

SURAH-54

AL-QAMAR

This Surah derives its name from word "Al-Qamar" which occurs in the very first verse. This belongs to the group of early Makkan Surahs.

There is a lot of controversy about the interpretation of the Shaqq-al-Qamar (splitting of the moon) to which the first verse of this Surah refers. According to some scholars, there is reference in this verse to a phenomenon, stated to have been witnessed by many of the Prophet's contemporaries, when the moon appeared one night as if split into two distinct parts. According to them, what actually happened was an unusual kind of partial lunar eclipse. In the view of some other scholars, this verse refers to a future event i.e. to what will happen when the Last Hour (the Doomsday) approaches. They assert that the Qur'an frequently employs the past tense to denote the future, particularly when it intends to stress the certainty of the happening to which the verb relates.

There are, however, several scholars who say on the authority of various traditions that this incident of splitting of the moon did occur in the 7th or 8th year of the Prophet's mission i.e. about five years before Hijrah. Reportedly it was the fourteenth night of the lunar month when the moon suddenly split and its two parts were seen, one on the one side and the other on the other side of the hill. Then after a moment or so, both the parts rejoined. Prophet Muhammad (PBUH) was at Mina at that time, and he told the people to mark it and be witness to it. The disbelievers said that the Prophet had deceived their eyes by magic. But the people coming from far off places testified that they had also seen the same phenomenon.

Among these scholars who say that the incidence of splitting of the moon did take place, there is difference of opinion about the question whether it was a miracle performed by Muhammad (PBUH) on the demand of the disbelievers of Makkah as a proof of his Prophethood or it was merely an accident that occurred as a natural phenomenon. A group of Muslim scholars, on the basis of some traditions reported by Anas, claim that the incident was a miracle of the Prophet and was shown on the demand of the disbelievers. But the other group of scholars says that it was not the miracle as none among the great companions who were present at Mina has mentioned the demand of the disbelievers for this miracle at that time. The Qur'an also presents this splitting of the moon as a Sign of the Last Hour.

The main theme of this Surah is the coming of the Last Hour, the resurrection of the dead, and punishment of the disbelievers. The Surah opens with the warning that the Last Hour is near, the moon has split asunder, but the disbelievers are not paying

any heed to it. Then the examples of the punishment of the nation of Noah, the tribe of Aad, the tribe of Thamud, the people of Lot, and the Pharaoh and his nation have been presented to tell the disbelievers the consequences of the rejection of Allah's message and His messengers. The recurring idea (or the refrain) of the Surah (which has been repeated six times) is that Allah has made the Qur'an easy to understand and to get admonition so is there any who would receive admonition from it.

Lesson-316 : The Split of the Moon

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

1. The Hour (i.e. the Doomsday) has drawn near and the moon has been split asunder.
2. And if they (the pagans) see a sign, they turn away and say: This is a prolonged magic.
3. And they denied it and followed their own desires. Ultimately every matter will be settled.
4. And indeed there has come to them news (about the evil end of former nations) which contains much deterrent.
5. And profound wisdom to serve as warning; but warnings do not benefit (them).
6. So you (O Muhammad) turn away from them. On the Day when the caller will call them to a terrible thing.
7. With down cast eyes they will come out of their graves as if they were swarming locusts.
8. Rushing towards the caller; the disbelievers will say: This is indeed a hard Day.
9. The people of Noah denied before them; They rejected Our slave (Noah) and said: "A madman"; and he was threatened.
10. Then he prayed to his Lord saying: I have been overcome, so help me.
11. So We opened the gates of heaven with pouring water.
12. And caused the earth to burst with gushing springs, so the waters (of heaven and the earth) met for a predestined matter.
13. And We carried him (Noah) on a ship made of planks and nails.
14. Which floated under Our eyes, a reward for him who was rejected.
15. And indeed We left this (ship) as a sign; then is there any who would remember?
16. So see how terrible was My punishment and My warning?

آيَاتُهَا (٥٤) سُورَةُ الْقَمَرِ كَبِيرٌ دُعَاؤُهَا

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِقْتَرَبَتِ السَّاعَةُ وَأَنْشَقَّ الْقَمَرُ ۝

وَإِنْ يَرَوْا آيَةً يُعْرِضُوا وَيَقُولُوا سِحْرٌ مُسْتَمِرٌّ ۝

وَكَذَّبُوا وَاتَّبَعُوا أَهْوَاءَهُمْ وَكُلُّ أَمْرٍ مُسْتَقَرٌّ ۝

وَلَقَدْ جَاءَهُمْ مِنَ الْأَنْبَاءِ مَا فِيهِ مُزْدَجَرٌ ۝

حِكْمَةٌ بَالِغَةٌ فَمَا تُغْنِ الشُّذُرُ ۝

فَتَوَلَّ عَدُوهُمْ يَوْمَ يَدْعُ الدَّاعِ إِلَى شَيْءٍ مُتَّكِرٍ ۝

حُجَّتْ أَبْصَارُهُمْ يَخْرُجُونَ مِنَ الْأَجْدَاثِ كَأَنَّهُمْ

جَرَادٌ مُنْتَشِرٌ ۝

مُهْطِعِينَ إِلَى الدَّاعِ يَقُولُ الْكٰفِرُونَ هَذَا

يَوْمٌ عَسِرٌ ۝

كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ فَكَذَّبُوا عَبْدَنَا وَقَالُوا

مَجْنُونٌ وَازْدُجِرَ ۝

فَدَعَا رَبَّهُ أَنِّي مَغْلُوبٌ فَانْتَصِرَ ۝

فَفَتَحْنَا أَبْوَابَ السَّمَاءِ بِمَاءٍ مُنْهَرٍ ۝

وَفَجَّرْنَا الْأَرْضَ عُيُونًا فَالْتَقَى الْمَاءُ عَلَى أَمْرٍ

قَدْ قَدِّرَ ۝

وَحَمَلْنَاهُ عَلَى ذَاتِ الْوَاجِحِ وَدُسرٍ ۝

تَجْرِي بِأَعْيُنِنَا جَزَاءً لِمَنْ كَانَ كٰفِرًا ۝

وَلَقَدْ نَكَّرْنَا بِهَا آيَةً فَأَهْلٌ مِنْ مُتَدَكِّرٍ ۝

فَكَيْفَ كَانَ عَذَابِي وَنُذُرٍ ۝

17. And We have indeed made the Quran easy to remember, then is there any who would (understand and) remember?

18. The (tribe of) Aad rejected warnings, so see how dreadful was My punishment and My warning.

19. Lo! We sent on them a furious wind on a day of misfortune and continuous calamity.

20. Sweeping men away as if they were uprooted trunks of palm-trees.

21. Then see how awful was My punishment and My warning.

22. And We have indeed made the Quran easy to remember, then is there any who would remember?

Lesson-317 : The fate of rejecters of truth

23. The (tribe of) Thamud rejected warnings.

24. For they said: Should we follow a man who is alone among us? Then we will surely be in error and madness.

25. Has the reminder been sent only to him among us? Nay, but he is an insolent liar.

26. They will certainly come to know tomorrow who is an insolent liar.

27. Verily, We are sending the she-camel as a test for them. Therefore, watch them and have patience.

28. And tell them that the water will be shared between them and her. Each one's turn to drink will be witnessed.

29. But they called their companion and he took (a sword) and hamstrung her.

30. Then see how terrible was My punishment and My warning.

31. Indeed We sent upon them one Shout and they became like the dry twigs of a fence-builder.

32. And We have indeed made the Quran easy to remember, then is there any who would remember (and understand)?

33. The People of Lot rejected warnings.

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ ﴿٢٧﴾

كَذَّبَتْ عَادٌ فَكَيْفَ كَانَ عَدَابِي وَنَذِيرٍ ﴿٢٨﴾

إِنَّا أَرْسَلْنَا عَلَيْهِمْ رِيحًا صَرْصَرًا فِي يَوْمٍ نَحِيسٍ
مُسْتَسِيرٍ ﴿٢٩﴾

تَنْزِعُ الْعَاسَ كَأَنَّهُمْ أَحْجَارٌ نَخِلٌ مُنْقَعِرٍ ﴿٣٠﴾

فَكَيْفَ كَانَ عَدَابِي وَنَذِيرٍ ﴿٣١﴾

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ ﴿٣٢﴾

كَذَّبَتْ ثَمُودُ بِالنُّذُرِ ﴿٣٣﴾

فَقَالُوا أَبَشَرًا مِثْلَنَا وَاجِدًا اتَّبِعْنَاهُ إِنَّا إِذَا لَأَعْيُ

ضَلِيلٍ وَسُحْرٍ ﴿٣٤﴾

ءَالِيقِي الذِّكْرِ عَلَيْهِ مِنْ بَيْنِنَا بَلْ هُوَ كَذَّابٌ أَشِرٌ ﴿٣٥﴾

سَيَعْلَمُونَ عَدَاةَ قَوْمِ الْكَذَّابِ الْأَشِرِ ﴿٣٦﴾

إِنَّا مُرْسِلُوا النَّاقَةَ فَنَنْتَهُ لَكُمْ فَارْتَقِبْهُمْ وَاصْطَبِرْ ﴿٣٧﴾

وَنَبِّئْهُمْ أَنَّ الْمَاءَ قِسْمَةٌ بَيْنَهُمْ كُلُّ شِرْبٍ مُحْتَضَرٌ ﴿٣٨﴾

فَنَادُوا صَاحِبَهُمْ فَتَعَاطَى فَعَقَرَ ﴿٣٩﴾

فَكَيْفَ كَانَ عَدَابِي وَنَذِيرٍ ﴿٤٠﴾

إِنَّا أَرْسَلْنَا عَلَيْهِمْ صَيْحَةً وَاحِدَةً فَكَانُوا

كَهَشِيمِ الْمُحْتَظِرِ ﴿٤١﴾

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ ﴿٤٢﴾

كَذَّبَتْ قَوْمُ لُوطٍ بِالنُّذُرِ ﴿٤٣﴾

34. Verily, We sent upon them a stone-charged wind except the family of Lot, whom We saved in the early morning.

35. As a grace from Us. Thus do We reward him who gives thanks.

36. And he indeed had warned them of Our grasp, but they doubted the warnings.

37. And they even asked of him his guests for an evil purpose, so We blinded their eyes, and said: Taste then My punishment and My warning.

38. And indeed the decreed punishment befell them in the morning.

39. Taste then My punishment and My warning.

40. And We have indeed made the Quran easy to remember, then is there any who would remember?

41. And warnings came to the people of Pharaoh.

42. They denied all of Our revelations. So We seized them with a seizure of the Mighty, the Powerful.

43. Are your disbelievers (O Makkans) better than those (nations of old) or have you been granted an immunity (from punishment) in the Scriptures?

44. Or do they say! We are a big host to be victorious?

45. Soon will this host be routed and put to flight.

46. Nay, but the Hour (i.e. the Doomsday) is their appointed tryst, and the Hour will be more wretched and more bitter.

47. Surely, the guilty are in error and madness.

48. On the Day when they will be dragged into the Fire upon their faces, it will be said. Taste the touch of Hell.

49. Lo! We have created everything by measure.

50. And Our commandment is but once, as the twinkling of an eye.

51. And verily, We have already destroyed many like you, then is there any who would remember?

52. And every thing they have done is noted in the Book of Deeds.

إِنَّا أَرْسَلْنَا عَلَيْهِمْ حَاصِبًا إِلَّا آلَ لُوطٍ نَّجَّيْنَاهُمْ بِسَحَرٍ ۗ

نِعْمَةٌ مِنَّا لَكَ نَجَّيْنَاكَ مِن شُكْرٍ ۝

وَلَقَدْ أَنْذَرَهُمْ بَطْشَتَنَا فَتَمَارَوْا بِالنُّذُرِ ۝

وَلَقَدْ رَاوَدُوهُ عَن صَیْفِهِ فَمَسَّاهُ أَعْيُنُهُمْ

فَذُوقُوا عَذَابَ ابْنِ وَنُذُرِ ۝

وَلَقَدْ صَبَّحَهُم بُكْرَةً عَذَابٌ مُّسْتَقَرٌّ ۝

فَذُوقُوا عَذَابَ ابْنِ وَنُذُرِ ۝

۞ وَلَقَدْ يَمَنُّونَ أَنَّا نُنزِّلُ الْفُرْقَانَ لَدَيْكُمْ فَهَلْ مِن مُّذَكِّرٍ ۙ

وَلَقَدْ جَاءَ آلَ فِرْعَوْنَ النُّذُرُ ۙ

كَذَّبُوا بِآيَاتِنَا كُلِّهَا فَأَخَذْنَاهُمْ أَخْذَ عَزِيزٍ مُّقْتَدِرٍ ۝

أَلَمْ تَكُونُوا خَيْرًا مِّنْ أُولَئِكَ أَمْ لَكُمْ بَرَاءَةٌ فِي الزُّبُرِ ۝

أَمْ يَقُولُونَ نَحْنُ جَمِيعٌ مُّنتَصِرُونَ ۝

سَيُهْزَمُ الْجَمْعُ وَيُوَلُّونَ الدُّبُرَ ۝

بَلِ السَّاعَةُ مَوْعِدُهُمْ وَالسَّاعَةُ أَدْهَىٰ وَأَمَرٌ ۝

۞ إِنَّ الْمُجْرِمِينَ فِي ضَلَالٍ وَسُعُرٍ ۝

يَوْمَ يُسْحَبُونَ فِي النَّارِ عَلَىٰ وُجُوهِهِمْ ذُوقُوا مَسَّ سَقَرَ ۝

إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ ۝

وَمَا أَمْرُنَا إِلَّا وَاحِدَةٌ كَلَمْحٍ بِالْبَصَرِ ۝

وَلَقَدْ أَهْلَكْنَا أَشْيَاءَكُمْ فَهَلْ مِن مُّذَكِّرٍ ۝

وَكُلُّ شَيْءٍ فَعَلُوهُ فِي الزُّبُرِ ۝

53. And every small and great thing is written.

وَكُلُّ صَغِيرٍ وَكَبِيرٍ مُّسْتَطَرٌّ ﴿٥٣﴾

54. Verily, the pious will be in the gardens and rivers.

إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَنَهَرٍ ﴿٥٤﴾

55. In the place of true honour near the Powerful King.

بِئْرٍ فِي مَقْعَدِ صِدْقٍ عِنْدَ مَلِيكٍ مُّقْتَدِرٍ ﴿٥٥﴾

SURAH-55**AR-RAHMAN**

This Surah derives its title from the attributive name of Allah "The Beneficent" with which it begins, and the entire Surah speaks of the favours of Allah which He has bestowed upon His creatures especially upon human beings in material as well as spiritual worlds. It is an early Makkan Surah.

It is generally held that in the refrain, "then which of the favours of your Lord, will you deny", the words "you" and "your" which are in the dual form show that the question is addressed to the mankind and the jinn. But according to some of the scholars (Muhammad Asad has quoted Razi), this question is addressed to the two categories of human beings, the men and the women. This question has been repeated 31 times among the total 78 verses of this Surah.

According to a tradition, once the Holy Prophet recited this Surah Ar. Rahman, then he said when the people kept silent on hearing it: I recited this Surah before the Jinn in the night when they had gathered together to hear the Qur'an. They responded to it better than you have. As I recited the Divine Words: "Then which of the favours of your Lord, will you deny," they responded, saying: "O our Lord, we do not deny any of Your favours; Praise is for You alone".

The central theme of the Surah is revelation, the favours and blessings of Allah, and rewards and punishment in the Hereafter. It is the only Surah of the Qur'an which addresses, beside men, another creation of Allah, the Jinn who like men have been endowed with freedom of will and action.

Lesson-318 : Favours of the Beneficent

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

1. The Beneficent.
2. He taught the Quran.
3. He created the man.
4. He taught him how to speak.
5. The sun and the moon move on their courses according to a calculated system.
6. And the stars and the trees, both prostrate (before Him).
7. And the sky He has raised high, and He has set the Balance.
8. So do not ever exceed the Balance.
9. And establish the balance with justice and do not cause loss in weighing.
10. And the earth has He laid out for (His) creatures.
11. Wherein are fruits, and palm trees with sheathed clusters (of dates).
12. And husked grain and scented herbs.
13. Then which of the favours of your Lord (O men and jinn) will you deny?
14. He created man from the clay sounding like clay of a potter.
15. And the jinn did He create from a smokeless flame of fire.
16. Then which of the favours of your Lord will you deny?
17. He is the Lord of the two Easts and the Lord of the two Wests?
18. Then which of the favours of your Lord will you deny?
19. He has let loose the two seas which apparently meet together.
20. Yet there is a barrier between them which they transgress not.
21. Then which of the favours of your Lord will you deny?

أَيُّهَا (٥٥) سُبْحَانَ الرَّحْمَنِ الرَّحِيمِ ذُكْرًا نَتَقًا
 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 ① الرَّحْمَنُ
 ② عَلَّمَ الْقُرْآنَ
 ③ خَلَقَ الْإِنْسَانَ
 ④ عَلَّمَهُ الْبَيَانَ
 ⑤ الشَّمْسُ وَالْقَمَرُ بِحُسْبَانٍ
 ⑥ وَالنَّجْمُ وَالشَّجَرُ يَسْجُدَانِ
 ⑦ وَالسَّمَاءَ رَفَعَهَا وَوَضَعَ الْمِيزَانَ
 ⑧ أَلَّا تَطْغَوْا فِي الْمِيزَانِ
 ⑨ وَأَقِيمُوا الْوَزْنَ بِالْقِسْطِ وَلَا تُخْسِرُوا الْمِيزَانَ
 ⑩ وَالْأَرْضَ وَضَعَهَا لِلْأَنَامِ
 ⑪ فِيهَا فَاكِهَةٌ وَالنَّخْلُ ذَاتُ الْأَكْمَامِ
 ⑫ وَالْحَبُّ ذُو الْعَصْفِ وَالرَّيْحَانُ
 ⑬ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبِينَ
 ⑭ خَلَقَ الْإِنْسَانَ مِنْ صَلْصَالٍ كَالْفَخَّارِ
 ⑮ وَخَلَقَ الْجَانَّ مِنْ مَّارِجٍ مِنْ نَارٍ
 ⑯ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبِينَ
 ⑰ رَبُّ الْمَشْرِقَيْنِ وَرَبُّ الْمَغْرِبَيْنِ
 ⑱ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبِينَ
 ⑲ مَرَجَ الْبَحْرَيْنِ يَلْتَقِيَانِ
 ⑳ بَيْنَهُمَا بَرْخٌ لَا يَبْغِيَانِ
 ㉑ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبِينَ

22. From both of them come out the pearls and coral-stone.

23. Then which of the favours of your Lord will you deny?

24. His are the ships displayed upon the sea like mountains.

25. Then which of the favours of your Lord will you deny?

26. Everything which is on earth will perish.

27. But there will remain forever the Countenance of your Lord Full of Majesty and Honour.

28. Then which of the favours of your Lord will you deny?

29. Whosoever is in the heavens and the earth begs of Him. Every day He is busy in some matter (or is in state of glory).

30. Then which of the favours of your Lord will you deny?

31. We shall soon attend to you, O you two burdens of earth (the men and the jinn)!

32. Then which of the favours of your lord will you deny?

33. O you the assembly of jinn and men! If you have the power to pass through the bounds of the heavens and the earth, then pass through them. But you cannot pass except with power (from Us).

34. Then which of the favours of your Lord will you deny?

35. There will be unleashed on you both, the flames of fire and molten brass, and you will not be able to defend yourselves.

36. Then which of the favours of your Lord will you deny?

Lesson-319 : Which of the favours you will deny?

37. And when the heaven will split asunder and become rosy like red hide.

38. Then which of the favours of your Lord will you deny?

39. On that Day neither man nor jinn will be asked about his sins.

يَخْرُجُ مِنْهُمَا اللُّؤْلُؤُ وَالْمَرْجَانُ ﴿٢٢﴾

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبِينَ ﴿٢٣﴾

وَلَهُ الْجَوَارِ الْمُنشَآتُ فِي الْبَحْرِ كَالِأَعْلَامِ ﴿٢٤﴾

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبِينَ ﴿٢٥﴾

كُلُّ مَنْ عَلَيْهَا فَانٍ ﴿٢٦﴾

وَيَبْقَى وَجْهَ رَبِّكَ ذُو الْجَلِيلِ وَالْإِكْرَامِ ﴿٢٧﴾

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبِينَ ﴿٢٨﴾

يَسْأَلُهُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ كُلَّ يَوْمٍ

هُوَ فِي شَأْنٍ ﴿٢٩﴾

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبِينَ ﴿٣٠﴾

سَنَفْرُغُ لَكُمْ أَيُّهَ الثَّقَلَيْنِ ﴿٣١﴾

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبِينَ ﴿٣٢﴾

يَمَعْشَرُ الْجِنِّ وَالْإِنْسِ إِنِ اسْتَطَعْتُمْ أَنْ تَنْفُذُوا

مِنْ أَقْطَارِ السَّمَوَاتِ وَالْأَرْضِ فَانْفُذُوا لَا

تَنْفُذُونَ إِلَّا بِسُلْطَانٍ ﴿٣٣﴾

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبِينَ ﴿٣٤﴾

يُرْسَلُ عَلَيْكُمَا شَوْابِمْ مِنْ طَّارِقٍ وَنُحَاسٍ فَلَا

تَنْتَصِرُونَ ﴿٣٥﴾

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبِينَ ﴿٣٦﴾

فَإِذَا انْشَقَّتِ السَّمَاءُ فَكَانَتْ وَرْدَةً كَالدِّهَانِ ﴿٣٧﴾

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبِينَ ﴿٣٨﴾

فِيَوْمَئِذٍ لَا يُسْأَلُ عَنْ ذَنْبِهِ إِنْسٌ وَلَا جَانٌ ﴿٣٩﴾

40. Then which of the favours of your Lord will you deny?
41. The sinners will be recognized by their faces, and they shall be taken by their forelocks and the feet.
42. Then which of the favours of your Lord will you deny?
43. This is the Hell which the guilty used to deny.
44. They will go circling round between it (the Hell) and the boiling hot water.
45. Then which of the favours of your Lord will you deny?
46. But for him who fears from standing before his Lord, there are two gardens.
47. Then which of the favours of your Lord will you deny?
48. Of spreading branches.
49. Then which of the favours of your Lord will you deny?
50. Therein are two springs flowing.
51. Then which of the favours of your Lord will you deny?
52. Wherein are all fruits in pairs.
53. Then which of the favours of your Lord will you deny?
54. They will recline on couches lined with silk brocade and the fruit of both gardens are within their reach.
55. Then which of the favours of your Lord will you deny?
56. Wherein are those bashful women whom neither man nor jinn would have touched before them.
57. Then which of the favours of your lord will you deny?
58. As if they were rubies and corals (in beauty).
59. Then which of the favours of your Lord will you deny?

فَيَأْتِي الآءَ رَبِّكُمَا تُكذِّبِينَ ﴿٤٠﴾
يُعْرَفُ الْمُجْرِمُونَ بِسِيمَاهُمْ فَيُؤْخَذُ بِالنَّوَاصِي
وَالْأُقْدَامِ ﴿٤١﴾
فَيَأْتِي الآءَ رَبِّكُمَا تُكذِّبِينَ ﴿٤٢﴾
هَذِهِ جَهَنَّمُ الَّتِي يُكَذِّبُ بِهَا الْمُجْرِمُونَ ﴿٤٣﴾
يَطُوفُونَ بَيْنَهَا وَبَيْنَ حَيْثُمْ إِنْ ﴿٤٤﴾
فَيَأْتِي الآءَ رَبِّكُمَا تُكذِّبِينَ ﴿٤٥﴾
وَلِمَنْ خَافَ مَقَامَ رَبِّهِ جَنَّتَيْنِ ﴿٤٦﴾
فَيَأْتِي الآءَ رَبِّكُمَا تُكذِّبِينَ ﴿٤٧﴾
ذَوَاتَا أَفْتَانٍ ﴿٤٨﴾
فَيَأْتِي الآءَ رَبِّكُمَا تُكذِّبِينَ ﴿٤٩﴾
فِيهِمَا عَيْنَانِ تَجْرِيانِ ﴿٥٠﴾
فَيَأْتِي الآءَ رَبِّكُمَا تُكذِّبِينَ ﴿٥١﴾
فِيهِمَا مِنْ كُلِّ فَاكِهَةٍ زَوْجَانِ ﴿٥٢﴾
فَيَأْتِي الآءَ رَبِّكُمَا تُكذِّبِينَ ﴿٥٣﴾
مُتَّكِعِينَ عَلَى فُرُشٍ بَطَائِنُهَا مِنْ إِسْتَبْرَقٍ وَ
جَنَا الْجَنَّتَيْنِ دَانٍ ﴿٥٤﴾
فَيَأْتِي الآءَ رَبِّكُمَا تُكذِّبِينَ ﴿٥٥﴾
فِيهِنَّ قُرُاتُ الْعُطْرِفِ لَمْ يُطْمِثْهُنَّ اِنْسٌ
قَبْلَهُمْ وَلَا جَانٌ ﴿٥٦﴾
فَيَأْتِي الآءَ رَبِّكُمَا تُكذِّبِينَ ﴿٥٧﴾
كَأَنَّهُنَّ الْيَاقُوتُ وَالْمَرْجَانُ ﴿٥٨﴾
فَيَأْتِي الآءَ رَبِّكُمَا تُكذِّبِينَ ﴿٥٩﴾

60. Is there any reward for goodness other than goodness?
61. Then which of the favours of your Lord will you deny?
62. And beside them are two other gardens.
63. Then which of the favours of your Lord will you deny?
64. Both dark green (in colour).
65. Then which of the favours of your Lord will you deny?
66. In them are two springs gushing forth.
67. Then which of the favours of your Lord will you deny?
68. In both of them are fruits and date palms and pomegranates.
69. Then which of the favours of your Lord will you deny?
70. In them are chaste and beautiful virgins.
71. Then which of the favours of your Lord will you deny?
72. Fair females guarded in tents.
73. Then which of the favours of your Lord will you deny?
74. Whom neither man nor jinn has touched before them.
75. Then which of the favours of your Lord will you deny?
76. Reclining on green cushions and beautiful carpets.
77. Then which of the favours of your Lord will you deny?
78. Blessed be the name of your Lord, owner of Majesty and Honour.

هَلْ جَزَاءُ الْإِحْسَانِ إِلَّا الْإِحْسَانُ ﴿٦٠﴾
 فَيَا أَيُّهَا الَّذِينَ كَفَرُوا كَذَّبْتُمْ
 وَرِوْدُ فِيهِمَا جَنَّاتٍ ﴿٦١﴾
 فَيَا أَيُّهَا الَّذِينَ كَفَرُوا كَذَّبْتُمْ
 مُدَّهَا تَمَنُّنٌ ﴿٦٢﴾
 فَيَا أَيُّهَا الَّذِينَ كَفَرُوا كَذَّبْتُمْ
 فِيهِمَا عَيْنُ نَضَّاجَتَيْنِ ﴿٦٣﴾
 فَيَا أَيُّهَا الَّذِينَ كَفَرُوا كَذَّبْتُمْ
 فِيهِمَا قَائِمَةٌ وَنَخْلٌ وَرُمَّانٌ ﴿٦٤﴾
 فَيَا أَيُّهَا الَّذِينَ كَفَرُوا كَذَّبْتُمْ
 فِيهِنَّ خَيْرٌ مِّنْ حَسَنٍ ﴿٦٥﴾
 فَيَا أَيُّهَا الَّذِينَ كَفَرُوا كَذَّبْتُمْ
 حُورٌ مَّقْصُورَاتٌ فِي الْخِيَامِ ﴿٦٦﴾
 فَيَا أَيُّهَا الَّذِينَ كَفَرُوا كَذَّبْتُمْ
 لَمْ يَطْمِثْهُنَّ إِنْسٌ قَبْلَهُمْ وَلَا جَانٌ ﴿٦٧﴾
 فَيَا أَيُّهَا الَّذِينَ كَفَرُوا كَذَّبْتُمْ
 مُتَّكِئِينَ عَلَى رَفْرَفٍ خُضِرٍ وَعَبَقَرٍ حِسَانٍ ﴿٦٨﴾
 فَيَا أَيُّهَا الَّذِينَ كَفَرُوا كَذَّبْتُمْ
 تَبَارَكَ اسْمُ رَبِّكَ ذِي الْجَلَالِ وَالْإِكْرَامِ ﴿٦٩﴾