

وَلَا يَجْهَدُوا أَهْلَ الْكِتَبِ إِلَّا بِالْأَيْلَقِ هِيَ أَحْسَنُ إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ وَقُولُوا  
 ٤٦ إِمَّا مَا بِالَّذِي أَنْزَلَ إِلَيْنَا وَأَنْزَلَ إِلَيْكُمْ وَإِلَهُنَا وَإِلَهُكُمْ وَحْدَوْنَا حُنْنُ لَهُ مُسْلِمُونَ  
 وَكَذَلِكَ أَنْزَلْنَا إِلَيْكَ الْكِتَبَ فَالَّذِينَ مَا يُنَزَّلُونَ مِنْهُمْ يُؤْمِنُونَ بِهِ وَمَنْ هَؤُلَاءِ  
 مَنْ يُؤْمِنُ بِهِ وَمَا يَجْهَدُ بِشَيْءٍ إِلَّا الْكَافِرُونَ LV وَمَا كُنْتَ تَتَلَوَّ مِنْ قَبْلِهِ مِنْ  
 كِتَبٍ وَلَا تَخُطُّهُ بِسِيمِنَكَ إِذَا لَأْرَقَابَ الْمُبْطَلُونَ

46. And argue not with the people of the Scripture (Jews and Christians), unless it be in (a way) that is better (with good words and in good manner, inviting them to Islāmic Monotheism with His Verses), except with such of them as do wrong; and say (to them): "We believe in that which has been revealed to us and revealed to you; our *Ilāh* (God) and your *Ilāh* (God) is One (i.e. Allāh), and to Him we have submitted (as Muslims)." 47. And thus We have sent down the Book (i.e. this Qur'ān) to you (O Muhammad ﷺ), and those whom We gave the Scripture [the Taurāt (Torah) and the Injīl (Gospel) aforetime] believe therein as also do some of these (who are present with you now like 'Abdullāh bin Salām) and none but the disbelievers reject Our *Ayāt* [(proofs, signs, verses, lessons, etc.,) and deny Our Oneness of Lordship and Our Oneness of worship and Our Oneness of Our Names and Qualities: i.e. Islāmic Monotheism]. 48. Neither did you (O Muhammad ﷺ) read any book before it (this Qur'ān) nor did you write any book (whatsoever) with your right hand. In that case, indeed, the followers of falsehood might have doubted.

وَلَا يَجْهَدُوا أَهْلَ	الْكِتَبِ	إِلَّا	بِالْأَيْلَقِ	هِيَ أَحْسَنُ	إِلَّا	مِنْهُمْ	وَقُولُوا	إِلَّا الَّذِينَ ظَلَمُوا	وَأَمَّا بِالَّذِي
(is) better	[it]	in (a way) that	except	(of) the Book	and argue not with (the) people				
we believe in that which		and say	of them	Except (with) those who do wrong					
وَإِلَهُكُمْ	وَإِلَهُنَا	إِلَيْكُمْ	وَأَنْزَلْ	أَنْزَلْنَا					
and your God	and our God	to you	and revealed	has been revealed to us					
وَكَذَلِكَ أَنْزَلْنَا		مُسْلِمُونَ		لَهُ	وَنَحْنُ	وَحْدَ			
and thus We have sent down		have submitted (as Muslims)		to Him	and we	(is) One			

يَوْمَنُورَكَبَدَهُ	الْكِتَبَ	إِلَيْهِمْ	فَالَّذِينَ	الْكِتَبَ	إِلَيْكَ
believe in it	the Scripture	We gave [them]	and those whom	the Book	to you
LV	إِلَّا الْكَافِرُونَ	يَا يَاهُنَّا	وَمَا يَحْمَدُ	يَوْمَنُورَكَبَدَهُ	وَمِنْ هَؤُلَاءِ
except the disbelievers	Our Signs	and none reject	believe in it	who	and (some) of these
وَلَا تَخْطُلُهُ	مِنْ كِتَبٍ	تَتَلَوَّنَ مِنْ قَبْلِهِ	وَمَا كُنْتَ		
nor did you write it	any book	read before it	[and] neither did you		
لَا زَرَابَ الْمُبْطِلُونَ			إِذَا	سَمِينَكَ	
indeed the followers of falsehood might have doubted			in that case	with your right hand	

بَلْ هُوَ أَيَّتُهُمْ بَيْنَتْ فِي صُدُورِ الَّذِينَ أُوتُوا الْعِلْمَ وَمَا يَجْحَدُ بِأَيَّتِنَا إِلَّا  
الظَّالِمُونَ ٢٩ وَقَالُوا لَوْلَا أُنْزِلَ عَلَيْهِ أَيَّتُهُ مِنْ رَبِّهِ قُلْ إِنَّمَا أَلَّا يَتَعْلَمْ عِنْهُ  
اللَّهُ وَإِنَّمَا أَنَا نَذِيرٌ مُّبِينٌ ٣٠ أَوْلَمْ يَكْفِهِمْ أَنَّا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ يُتَلَوَ  
عَلَيْهِمْ إِنْكَ فِي ذَلِكَ لَرَحْمَةٌ وَذِكْرَى لِقَوْمٍ يُوَمْنُونَ ٣١

49. Nay, but it is the clear *Ayāt* [i.e. this Qur'ān or the description and the qualities of Prophet Muhammad ﷺ written in the Taurāt (Torah) and the Injīl (Gospel)] preserved in the breasts of those who have been given knowledge. And none but the *Zālimūn* (polytheists and wrongdoers) deny Our *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.). 50. And they say: "Why are not signs sent down to him from his Lord? Say: "The signs are only with Allāh, and I am only a plain warner." 51. Is it not sufficient for them that We have sent down to you the Book (the Qur'ān) which is recited to them? Verily, herein is mercy and a reminder (or an admonition) for a people who believe.

أُولَئِنَّا مَنْزَلٌ	فِي صُدُورِ	بَيْنَتْ	إِيَّاتٍ	بَلْ هُوَ
(of) those who have been given	in (the) breasts	clear	(is) Verses	nay it
وَقَالُوا	إِلَّا الظَّالِمُونَ	بِإِيَّاتِنَا	وَمَا يَجْحَدُ	الْعِلْمُ
and they say	but the wrongdoers	Our Proofs	and none deny	the knowledge
إِنَّمَا أَلَايَتْ	قُلْ	مِنْ رَبِّهِ	إِيَّاهُ	لَوْلَا أَنْزَلَ
the signs (are) only	say	from his Lord	signs	why are not sent down

أَوْلَمْ يَكْفِهِمْ	مُبِينٌ	نَذِيرٌ	وَإِنَّمَا أَنَا	عِنْدَ اللَّهِ
is it not sufficient for them	plain	a warner	and I am only	with Allah
إِنَّ	يُتْلَى عَلَيْهِمْ	الْكِتَبَ	عَلَيْكَ	أَنَا أَنْزَلْنَا
verily	which is recited to them	the Book	to you	that We have sent down
لِقَوْمٍ يُؤْمِنُونَ	وَذَكْرَى	لَرَحْمَةً	فِي ذَلِكَ	
for a people who believe	and a reminder	(is) surely a mercy		in that

قُلْ كُفَّارُ بِاللَّهِ بَيْنِي وَبَيْنَكُمْ شَهِيدًا يَعْلَمُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ<sup>٣٩</sup>  
وَالَّذِينَ آمَنُوا بِالْبَاطِلِ وَكَفَرُوا بِاللَّهِ أَوْلَئِكَ هُمُ الْخَسِرُونَ<sup>٤٠</sup> وَسَتَعْلَمُونَ  
بِالْعَذَابِ وَلَوْلَا أَجْلٌ مُسَمٌّ لِجَاءَ هُمُ الْعَذَابُ وَلِيَأْتِنَّهُمْ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ<sup>٤١</sup>  
يَسْتَعْلَمُونَكَ بِالْعَذَابِ وَإِنَّ جَهَنَّمَ لِمُحِيطَةٍ بِالْكُفَّارِينَ<sup>٤٢</sup> يَوْمَ يَغْشَى هُمُ الْعَذَابُ مِنْ  
فَوْقِهِمْ وَمَنْ تَحْتِ أَرْجُلِهِمْ وَيَقُولُ ذُو فُؤُلْ مَا كُنْتُ تَعْمَلُونَ<sup>٤٣</sup>

52. Say (to them O Muhammad ﷺ): "Sufficient is Allāh for a witness between me and you. He knows what is in the heavens and on earth." And those who believe in *Bātil* (all false deities other than Allāh), and disbelieve in Allāh (and in His Oneness), it is they who are the losers. 53. And they ask you to hasten on the torment (for them), and had it not been for a term appointed, the torment would certainly have come to them. And surely, it will come upon them suddenly while they perceive not! 54. They ask you to hasten on the torment. And verily, Hell, of a surety, will encompass the disbelievers. 55. On the Day when the torment (Hell-fire) shall cover them from above them and from underneath their feet, and it will be said: "Taste what you used to do."

يَعْلَمُ مَا	شَهِيدًا	وَبَيْنَكُمْ	بَيْنِي	كَفَّارُ بِاللَّهِ	قُلْ
He knows what	(for) a witness	and between you	between me	Sufficient is Allah	say
بِالْبَاطِلِ	وَالَّذِينَ آمَنُوا	وَالْأَرْضِ	فِي السَّمَاوَاتِ		
in falsehood	and those who believe	and (on) the earth	(is) in the heavens		

وَسَتَعْجِلُونَكَ	وَهُمُ الْخَسِرُونَ	أُولَئِكَ هُمُ الْخَسِرُونَ	بِاللَّهِ	وَكَفَرُوا
and they ask you to hasten	(are) the losers	[they] those	in Allah	and disbelieve
مُسَمَّى	وَلَوْلَا أَجَلُ		بِالْعَذَابِ	
appointed	and had (it) not been for a term		on the torment (for them)	
وَلَيَأْتِنَهُمْ	الْعَذَابُ		لَجَاءَهُمْ	
and surely it will come upon them	the torment	would certainly have come to them		
بِالْعَذَابِ	يَسْتَعْجِلُونَكَ	لَا يَشْعُرُونَ	وَهُمْ	بِغَتَةً
on the torment	they ask you to hasten	perceive not	while they	suddenly
يَوْمَ	بِالْكَفَرِينَ	لَمْحِيطَةً	وَإِنَّ جَهَنَّمَ	
(on the) Day (when)	the disbelievers	surely (will) encompass	and verily Hell	
أَرْجُلَهُمْ	وَمِنْ تَحْتِ	مِنْ فَوْقِهِمْ	الْعَذَابُ	يَغْشِيَهُمْ
their feet	and from underneath	from above them	the torment	shall cover them
تَعْمَلُونَ	مَا كُنْتُمْ	ذُوقُوا	وَيَقُولُ	
do	what you used to	taste	and it will be said	

يَعْبَادُونَ الَّذِينَ أَمْنَوْا إِنَّ أَرْضِي وَسِعَةٌ فَإِيَّسِي فَأَعْبُدُونَ ٢٩١ كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ ثُمَّ إِلَيْنَا تُرْجَعُونَ ٢٩٢ وَالَّذِينَ أَمْنَوْا وَعَمِلُوا الصَّالِحَاتِ لَنُبَوَّبَنَّهُمْ مِنَ الْجَنَّةِ غُرْفَاتٍ جَرِيَّ مِنْ تَحْتِهَا الْأَنْهَرُ خَلِدِينَ فِيهَا نَعْمَلُ أَجْرَ الْعَمَلِينَ ٢٩٣ الَّذِينَ صَبَرُوا وَأَعْلَى رِبْرَبَهُمْ يَنْوَلُونَ ٢٩٤ وَكَائِنُ مِنْ دَائِيَّ لَا تَحْمِلُ رِزْقَهَا اللَّهُ يَرْزُقُهَا وَإِيَّاكُمْ وَهُوَ السَّمِيعُ الْعَلِيمُ ٢٩٥

56. O My slaves who believe! Certainly, spacious is My earth. Therefore worship Me." (Alone). 57. Everyone shall taste death. Then to Us you shall be returned. 58. And those who believe (in the Oneness of Allāh-Islāmic Monotheism) and do righteous good deeds, to them We shall surely give lofty dwellings in Paradise, underneath which rivers flow, to live therein forever. Excellent is the reward for the workers. 59. Those who are patient, and put their trust (only) in their Lord (Allāh). 60. And so many a moving (living) creature carries not its own provision! Allāh provides for it and for you. And

He is the All-Hearer, the All-Knower.

فَإِنَّمَا	وَاسْعَةٌ	إِنَّ أَرْضِي	الَّذِينَ آمَنُوا	يَعْبَادِي
therefore Me (Allah Alone)	(is) spacious	certainly My earth	who believe	O My slaves
ثُمَّ	الْمَوْتٌ	ذَائِقَةٌ	نَفْسٌ	كُلُّ
then	death	shall taste	soul (person)	every
وَعَمِلُوا الصَّالِحَاتِ	وَالَّذِينَ آمَنُوا	إِلَيْنَا تُرْجَعُونَ		
and do righteous deeds	and those who believe	to Us you shall be returned		
بَحْرٍ مِّن تَحْتِهَا	عُرْفًا	مِنَ الْجَنَّةِ	لِنَبُوَّتِهِمْ	
flow underneath which	lofty dwellings	in Paradise	(to) them	We shall surely give
الْعَمَلِينَ	نَعْمَ أَجْرٌ	فِيهَا	خَلِدِينَ	الْأَنْهَرُ
(of) the workers	excellent is (the) reward	therein	(to) live forever	the rivers
وَكَائِنٍ	وَعَلَى رَبِّهِمْ يَنْوَكُونَ		الَّذِينَ صَبَرُوا	
and so many	and put their trust in their Lord		those who are patient	
اللَّهُ يَرْزُقُهَا	لَا تَحْمِلُ رِزْقَهَا		مِنْ دَابَّةٍ	
Allah provides for it	carries not its own provision	[from]	a moving (living) creature	
الْعَلِيمُ	الْسَّمِيعُ	وَهُوَ	وَلِيَاتِكُمْ	
the All-Knower	(is) the All-Hearer	and He	and (for) you	

وَلَئِن سَأَلْتَهُم مَّنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ لِيَقُولُنَّ اللَّهُ فَإِنَّمَا يُوْفِكُونَ اللَّهُ يَسْوِطُ الرِّزْقَ لِمَن يَشَاءُ مِنْ عِبَادِهِ وَيَقْدِرُ لَهُ إِنَّ اللَّهَ يُكْلِ شَيْءَ عَلِيمٌ  
وَلَئِن سَأَلْتَهُم مَّنْ نَزَّلَ مِنَ السَّمَاءِ مَاءً فَأَحْيَا بِهِ الْأَرْضَ مِنْ بَعْدِ مَوْتِهَا يَقُولُنَّ اللَّهُ  
قُلْ الْحَمْدُ لِلَّهِ بِلَ أَكْثَرُهُمْ لَا يَعْقِلُونَ وَمَا هَذِهِ الْحَيَاةُ الدُّنْيَا إِلَّا لَهُوَ وَلَعِبٌ  
وَإِنَّ الدَّارَ الْآخِرَةَ لَهُيَ الْحَيَاةُ لَوْ كَانُوا يَعْلَمُونَ

61. And if you were to ask them: "Who has created the heavens and the earth and subjected the sun and the moon?" they will surely reply: "Allāh." How

then are they deviating (as polytheists and disbelievers)? 62. Allāh enlarges the provision for whom He wills of His slaves, and straitens it for whom (He wills). Verily, Allāh is All-Knower of everything. 63. And if you were to ask them: "Who sends down water (rain) from the sky, and gives life therewith to the earth after its death?" they will surely reply: "Allāh." Say: "All praise and thanks are Allāh's!" Nay, most of them have no sense. 64. And this life of the world is only amusement and play! Verily, the home of the Hereafter – that is the life indeed (i.e. the eternal life that will never end), if they but knew.

وَالْأَرْضَ	السَّمَوَاتِ	مَنْ خَلَقَ	وَلَيْسَ سَأْلَتْهُمْ
and the earth	the heavens	Who has created	and if you were to ask them
لَيَقُولُنَّ اللَّهُ	وَالْقَمَرَ	وَسَخَّرَ الشَّمْسَ	
they will surely reply Allah	and the moon	and subjected the sun	
لِمَنْ يَشَاءُ	اللَّهُ يُبَسِّطُ الرِّزْقَ	فَإِنَّ يُوقَنُونَ	
for whom He wills	Allah enlarges the provision	how then are they deviating	
عَلِيمٌ	شَيْءٌ	يُكْلٌ	مِنْ عِبَادِهِ
(is) All-Knower	thing	of every	verily Allah
لَهُ	إِنَّ اللَّهَ	لَهُ	وَيَقْدِرُ
فَأَحِيَا	مَاءٌ	مِنَ السَّمَاءِ	مِنْ تَرَزَّلَ
and gives life	water (rain)	from the sky	Who sends down
لَيَقُولُنَّ اللَّهُ	مَوْتَهَا	مِنْ بَعْدِ	وَلَيْسَ سَأْلَتْهُمْ
they will surely reply Allah	its death	after	(to) the earth
وَمَا هَذِهِ	لَا يَعْقِلُونَ	بِلَّا كَثُرُوهُ	بِهِ
and (is) not this	have no sense	nay most of them	قُلْ أَلْحَمْدُ لِلَّهِ
وَإِنَّ الدَّارَ	وَلَعْ		
and verily the home	and play	بِلَّا لَهُو	الْدُّنْيَا
يَعْلَمُونَ	لَوْكَانُوا		الْحَيَاةُ
(but) knew	if they	الْحَيَاةُ	الْآخِرَةُ
		لَهِ	

فَإِذَا رَكِبُوا فِي الْفُلُكِ دَعَوْا اللَّهَ مُخْلِصِينَ لَهُ الَّذِينَ فَلَمَّا بَخَنَتْهُمْ إِلَى الْبَرِّ إِذَا هُمْ

يُشَرِّكُونَ ٦٥ لِّكَفَرُوا بِمَا أَتَيْنَاهُمْ وَلَيَمْتَعُوا فِي سُوفَ يَعْلَمُونَ ٦٦ أَوْلَمْ يَرَوْا أَنَّا جَعَلْنَا حَرَمًا إِمَانًا وَلَيُنْخَطِفُ النَّاسُ مِنْ حَوْلِهِمْ أَفَإِلْبَطِيلُ يُؤْمِنُونَ وَبِنِعْمَةِ اللَّهِ يَكْفُرُونَ ٦٧ وَمَنْ أَظْلَمُ مِمَّنْ أَفْرَى عَلَى اللَّهِ كَذِبًا أَوْ كَذَبَ بِالْحَقِّ لِمَا جَاءَهُ أَلَيْسَ فِي جَهَنَّمَ مَثْوَى لِلْكَافِرِينَ ٦٨ وَالَّذِينَ جَهَدُوا فِينَا لَنَهَدِيْنَاهُمْ سُبْلَنَا وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ ٦٩

65. And when they embark on a ship, they invoke Allāh, making their Faith pure for Him only, but when He brings them safely to land, behold, they give a share of their worship to others. 66. So that they become ingrate for that which We have given them, and that they take their enjoyment (as a warning and a threat), but they will come to know. 67. Have they not seen that We have made (Makkah) a secure sanctuary, while men are being snatched away from all around them? Then do they believe in *Bātil* (falsehood – polytheism, idols and all deities other than Allāh), and deny (become ingrate for) the Graces of Allāh? 68. And who does more wrong than he who invents a lie against Allāh or denies the truth (Muhammad ﷺ and his doctrine of Islāmic Monotheism and this Qur'ān), when it comes to him? Is there not a dwelling in Hell for the disbelievers (in the Oneness of Allāh and in His Messenger Muhammad ﷺ)? 69. As for those who strive hard in Us (Our Cause), We will surely guide them to Our paths (i.e. Allāh's religion – Islāmic Monotheism). And verily, Allāh is with the *Muhsinūn* (good-doers)."

لَهُ	مُحَلِّصِينَ	دَعُوا اللَّهَ	فِي الْفُلُكِ	فَإِذَا رَكِبُوا
for Him (only)	making pure	they invoke Allah	on a ship	and when they embark
إِذَا	إِلَى الْبَرِّ	بَخْتَهُمْ	فَلَمَّا	الَّذِينَ
behold	to land	He brings them safely	but when	(their) Religion (Faith)
بِمَا	لِّكَفَرُوا	هُمْ يُشَرِّكُونَ ٦٥		
for that which	so that they become ingrate	they join others in worship (of Allah)		
فَسُوفَ يَعْلَمُونَ ٦٦		وَلَيَمْتَعُوا	أَتَيْنَاهُمْ	
but soon they will come to know		and that they take enjoyment	We have given them	
حَرَمًا	أَنَا جَعَلْنَا	أَوْلَمْ يَرَوْا ٦٧		
a sanctuary	that We have made (Makkah)	(have) they not seen?		

مِنْ حَوْلِهِمْ	وَيَنْخَطُفُ النَّاسُ	عَامِنَا
from all around them	while men are being snatched away	secure
وَمَنْ	وَيَنْعَمِهُ اللَّهُ يَكْفُرُونَ	أَفِي الْبَطْلِ يُؤْمِنُونَ
and who	and deny (the) Graces (of) Allah	then (do) they believe in falsehood
بِالْحَقِّ	أَوْ كَذَّبَ	مِمَّنْ أَفْتَرَى
the truth	or denies	عَلَى اللَّهِ كَذِبًا
لِلْكَافِرِينَ	مَشْوِي	أَظْلَمُ
for the disbelievers	a dwelling	فِي جَهَنَّمَ
سُبُّلَنَا	لَنْهَدِنَّهُمْ	أَلِيَّسْ
(to) Our paths	We will surely guide them	جَاءَ وَعْدُ
الْمُحْسِنِينَ	فِي	لَمَّا
the good-doers	لَمَعَ	وَالَّذِينَ جَاهَدُوا
		فِي
		وَإِنَّ اللَّهَ
		وَإِنَّ اللَّهَ



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْمَ ١ غُلِبَتِ الرُّومُ ١ فِي أَدْفَى الْأَرْضِ وَهُمْ مِنْ بَعْدِ غَلِبِهِمْ سَيَغْلِبُونَ ٢  
 فِي بِضَعِ سِنِينِ ٢ لِلَّهِ الْأَمْرُ مِنْ قَبْلٍ وَمِنْ بَعْدٍ وَيَوْمَ يَقْرَأُ الْمُؤْمِنُونَ ١  
 يُنَصَّرُ اللَّهُ يَنْصُرُ مَنْ يَشَاءُ وَهُوَ الْعَزِيزُ الرَّحِيمُ ٢ وَعَدَ اللَّهُ لَا يُخْلِفُ اللَّهُ وَعْدَهُ  
 وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ١ يَعْلَمُونَ ظَاهِرًا مِنَ الْحَيَاةِ الدُّنْيَا وَهُمْ عَنِ الْآخِرَةِ هُمْ  
 غَافِلُونَ ٢

## Sūrah Ar-Rūm (The Romans) 30

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

1. *Alif-Lām-Mīm*. [These letters are one of the miracles of the Qur'ān, and none but Allah (Alone) knows their meanings.]
2. The Romans have been defeated.

3. In the nearest land (Syria, Iraq, Jordan, and Palestine), and they, after their defeat, will be victorious. 4. Within three to nine years. The decision of the matter, before and after (these events) is only with Allāh, (before the defeat of the Romans by the Persians, and after the defeat of the Persians by the Romans). And on that day, the believers (i.e. Muslims) will rejoice (at the victory given by Allāh to the Romans against the Persians) – 5. With the Help of Allāh. He helps whom He wills, and He is the All-Mighty, the Most Merciful. 6. (It is) a Promise of Allāh (i.e. Allāh will give victory to the Romans against the Persians), and Allāh fails not in His Promise, but most of men know not. 7. They know only the outside appearance of the life of the world (i.e. the matters of their livelihood, like irrigating or sowing or reaping), and they are heedless of the Hereafter.

الْرَّحِيمُ		الْرَّحِيمُ		بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ	
the Most Merciful		the Most Gracious		In the Name (of) Allah	
وَهُمْ	الْأَرْضُ	فِي أَدْنَى	عُلِّيَّاتِ الرُّومِ	الْمَ	
and they	land	in (the) nearest	the Romans have been defeated	Alif-Lam-Mim	
سِنِينَ		فِي بَضَعِ	سَيَغْلِبُونَ	مِنْ بَعْدِ	غَلَبَهُمْ
years	within few (three to nine)		will be victorious	their defeat	after
يَفْرَحُ الْمُؤْمِنُونَ	يَوْمَئِذٍ	وَيَوْمَئِذٍ	مِنْ قَبْلٍ وَمِنْ بَعْدٍ	لِلَّهِ الْأَمْرُ	
the believers will rejoice	and (on) that day	and after	before	with Allah (is) the matter	
الْعَزِيزُ	وَهُوَ	يَشَاءُ	يَنْصُرُ	يَنْصُرُ اللَّهُ	
(is) the All-Mighty	and He	whom He wills	He helps	with (the) Help (of) Allah	
لَا يُخْلِفُ اللَّهُ وَعْدَهُ		وَعْدَ اللَّهِ		الْرَّحِيمُ	
Allah fails not His Promise		(it is) a Promise (of) Allah		the Most Merciful	
يَعْلَمُونَ ظَاهِرًا		لَا يَعْلَمُونَ	النَّاسُ	وَلَنَكِنَّ أَكْثَرَ	
they know the outside appearance		know not	(of) men	[and] but most	
غَفِلُونَ	هُمْ	عَنِ الْآخِرَةِ	وَهُمْ	الْدُّنْيَا	مِنَ الْحَيَاةِ
(are) heedless	[they]	of the Hereafter	and they	(of) the world	of the life

أَوْلَمْ يَنْفَكِرُوا فِي أَنفُسِهِمْ مَا خَلَقَ اللَّهُ الْسَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ وَأَجْلٍ

مُسْمَىٰ وَإِنَّ كَثِيرًا مِّنَ النَّاسِ بِلِقَاءِ رَبِّهِمْ لَكَفِرُونَ ﴿٨﴾ أَوْلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَنْقَبَةُ الدَّيْنِ مِنْ قَبْلِهِمْ كَانُوا أَشَدَّ مِنْهُمْ قُوَّةً وَأَثَارُوا الْأَرْضَ وَعَمَّرُوهَا أَكْثَرَ مِمَّا عَمَّرُوهَا وَجَاءَهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ فَمَا كَانَ اللَّهُ لِيظْلِمُهُمْ وَلَكِنْ كَانُوا أَنفُسُهُمْ يَظْلِمُونَ ﴿٩﴾

8. Do they not think deeply (in their own selves) about themselves (how Allāh created them from nothing, and similarly He will resurrect them)? Allāh has created not the heavens and the earth, and all that is between them, except with truth and for an appointed term. And indeed many of mankind deny the Meeting with their Lord. 9. Do they not travel in the land, and see what was the end of those before them? They were superior to them in strength, and they tilled the earth and populated it in greater numbers than these (pagans) have done, and there came to them their Messengers with clear proofs. Surely, Allāh wronged them not, but they used to wrong themselves.

وَالْأَرْضَ	مَا خَلَقَ اللَّهُ أَسْكَنَوْتَ	فِي أَنفُسِهِمْ	أَوْلَمْ يَنْفَكِرُوا
and the earth	Allah has created not the heavens	in their own selves	(do) they not think?
مُسْمَىٰ	وَأَجَلٌ	بِالْحَقِّ	إِلَّا
appointed	and (for) a term	with truth	except (is) between them
لَكَفِرُونَ ﴿٨﴾	رَبِّهِمْ	بِلِقَاءِ	مِنَ النَّاسِ
surely deny	(with) their Lord	[in] (the) Meeting	and indeed many
الَّذِينَ	كَانَ عَنْقَبَةً	فَيَنْظُرُوا	أَوْلَمْ يَسِيرُوا
(of) those	was (the) end	كَيْفَ	فِي الْأَرْضِ
وَأَثَارُوا الْأَرْضَ	قُوَّةً	مِنْهُمْ	كَانُوا أَشَدَّ
and they tilled the earth	(in) strength	to them	they were superior
عَمَّرُوهَا	مَمَّا	أَكْثَرَ	وَعَمَّرُوهَا
these (pagans) have populated it	than [what]	(in) greater numbers	and populated it
فَمَا كَانَ اللَّهُ	بِالْبَيِّنَاتِ	رُسُلُهُمْ	وَجَاءَهُمْ
then it was not Allah	with clear proofs	their Messengers	and (there) came to them

أَنفُسُهُمْ يَظْلِمُونَ	وَلَكِنْ كَانُوا	لِيَظْلِمَهُمْ
wrong themselves	[and] but they used to	[that] Who wronged them

ثُمَّ كَانَ عَاقِبَةُ الَّذِينَ أَسْءَوْا السُّوَاءَ أَنْ كَذَّبُوا بِعَيْنَتِ اللَّهِ وَكَانُوا بِهَا يَسْتَهْزِئُونَ ١٠  
 اللَّهُ يَبْدُوا الْخَلْقَ ثُمَّ يُعِيدُهُ ثُمَّ إِلَيْهِ تُرْجَعُونَ ١١ وَيَوْمَ تَقُومُ السَّاعَةُ يُبْلِسُ  
 الْمُجْرِمُونَ ١٢ وَلَمْ يَكُنْ لَّهُمْ مِنْ شَرِكَاءِهِمْ شُفَعَوْا وَكَانُوا بِشَرِكَاءِهِمْ  
 كَفَرِيْنَ ١٣ وَيَوْمَ تَقُومُ السَّاعَةُ يَوْمَئِذٍ يَنْفَرِقُونَ

10. Then evil was the end of those who did evil, because they denied the *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, Messengers, etc.) of Allāh and made a mockery of them. 11. Allāh (Alone) originates the creation, then He will repeat it, then to Him you will be returned. 12. And on the Day when the Hour will be established, the *Mujrimūn* (disbelievers, sinners, criminals, polytheists) will be plunged into destruction with (deep regrets, sorrows, and) despair. 13. No intercessors will they have from those whom they made equal with Allāh (partners, i.e. their so-called associate gods), and they will (themselves) reject and deny their partners. 14. And on the Day when the Hour will be established, that Day shall (all men) be separated (i.e. the believers will be separated from the disbelievers).

أَنْ كَذَّبُوا	السُّوَاءَ	الَّذِينَ أَسْءَوْا	ثُمَّ كَانَ عَاقِبَةً
because they denied	evil	(of) those who did evil	then was (the) end
اللَّهُ يَبْدُوا الْخَلْقَ	بِهَا يَسْتَهْزِئُونَ	وَكَانُوا	بِعَيْنَتِ اللَّهِ
Allah originates the creation	making a mockery of them	and were	(the) Signs (of) Allah
وَيَوْمٌ	إِلَيْهِ تُرْجَعُونَ	ثُمَّ	ثُمَّ يُعِيدُهُ
and (on the) Day (when)	to Him you will be returned	then	then He will repeat it
يُبْلِسُ الْمُجْرِمُونَ		تَقُومُ السَّاعَةُ	
the criminals will be plunged into destruction (with regret)		the Hour will be established	
مِنْ شَرِكَاءِهِمْ		لَهُمْ	وَلَمْ يَكُنْ
of their partners (whom they made equal to Allah)		for them	and will not be

كَفَرُتَ <span style="font-size: 2em;">۲۷</span>	بِشْرَكَاهُمْ	وَكَانُوا	شَفَعَوْهُ
reject	their partners	and <b>they will</b> (themselves)	intercessors
يَوْمَ إِذْ يَنْفَرُونَ <span style="font-size: 2em;">۲۸</span>	تَقْوُمُ السَّاعَةُ	وَيَوْمَ	
that Day <b>they shall be separated</b>	the Hour <b>will be established</b>	and (on the) Day (when)	

فَأَمَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فَهُمْ فِي رَوْضَةٍ يُحَبَّرُونَ ۱۰ وَأَمَّا الَّذِينَ كَفَرُوا وَكَذَّبُوا بِثَابِتَنَا وَلِقَاءِ الْآخِرَةِ فَأُولَئِكَ فِي الْعَذَابِ مُحْضَرُونَ ۱۱ فَسُبْحَنَ اللَّهُ حِينَ تُمْسُرُونَ وَحِينَ تُصْبِحُونَ ۱۷ وَلَهُ الْحَمْدُ فِي السَّمَاوَاتِ وَالْأَرْضِ وَعَسِيَا وَحِينَ تُظْهِرُونَ ۱۸ يُخْرِجُ الْحَيَّ مِنَ الْمَيْتِ وَيُخْرِجُ الْمَيْتَ مِنَ الْحَيِّ وَيُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا وَكَذَّلِكَ تُخْرِجُونَ ۱۹

15. Then as for those who believed (in the Oneness of Allāh - Islāmic Monotheism) and did righteous good deeds, such shall be honoured and made to enjoy luxurious life (forever) in a Garden of Delight (Paradise). 16. And as for those who disbelieved and denied Our *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, Allāh's Messengers, Resurrection, etc.), and the Meeting of the Hereafter, such shall be brought forth to the torment (in the Hell-fire). 17. So glorify Allāh [above all that (evil) they associate with Him (O believers)], when you come up to the evening [i.e. offer the (*Maghrib*) sunset and ('*Ishā'*) night prayers], and when you enter the morning [i.e. offer the (*Fajr*) morning prayer]. 18. And His are all praise and thanks in the heavens and the earth; and (glorify Him) in the afternoon (i.e. offer '*Asr* prayer) and when you come up to the time, when the day begins to decline (i.e. offer *Zuhr* prayer). 19. He brings out the living from the dead, and brings out the dead from the living. And He revives the earth after its death. And thus shall you be brought out (resurrected).

فَهُمْ	وَعَمِلُوا الصَّالِحَاتِ	فَأَمَّا الَّذِينَ ءَامَنُوا
so they	and <b>did</b> righteous deeds	then as for those who <b>believed</b>
فِي رَوْضَةٍ يُحَبَّرُونَ <span style="font-size: 2em;">۱۰</span>		
shall be honoured (and made to enjoy luxurious life) in a Garden of Delight		

وَلِقَاءٍ	بِإِيمَانِنَا	وَكَذَبُوا	وَأَمَّا الَّذِينَ كَفَرُوا
and (the) Meeting	Our Proofs	and denied	and as for those who disbelieved
مُحْضَرُونَ	فِي الْعَذَابِ	فَأُولَئِكَ	الْآخِرَةِ
(shall be) brought forth	to the torment	then those	(of) the Hereafter
وَلَهُ	وَحِينَ تُصْبِحُونَ	حِينَ تُمْسِكُونَ	فَسُبْحَانَ اللَّهِ
and for Him	and when you enter the morning	when you come to evening	so glorify Allah
وَعَشِيًّا	وَالْأَرْضَ	فِي السَّمَوَاتِ	الْحَمْدُ
and (in) the afternoon	and the earth	in the heavens	(are) all praise and thanks
يُخْرِجُ الْحَيَّ		وَحِينَ تُظْهِرُونَ	
He brings out the living	and when you come to the time when the day begins to decline		
وَيُخْرِجُ الْأَرْضَ	مِنَ الْحَيِّ	وَيُخْرِجُ الْمَيِّتَ	مِنَ الْمَيِّتَ
and He revives the earth	from the living	and He brings out the dead	from the dead
وَكَذَلِكَ تُخْرَجُونَ		مَوْتَهَا	بَعْدَ
and thus shall you be brought out (resurrected)		its death	after

وَمِنْ ءَايَاتِهِ أَنَّ خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ إِذَا أَنْتُمْ بَشَرٌ تَنَسِّرُونَ ١٧ وَمِنْ ءَايَاتِهِ أَنَّ خَلَقَ لَكُمْ مِنْ أَنفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَذَّاتٍ لِقَوْمٍ يَنْفَرُونَ ١٨ وَمِنْ ءَايَاتِهِ خَلْقُ السَّمَاوَاتِ وَالْأَرْضِ وَأَخْيَالُ السِّنَّةِ كُمْ وَالْوَنْكُمْ إِنَّ فِي ذَلِكَ لَذَّاتٍ لِلْعَالَمِينَ ١٩

20. And among His Signs is that He created you (Adam) from dust, and then [Hawwā' (Eve) from Adam's rib, and then his offspring from the semen, and] – behold, you are human beings scattered! 21. And among His Signs is that He created for you wives from among yourselves, that you may find repose in them, and He has put between you affection and mercy. Verily, in that are indeed signs for a people who reflect. 22. And among His Signs is the creation of the heavens and the earth, and the difference of your languages and colours. Verily, in that are indeed signs for men of sound knowledge.

أَنْتُمْ	ثُمَّ إِذَا	مِنْ تُرَابٍ	أَنَّ خَلَقَكُمْ	وَمِنْ ءَايَاتِهِ
you	then behold	from dust	(is) that He created you	and among His Signs
أَنَّ خَلَقَ		وَمِنْ ءَايَاتِهِ		بَشَرٌ تَنَشِّرُونَ
(is) that He created		and among His Signs		(are) human beings scattered
إِلَيْهَا	لِتَسْكُنُوا	أَزْوَاجًا	مِنْ أَنفُسِكُمْ	لَكُمْ
in them	that you may find repose	wives	from among yourselves	for you
فِي ذَلِكَ	إِنَّ	وَرَحْمَةً	مَوَدَّةً	وَجَعَلَ بَيْنَكُمْ
in that	verily	and mercy	affection	and He has put between you
خَلْقٌ	وَمِنْ ءَايَاتِهِ	لِقَوْمٍ يَنْفَكِرُونَ		لَأَيَّتِ
(is the) creation	and among His Signs	for a people who reflect		(are) indeed signs
أَلْسِنَتِكُمْ	وَأَخْنَافُكُمْ	وَالْأَرْضِ	السَّمَوَاتِ	
(of) your languages	and (the) difference	and the earth	(of) the heavens	
لِلْعَالَمِينَ	لَأَيَّتِ	إِنَّ فِي ذَلِكَ	وَالْوَنَكُمْ	
for men of sound knowledge	(are) indeed signs	in that	verily	and your colours

وَمِنْ ءَايَاتِهِ مَنَامُكُمْ بِاللَّيْلِ وَالنَّهَارِ وَأَبْيَاغًا وَكُمْ مِنْ فَضْلِهِ إِنَّكُمْ فِي ذَلِكَ لَأَيَّتِ  
 لِقَوْمٍ يَسْمَعُونَ ٢٣ وَمِنْ ءَايَاتِهِ يُرِيكُمُ الْبَرَقَ خَوْفًا وَطَمَعًا وَيُنَزِّلُ مِنَ  
 السَّمَاءِ مَاءً فَيُحْيِي بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا إِنَّكُمْ فِي ذَلِكَ لَأَيَّتِ لِقَوْمٍ  
 يَعْقِلُونَ ٢٤ وَمِنْ ءَايَاتِهِ أَنْ تَقُومَ السَّمَاءُ وَالْأَرْضُ بِأَمْرِهِ ثُمَّ إِذَا دَعَاكُمْ دَعْوَةً مِنْ  
 الْأَرْضِ إِذَا أَنْتُمْ تَخْرُجُونَ ٢٥

23. And among His Signs is your sleep by night and by day, and your seeking of His bounty. Verily, in that are indeed signs for a people who listen. 24. And among His Signs is that He shows you the lightning, for fear and for hope, and He sends down water (rain) from the sky, and therewith revives the earth after its death. Verily, in that are indeed signs for a people who understand. 25. And among His Signs is that the heaven and the earth stand by His Command. Then afterwards when He will call you by a single call, behold, you will come out

from the earth (i.e. from your graves for reckoning and recompense).

وَأَبْشَأْتُكُمْ	وَالنَّهَارِ	بِاللَّيلِ	مَنَامَكُمْ	وَمِنْ أَيَّتِهِ
and your seeking	and (by) day	by night	(is) your sleep	and among His Signs
لِقَوْمٍ يَسْمَعُونَ	لَآيَتٍ	فِي ذَلِكَ	إِنَّ	مِنْ فَضْلِهِ
for a people who listen	(are) indeed signs	in that	verily	of His bounty
خَوْفًا	الْبَرَقَ	يُرِيكُمْ	وَمِنْ أَيَّتِهِ	
(for) fear	the lightning	(is that) He shows you	and among His Signs	
فِيُحِيِّ	مَاءً	مِنَ السَّمَاءِ	وَيَنْزِلُ	وَطَمَعاً
and He revives	water (rain)	from they sky	and He sends down	and (for) hope
لَآيَتٍ	فِي ذَلِكَ	إِنَّ	مَوْتَهَا	الْأَرْضَ
(are) indeed signs	in that	verily	its death	after
				بِهِ
أَنْ تَقُومُ السَّمَاءُ	وَمِنْ أَيَّتِهِ	لِقَوْمٍ يَعْقِلُونَ		
(is) that stand the heaven	and among His Signs	for a people who understand		
دُعْوَةً	دَعَاكُمْ	إِذَا	بِأَمْرِهِ	وَالْأَرْضُ
(by) a single call	He will call you	then when	by His Command	and the earth
أَنْتُمْ تَخْرُجُونَ	إِذَا	مِنَ الْأَرْضِ		
you will come out	behold	from the earth		

وَلَهُ مَنِ فِي السَّمَاوَاتِ وَالْأَرْضِ كُلُّ لَهُ، قَنِينُونَ ٢٦ وَهُوَ الَّذِي يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ، وَهُوَ أَهُونُ عَلَيْهِ وَلَهُ الْمِثْلُ الْأَعْلَى فِي السَّمَاوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ ٢٧ ضَرَبَ لَكُمْ مَثَلًا مِنْ أَنفُسِكُمْ هَلْ لَكُمْ مِنْ مَا مَلَكْتُ أَيْمَنُكُمْ مِنْ شُرَكَاءَ فِي مَارِزَقَكُمْ فَإِنْتُمْ فِيهِ سَوَاءٌ تَخَافُونَهُمْ كَجِيفَتِكُمْ أَنفُسَكُمْ كَذَلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْقِلُونَ

26. To Him belongs whatever is in the heavens and the earth. All are obedient to Him. 27. And He it is Who originates the creation, then He will repeat it

(after it has been perished); and this is easier for Him. His is the highest description (i.e. none has the right to be worshipped but He, and there is nothing comparable to Him) in the heavens and in the earth. And He is the All-Mighty, the All-Wise. 28. He sets forth for you a parable from your own selves: Do you have partners among those whom your right hands possess (i.e. your slaves) to share as equals in the wealth We have bestowed on you whom you fear as you fear each other? Thus do We explain the signs in detail to a people who have sense.

لَهُ	كُلُّ	وَالْأَرْضُ	فِي السَّمَاوَاتِ	مَنْ	وَلَهُ
to Him	all	and the earth	(is) in the heavens	whatever	and to Him (belongs)
ثُمَّ يَعِيدُ	يَبْدُوا	الْخَلْقَ	الَّذِي	وَهُوَ	قَاتِلُونَ
then He will repeat it	originates	the creation	Who	and He (it is)	(are) obedient
فِي السَّمَاوَاتِ	الْأَعْلَى	الْمَثَلُ	وَلَهُ	عَلَيْهِ	وَهُوَ أَهْوَنُ
in the heavens	highest	(is) the description	and for Him	for Him	(is) easier and this
ضَرَبَ لَكُمْ	الْحَكِيمُ	الْعَزِيزُ	وَهُوَ		وَالْأَرْضُ
He sets forth for you	the All-Wise	(is) the All-Mighty	and He	and (in)	the earth
مِنْ مَا	لَكُمْ	هَلْ	مِنْ أَنفُسِكُمْ		مَثَلًا
among (those) whom	you have	(do)?	from your own selves		a parable
رَزَقْتَكُمْ	فِي مَا	مِنْ شُرَكَاءَ	مَلَكُتَ أَيْمَنُكُمْ		
We have bestowed on you	in what	any partners (to share as equals)	your right hands	possess	
كَخِيفَتِكُمْ	تَخَافُونَهُمْ	سَوَاءٌ	فِيهِ		فَاسْتَمِ
as you fear	whom you fear	(are) equal	in it (its possession)		then you
لِقَوْمٍ يَعْقِلُونَ	نَفَصِلُ الْأَيَّاتِ	كَذَلِكَ	أَنفُسَكُمْ		
to a people who have sense	We explain the signs in detail	thus			each other

بَلِ اتَّبَعَ الَّذِينَ ظَلَمُوا أَهْوَاءَهُمْ بِغَيْرِ عِلْمٍ فَمَنْ يَهْدِي مِنْ نَّصْرِينَ فَأَقِمْ وَجْهَكَ لِلَّذِينَ حَنِيفًا فِطَرَ اللَّهُ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا يَنْدِيرُهُ لِخَلْقِ اللَّهِ ذَلِكَ الَّذِي أَقْتَمَ وَلَنِكَ أَكْثَرُ النَّاسِ لَا يَعْلَمُونَ

مُنَبِّينَ إِلَيْهِ وَأَتَقْوُهُ وَأَقِيمُوا الْصَّلَاةَ وَلَا تَكُونُوا مِنَ الْمُشْرِكِينَ ﴿١﴾  
 الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيَعًا كُلُّ حِزْبٍ بِمَا لَدِيهِمْ فَرِحُونَ ﴿٢﴾  
 وَإِذَا مَسَّ الْأَنَاسَ ضُرٌّ دَعَوْا رَبَّهُمْ مُنَبِّينَ إِلَيْهِ ثُمَّ إِذَا أَذَاقَهُمْ مِنْهُ رَحْمَةً إِذَا فَرِيقٌ مِنْهُمْ يُرِيْهُمْ يُشْرِكُونَ

29. Nay, but those who do wrong follow their own lusts without knowledge. Then who will guide him whom Allāh has sent astray? And for such there will be no helpers. 30. So, set you (O Muhammad ﷺ) your face towards the religion (of pure Islāmic Monotheism) *Hanīf* (worship none but Allāh Alone). Allāh's *Fitrah* (i.e. Allāh's Islāmic Monotheism) with which He has created mankind. No change let there be in *Khalq-illāh* (i.e. the religion of Allāh – Islāmic Monotheism), that is the straight religion, but most of men know not. 31. (And remain always) turning in repentance to Him (only), and be afraid and dutiful to Him; and perform *As-Salāt* (the prayers) and be not of *Al-Mushrikūn* (the polytheists, idolaters, disbelievers in the Oneness of Allāh). 32. Of those who split up their religion (i.e. who left the true Islāmic Monotheism), and became sects, [i.e. they invented new things in the religion (*Bid'ah*), and followed their vain desires], each sect rejoicing in that which is with it. 33. And when harm touches men, they cry sincerely only to their Lord (Allāh), turning to Him in repentance; but when He gives them a taste of His Mercy, behold, a party of them associate partners in worship with their Lord.

عِلْمٌ	يَغْيِرُ	أَهْوَاءَهُمْ	الَّذِينَ ظَلَمُوا	بِلِّأَتَّبَعَ
knowledge	without	their own lusts	those who do wrong	nay follow
من نَصَرِيْنَ ﴿٣﴾	هُمْ	وَمَا	مَنْ أَضَلَّ اللَّهَ	فَمَنْ يَهْدِي
any helpers	they have	and not	(him) whom Allah has sent astray	then who will guide
الَّتِي	فِطْرَةُ اللَّهِ	حَنِيفًا	لِلَّدِينِ	فَأَقْرَمَ وَجْهَكَ
which	Allah's Nature	being upright	towards the religion	so set (you) your face
لِخَلْقِ اللَّهِ		لَا تَبْدِيلَ	عَلَيْهَا	فَطَرَ النَّاسَ
(let there be) in (the) creation (of) Allah		no change	with it	He has created mankind
النَّاسُ لَا يَعْلَمُونَ ﴿٤﴾	وَلَكِنْ أَكْثَرَ	الْقِيمُ	الَّذِينَ	ذَلِكَ
(of) men know not	[and] but most	straight	(is) the religion	that

وَلَا تَكُونُوا	وَأَقِمُوا الصَّلَاةَ	وَاتَّقُوهُ	إِلَيْهِ	مُنْتَهِيَّنَ
and be not	and perform the prayer	and fear Him	to Him	turning (in repentance)
كُلُّ	وَكَانُوا شِيَعًا	فَرَقُوا دِينَهُمْ	مِنَ الَّذِينَ	مِنَ الْمُشْرِكِينَ
each	and became sects	split up their religion	of those who	of the polytheists
ضُرُّ	النَّاسَ	وَإِذَا مَسَ	فَرِحُونَ	لَدَيْهِمْ
harm	mankind	and when touches	rejoicing	they have
أَذَاقَهُمْ	ثُمَّ إِذَا	إِلَيْهِ	مُنْتَهِيَّنَ	دَعَوْا رَبَّهُمْ
He gives them a taste	but when	to Him	turning (in repentance)	they cry to their Lord
بِرَبِّهِمْ يُشْرِكُونَ	مِنْهُمْ	فَرِيقٌ	إِذَا	رَحْمَةً
associate partners with their Lord	of them	a party	behold	Mercy
				مِنْهُ

لِيَكْفُرُوا بِمَا أَئْتَنَاهُمْ فَتَمْتَعُوا فَسَوْفَ تَعْلَمُونَ ﴿٣١﴾ أَمْ أَنْزَلْنَا عَلَيْهِمْ سَاطُونَا فَهُوَ  
يَتَكَلَّمُ بِمَا كَانُوا بِهِ يُشْرِكُونَ ﴿٣٢﴾ وَإِذَا أَذْقَنَا النَّاسَ رَحْمَةً فَرِحُوا بِهَا وَإِنْ تُصْبِحُهُمْ سَيِّئَةُ  
بِمَا أَفْدَمْتَ أَيْدِيهِمْ إِذَا هُمْ يَقْنَطُونَ ﴿٣٣﴾ أَوْلَمْ يَرَوْا أَنَّ اللَّهَ يُسْطِعُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ إِنَّ فِي  
ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ ﴿٣٤﴾

34. So as to be ungrateful for the graces which We have bestowed on them. Then enjoy (your short life); but you will come to know. 35. Or have We revealed to them an authority (a Scripture), which speaks of that which they have been associating with Him? 36. And when We cause mankind to taste of mercy, they rejoice therein; but when some evil afflicts them because of (evil deeds and sins) that their (own) hands have sent forth, behold, they are in despair! 37. Do they not see that Allah enlarges the provision for whom He wills and straitens (it for whom He wills). Verily, in that are indeed signs for a people who believe.

فَتَمْتَعُوا	أَئْتَنَاهُمْ	بِمَا	لِيَكْفُرُوا
then enjoy	We have bestowed on them	for what	so as to be ungrateful
سَاطُونَا	أَنْزَلْنَا عَلَيْهِمْ	أَمْ	فَسَوْفَ تَعْلَمُونَ
an authority (a Scripture)	have We revealed to them	or	but soon you will come to know

يُشْرِكُونَ		بِمَا كَانُوا		فَهُوَ يَتَكَلَّمُ	
associating with Him		of that which they have been		which speaks	
وَإِنْ	بِهَا	فَرَحُوا	رَحْمَةً	النَّاسَ	وَإِذَا أَذْقَنَا
but if	therein	they rejoice	(of) mercy	mankind	and when We cause to taste
إِذَا	قَدَّمْتَ أَيْدِيهِمْ	بِمَا	سَيْئَةً	تُصِيبُهُمْ	
behold	their hands have sent forth	(because) of that	an evil	afflicts them	
أَنَّ اللَّهَ يَبْسُطُ الرِّزْقَ		أَوْلَمْ يَرَوْا		هُمْ يَقْنَطُونَ	
that Allah enlarges the provision		(do) they not see?		they are in despair	
فِي ذَلِكَ	إِنَّ	وَيَقْدِرُ	لِمَنْ يَشَاءُ		
in that	verily	and straitens (it for whom He wills)	for whom He wills		
لِقَوْمٍ يُؤْمِنُونَ		لَعَيْتِ			
for a people who believe		(are) indeed signs			

فَعَاتِ ذَالْقُرْبَى حَقَّهُ، وَالْمُسْكِينَ وَابْنَ السَّيْلِ ذَلِكَ خَيْرٌ لِلَّذِينَ يُرِيدُونَ وَجْهَ اللَّهِ  
وَأُولَئِكَ هُمُ الْمُفْلِحُونَ وَمَاءَ اتَّيْتُمْ مِنْ رِبَالِ يَرْبُوْا فِي أَمْوَالِ النَّاسِ فَلَا يَرْبُوْا عِنْدَ اللَّهِ  
وَمَاءَ اتَّيْتُمْ مِنْ رِكْوَةٍ تُرِيدُونَ وَجْهَ اللَّهِ فَأُولَئِكَ هُمُ الْمُضِعُفُونَ اللَّهُ الَّذِي خَلَقَكُمْ شُرَّ  
رَزْقَكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحِيِّكُمْ هَلْ مِنْ شَرَكَابِكُمْ مَنْ يَفْعَلُ مِنْ ذَلِكُمْ مِنْ شَيْءٍ  
سُبْحَانَهُ وَتَعَالَى عَمَّا يُشَرِّكُونَ

38. So, give to the kindred his due, and to *Al-Miskin* (the needy) and to the wayfarer. That is best for those who seek Allāh's Countenance; and it is they who will be successful. 39. And that which you give in gift (to others), in order that it may increase (your wealth by expecting to get a better one in return) from other people's property, has no increase with Allāh; but that which you give in *Zakāt* (*Sadaqah*, charity, etc.) seeking Allāh's Countenance, then those they shall have manifold increase. 40. Allāh is He Who created you, then provided food for you, then will cause you to die, then (again) He will give you life (on the Day of Resurrection). Is there any of your (so-called) partners (of Allāh) that do anything of that? Glorified and Exalted is He above all that (evil)

they associate (with Him).

خَيْرٌ	ذَلِكَ	وَابْنَ السَّيْلَ	وَالْمُسْكِينَ	حَقَّهُ	فَعَاتِ ذَا الْقُرْبَىٰ
(is) best	that	and (to) the wayfarer	and (to) the poor	his due	so give to the kindred
هُمْ	وَأُولَئِكَ		وَجْهَ اللَّهِ		لِلَّذِينَ يُرِيدُونَ
they	and (it is) those		(the) Face (Countenance of) Allah		for those who seek
لِيَرْبُوْا		مِنْ رِبَا	وَمَآءَاتِيْتُمْ	الْمُفْلِحُونَ	۲۸
(in order) that it may increase		of interest	and that which you give		(will be) successful
فَلَا يَرْبُوْا عِنْدَ اللَّهِ			النَّاسِ		فِي أَمْوَالِ
then it has no increase with Allah			(of) other people		in (the) property (wealth)
تُرِيدُونَ	وَجْهَ اللَّهِ		مِنْ زَكْوَرْ		وَمَآءَاتِيْتُمْ
seeking (the) Face (Countenance of) Allah			of charity		but that which you give
خَلَقَكُمْ	اللَّهُ الَّذِي		الْمُضْعِفُونَ	هُمْ	فَأُولَئِكَ
created you	Allah (is) He Who		(shall) have manifold increase	they	then those
ثُرْيَحِيْكُمْ		ثُرْيَمِيْتُكُمْ		ثُرَرْزَكُمْ	
then He will give you life		then He will cause you to die		then He provided for you	
مِنْ شَيْءٍ	مِنْ ذَلِكُمْ	مَنْ يَفْعَلُ	مِنْ شُرَكَائِكُمْ		هَلْ
anything	of that	who does	any (of) your partners		(is there)?
عَمَّا يُشْرِكُونَ			وَتَعَالَى		سُبْحَانَهُ
above (all) that they associate			and Exalted is He		Glory be to Him

ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ لِيُذِيقَهُمْ بَعْضَ الَّذِي عَمِلُواْ لَعَلَّهُمْ يَرْجِعُونَ ۝ قُلْ سِيرُواْ فِي الْأَرْضِ فَانظُرُواْ كَيْفَ كَانَ عَذِيقَةُ الَّذِينَ مِنْ قَبْلِكُمْ كَانَ أَكْثَرُهُمْ مُشْرِكِينَ ۝ فَأَقِمْ وَجْهَكَ لِلَّذِينَ أَقْتَمْ مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمَ لَا مَرْدَلَهُ مِنَ اللَّهِ يُوْمِئِذِ

يَصَدَّعُونَ

41. Evil (sins and disobedience to Allāh) has appeared on land and sea because

of what the hands of men have earned (by oppression and evil deeds), that He (Allāh) may make them taste a part of that which they have done, in order that they may return (by repenting to Allāh, and begging His Pardon). 42. Say (O Muhammad ﷺ): "Travel in the land and see what was the end of those before (you)! Most of them were *Mushrikūn* (polytheists, idolaters, disbelievers in the Oneness of Allāh)." 43. So, set you (O Muhammad ﷺ) your face (in obedience to Allāh, your Lord) to the straight and right religion (Islāmic Monotheism), before there comes from Allāh a Day which none can avert. On that Day men shall be divided [(in two groups), a group in Paradise and a group in Hell].

بِمَا كَسَبُتْ		وَالْبَحْرِ	فِي الْبَرِّ	ظَاهِرَ الْفَسَادِ
(because) of what have earned		and sea	on land	evil has appeared
بعض	لِيُذِيقَهُمْ		النَّاسِ	أَيْدِي
a part	that He (Allah) may make them taste		(of) mankind	(the) hands
سِيرُوا فِي الْأَرْضِ	قُلْ	لَعَلَّهُمْ يَرْجِعُونَ		الَّذِي عَمِلُوا
travel in the land	say	(in order) that they may return		(of) that which they have done
كَانَ أَكْثَرُهُمْ	مِنْ قَبْلِ	الَّذِينَ	كَانَ عَنْقَبَةً	فَانْظُرُوا كَيْفَ
most of them were	before	(of) those	was (the) end	and see [how] (what)
أَنْ يَأْتِيَ يَوْمٌ	الْقَيْمِرْ مِنْ قَبْلِ	لِلَّذِينَ	فَأَقْمِرْ وَجْهَكَ	مُشْرِكِينَ
that comes a Day	before	straight	to the religion	so set (you) your face
يَوْمَ يَدْعُونَ		مِنَ اللَّهِ	لَهُ	لَا مَرْدَ
(on) that Day they (men) shall be divided		from Allah	it	none can avert

مَنْ كَفَرَ فَعَلَيْهِ كُفْرٌ وَمَنْ عَمِلَ صَلِحَاتٍ لَا نَفْسٍ هُمْ يَمْهُدُونَ لِيَجْرِيَ الَّذِينَ أَمْنَوْا وَعَمِلُوا أَصَلِحَاتٍ مِنْ فَضْلِهِ إِنَّهُ لَا يُحِبُّ الْكُفَّارِ وَمَنْ إِيمَانُهُ أَنْ يُرْسِلَ الْرِّيَاحَ مُبَشِّرَةً وَلِيُذِيقَكُمْ مِنْ رَحْمَتِهِ وَلِتَجْرِيَ الْفَلَكُ بِأَمْرِهِ وَلِتَبْشِّرُوا مِنْ فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ وَلَقَدْ أَرْسَلْنَا مِنْ قَبْلِكَ رُسُلًا إِلَى قَوْمِهِمْ فَجَاءُهُمْ بِالْبَيِّنَاتِ فَانْتَقَمْنَا مِنَ الَّذِينَ أَجْرَمُوا وَكَانَ حَقًّا

عَلَيْنَا نَصْرُ الْمُؤْمِنِينَ

44. Whosoever disbelieves will suffer from his disbelief, and whosoever does righteous good deeds (by practising Islāmic Monotheism), then such will prepare a good place (in Paradise) for themselves (and will be saved by Allāh from His torment). 45. That He may reward those who believe (in the Oneness of Allāh - Islāmic Monotheism) and do righteous good deeds, out of His bounty. Verily, He likes not the disbelievers. 46. And among His Signs is that He sends the winds as glad tidings, giving you a taste of His Mercy (i.e. rain), and that the ships may sail at His Command, and that you may seek of His bounty, in order that you may be thankful. 47. And indeed We did send Messengers before you (O Muhammad ﷺ) to their own peoples. They came to them with clear proofs, then, We took vengeance on those who committed crimes (disbelief, setting partners in worship with Allāh, sins); and (as for) the believers, it was incumbent upon Us to help (them).

عَمَلَ صَلِحًا	وَمَنْ	كُفْرٌ	فَعَلَيْهِ	مَنْ كُفَّرَ	
does righteous deeds	and whosoever	(is) his disbelief	then on him	whosoever disbelieves	
الَّذِينَ آمَنُوا	لِيَجْرِي	فَلَأَنفَسِهِمْ يَمْهَدُونَ	those who believe that He may reward then they will prepare a good place for themselves		
لَا يُحِبُّ الْكُفَّارِ	إِنَّهُ	مِنْ فَضْلِهِ	وَعَمِلُوا الصَّالِحَاتِ	likes not the disbelievers verily He out of His bounty and do righteous deeds	
وَلِيُذْيِقُكُمْ	مُبَشِّرَاتٍ	أَنَّ رِسُلَ الْرِّبَّاحَ	وَمَنْ عَابَنِيهِ	and to give you a taste (as) glad tidings (is) that He sends the winds and among His Signs	
وَلِتَبْغُوا	بِأَمْرِهِ	وَلِتَجْرِيَ الْفَلَكُ	مِنْ رَحْمَتِهِ	and that you may seek at His Command and that the ships may sail of His Mercy	
وَلَقَدْ أَرْسَلْنَا	وَلَعَلَّكُمْ تَشَكُّرُونَ	مِنْ فَضْلِهِ	and indeed We did send and (in order) that you may be thankful of His bounty		
بِالْبَيِّنَاتِ	فَجَاءُوهُمْ	إِلَى قَوْمِهِمْ	رُسُلًا	مِنْ قَبْلِكَ	with clear proofs so they came to them to their own peoples Messengers before you
وَكَانَ حَقًا	مِنَ الَّذِينَ أَجْرَمُوا	فَانْتَقَمْنَا	and it was incumbent on those who committed crimes then We took vengeance		

الْمُؤْمِنِينَ	نَصْرٌ	عَلَيْنَا
the believers	to help	upon Us

اللَّهُ أَلَّذِي يُرْسِلُ الرِّيَاحَ فَتُشِيرُ سَحَابًا فِي السَّمَاءِ كَيْفَ يَشَاءُ وَيَجْعَلُهُ كِسْفًا فَتَرَى  
الْوَدْقَ يَخْرُجُ مِنْ خَلْلِهِ فَإِذَا أَصَابَ بِهِ مَنْ يَشَاءُ مِنْ عِبَادِهِ إِذَا هُمْ يَسْتَبِشُونَ وَإِنْ كَانُوا  
مِنْ قَبْلِ أَنْ يُنْزَلَ عَلَيْهِمْ مِنْ قَبْلِهِ لَمْ يُبْلِسِينَ فَانظُرْ إِلَى أَثَارِ رَحْمَتِ اللَّهِ كَيْفَ يُحِيِّ  
الْأَرْضَ بَعْدَ مَوْتِهَا إِنَّ ذَلِكَ لَمُحْكَيُ الْمَوْقِعِ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ وَلَئِنْ أَرْسَلْنَا رِبَاحًا  
فَرَأَوْهُ مُصْفَرًا لَظَلَّوْا مِنْ بَعْدِهِ يَكْفُرُونَ

48. Allāh is He Who sends the winds, so that they raise clouds and spread them along the sky as He wills, and then break them into fragments until you see rain drops come forth from their midst! Then when He has made them fall on whom of His slaves as He wills, lo, they rejoice! 49. And verily, before that (rain) – just before it was sent down upon them – they were in despair! 50. Look then at the effects (results) of Allāh's Mercy, how He revives the earth after its death. Verily, that (Allāh) (Who revived the earth after its death) shall indeed raise the dead (on the Day of Resurrection), and He is Able to do all things. 51. And if We send a wind [which would spoil the green growth (tilth) brought up by the previous rain], and they see (their tilth) turn yellow – behold, they then (after their being glad) would become unthankful (to their Lord Allāh as) disbelievers.

فِي السَّمَاءِ	فَيَسْطُطُهُ	فَتُشِيرُ سَحَابًا	يُرْسِلُ الرِّيَاحَ	اللَّهُ أَلَّذِي
in the sky	and He spreads them	so they raise clouds	sends the winds	Allah (is) He Who
فَتَرَى الْوَدْقَ	كِسْفًا	وَيَجْعَلُهُ	كَيْفَ يَشَاءُ	
then you see (rain) drops	fragments	and He breaks them (make them) into	how He wills	
بِهِ	فَإِذَا أَصَابَ			يَخْرُجُ مِنْ خَلْلِهِ
[with it]	then when He has made (them) fall on			come forth from their midst
مِنْ قَبْلِ	وَإِنْ كَانُوا	هُمْ يَسْتَبِشُونَ	إِذَا مِنْ عِبَادِهِ	مَنْ يَشَاءُ
before	and verily they were	they rejoice	behold of His slaves	whom He wills

لَمْ يَلْسِنْ	مِنْ قَبْلِهِ	عَلَيْهِمْ	أَنْ يُنَزَّلَ
surely in despair	before that (rain)	upon them	[that] it (rain) was sent down
الْأَرْضَ	كَيْفَ يُحْيِ	رَحْمَتُ اللَّهِ	إِلَى أَثْرِ
the earth	how He revives	(of the) Mercy (of) Allah	at (the) effects
وَهُوَ	الْمَوْتَىُ	لَمْ يَحْيِ	فَانْظُرْ
and He	the dead	(Allah) Who shall indeed raise	إِنَّ ذَلِكَ
فَرَأَوْهُ	وَلَئِنْ أَرْسَلْنَا رِيحًا	قَدِيرٌ	مُوْتَهَا
and they see it (their tilth)	and if We send a wind	(is) Able	شَيْءٌ
مِنْ بَعْدِهِ يَكْفُرُونَ	لَظَلَّوْا	عَلَى كُلِّ	مُهْسِرًا
after it disbelievers	surely they become	turn yellow	on every

فَإِنَّكَ لَا تُسْمِعُ الْمَوْتَىٰ وَلَا تُسْمِعُ الصُّمَّ الدُّعَاءَ إِذَا وَلَوْا مُدْبِرِينَ ٥١٠ وَمَا أَنْتَ بِهِدْيَةِ الْعُمَىٰ  
عَنْ ضَلَالِهِمْ إِنْ تُسْمِعُ إِلَّا مَنِ يُؤْمِنُ بِيَوْمِنَا فَهُمْ مُسْلِمُونَ ٥١١ اللَّهُ الَّذِي خَلَقَكُمْ مِنْ  
ضَعْفٍ ثُمَّ جَعَلَ مِنْ بَعْدِ ضَعْفٍ قُوَّةً ثُمَّ جَعَلَ مِنْ بَعْدِ قُوَّةٍ ضَعْفًا وَشَيْبَةً يَخْلُقُ  
مَا يَشَاءُ وَهُوَ الْعَلِيمُ الْقَدِيرُ ٥١٢

52. So verily, you (O Muhammad ﷺ) cannot make the dead to hear (i.e. the disbelievers), nor can you make the deaf to hear the call, when they show their backs and turn away. 53. And you (O Muhammad ﷺ) cannot guide the blind from their straying; you can make to hear only those who believe in Our Ayāt (proofs, evidences, verses, lessons, signs, revelations, etc.), and have submitted to Allāh in Islām (as Muslims). 54. Allāh is He Who created you in (a state of) weakness, then gave you strength after weakness, then after strength gave (you) weakness and grey hair. He creates what He wills. And it is He Who is the All-Knowing, the All-Powerful (i.e. Able to do all things).

وَلَا تُسْمِعُ الصُّمَّ	لَا تُسْمِعُ الْمَوْتَىُ	فَإِنَّكَ
nor can you make the deaf to hear	can not make the dead to hear	so verily you
بِهِدْيَةِ	وَمَا أَنْتَ	إِذَا
guide	and you (can) not	الْدُّعَاءَ

وَلَوْا مُدْبِرِينَ

they flee turning their backs

when

إِلَّا مَنْ	إِنْ شَمِعَ	عَنْ ضَلَالِهِمْ	الْعُمَى
but (those) who	you can not make to hear	from their straying	the blind
اللَّهُ أَلَّذِي	مُسْلِمُونَ	فَهُمْ	يُؤْمِنُ بِعَايَاتِنَا
Allah (is) He Who	have submitted (to Allah in Islam)	and [they]	believe in Our Proofs
قُوَّةٌ	مِنْ بَعْدِ ضَعْفٍ	ثُمَّ جَعَلَ	خَلَقْتُمْ
strength	weakness	after	in weakness
يَخْلُقُ	وَشَيْبَةً	ضَعْفًا	ثُمَّ جَعَلَ
He creates	and grey hair	weakness	strength
الْقَدِيرُ	الْعَلِيمُ	وَهُوَ	مَا يَشَاءُ
the All-Powerful	(is) the All-Knowing	and He	what He wills

وَيَوْمَ تَقُومُ السَّاعَةُ يُقْسِمُ الْمُجْرِمُونَ مَا لَيْسُوا غَيْرَ سَاعَةً كَذَلِكَ كَانُوا يَوْمَ فَكُونَ ﴿١﴾  
 وَقَالَ الَّذِينَ أَوْتُوا الْعِلْمَ وَالْإِيمَانَ لَقَدْ لَيَشْتُرُّ فِي كِتَابِ اللَّهِ إِلَيْهِ يَوْمَ الْبَعْثَ فَهَذَا يَوْمُ الْبَعْثَ  
 وَلَنِكَنَّكُمْ كُنْتُمْ لَا يَنْفَعُ الَّذِينَ ظَلَمُوا مَعْذِرَتُهُمْ وَلَا هُمْ  
 يُسْتَعْتَبُونَ ﴿٢﴾

55. And on the Day that the Hour will be established, the *Mujrimūn* (criminals, disbelievers, polytheists, sinners) will swear that they stayed not but an hour – thus were they ever deluded [away from the truth (i.e. they used to tell lies and take false oaths, and turn away from the truth) in this life of the world]. 56. And those who have been bestowed with knowledge and Faith will say: "Indeed you have stayed according to the Decree of Allāh, until the Day of Resurrection; so this is the Day of Resurrection, but you knew not." 57. So, on that Day no excuse of theirs will avail those who did wrong (by associating partners in worship with Allāh, and by denying the Day of Resurrection), nor will they be allowed (then) to return to this world to seek Allāh's Pleasure (by having Islāmic Faith with righteous deeds and by giving up polytheism, sins and crimes with repentance).

يُقْسِمُ الْمُجْرِمُونَ	تَقُومُ السَّاعَةُ	وَيَوْمَ
the criminals will swear	the Hour will be established	and (on the) Day (that)

يُؤْفَكُونَ	كَذَلِكَ كَانُوا	سَاعَةٌ	غَيْرَ	مَا لَيَشُوا
(ever) deluded	thus were they	an hour	but	(that) they stayed not
وَالإِيمَانَ	أُوتُوا الْعِلْمَ			وَقَالَ الَّذِينَ
and Faith	have been bestowed (with) knowledge			and will say those who
إِلَى يَوْمٍ	فِي كِتَابِ اللَّهِ			لَقَدْ لَيَشْتَمُ
until (the) Day	according to (the) Decree (of) Allah			indeed you have stayed
وَلَكِنَّكُمْ كُنْتُمْ	الْبَعْثَ	يَوْمٌ	فَهَذَا	الْبَعْثَ
[and] but you were	(of) Resurrection	(is the) Day	so this	(of) Resurrection
الَّذِينَ ظَلَمُوا	لَا يَنْفَعُ	فِي يَوْمِ الْحِسْبَانِ		لَا تَعْلَمُونَ
those who did wrong	will not benefit	so (on) that Day		not knowing
وَلَا هُمْ يَسْتَعْتَبُونَ				مَعْذِرَتَهُمْ
nor will they be allowed (to return) to seek Allah's Pleasure				excuse of theirs

وَلَقَدْ ضَرَبَنَا لِلنَّاسِ فِي هَذَا الْقُرْءَانِ مِنْ كُلِّ مَثَلٍ وَلَيْنَ حَتَّاهُمْ بِعَايَةٍ لَيَقُولَنَّ الَّذِينَ كَفَرُوا إِنَّ أَنْتَ مِنَ الْمُبْطَلُونَ كَذَلِكَ يَطْبَعُ اللَّهُ عَلَى قُلُوبِ الَّذِينَ لَا يَعْلَمُونَ فَأَصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ وَلَا يَسْتَخِفْنَكَ الَّذِينَ لَا يُؤْفَكُونَ

58. And indeed We have set forth for mankind, in this Qur'ān every kind of parable. But if you (O Muhammad ﷺ) bring to them any sign or proof (as an evidence for the truth of your Prophethood), the disbelievers are sure to say (to the believers): "You follow nothing but falsehood and magic." 59. Thus does Allāh seal up the hearts of those who know not [the proofs and evidence of the Oneness of Allāh, i.e. those who try not to understand true facts that which you (Muhammad ﷺ) have brought to them]. 60. So be patient (O Muhammad ﷺ). Verily, the Promise of Allāh is true; and let not those who have no certainty of Faith discourage you from conveying Allāh's Message (which you are obliged to convey).

مَثَلٌ	مِنْ كُلِّ	الْقُرْءَانِ	فِي هَذَا	لِلنَّاسِ	وَلَقَدْ ضَرَبَنَا
parable	of every	Quran	in this	for mankind	and indeed We have set forth

وَلَئِنْ جَاءَهُمْ	يَشَائِرُ	لَيَقُولُنَّ	كَفَرُوا مَنْ
but if you bring to them	any sign	surely will say	those who disbelieve
إِنْ أَنْتُمْ	إِلَّا مُبْطِلُونَ	يَطْبَعُ اللَّهُ	عَلَى قُلُوبِ
you (are) nothing	but falsifiers	thus Allah seals	up (the) hearts
الَّذِينَ لَا يَعْلَمُونَ	فَاصْبِرْ	إِنَّ وَعْدَ اللَّهِ	حَقٌّ
(of) those who know not	so be patient	verily (the) Promise (of) Allah	(is) true
وَلَا يَسْتَخْفِنَكَ		الَّذِينَ لَا يُوقِنُونَ	
and let not discourage you		those who have no certainty of Faith	

## سُورَةُ الْقُمَانِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْمَ ١. تِلْكَءَ آيَتُ الْكِتَبِ الْحَكِيمِ ٢. هُدَى وَرَحْمَةً لِلْمُحْسِنِينَ ٣. الَّذِينَ يُقْيِمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكُوَةَ وَهُمْ بِالْآخِرَةِ هُمْ يُوْقِنُونَ ٤. أُولَئِكَ عَلَى هُدَىٰ مِنْ رَبِّهِمْ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ٥. وَمِنَ النَّاسِ مَنْ يَشْرِى لَهُوَ الْحَدِيثُ لِيُضْلِلَ عَنْ سَبِيلِ اللَّهِ بِغَيْرِ عِلْمٍ وَيَتَّخِذُهَا هَرْزًا ٦. أُولَئِكَ لَهُمْ عَذَابٌ مُهِينٌ ٧. وَإِذَا نَلَى عَلَيْهِءَ آيَتَنَا وَلَى مُسْتَكْبِرًا كَانَ لَمْ يَسْمَعُهَا كَانَ فِي أَذْنِيهِ وَقَرَأَ فِي شَرِهِ بِعَذَابٍ أَلِيمٍ

## Sūrah Luqmān (Luqmān) 31

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

1. *Alif-Lām-Mīm*. [These letters are one of the miracles of the Qur'ān, and none but Allāh (Alone) knows their meanings.]
2. These are Verses of the Wise Book (the Qur'ān).
3. A guide and a mercy for the *Muhsinūn* (good-doers).
4. Those who perform *As-Salāt* (the prayers) and give *Zakāt* (obligatory charity) and they have faith in the Hereafter with certainty.
5. Such are on guidance from their Lord, and such are the successful.
6. And of mankind is he who purchases idle talks (i.e. music, singing) to mislead (men) from the path of Allāh without knowledge, and takes it (the path of Allāh, or the Verses of the Qur'ān) by way of mockery. For such there will be a humiliating torment (in the Hell-fire).
- 7.

And when Our Verses (of the Qur'ān) are recited to such a one, he turns away in pride, as if he heard them not – as if there were deafness in his ear. So announce to him a painful torment.

الرَّحِيمُ		الرَّحِيمُ		بِسْمِ اللَّهِ	
the Most Merciful		the Most Gracious		In the Name (of) Allah	
هُدَىٰ	الْحَكِيمُ	الْكِتَبٍ	إِيَّا إِنْتَ	تِلْكَ	الْمَ
a guide	the Wise	(of) the Book	(are) Verses	these	Alif-Lam-Mim
وَيُؤْتُونَ الْزَكَوَةَ	الصَّلَاةَ	الَّذِينَ يَقِيمُونَ	لِلْمُحْسِنِينَ	وَرَحْمَةً	
and give Zakat	the prayer	those who perform	for the good-doers	and a mercy	
عَلَىٰ هُدَىٰ	أُولَئِكَ	هُمْ يُوقِنُونَ	بِالْآخِرَةِ	وَهُمْ	
(are) on guidance	such	have faith with certainty	in the Hereafter	and they	
وَمِنَ النَّاسِ	الْمُفْلِحُونَ	هُمْ	وَأُولَئِكَ	مِنْ رَبِّهِمْ	
and of mankind	(who are) the successful	(are) they	and such	from their Lord	
بِغَيْرِ	عَنْ سَبِيلِ اللَّهِ	لِيُضِلَّ	لَهُوَ الْحَدِيثُ	مَنْ يَشْتَرِي	
without	from (the) path (of) Allah	to mislead	talks	idle (is he) who purchases	
لَهُمْ	أُولَئِكَ	هُزُوا	وَيَتَخَذَّهَا	عِلْمٍ	
for them	such (are those)	(by way of) mockery	and takes it	knowledge	
إِيَّا إِنْتَنَا	عَلَيْهِ	وَإِذَا نُتَلَّ	مُهَمِّنُونَ	عَذَابٌ	
Our Verses	to such a one	and when are recited	humiliating	(will be) a torment	
فِي أُذُنِيهِ	كَانَ	لَمْ يَسْمَعْهَا	كَانَ	وَلَيْ مُسْتَكْبِرًا	
in his ears	as if	he heard them not	as if	he turns away (in) pride	
أَلَيْمٌ	بِعَذَابٍ	فَبَشِّرْهُ		وَقْرًا	
painful	a torment	so announce to him		(there were) deafness	

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ جَنَّتُ النَّعِيمِ ٦٧ خَلِدِينَ فِيهَا وَعَدَ اللَّهُ حَقًا وَهُوَ الْعَزِيزُ الْحَكِيمُ ٦٨ خَلَقَ السَّمَاوَاتِ بِغَيْرِ عَمَدٍ تَرْوَنَّهَا وَالْقَمَرَ فِي الْأَرْضِ رَوَسِيَّ أَنْ تَمِيدَ

بِكُمْ وَبِئْرَهُمَا مِنْ كُلِّ دَابَّةٍ وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً فَأَنْبَتْنَا فِيهَا مِنْ كُلِّ زَوْجٍ كَرِيمٍ ﴿١﴾

8. Verily, those who believe (in Islāmic Monotheism) and do righteous good deeds, for them are Gardens of Delight (Paradise). 9. To abide therein. It is a Promise of Allāh in truth. And He is the All-Mighty, the All-Wise. 10. He has created the heavens without any pillars that you see, and has set on the earth firm mountains lest it should shake with you. And He has scattered therein moving (living) creatures of all kinds. And We send down water (rain) from the sky, and We cause (plants) of every goodly kind to grow therein.

جَنَّتُ	لَهُمْ	وَعَمِلُوا الصَّالِحَاتِ	إِنَّ الَّذِينَ ءَامَنُوا
(are) Gardens	for them	and do righteous deeds	verily those who believe
وَهُوَ	حَقًا	وَعْدَ اللَّهِ	فِيهَا
and He	(in) truth	(it is) a Promise (of) Allah	خَلِدِينَ
عَمَدٌ	بِغَيْرِ	خَلَقَ السَّمَاوَاتِ	الْحَكِيمُ
any pillars	without	He has created the heavens	الْعَزِيزُ
أَنْ تَمِيدَ	رَوَسِيَّ	فِي الْأَرْضِ	وَالْقَوْمُ
lest it should shake	firm mountains	وَأَلْقَى	تَرَوْنَهَا
دَابَّةٌ	مِنْ كُلِّ	فِيهَا	وَبَثَ
moving (living) creatures	of all (kinds)	فِيهَا	بِكُمْ
فَأَنْبَتْنَا	مَاءً	مِنَ السَّمَاءِ	وَأَنْزَلْنَا
and We caused (plants) to grow	water (rain)	مِنَ السَّمَاءِ	وَأَنْزَلْنَا
كَرِيمٍ	كَلِّ زَوْجٍ	مِنْ كُلِّ	بِكُمْ
goodly	kind	of every	therein

هَذَا خَلَقَ اللَّهُ فَأَرَوْفُ مَاذَا خَلَقَ الَّذِينَ مِنْ دُونِهِ، بَلِ الظَّالِمُونَ فِي ضَلَالٍ مُّبِينٍ ﴿١﴾  
وَلَقَدْ أَلْقَيْنَا لِقْمَنَ الْحِكْمَةَ أَنِ اشْكُرْ لِلَّهِ وَمَنْ يَشْكُرْ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ، وَمَنْ كَفَرَ فَإِنَّ اللَّهَ عَنِّيْ حَمِيدٌ ﴿٢﴾ وَإِذْ قَالَ لِقْمَنٍ لَأَبْنِيْهِ، وَهُوَ يَعْظُهُ، يَبْنِي لَا تُشْرِكُ بِاللَّهِ إِلَّا الشَّرِكَ

أَظْلَمُ عَظِيمٌ ﴿٣﴾

11. This is the creation of Allāh. So, show Me that which those (whom you worship) besides Him have created. Nay, the *Zālimūn* (polytheists, wrongdoers and those who do not believe in the Oneness of Allāh) are in plain error. 12. And indeed We bestowed upon Luqmān *Al-Hikmah* (wisdom and religious understanding saying:) "Give thanks to Allāh." And whoever gives thanks, he gives thanks for (the good of) his ownself. And whoever is unthankful, then verily, Allāh is All-Rich (Free of all needs), Worthy of all praise. 13. And (remember) when Luqmān said to his son when he was advising him: "O my son! Join not in worship others with Allāh. Verily, joining others in worship with Allāh is a great *Zulm* (wrong) indeed.

مَاذَا خَلَقَ	فَأَرُوْفٌ	خَلْقُ اللَّهِ	هَذَا
what have created	so show Me	(is the) creation (of) Allah	this
مُبِينٌ ﴿١٣﴾	فِي ضَلَالٍ	بَلِ الظَّالِمُونَ	مِنْ دُونِهِ
plain	(are) in error	nay the wrongdoers	besides Him
أَنِ اشْكُرْ	الْحِكْمَةَ	وَلَقَدْ أَيَّنَا لِقْمَانَ	الَّذِينَ
(saying) that give thanks	the wisdom	and indeed We bestowed upon Luqman	
لِنَفْسِهِ	فَإِنَّمَا يَشْكُرْ	وَمَنْ يَشْكُرْ	لِلَّهِ
for his ownself	then only he gives thanks	and whoever gives thanks	to Allah
حَمِيدٌ	غَنِيٌّ	فَإِنَّ اللَّهَ	وَمَنْ كَفَرَ
Worthy of all praise	(is) All-Rich	then verily Allah	and whoever is ungrateful
يَبْخَنَ	يَعْظُمُهُ	وَهُوَ لِابْنِهِ	وَلَدٌ
O my son	was advising him	when he to his son	Luqman said and (remember) when
إِنَّ الْشَّرِكَ	بِاللَّهِ	قَالَ لِقْمَانَ	لَا شَرِكَ
verily joining others in worship (with Allah)	with Allah	join not in worship others	
عَظِيمٌ	لَظْلُمٌ		
great	(is) a wrong indeed		

وَوَصَّيْنَا إِلَيْنَاهُ بِوَلَدِهِ حَمَلَتْهُ أُمُّهُ وَهُنَّا عَلَىٰ وَهُنِّي وَفِصَّلَهُ فِي عَامَيْنِ أَنِ اشْكُرْ لِي  
وَلِوَلِدِيَكَ إِلَىٰ الْمَصِيرِ ﴿٤﴾ وَإِنْ جَهَدَكَ عَلَىٰ أَنْ تُشْرِكَ بِي مَا لِيَسَ لِكَ بِهِ عِلْمٌ فَلَا

تَطْعُهُمَا وَصَاحِبَهُمَا فِي الدُّنْيَا مَعْرُوفًا وَاتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَىٰ ثُمَّ إِلَىٰ مَرْجِعِكُمْ  
 فَإِنْتُمْ كُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ١٥

14. And We have enjoined on man (to be dutiful and good) to his parents. His mother bore him in weakness and hardship upon weakness and hardship, and his weaning is in two years – give thanks to Me and to your parents. To Me is the final destination. 15. But if they (both) strive with you to make you join in worship with Me others that of which you have no knowledge, then obey them not; but behave with them in the world kindly, and follow the path of him who turns to Me in repentance and in obedience. Then to Me will be your return, and I shall tell you what you used to do.

أُمُّهُ	حَمْلَتْهُ	بِوَلَدَيْهِ	وَوَصَّيْنَا إِلَيْهِنَّ
his mother	bore him	for his parents	and We have enjoined on man
وَفَصَنَلَهُ	عَلَىٰ وَهِنِّ		وَهُنَّا
and his weaning	upon weakness (and hardship)		in weakness (and hardship)
وَلِوَلَدَيْكَ	لِي	أَنِ اشْكُرْ	فِي عَامَيْنِ
and to your parents	to Me	that you give thanks	(is) in two years
عَلَىٰ	وَإِنْ جَهَدَاكَ	الْمَصِيرُ	إِلَيْ
[on]	but if they both strive against you	(is) the final destination	to Me
بِهِ	لَيْسَ لَكَ	مَا	أَنْ تَشْرِكَ
of which	you have not	that	with Me
			that you join in worship others
مَعْرُوفًا	فِي الدُّنْيَا	وَصَاحِبَهُمَا	عِلْمٌ
kindly	in the world	but behave with them	فَلَا تَطْعُهُمَا
ثُمَّ	أَنَابَ إِلَيْ	مِنْ	وَاتَّبَعْ سَبِيلَ
then	turns to Me in repentance (and in obedience)	(of him) who	وَاتَّبَعْ سَبِيلَ
تَعْمَلُونَ	بِمَا كُنْتُمْ	فَإِنْتُمْ كُمْ	مَرْجِعُكُمْ
do	[of] what you used to	and I shall tell you	(will be) your return
			إِلَيْ

يَنْبُغِي إِنَّهَا إِنْ تَأْكُلْ مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ فَتَكُنْ فِي صَحْرَاءٍ أَوْ فِي السَّمَوَاتِ أَوْ فِي الْأَرْضِ

يَأَتِ بِهَا اللَّهُ إِنَّ اللَّهَ لَطِيفٌ خَيْرٌ يَبْنِي أَقْرَمِ الْصَّلَوَةَ وَأَمْرُ بِالْمَعْرُوفِ وَأَنْهُ عَنِ الْمُنْكَرِ وَأَصْبِرْ عَلَى مَا أَصَابَكَ إِنَّ ذَلِكَ مِنْ عَزْمِ الْأَمْوَرِ وَلَا تَصْعِرْ خَدَكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْأَرْضِ مَرْحًا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْنَالٍ فَخُورٌ

16. "O my son! If it be (anything) equal to the weight of a grain of mustard seed, and though it be in a rock, or in the heavens or in the earth, Allāh will bring it forth. Verily, Allāh is Subtle (in bringing out that grain), Well-Acquainted (with its place). 17. "O my son! *Aqim-is-Salāt* (perform prayers), enjoin (on people) *Al-Ma'rūf* (Islamic Monotheism and all that is good), and forbid (people) from *Al-Munkar* (i.e. disbelief in the Oneness of Allāh, polytheism of all kinds and all that is evil and bad), and bear with patience whatever befalls you. Verily, these are some of the important commandments (ordered by Allāh with no exemption). 18. "And turn not your face away from men with pride, nor walk in insolence through the earth. Verily, Allāh likes not any arrogant boaster.

يَأَتِ بِهَا اللَّهُ	مِنْ خَرَدَلٍ	حَبَّةٌ	إِنْ تَكِ مُتَقَالٌ	إِنَّهَا	يَبْنِي
Allah will bring it forth	of mustard seed	(of) a grain	if it be equal to (the) weight	indeed [it]	O my son
يَأَتِ بِهَا اللَّهُ	فِي الْأَرْضِ	أَوْ فِي السَّمَوَاتِ	أَوْ فِي صَخْرَةٍ	فِي صَخْرَةٍ	فَتَكُنْ
and bear with patience	وَاصْبِرْ	وَأَوْ	وَأَوْ	وَأَوْ	وَأَنْهَا
and forbids	عَنِ الْمُنْكَرِ	فِي الْأَرْضِ	فِي السَّمَوَاتِ	فِي صَخْرَةٍ	فِي الْأَرْضِ
and command	وَأَمْرُ	وَأَمْرُ	وَأَمْرُ	وَأَمْرُ	وَأَمْرُ
perform the prayer	بِالْمَعْرُوفِ	لَطِيفٌ	إِنَّ اللَّهَ	إِنَّ اللَّهَ	إِنَّ اللَّهَ
commands	مِنْ عَزْمٍ	خَيْرٌ	يَبْنِي	يَبْنِي	يَبْنِي
(are some) of (the) important	إِنَّ ذَلِكَ	أَقْرَمِ الْصَّلَوَةَ	أَصَابَكَ	أَصَابَكَ	أَصَابَكَ
whatever	أَنَّهُ عَنِ الْمُنْكَرِ	وَأَنْهَا	أَنَّهُ عَنِ الْمُنْكَرِ	أَنَّهُ عَنِ الْمُنْكَرِ	أَنَّهُ عَنِ الْمُنْكَرِ
through the earth	فِي الْأَرْضِ	وَلَا تَمْشِ	لِلنَّاسِ	وَلَا تَصْعِرْ خَدَكَ	وَلَا تَصْعِرْ خَدَكَ
nor walk	وَلَا تَمْشِ	لِلنَّاسِ	لِلنَّاسِ	لِلنَّاسِ	لِلنَّاسِ
from men	وَلَا تَصْعِرْ خَدَكَ	وَلَا تَصْعِرْ خَدَكَ	وَلَا تَصْعِرْ خَدَكَ	وَلَا تَصْعِرْ خَدَكَ	وَلَا تَصْعِرْ خَدَكَ
away	وَلَا تَمْشِ	وَلَا تَصْعِرْ خَدَكَ	وَلَا تَصْعِرْ خَدَكَ	وَلَا تَصْعِرْ خَدَكَ	وَلَا تَصْعِرْ خَدَكَ
boaster	فَخُورٌ	مُخْنَالٍ	كُلَّ	لَا يُحِبُّ	مَرْحًا
arrogant	فَخُورٌ	مُخْنَالٍ	كُلَّ	لَا يُحِبُّ	مَرْحًا
each	فَخُورٌ	مُخْنَالٍ	كُلَّ	لَا يُحِبُّ	مَرْحًا
likes not	فَخُورٌ	مُخْنَالٍ	كُلَّ	لَا يُحِبُّ	مَرْحًا
verily Allah	فَخُورٌ	مُخْنَالٍ	كُلَّ	لَا يُحِبُّ	مَرْحًا
(in) insolence	فَخُورٌ	مُخْنَالٍ	كُلَّ	لَا يُحِبُّ	مَرْحًا

وَأَقْصِدُ فِي مَشِيكَ وَأَغْضُضُ مِنْ صَوْتِكَ إِنَّ أَنْكَرَ الْأَصْوَاتَ لِصَوْتِ الْحَمَيْرِ ١٩ أَلْمَرَوْا أَنَّ  
اللَّهَ سَحَرَكُمْ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَأَسْبَغَ عَلَيْكُمْ نِعْمَةً ظَاهِرَةً وَبَاطِنَةً وَمِنَ  
النَّاسِ مَنْ يُحَدِّلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَلَا هُدًى وَلَا كِتَابٌ مُّنِيرٌ ٢٠ وَإِذَا قِيلَ لَهُمْ أَتَبِعُوا  
مَا أَنْزَلَ اللَّهُ قَالُوا بَلْ نَتَبِعُ مَا وَجَدْنَا عَلَيْهِ أَبَاءَنَا أَوْ لَوْ كَانَ الشَّيْطَانُ يَدْعُهُمْ إِلَى

عَذَابِ السَّعِيرِ ٢١

19. "And be moderate (or show no insolence) in your walking, and lower your voice. Verily, the harshest of all voices is the braying of the asses." 20. See you not (O men) that Allāh has subjected for you whatsoever is in the heavens and whatsoever is in the earth, and has completed and perfected His Graces upon you, (both) apparent (i.e. Islāmic Monotheism, and the lawful pleasures of this world, including health, good looks) and hidden [i.e. one's faith in Allāh (of Islāmic Monotheism), knowledge, wisdom, guidance for doing righteous deeds, and also the pleasures and delights of the Hereafter in Paradise]? Yet of mankind is he who disputes about Allāh without knowledge or guidance or a Book giving light! 21. And when it is said to them: "Follow that which Allāh has sent down," they say: "Nay, we shall follow that which we found our fathers (following)." (Would they do so) even if Shaitān (Satan) invites them to the torment of the Fire?

إِنَّ أَنْكَرَ	مِنْ صَوْتِكَ	وَأَغْضُضُ	فِي مَشِيكَ	وَأَقْصِدُ
verily (the) harshest	[of] your voice	and lower	in your walking	and be moderate
أَنَّ اللَّهَ	أَلْمَرَوْا	الْحَمَيْرِ	لِصَوْتٍ	الْأَصْوَاتِ
that Allah	(do) you not see?	(of) the donkeys	(is) indeed (the) voice	(of) all voices
فِي الْأَرْضِ	وَمَا	فِي السَّمَاوَاتِ	مَا	سَحَرَكُمْ
(is) in the earth	and whatsoever	(is) in the heavens	whatsoever	has subjected for you
وَبَاطِنَةً	ظَاهِرَةً	نِعْمَةً	عَلَيْكُمْ	وَأَسْبَغَ
and hidden	(both) apparent	His Graces	upon you	and has completed
وَلَا هُدًى	عِلْمٍ	بِغَيْرِ	فِي اللَّهِ	مَنْ يُحَدِّلُ
nor guidance	knowledge	without	about Allah	وَمِنَ النَّاسِ
			(is he) who disputes	yet of mankind

أَنْزَلَ اللَّهُ	أَتَبْعِعُوا مَا	لَهُمْ	وَإِذَا قِيلَ	مُنِيرٌ	وَلَا كِتَابٌ
Allah has sent down	follow that which	to them	and when it is said	giving light	nor a Book
أَبَاءَنَا	عَلَيْهِ	مَا وَجَدْنَا	بَلْ نَتَّبِعُ	قَالُوا	
our fathers	on it (following)	that which we found	nay we shall follow	they say	
السَّعِيرٌ	إِلَى عَذَابٍ	يَدْعُوهُمْ	أَوْلَوْكَانَ الشَّيْطَانُ		
(of) the blazing Fire	to (the) torment	inviting them	even if Satan was		

وَمَنْ يُسْلِمْ وَجْهَهُ إِلَى اللَّهِ وَهُوَ مُحْسِنٌ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى وَإِلَى اللَّهِ عِقبَةُ الْأُمُورِ ٢٢ وَمَنْ كَفَرَ فَلَا يَحْزُنْكَ كُفْرُهُ إِلَيْنَا مَرْجِعُهُمْ فَنِتَّبِعُهُمْ بِمَا عَمِلُوا إِنَّ اللَّهَ عَلَيْهِ بِذَاتِ الصُّدُورِ ٢٣ نُمْنِعُهُمْ قَلِيلًا ثُمَّ نَضْطَرُهُمْ إِلَى عَذَابٍ غَلِيظٍ ٢٤ وَلَئِنْ سَأَلْتُهُمْ مَنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ لِيَقُولُنَّ اللَّهُ قَلِيلُ الْحَمْدُ لِلَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ٢٥

22. And whosoever submits his face (himself) to Allāh, while he is a *Muhsin* (good-doer, i.e. performs good deeds totally for Allāh's sake without any show-off or to gain praise or fame and does them in accordance with the *Sunnah* of Allāh's Messenger Muhammad ﷺ), then he has grasped the most trustworthy handhold [*Lā Ilāha illallāh* (none has the right to be worshipped but Allāh)]. And to Allāh return all matters for decision. 23. And whoever disbelieves, let not his disbelief grieve you (O Muhammad ﷺ). To Us is their return, and We shall inform them what they have done. Verily, Allāh is the All-Knower of what is in the breasts (of men). 24. We let them enjoy for a little while, then in the end We shall oblige them to (enter) a great torment. 25. And if you (O Muhammad ﷺ) ask them: "Who has created the heavens and the earth," they will certainly say: "Allāh." Say: "All praise and thanks are Allāh's!" But most of them know not.

مُحْسِنٌ	وَهُوَ	إِلَى اللَّهِ	يُسْلِمْ وَجْهَهُ	وَمَنْ
(is) a good-doer	while he	to Allah	submits his face	and whosoever
عِقبَةُ	وَإِلَى اللَّهِ	الْوُثْقَى	بِالْعُرْوَةِ	فَقَدِ اسْتَمْسَكَ
(is the) end	and to Allah	most trustworthy	the handhold	then indeed he has grasped

كُفُورُهُ	فَلَا يَخْزُنُكُمْ	وَمِنْ كُفَّارِ	الْأُمُورِ
his disbelief	then let not grieve you	and whoever disbelieved	(of) all matters
إِنَّ اللَّهَ	بِمَا عَمِلُوا	فَنَذَّهُمْ	مَرْجِعُهُمْ
verily Allah	[of] what they have done	and We shall inform them	(is) their return to Us
قَلِيلًا	نُمْنَعُهُمْ	الْصُّدُورِ	عَلَيْهِمْ
(for) a little while	We let them enjoy	the breasts (of men)	of what (is in) (is the) All-Knower
وَلَئِنْ سَأَلْتُهُمْ	غَلِيظٌ	إِلَى عَذَابٍ	شُمْ نَضْطَرُهُمْ
and if you ask them	severe	to (enter) a torment	then We shall oblige them
لَيَقُولُنَّ اللَّهَ	وَالْأَرْضَ	السَّمَوَاتِ	مَنْ خَلَقَ
they will certainly say Allah	and the earth	the heavens	who has created
لَا يَعْلَمُونَ	بَلْ أَكْثَرُهُمْ	فَلِلَّهِ الْحَمْدُ	
know not	nay most of them	say all praise and thanks (be) to Allah	

لِلَّهِ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ إِنَّ اللَّهَ هُوَ الْغَنِيُّ الْحَمِيدُ ١١ وَلَوْا نَمَاءٌ فِي الْأَرْضِ مِنْ شَجَرَةٍ  
 أَقْلَمُهُ وَالْبَحْرُ يَمْدُدُهُ مِنْ بَعْدِهِ سَبْعَةُ أَبْحُرٍ مَا نَفِدَتْ كَلِمَتُ اللَّهِ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ  
 مَا خَلَقُكُمْ وَلَا بَعْثَكُمْ إِلَّا كَنْفُسٍ وَحِدَةٍ إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ ١٢ الْمُرْتَأَنُ اللَّهُ  
 يُولِجُ الظَّلَلَ فِي النَّهَارِ وَيُولِجُ النَّهَارَ فِي الظَّلَلِ وَسَخَّرَ النَّسَمَاتِ وَالْقَمَرَ كُلُّ يَمْجُرِي إِلَيْهِ  
 أَجَلٌ مُسَمَّى وَأَنَّ اللَّهَ بِمَا تَعْمَلُونَ خَيْرٌ ١٣

26. To Allāh belongs whatsoever is in the heavens and the earth. Verily, Allāh, He is *Al-Ghāni* (the Rich, Free of all needs), the Worthy of all praise. 27. And if all the trees on the earth were pens and the sea (were ink wherewith to write), with seven seas behind it to add to its (supply), yet the Words of Allāh would not be exhausted. Verily, Allāh is All-Mighty, All-Wise. 28. The creation of you all and the resurrection of you all are only as (the creation and resurrection of) a single person. Verily, Allāh is All-Hearer, All-Seer. 29. See you not (O Muhammad ﷺ) that Allāh merges the night into the day (i.e. the decrease in the hours of the night are added to the hours of the day), and merges the day into the night (i.e. the decrease in the hours of day are added to the hours of

night), and has subjected the sun and the moon, each running its course for a term appointed; and that Allāh is Well-Acquainted with what you do.

هُوَ	إِنَّ اللَّهَ	وَالْأَرْضَ	فِي السَّمَاوَاتِ	مَا	لِلَّهِ
He	verily Allah	and the earth	(is) in the heavens	whatsoever	to Allah (belongs)
شَجَرَةٌ	مِنْ شَجَرَةٍ	فِي الْأَرْضِ	أَنَّمَا	وَلَوْ	الْحَمِيدُ
[of] trees	on the earth	whatever	and if	the Worthy of all praise	(is) the All-Rich
سَبْعَةٌ	مِنْ بَعْدِهِ	أَبْحِرٌ	يَمْدُودُ	وَالْبَحْرُ	أَقْلَمُ
seas	seven	behind it	to add to it	and the sea (were ink)	(were) pens
حَكِيمٌ	عَزِيزٌ	إِنَّ اللَّهَ		مَا نَفِدَتْ كَلِمَاتُ اللَّهِ	
All-Wise	(is) All-Mighty	verily Allah	(the) Words (of) Allah	would not be exhausted	
إِنَّ اللَّهَ	وَحْدَةٌ	كَنْفِسٌ	إِلَّا	وَلَا يَعْشُكُمْ	مَا خَلَقَكُمْ
verily Allah	single	as a person	but	nor your resurrection	not (is) your creation
فِي الَّهَارِ	أَنَّ اللَّهَ يُولِجُ الَّيْلَ		أَمْرَرَ	بَصِيرٌ	سَيِّعٌ
into the day	that Allah merges the night		(do) you not see?	All-Seer	(is) All-Hearer
وَالْقَمَرُ	وَسَخَّرَ الشَّمْسَ		فِي الَّيْلِ	وَيُولِجُ الَّهَارَ	
and the moon	and has subjected (employed) the sun		into the night	and merges the day	
بِمَا تَعْمَلُونَ خَيْرٌ	وَأَنَّ اللَّهَ	مُسَمَّى	إِلَى أَجَلٍ	كُلُّ يَحْرِي	
(is) All-Aware of what you do	and that Allah	appointed	for a term	each running (its course)	

ذَلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّ مَا يَدْعُونَ مِنْ دُونِهِ الْبَاطِلُ وَأَنَّ اللَّهَ هُوَ الْعَلِيُّ الْكَبِيرُ  
 الْمَرْأَةُ الْفُلَكَ تَحْرِي فِي الْبَحْرِ بِنَعْمَتِ اللَّهِ لِيُرِيكُمْ مِنْ إِيمَانِهِ إِنَّ فِي ذَلِكَ لَذِيْنَ لِكُلِّ  
 صَبَارٍ شَكُورٍ وَإِذَا غَشِيْهِمْ مَوْجٌ كَالظَّلَلِ دَعَوْا اللَّهَ مُخَلِّصِينَ لَهُ الْمُدِينَ فَلَمَّا نَجَّهُمْ  
 إِلَى الْبَرِّ فِيهِمْ مُقْصِدٌ وَمَا يَجْهَدُ بِإِيمَانِنَا إِلَّا كُلُّ خَتَارٍ كَفُورٍ

30. That is because Allāh, He is the Truth, and that which they invoke besides Him is *Al-Bātil* (falsehood, Satan and all other false deities); and that Allāh, He is the Most High, the Most Great. 31. See you not that the ships sail through the

sea by Allāh's Grace that He may show you of His Signs? Verily, in this are signs for every patient, grateful (person). 32. And when waves cover them like shades (i.e. like clouds or the mountains of sea water), they invoke Allāh, making their invocations for Him only. But when He brings them safe to land, there are among them those that stop in between (Belief and disbelief). But none denies Our Signs except every perfidious ingrate.

يَدْعُونَ مِنْ دُونِهِ	وَأَنَّ مَا	الْحَقُّ	هُوَ	ذَلِكَ بِأَنَّ اللَّهَ
they invoke besides Him	and that which	(is) the Truth	He	that (is) because Allah
الْكَبِيرُ	الْعُلَىٰ	هُوَ	وَأَنَّ اللَّهَ	الْبَاطِلُ
the Most Great	(is) the Most High	He	and that Allah	(is) the falsehood
بِنِعْمَتِ اللَّهِ	بَحْرٍ فِي الْبَحْرِ	أَنَّ الْفَلَكَ	أَلَمْ تَرَ	
by (the) Grace (of) Allah	sail through the sea	that the ships	(do) you not see?	
لِكُلِّ	لَآيَتِ	فِي ذَلِكَ	إِنَّ مِنْ أَيَّتِهِ	لِرِبِّكُمْ
for every	(are) indeed signs	in this	verily	of His Signs
كَالْظُّلَلِ	مَوْجٌ	غَشِّيُّهُمْ	وَإِذَا	شَكُورٌ
like shades	a wave	covers them	and when	patient
بَنَجَّهُمْ	فَلَمَّا	الَّذِينَ	لَهُ	دَعَوْا اللَّهَ
He brings them safe	but when	(in) faith	to Him	they invoke Allah
وَمَا يَحْمَدُ	مُقْتَصِدٌ		فِمِنْهُمْ	إِلَى الْأَرْضِ
but none denies	(there are) those that stop in between		then among them	to land
كُفُورٌ	خَتَارٍ	إِلَّا كُلُّ	بِعَائِدِنَا	
ingrate	traitor	except every	Our Signs	

يَأَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمْ وَلَا خَشُوا يَوْمًا لَا يَجِزِي وَالدُّعَنْ وَلَدِهِ وَلَا مُولُودٌ هُوَ جَازٍ عَنْ  
وَالدُّرْدِ شَيْئًا إِنَّ وَعْدَ اللَّهِ حَقٌّ فَلَا تَغْرِبُنَّكُمُ الْحَيَاةُ الدُّنْيَا وَلَا يَغْرِبُنَّكُمْ بِاللَّهِ  
الْغَرُورُ ٣٢ إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنَزِّلُ الْغَيْثَ وَيَعْلَمُ مَا فِي الْأَرْضَ مِمَّا تَدْرِي  
نَفْسٌ مَا ذَاتَكَ سِبْعَ عَدَدًا وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ٣٣

33. O mankind! Be afraid of your Lord (by keeping your duty to Him and avoiding all evil), and fear a Day when no father can avail aught for his son, nor a son avail aught for his father. Verily, the Promise of Allāh is true, let not then this (worldly) present life deceive you, nor let the chief deceiver (Satan) deceive you about Allāh. 34. Verily, Allāh, with Him (Alone) is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs. No person knows what he will earn tomorrow, and no person knows in what land he will die. Verily, Allāh is All-Knower, Well-Acquainted (with things).

لَا يَجْزِي وَالَّذِي	وَأَخْشُوا يَوْمًا	أَتَقْوِ أَرْبَكُمْ	النَّاسُ	يَأْتِيهَا
no father can avail	and fear a Day (when)	be afraid of your Lord	mankind	0
شَيْئًا	عَنْ وَالَّدِيهِ	جَازٍ	هُوَ	وَلَا مَوْلُودٌ
anything	for his father	can avail	[he]	عَنْ وَلَدِيهِ
الْدُّنْيَا	الْحَيَاةُ	فَلَا تَغْرِبُنَّكُمْ	حَقٌّ	إِنَّ وَعْدَ اللَّهِ
(of) the world	the life	let not then deceive you	(is) true	verily (the) Promise (of) Allah
عِنْهُ	إِنَّ اللَّهَ	بِاللَّهِ الْغَرُورُ		وَلَا يَغْرِبُنَّكُمْ
with Him	verily Allah	the (chief) deceiver (Satan)	about Allah	nor let deceive you
وَيَعْلَمُ مَا	وَيُنَزِّلُ الْغَيْثَ	السَّاعَةُ	عِلْمٌ	
and knows that which	and He sends down the rain	(of) the Hour	(is the) knowledge	
تَكُبِ غَدًا	مَاذَا	وَمَا تَدْرِي نَفْسٌ	فِي الْأَرْحَامِ	
he will earn tomorrow	what	and no person knows	(is) in the wombs	
خَيْرٌ	عَلَيْمٌ	إِنَّ اللَّهَ	أَرْضٌ تَمُوتُ	وَمَا تَدْرِي نَفْسٌ
All-Aware	(is) All-Knower	verily Allah	in what	and no person knows



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْمَ ١ تَنْزِيلُ الْكِتَابِ لَا رَيْبٌ فِيهِ مِنْ رَبِّ الْعَالَمِينَ ٢ أَمْ يَقُولُونَ أَفَتَرَنَهُ بِلْ هُوَ  
الْحَقُّ مِنْ رَبِّكَ لِتُنذِرَ قَوْمًا مَا أَتَتْهُمْ مِنْ نَذِيرٍ مِنْ قَبْلِكَ لَعَلَّهُمْ يَهتَدُونَ ٣ اللَّهُ

الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ ثُمَّ أَسْتَوَى عَلَى الْعَرْشِ مَالَكُمْ  
مِّنْ دُونِهِ مِنْ وَلِيٍّ وَلَا شَفِيعٍ أَفَلَا تَذَكَّرُونَ

## Sūrah As-Sajdah (The Prostration) 32

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

1. *Alif-Lām-Mīm*. [These letters are one of the miracles of the Qur'ān, and none but Allāh (Alone) knows their meanings.] 2. The revelation of the Book (this Qur'ān) in which there is no doubt, is from the Lord of the 'Ālamīn (mankind, jinn and all that exists)! 3. Or say they: "He (Muhammad ﷺ) has fabricated it?" Nay, it is the truth from your Lord, so that you may warn a people to whom no warner has come before you (O Muhammad ﷺ), in order that they may be guided. 4. Allāh it is He Who has created the heavens and the earth, and all that is between them in six Days. Then He rose over (*Istawā*) the Throne (in a manner that suits His Majesty). You (mankind) have none, besides Him, as a *Wali* (protector or helper) or an intercessor. Will you not then remember (or receive admonition)?

الرَّحِيمُ		الرَّحِيمُ		بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ	
the Most Merciful		the Most Gracious		In the Name (of) Allah	
فِيهِ	لَا رَبَّ	الْكِتَابُ	تَنْزِيلُ	الْمَ	
in which	(there is) no doubt	(of) the Book	(the) revelation	Alif-Lam-Mim	
بَلْ هُوَ	أَفْرَدٌ	أَمْ يَقُولُونَ	مِنْ رَبِّ الْعَالَمِينَ		
nay it	he has fabricated it	or say they	(is) from (the) Lord (of) the worlds		
مَا أَتَاهُمْ	لِتُنذِرَ قَوْمًا		مِنْ رَبِّكَ	الْحَقُّ	
has not come to them	so that you may warn a people		from your Lord		(is) the truth
اللَّهُ الَّذِي	لَعَلَّهُمْ يَهْتَدُونَ		مِنْ قَبْلِكَ	مِنْ نَذِيرٍ	
Allah (it is) He Who	(in order) that they may be guided		before you		any warner
بَيْنَهُمَا	وَمَا	وَالْأَرْضَ	خَلَقَ السَّمَوَاتِ		
(is) between them	and (all) that	and the earth	has created the heavens		
لَكُمْ	مَا	عَلَى الْعَرْشِ	ثُمَّ أَسْتَوَى	أَيَّامٍ	فِي سِتَّةٍ
you have	none	over the Throne	then He rose	Days	in six

أَفَلَا تَذَكَّرُونَ	وَلَا شَفِيعٌ	مِنْ وَلِيٍّ	مِنْ دُونِهِ
(will) you not then remember?	nor an intercessor	any protector	besides Him

يُدِيرُ الْأَمْرَ مِنَ السَّمَاءِ إِلَى الْأَرْضِ ثُمَّ يَرْجِعُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ أَلْفُ سَنَةٍ مِّمَّا تَعْدُونَ ٦ ذَلِكَ عَلِيمُ الْغَيْبِ وَالشَّهِيدَةُ الْعَزِيزُ الرَّحِيمُ ٧ الَّذِي أَحَسَّ كُلَّ شَيْءٍ خَلْقَهُ وَبَدَأَ خَلْقَ الْإِنْسَنِ مِنْ طِينٍ ٨ ثُمَّ جَعَلَ نَسْلَهُ مِنْ سُلَالَةٍ مِّنْ مَاءٍ مَّهِينٍ ٩ ثُمَّ سَوَّهُهُ وَنَفَخَ فِيهِ مِنْ رُوحِهِ وَجَعَلَ لَكُمُ الْسَّمْعَ وَالْأَبْصَرَ وَالْأَفْعَدَةَ ١٠ فَلَيَلَا مَا قَشْكُرُونَ ١١

5. He manages and regulates (every) affair from the heavens to the earth; then it (affair) will go up to Him, in one Day, the space whereof is a thousand years of your reckoning (i.e. reckoning of our present world's time). 6. That is He, the All-Knower of the unseen and the seen, the All-Mighty, the Most Merciful. 7. Who made everything He has created good and He began the creation of man from clay. 8. Then He made his offspring from semen of despised water (male and female sexual discharge). 9. Then He fashioned him in due proportion, and breathed into him the soul (created by Allāh for that person); and He gave you hearing (ears), sight (eyes) and hearts. Little is the thanks you give!

إِلَيْهِ	ثُمَّ يَرْجِعُ	إِلَى الْأَرْضِ	مِنَ السَّمَاءِ	يُدِيرُ الْأَمْرَ
to Him	then it will go up	to the earth	from the heaven	He regulates (every) affair
مِمَّا تَعْدُونَ	سَنَةٌ	أَلْفٌ	كَانَ مِقْدَارُهُ	فِي يَوْمٍ
of what you count	(of your years)	years	a thousand	(the) space of which is in one Day
الْعَزِيزُ	وَالشَّهِيدَةُ	عَلِيمُ الْغَيْبِ	ذَلِكَ	
the All-Mighty	and the seen	(the) All-Knower (of) the unseen	that (is He)	
وَبَدَأَ	خَلَقَهُ	كُلَّ شَيْءٍ	الَّذِي أَحَسَّ	الرَّحِيمُ
and He began	He has created	thing	Who made good	the Most Merciful
مِنْ سُلَالَةٍ	ثُمَّ جَعَلَ نَسْلَهُ	مِنْ طِينٍ	الْإِنْسَنَ	خَلَقَ
from semen	then He made his offspring	from clay	(of) man	(the) creation

شَرَّ سَوْدَةٍ			مَهِينٌ	مِنْ مَاءِ	
then He fashioned him (in due proportion)			worthless	of water (semen)	
السَّمْعَ	لَكُمْ	وَجَعَلَ	مِنْ رُوحِهِ	فِيهِ	وَنَفَخَ
hearing (ears)	you	and He gave	from His soul	into him	and breathed
مَا تَشْكُرُونَ			فَلِيَلَا	وَالْأَفْعَادَةُ	وَالْأَبْصَرَ
(is) [what] thanks you give			little	and hearts	and sight (eyes)

وَقَالُوا إِذَا أُضْلَلْنَا فِي الْأَرْضِ أَئْنَا لَنِي خَلَقْتَنِي جَدِيدًا بَلْ هُمْ يَلْقَاءُونَ رَبَّهُمْ كَفِرُونَ ﴿١﴾ قُلْ يَسْوِفُنَّكُمْ مَلَكُ الْمَوْتِ الَّذِي وَكِلَّ بِكُمْ ثُمَّ إِلَيْ رَبِّكُمْ تُرْجَعُونَ ﴿٢﴾ وَلَوْ تَرَى إِذَا الْمُجْرِمُونَ نَأِكُسُوا رُءُوسِهِمْ عِنْدَ رَبِّهِمْ رَبَّنَا أَبْصَرْنَا وَسَمِعْنَا فَأَرْجَعْنَا نَعْمَلْ صَلِحًا إِنَّا مُوْقِنُونَ ﴿٣﴾

10. And they say: "When we are (dead and become) lost in the earth, shall we indeed be created anew?" Nay, but they deny the Meeting with their Lord! 11. Say: "The angel of death, who is set over you, will take your souls. Then you shall be brought to your Lord." 12. And if you only could see when the *Mujrimūn* (criminals, disbelievers, polytheists, sinners) shall hang their heads before their Lord (saying): "Our Lord! We have now seen and heard, so send us back (to the world) that we will do righteous good deeds. Verily, we now believe with certainty."

أَعْنَا	فِي الْأَرْضِ	أَءِذَا أُضْلَلْنَا	وَقَالُوا
(shall) we?	in the earth	(is it) when we are (dead and become) lost?	and they say
كَفِرُونَ	رَبَّهُمْ	يَلْقَاءُ	لِفِي خَلْقٍ
deny	(with) their Lord	(the) Meeting	بَلْ هُمْ جَدِيدٌ
ثُمَّ	وَكِلَّ بِكُمْ	الْمَوْتِ الَّذِي	يَسْوِفُنَّكُمْ
then	is set over you	who (of) death	قُلْ مَلَكُ
الْمُجْرِمُونَ	إِذْ	(the) angel	يُسَوِّفُنَّكُمْ تُرْجَعُونَ
the criminals	when	and if you (could) see	إِلَيْ رَبِّكُمْ تُرْجَعُونَ

وَسَمِعْنَا	أَبْصَرْنَا	رَبَّنَا	عِنْدَ رَبِّهِمْ	رُءُوسِهِمْ	نَأْكِسُوا
and heard	we have (now) seen	(saying) our Lord	their Lord	before	their heads (shall) hang
مُوْقِنُونَ	إِنَّا	نَعْمَلُ صَلِحًا			فَارْجِعُنَا
(now) believe with certainty	verily we	we will do	righteous (good) deeds		so send us back

وَلَوْ شِئْنَا لَأَنِينَا كُلَّ نَفْسٍ هَدَنَاهَا وَلَكِنْ حَقَّ الْقَوْلِ مِنِّي لَأَمْلَأَنَّ جَهَنَّمَ مِنْ الْجِنَّةِ  
وَالنَّاسِ أَجْمَعِينَ ١٣ فَذُوقُوا مَا نَسِيْتُمْ لِقَاءَ يَوْمَكُمْ هَذَا إِنَّا نَسِيْتَ كُمْ وَذُوقُوا  
عَذَابَ الْخُلُدِ بِمَا كُنْتُمْ تَعْمَلُونَ ١٤ إِنَّمَا يُؤْمِنُ بِثَائِنَتَنَا الَّذِينَ إِذَا ذُكِرُوا بِهَا خَرُوا  
سُجَّدًا وَسَبَّحُوا بِحَمْدِ رَبِّهِمْ وَهُمْ لَا يَسْتَكْبِرُونَ ١٥

13. And if We had willed, surely We would have given every person his guidance, but the Word from Me took effect (about evildoers), that I will fill Hell with jinn and mankind together. 14. Then taste you (the torment of the Fire) because of your forgetting the Meeting of this Day of yours. Surely, We too will forget you, so taste you the abiding torment for what you used to do. 15. Only those believe in Our *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.), who, when they are reminded of them, fall down prostrate, and glorify the Praises of their Lord, and they are not proud.

هَدَنَاهَا	نَفْسٍ	لَا يَنْتَأْكِلَ	وَلَوْ شِئْنَا
its guidance	soul	surely We would have given every	and if We had willed
مِنِ الْجِنَّةِ	لَأَمْلَأَنَّ جَهَنَّمَ	مِنِّي	وَلَكِنْ حَقَّ الْقَوْلِ
with the jinn	(that) I will surely fill Hell	from Me	[and] but the Word took effect
لِقَاءَ	بِمَا نَسِيْتُمْ	فَذُوقُوا	وَالنَّاسِ أَجْمَعِينَ ١٣
(the) Meeting	(because) of what you forgot	then taste (you)	together and mankind
وَذُوقُوا عَذَابَ	نَسِيْتَ كُمْ	إِنَّا هَذَا	يَوْمَكُمْ
so taste (you the) torment	will forget you	surely We (too)	(of the) Day of yours
الَّذِينَ	يَعْيَثُنَا	تَعْمَلُونَ	الْخُلُدِ
those who	in Our Signs	only believe	بِمَا كُنْتُمْ
		do	لِمَا كُنْتُمْ
			عِنْدَ رَبِّهِمْ

بِحَمْدِ	وَسَبِّحُوا	خَرُوْسُجَدًا	ذُكِّرُوا بِهَا	إِذَا
(the) Praises	and glorify	fall down prostrate	they are reminded of them	when
لَا يَسْتَكْبِرُونَ	وَهُمْ	رَبِّهِمْ		
are not proud	and they	(of) their Lord		

١٦ تَسْجَدَ فِي جُنُوبِهِمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا وَمَمَارِزَ قَنَتْهُمْ يُنْفِقُونَ  
 ١٧ فَلَا تَعْلَمُ نَفْسٌ مَا أَخْفَى لَهُمْ مِنْ قِرَأَةٍ أَعْيُنٌ جَزَاءٌ بِمَا كَانُوا يَعْمَلُونَ ١٨ أَفَمَنْ كَانَ مُؤْمِنًا كَمَنْ كَانَ فَاسِقًا لَا يَسْتَوْدُنَ ١٩ أَمَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّلِحَاتِ فَلَهُمْ جَنَّاتُ الْمَأْوَى  
 نَزَّلَ لَهُمْ مِمَّا كَانُوا يَعْمَلُونَ ٢٠

16. Their sides forsake their beds, to invoke their Lord in fear and hope, and they spend (in charity in Allāh's Cause) out of what We have bestowed on them. 17. No person knows what is kept hidden for them of joy as a reward for what they used to do. 18. Is then he who is a believer like him who is a *Fāsiq* (disbeliever and disobedient to Allāh)? Not equal are they. 19. As for those who believe (in the Oneness of Allāh – Islāmic Monotheism) and do righteous good deeds, for them are Gardens (Paradise) of Abode as an entertainment for what they used to do.

وَطَمَعًا	خَوْفًا	يَدْعُونَ رَبَّهُمْ	عَنِ الْمَضَاجِعِ	تَسْجَدَ فِي جُنُوبِهِمْ
and hope	(in) fear	they invoke their Lord	[of] (their) beds	their sides forsake
فَلَا تَعْلَمُ نَفْسٌ	يُنْفِقُونَ	رَزْقَهُمْ	وَمِمَّا	
so a soul knows not	they spend	We have bestowed on them	and out of what	
بِمَا كَانُوا	جَزَاءٌ	أَعْيُنٌ	لَهُمْ	مَا أَخْفَى
for what they used to	(as) a reward	(of their) eyes	for them	what is kept hidden
كَانَ فَاسِقًا	كَمَنْ	كَانَ مُؤْمِنًا	أَفَمَنْ	يَعْمَلُونَ
is a sinner	like (him) who	is a believer	(is) then (he) who?	do
فَلَهُمْ	وَعَمِلُوا الصَّلِحَاتِ	أَمَّا الَّذِينَ ءَامَنُوا	لَا يَسْتَوْدُنَ	
then for them	and do righteous deeds	as for those who believe	not equal are they	

يَعْمَلُونَ	بِمَا كَانُوا	نَزَّلًا	الْمَأْوَى	جَنَّاتٍ
do	for what they used to	(as) hospitality	(of) Abode	(are) Gardens

وَأَمَّا الَّذِينَ فَسَقُوا فَمَا وَنِعْمَةُ النَّارِ كَمَا أَرَادُوا أَن يَخْرُجُوا مِنْهَا أُعِيدُوا فِيهَا وَقِيلَ لَهُمْ ذُوقُوا عَذَابَ النَّارِ الَّذِي كُنْتُمْ بِهِ تُكَذِّبُونَ ۝ وَلَنُذِيقَنَّهُم مِّنَ الْعَذَابِ الْأَدْنَى دُونَ الْعَذَابِ الْأَكْبَرِ لِعَلَّهُمْ يَرْجِعُونَ ۝ وَمَنْ أَظْلَمُ مِمَّنْ ذَكَرَ بِثَائِتِ رَبِّهِ ثُمَّ أَعْرَضَ عَنْهَا ۝ إِنَّا مِنَ الْمُجْرِمِينَ مُنْتَقِمُونَ ۝

20. And as for those who are *Fāsiqūn* (disbelievers and disobedient to Allāh), their abode will be the Fire, every time they wish to get away therefrom, they will be put back thereto, and it will be said to them: "Taste you the torment of the Fire which you used to deny." 21. And verily, We will make them taste of the near torment (i.e. the torment in the life of this world, i.e. disasters, calamities) prior to the supreme torment (in the Hereafter), in order that they may (repent and) return (i.e. accept Islām). 22. And who does more wrong than he who is reminded of the *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) of his Lord, then turns aside therefrom? Verily, We shall exact retribution from the *Mujrimūn* (criminals, disbelievers, polytheists, sinners).

كُلَّمَا أَرَادُوا	النَّارُ	فَمَا وَنِعْمَةُ	وَأَمَّا الَّذِينَ فَسَقُوا
every time they wish	(will be) the Fire	then their abode	and as for those who sinned
لَهُمْ	وَقِيلَ	أُعِيدُوا فِيهَا	مِنْهَا
to them	and it will be said	they will be put back in it	therefrom
بِهِ تُكَذِّبُونَ	الَّذِي كُنْتُمْ	النَّارِ	ذُوقُوا عَذَابَ
deny [in it]	which you used to	(of) the Fire	taste (you the) torment
الْعَذَابُ	الْعَذَابُ	الْعَذَابُ	وَلَنُذِيقَنَّهُمْ
(to) the torment	prior	near	and verily We will make them taste
أَظْلَمُ	وَمَنْ	لَعَلَّهُمْ يَرْجِعُونَ	الْأَكْبَرُ
(does) more wrong	and who	(in order) that they may return	supreme

فَلَمْ يَأْعُضْ	رَبِّهِ	بِتَائِتِ	مِمَّنْ ذُكِرَ
then he turns aside	(of) his Lord	of (the) Verses	than (he) who is reminded
مُنْتَقِمُونَ	مِنَ الْمُجْرِمِينَ	إِنَّا	عَنْهَا
(shall) exact retribution	from the criminals	verily We	therefrom

وَلَقَدْ أَيَّنَا مُوسَى الْكِتَبَ فَلَاتَكُنْ فِي مِرْيَةٍ مِّنْ لِقَاءِهِ وَجَعَلْنَاهُ هُدًى لِّبَنِ إِسْرَائِيلَ ۝ وَجَعَلْنَا مِنْهُمْ أَئِمَّةً يَهْدُونَ بِمَا نَرَى لَمَّا صَبَرُوا وَكَانُوا بِتَائِتِنَا يُوقِنُونَ ۝ إِنَّ رَبَّكَ هُوَ يَفْصِلُ بَيْنَهُمْ يَوْمَ الْقِيَمَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ ۝ أَوْلَمْ يَهْدِ هُمْ كَمْ أَهْلَكَنَا مِنْ قَبْلِهِمْ مِّنَ الْقُرُونِ يَمْشُونَ فِي مَسَكِنِهِمْ إِنَّ فِي ذَلِكَ لَآيَاتٍ أَفَلَا يَسْمَعُونَ ۝

23. And indeed We gave Mūsā (Moses) the Scripture [the Taurāt (Torah)]. So, be not you in doubt of meeting him [i.e. when you met Mūsā (Moses) during the night of Al-Isrā' and Al-Mi'rāj over the heavens]. And We made it [the Taurāt (Torah)] a guide to the Children of Israel. 24. And We made from among them (Children of Israel), leaders, giving guidance under Our Command, when they were patient and used to believe with certainty in Our Ayāt (proofs, evidences, verses, lessons, signs, revelations, etc.). 25. Verily, your Lord will judge between them on the Day of Resurrection, concerning that wherein they used to differ. 26. Is it not a guidance for them, how many generations We have destroyed before them in whose dwellings they do walk about? Verily, therein indeed are signs. Would they not then listen?

فِي مِرْيَةٍ	فَلَاتَكُنْ	الْكِتَبَ	وَلَقَدْ أَيَّنَا مُوسَى
in doubt	so be not you	the Scripture	and indeed We gave Moses
إِسْرَائِيلَ	لِبَنِ	هُدًى	وَجَعَلْنَاهُ مِنْ لِقَاءِهِ
(of) Israel	to (the) Children	a guide	and We made it of meeting him
يَهْدُونَ بِمَا نَرَى	أَئِمَّةً	مِنْهُمْ	وَجَعَلْنَا
giving guidance under Our Command	leaders	from (among) them	and We made

بِإِيمَانٍ نَّا يُوقِنُونَ		وَكَانُوا	لَمَّا صَبَرُوا
believe with certainty in Our Verses (Signs)		and they used to	when they were patient
الْقِيَمَةُ	يَوْمٌ	بَيْنَهُمْ	هُوَ يَقْسِطُ
(of) Resurrection	(on the) Day	between them	[He] will judge
هُمْ	أَوْلَمْ يَهِدِ	فِيهِ يَخْتَلِفُونَ	فِيمَا كَانُوا
for them	(does) it not guide (explain)?	differ [in it]	concerning that they sued to
مِنَ الْقَرْوَنَ	مِنْ قَبْلِهِمْ		كَمْ أَهْلَكْنَا
of (the previous) generations	before them		(that) how many We have destroyed
أَفَلَا يَسْمَعُونَ	لَا يَتَتَّ	فِي ذَلِكَ إِنْ	يَمْشُونَ فِي مَسَكِنِهِمْ
would they not then listen?	indeed (are) signs	in that	they walk about in their dwellings

أَوْلَمْ يَرَوَا أَنَّا نَسُقُ الْمَاءَ إِلَى الْأَرْضِ الْجُرْزِ فَنُخْرِجُ بِهِ زَرَعَاتٍ كُلُّ مِنْهُ أَنْعَمْهُمْ وَأَنْفَسْهُمْ أَفَلَا يَبْصِرُونَ وَيَقُولُونَ مَتَى هَذَا الْفَتْحُ إِنْ كُنْتُمْ صَادِقِينَ قُلْ يَوْمَ الْفَتْحِ لَا يَنْفَعُ الَّذِينَ كَفَرُوا إِيمَانُهُمْ وَلَا هُوَ يُنَظَّرُونَ فَأَعْرِضْ عَنْهُمْ وَانْتَظِرْ إِنَّهُمْ مُنْتَظَرُونَ

27. Have they not seen how We drive water to the barren land, and therewith bring forth crops providing food for their cattle and themselves? Will they not then see? 28. They say: "When will this *Fath* (Decision) be (between us and you, i.e. the Day of Resurrection), if you are telling the truth?" 29. Say: "On the Day of *Al-Fath* (Decision), no profit will it be to those who disbelieve if they (then) believe! Nor will they be granted a respite." 30. So, turn aside from them (O Muhammad ﷺ) and await, verily, they (too) are awaiting.

الْجُرْزِ	إِلَى الْأَرْضِ	الْمَاءُ	أَنَّا نَسُقُ	أَوْلَمْ يَرَوَا
dry (without any vegetation)	to the land	water	that We drive	(have) they not seen?
وَأَنْفَسْهُمْ	أَنْعَمْهُمْ	تَأْكُلُ مِنْهُ	زَرَعًا بِهِ	فَنُخْرِجُ
and they themselves	their cattle	eat from it	crops therewith	and We bring forth

الفَتْحُ	هَذَا	وَيَقُولُونَ مَتَىٰ	أَفَلَا يَبْصِرُونَ
Decision	this	and they say when (comes)	will they not then see?
لَا يَنْفَعُ	الفَتْحُ	قُلْ يَوْمَ	إِنْ كُنْتُمْ صَادِقِينَ
will not benefit	(of) Decision	say (on the) Day	if you are telling the truth
فَأَعْرِضْ	وَلَا هُمْ يُنَظَّرُونَ	إِيمَانُهُمْ	الَّذِينَ كَفَرُوا
so turn aside	nor will they be granted a respite	their faith	those who disbelieve
مُنْتَظَرُونَ	إِنَّهُمْ	وَأَنْتَظِرْ	عَنْهُمْ
(are) awaiting	verily they	and await	from them

### سُورَةُ الْأَخْزَابِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَأَيُّهَا النَّبِيُّ أَتَقْ أَلَّهُ وَلَا تُطِعْ الْكُفَّارِينَ وَالْمُنَافِقِينَ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا ١  
وَأَتَيْعَ مَا يُوحَىٰ إِلَيْكَ مِنْ رَبِّكَ إِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَيْرًا ٢ وَتَوَكَّلْ عَلَى اللَّهِ  
وَكَفَىٰ بِاللَّهِ وَكِيلًا ٣ مَا جَعَلَ اللَّهُ لِرَجُلٍ مِنْ قَلْبَيْنِ فِي جَوْفِهِ وَمَا جَعَلَ أَزْوَاجَكُمْ  
الَّتِي تُظَاهِرُونَ مِنْهُنَّ أَمْهَاتِكُمْ وَمَا جَعَلَ أَدِيْعَاءَ كُمْ أَبْنَاءَ كُمْ ذَلِكُمْ قَوْلُكُمْ يَا فُؤَادُهُمْ وَاللَّهُ  
يَقُولُ الْحَقُّ وَهُوَ يَهْدِي السَّبِيلَ ٤

### Sūrah Al-Ahzāb (The Confederates) 33

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

1. O Prophet (Muhammad ﷺ)! Keep your duty to Allāh, and obey not the disbelievers and the hypocrites (i.e., do not follow their advice). Verily, Allāh is Ever All-Knower, All-Wise.
2. And follow that which is revealed to you from your Lord. Verily, Allāh is Well-Acquainted with what you do.
3. And put your trust in Allāh, and Sufficient is Allāh as a Wakil (Trustee or Disposer of affairs).
4. Allāh has not made for any man two hearts inside his body. Neither has He made your wives whom you declare to be like your mothers' backs,

your real mothers [Az-Zihār is the saying of a husband to his wife, "You are to me like the back of my mother," i.e., you are unlawful for me to approach] nor has He made your adopted sons your real sons. That is but your saying with your mouths. But Allāh says the truth, and He guides to the (Right) Way.

الرَّحِيمُ	الرَّحْمَنُ	بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
the Most Merciful	the Most Gracious	In the Name (of) Allah
وَالْمُنْفِقِينَ	وَلَا تُطِعُ الْكَفَرِينَ	أَلَّا يَنْأِي أَنَّقَ أَنَّقَ اللَّهَ يَنْأِي هُنَّ
and the hypocrites	and obey not the disbelievers	Prophet fear Allah ۝
وَاتَّبِعْ مَا	حِكِيمًا	إِنَّ اللَّهَ كَانَ
and follow that which	All-Wise	All-Knower
بِمَا تَعْمَلُونَ خَيْرًا	إِنَّ اللَّهَ كَانَ	مِنْ رَبِّكَ يُوحَنَ إِلَيْكَ
Well-Acquainted with what you do	verily Allah is	from your Lord is revealed to you
وَكِيلًا	بِاللَّهِ	عَلَى اللَّهِ وَتَوَكَّلْ
(as) a Disposer of affairs	Allah	and Sufficient is
وَمَا جَعَلَ أَزْوَاجَكُمْ	فِي جَوْفِهِ	لِرَجُلٍ مَّا جَعَلَ اللَّهُ
and He made not your wives	in his body	[from] two hearts for any man Allah has not made
أَمْهَاتِكُمْ	مِنْهُنَّ	أَلَّا يُظْهِرُونَ
your real mothers	[of them]	whom you declare to be like your mothers' backs
قَوْلُكُمْ	ذَلِكُمْ	أَبْنَاءَكُمْ وَمَا جَعَلَ أَدِيعَاءَكُمْ
(is) your saying	that	your real sons and He made not your adopted sons
يَهْدِي السَّبِيلَ	وَهُوَ	وَاللَّهُ يَقُولُ الْحَقَّ يَا فَوْهَكُمْ
guides to the (Right) Way	and He	but Allah says the truth with your mouths

أَدْعُوهُمْ لَا يَأْبَاهُمْ هُوَ أَقْسَطُ عِنْدَ اللَّهِ فَإِنَّ لَمْ تَعْلَمُوا إِبَاءَهُمْ فَإِنَّهُنَّ كُمْ فِي الدِّينِ  
وَمَوْلِيْكُمْ وَلَيْسَ عَلَيْكُمْ جُنَاحٌ فِيمَا أَخْطَأْتُمْ بِهِ وَلَكِنْ مَا تَعَمَّدَتْ قُلُوبُكُمْ  
وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا ۝ أَلَّا يَنْأِي أَوْلَى بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ وَأَزْوَاجِهِ أَمْهَاتِهِمْ

وَأُولُو الْأَرْحَامِ بَعْضُهُمْ أَوْلَى بَعْضٍ فِي كِتَابِ اللَّهِ مِنَ الْمُؤْمِنِينَ وَالْمُهَاجِرِينَ  
إِلَّا أَنْ تَفْعَلُوا إِلَيْهِمْ مَا كُنْتُمْ مَعْرُوفًا كَانَ ذَلِكَ فِي الْكِتَابِ مَسْطُورًا

5. Call them (adopted sons) by (the names of) their fathers, that is more just with Allāh. But if you know not their father's (names, call them) your brothers in Faith and *Mawālikum* (your freed slaves). And there is no sin on you concerning that in which you made a mistake, except in regard to what your hearts deliberately intend. And Allāh is Ever Oft-Forgiving, Most Merciful. 6. The Prophet is closer to the believers than their own selves, and his wives are their (believers') mothers (as regards respect and marriage). And blood relations among each other have closer personal ties in the Decree of Allāh (regarding inheritance) than (the brotherhood of) the believers and the *Muhājirūn* (emigrants from Makkah), except that you do kindness to those brothers (when the Prophet ﷺ joined them in brotherhood ties). This has been written in the (Allāh's Book of Divine) Decrees - (*Al-Lauh Al-Mahfūz*)."

فَإِنْ	عِنْدَ اللَّهِ	أَقْسَطُ	هُوَ	لِأَبَاءِهِمْ	أَدْعُوهُمْ
but if	with Allah	(is) more just	that	by their fathers (names)	call them
فِي الدِّينِ		فَإِخْوَنُكُمْ		لَمْ تَعْلَمُوا أَبَاءَهُمْ	
in the religion (Islam)		then (they are) your brothers		you know not their fathers	
جُنَاحٌ	عَلَيْكُمْ	وَلَيْسَ		وَمَوَالِيْكُمْ	
sin	on you	and (there) is not		and your freed slaves	
وَلَنْكِنْ مَا		بِهِ		فِيمَا أَخْطَأْتُمْ	
[and] except what		in which		concerning that	you made a mistake
النَّبِيُّ	رَحِيمًا	غَفُورًا	وَكَانَ اللَّهُ	تَعَمَّدَتْ قُلُوبُكُمْ	
the Prophet	Most Merciful	Oft-Forgiving	and Allah is	your hearts	deliberately intended
أَمْهُنْهُمْ	وَأَرْوَاحُهُمْ	مِنْ أَنفُسِهِمْ		بِالْمُؤْمِنِينَ	أَوْلَى
(are) their mothers	and his wives	than their own selves		to the believers	(is) closer
بَعْضٍ	أَوْلَى	بَعْضُهُمْ	الْأَرْحَامِ		وَأُولُو
to another	(are) closer	some of them	blood relations	and those who are	

أَنْ تَفْعَلُوا	إِلَّا	وَالْمُهَاجِرِينَ	مِنَ الْمُؤْمِنِينَ	فِي كِتَابِ اللَّهِ
that you do	except	and the emigrants	than the believers	in (the) Decree (of) Allah
مَسْطُورًا	فِي الْكِتَابِ	كَانَ ذَلِكَ	إِلَيْكُمْ مَعْرُوفًا	إِلَيْكُمْ أُولَئِكَمْ كُمْ
written	in the Book (of Divine Decrees)	this has been	kindness	to your brothers

وَإِذْ أَخَذْنَا مِنَ النَّبِيِّنَ مِيثَاقَهُمْ وَمِنْكَ وَمِنْ نُوحٍ وَإِبْرَاهِيمَ وَمُوسَى وَعِيسَى ابْنِ مَرْيَمَ وَأَخَذْنَا مِنْهُمْ مِيثَاقًا غَلِيظًا ﴿٧﴾ لِيَسْأَلَ الصَّدِيقَيْنَ عَنْ صِدْقِهِمْ وَأَعَدَ لِلْكُفَّارِ عَذَابًا أَلِيمًا ﴿٨﴾ يَأْتِيهَا الَّذِينَ أَمْنَوْا ذُكْرُ وَأَنْعَمَةِ اللَّهِ عَلَيْكُمْ إِذْ جَاءَكُمْ جُنُودٌ فَارْسَلْنَا عَلَيْهِمْ رِيحًا وَجُنُودًا لَمْ تَرُوهَا وَكَانَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا ﴿٩﴾

7. And (remember) when We took from the Prophets their covenant, and from you (O Muhammad ﷺ), and from Nūh (Noah), Ibrāhīm (Abraham), Mūsā (Moses), and 'Isā (Jesus) son of Maryam (Mary). We took from them a strong covenant. 8. That He may ask the truthful (Allāh's Messengers and His Prophets) about their truth (i.e. the conveyance of Allāh's Message that which they were charged with). And He has prepared for the disbelievers a painful torment (Hell-fire). 9. O you who believe! Remember Allāh's Favour to you, when there came against you hosts, and We sent against them a wind and forces that you saw not [i.e. troops of angels during the battle of Al-Ahzāb (the Confederates)]. And Allāh is Ever All-Seer of what you do.

وَمِنْكَ	مِيثَاقُهُمْ	مِنَ النَّبِيِّنَ	وَإِذْ أَخَذْنَا
and from you	their covenant	from the Prophets	and (remember) when We took
وَأَخَذْنَا	مِرْيَمَ ابْنَ نُوحٍ إِبْرَاهِيمَ وَمُوسَى وَعِيسَى	وَأَخَذْنَا	وَمِنْ نُوحٍ
and We took	(of) Mary son and Jesus and Moses and Abraham and from Noah	وَأَخَذْنَا	وَأَخَذْنَا
عَنْ صِدْقِهِمْ	لِيَسْأَلَ الصَّدِيقَيْنَ	غَلِيظًا	مِيثَاقًا مِنْهُمْ
about their truth	that He may ask the truthful	strong	a covenant from them
الَّذِينَ أَمْنَوْا	يَأْتِيهَا	أَلِيمًا	وَأَعَدَ
who believe	O (you)	painful	for the disbelievers and He has prepared

جَاءَكُمْ	إِذْ	عَلَيْكُمْ	أَذْكُرُوا نِعْمَةَ اللَّهِ	
(there) came against you	when	to you	remember (the) Favour (of) Allah	
وَجْنُودًا	رِيحًا	عَلَيْهِمْ	فَأَرْسَلَنَا	جُنُودٌ
and forces (soldiers)	a wind	against them	and We sent	hosts (soldiers)
بِمَا تَعْمَلُونَ بَصِيرًا	وَكَانَ اللَّهُ	لَمْ تَرَهَا		
All-See of what you do	and Allah is	that you saw not		

إِذْ جَاءَكُمْ مِنْ فَوْقَكُمْ وَمِنْ أَسْفَلَ مِنْكُمْ وَإِذْ زَاغَتِ الْأَبْصَرُ وَبَلَغَتِ الْقُلُوبُ  
 الْحَنَاجِرُ وَتَظَنَّوْنَ بِاللَّهِ الظُّنُونَا ﴿١١﴾ هُنَالِكَ أَبْتَلَى الْمُؤْمِنُونَ وَزُلْزَلُوا زِلْزَالًا شَدِيدًا  
 وَإِذْ يَقُولُ الْمُتَنَفِّقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ مَرْضٌ مَا وَعَدْنَا اللَّهُ وَرَسُولَهُ إِلَّا غُرْرًا ﴿١٢﴾ وَإِذْ  
 قَالَتْ طَائِفَةٌ مِنْهُمْ يَأْهَلَ يَرْبَ لَامْقَامَ لَكُمْ فَأَرْجِعُوْا وَيَسْتَعِذُنَ فَرِيقٌ مِنْهُمْ أَنَّى  
 يَقُولُونَ إِنَّ بِيْوَتَنَا عُورَةٌ وَمَا هِيَ بِعُورَةٍ إِنْ يُرِيدُونَ إِلَّا فِرَارًا ﴿١٣﴾

10. When they came upon you from above you and from below you, and when the eyes grew wild and the hearts reached to the throats, and you were harbouring doubts about Allah. 11. There, the believers were tried and shaken with a mighty shaking. 12. And when the hypocrites and those in whose hearts is a disease (of doubts) said: "Allah and His Messenger (ﷺ) promised us nothing but delusion!" 13. And when a party of them said: "O people of Yathrib (Al-Madinah)! There is no stand (possible) for you (against the enemy attack!) Therefore go back!" And a band of them ask for permission of the Prophet (ﷺ) saying: "Truly, our homes lie open (to the enemy)." And they lay not open. They but wished to flee.

وَإِذْ	مِنْكُمْ	وَمِنْ أَسْفَلَ	مِنْ فَوْقَكُمْ	جَاءَكُمْ	إِذْ
and when	you	and from below	from above you	they came upon you	when
وَتَظَنَّوْنَ	أَلْحَنَاجِرَ	وَبَلَغَتِ الْقُلُوبُ	زَاغَتِ الْأَبْصَرُ		
and you were doubting	(to) the throats	and the hearts reached	the eyes grew wild		
شَدِيدًا ﴿١١﴾	وَزُلْزَلُوا زِلْزَالًا	أَبْتَلَى الْمُؤْمِنُونَ	هُنَالِكَ	بِاللَّهِ الظُّنُونَا ﴿١٣﴾	
mighty	and shaken (with) a shaking	the believers were tried	there	all doubts about Allah	

مَرْضٌ	فِي قُلُوبِهِمْ	وَالَّذِينَ	يَقُولُ الْمُنَافِقُونَ	وَإِذْ
(is) a disease (of doubts)	in whose hearts	and those	the hypocrites said	and when
قَالَ طَائِفَةٌ <sup>١٣</sup>	وَإِذْ	إِلَّا غُرْوَرًا <sup>١٤</sup>	وَرَسُولُهُ	مَا وَعَدَنَا اللَّهُ
said a party	and when	but delusion	and His Messenger	did not promise us Allah
فَأَرْجِعُوهُمْ <sup>١٥</sup>	لَكُمْ	لَا مَقَامَ	يَثِرَبَ	يَأْهَلَ
therefore go back	for you	(there is) no stand	(of) Yathrib	مِنْهُمْ
يَقُولُونَ إِنَّمَا يُوَتَنَا <sup>١٦</sup>	النَّبِيُّ	مِنْهُمْ	فَرِيقٌ	وَسْتَعْذِنُ
saying truly our homes	(of) the Prophet	of them	a band	and ask for permission
إِلَّا فَرَارًا <sup>١٧</sup>	إِنْ يُرِيدُونَ	بَعْرَةٌ	وَمَا هِيَ	بَعْرَةٌ
but to flee	they wished not	lay open	and they (are) not	lie open

وَلَوْ دُخَلَتْ عَلَيْهِمْ مِنْ أَقْطَارِهَا ثُمَّ سُلِّمُوا الْفِتْنَةَ لَا تَوَهَا وَمَا تَبَثُوا بِهَا إِلَّا يَسِيرًا<sup>١٤</sup>  
 وَلَقَدْ كَانُوا عَنْهُمْ دُونَ اللَّهِ مِنْ قَبْلٍ لَا يُؤْلُونَ الْأَدْبَرَ وَكَانَ عَهْدُ اللَّهِ مَسْوُلًا<sup>١٥</sup> قُلْ  
 لَنْ يَنْفَعُكُمُ الْفَرَارُ إِنْ فَرَرْتُمْ مِنَ الْمَوْتِ أَوِ الْقَتْلِ وَإِذَا لَا تَمْنَعُونَ إِلَّا قَلِيلًا<sup>١٦</sup>

14. And if the enemy had entered from all sides (of the city), and they had been exhorted to *Al-Fitnah* (i.e. to renegade from Islām to polytheism), they would surely have committed it and would have hesitated thereupon but little. 15. And indeed they had already made a covenant with Allāh not to turn their backs, and a covenant with Allāh must be answered for. 16. Say (O Muhammad ﷺ) to these hypocrites who ask your permission to run away from you): “Flight will not avail you if you flee from death or killing and then you will enjoy no more than a little while!”

مِنْ أَقْطَارِهَا	عَلَيْهِمْ	وَلَوْ دُخَلَتْ
from (all) its sides	on them	and if (the enemy) had entered
ثُمَّ سُلِّمُوا الْفِتْنَةَ		
بِهَا	وَمَا تَبَثُوا	لَا تَوَهَا
upon it	and they would not have hesitated	they would surely have committed it

مِنْ قَبْلِ	عَاهَدُوا اللَّهَ	وَلَقَدْ كَانُوا	إِلَّا يَسِيرًا
before	made a covenant (with) Allah	and indeed they had	but a little
مَسْؤُلًا	عَاهَدُ اللَّهَ	وَكَانَ	لَا يُولُونَ الْأَدْبَرَ
answered for	a covenant (with) Allah	and (must) be	not to turn their backs
أَوِ الْقَتْلِ	مِنَ الْمَوْتِ	إِنْ فَرَّتُمْ	لَنْ يَنْفَعُكُمْ
or killing	from death	if you flee	will never avail you
إِلَّا قَلِيلًا	لَا تَمْنَعُونَ	وَإِذَا	قُلْ
but a little	you will not enjoy	and then	say

قُلْ مَنْ ذَا الَّذِي يَعْصِمُكُمْ مِنَ اللَّهِ إِنْ أَرَادَ بِكُمْ سُوءًا أَوْ أَرَادَ بِكُمْ رَحْمَةً وَلَا يَحِدُونَ لَهُمْ مِنْ دُونِ اللَّهِ وَلِيَا وَلَا نَصِيرًا ﴿١٧﴾ قَدْ يَعْلَمُ اللَّهُ الْمَعْوِقَيْنَ مِنْكُمْ وَالْقَابِلَيْنَ لِإِخْوَنَهُمْ هُلْمٌ إِلَيْنَا وَلَا يَأْتُونَ الْبَأْسَ إِلَّا قَلِيلًا ﴿١٨﴾ أَشِحَّةٌ عَلَيْكُمْ فَإِذَا جَاءَ الْخُوفُ رَأَيْتُهُمْ يَنْظَرُونَ إِلَيْكَ تَدْوُرُ أَعْيُنُهُمْ كَالَّذِي يُغْشِي عَلَيْهِ مِنَ الْمَوْتِ فَإِذَا ذَهَبَ الْخُوفُ سَلَقُوكُمْ بِالسِّنَةِ حِدَادٍ أَشِحَّةٌ عَلَى الْخِيرِ أَوْ لِيَا لَمْ يُؤْمِنُوا فَأَحْبَطَ اللَّهُ أَعْمَلَهُمْ وَكَانَ ذِلِّكَ عَلَى اللَّهِ يَسِيرًا ﴿١٩﴾

17. Say: "Who is he who can protect you from Allāh if He intends to harm you, or intends mercy on you?" And they will not find, besides Allāh, for themselves any *Wali* (protector, supporter) or any helper. 18. Allāh already knows those among you who keep back (men) from fighting in Allāh's Cause, and those who say to their brethren: "Come here towards us," while they (themselves) come not to the battle except a little, 19. Being miserly towards you (as regards help and aid in Allāh's Cause). Then when fear comes, you will see them looking to you, their eyes revolving like (those of) one over whom hovers death; but when the fear departs, they will smite you with sharp tongues, miserly towards (spending anything in any) good (and only covetous of booty and wealth). Such have not believed. Therefore, Allāh makes their deeds fruitless and that is ever easy for Allāh.

أَوْ أَرَادَ	سُوءًا	بِكُمْ	إِنْ أَرَادَ	يَعْصِمُكُمْ مِنَ اللَّهِ	قُلْ مَنْ ذَا الَّذِي
or intends	harm	for you	if He intends	can protect you from Allah	(is) he who say who

وَلِيَّا	مِنْ دُونِ اللَّهِ	هُمْ	وَلَا يَجِدُونَ	بِكُمْ رَحْمَةٌ
a protector (guardian)	besides Allah	for themselves	and they will not find	mercy for you
قَدْ يَعْلَمُ اللَّهُ الْمَعْوِقِينَ				وَلَا نَصِيرًا
verily Allah knows those who keep back (men) from fighting				nor a helper
هُلْمَ إِلَيْنَا	لِخُوَّنَهُمْ	وَالْقَابِلِينَ	مِنْكُمْ	
come (here) towards us	to their brothers	and those who say	from (among) you	
عَلَيْكُمْ أَشَحَّةً	إِلَّا قَلِيلًا	وَلَا يَأْتُونَ بِالْبَأْسَ		
towards you being miserly	except a little	while they (themselves) come not to the battle		
تَدْوِرُ أَعْيُنُهُمْ	يَنْظُرُونَ إِلَيْكَ	رَأَتُهُمْ	جَاءَ الْخَوفُ	فَإِذَا
their eyes revolving	looking to you	you will see them	fear comes	then when
ذَهَبَ الْخَوفُ	فَإِذَا	مِنَ الْمَوْتِ	يُغْشَى عَلَيْهِ	كَالَّذِي
the fear departs	but when	from death	faints	like (those of) one who
أُولَئِكَ لَمْ يُؤْمِنُوا	عَلَى الْخَيْرِ	بِالسَّيْنَةِ	سَلَقُوكُمْ	
such have not believed	towards good	miserly	sharp with tongues	they will smite you
عَلَى اللَّهِ يَسِيرًا	وَكَانَ ذَلِكَ	فَاحْبَطْ اللَّهُ أَعْمَلَهُمْ		
(ever) easy for Allah	and that is	therefore Allah makes their deeds fruitless		

يَحْسِبُونَ الْأَخْرَابَ لَمْ يَدْهُوْا وَإِنْ يَأْتِ الْأَخْرَابُ يَوْدُوا لَوْأَنَّهُمْ بَادُونَ فِي الْأَعْرَابِ  
 يَسْعَلُونَ عَنْ أَبْنَائِكُمْ وَلَوْ كَانُوا فِي كُمْ مَا قَتَلُوا إِلَّا قَلِيلًا لَقَدْ كَانَ لَكُمْ فِي  
 رَسُولِ اللَّهِ أَسْوَهُ حَسَنَةٍ لِمَنْ كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا وَلَمَّا  
 رَأَهُ الْمُؤْمِنُونَ الْأَخْرَابَ قَالُوا هَذَا مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ وَصَدَقَ اللَّهُ وَرَسُولُهُ وَمَا زَادُهُمْ إِلَّا إِيمَانًا وَتَسْلِيمًا

20. They think that Al-Ahzāb (the Confederates) have not yet withdrawn; and if Al-Ahzāb (the Confederates) should come (again), they would wish they were in the deserts (wandering) among the bedouins, seeking news about you (from

a far place); and if they (happen) to be among you, they would not fight but little. 21. Indeed in the Messenger of Allāh (Muhammad ﷺ) you have a good example to follow for him who hopes for (the Meeting with) Allāh and the Last Day, and remembers Allāh much. 22. And when the believers saw *Al-Ahzāb* (the Confederates), they said: "This is what Allāh and His Messenger (Muhammad ﷺ) had promised us; and Allāh and His Messenger (Muhammad ﷺ) had spoken the truth." And it only added to their Faith and to their submissiveness (to Allāh).

وَإِنْ يَأْتِ الْأَخْرَابُ	لَمْ يَذْهَبُوا	يَحْسِبُونَ الْأَخْرَابَ
and if the Confederates should come	have not withdrawn	they think (that) the Confederates
فِي الْأَعْرَابِ	بَادُورَ	أَنَّهُمْ
among the bedouins	(were) in the deserts	[that] they
مَا قَاتَلُوا	فِيْكُمْ	يَوْدُوا لَوْ
they would not fight	among you	يَسْأَلُونَ عَنْ أَنْبَائِكُمْ
حَسَنَةٌ	فِي رَسُولِ اللَّهِ	كَانَ لَكُمْ
good	an example	لَقَدْ
وَذَكَرَ اللَّهَ كَثِيرًا	الْآخِرَ	إِلَّا قَلِيلًا
and remembers Allah much	وَالْيَوْمَ	لِمَنْ كَانَ
هَذَا	يَرْجُوا اللَّهَ	رَجَاءً
قَالُوا	لِمَنْ كَانَ	مُؤْمِنُونَ
(is) what	الْآخْرَابَ	وَلَمَّا
this	الْمُؤْمِنُونَ	رَأَوْهُ
they said	الْمُؤْمِنُونَ	وَرَأَوْهُ
وَصَدَقَ اللَّهُ	وَرَسُولُهُ	وَعَدَنَا اللَّهُ
and had spoken the truth Allah	وَرَسُولُهُ	وَعَدَنَا اللَّهُ
وَسَلِيمًا	إِلَّا إِيمَنَا	وَمَا زَادَهُمْ
and submissiveness	إِلَّا إِيمَنَا	وَرَسُولُهُ
		وَمَا زَادَهُمْ
		وَرَسُولُهُ

مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ فَمِنْهُمْ مَنْ قَضَى نَحْبَهُ وَمِنْهُمْ مَنْ يَنْتَظِرُ وَمَا يَدْلِلُوا بِدِيَلًا لِيَجْرِيَ اللَّهُ الْأَصْنَدِقَيْنَ بِصَدَقَتِهِمْ وَيُعَذِّبَ الْمُنْتَفِقِيْنَ إِنْ شَاءَ أَوْ يَتُوبَ عَلَيْهِمْ إِنَّ اللَّهَ كَانَ غَفُورًا رَّحِيمًا وَرَدَ اللَّهُ أَذْنِ الَّذِينَ كَفَرُوا بِغَيْظِهِمْ

لَمْ يَنَالُواْ خَيْرًا وَكَفَىْ اللَّهُ الْمُؤْمِنِينَ الْقِتَالَ وَكَانَ اللَّهُ قَوِيًّا عَنِّيْزًا

23. Among the believers are men who have been true to their covenant with Allāh [i.e. they have gone out for *Jihād* (holy fighting), and showed not their backs to the disbelievers]; of them some have fulfilled their obligations (i.e. have been martyred); and some of them are still waiting, but they have never changed (i.e. they never proved treacherous to their covenant which they concluded with Allāh) in the least. 24. That Allāh may reward the men of truth for their truth (i.e. for their patience at the accomplishment of that which they covenanted with Allāh), and punish the hypocrites, if He wills, or accept their repentance by turning to them (in Mercy). Verily, Allāh is Ever Oft-Forgiving, Most Merciful. 25. And Allāh drove back those who disbelieved in their rage, they gained no advantage (booty). Allāh sufficed for the believers in the fighting (by sending against the disbelievers a severe wind and troops of angels). And Allāh is Ever All-Strong, All-Mighty.

رَجَالٌ صَدَقُوا		مِنَ الْمُؤْمِنِينَ	
(are) men (who) have been true		among the believers	
فِنْتَهُمْ	عَلَيْهِ	مَا عَاهَدُوا اللَّهَ	
so of them	[on it]	(to) what they made covenant (with) Allah	
وَمِنْهُمْ	قَضَىٰ نَحْبَهُ	مَنْ	
and of them	have fulfilled their obligations (have been martyred)	(some) who	
وَمَا بَدَّلُوا تَبَدِيلًا		مَنْ يَنْتَظِرُ	
but they have never changed (their covenant in) the least		(some) who are waiting	
وَيَعِذُّبَ الْمُنَافِقِينَ	بِصَدَقِهِمْ	لِيَجْزِيَ اللَّهُ الصَّادِقِينَ	
and punish the hypocrites	for their truth	that Allah may reward the men of truth	
غَفُورًا	إِنَّ اللَّهَ كَانَ	إِنْ شَاءَ	
Oft-Forgiving	verily Allah is	[on] them	
يُغَيْظِهِمْ	الَّذِينَ كَفَرُوا	أَوْ تَوَبَ	
in their rage	those who disbelieved	and Allah drove back	
الْمُؤْمِنِينَ	وَكَفَىْ اللَّهُ	Rَحِيمًا	
(for) the believers	and Allah is Sufficient	they gained no advantage	

عَزِيزًا	قوِيًّا	وَكَانَ اللَّهُ	الْقِتَالَ
All-Mighty	All-Strong	and Allah is	(in) the fighting

وَأَنْزَلَ الَّذِينَ ظَاهَرُوْهُمْ مِنْ أَهْلِ الْكِتَابِ مِنْ صَيَا صِيهِمْ وَقَذَفَ فِي قُلُوبِهِمُ الرُّعْبَ فَرِيقًا تَقْتُلُونَ وَتَأْسِرُونَ فَرِيقًا ۝ وَأَوْرَثُكُمْ أَرْضَهُمْ وَدِيْرَهُمْ وَأَمْوَالَهُمْ وَأَرْضَانَا لَمْ تَطْعُوهَا وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرًا ۝ يَتَأْمِيْهَا النَّبِيُّ قُلْ لَاَرْزُوْجَكَ إِنْ كُنْتَ تُرِدُنَ الْحَيَاةَ الدُّنْيَا وَرِزْنَتَهَا فَتَعَالَيْتَ أَمْتَعْكُنَ وَأَسْرِحْكُنَ سَرَاحًا جَمِيلًا ۝

26. And those of the people of the Scripture who backed them (the disbelievers), Allāh brought them down from their forts and cast terror into their hearts, (so that) a group (of them) you killed, and a group (of them) you made captives. 27. And He caused you to inherit their lands, and their houses, and their riches, and a land which you had not trodden (before). And Allāh is Able to do all things. 28. O Prophet (Muhammad ﷺ)! Say to your wives: "If you desire the life of this world, and its glitter, then come! I will make a provision for you and set you free in a handsome manner (divorce).

الْكِتَابِ	مِنْ أَهْلٍ	ظَاهَرُوْهُمْ	وَأَنْزَلَ الَّذِينَ
(of) the Scripture	of (the) people	backed them	and He brought down those who
فَرِيقًا تَقْتُلُونَ	الرُّعْبَ	فِي قُلُوبِهِمْ	وَقَذَفَ
a group you killed	terror	into their hearts	from their forts
وَدِيْرَهُمْ	أَرْضَهُمْ	وَأَوْرَثُكُمْ	فَرِيقًا ۝ وَتَأْسِرُونَ
and their houses	their lands	and He caused you to inherit	and a group you made captives
وَكَانَ اللَّهُ	لَمْ تَطْعُوهَا	وَأَرْضَانَا	وَأَمْوَالَهُمْ
and Allah is	which you had not trodden	and a land	and their riches (wealth)
إِنْ كُنْتَ	قُلْ لَاَرْزُوْجَكَ	يَتَأْمِيْهَا	عَلَىٰ كُلِّ شَيْءٍ
if you [are]	say to your wives	Prophet	قَدِيرًا ۝
أَمْتَعْكُنَ	فَتَعَالَيْتَ	وَرِزْنَتَهَا	الْحَيَاةَ الدُّنْيَا
I will make a provision for you	then come	and its glitter	تُرِدُنَ الْحَيَاةَ

جَمِيلًا	سَرَاحًا	وَأَسْرِحُكُنَّ
handsome	(with) a release (divorce)	and set you free

وَلَنْ كُنْتُنَّ تُرِدُنَّ اللَّهُ وَرَسُولُهُ وَالْمَدَارُ الْآخِرَةُ فَإِنَّ اللَّهَ أَعْدَّ لِلْمُحْسِنَاتِ مِنْكُنَّ أَجْرًا عَظِيمًا ٢٩ يَنِسَاءُ النَّبِيِّ مَنْ يَأْتِ مِنْكُنَّ بِفَحْشَةٍ مُّبِينَةٍ يُضْعَفُ لَهَا الْعَذَابُ ضَعَفَيْنِ وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا ٣٠

29. "But if you desire Allāh and His Messenger (ﷺ), and the Home of the Hereafter, then verily, Allāh has prepared for *Al-Muhsināt* (good-doers) amongst you an enormous reward." 30. O wives of the Prophet! Whoever of you commits an open *Fāhishah* (a great sin or illegal sexual intercourse), the torment for her will be doubled, and that is ever easy for Allāh.

الْآخِرَةُ	وَالْمَدَارُ	تُرِدُنَّ اللَّهُ وَرَسُولُهُ.	وَلَنْ كُنْتُنَّ
(of) the Hereafter	and the Home	desire Allah and His Messenger	and if you [are]
٢٩ عَظِيمًا	أَجْرًا	مِنْكُنَّ	أَعْدَّ لِلْمُحْسِنَاتِ
enormous	a reward	amongst you	has prepared for the good-doers
مُبِينَةٍ	فِحْشَةٍ	مِنْكُنَّ	فَإِنَّ اللَّهَ
open	illegal sexual intercourse	of you	then verily Allah
عَلَى اللَّهِ يَسِيرًا	وَكَانَ ذَلِكَ	مَنْ يَأْتِ	يَنِسَاءُ النَّبِيِّ
(ever) easy for Allah	and that is	من يَأْتِ	O wives
		ضَعَفَيْنِ	يُضْعَفُ لَهَا
		الْعَذَابُ	the torment
		وَكَانَ	for her will be doubled

