

*Sūrah an-Naba'*¹⁸²¹*Bismillāhir-Rahmānir-Raheem*

سُورَةُ النَّبَأٌ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. About what are they asking one another?
2. About the great news¹⁸²² –
3. That over which they are in disagreement.
4. No! They are going to know.
5. Then, no! They are going to know.
6. Have We not made the earth a resting place?
7. And the mountains as stakes?¹⁸²³
8. And We created you in pairs
9. And made your sleep [a means for] rest
10. And made the night as clothing¹⁸²⁴
11. And made the day for livelihood
12. And constructed above you seven strong [heavens]
13. And made [therein] a burning lamp
14. And sent down, from the rain clouds, pouring water
15. That We may bring forth thereby grain and vegetation

عَمَّ يَتَسَاءَلُونَ ﴿١﴾

عَنِ النَّبِيِّ الْعَظِيمِ ﴿٢﴾

الَّذِي هُرِفَ فِيهِ خُتَّافُونَ ﴿٣﴾

كَلَّا سَيَعْلَمُونَ ﴿٤﴾

ثُمَّ كَلَّا سَيَعْلَمُونَ ﴿٥﴾

أَلَمْ نَجْعَلِ الْأَرْضَ مَهْدًا ﴿٦﴾

وَالْجَبَالَ أَوْتَادًا ﴿٧﴾

وَخَلَقْنَاكُمْ أَزْوَاجًا ﴿٨﴾

وَجَعَلْنَا نَوْمَكُمْ سُبَاتًا ﴿٩﴾

وَجَعَلْنَا الْلَّيلَ لِبَاسًا ﴿١٠﴾

وَجَعَلْنَا الْهَارَ مَعَاشًا ﴿١١﴾

وَبَيَّنَاهَا فَوْقَكُمْ سَبْعًا شِدَادًا ﴿١٢﴾

وَجَعَلْنَا سِرَاجًا وَهَاجَا ﴿١٣﴾

وَأَنْزَلْنَا مِنَ الْمُعْصَرَاتِ مَاءً حَمَّاجًا ﴿١٤﴾

لِتُنْخِرَ بِهِ حَبَّاً وَبَنَائًا ﴿١٥﴾

¹⁸²¹ *An-Naba'*: The News (or Happening).¹⁸²² i.e., the Resurrection.¹⁸²³ To stabilize the land and balance the earth.¹⁸²⁴ Covering you in darkness and providing rest.

16. And gardens of entwined growth.
- وَجَنَّتِ الْفَافَا ﴿١﴾
17. Indeed, the Day of Judgement is an appointed time –
- إِنَّ يَوْمَ الْفَصْلِ كَانَ مِيقَاتًا ﴿٢﴾
18. The Day the Horn is blown and you will come forth in multitudes
- يَوْمَ يُنْفَخُ فِي الصُّورِ فَتَأْتُونَ أَفْوَاجًا ﴿٣﴾
19. And the heaven is opened and will become gateways
- وَفُتُحَ السَّمَاءُ فَكَانَتْ أَبْوَابًا ﴿٤﴾
20. And the mountains are removed and will be [but] a mirage.
- وَسُرُرَتِ الْجِبَالُ فَكَانَتْ سَرَابًا ﴿٥﴾
21. Indeed, Hell has been lying in wait
- إِنَّ جَهَنَّمَ كَانَتْ مِرْصَادًا ﴿٦﴾
22. For the transgressors, a place of return,
- اللَّطَّاغِينَ مَقَابًا ﴿٧﴾
23. In which they will remain for ages [unending].
- لَيَثِينَ فِيهَا أَحْقَابًا ﴿٨﴾
24. They will not taste therein [any] coolness or drink
- لَا يَدْرُوْنَ فِيهَا بَرَدًا وَلَا شَرَابًا ﴿٩﴾
25. Except scalding water and [foul] purulence –
- إِلَّا حَيْمَى وَغَسَّاقًا ﴿١٠﴾
26. An appropriate recompense.¹⁸²⁵
- جَرَاءَ وَفَاقًا ﴿١١﴾
27. Indeed, they were not expecting an account
- إِنَّهُمْ كَانُوا لَا يَرْجُونَ حِسَابًا ﴿١٢﴾
28. And denied Our verses with [emphatic] denial.
- وَكَذَّبُوا بِمَا يَنْتَهِي كَذَّابًا ﴿١٣﴾
29. But all things We have enumerated in writing.
- وَكُلُّ شَيْءٍ أَحْصَيْنَاهُ كِتَابًا ﴿١٤﴾
30. "So taste [the penalty], and never will We increase you except in torment."¹⁸²⁶
- فَذُوقُوا فَلَنْ تُرِيدُكُمْ إِلَّا عَدَابًا ﴿١٥﴾

¹⁸²⁵In proportion to and comparable with their crimes.

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

31. Indeed, for the righteous is attainment¹⁸²⁷ – إِنَّ لِلْمُتَّقِينَ مَفَارِضاً ﴿١﴾
32. Gardens and grapevines حَدَآئِقٍ وَأَعْنَبَا ﴿٢﴾
33. And full-breasted [companions] of equal age وَكَواعِبَ أَتْرَابًا ﴿٣﴾
34. And a full cup.¹⁸²⁸ وَكَاسًا دِهَافِقًا ﴿٤﴾
35. No ill speech will they hear therein or any falsehood – لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا كِذْبًا ﴿٥﴾
36. [As] reward from your Lord, [a generous] gift [made due by] account,¹⁸²⁹ جَزَاءً مِنْ رَبِّكَ عَطَاءٌ حِسَابًا ﴿٦﴾
37. [From] the Lord of the heavens and the earth and whatever is between them, the Most Merciful. They possess not from Him [authority for] speech. رَبِّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا أَرَحْمَنٌ لَا يَمْلُكُونَ مِنْهُ خَطَابًا ﴿٧﴾
38. The Day that the Spirit [i.e., Gabriel] and the angels will stand in rows, they will not speak except for one whom the Most Merciful permits, and he will say what is correct. يَوْمَ يَقُولُ الرُّوحُ وَالْمَلَائِكَةُ صَفَّا لَا يَتَكَلَّمُونَ إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمَنُ وَقَالَ صَوَابًا ﴿٨﴾
39. That is the True [i.e., certain] Day; so he who wills may take to his Lord a [way of] return.¹⁸³⁰ ذَلِكَ الْيَوْمُ الْمُقْدُسُ فَمَنْ شَاءَ أَخْرَجَ إِلَى رَبِّهِ مَكَابِرًا ﴿٩﴾
40. Indeed, We have warned you of an impending punishment on the Day when a man will observe إِنَّا أَنذَرْنَاكُمْ عَذَابًا قَرِيبًا يَوْمَ يَنْظُرُ الْمَرءُ مَا قَدَّمَتْ يَدَاهُ وَيَقُولُ الْكَافِرُ

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

¹⁸²⁸ Of wine which is delicious and does not intoxicate.

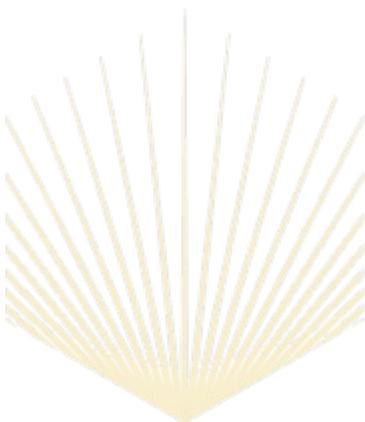
¹⁸²⁹ i.e., as a result of both their own righteous deeds and the limitless generosity of Allāh (*subḥānāhu wa ta’ālā*). Another meaning is "a gift calculated [to be adequate]."

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

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

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

يَلَيْتَنِي كُنْتُ تُرَبَّاً ﴿٣﴾



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

*Sūrah an-Nāzī’āt*¹⁸³³

سُورَةُ النَّازِعَاتِ

Bismillāhir-Rahmānir-Raheem

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. By those [angels] who extract with violence¹⁸³⁴ وَالنَّزِعَتِ غَرْقًا ﴿١﴾
2. And [by] those who remove with ease¹⁸³⁵ وَالنَّسِطَتِ نَشْكًا ﴿٢﴾
3. And [by] those who glide [as if] swimming¹⁸³⁶ وَالسَّيْحَتِ سَبْحًا ﴿٣﴾
4. And those who race each other in a race¹⁸³⁷ فَالسَّيْقَتِ سَبَقًا ﴿٤﴾
5. And those who arrange [each] matter,¹⁸³⁸ فَالْمُدَبَّرَاتِ أَمْرًا ﴿٥﴾
6. On the Day the blast [of the Horn] will convulse [creation], يَوْمَ تَرْجُفُ الْرَّاجِفَةُ ﴿٦﴾
7. There will follow it the subsequent [one]. تَتَّبَعُهَا الْرَّادِفَةُ ﴿٧﴾
8. Hearts,¹⁸³⁹ that Day, are pounding, قُلُوبٌ يَوْمَئِذٍ وَاجِفَةٌ ﴿٨﴾
9. Their eyes¹⁸⁴⁰ are humbled. أَبْصَرُهَا حَسْنَةً ﴿٩﴾
10. They are [presently] saying, "Will we indeed be returned to [our] former state [of life]? يَقُولُونَ أَئِنَا لَمَرْدُودُونَ فِي الْخَافِرَةِ ﴿١٠﴾
11. Even if we should be decayed bones?"¹⁸⁴¹ أَيْدَا كُنَّا عِظَمًا خَرَّةً ﴿١١﴾

1833 *An-Nāzī’āt*: The Extractors.

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

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

1836 Speeding to execute Allāh's commands.

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

1838 According to Allāh's decree.

1839 Those of the disbelievers who denied the Resurrection.

1840 Those of the disbelievers.

1841 The disbelievers say this in ridicule of the warning.

12. They say, "That, then, would be a losing return."¹⁸⁴² قَالُوا تِلْكَ إِذَا كَرِهُ حَاسِبَةٌ ﴿١﴾
13. Indeed, it will be but one shout, فَإِنَّمَا هِيَ رَجْرَةٌ وَاحِدَةٌ ﴿٢﴾
14. And suddenly they will be [alert] upon the earth's surface. فَإِذَا هُم بِالسَّاهِرَةِ ﴿٣﴾
15. Has there reached you the story of Moses? – هَلْ أَتَيْتَ حَدِيثَ مُوسَىٰ ﴿٤﴾
16. When his Lord called to him in the sacred valley of Tuwā, إِذْ نَادَهُ رَبُّهُ بِالْوَادِ الْمَقْدَسِ طَوَّى ﴿٥﴾
17. "Go to Pharaoh. Indeed, he has transgressed. أَذْهَبْ إِلَى فِرْعَوْنَ إِنَّهُ طَغَىٰ ﴿٦﴾
18. And say to him, 'Would you [be willing to] purify yourself فَقُلْ هَلْ لَكَ إِلَى أَنْ تَرْكَىٰ ﴿٧﴾
19. And let me guide you to your Lord so you would fear [Him]?'!" وَأَهْدِيْكَ إِلَى رَبِّكَ فَتَخَشِّنِي ﴿٨﴾
20. And he showed him the greatest sign,¹⁸⁴³ فَأَرْزَكَهُ الْأَيَّةَ الْكُبِيرَىٰ ﴿٩﴾
21. But he [i.e., Pharaoh] denied and disobeyed. فَكَذَّبَ وَعَصَىٰ ﴿١٠﴾
22. Then he turned his back, striving [i.e., plotting].¹⁸⁴⁴ ثُمَّ أَدْبَرَ يَسْعَىٰ ﴿١١﴾
23. And he gathered [his people] and called out فَحَسْتَرَ فَنَادَىٰ ﴿١٢﴾
24. And said, "I am your most exalted lord." فَقَالَ أَنَا رَبُّكُمْ الْأَعْلَىٰ ﴿١٣﴾
25. So Allāh seized him in exemplary punishment for the last and the first [transgression].¹⁸⁴⁵ فَأَخَذَهُ اللَّهُ نَكَالَ الْآخِرَةِ وَالْأُولَىٰ ﴿١٤﴾

¹⁸⁴²i.e., "If that were so, we would not be able to escape punishment."¹⁸⁴³i.e., the miracle of his staff becoming a great snake.¹⁸⁴⁴An alternative meaning is "running [from the snake]."¹⁸⁴⁵i.e., for Pharaoh's setting himself up as a deity and for his previous oppression of the people and denial of Moses.

26. Indeed in that is a lesson [i.e., warning] for whoever would fear [Allāh].

إِنَّ فِي ذَلِكَ لَعْبَرَةً لِمَنْ يَخْشَى ﴿١﴾

27. Are you a more difficult creation or is the heaven? He [i.e., Allāh] constructed it.

أَنْتُمْ أَشَدُ خَلْقًا أَمِ الْسَّمَاوَاتِ بَنَنَاهَا ﴿٢﴾

28. He raised its ceiling and proportioned it.

رَفَعَ سَمْكَهَا فَسَوَّنَاهَا ﴿٣﴾

29. And He darkened its night and extracted its brightness.¹⁸⁴⁶

وَأَغْطَشَ لَيْلَهَا وَأَخْرَجَ ضُحَّكَهَا ﴿٤﴾

30. And after that He spread the earth.

وَأَلْأَرْضَ بَعْدَ ذَلِكَ دَحَنَاهَا ﴿٥﴾

31. He extracted from it its water and its pasture,

أَخْرَجَ مِنْهَا مَاءَهَا وَمَرْعَانَهَا ﴿٦﴾

32. And the mountains He set firmly

وَالْجَبَالَ أَرْسَهَا ﴿٧﴾

33. As enjoyment [i.e., provision] for you and your grazing livestock.

مَتَعًا لَكُمْ وَلَا تَنْعِمُ كُمْ ﴿٨﴾

34. But when there comes the greatest Overwhelming Calamity¹⁸⁴⁷ –

فَإِذَا جَاءَتِ الْطَّامِنةُ الْكُبْرَى ﴿٩﴾

35. The Day when man will remember that for which he strove,

يَوْمَ يَنْذَكِرُ الْإِنْسَنُ مَا سَعَى ﴿١٠﴾

36. And Hellfire will be exposed for [all] those who see –

وَبُرْزَتِ الْجَحِيمُ لِمَنْ يَرَى ﴿١١﴾

37. So as for he who transgressed

فَأَمَّا مَنْ طَغَىٰ ﴿١٢﴾

38. And preferred the life of the world,

وَأَثَرَ الْحَيَاةَ الدُّنْيَا ﴿١٣﴾

39. Then indeed, Hellfire will be [his] refuge.

فَإِنَّ الْجَحِيمَ هِيَ الْمَأْوَىٰ ﴿١٤﴾

40. But as for he who feared the position of his Lord¹⁸⁴⁸ and pre-

وَأَمَّا مَنْ حَافَ مَقَامَ رَبِّهِ وَنَهَىَ النَّفْسَ

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

¹⁸⁴⁷i.e., the Day of Resurrection.

¹⁸⁴⁸See footnote to 55:46.

vented the soul from [unlawful] inclination,

عَنْ أَهْوَىٰ

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

فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَىٰ

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

يَسْأَلُوكُمْ عَنِ الْسَّاعَةِ أَيَّانَ مُرْسَلَهَا

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

فِيمَ أَنْتَ مِنْ ذِكْرُهَا

44. To your Lord is its finality.¹⁸⁵¹

إِلَىٰ رَبِّكَ مُنْتَهَاهَا

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

إِنَّمَا أَنْتَ مُنذِرٌ مَّنْ يَخْشَيْهَا

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

كَاهِنٌ يَوْمَ يَرَوُهَا لَمْ يَكْبُثُوا إِلَّا عَشِيَّةً أَوْ

صُحُّهَا

¹⁸⁴⁹Literally, "resting" or "establishment."

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

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

¹⁸⁵²i.e., the Hour, the Resurrection.

*Sūrah ‘Abasa*¹⁸⁵³*Bismillāhir-Rahmānir-Raheem*

سُورَةُ عَبْسٍ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. He [i.e., the Prophet (ﷺ)] frowned and turned away عَبَسَ وَتَوَلََّ ﴿١﴾
2. Because there came to him the blind man,¹⁸⁵⁴ [interrupting]. أَن جَاءَهُ الْأَعْمَىٰ ﴿٢﴾
3. But what would make you perceive, [O Muhammad], that perhaps he might be purified¹⁸⁵⁵ وَمَا يُدْرِيكَ لَعَلَّهُ يَزَكَّىٰ ﴿٣﴾
4. Or be reminded and the remembrance would benefit him? أَوْ يَذَكُّر فَتَنَفَّعُهُ الذِّكْرُ ﴿٤﴾
5. As for he who thinks himself without need,¹⁸⁵⁶ أَمَّا مَنِ اسْتَغْنَىٰ ﴿٥﴾
6. To him you give attention. فَأَنْتَ لَهُ تَصَدَّىٰ ﴿٦﴾
7. And not upon you [is any blame] if he will not be purified.¹⁸⁵⁷ وَمَا عَلَيْكَ أَلَا يَزَكَّىٰ ﴿٧﴾
8. But as for he who came to you striving [for knowledge] وَأَمَّا مَنْ جَاءَكَ يَسْعَىٰ ﴿٨﴾
9. While he fears [Allāh], وَهُوَ سَخْنَىٰ ﴿٩﴾
10. From him you are distracted. فَأَنْتَ عَنْهُ تَاهَىٰ ﴿١٠﴾
11. No! Indeed, they [i.e., these verses] are a reminder; كَلَّا إِنَّمَا تَذَكِّرُهُ ﴿١١﴾
12. So whoever wills may remember it. فَمَنْ شَاءَ ذَكَرَهُ ﴿١٢﴾

¹⁸⁵³ *Abasa*: He Frowned.¹⁸⁵⁴ Abdullāh, the son of Umm Maktūm.¹⁸⁵⁵ As a result of what he learns from you.¹⁸⁵⁶ i.e., without need of faith or need of Allāh (*subḥānahu wa ta’ālā*). Here it is in reference to a certain influential member of the Quraysh whom the Prophet (ﷺ) had hoped to bring to Islām.¹⁸⁵⁷ The Prophet (ﷺ) was responsible only for conveying the message, not for ultimate guidance.¹⁸⁵⁸ The revelation. Or "Him," i.e., Allāh (*subḥānahu wa ta’ālā*).

13. [It is recorded] in honored texts,¹⁸⁵⁹ فِي صُحْفٍ مُّكَرَّمَةٍ ﴿١﴾
14. Exalted and purified, مَرْفُوعَةً مُّطَهَّرَةً ﴿٢﴾
15. [Carried] by the hands of messenger-angels,¹⁸⁶⁰ بِأَيْدِي سَفَرَةٍ ﴿٣﴾
16. Noble and dutiful. كَرَامٌ بَرَّةٌ ﴿٤﴾
17. Destroyed [i.e., cursed] is man;¹⁸⁶¹ how disbelieving is he. قُتِلَ الْإِنْسَنُ مَا أَكْفَرَهُ، ﴿٥﴾
18. From what thing [i.e., substance] did He create him? مِنْ أَيِّ شَيْءٍ خَلَقَهُ، ﴿٦﴾
19. From a sperm-drop He created him and destined for him;¹⁸⁶² مِنْ نُطْقَةٍ حَلَقَهُ، فَقَدَّرَهُ، ﴿٧﴾
20. Then He eased the way for him;¹⁸⁶³ ثُمَّ أَسْبَلَ يَسَّرَهُ ﴿٨﴾
21. Then He causes his death and provides a grave for him.¹⁸⁶⁴ ثُمَّ أَمَاتَهُ، فَأَقْبَرَهُ، ﴿٩﴾
22. Then when He wills, He will resurrect him. ثُمَّ إِذَا شَاءَ أَنْشَرَهُ، ﴿١٠﴾
23. No! He [i.e., man] has not yet accomplished what He commanded him. كَلَّا لَمَّا يَقْضِي مَا أَمَرَهُ، ﴿١١﴾
24. Then let mankind look at his food – فَلَيُنْظِرِ الْإِنْسَنُ إِلَى طَعَامِهِ، ﴿١٢﴾
25. How We poured down water in torrents, أَنَّا صَبَبَنَا الْمَاءَ صَبَّاً ﴿١٣﴾
26. Then We broke open the earth, splitting [it with sprouts], ثُمَّ شَقَقْنَا الْأَرْضَ شَقَّاً ﴿١٤﴾

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

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

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

¹⁸⁶² His proportions, provisions, life span, etc.

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

¹⁸⁶⁴ To conceal his decaying body.

27. And caused to grow within it grain
- فَأَنْبَتَنَا فِيهَا حَبَّاً ﴿١﴾
28. And grapes and herbage
- وَعِنْبًا وَقَضْبًا ﴿٢﴾
29. And olive and palm trees
- وَرَزْتُوْنَا وَخَلَّا ﴿٣﴾
30. And gardens of dense shrubbery
- وَحَدَّا أَيْقَنْ غُلْبًا ﴿٤﴾
31. And fruit and grass –
- وَفِكْهَةَ وَأَبَاً ﴿٥﴾
32. [As] enjoyment [i.e., provision] for you and your grazing livestock.
- مَتَّعَ لَكُمْ وَلَا تَنْعِسُكُمْ ﴿٦﴾
33. But when there comes the Deafening Blast¹⁸⁶⁵
- فَإِذَا جَاءَتِ الصَّاخَةُ ﴿٧﴾
34. On the Day a man will flee from his brother
- يَوْمَ يَغْرُرُ الْمَرءُ مِنْ أَخِيهِ ﴿٨﴾
35. And his mother and his father
- وَأُمِّهِ وَأَبِيهِ ﴿٩﴾
36. And his wife and his children,
- وَصَاحِبَتِهِ وَبَنَيْهِ ﴿١٠﴾
37. For every man, that Day, will be a matter adequate for him.¹⁸⁶⁶
- لِكُلِّ أَمْرٍ يُمْثِلُهُ يَوْمَئِذٍ شَانٌ يُغَنِّيهِ ﴿١١﴾
38. [Some] faces, that Day, will be bright –
- وُجُوهٌ يَوْمَئِذٍ مُسْفَرَةٌ ﴿١٢﴾
39. Laughing, rejoicing at good news.
- صَاحِكَةٌ مُسْتَبِشَرَةٌ ﴿١٣﴾
40. And [other] faces, that Day, will have upon them dust.
- وَوُجُوهٌ يَوْمَئِذٍ عَلَيْهَا غَرَّةٌ ﴿١٤﴾
41. Blackness will cover them.
- تَرْهَقُهَا قَرْتَةٌ ﴿١٥﴾
42. Those are the disbelievers, the wicked ones.
- أُولَئِكَ هُمُ الْكُفَّارُ الْفَجَرُ ﴿١٦﴾

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

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

*Sūrah at-Takweer*¹⁸⁶⁷*Bismillāhir-Rahmānir-Raheem*

سُورَةُ التَّكْوِيرِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. When the sun is wrapped up [in darkness]
إِذَا الْشَّمْسُ كُوِرْتَ ﴿١﴾
2. And when the stars fall, dispersing,
وَإِذَا الْجُنُومُ أَنْكَدَرْتَ ﴿٢﴾
3. And when the mountains are removed
وَإِذَا الْجَبَالُ سُرِّيَرْتَ ﴿٣﴾
4. And when full-term she-camels¹⁸⁶⁸ are neglected
وَإِذَا الْعِشَارُ عُطَلَتْ ﴿٤﴾
5. And when the wild beasts are gathered
وَإِذَا الْوَحُوشُ حُشِرْتَ ﴿٥﴾
6. And when the seas are filled with flame¹⁸⁶⁹
وَإِذَا الْبَحَارُ سُجِرْتَ ﴿٦﴾
7. And when the souls are paired¹⁸⁷⁰
وَإِذَا النُّفُوسُ رُوِجْتَ ﴿٧﴾
8. And when the girl [who was] buried alive is asked
وَإِذَا الْمَوْرَدَةُ سُئِلَتْ ﴿٨﴾
9. For what sin she was killed
بِأَيِّ ذَنْبٍ قُتِلَتْ ﴿٩﴾
10. And when the pages¹⁸⁷¹ are spread [i.e., made public]
وَإِذَا الْصُّفُفُ نُشِرْتَ ﴿١٠﴾
11. And when the sky is stripped away
وَإِذَا السَّمَاءُ كُشِطْتَ ﴿١١﴾
12. And when Hellfire is set ablaze
وَإِذَا الْجَحَمُ سُعِرَتْ ﴿١٢﴾
13. And when Paradise is brought near,
وَإِذَا الْجَنَّةُ أُرْلَفَتْ ﴿١٣﴾

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

14. A soul will [then] know what it has brought [with it].¹⁸⁷² عَلِمَتْ نَفْسٌ مَا أَحْضَرَتْ ﴿٩﴾
15. So I swear by the retreating stars – فَلَا أُقْسِمُ بِالْخَنَّاسِ ﴿١٠﴾
16. Those that run [their courses] and disappear [i.e., set] – الْجَوَارِ الْكَسَّ ﴿١١﴾
17. And by the night as it closes in¹⁸⁷³ وَاللَّيلِ إِذَا عَسَعَ ﴿١٢﴾
18. And by the dawn when it breathes [i.e., stirs] وَالصُّبْحِ إِذَا تَنَفَّسَ ﴿١٣﴾
19. [That] indeed, it [i.e., the Qur'ān] is a word [conveyed by] a noble messenger [i.e., Gabriel] إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ ﴿١٤﴾
20. [Who is] possessed of power and with the Owner of the Throne, secure [in position], ذِي قُوَّةٍ عِنْدَ ذِي الْعَرْشِ مَكِينٍ ﴿١٥﴾
21. Obeyed there [in the heavens] and trustworthy. مُطَاعٍ ثُمَّ أَمِينٍ ﴿١٦﴾
22. And your companion [i.e., Prophet Muhammad (ﷺ)] is not [at all] mad.¹⁸⁷⁴ وَمَا صَاحِبُكُمْ بِمَجْنُونٍ ﴿١٧﴾
23. And he has already seen him [i.e., Gabriel] in the clear horizon.¹⁸⁷⁵ وَلَقَدْ رَأَهُ بِالْأَقْبَقِ الْمُبِينِ ﴿١٨﴾
24. And he [i.e., Muhammad (ﷺ)] is not a withholdер of [knowledge of] the unseen.¹⁸⁷⁶ وَمَا هُوَ عَلَى الْغَيْبِ بِضَيْنِ ﴿١٩﴾
25. And it [i.e., the Qur'ān] is not the word of a devil, expelled [from the heavens]. وَمَا هُوَ بِقَوْلِ شَيْطَنٍ رَّجِيمٍ ﴿٢٠﴾

¹⁸⁷²i.e., all of one's deeds from worldly life, which have accompanied the soul to the Hereafter.¹⁸⁷³An alternative meaning is "as it departs."¹⁸⁷⁴Literally, "possessed by jinn."¹⁸⁷⁵i.e., the eastern horizon, where the sun rises. See footnote to 53:6.¹⁸⁷⁶Prophet Muhammad (ﷺ) did not withhold that knowledge of the unseen which Allāh had revealed to him in the Qur'ān.

26. So where are you going?¹⁸⁷⁷
- فَأَنِّي نَذْهَبُونَ ﴿٢﴾
27. It is not except a reminder to the worlds
- إِنْ هُوَ إِلَّا ذِكْرٌ لِّلْعَالَمِينَ ﴿٣﴾
28. For whoever wills among you to take a right course.
- لِمَنْ شَاءَ مِنْكُمْ أَنْ يَسْتَقِيمَ ﴿٤﴾
29. And you do not will except that Allāh wills – Lord of the worlds.
- وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ ﴿٥﴾



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

*Sūrah al-Infitār*¹⁸⁷⁸*Bismillāhir-Rahmānir-Raheem*

سُورَةُ الْإِنْفَطَارِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. When the sky breaks apart
2. And when the stars fall, dispersing,
3. And when the seas are erupted
4. And when the [contents of] graves are scattered [i.e., exposed],
5. A soul will [then] know what it has put forth and kept back.
6. O mankind, what has deceived you concerning your Lord, the Generous,
7. Who created you, proportioned you, and balanced you?
8. In whatever form He willed has He assembled you.
9. No! But you deny the Recompense.
10. And indeed, [appointed] over you are keepers,¹⁸⁷⁹
11. Noble and recording;
12. They know whatever you do.
13. Indeed, the righteous will be in pleasure,
14. And indeed, the wicked will be in Hellfire.
15. They will [enter to] burn therein on the Day of Recompense,

إِذَا أَلْسَمَاءُ أَنْقَطَرَتْ ①

وَإِذَا الْكَوَافِكُ أَنْتَرَتْ ②

وَإِذَا الْبِحَارُ فُجِرَتْ ③

وَإِذَا الْقُبُوْرُ بُعْرِتْ ④

عَلِمَتْ نَفْسٌ مَا قَدَّمَتْ وَأَخْرَتْ ⑤

يَأَيُّهَا الْإِنْسَنُ مَا عَرَكَ بِرَبِّكَ الْكَرِيمِ ⑥

الَّذِي خَلَقَكَ فَسُوْلَكَ فَعَدَلَكَ ⑦

فِي أَيِّ صُورَةٍ مَا شَاءَ رَكَّكَ ⑧

كَلَّا بَلْ تُكَدِّبُونَ بِالَّذِينَ ⑨

وَإِنَّ عَلَيْكُمْ لَحْفِظِينَ ⑩

كَرَامًا كَتِبْيَنَ ⑪

يَعْلَمُونَ مَا تَفْعَلُونَ ⑫

إِنَّ الْأَطْرَافَ لَفِي نَعِيمٍ ⑬

وَإِنَّ الْفُجَارَ لَفِي جَحِيْمٍ ⑭

يَصْلُوْهَا يَوْمَ الْدِينِ ⑮

1878 *Al-Infitār*: The Breaking Apart.

1879 Angels who preserve the deeds of men in records.

16. And never therefrom will they be absent.
17. And what can make you know what is the Day of Recompense?
18. Then, what can make you know what is the Day of Recompense?
19. It is the Day when a soul will not possess for another soul [power to do] a thing; and the command, that Day, is [entirely] with Allāh.

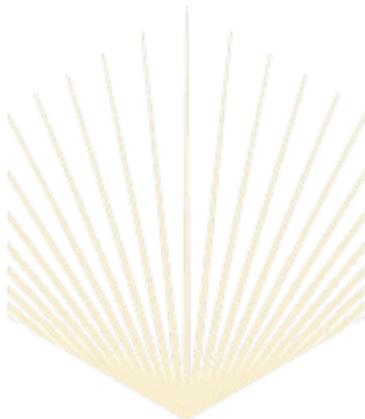
وَمَا هُمْ عَنْهَا بِغَافِلِينَ ﴿١﴾

وَمَا أَدْرَنَاكَ مَا يَوْمُ الْدِينِ ﴿٢﴾

ثُمَّ مَا أَدْرَنَاكَ مَا يَوْمُ الْدِينِ ﴿٣﴾

يَوْمَ لَا تَمْلِكُ نَفْسٌ لِنَفْسٍ شَيْئًا وَالْأَمْرُ

يَوْمَ إِذْ نُزِّلَ اللَّهُ



*Sūrah al-Muṭaffifeen*¹⁸⁸⁰*Bismillāhir-Rahmānir-Raheem*

سُورَةُ الْمُطَفَّفِينَ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. Woe to those who give less [than due],¹⁸⁸¹
 2. Who, when they take a measure from people, take in full.
 3. But if they give by measure or by weight to them, they cause loss.
 4. Do they not think that they will be resurrected
 5. For a tremendous Day –
 6. The Day when mankind will stand before the Lord of the worlds?
 7. No! Indeed, the record of the wicked is in sijjeen.
 8. And what can make you know what is sijjeen?
 9. It is [their destination¹⁸⁸² recorded in] a register inscribed.
 10. Woe, that Day, to the deniers,
 11. Who deny the Day of Recompense.
 12. And none deny it except every sinful transgressor.
 13. When Our verses are recited to him, he says, "Legends of the former peoples."
- سُورَةُ الْمُطَفَّفِينَ
- وَيْلٌ لِلْمُطَفَّفِينَ ﴿١﴾
- الَّذِينَ إِذَا أَكْتَلُوا عَلَى النَّاسِ يَسْتَوْفُونَ ﴿٢﴾
- وَإِذَا كَالُوهُمْ أَوْ وَزَنُوهُمْ سُخْرُونَ ﴿٣﴾
- أَلَا يَعْلَمُ أُولَئِكَ أَهْمَمُ مَبْعُوثُونَ ﴿٤﴾
- لِيَوْمٍ عَظِيمٍ ﴿٥﴾
- يَوْمَ يَقُومُ النَّاسُ بِرَبِّ الْعَالَمِينَ ﴿٦﴾
- كَلَّا إِنْ كَتَبَ الْفَجَارِ لَفِي سِجِّينٍ ﴿٧﴾
- وَمَا أَدْرَنَاكَ مَا سِجِّينٌ ﴿٨﴾
- كَتَبْتَ مَرْقُومٌ ﴿٩﴾
- وَيْلٌ يَوْمَ مِيزِّ لِلْمُكَذِّبِينَ ﴿١٠﴾
- الَّذِينَ يُكَذِّبُونَ بِيَوْمِ الدِّينِ ﴿١١﴾
- وَمَا يُكَذِّبُ بِهِ إِلَّا كُلُّ مُعْتَدِلٌ أَشِيمٌ ﴿١٢﴾
- إِذَا تُنَزَّلَ عَلَيْهِ ءَايَاتُنَا قَالَ أَسْنَطِيرُ الْأَوَّلِينَ ﴿١٣﴾

¹⁸⁸⁰ *Al-Muṭaffifeen*: Those Who Give Less.

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

¹⁸⁸² The lowest depths of Hell.

14. No! Rather, the stain has covered their hearts of that which they were earning.¹⁸⁸³
- كَلَّا بَلْ رَانَ عَلَى قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ ﴿١﴾
15. No! Indeed, from their Lord, that Day, they will be partitioned.¹⁸⁸⁴
- كَلَّا إِنَّهُمْ عَن رَبِّهِمْ يَوْمٍ يُمِيزُ لَحْجُوبُونَ ﴿٢﴾
16. Then indeed, they will [enter and] burn in Hellfire.
- ثُمَّ إِنَّهُمْ لَصَالُوا أَجْهَمٍ ﴿٣﴾
17. Then it will be said [to them], "This is what you used to deny."
- ثُمَّ يُقَالُ هَذَا الَّذِي كُنْتُمْ بِهِ تُكَذِّبُونَ ﴿٤﴾
18. No! Indeed, the record of the righteous is in 'illiyyūn.
- كَلَّا إِنْ كَتَبَ الْأَطْيَارُ لَفِي عَلَيَّيْتَ ﴿٥﴾
19. And what can make you know what is 'illiyyūn?
- وَمَا أَدْرِنَاكَ مَا عَلَيُّونَ ﴿٦﴾
20. It is [their destination¹⁸⁸⁵ recorded in] a register inscribed
- كَتَبَ مَرْقُومٌ ﴿٧﴾
21. Which is witnessed by those brought near [to Allāh].
- يَشْهُدُهُ الْمُقْرَبُونَ ﴿٨﴾
22. Indeed, the righteous will be in pleasure
- إِنَّ الْأَطْيَارَ لَفِي نَعِيمٍ ﴿٩﴾
23. On adorned couches, observing.
- عَلَى الْأَرَائِكِ يَنْظُرُونَ ﴿١٠﴾
24. You will recognize in their faces the radiance of pleasure.
- تَعْرِفُ فِي وُجُوهِهِمْ نَصْرَةَ الْنَّعِيمِ ﴿١١﴾
25. They will be given to drink [pure] wine¹⁸⁸⁶ [which was] sealed.
- يُسَقَّوْنَ مِنْ رَحِيقٍ مَخْتُومٍ ﴿١٢﴾
26. The last of it¹⁸⁸⁷ is musk. So for this let the competitors compete.
- خِتَمْهُ رِسْكٌ وَفِي ذَلِكَ فَلَيَتَنافَسُ الْمُنْتَنِفُونَ ﴿١٣﴾
27. And its mixture is of Tasneem,¹⁸⁸⁸
- وَمَرْاجِعُهُ مِنْ تَسْنِيمٍ ﴿١٤﴾

1883; i.e., their sins.

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

1885; The highest elevations of Paradise.

1886; Which is delicious and does not intoxicate.

1887; i.e., its lingering odor.

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

28. A spring from which those near [to Allāh] drink.
29. Indeed, those who committed crimes used to laugh at those who believed.
30. And when they passed by them, they would exchange derisive glances.
31. And when they returned to their people, they would return jesting.
32. And when they saw them, they would say, "Indeed, those are truly lost."
33. But they had not been sent as guardians over them.
34. So Today¹⁸⁸⁹ those who believed are laughing at the disbelievers,
35. On adorned couches, observing.
36. Have the disbelievers [not] been rewarded [this Day] for what they used to do?

عَيْنًا يَشَرِّبُ هُنَّا الْمُقْرَبُونَ ﴿٧﴾

إِنَّ الَّذِينَ أَجْرَمُوا كَانُوا مِنَ الَّذِينَ
أَمْنُوا يَضْحَكُونَ ﴿٨﴾

وَإِذَا مَرُوا بِهِمْ يَتَغَامِزُونَ ﴿٩﴾

وَإِذَا أَنْقَلَبُوا إِلَى أَهْلِهِمْ أَنْقَلَبُوا فَكَهِنُونَ ﴿١٠﴾

وَإِذَا رَأَوْهُمْ قَالُوا إِنَّ هَؤُلَاءِ لَضَالُولُونَ ﴿١١﴾

وَمَا أُرْسِلُوا عَلَيْهِمْ حِفْظِينَ ﴿١٢﴾

فَالَّيْوَمَ الَّذِينَ أَمْنُوا مِنَ الْكُفَّارِ يَضْحَكُونَ ﴿١٣﴾

عَلَى الْأَرْضِ يَنْظُرُونَ ﴿١٤﴾

هَلْ ثُبُّتُ الْكُفَّارُ مَا كَانُوا يَفْعَلُونَ ﴿١٥﴾

¹⁸⁸⁹On the Day of Judgement.

*Sūrah al-Inshiqāq*¹⁸⁹⁰*Bismillāhir-Rahmānir-Raheem*

سُورَةُ الْانْشِقَاقِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. When the sky has been split [open]
2. And has listened [i.e., responded]¹⁸⁹¹ to its Lord and was obligated [to do so]
3. And when the earth has been extended¹⁸⁹²
4. And has cast out that within it¹⁸⁹³ and relinquished [it]
5. And has listened [i.e., responded] to its Lord and was obligated [to do so] –
6. O mankind, indeed you are laboring toward your Lord with [great] exertion¹⁸⁹⁴ and will meet it.¹⁸⁹⁵
7. Then as for he who is given his record in his right hand,
8. He will be judged with an easy account
9. And return to his people in happiness.
10. But as for he who is given his record behind his back,

إِذَا السَّمَاءُ اذْنَشَقَتْ

وَأَذَنَتْ لِرَبِّهَا وَحْقَتْ

وَإِذَا الْأَرْضُ مُدَثَّ

وَأَلْقَتْ مَا فِيهَا وَخَلَّتْ

وَأَذَنَتْ لِرَبِّهَا وَحْقَتْ

يَأَيُّهَا أَيُّهَا نَسْنُونَ إِنَّكَ كَادِحٌ إِلَى رَبِّكَ كَدْحًا

فَمُلْقِيَهِ

فَأَمَّا مَنْ أُولَئِكَ كَتَبَهُ دُرْيَمِينِهِ

فَسَوْفَ تُحَاسَبُ حِسَابًا يَسِيرًا

وَيَنْقُلُبُ إِلَى أَهْلِهِ مَسْوُرًا

وَأَمَّا مَنْ أُولَئِكَ كَتَبَهُ وَرَأَهُ ظَهِيرَهِ

¹⁸⁹⁰ *Al-Inshiqāq*: The Splitting.¹⁸⁹¹ It will have heard Allāh's command and will have inclined immediately to compliance and willing obedience.¹⁸⁹² i.e., stretched flat and spread out.¹⁸⁹³ Of the dead and all else buried therein.¹⁸⁹⁴ i.e., striving throughout your life until you meet your Lord, hastening toward death.¹⁸⁹⁵ i.e., you will find all that you intended and accomplished awaiting you in the Hereafter. Another meaning is "And will meet Him [i.e., your Lord]" and be recompensed in full by Him.

11. He will cry out for destruction فَسُوفَ يَدْعُوا ثُبُورًا ﴿١﴾
12. And [enter to] burn in a Blaze. وَيَصْلَى سَعِيرًا ﴿٢﴾
13. Indeed, he had [once] been among his people in happiness; إِنَّهُ كَانَ فِي أَهْلِهِ مَسْرُورًا ﴿٣﴾
14. Indeed, he had thought he would never return [to Allāh]. إِنَّهُ طَرَأَ أَن لَن تَخُورَ ﴿٤﴾
15. But yes! Indeed, his Lord was ever, of him, Seeing. بَلَى إِن رَبَّهُ كَانَ بِهِ بَصِيرًا ﴿٥﴾
16. So I swear by the twilight glow فَلَا أُقِيمُ بِالشَّفَقِ ﴿٦﴾
17. And [by] the night and what it envelops وَاللَّيلُ وَمَا وَسَقَ ﴿٧﴾
18. And [by] the moon when it becomes full وَالْقَمَرِ إِذَا أَنْسَقَ ﴿٨﴾
19. [That] you will surely embark upon [i.e., experience] state after state.¹⁸⁹⁶ لَتَرْكِبُنَ طَبَقًا عَنْ طَبَقِ ﴿٩﴾
20. So what is [the matter] with them [that] they do not believe, فَمَا هُمْ لَا يُؤْمِنُونَ ﴿١٠﴾
21. And when the Qur'an is recited to them, they do not prostrate [to Allāh]? وَإِذَا قُرِئَ عَلَيْهِمُ الْقُرْءَانُ لَا يَسْجُدُونَ ﴿١١﴾
22. But those who have disbelieved deny, بَلِ الَّذِينَ كَفَرُوا يُكَذِّبُونَ ﴿١٢﴾
23. And Allāh is most knowing of what they keep within themselves. وَاللَّهُ أَعْلَمُ بِمَا يُوَعِّدُونَ ﴿١٣﴾
24. So give them tidings of a painful punishment, فَبَيْتُهُمْ بِعَذَابٍ أَلِيمٍ ﴿١٤﴾
25. Except for those who believe and do righteous deeds. For them is a reward uninterrupted. إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ هُمْ أَجْرٌ غَيْرُ مَمْتُونٍ ﴿١٥﴾

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

*Sūrah al-Burūj¹⁸⁹⁷**Bismillāhir-Rahmānir-Raheem***سُورَةُ الْبُرُوجِ****بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ**

1. By the sky containing great stars
2. And [by] the promised Day
3. And [by] the witness and what is witnessed,
4. Destroyed [i.e., cursed] were the companions of the trench¹⁸⁹⁸
5. [Containing] the fire full of fuel,
6. When they were sitting near it
7. And they, to what they were doing against the believers, were witnesses.¹⁸⁹⁹
8. And they resented them not except because they believed in Allāh, the Exalted in Might, the Praiseworthy,
9. To whom belongs the dominion of the heavens and the earth. And Allāh, over all things, is Witness.¹⁹⁰⁰
10. Indeed, those who have tortured¹⁹⁰¹ the believing men and believing women and then

وَالسَّمَاءُ دَاتُ الْبُرُوجِ ﴿١﴾

وَآتَيْوْرَ الْمَوْعِدِ ﴿٢﴾

وَشَاهِدِ وَمَشْهُودِ ﴿٣﴾

فُتَلَ أَصْحَابُ الْأَخْدُودِ ﴿٤﴾

النَّارِ دَاتِ الْوَقُودِ ﴿٥﴾

إِذْ هُرَّ عَلَيْهَا فُعُودٌ ﴿٦﴾

وَهُمْ عَلَىٰ مَا يَفْعَلُونَ بِالْمُؤْمِنِينَ شُهُودٌ ﴿٧﴾

وَمَا نَقْمُو مِنْهُمْ إِلَّا أَنْ يُؤْمِنُوا بِاللهِ الْعَزِيزِ

الْحَمِيدِ ﴿٨﴾

الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَاللهُ

عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ ﴿٩﴾

إِنَّ الَّذِينَ فَتَنُوا الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ

ثُمَّ لَمْ يَتُؤْمِنُوا فَلَهُمْ عَذَابٌ جَهَنَّمَ وَهُنَّ

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

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

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

¹⁹⁰⁰ See footnote to 4:79.

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

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

11. Indeed, those who have believed and done righteous deeds will have gardens beneath which rivers flow. That is the great attainment.
12. Indeed, the assault [i.e., vengeance] of your Lord is severe.
13. Indeed, it is He who originates [creation] and repeats.
14. And He is the Forgiving, the Affectionate,
15. Honorable Owner of the Throne,
16. Effector of what He intends.
17. Has there reached you the story of the soldiers –
18. [Those of] Pharaoh and Thamūd?
19. But they who disbelieve are in [persistent] denial,
20. While Allāh encompasses them from behind.¹⁹⁰²
21. But this is an honored Qurān
22. [Inscribed] in a Preserved Slate.

عَذَابُ الْحَرِيق ﴿٦﴾

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ هُمْ جَنَّتُ تَحْرِي مِنْ تَحْتِهَا آلَاهُبْرٌ ذَلِكَ الْفَوْزُ الْكَبِيرُ ﴿٧﴾

إِنَّ بَطْشَ رَبِّكَ لَشَدِيدٌ ﴿٨﴾

إِنَّهُ هُوَ يُبْدِئُ وَيُعِيدُ ﴿٩﴾

وَهُوَ الْغَفُورُ الْوَدُودُ ﴿١٠﴾

ذُو الْعَرْشِ الْحَمِيدُ ﴿١١﴾

فَعَالٌ لِمَا يُرِيدُ ﴿١٢﴾

هَلْ أَتَنَكَ حَدِيبَ أَجْنَادُ ﴿١٣﴾

فِرْعَوْنَ وَثَمُودَ ﴿١٤﴾

بَلِ الَّذِينَ كَفَرُوا فِي تَكْذِيبٍ ﴿١٥﴾

وَاللَّهُ مِنْ وَرَائِهِمْ مُحِيطٌ ﴿١٦﴾

بَلْ هُوَ قُرْءَانٌ مُجِيدٌ ﴿١٧﴾

فِي لَوْحٍ مَحْفُوظٍ ﴿١٨﴾

¹⁹⁰² See footnote to 2:19.

*Sūrah at-Tāriq*¹⁹⁰³*Bismillāhir-Rahmānir-Raheem*

سُورَةُ الطَّارِقِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. By the sky and the knocker –
2. And what can make you know what is the knocker?
3. It is the piercing star¹⁹⁰⁴ –
4. There is no soul but that it has over it a protector.
5. So let man observe from what he was created.
6. He was created from a fluid, ejected,
7. Emerging from between the backbone and the ribs.
8. Indeed, He [i.e., Allāh], to return him [to life], is Able.
9. The Day when secrets will be put on trial,¹⁹⁰⁵
10. Then he [i.e., man] will have no power or any helper.
11. By the sky which sends back¹⁹⁰⁶
12. And [by] the earth which splits,¹⁹⁰⁷
13. Indeed, it [i.e., the Qur'ān] is a decisive statement,
14. And it is not amusement.

وَالسَّمَاءُ وَالظَّارِقِ ﴿١﴾

وَمَا أَدْرَنَاكَ مَا الظَّارِقُ ﴿٢﴾

النَّجْمُ الظَّاقِبُ ﴿٣﴾

إِنَّ كُلَّ نَفْسٍ لَّمَّا عَلِمَتْهَا حَافِظٌ ﴿٤﴾

فَلَيَنْظُرِ الْإِنْسَنُ مِمَّ خُلِقَ ﴿٥﴾

خُلِقَ مِنْ مَاءٍ دَافِقٍ ﴿٦﴾

سَخْرُجُ مِنْ بَيْنِ الْأَصْلِبِ وَالْتَّرَابِ ﴿٧﴾

إِنَّهُ عَلَى رَجْعِيهِ لَقَادِرٌ ﴿٨﴾

يَوْمَ تُبْلَى السَّرَّايرُ ﴿٩﴾

فَمَا لَهُ مِنْ قُوَّةٍ وَلَا نَاصِرٍ ﴿١٠﴾

وَالسَّمَاءُ ذَاتُ الْرَّاجِعِ ﴿١١﴾

وَالْأَرْضُ ذَاتُ الصَّدَعِ ﴿١٢﴾

إِنَّهُ لَقَوْلٌ فَقَصْلٌ ﴿١٣﴾

وَمَا هُوَ بِأَهْرَلٍ ﴿١٤﴾

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

1904 Whose light pierces through the darkness.

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

1906 Rain, heat, sound waves, etc.

1907 With plant growth or from geological rifts.

15. Indeed, they are planning a plan,
إِنَّهُمْ يَكْيِدُونَ كَيْدًا ﴿١﴾
16. But I am planning a plan.
وَأَكِيدُ كَيْدًا ﴿٢﴾
17. So allow time for the disbelievers.
فَمَهِلْ الْكَافِرِينَ أَمْهَلُهُمْ رُؤَيَاً ﴿٣﴾
- Leave them awhile.¹⁹⁰⁸



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

*Sūrah al-A‘lā*¹⁹⁰⁹*Bismillāhir-Rahmānir-Raheem*

سُورَةُ الْأَعْلَىٰ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. Exalt the name of your Lord, the Most High,
2. Who created and proportioned
3. And who destined and [then] guided
4. And who brings out the pasture
5. And [then] makes it black stubble.
6. We will make you recite, [O Muḥammad], and you will not forget,
7. Except what Allāh should will. Indeed, He knows what is declared and what is hidden.
8. And We will ease you toward ease.¹⁹¹⁰
9. So remind, if the reminder should benefit;¹⁹¹¹
10. He who fears [Allāh] will be reminded.
11. But the wretched one will avoid it –
12. [He] who will [enter and] burn in the greatest Fire,
13. Neither dying therein nor living.
14. He has certainly succeeded who purifies himself

سَيِّحِ أَسْمَ رَبِّكَ الْأَعْلَىٰ ①

الَّذِي خَلَقَ فَسَوَّىٰ ②

وَالَّذِي قَدَرَ فَهَدَىٰ ③

وَالَّذِي أَخْرَجَ الْمُرْعَىٰ ④

فَجَعَلَهُ عُثَاءً أَحْوَىٰ ⑤

سُفْرَتُكَ فَلَا تَسْتَىٰ ⑥

إِلَّا مَا شَاءَ اللَّهُ إِنَّهُ يَعْلَمُ الْجَهَرَ وَمَا

يَخْفِي ⑦

وَتُبَيِّنُكَ لِلْيُسْرَىٰ ⑧

فَذَكِرْ إِنْ نَفَعَتِ الْذِكْرَىٰ ⑨

سَيِّدُكُّ مَنْ سَخَشَىٰ ⑩

وَيَتَجَنَّبُهَا الْأَشْفَىٰ ⑪

الَّذِي يَصْلَى الْنَّارَ الْكُبْرَىٰ ⑫

ثُمَّ لَا يَمُوتُ فِيهَا وَلَا يَخْتَىٰ ⑬

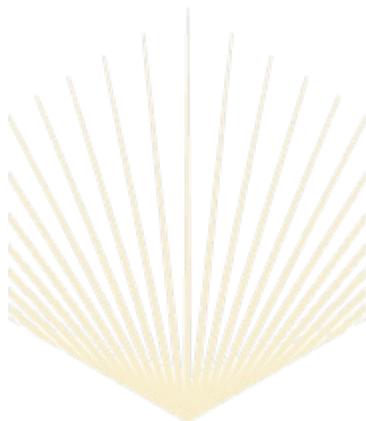
قَدْ أَفْلَحَ مَنْ تَرَكَ ⑭

1909 *Al-A‘lā*: The Most High.

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

1911 i.e., wherever it will be heard and understood.

15. And mentions the name of his Lord and prays. وَذَكَرَ أَسْمَ رَبِّهِ فَصَلَّى ﴿١﴾
16. But you prefer the worldly life, بَلْ تُؤْثِرُونَ الْحَيَاةَ الدُّنْيَا ﴿٢﴾
17. While the Hereafter is better and more enduring. وَالْآخِرَةُ خَيْرٌ وَأَبَقَى ﴿٣﴾
18. Indeed, this is in the former scriptures, إِنَّ هَذَا لِفِي الصُّورِ الْأُولَئِ ﴿٤﴾
19. The scriptures of Abraham and Moses. صُورِ إِبْرَاهِيمَ وَمُوسَى ﴿٥﴾



*Sūrah al-Ghāshiyah*¹⁹¹²*Bismillāhir-Rahmānir-Raheem*

سُورَةُ الْغَاشِيَّةِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. Has there reached you the report of the Overwhelming [event]? هَلْ أَتَيْكُمْ حَدِيثُ الْغَشِيشَةِ ﴿١﴾
2. [Some] faces, that Day, will be humbled, وُجُوهٌ يَوْمَئِنُ حَمِشَعَةً ﴿٢﴾
3. Working [hard] and exhausted. عَامِلَةً نَاصِبَةً ﴿٣﴾
4. They will [enter to] burn in an intensely hot Fire. تَصْلَى نَارًا حَامِيَةً ﴿٤﴾
5. They will be given drink from a boiling spring. تُسقَنُ مِنْ عَيْنٍ ءَايَنَةً ﴿٥﴾
6. For them there will be no food except from a poisonous, thorny plant. لَيْسَ لَهُمْ طَعَامٌ إِلَّا مِنْ ضَرِيعٍ ﴿٦﴾
7. Which neither nourishes nor avails against hunger. لَا يُسْمِنُ وَلَا يُفْطِنُ مِنْ جُوعٍ ﴿٧﴾
8. [Other] faces, that Day, will show pleasure. وُجُوهٌ يَوْمَئِنُ نَاعِمَةً ﴿٨﴾
9. With their effort [they are] satisfied. لَسْعَهَا رَاضِيَةً ﴿٩﴾
10. In an elevated garden, فِي جَنَّةٍ عَالِيَةٍ ﴿١٠﴾
11. Wherein they will hear no unsuitable speech.¹⁹¹⁴ لَا تَسْمَعُ فِيهَا لَغْيَةً ﴿١١﴾
12. Within it is a flowing spring. فِيهَا عَيْنٌ حَارِيَةٌ ﴿١٢﴾
13. Within it are couches raised high فِيهَا سُرُرٌ مَرْفُوعَةٌ ﴿١٣﴾

¹⁹¹² *Al-Ghāshiyah*: The Overwhelming, one of the names of the Resurrection.

¹⁹¹³ Another accepted meaning is "They were working hard and exhausted," i.e., doing deeds during worldly life which did not benefit them since they were not accompanied by faith or done for the acceptance of Allāh (*subḥānahu wa ta'ālā*).

¹⁹¹⁴ i.e., any insult, falsehood, immorality, idle or vain talk, etc.

14. And cups put in place وَأَكْوَابٌ مَوْضُوعَةٌ ﴿١﴾
15. And cushions lined up وَمَارِقٌ مَصْفُوفَةٌ ﴿٢﴾
16. And carpets spread around. وَرَازِلٌ مَيْثُوَةٌ ﴿٣﴾
17. Then do they not look at the camels – how they are created? أَفَلَا يَظْرُونَ إِلَى الْأَبْلِيلِ كَيْفَ خُلِقَتْ ﴿٤﴾
18. And at the sky – how it is raised? وَإِلَى السَّمَاءِ كَيْفَ رُفِعَتْ ﴿٥﴾
19. And at the mountains – how they are erected? وَإِلَى الْجَبَالِ كَيْفَ نُصِبَتْ ﴿٦﴾
20. And at the earth – how it is spread out? وَإِلَى الْأَرْضِ كَيْفَ سُطِحَتْ ﴿٧﴾
21. So remind, [O Muhammad]; you are only a reminder. فَذَكِّرْ إِنَّمَا أَنْتَ مُذَكِّرٌ ﴿٨﴾
22. You are not over them a controller. لَسْتَ عَلَيْهِمْ بِمُصِيرٍ ﴿٩﴾
23. However, he who turns away and disbelieves – إِلَّا مَنْ تَوَلَّ وَكَفَرَ ﴿١٠﴾
24. Then Allāh will punish him with the greatest punishment. فَيُعَذِّبُهُ اللَّهُ الْعَذَابَ الْأَكْبَرَ ﴿١١﴾
25. Indeed, to Us is their return. إِنَّ إِلَيْنَا إِيَّاهُمْ ﴿١٢﴾
26. Then indeed, upon Us is their account. ثُمَّ إِنَّ عَلَيْنَا حِسَابُهُمْ ﴿١٣﴾

*Sūrah al-Fajr*¹⁹¹⁵*Bismillāhir-Rahmānir-Raheem*

سُورَةُ الْفَجْرِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. By the dawn
2. And [by] ten nights¹⁹¹⁶
3. And [by] the even [number] and the odd
4. And [by] the night when it passes,
5. Is there [not] in [all] that an oath [sufficient] for one of perception?¹⁹¹⁷
6. Have you not considered how your Lord dealt with 'Aad –
7. [With] Iram¹⁹¹⁸ – who had lofty pillars,¹⁹¹⁹
8. The likes of whom had never been created in the land?
9. And [with] Thamūd, who carved out the rocks in the valley?
10. And [with] Pharaoh, owner of the stakes?¹⁹²⁰ –
11. [All of] whom oppressed within the lands
12. And increased therein the corruption.

وَالْفَجْرِ ①

وَلَيَالٍ عَشْرِ ②

وَالشَّفْعَ وَالْوَتْرِ ③

وَاللَّيلِ إِذَا يَسْرِ ④

هَلْ فِي ذَلِكَ قَسْمٌ لِّذِي حِجْرٍ ⑤

أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِعَادٍ ⑥

إِرَمْ دَأْتِ الْعِمَادِ ⑦

أَلَّى لَمْ سُخْلَقْ مِثْلُهَا فِي الْبَلْدِ ⑧

وَشَمُودَ الَّذِينَ جَابُوا الصَّخْرَ بِالْوَادِ ⑨

وَفَرْعَوْنَ ذِي الْأَوْتَادِ ⑩

الَّذِينَ طَغَوْا فِي الْبَلْدِ ⑪

فَأَكْثَرُوا فِيهَا الْفَسَادَ ⑫

1915 *Al-Fajr*: The Dawn.

1916 Usually interpreted as the first ten nights of the month of Dhul-Hijjah.

1917 Based upon the following verses, what has been sworn to by Allāh is that He will certainly punish the disbelievers.

1918 Another name for the first people of 'Aad, to whom Prophet Hūd was sent.

1919 Supporting their tents or buildings.

1920 By which he tortured people.

13. So your Lord poured upon them a scourge of punishment.
14. Indeed, your Lord is in observation.
15. And as for man, when his Lord tries him and [thus] is generous to him and favors him, he says, "My Lord has honored me."¹⁹²¹
16. But when He tries him and restricts his provision, he says, "My Lord has humiliated me."
17. No!¹⁹²² But you do not honor the orphan
18. And you do not encourage one another to feed the poor.
19. And you consume inheritance, devouring [it] altogether,¹⁹²³
20. And you love wealth with immense love.
21. No! When the earth has been leveled – pounded and crushed –
22. And your Lord has come¹⁹²⁴ and the angels, rank upon rank,
23. And brought [within view], that Day, is Hell – that Day, man will remember, but how [i.e., what good] to him will be the remembrance?
24. He will say, "Oh, I wish I had

فَصَبَّ عَلَيْهِمْ رَبُّكَ سَوْطَ عَذَابٍ ﴿١﴾

إِنَّ رَبَّكَ لَبِالْمَرْصادِ ﴿٢﴾

فَأَمَّا الْإِنْسَنُ إِذَا مَا أَبْتَلَنَا رَبُّهُ فَأَكْرَمَهُ

وَنَعَمَّهُ فَيَقُولُ نَفْتَ أَكْرَمَنِ ﴿٣﴾

وَأَمَّا إِذَا مَا أَبْتَلَنَا فَقَدَرَ عَلَيْهِ رِزْقَهُ

فَيَقُولُ نَفْتَ أَهَنَنِ ﴿٤﴾

كَلَّا بَلْ لَا تُكَرِّمُونَ الْيَتِيمَ ﴿٥﴾

وَلَا تَحْضُرُونَ عَلَى طَعَامِ الْمِسْكِينِ ﴿٦﴾

وَتَأْكُلُونَ الْتِرَاثَ أَكْلًا لَمَّا

وَتُخْبُونَ الْمَالَ حُبًّا جَمًا ﴿٧﴾

كَلَّا إِذَا دُكِّتِ الْأَرْضُ دَكَّ دَكَّا

وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًا صَفًا ﴿٨﴾

وَجَانِيَءَ يَوْمِئِدٍ بِجَهَنَّمَ يَوْمِئِدٍ يَتَذَكَّرُ

إِنَّسُونَ وَأَنِّي لَهُ الْذِكْرُ ﴿٩﴾

يَقُولُ يَلِيَّتِي قَدَمْتُ لِحِيَاتِي ﴿١٠﴾

¹⁹²¹He is proud rather than grateful, attributing the favor to his own merit.

¹⁹²²It is not like you imagine. Rather, Allâh tries people through prosperity and hardship and rewards both gratitude and patience with honor in the Hereafter.

¹⁹²³Not caring whether it is lawful or unlawful.

¹⁹²⁴To pass judgement. See footnote to 2:19.

sent ahead [some good] for my life."¹⁹²⁵

25. So on that Day, none will punish [as severely] as His punishment,

فَيَوْمَئِذٍ لَا يُعَذَّبُ عَذَابَهُ أَحَدٌ

26. And none will bind [as severely] as His binding [of the evildoers].

وَلَا يُوثِقُ وَثَاقَهُ أَحَدٌ

27. [To the righteous it will be said], "O reassured soul,

يَأَيُّهَا النَّفْسُ الْمُطْمَئِنَةُ

28. Return to your Lord, well-pleased and pleasing [to Him],

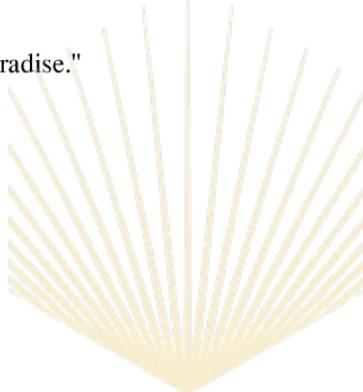
أَرْجِعِي إِلَى رَبِّكِ رَاضِيَّةً مَرْضِيَّةً

29. And enter among My [righteous] servants

فَادْخُلِي فِي عَبْدِي

30. And enter My Paradise."

وَادْخُلِي جَنَّتِي



¹⁹²⁵The everlasting life of the Hereafter.

*Sūrah al-Balad*¹⁹²⁶*Bismillāhir-Raḥmānir-Raḥeem*

سُورَةُ الْبَلَادِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. I swear by this city [i.e., Makkah] –
2. And you, [O Muḥammad], are free of restriction in this city –
3. And [by] the father¹⁹²⁷ and that which was born [of him],
4. We have certainly created man into hardship.
5. Does he think that never will anyone overcome him?
6. He says, "I have spent wealth in abundance."
7. Does he think that no one has seen him?
8. Have We not made for him two eyes?
9. And a tongue and two lips?
10. And have shown him the two ways?¹⁹²⁸
11. But he has not broken through the difficult pass.¹⁹²⁹
12. And what can make you know what is [breaking through] the difficult pass?

لَا أَقُسِّمُ بِهَذَا الْبَلَدِ ﴿١﴾

وَأَنْتَ حَلٌّ بِهَذَا الْبَلَدِ ﴿٢﴾

وَوَالِيٰ وَمَا وَلَدَ ﴿٣﴾

لَقَدْ خَلَقْنَا إِلَيْنَسَنَ فِي كَبِيرٍ ﴿٤﴾

أَخْسَبْ أَنَّ لَنْ يَقْدِرَ عَلَيْهِ أَحَدٌ ﴿٥﴾

يَقُولُ أَهْلَكْتُ مَالًا لَبَدًا ﴿٦﴾

أَخْسَبْ أَنَّ لَمْ يَرَهُ أَحَدٌ ﴿٧﴾

أَلَّا تَجْعَلْ لَهُ عَيْنَيْنِ ﴿٨﴾

وَلِسَانًا وَشَفَقَتْنِ ﴿٩﴾

وَهَدَيْتَهُ النَّجْدَيْنِ ﴿١٠﴾

فَلَا أَفْتَحْمَ الْعَقَبَةَ ﴿١١﴾

وَمَا أَدْرَنَكَ مَا الْعَقَبَةُ ﴿١٢﴾

¹⁹²⁶Al-Balad: The City.¹⁹²⁷Said to be Adam (upon him be peace).¹⁹²⁸Of good and evil.¹⁹²⁹i.e., the steep incline or obstacle. In other words, he has not spent in the cause of Allāh but only boasts of spending in front of others.

13. It is the freeing of a slave فَكُّ رَقْبَةٍ
14. Or feeding on a day of severe hunger أَوْ إِطْعَمْتُمْ فِي يَوْمٍ ذِي مَسْعَبَةٍ
15. An orphan of near relationship يَتِيمًا ذَا مَقْرَبَةٍ
16. Or a needy person in misery أَوْ مِسْكِينًا ذَا مَتْرَبَةٍ
17. And then being among those who believed and advised one another to patience and advised one another to compassion. ثُمَّ كَانَ مِنَ الَّذِينَ إِمَّا تَوَاصَوْا بِالصَّبَرِ وَتَوَاصَوْا بِالْمَرْحَمَةِ
18. Those are the companions of the right.¹⁹³⁰ أُولَئِكَ أَصْحَابُ الْيَمِّنَةِ
19. But they who disbelieved in Our signs – those are the companions of the left.¹⁹³¹ وَالَّذِينَ كَفَرُوا بِكَايَتِنَا هُمْ أَصْحَابُ الْمَشْعَمَةِ
20. Over them will be fire closed in.¹⁹³² عَلَيْهِمْ نَارٌ مُؤَصَّدَةٌ



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

¹⁹³¹Or "the companions of ill fortune," i.e., those who receive their records in their left hands and proceed to Hell.

¹⁹³²The cover over Hell will be sealed and locked, containing its fire and its inhabitants.

Sūrah ash-Shams¹⁹³³**Bismillāhir-Rahmānir-Raheem****سُورَةُ الشَّمْسِ****بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ**

1. By the sun and its brightness ﴿١﴾ وَالشَّمْسِ وَضَحَّكَهَا
2. And [by] the moon when it follows it ﴿٢﴾ وَالْقَمَرِ إِذَا تَلَنَّهَا
3. And [by] the day when it displays it¹⁹³⁴ ﴿٣﴾ وَالنَّهَارِ إِذَا جَلَّهَا
4. And [by] the night when it covers [i.e., conceals] it ﴿٤﴾ وَاللَّيلِ إِذَا يَغْشِيَهَا
5. And [by] the sky and He who constructed it ﴿٥﴾ وَالسَّمَاءَ وَمَا بَنَنَاهَا
6. And [by] the earth and He who spread it ﴿٦﴾ وَالأَرْضِ وَمَا طَحَنَهَا
7. And [by] the soul and He who proportioned it¹⁹³⁵ ﴿٧﴾ وَنَفْسٍ وَمَا سَوَّنَهَا
8. And inspired it [with discernment of] its wickedness and its righteousness, ﴿٨﴾ فَأَهْمَمَهَا بُؤُرُهَا وَتَقْوَنَهَا
9. He has succeeded who purifies it, ﴿٩﴾ قَدْ أَفْلَحَ مَنْ زَكَّهَا
10. And he has failed who instills it [with corruption]. ﴿١٠﴾ وَقَدْ خَابَ مَنْ دَسَّنَهَا
11. Thamūd denied [their prophet] by reason of their transgression, ﴿١١﴾ كَذَّبَتْ ثَمُودٌ بِطَغْوَنَهَا
12. When the most wretched of them was sent forth.¹⁹³⁶ ﴿١٢﴾ إِذْ أَبْيَعَتْ أَشْقَانَهَا
13. And the messenger of Allāh [i.e., Shālih] said to them, "[Do not

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

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

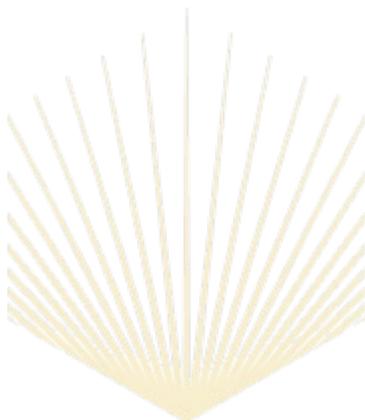
14. But they denied him and hamstrung¹⁹³⁷ her. So their Lord brought down upon them destruction for their sin and made it equal [upon all of them].

فَكَذَّبُوهُ فَعَقَرُوهَا فَدَمْدَمَ عَلَيْهِمْ رَبُّهُمْ

بِذَنْبِهِمْ فَسَوَّلَهَا ﴿٤﴾

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

وَلَا يَخَافُ عُقُوبَهَا ﴿٥﴾



¹⁹³⁷And then killed.

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

*Sūrah al-Layl*¹⁹³⁹*Bismillāhir-Raḥmānir-Raḥeem*

سُورَةُ الْلَّيْلِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. By the night when it covers¹⁹⁴⁰
2. And [by] the day when it appears
3. And [by] He who created the male and female,
4. Indeed, your efforts are diverse.
5. As for he who gives and fears Allāh
6. And believes in the best [reward],
7. We will ease him toward ease.
8. But as for he who withholds and considers himself free of need
9. And denies the best [reward],
10. We will ease him toward difficulty.
11. And what will his wealth avail him when he falls?¹⁹⁴¹
12. Indeed, [incumbent] upon Us is guidance.
13. And indeed, to Us belongs the Hereafter and the first [life].
14. So I have warned you of a Fire which is blazing.
15. None will [enter to] burn therein except the most wretched one

وَاللَّيْلِ إِذَا يَغْشَى ①

وَالنَّهَارِ إِذَا تَجَلَّ ②

وَمَا خَلَقَ الذَّكَرَ وَالْأُنثَى ③

إِنَّ سَعْيَكُمْ لَشَّانٌ ④

فَأَمَّا مَنْ أَعْطَى وَاتَّقَى ⑤

وَصَدَقَ بِالْحُسْنَى ⑥

فَسَنُنِسِرُهُ إِلَيْسَرَى ⑦

وَأَمَّا مَنْ نَخَلَ وَأَسْتَغْفَى ⑧

وَكَذَّبَ بِالْحُسْنَى ⑨

فَسَنُنِسِرُهُ إِلَيْعَسَرَى ⑩

وَمَا يُغْنِي عَنْهُ مَالُهُ إِذَا تَرَدَّى ⑪

إِنَّ عَلَيْنَا لِلْهُدَى ⑫

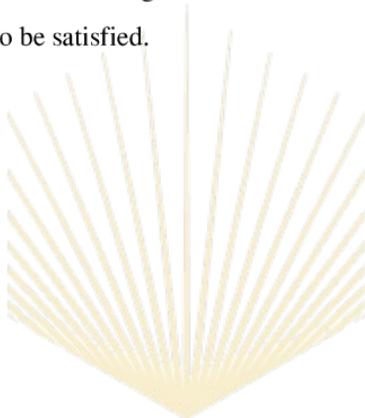
وَإِنَّ لَنَا لِلآخِرَةِ وَالْأُولَى ⑬

فَأَنْذِرْنَاهُ كَارَأَ تَلَظَّى ⑭

لَا يَصْلِنَاهَا إِلَّا آلَّا شَقَى ⑮

¹⁹³⁹ *Al-Layl*: The Night.¹⁹⁴⁰ With darkness.¹⁹⁴¹ i.e., when he dies or is destroyed. It can also mean when he falls into the Hellfire.

16. Who had denied and turned away. الَّذِي كَذَّبَ وَتَوَلََّ ﴿٦﴾
17. But the righteous one will avoid it – وَسَيُجْعَلُهَا الْأَنْقَى ﴿٧﴾
18. [He] who gives [from] his wealth to purify himself الَّذِي يُؤْتُ مَالَهُ يَتَرَكَّبُ ﴿٨﴾
19. And not [giving] for anyone who has [done him] a favor to be rewarded¹⁹⁴² وَمَا لِأَحَدٍ عِنْدُهُ مِنْ نِعْمَةٍ تُجْزَى ﴿٩﴾
20. But only seeking the face [i.e., acceptance] of his Lord, Most High. إِلَّا أَبْتَغَاهُ وَجْهَ رَبِّهِ الْأَعْلَى ﴿١٠﴾
21. And he is going to be satisfied. وَلَسَوْفَ يَرْضَى ﴿١١﴾



¹⁹⁴²i.e., without intending reciprocation for some benefit to himself.

Sūrah adh-Dhuḥā¹⁹⁴³**Bismillāhir-Raḥmānir-Raḥeem****سُورَةُ الضُّحَىٰ****بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ**

1. By the morning brightness وَالضُّحَىٰ ①
2. And [by] the night when it covers with darkness،¹⁹⁴⁴ وَاللَّيلُ إِذَا سَجَىٰ ②
3. Your Lord has not taken leave of you, [O Muḥammad], nor has He detested [you]. مَا وَدَعَكَ رَبُّكَ وَمَا قَلَىٰ ③
4. And the Hereafter is better for you than the first [life]. وَلَلَّا خِرَةُ خَيْرٌ لَكَ مِنَ الْأُولَىٰ ④
5. And your Lord is going to give you, and you will be satisfied. وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرَضِي ⑤
6. Did He not find you an orphan and give [you] refuge? أَلَمْ يَجِدْكَ مُسْكِنًا فَنَأَوَيْ ⑥
7. And He found you lost and guided [you], وَوَجَدَكَ ضَالًّا فَهَدَىٰ ⑦
8. And He found you poor and made [you] self-sufficient. وَوَجَدَكَ عَابِلًا فَأَغْنَىٰ ⑧
9. So as for the orphan, do not oppress [him]. فَأَمَّا الْيَتِيمَ فَلَا تَقْهِرْ ⑨
10. And as for the petitioner,¹⁹⁴⁵ do not repel [him]. وَأَمَّا السَّائِلَ فَلَا تَنْهَىٰ ⑩
11. But as for the favor of your Lord, report [it]. وَأَمَّا بِعْنَمَةِ رَبِّكَ فَحَدَّثْ ⑪

¹⁹⁴³ *Adh-Dhuḥā*: The Morning Brightness, i.e., the brightness or heat of the sun.

¹⁹⁴⁴ And becomes still.

¹⁹⁴⁵ Anyone who seeks aid or knowledge.

*Sūrah ash-Sharḥ¹⁹⁴⁶**Bismillāhir-Rahmānir-Raheem*

سُورَةُ الشَّرْحِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. Did We not expand for you, [O Muhammad], your breast?¹⁹⁴⁷ اللَّهُ نَسْرَحُ لَكَ صَدْرَكَ ﴿١﴾
2. And We removed from you your burden¹⁹⁴⁸ وَوَضَعَنَا عَنْكَ وَزْرَكَ ﴿٢﴾
3. Which had weighed upon your back الَّذِي أَنْقَضَ طَهْرَكَ ﴿٣﴾
4. And raised high for you your repute. وَرَفَعْنَا لَكَ ذِكْرَكَ ﴿٤﴾
5. For indeed, with hardship [will be] ease [i.e., relief]. فَإِنَّ مَعَ الْعُسْرِ يُسْرًا ﴿٥﴾
6. Indeed, with hardship [will be] ease. إِنَّ مَعَ الْعُسْرِ يُسْرًا ﴿٦﴾
7. So when you have finished [your duties], then stand up [for worship]. فَإِذَا فَرَغْتَ فَاقْنَصْ ﴿٧﴾
8. And to your Lord direct [your] longing. وَإِلَى رَبِّكَ فَارْجَبْ ﴿٨﴾

¹⁹⁴⁶ *Ash-Sharḥ* or *al-Inshirāh*: Expansion.

¹⁹⁴⁷ i.e., enlighten, assure and gladden your heart with guidance.

¹⁹⁴⁸ By forgiving any errors which you may have committed previously or might commit consequently. "Burden" can also refer to the anxiety experienced by the Prophet (ﷺ) at the beginning of his mission.

*Sūrah at-Teen*¹⁹⁴⁹*Bismillāhir-Rahmānir-Raheem*

سُورَةُ التِّينَ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. By the fig and the olive¹⁹⁵⁰
 2. And [by] Mount Sinai
 3. And [by] this secure city [i.e., Makkah],
 4. We have certainly created man in the best of stature;¹⁹⁵¹
 5. Then We return him to the lowest of the low,¹⁹⁵²
 6. Except for those who believe and do righteous deeds, for they will have a reward uninterrupted.
 7. So what yet causes you to deny the Recompense?¹⁹⁵³
 8. Is not Allāh the most just of judges?
- لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَخْسَنِ تَقْوِيمٍ ﴿١﴾
- وَالْتَّيْنِ وَالزَّيْتُونِ ﴿٢﴾
- وَطُورُ سَبِيلِنَ ﴿٣﴾
- وَهَذَا الْبَلْدُ الْأَمِينُ ﴿٤﴾
- ثُمَّ رَدَدْنَاهُ إِلَى نَفْلَ سَبِيلِنَ ﴿٥﴾
- إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ ﴿٦﴾
- فَمَا يُكَدِّبُكَ بَعْدُ بِالَّدِينِ ﴿٧﴾
- أَلَيْسَ اللَّهُ بِأَحْكَمَ الْحَكَمَاتِ ﴿٨﴾

¹⁹⁴⁹ *At-Teen*: The Fig.

¹⁹⁵⁰ Referring to the places known for their production, i.e., Damascus and Jerusalem, respectively. It could also refer to the fig and olive trees or to the fruits themselves.

¹⁹⁵¹ i.e., upright, symmetrical, and balanced in form and nature.

¹⁹⁵² This can refer to the depths of Hell, to decrepit old age or to immorality.

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

*Sūrah al-‘Alaq*¹⁹⁵⁴*Bismillāhir-Rahmānir-Raheem*

سُورَةُ الْعَلْقٍ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

أَقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ﴿١﴾

خَلَقَ الْإِنْسَنَ مِنْ عَلْقٍ ﴿٢﴾

أَقْرَأْ وَرَبِّكَ الْأَكْرَمُ ﴿٣﴾

الَّذِي عَلَمَ بِالْقَلْمَرِ ﴿٤﴾

عَلَمَ الْإِنْسَنَ مَا لَمْ يَعْلَمْ ﴿٥﴾

كَلَّا إِنَّ الْإِنْسَنَ لَيَطْغَى ﴿٦﴾

أَنْ رَءَاهُ أَسْتَغْفِي ﴿٧﴾

إِنَّ إِلَيْ رَبِّكَ الْرُّجْعَى ﴿٨﴾

أَرَأَيْتَ الَّذِي يَنْهَايِ ﴿٩﴾

عَيْدًا إِذَا صَلَّى ﴿١٠﴾

أَرَأَيْتَ إِنْ كَانَ عَلَى أَهْدَى ﴿١١﴾

أَوْ أَمْرَ بِالنَّقْوَى ﴿١٢﴾

أَرَأَيْتَ إِنْ كَدَّبَ وَتَوَلََّ ﴿١٣﴾

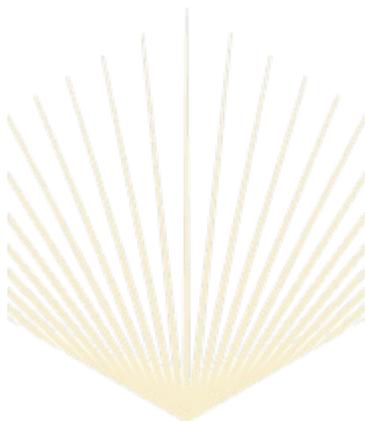
الَّمَ يَعْلَمْ بِأَنَّ اللَّهَ يَرَى ﴿١٤﴾

كَلَّا لِئِنْ لَمْ يَنْتَهِ لَنْسَفَعًا بِالنَّاصِيَةِ ﴿١٥﴾

¹⁹⁵⁴Al-‘Alaq: The Clinging (or Suspended) Substance. The *sūrah* has also been called *Iqra'*, meaning "recite" or "read."

forelock¹⁹⁵⁵ –

- 16. A lying, sinning forelock.
 - 17. Then let him call his associates;
 - 18. We will call the angels of Hell.¹⁹⁵⁶
 - 19. No! Do not obey him. But prostrate and draw near [to Allāh].
- نَاصِيَةٌ كَذِبَةٌ حَاطِعَةٌ ١٩٥٥
فَلْيَدْعُ تَادِيهُرٌ ١٩٥٦
سَتَدْعُ الْزَّبَانِيَةَ ١٩٥٧
كَلَّا لَا تُطِعْهُ وَاسْجُدْ وَاقْرَبْ ١٩٥٨



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

¹⁹⁵⁶Those who push the wicked into the Fire.

*Sūrah al-Qadr¹⁹⁵⁷**Bismillāhir-Rahmānir-Raheem*

سُورَةُ الْقَدْرِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

- Indeed, We sent it [i.e., the Qur'ān] down during the Night of Decree.
- And what can make you know what is the Night of Decree?
- The Night of Decree is better than a thousand months.
- The angels and the Spirit [i.e., Gabriel] descend therein by permission of their Lord for every matter.¹⁹⁵⁸
- Peace it is¹⁹⁵⁹ until the emergence of dawn.

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةَ الْقَدْرِ

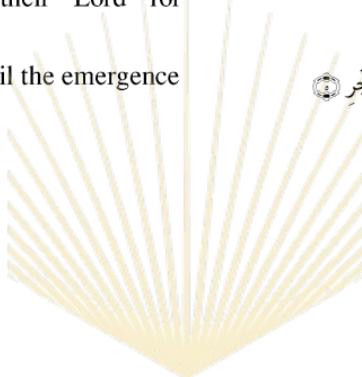
وَمَا أَدْرَنَاكَ مَا لَيْلَةَ الْقَدْرِ

لَيْلَةُ الْقَدْرِ خَيْرٌ مِّنْ أَلْفِ شَهْرٍ

تَنَزَّلُ الْمَلَائِكَةُ وَالرُّوحُ فِيهَا بِإِذْنِ رَبِّهِمْ مِّنْ

كُلِّ أَمْرٍ

سَلَامٌ هِيَ حَتَّىٰ مَطْلَعَ الْفَجْرِ



¹⁹⁵⁷ *Al-Qadr*: Apportioned Decree. Other meanings are: precise measurement, proportion, amount, capacity, extent or degree.

¹⁹⁵⁸ Bringing the exact measures apportioned for everything by Allāh in the course of the coming year.

¹⁹⁵⁹ Upon the believers.

*Sūrah al-Bayyinah*¹⁹⁶⁰*Bismillāhir-Raḥmānir-Raheem*

سُورَةُ الْبَيِّنَةِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. Those who disbelieved among the People of the Scripture and the polytheists were not to be parted [from disbelief]¹⁹⁶¹ until there came to them clear evidence –
2. A Messenger from Allāh, reciting purified¹⁹⁶² scriptures
3. Within which are correct writings [i.e., rulings and laws].
4. Nor did those who were given the Scripture become divided¹⁹⁶³ until after there had come to them clear evidence.
5. And they were not commanded except to worship Allāh, [being] sincere to Him in religion, inclining to truth, and to establish prayer and to give zakāh. And that is the correct religion.
6. Indeed, they who disbelieved among the People of the Scripture and the polytheists will be in the fire of Hell, abiding eternally therein. Those are the worst of creatures.
7. Indeed, they who have believed and done righteous deeds – those are the best of creatures.

لَمْ يَكُنْ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ
وَالْمُشْرِكِينَ مُنْقَبِكِينَ حَتَّىٰ تَأْتِهِمُ الْبَيِّنَاتُ

﴿١﴾

رَسُولٌ مِّنْ أَنَّهُ يَأْتِلُوا صُحُفًا مُّطَهَّرَةً

﴿٢﴾

فِيهَا كُتُبٌ قِيمَةٌ

﴿٣﴾

وَمَا تَفَرَّقَ الَّذِينَ أَوْتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ
مَا جَاءَهُمُ الْبَيِّنَاتُ

﴿٤﴾

وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ
الَّذِينَ حُكْمَاءٌ وَيُقْيمُوا الصَّلَاةَ وَيُؤْتُونَ
الزَّكُوةَ وَذَلِكَ دِينُ الْقِيمَةِ

﴿٥﴾

إِنَّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ
وَالْمُشْرِكِينَ فِي نَارِ جَهَنَّمَ حَنَدِينَ فِيهَا
أُولَئِكَ هُمُ شُرُّ الْبَرِيَّةِ

﴿٦﴾

إِنَّ الَّذِينَ ءامَنُوا وَعَمِلُوا الصَّالِحَاتِ
أُولَئِكَ هُمُ خَيْرُ الْبَرِيَّةِ

﴿٧﴾

1960 *Al-Bayyinah*: Clear Evidence.

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

1962 i.e., containing no falsehood.

1963 Into sects and denominations.

8. Their reward with their Lord will be gardens of perpetual residence beneath which rivers flow, wherein they will abide forever, Allāh being pleased with them and they with Him. That is for whoever has feared his Lord.

جَرَأْوُهُمْ عِنْدَ رَبِّهِمْ جَنَّاتُ عَدْنٍ تَجْرِي
مِنْ تَحْتِهَا الْأَنْهَرُ حَلَالِينَ فِيهَا أَبْدًا رَّاضِيَ
الَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ذَلِكَ لِمَنْ خَشِيَ
رَبَّهُ.



Sūrah az-Zalzalah¹⁹⁶⁴**Bismillāhir-Raḥmānir-Raheem****سُورَةُ الْزَّلْزَالِ****بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ**

1. When the earth is shaken with its [final] earthquake
إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا ﴿١﴾
2. And the earth discharges its burdens¹⁹⁶⁵
وَأَخْرَجَتِ الْأَرْضُ أَثْقَالَهَا ﴿٢﴾
3. And man says,¹⁹⁶⁶ "What is [wrong] with it?" –
وَقَالَ إِلَيْنَا مَا لَهَا ﴿٣﴾
4. That Day, it will report its news
يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا ﴿٤﴾
5. Because your Lord has inspired [i.e., commanded] it.
بِأَنَّ رَبَّكَ أَوْحَى لَهَا ﴿٥﴾
6. That Day, the people will depart¹⁹⁶⁷ separated [into categories] to be shown [the result of] their deeds.
يَوْمَئِذٍ يَصُدُّ النَّاسُ أَشْتَانًا لَّيْرُوا
أَعْمَالَهُمْ ﴿٦﴾
7. So whoever does an atom's weight¹⁹⁶⁸ of good will see it,
فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ﴿٧﴾
8. And whoever does an atom's weight of evil will see it.
وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ ﴿٨﴾

¹⁹⁶⁴ *Az-Zalzalah*: The Earthquake.¹⁹⁶⁵ See verse 84:4.¹⁹⁶⁶ In terror and amazement.¹⁹⁶⁷ From the place of Judgement to their final abode. Another interpretation is "emerge separately" (from the graves).¹⁹⁶⁸ Or "the weight of a small ant."

*Sūrah al-‘Aadiyāt*¹⁹⁶⁹*Bismillāhir-Rahmānir-Raheem*

سُورَةُ الْعَادِيَاتِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. By the racers, panting,¹⁹⁷⁰ وَالْعَدِيَّتِ صُبْحًا ﴿١﴾
2. And the producers of sparks [when] striking¹⁹⁷¹ فَالْمُوْرِيَّتِ قَدْحًا ﴿٢﴾
3. And the chargers at dawn,¹⁹⁷² فَالْغَيْرَاتِ صُبْحًا ﴿٣﴾
4. Stirring up thereby [clouds of] dust,¹⁹⁷³ فَأَنْزَنَ بِهِ نَقْعًا ﴿٤﴾
5. Arriving thereby in the center¹⁹⁷⁴ فَوَسْطَنَ بِهِ جَمِعًا ﴿٥﴾
6. Indeed mankind, to his Lord, is ungrateful. إِنَّ الْإِنْسَنَ لِرَبِّهِ لَكُفُودٌ ﴿٦﴾
7. And indeed, he is to that a witness.¹⁹⁷⁴ وَإِنَّهُ عَلَى ذَلِكَ لَشَهِيدٌ ﴿٧﴾
8. And indeed he is, in love of wealth, intense. وَإِنَّهُ لِحُبِّ الْحَيَّ لَشَدِيدٌ ﴿٨﴾
9. But does he not know that when the contents of the graves are scattered * أَفَلَا يَعْلَمُ إِذَا بُعْثَرَ مَا فِي الْقُبورِ ﴿٩﴾
10. And that within the breasts is obtained,¹⁹⁷⁵ وَحُصَّلَ مَا فِي الصُّدُورِ ﴿١٠﴾
11. Indeed, their Lord with them, that Day, is [fully] Aware.¹⁹⁷⁶ إِنَّ رَبَّهُمْ هُمْ يَوْمَئِنُ لَخَبِيرٌ ﴿١١﴾

1969 *Al-‘Aadiyāt*: The Racers.

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

1971 Their hoofs while galloping over rocky terrain.

1972 While the enemy is unaware.

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

1974 Through his speech and his actions.

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

1976 Fully acquainted and familiar with everything about each one of them.

*Sūrah al-Qāri‘ah*¹⁹⁷⁷*Bismillāhir-Raḥmānir-Raheem*

سُورَةُ الْقَارِعَةِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. The Striking Calamity – سُورَةُ الْقَارِعَةِ ﴿١﴾
2. What is the Striking Calamity? مَا أَلْقَارَعَةُ ﴿٢﴾
3. And what can make you know what is the Striking Calamity? وَمَا أَدْرَنَكَ مَا أَلْقَارَعَةُ ﴿٣﴾
4. It is the Day when people will be like moths, dispersed,¹⁹⁷⁸ يَوْمَ يَكُونُ النَّاسُ كَالْفَرَاشِ الْمَبْثُوثِ ﴿٤﴾
5. And the mountains will be like wool, fluffed up.¹⁹⁷⁹ وَتَكُونُ الْجِبَالُ كَالْعَيْنِ الْمَنْفُوشِ ﴿٥﴾
6. Then as for one whose scales are heavy [with good deeds], فَأَمَّا مَنْ شَقَّلَتْ مَوَازِينُهُ ﴿٦﴾
7. He will be in a pleasant life. فُهُوَ فِي عِيشَةٍ رَّاضِيَةٍ ﴿٧﴾
8. But as for one whose scales are light, وَأَمَّا مَنْ حَفَّتْ مَوَازِينُهُ ﴿٨﴾
9. His refuge¹⁹⁸⁰ will be an abyss.¹⁹⁸¹ فَأُمَّهَهُ هَاوِيَةً ﴿٩﴾
10. And what can make you know what that is? وَمَا أَدْرَنَكَ مَا هَيَّةً ﴿١٠﴾
11. It is a Fire, intensely hot. نَارٌ حَامِيَةٌ ﴿١١﴾

¹⁹⁷⁷ *Al-Qāri‘ah*: That Which Strikes or The Sudden Calamity, another name for the Resurrection.

¹⁹⁷⁸ The people will be as such after having been expelled from their graves.

¹⁹⁷⁹ i.e., beginning to disintegrate.

¹⁹⁸⁰ Literally, "mother" (a man's original refuge), which will envelop him as in an embrace.

¹⁹⁸¹ i.e., the pit of Hellfire.

*Sūrah at-Takāthur*¹⁹⁸²*Bismillāhir-Rahmānir-Raheem*

سُورَةُ التَّكَاثُرِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. Competition in [worldly] increase
diverts you
2. Until you visit the graveyards.¹⁹⁸³
3. No! You are going to know.
4. Then, no! You are going to
know.
5. No! If you only knew with
knowledge of certainty...¹⁹⁸⁴
6. You will surely see the Hellfire.
7. Then you will surely see it with
the eye of certainty.¹⁹⁸⁵
8. Then you will surely be asked
that Day about comfort and
ease.¹⁹⁸⁶

اَلْهَمُكُمُ الْتَّكَاثُرُ ﴿١﴾

حَتَّىٰ زُرْمُ الْمَقَابِرِ ﴿٢﴾

كَلَّا سَوْفَ تَعْلَمُونَ ﴿٣﴾

ثُمَّ كَلَّا سَوْفَ تَعْلَمُونَ ﴿٤﴾

كَلَّا لَوْ تَعْلَمُونَ عِلْمَ الْأَيَقِينِ ﴿٥﴾

لَتَرُونَ الْجَحِيمَ ﴿٦﴾

ثُمَّ لَتَرُونَا عَيْنَ الْأَيَقِينِ ﴿٧﴾

ثُمَّ لَتُسْأَلُنَّ يَوْمَئِذٍ عَنِ الْغَيْمِ ﴿٨﴾

¹⁹⁸²At-Takāthur: Competition in Increase.

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

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

¹⁹⁸⁵i.e., with actual eyesight.

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

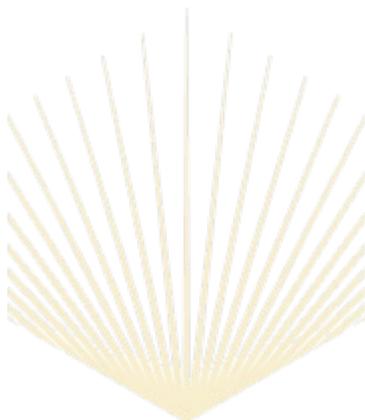
*Sūrah al-‘Aṣr*¹⁹⁸⁷

سُورَةُ الْعَصْرِ

Bismillāhir-Raḥmānir-Raheem

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. By time,¹⁹⁸⁸ وَالْعَصْرِ ﴿١﴾
2. Indeed, mankind is in loss, إِنَّ الْإِنْسَنَ لَفِي خُسْرٍ ﴿٢﴾
3. Except for those who have believed and done righteous deeds and advised each other to truth and advised each other to patience. إِلَّا الَّذِينَ ءامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّابَرِ ﴿٣﴾



¹⁹⁸⁷Al-‘Aṣr: Time.

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

Sūrah al-Humazah¹⁹⁸⁹**Bismillāhir-Rahmānir-Raheem****سُورَةُ الْهَمَزَةِ****بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ**

1. Woe to every scorner and mocker
2. Who collects wealth and [continuously] counts it.¹⁹⁹⁰
3. He thinks that his wealth will make him immortal.
4. No! He will surely be thrown into the Crusher.¹⁹⁹¹
5. And what can make you know what is the Crusher?
6. It is the fire of Allāh, [eternally] fueled,
7. Which mounts directed at the hearts.¹⁹⁹²
8. Indeed, it [i.e., Hellfire] will be closed down upon them
9. In extended columns.¹⁹⁹³

وَيَلٌ لِكُلِّ هُمَزَةٍ لُمَزَةٍ ①**الَّذِي جَمَعَ مَالًاً وَعَدَدَهُ** ②**تَحْسَبُ أَنَّ مَالَهُ أَخْلَدَهُ** ③**كَلَّا لِيُبَدِّنَ فِي الْخُطْمَةِ** ④**وَمَا أَدْرِنَكَ مَا الْخُطْمَةُ** ⑤**نَارُ اللَّهِ الْمُوْقَدَةُ** ⑥**الَّتِي تَطْلُعُ عَلَى الْأَفْيَدَةِ** ⑦**إِنَّهَا عَلَيْهِمْ مُؤْصَدَةٌ** ⑧**فِي عَمَدٍ مُمَدَّدَةٍ** ⑨

¹⁹⁸⁹ Al-Humazah: The Scorer.

¹⁹⁹⁰ Rather than spending in the way of Allāh.

¹⁹⁹¹ i.e., Hellfire, which crushes and destroys all that enters it.

¹⁹⁹² Covering them and penetrating them.

¹⁹⁹³ Interpreted to be either columns of fire or columns of iron to which are chained the inmates of Hell.

*Sūrah al-Fil*¹⁹⁹⁴

Bismillāhir-Rahmānir-Raheem

سُورَةُ الْفَيْلِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. Have you not considered, [O Muhammad], how your Lord dealt with the companions of the elephant?¹⁹⁹⁵
2. Did He not make their plan into misguidance?¹⁹⁹⁶
3. And He sent against them birds in flocks,
4. Striking them with stones of hard clay,
5. And He made them like eaten straw.¹⁹⁹⁷

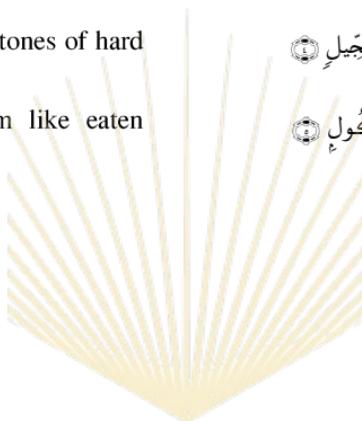
أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفَيْلِ ﴿١﴾

أَلَمْ يَجْعَلْ كَيْدَهُمْ فِي تَضليلٍ ﴿٢﴾

وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَايِلَ ﴿٣﴾

تَرْمِيهِم بِحَجَارَةٍ مِّنْ سِجِيلٍ ﴿٤﴾

فَعَلَاهُمْ كَعَصْفٍ مَّا كُوِلِّ ﴿٥﴾



¹⁹⁹⁴Al-Fil: The Elephant.

¹⁹⁹⁵i.e., the army under the command of Abrahab al-Ashram which was accompanied by a huge elephant and came with the intention of destroying the *Ka'bah* at Makkah.

¹⁹⁹⁶Causing them to perish.

¹⁹⁹⁷i.e., husks which have been chewed by cattle. This event took place in the year of the Prophet's birth.

*Sūrah Quraysh*¹⁹⁹⁸*Bismillāhir-Rahmānir-Raheem*

سُورَةُ قُرْيَشٍ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. For the accustomed security of the Quraysh¹⁹⁹⁹ –

لِإِلَيْفِ قُرْيَشٍ ﴿١﴾

2. Their accustomed security [in] the caravan of winter and summer²⁰⁰⁰ –

إِلَيْهِمْ رِحْلَةُ الشَّتَاءِ وَالصَّيفِ ﴿٢﴾

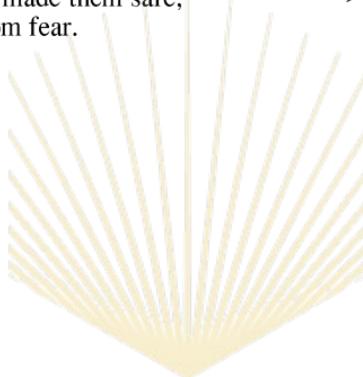
3. Let them worship the Lord of this House,²⁰⁰¹

فَلَيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ ﴿٣﴾

4. Who has fed them, [saving them] from hunger and made them safe, [saving them] from fear.

الَّذِي أَطْعَمَهُمْ مِنْ جُوعٍ وَأَمْنَهُمْ مِنْ

خَوْفٍ ﴿٤﴾



¹⁹⁹⁸*Quraysh*: (The tribe of) Quraysh.

¹⁹⁹⁹i.e., the honor and reputation Allāh had given them as guardians of the Holy *Ka'bah*, which allowed them to travel without fear of being harmed.

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

²⁰⁰¹i.e., the *Ka'bah*.

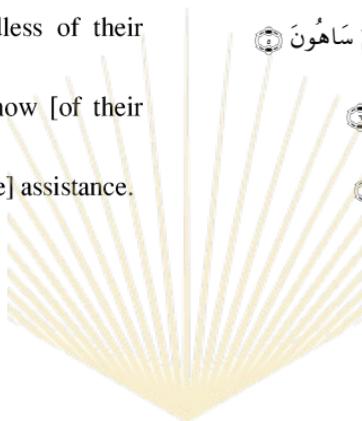
*Sūrah al-Mā'ūn*²⁰⁰²

Bismillāhir-Rahmānir-Raheem

سُورَةُ الْمَاعُونِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. Have you seen the one who denies the Recompense? أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالْأَجَرِ ﴿١﴾
2. For that is the one who drives away the orphan فَذَلِكَ الَّذِي يَدْعُ عَلَى طَعَامِ الْمِسْكِينِ ﴿٢﴾
3. And does not encourage the feeding of the poor. وَلَا يَخْضُعُ عَلَى طَعَامِ الْمِسْكِينِ ﴿٣﴾
4. So woe to those who pray فَوَيْلٌ لِلْمُصَلِّيْبِ ﴿٤﴾
5. [But] who are heedless of their prayer²⁰⁰³ – الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ ﴿٥﴾
6. Those who make show [of their deeds] الَّذِينَ هُمْ يُرَاءُوْنَ ﴿٦﴾
7. And withhold [simple] assistance. وَيَمْنَعُوْنَ الْمَاعُونَ ﴿٧﴾



²⁰⁰²Al-Mā'ūn: Assistance.

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

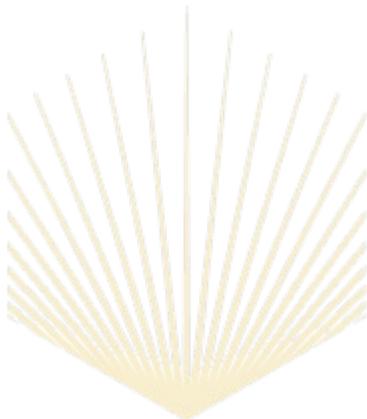
*Sūrah al-Kawthar*²⁰⁰⁴

سُورَةُ الْكَوْثَرِ

Bismillāhir-Rahmānir-Raheem

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. Indeed, We have granted you, [O Muhammad], al-Kawthar. إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ ﴿١﴾
2. So pray to your Lord and offer sacrifice [to Him alone]. فَصَلِّ لِرَبِّكَ وَأَخْرُجْ ﴿٢﴾
3. Indeed, your enemy is the one cut off.²⁰⁰⁵ إِنَّ شَانِقَكَ هُوَ آخْرَى ﴿٣﴾



²⁰⁰⁴Al-Kawthar: Literally, "the most abundant good." Also, a river in Paradise.

²⁰⁰⁵From all good in this world and the Hereafter.

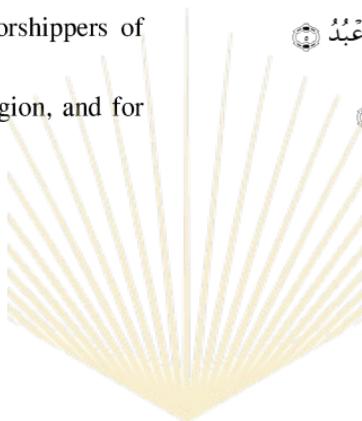
*Sūrah al-Kāfirūn*²⁰⁰⁶

Bismillāhir-Rahmānir-Raheem

سُورَةُ الْكَافِرُونَ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. Say, "O disbelievers,
- قُلْ يَا أَيُّهَا الْكَافِرُونَ ﴿١﴾
2. I do not worship what you worship.
- لَا أَعْبُدُ مَا تَعْبُدُونَ ﴿٢﴾
3. Nor are you worshippers of what I worship.
- وَلَا أَنْتُمْ عَبْدُونَ مَا أَعْبُدُ ﴿٣﴾
4. Nor will I be a worshipper of what you worship.
- وَلَا أَنَا عَابِدٌ مَا عَبَدْتُمْ ﴿٤﴾
5. Nor will you be worshippers of what I worship.
- وَلَا أَنْتُمْ عَبْدُونَ مَا أَعْبُدُ ﴿٥﴾
6. For you is your religion, and for me is my religion."
- لَكُمْ دِينُكُمْ وَلِي دِينٌ ﴿٦﴾



²⁰⁰⁶Al-Kāfirūn: The Disbelievers. The Prophet ﷺ mentioned that this *sūrah* is disassociation from *shirk* (worship of anything other than Allāh) for him who recites it. (Narrated by Ahmad, Abū Dāwūd and at-Tirmidhī – *ḥasan*.)

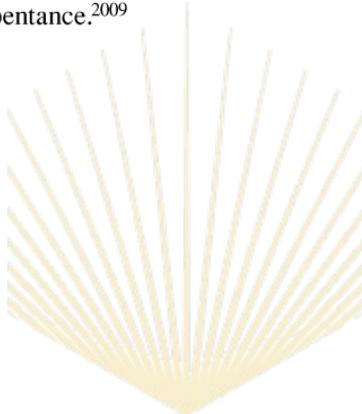
*Sūrah an-Naṣr²⁰⁰⁷**Bismillāhir-Rahmānir-Raheem*

سُورَةُ النَّصْرِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

- When the victory of Allāh has come and the conquest,²⁰⁰⁸
- And you see the people entering into the religion of Allāh in multitudes,
- Then exalt [Him] with praise of your Lord and ask forgiveness of Him. Indeed, He is ever Accepting of Repentance.²⁰⁰⁹

إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ

وَرَأَيْتَ أَلْهَامَ يَدْخُلُونَ فِي دِينِ اللَّهِ
أَفْوَاجًافَسَيَّجُّ لِحَمْدِ رَبِّكَ وَآسْتَغْفِرُهُ إِنَّهُ كَانَ
تَوَابًا

²⁰⁰⁷*An-Naṣr*: Victory.

²⁰⁰⁸The conquest of Makkah.

²⁰⁰⁹Refer to footnote of 2:37.

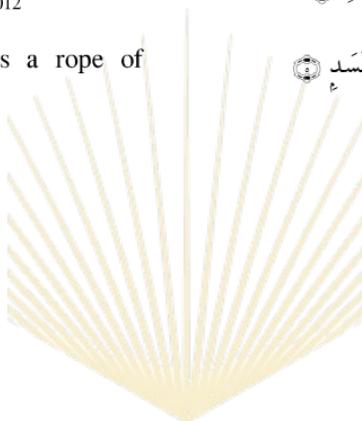
*Sūrah al-Masad*²⁰¹⁰

Bismillāhir-Raḥmānir-Raḥeem

سُورَةُ الْمَسَدِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. May the hands of Abū Lahab be ruined, and ruined is he.²⁰¹¹ تَبَئَّثْ يَدَاهُ أَلَى لَهَبٍ وَتَبَأَّثْ ①
2. His wealth will not avail him or that which he gained. مَا أَغْنَى عَنْهُ مَالُهُ وَمَا كَسَبَ ②
3. He will [enter to] burn in a Fire of [blazing] flame سَيَصْلَى نَارًا ذَاتَ هَلَبٍ ③
4. And his wife [as well] – the carrier of firewood.²⁰¹² وَأَمْرَأُهُ رَحِمَةُ الْحَطَبِ ④
5. Around her neck is a rope of [twisted] fiber. فِي جِينِهَا حَبْلٌ مِّنْ مََسَدٍ ⑤



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

²⁰¹¹ Abū Lahab (the Prophet's uncle), who was an enemy of Islām.

²⁰¹² She used to put thorns in the Prophet's path and slander him (ﷺ). The word "firewood" was used by the Arabs to allude to slander and backbiting.

*Sūrah al-Ikhlas*²⁰¹³*Bismillāhir-Rahmānir-Raheem*

سُورَةُ الْإِخْلَاصِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

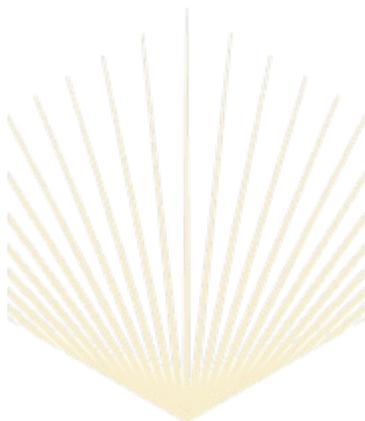
1. Say, "He is Allāh, [who is] One,"²⁰¹⁴
2. Allāh, the Eternal Refuge.²⁰¹⁵
3. He neither begets nor is born,
4. Nor is there to Him any equivalent."

قُلْ هُوَ اللَّهُ أَحَدٌ ﴿١﴾

اللَّهُ أَكْبَرُ ﴿٢﴾

لَمْ يَلِدْ وَلَمْ يُوْلَدْ ﴿٣﴾

وَلَمْ يَكُنْ لَهُ كُفُواً أَحَدٌ ﴿٤﴾



²⁰¹³ *Al-Ikhlas*: Purification, i.e., the purification of faith – the *sūrah*'s theme. In narrations by al-Bukhārī and Ahmād, the Prophet (ﷺ) described this *sūrah* as being equivalent to one third of the Qur'ān.

²⁰¹⁴ Alone, without another, indivisible with absolute and permanent unity and distinct from all else. The one and only true deity, unique in His essence, attributes and deeds.

²⁰¹⁵ He who is absolute, perfect, complete, essential, self-sufficient and sufficient to meet the needs of all creation; the one eternally and constantly required and sought, depended upon by all existence and to whom all matters will ultimately return.

*Sūrah al-Falaq*²⁰¹⁶

Bismillāhir-Raḥmānir-Raḥeem

سُورَةُ الْفَلَقِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. Say, "I seek refuge in the Lord of daybreak
2. From the evil of that which He created
3. And from the evil of darkness when it settles
4. And from the evil of the blowers into knots²⁰¹⁷
5. And from the evil of an envier when he envies."

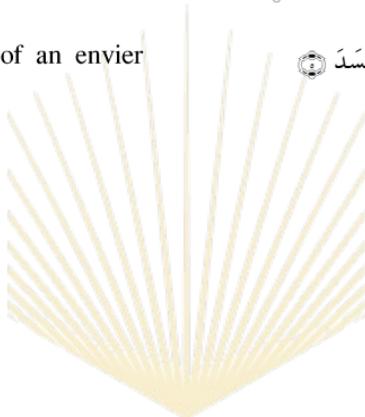
قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ﴿١﴾

مِنْ شَرِّ مَا خَلَقَ ﴿٢﴾

وَمِنْ شَرِّ نَعَسٍ إِذَا وَقَبَ ﴿٣﴾

وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْأَعْقَدِ ﴿٤﴾

وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ ﴿٥﴾



²⁰¹⁶ *Al-Falaq*: Daybreak. This and the following *sūrah* were revealed together and are recited when seeking Allāh's protection from all kinds of evil.

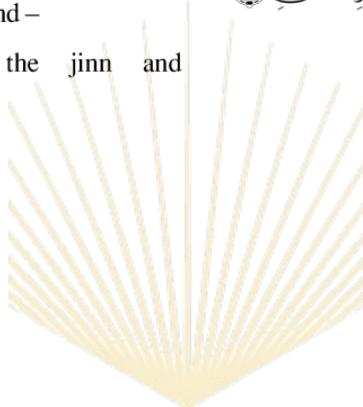
²⁰¹⁷ i.e., those who practice magic.

*Sūrah an-Nās*²⁰¹⁸*Bismillāhir-Rahmānir-Raheem*

سُورَةُ النَّاسِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. Say, "I seek refuge in the Lord of mankind,
فُلْ أَعُوذُ بِرَبِّ النَّاسِ ①
2. The Sovereign of mankind,
مَلِكِ النَّاسِ ②
3. The God of mankind,
إِلَهِ النَّاسِ ③
4. From the evil of the retreating
whisperer²⁰¹⁹ –
مِنْ شَرِّ الْوَسَوَاسِ الْخَنَّاسِ ④
5. Who whispers [evil] into the
breasts of mankind –
الَّذِي يُوَسِّعُ فِي صُدُورِ النَّاسِ ⑤
6. From among the jinn and
mankind.²⁰²⁰
مِنَ الْجِنَّةِ وَالنَّاسِ ⑥



2018 *An-Nās*: People or Mankind.

2019 i.e., a devil who makes evil suggestions to man but disappears when one remembers Allāh.

2020 Evil prompters may be from men as well as from *jinn*.