

*Sūrah al-Mulk¹⁷¹¹**Bismillāhir-Rahmānir-Raheem*

سُورَةُ الْمُلْكِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. Blessed is He in whose hand is dominion, and He is over all things competent –
2. [He] who created death and life to test you [as to] which of you is best in deed – and He is the Exalted in Might, the Forgiving –
3. [And] who created seven heavens in layers.¹⁷¹² You do not see in the creation of the Most Merciful any inconsistency. So return [your] vision [to the sky]; do you see any breaks?
4. Then return [your] vision twice again.¹⁷¹³ [Your] vision will return to you humbled while it is fatigued.
5. And We have certainly beautified the nearest heaven with lamps [i.e., stars] and have made [from] them what is thrown at the devils¹⁷¹⁴ and have prepared for them the punishment of the Blaze.
6. And for those who disbelieved in their Lord is the punishment of Hell, and wretched is the destination.
7. When they are thrown into it, they hear from it a [dreadful] inhaling while it boils up.

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

الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَجْلُوكُمْ أَئِيمَكُمْ
أَحْسَنُ عَمَلاً وَهُوَ أَعْزَيزُ الْغَفُورِ ﴿٢﴾

الَّذِي خَلَقَ سَبْعَ سَمَوَاتٍ طَبَاقًا مَا تَرَى
فِي خَلْقِ الْرَّحْمَنِ مِنْ تَفْوِيتٍ فَارْجِعِ
الْبَصَرَ هَلْ تَرَى مِنْ فُطُورٍ ﴿٣﴾

ثُمَّ أَرْجِعِ الْبَصَرَ كَرَيْنَ يَنْقَلِبُ إِلَيْكَ
الْبَصَرُ حَاسِنًا وَهُوَ حَسِيرٌ ﴿٤﴾

وَلَقَدْ رَيَّا السَّمَاءَ الْدُّنْيَا بِمَصْبِحٍ
وَجَعَلْنَاهَا رُجُومًا لِلشَّيَاطِينِ وَأَعْنَدَنَا هُنْ
عَذَابَ الْسَّعِيرِ ﴿٥﴾

وَلِلَّذِينَ كَفَرُوا بِرَبِّهِمْ عَذَابُ جَهَنَّمَ وَبِئْسَ
الْمَصِيرُ ﴿٦﴾

إِذَا أَلْقُوا فِيهَا سَمِعوا هَذَا شَيْقًا وَهِيَ تَفُورُ
﴿٧﴾

¹⁷¹¹ *Al-Mulk*: Dominion.

¹⁷¹² i.e., one covering or fitting over the other.

¹⁷¹³ i.e., repeatedly.

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

8. It almost bursts with rage. Every time a company is thrown into it, its keepers ask them, "Did there not come to you a warner?"
9. They will say, "Yes, a warner had come to us, but we denied and said, 'Allāh has not sent down anything. You are not but in great error.'"
10. And they will say, "If only we had been listening or reasoning, we would not be among the companions of the Blaze."
11. And they will admit their sin, so [it is] alienation¹⁷¹⁵ for the companions of the Blaze.
12. Indeed, those who fear their Lord unseen will have forgiveness and great reward.
13. And conceal your speech or publicize it; indeed, He is Knowing of that within the breasts.
14. Does He who created not know,¹⁷¹⁶ while He is the Subtle,¹⁷¹⁷ the Aware?
15. It is He who made the earth tame¹⁷¹⁸ for you – so walk among its slopes and eat of His provision – and to Him is the resurrection.
16. Do you feel secure that He who is above¹⁷¹⁹ would not cause the

تَكَادُ تَمِيزُ مِنْ الْغَيْظِ كُلَّمَا أَلْقَى فِيهَا فَوْجٌ

سَأَهْمَمْ حَزَّتْهَا أَلْمَ يَأْتِيهَا نَذِيرٌ

قَالُوا بَلَى قَدْ جَاءَنَا نَذِيرٌ فَكَذَّبَنَا وَقُلْنَا مَا

نَرَأَ اللَّهُ مِنْ شَيْءٍ إِنَّ أَنْتُمْ إِلَّا فِي ضَلَالٍ

كَبِيرٌ

وَقَالُوا لَوْ كُنَّا نَشْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِي

أَصْحَبِ السَّعْيِ

فَاعْرُفُوا بِدَنَبِهِمْ فَسُخْنًا لَا صَاحِبٍ

السَّعْيِ

إِنَّ الَّذِينَ سَخَّنُونَ رَبَّهُمْ بِالْغَيْبِ لَهُمْ

مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ

وَأَسِرُوا قَوْلَكُمْ أَوْ أَجْهَرُوا بِهِ إِنَّهُ رَعِيمٌ

بِذَاتِ الْأَصْدُورِ

أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ الْلَّطِيفُ الْخَبِيرُ

هُوَ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ ذُلْلًا فَامْشُوا

فِي مَنَاكِبِهَا وَكُلُوا مِنْ رِزْقِهِ وَإِلَيْهِ النُّشُورُ

أَمِنْتُمْ مَنْ فِي السَّمَاءِ أَنْ تَخْسِفَ بِكُمْ

¹⁷¹⁵ From all good and from Allāh's mercy.

¹⁷¹⁶ Another accepted meaning is "Does He not know those whom He created...?"

¹⁷¹⁷ Refer to footnote of 6:103.

¹⁷¹⁸ i.e., stable and subservient.

¹⁷¹⁹ Literally, "in ascendancy" or "over the heaven."

earth to swallow you and suddenly it would sway?¹⁷²⁰

الْأَرْضَ فَإِذَا هَـَ تَمُورٌ ﴿١﴾

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

أَمْ أَمِنْتُمْ مَـَنْ فِي السَّمَاءِ أَنْ يُرْسِلَ عَلَيْكُمْ

حَاصِبًا فَسَعَامُونَ كَيْفَ تَذَرِّيـرٌ ﴿٢﴾

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

وَلَقَدْ كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ فَكَيْفَ كَانَ

نَكِيرٌ ﴿٣﴾

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

أَوْلَمْ يَرَوْا إِلَى الظَّبَابِ فَوَهْمٌ صَافَّٰتِ

وَيَقْبِضُنَّ مَا يُمُسْكُهُنَّ إِلَّا الرَّحْمَنُ إِنَّهُ

بِكُلِّ شَيْءٍ بَصِيرٌ ﴿٤﴾

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

أَمْنَ هَذَا الَّذِي هُوَ جُنْدٌ لَكُمْ يَنْصُرُكُمْ

مِنْ دُونِ الرَّحْمَنِ إِنِّي أَكَفِرُونَ إِلَّا فِي غُرُورٍ ﴿٥﴾

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

أَمْنَ هَذَا الَّذِي يَرْزُقُكُمْ إِنْ أَمْسَكَ رِزْقَهُ

بَلْ لَهُوا فِي عُثُوٍ وَنُفُورٍ ﴿٦﴾

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

أَفَمَنْ يَمْشِي مُكْبِتاً عَلَى وَجْهِهِ أَهْدَىٰ

أَمْنَ يَمْشِي سَوِيًّا عَلَى صِرَاطٍ مُّسْتَقِيمٍ ﴿٧﴾

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

فُلْ نَـَ هُوَ الَّذِي أَنْشَأَكُمْ وَجَعَلَ لَكُمُ الْسَّمْعَ

وَالْأَبْصَارَ وَالْأَفْيَـةَ قَلِيلًا مَا تَشْكُرُونَ ﴿٨﴾

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

فُلْ نَـَ هُوَ الَّذِي ذَرَأَكُمْ فِي الْأَرْضِ وَإِلَيْهِ

تَحْشِرُونَ ﴿٩﴾

¹⁷²⁰In a circular motion, as in an earthquake.

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

وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِن كُنْتُمْ
صَدِيقِينَ ﴿١﴾

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

قُلْ إِنَّمَا الْعِلْمُ عِنْدَ اللَّهِ وَإِنَّمَا أَنَا نَذِيرٌ
مُّبِينٌ ﴿٢﴾

27. But when they see it¹⁷²¹ approaching, the faces of those who disbelieve will be distressed, and it will be said, "This is that for which you used to call."¹⁷²²

فَلَمَّا رَأَوْهُ زُلْفَةً سَيِّئَتْ وُجُوهُ الظَّالِمِينَ
كَفَرُوا وَقَيَّلَ هَذَا الَّذِي كُنْتُمْ يَدْعُونَ ﴿٣﴾

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

قُلْ أَرَأَيْتُمْ إِنْ أَهْلَكَنِي اللَّهُ وَمَنْ مَعَيْ أَوْ
رَحْمَنَنِي فَمَنْ سُخِّرُ الْكَافِرِينَ مِنْ عَذَابِ أَيمَنِي
﴿٤﴾

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

قُلْ هُوَ الرَّحْمَنُ إِنَّمَا يَعْلَمُ تَوْكِلَنَا
فَسَتَعْلَمُونَ مَنْ هُوَ فِي ضَلَالٍ مُّبِينٍ ﴿٥﴾

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

قُلْ أَرَأَيْتُمْ إِنْ أَصْبَحَ مَاءُكُمْ عَوْرًا فَمَنْ
يَأْتِي بِمَاءٍ مَّعِينٍ ﴿٦﴾

¹⁷²¹The punishment of which they were warned.

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

¹⁷²³i.e., inform me.

*Sūrah al-Qalam¹⁷²⁴**Bismillāhir-Rahmānir-Raheem***سُورَةُ الْقَلْمَنْ****بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ**

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

نَّ وَالْقَلْمَنْ وَمَا يَسْطُرُونَ ﴿١﴾**مَا أَنْتَ بِنِعْمَةِ رَبِّكَ بِمَجْنُونٍ** ﴿٢﴾**وَإِنَّ لَكَ لَأْجَرًا غَيْرَ مَمْنُونٍ** ﴿٣﴾**وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ** ﴿٤﴾**فَسَتُبْصِرُ وَيُبَصِّرُونَ** ﴿٥﴾**بِأَيِّكُمْ الْمُفَتَّنُونَ** ﴿٦﴾**إِنْ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ****وَهُوَ أَعْلَمُ بِالْمُهَتَّدِينَ** ﴿٧﴾**فَلَا تُطِعِ الْمُكَدِّرِينَ** ﴿٨﴾**وَدُولَا لَوْ تُدْهُنُ فَيَدْهُنُونَ** ﴿٩﴾**وَلَا تُطِعِ كُلَّ حَلَافٍ مَهِينَ** ﴿١٠﴾**هَمَازٍ مَشَاءٍ بِنَمَيمٍ** ﴿١١﴾**مَنَاعٌ لِلْخَيْرِ مُعَنِّدٍ أَثِيمٍ** ﴿١٢﴾**عُنْلٍ بَعْدَ ذَلِكَ رَنِيمٍ** ﴿١٣﴾¹⁷²⁴*Al-Qalam*: The Pen.¹⁷²⁵See footnote to 2:1.

illegitimate pretender.¹⁷²⁶

14. Because he is a possessor of wealth and children,

عُتَّلَ بَعْدَ ذَالِكَ زَنِيمٌ ﴿٤﴾

أَنْ كَانَ ذَا مَالٍ وَبَنِينَ ﴿٥﴾

15. When Our verses are recited to him, he says, "Legends of the former peoples."

إِذَا تُقْرَأُ عَلَيْهِ ءَايَاتُنَا قَالَ أَسْطِرُ الْأَوَّلِينَ ﴿٦﴾

16. We will brand him upon the snout.¹⁷²⁷

سَنَسِمُهُ عَلَى الْخُرَاطُومِ ﴿٧﴾

17. Indeed, We have tried them as We tried the companions of the garden, when they swore to cut its fruit in the [early] morning

إِنَّا بَلَوْنَاهُمْ كَمَا بَلَوْنَا أَصْحَابَ الْجَنَّةِ إِذْ أَقْسَمُوا لِيَصْرِمُنَا مُصْبِحِينَ ﴿٨﴾

18. Without making exception.¹⁷²⁸

وَلَا يَسْتَثْنُونَ ﴿٩﴾

19. So there came upon it [i.e., the garden] an affliction from your Lord while they were asleep.

فَطَافَ عَلَيْهَا طَآفِيْفٌ مِّن رَّبِّكَ وَهُمْ نَائِبُونَ ﴿١٠﴾

20. And it became as though reaped.

فَأَصْبَحَتْ كَالصَّرِيمِ ﴿١١﴾

21. And they called one another at morning,

فَتَنَادَوْا مُصْبِحِينَ ﴿١٢﴾

22. [Saying], "Go early to your crop if you would cut the fruit."

أَنْ أَغْدُوا عَلَى حَرْثِكُمْ إِنْ كُنْتُمْ صَرِمِينَ ﴿١٣﴾

23. So they set out, while lowering their voices,

فَانْظَلُّوْا وَهُمْ يَتَحَفَّظُونَ ﴿١٤﴾

24. [Saying], "There will surely not enter it today upon you [any] poor person."

أَنْ لَا يَدْخُلَهَا الْيَوْمَ عَلَيْكُمْ مَسْكِينٌ ﴿١٥﴾

25. And they went early in determination, [assuming themselves]

وَغَدَوْا عَلَى حَرْدٍ قَدِيرِينَ ﴿١٦﴾

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

¹⁷²⁷Literally, "trunk," meaning the nose of an elephant or pig.

¹⁷²⁸i.e., without conceding that nothing can be accomplished unless Allāh wills, saying, "...if Allah wills" ("in-shā-'Allāh"). See 18:23-24.

able.¹⁷²⁹

26. But when they saw it, they said, "Indeed, we are lost;
27. Rather, we have been deprived."
28. The most moderate of them said, "Did I not say to you, 'Why do you not exalt [Allāh]?'"¹⁷³⁰
29. They said, "Exalted is our Lord! Indeed, we were wrongdoers."
30. Then they approached one another, blaming each other.
31. They said, "O woe to us; indeed we were transgressors.
32. Perhaps our Lord will substitute for us [one] better than it. Indeed, we are toward our Lord desirous."¹⁷³¹
33. Such is the punishment [of this world]. And the punishment of the Hereafter is greater, if they only knew.
34. Indeed, for the righteous with their Lord are the Gardens of Pleasure.
35. Then will We treat the Muslims like the criminals?
36. What is [the matter] with you? How do you judge?
37. Or do you have a scripture in which you learn

فَلَمَّا رَأَوْهَا قَالُوا إِنَّا لَضَالُونَ ﴿٢﴾

بَلْ نَحْنُ مَحْرُومُونَ ﴿٣﴾

قَالَ أَوْسَطُهُمْ أَلَمْ أَقُلْ لَكُمْ لَوْلَا تُسْبِحُونَ ﴿٤﴾

قَالُوا سُبْحَانَ رَبِّنَا إِنَّا كُنَّا ظَلِيلِينَ ﴿٥﴾

فَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَوَمَّوْنَ ﴿٦﴾

قَالُوا يَوْمَنَا إِنَّا كُنَّا طَغِيْنَ ﴿٧﴾

عَسَى رَبُّنَا أَنْ يُبَدِّلَنَا خَيْرًا مِنْهَا إِنَّا إِلَى رَبِّنَا رَاغِبُونَ ﴿٨﴾

كَذَّلِكَ الْعَدَابُ وَلَعْدَابُ الْآخِرَةِ أَكْبَرُ لَوْ

كَانُوا يَعْلَمُونَ ﴿٩﴾

إِنَّ لِلْمُتَّقِينَ عِنْدَ رَبِّهِمْ حَنَّتِ الْنَّعِيمِ ﴿١٠﴾

أَفَتَجِعَلُ الْمُسْلِمِينَ كَالْجُرَمِينَ ﴿١١﴾

مَا لَكُمْ كَيْفَ تَحْكُمُونَ ﴿١٢﴾

أَمْ لَكُمْ كِتَابٌ فِيهِ تَدْرُسُونَ ﴿١٣﴾

¹⁷²⁹To carry out their plan, confident of their ability.

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

¹⁷³¹Of His mercy, forgiveness and bounty.

38. That indeed for you is whatever you choose?

إِنَّ لَكُمْ فِيهِ لَا تَحْبِرُونَ ﴿٧﴾

39. Or do you have oaths [binding] upon Us, extending until the Day of Resurrection, that indeed for you is whatever you judge?

أَمْ لَكُمْ أَيْمَنٌ عَلَيْنَا بَلَغَةٌ إِلَى يَوْمِ الْقِيَمَةِ

إِنَّ لَكُمْ لَا حَكْمُونَ ﴿٨﴾

40. Ask them which of them, for that [claim], is responsible.

سَلَّهُمْ أَئِمَّهُمْ بِدَلَالِكَ رَاعِيمُ ﴿٩﴾

41. Or do they have partners?¹⁷³²
Then let them bring their partners, if they should be truthful.

أَمْ هُمْ شُرَكَاءٌ فَلْيَأْتُوا بِشُرَكَائِهِمْ إِنْ كَانُوا

صَدِيقِينَ ﴿١٠﴾

42. The Day the shin will be uncovered¹⁷³³ and they are invited to prostration but they [i.e., the disbelievers] will not be able,

يَوْمٌ يُكَشَّفُ عَنْ سَاقٍ وَيُدْعَوْنَ إِلَى

السُّجُودِ فَلَا يَسْتَطِعُونَ ﴿١١﴾

43. Their eyes humbled, humiliation will cover them. And they used to be invited to prostration while they were sound.¹⁷³⁴

خَشِعَةً أَبْصَرُهُمْ تَرَهُقُهُمْ ذَلَّةٌ وَقَدْ كَانُوا

يُدْعَوْنَ إِلَى السُّجُودِ وَهُمْ سَلِيمُونَ ﴿١٢﴾

44. So leave Me, [O Muhammad], with [the matter of] whoever denies this statement [i.e., the Qur'ān]. We will progressively lead them [to punishment] from where they do not know.¹⁷³⁵

فَذَرْنِي وَمَنْ يُكَدِّبُ هِنَّا الْخَدِيثُ

سَنَسْتَدِرِ جَهَنَّمَ مِنْ حِيثُ لَا يَعْلَمُونَ ﴿١٣﴾

45. And I will give them time. Indeed, My plan is firm.

وَأُمْلِي هُمْ إِنَّ كَيْدِي مَيْنَ

46. Or do you ask of them a payment, so they are by debt burdened down?

أَمْ تَسْأَهُمْ أَجْرًا فَهُمْ مِنْ مَغْرِمٍ مُّثْقَلُونَ ﴿١٤﴾

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

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

¹⁷³⁴During worldly life.

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

47. Or have they [knowledge of] the unseen, so they write [it] down?
48. Then be patient for the decision of your Lord, [O Muḥammad], and be not like the companion of the fish [i.e., Jonah] when he called out while he was distressed.
49. If not that favor [i.e., mercy] from his Lord overtook him, he would have been thrown onto the naked shore while he was censured.¹⁷³⁶
50. And his Lord chose him and made him of the righteous.
51. And indeed, those who disbelieve would almost make you slip with their eyes [i.e., looks] when they hear the message, and they say, "Indeed, he is mad."
52. But it is not except a reminder to the worlds.

أَمْ عِنْدَهُمْ الْعَيْبُ فَهُمْ يَكْتُبُونَ ١٧

فَاصْبِرْ لِحُكْمِ رَبِّكَ وَلَا تَكُنْ كَصَاحِبِ

الْحَوْتِ إِذْ نَادَى وَهُوَ مَكْظُومٌ ١٨

لَوْلَا أَنْ تَدَارَكُهُ بِعَمَّةٍ مِّنْ رَبِّهِ لَنِيَدْ

بِالْعَرَاءِ وَهُوَ مَذْمُومٌ ١٩

فَاجْتَبَيْهُ رَبُّهُ فَجَعَلَهُ مِنَ الصَّالِحِينَ ٢٠

وَإِنْ يَكُادُ الَّذِينَ كَفَرُوا لَيُرْلُقُونَكَ

بِأَنْصَرُهُمْ لَمَّا سَمِعُوا الْذِكْرَ وَيَقُولُونَ إِنَّهُ

لَجْنُونٌ ٢١

وَمَا هُوَ إِلَّا ذِكْرٌ لِّلْعَابِينَ ٢٢

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

*Sūrah al-Ḥāqqah*¹⁷³⁷*Bismillāhir-Raḥmānir-Raheem*

سُورَةُ الْحَاقَّةِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. The Inevitable Reality –
2. What is the Inevitable Reality?
3. And what can make you know what is the Inevitable Reality?
4. Thamūd and ‘Aad denied the Striking Calamity [i.e., the Resurrection].
5. So as for Thamūd, they were destroyed by the overpowering [blast].
6. And as for ‘Aad, they were destroyed by a screaming,¹⁷³⁸ violent wind
7. Which He [i.e., Allāh] imposed upon them for seven nights and eight days in succession, so you would see the people therein fallen as if they were hollow trunks of palm trees.
8. Then do you see of them any remains?
9. And there came Pharaoh and those before him and the overturned cities¹⁷³⁹ with sin.
10. And they disobeyed the messenger of their Lord, so He seized

الْحَاقَّةُ

مَا الْحَاقَّةُ

وَمَا أَدْرَنَكُمْ مَا الْحَاقَّةُ

كَذَّبُتُ شَعُودًا وَعَادًا بِالْقَارِعَةِ

فَأَمَّا شَعُودٌ فَاهْلَكُوا بِالظَّغَيْرِ

وَأَمَّا عَادٌ فَاهْلَكُوا بِرِيحٍ صَرِصَرٍ عَاتِيَةً

سَخَّرَهَا عَلَيْهِمْ سَعْيَ لَيَالٍ وَثَمَنِيَةً أَيَامٍ
حُسُومًا فَرَزَقَ الْقَوْمَ فِيهَا صَرْعَى كَانُوا

أَعْجَابًا خَلَلُ خَاوِيَةً

فَهَلْ تَرَى لَهُمْ مِنْ بَاقِيَةٍ

وَجَاءَ فِرْعَوْنُ وَمَنْ قَبْلَهُ وَالْمُؤْتَكَبُ

بِالْخَاطِئَةِ

فَعَصَوْا رَسُولَ رَبِّهِمْ فَأَخْذَهُمْ أَخْذَةً رَابِيَةً

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

¹⁷³⁸ Or "cold."

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

them with a seizure exceeding [in severity].

11. Indeed, when the water overflowed, We carried you [i.e., your ancestors] in the sailing ship¹⁷⁴⁰

إِنَّا لَمَا طَغَى الْمَاءُ حَمَلْنَاكُمْ فِي الْجَارِيَةِ

12. That We might make it for you a reminder and [that] a conscious ear would be conscious of it.

لِنَجْعَلَهَا لَكُمْ تَذَكِّرَةً وَتَعِيَّهَا أَذْنُّ وَعَيْنَهُ

13. Then when the Horn is blown with one blast

فَإِذَا نُفِخَ فِي الصُّورِ نَفَخَةً وَاحِدَةً

14. And the earth and the mountains are lifted and leveled with one blow [i.e., stroke] –

وَحُمِلَتِ الْأَرْضُ وَالْجِبَالُ فَدُكَّنَا دَكَّةً وَاحِدَةً

15. Then on that Day, the Occurrence [i.e., Resurrection] will occur,

فِيهِمْ يُبَيَّنُ وَقَعَتِ الْوَاقِعَةُ

16. And the heaven will split [open], for that Day it is infirm.¹⁷⁴¹

وَانشَقَّتِ السَّمَاءُ فَهِيَ يَوْمٌ بَيْنُ وَاهِيَّ

17. And the angels are at its edges. And there will bear the Throne of your Lord above them, that Day, eight [of them].

وَالْمَلَكُ عَلَى أَرْجَائِهَا وَتَحْمِلُ عَرْشَ رَبِّكُمْ فَوْهُمْ يَوْمٌ بَيْنُ مَبْيَنَيْهِ

18. That Day, you will be exhibited [for judgement]; not hidden among you is anything concealed.¹⁷⁴²

يَوْمٌ بَيْنُ تَعْرُضُونَ لَا تَخْفَى مِنْكُمْ خَافِيَةً

19. So as for he who is given his record in his right hand, he will say, "Here, read my record!"

فَأَمَّا مَنْ أُولَئِكَ كَتَبَهُ رِيمَانِهِ فَيَقُولُ هَأُؤُمْ أَقْرَءُوا كِتْبَتِي

20. Indeed, I was certain that I would be meeting my account."

إِنِّي طَنَنْتُ أَنِي مُلْقِي حِسَابَيْهِ

21. So he will be in a pleasant life –

فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ

22. In an elevated garden,

فِي جَنَّةٍ عَالِيَّةٍ

¹⁷⁴⁰Which was constructed by Noah.

¹⁷⁴¹i.e., weak, enfeebled and unstable.

¹⁷⁴²i.e., any person or any secret you might attempt to conceal.

23. Its [fruit] to be picked hanging near.
24. [They will be told], "Eat and drink in satisfaction for what you put forth¹⁷⁴³ in the days past."
25. But as for he who is given his record in his left hand, he will say, "Oh, I wish I had not been given my record
26. And had not known what is my account.
27. I wish it [i.e., my death] had been the decisive one.¹⁷⁴⁴
28. My wealth has not availed me.
29. Gone from me is my authority."¹⁷⁴⁵
30. [Allāh will say], "Seize him and shackle him.
31. Then into Hellfire drive him.
32. Then into a chain whose length is seventy cubits insert him."
33. Indeed, he did not used to believe in Allāh, the Most Great,
34. Nor did he encourage the feeding of the poor.
35. So there is not for him here this Day any devoted friend
36. Nor any food except from the discharge of wounds;
37. None will eat it except the sinners.

فُطُوفُهَا دَائِيَّةٌ

كُلُوا وَأْشَرُوا هَيْنَا بِمَا أَسْلَفْتُمْ فِي
الْأَيَامِ الْخَالِيةِ

وَأَمَا مَنْ أَوْقَى كِتَبَهُ بِشَعَالِيهِ فَيَقُولُ
يَلَيْسَنِي لَمَ أَوْتَ كِتَبَهُ

وَلَمَ أَدْرِ مَا حِسَابِهِ

يَلَيْسَتِنَا كَانَتِ الْقَاضِيَّةَ

مَا أَغْنَى عَنِي مَالِيَّةٌ

هَلَكَ عَنِي سُلْطَانِيَّةٌ

خُدُودُ فَغْلُوهُ

ثُمَّ الْجَحَمَ صَلُوهُ

تُمَّدُ فِي سِلْسِلَةِ ذَرَعُهَا سَبْعُونَ ذِرَاعًا فَأَسْلَكُوهُ

إِنَّهُ كَانَ لَا يُؤْمِنُ بِاللَّهِ الْعَظِيمِ

وَلَا يَخْضُعُ عَلَى طَعَامِ الْمِسْكِينِ

فَلَيْسَ لَهُ الْيَوْمَ هَنْهَنَا حَوْيِمٌ

وَلَا طَعَامٌ إِلَّا مِنْ غِسْلِينِ

لَا يَأْكُلهُ إِلَّا أَخْنَاطُونَ

¹⁷⁴³ Literally, "advanced" in anticipation of reward in the Hereafter.

¹⁷⁴⁴ i.e., ending life rather than being the gateway to eternal life.

¹⁷⁴⁵ i.e., I have no valid excuse to stand on.

38. So I swear by what you see فَلَا أُقِسِّمُ بِمَا تُبْصِرُونَ ﴿٢٨﴾
39. And what you do not see وَمَا لَا تُبْصِرُونَ ﴿٢٩﴾
40. [That] indeed, it [i.e., the Qur'ān] is the word of a noble Messenger. إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ ﴿٣٠﴾
41. And it is not the word of a poet; little do you believe. وَمَا هُوَ بِقَوْلٍ شَاعِرٍ قَلِيلًا مَا تُؤْمِنُونَ ﴿٣١﴾
42. Nor the word of a soothsayer; little do you remember. وَلَا يَقُولُ كَاهِنٌ قَلِيلًا مَا تَذَكَّرُونَ ﴿٣٢﴾
43. [It is] a revelation from the Lord of the worlds. تَنْزِيلٌ مِّنْ رَّبِّ الْعَالَمِينَ ﴿٣٣﴾
44. And if he [i.e., Muhammad] had made up about Us some [false] sayings، وَلَوْ تَقُولَ عَلَيْنَا بَعْضَ الْأَقَاوِيلِ ﴿٣٤﴾
45. We would have seized him by the right hand، لَا خَدْنَا مِنْهُ بِالْيَمِينِ ﴿٣٥﴾
46. Then We would have cut from him the aorta، ثُمَّ لَقَطَعْنَا مِنْهُ الْوَتِينَ ﴿٣٦﴾
47. And there is no one of you who could prevent [Us] from him، فَمَا مِنْكُمْ مِّنْ أَحَدٍ عَنْهُ حَاجِزِينَ ﴿٣٧﴾
48. And indeed, it [i.e., the Qur'ān] is a reminder for the righteous، وَإِنَّهُ لَتَذَكَّرٌ لِلْمُتَّقِينَ ﴿٣٨﴾
49. And indeed, We know that among you are deniers، وَإِنَّا لَنَعْلَمُ أَنَّ مِنْكُمْ مُّكَذِّبِينَ ﴿٣٩﴾
50. And indeed, it will be [a cause of] regret upon the disbelievers، وَإِنَّهُ لَحَسْرَةٌ عَلَى الْكَافِرِينَ ﴿٤٠﴾
51. And indeed, it is the truth of certainty، وَإِنَّهُ لَحَقُّ الْآيِقِينِ ﴿٤١﴾
52. So exalt the name of your Lord, the Most Great، فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ ﴿٤٢﴾

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

¹⁷⁴⁷Causing immediate death.

*Sūrah al-Ma’ārij*¹⁷⁴⁸*Bismillāhir-Rahmānir-Raheem*

سُورَةُ الْمَعَارِجِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. A supplicant asked for a punishment bound to happen¹⁷⁴⁹
2. To the disbelievers; of it there is no preventer.
3. [It is] from Allāh, owner of the ways of ascent.
4. The angels and the Spirit [i.e., Gabriel] will ascend to Him during a Day the extent of which is fifty thousand years.
5. So be patient with gracious patience.
6. Indeed, they see it [as] distant,
7. But We see it [as] near.
8. On the Day the sky will be like murky oil,¹⁷⁵⁰
9. And the mountains will be like wool,¹⁷⁵¹
10. And no friend will ask [anything of] a friend,
11. They will be shown each other. The criminal will wish that he could be ransomed from the punishment of that Day by his children

سَأَلَ سَائِلٌ بِعَذَابٍ وَاقِعٍ ﴿١﴾

لِكُفَّارِينَ لَيْسَ لَهُ دَافِعٌ ﴿٢﴾

مِنْ أَنَّ اللَّهَ ذِي الْمَعَارِجِ ﴿٣﴾

تَعْرُجُ الْمَلَائِكَةُ وَالرُّوحُ إِلَيْهِ فِي يَوْمٍ

كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةً ﴿٤﴾

فَاصْبِرْ صَبِرًا جَمِيلًا ﴿٥﴾

إِنَّهُمْ يَرَوْنَهُ بَعِيدًا ﴿٦﴾

وَنَرَنَهُ قَرِيبًا ﴿٧﴾

يَوْمَ تَكُونُ السَّمَاوَاتُ كَالْهَلَلِ ﴿٨﴾

وَتَكُونُ الْجِبَالُ كَالْعُهَنِ ﴿٩﴾

وَلَا يَسْأَلُ حَمِيمٌ حَمِيمًا ﴿١٠﴾

يُبَصِّرُوهُمْ بَعْدَ الْمُجْرِمُ لَوْ يَفْتَدِي مِنْ

عَذَابٍ يَوْمَئِذٍ بَيْنَهُمْ ﴿١١﴾

¹⁷⁴⁸ *Al-Ma’ārij*: Ways of Ascent, i.e., those of the angels into the heavens.¹⁷⁴⁹ In the Hereafter. Disbelievers had challenged the Prophet (ﷺ) by invoking Allāh to bring on His punishment. See 8:32.¹⁷⁵⁰ Or "molten metal."¹⁷⁵¹ i.e., in the process of disintegration.

12. And his wife and his brother وَصَاحِبَتِهِ وَأَخْيَرِهِ ﴿١﴾
13. And his nearest kindred who shelter him وَفَصِيلَتِهِ الَّتِي تُؤْبِحُهُ ﴿٢﴾
14. And whoever is on earth entirely [so] then it could save him. وَمَنْ فِي الْأَرْضِ حَمِيعًا ثُمَّ يُنْجِيهِ ﴿٣﴾
15. No!¹⁷⁵² Indeed, it is the Flame [of Hell], كَلَّا إِنَّهَا لَطَيْ ﴿٤﴾
16. A remover of exteriors.¹⁷⁵³ نَزَاعَةً لِلشَّوَى ﴿٥﴾
17. It invites he who turned his back [on truth] and went away [from obedience] تَدْعُوا مَنْ أَذْبَرَ وَتَوَلَّ ﴿٦﴾
18. And collected [wealth] and hoarded. وَجَمَعَ فَأَوْعَى ﴿٧﴾
19. Indeed, mankind was created anxious: إِنَّ الْإِنْسَنَ خُلِقَ هُلُوقًا ﴿٨﴾
20. When evil touches him, impatient, إِذَا مَسَهُ الشَّرُّ حَرَجَوْعًا ﴿٩﴾
21. And when good touches him, withholding [of it], وَإِذَا مَسَهُ الْحَتْرُ مَنْوِعًا ﴿١٠﴾
22. Except the observers of prayer – إِلَّا الْمُصَلِّينَ ﴿١١﴾
23. Those who are constant in their prayer الَّذِينَ هُمْ عَلَى صَلَاتِهِمْ دَائِمُونَ ﴿١٢﴾
24. And those within whose wealth is a known right¹⁷⁵⁴ وَالَّذِينَ فِي أَمْوَالِهِمْ حَقٌّ مَعْلُومٌ ﴿١٣﴾
25. For the petitioner and the deprived – لِلسَّأِيلِ وَالْمَحْرُومِ ﴿١٤﴾
26. And those who believe in the Day of Recompense وَالَّذِينَ يُصَدِّقُونَ بِيَوْمِ الْدِينِ ﴿١٥﴾

¹⁷⁵²An emphatic refusal meaning "It is not to be."

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

¹⁷⁵⁴i.e., a specified share, meaning the obligatory *zakāh*.

27. And those who are fearful of the punishment of their Lord –
28. Indeed, the punishment of their Lord is not that from which one is safe –
29. And those who guard their private parts
30. Except from their wives or those their right hands possess,¹⁷⁵⁵ for indeed, they are not to be blamed –
31. But whoever seeks beyond that, then they are the transgressors –
32. And those who are to their trusts and promises attentive
33. And those who are in their testimonies upright
34. And those who [carefully] maintain their prayer:
35. They will be in gardens,¹⁷⁵⁶ honored.
36. So what is [the matter] with those who disbelieve, hastening [from] before you, [O Muhammad],
37. [To sit] on [your] right and [your] left in separate groups?¹⁷⁵⁷
38. Does every person among them aspire to enter a garden of pleasure?
39. No! Indeed, We have created

وَالَّذِينَ هُم مِنْ عَذَابِ رَبِّهِمْ مُسْتَفْقُونَ ﴿١﴾

إِنَّ عَذَابَ رَبِّهِمْ غَيْرُ مَأْمُونٍ ﴿٢﴾

وَالَّذِينَ هُرُولُوا جَهَنَّمَ حَفَظُونَ ﴿٣﴾

إِلَّا عَلَى أَنُوْجَهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ
فَإِنَّهُمْ غَيْرُ مُؤْمِنِينَ ﴿٤﴾

فَمَنِ ابْتَغَى وَرَاءَ ذَلِكَ فَأُولَئِكَ هُرُولُوا
الْعَادُونَ ﴿٥﴾

وَالَّذِينَ هُم لَا مَنِتْهِمْ وَعَهْدُهُمْ رَاعُونَ ﴿٦﴾

وَالَّذِينَ هُم بِشَهَادَتِهِمْ قَائِمُونَ ﴿٧﴾

وَالَّذِينَ هُم عَلَى صَلَاهِمْ حُكَافُطُونَ ﴿٨﴾

أُولَئِكَ فِي جَنَّتِ مُكَرَّمُونَ ﴿٩﴾

فَمَالِ الَّذِينَ كَفَرُوا قِبْلَكَ مُهْطِعِينَ ﴿١٠﴾

عِنِ الْأَيْمَنِ وَعِنِ الْشَّمَائِلِ عَزِيزَنَ ﴿١١﴾

أَيْطَمَعُ كُلُّ أَمْرِيِّ مِنْهُمْ أَن يُدْخَلَ جَنَّةً
نَعِيمٍ ﴿١٢﴾

كَلَّا إِنَّا حَلَقْنَاهُم مِمَّا يَعْلَمُونَ ﴿١٣﴾

¹⁷⁵⁵i.e., female slaves.

¹⁷⁵⁶In Paradise.

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

them from that which they know.¹⁷⁵⁸

40. So I swear by the Lord of [all] risings and settings¹⁷⁵⁹ that indeed We are able

فَلَا أُقْسِمُ بِرَبِّ الْمَشَرِّقِ وَالْمَغَرِّبِ إِنَّا لَقَدِيرُونَ ﴿٤٠﴾

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

عَلَيَّ أَنْ نُبَدِّلَ خَيْرًا مِنْهُمْ وَمَا كَنْتُ
بِمَسْبُوقِينَ ﴿٤١﴾

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

فَذَرْهُمْ سَخْوَضُوا وَيَلْعَبُوَا حَتَّىٰ يُلْقَوُا
يَوْمَهُمُ الَّذِي يُوعَدُونَ ﴿٤٢﴾

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

يَوْمَ يَخْرُجُونَ مِنَ الْأَجَدَاثِ سَرَّاقًا كَانُوكُمْ
إِلَىٰ نُصُبٍ يُوفِضُونَ ﴿٤٣﴾

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

حَشِيعَةً أَبْصَرُهُمْ تَرَهُقُهُمْ ذَلَّةً ذَلِكَ
الْيَوْمُ الَّذِي كَانُوا يُوعَدُونَ ﴿٤٤﴾

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

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

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

Sūrah Nūh¹⁷⁶¹**Bismillāhir-Rahmānir-Raheem****سُورَةُ نُوحٍ****بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ**

1. Indeed, We sent Noah to his people, [saying], "Warn your people before there comes to them a painful punishment."

2. He said, "O my people, indeed I am to you a clear warner –

3. To worship Allāh, fear Him and obey me.

4. He [i.e., Allāh] will forgive you of your sins and delay you for a specified term. Indeed, the time [set by] Allāh, when it comes, will not be delayed, if you only knew."

5. He said, "My Lord, indeed I invited my people [to truth] night and day.

6. But my invitation increased them not except in flight [i.e., aversion].

7. And indeed, every time I invited them that You may forgive them, they put their fingers in their ears, covered themselves with their garments,¹⁷⁶² persisted, and were arrogant with [great] arrogance.

8. Then I invited them publicly.

9. Then I announced to them and [also] confided to them secretly

إِنَّا أَرْسَلْنَا نُوحًا إِلَى قَوْمِهِ أَنْ أَنذِرْ فَوَمَكَ

مِنْ قَبْلٍ أَنْ يَأْتِيْهُمْ عَذَابٌ أَلِيمٌ ﴿١﴾

قَالَ يَقُولُمِ إِنِّي لَكُمْ نَذِيرٌ مُّبِينٌ ﴿٢﴾

أَنِّي أَعْبُدُوَ اللّٰهَ وَأَنْقُوْهُ وَأَطْلِعُوْنِ ﴿٣﴾

يَغْفِرُ لَكُمْ مِنْ ذُنُوبِكُمْ وَيُؤَخِّرُكُمْ إِلَى أَجَلٍ مُسْمَىٰ إِنَّ أَجَلَ اللّٰهِ إِذَا جَاءَ لَا يُؤَخِّرُ لَوْ كُنْتُمْ تَعْلَمُوْنَ ﴿٤﴾

قَالَ رَبِّي دَعَوْتُ فَتَوَلَّ لَيْلًا وَنَهارًا ﴿٥﴾

فَلَمْ يَزِدْهُمْ دُعَاءِي إِلَّا فِرَارًا ﴿٦﴾

وَإِنِّي كُلَّمَا دَعَوْتُهُمْ لِتَغْفِرْ لَهُمْ جَعَلُوا أَصْبِعُهُمْ فِي ءادَاهِمْ وَأَسْتَغْشَوْا ثِيَابَهُمْ وَأَصْرُوْا وَأَسْتَكْبِرُوْا أَسْتَكْبَارًا ﴿٧﴾

ثُمَّ إِنِّي دَعَوْتُهُمْ جَهَارًا ﴿٨﴾

ثُمَّ إِنِّي أَعْلَمْتُهُمْ وَأَسْرَرْتُهُمْ إِسْرَارًا ﴿٩﴾

¹⁷⁶¹Nūh: (The Prophet) Noah.

¹⁷⁶²Refusing to look or listen.

10. And said, 'Ask forgiveness of your Lord. Indeed, He is ever a Perpetual Forgiver.
- فَقُلْتُ أَسْتَغْفِرُكُمْ إِنَّهُ كَانَ غَفَارًا ﴿٣﴾
11. He will send [rain from] the sky upon you in [continuing] showers
- يُرْسِلُ السَّمَاءَ عَلَيْكُمْ مِدْرَازًا ﴿٤﴾
12. And give you increase in wealth and children and provide for you gardens and provide for you rivers.
- وَيُمْدِدُكُمْ بِأَمْوَالٍ وَبَيْنَ وَسْجَنَتِكُمْ وَجَنَّتِكُمْ وَجَعَلَ لَكُمْ أَهْنَارًا ﴿٥﴾
13. What is [the matter] with you that you do not attribute to Allāh [due] grandeur
- مَا لَكُمْ لَا تَرْجُونَ لَهُ وَقَارًا ﴿٦﴾
14. While He has created you in stages?¹⁷⁶³
- وَقَدْ خَلَقَكُمْ أَطْوَارًا ﴿٧﴾
15. Do you not consider how Allāh has created seven heavens in layers¹⁷⁶⁴
- إِلَّا تَرَوْا كَيْفَ خَلَقَ اللَّهُ سَبْعَ سَمَوَاتٍ طِبَابًا ﴿٨﴾
16. And made the moon therein a [reflected] light and made the sun a burning lamp?
- وَجَعَلَ الْقَمَرَ فِيهِ نُورًا وَجَعَلَ الشَّمْسَ سِرَاجًا ﴿٩﴾
17. And Allāh has caused you to grow from the earth a [progressive] growth.
- وَاللَّهُ أَنْتَمُ مِنَ الْأَرْضِ نَبَاتًا ﴿١٠﴾
18. Then He will return you into it and extract you [another] extraction.
- ثُمَّ يُعِيدُكُمْ فِيهَا وَخْرِجُكُمْ إِخْرَاجًا ﴿١١﴾
19. And Allāh has made for you the earth an expanse
- وَاللَّهُ جَعَلَ لَكُمُ الْأَرْضَ بِسَاطًا ﴿١٢﴾
20. That you may follow therein roads of passage."["]
- لِتَسْلُكُوا مِنْهَا سُبُلًا فِي جَاجًا ﴿١٣﴾
21. Noah said, "My Lord, indeed
- قَالَ نُوحُ رَبِّ إِنَّمَا عَصَوْنِي وَآتَيْتُمُونَ لَمَّا

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

¹⁷⁶⁴See footnote to 67:3.

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

22. And they conspired an immense conspiracy

يَرِدُهُ مَالُهُ وَوَلَدُهُ إِلَّا حَسَارًا ﴿٣﴾

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

وَمَكْرُوا مَكْرًا كَبِارًا ﴿٤﴾

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

وَقَالُوا لَا تَدْرُنَّ إِلَيْهِنَّمْ وَلَا تَدْرُنَّ وَدًا

وَلَا سُواعًا وَلَا يَغُوثَ وَيَعْوَقَ وَنَسَرًا ﴿٥﴾

وَقَدْ أَصْلَلُوا كَثِيرًا وَلَا تَرِدَ الظَّالِمِينَ إِلَّا

صَلَلًا ﴿٦﴾

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

مِمَّا حَطَّيْتُهُمْ أَغْرِقُوا فَأَدْخِلُوا نَارًا فَلَمْ

يَجِدُوا لَهُمْ مِنْ دُونِ اللَّهِ أَنْصَارًا ﴿٧﴾

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

وَقَالَ نُوحٌ رَبِّي لَا تَذَرْ عَلَى الْأَرْضِ مِنْ

الْكُفَّارِنَ دَيَارًا ﴿٨﴾

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

إِنَّكَ إِنْ تَذَرْهُمْ يُضْلِلُوا عِبَادَكَ وَلَا

يَلْدُوَا إِلَّا فَاجِرًا كَفَارًا ﴿٩﴾

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

رَبِّي أَغْفِرْ لِي وَلِوَالِدَيَّ وَلِمَنْ دَخَلَ بَيْتَكَ

مُؤْمِنًا وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَلَا تَرِدْ

الظَّالِمِينَ إِلَّا تَبَارِأً ﴿١٠﴾

¹⁷⁶⁵ These were the names of specific idols named after pious men of earlier generations.

*Sūrah al-Jinn*¹⁷⁶⁶*Bismillāhir-Rahmānir-Raheem*

سُورَةُ الْجِنِّ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

قُلْ أُوحِيَ إِلَيَّ أَنَّهُ أَسْتَمَعَ نَفْرُ مِنْ الْجِنِّ
فَقَالُوا إِنَّا سَمِعْنَا قُرْءَانًا عَجِيبًا ﴿١﴾

يَهْدِي إِلَى الْأُرْشِ فَقَامَنَا بِهِ وَلَنْ نُنْهِكَ
بِرِبِّنَا أَحَدًا ﴿٢﴾

وَأَنَّهُ تَعْلَمُ جَدًّ رَبِّنَا مَا أَخْذَ صَحِيحَةً وَلَا
وَلَدًا ﴿٣﴾

وَأَنَّهُ كَانَ يَقُولُ سَفِينَنَا عَلَى اللَّهِ
شَطَطًَا ﴿٤﴾

وَأَنَا ظَنَنَّا أَنَّ لَنْ تَقُولَ إِلَيْنُسْ وَلَنْ حُنَّ عَلَى
اللَّهِ كَذِبًا ﴿٥﴾

وَأَنَّهُ كَانَ رِجَالٌ مِنْ إِلَيْسِ يَعْوِذُونَ
بِرِجَالٍ مِنْ الْجِنِّ فَرَأُوْهُمْ رَهْقًا ﴿٦﴾

وَأَنَّهُمْ ظَنَنُوا كَمَا ظَنَنْتُمْ أَنَّ لَنْ يَبْعَثَ اللَّهُ
أَحَدًا ﴿٧﴾

وَأَنَا لَمَسْنَا الْسَّمَاءَ فَوَجَدْنَاهَا مُلْكَتُ
حَرَسًا شَدِيدًا وَشُهِبًا ﴿٨﴾

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

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

9. And we used to sit therein in positions for hearing,¹⁷⁶⁸ but whoever listens now will find a burning flame lying in wait for him.

10. And we do not know [therefore] whether evil is intended for those on earth or whether their Lord intends for them a right course.

11. And among us are the righteous, and among us are [others] not so; we were [of] divided ways.¹⁷⁶⁹

12. And we have become certain that we will never cause failure to Allāh upon earth, nor can we escape Him by flight.

13. And when we heard the guidance [i.e., the Qur'ān], we believed in it. And whoever believes in his Lord will not fear deprivation or burden.¹⁷⁷⁰

14. And among us are Muslims [in submission to Allāh], and among us are the unjust.¹⁷⁷¹ And whoever has become Muslim – those have sought out the right course.

15. But as for the unjust, they will be, for Hell, firewood.'

16. And [Allāh revealed] that if they had remained straight on the way,

وَأَنَا كُنَّا نَقْعُدُ مِنْهَا مَقَعِدَ لِلْسَّمْعِ فَمَنْ يَسْتَمِعُ إِلَّا نَحْنُ نَحْدُدُ لَهُ شَهَادَةً رَّصِدًا ﴿٣﴾

وَأَنَا لَا نَدْرِي أَسْرُ أَرِيدَ بِمَنْ فِي الْأَرْضِ أَمْ أَرَادَ هُمْ رَهْبَةً رَّشِدًا ﴿٤﴾

وَأَنَا مِنَ الصَّالِحُونَ وَمِنَ دُونَ ذَلِكَ كُنَّا طَرَآئِقَ قِدَدًا ﴿٥﴾

وَأَنَا طَنَّا أَنْ لَنْ نُعَجِّزَ اللَّهَ فِي الْأَرْضِ وَلَنْ نُعَجِّزَهُ هَرَبًا ﴿٦﴾

وَأَنَا لَمَّا سَمِعْنَا أَهْدَى إِيمَانًا يَمْهُدُ فَمَنْ يُؤْمِنُ بِرَبِّهِ فَلَا يَخَافُ حَسْنًا وَلَا رَهْقًا ﴿٧﴾

وَأَنَا مِنَ الْمُسْلِمُونَ وَمِنَ الْقَسِطُونَ فَمَنْ أَسْلَمَ فَأُولَئِكَ تَهْرُوا رَشِدًا ﴿٨﴾

وَأَمَّا الْقَسِطُونَ فَكَانُوا لِجَهَنَّمَ حَطَبًا ﴿٩﴾

وَالَّذِي أَسْتَقْنُمُوا عَلَى الظَّرِيقَةِ لَا سَقَيْنَاهُمْ

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

¹⁷⁶⁹ In opinion, belief and religious practice.

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

¹⁷⁷¹ i.e., those who deviate from the truth and act tyrannically.

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

مَاءً غَدَقًا ﴿١﴾

17. So We might test them therein. And whoever turns away from the remembrance of his Lord¹⁷⁷² He will put into arduous punishment.
18. And [He revealed] that the masjids¹⁷⁷³ are for Allāh, so do not invoke¹⁷⁷⁴ with Allāh anyone.
19. And that when the Servant [i.e., Prophet] of Allāh stood up supplicating Him, they almost became about him a compacted mass."¹⁷⁷⁵
20. Say, [O Muhammad], "I only invoke my Lord and do not associate with Him anyone."
21. Say, "Indeed, I do not possess for you [the power of] harm or right direction."
22. Say, "Indeed, there will never protect me from Allāh anyone [if I should disobey], nor will I find in other than Him a refuge."
23. But [I have for you] only notification from Allāh, and His messages." And whoever disobeys Allāh and His Messenger – then indeed, for him is the fire of Hell; they will abide therein forever.

لِتَنْفِيَنَّهُمْ فِيهِ وَمَنْ يُعْرِضَ عَنْ ذِكْرِ رَبِّهِ

يَسْلُكُهُ عَذَابًا صَدَعًا ﴿٢﴾

وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ

أَحَدًا ﴿٣﴾

وَأَنَّهُمْ لَمَّا قَامَ عَبَدُ اللَّهِ يَدْعُونَهُ كَادُوا

يُكَوِّنُونَ عَلَيْهِ لِبَدًا ﴿٤﴾

قُلْ إِنَّمَا أَدْعُوَنَا نَحْنُ وَلَا أَشْرِكُ بِهِ أَحَدًا

﴿٥﴾

قُلْ إِنِّي لَا أَمْلِكُ لَكُمْ حَمْرَأً وَلَا رَشَدًا ﴿٦﴾

قُلْ إِنِّي لَنْ سُجِّلَنِي مِنْ أَنَّ اللَّهَ أَحَدٌ وَلَنْ أَجِدَ

مِنْ دُونِهِ مُلْتَحَدًا ﴿٧﴾

إِلَّا بَلَّغَنَا مِنْ أَنَّ اللَّهَ وَرِسَالَتِهِ وَمَنْ يَعْصِ اللَّهَ

وَرَسُولَهُ، فَإِنَّ لَهُ دَارَ جَهَنَّمَ خَلِيلِينَ فِيهَا

أَبَدًا ﴿٨﴾

¹⁷⁷²i.e., refuses obedience to Him.

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

¹⁷⁷⁴Or "worship."

¹⁷⁷⁵Crowding on top of each other in the manner of locusts in order to hear him (ﷺ). "They" may refer to the *jinn* or to the disbelievers among the Arabs.

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

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

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

27. Except whom He has approved of messengers, and indeed, He sends before him [i.e., each messenger] and behind him observers¹⁷⁷⁶

28. That he [i.e., Muhammad (ﷺ)] may know¹⁷⁷⁷ that they have conveyed the messages of their Lord; and He has encompassed whatever is with them and has enumerated all things in number.

حَتَّىٰ إِذَا رَأَوْا مَا يُوعَدُونَ فَسَيَعْلَمُونَ مِنْ
أَضْعَفُ نَاصِرًا وَأَقْلُ عَدَدًا

قُلْ إِنْ أَدْرِي أَقْرِبٌ مَا تُوعَدُونَ أَمْ
سَجَعْلُ لَهُ رَبِّيْ أَمَدًا

عَلِمْ الْغَيْبِ فَلَا يُظْهِرُ عَلَى غَيْبِيْهِ أَحَدًا

إِلَّا مَنِ ارْتَضَى مِنْ رَسُولٍ فَإِنَّهُ يَسْلُكُ مِنْ
بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ رَصِدًا

لِيَتَلَمَّ أَنْ قَدْ أَتَلَّغُوا رَسَالَتِ رَبِّهِمْ وَأَخْطَاطَ
بِمَا لَدَيْهِمْ وَاحْصَى كُلَّ شَيْءٍ عَدَدًا

¹⁷⁷⁶Guardian angels to protect the messenger and the message.

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

Sūrah al-Muzzammil¹⁷⁷⁸**Bismillāhir-Rahmānir-Raheem****سُورَةُ الْمُزَّمِّل****بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ**

1. O you who wraps himself [in clothing],¹⁷⁷⁹
2. Arise [to pray] the night, except for a little –
3. Half of it – or subtract from it a little
4. Or add to it, and recite the Qur'ān with measured recitation.
5. Indeed, We will cast upon you a heavy word.¹⁷⁸⁰
6. Indeed, the hours of the night are more effective for concurrence [of heart and tongue]¹⁷⁸¹ and more suitable for words.¹⁷⁸²
7. Indeed, for you by day is prolonged occupation.
8. And remember the name of your Lord and devote yourself to Him with [complete] devotion.
9. [He is] the Lord of the East and the West; there is no deity except Him, so take Him as Disposer of [your] affairs.¹⁷⁸³

يَنَاهُمَا الْمُزَّمِّلُ ﴿١﴾**فُمِ الْأَلَّ إِلَّا قَلِيلًا ﴿٢﴾****يَضْعِفُهُ أَوْ أَنْقُصُهُ مِنْهُ قَلِيلًا ﴿٣﴾****أَوْ زِدْ عَلَيْهِ وَرَتِّلِ الْقُرْءَانَ تَرْتِيلًا ﴿٤﴾****إِنَّا سَنُلِيقُ عَلَيْكَ قَوْلًا ثَقِيلًا ﴿٥﴾****إِنَّ تَائِيَةَ الْلَّيلِ هِيَ أَشَدُّ وَطَعْنًا وَأَقْوَمُ قِيلًا ﴿٦﴾****إِنَّ لَكَ فِي الَّنَّهَارِ سَبْعًا طَوِيلًا ﴿٧﴾****وَادْكُرْ أَسْمَ رَبِّكَ وَتَبَّاعِلْ إِلَيْهِ تَبَبِيلًا ﴿٨﴾****رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ لَا إِلَهَ إِلَّا هُوَ****فَاتَّخِذْهُ وَكِيلًا ﴿٩﴾**

¹⁷⁷⁸Al-Muzzammil: The One Who Wraps Himself (in clothing).

¹⁷⁷⁹Allāh (subḥānahu wa ta'ālā) addresses the Prophet (ﷺ), who was asleep, wrapped in his garments.

¹⁷⁸⁰i.e., the revelation, which when descending on the Prophet (ﷺ) bore down upon him with a great weight. Another meaning is "important ordinances."

¹⁷⁸¹Another accepted interpretation of the same words is "Indeed, arising at night is more difficult...." meaning that it will only be done by sincere believers and not others.

¹⁷⁸²i.e., for recitation of the Qur'ān and for hearing and understanding it.

¹⁷⁸³i.e., trust in Allāh and rely upon Him.

10. And be patient over what they say and avoid them with gracious avoidance.

وَاصْبِرْ عَلَىٰ مَا يَقُولُونَ وَاهْجُرْهُمْ هَجْرًا
جَمِيلًا ﴿١﴾

11. And leave Me with [the matter of] the deniers, those of ease [in life], and allow them respite a little.

وَذَرْنِي وَالْكَذَّابِينَ أُولَئِكَ النَّعْمَةُ وَمَهْلَكَهُمْ
قَلِيلًا ﴿٢﴾

12. Indeed, with Us [for them] are shackles and burning fire

إِنَّ لَدَنَا أَنْكَالًا وَحَيْمَانًا ﴿٣﴾

13. And food that chokes and a painful punishment –

وَطَعَامًا ذَا غُصَّةً وَعَذَابًا أَلِيمًا ﴿٤﴾

14. On the Day the earth and the mountains will convulse and the mountains will become a heap of sand pouring down.

يَوْمَ تَرْجُفُ الْأَرْضُ وَالْجِبالُ وَكَانَتْ
الْجِبالُ كَثِيرًا مَهِيلًا ﴿٥﴾

15. Indeed, We have sent to you a Messenger as a witness upon you just as We sent to Pharaoh a messenger.

إِنَّا أَرْسَلْنَا إِلَيْكُمْ رَسُولًا شَهِيدًا عَلَيْكُمْ
كَمَا أَرْسَلْنَا إِلَىٰ فِرْعَوْنَ رَسُولًا ﴿٦﴾

16. But Pharaoh disobeyed the messenger, so We seized him with a ruinous seizure.

فَعَصَىٰ فِرْعَوْنُ الرَّسُولَ فَأَخْذَنَاهُ أَخْدًا
وَبِلًا ﴿٧﴾

17. Then how can you fear, if you disbelieve, a Day that will make the children white-haired?¹⁷⁸⁴

فَكَيْفَ تَتَفَوَّنَ إِنْ كَفَرْتُمْ يَوْمًا سَجَعْلُ
الْوَلَدَانِ شَيْبًا ﴿٨﴾

18. The heaven will break apart therefrom;¹⁷⁸⁵ ever is His promise fulfilled.

الْسَّمَاءُ مُنْفَطِرٌ بِهِ كَانَ وَعْدُهُ مَفْعُولاً
﴿٩﴾

19. Indeed, this is a reminder, so whoever wills may take to his Lord a way.

إِنَّ هَذِهِ تَذْكِيرَةٌ فَمَنْ شَاءَ أَخْذَ إِلَيْ
رَبِّهِ سَبِيلًا ﴿١٠﴾

20. Indeed, your Lord knows, [O Muhammad], that you stand [in

إِنَّ رَبَّكَ يَعْلَمُ أَنَّكَ تَقُومُ أَدْنَى مِنْ ثُلَثَى
﴿١١﴾

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

¹⁷⁸⁵From the terror of that Day.

prayer] almost two thirds of the night or half of it or a third of it, and [so do] a group of those with you. And Allāh determines [the extent of] the night and the day. He has known that you [Muslims] will not be able to do it¹⁷⁸⁶ and has turned to you in forgiveness, so recite what is easy [for you] of the Qur’ān. He has known that there will be among you those who are ill and others traveling throughout the land seeking [something] of the bounty of Allāh and others fighting for the cause of Allāh. So recite what is easy from it and establish prayer and give zakāh and loan Allāh a goodly loan.¹⁷⁸⁷ And whatever good you put forward for yourselves – you will find it with Allāh. It is better and greater in reward. And seek forgiveness of Allāh. Indeed, Allāh is Forgiving and Merciful.

اللَّيْلِ وَنِصْفَهُرَ وَثُلُثَهُ وَطَابِقَةٌ مِّنَ الَّذِينَ
مَعَكُ اللَّهُ يُقْدِرُ الَّلَّيْلَ وَالنَّهَارَ عَلِمَ أَنَّ لَنْ
تُحَصُّوْهُ فَتَابَ عَلَيْكُمْ فَاقْرَءُوا مَا تَيَسَّرَ مِنْ
الْقُرْآنِ عِلْمَ أَنْ سَيُكُونُ مِنْكُمْ مَرْضًا
وَأَخْرُونَ يَضْرِبُونَ فِي الْأَرْضِ يَبْغُونَ مِنْ
فَضْلِ اللَّهِ وَأَخْرُونَ يُقْنَتُونَ فِي سَبِيلِ اللَّهِ
فَاقْرَءُوا مَا تَيَسَّرَ مِنْهُ وَأَقِيمُوا الصَّلَاةَ
وَأَتُوْا الزَّكُوْنَةَ وَأَقْرِضُوا اللَّهَ قَرْضًا حَسَنًا
وَمَا تُقْدِمُوا لَأَنفُسِكُمْ مِنْ خَيْرٍ تَحْدُدوْهُ
عِنْدَ اللَّهِ هُوَ خَيْرًا وَأَعْظَمُ أَجْرًا
وَأَسْتَغْفِرُوا اللَّهَ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿٦﴾

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

¹⁷⁸⁷In the form of charities and contributions to His cause.

*Sūrah al-Muddaththir*¹⁷⁸⁸

سُورَةُ الْمَدْثُرِ

Bismillāhir-Rahmānir-Raheem

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. O you who covers himself [with a garment],¹⁷⁸⁹
2. Arise and warn
3. And your Lord glorify
4. And your clothing purify
5. And uncleanness¹⁷⁹⁰ avoid
6. And do not confer favor to acquire more¹⁷⁹¹
7. But for your Lord be patient.
8. And when the trumpet is blown,
9. That Day will be a difficult day
10. For the disbelievers – not easy.
11. Leave Me with the one I created alone¹⁷⁹²
12. And to whom I granted extensive wealth
13. And children present [with him]
14. And spread [everything] before him, easing [his life].
15. Then he desires that I should add more.

يَأَيُّهَا الْمُدَّثِّرُ ﴿١﴾

قُمْ فَأَنذِرْ ﴿٢﴾

وَرَبِّكَ فَكِبِّرْ ﴿٣﴾

وَثِيَابَكَ فَطَهِّرْ ﴿٤﴾

وَالرُّجْزَ فَاهْجُرْ ﴿٥﴾

وَلَا تَمْنُنْ سَتَكْثُرْ ﴿٦﴾

وَلِرَبِّكَ فَاصْبِرْ ﴿٧﴾

فَإِذَا نُقْرَ في الْنَّاقُورِ ﴿٨﴾

فَذَلِكَ يَوْمَئِنِي يَوْمُ عَسِيرٍ ﴿٩﴾

عَلَى الْكُفَّارِينَ غَيْرُ يَسِيرٍ ﴿١٠﴾

ذَرْنِي وَمَنْ حَلَقْتُ وَحِيدًا ﴿١١﴾

وَجَعَلْتُ لَهُ مَالًا مَمْدُودًا ﴿١٢﴾

وَبَيْنَ شَهُودًا ﴿١٣﴾

وَمَهَدْتُ لَهُ تَمَهِيدًا ﴿١٤﴾

ثُمَّ يَطْمَعُ أَنْ أَزِيدَ ﴿١٥﴾

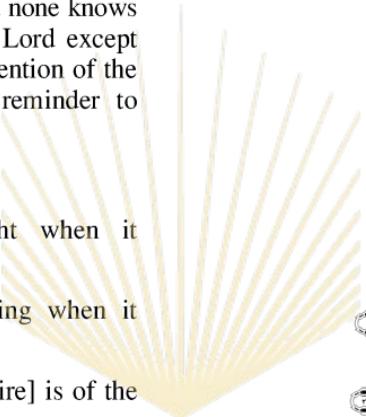
¹⁷⁸⁸ *Al-Muddaththir*: The One Who Covers Himself (with a garment).¹⁷⁸⁹ Referring to the Prophet ﷺ.¹⁷⁹⁰ Specifically, idols or generally, bad conduct and morals.¹⁷⁹¹ An alternative meaning is "Do not consider any favor you have conferred to be great."¹⁷⁹² i.e., without wealth or children. The reference is to al-Waleed bin al-Mugheerah, who after inclining toward the Qur'aan, denied it publicly in order to win the approval of the Quraysh.

16. No! Indeed, he has been toward Our verses obstinate. كَلَّا إِنَّهُ كَانَ لَا يَتَبَتَّأْ عَيْبِدًا ﴿١﴾
17. I will cover him with arduous torment. سَأُرْهِقُهُ وَصَعُودًا ﴿٢﴾
18. Indeed, he thought and deliberated.¹⁷⁹³ إِنَّهُ فَكَرَ وَقَدَرَ ﴿٣﴾
19. So may he be destroyed [for] how he deliberated. فَقُتِلَ كَيْفَ قَدَرَ ﴿٤﴾
20. Then may he be destroyed [for] how he deliberated. ثُمَّ قُتِلَ كَيْفَ قَدَرَ ﴿٥﴾
21. Then he considered [again]; ثُمَّ نَظَرَ ﴿٦﴾
22. Then he frowned and scowled; ثُمَّ عَبَسَ وَسَرَ ﴿٧﴾
23. Then he turned back and was arrogant ثُمَّ أَدْبَرَ وَأَسْتَكَرَ ﴿٨﴾
24. And said, "This is not but magic imitated [from others]. فَقَالَ إِنْ هَذَا إِلَّا سِحْرٌ يُوَثِّرُ ﴿٩﴾
25. This is not but the word of a human being." إِنْ هَذَا إِلَّا قَوْلُ الْبَشَرِ ﴿١٠﴾
26. I will drive him into Saqr.¹⁷⁹⁴ سَأُصْلِيهِ سَقَرَ ﴿١١﴾
27. And what can make you know what is Saqr? وَمَا أَدْرِنَاكَ مَا سَقَرَ ﴿١٢﴾
28. It lets nothing remain and leaves nothing [unburned], لَا تُبْقِي وَلَا تَنْدِرُ ﴿١٣﴾
29. Altering [i.e., blackening] the skins. لَوَاحَةٌ لِلْبَشَرِ ﴿١٤﴾
30. Over it are nineteen [angels]. عَلَيْهَا تِسْعَةَ عَنْتَرٍ ﴿١٥﴾
31. And We have not made the keepers of the Fire except angels. And We have not made their وَمَا جَعَلْنَا أَصْحَابَ النَّارِ إِلَّا مَلَئِكَةً وَمَا جَعَلْنَا عِدَّهُمْ إِلَّا فِتْنَةً لِلَّذِينَ كَفَرُوا ﴿١٦﴾

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

¹⁷⁹⁴ One of the proper names of Hell.

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

32. No! By the moon
 33. And [by] the night when it departs
 34. And [by] the morning when it brightens,
 35. Indeed, it [i.e., the Fire] is of the greatest [afflictions]
 36. As a warning to humanity –
 37. To whoever wills among you to proceed¹⁷⁹⁵ or stay behind.
 38. Every soul, for what it has earned, will be retained¹⁷⁹⁶
 39. Except the companions of the right,¹⁷⁹⁷
- 

لِيَسْتَقِنَّ الَّذِينَ أُوتُوا الْكِتَابَ وَيَزَدَادُونَ
الَّذِينَ ءاْمَنُوا إِيمَانًا وَلَا يَرَبَّابُ الَّذِينَ أُوتُوا
الْكِتَابَ وَالْمُؤْمِنُونَ وَلِيَقُولُ الَّذِينَ فِي
قُلُوبِهِمْ مَرَضٌ وَالْكُفَّارُ مَاذَا أَرَادَ اللَّهُ
بِهِنَّدًا مَثَلًا كَذَلِكَ يُصْلِلُ اللَّهُ مَنْ يَشَاءُ
وَهَدَى مَنْ يَشَاءُ وَمَا يَعْلَمُ جُنُودُ رَبِّكَ إِلَّا
هُوَ وَمَا هُوَ إِلَّا ذِكْرٌ لِلْبَشَرِ ﴿٢٩﴾

كَلَّا وَالْقَمَرِ ﴿٣٠﴾

وَالْأَلَيْلِ إِذْ أَدْبَرَ ﴿٣١﴾

وَالصُّبْحِ إِذَا أَسْفَرَ ﴿٣٢﴾

إِنَّهَا لَا حَدِيَّ الْكُبُرِ ﴿٣٣﴾

نَذِيرًا لِلْبَشَرِ ﴿٣٤﴾

لِمَنْ شَاءَ مِنْكُمْ أَنْ يَتَقدَّمَ أَوْ يَتَأَخَّرَ ﴿٣٥﴾

كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِينَةٌ ﴿٣٦﴾

إِلَّا أَصْحَابُ الْيَمِينِ ﴿٣٧﴾

¹⁷⁹⁵To righteousness by acceptance of the warning.

¹⁷⁹⁶i.e., subject or held responsible.

¹⁷⁹⁷i.e., the righteous who receive their records in their right hands.

40. [Who will be] in gardens, questioning each other
- فِي جَنَّتٍ يَتَسَاءَلُونَ ﴿١﴾
41. About the criminals,
- عَنِ الْمُجْرِمِينَ ﴿٢﴾
42. [And asking them], "What put you into Saqr?"
- مَا سَلَكَكُمْ فِي سَقَرَ ﴿٣﴾
43. They will say, "We were not of those who prayed,
- قَالُوا لَمْ نَأْكُلْ مِنَ الْمُصَلِّينَ ﴿٤﴾
44. Nor did we used to feed the poor.
- وَلَمْ نَأْكُلْ نُطْعِمُ الْمُسْكِنِينَ ﴿٥﴾
45. And we used to enter into vain discourse with those who engaged [in it],
- وَكُنَّا نَحْنُ خُوضُّ مَعَ الْخَاطِئِينَ ﴿٦﴾
46. And we used to deny the Day of Recompense
- وَكُنَّا نُكَذِّبُ بِيَوْمَ الْدِينِ ﴿٧﴾
47. Until there came to us the certainty [i.e., death]."
- حَتَّىٰ أَتَنَا الْيَقِينُ ﴿٨﴾
48. So there will not benefit them the intercession of [any] intercessors.
- فَمَا تَنَفَّعُهُمْ شَفَعَةُ الْشَّفِيفِينَ ﴿٩﴾
49. Then what is [the matter] with them that they are, from the reminder, turning away
- فَمَا هُمْ عَنِ الْتَّذْكِرَةِ مُغَرِّضِينَ ﴿١٠﴾
50. As if they were alarmed donkeys
- كَانُوكُمْ حُمُّرٌ مُسْتَنْفَرَةٌ ﴿١١﴾
51. Fleeing from a lion?
- فَرَّتْ مِنْ قَسْوَةِ ﴿١٢﴾
52. Rather, every person among them desires that he¹⁷⁹⁸ would be given scriptures spread about.¹⁷⁹⁹
- بَلْ يُرِيدُ كُلُّ أَمْرِيٍّ مِنْهُمْ أَنْ يُؤْتَى صُحُفًا
مُنَشَّرَةً ﴿١٣﴾
53. No! But they do not fear the Hereafter.
- كَلَّا بَلْ لَا يَخَافُونَ الْآخِرَةَ ﴿١٤﴾
54. No! Indeed, it [i.e., the Qur'an] is a reminder
- كَلَّا إِنَّهُ تَذْكِرَةٌ ﴿١٥﴾

¹⁷⁹⁸Instead of Muḥammad (ﷺ).

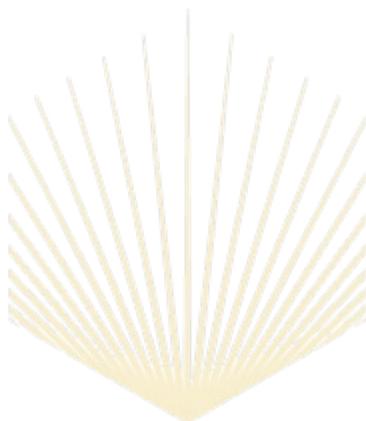
¹⁷⁹⁹i.e., made public. Much of their refusal of his message was due to envy and jealousy of the Prophet (ﷺ).

55. Then whoever wills will remember it.

فَمَنْ شَاءَ ذَكَرَهُ ﴿٣١﴾

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

وَمَا يَدْكُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ هُوَ أَهْلُ الْتَّقْوَىٰ وَأَهْلُ الْمَغْفِرَةِ ﴿٣٢﴾



*Sūrah al-Qiyāmah*¹⁸⁰⁰*Bismillāhir-Rahmānir-Raheem*

سُورَةُ الْقِيَامَةِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. I swear by the Day of Resurrection
2. And I swear by the reproaching soul¹⁸⁰¹ [to the certainty of resurrection].
3. Does man think that We will not assemble his bones?
4. Yes. [We are] Able [even] to proportion his fingertips.
5. But man desires to continue in sin.¹⁸⁰²
6. He asks, "When is the Day of Resurrection?"
7. So when vision is dazzled
8. And the moon darkens
9. And the sun and the moon are joined,
10. Man will say on that Day, "Where is the [place of] escape?"
11. No! There is no refuge.
12. To your Lord, that Day, is the [place of] permanence.
13. Man will be informed that Day of what he sent ahead¹⁸⁰³ and kept

لَا أَقِيمُ بِيَوْمِ الْقِيَامَةِ

وَلَا أَقِيمُ بِالنَّفْسِ الْلَّوَامَةِ

أَخْسَبُ الْإِنْسَنَ أَنَّ نَجْمَعَ عِظَامَهُ

بَلْ قَدِيرٌ عَلَى أَنْ تُسْوِيَ بَنَائَهُ

بَلْ يُرِيدُ الْإِنْسَنُ لِيَفْجُرَ أَمَادَهُ

يَسْكُلُ أَيَّانَ يَوْمِ الْقِيَامَةِ

فَإِذَا بَرَقَ الْبَصَرُ

وَحَسَفَ الْقَمَرُ

وَجْمَعَ الشَّمْسُ وَالْقَمَرُ

يَقُولُ الْإِنْسَنُ يَوْمَئِذٍ أَنِّي مُفْرُ

كَلَّا لَا وَرَزْ

إِلَى رَبِّكَ يَوْمَئِذٍ الْمُسْتَقْرُ

يُنَبِّئُ الْإِنْسَنُ يَوْمَئِذٍ بِمَا قَدَّمَ وَأَخْرَ

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

back.¹⁸⁰⁴

14. Rather, man, against himself, will be a witness,¹⁸⁰⁵

بَلِ الْإِنْسَنُ عَلَى نَفْسِهِ بَصِيرَةٌ

15. Even if he presents his excuses.

وَلَوْ أَلْقَى مَعَذِيرَةً

16. Move not your tongue with it, [O Muhammad], to hasten with it [i.e., recitation of the Qur'an].

لَا تُحْرِكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ

17. Indeed, upon Us is its collection [in your heart] and [to make possible] its recitation.

إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْءَانَهُ

18. So when We have recited it [through Gabriel], then follow its recitation.

فَإِذَا قَرَأْنَاهُ فَاتَّبِعْ قُرْءَانَهُ

19. Then upon Us is its clarification [to you].

ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ

20. No! But you [i.e., mankind] love the immediate

كَلَّا بَلْ تُحِبُّونَ الْعَاجِلَةَ

21. And leave [i.e., neglect] the Hereafter.

وَتَذَرُّونَ الْآخِرَةَ

22. [Some] faces, that Day, will be radiant,

وُجُوهٌ يَوْمَئِذٍ نَّاضِرَةٌ

23. Looking at their Lord.¹⁸⁰⁶

إِلَى رَبِّهَا نَاظِرَةٌ

24. And [some] faces, that Day, will be contorted,

وَوُجُوهٌ يَوْمَئِذٍ بَاسِرَةٌ

25. Expecting that there will be done to them [something] backbreaking.

تَعْظِنُ أَنْ يُفْعَلَ هَا فَاقِرَةٌ

26. No! When it [i.e., the soul] has reached the collar bones¹⁸⁰⁷

كَلَّا إِذَا بَلَغَتِ الْتَّرَاقِ

¹⁸⁰⁴i.e., that which he did not do or which he delayed.

¹⁸⁰⁵As described in 36:65 and 41:20-23.

¹⁸⁰⁶The people of Paradise will actually see their Creator in the Hereafter.

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

27. And it is said, "Who will cure [him]?" وَقِيلَ مَنْ رَاقِ [١٤]
28. And he [i.e., the dying one] is certain that it is the [time of] separation وَظَانَ أَنَّهُ الْفَرَاقُ [١٥]
29. And the leg is wound about the leg,¹⁸⁰⁸ وَالنَّفَتْ أَلْسَاقُ بِالسَّاقِ [١٦]
30. To your Lord, that Day, will be the procession.¹⁸⁰⁹ إِلَى رَبِّكَ يَوْمَئِذٍ الْمَسَاقُ [١٧]
31. And he [i.e., the disbeliever] had not believed, nor had he prayed. فَلَا صَدَقَ وَلَا صَلَّى [١٨]
32. But [instead], he denied and turned away. وَلَكِنْ كَذَبَ وَتَوَلَّ [١٩]
33. And then he went to his people, swaggering [in pride]. ثُمَّ ذَهَبَ إِلَى أَهْلِهِ يَتَمَطِّي [٢٠]
34. Woe to you, and woe! أُوْلَئِكَ فَأَوْلَى [٢١]
35. Then woe to you, and woe! ثُمَّ أُوْلَئِكَ فَأَوْلَى [٢٢]
36. Does man think that he will be left neglected?¹⁸¹⁰ أَنْخَسَبَ الْإِنْسَنُ أَنْ يُتَرَكَ سُدًى [٢٣]
37. Had he not been a sperm from semen emitted? أَلَمْ يَكُنْ نُطْفَةً مِنْ مَنِ يُمْنَى [٢٤]
38. Then he was a clinging clot, and [Allāh] created [his form] and proportioned [him] ثُمَّ كَانَ عَلَقَةً فَحَلَقَ فَسَوَى [٢٥]
39. And made of him two mates, the male and the female. فَعَلَ مِنْهُ الْزَوْجَيْنِ الْذَّكَرَ وَالْأُنْثَى [٢٦]
40. Is not that [Creator] Able to give life to the dead? أَلَيْسَ ذَلِكَ بِقَدِيرٍ عَلَى أَنْ يُحْيِي الْمَوْتَىٰ [٢٧]

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

¹⁸⁰⁹ Literally, "driving" or "herding" or "the place to which one is driven."

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

Sūrah al-Insān¹⁸¹¹**Bismillāhir-Rahmānir-Raheem****سُورَةُ الْإِنْسَانِ****بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ**

1. Has there [not] come upon man a period of time when he was not a thing [even] mentioned?
- هَلْ أَتَىٰ عَلَى الْإِنْسَنِ حِينٌ مِّنَ الْدَّهْرِ لَمْ يُكُنْ شَيْئاً مَّذْكُورًا ﴿١﴾
2. Indeed, We created man from a sperm-drop mixture¹⁸¹² that We may try him; and We made him hearing and seeing.
- إِنَّا خَلَقْنَا الْإِنْسَنَ مِنْ نُطْفَةٍ أَمْسَاجٍ نَّبْتَلِيهِ فَجَعَلْنَاهُ سَمِيعاً بَصِيرًا ﴿٢﴾
3. Indeed, We guided him to the way, be he grateful or be he ungrateful.
- إِنَّا هَدَيْنَاهُ السَّبِيلَ إِمَّا شَاكِرًا وَإِمَّا كُفُورًا ﴿٣﴾
4. Indeed, We have prepared for the disbelievers chains and shackles and a blaze.
- إِنَّا أَعْتَدْنَا لِلْكُفَّارِ سَلَسِلَاتٍ وَأَغْلَالًا وَسَعِيرًا ﴿٤﴾
5. Indeed, the righteous will drink from a cup [of wine] whose mixture is of Kāfūr,¹⁸¹³
- إِنَّ الْأَبْرَارَ يَسْرِبُونَ مِنْ كَاسٍ كَارَبَ مِزاجُهَا كَافُورًا ﴿٥﴾
6. A spring of which the [righteous] servants of Allāh will drink; they will make it gush forth in force [and abundance].
- عَيْنًا يَشَرِّبُ ہٗا عِبَادُ اللّٰهِ يُفَجِّرُو ہٗا تَفْجِيرًا ﴿٦﴾
7. They [are those who] fulfill [their] vows and fear a Day whose evil will be widespread.
- يُوفُونَ بِالنَّدْرِ وَخَافُونَ يَوْمًا كَانَ شَرُّهُ مُسْتَطِيرًا ﴿٧﴾
8. And they give food in spite of love for it¹⁸¹⁴ to the needy, the orphan, and the captive,
- وَيُطْعِمُونَ الظَّعَامَ عَلَى حُبِّهِ مِسْكِينًا وَيَنْتَمِيًّا وَأَسِيرًا ﴿٨﴾
9. [Saying], "We feed you only for the face [i.e., approval] of Allāh.
- إِنَّمَا نُطْعِمُكُمْ لِوَجْهِ اللّٰهِ لَا تُرِيدُ مِنْكُمْ

¹⁸¹¹ Al-Insān: Man. Also entitled Sūrah ad-Dahr (Time).¹⁸¹² i.e., a combination of the male and female substance, within the womb.¹⁸¹³ A sweet-smelling spring in Paradise.¹⁸¹⁴ The meaning here may also be "out of love for Him," i.e., Allāh (*subḥānahu wa ta’ālā*).

We wish not from you reward or gratitude.

جَرَاءَةً وَلَا شُكُورًا ﴿١﴾

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

إِنَّا خَافُّ مِنْ رَبِّنَا يَوْمًا عَبُوسًا قَمْطَرِيرًا ﴿٢﴾

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

فَوَقَهُمُ اللَّهُ شَرَّ ذَلِكَ الْيَوْمِ وَلَقَنَّهُمْ نَصْرَةً
وَسُرُورًا ﴿٣﴾

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

وَجَرَنُّهُم بِمَا صَبَرُوا جَنَّةً وَحَرِيرًا ﴿٤﴾

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

مُتَّكِّئِينَ فِيهَا عَلَى الْأَرَائِكِ لَا يَرَوْنَ فِيهَا
شَمْسًا وَلَا زَمْهَرِيرًا ﴿٥﴾

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

وَدَانِيَةً عَلَيْهِمْ ظِلَالُهَا وَذَلِكَ قُطْلُوفُهَا
تَذَلِّيلًا ﴿٦﴾

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

وَيُطَافُ عَلَيْهِمْ بِيَابِيَّةٍ مِنْ فَضَّةٍ وَأَكْوَابٍ
كَانَتْ قَوَارِيرًا ﴿٧﴾

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

قَوَارِيرًا مِنْ فَضَّةٍ قَدَرُوهَا تَقْدِيرًا ﴿٨﴾

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

وَدُسْقَونَ فِيهَا كَأسًا كَانَ مِرَاجُهَا رَجَبِيلًا
وَكَانَتْ قَوَارِيرًا ﴿٩﴾

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

عَيْنًا فِيهَا تُسَمَّى سَلَسَبِيلًا ﴿١٠﴾

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

* وَيَطْعُوفُ عَلَيْهِمْ وَلَدَنٌ مُخَلَّدُونَ إِذَا رَأَيْتَهُمْ
حِسَبَتْهُمْ لُؤْلُؤًا مَنْثُورًا ﴿١١﴾

20. And when you look there [in Paradise], you will see pleasure and great dominion.

وَإِذَا رَأَيْتَ ثُمَّ رَأَيْتَ نَعِيْمًا وَمُلْكًا كَبِيرًا ﴿٢٩﴾

21. Upon them [i.e., the inhabitants] will be green garments of fine silk and brocade. And they will be adorned with bracelets of silver, and their Lord will give them a purifying drink.

عَلَيْهِمْ ثِيَابٌ سُنْدُسٌ خُضْرٌ وَإِسْتَبْرَقٌ
وَحُلُولًا أَسَاوَرٌ مِنْ فِضَّةٍ وَسَقَنُهُمْ رَهْبَمْ
شَرَابًا طَهُورًا ﴿٣٠﴾

22. [And it will be said], "Indeed, this is for you a reward, and your effort has been appreciated."

إِنَّ هَذَا كَانَ لَكُمْ جَزَاءً وَكَانَ سَعْيُكُمْ
مَشْكُورًا ﴿٣١﴾

23. Indeed, it is We who have sent down to you, [O Muhammad], the Qur'ān progressively.

إِنَّا حَنَّ نَزَّلْنَا عَلَيْكَ الْقُرْآنَ تَنْزِيلًا ﴿٣٢﴾

24. So be patient for the decision of your Lord and do not obey from among them a sinner or ungrateful [disbeliever].

فَآصِرِ لِحُكْمِ رَبِّكَ وَلَا تُطِعْ مِنْهُمْ إِثْمًا أَوْ
كُفُورًا ﴿٣٣﴾

25. And mention the name of your Lord [in prayer] morning and evening

وَادْكُرْ أَسْمَ رَبِّكَ بُكْرَةً وَأَصِيلًا ﴿٣٤﴾

26. And during the night prostrate to Him and exalt [i.e., praise] Him a long [part of the] night.

وَمِنَ الَّيلِ فَاسْجُدْ لَهُ وَسِجِّهْ لَيْلًا
طَوِيلًا ﴿٣٥﴾

27. Indeed, these [disbelievers] love the immediate and leave behind them¹⁸¹⁵ a grave Day.

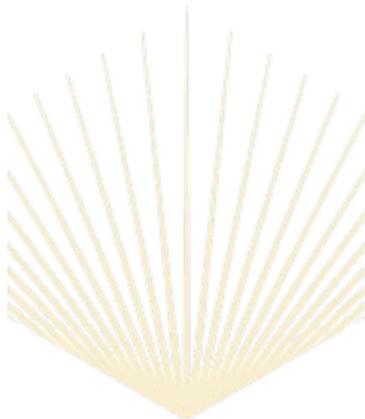
إِنَّ هَؤُلَاءِ سُجِّلُونَ الْعَاجِلَةَ وَيَدْرُزُونَ
وَرَآءَهُمْ يَوْمًا ثَقِيلًا ﴿٣٦﴾

28. We have created them and strengthened their forms, and when We will, We can change their likenesses with [complete] alteration.

هُنَّ حَلَقَنُهُمْ وَشَدَدَنَا أَسْرَهُمْ وَإِذَا شِئْنَا
بَدَلْنَا أَمْثَالَهُمْ تَبَدِيلًا ﴿٣٧﴾

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

29. Indeed, this is a reminder, so he who wills may take to his Lord a way.
- إِنَّ هَذِهِ تَذْكِرَةٌ فَمَن شَاءَ أَخْتَدَ إِلَيْهِ سَبِيلًا ﴿٢٩﴾
30. And you do not will except that Allāh wills. Indeed, Allāh is ever Knowing and Wise.
- وَمَا تَشَاءُونَ إِلَّا أَن يَشَاءَ اللَّهُ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا ﴿٣٠﴾
31. He admits whom He wills into His mercy; but the wrongdoers – He has prepared for them a painful punishment.
- يُدْخِلُ مَن يَشَاءُ فِي رَحْمَتِهِ وَالظَّالِمِينَ أَعَدَّ لَهُمْ عَذَابًا أَلِيمًا ﴿٣١﴾



Sūrah al-Mursalāt¹⁸¹⁶**Bismillāhir-Raḥmānir-Raheem****سُورَةُ الْمُرْسَلَاتِ****بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ**

1. By those [winds] sent forth in gusts
2. And the winds that blow violently
3. And [by] the winds that spread [clouds]
4. And those [angels] who bring criterion¹⁸¹⁷
5. And those [angels] who deliver a message
6. As justification or warning,
7. Indeed, what you are promised is to occur.
8. So when the stars are obliterated
9. And when the heaven is opened
10. And when the mountains are blown away
11. And when the messengers' time has come...¹⁸¹⁸
12. For what Day was it postponed?¹⁸¹⁹
13. For the Day of Judgement.
14. And what can make you know what is the Day of Judgement?

وَالْمُرْسَلَتْ عَرْفًا**فَالْعَصَفَتْ عَصْفًا****وَالنَّيْشَرَاتْ نَثَرَا****فَالْفَرِيقَتْ فَرَقَا****فَالْمُلْقَيَتْ ذَكْرًا****عَذْرًا أَوْ نُذْرًا****إِنَّمَا تُوعَدُونَ لَوْقَعً****فَإِذَا النُّجُومُ طُمِسَتْ****وَإِذَا السَّمَاءُ فُرَجَتْ****وَإِذَا الْجِبَالُ سِقَتْ****وَإِذَا الرُّسُلُ أُقْتَتْ****لَا يَوْمٌ أَخْلَقْ****لِيَوْمِ الْفَصْلِ****وَمَا أَدْرَنَاكَ مَا يَوْمُ الْفَصْلِ**¹⁸¹⁶Al-Mursalāt. Those Sent Forth.¹⁸¹⁷To Allāh's human messengers.¹⁸¹⁸i.e., when they are gathered to witness concerning their nations. The sentence's conclusion is understood to be "...the promised judgement will then take place."¹⁸¹⁹"It" may refer to either the aforementioned occurrences collectively or to the testimony of the messengers.

15. Woe,¹⁸²⁰ that Day, to the deniers.
16. Did We not destroy the former peoples?
17. Then We will follow them with the later ones.
18. Thus do We deal with the criminals.
19. Woe, that Day, to the deniers.
20. Did We not create you from a liquid disdained?
21. And We placed it in a firm lodging [i.e., the womb]
22. For a known extent.
23. And We determined [it], and excellent [are We] to determine.
24. Woe, that Day, to the deniers.
25. Have We not made the earth a container
26. Of the living and the dead?
27. And We placed therein lofty, firmly set mountains and have given you to drink sweet water.
28. Woe, that Day, to the deniers.
29. [They will be told], "Proceed to that which you used to deny.
30. Proceed to a shadow [of smoke] having three columns
31. [But having] no cool shade and availng not against the flame."
- وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ﴿١﴾
أَلَمْ يُهْلِكِ الْأَوَّلِينَ ﴿٢﴾
- ثُمَّ تُتَعَاهُمُ الْآخِرِينَ ﴿٣﴾
- كَذَلِكَ نَفْعَلُ بِالْمُجْرِمِينَ ﴿٤﴾
- وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ﴿٥﴾
أَلَمْ خَلَقْنَا مِنْ مَاءٍ مَّهِينٍ ﴿٦﴾
- فَجَعَلْنَاهُ فِي قَرَارٍ مَّكِينٍ ﴿٧﴾
- إِلَى قَدْرٍ مَّعْلُومٍ ﴿٨﴾
- فَقَدَرْنَا فِيمَعَ الْقَدِيرُونَ ﴿٩﴾
- وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ﴿١٠﴾
أَلَمْ يَجْعَلْ الْأَرْضَ كِفَافًا ﴿١١﴾
- أَحْيَاهُ وَأَمْوَاتًا ﴿١٢﴾
- وَجَعَلْنَا فِيهَا رَوْسَى شَمِخَتٍ وَأَسْقَيْنَاكُمْ
مَاءً فُرَاكًا ﴿١٣﴾
- وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ﴿١٤﴾
- أَنْطَلِقُوا إِلَى مَا كُثُمْ بِهِ تُكَذِّبُونَ ﴿١٥﴾
- أَنْطَلِقُوا إِلَى ظَلٍّ ذِي ثَدْثَ شُعْبٍ ﴿١٦﴾
- لَا ظَلِيلٌ وَلَا يُغْنِي مِنَ اللَّهِ ﴿١٧﴾

1820 i.e., death and destruction.

32. Indeed, it throws sparks [as huge] as a fortress,
33. As if they were yellowish [black] camels.
34. Woe, that Day, to the deniers.
35. This is a Day they will not speak,
36. Nor will it be permitted for them to make an excuse.
37. Woe, that Day, to the deniers.
38. This is the Day of Judgement; We will have assembled you and the former peoples.
39. So if you have a plan, then plan against Me.
40. Woe, that Day, to the deniers.
41. Indeed, the righteous will be among shades and springs
42. And fruits from whatever they desire,
43. [Being told], "Eat and drink in satisfaction for what you used to do."
44. Indeed, We thus reward the doers of good.
45. Woe, that Day, to the deniers.
46. [O disbelievers], eat and enjoy yourselves a little; indeed, you are criminals.
47. Woe, that Day, to the deniers.
48. And when it is said to them, "Bow [in prayer]," they do not bow.

إِنَّهَا تَرْمِي بِشَرَرِ كَالْقَصَرِ ﴿١﴾

كَانُهُرْ جَنَلَتْ صُفْرٌ ﴿٢﴾

وَيَلٌ يَوْمَ إِنْ لَّمْكَدِّبِينَ ﴿٣﴾

هَذَا يَوْمٌ لَا يَنْطَلِقُونَ ﴿٤﴾

وَلَا يُؤْذَنُ لَهُمْ فَيَعْتَذِرُونَ ﴿٥﴾

وَيَلٌ يَوْمَ إِنْ لَّمْكَدِّبِينَ ﴿٦﴾

هَذَا يَوْمُ الْفَصْلِ جَمَاعَتُكُمْ وَالْأَوْلَيْنَ ﴿٧﴾

فَإِنْ كَانَ لَكُمْ كَيْدٌ فَكِيدُونَ ﴿٨﴾

وَيَلٌ يَوْمَ إِنْ لَّمْكَدِّبِينَ ﴿٩﴾

إِنَّ الْمُتَّقِينَ فِي ظَلَلٍ وَغُيُونٍ ﴿١٠﴾

وَفَوْكَةٍ مِمَّا يَشَهُونَ ﴿١١﴾

كُلُوا وَأَسْرُبُوا هَنِيئًا بِمَا كُنْتُمْ تَعْمَلُونَ ﴿١٢﴾

إِنَّا كَذَلِكَ حَزِيرَى الْمُحْسِينِ ﴿١٣﴾

وَيَلٌ يَوْمَ إِنْ لَّمْكَدِّبِينَ ﴿١٤﴾

كُلُوا وَتَمَّعُوا قَلِيلًا إِنَّكُمْ جُنُّرُونَ ﴿١٥﴾

وَيَلٌ يَوْمَ إِنْ لَّمْكَدِّبِينَ ﴿١٦﴾

وَإِذَا قِيلَ لَهُمْ أَرْكَعُوا لَا يَرْكَعُونَ ﴿١٧﴾

49. Woe, that Day, to the deniers.

وَيْلٌ يَوْمَئِنْ لِلْمُكَذِّبِينَ ﴿١٣﴾

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

فَبِأَيِّ حَدِيثٍ بَعْدَهُ يُؤْمِنُونَ ﴿١٤﴾

