

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.

عَمَّ يَتَسَاءَلُونَ ۚ عَنِ النَّبَاِ الْعَظِيمِ الَّذِي هُمْ فِيهِ

in it (about) | they | which | great | the news | about | they are asking one another | about what
About what are they asking?(1) About the great news.(2) About which they are in

مُخْتَلَفُونَ ۚ كَلَّا سَيَعْلَمُونَ ۙ ثُمَّ كَلَّا سَيَعْلَمُونَ ۙ أَلَمْ نَجْعَلِ

We made | have not | they will (come to) know | nay | again | they will (come to) know | nay | disagree
disagreement.(3) But they shall know (the truth); (4) Nay, again they shall come to know it.(5) Did

الْأَرْضَ مَهْدًا ۙ وَالْجِبَالَ أَوْتَادًا ۙ وَخَلَقْنَاكُمْ أَزْوَاجًا ۙ

in pairs | and We have Created you | (as) Pegs | and the mountains | as a bed (vast expanse) | (the) earth
We not make (spread) the earth like a bed (6) and the mountains like pegs? (7) And (have We not)

وَجَعَلْنَا نَوْمَكُمْ سُبَاتًا ۙ وَجَعَلْنَا اللَّيْلَ لِيَاسًا ۙ وَجَعَلْنَا النَّهَارَ

the day | and We have made | as a covering | the night | and We have made | for rest | your sleep | and We have made
created you in pairs(8) and made your sleep for rest.(9) We made the night a covering,(10) and made the

مَعَاشًا ۙ وَبَيْنَا فَوْقَكُمْ سَبْعًا شَدَادًا ۙ وَجَعَلْنَا سِرَاجًا

lamp | and We have made | strong | seven (heavens) | above you | and We have built | (for) livelihood
day for (seeking) livelihood.(11) We built above you seven strong (heavens)(12) and placed (in them) a

وَهَاجًا ۙ وَأَنْزَلْنَا مِنَ الْمُعْصِرَاتِ مَاءً ثَجَّاجًا ۙ لِنُخْرِجَ بِهِ

therewith | that We may produce | abundant | water | the rainy clouds | from | and We have sent down | shining
shining lamp.(13) We sent down abundant water from the clouds,(14) bringing forth grain and varied

حَبًّا وَنَبَاتًا ۙ وَجَنَّاتٍ أَلْفَافًا ۙ إِنَّ يَوْمَ الْقِيَامِ كَانَ مِيقَاتًا ۙ

a fixed time | is | (of) Decision | (the) Day | verily | (of) thick growth | and gardens | and vegetation | cor:
plants,(15) and gardens of thick growth. (16) Verily, the Day of Decision is a fixed time.(17)

يَوْمَ يُنْفَخُ فِي الصُّورِ فَتَأْتُونَ أَفْوَاجًا ۙ وَفُتِحَتْ

and shall be opened | in crowds, groups | you shall come forth | the Trumpet | (in) | will be blown | (the) Day (when)
On that day, the Trumpet shall be blown and you shall come in crowds.(18) and the heaven is

السَّمَاءُ فَكَانَتْ أَبْوَابًا ۙ وَسُيِّرَتِ الْجِبَالُ فَكَانَتْ

they will become | the mountains | and shall be moved away | (as) doors, gates | it will become | the sky, heaven
opened and becomes as gates (19) and the mountains shall be moved away and they will be as if

سَرَابًا ۞ إِنَّ جَهَنَّمَ كَانَتْ مِرْصَادًا ۞ لِلظَّالِمِينَ مَأْبَأٌ ۞ لَيْشِين

they will dwell (abide) | a dwelling place | for the transgressors | a place of ambush | is | Hell | truly (as) a mirage
they were mirage.(20) Hell will lie in ambush,(21) a home for the transgressor.(22) There they

فِيهَا أَحْقَابًا ۞ لَا يَذُوقُونَ فِيهَا بَرْدًا وَلَا شَرَابًا ۞ إِلَّا حَمِيمًا

boiling water | except | (any) drink | nor | cool | therein | they will taste | not | for ages | therein
shall abide long ages;(23) There they shall taste neither coolness nor any drink,(24) Except

وَعَسَاقًا ۞ وَجَزَاءٌ وَفَاقًا ۞ إِنَّهُمْ كَانُوا لَا يَرْجُونَ

expecting looking for | not | were | verily they | fitting | as a recompense | and (dirty wound discharges) pus
boiling water and dirty wound discharges (i.e. pus) (25) An exact recompense (for them).(26) They

حِسَابًا ۞ وَكَذَّبُوا بِآيَاتِنَا كِذَابًا ۞ وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ

We have recorded | thing | and every | in complete rejection | Our Signs | and they denied | a reckoning, account
used not to look for a reckoning(27) and denied Our revelations completely.(28) But We have recorded

كِتَابًا ۞ قَدْ وَقُوهَا فَلَنْ نَزِيدَكُمْ إِلَّا عَذَابًا ۞ إِنَّ لِلْمُتَّقِينَ

for the righteous | verily | (in) torment | except | We shall give you increase | so not | so you taste (this) | (in) a book
all things in a book.(29) Taste this: no increase shall We give you, except in punishment!(30) As for the

مَفَازًا ۞ حَدَائِقَ وَأَعْنَابًا ۞ وَكَوَاعِبَ أَتْرَابًا ۞ وَكَأْسًا دِهَاقًا ۞ لَا

not | filled/ full | and cup | of equal ages | and bosomed girls | and grapes | gardens | (will be) a success
righteous, there is an achievement (paradise). (31) Theirs shall be gardens and vineyards, (32) and high- bosomed

يَسْمَعُونَ فِيهَا لَغْوًا وَلَا كِذَابًا ۞ جَزَاءٌ مِّن رَّبِّكَ عَطَاءٌ

a gift | your Lord | from | a reward recompense | lying | nor | vain talk | therein | they shall hear
maidens of equal ages(for companions) (33) and a cup full (to the brim).(34) There, they shall hear no idle talk nor

حِسَابًا ۞ رَبِّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا الرَّحْمَنُ

the Most Gracious | (is) between them | and whatever | and the earth | (of) the heavens | Lord | an ample calculated
lying.(35) A reward from your Lord, an ample calculated gift:(36) from the Lord of the heavens and the earth and

لَا يَبْلُغُونَ مِنْهُ حَدِيثًا ۞ يَوْمَ يَقُومُ الرُّوحُ وَالْمَلَائِكَةُ صَفًّا ۞

in rows | and the angels | the Spirit (Gabriel) | will stand | (the) Day (when) | to speak | with Him | they have power | not
all that lies between them; the Merciful, with whom no one can speak, (on the Day of Resurrection except after His

لَا يَتَكَلَّمُونَ إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمَنُ وَقَالَ

and he will say, speak | the Most Gracious | (for him) whom | gives permission, allows | him | except | they will speak | not
Leave).(37) On that day, when the Spirit and the angels stand up in their ranks, they shall not speak; except him to

صَوَابًا ۞ ذٰلِكَ الْيَوْمَ الْحَقُّ فَمَنْ شَاءَ اتَّخَذَ اِلَىٰ رَبِّهِ مَابًا ۞

a place | his Lord | towards / with | he will take | wishes, wills | so whosoever | the True | the Day | that (is) | right
whom the Merciful has given leave and he will speak what is right.(38) That (day) is without doubt the True

اِنَّا اَنْذَرْنَاكُمْ عَدَابًا قَرِيْبًا ۗ يَوْمَ يَنْظُرُ الْمَرْءُ مَا

which | man | will see | the Day (when) | near | (of) a torment | have warned you | verily We
day. Let him who will, seek a way back to his lord.(39) We have forewarned you of near scourge: the day when man will look

قَدَّمَتْ يَدَا ۙ وَيَقُوْلُ الْكٰفِرُ يَلِيْتَنِي كُنْتُ تُرَابًا ۞

dust | would that I were | woe to me | the disbeliever | and will say | his hands | have sent forth
upon his works (the work his hands have sent forth) and the unbeliever will say: woe to me, 'would that I were (mere) dust?'(40)

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وَالنّٰزِعَاتُ غَرَقًا ۙ وَالتّٰشِيْتُ

by those (angels) who draw out (the souls of believers) | with violence | by those (angels) who tear out (the souls of the disbelievers)

By those (angels) who pull out (the souls of the disbelievers and the wicked) with great

نَشْطًا ۙ وَالسّٰبِحَاتُ سَبْحًا ۙ فَالسّٰبِقَاتُ سَبْقًا ۙ

in a race | and by those (angels) who press forward | swiftly | by those who swim | gently
violence,(1) and those who gently take out (the soul of the believers) (2) by those that swim along

فَالْمُدْبِرَاتُ اَمْرًا ۙ وَتَرْجُفُ

shakes (the earth) | (on) the Day (when) | the commands (of their Lord) | and by those (angels) who arrange to execute
(at God's bidding) (3) and those that press forward (as in a race), (4) by those that regulate the

الرّٰجِفَةُ ۙ تَتَّبِعُهَآ ۙ الرَّادِفَةُ ۙ

that which is subsequent (the second blowing of the Trumpet) | follows it | with violent shaking

affair!(5) On the day when the first blast shivers(6) followed by the second, (7) men's hearts that

قُلُوْبٌ يّٰوْمٍ يّٰوْمٍ ۙ وَاجْفَةٌ ۙ اَبْصَارُهَآ خَاشِعَةٌ ۙ يَقُوْلُوْنَ ءَاِنَّا

shall we indeed | they say | (will be) downcast | their eyes | will beat (with fear) | that day | hearts
day shall tremble(8) with their eyes downcast.(9) They say: 'What, are we being returned as we

لرّٰوِدُوْنَ فِي الْحَافِرَةِ ۙ ءَاِذَا كُنَّا عِظَامًا تَخِرَّةً ۙ قَالُوْا تِلْكَ اِذَا

in that case | that | they say | crumbled | bones | We are | ever after | the former state of life | to (in) | be returned
were before?(10) even after we are rotten bones?' (11) They say: 'That would then be a return

كَرَّةٌ خَاسِرَةٌ ۝۱۲ قَالِمَا هِيَ زَجْرَةٌ وَاحِدَةٌ ۝۱۳ قَاذًا هُمُ

they when (behold) a single cry it (will be) but only with loss (would be) a return
with loss.(12) But with one single cry,(13) they shall be awakened.(14)

بِالسَّاهِرَةِ ۝۱۴ هَلْ أَتَكَ حَدِيثُ مُوسَى ۝۱۵ إِذْ نَادَاهُ رَبُّهُ

his Lord called him when (of) Musa (Moses) story come to you has there (will be) awakened (alive after death)
Has there come to you the story of Moses?(15) When His Lord called to him in the

بِالْوَادِ الْمُقَدَّسِ طُوًى ۝۱۶ إِذْ هَبَّ إِلَى فِرْعَوْنَ إِنَّهُ طَغَى ۝۱۷

has transgressed all bounds verily he Pharaoh to you go (of Tuwa sacred in the valley
holy valley of Towa,(16) saying: 'Go to Pharaoh: he has transgressed all bounds;(17)

فَقُلْ هَدَىٰ لَكَ إِلَىٰ أَنْ تَزَكَّىٰ ۝۱۸ وَأَهْدِيكَ إِلَىٰ رَبِّكَ ۝۱۹ فَتَخَشَىٰ ۝۱۹

so you should fear (Him) your Lord to and I guide you purify yourself until (to) for you (have you the will) is it and say
and say: "Have you the will to purify yourself?(18) I will guide you to your Lord, so that you may have fear

فَأَرَاهُ الْآيَةَ الْكُبْرَىٰ ۝۲۰ فَكذَّبَ وَعَصَىٰ ۝۲۱ ثُمَّ أَذْبَرَ

he turned his back then and disobeyed but he denied great the Sign then he showed him
of Him."(19) He (Moses) showed him the great sign (miracles),(20) but he denied and disobeyed.(21) Then

يَسْعَىٰ ۝۲۲ فَحَشَرَ فَنَادَىٰ ۝۲۳ فَقَالَ أَنَا رَبُّكُمُ الْأَعْلَىٰ ۝۲۳

most high (am) your Lord I and said and cried aloud then he gathered (his people) striving (against Allah)
he turned away, striving hard (against Allah),(22) Then he gathered his people(23) and made to them a

فَأَخَذَهُ اللَّهُ نَكَالَ الْآخِرَةِ وَالْأُولَىٰ ۝۲۴ إِنَّ فِي ذَلِكَ لَعِبْرَةً

(is) an admonition this in verily and the first of the last (with) punishment Allah so seize him
proclamation. 'I am your lord, most high,(24) he said. Allah seized him with the punishment of the Last

لِمَنْ يَخْشَىٰ ۝۲۵ أَأَنْتُمْ أَشَدُّ خَلْقًا أَمْ السَّمَاءُ بَنَاهَا ۝۲۶ رَفَعَهَا

He raised that He constructed the heaven or to create more difficult are you fears (Allah) for whomsoever
world and the First.(25) Surely in this, there is a lesson for the God-fearing.(26) Are you more difficult to create or

سَبَّحَاهَا ۝۲۷ وَأَغْطَشَ لَيْلَهَا وَأَخْرَجَ

and He brings out its night and He covers with darkness and He has equally ordered it (perfectly) its height
is the heaven that He has built?(27) He raised it high and levelled it,(28) giving darkness to its night and brought

ضُحَاهَا ۝۲۸ وَالْأَرْضَ بَعْدَ ذَلِكَ دَحَاهَا ۝۲۹ أَخْرَجَ مِنْهَا مَاءَهَا وَمَرْعَاهَا ۝۳۰

and its pasture its water therefrom and He brought forth He spread it that after and the earth its forenoon
out its light.(29) And the earth He spread it out after that;(30) and then drew from it water and pastures.(31)

وَالْجِبَالِ ۖ أَرْسَاهَا ۖ ﴿٣٢﴾ مَتَاعًا لَّكُمْ وَلِأَنْعَامِكُمْ ۗ فَإِذَا

but when | and for your cattle | for you | to be a provision and benefit | He has fixed them firmly | and the mountains
And the mountains He fixed (32) a provision for you and your cattle. (33) But when the great

جَاءَتِ الظَّامَةُ الْكُبْرَى ۖ ﴿٣٣﴾ يَتَذَكَّرُ الْإِنْسَانُ مَا سَعَى ۖ ﴿٣٤﴾

he strove for | what | man | shall remember | (the) Day (when) | the greatest | the catastrophe | comes
disaster comes (34) the Day when man will call to mind what he has striven (35) and when Hell

وَبُرِّزَتْ ۖ الْجَحِيمُ لِمَنْ يَرَى ۖ ﴿٣٦﴾ فَأَمَّا مَنْ

has transgressed all bounds | him who | then for | sees | for one who | Hell-Fire | and shall be made apparent in full view
is brought in full view for (all) to see (36) then, for such as had transgressed all bounds (37)

وَاشْتَرَى الْحَيٰوةَ الدُّنْيَا ۖ ﴿٣٨﴾ فَإِنَّ الْجَحِيمَ هِيَ الْمَأْوَى ۖ ﴿٣٩﴾ وَأَمَّا مَنْ خَافَ

who feared | him | but as for | (will be his) abode | (it) | Hell-Fire | then verily | worldly | the life | and preferred
and chosen this present life (38) surely Hell shall be the abode; (39) but those who feared to stand

مَقَامَ رَبِّهِ ۖ وَنَهَى النَّفْسَ عَنِ الْهَوَىٰ ۖ ﴿٤٠﴾ فَإِنَّ الْجَنَّةَ هِيَ

(it) | Paradise | then verily | evil desires lust | from | himself | and restrained | his Lord | standing (before)
before their Lord and curbed their souls' evil desires, (40) Surely, Paradise shall be the abode. (41)

الْمَأْوَى ۖ ﴿٤١﴾ يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَاهَا ۖ ﴿٤٢﴾ فِيمَ أَنْتَ

you (have) | about which not | (will be) its appointed time | when | the Hour | about | they ask you | (will be his) abode
They question you about the Hour of Doom: 'When shall its arrival be?' (42) But how are you to tell thereof? (43)

مِنْ ذِكْرِهَا ۖ ﴿٤٣﴾ إِلَىٰ رَبِّكَ ۖ مُنْتَهَاهَا ۖ ﴿٤٤﴾ إِنَّمَا أَنْتَ مُنذِرٌ

(for) those who | (are) a warner | you | only | (belongs) the term thereof | your Lord | to | (its) knowledge | any
Your Lord alone knows when it will come. (44) You are but a warner for those who fear it. (45) On the day when they see it,

يَخْشَاهَا ۖ كَأَنَّهُمْ يَوْمَ يَرَوْنَهَا لَمْ يَلْبَثُوا إِلَّا عَشِيَةً أَوْ صُحْحًا ۖ ﴿٤٥﴾

or its morning | an afternoon | except | they had tarried | not | they see it | the Day | as if they | fear it
it will be as if they had not tarried (in this world) except (only a single) evening or the morning following it. (46)

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عَبَسَ وَتَوَلَّىٰ ۖ ﴿١﴾ أَنْ جَاءَهُ الْأَعْمَىٰ ۖ وَمَا يُدْرِيكَ لَعَلَّهُ

that he | (could) inform you | and what | the blind man | came to him | because | and turned away | he frowned
He frowned and turned away (1) when the blind man came towards him. (2) But what could tell

يَزِيَّتِي ٣ أَوْ يَذَّكَّرُ ٤ فَتَنْفَعَهُ ٥ الذِّكْرَى ٦ أَمَّا مَنِ

him who | as for | the admonition | and might profit him | might receive admonition | or | might become pure
you that per chance he might become pure (from sins)(3) that he might receive admonition and that the

اسْتَعْفَى ٥ فَانْتَ لَهُ تَصَدَى ٦ وَمَا عَلَيْكَ إِلَّا يَزِيَّتِي ٧

he will become pure | if not | (is) upon you | and what | attend | to him | so you | thinks himself self-sufficient
admonition might profit him.(4) But to him who thinks himself self-sufficient(5) you do attend: although(6) it

وَأَمَّا مَنْ جَاءَكَ يَسْعَى ٨ وَهُوَ يَخْشَى ٩ فَانْتَ عَنْهُ ١٠ تَلْفَى ١١

are unmindful, neglectful | from him | so you | is afraid | and he | running | came to you | him who | but as to
is not your concern if he remained uncleansed.(7) Yet to him who came to you running(8) and with fear (in

كَلَّا إِنَّهَا تَذْكِرَةٌ ١١ فَمَنْ شَاءَ ذَكَرْهُ ١٢ فِي صُحُفٍ مُّكَرَّمَةٍ ١٣

honoured | Scriptures Records | in | he should remember it | wills | so whosoever | anadmonition | indeed it is | nay
his heart),(9) you gave no heed.(10) Nay, this is an admonition;(11) let him who will pay attention to it.(12)

مَرْفُوعَةٍ مُّطَهَّرَةٍ ١٤ بِأَيْدِي سَفَرَةٍ ١٥ كِرَامٍ بَرَرَةٍ ١٦ قَتَلَ الْإِنْسَانَ

the man | (be cursed) be killed | obedient, pious | honourable | (of) Scribes (angels) | in the hands | purified | exalted
It is set down on honoured pages,(13) exalted,(14) kept pure and holy in the hands of scribes(15)

مَا الْفِرَّةُ ١٧ مِنْ أَيْ شَيْءٍ خَلَقَهُ ١٨ مِنْ نُطْفَةٍ خَلَقَهُ

He Created him | semen | from | He Created him | thing | what | from | ungrateful he is | how
honourable and obedient(16) Perish man! How unthankful he is!(17) From what did He create him?(18)

فَقَدَرَهُ ١٩ ثُمَّ السَّبِيلَ ٢٠ يَسَّرَهُ ٢١ ثُمَّ أَمَاتَهُ

He causes him to die | then | He makes easy (for) him | the Path | then | then set him in due proportion (proper form)
From a sperm-drop;(19) He created him and formed him according to a measure. Then the way eased for

فَأَقْبَرَهُ ٢٢ ثُمَّ إِذَا شَاءَ أَنْشُرَهُ ٢٣ كَلَّا لَمَّا يَقْضِ مَا

what | (has done) fulfilled | not | nay | He will resurrect him | He wills | when | then | and puts him in his grave
him,(20) then causes him to die and buries him.(21) He will surely bring him back to life if He wills. (22)

أَمْرَهُ ٢٤ فَلْيَنْظُرِ الْإِنْسَانُ إِلَى طَعَامِهِ ٢٥ أَنَا صَبَبْنَا الْمَاءَ صَبًّا ٢٦ ثُمَّ

then | in abundance | water | pour forth | We | his food | at | the man | then let look | He commanded him
No indeed! (man) has not done what He commanded him.(23) Let man look at his food (he eats):(24) That We pour

شَقَقْنَا الْأَرْضَ شَقًّا ٢٦ فَأَنْبَتْنَا ٢٧ فِيهَا حَبًّا ٢٨ وَعِنَبًا ٢٩ وَقَضْبًا ٣٠ وَزَيْتُونًا

and olives | and clover plants | and grapes | the grain | therein | and We cause to grow | in cleft | the earth | We split
down the water in abundance(25) and cleave the earth asunder;(26) how We bring forth the corn,(27) the grapes,

وَأَخْلَافًا ۝ وَحَدَائِقَ ۝ غُلْبًا ۝ وَفَاكِهَةً وَأَبًّا ۝ مَتَاعًا

to be a provision and benefit | and herbage | and fruits | dense with many trees | and gardens | and date-palms
the olive and the palm,(29) gardens, dense with trees,(30) the fruits and the green pasture,(31) (to be) a

لَكُمْ وَلِأَنْعَامِكُمْ ۝ فَإِذَا جَاءَتِ الصَّاخَّةُ ۝ يَوْمَ يَفِرُّ الْمَرْءُ مِنْ

from | a man | shall flee | that day | deafening cry, shout | (there) comes | then when | and for your cattle | for you
provision for you and for your cattle (to delight in),(32) But when the deafening cry comes,(33) on that day,

أَخِيهِ ۝ وَأُمِّهِ ۝ وَأَبِيهِ ۝ وَصَاحِبَتِهِ وَبَنِيهِ ۝ لِكُلِّ امْرِئٍ مِنْهُمْ

of them | man | for every | and his children | and his wife | and his father | and from his mother | his brother
each man shall flee from his brother,(34) his mother and his father,(35) his wife and his children:(36) Every man

يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ ۝ وَجُوهٌ يَوْمَئِذٍ مُسْفِرَةٌ ۝

(will be) bright | that day | (some) faces | it will make him careless (of others) | (will be) enough concern | that day
that Day will have enough to make him careless of others.(37) On that day, there shall be beaming faces,(38)

ضَاحِكَةٌ مُسْتَبْشِرَةٌ ۝ وَوُجُوهٌ يَوْمَئِذٍ عَلَيْهَا غَبَرَةٌ ۝ تَرْهَقُهَا قَتَرَةٌ ۝

darkness | will cover them | will be dust | on them | that Day | and (other) faces | rejoicing at good news | laughing
smiling and joyful.(39) And on that Day, there shall be faces covered with dust(40) and veiled with darkness.(41)

أُولَئِكَ هُمُ الْكُفْرَةُ الْفَجْرَةُ ۝

the evil-doers | the disbelievers | they (will be) | such those

These shall (be the faces of) the unbelievers and the wicked.(42)

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 الشَّمْسُ كُوِّرَتْ ۝ وَإِذَا النُّجُومُ انْكَدَرَتْ ۝ وَإِذَا الْجِبَالُ

the mountains | and when | shall fall | the stars | and when | would be wound round (and lose its light) | the sun | when

When the sun is folded up,(1) when the stars fall down(2) and the mountains are blown

سُيِّرَتْ ۝ وَإِذَا الْعِشَارُ عُطِّلَتْ ۝ وَإِذَا الْوُحُوشُ

the wild beast | and when | shall be neglected | the pregnant she camels | and when | shall be moved away

away;(3) when camels big with their young are left untended (4) and the wild beasts are brought

حُشِرَتْ ۝ وَإِذَا الْبِحَارُ سُجِّرَتْ ۝ وَإِذَا النُّفُوسُ زُوِّجَتْ ۝

shall be joined | the souls | and when | shall be made to overflow | the seas | and when | shall be gathered together

together;(5) when the seas shall be set boiling(6) and men's souls are reunited (with their bodies);(7)

وَإِذَا الْمَوْءُودَةُ سُئِلَتْ بِأَيِّ ذَنْبٍ قُتِلَتْ ۖ وَإِذَا

and when she was killed sin for what shall be questioned the female (infant) buried alive and when when the infant girl, buried alive, is asked(8) for what sin she was killed;(9) when the

الضُّحُفُ تُشْرَتُ ۖ وَإِذَا السَّمَاءُ كُشِطَتْ ۖ وَإِذَا

and when shall be stripped off the heaven and when shall be laid open the written pages (of deeds) records of men's deeds are laid open(10) and heaven is stripped off;(11) when Hell

الْحَيُّمُ سُعِرَتْ ۖ وَإِذَا الْجَنَّةُ أُزْلِفَتْ ۖ عَلِمَتْ نَفْسٌ مَّا

what every person will know shall be brought near Paradise and when is kindled (to fierce heat) Hell-Fire burns fiercely(12) and Paradise is brought near;(13) then each soul shall know what it has

أَحْضَرَتْ ۖ فَلَا أَقِيمُ بِالْأَحْسَنِ ۖ الْجَوَارِ

and by the planets by the planets that recede I swear so verily he has brought (of good and evil) brought (of good and evil). (14) I swear by the turning planets (15) and by the stars that rise and

الْكُنَّسِ ۖ وَاللَّيْلِ إِذَا عَسْعَسَ ۖ وَالصُّبْحِ إِذَا

(when) as and by the dawn it departs as and by the night that move swiftly and hide themselves set;(16) by the night as it falls(17) and the morning as it breathes away (darkness),(18) surely this is the word of a

تَنْفَسَ ۖ إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ ۖ ذِي قُوَّةٍ عِنْدَ ذِي الْعَرْشِ

the Lord of the Throne with mighty most honourable (of) a Messenger (is) the Word verily this it brightens most honourable messenger,(19) Owner of power, and high rank with the Lord of the Throne, (20) obeyed

مَكِينٍ ۖ مُطَاعٍ ثَمَّ أَمِينٍ ۖ وَمَا صَاحِبُكُمْ بِبَجُنُونٍ ۖ وَلَقَدْ رَأَى

he saw him and indeed (is) a mad man your companion and not trustworthy then/ and obeyed established (by the angels) trustworthy there (in the heaven)(21) No, your companion is not mad.(22) He saw him on the clear

بِالْأَفْقِ الْمُبِينِ ۖ وَمَا هُوَ عَلَى الْغَيْبِ بِضَنِينٍ ۖ وَمَا هُوَ بِقَوْلِ شَيْطَانٍ

(of) Satan the Word it (is) and not withholds the unseen (on) he and not clear in the horizon horizon.(23) He does not withhold (a knowledge of) the unseen;(24) nor is this the word of an accursed devil.(25) Then

تَرَجِيمٍ ۖ فَأَيْنَ تَذْهَبُونَ ۖ إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ ۖ لَيْنَ شَاءَ

who wills to whosoever to the worlds a Reminder but this (is) not you are going then where outcast where are you going?(26) This is not but an admonition to all men (mankind and jinns);(27) To those among you that

مِنْكُمْ أَنْ يَسْتَقِيمَ ۖ وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ ۖ

(of) the worlds the Lord Allah wills that unless you can will and not walk straight to among you have the will to go straight. Yet you cannot will, except unless (it be) that Allah wills, Lord of the Creation.(28)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

تِسْعَ عَشْرَةَ آيَةً

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

سُورَةُ الْاِنْقِطَارِ السَّنْعِيَّةِ

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

إِذَا السَّمَاءُ انْفَطَرَتْ ۝ وَإِذَا الْكَوَاكِبُ انْتَثَرَتْ ۝ وَإِذَا الْبِحَارُ فُجِّرَتْ ۝

are burst forth | the oceans | and when | have scattered | the stars | and when | is cleft asunder | the heaven | when
When the sky is split open;(1) when the stars are scattered,(2) and the oceans are poured forth

وَإِذَا الْقُبُورُ بُعِثَتْ ۝ وَعَلَىٰ نَفْسٍ مَّا قَدَّمَتْ وَأَخَّرَتْ ۝

left behind | and | it has sent forward | what | (every soul) | will know | are turned upside down | the graves | and when
when the graves are turned upside down;(4) Then each soul (person) will know what it has sent forward and left

يَأْتِيهَا الْإِنْسَانُ مَا عَزَاكَ بِرَبِّكَ الْكَبِيرِ ۝ الَّذِي خَلَقَكَ

Created you | who | the Most Generous | about your Lord | made you careless | what | man | O
behind (of good or bad deeds),(5) O man! What deceived you as to your Lord, the Most Generous(6) Who created you,

فَسَوَّكَ فَعَدَلَكَ ۝ فِي أَيِّ صُورَةٍ مَّا شَاءَ رَبُّكَ ۝

He put you together | He willed | that | form | whatever | in | and gave you (due) proportion | then fashioned you (perfectly)
gave you an upright form, and well-proportioned you?(7) In whatever' shape He willed, He put you together.(8) No, you

كَلَّابٌ تَكْذِبُونَ بِالذِّينِ ۝ وَإِنَّ عَلَيْكُمْ لَحَافِظِينَ ۝ كِرَامًا كَاتِبِينَ ۝

writing down | honourable | (are) vigilants | over you | but verily | the Judgement | you deny/ belie | but | nay
deny the Last Judgement.(9) Yet, there are guardians(10) kind and honourable, writing down (your deeds)(11) Who know of

يَعْلَمُونَ مَا تَفْعَلُونَ ۝ إِنَّ الْأَبْدَارَ لَفِي نَعِيمٍ ۝ وَإِنَّ الْفُجَّارَ لَفِي

(will be) in | the wicked | and verily | Delight | (will be) in | the righteous | verily | you do | what | they know
all what you do. (12) The righteous surely shall dwell in bliss. (13) But the wicked surely shall be in Hell; (14) They shall

جَحِيمٍ ۝ يَصْلَوْنَهَا يَوْمَ الدِّينِ ۝ وَمَا هُمْ عَنْهَا بِغَائِبِينَ ۝ وَمَا

and what | (will be) absent | there, from | they | and not | (of) Recompense | on the Day | they will burn in it | Fire
enter it on the Day of Judgement.(15) And they will not be absent therefrom (i.e. will not go out from the Hell),(16) What will make

أَدْرِكَ مَا يَوْمَ الدِّينِ ۝ ثُمَّ مَا أَدْرِكَ مَا يَوْمَ الدِّينِ ۝

(of) Recompense (is) | the Day | what | will make you know | what | then | of the Recompense (is) | the Day | what | will make you know
you know what the Day of Judgement is!(17) Oh, again, what will make you know what the Day of Judgement is!(18) It is the Day

يَوْمَ لَا تَمْلِكُ نَفْسٌ لِنَفْسٍ شَيْئًا ۝ وَالْأَمْرُ يَوْمَئِذٍ لِلَّهِ ۝

will be with Allah | that Day | and the Decision | anything | for any soul | a soul (person) | shall have power | not | the Day (when)
when no soul (person) has power at all for (any other) soul and the Command, that Day will be (wholly) with Allah.(19)

وَهُمْ سَائِرُونَ
أَلَمْ يَكْفُرُوا بِاللَّهِ
وَالرَّحْمَنِ الرَّحِيمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

سُورَةُ الْمُطَفِّفِينَ
الرَّحْمَنِ الرَّحِيمِ

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

وَيْلٌ لِّلْمُطَفِّفِينَ ۝١
الَّذِينَ إِذَا

they received by measure | when | those who | to Al-Mutaffin (those who give less in measure and weight) | woe

Woe to those that deal in fraud,(1) when they have to receive by measure (from men),

عَلَى النَّاسِ يَسْتَوْفُونَ ۝٢
وَإِذَا كَالُوهُمْ أَوْ وَزَنُوهُمْ

they give by weight to them | or | they give by measure to them | and when | they demand full measure | men | from (on)

take full measure,(2) but when they have to give by measure or weight (to men), give

يُخْسِرُونَ ۝٣
أَلَا يَظُنُّ أُولَئِكَ أَنَّهُمْ

Great | on a Day | (will be) resurrected | that they | they | think | do not | they give less than due

less than due.(3) Do they not think that they will be raised to life upon(4) a great Day,(5)

يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ ۝٤
كَلَّا إِنَّ كِتَابَ الْفَجَارِ

(of) the sinners, wicked | Record | truly | nay | (of) the worlds | before the Lord | mankind | will stand | the Day (when)

the Day when all mankind will stand before the Lord of the Worlds? (6) Truly, the record of the

لَقَى سِجِّينَ ۝٥
وَمَا أَدْرَاكَ مَا سِجِّينُ ۝٦
كِتَابٌ مَّرْجُونٌ ۝٧
وَيْلٌ يَوْمَئِذٍ

that Day | woe | inscribed | a Register | (is) Sijjin | what | will make you know | and what | Sijjin | (is) sin

sinners is in Sijjin(7) and what will make you know what Sijjin is!(8) A Register inscribed.(9) Woe

لِلْمُكَذِّبِينَ ۝٨
الَّذِينَ يُكَذِّبُونَ يَوْمَ الدِّينِ ۝٩
وَمَا يُكَذِّبُ بِهِ إِلَّا كُلُّ

every | except | it | can deny | and none | (of) Recompense | the Day | who deny | those | to those who deny

on that day to the disbelievers (10) who deny the Day of Judgement! (11) None denies it except

مُعْتَدٍ ۝١٠
أَشِيمٍ ۝١١
إِذَا تُتْلَى عَلَيْهِ آيَاتُنَا قَالَ أَسَاطِيرُ الْأَوَّلِينَ ۝١٢

(of) the ancients | tales | he says | Our Verses | to him | are recited | when | sinner | transgressor beyond bounds

every guilty aggressor.(12) When Our revelations are recited to him, he says: 'Fables of the

كَلَّا بَلْ عَسَىٰ
رَانَ ۝١٣
عَلَى قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ ۝١٤

they used to earn | which | their hearts | on | (is) Rana (covering of sins and evil deeds) | but | nay

ancients!'(13) No! that they were earning, has rusted upon their hearts.(14)

كَلَّا إِنَّهُمْ عَنْ رَبِّهِمْ يَوْمَئِذٍ لَمَّجُورُونَ ۝١٥
ثُمَّ إِنَّهُمْ لَصَالُوا

indeed will burn | verily they | then | (will be) veiled | that Day | their Lord | from | surely they | nay

No! On that day, they shall be veiled from their Lord. (15) They shall burn in Hell, and it will be

الْجَحِيمِ ۝ ثُمَّ يُقَالُ هَذَا الَّذِي كُنْتُمْ بِهِ تُكَذِّبُونَ ۝ كَلَّا إِنَّ

verily | nay | deny | (it) | you used to | (is) which | this | it will be said | then | (in) the Hell
said to them:(16) 'Thus is the (reality) that you denied!'(17) But the record of the

كِتَابِ الْأَبْرَارِ ۝ لَقِيَ عَلَيْهِنَ ۝ وَمَا أَدْرَاكَ مَا عِلْيُونَ ۝

(is) Illiyun | what | will make you know | and what | Illiyin | (will be) indeed in | (of) the Righteous | Record
righteous shall be in Illiyin.(18) What will make you know what Illiyin is!(19)

كِتَابٍ مَّرْقُومٍ ۝ يَشْهَدُ ۝ إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ ۝

Delight | (will be) in | the righteous | verily | those nearest (to Allah) | to which bear witness | inscribed | a Register
a Register inscribed,(20) seen only by those who are closest to Allah.(21) The righteous shall surely dwell

عَلَى الْأَرَائِكِ ۝ يَنْظُرُونَ ۝ تَعْرِفُ ۝ فِي وُجُوهِهِمْ نَضْرَةَ النَّعِيمِ ۝

(of) delight | the brightness | their faces | in | you will recognise | looking | thrones | on
in bliss.(22) Reclining upon soft couches looking on: (23) and in their faces, you shall recognize the brightness

يُسْقَوْنَ ۝ مِنْ رَحِيقٍ مَخْمُومٍ ۝ خَتَمَهُ ۝ وَسَكَّ ۝ وَفِي ذَلِكَ

this | and for | (will be) of musk | the seal thereof | sealed | pure wine | from/ of | they will be given to drink
of delight.(24) They shall be given to drink of a pure wine, securely sealed,(25) whose very seal is musk; for

فَلْيَتَنَافَسِ الْتَنَافِسُونَ ۝ وَمِزَاجُهُ ۝ مِنْ تَسْنِيمٍ ۝ عَيْنًا يَشْرَبُ بِهَا

whereof | will drink | a spring | Tasnim | from | and its mixture (will be) | those who want to strive | let strive
this let all those strive who want to strive:(26) It (that wine) will be tempered with Tasnim, a(27) spring

الَّذِينَ آمَنُوا يَضْحَكُونَ ۝ كَانُوا مِنَ الَّذِينَ آمَنُوا يَضْحَكُونَ ۝

laugh | believed | those who | at | they used to | who committed crimes | those | verily | those nearest to Allah
whereof | drink those nearest to Allah.(28) Verily, the evil-doers used to laugh at those who believed(29)

وَإِذَا مَرُّوا بِهِمْ يَتَغَامَرُونَ ۝ وَإِذَا انْقَلَبُوا إِلَىٰ أَهْلِهِمْ

their own people | to | they returned | and when | they used to wink one to another | by them | they passed | and whenever
and used to wink at one another as they passed by them.(30) When they returned to their own people, they would

انْقَلَبُوا فَكِهِينَ ۝ وَإِذَا رَأَوْهُمْ قَالُوا إِنَّ هَؤُلَاءِ لَضَالُّونَ ۝ وَمَا

but not | indeed have gone astray | these | verily | they said | they saw them | and when | jesting | they would return
return jesting(31) and when they saw them, they said: 'These have indeed gone astray!'(32) Yet they were not sent

أُرْسِلُوا عَلَيْهِمْ حَفِظِينَ ۝ فَالْيَوْمَ الَّذِينَ آمَنُوا مِنَ الْكُفَّارِ

the disbelievers | at | who believe | those | but this Day | (as) watchers | over them | they had been sent
to be watchers over them.(33) But on that Day, those who believe will laugh at the unbelievers (as they

يَضْحَكُونَ ﴿٣٤﴾ عَلَى الْأَرَائِكِ يُنظَرُونَ ﴿٣٥﴾ هَلْ ثَوَابَ الْكَافِرِ مَا كَانُوا يَفْعَلُونَ ﴿٣٦﴾

do they used to for what the disbelievers paid are not looking thrones on will laugh

recline (34) upon their couches looking (at all things). (35) Are not the disbelievers paid (fully) for what they used to do? (36)

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 السَّمَاءُ انشَقَّتْ ﴿١﴾ وَأَذِنَتْ لِرَبِّهَا وَحُقَّتْ ﴿٢﴾ وَإِذَا الْأَرْضُ مُدَّتْ ﴿٣﴾

is stretched forth the earth and when and it must do so to its Lord and listens is split asunder the heaven when

When the sky is rent asunder, (1) obeying its Lord as it must do; (2) when the earth is stretched out (3)

وَأَلْقَتْ مَا فِيهَا وَتَخَلَّتْ ﴿٤﴾ وَأَذِنَتْ لِرَبِّهَا وَحُقَّتْ ﴿٥﴾ يَا أَيُّهَا

O and it must do so its Lord and listens to and obeys and became empty (was) in it all that and cast out

and casts out all that is within it and becomes empty, (4) obeying its Lord as it must do; (5) (then) O

الْإِنْسَانَ إِنَّكَ كَادِحٌ إِلَىٰ رَبِّكَ كَدْحًا فَمُلِيقِيهِ ﴿٦﴾ فَمَا مِنْ أُمَّتٍ

will be given him who then as for (you) will meet Him very hard your Lord toward are exerting verily you man

man, verily, you are working toward your Lord a work which you will meet (in His presence). (6) He

كِتَابَهُ بِيَمِينِهِ ﴿٧﴾ فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا ﴿٨﴾ وَيَنْقَلِبُ إِلَىٰ أَهْلِهِ

his family to and will return easy a reckoning he be reckoned surely will in his right hand his Record

that is given his book in his right hand (7) shall have an easy reckoning (8) and go back to his family in

مَسْرُورًا ﴿٩﴾ وَأَمَّا مَنْ أُوْتِيَ كِتَابَهُ وَرَاءَ ظَهْرِهِ ﴿١٠﴾ فَسَوْفَ يَدْعُوا ثُبُورًا ﴿١١﴾

(for) destruction he invoke will his back behind his Record is given whosoever but happy/glad

joy. (9) But he that is given his book from behind his back shall (10) call down destruction (on himself) (11)

وَيَصْلَىٰ سَعِيرًا ﴿١٢﴾ إِنَّهُ كَانَ فِي أَهْلِهِ مَسْرُورًا ﴿١٣﴾ إِنَّهُ ظَنَّ أَنْ لَنْ

never that thought verily he in joy his people among was verily he in a blazing Fire and burn

and burn in the fire of Hell; (12) for he was among his people in joy (13) and thought he would never return

يَحْجُرُّ ﴿١٤﴾ بَلَىٰ إِنَّ رَبَّهُ كَانَ بِهِ بَصِيرًا ﴿١٥﴾ فَلَا أُقْسِمُ بِالشَّفَقِ ﴿١٦﴾

by the afterglow of sunset I swear so beholding at him has been his Lord verily yes he would come back

(to Allah). Yes he would. (14) Verily his Lord was ever watching over him. (15) I swear by the glow of

وَاللَّيْلِ وَمَا وَسَقَ ﴿١٧﴾ وَالْقَمَرِ إِذَا اتَّسَقَ ﴿١٨﴾ لَتَرْكَبُنَّ

you shall certainly travel it is at the full when and the moon it gathers in its darkness and whatever and the night

sunset; (16) by the night and all that it brings together; (17) by the moon, when it is at the full, (18) you shall

كَبَقًا عَنِ طَبَقٍ ۝۱۹ فَمَا لَهُمْ لَا يُؤْمِنُونَ ۝۲۰ وَإِذَا قُرِئَ عَلَيْهِمْ

to them | is recited | and when | they believe | not | with them | what is the matter | stage | from | to stage
certainly travel from stage to stage (in this life and in the Hereafter),(19) What is the matter with them that they believe

الْقُرْآنَ لَا يَسْجُدُونَ ۝۲۱ بَلِ الَّذِينَ كَفَرُوا يَكْذِبُونَ ۝۲۲ وَاللَّهُ أَعْلَمُ

knows best | and Allah | deny | disbelieve | those who | nay | they fall prostrate | not | the Quran
not(20) and when the Quran is read to them they fall not prostrate.(21) The unbelievers deny (prophet Muhammad and

بِمَا يُعْزُونَ ۝۲۳ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ ۝۲۴ إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا

and do | believe | those who | save | painful | a torment | so announce to them | they gather | what
whatever he brought);(22) but Allah knows best what they gather (of good and bad deeds).(23) Therefore proclaim to all a

الصَّالِحَاتِ لَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ ۝۲۵

ending | never | (is) a reward | for them | righteous deeds

painful torment,(24) save those who believe and do good works; for them is a reward that will never come to an end.(25)

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.

وَالسَّمَاءِ ذَاتِ الْبُرُوجِ ۝۱ وَالْيَوْمِ الْوَعْدِ ۝۲ وَشَاهِدٍ ۝۳ وَمَشْهُودٍ ۝۴

the witnessed day | and | and the witnessing day | Promised | and the Day | the big stars | withholding | by the heaven
By the heaven of the constellations! (1) By the Promised Day! (2) By the witness and the witnessed! (3)

فَمِتَلِ أَصْحَابُ الْأُخْدُودِ ۝۵ النَّارِ ذَاتِ الْوَقُودِ ۝۶ إِذْ هُمْ عَلَيْهَا قُعُودٌ ۝۷

sat | by it | they | when | fuel | with | (of) fire | (of) the Ditch | the people | were cursed
Cursed be the people of the Trench—the (trench with)(4) fire fed with fuel;(5) those-who sat around it(6)

وَهُمْ عَلَىٰ مَا يَفْعَلُونَ بِالْمُؤْمِنِينَ شُهُودٌ ۝۸ وَمَا نَقَبُوا مِنْهُمْ

on them | they took revenge | and not | (were) witness | to the believers | they were doing | what | on | and they
and were themselves witnesses of what they did with the believers (i.e. burning them).(7) And they had

إِلَّا أَنْ يُؤْمِنُوا بِاللَّهِ الْعَزِيزِ الْحَمِيدِ ۝۹ الَّذِي لَهُ مَلِكُ

dominion | to Him (belongs) | who | Worthy of all Praise | the All-Mighty | in Allah | they believed | that | except
nothing against them except that they believed in Allah, the Mighty, the Praiseworthy,(8) to whom belongs

السَّمَوَاتِ وَالْأَرْضِ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ ۝۱۰ إِنَّ الَّذِينَ فَتَنُوا

who put into trial | those | verily | (is) witness | thing | every | over | and Allah | and the earth | (of) the heavens
the kingdom of the heavens and earth. And Allah is the Witness of all things.(9) Those who persecuted the

الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ثُمَّ لَمْ يَتُوبُوا فَلَهُمْ عَذَابُ جَهَنَّمَ

(of) Hell | torment | will have | they turn in repentance | not | then | and believing women | the believing men
believing men and women and never repented, shall have the torment of Hell and they shall have

وَلَهُمْ عَذَابُ الْحَرِيقِ ۝۱۰ إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ

the righteous deeds | do | and | believe | those who | verily | (of) the burning Fire | punishment | and they will have
the punishment of the burning Fire. (10) Those who believe and do good works, theirs will be

لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ذَلِكَ الْقَوْسُ الْكَبِيرُ ۝۱۱ إِنَّ بَطْشَ

grip | verily | great | (is) the success | that | rivers | under which | flowing | (are) Gardens | for them
gardens wherein rivers flow. That is the greatest success. (11) Surely strong is the grip of your

رَبِّكَ لَشَدِيدٌ ۝۱۲ إِنَّهُ هُوَ يُبْدِئُ وَيُعِيدُ ۝۱۳ وَهُوَ الْغَفُورُ

(is) Oft-Forgiving | and He | and repeat | begins | (He) | verily He (Allah) | (is) indeed severe | (of) your Lord
Lord. (12) It is He who originates and brings again. (13) And He is Forgiving and Loving. (14) Lord

الْوَدُودُ ۝۱۴ ذُو الْعَرْشِ الْمَجِيدُ ۝۱۵ فَعَالٌ لِمَا يُرِيدُ ۝۱۶ هَلْ أَتَاكَ حَدِيثُ

the story | reached you | has | He intends | of what | He is the Doer | the Glorious | (of) the Throne | Owner | full of love
of the Throne, the Glorious. (15) He does what He intends. (16) Has the story reached you (17) of

الْجُنُودِ ۝۱۷ فَرَعُونَ وَثَمُودَ ۝۱۸ بَلِ الَّذِينَ كَفَرُوا فِي تَكْذِيبٍ ۝۱۹ وَاللَّهُ مِنْ

from | and Allah | denying | (are) in | disbelieve | those who | nay | and Thamud | (of) Pharaoh | (of) the hosts
the warriors of Pharaoh and of Thamoud? (18) Yet the unbelievers deny it. (19) Allah surrounds

وَرَاءَهُمْ مُخِطٌ ۝۲۰ بَلْ هُوَ قُرْآنٌ مَجِيدٌ ۝۲۱ فِي لَوْحٍ مَحْفُوظٍ ۝۲۲

Preserved | Tablet | in | Glorious | (is) a Quran | this | nay | encompasses | behind them
them from behind. (20) Indeed this is a glorious Quran, (21) in the Preserved Tablet. (22)

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.

وَالسَّمَاءِ وَالطَّارِقِ ۝۱ وَمَا أَدْرَاكَ مَا الطَّارِقُ ۝۲

(is) At-Tariq (the night comer) | what | will make you know | and what | and At-Tariq (the night comer) | by the heaven
By the heaven, and by the night-star! (1) What make you know what night-star is! (2)

النَّجْمِ الثَّاقِبِ ۝۳ إِنَّ كُلَّ نَفْسٍ لَنَّا عَلَيْهَا حَافِظٌ ۝۴ فَلْيَنْظُرِ الْإِنْسَانُ

man | so let see | (is) a Protector | over him | but | human being | every | (is) not | piercing bright | (it is) the star
It is the star of piercing brightness. (3) There is no human being but has a guardian over him. (4)

مِمَّ خُلِقَ ٥ خُلِقَ مِنْ تَاءٍ دَافِقٍ ٦ يَخْرُجُ مِنْ بَيْنِ الصُّلْبِ وَالتَّرَائِبِ ٧

and theribs | theback-bone | between | from | it proceeds | gushing forth | water | from | he is created | he is created | from what
Let man see from what he is created.(5) He is created from ejected fluid that(6) issues from between the back-bone and the ribs.(7) Surely He has

إِنَّهُ عَلَى رَجْعِهِ لَقَادِرٌ ٨ يَوْمَ تُبْلَى السَّرَائِرُ ٩ فَمَا لَهُ مِنْ قُوَّةٍ

power | any | for him (will be) | then not | thesecrets | will be examined | theDay(when) | (is)Able | bring him back | to | verily He (Allah)
power to bring him back to life,(8) on the day when (all) secrets will be examined.(9) Then will (man) have no power, nor any helper,(10) By the sky

وَلَا نَاصِرٍ ١٠ وَالسَّمَاءِ ذَاتِ الرَّجْعِ ١١ وَالْأَرْضِ ذَاتِ الصُّدُوعِ ١٢ إِنَّهُ

verilythis(Quran) | split opens out for gushing of springs | andtheearth | thereturningrain | with | bythesky | anyhelper | nor
(having rain clouds) which gives rain again and again, and by(11) the earth, ever bursting with new growth;(12) Surely it is a word that distinguishes

لِقَوْلٍ فَضْلٌ ١٣ وَمَا هُوَ بِالْهَزْلِ ١٤ إِنَّهُمْ يَكِيدُونَ كَيْدًا ١٥ وَكَيْدٌ كَيْدَاتٌ ١٦

a plan | and I am planning | a plot | are plotting | verilythey | for amusement | it(is) | and not | that separates | (is)the Word
(good from evil)(13) it is not a thing for amusement.(14) Verily, they are but plotting a plot against you O Muhammad(15) And I (too) am planning a

فَنَبَلِ الْكٰفِرِيْنَ اَمْهَلُمْ رَوِيْدًا ١٧

gently (for a while) | give respite to them | (to) the disbelievers | so give a respite
plan.(16) Therefore, give respite to the unbelievers, and deal gently/with them for a while.(17)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

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

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

سَبِّحْ اسْمَ رَبِّكَ الْاَعْلٰى ١ الَّذِي خَلَقَ فَسَوّٰى ٢ وَالَّذِي قَدَّرَ

measured | and who | and then proportioned | created | who | the Most High | of your Lord | the Name | glorify
Praise the Name of your Lord, the Most High,(1) who has created all things and well proportioned them;(2) who has

فَهَدٰى ٣ وَالَّذِي اَخْرَجَ الْمَرْعٰى ٤ فَجَعَلَهَا غَسًّا اَحْوٰى ٥ سَنُقْرِئُكَ

We shall make you to recite | dark | stubble | and then makes it | the pasturage | brings out | and who | then guided
ordained (their) laws and guided (them);(3) who brings forth the green pasturage,(4) then turns it to withered grass.(5) We

فَلَا تَنْسٰى ٦ اِلَّا مَا شَاءَ اللّٰهُ ٧ إِنَّهُ يَعْلَمُ الْجَهْرَ وَمَا يَخْفٰى ٨

is hidden | and what | the apparent | knows | verily He (Allah) | Allah | wills | what | except | you shall forget | so not
shall make you recite (Our revelations), so that you shall not forget (any of them),(6) except what Allah pleases. He has

وَنُبَيِّنُكَ لِّلْيَسْرِ ٨ اِنَّ نَفْعَتَ الذِّكْرِ ٩

the admonition | profits | if | therefore give advice/ admonition | the easy way | and We shall make easy for you
knowledge of all that is apparent, and all that is hidden.(7) We shall make easy for you (O Muhammad) the easy way (i.e.

سَيَذَكَّرُ ۝ مَنْ يَخْشَى ۝ وَيَتَجَنَّبُهَا الْأَشْقَى ۝ الَّذِي يَصَلِّي النَّارَ الْكُبْرَى ۝

great (in) the Fire will burn who the wretched and avoid it fears who he will receive the admonition the doing of righteous deeds(8) Therefore, remind (men) in case the reminder profits (them).(9) He that fears Allah will heed it,(10)

ثُمَّ لَا يَمُوتُ فِيهَا وَلَا يَحْيَى ۝ قَدْ أَفْلَحَ ۝ مَنْ تَزَكَّى ۝ وَذَكَرَ

and remembers purifies himself whosoever shall achieve success indeed live nor in it he will die neither then but the wicked sinner will avoid it.(11) He who shall be cast into the great Fire(12) where he shall neither die nor live.(13) Indeed he is

اسْمَ رَبِّهِ فَصَلَّى ۝ بَلْ تُؤْثِرُونَ الْحَيَاةَ الدُّنْيَا ۝ وَالْآخِرَةَ خَيْرٌ

(is) better although the Hereafter worldly the life you prefer nay and prays (of) his Lord the Name successful who purifies himself,(14) who remembers the name of his Lord and prays to Him.(15) Yet you prefer this life,(16) although

وَالْآخِرَةُ ۝ إِنَّ هَذِهِ لَافِي الصُّحُفِ الْأُولَى ۝ صُحُفِ إِبْرَاهِيمَ وَمُوسَى ۝

and Musa (Moses) (of) Ibrahim (Abraham) the Scriptures former the Scriptures (is) in this verily and more lasting the life to come is better and more lasting.(17) All this is (written) in earlier scriptures,(18) the scriptures of Abraham and Moses.(19)

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 أَتَاكَ حَدِيثُ الْغَاشِيَةِ ۝ وَجُوعًا يَوْمَئِذٍ خَاشِعَةً ۝ عَامِلَةٌ

labouring (will be) humiliated that day (some) faces (of) the overwhelming the narration come to you has Has the story reached you of the overwhelming Event (i.e. The Day of Resurrection)?(1) On that Day there

نَاصِبَةٌ ۝ تَصَلَّى نَارًا حَامِيَةً ۝ تُسْفَى ۝ مِنْ عَيْنِ آيَةٍ ۝

boiling a spring from they will be given to drink hot (by) the fire they will burn weary shall be downcast faces,(2) labouring (hard) and worn out,(3) burnt by a scorching fire,(4) They will be

لَيْسَ لَهُمْ طَعَامٌ إِلَّا مِنْ ضَرِيعٍ ۝ لَا يُسِينُ وَلَا يُغْنِي

avail nor that will nourish neither a poisonous thorny plant from but food for them (there will not be) given to drink from a boiling hot spring.(5) Their only food shall be bitter thorns,(6) which will neither

مِنْ جُوعٍ ۝ وَجُوعًا يَوْمَئِذٍ نَاعِبَةٌ ۝ لَسَعِبًا رَاضِيَةً ۝ فِي جَنَّةٍ

Garden (Paradise) in glad with their endeavour (will be) joyful that day (other) faces hunger against nourish nor satisfy hunger.(7) (Other) faces that Day shall be delighted, (of men)(8) well-pleased with their

عَالِيَةٍ ۝ لَا تَسْمَعُ فِيهَا لَافِيَةً ۝ فِيهَا عَيْنٌ جَارِيَةٌ ۝ فِيهَا

therein (will be) running a spring therein (will be) vain talk therein they shall hear neither high labours, in(9) a garden, on high.(10) There they shall hear no idle talk.(11) Wherein is a gushing spring(12)

سُرَّرَ مَرْفُوعَةً^(١٣) وَأَكْوَابَ مَوْضُوعَةً^(١٤) وَمَمَارِقَ مَصْفُوفَةً^(١٥) وَزُرَابِيٌّ مَبْنُوتَةٌ^(١٦)

spread out | and rich carpets | set in rows | and cushions | set at hand | and cups | raised high | thrones and raised soft couches(13) And cups set at hand;(14) (silken) cushions ranged in order(15) and rich carpets

أَفَلَا يَنْظُرُونَ إِلَى الْإِبِلِ كَيْفَ خُلِقَتْ^(١٧) وَإِلَى السَّمَاءِ كَيْفَ رُفِعَتْ^(١٨)

it is raised | how | the mountains | and at | they are created | how | the camels | at | they look | do not spread out,(16) Do they not look at the camels, how they were created?(17) The heaven, how it was raised up?

وَإِلَى الْجِبَالِ كَيْفَ نُصِبَتْ^(١٩) وَإِلَى الْأَرْضِ كَيْفَ سُطِحَتْ^(٢٠) فَذَكِّرْ^(٢١) إِنَّمَا

only | so remind | it is spread out | how | the earth | and at | they are fixed firm | how | the mountains | and at The mountain,(18) how they were set down?(19) The earth, how it was levelled flat?(20) Therefore remind

أَنْتَ مُذَكِّرٌ^(٢٢) لَسْتَ عَلَيْهِمْ بِبُصِيرٍ^(٢٣) إِلَّا مَنْ تَوَلَّى وَكَفَرَ^(٢٤)

and disbeliever | turns away | the one who | save | a dictator | over them | you are not (are) a reminder | you them!(21) you are only a reminder: you are not a dictator over them.(22) As for those that turn their backs and

فَيَعَذِّبُهُ اللَّهُ الْعَذَابَ الْأَكْبَرَ^(٢٥) إِنَّ إِلَيْنَا إِيَابَهُمْ^(٢٦)

(will be) their return | for Us | verily | greatest | the punishment | Allah | then will punish him disbelieve,(23) Allah will punish them with greatest punishment,(24) To Us will be their Return and (25) Then,

ثُمَّ إِنَّ عَلَيْنَا حِسَابَهُمْ^(٢٦)

their reckoning | for Us (will be) | verily | then verily, upon Us shall rest to bring them to account.(26)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وهي ثلثون آية

the Most Merciful | the Most Gracious | (of) Allah | in the Name
In the Name of Allah, the Most Compassionate, the Most Merciful.

سورة الفجر مكية

وَالْفَجْرِ^(١) وَلَيَالٍ عَشْرٍ^(٢) وَالشَّفْعِ وَالْوَتْرِ^(٣) وَاللَّيْلِ إِذَا يَسْرِ^(٤)

it departs | when | and by the night | and the odd | and by the even | ten | and by the nights | by the dawn By the Dawn(1) and Ten Nights,(2) by that which is Even, and that which is Odd;(3) by the night, when

هَلْ فِي ذَلِكَ قَسَمٌ لِّذِي حِجْرٍ^(٥) أَلَمْ تَرَ كَيْفَ فَعَلَ

dealt | how | you see | did not | (of) understanding | for those (men) | an Oath/ evidence | them | in | is it it passes away!(4) Is there not in this an oath for a man of sense?(5) Have you not seen how your Lord

رَبُّكَ بِعَادٍ^(٦) إِرْمَ ذَاتِ الْعِمَادِ^(٧) الَّتِي لَمْ يُخْلَقْ مِثْلُهَا فِي الْبِلَادِ^(٨)

the land | in | like them | were created | not | which | Pillars | of | (of) Iram | with Ad | your Lord dealt with Aad?(6) Iram of the pillars,(7) whose like has never been built in the whole land? (8)

وَتَمُودَ الَّذِينَ جَابُوا الصَّخْرَ بِالْوَادِ ۝ وَفِرْعَوْنَ ذِي الْأَوْتَادِ ۝ الَّذِينَ

who | owner of the stakes | and (with) Pharaoh | in the valley | rocks | hewed out | who | and (with) Thamud

And with Thamoud, who cut out among the rocks of the valley (to make dwellings)?(9) And with Pharaoh,

طَغَوْا فِي الْبِلَادِ ۝ فَكَثُرُوا فِيهَا الْفَسَادَ ۝ فَصَبَّ عَلَيْهِمْ

on them | so poured | mischief | therein | and made such | the lands | in | transgressed beyond bounds

owner of the stake?(10) They had transgressed in the land(11) and made therein much mischief.(12)

رَبِّكَ سَوَّطَ عَذَابٍ ۝ إِنَّ رَبَّكَ لَبِالْبُرُصَادِ ۝ فَأَمَّا الْإِنْسَانُ إِذَا مَا ابْتَلَاهُ

tries him | when | man | as for (is) Ever Watchful | your Lord | verily | (of) torment | lash, whip | your Lord

Therefore, your Lord poured on them the disaster of (His) punishment(13) Surely, your Lord is ever on the

رَبِّهِ فَآكْرَمَهُ وَنَعَّمَهُ ۝ فَيَقُولُ رَبِّي أَكْرَمَنِ ۝ وَأَمَّا إِذَا

when | but | has honoured me | my Lord | he says | and gives him bounties | and gives him honour | his Lord

watch.(14) As for man, when his Lord tests him by giving him honour and gifts, he says: 'My Lord has

مَا ابْتَلَاهُ فَقَدَّرَ عَلَيْهِ رِزْقَهُ ۝ فَيَقُولُ رَبِّي أَهَانَنِ ۝ كَلَّا بَلْ لَّا

not | but | nay | has humiliated me | my Lord | then he says | his means of life | upon him | He straitens | He tries him

honoured me.(15) But when He tests him by restricting his means of life, he says: 'My Lord has humiliated

تَكْرُمُونَ الْيَتِيمَ ۝ وَلَا تَحْضُونَ عَلَىٰ طَعَامِ الْبُسْكِينِ ۝

(of) the poor | feeding | on | you urge one another | and not | the orphans | you treat with generosity

me.(16) No! But you honour not (show no kindness to) the orphan,(17) nor do you urge on the feeding of the

وَتَأْكُلُونَ التَّرَاثَ أَكْلًا لَّمًّا ۝ وَتُحِبُّونَ الْمَالَ حُبًّا جَنًّا ۝ كَلَّا

nay | much | with love | wealth | and you love | (with) greed | devouring | the inheritance | and you devour

poor.(18) And you devour inheritance (of the weak), - all with greed(19) you love wealth with much love.(20)

إِذَا دُكَّتِ الْأَرْضُ دَكًّا دَكًّا ۝ وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا ۝

in rows | and the angels | your Lord | and comes | with exceeding grinding | the earth | is ground | when

No! But when the earth is ground to powder,(21) and your Lord comes with the angels, in their ranks,(22) and

وَجَاءَ يَوْمَئِذٍ يَوْمَئِذٍ بِجَهَنَّمَ يَوْمَئِذٍ يَتَذَكَّرُ الْإِنْسَانُ وَأَنَّىٰ لَهُ

(will avail) him | but how | man | will remember | on that Day | Hell | that Day | and will be brought near

Hell is brought near-on, that Day man will remember (his deeds), but how will that remembrance profit

الذِّكْرَىٰ ۝ يَقُولُ يَلْبِئْسَ الَّذِي قَدَّمْتُ لِحَيَاتِي ۝ فَيَوْمَئِذٍ لَّا يُعَذِّبُ

will punish | none | so on that Day | for my life | had sent forth | would that I | he will say | the remembrance

him?(23) He will say: 'Would that I had sent before me (good works) for my (future) life!'(24) But on that day

عَذَابَهُ أَحَدٌ ۝ وَلَا يُوثِقُ وَثَاقَهُ أَحَدٌ ۝ يَا أَيَّتُهَا النَّفْسُ

the soul | O (you) | anyone | (like) His binding | will bind | and none | anyone | (like) His punishment
none will punish as He (Allah) punishes (25) nor will any bind (with chains) as He binds. (26) O soul at

الْمُطَبَّعَاتُ ۝ ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً رَاضِيَةً ۝ فَادْخُلِي

enter you then | and well-pleasing (unto Him) | well-pleased (yourself) | your Lord | to | come back | in satisfaction
peace!(27) Return to your Lord, well-pleased (yourself), pleasing in His sight.(28) Enter you, then among My

فِي عِبَادِي ۝ وَادْخُلِي جَنَّتِي ۝

My Paradise | and enter you | My slaves | among

honoured slaves(29) and enter you My paradise.(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.

لَأُقْسِمُ بِهَذَا الْبَلَدِ ۝ وَأَنْتَ حَلٌّ بِهَذَا الْبَلَدِ ۝ وَوَالِدِ

and by the begetter | city | in this | (are) free (from sin) | and you | city (Makkah) | by this | I swear

I swear by this city,(1) and you are free from obligation in it;(such obligation as would attach to a stranger to the city)(2) And (I swear) by the begetter (i.e. Adam), and all

وَمَا وَلَدٌ ۝ لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي كَبَدٍ ۝ أَيَحْسَبُ أَنْ لَنْ يَقْدِرَ

can overcome | not | that | does he think | toil | in | man | We have created | verily | he begot | and that which
whom he begot (i.e. his progeny):(3) We created man in labour.(4) Does he think that none has power over him?(5)

عَلَيْهِ أَحَدٌ ۝ يَقُولُ أَهْلَكْتُ مَالًا لُبَدًا ۝ أَيَحْسَبُ أَنْ لَمْ يَرَهُ أَحَدٌ ۝

anyone | sees him | not | that | does he think | in abundance | wealth | I have wasted | he says | anyone | him
He will (boastfully) say: 'I have wasted vast wealth.(6) Does he think that none has seen him?(7) Have We not

أَلَمْ نَجْعَلْ لَهُ عَيْنَيْنِ ۝ وَلِسَانًا وَشَفَتَيْنِ ۝ وَهَدَيْنَاهُ النَّجْدَيْنِ ۝ فَلَا

but not | the two ways | and shown him | and a pair of lips | and a tongue | a pair of eyes | for him | We made | have not
given him two eyes,(8) a tongue, and two lips,(9) and shown him the two highways (of good and evil)?(10) But he

اقتحم العقبَةَ ۝ وَمَا أدركك مَا الْعَقْبَةُ ۝ فَكُ

(it is) freeing | (is) the steep path | what | will make you know | and what | the steep path | he has attempted to pass on
has made no effort to pass on the (way) that is steep.(11) What make you know the way that is steep!(12) It is the

رَقَبَةً ۝ أَوْ إطعم في يوم ذي مسغبة ۝ يتيبًا ذامقربة ۝ أَوْ مسكينًا

(to) a poor | or | near of kin | (to) an orphan | of hunger | a day | in | giving food | or | a neck
freeing of a bondsman;(13) the feeding, in the day of famine,(14) of an orphaned relation or(15) a needy man

ذَامِتْرِبَكِيَّةٌ ۙ ثُمَّ كَانَ مِنَ الَّذِينَ آمَنُوا وَتَوَاصَوْا بِالصَّبْرِ

to the patience | and recommended one another | believed | those who | (one) of | he became | then | cleaving to dust (out of misery) | in distress; (16) Then he became one of those who believed and enjoined patience and enjoined

وَتَوَاصَوْا بِالْمَرْحَمَةِ ۙ أُولَئِكَ أَصْحَابُ الْيَمِينَةِ ۙ وَالَّذِينَ

but those who | (of) the Right Hand | (are) the companions | they | to pity (mercy) | and recommended one another | mercy. (17) (Who do this) they are those on the right hand; (18) but those who deny Our

كَفَرُوا بِآيَاتِنَا هُمْ أَصْحَابُ الشُّعْبَةِ ۙ عَلَيْهِمْ نَارٌ مُّوَصَّدَةٌ ۙ

that (will be) shut | the Fire | over them (is) (of) the Left Hand | (are) the companions | they | in Our Signs/ Verses | disbelieved | revelations, they are those on the Left Hand. (19) over them is a fire covered down (they will be covered by the fire without opening) (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.

وَالشَّمْسُ وَضُحَاهَا ۙ وَالْقَمَرُ إِذَا تَلَهَّأَ ۙ وَالتَّيَّارُ إِذَا جَلَّهَا ۙ

it shows up (sun's) brightness | as/when | and by the day | it follows it | as/when | by the moon | and its brightness | by the sun | By the sun and its brightness; (1) by the moon, as it follows it; (2) by the day, as it shows up (the sun's)

وَاللَّيْلُ إِذَا يَغْشَاهَا ۙ وَالتَّسْمَاءُ ۙ وَمَا بَنَاهَا ۙ وَالتَّأْرِيضُ وَمَا طَحَّهَا ۙ

who spread it | and Him | by the earth | who built it | and Him | by the heaven | it conceals it | as/when | by the night | brightness; (3) by the night, as it conceals (the sun)! (4) By the heaven and Him who built it; (5) by the earth

وَالنَّفْسُ وَمَا سَوَّاهَا ۙ فَالْهَبَا ۙ فَجَوَّهَهَا ۙ

its, impurity, wrong | then He (showed) inspired him | who perfected him in proportion | and Him | and by the person (soul) | and Him who spread it; (6) by the soul and Him who shaped it (7) and inspired it with (knowledge of) wrong

وَتَقْوَاهَا ۙ قَدْ أَفْلَحَ مَنْ زَكَّاهَا ۙ وَقَدْ خَابَ مَنْ دَسَّاهَا ۙ

corrupts his ownself | who | he falls | and indeed | purifies his ownself | who | he succeeds | indeed | and its purity, right | and right; (8) indeed he succeeds who purifies his ownself; (9) Indeed he fails who corrupts his ownself! (10)

كَذَّبَتْ ثَمُودُ بِطَغْوَاهَا ۙ إِذِ انبَعَثَ أَشْقَاهَا ۙ فَقَالَ لَهُمْ

to them | but said | the most wicked man among them | went forth | when | through their transgression | Thamud | denied | Thamoud rejected (their Apostle) in their rebellious pride (11) when the most wicked of them broke forth (to

رَسُولُ اللَّهِ نَاقَةَ اللَّهِ وَسُقِّيَهَا ۙ فَكَذَّبُوهُ ۙ

then they denied him | and (bar it not from having) its drink | (of) Allah | (that is) the She-camel | (of) Allah | the Messenger | kill the she-camel). (12) Allah's Apostle said to them: 'This is Allah's she-camel. Let her drink.' (13) Then they

يَتَزَكَّى ١٨ وَمَا لِأَحَدٍ عِنْدَهُ مِنْ نِعْمَةٍ تُجْزَى ١٩ إِلَّا ابْتِغَاءَ وَجْهِهِ

the Face | to seek | except | to be paid back | favour | any | he has | for anyone | and not | that it may grow/ increase
for increase in self - purification (18) and have in his mind no favour from any one to be paid back (19)

رَبِّهِ الْأَعْلَى ٢٠ وَسَوْفَ يَرْضَى ٢١

We will be pleased | and surely will | the Most High | (of) his Lord

except only the desire to seek the Face of His Lord, the Most High, He shall surely be satisfied (when he will enter Paradise).(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.

وَالصُّحَىٰ ١ وَاللَّيْلِ إِذَا سَجَىٰ ٢ مَا وَدَّكَ رَبُّكَ وَمَا قَلَىٰ ٣ وَالْآخِرَةُ خَيْرٌ

(is) better | and indeed the hereafter | hated you | nor | your Lord | has forsaken you | neither | it is still | when | by the night | by the forenoon
By the white forenoon,(1) and by the night when it falls,(2) your Lord has not forsaken you, nor hated you.(3) Indeed the

لَكَ مِنَ الْأُولَىٰ ٤ وَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَىٰ ٥ أَلَمْ يَجِدْكَ

He find you | did not | so that you shall be well-pleased | your Lord | will give you | and verily | the first (world) | than | for you
Hereafter is better for you than this present life.(4) Surely your Lord will give you what will please you.(5) Did He not find

يَتِيمًا ٦ فَآوَىٰ ٧ وَوَجَدَكَ ضَالًّا فَهَدَىٰ ٨ وَوَجَدَكَ عَائِلًا

poor | and He found you | so He guided you | un aware | and He found you | so He gave you a refuge | an orphan
you an orphan and give you shelter?(6) Did He not find you unaware (of the Quran, its legal laws and prophethood etc.)

فَأَغْنَىٰ ٩ فَأَمَّا الْيَتِيمَ فَلَا تَقْهَرْ ١٠ وَأَمَّا السَّائِلَ فَلَا تَنْهَرْ ١١

repulse | not | the beggar | and as for | treat with oppression | not | the orphan | as for | so He made you rich
and guided you?(7) Did He not find you poor and made you rich?(8) Therefore, do not oppress the orphan,(9) nor drive

وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ ١٢

so proclaim | (of) your Lord | the Grace | and as for

away the beggar.(10) But the bounty of your Lord, rehearse and proclaim.(11)

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.

أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ ١ وَوَضَعْنَا عَنكَ وِزْرَكَ ٢ الَّذِي أَنْقَضَ ظَهْرَكَ ٣

your back | weighed down | which | your burden | from you | and removed | your breast | for you | We opened | have not
Have We not opened your breast for you (O Muhammad),(1) and removed from you your burden(2) which weighed down your back?(3)

وَرَفَعْنَا لَكَ ذِكْرَكَ ۚ فَإِنَّ مَعَ الْعُسْرِ يُسْرًا ۚ إِنَّ مَعَ الْعُسْرِ يُسْرًا ۚ

(is) relief | the hardship | with | verily | (is) relief | the hardship | with | so verily | your mention | for you | and raised high
And raised high your fame.(4) So verily, with every difficulty, there is relief.(5) Verily, with every difficulty, there is relief.(6) When you

فَإِذَا فَرَغْتَ فَانصَبْ ۚ وَإِلَىٰ رَبِّكَ فَارْجِعْ ۚ

turn (your invocation) | your Lord | and to | then stand up (for Allah's worship) | you have finished (your work) | so when
have finished (from your occupation) still labour hard (stand up for Allah's worship)(7) and to your Lord turn (all) your attention.(8)

وَهُنَّ آيَاتٌ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سُورَةُ التَّيْنِ مَكِّيَّةٌ

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

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

وَالَّتَيْنِ وَالزَّيْتُونَ ۚ وَطُورِ سَيْنِينَ ۚ وَهَذَا الْبَلَدِ الْأَمِينِ ۚ لَقَدْ خَلَقْنَا

We created | verily | (of) security | city | and this | (of) Sinai | and the Mount | and the olive | by the fig
By the Fig, and the Olive! (1) By Mount Sinai, (2) and this land secure (Makka). (3) We created man

الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ ۚ ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ ۚ إِلَّا الَّذِينَ

those who | save | (of) the low | to the lowest | We reduce him | then | stature | the best | in | man
with the most noble image(4) and then We reduced him to the lowest of the low: (5) except the

آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ ۚ فَمَا

then what | end | without | a reward | then for them (will be) | righteous deeds | and do | believe
believers who do good works, for they shall have a reward without end.(6) What, then,

يُكَذِّبُكَ بَعْدُ بِالذِّينِ ۚ أَلَيْسَ اللَّهُ بِأَحْكَمَ الْحَاكِمِينَ ۚ

(of) the Judges | the Best | Allah | is not | the (Day of) Judgement | after this | causes you to deny
can after this make you deny the Last Judgement?(7) Is Allah not the best of judges?(8)

وَهُنَّ عَشْرٌ آيَاتٌ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سُورَةُ الْعَلَقِ مَكِّيَّةٌ

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

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

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ۚ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ۚ اقْرَأْ وَرَبُّكَ

and your Lord | read | a clot | from | man | He created | Created | who | (of) your Lord | in the Name | read
Read in the name of your Lord (1) who created (all that exists), created man from a blood - clot. (subsistence) (2) Read! Your

الَّذِي عَلَّمَ بِالْقَلَمِ ۚ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ ۚ

nay | he knew | not | that which | man | He has taught | by the pen | has taught | who | (is) the Most Generous
Lord is the Most Generous(3) who taught (the writing) by the pen,(4) taught man what he did not know.(5)

إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنَافٍ ۚ إِنَّ إِلَىٰ رَبِّكَ الرُّجْعَىٰ ۗ

(is) the return | your Lord | unto | verily | self-sufficient | he considers himself | because | does transgress | man | verily
Indeed, man transgresses(6) in thinking himself self-sufficient.(7) Verily, to your Lord is the return.(8) Have you seen

أَرَأَيْتَ الَّذِي يَنْهَىٰ عَبْدًا إِذَا صَلَّىٰ ۗ أَرَأَيْتَ إِنْ كَانَ عَلَىٰ الْهُدَىٰ ۙ

the guidance | on | he is | if | have you seen | he prays | when | a slave | prevents | him who | have you seen
the man who forbids(9) a servant when he prays.(10) Have you seen if he follows the right guidance(11) or enjoins

أَوْ أَمَرَ بِالتَّقْوَىٰ ۗ أَرَأَيْتَ إِنْ كَذَّبَ وَتَوَلَّىٰ ۗ أَلَمْ يَعْلَم بِأَنَّ اللَّهَ يَرَىٰ ۚ

sees | Allah | that | he know | does not | and turns away | he denies | if | have you seen | piety | enjoins | or
piety?(12) Have you seen: if he denies the truth and gives no heed,(13) does he not know that Allah sees?(14) Nay,

كَلَّا لَئِنْ لَّمْ يَنْتَهُ ۖ لَنَسْفَعًا بِالنَّاصِيَةِ ۗ نَاصِيَةٍ كَاذِبَةٍ خَاطِئَةٍ ۗ فَلْيَدْعُ

then let him call upon | sinful | lying | forelock | by the forelock | We will catch him | he ceases | not | if | nay
but if he ceases not, We will drag him by the forelock,(15) A lying, sinful forelock.(16) Then let him call his council

نَادِيَهُ ۗ سَنَدْعُ الزَّبَانِيَةَ ۗ كَلَّا لَا تَطِعُهُ ۗ وَاسْجُدْ وَاقْتَرِبْ ۗ

and draw near (to Allah) | and fall prostrate | obey him | do not | nay | the guards of Hell | We will call out | his council
(of helpers).(17) We will call the guards of Hell.(18) No, never obey him! Bow yourself and come nearer (to Allah).(19)

السجدة ١٣

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 القدر مكية

صلى الله عليه وسلم

معانقة ١٨

اللائحة ١٥

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ ۗ وَمَا أَدْرَاكَ مَا

what | will make you know | and what | Decree | (is) the night of | in | have sent it down | verily we
We have sent this (Quran) on the Night of Qadr.(1) Would that you knew what the Night

لَيْلَةِ الْقَدْرِ ۗ لَيْلَةُ الْقَدْرِ خَيْرٌ مِّنْ أَلْفِ شَهْرٍ ۗ تَنزِيلُ الْمَلَائِكَةِ

the angels | descend | months | a thousand | than | (is) better | (of) Decree | the night | (of) decree (is) | the night
of Qadr is like!(2) Better is the Night of Qadr than a thousand months.(3) The angels

وَالرُّوحِ فِيهَا بِإِذْنِ رَبِّهِمْ مِّنْ كُلِّ أَمْرٍ ۗ سَلَامٌ

(there is) peace | Decrees | all | with | (of) their Lord | by permission | therein | and the spirit (Gabriel)
and the Spirit therein come down by their Lord's leave with all His decrees.(4)

هِيَ حَتَّىٰ مَطَافِ الْفَجْرِ ۗ

(of) dawn | the appearance | until | (it) is

(That night is) peace, till the break of dawn.(5)

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.

سُورَةُ الْبَيِّنَاتِ
سورة البينة

فَوَيْلٌ لِلَّذِينَ كَفَرُوا
فَوَيْلٌ لِلَّذِينَ كَفَرُوا

لَمْ يَكُنِ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ مُنْفَكِينَ

going to leave (their disbelief) | and the polytheists | (of) the Scripture | the people | from among | disbelieve | those who | were | not
The unbelievers among the People of the Book and the pagans would not desist (from

حَتَّى تَأْتِيَهُمُ الْبَيِّنَةُ ۝ رَسُولٌ مِّنَ اللَّهِ يَتْلُوا صُحُفًا مُّطَهَّرَةً ۝ فِيهَا كُتِبَ

(are) laws | wherein | purified | pages | reciting | Allah | from | a Messenger | clear evidence | came to them | until
unbelief) until there came to them clear evidence: (1) an apostle from Allah, reading purified

قِيَّتَهُ ۝ وَمَا تَفَرَّقَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا جَاءَتْهُمْ

come to them | after | until | the Scripture | were given | those who | differed | and not | correct and straight
pages (2) containing correct and straight laws (from Allah). (3) And the people of the scripture

الْبَيِّنَةُ ۝ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ

to Him (Allah) | making sincere | Allah | that they should worship | but | they were commanded | and not | clear evidence
differed not until after there came to them clear evidence. (4) Yet they were commanded not, but

الَّذِينَ خُفِّئَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ وَذَلِكَ دِينُ الْقِيَّةِ ۝

(of) rightness | (is) the religion | and that | Zakat (alm tax) | and give | Prayer | and perform | being upright | faith, religion
that they should worship Allah, making the religion His sincerely, and offer prayers perfectly and

إِنَّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ فِي نَارِ

the Fire | (will be) in | and the polytheists | (of) the Scripture | the people | from among | who disbelieve | those | verily
pay the alm-tax. That, surely, is the right religion. (5) The unbelievers among the People of the

جَهَنَّمَ خَالِدِينَ فِيهَا أُولَئِكَ هُمْ شَرُّ الْبَرِيَّةِ ۝ إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا

and do | who believe | those | verily | (of) Creatures | the worst | (they) are | they | therein | they will abide | (of) Hell
Book and the pagans shall be for ever in the fire of Hell. They are the worst of creatures. (6) But

الصَّالِحَاتِ أُولَئِكَ هُمْ خَيْرُ الْبَرِيَّةِ ۝ جَزَاءُ لَهُمْ عِنْدَ رَبِّهِمْ جَنَّاتُ

(is) Gardens | their Lord | with | their reward | (of) creatures | the best | (they) are | they | righteous good deeds
those who believe and do good works, they are the best of creatures. (7) Their reward

عَدْنٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا رَضِيَ اللَّهُ

Allah | will be pleased | forever | therein | they will abide | rivers | under which | flowing | (of) Eden) Eternity
with their Lord is Gardens of Eden, underneath which rivers flow, where they shall dwell for

عَنْهُمْ وَرَضُوا عَنْهُ ذَلِكَ لِمَنْ خَشِيَ رَبَّهُ ۝

his Lord | fears | (is) for him who | that | with Him | and they will be pleased | with them

ever.(8) Allah is well pleased with them and they with Him. That is for him who fears his Lord.(9)

ذِي ثَلَاثِ آيَاتٍ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سُورَةُ الزُّلْمَالِ مَدِينَةُ

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

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

إِذَا زُلْزِلَتِ الْأَرْضُ زُلْزِلَاهَا ۝ وَأَخْرَجَتِ الْأَرْضُ أَثْقَالَهَا ۝ وَقَالَ الْإِنْسَانُ

man | and will say | its burdens | the earth | and throws out | (with) its earthquake | the earth | is shaken | when

When the earth is shaken with her last earthquake:(1) when the earth brings forth its burdens(2) and man asks what is the

مَا لَهَا يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا ۝ بِأَنَّ رَبَّكَ أَوْحَىٰ لَهَا يَوْمَئِذٍ

that day | (for) it | will inspire | your Lord | because | its information | it will declare | that Day | with it | what is the matter

matter with her?(3) on that day, it will proclaim its information (about all what happened over it of good or evil),(4) for your

يَصْدُرُ النَّاسُ أَشْتَاتًا لِّيُرَوْا أَعْمَالَهُمْ ۝ فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ

equal to the weight | does | so whomsoever | their deeds | that they may be shown | in scattered groups | mankind | will proceed

Lord will have inspired it.(5) On that day, mankind will come in scattered groups that they may be shown their labours.(6)

ذَرَّةٍ خَيْرًا يَرَهُ ۝ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ ۝

shall see it | evil | (of) an atom | equal to the weight | does | and whomsoever | shall see it | good | (of) an atom

Whoever does an atom's weight of good shall see it,(7) and whoever does an atom's weight of evil shall see it.(8)

ذِي إِحْدَ عَشْرَةِ آيَاتٍ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سُورَةُ الْعَدِيدَاتِ مَكِّيَّةٌ

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

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

وَالْعَدِيدَاتِ صَبْحًا ۝ فَالْمُورِتِ قَدْحًا ۝ فَالْمُغِيرَاتِ صُبْحًا ۝ فَأَثَرْنَ

and they raise | at dawn | and scouring to the raid | (with) a flint | striking sparks of fire | with panting | by the (steeds) that run

By the snorting chargers,(1) which strike fire with their hoofs,(2) and which attack at dawn,(3) and

بِهِ نَقَعًا ۝ فَوْسَطْنَ بِهِ جَمْعًا ۝ إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنُودٌ ۝

(is) ungrateful | to his Lord | man | verily | into the midst (of the row) | (with it) | and penetrate forthwith | dust | in it

thereby raise dust,(4) and split the gathering (enemy).(5) Surely, man is ungrateful to his Lord.(6) To this

وَإِنَّهُ عَلَىٰ ذَلِكِ لَشَهِيدٌ ۝ وَإِنَّهُ لِحُبِّ الْخَيْرِ لَشَدِيدٌ ۝ أَفَلَا يَعْلَمُ إِذَا

when | he know | does not | (is) violent | (of) wealth | in the love | and verily he | (is) witness | that | to | and verily he

he himself bears witness (by his deeds),(7) Verily, he is violent in the love of wealth.(8) Know he not

بُعْثِرَ مَا فِي الْقُبُورِ وَحُصِّلَ مَا فِي الصُّدُورِ

the breasts in which/ that and shall be made known the graves (is) in what/ that will be brought out
that when those in the graves are brought out (9) and what is in the breasts is laid open, (10)

إِنَّ رَبَّهُمْ بِهِمْ يَوْمَئِذٍ لَّخَبِيرٌ

(will be) Well-Acquainted that Day with them their Lord verily
on that Day, their Lord will be aware of them.(11)

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.

الْقَارِعَةُ مَا الْقَارِعَةُ وَمَا أَدْرَاكَ مَا الْقَارِعَةُ يَوْمَ

(it is) the Day (when) the Striking (Hour) (is) what will make you know and what (is) the Striking (Hour) what the Striking (Hour)
The striking (1) What is the striking? (2) What will make you know what the striking (Hour) is? (3) On that Day men

يَكُونُ النَّاسُ كَالْفَرَاشِ الْمَبْثُوثِ وَتَكُونُ الْجِبَالُ كَالْعِهْنِ الْمَنْفُوشِ

carded like whool the mountains and will be scattered about like moths mankind will be

shall become like scattered moths (4) and the mountains like tufts of carded wool. (5) Then he whose balance (of

فَأَمَّا مَنْ ثَقُلَتْ مَوَازِينُهُ فَبُؤْسُ فِي عَيْشَةٍ رَاضِيَةٍ وَأَمَّا مَنْ خَفَّتْ

will be light whose but (for him) and pleasant a life (will be) in then he whose balance will be heavy him then as for
good deeds) will be heavy (6) he will live a pleasant life (in Paradise) (7) but he whose balance (of good) are light, (8)

مَوَازِينُهُ فَأَمَّهُ هَاوِيَةٌ وَمَا أَدْرَاكَ مَا هِيَ تَأْرُ حَامِيَةٌ

blazing fiercely (it is) a Fire it is will make you know and what (will be) Hell his abode his balance (of deed)
he will have his home in the Pit (i.e. Hell). (9) if only you knew what this is like (10) It is a hot blazing Fire (11)

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.

أَلْهَكُمُ التَّكَاثُرُ حَتَّى زُرْتُمُ الْمَقَابِرَ كَلَّا سَوْفَ

shall soon nay the graves you visit until the mutual rivalry (for piling up of worldly things) diverts you
The mutual rivalry for piling up of worldly things diverts you (1) until you visit the graves (till you die). (2) But no,

تَعْلَمُونَ ثُمَّ كَلَّا سَوْفَ تَعْلَمُونَ كَلَّا لَوْ تَعْلَمُونَ عِلْمَ الْيَقِينِ

sure (with) knowledge you know if nay you came to know shall soon nay then you come to know
you shall come to know. (3) Again no, you shall come to know. (4) Indeed, if you knew the knowledge of certainty, (5)

لَتَرَوُنَّ الْجَحِيمَ ۝ ثُمَّ لَتَرَوُنَّهَا عَيْنَ الْيَقِينِ ۝

with certainty of sight | (of) sight | you shall see it again | the blazing Fire (Hell) | verily you shall see
you would surely see Hell.(6) Again you will see it with the eye of certainty.(7) On that Day, you shall

ثُمَّ لَتُسْأَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ ۝

the delight (of the world) | about | on that Day | you shall be asked | then
be asked about the pleasures (you indulged in).(8)

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.

وَالْعَصْرِ ۝ إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ ۝ إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ

righteous deeds | and do | believe | those who | except | loss | (is) in | man | verily | by the time
By time,(1) verily, man is in loss,(2) except those who believe and do good works

وَتَوَاصَوْا بِالْحَقِّ ۝ وَتَوَاصَوْا بِالصَّبْرِ ۝

to patience | and recommend one another | to the truth | and recommend one another
and exhort one another to truth and to patience.(3)

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.

وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ ۝ الَّذِي جَمَعَ مَالًا وَعَدَّدَهُ ۝ يَحْسَبُ أَنَّ

that | he thinks | and counted it | wealth | has gathered | who | backbiter | slanderer | to every | woe
Woe to every backbiting slanderer(1) Who has gathered wealth and counted them over,(2) Thinking his

مَالَهُ أَخْلَدَهُ ۝ كَلَّا لَيُنْبَذَنَّ فِي الْحُطَّةِ ۝ وَمَا أَدْرَاكَ

will make you know | what | and | the crushing Fire | into | verily he will be thrown | nay | will make him last forever | his wealth
wealth will make him last for ever!(3) By no means! They shall be thrown into crushing Fire.(4) What will

مَا الْحُطَّةُ ۝ نَارُ اللَّهِ الَّتِي تَطَّلِعُ عَلَى الْإَفْئِدَةِ ۝ إِنَّهَا

verily it | the hearts | over | leaps up | which | kindled | (of) Allah | fire | what the crushing fire (is)
make you know what the crushing Fire is?(5) It is Allah's fire kindled,(6) which rises up to the hearts (of

عَلَيْهِمْ مُّوَصَّدَةٌ ۝ فِي عَمَدٍ مُّبْدَدَةٍ ۝

stretched forth | pillars | in | shall be closed | on them
men).(7) It will close upon them (from every side),(8) in towering columns.(9)

وهي خمس آيات

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

سورة الفيل مكية

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

أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ ۚ أَلَمْ يَجْعَلْ كَيْدَهُمْ

their plot | He make | did not | (of) the elephant | with the owners | your Lord | dealt | how | you seen | have not

Have you not seen(1) how Allah dealt with the owners of the Elephant?(2) Did He not make their plots go

فِي تَضَلُّيلٍ ۚ وَآرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ ۖ تَرْمِيهِمْ بِحِجَارَةٍ مِّن سِجِّيلٍ ۚ

baked clay | of | with stones | striking them | in flocks | birds | against them | and He sent | go astray | (in)

astray (fail) (3) and sent against them flocks of birds striking them with claystones. (4) Then did He make them

فَجَعَلَهُمْ كَعَصْفٍ مَّأْكُولٍ ۝

(eaten up) deavoured | like stubble, stalks | and made them

like empty field of stalks(of which the corn has been eaten up by cattle)?(5)

وهي أربع آيات

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

سورة قريش مكية

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

لِإِيلَافِ قُرَيْشٍ ۚ الْفِهْمُ ۚ رِحْلَةَ الشِّتَاءِ وَالصَّيْفِ ۚ فَلْيَعْبُدُوا رَبَّ

the Lord | so let them worship | and summer | (of) winter | the journeying | (for) their safety | (of) Quraish | for the safety

For the keeping of Quraysh:(1) for their keeping to the journey in the winter and the summer.(2) Therefore let

هَذَا الْبَيْتِ ۚ الَّذِي أَطْعَمَهُم مِّن جُوعٍ ۚ وَأَمَنَهُم مِّن خَوْفٍ ۚ

fear | from | and has made them safe | hunger | against | has fed them | (He) who | House (the Kabah) | (of) this

them worship the Lord of this House(3) who has fed them against hunger and has made them safer from fear.(4)

وهي سبع آيات

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

سورة الناعون مكية

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

أَرَأَيْتَ الَّذِي يَكْذِبُ بِالذِّينِ ۚ فَذَلِكَ الَّذِي يَدْعُ الْيَتِيمَ ۚ

the orphan | repulses | (he) who | that is | the Recompense | denies | him who | have you seen

Have you seen (thought of) him that denies the Last Judgement? (1) It is he who pushes away the

وَلَا يَحْضُ عَلَى طَعَامِ الْيَسْكِينِ ۚ فَوَيْلٌ لِّلْمُصَلِّينَ ۚ

unto those performers of prayers | so woe | (of) the poor | feeding | on | urges | and not

orphan(2) and does not urge (others) to feed the poor.(3) Woe to those who pray(4)

الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ ۝ الَّذِينَ هُمْ يُرَاءُونَ ۝

(do good deeds) to be seen of men (they) those who (are) heedless their prayer of (they) those who but are unmindful of their prayer; (5) who make a show (of piety) (6) and yet refuse small

وَيَسْخَرُونَ

small kindness (utensils) and they withhold

kindnesses (salt sugar, water etc.) (7)

وَهُنَّ ثَلَاثُ آيَاتٍ

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.

لِرَبِّكَ

فَصَلِّ

الْكَوْثَرَ ۝

إِنَّا

to your Lord therefore turn in prayer Al-Kauthar (a river in Paradise) have granted you verily We We have given you A - Kauthar (a river in Paradise), (1) Therefore pray to your Lord and sacrifice (to Him), (2) Surely, he

وَأَنْحَرُ ۝ إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ ۝

cut off/ childless (he is) your traducer for/ verily and sacrifice

that hates you, he is the one cut off (from every good things in this world and in the Hereafter), (3)

وَهِيَ سِتُّ آيَاتٍ

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.

قُلْ يَا أَيُّهَا الْكَافِرُونَ ۝ لَا أَعْبُدُ مَا تَعْبُدُونَ ۝

you worship that which I shall worship not disbelievers O Say

Say: Unbelievers, (1) I do not worship what you worship. (2)

وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ ۝ وَلَا أَنَا عَابِدٌ

shall worship I and not I worship that which will worship you nor

nor do you worship what I worship. (3) I shall never worship what

مَا عَبَدْتُمْ ۝ وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ لَكُمْ ۝

to you I worship that which will worship you nor you are worshipping that which

you worship. (4) nor will you ever worship what I worship. (5) To you, your

دِينِكُمْ وَإِلَىٰ دِينِ ۝

my religion and to me (be) your religion

religion and to me my religion. (6)

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 جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ ۚ وَرَأَيْتَ النَّاسَ يَدْخُلُونَ

entering | the people | and you see | and the triumph/ victory | (of) Allah | the Help | comes | when

When there come Allah's help and victory, (1) and you see that the people enter Allah's Religion

فِي دِينِ اللَّهِ أَفْوَاجًا ۚ فَسَبِّحْ بِحَمْدِ رَبِّكَ ۖ وَاسْتَغْفِرْهُ ۗ

and ask His Forgiveness | (of) your Lord | the Praises | so glorify | in crowds | (of) Allah | religion | (in)

(Islam) in crowds (2) So glorify the praise of your Lord and seek His forgiveness. Verily, He is

إِنَّهُ كَانَ تَوَّابًا ۝

Oft-Forgiving | is | verily He

ever ready to accept repentance and forgive. (3)

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.

تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ ۝ مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا

and what | his wealth | him | will benefit | not | and perish he | Lahab | (of) Abu | the two hands | perish

Perish the hands of Abu Lahab and perish he! (1) Nothing of his wealth benefits him and what he

كَسَبَ ۖ سَيَصْلَىٰ نَارًا ذَاتَ لَهَبٍ ۖ وَامْرَأَتُهُ حَمَّالَةَ الْحَطَبِ ۖ

(of) wood | (who is) carrier | and his wife | blazing (Fire) | of | in a Fire | he will be burnt | he earned

has earned. (2) He shall be burnt in a flaming fire, (3) and his wife, too, the fire-wood carrier, (4)

فِي جِيدِهَا حَبْلٌ مِّن مَّسَدٍ ۝

palm fibre | of | (will be) twisted rope | her neck | in

shall have a rope of fibre round her neck!

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.

قُلْ هُوَ اللَّهُ أَحَدٌ ۝ اللَّهُ الصَّمَدُ ۝ لَمْ يَلِدْ وَلَمْ يُولَدْ ۝

He was begotten | nor | He begets | not | the Self-Sufficient | Allah | that One | (is) Allah | He | Say

Say: He is Allah, the One, (1) Allah, the Everlasting Refuge, (2) He begot none, nor was He begotten. (3)

وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ۝

anyone | co-equal or comparable | unto Him | and (there) is not
There is none equal to Him. (4)

رَبِّهِمْ أَحْسَنُ الْإِنْسَانِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سُورَةُ الْفَلَقِ مَكِّيَّةٌ

the Most Merciful | the Most Gracious | (of) Allah | in the Name
In the Name of Allah, the Most Compassionate, the Most Merciful.

قَدْ أَعُوذُ بِرَبِّ الْفَلَقِ ۝ مِنْ شَرِّ مَا خَلَقَ ۝

He has Created | (of) what | the evil | from | (of) the day-break | with the Lord | I seek refuge | Say
Say: 'I seek refuge in the Lord of the Daybreak (1) from the mischief of what He has created, (2)

وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ ۝ وَمِنْ شَرِّ

the evil | and from | it is intense | as/when | (of) darkness | the evil | and from
from the mischief of the darkening (night) as it comes with its darkness; (3) from the mischief of

النَّفَّاثَاتِ فِي الْعُقَدِ ۝ وَمِنْ شَرِّ حَاسِدٍ

(of) envier | the evil | and from | the knots | in | (of) the witches who blow
the witch-crafts when they blow in the knots; (4) and from the mischief of the envier

إِذَا حَسَدَ ۝

he envies | when
when he envies. (5)

رَبِّهِمْ أَحْسَنُ الْإِنْسَانِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سُورَةُ النَّاسِ مَكِّيَّةٌ

the Most Merciful | the Most Gracious | (of) Allah | in the Name
In the Name of Allah, the Most Compassionate, the Most Merciful.

قَدْ أَعُوذُ بِرَبِّ النَّاسِ ۝ مَلِكِ النَّاسِ ۝ إِلَه

the Allah (God) | (of) mankind | (the) King | (of) mankind | with the Lord | I seek refuge | Say
Say: 'I seek refuge in the Lord of mankind, (1) the King of mankind, (2) the God

النَّاسِ ۝ مِنْ شَرِّ الْوَسْوَاسِ الْخَفِيِّ ۝ الَّذِي يُوَسْوِسُ

whispers | who | sneaking | (of) the whisperer | the evil | from | (of) mankind
of mankind, (3) from the mischief of the sneaking whisperer (4) who whispers in

فِي صُدُورِ النَّاسِ ۝ مِنَ الْجِنَّةِ وَالنَّاسِ ۝

and men | Jinn | of/ from | (of) mankind | the breasts | in
the breasts of mankind (5) of the jinns and of men. (5)