

سُورَةُ الْأَحْقَافِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

حَمْ ۞ تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ ۞ مَا خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ وَأَجَلٍ مُّسَمًّى ۚ وَالَّذِينَ كَفَرُوا عَمَّا أُنذَرُوا مُعْرِضُونَ ۚ ۞ قُلْ أَرَأَيْتُمْ مَا تَدْعُونَ مِنْ دُونِ اللَّهِ أَرُونِي مَاذَا خَلَقُوا مِنَ الْأَرْضِ أَمْ لَهُمْ شِرْكٌ فِي السَّمَوَاتِ ۚ أَتُنُونِي بِكِتَابٍ مِّن قَبْلِ هَذَا أَوْ أَثَرَةٍ مِّنْ عِلْمٍ إِن كُنْتُمْ صَادِقِينَ ۞

Sūrah Al-Ahqāf (The Curved Sand-hills) 46

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

1. *Hā-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) is from Allāh, the All-Mighty, the All-Wise. 3. We created not the heavens and the earth and all that is between them except with truth, and for an appointed term. But those who disbelieve, turn away from that whereof they are warned. 4. Say (O Muhammad ﷺ to these pagans): "Think you about all that you invoke besides Allāh? Show me. What have they created of the earth? Or have they a share in (the creation of) the heavens? Bring me a Book (revealed) before this, or some trace of knowledge (in support of your claims), if you are truthful!"

الرَّحِيمِ		الرَّحْمَنِ		بِسْمِ اللَّهِ	
the Most Merciful		the Most Gracious		In the Name (of) Allāh	
الْحَكِيمِ ۞	الْعَزِيزِ	مِنَ اللَّهِ	الْكِتَابِ	تَنْزِيلُ	حَمْ ۞
the All-Wise	the All-Mighty	(is) from Allāh	(of) the Book	(the) revelation	Ha-Mim
بَيْنَهُمَا		وَمَا	وَالْأَرْضَ	مَا خَلَقْنَا السَّمَوَاتِ	
(is) between them		and (all) that	and the earth	We created not the heavens	
وَالَّذِينَ كَفَرُوا		مُسَمًّى	وَأَجَلٍ	بِالْحَقِّ	إِلَّا
but those who disbelieve		appointed	and (for) a term	with truth	except

عَمَّا أَنْذَرُوا	مُعْرِضُونَ ﴿٥﴾	قُلْ	أَرَأَيْتُمْ
from that whereof they are warned	(are) turning away	say	(do) you see?
مَا تَدْعُونَ	مِنْ دُونِ اللَّهِ	أَرُونِي	مَاذَا خَلَقُوا
(all) that you invoke	besides Allah	show me	what have they created
أَمْ لَهُمْ	شِرْكٌ	فِي السَّمَوَاتِ	أَتُنُونِي
have they	a share	in the heavens	bring me
or			before
أَمْ مِنْ قَبْلِ	يَكْتَبِ	بِكِتَابٍ	مِنْ قَبْلِ
	a Book (revealed)		
هَذَا	أَوْ أَشْرَقِ	مِنْ عِلْمٍ	إِنْ كُنْتُمْ صَادِقِينَ ﴿٦﴾
this	or some trace	of knowledge	if you are truthful

وَمَنْ أَضَلُّ مِمَّن يَدْعُوا مِنْ دُونِ اللَّهِ مَنْ لَا يَسْتَجِيبُ لَهُ إِلَى يَوْمِ الْقِيَمَةِ وَهُمْ عَنِ دُعَائِهِمْ غَافِلُونَ ﴿٥﴾ وَإِذَا حُشِرَ النَّاسُ كَانُوا لَهُمْ أَعْدَاءً وَكَانُوا بِعِبَادَتِهِمْ كَافِرِينَ ﴿٦﴾ وَإِذَا نُتِلَى عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ قَالَ الَّذِينَ كَفَرُوا لِلْحَقِّ لَمَّا جَاءَهُمْ هَذَا سِحْرٌ مُبِينٌ ﴿٧﴾ أَمْ يَقُولُونَ افْتَرَاهُ قُلْ إِنْ افْتَرَيْتُهُ فَلَا تَمْلِكُونَ لِي مِنَ اللَّهِ شَيْئًا هُوَ أَعْلَمُ بِمَا نُفِيضُونَ فِيهِ كَفَى بِهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ وَهُوَ الْغَفُورُ الرَّحِيمُ ﴿٨﴾

5. And who is more astray than one who calls on (invokes) besides Allāh, such as will not answer him till the Day of Resurrection, and who are (even) unaware of their calls (invocations) to them? 6. And when mankind are gathered (on the Day of Resurrection), they (false deities) will become their enemies and will deny their worshipping. 7. And when Our Clear Verses are recited to them, the disbelievers say of the truth (this Qur'ān) when it reaches them: "This is plain magic!" 8. Or say they: "He (Muhammad ﷺ) has fabricated it." Say: "If I have fabricated it, still you have no power to support me against Allāh. He knows best of what you say among yourselves concerning it (i.e. this Qur'ān)! Sufficient is He as a witness between me and you! And He is the Oft-Forgiving, the Most Merciful."

وَمَنْ	أَضَلُّ	مِمَّن يَدْعُوا	مِنْ دُونِ اللَّهِ	مَنْ لَا يَسْتَجِيبُ
and who	(is) more astray	than (one) who calls on	besides Allah	(one) who will not answer

لَهُ ۥ إِلَى يَوْمِ	الْقِيَمَةِ	وَهُمْ	عَنْ دُعَائِهِمْ	غَفِلُونَ ﴿٥٠﴾
to him	(of) Resurrection	and they	of their calls (to them)	(are) unaware
وَإِذَا	حُشِرَ النَّاسُ	كَانُوا لَهُمْ	أَعْدَاءَ	وَكَانُوا
and when	mankind are gathered	they will become for them	enemies	and will be
يَعْبَادَتِهِمْ	كَافِرِينَ ﴿٥١﴾	وَإِذَا	نُتِلَ عَلَيْهِمْ	ءَايَاتُنَا
their worshipping	deniers	and when	are recited to them	Our Verses
قَالَ	الَّذِينَ كَفَرُوا	لِلْحَقِّ	لَمَّا	جَاءَهُمْ
say	those who disbelieve	of the truth	when	it reaches them
مُبِينٌ ﴿٥٢﴾	أَمْ يَقُولُونَ	أَفْتَرِيهِ	قُلْ	إِنْ أَفْتَرَيْتُهُ
plain	or say they	he has fabricated it	say	if I have fabricated it
فَلَا تَمْلِكُونَ	لِي	مِنَ اللَّهِ شَيْئًا	هُوَ	أَعْلَمُ
then you have no power	for me	anything against Allah	He	knows best
بِمَا تُفِيضُونَ	فِيهِ	كَفَى بِهِ	شَهِيدًا	(as) a witness
of what you say among yourselves	concerning it	Sufficient is He		
بَيْنِي	وَبَيْنَكُمْ	وَهُوَ الْغَفُورُ	الرَّحِيمُ ﴿٥٣﴾	the Most Merciful
between me	and between you	and He (is) the Oft-Forgiving		

قُلْ مَا كُنْتُ بِدْعًا مِّنَ الرُّسُلِ وَمَا أَدْرَى مَا يَفْعَلُ بِي وَلَا بِكُمْ إِن أَنِيعُ إِلَّا مَا يُوْحَىٰ إِلَىٰ وَمَا أَنَا إِلَّا نَذِيرٌ مُّبِينٌ ﴿٥١﴾ قُلْ أَرَأَيْتُمْ إِن كَانَ مِّنْ عِندِ اللَّهِ وَكَفَرْتُمْ بِهِ ۖ وَشَهِدَ شَاهِدٌ مِّنْ بَنِي إِسْرَءِيلَ عَلَىٰ مِثْلِهِ ۖ فَمَأْمَنَ وَأَسْتَكْبَرْتُمْ ۚ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٥٢﴾ وَقَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا لَوْ كَانَ خَيْرًا مَّا سَبَقُونَا إِلَيْهِ وَإِذْ لَمْ يَهْتَدُوا بِهِ ۖ فَسَيَقُولُونَ هَذَا أَفْكٌ قَدِيمٌ ﴿٥٣﴾

9. Say (O Muhammad ﷺ): "I am not a new thing among the Messengers (of Allāh, i.e. I am not the first Messenger) nor do I know what will be done with me or with you. I only follow that which is revealed to me, and I am but a plain warner." 10. Say: "Tell me! If this (Qur'ān) is from Allāh and you deny it, and a witness from among the Children of Israel ('Abdullāh bin Salām ؑ) testifies that (this Qur'ān is from Allāh) like [the Taurāt (Torah)], and he believed

(embraced Islām) while you are too proud (to believe)." Verily, Allāh guides not the people who are *Zālimūn* (polytheists, disbelievers and wrongdoing). 11. And those who disbelieve (the strong and wealthy) say of those who believe (the weak and poor): "Had it (Islāmic Monotheism to which Muhammad ﷺ is inviting mankind) been a good thing, they (the weak and poor) would not have preceded us thereto!" And when they have not let themselves be guided by it (this Qur'ān), they say: "This is an ancient lie!"

قُلْ	مَا كُنْتُ بِدَعَا	مِّنَ الرُّسُلِ	وَمَا أَدْرِ	مَا يَفْعَلُ
say	I am not a new thing	among the Messengers	and I know not	what will be done
يَ	وَلَا	بِكُمْ	إِن أَنَّبِعُ	إِلَّا مَا
with me	nor	with you	I follow not	but that which
يُوحَىٰ إِلَيَّ	وَمَا أَنَا	إِن كَانَ	مِّنْ عِنْدِ اللَّهِ	وَكَفَرْتُمْ بِهِ
is revealed to me	and I am not	if this is	from Allah	and you deny it
إِلَّا نَذِيرٌ	مُّبِينٌ ﴿١١﴾	قُلْ	أَرَأَيْتُمْ	مَنْ بَنَىٰ
but a warner	plain	say	(do) you see?	among (the) Children
وَشَهِدَ شَاهِدٌ	مِّنْ بَنَىٰ	إِسْرَءِيلَ	عَلَىٰ مِثْلِهِ	إِلَّا نَذِيرٌ
and testifies a witness	among (the) Children	(of) Israel	to the like thereof	but a warner
فَأَمَّنَ	وَأَسْتَكْبَرْتُمْ	إِنَّ اللَّهَ	لَا يَهْدِي الْقَوْمَ	الظَّالِمِينَ ﴿١٢﴾
and he believed	while you are proud	verily Allah	guides not the people	(who are) wrongdoers
وَقَالَ	الَّذِينَ كَفَرُوا	لِلَّذِينَ آمَنُوا	الَّذِينَ كَفَرُوا	وَقَالَ
and say	those who disbelieve	of those who believe	those who disbelieve	and say
لَوْ كَانَ خَيْرًا	مَا سَبَقُونَا	إِلَيْهِ	وَإِذَا	لَمْ يَهْتَدُوا
if it had been a good thing	they would not have preceded us	thereto	and when	they have not (let themselves be) guided
لَمْ يَهْتَدُوا	فَيَقُولُونَ هَذَا	إِفْكٌ قَدِيمٌ ﴿١٣﴾	بِهِ	فَيَقُولُونَ هَذَا
they have not (let themselves be) guided	then they say this	(is) a lie	ancient	then they say this

وَمِن قَبْلِهِ كَتَبَ مُوسَىٰ إِمَامًا وَرَحْمَةً ۖ وَهَذَا كِتَابٌ مُّصَدِّقٌ لِّسَانًا عَرَبِيًّا لِّيُنذِرَ الَّذِينَ ظَلَمُوا وَبُشْرَىٰ لِلْمُحْسِنِينَ ﴿١٢﴾ إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَمُوا فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١٣﴾ أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ خَالِدِينَ فِيهَا جَزَاءً لِّمَا كَانُوا يَعْمَلُونَ ﴿١٤﴾

12. And before this was the Scripture of Mūsā (Moses) as a guide and a mercy. And this is a confirming Book (the Qur'ān) in the Arabic language, to warn those who do wrong, and as glad tidings to the *Muhsinūn* (good-doers). 13. Verily, those who say: "Our Lord is (only) Allāh," and thereafter stand firm (on the Islāmic Faith of Monotheism), on them shall be no fear, nor shall they grieve. 14. Such shall be the dwellers of Paradise, abiding therein (forever) – a reward for what they used to do.

وَمِنْ قَبْلِهِ	كِتَابُ	مُوسَى	إِمَامًا	وَرَحْمَةً	وَهَذَا
and before this	(was the) Scripture	(of) Moses	(as) a guide	and a mercy	and this
كِتَابٌ	مُصَدِّقٌ	لِسَانًا	عَرَبِيًّا	لِيُنْذِرَ	الَّذِينَ ظَلَمُوا
(is) a Book	confirming	(in the) language	Arabic	to warn	those who do wrong
وَبُشْرَى	لِلْمُحْسِنِينَ	إِنَّ الَّذِينَ قَالُوا	رَبَّنَا	اللَّهُ	
and (as) glad tidings	to the good-doers	verily those who say	our Lord	(is only) Allah	
ثُمَّ اسْتَقَمُوا	فَلَا خَوْفٌ	عَلَيْهِمْ	وَلَا هُمْ يَحْزَنُونَ	أُولَئِكَ	
then stand firm	then (shall be) no fear	on them	nor will they grieve	those	
أَصْحَابُ	الْجَنَّةِ	خَالِدِينَ	فِيهَا	جَزَاءُ	
(shall be the) dwellers	(of) Paradise	abiding (forever)	therein	a reward	
	بِمَا كَانُوا	يَعْمَلُونَ			
	for what they used to	do			

وَوَصَّيْنَا الْإِنْسَانَ بِوَلَدَيْهِ إِحْسَانًا حَمَلَتْهُ أُمُّهُ كُرْهًا وَوَضَعَتْهُ كُرْهًا وَحَمَلُهُ وَفِصْلُهُ ثَلَاثُونَ شَهْرًا حَتَّىٰ إِذَا بَلَغَ أَشُدَّهُ وَبَلَغَ أَرْبَعِينَ سَنَةً قَالَ رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَلَدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَصْلِحْ لِي فِي ذُرِّيَّتِي إِنِّي تُبْتُ إِلَيْكَ وَإِنِّي مِنَ الْمُسْلِمِينَ

15. And We have enjoined on man to be dutiful and kind to his parents. His mother bears him with hardship. And she brings him forth with hardship, and the bearing of him, and the weaning of him is thirty months, till when he attains full strength and reaches forty years, he says: "My Lord! Grant me the power and

ability that I may be grateful for Your Favour which You have bestowed upon me and upon my parents, and that I may do righteous good deeds, such as please You, and make my offspring good. Truly, I have turned to You in repentance, and truly, I am one of the Muslims (submitting to Your Will)."

وَوَصَّيْنَا الْإِنْسَانَ	بِوَالِدَيْهِ	إِحْسَنًا	حَمَلَتْهُ	أُمُّهُ
and We have enjoined on man	to his parents	to be kind	bears him	his mother
كُرْهًا	وَوَضَعَتْهُ	كُرْهًا	وَحَمْلُهُ	
(with) hardship	and she brings him forth	(with) hardship	and the bearing of him	
وَفِصْلُهُ	ثَلَاثُونَ	شَهْرًا	حَتَّىٰ إِذَا	بَلَغَ أَشُدَّهُ
and the weaning of him	(is) thirty	months	till when	he attains his full strength
وَبَلَغَ أَرْبَعِينَ	سَنَةً	قَالَ رَبِّ	أَوْزِعَنِي	
ard reaches forty	years	he says my Lord	grant me the power	
أَنْ أَشْكُرَ نِعْمَتَكَ	الَّتِي أَنْعَمْتَ	عَلَيَّ		
that I may be grateful (for) Your Favour	which You have bestowed	upon me		
وَعَلَىٰ وَلَدَيْ	وَأَنْ أَعْمَلَ صَالِحًا	تَرْضَاهُ		
and upon my parents	and that I may do righteous deeds	such as please You		
وَأَصْلِحْ	لِي	فِي ذُرِّيَّتِي	إِنِّي تُبْتُ	إِلَيْكَ
and make good	for me	in my offspring	truly I have turned	to You
				وَأِنِّي
				and truly I am

مِنَ الْمُسْلِمِينَ ﴿١٥﴾

of the Muslims

أُولَئِكَ الَّذِينَ نَنْقَبِلُ عَنْهُمْ أَحْسَنَ مَا عَمِلُوا وَنَتَجَاوَزُ عَنْ سَيِّئَاتِهِمْ فِي أَصْحَابِ الْجَنَّةِ وَعَدَ الصَّادِقُ الَّذِي كَانُوا يُوعَدُونَ ﴿١٦﴾ وَالَّذِي قَالَ لِوَلَدَيْهِ أُفٍّ لَّكُمَا أَتَعِدَانِي أَنْ أُخْرَجَ وَقَدْ خَلَتِ الْقُرُونُ مِنْ قَبْلِي وَهُمَا يَسْتَغِيثَانِ اللَّهَ وَيْلَكَ ءَأَمِنَ إِنَّ وَعْدَ اللَّهِ حَقٌّ فَيَقُولُ مَا هَذَا إِلَّا أَسَاطِيرُ الْأَوَّلِينَ ﴿١٧﴾ أُولَئِكَ الَّذِينَ حَقَّ عَلَيْهِمُ الْقَوْلُ فِي أُمِّرٍ قَدْ خَلَتْ مِنْ قَبْلِهِمْ مِنَ الْجِنِّ وَالْإِنْسِ إِنَّهُمْ كَانُوا خَسِرِينَ ﴿١٨﴾

16. They are those from whom We shall accept the best of their deeds and overlook their evil deeds. (They shall be) among the dwellers of Paradise – a promise of truth, which they have been promised. 17. But he who says to his parents: "Fie upon you both! Do you hold out the promise to me that I shall be raised up (again) when generations before me have passed away (without rising)?" While they (father and mother) invoke Allāh for help (and rebuke their son): "Woe to you! Believe! Verily, the Promise of Allāh is true." But he says: "This is nothing but the tales of the ancient." 18. They are those against whom the Word (of torment) is justified among the previous generations of jinn and mankind that have passed away. Verily, they are ever the losers.

أُولَئِكَ	الَّذِينَ	نَقْبَلُ عَنْهُمْ	أَحْسَنَ	مَا عَمِلُوا
they	(are) those	from whom We shall accept	(the) best	(of) what they did
وَنَجَاوِزُ	عَنْ سَيِّئَاتِهِمْ	فِي أَصْحَابِ	الْجَنَّةِ	وَعَدَ
and overlook	[from] their evil deeds	among the dwellers	(of) Paradise	a promise
الصِّدْقِ	الَّذِي كَانُوا	يُوعِدُونَ	وَالَّذِي	قَالَ لَوَلَدَيْهِ
(of) truth	which they have been	promised	but he who	says to his parents
لَكُمْ	أَتَعِدَانِي	أَنْ أُخْرَجَ		
upon you both	(do) you hold out the promise to me?	that I shall be raised up		
وَقَدْ خَلَتْ	الْقُرُونُ	مِنْ قَبْلِي	وَهُمَا يَسْتَغِيثَانِ اللَّهَ	
and surely have passed away	generations	before me	while they invoke Allah	
وَيْلَكَ ءَامِنٌ	إِنَّ وَعْدَ اللَّهِ	حَقٌّ	فَيَقُولُ	
woe to you believe	verily (the) Promise (of) Allah	(is) true	but he says	
مَا هَذَا	إِلَّا أَسْطِيرُ	الْأَوَّلِينَ	أُولَئِكَ	الَّذِينَ
this (is) nothing	but (the) tales	(of) the ancient	they	(are) those
حَقٌّ عَلَيْهِمُ	الْقَوْلُ	فِي أُمَمٍ	قَدْ خَلَتْ	
against whom is justified	the Word	among nations	verily that have passed away	
مِنْ قَبْلِهِمْ	مِنَ الْجِنِّ	وَالْإِنْسِ	إِنَّهُمْ كَانُوا	خَسِرِينَ
before them	of the jinn	and the mankind	verily they were	the losers

وَلِكُلِّ دَرَجَتٌ مِّمَّا عَمِلُوا وَلِيُؤْفِقَهُمْ أَعْمَالُهُمْ وَهُمْ لَا يُظْلَمُونَ ﴿١٩﴾ وَيَوْمَ يُعْرَضُ الَّذِينَ كَفَرُوا عَلَى النَّارِ أَذَهَبْتُمْ طِبْيَتَكُمْ فِي حَيَاتِكُمُ الدُّنْيَا وَأَسْتَمْتُمْ بِهَا فَالْيَوْمَ تُجْزَوْنَ عَذَابَ الْهُونِ بِمَا كُنتُمْ تَسْتَكْبِرُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَبِمَا كُنتُمْ تَفْسُقُونَ ﴿٢٠﴾ وَأَذْكُرْ أَخَا عَادٍ إِذْ أَنْذَرَ قَوْمَهُ بِالْأَحْقَافِ وَقَدْ خَلَتْ النُّذُرُ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ أَلَّا تَعْبُدُوا إِلَّا اللَّهَ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ ﴿٢١﴾

19. And for all, there will be degrees according to that which they did, that He (Allāh) may recompense them in full for their deeds. And they will not be wronged. 20. On the Day when those who disbelieve (in the Oneness of Allāh – Islāmic Monotheism) will be exposed to the Fire (it will be said): "You received your good things in the life of the world, and you took your pleasure therein. Now this Day you shall be recompensed with a torment of humiliation, because you were arrogant in the land without a right, and because you used to rebel against Allāh's Command (disobey Allāh). 21. And remember (Hūd) the brother of 'Ād, when he warned his people in *Al-Ahqāf* (the curved sand-hills in the southern part of Arabian Peninsula). And surely, there have passed away warners before him and after him (saying): "Worship none but Allāh; truly, I fear for you the torment of a mighty Day (i.e. the Day of Resurrection)."

وَلِكُلِّ	دَرَجَتٌ	مِّمَّا عَمِلُوا
and for all	(there will be) degrees	according to that which they did
وَلِيُؤْفِقَهُمْ	أَعْمَالُهُمْ	وَهُمْ
and that He may recompense them in full	(for) their deeds	and they
لَا يُظْلَمُونَ ﴿١٩﴾	وَيَوْمَ يُعْرَضُ	الَّذِينَ كَفَرُوا
will not be wronged	and (on the) Day (when) will be exposed	those who disbelieve
عَلَى النَّارِ	أَذَهَبْتُمْ طِبْيَتَكُمْ	فِي حَيَاتِكُمُ الدُّنْيَا
to the Fire	you received your good things	(of) the world
وَأَسْتَمْتُمْ	بِهَا	فَالْيَوْمَ تُجْزَوْنَ عَذَابَ
and you took your pleasure	therein	so this Day you shall be recompensed
		(with) a torment

الْهُونِ	بِمَا كُنْتُمْ	تَسْتَكْبِرُونَ فِي الْأَرْضِ	بِغَيْرِ	الْحَقِّ
(of) humiliation	(because) of what you were	arrogant in the land	without	the right
وَبِمَا كُنْتُمْ	نَفْسُقُونَ	وَأَذْكُرْ أَخَا	عَادٍ	
and (because) of what you used to	disobey	and remember (the) brother	(of) Ad	
إِذْ	أَنْذَرَ قَوْمَهُ	بِالْأَحْقَافِ	وَقَدْ خَلَّتِ النُّذُرُ	
when	he warned his people	in the sand-hills	and surely (there) have passed away warners	
مِنْ بَيْنِ يَدَيْهِ	وَمِنْ خَلْفِهِ	أَلَّا تَعْبُدُوا	إِلَّا اللَّهَ	إِنِّي أَخَافُ
before him	and after him	that worship not	but Allah	truly I fear
	عَذَابَ	يَوْمِ	عَظِيمٍ	عَلَيْكُمْ
	(the) torment	(of) a Day	mighty	for you

قَالُوا أَجِئْتَنَا لِنَأْفِكَنَا عَنْ آلِهَتِنَا فَأْتِنَا بِمَا تَعِدُنَا إِنْ كُنْتَ مِنَ الصَّادِقِينَ ﴿٢٢﴾ قَالَ إِنَّمَا أَلِمْ عِنْدَ اللَّهِ وَأُبَلِّغُكُمْ مَا أُرْسِلْتُ بِهِ وَلَكِنِّي أَرِكُمْ قَوْمًا تَجْهَلُونَ ﴿٢٣﴾ فَلَمَّا رَأَوْهُ عَارِضًا مُسْتَقْبِلَ أَوْدِيَّتِهِمْ قَالُوا هَذَا عَارِضٌ مُمْطِرُنَا بَلْ هُوَ مَا اسْتَعْجَلْتُمْ بِهِ رِيحٌ فِيهَا عَذَابٌ أَلِيمٌ ﴿٢٤﴾

22. They said: "Have you come to turn us away from our *ālihah* (gods)? Then bring us that with which you threaten us, if you are one of the truthful!" 23. He said: "The knowledge (of the time of its coming) is with Allāh only. And I convey to you that wherewith I have been sent, but I see that you are a people given to ignorance!" 24. Then, when they saw it as a dense cloud coming towards their valleys, they said: "This is a cloud bringing us rain!" Nay, but it is that (torment) which you were asking to be hastened – a wind wherein is a painful torment!

قَالُوا	أَجِئْتَنَا	لِنَأْفِكَنَا	عَنْ آلِهَتِنَا	فَاتِنَا
they said	(have) you come to us?	to turn us away	from our gods	then bring us
بِمَا	تَعِدُنَا	إِنْ كُنْتَ	مِنَ الصَّادِقِينَ	قَالَ إِنَّمَا أَلِمْ
that which	you threaten us	if you are	of the truthful	he said only the knowledge

عِنْدَ اللَّهِ	وَأُبَلِّغُكُمْ	مَا أُرْسِلْتُ	بِهِ	وَلَكِنِّي
(is) with Allah	and I convey to you	that I have been sent	wherewith	[and] but I
أَرَبُّكُمْ	قَوْمًا بَجْهَلُونَ ﴿٢٣﴾	فَلَمَّا	رَأَوْهُ	عَارِضًا
see you	(are) a people given to ignorance	then when	they saw it	(as) a dense cloud
مُسْتَقْبِلَ	أَوْدِيَّتِهِمْ	فَالَوْ هَذَا	عَارِضٌ	مُمْطِرُنَا
coming towards	their valleys	they said this	(is) a cloud	bringing us rain
بَلْ هُوَ	مَا اسْتَعْجَلْتُمْ	بِهِ	رِيحٌ	فِيهَا
nay it	(is) that which you were asking to be hastened	[it]	a wind	(is) a torment
				painful

تُدْمِرُ كُلَّ شَيْءٍ بِأَمْرِ رَبِّهَا فَاصْبَحُوا لَا يَرَى إِلَّا مَسْكَنَهُمْ ۚ كَذَلِكَ نَجْزِي الْقَوْمَ الْمُجْرِمِينَ ﴿٢٥﴾
 وَلَقَدْ مَكَّنَّاهُمْ فِيمَا إِن مَكَّنَّاكُمْ فِيهِ وَجَعَلْنَا لَهُمْ سَمْعًا وَبَصَرًا وَأَفْئِدَةً ۖ فَمَا أَغْنَى عَنْهُمْ
 سَمْعُهُمْ وَلَا أَبْصَرُهُمْ وَلَا أَفْعِدَتُهُمْ مِنْ شَيْءٍ إِذْ كَانُوا يَجْحَدُونَ بِآيَاتِ اللَّهِ وَحَاقَ
 بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِءُونَ ﴿٢٦﴾

25. Destroying everything by the Command of its Lord! So they became such that nothing could be seen except their dwellings! Thus do We recompense the people who are *Mujrimūn* (criminals, sinners, polytheists, disbelievers)! 26. And indeed We had firmly established them with that wherewith We have not established you (O Quraish)! And We had assigned them the (faculties of) hearing (ears), seeing (eyes), and hearts; but their hearing (ears), seeing (eyes), and their hearts availed them nothing since they used to deny the *Ayāt* (Allāh's Prophets and their Prophethood, proofs, evidences, verses, signs, revelations, etc.) of Allāh, and they were completely encircled by that which they used to mock at!

تُدْمِرُ كُلَّ	شَيْءٍ	بِأَمْرِ	رَبِّهَا	فَاصْبَحُوا
destroying every	thing	by (the) Command	(of) its Lord	so they became (such that)
لَا يَرَى	إِلَّا مَسْكَنَهُمْ	كَذَلِكَ نَجْزِي	الْقَوْمَ	
nothing could be seen	except their dwellings	thus do We recompense	the people	

وَلَقَدْ مَكَّنَّهُمْ		الْمُجْرِمِينَ ﴿٤٥﴾	
and indeed We had firmly established them		(who are) criminals	
فِيمَا	لَهُمْ	وَجَعَلْنَا	فِيهِ
with that	for them	and We had made	wherewith
We have not established you		إِنْ مَكَّنَّاكُمْ	
hearing	for them	and We had made	wherewith
وَأَبْصَرًا	وَأَفْئِدَةً	فَمَا	أَغْنَىٰ عَنْهُمْ
and seeing	and hearts	but not	availed them
وَلَا أَبْصَرُهُمْ	سَمْعُهُمْ	يَجْحَدُونَ بِآيَاتِ اللَّهِ	
nor their seeing	their hearing	deny (the) Signs (of) Allah	
وَلَا أَفْئِدَتِهِمْ		إِذْ كَانُوا	
nor their hearts		when they used to	
وَحَاقَ	بِهِمْ	مَا كَانُوا	يَسْتَهْزِءُونَ ﴿٤٦﴾
and (completely) encircled	them	that which they used to	mock at [it]

وَلَقَدْ أَهْلَكْنَا مَا حَوْلَكُمْ مِّنَ الْقُرَىٰ وَصَرَّفْنَا الْآيَاتِ لَعَلَّهُمْ يَرْجِعُونَ ﴿٤٧﴾ فَلَوْلَا نَصْرُهُمُ الَّذِينَ اتَّخَذُوا مِن دُونِ اللَّهِ قُرْبَانًا آلِهَةً بَلْ ضَلُّوا عَنْهُمْ وَذَلِكَ إِفْكُهُمْ وَمَا كَانُوا يَفْتَرُونَ ﴿٤٨﴾ وَإِذْ صَرَفْنَا إِلَيْكَ نَفَرًا مِّنَ الْجِنِّ يَسْتَمِعُونَ الْقُرْآنَ فَلَمَّا حَضَرُوهُ قَالُوا أَنصِتُوا فَلَمَّا قُضِيَ وَلَّوْا إِلَىٰ قَوْمِهِمْ مُنْذِرِينَ ﴿٤٩﴾

27. And indeed We have destroyed towns (populations) round about you, and We have (repeatedly) shown (them) the *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) in various ways that they might return (to the truth and believe in the Oneness of Allāh – Islāmic Monotheism). 28. Then why did those whom they had taken for *ālihah* (gods) besides Allāh, as a way of approach (to Allāh) not help them? Nay, but they vanished completely from them (when there came the torment). And that was their lie, and their inventions which they had been inventing (before their destruction). 29. And (remember) when We sent towards you (Muhammad ﷺ) a group (three to ten persons) of the jinn, (quietly) listening to the Qur'ān. When they stood in the presence thereof, they said: "Listen in silence!" And when it was finished, they returned to their people, as warners.

وَلَقَدْ أَهْلَكْنَا	مَا	حَوْلَكُمْ	مِّنَ الْقُرَىٰ
and indeed We have destroyed	what	(was) round about you	of towns

لَعَلَّهُمْ يَرْجِعُونَ ﴿٣٠﴾		وَصَرَّفْنَا الْآيَاتِ	
that they might return		and We have shown (them) the signs in various ways	
فَلَوْلَا نَصْرُهُمْ	الَّذِينَ اتَّخَذُوا	مِنْ دُونِ اللَّهِ	
then why (did) not help them	those whom they had taken	besides Allah	
قُرْبَانًا	بَلْ ضَلُّوا	عَنْهُمْ	ءَالِهَةً
(as) a way of approach	nay they vanished (completely)	from them	(for) gods
وَذَلِكَ	وَمَا كَانُوا	يَفْتَرُونَ ﴿٣١﴾	وَإِذَا
and that	and that which they had been	inventing	and when
صَرَّفْنَا إِلَيْكَ	نَفَرًا	مِّنَ الْجِنِّ	يَسْتَمِعُونَ الْقُرْآنَ
We sent towards you	a party	of the jinn	listening to the Quran
حَاضِرُهُ	قَالُوا	أَنْصِتُوا	فَلَمَّا قُضِيَ
they stood in the presence thereof	they said	listen in silence	and when it was finished
وَلَوْ إِلَىٰ قَوْمِهِمْ		مُنذِرِينَ ﴿٣٢﴾	
they returned to their people		(as) warners	

قَالُوا يَنْقُومَنَا إِنَّا سَمِعْنَا كِتَابًا أُنْزِلَ مِنْ بَعْدِ مُوسَىٰ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ يَهْدِي إِلَى الْحَقِّ وَإِلَى طَرِيقٍ مُّسْتَقِيمٍ ﴿٣٠﴾ يَنْقُومَنَا أَجِيبُوا دَاعِيَ اللَّهِ وَءَامِنُوا بِهِ، يَغْفِرَ لَكُمْ مِنْ ذُنُوبِكُمْ وَيُجِرْكُمْ مِنْ عَذَابٍ أَلِيمٍ ﴿٣١﴾ وَمَنْ لَا يُجِبْ دَاعِيَ اللَّهِ فَلَيْسَ بِمُعْجِزٍ فِي الْأَرْضِ وَلَيْسَ لَهُ مِنْ دُونِهِ أَوْلِيَاءُ أُولَٰئِكَ فِي ضَلَالٍ مُّبِينٍ ﴿٣٢﴾

30. They said: "O our people! Verily, we have heard a Book (this Qur'an) sent down after Mūsā (Moses), confirming what came before it, it guides to the truth and to a Straight Path (i.e. Islām). 31. "O our people! Respond (with obedience) to Allāh's Caller (i.e. Allāh's Messenger Muhammad ﷺ), and believe in him (i.e. believe in that which Muhammad ﷺ has brought from Allāh and follow him). He (Allāh) will forgive you of your sins, and will save you from a painful torment (i.e. Hell-fire). 32. "And whosoever does not respond to Allāh's Caller, he cannot escape on earth, and there will be no Auliya' (lords, helpers, supporters, protectors) for him besides Allāh (from

Allāh's punishment). Those are in manifest error."

فَالُوا يَقَوْمَنَا	إِنَّا سَمِعْنَا	كِتَابًا أَنْزَلَ	مِنْ بَعْدِ	مُوسَى
they said O our people	verily we have heard	a Book sent down	after	Moses
مُصَدِّقًا	لِمَا	بَيْنَ يَدَيْهِ	يَهْدِي إِلَى الْحَقِّ	وَالِى طَرِيقٍ
confirming	what	(was) before it	it guides to the truth	and to a Path
يَقَوْمَنَا	أَجِيبُوا دَاعِيَ اللَّهِ	وَعَامِنُوا	بِهِ	
O our people	respond to (the) Caller (of) Allah	and believe	in him	
يَغْفِرْ لَكُمْ	مَنْ ذُنُوبَكُمْ	وَيُجِرْكُمْ	مِنْ عَذَابٍ	
He (Allah) will forgive [for] you	of your sins	and will save you	from a torment	
أَلِيمٍ	وَمَنْ	لَا يُجِبْ دَاعِيَ اللَّهِ		
painful	and whosoever	(does) not respond to (the) Caller (of) Allah		
فَلَيْسَ	بِمُعْجِزٍ	فِي الْأَرْضِ	وَلَيْسَ	لَهُ
then he cannot	escape	on the earth	and (there) will not be	for him
مِنْ دُونِهِ	أُولِيَاءَ	أُولَئِكَ	فِي ضَلَالٍ	مُبِينٍ
besides Him (Allah)	protectors	those	(are) in error	manifest

أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَلَمْ يَعْى بِخَلْقِهِنَّ بِقَدِيرٍ عَلَى أَنْ يُحْيِيَ
الْمَوْتَى بَلَى إِنَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٣٣﴾ وَيَوْمَ يُعْرَضُ الَّذِينَ كَفَرُوا عَلَى النَّارِ أَلَيْسَ هَذَا بِالْحَقِّ
قَالُوا بَلَى وَرَبِّنَا قَالَ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ ﴿٣٤﴾ فَاصْبِرْ كَمَا صَبَرَ أُولُوا الْعِزِّ
مِنَ الرُّسُلِ وَلَا تَسْتَعْجِلْ لَهُمْ كَأَنَّهُمْ يَوْمَ يَرَوْنَ مَا يُوعَدُونَ لَمْ يَلْبَثُوا إِلَّا سَاعَةً مِّنْ نَّهَارٍ
بَلَّغٌ فَمَهْلٍ يَهْلِكُ إِلَّا الْقَوْمُ الْفَاسِقُونَ ﴿٣٥﴾

33. Do they not see that Allāh, Who created the heavens and the earth, and was not wearied by their creation, is Able to give life to the dead? Yes, He surely is Able to do all things. 34. And on the Day when those who disbelieve will be exposed to the Fire (it will be said to them): "Is this not the truth?" They will say: "Yes, by our Lord!" He will say: "Then taste the torment, because you used

to disbelieve!" 35. Therefore be patient (O Muhammad ﷺ) as did the Messengers of strong will and be in no haste about them (disbelievers). On the Day when they will see that (torment) with which they are promised (i.e. threatened, it will be) as if they had not stayed more than an hour in a single day. (O mankind! this Qur'ān is sufficient as) a clear Message (or proclamation to save yourself from destruction). But shall any be destroyed except the people who are *Al-Fāsiqūn* (rebellious against Allāh's Command, disobedient to Allāh)?

أَوَلَمْ يَرَوْا	أَنَّ اللَّهَ	الَّذِي خَلَقَ	السَّمَوَاتِ	وَالْأَرْضَ
(do) they not see?	that Allah	Who created	the heavens	and the earth
وَلَمْ يَئِىَ	بِخَلْقِهِنَّ	بِقَدِيرٍ	عَلَى أَنْ يُحْيِيَ الْمَوْتَى	بَلَىٰ
and was not wearied	by their creation	(is) Able	to give life to the dead	yes
إِنَّهُ	عَلَىٰ كُلِّ شَيْءٍ	قَدِيرٌ	وَيَوْمَ يُعْرَضُ	
He surely	over all	(is) Able	and (on the) Day (when) will be exposed	
الَّذِينَ كَفَرُوا	عَلَى النَّارِ	أَلَيْسَ هَذَا	بِالْحَقِّ	قَالُوا بَلَىٰ
those who disbelieve	to the Fire	is this not?	the truth	they will say yes
قَالَ	فَذُوقُوا الْعَذَابَ	بِمَا كُنْتُمْ		تَكْفُرُونَ
He will say	then taste the torment	(because) of what you used to		disbelieve
فَاصْبِرْ	كَمَا صَبَرَ أُولَؤُا	الْعَزَمَ	مِنَ الرُّسُلِ	
therefore be patient	as endured those	(of) strong will	of the Messengers	
وَلَا تَسْتَعْجِلْ	لَهُمْ	كَأَنَّهُمْ	يَوْمَ يَرَوْنَ	
and be (in) no haste	about them	as if they	(on the) Day (when) they will see	
مَا يُوعَدُونَ	لَمْ يَلْبَثُوا	إِلَّا سَاعَةً	مِّنْ نَّهَارٍ	
that which they are promised	had not stayed	but an hour	of a single day	
بَلَعٌ	فَهَلْ يُهْلَكُ	إِلَّا الْقَوْمُ	الْفَاسِقُونَ	
a clear Message	but (shall any) be destroyed?	except the people	(who are) disobedient	



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ أَضَلَّ أَعْمَالَهُمْ ﴿١﴾ وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَءَامَنُوا
بِمَا نُزِّلَ عَلَى مُحَمَّدٍ وَهُوَ الْحَقُّ مِنْ رَبِّهِمْ كَفَّرَ عَنْهُمْ سَيِّئَاتِهِمْ وَأَصْلَحَ بَالَهُمْ ﴿٢﴾ ذَلِكَ بِأَنَّ الَّذِينَ كَفَرُوا
اتَّبَعُوا الْبَاطِلَ وَأَنَّ الَّذِينَ ءَامَنُوا اتَّبَعُوا الْحَقَّ مِنْ رَبِّهِمْ كَذَلِكَ يَضْرِبُ اللَّهُ لِلنَّاسِ أَمْثَلَهُمْ ﴿٣﴾

Sūrah Muhammad or Sūrah Al-Qitāl

(Muhammad ﷺ) or (The Fighting) 47

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

1. Those who disbelieve (in the Oneness of Allāh, and in the Message of Prophet Muhammad ﷺ), and hinder (men) from the path of Allāh (Islāmic Monotheism), He will render their deeds vain. 2. But those who believe and do righteous good deeds, and believe in that which is sent down to Muhammad (ﷺ) – for it is the truth from their Lord – He will expiate from them their sins, and will make good their state. 3. That is because those who disbelieve follow falsehood, while those who believe follow the truth from their Lord. Thus does Allāh set forth for mankind their parables.

الرَّحِيمِ	الرَّحْمَنِ	بِسْمِ اللَّهِ
the Most Merciful	the Most Gracious	In the Name (of) Allah
عَنْ سَبِيلِ اللَّهِ	وَصَدُّوا	الَّذِينَ كَفَرُوا
from (the) path (of) Allah	and hinder (men)	those who disbelieve
وَعَمِلُوا الصَّالِحَاتِ	وَالَّذِينَ ءَامَنُوا	أَضَلَّ أَعْمَالَهُمْ ﴿١﴾
and do righteous (good) deeds	but those who believe	He will render their deeds vain
وَهُوَ	عَلَى مُحَمَّدٍ	بِمَا نُزِّلَ
(is) the truth	to Muhammad	in that which is sent down
for it		and believe

مِنْ رَبِّهِمْ	كَفَّرَ عَنْهُمْ	سَيِّئَاتِهِمْ	وَأَصْلَحَ بَالَهُمْ ﴿٢﴾
from their Lord	He will expiate from them	their sins	and will make good their state
ذَلِكَ	يَا أَيُّهَا الَّذِينَ كَفَرُوا	أَتَّبِعُوا الْبَاطِلَ	
that	(is) because those who disbelieve	follow the falsehood	
وَأَنَّ الَّذِينَ ءَامَنُوا	أَتَّبِعُوا الْحَقَّ	مِنْ رَبِّهِمْ	كَذَلِكَ يَضْرِبُ اللَّهُ
while [that] those who believe	follow the truth	from their Lord	thus does Allah set forth
	لِلنَّاسِ	أَمْثَلَهُمْ	
	for mankind	their parables	

فَإِذَا لَقِيتُمُ الَّذِينَ كَفَرُوا فَضَرْبَ الرِّقَابِ حَتَّىٰ إِذَا أَثْخَنْتُمُوهُمْ فَشُدُّوا الْوَتَاقَ فَإِمَّا مَنَابِعُهُمْ فَيَلْوُا أَوْ زُرَّاهُمَا ذَٰلِكَ وَلَوْ يَشَاءُ اللَّهُ لَآنْتَصَرَ مِنْهُمْ وَلَٰكِن لِّيَبْلُوَ بَعْضُكُم بِبَعْضٍ وَالَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ فَلَنْ يُضِلَّ أَعْمَالَهُمْ ﴿٤﴾ سَيَهْدِيهِمْ وَيُصْلِحُ بَالَهُمْ ﴿٥﴾ وَيُدْخِلُهُمُ الْجَنَّةَ عَرَفَهَا هُمْ ﴿٦﴾

4. So, when you meet (in fight – *Jihād* in Allāh's Cause) those who disbelieve, smite (their) necks till when you have killed and wounded many of them, then bind a bond firmly (on them, i.e. take them as captives). Thereafter (is the time) either for generosity (i.e. free them without ransom), or ransom (according to what benefits Islām), until the war lays down its burden. Thus [you are ordered by Allāh to continue in carrying out *Jihād* against the disbelievers till they embrace Islām and are saved from the punishment in the Hell-fire or at least come under your protection], but if it had been Allāh's Will, He Himself could certainly have punished them (without you). But (He lets you fight) in order to test some of you with others. But those who are killed in the way of Allāh, He will never let their deeds be lost. 5. He will guide them and set right their state. 6. And admit them to Paradise which He has made known to them (i.e. they will know their places in Paradise better than they used to know their homes in the world).

فَإِذَا لَقِيتُمْ	الَّذِينَ كَفَرُوا	فَضَرْبَ	الرِّقَابِ	حَتَّىٰ إِذَا
so when you meet	those who disbelieve	so strike at	their necks	till when
أَثْخَنْتُمُوهُمْ	فَشُدُّوا	الْوَتَاقَ	فَإِمَّا مَنَّا	
you have killed (many of) them	then bind a bond firmly	then either (for) generosity		

بَعْدُ	وَأَمَّا فِدَاءٌ	حَتَّى تَضَعَ الْحَرْبُ	أَوْزَارَهَا	ذَلِكَ	وَلَوْ يَشَاءُ اللَّهُ
thereafter	or ransom	until the war lays down	its burden	that	but if Allah had willed
لَأَنْصُرَ			مِنْهُمْ	وَلَكِنْ	
He (Himself) could certainly have taken retribution			from them	[and] but	
لَيَبْلُوَنَّ بَعْضَكُمْ	بِبَعْضٍ	وَالَّذِينَ قُتِلُوا			
(in order) to test some of you	with others	but those who are killed			
فِي سَبِيلِ اللَّهِ	فَلَنْ يُضِلَّ أَعْمَالَهُمْ	سَيَهْدِيهِمْ			
in (the) way (of) Allah	then He will never let their deeds be lost	He will guide them			
وَيُصْلِحُ بَالَهُمْ	وَيُدْخِلُهُمْ	الْجَنَّةَ	عَرَفَهَا	لَهُمْ	
and set right their state	and admit them to	Paradise	which He has made known	to them	

يَتَأَيَّهَا الَّذِينَ ءَامَنُوا إِن نَّصُرُوا اللَّهَ يَنْصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ ﴿٧﴾ وَالَّذِينَ كَفَرُوا فَتَعْسَا لَهُمْ وَأَضَلَّ أَعْمَالَهُمْ ﴿٨﴾ ذَلِكَ بِأَنَّهُمْ كَرِهُوا مَا أُنْزِلَ اللَّهُ فَاحْبَطَ أَعْمَالَهُمْ ﴿٩﴾ أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ دَمَّرَ اللَّهُ عَلَيْهِمْ وَلِلْكَافِرِينَ أَمْثَلُهَا ﴿١٠﴾ ذَلِكَ بِأَنَّ اللَّهَ مَوْلَى الَّذِينَ ءَامَنُوا وَأَنَّ الْكَافِرِينَ لَا مَوْلَى لَهُمْ ﴿١١﴾

7. O you who believe! If you help (in the cause of) Allāh, He will help you and make your foothold firm. 8. But those who disbelieve (in the Oneness of Allāh – Islāmic Monotheism), for them is destruction, and (Allāh) will make their deeds vain. 9. That is because they hate that which Allāh has sent down (this Qur'ān and Islāmic laws); so He has made their deeds fruitless. 10. Have they not travelled through the earth and seen what was the end of those before them? Allāh destroyed them completely, and a similar (fate awaits) the disbelievers. 11. That is because Allāh is the *Maulā* (Lord, Master, Helper, Protector) of those who believe, and the disbelievers have no *Maulā* (lord, master, helper, protector).

يَتَأَيَّهَا	الَّذِينَ ءَامَنُوا	إِن نَّصُرُوا اللَّهَ	يَنْصُرْكُمْ	وَيُثَبِّتْ أَقْدَامَكُمْ	
O (you)	who believe	if you help Allah	He will help you	and make your foothold firm	

وَالَّذِينَ كَفَرُوا		فَتَعَسَىٰ		لَهُمْ	
but those who disbelieve		so (is) destruction		for them	
وَأَضَلَّ أَعْمَالَهُمْ ﴿٨﴾		ذَٰلِكَ		بِأَنَّهُمْ كَرِهُوا	
and He (Allah) will make their deeds vain		that		(is) because they hate	
مَا أَنزَلَ اللَّهُ		فَأَجَبَ أَعْمَالَهُمْ ﴿٩﴾			
that which Allah has sent down		so He has made their deeds fruitless			
أَفَلَمْ يَسِيرُوا		فِي الْأَرْضِ		فَيَنْظُرُوا كَيْفَ	
(have) they not travelled?		through the earth		and seen how	
مِنْ قَبْلِهِمْ		دَمَّرَ اللَّهُ عَلَيْهِمْ		وَاللَّكَافِرِينَ	
before them		Allah destroyed [over] them		and for the disbelievers	
ذَٰلِكَ		بِأَنَّ اللَّهَ مَوْلَىٰ		الَّذِينَ ءَامَنُوا	
that		(is) because Allah (is the) Protector		(of) those who believe	
وَأَنَّ الْكَافِرِينَ		لَا مَوْلَىٰ		لَهُمْ	
and [that] the disbelievers		no protector		they have	

إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَالَّذِينَ كَفَرُوا يَتَمَنَّوْنَ وَيَأْكُلُونَ كَمَا تَأْكُلُ الْأَنْعَامُ وَالنَّارُ مَثْوًى لَهُمْ ﴿١٢﴾ وَكَأَيِّنْ مِنْ قَرْيَةٍ هِيَ أَشَدُّ قُوَّةً مِنْ قَرْيَتِكَ الَّتِي أَخْرَجْنَاكَ أَهْلَكْنَاهُمْ فَلَا نَاصِرَ لَهُمْ ﴿١٣﴾ أَفَمَنْ كَانَ عَلَىٰ بَيِّنَةٍ مِنْ رَبِّهِ كَمَنْ زُيِّنَ لَهُ سُوءُ عَمَلِهِ وَاتَّبَعُوا أَهْوَاءَهُمْ ﴿١٤﴾

12. Certainly Allāh will admit those who believe (in the Oneness of Allāh – Islāmic Monotheism) and do righteous good deeds, to Gardens under which rivers flow (Paradise); while those who disbelieve enjoy themselves and eat as cattle eat; and the Fire will be their abode. 13. And many a town, stronger than your town (Makkah) (O Muhammad ﷺ) which has driven you out We have destroyed. And there was none to help them. 14. Is he who is on a clear proof from his Lord, like those for whom their evil deeds that they do are beautified for them, while they follow their own lusts (evil desires)?

جَنَّاتٍ	وَعَمِلُوا الصَّالِحَاتِ	الَّذِينَ ءَامَنُوا	إِنَّ اللَّهَ يَدْخُلُ
(to) Gardens	and do righteous deeds	those who believe	certainly Allah will admit
وَيَأْكُلُونَ	يَتَمَنَعُونَ	وَالَّذِينَ كَفَرُوا	الْأَنْهَارُ
and eat	enjoy (themselves)	while those who disbelieve	the rivers
وَكَايِنَ	لَهُمْ	مَثْوًى	وَالنَّارُ
and how many	for them	(will be) abode	and the Fire
أَخْرَجَكَ	الَّتِي	مِنْ قَرْيَتِكَ	قُوَّةَ
has driven you out	which	than your town	(in) strength
أَفَمَنْ كَانَ	لَهُمْ	فَلَا نَاصِرَ	أَهْلَكْنَاهُمْ
then (is he) who is?	for them	and (there was) no helper	We have destroyed them
سُوءَ	زِينَ لَهُ	كَمَنْ	مِّن رَّبِّهِ
(the) evil	for whom is beautified	like who	from his Lord
	وَاتَّبَعُوا أَهْوَاءَهُمْ	عَمَلِهِ	
	while they follow	their (own) lusts	(of) his deeds

مَثَلُ الْجَنَّةِ الَّتِي وُعدَ الْمُتَّقُونَ فِيهَا أَنْهَارٌ مِّنْ مَّاءٍ غَيْرِ آسِنٍ وَأَنْهَارٌ مِّنْ لَّبَنٍ لَّمْ يَتَغَيَّرَ طَعْمُهُ وَأَنْهَارٌ مِّنْ خَمْرٍ لَّذَّةٍ لِلشَّرْبِ بَيْنَ وَأَنْهَارٌ مِّنْ عَسَلٍ مُّصَفًّى وَلَهُمْ فِيهَا مِن كُلِّ الثَّمَرَاتِ وَمَغْفِرَةٌ مِّن رَّبِّهِمْ كَمَنْ هُوَ خَلِدٌ فِي النَّارِ وَسُقُوا مَاءً حَمِيمًا فَقَطَّعَ أَمْعَاءَهُمْ ﴿١٥﴾ وَمِنْهُمْ مَّن يَسْتَمِعُ إِلَيْكَ حَتَّى إِذَا خَرَجُوا مِن عِندِكَ قَالُوا لِلَّذِينَ أُوتُوا الْعِلْمَ مَاذَا قَالَ آنِفًا أُولَئِكَ الَّذِينَ طَبَعَ اللَّهُ عَلَى قُلُوبِهِمْ وَاتَّبَعُوا أَهْوَاءَهُمْ ﴿١٦﴾

15. The description of Paradise which the *Muttaqūn* (the pious) have been promised (is that) in it are rivers of water the taste and smell of which are not changed, rivers of milk of which the taste never changes, rivers of wine delicious to those who drink, and rivers of clarified honey (clear and pure); therein for them is every kind of fruit, and forgiveness from their Lord. (Are these) like those who shall dwell for ever in the Fire and be given to drink boiling water so that it cuts up their bowels? 16. And among them are some

who listen to you (O Muhammad ﷺ) till when they go out from you, they say to those who have received knowledge: "What has he said just now?" Such are men whose hearts Allāh has sealed, and they follow their lusts (evil desires).

وَعِدَ الْمُتَّقُونَ			الَّتِي	الْجَنَّةَ	مَثَلُ	
the pious have been promised			which	(of) Paradise	(the) description	
مِنْ لَبَنٍ	وَأَنْهَرٍ	عَاسِنٍ	غَيْرِ	مِنْ مَّاءٍ	أَنْهَرٍ	فِيهَا
of milk	and rivers	stinking	not	of water	(are) rivers	(is that) in it
وَأَنْهَرٍ	لِلشَّارِبِينَ	لَذَّةٍ	مِنْ خَمْرٍ	وَأَنْهَرٍ	لَمْ يَنْغَيِّرْ طَعْمَهُ	
and rivers	to those who drink	delicious	of wine	and rivers	its taste changes not	
الْثَّمَرَاتِ	مِنْ كُلِّ	فِيهَا	وَلَهُمْ	مُصَفًّى	مِنْ عَسَلٍ	
(of) fruit	(is) of every (kind)	therein	and for them	clarified	of honey	
فِي النَّارِ	خَالِدِينَ	هُوَ	كَمَنْ	مِنْ رَبِّهِمْ	وَمَغْفِرَةٍ	
in the Fire	(shall) dwell forever	[he] like (those) who	from their Lord	and forgiveness		
وَمِنْهُمْ	فَقَطَّعَ أَمْعَاءَهُمْ		حَمِيمًا	وَسُقُوا مَاءً		
and among them	so (that) it cuts up their bowels		boiling	and be given to drink water		
خَرَجُوا مِنْ عِنْدِكَ	حَتَّى إِذَا		إِلَيْكَ	مَنْ يَسْمَعُ		
they go out from you	till when		to you	(are some) who listen		
قَالَ عَافِيًا	مَاذَا	أُوتُوا الْعِلْمَ		قَالُوا لِلَّذِينَ		
has he said just now	what	have received the knowledge		they say to those who		
وَاتَّبَعُوا أَهْوَاءَهُمْ	عَلَى قُلُوبِهِمْ		الَّذِينَ طَبَعَ اللَّهُ		أُولَئِكَ	
and they follow their lusts	[on] their hearts		(are) those Allah has sealed		they	

وَالَّذِينَ اهْتَدَوْا زَادَهُمْ هُدًى وَءَانَّهُمْ يَقُولُهُمْ ﴿٧﴾ فَهَلْ يَنْظُرُونَ إِلَّا السَّاعَةَ أَنْ تَأْتِيَهُمْ بَغْتَةً
فَقَدْ جَاءَ أَشْرَاطُهَا فَأَنَّى لَهُمْ إِذَا جَاءَ تَهُمْ ذِكْرُهَا ﴿٨﴾ فَأَعْلَمَ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ وَأَسْتَغْفِرُ
لِذُنُوبِكُمْ وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَاللَّهُ يَعْلَمُ مُتَقَلَّبَكُمْ وَمَثْوَاكُمْ ﴿٩﴾

17. While as for those who accept guidance, He increases their guidance and bestows on them their piety. 18. Do they then await (anything) other than the Hour that it should come upon them suddenly? But some of its portents (indications and signs) have already come; and when it (actually) is on them, how can they benefit then by their reminder? 19. So know (O Muhammad ﷺ) that *Lā ilāha illallāh* (none has the right to be worshipped but Allāh), and ask forgiveness for your sin, and also for (the sin of) believing men and believing women. And Allāh knows well your moving about, and your place of rest (in your homes).

وَالَّذِينَ آمَنُوا	زَادَهُمْ	هُدًى	وَعَانَهُمْ
while those who accept guidance	He increases them	(in) guidance	and bestows on them
تَقْوَاهُمْ	فَهَلْ يَنْظُرُونَ	إِلَّا السَّاعَةَ	أَنْ تَأْتِيَهُمْ
their piety	(do) they then await?	but the Hour	that it should come upon them
بَغْتَةً	فَقَدْ جَاءَ أَشْرَاطُهَا	فَإِنِّي	
suddenly	but indeed (some of) its portents have come	how (can it benefit) then	
لَهُمْ	إِذَا	جَاءَهُمْ	ذَكَرْنَهُمْ
for them	when	came to them	their reminder
إِلَّا اللَّهُ	وَأَسْتَغْفِرُ	لِذُنُوبِكَ	وَالْمُؤْمِنِينَ
but Allah	and ask forgiveness	for your sin	and (also) for believing men
وَالْمُؤْمِنَاتِ	وَاللَّهُ يَعْلَمُ مُتَقَلَّبَكُمْ	وَمَثَوَكُمْ	
and believing women	and Allah knows (well) your moving about	and your place of rest	

وَيَقُولُ الَّذِينَ ءَامَنُوا لَوْلَا نَزِلَتْ سُورَةٌ فَإِذَا أُنْزِلَتْ سُورَةٌ مُحْكَمَةٌ وَذُكِرَ فِيهَا الْقِتَالُ رَأَيْتَ الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ يَنْظُرُونَ إِلَيْكَ نَظَرَ الْمَغْشِيِّ عَلَيْهِ مِنَ الْمَوْتِ فَأُولَئِكَ لَهُمْ طَاعَةٌ وَقَوْلٌ مَعْرُوفٌ فَإِذَا عَزَمَ الْأَمْرُ فَلَوْ صَدَقُوا اللَّهَ لَكَانَ خَيْرًا لَهُمْ ۚ فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ أَنْ تُفْسِدُوا فِي الْأَرْضِ وَتَقَطَّعُوا أَرْحَامَكُمْ ۚ أُولَئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ فَأَصَمَّهُمْ وَأَعَمَّى أَبْصَرَهُمْ

20. Those who believe say: "Why is not a *Sūrah* (chapter of the Qur'ān) sent down (for us)?" But when a decisive *Sūrah* (explaining and ordering things) is sent down, and fighting (*Jihād* – holy fighting in Allāh's Cause) is mentioned (i.e. ordained) therein, you will see those in whose hearts is a disease (of hypocrisy) looking at you with a look of one fainting to death. But it was better for them (hypocrites, to listen to Allāh and to obey Him). 21. Obedience (to Allāh) and good words (were better for them). And when the matter (preparation for *Jihād*) is resolved on, then if they had been true to Allāh, it would have been better for them. 22. Would you then, if you were given the authority, do mischief in the land, and sever your ties of kinship? 23. Such are they whom Allāh has cursed, so that He has made them deaf and blinded their sight.

وَيَقُولُ	الَّذِينَ ءَامَنُوا	لَوْلَا نُزِّلَتْ سُورَةٌ	فَإِذَا
and say	those who believe	why is not a Surah sent down	but when
أُنْزِلَتْ سُورَةٌ	مُحْكَمَةٌ	وَذُكِرَ	فِيهَا
is sent down a Surah	decisive	and is mentioned	therein
فِي قُلُوبِهِمْ	مَرَضٌ	يَنْظُرُونَ إِلَيْكَ	نَظَرَ
in whose hearts	(is) a disease	looking at you	(with) a look
مِنَ الْمَوْتِ	فَأُولَئِكَ	لَهُمْ	طَاعَةٌ
to the death	but (it was) better	for them	obedience
فَإِذَا	عَزِمَ الْأَمْرُ	فَلَوْ صَدَقُوا اللَّهَ	
and when	the matter is resolved on	then if they had been true to Allah	
لَكَانَ خَيْرًا	لَّهُمْ	فَهَلْ عَسَيْتُمْ	
surely it would have been better	for them	(would) you then perhaps?	
إِنْ تَوَلَّيْتُمْ	أَنْ تَفْسِدُوا	فِي الْأَرْضِ	
if you were given the authority	that you do mischief	in the land	
وَتَقْطِعُوا أَرْحَامَكُمْ	أُولَئِكَ	الَّذِينَ	لَعَنَهُمُ اللَّهُ
and sever your ties of kinship	those	(are) they whom	Allah has cursed [them]
فَاصْبَهُمْ	وَأَعْمَى أَبْصَرَهُمْ		
so (that) He has made them deaf	and blinded their sight		

أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ أَمْ عَلَى قُلُوبٍ أَقْفَالُهَا ﴿٢٤﴾ إِنَّ الَّذِينَ ارْتَدُوا عَلَى أَدْبَارِهِمْ مِنْ بَعْدِ مَا بَيَّنَّ لَهُمُ الْهُدَى الشَّيْطَانُ سَوَّلَ لَهُمْ وَأَمْلَى لَهُمْ ﴿٢٥﴾ ذَلِكَ بِأَنَّهُمْ قَالُوا لِلَّذِينَ كَرَهُهُ أَمَّا نَزَلَ اللَّهُ سَنُطِيعُكُمْ فِي بَعْضِ الْأَمْرِ وَاللَّهُ يَعْلَمُ إِسْرَارَهُمْ ﴿٢٦﴾ فَكَيْفَ إِذَا تَوَفَّتْهُمُ الْمَلَائِكَةُ يَضْرِبُونَ وُجُوهَهُمْ وَأَدْبَرَهُمْ ﴿٢٧﴾ ذَلِكَ بِأَنَّهُمْ أَتَّبَعُوا مَا اسَّخَطَ اللَّهُ وَكَرَهُوا رِضْوَانَهُ فَأَحْبَطَ أَعْمَلَهُمْ ﴿٢٨﴾

24. Do they not then think deeply in the Qur'an, or are their hearts locked up (from understanding it)? 25. Verily, those who have turned back (have apostatised) as disbelievers after the guidance has been manifested to them – *Shaitān* (Satan) has beautified for them (their false hopes), and (Allāh) prolonged their term (age). 26. This is because they said to those who hate what Allāh has sent down: "We will obey you in part of the matter." But Allāh knows their secrets. 27. Then how (will it be) when the angels will take their souls at death, smiting their faces and their backs? 28. That is because they followed that which angered Allāh and hated that which pleased Him. So, He made their deeds fruitless.

﴿٢٤﴾ أَقْفَالُهَا	عَلَى قُلُوبٍ	أَمْ	أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ
(are) their locks	on (their) hearts	or	(do) they not then think deeply in the Quran?
بَيَّنَّ لَهُمْ	مِنْ بَعْدِ مَا	عَلَى أَدْبَارِهِمْ	إِنَّ الَّذِينَ ارْتَدُوا
has been manifested to them	after	on their backs	verily those who have turned
وَأَمْلَى	لَهُمْ	الشَّيْطَانُ سَوَّلَ	الْهُدَى
and He (Allah) prolonged (their term)	for them	Satan has beautified	the guidance
لَهُمْ ﴿٢٥﴾ ذَلِكَ	بِأَنَّهُمْ قَالُوا	لِلَّذِينَ كَرَهُوا	مَا نَزَلَ اللَّهُ
for them	(is) because they said	to those who hate	what Allah has sent down
فَكَيْفَ	سَنُطِيعُكُمْ فِي بَعْضِ	الْأَمْرِ	وَاللَّهُ يَعْلَمُ إِسْرَارَهُمْ ﴿٢٦﴾
then how	in part	(of) the matter	but Allah knows their secrets
يَضْرِبُونَ وُجُوهَهُمْ	الْمَلَائِكَةُ	تَوَفَّتْهُمْ	إِذَا
smiting their faces	the angels	will take them at death	when

وَأَدْبَرَهُمْ ﴿٢٧﴾	ذَلِكَ	بِأَنَّهُمْ أَتَّبَعُوا	مَا أَسْخَطَ اللَّهُ
and their backs	that	(is) because they followed	that which angered Allah
وَكَرِهُوا رِضْوَانَهُ.	فَأَحْبَطَ أَعْمَلَهُمْ ﴿٢٨﴾		
and they hated His pleasure	so He made their deeds fruitless		

أَمْ حَسِبَ الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ أَنْ لَنْ يُخْرِجَ اللَّهُ أَضْغَنَهُمْ ﴿٢٩﴾ وَلَوْ نَشَاءُ لَأَرَيْنَاكَهُمْ فَلَعَرَفْتَهُمْ بِسِيمَاهُمْ وَلَتَعْرِفَنَّهُمْ فِي لَحْنِ الْقَوْلِ وَاللَّهُ يَعْلَمُ أَعْمَالَكُمْ ﴿٣٠﴾ وَلَنَبْلُوَنَّكُمْ حَتَّى نَعْلَمَ الْمُجْتَهِدِينَ مِنْكُمْ وَالصَّابِرِينَ وَنَبْلُوَ أَخْبَارَكُمْ ﴿٣١﴾ إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ وَشَاقُّوا الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْهُدَىٰ لَنَ يَضُرُّوا اللَّهَ شَيْئًا وَسَيُحِطُّ أَعْمَلَهُمْ ﴿٣٢﴾

29. Or do those in whose hearts is a disease (of hypocrisy), think that Allāh will not bring to light all their hidden ill-wills? 30. Had We willed, We could have shown them to you, and you should have known them by their marks; but surely, you will know them by the tone of their speech! And Allāh knows (all) your deeds. 31. And surely, We shall try you till We test those who strive hard (for the Cause of Allāh) and *As-Sābirūn* (the patient), and We shall test your facts (i.e. the one who is a liar, and the one who is truthful). 32. Verily, those who disbelieve, and hinder (men) from the path of Allāh (i.e. Islām), and oppose the Messenger (ﷺ) (by standing against him and hurting him), after the guidance has been clearly shown to them, they will not harm Allāh in the least, but He will make their deeds fruitless,

أَمْ حَسِبَ الَّذِينَ	فِي قُلُوبِهِمْ	مَرَضٌ	أَنْ
or do think those	in whose hearts	(is) a disease	that
لَنْ يُخْرِجَ اللَّهُ أَضْغَنَهُمْ ﴿٢٩﴾	وَلَوْ نَشَاءُ		
Allah will never bring to light their hidden ill-wills	and if We willed		
لَأَرَيْنَاكَهُمْ	فَلَعَرَفْتَهُمْ		
surely We would have shown them to you	and surely you would have known them		

بِسِيمَتِهِمْ	وَلَتَعْرِفَنَّهُمْ	فِي لَحْنٍ	الْقَوْلِ
by their marks	but surely you will know them	by (the) tone	(of their) speech
وَاللَّهُ يَعْلَمُ أَعْمَالَكُمْ ﴿٣٠﴾	وَلَنَبْلُوَنَّكُمْ		
and Allah knows (all) your deeds	and surely We shall try you		
حَتَّى نَعْلَمَ الْمُجْتَهِدِينَ	مِنْكُمْ	وَالصَّابِرِينَ	
till We know those who strive hard	of you	and the patient ones	
وَنَبْلُوا أَخْبَارَكُمْ ﴿٣١﴾	إِنَّ الَّذِينَ كَفَرُوا	وَصَدُّوا	
and We shall test your facts	verily those who disbelieve	and hinder (men)	
عَنْ سَبِيلِ اللَّهِ	وَشَاقُوا الرَّسُولَ		
from (the) path (of) Allah	and oppose the Messenger		
مِنْ بَعْدِ مَا بَيَّنَّ	لَهُمْ	أَهْدَى	
after has been (clearly) manifested (shown)	to them	the guidance	
لَنْ يَضُرُّوا اللَّهَ شَيْئًا	وَسَيَحِبُّ أَعْمَالَهُمْ ﴿٣٢﴾		
they will never hurt Allah (in) the least	but He will make their deeds fruitless		

﴿٣٠﴾ يٰٓأَيُّهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَلَا تُبْطِلُوا أَعْمَالَكُمْ ﴿٣١﴾ إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ ثُمَّ مَاتُوا وَهُمْ كُفَّارُ فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ ﴿٣٢﴾ فَلَا تَهِنُوا وَتَدْعُوا إِلَى السَّلَامِ وَأَنْتُمْ الْأَعْلَوْنَ وَاللَّهُ مَعَكُمْ وَلَنْ يَتَرَكَمُ أَعْمَالَكُمْ ﴿٣٣﴾ إِنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَلَهُوَ إِن تُؤْمِنُوا وَتَتَّقُوا يُؤْتِكُمْ أَجُورَكُمْ وَلَا يَسْأَلَكُمْ أَمْوَالَكُمْ ﴿٣٤﴾

33. O you who believe! Obey Allāh, and obey the Messenger (Muhammad ﷺ) and render not vain your deeds. 34. Verily, those who disbelieve, and hinder (men) from the path of Allāh (i.e. Islām); then die while they are disbelievers – Allāh will not forgive them. 35. So, be not weak and ask not for peace (from the enemies of Islām) while you are having the upper hand. Allāh is with you, and He will never decrease the reward of your good deeds. 36. The life of this world is but play and pastime; but if you believe (in the Oneness of Allāh – Islāmic Monotheism), and fear Allāh, and avoid evil, He will grant you your wages, and will not ask you your wealth.

يَا أَيُّهَا	الَّذِينَ ءَامَنُوا	أَطِيعُوا اللَّهَ	وَأَطِيعُوا الرَّسُولَ
O (you)	who believe	obey Allah	and obey the Messenger
وَلَا تُبْطِلُوا أَعْمَالَكُمْ	إِنَّ الَّذِينَ كَفَرُوا	وَصَدُّوا	
and render not vain your deeds	verily those who disbelieve	and hinder (men)	
عَنْ سَبِيلِ اللَّهِ	ثُمَّ مَاتُوا	وَهُمْ	كُفَّارٌ
from (the) path (of) Allah	then die	while they	(are) disbelievers
فَلَنْ يَغْفِرَ اللَّهُ	لَهُمْ	فَلَا تَهِنُوا	وَتَدْعُوا
then Allah will never forgive	them	so be not weak	and ask (not)
إِلَى السَّلَامِ	وَأَنْتُمْ	الْأَعْلَوْنَ	وَاللَّهُ مَعَكُمْ
for the peace	while you	(are) having the upper hand	and Allah (is) with you
وَلَنْ يَزِيدَكُمْ	أَعْمَالَكُمْ	إِنَّمَا الْحَيَاةُ	
and He will never deprive you	(of) your (good) deeds	only the life	
الدُّنْيَا	لَعِبٌ	وَلَهُوَ	وَلَنْ تَنْفِقُوا
(of) this world	(is) play	and pastime	but if you believe
يُؤْتِكُمْ	أُجُورَكُمْ	وَلَا يَسْأَلُكُمْ	أَمْوَالَكُمْ
He will grant you	your wages	and will not ask you	your wealth

إِنْ يَسْأَلْكُمْ مَوَالِيكُمْ فَبِخْلُوا وَإِنْ يَخْرِجْ أَصْغَانَكُمْ هَآأَنْتُمْ هَآؤَلَاءِ تُدْعُونَ
لِنُفِقُوا فِي سَبِيلِ اللَّهِ فَمِنْكُمْ مَنْ يَبْخُلُ وَمَنْ يَبْخُلْ فَإِنَّمَا يَبْخُلُ عَنْ نَفْسِهِ وَاللَّهُ
الْغَنِيُّ وَأَنْتُمُ الْفُقَرَاءُ وَإِنْ تَتَوَلَّوْا يَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ ثُمَّ لَا يَكُونُوا أَمْثَلَكُمْ

37. If He were to ask you of it, and press you, you would covetously withhold, and He will bring out all your (secret) ill-wills. 38. Behold! You are those who are called to spend in the Cause of Allāh, yet among you are some who are niggardly. And whoever is niggardly, it is only at the expense of his ownself. But Allāh is Rich (Free of all needs), and you (mankind) are poor. And if you turn away (from Islām and the obedience to Allāh), He will exchange you for some other people and they will not be your likes.

تَبْخُلُوا		فِيْحِفْكُمْ		إِنْ يَسْأَلْكُمْوهَا	
you would covetously withhold		and press you		if He were to ask you of it	
لِتُنْفِقُوا	هَؤُلَاءِ تَدْعُونَ	هَآأَنْتُمْ	وَيُخْرِجُ	أَضْغَنْكُمْ	٢٧
to spend	those who are called	behold you (are)	and	He will bring out (all) your ill-wills	
مَنْ يَبْخُلُ		فَمِنْكُمْ		فِي سَبِيلِ اللَّهِ	
(are some) who are niggardly		yet among you		in (the) Way (of) Allah	
وَاللَّهُ	عَنْ نَفْسِهِ	فَإِنَّمَا يَبْخُلُ	وَمَنْ يَبْخُلُ		
but Allah	of his ownself	then only he is niggardly	and whoever is niggardly		
يَسْتَبْدِلُ قَوْمًا		وَإِنْ تَتَوَلَّوْا		وَأَنْتُمْ	الْفُقَرَاءُ
He will exchange (you for) a people		and if you turn away		(are) poor	and you (is) Rich
لَا يَكُونُوا أَمْثَلَكُمْ		ثُمَّ	غَيْرَكُمْ		
they will not be your likes		then	besides you		

سُورَةُ الْفَتْحِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِنَّا فَتَحْنَا لَكَ فَتْحًا مُبِينًا ۚ لِيُغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ وَبِئْسَ نِعْمَتُهُ عَلَيْكَ
وَيَهْدِيكَ صِرَاطًا مُسْتَقِيمًا ۚ وَيَنْصُرَكَ اللَّهُ نَصْرًا عَزِيمًا ۚ هُوَ الَّذِي أَنْزَلَ السَّكِينَةَ فِي قُلُوبِ
الْمُؤْمِنِينَ لِيَزْدَادُوا إِيمَانًا مَعَ إِيمَانِهِمْ ۖ وَلِلَّهِ جُنُودُ السَّمَوَاتِ وَالْأَرْضِ وَكَانَ اللَّهُ عَلِيمًا
حَكِيمًا ۚ لِيَدْخُلَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَيُكَفِّرُ
عَنْهُمْ سَيِّئَاتِهِمْ ۚ وَكَانَ ذَلِكَ عِنْدَ اللَّهِ فَوْزًا عَظِيمًا ۝

Sūrah Al-Fath (The Victory) 48

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

1. Verily, We have given you (O Muhammad ﷺ) a manifest victory. 2. That Allāh may forgive you your sins of the past and the future, and complete His Favour on you, and guide you on a Straight Path, 3. And that Allāh may help

you with strong help. 4. He it is Who sent down *As-Sakīnah* (calmness and tranquillity) into the hearts of the believers, that they may grow more in Faith along with their (present) Faith. And to Allāh belong the hosts of the heavens and the earth, and Allāh is Ever All-Knower, All-Wise. 5. That He may admit the believing men and the believing women to Gardens under which rivers flow (i.e. Paradise) to abide therein forever, and He may expiate from them their sins; and that is with Allāh a supreme success,

الرَّحِيمِ		الرَّحْمَنُ		بِسْمِ اللَّهِ	
the Most Merciful		the Most Gracious		In the Name (of) Allah	
لَكَ	لِيَغْفِرَ	مُبِينًا	فَتْحًا	لَكَ	إِنَّا فَتَحْنَا
[for] you	that may forgive	manifest	a victory	to you	verily We have given victory
وَيُتِمَّ نِعْمَتَهُ		وَمَا تَأَخَّرَ		مِنْ ذَنْبِكَ	مَا تَقَدَّمَ
and complete His Favour		and what will be (in) future		of your sin	what passed
وَيَنْصُرَكَ اللَّهُ		مُسْتَقِيمًا	صِرَاطًا	وَيَهْدِيكَ	عَلَيْكَ
and (that) Allah may help you		Straight	a Path	and guide you on	on you
فِي قُلُوبِ	السَّكِينَةِ	الَّذِي أَنْزَلَ	هُوَ	عَزِيزًا	نَصْرًا
into (the) hearts	the tranquillity	Who sent down	He (it is)	strong	(with) help
إِيمَانِهِمْ	مَعَ	لِيَزِدَادُوا إِيْمَانًا		الْمُؤْمِنِينَ	
their Faith	(along) with	that they may grow more (in) Faith		(of) the believers	
وَكَانَ اللَّهُ	وَالْأَرْضِ	السَّمَوَاتِ	وَلِلَّهِ جُنُودٌ		
and Allah is	and the earth	(of) the heavens	and to Allah (belong the) hosts		
وَالْمُؤْمِنَاتِ		لِيَدْخُلَ الْمُؤْمِنِينَ		حَكِيمًا	عَلِيمًا
and the believing women		that He may admit the believing men		All-Wise	All-Knower
فِيهَا	خَالِدِينَ	الْأَنْهَارِ	تَجْرَى مِنْ تَحْتِهَا	جَنَّاتٍ	
therein	(to) abide forever	the rivers	flowing under them	(to) Gardens	
عَظِيمًا	فَوْزًا	عِنْدَ اللَّهِ	وَكَانَ ذَلِكَ	سَيِّئَاتِهِمْ	عَنْهُمْ
supreme	a success	with Allah	and that is	their sins	from them
				وَيُكَفِّرُ	
				and He may expiate	

وَيُعَذِّبُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْمُشْرِكِينَ وَالْمُشْرِكَاتِ الظَّالِمِينَ بِاللَّهِ ظَنُّ السَّوْءِ عَلَيْهِمْ دَائِرَةُ السَّوْءِ وَغَضِبَ اللَّهُ عَلَيْهِمْ وَلَعَنَهُمْ وَأَعَدَّ لَهُمْ جَهَنَّمَ وَسَاءَتْ مَصِيرًا ﴿٦﴾ وَلِلَّهِ جُنُودُ السَّمَوَاتِ وَالْأَرْضِ وَكَانَ اللَّهُ غَزِيًّا حَكِيمًا ﴿٧﴾ إِنَّا أَرْسَلْنَاكَ شَهِدًا وَمُبَشِّرًا وَنَذِيرًا ﴿٨﴾

6. And that He may punish the *Munāfiqūn* (hypocrites) men and women, and also the *Mushrikūn* men and women, who think evil thoughts about Allāh, for them is a disgraceful torment. And the Anger of Allāh is upon them, and He has cursed them and prepared Hell for them – and worst indeed is that destination. 7. And to Allāh belong the hosts of the heavens and the earth. And Allāh is Ever All-Mighty, All-Wise. 8. Verily, We have sent you (O Muhammad ﷺ) as a witness, as a bearer of glad tidings, and as a warner.

وَالْمُنَافِقَاتِ			وَيُعَذِّبُ الْمُنَافِقِينَ		
and the hypocrite women			and (that) He may punish the hypocrite men		
بِاللَّهِ	الظَّالِمِينَ	وَالْمُشْرِكَاتِ		وَالْمُشْرِكِينَ	
about Allah	who think	and the polytheist women		and (also) the polytheist men	
عَلَيْهِمْ	وَعَضِبَ اللَّهُ	السَّوْءِ	دَائِرَةُ	عَلَيْهِمْ	السَّوْءِ
upon them	and Allah is angry	(of) evil	(is the) turn	upon them	evil
ظَنُّ					thought
جَهَنَّمَ	لَهُمْ	وَأَعَدَّ		وَلَعَنَهُمْ	
Hell	for them	and prepared		and He has cursed them	
وَلِلَّهِ جُنُودٌ			وَسَاءَتْ مَصِيرًا ﴿٦﴾		
and to Allah (belong the) hosts			and worst (indeed) is (that) destination		
إِنَّا	حَكِيمًا ﴿٧﴾	غَزِيْرًا	وَكَانَ اللَّهُ	وَالْأَرْضِ	السَّمَوَاتِ
verily We	All-Wise	All-Mighty	and Allah is	and the earth	(of) the heavens
وَنَذِيرًا ﴿٨﴾	وَمُبَشِّرًا		شَهِدًا	أَرْسَلْنَاكَ	
and (as) a warner	and (as) a bearer of glad tidings		(as) a witness	have sent you	

لَتُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ وَتُعَزِّرُوهُ وَتُوَقِّرُوهُ وَتُسَبِّحُوهُ بُكْرَةً وَأَصِيلًا ﴿٩﴾ إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ فَمَنْ نَكَثَ فَإِنَّمَا يَنْكُثُ عَلَى نَفْسِهِ وَمَنْ أَوْفَى بِمَا عَاهَدَ عَلَيْهِ اللَّهُ فَمِيسُوتِيهِ أَجْرًا عَظِيمًا ﴿١٠﴾

9. In order that you (O mankind) may believe in Allāh and His Messenger (ﷺ), and that you assist and honour him (ﷺ), and (that you) glorify (Allāh's) praises morning and afternoon. 10. Verily, those who give *Bai'ah* (pledge) to you (O Muhammad ﷺ), they are giving *Bai'ah* (pledge) to Allāh. The Hand of Allāh is over their hands. Then whosoever breaks his pledge, breaks it only to his own harm; and whosoever fulfils what he has covenanted with Allāh, He will bestow on him a great reward.

لَتُؤْمِنُوا	بِاللَّهِ	وَرَسُولِهِ	وَتُعَزِّرُوهُ
(in order) that you may believe	in Allah	and His Messenger	and (that) you assist him
وَتُوَقِّرُوهُ	وَتُسَبِّحُوهُ	بُكْرَةً	وَأَصِيلًا ﴿٩﴾
and honour him	and (that you) glorify Him (Allah's praises)	morning	and afternoon
إِنَّ الَّذِينَ	يُبَايِعُونَكَ	إِنَّمَا يُبَايِعُونَ اللَّهَ	
verily those who	give allegiance to you	only they give allegiance to Allah	
يَدُ اللَّهِ	فَوْقَ	أَيْدِيهِمْ	فَمَنْ نَكَثَ
(the) Hand (of) Allah	(is) over	their hands	then whosoever breaks his pledge
فَإِنَّمَا يَنْكُثُ	عَلَى نَفْسِهِ	وَمَنْ أَوْفَى	بِمَا عَاهَدَ
then he breaks (it) only	against his soul	and whosoever fulfils	[of] what he has covenanted
عَلَيْهِ اللَّهُ	فَمِيسُوتِيهِ	أَجْرًا	عَظِيمًا ﴿١٠﴾
[on it] (with) Allah	then He will bestow on him	a reward	great

سَيَقُولُ لَكَ الْمُخَلَّفُونَ مِنَ الْأَعْرَابِ شَغَلَتْنَا أَمْوَالُنَا وَأَهْلُونَا فَاسْتَغْفِرْنَا يَقُولُونَ بَأْسَنَتِهِمْ مَا لَيْسَ فِي قُلُوبِهِمْ قُلْ فَمَنْ يَمْلِكُ لَكُمْ مِنَ اللَّهِ شَيْئًا إِنْ أَرَادَ بِكُمْ ضَرًّا أَوْ أَرَادَ بِكُمْ نَفْعًا بَلْ كَانَ اللَّهُ بِمَا تَعْمَلُونَ خَبِيرًا ﴿١١﴾ بَلْ ظَنَنْتُمْ أَنْ لَّنْ يَنْقَلِبَ الرَّسُولُ وَالْمُؤْمِنُونَ إِلَى أَهْلِيهِمْ أَبَدًا وَزَيَّنَ ذَلِكَ فِي قُلُوبِكُمْ وَظَنَّتُمْ ظَنًّا سَوْءًا وَكُنْتُمْ قَوْمًا بُورًا ﴿١٢﴾

11. Those of the bedouins who lagged behind will say to you: "Our possessions and our families occupied us, so ask forgiveness for us." They say with their tongues what is not in their hearts. Say: "Who then has any power at all (to intervene) on your behalf with Allāh, if He intends you hurt or intends you benefit? Nay, but Allāh is Ever Well-Acquainted with what you do. 12. "Nay, but you thought that the Messenger (ﷺ) and the believers would never return to their families, and that was made fair-seeming in your hearts, and you did think an evil thought and you became a useless people going for destruction."

سَيَقُولُ	لَكَ	الْمُخَلَّفُونَ	مِنَ الْأَعْرَابِ	شَغَلَتْنَا
will say	to you	those who lagged behind	of the bedouins	occupied us
أَمْوَالَنَا	وَأَهْلُونَا	فَاسْتَغْفِرْ	لَنَا	يَقُولُونَ بِأَلْسِنَتِهِمْ
our possessions	and our families	so ask forgiveness	for us	they say with their tongues
مَا لَيْسَ	فِي قُلُوبِهِمْ	قُلْ فَمَنْ	يَمْلِكُ لَكُمْ	مِّنْ أَلَلهِ شَيْئًا
what is not	in their hearts	say who then	has power for you	with Allah (in) anything
إِنْ أَرَادَ	بِكُمْ	ضَرًّا	أَوْ أَرَادَ	بِكُمْ
if He intends	[for] you	hurt	or intends	[for] you
بِمَا تَعْمَلُونَ خَيْرًا	بَلْ ظَنَنْتُمْ	أَنْ	لَنْ يَنْقَلِبَ الرَّسُولُ	
All-Aware of what you do	nay you thought	that	would never return the Messenger	
وَالْمُؤْمِنُونَ	إِلَىٰ أَهْلِهِمْ	أَبَدًا	وَزَيَّنَ ذَلِكَ	فِي قُلُوبِكُمْ
and the believers	to their families	ever	and that was made fair-seeming	in your hearts
وَوَظَنْتُمْ	ظَنًّا	السَّوْءَ	وَكُنْتُمْ قَوْمًا	بُورًا
and you thought	thought	evil	and you become a people	going for destruction

وَمَنْ لَمْ يُؤْمِنْ بِاللَّهِ وَرَسُولِهِ فَإِنَّا أَعْتَدْنَا لِلْكَافِرِينَ سَعِيرًا ﴿١٣﴾ وَلِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ يَغْفِرُ لِمَنْ يَشَاءُ وَيُعَذِّبُ مَنْ يَشَاءُ وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا ﴿١٤﴾ سَيَقُولُ الْمُخَلَّفُونَ إِذَا انْطَلَقْتُمْ إِلَىٰ مَغَانِمَ لِتَأْخُذُوهَا ذَرُونَا نَتَّبِعْكُمْ يُرِيدُونَ أَنْ يُبَدِّلُوا كَلِمَ اللَّهِ قُلْ لَنْ تَتَّبِعُونَا كَذَلِكُمْ قَالَكُمُ اللَّهُ مِنْ قَبْلُ فَسَيَقُولُونَ بَلْ

تَحْسُدُونَنَا بَلْ كَانُوا لَا يَفْقَهُونَ إِلَّا قَلِيلًا ﴿١٥﴾

13. And whosoever does not believe in Allāh and His Messenger (Muhammad ﷺ), then verily, We have prepared for the disbelievers a blazing Fire. 14. And to Allāh belongs the sovereignty of the heavens and the earth. He forgives whom He wills, and punishes whom He wills. And Allāh is Ever Oft-Forgiving, Most Merciful. 15. Those who lagged behind will say, when you set forth to take the spoils, "Allow us to follow you." They want to change Allāh's Words. Say: "You shall not follow us; thus Allāh has said beforehand." Then they will say: "Nay, you envy us." Nay, but they understand not except a little.

وَمَنْ	لَمْ يُؤْمِنْ	بِاللَّهِ	وَرَسُولِهِ
and whosoever	(does) not believe	in Allah	and His Messenger
فَإِنَّا أَعْتَدْنَا	لِلْكَافِرِينَ	سَعِيرًا ﴿١٣﴾	
then verily We have prepared	for the disbelievers	a blazing Fire	
وَلِلَّهِ مُلْكُ	السَّمَوَاتِ	وَالْأَرْضِ	يَغْفِرُ
and to Allah (belongs the) sovereignty	(of) the heavens	and the earth	He forgives
لِمَنْ يَشَاءُ	وَيُعَذِّبُ	مَنْ يَشَاءُ	وَكَانَ اللَّهُ
whom He wills	and punishes	whom He wills	and Allah is
رَحِيمًا ﴿١٤﴾	سَيَقُولُ الْمَخْلُوفُونَ	إِذَا أَنْطَلَقْتُمْ	إِلَى مَغَانِمَ
Most Merciful	those who lagged behind will say	when you set forth	to the spoils
لِتَأْخُذُوهَا	ذَرُونَا	نَتَّبِعْكُمْ	يُرِيدُونَ
to take them	allow us	to follow you	they want
قُلْ	لَنْ تَتَّبِعُونَا	كَذَلِكَ قَالَ اللَّهُ	مِنْ قَبْلُ
say	you shall never follow us	thus Allah has said	beforehand
بَلْ تَحْسُدُونَنَا	بَلْ كَانُوا	لَا يَفْقَهُونَ	إِلَّا قَلِيلًا ﴿١٥﴾
nay you envy us	nay they were	not understanding	except a little

قُلْ لِلْمُخْلِفِينَ مِنَ الْأَعْرَابِ سِتْرٌ إِلَى قَوْمٍ أُولِي بَأْسٍ شَدِيدٍ يُقَتِّلُونَهُمْ أَوْ يُسَلِّمُونَ فَإِنْ تُطِيعُوا يُؤْتِكُمُ اللَّهُ أَجْرًا حَسَنًا وَإِنْ تَتَوَلَّوْا كَمَا تَوَلَّيْتُمْ مِنْ قَبْلُ يُعَذِّبْكُمْ عَذَابًا أَلِيمًا ﴿١٦﴾

لَيْسَ عَلَى الْأَعْمَى حَرَجٌ وَلَا عَلَى الْأَعْرَجِ حَرَجٌ وَلَا عَلَى الْمَرِيضِ حَرَجٌ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ
يَدْخُلْهُ جَنَّاتٍ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ وَمَنْ يَتَوَلَّ يُعَذِّبْهُ عَذَابًا أَلِيمًا ﴿١٧﴾

16. Say (O Muhammad ﷺ) to the bedouins who lagged behind: "You shall be called to fight against a people given to great warfare, then you shall fight them, or they shall surrender. Then if you obey, Allāh will give you a fair reward; but if you turn away as you did turn away before, He will punish you with a painful torment." 17. No blame or sin is there upon the blind, nor is there blame or sin upon the lame, nor is there blame or sin upon the sick (that they go not for fighting). And whosoever obeys Allāh and His Messenger (Muhammad ﷺ), He will admit him to Gardens beneath which rivers flow (Paradise); and whosoever turns back, He will punish him with a painful torment.

سَتُدْعَوْنَ		مِنَ الْأَعْرَابِ		قُلْ لِلْمُخَلَّفِينَ	
you shall be called		of the bedouins		say to those who lagged behind	
تُقَاتِلُونَهُمْ		شَدِيدٍ	بَاسٍ	أُولَى	إِلَى قَوْمٍ
you shall fight them		great	(of) warfare	possessors	to (fight against) a people
أَجْرًا	يُؤْتِيكُمْ اللَّهُ		فَإِنْ تَطِيعُوا		أَوْ يُسَلِّمُونَ
a reward	Allah will give you		then if you obey		or they shall surrender
يُعَذِّبُكُمْ		مِنْ قَبْلُ	كَمَا تَوَلَّيْتُمْ		وَإِنْ تَوَلَّوْا
He will punish you		before	as you did turn away		but if you turn away
وَلَا	حَرَجٌ	لَيْسَ عَلَى الْأَعْمَى		أَلِيمًا	عَذَابًا
nor	blame	(there) is not upon the blind		painful	(with) a torment
حَرَجٌ		عَلَى الْمَرِيضِ	وَلَا	حَرَجٌ	عَلَى الْأَعْرَجِ
(is there) blame		upon the sick	nor	(is there) blame	upon the lame
جَنَّاتٍ		يَدْخُلُهُ	وَرَسُولُهُ		وَمَنْ يُطِيعِ اللَّهَ
(to) Gardens		He will admit him	and His Messenger		and whosoever obeys Allah
يُعَذِّبُهُ		وَمَنْ يَتَوَلَّ		الْأَنْهَارُ	تَجْرَى مِنْ تَحْتِهَا
He will punish him		and whosoever turns back		the rivers	flowing beneath them

عَذَابًا	أَلِيمًا
(with) a torment	painful

﴿لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا فِي قُلُوبِهِمْ فَأَنْزَلَ السَّكِينَةَ عَلَيْهِمْ وَأَثَبَهُمْ فَتْحًا قَرِيبًا﴾ ﴿١٨﴾ وَمَغَانِمَ كَثِيرَةً يَأْخُذُونَهَا وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا ﴿١٩﴾ وَعَدَكُمُ اللَّهُ مَغَانِمَ كَثِيرَةً تَأْخُذُونَهَا فَعَجَّلَ لَكُمْ هَذِهِ وَكَفَّ أَيْدِيَ النَّاسِ عَنْكُمْ وَلِتَكُونَ آيَةً لِلْمُؤْمِنِينَ وَيَهْدِيَكُمْ صِرَاطًا مُسْتَقِيمًا ﴿٢٠﴾

18. Indeed, Allāh was pleased with the believers when they gave the *Bai'ah* (pledge) to you (O Muhammad ﷺ) under the tree, He knew what was in their hearts, and He sent down *As-Sakinah* (calmness and tranquillity) upon them, and He rewarded them with a near victory. 19. And abundant spoils that they will capture. And Allāh is Ever All-Mighty, All-Wise. 20. Allāh has promised you abundant spoils that you will capture, and He has hastened for you this, and He has restrained the hands of men from you, that it may be a sign for the believers, and that He may guide you to a Straight Path.

لَقَدْ رَضِيَ اللَّهُ	عَنِ الْمُؤْمِنِينَ	إِذْ	يُبَايِعُونَكَ
indeed Allah was pleased	with the believers	when	they gave the allegiance to you
تَحْتَ	الشَّجَرَةِ	فَعَلِمَ مَا	فِي قُلُوبِهِمْ
under	the tree	so He knew what	(was) in their hearts
فَأَنْزَلَ السَّكِينَةَ	عَلَيْهِمْ	وَأَثَبَهُمْ	فَتْحًا
and He sent down the tranquillity	upon them	and He rewarded them	(with) a victory
قَرِيبًا ﴿١٨﴾	وَمَغَانِمَ	كَثِيرَةً	يَأْخُذُونَهَا
near	and spoils	abundant	that they will capture
وَكَانَ اللَّهُ	عَزِيزًا	حَكِيمًا ﴿١٩﴾	وَعَدَكُمُ اللَّهُ
and Allah is	All-Mighty	All-Wise	Allah has promised you
فَعَجَّلَ	لَكُمْ	هَذِهِ	وَكَفَّ أَيْدِيَ
and He has hastened	for you	this	and He has restrained (the) hands
النَّاسِ			(of) men

وَيَهْدِيكُمْ	لِلْمُؤْمِنِينَ	وَلَتَكُونَ آيَةً	عَنْكُمْ
and (that) He may guide you	for the believers	and that it may be a sign	from you
	صِرَاطًا	مُسْتَقِيمًا ﴿٢٦﴾	
	(to) a Path	Straight	

وَأُخْرَى لَمْ تَقْدِرُوا عَلَيْهَا قَدْ أَحَاطَ اللَّهُ بِهَا وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرًا ﴿٢٦﴾ وَلَوْ قَتَلْتُمْ الَّذِينَ كَفَرُوا لَوَلَّوْا الْأَدْبَرَ ثُمَّ لَا يَجِدُونَ وَلِيًّا وَلَا نَصِيرًا ﴿٢٧﴾ سُنَّةَ اللَّهِ الَّتِي قَدْ خَلَتْ مِنْ قَبْلُ وَلَنْ تَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا ﴿٢٨﴾ وَهُوَ الَّذِي كَفَّ أَيْدِيَهُمْ عَنْكُمْ وَأَيْدِيَكُمْ عَنْهُمْ بِبَطْنِ مَكَّةَ مِنْ بَعْدِ أَنْ أَظْفَرَكُمْ عَلَيْهِمْ وَكَانَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا ﴿٢٩﴾

21. And other (victories and much booty He promises you) which are not yet within your power; indeed Allāh compasses them. And Allāh is Ever Able to do all things. 22. And if those who disbelieve fight against you, they certainly will turn their backs; then they would have found neither a *Walī* (protector, guardian) nor a helper. 23. That has been the way of Allāh already with those who passed away before. And you will not find any change in the way of Allāh. 24. And He it is Who has withheld their hands from you and your hands from them in the midst of Makkah, after He had made you victors over them. And Allāh is Ever All-Seer of what you do.

وَأُخْرَى	لَمْ تَقْدِرُوا	عَلَيْهَا	قَدْ أَحَاطَ اللَّهُ	بِهَا
and others	you had no power	over them	indeed Allah encompasses	them
وَكَانَ اللَّهُ	عَلَى كُلِّ	شَيْءٍ	قَدِيرًا ﴿٢٦﴾	وَلَوْ قَتَلْتُمْ
and Allah is	over all	things	Able	and if fight against you
الَّذِينَ كَفَرُوا	لَوَلَّوْا الْأَدْبَرَ	ثُمَّ		
those who disbelieve	they certainly would have turned (their) backs	then		
لَا يَجِدُونَ	وَلِيًّا	وَلَا نَصِيرًا ﴿٢٧﴾		
they would have found neither a protector		nor a helper		
سُنَّةَ اللَّهِ	الَّتِي قَدْ خَلَتْ	مِنْ قَبْلُ		
(that has been the) way (of) Allah	which indeed passed away	before		

وَلَنْ تَجِدَ	إِسْنَةَ اللَّهِ	تَبْدِيلًا	وَهُوَ	الَّذِي كَفَّ
and you will never find	in (the) way (of) Allah	any change	and He (it is)	Who has withheld
أَيْدِيَهُمْ	عَنْكُمْ	وَأَيْدِيَكُمْ	عَنْهُمْ	بِطْنِ
their hands	from you	and your hands	from them	in (the) midst
مِنْ بَعْدِ	أَنْ أَظْفَرَكُمْ	عَلَيْهِمْ	وَكَانَ اللَّهُ	
after	[that] He had made you victors	over them	and Allah is	
بِمَا تَعْمَلُونَ بَصِيرًا				
All-Seer of what you do				

هُمُ الَّذِينَ كَفَرُوا وَصَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ وَالْهَدَىٰ مَعَكُوفًا أَنْ يَبْلُغَ مَحَلَّهُٗ وَلَوْلَا رِجَالٌ مُّؤْمِنُونَ وَنِسَاءٌ مُّؤْمِنَاتٌ لَّمْ تَعْلَمُوهُمْ أَنْ تَطَّوَّهُمْ فِتْصِبَكُمْ مِنْهُمْ مَّعَرَّةٌ بَغَيْرِ عِلْمٍ لِّيَدْخُلَ اللَّهُ فِي رَحْمَتِهِ مَنْ يَشَاءُ لَوْ تَزَيَّلُوا لَعَذَّبْنَا الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابًا أَلِيمًا

25. They are the ones who disbelieved (in the Oneness of Allāh – Islāmic Monotheism) and hindered you from Al-Masjid Al-Harām (at Makkah) and detained the sacrificial animals, from reaching their place of sacrifice. Had there not been believing men and believing women whom you did not know, that you may kill them and on whose account a sin would have been committed by you without (your) knowledge, that Allāh might bring into His Mercy whom He wills – if they (the believers and the disbelievers) had been apart, We verily, would have punished those of them who disbelieved with painful torment.

هُمْ	الَّذِينَ كَفَرُوا	وَصَدُّوكُمْ	عَنِ الْمَسْجِدِ	الْحَرَامِ
they	(are) those who disbelieved	and hindered you	from the Mosque	the Sacred
وَلَوْلَا رِجَالٌ	مُّؤْمِنُونَ	وَنِسَاءٌ	مُّؤْمِنَاتٌ	
and had (there) not been men	believing	and women	believing	
وَالْهَدَىٰ	مَعَكُوفًا	أَنْ يَبْلُغَ مَحَلَّهُٗ		
and the sacrificial animals	detained	from reaching their place of sacrifice		

لَمْ تَعْلَمُوهُمْ		أَنْ تَطْطُوهُمْ		فَتُصِيبَكُمْ	
whom you (did) not know		that you might trample them		and would befall you	
مِنْهُمْ	مَعْرَةً	بِغَيْرِ	عِلْمٍ	لِيَدْخُلَ اللَّهُ	فِي رَحْمَتِهِ
from them	any harm (sin)	without	knowledge	that Allah might bring	into His Mercy
مَنْ يَشَاءُ		لَوْ تَزَيَّلُوا		لَعَذَبْنَا	
whom He wills		if they had been apart		We verily would have punished	
الَّذِينَ كَفَرُوا		مِنْهُمْ	عَذَابًا	أَلِيمًا	
those who disbelieved		of them	(with) a torment	painful	

إِذْ جَعَلَ الَّذِينَ كَفَرُوا فِي قُلُوبِهِمُ الْحَمِيَّةَ حَمِيَّةَ الْجَاهِلِيَّةِ فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ وَعَلَى الْمُؤْمِنِينَ وَأَلْزَمَهُمْ كَلِمَةَ التَّقْوَى وَكَانُوا أَحَقَّ بِهَا وَأَهْلَهَا وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا ﴿٦٧﴾ لَقَدْ صَدَقَ اللَّهُ رَسُولَهُ الرُّءْيَا بِالْحَقِّ لَتَدْخُلَنَّ الْمَسْجِدَ الْحَرَامَ إِنْ شَاءَ اللَّهُ ءَامِنِينَ مُحَلِّقِينَ رُءُوسَكُمْ وَمُقَصِّرِينَ لَا تَخَافُونَ فَعَلِمَ مَا لَمْ تَعْلَمُوا فَجَعَلَ مِنْ دُونِ ذَلِكَ فَتْحًا قَرِيبًا ﴿٦٨﴾

26. When those who disbelieve had put in their hearts pride and haughtiness – the pride and haughtiness of the time of ignorance, – then Allāh sent down His *Sakīnah* (calmness and tranquillity) upon His Messenger (ﷺ) and upon the believers, and made them stick to the word of piety (i.e. none has the right to be worshipped but Allāh); and they were well entitled to it and worthy of it. And Allāh is Ever All-Knower of everything. 27. Indeed Allāh shall fulfil the true vision which He showed to His Messenger (ﷺ) [i.e. the Prophet saw a dream that he has entered Makkah along with his Companions, having their (head) hair shaved and cut short] in very truth. Certainly, you shall enter *Al-Masjid Al-Harām*, if Allāh wills, secure, (some) having your heads shaved, and (some) having your head hair cut short, having no fear. He knew what you knew not, and He granted before that a near victory.

إِذْ جَعَلَ	الَّذِينَ كَفَرُوا	فِي قُلُوبِهِمْ	الْحَمِيَّةَ	حَمِيَّةَ
when had put	those who disbelieve	in their hearts	haughtiness	(the) haughtiness

عَلَى رَسُولِهِ		فَأَنْزَلَ اللَّهُ سَكِينَتَهُ		الْجَاهِلِيَّةَ	
upon His Messenger		then Allah sent down His tranquillity		(of) the time of ignorance	
وَعَلَى الْمُؤْمِنِينَ	وَالْزَمَهُمْ	كَلِمَةً	النَّقْوَى		
and upon the believers	and made them stick to	(the) word	(of) piety		
وَكَانُوا أَحَقَّ	بِهَا	وَأَهْلَهَا	وَكَانَ اللَّهُ	بِكُلِّ شَيْءٍ	
and they were well entitled	to it	and worthy of it	and Allah is	of every	thing
عَلِيمًا	لَقَدْ صَدَقَ اللَّهُ	رَسُولُهُ			
All-Knower	indeed Allah has fulfilled	(for) His Messenger			
الرُّءْيَا	بِالْحَقِّ	لَتَدْخُلَنَّ الْمَسْجِدَ			
the true vision (which He showed to him)	in truth	certainly you shall enter the Mosque			
الْحَرَامَ	إِنْ شَاءَ اللَّهُ ءَامِنِينَ	مُحْلِقِينَ	رُءُوسَكُمْ		
the Sacred	if Allah wills secure	having shaved	your heads		
وَمُقَصِّرِينَ	لَا تَخَافُونَ	فَعَلِمَ مَا	لَمْ تَعْلَمُوا		
and having your head hair cut short	having no fear	so He knew what	you knew not		
فَجَعَلَ	مِنْ دُونِ	ذَلِكَ	فَتْحًا	قَرِيبًا	
and He granted	before	that	a victory	near	

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَكَفَىٰ بِاللَّهِ شَهِيدًا ﴿٢٨﴾ مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ تَرَاهُمْ رُكْعًا سُجَّدًا يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا سِيمَاهُمْ فِي وُجُوهِهِمْ مِّنْ أَثَرِ السُّجُودِ ذَلِكَ مَثَلُهُمْ فِي التَّوْرَةِ وَمَثَلُهُمْ فِي الْإِنْجِيلِ كَزَرْعٍ أَخْرَجَ شَطْأَهُ فَآزَرَهُ فَاسْتَغْلَظَ فَاسْتَوَىٰ عَلَىٰ سُوقِهِ يُعْجِبُ الزُّرَّاعَ لِيَغِيظَ بِهِمُ الْكُفَّارَ وَعَدَ اللَّهُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا ﴿٢٩﴾

28. He it is Who has sent His Messenger (Muhammad ﷺ) with guidance and the religion of truth (Islām), that He may make it (Islām) superior to all

religions. And All-Sufficient is Allāh as a Witness. 29. Muhammad (ﷺ) is the Messenger of Allāh. And those who are with him are severe against disbelievers, and merciful among themselves. You see them bowing and falling down prostrate (in prayer), seeking bounty from Allāh and (His) Good Pleasure. The mark of them (i.e. of their Faith) is on their faces (foreheads) from the traces of prostration (during prayers). This is their description in the Taurāt (Torah). But their description in the Injīl (Gospel) is like a (sown) seed which sends forth its shoot, then makes it strong, and becomes thick and it stands straight on its stem, delighting the sowers, that He may enrage the disbelievers with them. Allāh has promised those among them who believe (i.e. all those who follow Islāmīc Monotheism, the religion of Prophet Muhammad ﷺ till the Day of Resurrection) and do righteous good deeds, forgiveness and a mighty reward (i.e. Paradise).

هُوَ	الَّذِي أَرْسَلَ	رَسُولَهُ	بِالْهُدَى	وَدِينِ	الْحَقِّ
He (it is)	Who has sent	His Messenger	with guidance	and (the) religion	(of) truth
لِيُظْهِرَهُ	عَلَى الدِّينِ	كُلِّهِ	وَكَفَى	بِاللَّهِ	
that He may make it superior	to religions	all	and Sufficient is	Allah	
شَهِيدًا	مُحَمَّدٌ	رَسُولُ اللَّهِ	وَالَّذِينَ	مَعَهُ	
(as) a Witness	Muhammad	(of) Allah	and those who	(are) with him	
أَشِدَّاءُ	عَلَى الْكُفَّارِ	رُحَمَاءُ	بَيْنَهُمْ	تَرَاهُمْ	
(are) severe	against the disbelievers	(and) merciful	among themselves	you see them	
رُكَّعًا	سُجَّدًا	يَبْتَغُونَ فَضْلًا مِّنَ اللَّهِ			
bowing	(and) falling down prostrate	seeking bounty from Allah			
وَرِضْوَانًا	سِيمَاهُمْ	فِي وُجُوهِهِمْ	مِّنْ أَثَرِ		
and (His) Good Pleasure	the mark of them	(is) on their faces	from (the) traces		
السُّجُودِ	ذَلِكَ	مِثْلَهُمْ	فِي التَّوْرَةِ	وَمِثْلَهُمْ	
(of) prostration	this	(is) their description	in the Torah	but their description	
فِي الْإِنْجِيلِ	كَزَّرِعٍ	أَخْرَجَ شُطْرَهُ	فَعَازَرَهُ		
in the Gospel	(is) like a seed	which sends forth its shoot	then makes it strong		

يَعْجِبُ الزُّرَّاعَ	عَلَى سَوْقِهِ	فَاسْتَوَى	فَاسْتَعَاظَ
delighting the sowers	on its stem	and it stands straight	then becomes thick
الَّذِينَ ءَامَنُوا	وَعَدَ اللَّهُ	الْكَافِرَ	لِيَغِيظَ
those who believe	Allah has promised	the disbelievers	with them that He may enrage
عَظِيمًا	وَأَجْرًا	مَغْفِرَةً	وَعَمَلُوا الصَّالِحَاتِ
mighty	and a reward	forgiveness	among them and do righteous (good) deeds

سُورَةُ الْحُجُرَاتِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَقْدِمُوا بَيْنَ يَدَيِ اللَّهِ وَرَسُولِهِ ۖ وَانْقُوا اللَّهَ ۚ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿١﴾ يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ وَلَا تَجْهَرُوا لَهُ ۖ بِالْقَوْلِ ۚ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ أَن تَحْبَطَ أَعْمَالُكُمْ وَأَنتُمْ لَا تَشْعُرُونَ ﴿٢﴾ إِنَّ الَّذِينَ يَغُضُّونَ أَصْوَاتَهُمْ عِنْدَ رَسُولِ اللَّهِ أُولَٰئِكَ الَّذِينَ امْتَحَنَ اللَّهُ قُلُوبَهُمْ لِلتَّقْوَىٰ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ عَظِيمٌ ﴿٣﴾ إِنَّ الَّذِينَ يُنَادُونَكَ مِنَ وَرَاءِ الْحُجُرَاتِ أَكْثَرُهُمْ لَا يَعْقِلُونَ ﴿٤﴾

Sūrah Al-Hujurāt (The Dwellings) 49

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

1. O you who believe! Make not (a decision) in advance before Allāh and His Messenger (ﷺ), and fear Allāh. Verily, Allāh is All-Hearing, All-Knowing. 2. O you who believe! Raise not your voices above the voice of the Prophet (ﷺ), nor speak aloud to him in talk as you speak aloud to one another, lest your deeds should be rendered fruitless while you perceive not. 3. Verily, those who lower their voices in the presence of Allāh's Messenger (ﷺ), they are the ones whose hearts Allāh has tested for piety. For them is forgiveness and a great reward. 4. Verily, those who call you from behind the dwellings, most of them have no sense.

الرَّحِيمِ		الرَّحِيبِ		بِسْمِ اللَّهِ	
the Most Merciful		the Most Gracious		In the Name (of) Allah	
وَرَسُولِهِ	بَيْنَ يَدَيِ اللَّهِ	لَا تُقَدِّمُوا		الَّذِينَ ءَامَنُوا	يَا أَيُّهَا
and His Messenger	before Allah	(do) not put (yourself) forward		who believe	O (you)
وَأَنفُوا	إِنَّ اللَّهَ	سَمِيعٌ	عَلِيمٌ	يَا أَيُّهَا	الَّذِينَ ءَامَنُوا
and fear Allah	verily Allah	(is) All-Hearing	All-Knowing	O (you)	who believe
لَا تَرْفَعُوا أَصْوَاتَكُمْ	فَوْقَ	صَوْتِ	النَّبِيِّ	وَلَا تَجْهَرُوا لَهُ	إِلَيْهِ
raise not your voices	above	(the) voice	(of) the Prophet	nor speak aloud	to him
بِالْقَوْلِ	كَجَهْرِ	بَعْضِكُمْ		لِبَعْضٍ	
in talk	like speaking loud	(of) some of you		to others	
أَنْ تَحْبَطَ أَعْمَالُكُمْ	وَأَنْتُمْ	لَا تَشْعُرُونَ	إِنَّ الَّذِينَ		
lest your deeds may be rendered fruitless	while you	perceive not	verily those who		
يَغْضُونَ أَصْوَاتَهُمْ	عِنْدَ	رَسُولِ اللَّهِ		أُولَئِكَ	
lower their voices	(in the) presence	(of the) Messenger (of) Allah		they	
الَّذِينَ	أَمْتَحَنَ اللَّهُ قُلُوبَهُمْ	لِلنَّقْوَى	لَهُمْ	مَغْفِرَةٌ	
(are) the ones	whose hearts Allah has tested	for piety	for them	(is) forgiveness	
وَأَجْرٌ	عَظِيمٌ	إِنَّ الَّذِينَ	يَنَادُونَكَ	مِنْ وَرَاءِ	الْحُجُرَاتِ
and a reward	great	verily those who	call you	from behind	the dwellings
أَكْثَرُهُمْ لَا يَعْقِلُونَ					
most of them have no sense					

وَلَوْ أَنَّهُمْ صَبَرُوا حَتَّى تَخْرُجَ إِلَيْهِمْ لَكَانَ خَيْرًا لَهُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٥٠﴾ يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَن تُصِيبُوا قَوْمًا بِجَهَالَةٍ فَتُصْحَبُوا عَلَى مَا فَعَلْتُمْ نَادِمِينَ ﴿٥١﴾ وَعَلَّمُوا أَنَّ فِيكُمْ رَسُولَ اللَّهِ لَوْ يُطِيعُكُمْ فِي كَثِيرٍ مِّنَ الْأَمْرِ لَعَنِتُمْ وَلَكِنَّ اللَّهَ حَبَّبَ إِلَيْكُمُ الْإِيمَانَ وَزَيَّنَهُ فِي قُلُوبِكُمْ وَكَرَّهَ إِلَيْكُمُ الْكُفْرَ وَالْفُسُوقَ وَالْعِصْيَانَ أُولَئِكَ هُمُ

الرَّشْدُوت

5. And if they had patience till you could come out to them, it would have been better for them. And Allāh is Oft-Forgiving, Most Merciful. 6. O you who believe! If a *Fāsiq* (liar – evil person) comes to you with any news, verify it, lest you should harm people in ignorance, and afterwards you become regretful for what you have done. 7. And know that among you there is the Messenger of Allāh (ﷺ). If he were to obey you (i.e. follow your opinions and desires) in much of the matter, you would surely be in trouble. But Allāh has endeared the Faith to you and has beautified it in your hearts, and has made disbelief, wickedness and disobedience (to Allāh and His Messenger ﷺ) hateful to you. Such are they who are the rightly guided.

وَلَوْ	أَتَمَّ صَبَرُوا	حَتَّى تَخْرُجَ	إِلَيْهِمْ
and if	[that] they had patience	till you could come out	to them
لَكَانَ خَيْرًا	لَهُمْ	وَاللَّهِ	عَفُورٌ
surely it would have been better	for them	and Allah	(is) Oft-Forgiving
رَّحِيمٌ	يَا أَيُّهَا	الَّذِينَ آمَنُوا	إِنْ جَاءَكُمْ
Most Merciful	O (you)	who believe	if comes to you
فَتَبَيَّنُوا	أَنْ تُضَيِّبُوا قَوْمًا	بِجَهْلَةٍ	فَتَضَيِّبُوا
then verify (it)	lest you should harm a people	in ignorance	and (afterwards) you become
عَلَى مَا فَعَلْتُمْ	نَدِمِينَ	وَأَعْلَمُوا	أَنْ
for what you have done	regretful	and know	that
رَسُولَ اللَّهِ	لَوْ يُطِيعُكُمْ	فِي كَثِيرٍ	مِنَ الْأَمْرِ
(there is the) Messenger (of) Allah	if he were to obey you	in much	of the matter
لَعَنَتُمْ	وَلَكِنَّ اللَّهَ حَبَّبَ	إِلَيْكُمْ	الْإِيمَانَ
you would surely be in trouble	[and] but Allah has endeared	to you	the Faith
وَزَيَّنَهُ	فِي قُلُوبِكُمْ	وَكَّرَهُ	إِلَيْكُمْ
and has beautified it	in your hearts	and has made hateful	to you
وَالْفُسُوقَ	وَالْعَصْيَانَ	أُولَئِكَ	هُمْ
and wickedness	and disobedience	these	[they]
			الرَّشْدُوت
			(are) the (rightly) guided

10. The believers are nothing else than brothers (in Islāmic religion). So make reconciliation between your brothers, and fear Allāh that you may receive mercy. 11. O you who believe! Let not a group scoff at another group, it may be that the latter are better than the former. Nor let (some) women scoff at other women, it may be that the latter are better than the former. Nor defame one another, nor insult one another by nicknames. How bad is it to insult one's brother after having Faith [i.e. to call your Muslim brother (a faithful believer) as: "O sinner", or "O wicked"]. And whosoever does not repent, then such are indeed Zālimūn (wrongdoers).

إِنَّمَا الْمُؤْمِنُونَ	إِخْوَةٌ	فَأَصْلِحُوا بَيْنَ	أَخَوَيْكُمْ
only the believers	(are) brothers	so make reconciliation between	your brothers
وَاتَّقُوا اللَّهَ	لَعَلَّكُمْ تُرْحَمُونَ ﴿١٠﴾	يَا أَيُّهَا	الَّذِينَ آمَنُوا لَا يَسْخَرُ قَوْمٌ
and fear Allah	that you may receive mercy	O (you)	let not a people scoff
مِنْ قَوْمٍ	عَسَى	أَنْ يَكُونُوا خَيْرًا	مِنْهُمْ وَلَا فِئْسَاءٌ
at (another) people	it may be	that they are better	than them
مِنْ نِّسَاءٍ	عَسَى	أَنْ يَكُنَّ خَيْرًا	مِنْهُمْ وَلَا نَلْمِزُوا أَنْفُسَكُمْ
at (other) women	it may be	that they are better	than them
وَلَا نَنَابِزُوا	بِالْأَلْقَابِ	بِئْسَ الْأَسْمُ	الْفُسُوقُ بَعْدَ
nor insult one another	by nicknames	how bad is (it) the name	the wicked after
وَمَنْ	لَمْ يَتُبْ	فَأُولَٰئِكَ هُمْ	الظَّالِمُونَ ﴿١١﴾
and whosoever	(does) not repent	then those	(are) the wrongdoers

يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ وَلَا تَجَسَّسُوا وَلَا يَغْتَبَ بَعْضُكُم بَعْضًا أَيُحِبُّ أَحَدُكُمْ أَنْ يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ تَوَّابٌ رَّحِيمٌ ﴿١٢﴾ يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِّن ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِندَ اللَّهِ أَتَقَىٰكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴿١٣﴾

12. O you who believe! Avoid much suspicion; indeed some suspicions are sins. And spy not, neither backbite one another. Would one of you like to eat

the flesh of his dead brother? You would hate it (so hate backbiting). And fear Allāh. Verily, Allāh is the One Who forgives and accepts repentance, Most Merciful. 13. O mankind! We have created you from a male and a female, and made you into nations and tribes that you may know one another. Verily, the most honourable of you with Allāh is that (believer) who has *At-Taqwā* [i.e. he is one of the *Muttaqūn* (the pious)]. Verily, Allāh is All-Knowing, Well-Acquainted (with all things).

يَا أَيُّهَا	الَّذِينَ ءَامَنُوا	أَجْتَنِبُوا كَثِيرًا	مِّنَ الظَّنِّ	إِنَّ بَعْضَ	الظَّنِّ
O (you)	who believe	avoid much	of the suspicion	indeed some	suspicious
إِنَّهُمْ	وَلَا تَجَسَّسُوا	وَلَا يَغْتَبِ بَعْضُكُم	بَعْضًا	أَيُّبُ أَحَدُكُمْ	
(are) sins	and spy not	nor some of you backbite	others	would one of you like?	
أَن يَأْكُلَ لَحْمَ	أَخِيهِ	مَيِّتًا	فَكَرِهْتُمُوهُ	وَأَتَّقُوا اللَّهَ	
to eat (the) flesh	(of) his brother	dead	but you would hate it	and fear Allah	
إِنَّ اللَّهَ	تَوَّابٌ	رَّحِيمٌ	يَا أَيُّهَا	النَّاسُ	
verily Allah	(is the) One Who accepts repentance	Most Merciful	O	mankind	
إِنَّا	خَلَقْنَاكُمْ	مِّن ذَكَرٍ	وَأُنثَىٰ	وَجَعَلْنَاكُمْ	
verily We	have created you	from a male	and a female	and made you	
شُعُوبًا	وَقَبَائِلَ	لِّتَعَارَفُوا			
(into) nations	and tribes	that you may know one another			
إِنَّ أَكْرَمَكُمْ	عِنْدَ اللَّهِ	أَتْقَىٰكُمْ	إِنَّ اللَّهَ		
verily the most honourable of you	with Allah	(is) the most pious of you	verily Allah		
	عَلِيمٌ	خَبِيرٌ			
	(is) All-Knowing	All-Aware			

قَالَتِ الْأَعْرَابُ ءَامَنَّا قُل لَّمْ تُؤْمِنُوا وَلَكِنْ قُولُوا أَسْلَمْنَا وَلَمَّا يَدْخُلِ الْإِيمَانُ فِي قُلُوبِكُمْ وَإِنْ تُطِيعُوا اللَّهَ وَرَسُولَهُ لَا يَلِتْكُمْ مِنْ أَعْمَالِكُمْ شَيْئًا إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ١٤ إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ ءَامَنُوا بِاللَّهِ وَرَسُولِهِ ثُمَّ لَمْ يَرْتَابُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ

فِي سَبِيلِ اللَّهِ أُولَئِكَ هُمُ الصَّادِقُونَ ﴿١٥﴾

14. The bedouins say: "We believe." Say: "You believe not but you only say, 'We have surrendered (in Islām),' for Faith has not yet entered your hearts. But if you obey Allāh and His Messenger (ﷺ), He will not decrease anything in reward for your deeds. Verily, Allāh is Oft-Forgiving, Most Merciful." 15. Only those are the believers who have believed in Allāh and His Messenger, and afterward doubt not but strive with their wealth and their lives for the Cause of Allāh. Those! They are the truthful.

قَالَتِ الْأَعْرَابُ	ءَامِنًا	قُلْ	لَمْ تُؤْمِنُوا	وَلَكِنْ قُولُوا	أَسْلَمْنَا
the bedouins say	we believe	say	you believe not	[and] but say	we have submitted
وَلَمَّا يَدْخُلِ الْإِيمَانُ	فِي قُلُوبِكُمْ	وَإِنْ تَطِيعُوا اللَّهَ			
for the Faith has not yet entered	[into] your hearts	but if you obey Allah			
وَرَسُولُهُ	لَا يَلْتِكُمْ	مِنْ أَعْمَالِكُمْ	شَيْئًا	إِنَّ اللَّهَ	
and His Messenger	He will not decrease for you	from your deeds	anything	verily Allah	
غَفُورٌ	رَّحِيمٌ ﴿١٦﴾	إِنَّمَا الْمُؤْمِنُونَ	الَّذِينَ ءَامَنُوا بِاللَّهِ		
(is) Oft-Forgiving	Most Merciful	only the believers	(are) those who have believed in Allah		
وَرَسُولِهِ	ثُمَّ	لَمْ يَرْتَابُوا	وَجَاهَدُوا	بِأَمْوَالِهِمْ	
and His Messenger	then	doubt not	but strive	with their wealth	
وَأَنْفُسِهِمْ	فِي سَبِيلِ اللَّهِ	أُولَئِكَ	هُمْ	الصَّادِقُونَ ﴿١٧﴾	
and their lives	in (the) Way (of) Allah	those	they	(are) the truthful	

قُلْ أَتَعْلَمُونَ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَأَنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١٦﴾ يَمُنُونَ عَلَيْكَ أَنْ أَسْلَمُوا قُلْ لَا تَمْنُوا عَلَيَّ إِسْلَامَكُمْ بَلِ اللَّهُ يَمُنُّ عَلَيْكُمْ أَنْ هَدَيْتُكُمْ لِلْإِيمَانِ إِنْ كُنْتُمْ صَادِقِينَ ﴿١٧﴾ إِنَّ اللَّهَ يَعْلَمُ غَيْبَ السَّمَوَاتِ وَالْأَرْضِ وَاللَّهُ بَصِيرٌ بِمَا تَعْمَلُونَ ﴿١٨﴾

16. Say: "Will you inform Allāh of your religion while Allāh knows all that is in the heavens and all that is in the earth, and Allāh is All-Knowing of

everything?" 17. They regard as favour to you (O Muhammad ﷺ) that they have embraced Islām. Say: "Count not your Islām as a favour to me. Nay, but Allāh has conferred a favour upon you that He has guided you to the Faith if you indeed are true. 18. Verily, Allāh knows the Unseen of the heavens and the earth. And Allāh is All-Seer of what you do.

قُلْ	أَتَعْلَمُونَ اللَّهَ	بِدِينِكُمْ	وَاللَّهُ يَعْلَمُ مَا
say	will you inform Allah?	of your religion	while Allah knows (all) that
فِي السَّمَوَاتِ	وَمَا	فِي الْأَرْضِ	وَاللَّهُ
(is) in the heavens	and (all) that	(is) in the earth	and Allah
عَلِيمٌ	يَعْتَمِدُونَ عَلَيْكَ	أَنْ أَسْلَمُوا	
(is) All-knowing	they regard as a favour to you	that they have embraced Islam	
قُلْ	لَا تَعْمَلُوا	عَلَيَّ	إِسْلَامَكُمْ
say	count not as a favour	to me	your Islam
عَلَيْكُمْ	أَنْ هَدَيْتُكُمْ	لِلْإِيمَانِ	إِنْ كُنْتُمْ صَادِقِينَ
upon you	that He has guided you	to the Faith	if you are truthful
إِنَّ اللَّهَ يَعْلَمُ غَيْبَ	السَّمَوَاتِ	وَالْأَرْضِ	وَاللَّهُ
verily Allah knows (the) Unseen	(of) the heavens	and the earth	and Allah
بَصِيرٌ بِمَا تَعْمَلُونَ			
(is) All-Seer of what you do			



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

ق وَالْقُرْآنِ الْمَجِيدِ ﴿١﴾ بَلْ عَجِبُوا أَنْ جَاءَهُمْ مُنْذِرٌ مِنْهُمْ فَقَالَ الْكَافِرُونَ هَذَا شَيْءٌ عَجِيبٌ ﴿٢﴾ إِنْ ذَا مِتْنَا وَكُنَّا تُرَابًا ذَلِكَ رَجْعٌ بَعِيدٌ ﴿٣﴾ قَدْ عَلِمْنَا مَا تَنْقُصُ الْأَرْضُ مِنْهُمْ وَعِندَنَا كِتَابٌ حَفِيفٌ ﴿٤﴾ بَلْ كَذَّبُوا بِالْحَقِّ لَمَّا جَاءَهُمْ فَهُمْ فِي أَمْرٍ مَرِيجٍ ﴿٥﴾ أَفَلَمْ يَنْظُرُوا إِلَى

السَّمَاءِ فَوْقَهُمْ كَيْفَ بَنَيْنَاهَا وَزَيَّنَّاهَا وَمَا لَهَا مِنْ فُرُوجٍ

Sūrah Qāf. 50

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

1. Qāf. [These letters (Qaf, etc.) are one of the miracles of the Qur'ān, and none but Allāh (Alone) knows their meanings.] By the Glorious Qur'ān. 2. Nay, they wonder that there has come to them a warner (Muhammad ﷺ) from among themselves. So the disbelievers say: "This is a strange thing! 3. "When we are dead and have become dust (shall we be resurrected?) That is a far return." 4. We know that which the earth consumes of them (their dead bodies), and with Us is a Book preserved (i.e. the Book of Decrees). 5. Nay, but they have denied the truth (this Qur'ān) when it has come to them, so they are in a confused state (cannot differentiate between right and wrong). 6. Have they not looked at the heaven above them, how We have made it and adorned it, and there are no rifts in it?

الرَّحِيمِ		الرَّحْمَنِ		بِسْمِ اللَّهِ	
the Most Merciful		the Most Gracious		In the Name (of) Allah	
أَنْ جَاءَهُمْ		بَلْ عَجِبُوا		وَالْقُرْآنِ	قَافٍ
that (there) has come to them		nay they wonder		Glorious	by the Quran Qaf
شَيْءٌ	هَذَا	فَقَالَ الْكَافِرُونَ		مِنْهُمْ	مُنْذِرٌ
(is) a thing	this	so the disbelievers said		from (among) themselves	a warner
بَعِيدٌ	رَجَعٌ	ذَلِكَ	وَكُنَّا نُرَآكَ	أَإِذَا مِتْنَا	عَجِيبٌ
far	(is) a return	that	and have become dust	when we are dead?	strange
كِتَابٌ	وَعِنْدَنَا	مِنْهُمْ	نَنْقُصُ الْأَرْضُ	قَدْ عَلِمْنَا مَا	
(is) a Book	and with Us	of them	the earth consumes	indeed We know that which	
فَهُمْ	جَاءَهُمْ	لَمَّا	بِالْحَقِّ	بَلْ كَذَّبُوا	حَفِظٌ
so they	it has come to them	when	the truth	nay they have denied	preserved
فَوْقَهُمْ	إِلَى السَّمَاءِ	أَفَلَمْ يَنْظُرُوا		مَرِيجٌ	فِي أَمْرِ
above them	at the heaven	then have they not looked?		confused	(are) in a state

كَيْفَ	بَنَيْنَاهَا	وَزَيَّنَّاهَا	وَمَا	هَآ	مِنْ فُرُوجٍ
how	We have made it	and adorned it	and (there are) not	in it	any rifts

وَالْأَرْضَ مَدَدْنَاهَا وَأَلْقَيْنَا فِيهَا رَوَاسِيَ وَأَنْبَتْنَا فِيهَا مِنْ كُلِّ زَوْجٍ بَهِيجٍ ﴿٧﴾ تَبْصِرَةً وَذِكْرًا لِكُلِّ عَبْدٍ مُنِيبٍ ﴿٨﴾ وَنَزَّلْنَا مِنَ السَّمَاءِ مَاءً مُبَارَكًا فَأَنْبَتْنَا بِهِ جَنَّاتٍ وَحَبَّ الْحَصِيدِ ﴿٩﴾ وَالنَّخْلَ بَاسِقَاتٍ لَهَا طَلْعٌ نَضِيدٌ ﴿١٠﴾ رِزْقًا لِلْعِبَادِ وَأَحْيَيْنَا بِهِ بَلْدَةً مَيِّتًا كَذَلِكَ الْخُرُوجُ ﴿١١﴾ كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَأَصْحَابُ الرَّسِّ وَثَمُودُ ﴿١٢﴾

7. And the earth! We have spread it out, and set thereon mountains standing firm, and have produced therein every kind of lovely growth (plants). 8. An insight and a Reminder for every slave who turns to Allāh in repentance (i.e. the one who believes in the Oneness of Allāh and performs deeds of His obedience, and always begs His Pardon). 9. And We send down blessed water (rain) from the sky, then We produce therewith gardens and grain (every kind of harvests) that are reaped. 10. And tall date palms, with ranged clusters. 11. A provision for (Allāh's) slaves. And We give life therewith to a dead land. Thus will be the resurrection (of the dead). 12. Denied before them (i.e. these pagans of Makkah) the people of Nūh (Noah), and the dwellers of Ar-Rass, and Thamūd,

وَالْأَرْضَ	مَدَدْنَاهَا	وَأَلْقَيْنَا	فِيهَا	رَوَاسِيَ
and the earth	We have spread it out	and set	thereon	mountains (standing firm)
وَأَنْبَتْنَا	فِيهَا	مِنْ كُلِّ	زَوْجٍ	بَهِيجٍ ﴿٧﴾
and have produced	therein	of every	kind	lovely
لِكُلِّ	عَبْدٍ	مُنِيبٍ ﴿٨﴾	وَنَزَّلْنَا	مِنَ السَّمَاءِ
for every	slave	who turns (to Allah)	and We send down	from the sky
فَأَنْبَتْنَا	بِهِ	جَنَّاتٍ	وَحَبَّ	الْحَصِيدِ ﴿٩﴾
then We produce	therewith	gardens	and grain	(that are) reaped
بَاسِقَاتٍ	لَهَا	طَلْعٌ	نَضِيدٌ ﴿١٠﴾	رِزْقًا
tall	for them	(are) clusters	ranged	a provision
				for (Allah's) slaves

وَأَحْيَيْنَا	بِهِ	بَلَدَةً	مَيِّتًا	كَذَلِكَ	الْخُرُوجُ ﴿١١﴾
and We give life	therewith	(to) a land	dead	thus	(will be) the resurrection
كَذَّبَتْ قَبْلَهُمْ	قَوْمُ	نُوحٍ	وَأَصْحَابُ	الرَّسِّ	وَتَمُودُ ﴿١٢﴾
denied before them	(the) people	(of) Noah	and (the) dwellers	(of) Ar-Rass	and Thamud

وَعَادٌ وَفِرْعَوْنُ وَإِخْوَانُ لُوطٍ ﴿١٣﴾ وَأَصْحَابُ الْأَيْكَةِ وَقَوْمُ تُبَّعٍ كُلٌّ كَذَّبَ الرُّسُلَ فَحَقَّ وَعِيدِ ﴿١٤﴾ أَفَعَيَيْنَا
بِالْخَلْقِ الْأَوَّلِ بَلْ هُمْ فِي لَبْسٍ مِّنْ خَلْقٍ جَدِيدٍ ﴿١٥﴾ وَلَقَدْ خَلَقْنَا الْإِنسَانَ وَنَعْلَمُ مَا تُوَسَّوَسُ بِهِ
نَفْسُهُ وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ ﴿١٦﴾ إِذْ يَنْتَقِي الْمَتَلَقَّيَانِ عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ قَعِيدٌ ﴿١٧﴾
مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ ﴿١٨﴾

13. And `Ad, and Fir`aun (Pharaoh), and the brethren of Lūt (Lot), 14. And the dwellers of the Wood, and the people of Tubba'. Everyone of them denied (their) Messengers, so My Threat took effect. 15. Were We then tired with the first creation? Nay, they are in confused doubt about a new creation (i.e. Resurrection). 16. And indeed We have created man, and We know what his ownself whispers to him. And We are nearer to him than his jugular vein (by Our Knowledge). 17. (Remember) that the two receivers (recording angels) receive (each human being), one sitting on the right and one on the left (to note his or her actions). 18. Not a word does he (or she) utter but there is a watcher by him ready (to record it).

وَعَادٌ	وَفِرْعَوْنُ	وَإِخْوَانُ	لُوطٍ ﴿١٣﴾	وَأَصْحَابُ	الْأَيْكَةِ
and Ad	and Pharaoh	and (the) brothers	(of) Lot	and (the) dwellers	(of) the Wood
وَقَوْمُ	تُبَّعٍ	كُلُّ	كَذَّبَ الرُّسُلَ	فَحَقَّ وَعِيدِ ﴿١٤﴾	
and (the) people	(of) Tubba	all	denied the Messengers	so My Threat took effect	
أَفَعَيَيْنَا	بِالْخَلْقِ	الْأَوَّلِ	بَلْ هُمْ	فِي لَبْسٍ	
were We then tired?	with the creation	first	nay they	(are) in (confused) doubt	
مِّنْ خَلْقٍ	جَدِيدٍ ﴿١٥﴾	وَلَقَدْ خَلَقْنَا الْإِنسَانَ	وَنَعْلَمُ مَا		
about a creation	new	and indeed We have created man	and We know what		

تُسْوِسُ بِهِ	نَفْسَهُ	وَنَحْنُ	أَقْرَبُ	إِلَيْهِ	مِنْ حَبْلِ
whispers to him	his own self	and We	(are) nearer	to him	than (the) rope
الْوَرِيدِ ﴿١٦﴾	إِذْ	يَنْلَقِي الْمَتَلَقَّيْنِ		عَنِ الْيَمِينِ	
(of his) jugular vein	(remember) when	the two receivers receive		on the right	
وَعَنِ الشِّمَالِ	قَعِيدٌ ﴿١٧﴾	مَا يَلْفِظُ	مِنْ قَوْلٍ	إِلَّا لَدَيْهِ	
and on the left	sitting	not does he utter	any word	but by him	
		رَقِيبٌ	عَتِيدٌ ﴿١٨﴾		
		(there is) a watcher	ready		

وَجَاءَتْ سَكْرَةُ الْمَوْتِ بِالْحَقِّ ذَلِكَ مَا كُنْتَ مِنْهُ تَحِيدُ ﴿١٩﴾ وَنُفِخَ فِي الصُّورِ ذَلِكَ يَوْمُ الْوَعِيدِ ﴿٢٠﴾ وَجَاءَتْ كُلُّ نَفْسٍ مَعَهَا سَائِقٌ وَشَهِيدٌ ﴿٢١﴾ لَقَدْ كُنْتَ فِي غَفْلَةٍ مِّنْ هَذَا فَكَشَفْنَا عَنْكَ غِطَاءَكَ فَبَصَرُكَ الْيَوْمَ حَدِيدٌ ﴿٢٢﴾ وَقَالَ قَرِينُهُ هَذَا مَا لَدَىٰ عَتِيدٍ ﴿٢٣﴾ أَلْقِيَا فِي جَهَنَّمَ كُلَّ كَفَّارٍ عَنِيدٍ ﴿٢٤﴾ مَّنَّاعٍ لِّلْخَيْرِ مُعْتَدٍ مُّرِيبٍ ﴿٢٥﴾ الَّذِي جَعَلَ مَعَ اللَّهِ إِلَهًا آخَرَ فَأَلْقِيَاهُ فِي الْعَذَابِ الشَّدِيدِ ﴿٢٦﴾

19. And the stupor of death will come in truth: "This is what you have been avoiding!" 20. And the Trumpet will be blown – that will be the Day whereof warning (had been given) (i.e. the Day of Resurrection). 21. And every person will come forth along with an (angel) to drive (him) and an (angel) to bear witness. 22. (It will be said to the sinners:) "Indeed you were heedless of this. Now We have removed from you, your covering, and sharp is your sight this Day!" 23. And his companion (angel) will say: "Here is (this Record) ready with me!" 24. (Allāh will say to the angels:) "Both of you throw into Hell every stubborn disbeliever (in the Oneness of Allāh, in His Messengers) – 25. "Hinderer of good, transgressor, doubter, 26. "Who set up another *ilāh* (god) with Allāh. Then both of you cast him in the severe torment."

وَجَاءَتْ سَكْرَةُ	الْمَوْتِ	بِالْحَقِّ	ذَلِكَ	مَا كُنْتَ	
and will come (the) stupor	(of) death	in truth	this	(is) what you have been	
مِنْهُ تَحِيدُ ﴿١٩﴾	وَنُفِخَ	فِي الصُّورِ	ذَلِكَ	يَوْمٌ	
avoiding [from it]	and will be blown	[in] the Trumpet	that	(will be the) Day	

الْوَعِيدِ ﴿٢٧﴾	وَحَآتَ	كُلُّ نَفْسٍ	مَعَهَا	سَآئِقٌ
(of) the warning	and will come forth	every	(along) with	an angel to drive (him)
وَشَهِيدٌ ﴿٢٨﴾	لَقَدْ كُنْتَ	فِي غَفْلَةٍ	مِنْ هَذَا	
and an angel to bear witness	indeed you were	[in] heedless	of this	
فَكَشَفْنَا	عَنْكَ	غَطَاءَكَ	فَبَصَرُكَ	الْيَوْمَ
so We have removed	from you	your covering	so your sight	this Day
وَقَالَ قَرِينُهُ،	هَذَا	مَا	لَدَى	عَتِيدٌ ﴿٢٩﴾
and his companion will say	this	(is) what	(is) with me	ready
أَلْقِيَا فِي جَهَنَّمَ	كُلُّ	كَفَّارٍ	عَنِيدٍ ﴿٣٠﴾	مَنَاعٍ
both of you throw into Hell	every	disbeliever	stubborn	hinderer
مُعْتَدٍ	مُرِيبٍ ﴿٣١﴾	الَّذِي جَعَلَ	مَعَ اللَّهِ	إِلَهًا
transgressor	doubter	who set up	with Allah	god
	فَأَلْقِيَاهُ	فِي الْعَذَابِ	الشَّدِيدِ ﴿٣٢﴾	
	then both of you cast him	in the torment	severe	

﴿٢٧﴾ قَالَ قَرِينُهُ، رَبَّنَا مَا أَطْغَيْتُهُ، وَلَكِنْ كَانَ فِي ضَلَالٍ بَعِيدٍ ﴿٢٨﴾ قَالَ لَا تَخْصِمُونَا لَدَىٰ وَقَدْ قَدَمْتُ إِلَيْكُمْ بِالْوَعِيدِ ﴿٢٩﴾ مَا يُبَدِّلُ الْقَوْلَ لَدَىٰ وَمَا أَنَا بِظَالِمٍ لِلْعَبِيدِ ﴿٣٠﴾ يَوْمَ نَقُولُ لِجَهَنَّمَ هَلِ امْتَلَأَتْ وَتَقُولُ هَلْ مِنْ مَّزِيدٍ ﴿٣١﴾ وَأَزْلَفَتْ الْجَنَّةُ لِلْمُتَّقِينَ غَيْرَ بَعِيدٍ ﴿٣٢﴾ هَذَا مَا تُوْعَدُونَ لِكُلِّ أَوَّابٍ حَفِيفٍ ﴿٣٣﴾ مَنْ خَشِيَ الرَّحْمَنَ بِالْغَيْبِ وَجَاءَ بِقَلْبٍ مُنِيبٍ ﴿٣٤﴾

27. His companion (Satan/devil) will say: "Our Lord! I did not push him to transgression (in disbelief, oppression, and evil deeds), but he was himself in error far astray." 28. Allāh will say: "Dispute not in front of Me, I had already in advance sent you the threat. 29. The Sentence that comes from Me cannot be changed, and I am not unjust to the slaves." 30. On the Day when We will say to Hell: "Are you filled?" It will say: "Are there any more (to come)?" 31. And Paradise will be brought near to the *Muttaqūn* (the pious), not far off. 32. (It will be said): "This is what you were promised – (it is) for those oft-returning (to Allāh) in sincere repentance, and those who preserve their covenant with

Allāh (by obeying Him in all what He has ordered, and worshipping none but Allāh Alone, i.e. follow Allāh's religion – Islāmic Monotheism). 33. "Who feared the Most Gracious (Allāh) in the *Ghaib* (unseen) and came with a heart turned in repentance (to Him and absolutely free from every kind of polytheism).

قَالَ قَرِينُهُ،	رَبَّنَا	مَا أَطْعَيْتُهُ،	وَلَكِنْ كَانَ
his companion will say	our Lord	I (did) not push him to transgression	[and] but he was
فِي ضَلَالٍ بَعِيدٍ ﴿٣٢﴾	قَالَ	لَا تَخْصِمُوا لَدَيَّ	وَقَدْ قَدَمْتُ
far in error	He (Allah) will say	dispute not in front of Me	and surely I had sent forth
إِلَيْكُمْ بِالْوَعِيدِ ﴿٣٣﴾	مَا يَبْدُلُ الْقَوْلُ	لَدَيَّ	وَمَا أَنَا
to you the threat	the statement can not be changed	with Me	and I am not
يُظْلَمُ لِلْعَبِيدِ ﴿٣٤﴾	يَوْمَ نَقُولُ	إِلَٰجَهُمْ	هَلِ امْتَلَأَتْ
unjust to the slaves	(on the) Day (when) We will say	to Hell	are you filled?
وَتَقُولُ	هَلْ	مِنْ مَزِيدٍ ﴿٣٥﴾	وَأُزْلِفَتْ الْجَنَّةُ
and it will say	(are there)?	any more	and Paradise will be brought near
لِلْمُتَّقِينَ	غَيْرَ	بَعِيدٍ ﴿٣٦﴾	هَذَا
to the pious	not	far off	this
أَوَّابٍ	حَفِيزٍ ﴿٣٧﴾		
oft-returning (in sincere repentance)	(and those) who preserve (their covenant with Allah)		
مَنْ خَشِيَ	الرَّحْمَنَ بِالْغَيْبِ	وَجَاءَ	بِقَلْبٍ
who feared	the Most Gracious in the unseen	and came	with a heart
turned in repentance	مُنِيبٍ ﴿٣٨﴾		

أَدْخُلُوهَا بِسَلَامٍ ذَلِكَ يَوْمُ الْخُلُودِ ﴿٣٤﴾ لَهُمْ مَا يَشَاءُونَ فِيهَا وَلَدَيْنَا مَزِيدٌ ﴿٣٥﴾ وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِنْ قَرْنٍ هُمْ أَشَدُّ مِنْهُمْ بَطْشًا فَنَقَّبُوا فِي الْبِلَادِ هَلْ مِنْ مَحِيصٍ ﴿٣٦﴾ إِنَّ فِي ذَلِكَ لَذِكْرًا لِمَنْ كَانَ لَهُ قَلْبٌ أَوْ أَلْقَى السَّمْعَ وَهُوَ شَهِيدٌ ﴿٣٧﴾ وَلَقَدْ خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ وَمَا مَسَّنَا مِنْ لُغُوبٍ ﴿٣٨﴾

34. "Enter you therein in peace and security – this is the Day of eternal life!" 35. There they will have all that they desire – and We have more (for them, i.e. a glance at the All-Mighty, All-Majestic ﷻ). 36. And how many a generation We have destroyed before them who were stronger in power than they. And (when Our torment came), they ran for a refuge in the land! Could they find any place of refuge (for them to save themselves from destruction)? 37. Verily, therein is indeed a reminder for him who has a heart or gives ear while he is heedful. 38. And indeed We created the heavens and the earth and all between them in six Days and nothing of fatigue touched Us.

أَدْخُلُوهَا	إِسْلَامٍ	ذَلِكَ	يَوْمٍ	الْخُلُودِ	هُمْ
enter you therein	in peace	this	(is the) Day	(of) eternal life	they (will) have
مَا يَشَاءُونَ	فِيهَا	وَلَدَيْنَا	مَزِيدٌ	وَكَمْ أَهْلَكْنَا	
(all) that they desire	in it	and with Us	(is) more	and how many We have destroyed	
قَبْلَهُمْ	مِنْ قَرْنٍ	هُمْ	أَشَدُّ	مِنْهُمْ	بَطْشًا
before them	of a generation	they	(were) stronger	than they	(in) power
فَنَقَبُوا	فِي الْبَلَدِ	هَلْ	مِنْ مَحِيصٍ	إِنَّ	
and they ran for a refuge	in the land	(is there)?	any place of refuge	verily	
فِي ذَلِكَ	لَذِكْرٍ	لِمَنْ كَانَ	لَهُ	قَلْبٌ	
in that	(is) indeed a reminder	for (him) who has	[for him]	a heart	
أَوْ أَلْقَى السَّمْعَ	وَهُوَ	شَهِيدٌ	وَلَقَدْ خَلَقْنَا السَّمَوَاتِ		
or gives the ear	while he	(is) witness	and indeed We created the heavens		
وَالْأَرْضَ	وَمَا	بَيْنَهُمَا	فِي سِتَّةِ أَيَّامٍ	وَمَا مَسَّنَا	
and the earth	and (all) that	(is) between them	Days in six	and touched Us not	
مِنْ لَغُوبٍ					
any fatigue					

فَأَصْبَرَ عَلَى مَا يَقُولُونَ وَسَبِّحَ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ الْغُرُوبِ ﴿٣٩﴾ وَمِنَ اللَّيْلِ فَسَبِّحْهُ وَأَدْبَرَ السُّجُودِ ﴿٤٠﴾ وَاسْتَمِعْ يَوْمَ يُنَادِ الْمُنَادِ مِنْ مَّكَانٍ قَرِيبٍ ﴿٤١﴾ يَوْمَ يَسْمَعُونَ

الصَّيْحَةَ بِالْحَقِّ ذَٰلِكَ يَوْمُ الْخُرُوجِ ﴿٤٦﴾ إِنَّا نَحْنُ نُحْيِي وَنُمِيتُ وَإِلَيْنَا الْمَصِيرُ ﴿٤٧﴾ يَوْمَ تَشَقُّو الْأَرْضَ عَنْهُمْ سِرَاعًا ذَٰلِكَ حَشْرٌ عَلَيْنَا يَسِيرُ ﴿٤٨﴾ نَحْنُ أَعْلَمُ بِمَا يَقُولُونَ وَمَا أَنْتَ عَلَيْهِمْ بِجَبَّارٍ فَذَكَرَ بِالْقُرْآنِ مَنْ يَخَافُ وَعِيدِ ﴿٤٩﴾

39. So, bear with patience (O Muhammad ﷺ) all that they say, and glorify the Praises of your Lord before the rising of the sun and before (its) setting (i.e. the *Fajr*, *Zuhr*, and 'Asr prayers). 40. And during a part of the night (also) glorify His Praises (i.e. *Maghrib* and 'Isha prayers) and (so likewise) after the prayers [As-Sunnah Nawāfil – optional and additional prayers. And also glorify, praise and magnify Allāh – *Subhān Allāh*, *Al-hamdu lillāh*, *Allāhu Akbar*]. 41. And listen on the Day when the caller will call from a near place. 42. The Day when they will hear As-Saiḥah (shout) in truth, that will be the Day of coming out (from the graves, i.e. the Day of Resurrection). 43. Verily, We it is Who give life and cause death; and to Us is the final return. 44. On the Day when the earth shall be cleft from them (they will come out) hastening forth. That will be a gathering, quite easy for Us. 45. We know best what they say. And you (O Muhammad ﷺ) are not the one to force them (to Belief). But warn by the Qur'ān him who fears My Threat.

فَاصْبِرْ	عَلَىٰ مَا يَقُولُونَ	وَسَبِّحْ	بِحَمْدِ
so bear with patience	[on] (all) that they say	and glorify	with (the) Praises
رَبِّكَ	قَبْلَ	طُلُوعِ	الشَّمْسِ
(of) your Lord	before	(the) rising	(of) the sun
وَمِنَ اللَّيْلِ	فَسَبِّحْهُ	وَأَذْبَرَ	السُّجُودِ
and (during a part) of the night	so glorify Him	and after	the prostrating
وَأَسْمِعْ يَوْمَ	يُنَادِ الْمُنَادِ	مِنْ مَّكَانٍ	قَرِيبٍ
and listen (on the) Day	(when) the caller will call	from a place	near
يَسْمَعُونَ الصَّيْحَةَ	بِالْحَقِّ	ذَٰلِكَ	يَوْمَ
(when) they will hear the cry	in truth	that	(of) coming out
إِنَّا	نَحْنُ نُحْيِي	وَنُمِيتُ	وَإِلَيْنَا
verily We (it is)	[We] Who give life	and cause death	and to Us
			(is) the final return

يَوْمَ	تَشَقُّقُ الْأَرْضُ	عَنْهُمْ	سِرَاعًا
(on the) Day	(when) the earth shall be cleft	from them	hastening forth
ذَلِكَ	حَشْرٌ	عَلَيْنَا	يَسِيرٌ
that	(will be) a gathering	for Us	(quite) easy
بِمَا يَقُولُونَ	وَمَا أَنْتَ	عَلَيْهِمْ	يَجْبَارُ
[of] what they say	and you (are) not	over them	a tyrant
	بِالْقُرْآنِ	مَنْ يَخَافُ	وَعِيدٌ
	by the Quran	(him) who fears	My Threat

سُورَةُ الدَّارِيَّاتِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالَّذِي تَدْرِوٓا۟ ۝١ فَالْحَمِلَتِ ۝٢ وَقَرَأَ ۝٣ فَالْجَرِيَتِ ۝٤ يُسْرًا ۝٥ فَالْمَقْسِمَتِ ۝٦ أَمْرًا ۝٧ إِنَّمَا تُوعَدُونَ ۝٨ لَصَادِقٌ ۝٩ وَإِنَّ الدِّينَ لَوُفْعٌ ۝١٠ وَالسَّمَاءَ ذَاتِ الْحُبُكِ ۝١١ إِنَّكُمْ لَفِي قَوْلٍ مُّخِلِفٍ ۝١٢ يُؤْفَكُ عَنْهُ مَنْ ۝١٣ أَفَكَ ۝١٤ قُلِ الْخَرَصُونَ ۝١٥ الَّذِينَ هُمْ فِي غَمْرَةٍ سَاهُونَ ۝١٦ يَسْأَلُونَ أَيَّانَ يَوْمُ الدِّينِ ۝١٧

Sūrah Adh-Dhāriyāt (The Winds that Scatter) 51

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

1. By (the winds) that scatter dust; 2. And (the clouds) that bear heavy weight of water; 3. And (the ships) that float with ease and gentleness; 4. And those (angels) who distribute (provisions, rain, and other blessings) by (Allāh's) Command; 5. Verily, that which you are promised (i.e. Resurrection in the Hereafter and receiving the reward or punishment of good or bad deeds) is surely true. 6. And verily, the Recompense is sure to happen. 7. By the heaven full of paths, 8. Certainly, you have different ideas (about Muhammad ﷺ and the Qur'ān). 9. Turned aside therefrom (i.e. from Muhammad ﷺ and the Qur'ān) is he who is turned aside (by the Decree and Preordainment of Allāh). 10. Cursed be the liars, 11. Who are under a cover of heedlessness

(think not about the gravity of the Hereafter), 12. They ask: "When will be the Day of Recompense?"

الرَّحِيمِ		الرَّحْمَنِ		بِسْمِ اللَّهِ	
the Most Merciful		the Most Gracious		In the Name (of) Allah	
وَقَرًا ﴿١﴾		فَالْحَمَلَاتِ		وَالذَّارِبَاتِ	
heavy weight (of water)		and (the clouds) that bear		dispersing by (the winds) that scatter	
أَمْرًا ﴿٢﴾		فَالْمُقْسِمَاتِ		وَالْجَارِبَاتِ	
Command		and those (angels) who distribute		(with) ease and (the ships) that float	
وَإِنَّ الدِّينَ		لَصَادِقٌ ﴿٣﴾		إِنَّمَا تُوْعَدُونَ	
and verily the Recompense		(is) surely true		verily that which you are promised	
لَفِي قَوْلٍ		إِنَّكُمْ		لَوْفِعٌ ﴿٤﴾	
(are) surely in ideas		certainly you		(is) sure to happen	
فَقُلِ الْخَرَّصُونَ ﴿٥﴾		مَنْ أَفَكَ ﴿٦﴾		يُؤَفِّكُ عَنْهُ	
cursed be the liars		(he) who is turned aside		therefrom turned aside is	
يَسْأَلُونَ أَيَّانَ		سَاهُونَ ﴿٧﴾		فِي غَمْرَةٍ	
they ask when		heedless		(are) in a covering	
		الَّذِينَ		يَوْمَ	
		(of) Recompense		(will be the) Day	

يَوْمَ هُمْ عَلَى النَّارِ يُفَنُّونَ ﴿١٢﴾ ذُوقُوا فِتْنَتَكُمْ هَذَا الَّذِي كُنْتُمْ بِهِ تَسْتَعْجِلُونَ ﴿١٤﴾ إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَعُيُونٍ ﴿١٥﴾ آخِذِينَ مَا أَرَاهُمْ مِنْهُمْ رِئُوسًا إِنَّهُمْ كَانُوا قَبْلَ ذَلِكَ مُحْسِنِينَ ﴿١٦﴾ كَانُوا قَلِيلًا مِّنَ اللَّيْلِ مَا يَهْجَعُونَ ﴿١٧﴾ وَبِالْأَسْحَارِ هُمْ يَسْتَغْفِرُونَ ﴿١٨﴾ وَفِي أَمْوَالِهِمْ حَقٌّ لِّلسَّائِلِ وَالْمَحْرُومِ ﴿١٩﴾ وَفِي الْأَرْضِ آيَاتٌ لِّلْمُوقِنِينَ ﴿٢٠﴾ وَفِي أَنْفُسِكُمْ أَفَلَا تُبْصِرُونَ ﴿٢١﴾

13. (It will be) a Day when they will be tried (punished, i.e. burnt) over the Fire!

14. "Taste you your trial (punishment, i.e. burning)! This is what you used to

ask to be hastened!" 15. Verily, the *Muttaqūn* (the pious) will be in the midst of Gardens and Springs (in the Paradise), 16. Taking joy in the things which their Lord has given them. Verily, they were before this *Muhsinūn* (good-doers). 17. They used to sleep but little by night [invoking their Lord (Allāh) and praying, with fear and hope]. 18. And in the hours before dawn, they were (found) asking (Allāh) for forgiveness. 19. And in their properties there was the right of the *Sā'il* (the beggar who asked) and the *Mahrūm* (the poor who does not ask others). 20. And on the earth are signs for those who have Faith with certainty. 21. And also in your own selves. Will you not then see?

يَوْمَ	هُمْ	عَلَى النَّارِ يُفْنَوْنَ ﴿١٥﴾	ذُوقُوا فَنَّتَكُمْ هَذَا	هَذَا
a Day	(when) they	will be tried over the Fire	taste your trial	this
الَّذِي كُنْتُمْ	بِهِ تَسْعَجُونَ ﴿١٦﴾	إِنَّ الْمُتَّقِينَ	فِي جَنَّاتٍ	(will be) in Gardens
(is) what you used to	ask to be hastened [for it]	verily the pious		
وَعِيُونَ ﴿١٧﴾	ءَاخِذِينَ مَا	ءَاتَاهُمْ رَبُّهُمْ	كَانُوا قَبْلَ	before
and Springs	taking what	has given them their Lord	verily they were	
ذَلِكَ	مُحْسِنِينَ ﴿١٨﴾	كَانُوا قَلِيلًا	مِنْ أَيْلٍ	مَا يَهْجَعُونَ ﴿١٩﴾
this	good-doers	used to little	of the night	[what] they sleep
وَبِالْأَشْحَارِ	هُمْ يَسْتَغْفِرُونَ ﴿٢٠﴾	وَفِي أَمْوَالِهِمْ		
and in the hours before dawn	they were (found) asking for forgiveness	and in their properties		
حَقٌّ	لِّلسَّائِلِ	وَالْمَحْرُومِ ﴿٢١﴾	وَفِي الْأَرْضِ	ءَايَاتٌ
(there was the) right	of the beggar	and the deprived	and on the earth	(are) signs
لِّلْمُوقِنِينَ ﴿٢٢﴾	وَفِي أَنْفُسِكُمْ	أَفَلَا تَبْصُرُونَ ﴿٢٣﴾		
for those who have Faith with certainty	and (also) in your own selves	(will) you not then see?		

وَفِي السَّمَاءِ رِزْقُكُمْ وَمَا تُوعَدُونَ ﴿٢٤﴾ فَوَرَبِّ السَّمَاءِ وَالْأَرْضِ إِنَّهُ لَحَقٌّ مِّثْلَ مَا أَنَّكُمْ نَنْطِقُونَ ﴿٢٥﴾ هَلْ أُنَبِّئُكَ حَدِيثَ ضَيْفِ إِبْرَاهِيمَ الْمُكْرَمِينَ ﴿٢٦﴾ إِذْ دَخَلُوا عَلَيْهِ فَقَالُوا سَلَامًا قَالَ سَلَامٌ قَوْمٌ مُنْكَرُونَ ﴿٢٧﴾ فَرَاغَ إِلَى أَهْلِهِ فَجَاءَ بِعِجْلٍ سَمِينٍ ﴿٢٨﴾ فَقَرَّبَهُ إِلَيْهِمْ قَالَ أَلَا تَأْكُلُونَ ﴿٢٩﴾ فَأَوْجَسَ مِنْهُمْ خِيفَةً قَالُوا لَا تَخَفْ وَبَشَّرُوهُ بِغُلَامٍ عَلِيمٍ ﴿٣٠﴾ فَأَقْبَلَتِ امْرَأَتُهُ فِي صَرَقٍ فَصَكَّتْ

وَجَهَهَا وَقَالَتْ عَجُوزٌ عَقِيمٌ ﴿٢٩﴾ قَالُوا كَذَلِكَ قَالَ رَبُّكَ إِنَّهُ هُوَ الْحَكِيمُ الْعَلِيمُ ﴿٣٠﴾

22. And in the heaven is your provision, and that which you are promised. 23. Then by the Lord of the heaven and the earth, it is the truth (i.e. what has been promised to you), just as it is the truth that you can speak. 24. Has the story reached you, of the honoured guests [three angels; Jibrāil (Gabriel) along with another two] of Ibrāhīm (Abraham)? 25. When they came in to him and said: "Salām (peace be upon you)!" He answered: "Salām (peace be upon you)," and said: "You are a people unknown to me." 26. Then he turned to his household, and brought out a roasted calf [as the property of Ibrāhīm (Abraham) was mainly cows]. 27. And placed it before them (saying): "Will you not eat?" 28. Then he conceived fear of them (when they ate not). They said: "Fear not." And they gave him glad tidings of a son having knowledge (about Allāh and His religion of True Monotheism). 29. Then his wife came forward with a loud voice; she smote her face, and said: "A barren old woman!" 30. They said: "Even so says your Lord. Verily, He is the All-Wise, the All-Knower."

وَمَا تُوْعَدُونَ ﴿٢٢﴾		رِزْقُكُمْ		وَفِي السَّمَاءِ	
and that which you are promised		(is) your provision		and in the heaven	
لَحَقُّ	إِنَّهُ	وَالْأَرْضِ	فَوَرَبِّ السَّمَاءِ		
(is) certainly the truth	surely it	and the earth	then by (the) Lord (of) the heaven		
ضَيْفٍ	حَدِيثٍ	هَلْ أَتَاكَ	أَنْتُمْ نَطِقُونَ ﴿٢٤﴾	مَا	مِثْلَ
(of) guests	(the) story	has reached you?	[that] you speak	what	(just) as
فَقَالُوا سَلَامًا	عَلَيْهِ	إِذْ دَخَلُوا	الْمُكْرَمِينَ ﴿٢٥﴾	إِبْرَاهِيمَ	
and said peace	to him	when they came in	the honoured	(of) Abraham	
فَرَاغَ	مَنْكُرُونَ ﴿٢٦﴾	قَوْمٌ	قَالَ سَلَامٌ		
then he turned	unknown (to me)	(and said: you are) a people	he answered peace		
قَالَ	إِلَيْهِمْ	فَقَرَّبَهُ	سَمِينَ ﴿٢٧﴾	بِعِجْلٍ	فَجَاءَ
he said	to them	so he put it near	fat	with a calf	and came
لَا تَخَفْ	قَالُوا	خِيفَةً	مِنْهُمْ	فَأَوْجَسَ	أَلَا تَأْكُلُونَ ﴿٢٨﴾
fear not	they said	fear	of them	then he conceived	(will) you not eat?

فَأَقْبَلَتْ	عَلِيمٌ	بِعُلْمٍ	وَبَشَّرُوهُ
then came forward	having knowledge	of a son	and they gave him glad tidings
عَقِيمٌ	وَقَالَتْ عَجُوزٌ	فَصَكَّتْ وَجْهَهَا	فِي صَرَقٍ
barren	and said an old woman	so she smote her face	with a loud voice
أُمْرَأَتُهُ	أَلْعَلِيمُ	هُوَ الْحَكِيمُ	إِنَّهُ
his wife	the All-Knower	[He] (is) the All-Wise	verily He
قَالُوا كَذَلِكَ	قَالَ رَبُّكَ	سَأَلَ رَبُّكَ	سَأَلَ رَبُّكَ
they said thus	said your Lord	said your Lord	said your Lord

