

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.

تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

able | things | all | over | and He is | is the dominion | in Whose Hand | He | Blessed is

Blessed be He in Whose hands is all sovereignty: and He has power over all things.(1)

الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا

in deed | is best | which of you | that He may test you | and life | death | has Created | Who

Who created life and death that He may try you which of you is best in conduct.

وَهُوَ الْعَزِيزُ الْغَفُورُ الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ طِبَاقًا

one above another | heavens | the seven | has Created | Who | the Oft-Forgiving | the All-Mighty | and He is

He is the Mighty, the Forgiving One.(2) He created seven heavens, one above

مَا تَرَى فِي خَلْقِ الرَّحْمَنِ مِنْ تَفْوُتٍ فَارْجِعِ الْبَصَرَ هَلْ

can | the look | so repeat | fault | any | the Most Gracious | the Creation of | in | you can see | not

the other. You shall not see any fault in the creation of the Merciful? Then look again:

تَرَى مِنْ فَطْرِهِ ثُمَّ ارْجِعِ الْبَصَرَ كَرَّتَيْنِ يَنْقَلِبْ إِلَيْكَ الْبَصَرُ

the sight | to you | will return | and yet again | the look | repeat | then | rifts | any | you see

can you see any rifts?(3) Then look once more and yet again: your sight will return

خَاسِنًا وَهُوَ حَسِيرٌ وَلَقَدْ زَيَّنَّا السَّمَاءَ الدُّنْيَا

the nearest | the heaven | We have adorned | and indeed | is worn out | and it | in a state of humiliation

to you weakened and made dim.(4) We have adorned the lowest heaven with lamps,

بِصَابِغٍ وَجَعَلْنَا رُجُومًا لِلشَّيْطَانِ وَأَعْتَدْنَا

and We have prepared | the devils | (as) missiles to drive away | and We have made such lamps | with lamps

and We have made them missiles for the devils and have prepared for them the

لَهُمْ عَذَابُ السَّعِيرِ وَلِلَّذِينَ كَفَرُوا بِرَبِّهِمْ عَذَابُ

is the torment of | in their Lord | disbelieve | and for those who | the blazing Fire | the torment of | for them

penalty of the Blazing Fire.(5) For those who disbelieve in their Lord, there awaits the

جَهَنَّمَ وَيُسَّ السَّعِيرِ إِذَا أُلْقُوا فِيهَا سَبَعُوا لَهَا

of its (breath) | they will hear | therein | they are cast | when | that destination | and worst indeed is | Hell

doom of hell and evil indeed is (such) destination! (6) When they are flung into it, they shall hear

شَيْقًا وَهِيَ تَفُورٌ ۖ تَكَادُ تَبَيِّرُ مِنَ الْغَيْظِ كُلَّ مَا

everytime | fury | from | bursts up | it almost therein | blazes forth | as it | the (terrible drawing in (of breath) it roaring, the while it boils up. (7) As though bursting with rage. And every time a multitude is

أُلْقِيَ فِيهَا فَوْجٌ سَأَلَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ نَذِيرٌ ۗ قَالُوا بَلَىٰ

yes | they will say | awarner | come to you | did not | its keepers | will ask them | a group | therein | is cast thrown therein, its keepers will say to them: 'Did no warner come to you?' (8) They

قَدْ جَاءَنَا نَذِيرٌ فَكَذَّبْنَا وَقُلْنَا مَا نَزَّلَ اللَّهُ مِن

any | Allah | sent down | not | and We said | but we denied (him) | awarner | did come to us | indeed will say 'Yes indeed a warner did come to us, 'but we rejected him and said: "Allah has

شَيْءٍ ۖ إِن أَنْتُمْ إِلَّا فِي ضَلَالٍ كَبِيرٍ ۗ وَقَالُوا لَوْ كُنَّا نَسْمَعُ

listened | we but | if | and they will say | great | error | in | only | you are | but | thing sent down nothing: you are only in great error.'" (9) And they will say: 'If only we listened

أَوْ نَعْقِلُ مَا كُنَّا فِي أَصْحَابِ السَّعِيرِ ۗ فَاعْتَرَفُوا

then they will confess | the blazing Fire | the dwellers of | among | we would have been | not | or used our intelligence and understood, we should not now be among the people of Hell.' (10) Thus they shall confess

بِذُنُوبِهِمْ فَسُحْقًا لِأَصْحَابِ السَّعِيرِ ۗ إِنَّ الَّذِينَ يَخْشَوْنَ رَبَّهُمْ

their Lord | fear | those who | verily | the blazing Fire | the dwellers of | so away with | their sin their sin, but far will be (forgiveness) from the people of Hell. (11) But those that fear their Lord,

بِالْغَيْبِ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ ۗ وَاسْرُؤَا قَوْلِكُمْ

your talk | whether you keep secret | and | a great | and reward | forgiveness | theirs will be | unseen unseen, for them is forgiveness and a great Reward. (12) Whether you speak in secret

أَوْ اجْهَرُوا بِهِ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ۗ أَلَا يَعْلَمُ مَنْ

who | He know | should not | the breasts | of what is in | the All-Knower | verily He is | it | disclose | or or aloud, He knows what is within the breasts. (13) Should He not know He that created? and

خَلَقَ وَهُوَ اللَّطِيفُ الْخَبِيرُ ۗ هُوَ الَّذِي جَعَلَ لَكُمْ

for you | has made | Who | He it is | the All-Aware | the Most Kind and Courteous | and He is | Created He is the One that understands the finest mysteries and is well-acquainted with them. (14) It is He

الْأَرْضَ ذُلُولًا فَامْشُوا فِي مَنَاكِبِهَا وَكُلُوا مِن رِّزْقِهِ وَإِلَيْهِ

and to Him | His Provision | of | and eat | the path thereof | in | so walk | subservient | the earth who has subdued the earth to you. Walk about its regions and eat of His provisions. To Him all

النُّشُورِ ⑮ ءَأَمِنْتُمْ مَّنْ فِي السَّمَاءِ أَنْ يَخْسِفَ

He will cause to sink | that | the heaven | over | He who is | do you feel secure (from) | will be the Resurrection
shall return (at the Resurrection). (15) Do you feel secure that He who is in heaven will not cause

بِكُمُ الْأَرْضَ فَإِذَا هِيَ تَنُورُ ⑯ أَمْ مَّنْ فِي السَّمَاءِ

the heaven | over | He who is | do you feel secure from | or | shakes | it | so when | the earth | with you
the earth to swallow you as it shakes? (16) Do you feel secure that He who is in heaven will not

أَنْ يُرْسِلَ عَلَيْكُمْ حَاصِبًا ۖ فَسَتَعْلَمُونَ كَيْفَ نَذِيرِ ⑰

My Warning | how has been | then you shall know | a violent whirlwind | against you | He sends | that
send against you a sandy whirlwind? Then you shall know how My warning is? (17)

وَلَقَدْ كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ فَكَيْفَ كَانَ نَكِيرِ ⑱ أَوَلَمْ

do they not | My denial | was | then how terrible | before them | those | denied | and indeed
Those that were before them denied, but how terrible was My rejection (punishment)! (18) Do they

يَرَوْنَ إِلَى الطَّيْرِ فَوْقَهُمْ صَفًى وَيَقْبِضْنَ ۗ مَا يُمْسِكُهُنَّ

upholds them | none | and folding them in | spreading out their wings | above them | the birds | to | see
not see the birds above their heads, spreading their wings and closing them? None

إِلَّا الرَّحِيمُ ۗ إِنَّهُ بِكُلِّ شَيْءٍ بَصِيرٌ ⑲ أَمَّنْ هَذَا الَّذِي هُوَ

be | that can | this | who is | the All-Seer | thing | of every | verily He is | the Most Gracious | except
holds them but the All-merciful. Surely, He sees every thing. (19) Who is it that

جُنْدٌ لَّكُمْ يَنْصُرُكُمْ مِنْ دُونِ الرَّحِيمِ ۗ إِنَّ الْكٰفِرُونَ

the disbelievers (are in) | nothing | the Most Gracious | besides | to help you | to you | any army
can help you like an (entire) army, if not the Merciful? Truly, the unbelievers are

إِلَّا فِي غُرُورٍ ۗ أَمَّنْ هَذَا الَّذِي يَزُوقُكُمْ إِنْ أَمْسَكَ رِزْقَهُ

His Provision | He should withhold | if | can provide for you | that | this | who is | delusion | in | but
in error. (20) Who will provide for you if He withholds His sustenance?

بَلْ لَجُّوا فِي عُتُوٍّ وَنُفُورٍ ⑳ أَفَمَنْ يَبْتِغِي

walks | is he who | and (they) flee (from the truth) | Pride | be in | they continue to | Nay but
Yet they persist in arrogance and in rebellion. (21) Who is more rightly

مَكْبًا عَلَى وَجْهِهِ ۖ أَهْدَىٰ أَمَّنْ يَبْتِغِي سَوِيًّا عَلَىٰ

on | upright | walks | or he who | more rightly guided | his face | on | bent down without seeing
guided, he that goes grovelling on his face, or he that walks upright upon

صِرَاطٌ مُسْتَقِيمٌ ﴿٢٢﴾ قُلْ هُوَ الَّذِي أَنْشَأَكُمْ وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ

and seeing | hearing | for you | and made | has Created you | Who | it is He | Say | a Straight | Way
a straight path?(22) Say: 'It is He who has created you and given you ears and eyes

وَالْأَفْئِدَةَ قَلِيلًا مَّا تَشْكُرُونَ ﴿٢٣﴾ قُلْ هُوَ الَّذِي ذَرَأَكُمْ فِي الْأَرْضِ وَإِلَيْهِ

and to Him | the earth | in | has Created you | Who | it is He | Say | you give thanks | that | little | and hearts
and hearts. Yet you are seldom thankful.(23) Say: 'It was He who has multiplied you through the earth, and

تُحْشَرُونَ ﴿٢٤﴾ وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِنْ كُنْتُمْ صَادِقِينَ ﴿٢٥﴾

telling the truth | you are | if | promise (come to pass) | will this | when | and they say | shall you be gathered
before Him, you shall all be gathered together.(24) They ask: 'When will this promise be (fulfilled), if what

قُلْ إِنَّمَا الْعِلْمُ عِنْدَ اللَّهِ وَإِنَّمَا أَنَا نَذِيرٌ مُبِينٌ ﴿٢٦﴾ فَلَمَّا رَأَوْهُ

they will see it | but when | a Plain | a Warner | I am | and only | Allah | with | the knowledge | is only | Say
you say be true?(25) Say: 'The knowledge is only with Allah, I am but a clear warner.(26) But when they see

زُلْفَةً سَيئَتْ وُجُوهُ الَّذِينَ كَفَرُوا وَقِيلَ هَذَا الَّذِي

which | this is (the promise) | and it will be said | disbelieve | those who | the faces of | will be displeased | approaching
it close at hand, grieved will be the faces of the unbelievers and it will be said (to them): 'This is

كُنْتُمْ بِهِ تَدْعُونَ ﴿٢٧﴾ قُلْ أَرَأَيْتُمْ إِنْ أَهْلَكِنِي اللَّهُ وَمَنْ مَعِيَ

with me | and those | Allah | destroys me | if | have you seen | Say | calling | for it | you were
(the promise fulfilled) which you were calling for!(27) Say: 'Think: whether Allah destroys me and

أَوْ رَحِمَنَا فَمَنْ يُجِئُ الْكَافِرِينَ مِنْ عَذَابِ الْيَوْمِ ﴿٢٨﴾

a painful | torment | from | the disbelievers | can save | who | He bestows His Mercy on us | or
those with me or has mercy upon us, who will protect the unbelievers from a painful torment?(28)

قُلْ هُوَ الرَّحْمَنُ أَمَّا بِهِ وَعَلَيْهِ تَوَكَّلْنَا فَسَتَعْلَمُونَ

so you will come to know | we put out trust | and in Him | in Him | we believe | the Most Gracious | He is | Say
Say: 'He is the Lord of Mercy. In Him, we believe and in Him, we put our trust. You shall soon

مَنْ هُوَ فِي ضَلَالٍ مُبِينٍ ﴿٢٩﴾ قُلْ أَرَأَيْتُمْ إِنْ أَصْبَحَ

become | if | have you seen | Say | manifest | error | in | that is | who is it
know who is in manifest error.(29) Say: 'Think: if (all) your water sink down

مَأْوَاكُمْ غَوًّا فَمَنْ يَأْتِيكُمْ بِمَاءٍ مَعِينٍ ﴿٣٠﴾

flowing | with water | can supply you | who then | sunk away | your water
(into the earth) then who would bring you flowing (spring) water?(30)

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.

ن وَالْقَلَمِ وَمَا يَسْطُرُونَ ۝١ مَا أَنْتَ بِنِعْمَةٍ رَبِّكَ بِبَجُونٍ ۝٢ وَإِنْ

and verily | a madman | your Lord | by the Grace of | you are | not | they (angels) write | and what | by the pen | Nun
Nun. By the Pen and what they (the angels) write.(1) You are not by the grace of your Lord, a man

لَكَ لِأَجْرًا غَيْرَ مَمْنُونٍ ۝٣ وَإِنَّكَ لَعَلَىٰ خَلْقٍ عَظِيمٍ ۝٤

an exalted | standard of character | on | and verily you are | an endless | will be a reward | for you
possessed.(2) Surely, you shall have a wage unending.(3) Surely you have a Sublime Character.(4)

فَسْتَبِصِرْ وَيُبْصِرُونَ ۝٥ بِأَيِّكُمْ ۝٦ الْمُسْتَوْنُ ۝١ إِنَّ رَبَّكَ هُوَ أَعْلَمُ

knows better | He | your Lord | verily | is afflicted with madness | which of you | and they will see | so you will see
You shall (before long) see as they will see,(5) which of you is mad.(6) Your Lord knows very

بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ۝٧ فَلَا تُطِعْ

obey | so not | those who are guided | knows better | and He | His Path | from | has gone astray | who
well those who stray from His way, and He knows very well those who are rightly-guided.(7) Therefore,

الْمُكَذِّبِينَ ۝٨ وَدُّوا لَوْ تَدُهِنُ ۝٩ فَيُدْهِنُونَ ۝١٠

so they would compromise (with you) | you should compromise (with them) | that | they wish | the deniers
obey not those who deny (the truth):(8) They wish you were pliant, so that they would be pliant.(9)

وَلَا تُطِعْ كُلَّ حَلَّافٍ مَهِينٍ ۝١٠ هَتَّارٍ مَشَّاءٍ بِمِمْيَةٍ ۝١١

with calumnies | going about | a slanderer | and is considered worthless | who swears much | everyone | obey | and not
Nor obey every mean swearer(10) backbiter, going about with slander,(11)

مَثَاءٍ لِلْخَيْرِ مُعْتَبٍ أَثِيمٍ ۝١٢ عَثَلٌ بَعْدَ ذَلِكَ زَنِيؤٍ ۝١٣ أَنْ كَانَ ذَا مَالٍ

wealth | had | he | because | wicked | all that | after | cruel | sinful | transgressor | the good | hinderer of
opponent of good, transgressor, deep in sin,(12) violent (and cruel), with all that, of doubtful birth.(13)

وَبَيْنِينَ ۝١٤ إِذَا تُتْلَىٰ عَلَيْهِ آيَاتُنَا قَالَ أَسَاطِيرُ الْأَوَّلِينَ ۝١٥ سَسِئَةٌ

We shall brand him | the men of old | tales of | he says | Our Verses | to him | are recited | when | and children
Because he has wealth and children.(14) When Our revelations are recited to him, he says: "They are but

عَلَىٰ الْخُرُؤِ ۝١٦ إِنَّا بَلَوْنَهُمْ كَمَا بَلَوْنَا أَصْحَابَ الْجَنَّةِ إِذْ أَقْسَمُوا

they swore | when | the garden | the people of | We tried | as | have tried them | verily We | the nose | over
fables of the ancients.(15) Soon shall We brand him on the nose!(16) We have tried them as We tried the

لَيُصْرِمُنَّهَا مُصْبِحِينَ ۗ وَلَا يَسْتَشُونَ ۗ ۱٨ فَطَافَ عَلَيْهَا

on it (garden) | then there passed by | saying if Allah wills | without | in the morning | to pluck the fruits of (the garden) owners of the orchard who had sworn that they would pluck its fruit next morning,(17) and they added not

طَائِفٌ مِّن رَّبِّكَ وَهُمْ نَائِمُونَ ۗ ۱٩ فَأَصْبَحَتْ

so the (garden) became by the morning | were asleep | while they | your Lord | from | something (fire) the saving words (if it be God's will),(18) A visitant from your Lord came down upon it while they were

كَالضَّرِيمِ ۗ ۲٠ فَتَنَادُوا مُصْبِحِينَ ۗ ۲١ أَنْ

(saying) to | as soon as the morning broke | then they called out one to another | black-like a pitch dark night sleeping,(19) and in the morning it became as though it had been reaped.(20) At daybreak, they called out to

أَعْدُوا عَلَى حَرْثِكُمْ إِنْ كُنْتُمْ صَارِمِينَ ۗ ۲٢ فَانطَلَقُوا وَهُمْ

and they | so they departed | pluck the fruits | you would | if | your tilth | to | go in the morning one another, saying:(21) go out to your tilth in the morning, if you would pick its fruit.(22) And off they

يَخْفَتُونَ ۗ ۲٣ أَنْ لَا يَدْخُلَهَا أَيُّومٍ عَلَيْكُمْ مَسْكِينٌ ۗ ۲٤

any poor person | upon you | today | shall enter into it | not | (saying) that | whispering in secret low tones went, whispering to one another:(23) Let not a single needy man break in upon you into the (garden) this

وَعَدُوا عَلَى حَرْدٍ قَدِيرِينَ ۗ ۲٥ فَلَمَّا رَأَوْهَا

they saw the (garden) | but when | (thinking that) they have power | strong intention | with | and they went in the morning day.(24) Thus they went out early, determined upon their purpose.(25) But when they saw it, they cried: 'We

قَالُوا إِنَّا لَضَالُونَ ۗ ۲٦ بَلْ نَحْنُ مَحْرُومُونَ ۗ ۲٧ قَالَ أَوْسَطُهُمْ

the best among them | said | are deprived | we | nay indeed | have gone astray | verily We | they said have been wrong.(26) (It is) We (who) are deprived.' (27) The most upright among them said: 'Did

أَلَمْ أَقُلْ لَكُمْ لَوْلَا تُسَبِّحُونَ ۗ ۲٨ قَالُوا سُبْحَانَ رَبِّنَا إِنَّا كُنَّا

We have | verily | our Lord | glory to | they said | glorify Allah | why do you not | you | I tell | did not I not say to you, why you glorify not (Allah)?'(28) 'Glory to our Lord,' they answered. 'We have

ظَالِمِينَ ۗ ۲٩ فَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَلَاوَمُونَ ۗ ۳٠ قَالُوا يُونَيْكَا إِنَّا كُنَّا

we were | verily | woe to us | they said | in blaming | others | to | some | so they turned | been wrong-doers assuredly done wrong.(29) And they turned to each other to blame (one another).(30) 'Woe to us!' they

طُغِينَ ۗ ۳١ عَسَىٰ رَبِّنَا أَنْ يَبْدِلَنَا خَيْرًا مِّنْهَا إِنَّا إِلَىٰ

to | truly | than this | a better (garden) | He give us in exchange | that | our Lord | we hope (may be) | transgressors cried. 'We have been great transgressors.(31) We hope our Lord will give us a better orchard in its place.

رَبَّنَا مَرْغُوبُونَ ﴿٣٢﴾ كَذَلِكَ الْعَذَابُ وَلَعَذَابُ الْآخِرَةِ أَكْبَرُ لَوْ

if | is greater | the Hereafter | and truly the punishment of | the punishment | such is | we turn | our Lord
Truly, We turn to our Lord.(32) Such was their punishment. But the punishment of the life to come is more

كَانُوا يَعْلَمُونَ ﴿٣٣﴾ إِنَّ لِلْمُتَّقِينَ عِنْدَ رَبِّهِمْ جَنَّاتٍ النَّعِيمِ ﴿٣٤﴾ أَفَجَعَلُ

shall we then treat | delight | are gardens of | their Lord | with | for the pious | verily | but knew | they
terrible, if they but knew it.(33) Surely, the righteous have gardens of delight with their Lord.(34) Are We to

الْمُسْلِمِينَ كَالْجُرِيِّينَ ﴿٣٥﴾ مَا لَكُمْ لَوْ كَيْفَ تَحْكُمُونَ ﴿٣٦﴾ أَمْ لَكُمْ

have you | or | do you judge | how | what is the matter with you | like the criminals | the Muslims
deal with the true believers as We deal with the wrongdoers?(35) What has come over you? How do you

كِتَابٌ فِيهِ تَدْرُسُونَ ﴿٣٧﴾ إِنَّ لَكُمْ فِيهِ لَمَا تَخَيَّرُونَ ﴿٣٨﴾ أَمْ لَكُمْ

have you | or | you choose | all that | in it | you shall have | that | you learn | through which | a Book
Judge?(36) Have you a scripture(37) in which you learn that you will have whatever you choose?(38) Or

أَيَّمَانَ عَلَيْنَا بَالِغَةٌ إِلَى يَوْمِ الْقِيَامَةِ إِنَّ لَكُمْ لَمَا تَحْكُمُونَ ﴿٣٩﴾ سَأَلْنَا

ask them | you judge | what | yours will be | that | Resurrection | the Day of | to | reaching | from us | Oaths
have We sworn a covenant with you—a covenant reaching to the Day of Resurrection—that you shall have

أَيُّهُمْ بِذَلِكَ زَعِيمٌ ﴿٤٠﴾ أَمْ لَهُمْ شُرَكَاءُ فَلْيَأْتُوا بِشُرَكَائِهِمْ إِنْ

if | their Partners | then let them bring | Partners | they have | or | will vouch | for that | which of them
what you yourselves demand.(39) Ask them which of them will guarantee them!(40) Or have they

كَانُوا صِدْقِينَ ﴿٤١﴾ يَوْمَ يُكْشَفُ عَنْ سَاقٍ وَيُدْعَوْنَ

and they shall be called | the shin | from | shall be uncovered | (remember) the Day which | truthful | they are
associate-gods? Let them produce their associates, if what they say be true!(41) On the day when that the

إِلَى السُّجُودِ فَلَا يَسْتَطِيعُونَ ﴿٤٢﴾ خَاشِعَةً أَبْصَارُهُمْ تَرْهَقُهُمْ ذِلَّةٌ

humiliation | will cover them | their eyes | will be cast down | they be able to do so | but shall not | prostrate | to
shin shall be bared and they shall be called upon to bow themselves but they shall not be able(42) humbled

وَقَدْ كَانُوا يُدْعَوْنَ إِلَى السُّجُودِ وَهُمْ سَالِمُونَ ﴿٤٣﴾ فَذَرْنِي

then leave Me alone | healthy and secure | and they were | prostrate | to | be called | they used to | and verily
shall be their eyes, and abasement shall cover them. Surely they had been called upon to bow themselves

وَمَنْ يُكَذِّبْ بِهَذَا الْحَدِيثِ سَنَسْتَدْرِجُهُمْ مِمَّنْ حَيْثُ لَا

not | where | from | We shall punish them gradually | speech (Quran) | this | denies | and whosoever
while they were healthy and good.(43) Therefore leave Me alone with such as reject this Message. We will

يَجَسُّونَ ۝۳۳ وَأَمَلِي ۝ لَهُمْ إِنَّ كَيْدِي مَتِينٌ ۝۳۴ أَمْ تَسْأَلُهُمْ أَجْرًا

a wage | you ask them | or is it that | is strong | My Plan | verily | to them | and I will grant a respite | they perceive
draw them on little by little whence they know not,(44) I shall bear long with them: truly powerful is My

فَهُمْ مِنْ مَّعْرَمٍ مَّثْقُلُونَ ۝۳۵ أَمْ عِنْدَهُمُ الْغَيْبُ فَهُمْ يَكْتُبُونَ ۝۳۶

can write it down | so they | the unseen | is with them | or that | are heavily burdened | debt | from | so they
Plan.(45) Are you demanding pay of them, so that they are weighed down with debt?(46) Or that the unseen

فَاصْبِرْ ۝ لِحُكْمِ رَبِّكَ وَلَا تَكُنْ كَصَاحِبِ الْأُخْتِ إِذْ

when | the fish | like the companion of | be | and not | your Lord | for the Decision of | so wait with patience
is in their hands, so that they can write it down?(47) Wait, then, with patience for the judgement of your

تَادَى وَهُوَ مَكْظُومٌ ۝۳۸ لَوْلَا أَنْ تَدْرَكَهُ نِعْمَةٌ مِنْ رَبِّهِ

his Lord | from | a Grace | reached | that | had not | restrained, suppressed | while he was | he cried out
Lord and be not like the companion of the Fish when he called out (to Allah) in despair.(48) Had it not been

لَنَبَذَهُ بِالْعَرَاءِ وَهُوَ مَذْمُومٌ ۝۳۹ فَاجْتَبَاهُ

but chose him | was to be blamed | while he | on the naked shore | he would indeed have been (so he was) cast off
that favour from his Lord had reached him, he surely would have been cast down in the wilderness while he

رَبُّهُ فَجَعَلَهُ مِنَ الصَّالِحِينَ ۝۴۰ وَإِنْ يَكَادُ الَّذِينَ كَفَرُوا لَيُزْلِقُونَكَ

make you slip | disbelieve | those who | would almost | and verily | the righteous | of | and made him | his Lord
was to be blamed.(49) But his Lord chose him and placed him among the righteous.(50) Those who

بِأَبْصَارِهِمْ لَمَّا سَمِعُوا الذِّكْرَ وَيَقُولُونَ إِنَّهُ لَمَجْنُونٌ ۝۴۱

is a madman | verily he | and they say | the Reminder | they hear | when | with their eyes (through hatred)
disbelieve would almost devour you with their eyes, when they hear the Message. 'He is surely possessed,'

وَمَا هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ ۝۴۲

to all the worlds (for mankind and Jinn) | a reminder | but | it is | and not
they say.(51) But it is nothing else than a Reminder to all men.(52)

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.

الْحَاقَّةُ ۝۱ مَا الْحَاقَّةُ ۝ وَمَا أَدْرَاكَ مَا الْحَاقَّةُ ۝۲ كَذَّبَتْ ثَمُودُ وَعَادُ

and Ad people | Thamud | denied | the reality | what is | will make you know | and what | the reality | what is | the reality
The Reality?(1) and what is the Reality?(2) What would make you (realize) what the Reality is?(3) Thamoud

وقف لازم

وقف لازم

وقف لازم

بِالْقَارِعَةِ ٥ فَأَمَّا ثَمُودُ فَأُهْلِكُوا بِالطَّاغِيَةِ ٥ وَأَمَّا عَادُ فَأُهْلِكُوا بِرِيحٍ

by wind | they were destroyed | Ad | and as for | by the awful cry | they were destroyed | Thamud | as for | the calamity
and Aad denied the stunning Calamity.(4) But the Thamoud, they were destroyed by a deafening shout!(5)

صَرْصَرٍ عَاتِيَةٍ ٦ سَخَّرَهَا عَلَيْهِمْ سَبْعَ لَيَالٍ وَثَنِيَّةٍ أَيَّامٍ حُسُومًا

in succession | days | and eight | nights | for seven | on them | which Allah imposed | violent | a furious
and Aad, they were destroyed by a fierce roaring wind which(6) He let loose on them for seven nights and

فَتَرَى الْقَوْمَ فِيهَا صَرْعَى كَأَنَّهُمْ أُعْجَازُ نَخْلٍ خَاوِيَةٍ ٧ فَهَلْ

so do | hallow | date-palms | trunks of | as if they were | lying overthrown | in it | the people | so that you could see
eight days (in succession.) So that you could see the (whole) people lying (dead) as though they had been

تَرَى لَهُمْ مِنْ بَاقِيَةٍ ٨ وَجَاءَ فِرْعَوْنُ وَمَنْ قَبْلَهُ وَالْمُؤْتَفِكَاتِ بِالْخَاطِئَةِ ٧

(with) sin | and the cities | before him | and those | Pharaoh | and brought | remnants | any | of them | you see
hollow trunks of palm-trees.(7) Can you see any remnant of them?(8) Pharaoh, and those before him, and

فَعَصَوْا رَسُولَ رَبِّهِمْ فَأَخَذَهُمْ أَخْذَةً رَابِيَةً ٩ إِنَّا لَمَّا طَفَا

rose beyond limits | when | verily We | strong | a seizing | so He seized them | their Lords | Messenger | and they disobeyed
the ruined towns, also committed sin(9) and disobeyed their Lord's Messenger. So He seized them with

الْمَاءِ حَمْلَكُمْ فِي الْجَارِيَةِ ١٠ لِنَجْعَلَهَا لَكُمْ تَذْكِرَةً وَتَعِيَمًا

and may understand it | a remembrance | for you | that We might make it | the floating | in | We carried you | the water
tightening grip.(10) When the waters (of Noah's Flood) rose, We carried you (mankind) in the floating

أُذُنٍ وَإَعِيَةٍ ١٢ قَادًا نُفَعًا فِي الصُّورِ نَفْعَةٌ وَاجِدَةٌ ١٣

one | with blowing | the Trumpet | in | will be blown | then when | a keen | an ear
Ark.(11) that We might make it a reminder for you and that remembering ears (that heard the story) might

وَحُمِلَتِ الْأَرْضُ وَالْجِبَالُ فَدُكَّتَا دَكَّةً وَاحِدَةً ١٤

with a single | crushing | and crushed | and the mountains | the earth | and shall be removed (from their places)
remember.(12) When the Trumpet shall sound a single blast;(13) when the earth with all its mountains is

فِيَوْمٍ وَقَعَتِ الْوَاقِعَةُ ١٥ وَانْشَقَّتِ السَّمَاءُ فَهِيَ يَوْمَئِذٍ

on that Day | so it | the heaven | and will split asunder | the (great) event | shall befall | then on that Day
lifted up and crushed with one crush.(14) On that day, the Dread Event will come to pass.(15) The sky will be

وَاهِيَةً ١٦ وَالسَّلَكُ عَلَى أَرْجَائِهَا وَيَحْمِلُ عَرْشَ رَبِّكَ فَوْقَهُمْ

above them | your Lord | the Throne of | and will bear | its sides | will be on | and the angels | it will be frail and torn up
rent asunder; so that day, it (the heavens) will be frail (weak) and torn up.(16) The angels will stand on all its

يَوْمَئِذٍ تُنْبِئُكَ ۖ يَوْمَئِذٍ لَا تَعْرَضُونَ ۚ لَا تَخْفَىٰ مِنْكُمْ خَافِيَةٌ ۗ

a secret | of you | will be hidden | not | shall you be brought to judgement | that Day | eight angels | that Day
sides. And eight (of them) will carry the throne of your Lord above them.(17) On that Day, you shall be

فَأَمَّا مَنْ أُوْتِيَ كِتَابَهُ بِيَمِينِهِ ۖ فَيَقُولُ هَذَا مَا أَدْرَأْتُ كَلِمَةٌ ۖ إِنَّهُ

surely | my record | read | take | will say | in his right hand | his record | will be given | him who | then as for
displayed (before Him,) and no secret of yours will remain hidden.(18) He who is given his book in his right

ظَنَنْتُ أَنِّي نُلِقُ حِسَابِيَهُ ۖ فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ ۖ فِي جَنَّةٍ عَالِيَةٍ ۖ

a lofty | Paradise | in | well-pleasing | a life | in | so he shall be | my account | shall meet | that | did believe
hand, will say: 'Ah here! 'here read my book.(19) Surely I knew that I should come to my account.'(20) So he

قَطُوفُهَا ۖ دَانِيَةٌ ۖ كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا

for that which | at ease | and drink | eat | will be low and near at hand | the fruits in bunches whereof
shall be in a pleasing life(21) in a high garden,(22) with clusters of fruit within reach. (We shall say to

أَسَأَلْتُمْ ۖ فِي الْأَيَّامِ الْخَالِيَةِ ۖ وَأَمَّا مَنْ أُوْتِيَ كِتَابَهُ بِشِمَالِهِ ۖ

in his left hand | his record | will be given | him who | but as for | past | days | in | you have sent on before you
him):(23) 'Eat and drink with wholesome appetite because of the (good) that you sent before you in days

فَيَقُولُ يَلَيْتَنِي لَمْ أُوتَ كِتَابِيَهُ ۖ وَلَمْ أَدْر مَا حِسَابِيَهُ ۖ يَلَيْتَهَا

If only it | my account | what is | I had known | and that not | my record | I had been given | not | I wish | will say
gone by.(24) But he who is given his book in his left hand will say: 'Would that my book were not given me!(25)

كَانَتْ الْقَاضِيَةَ ۖ مَا أَغْنَىٰ عَنِّي مَالِيَهُ ۖ هَلَكَ عَنِّي سُلْطَانِيَهُ ۖ

my power and arguments | from me | have gone | my wealth | me | has-availed | not | my end | had been
Would that I know nothing of my account!(26) Would that (my death) had been the end!(27) My wealth has

خَذُوهُ فَغُلُّوهُ ۖ ثُمَّ الْجَحِيمَ صَلُّوهُ ۖ ثُمَّ فِي سِلْسِلَةٍ ذَرْعُهَا سَبْعُونَ

is seventy | whereof the length | a chain | in | then | burn him | in the blazing Fire | then | and fetter him | seize him
availed me nothing(28) and My power has gone from me.'(29) (We shall say): 'Take him and bind him.(30)

ذِرَاعًا فَاسْلُكُوهُ ۖ إِنَّهُ كَانَ لَا يُؤْمِنُ بِاللَّهِ الْعَظِيمِ ۖ وَلَا يَحْضُ عَلَىٰ طَعَامِ

the feeding of | on | he urged | and not | the Most Great | in Allah | believe | not | used to | verily he | fasten him | cubits
Burn him in the blazing Fire,(31) then fasten him with a chain seventy cubits long.(32) For he did not believe

السَّكِينِ ۖ فَلَيْسَ لَهُ الْيَوْمَ هُنَا حَبِيبٌ ۖ وَلَا طَعَامٌ إِلَّا مِنْ غِسْلِينٍ ۖ

filth from the washing of wounds | except | any food | nor | friend | here | this Day | has he | so not | the poor
in Allah, the Most High,(33) nor did he urge the feeding of the poor.(34) Today he shall have no friend,(35)

لَا يَأْكُلُهُ إِلَّا الْغَاطُونَ ﴿٣٦﴾ فَلَا أُقْسِمُ بِمَا تُبْصِرُونَ ﴿٣٧﴾ وَمَا

and by whatsoever | you see | by whatsoever | I swear | so verify | the sinners | except | will eat it | none
nor will he have any food(36) except filth which only sinners eat.(37) I swear by all that you can see,(38)

لَا تُبْصِرُونَ ﴿٣٨﴾ إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ ﴿٣٩﴾ وَمَا هُوَ بِقَوْلِ شَاعِرٍ قَلِيلًا
little is | a poet | the word of | it is | and not | an honored | Messenger | the word of | verily this is | you see | not
and by that you do not see(39) Verily, this is the word of a noble messenger.(40) Nor is it the word of a poet,

مَا تَأْتُونُونَ ﴿٤١﴾ وَلَا يَقُولُ كَمَا تَدَّكَّرُونَ ﴿٤٢﴾ تَنْزِيلٌ

this is the revelation sent down | you remember | that | little is | a sooth sayer | the word of | nor is it | you believe | that
little is that you believe.(41) It is not the word of a soothsayer, little is that you remember.(42) It is a

مِّن رَّبِّ الْعَالَمِينَ ﴿٤٣﴾ وَلَوْ تَقَوَّلَ عَلَيْنَا بَعْضُ الْأَقْوَامِ ﴿٤٤﴾ لَأَخَذْنَا

We surely should have seized | false sayings | some | concerning Us | he forged | and if | the Worlds | the Lord of | from
revelation from the Lord of all creatures.(43) Had he invented against Us any sayings,(44) We would have

مِنهُ بِالْيَمِينِ ﴿٤٥﴾ ثُمَّ لَقَطَعْنَا مِنْهُ الْوَتِينَ ﴿٤٦﴾ فَمَا مِنْكُمْ مِنْ أَحَدٍ

one | any | of you | and not | the life artery | from him | certainly We would cut | and then | by his right hand | him
seized him by the right hand(45) and cut off his life - vein: (46) not one of you could have

عَنْهُ حُجْرَيْنَ ﴿٤٧﴾ وَإِنَّهُ لَتَذْكُرَةٌ لِلْمُتَّقِينَ ﴿٤٨﴾ وَإِنَّا لَنَعْلَمُ

know | and verily We | for the pious | is a Reminder | and verily this (Quran) | could withhold | from him
protected him.(47) It is but an admonition to righteous men.(48) We know that there

أَنَّ مِنْكُمْ لَمُكذِبِينَ ﴿٤٩﴾ وَإِنَّهُ لَحَسْرَةٌ عَلَى الْكَافِرِينَ ﴿٥٠﴾

the disbelievers | for | will be in anguish | and indeed it | deny | there are some among you that | that
are some among you who will deny it.(49) Surely, it is a sorrow to the unbelievers.(50)

وَإِنَّهُ لَحَقُّ الْيَقِينِ ﴿٥١﴾ فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ ﴿٥٢﴾

the Most Great | your Lord | the Name of | so glorify | with certainty | an absolute truth | and verily it is
Yet it is indeed the truth of certainty. (51) Praise, then, the name of your Lord, the Most Great. (52)

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.

سَأَلَ سَائِلٌ بِعَذَابٍ وَاقِعٍ ﴿١﴾ لِلْكَافِرِينَ لَيْسَ لَهُ دَافِعٌ ﴿٢﴾ مِّن

from | can avert | for it | none | upon the disbelievers | about to befall | concerning a torment | a questioner | asked

A questioner called for chastisement to befall the unbelievers, which (1) None can ward it off. (2)

اللَّهُ ذِي الْمَعَارِجِ ۝ تَعْرَجُ الْمَلَائِكَةُ وَالرُّوحُ إِلَيْهِ فِي يَوْمٍ كَانَ

is | a Day | can avert | to Him | and the spirit | the angels | ascend | the ways of ascent | the Lord of | Allah
(A chastisement) from the Lord of the Ways of Ascent,(3) To Him the angels and the Spirit ascend in one

مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ ۝ فَاصْبِرْ صَبْرًا جَبِيلًا ۝ إِنَّهُمْ

verily they | with a good | patience | so be patient | years | thousand | fifty | the measure whereof
day, the measure of which is fifty thousand years.(4) Therefore, so be patient (O Muhammad) with a

يُرُونَهُ بَعِيدًا ۝ وَنَرَاهُ قَرِيبًا ۝ يَوْمَ تَكُونُ السَّمَاءُ كَالذَّهَبِ ۝ وَتَكُونُ

and will be | like melted lead | the sky | will be | the Day that | near | but We see it | a far off | see it
becoming patience.(5) They see (the Day of Judgement) as if far off;(6) but We see it near at hand.(7) On

الْجِبَالِ كَالْعِهْنِ ۝ وَلَا يَسْأَلُ حَيْمٌ حَيْبًا ۝

though they shall be made to see one another | of a friend | a friend | will ask | and not | like flakes of wool | the mountains
that day, the heavens shall become like molten brass,(8) and the mountains will be like wool.(9) No friend

يَوَدُّ الْجُحْرُ لَوْ يَفْتَدِي مِنْ عَذَابِ يَوْمِئِذٍ بِبَنِيهِ ۝

by his children | that Day | the punishment of | from | he ransom himself | if | the criminal | would desire
will ask a friend (a question)(10) though they shall be made to see one another. The sinner will wish that he might

وَصَاحِبَتِهِ وَأَخِيهِ ۝ وَفَصِيلَتِهِ الَّتِي تُؤَيِّدُ ۝ وَمَنْ فِي الْأَرْضِ جَمِيعًا ثُمَّ

so then | all | the earth | in | and whoever | sheltered him | who | and his kindred | and his brother | and his wife
ransom from the punishment of that day even by his sons,(11) his companion wife, his brother,(12) his kin who

يُنَجِّهِ ۝ كَلَّا إِنَّهَا لَأَنْهَىٰ لَكُمُ الْمَوْتِ لَئِنْ دَعَاكُمْ مِنْ

(all) such as | calling | the head skin | taking away | the Fire of Hell | verily it will be | but no means | it might save him
sheltered him(13) and whosoever is in the earth, all together, if then this might deliver him.(14) By no means. It is

أَدْبَرَ وَتَوَلَّىٰ ۝ وَجَعَلَ قَاوِعِي ۝ إِنَّ الْإِنْسَانَ خُلِقَ

was Created | man | verily | and hide it | and collect (wealth) | and turn away their faces | turn their backs
a flaming Fire. (15) Taking away the head skin;(16) and? It shall call him who turned his back (on the true faith)(17) and turned away his face

هُوَئِلَآءَ إِذَا مَسَّهُ الشَّرُّ جَزُوعًا ۝ وَإِذَا مَسَّهُ الْخَيْرُ مَنُوعًا ۝ إِلَّا

except | stingy | good | touches him | and when | distressed | evil | touches him | when | very impatient
and collected (wealth) and hid it (from use).(18) Indeed, man was created impatient.(19) When evil befalls him, he

الْمُصَلِّينَ ۝ الَّذِينَ هُمْ عَلَىٰ صَلَاتِهِمْ دَائِمُونَ ۝ وَالَّذِينَ فِي أَمْوَالِهِمْ

their wealth | in | and those who | remain constant | their salat (prayer) | in | who | those | those devoted to salat (prayer)
is bawling;(20) but when good reaches him, he grows niggardly.(21) Not so the worshippers(22) who continue at

وَالْمَحْرُورُونَ ﴿٢٥﴾

لِلسَّائِلِ

حَقِّ مَعْلُومٍ ﴿٢٦﴾

and for the deprived (who has lost his property and wealth) | for the beggar who asks | a known | is a right
 their prayer;(23) Those in whose wealth is a right known(24) for the needy and the dispossessed;(25) who

وَالَّذِينَ يُصَدِّقُونَ بِيَوْمِ الدِّينِ ﴿٢٦﴾ وَالَّذِينَ هُمْ مِّنْ عَذَابِ رَبِّهِمْ
 their Lord | the torment of | of | who | and those | Recompense | in the Day of | believe | and those who
 truly believe in the Day of Reckoning (26) and are fearful of the punishment of their Lord, (27)

مُشْفِقُونَ ﴿٢٧﴾ إِنَّ عَذَابَ رَبِّهِمْ غَيْرُ مَأْمُونٍ ﴿٢٨﴾ وَالَّذِينَ هُمْ
 who | and those | can feel secure | is that before which none | their Lord | the torment of | verily | fear
 Verily, the punishment of their Lord is not a thing to feel secure from (28) those who guard their

لِفُرُوجِهِمْ حِفْظُونَ ﴿٢٩﴾ إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ
 so they are | their right hands | possess | what | or | their wives | with | except | guard | their chastity
 private parts(29) save from their wives and slave-girls, whom their right hand owns, for (then)

غَيْرُ مُكَلِّبِينَ ﴿٣٠﴾ فَمَن ابْتغَىٰ وَرَاءَ ذَلِكَ فَوَالِئِكَ هُمُ الْعَادُونَ ﴿٣١﴾ وَالَّذِينَ
 and those | transgressors | who are | then it is those | that | beyond | seeks | but whoever | to be blamed | not
 they are not to be blamed;(30) he who seeks beyond that, then it is those who are the transgressors;(31)

هُمُ لِأَمَانَتِهِمْ وَعَهْدِهِمْ رَاعُونَ ﴿٣٢﴾ وَالَّذِينَ هُمْ بِشَهَادَتِهِمْ قَائِمُونَ ﴿٣٣﴾
 stand firm | in their testimonies | who | and those | they keep | and their covenants | to their trusts | who
 who keep their trusts and promises(32) and bear true witness;(33) and who

وَالَّذِينَ هُمْ عَلَىٰ صَلَاتِهِمْ يُحَافِظُونَ ﴿٣٤﴾ أُولَئِكَ فِي جَنَّاتٍ مُّكْرَمُونَ ﴿٣٥﴾
 honored | the Gardens | shall be in | such | guard well | their Salat | over | who | and those
 attend to their prayers.(34) These shall be in gardens, honoured. (35)

قَمَالِ الَّذِينَ كَفَرُوا قِبَلَكَ تُهَطِّعِينَ ﴿٣٦﴾ عَنِ الْيَسِينِ وَعَنِ
 and on | the right | on | that they hasten to (listen) | before you | disbelieves | those who | so what is the matter with
 But what has befallen the unbelievers,(36) that they rush madly before you from left

الشِّمَالِ عِزِينَ ﴿٣٧﴾ أَيُّعَمُّ كُلُّ أُمَّرٍ مِّنْهُمْ أَنْ يُدْخَلَ جَنَّةَ نَعِيمٍ ﴿٣٨﴾
 delight | the Paradise of | be entered | to | of them | man | every | does hope | (sitting) in groups | the left
 and right in crowds.(37) Does every one of them seek to enter a garden of delight?(38)

كَلَّا إِنَّا خَلَقْنَاهُمْ مِمَّا يَعْلَمُونَ ﴿٣٩﴾ فَلَا أُقْسِمُ بِرَبِّ
 by the Lord of | I swear | so | they know | out of that which | have Created them | verily We | but nay
 By no means. For We have created them of what they know. (39) No, I swear by the Lord of the

الْمَشْرِقِ وَالْمَغْرِبِ إِنَّا لَقَادِرُونَ عَلَىٰ أَنْ نُبَدِّلَ

We replace (them) that to are Able that surely We and sunset in the West all points of sunrise in the East
East and the West that We have the power (to destroy them) (40) and replace them by others

خَيْرًا مِنْهُمْ وَمَا نَحْنُ بِمَسْبُوقِينَ ۖ فَذَرَهُمْ يَخُوضُوا وَيَلْعَبُوا

and play about to plunge in vain talk so leave them are to be outrun We and not than them by better
better than them; and We are not to be outrun. (41) So leave them to amuse themselves and play

حَتَّىٰ يُلَاقُوا يَوْمَهُمُ الَّذِي يُوْعَدُونَ ۖ يَوْمَ يَخْرُجُونَ مِنَ الْأَجْدَاثِ

the graves of they will come out the Day when there are promised which their Day they meet until
about until they face the day of theirs which they are promised; (42) the day when they shall rush

سِرَآءًا كَأَنَّهُمْ إِلَىٰ نُصُبٍ يُوفِضُونَ ۖ خَاشِعَةً أَبْصَارُهُمْ تَرْهُقُهُمْ

covering them with their eyes lowered in fear and humility racing a goal to as if they quickly
from their graves, like men rallying to a standard, (or racing to a goal) (43) humbled their eye, abasement covering

ذِلَّةً ۚ ذَٰلِكَ الْيَوْمُ الَّذِي كَانُوا يُوعَدُونَ ۖ

promised they were which the Day that is disgrace

them (all over). Such is the day with which they are promised. (44)

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.

إِنَّا أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ أَنْ أَنْذِرْ قَوْمَكَ مِنْ قَبْلِ أَنْ يَأْتِيَهُمْ

comes to them that before your people warn (saying) to his people to Noah sent verily We
We sent forth Noah to his people, saying: 'Warn your people before there comes to them a

عَذَابٌ أَلِيمٌ ۖ قَالَ يَقَوْمِ ۚ إِنِّي لَكُمْ نَذِيرٌ مُبِينٌ ۚ أَنْ اعْبُدُوا

you should worship that a Plain Warner to you verily I am O my people He said a painful torment
painful penalty.' (1) He said: 'My people, I am to you a clear Warner. (2) worship Allah and fear Him,

اللَّهِ وَاتَّقُوهُ وَأَطِيعُوا ۖ يَغْفِرَ لَكُمْ مِّنْ ذُنُوبِكُمْ وَيُخَخِّكُمْ إِلَىٰ

to and respite you your sins of you He will forgive and obey me be dutiful to Him Allah
and obey me. (3) He will forgive you your sins and respite you till an appointed

أَجَلٍ مُّسْتَيَّنٍ ۚ إِنَّ أَجَلَ اللَّهِ إِذَا جَاءَ لَا يُؤَخَّرُ لَوْ كُنْتُمْ تَعْلَمُونَ ۖ

know you but if be delayed cannot it comes when Allah the term of verily an appointed term
time. The term of Allah, when it comes, can not be delayed if you but knew! (4)

قَالَ رَبِّ إِنِّي دَعَوْتُ قَوْمِي لَيْلًا وَنَهَارًا ۚ فَلَمْ يَزِدْهُمْ دُعَائِي

all my calling | increased them | but not | and day | night | my people | have called | verily | O my Lord | he said
'Lord,' said Noah, 'I have called my people night and day,(5) but my call has only increased them in fleeing

إِلَّا فِرَارًا ۖ وَإِنِّي كُلَّمَا دَعَوْتُهُمْ لِتَغْفِرَ لَهُمْ جَعَلُوا أَصَابِعَهُمْ

their fingers | they put | them | that you might forgive | I called unto them | every time | and verily to | in their flight | but
(from the Right)(6) Each time I call on them that you might forgive them, they put their fingers in their ears and

فِي أُذَانِهِمْ ۖ وَاسْتَعْصَمُوا وَاسْتَكْبَرُوا ۚ وَاسْتَكْبَرُوا اسْتِكْبَارًا ۚ

in Pride | and magnified themselves | and persisted | with their garments | covered themselves up | their ears | into
cover themselves up with their garments, persisting in sin and bearing themselves with insolent pride.(7)

ثُمَّ إِنِّي دَعَوْتُهُمْ جَهْرًا ۚ ثُمَّ إِنِّي أَعْلَنْتُ لَهُمْ وَأَسْرَرْتُ لَهُمْ

to them | and | secretly appealed | to them | proclaimed in public | verily | then | openly | called to them | verily | then
So I called to them aloud,(8) and appealed to them in public and in

إِسْرَارًا ۖ فَقُلْتُ اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّارًا ۙ يُرْسِلُ السَّمَاءَ

the sky (rain) | He will send | Oft-Forgiving | is | verily He | your Lord | ask forgiveness from | I said | in private
private.(9) "Seek forgiveness of your Lord," I said. "He is ever Most Forgiving. (10) He will send

عَلَيْكُمْ مِدْرَارًا ۙ وَيُمْدِدْكُمْ بِأَمْوَالٍ وَأَبْنَاءٍ وَيَجْعَلْ لَكُمْ جَنَّاتٍ

gardens | on you | and bestow | and children | in wealth | and give you increase | in abundance | to you
down for you rain in abundance from the sky (11) and give you increase in wealth and sons and

وَيَجْعَلْ لَكُمْ أَنْهَارًا ۙ مَا لَكُمْ مَالِكُمْ لَا تَرْجُونَ لِلَّهِ وَقَارًا ۙ وَقَدْ

and surely | any respect | for Allah | you expect | not | what is the matter with you | rivers | on you | and bestow
provide you with gardens and rivers. (12) Why do you look not for greatness in Allah (13) when He

خَلَقَكُمْ أَطْوَارًا ۙ أَلَمْ تَرَوْا كَيْفَ خَلَقَ اللَّهُ سَبْعَ سَمَاوَاتٍ طِبَاقًا ۙ

one above another | heavens | the seven | Allah | has Created | how | see you | do not | in stages | He has Created you
has made you in stages?(14) Can you not see how He created the seven heavens, one above the other,(15)

وَجَعَلَ الْقَمَرَ فِيهِنَّ نُورًا وَجَعَلَ الشَّمْسُ سِرَاجًا ۙ وَاللَّهُ

has brought you forth | and Allah | a lamp | the sun | and made | a light | therein | the moon | and has made
placing in them the moon as a light and the sun as a lantern? (16) Allah has brought you forth

مِّنَ الْأَرْضِ نَبَاتًا ۙ ثُمَّ يُعِيدْكُمْ فِيهَا وَيُخْرِجْكُمْ إِخْرَاجًا ۙ وَاللَّهُ

and Allah | forth | and bring you | into it | He will return you | then | as a growth | the (dust of) earth | from
from the earth like a plant,(17) and to the earth, He will return you. Then He will bring you forth (again on

جَعَلَ لَكُمْ الْأَرْضَ بِسَاطًا ۝ لَتَسْلُكُوا مِنْهَا سُبُلًا فِجَاجًا ۝ قَالَ نُوحٌ

Noah | said | mountains | (on) roads | therein | that you may go about | wide spread | the earth | for you | has made
The Day of Resurrection).(18) He has made the earth for you as a carpet (spread out),(19) so that you may

رَبِّ إِنَّهُمْ عَصَوْنِي وَاتَّبَعُوا مَنْ لَمْ يَزِدْهُ مَالَهُ وَوَلَدَهُ إِلَّا

but | and his children | his wealth | give him increase | not | one | and followed | disobeyed me | verily they | my Lord
walk in its ways open."(20) Noah said: 'Lord, my people have disobeyed me and followed those whose

خَسَارًا ۝ وَمَكَرُوا مَكْرًا كَبِيرًا ۝ وَقَالُوا لَا تَذَرُنَّ آلِهَتَكُمْ

your gods | you shall leave | not | and they have said | a mighty | plot | and they have plotted | loss
wealth and offspring increase them only in loss.(21) They have devised an outrageous plot, and said:(22)

وَلَا تَذَرُنَّ وَدًّا وَلَا سُوَاعًا وَلَا يَغُوثَ وَيَعُوقَ وَنَسْرًا ۝ وَقَدْ أَضَلُّوا

they have led astray | and indeed | nor Nasr | nor Yaqoq | Yaguth | nor Suwa | nor Wadd | shall you leave | nor
"Do not leave your gods. Do not leave Wadd or Sowa' or Yaghuth or Ya'uq or Nasr."(23) They have led

كَثِيرًا وَلَا تَزِدِ الظَّالِمِينَ إِلَّا ضَلَالًا ۝ مِمَّا خَطَبْتَهُمْ أُغْرِقُوا

they were drowned | their sins | because of | error | but | the wrong-doers | did increase | and not | many
numerous men astray. You surely drive the wrongdoers to further error.(24) And because of their sins they were

فَادْخَلُوا نَارًا فَلَمْ يَجِدُوا لَهُمْ مِنْ دُونِ اللَّهِ أَنْصَارًا ۝ وَقَالَ

and said | any help | Allah | instead of | for them | they found | and not | the Fire | then were made to enter
drowned (by the Flood) and then made to enter a Fire. And they found none to help them besides Allah.(25)

نُوحٌ رَبِّ لَا تَذَرْ عَلَى الْأَرْضِ مِنَ الْكٰفِرِينَ دَيَّارًا ۝ إِنَّكَ إِنْ تَذَرَهُمْ

you leave t:sm | if | verily you | any inhabitant | the disbelievers | of | the earth | on | leave | not | my Lord | Noah
And Noah said: 'Lord, do not leave of the unbelievers a single one on earth.(26) If You do leave (any of)

يُضِلُّوا عِبَادَكَ وَلَا يَلِدُوا إِلَّا فَٰجِرًا كَفَّارًا ۝ رَبِّ اغْفِرْ لِي وَلِوَالِدَيَّ

and my parents | forgive me | my Lord | disbelievers | wicked | but | they will beget | and not | your slaves | they will mislead
them, they will mislead Your servants and beget none but sinners and unbelievers.(27) Forgive me,

وَلِئِنْ دَخَلَ بُيُوتِي وَمُؤْمِنَاتٍ وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ

and women | and all the believing men | as a believer | my home | enters | and him who
Lord, and (forgive) my parents and whosoever enters my house as a believer and the believers men

وَلَا تَزِدِ الظَّالِمِينَ إِلَّا تَبَارًا ۝

destruction | but | to the wrong-doers | grant you increase | and not
and women a like; and do not increase the evildoers save in ruin.(28)

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.

قَدْ أَوْحَىٰ إِلَىٰ أَنَّهُ اسْتَمَعَ نَفَرٌ مِّنَ الْجِنِّ فَقَالُوا إِنَّا سَمِعْنَا

have heard | verily | they said | jinns | of | a group | listened | that | to man | it has been revealed | Say
Say: 'It is revealed to me that a party of jinn listened to (Allah's revelations) and said: "We have

قُرْآنًا عَجَبًا ۖ يَهْدِي إِلَى الرُّشْدِ ۖ فَآمَنَّا بِهِ وَلَنْ نُشْرِكَ

we shall join | and never | therein | and We believed | the Right Path | to | it guides | a wonderful | Recital (a Quran)
heard a wondrous Quran(1) giving guidance to the Right (path.) We believed in it and shall

بِرَبِّنَا أَحَدًا ۚ وَإِنَّهُ تَعَلَّىٰ جَدُّ مَرَيْنَا مَا اتَّخَذَ صَاحِبَةً

a wife | He has taken | and that not | our Lord | the majesty of | exalted be | and verily | anything | with our Lord
henceforth serve none besides Our Lord.(2) He—exalted be the Majesty of our Lord—has taken no wife, nor a

وَلَا وَلَدًا ۚ وَإِنَّهُ كَانَ يَقُولُ سَفِيهُنَا عَلَى اللَّهِ شَطَطًا ۚ

that which was wrong and not right | Allah | against | the foolish among us | say | used to | and that | a son | nor
son.(3) And the foolish among us used to utter against Allah that which was wrong and not right.(4)

وَأَنَّا ظَنَنَّا أَنْ لَنْ تَقُولَ الْإِنْسُ وَالْجِنَّ عَلَى اللَّهِ كَذِبًا ۚ وَإِنَّهُ

and verily | a lie | Allah | against | and jinn | men | say | would never | that | thought | and verily we
although we have supposed no man or jinnee would speak against Allah a lie."(5) But there were certain

كَانَ رِجَالٌ مِّنَ الْإِنْسِ يَعُوذُونَ بِرِجَالٍ مِّنَ الْجِنِّ فَزَادُوهُمْ

so they increased them | the Jinns | among | with the males | who took refuge | mankind | among | men | there were
men of mankind who would take refuge with certain men of the jinn but they increased them in evil

رَهَقًا ۚ وَآثَرُهُمْ ظُنُّوا كَمَا ظَنَنْتُمْ أَنْ لَنْ يَبْعَثَ اللَّهُ أَحَدًا ۚ

any one | Allah | resurrect | will never | that | you thought | as | thought | and they | in sin and arrogance
disposition (6) and they (came to) think as you thought that Allah could never raise up anyone. (7)

وَأَنَّا لَسْنَا لِسَمَاءِ فَوجدْنَا مِلَّتِ حَرَسًا شَدِيدًا وَشُهَبًا ۚ

and flaming fires | stern | guards | filled with | but found it | the heaven | have sought to reach | and we
(The jinn also said): "We made our way to high heaven and found it filled with stern guards. (8)

وَأَنَّا كُنَّا نَقْعُدُ مِنْهَا مَقَاعِدَ لِلسَّمْعِ ۖ فَسَنُ يَسْتَوِي الْأَنْ يَجِدَ

will find | now | listens | but any who | to (steal) a hearing | stations | thereat | we sit | used to | and verily we
and we used to sit on places (high) therein to (steal) a hearing but any who listens now finds a

لَهُ شِهَابًا ۝ رَّصَدًا ۝ وَأَنَا لَا تَدْرِي أَشْرٌ أُرِيدُ يَمُنُّ فِي

on | for those | is intended | whether evil | know | not | and we | watching in ambush | a flaming fire | for him
flame in wait for him(9) and so we know not whether ill is intended to those on earth

الْأَرْضِ أَمْ أَرَادَ بِهِمْ رَبُّهُمْ رَشَدًا ۝ وَأَنَا مِنَّا الصَّالِحُونَ

are righteous | among us some that | and that | a Right Path | their Lord | for them | intends | or whether | earth
or whether their Lord intends to guide them. (10) "Some of us are righteous, and some of us are

وَمِمَّا دُونَ ذَلِكَ كُنَّا طَرَائِقَ قَدَدًا ۝ وَأَنَا ظَنُّنَا أَنَّ لَن كُنَّا نُنَجِّزُ

we can escape | never | that | we think | and we | different groups | on ways | we are | (to) that | contrary | and of us
otherwise; we follow different ways, (11) We know we cannot frustrate Allah throughout the earth,

اللَّهُ فِي الْأَرْضِ وَلَن نُّعْجِزَهُ هَرَبًا ۝ وَأَنَا لَمَّا سَمِعْنَا الْهُدَىٰ

the Guidance | we heard | when | and indeed | by flight | we can escape Him | and never | the earth | in | Allah
nor can we frustrate Him by flight.(12) When we heard (His) guidance we believed in it:

أَمَّا بِهِ فَمَنْ يُؤْمِنُ بِرَبِّهِ فَلَا يَخَافُ بَخْسًا وَلَا رَهَقًا ۝

any oppression | nor | any loss | shall have fear | so not | in his Lord | believes | and whosoever | therein | we believed
he that believes in his Lord, he fears neither a short (account) nor any injustice."(13)

وَأَنَا مِنَّا السُّلُوبُونَ وَمِمَّا الْقَاسِطُونَ فَمَنْ أَسْلَمَ

has embraced Islam | and whosoever | unjust rebels | and of us (some are) | Muslims | of us (some are) | and we
"Among us, there are some who have surrendered themselves (to Allah,) and some of us are unjust. Those

قَاوَلِيكَ تَحَرَّوْا رَشَدًا ۝ وَأَمَّا الْقَاسِطُونَ فَكَانُوا لِجَهَنَّمَ حَطَبًا ۝

fire wood | for Hell | they shall be | the unjust rebels | and as for | to Right Path | have sought | then such
that surrender themselves to Allah, follow the right path;(14) but as for those who are unjust, they shall

وَأَن لَّوِاسْتَقَامُوا عَلَى الطَّرِيقَةِ لَأَسْقِينَهُمْ مَّاءً غَدَقًا ۝

in abundance | water | We should surely have bestowed on them | the Right Way | on | they had stood upright | and if
become the fuel of Hell."(15) If they (the pagans) follow the right way, We shall give them of water in

لِنَقْتَبَهُمْ فِيهِ وَمَنْ يَعْزُضْ عَن ذِكْرِ رَبِّهِ

his Lord | the Reminder of | from | turns away | and whosoever | thereby | that We might try them
abundance;(16) that We may test them thereby, and whoso turns away from the remembrance of his Lord,

يَسْلُكُهُ عَذَابًا صَعَدًا ۝ وَأَنَّ السُّجُدَ لِلَّهِ فَلَا تَدْعُوا

invoke | so not | for Allah | the mosques are | and that | a severe (ever-growing) | torment | He will cause him to enter in
He will trust him into an ever-growing torment.(17) The mosques are (built) only for Allah's (worship) so pray

مَعَ اللَّهِ أَحَدًا ۝ وَأَنَّهُ لَمَّا قَامَ عَبْدُ اللَّهِ يَدْعُوهُ كَادُوا

they almost | invoking Him | Allah | the slave of | stood up | when | and that | anyone | Allah | along with
not unto anyone along with Allah.(18) When the slave of Allah (Mohammad) stood up, calling upon Him,

يَكُونُونَ عَلَيْهِ لِبَدًا ۝ قُلْ إِنَّمَا أَدْعُوا رَبِّي وَلَا أُشْرِكُ

I associate | and none | my Lord | invoke | I only | Say | in a dense crowd | round him | were
they pressed round him in multitudes.(19) Say: 'I call only upon my Lord, and I join not with Him any (false

بِهِ أَحَدًا ۝ قُلْ إِنِّي لَا أَمْلِكُ لَكُمْ ضَرًّا وَلَا رَشَدًا ۝

to bring you to the Right Path | nor | harm | you | have power to cause | not | verily | I | Say | as Partners | along with Him
god).'(20) Say: 'It is not in my power to cause you harm or to bring you to right conduct.'(21)

قُلْ إِنِّي لَنْ يُجِيرَنِي مِنَ اللَّهِ أَحَدٌ وَلَنْ أَجِدَ مِنْ دُونِهِ

except in Him | can I find | nor | anyone | Allah's punishment | from | can protect me | never | verily | I | Say
Say: 'None can protect me from Allah, nor can I find any refuge besides

مُلْتَحَدًا ۝ إِلَّا بَلَاغًا مِّنَ اللَّهِ وَرِسَالَةً ۝ وَمَنْ يَعْصِ اللَّهَ

Allah | disobeys | and whosoever | and His Messages | Allah | from | conveyance | but | refuge
Him.(22) (My mission is) only conveyance (of the truth) from Allah and His messages; those that

وَرَسُولَهُ فَإِنَّ لَهُ نَارَ جَهَنَّمَ خَالِدًا فِيهَا أَبَدًا ۝ حَتَّىٰ

till | forever | therein | they shall dwell | Hell | the Fire of | for him is | then verily | and His Messenger
disobey Allah and His Apostle, for them is Hell, they shall dwell therein for ever.'(23) Until, when

إِذَا رَأَوْا مَا يُوعَدُونَ فَيَسْئَلُونَ مَنْ أضعفُ ناصِرًا وَأَقْلُ

and less in | helpers | is weaker in | who it is that | then they will know | they are promised | that which | they see | when
they see that which they are promised, then they will know who it is that is weaker in helpers

عَدَدًا ۝ قُلْ إِنْ أَدْرِي أَقْرَبُ مَا تُوعَدُونَ أَمْ يَجْعَلُ لَهُ

for it | will appoint | or whether | you are promised | what | whether is near | I know | not | Say | numbers
and fewer in numbers.(24) Say: 'I cannot tell whether the scourge with which you are threatened, is near or

رَبِّي أَمَدًا ۝ عِلْمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَىٰ غَيْبِهِ أَحَدًا ۝ إِلَّا

except | anyone | His unseen | on | he reveals | and not | the unseen | the All-Knower of | a distant term | my Lord
whether my Lord will set for it a far off day.(25) He alone has knowledge of what is hidden: His secrets He

مَنْ ارْتَضَىٰ مِنْ رَسُولٍ فَإِنَّهُ يَسْلُكُ مِنْ بَيْنِ يَدَيْهِ وَمِنْ

and from | before him | from | he makes to march | so verily | a Messenger | of | he has chosen | whom
reveals to none,(26) except an apostle whom He has chosen. Then He makes a guard to go before him and

خَلْفَهُ رَصَدًا ۚ لِيَعْلَمَ أَنْ قَدْ أَبْلَغُوا رَسُولًا
 the Messages of | they have conveyed | verily | that | that He may know | a band of watching guards | behind him

a guard behind him,(27) that He may know if they have indeed delivered

مَرِيئِهِمْ وَأَحَاطَ بِمَا لَدَيْهِمْ وَأَحْطَىٰ كُلَّ شَيْءٍ عَدَدًا ۚ
 count | things | of all | and He keeps | with them | all that which is | and He surrounds | their Lord

His messages, and He surrounds all that is with them and keeps count of all things.(28)

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.

يَا أَيُّهَا الْمَزْمُولُ ۚ قُمْ إِلَىٰ قَلِيلًا ۖ تَصَفَّةً أَوْ انْقُصْ مِنْهُ
 than that | less | or | half of it | a little | except | all night | stand (to pray) | wrapped in garments | O you

O you who are wrapped up in garments,(1) Stay up the night long except a little: (2) half the

قَلِيلًا ۚ أَوْزِدْ عَلَيْهِ وَرَتِّلِ الْقُرْآنَ تَرْتِيلًا ۚ إِنَّا سَنُلْقِي عَلَيْكَ قَوْلًا
 word | to you | shall send down | verily We | in a slow style | the Quran | and recite | to it | or add | a little

night,(3) or a little less or a little more; and with measured tone, recite the Quran.(4) Soon shall We send

ثَقِيلًا ۚ إِنَّ نَاشِئَةَ اللَّيْلِ هِيَ أَشَدُّ وَطْأً وَأَقْوَمُ قِيلًا ۚ
 the word | and most suitable for | and most potent | very hard | is | night | the rising (at) | verily | a weighty

down to you a weighty word.(5) Verily, the rising by night is (the time) when impression is strongest and

إِنَّ لَكَ فِي النَّهَارِ سَبًّا طَوِيلًا ۚ وَاذْكُرْ اسْمَ
 the Name of | and remember | prolonged | occupation with ordinary duties | day | in | for you | verily (there is)

speech more certain.(6) You have by day prolonged occupations (with work).(7) Remember the name of

رَبِّكَ وَتَبَتَّلْ إِلَيْهِ تَبْتِيلًا ۚ رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ
 and the West | the east | the Lord of | with a complete devotion | to Him | and devote yourself | your Lord

your Lord and dedicate yourself to Him utterly, (8) the Lord of the East and the West: there is no

لَا إِلَهَ إِلَّا هُوَ فَاتَّخِذْهُ وَكِيلًا ۚ وَأَصْبِرْ عَلَىٰ مَا يَقُولُونَ
 they say | what | with | and be patient | as Guardian | so take Him Alone | He | but | true god (there is) no

god but He, so take Him for your Protector. (9) Bear patiently with what they say and leave (their

وَاهْجُرْهُمْ هَجْرًا جَبِيلًا ۚ وَذَرْنِي وَالْمُكَذِّبِينَ أُولَىٰ
 and those who are in | to deal with deniers | and leave Me Alone | in a good way | withdrawal | withdraw from them

company) with dignity.(10) Leave Me (alone to deal with) those that deny (the truth,) owners of

النَّعْمَةِ وَمَهْلَمٌ قَلِيلًا ۝۱۱ إِنَّ لَدَيْنَا أَنْكَالًا وَجَحِيمًا ۝۱۲

and raging Fire are fetters with us verily for a little while and give them respite possession of good things of life the comforts (of this life;) bear with them yet a little while.(11) We have (in store for them) heavy fetters and

وَطَعَامًا ذَا غُصَّةٍ وَعَذَابًا أَلِيمًا ۝۱۳ يَوْمَ تَرْجُفُ الْأَرْضُ

the earth will be in violent shake on the Day when a painful and torment chokes that and a food a blazing fire,(12) choking food and a painful torment.(13) (This shall be their lot) on the day when the earth

وَالجِبَالُ وَكَانَتِ الْجِبَالُ كَثِيبًا مَهِيلاً ۝۱۴ إِنَّا أَرْسَلْنَا

have sent verily We poured out and flowing down a heap of sand the mountains and will be and the mountains shakes with all its mountains, and the mountains become a heap of running sand. (14) We have

إِلَيْكُمْ رَسُولًا شَاهِدًا عَلَيْكُمْ كَمَا أَرْسَلْنَا إِلَىٰ فِرْعَوْنَ رَسُولًا ۝۱۵

a Messenger Pharaoh to We did send as over you to be a witness a Messenger to you sent forth to you an apostle to be a witness over you, just as We sent to Pharaoh an apostle.(15)

فَعَصَىٰ فِرْعَوْنُ الرَّسُولَ فَأَخَذْنَاهُ أَخْذًا وَبِئْسَ فَكِيْفٌ ۝۱۶

then how and severe with seizing so We seized him the Messenger Pharaoh but disobeyed Pharaoh disobeyed Our messenger, so We seized him with a heavy punishment.(16) If you disbelieve,

تَتَّقُونَ إِن كَفَرْتُمْ يَوْمًا يَجْعَلُ الْوِلْدَانَ شِيبًا ۝۱۷ السَّمَاءُ

the heaven grey-headed the children will make in a Day that you disbelieve if can you avoid punishment how will you protect yourselves upon the day that will make your children grey-haired,(17) (the day)

مُفْطَرٌ بِهِ كَانَ وَعْدُهُ مَفْعُولًا ۝۱۸ إِنَّ هَذِهِ تَذْكِرَةٌ

an admonition this is verily to be accomplished His Promise is (certainly) by it will be cleft asunder on which the heaven will split apart? His promise is certainly to be fulfilled.(18) This is but an

فَمَنْ شَاءَ اتَّخَذَ إِلَىٰ رَبِّهِ سَبِيلًا ۝۱۹ إِنَّ رَبَّكَ يَعْلَمُ أَنَّكَ

that you knows your Lord verily a Path His Lord to let him take wills so whosoever admonition. Let him who will, take the (right) path to his Lord. (19) Your Lord knows that you

تَقُومُ رُبَّمَا مِنْ ثُلثَيْ اللَّيْلِ وَرُبَّمَا

or a thirds of the night or half the night the night two thirds of than a little less stand (to pray at night) stand (to pray at night) a little less than two thirds of the night or half thereof or a third of the

وَمَا يَفْعَلُ مِنَ الَّذِينَ مَعَكَ وَاللَّهُ يَقْدَرُ اللَّيْلَ وَالنَّهَارَ عَلِمَ أَنْ لَنْ

that can never He knows and the Day the night measures and Allah with you those of and so do a party night, and so does a party of those with you. Allah measures the night and the day. He knows

تُحْصُوهُ فَتَابَ عَلَيْكُمْ فَاقْرَءُوا مَا بَيَّسَّرَ مِنَ

of | may be easy for you | as much as | so recite you | to you (in mercy) | so He has turned | you calculate it (night) that you cannot count it, and has turned to you mercifully. Recite then from the Quran as much

الْقُرْآنِ عِلْمَ أَنْ سَيَكُونُ مِنْكُمْ مَرْضَىٰ وَآخَرُونَ يَضْرِبُونَ فِي

through | travelling | and others | sick | some among you | will be | that there | He knows | the Quran as is easy (for you); He knows that among you, there are sick men and others travelling through

الْأَرْضِ يَبْتَغُونَ مِنْ فَضْلِ اللَّهِ وَآخَرُونَ يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ

Allah's Cause (Way) | in | fighting | and others | Allah's Bounty | of | seeking | the land the land, seeking of Allah's bounty; and yet others fighting for the cause of Allah. Recite from it,

فَاقْرَءُوا مَا بَيَّسَّرَ مِنْهُ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَاقْرَأُوا

and lend to | Zakat (Charity) | and give | As-Salat (Prayer) | and perform | of it (Quran) | may be easy | as much as | so recite then, as much as is easy (for you). Attend to your prayers, pay the alms-tax, and give Allah a

اللَّهِ قَرْضًا حَسَنًا وَمَا تَقَدَّمُوا لَأَنْفُسِكُمْ مِنْ خَيْرٍ بِحَدِيثٍ عُدَّتْ

with | you will find it | of good | for yourselves | you send before you | and whatsoever | a goodly | loan | Allah good loan. Whatever good you send forth for your soul, you shall surely find it with Allah, better

اللَّهُ هُوَ خَيْرٌ وَأَعْظَمَ أَجْرًا وَاسْتَغْفِرُوا لِلَّهِ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

Most Merciful | is Oft-Forgiving | Allah | verily | Allah | and seek Forgiveness of | in reward | greater | and | better | it is | Allah and greater in reward. Ask Allah's forgiveness, for Allah is Forgiving, Merciful.(20)

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.

يَا أَيُّهَا الْمَدْيُتْرُ ۙ قُمْ فَاذْهَبْ ۙ وَرَبِّكَ فَكْبِّرْ ۙ وَثِيَابَكَ فَطَهِّرْ ۙ وَالرُّجْزَ

and Filth (idols) | purify | and your garments | magnify | and your Lord | and warn | arise | enveloped | O you You who are wrapped up in your vestment,(1) arise and give warning,(2) magnify your Lord,(3) cleanse

فَاهْجُرْ ۙ وَلَا تَمْنُنْ تَسْتَكْثِرُ ۙ وَلِرَبِّكَ فَاصْبِرْ ۙ فَإِذَا نُقِرَ

is sounded | then when | be patient | and for your Lord | in order to have more | give a thing | and not | keep away from your garments,(4) and keep away from all pollution,(5) Give not, thinking to gain greater(6) and be patient for your

فِي النَّاقُورِ ۙ فَذَلِكَ يَوْمَ عَسِيْرٍ ۙ عَلَى الْكَافِرِينَ غَيْرُ يَسِيْرٍ ۙ

easy | not | the disbelievers | for | Hard | a Day | that Day will be | so that | the trumpet | into Lord's sake.(7) When the Trumpet sounds,(8) that shall be a hard day,(9) and far from easy for the unbelievers.(10)

ذَرْنِي وَمَنْ خَلَقْتُ وَحِيدًا ۝ وَجَعَلْتُ لَهُ مَالًا مَمْدُودًا ۝

in abundance | resources | to him | and then granted | Alone | I Created | with whom | Leave Me Alone
Leave Me alone with him whom I created lonely(11) and granted ample wealth(12) and sons standing before

وَبَيِّنَ شُهُودًا ۝ وَوَهَّدْتُ لَهُ تَمْهِيدًا ۝ ثُمَّ

then | settled | for him | and made (life) smooth and comfortable | by his side | and children (to be)
him.(13) I have made (life) smooth and easy for him(14) yet he is eager that I should give (him) more.(15)

يُطَعُّ أَنْ أَرْيِدَ ۝ كَلَّا إِنَّهُ كَانَ لِآيَاتِنَا عَنِيدًا ۝

stubborn and opposing | to Our Verses | has been | verily he | nay | I should give more | that | he desires
By no means! Surely he has been inimical to Our revelations.(16) I will oblige him to a hard ascent.(17) He

سَأَرْهَقُهُ صَعُودًا ۝ إِنَّهُ فَكَّرَ وَقَدَّرَ ۝ فَقَتَلَ كَيْفَ

how | so let him be cursed | and plotted | thought | verily he | a severe torment | I shall oblige him to face
thought, and he schemed. (18) and Woe to him, how he schemed!(19) Yea, woe to him, how he

قَدَّرَ ۝ ثُمَّ قَتَلَ كَيْفَ قَدَّرَ ۝ ثُمَّ نَظَرَ ۝ ثُمَّ عَبَسَ

he frowned | then | he thought | then | he plotted | how | let him be cursed | then | he plotted
schemed!(20) Then he looked around him,(21) then frowned he and showed displeasure;(22) then he turned

وَبَسَرَ ۝ ثُمَّ أَدْبَرَ وَاسْتَكْبَرَ ۝ فَقَالَ إِنْ هَذَا إِلَّا

but | this is | nothing | then he said | and was proud | he turned back | then | and he looked in a bad tempered way
away in scornful pride and said:(23) This is no more than magic derived from that of old.(24) It is nothing

سِحْرٌ يُؤْتَىٰ ۝ إِنْ هَذَا إِلَّا قَوْلُ الْبَشَرِ ۝ سَأُصْلِيهِ سَقَرَ ۝

Hell-Fire | I will burn him in | of the human being | the word | but | this is | only | brought from old | magic
but the word of a a human being.(25) I will surely cast him into the fire of Hell.(26) What will convey to you,

وَمَا أَدْرَاكَ مَا سَقَرٌ ۝ لَا تُبْقِي وَلَا تَذَرُ ۝ لَوَاحِئُ اللَّبْثِ ۝

the skins | burning | does it leave | nor | it spares | not | Hell-Fire | what is | will make you know exactly | and what
what the fire of Hell is (like!)(27) It spares not (any sinner) nor does it leave (any thing unburnt)(28)

عَلَيْهَا تِسْعَةَ عَشَرَ ۝ وَمَا جَعَلْنَا أَصْحَابَ النَّارِ إِلَّا مَلَائِكَةً ۝ وَمَا جَعَلْنَا

We have fixed | and not | angels | but | the Fire | as guardians of | We have set | and not | are nineteen (angels) | over it
darkening and changing the colour of man(29) over it are nineteen (keepers).(30) We have appointed none

عَدَاتِهِمْ إِلَّا فِتْنَةً لِلَّذِينَ كَفَرُوا ۝ لِيَسْتَبِينَ الَّذِينَ كَفَرُوا ۝ وَالَّذِينَ آمَنُوا

were given | those who | in order that may arrive at certainty | who disbelieve | for those | as a trial | except | their numbers
but angels to be wardens of the Fire, and made their number only as a trial for the unbelievers, so that

الْكِتَابَ وَيَزِدُّ الَّذِينَ آمَنُوا إِيمَانًا وَلَا يَرْتَابَ الَّذِينَ أُوتُوا

were given those who may doubt and not in Faith who believe those and may increase the Scripture those to whom the Scriptures were given, may be convinced and the true believers may increase in belief; that no

الْكِتَابَ وَالْمُؤْمِنُونَ وَلَيَقُولَ الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ وَالْكَافِرُونَ

and the disbelievers is a disease whose hearts in those and may say and the believers the Scripture doubts may be left for the people of the scripture and the believers; and that those in whose hearts, there is

مَاذَا أَرَادَ اللَّهُ بِهَذَا مَثَلًا كَذَلِكَ يُضِلُّ اللَّهُ مَن يَشَاءُ وَيَهْدِي مَن

whom and guides He wills whom Allah leads astray thus example by this Allah intends what disease (of hypocrisy), and the disbelievers, may say: 'What could Allah mean by this?' Thus Allah leaves in error

يَشَاءُ وَمَا يَعْلَمُ جُنُودَ رَبِّكَ إِلَّا هُوَ وَمَا هِيَ إِلَّا ذِكْرٌ لِلْبَشَرِ ٣١ كَلَّا

nay to mankind a reminder but this is and not He but your Lord the hosts of knows and none He wills whom He wills and guides whom He wills. None knows the forces of your Lord but He. This is no more than an

وَالْقَمَرِ ٣٢ وَاللَّيْلِ إِذَا أَدْبَرَ ٣٣ وَالصُّبْحِ إِذَا أَسْفَرَ ٣٤ إِنَّهَا لَإِحْدَى

it is but one of verily it brightens when and by the dawn it withdraws when and by the night and by the moon admonition to mankind.(31) Nay, by the moon(32) By the night when it withdraws(33) and by the dawn when it

الْكَبِيرِ ٣٥ نَذِيرًا لِلْبَشَرِ ٣٦ لِمَن شَاءَ مِنْكُمْ أَن يَتَّقَدَّمَ أَوْ يَتَأَخَّرَ ٣٧

remain behind or go forward to of you chooses to any that to mankind a warning the greatest (signs) shines forth(34) it is one of the greatest things, as(35) a warning to all men;(36) alike to those of you that would

كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِينٌ ٣٨ إِلَّا أَصْحَابَ الْيَمِينِ ٣٩ فِي جَنَّاتٍ

gardens in on the Right those except is a pledge he has earned for what person every like to march on and those that would like to remain behind.(37) Each soul is held in pledge for what it earns,(38)

يَتَسَاءَلُونَ ٤٠ عَنِ الْمُجْرِمِينَ ٤١ مَا سَلَكَكُمْ فِي سَقَرٍ ٤٢ قَالُوا

they will say Hell into has caused you to enter what the criminals about they will ask one another except those of the right hand.(39) These will in their gardens(40) ask the sinners:(41) 'What has led you into

لَمْ نَكُ مِنَ الصَّالِينَ ٤٣ وَلَمْ نَكُ نُطْعِمُ الْمِسْكِينَ ٤٤ وَكُنَّا

and we used to the poor feed we used to nor used to offer their Salat (prayer) of those who we were not Hell-Fire?(42) They will say: 'We were not of those who prayed(43) and we fed not the needy.(44) Used to talk

نَحْوَصُ مَعَ الْخَائِضِينَ ٤٥ وَكُنَّا نَكْذِبُ يَوْمَ الدِّينِ ٤٦ حَتَّىٰ آتَانَا

there came to us until Recompense the Day of (we) deny and we used to the vain talkers with talk falsehood falsehood (all that which Allah hated) with vain talkers(45) denied the Day of Reckoning(46) until there came to us

الْيَقِينِ ﴿٤٧﴾ فَمَا تَنْفَعُهُمْ شَفَاعَةُ الشَّافِعِينَ ﴿٤٨﴾ فَمَا لَهُمْ

with them that | then what is wrong | intercessors | intercession of | will be of use to them | so not | the certainty (death) |
(the Hour) that is certain.' (47) No intercessor's plea shall avail them.(48) Why then do they turn

عَنِ التَّذْكَرَةِ مُعْرِضِينَ ﴿٤٩﴾ كَالَّذِينَ هُمْ كَأَنَّهُمْ خُمُرٌ مُسْتَنْفِرَةٌ ﴿٥٠﴾ فَرَّتْ مِنْ

from | fleeing | frightened | donkeys | as if they were | they turn away | the admonition | from
away from this reminder,(49) as if they were frightened (wild) donkeys (50) fleeing from a

قِسْوَةٍ ﴿٥١﴾ بَلْ يَرِيدُ كُلُّ امْرِئٍ مِنْهُمْ أَنْ يُؤْتَى صُفْحًا

pages | he should be given | that | of them | person | every | desires | nay | a hunter or a lion or a beast of prey
lion?(51) Indeed, each one of them wants to be given pages (of revelation) spread

مُنْشَرَةً ﴿٥٢﴾ كَلَّا بَلْ لَا يَخَافُونَ الْآخِرَةَ ﴿٥٣﴾ كَلَّا إِنَّهُ تَذَكُّرٌ ﴿٥٤﴾

is an admonition | verily this | nay | the Hereafter | they fear | not | but | nay | spread out
out.(52) No, verily they have no fear of the Hereafter.(53) No, verily this (Quran) is an admonition.(54)

فَمَنْ شَاءَ ذَكَرْهُ ﴿٥٥﴾ وَمَا يَذْكُرُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ

Allah | wills | that | unless | they will reflect | and not | reflect on it | will | so whosoever
So whosoever wills, shall remember it (take heed),(55) and they will not remember (take heed) except by

هُوَ أَهْلٌ وَالتَّقْوَىٰ وَأَهْلُ الْمَغْفِرَةِ ﴿٥٦﴾

who Forgives | and He is the One | that mankind should be afraid of Him | the One deserving | He is
the will of Allah. He is the Lord of Goodness (or deserving to be afraid) of Him and the Lord of Forgiveness. (56)

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.

لَا أَقْسَمُ بِيَوْمِ الْقِيَامَةِ ﴿١﴾ وَلَا أَقْسَمُ بِالنَّفْسِ الْوَالِمَةِ ﴿٢﴾ اِيْحَسِبُ

does think | self-reproaching | by the person | I swear | and nay | Resurrection | by the Day of | I swear | nay
I swear by the Day of Resurrection, (1) and by the self-reproaching soul! (2) Does man think We

الْإِنْسَانَ لَنْ نَجْمَعَهُ عِظَامَهُ ﴿٣﴾ بَلَىٰ قَدِيرِينَ عَلَىٰ أَنْ نَسُوِّيَ

We put together in perfect | that | to | We are Able | yes | his bones | We assemble | that shall never | man
shall never put his bones together again? (3) Indeed, We are able to shape again the very tips of

بَنَاتِهِ ﴿٤﴾ بَلْ يَرِيدُ الْإِنْسَانَ لِيَفْجُرَ أَمَامَهُ ﴿٥﴾ يَسْأَلُ أَيَّانَ يَوْمِ

this Day of | when will be | He asks | before him | to commit sins | man | desires | nay | the tips of his fingers
his fingers!(4) but man wish to (continue) committing sins (even) in the time in front of him. (to go on his sins and jeopardies his future also) (5)

الْقِيَمَةِ ٦ قَادًا بَرَقَ الْبَصَرُ ٧ وَخَسَفَ الْقَمَرُ ٨ وَجُمِعَ

and will be joined together | the moon | and will be eclipsed | the sight | shall be dazed | so when | Resurrection
He asks when will this be, 'this Day of Resurrection?'(6) But when the sight is dazed(7) and the moon

الشَّمْسُ وَالْقَمَرُ ٩ يَقُولُ الْإِنْسَانُ يَوْمَئِذٍ أَيْنَ الْمَفْرَجُ ١٠ كَلَّا لَا وَزَرَ ١١

there is refuge | not | nay | to flee | where | on that Day | man | will say | and the moon | the sun
eclipsed;(8) when sun and moon are brought together(9) on that Day man will ask: 'Where to flee?'(10) By

إِلَىٰ رَبِّكَ يَوْمَئِذٍ الْمُسْتَقَرُّ ١٢ يُنَبِّئُ الْإِنْسَانَ يَوْمَئِذٍ بِمَا

of what | on that Day | man | will be informed | will be the place of rest | that Day | your Lord | unto
no means! No place of safety.(11) Unto your Lord (alone) will be the place of rest that Day.(12) On that day,

قَدَّمَ وَآخَرَ ١٣ بَلِ الْإِنْسَانُ عَلَىٰ نَفْسِهِ بَصِيرَةٌ ١٤ وَلَوْ

though | will be a witness | himself | against | man | nay | and what he left behind | he sent forward
man shall be informed of what he sent forward and what he left behind.(13) He shall be a witness against

أَلْفَىٰ مَعَاذِيرَهُ ١٥ لَا تُحَرِّكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ ١٦ إِنَّ عَلَيْنَا

upon us is | verily | therewith | to make haste | your tongue | with it | move | not | his excuses | he may put forth
himself,(14) even though he were to offer excuses.(15) Do not move your tongue (with the revelation) so that you

جَمَعَهُ وَقُرْآنَهُ ١٧ قَادًا قَرَأَهُ فَاتَّبِعْ قُرْآنَهُ ١٨ ثُمَّ

then | its recital | then follow you | We have recited it | and when | and to give you the ability to recite it | to collect it
may hasten (committing) it (to memory).(16) Ours it is to gather it and to recite it.(17) When We read it, follow its

إِنَّ عَلَيْنَا بَيَانَهُ ١٩ كَلَّا بَلْ تُحِبُّونَ الْعَاجِلَةَ ٢٠ وَتَذُرُونَ

and leave | the present life of this world | you (men) love | but | nay | to make it clear to you | for Us | verily
recital.(18) Then Ours it is to explain (its meaning).(19) Yet you (men) love this fleeting life and leave (alone) the

الْآخِرَةَ ٢١ وَجُوهٌ يَوْمَئِذٍ نَّاصِرَةٌ ٢٢ إِلَىٰ رَبِّهَا نَاطِرَةٌ ٢٣ وَجُوهٌ يَوْمَئِذٍ

that Day | and some faces | looking | their Lord | at | shall be radiant | that Day | some faces | the Hereafter
Hereafter.(21) On that Day, there shall be radiant faces,(22) looking towards their Lord.(23) And on that Day, there

بَاسِرَةٌ ٢٤ تَظُنُّ أَنْ يُفْعَلَ بِهَا فَاقِرَةٌ ٢٥ كَلَّا إِذَا بَلَغَتِ

it (the soul) reaches | when | nay | some calamity | on them | was about to be done (to befall) | that | thinking | will be frowning
shall be mournful faces,(24) (knowing) that some great disaster is about to fall on them.(25) But when (man's soul)

الترَاقِي ٢٦ وَقِيلَ مَنْ رَاقٍ ٢٧ وَظَنَّ أَنَّهُ

that it was | and he will conclude | cure (save him from death) | who can | and it will be said | to the collar bone
reaches the throat(26) and it is said: 'Is there a magician to save him?';(27) and when he knows it is the final

الْفِرَاقِ ٢٨ وَالْتَفَّتِ السَّاقُ بِالسَّاقِ ٢٩ إِلَى رَبِّكَ يَوْمَئِذٍ السَّاقِ ٣٠

the drive will be | on that Day | your Lord | to | with another leg | the leg | and will be joined | the time of departing
parting(28) and one leg is joined with another.(29) Unto your Lord that Day is the drive.(30) (In this life) he neither believed

فَلَا صَدَقَ وَلَا صَلَّى ٣١ وَلَكِنْ كَذَّبَ وَتَوَلَّى ٣٢ ثُمَّ ذَهَبَ

he went | then | and turned away | he denied | but (on the contrary) | prayed | nor | he believed | so neither
nor prayed;(31) but rejected the truth and turned away;(32) and he went to his kinsfolk elated with pride.(33) Woe to you (O man

إِلَىٰ أَهْلِهِ يَمْتَمِظُ ٣٣ أَوْلَىٰ لَكَ فَأَوْلَىٰ ٣٤ ثُمَّ أَوْلَىٰ لَكَ فَأَوْلَىٰ ٣٥

and then woe to you | to you | woe | then | and then woe to you | to you | woe | admiring himself | his family | to
disbeliever) and then again woe to you(34) Again woe to you (O man disbeliever) and then (again) woe to you.(35) Does man

يَحْسِبُ الْإِنْسَانُ أَنْ يُتْرَكَ سُدًى ٣٦ أَلَمْ يَكُنْ نَظْفَةً مِّنْ مَّرْمِيٍّ يَبْنِي ٣٧

poured forth | semen | of | a sperm drop | was he not | without requital | he will be left | that | man | does think
think that he will be left aimless? (neglected without being punished or rewarded for the obligatory duties enjoined by his Lord

ثُمَّ كَانَ عَاقِبَةً فَخَلَقَ فَسَوَّىٰ ٣٨ فَبَعَلَ مِنْهُ

from him | and made | and fashioned in due proportion | then (Allah) created | a hanging clot | he became | then
on him).(36) Was he not a drop of ejected semen?(37) Then he became a clot (of blood); then (Allah) created(38) and formed

الزَّوْجَيْنِ الذَّكَرَ وَالْأُنثَىٰ ٣٩ أَلَيْسَ ذَلِكَ بِقَدِيرٍ عَلَىٰ أَنْ يُحْيِيَ الْمَوْتَىٰ ٤٠

the dead | He give life to | that | to | is Able | that (Allah) | is not | and female | male | two sexes
(him).(39) and made of him the pair of male and female. Has not He (Allah) the power to give life to the dead?(40)

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.

هَلْ أَتَىٰ عَلَى الْإِنْسَانِ حِينٌ مِّنَ الدَّهْرِ لَمْ يَكُنْ شَيْئًا فَمَا ذُكِّرُوا ١ إِنَّا

verily | to be mentioned | thing | he was | not | time when | of | a period | man | over | come | has there
Has there not been over man a period of time, when he was nothing to be mentioned. (1) We have

خَلَقْنَا الْإِنْسَانَ مِنْ نُّطْفَةٍ أَمْشَاجٍ نَّبْتَلِيهِ فَجَعَلْنَاهُ

so We made him | in order to try him | drops of mixed semen | a sperm drop | from | man | We have Created
created man from sperm mixed (with ovum) to test him. So we have made him hearer,

سَبِيحًا بَصِيرًا ٢ إِنَّا هَدَيْنَاهُ السَّبِيلَ إِمَّا شَاكِرًا وَإِمَّا كَفُورًا ٣

ungrateful | or | he be grateful | whether | the way | We showed him | verily | seer | hearer
seer.(2) We have shown him the way whether he be grateful or ungrateful.(3)

اِنَّا اَعْتَدْنَا لِلْكَافِرِيْنَ سَلْسِلًا وَاَعْلًا وَّسَعِيْرًا ۝ اِنَّ الْاَبْرَارَ

the righteous | verily | and a blazing fire | and iron collars | iron chains | for the disbelievers | We have prepared | verily
For the unbelievers, We have prepared chains and fetters and a blazing Fire. (4) But the righteous,

يَشْرَبُوْنَ مِنْ كَاْسٍ كَانَ مِنْ جَٰنِبِهَا كَافُوْرًا ۝ عَلَيْنَا يَشْرَبُ

will drink | a spring | water from a spring in paradise called Kaafoor | mixed with | will be | a cup | from | shall drink
shall drink of a cup tempered with Camphor(5) a fountain from which the servants of Allah will

بِهَا عِبَادُ اللّٰهِ يُفَجِّرُوْنَهَا ۝ تَفَجِيْرًا ۝ يُوفُوْنَ بِالنَّذْرِ وَيَخَافُوْنَ

and they fear | (their) vows | they fulfil | abundantly | causing it to gush forth | Allah | the slaves of | wherefrom
drink, making it gush forth abundantly; (6) they who keep their vows and they fear a Day whose

يَوْمًا كَانَ شَرُّهُ مُسْتَطِيْرًا ۝ وَيُطْعَمُوْنَ الطَّعَامَ عَلٰى حُبِّهِ مِسْكِيْنَا

to the poor | their love for it | In spite of | the food | and they feed | wide-spreading | its evil | will be | a Day
evil will be wide-spreading,(7) they give food for the love of Him to the poor man, the orphan,

وَوَيْمًا وَاَسِيْرًا ۝ اِنَّمَا نَطْعَمُكُمْ لُوْجِهَةِ اللّٰهِ لَا نُرِيْدُ مِنْكُمْ

from you | we wish | not | of Allah | seeking the Face | we feed you | (saying) only | and the captive | and the Orphan
and the captive, (saying): (8) 'We feed you for Allah's sake only; we seek of you no reward nor

جَزَاءً وَلَا شُكْرًا ۝ اِنَّا نَخَافُ مِنْ رَبِّنَا يَوْمًا عَبُوسًا قَتَطِيْرًا ۝

and distressful that will make the faces look horrible | hard | a Day | our Lord | from | we fear | verily | thanks | nor | reward
thanks:(9) for we fear from our Lord a Day, hard and distressful.'(10) So Allah will

فَقَوَّمَهُمُ اللّٰهُ شَرَّ ذٰلِكَ الْيَوْمِ وَلَقَّهْمُ نَضْرًا وَّسُرُوْرًا ۝

and joy | a radiant light | and gave them | Day | that | from the evil of | Allah | so saved them
deliver them from the evil of that day and give them (a light of beauty) and joy.(11)

وَجَزَاهُمْ بِمَا صَبَرُوْا جَنَّةً وَّحَرِيْرًا ۝ فَتَكِيْنَ فِيْهَا عَلٰى

on | therein | reclining | and silken garments | Paradise | they were patient | because | and He compensated them
He will reward them for (their steadfastness) with a Paradise and robes of silk.(12) Reclining

الْاَرَابِكِ لَا يَرُوْنَ فِيْهَا شَمْسًا وَلَا زَمْهَرِيْرًا ۝

the excessive bitter cold | nor | the excessive heat of the sun | therein | they will see | neither | raised thrones
there upon raised thrones, they shall see neither the excessive heat nor the biting cold. (13)

وَدَانِيَةً عَلَيْهِمْ ظِلُّهَا وَذَلَّتْ قُطُوْفُهَا ۝ تَذَلِيْلًا ۝ وَيُطَافُ

and will be passed | lowly | the bunches of fruit thereof | and will hang low | its shade | upon them | and is close
Near them shall be its shades and the bunches (of fruit) there will hang low in humility. (14) and

إِنَّ هَؤُلَاءِ يُحِبُّونَ الْعَاجِلَةَ وَيَذَرُونَ وَرَاءَهُمْ يَوْمًا

Day behind them and leave the present life of this world love these (disbelievers) verily
Surely, these disbelievers love this fleeting, (life) and (thus) leave behind them a heavy

ثَقِيلًا ٢٥ نَحْنُ خَلَقْنَاهُمْ وَشَدَدْنَا أَرْحَامَهُمْ وَإِذَا شِئْنَا

We will and when their build and We have made strong We Who Created them It is We a Heavy
Day.(27) We created them, and We have made their joints strong; but if We please,

بَدَلْنَاهُمْ بِمِثْلِهِمْ تَبْدِيلًا ٢٨ إِنَّ هَذِهِ تَذَكُّرٌ ٢٦

an admonition this is verily with a complete replacement like them We can replace (them with others)
We can replace them with others like them with a complete replacement.(28) This is

فَمَنْ شَاءَ اتَّخَذَ إِلَىٰ رَبِّهِ سَبِيلًا ٢٩ وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ

Allah wills that unless you can will and not a Path his Lord to let him take wills so whosoever
indeed an admonition. Let him that wills, take the (right) path to his Lord.(29) But you

إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا ٣٠ يُدْخِلُ مَنْ يَشَاءُ فِي رَحْمَتِهِ

His Mercy to He wills whom He will admit All-Wise All-Knowing is Ever Allah verily
cannot will, not unless Allah wills. Allah is Wise and All-knowing.(30) He is merciful to

وَالظَّالِمِينَ ٣١ أَعَدَّ لَهُمْ عَذَابًا أَلِيمًا ٣٢

a painful torment for them He has prepared and as for the wrong-doers
whom He wills; but for the wrong-doers, He has prepared for them a painful punishment. (31)

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.

وَالْمُرْسَلَاتِ عُرْفًا ١ فَالْعِصْفَاتِ ٢ وَالنَّشْرَاتِ ٣ نُشْرًا ٤

clouds and rain and by the winds that scatter violently and by the winds that blow one after another by the winds
By the gales, sent forth (sent) one after another;(1) by the winds that blow violently(2) and by the winds that scatter

فَالْمُفْرِقَاتِ ٥ فَالْمُفْرَقَاتِ ٦ فَالْمُفْرِقَاتِ ٧

and by the angels that bring separated and by the Verses that separate the right from the wrong
(clouds and rains);(3) by your Lord's revelations, that separate the right from wrong.(4) By those who bring down the

ذِكْرًا ٥ عُدْرًا ٦ أَوْ نَذْرًا ٧ إِنَّمَا تُوعَدُونَ لَوَاعِعًا ٨

must come to pass you are promised surely what to warn or to (cut off all) excuses revelations (to the Messengers)
Reminder(5) to (cut off all) excuses or to warn(6) that which you have been promised (of threats) is about to fall.(7)

قَادَا النُّجُومَ طُيَسَتْ ۞ وَإِذَا السَّمَاءُ فُرِجَتْ ۞ وَإِذَا الْجِبَالُ سُفَّتْ ۞

are blown away | the mountains | and when | is cleft asunder | the heaven | and when | are wiped out | the stars | then when
When the stars become dim;(8) and when the sky is rent asunder(9) and the mountains are blown away;(10)

وَإِذَا الرُّسُلُ أُقِيتَتْ ۞ لِأَيِّ يَوْمٍ أُجِّلَتْ ۞

are those signs postponed | Day | for what | are gathered to their time appointed | the Messengers | and when
when Allah's apostles are brought together on the appointed Day.(11) For what day is it timed?(12)

لِيَوْمِ الْقُضَىٰ ۞ وَمَا أَدْرَاكَ مَا يَوْمَ الْقُضَىٰ ۞ وَيْلٌ لِّيَوْمَئِذٍ

that Day | woe | sorting out | that Day | what is | will make you know | and what | sorting out | for the Day of
For the Day of Decision.(13) Would that you knew what the Day of Decision is!(14) Woe on that day to the rejecters of

لِلْمُكَذِّبِينَ ۞ أَلَمْ نُهْلِكِ الْأَوَّلِينَ ۞ ثُمَّ نَبَعَهُمُ ۞

later generations | shall we make to follow them | then | the ancients | We destroy | did not | to the deniers
truth!(15) Did We not destroy the men of old (for their evil)(16) and cause the latter ones to follow them?(17)

كَذَلِكَ نَفْعُ الْبَاطِرِينَ ۞ وَيْلٌ لِّيَوْمَئِذٍ لِّلْمُكَذِّبِينَ ۞ أَلَمْ نُخَلِّقْكُمْ مِّن

from | We Create you | did not | to the deniers | that Day | woe | with the criminals | we deal | thus do
Thus shall We deal with the guilty.(18) Woe on that day to the rejecters of truth!(19) Did We not create you from a

تَاءٍ مَّهِينٍ ۞ فَجَعَلْنَاهُ فِي قَرَارٍ مَّكِينٍ ۞ إِلَىٰ قَدَرٍ مَّعْلُومٍ ۞ فَقَدَرْنَا

so we did measure | a known | period | for | safety | a place of | in | then We placed it | a worthless | water
mean water,(20) which We kept in a place of safety (womb)(21) for an appointed time?(22) So We did measure and

فَنِعْمَ الْقَادِرُونَ ۞ وَيْلٌ لِّيَوْمَئِذٍ لِّلْمُكَذِّبِينَ ۞ أَلَمْ نَجْعَلِ الْأَرْضَ

the earth | we made | have not | to the deniers | that Day | woe | to measure | and we are the Best
We are the Best to measure (the things).(23) Woe on that day to the rejecters of Truth!(24) Have We not made the

كِفَايَاتٍ ۞ أَحْيَاءَ ۞ وَأَمْوَاتًا ۞ وَجَعَلْنَا فِيهَا رَوَاسِيَ شَاهِقَاتٍ

tall and high | firm mountains | therein | and have placed | and the dead | for the living | a receptacle
earth(25) to be housing for the living and the dead?(26) Have We not placed firm and high mountains upon it and

وَأَسْقَيْنَكُم مَّاءً قَرَاتًا ۞ وَيْلٌ لِّيَوْمَئِذٍ لِّلْمُكَذِّبِينَ ۞ انطِقُوا إِلَىٰ

to | depart you | to the deniers | that Day | woe | sweet | water | and have given you to drink
given you to drink sweet water?(27) Woe on that day to the rejecters of the Truth!(28) Depart to that

مَا كُنْتُمْ بِهِ تَكذِّبُونَ ۞ انطِقُوا إِلَىٰ ظِلٍّ ذِي ثَلَاثِ شُعَبٍ ۞ لَا

neither | columns | three | in | a shadow | to | depart you | deny | in it | you used to | that which
(torment) which you used to deny!(29) Depart into the shadow (that will rise high) in three columns,(30)

ظَلِيلٌ وَلَا يُعْنِي مِنَ اللَّهَبِ ۝ إِنَّمَا تَرْمِي بِشَرِّ كَالْقَصْرِ ۝

(huge) like a castle | sparks | throws | verily it (Hell) | the fierce flame of the Fire | against | of any use | nor | shading
giving neither shade nor shelter from the flames(31) and throwing up sparks as huge as castle,(32) as if there

كَأَنَّهُ جَدَلَتْ صُفْرًا ۝ وَيْلٌ لِّيَوْمِئِذٍ لِلْمُكَذِّبِينَ ۝ هَذَا يَوْمٌ

a Day when | this will be | to the deniers | that Day | woe | yellow | camels | as if they were camels
were (a string of) yellow camels!(33) Woe on that day to the rejecters of Truth!(34) On that day, they shall not

لَا يُطْفِقُونَ ۝ وَلَا يُؤَدِّنُ لَهُمْ فِعْتَادِرُونَ ۝ وَيْلٌ لِّيَوْمِئِذٍ

that Day | woe | to put forth any excuse | for them | they will be permitted | and not | they shall speak | not
speak, (35) nor shall it be open (permitted) to them to excuse themselves. (36) Woe on that day to the rejecters of

لِلْمُكَذِّبِينَ ۝ هَذَا يَوْمُ الْفَصْلِ ۝ جَعَلْنَا وَالْأَوَّلِينَ ۝ فَإِنْ

so if | and the men of old | We have brought you together | decision | a Day of | that will be | to the deniers
truth!(37) Such is the Day of Decision. We have brought you and those before (you).(38) If you have a plot,

كَانَ لَكُمْ كَيْدٌ فَكِيدُونِ ۝ وَيْلٌ لِّيَوْمِئِذٍ لِلْمُكَذِّبِينَ ۝ إِنَّ الْمُتَّقِينَ

the pious | verily | to the deniers | that Day | woe | then plot against Me | a plot | you have | did
use it against Me.(39) Woe on that day to the rejecters of Truth!(40) The righteous shall dwell amidst (cool)

فِي ظِلِّ وَعُيُونٍ ۝ وَقَوَائِكَ مِمَّا يَشْتَهُونَ ۝ كُلُوا وَاشْرَبُوا هَنِيئًا

comfortably | and drink | eat | they desire | such as | and fruits | and springs | shades | shall be in
shades and fountains(41) and (feed on) such fruits as they desire. (We shall say to them):(42) 'Eat and drink,

بِمَا كُنْتُمْ تَعْمَلُونَ ۝ إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ ۝ وَيْلٌ

woe | the good-doers | We reward | thus | verily We | do | you used to | for that which
comfortably in return for what you did.'(43) Thus We shall reward the righteous.(44) Woe on that day to the

يَوْمِئِذٍ لِلْمُكَذِّبِينَ ۝ كُلُوا وَتَمَتَّعُوا قَلِيلًا إِنَّكُمْ مُجْرِمُونَ ۝

criminals | verily you are | for a little while | and enjoy yourselves | eat | to the deniers | that Day
rejecters of Truth!(45) Eat and enjoy yourselves (in this worldly life) for a little while. Verily, you are

وَيْلٌ لِّيَوْمِئِذٍ لِلْمُكَذِّبِينَ ۝ وَإِذَا قِيلَ لَهُمُ ارْكَعُوا لَا يَرْكَعُونَ ۝

they bow down | not | bow down yourself | to them | it is said | and when | to the deniers | that day | woe
sinners.(46) Woe on that day to the rejecters of Truth!(47) When it is said to them kneel down, they do not

وَيْلٌ لِّيَوْمِئِذٍ لِلْمُكَذِّبِينَ ۝ قِيَامِي حَدِيثٌ بَعْدَهُ يُؤْمِنُونَ ۝

they will believe | after it | statement | then in which | to the deniers | that Day | woe
kneel.(48) Woe on that day to the rejecters of Truth!(49) In what revelations after this will they believe?(50)