

THE MAGNIFICENT QURAN

TRANSLATED INTO MODERN & EASY ENGLISH

(PART TWO)

From Chapter 67 to Chapter 77

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**A Most Transparent, Objective, Purely Academic
& Rational, interrelated, Consistent and fully
contextualized English CONVERSION of the
Divine Text, which ensures unparalleled
concordance with its original Arabic**

By

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Chapter Al-MULK (67)

تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ (١) الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا ۚ وَهُوَ الْعَزِيزُ الْعَفُورُ (٢) الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ طِبَاقًا ۚ مَا تَرَىٰ فِي خَلْقِ الرَّحْمَنِ مِن تَفَوتٍ ۚ فَارْجِعِ الْبَصَرَ هَلْ تَرَىٰ مِن فُطُورٍ (٣) ثُمَّ ارْجِعِ الْبَصَرَ كَرَّتَيْنِ يَنقَلِبْ إِلَيْكَ الْبَصَرُ خَاسِئًا وَهُوَ حَسِيرٌ (٤) وَلَقَدْ زَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصَابِيحَ وَجَعَلْنَاهَا رُجُومًا لِلشَّيَاطِينِ ۚ وَأَعْتَدْنَا لَهُمْ عَذَابَ السَّعِيرِ (٥) وَلِلَّذِينَ كَفَرُوا بِرَبِّهِمْ عَذَابُ جَهَنَّمَ ۚ وَبِئْسَ الْمَصِيرُ (٦) إِذَا أُلْقُوا فِيهَا سَمِعُوا لَهَا شَهِيقًا وَهِيَ تَفُورُ (٧) تَكَادُ تَمَيَّزُ مِنَ الْغَيْظِ ۚ كُلَّمَا أُلْقِيَ فِيهَا فَوْجٌ سَأَلَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ نَذِيرٌ (٨) قَالُوا بَلَىٰ قَدْ جَاءَنَا نَذِيرٌ فَكَذَّبْنَا وَقُلْنَا مَا نَزَّلَ اللَّهُ مِن شَيْءٍ إِنْ أَنْتُمْ إِلَّا فِي ضَلَالٍ كَبِيرٍ (٩) وَقَالُوا لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِي أَصْحَابِ السَّعِيرِ (١٠) فَاعْتَرَفُوا بِذُنُوبِهِمْ فَسُحْقًا لِأَصْحَابِ السَّعِيرِ (١١) إِنَّ الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ (١٢) وَأَسِرُوا قَوْلَكُمْ أَوْ اجْهَرُوا بِهِ ۚ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ (١٣) أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ اللَّطِيفُ الْخَبِيرُ (١٤) هُوَ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ ذَلُولًا فَامْشُوا فِي مَنَاكِبِهَا وَكُلُوا مِن رِّزْقِهِ ۚ وَإِلَيْهِ النُّشُورُ (١٥) أَأَمِنْتُمْ مِّن فِي السَّمَاءِ أَنْ يَخْسِفَ بِكُمُ الْأَرْضَ فَإِذَا هِيَ تَمُورُ (١٦) أَمْ أَمِنْتُمْ مِّن فِي السَّمَاءِ أَنْ يُرْسِلَ عَلَيْكُمْ حَاصِبًا ۚ فَسَتَعْلَمُونَ كَيْفَ نَذِيرٍ (١٧) وَلَقَدْ كَذَّبَ الَّذِينَ مِن قَبْلِهِمْ فَكَيْفَ كَانَ نَكِيرِ (١٨) أَوَلَمْ يَرَوْا إِلَى الطَّيْرِ فَوْقَهُمْ صَافَاتٍ وَيَقْبِضْنَ ۚ مَا يُمْسِكُهُنَّ إِلَّا الرَّحْمَنُ ۚ إِنَّهُ بِكُلِّ شَيْءٍ بَصِيرٌ (١٩) أَمَّنْ هَٰذَا الَّذِي هُوَ جُنْدٌ لَّكُمْ يَنْصُرُكُم مِّن دُونِ الرَّحْمَنِ ۚ إِنَّ الْكَافِرُونَ إِلَّا فِي غُرُورٍ (٢٠) أَمَّنْ هَٰذَا الَّذِي يَرِزُقُكُمْ إِنْ أَمْسَكَ رِزْقَهُ ۚ بَلْ لَّجُوا فِي غُرُورٍ وَنُفُورٍ (٢١) أَفَمَن يَمْشِي مُكِبًّا عَلَىٰ وَجْهِهِ أَهْدَىٰ أَمَّن يَمْشِي سَوِيًّا عَلَىٰ صِرَاطٍ مُّسْتَقِيمٍ (٢٢) قُلْ هُوَ الَّذِي أَنْشَأَكُمْ وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ ۚ قَلِيلًا مَّا تَشْكُرُونَ (٢٣) قُلْ هُوَ الَّذِي ذَرَأَكُمْ فِي الْأَرْضِ وَإِلَيْهِ تُحْشَرُونَ (٢٤) وَيَقُولُونَ مَتَىٰ هَٰذَا الْوَعْدُ إِنْ كُنْتُمْ

Translation Chapter AL-MULK (67)

“Exalted and blessed (tabaarak – تبارك) is the One who holds the sovereign authority (bi-yadi-hi al-Mulk – بيده الملك) and fixes the value and the destiny (qadeer – قدير) of everything (1); Who has created the process of death and life in order that He may test every one of you on the criterion of good deeds; and He alone is the dominant one and the provider of protection (2); He is the one who has created countless celestial bodies (sab’a samawaat – سبع سماوات) in different stages and layers (tibaagan – طباقا) in a perfect way that you do not find in the Merciful one’s creation any amount of incongruity/inconsistency; so, turn your vision again and check if you can find any flaws/breaks (3). Then turn your vision once again, it will turn back to you dazzled (khaasi’an - خاسئًا) and fatigued (haseerun – حسير) (4). We have adorned the nearer part of the Universe (samaa’ad-dunya – سماء الدنيا) with burning lamps and have made it a target of conjectures and/or speculation (rujooman – رُجُومًا) by the unbelieving rebellious ones (shayateen – شياطين); and we have prepared for them the punishment of perpetual burning (6). And for all the others who disbelieve in the existence of their Sustainer, there’s also the punishment of hellfire; it certainly is a wretched

صَادِقِينَ (٢٥) قُلْ إِنَّمَا الْعِلْمُ عِنْدَ اللَّهِ وَإِنَّمَا أَنَا نَذِيرٌ مُبِينٌ (٢٦) فَلَمَّا رَأَوْهُ زُلْفَةً سَيِّئَتْ وُجُوهُ الَّذِينَ كَفَرُوا وَقِيلَ هَذَا الَّذِي كُنْتُمْ بِهِ تَدَّعُونَ (٢٧) قُلْ أَرَأَيْتُمْ إِنِ أَهْلَكْنِي اللَّهُ وَمَنْ مَعِيَ أَوْ رَحِمْنَا فَمَنْ يُجِيرُ الْكَافِرِينَ مِنْ عَذَابِ أَلِيمٍ (٢٨) قُلْ هُوَ الرَّحْمَنُ أَمَنَّا بِهِ وَعَلَيْهِ تَوَكَّلْنَا ۖ فَسَتَعْلَمُونَ مَنْ هُوَ فِي ضَلَالٍ مُبِينٍ (٢٩) قُلْ أَرَأَيْتُمْ إِنِ أَصْبَحَ مَاوُكُمْ غَوْرًا فَمَنْ يَأْتِيكُمْ بِمَاءٍ مَعِينٍ (٣٠)

Transliteration: “Tabaarak-al-lazi bi-yadi-hil-mulku wa huwa ‘alaa kulli shayi’in qadeer(1), allazi khalaqa-almowta wa al-hayaata li-yabluwa-kum ayyu-kum ahsanu ‘amala; wa huwa al-‘azeez-ul-ghafoor(2); allazi khalaqa sab’a samawaatin tibaaqan; ma taraa fi khalq-ir-Rahmaani min tafaawut; fa-arji’ il-basara hal taraa min futoor(3). Thumma arji’-il-basara karratayini yanqalib ilayika-al-basaru khaasi-‘an wa huwa haseer(4). Wa laqad zayyanna-as-Samaa’ad-dunya bi-masaabeeha wa ja’alnaa-ha rujooman lish-Shayaateen. Wa a’tadna la-hum ‘adhaab-as-sa’eer(5). Wa lil-lazina kafaroo bi-Rabbihim ‘adhaabu jahannaum; wa bi’s-al-maseer (6). Idhaa ulqoo fi-ha sami’oo la-ha shaheeqan wa hiya tafoor (7); takaadu tamayyazu min-al-ghayiz; kullamaa ulqiya fi-ha fawjun sa’ala-hum khazanatu-ha a’lam ya’tikum nadheer (8). Qaloo balaa qad ja’anaa nadheerun fa-kadhdhab-na wa qul-na ma nazzala-Allahu min shayi’in in antum illa fi dhalaalin kabeer (9). Wa qaloo lou kunna nasma’u aou na’qilu ma kunna fi ashaab-is-sa’eer (10). Fa-a’tarafoo bi-dhambi-him fa-suhuqal-li-ashaab-is-sa’eer (11). Inna-al-lazina yakhshawna

bi’s-al-maseer – بنس المصير (6). When they are thrown into that stage of punishment they would feel its dreadful overwhelming sounds (shaheeqan – شهيقا) while its burning intensity would reach the point (7), as if the feeling of remorseful distress would sever the self into pieces (tamayyaz – تميز); every time a big contingent is thrown into it, its keepers would ask them: “Had no warner come to you”(8). They would reply: “True, a warner did come to us, but we had denied his teaching and we said that God had not sent down anything; and that you must be in a big error (9).” And they would say: “Had we listened or used rationality, we would not be the companions of fire”(10). In this way they would confess to their sins; so accursed are the companions of the fire of remorse (11). Indeed those who fear their Sustainer, though Unseen, for them there’s safety and protection and great reward (12). And whether you hide your discourse or make it public, He certainly knows all that’s in your mind (bizaat-is-sudoor – بذات الصدور – (13). Would He not know Who has created them, while He keeps abreast of everything in a subtle and graceful way (lateef-ul-khabeer – اللطيف الخبير)?(14). It is He Who has made the earth for you subservient so you go around its paths and get benefits from His provisions (kulu min rizq-hi – كلو من رزقه); and to Him is the Resurrection (15). Have you become safe from the fear that He Who holds

Rabba-hum bil-ghayibi la-hum mghfiratun wa ajrun kaabeer (12). Wa asirroo qawla-kum aou-ijharoo bi-hi; inna-hu ‘aleemun bi-dhaat-is-sudoor (13). Alaa ya’lamu man khalaqa wa huwa al-lateef-ul-khabewer (14). Huwa-allazi ja’ala la-kum-ul-ardha dhaloolan fa-amshu fi manakibi-ha wa kuloo min rizqihi; wa alayi-hi an-nashoor (15). A’amintum man fis-Samaa’i an yakhsifu bi-kum-ul-ardha fa-idha hiya tamoor (16). Am amintum man fis-Samaai an yursila ‘alayi-kum haasiban; fka-sata’lamoona kayifa nadheer (17). Wa laqad kadhdhab-al-lazina min qabli-him fa-kayifa kaana nakeer (18). A’wa’lum yarau ila-at-tayiri fawqa-hum saaffaatin wa yaqbidhna; ma yumsiku-hunna illa-ar-Rahmaan; Inna-hu bi-kulli shayi’in baser (19). Amman hadha allazi huma jundun la-kum yansuru-kum min doon-ir-Rahmaan; in-il-kaafiroona illa fi ghuroor (20). Amman hadha allazi yarzuqu-kum in amsaka rizqa-hu; bal lajju fi ‘utuwwin wa nufoor (21). A’fa’man yamshi mukibban ‘alaa wajhi-hi ahdaa amman yamshi sawiyyan ‘alaa siraatin mustaqeem (22). Qul huwa allazi ansha’-kum wa ja’ala la-kum as-sam’a wa al-absaara wa-alaf’idah; qaleelan ma tashkuroon (23). Qul huwa allazi dhara’a-ku fil-ardhi wa alayi-hi tuhsharoon (24). Wa yaquloona mataa hadha al-wa’du in kuntum sadiqeen (25). Qul innamaa al-‘ilmu ‘inda-Allahi wa inna-ma anaa nadheerum Mubeen (26). Fa-lamma raw-hu zulfatan si’at wujuh-ul-lazina kafaroo wa qeela haadha allazi kuntum

the Universe may turn the earth for you into a big hole and it may turn into a state of commotion (tamoor – تمور)?(16) Have you become safe from the fear that He Who holds the Universe may send against you a storm of stones, so you may realize how a warning actualizes?(17). And the ones before them had also denied/disbelieved, and you know how was my reproach/punishment (nakeer – نكير) (18). Do they not see the birds above them spreading wings and folding in? Who holds them except the Most Merciful; He indeed is watchful over everything (19). Who is it that could be a whole army for you, who can help you without the approval of the Most Merciful? The disbelievers are only in delusion in this respect (20). Who is it who can provide for you if He withholds His provisions? But still they persist in insolence and aversion (21). Is the one who follows his own ideas/concepts blindly (yamshi mukibban ‘ala wajhi-hi – يمشى مُكَبِّبًا عَلَى وَجْهِهِ) more guided that the one who firmly follows (yamshi sawiyyan - يمشى سَوِيًّا) the straight path?(22) Tell them that He is the One Who has raised you and blessed you with hearing, seeing and the faculty of thinking; very little are you grateful to Him (23). Tell them that He is the One who multiplied you on Earth and before Him will you eventually be gathered (24). And they ask as to when that promise has to actualize if you are truthful (25). Tell them the knowledge of such things is with God and I am only an eloquent

hi-hi tadda'oon (27). Qul arayi-tum in ahlak-ni Allahu wa man ma'eeya aou rahimnaa fa-man yujeer-ul-kaafireena min 'adhaabin aleem (28). Qul huwa-ar-Rahmaanu aamanna bi-hi wa 'alayihitawakkal-na; fa-sata'lamoona man huwa fi dhalaalim-mubeen (29). Qul a'rayitum in asbaha maau-kum ghawran fa-man ya'tee-kum bi-maaim-ma'een (30).

warner (26). When they have seen it nearby, the faces of these Disbelievers would turn distraught, and it will be proclaimed: “this is what you have been calling for”(27). Tell them: “Have you considered if the God kills me and those with me, or if He may have mercy upon us, in either case, who can save the Disbelievers from a painful punishment (28). Tell them: “He is the Most Merciful; we have believed in Him and have our trust upon Him; hence, soon you are going to know the ones who are in manifest error” (29). Tell them : “Do you ever consider if your water level sinks deep down, who would be able to bring back the flowing water for you (30).”

Authentic meanings of important words:

ك ب ر = Ba-Ra-Kaf =Lying down, kneeling or with legs folded making the chest touch the ground, falling upon the chest; To be or to become firm, steady, steadfast, fixed, continue, remain or stay in place; Praying for someone or something, or blessings, felicitations, prospering and abounding in good (e.g. on food, or the saying God bless you) Keeping or applying constantly or persevering in something (e.g. affairs, commerce etc) Extolling God and His attributes, exalting God and/or magnifying God; Striving, laboring and/or exerting oneself; An ancient name of the months A blessing, any good bestowed by God, increase, abundance and/or plenty.

Ra-Jiim-Miim: ر ج م : رجوما = to stone, cast stones, stone to death, curse, revile, expel, put a stone (on a tomb), **speak conjecturally, conjectures, guess, surmise**, the act of beating

or battering the ground with the feet. rajmun - conjecture, guesswork, missile. rujum - shooting stars, throw off, damned, thrown off with curse. marajim - foul speech. marjum - stoned.

ش ط ن : **Shiin-Tay-Nun** (root of *shaytan*) = شیطان؛ شیطاين = become distant/far/remote, enter firmly / become firmly fixed therein / penetrate and be concealed, turn away in opposition (from direction/aim), devil, one excessively proud/corrupt, **unbelieving/rebellious/insolent**/audacious/obstinate/perverse, rope, deep curved well, it burned, became burnt, serpent, any blameable faculty or power of a man.

Chapter Al-Qalam (68)

ن وَالْقَلَمِ وَمَا يَسْطُرُونَ (١) مَا أَنْتَ بِنِعْمَةِ رَبِّكَ
بِمَجْنُونٍ (٢) وَإِنَّ لَكَ لَأَجْرًا غَيْرَ مَمْنُونٍ (٣) وَإِنَّكَ
لَعَلَى خُلُقٍ عَظِيمٍ (٤) فَسَتُبْصِرُ وَيُبْصِرُونَ (٥) بِأَيِّكُمْ
الْمُفْتُونُ (٦) إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ
وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ (٧) فَلَا تُطِعِ الْمُكَذِّبِينَ (٨) وَدُوا
لَوْ تَذَهْنُ فَيَذْهَبُونَ (٩) وَلَا تُطِعْ كُلَّ حَلَّافٍ
مَهِينٍ (١٠) هَمَّازٍ مَشَاءٍ بِنَمِيمٍ (١١) مَنَاعٍ لِلْخَيْرِ
مُعْتَدٍ آثِيمٍ (١٢) عَتَلَّ بَعْدَ ذَلِكَ زَنِيمٍ (١٣) أَنْ كَانَ ذَا
مَالٍ وَبَنِينَ (١٤) إِذَا تَتَلَّى عَلَيْهِ آيَاتُنَا قَالَ أَسَاطِيرُ
الْأَوَّلِينَ (١٥) سَنَسِفُهُ عَلَى الْخُرُطُومِ (١٦) إِنَّا
بَلَوْنَاهُمْ كَمَا بَلَوْنَا أَصْحَابَ الْجَنَّةِ إِذْ أَقْسَمُوا لَيَصْرِمُنَّهَا
مُصْبِحِينَ (١٧) وَلَا يَسْتَنْتُونَ (١٨) فَطَافَ عَلَيْهَا
طَائِفٌ مِّنْ رَبِّكَ وَهُمْ نَائِمُونَ (١٩) فَأَصْبَحَتْ
كَالْصَّرِيمِ (٢٠) فَتَنَادَوْا مُصْبِحِينَ (٢١) أَنْ اغْدُوا
عَلَى حَرْثِكُمْ إِنْ كُنْتُمْ صَارِمِينَ (٢٢) فَانطَلَقُوا وَهُمْ
يَتَخَفَتُونَ (٢٣) أَنْ لَا يَدْخُلْنَهَا الْيَوْمَ عَلَيْكُمْ
مُسْكِينٌ (٢٤) وَغَدُوا عَلَى حَرْدٍ قَادِرِينَ (٢٥) فَلَمَّا
رَأَوْهَا قَالُوا إِنَّا لَضَالُونَ (٢٦) بَلْ نَحْنُ
مَحْرُومُونَ (٢٧) قَالَ أَوْسَطُهُمْ أَلَمْ أَقُلْ لَكُمْ لَوْ لَا
تُسَبِّحُونَ (٢٨) قَالُوا سُبْحَانَ رَبَّنَا إِنَّا كُنَّا
ظَالِمِينَ (٢٩) فَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ

Translation Chapter Al-Qalam (68)

“Whatever stories embellishing with lies they may write down (yastaroon – ما يسطرون) with ink (Noon – ن) and the pen (1), by the grace of your Lord, you will not be taken as afflicted with madness (2). And indeed you stand entitled for a never-ending reward (3). And indeed, you certainly stand on an exalted pedestal of morality (4). So, you are going to see soon, and they are going to see (5) which of you are afflicted with mental disturbance (6). Your Lord certainly knows who has gone astray from His guidance and He knows as well about the guided ones (bil-mohtadeen – بالمهتدين) (7). Therefore, do not submit to the plight of the liars (8). They do wish you to be soft in your stand, so they too could feel easy in their ways (9). And do not yield to every contemptible swearer

يَتَلَاوُمُونَ (٣٠) قَالُوا يَا وَيْلَنَا إِنَّا كُنَّا
طَاغِينَ (٣١) عَسَىٰ رَبُّنَا أَن يُبْدِلَنَا خَيْرًا مِنْهَا إِنَّا إِلَىٰ
رَبِّنَا رَاغِبُونَ (٣٢) كَذَلِكَ الْعَذَابُ ۖ وَلَعَذَابُ الْآخِرَةِ
أَكْبَرُ ۖ لَوْ كَانُوا يَعْلَمُونَ (٣٣) إِنَّ لِلْمُتَّقِينَ عِنْدَ رَبِّهِمْ
جَنَّاتٍ النَّعِيمِ (٣٤) أَفَنَجْعَلُ الْمُسْلِمِينَ
كَالْمُجْرِمِينَ (٣٥) مَا لَكُمْ كَيْفَ تَحْكُمُونَ (٣٦) أَمْ لَكُمْ
كِتَابٌ فِيهِ تَدْرُسُونَ (٣٧) إِنَّ لَكُمْ فِيهِ لَمَا
تَخَيَّرُونَ (٣٨) أَمْ لَكُمْ أَيْمَانٌ عَلَيْنَا بَالِغَةٌ إِلَىٰ يَوْمِ
الْقِيَامَةِ ۖ إِنَّ لَكُمْ لَمَا تَحْكُمُونَ (٣٩) سَلِّمُوا إِلَيْهِمْ بِذَلِكَ
رَعِيمٌ (٤٠) أَمْ لَهُمْ شُرَكَاءُ فَلْيَأْتُوا بِشُرَكَائِهِمْ إِنْ كَانُوا
صَادِقِينَ (٤١) يَوْمَ يُكْشَفُ عَنْ سَاقٍ وَيُدْعَوْنَ إِلَىٰ
السُّجُودِ فَلَا يَسْتَطِيعُونَ (٤٢) خَاشِعَةً أَبْصَارُهُمْ
تَرْهَقُهُمْ ذِلَّةٌ ۖ وَقَدْ كَانُوا يُدْعَوْنَ إِلَىٰ السُّجُودِ وَهُمْ
سَالِمُونَ (٤٣) فَذَرْنِي وَمَنْ يُكَدِّبُ بِهِذَا
الْحَدِيثِ ۖ سَنَسْتَدْرِجُهُمْ مِّنْ حَيْثُ لَا
يَعْلَمُونَ (٤٤) وَأَمْلِي لَهُمْ ۖ إِنَّ كَيْدِي مَتِينٌ (٤٥) أَمْ
تَسْأَلُهُمْ أَجْرًا فَهُمْ مِّنْ مَّعْرَمٍ مُّثْقَلُونَ (٤٦) أَمْ عِنْدَهُمُ
الْغَيْبُ فَهُمْ يَكْتُمُونَ (٤٧) فَاصْبِرْ لِحُكْمِ رَبِّكَ وَلَا تَكُنْ
كَصَاحِبِ الْحُوتِ إِذْ نَادَىٰ وَهُوَ مَكْظُومٌ (٤٨) لَوْلَا أَن
تَدَارَكَهُ نِعْمَةٌ مِّنْ رَبِّهِ لَنُبِذَ بِالْعَرَاءِ وَهُوَ
مَذْمُومٌ (٤٩) فَاجْتَنِبَاهُ رَبُّهُ فَجَعَلَهُ مِنَ
الصَّالِحِينَ (٥٠) وَإِنْ يَكَادُ الَّذِينَ كَفَرُوا لَيُزْلِقُونَكَ
بِأَبْصَارِهِمْ لَمَّا سَمِعُوا الذِّكْرَ وَيَقُولُونَ إِنَّهُ
لَمَجْنُونٌ (٥١) وَمَا هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ (٥٢)

Transliteration: “Noon wa alqalami
wa ma yasturoon(1). Ma anta bi-ni’mati
Rabbika bi-majnoon (2). Wa inna laka
la-ajran ghayiru mamnoon (3). Wa
inna-ka la’alaa khuluqin ‘azeem (4).
Fa-satabsiru wa yubsiroon (5), bi-
ayyikum-ul-maftoon (6). Inna Rabba-
ka huwa a’lamu bi-man dhalla ‘an
sabeeli-hi wa huwa a’lamu bil-
mohtadeen (7). Fa la tuti’-il-
mukadhdhabeen (8). Waddoo lou
tudhinu fa-yadhinoon (9). Wa la tuti’
kulla hllafin maheen (10; hammaazim-
mashshaain bi-nameem (11),
mannaa’in lil-khairi mu’tadin atheem

(10), the fault finder who goes around
slandering (11), the hinderer of good,
the transgressor and the sinner (12),
cruel and an ignoble pretender at that
(13). He is so because he owns wealth
and offspring (14). When our verses
are recited to him he labels them as
concocted stories of the past (15). We
shall soon strike him on his nose (al-
khartoum – الخرطوم) (16). We have put
them to trial just as we had put the
owners of the garden to trial when
they swore that they would certainly
cut its fruit early in the morning (17)
without fail (18). So there came upon
the garden a visitation from your Lord
while they were asleep (19) and then it
became like fully reaped (20). So, they
called one another early in the
morning (21) asking to get early to
their crop if they were to reap it (22).
So, they set out while lowering their
voices (23), saying that there would not
enter upon you any poor one today
(24). And they went early in
determination assuming they had the
upper hand upon the fate (25). But
when they saw it they exclaimed: We
certainly have lost our way (26);
rather we have been deprived of the
fruit of our labor (mahrumoon –
محرومون)(27). Said a better one among
them: “Had not I told you why you
were not watchful and vigilant
(tusabbahoon – تُسَبِّحُونَ) (28). They
said: “Our Lord is exalted; the fact is
that we have been cruel to ourselves
(29)”. Then they confronted each other
and started blaming one another (30).
They said: “O woe to us; we have been

(12). 'utullin ba'da dhaalika zaneem
 (13). An kaana dhaa maalin wa baneena (14) Idhaa tutlaa 'alayi-hi aayaatuna qaala asateer-ul-awwaleen (15). Sanasimu-hu 'ala-al-khurtoom (16). Inna blawnaa-hum kamaa blawnaa ashaab-al-jannati idh aqsamoo la-yasrimunna-ha musbiheen (17). Wa la yastathnoon (18). Fa-taafa 'alayi-ha taa'ifun min Rabba-ka wa hum naa'imoon (19). Fa-asbahat kal-sareem (20). Fa-tanaadaw musbiheen (21). Anighdoo 'alaa harthi-kum in kuntum saarimeen (22). Fa-antalaqoo wa hum yatakhaafatoon (23). An la yadkhulanna-ha alyoum 'alayikum maskeen (24). Wa ghadaw 'alaa hardin qaadireen (25) Fa-lamma ra'aw-ha qaloo inna la-dhaalloon(26). Bal nahnu mahroomoon (27). Qaala awsatu-hum a-lam aqul la-kum lou la tusabbahoon (28). Qaaloo subhaana Rabba-na inna kunna zalimeen (29). Fa-aqbala ba'dhu-hum 'alaa by'dhin yatalaawamoon (30). Qaaloo ya wayilana inna kunna taagheen (31). 'asaa Rabbu-na an yubdila-na khayiran min-ha inna ilaa Rabba-na raghiboon (32). Ka-dhaalik-al-'azaab; wa la-'adhaab-ul-aakhirati akbar, lou kaanoo ya'lamoon (33). Inna lil-muttaqeena 'inda Rabbi-him jannaat-in-na'eem (34). A'fa-naj'alu al-muslimeena ka-al-mujrimeen (35). Maa la-kum kayifa tahkumoon (36). Am la-kum kitaabun fi-hi tadrusoon (37). Inna la-kum fi-hi lama takhayyaroon (38). Am la-kum ayimaanun 'alayi-na baalighatun ilaa youm-il-qiyamah; inna la-kum la-ma tahkumoon (39). Sall-hum ayyu-hum

transgressors (31); would that our Lord substitute for us better than that; indeed we are penitent towards our Lord”(32). So, such is the punishment; and the punishment of the Hereafter is more severe, if only you had known it (33). Indeed for the circumspect ones their Lord has a life of peace and protection (jannaat – جَنَّات) full of bounties (34). Shall we treat the submitters like the criminals (35)? What's wrong with you? How do you make your decisions?(36) Is there a scripture for you from which you learn(37)? That indeed for you is what you choose (38). Have you made with us covenants valid until the stage of the Resurrection? If so, indeed it was for you to make your decisions (39). Ask them if any of them can claim or guarantee that?(40). Or do they have partners? If so let them bring their partners, if they are truthful (41). The day when they would face a great difficulty (yukshafu 'an saaqin – يُكْشَفُ عَنْ سَاقٍ), and would be called to submit and pay respects to God (as-sujud – السُّجُود), they would be unable to do so (42). Their eyes humbled and humiliation will cover them, and they are those who were invited towards submission to God in the past while they were still safe and secure (saalimoon – سَالِمُونَ) (43). So, leave me alone to deal with those who tell lies about this discourse (al-hadeeth - الحديث); We shall draw them to their doom progressively (sanastadrij-hum – سَنَسْتَدْرِجُهُمْ) in a way they would not know (44). I will give them a respite;

bi-dhaalika za'eem (40). Am la-hum shurakaa'u fal-yaatoo bi-shurkaa'i-him in kaanoo saadiqeen (41). Youma yukshafu 'an saaqin wa yud'owna ilaa-as-sujoodi fa-la yastatee'oon (42). Khashi'atan absaaru-hum tarhaqu-hum dhillatun, wa qad kaanoo yud'owna ilaa-as-sujoodi wa hum saalimoon (43). Fa-dharni wa man yukadhdhabu bi-haadha-al-hadeeth; sanastadriju-hum min hayithu la ya'lamoon (44). Wa umli la-hum; inna kayidi mateen (45). Am tas'alu-hum ajran fa-hum min maghramin muthqaloon (46)? Am 'inda-hum al-ghayibu fa-hum yaktuboon (47). Fa-asbir li-hukmi Rabbi-ka wa la takun ka-saahib-il-hooti idh naadaa wa huwa makzoom (48). Lou la an tadaaraka-hu ni'matu min Rabbi-hi la-nubidha bil-'araai wa huwa madhmoom (49). Fa-ajtabaa-hu Rabbu-hu fa-ja'ala-hu min-as-saaliheen (50). Wa in yakaad-ul-lazina kafaroo la-yuzliqoona-ka bi-absaari-him lamma sami'oo adh-dhikra wa yaqooloona inna-hu la-majnoon (51). Wa ma huwa illa dhikrun lil-'aalameen (52).

indeed my strategy is well seasoned (mateen – متين). Do you ask them for a reward so they look burdened down by debt?(46) Do they have the knowledge of the future/unseen so they write it down?(47) In this situation, you must remain steadfast for the sake of the rule of your Lord, and be not the victim of despair like the one devoted to his mission (ka-saahib al-hoot - كصاحب الحوت - Quranic title for the Prophet Jonah), who cried out in distress after having given in to pressures (مَكْظُومٌ)(48). Because it is to remember that had not grace from his Sustainer reached him, he would indeed have been cast forth (لَنُبَذَ) upon that barren land (بِالْعَرَاءِ) in a state of regret (مَذْمُومٌ) (49). But his Sustainer had responded to him and placed him among the great Reformers (50). And the disbelievers, when they have listened to the divine exhortation, would try to remove you too from your place (la-yazliqoona-ka – لِيَزَلِفُوْنَكَ) with the help of their intelligence (bi-absaari-him – بِأَبْصَارِهِمْ), and they would propagate that he certainly is a mentally disturbed person (la-majnoon – لَمَجْنُونٌ)(51). However, that exhortation is nothing but a guidance/reminder for all nations of the world (52).”

Authentic meaning of important words:

ن: **Noon:** Large fish, Dimple in a child's chin; Jonah the prophet; Celebrated sword; Blade of a sword; Inkstand; (Fig. Science); knowledge; wisdom.

Siin-Tay-Ra – **س ط ر : يسطرون** – To write, inscribe, draw, throw down, cut, cleanse, manage the affairs, ward, exercise authority, oversee, prostrate, set in. To embellish stories with lies, falsehoods; stories having no foundation. To read, recite. To exercise absolute authority, to pay frequent attention to.

Zay-Lam-Qaf : **ل** = to slip/slide, to become disgusted by it and withdraw from it, he removed him from his place, he looked sharply or intently, a slippery place, to shave one's head, smooth rock

Zay-Ayn-Miim: **ز ع م : زعيم** = to assert/claim/allege, the conveyor, to convey, to promise, assertion, responsible/answerable/amenable, to make covet or eagerly desire.

Chapter Al-Haaqqah (69)

الْحَاقَّةُ (١) مَا الْحَاقَّةُ (٢) وَمَا أَدْرَاكَ مَا
الْحَاقَّةُ (٣) كَذَّبَتْ ثَمُودُ وَعَادُ بِالْقَارِعَةِ (٤) فَأَمَّا ثَمُودُ
فَاهْلَكُوا بِالطَّاغِيَةِ (٥) وَأَمَّا عَادُ فَاهْلَكُوا بِرِيحٍ
صَرْصَرٍ عَاتِيَةٍ (٦) سَخَّرَهَا عَلَيْهِمْ سَبْعَ لَيَالٍ وَثَمَانِيَةَ
أَيَّامٍ حُسُومًا فَتَرَى الْقَوْمَ فِيهَا صَرْعَى كَأَنَّهُمْ أُعِجَازُ
نَخْلٍ خَلْوِيَةٍ (٧) فَهَلْ تَرَى لَهُمْ مِّنْ بَاقِيَةٍ (٨) وَجَاءَ
فِرْعَوْنُ وَمَنْ قَبْلَهُ وَالْمُؤْتَفِكَاتُ بِالْخَاطِئَةِ (٩) فَعَصَوْا
رَسُولَ رَبِّهِمْ فَأَخَذَهُمْ أَخَذَةً رَّابِيَةً (١٠) إِنَّا لَمَّا طَغَى
الْمَاءُ حَمَلْنَاكُمْ فِي الْجَارِيَةِ (١١) لِنَجْعَلَهَا لَكُمْ تَذْكِرَةً
وَتَعْيِيهَا أَذُنٌ وَإِعْيَةٌ (١٢) فَإِذَا نُفِخَ فِي الصُّورِ نَفْخَةٌ
وَاحِدَةٌ (١٣) وَحُمِلَتِ الْأَرْضُ وَالْجِبَالُ فَدُكَّتَا دَكَّةً
وَاحِدَةً (١٤) فَيَوْمَئِذٍ وَقَعَتِ الْوَاقِعَةُ (١٥) وَانْشَقَّتِ
السَّمَاءُ فَهِيَ يَوْمَئِذٍ وَاهِيَةٌ (١٦) وَالْمَلَكُ عَلَى
أَرْجَائِهَا ۖ وَيَحْمِلُ عَرْشَ رَبِّكَ فَوْقَهُمْ يَوْمَئِذٍ
ثَمَانِيَةٌ (١٧) يَوْمَئِذٍ تُعْرَضُونَ لَا تَخْفَى مِنْكُمْ
خَافِيَةٌ (١٨) فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ فَيَقُولُ هَؤُلَاءِ
أَقْرَبُوا كِتَابِيَةَ (١٩) إِنِّي ظَنَنْتُ أَنِّي مُلَاقٍ
حِسَابِيَةٍ (٢٠) فَهُوَ فِي عِيشَةٍ رَّاضِيَةٍ (٢١) فِي جَنَّةٍ
عَالِيَةٍ (٢٢) قُطُوفُهَا دَانِيَةٌ (٢٣) كُلُوا وَاشْرَبُوا هَنِيئًا
بِمَا أَسْلَفْتُمْ فِي الْأَيَّامِ الْخَالِيَةِ (٢٤) وَأَمَّا مَنْ أُوتِيَ

Translation Chapter Al-Haaqqah (69)

“The inevitable reality (1); what is the inevitable reality(2); what is going to make you aware as to what is the inevitable reality(3)? Thamud and Aad denied the calamitous day of judgement (alqari’ah – القارعة) (4); and as for the Thamud, they were destroyed by their great tyranny and wickedness(bit-taaghiyah – بالطاغية) (5); and as for the Aad, they were also destroyed by a punishment furious and violent (6) which overwhelmed (sakhkhara-ha ‘alay-him – سَخَّرَهَا عَلَيْهِمْ) them for countless nights (sab’a layaalin – سبع ليال) and endless days (thamaaniata ayyaam – ثمانية أيام) in succession, so you could see the community in its midst fallen as if

كِتَابَهُ بِشِمَالِهِ فَيَقُولُ يَا لَيْتَنِي لَمْ أَوْتَ كِتَابِيَّهَ (٢٥) وَلَمْ
 أَدْرِ مَا حِسَابِيَّهَ (٢٦) يَا لَيْتَهَا كَانَتْ الْقَاضِيَّةَ (٢٧) مَا
 أَغْنَىٰ عَنِّي مَالِيَّهَ (٢٨) هَلْكَ عَنِّي
 سُلْطَانِيَّهَ (٢٩) خُدُوهُ فَعُلُوهُ (٣٠) ثُمَّ الْجَحِيمَ
 صَلُّوهُ (٣١) ثُمَّ فِي سِلْسِلَةٍ ذَرْعُهَا سَبْعُونَ ذِرَاعًا
 فَاسْلُكُوهُ (٣٢) إِنَّهُ كَانَ لَا يُؤْمِنُ بِاللَّهِ
 الْعَظِيمِ (٣٣) وَلَا يَحْضُ عَلَىٰ طَعَامِ الْمِسْكِينِ (٣٤)
 فَلَيْسَ لَهُ الْيَوْمَ هَاهُنَا حَمِيمٌ (٣٥) وَلَا طَعَامٌ إِلَّا مِنْ
 غِسْلِينٍ (٣٦) لَا يَأْكُلُهُ إِلَّا الْخَاطِئُونَ (٣٧) فَلَا أُفْسِمُ
 بِمَا تُبْصِرُونَ (٣٨) وَمَا لَا تُبْصِرُونَ (٣٩) إِنَّهُ لَقَوْلُ
 رَسُولٍ كَرِيمٍ (٤٠) وَمَا هُوَ بِقَوْلِ شَاعِرٍ قَلِيلًا مَّا
 تُؤْمِنُونَ (٤١) وَلَا بِقَوْلِ كَاهِنٍ قَلِيلًا مَّا
 تَذْكُرُونَ (٤٢) تَنْزِيلٌ مِنْ رَبِّ الْعَالَمِينَ (٤٣) وَلَوْ
 تَقَوَّلَ عَلَيْنَا بَعْضُ الْأَقَاوِيلِ (٤٤) لَأَخَذْنَا مِنْهُ
 بِالْيَمِينِ (٤٥) ثُمَّ لَقَطَعْنَا مِنْهُ الْوَتِينَ (٤٦) فَمَا مِنْكُمْ
 مِنْ أَحَدٍ عَنْهُ حَاجِزِينَ (٤٧) وَإِنَّهُ لَتَنْزِيلُ
 رَبِّ الْمَتِّقِينَ (٤٨) وَإِنَّا لَنَعْلَمُ أَنَّ مِنْكُمْ مُكَذِّبِينَ (٤٩) وَإِنَّهُ
 لَحَسْرَةٌ عَلَى الْكَافِرِينَ (٥٠) وَإِنَّهُ لَحَقُّ
 الْيَقِينِ (٥١) فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ (٥٢)

Transliteration: “Al-Haaqqah (1).
 Maa al-Haaqqah (2). Wa ma adraaka
 ma al-haaqqah (3). Kadhdhabat
 Thamudu wa ‘Aadu bil-qaari’ah (4).
 Fa-amma Thamudu, fa-uhlikoo bit-
 taaghiah (5). Wa amma ‘Aadu, fa-
 uhlikoo bi-reehin sarsarin ‘aatyah (6).
 Sakhkhara-ha ‘alyihim sab’a layaalin
 wa thamaaniyata ayyaamin husooman
 fa-tara al-qauma fi-ha sar’aa ka-anna-
 hum a’jaazu nakhlin khaawiyah (7) Fa-
 hal traah la-hum min baaqiyah (8). Wa
 jaa’a Fir’ounu wa man qabla-hu wal-
 mu’tafikaatu bil-khaati’ah (9). Fa-
 ‘asaw rasoola Rabbi-him, fa-akhaza-
 hum akhadhatar-raabiyah (10). Inna
 lamma taghaa al-maa’u hamalnaa-kum
 fil-jaariyah (11), li-naj’ala-ha la-kum
 tadhkiratan wa ta’ia-ha udhnun wa’iah
 (12). Fa-idha nufikha fis-soori

hollow palm trunks (7). So, do you find
 any remnants of them (8)? And then
 came Faraoh and those before him,
 and the overturned cities due to sinful
 conduct (khaati’ah – خاطئة) (9). It is
 because they had disobeyed their
 Lord’s Messenger, so they were taken
 into a severe stranglehold (10). Of
 course, whenever the divine blessings
 became a source of wickedness or
 misused by leading to evil (taghaa al-
 maa’a – طغى الماء), We made you or
 incited you (hamal-na-kum – حملناكم)
 into following or pursuing a particular
 course under an appointed deputy (al-
 jaariyah – الجارية) (11) so that we make
 it for you a guidance to remember
 (tadhkiratan – تذكرة), and a conscious
 mind (udhnun waa’iyatun – اذن واعية)
 may preserve it in its consciousness
 (ta’iya-ha – تعيها) (12). Therefore, when
 the trumpet is blown into with one
 blast (13), and the common people and
 the elitist class is made to bear its
 consequences (humilat – خملت), both of
 them would be pushed (fa-dukkataa –
 فدكتا) into an even or equal state
 (Dakkata waahidah – دكتة واحدة) (14).
 So, on that stage the Inevitable event
 would take place (15). And the
 Universe would open up to disclose
 itself (anshaqqat – انشقت), and on that
 stage it would lose all of its significance
 (waahiah – واهية) (16). And those
 having right of possession, dominance
 or authority over it (wa al-malaku –
 والملك) will reach its remotest borders
 (arjaa’i-ha – ارجائها); and on that stage
 endless numbers (thamaaniah – ثمانية)
 will bear/hold/acknowledge (yahmil –

nafkhatun wahidah (13). Wa humilat-il-ardhu wa-al-jibaalu, faa-dukkataa dakkatan wahidatan (14). Fayouma'idhin waqa'at-il-waaqi'ah (15). Wa an-shaqqat-is-Samaa'u fa-hiya youma'idhin waahiyah (16). Wal-Malaku 'alaa arjaa'i-ha, wa yahmilu 'arsha Rabbaka fawqa-hum youma'idhin thamaaniyah (17). Youma'idhin tu'radhoona la takhfaa min-kum khaafiyah (18). Fa-ammaa man ootiya kitaaba-hu bi-yameeni-hi fa-yaqoolu haaumu iqra'oo kitabiyah (19). Inny zanantu anny mulaaqin hisaabiyah-hu (20). Fa-huwa fi 'aeeshatin raadhiyah (21). Fi Jannatin 'aaliyah (22). Qutoofu-ha daaniyah (23). Kuloo washraboo hane'an bi-ma aslaf-tum fil-ayyaam-il-khaaliyah (24). Wa amma man ootiya kitaba-hu bi-shimaali-hi fa-yaqoolu ia layitani lam oota kitaabiyah (25). Wa lam adri ma hisaabiyah (26). Ya layita-ha kaanatil-qaadhiyah (27). Ma aghnaa 'anni maaliyah (28). Halaka 'anny sultaaniyah (29). Khudhu-hu fa-ghullu-hu (30). Thumma al-jaheema salloo-hu (31). Thumma fi silsilatin dhar'u-ha sab'oona dhiraa'an fa-aslukoo-hu (32). Inna-hu kaana la you'minu billaa-hil-'azeem (33). Wa la yahudhdhu 'alaa ta'aam-il-miskeen (34). Fa-layisa la-hu al-youma haahunaa hameemun (35). Wa la ta'aamun illa min ghisleen (36). La ya'kulu-hu illa al-khaati-oon (37). Fa-la uqsimu bima tubsiroona (38), wa ma laa tubsiroon (39), inna-hu la-qawlu rasoolin kareem (40); wa ma huwa bi-qawli shaa'irin, qaleelan ma tu'minoon (41); wa la bi-qawli kaahinin, qaleelan

(يحمل) over them (fauqa-hum- فوقهم) the sovereignty ('Arsh – عرش) of your Lord/Sustainer (17). On that stage all of you will be brought to Him (tu'radhoona – تعرضون) in a state that no secret will be concealed from you (18). So, the one who is given his account with fortunate tidings for him (bi-yameeni-hi – بيمينه), he would say, come and look at my account (19); I had already expected I will have to face my accountability (20). And they will find themselves in a state of bliss (21); in a lofty life of peace and serenity (22); the unaccountable achievements and evolution thereof (qutoofu-ha – قُطُوفُهَا) within easy reach (23); to acquire, gain, absorb and get inspired (kuloo wa ashraboo – كُلُوا واشربُوا) happily, in return for your righteous conduct in the past days (24). And for the one who is given his account with tidings of ill luck or misfortune (bi-shimaali-hi – بشماله), he would exclaim: "Oh would that I was not given this account of mine (25) and would never know what this account of mine was; (26); would that this hour was the final end (alqaadhiyah – القاضية) of me (27); of no avail is all that I have possessed (28); my power of argument (sultaaniyah – سُلْطَانِيَه) has died away from me (halaka 'anni – هلك عني) (29)". Thereupon the command would come: "Apprehend him and shackle him (30); then send him to hell (31), then chain him with the chain whose length is very long (32); for sure he was the one not believing in Allah the Great (33), and was not inclined to

ma tadhakkaroon (42). Tanseelun min Rabb-il-‘Aalameen (43). Wa lou taqawwala ‘alayina ba’dh-al-aqaween (44), la-akhadh-na min-hu bil-yameen (45); thumma la-qata’na min-hu al-wateen (46). Fa-ma min-kum min ahadin ‘an-hu haajizeen (47). Wa inna-hu la-tadhkiratun lil-muttaqeen (48). Wa inna la-na’lamu anna min-kum mukadhdhabeen (49). Wa inna-hu lahasratun ‘alal-kaafireen (50). Wa innahu la-haqqul-yaqeen (51). Fa-sabbah bi-ismi Rabbik-al-‘Azeem (52).

provide for the needy (34); so, for him today there’s no close friend here (35), and no intake except filth (36), which no one takes except the sinners (37). But nay, I swear by all that you know about, and by all that you don’t know about, that this is indeed the word of a noble messenger (40); and that’s not the word of a poet, very little of which you do believe (41); and neither is it the word of a foreteller priest, very little you may remember of it (42); it is a revelation from the Lord of the Worlds (43). Had he dared to tell some lies upon Us (taqawwal ‘alayina – تقول علينا) (44) We would certainly have apprehended him on the basis of the oath (or commitment) he had made with Us (bi-yameeni-hi – بيمينه) (45), and thereafter We would have certainly cut off his main blood vein (wateen – وتين) (46). Then no one from you could have saved him (47). And indeed that is a reminder and admonition for those who exercise circumspection (taqwaa – تقوى) (48). And we certainly know that among you are deniers (49). And this fact is certainly going to be regretful for those disbelievers (50). Because indeed that is the absolute truth (51). Therefore, carry on with your struggle (sabbih – سبح) for the glory of your Exalted Sustainer (52).”

Authentic meanings of important words:

Ha-Qaf-Qaf : ح ق ق : الحاقه = To be suitable to the requirements of justice or wisdom or truth

	<p>or right or reality or fact, to be just/proper/right/correct/true/fitting, to be authentic/genuine/sound/valid/substantial/real, also established/confirmed/binding/unavoidable/incumbent, to be manifest, without doubt or uncertainty, established as a fact, to be obligatory or due, have right or title or claim to a thing, deserve or merit a thing, most worthy, ascertain, to be sure or certain, to be true or verifiable or veritable, to be serious or earnest, dispute or litigate or contend with another, speak the truth, reveal/manifest/show a truth or right, to be proven true, pierce or penetrate.</p> <p><u>ق ر ع: القارعة</u> Qaf-Ra-Ayn: = to knock, strike, beat, hit the butt, gnash (the teeth), strike with severity. qari'atun - great calamity that destroys a nation, adversity that comes suddenly, a name of the day of resurrection, great abuse.</p> <p><u>ط غ ي : طفئ</u> Tay-Ghayn-Ya : = exceed a limit, to transgress, wander from its orbit, exceed the bound, wayward, to rise high, to overflow, to rage, go astray, deviate, be incurious, mischievous, impious, tyrannical, inordinate, rebellious, exorbitant, exceedingly wicked, insolence, injustice, infidelity, rebellion, storm of thunder & lightning of extreme severity, outburst, powers of evil, lead to evil, be overbold, contumacy, extravagantly disobedient, immoderate, corrupt, top or upper part of a mountain, idol/demon, source of wickedness.</p> <p><u>روح: ریح</u> Ra-Waw-Ha: <i>Raha</i> - To go or do a thing at evening. Violently windy; good or pleasant wind. Become cool or pleasant [by means of the wind]. Become brisk, lively sprightly, active, agile, or quick [as though one felt the wind and was refreshed by it]. <i>Rawahun</i> - he went, journeyed, worked, or did a thing in the evening [or any time of the night or day], or in the afternoon (declining of the sun from its meridian until night).</p>
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	<p><i>Ruhun</i> - Soul, spirit, vital principle, breath which a man breathes and pervades his whole body. Inspiration or divine revelation [since it is like the vital principle is to the body and quickens man]. <u>riihun (n.) - punishment.</u></p> <p><u>Sad-Ra-Sad-Ra : صرصر</u> = This is a quadrilateral verb derived from sarra - to cry out, make a chattering noise (as a green woodpecker). sarsarun - loud roaring and furious wind, blast of cold, wind, vehement wind, raging furious and intense cold (wind).</p> <p><u>Ayn-Ta-Waw: عاتية</u> = ع ت و = to drag, push violently, draw along, pull, carry anyone away forcibly. atiya - to be quick to do evil. utuyyun - prone/quick to do evil, wicked, rough, glutton, rude, hard-hearted ruffian, cruel, greedy, violent, ignoble, ill-mannered. 'aatiyatin - blowing with extraordinary force.</p> <p><u>Th-m-n – Thamaania: ثمانيه</u> = endless; لا متناهي.</p> <p><u>Jiim-Ra-Ya: ج ر ي: الجارية</u> = To flow, run quickly, pursue a course, to happen or occur, to betake or aim for a thing, to be continuous or permanent, to send a deputy or commissioned agent.</p> <p><u>ح م ل = Haa-Miim-La</u> = bore it, carried it, took it up, carried it, convey, show/manifest, carry a thing upon one's back or head, bear a burden, become pregnant with or conceive a child (woman), to go about spreading calumny or slander, give someone a beast to ride, mount someone upon a beast of burden, show or manifest anger, task or fatigue oneself, take a responsibility upon oneself, incite someone to do a thing, produce or put forth something [such as a tree produces or puts forth its fruit], narrate and write down a thing [particularly matters of science and knowledge], carry or do a thing, bear the burden of a calumny, to charge with a crime.</p> <p><u>Dal-Kaf-Kaf : د ك ك : دكّة</u> = To</p>
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crush/break/beat/deflate, crumble to pieces, be completely crushed and broken to pieces, **to push or thrust**, ground, dust. **dakk – an even or level place**; *dakkaa'* – a hill of mould or clay, not rugged, nor amounting to a mountain. *dakkah* – a single act of breaking, crushing, pounding etc.; a flat topped structure upon which one sits.

W-H-Y: واه: واية: weak, feeble, thin, frail, unsubstantial, inessential, insignificant, trivial, untenable, unfounded, baseless, groundless (excuse, argument).

Waw-Ayn-Ya : وعى : واعية: تعيها: to preserve in the memory, keep in mind, retain, contain, collect, understand, learn, pay attention, recover ones senses, store up.

M-L-K: ملك: Al-Malaku: Possession, property, food and water; foundation of a thing's existence; effective cause: possess, be master of, rule over; be king, ruler; conquer; occupy, hold; Dominion; sovereignty, kingship, mastership, ownership, right of possession; authority.

Ra-Jiim-Waw: رجا: رجو: = to hope/expect, an opinion requiring the happening of an event in which will be a cause of happiness; expectation of deriving advantage from an event of which a cause has already occurred, keep awaited, put off, put aside, defer/delay, fear, beg/request. *arja'* (pl.) - borders, sides. *marjowwon* is a person in whom great hopes are placed (e.g. 11:62).

Chapter Al-Ma'arij (70)

سَأَلَ سَائِلٌ بِعَذَابٍ وَاقِعٍ (١) لِلْكَافِرِينَ لَيْسَ لَهُ دَافِعٌ (٢) مِّنَ اللَّهِ ذِي الْمَعَارِجِ (٣) تَعْرُجُ الْمَلَائِكَةُ وَالرُّوحُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ (٤) فَاصْبِرْ صَبْرًا جَمِيلًا (٥) إِنَّهُمْ يَرَوْنَهُ

Translation Chapter Al-Ma'arij (70)

“An interrogator has questioned the chastisement going to befall (1) for the

بَعِيدًا (٦) وَتَرَاهُ قَرِيبًا (٧) يَوْمَ تَكُونُ السَّمَاءُ كَالْمُهْلِ (٨) وَتَكُونُ الْجِبَالُ كَالْعِهْنِ (٩) وَلَا يَسْأَلُ حَمِيمٌ حَمِيمًا (١٠) يُبْصِرُونَهُمْ يَوْمَ الْمُجْرِمِ لَوْ يَفْتَدِي مِنْ عَذَابٍ يَوْمَئِذٍ بِنَبِيِّهِ (١١) وَصَاحِبَتِهِ وَأَخِيهِ (١٢) وَفَصِيلَتِهِ الَّتِي تُؤْوِيهِ (١٣) وَمَنْ فِي الْأَرْضِ جَمِيعًا ثُمَّ يُنْجِيهِ (١٤) كَلَّا إِنَّهَا لَأُظْلَى (١٥) نَزَاعَةً لِلشَّوَى (١٦) تَدْعُو مَنْ أَدْبَرَ وَتَوَلَّى (١٧) وَجَمَعَ فَأَوْعَى (١٨) إِنَّ الْإِنْسَانَ خُلِقَ هَلُوعًا (١٩) إِذَا مَسَّهُ الشَّرُّ جَزُوعًا (٢٠) وَإِذَا مَسَّهُ الْخَيْرُ مَنُوعًا (٢١) إِلَّا الْمُصَلِّينَ (٢٢) الَّذِينَ هُمْ عَلَى صَلَاتِهِمْ دَائِمُونَ (٢٣) وَالَّذِينَ فِي أَمْوَالِهِمْ حَقٌّ مَعْلُومٌ (٢٤) لِلسَّائِلِ وَالْمَحْرُومِ (٢٥) وَالَّذِينَ يُصَدِّقُونَ بَيَّوْمَ الدِّينِ (٢٦) وَالَّذِينَ هُمْ مِنْ عَذَابِ رَبِّهِمْ مُتَشَفِّقُونَ (٢٧) إِنَّ عَذَابَ رَبِّهِمْ غَيْرُ مَأْمُونٍ (٢٨) وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَافِظُونَ (٢٩) إِلَّا عَلَى أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ (٣٠) فَمَنْ ابْتَغَى وَرَاءَ ذَلِكَ فَأُولَئِكَ هُمُ الْعَادُونَ (٣١) وَالَّذِينَ هُمْ لِأَمَانَاتِهِمْ وَعَهْدِهِمْ رَاعُونَ (٣٢) وَالَّذِينَ هُمْ عَلَى صَلَاتِهِمْ يُحَافِظُونَ (٣٤) أُولَئِكَ فِي جَنَّاتٍ مُكْرَمُونَ (٣٥) فَمَالِ الَّذِينَ كَفَرُوا قَبْلَكَ مُهْطِعِينَ (٣٦) عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ عِزِينَ (٣٧) أَلَيْسَ كُلُّ امْرِئٍ مِنْهُمْ أَنْ يُدْخَلَ جَنَّةَ نَعِيمٍ (٣٨) كَلَّا إِنَّ خَلْقَنَا لَهُمْ مِمَّا يَعْلَمُونَ (٣٩) فَلَا أَفْسِسُ لِرَبِّ الْمَشَارِقِ وَالْمَغَارِبِ إِنَّا لَقَادِرُونَ (٤٠) عَلَى أَنْ نُبَدِّلَ خَيْرًا مِنْهُمْ وَمَا نَحْنُ بِمَسْبُوقِينَ (٤١) فَذَرُهُمْ يَخُوضُوا وَيَلْعَبُوا حَتَّى يُلَاقُوا يَوْمَهُمُ الَّذِي يُوْعَدُونَ (٤٢) يَوْمَ يَخْرُجُونَ مِنَ الْأَجْدَاثِ سِرَاعًا كَأَنَّهُمْ إِلَى نُصُبٍ يُوفِضُونَ (٤٣) خَاشِعَةً أَبْصَارُهُمْ تَرْهُفُهُمْ ذَلَّةٌ ذَلِكَ الْيَوْمَ الَّذِي كَانُوا يُوعَدُونَ (٤٤)

Transliteration: “Sa’ala saailun bi-‘azaabin waaqe’un(1), lil-kaafireena layisa la-hu daafi’un (2); min Allahi zee-al-Ma’aarij (3). Ta’ruju-al-malaaiaku wa al-Roohu ilayi-hi fi youmin kaana miqdaaru-hu khamseena

disbelievers which no one has the power to avert (2) since it is from God the provider of means of development and evolution (zil-ma’aarij – ذى المعارج) (3). The “spiritual powers/the divine attributes” (al-Malaaiaku – الملائكة) and the conscious self of man (al-Roohu – الروح) will ascend together to attain higher levels (ta’ruju – تعرج), to meet the targets fixed by Him (ilayi-hi – اليه), in a phase of time (fi youmin – فى يوم) the duration of which will be (miqdaaru-hu – مقداره) a mind blowing and unimaginable (khamseen – خمسين) period of years (sanatin – سنة), but known and determined (alfa – الف) at His end (4). Therefore, exercise steadfastness with gracious patience (sabrana jameelan – صبرا جميلا) (5). Certainly, they perceive the chastisement as a remote possibility (6), whereas we deem it near about (7). The time when the exalted Royalty (as-samaa’u – السماء) would become like gentle and soft spoken folks (kal-muhl – كالمهل) (8) and the firmly established elite class (al-jibaalu – الجبال) would become like broken souls (kal-‘ehn – كالعهن) (9); and when no loyal friend would care for his friend (10), though they may be watching each other, and the criminal would desire if he could be ransomed from that day’s suffering in return for his children (11), or his consort, or his brother (12), or by even his kinsfolk who had given him shelter (13), or in return for all that exists on earth, so that it saves him (14). It is not going to be like this (kallaa – كلا). Indeed it is a burning in the fire of

alfa sanatin (4). Fa-asbir sabran jameela (5). Inna-hum yarawna-hu ba'eeda (6). Wa naraa-hu qareeba (7). Youma takoon-us-Samaa'u kal-muhl (8). Wa takoon-ul-jibaalu kal-'ehn (9). Wa laa yas'alu hameemum hameema (10). Yubassaruna-hum; yawaddul-mujrimu lou yaftadee min 'azaabi youma'idhin bi-banee-hi(11) wa saahibati-hi wa akhee-hi(12) wa faseelati-hi allati tu'wee-hi(13), wa man fil-ardhi jamee'an thumma yunjee-hi(14). Kallaa, inna-ha ladhaa(15), nazzaa'atan lishshawaa(16), tad'oo man adbara wa tawallaa(17), wa jama'a fa-aw'aa (18). Innal-insaana khuliqa haloo'aa(19); idhaa massa-hu-shsharru jazoo'aa(20). Wa idhaa massa-hul-khayiru manoo'aa(21). Ilaa-al-musalleena (22) allazina hum 'alaa salaatihim daa'imoon(223), wal-lazina fi amwaali-him haqqun ma'loomun(224) lis-saa'ili wal-mahroom(25); wal-lazina yusaddaqoona bi-youm-id-Deen(26), wal-lazina hum min 'adhaabi Rabbi-him mushfiqoon(27). Inna 'azaaba Rabbi-him ghayiru ma'mnoon(28). Wal-lazina hum li-furooji-him haarfizon(29), illa 'alaa azwaaji-him aou maa malakat ayimaanu-hum fa-inna-hum ghayiru maloomen (30). Fa man ibtaghaa waraa'a dhaalika fa-oolaa'ika hum-ul-'aadoon(31), wal-lazina hum li-amaanaati-him wa 'ahdi-him raa'oon(32), wal-lazina hum bi-shaahaadaati-him qaa'imoon(33), wal-lazina hum 'alee slati-him yuhaafizon(34). Oolaa'ika fi jannaatin mukramoon(35). Fa maa-lil-lazina

remorse (laza'a – الظى) (15), ascending up to the head (16), inviting those who turned their backs and went away (17), and multiplied wealth and hoarded (18). In fact, the man is created with restless disposition (haloo'an – هلوعا) (19). When he is confronted with evil, becomes impatient (20); and when good inspires him, he withholds it selfishly (21); except the followers of divine guidance (al-musalleen – المصلين) (22), who are constant in the pursuit of their duties (23), and in whose wealth there is a known right (24) for the needy and the deprived (25); and those who testify the coming of the judgement Day (26), and who remain fearful of their Lord's punishment (27). Truly, the punishment of their Lord is not an assurance of security or safety (ghayiru maamoon – غير مامون) (28). And those who safeguard their weaknesses/secret policies (furooji-him – فروجه) (29), except from their close associates (azwaaji-him – ازواجه) or their direct subordinates (malakat ayimanu-hum – ملكت ايمانهم), for which they are not to be blamed (30). But whoever may intend to go beyond those limits, they are the ones committing excess (31); and those who honor their responsibilities and their commitments (32); and those who stand by their testimonies (33); and those who are vigilant and mindful of their duties/responsibilities (34); they will enjoy a peaceful, protected and respectable life (35). So, what is wrong with disbelievers that they hasten to be

kafaroo qibalaka mohti'eena (36), 'un-il-yameeni wa 'un-ish-shamaali 'izeen(37). A'yatma'u kullu-umri-in min-hum an yudkhala jannata na-eemin(38). Kalla, innaa khalaqnaa-hum mimmaa ya'lagoon(39).

Fa-laa uqsimu bi-Rabb-il-mashaariqi wal-maghaaribi innaa la-qaadiroon(40) 'alaa an nubaddala khayiram-min-hum wa maa nahnu bi-masbooqeen(41). Fa-dhar-hum yakhudhoo wa yal'aboo hattaa yulaaqoo youma-hum allazi yu'adoon(42). Youma yukhrujoona min-al-ajdaathi siraa'an ka-anna-hum ilaa nusubin yufidhoon(43), khaashi'atan absaaru-hum tarhaqu-hum dhillatun, dhaalika-al-youm-ul-lazi kaanoo yu'adoon(44)."

away from your presence (36), towards the right or towards the left in separate groups? (37) Does every one of them aspire to enter the blessed life of Paradise?(38). No way; We have created them from the stuff they don't know about (39). But nay, I call to witness the Sustainer of those who rise in glory (al-mashaariq – المشارق) and those who disappear in obscurity (al-magharib – المغرب) that we have the power (40) to replace them with better ones and we are not to be surpassed (masbuqeen – مسبوقين) in doing it (41). So, leave them to indulge in vain talking and amusing themselves until they meet their doom about which they are promised (42); the time when they would come out of their resting places swiftly as if they were rushing to a goal (43), their eyes downcast and faces distorted in shame; that is the day/time/doom they were promised (44)."

Authentic meanings of some important words:

Miim-ha-Lam: مهل = To act gently or softly, act in a leisurely manner, leave one alone or grant one delay or respite.

Ayn-ha-Nun: عهن = to wither, dry up, be broken or bent. ihn (pl. uhun) - wool, dyed wool, multicoloured wool.

Nun-Zay-Ayn: نزع: نزع = to draw forth, take away, pluck out, bring out, snatch away, remove, strip off, tear off, extract, withdraw, draw out sharply, perform ones duty, yearn, depose high officials, resemble, draw with vigour, invite others to truth, rise, ascend, draw

from the abode or bottom, carry off forcibly, deprive.

Shiin-Waw-Ya: شوى = to roast/scald/grill.
shawan - scalp, skin of head, skin even to the extremities (of the body).

Shiin-Ra-Qaf: مشرق : مشرق : مشارق = to split, rise, slit. sharqiyyun - of or pertaining to the east, eastern. mashriq - place of sunrise, east. mashriqain - two easts/horizons, two places where the sun rises (in winter and summer, East and West). mashaariq - different points of sunrise, whence the sun rises in the course of the year, **beam, gleam**, eastern parts. ashraqa (vb. 4) - **to shine, rise**. ishraq - sunrise.
mushriqun - one on whom the sun has risen, who does anything at sunrise, one entering at the sunrise.

غرب = **Ghayn-Ra-Ba** = went/passed away, leave/depart/retire/remove/**disappear**, expel, become remote/distant/absent/hidden/black; **become obscure**, withdraw, western, foreign/strange, exceed, abundance, sharpness, (maghrib = sunset), black, raven-black, setting place of the sun, the west.

Chapter NOOH (71)

إِنَّا أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ أَنْ أَنْذِرْ قَوْمَكَ مِنْ قَبْلِ أَنْ يَأْتِيَهُمْ عَذَابٌ أَلِيمٌ (١) قَالَ يَا قَوْمِ إِنِّي لَكُمْ نَذِيرٌ مُّبِينٌ (٢) أَنْ اعْبُدُوا اللَّهَ وَاتَّقُوهُ وَأَطِيعُوا (٣) يَغْفِرْ لَكُمْ مِّنْ ذُنُوبِكُمْ وَيُخَوِّدْكُمْ إِلَىٰ أَجَلٍ مُّسَمًّى ۚ إِنَّ أَجَلَ اللَّهِ إِذَا جَاءَ لَا يُؤَخَّرُ ۚ لَوْ كُنْتُمْ تَعْلَمُونَ (٤) قَالَ رَبِّ إِنِّي دَعَوْتُ قَوْمِي لَيْلًا وَنَهَارًا (٥) فَلَمْ يَزِدْهُمْ دُعَائِي إِلَّا فِرَارًا (٦) وَإِنِّي كُلَّمَا دَعَوْتُهُمْ لِتَغْفِرَ لَهُمْ جَعَلُوا أَصَابِعَهُمْ فِي آذَانِهِمْ وَاسْتَغْشَوْا ثِيَابَهُمْ وَأَصْرُوا وَاسْتَكْبَرُوا (٧) اسْتَكْبَرًا ثُمَّ إِنِّي دَعَوْتُهُمْ جَهَارًا (٨) ثُمَّ إِنِّي أَعْلَنْتُ لَهُمْ وَأَسْرَرْتُ لَهُمْ إِسْرَارًا (٩) فَقُلْتُ اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّارًا (١٠) يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا (١١) وَيُمْدِدْكُمْ بِأَمْوَالٍ وَبَنِينَ وَيَجْعَلْ لَّكُمْ

Translation Chapter NOOH (71)

“In fact, we had deputed Noah to his community to warn them prior to the painful crises going to befall them (1). He said to them: “O people, it is a fact that I stand as an open and specific admonisher for you (2) to make you obey the God and advise you to exercise circumspection about His commands and to follow my guidance to lead you to that end (3). He would provide you protection from the adverse results of your transgressions and would give you respite up to a

جَنَاتٍ وَيَجْعَلْ لَكُمْ أَنْهَارًا (١٢) مَا لَكُمْ لَا تَرْجُونَ لِلَّهِ وَقَارًا (١٣) وَقَدْ خَلَقَكُمْ أَطْوَارًا (١٤) أَلَمْ تَرَوْا كَيْفَ خَلَقَ اللَّهُ سَبْعَ سَمَاوَاتٍ طِبَاقًا (١٥) وَجَعَلَ الْقَمَرَ فِيهِنَّ نُورًا وَجَعَلَ الشَّمْسَ سِرَاجًا (١٦) وَاللَّهُ أَنْتَبَكُمْ مِّنَ الْأَرْضِ نَبَاتًا (١٧) ثُمَّ يُعِيدُكُمْ فِيهَا وَيُخْرِجُكُمْ إِخْرَاجًا (١٨) وَاللَّهُ جَعَلَ لَكُمْ الْأَرْضَ بِسَاطًا (١٩) لَّتَسْلُكُوا مِنْهَا سُبُلًا فِجَاجًا (٢٠) قَالَ نُوحٌ رَبِّ إِنَّهُمْ عَصَوْنِي وَاتَّبَعُوا مَن لَّمْ يَزِدْهُ مَالَهُ وَوَلَدَهُ إِلَّا خَسَارًا (٢١) وَمَكَرُوا مَكْرًا كُبَرًا (٢٢) وَقَالُوا لَا تَذَرُنَّ آلِهَتَكُمْ وَلَا تَذَرُنَّ وَدًّا وَلَا سُوَاعًا وَلَا يَغُوثَ وَيَعُوقَ وَنَسْرًا (٢٣) وَقَدْ أَضَلُّوا كَثِيرًا ۖ وَلَا تَزِدِ الظَّالِمِينَ إِلَّا ضَلَالًا (٢٤) مِمَّا خَطَبَاتِهِمْ أُغْرِقُوا فَأَدْخَلُوا نَارًا فَلَمْ يَجِدُوا لَهُمْ مِّنْ دُونِ اللَّهِ أَنْصَارًا (٢٥) وَقَالَ نُوحٌ رَبِّ لَا تَذَرْنِي عَلَى الْأَرْضِ مِنَ الْكَافِرِينَ دَيَّارًا (٢٦) إِنَّكَ إِن تَذَرْنَهُمْ يُضِلُّوا عِبَادَكَ وَلَا يَلِدُوا إِلَّا فَاجِرًا كَفَّارًا (٢٧) رَبِّ اغْفِرْ لِي وَلِوَلَدَيَّ وَلِمَن دَخَلَ بَيْتِيَ مُؤْمِنًا وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَلَا تَزِدِ الظَّالِمِينَ إِلَّا تَبَارًا (٢٨)

Transliteration: “Innaa arsalnaa Noohan ilaa qawmi-hi an anzir qawma-ka min qabli an yaatiya-hum ‘azaabun ‘aleem(1). Qaala ya Qawmi inny la-kum nadheerum-mubeen (2), an-I’badoo-Allah wa att-taqoo-hu wa atee’oon (3). Yaghfir la-kum min dhunoobi-kum wa yu’akhkhar-kum ilaa ajalim-musammaa. Inna ajal-Allahi idhaa jaa’a la yu’akhkharu, lou kuntum ta’lamoon(4). Qaala Rabbi inny da’autu qawmi layilan wa nahaara (5); fa-lum yazid-hum du’aaee illa firara (6); wa inny kullamaa da’outu-hum li-taghfira la-hum, ja’aloo asaabi’a-hum fi aadhaani-him wa istaghshaw thiyaaba-hum wa asarroo wa astakbaroo istikbaara (7). Thumma inny da’outu-hum jihaara (8); thumma inny a’lantu la-hum wa asartu la-hum israra (9). Fa-qultu astaghfiroo Rabba-kum inna-

determined term. Truly, the deadline of God once it matures is never put off, if you only knew”(4). He said: “O my Lord, I have invited my community day and night (5); but my invitation only enhanced their escaping tactics (6). And that whenever I invited them to the point where you may forgive them, they put their fingers in their ears and arranged to keep their companions in the dark about it (astaghshaou thiyaaba-hum – استغشوا) and resolved to persist in their conduct (asarroo – اصروا) and turned arrogant (astakbaroo – استكبروا) in a haughty way (7). Afterwards, I invited them in a loud manner (jihaaran – جهارا) (8). Then I made open announcements for them as well as confided to them secretly (asrartu – اسررت) (9). I told them to beg protection of their Sustainer as He alone is the provider of protection (Ghaffaara – غفارا) (10). He has hung upon you the Universe (as-samaa’a – السماء) in glittering, shining form (11), and He has endowed you with wealth and offspring, and prepared for you gardens and rivers (12). So what’s wrong with you that you do not seek and expect honor and dignity (waqaara – وقارا) from God (13), although it is He Who has created you in different stages?(14) Do you not observe how He has created countless celestial bodies (sab’a samaawaatin – سبع سماوات) on different levels (tibaagan – طباقا) (15); and He has made the Moon among them as a light and made the Sun a burning lamp

hu kaana ghaffara(10). Yursilis-Samaa'a 'alayikum midraara (11); wa yumdid-kum bi-amwaalin wa baneena wa yaj'al-la-kum jannaatin wa yaj'al la-kum anhaara (12). Maa la-kum laa tarjoona lillaahi waqaara (13). Wa qad khalaqa-kum avwaara (14). A'lam taraou kayifa khalaqa-Allahu sab'a Samaawaatin tibaaqa (15). Wa ja'ala-al-qamara fihinna nooran wa ja'ala-ash-Shamsa siraja (16). Wa-Allahu ambata-kum min-al-ardhi nabaata (17). Thumma yu'eedu-kum fi-haa wa yukhriju-kum ikhraaja (18). Wallaahu ja'ala la-kum al-ardha bisaata (19), li-taslukoo min-ha subulan finaaja (20). Qaala Noohun, Rabbi inna-hum'asawni wa-attaba'oo mall-lam yazid-hu maaluhu wa saladu-hu illaa khasaara (21). Wa makaroo makran kubbaara (22). Wa qaaloo la tadharunna aalihata-kum wa la nadharunna Waddan wa la Suwaa'an wa la Yaghootha wa Ya'ooqa wa Nasra (23). Wa qad adhalloo katheera, wa la tazidiz-zaalimeena illa dhalaala (24). Mimmaa khati'aati-him ughriqoo, fa-udkhiloo naaran fa-lam yajidoo la-hum min doonil-laahi ansaara (25). Wa qaala Noohun Rabbi la nadhar 'ala-al-ardhi min al-kaafireena dayyaara (26). Innaka in tadhar-hum yudhiloo 'ibaadaka wa la yalidoo illaa faajiran kaffara (27). Rabbi aghfir lee wa li-waalidayya wa li-man dakhala bayity mo'minan wa lil-mo'mineena wa almo'minaati wa la tazid-iz-zaalimeena illa tabaara (28)".

(16); and the God has grown you from the ingredients of earth identical to the growth of vegetation (17). Then He returns you into it and would raise you for a final exit (18). And it is God who made for you the earth as an expanse (19) so that you may follow therein ways like wide roads (subulan fijaaja – سُبُلًا فِجَاجًا)"(20). Said Noah: "O Lord, they certainly have disobeyed me and followed that which does not enhance their fortunes and offspring, but inflicts harm (21); and they have conspired in a big way (22); and said: never leave your gods, meaning, never leave Wadd or Suwa'a and Yaghootha and Ya'ooqa and Nasra (23); and in this way have misled a majority of people; so let not the wrongdoers grow and flourish except in waywardness"(24). Because of their sins, they faced destruction (ughriqoo – أُغْرِقُوا), and put into perpetual burning, then they were not to find any help other than from God (25). And Noah said: "O Lord, do not spare on the earth any of the deniers of truth as inhabitants (26); if you spare them, they sure will mislead your subjects and will not produce anything except the wicked and the kaafirs (27). O Lord, protect me and my elders and who enter my ideological center/institution/order as a believer, and all the believing individuals and the believing communities, and do not give any growth to the manipulators except by way of perdition."(28)

Chapter Al-JINN (72)

قُلْ أُوحِيَ إِلَيَّ أَنَّهُ اسْتَمَعَ نَفَرٌ مِّنَ الْجِنِّ فَقَالُوا إِنَّا سَمِعْنَا قُرْآنًا عَجَبًا (١) يَهْدِي إِلَى الرُّشْدِ فَآمَنَّا بِهِ ۖ وَلَن تُشْرِكَ بِرَبِّنَا أَحَدًا (٢) وَأَنَّهُ تَعَالَى جَدُّ رَبِّنَا مَا اتَّخَذَ صَاحِبَةً وَلَا وَلَدًا (٣) وَأَنَّهُ كَانَ يَقُولُ سَفِيهُنَا عَلَى اللَّهِ شَطَطًا (٤) وَأَنَا ظَنَنَّا أَن لَّن نَقُولَ الْإِنسَ وَالْجِنُّ عَلَى اللَّهِ كَذِبًا (٥) وَأَنَّهُ كَانَ رِجَالٌ مِّنَ الْإِنسِ يَعُوذُونَ بِرِجَالٍ مِّنَ الْجِنِّ فَزَادُوهُمْ رَهَقًا (٦) وَأَنَّهُمْ ظَنُّوا كَمَا ظَنَنْتُمْ أَن لَّن يَبْعَثَ اللَّهُ أَحَدًا (٧) وَأَنَا لَمَسْنَا السَّمَاءَ فَوَجَدْنَاهَا مَلِئَتْ حَرَسًا شَدِيدًا وَشُهُبًا (٨) وَأَنَا كُنَّا نَقْعُدُ مِنْهَا مَقَاعِدَ لِلسَّمْعِ ۖ فَمَن يَسْتَمِعِ الْآنَ يَجِدْ لَهُ شِهَابًا رَّصَدًا (٩) وَأَنَا لَا نَدْرِي أَشَرٌّ أُرِيدُ بِمَن فِي الْأَرْضِ أَمْ أَرَادَ بِهِمْ رَبُّهُمْ رَشَدًا (١٠) وَأَنَا مِنَّا الصَّالِحُونَ وَمِمَّا دُونَ ذَلِكَ ۖ كُنَّا طَرَائِقُ قَدَدًا (١١) وَأَنَا ظَنَنَّا أَن لَّن نَعْجِزَ اللَّهَ فِي الْأَرْضِ وَلَن نُّعْجِزَهُ هَرَبًا (١٢) وَأَنَا لَمَّا سَمِعْنَا الْهُدَى آمَنَّا بِهِ ۖ فَمَن يُؤْمِن بِرَبِّهِ فَلَا يَخَافُ بَخْسًا وَلَا رَهَقًا (١٣)

وَأَنَا مِنَّا الْمُسْلِمُونَ وَمِمَّا الْقَاسِطُونَ ۖ فَمَن أَسْلَمَ فَأُولَٰئِكَ تَحَرَّوْا رَشَدًا (١٤) وَأَمَّا الْقَاسِطُونَ فَكَانُوا لِجَهَنَّمَ حَطَبًا (١٥) وَأَن لَّوِ اسْتَقَامُوا عَلَى الطَّرِيقَةِ لَأَسْقَيْنَهُمْ مَّاءً غَدَقًا (١٦) لَنَفْتَنَّهُمْ فِيهِ ۖ وَمَن يُعْرِضْ عَن ذِكْرِ رَبِّهِ يَسْلُكْهُ عَذَابًا صَعَدًا (١٧) وَأَنَّا الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا (١٨) وَأَنَّهُ لَمَّا قَامَ عَبْدُ اللَّهِ يَدْعُوهُ كَادُوا يَكُونُونَ عَلَيْهِ لِيَدًّا (١٩) قُلْ إِنَّمَا أَدْعُو رَبِّي وَلَا أُشْرِكُ بِهِ أَحَدًا (٢٠) قُلْ إِنِّي لَا أُمْلِكُ لَكُمْ ضَرًّا وَلَا رَشَدًا (٢١) قُلْ إِنِّي لَن يُجِيرَنِي مِنَ اللَّهِ أَحَدٌ وَلَن أَجِدَ مِن دُونِهِ مُلْتَحَدًا (٢٢) إِلَّا بَلَاغًا مِّنَ اللَّهِ وَرِسَالَاتِهِ ۖ وَمَن يَعْصِ اللَّهَ وَرَسُولَهُ فَإِنَّ لَهُ نَارَ جَهَنَّمَ خَالِدِينَ فِيهَا أَبَدًا (٢٣) حَتَّىٰ إِذَا رَأَوْا مَا يُوعَدُونَ فَيَسْأَلُونَ مَن أُضْعِفُ نَاصِرًا وَأَقَلُّ عَدَدًا (٢٤) قُلْ إِن أَدْرِي أَقْرَبُ مَا تُوَعَدُونَ أَمْ يَجْعَلُ لَهُ رَبِّي أَمَدًا (٢٥) عَالِمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَىٰ غَيْبِهِ أَحَدًا (٢٦) إِلَّا مَن ارْتَضَىٰ مِن رَّسُولٍ فَإِنَّهُ يَسْلُكُ مِن بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ رَصَدًا (٢٧) لِّيَعْلَمَ أَن قَدْ أَبْلَغُوا رَسُولَاتِ رَبِّهِمْ وَأَحَاطَ بِمَا لَدَيْهِمْ وَأَحْصَىٰ كُلَّ شَيْءٍ عَدَدًا (٢٨)

Translation Chapter Al-JINN (72)

“Tell them O Messenger: “I have been informed that a group of highly potent men with concealed identity (al-Jinn – الجن) has managed to give ear (astama’a – استمع) to God’s Word and have exclaimed that they have listened to a wonderful recital (quranan ‘ajaban – قرآنا عجا – (1). As it guides towards consciousness, so we have believed in its veracity (aamanna bi-hi – آمنا به – (2). And that our Sustainer’s majesty is exalted, who has not taken either a consort or an offspring (3). And that foolish ones among us have been speaking unjustly about the God (4). And that we supposed that the common man and the highly potent class/segment remaining away from public eye, both should not tell lies about God (5). And that there have been common men seeking protection with the men from the highly potent but anonymous class (al-Jinn – الجن) and by that they caused enhancement (zaadoo-hum – فزادوهم – (6). And that they started supposing, just as you had supposed in the past, that the God does not send forth or appoint anyone (7). And that we have acquired some knowledge (lmasna – لمسنا) of the Universe (as-Sama’a – السماء) and found it replete/filled with strict

Transliteration: “Qul, oohiya ilayya anna-hu astama’ nafarun min-al-Jinni, fa-qaaloo innaa sami’na Quraanan ‘ajaban; yahdi ila-al-rushdi, fa-aamanna hi-hi; wa lan nushrika bi-Rabbinaa ahadan. Wa anna-hu ta’aalaa jaddu Rabbana maa-attakhadha saahibatun wa laa walada. Wa anna-hu kaana yaqoolu safeehu-naa ‘ala-Allahi shatatan; wa annaa zananna an lan taqoola-al-insu wa-al-Jinnu ‘ala-Allahi kadhiba. Wa anna-hu kaana rijaalum-min-al-insi ya’udhoona bi-rijaalim-min-al-Jinni fa-zaaddoo-hum rahaqa. Wa anna-hum zannu kamaa zanan-tum an-lan yab’atha-Allahu ahada. Wa anna lamasnaa-as-Samaa’a fa-wajad-na-ha muli’at harasan shadeedan wa shuhuba. Wa annaa kunna naq’udu min-ha maqaa’ida lis-sam’i. Fa man yastami’il-aana yajid la-hu shahaaban rasada. Wa annaa la nudri asharru ureeda bi-man fil ardhi am araada bi-him Rabbuhum rashada. Wa anna minna as-saalihoona wa minnaa doona dhaalik; kunna taraa’iqa qidadan. Wa anna zananna an-lan nu’jiza-Allaha fil-ardhi wa lan nu’jiza-hu haraban. Wa anna lamma sami’na-al-hudaa aamanna bhi. Fa-man youmin bi-Rabbi-hi fa laa yakhaafu bakhsan wa la rahaqa. Wa annaa minnaa al-Muslimoon wa minna al-qaasitoun. Fa-man aslama fa-ulaaika taharraw rashada. Wa ammaa al-qaasitoona, fa-kaanoo li-jahannama hataba. Wa an-lau istaqaamu ‘al-at-tareeqati la-asqayina-hum maa’an ghadaqal-lanaftina-hum fihi. Wa man yu’ridhu ‘an dhikri Rabbi-hi yasluku-hu ‘adhaaban sa’ada. Wa annal-

safeguards and shining stars (shuhuban - شُهُبًا) (8). And that we have been watching and observing it (naq’udu - نَقَدُ) from the stations of monitoring/observatories (maqaa’id lil-sama’ - مَقَاعِدُ لِلْسَمْعِ). So whoever can monitor (istama’ - اِسْتَمَعَ) something, now finds in his observations (rasadan - رَصَدًا) only flaming stars (shuhuban - شُهُبًا) (9). And that we don’t know whether it means evil for those on earth or their Lord intends endowing them with the light of consciousness (rashadan - رَشَدًا) (10). And that those among us are righteous ones as well as the ones bereft of it. We have been following divergent ways (taraaiqa qidadana - طَرَائِقُ قَدَدًا) (11). And we have now come to know that we cannot elude the God while on earth, nor can we escape from his hold by running away (12). And that as soon as we listened to the divine guidance, we believed in it. Therefore, the one who will believe in his Lord, he will have no fear of deprivation (bakhsan - بَخْسًا) and oppression (rahaqan - رَهَقًا) (13). And in fact now among us are those who have surrendered themselves to God’s will and among us are those too who swerve from justice (al-qaasitoun - الْقَاسِطُونَ). So, those who have surrendered to God, they have attained to consciousness of the right path (14). And for those who swerve from justice, they have become fuel of fire (15).”

Had “they” (who had listened to God’s Word) been steadfast on the right path (lou istaqaamoo - لَوْ اسْتَقَامُوا), we would

masaajida lillaahi fa-laa tad'oo ma'Allaahi ahada. Wa anna-hu lammaa qaama 'abdu-Allahi yad'oo-hu kaadoo yakunoona 'alayi-hi libada. Qul innamaa ad'oo Rabbee wa laa ushriku bi-hi ahada. Qul innee laa umliku la-kum dharran wa laa rashadaan. Qul innee lan yujeera-ni min-Allahi ahadan wa lan ajida min dooni-hi multahada. Illaa balaagham min-Allahi wa risaalaati-hi. Wa man ya'sil-laaha wa rasoola-hu fa-inna la-hu naara jahannama khaalideena fihaa abada. Hatta idhaa ra'aw maa yu'adoona fa-sa-ya'lamoona man adh'afu naasiran wa aqallu 'adada. Qul in adree aqareebum maa tu'adoona am yaj'alu la-hu Rabbi amada. 'Aalimul-ghayibi fa-laa yuzhiru 'alaa ghayibi-hi ahada. Illaa man-irtadhaa min rasoolin fa-inna-hu yasluku min bayini yadayi-hi wa min khalfi-hi rasada. La-ya'lama an qad ablaghoo risaalaati Rabbi-hum wa ahata bimaa ladayi-hum wa ahsaa kulla shayi'in 'adada."

certainly have provided them with abundance of blessings (16) in order to pass them through a trial thereby (li-naftina-hum – لنفتنهم). And those who would disregard their Sustainer's guidance, He would let them face grievous sufferings (17). All obedience and submission (al-masaajida – المساجد) is to God, hence you should not call upon/invoke anyone else along with the God (18). And it is so that when a subject of God calls upon Him they try to overwhelm him by crowding (libadan – لبداء) (19). Tell them: "I invoke my Lord alone and do not associate with Him anyone"(20). Say: "I do not have the authority of causing harm to you or provide consciousness of the right path"(21). Say, "No one can deliver me from God and I do not find refuge except with him (22), except by delivering what has come to me from God as His messages; and those who disobey God and His Messenger they are doomed to hellfire, to stay there forever(23). They would realize as to who is more helpless and meagre in counting only when they have seen the doom they are promised to face"(24). Say: "I do not know whether what you are promised looms nearby or if My Lord has fixed it for a distant time (25). He alone possesses the knowledge of the future and He does not disclose His knowledge of future to anyone (26), except that which he willingly shares with a Messenger. And indeed He establishes (yasluhu – يسلك) observance (rasada – رصد) between what is open and

	<p>manifest before a messenger and what lies behind his back (27), so that He remains aware that they have delivered their Lord's messages. And if they have taken care of (ahata – احاط) all that was entrusted to them. Just as He takes account of the entire happenings one by one (28).”</p> <p><u>Authentic meanings of Important Words:</u></p> <p><u>Waw-Ha-Ya</u> : و ح ي = أوحى : to indicate/reveal/suggest, point out, put a thing into (the mind), despatch a messenger, inspire, speak secretly, hasten, make sign, sign swiftly, suggest with speed, write, say something in a whisper tone so that only the hearer hears it clearly but not the person standing close to him.</p> <p><u>Jiim-Nun-Nun</u> (root of jinn): ج ن ن = veiled/concealed/covered/hid/protected (e.g. cloth, armour, grave, shield), invisible, become dark/possessed, darkness of night, bereft of reason, mad/insane/unsound in mind/intellect, confusedness. Become thick/full-grown/blossom, herbage, garden. Spiritual beings that conceal themselves from the senses (including angels), become weak and abject, greater part of mankind, devil/demon, people who are peerless having no match or equal, a being who is highly potent, sometimes refers to Kings because they are concealed from the common folk</p> <p><u>Shiin-Tay-Tay</u> : ش ط ط : شططا : to be far off, wrong anyone, treat with injustice, go beyond due bounds. shattan - extravagant lie, exceeding, redundant, excess. ashatta (vb. 4) - to act unjustly.</p> <p><u>Ra-ha-Qaf</u> : ر ه ق : رهقا : to follow closely, cover, be foolish, lie, be mischievous, be</p>
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	<p>ungodly, hasten, overtake, reach, draw near, overspread. rahaqa - to oppress, cause to suffer, be given to evil practices. rahqun - folly, oppression, evil disposition. arhaqa - to impose a difficult task, afflict with troubles and difficulties.</p> <p>= Ba-Ayn-Tha : ب ع ث : يبعث = Removal of that which restrains one from free action Anything that is sent; Rousing, exciting, putting in motion or motion; Incited, urged, instigated or awoke; Raising/rousing (e.g. of the dead to life); Sleepless or wakeful; Hastening, quick, swift in going, impelled or propelled.</p> <p>= Lam-Miim-Siin : ل م س : لمسنا = Sense of touch or feeling; to touch, feel with the hand, to stretch towards, seek, inquire after, have intercourse. Knowledge of a thing; to seek to learn about something; to learn the news of. Or to hear by stealth about something</p> <p>Ha-Ra-Siin : ح ر س : حرسا = To guard/keep/preserve, take care of a person or thing, watch over. Protect, safeguard, preserve, keep, guard, escort; supervise, superintend, secure, control.</p> <p>Shiin-ha-Ba : ش ه ب : شهبأ = to burn/scorch, become of a colour in which whiteness predominates over blackness. shihaab (pl. shuhub) - flaming fire, bright blaze/meteor, star, penetrating flame, shining star, brisk/sprightly, flame, brand, radiating or gleaming fire, shooting or falling star. shihaab al-herb - dauntless warrior, one who is penetrating sharp and energetic in war.</p> <p>= Qaf-Ayn-Dal : ق ع د : مقاعد = to sit down, remain behind, to hold back, to tarry, lie in wait, sit still, remain unmoved, desist, abstain, refrain, lurk in ambush, set snares, neglect, act of sitting, foundations/bases, women who are past child bearing age, elderly spinsters past child bearing age, one who sits at home, one</p>
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who sits still, seat or place of sitting, station, encampment.

Ra-Sad-Dal : ر ص د: رصد = to watch, lay in wait, observe, prepare, ambush. marsadun - place of ambush, military post, place of observation. mirsad - watch, look out. irsad - means of preparation or finding out, hiding place, lurking place.

Siin-Miim-Ayn : س م ع: سمع = to hear, hearken, listen. Monitor, understand, accept, observe, obey

Siin-Lam-Kaf : س ل ك: يسلك = to make a way, travel, thread a pathway, cause to go along (a way), embark, insert, penetrate, walk, enter.

Chapter Al-Muzammil (73)

يَا أَيُّهَا الْمُزَّمِّلُ (١) قُمْ اللَّيْلَ إِلَّا قَلِيلًا (٢) نَصْفَهُ أَوْ
انْقُصْ مِنْهُ قَلِيلًا (٣) أَوْ زِدْ عَلَيْهِ وَرَتِّلِ الْقُرْآنَ
تَرْتِيلًا (٤) إِنَّا سَنُلْقِي عَلَيْكَ قَوْلًا ثَقِيلًا (٥) إِنَّ نَاشِئَةَ
اللَّيْلِ هِيَ أَشَدُّ وَطْئًا وَأَقْوَمُ قِيلًا (٦) إِنَّ لَكَ فِي النَّهَارِ
سَبْحًا طَوِيلًا (٧) وَاذْكُرِ اسْمَ رَبِّكَ وَتَبَتَّلْ إِلَيْهِ
تَتَّبِيلًا (٨) رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ لَا إِلَهَ إِلَّا هُوَ
فَاتَّخِذْهُ وَكِيلًا (٩) وَاصْبِرْ عَلَى مَا يَقُولُونَ وَاهْجُرْهُمْ
هَجْرًا جَمِيلًا (١٠) وَذَرْنِي وَالْمُكَذِّبِينَ أُولِي النُّعْمَةِ
وَمَهْلَهُمْ قَلِيلًا (١١) إِنَّ لَدَيْنَا أَنْكَالًا
وَجَحِيمًا (١٢) وَطَعَامًا ذَا غُصَّةٍ وَعَذَابًا
أَلِيمًا (١٣) يَوْمَ تَرْجُفُ الْأَرْضُ وَالْجِبَالُ وَكَانَتِ
الْجِبَالُ كَثِيرًا مَّهِيلًا (١٤) إِنَّا أَرْسَلْنَا إِلَيْكُمْ رَسُولًا
شَاهِدًا عَلَيْكُمْ كَمَا أَرْسَلْنَا إِلَىٰ فِرْعَوْنَ
رَسُولًا (١٥) فَعَصَىٰ فِرْعَوْنَ الرَّسُولَ فَأَخَذْنَاهُ أَخْذًا
وَبِيلًا (١٦) فَكَيْفَ تَنْقُوتُ إِنْ كَفَرْتُمْ يَوْمًا يَجْعَلُ الْوِلْدَانَ
شِيبًا (١٧) السَّمَاءُ مُنْفَطِرٌ بِهِ ۚ كَانَ وَعْدُهُ
مَفْعُولًا (١٨) إِنَّ هَذِهِ تَذْكِرَةٌ ۚ فَمَنْ شَاءَ اتَّخَذْ إِلَىٰ
رَبِّهِ سَبِيلًا (١٩) إِنَّ رَبَّكَ يَعْلَمُ أَنَّكَ تَقُومُ أَدْنَىٰ مِنْ
ثُلَاثِي اللَّيْلِ وَنَصْفَهُ وَثُلَاثُهُ وَطَائِفَةٌ مِّنَ الَّذِينَ
مَعَكَ ۚ وَاللَّهُ يُقَدِّرُ اللَّيْلَ وَالنَّهَارَ ۚ عَلِمَ أَن لَّنْ
نُحْصِيَهُ فَتَنَابَ عَلَيْكُمْ ۚ فَاقْرَءُوا مَا تَيَسَّرَ مِنْ

Translation Chapter Al-Muzammil (73)

“O you who is endowed with the attribute of establishing close companionship (al-uzammil – المزمِّل), set out against (qum – قُمْ) the darkness of ignorance (al-layil – اللَّيْل), excepting where it is seen in scant degrees (illa qaleelan – إِلَّا قَلِيلًا), reach its center point (nisfa-hu – نَصْفَهُ) or a closer to it, or expand your efforts beyond that limit (zid ‘alay-hi – زِدْ عَلَيْهِ) and present and articulate (Rattil – رَتِّل) the Quran slowly and carefully (tarteela – تَرْتِيلًا). We shall certainly send to you a doctrine (qawlan – قَوْلًا) possessing substantial weightage (thaqeelan – ثَقِيلًا). Certainly the growth of darkness of ignorance (nashi’at-al-layil – نَاشِئَةُ اللَّيْلِ) is something very hard to subdue/destroy and is a very firmly

الْقُرْآنَ ۚ عَلِمَ أَنْ سَيَكُونُ مِنْكُمْ مَرْضَىٰ ۚ وَأَخْرُوجَ
يَضْرِبُونَ فِي الْأَرْضِ يَنْتَعُونَ مِنْ فَضْلِ
اللَّهِ ۚ وَأَخْرُوجَ يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ ۚ فَافْرَأُوا مَا
تَنْبَسِرُ مِنْهُ ۚ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَأَقْرِضُوا
اللَّهَ قَرْضًا حَسَنًا ۚ وَمَا تُقَدِّمُوا لِأَنْفُسِكُمْ مِنْ خَيْرٍ
تَجِدُوهُ عِنْدَ اللَّهِ هُوَ خَيْرٌ وَأَعْظَمُ أَجْرًا ۚ وَاسْتَغْفِرُوا
اللَّهَ ۚ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ (٢٠)

Transliteration:

Ya ayyuhal-Muzammil; qum-il-layil
illa qaleelan; nisfa-hu aou inqus min-hu
qaleelan; aou zin 'alayhi-hi, wa rattil-il-
Qurana tarteela. Inna sa-nulqi 'alayika
qawlan thaqeela. Inna naashi'at-ul-laili
hiya ashadda wat'an wa aqwamu
qeelan. Inna la-ka fin-nahaari sabhan
taweelan. Waz-kur isma Rabba-ka wa
tabattal ilayi-hi tabteela. Rabbul-
mashriqi wal-maghribi laa ilaaha illa
huwa fa-attakhidhu-hu wakeela. Wa-
asbir 'alaa ma yaqooloona wahjur-hum
hajran jameela. Wa dharni wa-al-
mukadhdhbeena oolin-na'mati wa
mahhal-hum aleela. Inna ladayna
ankaalan wa jaheema. Wa ta'aaman
dha ghussatin wa 'adhaaban aleema.
Youma turjuful-ardhu wa-al-jibaalu wa
kaanat-il-jibaalu katheeban maheela.
Inna arsalna ilayi-kum rasoolan
shaahidan 'alaykum kamaa arsalna ilaa
Firouna rasoola. Fa-'asaa Firoun-ur-
rasoola fa-akhadhnah-hu akhadhan
wabeela. Fa-kayifa tattaqoona in kafar-
tum youman yaj'alu-ul-wildaana
sheeba. As-Samaau munfatirun bi-hi.
Kaana wa'duhu maf'oola. Inna haadhi-
hi tazkiratun. Fa-man shaa'a attakhadha

established state/condition - Of course,
making inroads into the enemy
territory (fin-nahaar – فى النهار) is going
to be a prolonged endeavor (sabhan
taweelaln – سبحا طويلا) for you.
Therefore, keep before you the
attributes of your Lord and strive
hard toward that end (tabttal ilayi-hi –
تبطل اليه) with exerting labor (tabteela –
تبتيلا). Lord of the East and the West,
there's no authority except Him, so,
hold him firmly as a dependable
source (wakeela – وكيلا). And remain
steadfast against the voices they raise
and ignore them (ahjur-hum – اهجرهم)
in a beautiful way. And leave it to me
to deal with the prevaricators (al-
mukadhdhibeen – المكذبين) possessing
good things of life and give them a
little respite. Of course, we do have
fetters and hellfire ready for them;
And a feeding that causes agony and a
painful torture. A time will come when
the common people (al-ardh – الارض)
and the powerful elite classes (al-jibaal
– الجبال) will be in violent commotion
(tarjufu – ترجف), and the firmly
established elitists (al-jibaal – الجبال)
will be reduced to heaps of sand
(katheeban – كثيبا) pouring down.
Indeed we have sent to you a
messenger testifying upon your
conduct, just as we had sent a
messenger to the Faroah. The Faroah
opposed the Messenger, so we seized
him with a ruinous seizure. So, how
would you exercise circumspection if
you deny the coming of a stage in time
that would make youth turn hoary?
With its advent, the Universe (as-

ilaa Rabbi-hi sabeela.

Inna Rabba-ka ya'lamu anna-ka taqoomu adnaa min thulutha-il-layili wa nisfa-hu wa thulutha-hu wa taa'ifatun min-allazina ma'aka. Wallaahu yuqaddir-ul-layila wanaahaara. 'alima an lun tuhsoo-hu, fa-taaba 'alayi-kum. Fa-aqraoo ma tayassara min-al-Quran. 'alima an sayakoonu min-kum mardhaa; wa aakharoona yadhriboona fil-ardhi yabtaghoona min fadhl-illaah; wa aakharoona yuqatiloona fi sabeel-il-laah. Fa-aqraoo ma tayassara min-hu. Wa aqemus-salaata wa aatuz-zakaata wa aqridhoo-Allaaha qardhan hasana. Wa ma tuqaddamoo li-anfusi-kum min khayirin tajidoo-hu 'indallahi huwa khayiran wa a'zama ajran. Wa astaghfiru-llah. Inna-Allaaha ghafoor-ur-raheem.

Samaa'u – السماء) would stand opened up and explored (munfatir – مُنْفَطِر); the promise made by HIM would materialize. Verily, this is a reminder/counsel; so whoever may wish, follow a path leading to his Sustainer.

Indeed, your Lord is aware that you at the moment stand covering (taqoom – تقوم) less than two thirds of the darkness (thuluthsae-al-layil – ثُلُثَي اللَّيْلِ), and sometimes half of it or one third of it, and it is the same with the group of people (taaifatan – طَائِفَةٌ) struggling with you. And since God measures the gravity of prevalent darkness and the inroads into the enemy territory (an-nahaar – النَّهَار), He is aware that you are unable to calculate or take into account the situation (lun tuhsoo-hu – لَنْ تَحْصُوهُ), so He has turned to you in mercy/help. Hence, all of you must study what is made available (tayassara – تَيَسَّرَ) to you from the Quranic injunctions. It is known to Him that some of you would be weak in faith (mardhaa – مَرْضَى), and some others will be in travel seeking sustenance from God, and still others would be fighting for the sake of God. Therefore, all of you must read what is made available (tayassara – تَيَسَّرَ) from it, and then establish its close pursuit (aqemus-Salaat – اَقِمُوا الصَّلَاةَ) and provide means of sustenance (aatuz-Zakaat – آتُوا الزَّكَاةَ) to the needy, and thus loan the God a beautiful loan. And what you will bring forth from means of sustenance

for your people, you will get it back from God in better and greater amount as a reward. And seek God's protection; indeed God is the provider of protection and the merciful."

Authentic meanings of Important words:

Zay-Miim-Lam : زم ل : مزمل

= he bore it or carried it, followed another, wrapped (e.g. in a garment), also signifies the act of concealing, the requiting with beneficence, a load or burden, to keep company, be companion; **a company or collection, a traveling companion**, a man wrapped in his garments. Fellowship, colleague-ship; comradeship.

Qaf-Waw-Miim = قوم؛ اقوم: stand still or firm, rose/stand up, managed/conducted/ordered/regulated/superintended, established, made it straight/right, maintain/erect/observe/perform, **revolt or rebel against, attack**, set up, rise from dead, be resurrected, **to take off, to set out, to depart**, to come to pass, take place, happen; people/community/company, abode, stature/dignity/rank. aqama - to keep a thing or an affair in a right state.

Qaf-Lam-Lam: ق ل ل = to be few in number, small in quantity, **scanty, scarce, rare**. qalilun - few, little, small, rare, seldom. aqall - fewer, poorer. qallala - to appear as few. Weightless, unsubstantial.

Nun-Saad-Fa : ن ص ف = half, reach its middle/midst, divide a thing into halves.

رت ل = Ra-Ta-Lam = to set in order, make even, well arranged/set together, make distinct, correct/right state of arrangement (primary

	<p>usage is in relation to nice teeth), read/recite in a leisurely manner, read correctly, chant. <u>To present slowly; to articulate slowly, carefully and precisely</u></p> <p><u>Qaf-Waw-Lam:</u> <u>ق و ل: قِيلَا</u> = to say/speak, to call, to be named, word/speech, utterance, a thing said, greeting, discourse, one who says/speaks. To inspire/transmit/relate/answer/think/profess, emit an opinion on, indicate a state or condition or circumstance. qa'ilun - speaker, indicator. Declaration, report, account; doctrine, teaching.</p> <p><u>Nuun-Shiin-Alif</u> = <u>ن ش ا</u> = lived, arose, become elevated/high, grow up, create/produce/originate, it happened/occurred, raise, to found/build, began, specifically discussing 73:6 = rising in the night, first part/hours of the night, every hour of the night in which one rises, every hour of the night.</p> <p><u>Shiin-Dal-Dal</u> : <u>ش د د: اشَدَّ</u> = to bind tightly, strap, strengthen firmly, run, establish, make firm, hard, strong, be advanced (day), be intense. ushdud - harden, strengthen. shadiid (pl. shidaad & ashidda'u - great, firm, strict, vehement, strong, violent, severe, mighty, terrible, stern, grievous, miserly, niggardly. (adj. of the forms fa'iil and fiaal are used indifferently for both m. and f.): ashuddun: age of full strength, maturity. ishtadda (vb. 8) - to act with violence, become hard.</p> <p><u>Waw-Tay-Alif</u> : <u>و ط ا</u> = to tread upon, walk on, press the ground or anything beneath the feet, trample on, level, make plam. tawaata'a - to agree with each other respecting the affair.</p> <p>Yata'auna (imp. 3rd. p. m. plu.): They tread, step, enter a land, destroy. Tata'u (imp. 2nd. p. m. plu.): Ye have trodden, entered. Tata'uu (imp. 2nd. p. m. plu. acc.): That ye may trample on, trodden down. Wat'an (v. n.): Curbing, Subduing; Treading.</p>
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Mauti'an (n. place. acc.): Trodden place.
Yuwaati'uu (III.): Adjust; Make equal;
Conform.

n-h-r : نهر : نهار : to flow copiously, stream forth, to chide, scold, reproach, brush off, rebuff, reject, repulse, restrain, forbade with rough speech; making inroad or incursion into the territory of enemies,; stream, river, daytime.

ب ت ل = **Ba-Ta-Lam** = cut it off, severed it, separate, was/became alone, detach oneself and devote, devote exclusively, apply, striving, laboring or exerting, becoming wide between the shoulders, obligatory or something made so.

Ra-Jiim-Fa : رجف : رجف = to quake/tremble, be in violent motion, shake violently, ramble, prepare for war, be restless, stir, spread alarming/false news, engage, make commotion, in a state of agitation, convulsion, tumult, or disturbance. rajfatun - earthquake, mighty blast. murjifun - scandal-mongers, one who makes a commotion, one who spreads false alarming news/rumours or evil tales.

Kaf-Tha-Ba : ك ث ب : كثيبا : To gather, heap up, make up, collect into one place, many or much, nearness, a portion or quantity of corn or other food after it has been little.

Chapter al-Mudaththar (74)

بَا أَيُّهَا الْمُدَّثِّرُ (١) قُمْ فَأَنْذِرْ (٢) وَرَبِّكَ فَكَبِّرْ (٣) وَثِيَابَكَ فَطَهِّرْ (٤) وَالرُّجْزَ فَاهْجُرْ (٥) وَلَا تَمْنُنْ تَسْتَكْثِرُ (٦) وَلِرَبِّكَ فَاصْبِرْ (٧) فَإِذَا نُقِرَ فِي النَّاقُورِ (٨) فَذَلِكَ يَوْمُنَا يَوْمُ عَسِيرٍ (٩) عَلَى الْكَافِرِينَ غَيْرُ يَسِيرٍ (١٠) ذُرِّي وَمَنْ خَلَقْتَ وَحِيدًا (١١) وَجَعَلْتَ لَهُ مَالًا مَمْدُودًا (١٢) وَبَنِينَ شُهَدَاءَ (١٣) وَمَهَّدْتَ لَهُ تَمْهِيدًا (١٤) ثُمَّ يَطْمَعُ أَنْ أَزِيدَ (١٥) كَلَّا إِنَّهُ كَانَ لِآيَاتِنَا عَنِيدًا (١٦) سَأَرْهِفُهُ صَعُودًا (١٧) إِنَّهُ فَكَّرَ وَقَدَّرَ (١٨) فَقُتِلَ كَيْفَ قَدَّرَ (١٩) ثُمَّ قُتِلَ كَيْفَ قَدَّرَ (٢٠) ثُمَّ نَظَرَ (٢١) ثُمَّ عَبَسَ وَبَسَرَ (٢٢) ثُمَّ

Translation Chapter al-Mudaththar (74)

“O you who is endowed with excellent convincing and overwhelming capabilities (al-Mudaththar – المُدَّثِّرُ), establish yourself firmly, then unleash your mission of forewarning the people; and thereby glorify your Sustainer; and purify the character of your followers (thiaabaka – ثيابك); and renounce (ahjur – اهجر) those with diseased and

أَدْبَرَ وَاسْتَكْبَرَ (٢٣) فَقَالَ إِنَّ هَذَا إِلَّا سِحْرٌ يُؤْتَرُ (٢٤) إِنَّ هَذَا إِلَّا قَوْلُ الْبَشَرِ (٢٥) سَأُصْلِيهِ سَقَرَ (٢٦) وَمَا أَدْرَاكَ مَا سَقَرُ (٢٧) لَا تُبْقِي وَلَا تَذَرُ (٢٨) لَوَاحَةٌ لِلْبَشَرِ (٢٩) عَلَيْهَا تِسْعَةَ عَشَرَ (٣٠) وَمَا جَعَلْنَا أَصْحَابَ النَّارِ إِلَّا مَلَائِكَةً (٣١) وَمَا جَعَلْنَا عِدَّتَهُمْ إِلَّا فِتْنَةً لِلَّذِينَ كَفَرُوا لِيَسْتَيَقِنَ الَّذِينَ أُوتُوا الْكِتَابَ وَيَزِدَّادَ الَّذِينَ آمَنُوا إِيمَانًا (٣٢) وَلَا يَرْتَابَ الَّذِينَ أُوتُوا الْكِتَابَ وَالْمُؤْمِنُونَ (٣٣) وَلِيَقُولَ الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ وَالْكَافِرُونَ مَاذَا أَرَادَ اللَّهُ بِهِذَا مَثَلًا (٣٤) كَذَلِكَ يُضِلُّ اللَّهُ مَن يَشَاءُ وَيَهْدِي مَن يَشَاءُ (٣٥) وَمَا يَعْلَمُ جُنُودَ رَبِّكَ إِلَّا هُوَ (٣٦) وَمَا هِيَ إِلَّا ذِكْرَى لِلْبَشَرِ (٣٧) كَلَّا وَالْقَمَرِ (٣٨) وَاللَّيْلِ إِذَا أَدْبَرَ (٣٩) وَالصُّبْحِ إِذَا أَسْفَرَ (٤٠) إِنَّهَا لَإِحْدَى الْكُبَرِ (٤١) نَذِيرًا لِلْبَشَرِ (٤٢) لَمَن شَاءَ مِنْكُمْ أَنْ يَتَقَدَّمَ أَوْ يَتَأَخَّرَ (٤٣) كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِينَةٌ (٤٤) إِلَّا أَصْحَابَ الْيَمِينِ (٤٥) فِي جَنَّاتٍ يَتَسَاءَلُونَ (٤٦) عَنِ الْمُجْرِمِينَ (٤٧) مَا سَلَكَكُمْ فِي سَقَرٍ (٤٨) قَالُوا لَمْ نَكُ مِنَ الْمُصَلِّينَ (٤٩) وَلَمْ نَكُ نُحُوسُ مَعَ الْخَائِضِينَ (٥٠) وَكُنَّا نَكْذِبُ يَوْمَ الدِّينِ (٥١) حَتَّى أَتَانَا الْيَقِينُ (٥٢) فَمَا تَنْفَعُهُمْ شَفَاعَةُ الشَّافِعِينَ (٥٣) فَمَا لَهُمْ عَنِ التَّذْكِرَةِ مُعْرِضِينَ (٥٤) كَانَتْهُمْ حُمْرٌ مُسْتَنْفَرَةٌ (٥٥) فَرَّتْ مِنْ قَسْوَرَةٍ (٥٦) بَلْ يُرِيدُ كُلُّ امْرِئٍ مِّنْهُمْ أَنْ يُؤْتَى صُحُفًا مُنشُورَةً (٥٧) كَلَّا (٥٨) بَلْ لَا يَخَافُونَ الْآخِرَةَ (٥٩) كَلَّا إِنَّهُ تَذْكِرَةٌ (٦٠) فَمَنْ شَاءَ ذَكَرْهُ (٦١) وَمَا يَذْكُرُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ (٦٢) هُوَ أَهْلُ التَّقْوَى وَأَهْلُ الْمَعْرِفَةِ (٦٣)

Transliteration:

“Ya ayyuha-al-Mudaththir; qum, fa-andhir; wa Rabbaka fa-kabbir; wa thiyaaba-ka fa-tahhir; war-rujza fa-ahjur; wa la tamnun tastakthur; wa li-Rabba-ka fa-asbir. Fa-idhaa nuqira fin-naaqoori, fa-dhaalika youma’idhin youmun ‘aseerun; ‘ala-al-kaafireena ghayiru yaseer. Dharnee wa man

contaminated (al-rujz – الرُّجْز) minds; and do not bestow benefits (tamnun – تُمْنُن) to gain a majority in your fold (tastakthur – تستَكْثِر); and exercise steadfastness (asbir – اصْبِر) to achieve your Sustainer’s goals (li-Rabbi-ka – لِرَبِّكَ). In the end, when the trumpet announcing the appointed time is blown (nuqira fin-naaqoor – نُقِرَ فِي النَّاْقُورِ), that day would be a time of real distress. For the deniers of truth it would not be an easy time. Leave me alone on that stage with those I have created, and whom I have granted vast resources, and offspring worth noting (shuhoodan – شُهُودًا), and made things smooth for them (mahhadtun – مَهْدَتٌ; even then they display lustfulness for more. No, they shouldn’t have turned prejudiced (‘aneedan – عَنِيدًا) to our Word/Signs. I will certainly afflict them with mounting troubles and miseries (sa-arhiq-hu sa’oodan – سَأُرْهِقُهُ صَعُودًا).

In fact, this kind of human folks have thought over it (fakkara – فَكَّر) and weighed and measured (qaddara – قَدَّر) it. So, they got accursed and humbled (qutla – قَتِل) as they came to realize its value (kayifa qaddara – كَيْفَ قَدَّر). They were again accursed and humbled as they re-assessed it. Then they were dazzled (nazara – نَظَرَ); so then they frowned and scowled; then eventually they reverted to their previous conduct (adbara – اَدْبَرَ) and put on a show of pride and arrogance (astakbara – اسْتَكْبَرَ). And declared: “It is nothing but a deception (sehrun – سِحْر) which casts its influence upon people (yu’tar – يُؤْتَر). It is nothing but the words of a mortal”. I am certainly going to cast them into

khalaqtu waheedan. Wa ja'altu la-hu maalan mamdoodan; wa baneena shuhoodan; wa mahhadtu la-hu tamheedan; thumma yatma'u an azeed. Kalla, inna-hu kaana li-aayaati-na 'aneedan; sa-urhiqu-hu sa'uoodan. Inna-hu fakkara wa qaddara; fa-qutila kayifa qaddara; thumma qutila kayifa qaddara; thumma nazara; thumma 'abasa wa basara; thumma adbara wastakbara; fa-qaala in haadhaa illa sehrun yu'tharu; in haadhaa illa qowlul-bashar; sa-uslee-hi saqar. Wa maa adraa-ka maa saqaru. Laa tubqi wa laa tadhar. Lawwahatul-lil-bashar; 'alayi-haa tis'ata 'ashar. Wa maa ja'al-na ashaab-an-naari illa Malaa'ikatan; wa maa ja'al-na 'iddata-hum illa fitnatan lil-ladheena kafaroo, li-yastayiqin-allazeena ootoo-al-kitaaba wa yazdaad-allazeena aamanu eimaana; wa laa yartaab-allazeena ootul-kitaaba wal-mu'minoona; wa li-yaqool-allazeena fi quloobi-him maradhun wal-kaafiroona maa dhaa araada-Allahu bi-hadhaa mathalan; ka-dhaalika yudhil-lul-laahu man yadhaa-u wa lyahdee man yashaa-u. Wa maa ya'lamu junooda Rabba-ka illa huwa; wa maa hiya illaa dhikraa lil-bashar. Kallaa wal-qamar; wa-allayili idh adbara; was-suhhi idhaa asfara. Inna-ha la-ihdal-kubar; nadheeral-lil-bashar. Li-man shaa'a min-kum an yataqaddama aou yata'akhkhar. Kullu nafsin bi-maa kasabat raheenatun; illaa ashaab-al-yameen; fi jannaatin yatasaa'aloona, 'anil-mujrimeen; maa salaka-kum fi saqar. Qaaloo lam naku min al-musalleen; wa lam naku nut'im-

Hell-fire. And what would tell you as to what that Hell-fire is? It is a retribution that neither allows living nor leaves to die (laa tubqi wa laa tadhar – لا تُبْقَى و لا تَذَر). There are standing by-laws (lawwaahatun – لَوَاِحَة) for the humans, upon which ('alayihaa – عَلَيْهَا) is based a complete happy society (tis'ata 'ashara – تِسْعَة عَشْر). And we have not made it a rule or routine to condemn common people to fire (ashaab-un-naar – اصْحَابُ النَّار) except those particular ones who have been in the positions of power and authority (illaa malaa'ikatan – اِلَّا مَلَائِكَة); and by clearly determining their kind/category ('Iddata-hum – عِدَّتُهُمْ) we have created a state of hard trial (fitnatann – فِتْنَة) for the deniers of truth, with the aim of making the people of the Book arrive at certainty in faith, and to increase in faith those who have already believed; and that both the people of the Book and the faithful may not be left in doubts (laa yartaab – لا يَرْتَاب); and to make those with contaminated minds and the deniers of truth exclaim as to what the God intends to emphasize by quoting this example. Such is the way God leaves to stray those who so desire, and guides to the right way those who so wish. And no one knows your Lord's might except He Himself. And it is nothing but an admonition/reminder (dhikraa – ذِكْرَى) for the mankind. Nay, but witness the speculations made (al-Qamari – الْقَمَر), and witness the darkness of ignorance retreating (wal-layili idh adbara – وَاللَّيْلِ اِذَا اَدْبَر), and consider the dawn of truth shining forth (was-subh idha asfara – وَالصُّبْح اِذَا اسْفَر); for certainly

ul-miskeen; wa kunna nakhoodhu ma'al-khaa'idheen; wa kunnaa nukadhdhabu bi-youm-id-Deen; hattaa ataa-na al-yaqeen.

Fa-maa tanfa'u-hum shafaa'atu-sh-shaafi'een. Fa-maa la-hum 'anit-tadhkirati mu'ridheen. Ka-anna-hum humurun mustanfiratun; farrat min qaswaratin. Bal yureedu kullu-umree'in min-hum an-youtaa sohofan munashsharatan. Kalla ball aa yakhaafoona-al-Aakhirah. Kalla inna-hu tadhkiratun. Fa-man shaa'a dhakara-hu. Wa maa dadhkuroona illa an yashaa'Allah. Huwa ahlut-taqwaa wa ahlul-maghfirah."

this Reminder is one of the mighty portents (la-ehdal-kubar – لإحدى الكُبر) – an admonition for the humankind - enabling anyone of you who so desires, either to press forward or to lag behind. Every conscious soul (nafsin – نفس) will be held in pledge for his deeds, except those blessed with righteousness (ashaab-al-yameen – اصحاب اليمين). In their lives of peace and protection (fi jannaatin – فى جنّات), they will be asking the culprits as to what had led them into the hellfire. They will reply by saying that they were not the followers of divine guidance; and that they were not providing for the needy; and that they were indulging into false speech with the vain talkers (al-khaa'idheen – الخائضين); and they used to denying the Day of Judgment (youm-id-Deen – يوم الدين) until the time of certainty dawned upon them. Hence, no intercession from intercessors is going to profit them. After all, what was wrong with them that they turned away from the admonition as if they were donkeys running away to escape from lions. Still every one of them demands to be given detailed written reports (sohofan munashsharatan – صُحُفاً مُنَشَّرَةً) of his doings. By no means; they were rather those who do not fear the Hereafter. No, it was indeed an admonition. Therefore, those who so willed, they took heed of it (zakara-hu – ذكره). And they do not keep in mind except what God wishes them to remember. He alone is the source (ahlu – اهل) of circumspection (at-taqwaa – التَّقْوَى) and the source of protection and forgiveness (al-maghfirah – المغفرة).

Authentic meanings of Important words:

Mudaththar; د ث ر : مُدَثَّر : **Dal-Tha-Ra** = it became covered with sand and dust blown over, **to be endowed with excellent capabilities**, cover with a cloak, wrap with a garment, destroyed/effaced or worn out (e.g. said of a man's reputation); to cover, envelop, to destroy, annihilate, to become wiped out, blotted out, to be forgotten, have fallen into oblivion; much property or wealth; or many camels or the like; many things, in bundance; **to dominate, overwhelm someone.**

Thiaab: ثياب؛ ثوب = **Tha-Waw-Ba** = to return, turn back to, to restore/recover, to repent, to collect/gather; to call/summon (repeatedly), rise (dust), to flow, become abundant; something returned (recompence, reward, compensation), to repay.

a thing which veils/covers/protects, a distinct body or company of people.

mathabatan - place of return, place to which a visit entitles one to *thawab*/reward,

assembly/congregation for people who were dispersed/separated previously, place of alighting, abode, house, tent.

Thiaab: **Character**, weapons, morals, behavior, heart, followers, robes, clothes, pure/good hearted, of good character.

Ra-Jiim-Zay : ر ج ز : to rumble. rujz/rijz - pollution/filth, calamity, evil kind of punishment, wrath, impurity, plague, scourge, pestilence, abomination, sin, iniquity, idolatry, disease in the hinder part of camels, deed deserving punishment.

ha-Jiim-Ra : ه ج ر = to leave/abandon/desert/forsake/depart/renounce/quit, separate oneself from, break with, abstain from, shun, leave with body or tongue or heart, leave lust and bad manners. hijr - bad manner, shameful action, nonsense talk.

	<p>hajara vb. (1)</p> <p>Miim-Nun-Nun تمنن = To confer or bestow a benefit or favour to someone, to be bountiful or beneficent or gratuitous, to be reasonable (too reasonable to do that which is deemed bad), <i>min</i> often means <i>some of</i> or <i>among</i>, <i>min</i> can be used in the sense of <i>fi</i> meaning <i>in</i> or <i>on</i>.</p> <p>Ra-ha-Qaf رهق: ارهقه = to follow closely, cover, be foolish, lie, be mischievous, be ungodly, hasten, overtake, reach, draw near, overspread. rahaqa - to oppress, cause to suffer, be given to evil practices. rahqun - folly, oppression, evil disposition. arhaqa - to impose a difficult task, afflict with troubles and difficulties.</p> <p>Nun-Za-Ra : ن ظر = to see, look at, glance, gaze, observe, behold, consider, regard, listen to, be patient towards, wait, contemplate, grant respite, put off, scrutinise, show kindness, examine, search, reflect. nazara - the look with affection, to perplex, dazzle.</p> <p>Lam-Waw-Ha: لوح: ل و ح = To change colour, become visible, gleam/shine, light up, scorching one, broad table or plate, tablet. Lawwaha: that which makes visible, gleam, shine, giving standing rules, regulations, bylaws, statutes, official decree, instruction, program, plan</p> <p><u>عَلَيْهَا تَسْعَةُ عَشَرَ</u> UPON IT IS BASED A COMPLETE, HAPPY AND UNITED SETUP/SOCIETY; Upon it is a complete configuration/composition.</p>
<p>Chapter Al-Qiyamah (75)</p> <p>لَا أُقْسِمُ بِيَوْمِ الْقِيَامَةِ (١) وَلَا أُقْسِمُ بِالنَّفْسِ اللَّوَامَةِ (٢) أَيْحَسِبُ الْإِنْسَانُ أَنَّ نَجْمَ عِظَامِهِ (٣) بَلَىٰ قَادِرِينَ عَلَىٰ أَنْ نُسَوِّيَ بَنَانَهُ (٤) بَلْ يُرِيدُ الْإِنْسَانُ لِيَفْجَرَهُ أَمَامَهُ (٥) يَسْأَلُ أَيَّانَ يَوْمِ الْقِيَامَةِ (٦) فَإِذَا بَرَقَ الْبَصَرُ (٧) وَخَسَفَ</p>	<p>Translation Chapter Al-Qiyamah (75)</p> <p>“I do not call to witness the time/stage of Resurrection (youm al-Qiyamah – يوم القيامة); nor do I call to witness the</p>

الْقَمَرُ (٨) وَجَمَعَ الشَّمْسُ وَالْقَمَرُ (٩) يَقُولُ الْإِنْسَانُ
يَوْمَئِذٍ أَيْنَ الْمَفَرُّ (١٠) كَلَّا لَا وَزَرَ (١١) إِلَىٰ رَبِّكَ
يَوْمَئِذٍ الْمُسْتَقَرُّ (١٢) يُنَبِّأُ الْإِنْسَانُ يَوْمَئِذٍ بِمَا قَدَّمَ
وَأَخَّرَ (١٣) بَلِ الْإِنْسَانُ عَلَىٰ نَفْسِهِ بَصِيرَةٌ (١٤) وَلَوْ
أَلْفَىٰ مَعَاذِيرَهُ (١٥) لَا تُحَرِّكْ بِهِ لِسَانَكَ لِتَعْجَلَ
بِهِ (١٦) إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ (١٧) فَإِذَا قَرَأْنَاهُ
فَاتَّبِعْ قُرْآنَهُ (١٨) ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ (١٩) كَلَّا بَلْ
تُحِبُّونَ الْعَاجِلَةَ (٢٠) وَتَذَرُونَ الْآخِرَةَ (٢١) وَجُوهٌ
يَوْمَئِذٍ نَّاصِرَةٌ (٢٢) إِلَىٰ رَبِّهَا نَاطِرَةٌ (٢٣) وَجُوهٌ
يَوْمَئِذٍ بَاسِرَةٌ (٢٤) تَظُنُّ أَنْ يُفْعَلَ بِهَا فَاقِرَةٌ (٢٥) كَلَّا
إِذَا بَلَغَتِ النَّرَاقِي (٢٦) وَقِيلَ مَنْ رَاقٍ (٢٧) وَظَنَّ
أَنَّهُ الْفِرَاقُ (٢٨) وَالتَّقَتِ السَّاقُ بِالسَّاقِ (٢٩) إِلَىٰ
رَبِّكَ يَوْمَئِذٍ الْمَسَاقُ (٣٠) فَلَا صَدَقَ وَلَا
صَلَّىٰ (٣١) وَلَكِنْ كَذَّبَ وَتَوَلَّىٰ (٣٢) ثُمَّ دَهَبَ إِلَىٰ
أَهْلِهِ يَتَمَطَّىٰ (٣٣) أَوْلَىٰ لَكَ فَأَوْلَىٰ (٣٤) ثُمَّ أَوْلَىٰ لَكَ
فَأَوْلَىٰ (٣٥) أَيَحْسَبُ الْإِنْسَانُ أَنْ يُتْرَكَ سُدًى (٣٦) أَلَمْ
يَكُ نُطْفَأْ مِنْ مَنِيٍّ يُُمْنَىٰ (٣٧) ثُمَّ كَانَ عَاقِبَةُ فَخْلَقٍ
فَسَوًى (٣٨) فَجَعَلَ مِنْهُ الزَّوْجَيْنِ الذَّكَرَ
وَالْأُنثَىٰ (٣٩) أَلَيْسَ ذَلِكَ بِقَادِرٍ عَلَىٰ أَنْ يُحْيِيَ
الْمَوْتَىٰ (٤٠)

Transliteration: “Laa uqsimu bi-
youm-il-Qiyaamati, wa laa uqsimu bin-
nafs-il-lawwamati, a-yuhsab-ul-Insaanu
allan najma’u ‘izaama-hu; balaa
qaadireena ‘alaa an nusawwi banaana-
hu; bul yureed-ul-Insaanu li-yafjura
amaama-hu; yus’alu ayyaana youm-ul-
Qiyaamah. Fa-idhaa bariq-al-basaru,
wa khusaf-al-qamaru, wa jumi’ash-
Shamsu wa-al-Qamaru, yaqool-ul-
Insaanu youma’idhin ayin-al-mafar;
kallaa laa wazar; ilaa Rabbi-ka
youma’idh-il-mustaqar; yunabba-ul-
Insaanu youma’idhin bi-maa qaddama
wa akhkharah. Bal-il-Insaanu ‘alaa
nafsi-hi baseerah; wa lou alqaa
ma’aazeera-hu. Laa taharrik bi-hi
lisaana-ka li-ta’jala bi-hi. Inna ‘alayina
jam’a-hu wa qaraana-hu. Fa-idhaa

reproachful Conscious self of man, yet I
ask man on what grounds he thinks that
we cannot resurrect him by recomposing
his bone structure (‘Izama-hu – عظامه).
Let us make it clear/evident (balaa – بلى)
that we do have the power of making his
life form (banana-hu – بنانه) adapted to
the required state (nusawwi – نُسَوَّى).
However, Man wishes to explore (yafjur
– يفجر) what he comes across (amaama-
hu- امامه). So, he questions as to when is
the Resurrection stage going to come?
Therefore, when the visions are
confused; and the speculation (al-qamar
– القمر) becomes vile (khasaf – خسف),
when the obvious/the exposed/the
unobscured (ash-shams – الشمس) and the
speculation (al-qamar – القمر) are
connected together and reconciled
(jumi’a – جُمِع), on that stage Man will be
wondering where to escape (al-mafarr –
المفرّ). There will be no chance (kallaa –
كلّا) of securing help or support. On that
stage (youma’idhin – يومئذ), with your
Lord will be the lasting abode
(almustaqar – المستقر). He would apprise
the Man on that stage as to what were his
priorities and what was he noted lacking.
Nevertheless, the man does have the
insight (baseeratan – بصيرة) of his inner
conscious self, even though he may
resort to excuses/apologies (ma’aazeera-
hu – معاذيره). So don’t be active with him
(laa tuharrik bi-hi – لا تحرك به) with your
eloquent speech (lisana-ka – لسانك) in
order to make haste in dealing with him
(li-ta’jal bi-hi – لتعجل به). In fact,
mobilizing and pursuing him (qurana-hu
– قرآنه) is our responsibility; so, when we
have drawn him forth (qara’naa-hu –

qaraanaa-hu fa-attabi' qar'aana-hu. Thumma inna 'alayinaa bayaana-hu. Kalla bal tuhibboona-al-'aajilah. Wa tadharoona-al-'aakhirah. Wujoo hun youma'idhin naadhirah. Ilaa Rabbi-ha naazirah. Wa wujoo hun youma'idhin baasirah. Tazannu an yuff'ala bi-ha faaqirah. Kalla idhaa balaghat-ittaraaqiya; wa qeela man raaqin; wa zanna anna-hu-al-firaaqu; wa al-tafat-is-saaqu bis-saaqi. Ilaa Rahha-ka youma'idhin al-masaaqu. Fa-laa saddaqa wa laa sallaa; wa laakin kadhdhaba wa tawallaa. Thumma dhahaba ilaa ahli-hi yatamattaa. Awlaa la-ka fa-awlaa. Thumma awlaa la-ka fa-awlaa. A'yahsab-ul-Insaanu an-yutraka sudan. A-lam yaku nutfatan min maniyyun yumnaa. Thumma kaana 'alaqatan fakhalaa fa-sawwaa. Fa-ja'ala min-hu az-zawjeen-idh-dhakara wa-al-unthaa. A'layisa dhaalika bi-qaadiri 'alaa an yuhyiy-al-moutaa."

(اتَّبِعْ – attabi'), do aid and assist (quraana-hu – قرآنه). Afterwards, it is upon us to deal with his arguments and testimony (bayana-hu – بيانه). But nay, you are wont to love the present transitory life and neglect the Hereafter. That's why when that stage comes, some faces would be radiant, looking up to their Lord; and some faces would be distorted (baasirah – باسرة), realizing the calamity going to strike them. Nay, when the calamity has reached the collar-bone and it will be asked as to who is the one rising above it (man raaqin – من راق)? And he would guess it is the time of parting, and of facing a terrible affliction linked with (wal-taffati – والتفت) another terrible affliction (as-saaq – الساق). And at that stage he will be impelled to turn to your Lord. Nevertheless, he was the one who had not pursued the truth and not obeyed, but had denied it and turned his back. Then he went to his people displaying arrogance (yatamatta – يتمطى). Woe is what you deserve, and woe be to you. Again woe is what you deserve and woe is to you. Does man think he will be left at his own will? Was he not a drop of sperm spilled? Then he became a clot of blood, then He measured and proportioned (khalaaq – خلق) him and fashioned him in a suitable manner (sawwa – سوى). And eventually He made out of him the male and female kinds. So, isn't such an entity capable of resurrecting the dead?"

Authentic meanings of important words

	<p><u>Qasama: Uqsimu:</u> : أقسم : To divide into parts; to portion out; a partition; a dividing; an apportionment, to take oath: to swear unto; to swear with: لا أقسم : I will not swear; (the matter being too palpable to require the confirmation of an oath); I do not present as witness or confirmation; میں دلیل یا شہادت کے طور پر پیش نہیں کرتا.</p> <p><u>Lawwama: l w m:</u> لوام؛ لومة : Severe censurer, stern critic, censorious; rebuke, reproof, blame, reproach.</p> <p><u>Ba-Nun-Nun</u> : ب ن ان = the extremities or ends (fingers/toes), limbs, members of the body (arms, hands, legs etc).</p> <p><u>Ba-Ra-Qaf</u> = ب ر ق = Shining, gleaming or glistening (e.g. the dawn, a sword) Lightning; Threatening or menacing; A female beautifying and adorning herself or showing and presenting herself and/or exhibiting her beauty; A star rising or a constellation (e.g. Pleiades); Eyes/sight glistening, fixedly open (e.g. by reason of fright), sights confused, astonished, stupefied or dazzled, sight becoming weak, opening eyes and looking hard, intently or sharply.</p> <p><u>Kh-Siin-Fa</u> : خسف = To sink or go away into the ground or earth (place or person), become depressed (such as the eye becoming depressed in the head), to lose sight/become blind, to lose light (like the sun or moon during an eclipse), become defective or deficient, become lean or emaciated, to recover (such as from disease or illness), to put out one's eye, make a hole in a thing, to abase or humble or make lowly, to disgrace, to be vile.</p> <p><u>Lam-Fa-Fa:</u> ل ف ف : التففت = To roll up, fold, wrap, involve, conjoin, be entangled (trees), be heaped, joined thick/dense and luxuriant/abundant.</p> <p><u>Siin-Waw-Qaf</u> : س و ق ؛ ساق = to drive/impel/urge. yusaquna - they are driven or led. saiqun - driver. suq (pl. aswaq) - market,</p>
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stem, leg, kashafat an saqaiha (27:44) is a well known Arabic idiom meaning to become prepared to meet the difficulty or to become perturbed/perplexed or taken aback, the literal meaning is "she uncovered and bared her shanks". yukshafu an saqin (68:42) means there is severe affliction and the truth laid here, it is indicative of a grievous and terrible calamity and difficulty. masaq - the act of driving.

ا ق ر = **Qaf-Ra-Alif**: قرآن = to recite/read, compilation, collection, reading, recitation, explanation, study, investigation. Explore, investigate, examine, reckon with, take into account, pursue, to cast forth, to bring forth, to draw forth.

Translation Chapter Al-Insaan (76)

“Has there ever come to man a stage down the stream of time (heenum-min-ad-dahr – حين من الدهر) when he may not have been something worth mentioning? In fact, we have created the human species from a combination of exuding fluids (nutfain amshaajin – نطفة امشاج); we pass him through difficult trials (nabtalee-hi – نبتليه); therefore, we have bestowed upon him faculties of listening and thinking and learning. Of course, we have also guided him to the right path by which his efforts may fetch the right results (immaa shaakiran – اما شاكرا) or, if he so desires, he may opt to become a denier of truth (immaa kafooran – اما كفورا). As for the deniers of truth, we have prepared for them chains, fetters and a fire that burns up the human consciousness (sa'eera – سعيرا). Of

Chapter Al-Insaan (76)

هَلْ أَتَى عَلَى الْإِنْسَانِ حِينٌ مِّنَ الدَّهْرِ لَمْ يَكُن شَيْئًا مَّذْكُورًا (١) إِنَّا خَلَقْنَا الْإِنْسَانَ مِنْ نُّطْفَةٍ أَمْشَاجٍ نَّبْتَلِيهِ فَجَعَلْنَاهُ سَمِيعًا بَصِيرًا (٢) إِنَّا هَدَيْنَاهُ السَّبِيلَ إِمَّا شَاكِرًا وَإِمَّا كَفُورًا (٣) إِنَّا أَعْتَدْنَا لِلْكَافِرِينَ سَلَاسِلَ وَأَغْلَالًا وَسَعِيرًا (٤) إِنَّ الْأَبْرَارَ يَشْرَبُونَ مِنْ كَأْسٍ كَانَ مِزَاجُهَا كَافُورًا (٥) عَيْنًا يَشْرَبُ بِهَا عِبَادُ اللَّهِ يُفَجِّرُونَهَا تَفْجِيرًا (٦) يُوفُونَ بِالْأَنذَرِ وَيَخَافُونَ يَوْمًا كَانَ شَرُّهُ مُسْتَطِيرًا (٧) وَيُطْعَمُونَ الطَّعَامَ عَلَى حُبِّهِ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا (٨) إِنَّمَا نُطْعِمُكُمْ لَوَجْهِ اللَّهِ لَا نُرِيدُ مِنْكُمْ جَزَاءً وَلَا شُكْرًا (٩) إِنَّا نَخَافُ مِنْ رَبِّنَا يَوْمًا عَبُوسًا قَمْطَرِيرًا (١٠) فَوَقَاهُمُ اللَّهُ شَرَّ ذَلِكَ الْيَوْمِ وَلَقَّاهُمْ نَضْرَةً وَسُرُورًا (١١) وَجَزَاهُمْ بِمَا صَبَرُوا جَنَّةً وَحَرِيرًا (١٢) مُتَّكِنِينَ فِيهَا عَلَى الْأَرَائِكِ ۖ لَا يَرَوْنَ فِيهَا شَمْسًا وَلَا زَمَهْرِيرًا (١٣) وَدَانِيَةً عَلَيْهِمْ ظِلَالُهَا وَذُلَّتْ أُنُوفُهَا تَذَلِيلًا (١٤) وَيُطَافُ عَلَيْهِمْ بِآنِيَةٍ مِّنْ فِضَّةٍ وَأَكْوَابٍ كَانَتْ قَوَارِيرًا (١٥) قَوَارِيرَ مِنْ فِضَّةٍ قَدَّرُوهَا تَقْدِيرًا (١٦) وَيُسْقَوْنَ فِيهَا كَأْسًا كَانَ مِزَاجُهَا زَنْجَبِيلًا (١٧) عَيْنًا فِيهَا تُسَمَّى سَلْسَبِيلًا (١٨) وَيُطَوَّفُ عَلَيْهِمْ لَدَانٌ مُّخَلَّدُونَ إِذَا رَأَيْتَهُمْ حَسِبْتَهُمْ لُؤْلُؤًا مَّنثورًا (١٩) وَإِذَا رَأَيْتَ ثُمَّ رَأَيْتَ نَعِيمًا وَمُلُكًا كَبِيرًا (٢٠) عَلَيْهِمْ ثِيَابٌ سُدُوسٌ

خَضِرٌ وَإِسْتَبْرَقٌ ۖ وَخُلُوا أَسَاوِرَ مِن فِضَّةٍ وَسَقَاهُمْ رَبُّهُمْ شَرَابًا طَهُورًا (٢١) إِنَّ هَذَا كَانَ لَكُمْ جَزَاءً وَكَانَ سَعْيُكُمْ مَشْكُورًا (٢٢) إِنَّا نَحْنُ نَزَّلْنَا عَلَيْكَ الْقُرْآنَ تَنْزِيلًا (٢٣) فَاصْبِرْ لِحُكْمِ رَبِّكَ وَلَا تُطِعْ مِنْهُمْ آثِمًا أَوْ كَفُورًا (٢٤) وَادْكُرْ اسْمَ رَبِّكَ بُكْرَةً وَأَصِيلًا (٢٥) وَمِنَ اللَّيْلِ فَاسْجُدْ لَهُ وَسَبِّحْهُ لَيْلًا طَوِيلًا (٢٦) إِنَّ هَؤُلَاءِ يُحِبُّونَ الْعَاجِلَةَ وَيَذَرُونَ وَرَاءَهُمْ يَوْمًا ثَقِيلًا (٢٧) نَحْنُ خَلَقْنَاهُمْ وَشَدَدْنَا أَسْرَهُمْ ۖ وَإِذَا شِئْنَا بَدَّلْنَا أَمْثَلَهُمْ تَبْدِيلًا (٢٨) إِنَّ هَذِهِ تَذْكِرَةٌ ۖ فَمَنْ شَاءَ اتَّخَذْ إِلَىٰ رَبِّهِ سَبِيلًا (٢٩) وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ ۚ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا (٣٠) يُدْخِلُ مَنْ يَشَاءُ فِي رَحْمَتِهِ ۚ وَالظَّالِمِينَ أَعَدَّ لَهُمْ عَذَابًا أَلِيمًا (٣١)

Transliteration: “Hul ataa ‘ala-al-Insaani heenun min-ad-dahri lum yakun shayi’an madhkoora. Inna khalaqnaa al-Insaana min nutfatin amshaajin nabtalee-hi fa-ja’alnaa-hu samee’an baseera. Inna hadayinaa-hu as-sabeel immaa shaakiran wa immaa kafoora. Inna a’tadnaa lil-kaafireena slaasila wa aghlaalan wa sa’eera. Inna-al-abraara yashraboona min kaasin kaana mizaajuhaa kaafoora. ‘Ayinan yashrabu hi-ha ‘ibaadu-llaahi yufajjaroona-ha tafjeera. Yufawna bin-nadhari wa yakhaafoona youman kaana sharra-hu mustateera. Wa yug’imoona-at-ta’aama ‘alaa hubbi-hi miskeena wa yateema wa aseera. Inna-ma nut’imukum li-wajh-il-laahi, la nureedu min-kum jazaa’an wa la shukoora. Inna nakhaafu min Rabbana youman ‘aboosan qamvareera. Fa-waqaa-hum-ullahu sharra dhaalik-al-youmi wa laqaahum nadhratan wa suroora. Wa jazaa-hum bi-ma sabaroo Jannatan wa hareera. Muttaki-eena fee-ha ‘ala-al-

course, the righteous ones would acquire and absorb knowledge and awareness (yashraboona – يشربون) in measures and depths (min kaasin – من مزاجها) revealing (mizaaju-ha – كاس) unbelievable realities (kaafoora – كافورا). There will be a source of knowledge (‘ayinan – عينا) wherefrom God’s obedient servants would abundantly acquire and absorb (yashrabu – يشرب) enabling them to pass through various stages of exploration and discoveries (yufajjaroona-ha tafjeera – يفجرونها – تفجيرا).

They will be those who in their present lives always honor (yufoona – يوفون) their covenants, protocols and commitments (bin-nazr – بالنذر) and remain in awe of a time the woe of which is written as inevitable destiny (mustateera – مستطيرا). And they provide sustenance to the needy, the orphan and to the victim ignoring their own needs/wants, saying: “we provide you for the sake of God; we don’t want from you a recompense or thanks; in fact, we dread the time appointed by our Sustainer which is going to be grim (‘aboosan – عبوسا) and distressful (qamtareera – قمطيريا)”. Therefore, God has saved them from the evil effects of that time and has blessed them with joy (nadhratan – نضرة) and contentment. And in return for their steadfastness, a life of peace and protection (Jannatan - جنة) and a complete freedom (hareera – حريرا) awaits them. They will be stationed/settled (muttaka’eena –

araa'ikk, la yarouna fi-ha shamsan wa la zamhareera. Wa daaniyatan 'alayihim zilaalu-ha a zalalat qatoofa-ha tazleela. Wa yutaafu 'alayi-him bi-aaniyatin min fidhdhatin wa akwaabin kaant qawareera – qawareera min fidhdhatin qaddaroo-ha taqdeera. Wa yusqouna fi-ha ka'asan kaana mizaju-ha zanjabeela. 'Ayinan fiha tusammaa salsabeela. Wa yatoofu 'alayihim wildaanun mukhalladoona idhaa ra'ayita-hum hasibta-hum lu'loo'un mandhoora. Wa idhaa ra'ayita thumma ra'ayita na'eeman wa mulkan kabeera. 'aaliya-hum thiyaabu sundusin khudhrun wa istabraqun, wa hulloo asaawira min fidhdhatin wa saqaa-hum Rabba-hum sharaaban tahoora. Inna haadhaa kaana la-kum jazaa'un wa kaana sa'yu-kum mashkoora. Inna nahnu nazzal-na 'alayika-al-Qurana tanzeela. Fa-asbir li-hukmi Rabba-ka wa la tuti' min-hum aathiman aw kafoora. Wa-adhkur isma Rabba-ka bukratan wa aseelan, wa min al-layili fa-asjud la-hu wa sabbah-hu layilan taweela. In haa-oolaai yuhibboona-al-'aajilah wa yadharoona waraa'a-hum youman thaqeela. Nahnu khalaq-naa-hum wa shadd-na asra-hum; wa idhaa shi'naa baddal-na amthaala-hum tabdeela. Inna haadhihi tadhkiratun; fa-mun shaa'a attakhadha ilaa Rabbi-hi sabeela. Wa maa tashaa'oona illa an yashaa'Allah. Innallaaha kaana 'aleeman hakeema. Yudkhilu mun yashaa'u fi rahmati-hi; wa azzaalimeena a'adda la-hum 'adhaabaan aleema."

(مُتَكِينِينَ) therein on prominent and lofty positions (الارائك – الارائك) where they would feel neither the burning of the sun nor severe cold (zamhareera – زمهريرا). All around them would be a state of ease and pleasure (zilaalu-ha – ظلألها) and its fruitful achievements (qutoofu-ha – قطفها) would be lying humbly before them to acquire. And it is the established goals/targets/values (kaanat Qawaareera – كانت قواريرا) which would monitor and safeguard them (yutaafu 'alayi-him – يطفأ عليهم) from any impending state of calamity/dispersion (fidhdhatin – فضة) and grief or sorrows (akwaabin – اكواب) – those established goals/targets/values (qawaareera – قواريرا) which are needed to avert a state of calamity/misfortune/dispersion (fidhdhatin – فضة), and for which the follow up rules and measures are already formulated and determined (qaddarool-ha taqdeera – قدروها تقديرا). They will quench their thirst for knowledge by drinking from a composition of (mizaaju-ha – مزأجها) the ingredients like exhilaration and sharpening of intellect (Zajabeela – زنجبلا), a source with the distinctive attribute (tusammaa – تسمى) of disclosing the right path for them whenever sought (salsabeel – سلسبيل). Infinite/perpetual (mukhalladoon – مخلدون) means of growth and evolution (wildaan – ولدان) will be provided all around them (yatoofu 'alayi-him – يطفأ عليهم) and if you can see them you will feel like they have become an assortment of pearls (لؤلؤأ مَنثورأ).

And when you actually see them, you will observe them in a state of bliss and a great authority (mulkan kabeeran – مُلْكَا كَبِيرَا). They would possess loftier thoughts and mindset (thiyaabu – ثِيَابُ) bearing fineness (sundusin – سُنْدُسُ), novelty (Khudhrun – خُضْرُ) and shine and gleam (istabraquun – اِسْتَبْرَقُ); and they will acquire (hulloo – حُلُوَا) an overpowering and high degree of capability (asaawira – اِسَاوِرَا) over diversification (fidhdhatin – فِدْحَذَاتِنُ), and their Sustainer would bless them with a character and conduct clean and pure (sharaaban tahooran – شَرَابَا طَهُورَا).

In fact, all this will be a reward for you since your endeavors would fetch the required results. This is why it is We Who have bestowed upon you this Quran in a successively descending way. Therefore, wait steadfastly for the verdict of your Sustainer and do not follow anything coming from them consisting of sin or denial. And keep the attributes of your Lord in your mind (wa-azkur Isma Rabbaka – وَاذْكُرْ اِسْمَ رَبِّكَ) all the time. And in this prevalent darkness (wa min al-layili – وَ مِنْ اللَّيْلِ), keep humbly obeying Him (asjud la-hu – اَسْجُدْ لَهْ) and strive hard as long as the darkness prevails to achieve His targets (Sabbah-hu – سَبِّحْهُ). Indeed, these are the people who prefer to fulfill the easier short term desires and leave aside the struggle for long term goals. It is We Who have created them and it is We who have strengthened their energies; and had

we deemed right we would have substituted them with others of their kind.

Of course, this is a Reminder. So, whoever so desires may take a lead towards the way of his Sustainer; which means that all of you must desire the same as God wishes you to do. Verily, God alone is the most knowledgeable and the wise one. He admits unto His Grace whoever so wishes; whereas for the evil ones, He has prepared a painful torment."

Authentic meanings of Important Words:

Nun-Tay-Fa : ن ط ف : نطفة = to flow gently, extrude, ooze, exude, drop, pour, trickle. Nutfah: Sperma of a man and of a woman.

Miim-Shiin-Jiim: م ش ج ؛ امشاج = To mix or confuse, make a confusion or disturbance, mix one thing with another. Any two things mixed together. Amshaaj – امشاج: What collect together in the navel; A drop consisting of mixtures, meaning the sperma genitale of the man mixed with that of the woman and with her blood.

Miim-Zay-Jiim: مزاج = To mix/mingle/incorporate/blend, exasperate/irritate/enrage a person, to give something, contend or dispute with a person, various in disposition or temperament.

Kaafoor: ك ف ر ؛ كافر : كافور Camphor, because it has the quality of covering or subsiding the heat. A tree smelling of perfume from which is extracted a whitish transparent substance. Kafir: unbeliever, ungrateful, one hiding, covering, concealing, denying the truth, etc.etc.; not believing in God.

Fa-Jiim-Ra : ف ج ر = cut/divide lengthwise, break open, vent, incline/decline/deviate, dawn/sunrise/daybreak, source, abundantly and suddenly, ample bounty/generosity, a place from which water flows. Dig up the grund; TAFJEER: blasting, setting off of an explosion;

	<p>triggering, unleashing; splitting; fission.</p> <p><u>Nun-Dhal/Thal-Ra:</u> ن ذ ر = to dedicate, make a vow, warn, admonish, caution, promise voluntarily, offer present. nadhiir - warner, one who informs and averts calamity, who cautions and put one on guard.</p> <p><u>Siin-Tay-Ra:</u> س ط ر ؛ مستطير To write, inscribe, draw, throw down, cut, cleanse, manage the affairs, ward, exercise authority, oversee, prostrate, set in. To embellish stories with lies, falsehoods; stories having no foundation. To read, recite. To exercise absolute authority, to pay frequent attention to.</p> <p><u>Ayn-Ba-Siin:</u> عيس = to frown, look sternly, austere, grim.</p> <p><u>Qaf-Miim-Tay-Ra:</u> ق م ط ر : قمطيرا = to frown, scorn, knit the brow, show displeasure or distress.</p> <p><u>Thal-Lam-Lam;</u> ذ ل ل : ذللت = to be low, hang low, low/lowest part of something, subdued, gentle, abase, easy, submissive, meek, subject, humble, humility, paltry, wings of submissiveness out of tenderness, treating with compassion.</p> <p>Vileness, ignominy, weakness, despicable, meakness, abjectness, abasement. Well-trained, tractable, manageable, commodious, broken.</p> <p><u>Alif-Nun-Ya</u> ا ن ي =بآنية= Its time came; or it was, or became, or drew, near; It (a thing) was, or became, behind, or after, its time; it, or he, (a man) was, or became, behind, backward, or late; it, or he, delayed, or held back. He postponed it, put it off, deferred it, delayed it, retarded it, withheld it, impeded it; An hour, or a short portion, or a time, or an indefinite time; any period of time; the utmost point, reach or degree; A thing of which the time has come, or drawn near: and which has come, or attained, to its time; to its full, or final, time or state; to maturity, or ripeness; signifies Whence? (being an interrogative respecting the direction, or quarter, from which a thing is) and whence (used to denote a condition); Where? and where (used to denote a condition and as one of the adverbial nouns used to denote a condition),</p>
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	<p>whence-so-ever; wherever (from whatever direction or quarter): when; how; however.</p> <p>Fa-Dad-Dad (Fiddatin – فضة) = to break/perforate/destroy, to separate/disperse/scatter/distribute, broke it up, silver, to make wide/ample/large/liberal, small number of men in a state of dispersion, calamity/misfortune, (Diversification)</p> <p>Kaf-Waw-Ba (Kaf-Alif-Ba): كواب = To drink out of a goblet. A mug or drinking cup without a handle, slenderness of neck with bigness of head, a sighing or grief or regret for something that has past or escaped one. A small drum slender in the middle or small stone such as fills the hand.</p> <p>Qaf-Ra-Ra : ق ر ر : قوارير = to be or become cool, remain quiet, be steadfast, be firm, refresh, be stable, be firm, receive satisfy, affirm, agree, settle, last. qarar - stability, a fixed or secure place, depository, place ahead. qurratun - coolness, delight. aqarra (vb. 4) - to confirm, cause to rest or remain. istaqarra (vb. 10) - to remain firm. mustaqirrun - that which remains firmly fixed or confirmed, in hiding, is lasting, which certainly comes to pass, which is settled in its being/goal/purpose. mustaqar - firmly fixed/established, sojourn, abode. qurratun - coolness, refreshment, source of joy and comfort. qawarir (pl. of qaruratun) - glasses, crystals.</p> <p>(sharb – شرب) : learn or absorb-</p> <p>Zinjabeel: زنجبيل: Ginger: A certain root, creeping beneath the ground; burning, or biting, to the tongue; its conserve is the best of conserves; has a property of heating, or warming, digestive, strengthening to the veneral faculty; clearing to the phlegm, sharpening to the intellect, and exhilarating.</p> <p>Walad: ولد: to bear (a child); give birth; to beget; to be generated, produced, be brought forth, be engendered, bred, caused, occasioned; to originate, grow, develop, arise, proceed, follow, result; to propagate, reproduce, to want the generation of, from. A child, son, daughter, youngling, or young ones. Wildaan ولدان plural of Waleed وليد: A boy; a youth; a boy who has</p>
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	<p>arrived at the age when he is fit for service, before he attains to puberty; a youthful servant;</p> <p><u>Tay-Waw-Fa</u> : طوف: يطوف = act of going/walking, going/walking around or otherwise, to go or wander about, circuited/compassed, journeyed, came to him, come upon, visitation, visit, approach, drew near, to go round or round about often, encompass,</p> <p>"the men/people/locusts filled the land like the TWF/flood/deluge",</p> <p>overpowering/overwhelming rain/water that covers,</p> <p>a servant that serves one with gentleness and carefulness,</p> <p>a detached/distinct part/portion, a piece or bit, a party/division/sect,</p> <p>a sort of raisins of which the bunches are composed of closely-compacted berries, a garment in which one goes round or circuits, a place of going round or round about.</p> <p><u>Siin-Nun-Dal-Siin</u>: سندس = fine silk-brocade (also see siin-nun-dal). Thin & fine.</p> <p><u>Kh-Dad-Ra</u>: خضر = To render or do the forbidden, blessed with means of subsistence, to die in youth, take up a load or burden, green, to become green in color (9th verb form), to be cut or cut off (like as dying young or fruit that is picked before it is ripe), fresh or pleasant, having much verdure.</p> <p><u>Ba-Ra-Qaf Istabraq</u>: ب ر = استبرق = ب ر ق = <u>Ba-Ra-Qaf</u> = Shining, gleaming or glistening (e.g. the dawn, a sword) Lightning: Threatening or menacing: A female beautifying and adorning herself or showing and presenting herself and/or exhibiting her beauty. A star rising or a constellation (e.g. Pleiades). Eyes/sight glistening, fixedly open (e.g. by reason of fright), sights confused, astonished, stupefied or dazzled, sight becoming weak, opening eyes and looking hard, intently or sharply; Decorating or adorning (e.g. a place) Journeying far; Rugged ground in which stones, sand and earth are mixed together (the stones being of mixed/varied colors on whitish earth); A mountain mixed with sand; Locusts with</p>
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variegated colors; A certain type of beast the apostle rode on the ascension to heaven called so because of the hue, brightness and quickness of motion it had akin to lightning A certain kind of plant camels feed on in times of necessity; Anything having blackness and whiteness together; A bow with different colors; Silk brocade closely woven with gold or closely woven cloth of thick silk; Thickness.

Ha-Lam-Ya : ح ل ي: خلوا = To make/acquire/give ornaments, adorn with ornaments.

Siin-Waw-Ra: س و ر : اساور = leap/spring upon, overpowering influence, rose/elevated, ascend/mount upon, assault/assail (gives a common example of usage: assault the head, i.e. rush upon the head, like wine), wall, bracelet, climb/scale, uppermost structure, force/strength, height, chapter, eminence/nobility, high/elevated station/rank, any degree of a structure.

Chapter al-Mursalaat (77)

وَالْمُرْسَلَاتِ عُرْفًا (١) فَالْعَاصِفَاتِ عَصْفًا (٢) وَالنَّاشِرَاتِ نَشْرًا (٣) فَالْفَارِقَاتِ فَرَقًا (٤) فَالْمُلْقِيَاتِ ذِكْرًا (٥) عُذْرًا أَوْ نَذْرًا (٦) إِنَّمَا تُوعِدُونَ لَوَاقِعَ (٧) فَإِذَا النُّجُومُ طُمِسَتْ (٨) وَإِذَا السَّمَاءُ فُرِجَتْ (٩) وَإِذَا الْجِبَالُ نُسِفَتْ (١٠) وَإِذَا الرُّسُلُ أَقْنَتْ (١١) لِأَيِّ يَوْمٍ أُجِّلَتْ (١٢) لِيَوْمِ الْفَصْلِ (١٣) وَمَا أَدْرَاكَ مَا يَوْمَ الْفَصْلِ (١٤) وَيَلَّ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ (١٥) أَلَمْ نُهْلِكِ الْأَوَّلِينَ (١٦) ثُمَّ نُنْبِئُهُمُ الْآخِرِينَ (١٧) كَذَلِكَ نَفْعَلُ بِالْمُجْرِمِينَ (١٨) وَيَلَّ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ (١٩) أَلَمْ نَخْلُقْكُمْ مِّنْ مَّاءٍ مَّهِينٍ (٢٠) فَجَعَلْنَاهُ فِي قَرَارٍ مَّكِينٍ (٢١) إِلَى قَدَرٍ مَّعْلُومٍ (٢٢) فَقَدَرْنَا فَنِعْمَ الْقَادِرُونَ (٢٣) وَيَلَّ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ (٢٤) أَلَمْ نَجْعَلِ الْأَرْضَ كِفَاتًا (٢٥) أَحْيَاءَ وَأَمْوَاتًا (٢٦) وَجَعَلْنَا فِيهَا رَوَاسِيَ شَامِخَاتٍ وَأَسْقَيْنَاكُمْ مَّاءً فَرَاتًا (٢٧) وَيَلَّ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ (٢٨) انطَلِفُوا إِلَى مَا كُنْتُمْ بِهِ

Translation Chapter al-Mursalaat (77)

Those divine messages which are sent forth (al-Mursalaat – المُرْسَلَات) giving distinct and specific knowledge and awareness (عرفا – ‘urfan), which subsequently cause upheavals (al-‘aasifaat – العاصفات) like storms of raging winds (عصفا – ‘asfan), and the groups of men who spread those divine messages (an-naashiraat – الناشرات) far and wide, and who then act as the societies that distinctly separate the right from the wrong (al-faariqaat – الفارقات) with clarity, and thus become the communities that have followed and delivered the message (al-

تَكْذِبُونَ (٢٩) انْطَلِقُوا إِلَى ظِلِّ ذِي ثَلَاثِ
شُعَبٍ (٣٠) لَا ظَلِيلٍ وَلَا يُغْنِي مِنَ الْهَبِ (٣١) إِنَّهَا
تَرْمِي بِشَرَرٍ كَالْقَصْرِ (٣٢) كَأَنَّهُ جِمَالَتٌ
صُفْرٌ (٣٣) وَيَلَّ يَوْمَئِذٍ لِلْمُكَذِّبِينَ (٣٤) هَذَا يَوْمٌ لَا
يَنْطِقُونَ (٣٥) وَلَا يُؤْذَنُ لَهُمْ فَيَعْتَذِرُونَ (٣٦) وَيَلَّ
يَوْمَئِذٍ لِلْمُكَذِّبِينَ (٣٧) هَذَا يَوْمُ الْفَصْلِ ۖ جَمَعْنَاكُمْ
وَالْأَوَّلِينَ (٣٨) فَإِنْ كَانَ لَكُمْ كَيْدٌ فَكِيدُونِ (٣٩) وَيَلَّ
يَوْمَئِذٍ لِلْمُكَذِّبِينَ (٤٠)

إِنَّ الْمُتَّقِينَ فِي ظِلَالٍ وَعُيُونٍ (٤١) وَفَوَاكِهٍ مِمَّا
يَشْتَهُونَ (٤٢) كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا كُنْتُمْ
تَعْمَلُونَ (٤٣) إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ (٤٤) وَيَلَّ
يَوْمَئِذٍ لِلْمُكَذِّبِينَ (٤٥) كُلُوا وَتَمَتَّعُوا قَلِيلًا إِنَّكُمْ
مُجْرِمُونَ (٤٦) وَيَلَّ يَوْمَئِذٍ لِلْمُكَذِّبِينَ (٤٧) وَإِذَا قِيلَ
لَهُمْ ارْكَعُوا لَا يَرْكَعُونَ (٤٨) وَيَلَّ يَوْمَئِذٍ
لِلْمُكَذِّبِينَ (٤٩) فَبِأَيِّ حَدِيثٍ بَعْدَهُ يُؤْمِنُونَ (٥٠)

Transliteration: “Wal-mursalaati
‘urfan. Fal-‘aasifaati ‘asfan; wan-
nashiraati nashran; Fal-faariqaati faran;
fal-mulqiyaati dhikran; ‘udhran aw
nadhran; inna-maa too’adoona la-
waaqi’un. Fa-idhaa-an-nujoomu
tumisat, wa idhaa-as-Samaa’u farijat,
wa idhaa-al-Jibaalu nusifat, wa idhaa-
ar-Rusulu uqqitat, li-ayyi youmin ujilat
– li-youm-il-fasl. Wa maa adraaka maa
youm-ul-fasl? Wayillun youma’idhin
lil-mukazzabeen.

Alam nahlak al-awwaleen? Thumma
natbi’u-hum al-aakhireen. Kadhaalika
naf’alu bil-mujrimeen. Wayillun
youma’idhin lil-mukazzabeen. Alam
nakhlaqa-kum min maa’in maheen?
Fa-ja’alnaa-hu fi qararinmakeen. Ilee
qadarin ma’loom. Fa-qaddar-naa, fa-
ni’mal-qaadiroon. Wayillun
youma’idhin lil-mukazzabeen. Alam
naj’al-il-Ardha kifaatan, ahyaa’un wa

(الملقيات ذكرا – mulqiaati zikran) as a
source of freedom from guilt or
admonition (‘uzran aw nudhran – عذرا
او نذرا), stand as testimony to the fact
that what you are promised to come
across is certainly going to take place
(la-waaqi’un – لواقع). Therefore, when
the small chieftains of human societies
(an-nujoom – النجوم) are wiped out
(tumisat – طُمِسَتْ) and when the super
power of the time is split into pieces,
and when the powerful clans of the
nobility (al-Jibaalu – الجبال) are
uprooted (nusifat – نُسِفَتْ), and when all
those who performed the duty of
delivering the divine message to people
(ar-Rusul – الرسل) will be summoned to
appear (uqqitat – أُقِّتَتْ) on the time
appointed (Ujjilat – أُجِّلَتْ) to testify;
that would be the time of decision
making. And how would you know
what the time of decision making is
going to look like? That would be a
time of mourning for the deniers of
truth. Don’t they know that we have
been destroying the earlier ones of
their kind? Then we have been
making the later ones follow the same
fate. This is the way we deal with this
kind of criminals. So, that would be a
time of mourning for the deniers of
truth.

Don’t you see that it is We Who create
you from a humble fluid; which We
then let remain in firm keeping to
reach a determined standard (qadarin
ma’loom – قدر معلوم); this way We
shape and proportion it as it is We
Who are the best administer of values

amwaatan? Wa ja'alna fi-haa rawaasiyya shaamikhaatin, wa asqayinaa-kum maa'an faraatan. Wayillun youma'idhin lil-mukazzabeen. Antaliquoo ilaa maa kuntum bi-hi tukadhdhiboon. Antaliquoo ilaa zillin dheer thalaathi sha'abin. Laa zaleela wa laa yughni min-al-lahab. Inna-ha tarmee bi-shararin kal-qasrin. Ka-anna-hu jimaalat un sufrun. Wayillun youma'idhin lil-mukazzabeen. Haadha youmu laa yantiqoon. Wa laa youdhana la-hum faa-ya'tadhiroon. Wayillun youma'idhin lil-mukazzabeen. Haadha youm-ul-fasl; jama'naa-kum wal-awwaleen. Fa-in kaana la-kum kayidan fa kayidoon. Wayillun youma'idhin lil-mukazzabeen.

Innal-muttaqeena fi zilaalin wa 'uyoon. Wa fawaakih mimma yashtahoon. Kuloo wa ashraboo haneen'an bi-maa kuntum ta'maloon. Inna ka-dhaalika najzee-al-mohsineen. Wayillun youma'idhin lil-mukazzabeen. Kuloo wa tamatta'aoo qaleelan inna-kum mujrimoon. Wayillun youma'idhin lil-mukazzabeen. Wa idhaa qeela la-hum arka'oo laa yarka'oon. Wayillun youma'idhin lil-mukazzabeen. Fa-bi-ayyi hadeethin ba'da-hu youminoona?

and proportions (al-Qaadiroon – القادرون). Thus, that would be a time of mourning for the deniers of truth. Don't you realize that it is We Who make the earth hold within itself the living and the dead; and We have made on it lofty heights (rawaasiya shaamikhaatin – رواسي شامخات) and it is We Who have provided you with sweet water to drink. So, that time would be of mourning for the deniers of truth. Go now to witness the truth that you have been denying. Go to your continued conduct (zillin – ظل) of calumny & slanderous rifts and divisions (thalaathi shu'abin – ثلاث شعب) providing no ease and happiness and protecting none from burning flames of enmity (al-lahab – اللهب), which throws upon you (tarmee – ترمى) sparks of fire as thick as logs of firewood, resembling pale yellow camels (jimaalatun sufrun – جمالت صفر). Thus, that time would be of mourning for the deniers of truth. That's the time when they will not be able to speak; nor will they be allowed to beg pardon or apologize. So, that time would be of mourning for the deniers of truth. They will be told, "This is the Day of Judgement; that's why we have gathered you all and the earlier ones. So, if you have any tricks you are allowed to try those." Thus, that time would be of mourning for the deniers of truth.

Indeed the God-conscious ones would be in a state of ease and happiness (fi zilaalin – في ظلال) in the company of

prominent and valued personalities (‘uyoonun – عيون). And with all the amusements and pleasantries (fawaakih – فواكه) they may desire. Take (kuloo – كلو) and consume all of it cheerfully in return for your good deeds. This is how we reward those who act gracefully. Thus, that day would be of mourning for the deniers of truth. Although you are the culprits, still you were allowed to benefit for a little while from what is available. But that day would be of mourning for the deniers of truth because when they were asked to bow down to God’s commandments, they did not obey. So, that day is going to be of mourning for the deniers of truth. In what other words, after this specific admonition, are they going to believe?

Authentic meanings of Important Words

Ra-Siin-Lam : ر س ل: مرسلات = to send a messenger, bestow, let go. rasul (pl. rusul) - envoy, bearer of a message, messenger. risalat - message, commission, mission, epistle. arsala (vb. 4) - to send. mursalat (pl. of mursalatun) - those sent forth.

= **Ayn-Ra-Fa**; عرف: عرفا = he knew it, had cognition of it, to discern, became acquainted with it, perceiving a thing by reflection and by consideration of the effect, he requited, to acknowledge a part, manager/orderer/overseer, become submissive/tractable/pleasant, the making to know, fragrant, to inform oneself, learn/discover, seek/desire knowledge, benefaction/goodness, mane (of a horse) waves (of the sea), elevated place/portion,

	<p>higher/highest, first/foremost, a question or questioning respecting a subject of information in order to know it, commonly received/known, to confess/acknowledge/indicate, high mountain, Mount Arafat. The difference between arafa & alima is that the former refers to distinct and specific knowledge, while the latter is more general. Opposite to arafa is ankara (to deny) and opposite of alima is jahila (to be ignorant).</p> <p>al araf - the elevated place, high dignity, distinguished position, place of discernment or acknowledgement, highest or most elevated faculties of discernment or ma'rifah (knowledge of right and wrong). ma'ruf - honourable, known, recognised, good, befitting, fairness, kindness, custom of society, usage.</p> <p><u>Ayn-Sad-Fa</u> : ع ص ف : عاصفات = to blow violently (wind), blow in a gale, be quick, rag swiftly. asfun - leaves and stalks, straw, green, crop, bladder, stubbles, husk. asafa - to cut corn when green, AAasafa - to perish. asifatun - storm, whirlwind, hurricane. asifun - violent wind, stormy, vehement.</p> <p>'aasifun (act. pic. m. sing.): violent (10:22, 14:18) 'aasifatun (act. pic. of sing.): violent (21:81) 'aasifaat (act. pic. of pl.): winds raging, violent (21:81) 'asfan (v. n. acc.): raging, blowing (77:2)</p> <p><u>Nun-Shiin-Ra</u> : ن ش ر : ناشرات = to spread out, bring back to life, resuscitate, be extended, lay open, unfold, expand, display, spread abroad. Propagate, convey, scatter, disperse</p> <p><u>Lam-Qaf-Ya</u> : ل ق ي : ملقيات = To meet, meet with, encounter, find, find out a thing, see, come across, experience, suffer from, occur, undergo, endure, lean upon, recieve, come face to face, go in the direction of or towards. This root has occurred in al quran in 45 forms, and been used about 145 times.</p>
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	<p><u>Ayn-Thal-Ra: ع ذ ر : عُذْرَا</u> = to beg pardon, to excuse, to free anyone from guilt or blame, excuse/plea, those who put forth excuses, apologists.</p> <p><u>Nun-Jiim-Miim : النجوم : ن ج م</u> = to appear/rise/begin, accomplish, ensue, proceed.</p> <p><u>Tay-Miim-Siin : ط م س: طُمِسَتْ</u> = to be effaced, disappear, go far away, destroy, be corrupted, wipe out, obliterate, alter, put out, lose brightness, be remote, blot out the trace of.</p> <p><u>Siin-Miim-Waw : السماء : س م و</u> = to be high/lofty, raised, name, attribute. samawat - heights/heavens/rain, raining clouds. ismun - mark of identification by which one is recognised. It is a derivation of wsm (pl. asma). ism - stands for a distinguishing mark of a thing, sometimes said to signify its reality.</p> <p><u>Fa-Ra-Jiim : ف ر ج: فُرِجَتْ</u> = To open, separate, cleave, split, enlarge, part, let a space between, make a room, comfort anything in, dispel cares. An opening, intervening space [gap or breach] between two things. Ex: Parting hind legs or intervening spaces between fingers. He opened, made room, ample space. Furijat - Cloven, split, rent, opened. Farjun (Pl. Furu) - Pudenda (sex organ); chastity, space between legs (of horse or mare), part/s of a person (male/female) indecent to expose, external portions of the organs of generation [of a male/female]. Also the posterior pudendum because it is a place of opening, of between the legs.</p> <p><u>Nun-Siin-Fa: ن س ف : نُسِفَتْ</u> = to uproot, reduce to powder, scatter, throw down, destroy, shatter, smash, blown down to pieces.</p> <p>= <u>Waw-Qaf-Ta : وَقَّتْ: أَقَّتَتْ</u> = to fix, defined/determined/limited a thing as to time, appoint/declare/assign a time, measure of time (e.g. season). Uggitat (pp. 3rd. p. f. sing. II.): Shall be made to appear at the appointed time;</p>
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	<p>Shall be made to appear in the guise, power and spirit of God's Messengers and clad, as it were, in the mantles of all of them.</p> <p><u>Alif-Jiim-Lam</u> : <u>ل</u> <u>اج</u> = assigned/appointed/specified/decreed term, period, day of resurrection, period between creation and death, period between death and resurrection, period remaining in the world, delay/postponed/deferral of time.</p> <p><u>Kaf-Fa-Ta</u> : <u>ك ف ت</u> : <u>كفاتا</u> = To gather together, draw things to itself, hasten, be quick and swift in running, urge vehemently, fly, contract, grasp, take.</p> <p><u>Shiin-Miim-Kh</u> : <u>ش م خ</u> : <u>شامخات</u> = to be high and lofty, tall.</p> <p><u>Za-Lam-Lam</u> : <u>ظ ل ل</u> : <u>ظلل</u> = to remain, last, continue doing a thing, be, become, grow into, remain, persevere, went on doing. zallala and azalla - to shade, give shade over. zillun - shade, shadow, shelter. zullatun - awning, shelter, booth, covering, cloud giving shade, protection, state of ease and happiness.</p> <p><u>Th-lam-th</u> = <u>ثث</u> : Zoo Thalathin : Upon him is a (kasaa'a – garment) made of the wool of three sheep. Zee Thalaath-ha: she was, or become, lean, or lank in the belly. Muthallath: A calumniator, or slanderer, of his brother or fellow to the authorities.</p> <p><u>Shiin-Ayn-Ba</u> : <u>ش ع ب</u> : <u>شعب</u> = to separate, collect, draw together, unite, appear, scatter, separate, put/break apart, repair, impair, send (a message to), branch off, forked, derange, disorganize, adjust, put in a right or proper state, to turn away, to send back, withhold, restrain, cracked, corrupted, branched forth, become distant, remote, died, divided races or tribes, foreigners, branching of way/road/path, a water-course, ravine, gap between mountains-</p> <p><u>Fa-Kaf-ha</u> : <u>ف ك ه</u> : <u>فواكه</u> = became</p>
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	<p>cheerful/happy, free from straitness/burden, enjoy, to jest/laugh/joke, be amused/pleased, entertain, fruit, wonderment, indulge in pleasantries, rejoice, admiration.</p>
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