

SURAH-52**AT-TUR**

This Surah takes its name from word 'Tur' (Mount Sinai) which appears in the very first verse. It is an early Makkan Surah. It comprises 49 verses and has been bracketed into one Lesson.

The central theme is Hereafter, Day of Judgement, reward and punishment. After swearing some oaths, it has been asserted that the Doomsday will surely happen and none can ward it off. The wrongdoers will be thrown into Hell and it will be said: "This is the Fire which you used to deny." On the other hand the righteous will be admitted to Paradise alongwith their children who followed them in the right way. They would be enjoying good food, meat, fruits, drinks, etc. Allah would wed them unto fair women with wide, lovely eyes. Young boys looking like hidden pearls would serve them.

The allegations of the disbelievers of Makkah that Muhammad (PBUH) is a poet and that he has invented the Qur'an have been rejected. Their belief that Allah has got daughters and that there are other gods beside Allah have been strongly rejected. In the end, Prophet Muhammad has been enjoined to wait patiently and hymn the praise of Allah in the morning as well as in the night.

Lesson-313 : The wicked and the good on the Doomsday

In the name of Allah, the Most Beneficent, the Most Merciful.

1. I swear by the Mount Tur.
2. And by the Book written.
3. On unfolded scroll.
4. And by the Bait-ul-Mamur (the house on the heavens like Kaabah which is visited by the angels).
5. And the Roof raised high (the sky).
6. And the surging sea.
7. That the doom of your Lord will certainly come to pass.
8. There is none who can avert it.
9. On the Day when the heaven would shake with violent shaking.
10. And the mountains will move away with a fast movement.
11. Then woe that Day to the deniers.
12. Those who are occupied in useless play.
13. On that Day they will be driven to the fire of Hell with a violent push.
14. (They will be told): This is that fire which you used to belie.
15. Is this a magic, or do you not see?
16. Enter in it, and it is the same for you whether you bear it with patience or do not bear it with patience. You are only being paid for what you used to do.
17. Verily, the pious (who feared Allah) will be in Gardens and delight.
18. Rejoicing because of what their Lord has given them and because of that their Lord saved them from the torment of Hell.
19. (And it will be said to them): Eat and drink joyfully as reward for what you used to do.

يَا أَيُّهَا النَّاسُ (٥٢) سُبْحَانَ الطُّورِ مَكِّيٍّ ذُكْرَانَتْهَا

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
وَ الطُّورِ ①

وَ كِتَابٍ مَّسْطُورٍ ②

فِي رَقٍّ مَّنْشُورٍ ③

وَ الْبَيْتِ الْمَعْمُورِ ④

وَ السَّقْفِ الْمَرْفُوعِ ⑤

وَ الْبَحْرِ الْمَسْجُورِ ⑥

إِنَّ عَذَابَ رَبِّكَ لَوَاقِعٌ ⑦

مَا لَهُ مِنْ دَافِعٍ ⑧

يَوْمَ تَمُورُ السَّمَاءُ مَورًا ⑨

وَ تَسِيرُ الْجِبَالُ سَيْرًا ⑩

فَوَيْلٌ لِلْيَوْمِيَّةِ لِلْمَكْذِبِينَ ⑪

الَّذِينَ هُمْ فِي حُوضٍ يَلْعَبُونَ ⑫

يَوْمَ يُدْعَوْنَ إِلَى نَارِجَهَنَّمَ دَعَاً ⑬

هَذِهِ النَّارُ الَّتِي كُنتُمْ بِهَا تُكْذِبُونَ ⑭

أَفَسِحْرُ هَذَا أَمْ أَنْتُمْ لَا تُبْصِرُونَ ⑮

أَصْلَوْهَا فَاصْبِرُوا أَوْ لَا تَصْبِرُوا سَوَاءٌ عَلَيْكُمْ ⑯

إِنَّمَا تُعْزَوْنَ مَا كُنتُمْ تَعْمَلُونَ ⑰

إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَنَعِيمٍ ⑱

فِيهَا نَسُوا نَوْمَهُمْ وَوَقَّعَهُمْ رَبُّهُمْ عَذَابَ الْجَحِيمِ ⑲

كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا كُنتُمْ تَعْمَلُونَ ⑳

20. They will recline on thrones arranged in rows, and We shall marry them to beautiful ones with wide, lovely eyes.

21. And those who believe and whose descendants follow them in faith, We shall join to them their descendants, and We shall not decrease anything from the reward of their deeds. Every person is a pledge for what he has earned.

22. And We shall provide them fruit and meat such as they desire.

23. There they will pass from hand to hand a cup of wine which will not cause any nonsensical conversation nor sin.

24. And there will go round, waiting on them, their boy-servants, as handsome as if they were hidden pearls.

25. And some of them will draw near to others asking questions (about their worldly life).

26. Saying: When we were with our families, we had many fears.

27. But Allah has been gracious to us and has saved us from the torment of the hot air.

28. Verily, we used to pray to Him before. Surely, He is the Benign, the Merciful.

29. So remind them (O Muhammad): By the Grace of Allah, you are neither a soothsayer nor a madman.

30. Or do they say: He is a poet! We are waiting for him some accident of time.

31. Say: Wait. I am too with you among the waiters.

32. Do their senses command them this or are they the rebellious people?

33. Or do they say: He has himself invented it (i.e. the Quran)? Nay, but they are not going to believe.

34. Then let them produce the like of it, if they are truthful.

35. Were they created by none or are they the creators of themselves?

36. Or did they create the heavens and the earth? Nay, but they have no faith.

مُكَلِّمِينَ عَلَى سُرُرٍ مَّصْفُوفَةٍ وَزَوَّجْنَاهُم بِحُورٍ

عَيْنٍ ﴿٢٠﴾

وَالَّذِينَ آمَنُوا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ بِإِيمَانٍ أَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ وَمَا أَلَتْنَاهُمْ مِنْ عَمَلِهِمْ مِنْ شَيْءٍ كُلُّ امْرِئٍ بِمَا كَسَبَ رَهِينٌ ﴿٢١﴾

وَأَمَدَدْنَاهُمْ بِمَاءٍ كَرِيمٍ ﴿٢٢﴾
لَا غُرُوبَ فِيهَا كَمَا سَأَلْنَا لَغُوبِهَا وَلَا تَأْنِيَهُمْ ﴿٢٣﴾

وَيَطُوفُ عَلَيْهِمْ زُلَمَانٌ لَهُمْ كَأَنَّهُمْ لُؤْلُؤٌ

مُكْنُونٌ ﴿٢٤﴾

وَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَسَاءَلُونَ ﴿٢٥﴾

قَالُوا إِنَّا كُنَّا قَبْلُ فِي أَهْلِنَا مُشْفِقِينَ ﴿٢٦﴾

فَمَنْ اللَّهُ عَالِمُ غَيْبِنَا وَوَقَدْنَا عَدَابَ السَّمُورِ ﴿٢٧﴾

إِنَّا كُنَّا مِنْ قَبْلُ نَدْعُوهُ إِنَّهُ هُوَ الْبَرُّ الرَّحِيمُ ﴿٢٨﴾

فَذَكِّرْهُمْ أَلَمْ يَكُنْ لَهُمْ آيَاتُ مَا كَانُوا يَعْبُدُونَ ﴿٢٩﴾

أَمْ يَقُولُونَ شَاعِرٌ مَتَّبِعُ بِهِ رَبِّبِ الْمُؤْمِنِينَ ﴿٣٠﴾

قُلْ تَرْتَضُوا فِإِنِّي مَعَكُمْ مِنَ الْمُتَرَبِّصِينَ ﴿٣١﴾

أَمْ تَأْتُمُّهُمْ أَحْلَامُهُمْ بِهَذَا أَمْ هُمْ قَوْمٌ

طَاغُونَ ﴿٣٢﴾

أَمْ يَقُولُونَ تَقَوَّلَهُ بَلْ لَا يُؤْمِنُونَ ﴿٣٣﴾

فَلْيَأْتُوا بِحَدِيثٍ مِثْلِهِ إِنْ كَانُوا صَادِقِينَ ﴿٣٤﴾

أَمْ خُلِقُوا مِنْ غَيْرِ شَيْءٍ أَمْ هُمُ الْخَالِقُونَ ﴿٣٥﴾

أَمْ خَلَقُوا السَّمَوَاتِ وَالْأَرْضَ بَلْ لَا يُؤْقِنُونَ ﴿٣٦﴾

37. Or do they have treasures of your Lord or are they the controllers thereof.

38. Or have they any stairway to heaven by means of which they overhear? Then let a listener of them produce a clear authority.

39. Or has He (Allah) daughters and you have sons?

40. Or do you ask for a fee from them so that they are burdened with debt?

41. Or do they have the unseen with them so that they write it down?

42. Or do they intend to devise a plot (against you)? But in fact the disbelievers themselves are entrapped in a plot.

43. Or do they have any god beside Allah? Glorified be Allah from all that they associate with Him.

44. And if they were to see a piece of heaven falling down, they would say: It is dense cloud.

45. So leave them alone till they meet their Day in which they will faint with horror.

46. The Day in which their scheming will not be of any avail to them, nor will they be helped.

47. And verily, for those who do wrong, there is a punishment besides this, but most of them know not.

48. So wait patiently (O Muhammad) for your Lord's command, for surely you are in Our sight; and glorify your Lord with praise when you wake up.

49. And in the night time also glorify Him, and at the setting of the stars.

أَمْ عِنْدَهُمْ خَزَائِنُ رَبِّكَ أَمْ هُمُ الْمُضَيِّطُونَ ﴿٢٧﴾

أَمْ لَهُمْ سُلَّمٌ مَّا يَصْعَقُونَ فِيهَا فَأَلْبِسَ ثِيَابَهُمْ

سُلْطٰنٍ مُّبِينٍ ﴿٢٨﴾

أَمْ لَهُ الْبَنَاتُ وَلَكُمْ الْبَنُونَ ﴿٢٩﴾

أَمْ تَسْأَلُهُمْ أَجْرًا فَهُمْ مِنْ مَّخْرَمٍ مُثْقَلُونَ ﴿٣٠﴾

أَمْ عِنْدَهُمُ الْغَيْبُ فَهُمْ يَكْتُبُونَ ﴿٣١﴾

أَمْ يُرِيدُونَ كَيْدًا فَالَّذِينَ كَفَرُوا هُمُ الْمَكِيدُونَ ﴿٣٢﴾

أَمْ لَهُمْ آلِهَةٌ تَمِيزُ مَا بَيْنَ يَدَيْهِ أَمْ خَلْقُوا لِلَّهِ

فَلَن يَرَوْا كِسْفًا مِنَ السَّمَاءِ سَاقِطًا يَقُولُوا

سَحَابٌ مَّرْكُومٌ ﴿٣٣﴾

فَذَرْهُمْ حَتَّى يُلَاقُوا يَوْمَهُمُ الَّذِي فِيهِ

يُصْعَقُونَ ﴿٣٤﴾

يَوْمَ لَا يَنْفَعُ عَنْهُمْ كَيْدُهُمْ شَيْئًا وَلَا هُمْ

يُنصَرُونَ ﴿٣٥﴾

وَإِنَّ لِلَّذِينَ ظَلَمُوا عَذَابًا دُونَ ذَلِكَ وَلَٰكِنَّ

أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٣٦﴾

وَاصْبِرْ لِحُكْمِ رَبِّكَ فَإِنَّكَ بِأَعْيُنِنَا وَسَبِّحْ

بِحَمْدِ رَبِّكَ حِينَ تَقُومُ ﴿٣٧﴾

وَمِنَ اللَّيْلِ فَسَبِّحْهُ وَإِدْبَارَ النُّجُومِ ﴿٣٨﴾

SURAH-53

AN-NAJM

This Surah takes its name from the word "Najm" in the first verse, oath of which has been sworn. It is an early Makkan Surah except verses 13-18 which are reported to have been revealed at Makkah after the Prophet's ascension to heaven in the year 12th of his mission.

According to an authentic Tradition, this is the first Surah which was publically recited by the Holy Prophet before an assembly in the Kaabah in which both the believers and disbelievers were present. At the end, when he recited the last verse (No 62) which requires the performance of Sajdah, the whole assembly also fell down in prostration with him except a few. Even those chiefs of Quraish who were deadly opposed to Islam could not resist falling down in prostration. When the emigrants to Abyssinia heard this news they thought that the Quraish had at last dropped their opposition and had embraced Islam. So some of them returned to Makkah only to know that the news was false and the cold war between Islam and disbelief was furious as before.

Later on, the chiefs of the pagan Quraish felt great remorse at the weakness they had instantly shown in falling down in prostration with Muhammad (PBUH). The people also started to taunt and ridicule them for this action. Therefore, they invented a story and said: "After Muhammad had recited, "Have you ever thought about Al-Lat and Al-Uzza, and Manat, the third", we heard from Muhammad the words: They are exalted goddesses, their intercession may be expected. From this we understood that Muhammad had returned to our faith." This story concocted by the chiefs of Makkah, though accepted by many western scholars and enemies of Islam and made a weapon to attack Islam, is obviously ridiculous keeping in view the teachings of the Qur'an in general and the context of this Surah in particular.

The central theme of this Surah is the Truth of revelation and Prophethood, proof of Tauhid (Oneness of God) and His powers to do everything, and rejection of Shrik (polytheism) and absurdity of beliefs in false gods and goddesses.

The Surah opens with the oath of star to assert that Muhammad (PBUH) neither errs nor is he astray. He is messenger of God to whom the Qur'an is revealed by Allah through Gabriel, whom Muhammad (PBUH) saw at the time of first revelation (verses 6-12), and again saw him (verses 13-18) during his ascension to heaven. (Mairaj) Then the claim of polytheists of Makkah that their goddesses, Lat, Uzza and Manat are daughters of Allah has been categorically dismissed saying that these are nothing but mere names invented by them and their forefathers. Verses 26-28 reject

the allegation of the polytheists that the angels are females and they would intercede (on their behalf). Verse 38 lays down one of the fundamental principle of Islamic judicial system that no person shall bear the responsibility of burden (of crime) of another person. Every person is responsible for his own actions. Verses 39-41 lay down another fundamental principle and that is: "There is nothing for a person except what he strives for and his effort would be seen and he will be repaid for it". The last verses of this Surah emphasise the facts: that Allah creates everything, He gives life and death, Day of Resurrection would come and Allah would resurrect the dead; that Muhammad (PBUH) is one of the warners, the previous nations rejected their warners and faced doom; and therefore, the disbelievers should believe, they should take the Qur'an seriously, and they should prostrate before Allah and worship Him.

Lesson-314 : Did Muhammad see God?

In the name of Allah, the Most Beneficent, the Most Merciful.

1. I swear by the star when it sets.
2. Your companion (Muhammad) neither errs nor deviates.
3. Nor does he speak of his own desire.
4. It is nothing but a revelation that is revealed.
5. He has been taught this (Quran) by one strong in power.
6. Endowed with might (Angel Gabriel), then he became stable in view.
7. While he (Gabriel) was on the uppermost horizon.
8. Then he drew near and came down.
9. Till he was within length of the two bows or even closer.
10. And he revealed to His (Allah's) servant (Muhammad) what he revealed.
11. The heart denied it not what he (Muhammad) saw.
12. Will you then (O disbelievers) dispute with him what he saw (with his own eyes during his ascent to heaven).
13. And verily he saw him (Gabriel) yet another time.
14. Near the lote tree of the utmost boundary.
15. Near to which is the Paradise of Abode.
16. When that Lote tree was covered with what covered it.
17. The eye (of Muhammad) turned not aside nor did it exceed the limit.
18. Certainly he saw of the greatest signs of his Lord.
19. Have you ever thought about Al-Lat and Al-Uzza.
20. And Manat, the other third (of the goddesses of Pagan Arabs).
21. Are males (i.e. sons) for you and females (i.e. daughters) for Him?

أَيُّهَا النَّبِيُّ (٥٣) سُبْحَانَ الْجَمْرِ الْمَكِينِ ﴿١﴾ كَذَّبْنَا
 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿٢﴾
 وَالنَّجْمِ إِذَا هَوَىٰ ﴿٣﴾
 مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوَىٰ ﴿٤﴾
 وَمَا يَنْطِقُ عَنِ الْهَوَىٰ ﴿٥﴾
 إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ ﴿٦﴾
 عَلَّمَهُ شَدِيدُ الْقُوَىٰ ﴿٧﴾
 ذُو مِرَّةٍ فَاسْتَوَىٰ ﴿٨﴾
 وَهُوَ بِالْأُفُقِ الْأَعْلَىٰ ﴿٩﴾
 ثُمَّ دَنَا فَتَدَلَّىٰ ﴿١٠﴾
 فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَىٰ ﴿١١﴾
 فَأَوْحَىٰ إِلَىٰ عَبْدِهِ مَا أَوْحَىٰ ﴿١٢﴾
 مَا كَذَّبَ الْفُؤَادُ مَا رَأَىٰ ﴿١٣﴾
 أَفَتُكْفَرُونَ عَلَىٰ مَا يَكْفُرُونَ ﴿١٤﴾
 وَلَقَدْ رَأَاهُ نَزْلَةً أُخْرَىٰ ﴿١٥﴾
 عِنْدَ سِدْرَةِ الْمُنْتَهَىٰ ﴿١٦﴾
 عِنْدَ مَا جَنَّتُ الْمَأْوَىٰ ﴿١٧﴾
 إِذْ يَغْشَى السِّدْرَةَ مَا يَغْشَىٰ ﴿١٨﴾
 مَا زَاغَ الْبَصَرُ وَمَا طَغَىٰ ﴿١٩﴾
 لَقَدْ رَأَىٰ مِنْ آيَاتِ رَبِّهِ الْكُبْرَىٰ ﴿٢٠﴾
 أَقْرَبَهُمُ اللَّاتَ وَالْعُزَّىٰ ﴿٢١﴾
 وَمَنْوَةَ الثَّالِثَةَ الْآخِرَىٰ ﴿٢٢﴾
 أَلَكُمُ الذَّكَرُ وَلَهُ الْأُنثَىٰ ﴿٢٣﴾

22. This indeed is an unfair division.

23. These are nothing but mere names which you have named, you and your fathers, for which Allah has revealed no authority. They follow but a guess and that which they themselves desire, though guidance has already come to them from their Lord.

24. Or should man have what he wishes?

25. But to Allah belongs the last (the Hereafter) and the first (the world).

26. And how many angels are in the heavens whose intercession does not avail anything except after Allah has given leave for whom He wants and with whom He is pleased.

27. Verily, those who do not believe in the Hereafter, they give the angels the names of the females.

28. Although they have no knowledge of it. They follow mere conjecture, and surely, conjecture cannot be of any avail against the Truth.

29. So turn away from him (O Muhammad) who neglects Our remembrance and desires but the life of the world.

30. This is the ultimate end (or destination) of their knowledge. And verily, your Lord is best aware of him who strays (from His path) and He is best aware of him who is rightly guided.

Lesson-315 : Allah rewards and punishes

31. And to Allah belongs whatsoever is in the heavens and whatsoever is in the earth, so that He may reward those who do evil with what they have done, and reward those who do good with the best.

32. Those who avoid major sins and shameful deeds except the minor faults, surely (to them), your Lord is of vast forgiveness. He knows you well from the time when He created you from the earth and when you were fetuses in the wombs of your mothers. So do not pose to be pious. He is

تِلْكَ إِذْ أَرْسَلْنَا ضَيْزَىٰ ﴿٢٢﴾

إِنَّ هِيَ إِلَّا أَسْمَاءُ سَتَّابِثُتُوهَا أَنْتُمْ وَآبَاؤُكُمْ
مَّا أَنْزَلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ إِنْ يَتَّبِعُونَ إِلَّا
الظَّنَّ وَمَا تَهْوَى الْأَنْفُسُ وَلَقَدْ جَاءَهُمْ مِنْ
رَبِّهِمُ الْهُدَىٰ ﴿٢٣﴾

أَمْ لِلْإِنْسَانِ مَا تَمَنَّىٰ ﴿٢٤﴾

بَلِ لِلَّهِ الْأَخْزَرُ وَالْأُولَىٰ ﴿٢٥﴾

وَكَمْ مِنْ مَلَكٍ فِي السَّمَوَاتِ لَا تُغْنِي شَفَاعَتُهُمْ
شَيْئًا إِلَّا مِنْ بَعْدِ أَنْ يَأْذَنَ اللَّهُ لِمَنْ يَشَاءُ
وَيَرْضَىٰ ﴿٢٦﴾

إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ لَيُسَمُّونَ الْمَلَائِكَةَ
تَسْمِيَةً الْأُنثَىٰ ﴿٢٧﴾

وَمَا لَهُمْ بِهِ مِنْ عِلْمٍ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ
وَإِنَّ الظَّنَّ لَا يُغْنِي مِنَ الْحَقِّ شَيْئًا ﴿٢٨﴾

فَاعْرِضْ عَنْ مَنْ تَوَلَّىٰ دُعَاؤَ دِكْرِنَا وَلَوْ كَرِهَ
إِلَّا الْحَيَاةَ الدُّنْيَا ﴿٢٩﴾

ذَلِكَ مَبْلَغُهُمْ مِنَ الْعِلْمِ إِنَّ رَبَّكَ هُوَ أَعْلَمُ
بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِمَنِ اهْتَدَىٰ ﴿٣٠﴾

وَلِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ لِيَجْزِيَ الَّذِينَ
أَسَاءُوا وَإِنَّمَا الْعِلْمُ وَبِحُجْرِي الَّذِينَ أَحْسَنُوا بِالْحُسْنَىٰ ﴿٣١﴾

الَّذِينَ يَجْتَنِبُونَ كَبِيرَ الْأَسْمِ وَالْفَوَاحِشَ إِلَّا
اللَّهْمَّ إِنَّ رَبَّكَ وَاسِعُ الْمَغْفِرَةِ هُوَ أَعْلَمُ بِكُمْ
إِذْ أَنْشَأَكُمْ مِنَ الْأَرْضِ وَإِذْ أَنْتُمْ أَحْتَمَاءٌ فِي

best Aware of him who restrains from evil.

33. Have you (O Muhammad) seen the man who turned away!

34. And gave a little then stopped.

35. Has he knowledge of the unseen so that he sees?

36. Or has he no information about what is in the scrolls of Moses?

37. And of Abraham who always kept his word.

38. That no burdened person will bear another's burden.

39. And that there is nothing for man except that for which he strives.

40. And that his effort will be seen.

41. And then he will be repaid its full reward.

42. And that to your Lord is the final goal.

43. And that He it is Who makes (you) laugh or makes (you) weep.

44. And that He it is Who gives death and gives life.

45. And that He creates pairs, (of) male and female.

46. From a drop (of semen) when it is poured forth.

47. And that upon Him is the bringing forth of second life (i.e. life after death).

48. And He it is Who gives wealth and poverty (or contentment)

49. And that He it is Who is the Lord of Sirius (the star worshipped by the pagan Arabs).

50. And that He destroyed the former (tribe of) Aad.

51. And the (tribe of) Thamud He spared not.

52. And the People of Noah before them. Verily, they were more unjust and more rebellious.

بُطُونِ أُمَّهَاتِكُمْ فَلَا تُزَكُّوْا أَنْفُسَكُمْ هُوَ أَعْلَمُ

بِمَنِّ اتَّقَى ۝

أَفَرَأَيْتَ الَّذِي تَوَلَّى ۝

وَأَعْطَى قَلِيلًا وَأَكْدَى ۝

أَعِنْدَهُ عِلْمُ الْغَيْبِ فَهَوْ يَرَى ۝

أَمْ لَوْ يُبَيِّنُ مَنَاقِبِ صُحُفِ مُوسَى ۝

وَأَبْرَاهِيمَ الَّذِي وَفَّى ۝

أَلَّا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَى ۝

وَأَن لَّيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَى ۝

وَأَن سَعْيَهُ سَوْفَ يَرَى ۝

ثُمَّ يُجْزَاهُ الْجَزَاءَ الْأَوْفَى ۝

وَأَن إِلَىٰ رَبِّكَ الْمُنْتَهَى ۝

وَأَنَّهُ هُوَ أَضْحَكَ وَأَبْكَى ۝

وَأَنَّهُ هُوَ أَمَاتَ وَأَحْيَا ۝

وَأَنَّهُ خَلَقَ الزَّوْجَيْنِ الذَّكَرَ وَالْأُنثَى ۝

مِنْ نُّطْفَةٍ إِذَا تُمْنَى ۝

وَأَن عَلَيْهِ النُّشْأَةُ الْآخِرَى ۝

وَأَنَّهُ هُوَ أَغْنَى وَأَقْنَى ۝

وَأَنَّهُ هُوَ رَبُّ الشُّعْرَى ۝

وَأَنَّهُ أَهْلَكَ عَادَ الْأُولَى ۝

وَسَمُودَ فَمَا أَبْقَى ۝

وَقَوْمَ نُوحٍ مِّن قَبْلُ إِنَّهُمْ كَانُوا هُمْ أَظْلَمَ

وَأَطْعَى ۝

53. And Al-Mutafikah (the overthrown cities of Sodom and Gomorrah), He destroyed.

54. So there covered them that which did cover.

55. Then which of the favours of your Lord will you dispute?

56. This warner (Muhammad) is of the warners of old.

57. The ever-approaching (Doomsday) draws near.

58. None besides Allah can disclose it (or avert it).

59. Do you then wonder at this statement?

60. And you laugh at it and weep not.

61. And you are wasting your time (in worthless pursuits).

62. Rather prostrate yourselves before Allah and Worship Him.

وَالْمُؤْتَفِكَةَ أَهْوَى ۝٥٣

فَغَشَّهَا مَا غَشَّى ۝٥٤

فِي أَيِّ الْآءِ رَبِّكَ تَتَمَارَى ۝٥٥

هَذَا نَذِيرٌ مِنَ النُّذُرِ الْأُولَى ۝٥٦

أَزِفَتِ الْأَزْفَةُ ۝٥٧

لَيْسَ لَهَا مِنْ دُونِ اللَّهِ كَاشِفَةٌ ۝٥٨

أَفَمِنْ هَذَا الْحَدِيثِ تَعْجَبُونَ ۝٥٩

وَتَضْحَكُونَ وَلَا تَبْكُونَ ۝٦٠

وَأَنْتُمْ سِيمُونَ ۝٦١

لَا تَرْجِعْ فَاَسْجُدْ لِلَّهِ وَاعْبُدْ وَالشَّيْءَ ۝٦٢