40. Verily, We have warned you of a near torment — the Day when man will see that (the deeds) which his hands have sent forth, and the disbeliever will say: “Woe to me! Would that I were dust!”

Sūrat An-Nāzi‘at
(Those Who Pull Out) LXXIX

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

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

2. By those (angels) who gently take out (the souls of the believers).

3. And by those that swim along (i.e. angels or planets in their orbits).

4. And by those that press forward as in a race (i.e. the angels or stars or the horses).

5. And by those angels who arrange to do the Commands of their Lord, (so verily, you disbelievers will be called to account).

6. On the Day (when the first blowing of the Trumpet is blown), the earth and the mountains will shake violently (and everybody will die).

7. The second blowing of the Trumpet follows it (and everybody will be resurrected).

8. (Some) hearts that Day will shake with fear and anxiety.

9. Their eyes will be downcast.

10. They say: “Shall we indeed be returned to (our) former state of life?

11. “Even after we are crumbled bones?”

12. They say: “It would in that case, be a return with loss!”
13. But it will be only a single Zajrah [shout (i.e., the second blowing of the Trumpet)], (See Verse 37:19).

14. When behold, they find themselves on the surface of the earth alive after their death,

15. Has there come to you the story of Mûsa (Moses)?

16. When his Lord called him in the sacred valley of Tuwâ,

17. Go to Fir‘aun (Pharaoh); verily he has transgressed all bounds (in crimes, sins, polytheism, disbelief).

18. And say to him: “Would you purify yourself (from the sin of disbelief by becoming a believer)?”

19. “And that I guide you to your Lord, so you should fear Him?”

20. Then [Mûsâ (Moses)] showed him the great sign (miracles).


22. Then he turned his back, striving (against Allâh).

23. Then he gathered (his people) and cried aloud,

24. Saying: “I am your lord, most high.”

25. So Allâh, seized him with punishment for his last\(^1\) and first\(^2\) transgression. [Tafsîr At-Tabâri]

26. Verily, in this is an instructive admonition for whosoever fears Allâh.

27. Are you more difficult to create or is the heaven that He constructed?

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\(^1\) (V.79:25) Last i.e. his saying: “I am your lord, most high”(See Verse 79:24)

\(^2\) (V.79:25) First i.e. his saying, “O chiefs! I know not that you have a god other than I” (See Verse 28:38)
28. He raised its height, and has perfected it.

29. Its night He covers with darkness and its forenoon He brings out (with light)

30. And after that He spread the earth,

31. And brought forth therefrom its water and its pasture.

32. And the mountains He has fixed firmly,

33. (To be) a provision and benefit for you and your cattle.

34. But when there comes the greatest catastrophe (i.e. the Day of Recompense) —

35. The Day when man shall remember what he strove for.

36. And Hell-fire shall be made apparent in full view for (every) one who sees.

37. Then for him who transgressed all bounds, (in disbelief, oppression and evil deeds of disobedience to Allâh).

38. And preferred the life of this world (by following his evil desires and lusts),

39. Verily, his abode will be Hell-fire;

40. But as for him who feared standing before his Lord, and restrained himself from impure evil desires and lusts.

41. Verily, Paradise will be his abode.

42. They ask you (O Muhammad ﷺ) about the Hour — when will be its appointed time?

43. You have no knowledge to say anything about it.

44. To your Lord belongs (the knowledge of) the term thereof?

45. You (O Muhammad ﷺ) are only a warner for those who fear it,
46. The Day they see it, (it will be) as if they had not tarried (in this world) except an afternoon or a morning.

_47. (The Prophet صلى الله عليه وسلم frowned and turned away.)_

2. Because there came to him the blind man (i.e. ‘Abdullāh bin Umm-Maktūm, who came to the Prophet صلى الله عليه وسلم while he was preaching to one or some of the Quraysh chiefs).

3. And how can you know that he might become pure (from sins)?

4. Or he might receive admonition, and the admonition might profit him?

5. As for him who thinks himself self-sufficient,

6. To him you attend;

7. What does it matter to you if he will not become pure (from disbelief: you are only a Messenger, your duty is to convey the Message of Allāh).

8. But as to him who came to you running,

9. And is afraid (of Allāh and His punishment).

10. Of him you are neglectful and divert your attention to another,

11. Nay, (do not do like this); indeed it (this Qur‘ān) is an admonition.

12. So whoever wills, let him pay attention to it.

13. (It is) in Records held (greatly) in honour (Al-Lauh Al-Mahfūz),
14. Exalted (in dignity), purified,

15. In the hands of scribes (angels).

16. Honourable and obedient.

17. Be cursed (the disbelieving) man! How ungrateful he is!

18. From what thing did He create him?

19. From *Nutfah* (male and female semen drops) He created him and then set him in due proportion.

20. Then He makes the Path easy for him.

21. Then He causes him to die and puts him in his grave.

22. Then when it is His Will, He will resurrect him (again).

23. Nay, but (man) has not done what He commanded him.

24. Then let man look at his food:

25. We pour forth water in abundance.

26. And We split the earth in clefts.

27. And We cause therein the grain to grow,

28. And grapes and clover plants (i.e. green fodder for the cattle),

29. And olives and date-palms,

30. And gardens dense with many trees,

31. And fruits and herbage

32. (To be) a provision and benefit for you and your cattle.

33. Then when there comes *As-Sâkhkhah* (the second blowing of the Trumpet on the Day of Resurrection)

34. That Day shall a man flee from his brother,
35. And from his mother and his father,
36. And from his wife and his children.
37. Everyman that Day will have enough
to make him careless of others.
38. Some faces that Day will be bright
(true believers of Islamic Monotheism),
39. Laughing, rejoicing at good news (of
Paradise).
40. And other faces, that Day, will be
dust-stained.
41. Darkness will cover them.
42. Such will be the Kafarah (disbelievers in
Allah, in His Oneness, and in His
Messenger Muhammad صلى الله عليه وسلم, etc.),
the Fajarah (wicked evil doers).

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

1. When the sun is wound round and
its light is lost and is overthrown
1
2. And when the stars fall.
3. And when the mountains are made
to pass away;
4. And when the pregnant she-camels
are neglected;
5. And when the wild beasts are gathered
together.
6. And when the seas become as blazing
Fire or overflow.

1 (V.81:1) Narrated Abu Hurairah رضي الله عنه: The Prophet صلى الله عليه وسلم said, "The sun and the moon will be folded up (or joined together or deprived of their lights) on the Day of Resurrection." [See the Qur'an (V.75:9)] (Sahih Al-Bukhari, Vol. 4, Hadith No. 422).
7. And when the souls are joined with their bodies, (the good with the good and the bad with the bad).

8. And when the female (infant) buried alive (as the pagan Arabs used to do) is questioned:

9. For what sin, was she killed?

10. And when the (written) pages [of deeds (good and bad) of every person] are laid open.

11. And when the heaven is stripped off and taken away from its place;

12. And when Hell-fire is set ablaze.

13. And when Paradise is brought near.

14. (Then) every person will know what he has brought (of good and evil).

15. So verily, I swear by the planets that recede (i.e. disappear during the day and appear during the night).

16. And by the planets that move swiftly and hide themselves.

17. And by the night as it departs.

18. And by the dawn as it brightens.

19. Verily, this is the Word (this Qur'an brought by) a most honourable messenger [Jibril (Gabriel), from Allâh to Prophet Muhammad ﷺ].

20. Owner of power, (and high rank) with (Allâh), the Lord of the Throne,

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[1] (V.81:8) Narrated Al-Mughîrah bin Shu‘bah, The Prophet ﷺ said, "Allâh has forbidden for you: (1) to be undutiful to your mothers, (2) to bury your daughters alive, (3) not to pay the rights of the others (e.g., charity), and (4) to beg of men (i.e., begging). And Allâh hates for you: (1) sinful and useless talk like backbiting, or that you talk too much about others, (2) to ask too many questions (in disputed religious matters), and (3) to waste the wealth (by extravagance with lack of wisdom and thinking)." (Sahih Al-Bukhari, Vol. 3, Hadîth No. 591).
21. Obeyed (by the angels in the heavens) and trustworthy.

22. And (O people) your companion (Muhammad ﷺ) is not a madman.

23. And indeed he (Muhammad ﷺ) saw him [Jibrîl (Gabriel)] in the clear horizon (towards the east).

24. And he (Muhammad ﷺ) withholds not a knowledge of the Unseen.

25. And it (the Qur'ân) is not the word of the outcast Shaitân (Satan).

26. Then where are you going?

27. Verily, this (the Qur'ân) is no less than a Reminder to (all) the 'Ālāmin (mankind and jinn)\(^{11}\)

28. To whomsoever among you who wills to walk straight.

29. And you cannot will unless (it be) that Allah wîlls — the Lord of the 'Ālāmin (mankind, jinn and all that exists).

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\(^{11}\) (V.81:27)

a) Narrated Abu Hurairah ﷺ: The Prophet ﷺ said, "There was no Prophet among the Prophets but was given miracles because of which people had security or had belief, but what I have been given is the Divine Revelation which Allah has revealed to me. So I hope that my followers will be more than those of any other Prophet on the Day of Resurrection." (Sahih Al-Bukhari, Vol. 9, Hadith No. 379)

b) It is obligatory to have Belief in the Messengership of the Prophet (Muhammad ﷺ). Narrated Abu Hurairah ﷺ: Allah's Messenger ﷺ said: "By Him (Allah) in Whose Hand Muhammad's soul is, there is none from amongst the Jews and Christians (of these present nations) who hears about me and then dies without believing in the Message with which I have been sent (i.e. Islâmic Monotheism), but he will be from the dwellers of the (Hell) Fire." (Sahih Muslim, The Book of Faith, Vol. 1, Chapter No.240). See also (V.3:85) and (V.3:116).
2. And when the stars have fallen and scattered.

3. And when the seas are burst forth.

4. And when the graves are turned upside down (and bring out their contents)

5. (Then) a person will know what he has sent forward and (what he has) left behind (of good or bad deeds).

6. O man! What has made you careless about your Lord, the Most Generous?

7. Who created you, fashioned you perfectly, and gave you due proportion.

8. In whatever form He willed, He put you together.

9. Nay! But you deny Ad-Din (i.e. the Day of Recompense).

10. But verily, over you (are appointed angels in charge of mankind) to watch you,[1]

11. Kirāman (Honourable) Kātībin writing down (your deeds),[2]

12. They know all that you do.

[1] (V.82:10) Narrated Abu Hurairah: The Prophet ﷺ said: "Angels come (to you) in succession by night and day, and all of them get together at the time of the Fajr and 'Asr prayers. Then those who have stayed with you overnight, ascend unto Allāh, Who asks them (and He knows the answer better than they): "How have you left My slaves?" They reply, "We left them while they were praying and we came to them while they were praying." The Prophet ﷺ added: "If anyone of you says Amin (during the prayer at the end of the recitation of Sūrat Al-Fātihah), and the angels in heaven say the same, and the two sayings coincide, all his past sins will be forgiven." (Sahih Al-Bukhari, Vol. 4, Hadith No. 446).

[2] (V.82:11) Whoever intended to do a good deed or a bad deed.

Narrated Ibn 'Abbās: The Prophet ﷺ narrating about his Lord said, "Allāh ordered (the angels appointed over you) that the good and the bad deeds be written, and He then showed (the way) how (to write). If somebody intends to do a good deed and he does not do it, then Allāh will write for him a full good deed (in his account with Him); and if he intends to do a good deed and actually does it, then Allāh will write for him (in his account) with Him (its reward equal) from ten to seven hundred times, to many more times; and if somebody intends to do a bad deed and he does not do it, then Allāh will write a full good deed (in his account) with Him, and if he intends to do it (a bad deed) and actually does it, then Allāh will write one bad deed (in his account)." (Sahih Al-Bukhari, Vol. 8, Hadith No. 498)
13 Verily, the Abrār (the pious and righteous) will be in Delight (Paradise);

14. And verily, the Fujjār (the wicked, disbelievers, polytheists, sinners and evil-doers) will be in the blazing Fire (Hell),

15. Therein they will enter, and taste its burning flame on the Day of Recompense,

16. And they (Al-Fujjār) will not be absent therefrom.

17. And what will make you know what the Day of Recompense is?

18. Again, what will make you know what the Day of Recompense is?

19. (It will be) the Day when no person shall have power (to do) anything for another, and the Decision, that Day, will be (wholly) with Allâh.

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**Sūrat Al-Muttaffifin**

(Those Who Deal in Fraud) LXXXIII

In the Name of Allâh
the Most Gracious, the Most Merciful.

1. Woe to Al-Muttaffîn (those who give less in measure and weight).

2. Those who, when they have to receive by measure from men, demand full measure,

3. And when they have to give by measure or weight to (other) men, give less than due.

4. Do they not think that they will be resurrected (for reckoning),

5. On a Great Day?

6. The Day when (all) mankind will stand before the Lord of the ‘Ālâmîn (mankind, jinn and all that exists)?

7. Nay! Truly, the Record (writing of the deeds) of the Fujjār (disbelievers, polytheists, sinners, evil-doers and the wicked) is (preserved) in Sijjîn.
8. And what will make you know what Sijjin is?

9. A Register inscribed.


11. Those who deny the Day of Recompense.

12. And none can deny it except every transgressor beyond bounds, (in disbelief, oppression and disobedience to Allâh) the sinner!

13. When Our Verses (of the Qur’ân) are recited to him he says: “Tales of the ancients!”

14. Nay! But on their hearts is the Rân (covering of sins and evil deeds) which they used to earn.¹¹

15. Nay! Surely they (evil-doers) will be veiled from seeing their Lord that Day.

16. Then, verily, they will indeed enter (and taste) the burning flame of Hell.

17. Then, it will be said to them: “This is what you used to deny!”

18. Nay! Verily, the Record (writing of the deeds) of Al-Abrâr (the pious and righteous) is (preserved) in ‘Iliyyûn.

19. And what will make you know what ‘Iliyyûn is?

20. A Register inscribed,

21. To which bear witness those nearest (to Allâh, i.e. the angels).

¹¹ (V.83:14) Narrated Abu Hurairah رضي الله عنه: Allâh’s Messenger صلی الله عليه وسلم said, “When a slave (a person) commits a sin (an evil deed) a black dot is dotted on his heart. Then if that person gives up that evil deed (sin), begs Allâh to forgive him, and repents, then his heart is cleared (from that heart covering dot); but if he repeats the evil deed (sin), then that covering is increased till his heart is completely covered with it. And that is Ar-Rân which Allâh mentioned (in the Qur’ân), “Nay! but on their hearts is the Rân (covering of sins and evil deeds) which they used to earn.” (At-Tirmidhi, Vol.5, Hadith No.3334).
22. Verily, Al-Abrâr (the pious and righteous) will be in Delight (Paradise).

23. On thrones, looking (at all things).

24. You will recognise in their faces the brightness of delight.

25. They will be given to drink of pure sealed wine.

26. The last thereof (that wine) will be the smell of Musk, and for this let (all) those strive who want to strive (i.e. hasten earnestly to the obedience of Allâh).

27. It (that wine) will be mixed with Tasnim:

28. A spring whereof drink those nearest to Allâh.

29. Verily, (during the worldly life) those who committed crimes used to laugh at those who believed.

30. And, whenever they passed by them, used to wink one to another (in mockery).

31. And when they returned to their own people, they would return jesting;

32. And when they saw them, they said: “Verily these have indeed gone astray!”

33. But they (disbelievers, sinners) had not been sent as watchers over them (the believers).

34. But this Day (the Day of Resurrection) those who believe will laugh at the disbelievers[1]

35. On (high) thrones, looking (at all things).

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[1] (V.83:34) Narrated Anas bin Mâlik: A man said, “O Allâh’s Prophet! Will Allâh gather a disbeliever (prone) on his face on the Day of Resurrection?” He said, “Will not the One Who made him walk on his feet in this world, be able to make him walk on his face on the Day of Resurrection?” (Qatâdah, a subnarrator, said: “Yes, By the Power of Our Lord!”) (Sahih Al-Bukhari, Vol. 6, Hadith No.283).
36. Are not the disbelievers paid (fully) for what they used to do?

_Sūrat Al-Inshiqâq_ (The Splitting Asunder) LXXXIV

_In the Name of Allâh the Most Gracious, the Most Merciful._

1. When the heaven is split asunder,
2. And listens to and obeys its Lord—and it must do so.
3. And when the earth is stretched forth,
4. And has cast out all that was in it and became empty.
5. And listens to and obeys its Lord—and it must do so.

6. O man! Verily, you are returning towards your Lord with your deeds and actions (good or bad), a sure returning, and you will meet (the results of your deeds which you did).

7. Then as for him who will be given his Record in his right hand,
8. He surely will receive an easy reckoning,
9. And will return to his family in joy!
10. But whosoever is given his Record behind his back,
11. He will invoke (for his) destruction,
12. And he shall enter a blazing Fire, and be made to taste its burning.
13. Verily, he was among his people in joy!
14. Verily, he thought that he would never come back (to Us)!
15. Yes! Verily, his Lord has been ever beholding him!
16. So I swear by the afterglow of sunset;

17. And by the night and whatever it gathers in its darkness,

18. And by the moon when it is at the full.

19. You shall certainly travel from stage to stage (in this life and in the Hereafter).

20. What is the matter with them, that they believe not?

21. And when the Qur’ân is recited to them, they fall not prostrate.

22. Nay, those who disbelieve belie (Prophet Muhammad ﷺ and whatever he brought, i.e. this Qur’ân and Islâm and Monotheism, etc.).

23. And Allâh knows best what they gather (of good and bad deeds),

24. So announce to them a painful torment.

25. Save those who believe and do righteous good deeds, for them is a reward that will never come to an end (i.e. Paradise).

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Sûrat Al-Burâj
(The Big Stars “Burâj”) LXXXV

In the Name of Allâh the Most Gracious, the Most Merciful.

1. By the heaven holding the big stars.\[^{[2]}\]

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\(^{[1]}\) (V.84:22) It is obligatory to have Belief in the Messengership of the Prophet (Muhammad ﷺ). Narrated Abu Hurairah: Allâh’s Messenger ﷺ said: “By Him (Allâh) in Whose Hand Muhammad’s soul is, there is none from amongst the Jews and Christians (of these present nations) who hears about me and then dies without believing in the Message with which I have been sent (i.e. Islâm), but he will be from the dwellers of the (Hell) Fire.” (Sahih Muslim, the Book of Faith, Vol. 1, Chapter No.240). See also (V.3:85) and (V.3:116).

\(^{[2]}\) (V.85:1) (About the) Stars, Abu Qatâdah mentioning Allâh’s Statement:

“And We have adorned the nearest heaven with lamps,” and said, “The creation of these stars is for three purposes, i.e., as decoration of the heaven, as missiles to hit the devils, and as signs to guide travellers. So, if anybody tries to find a different interpretation, he is
2. And by the Promised Day (i.e. the Day of Resurrection).

3. And by the Witnessing day (i.e. Friday), and by the Witnessed day [i.e. the day of ‘Arafāt (Hajj) the ninth of Dhul-Hijjah];

4. Cursed were the people of the Ditch (in the story of the Boy and the King).  

mistaken and just wastes his efforts, and troubles himself with what is beyond his limited knowledge." (Sahih Al-Bukhari, Vol. 4, Chapter 3).


Narrated Shu’aib b. ‘Abdullāh: Allāh’s Messenger ﷺ said: “Among the people before you, there was a king and he had a sorcerer. When the sorcerer became old, he said to the king: ‘I have now become an old man, get me a boy so that I may teach him sorcery.’ So the king sent him a boy to teach him sorcery. Whenever the boy proceeded to the sorcerer, he sat with a monk who was on the way and listened to his talks and used to admire them (those talks). So when he went to the sorcerer, he passed by the monk and sat there with him. And on visiting the sorcerer, the latter thrashed him. So the boy complained about that to the monk. The monk said to him: ‘When you are afraid of the sorcerer, say to him: ‘My people kept me busy’; and whenever you are afraid of your people, say to them: ‘The sorcerer kept me busy.’ So the boy carried on like that (for a period).

‘There came (on the main road) a huge creature (animal), and the people were unable to pass by. The boy said: ‘Today I will know whether the sorcerer is better or the monk.’ So he took a stone and said: ‘O Allāh! If the deeds and actions of the monk are liked by You better than those of the sorcerer, then kill this creature so that the people can cross (the road).’ Then he hit (it) with the stone, and it was killed and the people passed (the road). The boy came to the monk and informed him about it. The monk said to him: ‘O my son! Today you are better than I; you have achieved what I see! And you will be put to trial. And in case you are put to trial, do not inform (them) about me.’ The boy used to treat the people suffering from born-blindness, leprosy, leucoderma, and other diseases. A blind courtier of the king heard about the boy. He came and brought a number of gifts for the boy and said: ‘All these gifts are for you on condition that you cure me.’ The boy said: ‘I do not cure anybody; it is only Allāh (Alone) Who cures (people). So if you believe in Allāh, and invoke Allāh, He will cure you.’ He then believed in Allāh, and Allāh cured him. Later the courtier came to the king, and sat at the place where he used to sit before. The king asked him: ‘Who has given you your sight back?’ The courtier replied: ‘My Lord (Allāh)!’ The king said: ‘Have you got another lord than I?’ The courtier said: ‘My Lord and your Lord is Allāh!’ The king got hold of him and kept on tormenting him till he informed him about the boy. So the boy was brought. The king said to the boy: ‘O boy! Has your (knowledge of) sorcery reached to the extent that you cure born-blinds, lepers, leucoderma patients and do such and such?’ The boy replied: ‘I do not cure anybody; it is only Allāh (Alone) Who does cure.’ Then the king got hold of him, and kept on tormenting him till he informed him about the monk. And the monk was brought, and it was said to him: ‘Give up your religion (turn apostate)!’ The monk refused to turn apostate. Then the king ordered (to be bring) a saw, and it was put in the middle of his scalp and was sown, till he fell; cut in two pieces. Then that courtier was brought, and it was said to him: ‘Give up your religion (turn apostate)!’ The courtier refused to turn apostate. So the saw was put in the middle of his scalp, and was sown till he fell, cut in two pieces. Then the boy was brought, and it was said to him: ‘Give up your religion (turn apostate)!’ The boy refused to turn apostate. So the king ordered some of his courtiers to take the boy to such and such a mountain saying, ‘Then ascend up the mountain with him till you reach its top, and see if he turns apostate (from his religion, well and good); otherwise throw him down from its top.’ They took him, ascended up the
5. Of fire fed with fuel,

6. When they sat by it (fire),

7. And they witnessed what they were doing against the believers (i.e. burning them).

8. And they had no fault except that they believed in Allâh, the All-Mighty, Worthy of all Praise!

9. To Whom belongs the dominion of the heavens and the earth! And Allâh is Witness over everything.

10. Verily, those who put into trial the believing men and believing women (by torturing them and burning them), and then do not turn in repentance (to Allâh), then they will have the torment of Hell, and they will have the punishment of the burning Fire.

11. Verily, those who believe and do righteous good deeds, for them will be mountain, and the boy said: 'O Allâh! Save me from them by anything You wish!' So the mountain shook and all of them fell down, and the boy came walking to the king. The king asked him: 'What did your companions do?' The boy said: 'Allâh has saved me from them.' The king then ordered some of his courtiers to take the boy on board a boat into the middle of the sea, saying, 'Then if he turns apostate (from his religion, well and good), otherwise cast him into the sea.' So they took him, and he said: 'O Allâh! Save me from them by anything You wish.' So the boat capsized, and (all the accompanying courtiers) were drowned. The boy then came walking to the king. The king said: 'What did your companions do?' The boy replied: 'Allâh saved me from them', and he further said to the king: 'You cannot kill me till you do what I command!' The king said: 'What is that (command of yours)?' The boy said: 'Gather all the people in an upland place, and fasten me to the stem (of a tree); then take an arrow from my quiver and fix it in the bow, and say: — In the Name of Allâh, the Lord of the boy, — and shoot (me). If you do that, you will kill me.' So the king gathered the people in an upland place, and fastened the boy to the stem, took an arrow from his quiver, fixed it in the bow, and said: 'In the Name of Allâh, the Lord of the boy', and shot the arrow. The arrow hit the temporal region of the skull of the boy, and the boy put his hand over the temporal region of his skull at the point where the arrow hit, and then died. The people proclaimed: 'We have believed in the Lord of the boy! We have believed in the Lord of the boy! We have believed in the Lord of the boy!' The king came, and it was said to him: 'That is the thing which you were afraid of. By Allâh! The thing which you were afraid of, has fallen upon you, the people have believed (in Allâh).' So he ordered (deep) ditches to be dug at the entrances of the roads, and it was done, then fire was kindled in those ditches, and the king ordered that whoever did not turn apostate (from his religion) be cast into the ditches, and it was done. Then there came a woman with her babe. She nearly retreated back from the ditch but the babe said (spoke): 'O mother! Be patient, you are on the Truth,' (So she threw herself in the ditch of the fire along with her child to be with the martyrs in the Paradise)." (Sahih Muslim, Vol. 4, Hadith No. 7148).
Gardens under which rivers flow (Paradise). That is the great success.

12. Verily, (O Muhammad صلى الله عليه وسلم) the Seizure (punishment) of your Lord is severe and painful. [See V.11:102].

13. Verily, He it is Who begins (punishment) and repeats (punishment in the Hereafter) (or originates the creation of everything, and then repeats it on the Day of Resurrection).

14. And He is Oft-Forgiving, full of love (towards the pious who are real true believers of Islāmic Monotheism),

15. Owner of the throne, the Glorious,

16. (He is the) Doer of whatsoever He intends (or wills).

17. Has the story reached you of the hosts,

18. Of Fir‘aun (Pharaoh) and Thamūd?

19. Nay! The disbelievers (persisted) in denying (Prophet Muhammad صلى الله عليه وسلم and his Message of Islāmic Monotheism).

20. And Allāh encompasses them from behind! (i.e. all their deeds are within His Knowledge, and He will requite them for their deeds).

21. Nay! This is a Glorious Qur’ān,

22. (Inscribed) in Al-Lauh Al-Mahfūz (The Preserved Tablet)!

**Sūrat At-Tāriq**
(The Night-Comer) LXXXVI

_In the Name of Allāh the Most Gracious, the Most Merciful._

1. By the heaven, and At-Tāriq (the night-comer, i.e. the bright star);

2. And what will make you to know what At-Tāriq (night-comer) is?
3. (It is) the star of piercing brightness;

4. There is no human being but has a protector over him (or her) (i.e. angels in charge of each human being guarding him, writing his good and bad deeds)\(^1\)

5. So let man see from what he is created!

6. He is created from a water gushing forth,

7. Proceeding from between the backbone and the ribs.

8. Verily, (Allāh) is Able to bring him back (to life)!

9. The Day when all the secrets (deeds, prayers, fasting, etc.) will be examined (as to their truth).

10. Then he will have no power, nor any helper.

11. By the sky (having rain clouds) which gives rain, again and again.

12. And the earth which splits (with the growth of trees and plants).

\(^1\) (V.86:4)

a) Whoever intended to do a good deed or a bad deed:

Narrated Ibn ‘Abbās ﷺ: The Prophet ﷺ narrating about his Lord ﷺ said, “Allāh ordered (the appointed angels over you) that the good and the bad deeds be written, and He then showed the way how (to write). If somebody intends to do a good deed and he does not do it, then Allāh will write for him a full good deed (in his account with Him); and if he intends to do a good deed and actually does it, then Allāh will write for him (in his account) with Him (its reward equal) from ten to seven hundred times, to many more times; and if somebody intends to do a bad deed and he does not do it, then Allāh will write a full good deed (in his account with Him), and if he intends to do it (a bad deed) and actually does it, then Allāh will write one bad deed (in his account).” (Sahih Al-Bukhari, Vol. 8, Hadith No. 498)

b) Narrated Abu Hurairah ﷺ: The Prophet ﷺ added: “Angels come (to you) in succession by night and day, and all of them get together at the time of the Fajr and Asr prayers. Then those who have stayed with you overnight, ascend unto Allāh, Who asks them (and He knows the answer better than they): “How have you left My slaves?” They reply, “We left them while they were praying and we came to them while they were praying.” The Prophet ﷺ added: “If anyone of you says Amīn (during the prayer at the end of the recitation of Sūrat Al-Fātiḥah), and the angels in heaven say the same, and the two sayings coincide, all his past sins will be forgiven.” (Sahih Al-Bukhari, Vol. 4, Hadith No. 446).
13. Verily, this (the Qur‘ân) is the Word that separates (the truth from falsehood, and commands strict laws for mankind to cut the roots of evil).

14. And it is not a thing for amusement.

15. Verily, they are but plotting a plot (against you O Muhammad صلى الله عليه وسلم).

16. And I (too) am planning a plan.

17. So give a respite to the disbelievers; deal gently with them for a while.

_Sûrat Al-‘Îlâ_  
(The Most High) LXXXVII

_In the Name of Allâh_  
_the Most Gracious, the Most Merciful._

1. Glorify the Name of your Lord, the Most High,

2. Who has created (everything), and then proportioned it.

3. And Who has measured (preordainments for everything even to be blessed or wretched); and then guided (i.e. showed mankind the right as well as the wrong paths, and guided the animals to pasture).

4. And Who brings out the pasturage,

5. And then makes it dark stubble.

6. We shall make you to recite (the Qur‘ân), so you (O Muhammad صلى الله عليه وسلم) shall not forget (it),

7. Except what Allâh may will. He knows what is apparent and what is hidden.

8. And We shall make easy for you (O Muhammad صلى الله عليه وسلم) the easy way (i.e. the doing of righteous deeds).

9. Therefore remind (men) in case the reminder profits (them).
10. The reminder will be received by him who fears (Allâh),

11. But it will be avoided by the wretched,

12. Who will enter the great Fire (and will be made to taste its burning).

13. There he will neither die (to be in rest) nor live (a good living).

14. Indeed whosoever purifies himself (by avoiding polytheism and accepting Islâmic Monotheism) shall achieve success,

15. And remembers (glorifies) the Name of his Lord (worships none but Allâh), and prays (five compulsory prayers and Nawâfil — additional prayers).

16. Nay, you prefer the life of this world,

17. Although the Hereafter is better and more lasting.

18. Verily, this is in the former Scriptures.

19. The Scriptures of Ibrâhîm (Abraham) and Mûsâ (Moses) (Allâh Exalted is He) upon whom was Rûh (the Holy Spirit).

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Sûrat Al-Ghâshiyah (The Overwhelming) LXXXVIII

In the Name of Allâh
the Most Gracious, the Most Merciful.

1. Has there come to you the narration of the overwhelming (i.e. the Day of Resurrection)?

2. Some faces, that Day will be humiliated (in the Hell-fire, i.e. the faces of all disbelievers, Jews and Christians).\[1\]

\[1\] (V.88:2) It is obligatory to have Belief in the Messengership of the Prophet (Muhammad ﷺ) (peace be upon him) and in the Message with which I have been sent (i.e. Islâmic Monotheism), but he will be from the
3. Labouring (hard in the worldly life by worshipping others besides Allâh), weary (in the Hereafter with humility and disgrace).  

4. They will enter in the hot blazing Fire.

5. They will be given to drink from a boiling spring,

6. No food will there be for them but a poisonous thorny plant,

7. Which will neither nourish nor avail against hunger.

8. (Other) faces that Day will be joyful,

9. Glad with their endeavour (for their good deeds which they did in this world, along with the true Faith of Islâmic Monotheism).  

10. In a lofty Paradise.

11. Where they shall neither hear harmful speech nor falsehood.

12. Therein will be a running spring.

13. Therein will be thrones raised high.

14. And cups set at hand.

15. And cushions set in rows.

16. And rich carpets (all) spread out.

17. Do they not look at the camels, how they are created?

18. And at the heaven, how it is raised?

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dwellers of the (Hell) Fire." (Sahih Muslim, the Book of Faith, Vol. 1, Chapter No. 240). See also the footnotes of (V.3:85) and (V.41:46).

[V.88:3] Narrated 'Abdullâh رضی‌اللہ عنه: "The Prophet ﷺ said one statement and I said another. The Prophet ﷺ said: 'Whoever dies while still invoking anything other than Allâh as a rival to Allâh, will enter Hell (Fire).' And I said, 'Whoever dies without invoking anything as a rival to Allâh, will enter Paradise.'" (Sahih Al-Bukhari, Vol. 6, Hadith No. 24).

19. And at the mountains, how they are rooted (and fixed firm)?

20. And at the earth, how it is outspread?

21. So remind them (O Muhammad ﷺ — you are only one who reminds.

22. You are not a dictator over them —

23. Save the one who turns away and disbelieves[1].

24. Then Allâh will punish him with the greatest punishment.

25. Verily, to Us will be their return;

26. Then verily, for Us will be their reckoning.

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Sûrat Al-Fajr (The Break of Day or the Dawn) LXXXIX

In the Name of Allâh
the Most Gracious, the Most Merciful.

1. By the dawn;

2. By the ten nights (i.e., the first ten days of the month of Dhul-Hijja)[2],

3. And by the even and the odd (of all the creations of Allâh).[3]

4. And by the night when it departs.

5. There is indeed in them (the above oaths) sufficient proofs for men of


[2] (V.98:2) Narrated Ibn ‘Abbâs: The Prophet ﷺ said, “No good deeds done on other days are superior to those done on these (first ten days of Dhul-Hijjah).” Then some Companions of the Prophet ﷺ said, “Not even Jihi’d?” He replied, “Not even Jihi’d, except that of a man who does it by putting himself and his property in danger (for Allâh’s sake) and does not return with any of those things.” (Sahih Al-Bukhari, Vol. 2, Hadith No.86).

[3] (V.98:3) “Even” and “Odd” is interpreted differently by different religious scholars. Some say: Even is the Day of Slaughtering of the Sacrifices, i.e. 10th of Dhul-Hijjah, and Odd is the Day of ‘Arafah (Hajj), i.e. 9th of Dhul-Hijjah. Others say: Even is all the creatures and Odd is Allâh. Some say it is the compulsory congregational prayer, i.e. Maghrib is Witr, and the other four prayers are Shaf'.

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833 سورة الغاشية 88 الجزء 30
understanding (and that, they should avoid all kinds of sins and disbeliefs)!

6. Saw you (O Muhammad) not how your Lord dealt with 'Ad (people) like (lofty) pillars,

7. Of Iram (who were very tall) like the like of which were not created in the land?

8. And (with) Thamûd (people), who hewed out rocks in the valley (to make dwellings)?

9. And (with) Fir‘aun (Pharaoh) who had the stakes (to torture men by binding them to the stakes)?

10. Who did transgress beyond bounds in the lands (in the disobedience of Allâh).

11. And made therein much mischief.

12. So your Lord poured on them different kinds of severe torment.

13. Verily, your Lord is Ever Watchful (over them).

14. As for man, when his Lord tries him by giving him honour and bounties, then he says (in exultation): “My Lord has honoured me.”

15. But when He tries him by straitening his means of life, he says: “My Lord has humiliated me!”

16. Nay! But you treat not the orphans with kindness and generosity (i.e. you neither treat them well, nor give them their exact right of inheritance)!

17. And urge not one another on the feeding of Al-Miskin (the poor)!

[1] (V.89:9) "And you hew out in the mountains, houses with great skill." [The Qur’ân, Verse 26:149]
19. And you devour the inheritance all with greed.

20. And you love wealth with much love.

21. Nay! When the earth is ground to powder.

22. And your Lord comes with the angels in rows.

23. And Hell will be brought near that Day. On that Day will man remember, but how will that remembrance (then) avail him?

24. He will say: “Alas! Would that I had sent forth (good deeds) for (this) my life!”

25. So on that Day none will punish as He will punish.

26. And none will bind (the wicked, disbelievers and polytheists) as He will bind.

27. (It will be said to the pious believers of Islamic Monotheism): “O (you) the one in (complete) rest and satisfaction!

28. “Come back to your Lord well-pleased (yourself) and well-pleasing (unto Him)!

29. “Enter you then among My (honoured) slaves,

30. “And enter you My Paradise!”

In the Name of Allāh
the Most Gracious, the Most Merciful.

1. I swear by this city (Makkah);

2. And you are free (from sin, and to punish the enemies of Islām on the Day of the
3. And by the begetter (i.e. Adam) and that which he begot (i.e. his progeny).

4. Verily, We have created man in toil.

5. Does he think that none can overcome him?

6. He says (boastfully): “I have wasted wealth in abundance!”

7. Does he think that none sees him?

8. Have We not made for him two eyes,

9. And a tongue and two lips?

10. And shown him the two ways (good and evil)?

11. But he has not attempted to pass on the path that is steep (i.e. the path which will lead to goodness and success).

12. And what will make you know the path that is steep?

13. (It is) freeing a neck (slave)

14. Or giving food in a day of hunger (famine),

15. To an orphan near of kin.

16. Or to a Miskin (poor) cleaving to dust (out of misery).

17. Then he became one of those who believed (in the Islamic Monotheism) and recommended one another to perseverance

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\[1\] (V.90:2)

a) Narrated Ibn 'Abbâs: On the day of the conquest of Makkah, Allâh's Messenger, ﷺ, said: "Allâh has made this town a sanctuary. Its thorny bushes should not be cut, its game should not be chased, and its fallen things should not be picked up except by one who would announce them publicly." (Sahih Al-Bukhari, Vol. 2, Hadith No. 657)

b) See the footnote of (V.2:191)

\[2\] (V.90:13) Narrated Abu Hurairah: The Prophet, ﷺ, said: "Whoever frees a Muslim slave, Allâh will save all the parts of his body from the (Hell) Fire, as he has freed the body-parts of the slave." (Sahih Al-Bukhari, Vol.3, Hadith No.693)