

قَالَ قَمَا حَظْبَكُمْ أَيَّهَا الْمُرْسَلُونَ ﴿٣١﴾ قَالُوا إِنَّا

We they said messengers O purpose you have come than for what he (Ibrahim) said

'Messengers,' said Abraham, 'what is your errand?'(31) They said: 'We are sent forth

أُرْسِلْنَا إِلَى قَوْمٍ مُّجْرِمِينَ ﴿٣٢﴾ لِنُرْسِلَ عَلَيْهِمْ حِجَارَةً

stones upon them to send down criminals (sinners, polytheists) a people to have been sent

to a people (deep) in sin(32) to bring down on them (a shower) of

مِّنْ طِينٍ ﴿٣٣﴾ تُسَوِّتُهُ عِنْدَ رَبِّكَ لِلْمُسْرِفِينَ ﴿٣٤﴾ فَأَخْرَجْنَا

so We brought out for those who transgress Allah's limits your Lord by marked baked clay of

clay-stones(33) marked by your Lord for (the destruction of) those who trespass beyond

مَنْ كَانَ فِيهَا مِنَ الْمُؤْمِنِينَ ﴿٣٥﴾ قَمَا وَجَدْنَا فِيهَا غَيْرَ بَيْتٍ

one household except in it We found but not the believers from therein (was) (who)

bounds.'(34) Thus We brought forth from therein who were believers (35) but We found not in it

مِّنَ الْمُسْلِمِينَ ﴿٣٦﴾ وَتَرَكْنَا فِيهَا آيَةً لِلَّذِينَ يَخَافُونَ الْعَذَابَ

torment who fear for those a Sign in it and We have left the Muslims of

except one household of those surrendered (to Allah) (36) and left therein a sign for those who

الْأَلِيمِ ﴿٣٧﴾ وَفِي مُوسَى إِذْ أَرْسَلْنَاهُ إِلَى فِرْعَوْنَ بِسُلْطَنٍ مُّبِينٍ ﴿٣٨﴾

a manifest with authority Pharaoh to We sent him when Moses and in the painful

fear painful punishment.(37) In Moses, too, (there was a sign). We sent him forth to Pharaoh with clear

فَقَوْلَىٰ بَرِكْ لَهُ وَقَالَ سِحْرٌ أَوْ جُنُونٌ ﴿٣٩﴾ فَأَخَذْنَاهُ وَجُنُودَهُ

and his hosts so We took him a madman or a sorcerer and said with his hosts but he turned away

authority.(38) but he turned his back, he and his nobles, saying: 'He is either a sorcerer or a madman.(39)

فَنَبَذْنَاهُمْ فِي الْيَمِّ وَهُوَ مُلِيمٌ ﴿٤٠﴾ وَفِي عَادٍ إِذْ أَرْسَلْنَا

We sent when Ad and in blameworthy (while) he (was) the sea into and dumped them

So We seized him and his warriors and threw them into the sea while he was to be blamed.(40) And in (the

عَلَيْهِمُ الرِّيحَ الْعَقِيمَةَ ﴿٤١﴾ مَا تَذَرُ مِنْ شَيْءٍ أَنتَ عَلَيْهِ إِلَّا جَعَلْتَهُ

it made it but over it it reached anything not is spared the barren wind against them

fate of) Aad (there was another sign). We sent against them the devastating wind(41) that left nothing it

كَالزَّمِيرِ ﴿٤٢﴾ وَفِي ثَمُودَ إِذْ قِيلَ لَهُمْ تَمَتَّعُوا حَتَّىٰ

till enjoy yourselves to them was said when Thamud and in like something rotten (decayed)

came upon but made it (all) as dust.(42) And in (the people of) Thamoud (was another sign). They were told

حِينَ ٢٣ فَعَتُوا عَنْ أَمْرِ رَبِّهِمْ فَأَخَذَتْهُمُ

so overtook them | of their Lord | the command | (from) | but they insolently denied | a while

to take your enjoyment for a while', (43) but they disobeyed the command of their Lord. So, the

الصُّعْقَةُ وَهُمْ يَنْظُرُونَ ٢٤ فَمَا اسْتَطَاعُوا مِنْ قِيَامٍ وَمَا

nor | rise up | to | they were able | so not | were looking | while they | an awful cry or thunderbolt

thunderbolt struck them whilst they were looking on; (44) they could not stand (on their feet) nor

كَانُوا مُتَصِرِينَ ٢٥ وَقَوْمَ نُوحٍ مِنْ قَبْلِ إِيَّاهُمْ كَانُوا قَوْمًا

people | were | verily they | before (them) | Noah | and the people of | help themselves | could they

could they help themselves. (45) And before them (We destroyed) the people of Noah. They too

فَسِيقِينَ ٢٦ وَالسَّمَاءَ بَيْنَيْهَا بِيَدٍ وَإِنَّا

and verily We are | with Hands | We constructed (it) | and the heaven | rebellious/disobedient to Allah

were an ungodly people. (46) We built the heaven with might, and We extend it

لِيُوسِعُونَ ٢٧ وَالْأَرْضَ فَرَشْنَا فَأَنعَمَ الْبَهْدُونَ ٢٨ وَمِنْ

and of | spreaders are We | how excellent | We have spread out it | and the earth | extending

wide. (47) and stretched the earth. How excellently We do spread out. (48) And all things We made

كُلِّ شَيْءٍ خَلَقْنَا زَوْجَيْنِ لَعَلَّكُمْ تَذَكَّرُونَ ٢٩ فَفِرُوا إِلَى اللَّهِ

Allah | to | so flee | remember | that you may | Pairs | We have Created | thing | every

in pairs, so that you may remember (the Grace of Allah). (49) Therefore flee unto Allah (from His

إِلَى لَكُمْ مِنْهُ نَذِيرٌ مُبِينٌ ٥٠ وَلَا تَجْعَلُوا مَعَ اللَّهِ

Allah | with | set up | and not | Plain | Warner | from Him | to you | verily I am (Muhammad)

Torment to His Mercy). I am a clear warner to you from Him. (50) Set up no other gods

إِلَّا آخَرَ إِلَى لَكُمْ مِنْهُ نَذِيرٌ مُبِينٌ ٥١ كَذَلِكَ مَا آتَى الَّذِينَ

those | came | not | like wise | a plain | Warner | from him | to you | verily I am | any other | god

besides Allah. I am a plain warner to you from Him. (51) Similarly, no apostle came to

مِنْ قَبْلِهِمْ مِنْ رَسُولٍ إِلَّا قَالُوا سَاحِرٌ أَوْ مُجْنُونٌ ٥٢ أَوَاصُوا

have they transmitted (to these) | a mad man | or | sorcerer | they said | but | any messenger | before them

those before them but they said: 'Sorcerer!' or 'Madman!' (52) Have they handed down this (cry)

بِهِ بَلْ هُمْ قَوْمٌ طَاغُونَ ٥٣ فَتَوَلَّ عَنْهُمْ فَمَا

so not | from them | so turn away | transgressing beyond bounds | a people | there are | nay | this (saying)

from one to another. Nay, they are themselves a people transgressing beyond bounds. (53) So

أَنْتَ بِكُوفٍ ٥٤ وَذَكِّرْ ٥٥ قَانَ الذِّكْرَى تَنْفَعُ الْمُؤْمِنِينَ ٥٥ وَمَا

and not | the believers | benefits | the reminding | for verily | and remind | to be blamed | you are
turn away from them. You are in nowise blameworthy.(54) But remind (by preaching Quran) for verily,

خَلَقْتَ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ٥٦ مَا أُرِيدُ مِنْهُمْ

from them | I want | not | they should worship Me | except | and humans | Jinns | I (Allah) Created
reminding benefits the believers.(55) I created mankind and the jinn only that they might worship Me.(56) I

مِنْ رِّزْقِي وَمَا أُرِيدُ أَنْ يُطْعَمُونِ ٥٧ إِنَّ اللَّهَ هُوَ الرَّزَّاقُ

(is) All-Provider | is (He who) | Allah | verily | they should feed me | that | I want | nor | provision | any
demand no livelihood of them, nor do I ask that they should feed Me (i.e. feed themselves or My

ذُو الْقُوَّةِ الْمَتِينِ ٥٨ قَانَ لِلَّذِينَ ظَلَمُوا ذُؤُوبًا

a portion of torment | who do wrong | for those | and verily | the Most Strong | (of) Power | Owner
Creature).(57) Allah alone is the all-provider, Lord of power, the Most Strong.(58) For the wrong-doers, their

مِثْلَ ذُؤُوبِ أَصْحَابِهِمْ فَلَا يَسْتَعْجِلُونَ ٥٩ فَوَيْلٌ

then, woe | they ask Me to hasten on | so not | (of) their friends | the portion of torment | like (to)
portion of torment is like to the portion of their fellows (of earlier generations) then let them not ask me to hurry

لِلَّذِينَ كَفَرُوا مِنْ يَوْمِهِمُ الَّذِي يُوعَدُونَ ٦٠

they have been Promised | which | their Day | from | who disbelieve | to those
it on.(59) Woe then to the unbelievers from the Day which they have been promised (for their punishment)!(60)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

the Most Merciful | the Most Gracious | (of) Allah | in the Name

In the Name of Allah, the Most Compassionate, the Most Merciful.

وَالطُّورِ ١ وَكِتَابٍ مَسْطُورٍ ٢ فِي رَقٍ نَشُورٍ ٣ وَالْبَيْتِ الْمَعْمُورِ ٤

frequented | and by the House | unrolled | parchment | in | inscribed | and by Book | by the Mount
By the Mount (1) and by the Book penned (2) on unrolled parchment; (3) by the Visited House, (4)

وَالسَّقْفِ الْمَرْفُوعِ ٥ وَالْبَحْرِ الْمَسْجُورِ ٦ إِنَّ عَذَابَ رَبِّكَ

your Lord | the torment of | verily | boiling a blaze | and by the sea | raised high | and by the roof
and the roof raised high (5) and the swelling sea,(6) surely, your Lord's punishment shall come to

لَوَاقِعٍ ٧ مَا لَهُ مِنْ دَافِعٍ ٨ يَوْمَ تَنْزُورِ السَّمَاءِ

the heaven | (when) will shake | on the Day | any to avert | for it | there is not | surely will come to pass
pass!(7) There is none that can ward it off.(8) On that Day, the heaven will

مَوْرًا ٩ وَتَسِيرُ الْجِبَالُ سَيْرًا ١٠ قَوْلٌ يَوْمَئِذٍ

that Day | then woe | with a movement | the mountains | and will move away | with a dreadful shaking
shake(9) with an (awful) shaking, and the mountains move away with an (awful) movement. (10)

لِّلْمُكَذِّبِينَ ١١ الَّذِينَ هُمْ فِي خَوْضٍ يَلْعَبُونَ ١٢ يَوْمَئِذٍ

they will be pushed down by force | the Day | are playing | falsehood | in | (they) | who | to the rejecters
Woe that day to the rejecters (of truth).(11) Who play in talk of grave matters.(disbelief and other evil deeds)(12) On that day,

إِلَى نَارٍ جَهَنَّمَ دَعَا ١٣ هَذِهِ النَّارُ الَّتِي كُنْتُمْ بِهَا

in it | you used to | which | the Fire | this is | with forceful pushing | (of) Hell | the Fire | to
when they shall be pushed into the fire of Hell irresistibly, (and a voice will say to them): (13)

تُكَذِّبُونَ ١٤ أَفَسِحْرٌ هَذَا أَمْ أَنْتُمْ لَا تُبْصِرُونَ ١٥ أَصْلَوْهَا

burn you in its heat | see | not | you do | or | this | is magic | deny
'This is the fire which you denied.(14) Is this magic, or do you not see? (15) Burn you therein,

قَاصِرُونَ أَوْ لَا تَصْبِرُونَ سَوَاءٌ عَلَيْكُمْ إِنَّمَا تُجْزَوْنَ

you are being requited | only | to you | it is all the same | not be patient | or | and you be patient of it
whether you are patient or impatient, it is all one for you. You are only being paid for that which

مَا كُنْتُمْ تَعْمَلُونَ ١٦ إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَعُيُونٍ ١٧ فَكِهِينَ

enjoying | and Delight | Gardens | in | the pious will be | verily | to do | you used | for what
you have been working.'(16) Surely, the righteous shall be in gardens and in happiness.(17) Happy because

بِمَا أَنْتُمْ رَبَّهُمْ رَزَقْتَهُمْ وَوَقَّاهُمْ رَبُّهُمْ عَذَابَ الْجَحِيمِ ١٨

(from) the torment of blazing Fire | their Lord | and saved them | their Lord | has bestowed on them | in that which
of what their Lord has given them and their Lord will protect them from the torment of Hell. (18)

كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا كُنْتُمْ تَعْمَلُونَ ١٩ مُتَكِينِينَ

they will recline | to do | you used | because of what | with happiness | and drink | eat
(He will say): 'Eat and drink with wholesome appetite because of your (good) deeds.' (19) They

عَلَى سُرُرٍ مَّصْفُورَةٍ ٢٠ وَرُجُومًا وَبُحُورٍ عَيْنِينَ ٢١

with wide lovely eyes | to lovely maidens | and We shall marry them | arranged in ranks | thrones | on
will recline on couches ranged in row. We shall wed them to maidens with large, lovely eyes.(20)

وَالَّذِينَ آمَنُوا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ بِإِيمَانٍ أَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ

their offspring | to them | We shall join | in faith | their offspring | and follow them | who believe | and those
Those who believe and their seed (offspring) followed them in belief, We shall join their seed with them.

وَمَا أَلْتَهُمْ مِّنْ عَلَيْهِمْ مِّنْ شَيْءٍ كُلِّ امْرِيٍّ بِمَا

forthat which | person | every | thing | any | oftheir deeds | We shall decrease them | andnot

And We deprive them of nothing of their work. (Yet) is each individual in pledge for that

كَسَبَ رَهِيْنٌ ۖ وَآمَدَدْنَاهُمْ بِفَالِهَةٍ وَلَحْمٍ مِّمَّا يَشْتَهُونَ ۖ

they desire | suchas | and meat | with fruit | and We shall provide them | pledge | he has earned

which he has earned.(21) We shall give them fruits and meat as they desire.(22)

يَتَنَازَعُونَ فِيهَا كَأْسًا لَّا لَغْوٌ فِيهَا وَلَا تَأْتِيهِمْ ۖ

sin | andno | therein | dirty, false talk | no | a (wine) cup | therein | they shall pass from hand to hand

They will pass from hand to hand a cup wherein is no idle talk, no cause of sin;(23)

وَيَطُوفُ عَلَيْهِمْ غِلْمَانٌ لَهُمْ كَأَنَّهُمْ لُؤْلُؤٌ مَّكْنُونٌ ۖ

preserved | pearls | as if they were | to (serve) them | boy servants | on them | and will go round

and there shall wait on them young boys of theirs as fair as hidden pearls.(24)

وَأَقْبَلَ بَعْضُهُمْ عَلَىٰ بَعْضٍ يَتَسَاءَلُونَ ۖ قَالُوا إِنَّا كُنَّا

were | verily We | they will say | questioning | others | to | some of them | and draw near

And some of them draw near to others, asking questions. (25) They say: 'We were before among

قَبْلُ فِي أَهْلِنَا مُشْفِقِينَ ۖ فَمَنَّ اللَّهُ عَلَيْنَا وَوَقَّنَا

and has saved us | to us | Allah | but has been gracious | afraid | our families | with | afore time

our people, ever going in fear (from the punishment of Allah). (26) But Allah has been gracious to

عَذَابَ السَّمُومِ ۖ إِنَّا كُنَّا مِنْ قَبْلُ نَدْعُوهُ إِنَّهُ هُوَ

He (is) | verily He | We invoke Him | before | We used to | verily (of the Fire (scorching wind)) | (from) torment

us and has protected us from the torment of burning wind. (27) Surely, we were before calling

الْبُرِّ الرَّحِيمِ ۖ فَذَكِّرْ ۖ فَمَا أَنْتَ بِنِعْمَتِ رَبِّكَ

of your Lord | by the grace | you are | so not | therefore remind and preach | the Most Merciful | the Most Kind

upon Him (Alone and none else). He is the Beneficent One, the Merciful.(28) Therefore, warn (men O

بِكَاهِنٍ وَلَا مَجْنُونٍ ۖ أَمْ يَقُولُونَ شَاعِرٌ نَّرْبِئُصْ بِهِ رَبِّبِ النَّوْنِ ۖ

some calamity | (by time) | for him | we wait | a poet | do they say | or | a mad man | nor | a soothsayer

Muhammad). By the grace of Allah, you are neither a soothsayer nor a madman.(29) Do they say 'He is a

قَدْ تَرَبَّصُوا قَائِي مَعَكُمْ مِنَ الْمُنْتَزِعِينَ ۖ أَمْ تَأْمُرُهُمْ أَحْلَامُهُمْ

their minds | command them | or | the waiters | among | with you | I am | wait | Say

poet: we are waiting for some misfortune to befall him?(30) Say: 'Wait if you will; I too am waiting.(31)

بِهَذَا أَمْ هُمْ قَوْمٌ طَاغُونَ ﴿٣٢﴾ أَمْ يَقُولُونَ تَقْوَاهُ بَلْ لَا

not | nay | he has forged it | they say | or | exceeding the bounds | people | they are | or | this

Does their reason prompt them to say this? Or is it merely that they are wicked men?(32) Do they say: 'He

يُؤْمِنُونَ ﴿٣٣﴾ فَلْيَأْتُوا بِحَدِيثٍ مِّثْلِهِ إِنْ كَانُوا صَادِقِينَ ﴿٣٣﴾

truthful | they are | if | like unto it | a recital | then let them produce | they believe

has invented it himself? Indeed, they have no faith.(33) Let them produce a scripture like it, if what they say

أَمْ خُلِقُوا مِنْ غَيْرِ شَيْءٍ أَمْ هُمُ الْخَالِقُونَ ﴿٣٤﴾ أَمْ خَلَقُوا

did they Create | or | the Creators | they were | or | thing | no | by (out of) | they were created | or

be true!(34) Were they created out of the void? Or were they the creators? (35) Did they create the

السَّمَوَاتِ وَالْأَرْضِ بَلْ لَا يُوقِنُونَ ﴿٣٥﴾ أَمْ عِنْدَهُمْ خَزَائِنُ

(are) the treasures of | with them | or | they have firm belief | not | nay, but | and the earth | the heavens

heavens and the earth? Surely, they have no faith! (36) Do they hold the treasures of your Lord or

رَبِّكَ أَمْ هُمُ الْبَصِيرُونَ ﴿٣٦﴾ أَمْ لَهُمْ سُلَّمٌ

a stairway | have they | or | the tyrants with the authority to do as they like | they are | or | your Lord

have control over them?(37) Have they a ladder by means of which they can (climb upto heaven

يَسْمَعُونَ فِيهِ فَلْيَأْتِ مُسْتَمِعُهُمْ بِسُلْطَانٍ مُبِينٍ ﴿٣٨﴾

manifest | proof | their listener | then let produce | by means of which | they listen

and) listen. Then let one of them that has listened, bring a clear authority!(38)

أَمْ لَهُ الْبَنَاتُ وَلَكُمْ الْبَنُونَ ﴿٣٩﴾ أَمْ تَسْأَلُهُمْ أَجْرًا فَهُمْ

so that they | a wage | you ask from them | or | sons | and you have | daughters | has He | or

Or Has He only daughters and you have sons?(39) Are you demanding payment of them that, they (should

مِّنْ مَّعْرَمٍ مُّثْقَلُونَ ﴿٤٠﴾ أَمْ عِنْدَهُمُ الْغَيْبُ فَهُمْ يَكْتُبُونَ ﴿٤١﴾

write it down | and they | the Unseen | is with them | or | are burdened | a load of debts | from

fear to) be weighed down with debts?(40) Or that the Unseen is in their hands, and so they write it

أَمْ يُرِيدُونَ كَيْدًا فَالَّذِينَ كَفَرُوا هُمُ الْمَكِيدُونَ ﴿٤٢﴾ أَمْ

or | are in a plot | themselves | who disbelieve | so those | a plot | do they intend | or

down?(41) Or do they intend a plot (against you)? Those who disbelieve are themselves ensnared in a plot.(42)

لَهُمْ إِلَهٌ غَيْرُ اللَّهِ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ ﴿٤٣﴾ وَإِنْ

and if | they ascribe as Partners (to Him) | from all that | Allah | Glorified is | Allah | than | a god | have they

Have they a god other than Allah? Exalted be He above what they associate with Him. (43) If they

يَرَوْنَ كَسُفًا مِّنَ السَّمَاءِ سَاقِطًا يَقُولُوا سَحَابٌ مَّرْكُومٌ ﴿٤٤﴾

gathered in heaps | clouds | they would say | falling down | the heaven | of | a piece | they were to see
saw a part of heaven falling down, they would still say: 'It is but clouds piled up!' (44)

فَذَرِهِمْ حَتَّىٰ يُلَاقُوا يَوْمَهُمُ الَّذِي فِيهِ يُصْعَقُونَ ﴿٤٥﴾ يَوْمَ

the Day (when) | they will sink into a fainting | in it | which | their Day | they meet | till | so leave them
So leave them alone until they face the day when they shall stand dumbfounded; (45) the day

لَا يُغْنِي عَنْهُمْ كَيْدُهُمْ شَيْئًا وَلَا هُمْ يُنصَرُونَ ﴿٤٦﴾ وَإِنَّ لِلَّذِينَ

for those | and verily | will be helped | they | (and) nor | at all | their plotting | (from) them | shall avail | not
when their plotting will avail them nothing and nor will they be helped. (46) And verily for those who do

ظَلَمُوا عَذَابًا دُونَ ذَلِكَ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٤٧﴾ وَأَصْبِرْ

so wait patiently | know | not | most of them | but | this | before | punishment | who do wrong
wrong, there is a punishment beyond even that, though most of them do not know it. (47) Therefore, await

لِحُكْمِ رَبِّكَ فَإِنَّكَ بِأَعْيُنِنَا وَسَبِّحْ بِحَمْدِ رَبِّكَ حِينَ

when | your Lord | the Praises of | and glorify | under Our Eyes | for verily you are | (of) your Lord | for the Decision
with patience the judgement of your Lord: verily, you are before Our eyes. (48) And celebrate the praises of

تَقُومُونَ ﴿٤٨﴾ وَمِنَ اللَّيْلِ فَسَبِّحْهُ وَإِدْبَارَ النُّجُومِ ﴿٤٩﴾

the Stars | and (at the) setting of | also glorify His Praises | the night time | and in | you get up from sleep
your Lord while you stand forth and for part of the night also praise Him, and at the setting of the stars. (49)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

the Most Merciful | the Most Gracious | (of) Allah | in the Name

In the Name of Allah, the Most Compassionate, the Most Merciful.

وَالنَّجْمِ إِذَا هَوَىٰ ﴿١﴾ مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوَىٰ ﴿٢﴾

has erred | nor | your companion | has gone astray | neither | it goes down (vanishes) | when | by the star
By the star when it sets. (1) your companion is neither astray nor being misled. (2)

وَمَا يَنْطِقُ عَنِ الْهَوَىٰ ﴿٣﴾ إِنْ هُوَ إِلَّا وحيٌ يُوحَىٰ ﴿٤﴾

that is inspired | only an inspiration | it is | the desire | from | speaks | nor
Nor does he speak out of his own fancy. (3) This is no other than inspiration sent down to him. (4)

عَلَّمَهُ شَدِيدُ الْقُوَىٰ ﴿٥﴾ ذُو مِرَّةٍ ﴿٦﴾ فَاسْتَوَىٰ ﴿٧﴾

then he rose and became stable | endued (with wisdom) | in power | one mighty | has taught him (this Quran)
He is taught by one who is mighty in power, very strong. (5) One free from any defect (in body and mind) then

وَهُوَ بِالْأُفُقِ الْأَعْلَى ۖ ثُمَّ دَنَا فَتَدَلَّى ۖ فَكَانَ قَابَ

at a distance of | and was | and came closer | he approached | then | highest part | in the horizon | and he
he (Jibril— Gabriel in his real shape as created by Allah) rose and became stable,(6) for he appeared (in

قَوْسَيْنِ أَوْ أَدْنَىٰ ۖ فَأَوَّسَىٰ إِلَىٰ عَبْدِهِ مَا أَوْسَىٰ ۖ

he inspired | what | His slave | to | so he conveyed the inspiration | nearer | or | two bows lengths
stately form) being on the higher horizon,(7) then drew near and came down(8) till he was (distant) within

مَا كَذَبَ الْفُؤَادُ مَا رَأَىٰ ۖ أَفَتُنَبِّئُهُ عَلَىٰ مَا يَرَىٰ ۖ

he saw | what | about | will you then dispute with him | he saw | what | the heart | lied | not
two bows' length or even nearer,(9) and revealed to His servant that which he revealed,(10) the (Prophet's mind and) hearts in no way

وَلَقَدْ رَأَاهُ نَزَّلَةً أُخْرَىٰ ۖ عِنْدَ سِدْرَةِ الْمُنْتَهَىٰ ۖ عِنْدَهَا

near it | the utmost boundry | lote-tree | near | another | descent | he saw him | and indeed
falsified that which he saw.(Heart in Arabic means the faculty of intelligence and feeling)(11) How can you, then, dispute with him about what

جَنَّةِ الْبَاوِيِّ ۖ إِذْ يَعْشَىٰ الْمِسْدَةَ مَا يَعْشَىٰ ۖ مَا رَأَاهُ

turned aside | not | it covered | what | the lote-tree | that covered | when | of Abode | the Paradise
he sees?(12) and verily he saw him yet another time(13) by the lote-tree of the utmost boundry(14) Near it is

الْبَصُرُ وَمَا طَغَىٰ ۖ لَقَدْ رَأَىٰ مِنْ آيَاتِ رَبِّهِ الْكُبْرَىٰ ۖ

the greatest | of his Lord | Signs | of | he did see | indeed | it transgressed beyond limit | and not | the sight
the Paradise of Abode.(15) When here covered the lote-tree that which covered it,(16) his eyes turned not

أَفَرَأَيْتُمُ اللَّاتَ وَالْعُزَّىٰ ۖ وَمَنْوَةَ الْثَالِثَةَ الْأُخْرَىٰ ۖ أَلَمْ

are for you | the other | the third | and Manat | and Uzza | Al-lat | have you then considered
aside nor did it go wrong:(17) for he saw some of his Lord's greatest signs,(18) Have you considered Al-Lat

الدَّكْرَ وَلَهُ الْأُنثَىٰ ۖ تِلْكَ إِذًا قِسْمَةٌ ضِيزَىٰ ۖ إِنْ هِيَ إِلَّا أَسْمَاءُ

names | but | they are | most unfair | a division | then | that | the females | and for Him | the males
and Al-Uzzah,(19) and Manat, the other third.(20) What unto you the males and unto Him the females.(21)

سَبَّيْتُمُوهَا أَنْتُمْ وَأَبَاؤُكُمْ ۖ مَا أَنْزَلَ اللَّهُ بِهَا مِنْ

any | for which | Allah | has sent down | not | and your fathers | you | which you have named
This is indeed an unfair division!(22) They are but names which you invented, you and your fathers for

سُلْطٰنٍ ۖ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ ۖ وَمَا تَهْوَىٰ الْأَنْفُسُ ۖ وَلَقَدْ

and surely | their souls | desire | and that which | a guess | but | they follow | authority
which Allah has sent down no authority. They follow vain conjectures and what the soul desire, although

جَاءَهُمْ مِنْ رَبِّهِمْ الْهُدَىٰ ۝٢٣ أَمْ لِلْإِنْسَانِ مَا تَمَنَّى ۝٢٤

he wishes | what | shall man have | or | the guidance | their Lord | from | has come to them
there has surely come to them the guidance of their Lord.(23) Shall man have whatsoever he wishes for?(24)

قِيلَ لَهُ الْآخِرَةُ ۝٢٥ وَالْأُولَىٰ ۝٢٦ وَمَنْ تَلَكَّ فِي

in | an angel | and how many | and the first (the world) | the last (Hereafter) | but to Allah belongs.
For to Allah belongs the last (Hereafter) and the first (the world). (25) How many an angel there is in

السَّمَوَاتِ لَا تُغْنِي شَفَاعَتُهُمْ شَيْئًا إِلَّا مِنْ بَعْدِ أَنْ يَأْذَنَ

has given leave | that | after | except anything | their intercession | will avail | not | the heavens
the heavens; yet their intercession shall avail nothing until Allah gives leave to whom he pleases

اللَّهُ لِمَنْ يَشَاءُ وَيَرْضَىٰ ۝٢٦ إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ

in the Hereafter | who believe | not | those | verily | and pleases | He will | for whom | Allah
and that he is acceptable to Him.(26) Those who disbelieve in the life to come

لَيَسْئَلُنَّ الْمَلٰٓئِكَةَ تَسْمِيَةَ الْأُنثَىٰ ۝٢٧ وَمَا لَهُمْ بِهِ مِنْ عِلْمٍ

any knowledge | thereof | they have | while not | female | with names | the angels | name
name the angels by the names of females.(27) Yet of this, they have no

إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنَّ الظَّنَّ لَا يُغْنِي مِنَ الْحَقِّ

the truth | for | substitutes | does not | guess | and verily | a guess | but | they follow
knowledge: they follow but guess and verily guess avails nothing against

شَيْئًا ۝٢٨ فَأَعْرَضَ عَنْ مَنْ تَوَلَّىٰ عَنْ ذِكْرِنَا وَلَمْ يُرِدْ

he desires | and not | Our Reminder | from | turns away | him who | from | therefore withdraw | at all
truth.(28) Therefore, turn from him who turns away from Our Message and seeks only the

إِلَّا الْحَيٰوةَ الدُّنْيَا ۝٢٩ ذَلِكَ مَبِغٖهِمْ مِنَ الْعِلْمِ إِنَّ رَبَّكَ

your Lord | verily | knowledge | of | their highest point | that is | of this world | the life | but
life of this world.(29) This is the sum of their knowledge. Your Lord

هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِمَنْ

him who | knows best | and He | His Path | from | goes astray | him who | knows best | He is Who
knows best who has strayed from His way and who is rightly

اهْتَدَىٰ ۝٣٠ وَرَبُّهُ مَا فِي السَّمٰوٰتِ وَمَا فِي الْأَرْضِ ۝٣١

the earth | in | and all that is | the heavens | in | all that is | and to Allah belongs | receives guidance
guided.(30) To Allah belongs whatsoever is in the heavens and whatsoever is in the earth. He will

لِيَجْزِيَ الَّذِينَ أَسَاءُوا بِمَا عَمِلُوا وَيَجْزِيَ الَّذِينَ

those | and reward | they have done | with that which | who do evil | those | that He may requite
 requite the evil-doers for what they have done, and reward those who do good works

أَحْسَنُوا بِالْحُسْنَىٰ ۖ الَّذِينَ يَجْتَنِبُونَ كَبِيرَ الْأَثْمِ وَالْفَوَاحِشِ

and illegal sexual contact | sins | great | who avoid | those | with goodness | who do good
 with what is best.(31) (To) those who avoid Great sins and indecencies and commit

إِلَّا اللَّصْمَ ۚ إِنَّ رَبَّكَ وَاسِعُ الْمَغْفِرَةِ ۗ هُوَ أَعْلَمُ بِكُمْ إِذْ

when | (of) you | knows well | He | forgiveness | of vast | your Lord is | verily | the small faults | except
 only small offences, Allah is of vast forgiveness. He knew you well when He produced you out of

أَنْشَأَكُمْ مِنَ الْأَرْضِ وَإِذْ أَنْتُمْ أَجْنَةٌ فِي بُطُونِ أُمَّهَاتِكُمْ

of your mothers | wombs | in | fetuses | you were | and when | the earth | from | He created you
 earth and when you were hidden (fetuses) in your mothers' wombs. Therefore, hold not yourself

فَلَا تَزُكُّوا أَنْفُسَكُمْ ۗ هُوَ أَعْلَمُ بِمَنِ اتَّقَىٰ ۖ أَفَرَأَيْتَ الَّذِي

him who | did you observe | fears (Allah) | him who | knows best | He | to yourselves | ascribe purity | so not
 purified; He knows best those who guard themselves against evil. (32) Have you considered him

تَوَلَّىٰ ۖ وَآعْطَىٰ قَلِيلًا ۖ وَالَّذِي ۗ أَعِنْدَهُ عِلْمُ الْغَيْبِ

of the unseen | the knowledge | is with him | then he stopped (giving) | a little | and gave | turned away
 who turns his back (upon the faith). (33) And gives a little and then hardens (his heart to give)? (34) Has

فَهُوَ يَرَىٰ ۖ أَمْ لَمْ يُنَبِّأْ بِمَا فِي صُفْحِ مُوسَىٰ ۖ

of Moses | the pages (scripture) | in | with what is | he is informed | not | or | he sees | so that
 he knowledge of the unseen, and therefore can see?(35) Has he not heard of what is (preached) in the

وَإِبْرَاهِيمَ الَّذِي وَفَّىٰ ۖ أَلَا تَذَرُهُ وَارِثًا وَرِثَةً

the burden | burdened person | shall bear | that not | fulfilled (his covenant) | who | and of Abraham
 books of Moses(36) and Abraham, who fulfilled his (commandments):(37) that no burdened person (with

أُخْرَىٰ ۖ وَأَنْ لَّيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَىٰ ۖ وَأَنَّ سَعْيَهُ سَوْفَ

will be | his effort | and that | he strives for | what | but | man can have | nothing | and that | of another
 sins) shall bear another's burden(38) and that each man can have nothing but what he does (good or

يُرَىٰ ۖ ثُمَّ يُجْزَىٰ الْجَزَاءَ الْآوْفَىٰ ۖ وَأَنَّ إِلَىٰ رَبِّكَ

your Lord | to | and that | full and best | recompense | he will be recompensed | then | seen
 bad);(39) that his labours shall surely be seen(40) and then he will be rewarded with a reward complete;(41)

الْمُنْتَهَى ۙ وَآلَهُ هُوَ أَضْحَكَ وَأَبْكَى ۚ وَآلَهُ هُوَ

He and that it is and makes weep who makes laugh He and that it is is the end

that all things shall in the end return to Allah;(42) that it is Allah who makes (whom He wills) laugh and that

أَمَاتَ وَأَحْيَا ۚ وَآلَهُ خَلَقَ الذُّوْجَيْنِ الذَّكَرَ وَالْأُنثَى ۚ

and female male the Pairs Created and that He and gives life He Who causes death

(whom He wills) makes weep (43) and that it is He Who makes to die and that it is He Who makes to live;(44) that Allah

مِنْ نُّطْفَةٍ إِذَا تُمْنَى ۚ وَأَنْ عَلَيْهِ الشَّشَاةُ الْآخْرَى ۚ

another (second creation) bringing forth upon Him is and that it is emitted when the drops of semen from

created the pair (the sexes), the male and the female,(45) from a drop of semen, when it is poured forth(46)

وَآلَهُ هُوَ أَغْنَى وَأَقْنَى ۚ وَآلَهُ هُوَ رَبُّ

the Lord Who is and that it is He (Allah) or gives little gives much who and that it is He (Allah)

and that he has promised A second creation (Raising of the Dead):(47) that it is He who gives wealth and

الشُّعْرَى ۚ وَآلَهُ أَهْلَكَ عَادًا الْأُولَى ۚ وَتَمُودًا

and Thamud (people) the former Ad (people) Who destroyed and that it is He (Allah) of Sirius

contentment;(or gives much or a little)(48) that he is the Lord of Sirius;(a mighty and bright star in the firmament)(49) that it was He who destroyed ancient Ad (50) and

فَمَا أَبْقَى ۚ وَقَوْمَ نُوحٍ مِّنْ قَبْلُ إِنَّهُمْ كَانُوا هُمْ أَظْلَمَ

more unjust they were verily they aforetime of Noah and the people He spared no home

Thamoud, and He spared none of them,(51) and before them the people of Noah who were more unjust and

وَاطْفَى ۚ وَالْمُوتَفِكَةَ أَهْوَى ۚ فَغَشَّاهَا مَا

that which so covered them He destroyed and the overthrown cities and more rebellious and transgressing

more tyrannical.(52) The Mu'tafikah. He also ruined,(53) So there covered them that which did cover.(54)

عَشَى ۚ فَمَا يَأْتِي آلَاءَ رَبِّكَ تَتَمَارَى ۚ هَذَا نَذِيرٌ مِّنَ النَّذِيرِ

the warners of a warner this is will you doubt your Lord Graces of then which of did cover

Which then of your Lord's blessings would you deny?(55) This (Muhammad) is a warner like the warners of

الْأُولَى ۚ أَزِفَتِ الرَّزْقَةُ ۚ لَيْسَ لَهَا مِنْ دُونِ اللَّهِ كَاشِفَةٌ ۚ

can remove Allah beside for it none the Day of Resurrection draws near of old

old.(56) The coming (judgement) is near at hand;(57) none but Allah can disclose its hour. (58)

أَفَسِنُ هَذَا الْحَدِيثِ تَعْجَبُونَ ۚ وَتَضْحَكُونَ وَلَا تَبْكُونَ ۚ

weep and not and you laugh you wonder recital this Do then at

Do you wonder then at this revelation(59) and laugh (lightheartedly) and not weep,(60)

وَأَنْتُمْ سَاهُونَ ۝ فَاسْجُدُوا لِلَّهِ وَاعْبُدُوا ۝

and worship Him | to Allah | so fall you down in prostration | wasting your life in pastime and amusements | and you are
wasting your time in vanities?(61) Rather prostrate yourselves before Allah and worship Him. (62)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
the Most Merciful | the Most Gracious | (of) Allah | in the Name
In the Name of Allah, the Most Compassionate, the Most Merciful.

سورة القمر يتلوها المؤمنون

اقْتَرَبَتِ السَّاعَةُ وَانْشَقَّ الْقَمَرُ ۝ وَإِنْ يَرَوْا آيَةً يُعْرِضُوا

they turn away | a Sign | they see | and if | the moon | and has been cleft asunder | the Hour | has drawn near
The Hour (of Judgement) is (drawing) near, and the moon is cleft in two.(1) Yet when they see a sign (the

وَيَقُولُوا سِحْرٌ مُّسْتَمِرٌّ ۝ وَكَذَّبُوا وَاتَّبَعُوا أَهْوَاءَهُمْ وَكُلُّ أُمَّرٍ

matter | and every | their own lusts | and followed | and they denied | continuous | magic | and say
unbelievers) turn their backs and say: This is (but) continuous magic!(2) They denied (the truth) and

مُسْتَقَرٌّ ۝ وَلَقَدْ جَاءَهُمْ مِنَ الْأَنْبَاءِ مَا فِيهِ مُزْدَجَرٌ ۝ حِكْمَةٌ بَالِغَةٌ

perfect | wisdom | to check (deterrent) | wherein is | news | (of) | has come to them | and indeed | will be settled
followed their own lusts. But every matter has its appointed time.(3) There have come already to them news

فَمَا تُغْنِ التُّنَادُ فَتُولَّ عَنْهُمْ يَوْمَ يَدْعُ الدَّاعِ إِلَىٰ شَيْءٍ

thing | to | the caller | will call (them) | the Day that | from them | so withdraw (you) | warners | benefit (them) | but not
wherein is a deterrent, a wisdom far-reaching(4) yet warnings profit them not.(5) Therefore (O prophet) Turn

تُكْرٍ ۝ خُشْعًا أَبْصَارُهُمْ يَخْرُجُونَ مِنَ الْأَجْدَاثِ كَأَنَّهُمْ جَرَادٌ مُّنتَشِرٌ ۝

spread abroad | locusts | as if they were | the graves | from | they will come forth | their eyes | will be humbled | a terrible
away from them. On the day when the Crier will call them to a terrible thing,(6) with downcast eyes they

مُهَيِّبِينَ إِلَى الدَّاعِ يَقُولُ الْكٰفِرُونَ هٰذَا يَوْمٌ عَسِرٌ ۝ كَذَّبَتْ قَبْلَهُمْ

before them | denied | hard | a Day | this is | the disbelievers | will say | the caller | towards | Hastening
shall come out from their graves as if they were scattered locusts.(7) Hastening toward the Caller, the

قَوْمِ نُوحٍ فَكَذَّبُوا عَبْدَنَا وَقَالُوا بَجُنُونٍ ۝ وَازْدَجَرَ ۝

and he was insolently rebuked and threatened | A madman | and said | our slave | they rejected | of Noah | the people
unbelievers shall say: 'This is indeed a hard day!'(8) Long before them, the people of Noah denied (Our

فَدَاعَا رَبَّهُ أَنِّي مَغْلُوبٌ فَانْتَصِرْ ۝ فَفَتَحْنَا أَبْوَابَ السَّمَاءِ

of heaven | the gates | so We opened | so help (me) | have been overcome | I | his Lord | so he invoked
signs). They disbelieved Our servant and said: "a madman!" and he was driven away.(9) Then he called on

السجدة ١٣

وقف لازم

يَسَاءَ مُنْهَرِجِينَ ۝ وَقَجَّرْنَا الْأَرْضَ عُيُونًا فَالْتَقَى الْمَاءُ عَلَى أَمْرٍ

a matter for the waters so met with springs the earth and We cause to gush forth pouring forth with water his Lord, (saying): 'I am overcome, so help me! (10) We opened the gates of heaven with water pouring

قَدْ قُدِّرَ ۝ وَحَمَلْنَاهُ عَلَى ذَاتِ أَلْوَاحٍ وَدُسُرٍ ۝ تَجْرِي بِأَعْيُنِنَا ۝ جَزَاءً

a reward under Our eyes floating and nails planks made of on and We carried him predestined forth (11) and We made the earth break forth with springs, so that the waters met (and rose) to the extent

لَيْنٍ كَانَ كَفَرَ ۝ وَلَقَدْ تَرَكْنَا آيَةً ۝ فَهَلْ مِنْ مُدَكِّرٍ ۝

that will remember any then is there as a Sign We have left this and indeed rejected had been for him who decreed. (12) We carried him on a thing of planks and nails, (13) moving forward under Our eyes: a

فَكَيْفَ كَانَ عَذَابِي ۝ وَنَذَرْنَا الْقُرْآنَ

Quran We have made easy and indeed and My Warnings My Torment was then how a reward for him who had been rejected (14) We have left this as a sign: but will any take heed? (15)

لِلذِّكْرِ ۝ فَهَلْ مِنْ مُدَكِّرٍ ۝ كَذَّبَتْ عَادٌ فَكَيْفَ كَانَ

was then how Ad denied that will remember any then is there to understand and remember How (terrible) was My punishment and warnings! (16) We have made the Quran easy (to understand and) remember: but will

عَذَابِي ۝ وَنَذَرْنَا إِنَّا أَرْسَلْنَا عَلَيْهِمْ رِيحًا صَرْصَرًا فِي يَوْمٍ نَحْسٍ

of evil omen a day on furious wind against them We sent verily and My Warnings My Torment any take heed? (17) Aad, too, denied (their apostle), and then how (terrible) was My punishment and My

مُسْتَهْرَجِينَ ۝ تَنْزِعُ النَّاسَ كَأَنَّهُمْ أَعْجَازُ نَخْلٍ مُنْقَعِينَ ۝ فَكَيْفَ

then how uprooted of date-palms stems as if they were the men plucking out and continuous calamity warnings? (18) We sent against them a howling wind on a day of ill fortune and continuous calamity, (19)

كَانَ عَذَابِي ۝ وَنَذَرْنَا الْقُرْآنَ لِلذِّكْرِ

to understand and remember the Quran We have made easy and indeed and My Warnings My Torment was sweeping men away as though they were trunks of uprooted palm-trees. (20) Then how (terrible) was My

فَهَلْ مِنْ مُدَكِّرٍ ۝ كَذَّبَتْ ثَمُودُ بِالنُّذُرِ ۝ فَقَالُوا أَبَشْرًا مِمَّا

from among us a man for they said the warnings Thamud (people) denied that will remember any then is there punishment and My warnings? (21) We have made the Quran easy (to understand and) remember: but will

وَاحِدًا نَذْبَعُهُ ۝ إِنَّا إِذَا نَفَخْنَا صَلِيلًا ۝ وَسُعْرًا ۝ أَلْتَقَىٰ

is sent and distress or madness error in then truly We should be that We are to follow alone any take heed? (22) Thamoud, too rejected warnings. (23) For they said: 'a mere human being from among

الدِّكْرُ عَلَيْهِ مِنْ بَيْنِنَا بَلْ هُوَ كَذَابٌ أَشْرٌ ﴿٢٤﴾ سَيَعْلَمُونَ غَدًا

tomorrow | they will come to know | an insolent | a liar | he is | nay | among us | from | to him | the Reminder
us and single! Shall we follow him? We would surely then fall into error and madness.(24) Did he alone

مَنْ الْكَذَابُ الْأَشْرُ ﴿٢٥﴾ إِنَّا مُرْسِلُوا النَّاقَةَ فِتْنَةً لَهُمْ فَأَنْتَبِهْهُمْ

so watch them | for them | as a test | the She-Camel | are sending | verily We | the insolent one | the liar | who is
among us receive this warning? He is indeed an impudent liar.(25) They shall surely know tomorrow who is

وَأَصْطَبِرُ ﴿٢٦﴾ وَتَبَيَّنْهُمْ أَنْ الْمَاءَ قِسْمَةٌ بَيْنَهُمْ كُلُّ شَرْبٍ

to drink | each (one right) | between them | is to be shared | the water | that | and inform them | and be patient
the impudent liar.(26) We are sending to them a she-camel, as a test for them so watch (O Salih) and have

مُخْتَصِرٌ ﴿٢٧﴾ فَتَدَاوَا صَاحِبَهُمْ فَتَعَاطَى فَعَقَرَ ﴿٢٨﴾ فَكَيْفَ كَانَ عَذَابِي

My Torment | was | then how | and killed her | and he took | their comrade | but they called | being established (by turns)
patience.(27) Tell them that the water is to be divided between (her and) them and every drinking shall be by

وَنَذِيرٌ ﴿٢٩﴾ إِنَّا أَرْسَلْنَا عَلَيْهِمْ صَيْحَةً وَاحِدَةً فَكَانُوا كَهَشِيمِ

like the dry stubble | and they became | a single | Torment (awful cry) | against them | We sent | verily | and My Warnings
turn.(28) They called their friend, who took a knife and killed (her).(29) Then how terrible was My

الْمُحْتَظِرِ ﴿٣٠﴾ وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ

any | then is there | to understand and remember | the Quran | We have made easy | and indeed | of a fence builder
punishment and warnings(30) Then We sent against them one Cry and they became like the dry twigs of

مُذَكِّرٍ ﴿٣١﴾ كَذَّبَتْ قَوْمُ لُوطٍ بِالنَّذِيرِ ﴿٣٢﴾ إِنَّا أَرْسَلْنَا عَلَيْهِمْ حَاصِبًا

violent storm of stones | against them | We sent | verily | the warnings | of Lot | the people | denied | that will remember
the sheep-fold builder.(31) We have made the Quran easy to (understand and) remember: but will any take

إِلَّا آلَ لُوطٍ نَجَّيْنَاهُمْ بِسَحَرٍ ﴿٣٣﴾ نِعْمَةٌ مِنْ عِنْدِنَا كَذَلِكَ

thus | Us | from | as a favour | in the last hour of the night | whom We saved | of Lot | the family | except
heed?(32) The people of Lot rejected warnings(33) We sent upon them a stone-charged whirlwind (which

نَجَّيْنَا مَنْ شَكَرَ ﴿٣٤﴾ وَلَقَدْ أَنذَرَهُمْ بَطْشَتْنَا فَتَمَارَوْا بِالنَّذِيرِ ﴿٣٥﴾

the warnings | but they did doubt | (of) Our grasp | he has warned them | and indeed | gives thanks | him who | We reward
destroyed them all) except the house of Lot, whom We saved at dawn(34) a grace from Us. Thus, We reward

وَلَقَدْ رَاوَدُوهُ عَنْ ضَيْفِهِ فَطَسَّنَا أَعْيُنَهُمْ فَذُوقُوا عَذَابِي

My Torment | then taste you | their eyes | so We blinded | his guest | about | they sought to lure (him) | and indeed
him who is thankful.(35) (Lot) had warned them of Our punishment, but they disputed about the warnings.(36)

وَنذِرُكُمْ ٢٢ وَلَقَدْ صَبَّحَهُمْ بُكْرَةً عَذَابٌ مُسْتَقِرٌّ ٢٣ قَدْ وَقُوا

then taste you | an abiding | torment | early | seized them in the morning | and indeed | and my warnings
They even asked of him his guests (for an ill purpose). But We blinded their eyes (and said): 'Taste My

عَذَابِي ٢٤ وَنَذِرُكُمْ ٢٥ وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ ٢٦ قَهْلٌ

then is there | to understand and remember | the Quran | We have made easy | and indeed | and my warnings | my torment
punishment and My warnings.(37) And the punishment decreed came upon them in the morning early.(38)

مِنْ مَّذَكِرٍ ٢٧ وَلَقَدْ جَاءَ آلَ فِرْعَوْنَ النُّذُرُ ٢٨ كَذَّبُوا بِآيَاتِنَا

Our Signs | (they) denied | warnings | of Pharaoh | the people | come to | and indeed | that will remember | any
'Taste My punishment and My warnings!(39) We made the Quran easy to (understand) and remember: but

كُلِّهَا ٢٩ فَأَخَذْنَاهُمْ أَخَذَ عَزِيزٌ مُّقْتَدِرٌ ٣٠

All-Capable (to carry out what He wills) | of All-Mighty | with a seizure | so We seized them | all (every one thereof)
will any take heed?(40) To Pharaoh's people also came the warnings.(41) But they disbelieved all Our signs

الْفَالِكُمْ ٣١ خَيْرٌ مِّنْ أَوْلِيكُمُ أَمْ لَكُمْ بَدَأَةٌ فِي الْذُبُرِ ٣٢ أَمْ

or | the Divine Scriptures | in | an immunity | have you | or | these | than | better | are your disbelievers
and We seized them with the seizing of the Mighty One, the All powerful.(42) Are your unbelievers better

يَقُولُونَ نَحْنُ بِجَمِيْعٍ مُّتَّبِعُونَ ٣٣ سَيُهْرَجُونَ وَيُهْرَجُونَ الْجَمْعُ وَ

and | (their) multitude | will be put to flight | and We shall be victorious | a great multitude | We are | do they say
men than these?(43) Or have you an immunity in the Scriptures? Or do they say: We are a multitude

يُؤْتُونَ الدُّبُرَ ٣٤ بَلِ السَّاعَةُ مَوْعِدُهُمْ وَالسَّاعَةُ أَدْهَىٰ وَأَمَرُّ ٣٥

and more bitter | will be more grievous | and the Hour | their appointed time | the Hours | nay, but | (their) backs | they will show
prevailing? (44) Their multitude shall be routed and They will turn their backs. (45) The Hour of Doom is their

إِنَّ الْمُجْرِمِينَ فِي ضَلَالٍ وَسُعُرٍ ٣٦ يَوْمَ يُسْحَبُونَ فِي النَّارِ عَلَىٰ

on | the Fire | in | they will be dragged | the Day | and will burn | error | (are) in | the criminals | verily
appointed time. And that Hour will be most grievous and bitter.(46) Surely, the sinners are in error and

وُجُوهِهِمْ ذُقُوا مَسَّ سَقْرٍ ٣٧ إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ

We have Created | things | all | verily We | of Hell | touch | taste you | their faces
madness.(47) On the day when they are dragged into the Fire with faces downwards, (We shall say to

بِقَدْرِ ٣٨ وَمَا أَمْرُنَا إِلَّا وَاحِدَةٌ كَلَمْحٍ بِالْبَصَرِ ٣٩

of an eye | as the twinkling | One | but | Our Commandment is | and not | with divine preordainments (measure)
them): 'Taste now the touch of Hell!(48) We have created all things according to a measure.(49) And Our

وَلَقَدْ أَهَلَكْنَا أَشْيَاعَكُمْ فَهَلْ مِنْ مُدَكِّرٍ ۝٥١ وَكُلُّ شَيْءٍ

and everything | and each | that will remember | any | then is there | your likes | We have destroyed | and indeed
commandment is but one (commandment): as the twinkling of an eye.(50) And (in the past) We destroyed the likes of you. Then is

فَعَلَوْهُ فِي الزُّبُرِ ۝٥٢ وَكُلُّ صَغِيرٍ وَكَبِيرٍ مُسْتَطَرٌّ ۝٥٣ إِنَّ الْمَتَّقِينَ

the pious | verily | is written | and big | small | and everything | records | (is noted) in | they have done
there any that will remember?(51) Every thing that they have done is in (their) Books (of deeds):(52) every action, small or

فِي جَنَّتٍ وَنَهْرٍ ۝٥٤ فِي مَقْعَدِ صِدْقٍ عِنْدَ لَبِيبٍ مُقْتَدِرٍ ۝٥٥

Omnipotent | a king | near | of truth (Paradise) | a seat | in | and Rivers (Paradise) | (the midst of) Gardens | (will be) in
great, is noted down.(53) The righteous are in gardens and rivers,(54) in a sure abode in the presence of a Mighty King.(55)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

the Most Merciful | the Most Gracious | (of) Allah | in the Name

In the Name of Allah, the Most Compassionate, the Most Merciful.

الرَّحْمَنُ ۝١ عَلَّمَ الْقُرْآنَ ۝٢ خَلَقَ الْإِنْسَانَ ۝٣ عَلَّمَهُ الْبَيَانَ ۝٤

eloquent speech | He taught him | man | He Created | the Quran | He taught | the Most Gracious (Allah)

The Most Compassionate (1) It is He who has taught the Quran, (2) He created man (3) and taught him an intelligent

الشَّمْسُ وَالْقَمَرُ يُحْسِبَانِ ۝٥ وَالنَّجْمُ وَالشَّجَرُ يَسْجُدَانِ ۝٦ وَالسَّمَاءُ

and the heaven | both prostrate | and the trees | and the star | for reckoning | and the moon | the sun

speech.(4) The sun and the moon follow courses (exactly) computed.(5) The plants and the trees bow down

رَفَعَهَا ۝٧ وَوَضَعَ الْمِيزَانَ ۝٨ أَلَّا تَطْغَوْا فِي الْمِيزَانِ ۝٩

the balance | in | you may transgress | that not | the balance | and He has set up | He has raised it high

in adoration.(6) He raised the heaven on high and set the balance.(7) that you might not transgress the

وَاقْيَمُوا الْوَزْنَ بِالْقِسْطِ وَلَا تُخْسِرُوا الْمِيزَانَ ۝١٠ وَالْأَرْضَ وَضَعَهَا

he has put it | and the earth | the balance | make deficient | and do not | with equity | the Weight | and observe

balance.(8) and weigh with justice and fall not short in the balance.(9) It is He Who has spread out the earth

لِلْأَنْعَامِ ۝١١ فِيهَا فَالِكِهْدُ وَالنَّخْلُ ذَاتُ الْأَكْمَامِ ۝١٢ وَالْحَبُّ ذُو

with | and corn | sheathed fruit-stalks | (with) | and date-palms | fruits | therein are | for the Creatures

for (His) creatures.(10) Therein are fruits and palm-trees with sheaths(11) and grain in

الْعَصْفِ ۝١٣ وَالزُّيُجَانُ ۝١٤ قِيَامِي ۝١٥ وَالْآءِ رَبِّكُمْ تَكْذِبِينَ ۝١٦

will you both deny | of your Lord | the Blessings | then which of | and sweet-scented plants | leaves and stalk for fodder

the blade and sweet-smelling plants.(12) Which of your Lord's favours would you deny? (13)

خَلَقَ الْإِنْسَانَ مِنْ صَلْصَالٍ كَالْفَخَّارِ ۝ وَخَلَقَ الْجَانَّ مِنْ

from | the Jinns | and He Created | like the clay of pottery | sounding clay | from | the man | He Created
He created man from sounding clay like the potter's(14) and the jinn from smokeless

مَارِجٍ مِنْ نَّارٍ ۝ فَيَأْتِي آلَاءُ رَبِّكُمَا تُكَذِّبِينَ ۝ رَبُّ

(He is) the Lord | will you both deny | of your Lord | blessings | then which of | fire | of | smokeless flame
fire.(15) Which of your Lord's favours would you deny? (16) The Lord of the two easts (is he), and Lord of the two wests(17)

الْمَشْرِقَيْنِ وَرَبُّ الْمَغْرِبَيْنِ ۝ فَيَأْتِي آلَاءُ رَبِّكُمَا تُكَذِّبِينَ ۝

will you both deny | of your Lord | blessings | then which of | of the two wests | and the Lord | of the two easts
(the two extreme points where the sun rises and sets during the year)Which of your Lord's favours would you deny?(18) He has let forth the

مَرَجَ الْبَحْرَيْنِ يَلْتَقِيَانِ ۝ بَيْنَهُمَا بَرْزَخٌ لَا يَبْغِيَانِ ۝

which can transgress | none (of them) | is a barrier | between them | meeting together | the two seas | He has let loose
two seas that meet one another.(19) Between them stands a barrier which they cannot overrun.(20)

فَيَأْتِي آلَاءُ رَبِّكُمَا تُكَذِّبِينَ ۝ يَخْرُجُ مِنْهُمَا النُّوُورُ وَالْمَرْجَانُ ۝

and coral | pearl | of them both | come out | will you both deny | of your Lord | the blessings | then which of
Which of your Lord's favours would you deny? (21) From them, come forth pearls and corals.(22)

فَيَأْتِي آلَاءُ رَبِّكُمَا تُكَذِّبِينَ ۝ وَلَهُ الْجَوَارِ الْمُنشَآتُ فِي الْبَحْرِ

the sea | in | going and coming | the ships | and His are | will you both deny | of your Lord | the blessings | then which of
Which of your Lord's favours would you deny? (23) His are the ships that run raised up in the sea

كَالْأَعْلَامِ ۝ فَيَأْتِي آلَاءُ رَبِّكُمَا تُكَذِّبِينَ ۝ كُلُّ مَنْ عَلَيْهَا فَانٍ ۝

will Perish | is on it (earth) | who | everyone | will you both deny | of your Lord | blessings | then which of | like mountains
like mountains.(24) Which of your Lord's favours would you deny? (25) All that is on earth will

وَيَبْقَى وَجْهَ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ ۝ فَيَأْتِي آلَاءُ رَبِّكُمَا

of your Lord | the blessings | then which of | and honor | majesty | full of | of your Lord | the Face | and will abide forever
pass away.(26) And abides the Face of your Lord, Majestic, Splendid. (27) Which of your Lord's

تُكَذِّبِينَ ۝ يَسْئَلُهُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ كُلَّ يَوْمٍ هُوَ فِي

is (in) | He | day | every | and on the earth | the heavens | in | whosoever is | begs of Him | will you both deny
favours would you deny? (28) All those in heaven and earth beseech Him. Every day He is in (a

شَأْنٍ ۝ فَيَأْتِي آلَاءُ رَبِّكُمَا تُكَذِّبِينَ ۝ سَنَفَعُ لَكُمْ

to you | We shall attend | will you both deny | of your Lord | the blessings | then which of | a matter (to bring forth)
new) affair.(29) Which of your Lord's favour would you deny? (30) Soon shall We settle your

أَيُّهُ الثَّقَلَيْنِ ۳۱ قِيَامِي الْآءِ رَبِّكُمَا تَكْذِبِينَ ۳۲ يَبْعَثَر

O assembly will you both deny of your Lord the blessings then which of two classes (Jinns and man) O you affairs, O you two classes (man and jinni). (31) Which of your Lord's favour would you deny? (32)

الْحِجِّ وَالْإِنْسِ إِنْ اسْتَطَعْتُمْ أَنْ تَنْفُذُوا مِنْ أَقْطَارِ السَّمَوَاتِ وَالْأَرْضِ

and the earth of the heavens the Zones pass beyond to you have Power if and men of jinns
O assembly of Jinn and man if you are able to pass through the zones of the heaven and earth,

وَأَنْفُذُوا لَا تَنْفُذُونَ إِلَّا بِسُلْطَانٍ ۳۳ قِيَامِي الْآءِ

the blessings then which of with authority except you will be able to pass (them) but not then pass (them)
then pass through them! But this you shall not pass through (them) except with authority. (33)

رَبِّكُمَا تَكْذِبِينَ ۳۴ يُرْسَلُ عَلَيْكُمَا شَوَاظُ مِّنْ نَّارٍ وَنُحَاسٌ

and brass fire of smokeless flames against you both will be sent will you both deny of your Lord
Which of your Lord's favour would you deny? (34) There shall be sent against you both flame of

فَلَا تَنْتَصِرُونَ ۳۵ قِيَامِي الْآءِ رَبِّكُمَا تَكْذِبِينَ ۳۶ فَإِذَا

then when will you both deny of your Lord the blessings then which of you will be able to defend yourselves and not
fire and smoke. And you will not be able to defend yourselves. (35) Which of your Lord's favour

انْشَقَّتِ السَّمَاءُ فَكَانَتْ وَرْدَةً كَالدِّهَانِ ۳۷ قِيَامِي الْآءِ

the blessings then which of like red-oll or red hide rosy or red and it becomes the heaven is sent asunder
would you deny? (36) When the sky splits asunder and becomes rosy like (red) leather (37)

رَبِّكُمَا تَكْذِبِينَ ۳۸ فَيَوْمَئِذٍ لَا يُسْأَلُ عَنْ ذَنْبِهِ إِنْسٌ وَلَا

nor of man his sin as to question will be asked no so on that day will you both deny of your Lord
Which of your Lord's favour would you deny? (38) On that Day, neither man nor jinni shall be

جَانٌّ ۳۹ قِيَامِي الْآءِ رَبِّكُمَا تَكْذِبِينَ ۴۰ يَعْرِفُ الْمُجْرِمُونَ

criminals, sinners will be known will you both deny of your Lord the blessings then which of Jinn
asked about his sins. (39) Which of your Lord's favour would you deny? (40) The wrongdoers

بِسَيِّئِهِمْ فَيُؤْخَذُ بِالنَّوَاصِي وَالْأَقْدَامِ ۴۱ قِيَامِي الْآءِ رَبِّكُمَا

of your Lord the blessings then which of and (their) feet by (their) fore-locks and they will be seized by their marks
shall be known by their marks; they shall be taken by their forelocks and their feet. (41) Which of

تَكْذِبِينَ ۴۲ هَذِهِ جَهَنَّمُ الَّتِي يُكَذِّبُ بِهَا الْمُجْرِمُونَ ۴۳ يَطُوفُونَ

they will go around the criminals, sinners polytheists (with it) denied which Hell this is will you both deny
your Lord's favour would you deny? (42) This is the Hell which the sinners were denying (43) They shall

بَيْنَهَا وَبَيْنَ حَمِيمٍ ۚ إِنَّ قِيَامِي ۙ الْآءِ رَبِّكُمْ تَكْذِبُونَ ﴿٤٤﴾

will you both deny | of your Lord | the blessings | then which of | water | the boiling hot | and between | between it (Hell) |
go round between it (Hell) and between hot, boiling water. (44) Which of your Lord's favour would

وَلِمَنْ خَافَ مَقَامَ رَبِّهِ جَنَّاتٌ ۙ قِيَامِي ۙ الْآءِ رَبِّكُمْ

of your Lord | the blessings | then which of | will be two gardens | (before) his Lord | the standing | who fears | and for him |
you deny? (45) And for those that fear the standing before their Lord, there are two gardens. (46)

تَكْذِبُونَ ۙ ذَوَاتًا أَكْنَانٍ ۙ قِيَامِي ۙ الْآءِ رَبِّكُمْ تَكْذِبُونَ ۙ فِيهِنَّ

in them | will you both deny | of your Lord | the blessings | then which of | spreading branches | with | will you both deny |
Which of your Lord's favour would you deny? (47) (Gardens) with many branches. (48) Which of your Lord's

عَيْنٌ تَجْرِي ۙ قِيَامِي ۙ الْآءِ رَبِّكُمْ تَكْذِبُونَ ۙ فِيهِنَّ مِنْ

of | in them (both) | will you both deny | of your Lord | the blessings | then which of | will be flowing | two springs |
favour would you deny? (49) Therein are two springs flowing. (50) Which of your Lord's favour would you

كُلِّ فَالْهَةِ زُوجِينَ ۙ قِيَامِي ۙ الْآءِ رَبِّكُمْ تَكْذِبُونَ ۙ مُتَّكِلِينَ عَلَى

on | reclining | will you both deny | of your Lord | the blessings | then which of | in pairs | fruit | every kind |
deny? (51) Therein is every kind of fruit in pairs (52) Which of your Lord's favour would you deny? (53) They

فُرُشٍ بَطَانِنًا ۙ مِنْ اسْتَبْرَقٍ ۙ وَجَنَّاتٍ ۙ الْجَنَّتَيْنِ ۙ دَانَ ۙ

will be near at hand | of the two Gardens | and the fruits | silk brocade | of | whose inner linings (will be) | couches |
shall recline on couches lined with thick brocade, and within their reach (will hang) the fruits of both gardens. (54)

قِيَامِي ۙ الْآءِ رَبِّكُمْ تَكْذِبُونَ ۙ فِيهِنَّ قَصِرَتْ

will be restraining | wherein | will you both deny | of your Lord | the blessings | then which of |
Which of your Lord's favour would you deny? (55) Therein are maidens of modest gaze, whom

الْظُّرْفُ ۙ لَمْ يَطْبُئِنَّ ۙ إِنْسٌ قَبْلَهُمْ وَلَا جَانٌّ ۙ قِيَامِي

then which of | Jinn | and (not) | before them | man | has touched them | not | (their) glances (upon their husbands) |
neither man nor jinni before them has touched. (56) Which of your Lord's favour would you

الآءِ رَبِّكُمْ تَكْذِبُونَ ۙ كَالَّذِينَ ۙ الْيَاقُوتِ وَالْمَرْجَانِ ۙ قِيَامِي

then which of | and coral | rubies | they are like (in beauty) | will you both deny | of your Lord | the blessings |
deny? (57) As though they were rubies and corals. (58) Which of your Lord's favour would you

الآءِ رَبِّكُمْ تَكْذِبُونَ ۙ هَلْ جَزَاءُ الْإِحْسَانِ إِلَّا الْإِحْسَانُ ۙ قِيَامِي

then which of | good | other than | for good | reward | is | will you both deny | of your Lord | the blessings |
deny? (59) Shall the reward of goodness be other than goodness? (60) Which of your Lord's

الْآءِ رَبِّكُمَا تُكَذِّبِينَ ١١ وَمِنْ دُونِهَا جَنَّاتٌ ١٢ قِيَامَى الْآءِ

the blessings then which of are two other Gardens besides these two will you both deny of your Lord the blessings favour would you deny? (61) And beside these there shall be two (other) gardens. (62) Which of

رَبِّكُمَا تُكَذِّبِينَ ١٣ مُدْهَامَاتِنَ ١٤ قِيَامَى الْآءِ رَبِّكُمَا تُكَذِّبِينَ ١٥

will you both deny of your Lord the blessings then which of dark green (in colour) will you both deny of your Lord your Lord's favour would you deny? (63) Dark-green (from plentiful watering). (64) Which of your

فِيهِمَا عَيْنِينَ نَضَّاجَتَيْنِ ١٦ قِيَامَى الْآءِ رَبِّكُمَا تُكَذِّبِينَ ١٧

will you both deny of your Lord the blessings then which of gushing forth water (will be) two springs (in them (both) Lord's favour would you deny? (65) Therein are two gushing fountains. (66) Which of your Lord's favour

فِيهِمَا فَالِكُهُ وَنَخْلٌ وَرُمَّانٌ ١٨ قِيَامَى الْآءِ رَبِّكُمَا

of your Lord the blessings then which of and pomegranates and date-palms fruits (in them (will be) would you deny? (67) In them are fruits, palms and pomegranates. (68) Which of your Lord's favour would

تُكَذِّبِينَ ١٩ فِيهِنَّ خَيْرَاتٌ حِسَانٌ ٢٠ قِيَامَى الْآءِ رَبِّكُمَا

of your Lord the blessings then which of good and beautiful (will be) fair (wives) therein will you both deny you deny? (69) In them, shall be fair (wives) good and beautiful. (70) Which of your Lord's favour

تُكَذِّبِينَ ٢١ حُورٌ مَّقْصُورَاتٌ فِي الْخِيَامِ ٢٢ قِيَامَى الْآءِ رَبِّكُمَا

of your Lord the blessings then which of Pavilions in restrained Houris (fair females) will you both deny would you deny? (71) Houris confined in tents. (72) Which of your Lord's favour would

تُكَذِّبِينَ ٢٣ لَمْ يَطْمِثْهُنَّ إِنْسٌ قَبْلَهُمْ وَلَا جَانٌّ ٢٤

Jinn and no before them man has touched them not will you both deny you deny? (73) Neither man nor jinni before them, has touched them. (74)

قِيَامَى الْآءِ رَبِّكُمَا تُكَذِّبِينَ ٢٥ مُتَّكِلِينَ عَلَى رُوفٍ

cushions on reclining will you both deny of your Lord the blessings then which of Which of your Lord's favour would you deny? (75) They shall recline on green

خُضْرٍ وَعَبَقَرِي حِسَانٌ ٢٦ قِيَامَى الْآءِ رَبِّكُمَا تُكَذِّبِينَ ٢٧

will you both deny of your Lord the blessings then which of rich beautiful and mattresses green cushions and fine carpets. (76) Which of your Lord's favour would you deny? (77)

تَبَارَكَ اسْمُ رَبِّكَ ذِي الْجَلَالِ وَالْإِكْرَامِ ٢٨

and Honor Majesty the Owner of of your Lord the name blessed is Blessed be the Name of your Lord, the Lord of Majesty and Glory! (78)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

the Most Merciful | the Most Gracious | (of) Allah | in the Name

In the Name of Allah, the Most Compassionate, the Most Merciful.

إِذَا وَقَعَتِ الْوَاقِعَةُ ① لَيْسَ لَوْعَتِهَا كَازِبَةٌ ② خَافِضَةٌ رَافِعَةٌ ③

it will exalt | it will bring low | (can be) denying | its befalling | not | the Event (Day of Resurrection) | befalls | when

When there happens Event.(1) There is no denying about its happening.(2) Abasing (some) exalting

إِذَا رُجَّتِ الْأَرْضُ رَجًا ④ وَبُسَّتِ الْجِبَالُ بَسًّا ⑤

to dust | the mountains | and will be powdered | with a terrible shake | the earth | will be shaken | when

(others).(3) When the earth is shaken with a (violent) shock,(4) and the mountains crumble away(5)

فَكَانَتْ هَبَاءً مُنْبَثًا ⑥ وَكُنُفًا أَمْرًا وَاجًا ⑦ ثَلَاثَةً ⑧ فَأَصْحَبُ

so those | (in) three | kinds | and you will be | floating | dust particles | so they will become

and scatter abroad into fine dust, (6) you shall be (divided) into three classes: (7) Then (there will

الْيَمِينَةُ ⑨ مَا أَصْحَبُ الْيَمِينَةَ ⑩ وَأَصْحَبُ الشُّمُوكَةَ ⑪ مَا أَصْحَبُ

(will be) those | who are | on the Left Hand | and those | on the Right Hand | (will be) those | who | on the right hand

be) the companions of the Right Hand) What will be the companions of the Right Hand? (8) And

الشُّمُوكَةَ ⑫ وَالسِّقُونَ السِّقُونَ ⑬ أُولَئِكَ الْمَقَرَّبُونَ ⑭ فِي جَدَّتِ

the Gardens | in | will be nearest (to Allah) | those | will be foremost | and those foremost | on the left-Hand

the Companions of the Left Hand. What will be the companions of the Left Hand?(9) And those foremost (in

التَّعِيمِ ⑮ شَلَّةٌ ⑯ مِنَ الْأَوَّلِينَ ⑰ وَقَلِيلٌ مِنَ الْآخِرِينَ ⑱

the later generations | from | and a few (will be) | the first generations | from | a multitude (will be) | of Delight

faith) will be Foremost (in the Hereafter).(10) These will be those nearest to Allah,(11) In the gardens of

عَلَى سُرُرٍ مَوْضُونَةٍ ⑲ تُشَكِّينَ عَلَيْهَا مُتَقَبِّلِينَ ⑳ يَطُوفُ

will go round (serving) | face to face | thereon | reclining | (of) gold and precious stones | thrones | on

delight:(12) a whole multitude from the men of old,(13) but only a few from the later times,(14) On couches

عَلَيْهِمْ ⑳ وَلِدَانٌ مُخَلَّدُونَ ㉑ بِأَكْوَابٍ وَأَبْرَيقَ ㉒ وَكَأْسٍ مِّنْ مَّعِينٍ ㉓ لَا

neither | flowing wine | from | and a glass | and jugs | with cups | immorta | boys | on them

woven (with gold and precious stones)(15) reclining on them face to face,(16) and there shall go round

يُصَدَّعُونَ ㉔ عَنْهَا وَلَا يُزْفُونَ ㉕ وَفَالِكِهَ ㉖ مِمَّا

from what | and fruit | they will get any intoxication | and nor | wherefrom | they will get any aching

about them youths ever-young,(17) with bowls and jugs and a cup (filled) out of clear-flowing fountains,(18)

يَتَخَيَّرُونَ ﴿٢٠﴾ وَلَحْمٍ طَيْرٍ مِمَّا يَشْتَهُونَ ﴿٢١﴾ وَحُورٍ عِينٍ ﴿٢٢﴾

with wide lovely eyes | and Houris (fair females) | they desire | from what | of fowls | and the flesh | they may choose
whereby there shall be neither headiness nor will they suffer intoxication;(19) with fruits from that which

كَأَمْثَالِ اللُّؤْلُؤِ الْمَكْنُونِ ﴿٢٣﴾ جَزَاءً بِمَا كَانُوا يَعْمَلُونَ ﴿٢٤﴾ لَا يَسْمَعُونَ فِيهَا

therein | will they hear | not | they do | used to | for what | a reward | preserved | pearls | like unto
they choose(20) and flesh of fowls that they desire.(21) And theirs shall be houris with wide, lovely eyes,(22)

لَعْوًا وَلَا تَأْتِيكُمُ إِلَّا قِيلًا ﴿٢٥﴾ سَلَامًا ﴿٢٦﴾ وَأَصْحَابُ

those | Salam | of Salam (greeting with peace) | the saying | but | any sinful speech | not | vain talk
like unto hidden pearls.(23) a reward for what they used to do.(24) There they shall hear no idle talk, no

الْيَمِينِ ۚ مَا أَصْحَابُ الْيَمِينِ ﴿٢٧﴾ فِي سِدْرٍ مَّخْضُودٍ ﴿٢٨﴾ وَطَلْحٍ

and banana trees | thornless | lote-trees | among | on the Right Hand | those | who are | on the Right Hand
sinful speech,(25) but only the saying, 'Peace! Peace!'(26) Then (there will be) the companions of the Right

مَنْضُودٍ ﴿٢٩﴾ وَظِلٍّ مَمْدُودٍ ﴿٣٠﴾ وَمَاءٍ مَسْكُوبٍ ﴿٣١﴾ وَفَاكِهَةٍ

and fruit | flowing constantly | and by water | long extended | and (in) shade | with fruits piled one above another
Hand. What will be the companions of the Right Hand?(27) They shall be among thornless lote-trees,(28)

كَثِيرَةٍ ﴿٣٢﴾ لَا مَقْطُوعَةٍ وَلَا مَمْنُوعَةٍ ﴿٣٣﴾ وَفُرُشٍ

and (on) couches or thrones | (their) supply will be cut off | and not | whose season is limited | not | in plenty
and tall trees with flowers (or fruits) piled one above another, (29) and spreading shade, (30) amidst water ever-flowing (31)

مَرْفُوعَةٍ ﴿٣٤﴾ إِنَّا أَنشَأْنَهُنَّ

loving (their husbands only) | virgins | and made them | of special Creation | We have created them | verily | raised high
and abundant fruits,(32) neither ending nor unforbidden.(33) And (they shall sit) on couches raised high,(34)

أَثَرَابًا ﴿٣٥﴾ لِأَصْحَابِ الْيَمِينِ ﴿٣٦﴾ شُدَّةٌ

and a multitude (will be) | the first generations | from | a multitude (will be) | on the Right Hand | for those | equal in age
We created (the houris) of special creation,(35) and made them virgins,(36) loving, of equal age(37) for the

مِّنَ الْأَخْرَجِينَ ﴿٣٨﴾ وَأَصْحَابِ الشِّمَالِ ﴿٣٩﴾ مَا أَصْحَابُ الشِّمَالِ ﴿٤٠﴾ فِي سَمُومٍ

fierece hot wind | in | on the Left Hand | those | who are | on the Left Hand | and those | the later generations | from
fellows on the Right Hand:(38) a multitude from the men of old,(39) and a multitude from the later

وَحَيْمِيمٍ ﴿٤١﴾ وَظِلٍّ مِّنْ يَحُومٍ ﴿٤٢﴾ لَا بَارِدٍ وَلَا كَرِيمٍ ﴿٤٣﴾ إِنَّهُمْ كَانُوا قَبْلَ

before | (were) | verily they | good | nor | cool | neither | black smoke | of | and shadow | and boiling water
generations.(40) The companions of the Left Hand. What will be the companions of the Left Hand?(41) they

ذٰلِكَ مُتْرَفِيْنَ ۝۳۵ وَ كَانُوْا يُصِرُّوْنَ عَلٰى الْحِنثِ الْعَظِيْمِ ۝۳۶ وَ كَانُوْا يَقُوْلُوْنَ ۝

they say | and used to | great | sin | in | persisting | and were | indulged in luxury | that
shall dwell amidst scorching winds and boiling water:(42) in the shade of black smoke,(43) neither cool nor

اِبْدَانِمْتَنَا وَ كُنَّا ثُرَابًا وَعِظَامًا ؕ اِنَّا لَمَبْعُوْثُوْنَ ۝۳۷ اَوْ اَبَاؤُنَا الْاَوَّلُوْنَ ۝۳۸

our forefathers the first | and also | indeed be resurrected | shall we then | and bones | dust | and become | we die | when
pleasant.(44) For they before that have lived in comfort(45) and persisted in the great sin, saying:(46) 'When

قَدْ اِنَّا الْاَوَّلِيْنَ وَالْاٰخِرِيْنَ ۝۳۹ لَمَجْبُوْعُوْنَ ؕ اِلٰى

to | all will be surely gathered together | and those of later time | those of old | verily | Say (O Muhammad)
we have died and become dust and bones, shall we then verily be raised?(47) 'And also our forefathers?(48)

مِيْقَاتٍ يَوْمٍ مَّعْلُوْمٍ ۝۴۰ ثُمَّ اِنَّكُمْ اِيْهَا الصّٰلُوْنَ الْمَكْذِبُوْنَ ۝۴۱

the deniers | the erring-ones | O | verily you | then | Well Known | Day | appointed meeting
Say: 'Those of old and those of later times(49) shall be brought together on the appointed time of a known Day.(50)

لَا كُوْنُ مِنْ شَجَرٍ مِّنْ زَقُّومٍ ۝۴۲ فَمَا لُوْنُ مِنْهَا الْبُجُوْنُ ۝۴۳ فَشَرِبُوْنَ

so you will drink | (your) bellies | therewith | then you will fill | Zaqquq | of | trees | of | you verily will eat
Then you erring ones, the deniers,(51) you shall eat of a tree of Zaqquq(52) and fill your bellies with it.(53) You

عَلَيْهِ مِنْ الْحَمِيْمِ ۝۴۴ فَشَرِبُوْنَ شَرَبَ الْهَيْمِ ۝۴۵ هٰذَا نَزْلُهُمْ

their entertainment | this will be | thirsty camels | like drinking | so you will drink | boiling water | of | on it
shall drink boiling water on top of it(54) yet you shall drink it as the thirsty camel drinks.(55) Such shall be

يَوْمَ الدِّيْنِ ۝۴۶ نَحْنُ خَلَقْنٰكُمْ فَلَوْلَا تَصَدَّقُوْنَ ۝۴۷ اَفَرَيْبَتْكُمْ مَا تُسْمُوْنَ ۝۴۸

you emit | what | do you see | you believe | then why do not | Created you | We | on the Day of Resurrection
their hospitality on the Day of Reckoning.(56) We created you: Will you then admit the truth?(57) Do you

ءَا اَنْتُمْ تَخْلُقُوْنَ اَمْ نَحْنُ الْخٰلِقُوْنَ ۝۴۹ نَحْنُ قَدَرْنَا بَيْنَكُمْ الْمَوْتَ

the death | between you | have decreed | We | are the Creators | We | or | who create it | is it you
then see? The (human seed) that you spill:(58) did you create it, or are We the creators?(59) It was We that

وَمَا نَحْنُ بِمَسْبُوْقِيْنَ ۝۵۰ عَلٰى اَنْ نُّبَدِلَ اَمْثَالَكُمْ وَنُنشِئَكُمْ فِىْ مَا

(forms) that | in | and Create you | your likes | We transfigure | that | in | out | and | We (are) | and not
ordained death among you.(60) Nothing can hinder Us from replacing you by others like yourselves or

لَا تَعْلَمُوْنَ ۝۵۱ وَ لَقَدْ عَلِمْتُمْ الْاَوَّلٰى النَّشَاةَ الْاَوَّلٰى فَلَوْلَا تَذَكَّرُوْنَ ۝۵۲

you remember or take heed | why then not | the first form | the Creation | you have known | and indeed | you know | not
transforming you into beings (forms) you know nothing of.(61) You have surely known of the first creation.

أَفَرَأَيْتُمْ مَّا تَحْرَثُونَ ﴿٦٣﴾ ءَأَنْتُمْ تَزْرَعُونَهُ أَمْ نَحْنُ الزَّارِعُونَ ﴿٦٤﴾ لَوْ

if | are the Growers | We | or | make it grow | is it you who | you sow | (the seed) that | do you see
Why then do you not reflect?(62) Consider the seeds you grow.(63) Is it you that make it grow or are We the

نَشَاءُ لَجَعَلْنَاهُ حُطَامًا فَظَلْتُمْ تَفَكُّونَ ﴿٦٥﴾ إِنَّا لَمُغْرَمُونَ ﴿٦٦﴾

indeed undone (ruined, punished) | We are | be regretful | and you would | into dry pieces | We would surely make it | We willed
Grower?(64) If We pleased We could turn your harvest into chaff, so that you would be filled with wonderment,

بَلْ نَحْنُ مَحْرُومُونَ ﴿٦٧﴾ أَفَرَأَيْتُمُ الْمَاءَ الَّذِي تَشْرَبُونَ ﴿٦٨﴾ ءَأَنْتُمْ

is it you | you drink | that | the water | do you see | are deprived | We | nay, but
(and you would exclaim).(65) We are laden with debts!(66) Surely we are deprived.(67) Consider the water which

أَنْزَلْتُمُوهُ مِنَ الزُّنُونِ أَمْ نَحْنُ الْمُنزِلُونَ ﴿٦٩﴾ لَوْ نَشَاءُ

We willed | if | are the causers of it to come down | We | or | the rain clouds | from | who cause it to come down
you drink(68) Was it you that brought it down from the cloud or We? (69) If We Will, We verily

جَعَلْنَاهُ أُجَابًا فَلَوْلَا تَشْكُرُونَ ﴿٧٠﴾ أَفَرَأَيْتُمُ النَّارَ الَّتِي تُورُونَ ﴿٧١﴾

you kindle | which | the fire | do you see | you give thanks | why then do not | salt | We could make it
could make it salty. Why then do you not give thanks? (70) Observe the fire which you light.(71)

ءَأَنْتُمْ أَنْشَأْتُمْ شَجَرَتَهَا أَمْ نَحْنُ الْمُنشِئُونَ ﴿٧٢﴾ نَحْنُ جَعَلْنَاهَا تَذَكُّرًا

a reminder | have made it | We | are the Growers | We | or | the tree thereof | who made to grow | is it you
Was it you who made the tree thereof to grow, or were We the Grower?(72) We have made it a reminder (for man),

وَمَتَاعًا لِلْبَاقِينَ ﴿٧٣﴾ فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ ﴿٧٤﴾ فَلَا أُقْسِمُ

I swear | so verily | the Most-Great | your Lord | with the name of | then glorify | for the travellers | and an article of use
and an article of use for the travellers (and all the others in this world).(73) Praise then the name of your Lord, the

بِمَوْجِعِ النُّجُومِ ﴿٧٥﴾ وَإِنَّهُ لَقَسَمٌ لَوْ تَعْلَمُونَ عَظِيمٌ ﴿٧٦﴾ إِنَّهُ لَقُرْآنٌ

indeeda recital (the Quran) | verily this is | great | you know | if | oath | and verily that is | of the stars | by setting
Most Great!(74) I swear by the setting of the stars(75) that this is indeed a great oath, if you but knew(76) that this

كَرِيمٌ ﴿٧٧﴾ فِي كِتَابٍ مَكْنُونٍ ﴿٧٨﴾ لَا يَسْئُرُهُ إِلَّا الْمُطَهَّرُونَ ﴿٧٩﴾ تَنْزِيلٌ مِّنْ

from | A Revelation | the purified | but touches it | none | well-guarded | a Book | in | an honorable
is a glorious Quran,(77) (inscribed) in a hidden book(78) which none shall touch except those who are clean;(79)

رَبِّ الْعَالَمِينَ ﴿٨٠﴾ أَفِيهِدَا الْحَدِيثِ أَنْتُمْ مُدْهِنُونَ ﴿٨١﴾ وَتَجْعَلُونَ رِزْقَكُمْ

your provision | and you make it | deny | (that) you | a talk | and is it such | of the Worlds | the Lord
a revelation from the Lord of all Being.(80) Is it such a Message that you hold lightly?(81) And have you made it

أَنْتُمْ تَكْذِبُونَ ﴿٨٢﴾ قُلْ أَوْ لَا إِذَا بَلَغَتِ الْحُقُوفُ ﴿٨٣﴾ وَأَنْتُمْ حِينِيذٍ

at the moment | and you | the throat | it reaches | when | then why not | you deny (Him) | that you
your livelihood that you should declare it false?(82) Why, then, when (man's soul) comes up to the throat(83) and

تَنْظُرُونَ ﴿٨٤﴾ وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْكُمْ وَلَكِنْ لَا تُبْصِرُونَ ﴿٨٥﴾ قُلْ أَوْ لَا

then why not | you see | not | but | than you | to him | are nearer | but We | are looking on
you are at that moment looking on (84) and We are nearer to him than you, but you see not (85)

إِنْ كُنْتُمْ غَيْرَ مَدِينِينَ ﴿٨٦﴾ تَرْجِعُونَهَا إِنْ كُنْتُمْ صَادِقِينَ ﴿٨٧﴾

truthful | you are | if | bring back the soul | from the reckoning and recompense | exempt | you are | if
why then if you are exempt from (future) account (86) call back the soul if you are truthful? (87)

فَأَمَّا إِنْ كَانَ مِنَ الْمُقَرَّبِينَ ﴿٨٨﴾ فَرَوْحٌ وَرَيْحَانٌ وَجَنَّتُ نَعِيمٍ ﴿٨٩﴾

of delights | and a Garden | and provision (satisfaction) | rest | those brought near (to Allah) | of | he be | if | then
Then, if he be of those Nearest to Allah, (88) there shall be (for him) rest and satisfaction and

وَأَمَّا إِنْ كَانَ مِنَ أَصْحَابِ الْيَمِينِ ﴿٩٠﴾ فَسَلَامٌ لَكَ

for you | then (there) is safety and Peace | on the Right Hand | those | of | he be | if | and yet
a garden of delights. (89) If he is one of those on the Right Hand (90) then (the greeting),

مِنْ أَصْحَابِ الْيَمِينِ ﴿٩١﴾ وَأَمَّا إِنْ كَانَ مِنَ الْمُكَذِّبِينَ الضَّالِّينَ ﴿٩٢﴾

the erring | the denying | of | he be | if | and yet | on the Right Hand | those | of
'Peace be to you!' by those on the Right Hand. (91) But if he is of the beliers, the erring, (92) then

فَنُزُلٌ مِّنْ حَمِيمٍ ﴿٩٣﴾ وَتَصْلِيَةٌ جَهِيمٍ ﴿٩٤﴾ إِنَّ هَذَا لَهُوَ

this is | (this) | verily | in Hell-fire | and burning | boiling water | from | then (for him) is entertainment
there shall be a hospitality of boiling water(93) and the burning in Hell.(94) Surely this is

حَقٌّ يَّقِينُ ﴿٩٥﴾ فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ ﴿٩٦﴾

the Most Great | of your Lord | with Praises the Name | so glorify | with certainty | an absolute truth
the truth of certainty.(95) Praise then the name of your Lord, the Most Great(96)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

the Most Merciful | the Most Gracious | (of) Allah | in the Name

In the Name of Allah, the Most Compassionate, the Most Merciful.

سَبَّحَ اللَّهُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿١﴾

All-Wise | the All-Mighty | and He is | and the earth | the sky | is in whatsoever | (for) Allah | glorifies
All that is in heaven and earth glorify Allah. He is the Mighty, the Wise.(1)

لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ يُحْيِي وَيُمِيتُ وَهُوَ عَلَى

over and He and causes death He gives life and the earth of the heaven the Kingdom His is To Him belongs the kingdom of the heavens and earth. It is He who gives life and death and has

كُلِّ شَيْءٍ قَدِيرٌ هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ وَهُوَ بِكُلِّ

of every and He is and the Most Near the Most High and the Last the First He is is Most Able things all power over all things. (2) He is the First and the Last, the Evident, the Hidden. He has knowledge

شَيْءٍ عَلَيْهِمُ هُوَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ

days six in and the earth the heavens Created who He is the All-Knower things of all things. (3) He created the heavens and the earth in six days and then seated Himself upon

ثُمَّ اسْتَوَى عَلَى الْعَرْشِ يَعْلَمُ مَا يَلِجُ فِي الْأَرْضِ وَمَا يَخْرُجُ

comes forth and what the earth into goes what He knows the throne over rose and then the throne (in a manner that suits His Majesty). He knows all that goes into the earth and all that

مِنْهَا وَمَا يَنْزِلُ مِنَ السَّمَاءِ وَمَا يَعْرُجُ فِيهَا وَهُوَ مَعَكُمْ

with you and He is thereto ascends and what the sky from descends and what from it comes forth from it, all that comes down from heaven and all that goes up to it. He is with you

أَيْنَ مَا كُنْتُمْ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ لَهُ مُلْكُ السَّمَوَاتِ

of the heavens the Kingdom His is is the All-Seer you do of what and Allah you may be wheresoever (by His knowledge) wherever you are. Allah sees the things you do. (4) To Him belongs the

وَالْأَرْضِ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ يُؤَلِّجُ اللَّيْلَ فِي النَّهَارِ وَيُؤَلِّجُ

and merges day into night He merges all the matters return Allah and to and the earth Kingdom of the heavens and the earth. To Him shall all things return. (5) He causes the night to pass into

النَّهَارَ فِي اللَّيْلِ وَهُوَ عَلِيمٌ بِذَاتِ الصُّدُورِ أَمْنُوا بِاللَّهِ

in Allah (you) believe in the breasts of whatsoever is full knowledge and He has night into day the day and He causes the day to pass into the night. He knows whatsoever is within the breasts. (6)

وَرَسُولِهِ وَأَنْفِقُوا مِمَّا جَعَلَكُمْ مُسْتَخْلِفِينَ فِيهِ

whereof trustees He has made you of what and spend and His Messenger (Muhammad) Believe in Allah and His apostle and spend of that which He has made you trustees; for whoever

فَالَّذِينَ آمَنُوا مِنْكُمْ وَأَنْفَقُوا لَهُمْ أَجْرٌ كَبِيرٌ وَمَا

and what is the matter a great reward theirs (will be) and spend of you who believe and those of you believe and spend (in charity) - for them is a great reward. (7) And what is the matter with

لَكُمْ لَا تُؤْمِنُونَ بِاللَّهِ وَالرَّسُولِ يَدْعُوكُمْ لِتُؤْمِنُوا بِرَبِّكُمْ

in your Lord | to believe | invites you | and the Messenger | in Allah | you believe | that not | with you
you that you believe not in Allah, when the Apostle calls on you to believe in your Lord, and He

وَقَدْ أَخَذَ مِيثَاقَكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ ۗ هُوَ الَّذِي يُنَزِّلُ

sends down | who | He is | real believers | you are | if | your covenant | He has taken | and indeed
has made a covenant with you if you are (true) believers? (8) It is He who sends down upon His

عَلَى عَبْدِهِ آيَاتٍ بَيِّنَاتٍ لِيُخْرِجَكُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ

the light | the darknesses | from | that He may bring you out | manifest | Signs | His slave | to
servant clear revelations, so that He may bring you forth from darkness into the light. And verily

وَإِنَّ اللَّهَ بِكُمْ لَرَءُوفٌ رَّحِيمٌ ۙ وَمَا لَكُمْ أَلَّا

that not | with you | and what is the matter | Most Merciful | full of kindness | to you | Allah is | and verily
Allah is to you Most Kind and Merciful. (9) And why should you not spend in the cause

تُنْفِقُوا فِي سَبِيلِ اللَّهِ وَلِلَّهِ مِيرَاثُ السَّمَاوَاتِ

of the heavens | the heritage | and to Allah belongs | of Allah | the (way) cause | in | you spend
of Allah, when to Allah belongs the inheritance of the heavens and the earth? Those of

وَالْأَرْضِ لَا يَسْتَوِي مِنْكُمْ مَّنْ أَنْفَقَ مِنْ قَبْلِ الْفَتْحِ

the Conquering (of Makkah) | before | (from) | spent | those who | among you | equal are | not | and the earth
you that spent before the victory and took part in the fighting are not equal (with those

وَقَاتَلُوا أُولَئِكَ أَكْبَرُ مِنْ الَّذِينَ أَنْفَقُوا مِنْ بَعْدِ

afterwards | who spent | those | than | in degree | are greater | such | and fought
who did so later). Those are higher in rank than those who spent (freely) and fought

وَقَاتَلُوا وَكُلًّا وَعَدَ اللَّهُ الْحُسْنَىٰ وَاللَّهُ بِمَا تَعْمَلُونَ

you do | of what | and Allah | the best (reward) | Allah | has promised | But to all | and fought
afterwards. Yet Allah has promised you all a good reward; He has knowledge of all

خَبِيرٌ ۗ مَن ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضِعَّهُ

then (Allah) will increase it manyfold | a goodly | loan | to Allah | will lend | who | that | who is he | is All-Aware
your actions. (10) Who will give a goodly (generous) loan to Allah? He will pay him back twofold and he

لَهُ وَلَهُ أَجْرٌ كَرِيمٌ ۗ يَوْمَ تَرَى الْمُؤْمِنِينَ

the believing men | you shall see | on the Day | a good | reward | and he shall see | to his credit (for him)
shall receive a rich reward. (11) The day will surely come when you shall see the true

وَالْمُؤْمِنَاتِ يَسْعَى نُورُهُمْ بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ بُشْرًا لَكُمْ

glad tidings for you | and by their right hands | before them | their light | running | and believing women
believers, men and women, with their light shining before them and in their right hands, (and a

الْيَوْمَ جَدَّتْ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ذَلِكَ هُوَ

it is | that | therein | to dwell forever | rivers | under them | flowing | Gardens | this Day
voice saying to them): 'Good tidings for you this Day. You shall enter gardens underneath which

الْفَوْزُ الْعَظِيمُ ۝١٢ يَوْمَ يَقُولُ الْمُنْفِقُونَ وَالْمُنْفِقَاتُ لِلَّذِينَ

to those | and hypocrite women | hypocrite men | will say | on the day | the great | success
rivers flow in which you shall abide forever.' That is the great success.(12) On that day the hypocrites,

آمَنُوا انظُرُونَا نَقْتَسِمْ مِنْ نُورِكُمْ قِيلَ ارْجِعُوا وَرَاءَكُمْ

to your rear | go back | it will be said | your light | from | let us get something | wait for us | who believe
both men and women, will say to the true believers: 'Wait for us that we may borrow some of your

فَالْتَبَسُوا نَوْرًا فُضِبَ بَيْنَهُمْ بِسُورٍ لَهُ بَابٌ بَاطِنٌ فِيهِ

in it | inside it | a gate | therein | a wall | between them | so will be put up | a light | then seek
light.' But they will answer: 'Go back and seek for a light!' A wall shall be set up between them. Inside

الرَّحْمَةِ وَظَاهِرُهُ مِنْ قِبَلِهِ الْعَذَابُ ۝١٣ يُنَادُونَهُمْ

(the hypocrites) will call them (believers) | the torment | facing toward | and outside it | will be mercy
there shall be mercy, and outside, it will be (wrath and) punishment (of Hell). (13) They will call

أَلَمْ نَكُنْ مَعَكُمْ قَالُوا بَلَىٰ وَلَكِنَّكُمْ فَتَنْتُمْ

led into temptations | But you | yes | they (believers) will reply | with you | We | were not
out to them, saying: 'Were we not on your side?' 'Yes,' they will reply, 'but you tempted

أَفْسَكُمْ وَتَرَبَّصْتُمْ وَارْتَبْتُمْ وَغَرَّبْتُمْ

and you were deceived | and you doubted | and looked forward (for our destruction) | yourselves
yourselves, you waited (to our ruin), you doubted (Allah's promise) and (your false)

الْأَمَانِي حَتَّىٰ جَاءَ أَمْرُ اللَّهِ وَغَرَّبَكُمْ بِاللَّهِ

in respect of Allah | and deceived you | of Allah | the Command | came | till | by false desires
desires deceived you until there came the command of Allah. And the Deceiver tricked you

الْغُرُورِ ۝١٤ فَالْيَوْمَ لَا يُؤْخَذُ مِنْكُمْ فِدْيَةٌ وَلَا مِنَ الَّذِينَ

those who | of | nor | ransom | from you | shall be taken | not | So this Day | the chief deceiver
concerning Allah.(14) Today no ransom shall be accepted from you or from the unbelievers.

كَفَرُوا مَا أُولَئِكَ النَّارُ هِيَ مَوْلَاكُمْ وَيَسَّ الصَّيِّرُ ١٥ أَلَمْ

Has not | the destination | and worst is | your friend (place) | that is | the Fire | your abode is | disbelieved
Your home is the Fire. That is the proper place to claim you and an evil Refuge it is! (15) Is it not

يَأْتِيَنَّ لِلَّذِينَ آمَنُوا أَنْ تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ اللَّهِ

of Allah | by Reminder | their hearts | be humbled | to | who believe | for those | the time come
time that the hearts of those who believe should be humbled to the Remembrance of Allah and

وَمَا نَزَلَ مِنَ الْحَقِّ وَلَا يَكُونُوا كَالَّذِينَ أُوتُوا

received | as those who | they become | and not | the truth | of | has been revealed | and that which
to the truth He has sent down, so that they may not be like those who were given the

الْكِتَابَ مِنْ قَبْلُ فَطَالَ عَلَيْهِمُ الْأَمَدُ فَقَسَتْ قُلُوبُهُمْ

their hearts | and so were hardened | the term | for them | and was prolonged | before | the Scripture
Scriptures before this, but long ages passed over them and their hearts grew hard? Many of

وَكَثِيرٌ مِّنْهُمْ فَسَقُونَ ١٦ إَعْلَمُوا أَنَّ اللَّهَ يُحْيِي الْأَرْضَ بَعْدَ

after | to the earth | gives life | Allah | that | know | were rebellious | of them | and many
them were evil-doers. (16) Know that Allah gives life to the earth after its death. We

مَوْتِهَا قَدْ بَيَّنَّا لَكُمْ الْآيَاتِ لَعَلَّكُمْ تَعْقِلُونَ ١٧ إِنَّ

verily | understand | so that you | the Signs | to you | We have made clear | indeed | its death
have made plain to you Our revelations that you may understand. (17) Those that give

الْبَصْدِيقِينَ وَالْبَصْدِيقَاتِ وَأَقْرَضُوا اللَّهَ قَرْضًا حَسَنًا

a goodly | loan | to Allah | and who lent | and alms-giving women | the alms-giving men
alms, be they men or women and those that give a goodly (generous) loan to Allah, it shall

يُضَعَفَ لَهُمْ وَلَهُمْ أَجْرٌ كَرِيمٌ ١٨ وَالَّذِينَ

and those who | honorable (good) | reward | and theirs (shall be) | for them | it shall be increased manifold
be multiplied for them, and theirs shall be an honorable (generous) wage. (18) Those who believe in

آمَنُوا بِاللَّهِ وَرُسُلِهِ أُولَئِكَ هُمُ الصَّادِقُونَ وَالشَّهَدَاءُ عِنْدَ

with | and martyrs | are the truthful | they | and His Messengers | in Allah | believe
Allah and His apostles are the truthful and the martyrs in the sight of their Lord. They

رَبِّهِمْ لَهُمْ أَجْرُهُمْ وَنُورُهُمْ وَالَّذِينَ كَفَرُوا وَكَذَّبُوا

and deny | disbelieve | and those who | and their light | their reward | they shall have | their Lord
shall have their reward and their light. But those that disbelieve (Our revelations) and

بِآيَاتِنَا أُولَئِكَ أَصْحَابُ الْجَحِيمِ ١٩ اَعْلَمُوا أَنَّمَا الْحَيَاةُ

the life | that only | know | of the Blazing Fire | shall be the dwellers | they | Our Signs
deny them are the companions of Hell-Fire.(19) Know that the life of this world is but a

الدُّنْيَا لَعِبٌ وَلَهْوٌ وَزِينَةٌ وَتَفَاخُرٌ بَيْنَكُمْ وَتَكَاثُرٌ

and rivalry | among you | and mutual boasting | and pomp | and amusement | is play | of the world
sport and a pastime, a show and a cause for boasting among you, a rivalry in wealth and

فِي الْأَمْوَالِ وَالْأَوْلَادِ كَمَثَلِ غَيْثٍ أَعْجَبَ الْكُفَّارَ

to the tillers | is pleasing | of (vegetation after) rain | as the likeness | and children | of wealth | in respect
children. It is like rain (which causes a plant to grow), whereof the growth pleases the

نَبَاتُهُ ثُمَّ يَهَيِّجُ فَتَرَاهُ مُصْفَرًّا ثُمَّ يَكُونُ حُطَامًا وَفِي

but in | straw | it becomes | then | turning yellow | and you see it | it dries up | afterwards | its growth
husbandman, but then it withers and turns yellow, soon becoming (worthless) straw. In the life

الْآخِرَةِ عَذَابٌ شَدِيدٌ وَمَغْفِرَةٌ مِّنَ اللَّهِ وَرِضْوَانٌ وَمَا

and is not | and good pleasure | Allah | from | and forgiveness | a severe | torment | the Hereafter
to come is a woeful punishment and also forgiveness from Allah and His pleasure. The life of

الْحَيَاةِ الدُّنْيَا إِلَّا مَتَاعٌ الْغُرُورِ ٢٠ سَابِقُوا إِلَىٰ

towards | Race one with another in hastening | a deceiving | enjoyment | but | of the world | the life
this world is only a deceiving enjoyment.(20) Therefore, race to forgiveness from

مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا كَعَرْضِ السَّمَاءِ

of heaven | as the width | width whereof is | and (towards) Paradise | your Lord | from | forgiveness
your Lord, and for a garden (of Bliss) the breadth whereof is as the breadth of heaven

وَالْأَرْضِ أُعِدَّتْ لِلَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ ذَٰلِكُمْ فَضْلُ

the Grace | that is | and His Messengers | in Allah | who believe | for those | prepared | and earth
and earth, prepared for those who believe in Allah and His apostles. Such is the grace

اللَّهِ يُؤْتِيهِ مَن يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ٢١

Great | of Bounty | the Owner | and Allah is | He Pleases | on whom | He bestows | of Allah
of Allah: He bestows it on whom He wills and Allah is owner of Grace abounding (21)

مَا أَصَابَ مِنْ مُّصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنْفُسِكُمْ إِلَّا فِي

in | but | yourselves | in | nor | the earth | in | calamity | of | befalls | not
No misfortune can happen in earth, or in your own persons, but is (recorded)

كِتَابٍ مِّن قَبْلِ أَنْ نَبْرَأَهَا ۗ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ ﴿٢٢﴾

easy Allah for that is verily We bring it into existence that before a Book (of Decrees)
in a Book (of decrees) before We bring it into being. That is easy for Allah: (22)

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

has been given to you because of what rejoice nor you fail to get what over you may be sad in order that not
so that you may not grieve for what escapes you, nor rejoice in what has come to you. Allah

وَاللَّهُ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ ﴿٢٣﴾ الَّذِينَ يَبْعَلُونَ وَيَأْمُرُونَ النَّاسَ

people and enjoin upon are misers those who boaster prideful any likes not and Allah
does not love any man proud and boastful;(23) Such as are niggardly themselves, and enjoin others to be

بِالْبُخْلِ ۗ وَمَنْ يَتَوَلَّ فَإِنَّ اللَّهَ هُوَ الْغَنِيُّ الْحَمِيدُ ﴿٢٤﴾ لَقَدْ

indeed Worthy of all Praise Rich He is Allah then verily turns away and whoever miserliness
niggardly also. He that turns back (should know) that Allah is Self-sufficient and Worthy of

أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ

and the balance the Scripture with them and We revealed with Clear Proofs Our Messengers We have sent
praise.(24) We have sent Our apostles with clear signs and sent down with them the Book and

لِيُقِيمُوا النَّاسَ بِالْقِسْطِ ۗ وَأَنْزَلْنَا الْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ

mighty power wherein is iron and We sent down justice mankind that may keep up
the Balance, so that men might uphold justice. We have sent down iron, wherein is great might

وَمَنَافِعُ لِلنَّاسِ وَلِيَعْلَمَ اللَّهُ مَن يَنْصُرُهُ وَرُسُلَهُ بِالْغَيْبِ

in the unseen and His Messengers will help Him who Allah and that may know for mankind and benefits
as well as many benefits for mankind, so that Allah may know those who support Him, and His

إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ ﴿٢٥﴾ لَقَدْ أَرْسَلْنَا نُوحًا وَإِبْرَاهِيمَ وَجَعَلْنَا

and We placed and Abraham Noah We sent and indeed All-Mighty All-Strong Allah is verily
messengers though unseen.(25) We sent forth Noah and Abraham, and placed the

فِي ذُرِّيَّتِهِمُ الشُّبُهَةَ وَالْكِتَابَ فِيهِمْ مُّهْتَدٍ وَكَثِيرٌ مِّنْهُمْ

of them and many are guided ones and among them and Scripture Prophethood their offspring in
prophethood and the Scripture among their seed (offspring). Some of them were rightly guided, but many

فَسِقُونَ ﴿٢٦﴾ ثُمَّ قَفَّيْنَا عَلَىٰ آثَارِهِم بِرُسُلِنَا وَقَفَّيْنَا بِعِيسَى ابْنِ

son Jesus and We sent Our Messengers after them We sent then are rebellious
were evil-doers.(26) Then We sent following in their footsteps, our Messengers and after them

مَرِيَمَ وَاتِّبْنَهُ الْإِنجِيلَ وَجَعَلْنَا فِي قُلُوبِ الَّذِينَ اتَّبَعُوهُ

followed him | of those who | hearts | in | and We placed | the Gospel | and give him | of Mary

We sent Jesus son of Mary and We gave him the Gospel and put compassion and mercy in the

رَأْفَةً وَرَحْمَةً وَرَهْبَانِيَّةً ابْتَدَعُوهَا مَا كَتَبْنَاهَا

We did prescribe it | not | which they invented for themselves | But the monasticism | and mercy | compassion

hearts of his followers. As for the monasticism which they invented themselves—for We did not

عَلَيْهِمْ إِلَّا ابْتِغَاءَ رِضْوَانِ اللَّهِ فَمَا رَعَوْهَا حَقَّ

with the right of | they did observe it | but not | (of) Allah | the pleasure | seeking | but only | for them

prescribe it for them but (they sought it) only to please Allah therewith but, they did not observe

رِعَايَتَهَا فَآتَيْنَا الَّذِينَ آمَنُوا مِنْهُمْ أَجْرَهُمْ وَكَثِيرٌ مِنْهُمْ

of them | and many | their reward | among them | believed | those who | so We gave | its observance

it as it should be observed. We rewarded only those among them who were true believers; but

فَسِئُونَ ﴿٢٧﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَآمِنُوا بِرَسُولِهِ

in His Messenger | and believe | Allah | fear | believe | who | O you | are rebellious

many of them were evil-doers.(27) Believers, have fear of Allah and believe in His

يُؤْتِكُمْ كِفْلَيْنِ مِنْ رَحْمَتِهِ وَيَجْعَلْ لَكُمْ نُورًا تَمْشُونَ

you shall walk | a light | to you | and He will give | His Mercy | of | a double portion | We will give you

apostles. He will grant you a double share of His mercy and will give you a light to

بِهِ وَيَغْفِرْ لَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٢٨﴾ لِئَلَّا

so that | Most Merciful | Oft-Forgiving | and Allah is | you | and He will forgive | by which

walk in, and will forgive you: Allah is Forgiving and Merciful.(28) So that

يَعْلَمَ أَهْلَ الْكِتَابِ إِلَّا يَقْدِرُونَ عَلَى شَيْءٍ

anything | over | they have power | that not | of the Scripture | the people | may know

the People of the Book know that they have no control over the bounty of

مَنْ فَضَّلَ اللَّهُ وَأَنَّ الْفَضْلَ بِيَدِ اللَّهِ يُؤْتِيهِ

He bestows it | Hand | is in Allah's | the Grace | and that | of Allah | the Grace | (from)

Allah and the bounty is in the hand of Allah alone to give (it) to

مَنْ يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿٢٩﴾

Great | Bounty | the Owner of | and Allah is | He wills | on whomsoever

whom He wills. And Allah is the Owner of Great Bounty.(29)