوَاكِهَ مِمَّا يَشْتَهُونَ (٤٢)

42. And fruits such as they desire.

كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا كُنْتُمْ تَعْمَلُونَ (٤٣)

43. Eat and drink pleasantly because of what you did.

إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ (٤٤)

44. Surely thus do We reward the doers of good.

وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ (٤٥)

45. Woe on that day to the rejecters.

كُلُوا وَتَمَتَّعُوا قَلِيلًا إِنَّكُمْ كُنْتُمْ جُرْمُونَ (٤٦)

46. Eat and enjoy yourselves for a little; surely you are guilty.

وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ (٤٧)

47. Woe on that day to the rejecters.

وَإِذَا قِيلَ لَهُمْ ارْكَعُوا لَا يَرْكَعُونَ (٤٨)

48. And where it is said to them: Bow down, they do not bow down.

وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ (٤٩)

49. Woe on that day to the rejecters.

فِي أَيِّ حَدِيثٍ بَعْدَ ذَلِكَ يَأْتِي (٥٠)

50. In what announcement, then, after it, will they believe?