

Sûrat Al-'Asr
(The Time) CIII



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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. By *Al-'Asr* (the time).

وَالْعَصْرِ ①

2. Verily, man is in loss,

إِنَّا لِلْإِنْسَانِ لَفِي حُسْرٍ ②

3. Except those who believe (in Islâmic Monotheism) and do righteous good deeds, and recommend one another to the truth [i.e. order one another to perform all kinds of good deeds (*Al-Ma'rûf*) which Allâh has ordained, and abstain from all kinds of sins and evil deeds (*Al-Munkar*) which Allâh has forbidden], and recommend one another to patience (for the sufferings, harms, and injuries which one may encounter in Allâh's Cause during preaching His religion of Islâmic Monotheism or *Jihâd*).

إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَّصُوا

بِالْحَقِّ وَتَوَّصُوا بِالصِّدْقِ ③

Sûrat Al-Humazah
(The Slanderer) CIV



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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. Woe to every slanderer and backbiter.^[1]

وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ ①

2. Who has gathered wealth and counted it.

الَّذِي جَمَعَ مَالًا وَعَدَّدَهُ ②

3. He thinks that his wealth will make him last forever!

يَحْسَبُ أَنَّ مَالَهُ أَخْلَدَهُ ③

4. Nay! Verily, he will be thrown into the crushing Fire.

كَلَّا لَيَنبَذَنَّ فِي النَّطْمَةِ ④

5. And what will make you know what the crushing Fire is?

وَمَا أَدْرَاكَ مَا النَّطْمَةُ ⑤

6. The fire of Allâh kindled,

فَأَرَاهُ اللَّهُ الْمَوْقِدَ ⑥

7. Which leaps up over the hearts,

الَّتِي تَطَّلِعُ عَلَى الْأَفْئِدَةِ ⑦

^[1] (V.104:1) See the footnotes A, B, C, of (V.49:12).

8. Verily, it shall be closed upon them,

9. In pillars stretched forth (i.e. they will be punished in the Fire with pillars).

إِنهَاتِهِمْ مُؤَصَّدَةٌ ﴿٨﴾

فِي عَمَدٍ مُمَدَّدَةٍ ﴿٩﴾

Sûrat Al-Fîl
(The Elephant) CV

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

1. Have you (O Muhammad صلى الله عليه وسلم) not seen how your Lord dealt with the owners of the Elephant? [The Elephant army which came from Yemen under the command of Abrahah Al-Ashram intending to destroy the Ka'bah at Makkah].

2. Did He not make their plot go astray?

3. And He sent against them birds, in flocks,

4. Striking them with stones of *Sijjil* (baked clay).

5. And He made them like (an empty field of) stalks (of which the corn has been eaten up by cattle).^[1]



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ ﴿١﴾

أَلَمْ يَجْعَلْ كَيْدَهُمْ فِي تَضَلِيلٍ ﴿٢﴾

وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ ﴿٣﴾

تَرْمِيهِمْ بِحِجَارَةٍ مِّن سِجِّيلٍ ﴿٤﴾

فَجَعَلَهُمْ كَعَصْفٍ مَّأْكُولٍ ﴿٥﴾

^[1] (V.105:5) The story of the army of the Elephants (the Qur'an 105:1-5). This incident happened during the period of the birth-year of Prophet Muhammad صلى الله عليه وسلم. Abrahah Al-Ashram was the governor of Yemen on behalf of the king of Ethiopia (as Yemen was a part of the Ethiopian kingdom). He (Abrahah) thought to build a house (like the Ka'bah at Makkah) in San'a (the capital of Yemen) and call the Arabs to perform the pilgrimage there in San'a instead of the Ka'bah (Al-Bait Al-Harâm) in Makkah, with the intention of diverting the trade and benefits from Makkah to Yemen. He presented his idea to the king of Ethiopia who agreed to his idea. So the house (church) was built and he named it *Al-Qullais*; there was no church of its like at that time. Then a man from the Quraish tribe of Makkah came there and was infuriated by it, so he relieved his nature (stools and urine) in it, soiled its walls and went away. When Abrahah Al-Ashram saw that, he could not control his anger and raised an army to invade Makkah and demolish the Ka'bah. He had in that army thirteen elephants and amongst them was an elephant called *Mahmûd* which was the biggest of them. So that army proceeded and none amongst the Arab tribes that faced them (fought against them) but was killed and defeated, till it approached near Makkah. Then there took place negotiations between Abrahah Al-Ashram and the chief of Makkah (Abdul Muttalib bin Hâshim, the grandfather of the Prophet صلى الله عليه وسلم), and it was concluded that Abrahah would restore the camels of Abdul Muttalib which he had taken away, and then he (Abrahah Al-Ashram) would decide himself as regards the Ka'bah. Abdul Muttalib ordered the men of Makkah to evacuate the city and go to the top of the mountains along with their wives and children in case some harm should come to them from the invading oppressors. Then that army moved towards Makkah till