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## INTRODUCTION

Abū Sa`īd ؓ narrates that the Messenger of Allāh ﷺ has said, “He who is too busy for asking from Me because of his constantly reciting the Qur’ān and/or performing Dhikr, I shall give to him better than what I give to those who ask from Me.” at-Tirmidhi, ad-Dāramī

The Qur’ān should be recited daily so that in short spaces of time entire recitations are completed. This is something that many are punctual with in Ramaḍān, however, it is not something that is exclusive to that month. It’s blessings transcend to every instance in our lives.

To facilitate this, a table has been included at the end of this book which we can use to encourage and remind ourselves of this manner of pleasing Allāh ﷻ. Either we can tick a day when we reach a specific goal of verses/pages each day, or we can insert a number (to represent verses/pages) if our daily timetables are unpredictable or inconstant. In this manner we can still try to read a fixed number of pages per day

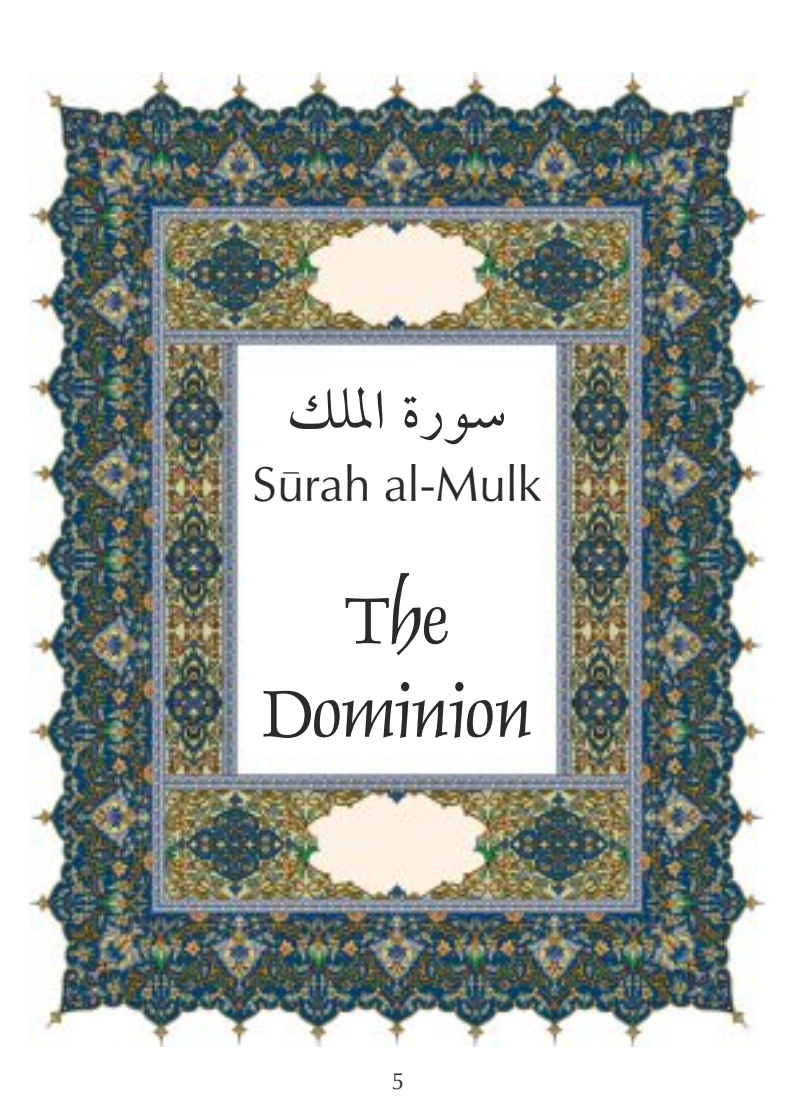
One should try to aim for a Juz (Pārah) a day. If one is trying to create a habit and this is too much, start smaller, e.g. a few pages. With the gradual build up of speed and comfort in reading, one will be able to set this or even higher goals.

One should also try and read the Qur’ān with a reputable translation at hand so one can reflect upon the meaning of what is recited. This is why the translation has also been included in this publication (and also our other Publications). With this addition we hope that our recitation of the Qur’ān will rise above a repetition of unknown words, and progress to giving audience to the Words of Allāh ﷻ, and taking the commands and advices of Allāh ﷻ to heart.

The chapters of the Qur'ān presented in this book are those which should be recited daily. If one is not able to recite so much comfortably, then one should start with one or even part of one of these Sūrahs daily. The specific benefits for reciting each of these chapters are mentioned under their separate headings.

These are not the only Sūwar (plural of Sūrah) that should be recited daily. Other chapters to recite include, Surah al-Fātiḥah, Sūrah Yā Sīn, the "Quls" (Sūrah al-Ikhlāṣ, Sūrah al-Falaq, Sūrah an-Nās), Āyah al-Kursī, etc.

**Note:** As this publication contains many verses of the Qur'ān, we should keep and handle this publication in a respectable manner.



سورة الملك  
Sūrah al-Mulk

The  
Dominion

## The Virtues of Sūrah al-Mulk

Ibn `Abbās ؓ reports, 'A few companions of the Prophet ﷺ had unknowingly put up a tent on a grave, when all of a sudden they could hear a voice reciting Sūrah al-Mulk, which did not stop until it completed the Sūrah. The companions on returning to Madinah went to the Prophet ﷺ and informed him of this strange event. The Prophet ﷺ said, "This Sūrah is a protector and safeguard: it saves one from the punishment of the grave."' at-Tirmidhi and al-Bayhaqi

Ibn `Abbās ؓ asked a person, "Shall I not tell you a Ḥadīth with which you will be pleased?"

The person replied, "Absolutely."

Ibn `Abbās ؓ said, "Recite **TABĀRAKAL-LADHĪ BI YADHIL-MULK...** (i.e. Surah al-Mulk) and teach it to your wife, your children, the children of the entire household, and your neighbours; for it is a safeguard and an arguer on the Day of Judgement in front of its Lord on behalf of its reciter, and it will seek deliverance for him from the fire of Hell, and the person will be saved from the punishment of the grave because of it."

He then said, "The Messenger of Allāh ﷺ said, "I wish that it was in the heart of every person of my Ummah." at-Ṭabrānī and al-Ḥākim

Ibn Mas`ūd ؓ reports, 'A person, after being put into his grave, will be approached from his feet side. (To the approaching interrogators) his feet will say, "You cannot get to him from here, for he stood on us whilst he recited Sūrah al-Mulk."

'He will then be approached from in front of his chest. His chest will speak, "You cannot get to him from here for he put Sūrah al-Mulk in his bosom (i.e. he memorised it)."

'He will then be approached from his head side. His head will speak, "You cannot get to him from here for he recited Sūrah al-Mulk."

‘The Sūrah is a safeguard, it guards against the punishment of the grave. It is in the Torah and he who recites it in the evening has done a lot and done well.’  
at-Ṭabrānī, al-Ḥakīm and al-Bayhaqī

Abū Hurayrah ؓ narrates that the Messenger of Allāh ﷺ has said,  
“In the Qur’ān there is a sūrah, which consists of thirty verses. It continues to intercede on behalf of the reciter until he is forgiven. This Sūrah is **TABĀRAKAL-LADHĪ BIYADHIL-MULK...**”

Abū Dawūd, Ibn Mājah, an-Nasa’ī and at-Tirmidhī

Anas ؓ reports that the Messenger of Allāh ﷺ has said,  
“There is a sūrah in the Qur’ān which consists of only thirty verses, which argues on behalf of its reader until it enters him into Jannah. It is Sūrah Tabārak.”  
at-Ṭabrānī in Mu`jam aṣ-Ṣaḡhir

Jābir ؓ reports, “The Messenger of Allāh ﷺ would not go to sleep until he had read ‘**ALIF LĀM MĪM TANZĪL...** (Sūrah as-Sajdah) and **TABĀRAKAL-LADHĪ BIYADHIL-MULK...**”

at-Tirmidhī, al-Ḥakīm, and al-Bukhārī in Adab al-Mufrad

Ibn `Abbās ؓ narrates that the Messenger of Allāh ﷺ said,  
“I wish it (Sūrah al-Mulk) was in the heart of every person in my Ummah.”  
at-Ṭabrānī in Mu`jam al-Kabīr

## An Overview of Sūrah al-Mulk

Sūrah al-Mulk, (The Kingdom), is a Sūrah of thirty verses which was revealed in Makkah, prior to the Prophet's ﷺ Hijrah. It has been arranged into two sections.

The Sūrah begins with the declaration that Allāh is One, Lord of all creation, power and supremacy belong to him alone.

The Sūrah then invites people to look at the universe; the heavens above them, and to point out any defect or deficiency in its design or working. The Sūrah proclaims God's perfection in that none will be able to find any defect or suggest a better design. (This continues to bear true today as, leaving aside making any suggestion, we are still learning how things function individually and together with things around them.)

The Sūrah points out that there are those humans who believe in Allāh without seeing Him and they glorify Him: these people are praised. The Sūrah asks the unbelievers some questions: Who will provide them sustenance if Allāh withdraws His favors from them? And who will save them if the earth were to rip open to swallow them?

The Sūrah then acknowledges and also answers (by giving signs) the unbelievers' question as to the time/date of the Resurrection and of the Day of Judgement. It declares that they will certainly witness the Day, but that Day will bring them no joy.



# بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

BISMIL-LĀHIR-RAḤMĀNIR-RAḤĪM.

In the Name of Allāh, the Merciful, the Clement.

تَبْرَكَ الَّذِي بِيَدِهِ الْمُلْكُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١﴾

1. TABĀRAKAL-LADHĪ BI YADIHIL MULK,  
WA HUWA `ALĀ KULLI SHAY`IN QADĪR.

1. Blessed be He in Whose hands is Dominion;  
and He over all things has Power;

الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا ۗ

وَهُوَ الْعَزِيزُ الْغَفُورُ ﴿٢﴾

2. AL-LADHĪ KHALAQAL MAWTA WAL ḤAYĀTA  
LI YABLUWAKUM `AYYUKUM `AḤSANU `AMALĀ,  
WA HUWAL `AZĪZUL GHAFŪR.

2. He Who created Death and Life,  
that He may try which of you is best in deed;  
and He is the Exalted in Might, Most-Forgiving;

الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ طِبَاقًا ۗ

مَا تَرَىٰ فِي خَلْقِ الرَّحْمٰنِ مِن تَفٰوُتٍ ۗ

فَارْجِعِ الْبَصَرَ هَلْ تَرَى مِنْ فُطُورٍ ﴿٣﴾

3. AL-LADHĪ KHALAQA SAB`A SAMĀWĀTIN ṬIBĀQĀ,  
MĀ TARĀ FĪ KHALQIR-RAḤMĀNI MIN TAFĀWUT,  
FARJĪ IL BAŞARA HAL TARĀ MIN FUṬŪR.

3. He Who created the seven heavens one above another:  
no want of proportion will you see in the Creation of the Gracious.  
So turn your vision again: Do you see any flaw?

ثُمَّ ارْجِعِ الْبَصَرَ كَرَّتَيْنِ

يَنْقَلِبُ إِلَيْكَ الْبَصَرُ خَاسِئًا وَهُوَ حَسِيرٌ ﴿٤﴾

4. THUM-MARJĪ IL BAŞARA QARRATAYNI  
YANQALIB ‘ILAYKAL BAŞARU KHĀSI‘AW-  
WA HUWA ḤASĪR.

4. Again turn your vision a second time:  
(your) vision will come back to you dull and discomfited,  
in a state worn out.

وَلَقَدْ زَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصْبِيحٍ

وَجَعَلْنَاهَا رُجُومًا لِلشَّيْطَانِ ۗ

وَأَعْتَدْنَا لَهُمْ عَذَابَ السَّعِيرِ ﴿٥﴾

5. WA LAQAD ZAYYANNAS-SAMĀ‘AD-DUNYĀ BI MAŞĀBĪḤA  
WA JA`ALNĀHĀ RUJŪMAL LISH-SHAYĀṬĪN,  
WA ‘A‘TADNĀ LAHUM `ADHĀBAS-SA`ĪR.

5. And We have, adorned the lowest heaven with Lamps,  
and We have made missiles of such to drive away the devils,  
and have prepared for them the Penalty of the Blazing Fire.

وَلِلَّذِينَ كَفَرُوا بِرَبِّهِمْ عَذَابُ جَهَنَّمَ ۗ وَيَسَّ الْمَصِيرُ ﴿٦﴾

6. WA LIL-LADHĪNA KAFARŪ BI RAB-BIHIM  
`ADHĀBU JAHANNAM, WA BI`SAL MAṢĪR.

6. For those who reject their Lord is the Penalty of Hell:  
and evil is (this) destination.

إِذَا أُلْقُوا فِيهَا سَمِعُوا لَهَا شَهِيقًا وَهِيَ تَفُورُ ﴿٧﴾

7. `IDHĀ `ULQŪ FĪHĀ  
SAMI`Ū LAHĀ SHAHĪQAW-WA HIYA TAFŪR.

7. When they are cast therein,  
they will hear the drawing in of its breath even as it blazes forth,

تَكَادُ تَمَيِّزُ مِنَ الْغَيْظِ ۗ

كُلَّمَا أُلْقِيَ فِيهَا فَوْجٌ سَأَلَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ نَذِيرٌ ﴿٨﴾

8. TAKĀDU TAMAYYAZU MINAL GHAYZ,  
KULLAMĀ ŪLQIYA FĪHĀ FAWJUN SA`ALAHUM  
KHAZANATUHĀ `A-LAM YA`TIKUM NADHĪR.

8. Almost bursting with fury: every time a Group is cast therein,  
its Keepers will ask, "Did no Warner come to you?"

قَالُوا بَلَىٰ قَدِ جَاءَنَا نَذِيرٌ  
فَكَذَّبْنَا وَقُلْنَا مَا نَزَّلَ اللَّهُ مِن شَيْءٍ  
إِن أَنتُمْ إِلَّا فِي ضَلَالٍ كَبِيرٍ ﴿٩﴾

9. QĀLŪ BALĀ QAD JĀ‘ANĀ NADHĪR,  
FA KADH-DHABNĀ WA QULNĀ MĀ NAZZALAL-LĀHU  
MIN SHAY’, ‘IN ‘ANTUM ‘ILLĀ FĪ ḌALĀLIN KABĪR.

9. They will say: “Indeed yes; a Warner did come to us, but we rejected him and said, ‘Allāh did not send down anything: You are in nothing but an egregious delusion!’”

وَقَالُوا لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِي أَصْحَابِ السَّعِيرِ ﴿١٠﴾

10. WA QĀLŪ LAW KUNNĀ NASMA‘U  
‘AW NA‘QILU MĀ KUNNĀ FĪ ‘AŞĤĀBIS-SA‘ĪR.

10. They will further say: “Had we but listened or used intelligence, we would not be among the Companions of the Blazing Fire!”

فَاعْتَرَفُوا بِذَنبِهِمْ فَسُحِّقًا لِّأَصْحَابِ السَّعِيرِ ﴿١١﴾

11. FA‘TARAFŪ BI DHAMBIHIM,  
FA SUHQAL-LI ‘AŞĤĀBIS-SA‘ĪR.

11. They will then confess their sins: but distanced will be the Companions of the Blazing Fire!

إِنَّ الَّذِينَ يَخْشَوْنَ رَبَّهُمْ بِالْغَيْبِ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ ﴿١٢﴾

12. 'INNAL-LADHĪNA YAKHSHAWNA RABBAHUM  
BIL GHAYBI LAHUM MAGHFIRATUW-WA 'AJRUN KABĪR.

12. As for those who fear their Lord unseen,  
for them is Forgiveness and a great Reward.

وَأَسِرُّوا قَوْلَكُمْ أَوِ اجْهَرُوا بِهِ ۗ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿١٣﴾

13. WA 'ASIRRŪ QAWLAKUM 'A-WIJHARŪ BIH,  
'INNAHŪ 'ALĪMUM-BI DHĀTIṢ-ṢUDŪR.

13. And whether you hide your word or publish it,  
He certainly has (full) knowledge, of the secrets of the hearts.

أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ اللَّطِيفُ الْخَبِيرُ ﴿١٤﴾

14. 'ALA YA'LAMU MAN KHALAQ,  
WA HUWAL-LAṬĪFUL KHABĪR.

14. Should He not know, He that created?  
And He is the Divinely Fine and Subtle (and He) is the all-Aware.

هُوَ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ ذُلُولًا

فَامشُوا فِي مَنَاكِبِهَا وَكُلُوا مِن رِّزْقِهِ ۗ

وَالِيهِ النُّشُورُ ﴿١٥﴾

15. HUWAL-LADHĪ JA`ALA LAKUMUL ‘ARḌA DHALŪLAN  
FAM-SHŪ FĪ MANĀKIBIHĀ WA KULŪ MIR-RIZQIH,  
WA ‘ILAYHIN-NUSHŪR.

15. It is He Who has made the earth manageable for you,  
so traverse through its tracts and enjoy of His Provisions:  
but unto Him is the Resurrection.

ءَأْمِنْتُمْ مِّنْ فِي السَّمَاءِ أَنْ تَخْسِفَ بِكُمْ الْأَرْضَ  
فَإِذَا هِيَ تَمُورٌ

16. ‘A-‘AMINTUM MAN FĪS-SAMĀ‘I  
‘AY-YAKHSIFA BI KUMUL ‘ARḌA FA ‘IDHĀ HIYA TAMŪR.

16. Do you feel secure that He Who is in Heaven  
will not cause you to be swallowed up by the earth  
when it shakes (as in an earthquake)?

أَمْ أَمِنْتُمْ مِّنْ فِي السَّمَاءِ أَنْ يُرْسِلَ عَلَيْكُمْ حَاصِبًا  
فَسَتَعْلَمُونَ كَيْفَ نَذِيرٌ

17. ‘A-‘AMINTUM MAN FĪS-SAMĀ‘I  
‘AY-YURSILA `ALAYKUM ḤASIBĀ,  
FA SATA`LAMŪNA KAYFA NADHĪR.

17. Or do you feel secure that He Who is in Heaven  
will not send against you a violent tornado (with showers of stones),  
so that you shall know how (terrible) was My warning?

وَلَقَدْ كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ فَكَيْفَ كَانَ نَكِيرِ ﴿١٨﴾

18. WA LAQAD KADHABAL-LADHĪNA MIN QABLIHIM  
FA KAYFA KĀNA NAKĪR.

18. But indeed men before them rejected (My warning):  
then how (terrible) was My rejection (of them)?

أَوَلَمْ يَرَوْا إِلَى الطَّيْرِ فَوْقَهُمْ صَفَّتْ وَيَقْبِضْنَ ؕ

مَا يُمَسِّكُهُنَّ إِلَّا الرَّحْمَنُ ؕ إِنَّهُ بِكُلِّ شَيْءٍ بَصِيرٌ ﴿١٩﴾

19. ‘A-WA LAM YARAW ‘ILĀṬ-ṬAYRI FAWQAHUM  
ŞĀFFĀTIW-WA YAQBIDN,  
MĀ YUMSIKUHHUNNA ILLAR-RAḤMĀN,  
‘INNAHŪ BI KULLI SHAY‘IM BAŞĪR.

19. Do they not observe the birds above them,  
spreading their wings and folding them in?  
None can uphold them except the Gracious:  
Truly it is He that watches over all things.

أَمَنْ هَذَا الَّذِي هُوَ جُنْدٌ لَكُمْ يَنْصُرُكُمْ مِنْ دُونِ الرَّحْمَنِ ؕ

إِنَّ الْكٰفِرُونَ إِلَّا فِي غُرُورٍ ﴿٢٠﴾

20. ‘AMMAN HĀDHAL-LADHĪ HUWA JUNDUL-LAKUM  
YANŞURUKUM MIN DŪNIR- RAḤMĀN,  
‘INIL KĀFIRŪNA ‘ILLĀ FĪ GHURŪR.

20. Who is there, that is an army for you,  
that can help you, besides the Gracious?  
The Unbelievers are in nothing but delusion.

أَمَّنْ هَذَا الَّذِي يَرْزُقُكُمْ إِنْ أَمْسَكَ رِزْقَهُ ؕ

بَلْ لَّجُؤًا فِي عُتُوٍّ وَنُفُورٍ ﴿١١﴾

21. ‘AMMAN HĀDHAL-LADHĪ YARZUQUM  
‘IN ‘AMSAKA RIZQAH,  
BAL LAJJŪ FĪ ‘UTUWWIW-WA NUFŪR.

21. Or who is there that can provide you with Sustenance  
if He were to withhold His provision?  
Nay, they obstinately persist in insolence and hastening away.

أَفَمَنْ يَمْشِي مُكِبًّا عَلَى وَجْهِهِ أَهْدَىٰ

أَمَّنْ يَمْشِي سَوِيًّا عَلَىٰ صِرَاطٍ مُّسْتَقِيمٍ ﴿١٢﴾

22. ‘A FA MAY-YAMSHĪ MUKIBBAN `ALĀ WAJHIHĪ ‘AHDĀ,  
‘AM-MAY-YAMSHĪ SAWIYYAN `ALĀ ŞIRĀTIM-MUSTAQĪM.

22. Is then one who walks headlong, with his face grovelling,  
better guided, or one who walks evenly on a Straight Way?

قُلْ هُوَ الَّذِي أَنْشَأَكُمْ وَجَعَلَ لَكُمُ السَّمْعَ

وَالْأَبْصَرَ وَالْأَفْئِدَةَ ۗ قَلِيلًا مَّا تَشْكُرُونَ ﴿١٣﴾



**23. QUL HUWAL-LADHĪ ‘ANSHA-‘AKUM WA JA`ALA  
LAKUMUS-SAM`A WAL ‘ABŞĀRA WAL ‘AF`IDAH,  
QALĪLAM-MĀ TASHKURŪN.**

23. Say: "It is He Who has created you,  
and made for you the faculties of hearing, seeing, and conscience:  
Little is the thanks that you give."

قُلْ هُوَ الَّذِي ذَرَأَكُمْ فِي الْأَرْضِ وَإِلَيْهِ تُحْشَرُونَ ﴿٢٣﴾

**24. QUL HUWAL-LADHĪ DHARA‘AKUM FĪL ‘ARD,  
WA ILAYHI TUḤSHARŪN.**

24. Say: "It is He Who has multiplied you through the earth,  
and to Him shall you be gathered together."

وَيَقُولُونَ مَتَىٰ هَذَا الْوَعْدُ إِن كُنتُمْ صَادِقِينَ ﴿٢٤﴾

**25. WA YAQŪLŪNA MATĀ HĀDHAL  
WA`DU ‘IN KUNTUM ṢĀDIQĪN.**

25. They ask: "When will this promise be (fulfilled)?  
If you are telling the truth."

قُلْ إِنَّمَا الْعِلْمُ عِنْدَ اللَّهِ وَإِنَّمَا أَنَا نَذِيرٌ مُّبِينٌ ﴿٢٥﴾

**26. QUL ‘INNAMAL `ILMU `INDAL-LĀH,  
WA ‘INNAMĀ ‘ANA NADHĪRUM-MUBĪN.**

26. Say: "As for its knowledge, it is with Allāh alone:  
As for me, I am but a clear warner."

فَلَمَّا رَأَوْهُ زُلْفَةً سَيِّئَتْ وُجُوهُ الَّذِينَ كَفَرُوا

وَقِيلَ هَذَا الَّذِي كُنْتُمْ بِهِ تَدْعُونَ ﴿٢٧﴾

27. FA LAMMĀ RA‘AWHU ZULFATAN  
SĪ‘AT WUJŪHUL-LADHĪNA KAFARŪ,  
WA QĪLA HĀDHĀL-LADHĪ KUNTUM BIHĪ TADDA‘ŪN.

27. At length, when they see it close at hand,  
grieved will be the faces of the Unbelievers,  
and it will be said: “This is what you were calling for!”

قُلْ أَرَأَيْتُمْ إِنْ أَهْلَكَنِیَ اللَّهُ وَمَنْ مَعِيَ أَوْ رَحِمَنَا

فَمَنْ یُجِیْرُ الْکَافِرِیْنَ مِنْ عَذَابِ أَلِیْمٍ ﴿٢٨﴾

28. QUL ‘A-RĀ‘AYTUM ‘IN ‘AHLAKA-NİYAL-LĀHU  
WA MAM-MA‘IYA ‘AW RAḤIMANĀ,  
FA MAY-YUJĪRUL KĀFİRĪNA MIN ‘ADHĀBIN ‘ALĪM.

28. Say: “Do you see? That Allāh can destroy me,  
and those with me, or He can bestow His mercy on us,  
But who will deliver the Unbelievers from a grievous Penalty?”

قُلْ هُوَ الرَّحْمَنُ أَمَّنَّا بِهِ وَعَلَيْهِ تَوَكَّلْنَا

فَسَتَعْمُونَ مَنْ هُوَ فِي ضَلَالٍ مُّبِينٍ ﴿٢٩﴾

29. QUL HUWAR-RAḤMĀNU ‘ĀMANNĀ BIHĪ  
WA ‘ALAYHI TAWAK-KALNĀ,

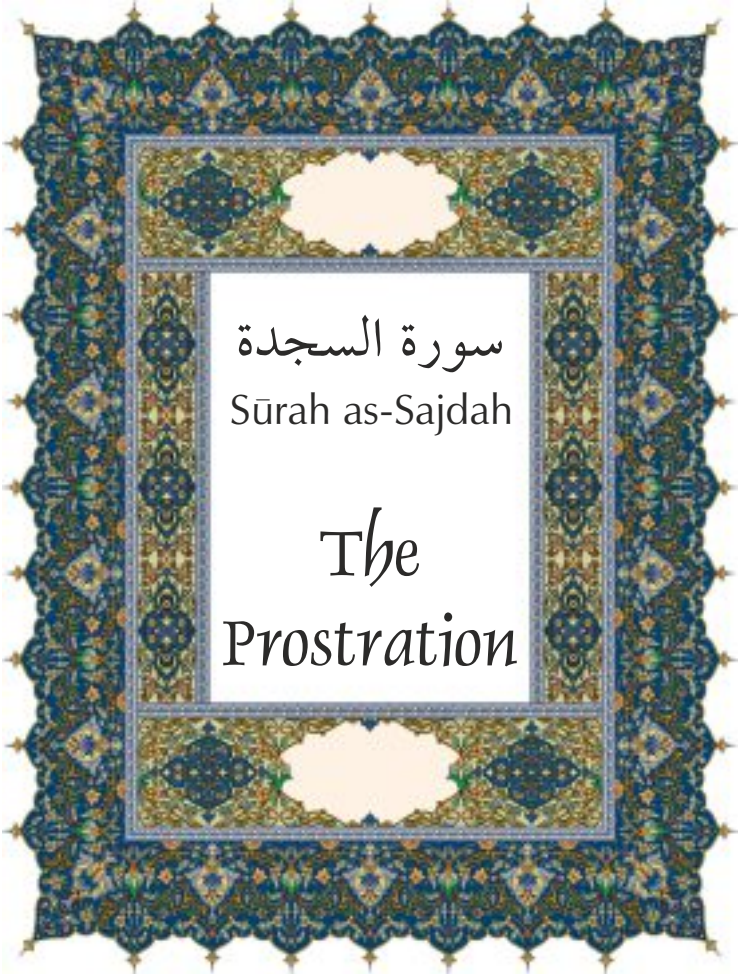
**FA SA-TA`LAMŪNA MAN HUWA FĪ ḌALĀLIM-MUBĪN.**

29. Say: "He is the Gracious: We believe in Him,  
and on Him have we put our trust:  
Soon will you know which (of us) is in manifest error."

قُلْ أَرَأَيْتُمْ إِنْ أَصْبَحَ مَاؤُكُمْ غَوْرًا فَمَنْ يَأْتِيكُمْ بِمَاءٍ مَّعِينٍ ﴿٣٠﴾

**30. QUL 'A RA-'AYTUM 'IN 'AŞBAḤA MĀ'UKUM GHAWRAN  
FA MAY-YA'TĪKUM BI MĀ'IM-MA'ĪN.**

30. Say: "Do you see? If some morning your water (supply) is lost,  
who then can supply you with plentiful water?"



سورة السجدة  
Sūrah as-Sajdah

*The  
Prostration*

## The Virtues of Sūrah as-Sajdah

Jābir ؓ reports, “The Messenger of Allāh ﷺ would not go to sleep until he had read ‘**ALIF LĀM MĪM TANZĪL...** (Sūrah as-Sajdah) and **TABĀRAKAL-LADHĪ BI YADHIL-MULK...**” at-Tirmidhī, al-Ḥakīm

Ka`b ؓ narrates, “Whoever reads ‘**ALIF LĀM MĪM TANZĪL...** (Sūrah as-Sajdah) and **TABĀRAKAL-LADHĪ BI YADHIL-MULK...** will have written for him 70 good deeds, and will have wiped away 70 sins, and will be elevated (in paradise) by 70 ranks.”

ad-Dāramī, and al-Bukhārī in Adab al-Mufrad

Ibn `Umar ؓ reports the Messenger of Allāh ﷺ said, “Whoever reads **TABĀRAKAL-LADHĪ BI YADHIL-MULK...** and ‘**ALIF LĀM MĪM TANZĪL...** (Sūrah as-Sajdah) between Maghrib and `Ishā, it as if he has spent the entire night of power (Laylatul Qadr) standing in prayer.” Ibn Mardawayh

Musayyib Ibn Rāfi` ؓ narrates that the Prophet of Allāh ﷺ said, “‘**ALIF LĀM MĪM TANZĪL...** will appear on the Day of Judgement with two wings with which it will give shade to its reader and it will say (to his interrogators) ‘You cannot get to him! You cannot get to him.’”

ad-Durr al-Mathūr

Khālid Ibn Ma`dān ؓ narrates, “‘**ALIF LĀM MĪM TANZĪL...** will argue for its reader in the grave, it will say, ‘O Allāh if I am part of Your Book then accept my intercession on his behalf, and if I am not part of Your Book then erase me from it.’ This sūrah will be like a bird and will spread its wings over the person. It’s intercession will be accepted, and it will save him from the punishment of the grave.” ad-Dāramī

Khālid Ibn Ma`dān ؓ states, “Read the protector which is ‘**ALIF LĀM MĪM TANZĪL...** as it has reached me that there was a man who read it

and read nothing besides it, though he was very sinful. This Sūrah spread its wings over him and will cry, 'O Lord forgive him as he used to read me frequently.' The Lord will accept its intercession on his behalf and will say, 'Write in the place of every sin a good deed and an increase in rank.'"

ad-Dārami

## **An Overview of Sūrah as-Sajdah**

Sūrah as-Sajdah (the Prostration), is a Sūrah of thirty verses which was revealed in Makkah, prior to the Prophet's ﷺ Hijrah. It has been arranged into three sections.

This Sūrah was revealed in the mid-Makkan period of Islām, when Islām was being propagated openly and in retaliation the disbelievers had intensified their campaign of mockery and sarcasm against the Prophet.

The first three verse of the Sūrah is in regards to the revelation of the Qur'ān and the accusations the disbelievers make with regards to its authenticity and the purpose of its revelation.

Thereafter the Sūrah takes up a theme common to many Makkan Sūrahs; verses concerning the oneness of Allāh, the Qur'ān and the day of Resurrection. The disbelievers refused to accept or try to understand what was being revealed, instead they continued to mock the Prophet and his mission. The early doubts of the disbelievers and some of their questions which were answered in the earlier Sūrah's are again answered in this Sūrah.

The last verse of this Sūrah advices the Prophet to ignore and forebear all those people who refused to listen to his call despite his efforts.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

BISMIL-LĀHIR-RAḤMĀNIR-RAḤĪM.

In the Name of Allāh, the Merciful, the Clement.

الْمِ

1. 'ALIF LĀM MĪM.

1. Alif Lam Mim.

تَنْزِيلُ الْكِتَابِ لَا رَيْبَ فِيهِ مِنْ رَبِّ الْعَالَمِينَ ﴿٢﴾

2. TANZĪLUL KITĀBI LĀ RAYBA FĪHI MIR-RABBIL `ĀLAMĪN.

2. (This is) the revelation of the Book in which there is no doubt,  
from the Lord of the Worlds.

أَمْ يَقُولُونَ افْتَرَاهُ ۗ بَلْ هُوَ الْحَقُّ مِنْ رَبِّكَ لِتُنذِرَ قَوْمًا

مَا أَتَهُمْ مِنْ نَذِيرٍ مِّن قَبْلِكَ لَعَلَّهُمْ يَهْتَدُونَ ﴿٣﴾

3. 'AM YAQŪLŪNAF-TARĀH,  
BAL HUWAL ḤAQU MIR-RABBIKA LI TUNDHIRA  
QAWMAM-MĀ 'A-TĀHUM MIN NADHĪRIM-MIN QABLIKA  
LA-'ALLAHUM YAHTADŪN.

3. Or do they say, "He has forged it?"

Nay, it is the Truth from your Lord, that you may caution  
 a people to whom no Warner has come before you:  
 In order that they may receive guidance.

اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا

فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ ۗ

مَا لَكُمْ مِّنْ دُونِهِ مِنْ وَلِيٍّ وَلَا شَفِيعٍ ۗ أَفَلَا تَتَذَكَّرُونَ ﴿٤﴾

4. ‘ALLĀHUL-LADHĪ KHALAQAS-SAMĀWĀTI WAL ‘ARḌA  
 WA MĀ BAYNAHUMĀ FĪ SITṬATI ‘AYYĀMIN  
 THUMMAS-TAWĀ ‘ALAL ‘ARSH,  
 MĀ LAKUM MIN DŪNIHĪ MIW-WALIYYIW-WA LĀ SHAFĪ’,  
 ‘A-FA LĀ TATADHAK-KARŪN.

4. Allāh is He Who has created the Heavens and the Earth,  
 and all between them, in six Days,  
 and is firmly established on the Throne;  
 You have none, besides Him, to protect or intercede (for you):  
 Will you not then understand?

يُدَبِّرُ الْأَمْرَ مِنَ السَّمَاءِ إِلَى الْأَرْضِ ثُمَّ يَعْرُجُ إِلَيْهِ

فِي يَوْمٍ كَانَ مِقْدَارُهُ أَلْفَ سَنَةٍ مِّمَّا تَعُدُّونَ ﴿٥﴾

5. YUDABBIRUL ‘AMRA MINAS-SAMĀ‘I ‘ILAL ‘ARḌI  
 THUMMA YA‘RUJU ‘ILAYHI FĪ YAWMIN  
 KĀNA MIQDĀRUHŪ ‘ALFA SANATIM-MIMMĀ TA-‘UDDŪN.



5. He rules all affairs from the heavens to the earth:  
in the end (all affairs) will go up to Him, on a Day,  
the length of which will be a thousand years of your reckoning.

ذَلِكَ عِلْمِ الْغَيْبِ وَالشَّهَادَةِ الْعَزِيزِ الرَّحِيمِ ﴿٦﴾

6. DHĀLIKA `ĀLIMUL GHAYBI WASH-SHAHĀDATIL  
`AZĪZUR-RAHĪM.

6. Such is He, the Knowing of all things, hidden and open,  
the Exalted (in power), the Merciful;

الَّذِي أَحْسَنَ كُلَّ شَيْءٍ خَلَقَهُ ۗ

وَبَدَأَ خَلْقَ الْإِنْسَانِ مِنْ طِينٍ ﴿٧﴾

7. `AL-LADHĪ `AḤSANA KULLA SHAY`IN KHALAQAḤ,  
WA BADA-`A KHALQAL `INSĀNI MIN ṬĪN.

7. He Who has perfected everything which He has created:  
And He began the creation of man with (nothing more than) clay.

ثُمَّ جَعَلْ نَسْلَهُ مِنْ سُلَالَةٍ مِّنْ مَّاءٍ مَّهِينٍ ﴿٨﴾

8. THUMMA JA`ALA NASLAḤŪ  
MIN SULĀLATIM-MIM-MĀ`IM-MAHĪN.

8. Then we made his progeny from a clot  
(which is) from a fluid despised:

ثُمَّ سَوَّاهُ وَنَفَخَ فِيهِ مِنْ رُوحِهِ ۗ  
 وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَرَ وَالْأَفْئِدَةَ ۗ  
 قَلِيلًا مَّا تَشْكُرُونَ ﴿٩﴾

9. THUMMA SAWWĀHU WA NAFAKHA FĪHI MIR-RŪḤIHĪ  
 WA JA'ALA LAKUMUS-SAM' A WAL 'ABṢĀRA WAL 'AF'IDAH,  
 QALĪLAM MĀ TASHKURŪN.

9. Then He fashioned him in due proportion,  
 and breathed into him something of His spirit.  
 and made for you the faculties of hearing, seeing, and conscience:  
 Little is the thanks that you give."

وَقَالُوا أَإِذَا ضَلَلْنَا فِي الْأَرْضِ أَإِنَّا لَفِي خَلْقٍ جَدِيدٍ ۗ  
 بَلْ هُمْ بِلِقَاءِ رَبِّهِمْ كَافِرُونَ ﴿١٠﴾

10. WA QĀLŪ 'A'IDHĀ ḌALALNĀ FIL 'ARḌI  
 'A 'INNĀ LA FĪ KHALQIN JADĪD,  
 BAL HUM BI LIQĀ'I RABBIHIM KĀFIRŪN.

10. And they say: "What! when we have decomposed in the earth,  
 shall we indeed be in a Creation renewed?"  
 But they deny Meeting with their Lord!

قُلْ يَتَوَفَّاكُم مَّلَكُ الْمَوْتِ الَّذِي وُكِّلَ بِكُمْ  
 ثُمَّ إِلَىٰ رَبِّكُمْ تُرْجَعُونَ ﴿١١﴾

**11. QUL YATAWAF-FĀKUM MALAKUL MAWṬIL-LADHĪ  
WUKKILA BI KUM, THUMMA ‘ILĀ RABBIKUM TURJA’ŪN.**

11. Say: “The Angel of Death, put in charge of you,  
will take your souls, then shall you be brought back to your Lord.”

وَلَوْ تَرَىٰ إِذِ الْمُجْرِمُونَ نَاكِسُوا رُءُوسِهِمْ عِنْدَ رَبِّهِمْ رَبَّنَا  
أَبْصَرْنَا وَسَمِعْنَا فَارْجِعْنَا نَعْمَلْ صَالِحًا إِنَّا مُوقِنُونَ ﴿١٣﴾

**12. WA LAW TARĀ ‘IDHIL MUJRMŪNA  
NĀKISŪ RU‘ŪSIHIM `INDA RABBIHIM,  
RABBANĀ ‘ABṢARNĀ WA SAMI’NĀ  
FAR-JI’NĀ NA`MAL ṢĀLIḤAN ‘INNĀ MŪQINŪN.**

12. If only you could see when the guilty ones  
will bend low their heads before their Lord, (saying):  
“Our Lord! we have seen and we have heard: now return us:  
We will work righteousness: for we do indeed believe.”

وَلَوْ شِئْنَا لَآتَيْنَا كُلَّ نَفْسٍ هُدَاهَا وَلَكِنْ حَقَّ الْقَوْلُ مِنِّي  
لَأَمْلَأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ ﴿١٣﴾

**13. WA LAW SHI’NĀ LA ‘ĀTAYNĀ KULLA NAFSIN HUDĀHĀ  
WA LĀKIN ḤAQQAL QAWLU MINNĪ LA ‘AMLA’ANNA  
JAHANNAMA MINAL JINNATI WAN-NĀSI ‘AJ MA’ĪN.**

13. If We had willed, surely We have given every soul its guidance:  
but the Word from Me will come true,  
“I will fill Hell with Jinns and men all together.”

فَذُوقُوا بِمَا نَسِيتُمْ لِقَاءَ يَوْمِكُمْ هَذَا إِنَّا نَسِينَاكُمْ ۗ

وَذُوقُوا عَذَابَ الْخُلْدِ بِمَا كُنتُمْ تَعْمَلُونَ ﴿١٤﴾

14. FA DHŪQŪ BI MĀ NASĪTUM  
LIQĀ‘A YAWMIKUM HĀDHĀ ‘INNĀ NASĪNĀKUM,  
WA DHŪQŪ ‘ADHĀBAL KHULDI  
BI MĀ KUNTUM TA‘ MALŪN.

14. "Taste then, for you forgot the meeting of this Day of yours.  
And We too will forget you,  
taste the eternal penalty for your deeds!"

إِنَّمَا يُؤْمِنُ بِآيَاتِنَا الَّذِينَ إِذَا ذُكِّرُوا بِهَا خَرُّوا سُجَّدًا

وَسَبِّحُوا بِحَمْدِ رَبِّهِمْ وَهُمْ لَا يَسْتَكْبِرُونَ ﴿١٥﴾

15. ‘INNAMĀ YU‘MINU BI ‘ĀYĀTINAL-LADHĪNA  
‘IDHĀ DHUKKIRŪ BI HĀ KHARRŪ SUJJADĀ,  
WA SABBAḤŪ BI ḤAMDĪ RABBIHIM,  
WA HUM LĀ YASTAKBIRŪN.

15. Only those believe in Our Signs, who,  
when they are recited to them fall down in adoration,  
and celebrate the praises of their Lord,  
and they are not puffed up with pride.

تَتَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ

خَوْفًا وَطَمَعًا وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ﴿١٦﴾

**16. TATAJĀFĀ JUNŪBUHUM `ANIL MAḌĀJĪ  
YAD`ŪNA RABBĀHUM KHAWFAW WA ṬAMA`Ā,  
WA MIMMĀ RAZAQNĀHUM YUNFIQŪN.**

16. Their limbs do forsake their beds of sleep,  
the while they call on their Lord, in Fear and Hope:  
and they spend (in charity) out of the sustenance  
which We have bestowed on them.

فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُمْ مِّن قُرَّةِ أَعْيُنٍ

جَزَاءِ بِمَا كَانُوا يَعْمَلُونَ ﴿١٦﴾

**17. FA LĀ TA`LAMU NAFSUM-MĀ `UKHFIYA  
LAHUM MIN QURRATI `A`YUN,  
JAZĀ`AM BI MĀ KĀNŪ YA`MALŪN.**

17. Now no person knows what delights of the eye  
are kept hidden (in reserve) for them,  
as a reward for their (good) Deeds.

أَفَمَن كَانَ مُؤْمِنًا كَمَن كَانَ فَاسِقًا ۚ لَا يَسْتَوُونَ ﴿١٨﴾

**18. `A FA MAN KĀNA MU`MINAN KAMAN KĀNA FĀSIQĀ,  
LĀ YASTAWŪN.**

18. Is then the man who believes no better than the man  
who is rebellious and wicked? They are not equal.

أَمَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ جَنَّاتُ الْمَأْوَى

تُزَلَّأُ بِمَا كَانُوا يَعْمَلُونَ ﴿١٩﴾

19. 'AMMAL-LADHĪNA 'ĀMANŪ WA 'AMILUṢ-ṢĀLIḤĀTI  
FA LAHUM JANNĀTUL MA'WĀ  
NUZULAM-BI MĀ KĀNŪ YA'MALŪN.

19. For those who believe and do righteous deeds,  
are Gardens as hospitable homes, for their (good) deeds.

وَأَمَّا الَّذِينَ فَسَقُوا فَمَأْوِيهِمُ النَّارُ  
كُلَّمَا أَرَادُوا أَنْ يَخْرُجُوا مِنْهَا أُعِيدُوا فِيهَا  
وَقِيلَ لَهُمْ ذُوقُوا عَذَابَ النَّارِ  
الَّذِي كُنْتُمْ بِهِ تُكَذِّبُونَ ﴿٢٠﴾

20. WA 'AMMAL-LADHĪNA FASAQŪ FA MA'WĀHUMUN-NĀR,  
KULLAMĀ 'ARĀDŪ 'AY-YAKHRUJŪ MINHĀ 'U'ĪDŪ FĪHĀ,  
WA QĪLA LA HUM DHŪQŪ 'ADHĀBAN-NĀRIL-  
LADHĪ KUNTUM BI HĪ TUKADH-DHIBŪN.

20. As to those who are rebellious, their abode will be the Fire:  
Every time they wish to get away from there,  
they will be forced back in,  
and it will be said to them: "Taste the Penalty of the Fire,  
that which you rejected as false."

وَلَنُذِيقَنَّهُمْ مِنَ الْعَذَابِ الْأَدْنَىٰ

دُونَ الْعَذَابِ الْأَكْبَرِ لَعَلَّهُمْ يَرْجِعُونَ ﴿٢١﴾

21. WA LA NUDHĪQAN-NAHUM MINAL `ADHĀBIL `ADNĀ  
DŪNAL `ADHĀBIL `AKBARI LA`AL-LAHUM YARJI`UN.

21. And indeed We will make them taste of the lesser Penalty of this (life) prior to the supreme Penalty (of the Afterlife), in order that they may (repent and) return.

وَمَنْ أَظْلَمُ مِمَّنْ ذُكِّرَ بِآيَاتِ رَبِّهِ ثُمَّ أَعْرَضَ عَنْهَا ۗ

إِنَّا مِنَ الْمُجْرِمِينَ مُنْتَقِمُونَ ﴿٢٢﴾

22. WA MAN `AZLAMU MIM-MAN DHUKKIRA  
BI `ĀYĀTI RABBIHĪ THUMMA `A`RAḌA `ANHĀ,  
`INNĀ MINAL MUJRMĪNA MUNTAQIMŪN.

22. And who does more wrong than one to whom are recited the Signs of his Lord, and who then turns away? Verily from those who transgress We shall exact Retribution.

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ فَلَا تَكُنْ فِي مِرْيَةٍ مِّنْ لِّقَائِهِ ۗ

وَجَعَلْنَاهُ هُدًى لِّبَنِي إِسْرَائِيلَ ﴿٢٣﴾

23. WA LAQAD `ĀTAYNĀ MŪSĀL KITĀBA FALĀ TAKUN  
FĪ MIRYATIM MIL LIQĀ`IHĪ  
WA JA`ALNĀHU HUDAL LIBANĪ `ISRĀ`ĪL.

23. We did indeed give the Book to Moses:  
be not then in doubt of its reaching (you):  
And We made it a guide to the Children of Israel.

وَجَعَلْنَا مِنْهُمْ أُمَّةً يَهْدُونَ بِأَمْرِنَا لَمَّا صَبَرُوا ۗ

وَكَانُوا بِآيَاتِنَا يُوقِنُونَ ﴿٢٤﴾

24. WA JA`ALNĀ MINHUM ‘A‘IMMATAY-YAHDŪNA  
BI ‘AMRINĀ LAMMĀ ṢĀBARŪ,  
WA KĀNŪ BI ‘ĀYĀTINĀ YŪQINŪN.

24. And We appointed, from among them, Leaders, giving guidance under Our Command, so long as they persevered with patience and continued to have faith in Our Signs.

إِنَّ رَبَّكَ هُوَ يَفْصِلُ بَيْنَهُمْ يَوْمَ الْقِيَمَةِ

فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴿٢٥﴾

25. ‘INNA RABBAKA HUWA YAFṢILU BAYNAHUM YAWMAL  
QIYĀMATI FĪ MĀ KĀNŪ FĪ HI YAKH-TALIFŪN.

25. Verily your Lord will judge between them on the Day of Judgment, over those matters wherein they differ.

أُولَٰئِكَ يَهْدِيهِمْ كَمَا أَهْلَكْنَا مِنْ قَبْلِهِمْ

مِّنَ الْقُرُونِ يَمْشُونَ فِي مَسْجِدِهِمْ ۗ

إِنَّ فِي ذَٰلِكَ لَآيَاتٍ ۗ أَفَلَا يَسْمَعُونَ ﴿٢٦﴾



26. ‘A WA LAM YAHDĪ LAHUM  
KAM ‘AHLAKNĀ MIN QABLIHIM MĪNĀL QURŪN,  
YAMSHŪNA FĪ MASĀKINIHIH,  
‘INNA FĪ DHĀLIKA LA ‘ĀYĀT, ‘A FA LĀ YASMA’ŪN.

26. Does it not teach them a lesson,  
how many generations We destroyed before them,  
in whose dwellings they (now) go to and from?  
Verily in that are Signs: do they not then listen?

أَوَلَمْ يَرَوْا أَنَّا نَسُوقُ الْمَاءَ إِلَى الْأَرْضِ الْجُرُزِ  
فَنُخْرِجُ بِهِ زَرْعًا تَأْكُلُ مِنْهُ أَنْعُمُهُمْ وَأَنْفُسُهُمْ ۗ

أَفَلَا يُبْصِرُونَ

27. ‘A WA LAM YARAW ‘ANNĀ NASŪQUL MĀ‘A  
‘ILĀL ‘ARḌIL JURUZI FA NUKHRIJU BI HĪ ZAR’Ā,  
TA‘KULU MĪNHU ‘AN’ĀMUHUM WA ‘ANFUSUHUM,  
‘A FA LĀ YUBŞIRŪN.

27. And do they not see that We do drive rain to parched soil,  
and produce therewith crops,  
providing food for their cattle and themselves?  
Have they not the vision?

وَيَقُولُونَ مَتَى هَذَا الْفَتْحُ إِن كُنْتُمْ صَادِقِينَ

28. WA YAQŪLŪNA MATĀ HĀDHĀL FATHU  
‘IN KUNTUM ŞĀDIQĪN.

28. They say: “When will this Decision be, if you are truthful?”

قُلْ يَوْمَ الْفَتْحِ لَا يَنْفَعُ الَّذِينَ كَفَرُوا إِيمَانُهُمْ

وَلَا هُمْ يُنظَرُونَ ﴿٢٩﴾

29. QUL YAWMAL FATĤI LĀ YANFA`UL-LADHĪNA  
KAFARŪ `ĪMĀNUHUM, WA LĀ HUM YUNẒARŪN.

29. Say: "On the Day of Decision, the unbelievers will not profit by their (then acquired) faith! nor will they be granted respite."

فَاعْرِضْ عَنْهُمْ وَانتَظِرْ إِنَّهُمْ مُنْتَظِرُونَ ﴿٣٠﴾

30. FA `A`RID `ANHUM WAN-TAZIR,  
`INNAHUM MUNTAẒIRŪN.

30. So turn away from them, and wait: they too are waiting.



سورة الرحمن  
Sūrah al-Raḥmān

The  
All-Merciful

## The Virtues of Sūrah ar-Raḥmān

Fāṭimah narrates that the Messenger of Allāh said,  
“He who recites the Sūrahs al-Ḥadīd, al-Wāqī`ah, and ar-Raḥmān will  
be called by the angels of the heavens and the earth, and will be from  
amongst the dwellers of al-Fidows.” Musnad al-Firdaws

`Alī narrates that he heard the Prophet of Allāh saying,  
“Everything has an adornment and the adornment of the Qur`ān is  
Sūrah ar-Raḥmān.” al-Bayhaqī

Ubayy Ibn Ka`b reports the Messenger of Allāh said,  
“Whosoever recites Sūrah ar-Raḥmān, Allāh will have mercy on his  
weaknesses. He (by reading this Sūrah) has thanked Allāh for what he  
has bestowed upon him.” Reported by Imām Zayla`ī in his Takhrij

## **An Overview of Sūrah ar-Raḥmān**

Sūrah ar-Raḥmān, (the Clement), is a Makkan Sūrah with seventy-eight verses arranged into three sections.

The Sūrah describes the divine attribute of mercy which finds expression in the bestowal of numerous favours upon the creation. Some of the favours are mentioned in the first section of the Sūrah. Each favour is followed by the verse, “Which of the favours of your lord will you deny?”

The second section consists of a brief but frightening description of the Day of Judgement, and how the wrong doers will be separated.

The final section is a lengthy description of what awaits one who feared his Lord in this world. Two gardens of indescribable beauty the like of which no human nor jinn has seen. Fruits the like of which have never been tasted, and bounties and luxury which we can only dream of.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

**BISMIL-LĀHIR-RAḤMĀNIR-RAḤĪM.**

In the Name of Allāh, the Merciful, the Clement.

الرَّحْمٰنُ

**1. 'AR-RAḤMĀN.**

1. The Merciful!

عَلَّمَ الْقُرْآنَ

**2. `ALLAMAL QUR'ĀN.**

2. He has taught the Qur'an.

خَلَقَ الْاِنْسَانَ

**3. KHALAQAL 'INSĀN.**

3. He has created man:

عَلَّمَهُ الْبَيَانَ

**4. `ALLAMAHUL BAYĀN.**

4. He has taught him speech (and Intelligence).

الشَّمْسُ وَالْقَمَرُ بِحُسْبَانٍ ﴿٥﴾

5. 'ASH-SHAMSU WAL QAMARU BI ḤUSBĀN.

5. The Sun and the Moon follow courses (exactly) calculated;

وَالنَّجْمُ وَالشَّجَرُ يَسْجُدَانِ ﴿٦﴾

6. WAN-NAJMU WASH-SHAJARU YASJUDĀN.

6. And the herbs and the trees both (alike) bow in adoration.

وَالسَّمَاءَ رَفَعَهَا وَوَضَعَ الْمِيزَانَ ﴿٧﴾

7. WAS-SAMĀ' A RAFA' AHĀ WA WAḌA' AL MĪZĀN.

7. And the Firmament has He raised high,  
and He has set up the Balance (of Justice),

أَلَّا تَطْغَوْا فِي الْمِيزَانَ ﴿٨﴾

8. 'ALLĀ TAṬGHAW FIL MĪZĀN.

8. In order that you may not transgress (due) balance.

وَأَقِيمُوا الْوَزْنَ بِالْقِسْطِ وَلَا تُخْسِرُوا الْمِيزَانَ ﴿٩﴾

9. WA 'AQĪMUL WAZNA BIL QISṬI  
WA LĀ TUKHSIRUL MĪZĀN.

9. So establish weight with justice and fall not short in the balance.

وَالْأَرْضَ وَضَعَهَا لِلْأَنَامِ ﴿١٠﴾

10. WAL 'ARḌA WAḌA`AHĀ LIL 'AN`ĀM.

10. It is He Who has spread out the earth for (His) creatures:

فِيهَا فَاكِهَةٌ وَالنَّخْلُ ذَاتُ الْأَكْمَامِ ﴿١١﴾

11. FĪHĀ FĀKIHATUW-WAN-NAKHLU DHĀTUL 'AKMĀM.

11. Therein is fruit and date palms, producing spathes;

وَالْحَبُّ ذُو الْعَصْفِ وَالرَّيْحَانُ ﴿١٢﴾

12. WAL ḤABBU DHUL `AŞFI WAR-RAYḤĀN.

12. Also corn, with (its) chaff for fodder, and sweet-smelling plants.

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿١٣﴾

13. FABI 'AYYI 'ĀLĀ'I RABBIKUMĀ TUKADH-DHIBĀN.

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

خَلَقَ الْإِنْسَانَ مِنْ صَلْصَالٍ كَالْفَخَّارِ ﴿١٤﴾

14. KHALAQAL 'INSĀNA MIN ŞALŞĀLIN KAL FAKH-KHĀR.



14. He created man from sonorous clay like unto pottery,

وَخَلَقَ الْجَانَّ مِنْ مَّارِجٍ مِّنْ نَّارٍ

15. WA KHALAQAL JĀNNA MIM-MĀRIJIM-MIN NĀR.

15. And He created Jinns from fire - free of smoke:

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ

16. FABI 'AYYI 'ĀLĀ'I RABBIKUMĀ TUKADH-DHIBĀN.

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

رَبُّ الْمَشْرِقَيْنِ وَرَبُّ الْمَغْرِبَيْنِ

17. RABBUL MASHRIQAYNI WA RABBUL MAGHRIBAYN.

17. (He is) Lord of the two Easts and Lord of the two Wests:

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ

18. FABI 'AYYI 'ĀLĀ'I RABBIKUMĀ TUKADH-DHIBĀN.

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

مَرَجَ الْبَحْرَيْنِ يَلْتَقِيَانِ

19. MARAJAL BAḤRAYNI YALTAQIYĀN.

19. He has let free the two flowing waters, meeting together:

بَيْنَهُمَا بَرْزَخٌ لَّا يَبْغِيَانِ ﴿٢٠﴾

20. BAYNAHUMĀ BARZAKHUL LĀ YABGHIYĀN.

20. Between them is a Barrier which they do not transgress:

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٢١﴾

21. FABI 'AYYI 'ĀLĀ'I RABBIKUMĀ TUKADH-DHIBĀN.

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

تَخْرُجُ مِنْهُمَا اللُّؤْلُؤُ وَالْمَرْجَانُ ﴿٢٢﴾

22. YAKHRUJU MINHUMAL LU'LU'U WAL MARJĀN.

22. Out of them come Pearls and Coral:

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٢٣﴾

23. FABI 'AYYI 'ĀLĀ'I RABBIKUMĀ TUKADH-DHIBĀN.

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

وَلَهُ الْجَوَارِ الْمُنشَآتُ فِي الْبَحْرِ كَالْأَعْلَامِ ﴿٢٤﴾

24. WA LAHUL JAWĀRIL MUNSHA'ĀTU  
FIL BAḤRI KAL 'A'ALĀM.

24. And His are the Ships sailing smoothly  
through the seas, lofty as mountains.

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿١٥﴾

25. FABI 'AYYI ĀLĀ'I RABBIKUMĀ TUKADH-DHIBĀN.

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

كُلُّ مَنْ عَلَيْهَا فَانٍ ﴿١٦﴾

26. KULLU MAN `ALAYHĀ FĀN.

26. All that is on earth will perish:

وَيَبْقَى وَجْهُ رَبِّكَ ذُو الْجَلَلِ وَالْإِكْرَامِ ﴿١٧﴾

27. WA YABQĀ WAJHU RABBIKA  
DHUL JALĀLI WAL'IKRĀM.

27. But will abide (forever) the Countenance of your Lord,  
Full of Majesty and Honour.

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿١٨﴾

28. FABI 'AYYI 'ĀLĀ'I RABBIKUMĀ TUKADH-DHIBĀN.

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

يَسْأَلُهُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ ۚ كُلَّ يَوْمٍ هُوَ فِي شَأْنٍ ﴿٢٩﴾

29. YAS‘ALUHŪ MAN FIS-SAMĀWĀTI WAL ‘ARD,  
KULLA YAWMIN HUWA FĪ SHA‘N.

29. Seeking from Him is whoever is in the heavens and on earth.  
Every day He is in (infinite) Splendour!

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٣٠﴾

30. FABI ‘AYYI ‘ĀLĀ‘I RABBIKUMĀ TUKADH-DHIBĀN.

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

سَنَفْرُغُ لَكُمْ أَيُّهَ الثَّقَلَانِ ﴿٣١﴾

31. SA NAFRUGHU LAKUM ‘AYYUHATH THAQALĀN.

31. Soon shall We settle your affairs, O both you worlds!

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٣٢﴾

32. FABI ‘AYYI ‘ĀLĀ‘I RABBIKUMĀ TUKADH-DHIBĀN.

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

يَمَعَشَرَ الْجِنِّ وَالْإِنْسِ إِنِ اسْتَطَعْتُمْ أَنْ تَنْفُذُوا  
مِنْ أَقْطَارِ السَّمَوَاتِ وَالْأَرْضِ فَانْفُذُوا ۚ

لَا تَنْفُذُونَ إِلَّا بِسُلْطَانٍ ﴿٣٣﴾

33. YĀ MA`SHARAL JINNI WAL `INSI `INISTAṬA`TUM  
`AN TANFUDHŪ MIN `AQṬĀRIS-SAMĀWĀTI WAL `ARḌI  
FAN-FUDHŪ, LĀ TANFUDHŪNA `ILLĀ BI SULTĀN.

33. O assembly of Jinns and men! if it be that you are able  
to pass beyond the zones of the heavens and the earth, then pass!  
You shall not be able to pass without authority!

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٣٤﴾

34. FABI `AYYI `ĀLĀ`I RABBIKUMĀ TUKADH-DHIBĀN.

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

يُرْسَلُ عَلَيْكُمَا شُوَاظٌ مِّنْ نَّارٍ وَنُحَاسٌ فَلَا تَنْتَصِرَانِ ﴿٣٥﴾

35. YURSALU `ALAYKUMĀ SHUWĀDHUM MIN  
NĀRIW-WA NUḤĀSUN FA LĀ TANTAṢĪRĀN.

35. On you both will be sent a flame of fire and a smoke:  
no defence will you have:

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٣٦﴾

36. FABI `AYYI `ĀLĀ`I RABBIKUMĀ TUKADH-DHIBĀN.

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

فَإِذَا انشَقَّتِ السَّمَاءُ فَكَانَتْ وَرْدَةً كَالدِّهَانِ ﴿٣٧﴾

37. FA'IDHĀN SHAQQATIS SAMĀ'U  
FA KĀNAT WARDATAN KAD-DIHĀN.

37. When the sky is rent asunder, and it becomes red like ointment:

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٣٨﴾

38. FABI 'AYYI 'ĀLĀ'I RABBIKUMĀ TUKADH-DHIBĀN.

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

فَيَوْمَئِذٍ لَا يُسْأَلُ عَنْ ذَنْبِهِ إِنْسٌ وَلَا جَانٌّ ﴿٣٩﴾

39. FA YAWMA-'IDHIL-LĀ YUS'ALU  
'AN DHAMBIHĪ 'INSUW WA LĀ JĀN.

39. On that Day no question will be asked of  
man or Jinn as to his sin,

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٤٠﴾

40. FABI 'AYYI 'ĀLĀ'I RABBIKUMĀ TUKADH-DHIBĀN.

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

يُعْرِفُ الْمَجْرِمُونَ بِسَيِّئِهِمْ فَيُؤْخَذُ بِالنُّصِيِّ وَالْأَقْدَامِ ﴿٤١﴾

**41. YU'RAFUL MUJRIMŪNA BI SĪMĀHUM  
FA YU'KHADHU BIN-NAWĀṢĪ WAL 'AQDĀM.**

41. (For) the sinners will be known by their Marks:  
and they will be seized by their forelocks and their feet.

﴿٤١﴾ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ

**42. FABI 'AYYI 'ĀLĀ'I RABBIKUMĀ TUKADH-DHIBĀN.**

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

﴿٤٢﴾ هَذِهِ جَهَنَّمُ الَّتِي يُكَذِّبُ بِهَا الْمُجْرِمُونَ

**43. HĀDHIHĪ JAHANNAMUL-LATĪ  
YUKADH-DHIBU BIHAL MUJRIMŪN.**

43. This is the Hell which the Sinners deny:

﴿٤٣﴾ يَطُوفُونَ بَيْنَهَا وَبَيْنَ حَمِيمٍ إِنِ

**44. YAṬŪFŪNA BAYNAHĀ WA BAYNA ḤAMĪMIN 'ĀN.**

44. In its midst and in the midst of boiling water will they wander!

﴿٤٤﴾ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ

**45. FABI 'AYYI 'ĀLĀ'I RABBIKUMĀ TUKADH-DHIBĀN.**

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

وَلِمَنْ خَافَ مَقَامَ رَبِّهِ جَنَّاتٍ

46. WA LIMAN KHĀFA MAQĀMA RABBIHĪ JANNATĀN.

46. For those who fear standing before (the Judgment of) their Lord,  
there will be two Gardens,

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ

47. FABI 'AYYI 'ĀLĀ'I RABBIKUMĀ TUKADH-DHIBĀN.

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

ذَوَاتًا أَفْنَانٍ

48. DHAWĀTA 'AFNĀN

48. Containing all kinds (of trees and delights);

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ

49. FABI 'AYYI 'ĀLĀ'I RABBIKUMĀ TUKADH-DHIBĀN.

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

فِيهِمَا عَيْنَانِ تَجْرِيَانِ

50. FĪHIMĀ 'AYNĀNI TAJRIYĀN.

50. In them (each) will be two Springs flowing (free);



فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٥١﴾

51. FABI 'AYYI 'ĀLĀ'I RABBIKUMĀ TUKADH-DHIBĀN.

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

فِيهِمَا مِنْ كُلِّ فَاكِهَةٍ زَوْجَانِ ﴿٥٢﴾

52. FĪHIMĀ MIN KULLI FĀKIHATIN ZAWJĀN.

52. In them will be Fruits of every kind, two and two.

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٥٣﴾

53. FABI 'AYYI 'ĀLĀ'I RABBIKUMĀ TUKADH-DHIBĀN.

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

مُتَّكِنِينَ عَلَى فُرُشٍ بَطَآئِنُهَا مِنْ إِسْتَبْرَقٍ ۗ

وَجَنَى الْجَنَّتَيْنِ دَانٍ ﴿٥٤﴾

54. MUT-TAKI'ĪNA `ALĀ FURUSHIM BAṬĀ'INUHĀ MIN 'ISTABRAQ,WA JANAL JANNATAYNI DĀN.

54. They will recline on Carpets, whose inner linings will be of rich brocade: the Fruit of the Gardens will be near (and easy of reach).

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٥٥﴾

55. FABI ‘AYYI ‘ĀLĀ‘I RABBIKUMĀ TUKADH-DHIBĀN.

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

فِيَهُنَّ قُصِرَتْ الطَّرْفُ لَمْ يَطْمِئِنَّ إِنْسٌ قَبْلَهُمْ وَلَا جَانٌّ ﴿٥٦﴾

56. FĪ HINNA QĀŞIRĀTUṬ-ṬARFI LAM YAṬMITH-HUNNA  
‘INSUN QABLAHUM WA LĀ JĀN.

56. In them will be (Maidens), chaste, restraining their glances,  
whom no man or Jinn before them has touched;

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٥٧﴾

57. FABI ‘AYYI ‘ĀLĀ‘I RABBIKUMĀ TUKADH-DHIBĀN.

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

كَأَنَّهُنَّ الْيَاقُوتُ وَالْمَرْجَانُ ﴿٥٨﴾

58. KA‘ANNAHUN NAL YĀQŪTU WAL MARJĀN.

58. Like unto rubies and coral.

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٥٩﴾

59. FABI AYYI ‘ĀLĀ‘I RABBIKUMĀ TUKADH-DHIBĀN.

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

هَلْ جَزَاءُ الْإِحْسَنِ إِلَّا الْإِحْسَنُ ﴿٦٠﴾

60. HAL JAZA'UL 'IḤSĀNI 'ILLAL 'IḤSĀN.

60. Is there any Reward for Good other than Good?

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٦١﴾

61. FABI 'AYYI 'ĀLĀ'I RABBIKUMĀ TUKADH-DHIBĀN.

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

وَمِنْ دُونِهِمَا جَنَّتَانِ ﴿٦٢﴾

62. WA MIN DŪNIHIMĀ JANNATĀN.

62. And besides these two, there are two other Gardens;

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٦٣﴾

63. FABI 'AYYI 'ĀLĀ'I RABBIKUMĀ TUKADH-DHIBĀN.

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

مُدَّهَامَّتَانِ ﴿٦٤﴾

64. MUDHĀM-MATĀN.

64. Dark green in colour (from plentiful watering).

﴿١٥﴾ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ

65. FABI 'AYYI 'ĀLĀ'I RABBIKUMĀ TUKADH-DHIBĀN.

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

﴿١٦﴾ فِيهِمَا عَيْنَانِ نَضَّاخَتَانِ

66. FĪ HIMĀ 'AYNĀNI NADDĀKHATĀN.

66. In them (each) will be two Springs  
pouring forth water in continuous abundance:

﴿١٧﴾ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ

67. FABI 'AYYI 'ĀLĀ'I RABBIKUMĀ TUKADH-DHIBĀN.

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

﴿١٨﴾ فِيهِمَا فَاكِهَةٌ وَنَخْلٌ وَرُمَانٌ

68. FĪ HIMĀ FĀKIHATUW-WA NAKHLUW-WA RUM-MĀN.

68. In them will be Fruits, and dates, and pomegranates:

﴿١٩﴾ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ

69. FABI 'AYYI 'ĀLĀ'I RABBIKUMĀ TUKADH-DHIBĀN.

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

فِيهِنَّ خَيْرٌ حَسَانٌ ﴿٧٠﴾

70. FĪ HINNA KHAYRĀTUN ḤISĀN.

70. In them will be fair (Companions), good, beautiful;

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٧١﴾

71. FABI 'AYYI 'ĀLĀ'I RABBIKUMĀ TUKADH-DHIBĀN.

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

حُورٌ مَّقْصُورَاتٌ فِي الْخِيَامِ ﴿٧٢﴾

72. HŪRUM-MAQŞŪRĀTUN FIL KHIYĀM.

72. Companions restrained (in their glances), in pavilions;

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٧٣﴾

73. FABI 'AYYI 'ĀLĀ'I RABBIKUMĀ TUKADH-DHIBĀN.

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

لَمْ يَطْمِئِنَّ إِنْسٌ قَبْلَهُمْ وَلَا جَانٌّ ﴿٧٤﴾

74. LAM YAṬMITH-HUNNA 'INSUN QABLAHUM WA LĀ JĀN.

74. Whom no man or Jinn before them has touched;

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٧٥﴾

75. FABI 'AYYI 'ĀLĀ'I RABBIKUMĀ TUKADH-DHIBĀN.

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

مُتَّكِيْنَ عَلَى رَفْرَفٍ خُضْرٍ وَعَبْقَرِيٍّ حِسَانٍ ﴿٧٦﴾

76. MUTTAKI'ĪNA `ALĀ RAFRAFIN KHUDRIW-WA `ABQARIYYIN ḤISĀN.

76. Reclining on green Cushions and rich Carpets of beauty.

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٧٧﴾


77. FABI 'AYYI 'ĀLĀ'I RAB-BIKUMĀ TUKADH-DHIBĀN.

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

تَبْرَكَ اسْمُ رَبِّكَ ذِي الْجَلَالِ وَالْإِكْرَامِ ﴿٧٨﴾

78. TABARA-KASMU RABBIKA DHIL JALĀLI WAL 'IKRĀM.

78. Blessed be the name of thy Lord,  
Full of Majesty, Bounty and Honour.



سورة الواقعة  
Sūrah al-Wāqi`ah

*The  
Event*

## The virtues of Sūrah al-Wāqī`ah

`Abdullāh ibn Mas`ūd ؓ states,

“Whoever recites al-Wāqī`ah every evening, poverty will never afflict him.”

al-Bayhaqī

Anas ؓ narrates that the Messenger of Allāh ﷺ said,

“Sūrah al-Wāqī`ah is Sūrah al-Ghina (the Sūrah of abundance), read it and teach it to your children.”

Ibn Mardawayh

Anas ؓ narrates that the Messenger of Allāh ﷺ said,

“Teach your women Sūrah al-Wāqī`ah for indeed it is the Sūrah of abundance.”

ad-Daylamī

`Uthmān ؓ visited `Abdulāh ibn Mas`ūd ؓ who, due to illness, was on his death bed. `Uthmān ؓ asked, “What do you complain of?”

`Abdullāh ؓ replied, “My sins.”

`Uthmān ؓ then asked, “What do you hope for?”

`Abdullāh ؓ replied, “My Lords mercy.”

`Uthmān ؓ then asked, “Shall I not call a doctor to attend to you.”

`Abdullāh ؓ replied, “The Doctor has made me ill.”

`Uthmān ؓ then asked, “Shall I order a gift to be sent to you?”

`Abdullāh ؓ replied, “I have no need for gifts.”

`Uthmān ؓ replied, “It will be for your daughters to use after you.”

`Abdullāh ؓ exclaimed, “Do you fear poverty for my daughters? I have instructed my daughters to recite Sūrah al-Wāqī`ah every evening. I have heard the Messenger of Allāh ﷺ saying, “Whoever recites Sūrah al-Wāqī`ah every evening poverty will never afflict him.”

Tafsir Ibn Khathir



## An Overview of Sūrah al-Wāqi`ah

Sūrah al-Wāqi`ah, (The Inevitable Event), is a Makkan Sūrah with ninety-six verses arranged into three sections.

This Sūrah like many other Makkan Sūrahs emphasises mainly on three central themes;

1. The Unity of Allāh
2. The Authenticity of the Qur`an
3. The certainty of the Day of Judgement

This Sūrah mentions that on the Day of Judgement mankind will be divided in to three groups:

1. The people who will be given their book of deeds in their right hands i.e. the Righteous.
2. The Muqarrabūn (the close) i.e. those illustrious servants of Allāh who are given the honour of being close to Allāh's love, due to being totally obedient to Allāh's Will and Command.
3. The people who will be given their book of deeds in their left hand i.e. the Sinners.

Some rewards of the first two groups are mentioned in the first section of this Sūrah while some of the punishment of the third group are described in the first part of the second section.

Thereafter, the Sūrah establishes the oneness of Allāh ﷻ with simple yet effective reasoning and provocative arguments.

The last section asserts the genuineness of the Qur`ān as the word of Allāh ﷻ. It declares that the manner of its revelation and its eloquence are evidence of its divine origin.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

**BISMIL-LĀHIR-RAḤMĀNIR-RAḤĪM.**

In the Name of Allāh, the Merciful, the Clement.

إِذَا وَقَعَتِ الْوَاقِعَةُ

**1. 'IDHĀ WAQA'ATIL WĀQ'AH.**

1. When the Event Inevitable comes to pass,

لَيْسَ لِمَنْ لَوْقَعَتَهَا كَاذِبَةٌ

**2. LAYSA LI WAQ'ATIHĀ KADHIBAH.**

2. Then will no (soul) entertain falsehood concerning its coming.

خَافِضَةٌ رَّافِعَةٌ

**3. KHĀFIDATUR RĀFI'AH.**

3. (Many) will it bring low; (many) will it exalt;

إِذَا رُجَّتِ الْأَرْضُ رَجًا

**4. 'IDHA RUJJATIL 'ARḌU RAJJĀ.**

4. When the earth shall be shaken to its depths,

وَدُوسَتِ الْجِبَالُ بَسًّا ﴿٥﴾

5. WA BUSSATIL JIBĀLU BASSĀ.

5. And the mountains shall be crumbled to atoms,

فَكَانَتْ هَبَاءً مُنْبَثًّا ﴿٦﴾

6. FA KĀNAT HABĀ‘AMMUM BATH-THĀ.

6. Becoming dust scattered abroad,

وَكُنْتُمْ أَزْوَاجًا ثَلَاثَةً ﴿٧﴾

7. WA KUNTUM ‘AZWĀJAN THALĀTHAH.

7. And you shall be sorted out into three classes.

فَأَصْحَابُ الْمَيْمَنَةِ مَا أَصْحَابُ الْمَيْمَنَةِ ﴿٨﴾

8. FA‘AŞĤĀBUL MAYMANAH, MĀ ‘AŞĤĀBUL MAYMANAH.

8. Then (there will be) the Companions of the Right Hand;  
what will be the Companions of the Right Hand?

وَأَصْحَابُ الْمَشْأَمَةِ مَا أَصْحَابُ الْمَشْأَمَةِ ﴿٩﴾

9. WA ‘AŞĤĀBUL MASH‘AMAH, MĀ ‘AŞĤĀBUL MASH‘AMAH.

9. And the Companions of the Left Hand;  
what will be the Companions of the Left Hand?

وَالسَّابِقُونَ السَّابِقُونَ ﴿١٠﴾

10. WAS-SĀBIQŪNAS-SĀBIQŪN.

10. And those foremost (in faith) will be foremost (in the Hereafter).

أُولَئِكَ الْمُقَرَّبُونَ ﴿١١﴾

11. ‘ULĀ‘IKAL MUQARRABŪN.

11. These will be those Nearest to Allah:

فِي جَنَّاتِ النَّعِيمِ ﴿١٢﴾

12. FĪ JANNĀTIN NA’ĪM.

12. In Gardens of Bliss:

ثَلَاثَةٌ مِّنَ الْأَوَّلِينَ ﴿١٣﴾

13. THULLATUM-MINAL ‘AWWALĪN.

13. A number of people from those of old,

وَقَلِيلٌ مِّنَ الْآخِرِينَ ﴿١٤﴾

14. WA QALĪLUM MINAL ‘ĀKHIRĪN.

14. And a few from those of later times.

عَلَى سُرُرٍ مَّوْضُونَةٍ ﴿١٥﴾

15. `ALĀ SURURIM MAWḌŪNAH.

15. On Thrones encrusted,

مُتَّكِينَ عَلَيْهَا مُتَقَابِلِينَ ﴿١٦﴾

16. MUTTAKI'ĪNA `ALAYHĀ MUTAQĀBILĪN.

16. Reclining on them, facing each other.

يَطُوفُ عَلَيْهِمْ وِلْدَانٌ مُّخَلَّدُونَ ﴿١٧﴾

17. YATŪFU `ALAYHIM WILDĀNUM MUKHALLADŪN.

17. Round about them will be perpetually youthful (servants),

بِأَكْوَابٍ وَأَبَارِيقَ وَكَأْسٍ مِّن مَّعِينٍ ﴿١٨﴾

18. BI `AKWĀBIN WA `ABĀRĪQ, WA KA`SIM-MIM-MA`ĪN.

18. With goblets, and beakers; and cups filled from fountains:

لَا يُصَدَّعُونَ عَنْهَا وَلَا يُنْزِفُونَ ﴿١٩﴾

19. LĀ YUṢADDA`ŪNA `ANHĀ WA LĀ YUNZIFŪN.

19. No ache will they cause them, nor will they suffer intoxication:

وَفِكْهَةٍ مِّمَّا يَتَخَيَّرُونَ

20. WA FĀKIHATIM-MIM-MĀ YATAKHAYYARŪN.

20. And fruits, of which they may prefer;

وَلَحْمِ طَيْرٍ مِّمَّا يَشْتَهُونَ

21. WA LAḤMI ṬAYRIM-MIM-MĀ YASHTAHŪN.

21. And the flesh of fowls, any that they may desire.

وَحَوْرٍ عَيْنٍ

22. WA ḤŪRUN `ĪN.

22. And companions with beautiful, big eyes,

كَأَمْثَلِ اللُّؤْلُؤِ الْمَكْنُونِ

23. KA `AMTHĀLIL LU`LU`IM MAKNŪN.

23. Like unto Pearls well-guarded.

جَزَاءُ بِمَا كَانُوا يَعْمَلُونَ

24. JAZĀ`AM BIMĀ KĀNŪ YA`MALŪN.

24. A Reward for the Deeds of their past (Life).

لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا تَأْتِيهَا

25. LA YASMA`ŪNA FĪHĀ LAGHWAW WALĀ TA`THĪMĀ.

25. No frivolity will they hear therein, nor any taint of ill,

إِلَّا قِيلًا سَلَامًا سَلَامًا

26. 'ILLĀ QĪLAN SALĀMAN SALĀMĀ.

26. Only the saying, "Peace! Peace."

وَأَصْحَابُ الْيَمِينِ مَا أَصْحَابُ الْيَمِينِ

27. WA 'ASHĀBUL YAMĪN, MA 'AŞĤĀBUL YAMĪN.

27. The Companions of the Right Hand;  
what will be the Companions of the Right Hand?

فِي سِدْرٍ مَّخْضُودٍ

28. FĪ SIDRIM MAKHDŪD.

28. (They will be) among Lote-trees without thorns,

وَطَلْحٍ مَّنْضُودٍ

29. WA ṬALĤIM MANDŪD.

29. And among acacia with flowers piled one above another,

وَضَلِّ مَمْدُودٍ ﴿٣٠﴾

30. WA ZILLIM-MAMDŪD.

30. And in shade long-extended,

وَمَاءٍ مَّسْكُوبٍ ﴿٣١﴾

31. WA MĀ'IM-MASKŪB.

31. And by water flowing constantly,

وَفَكِهَةٍ كَثِيرَةٍ ﴿٣٢﴾

32. WA FĀKIHATIN KATHĪRAH.

32. And fruit in abundance,

لَا مَقْطُوعَةٍ وَلَا مَمْنُوعَةٍ ﴿٣٣﴾

33. LĀ MAQTŪ'ATIW WALĀ MAMNŪ'AH.

33. Whose season is not limited, nor (supply) forbidden,

وَفُرُشٍ مَّرْفُوعَةٍ ﴿٣٤﴾

34. WA FURUSHIM MARFŪ'AH.

34. And on Thrones (of Dignity), raised high.



إِنَّا أَنْشَأْنَهُنَّ إِنِّشَاءً ﴿٣٥﴾

35. INNĀ ‘ANSHA‘NĀHUNNA ‘INSHĀ‘Ā.

35. We have created (their Companions) of special creation,

فَجَعَلْنَهُنَّ أَبْكَارًا ﴿٣٦﴾

36. FA JA‘ALNĀHUNNA ‘ABKĀRĀ. 37. ‘URUBAN ‘ATRĀBĀ.

36. And made them virgin - pure (and undefiled) -

عُرْبًا أْتْرَابًا ﴿٣٧﴾

37. ‘URUBAN ‘ATRĀBĀ.

37. Beloved (by nature), equal in age,

لِأَصْحَابِ الْيَمِينِ ﴿٣٨﴾

38. LI ‘AṢḤĀBIL YAMĪN.

38. For the Companions of the Right Hand.

ثَلَاثَةٌ مِّنَ الْأَوَّلِينَ ﴿٣٩﴾

39. THULLATUM MINAL ‘AWWALĪN.

39. A (goodly) number from those of old,

وَتُلَّةٌ مِّنَ الْأَخْرِبَيْنِ ﴿٤٠﴾

40. WA THULLATUM MINAL ‘ĀKHIRĪN.

40. And a (goodly) number from those of later times.

وَأَصْحَابُ الشِّمَالِ مَآ أَصْحَابُ الشِّمَالِ ﴿٤١﴾

41. WA ‘AŞĤĀBUSH-SHIMĀLI MĀ ‘AŞĤĀBUSH-SHIMĀL

41. The Companions of the Left Hand;  
what will be the Companions of the Left Hand?

فِي سَمُومٍ وَحَمِيمٍ ﴿٤٢﴾

42. FĪ SAMŪMIW-WA ḤAMĪM.

42. In the midst of a fierce blast of fire and in boiling water,

وَزِلَّةٍ مِّنَ السَّمُومِ ﴿٤٣﴾

43. WA ZILLIM-MIY-YAḤMŪM.

43. And in the shades of Black Smoke:

لَا بَارِدٍ وَلَا كَرِيمٍ ﴿٤٤﴾

44. LĀ BĀRIDIW-WA LĀ KARĪM.

44. Nothing will be cool, nor pleasing:

﴿٤٥﴾ إِنَّهُمْ كَانُوا قَبْلَ ذَلِكَ مُتْرَفِينَ

45. INNAHUM KĀNŪ QABLA DHĀLIKA MUTRAFĪN.

45. For that they were before that indulgent,

﴿٤٦﴾ وَكَانُوا يُصِرُّونَ عَلَى الْحِنثِ الْعَظِيمِ

46. WA KĀNŪ YUSIRRŪNA `ALAL ḤINTHIL `AZĪM.

46. And persisted obstinately in wickedness supreme!

﴿٤٧﴾ وَكَانُوا يَقُولُونَ أَيُّذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظْمًا ءِإِنَّا لَمَبْعُوثُونَ

47. WA KĀNŪ YAQŪLŪNA ‘A‘IDHĀ MITNĀ WA KUNNĀ  
TURABAW-WA ‘IZĀMAN ‘A‘INNĀ LA MAB`ŪTHŪN.

47. And they used to say, “What! when we die and become dust  
and bones, shall we then indeed be raised up again?”

﴿٤٨﴾ أَوْ آبَاؤُنَا الْأَوَّلُونَ

48. ‘A-WA ‘ĀBĀ‘UNAL AWWALŪN.

48. “(We) and our fathers of old?”

﴿٤٩﴾ قُلْ إِنَّ الْأَوَّلِينَ وَالْآخِرِينَ

49. QUL ‘INNAL ‘AWWALĪNA WAL ‘ĀKHIRĪN.

49. Say: "Yes, those of old and those of later times,

لَمَجْمُوعُونَ إِلَىٰ مِيقَاتِ يَوْمٍ مَّعْلُومٍ ﴿٥٠﴾

50. LA MAJMŪ'ŪNA 'ILĀ MĪQĀTI YAWMIM MA'LŪM.

50. "All will certainly be gathered together for the meeting appointed for a Day well-known.

ثُمَّ إِنَّكُمْ أَيُّهَا الضَّالُّونَ الْمُكَذِّبُونَ ﴿٥١﴾

51. THUMMA 'INNAKUM 'AY-YUHAD-ḌĀLLŪNAL MUKADH-DHIBŪN.

51. "Then will you truly -  
O you that go wrong, and falsify (the Truth)!

لَأَكُلُونَ مِن شَجَرٍ مِّن زُقُومٍ ﴿٥٢﴾

52. LA 'ĀKILŪNA MIN SHAJARIM-MIN ZAQQŪM.

52. "You will truly taste of the Tree of Zaqqūm."

فَمَا لَعُونَ مِنَّا الْبُطُونَ ﴿٥٣﴾

53. FA MĀLI'UNA MINHAL BUṬŪN.

53. Then will insides be filled therewith,

فَشْرِبُونَ عَلَيْهِ مِنَ الْحَمِيمِ ﴿٥٤﴾

54. FA SHĀRIBŪNA `ALAYHI MINAL ḤAMĪM.

54. And drink boiling water on top of it:

فَشْرِبُونَ شُرْبَ الْهَيْمِ ﴿٥٥﴾

55. FA SHARIBŪNA SHURBAL ḤĪM.

55. Indeed you shall drink like diseased camels raging with thirst!

هَذَا نُزْلُهُمْ يَوْمَ الدِّينِ ﴿٥٦﴾

56. HĀDHĀ NUZULUHUM YAWMAD-DĪN.

56. Such will be their entertainment on the Day of Requitall!

نَحْنُ خَلَقْنَاكُمْ فَلَوْلَا تُصَدِّقُونَ ﴿٥٧﴾

57. NAḤNU KHALAQNĀKUM FA LAW LĀ TUŞADDIQŪN.

57. It is We Who have created you:  
why will you not then verify/accept the Truth?

أَفَرَأَيْتُمْ مَا تُمْنُونَ ﴿٥٨﴾

58. `A FA RA`AYTUM MĀ TUMNŪN.

58. Do you then see? The (human Seed) that you throw out,

ءَأَنْتُمْ تَخْلُقُونَهُ أَمْ نَحْنُ الْخَالِقُونَ ﴿٥٩﴾

59. 'A 'ANTUM TAKHLUQŪNAHŪ 'AM NAḤNUL KHĀLIQŪN.

59. Is it you who create it, or are We the Creators?

لَحْنٌ قَدَّرْنَا بَيْنَكُمُ الْمَوْتَ وَمَا لَحْنٌ بِمَسْبُوقِينَ ﴿٦٠﴾

60. NAḤNU QADDARNĀ BAYNAKUMUL MAWTA  
WA MĀ NAḤNU BI MASBŪQĪN.

60. We have decreed Death to be your common lot,  
and We are not to be overcome.

عَلَىٰ أَنْ تُبَدِّلَ أَمْثَلَكُمْ وَنُنشِئَكُمْ فِي مَا لَا تَعْلَمُونَ ﴿٦١﴾

61. `ALĀ 'AN NUBAD-DILA 'AMTHĀLAKUM  
WA NUNSHI-'AKUM FĪ MĀ LĀ TA`LAMŪN.

61. From changing your forms and  
remaking you in (Forms) that you know not.

وَلَقَدْ عَلِمْتُمُ النَّشْأَةَ الْأُولَىٰ فَلَوْلَا تَذَكَّرُونَ ﴿٦٢﴾

62. WA LAQAD `ALIM-TUMUN-NASH'ATAL ŪLĀ  
FA LA WLĀ TADHAK-KARŪN.

62. And you certainly know already the first form of creation:  
why then do you not celebrate His praises?

أَفَرَأَيْتُمْ مَا تَحْرُثُونَ ﴿٦٣﴾

63. 'A FA RA'AYTUM MĀ TAḤRUTHŪN.

63. See you the seed that you sow in the ground?

﴿١٤﴾ ءَأَنْتُمْ تَزْرَعُونَهُ أَمْ نَحْنُ الزَّرْعُونَ

64. 'A 'ANTUM TAZRA-'ŪNAHŪ 'AM NAḤNUZ-ZĀRI'ŪN.

64. Is it you that cause it to grow, or are We the Cause?

﴿١٥﴾ لَوْ نَشَاءُ لَجَعَلْنَاهُ حُطَامًا فَظَلْتُمْ تَفَكَّهُونَ

65. LAW NASHĀ'U LA JA'ALNĀHU ḤUṬĀMĀ,  
FA ḤALTUM TAFAKKAHŪN.

65. Were it Our Will, We could crumble it to dry powder,  
and you would be left in wonderment.

﴿١٦﴾ إِنَّا لَمُغْرَمُونَ

66. INNĀ LA MUGHRAMŪN.

66. (Saying), "We are indeed left with debts (despondent):

﴿١٧﴾ بَلْ نَحْنُ مَحْرُومُونَ

67. BAL NAḤNU MAḤRŪMŪN.

67. "But indeed we are bereft (of the fruits of our labour)."

﴿١٨﴾ أَفَرَأَيْتُمُ الْمَاءَ الَّذِي تَشْرَبُونَ

68. ‘A FA RA‘AYTUMUL MĀ‘AL-LADHĪ TASHRABŪN.

68. See you the water which you drink?

﴿٦﴾ **ءَأَنْتُمْ أَنْزَلْتُمُوهُ مِنَ الْمُزْنِ أَمْ نَحْنُ الْمُنزِلُونَ**

69. ‘A ‘ANTUM ‘ANZAL-TUMŪHU MINAL MUZNI  
‘AM NAḤNUL MUNZILŪN.

69. Do you bring it down (in rain) from the Cloud, or do We?

﴿٧﴾ **لَوْ نَشَاءُ جَعَلْنَاهُ أُجَاجًا فَلَوْلَا تَشْكُرُونَ**

70. LAW NASHĀ‘U JA‘ALNĀHU ‘UJĀJAN  
FA LAW LĀ TASHKURŪN.

70. Were it Our Will, We could make it salty (and unpalatable):  
then why do you not give thanks?

﴿٧﴾ **أَفَرَأَيْتُمُ النَّارَ الَّتِي تُورُونَ**

71. ‘A FA RA‘AYTUMUN NĀRAL LATĪ ṬŪRŪN.

71. Do you see the Fire which you kindle?

﴿٧٢﴾ **ءَأَنْتُمْ أَنْشَأْتُمْ شَجَرَتَهَا أَمْ نَحْنُ الْمُنشِعُونَ**

72. ‘A ‘ANTUM ‘ANSHA‘TUM SHAJARATAHĀ  
‘AM NAḤNUL MUNSHI‘ŪN.

72. Do you grow the tree which feeds the fire, or do We grow it?



نَحْنُ جَعَلْنَاهَا تَذْكَرَةً وَرَمْتَعَا لِلْمُقْوِينَ ﴿٧٣﴾

73. NAḤNU JA`ALNĀHĀ TADHKIRATAW-  
WA MATA`AL-LIL MUQWĪN.

73. We have made it a memorial (of Our handiwork), and an article of comfort and convenience for the denizens of deserts.

فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ ﴿٧٤﴾

74. FA SABBĪḤ BISMĪ RABBIKAL `AZĪM.

74. Then praises the name of your Lord, the Supreme!

فَلَا أُقْسِمُ بِمَوْقِعِ النُّجُومِ ﴿٧٥﴾

75. FA LĀ `UQSĪMU BI MAWĀQI`IN NUJŪM.

75. Furthermore I call to witness the setting of the Stars,

وَإِنَّهُ لَقَسَمٌ لَّو تَعْلَمُونَ عَظِيمٌ ﴿٧٦﴾

76. WA `INNAHU LA QASAMUL LAW TA`LAMŪN `AZĪM.

76. And that is indeed a mighty adjuration if you only knew,

إِنَّهُ لَقُرْآنٌ كَرِيمٌ ﴿٧٧﴾

77. `INNAHU LAQUR`ĀNUN KARĪM.

77. That this is indeed a Qur`an most honourable,

فِي كِتَابٍ مَّكْنُونٍ ﴿٧٨﴾

78. FĪ KITĀBIM-MAKNŪN.

78. In a Book well-guarded,

لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ ﴿٧٩﴾

79. LĀ YAMASSUHŪ 'ILLAL MUTAHHARŪN.

79. Which none shall touch but those who are clean:

تَنْزِيلٌ مِّن رَّبِّ الْعَالَمِينَ ﴿٨٠﴾

80. TANZĪLUM MIR RABBIL`ĀLAMĪN.

80. A Revelation from the Lord of the Worlds.

أَفِيْذَا الْحَدِيثِ أَنْتُمْ مُدْهِنُونَ ﴿٨١﴾

81. 'A FA BI HĀDHAL ḤADĪTHI 'ANTUM MUD-HINŪN.

81. Is it such a Message that you would hold in light esteem?

وَتَجْعَلُونَ رِزْقَكُمْ أَنْكُمْ تُكَذِّبُونَ ﴿٨٢﴾

82. WA TAJ ALŪNA RIZQAKUM 'ANNAKUM TUKADH-DHIBŪN.

82. And have you made it your livelihood that you should falsify it.

فَلَوْلَا إِذَا بَلَغَتِ الْحُلُقُومَ ﴿٨٣﴾

83. FA LAWLĀ ‘IDHĀ BALAGHATIL ḤULQŪM.

83. Then what (can you do) when (death) reaches the throat,

وَأَنْتُمْ حِينِيذٍ تَنْظُرُونَ ﴿٨٤﴾

84. WA ‘ANTUM HĪNA ‘IDHIN TANDHURŪN.

84. And you (sit) looking on,

وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْكُمْ وَلَكِنْ لَا تُبْصِرُونَ ﴿٨٥﴾

85. WA NAḤNU ‘AQRABU ‘ILAYHI MINKUM  
WA LĀKIL-LĀ TUBŞIRŪN.

85. But We are nearer to him than you, and yet you see not,

فَلَوْلَا إِنْ كُنْتُمْ غَيْرَ مَدِينِينَ ﴿٨٦﴾

86. FA LAWLĀ ‘IN KUNTUM GHAYRA MADĪNĪN.

86. Then why do you not, if you are exempt from (future) account,

تَرْجِعُونَهَا إِنْ كُنْتُمْ صَادِقِينَ ﴿٨٧﴾

87. TARJĪŪNAHĀ ‘IN KUNTUM ŞADIQĪN.

87. Call back the soul, if you are true(ly independent)?

فَأَمَّا إِنْ كَانَ مِنَ الْمُقَرَّبِينَ ﴿٨٨﴾

88. FA ‘AMMĀ ‘IN KĀNA MINAL MUQARRABĪN.

88. Thus, then, if he be of those Nearest to Allah,

فَرَوْحٌ وَرَيْحَانٌ وَجَنَّتُ نَعِيمٍ ﴿٨٩﴾

89. FA RAWHUW-WA RAYHĀNUW-WA JANNATU NA’ĪM

89. (For him is) rest and satisfaction, and a Garden of Delight.

وَأَمَّا إِنْ كَانَ مِنَ أَصْحَابِ الْيَمِينِ ﴿٩٠﴾

90. WA ‘AMMĀ ‘IN KĀNA MIN ‘AŞĤĀBIL YAMĪN.

90. And if he be of the Companions of the Right Hand,

فَسَلَّمَ لَكَ مِنْ أَصْحَابِ الْيَمِينِ ﴿٩١﴾

91. FA SALĀMUL LAKA MIN ‘AŞĤĀBIL YAMĪN.

91. Then “Peace be unto you,”  
from the Companions of the Right Hand.

وَأَمَّا إِنْ كَانَ مِنَ الْمُكَذِّبِينَ الضَّالِّينَ ﴿٩٢﴾

92. WA ‘AMMA ‘IN KĀNA MINAL  
MUKADH-DHIBĪNAḌ-DĀLLĪN.

92. And if he be among the deviant falsifiers/rejectors,

فَنَزَّلُ مِنْ حَمِيمٍ ﴿١٣﴾

93. FA NUZULUM MIN ḤAMĪM.

93. For him is Entertainment with boiling water,

وَتَصْلِيَةٌ مِّنْ حَمِيمٍ ﴿١٤﴾

94. WA TAŞLIYATU JAḤĪM.

94. And burning in Hell-Fire.

إِنَّ هَذَا هُوَ حَقُّ الْيَقِينِ ﴿١٥﴾

95. INNA HĀDHA LA HUWA ḤAQQUL YAQĪN.

95. Verily, this is the very Truth and Certainty.

فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ ﴿١٦﴾

96. FA SABBĪḤ Bismi RABBIKAL `AZĪM.

96. So celebrate with praises the name of thy Lord, the Supreme.

## DAILY PRESCRIPTION

By using the following tables we can keep tabs on what acts of worship we should do daily to please Allāh ﷻ.

**Note:** Being a good person, having good manners, and being an asset to the community we live in, are such deeds which due to being defining features of a Muslim have been omitted from the tables.

## ṢALĀH CHART

The importance of performing the Farā'id Ṣalāh has been expressly described by the Messenger of Allāh ﷺ when he stated, "The difference between a Muslim and a non-Muslim is Ṣalāh, he who abandons it commits Kufr (infidelity)."

at-Tirmidhī, al-Ḥākim, Ibn Ḥibbān, Aḥmad, Abū Dāwud and others

To ensure that we don't abandon our Ṣalāh even by accident, we must keep account of ourselves daily. This will make sure that even if we were to miss a prayer in its time it would still be offered and not allowed to be forgotten.

## SET DAILY `IBĀDAH

### Qur'ān and Sūrah Recitation

See *Introduction*

### Daily Du`a'

Prayers made by the Messenger ﷺ which were related to specific times/events are short supplications with great benefits. (See Fisabilillah Publication "The Prophet's way of Du`ā'" and "Sunan of the Prophet")

Learn as many supplications as possible and try to incorporate them throughout the day. Only if one has used at least 70% of what one has learnt should one tick the box for that day.

### Du`a'

Communicate with Allāh ﷻ, spend time asking from Him. This is the main theme of worship; the head of `ibādah. (See Fisabilillah Publication "Timeless Prayers" and "Supplications from the Qur'ān")

at-Tirmidhī

Aim to spend at least 10 minutes before sleeping.

## Dhikr and Murāqabah

Dhikr means remembering Allāh ﷻ. Remembrance is done by repeating His name, Praising Him, Glorifying Him, etc. Doing this daily puts us in the category described by the Prophet ﷺ, “Remember Allāh in ease, Allāh will remember you when in difficult times.”  
al-Ḥakim, aṭ-Ṭabarānī

This can be done while occupied in other work, however more rewards are for those who consciously think of Allāh while doing so. This is becoming of, “Men who celebrate the praises of Allah, standing, sitting, and lying down on their sides, and contemplate the (wonders of) creation in the heavens and the earth, (with the thought): "Our Lord! not for naught have You created (all) this! Glory to You! Give us salvation from the Penalty of the Fire.” Qur’ān, Āl `Imrān, 3:191

Murāqabah, in addition to conscious remembrance of Allāh ﷻ, means to ponder over the favours of Allāh and create an improvement in the sincerity of our actions. Additionally self-reflection which includes finding our own faults and then positively trying to improve ourselves is also part of this.

Aim to spend at least 10 minutes for Murāqabah, and 100 of any Tasbiḥ chosen.

## Ṣalawāt

Ṣalawāt means sending salutations of peace upon the Messenger of Allāh ﷺ. Allāh has placed benefit for those who do this as a form of appreciation for the Seal of the Prophets and the universal benefactor and teacher of mankind. The benefits include, “He who sends a benediction of peace upon the Messenger, Allāh will hail him with peace ten times as much”  
Muslim

Aim for at least 100. These can be the same or different (See book “Ṣalawāt”)

## Istighfār

Istighfār means to seek Allāh’s ﷻ forgiveness. Although this is a form of Dhikr it is specific because it must be performed consciously. Ritual reading is not sufficient for this to be effective, as one cannot be sincerely seeking forgiveness if one is not even paying attention to what one is reading. For this, rather than setting an amount of times a sentence of Istighfār, one should set an amount of time to be in seclusion, and in this manner reflect upon one’s own shortcomings and repent over them and then firmly pledge to stay away from them.

Aim to spend at least 10 minutes for Istighfār.

