

وَلَا تُجَادِلُوا أَهْلَ الْكِتَابِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ وَقُولُوا
 ءَامَنَّا بِالَّذِي أُنزِلَ إِلَيْنَا وَأُنزِلَ إِلَيْكُمْ وَإِلَهُنَا وَإِلَهُكُمْ وَاحِدٌ وَنَحْنُ لَهُ مُسْلِمُونَ ﴿٦٦﴾
 وَكَذَلِكَ أَنْزَلْنَا إِلَيْكَ الْكِتَابَ فَالَّذِينَ ءَاتَيْنَاهُمُ الْكِتَابَ يُؤْمِنُونَ بِهِ وَمِنْ هَؤُلَاءِ
 مَنْ يُؤْمِنُ بِهِ وَمَا يَجْحَدُ بِآيَاتِنَا إِلَّا الْكَافِرُونَ ﴿٦٧﴾ وَمَا كُنْتَ تَتْلُوا مِنْ قَبْلِهِ مِنْ
 كِتَابٍ وَلَا تَخُطُّهُ بِيَمِينِكَ إِذَا لَارْتَابَ الْمُبِطُلُونَ ﴿٦٨﴾

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 تُجَادِلُوا أَهْلَ	الْكِتَابِ	إِلَّا	بِالَّتِي	هِيَ	أَحْسَنُ
and argue not with (the) people	(of) the Book	except	in (a way) that	[it]	(is) better
إِلَّا الَّذِينَ ظَلَمُوا	مِنْهُمْ	وَقُولُوا	ءَامَنَّا بِالَّذِي		
Except (with) those who do wrong	of them	and say	we believe in that which		
أُنزِلَ إِلَيْنَا	وَأُنزِلَ	إِلَيْكُمْ	وَإِلَهُنَا	وَإِلَهُكُمْ	
has been revealed to us	and revealed	to you	and our God	and your God	
وَاحِدٌ	وَنَحْنُ	لَهُ	مُسْلِمُونَ ﴿٦٦﴾	وَكَذَلِكَ أَنْزَلْنَا	
(is) One	and we	to Him	have submitted (as Muslims)	and thus We have sent down	

إِلَيْكَ	الْكِتَابَ	فَالَّذِينَ	ءَانَيْنَهُمْ	الْكِتَابَ	يُؤْمِنُونَ بِهِ
to you	the Book	and those whom	We gave [them]	the Scripture	believe in it
وَمِنْ هَؤُلَاءِ	مَنْ	يُؤْمِنُ بِهِ	وَمَا يَجْحَدُ	بِآيَاتِنَا	إِلَّا الْكَافِرُونَ ﴿٤٩﴾
and (some) of these	who	believe in it	and none reject	Our Signs	except the disbelievers
وَمَا كُنْتَ	تَتْلُو مِنْ قَبْلِهِ	مِنْ كِتَابٍ	وَلَا تَخْطُهُ		
[and] neither did you	read before it	any book	nor did you write it		
بِيَمِينِكَ	إِذَا	لَا رَتَابَ الْمُبْطِلُونَ ﴿٥٠﴾			
with your right hand	in that case	indeed the followers of falsehood might have doubted			

بَلْ هُوَ آيَاتٌ بَيِّنَاتٌ فِي صُدُورِ الَّذِينَ أُوتُوا الْعِلْمَ وَمَا يَجْحَدُ بِآيَاتِنَا إِلَّا الظَّالِمُونَ ﴿٤٩﴾ وَقَالُوا لَوْلَا أَنْزَلَ عَلَيْهِ آيَاتٌ مِنْ رَبِّهِ قُلْ إِنَّمَا الْآيَاتُ عِنْدَ اللَّهِ وَإِنَّمَا أَنَا نَذِيرٌ مُبِينٌ ﴿٥٠﴾ أَوَلَمْ يَكْفِهِمْ أَنَّا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ يُتْلَى عَلَيْهِمْ إِنَّ فِي ذَلِكَ لَرَحْمَةً وَذِكْرًا لِقَوْمٍ يُؤْمِنُونَ ﴿٥١﴾

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 Injil (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.

بَلْ هُوَ	آيَاتٌ	بَيِّنَاتٌ	فِي صُدُورِ	الَّذِينَ أُوتُوا	
nay it	(is) Verses	clear	in (the) breasts	(of) those who have been given	
الْعِلْمَ	وَمَا يَجْحَدُ	بِآيَاتِنَا	إِلَّا الظَّالِمُونَ ﴿٤٩﴾	وَقَالُوا	
the knowledge	and none deny	Our Proofs	but the wrongdoers	and they say	
لَوْلَا أَنْزَلَ	عَلَيْهِ	آيَاتٌ	مِنْ رَبِّهِ	قُلْ	إِنَّمَا الْآيَاتُ
why are not sent down	to him	signs	from his Lord	say	the signs (are) only

عِنْدَ اللَّهِ	وَإِنَّمَا أَنَا	نَذِيرٌ	مُّبِينٌ ﴿٥٠﴾	أَوَلَمْ يَكْفِهِمْ
with Allah	and I am only	a warner	plain	is it not sufficient for them
أَنَّا أَنْزَلْنَاهُ	عَلَيْكَ	الْكِتَابَ	يَتْلَى عَلَيْهِمْ	إِن
that We have sent down	to you	the Book	which is recited to them	verily
فِي ذَلِكَ	لَرَحْمَةٌ	وَذِكْرٌ	لِقَوْمٍ يُؤْمِنُونَ ﴿٥١﴾	
in that	(is) surely a mercy	and a reminder	for a people who believe	

قُلْ كَفَىٰ بِاللَّهِ بَيْنِي وَبَيْنَكُمْ شَهِيدًا ۖ يَعْلَمُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ ۗ وَالَّذِينَ آمَنُوا بِالْبَاطِلِ وَكَفَرُوا بِاللَّهِ أُولَٰئِكَ هُمُ الْخَاسِرُونَ ﴿٥٢﴾ وَتَسْتَعْجِلُونَكَ بِالْعَذَابِ وَلَوْلَا أَجَلٌ مُّسَمًّى لَّجَاءَ هُمُ الْعَذَابُ وَلَيَأْتِيَنَّهُمْ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ﴿٥٣﴾ يَسْتَعْجِلُونَكَ بِالْعَذَابِ وَإِنَّ جَهَنَّمَ لَمُحِيطَةٌ بِالْكَافِرِينَ ﴿٥٤﴾ يَوْمَ يَغْشَاهُمُ الْعَذَابُ مِنْ فَوْقِهِمْ وَمِنْ تَحْتِ أَرْجُلِهِمْ وَيَقُولُ ذُقُوا مَا كُنْتُمْ تَعْمَلُونَ ﴿٥٥﴾

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."

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

وَكَفَرُوا بِاللَّهِ	أُولَئِكَ هُمُ الْخَاسِرُونَ ﴿٥٦﴾	وَيَسْتَعْجِلُونَكَ
and disbelieve in Allah	[they] those (are) the losers	and they ask you to hasten
بِالْعَذَابِ	وَلَوْلَا أَجَلٌ مُّسَمًّى	
on the torment (for them)	and had (it) not been for a term	appointed
جَاءَهُمْ	الْعَذَابُ	وَلَيَأْتِيَنَّهُمْ
would certainly have come to them	the torment	and surely it will come upon them
بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ﴿٥٧﴾	يَسْتَعْجِلُونَكَ	بِالْعَذَابِ
suddenly while they perceive not	they ask you to hasten	on the torment
وَإِنَّ جَهَنَّمَ لَمُحِيطَةٌ	بِالْكَافِرِينَ ﴿٥٨﴾	يَوْمَ
and verily Hell surely (will) encompass	the disbelievers	(on the) Day (when)
يَغْشَاهُمْ	الْعَذَابُ	مِنْ فَوْقِهِمْ
shall cover them	the torment	and from underneath their feet
وَيَقُولُ	ذُوقُوا	مَا كُنْتُمْ تَعْمَلُونَ ﴿٥٩﴾
and it will be said	taste	do what you used to

يَعْبَادِي الَّذِينَ ءَامَنُوا إِنَّ أَرْضِي وَاسِعَةٌ فَإِنِّي فَاعْبُدُونِ ﴿٥٦﴾ كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ ثُمَّ إِلَيْنَا تُرْجَعُونَ ﴿٥٧﴾ وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُبَوِّئَنَّهُم مِّنَ الْجَنَّةِ غُرَفًا تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا نِعَمَ أَجْرَ الْعَامِلِينَ ﴿٥٨﴾ الَّذِينَ صَبَرُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٥٩﴾ وَكَأَيِّن مِّن دَابَّةٍ لَا تَحْمِلُ رِزْقَهَا اللَّهُ يَرْزُقُهَا وَإِيَّاكُمْ وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿٦٠﴾

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.

يَعْبَادِي	الَّذِينَ ءَامَنُوا	إِنَّ أَرْضِي	وَسِعَةً	فَإِنِّي
O My slaves	who believe	certainly My earth	(is) spacious	therefore Me (Allah Alone)
فَاعْبُدُونِ	كُلُّ	نَفْسٍ	ذَاقَتْهُ	الْمَوْتِ
(you should) worship [Me]	every	soul (person)	shall taste	death
ثُمَّ	وَالَّذِينَ ءَامَنُوا	وَعَمِلُوا الصَّالِحَاتِ	إِلَيْنَا تُرْجَعُونَ	
then	and those who believe	and do righteous deeds	to Us you shall be returned	
لَنُبَوِّتَهُمْ	مِّنَ الْجَنَّةِ	غُرَفًا	تَجْرِي مِن تَحْتِهَا	
(to) them We shall surely give	in Paradise	lofty dwellings	flow underneath which	
أَلَّا نَنْهَرُ	خَالِدِينَ	فِيهَا	نِعْمَ أَجْرُ	الْعَمَلِينَ
the rivers	(to) live forever	therein	excellent is (the) reward	(of) the workers
الَّذِينَ صَبَرُوا	وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ	وَكَايِنَ		
those who are patient	and put their trust in their Lord	and so many		
مِّن دَابَّةٍ	لَّا تَحْمِلُ رِزْقَهَا	اللَّهُ يَرْزُقُهَا		
[from] a moving (living) creature	carries not its own provision	Allah provides for it		
وَإِيَّاكُمْ	وَهُوَ	السَّمِيعُ	الْعَلِيمُ	
and (for) you	and He	(is) the All-Hearer	the All-Knower	

وَلِإِن سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ لَيَقُولَنَّ اللَّهُ فَاَن يَفُكُونَ ﴿٦١﴾ اللَّهُ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ مِنْ عِبَادِهِ وَيَقْدِرُ لَهُ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٦٢﴾ وَلِإِن سَأَلْتَهُمْ مَنْ نَزَّلَ مِنَ السَّمَاءِ مَاءً فَأَحْيَا بِهِ الْأَرْضَ مِنْ بَعْدِ مَوْتِهَا لَيَقُولَنَّ اللَّهُ قُلِ الْحَمْدُ لِلَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْقِلُونَ ﴿٦٣﴾ وَمَا هَذِهِ الْحَيَاةُ الدُّنْيَا إِلَّا لَهُوٌّ وَلَعِبٌ ﴿٦٤﴾ وَإِنَّ الدَّارَ الْآخِرَةَ لَهِيَ الْحَيَوَانُ لَوْ كَانُوا يَعْلَمُونَ ﴿٦٥﴾

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	وَلَيْنِ سَأَلْتَهُمْ
and the earth	the heavens	Who has created	and if you were to ask them
لَيَقُولَنَّ اللَّهُ	وَالْقَمَرَ	وَسَخَّرَ الشَّمْسَ	
they will surely reply Allah	and the moon	and subjected the sun	
لِمَنْ يَشَاءُ	اللَّهُ يَبْسُطُ الرِّزْقَ	فَأَنَّى يُؤْفَكُونَ	
for whom He wills	Allah enlarges the provision	how then are they deviating	
عَلِيمٌ	شَيْءٍ	بِكُلِّ	إِنَّ اللَّهَ
(is) All-Knower	thing	of every	verily Allah
		لَهُ	وَيَقْدِرُ
		for him	and straitens (it)
فَأَحْيَا	مِنْ نَزَّلَ	وَلَيْنِ سَأَلْتَهُمْ	
and gives life	water (rain)	Who sends down	and if you were to ask them
لَيَقُولَنَّ اللَّهُ	مَوْتَهَا	مِنْ بَعْدَ	أَلْأَرْضَ
they will surely reply Allah	its death	after	(to) the earth
وَمَا هَذِهِ	لَا يَعْقِلُونَ	بَلْ أَكْثَرُهُمْ	قُلِ الْحَمْدُ لِلَّهِ
and (is) not this	have no sense	nay most of them	say all praise (be) to Allah
وَاِتِّ الدَّارَ	وَلَعِبَ	إِلَّا لَهُوَ	الدُّنْيَا
and verily the home	and play	but amusement	(of) the world
يَعْلَمُونَ	لَوْ كَانُوا	الْحَيَوَانُ	لَهَا
(but) knew	if they	(is) the life	it indeed
			(of) the Hereafter

فَإِذَا رَكِبُوا فِي الْفُلِكِ دَعَوْا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ إِذَا هُمْ

يُشْرِكُونَ ﴿٦٥﴾ لِيَكْفُرُوا بِمَا ءَاتَيْنَاهُمْ وَلِيَتَمَنَّوْا فُسُوفَ يَعْلَمُونَ ﴿٦٦﴾ أَوَلَمْ يَرَوْا أَنَّا جَعَلْنَا حَرَمًا ءَامِنًا وَيُخَفِّطُ النَّاسُ مِنْ حَوْلِهِمْ أَفِيَالِبَطِلٍ يُؤْمِنُونَ وَبِنِعْمَةِ اللَّهِ يَكْفُرُونَ ﴿٦٧﴾ وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِالْحَقِّ لَمَّا جَاءَهُ ؕ أَلَيْسَ فِي جَهَنَّمَ مَثْوًى لِّلْكَافِرِينَ ﴿٦٨﴾ وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا 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)."

فَإِذَا رَكِبُوا	فِي الْفَلَاحِ	دَعَوْا اللَّهَ	مُخْلِصِينَ	لَهُ
and when they embark	on a ship	they invoke Allah	making pure	for Him (only)
الَّذِينَ	فَلَمَّا	بَجَّهَهُمْ	إِلَى الْبَرِّ	إِذَا
(their) Religion (Faith)	but when	He brings them safely	to land	behold
هُمْ يُشْرِكُونَ ﴿٦٥﴾	لِيَكْفُرُوا		بِمَا	
they join others in worship (of Allah)	so that they become ingrate		for that which	
ءَاتَيْنَاهُمْ	وَلِيَتَمَنَّوْا	فُسُوفَ يَعْلَمُونَ ﴿٦٦﴾		
We have given them	and that they take enjoyment	but soon they will come to know		
أَوَلَمْ يَرَوْا	أَنَّا جَعَلْنَا		حَرَمًا	
(have) they not seen?	that We have made (Makkah)		a sanctuary	

عَامِنًا	وَيُنْخَظَفُ النَّاسُ	مِنْ حَوْلِهِمْ
secure	while men are being snatched away	from all around them
أَفَبِالْبَاطِلِ يُؤْمِنُونَ	وَبِنِعْمَةِ اللَّهِ يَكْفُرُونَ ﴿٦٧﴾	وَمَنْ
then (do) they believe in falsehood	and deny (the) Graces (of) Allah	and who
أَظْلَمُ	مِمَّنْ أَفْتَرَى	عَلَى اللَّهِ كَذِبًا
(does) more wrong	than (he) who invents	a lie against Allah
لَمَّا	جَاءَهُ	أَلَيْسَ
when	it comes to him	is (there) not?
وَالَّذِينَ جَاهَدُوا	فِيْنَا	لَنَهْدِيَنَّهُمْ
and (as for) those who strive hard	in Us	We will surely guide them
وَأَنَّ اللَّهَ	لَمَعَ	الْمُحْسِنِينَ ﴿٦٨﴾
and verily Allah	(is) surely with	the good-doers

سُورَةُ الرُّومِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْم ۝ غَلِبَتِ الرُّومُ ۝ فِي آدْنَى الْأَرْضِ وَهُمْ مِنْ بَعْدِ غَلِبِهِمْ سَيَغْلِبُونَ ﴿٦٩﴾
 فِي بَضْعِ سِنِينَ ۝ لِلَّهِ الْأَمْرُ مِنْ قَبْلُ وَمِنْ بَعْدُ وَيَوْمَئِذٍ يَفْرَحُ الْمُؤْمِنُونَ ﴿٧٠﴾
 بَنَصْرِ اللَّهِ يَنْصُرُ مَنْ يَشَاءُ وَهُوَ الْعَزِيزُ الرَّحِيمُ ۝ وَعَدَ اللَّهُ لَا يُخْلِفُ اللَّهُ وَعْدَهُ،
 وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٧١﴾ يَعْلَمُونَ ظَاهِرًا مِّنَ الْحَيَاةِ الدُّنْيَا وَهُمْ عَنِ الْآخِرَةِ هُمْ
 غَافِلُونَ ﴿٧٢﴾

Sūrah Ar-Rūm (The Romans) 30

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 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.

الرَّحِيمِ		الرَّحِيمِ		بِسْمِ اللَّهِ	
the Most Merciful		the Most Gracious		In the Name (of) Allah	
وَهُمْ	الْأَرْضِ	فِي أَدْنَى	غَلِبَتِ الرُّومُ	الْمِ	
and they	land	in (the) nearest	the Romans have been defeated	Alif-Lam-Mim	
سِنِينَ	فِي بَضْعِ	سَيَغْلِبُونَ	غَلِبَهُمْ	مِّنْ بَعْدِ	
years	within few (three to nine)	will be victorious	their defeat	after	
يَفْرَحُ الْمُؤْمِنُونَ	وَيَوْمَئِذٍ	مِّنْ قَبْلُ وَمِنْ بَعْدِ	لِلَّهِ الْأَمْرُ		
the believers will rejoice	and (on) that day	and after	before	with Allah (is) the matter	
الْعَزِيزُ	وَهُوَ	مَنْ يَشَاءُ	يَنْصُرُ	يَنْصُرُ اللَّهُ	
(is) the All-Mighty	and He	whom He wills	He helps	with (the) Help (of) Allah	
لَا يُخْلِفُ اللَّهُ وَعْدَهُ.	وَعَدَ اللَّهُ	الرَّحِيمِ			
Allah fails not His Promise	(it is) a Promise (of) Allah	the Most Merciful			
يَعْلَمُونَ ظَاهِرًا	لَا يَعْلَمُونَ	النَّاسِ	وَلَكِنَّ أَكْثَرَ		
they know the outside appearance	know not	(of) men	[and] but most		
غَفِلُونَ	هُمْ	عَنِ الْآخِرَةِ	وَهُمْ	الدُّنْيَا	مِّنَ الْحَيَاةِ
(are) heedless	[they]	of the Hereafter	and they	(of) the world	of the life

أَوَلَمْ يَتَفَكَّرُوا فِي أَنفُسِهِمْ مَّا خَلَقَ اللَّهُ السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ وَأَجَلٍ

مُسَمًّى وَإِنَّ كَثِيرًا مِّنَ النَّاسِ بِلِقَايَ رَبِّهِمْ لَكٰفِرُونَ ﴿٨﴾ أَوَلَمْ يَسِيرُوا فِي الْأَرْضِ
فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِن قَبْلِهِمْ كَانُوا أَشَدَّ مِنْهُمْ قُوَّةً وَأَثَارُوا الْأَرْضَ
وَعَمَرُوهَا أَكْثَرَ مِمَّا عَمَرُوهَا وَجَاءَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ فَمَا كَانَ اللَّهُ لِيَظْلِمَهُمْ
وَلٰكِن كَانُوا أَنفُسَهُمْ 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.

أَوَلَمْ يَنْفَكِّرُوا	فِي أَنفُسِهِمْ	مَا خَلَقَ اللَّهُ السَّمَوَاتِ	وَالْأَرْضِ
(do) they not think?	in their own selves	Allah has created not the heavens	and the earth
وَمَا	بَيْنَهُمَا	إِلَّا	بِالْحَقِّ وَأَجَلٍ مُّسَمًّى
and (all) that	(is) between them	except	with truth and (for) a term appointed
وَإِنَّ كَثِيرًا	مِّنَ النَّاسِ	بِلِقَايَ رَبِّهِمْ	لَكٰفِرُونَ ﴿٨﴾
and indeed many	of mankind	[in] (the) Meeting	(with) their Lord surely deny
أَوَلَمْ يَسِيرُوا	فِي الْأَرْضِ	فَيَنْظُرُوا كَيْفَ	كَانَ عَاقِبَةُ الَّذِينَ
(do) they not travel?	in the land	and see [how] (what)	was (the) end (of) those
مِّن قَبْلِهِمْ	كَانُوا أَشَدَّ	مِنْهُمْ	قُوَّةً وَأَثَارُوا الْأَرْضَ
before them	they were superior	to them	(in) strength and they tilled the earth
وَعَمَرُوهَا	أَكْثَرَ	مِمَّا	عَمَرُوهَا
and populated it	(in) greater numbers	than [what]	these (pagans) have populated it
وَجَاءَتْهُمْ	رُسُلُهُم	بِالْبَيِّنَاتِ	فَمَا كَانَ اللَّهُ
and (there) came to them	their Messengers	with clear proofs	then it was not Allah

لِيُظْلِمَهُمْ	وَلَكِنْ كَانُوا	أَنْفُسَهُمْ يَظْلِمُونَ ﴿٩﴾
[that] Who wronged them	[and] but they used to	wrong themselves

ثُمَّ كَانَ عَاقِبَةُ الَّذِينَ اسْتَوُوا السُّوْءَىٰ ۚ أَنْ كَذَّبُوا بِآيَاتِ اللَّهِ وَكَانُوا بِهَا يَسْتَهْزِءُونَ ﴿٩﴾
 اللَّهُ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ ثُمَّ إِلَيْهِ تُرْجَعُونَ ﴿١١﴾ وَيَوْمَ تَقُومُ السَّاعَةُ يُبْلِسُ
 الْمُجْرِمُونَ ﴿١٢﴾ وَلَمْ يَكُنْ لَهُمْ مِّنْ شُرَكَائِهِمْ شُفَعَاءُ وَكَانُوا بِشُرَكَائِهِمْ
 كَافِرِينَ ﴿١٣﴾ وَيَوْمَ تَقُومُ السَّاعَةُ يُنْفَرُونَ ﴿١٤﴾

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).

ثُمَّ كَانَ عَاقِبَةُ	الَّذِينَ اسْتَوُوا	السُّوْءَىٰ	أَنْ كَذَّبُوا
then was (the) end	(of) those who did evil	evil	because they denied
بِآيَاتِ اللَّهِ	وَكَانُوا	بِهَا يَسْتَهْزِءُونَ ﴿٩﴾	اللَّهُ يَبْدَأُ الْخَلْقَ
(the) Signs (of) Allāh	and were	making a mockery of them	Allāh originates the creation
ثُمَّ يُعِيدُهُ	ثُمَّ	إِلَيْهِ تُرْجَعُونَ ﴿١١﴾	وَيَوْمَ
then He will repeat it	then	to Him you will be returned	and (on the) Day (when)
تَقُومُ السَّاعَةُ	يُبْلِسُ الْمُجْرِمُونَ ﴿١٢﴾		
the Hour will be established	the criminals will be plunged into destruction (with regret)		
وَلَمْ يَكُنْ لَهُمْ	مِّنْ شُرَكَائِهِمْ		
and will not be	for them	of their partners (whom they made equal to Allāh)	

كُفِرِينَ ﴿١٦﴾	بِشُرَكَائِهِمْ	وَكَانُوا	شُفَعَاءُ
reject	their partners	and they will (themselves)	intercessors
يَوْمَئِذٍ يَفْرَقُونَ ﴿١٧﴾	تَقُومُ السَّاعَةُ	وَيَوْمَ	
that Day they shall be separated	the Hour will be established	and (on the) Day (when)	

فَأَمَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فَهُمْ فِي رَوْضَةٍ يُحْبَرُونَ ﴿١٥﴾ وَأَمَّا الَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا وَلِقَاءِ الْآخِرَةِ فَأُولَٰئِكَ فِي الْعَذَابِ مُحْضَرُونَ ﴿١٦﴾ فَسَبِّحْ لِلَّهِ حِينَ تُمْسُونَ وَحِينَ تُصْبِحُونَ ﴿١٧﴾ وَلَهُ الْحَمْدُ فِي السَّمَوَاتِ وَالْأَرْضِ وَعَشِيًّا وَحِينَ تُظْهِرُونَ ﴿١٨﴾ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَيُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا وَكَذَٰلِكَ تُخْرَجُونَ ﴿١٩﴾

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 did righteous deeds	then as for those who believed
فِي رَوْضَةٍ يُحْبَرُونَ ﴿١٥﴾		
shall be honoured (and made to enjoy luxurious life) in a Garden of Delight		

وَلِقَايَ	بَيِّنَاتِنَا	وَكَذَّبُوا	وَأَمَّا الَّذِينَ كَفَرُوا
and (the) Meeting	Our Proofs	and denied	and as for those who disbelieved
مُحْضَرُونَ ﴿١٦﴾	فِي الْعَذَابِ	فَأُولَئِكَ	الْآخِرَةِ
(shall be) brought forth	to the torment	then those	(of) the Hereafter
وَلَهُ	وَحِينَ تَصْبِحُونَ ﴿١٧﴾	حِينَ تَمُوتُونَ	فَسُبِّحْنَ اللَّهَ
and for Him	and when you enter the morning	when you come to evening	so glorify Allah
وَعَشِيًّا	وَالْأَرْضِ	فِي السَّمَوَاتِ	الْحَمْدُ
and (in) the afternoon	and the earth	in the heavens	(are) all praise and thanks
يُخْرِجُ الْحَيَّ	وَحِينَ تَظْهَرُونَ ﴿١٨﴾		
He brings out the living	and when you come to the time when the day begins to decline		
وَيُحْيِي الْأَرْضَ	مِنَ الْحَيِّ	وَيُخْرِجُ الْمَيِّتَ	مِنَ الْمَيِّتِ
and He revives the earth	from the living	and He brings out the dead	from the dead
وَكَذَلِكَ تُخْرَجُونَ ﴿١٩﴾	مَوْتَهَا	بَعْدَ	
and thus shall you be brought out (resurrected)	its death	after	

وَمِنْ ءَايَاتِهِ ۚ أَنْ خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ إِذَا أَنْتُمْ بَشَرٌ تَنْتَشِرُونَ ﴿٢٠﴾ وَمِنْ ءَايَاتِهِ ۚ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً ۚ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ ﴿٢١﴾ وَمِنْ ءَايَاتِهِ خَلْقُ السَّمَوَاتِ وَالْأَرْضِ وَأَخْلَافُ السِّنِّكُمْ وَالْوَنُكْمُ ۚ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّلْعَالَمِينَ ﴿٢٢﴾

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.

وَمِنْ ءَايَاتِهِ ۚ	أَنْ خَلَقَكُمْ	مِنْ تُرَابٍ	ثُمَّ إِذَا	أَنْتُمْ
and among His Signs	(is) that He created you	from dust	then behold	you
بَشَرٌ تَنْتَشِرُونَ ﴿٢٣﴾	وَمِنْ ءَايَاتِهِ ۚ	أَنْ خَلَقَ		
(are) human beings scattered	and among His Signs	(is) that He created		
لَكُمْ	مِنْ أَنْفُسِكُمْ	أَزْوَاجًا	لِتَسْكُنُوا	إِلَيْهَا
for you	from among yourselves	wives	that you may find repose	in them
وَجَعَلَ بَيْنَكُمْ	مَوَدَّةً	وَرَحْمَةً	إِنَّ	فِي ذَلِكَ
and He has put between you	affection	and mercy	verily	in that
لَايَاتٍ	لِقَوْمٍ يَنْفَكِرُونَ ﴿٢٤﴾	وَمِنْ ءَايَاتِهِ ۚ	خَلْقُ	
(are) indeed signs	for a people who reflect	and among His Signs	(is the) creation	
السَّمَوَاتِ	وَالْأَرْضِ	وَاخْتِلَافِ	اللِّسَانِ	كُمُ
(of) the heavens	and the earth	and (the) difference	(of) your languages	
وَالْوَنُكْمِ	إِنَّ	فِي ذَلِكَ	لِلْعَالَمِينَ ﴿٢٥﴾	
and your colours	verily	in that	(are) indeed signs	for men of sound knowledge

وَمِنْ ءَايَاتِهِ ۚ مَنَامُكُمْ بِاللَّيْلِ وَالنَّهَارِ وَابْتِغَاؤُكُمْ مِنْ فَضْلِهِ ۚ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يُسْمِعُونَ ﴿٢٣﴾ وَمِنْ ءَايَاتِهِ ۚ يُرِيكُمْ الْبَرْقَ خَوْفًا وَطَمَعًا وَيُنَزِّلُ مِنَ السَّمَاءِ مَاءً فَيُخْجِي بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا ۚ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَعْقِلُونَ ﴿٢٤﴾ وَمِنْ ءَايَاتِهِ ۚ أَنْ تَقُومَ السَّمَاءُ وَالْأَرْضُ بِأَمْرِهِ ۚ ثُمَّ إِذَا دَعَاكُمْ دَعْوَةً مِّنَ 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).

وَمِنْ آيَاتِهِ	مَنَاكُمْ	بَالَيْلٍ	وَالنَّهَارِ	وَابْتَغَاؤُكُمْ
and among His Signs	(is) your sleep	by night	and (by) day	and your seeking
مِنْ فَضْلِهِ	إِن	فِي ذَلِكَ	لَايَاتٍ	لِقَوْمٍ يَسْمَعُونَ ﴿٢٦﴾
of His bounty	verily	in that	(are) indeed signs	for a people who listen
وَمِنْ آيَاتِهِ	يُرِيكُمْ	الْبَرْقَ	خَوْفًا	
and among His Signs	(is that) He shows you	the lightning	(for) fear	
وَطَمَعًا	وَيُنْزِلُ	مِنَ السَّمَاءِ	مَاءً	فِيُخِيءُ
and (for) hope	and He sends down	from they sky	water (rain)	and He revives
بِهِ	الْأَرْضُ	بَعْدَ	مَوْتِهَا	إِن
therewith	the earth	after	its death	verily
			فِي ذَلِكَ	لَايَاتٍ
			in that	(are) indeed signs
لِقَوْمٍ يَعْقِلُونَ ﴿٢٧﴾	وَمِنْ آيَاتِهِ	أَن تَقُومَ السَّمَاءُ		
for a people who understand	and among His Signs	(is) that stand the heaven		
وَالْأَرْضُ	بِأَمْرِهِ	ثُمَّ إِذَا	دَعَاكُمْ	دَعْوَةً
and the earth	by His Command	then when	He will call you	(by) a single call
	مِّنَ الْأَرْضِ	إِذَا	أَنْتُمْ تَخْرُجُونَ ﴿٢٨﴾	
	from the earth	behold	you will come out	

وَلَهُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ كُلُّ لَهُ قَانُونَ ﴿٢٦﴾ وَهُوَ الَّذِي يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَهُوَ أَهْوَبُ عَلَيْهِ وَلَهُ الْمَثَلُ الْأَعْلَىٰ فِي السَّمَوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٢٧﴾ ضَرَبَ لَكُمْ مَثَلًا مِّنْ أَنْفُسِكُمْ هَلْ لَّكُمْ مِّنْ مَّا مَلَكَتْ أَيْمَانُكُمْ مِّنْ شُرَكَاءَ فِي مَا رَزَقْنَاكُمْ فَأَنْتُمْ فِيهِ سَوَاءٌ تَخَافُونَهُمْ كَخِيفَتِكُمْ أَنْفُسَكُمْ كَذَلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْقِلُونَ ﴿٢٨﴾

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.

وَلَهُ	مَنْ	فِي السَّمَوَاتِ	وَالْأَرْضِ	كُلُّ	لَهُ
and to Him (belongs)	whatever	(is) in the heavens	and the earth	all	to Him
قَانِتُونَ ﴿٦٦﴾	وَهُوَ	الَّذِي	يَبْدَأُ الْخَلْقَ	ثُمَّ يُعِيدُهُ	
(are) obedient	and He (it is)	Who	originates the creation	then He will repeat it	
وَهُوَ أَهْوَىٰ	عَلَيْهِ	وَلَهُ	الْمَثَلُ	الْأَعْلَىٰ	فِي السَّمَوَاتِ
and this	(is) easier	for Him	and for Him	(is) the description	highest
وَالْأَرْضِ	وَهُوَ	الْعَزِيزُ	الْحَكِيمُ ﴿٦٧﴾	ضَرَبَ لَكُمْ	
and (in) the earth	and He	(is) the All-Mighty	the All-Wise	He sets forth for you	
مَثَلًا	مِّنْ أَنْفُسِكُمْ	هَلْ	لَكُمْ	مِّنْ مَا	
a parable	from your own selves	(do)?	you have	among (those) whom	
مَلَكَتْ أَيْمَانُكُمْ	مِّنْ شُرَكَاءَ	فِي مَا	رَزَقْنَاكُمْ		
your right hands possess	any partners (to share as equals)	in what	We have bestowed on you		
فَأَنْتُمْ	فِيهِ	سَوَاءٌ	تَخَافُونَهُمْ	كَخِيفَتِكُمْ	
then you	in it (its possession)	(are) equal	whom you fear	as you fear	
أَنْفُسَكُمْ	كَذَلِكَ	نَفَصِّلُ الْآيَاتِ	لِقَوْمٍ يَعْقِلُونَ ﴿٦٨﴾		
each other	thus	We explain the signs in detail	to a people who have sense		

بَلِ اتَّبَعَ الَّذِينَ ظَلَمُوا أَهْوَاءَهُمْ بِغَيْرِ عِلْمٍ فَمَنْ يَهْدِي مَنْ أَضَلَّ اللَّهُ وَمَا لَهُمْ مِّنْ نَّاصِرِينَ ﴿٦٩﴾ فَأَقِمَّ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٧٠﴾

مُنِيبِينَ إِلَيْهِ وَاتَّقُوهُ وَأَقِيمُوا الصَّلَاةَ وَلَا تَكُونُوا مِنَ الْمُشْرِكِينَ ﴿٣١﴾ مِنَ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيعًا كُلُّ حِزْبٍ بِمَالِدِهِمْ فَرِحُونَ ﴿٣٢﴾ وَإِذَا مَسَّ النَّاسَ ضُرٌّ دَعَوْا رَبَّهُمْ مُنِيبِينَ إِلَيْهِ ثُمَّ إِذَا أَذَاقَهُمْ مِنْهُ رَحْمَةً إِذَا فَرِيقٌ مِنْهُمْ بِرَبِّهِمْ يُشْرِكُونَ ﴿٣٣﴾

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 *Fitrāh* (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.

بَلِ اتَّبَعَ	الَّذِينَ ظَلَمُوا	أَهْوَاءَهُمْ	بِغَيْرِ	عِلْمٍ
nay follow	those who do wrong	their own lusts	without	knowledge
فَمَنْ يَهْدِي	مَنْ أَضَلَّ اللَّهُ	وَمَا	هُمْ	مَنْ نَصْرِينِ
then who will guide	(him) whom Allah has sent astray	and not	they have	any helpers
فَأَقِمْ وَجْهَكَ	لِلدِّينِ	حَنِيفًا	فِطْرَتَ اللَّهِ	الَّتِي
so set (you) your face	towards the religion	being upright	Allah's Nature	which
فَطَرِ النَّاسَ	عَلَيْهَا	لَا بَدِيلَ	لِخَلْقِ اللَّهِ	
He has created mankind	with it	no change	(of) Allah	(let there be) in (the) creation
ذَلِكَ	الْدِّينِ	الْقَيِّمُ	وَلَكِنْ أَكْثَرُ	النَّاسِ لَا يَعْلَمُونَ
that	(is) the religion	straight	[and] but most	(of) men know not

مُتُوبِينَ	إِلَيْهِ	وَاتَّقَوْهُ	وَأَقِمُوا الصَّلَاةَ	وَلَا تَكُونُوا
turning (in repentance)	to Him	and fear Him	and perform the prayer	and be not
مِنَ الْمُشْرِكِينَ ﴿٣١﴾	مِنَ الَّذِينَ	فَرَّقُوا دِينَهُمْ	وَكَانُوا شِعَابًا	كُلُّ
of the polytheists	of those who	split up their religion	and became sects	each
حِزْبٍ	بِمَا	لَدَيْهِمْ	فَرِحُونَ ﴿٣٢﴾	وَإِذَا مَسَّ
sect	in that which	they have	rejoicing	and when touches
دَعَاؤُ رَبِّهِمْ	مُتُوبِينَ	إِلَيْهِ	ثُمَّ إِذَا	أَذَقَهُمْ
they cry to their Lord	turning (in repentance)	to Him	but when	He gives them a taste
مِنْهُ	رَحْمَةً	إِذَا	فَرِيقٌ	مِّنْهُمْ
of His	Mercy	behold	a party	of them
			يُشْرِكُونَ ﴿٣٣﴾	بِرَبِّهِمْ يُشْرِكُونَ ﴿٣٤﴾
			associate partners with their Lord	

لِيَكْفُرُوا بِمَا ءَانَيْنَهُمْ فَمَتَّعُوا فَسَوْفَ تَعْلَمُونَ ﴿٣٤﴾ أَمْ أَنْزَلْنَا عَلَيْهِمْ سُلْطَانًا فَهُوَ يَتَكَلَّمُ بِمَا كَانُوا بِهِ يُشْرِكُونَ ﴿٣٥﴾ وَإِذَا أَذَقْنَا النَّاسَ رَحْمَةً فَرِحُوا بِهَا وَإِنْ تُصِيبَهُمْ سَيِّئَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ إِذَا هُمْ يَقْنَطُونَ ﴿٣٦﴾ أَوَلَمْ يَرَوْا أَنَّ اللَّهَ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ ﴿٣٧﴾

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 Allāh 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.

لِيَكْفُرُوا	بِمَا	ءَانَيْنَهُمْ	فَمَتَّعُوا
so as to be ungrateful	for what	We have bestowed on them	then enjoy
فَسَوْفَ تَعْلَمُونَ ﴿٣٤﴾	أَمْ	أَنْزَلْنَا عَلَيْهِمْ	سُلْطَانًا
or but soon you will come to know	or	have We revealed to them	an authority (a Scripture)

فَهُوَ يَتَكَلَّمُ		بِمَا كَانُوا		بِهِ ۖ يُشْرِكُونَ ﴿٣٥﴾	
which speaks		of that which they have been		associating with Him	
وَإِذَا أَذَقْنَا		النَّاسَ	رَحْمَةً	فَرِحُوا	بِهَا
and when We cause to taste		mankind	(of) mercy	they rejoice	therein
تُصِيبُهُمْ		بِمَا	قَدَمَتْ أَيْدِيهِمْ		إِذَا
an evil afflicts them		(because) of that		their hands have sent forth	behold
هُمْ يَقْنَطُونَ ﴿٣٦﴾		أَوَلَمْ يَرَوْا		أَنَّ اللَّهَ يَبْسُطُ الرِّزْقَ	
they are in despair		(do) they not see?		that Allah enlarges the provision	
لِمَنْ يَشَاءُ		وَيَقْدِرُ		إِنَّ	فِي ذَلِكَ
for whom He wills		and straitens (it for whom He wills)		verily	in that
لَا يَتَّبِعِ		لِقَوْمٍ يُؤْمِنُونَ ﴿٣٧﴾			
(are) indeed signs		for a people who believe			

فَاتِ ذَا الْقُرْبَىٰ حَقَّهُ، وَالْمِسْكِينَ وَابْنَ السَّبِيلِ ذَلِكَ خَيْرٌ لِلَّذِينَ يُرِيدُونَ وَجْهَ اللَّهِ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿٣٨﴾ وَمَا آتَيْتُم مِّن رَّبِّالْيَرَبُوا فِي أَمْوَالِ النَّاسِ فَلَا يَرَبُوا عِنْدَ اللَّهِ وَمَا آتَيْتُم مِّن زَكَاةٍ تُرِيدُونَ وَجْهَ اللَّهِ فَأُولَٰئِكَ هُمُ الْمُضْعِفُونَ ﴿٣٩﴾ اللَّهُ الَّذِي خَلَقَكُمْ ثُمَّ رَزَقَكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ هَلْ مِن شُرَكَائِكُمْ مَّنْ يَفْعَلُ مِن ذَٰلِكُمْ مِّن شَيْءٍ سُبْحَنَهُ وَتَعَالَىٰ عَمَّا يُشْرِكُونَ ﴿٤٠﴾

38. So, give to the kindred his due, and to Al-Miskīn (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).

فَاتِ ذَا الْقُرْبَىٰ	حَقَّهُ	وَالْمَسْكِينِ	وَأَبْنِ السَّبِيلِ	ذَلِكَ خَيْرٌ
so give to the kindred	his due	and (to) the poor	and (to) the wayfarer	(is) best that
لِّلَّذِينَ يُرِيدُونَ	وَجْهَ اللَّهِ	وَأُولَٰئِكَ	هُمْ	لِّلَّذِينَ يُرِيدُونَ
for those who seek	(the) Face (Countenance of) Allah	and (it is) those	they	for those who seek
الْمُفْلِحُونَ	وَمَا آتَيْتُمْ	مِّن رَّبًّا	لِّيَرْبُوا	الْمُفْلِحُونَ
(will be) successful	and that which you give	of interest	(in order) that it may increase	(will be) successful
فِي أَمْوَالٍ	النَّاسِ	فَلَا يَرْبُوا عِنْدَ اللَّهِ	فِي أَمْوَالٍ	فِي أَمْوَالٍ
in (the) property (wealth)	(of) other people	then it has no increase with Allah	in (the) property (wealth)	in (the) property (wealth)
وَمَا آتَيْتُمْ	مِّن زَكَاةٍ	تُرِيدُونَ وَجْهَ اللَّهِ	وَمَا آتَيْتُمْ	وَمَا آتَيْتُمْ
but that which you give	of charity	seeking (the) Face (Countenance of) Allah	but that which you give	but that which you give
فَأُولَٰئِكَ هُم	الْمُضْعِفُونَ	اللَّهُ الَّذِي	خَلَقَكُمْ	فَأُولَٰئِكَ هُم
they then those	(shall) have manifold increase	Allah (is) He Who	created you	they then those
ثُمَّ رَزَقَكُمْ	ثُمَّ يَمِيتُكُمْ	ثُمَّ يُحْيِيكُمْ	ثُمَّ رَزَقَكُمْ	ثُمَّ رَزَقَكُمْ
then He provided for you	then He will cause you to die	then He will give you life	then He provided for you	then He provided for you
هَلْ	مِّن شُرَكَائِكُمْ	مَّن يَفْعَلُ	مِّن ذَٰلِكُمْ	مِّن شَيْءٍ
(is there)?	any (of) your partners	who does	of that	anything
سُبْحَنَهُ	وَتَعَالَىٰ	عَمَّا يُشْرِكُونَ	سُبْحَنَهُ	سُبْحَنَهُ
Glory be to Him	and Exalted is He	above (all) that they associate	Glory be to Him	Glory be to Him

ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ لِيُذِيقَهُمْ بَعْضَ الَّذِي عَمِلُوا لَعَلَّهُمْ
يَرْجِعُونَ ﴿٤١﴾ قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِن قَبْلُ كَانَ أَكْثَرُهُمْ
مُشْرِكِينَ ﴿٤٢﴾ فَأَقِمَّ وَجْهَكَ لِلدِّينِ الْقَيِّمِ مِن قَبْلُ أَن يَأْتِيَ يَوْمٌ لَا مَرَدَّ لَهُ، مِن اللَّهِ يَوْمَئِذٍ
يُصَدَّعُونَ ﴿٤٣﴾

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].

ظَهَرَ الْفَسَادُ		فِي الْبَرِّ		وَالْبَحْرِ		بِمَا كَسَبَتْ	
evil has appeared		on land		and sea		(because) of what have earned	
أَيْدِي		النَّاسِ		لِيَذِيقَهُمْ		بَعْضَ	
(the) hands		(of) mankind		that He (Allah) may make them taste		a part	
الَّذِي عَمِلُوا		لَعَلَّهُمْ يَرْجِعُونَ ﴿٤٤﴾		قُلْ		سِيرُوا فِي الْأَرْضِ	
(of) that which they have done		(in order) that they may return		say		travel in the land	
فَانظُرُوا كَيْفَ		كَانَ عَاقِبَةُ		الَّذِينَ		كَانَ أَكْثَرُهُمْ	
and see [how] (what)		was (the) end		(of) those		before	
مُشْرِكِينَ ﴿٤٥﴾		فَاقْمْ وُجْهَكَ		لِلدِّينِ		الْقَيِّمِ	
polytheists		so set (you) your face		to the religion		straight	
لَا مَرَدَّ		لَهُ		مِنْ اللَّهِ		يَوْمَئِذٍ يَصْدَعُونَ ﴿٤٦﴾	
none can avert		it		from Allah		(on) that Day they (men) shall be divided	

مَنْ كَفَرَ فَعَلَيْهِ كُفْرُهُ، وَمَنْ عَمِلَ صَالِحًا فَلَا نَفْسَ لَهُ يَمْهَدُونَ ﴿٤٤﴾ لِيَجْزِيَ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْ فَضْلِهِ ۚ إِنَّهُ لَا يُحِبُّ الْكَافِرِينَ ﴿٤٥﴾ وَمَنْ ءَايَنَهُ أَنْ يُرْسِلَ الرِّيحَ مُبَشِّرَتٍ وَلِيَذِيقَكُمْ مِنْ رَحْمَتِهِ وَلِتَجْزِيَ الْفَلَكَ بِأَمْرِهِ وَلِتَبْتَغُوا مِنْ فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿٤٦﴾ وَلَقَدْ أَرْسَلْنَا مِنْ قَبْلِكَ رُسُلًا إِلَىٰ قَوْمِهِمْ فَجَاءَهُمْ بِالْبَيِّنَاتِ فَأَنْتَقَمْنَا مِنَ الَّذِينَ أَجْرَمُوا وَكَانَ حَقًّا عَلَيْنَا نَصْرُ الْمُؤْمِنِينَ ﴿٤٧﴾

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).

مَنْ كَفَرَ	فَعَلَيْهِ	كُفْرُهُ	وَمَنْ	عَمِلَ صَالِحًا
whosoever disbelieves	then on him	(is) his disbelief	and whosoever	does righteous deeds
فَلَا أَنْفُسِهِمْ يَمْهَدُونَ ﴿٤٤﴾				
then they will prepare a good place for themselves				
لِيَجْزِيَ				
that He may reward				
الَّذِينَ آمَنُوا				
those who believe				
وَعَمِلُوا الصَّالِحَاتِ	مِنْ فَضْلِهِ	إِنَّهُ	لَا يُحِبُّ الْكَافِرِينَ ﴿٤٥﴾	
and do righteous deeds	out of His bounty	verily He	likes not the disbelievers	
وَمِنْ آيَاتِهِ	أَنْ يُرْسِلَ الرِّيحَ	مُبَشِّرَاتٍ	وَلِيَذِيقَكُمْ	
and among His Signs	(is) that He sends the winds	(as) glad tidings	and to give you a taste	
مِنْ رَحْمَتِهِ	وَلِتَجْرِيَ الْفُلُكُ	بِأَمْرِهِ	وَلِتَبْتَغُوا	
of His Mercy	and that the ships may sail	at His Command	and that you may seek	
مِنْ فَضْلِهِ	وَلَعَلَّكُمْ تَشْكُرُونَ ﴿٤٦﴾	وَلَقَدْ أَرْسَلْنَا		
of His bounty	and (in order) that you may be thankful	and indeed We did send		
رُسُلًا	إِلَى قَوْمِهِمْ	فَجَاءَهُمْ	بِالْبَيِّنَاتِ	
Messengers	to their own peoples	so they came to them	with clear proofs	
فَأَنْقَمْنَا	مِنَ الَّذِينَ أَجْرَمُوا	وَكَانَ حَقًّا		
then We took vengeance	on those who committed crimes	and it was incumbent		

عَلَيْنَا	نَصْرُ	الْمُؤْمِنِينَ ﴿٤٧﴾
upon Us	to help	the believers

اللَّهُ الَّذِي يُرْسِلُ الرِّيحَ فَتُثِيرُ سَحَابًا فَيَبْسُطُهُ فِي السَّمَاءِ كَيْفَ يَشَاءُ وَيَجْعَلُهُ كِسْفًا فَتَرَى
الْوَدَقَ يَخْرُجُ مِنْ خِلَالِهِ ۖ فَإِذَا أَصَابَ بِهِ ۚ مَنْ يَشَاءُ مِنْ عِبَادِهِ ۚ إِذَا هُمْ يَسْتَبْشِرُونَ ﴿٤٨﴾ وَإِنْ كَانُوا
مِنْ قَبْلُ أَنْ يُنْزَلَ عَلَيْهِمْ مِنَ قَبْلِهِ ۚ لَمُبْلِسِينَ ﴿٤٩﴾ فَانْظُرْ إِلَىٰ آثَرِ رَحْمَتِ اللَّهِ كَيْفَ يُحْيِي
الْأَرْضَ بَعْدَ مَوْتِهَا ۚ إِنَّ ذَٰلِكَ لَمُحْيِي الْمَوْتَىٰ ۚ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٥٠﴾ وَلَئِنْ أَرْسَلْنَا رِيحًا
فَرَأَوْهُ مُصْفَرًّا لَّظَلُّوا مِنْ بَعْدِهِ ۚ يَكْفُرُونَ ﴿٥١﴾

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.

اللَّهُ الَّذِي	يُرْسِلُ الرِّيحَ	فَتُثِيرُ سَحَابًا	فَيَبْسُطُهُ	فِي السَّمَاءِ
Allah (is) He Who	sends the winds	so they raise clouds	and He spreads them	in the sky
كَيْفَ يَشَاءُ	وَيَجْعَلُهُ	كِسْفًا	فَتَرَى الْوَدَقَ	
how He wills	and He breaks them (make them) into	fragments	then you see (rain) drops	
يَخْرُجُ مِنْ خِلَالِهِ ۖ	فَإِذَا أَصَابَ بِهِ ۚ			
come forth from their midst	then when He has made (them) fall on			[with it]
مَنْ يَشَاءُ	مِنْ عِبَادِهِ ۚ	إِذَا	هُمْ يَسْتَبْشِرُونَ ﴿٤٨﴾	وَإِنْ كَانُوا
whom He wills	of His slaves	behold	they rejoice	and verily they were
				before

لَمُبْلِسِينَ ﴿٥١﴾	مِّن قَبْلِهِ	عَلَيْهِمْ	أَن يُنْزَلَ
surely in despair	before that (rain)	upon them	[that] it (rain) was sent down
فَأَنْظُرْ	إِلَىٰ ءَاثِرِ	رَحْمَتِ اللَّهِ	كَيْفَ يُحْيِي
look then	at (the) effects	(of the) Mercy (of) Allah	how He revives
بَعْدَ	مَوْتِهَا	إِنَّ ذَٰلِكَ	لَمُحْيٍ
after	its death	verily that	(Allah) Who shall indeed raise
عَلَىٰ كُلِّ	شَيْءٍ	قَدِيرٌ ﴿٥٢﴾	وَلَئِن أَرْسَلْنَا رِيحًا
on every	thing	(is) Able	and if We send a wind
	مُضْفَرًا	لَّظَلُّوا	مِن بَعْدِهِ يَكْفُرُونَ ﴿٥٣﴾
	turn yellow	surely they become	after it disbelievers

فَإِنَّكَ لَا تَسْمِعُ الْمَوْتَىٰ وَلَا تَسْمِعُ النُّعْمَ الدُّعَاءَ إِذَا وَلَّوْا مُدْبِرِينَ ﴿٥٢﴾ وَمَا أَنْتَ بِهَادٍ الْعَمَىٰ
عَنْ ضَلَالِنِهِمْ إِنْ تَسْمِعُ إِلَّا مَنْ يُؤْمِنُ بِآيَاتِنَا فَهُمْ مُسْلِمُونَ ﴿٥٣﴾ اللَّهُ الَّذِي خَلَقَكُمْ مِنْ
ضَعْفٍ ثُمَّ جَعَلَ مِنْ بَعْدِ ضَعْفٍ قُوَّةً ثُمَّ جَعَلَ مِنْ بَعْدِ قُوَّةٍ ضَعْفًا وَشَيْبَةً يَخْلُقُ
مَا يَشَاءُ وَهُوَ الْعَلِيمُ الْقَدِيرُ ﴿٥٤﴾

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).

فَإِنَّكَ	لَا تَسْمِعُ الْمَوْتَىٰ	وَلَا تَسْمِعُ النُّعْمَ
so verily you	can not make the dead to hear	nor can you make the deaf to hear
الدُّعَاءَ	إِذَا	وَلَوْ مُدْبِرِينَ ﴿٥٣﴾
the call	when	they flee turning their backs
		وَمَا أَنْتَ
		and you (can) not
		بِهَادٍ
		guide

الْعَمَى	عَنْ ضَلَالِنِهِمْ	إِنْ تَسْمِعُ	إِلَّا مَنْ
the blind	from their straying	you can not make to hear	but (those) who
يُؤْمِنُ بِآيَاتِنَا	فَهُمْ	مُسْلِمُونَ	اللَّهُ الَّذِي
believe in Our Proofs	and [they]	have submitted (to Allah in Islam)	Allah (is) He Who
خَلَقَكُمْ	مِنْ ضَعْفٍ	ثُمَّ جَعَلَ	مِنْ بَعْدِ
created you	in weakness	then made (gave you)	after
ثُمَّ جَعَلَ	مِنْ بَعْدِ	قُوَّةً	ضَعْفٍ
then made (gave you)	after	strength	weakness
ثُمَّ جَعَلَ	مِنْ بَعْدِ	قُوَّةً	ضَعْفًا
then made (gave you)	after	strength	weakness
مَا يَشَاءُ	وَهُوَ	الْعَلِيمُ	الْقَدِيرُ
what He wills	and He	(is) the All-Knowing	the All-Powerful

وَيَوْمَ تَقُومُ السَّاعَةُ يُقْسِمُ الْمُجْرِمُونَ مَا لَبِثُوا غَيْرَ سَاعَةٍ كَذَلِكَ كَانُوا يُؤْفَكُونَ ﴿٥٥﴾
 وَقَالَ الَّذِينَ أُوتُوا الْعِلْمَ وَالْإِيمَانَ لَقَدْ لَبِثْتُمْ فِي كِتَابِ اللَّهِ إِلَى يَوْمِ الْبَعْثِ فَهَذَا يَوْمُ الْبَعْثِ
 وَلَكِنَّكُمْ كُنتُمْ لَا تَعْلَمُونَ ﴿٥٦﴾ فَيَوْمَئِذٍ لَا يُنْفَعُ الَّذِينَ ظَلَمُوا مُعْذِرَتُهُمْ وَلَا هُمْ
 يُسْتَعْتَبُونَ ﴿٥٧﴾

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).

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

مَا لَبِثُوا	غَيْرَ	سَاعَةً	كَذَلِكَ كَانُوا	يُؤْفَكُونَ ﴿٥٥﴾
(that) they stayed not	but	an hour	thus were they	(ever) deluded
وَقَالَ الَّذِينَ	أُوتُوا الْعِلْمَ			وَالْإِيمَانَ
and will say those who	have been bestowed (with) knowledge			and Faith
لَقَدْ لَبِثْتُمْ	فِي كِتَابِ اللَّهِ			إِلَى يَوْمٍ
indeed you have stayed	according to (the) Decree (of) Allah			until (the) Day
أَلْبَعَثَ	فَهَذَا	يَوْمَ	أَلْبَعَثَ	وَلَكِنَّكُمْ كُنتُمْ
(of) Resurrection	so this	(is the) Day	(of) Resurrection	[and] but you were
لَا تَعْلَمُونَ ﴿٥٦﴾	فِيَوْمَئِذٍ	لَا يَنْفَعُ	الَّذِينَ ظَلَمُوا	
not knowing	so (on) that Day	will not benefit	those who did wrong	
مَعَذَرَتُهُمْ	وَلَا هُمْ يُسْتَعْتَبُونَ ﴿٥٧﴾			
excuse of theirs	nor will they be allowed (to return) to seek Allah's Pleasure			

وَلَقَدْ ضَرَبْنَا لِلنَّاسِ فِي هَذَا الْقُرْآنِ مِنْ كُلِّ مَثَلٍ وَلَئِنْ جِئْتَهُمْ بِآيَةٍ لَيَقُولَنَّ الَّذِينَ كَفَرُوا إِنْ أَنْتُمْ إِلَّا مُبْطِلُونَ ﴿٥٨﴾ كَذَلِكَ يَطْبَعُ اللَّهُ عَلَى قُلُوبِ الَّذِينَ لَا يَعْلَمُونَ ﴿٥٩﴾ فَأَصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ وَلَا يَسْتَخِفَّنَّكَ الَّذِينَ لَا يُوقِنُونَ ﴿٦٠﴾

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).

وَلَقَدْ ضَرَبْنَا	لِلنَّاسِ	فِي هَذَا	الْقُرْآنِ	مِنْ كُلِّ	مَثَلٍ
and indeed We have set forth	for mankind	in this	Quran	of every	parable

وَلَيْنِ جِئْتَهُمْ	بَيِّنَاتٍ	لَيَقُولَنَّ	الَّذِينَ كَفَرُوا
but if you bring to them	any sign	surely will say	those who disbelieve
إِنَّ أَنْتُمْ	إِلَّا مَبْطُلُونَ	كَذَلِكَ يَطْبَعُ اللَّهُ	عَلَى قُلُوبٍ
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 يَسْتَخَفُّنَاكَ	الَّذِينَ لَا يُوقِنُونَ		
and let not discourage you	those who have no certainty of Faith		

سُورَةُ لُقْمَانَ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْم ۝ تِلْكَ آيَاتُ الْكِتَابِ الْحَكِيمِ ۝ هُدًى وَرَحْمَةً لِلْمُحْسِنِينَ ۝ الَّذِينَ يُقِيمُونَ
 الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ بِالْآخِرَةِ هُمْ يُوقِنُونَ ۝ أُولَئِكَ عَلَى هُدًى مِنْ رَبِّهِمْ وَأُولَئِكَ
 هُمُ الْمُفْلِحُونَ ۝ وَمِنَ النَّاسِ مَنْ يَشْتَرِي لَهْوَ الْحَدِيثِ لِيُضِلَّ عَنْ سَبِيلِ اللَّهِ بِغَيْرِ عِلْمٍ
 وَيَتَّخِذَهَا هُزُوًا أُولَئِكَ لَهُمْ عَذَابٌ مُهِينٌ ۝ وَإِذَا تُتْلَى عَلَيْهِ آيَاتُنَا وَلَّى مُسْتَكْبِرًا
 كَأَن لَّمْ يَسْمَعْهَا كَأَن فِي أُذُنِهِ وَقْرًا فَبَشَّرَهُ 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.

الرَّحِيمِ		الرَّحْمَنَ		بِسْمِ اللَّهِ	
the Most Merciful		the Most Gracious		In the Name (of) Allah	
هُدًى	الْحَكِيمِ	الْكِتَابِ	ءَايَاتُ	تِلْكَ	الْمِ
a guide	the Wise	(of) the Book	(are) Verses	these	Alif-Lam-Mim
وَيُؤْتُونَ الزَّكَاةَ	الصَّلَاةَ	الَّذِينَ يُقِيمُونَ	لِلْمُحْسِنِينَ	وَرَحْمَةً	
and give Zakat	the prayer	those who perform	for the good-doers	and a mercy	
عَلَى هُدًى	أُولَئِكَ	هُمْ يُوقِنُونَ	بِالْآخِرَةِ	وَهُمْ	
(are) on guidance	such	have faith with certainty	in the Hereafter	and they	
وَمِنَ النَّاسِ	الْمُفْلِحُونَ	هُمْ	وَأُولَئِكَ	مِّن رَّبِّهِمْ	
and of mankind	(who are) the successful	(are) they	and such	from their Lord	
بِغَيْرِ	عَنْ سَبِيلِ اللَّهِ	لِيُضِلَّ	الْحَدِيثِ	لَهُوَ	مَنْ يَشْتَرِي
without	from (the) path (of) Allah	to mislead	talks	idle (is he) who purchases	
لَهُمْ	أُولَئِكَ	هَزْوَاً	وَيَتَّخِذَهَا	عِلْمٍ	
for them	such (are those)	(by way of) mockery	and takes it	knowledge	
ءَايَاتِنَا	عَلَيْهِ	وَإِذَا تُلَىٰ	مُهِينٌ	عَذَابٌ	
Our Verses	to such a one	and when are recited	humiliating	(will be) a torment	
فِي أذُنِهِ	كَأَنَّ	لَمْ يَسْمَعْهَا	كَأَنَّ	وَلَّى مُسْتَكْبِراً	
in his ears	as if	he heard them not	as if	he turns away (in) pride	
أَلِيمٌ	بِعَذَابٍ	فَبَشِّرْهُ	وَقَرَأَ		
painful	a torment	so announce to him	(there were) deafness		

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ جَنَّاتُ النَّعِيمِ ﴿٨﴾ خَالِدِينَ فِيهَا وَعَدَ اللَّهُ حَقًّا وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٩﴾ خَلَقَ السَّمَوَاتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا وَأَلْقَىٰ فِي الْأَرْضِ رَوْسِي أَنْ تَمِيدَ

بِكُمْ وَبَتْ فِيهَا مِنْ كُلِّ دَابَّةٍ وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً فَأَنْبَتْنَا فِيهَا مِنْ كُلِّ زَوْجٍ كَرِيمٍ ﴿١٠﴾

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.

جَنَّاتُ	لَهُمْ	وَعَمِلُوا الصَّالِحَاتِ	إِنَّ الَّذِينَ ءَامَنُوا
(are) Gardens	for them	and do righteous deeds	verily those who believe
وَهُوَ	حَقًّا	وَعَدَ اللَّهُ	فِيهَا
and He	(in) truth	(it is) a Promise (of) Allah	therein
عَمَدٍ	بِغَيْرِ	خَلَقَ السَّمَوَاتِ	الْحَكِيمِ
any pillars	without	He has created the heavens	the All-Wise
أَنْ تَحِيدَ	رَوَاسِيَ	فِي الْأَرْضِ	وَالْقَى
lest it should shake	firm mountains	on the earth	and has set
دَابَّةٍ	مِنْ كُلِّ	فِيهَا	وَبَتْ
moving (living) creatures	of all (kinds)	therein	and He has scattered
فَأَنْبَتْنَا	مَاءً	مِنَ السَّمَاءِ	وَأَنْزَلْنَا
and We caused (plants) to grow	water (rain)	from the sky	and We sent down
كَرِيمٍ	زَوْجٍ	مِنْ كُلِّ	فِيهَا
goodly	kind	of every	therein

هَذَا خَلْقُ اللَّهِ فَأَرُونِي مَاذَا خَلَقَ الَّذِينَ مِنْ دُونِهِ ۚ بَلِ الظَّالِمُونَ فِي ضَلَالٍ مُبِينٍ ﴿١١﴾
وَلَقَدْ ءَاتَيْنَا لُقْمَانَ الْحِكْمَةَ أَنْ اشْكُرْ لِلَّهِ وَمَنْ يَشْكُرْ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ ۚ وَمَنْ كَفَرَ فَإِنَّ
اللَّهَ غَنِيٌ حَمِيدٌ ﴿١٢﴾ وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ ۖ وَهُوَ يَعِظُهُ ۖ يَبْنِىْ لَا تُشْرِكْ بِاللَّهِ ۚ إِنَّ الشِّرْكَ
لَظُلْمٌ عَظِيمٌ ﴿١٣﴾

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.

هَذَا	خَلَقَ اللَّهُ	فَارُؤُنِي	مَاذَا خَلَقَ
this	(is the) creation (of) Allah	so show Me	what have created
الَّذِينَ	مِنْ دُونِهِ	بَلِ الظَّالِمُونَ	فِي ضَلَالٍ
those	besides Him	nay the wrongdoers	(are) in error
وَلَقَدْ ءَاتَيْنَا لُقْمَانَ	الْحِكْمَةَ	أَنِ اشْكُرْ	
and indeed We bestowed upon Luqman	the wisdom	(saying) that give thanks	
لِلَّهِ	وَمَنْ يَشْكُرْ	فَإِنَّمَا يَشْكُرُ	لِنَفْسِهِ
to Allah	and whoever gives thanks	then only he gives thanks	for his ownself
وَمَنْ كَفَرَ	فَإِنَّ اللَّهَ	غَنِيٌّ	حَمِيدٌ
and whoever is ungrateful	then verily Allah	(is) All-Rich	Worthy of all praise
وَإِذْ	قَالَ لُقْمَانُ	لِابْنِهِ	وَهُوَ
and (remember) when	Luqman said	to his son	when he
لَا تُشْرِكْ	بِاللَّهِ	إِنَّ الشِّرْكَ	
join not in worship others	with Allah	verily joining others in worship (with Allah)	
	لَظْلَمٌ	عَظِيمٌ	
	(is) a wrong indeed	great	

وَوَصَّيْنَا الْإِنْسَانَ بِوَلَدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَى وَهْنٍ وَفِصْلَهُ فِي عَامَيْنِ أَنْ اشْكُرْ لِي وَلِوَلَدَيْكَ إِلَى الْمَصِيرِ ﴿١٤﴾ وَإِنْ جَاهَدَاكَ عَلَى أَنْ تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا

تَطْعُهُمَا وَصَاحِبَهُمَا فِي الدُّنْيَا مَعْرُوفًا وَاتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَيَّ ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأُنَبِّئُكُمْ بِمَا كُنتُمْ 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.

وَوَصَّيْنَا الْإِنْسَانَ	بِوَالِدَيْهِ	حَمَلَتْهُ	أُمُّهُ
and We have enjoined on man	for his parents	bore him	his mother
وَهَنَّا	عَلَى وَهْنٍ	وَفَصَلَّهُ	
in weakness (and hardship)	upon weakness (and hardship)	and his weaning	
فِي عَامَيْنِ	أَنْ أَشْكُرَ	لِي	وَلَوْلَايَكَ
(is) in two years	that you give thanks	to Me	and to your parents
إِلَيَّ	الْمَصِيرُ ﴿١٥﴾	وَإِنْ جَاهِدَاكَ	عَلَى
to Me	(is) the final destination	but if they both strive against you	[on]
أَنْ تُشْرِكَ	بِي	مَا	لَيْسَ لَكَ بِهِ
that you join in worship others	with Me	that	of which you have not
عِلْمٌ	فَلَا تُطِعْهُمَا	وَصَاحِبَهُمَا	فِي الدُّنْيَا
any knowledge	then obey them not	but behave with them	in the world
وَاتَّبِعْ سَبِيلَ	مَنْ	أَنَابَ إِلَيَّ	ثُمَّ
and follow (the) path	(of him) who	turns to Me in repentance (and in obedience)	then
إِلَيَّ	مَرْجِعُكُمْ	فَأُنَبِّئُكُمْ	بِمَا كُنتُمْ تَعْمَلُونَ ﴿١٥﴾
to Me	(will be) your return	and I shall tell you	[of] what you used to do

يَبْنِي إِنَّهَا إِنْ تَكِ مِثْقَالَ حَبَّةٍ مِّنْ خَرْدَلٍ فَتَكُنْ فِي صَخْرَةٍ أَوْ فِي السَّمَوَاتِ أَوْ فِي الْأَرْضِ

يَأْتِ بِهَا اللَّهُ إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ ﴿١٦﴾ يَبْنِي أَقِمِ الصَّلَاةَ وَأْمُرْ بِالْمَعْرُوفِ وَانْهَ عَنِ الْمُنْكَرِ وَأَصْبِرْ عَلَى مَا أَصَابَكَ إِنَّ ذَلِكَ مِنْ عَزْمِ الْأُمُورِ ﴿١٧﴾ وَلَا تَصْعَرَ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ ﴿١٨﴾

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* (Islāmic 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.

يَبْنِي	إِنَّهَا	إِنْ تَكُ مِثْقَالَ	حَبَّةٍ	مِنْ خَرْدَلٍ
O my son	indeed [it]	if it be equal to (the) weight	(of) a grain	of mustard seed
فَتَكُنْ	فِي صَخْرَةٍ أَوْ	فِي السَّمَوَاتِ أَوْ	فِي الْأَرْضِ	يَأْتِ بِهَا اللَّهُ
and (though) it be	in a rock	or in the heavens	or in the earth	Allah will bring it forth
إِنَّ اللَّهَ	لَطِيفٌ	خَبِيرٌ ﴿١٦﴾	يَبْنِي	
verily Allah	(is) Subtle (in bringing out that grain)	Well-Aware (of its place)	O my son	
أَقِمِ الصَّلَاةَ	وَأْمُرْ بِالْمَعْرُوفِ	وَأَنْهَ عَنِ الْمُنْكَرِ	وَأَصْبِرْ	
perform the prayer	and command good	and forbid from evil	and bear with patience	
عَلَى مَا	أَصَابَكَ	إِنَّ ذَلِكَ	مِنْ عَزْمِ	الْأُمُورِ ﴿١٧﴾
[on] whatever	befalls you	verily these	(are some) of (the) important	commandments
وَلَا تَصْعَرَ خَدَّكَ	لِلنَّاسِ	وَلَا تَمْشِ	فِي الْأَرْضِ	
and turn not your face (cheek) away	from men	nor walk	through the earth	
مَرَحًا	إِنَّ اللَّهَ	لَا يُحِبُّ	كُلَّ	مُخْتَالٍ فَخُورٍ ﴿١٨﴾
(in) insolence	verily Allah	likes not	each	arrogant boaster

وَأَقْصِدْ فِي مَشْيِكَ وَأَغْضُضْ مِنْ صَوْتِكَ إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ ﴿١٩﴾ أَلَمْ تَرَوْا أَنَّ اللَّهَ سَخَّرَ لَكُمْ مَّا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَأَسْبَغَ عَلَيْكُمْ نِعَمَهُ ظَاهِرَةً وَبَاطِنَةً وَمِنَ النَّاسِ مَن يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَلَا هُدًى وَلَا كِتَابٍ مُّنِيرٍ ﴿٢٠﴾ وَإِذَا قِيلَ لَهُمُ اتَّبِعُوا مَا أَنْزَلَ اللَّهُ قَالُوا بَلْ نَتَّبِعُ مَا وَجَدْنَا عَلَيْهِ آبَاءَنَا أَوَلَوْ كَانَ الشَّيْطَانُ يَدْعُوهُمْ 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?

وَأَقْصِدْ	فِي مَشْيِكَ	وَأَغْضُضْ	مِنْ صَوْتِكَ	إِنَّ أَنْكَرَ
and be moderate	in your walking	and lower	[of] your voice	verily (the) harshest
الْأَصْوَاتِ	لَصَوْتُ	الْحَمِيرِ ﴿١٩﴾	أَلَمْ تَرَوْا	أَنَّ اللَّهَ
(of) all voices	(is) indeed (the) voice	(of) the donkeys	(do) you not see?	that Allah
سَخَّرَ لَكُمْ	مَّا	فِي السَّمَوَاتِ	وَمَا	فِي الْأَرْضِ
has subjected for you	whatsoever	(is) in the heavens	and whatsoever	(is) in the earth
وَأَسْبَغَ	عَلَيْكُمْ	نِعَمَهُ	ظَاهِرَةً	وَبَاطِنَةً
and has completed	upon you	His Graces	(both) apparent	and hidden
وَمِنَ النَّاسِ	مَنْ يُجَادِلُ	فِي اللَّهِ	بِغَيْرِ	عِلْمٍ وَلَا هُدًى
yet of mankind	(is he) who disputes	about Allah	without	knowledge nor guidance

وَلَا كِتَابٍ مُّنِيرٍ ﴿٢٠﴾	وَإِذَا قِيلَ لَهُمْ	اتَّبِعُوا مَا	أَنْزَلَ اللَّهُ
nor a Book	and when it is said to them	follow that which	Allah has sent down
قَالُوا	بَلْ نَتَّبِعُ	مَا وَجَدْنَا	عَلَيْهِ
they say	nay we shall follow	that which we found	on it (following)
أُولَئِكَ كَانَ الشَّيْطَانُ	يَدْعُوهُمْ	إِلَىٰ عَذَابٍ	السَّعِيرِ ﴿٢١﴾
even if Satan was	inviting them	to (the) torment	(of) the blazing Fire

وَمَنْ يُسَلِّمْ وَجْهَهُ إِلَى اللَّهِ وَهُوَ مُحْسِنٌ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ وَإِلَى اللَّهِ عَاقِبَةُ الْأُمُورِ ﴿٢٢﴾ وَمَنْ كَفَرَ فَلَا يَحْزَنكَ كُفْرُہٗٓ إِنَّا مَرْجِعُهُمْ فَنُنَبِّئُهُمْ بِمَا عَمِلُوا إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٢٣﴾ نُمِيعُهُمْ قَلِيلًا ثُمَّ نَضْطَرُّهُمْ إِلَىٰ عَذَابٍ غَلِيظٍ ﴿٢٤﴾ وَلَئِنْ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمٰوٰتِ وَالْأَرْضَ لَيَقُولُنَّ اللَّهُ قُلِ 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.

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

كُفْرُهُ	فَلَا يَحْزَنُكَ	وَمَنْ كَفَرَ	الْأُمُورِ
his disbelief	then let not grieve you	and whoever disbelieved	(of) all matters
إِنَّ اللَّهَ	بِمَا عَمِلُوا	فَنُنَبِّئُهُمْ	مَرْجِعَهُمْ
verily Allah	[of] what they have done	and We shall inform them	(is) their return to Us
قَلِيلًا	نَمْنَعُهُمْ	الْصُّدُورِ	بِذَاتِ
(for) a little while	We let them enjoy	the breasts (of men)	of what (is in) (is the) All-Knower
وَلَيْنَ سَأَلْتَهُمْ	غَلِيظٍ	إِلَىٰ عَذَابٍ	ثُمَّ نَضْطَرُّهُمْ
and if you ask them	severe	to (enter) a torment	then We shall oblige them
لَيَقُولَنَّ اللَّهُ	وَالْأَرْضَ	السَّمَوَاتِ	مَنْ خَلَقَ
they will certainly say Allah	and the earth	the heavens	who has created
لَا يَعْلَمُونَ	بَلْ أَكْثَرُهُمْ	قُلِ الْحَمْدُ لِلَّهِ	
know not	nay most of them	say all praise and thanks (be) to Allah	

لِلَّهِ مَا فِي السَّمَوَاتِ وَالْأَرْضِ إِنَّ اللَّهَ هُوَ الْغَنِيُّ الْحَمِيدُ ﴿٢٦﴾ وَلَوْ أَنَّمَا فِي الْأَرْضِ مِنْ شَجَرَةٍ أَقْلَمٌ وَالْبَحْرُ يَمُدُّهُ مِنْ بَعْدِهِ سَبْعَةُ أَبْحُرٍ مَا نَفِدَتْ كَلِمَاتُ اللَّهِ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٢٧﴾ مَا خَلَقَكُمْ وَلَا بَعَثَكُمْ إِلَّا كَفْئِيسٍ وَاحِدَةً إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ ﴿٢٨﴾ أَلَمْ تَرَ أَنَّ اللَّهَ يُولِجُ اللَّيْلَ فِي النَّهَارِ وَيُولِجُ النَّهَارَ فِي اللَّيْلِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِي إِلَىٰ أَجَلٍ مُّسَمًّى وَأَنَّ اللَّهَ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٢٩﴾

26. To Allāh belongs whatsoever is in the heavens and the earth. Verily, Allāh, He is *Al-Ghanī* (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.

لِلَّهِ	مَا	فِي السَّمَوَاتِ	وَالْأَرْضِ	إِنَّ اللَّهَ	هُوَ
to Allah (belongs)	whatsoever	(is) in the heavens	and the earth	verily Allah	He
الْغَنِيُّ	الْحَمِيدُ ﴿٦٦﴾	وَلَوْ	أَنَّمَا	فِي الْأَرْضِ	مِنْ شَجَرَةٍ
(is) the All-Rich	the Worthy of all praise	and if	whatever	on the earth	[of] trees
أَقْلَمُ	وَالْبَحْرُ	يَمْدُهُ	مِنْ بَعْدِهِ	سَبْعَةُ	أَبْحَرِ
(were) pens	and the sea (were ink)	to add to it	behind it	seven	seas
مَا نَفِدَتْ كَلِمَاتُ اللَّهِ					
(the) Words (of) Allah would not be exhausted					
مَا خَلَقَكُمْ	وَلَا بَعَثَكُمْ	إِلَّا	كَنَفْسٍ	وَاحِدَةٍ	إِنَّ اللَّهَ
not (is) your creation	nor your resurrection	but	as a person	single	verily Allah
سَمِيعٌ	بَصِيرٌ ﴿٦٨﴾	أَلَمْ تَرَ	أَنَّ اللَّهَ	يُوَلِّجُ	الَّيْلَ
(is) All-Hearer	All-Seer	(do) you not see?	that Allah	merges	the night
وَيُوَلِّجُ النَّهَارَ	فِي اللَّيْلِ	وَسَخَّرَ الشَّمْسَ	وَالْقَمَرَ		
and merges the day	into the night	and has subjected (employed) the sun	and the moon		
كُلٌّ يَجْرِي	إِلَى أَجَلٍ مُّسَمًّى	وَأَنَّ اللَّهَ	بِمَا تَعْمَلُونَ	خَبِيرٌ ﴿٦٩﴾	
each running (its course)	for a term	appointed	and that Allah	(is) All-Aware of what you do	

ذَٰلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّ مَا يَدْعُونَ مِنْ دُونِهِ الْبَاطِلُ وَأَنَّ اللَّهَ هُوَ الْعَلِيُّ الْكَبِيرُ ﴿٦٧﴾
 أَلَمْ تَرَ أَنَّ الْفُلْكَ تَجْرِي فِي الْبَحْرِ بِنِعْمَتِ اللَّهِ لِيُرِيَكُمْ مِنْ آيَاتِهِ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّكُلِّ
 صَبَّارٍ شَكُورٍ ﴿٦٨﴾ وَإِذَا غَشِيَهُمْ مَوْجٌ كَالظُّلَلِ دَعَوْا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ فَلَمَّا نَجَّاهُمْ
 إِلَى الْبَرِّ فَمِنْهُمْ مُّقْنَصِدٌ وَمَا يَجْحَدُ بِآيَاتِنَا إِلَّا كُلُّ خَتَّارٍ كَفُورٍ ﴿٦٩﴾

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.

ذَٰلِكَ بِأَنَّ اللَّهَ	هُوَ	الْحَقُّ	وَأَنَّ مَا	يَدْعُونَ مِنْ دُونِهِ
that (is) because Allah	He	(is) the Truth	and that which	they invoke besides Him
الْبَاطِلُ	وَأَنَّ اللَّهَ	هُوَ	الْعَلِيُّ	الْكَبِيرُ ﴿٣٢﴾
(is) the falsehood	and that Allah	He	(is) the Most High	the Most Great
أَلَمْ تَرَ	أَنَّ الْفُلَّكَ	تَجْرَى فِي الْبَحْرِ	بِنِعْمَتِ اللَّهِ	
(do) you not see?	that the ships	sail through the sea	by (the) Grace (of) Allah	
لِيُرِيَكُمْ	مِنْ آيَاتِهِ	إِنَّ	فِي ذَٰلِكَ	لَايَاتٍ
that He may show you	of His Signs	verily	in this	(are) indeed signs
صَبَّارٍ	شَكُورٍ ﴿٣٣﴾	وَإِذَا	غَشِيَهُمْ	مَوْجٌ
patient	grateful (person)	and when	covers them	a wave
دَعَا اللَّهَ	مُخْلِصِينَ	لَهُ	الَّذِينَ	فَلَمَّا
they invoke Allah	being sincere	to Him	(in) faith	but when
إِلَى الْبَرِّ	فَمِنْهُمْ	مُقْنَصِدُونَ	وَمَا يَجْحَدُ	
to land	then among them	(there are) those that stop in between	but none denies	
بِآيَاتِنَا	إِلَّا كُلُّ	خَتَّارٍ	كَفُورٍ ﴿٣٤﴾	
Our Signs	except every	traitor	ingrate	

يَتَأَيَّهَا النَّاسُ اتَّقُوا رَبَّكُمْ وَأَخْشَوْا يَوْمًا لَا يَجْزِي وَالِدٌ عَنْ وَلَدِهِ وَلَا مَوْلُودٌ هُوَ جَازٍ عَنْ وَالِدِهِ شَيْئًا إِنَّ وَعْدَ اللَّهِ حَقٌّ فَلَا تَغُرَّنَّكُمُ الْحَيَاةُ الدُّنْيَا وَلَا يَغُرَّنَّكُم بِاللَّهِ الْغُرُورُ ﴿٣٥﴾ إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنَزِّلُ الْغَيْثَ وَيَعْلَمُ مَا فِي الْأَرْحَامِ وَمَا تَدْرِي نَفْسٌ مَّاذَا تَكْسِبُ غَدًا وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴿٣٦﴾

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).

يَتَأْتِيهَا	النَّاسُ	اتَّقُوا رَبَّكُمْ	وَأَخْشَوْا يَوْمًا	لَّا يَجْزِي وَالِدٌ
0	mankind	be afraid of your Lord	and fear a Day (when)	no father can avail
عَنْ وَلَدِهِ	وَلَا مَوْلُودٌ	هُوَ	جَازٍ	عَنْ وَالِدِهِ
for his son	nor a son	[he]	can avail	for his father
إِنَّ وَعْدَ اللَّهِ	حَقٌّ	فَلَا تَغُرَّنَّكُمْ	الْحَيَاةُ	الدُّنْيَا
verily (the) Promise (of) Allah	(is) true	let not then deceive you	the life	(of) the world
وَلَا يَغُرَّنَّكُمْ	بِاللَّهِ الْغُرُورُ	إِنَّ اللَّهَ	عِنْدَهُ	
nor let deceive you	about Allah	the (chief) deceiver (Satan)	verily Allah	with Him
عِلْمٌ	السَّاعَةِ	وَيُنْزِلُ الْغَيْثَ	وَيَعْلَمُ مَا	
(is the) knowledge	(of) the Hour	and He sends down the rain	and knows that which	
فِي الْأَرْحَامِ	وَمَا تَدْرِي نَفْسٌ	مَاذَا	تَكْسِبُ غَدًا	
(is) in the wombs	and no person knows	what	he will earn tomorrow	
وَمَا تَدْرِي نَفْسٌ	بِأَيِّ	أَرْضٍ تَمُوتُ	إِنَّ اللَّهَ	عَلِيمٌ
and no person knows	in what	land he will die	verily Allah	(is) All-Knower
			خَيْرٌ	All-Aware

سُورَةُ السَّجْدَةِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْم ﴿١﴾ تَنْزِيلُ الْكِتَابِ لَأَرِيْبَ فِيهِ مِنْ رَبِّ الْعَالَمِينَ ﴿٢﴾ أَمْ يَقُولُونَ افْتَرَاهُ بَلْ هُوَ الْحَقُّ مِنْ رَبِّكَ لِتُنْذِرَ قَوْمًا مَّا أَتَتْهُمْ مِنْ نَذِيرٍ مِّنْ قَبْلِكَ لَعَلَّهُمْ يَهْتَدُونَ ﴿٣﴾ اللَّهُ

الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ ۚ مَا لَكُمْ مِنْ دُونِهِ مِنْ وَلِيٍّ وَلَا شَفِيعٍ ۚ أَفَلَا تَتَذَكَّرُونَ ﴿٣٢﴾

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 *Walī* (protector or helper) or an intercessor. Will you not then remember (or receive admonition)?

الرَّحِيمِ		الرَّحْمَنَ		بِسْمِ اللَّهِ	
the Most Merciful		the Most Gracious		In the Name (of) Allah	
فِيهِ	لَا رَيْبَ	الْكِتَابِ	تَنْزِيلُ	الْمِ	١
in which	(there is) no doubt	(of) the Book	(the) revelation	Alif-Lam-Mim	
بَلْ هُوَ	أَفْتَرَاهُ	أَمْ يَقُولُونَ	مِنْ رَبِّ الْعَالَمِينَ	٢	
nay it	he has fabricated it	or say they	(is) from (the) Lord (of) the worlds		
مَا أَتَتْهُمْ	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		مَنْ قَبْلِكَ	مَنْ 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 اسْتَوَىٰ	أَيَّامٍ	فِي سِتَّةِ
you have	none	over the Throne	then He rose	Days	in six

أَفَلَا تَتَذَكَّرُونَ ﴿١﴾	وَلَا شَفِيعَ	مِنْ وَلِيٍّ	مِّنْ دُونِهِ
(will) you not then remember?	nor an intercessor	any protector	besides Him

يُدَبِّرُ الْأَمْرَ مِنَ السَّمَاءِ إِلَى الْأَرْضِ ثُمَّ يَعْرُجُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ أَلْفَ سَنَةٍ مِّمَّا تَعُدُّونَ ﴿٢﴾ ذَلِكَ عِلْمُ الْغَيْبِ وَالشَّهَادَةِ الْعَزِيزُ الرَّحِيمُ ﴿٣﴾ الَّذِي أَحْسَنَ كُلَّ شَيْءٍ خَلْقَهُ وَبَدَأَ خَلْقَ الْإِنْسَانِ مِنْ طِينٍ ﴿٤﴾ ثُمَّ جَعَلَ نَسْلَهُ مِنْ سُلَالَةٍ مِّنْ مَّاءٍ مَّهِينٍ ﴿٥﴾ ثُمَّ سَوَّاهُ وَنَفَخَ فِيهِ مِنْ رُّوحِهِ وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ قَلِيلًا مَّا تَشْكُرُونَ ﴿٦﴾

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!

يُدَبِّرُ الْأَمْرَ	مِنَ السَّمَاءِ	إِلَى الْأَرْضِ	ثُمَّ يَعْرُجُ	إِلَيْهِ
He regulates (every) affair	from the heaven	to the earth	then it will go up	to Him
فِي يَوْمٍ	كَانَ مِقْدَارُهُ	أَلْفَ	سَنَةٍ	مِّمَّا تَعُدُّونَ ﴿٢﴾
in one Day	(the) space of which is	a thousand	years	of what you count (of your years)
ذَلِكَ	عِلْمُ الْغَيْبِ	وَالشَّهَادَةِ	الْعَزِيزُ	
that (is He)	(the) All-Knower (of) the unseen	and the seen	the All-Mighty	
الرَّحِيمُ ﴿٣﴾	الَّذِي أَحْسَنَ	كُلَّ شَيْءٍ	خَلَقَهُ	وَبَدَأَ
the Most Merciful	Who made good	every thing	He has created	and He began
خَلَقَ	الْإِنْسَانَ	مِنْ طِينٍ ﴿٤﴾	ثُمَّ جَعَلَ نَسْلَهُ	مِنْ سُلَالَةٍ
(the) creation	(of) man	from clay	then He made his offspring	from semen

ثُمَّ سَوَّاهُ		مَّهِينٍ ﴿٨﴾		مِنْ مَّاءٍ	
then He fashioned him (in due proportion)		worthless		of water (semen)	
وَنَفَخَ	فِيهِ	مِنْ رُّوحِهِ	وَجَعَلَ	لَكُمْ	السَّمْعَ
and breathed	into him	from His soul	and He gave	you	hearing (ears)
وَالْأَبْصَرَ		وَالْأَفْئِدَةَ		قَلِيلًا	
and sight (eyes)		and hearts		little	
مَا تَشْكُرُونَ ﴿٩﴾		(is) [what] thanks you give			

وَقَالُوا أَءِذَا ضَلَلْنَا فِي الْأَرْضِ أَءِنَّا لَفِي خَلْقٍ جَدِيدٍ بَلْ هُمْ بِلِقَاءِ رَبِّهِمْ كَفِرُونَ ﴿١٠﴾ قُلْ يَتُوقَنكُمْ مَلَكُ الْمَوْتِ الَّذِي وُكِّلَ بِكُمْ ثُمَّ إِلَىٰ رَبِّكُمْ تُرْجَعُونَ ﴿١١﴾ وَلَوْ تَرَىٰ إِذِ الْمُجْرِمُونَ نَاكِسَ رُءُوسِهِمْ عِنْدَ رَبِّهِمْ رَبَّنَا أَبْصَرْنَا وَسَمِعْنَا فَارْجِعْنَا نَعْمَلْ صَالِحًا إِنَّا مُوقِنُونَ ﴿١٢﴾

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."

وَقَالُوا		أَءِذَا ضَلَلْنَا		فِي الْأَرْضِ		أَءِنَّا	
and they say		(is it) when we are (dead and become) lost?		in the earth		(shall) we?	
لَفِي خَلْقٍ		جَدِيدٍ		بَلْ هُمْ		يَلْقَاءُ	
indeed (be) in a creation		new		nay they		(the) Meeting	
يَتُوقَنكُمْ		مَلَكُ		الْمَوْتِ		الَّذِي	
will take your souls		(the) angel		(of) death		who	
قُلْ		يُنْفَخُ		وَكُلُّكُمْ		ثُمَّ	
say		will take your souls		is set over you		then	
إِلَىٰ رَبِّكُمْ تُرْجَعُونَ ﴿١١﴾		وَلَوْ تَرَىٰ		إِذِ		الْمُجْرِمُونَ	
you shall be returned to your Lord		and if you (could) see		when		the criminals	

وَسَمِعْنَا	أَبْصَرْنَا	رَبَّنَا	رَبِّهِمْ	عِنْدَ	رُءُوسِهِمْ	نَاكِسُوا
and heard	we have (now) seen	(saying) our Lord	their Lord	before	their heads	(shall) hang
مُوقِنُونَ ﴿١٣﴾	إِنَّا	نَعْمَلُ صَالِحًا	فَارْجِعْنَا			
(now) believe with certainty	verily we	we will do righteous (good) deeds	so send us back			

وَلَوْ شِئْنَا لَآتَيْنَا كُلَّ نَفْسٍ هُدًى وَلَٰكِنْ حَقَّ الْقَوْلُ مِنِّي لَأَمْلَأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ ﴿١٣﴾ فَذُوقُوا بِمَا نَسِيتُمْ لِقَاءَ يَوْمِكُمْ هَٰذَا إِنَّا نَسِينَاكُمْ وَذُوقُوا عَذَابَ الْخُلْدِ بِمَا كُنتُمْ تَعْمَلُونَ ﴿١٤﴾ إِنَّمَا يُؤْمِنُ بِآيَاتِنَا الَّذِينَ إِذَا ذُكِّرُوا بِهَا خَرُّوا 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.

وَلَوْ شِئْنَا	لَآتَيْنَا كُلَّ	نَفْسٍ	هُدًى			
and if We had willed	surely We would have given every	soul	its guidance			
وَلَٰكِنْ حَقَّ الْقَوْلُ	مِنِّي	لَأَمْلَأَنَّ جَهَنَّمَ	مِنَ الْجِنَّةِ			
[and] but the Word took effect	from Me	(that) I will surely fill Hell	with the jinn			
وَالنَّاسِ أَجْمَعِينَ ﴿١٣﴾	فَذُوقُوا	بِمَا نَسِيتُمْ	لِقَاءَ			
together and mankind	then taste (you)	(because) of what you forgot	(the) Meeting			
يَوْمِكُمْ هَٰذَا	إِنَّا	نَسِينَاكُمْ	وَذُوقُوا عَذَابَ			
(of the) Day of yours	surely We (too)	will forget you	so taste (you the) torment			
أَلْخُلْدِ بِمَا كُنتُمْ	تَعْمَلُونَ ﴿١٤﴾	إِنَّمَا يُؤْمِنُ	بِآيَاتِنَا	الَّذِينَ		
abiding	do	only believe	in Our Signs	those who		

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

تَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ﴿١٦﴾
 فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُمْ مِّن قُرَّةِ أَعْيُنٍ جَزَاءً بِمَا كَانُوا يَعْمَلُونَ ﴿١٧﴾ أَفَمَن كَانَ مُؤْمِنًا كَمَن
 كَانَ فَاسِقًا لَا يَسْتَوُونَ ﴿١٨﴾ أَمَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ جَنَّاتُ الْمَأْوَى
 نُزُلًا يَمَّا كَانُوا يَعْمَلُونَ ﴿١٩﴾

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.

تَجَافَى جُنُوبُهُمْ	عَنِ الْمَضَاجِعِ	يَدْعُونَ رَبَّهُمْ	خَوْفًا	وَطَمَعًا
their sides forsake	[of] (their) beds	they invoke their Lord	(in) fear	and hope
وَمِمَّا	رَزَقْنَاهُمْ	يُنْفِقُونَ	فَلَا تَعْلَمُ نَفْسٌ	
and out of what	We have bestowed on them	they spend	so a soul knows not	
مَّا أُخْفِيَ	لَهُمْ	مِّن قُرَّةِ	أَعْيُنٍ	جَزَاءً
what is kept hidden	for them	of joy	(of their) eyes	(as) a reward
يَعْمَلُونَ	أَفَمَن	كَانَ مُؤْمِنًا	كَمَن	كَانَ فَاسِقًا
do	(is) then (he) who?	is a believer	like (him) who	is a sinner
لَا يَسْتَوُونَ	أَمَّا الَّذِينَ ءَامَنُوا	وَعَمِلُوا الصَّالِحَاتِ	فَلَهُمْ	
not equal are they	as for those who believe	and do righteous deeds	then for them	

يَعْمَلُونَ ﴿١٩﴾	بِمَا كَانُوا	نَزَلُوا	الْمَأْوَى	جَنَّاتٍ
do	for what they used to	(as) hospitality	(of) Abode	(are) Gardens

وَأَمَّا الَّذِينَ فَسَقُوا فَمَأْوِيهِمُ النَّارُ كُلَّمَا أَرَادُوا أَنْ يَخْرُجُوا مِنْهَا أُعِيدُوا فِيهَا وَقِيلَ لَهُمْ ذُوقُوا عَذَابَ النَّارِ الَّتِي كُنْتُمْ بِهِ تَكْذِبُونَ ﴿٢٠﴾ وَلَنَذِيقَنَّ هُمُ الْعَذَابِ الْأَدْنَى دُونَ الْعَذَابِ الْأَكْبَرِ لَعَلَّهُمْ يَرْجِعُونَ ﴿٢١﴾ وَمَنْ أَظْلَمُ مِمَّنْ ذُكِّرَ بَيِّنَاتٍ مِنْ رَبِّهِ ثُمَّ أَعْرَضَ عَنْهَا إِنَّا مِنَ الْمُجْرِمِينَ مُنْتَقِمُونَ ﴿٢٢﴾

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).

وَأَمَّا الَّذِينَ فَسَقُوا	فَمَأْوِيهِمُ	النَّارُ	كُلَّمَا أَرَادُوا
and as for those who sinned	then their abode	(will be) the Fire	every time they wish
أَنْ يَخْرُجُوا مِنْهَا	أُعِيدُوا فِيهَا	وَقِيلَ لَهُمْ	لَهُمْ
therefrom to get away	they will be put back in it	and it will be said to them	
ذُوقُوا عَذَابَ النَّارِ	الَّتِي كُنْتُمْ بِهِ تَكْذِبُونَ ﴿٢٠﴾	وَلَنَذِيقَنَّ هُمُ الْعَذَابِ الْأَدْنَى دُونَ الْعَذَابِ	وَلَنَذِيقَنَّ هُمُ الْعَذَابِ الْأَدْنَى دُونَ الْعَذَابِ
taste (you the) torment (of) the Fire	which you used to deny [in it]	and verily We will make them taste of the torment near prior (to) the torment	
الْأَكْبَرِ	لَعَلَّهُمْ يَرْجِعُونَ ﴿٢١﴾	وَمَنْ أَظْلَمُ	
supreme	(in order) that they may return	and who (does) more wrong	

ثُمَّ أَعْرَضَ	رَبِّهِ	بَيَّاتٍ	مِمَّنْ ذُكِّرَ
then he turns aside	(of) his Lord	of (the) Verses	than (he) who is reminded
مُنْقِمُونَ ﴿٢٢﴾	مِنَ الْمُجْرِمِينَ	إِنَّا	عَنْهَا
(shall) exact retribution	from the criminals	verily We	therefrom

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ فَلَا تَكُنْ فِي مِرْيَةٍ مِّن لِّقَائِهِ وَجَعَلْنَاهُ هُدًى لِّبَنِي إِسْرَءِيلَ ﴿٢٣﴾ وَجَعَلْنَا مِنْهُمْ أَيْمَةً يَهْدُونَ بِأَمْرِنَا لَمَّا صَبَرُوا وَكَانُوا بِآيَاتِنَا يُوقِنُونَ ﴿٢٤﴾ إِنَّ رَبَّكَ هُوَ يَفْصِلُ بَيْنَهُم يَوْمَ الْقِيَمَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴿٢٥﴾ أَوَلَمْ يَهْدِ لَهُمْ كَمْ أَهْلَكْنَا مِن قَبْلِهِم مِّنَ الْقُرُونِ يَمْشُونَ فِي مَسْكِنِهِمْ إِنَّ فِي ذَلِكَ لَآيَاتٍ أَفَلَا يَسْمَعُونَ ﴿٢٦﴾

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?

وَلَقَدْ آتَيْنَا مُوسَى	الْكِتَابَ	فَلَا تَكُنْ	فِي مِرْيَةٍ
and indeed We gave Moses	the Scripture	so be not you	in doubt
مِّن لِّقَائِهِ	وَجَعَلْنَاهُ	هُدًى	لِّبَنِي إِسْرَءِيلَ ﴿٢٣﴾
of meeting him	and We made it	a guide	(of) Israel
وَجَعَلْنَا	مِنْهُمْ	أَيْمَةً	يَهْدُونَ بِأَمْرِنَا
and We made	from (among) them	leaders	giving guidance under Our Command

لَمَّا صَبَرُوا		وَكَانُوا		بِعَايَتِنَا يُوقِنُونَ ﴿٢٤﴾	
when they were patient		and they used to		believe with certainty in Our Verses (Signs)	
إِنَّ رَبَّكَ	هُوَ يَفْصِلُ	بَيْنَهُمْ	يَوْمَ	الْقِيَمَةِ	
verily your Lord	[He] will judge	between them	(on the) Day	(of) Resurrection	
فِيمَا كَانُوا		فِيهِ يَخْتَلِفُونَ ﴿٢٥﴾		أَوَلَمْ يَهْدِ	
concerning that they sued to		differ [in it]		(does) it not guide (explain)?	
لَهُمْ		مِنْ قَبْلِهِمْ		مِّنَ الْقُرُونِ	
		before them		of (the previous) generations	
يَمْشُونَ فِي مَسْكِنِهِمْ		إِنَّ فِي ذَلِكَ	لَآيَاتٍ	أَفَلَا يَسْمَعُونَ ﴿٢٦﴾	
they walk about in their dwellings		in that	indeed (are) signs	would they not then listen?	

أَوَلَمْ يَرَوْا أَنَّا نَسُوقُ الْمَاءَ إِلَى الْأَرْضِ الْجُرُزِ فَنُخْرِجُ بِهِ زَرْعَاتٍ كُلٌّ مِنْهُ أُنْعَمُ لَهُمْ وَانْفُسُهُمْ أَفَلَا يُبْصِرُونَ ﴿٢٧﴾ وَيَقُولُونَ مَتَى هَذَا الْفَتْحُ إِنْ كُنْتُمْ صَادِقِينَ ﴿٢٨﴾ قُلْ يَوْمَ الْفَتْحِ لَا يَنْفَعُ الَّذِينَ كَفَرُوا إِيمَانُهُمْ وَلَا هُمْ يُنْظَرُونَ ﴿٢٩﴾ فَأَعْرِضْ عَنْهُمْ وَانْتَظِرْ إِنََّّهُمْ مُنْتَظَرُونَ ﴿٣٠﴾

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.

أَوَلَمْ يَرَوْا		أَنَّا نَسُوقُ		الْمَاءَ إِلَى الْأَرْضِ		الْجُرُزِ	
(have) they not seen?		that We drive		to the land		dry (without any vegetation)	
فَنُخْرِجُ	بِهِ	زَرْعًا	تَأْكُلُ مِنْهُ	أَنْعَمُ لَهُمْ	وَأَنْفُسُهُمْ		
and We bring forth	therewith	crops	eat from it	their cattle	and they themselves		

أَفَلَا يَبْصُرُونَ ﴿٢٧﴾	وَيَقُولُونَ مَتَى هَذَا	الْفَتْحُ	
will they not then see?	and they say when (comes)	this	Decision
إِنْ كُنْتُمْ صَادِقِينَ ﴿٢٨﴾	قُلْ يَوْمَ	الْفَتْحِ	لَا يَنْفَعُ
if you are telling the truth	say (on the) Day	(of) Decision	will not benefit
الَّذِينَ كَفَرُوا	إِيْمَانُهُمْ	وَلَا هُمْ يُنْظَرُونَ ﴿٢٩﴾	فَاعْرِضْ
those who disbelieve	their faith	nor will they be granted a respite	so turn aside
عَنْهُمْ	وَأَنْظِرْ	إِنَّهُمْ	مُنْتَظَرُونَ ﴿٣٠﴾
from them	and await	verily they	(are) awaiting

سُورَةُ الْأَحْزَابِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَا أَيُّهَا النَّبِيُّ اتَّقِ اللَّهَ وَلَا تُطِيعِ الْكَافِرِينَ وَالْمُنَافِقِينَ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا ﴿١﴾
وَاتَّبِعْ مَا يُوحَىٰ إِلَيْكَ مِنْ رَبِّكَ إِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ﴿٢﴾ وَتَوَكَّلْ عَلَى اللَّهِ
وَكَفَىٰ بِاللَّهِ وَكِيلًا ﴿٣﴾ مَا جَعَلَ اللَّهُ لِرَجُلٍ مِّن قَلْبَيْنِ فِي جَوْفِهِ ۖ وَمَا جَعَلَ أَزْوَاجَكُمُ
الَّتِي تُظَاهَرُونَ مِنْهُنَّ أُمَّهَاتِكُمْ وَمَا جَعَلَ أَدْعِيَاءَكُمْ أَبْنَاءَكُمْ ۚ ذَٰلِكُمْ قَوْلُكُمْ بِأَفْوَاهِكُمْ ۖ وَاللَّهُ
يَقُولُ الْحَقَّ 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 *Wakīl* (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.

الرَّحِيمِ	الرَّحْمَنِ	بِسْمِ اللَّهِ
the Most Merciful	the Most Gracious	In the Name (of) Allah
وَالْمُنَافِقِينَ	وَلَا تُطِيعُ الْكَافِرِينَ	النَّبِيِّ اتَّقِ اللَّهَ
and the hypocrites	and obey not the disbelievers	Prophet fear Allah
وَاتَّبِعْ مَا	حَكِيمًا	إِنَّ اللَّهَ كَانَ
and follow that which	All-Wise	verily Allah is
يُمَا تَعْمَلُونَ خَيْرًا	إِنَّ اللَّهَ كَانَ	مِنْ رَبِّكَ
Well-Acquainted with what you do	verily Allah is	from your Lord
وَكَيْلًا	بِاللَّهِ	وَكَفَى
(as) a Disposer of affairs	Allah	and Sufficient is
وَمَا جَعَلَ أَزْوَاجَكُمْ	فِي جَوْفِهِ	مِنْ قَلْبَيْنِ
and He made not your wives	in his body	[from] two hearts
أُمَّهَاتِكُمْ	مِنْهُمْ	الَّتِي تُظَاهِرُونَ
your real mothers	[of them]	whom you declare to be like your mothers' backs
قَوْلِكُمْ	ذَلِكَ	وَمَا جَعَلَ أَدْعِيَاءَكُمْ
(is) your saying	that	and He made not your adopted sons
يَهْدِي السَّبِيلَ	وَهُوَ	وَاللَّهُ يَقُولُ الْحَقَّ
guides to the (Right) Way	and He	but Allah says the truth
		with your mouths

أَدْعُوهُمْ لِأَبَائِهِمْ هُوَ أَقْسَطُ عِنْدَ اللَّهِ فَإِنْ لَمْ تَعْلَمُوا آبَاءَهُمْ فَاِخْوَانُكُمْ فِي الدِّينِ وَمَوَالِيكُمْ وَلَيْسَ عَلَيْكُمْ جُنَاحٌ فِيمَا أَخْطَأْتُمْ بِهِ وَلَكِنْ مَا تَعَمَّدَتْ قُلُوبُكُمْ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿٦٠﴾ النَّبِيُّ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ وَأَزْوَاجُهُ أُمَّهَاتُهُمْ

وَأُولُوا الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ مِنَ الْمُؤْمِنِينَ وَالْمُهَاجِرِينَ
إِلَّا أَنْ تَفْعَلُوا إِلَىٰ أَوْلِيَائِكُمْ مَّعْرُوفًا كَانَ ذَلِكَ فِي الْكِتَابِ مَسْطُورًا ﴿٦﴾

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 ownselves, 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*)."

أَدْعُوهُمْ	لِأَبَائِهِمْ	هُوَ	أَقْسَطُ	عِنْدَ اللَّهِ	فَإِنْ
call them	by their fathers (names)	that	(is) more just	with Allah	but if
لَمْ تَعْلَمُوا آبَاءَهُمْ	فَإِخْوَانُكُمْ	فِي الدِّينِ			
you know not their fathers	then (they are) your brothers	in the religion (Islam)			
وَمَوْلَاكُمْ	وَلَيْسَ	عَلَيْكُمْ	جُنَاحٌ		
and your freed slaves	and (there) is not	on you	sin		
فِيمَا أَخْطَأْتُمْ	بِهِ	وَلَكِنْ مَا			
concerning that you made a mistake	in which	[and] except what			
تَعَمَّدَتْ قُلُوبُكُمْ	وَكَانَ اللَّهُ	غَفُورًا	رَحِيمًا	النَّبِيُّ	
your hearts deliberately intended	and Allah is	Oft-Forgiving	Most Merciful	the Prophet	
أَوْلَىٰ	بِالْمُؤْمِنِينَ	مِنْ أَنْفُسِهِمْ	وَأَزْوَاجِهِمْ	أُمَّهَاتِهِمْ	
(is) closer	to the believers	than their ownselves	and his wives	(are) their mothers	
وَأُولُوا	الْأَرْحَامِ	بَعْضُهُمْ	أَوْلَىٰ	بِبَعْضٍ	
and those who are	blood relations	some of them	(are) closer	to another	

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

وَإِذْ أَخَذْنَا مِنَ النَّبِيِّينَ مِيثَقَهُمْ وَمِنْكَ وَمِنْ نُوحٍ وَإِبْرَاهِيمَ وَمُوسَىٰ وَعِيسَى ابْنِ مَرْيَمَ وَأَخَذْنَا مِنْهُمْ مِّيثَاقًا غَلِيظًا ﴿٧﴾ لِيَسْأَلَ الصَّادِقِينَ عَنْ صِدْقِهِمْ وَأَعَدَّ لِلْكَافِرِينَ عَذَابًا أَلِيمًا ﴿٨﴾ يَتَأَيَّاهُ الَّذِينَ ءَامَنُوا أَذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَاءَتْكُمْ جُنُودٌ فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا وَجُنُودًا لَّمْ تَرَوْهَا 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.

وَإِذْ أَخَذْنَا	مِنَ النَّبِيِّينَ	مِيثَقَهُمْ	وَمِنْكَ				
and (remember) when We took	from the Prophets	their covenant	and from you				
وَمِنْ نُوحٍ	وَإِبْرَاهِيمَ	وَمُوسَىٰ	وَعِيسَى	ابْنِ مَرْيَمَ	وَأَخَذْنَا		
and from Noah	and Abraham	and Moses	and Jesus	son (of) Mary	and We took		
مِنْهُمْ	مِّيثَاقًا	غَلِيظًا	لِيَسْأَلَ الصَّادِقِينَ	عَنْ صِدْقِهِمْ			
from them	a covenant	strong	that He may ask the truthful	about their truth			
وَأَعَدَّ	لِلْكَافِرِينَ	عَذَابًا	أَلِيمًا	يَتَأَيَّاهُ	الَّذِينَ ءَامَنُوا		
and He has prepared	for the disbelievers	a torment	painful	O (you)	who believe		

أَذْكُرُوا نِعْمَةَ اللَّهِ	عَلَيْكُمْ	إِذْ	جَاءَتْكُمْ
remember (the) Favour (of) Allah	to you	when	(there) came against you
جُنُودٌ	فَأَرْسَلْنَا	عَلَيْهِمْ	رِيحًا
hosts (soldiers)	and We sent	against them	a wind
وَجُنُودًا			
and forces (soldiers)			
لَمْ تَرَوْهَا	وَكَانَ اللَّهُ	بِمَا تَعْمَلُونَ بَصِيرًا ﴿١٠﴾	
that you saw not	and Allah is	All-Seer of what you do	

إِذْ جَاءُوكُمْ مِنْ فَوْقِكُمْ وَمِنْ أَسْفَلَ مِنْكُمْ وَإِذْ زَاغَتِ الْأَبْصَارُ وَبَلَغَتِ الْقُلُوبُ الْحَنَاجِرَ وَتَظُنُّونَ بِاللَّهِ الظُّنُونًا ﴿١٠﴾ هُنَالِكَ ابْتُلِيَ الْمُؤْمِنُونَ وَزُلْزِلُوا زِلْزَالًا شَدِيدًا ﴿١١﴾ وَإِذْ يَقُولُ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ إِلَّا غُرُورًا ﴿١٢﴾ وَإِذْ قَالَت طَّائِفَةٌ مِّنْهُمْ يَا أَهْلَ يَثْرِبَ لَا مُقَامَ لَكُمْ فَارْجِعُوا وَيَسْتَأْذِنُ فَرِيقٌ مِّنْهُمُ النَّبِيَّ يَقُولُونَ إِنَّ بُيُوتَنَا عَوْرَةٌ وَمَا هِيَ بِعَوْرَةٍ إِن 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 Allāh. 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: "Allāh 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.

إِذْ	جَاءُوكُمْ	مِّنْ فَوْقِكُمْ	وَمِنْ أَسْفَلَ	مِنْكُمْ	وَإِذْ
when	they came upon you	from above you	and from below	you	and when
زَاغَتِ الْأَبْصَارُ	وَبَلَغَتِ الْقُلُوبُ	الْحَنَاجِرَ	وَتَظُنُّونَ		
the eyes grew wild	and the hearts reached	(to) the throats	and you were doubting		
بِاللَّهِ الظُّنُونًا ﴿١٠﴾	هُنَالِكَ	ابْتُلِيَ الْمُؤْمِنُونَ	وَزُلْزِلُوا زِلْزَالًا	شَدِيدًا ﴿١١﴾	
all doubts about Allah	there	the believers were tried	and shaken (with) a shaking	mighty	

وَإِذَا	يَقُولُ الْمُنَافِقُونَ	وَالَّذِينَ	فِي قُلُوبِهِمْ	مَرَضٌ
and when	the hypocrites said	and those	in whose hearts	(is) a disease (of doubts)
مَا وَعَدَنَا اللَّهُ	وَرَسُولُهُ	إِلَّا غُرُورًا	وَإِذَا	قَالَتْ طَائِفَةٌ
did not promise us Allah	and His Messenger	but delusion	and when	said a party
يَا أَهْلَ	يَثْرِبَ	لَا مَقَامَ	لَكُمْ	فَارْجِعُوا
O people	(of) Yathrib	(there is) no stand	for you	therefore go back
وَيَسْتَعِذْنَ	فَرِيقٌ	مِّنْهُمْ	النَّبِيِّ	يَقُولُونَ إِنَّ بُيُوتَنَا
and ask for permission	a band	of them	(of) the Prophet	saying truly our homes
عَوْرَةً	وَمَا هِيَ	بِعَوْرَةٍ	إِنْ يُرِيدُونَ	إِلَّا فِرَارًا
lie open	and they (are) not	lay open	they wished not	but to flee

وَلَوْ دَخَلَتْ عَلَيْهِمْ مِّنْ أَقْطَارِهَا ثُمَّ سِئِلُوا الْفِتْنَةَ لَاتَوَّهَآ وَمَا تَلَبَّثُوا بِهَا إِلَّا يَسِيرًا ﴿١٤﴾
 وَلَقَدْ كَانُوا عَاهَدُوا اللَّهَ مِنْ قَبْلُ لَا يُولُوكَ إِلَّا دُبْرًا وَكَانَ عَهْدُ اللَّهِ مَسْئُولًا ﴿١٥﴾ قُلْ
 لَنْ يَنْفَعَكُمْ الْفِرَارُ إِنْ فَرَرْتُمْ مِنَ الْمَوْتِ أَوِ الْقَتْلِ وَإِذًا لَا تُمْنَعُونَ إِلَّا قَلِيلًا ﴿١٦﴾

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!"

وَلَوْ دَخَلَتْ	عَلَيْهِمْ	مِّنْ أَقْطَارِهَا
and if (the enemy) had entered	on them	from (all) its sides
ثُمَّ سِئِلُوا الْفِتْنَةَ		
then they had been exhorted to trial (renegade from Islam to polytheism)		
لَاتَوَّهَآ	وَمَا تَلَبَّثُوا	بِهَا
they would surely have committed it	and they would not have hesitated	upon it

إِلَّا يَسِيرًا ﴿١٦﴾	وَلَقَدْ كَانُوا	عَهَدُوا اللَّهَ	مِنْ قَبْلُ
but a little	and indeed they had	made a covenant (with) Allah	before
لَا يُؤْلَوْنَ الْأَدْبَرَ	وَكَانَ	عَهْدُ اللَّهِ	مَسْئُولًا ﴿١٧﴾
not to turn their backs	and (must) be	a covenant (with) Allah	answered for
قُلْ	لَنْ يَنْفَعَكُمْ	الْفِرَارُ	إِنْ فَرَرْتُمْ
say	will never avail you	flight	if you flee
		مِنَ الْمَوْتِ	أَوِ الْقَتْلِ
		from death	or killing
وَأِذَا	لَا تُمْنَعُونَ	إِلَّا قَلِيلًا ﴿١٨﴾	
and then	you will not enjoy	but a little	

قُلْ مَنْ ذَا الَّذِي يَعْصِمُكُمْ مِنَ اللَّهِ إِنْ أَرَادَ بِكُمْ سُوءًا أَوْ أَرَادَ بِكُمْ رَحْمَةً وَلَا يَجِدُونَ لَهُمْ مِنْ دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا ﴿١٦﴾ قَدْ يَعْلَمُ اللَّهُ الْمَعْوِفِينَ مِنْكُمْ وَالْقَائِلِينَ لِإِخْوَانِهِمْ هَلُمَّ إِلَيْنَا وَلَا يَأْتُونَ الْبَاسَ إِلَّا قَلِيلًا ﴿١٧﴾ أَشِحَّةً عَلَيْكُمْ فَإِذَا جَاءَ الْخَوْفُ رَأَيْتَهُمْ يَنْظُرُونَ إِلَيْكَ تَدُورُ أَعْيُنُهُمْ كَالَّذِي يُغْشَى عَلَيْهِ مِنَ الْمَوْتِ فَإِذَا ذَهَبَ الْخَوْفُ سَلَقُوكُمْ بِالسِّنَةِ حِدَادٍ أَشِحَّةً عَلَى الْخَيْرِ أُولَئِكَ لَمْ يُؤْمِنُوا فَأَحْبَطَ اللَّهُ أَعْمَلَهُمْ وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا ﴿١٨﴾

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 *Walī* (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.

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

يَكُم رَحْمَةً	وَلَا يَجِدُونَ	لَهُمْ	مِّن دُونِ اللَّهِ	وَلِيًّا
mercy for you	and they will not find	for themselves	besides Allah	a protector (guardian)
وَلَا نَصِيرًا ﴿١٧﴾				قَدْ يَعْلَمُ اللَّهُ الْمُعَوِّقِينَ
nor a helper				verily Allah knows those who keep back (men) from fighting
مِنْكُمْ	وَالْقَائِلِينَ	لِإِخْوَانِهِمْ	هَلُمَّ إِلَيْنَا	
from (among) you	and those who say	to their brothers	come (here) towards us	
وَلَا يَأْتُونَ الْبَاسَ		إِلَّا قَلِيلًا ﴿١٨﴾	أَشِحَّةً	عَلَيْكُمْ
while they (themselves) come not to the battle		except a little	being miserly	towards you
فَإِذَا	جَاءَ الْخَوْفُ	رَأَيْتَهُمْ	يَنْظُرُونَ إِلَيْكَ	تَدُورُ أَعْيُنُهُمْ
then when	fear comes	you will see them	looking to you	their eyes revolving
كَالَّذِي	يُغْشَى عَلَيْهِ	مِنَ الْمَوْتِ	فَإِذَا	ذَهَبَ الْخَوْفُ
like (those of) one who	faints	from death	but when	the fear departs
سَلَفُوكُمْ	بِالْسِّنَةِ	حِدَادٍ	أَشِحَّةً	عَلَى الْخَيْرِ
they will smite you	with tongues	sharp	miserly	towards good
فَأَحْبَطَ اللَّهُ أَعْمَلَهُمْ		وَكَانَ ذَلِكَ	عَلَى اللَّهِ يَسِيرًا ﴿١٩﴾	
therefore Allah makes their deeds fruitless		and that is	(ever) easy for Allah	

يَحْسِبُونَ الْأَحْزَابَ لَمْ يَذْهَبُوا وَإِنْ يَأْتِ الْأَحْزَابُ يَوَدُّوْا لَوْ أَنَّهُمْ بَادُوا فِي الْأَعْرَابِ
يَسْأَلُونَ عَنْ آبَائِكُمْ وَلَوْ كَانُوا فِيكُمْ مَا قَاتَلُوا إِلَّا قَلِيلًا ﴿٢٠﴾ لَقَدْ كَانَ لَكُمْ فِي
رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا ﴿٢١﴾ وَلَمَّا
رَأَى الْمُؤْمِنُونَ الْأَحْزَابَ قَالُوا هَذَا مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ وَصَدَقَ اللَّهُ وَرَسُولُهُ وَمَا زَادَهُمْ
إِلَّا إِيمَانًا وَتَسْلِيمًا ﴿٢٢﴾

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).

يَحْسَبُونَ الْأَحْزَابَ		لَمْ يَذْهَبُوا ^ط		وَإِنْ يَأْتِ الْأَحْزَابُ	
they think (that) the Confederates		have not withdrawn		and if the Confederates should come	
يُودُّوْا لَوْ		أَنَّهُمْ		فِي الْأَعْرَابِ	
they would wish if		[that] they		among the bedouins	
يَسْأَلُونَ عَنْ أَنْبَائِكُمْ ^ط		وَلَوْ كَانُوا		فِيكُمْ	
asking about your news		and if they were		among you	
مَّا قَاتَلُوا		فِي رَسُولِ اللَّهِ		أُسْوَةٌ	
they would not fight		in (the) Messenger (of) Allah		an example	
إِلَّا قَلِيلًا ﴿٢١﴾		كَانَ لَكُمْ		حَسَنَةٌ	
but a little		you have		good	
لَمَنْ كَانَ		يَرْجُوا اللَّهَ		وَذَكَرَ اللَّهَ كَثِيرًا ﴿٢٢﴾	
for (him) who [was]		hopes for Allah		and remembers Allah much	
وَلَمَّا		رَأَى الْمُؤْمِنُونَ		قَالُوا	
and when		the believers saw		they said	
وَعَدَنَا اللَّهُ		وَرَسُولُهُ		وَصَدَقَ اللَّهُ	
had promised us Allah		and His Messenger		and had spoken the truth Allah	
وَرَسُولُهُ		وَمَا زَادَهُمْ		إِلَّا إِيْمَانًا	
and His Messenger		and it increased them not		except (in) Faith	
وَتَسْلِيمًا ﴿٢٣﴾		وَأَسْلَمَ		وَأَسْلَمَ	
and submissiveness		and it increased them not		except (in) Faith	

مِّنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ فَمِنْهُمْ مَّنْ قَضَىٰ نَحْبَهُ وَمِنْهُمْ مَّنْ يَنْتَظِرُ وَمَا بَدَّلُوا تَبْدِيلًا ﴿٢٣﴾ لِيَجْزِيَ اللَّهُ الصَّادِقِينَ بِصِدْقِهِمْ وَيُعَذِّبَ الْمُنَافِقِينَ إِن شَاءَ أَوْ يَتُوبَ عَلَيْهِمْ إِنَّ اللَّهَ كَانَ غَفُورًا رَّحِيمًا ﴿٢٤﴾ وَرَدَّ اللَّهُ الَّذِينَ كَفَرُوا بِغَيْظِهِمْ

لَمَّيْنَالُوْا خَيْرًا وَكَفَى اللّٰهُ الْمُؤْمِنِيْنَ الْقِتَالَ وَكَانَ اللّٰهُ قَوِيًّا عَزِيْزًا ﴿٢٥﴾

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		مِّنَ الْمُؤْمِنِينَ	
(are) men (who) have been true		among the believers	
فَمِنْهُمْ	عَلَيْهِ	مَا عَاهَدُوا اللَّهَ	
so of them	[on it]	(to) what they made covenant (with) Allah	
وَمِنْهُمْ	قَضَىٰ نَجْبَهُ،		مَّن
and of them	have fulfilled their obligations (have been martyred)		(some) who
وَمَا بَدَلُوا تَبْدِيلًا ﴿٢٦﴾			مَّن يَنْتَظِرُ
but they have never changed (their covenant in) the least			(some) who are waiting
وَيُعَذِّبُ الْمُنَافِقِينَ	بِصِدْقِهِمْ	لِيَجْزِيَ اللَّهُ الصَّادِقِينَ	
and punish the hypocrites	for their truth	that Allah may reward the men of truth	
غَفُورًا	إِنَّ اللَّهَ كَانَ	عَلَيْهِمْ	أَوْ يَتُوبَ
Oft-Forgiving	verily Allah is	[on] them	or forgive
بِغَيْظِهِمْ	الَّذِينَ كَفَرُوا	وَرَدَّ اللَّهُ	رَحِيمًا ﴿٢٧﴾
in their rage	those who disbelieved	and Allah drove back	Most Merciful
الْمُؤْمِنِينَ	وَكَفَىٰ اللَّهُ	لَمْ يَنَالُوا خَيْرًا	
(for) the believers	and Allah is Sufficient	they gained no advantage	

عَزِيزًا ﴿٢٥﴾	قَوِيًّا	وَكَانَ اللَّهُ	الْفِتَالِ
All-Mighty	All-Strong	and Allah is	(in) the fighting

وَأَنْزَلَ الَّذِينَ ظَاهَرُوهُمْ مِّنْ أَهْلِ الْكِتَابِ مِنْ صَيَاصِيهِمْ وَقَذَفَ فِي قُلُوبِهِمُ الرُّعْبَ فَرِيقًا تَقْتُلُونَ وَتَأْسِرُونَ فَرِيقًا ﴿٢٦﴾ وَأَوْرَثَكُم أَرْضَهُمْ وَدِيَارَهُمْ وَأَمْوَالَهُمْ وَأَرْضًا لَّمْ تَطْئُوهَا وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرًا ﴿٢٧﴾ يَأَيُّهَا النَّبِيُّ قُلْ لِّأَزْوَاجِكَ إِن كُنْتُنَّ تُرِدْنَ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا فَتَعَالَيْنَ أُمَتِّعْكُنَّ وَأُسْرِحْكُنَّ سَرَاحًا جَمِيلًا ﴿٢٨﴾

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).

وَأَنْزَلَ الَّذِينَ	ظَاهَرُوهُمْ	مِّنْ أَهْلِ	الْكِتَابِ
and He brought down	backed them	of (the) people	(of) the Scripture
مِنْ صَيَاصِيهِمْ	وَقَذَفَ	فِي قُلُوبِهِمْ	الرُّعْبَ
from their forts	and cast	into their hearts	terror
فَرِيقًا ﴿٢٦﴾	وَأَوْرَثَكُم	أَرْضَهُمْ	وَدِيَارَهُمْ
and a group you made captives	and He caused you to inherit	their lands	and their houses
وَأَمْوَالَهُمْ	وَأَرْضًا	لَّمْ تَطْئُوهَا	وَكَانَ اللَّهُ
and their riches (wealth)	and a land	which you had not trodden	and Allah is
عَلَى كُلِّ شَيْءٍ قَدِيرًا ﴿٢٧﴾	يَأَيُّهَا النَّبِيُّ	قُلْ لِّأَزْوَاجِكَ	إِن كُنْتُنَّ
on every thing	O All-Powerful	say to your wives	if you [are]
تُرِدْنَ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا	فَتَعَالَيْنَ	أُمَتِّعْكُنَّ	
(of) the world desire the life	and its glitter	then come	I will make a provision for you

جَمِيلًا ﴿٢٨﴾	سَرَّاحًا	وَأُسْرِحْكُمْ
handsome	(with) a release (divorce)	and set you free

وَلِنْ كُنْتُمْ تُرِيدُونَ اللَّهَ وَرَسُولَهُ، وَالْدارَ الْآخِرَةَ فَإِنَّ اللَّهَ أَعَدَّ لِلْمُحْسِنَاتِ مِنْكُمْ أَجْرًا عَظِيمًا ﴿٢٩﴾ يٰۤاَيُّهَا النَّبِيُّ مَنْ يَأْتِ مِنْكُمْ بِفَاحِشَةٍ مُّبَيَّنَةٍ يُضَاعَفْ لَهَا الْعَذَابُ ضِعْفَيْنِ 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.

وَلِنْ كُنْتُمْ	تُرِيدُونَ	اللَّهَ وَرَسُولَهُ	وَالْدارَ	الْآخِرَةَ
and if you [are]	desire	Allah and His Messenger	and the Home	(of) the Hereafter
فَإِنَّ اللَّهَ	أَعَدَّ	لِلْمُحْسِنَاتِ	مِنْكُمْ	أَجْرًا عَظِيمًا ﴿٢٩﴾
then verily Allah	has prepared	for the good-doers	amongst you	a reward enormous
يٰۤاَيُّهَا النَّبِيُّ	مَنْ يَأْتِ	مِنْكُمْ	بِفَاحِشَةٍ	مُّبَيَّنَةٍ
O wives	whoever commits	of you	illegal sexual intercourse	open
يُضَاعَفْ لَهَا	الْعَذَابُ	ضِعْفَيْنِ	وَكَانَ	ذَلِكَ عَلَى اللَّهِ يَسِيرًا ﴿٣٠﴾
for her will be doubled	the torment	twice	and that is	(ever) easy for Allah

