

English Translation
of
THE HOLY QUR'AN
With Arabic Text and Transliteration

PART 30

Compiled by :
NASIR AHMAD, B.A.LL.B.

RAHEEL PUBLICATIONS, LAHORE - PAKISTAN

www.aail.org

**English translation of
THE HOLY QUR'AN
with Arabic text and transliteration**

PART 30

Compiled by :
NASIR AHMAD, B.A.L.L.B.

RAHEEL PUBLICATIONS, LAHORE - PAKISTAN

FOREWORD

There is a great need and demand for a transliteration of the Arabic text of the Holy Qur'ān which may help Muslim brothers and sisters in reciting the Qur'ān as nearly as possible.

Every Muslim earnestly wishes to recite the Divine Guidance revealed in the form of the Holy Qur'ān as enjoined by Allah, "So read of the Qur'ān whatever is easy for you." (73 : 20.) And again : "Surely the recital of the Qur'ān at dawn is witnessed" (17 : 78).

Many Muslims in non-Arab countries particularly in Africa and the West, due to lack of proper facilities for learning the text of the Qur'ān, face great difficulty in reciting the Qur'ān and as such are compelled to confine themselves only to the English translation of the Qur'ān. Nevertheless this burning desire to learn the Qur'ān is always there and its one manifestation is found in Trinidad and Guyana where one comes across Muslims who have learnt most of the English translation of the Qur'ān by heart.

^o In 1958, I was Secretary of the Woking Muslim Mission and Literary Trust, Lahore and was also acting as Assistant Editor of the weekly *Light* of the Ahmadiyya Anjuman Isha'at-i-Islam, Lahore, Pakistan. Allama Dr. Khadim Rahmani Nuri, renowned scholar and translator of the Qur'ān into Khasi language, sent me manuscript of the first part of his English translation of the Qur'ān with explanatory notes which were set within brackets alongside the translation. Dr. Nuri expressed the desire that as he had donated the entire amount, which he had collected for the publication of his own English translation of the Qur'ān, towards the publication of the 1951 revised edition of the English translation of the Holy Qur'ān by the celebrated authority on Islam Maulana Muhammad 'Ali. Therefore the Anjuman should now

arrange for the publication of this English translation as well. Thus Allama Dr. Khadim Rahmani Nuri's English translation of the Qur'ān afforded me an opportunity to work on a transliteration which may be free from the intricacies of the Orientalist rules of transliteration and at the same time help in reciting the Arabic text in the vocal expression and style of a person who directly reads the Arabic text of the Qur'ān.

No doubt the English translation of Dr. Nuri is a good attempt to provide explanatory notes along with the translation making things easier for the reader to understand it, still it is more or less a compilation based on the English translations of Maulana Muhammad 'Ali and Prof. Ghulam Sarwar. Knowing the fact that it will not be possible for the Anjuman to bear the expenses of another English translation of the Qur'ān, I started a page of the Qur'ān in the weekly *Light*. This page carried the English translation by Dr. Nuri with abridged notes in the brackets and transliteration done in a manner not done by any person so far. I provided hyphens in the transliteration at each syllable in the Arabic text which help the reader to recite the Qur'ān as nearly as one would read it directly from the Arabic text. The Qur'ān page in the *Light* won appreciation for Dr. Nuri's English translation of the Qur'ān. It encouraged the author to undertake its complete publication by himself. In the meanwhile Allama Dr. Khadim Rahmani Nuri by the grace of Allah and with the help of his illustrious son Dr. Zohurul Haque, was able to publish his one-volume translation in 1964 with an exhaustive index.

During the course of years I have been making improvements in the method of transliteration since I first started the work while preparing it for the Qur'ān page in *the Light* in 1958. The idea in my mind has always been to help the reader to recite each syllable of the Arabic text correctly and to show a reader how much an Arabic word represents in the translitera-

(iv)

tion. It is also free from the intricacies of Orientalist method of transliteration. A person having ordinary knowledge of English can easily recite the Arabic text with the help of this transliteration. Similarly I have taken full advantage of allowance provided by the rules of stoppage (*wuqūf*) to avoid conjoining of the words and to facilitate easy recitation of the Arabic text. In fact I have tried to transliterate the Arabic text in accordance with the vocal expressions of the words and have not strictly followed alphabetic characters of the words. This transliteration is mainly meant for those who are not at all conversant with the Arabic and still desire to read the Arabic text of the Qur'ān.

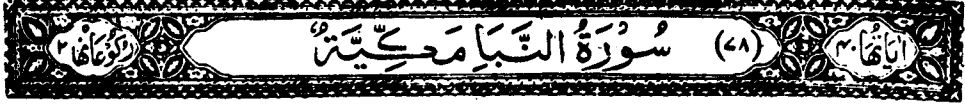
Presently I am bringing out part 30 of the Qur'ān with English translation, Arabic text and transliteration as these chapters are mostly recited in the five daily prayers. God willing, I wish to do complete transliteration of the Qur'ān. The translation and introductory notes to each chapter have been taken from the most renowned and masterpiece English translation of the Qur'ān by the Maulana Muhammad 'Ali of blessed memory.

I am happy to note that certain circles, without acknowledging the source, have adopted my method of hyphenization of vowel points and other vocal expressions in the transliteration of the Arabic text.

I must express my sincere thanks to Hafiz Maulana Sher Muhammad, who is presently doing commendable work for the dissemination of the teachings of Islam in the Fiji Islands, for the great appreciation and encouragement for the present publication.

Nasir Ahmad

3rd October, 1976



PART XXX

CHAPTER 78

***Al-Na-ba'* : THE ANNOUNCEMENT**

(REVEALED AT MAKKAH : 2 sections ; 40 verses)

This chapter is entitled *al-Na-ba'*, or the Message of Importance, and the important message which it gives to humanity is that God will give life to a dead earth through the Prophet. The day of Decision is again spoken of here to show that Truth will ultimately triumph and opposition to it will meet with its doom. Its revelation belongs to the early Makkan period.

SECTION I : The Day of Decision

Bis-mil laa-ñir rah-maa-nir ra-ħeem.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. 'Am-ma ya-ta-saa-'a'-loon.

عَمَّ يَتَسَاءَلُونَ

2. 'A-nin na-ba-il 'a-zeem,

عَنِ النَّبَاِ الْعَظِيمِ

3. al-la-zee hum fee-hi muħh-ta-li-foon.

الَّذِي هُمْ فِيهِ مُخْتَلِفُونَ

4. Kal-laa sa-ya'-la-moon,

كَلَّا سَيَعْلَمُونَ

5. sum-ma kal-laa sa-ya'-la-moon.

ثُمَّ كَلَّا سَيَعْلَمُونَ

6. A-lam naj-'a-lil ar-ða mi-haa-daa,

أَلَمْ نَجْعَلِ الْأَرْضَ مِهْدًا

7. wal-ji-baa-la aw-taa-daa.

وَالْجِبَالَ أُدْوَادًا

8. Wa kha-la-q-naa-kum az-waa-jaa,

وَخَلَقْنَاكُمْ أَمْزَاجًا

9. wa ja-'al-naa naw-ma-kum su-baa-taa,

وَجَعَلْنَا نَوْمَكُمْ سُبَاتًا

10. wa ja-'al-nal lay-la li-ba-saa,

وَجَعَلْنَا اللَّيْلَ لِبَاسًا

11. wa ja-'al-nan na-haa-ra ma-'aa-shaa.

وَجَعَلْنَا النَّهَارَ مَعَاشًا

12. Wa ba-nay-naa faw-qa-kum sab-'an shi-daa-daa,

وَبَنَيْنَا فَوْقَكُمْ سَبْعًا شِدَادًا

In the name of Allāh, the Beneficent, the Merciful.

¹Of what do they ask one another? ²Of the tremendous announcement ³about which they differ. ⁴Nay, they will soon know; ⁵nay, again, they will soon know. ⁶Have We not made the earth an expanse ⁷and the mountains as pegs? ⁸And We have created you in pairs ⁹and made your sleep for rest, ¹⁰and made the night a covering, ¹¹and made the day for seeking livelihood. ¹²And We have made above you seven strong (bodies),

13. wa ja-'al-naa si-raa-jan/w wah-haa-jaa.
 14. wa an-zal-naa mi-nal mu'-ṣi-raa-ti
 maa-an sa-j-jaa-jaa,
 15. li-nukh-ri-ja bi-hee ḥab-ban/w wa na-
 baa-taa,
 16. wa jan-naa-tin al-faa-faa.
 17. In-na yaw-mal faṣ-li kaa-na mee-qaa-
 taa,
 18. yaw-ma yun-fa-khu fiṣ ṣoo-ri fa-ta'-
 too-na af-waa-jaa,
 19. wa fu-ti-ḥa-tis sa-maa-u' fa-kaa-nat
 ab-waa-baa,
 20. wa suy-yi-ra-til ji-baa-lu fa-kaa-nat
 sa-raa-baa.
 21. In-na ja-han-na-ma kaa-nat mir-ṣaa-
 daa,
 22. liṭ-ṭaa-ghēe-na ma-aa'-baa,
 23. laa-bi-see-na fee-haa aḥ-qaa-baa.
 24. Laa ya-zoo-qoo-na fee-haa bar-
 dan/w wa laa ṣha-raa-baa,
 25. il-laa ḥa-mee-man/w wa ḡha-saa-
 qaa,
 26. ja-zaa-'an/w wi-faa-qaa.
 27. In-na-hum kaa-noo laa yar-joo-na
 ḥi-saa-baa,
 28. wa kaz-za-boo bi-aa-yaa-ti-naa kiz-
 zaa-baa.
 29. Wa kul-la ṣhay-in aḥ-ṣay-naa-hu ki-
 taa-baa,
 30. fa-zoo-qoo fa-lan na-zee-da-kum il-
 laa 'a-zaa-baa.

وَجَعَلْنَا سِرَاجًا وَهَاجًا ۝
 وَآتَيْنَا مِنَ الْمُعْصِرَاتِ مَاءً ثَجَّاجًا ۝
 لِنُخْرِجَ بِهِ حَبًّا وَنَبَاتًا ۝
 وَجَنَّاتٍ أَلْفَافًا ۝
 إِنَّ يَوْمَ الْقِيَامِ كَانَ مِيقَاتًا ۝
 يَوْمَ يُنْفَخُ فِي الصُّورِ نَمَاتُوتٌ أَنْوَابًا ۝
 وَفُتِحَتِ السَّمَاءُ فَكَانَتْ أَبْوَابًا ۝
 وَسُيِّرَتِ الْجِبَالُ فَكَانَتْ سَرَابًا ۝
 إِنَّ جَهَنَّمَ كَانَتْ مِرْصَادًا ۝
 لِلظَّالِمِينَ مَا بَأْسًا ۝
 لِيُذِيقُوا فِيهَا أَحْقَابًا ۝
 لَا يَدْرُؤُونَ فِيهَا بُرْدًا وَلَا شَرَابًا ۝
 إِلَّا حَمِيمًا وَعَسَاقًا ۝
 جَزَاءً وَفَاتًا ۝
 إِنَّهُمْ كَانُوا لَا يَرْجُونَ حِسَابًا ۝
 وَكَذَّبُوا بِآيَاتِنَا كِذَابًا ۝
 وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ كِتَابًا ۝
 فَذُوقُوا فَلَئِنْ تَزِيدَكُمْ إِلَّا عَذَابًا ۝

¹³and made a shining lamp, ¹⁴and We send down from the clouds water pouring forth in abundance, ¹⁵that We may bring forth thereby grain and herbs, ¹⁶and luxuriant gardens. ¹⁷Surely the day of Decision is appointed — ¹⁸the day when the trumpet is blown, so you come forth in hosts, ¹⁹and the heaven is opened so it becomes as doors, ²⁰and the mountains are moved off, so they remain a semblance. ²¹Surely hell lies in wait, ²²a resort for the inordinate, ²³living therein for long years. ²⁴They taste not therein coolness nor drink, ²⁵but boiling and intensely cold water, ²⁶requital corresponding. ²⁷Surely they feared not the reckoning, ²⁸and rejected our messages, giving the lie (thereto). ²⁹And We have recorded everything in a book, ³⁰so taste, for We shall add to you naught but chastisement.

31. In-na lil-mut-ta-quee-na ma-faa-zaa,
 32. ha-daa-i-qa wa a'-naa-baa,
 33. wa ka-waa-'i-ba at-raa-baa,
 34. wa ka'-san di-haa-qaa.
 35. Laa yas-ma-'oo-na fee-haa lagh-
 wan/w wa laa ki-z-zaa-baa,
 36. ja-zaa-am mir rab-bi-ka 'a-taa-an
 hi-saa-baa,
 37. rab-bis sa-maa-waa-ti wal-ar-di wa
 maa bay-na-hu-mar rah-maa-ni laa
 yam-li-koo-na min-hu khi-taa-baa.
 38. Yaw-ma ya-qoo-mur roo-hu wal ma-
 laa-i-ka-tu saf-faa. laa ya-ta-kal-la-
 moo-na il-laa man a-zi-na la-hur rah-
 maa-nu wa qaa-la sha-waa-baa.
 39. Zaa-li-kal yaw-mul haq, fa-man shaa-
 at ta-kha-za i-laa rab-bi-hec ma-aa'-
 baa.
 40. In-naa an-zar-naa-kum 'a-zaa-ban qa-
 rec-baa, yaw-ma yan-zu-rul mar-u'
 maa qad-da-mat ya-daa-hu wa ya-
 qoo-lul kaa-fi-ru yaa-lay-ta-nee kun-
 tu tu-raa-baa.

إِنَّ لِلْمُتَّقِينَ مَفَازًا
 حَدَائِقَ وَأَعْنَابًا
 وَكَوَاعِبَ أَتْرَابًا
 وَكَأْسًا دِهَانًا
 لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا كِذَابًا
 جَزَاءً مِمَّنْ تَرَيبَكَ عَطَاءً حِسَابًا
 رَبِّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا
 الرَّحْمَنُ لَا يَمْلِكُونَ مِنْهُ خِطَابًا
 يَوْمَ يَقُومُ الرُّوحُ وَالْمَلَائِكَةُ صَفًّا
 لَا يَتَكَلَّمُونَ إِلَّا مَنْ أُذِنَ لَهُ
 الرَّحْمَنُ وَقَالَ صَوَابًا
 ذَلِكَ الْيَوْمُ الْحَقُّ فَمَنْ شَاءَ اتَّخَذْ
 إِلَىٰ رَبِّهِ مَا يَآبَا
 إِنَّا أَنْذَرْنَاكُمْ عَذَابًا قَرِيبًا يَوْمَ
 يَنْظُرُ الْمُرءُ مَا قَدَّمَتْ يَدَاهُ وَيَقُولُ
 الْكُفْرُ يَلَيْتَنِي كُنْتُ تُرَابًا

SECTION 2 : The Day of Decision

³¹Surely for those who keep their duty is achievement, ³²gardens and vineyards, ³³and youthful (companions), equals in age, ³⁴and a pure cup. ³⁵They hear not therein vain words, nor lying — ³⁶a reward from thy Lord, a gift, sufficient ; ³⁷the Lord of the heavens and the earth and what is between them, the Beneficent, they are not able to address Him. ³⁸The day when the spirit and the angels stand in ranks ; none shall speak except he whom the Beneficent permits and he speaks aright. ³⁹That is the True Day, so whoever desires may take refuge with his Lord. ⁴⁰Truly We warn you of a chastisement near at hand — the day when man will see what his hands have sent before, and the disbeliever will say : O would that I were dust !



CHAPTER 79

Al-Naa-zi-'aat : THOSE WHO YEARN

(REVEALED AT MAKKAH : 2 sections ; 46 verses)

This chapter is entitled *al-Naazi'at* which word occurs in the first verse as being a description of the groups or parties of the faithful who were destined to bring about a transformation in the world. Their chief characteristics are mentioned in the first four verses as being those who yearned ardently after God, and who went forth cheerfully braving all opposition, then ran swiftly in the cause of Truth, and went ahead of all such communities who had a similar yearning in the past and regulated affairs ; and these verses are followed by predicting the great revolution which would be brought about by their exertions. It is an early Makkan revelation.

SECTION 1 : The Great Commotion

Bis-mil laa-hir rah-maa-nir ra-heem.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. Wan-naa-zi-'aa-ti ghar-qaa.

وَالَّذِينَ عَزَمُوا

2. Wan-naa-shi-taa-ti nash-taa.

وَالَّذِينَ شَرَعُوا

3. Was-saa-bi-haa-ti sab-haa.

وَالَّذِينَ سَبَّحُوا

4. Fas-saa-bi-qaa-ti sab-qaa.

فَالَّذِينَ سَبَّحُوا

5. Fal-mu-dab-bi-raa-ti am-raa.

فَالَّذِينَ دَبَّرُوا

6. Yaw-ma tar-ju-fur raa-ji-fah,

يَوْمَ تَرْجُفُ الرَّاجِفَةُ

7. tat-ba-'u-har raa-di-fah,

تَتَّبِعُهَا الرَّادِفَةُ

8. Qu-loo-bun/y yaw-ma-i-zin/w waa-ji-fah,

قُلُوبٌ يَوْمَئِذٍ وَاجِفَةٌ

9. ab-saa-ru-haa khaa-shi-'ah.

أَبْصَارُهَا خَاشِعَةٌ

10. Ya-qoo-loo-na a'-in-naa la-mar-doo-doo-na fil haa-fi-rah.

يَقُولُونَ ءَأَنَّا كَمُتَدِدُونَ فِي الْحَاوِرَاتِ

In the name of Allāh, the Beneficent, the Merciful.

¹By those yearning vehemently! ²And those going forth cheerfully! ³And those running swiftly! ⁴And those that are foremost going ahead! ⁵And those regulating the Affair! ⁶The day when the quaking one shall quake — ⁷the consequence will follow it. ⁸Hearts that day will palpitate, ⁹their eyes down-cast. ¹⁰They say : Shall we indeed be restored to (our) first state?

11. A'-i-zaa kun-naa 'i-zaa-man na-khi-rah.
 12. Qaa-loo til-ka i-zan kar-ra-tun khaa-si-rah.
 13. Fa-in-na-maa hi-ya zaj-ra-tun 'w waa-hi-dah,
 14. Fa-i-zaa hum bis-saa-hi-rah.
 15. Hal a-taa-ka ḥa-dee-su moo-saa,
 16. iz naa-daa-hu rab-bu-hoo bil-waa-dil mu-qad-da-si ṭu-waa.
 17. Iz-hab i-laa fir-'aw-na in-na-hoo ṭa-ghaa.
 18. Fa-qul hal-la-ka i-laa an ta-zak-kaa.
 19. Wa ah-di-ya-ka i-laa rab-bi-ka fa-takh-shaa.
 20. Fa-a-raa-hul aa-ya-tal kub-raa,
 21. Fa-ka₂-za-ba wa 'a-ṣaa,
 22. sum-ma aḍ-ba-ra yas-'aa,
 23. fa-ḥa-sha-ra fa-naa-daa.
 24. Fa-qaa-la a-naa rab-bu-ku-mul a'-laa.
 25. Fa-a-kha-za-hul laa-hu na-kaa-lal aa-khi-ra-ti wal-oo-laa.
 26. In-na fee zaa-li-ka la-'ib-ra-tal li-man y yakh-shaa.

ءِ اِذَا كُنَّا عِظَامًا تَخِرَّةً ۝
 قَالُوا تِلْكَ اِذَا كَرَرْتُمْ كَلِمَةً ۝
 قَالَتَا هِيَ زَجْرَةٌ وَّاحِدَةٌ ۝
 قَالَا هُمُ بِالسَّاهِرَةِ ۝
 هَلْ اَتَيْتَكَ حَدِيثٌ مُّوسَى ۝
 اِذْ نَادَاهُ رَبُّهُ بِالْوَادِ الْمُقَدَّسِ طُوًى ۝
 اِذْ هَبَّ اِلَى فِرْعَوْنَ اِنَّهُ طَغَى ۝
 فَقُلْ هَلْ اَلَكَ اِلَى اَنْ تَزُنَى ۝
 وَ اَمْدِيكَ اِلَى سَرِيكَ فَتَخْشَى ۝
 نَارُهُ الْاَيَّةِ الْكُبْرَى ۝
 فَكَذَّبَ وَ عَصَى ۝
 ثُمَّ اَدْبَرَ يَسْعَى ۝
 فَخَشَرَ فَتَادَى ۝
 فَقَالَ اَنَا رَبُّكُمْ الْاَعْلَى ۝
 فَآخَذَهُ اللهُ نَكَالَ الْاُخْرَةِ وَالْاُولَى ۝
 اِنَّ فِيْ ذَلِكَ لَوَبْرَةً لِّمَنْ يَخْشَى ۝

11What ! After we are rotten bones? 12They say: That would then be a return with loss. 13It is only a single cry, 14when lo ! they will be awakened. 15Has not there come to thee the story of Moses, 16when his Lord called him in the holy valley, Ṭuwā ? 17Go to Pharoah, surely he has rebelled. 18And say : Wilt thou purify thyself ? 19And I will guide thee to thy Lord so that thou fear (Him). 20So he showed him the mighty sign ; 21but he denied and disobeyed, 22then he went back hastily, 23so he gathered and called out. 24Then he said: I am your Lord, the most High. 25So Allāh seized him with the punishment of the Hereafter and of this life. 26Surely there is in this a lesson for him who fears.

27. A'-an-tum a-ghad-du khal-qan a-mis sa-maa', ba-naa-haa.
28. Ra-fa-a' sam-ka-haa fa-saw-waa-haa,
29. wa agh-ta-gha lay-la-haa wa akh-ra-ja du-haa-haa.
30. Wal-ar-da ba'-da zaa-li-ka da-haa-haa.
31. Akh-ra-ja min-haa maa-a'-haa wa mar-'aa-haa.
32. Wal-ji-baa-la ar-saa-haa,
33. Mat-taa-'al la-kum wa li-an-'aa-mi-kum.
34. Fa-i-zaa jaa-a-tiṭ ṭaam-ma-tul kub-raa,
35. Yaw-ma ya-ta-zak-ka-rul in-saa-nu maa sa-'aa,
36. Wa bur-ri-za-til ja-ḥee-mu li-mian/y ya-raa.'
37. Fa-am-maa man ṭa-ghaa,
38. Wa aa-sa-ral ḥa-yaa-tad dun-yaa,
39. Fa-in-nal ja-ḥee-ma hi-yal ma'-waa.
40. Wa am-maa man khaa-fa ma-qaa-ma rab-bi-ḥee wa na-han naf-sa 'a-nil ha-waa,
41. Fa-in-nal jan-na-ta hi-yal ma'-waa.
42. Yas-a'-loo-na-ka 'a-nis saa-'a-ti ay-yaa-na mur-saa-haa,

ءَأَنْتُمْ أَشَدُّ خَلْقًا أَمْ السَّمَاءُ
بَنَاهَا ۖ
رَفَعَهُ سَعًا فَسَوَّاهَا ۖ
وَاعْطَشَ لَيْلَهَا وَأَخْرَجَ ضُحَاهَا ۖ
وَ الْأَرْضَ بَعْدَ ذَلِكَ دَحَاهَا ۖ
أَخْرَجَ مِنْهَا مَاءَهَا وَمَرْعَاهَا ۖ
وَالْجِبَالَ أَرْسَاهَا ۖ
مَتَاعًا لَكُمْ وَلِأَنْعَامِكُمْ ۖ
فَإِذَا جَاءَتِ الطَّامَّةُ الْكُبْرَى ۖ
يَوْمَ يَتَذَكَّرُ الْإِنْسَانُ مَا سَعَى ۖ
وَبُورَاتِ الْجَحِيمِ لِمَنْ يَرَى ۖ
فَأَمَّا مَنْ طَغَى ۖ
وَاشْرَى الْحَيَاةَ الدُّنْيَا ۖ
فَإِنَّ الْجَحِيمَ هِيَ الْمَأْوَى ۖ
وَآبَا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَقَى
النَّفْسَ عَنِ الْهَوَى ۖ
فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَى ۖ
يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَاهَا ۖ

SECTION 2 : The Great Calamity

27Are you the stronger in creation or the heaven? He made it. 28He raised high its height, and made it perfect, 29and He made dark its night and brought out its light. 30And the earth, He cast it after that. 31He brought forth from it its water and its pasture. 32And the mountains, He made them firm, 33a provision for you and for your cattle. 34So when the great Calamity comes; 35the day when man remembers all that he strove for, 36and hell is made manifest to him who sees. 37Then as for him who is inordinate, 38and prefers the life of this world, 39hell is surely the abode. 40And so for him who fears to stand before his Lord and restrains himself from low desires, 41the Garden is surely the abode. 42They ask thee about the Hour, When will that take place,

43. fee-ma an-ta min zik-raa-haa.

فِيمَ أَنْتَ مِنْ ذِكْرِهَا ۝

44. I-laa rab-bi-ka mun-ta-haa-haa.

إِلَىٰ رَبِّكَ مُنْتَهَمًا ۝

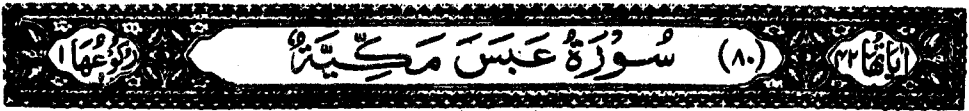
45. In-na-maa an-ta mun-zi-ru man y
yakh-shaa-haa.

إِنَّمَا أَنْتَ مُنذِرٌ مَّن يَخْشَاهَا ۝

46. Ka-an-na-hum yaw-ma ya-raw-na-haa
lam yal-ba-soo il-laa 'a-shiy-ya-tan
aw du-haa-haa.

كَانَهُمْ يَوْمَ يَرَوْنَهَا لَمْ يَلْبَثُوا
إِلَّا عَشِيَّةً أَوْ صُحُورًا ۝

⁴³about which thou remindest? ⁴⁴To thy Lord is the goal of it. ⁴⁵Thou art only a warner to him who fears it. ⁴⁶On the day when they see it, it will be as if they had but tarried for an evening or a morning.



CHAPTER 80

'A-ba-sa : HE FROWNED

(REVEALED AT MAKKAH : 42 verses)

Opening with a touching incident as to how a blind man interrupted the Holy Prophet's conversation with some of the chiefs of the Quraish, and how the Prophet *frowned* at this interruption, this chapter, to which the incident gives its title, really states that the poor and the humble who accepted the Truth would be raised to eminence, and therefore the Prophet should not be anxious if eminent men did not listen to his message. The chapter thus speaks of the greatness to which the Qur'an would raise its followers, and its conquests in the far future. It is admittedly one of the very early revelations.

Bis-mil laa-hir rah-maa-nir ra-h'eem.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ ۝

1. 'A-ba-sa wa ta-wal-laa,

عَبَسَ وَ تَوَلَّى ۝

2. An jaa-a'-hul a'-maa.

أَنْ جَاءَهُ الْأَعْمَى ۝

3. Wa maa yud-ree-ka la-'al-la-hoo yaz-
zak-kaa,

وَمَا يُدْرِيكَ لَعَلَّكَ يَدْرِكُ ۝

4. Aw yaz-zak-ka-ru fa-tan-fa-a'-huz zik-
raa.

أَوْ يَذَّكَّرُ فَتَنْفَعَهُ الذِّكْرَى ۝

5. Am-maa ma-ni/s-tagh-naa,

أَمْ مِّنْ أَسْتَعْنَى ۝

SECTION 1 : The Poor raised to Eminence

In the name of Allāh, the Beneficent, the Merciful.

¹He frowned and turned away, ²because the blind man came to him. ³And what would make thee know that he might purify himself, ⁴or be mindful, so the Reminder should profit him? ⁵As for him who considers himself free from need

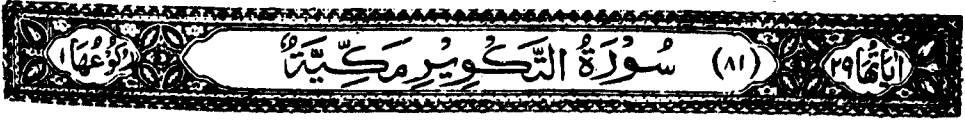
6. fa-an-ta la-hoo ta-ṣad-daa. فَأَنْتَ لَهُ تَصَدَّى ۙ
7. Wa maa 'a-lay-ka al-laa yaz-zak-kaa. وَمَا عَلَيْكَ إِلَّا يَرْكُبِي ۙ
8. Wa am-maa man jaa-a-ka yas-'aa, وَأَمَّا مَنْ جَاءَكَ يَسْعَى ۙ
9. wa hu-wa yakh-shaa, وَهُوَ يَخْشَى ۙ
10. fa-an-ta 'an-hu ta-lah-haa. فَأَنْتَ عَنْهُ تَلَهَى ۙ
11. Kal-laa in-na-haa taz-ki-rah. كَلَّا إِنَّهَا تَذْكِرَةٌ ۙ
12. Fa-man shaa-a' za-ka-rah — فَمَنْ شَاءَ ذَكَرْهُ ۙ
13. fee su-hu-fim mu-kar-ra-mah, فِي صُحُفٍ مُّكَرَّمَةٍ ۙ
14. mar-foo-'a-tim mu-ṭah-ha-rah, مَرْفُوعَةٍ مُّطَهَّرَةٍ ۙ
15. bi-ay-dee sa-fa-rah, بِأَيْدِي سَفَرَةٍ ۙ
16. ki-raa-mim ba-ra-rah. كِرَامٍ بَرَرَةٍ ۙ
17. Qu-ti-lal in-saa-nu maa ak-fa-rah. مُّثَلِّإِ الْإِنْسَانُ مَا أَكْفَرَهُ ۙ
18. Min ay-yi shay-in kha-la-qah. مِنْ آتَىٰ شَيْءٍ خَلَقَهُ ۙ
19. Min nuṭ-fah, kha-la-qa-hoo fa-qad- مِنْ نُطْفَةٍ خَلَقَهُ فَقَدَّرَاهُ ۙ
- da-rah, ثُمَّ السَّبِيلَ يَسَّرَهُ ۙ
20. sum-mas sa-bee-la yas-sa-rah, ثُمَّ أَمَّاتَهُ فَأَقْبَرَهُ ۙ
21. sum-ma a-maa-ta-hoo fa-aq-ba-rah, ثُمَّ إِذَا شَاءَ أَنشَرَهُ ۙ
22. sum-ma i-zaa shaa-a' an-sha-rah. كَلَّا لِنَأْتِيَ نَاصِرَةٌ ۙ
23. Kal-laa lam-maa yaq-ḍi maa a-ma- فَلْيَنْظُرِ الْإِنْسَانُ إِلَىٰ طَعَامِهِ ۙ
- rah. أَنَّا صَبَبْنَا الْمَاءَ صَبًّا ۙ
24. Fal-yan-zu-ril in-saa-nu i-laa ṭa-'aa-
- mih,
25. an-naa ṣa-bab-nal maa-a' ṣab-baa,

to him thou dost attend. ⁷And no blame is on thee, if he purify himself not. ⁸And as to him who comes to thee striving hard, ⁹and he fears — ¹⁰to him thou payest no regard. ¹¹Nay, surely it is a Reminder. ¹²So let him who will mind it — ¹³in honoured books, ¹⁴exalted, purified, ¹⁵in the hands of scribes, ¹⁶noble, virtuous. ¹⁷Woe to man! How ungrateful is he! ¹⁸Of what thing did He create him? ¹⁹Of a small life-germ. He creates him, then proportions him, ²⁰then makes the way easy for him. ²¹then He causes him to die, then assigns to him a grave, ²²then when He will, He raises him to life again. ²³Nay, but he does not what He commands him. ²⁴Then let man look at his food — ²⁵how We pour down abundant water,

26. şum-ma sha-qaq-nal ar-da shaq-qaa,
 27. fa-am-bat-naa fec-haa hab-baa,
 28. wa 'i-na-ban/w wa qaq-baa,
 29. wa zay-too-nan/w wa-nakh-laa,
 30. wa ha-daa-i-qa ghul-baa,
 31. wa faa-ki-ha-tan/w wa ab-baa,
 32. ma-taa-'al-la-kum wa li-an-'aa-mi-kum.
 33. Fa-i-zaa jaa-a-tiş şaakh-khah,
 34. yaw-ma ya-fir-rul mar-u' min a-khceh,
 35. wa um-mi-hee wa a-beeh,
 36. wa şaa-hi-ba-ti-hee wa ba-neeh.
 37. Li-kul lim-ri-im min-hum yaw-ma-i-
 zin sha'-nun/y yugh-neeh.
 38. Wu-joo-hun/y yaw-ma-i-zim mus-fi-rah.
 39. daa-hi-ka-tum mus-tab-shi-rah.
 40. Wa wu-joo-hun/y yaw-ma-i-zin 'a-lay-
 haa gha-ba-rah,
 41. tar-ha-qu-haa qa-ta-rah.
 42. O-laa-i-ka hu-mul ka-fa-ra-tul fa-ja-rah.

ثُمَّ سَقَفْنَا الْأَرْضَ شَقًّا ۝
 فَكُنْبُنَا فِيهَا حَبًّا ۝
 وَعِنَبًا وَقَضْبًا ۝
 وَزَيْتُونًا وَنَخْلًا ۝
 وَحَدَائِقَ غُلْبًا ۝
 وَقَلِكَةً وَأَبْجًا ۝
 مَتَاعًا لَكُمْ وَلِأَنْعَامِكُمْ ۝
 فَإِذَا جَاءَتِ الصَّاعَةُ ۝
 يَوْمَ يَفِرُّ الْبُرَّةُ مِنْ أَخِيهِ ۝
 وَأُيَّةُ وَآبِيئِهِ ۝
 وَصَاحِبَتِهِ وَبَنِيئِهِ ۝
 لِكُلِّ امْرِئٍ مِنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ ۝
 وَجُودٌ يَوْمَئِذٍ مُسْفِرَةٌ ۝
 ضَاحِكَةٌ مُسْتَسْتَشِرَةٌ ۝
 وَوُجُوهٌ يَوْمَئِذٍ عَلَيْهَا غَبَرَةٌ ۝
 تَرْهَقُهَا قَتَرَةٌ ۝
 أُولَئِكَ هُمُ الْكَافِرَةُ الْفَجَرَةُ ۝

²⁶then cleave the earth, cleaving (it) asunder, ²⁷then cause the grain to grow therein, ²⁸and grapes and clover, ²⁹and the olive and the palm, ³⁰and thick gardens, ³¹and fruits and herbages — ³²a provision for 'you and your cattle. ³³But when the deafening cry comes, ³⁴the day when a man flees from his brother, ³⁵and his mother and his father, ³⁶and his spouse and his sons. ³⁷Every man of them, that day, will have concern enough to make him indifferent to others. ³⁸Faces on that day will be bright, ³⁹laughing, joyous. ⁴⁰And faces on that day will have dust on them, ⁴¹darkness covering them — ⁴²those are the disbelievers, the wicked.



CHAPTER 81

Al-Tak-weer : THE FOLDING UP

(REVEALED AT MAKKAH : 29 verses)

This chapter is entitled *Al-Takwir* or *The Folding up* from the mention of the folding up of the sun in the first verse. The significance of the folding up of the sun is that it will lose its light or that the entire solar system will be destroyed. It may thus indicate the end of things so far as this life is concerned and may thus stand for the new order, which is called the Resurrection. It may, however, be also a metaphorical expression for the distresses and misfortunes of a people, as if the sun of their fortune became dark.

That the chapter speaks of the final triumph of Truth is made clear in the latter part of this chapter : "It is the word of an honourable Messenger, possessor of strength, established in the presence of the Lord of the Throne of Power, one to be obeyed" (vv. 20 and 21) : and again : "And of a truth he saw himself on the clear horizon" (v. 23). The opening verses of the chapter from the 3rd onwards speak prophetically of certain events relating to the distant future and of certain portents of the overthrow of opposition and prevalence of Truth, and thus throw further light on the fact that the ultimate triumph of Truth is really the subject-matter of this chapter. Its revelation belongs to the very early Makkan period.

Bis-mil laa-hir rah-maa-nir ra-hcem.

1. I-zash sham-su kuw.wi rat,
2. wa i-zan nu-joo-mu(n-ka-da-rat,
3. wa i-zal ji-baa-lu suy-yi-rat,
4. wa i-zal 'i-shaa-ru 'at-ti-lat,
5. wa i-zal wu-hoo-shu hu-shi-rat,
6. wa i-zal bi-haa-ru suj-ji-rat,
7. wa i-zan nu-foo-su zuw-wi-jat,
8. wa i-zal maw-'oo-da-tu su-i-lat,

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 إِذَا الشَّمْسُ كُوِّرَتْ ۝
 وَإِذَا النُّجُومُ انْكَدَرَتْ ۝
 وَإِذَا الْجِبَالُ سُيِّرَتْ ۝
 وَإِذَا الْعِشَارُ عُطِّلَتْ ۝
 وَإِذَا الْوُحُوشُ حُشِرَتْ ۝
 وَإِذَا الْبِحَارُ سُجِّرَتْ ۝
 وَإِذَا النُّفُوسُ شُرِّجَتْ ۝
 وَإِذَا الْمَوْتَادَةُ سُيِّبَتْ ۝

In the name of Allāh, the Beneficent, the Merciful.

¹When the sun is folded up, ²and when the stars are dust-coloured, ³and when the mountains are made to pass away, ⁴and when the camels are abandoned, ⁵and when the wild animals are gathered together, ⁶and when the cities are made to swell, ⁷and when men are united, ⁸and when the one buried alive is asked,

9. bi-ay-yi zam-bin qu-ti-lat,
 10. wa 'i-zas şu-ḥu-fu nu-shi-rat,
 11. wa i-zas sa-maa-u ku-shi-ṭat,
 12. wa i-zal ja-ḥee-mu su'i-i-'rat,
 13. wa i-zal jan-na-tu uz-li-fat,
 14. 'a-li-mat naf-sum maa aḥ-ḍa-rat.
 15. Fa-laa uq-si-mu bil-khun-nas,
 16. al-ja-waa-ril kun-nas,
 17. wal-lay-li i-zaa 'as-'as,
 18. waş-şub-ḥi i-zaa ta-naf-fas,
 19. in-na-hoo la-qaw-lu ra-soo-lin ka-reem,
 20. zee quw-wa-tin 'in-da zil 'ar-shi
 ma-keen,
 21. mu-ṭaa-'in şam-ma a-meen.
 22. Wa maa şaa-ḥi-bu-kum bi-maj-noon.
 23. Wa la-qad ra-aa-hu bil-u-fu-qil
 mu-been.
 24. Wa maa hu-wa 'a-lal ḡhay-bi bi-ḍa-
 neen.
 25. Wa maa hu-wa bi-qaw-li şhay-ṭaa-nir
 ra-jeem,
 26. fa-ay-na taz-ha-boon.
 27. In hu-wa il-laa zik-rul lil-'aa-la-meen,

يَأْتِي ذُنُوبٌ قُنِيَتْ ۝
 وَإِذَا الصُّحُفُ نُشِرَتْ ۝
 وَإِذَا السَّمَاءُ كُشِطَتْ ۝
 وَإِذَا الْجَحِيمُ سُعِرَتْ ۝
 وَإِذَا الْجَنَّةُ أُتْرِفَتْ ۝
 عَلِمَتْ نَفْسٌ مَّا أَحْضَرَتْ ۝
 فَلَا أُقْسِمُ بِالْخُنُوسِ ۝
 الْجَوَارِ الْكُنُوسِ ۝
 وَاللَّيْلِ إِذَا عَسَسَ ۝
 وَالصُّبْحِ إِذَا تَنَفَّسَ ۝
 إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ ۝
 ذُو قُوَّةٍ عِنْدَ ذِي الْعَرْشِ مَكِينٍ ۝
 مُطَاعٍ ثَمَّ أَمِينٍ ۝
 وَمَا صَاحِبُكُمْ بِمَجْنُونٍ ۝
 وَقَدْ رَآهُ بِالْأَفْقِ الْمُبِينِ ۝
 وَمَا هُوَ عَلَى الْغَيْبِ بِضَنِينٍ ۝
 وَمَا هُوَ بِقَوْلِ شَيْطَانٍ رَجِيزٍ ۝
 فَاَيُّنَ تَدْعُونَ ۝
 إِنَّ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ ۝

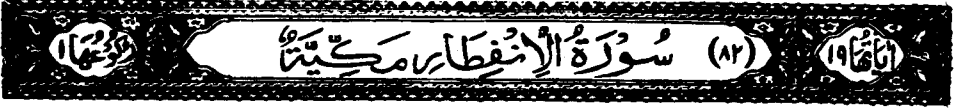
⁹for what sin she was killed, ¹⁰and when the books are spread, ¹¹and when the heaven has its covering removed, ¹²and when hell is kindled, ¹³and when the Garden is brought nigh — ¹⁴every soul will know what it has prepared. ¹⁷Nay, I call to witness the stars, ¹⁶running their course, (and) setting, ¹⁷and the night when it departs, ¹⁸and the morning when it brightens. ¹⁹Surely it is the word of a bountiful Messenger, ²⁰ the possessor of strength, established in the presence of the Lord of the Throne, ²¹one (to be) obeyed, and faithful. ²²And your companion is not mad. ²³And truly he saw himself on the clear horizon. ²⁴Nor is he niggardly of the unseen. ²⁵Nor is it the word of an accursed devil — ²⁶whither then are you going? ²⁷It is naught but a reminder for the nations —

28. li-man shaa-a' min-kum an/y yas-taqeem.

29. Wa maa ta-shaa-oo-na il-laa an/y ya-shaa-al laa-hu rab-bul 'aa-la-meen.

لِمَنْ شَاءَ مِنْكُمْ أَنْ يَسْتَقِيمَ ۖ
وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ
رَبُّ الْعَالَمِينَ ۝

28 for him among you who will go straight. 29 And you will not, except Allāh please, the Lord of the worlds.



CHAPTER 82

Al-In-fi-taar : THE CLEAVING

(REVEALED AT MAKKAH : 19 verses)

This chapter, which receives its title from a statement made in its opening verse as to heaven being *cleft asunder*, is, as it were, a counterpart of the one preceding it ; for while that chapter, after mentioning certain signs, draws the conclusion of the final triumph of Islam, this refers to that triumph in its opening verses, and speaks also of the utter helplessness in which the opponents would find themselves as a result of that triumph. Its date of revelation is the same as that of the preceding chapter.

Bis-mil laa-hir rah-maa-nir ra-ḥeem.

1. I-zas-sa-maa-u'(n-fa-ṭa-rat,
2. wa i-ḡal ka-waa-ki-bu(n-ta-ṣa-rat,
3. wa i-ḡal bi-ḥaa-ru fuj-ji-rat,
4. wa i-ḡal qu-boo-ru bu'-ṣi-rat,
5. 'a-li-mat naf-sum maa qad-da-mat wa akh-kha-rat.
6. Yaa-ay-yu-hal in-saa-nu maa ghar-ra-ka bi-rab-bi-kal ka-reem.
7. Al-la-zee kha-la-qa-ka fa-saw-waa-ka fa-'a-da-lak,

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۝
إِذَا السَّمَاءُ انْفَطَرَتْ ۝
وَإِذَا الْكَوَاكِبُ انْتَثَرَتْ ۝
وَإِذَا الْبِحَارُ فُجِّرَتْ ۝
وَإِذَا الْقُبُورُ بُعْثِرَتْ ۝
عَلِمَتْ نَفْسٌ مَّا قَدَّمَتْ وَأَخَّرَتْ ۝
يَا أَيُّهَا الْإِنْسَانُ مَا غَرَّبَكَ بِرَبِّكَ
الْكَرِيمِ ۝
الَّذِي خَلَقَكَ تَسْوِيكَ فَعَدَلَكَ ۝

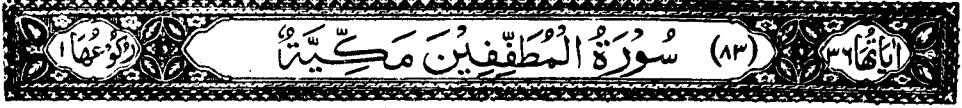
In the name of Allāh, the Beneficent, the Merciful.

¹When the heaven is cleft asunder, ²and when the stars become dispersed, ³and when the rivers are made to flow forth, ⁴and when the graves are laid open — ⁵every soul will know what it has sent before and what it has held back. ⁶O man, what beguiles thee from thy Lord, the Gracious ? ⁷Who created thee, then made thee complete, then made thee in a right good state —

8. fee ay-yi şoo-ra-tim. maa shaa-a'
rak-ka-bak.
9. Kal-laa bal tu-kaz-zi-boo-na bid-deen,
10. wa in-na 'a-lay-kum la-haa-fi-zeen,
11. ki-raa-man kaa-ti-been,
12. ya'-la-moo-na maa taf-'a-loon.
13. In-nal ab-raa-ra la-fee na-'eem,
14. wa in-nal fuj-jaa-ra la-fee ja-heem,
15. yaş-law-na-haa yaw-mad deen.
16. Wa maa hum 'an-haa bi-ghaa-i-been.
17. Wa maa ad-raa-ka maa yaw-mud
deen.
18. Sum-ma maa ad-raa-ka maa yaw-
mud deen.
19. Yaw-ma laa tam-li-ku naf-sul li-naf-
sin ghay-aa, wal-am-ru yaw-ma-'i-zil
lil-laah.

فِي أَيِّ صُورَةٍ مَا شَاءَ رَكَّبَكَ ۝
كَلَّا بَلْ تُكَذِّبُونَ بِالذِّينِ ۝
وَرَأَىٰ عَلَيْكُمْ لَحُفَظِينَ ۝
كِرَامًا كَاتِبِينَ ۝
يَعْلَمُونَ مَا تَفْعَلُونَ ۝
إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ ۝
وَرَأَىٰ الْعَجَّارَ لَفِي جَحِيمٍ ۝
بِضَاؤِهَا يَوْمَ الدِّينِ ۝
وَمَا هُمْ عَنْهَا بِغَائِبِينَ ۝
رَمَا أَدْرَاكَ مَا يَوْمَ الدِّينِ ۝
كَلَّا مَا أَدْرَاكَ مَا يَوْمَ الدِّينِ ۝
يَوْمَ لَا تَمْلِكُ نَفْسٌ لِّنَفْسٍ سَعِيًا ۝
وَالْأَمْرُ يَوْمَئِذٍ لِلَّهِ ۝

⁸into whatever form He pleases He casts thee. ⁹Nay, but you give the lie to the Judgment, ¹⁰and surely there are keepers over you, ¹¹honourable recorders, ¹²they know what you do. ¹³Surely the righteous are in bliss, ¹⁴and the wicked are truly in burning Fire — ¹⁵they will enter it on the day of Judgment, ¹⁶and will not be absent from it. ¹⁷And what will make thee realize what the day of Judgment is? ¹⁸Again, what will make thee realize what the day of Judgment is? ¹⁹The day when no soul controls aught for another soul. And the command on that day is Allāh's.



CHAPTER 83

Al-Taf-feef : DEFAULT IN DUTY

(REVEALED AT MAKKAH : 36 versés)

This chapter condemns those who give short measure or short weight and thus cheat others or make a default in any of their duties ; hence the name. At the same time we are told that those who fulfil their duties are exalted. It continues the subject-matter of the preceding chapter and explains the nature of the two records, the record of the wicked and the record of the righteous. Why do the righteous prosper ? Because they fulfil their duties and are true to their obligations. Why do the guilty suffer and perish ? Because they defraud and cheat others and are not true to their responsibilities. It teaches the utmost rectitude in one's dealings. Its revelation belongs to the early Makkan period.

Bis-mil laa-hir rah-maa-nir ra-ḥeem.

1. Way-lul lil-mu-ṭaf-fi-feen.
2. Al-la-zee-na i-za(k-taa-loo 'a-lan naa-si yas-taw-foon,
3. wa-i-zaa kaa-loo-hum aw/w wa-za noo-hum yukh-si-roon.
4. A-laa ya-zun-nu o-laa-i-ka an-na-hum mab-'oo-soon,
5. li-yaw-min 'a-zeem,
6. yaw-ma ya-qoo-mun naa-su li-rab-bil 'aa-la-meen.
7. Kal-laa in-na ki-taa-bal fuj-jaa-ri la-fee sij-jeen.
8. Wa maa ad-raa-ka maa sij-jeen.
9. Ki-taa-bum mar-qoom.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 وَيْلٌ لِّلْمُطَفِّفِينَ ۝
 الَّذِينَ إِذَا اكْتَالُوا عَلَى النَّاسِ
 يَسْتَوْفُونَ ۝
 وَإِذَا كَالُوا لَهُمْ أَوْ ذَرُّواهُمْ يُخْسِرُونَ ۝
 أَلَا يَظُنُّ أُولَٰئِكَ أَنَّهُمْ مَبْعُوثُونَ ۝
 لِيَوْمٍ عَظِيمٍ ۝
 يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ ۝
 كَلَّا إِنَّ كِتَابَ الْفُجَّارِ لَفِي سِجِّينٍ ۝
 وَمَا أَدْرَاكَ مَا سِجِّينٌ ۝
 كِتَابٌ مَّرْقُومٌ ۝

In the name of Allāh, the Beneficent, the Merciful.

¹Woe to the cheaters ! ²Who, when they take the measure (of their dues) from men, take it fully, ³and when they measure out to others or weigh out for them, they give less than is due. ⁴Do they not think that they will be raised again, ⁵to a mighty day ? — ⁶The day when men will stand before the Lord of the worlds. ⁷Nay, surely the record of the wicked is in the prison. ⁸And what will make thee know what the prison is ? ⁹It is a written book.

10. Way-lun/y yaw-ma-i-zil lil-mu-kaz-zi-been.
11. Al-la-zee-na yu-kaz-zi-boo-na bi-yaw-mid deen.
12. Wa maa yu-kaz-zi-bu bi-hee il-laa kul-lu mu'-ta-din a-šeem,
13. i-zaa tut-laa 'a-lay-hi aa-yaa-tu-raa qaa-la a-saa-tee-rul aw-wa-leen.
14. Kal-laa bal, raa-na 'a-laa qu-loo-bi-him maa kaa-noo yak-si-boon.
15. Kal-laa in-na-hum 'ar rab-bi-him yaw-ma-i-zil la-mah-joo-boon.
16. Sum-ma in-na-hum la-šaa-lul ja-ḥeem.
17. Sum-ma yu-qaa-lu haa-zal la-zee kun-tum bi-hee tu-kaz-zi-boon.
18. Kal-laa in-na ki-taa-bal ab-raa-ri la-fee 'il-lee-yeen.
19. Wa maa ad-raa-ka maa 'il-lee-yoon.
20. Ki-taa-bum mar-qoom.
21. Yash-ha-du-hul mu-qar-ra-boon.
22. In-nal ab-raa-ra la-fee na-'eem,
23. 'a-lal a-raa-i-ki yan-ḡu-roon,
24. ta'-ri-fu fee wu-joo-hi-him naq-raftan na-'eem.
25. Yus-qaw-na mir ra-ḥee-qim makh-toom.

وَيَوْمَ يَوْمَ يَوْمَ يَوْمَ يَوْمَ يَوْمَ
 الَّذِينَ يُكَذِّبُونَ بِيَوْمِ الدِّينِ
 وَمَا يَكْذِبُ بِهِ إِلَّا كَلِمٌ مُّعْتَدٍ أَثِيمٌ
 إِذَا تُثْلَى عَلَيْهِ أَيْتَانَا قَالَ أَصَاطِيرُ
 الْأَوَّلِينَ
 كَلَّا بَلْ عَرَّانَ عَلَىٰ قُلُوبِهِمْ
 مَآ كَانُوا يَكْسِبُونَ
 كَلَّا إِنَّهُمْ عَنْ رَبِّهِمْ يَوْمِئِذٍ لَّحَجْرُونَ
 ثُمَّ إِنَّهُمْ لَصَالُوا الْجَحِيمِ
 ثُمَّ يُقَالُ هَذَا الَّذِي كُنْتُمْ بِهِ
 تُكَذِّبُونَ
 كَلَّا إِنْ كُنْتُمُ الْآبْرَارَ لَفِي عِلِّيِّينَ
 وَمَا أَدْرَاكَ مَا عِلِّيُّونَ
 كِتَابٌ مَّرْقُومٌ
 يُشْهَدُهُ الْمُقَرَّبُونَ
 إِنَّ الْآبْرَارَ لَفِي نَعِيمٍ
 عَلَى الْأَسْرَافِ يَنْظُرُونَ
 تَعْرِفُ فِي وُجُوهِهِمْ نَضْرَةَ النَّعِيمِ
 يُسْقَوْنَ مِنْ رَحْمَتٍ مَّرْقُومٍ

¹⁰Woe on that day to the rejectors ! ¹¹who give the lie to the day of Judgment.
¹²And none gives the lie to it but every excee-der of limits, every sinful one ; ¹³when
 Our messages are recited to him, he says : Stories of those of yore ! ¹⁴Nay, rather,
 what they earned is rust upon their hearts. ¹⁵Nay, surely they are that day debarr-
 ed from their Lord. ¹⁶Then they will surely enter the burning Fire. ¹⁷Then it will be
 said : This is what you gave the lie to. ¹⁸Nay, surely the record of the righteous
 is in the highest places. ¹⁹And what will make thee know what the highest places
 are ? ²⁰It is a written book. ²¹Those drawn near (to Allāh) witness it. ²²Surely
 the righteous are in bliss, ²³on raised couches, gazing — ²⁴thou recognizest in
 their faces the brightness of bliss. ²⁵They are given to drink of a pure drink, sealed.

26. **K**hi-taa-mu-hoo misk, wa fee zaa-li-ka fal-ya-ta-naa-fa-sil mu-ta-naa-fisoon.
27. Wa mi-zaa-ju-hoo min tas-neem.
28. 'ay-nan/y yash-ra-bu bi-hal mu-qar-ra-boon.
29. In-nal la-zee-na aj-ra-moo kaa-noo mi-nal la-zee-na aa-ma-noo yaḍ-ḥa-koon.
30. Wa i-zaa mar-roo bi-him ya-ta-ghaa-ma-zoon,
31. Wa i-za(n-qa-la-boo i-laa ah-li-hi-mu)n-qa-la-boo fa-ki-heen.
32. Wa i-zaa ra-aw-hum qaa-loo in-na haa-u-laa-i la-ḡaal-loon.
33. Wa maa ur-si-loo 'a-lay-him haa-fi-zeen.
34. Fal-yaw-mal la-zee-na aa-ma-noo mi-nal kuf-faa-ri yaḍ-ḥa-koon —
35. 'a-lal a-raa-i-ki yan-ḡu-roon.
36. Hal ṣuw-wi-bal kuf-faa-ru maa kaa-noo yaf-'a-loon.

خَشْمُهُ مِسْكًا وَرَفِي ذَلِكَ فَلْيَتَنَافَسِ
الْمُتَنَافِسُونَ ﴿٢٦﴾

وَمِزَاجُهُ مِنْ كَسْنِيٍّ ﴿٢٧﴾

عَيْنًا يَشْرَبُ بِهَا الْمُقَرَّبُونَ ﴿٢٨﴾

إِنَّ الَّذِينَ أَجْرَمُوا كَانُوا مِنَ

الَّذِينَ آمَنُوا يَضْحَكُونَ ﴿٢٩﴾

وَإِذَا مَرُّوا بِهِمْ يَتَغَامَرُونَ ﴿٣٠﴾

وَإِذَا انْقَلَبُوا إِلَىٰ أَهْلِهِمْ انْقَلَبُوا

فَكَهَيْنَ ﴿٣١﴾

وَإِذَا رَأَوْهُمْ قَالُوا إِنَّ هَٰؤُلَاءِ لَضَالُونَ ﴿٣٢﴾

وَمَا أُرْسِلُوا عَلَيْهِمْ حَفِظِينَ ﴿٣٣﴾

فَالْيَوْمَ الَّذِينَ آمَنُوا مِنَ الْكُفَّارِ

يَضْحَكُونَ ﴿٣٤﴾

عَلَى الْأَرَآئِكِ يَنْظُرُونَ ﴿٣٥﴾

﴿٣٦﴾ كُلُّ ثُوبٍ الْكُفَّارِ مَا كَانُوا يَفْعَلُونَ ﴿٣٦﴾

²⁶The sealing of it is (with) musk. And for that let the aspirers aspire.
²⁷And it is tempered with water coming from above — ^{28a}a fountain from which
drink those drawn near (to Allāh). ²⁹Surely they who are guilty used to laugh
at those who believe. ³⁰And when they passed by them, they winked at one
another, ³¹and when they returned to their people, they returned exulting.
³²And when they saw them, they said : Surely these are in error — ³³and they
were not sent as keepers over them. ³⁴So this day those who believe laugh at
the disbelievers — ³⁵on raised couches, gazing. ³⁶Surely the disbelievers are
rewarded as they did.



CHAPTER 84

Al-In-shi-qaq : THE BURSTING ASUNDER

(REVEALED AT MAKKAH : 25 verses)

The chapter receives its title from the statement made in the opening verse as to the *bursting asunder* of the cloud. The subject-matter is similar to that of the previous chapter. It is one of the earliest revelations.

- | | |
|------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------|
| Bis-mil laa-hir rah-maa-nir ra-heem. | بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۝ |
| 1. I-zas sa-maa-u(n-shaq-qat, | إِذَا السَّمَاءُ انشَقَّتْ ۝ |
| 2. wa a-zi-nat li-rab-bi-haa wa huq-qat, | وَأَذِنَتْ لِرَبِّهَا وَحُقَّتْ ۝ |
| 3. wa i-zal ar-ḍu mud-dat, | وَإِذَا الْأَرْضُ مُدَّتْ ۝ |
| 4. wa al-qat maa fee-haa wa ta-khal-lat, | وَأَلْقَتْ مَا فِيهَا وَتَخَلَّتْ ۝ |
| 5. wa a-zi-nat li-rab-bi-haa wa huq-qat. | وَأَذِنَتْ لِرَبِّهَا وَحُقَّتْ ۝ |
| 6. Yaa-ay-yu-hal in-saa-nu in-na-ka kaa-
di-hun i-laa rab-bi-ka kad-han fa-mu-
laa-qeeh. | يَا أَيُّهَا الْإِنْسَانُ إِنَّكَ كَادِحٌ إِلَىٰ رَبِّكَ
كَدًّا فَلْتَوَقَّهِ ۝ |
| 7. Fa-am-maa man oo-ti-ya ki-taa-ba-
hoo bi-ya-mee-nih, | فَأَمَّا مَنْ أُوْتِيَ كِتَابَهُ بِيَمِينِهِ ۝ |
| 8 fa-saw-fa yu-haa-sa-bu ḥi-saa-ban/y
see-raa, | فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا ۝ |
| 9. wa yan-qa-li-bu i-laa ah-li-hee mas-
roo-raa. | وَيُنْقَلِبُ إِلَىٰ أَهْلِهِ مَسْرُورًا ۝ |
| 10. Wa am-maa man oo-ti-ya ki-taa-ba-
hoo wa-raa-a' zah-rih, | وَأَمَّا مَنْ أُوْتِيَ كِتَابَهُ وَرَاءَ ظَهْرِهِ ۝ |
| 11. fa-ṣaw-fa yad-'oo su-boo-raa, | فَسَوْفَ يَدْعُوا ثُبُورًا ۝ |

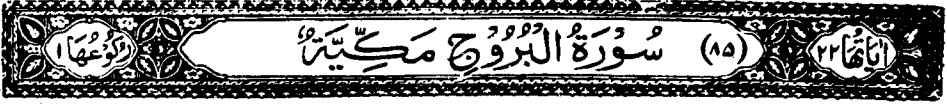
In the name of Allāh, the Beneficent, the Merciful.

¹When the heaven bursts asunder, ²and listens to its Lord and is made fit ; ³and when the earth is stretched, ⁴and casts forth what is in it and becomes empty, ⁵and listens to its Lord and is made fit. ⁶O man, thou must strive a hard striving (to attain) to thy Lord, until thou meet Him. ⁷Then as to him who is given his book in his right hand, ⁸his account will be taken by an easy reckoning, ⁹and he will go back to his people rejoicing. ¹⁰And as to him who is given his book behind his back, ¹¹he will call for perdition,

12. wa yaṣ-ḥaa sa-‘ee-raa. وَ يَصْلِي سَعِيرًا ۝
13. In-na-hoo kaa-na fee ah-li-hee mas-
roo-raa إِنَّهُ كَانَ فِي أَهْلِهِ مَسْرُورًا ۝
14. In-na-hoo zan-na al-lan/y ya-ḥoo-ra. إِنَّهُ ظَنَّ أَنْ لَنْ يَحُورَ ۝
15. ba-laa, in-na rab-ba-hoo kaa-na bi-
hec ba-ṣee-raa. بَلَىٰ إِنَّ رَبَّهُ كَانَ بِهِ بَصِيرًا ۝
16. Fa-laa uq-si-mu bish-sha-faq, فَلَا أُنْسِمُ بِالْشفقِ ۝
17. wal-lay-li wa maa wa-saq, وَاللَّيْلِ وَمَا وَسَقَ ۝
18. wal-qa-ma-ri i-zat ta-saq, وَالْفَجْرِ إِذَا تَسَقَّ ۝
19. la-tar-ka-bun-na ṭa-ba-qan ‘an ta-baq. لَتَرْكَبُنَّ طَبَقًا عَنْ طَبِقِ ۝
20. Fa-maa la-hum laa yu’-mi-noon. فَمَا لَهُمْ لَا يُؤْمِنُونَ ۝
21. Wa i-zaa qu-ri-a’ ‘a-lay-hi-mul qur-
aa-nu laa yas-ju-doon. وَإِذَا قُرِئَ عَلَيْهِمُ الْقُرْآنُ لَا يَسْجُدُونَ ۝
22. Ba-lil la-zee-na ka-fa-roo yu-kaz-zi-
boon. بَلِ الَّذِينَ كَفَرُوا يَكْتُمُونَ ۝
23. wal-laa-hu a‘-la-mubi-maa yoo-‘oon. وَاللَّهُ أَعْلَمُ بِمَا يُوعُونَ ۝
24. Fa-bash-shir-hum bi-‘a-zaa-bin
a-leem, فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ ۝
25. il-lal la-zee-na aa-ma-noo wa ‘a-mi-
luṣ ṣaa-li-ḥaa-ti la-hum aj-run
ghay-ru mam-noon. إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
لَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ ۝

¹²and enter into burning Fire. ¹³Surely he was (erstwhile) joyful among his people.

¹⁴Surely he thought that he would never return (‘o Allāh) — ¹⁵yea, surely his Lord is ever Seer of him. ¹⁶But nay, I call to witness the sunset redness, ¹⁷and the night and that which it drives on. ¹⁸and the moon when it grows full, ¹⁹that you shall certainly ascend to one state after another. ²⁰But what is the matter with them that they believe not? ²¹And, when the Qur’ān is recited to them, they adore (Him) not? ²²Nay, those who disbelieve give the lie — ²³and Allāh knows best what they hide. ²⁴So announce to them a painful chastisement, ²⁵except those who believe and do good — for them is a reward that shall never be cut off.



CHAPTER 85

Al-Bu-rooj : THE STARS

(REVEALED AT MAKKAH : 22 verses)

This chapter takes its title from the mention in the first verse of the heaven full of *stars*, as referring to the prosperity of the Arab nation after it accepted the Prophet's message. The Prophet himself spoke of his companions as stars (Msh. 27 : 13). A reference to past history is introduced to show that, if they rejected the Prophet's message and opposed it, their end would be the same as the end of the previous opponents of Truth. The chapter is one of the very early revelations.

Bis-mil laa-hir rah-maa-nir ra-ḥeem.

1. Was-sa-maa-i zaa-til bu-rooj.
2. Wal-yaw-mil maw-'ood.
3. Wa shaa-hi-din/w wa mash-hood.
4. Qu-ti-la aṣ-haa-bul ukh-dood,
5. An-naa-ri zaa-til wa-qood,
6. iz-hum 'a-lay-haa qu-'ood,
7. wa hum 'a-laa maa yaf-'a-loo-na bil-mu'-mi-nee-na shu-hood.
8. Wa maa na-qa-moo min-hum il-laa an/yu'-mi-noo bil-laa-hil 'a-zee-zil ḥa-meed,
9. al-la-zee la-hoo mul-kus sa-maa-waa-ti wal-ard, wal-laa-hu 'al-laa kul-li shay-in sha-heed

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 وَالسَّمَاءِ ذَاتِ الْبُرُوجِ
 وَالْيَوْمِ الْمَوْعُودِ
 وَشَاهِدٍ وَمَشْهُودٍ
 قَتِيلِ أَصْحَابِ الْأُخْدُودِ
 النَّارِ ذَاتِ الْوُقُودِ
 إِذْ هُمْ عَلَيْهَا قُعُودٌ
 وَهُمْ عَلَى مَا يَفْعَلُونَ بِالْمُؤْمِنِينَ
 شُهُودٌ
 وَمَا نَقَمُوا مِنْهُمْ إِلَّا أَنْ يُؤْمِنُوا
 بِاللَّهِ الْعَزِيزِ الْحَمِيدِ
 الَّذِي لَهُ مَلِكُ السَّمَوَاتِ وَالْأَرْضِ
 وَاللَّهُ عَلَى كُلِّ شَيْءٍ شَهِيدٌ

In the name of Allāh, the Beneficent, the Merciful.

¹By the heaven full of stars ! ²And the Promised day ! ³And the bearer of witness and that to which witness is borne ! ⁴Destruction overtake the companions of the trench ! — ⁵The fire fed with fuel — ⁶when they sit by it, ⁷and they are witnesses of what they do with the believers. ⁸And they punished them for naught but that they believed in Allāh, the Mighty, Praised, ⁹Whose is the kingdom of the heavens and the earth. And Allāh is Witness of all things.

10. In-nal la-zee-na fa-ta-nul mu'-mi-nec-na wal-mu'-mi-naa-ti şum-ma lam ya-too-boo, fa-la-hum 'a-zaa-bu ja-hanna-na-ma wa-la-hum 'a-zaa-bul ha-recq.
11. In-nal la-zee-na aa-ma-noo wa 'a-mi-luş şaa-li-ħaa-ti la-hum jan-naa-tun taj-ree min taħ-ti-hal an-haar, zaa-li-kal faw-zul ka-beer.
12. In-na baṭ-şha rab-bi-ka la-şha-deed.
13. In-na-hoo hu-wa yub-di-u wa yu-'eed,
14. wa hu-wal għa-foo-rul wa-dood,
15. zul 'ar-şhil ma-jeed,
16. fa-'aa-lul li-maa yu-reed.
17. Hal a-tau-ka ħa-dee-sul ju-nood,
18. fir-'aw-na wa sa-mood.
19. Ba-lil la-zee-na ka-fa-roo fee tak-zeeb,
20. wal-laa-hu min/w wa-raa-i-him mu-ħeet.
21. Bal hu-wa qur-aa-num ma-jeed,
22. fee law-ħim maħ-fooz.

إِنَّ الَّذِينَ فَتَنُوا الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ
ثُمَّ لَمْ يَتُوبُوا فَلَهُمْ عَذَابٌ جَهَنَّمَ
وَلَهُمْ عَذَابٌ الْحَرِيقِ ۝

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ

ذَلِكَ الْقَدْرُ الْكَبِيرُ ۝

إِنَّ بَطْشَ رَبِّكَ لَشَدِيدٌ ۝

إِنَّهُ هُوَ يُبْدِئُ وَيُعِيدُ ۝

وَهُوَ الْغَفُورُ الْوَدُودُ ۝

ذُو الْعَرْشِ الْمَجِيدُ ۝

فَعَالٌ لِمَا يُرِيدُ ۝

هَلْ أَتَاكَ حَدِيثُ الْجُنُودِ ۝

فِرْعَوْنَ وَثَمُودَ ۝

بَلِ الَّذِينَ كَفَرُوا فِي تَكْذِيبٍ ۝

وَاللَّهُ مِنْ وَرَائِهِمْ مُحِيطٌ ۝

بَلْ هُوَ قُرْآنٌ مَجِيدٌ ۝

فِي كِتَابٍ مَحْفُوظٍ ۝

¹⁰Those who persecute believing men and believing women, then repent not, theirs is the chastisement of hell, and theirs the chastisement of burning. ¹¹Those who believe and do good, theirs are Gardens wherein flow rivers. That is the great achievement. ¹²Surely the grip of thy Lord is severe. ¹³Surely He it is Who creates first and reproduces; ¹⁴and He is the Forgiving, the Loving, ¹⁵Lord of the Throne of Power, the Glorious, ¹⁶Doer of what He intends. ¹⁷Has not there come to thee the story of the hosts, ¹⁸of Pharaoh and Thamūd? ¹⁹Nay, those who disbelieve give the lie — ²⁰And Allāh encompasses them on all sides. ²¹Nay, it is a glorious Qur'ān, ²²in a guarded tablet.



CHAPTER 86

Al-ṭaa-riq : THE COMER BY NIGHT

(REVEALED AT MAKKAH : 17 verses)

This chapter states how great were the difficulties which the Prophet had before him in bringing light to a benighted world, and it is for this reason that he is called *The Comer by Night* in the first verse, this description giving the chapter its name. He appeared at a time of total darkness and is compared to one who stood in need of knocking at the doors which were shut against him. But he is given the comfort that a spiritual resurrection will be brought about. Before his advent the whole world was submerged in a gulf of ignorance, and the night had lasted for fully six hundred years, and it was no easy task to awaken the world from such a long and deep sleep. That the Holy Prophet was acquainted with the difficulties of his task is borne out by this chapter, which is classed among the earliest revelations. The reference to plans in vv. 15, 16 does not show that that part was revealed later, for while it is true that plans against the Prophet's life were formed very early, the reference in these verses may be prophetic.

Bis-mil laa-hir rah-maa-nir ra-ḥeem.

1. Was-sa-maa-i' waṭ-ṭaa-riq.
2. Wa maa ad-raa-ka maṭ-ṭaa-riq.
3. An-naj-muṣ ṣaa-qib,
4. in kul-lu naf-sil lam-maa 'a-lay-haa ḥaa-fiṣ.
5. Fal-yan-ṣu-ril in-saa-nu mim-ma khu-liq.
6. khu-li-qa mim maa-in daa-fiq.
7. yakḥ-ru-ju mim bay-niṣ ṣul-bi wa-ta-raa-ib.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ
 السَّمٰوٰتِ وَالطَّارِقِ
 وَمَا أَدْرَاكَ مَا الطَّارِقُ
 النُّجْمُ الثَّاقِبُ
 اِنَّ كُلَّ نَفْسٍ لَّتَا عَلَیْهَا حَافِظٌ
 فَلْيَنْظُرِ الْاِنْسَانَ مِمَّ خُلِقَ
 خُلِقَ مِنْ مَّاءٍ دَافِقٍ
 یَخْرُجُ مِنْ بَیْنِ الصُّلْبِ وَالتَّرَائِبِ

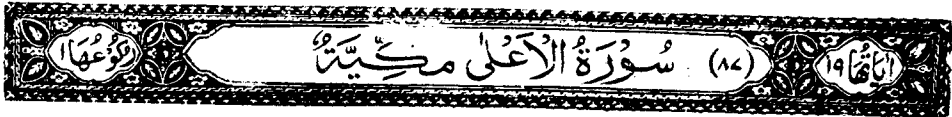
In the name of Allāh, the Beneficent, the Merciful.

¹By the heaven and the Comer by night ! ²And what will make thee know what the Comer by night is ? ³The star of piercing brightness — ⁴there is not a soul but over it is a keeper. ⁵So let man consider of what he is created. ⁶He is created of water pouring forth, ⁷coming from between the back and the ribs.

8. In-na-hoo 'a-laa raj- i-hee la-qaa-dir.
 9. Yaw-ma tub-las sa-raa-ir,
 10. fa-maa-la-hoo min quw-wa-tin/w wa
 laa naa-şir.
 11. Was-sa-maa-i' zaa-tir raj-i'.
 12. wal-ar-đi zaa-tiş şad-i'.
 13. In-na-hoo la-qaw-lun faşl,
 14. wa maa hu-wa bil-hazl.
 15. In-na-hum ya-kee-doo-na kay-daa,
 16. wa a-kee-du kay-daa.
 17. Fa-mah-hi-lil kaa-fi-ree-na am-hil-
 hum ru-way-daa.

إِنَّهُ عَلَى رَجْعِهِ لَقَادِرٌ ۝
 يَوْمَ تُبْلَى السَّرَائِرُ ۝
 وَآلَهُ مِنْ قُوَّةٍ وَلَا تُاْصِرُ ۝
 وَالسَّمَاءِ ذَاتِ الرَّجْعِ ۝
 وَالْأَرْضِ ذَاتِ الصُّدْعِ ۝
 إِنَّهُ لَقَوْلٌ فَصْلٌ ۝
 وَمَا هُوَ بِانْهَزِلٍ ۝
 إِنَّهُمْ يَكِيدُونَ كَيْدًا ۝
 وَأَكِيدُ كَيْدًا ۝
 فَمَهْلِكُ الْكَافِرِينَ مَهْلَهُمْ رُودًا ۝

⁸Surely He is able to return him (to life). ⁹On the day when hidden things are manifested, ¹⁰then he will have no strength nor helper. ¹¹By the cloud giving rain, ¹²and the earth opening (with herbage)! ¹³Surely it is a decisive word, ¹⁴and it is not a joke. ¹⁵Surely they plan a plan, ¹⁶and I plan, a plan. ¹⁷So grant the disbelievers a respite — let them alone for a while.



CHAPTER 87

AL-A'-laa : THE MOST HIGH

(REVEALED AT MAKKAH : 19 verses)

The title of this chapter is taken from the injunction to the Prophet to glorify his *Rabb*, his nourisher to perfection, *The Most High*, the indication clearly being that the Prophet himself would be raised to the highest position. The reference to the scriptures of Abraham and Moses in the concluding verse is to show not only that the Holy Qur'ān agrees with previous scriptures in essential principles, but also that those scriptures contain prophecies of the Holy Prophet's advent.

Bis-mil laa-hir rah-īaa-nir ra-ḥeem.

1. Sab-bi-ḥi(s-ma ra -bi-kal a'-laa.
2. Al-'a-zee kha-la-qa fa-saw-waa,
3. wal-lā-zee qad-da-ra fa-ha-daa,
4. wal-la-zee akh-ra-jal mar-'aa,
5. fa-ja-a'-la-hoo ghu-saa.an ah-waa.
6. Sa-nuq-ri-u-ka fa-laa tan-saa,
7. il-laa maa shaa-al laah, in-na-hoo ya'-
la-mul jah-ra wa maa yakh-faa.
8. Wa nu-yas-si-ru-ka lil-yus-raa.
9. Fa-zak-kir in na-fa-a'-tiz zik-raa.
10. Sa-yaz-zak-ka-ru man/y yakh-shaa,
11. wa ya-ta-jan-na-bu-hal ash-qaa,
12. al-la-zee yaṣ-ḥan naa-ral kub-raa.
13. Sum-ma laa ya-moo-tu fee-haa wa
laa yah-yaa.
14. Qad af-la-ḥa man ta-zak-kaa,
15. wa za-ka-ra(s-ma rab-bi-hee fa-ṣal-
laa.
16. Bal tu'si-roo-nal ḥa-yaa-tad dun-
yaa,

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى ۝
 الَّذِي خَلَقَ قَسْوَى ۝
 وَالَّذِي قَدَّرَ فَهْدَى ۝
 وَالَّذِي أَخْرَجَ الْمَرْعَى ۝
 فَجَعَلَهُ غُثَاءً أَحْوَى ۝
 سَنُقْرِئُكَ فَلَا تَنْسَى ۝
 إِلَّا مَا شَاءَ اللَّهُ إِنَّهُ يَعْلَمُ الْجَهْرَ
 وَمَا يَخْفَى ۝
 وَنُيَسِّرُكَ لِلْيُسْرَى ۝
 فَذَكَرْ إِن تَفْعَلِ الذِّكْرَى ۝
 سَيَذَكِّرُكَ مَنْ يُحْسِنُ ۝
 وَيَتَجَبَّبَهَا الْأَشْقَى ۝
 الَّذِي يَصْلَى النَّارَ الْكُبْرَى ۝
 ثُمَّ لَا يَمُوتُ فِيهَا وَلَا يَحْيَى ۝
 قَدْ أَفْلَحَ مَنْ تَزَكَّى ۝
 وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى ۝
 بَلْ تُؤْثِرُونَ الْحَيَاةَ الدُّنْيَا ۝

In the name of Allāh, the Beneficent, the Merciful.

¹Glorify the name of thy Lord, the Most High ! ²Who creates, then makes complete, ³and Who measures, then guides, ⁴and Who brings forth herbage, ⁵then makes it dried up, dust-coloured. ⁶We shall make thee recite so thou shalt not forget — ⁷except what / llāh please. Surely He knows the manifest and what is hidden. ⁸And We shall make thy way smooth to a state of ease. ⁹So remind, reminding indeed profits. ¹⁰He who fears will mind, ¹¹and the most unfortunate one will avoid it, ¹²who will burn in the great Fire. ¹³Then therein he will neither live nor die. ¹⁴He indeed is successful who purifies himself, ¹⁵and remembers the name of his Lord, then prays. ¹⁶But, you prefer the life of this world,

17. wal-aa-khi-ra-tu khay-run/w wa
ab-qaa.

18. In-na haa-zaa la-fiş şu-ḥu-fil oo-laa,

19. şu-ḥu-fi ib-raa-hee-ma wa moo-saa.

وَالْآخِرَةُ خَيْرٌ وَأَبْقَى ۝

إِنَّ هَذَا لَفِي الصُّحُفِ الْأُولَى ۝

صُّحُفِ إِبْرَاهِيمَ وَمُوسَى ۝

¹⁷ while the Hereafter is better and more lasting. ¹⁸ Surely this is in the earlier scriptures, ¹⁹ the scriptures of Abraham and Moses.



CHAPTE 88

Al-Ghaa-shi-yah : THE OVERWHELMING EVENT

(REVEALED AT MAKKAH : 26 verses)

The Overwhelming Event, whose mention in the first verse supplies a name to this chapter, is the doom of the opponents in this life and their punishment in the Hereafter. The date of revelation is placed about the fourth year of the Prophet's call.

Bis-mil laa-hir rah-maa-nir ra-ḥeem.

1. Hal a-taa-ka ḥa-dee-sul ghaa-shi-yah

2. Wu-joo-hun/y yaw-ma-i-zin khaa-
shi-'ah,

3. 'aa-mi-la-tun naa-ṣi-bah,

4. taṣ-ṣalaa naa-ran ḥaa-mi-yah

5. tus-qaa min 'ay-nin aa-ni-yah.

6. Lay-sa la-hum ṭa-'aa-mun il-laa min
ḍa-ree',

7. laa yus-mi-nu wa laa yugh-nee min
joo'.

8. Wu-joo-hun/y yaw-ma-i-zin naa-'i-
mah,

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۝

مَلَأْنَاكَ حَدِيثَ الْغَاشِيَةِ ۝

وَجُوهٌ يَوْمَئِذٍ خَاشِعَةٌ ۝

عَامِلَةٌ نَاصِبَةٌ ۝

تَصَلَّى نَارًا حَامِيَةً ۝

تُسْفَى مِنْ عَيْنِ أَنْيَّةٍ ۝

لَيْسَ لَهُمْ طَعَامٌ إِلَّا مِنْ ضَرِيعٍ ۝

لَا يُسِينُ وَلَا يُغْنِي عَنْهُمْ جُودٌ ۝

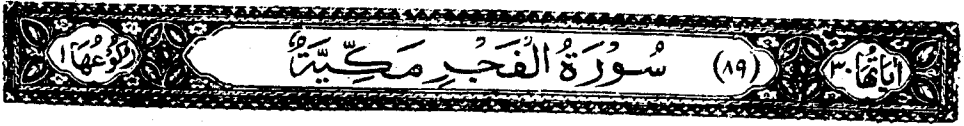
وَجُوهٌ يَوْمَئِذٍ نَاعِمَةٌ ۝

In the name of Allāh, the Beneficent, the Merciful.

¹Has there come to thee the news of the Overwhelming Event? ²Faces on that day will be down-cast, ³labouring, toiling, ⁴entering burning Fire, ⁵made to drink from a boiling spring. ⁶They will have no food but of thorns, ⁷neither nourishing nor satisfying hunger. ⁸Faces on that day will be happy,

9. li-sa'-yi-haa raa-qi-yah, لَسَعِيهَا رَاضِيَةً ۞
10. fee jan-na-tin 'aa-li-yah, فِي جَنَّةٍ عَالِيَةٍ ۞
11. laa tas-ma-'u fee-haa laa. ghi-yah. لَا تَسْمَعُ فِيهَا لِأَعْيَةٍ ۞
12. Fee-haa 'ay-nun jaa-ri-yah. فِيهَا عَيْنٌ جَارِيَةٌ ۞
13. Fee-haa su-ru-rum mar-foo-'ah, فِيهَا سُرُرٌ مَّرْفُوعَةٌ ۞
14. wa ak-waa-bum maw-doo-'ah, وَ أَكْوَابٌ مَوْضُوعَةٌ ۞
15. wa na-maa-ri-qu maq-foo-fah, وَ تِسَارِيُّ مَضْفُوفَةٌ ۞
16. wa-za-raa-bee-yu mab-soo-sah. وَ تَمْرَائِي مَبْنُوتَةٌ ۞
17. A-fa-laa yan-zu-roo-na i-lal i-bi-li kay-fa ku-li-qat. أَفَلَا يَنْظُرُونَ إِلَى الْإِبِلِ كَيْفَ خُلِقَتْ ۞
- i8. Wa i-las sa-maa-i kay-fa ru-fi-'at. وَلِلَّي السَّمَاءِ كَيْفَ رُفِعَتْ ۞
19. Wa i-lal ji-baa-li kay-fa nu-si-bat. وَإِلَى الْجِبَالِ كَيْفَ نُصِبَتْ ۞
20. Wa i-lal ar-qi kay-fa su-ti-hat. وَإِلَى الْأَرْضِ كَيْفَ سُطِحَتْ ۞
21. Fa-zak-kir, in-na-maa an-ta mu-zak-kir. فَذَكِّرْهُمْ إِنَّمَا أَنْتَ مُذَكِّرٌ ۞
23. Las-ta 'a-lay-him bi-mu-şay-şir, لَسْتَ عَلَيْهِمْ بِمُصَيِّطٍ ۞
23. il-laa man ta-wal-laa wa ka-far, إِلَّا مَنْ تَوَلَّى وَكَفَرَ ۞
24. fa-yu-'az-zi-bu-hul laa-hul 'a-zaa-bal ak-bar. فَيَعَذِّبُهُ اللَّهُ الْعَذَابَ الْأَكْبَرَ ۞
25. In-na i-lay-naa i-yaa-ba-hum, إِنَّ إِلَيْنَا إِيَابَهُمْ ۞
26. sum-ma in-na 'a-lay-naa hi-saa-ba-hum. ثُمَّ إِنَّ عَلَيْنَا حِسَابَهُمْ ۞

⁹glad for their striving, ¹⁰in a lofty Garden, ¹¹wherein thou wilt hear no vain talk. ¹²Therein is a fountain flowing. ¹³Therein are thrones raised high, ¹⁴and drinking-cups ready placed, ¹⁵and cushions set in rows, ¹⁶and carpets spread out. ¹⁷See they not the clouds, how they are created? ¹⁸And the heaven, how it is raised high? ¹⁹And the mountains, how they are fixed? ²⁰And the earth, how it is spread out? ²¹So remind. Thou art only one to remind. ²²Thou art not a warder over them — ²³but whoever turns back and disbelieves, ²⁴Allāh will chastise him with the greatest chastisement. ²⁵Surely to Us is their return, ²⁶then it is for Us to call them to account.



CHAPTER 89

Al-Fajr : THE DAYBREAK

(REVEALED AT MAKKAH : 30 verses)

The important *Daybreak* which gives its name to this chapter is the first morning of the month of *Dhu-l-Hijjah*, or the month of pilgrimage, because pilgrimage gave Makkah great importance as a trade centre and made its residents enjoy a life of ease, the trade of the whole country being brought to their very doors. A warning is given here of the punishment that must overtake the city, as punishment overtook 'Ad, Thamūd and others. It is one of the earliest revelations.

Bis-mil laa-hir rah-maa-nir ra-ḥeem.

1. Wal-fajr.
2. Wa la-yaa-l'n 'ashr.
3. Wash-shaf-i' wal-watr.
4. Wal-lay-li i-zaa yasr.
5. Hal fee zaa-li-ka qa-sa-mul li-zee hijr.
6. A-lam ta-ra kay-fa fa-'a-la rab-bu-ka bi-'aad,
7. i-ra-ma zaa-til 'i-maad,
8. al-la-tee lam yukh-laq mis-lu-haa fil bi-laad,
9. wa sa-moo-dal la-zee-na jaa-buṣ ṣakh-ra bil-waad,
10. wa fir-'aw-na zil-aw-taad,
11. al-la-zee-na ṭa-ghaw fil bi-laad.
12. fa-ak-sa-roo fee-hal fa-saad.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 وَالْفَجْرِ
 وَكَيَالِ عَشْرِ
 وَالشَّفْعِ وَالْوَتْرِ
 وَاللَّيْلِ إِذَا يَسْرِ
 هَلْ فِي ذَلِكَ قَسَمٌ لِذِي حُجْرٍ
 أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِعَادٍ
 إِرَمَ ذَاتِ الْعِمَادِ
 الَّتِي لَمْ يُخْلَقْ مِثْلُهَا فِي الْبِلَادِ
 وَشُعُوبَ الَّذِينَ جَابُوا الصَّخْرَةَ بِالْوَادِ
 وَفِرْعَوْنَ ذِي الْأَوْتَادِ
 الَّذِينَ طَعَوْا فِي الْبِلَادِ
 فَكَفَرُوا فِيهَا فَسَادُوا

In the name of Allāh, the Beneficent, the Merciful.

¹By the daybreak ! ²And the ten nights ! ³And the even and the odd ! ⁴And the night when it departs ! ⁵Truly in this is an oath for men of understanding. ⁶Hast thou not considered how thy Lord dealt with 'Ad ⁷(of) Iram, having lofty buildings, ⁸the like of which were not created in the land ; ⁹and (with) Thamūd, who hewed out rocks in the valley ; ¹⁰and (with) Pharaoh, the lord of hosts, ¹¹who exceeded limits in the cities, ¹²and made great mischief therein ?

13. Fa-ṣab-ba 'a-lay-him rab-bu-ka saw-
ṭa 'a-zaab.
14. In-na rab-ba-ka la-bil mir-ṣaad,
15. fa-am-mal in-saa-nu i-zaa mab-ta-laa-
hu rab-bu-hoo fa-ak-ra-ma-hoo wa
na-'a-ma-hoo, fa-ya-qoo-lu rab-bee
ak-ra-man.
16. Wa am-maa i-zaa mab-ta-laa-hu fa-
qa-da-ra 'a-lay-hi riz-qa-hoo, fa-ya-
qoo-lu rab-bee a-haa-nan,
17. kal-laa bal laa uk-ri-moo-nal ya-
teem,
18. Wa laa ta-ḥaad-ḥoo-na 'a-laa ṭa-'aa-
mil mis-keen,
19. wa ta'-ku-loo-nat tu-raa-sa ak-lal
lam-maa,
20. waa tu-ḥib-boo-nal maa-la ḥub-ban
jam-maa.
21. Kal-laa i-zaa duk-ka-til ar-ḍu dak-
kan dak-kaa,
22. wa jaa-a' rab-bu-ka wal ma-la-ku
ṣaf-fan ṣaf-faa,
23. wa jee-a' yaw-ma-i-zim bi-ja-han-
nam, yaw-ma-i-zin/y ya-ta-zak-ka-
rul in-saa-nu wa an-naa la-huḡ zik-
raa.
24. Ya-qoo-lu yaa-lay-ta-nee qad-dam-tu
li-ḥa-yaa-tee.

فَصَبَّ عَلَيْهِمْ رَبُّكَ سَوْطَ عَذَابٍ ۖ
إِنَّ رَبَّكَ لَبِالْمُرْصَاتِ ۖ
فَأَمَّا الْإِنْسَانُ إِذَا مَا ابْتَلَاهُ رَبُّهُ
فَاكْرَمَهُ وَنَعَّمَهُ فَيَقُولُ رَبِّي أَكْرَمَنِ ۖ
وَأَمَّا إِذَا مَا ابْتَلَاهُ فَقَدَرَ عَلَيْهِ
رِزْقَهُ فَيَقُولُ رَبِّي أَهَانَنِ ۖ
كَلَّا بَلْ لَا تَكْرُمُونَ الْبَتِّيمَ ۖ
وَلَا تَحْضُونَ عَلَىٰ طَعَامِ الْمُسْكِينِ ۖ
وَتَأْكُلُونَ الثَّرَاثَ أَكْلًا لَمًّا ۖ
وَتُحِبُّونَ الْمَالَ حُبًّا جَمًّا ۖ
كَلَّا إِذَا دُكَّتِ الْأَرْضُ دَكًّا دَكًّا ۖ
وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا ۖ
وَجِئْنَا بِيَوْمِنَا بِالْجَنَّةِ يَوْمَئِذٍ
يَتَذَكَّرُ الْإِنْسَانُ وَأَنَّىٰ لَهُ الذِّكْرَىٰ ۖ
يَقُولُ يَلَيْتَنِي قَدَّمْتُ رِحَاتِي ۖ

¹³So thy Lord poured on them a portion of chastisement. ¹⁴So rely thy Lord is Watchful ; ¹⁵as for man, when his Lord tries him, then gives him honour and favours him, he says : My Lord honours me. ¹⁶But when He tries him, then straitens to him his subsistence, he says : My Lord has disgraced me. ¹⁷Nay, but you honour not the orphan, ¹⁸nor do you urge one another to feed the poor, ¹⁹and you devour heritage, devouring all, ²⁰and you love wealth with exceeding love. ²¹Nay, when the earth is made to crumble to pieces, ²²and thy Lord comes with the angels, ranks on ranks ; ²³and hell is made to appear that day. On that day man will be mindful, and of what use will being mindful be then ? ²⁴He will say : O would that I had sent before for (this) my life !

25. Fa-yaw-ma-i-zil laa yu-'az-zi-bu 'a-
zaa-ba-hoo a-had.
26. Wa laa yoo-si-qu wa-saa-qa-hoo a-
had.
27. Yaa-ay-ya-tu-han naf-ḡul muḡ-ma-in-
nah,
28. ir-ji-'ee 'i.laa rab-bi-ki raa-qi-ya-tam
mar-dee-yah,
29. fad-khu-lee fee 'i-baa-dee,
30. wad-khu-lee jan-na-tee.

فَيَوْمَئِذٍ لَا يُعَذِّبُ عَذَابَهُ أَحَدٌ ۖ
وَلَا يُؤْتِي وَرِيقَهُ أَحَدٌ ۖ
يَأْتِيهَا النَّفْسُ الْمُطْمَئِنَّةُ ۖ
أَرْجَىٰ إِلَىٰ رَبِّكَ رَاضِيَةً مُّرْضِيَةً ۖ
فَادْخُلِي فِي عِبَادِي ۖ
وَادْخُلِي جَنَّاتِي ۖ

²⁵But none can punish as He will punish on that day. ²⁶And none can bind as He will bind on that day. ²⁷O soul that art at rest, ²⁸Return to thy Lord, well-pleased, well-pleasing, ²⁹so enter among My servants, ³⁰and enter My Garden !



CHAPTER 90

Al-Ba-lad : THE CITY

(REVEALED AT MAKKAH : 22 verses)

The City spoken of in the first verse, from which this chapter receives its name, is Makkah — the City which in the last chapter has been warned of punishment overtaking it as it had overtaken former nations. But it was to be the spiritual centre of the whole world, and there is a clear prophecy in the second verse that a time would come when, not only would Muslims not be persecuted in that city, but they would even enjoy freedom from all obligations in it — the reference being to the establishment of their rule therein. By general consent the chapter is regarded as one of the very earliest revelations ; it is assigned to the first year of the Call.

Bis-mil laa-hir rah-maa-nir ra-ḡeem.

1. Laa uq-si-mu bi-haa-zal ba-lad.
2. Wa an-ta ḡil-lum bi-haa-zal ba-lad,
3. wa waa-li-din/wa maa wa-lad.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
لَا أُقْسِمُ بِهَذَا الْبَلَدِ ۖ
وَ أَنْتَ حِلٌّ بِهَذَا الْبَلَدِ ۖ
وَ وَالْيَدِ وَ مَا وَكَلْتَ ۖ

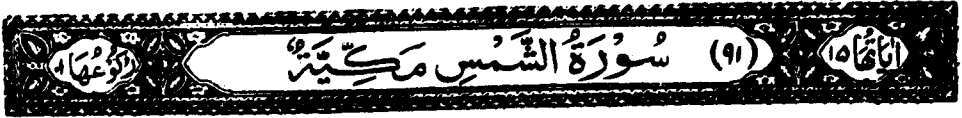
In the name of Allāh, the Beneficent, the Merciful.

¹Nay, I call to witness this City ! ²And thou wilt be made free from obligation in this City — ³and the begetter and he whom he begot !

4. La-qad kha-laq-nal in-saa-na fee ka-bad.
5. A-yah-sa-bu al lan/y yaq-di-ra 'a-lay-hi a-had.
6. Ya-qoo-lu ah-lak-tu maa-lal lu-ba-daa.
7. A-yah-sa-bu al lam ya-ra-hoo a-had.
8. A-lam naj-'al la-hoo 'ay-nayn,
9. wa li-saa-nan/w wa sha-fa-tayn,
10. wa ha-day-naa-hun naj-dayn.
11. Fa-la(q-ta-ha-mal 'a-qa-bah,
12. wa maa ad-raa-ka mal 'a-qa-bah.
13. Fak-ku ra-qa-bah,
14. aw it-'aa-mun fee yaw-min zee mas-gha-bah,
15. ya-tee-man zaa maq-ra-bah,
16. aw mis-kee-nan zaa mat-ra-bah.
17. Sum-ma kaa-na mi-nal la-zee-na aa-ma-noo wa ta-waa-şaw biş-şab-ri wa ta-waa-şaw bil-mar-ħa-mah.
18. O-laa-i-ka aş-ħaa-bul may-ma-nah.
19. Wal-la-zee-na ka-fa-roo bi-aa-yaa-ti-naa hum aş-ħaa-bul maşħ-a'-mah.
20. 'A-lay-him naa-rum mu'-şaa-dah.

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي كَبَدٍ ۝
 أَيَحْسَبُ أَنْ لَنْ يَقْدِرَ عَلَيْهِ أَحَدٌ ۝
 يَقُولُ أَهْلَكْتُ مَالًا لُبَدًا ۝
 أَيَحْسَبُ أَنْ لَمْ يَرِكْ أَجْدًا ۝
 لَمْ يَجْعَلْ لَهُ عَيْنَيْنِ ۝
 وَلِسَانًا وَشَفَتَيْنِ ۝
 وَهَدَيْنَاهُ النَّجْدَيْنِ ۝
 فَلَا اتَّخَذَ الْعَقَبَةَ ۝
 وَمَا أَدْرَاكَ مَا الْعَقَبَةُ ۝
 فَكَّ رَقَبَةً ۝
 أَوْ لَطَعْنِي فِي يَوْمِ ذِي مَسْجَبَةٍ ۝
 يَتَّبِعُنِي أَذًا مَقْرَبَةً ۝
 أَوْ مَسَّ كَيْدًا أَمْتَرَبَةً ۝
 ثُمَّ كَانَ مِنَ الَّذِينَ آمَنُوا وَكَوَّصُوا
 بِالضُّمْرِ وَكَوَّصُوا بِالرِّحْصَةِ ۝
 أُولَئِكَ أَصْحَابُ الْمَيْمَنَةِ ۝
 وَالَّذِينَ كَفَرُوا بِالآيَاتِنَا هُمْ أَصْحَابُ
 الشِّمْلِئَةِ ۝
 عَلَيْهِمْ نَارٌ مُؤَصَّدَةٌ ۝

⁴We have certainly created man to face difficulties. ⁵Does he think that no one has power over him? ⁶He will say: I have wasted much wealth. ⁷Does he think that no one sees him? ⁸Have We not given him two eyes, ⁹and a tongue and two lips, ¹⁰and pointed out to him the two conspicuous ways? ¹¹But he attempts not the uphill road; ¹²and what will make thee comprehend what the uphill road is? ¹³(It is) to free a slave, ¹⁴or to feed in a day of hunger ¹⁵an orphan nearly related, ¹⁶or the poor man lying in the dust. ¹⁷Then he is of those who believe and exhort one another to patience, and exhort one another to mercy. ¹⁸These are the people of the right hand. ¹⁹And those who disbelieve in Our messages, they are the people of the left hand. ²⁰On them is Fire closed over.



CHAPTER 91

Al-shams : THE SUN

(REVEALED AT MAKKAH : 15 verses)

The Prophet is the *Sun* of righteousness (the word giving its title to this chapter), with whose rising the way to perfection is pointed out to man, but only those who purify themselves are really successful, while those who give themselves over to corruption fail to attain the object. The case of *Thamūd* is given as an illustration. Like the last chapter, it is one of the earliest revelations.

Bis-mil laa-hir rah-maa-nir ra-heem.

1. Wagh-sham-si wa du-haa-haa,
2. Wal-qa-ma-ri i-zaa ta-laa-haa,
3. Wan-na-haa-ri i-zaa jal-laa-haa.
4. Wal-lay-li i-zaa yagh-shaa-haa.
5. Was-sa-maa-i' wa maa ba-naa-haa.
6. Wal-ar-ḍi wa maa ṭa-haa-haa.
7. Wa naf-sin/w wa maa saw-waa-haa.
8. fa-al-ha-ma-haa fu-joo-ra-haa wa taq-waa-haa,
9. qad af-la-ḥa man zak-kaa-haa,
10. wa qad khaa-ba man das-saa-haa.
11. Kaz-za.bat sa-moo-ḍu bi-ṭagh-waa-haa,
12. i-zi(m-ba- a-sa ash-qaa-haa,

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 وَالشَّمْسِ وَضُحَاهَا
 وَالْقَمَرِ إِذَا تَلَّهَا
 وَالنَّهَارِ إِذَا جَلَّهَا
 وَاللَّيْلِ إِذَا يَغْشَاهَا
 وَالسَّمَاءِ وَمَا بَنَاهَا
 وَالْأَرْضِ وَمَا طَرَاهَا
 وَنَفْسٍ وَمَا سَوَّاهَا
 فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا
 قَدْ أَفْلَحَ مَنْ تَرَكَهَا
 وَقَدْ خَابَ مَنْ دَسَّاهَا
 كَذَّبَتْ ثَمُودُ بِطَغْوَاهَا
 إِذِ اشْبَعَتْ أَشْفَاهَا

In the name of Allāh, the Beneficent, the Merciful.

¹By the sun and his brightness ! ²And the moon when she borrows light from him ! ³And the day when it exposes it to view ! ⁴And the night when it draws a veil over it ! ⁵And the heaven and its make ! ⁶And the earth and its extension ! ⁷And the soul and its perfection ! — ⁸So He reveals to it its way of evil and its way of good ; ⁹he is indeed successful who causes it to grow, ¹⁰and he indeed fails who buries it. ¹¹*Thamūd* rejected (the truth) in their inordinacy, ¹²when the basest of them broke forth with mischief —

13. fa-qaa-la al-hum ra-soo-lul laa-hi
naa-qat-tal laa-hi wa suq-yaa-haa.

فَقَالَ لَهُمْ رَسُولُ اللَّهِ نَاقَةَ اللَّهِ
وَسُقِيهَا ۞

14. Fa-kaz-za-boo-hu fa-'a-qa-roo-haa,
fa-dam-da-ma 'a-lay-him rab-bu-hum
bi-zam-bi-him fa-saw-waa-haa,

فَكَذَّبُوهُ فَعَقَرُوهَا فَدَمْدَمَ عَلَيْهِمْ
رَبُّهُمْ بِذُنُوبِهِمْ فَسَوَّاهَا ۞

15. wa laa ya-khaa-fu 'uq-baa-haa.

وَلَا يَخَافُ عُقْبَاهَا ۞

¹³so Allāh's messenger said to them : (Leave alone) Allāh's she-camel, and (give) her (to) drink. ¹⁴But they called him a liar and slaughtered her. So their Lord destroyed them for their sin and levelled them (with the ground) ; ¹⁵and He fears not its consequence.



CHAPTER 92

Al-Lail : THE NIGHT

(REVEALED AT MAKKAH : 21 verses)

The object of this chapter is to show that *The Night* of disbelief and ignorance — hence the title — will give place to the light of the day, for inasmuch as men strive after different objects, those who strive to establish good will have facility, while those who go after evil shall find themselves in difficulties. It is one of the earliest revelations.

Bis-mil laa-hir rah-maa-nir ra-ḥeem.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۞

1. Wal-lay-li i-zaa yaḡh-ṣḡaa.

وَاللَّيْلِ إِذَا يَغْشَى ۞

2. Wan-na-haa-ri i-zaa ta-jal-laa.

وَالنَّهَارِ إِذَا تَجَلَّى ۞

3. Wa maa kha-la-qaz za-ka-ra wal-un-
saa,

وَمَا خَلَقَ الذَّكَرَ وَالْأُنثَى ۞

4. in-na sa'-ya-kum la-ḡhat-taa.

إِنَّ سَعْيَكُمْ لَشَتَّى ۞

5. Fa-am-ma man a'-ṡaa wat-ta-qaa,

فَأَمَّا مَنْ أَعْطَى وَاتَّقَى ۞

6. wa ṣad-da-qa bil-ḡus-naa,

وَصَدَّقَ بِالْحُسْنَى ۞

In the name of Allāh, the Beneficent, the Merciful.

¹By the night when it draws a veil ! ²And the day when it shines ! ³And the creating of the male and the female ! — ⁴Your striving is surely (for) diverse (ends).

⁵Then as for him who gives and keeps his duty, ⁶and accepts what is good —

7. fa-ṣa-nu-yas-si-ru-hoo lil-yus-raa.
 8. Wa am-maa man ba-khi-la was-tagh-naa,
 9. wa kaz-za-ba bil-ḥus-naa,
 10. fa-sa-nu-yas-si-ru-hoo lil-'us-raa.
 11. Wa maa yugh-nee 'an-hu maa-lu-hoo i-zaa ta-rad-daa.
 12. In-na 'a-lay-naa lal-hu-daa,
 13. wa in-na la-naa lal-aa-khi-ra-ta wal-oo-laa.
 14. Fa-an-zar-tu-kum naa-ran ta-laḥ-ḥaa.
 15. Laa yaḥ-laa-haa il-lā' ash-qaa,
 16. al-la-zee kaz-za-ba wa ta-wal-laa.
 17. Wa sa-yu-jan-na-bu-hal at-qaa,
 18. al-la-zee yu'-tee maa-la-hoo ya-ta-zak-kaa,
 19. wa maa li-a-ḥa-din 'in-da-hoo min ni'-ma-tin tuj-zaa,
 20. il-la(b-ti-ghaa-a' waj-hi rab-bi-hil a'-laa,
 21. Wa la-saw-fa yar-ḥaa.

فَسَنِّيِّرُهُ لِلْيُسْرَى ۝
 وَأَمَّا مَنْ يَخِجَلْ وَاسْتَعْتَى ۝
 وَكَذَّبَ بِالْحُسْنَى ۝
 فَسَنِّيِّرُهُ لِلْعُسْرَى ۝
 وَمَا يُغْنِي عَنْهُ مَالُهُ إِذَا تَرَدَّى ۝
 إِنَّ عَلَيْنَا لَلْهُدَى ۝
 وَإِنَّ لَنَا لَلْآخِرَةَ وَالْأُولَى ۝
 فَأَنْذَرْتُكُمْ نَارًا تَلَظَّى ۝
 لَا يَصْلَاهَا إِلَّا الْأَشْقَى ۝
 الَّذِي كَذَّبَ وَتَوَلَّى ۝
 وَسَيُجَنَّبُهَا الْأَتْقَى ۝
 الَّذِي يُؤْتِي مَالَهُ يَتَزَكَّى ۝
 وَمَا لِأَحَدٍ عِنْدَهُ مِنْ نِعْمَةٍ تُجْزَى ۝
 إِلَّا ابْتِغَاءَ وَجْهِ رَبِّهِ الْأَعْلَى ۝
 وَيُكْسَوْنَ بِرِيضٍ ۝

⁷we facilitate for him (the way to) ease. ⁸And as for him who is niggardly and considers himself self-sufficient, ⁹and rejects what is good — ¹⁰We facilitate for him (the way to) distress. ¹¹And his wealth will not avail him when he perishes. ¹²Surely Ours is it to show the way, ¹³and surely Ours is the Hereafter and the former. ¹⁴So I warn you of the Fire that flames. ¹⁵None will enter it but the most unfortunate, ¹⁶who rejects (the truth) and turns (his) back. ¹⁷And away from it shall be kept the most faithful to duty, ¹⁸who gives his wealth, purifying himself, ¹⁹and none has with him any boon for a reward, ²⁰except the seeking of the pleasure of his Lord, the Most High. ²¹And he will soon be well-pleased.



CHAPTER 93

Al-Du-ḥaa : THE BRIGHTNESS OF THE DAY

(REVEALED AT MAKKAH : 11 verses)

This chapter draws attention to the gradual spreading of the light of the sun of Islām, and is therefore given the title of *Al-Duḥā* or *The Brightness of the Day*. The last two chapters metaphorically speak of the advent of the Holy Prophet as the rising of the sun, and the metaphor is continued here. As the sunshine is not fully resplendent immediately after the rising of the sun, so Truth would shine in its full brightness gradually. It is one of the earliest revelations.

Bis-mil laa-hir rah-maa-nir ra-ḥeem.

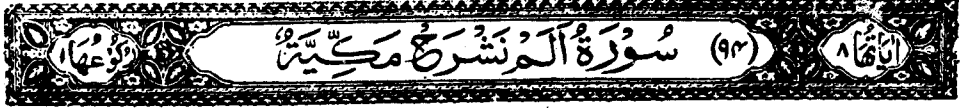
بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

1. Waḍ-ḍu-haa.
2. Wal-lay-li i-zaa sa-jaa,
3. maa wad-da-'a-ka rab-bu-ka wa maa qa-laa.
4. Wa lal-aa-khi-ra-tu khay-rul la-ka mi-nal oo-laa.
5. Wa la-saw-fa-yu-'ṭee-ka rab-bu-ka fa-tar-ḍaa.
6. A-lam ya-jid-ka ya-tee-man fa-aa-waa.
7. Wa wa-ja-da-ka ḍaal-lan fa-ha-daa.
8. Wa wa-ja-da-ka 'aa-i-lan fa-agh-naa.
9. Fa-am-mal ya-tee-ma fa-laa taq-har.
10. Wa am-mas saa-i-la fa-laa tan-har.
11. Wa am-maa bi-ni'-ma-ti rab-bi-ka fa-ḥad-dis.

وَ الضُّحَىٰ
 وَاللَّيْلِ إِذَا سَجَىٰ
 مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ
 وَالْآخِرَةَ خَيْرٌ لَّكَ مِنَ الْأُولَىٰ
 وَكَسَّرَ لَكَ يَعْطِيكَ رَبُّكَ فَتَرْضَىٰ
 أَلَمْ يَجِدْكَ يَتِيمًا فَآوَىٰ
 وَوَجَدَكَ ضَالًّا فَهَدَىٰ
 وَوَجَدَكَ عَائِلًا فَأَغَىٰ
 فَأَمَّا الْيَتِيمَ فَلَا تَقْهَرْ
 وَأَمَّا السَّائِلَ فَلَا تَنْهَرْ
 وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ

In the name of Allāh, the Beneficent, the Merciful.

¹By the brightness of the day ! ²And the night when it is still ! — ³Thy Lord has not forsaken thee, nor is He displeased. ⁴And surely the latter state is better for thee than the former. ⁵And soon will thy Lord give thee so that thou wilt be well pleased. ⁶Did he not find thee an orphan and give (thee) shelter ? ⁷And find thee grouping, so He showed the way ? ⁸And find thee in want, so He enriched thee ? ⁹Therefore the orphan, oppress not. ¹⁰And him who asks, chide not. ¹¹And the favour of thy Lord, proclaim.



CHAPTER 94

Al-In-shi-rah : THE EXPANSION

(REVEALED AT MAKKAH : 8 verses)

This chapter, like its predecessors, comforts the Prophet. His difficulties were not to continue, but would soon be followed by ease, and it was a sufficient indication of this that his breast was *opened* or *expanded* for the Truth, whence the title of this chapter. The great burden which almost broke his back, his deep anxiety for humanity, had been removed by Divine revelation. This chapter is closely connected with the preceding one, to which it forms, as it were, a supplement. It is one of the earliest revelations.

Bis-mil laa-hir rah-maa-nir ra-ḥeem.

1. A-lam nash-rah la-ka ṣad-rak,
2. wa wa-ḍa'-naa an-ka wiz-rak,
3. al-la-zee an-qa-ḍa zah-rak,
4. wa ra-fa'-naa la-ka zik-rak.
5. Fa-'n-na ma-'al 'uṣ-ri yus-raa.
6. in-na ma-'al 'us-ri yus-raa.
7. Fa-i-zaa fa-rah-ta fan-ṣab.
8. wa i-laa rab-bi-ka far-ghab.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ ۖ
 وَوَضَعْنَا عَنكَ وِزْرَكَ ۖ
 الَّذِي أَنْقَضَ ظَهْرَكَ ۖ
 وَرَفَعْنَا لَكَ ذِكْرَكَ ۖ
 فَإِنَّ مَعَ الْعُسْرِ يُسْرًا ۖ
 إِنَّ مَعَ الْعُسْرِ يُسْرًا ۖ
 فَإِذَا فَرَغْتَ فَانصَبْ ۖ
 وَإِلَىٰ رَبِّكَ فَارْغَبْ ۖ

In the name of Allāh, the Exalted, the Merciful.

¹Have We not expanded for thee thy breast, ²and removed from thee thy burden, ³which weighed down thy back, ⁴and exalted for thee thy mention? ⁵Surely with difficulty is ease, ⁶with difficulty is surely ease. ⁷So when thou art free (from anxiety), work hard, ⁸and make thy Lord thy exclusive object.



CHAPTER 95

At-Teen : THE FIG

(REVEALED AT MAKKAH : 8 verses)

This chapter shows — by drawing a comparison between the Mosaic dispensation, of which *the fig* is a symbol and gives its name to this chapter, and the Islamic dispensation — that man is so created that he can rise to the highest degree of eminence, if he sets before himself right principles and acts on them; and that he degrades himself to the lowest position in creation, if he is not guided by right principles, or, being so guided, fails to act upon them. The chapter belongs to the same early period as the other chapters preceding it.

Bis-mil laa-hir rah-maa-nir ra-ḥeem.

1. Wat-tee-ni waz-zay-toon.
2. Wa ṭoo-ri see-neen.
3. Wa haa-zal ba-la-dil a-meen.
4. la-qad kha-laq-nal in-saa-na fee ah-sa-ni taq-weem.
5. Sum-ma ra-dad-naa-hu as-fa-la saa-fi-leen,
6. il-lal la-zee-aa aa-ma-noo wa 'a-mi-luṣ ṣaa-li-haa-ti fa-la-hum aj-run ḡhay-ru mam-noon.
7. Fa-maa yu-kaz-zi-bu-ka ba'du bid-deen.
8. A-lay-sal laa-hu bi-aḡ-ka-mil ḡaa-ki-meen.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 وَالتِّينِ وَالزَّيْتُونِ
 وَطُورِ سَيْنِينَ
 وَهَذَا الْبَلَدِ الْأَمِينِ
 لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ
 ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَفِيلِينَ
 إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
 فَلَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ
 فَمَا يُكَذِّبُكَ بَعْدَ بِالذِّينِ
 أَفَلَيْسَ اللَّهُ بِأَحْكَمَ الْحَكَمِينَ

In the name of Allāh, the Beneficent, the Merciful.

¹By the fig and the olive ! ²And mount Sinai ! ³And this City made secure ! —

⁴Certainly We created man in the best make. ⁵Then We render him the lowest of the low, ⁶except those who believe and do good ; so theirs is a reward never to be cut off. ⁷So who can give the lie to thee after (this) about the Judgment ?

⁸Is not Allāh the Best of the Judges ?



CHAPTER 96

Al-'A-laq : THE CLOT

(REVEALED AT MAKKAH : 19 verses)

The first five verses of this chapter are by universal admission the first revelation which the Holy Prophet received. The chapter is called *The Clot* because of the statement made in the second verse that Allāh created man from a clot of blood, which contains a hint that, as a beautiful human form is evolved out of such a humble origin, even so the Holy Prophet would raise humanity to the greatest eminence morally and spiritually,

Bis-mil laa-ḥir rah-maa-nir ra-ḥeem.

1. Iq-ra' bis-mi rab-bi-kal la-zee kha-laq,
2. kha-la-qal in-saa-na min 'a-laq,
3. iq-ra' wa rab-bu-kal ak-ram,
4. al-la-zee 'al-la-ma bil-qa-lam,
5. 'al-la-mal in-saa-na maa lam ya'-lam.
6. Kal-laa in-nal in-saa-na la-yaṭ-ghaa,
7. ar ra-aa-hu(s-tagh-naa.
8. In-na i-laa rab-bi-kar ruj-'aa.
9. A-ra-ay-tal la-zee yan-haa,
10. 'ab-dan i-zaa ṣal-laa,
11. A-ra-ay-ta in kaa-na 'al-hu-daa,
12. aw a-ma-ra bit-taq-waa.
13. A-ra-ay-ta in kaz-za-ba wa ta-wal-laa.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ
 خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ
 اقْرَأْ وَرَبُّكَ الْأَكْرَمُ
 الَّذِي عَلَّمَ بِالْقَلَمِ
 عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ
 كَلَّا إِنَّ الْإِنْسَانَ لَيْطَغِي
 أَنْ تَرَاهُ اسْتَغْنَى
 إِنَّ إِلَىٰ رَبِّكَ الرُّجْعَى
 أَرَأَيْتَ الَّذِي يَنْهَى
 عَبْدًا إِذَا صَلَّى
 أَرَأَيْتَ إِنْ كَانَ عَلَىٰ الْهُدَىٰ
 أَوْ أَمَرَ بِالْتَّقْوَىٰ
 أَرَأَيْتَ إِنْ كَذَّبَ وَتَوَلَّىٰ

In the name of Allāh, the Beneficent, the Merciful.

¹Read in the name of thy Lord Who creates — ²creates man from a clot, ³read and thy Lord is most Generous, ⁴Who taught by the pen, ⁵taught man what he knew not. ⁶Nay, man is surely inordinate, ⁷because he looks upon himself as self-sufficient. ⁸Surely to thy Lord is the return, ⁹Hast thou seen him who forbids ¹⁰a servant when he prays? ¹¹Seest thou if he is on the right way, ¹²or enjoins observance of duty? ¹³Seest thou if he denies and turns away?

14. A-lam ya'-lam bi-an-nal laa-ha ya-
raa.
15. Kal.laa la-il lam yan-ta-hi, la-nas-
fa-'am bin-naa-ṣi-yah,
16. naa-ṣi-ya-tin kaa-zi-ba-tin khaa-
ṭi-'ah.
17. Fal-yad-'u naa-di-yah,
18. sa-nad-'uz za-baa-ni-yah.
19. Kal-laa, laa tu-ti-'hu was-jud waq-ta-
rib.

أَلَمْ يَعْلَم بِأَنَّ اللَّهَ يَرَى ۝
كَلَّا لَئِن لَّمْ يَنتَهِ لَنَسْفَعًا
بِالنَّاصِيَةِ ۝
نَاصِيَةٍ كَاذِبَةٍ خَاطِئَةٍ ۝
فَلْيَدْعُ نَادِيَهُ ۝
سَنَدْعُ الزَّبَانِيَةَ ۝
كَلَّا لَا تَطْعَهُ وَاسْجُدْ وَاقْتَرِبْ ۝

¹⁴Know he not that Allāh sees ? ¹⁵Nay, if he desist not, We will seize him by the forelock — ¹⁶a lying, sinful forelock ! ¹⁷Then let him summon his council, ¹⁸we will summon the braves of the army. ¹⁹Nay ! Obey him not, but prostrate thyself, and draw nigh (to Allāh).



CHAPTE 97

Al-Qadr : THE MAJESTY

(REVEALED AT MAKKAH : 5 verses)

The very first revelation of the Holy Qur'ān contained in the last chapter is suitably followed in arrangement by one that relates when the revelation of the Qur'ān began. It was the *Night of Majesty* (one of the last ten nights of the month of Ramaḍān), which first witnessed the shining of that light which was destined to illumine the whole world. And the coming of the first revelation on the Night of *Majesty*, which gives its name to this chapter, contained a clear indication that the most majestic of all revelations was now being granted to the world, and that the majesty of this revelation, as well as of its recipient, would be established in the world. The chapter is unquestionably one of the very earliest revelations.

Bis-mil laa-hir raḥ-maa-nir ra-ḥeem.

1. In-naa an-zal-naa-hu fee lay-la-til qadr,
2. wa maa ad-raa-ka maa lay-la-tul qadr.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۝
إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ ۝
وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ ۝

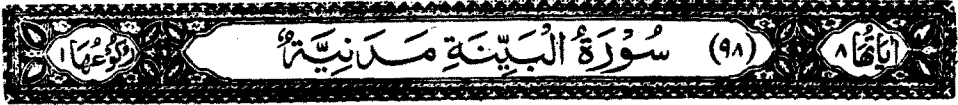
In the name of Allāh, the Beneficent, the Merciful.

¹Surely We revealed it on the Night of Majesty — ²and what will make thee comprehend what the Night of Majesty is ?

3. Lay-la-tul qad-ri, khay-rum min al-fi shahr.
4. Ta-naz-za-lul ma-laa-i-ka-tu war-roo-hu fee-haa bi-iz-nir ab-bi-him, min kul-li am-rin,
5. sa-laam, hi-ya hat-taa maṭ-la-'il fajr.

لَيْلَةُ الْقَدْرِ خَيْرٌ مِنْ أَلْفِ شَهْرٍ
 تَنَزَّلُ الْمَلَائِكَةُ وَالرُّوحُ فِيهَا
 بِإِذْنِ رَبِّهِمْ مِنْ كُلِّ أَمْرٍ
 سَلَامٌ هِيَ حَتَّى مَطْلَعِ الْفَجْرِ

³The Night of Majesty is better than a thousand months. ⁴The angels and the Spirit descended in it by the permission of their Lord — for every affair — ⁵peace ! it is till the rising of the morning.



CHAPTER 98

Al-shams : THE CLEAR EVIDENCE

(REVEALED AT MAKKAH : 8 verses)

The Holy Prophe, who received the mightiest of revelations, or that revelation itself, is here called *The Clear Evidence*, the words supplying the name to this chapter because this revelation, as this chapter shows, contained all the pure and essential teachings of previous scriptures. It may not be one of the very early revelations, but there seems to be no doubt that it is a Makkan revelation, such being the opinion of the majority.

Bis-mil laa-hir rah-maa-nir ra-ḥeem.

1. Lam ya-ku-nil la-zee-na ka-fa-roo min ah-lil ki-taa-bi wal-mush-ri-kee-na mun-fak-kee-na hat-taa ta'ti-ya-hu-mul bay-yi-nah,
2. ra-soo-lum mi-nal laa-hi yat-loo ṣu-ḥu-fam mu-ṭah-ha-rah,
3. fee.haa ku-tu-bun qay-yi-mah.
4. Wa maa ta-far-ra-qal la-zee-na oo-tul ki-taa-ba il-laa mim ba'di maa jaa-at-hu-mul bay-yi-nah.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 لَمْ يَكُنِ الَّذِينَ كَفَرُوا مِنْ أَهْلِ
 الْكِتَابِ وَالْمُشْرِكِينَ مُنْفَكِينَ حَتَّى
 تَأْتِيَهُمُ الْبَيِّنَةُ
 رَسُولٌ مِنَ اللَّهِ يَتْلُو صُحُفًا مُطَهَّرَةً
 فِيهَا كُتُبٌ قَيِّمَةٌ
 وَمَا تَفَرَّقَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا
 مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَةُ

In the name of Allāh, the Beneficent, the Merciful.

¹Those who disbelieve from among the People of the Book and the idolaters could not have been freed till clear evidence came to them — ²a Messenger from Allāh, reciting pure pages, ³wherein are (all) right books. ⁴Nor did those to whom the Book was given become divided till clear evidence came to them.

5. Wa maa u-mi-roo il-laa li-ya'bu-dul
laa-ha mukh-li-see-na la-hud deen,
hu-na-faa-a' wa yu-qee-muṣ ṣa-laa-ta
wa yu'-tuz za-kaa-ta wa zaa-li-ka dee-
nul qay-yi-mah.
6. In-nal la-zee-na ka-fa-roo min ah-lil
ki-taa-bi wal-muṣh-ri-kee-na fee naa-ri
ja-han-na-ma khaa-li-dee-na fee-haa,
o-laa-i-ka hum shar-rul ba-ree-yah.
7. In-nal la-zee-na aa-ma-noo wa 'a-mi-
luṣ ṣaa-li-haat, o-laa-i-ka hum khay-
rul ba-ree-yah.
8. Ja-zaa-u-hum 'in-da rab-bi-him jan-
naa-tu 'ad-nin taj-ree min taḥ-ti-hal
an-haa-ru khaa-li-dee-na fee-haa a-ba-
daa, ra-ḍi-yal laa-hu 'an-hum wa ra-
ḍoo an-hu, zaa-li-ka li-man kha-shi-
ya rab-bah.

وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ
لَهُ الدِّينَ ۖ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ
وَيُؤْتُوا الزَّكَاةَ وَذَلِكَ دِينُ الْقَيِّمَةِ ۗ
إِنَّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ
وَالْمُشْرِكِينَ فِي نَارِ جَهَنَّمَ خَالِدِينَ
فِيهَا ۗ أُولَئِكَ هُمْ شَرُّ الْبَرِيَّةِ ۗ
إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
أُولَئِكَ هُمْ خَيْرُ الْبَرِيَّةِ ۗ
جَزَاءُهُمْ عِنْدَ رَبِّهِمْ جَنَّاتُ عَدْنٍ
تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ
فِيهَا أَبَدًا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا
عَنْهُ ۗ ذَلِكَ لِمَنْ خَشِيَ رَبَّهُ ۗ

⁵And they are enjoined naught but to serve Allāh, being sincere to Him in obedience, upright, and to keep up prayer and pay the poor-rate, and that is the right religion. ⁶Those who disbelieve from among the People of the Book and the idolaters will be in the Fire of hell, abiding therein. They are the worst of creatures. ⁷Those who believe and do good, they are the best of creatures. ⁸Their reward is with their Lord : Gardens of perpetuity wherein flow rivers, abiding therein for ever. Allāh is well pleased with them and they are well pleased with Him. That is for him who fears his Lord.



CHAPTER 99

Al-Zil-zal : THE SHAKING

(REVEALED AT MAKKAH : 8 verses)

This chapter is entitled *Zilzāl* or *Shaking*. This word occurs in the very first verse, and hints at the severe shaking which was destined to bring about a transformation first in Arabia, and later on in the whole world. This shows the connection with the last chapter, which speaks of a transformation being brought about in the world by the Prophet. It is one of the earliest revelations.

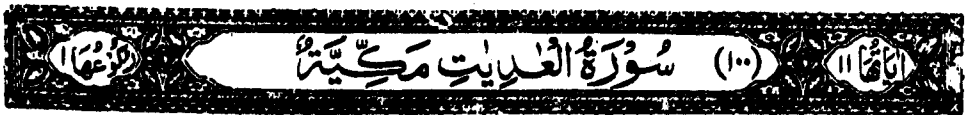
Bis-mil laa-hir rah-maa-nir ra-ḥeem

1. I-ḡaa zul-zi-la-til ar-ḡu zil-ḡaa-la-haa,
2. wa akh-ra-ja-til ar-ḡu as-qaa-la-haa,
3. wa qaa-lal in-saa-nu maa la-haa.
4. Yaw-ma-i-ḡin tu-ḡad-di-su akh-baa-ra-haa,
5. bi-ar-na rab-ba-ka aw-ḡaa la-ḡaa
6. Yaw-ma-i-ḡin/y yaḡ-du-run naa-su aḡh-taa-tal li-yu-raw a'-maa-la-hum.
7. Fa-man/y ya'-mal mis-qaa-la ḡar-ratin khay-ran/y ya-rah.
8. Wa man/y ya'-mal mis-qaa-la ḡar-ratin ḡhar-ran/y ya-rah.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا
 وَأَخْرَجَتِ الْأَرْضُ أَثْقَالَهَا
 وَقَالَ الْإِنْسَانُ مَا لَهَا
 يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا
 يَا أَيُّهَا رَبِّكَ أَوْمِئْتُهَا
 يَوْمَئِذٍ يَصُدُّهُمُ النَّاسُ أَثْقَالَهُمْ
 لِيُرَوْا أَعْمَالَهُمْ
 فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا
 يَرَهُ
 وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ

In the name of Allāh, the Beneficent, the Merciful.

¹When the earth is shaken with her shaking, ²and the earth brings forth her burdens, ³and man says : What has befallen her ? ⁴On that day she will tell her news, ⁵as if thy Lord had revealed to her. ⁶On that day men will come forth in sundry bodies that they may be shown their works. ⁷So he who does an atom's weight of good will see it. ⁸And he who does an atom's weight of evil will see it.



CHAPTER 100

Al-'aa-di-yaat : THE ASSAULTERS

(REVEALED AT MAKKAH : 11 verses)

This chapter receives its title from the prophetic mention of *The Assaulters* in the first verse, showing that some of the great disasters spoken of in the last chapter were to be brought about by means of wars. This proved true not only in the time of the Holy Prophet, but its truth shines still more clearly in our own day, and the unprecedented wars of our time are no doubt a precursor of a great spiritual awakening, even as they proved in Arabia thirteen centuries ago. As regards its date of revelation, this chapter may be classed with the one preceding it.

Bis-mil Jaa-hir rah-maa-nir ra-ḥeem.

1. Wal-'aa-di-yaa-ti ḍab-ḥaa.
2. Fal-moo-ri-yaa-ti qad-ḥaa.
3. Fal-mu-ḡhee-raa-ti ṣub-ḥaa.
4. Fa-a-sar-na bi-hee naq-'aa,
5. fa-wa-saṭ-na bi-hee jam-'aa,
6. in-nal in-saa-na li-rab-bi-hee la-ka-nood.
7. Wa in-na-hoo 'a-laa zaa-li-ka la-sha-heed.
8. Wa in-na-hoo li-ḥub-bil khay-ri la-sha-deed.
9. A-fa-laa ya'-la-mu i-zaa bu'-si-ra maa fil qu-boor,
10. wa ḥuṣ-ṣi-la maa fiṣ ṣu-door.
11. In-na rab-ba-hum bi-him yaw-ma-i-zil la-kha-beer.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 وَالْعَدِيَّتِ صَبْحًا
 قَالْمُورِيَّتِ قَدْحًا
 قَالْمُغِيرَتِ صُبْحًا
 قَأَثَرْنَ بِهِ نَقْعًا
 قَوَسَطْنَ بِهِ جَنَاعًا
 إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنُودٌ
 وَإِنَّهُ عَلَىٰ ذَلِكٍ لَّشَهِيدٌ
 وَإِنَّهُ لِحُبِّ الْخَيْرِ لَشَدِيدٌ
 أَفَلَا يَعْلَمُونَ إِذَا بُعِثُوا فِي الْقُبُورِ
 وَحُصِّلَ مَا فِي الصُّدُورِ
 إِنَّ رَبَّهُم بِهِمْ يَوْمَئِذٍ لَّخَبِيرٌ

In the name of Allāh, the Beneficent, the Merciful.

¹By those running and uttering cries! ²And those producing fire, striking!
³And those suddenly attacking at morn! ⁴Then thereby they raise dust, ⁵then penetrate thereby gatherings — ⁶surely man is ungrateful to his Lord. ⁷And surely he is a witness of that. ⁸And truly on account of the love of wealth he is niggardly. ⁹Knows he not when that which is in the graves is raised, ¹⁰and that which is in the breasts is made manifest? ¹¹Surely their Lord this day is Aware of them.



CHAPTER 101

Al-Qaa-ri-'ah : THE CALAMITY

(REVEALED AT MAKKAH : 11 verses)

The repelling *Calamity* of this chapter, which gives it its title, is the same as the shaking of the last chapter but one. The date of revelation is also about the same.

Bis-mil laa-hir rah-maa-nir ra-beem.

1. Al-qaa-ri-'ah.
2. Mal-qaa-ri-'ah.
3. Wa maa ad-raa-ka mal qaa-ri-'ah.
4. Yaw-ma ya-koo-nun naa-su kal-fa-raa-shil mab-soos,
5. wa ta-koo-nul ji-baa-lu kal-'ih-nil man-foosh.
6. Fa-am-maa man sa-qu-lat ma-waa-zee-nuh,
7. fa-hu-wa fee 'ee-sha-tir raa-qi-yah.
8. Wa am-maa man khaf-fat ma-waa-zee-nuh,
9. fa-um-mu-hoo haa-wi-yah.
10. Wa maa ad-raa-ka maa hi-yah.
11. Naa-run haa-mi-yah.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 الْقَارِعَةُ
 مَا الْقَارِعَةُ
 وَمَا أَدْرَاكَ مَا الْقَارِعَةُ
 يَوْمَ يَكُونُ النَّاسُ كَالْفَرَاشِ
 الْمَبْثُورِ
 وَتَكُونُ الْجِبَالُ كَالْعِهْنِ الْمَنْفُوشِ
 فَأَمَّا مَنْ ثَقُلَتْ مَوَازِينُهُ
 فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ
 وَأَمَّا مَنْ خَفَّتْ مَوَازِينُهُ
 فَأُمُّهُ هَاوِيَةٌ
 وَمَا أَدْرَاكَ مَا هِيَ
 إِنَّ نَارَ حَامِيَةٍ

In the name of Allāh, the Beneficent, the Merciful.

¹The calamity ! ²What is the calamity ? ³And what will make thee know how terrible is the calamity ? ⁴The day wherein men will be as scattered moths, ⁵and the mountains will be as carded wool. ⁶Then as for him whose measure (of good deeds) is heavy, ⁷he will live a pleasant life. ⁸And as for him whose measure (of good deeds) is light, ⁹the abyss is a mother to him. ¹⁰And what will make thee know what that is ?— ¹¹a burning Fire.



CHAPTER 102

Al-Ta-kaathur : THE ABUNDANCE OF WEALTH

(REVEALED AT MAKKAH : 8 verses)

This chapter, which is appropriately entitled *The Abundance of Wealth*, from the occurrence of the word abundance in the first verse, states that vying one with another to have wealth and more wealth is the great impediment which keeps men away from the real object of life ; and therefore, to make them realize it, it is sometimes necessary to divest them of some of these comforts.

It is for this reason that Divine wisdom sometimes requires disasters to be brought upon men. Hence this chapter is closely connected with the previous chapters, which speak of disasters. The truth of what is stated here was never so clearly realized by the world as it is to-day. The chapter is one of the earliest revelations.

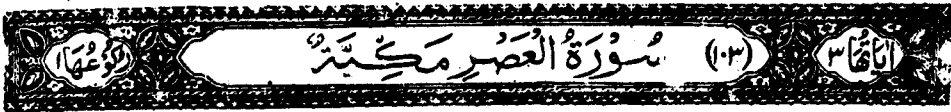
Bis-mil laa-hir rah-maa-ir ra-ḥeem.

1. Al-haa-ku-mut ta-kaa-ṣur,
2. ḥat-taa zur-tu-mul ma-qaa-bir.
3. Kal-laa saw-fa ta'-la-moon,
4. sum-ma kal-laa saw-fa ta'-la-moon.
5. Kal-laa law ta'-la-moo-na 'il-mal ya-qeen.
6. La-ta-ra-wun-nal ja-ḥeem,
7. sum-ma la-ta-ra-wun-na-haa 'ay-nal ya-qeen,
8. sum-ma la-tus-a-lun-na yaw-ma-i-zin a-'nin na-'eem.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 أَنهَضَكُمْ التَّكَاثُرُ
 حَتَّى تَرُدُّهُمْ إِلَى مَقَابِرِهِمْ
 كَلَّا سَوْفَ تَعْلَمُونَ
 ثُمَّ كَلَّا سَوْفَ تَعْلَمُونَ
 كَلَّا لَوْ تَعْلَمُونَ عِلْمَ الْيَقِينِ
 لَتَرَوُنَّ الْجَحِيمَ
 ثُمَّ لَتَرَوُنَّهَا عَيْنَ الْيَقِينِ
 ثُمَّ لَتَسْأَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ

In the name of Allāh, the Beneficent, the Merciful.

¹Abundance diverts you, ²until you come to the graves. ³Nay, you will soon know, ⁴nay again, you will soon know. ⁵Nay, would that you knew with a certain knowledge! ⁶You will certainly see hell; ⁷then you will see it with certainty of sight; ⁸then on that day you shall certainly be questioned about the boons.



CHAPTER 103

Al-'Ashr : THE TIME

(REVEALED AT MAKKAH : 3 verses)

This chapter draws attention to the testimony of *Time* in showing that those alone prosper who accept the Truth, and hence its title. As against those spoken of in the last chapter, those who are led away from the real object of life by making the acquisition of wealth its goal, we are here told that only those prosper who accept the Truth and exhort others to it. The chapter is one of the earliest revelations.

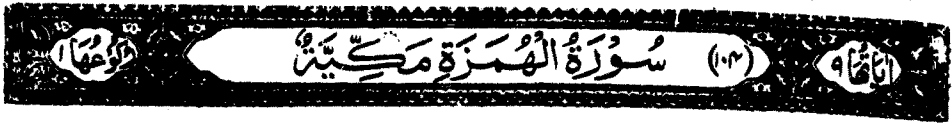
Bis-mil laa-hir rah-maa-nir ra-ḥeem.

1. Wal-ʿaṣr.
2. In-nal in-saa-na la-fee khusr,
3. il-lal la-zee-nā aa-ma-noo wa 'a-mi-luṣ ṣaa-li-haa-ti wa ta-waa-ṣaw bil-ḥaq-qi wa ta-waa-ṣaw bis-ṣabr.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
وَالْعَصْرِ
إِنَّ الْإِنْسَانَ لِرَبِّهِ
إِلَّا الْذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
وَكَوْا صَوَابًا بِحَقِّهِ وَكَوْا صَوَابًا صَابِرِينَ

In the name of Allāh, the Beneficent, the Merciful.

¹By the time ! — ²surely man is in loss, ³except those who believe and do good, and exhort one another to Truth, and exhort one another to patience.



CHAPTER 104

Al-Hu-ma-zah : THE SLANDERER

(REVEALED AT MAKKAH : 9 verses)

As opposed to those who are spoken of in the last chapter as believing, doing good and enjoining truth and patience, we have here a description of those who, instead of doing any permanent good, amass wealth, and instead of enjoining truth, slander others ; hence the name of the chapter *Al-Humazah* or *The Slanderer*, occurring in the first verse. It is one of the earliest revelations.

Bis-mil laa-hir rah-maa-nir ra-ḥeem.

1. Way-lul li-kul-li hu-ma-za-til lu-ma-zah.
2. Al-la-zee ja-ma-'a maa-lan/w wa 'ad-da-dah,
3. yaḥ-sa-buan-na maa-la-hoo akh-la-dah.
4. Kal-laa la-yum-ba-zan-na fil-ḥu-ṭa-mah,
5. wa maa ad-raa-ka mal ḥu-ṭa-mah.
6. Naa-rul laa-hil moo-qa-dah,

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
وَيْدٌ لِكُلِّ مُنْزِعٍ مُنْزِعٍ
الَّذِي جَمَعَ مَالًا وَعَدَّدَهُ
يَحْسَبُ أَنَّ مَالَهُ أَخْلَدَهُ
كَلَّا لَيُنْبَذَنَّ فِي الْحُطَمَةِ
وَمَا أَدْرَاكَ مَا الْحُطَمَةُ
نَارُ اللَّهِ الْمَوْجِدَةُ

In the name of Allāh, the Beneficent, the Merciful.

¹Woe to every slanderer, defamer ! ²Who amasses wealth and counts it — ³He thinks that his wealth will make him abide. ⁴Nay, he will certainly be hurled into the crushing disaster. ⁵And what will make thee realize what the crushing disaster is ? It is the Fire kindled by Allāh,

7. al-la-tee tat-ṭa-li-'u 'a-lal af-i'-dah.

8. In-na-haa 'a-lay-him mu'-sa-dah,

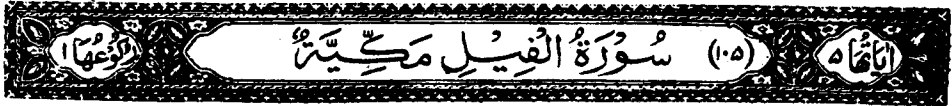
9. fee 'a-ma-dim mu-mad-da-dah.

الَّتِي تَطْلُعُ عَلَى الْأَيْدِيَةِ ۝

إِنَّهَا عَلَيْهِمْ مُّوَصَّدَةٌ ۝

فِي عَمَدٍ مُّسَدَّدَةٍ ۝

⁷which rises over the hearts. ⁸Surely it is closed in on them, ⁹in extended columns.



CHAPTER 105

Al-Fil : THE ELEPHANT

(REVEALED AT MAKKAH : 5 verses)

This chapter is entitled *Al-Fil* or *The Elephant*, on account of the presence of one or more elephants in the army which invaded Makkah with the object of destroying the Ka'bah. This happened in the year in which the Prophet was born. This army met with a crushing disaster, and was annihilated — thus did the *Crushing Disaster* of the last chapter overtake an iniquitous people. It is one of the earliest revelations.

Bis-mil laa-hir raḥ-maa-nir ra-ḥeem:

1. A-lam ta-ra kay-fa fa-'a-la rab-u-ka
bi-aṣṣ-haa-bil feel.

2. A-lam yaj-'al kay-da-hum fee taḍ-leel.

3. Wa ar-sa-la 'a-lay-him ṭay-ran a-baa-beel.

4. Tar-moe-him bi-ḥi-jaa-ra-ṭim min sij-jeel,

5. fa-ja-'a-la-hum ka-'aṣ-fim ma'-kool.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ ۝

أَلَمْ يَجْعَلْ كَيْدَهُمْ فِي تَضْلِيلٍ ۝

وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ ۝

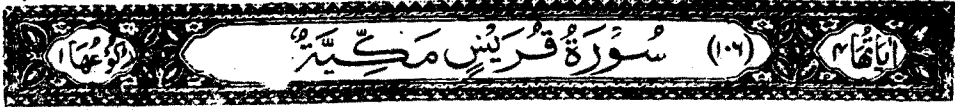
تَرْمِيهِمْ بِحِجَارَةٍ مِّنْ سِجِّيلٍ ۝

فَجَعَلَهُمْ كَعَصْفٍ مَّأْكُولٍ ۝

In the name of Allāh, the Beneficent, the Merciful.

¹Hast thou not seen how thy Lord dealt with the possessors of the elephant ?

²Did He not cause their war to end in confusion ? ³and send against them birds in flocks ? ⁴casting at them decreed stones — ⁵So He rendered them like straw eaten up ?



CHAPTER 106

Al-Quraish : THE QURAISH

(REVEALED AT MAKKAH : 4 verses)

This chapter closely connected with the last, and in fact continues the subject-matter, reminding the Quraish of the great benefits conferred on them because of their guardianship of the Ka'bah. For this reason the two chapters were sometimes read together, leading some to think that this is a portion of the previous chapter. The date of revelation is also the same.

Bis-mil laa-hir rah-maa-nir ra-ḥeem.

1. Li-ee-laa-fi qu-rayḥ,
2. ee-laa-fi-him riḥ-la-taḥ shi-taa-i' waṣ-ṣayf.
3. Fal-ya'-'bu-doo rab-ba haa-zal bayt,
4. al-la-zee aṭ-'a-ma-hum min joo-'in/w
wa aa-ma-na-hum min khawf.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
لَا إِلَهَ إِلَّا اللَّهُ
إِنْفِهِمْ رِحْلَةَ الشِّتَاءِ وَالصَّيْفِ
فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ
الَّذِي أَطْعَمَهُمْ مِنْ جُوعٍ
وَإِيَّامَهُمْ مِنْ خَوْفٍ

In the name of Allāh, the Beneficent, the Merciful.

¹For the protection of the Quraish — ²Their protection during their journey in the winter and the summer. ³So let them serve the Lord of this House, ⁴Who feeds them against hunger, and gives them security against fear.



CHAPTER 107

Al-Maa-oon : ACTS OF KINDNESS

(REVEALED AT MAKKAH : 7 verses)

This chapter gives expression to the prominence which Islam gives to helping the needy and uplifting the poor. Anyone who pays no attention to this is spoken of as belying *religion*. Prayer to God and help of the poor are repeatedly spoken of in the Holy Qur'an as the two foundations of Islām, but here we are told that even prayer is a mere show, if it does not generate feelings of love and sympathy for humanity. Hence its title *al-Mā'ūn* or *Acts of Kindness*, the word itself occurring in the last verse. It is one of the very early Makkan revelations.

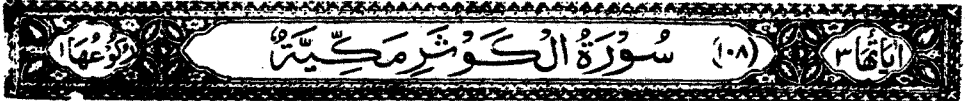
Bis-mil laa-hir rah-maa-nir ra-ḥeem.

1. A-ra-ay-tal la-zee yu kaz-zi-bu bād-deen.
2. Fa-zaa-li-kal la-zee ya-du‘-‘ul ya-teem,
3. wa laa ya-ḥuḍ-ḍu ‘a-laa ṭa-‘aa-mil mis-keen.
4. Fa-way-lul lil-mu-ṣal-leen,
5. al-la-zee-na hum ‘an ṣa-laa-ti-him saa-hoon.
6. Al-la-zee-na hum yu-raa-‘oon,
7. wa yam-na-‘oo-nal maa-‘oon.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالذِّينِ
 فَذَلِكَ الَّذِي يَدْعُ الْيَتِيمَ
 وَلَا يَحْضُ عَلَى طَعَامِ الْيَسْكِينِ
 فَوَيْلٌ لِلْمُصَلِّينَ
 الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ
 الَّذِينَ هُمْ يُرَاءُونَ
 وَيَمْنَعُونَ الْمَاعُونَ

In the name of Allāh, the Beneficent, the Merciful.

¹Hast thou seen him who belies religion ? ²That is the one who is rough to the orphan, ³and urges not the feeding of the needy. ⁴So woe to the praying ones, ⁵who are unmindful of their prayer.! ⁶who do (good) to be seen, ⁷and refrain from acts of kindness !



CHAPTER 108

Al-Kaw-thar : THE ABUNDANCE OF GOOD

(REVEALED AT MAKKAH : 3 verses)

As against *The Abundance of Wealth* spoken of in ch. 102, which leads man away from the real object of life, this chapter speaks of *The Abundance of Good*, and of the names to attain it. The two means to attain it are here stated to be prayer to God, which fills the heart with the noblest of aspirations, and sacrifice, which means the devoting of one's life to the service of humanity. It is one of the earliest revelations.

Bis-mil laa-hir rah-maa-nir ra-ḥeem.

1. In-naa a'-ṭay-naa-kal kaw-sar.

2. Fa-ṣal-li li-rab-bi-ka wan-ḥar.

3. In-na shaa-ni-a'-ka hu-wal ab-tar.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِنَّا آعَطَيْنَاكَ الْكَوْثَرَ

فَصَلِّ لِرَبِّكَ وَأَنْحَرْهُ

إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ

In the name of Allāh, the Beneficent, the Merciful.

¹Surely We have given thee abundance of good. ²So pray to thy Lord and sacrifice. ³Surely thy enemy is cut off (from good).



CHAPTER 109

Al-Kaa-fi-roon : THE DISBELIEVERS

(REVEALED AT MAKKAH : 11 verses)

The Disbelievers — hence the title — are told in this chapter that they shall be requited for their misdeeds, while the Prophet and the faithful will reap the reward of their deeds. It belongs to the early Makkan period.

Bis-mil laa-hir rah-maa-nir ra-ḥeem.

1. Qul yaa-ay-yu-hal kaa-fi-roon,

2. laa a'-bu-du maa ta'-bu-doon,

3. wa laa an-tum 'aa-bi-doo-na maa a'-bud,

4. wa laa a-naa 'aa-bi-dum maa 'a-bad-tum.

5. Wa laa an-tum 'aa-bi-doo-na maa a'-bud.

6. La-kum dee-nu-kum wa li-ya deen.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ يَا أَيُّهَا الْكَافِرُونَ

لَا أَعْبُدُ مَا تَعْبُدُونَ

وَلَا أَنْتُمْ عِبُدُونَ مَا أَعْبُدُ

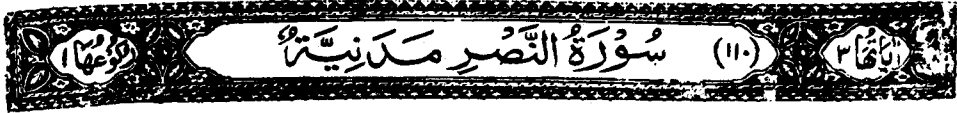
وَلَا أَنَا عَابِدٌ مَا عَبَدْتُمْ

وَلَا أَنْتُمْ عِبُدُونَ مَا أَعْبُدُ

إِنَّ لَكُمْ دِينَكُمْ وَإِلَىٰ دِينِ

In the name of Allāh, the Beneficent, the Merciful.

¹Say : O disbelievers, ³I serve not that which you serve, ³nor do you serve Him Whom I serve, ⁴nor shall I serve that which ye serve, ⁵nor do you serve Him Whom I serve. ⁶For you is your recompense and for me my recompense.



CHAPTER 110

Al-Nasr : THE HELP

(REVEALED AT MAKKAH : 3 verses)

This chapter speaks of the great Divine *Help* (from which it receives its title) and victory with which the Holy Prophet's endeavours in the cause of Truth were crowned. According to Abdullah ibn 'Abbas it was an indication of the Holy Prophet's approaching end (Bukhari 65 : cx, 2). Ibn 'Umar is reported as saying that this chapter was revealed during the last pilgrimage of the Holy Prophet, and that he lived only eighty days after its revelation (*Bahr al-Muhit*). It was therefore revealed at Makkah during the Madinah period towards the close of the Prophet's life. As a complete chapter it may be said to be the last revelation of the Holy Prophet, and, coming down at Makkah, it showed how those wonderful prophecies, announced in utter loneliness and helplessness, were now fulfilled by the Prophet visiting Makkah with the whole of Arabia at his feet.

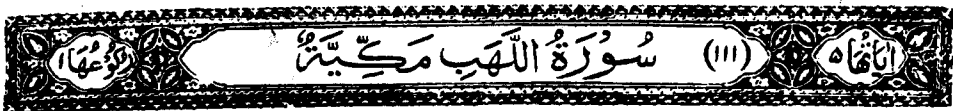
Bis-mil laa-hir rah-maa-nir ra-heem.

1. I-zaa jaa-a' naṣ-rul laa-hi wal-faḥ,
2. wa ra-ay-tan naa-sa yad-khu-loo-na
fee dee-nil laa-hi af-waa-jaa,
3. fa-sab-bih bi-ḥam-di rab-bi-ka was-
tagh-fir-hu.
4. In-na-hoo kaa-na taw-waa-baa.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ
 وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي
 دِينِ اللَّهِ أَفْوَاجًا
 فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْ لَهُ
 إِنَّهُ كَانَ كَرِيمًا

In the name of Allāh, the Beneficent, the Merciful.

¹When Allāh's help and victory comes, ²and thou seest men entering the religion of Allāh in companies, ³Celebrate the praise of thy Lord and ask His protection. Surely He is ever Returning (to mercy).



CHAPTER 111

Al-La-hab : THE FLAME

(REVEALED AT MAKKAH : 5 verses)

The chapter shows that the fiery-tempered opponents of Truth led their lives in heart-burning, which assumes the palpable shape of flames of fire in another life (v. 5). The chapter is entitled *Lahab* in reference to this or in reference to the name of the Prophet's uncle, 'Abd al-'Uzzā, who was in deadly opposition

to the Prophet, Abū Lahab being his *kunyah*, occurring in the first verse. This chapter thus deals with the end of opposition to Truth — heart-burning in this life and palpable fire in the Hereafter. It is an early Makkan revelation.

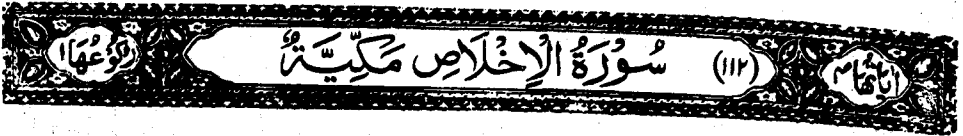
Bis-mil laa-hir rah-maa-nir ra-ḥeem.

1. Tab-bat ya-daa' a-bee la-ha-bin/w wa tabb.
2. Maa agh-naa 'an-hu maa-lu-hoo wa maa ka-sab.
3. Sa-yaṣ-laa naa-ran zaa-ta la-hab,
4. wam-ra-a'-tu-hoo, ḥam-maa-la-tal ḥa-ṭab.
5. fee jee-di-haa ḥab-lum mim ma-sad.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ
مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا كَسَبَ
سَيَصْلَىٰ نَارًا إِذْ أَتَىٰ لَهَبًا
وَأُمْرَأَتُهُ حَمَّالَةَ الْحَطَبِ
فِي جِيدِهَا حَبْلٌ مِّن مَّسَدٍ

In the name of Allāh, the Beneficent, the Merciful.

¹Abū Lahab's hands will perish and he will perish. ²His wealth and that which he earns will not avail him. ³He will burn in fire giving rise to flames — ⁴and his wife — the bearer of slander; ⁵upon her neck a halter of twisted rope!



CHAPTER 112

Al-Ikh-lāṣ : THE UNITY

(REVEALED AT MAKKAH : 4 verses)

This is really the concluding chapter of the Hoiy Qur'ān — the two chapters that follow only show how the protection of the Lord is to be sought — and it gives the sum and substance of the teachings of the Holy Qur'ān, which is the declaration of the *Unity* of the Divine Being. *Ikhlās* means *purification* of a thing from dross, and as this chapter purifies the Unity of God of all dross of polytheism, it is called *Al-Ikhlās*. The chapter is one of the earliest revelations.

Bis-ilm laa-hir rah-maa-nir ra-ḥeem

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. Qul hu-wal laa-hu a-ḥad.

قُلْ هُوَ اللَّهُ أَحَدٌ

2. Al-laa-huṣ ṣa-mad.

اللَّهُ الصَّمَدُ

3. Lam ya-lid, wa lam yoo-lad,

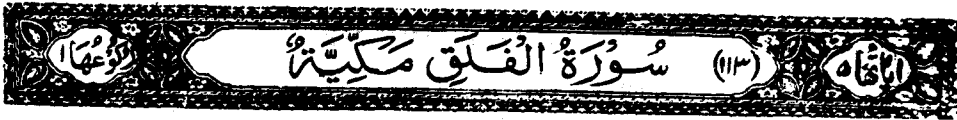
لَمْ يَلِدْ وَلَمْ يُولَدْ

4. wa lam ya-kul la-hoo ku-fu-wan a-ḥad.

وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

In the name of Allāh, the Beneficent, the Merciful.

¹Say : He, Allāh, is One. ²Allāh is He on Whom all depend, ³He begets not, nor is He begotten ; ⁴and none is like Him.



CHAPTER 113

Al-Fa-laq : THE DAWN

(REVEALED AT MAKKAH : 5 verses)

This chapter and the one that follows — both together known as *mu'awwidhatān* from *'ādha*, *he sought refuge* — teach man how to seek refuge in Allāh and how to betake himself to His protection. This subject being referred to in Makkan revelations, as in ch. 16 and 41, the two chapters must have been revealed at Makkah, and most probably they belong to the early Makkan period. The stories regarding their revelation at Madinah, as stated by some commentators, must be rejected as concoctions of a later age. This chapter is called *Al-Falaq* or *The Dawn*, that word occurring in the first verse, showing that Truth would ultimately dispel all darkness.

Bis-mil laa-hir rah-maa-nir ra-ḥeem.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. Qul a-'oo-zu bi-rab-bil fa-laq,

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ

2. min shar-ri maa kha-laq,

مِنْ شَرِّ مَا خَلَقَ

3. wa min-shar-ri ghaa-si-qin i-zaa wa-qab,

وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ

In the name of Allāh, the Beneficent, the Merciful.

¹Say : I seek refuge in the Lord of the dawn, ²from the evil of that which He has created, ³and from the evil of intense darkness, when it comes,

4. wa min shar-rin naf-faa-saa-ti fil
'u-qad,

وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ ۝

5. wa min shar-ri ḥaa-si-din i-zaa ḥa-sad.

۝ وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ ۝

⁴and from the evil of those who cast (evil suggestions) in firm resolutions, ⁵and from the evil of the envier when he envies.



CHAPTER 114

Al-Naas : THE MEN

(REVEALED AT MAKKAH : 6 verses)

The introductory note on the last chapter may also be read here. *Al-Nās* or *The Men*, the name of this concluding chapter of the Holy Qur'ān, has reference to the fact that it is for the perfection of mankind that the Holy Qur'ān has been revealed. This name is taken from the opening verses of the chapter in which God is spoken of as *Rabb of men*, i.e., their *Nourisher unto perfection*, *King of men*, i.e., the real *Controller of their affairs*, and the *Ilāh of men*, i.e., the *Controller of their hearts*.

Bis-mil laa-hir raḥ-maa-nir ra-ḥeem.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۝

1. Qul a-'oo-zu bi-rab-bin naas,

قُلْ أَعُوذُ بِرَبِّ النَّاسِ ۝

2. ma-li-kin naas,

مَلِكِ النَّاسِ ۝

3. i-laa-hin naas,

إِلَهِ النَّاسِ ۝

4. min shar-ril was-waa-sil khan-naas,

مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ ۝

5. al-la-zee yu-was-wi-su fee ṣu-doo-rin
naas,

الَّذِي يُوسْوِسُ فِي صُدُورِ النَّاسِ ۝

6. mi-nal jin-na-ti wan-naas.

۝ مِنْ الْجِنَّةِ وَالنَّاسِ ۝

In the name of Allāh, the Beneficent, the Merciful.

¹Say : I seek refuge in the Lord of men, ²the King of men, ³the God of men, ⁴from the evil of the whisperings of the sīnking (devil), ⁵who whispers into the hearts of men, ⁶from among the jinn and the men.

SOME AUTHENTIC WORKS ON ISLAM

BY MAULANA MUHAMMAD 'ALI

Renowned translator of the Qur'an into English

The Holy Qur'an (English translation with the Arabic text, exhaustive footnotes and detailed index), Seventh Ed. 1256 pp. on Bible paper cloth bound. \$ 12.50

"To deny its excellence is to deny the light of the sun".

—Maulana Abdul Majid Daryabadi.

The Religion of Islam (Third revised edition) 700 pp. \$ 7.00

"Probably no man living has done longer or more valuable service for the cause of Islamic revival than Maulana Muhammad Ali of Lahore."—Marmaduke Pickthall.

A Manual of Hadith, 408 pp. \$ 4.00

Introduction to the Study of Hadith, 45 pp. \$ 0.50

Muhammad The Prophet, 286 pp. \$ 2.50

The Early Caliphate, 525 pp. \$ 1.50

Living Thoughts of Prophet Muhammad, 153 pp. \$ 1.00

The Teachings of Islam

by Hazrat Mirza Ghulam Ahmad, 266 \$ 0.40

"I approve very much two articles, 'How to Get Rid of Sin' and 'The Life to Come.' The idea is very profound and very true".—Count Tolstoy (Russia).

Muhammad in World Scriptures

Maulana Abdul Haque Vidyarthi, 1432 pp. 3 vols (each) \$ 2.50

Prophecies about the advent of the Holy Prophet Muhammad unearthed from Hindu, Buddhist, Jewish, Christian, Zend Avesta and other extant scriptures.

Jesus in Heaven on Earth by Khwaja Nazir Ahmad, 424 pp., 76 illustrations, Fifth Edition, \$ 4.00

Hazrat Mariam was buried at Mari (Murree), Jesus died in Kashmir; Judas Thomas, the twin brother of Jesus Christ, visited Taxila and Kashmir and was killed near Madras.

Get Booklets and Booklist on Islam Free

DARUL KUTUB ISLAMIA

Ahmadiyyah Anjuman Isha'at-i-Islam, Ahmadiyyah Buildings,

Brandreth Road, Lahore-7 (Pakistan) 'Phone: 53737