


 سُورَةُ الْأَحْقَافِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

حَمْ ۝ تَنْزِيلُ الْكِتَبِ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ ۝ مَا خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ وَاجْلِ مُسَمَّى وَالَّذِينَ كَفَرُوا عَمَّا أُنذِرُوا مُعْرِضُونَ ۝ قُلْ أَرَعِيْتُمْ مَا تَدْعُونَ مِنْ دُونِ اللَّهِ أَرَوْنِي مَاذَا خَلَقُوا مِنَ الْأَرْضِ أَمْ لَهُمْ شُرَكٌ فِي السَّمَوَاتِ أَئْتُوْنِي بِكِتَبِ مِنْ قَبْلِ هَذَا أَوْ أَثَرَةً مِنْ عِلْمٍ إِنْ كُنْتُمْ صَادِقِينَ

Surah Al-Ahqaf (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!"

الْرَّحِيمُ	الْرَّحْمَنُ	بِسْمِ اللَّهِ
the Most Merciful	the Most Gracious	In the Name (of) Allah
الْحَكِيمُ	الْعَزِيزُ	مِنَ اللَّهِ
the All-Wise	the All-Mighty	(is) from Allah
بَيْنَهُمَا	وَمَا	مَا خَلَقْنَا السَّمَوَاتِ
(is) between them	and (all) that	and the earth
وَالَّذِينَ كَفَرُوا	مُسَمَّى	We created not the heavens
but those who disbelieve	appointed	and (for) a term
	وَاجْلِ	with truth
	بِالْحَقِّ	except

أَرَيْتُمْ	قُلْ	مُعَرِّضُونَ	عَمَّا أَنذِرُوا
(do) you see?	say	(are) turning away	from that whereof they are warned
مِنَ الْأَرْضِ	مَاذَا خَلَقُواْ	أَرُونِي	مَا تَدَعُونَ
of the earth	what have they created	show me	besides Allah (all) that you invoke
مِنْ قَبْلِ	بِكِتَابٍ	أَتْهُونِي	لَهُمْ
before	a Book (revealed)	bring me	in the heavens a share have they or
إِنْ كُنْتُمْ صَادِقِينَ	مِنْ عِلْمٍ	أَوْ أَثْرَةً	هَذَا
if you are truthful	of knowledge	or some trace	this

وَمَنْ أَضَلُّ مِمَّنْ يَدْعُوا مِنْ دُونِ اللَّهِ مَنْ لَا يَسْتَجِيبُ لَهُ إِلَى يَوْمِ الْقِيَمَةِ وَهُمْ عَنْ دُعَائِهِمْ غَنِيْلُونَ ٦ وَإِذَا حُشِرَ النَّاسُ كَانُوا لَهُمْ أَعْدَاءً وَكَانُوا يُبَعَّادُونَ كُفَّارِينَ ٧ وَإِذَا نُتْلَى عَلَيْهِمْ إِيمَانُهُمْ بَيْتَنَتِ ٨ قَالَ الَّذِينَ كَفَرُوا مِنَ الْحَقِّ لَمَّا جَاءَهُمْ هَذَا سِحْرٌ مُّبِينٌ ٩ أَمْ يَقُولُونَ أَفْتَرَنَا قُلْ إِنْ أَفْتَرِيهُ فَلَا تَمْلِكُونَ لِي مِنَ اللَّهِ شَيْئاً هُوَ أَعْلَمُ بِمَا تُفِيضُونَ فِيهِ كَفَى بِهِ شَهِيداً بَيْنِي وَبَيْنَكُمْ وَهُوَ الْغَفُورُ الرَّحِيمُ ١٠

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."

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

غَفِلُونَ	عَنْ دُعَائِهِمْ	وَهُمْ	الْقِيَمَةُ	إِلَى يَوْمٍ	لَهُ
(are) unaware	of their calls (to them)	and they	(of) Resurrection	till (the) Day	to him
وَكَانُوا	أَعْدَاءَ	كَانُوا لَهُمْ	حُشَرَ النَّاسُ	وَإِذَا	
and will be	enemies	they will become for them	mankind are gathered	and when	
بَيْنَتِ	إِيَّنَا	تُتْلَى عَلَيْهِمْ	وَإِذَا	كُفَّارِبَنَ	بِعِسَادِهِمْ
Clear	Our Verses	are recited to them	and when	deniers	their worshipping
سُحْرٌ	هَذَا	جَاءَهُمْ	لِلْحَقِّ	الَّذِينَ كَفَرُوا	قَالَ
(is) a magic	this	it reaches them	when	those who disbelieve	say
إِنْ أَفْتَرَيْتَهُ	قُلْ	أَفْتَرَنَاهُ	أَمْ يَقُولُونَ	مُبِينٌ	
if I have fabricated it	say	he has fabricated it	or say they	plain	
أَعْلَمُ	هُوَ	مِنَ اللَّهِ شَيْئًا	لِي	فَلَا تَمْكِنُونَ	
knows best	He	anything against Allah	for me	then you have no power	
شَهِيدًا	كَفَى بِهِ	فِيهِ	بِمَا نَفِضُّونَ		
(as) a witness	Sufficient is He	concerning it	of what you say among yourselves		
الرَّحِيمُ	وَهُوَ الْغَفُورُ	وَبَيْنَكُمْ	بَيْنِي		
the Most Merciful	and He (is) the Oft-Forgiving	and between you	between me		

قُلْ مَا كُنْتُ بِدَعَائِمُ الرُّسُلِ وَمَا أَدْرِي مَا يُفْعَلُ بِي وَلَا يَكْمُرُ إِنْ أَتَيْتُ إِلَّا مَا يُؤْهَى إِلَيَّ وَمَا أَنَا
إِلَّا ذِي رُمِينٌ ١ قُلْ أَرَأَيْتُمْ إِنْ كَانَ مِنْ عِنْدِ اللَّهِ وَكَفَرُتُمْ بِهِ وَشَهِدَ شَاهِدٌ مِنْ بَنِي إِسْرَائِيلَ
عَلَى مِثْلِهِ قَاعِدٌ وَاسْتَكْبَرُتُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ١٠ وَقَالَ الَّذِينَ كَفَرُوا
لِلَّذِينَ أَمْنَوْلَوْكَانَ خَيْرًا مَا سَبَقُونَا إِلَيْهِ وَإِذْلَمْ يَهْتَدُوا بِهِ فَسَيَقُولُونَ هَذَا إِلْفُكُ قَدِيمٌ ١١

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 ﷺ) 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!"

مَا يَفْعَلُ	وَمَا أَدْرِي	مِنْ الرُّسُلِ	مَا كُنْتُ بِدُّعَا	قُلْ
what will be done	and I know not	among the Messengers	I am not a new thing	say
وَمَا أَنَاْ	يُوحَى إِلَيَّ	إِلَّا مَا	إِنْ أَنْتَ بِمُؤْمِنٍ	وَلَا يَكُونُ
and I am not	is revealed to me	but that which	I follow not	with you
وَكَفَرْتُمْ	إِنْ كَانَ مِنْ عِنْدِ اللَّهِ	إِنْ رَأَيْتُمْ	قُلْ مُّبِينٌ	إِلَّا نَذِيرٌ
it and you deny	from Allah	(do) you see?	say	plain but a warner
عَلَى مِثْلِهِ	إِسْرَائِيلَ	مِنْ بَنِي	وَشَهَدَ شَاهِدٌ	
to the like thereof	(of) Israel	among (the) Children	and testifies	a witness
لَا يَهْدِي الْقَوْمَ	إِنَّ اللَّهَ	وَأَسْتَكْبِرُتُمْ	فَعَامَنَ	
guides not the people	verily Allah	while you are proud	and he believed	
لِلَّذِينَ أَمَنُوا	كَفَرُوا	وَقَالَ	الظَّالِمِينَ	
of those who believe	those who disbelieve	and say	(who are) wrongdoers	
وَإِذْ	إِلَيْهِ	مَا سَبَقُونَا	لَوْ كَانَ خَيْرًا	
and when	thereto	they would not have preceded us	if it had been	a good thing
فَسَيَقُولُونَ هَذَا	إِنْفُ	بِهِ	لَمْ يَهْتَدُوا	
ancient	(is) a lie	then they say this	by it	they have not (let themselves be) guided

وَمَنْ قَبْلِهِ كَتَبْ مُوسَى إِمَامًا وَرَحْمَةً وَهَذَا كَتَبْ مُصَدِّقٌ لِسَانًا عَرَبِيًّا لِيُنذِرَ
 الَّذِينَ ظَلَمُوا وَبُشِّرَ لِلْمُحْسِنِينَ ١٦ إِنَّ الَّذِينَ قَاتَلُوا رَبِّنَا اللَّهَ ثُمَّ أَسْتَقْمُوا فَلَا خَوْفٌ
 عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ١٧ أُولَئِكَ أَصْحَابُ الْجَنَّةِ خَلِيلِينَ فِيهَا جَزَاءٌ بِمَا كَانُوا يَعْمَلُونَ

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.

وَهَذَا	وَرَحْمَةٌ	إِمَامًا	مُوسَىٰ	كِتَبٌ	وَمِنْ قَبْلِهِ
and this	and a mercy	(as) a guide	(of) Moses	(was the) Scripture	and before this
الَّذِينَ ظَلَمُوا	لِيُنذِرَ	عَرَبِيًّا	لِسَانًا	مُصَدِّقٌ	كِتَبٌ
those who do wrong	to warn	Arabic	(in the) language	confirming	(is) a Book
اللَّهُ	رَبُّنَا	إِنَّ الَّذِينَ قَالُوا	لِلْمُحْسِنِينَ	وَبُشْرَىٰ	
(is only) Allah	our Lord	verily those who say	to the good-doers	and (as) glad tidings	
أُولَئِكَ	وَلَا هُمْ يَحْزُنُونَ	وَلَا هُمْ عَلَيْهِمْ	فَلَا خَوْفٌ	ثُمَّ أَسْتَقْدُمُوا	
those	nor will they grieve	on them	then (shall be) no fear	then stand firm	
جَزَاءٌ	فِيهَا	خَلِدِينَ	الْجَنَّةَ	أَحَبُّ	
a reward	therein	abiding (forever)	(of) Paradise	(shall be the) dwellers	
	يَعْمَلُونَ		بِمَا كَانُوا		
	do		for what they used to		

وَوَصَّيْنَا إِلَيْهِ أَنْ يَوْمَ الْحِسْنَىٰ يُحْسِنَ إِلَيْهِ أَمْمَةٌ كُرِهُوا وَوَضَعَتْهُ كُرِهُوا وَحَمَلُوهُ وَفِصَالُهُ،
ثَلَثُونَ شَهْرًا حَتَّىٰ إِذَا بَلَغَ أَشْدَهُ، وَبَلَغَ أَرْبَعِينَ سَنَةً قَالَ رَبِّ أُوْزِعَنِي أَنَّ أَشْكُرَ نِعْمَتَكَ الَّتِي
أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالْدَّىٰ وَأَنَّ أَعْمَلَ صَلِحًا تَرَضِيهُ وَأَصْلِحَ لِي فِي ذُرِّيَّتِي إِنِّي تَبَّتُ إِلَيْكَ
وَلِأَفِي مِنَ الْمُسِلِمِينَ

١٥

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)."

أُمّهُ	حَمَلَتْهُ	إِحْسَنًا	بِوَالِدَيْهِ	وَوَصَّيْنَا الْإِنْسَنَ
his mother	bears him	to be kind	to his parents	and We have enjoined on man
وَحَمَلَهُ		كُرْهًا	وَوَضَعَتْهُ	كُرْهًا
and the bearing of him	(with) hardship	and she brings him forth		(with) hardship
بَلَغَ أَشْدَهُ	حَتَّىٰ إِذَا	شَهْرًا	ثَلَاثُونَ	وَفِصْلَهُ
he attains his full strength	till when	months	(is) thirty	and the weaning of him
أَوْزَعْنِي	قَالَ رَبِّ		سَنَةً	وَبَلَغَ أَرْبَعِينَ
grant me the power	he says my Lord		years	ard reaches forty
عَلَيَّ	الَّتِي نَعْمَتَ		أَنَّ أَشْكُرْ نِعْمَتَكَ	
upon me	which You have bestowed		that I may be grateful (for) Your Favour	
تَرْضِيَّهُ	وَأَنَّ أَعْمَلْ صَلِحًا		وَعَلَىٰ وَالِدَيَّ	
such as please You	and that I may do righteous deeds		and upon my parents	
فَإِنِّي	إِلَيْكَ	إِنِّي بُتُّ	فِي ذُرِّيَّتِي	وَأَصْلِحْ
and truly I am	to You	truly I have turned	in my offspring	for me and make good
مِنَ الْمُسْلِمِينَ <small>١٥</small>				
of the Muslims				

أُولَئِكَ الَّذِينَ تَقْبَلُ عَنْهُمْ أَحْسَنَ مَا عَمِلُوا وَنَجَّا وَرُزْقُهُمْ فِي أَصْحَابِ الْجَنَّةِ وَعَدَ
الْصَّدِيقُ الَّذِي كَانُوا يُوعَدُونَ ١٦ وَالَّذِي قَالَ لِوَالِدَيْهِ أَفِ لَكُمَا أَعِدَّنِي أَنْ أُخْرِجَ وَقَدْ
خَلَتِ الْقُرُونُ مِنْ قَبْلِي وَهُمَا يَسْتَعِيْشَانِ اللَّهَ وَيَلَّا كَمَا أَمِنَ إِنَّ وَعْدَ اللَّهِ حَقٌّ فَيَقُولُ مَا هَذَا إِلَّا
أَسْطِيرُ الْأَوَّلِينَ ١٧ أُولَئِكَ الَّذِينَ حَقَّ عَلَيْهِمُ الْقَوْلُ فِي أُمُّ مِنْ قَبْلِهِمْ مِنَ الْجِنِّ
وَالْإِنْسَنِ إِنَّهُمْ كَانُوا خَسِيرِينَ 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.

مَا عَمِلُوا	أَحَسَنَ	تَقْبِلُ عَنْهُمْ	الَّذِينَ	أُولَئِكَ
(of) what they did	(the) best	from whom We shall accept	(are) those	they
وَعْدَ	الْجَنَّةَ	فِي أَحَبِّ	عَنْ سَيِّئَاتِهِمْ	وَنَجَّاَوْزُ
a promise	(of) Paradise	among the dwellers	[from] their evil deeds	and overlook
أَفَ	قَالَ لَوَلَدِيهِ	وَالَّذِي	يُوعَدُونَ	الصِّدْقِ
fie	says to his parents	but he who	promised	which they have been
أَنْ أُخْرَجَ		أَتَعْدَانِي		لَكُمَا
that I shall be raised up	(do) you hold out the promise to me?			upon you both
وَهُمَا يَسْتَغْيِثَانِ اللَّهَ	مِنْ قَبْلِي	الْقُرُونُ		وَقَدْ خَلَتِ
while they invoke Allah	before me	generations		and surely have passed away
فَيَقُولُ	حَقٌّ	إِنَّ وَعْدَ اللَّهِ		وَيَلَّكَ مَاءِنْ
but he says	(is) true	verily (the) Promise (of) Allah		woe to you believe
الَّذِينَ	أُولَئِكَ	الْأَوَّلِينَ	إِلَّا أَسْطَيْرُ	مَا هَذَا
(are) those	they	(of) the ancient	but (the) tales	this (is) nothing
قَدْ خَلَتْ		فِي أُمَمٍ	الْقَوْلُ	حَقٌّ عَلَيْهِمْ
verily that have passed away	among nations	the Word	against whom	is justified
خَسِيرِينَ	إِنَّهُمْ كَانُوا	وَالإِنْسَ	مِنَ الْجِنِّ	مِنْ قَبْلِهِمْ
the losers	verily they were	and the mankind	of the jinn	before them

وَلِكُلِّ درَجَتٍ مِمَّا عَمِلُوا وَلِيُوْفِهِمْ أَعْمَلَهُمْ وَهُمْ لَا يُظْلَمُونَ ١١ وَيَوْمٌ يَعْرُضُ الَّذِينَ كَفَرُوا عَلَىٰ الْأَنَارِ أَذْهَبْتُمْ طَيْبَتِكُمْ فِي حَيَاتِكُمُ الْدُّنْيَا وَأَسْتَمْنِعُتُمْ بِهَا فَالْيَوْمَ تَبْخَرُونَ عَذَابَ الْهُنُونِ بِمَا كُنْتُمْ تَسْتَكْبِرُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَبِمَا كُنْتُمْ نَفْسُقُونَ ١٢ وَأَذْكُرْ أَخَاعِدِ إِذْ أَنْذَرَ قَوْمَهُ عَلَيْكُمْ عَذَابٌ يَوْمٌ عَظِيمٌ

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)."

مِمَّا عَمِلُوا	درَجَتٌ	وَلِكُلِّ
according to that which they did	(there will be) degrees	and for all
وَهُمْ	أَعْمَلَهُمْ	وَلِيُوْفِهِمْ
and they	(for) their deeds	and that He may recompense them in full
الَّذِينَ كَفَرُوا	وَيَوْمٌ يَعْرُضُ	لَا يُظْلَمُونَ ١١
those who disbelieve	and (on the) Day (when) will be exposed	will not be wronged
الْدُّنْيَا	فِي حَيَاتِكُمْ	عَلَى الْأَنَارِ
(of) the world	in your life	you received your good things
عَذَابٌ	فَالْيَوْمَ تَبْخَرُونَ	to the Fire
(with) a torment	بِهَا	وَأَسْتَمْنِعُتُمْ
so this Day	and you took your pleasure	and you took your pleasure

الْحَقِّ	بِغَيْرِ	سَتَكْبِرُونَ فِي الْأَرْضِ	بِمَا كُنْتُمْ	الْهُونِ
the right	without	arrogant in the land	(because) of what you were	(of) humiliation
عَادٍ	وَأَذْكُرْ أَخَا	نَفَسُوْنَ	وَمَا كُنْتُمْ	
(of) Ad	and remember (the) brother	disobey	and (because) of what you used to	
	وَقَدْ خَلَتِ الْنُّذُرُ	بِالْأَحْقَافِ	أَنذَرَ قَوْمَهُ.	إِذْ
and surely (there) have passed away	warners	in the sand-hills	he warned his people	when
عَلَيْكُمْ	إِنِّي أَخَافُ	إِلَّا اللَّهُ	أَلَا تَعْبُدُوا	مِنْ بَيْنِ يَدَيْهِ
for you	truly I fear	but Allah	that worship not	and after him
	عَظِيمٌ	يَوْمٌ	عَذَابٌ	
	mighty	(of) a Day	(the) torment	

قَالُوا أَجِئْنَا لِتَأْفِكَنَا عَنْ إِلَهِنَا فَإِنَّا بِمَا تَعْدُنَا إِنْ كُنْتَ مِنَ الصَّادِقِينَ ٢٢
 قَالَ إِنَّمَا أَعْلَمُ عَنَّا وَأَبْلَغُكُمْ مَا أُرْسِلْتُ بِهِ وَلَكُمْ أَرْبَكُمْ قَوْمًا تَحْهَلُونَ ٢٣
 فَلَمَّا رَأَوْهُ عَارِضًا مُسْتَقِبِلَ أَوْدِيَّهُمْ قَالُوا هَذَا عَارِضٌ مُمْطَرُنَا بَلْ هُوَ مَا أَسْتَعْجَلْنُمْ بِهِ رِيحٌ فِيهَا
 عَذَابٌ أَلِيمٌ ٢٤

22. They said: "Have you come to turn us away from our *alihah* (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!

فَإِنَّا	عَنْ إِلَهِنَا	لِتَأْفِكَنَا	أَجِئْنَا	قَالُوا
then bring us	from our gods	to turn us away	(have) you come to us?	they said
قَالَ إِنَّمَا أَعْلَمُ	إِنْ كُنْتَ مِنَ الصَّادِقِينَ	إِنْ تَعْدُنَا	بِمَا	
he said only the knowledge	of the truthful	if you are	you threaten us	that which

وَلَكِنْفَ	بِهِ	مَا أُرْسِلْتُ	وَأَتَلِغُكُمْ	عِنْدَ اللَّهِ
[and] but I	wherewith	that I have been sent	and I convey to you	(is) with Allah
عَارِضًا	رَأَوْهُ	فَلَمَّا	قَوْمًا بَجَهَلُونَ	أَرَنَكُمْ
(as) a dense cloud	they saw it	then when	(are) a people given to ignorance	see you
بَلْ هُوَ	مُنْطَرُنَا	عَارِضٌ	قَالُوا هَذَا	أَوْدِيَتْهُمْ
nay it	bringing us rain	(is) a cloud	they said this	their valleys
أَلَيْمٌ	عَذَابٍ	فِيهَا	رِيحٌ	مُسْتَقِبَلٌ
painful	(is) a torment	wherein	[it]	(is) that which you were asking to be hastened
				مَا أَسْتَعْجَلْتُمْ

٥٥ تَدْمِرُ كُلَّ شَيْءٍ بِأَمْرِ رَبِّهَا فَاصْبَحُوا لَا يُرَى إِلَّا مَسْكِنُهُمْ كَذَلِكَ بَخْرَى الْقَوْمِ الْمُجْرِمِينَ
وَلَقَدْ مَكَنُوكُمْ فِيمَا إِنْ مَكَنَنَاكُمْ فِيهِ وَجَعَلْنَا لَهُمْ سَمْعًا وَأَبْصَرًا وَأَفْعَدَهُمْ فَمَا أَغْنَى عَنْهُمْ
سَمْعُهُمْ وَلَا أَبْصَرُهُمْ وَلَا أَفْعَدُهُمْ مِنْ شَيْءٍ إِذْ كَانُوا يَجْحَدُونَ بِيَوْمَتِ اللَّهِ وَهَاجَّ
بِهِمْ مَا كَانُوا يَهْدِي بِهِمْ يَسْتَهْزِئُونَ ٥٦

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!

فَاصْبَحُوا	رَبَّهَا	يَأْمُرُ	شَيْءٌ	تَدْمِرُ كُلَّ
so they became (such that)	(of) its Lord	by (the) Command	thing	destroying every
الْقَوْمَ	كَذَلِكَ بَخْرَى	إِلَّا مَسْكِنُهُمْ		لَا يُرَى
the people	thus do We recompense	except their dwellings	nothing could be seen	

فِيمَا	وَلَقَدْ مَكَّنَهُمْ			الْمُجْرِمِينَ
with that	and indeed We had firmly established them			(who are) criminals
سَمِعَا	لَهُمْ	وَجَعَلْنَا	فِيهِ	إِنْ مَكَّنْنَاكُمْ
hearing	for them	and We had made	wherewith	We have not established you
وَلَا أَبْصَرُهُمْ	سَمِعُهُمْ	أَغْنَى عَنْهُمْ	فَمَا	وَأَبْصَرَا
nor their seeing	their hearing	availed them	but not	and hearts
يَجْحَدُونَ بِإِيمَانِ اللَّهِ	إِذْ كَانُوا	مِنْ شَيْءٍ	وَلَا أَفِعَدْتُهُمْ	وَلَا أَفِعَدْتُهُمْ
deny (the) Signs (of) Allah	when they used to	anything	nor their hearts	
يَسْتَهِنُونَ	مَا كَانُوا	بِهِ	وَحَاقَ	
mock at [it]	that which they used to	them	and (completely) encircled	

وَلَقَدْ أَهْلَكَنَا مَا حَوْلَكُمْ مِنَ الْقُرْبَى وَصَرَفْنَا الْأَيَّاتِ لِعَلَّهُمْ يَرْجِعُونَ فَلَوْلَا نَصَرَهُمُ الَّذِينَ أَنْجَدُوا مِنْ دُونِ اللَّهِ قُرْبَانَ اَهْلَهُمْ بَلْ ضَلَّلُوا عَنْهُمْ وَذَلِكَ إِفْكُهُمْ وَمَا كَانُوا يَفْتَرُونَ وَإِذْ صَرَفْنَا إِلَيْكَ نَفَرًا مِنَ الْجِنِّ يَسْتَمِعُونَ الْقُرْءَانَ فَلَمَّا حَضَرُوهُ قَالُوا أَنْصِتُوْا فَلَمَّا قُضِيَ وَلَوْلَا إِلَى قَوْمِهِمْ مُنْذِرِينَ

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.

مِنَ الْقُرْبَى	حَوْلَكُمْ	مَا	وَلَقَدْ أَهْلَكَنَا
of towns	(was) round about you	what	and indeed We have destroyed

لَعَلَّهُمْ يَرْجِعُونَ	وَصَرَّفَنَا الْأَيَّاتِ		
that they might return	and We have shown (them) the signs in various ways		
مِنْ دُونِ اللَّهِ	الَّذِينَ أَخْذُوا	فَلَوْلَا نَصَرَهُمْ	
besides Allah	those whom they had taken	then why (did) not help them	
عَنْهُمْ	بَلْ ضَلَّوْا	إِلَهَةً	قُرْبَانًا
from them	nay they vanished (completely)	(for) gods	(as) a way of approach
وَإِذْ	يَقْتَرُونَ	وَمَا كَانُوا	إِفْكَهُمْ
and when	inventing	and that which they had been	(was) their lie
فَلَمَّا	يَسْتَمِعُونَ	مِنَ الْجِنِّ	نَفَرَ
so when	listening to the Quran	of the jinn	a party
فَلَمَّا قُضِيَ	أَنْصَتُوا	قَالُوا	حَضَرُوهُ
and when it was finished	listen in silence	they said	they stood in the presence thereof
مُنذِرِينَ		وَلَوْلَا إِلَى قَوْمِهِمْ	
(as) warners		they returned to their people	

قَالُوا يَنْقُومُنَا إِنَّا سَمِعْنَا كِتَابًا أُنزَلَ مِنْ بَعْدِ مُوسَى مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ يَهْدِي إِلَى الْحَقِّ وَإِلَى طَرِيقٍ مُسْتَقِيمٍ ٢٣ يَقُومُنَا أَحِبُّوْدَاعِيَ اللَّهِ وَأَمِنُوا بِهِ يَغْفِرُ لَكُمْ مِنْ ذُنُوبِكُمْ وَيُحِرِّكُمْ مِنْ عَذَابِ أَلِيمٍ ٢٤ وَمَنْ لَا يُحِبُّ دَاعِيَ اللَّهِ فَلَيْسَ بِمُعْجِزٍ فِي الْأَرْضِ ٢٥ وَلَيْسَ لَهُ مِنْ دُونِهِ أَوْلِيَاءُ أُولَئِكَ فِي ضَلَالٍ مُبِينٍ ٢٦

30. They said: "O our people! Verily, we have heard a Book (this Qur'ān) 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 Auliā' (lords, helpers, supporters, protectors) for him besides Allāh (from

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

مُوسَى	مِنْ بَعْدِ	كِتَابًا أُنزَلَ	إِنَّا سَمِعْنَا	قَاتُلُوا يَنْقُومُنَا
Moses	after	a Book sent down	verily we have heard	they said O our people
مُسْتَقِيمٌ	وَإِلَى طَرِيقٍ	وَإِلَى الْحَقِّ	بَيْنَ يَدَيْهِ يَهْدِي إِلَى الْحَقِّ	لِمَا
Straight	and to a Path	it guides to the truth	(was) before it	what confirming
بِهِ	وَأَمِنُوا	أَحِبُّوْ دَاعِيَ اللَّهِ		يَنْقُومُنَا
in him	and believe	respond to (the) Caller (of) Allah		O our people
مِنْ عَذَابٍ	وَسَيْحَرُكُمْ	مِنْ ذُنُوبِكُمْ	يَغْفِرُكُمْ	
from a torment	and will save you	of your sins	He (Allah) will forgive [for] you	
لَا يُحِبُّ دَاعِيَ اللَّهِ		وَمَنْ		أَلِيمٌ
(does) not respond to (the) Caller (of) Allah		and whosoever		painful
لَهُ	وَلَيْسَ	فِي الْأَرْضِ	بِمُعْجِزٍ	فَلَيْسَ
for him	and (there) will not be	on the earth	escape	then he cannot
مُبِينٌ	فِي ضَلَالٍ	أُولَئِكَ	أَوْلَيَاءُ	مِنْ دُونِهِ
manifest	(are) in error	those	protectors	besides Him (Allah)

أَوْلَمْ يَرَوُا أَنَّ اللَّهَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَلَمْ يَعِي بِخَلْقِهِنَّ يُقَدِّرُ عَلَى أَنْ يُحِبِّي
الْمُوْقِنَّ بِلَيْسَ إِنَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ وَيَوْمَ يُعَرَّضُ الَّذِينَ كَفَرُوا عَلَى الْمَنَارِ أَلَيْسَ هَذَا بِالْحَقِّ
قَاتُلُوا بَلَى وَرَبِّنَا قَالَ فَذُوو الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ فَاصْبِرْ كَمَا صَبَرَ أُولُو الْعَزْمِ
مِنَ الرُّسُلِ وَلَا سَتَعِجِلْ لَهُمْ كَانُوا يَوْمَ يَرَوْنَ مَا يُوعَدُونَ لَمْ يَلْبِسُوا إِلَّا سَاعَةً مِنْ نَهَارٍ
بَلْغُ فَهَلْ يُهَلِّكُ إِلَّا الْقَوْمُ الْفَسِيْقُونَ

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)?

وَالْأَرْضَ	السَّمَوَاتِ	الَّذِي خَلَقَ	أَنَّ اللَّهَ	أَوْلَمْ يَرَوْا
and the earth	the heavens	Who created	that Allah	(do) they not see?
بَلَّ	عَلَى أَنْ يُحْيِي الْمَوْتَىٰ	يَقْدِرُ	يُخْلِقُهُمْ	وَلَمْ يَعِي
yes	to give life to the dead	(is) Able	by their creation	and was not wearied
وَيَوْمَ يُعَرَّضُ			قَدِيرٌ ٢٣	شَيْءٌ عَلَىٰ كُلِّ
and (on the) Day (when) will be exposed			(is) Able	things over all
وَرَبِّنَا	قَالُوا بَلَّ	بِالْحَقِّ	أَلَيْسَ هَذَا	عَلَى النَّارِ إِنَّهُ
by our Lord	they will say yes	the truth	is this not?	كُفَّارُوا أَلَّذِينَ
تَكَفَّرُونَ ٢٤	بِمَا كُنْتُمْ		فَذُوقُوا الْعَذَابَ	قَالَ
disbelieve	(because) of what you used to		then taste the torment	He will say
مِنَ الرُّسُلِ	الْعَزَمُ	كَمَا صَبَرَ أُولُوا		فَاصْبِرْ
of the Messengers	(of) strong will	as endured those		therefore be patient
يَوْمَ يَرَوْنَ	كَمَّهُمْ	لَهُمْ		وَلَا تَسْتَعِجِلْ
(on the) Day (when) they will see	as if they	about them		مَا يُوعَدُونَ
مَنْ نَهَارٌ	إِلَّا سَاعَةً	لَمْ يَلْبِسُوا		
of a single day	but an hour	had not stayed	that which they are promised	
الْفَسِقُونَ ٢٥	إِلَّا الْقَوْمُ	فَهَلْ يَهْلَكُ		بَلْغْ
(who are) disobedient	except the people	but (shall any) be destroyed?		a clear Message



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ أَضَلَّ أَعْمَلَهُمْ ۝ وَالَّذِينَ لَمْ يَأْمُنُوا وَعَمِلُوا الصَّنِعَاتِ وَلَمْ يَأْمُنُوا
بِمَا نَزَّلَ عَلَىٰ مُحَمَّدٍ وَهُوَ الْحَقُّ مِنْ رَبِّهِمْ كَفَرُوا بِهِمْ سَيِّئَاتِهِمْ وَأَصْلَحَ بِاللَّهِمَّ ذَلِكَ بِأَنَّ الَّذِينَ كَفَرُوا
أَتَبَعُوا الْبَطَلَ وَأَنَّ الَّذِينَ آمَنُوا أَتَبَعُوا الْحَقَّ مِنْ رَبِّهِمْ كَذَلِكَ يَضْرِبُ اللَّهُ لِلنَّاسِ أَمْثَالَهُمْ ۝

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.

الرَّحِيمُ	الرَّحِيمُ	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 الصَّنِعَاتِ	وَالَّذِينَ لَمْ يَأْمُنُوا	أَضَلَّ أَعْمَلَهُمْ ۝
and do righteous (good) deeds	but those who believe	He will render their deeds vain
الْحَقُّ	وَهُوَ	بِمَا نَزَّلَ
(is) the truth	for it	عَلَىٰ مُحَمَّدٍ
		وَلَمْ يَأْمُنُوا
		in that which is sent down
		and believe

وَاصْلَحْ بَالْهُمْ	سَيْئَاتِهِمْ	كُفَّرُ عَنْهُمْ	مِنْ رَّبِّهِمْ
and will make good their state	their sins	He will expiate from them	from their Lord
أَبْعَدُوا الْبَطْلَ	بِأَنَّ الَّذِينَ كَفَرُوا		ذَلِكَ
follow the falsehood	(is) because those who disbelieve		that
كَذَلِكَ يَضْرِبُ اللَّهُ	مِنْ رَّبِّهِمْ	أَتَبْعَدُوا الْحَقَّ	وَأَنَّ الَّذِينَ أَمْنَوْا
thus does Allah set forth	from their Lord	follow the truth	while [that] those who believe
أَمْثَالَهُمْ	لِلنَّاسِ		
their parables	for mankind		

فَإِذَا أَقْيَتُمُ الَّذِينَ كَفَرُوا فَضَرَبَ الرِّقَابِ حَتَّىٰ إِذَا أَخْتَمْتُهُمْ فَشَدُوا الْوَثَاقَ فَإِمَّا مَنْ بَعْدُ وَإِمَّا فِدَاءً حَتَّىٰ
تَضَعَ الْحَرْبُ أَوْ زَارَهَا ذَلِكَ وَلَوْ يَشَاءُ اللَّهُ لَا نَصْرَ مِنْهُمْ وَلَكِنْ لَيَلُوأُ بَعْضُهُمْ بَعْضًا وَالَّذِينَ قُتُلُوا
فِي سَبِيلِ اللَّهِ فَلَنْ يُضْلَلَ أَعْمَالَهُمْ ۝ سَيَهْدِيهِمْ وَيَصْلِحُ بَالْهُمْ ۝ وَيُدْخِلُهُمُ الْجَنَّةَ عِرْفَهَا لَهُمْ ۝

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).

حَتَّىٰ إِذَا	الرِّقَابِ	فَضَرَبَ	الَّذِينَ كَفَرُوا	فَإِذَا لَقِيْتُمْ
till when	their necks	so strike at	those who disbelieve	so when you meet
فَإِمَّا مَنْ	فَشَدُوا الْوَثَاقَ		أَخْتَمْتُهُمْ	
then either (for) generosity	then bind a bond firmly		you have killed (many of) them	

وَلَوْ يَشَاءُ اللَّهُ	ذَلِكَ	أَوْزَارَهَا	حَتَّىٰ تَضَعَ الْحَرَبُ	وَلَمَّا فِدَاءً	بَعْدَ
but if Allah had willed	that	its burden	until the war lays down	or ransom	thereafter
وَلَكِنْ	مِنْهُمْ	لَأَنَّصَرَ			
[and] but	from them	He (Himself) could certainly have taken retribution			
وَالَّذِينَ قُتِلُوا	بِعَضٍ	لَبِلُوا بَعْضَكُمْ			
but those who are killed	with others		(in order) to test some of you		
سَيَهْدِيهِمْ	فَلَنْ يُضْلِلَ أَعْمَلَهُمْ	فِي سَبِيلِ اللَّهِ			
He will guide them	then He will never let their deeds be lost	in (the) way (of) Allah			
لَهُمْ	عَرَفُهَا	الْجَنَّةَ	وَيُدْخِلُهُمْ	وَيُصْلِحُ بِالْهُمْ	
to them	which He has made known	Paradise	and admit them to	and set right their state	

يَأَيُّهَا الَّذِينَ ءَامَنُوا إِنْ تَنْصُرُوا اللَّهَ يُنْصُرُكُمْ وَيُثْبِتَ أَقْدَامَكُمْ ٧ وَالَّذِينَ كَفَرُوا فَتَعْسَلُهُمْ وَأَضْلَلُ
أَعْمَلَهُمْ ٨ ذَلِكَ بِأَنَّهُمْ كَرِهُوا مَا أَنْزَلَ اللَّهُ فَأَحْبَطَ أَعْمَلَهُمْ ٩ أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ
فَيَنْظُرُوا كَيْفَ كَانَ عِقْبَةُ الَّذِينَ مِنْ قَبْلِهِمْ دَمَرَ اللَّهُ عَلَيْهِمْ وَلِلْكَفَرِينَ أَمْثَلُهَا ١٠ ذَلِكَ بِأَنَّ اللَّهَ مَوْلَى
الَّذِينَ ءَامَنُوا وَأَنَّ الْكَفَرِينَ 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).

وَيُثْبِتَ أَقْدَامَكُمْ ٧	يُنْصُرُكُمْ	إِنْ تَنْصُرُوا اللَّهَ	الَّذِينَ ءَامَنُوا	يَأَيُّهَا
and make your foothold firm	He will help you	if you help Allah	who believe	O (you)

لَهُمْ	فَتَعَسَّا		وَالَّذِينَ كَفَرُوا	
for them	so (is) destruction		but those who disbelieve	
بِأَنَّهُمْ كَرِهُوا	ذَلِكَ		وَأَضَلَّ أَعْمَلَهُمْ	
(is) because they hate	that		and He (Allah) will make their deeds vain	
فَلَاحَطَ أَعْمَلَهُمْ		مَا أَنْزَلَ اللَّهُ		
so He has made their deeds fruitless		that which Allah has sent down		
الَّذِينَ	كَانَ عِقَبَةً	فَيَنْظُرُوا كَيْفَ	فِي الْأَرْضِ	أَفَمَّا يَسِيرُوا
(of) those	was (the) end	and seen how	through the earth	(have) they not travelled?
أَمْثَلُهُمَا	وَلِلْكُفَّارِ	دَمَرَ اللَّهُ عَلَيْهِمْ	مِنْ قَبْلِهِمْ	
(is) its likeness	and for the disbelievers	Allah destroyed [over] them		before them
الَّذِينَ آمَنُوا		بِإِنَّ اللَّهَ مَوْلَى		ذَلِكَ
(of) those who believe		(is) because Allah (is the) Protector		that
لَهُمْ	لَا مَوْلَى	وَأَنَّ الْكُفَّارِ		
they have	no protector	and [that] the disbelievers		

إِنَّ اللَّهَ يُدِخِّلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْنَّهَا الْأَنْهَرُ وَالَّذِينَ كَفَرُوا
يَتَمَّنَّوْنَ وَيَأْكُلُونَ كَمَا تَأْكُلُ الْأَنْعَمُ وَالنَّارُ مَثُوَى لَهُمْ ١١ وَكَانَ مِنْ قَرِيَّةٍ هِيَ أَشَدُّ قَوَّةً مِنْ
قَرِيَّنَاكَ الَّتِي أَخْرَجْنَاكَ أَهْلَكْتَهُمْ فَلَا نَاصِرَ لَهُمْ ١٢ أَفَمَنْ كَانَ عَلَى بَيْنَهُ مِنْ رَبِّهِ كَمَنْ زَيْنَ لَهُ
سُوءُ عَمَلِهِ وَأَبْغَوْا أَهْوَاءَهُمْ ١٣

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)?

جَنَّتِ	وَعَمِلُوا الصَّالِحَاتِ	الَّذِينَ آمَنُوا	إِنَّ اللَّهَ يُدْخِلُ	
(to) Gardens	and do righteous deeds	those who believe	certainly Allah will admit	
وَيَأْكُونُ and eat	يَمْتَعُونَ enjoy (themselves)	وَالَّذِينَ كَفَرُوا while those who disbelieve	الْأَنْهَرُ the rivers	بَحْرٍ مِّنْ تَحْنَاهَا flowing under them
وَكَائِنٌ and how many	هُمْ for them	مَشْوَى (will be) abode	وَالنَّارُ and the Fire	كَمَا تَأْكُلُ الْأَنْعَمُ as cattle eat
أَخْرَجْنَكَ has driven you out	الَّتِي which	مِنْ قَرِينَكَ than your town	قُوَّةً (in) strength	مِنْ قَرَيْةٍ هِيَ (was) stronger it
أَفَمَنْ كَانَ then (is he) who is?	هُمْ for them	فَلَا نَاصِرٌ and (there was) no helper	أَهْلَكْنَاهُمْ We have destroyed them	
سُوءٌ (the) evil	زُينَ لَهُ for whom is beautified	كَمَنْ like who	مِنْ رَبِّهِ from his Lord	عَلَى بَيْنَةٍ on a clear proof
	وَأَنْبَعُوا هُوَاءَهُمْ while they follow their (own) lusts		عَمَلِهِ (of) his deeds	

مَثُلُ الْجَنَّةَ الَّتِي وُعِدَ الْمُنْقُوذُونَ فِيهَا أَنْهَرٌ مِّنْ مَاءٍ غَيْرِهِ أَسِنٌ وَأَنْهَرٌ مِّنْ لَبَنٍ لَمْ يَغِيرْ طَعْمَهُ وَأَنْهَرٌ مِّنْ خَمْرٍ لَذَّةٌ لِلشَّرِّبِينَ وَأَنْهَرٌ مِّنْ عَسَلٍ مُّصَبَّى وَلَهُمْ فِيهَا مِنْ كُلِّ الشَّمَرَاتِ وَمَغْفِرَةٌ مِّنْ رَبِّهِمْ كَمَنْ هُوَ خَلِدٌ فِي النَّارِ وَسُقُوا مَاءً حَمِيمًا فَقُطِعَ أَمْعَاءُهُمْ ١٥ وَمِنْهُمْ مَنْ يَسْتَمِعُ إِلَيْكَ حَقَّ إِذَا خَرَجُوا مِنْ عِنْدِكَ قَالُوا لِلَّذِينَ أُوتُوا الْعِلْمَ مَاذَا قَالَ إِنِّي أُولَئِكَ الَّذِينَ طَبَعَ اللَّهُ عَلَى قُلُوبِهِمْ وَأَنْبَعُوا ١٦ هُوَاءَهُمْ

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).

رُّعَادَ الْمُنْتَقُونَ			الَّتِي	الْجَنَّةُ	مَثَلٌ
the pious have been promised			which	(of) Paradise	(the) description
مِنْ لَبَنٍ	وَأَنْهَرٍ	عَاسِنٍ	غَيْرٍ	مِنْ مَاءٍ	أَنْهَرٍ
of milk	and rivers	stinking	not	of water	(are) rivers
وَأَنْهَرٍ	لِلشَّرِّيَّانَ	لَذَّةٌ	مِنْ خَبْرٍ	وَأَنْهَرٍ	لَمْ يَنْغِيرْ طَعْمَهُ
and rivers	to those who drink	delicious	of wine	and rivers	its taste changes not
الثَّمَرَاتِ	مِنْ كُلِّ	فِيهَا	وَهُمْ	مُصَقَّبٍ	مِنْ عَسَلٍ
(of) fruit	(is) of every (kind)	therein	and for them	clarified	of honey
فِي النَّارِ	خَلِدٌ	كُمْ	مِنْ رَبِّهِمْ		وَمَغْفِرَةٌ
in the Fire	(shall) dwell forever	[he]	like (those) who	from their Lord	and forgiveness
وَمِنْهُمْ	فَقَطْعَ أَمْعَاءَ هُمْ	حَمِيمًا	وَسُقُوا مَاءً		
and among them	so (that) it cuts up their bowels	boiling	and be given to drink water		
خَرَجُوا مِنْ عِنْدِكَ	حَتَّىٰ إِذَا	إِلَيْكَ	مَنْ يَسْتَمِعُ		
they go out from you	till when	to you	(are some) who listen		
قَالَ إِنِّي	مَاذَا	أُوتُوا الْعِلْمَ	قَالُوا لِلَّذِينَ		
has he said just now	what	have received the knowledge	they say to those who		
وَاتَّبَعُوا أَهْوَاءَ هُمْ	عَلَىٰ قُلُوبِهِمْ	الَّذِينَ طَبَعَ اللَّهُ	أُولَئِكَ		
and they follow their lusts	[on] their hearts	(are) those Allah has sealed	they		

وَالَّذِينَ أَهْتَدَ وَأَزَادُوهُمْ هُدَىٰ وَإِنَّهُمْ تَقْوَنُهُمْ فَهَلْ يَنْظُرُونَ إِلَّا أَسْعَاهُمْ أَنْ تَأْتِيهِمْ بَغْتَةً ١٧
 فَقَدْ جَاءَ أَشْرَاطُهَا فَإِنَّهُمْ إِذَا جَاءَهُمْ ذِكْرَنَاهُمْ فَأَعْلَمُ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ وَأَسْتَغْفِرُ ١٨
 لِذَنِيَّكَ وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَاللَّهُ يَعْلَمُ مُتَّقَلَّبَكُمْ وَمُتَوَنَّكُمْ ١٩

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).

وَإِنَّهُمْ	هُدَى	زَادَهُمْ	وَالَّذِينَ أَهْتَدَوْا
and bestows on them	(in) guidance	He increases them	while those who accept guidance
أَنْ تَأْتِيهِمْ	إِلَّا السَّاعَةُ	فَهَلْ يَنْظُرُونَ	نَقْوَتِهِمْ
that it should come upon them	but the Hour	(do) they then await?	their piety
فَإِذَا	فَقَدْ جَاءَ أَشْرَاطُهَا		بَغْتَةً
how (can it benefit) then	but indeed (some of) its portents have come		suddenly
لَا إِلَهَ	أَنْذِهِ	فَاعْلَمْ	إِذَا هُمْ
(there is) no (true) god	that [He]	so know	ذِكْرَهُمْ جَاءَهُمْ
وَالْمُؤْمِنِينَ			إِذَا هُمْ
and (also) for believing men	لِذَنِيَّكَ	وَاسْتَغْفِرْ	إِلَّا اللَّهُ
وَمَثُونُكُمْ	وَاللَّهُ يَعْلَمُ مُتَقْلِبَكُمْ		وَالْمُؤْمِنَاتُ
and your place of rest	and Allah knows (well) your moving about		and believing women

وَيَقُولُ الَّذِينَ آمَنُوا لَوْلَا نُزِّلَتْ سُورَةٌ مُّحَكَّمَةٌ وَذِكْرٌ فِيهَا الْقِتَالُ
 رَأَيْتَ الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ يَنْظُرُونَ إِلَيْكَ نَظَرًا مَعْشِيٍّ عَلَيْهِ مِنَ الْمَوْتِ فَأَوْلَى
 لَهُمْ طَاعَةً وَقُولٌ مَعْرُوفٌ فَإِذَا عَزَمُ الْأَمْرَ فَلَوْصَدَقَوْا اللَّهَ لَكَانَ خَيْرًا لَهُمْ ٢١
 عَسِيَّتُمْ إِنْ تَوَلَّتُمْ أَنْ تُفْسِدُوا فِي الْأَرْضِ وَتُقْطِعُوا أَرْحَامَكُمْ ٢٢ أُولَئِكَ الَّذِينَ لَعَنْهُمْ
 اللَّهُ فَأَصْمَمَهُمْ وَأَعْمَى أَبْصَرَهُمْ ٢٣

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.

فَإِذَا	لَوْلَا نُزِّلَتْ سُورَةٌ وَوَصْلٌ		الَّذِينَ أَمْنَوْا		وَيَقُولُ
but when	why is not a Surah sent down		those who believe		and say
رَأَيْتَ الَّذِينَ	الْقِتَالُ	فِيهَا	وَذِكْرٌ	مُحْكَمَةٌ	أُنْزِلَتْ سُورَةٌ
you will see those	fighting	therein	and is mentioned	decisive	is sent down a Surah
أَمْغَشِيَّ عَلَيْهِ	نَظَرٌ	يَنْظُرُونَ إِلَيْكَ	مَرَضٌ	فِي قُلُوبِهِمْ	
(of) one fainting	(with) a look	looking at you	(is) a disease	in whose hearts	
مَعْرُوفٌ	وَقُولٌ	طَاعَةٌ	لَهُمْ	فَأَوْلَى	مِنَ الْمَوْتِ
good	and a word	obedience	for them	but (it was)	better to the death
فَلَوْ صَدَقُوا اللَّهَ		عَزَمَ الْأَمْرُ		فَإِذَا	
then if they had been true to Allah		the matter is resolved on		and when	
فَهَلْ عَسَيْتُمْ	لَهُمْ	لَكَانَ خَيْرًا			
(would) you then perhaps?		surely it would have been better			
فِي الْأَرْضِ	أَنْ تُفْسِدُوا		إِنْ تَوَلَّنُمْ		
in the land	that you do mischief		if you were given the authority		
لَعْنَهُمْ اللَّهُ	الَّذِينَ	أُولَئِكَ	وَتَقْطِلُوْا أَرْحَامَكُمْ		
Allah has cursed [them]	(are) they whom	those	and sever	your ties of kinship	
وَأَعْمَى أَبْصَرَهُمْ		فَأَصْمَمَهُمْ			
and blinded their sight		so (that) He has made them deaf			

أَفَلَا يَتَدَبَّرُونَ الْقُرْءَانَ أَمْ عَلَىٰ قُلُوبٍ أَقْفَالُهَا ۝ إِنَّ الَّذِينَ أَرْتَدُوا عَلَىٰ أَدْبَرِهِم مِّنْ بَعْدِ مَا بَيْنَ لَهُمُ الْهُدَىٰ الشَّيْطَنُ سَوَّلَ لَهُمْ وَأَمْلَأَ لَهُمْ ذَلِكَ بِأَنَّهُمْ قَالُوا لِلَّذِينَ كَرِهُوا مَانَزَلَكَ اللَّهُ سَنُطِيعُكُمْ فِي بَعْضِ الْأَمْرِ وَاللَّهُ يَعْلَمُ إِسْرَارَهُمْ ۝ فَكَيْفَ إِذَا تَوَفَّهُمُ الْمَلَائِكَةُ يَضْرِبُونَ وُجُوهَهُمْ وَأَدْبَرَهُمْ ۝ ذَلِكَ بِأَنَّهُمْ أَتَّبَعُوا مَا أَسْخَطَ اللَّهُ وَكَرِهُوا رِضْوَانَهُ فَأَحْبَطَ أَعْمَالَهُمْ ۝

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.

أَقْفَالُهَا ۝	عَلَىٰ قُلُوبٍ	أَمْ	أَفَلَا يَتَدَبَّرُونَ الْقُرْءَانَ	
(are) their locks	on (their) hearts	or	(do) they not then think deeply in the Quran?	
بَيْنَ لَهُمْ	مِنْ بَعْدِ مَا	عَلَىٰ أَدْبَرِهِمْ	إِنَّ الَّذِينَ أَرْتَدُوا	
has been manifested to them	after	on their backs	verily those who have turned	
وَأَمْلَأَ	لَهُمْ	الْشَّيْطَنُ سَوَّلَ	الْهُدَىٰ	
and He (Allah) prolonged (their term)	for them	Satan has beautified	the guidance	
مَا نَزَّلَ اللَّهُ	لِلَّذِينَ كَرِهُوا	بِأَنَّهُمْ قَالُوا	ذَلِكَ	لَهُمْ
what Allah has sent down	to those who hate	(is) because they said	this	for them
فَكَيْفَ	وَاللَّهُ يَعْلَمُ إِسْرَارَهُمْ ۝	الْأَمْرُ	فِي بَعْضٍ	سَنُطِيعُكُمْ
then how	but Allah knows their secrets	(of) the matter	in part	we will obey you
يَضْرِبُونَ وُجُوهَهُمْ	الْمَلَائِكَةُ	تَوْفِيقُهُمْ		إِذَا
smiting their faces	the angels	will take them at death		when

مَا أَسْخَطَ اللَّهَ	يَأْنَهُمْ أَتَبَعُوا	ذَلِكَ	وَأَدْبَرُهُمْ
that which angered Allah	(is) because they followed	that	and their backs
فَأَحْبَطَ أَعْمَلَهُمْ	وَكَرِهُوا رِضْوَانَهُ		
so He made their deeds fruitless	and they hated His pleasure		

أَمْ حَسِبَ الَّذِينَ فِي قُلُوبِهِمْ مَرْضٌ أَنَّ لَنْ يُخْرِجَ اللَّهُ أَضْغَنَهُمْ ٢٩ وَلَوْنَشَاءُ لَا رَيْنَكُهُمْ فَلَعْرَفُنَّهُمْ بِسِيمَاهُمْ وَلَتَعْرِفُنَّهُمْ فِي لَحْنِ الْقَوْلِ وَاللَّهُ يَعْلَمُ أَعْمَلَكُمْ ٣٠ وَلَنَبْلُونَكُمْ حَتَّىٰ نَعْلَمَ الْمُجَاهِدِينَ مِنْكُمْ وَالصَّابِرِينَ وَنَبْلُو أَخْبَارَكُمْ ٣١ إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ وَشَاقُوا الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمْ أَهْدَى لَنْ يَضُرُّوا اللَّهُ شَيْئًا وَسَيُحِيطُ أَعْمَلَهُمْ

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,

أَنْ	مَرْضٌ	فِي قُلُوبِهِمْ	أَمْ حَسِبَ الَّذِينَ
that	(is) a disease	in whose hearts	or do think those
وَلَوْنَشَاءُ		لَنْ يُخْرِجَ اللَّهُ أَضْغَنَهُمْ	
and if We willed	Allah will never bring to light their hidden ill-wills		
فَلَعْرَفُنَّهُمْ		لَا رَيْنَكُهُمْ	
· and surely you would have known them		surely We would have shown them to you	

الْقَوْلُ	فِي لَهْنٍ	وَلَتَعْرِفَهُمْ	بِسِيمَهُمْ
(of their) speech	by (the) tone	but surely you will know them	by their marks
وَلَنَبْلُوْنَكُمْ		وَاللَّهُ يَعْلَمُ أَعْمَلَكُمْ	
and surely We shall try you		and Allah knows (all) your deeds	
وَالصَّابِرِينَ	مِنْكُمْ	حَتَّىٰ نَعْلَمَ الْمُجَاهِدِينَ	
and the patient ones	of you	till We know those who strive hard	
وَصَدُّوْا	إِنَّ الَّذِينَ كَفَرُواْ	وَنَبْلُوْا أَخْبَارَكُمْ	
and hinder (men)	verily those who disbelieve	and We shall test your facts	
وَشَاقُواْ الرَّسُولَ		عَنْ سَبِيلِ اللَّهِ	
and oppose the Messenger		from (the) path (of) Allah	
الْهُدَىٰ	هُمْ	مِنْ بَعْدِ مَا تَبَيَّنَ	
the guidance	to them	after has been (clearly) manifested (shown)	
وَسَيُحْبِطُ أَعْمَالَهُمْ		لَنْ يَضُرُّوا اللَّهَ شَيْئًا	
but He will make their deeds fruitless		they will never hurt Allah (in) the least	

يَا أَيُّهَا الَّذِينَ آمَنُواْ أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَلَا تُبْطِلُواْ أَعْمَلَكُمْ إِنَّ الَّذِينَ كَفَرُواْ وَصَدُّواْ عَنْ سَبِيلِ اللَّهِ شَمَّ مَا تَوَأَّهُمْ كُفَّارٌ فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ فَلَا تَهْنُوا وَتَدْعُوا إِلَى الْسَّلَامِ وَأَنْتُمُ الْأَعْلَوْنَ وَاللَّهُ مَعَكُمْ وَلَن يَرْكِمْ أَعْمَلَكُمْ إِنَّمَا الْحَيَاةُ الدُّنْيَا لَعْبٌ وَلَهُوَ فِي إِنْ تُؤْمِنُوا وَتَنْقُوا يُؤْتِكُمْ أَجُورَكُمْ وَلَا يَسْعَلُكُمْ أَمْوَالُكُمْ

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.

وَأَطِيعُوا رَسُولَ	أَطِيعُوا اللَّهَ	الَّذِينَ آمَنُوا	يَأْتِيهَا
and obey the Messenger	obey Allah	who believe	O (you)
وَصَدُّوا	إِنَّ الَّذِينَ كَفَرُوا	وَلَا يُنْبَطِلُوا أَعْمَلَكُمْ	
and hinder (men)	verily those who disbelieve	and render not vain your deeds	
كُفَّارٌ	وَهُمْ	مَاتُوا	عَنْ سَبِيلِ اللَّهِ
(are) disbelievers	while they	then die	from (the) path (of) Allah
وَتَدْعُوا	فَلَا تَهْنُوا	لَهُمْ	فَلَنْ يَغْفِرَ اللَّهُ
and ask (not)	so be not weak	them	then Allah will never forgive
وَاللَّهُ مَعَكُمْ	الْأَعْلَوْنَ	وَأَنْتُمْ	إِلَى السَّلَمِ
and Allah (is) with you	(are) having the upper hand	while you	for the peace
إِنَّمَا الْحَيَاةُ	أَعْمَلَكُمْ	وَلَنْ يَرْكُمْ	
only the life	(of) your (good) deeds	and He will never deprive you	
وَتَنْقُوا	وَإِنْ تُؤْمِنُوا	وَلَهُو	الَّذِينَ
and fear (Allah)	but if you believe	and pastime	(is) play (of) this world
أَمْوَالَكُمْ	وَلَا يَسْعَكُمْ	أَجُورَكُمْ	يُؤْتَكُمْ
your wealth	and will not ask you	your wages	He will grant you

إِنْ يَسْأَلُكُمْ هَا فَيُحِفِّكُمْ تَبْخُلُوْ وَيُخْرِجِ أَضْعَافَكُمْ هَذَا نَتْمَهُ هَذَا لَعْنَدَكُمْ
 لِتُنْفِقُوا فِي سَبِيلِ اللَّهِ فَمِنْكُمْ مَنْ يَبْخَلُ وَمَنْ يَبْخَلُ فَإِنَّمَا يَبْخَلُ عَنْ نَفْسِهِ وَاللَّهُ أَعْلَمُ
 الْغَنِيُّ وَأَنْتُمُ الْفُقَرَاءُ وَإِنْ تَتَوَلَّوْ يَسْتَبِدُّ قَوْمًا غَيْرَكُمْ ثُمَّ لَا يَكُونُوا أَمْثَالَكُمْ

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.

تَبْخَلُوا	فِي حِفْكُمْ	إِن يَسْأَلُكُمُوهَا
you would covetously withhold	and press you	if He were to ask you of it
لِتُنْفِقُوا	هَوَلَاءَ تُدْعَونَ	وَيَخْرُجُ أَضْعَنَكُمْ ٢٧
to spend	those who are called	behold you (are) and He will bring out (all) your ill-wills
مَن يَبْخَلُ	فِمِنْكُمْ	فِي سَيِّلِ اللَّهِ
(are some) who are niggardly	yet among you	in (the) Way (of) Allah
وَاللَّهُ	عَنْ نَفْسِهِ	وَمَن يَبْخَلُ
but Allah	of his ownself	then only he is niggardly
يَسْتَبَدِلُ قَوْمًا	وَلَمْ تَتَوَلَّا	الْغَنِيُّ وَأَنْتُمُ الْفُقَرَاءُ
He will exchange (you for) a people	and if you turn away	(are) poor and you (is) Rich
لَا يَكُونُوا أَمْثَالَكُمْ	ثُمَّ	غَيْرُكُمْ
they will not be your likes	then	besides you

سُورَةُ الْفَتْحِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِينًا ١ لِيغْفِرَ لَكَ اللَّهُ مَا تَقْدَمَ مِنْ ذَنْبِكَ وَمَا تَأْخُرُ وَيُتَمَّ نِعْمَتُهُ عَلَيْكَ وَيَهْدِيَكَ صِرَاطَ الْمُسْتَقِيمَا ٢ وَيَصْرُكَ اللَّهُ نَصْرًا عَزِيزًا ٣ هُوَ الَّذِي أَنْزَلَ السَّكِينَةَ فِي قُلُوبِ الْمُؤْمِنِينَ لِيَزْدَادُوا إِيمَانًا مَعَ إِيمَانِهِمْ وَلَهُ جُنُودُ السَّمَاوَاتِ وَالْأَرْضِ وَكَانَ اللَّهُ عَلَيْمًا حِكْمَيَا ٤ لِيُدْخِلَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْمَاهَا الْأَنْهَرُ خَلِيلِنَ فِيهَا وَيُكَفِّرَ عَنْهُمْ سَيِّئَاتِهِمْ وَكَانَ ذَلِكَ عِنْدَ اللَّهِ فَوْزًا عَظِيمًا ٥

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 Allah 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,

الرَّحِيمُ		الرَّحِنُ		بِسْمِ اللَّهِ	
the Most Merciful		the Most Gracious		In the Name (of) Allah	
لَكَ	لِيغْفِرَ	مَيْنَا	فَتَحَّا	لَكَ	إِنَّا فَتَحَّنَا
[for] you	that may forgive	manifest	a victory	to you	verily We have given victory
وَيَتَمَّ نِعْمَتُهُ	وَمَا تَأْخَرَ	مِنْ ذَنْبِكَ	مَا تَقْدَمَ	اللَّهُ	وَهَدَى
and complete His Favour	and what will be (in) future	of your sin	what passed	Allah	عَلَيْكَ
وَيَنْصُرَكَ اللَّهُ	مُسْتَقِيمًا	صَرَاطًا	وَهَدِيدَكَ	عَلَيْكَ	
and (that) Allah may help you	Straight	a Path	and guide you on	on you	
فِي قُلُوبِ	السَّكِينَةَ	الَّذِي أَنْزَلَ	هُوَ	عَزِيزًا	نَصْرًا
into (the) hearts	the tranquillity	Who sent down	He (it is)	strong	(with) help
إِيمَنُهُمْ	مَعَ	لِيَزَادُوا إِيمَنَا		الْمُؤْمِنِينَ	
their Faith	(along) with	that they may grow more (in) Faith		(of) the believers	
وَكَانَ اللَّهُ	وَالْأَرْضُ	السَّمَوَاتِ	وَلِلَّهِ جُنُودُ		
and Allah is	and the earth	(of) the heavens	and to Allah (belong the) hosts		
وَالْمُؤْمِنَاتِ	لِيُدْخِلَ الْمُؤْمِنِينَ	حِكِيمًا	عَلِيمًا		
and the believing women	that He may admit	the believing men	All-Wise	All-Knower	
فِيهَا	خَلِيلَنَ	الْأَنْهَرُ	بَحْرِي مِنْ تَحْتِهَا	جَنَّتِ	
therein	(to) abide forever	the rivers	flowing under them	(to) Gardens	
عَظِيمًا	فَوْزًا	عِنْدَ اللَّهِ	سَيْعَاتِهِمْ	عَنْهُمْ	وَيُكَفِّرَ
supreme	a success	with Allah	and that is	their sins	from them and He may expiate

وَيَعِذِّبُ الْمُتَنَفِّقِينَ وَالْمُنَفَّقَاتِ وَالْمُشْرِكِينَ وَالْمُشْرِكَاتِ الظَّانِينَ بِاللَّهِ طَبَّ السَّوْءَ عَلَيْهِمْ دَائِرَةُ السَّوْءِ وَغَضِبَ اللَّهُ عَلَيْهِمْ وَلَعَنَهُمْ وَأَعَدَّ لَهُمْ جَهَنَّمَ وَسَاءَتْ مَصِيرًا ١٧ وَلَلَّهِ جُنُودُ السَّمَاوَاتِ وَالْأَرْضِ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا ٧ إِنَّا أَرْسَلْنَاكَ شَهِيدًا وَمُبَشِّرًا ٨ وَنَذِيرًا

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.

وَالْمُنَفِّقَاتِ		وَيَعِذِّبُ الْمُتَنَفِّقِينَ			
and the hypocrite women		and (that) He may punish the hypocrite men			
بِاللَّهِ	الظَّانِينَ	وَالْمُشْرِكَاتِ	وَالْمُشْرِكِينَ		
about Allah	who think	and the polytheist women	and (also) the polytheist men		
عَلَيْهِمْ	وَغَضِبَ اللَّهُ	السَّوْءَ	دَائِرَةٌ	عَلَيْهِمْ	السَّوْءَ
upon them	and Allah is angry	(of) evil	(is the) turn	upon them	evil
جَهَنَّمَ	لَهُمْ	وَأَعَدَّ	وَلَعَنَهُمْ		
Hell	for them	and prepared	and He has cursed them		
وَلَلَّهِ جُنُودُ		وَسَاءَتْ مَصِيرًا ٧			
and to Allah (belong the) hosts		and worst (indeed) is (that) destination			
إِنَّا	حَكِيمًا ٧	عَزِيزًا	وَكَانَ اللَّهُ	وَالْأَرْضُ	السَّمَاوَاتِ
verily We	All-Wise	All-Mighty	and Allah is	and the earth	(of) the heavens
وَنَذِيرًا		وَمُبَشِّرًا		شَهِيدًا	أَرْسَلْنَاكَ
and (as) a warner		and (as) a bearer of glad tidings		(as) a witness	have sent you

لِتُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ وَتَعْزِزُوهُ وَتُوَقِّرُوهُ وَتُسَبِّحُوهُ بِحَكْرَةٍ وَأَصْيَالًا ۖ إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ فَمَنْ نَكَثَ فَإِنَّمَا يَنْكُثُ عَلَىٰ نَفْسِهِ ۖ وَمَنْ أَوْفَ بِمَا عَاهَدَ عَلَيْهِ اللَّهُ فَسَيُؤْتِيهِ أَجْرًا عَظِيمًا ۖ

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.

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

سَيَقُولُ لَكَ الْمُخْلَقُونَ مِنَ الْأَعْرَابِ شَغَلَتْنَا أَمْوَالَنَا وَأَهْلُونَا فَأَسْتَغْفِرُ لَنَا يَقُولُونَ بِالسِّنَّتِهِمْ مَا لَيْسَ فِي قُلُوبِهِمْ قُلْ فَمَنْ يَمْلِكُ لَكُمْ مِنْ اللَّهِ شَيْئًا إِنَّ أَرَادَكُمْ ضَرًا أَوْ أَرَادَ بِكُمْ نَفْعًا بَلْ كَانَ اللَّهُ بِمَا تَعْمَلُونَ خَبِيرًا ۖ بَلْ ظَنَنْتُمْ أَنَّنِ يَنْقِلَبَ الرَّسُولُ وَالْمُؤْمِنُونَ إِلَىٰ أَهْلِهِمْ أَبَدًا وَزِينَتَ ذَلِكَ فِي قُلُوبِكُمْ وَظَنَنْتُمْ ذَرَّ السَّوْءِ وَكُنْتُمْ قَوْمًا مُبُرَّرًا ۖ

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."

شَغَلَتَنَا	مِنَ الْأَعْرَابِ	الْمُخَلَّفُونَ	لَكَ	سَيَقُولُ
occupied us	of the bedouins	those who lagged behind	to you	will say
يَقُولُونَ بِالسِّنَّتِهِمْ	لَنَا	فَاسْتَغْفِرْ	وَاهْلُونَا	أَمْوَالُنَا
they say with their tongues	for us	so ask forgiveness	and our families	our possessions
مِنْ أَلَّهِ شَيْئًا	يَمْلِكُ لَكُمْ	قُلْ فَمَنْ	فِي قُلُوبِهِمْ	مَا لَيْسَ
with Allah (in) anything	has power for you	say who then	in their hearts	what is not
بَلْ كَانَ اللَّهُ	نَعَمْ	أَوْ أَرَادَ	ضَرًّا	إِنْ أَرَادَ
nay Allah is	benefit	[for] you	or intends	hurt
لَنْ يَنْقِلَبَ الرَّسُولُ	بَلْ ظَنَنتُمْ	أَنْ	بِمَا تَعْمَلُونَ حَبِيرًا	
would never return the Messenger	that	nay you thought	All-Aware of what you do	
فِي قُلُوبِكُمْ	وَزِيْنَتْ ذَلِكَ	أَبَدًا	إِلَى أَهْلِهِمْ	وَالْمُؤْمِنُونَ
in your hearts	and that was made fair-seeming	ever	to their families	and the believers
بُورًا	وَكُنْتُمْ قَوْمًا	السُّوءُ	ظَرَبَ	وَظَنَنتُمْ
going for destruction	and you become a people	evil	thought	and you thought

وَمَنْ لَمْ يُؤْمِنْ بِاللَّهِ وَرَسُولِهِ فَإِنَّا أَعْتَدْنَا لِلْكَافِرِينَ سَعِيرًا ١٢ وَلِلَّهِ مُلْكُ الْسَّمَاوَاتِ وَالْأَرْضِ يَغْفِرُ لِمَنْ يَشَاءُ وَيُعَذِّبُ مَنْ يَشَاءُ وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا ١٣ سَيَقُولُ الْمُخَلَّفُونَ إِذَا أَنْطَلَقْتُمْ إِلَى مَغَانِمٍ لِتَأْخُذُوهَا ذَرُونَا نَتَبَعُكُمْ يُرِيدُونَ أَنْ يُبَدِّلُوا كَلْمَ أَلَّهِ قُلْ لَنْ تَتَبَعُونَا كَذَلِكَ أَلَّهُ مِنْ قَبْلٍ فَسَيَقُولُونَ بَلْ

تَحْسُدُونَا 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.

وَرَسُولِهِ	بِاللَّهِ	لَمْ يُؤْمِنْ	وَمَنْ
and His Messenger	in Allah	(does) not believe	and whosoever
سَعِيرًا ١٤	لِلْكَفَرِينَ	فَإِنَّا أَعْتَدَنَا	
a blazing Fire	for the disbelievers	then verily We have prepared	
يَغْفِرُ	وَالْأَرْضَ	السَّمَوَاتِ	وَلِلَّهِ مُلْكُ
He forgives	and the earth	(of) the heavens	and to Allah (belongs the) sovereignty
غَفُورًا	وَكَانَ اللَّهُ	مَنْ يَشَاءُ	لِمَنْ يَشَاءُ
Oft-Forgiving	and Allah is	whom He wills	and punishes
إِلَّا مَغَانِمَ ١٣	إِذَا أَنْظَلْتُمْ	سَيَقُولُ الْمُخَلَّفُونَ	رَحِيمًا
to the spoils	when you set forth	those who lagged behind will say	Most Merciful
أَنْ يُبَدِّلُوا كَلَمَ اللَّهِ	يُرِيدُونَ	نَتَعَمَّلُ	لِتَأْخُذُوهَا
to change (the) Words (of) Allah	they want	to follow you	allow us to take them
فَسِيَقُولُونَ	مِنْ قَبْلٍ	كَذَلِكُمْ قَالَ اللَّهُ	لَنْ تَتَّبِعُونَا
then they will say	beforehand	thus Allah has said	you shall never follow us
إِلَّا قَلِيلًا ١٢	لَا يَفْقَهُونَ	بَلْ كَانُوا	بَلْ تَحْسُدُونَا
except a little	not understanding	nay they were	nay you envy us

قُلْ لِلْمُخَلَّفِينَ مِنَ الْأَعْرَابِ سَتَدْعُونَ إِلَى قَوْمٍ أُولَئِي بَأْسٍ شَدِيدٍ نَفَّاثُونَهُمْ أَوْ يُسَلِّمُونَ فَإِنْ تُطِيعُوا يُؤْتُكُمْ اللَّهُ أَجْرًا حَسَنَاً وَإِنْ تَتَوَلَّوْا كَمَا تَوَلَّيْتُمْ مِنْ قَبْلٍ يُعَذِّبُكُمْ عَذَابًا أَلِيمًا ١١

لَيْسَ عَلَى الْأَعْمَى حَرْجٌ وَلَا عَلَى الْمَرِيضِ حَرْجٌ وَمَن يُطِعِ اللَّهَ وَرَسُولَهُ
يُدْخِلُهُ جَنَّتٍ تَحْرِي مِنْ تَحْتِهَا الْأَنْهَرُ وَمَن يَتُوَلَّ يُعَذِّبُهُ عَذَابًا أَلِيمًا



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.

سَنُدْعُونَ	مِنْ الْأَعْرَابِ	قُلْ لِلْمُخَلَّفِينَ
you shall be called	of the bedouins	say to those who lagged behind
تُقْتَلُونَهُمْ	شَدِيدٌ	بَأْسٌ
you shall fight them	great	(of) warfare
أَجْرًا	يُؤْتَكُمْ اللَّهُ	فَإِنْ تُطِعُوا
a reward	Allah will give you	أَوْ يُسِلِّمُونَ
يُعَذِّبُكُمْ	مِنْ قَبْلٍ	وَإِنْ تَوَلَّوْا
He will punish you	before	كَمَا تَوَلَّتُمْ
وَلَا	حَرْجٌ	وَإِنْ تَتَوَلَّوْا
nor	blame	حَسَنًا
حَرْجٌ	عَلَى الْمَرِيضِ	عَذَابًا
(is there) blame	upon the sick	أَلِيمًا
جَنَّتٍ	يُدْخِلُهُ	عَلَى الْأَعْرَاجِ
(to) Gardens	He will admit him	وَمَن يُطِعِ اللَّهَ
يُعَذِّبُهُ	وَمَن يَتُوَلَّ	وَمَن يُطِعِ اللَّهَ
He will punish him	and whosoever turns back	الْأَنْهَرُ
		تَحْرِي مِنْ تَحْتِهَا
		الْأَنْهَرُ
		flowing beneath them

أَلِيمًا	عَذَابًا
painful	(with) a torment

لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ فَعِلَمَ مَا فِي قُلُوبِهِمْ فَأَنْزَلَ السَّكِينَةَ عَلَيْهِمْ وَأَثَبَهُمْ فَتْحًا قَرِيبًا وَمَغَانِمَ كَثِيرَةً يَأْخُذُونَهَا وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا وَعَدَكُمُ اللَّهُ مَغَانِمَ كَثِيرَةً تَأْخُذُونَهَا فَعَجَلَ لَكُمْ هَذِهِ وَكَفَ أَيْدِيَ النَّاسِ عَنْكُمْ وَلَتَكُونَ إِلَيْهِ لِلْمُؤْمِنِينَ وَبِهِدِيَّكُمْ صِرَاطًا مُسْتَقِيمًا

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-Sakīnah* (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.

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

وَيَهْدِي كُمْ	لِلْمُؤْمِنِينَ	وَلِتَكُونَ عَلَيْهَا	عَنْكُمْ
and (that) He may guide you	for the believers	and that it may be a sign	from you

مُسْتَقِيمًا	صِرَاطًا
Straight	(to) a Path

وَأَخْرَى لَمْ تَقْدِرُوا عَلَيْهَا قَدْ أَحَاطَ اللَّهُ بِهَا وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرًا ٢١ وَلَوْ
قَاتَلُوكُمُ الَّذِينَ كَفَرُوا لَوْلَا الْأَدْبَرَ ثُمَّ لَا يَجِدُونَ وَلِيَا وَلَا نَصِيرًا ٢٢ سُنَّةُ اللَّهِ الَّتِي
قَدْ خَلَتْ مِنْ قَبْلِكُمْ وَلَنْ تَجِدَ لِسُنَّةَ اللَّهِ تَبَدِّي لَا ٢٣ وَهُوَ الَّذِي كَفَ أَيْدِيهِمْ عَنْكُمْ وَأَيْدِيَكُمْ
عَنْهُمْ بَطَّنِ مَكَّةَ مِنْ بَعْدِ أَنْ أَظْفَرَكُمْ عَلَيْهِمْ وَكَانَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا ٢٤

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 *Wali* (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-Seeer of what you do.

بِهَا	قَدْ أَحَاطَ اللَّهُ	عَلَيْهَا	لَمْ تَقْدِرُوا	وَأَخْرَى
them	indeed Allah encompasses	over them	you had no power	and others
وَلَوْ قَاتَلُوكُمْ	قَدِيرًا ٢١	شَيْءٍ كُلِّ	عَلَى كُلِّ	وَكَانَ اللَّهُ
and if fight against you	Able	things	over all	and Allah is
ثُمَّ	لَوْلَا الْأَدْبَرَ			الَّذِينَ كَفَرُوا
then	they certainly would have turned (their) backs			those who disbelieve
وَلَا نَصِيرًا		لَا يَجِدُونَ وَلِيَا		
nor a helper		they would have found neither a protector		
مِنْ قَبْلِ	الَّتِي قَدْ خَلَتْ		سُنَّةُ اللَّهِ	
before	which indeed passed away		(that has been the) way (of) Allah	

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

هُمُ الَّذِينَ كَفَرُوا وَصَدُّوْكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ وَهُدَىٰ مَعْكُوفًاٰ أَن يَلْعَظَ مَحْلَهُ
وَلَوْلَا رِجَالٌ مُّؤْمِنُونَ وَنِسَاءٌ مُّؤْمِنَاتٌ لَمْ تَعْلَمُوهُمْ أَن تَطْعُوهُمْ فَتُصِيبُكُمْ مِّنْهُمْ مَعْرَةٌ
يُغَيِّرُ عِلْمَ لِيُدْخِلَ اللَّهُ فِي رَحْمَتِهِ مَن يَشَاءُ لَوْ تَرْزِيُوا الْعَذَابَنَا الَّذِينَ كَفَرُوا مِنْهُمْ

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.

الْحَرَامِ	عَنِ الْمَسْجِدِ	وَصَدَوْكُمْ	الَّذِينَ كَفَرُوا	هُمْ
the Sacred	from the Mosque	and hindered you	(are) those who disbelieved	they
أَن يَبْلُغَ مَحْلَهُ		مَعْكُوفًا	وَالْمَدَى	
from reaching	their place of sacrifice	detained	and the sacrificial animals	
مُؤْمِنَاتٍ	وَنِسَاءٌ	مُؤْمِنُونَ	وَلَوْلَا رِجَالٌ	
believing	and women	believing	and had (there) not been men	

فَتُصِيبَكُمْ	أَن تَطْوِهُمْ	لَمْ تَعْلَمُوهُمْ
and would befall you	that you might trample them	whom you (did) not know
فِي رَحْمَتِهِ	لِيُدْخِلَ اللَّهُ عِلْمٌ	مَعَرَّةٌ مِّنْهُمْ
into His Mercy	that Allah might bring	knowledge without any harm (sin) from them
لَعْذَبَنَا	لَوْ تَرَزَّلُوا	مَن يَشَاءُ
We verily would have punished	if they had been apart	whom He wills
أَلِيمًا	عَذَابًا	مِنْهُمْ
painful	(with) a torment	of them
الَّذِينَ	كَفَرُوا	الَّذِينَ

إِذْ جَعَلَ الَّذِينَ كَفَرُوا فِي قُلُوبِهِمُ الْحِمَيَّةَ حَمَيَّةَ الْجَهَلِيَّةِ فَأَنْزَلَ اللَّهُ سَكِينَةً عَلَىٰ رَسُولِهِ وَعَلَى الْمُؤْمِنِينَ وَأَلْزَمَهُمْ كَلِمَةَ الْتَّقْوَىٰ وَكَانُوا أَحَقُّ بِهَا وَأَهْلَهَا وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا ﴿١٦﴾ لَقَدْ صَدَقَ اللَّهُ رَسُولُهُ الرُّءْبَيَا بِالْحَقِّ لَتَدْخُلُنَّ الْمَسْجِدَ الْحَرَامَ إِنْ شَاءَ اللَّهُ أَمِنِينَ مُحَلِّقِينَ رُءُوسَكُمْ وَمُمَقْصِرِينَ لَا تَخَافُونَ فَعَلِمَ مَا لَمْ تَعْلَمُوا فَجَعَلَ مِنْ دُونِ ذَلِيلٍ فَتَحَاقِرِيًّا ﴿١٧﴾

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.

حَمَيَّةٌ	الْحَمَيَّةُ	فِي قُلُوبِهِمْ	الَّذِينَ كَفَرُوا	إِذْ جَعَلَ
(the) haughtiness	haughtiness	in their hearts	those who <i>disbelieve</i>	when <i>had put</i>

عَلَى رَسُولِهِ	فَأَنْزَلَ اللَّهُ سَكِينَتَهُ	الْجَاهِلِيَّةُ
upon His Messenger	then Allah sent down His tranquillity	(of) the time of ignorance
الْتَّقْوَى	كَلِمَةٌ	وَالْزَّمْهُرُ
(of) piety	(the) word	and made them stick to
شَيْءٌ	بِكُلِّ	وَكَانَ اللَّهُ
thing	of every	and Allah is
بِهَا	وَأَهْلَهَا	وَكَانُوا أَحَقُّ
		وَعَلَى الْمُؤْمِنِينَ
		and upon the believers
رَسُولُهُ	لَقَدْ صَدَقَ اللَّهُ	عَلِيهِمَا
(for) His Messenger	indeed Allah has fulfilled	All-Knower
لَتَدْخُلُنَّ الْمَسْجِدَ	بِالْحَقِّ	أَرْؤُوهُ يَا
certainly you shall enter the Mosque	in truth	the true vision (which He showed to him)
رُؤُوسَكُمْ	مُحَلِّقِينَ	إِنْ شَاءَ اللَّهُ عَامِنِينَ
your heads	having shaved	if Allah wills secure
لَمْ تَعْلَمُوا	فَعَلَمَ مَا	وَمَقْصِرِينَ
you knew not	so He knew what	having no fear
		and having your head hair cut short
قَرِيبًا	فَتَحَّا	فَجَعَلَ
near	that	and He granted
ذَلِكَ	مِنْ دُونِ	

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ، عَلَى الَّذِينَ كُلَّهُ، وَكَفَىٰ بِاللَّهِ شَهِيدًا ٢٨ مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ، أَشِدَّاءُ عَلَى الْكُفَّارِ رُحْمَاءُ بِنَفْسِهِمْ تَرَبَّعُوا سُجَّدًا يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا سِيمَاهُمْ فِي وُجُوهِهِمْ مِنْ أَثْرِ السُّجُودِ ذَلِكَ مَثْلُهُمْ فِي الْتَّوْرَةِ وَمَثْلُهُمْ فِي الْإِنْجِيلِ كَزَرَعٌ أَخْرَجَ شَطْعَهُ، فَاعْزَرَهُ، فَأَسْتَعْلَطَ فَأَسْتَوَىٰ عَلَى سُوقِهِ يُعِجِّبُ الْزُّرَاعَ لِغَيْظِ بَهْمُ الْكُفَّارِ وَعَدَ اللَّهُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّلَاحَتِ مِنْهُمْ مَغْفِرَةً

وَأَجْرٌ 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 Injil (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 Islāmic 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).

الْحَقُّ	وَدِينُ	بِالْهُدَىٰ	رَسُولُهُ	الَّذِي أَرْسَلَ	هُوَ
(of) truth	and (the) religion	with guidance	His Messenger	Who has sent	He (it is)
بِاللَّهِ	وَكَفِىٰ	كُلُّهُ	عَلَى الْدِينِ	لِيُظْهِرَهُ	
Allah	and Sufficient is	all	to religions	that He may make it superior	
مَعَهُ	وَالَّذِينَ		رَسُولُ اللَّهِ	مُحَمَّدٌ	شَهِيدًا
(are) with him	and those who	(is the) Messenger (of) Allah	Muhammad	Muhammad	(as) a Witness
تَرَهُمْ	بَيْنَهُمْ	رُحْمَاءُ	عَلَى الْكُفَّارِ		أَشَدَّاءُ
you see them	among themselves	(and) merciful	against the disbelievers		(are) severe
يَبْتَغُونَ فَضْلًا مِّنَ اللَّهِ			سُجَّدًا		رُكُوعًا
seeking bounty from Allah		(and) falling down prostrate			bowing
مِنْ أَثْرِ	فِي وُجُوهِهِمْ	سِيمَاهُمْ		وَرَضْوَانًا	
from (the) traces	(is) on their faces	the mark of them			and (His) Good Pleasure
وَمَثْلُهُمْ	فِي التَّوْرَةِ	مَثْلُهُمْ	ذَلِكَ		السُّجُودُ
but their description	in the Torah	(is) their description	this		(of) prostration
فَازَرُهُ	أَخْرَجَ شَطَعَهُ		كَزَرَع		فِي الْإِنْجِيلِ
then makes it strong	which sends forth its shoot		(is) like a seed		in the Gospel

يُعِجِّبُ الْزَّرَاعَ	عَلَى سُوقِهِ	فَاسْتَوَى	فَأَسْتَغْلَظَ
delighting the sowers	on its stem	and it stands straight	then becomes thick
الَّذِينَ آمَنُوا	وَعَدَ اللَّهُ	الْكُفَّارُ	لِيَغْيِظَ
those who believe	Allah has promised	the disbelievers	with them that He may enrage
عَظِيمًا	وَأَجْرًا	مَغْفِرَةً	وَعَمِلُوا الصَّالِحَاتِ
mighty	and a reward	forgiveness	among them and do righteous (good) deeds

سُورَةُ الْحُجُّرَاتِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُقْدِمُوا بَيْنَ يَدَيِ اللَّهِ وَرَسُولِهِ وَانْقُوا اللَّهَ إِنَّ اللَّهَ سَمِيعٌ عَلَيْمٌ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا ترْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ وَلَا بَخْرُهُ وَاللَّهُ بِالْقَوْلِ كَجَهْرٍ بَعْضُكُمْ لِبَعْضٍ أَنْ تَحْبَطَ أَعْمَلُكُمْ وَأَنْتُمْ لَا تَشْعُرُونَ إِنَّ الَّذِينَ يَغْضِبُونَ أَصْوَاتَهُمْ عِنْدَ رَسُولِ اللَّهِ أَوْ لَيْكَ الَّذِينَ أَمْتَحَنَ اللَّهُ قُلُوبَهُمْ لِتَنْقُويَ لَهُمْ مَغْفِرَةً وَأَجْرٌ عَظِيمٌ إِنَّ الَّذِينَ يُنَادِونَكَ مِنْ وَرَاءِ الْحُجُّرَاتِ أَكْثَرُهُمْ لَا يَعْقُلُونَ

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.

الْرَّحِيمُ	الْرَّحْمَنُ	بِسْمِ اللَّهِ
the Most Merciful	the Most Gracious	In the Name (of) Allah
وَرَسُولِهِ and His Messenger	بَيْنَ يَدَيِ اللَّهِ before Allah	لَا تَقْدِمُوا (do) not put (yourself) forward
الَّذِينَ آمَنُوا who believe	يَأْتِهَا O (you)	الَّذِينَ آمَنُوا who believe
عَلِيمٌ All-Knowing	سَمِيعٌ (is) All-Hearing	إِنَّ اللَّهَ verily Allah
وَلَا تَجْهَرُوا to him nor speak aloud	الْنَّبِيُّ (of) the Prophet	فَوْقَ (the) voice
لَهُ كَجْهَرٌ	صَوْتٌ above	لَا تَرْفَعُوا أَصْوَاتَكُمْ raise not your voices
لِبَعْضٍ to others	بَعْضِكُمْ (of) some of you	كَجْهَرٌ like speaking loud
إِنَّ الَّذِينَ verily those who	لَا شَعْرُونَ perceive not	أَنْ تَحْبَطَ أَعْمَالَكُمْ lest your deeds may be rendered fruitless
أُولَئِكَ they	رَسُولُ اللَّهِ (of the) Messenger (of) Allah	عِنْدَ (in the) presence
مَغْفِرَةٌ (is) forgiveness	لَهُمْ for them	يَغْضُبُونَ أَصْوَاتَهُمْ lower their voices
الْمُتَحَنُونَ whose hearts Allah has tested	لِلنَّقْوَىٰ for piety	أَمْتَحَنَ اللَّهُ قُلُوبُهُمْ (are) the ones
الْحُجَّرَاتِ the dwellings	مِنْ وَرَاءِ from behind	إِنَّ الَّذِينَ يَنَادُونَكَ call you
		عَظِيمٌ great
		وَأَجْرٌ and a reward
أَكْثَرُهُمْ لَا يَعْقِلُونَ most of them have no sense		

وَلَوْ أَنَّهُمْ صَبَرُوا حَتَّىٰ تَخْرُجَ إِلَيْهِمْ لَكَانَ خَيْرًا لَّهُمْ وَاللَّهُ غَفُورٌ رَّحِيمٌ ٥٦ يَأْتِهَا الَّذِينَ آمَنُوا
إِنَّ جَاءَكُمْ فَاسِقٌ بِنَبِيٍّ فَتَبَيَّنُوا أَنَّ تُصِيبُوا أَقْوَمًا بِحَهْلَةٍ فَنُصْبِحُوا عَلَىٰ مَا فَعَلْتُمْ نَذِيرٌ
وَأَعْلَمُوا أَنَّ فِيكُمْ رَسُولُ اللَّهِ لَوْ يُطِيعُكُمْ فِي كَثِيرٍ مِّنَ الْأَمْرِ لَعَنْتُمْ وَلَكِنَّ اللَّهَ حَبَّ
إِلَيْكُمُ الْإِيمَانَ وَزَيْنَهُ فِي قُلُوبِكُمْ وَكَرَهَ إِلَيْكُمُ الْكُفَّرُ وَالْفُسُوقُ وَالْعِصْيَانُ أُولَئِكَ هُمْ

الرَّشِيدُونَ

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.

إِلَيْهِمْ	حَتَّىٰ تَخْرُجَ	أَنَّهُمْ صَابِرُوا	وَلَوْ
to them	till you could come out	[that] they had patience	and if
عَفْوٌ	وَاللَّهُ	لَهُمْ	لَكَانَ خَيْرًا
(is) Oft-Forgiving	and Allah	for them	surely it would have been better
يَنْبَأُ	فَاسِقٌ	إِنْ جَاءَكُمْ	رَحِيمٌ
with a news	an evil person	if comes to you	who believe O (you) Most Merciful
فَصَبِحُوا	بِجَهَنَّمَةِ	أَنْ تُصِيبُوا قَوْمًا	فَتَبَيَّنُوا
and (afterwards) you become	in ignorance	lest you should harm a people	then verify (it)
فِيهِمْ	أَنْ	وَاعْلَمُوا	عَلَىٰ مَا فَعَلْتُمْ
among you	that	and know	regretful for what you have done
مِنْ أَلْأَمْرِ	فِي كَثِيرٍ	لَوْ يُطِيعُكُمْ	رَسُولُ اللَّهِ
of the matter	in much	if he were to obey you	(there is the) Messenger (of) Allah
إِلَيْكُمْ	وَلَكِنَّ اللَّهَ حَبَّ		لَعْنُتُمْ
the Faith	to you	[and] but Allah has endeared	you would surely be in trouble
الْكُفَّرُ	إِلَيْكُمْ	وَكَرَّهَ	وَزَيْنُهُ
disbelief	to you	and has made hateful	in your hearts and has beautified it
الرَّشِيدُونَ	هُمْ	أُولَئِكَ	وَالْفُسُوقَ
(are) the (rightly) guided	[they]	these	and disobedience and wickedness

فَضْلًا مِنَ اللَّهِ وَنِعْمَةً وَاللَّهُ عَلِيمٌ حَكِيمٌ ٨ وَإِنْ طَابَقَنَ مِنَ الْمُؤْمِنِينَ أَفْتَلُوا فَأَصْلِحُوا بَيْنَهُمَا إِنْ بَغَتْ إِحْدَىهُمَا عَلَى الْأُخْرَى فَقَاتِلُوا الَّتِي تَبْغِي حَتَّى تَفِئَ إِلَى أَمْرِ اللَّهِ فَإِنْ فَاءَتْ فَأَصْلِحُوا بَيْنَهُمَا بِالْعَدْلِ وَأَقْسِطُوا إِنَّ اللَّهَ يُحِبُ الْمُقْسِطِينَ ٩

8. (This is) a Grace from Allāh and His Favour. And Allāh is All-Knowing, All-Wise. 9. And if two parties (or groups) among the believers fall to fighting, then make peace between them both. But if one of them outrages against the other, then fight you (all) against the one which outrages till it complies with the Command of Allāh. Then if it complies, then make reconciliation between them justly, and be equitable. Verily, Allāh loves those who are the equitable.

عَلِيمٌ	وَاللَّهُ	وَنِعْمَةٌ	فَضْلًا مِنَ اللَّهِ
(is) All-Knowing	and Allah	and (His) Favour	(this is) a Grace from Allah
مِنَ الْمُؤْمِنِينَ أَفْتَلُوا	وَإِنْ طَابَقَنَ	حَكِيمٌ ٨	
among the believers fall to fighting	and if two parties		All-Wise
عَلَى الْأُخْرَى	فَإِنْ بَغَتْ إِحْدَىهُمَا	فَأَصْلِحُوا بَيْنَهُمَا	
against the other	but if one of them outrages	then make peace between them both	
إِلَى أَمْرِ اللَّهِ	حَتَّى تَفِئَ	الَّتِي تَبْغِي	فَقَاتِلُوا
with (the) Command (of) Allah	till it complies	(the one) which outrages	then fight against
بِالْعَدْلِ	فَأَصْلِحُوا بَيْنَهُمَا	فَإِنْ فَاءَتْ	
with justice	then make reconciliation between them		then if it complies
إِنَّ اللَّهَ يُحِبُ الْمُقْسِطِينَ ٩		وَأَقْسِطُوا	
verily Allah loves (those who are) the equitable			and be equitable

إِنَّمَا الْمُؤْمِنُونَ إِخْرَوْهُ فَأَصْلِحُوا بَيْنَ أَخْوَيْكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ ١٠ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخِرُوْنَ قَوْمًا مِنْ قَوْمٍ عَسَى أَنْ يَكُونُوا خَيْرًا مِنْهُمْ وَلَا نِسَاءٌ مِنْ نِسَاءٍ عَسَى أَنْ يَكُونُ خَيْرًا مِنْهُنَّ وَلَا نَلْمِزُ وَالْأَنْفَسَ كُوْكُوْرُ وَلَا نَنْبِرُ فَوْرًا بِالْأَلْقَبِ بِئْسَ الْأَسْمَمُ الْفُسُوقُ بَعْدَ الْإِيمَنَ وَمَنْ لَمْ يُبَتْ فَأُولَئِكَ هُمُ الظَّالِمُونَ ١١

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).

أَخْوَيْكُمْ	فَاصْلِحُوا بَيْنَ	إِخْرَوْهُ	إِنَّمَا الْمُؤْمِنُونَ
your brothers	so make reconciliation between	(are) brothers	only the believers
لَا يَسْخَرْ قَوْمٌ	الَّذِينَ ءَامَنُوا	يَتَأْيِهَا	لَعَلَّكُمْ تُرَحَّمُونَ
let not a people scoff	who believe	O (you)	وَاتَّقُوا اللَّهَ
وَلَا نِسَاءٌ	مِنْهُمْ	أَنْ يَكُونُوا خَيْرًا	عَسَقٌ مِنْ قَوْمٍ
nor (let) women (scoff)	than them	that they are better	عَسَقٌ مِنْ نِسَاءٍ
وَلَا نَلْمِزُوا أَنفُسَكُمْ	مِنْهُنَّ	أَنْ يَكُنَّ خَيْرًا	عَسَقٌ مِنْ نِسَاءٍ
nor defame yourselves	than them	that they are better	عَسَقٌ مِنْ نِسَاءٍ
بَعْدَ	الْفُسُوقُ	لِئَسَ الْأَسْمُ	لَا تَنْبَزُوا
after	the wicked	how bad is (it) the name	nor insult one another
الظَّالِمُونَ	هُمْ	فَأُولَئِكَ	لَمْ يَعْبُدُ
(are) the wrongdoers	[they]	then those	وَمَنْ إِلَيْهِنَّ
			الْإِيمَانُ

يَتَأْيِهَا الَّذِينَ ءَامَنُوا أَجْتَبْنَاهُمْ كَثِيرًا مِنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِنَّمَا لَا تَجْسِسُوا وَلَا يَغْتَبَ بَعْضُكُمْ
بَعْضًا أَيْحِبُّ أَحَدُكُمْ أَنْ يَأْكُلَ لَحْمَ أَخِيهِ مَيَّا فَكَرِهَتْهُو وَلَقَوَ اللَّهَ إِنَّ اللَّهَ تَوَابُ
رَّحِيمٌ ١٢ يَتَأْيِهَا النَّاسُ إِنَّا خَلَقْنَاهُمْ مِنْ ذَرَّ وَأَنْتَ وَجَعَلْنَاهُمْ شُعُوبًا وَقَبَائِلَ لِتَعْرَفُو إِنَّ
أَكْرَمَكُمْ عِنْدَ اللَّهِ أَنْقَذَكُمْ إِنَّ اللَّهَ عَلِيمٌ خَيْرٌ 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).

الظُّنُنِ	إِنْ بَعْضَ	مِنَ الظُّنُنِ	أَجْتَبْنُوا كَثِيرًا	الَّذِينَ ءَامَنُوا	يَأْتِيهَا
suspicions	indeed some	of the suspicion	avoid much	who believe	0 (you)
أَيْحِبُّ أَحَدُكُمْ	بَعْضًا	وَلَا يَغْتَبَ بَعْضُكُمْ	وَلَا يَجْسُسُوا	إِثْمُ	
would one of you like?	others	nor some of you backbite	and spy not		(are) sins
وَأَنْقُوا اللَّهَ	فَكَرْهَتُمُوهُ	مِيتًا	أَخِيهِ	أَن يَأْكُلَ لَحْمَ	
and fear Allah	but you would hate it	dead	(of) his brother	to eat (the) flesh	
النَّاسُ	يَأْتِيهَا	رَحِيمٌ	تَوَابٌ	إِنَّ اللَّهَ	
mankind	0	Most Merciful	(is the) One Who accepts repentance	verily Allah	
وَجَعَلْنَاهُمْ	وَأَنْتِ	مِنْ ذَكَرٍ	خَلَقْنَاهُمْ	إِنَّا	
and made you	and a female	from a male	have created you	verily We	
لِتَعْرِفُوا		وَقَبَيلٌ		شُعُوبًا	
that you may know one another		and tribes		(into) nations	
إِنَّ اللَّهَ	أَنْقَنَكُمْ	عِنْدَ اللَّهِ	إِنَّ أَكْرَمَكُمْ		
verily Allah	(is) the most pious of you	with Allah	verily the most honourable of you		
	خَيْرٌ	عَلِيمٌ			
	All-Aware	(is) All-Knowing			

قَالَتِ الْأَعْرَابُ إِمَّا قَلْ لَمْ تُؤْمِنُوا لِكِنْ قُولُوا أَسْلَمْنَا وَلَمَّا يَدْخُلُ الْإِيمَانُ فِي قُلُوبِكُمْ وَإِنْ تُطِيعُوا اللَّهَ وَرَسُولَهُ لَا يَلِتُكُمْ مِنْ أَعْمَلِكُمْ شَيْئًا إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ ءَامَنُوا بِاللَّهِ وَرَسُولِهِ ثُمَّ لَمْ يَرْتَابُوا وَجَهَدُوا بِأَمْوَالِهِمْ وَأَنفُسِهِمْ

فِي سَبِيلِ اللَّهِ أَوْلَئِكَ 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.

أَسْلَمْنَا	وَلَكِنْ قُولُوا	لَمْ تُؤْمِنُوا	قُلْ	إِمَانًا	قَالَتِ الْأَعْرَابُ
we have submitted	[and] but say	you believe not	say	we believe	the bedouins say
وَإِنْ تَطِيعُوا اللَّهَ	فِي قُلُوبِكُمْ			وَلَمَّا يَدْخُلِ الْإِيمَانَ	
but if you obey Allah	[into] your hearts			for the Faith has not yet entered	
إِنَّ اللَّهَ	شَيْئًا	مِنْ أَعْمَالِكُمْ	لَا يَلْكُمْ		وَرَسُولُهُ
verily Allah	anything	from your deeds	He will not decrease for you		and His Messenger
الَّذِينَ إِمَانُوا بِاللَّهِ		إِنَّمَا الْمُؤْمِنُونَ	رَحِيمٌ		غَفُورٌ
(are) those who have believed in Allah		only the believers	Most Merciful		(is) Oft-Forgiving
بِأَمْوَالِهِمْ	وَحَاهَدُوا	لَمْ يَرْتَابُوا	ثُمَّ		وَرَسُولُهُ
with their wealth	but strive	doubt not	then		and His Messenger
الصَّادِقُونَ ١٥	هُمْ	أَوْلَئِكَ	فِي سَبِيلِ اللَّهِ		وَأَنفُسِهِمْ
(are) the truthful	they	those	in (the) Way (of) Allah		and their lives

قُلْ أَتَعْلَمُونَ اللَّهُ يَدِينُكُمْ وَاللَّهُ يَعْلَمُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَاللَّهُ يَعْلَمُ
شَيْءًا عَلَيْمٌ ١٦ يَعْلَمُونَ عَلَيْكَ أَنَّ أَسْلَمُوا قُلْ لَا تَمْنُوا عَلَيَّ إِسْلَامَكُمْ بَلْ اللَّهُ يَعْلَمُ عَلَيْكُمْ أَنَّ
هَذَا كُمْ لِلْإِيمَانِ إِنْ كُنْتُمْ صَادِقِينَ ١٧ إِنَّ اللَّهَ يَعْلَمُ غَيْبَ السَّمَاوَاتِ 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.

وَاللَّهُ يَعْلَمُ مَا	يَدْبِينُكُمْ	أَعْلَمُونَ اللَّهُ	قُلْ
while Allah knows (all) that	of your religion	will you inform Allah?	say
شَيْءٌ كُلُّ	وَاللَّهُ	فِي الْأَرْضِ	فِي السَّمَاوَاتِ
thing of every	and Allah	(is) in the earth	(is) in the heavens
أَنَّ أَسْلَمُوا	يَمْنُونَ عَلَيْكَ	عَلَيْهِ	
that they have embraced Islam	they regard as a favour to you	(is) All-knowing	
بَلِ اللَّهُ يَعْلَمُ	إِسْلَمَكُمْ	لَا تَعْمَلُوا	قُلْ
nay Allah has conferred a favour	your Islam	to me	count not as a favour
إِنْ كُنْتُمْ صَادِقِينَ	لِلْإِيمَنِ	أَنْ هَدَنَاكُمْ	عَلَيْكُمْ
if you are truthful	to the Faith	that He has guided you	upon you
وَاللَّهُ	وَالْأَرْضِ	السَّمَاوَاتِ	إِنَّ اللَّهَ يَعْلَمُ غَيْرَ
and Allah	and the earth	(of) the heavens	verily Allah knows (the) Unseen
بَصِيرٌ بِمَا تَعْمَلُونَ			
(is) All-Seer of what you do			

سُورَةُ قَ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قَ وَالْقُرْآنُ أَنَّ الْمَجِيدَ ١٧ بَلْ عَجِبُوا أَنْ جَاءَهُمْ مُنْذِرٌ مِّنْهُمْ فَقَالَ الْكَفِرُونَ هَذَا شَيْءٌ عَجِيبٌ ١٨ إِذَا مِنَّا وَكَانَ رَابِّاً ذَلِكَ رَجُعٌ بَعِيدٌ ١٩ قَدْ عَلِمْنَا مَا تَنْقُصُ الْأَرْضُ مِنْهُمْ وَعِنْدَنَا كِتَابٌ حَفِيظٌ ٢٠ بَلْ كَذَّبُوا بِالْحَقِّ لَمَّا جَاءَهُمْ فَهُمْ فِي أَمْرٍ مَرِيجٍ ٢١ أَفَمُرَجِّعٌ إِلَيْ

السَّمَاءُ فَوْقُهُمْ كَيْفَ بَيْنَهَا وَرِبْتَهَا وَمَا هُنَّ 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?

الرَّحْمَنُ		الرَّحِيمُ		سُبْرَةُ اللَّهِ	
the Most Merciful		the Most Gracious		In the Name (of) Allah	
أَنْ جَاءَهُمْ		بَلْ عَجِبُواْ		الْمَحْيَيْدِ	وَالْقُرْآنُ
that (there) has come to them		nay they wonder		Glorious	by the Quran
شَيْءٌ	هَذَا	فَقَالَ الْكُفَّارُونَ		مِنْهُمْ	مُنْذِرٌ
(is) a thing	this	so the disbelievers said		from (among) themselves	a warner
بَعِيدٌ	رَجْعٌ	ذَلِكَ	وَكَنَا تِرَابًا	إِذَا مِنْتَنَا	عَجِيبٌ
far	(is) a return	that	and have become dust	when we are dead?	strange
كِتَابٌ	وَعِنَّدَنَا	مِنْهُمْ	تَنْقُصُ 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 كَذَبُواْ	حَفِيظٌ
so they	it has come to them	when	the truth	nay they have denied	preserved
فَوْقُهُمْ	إِلَى السَّمَاءِ	أَفَلَمْ يَنْظُرُواْ		مَرَبِّيْجٌ	فِي أَمْرٍ
above them	at the heaven	then have they not looked?		confused	(are) in a state

وَمَا	وَرَبَّنَاهَا	بَنَنَاهَا	كَيْفَ
any rifts	in it	and (there are) not	and adorned it

وَالْأَرْضَ مَدَدَنَاهَا وَلَقِينَا فِيهَا رَوْسَى وَأَنْبَتَنَا فِيهَا مِنْ كُلِّ زَوْجٍ بَهِيجٍ ٥ تَبَصَّرَهُ وَذَكَرَهُ لِكُلِّ عَبْدٍ مُّنِيبٍ ٦ وَنَزَّلْنَا مِنَ السَّمَاءِ مَاءً مُّبَرِّكًا فَأَنْبَتَنَا بِهِ جَنَّتٍ وَحَبَّ الْحَصِيدِ ٧ وَالنَّخْلَ بَاسِقَتِهَا طَلْعٌ بَضِيدُ ٨ رِزْقًا لِلْعِبَادِ وَأَحْيَيْنَا بِهِ بَلَدَةً مَيَّتًا كَذَلِكَ الْمُخْرُجُ ٩ كَذَبَتْ قَبْلَهُمْ قَوْمٌ نُوحَ وَأَصْحَبُ الْرَّسُّ وَثَمُودُ ١٠

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,

رَوْسَى	فِيهَا	وَلَقِينَا	مَدَدَنَاهَا	وَالْأَرْضَ
mountains (standing firm)	thereon	and set	We have spread it out	and the earth
وَذَكَرَهُ	تَبَصَّرَهُ	زَوْجٍ بَهِيجٍ ٥	كُلِّ مِنْ كُلِّ	فِيهَا وَأَنْبَتَنَا
and a Reminder	an insight	lovely	kind	of every therein and have produced
مُبَرِّكًا مَاءً مِنَ السَّمَاءِ	وَنَزَّلْنَا	مُنِيبٍ	عَبْدٍ لِكُلِّ	
blessed water	from the sky	and We send down	who turns (to Allah)	slave for every
وَالنَّخْلَ	الْحَصِيدِ ٧	جَنَّتٍ وَحَبَّ	بِهِ	فَأَنْبَتَنَا
and date palms	(that are) reaped	and grain	gardens therewith	then We produce
لِلْعِبَادِ	رِزْقًا ٨	بَضِيدُ ٩	طَلْعٌ	بَاسِقَتِهَا
for (Allah's) slaves	a provision	ranged	(are) clusters	for them tall

الْخُرُوجُ ١١	كَذَّلِكَ	مَيْتًا	بَلَدَةً	بِهِ	وَأَحْيَنَا
(will be) the resurrection	thus	dead	(to) a land	therewith	and We give life
وَثَمُودٌ ١٢	الْرَّسَّ	وَأَصْحَابُ	نُوحٌ	قَوْمٌ	كَذَّبُتْ قَبْلَهُمْ
and Thamud	(of) Ar-Rass	and (the) dwellers	(of) Noah	(the) people	denied before them

وَعَادٌ وَفِرْعَوْنُ وَإِخْرَوْنُ لُوطٌ ١٣ وَأَصْحَابُ الْأَيْكَةِ وَقَوْمٌ تَبَعَ كُلُّ كَذَّبَ الرَّسُّلَ فَقَوْمٌ وَعَيْدٌ ١٤ أَفْعَيْنَا
بِالْخَلْقِ الْأَوَّلِ بَلْ هُمْ فِي لَبِسٍ مِنْ خَلْقٍ جَدِيدٍ ١٥ وَلَقَدْ خَلَقْنَا إِلَيْنَسَنَ وَنَعَمْ مَا تَوَسُّوْسُ بِهِ
نَفْسَهُ وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ ١٦ إِذْ يَنْلَقِي الْمُتَلَقِّيَانِ عَنِ الْيَمِينِ وَعَنِ الْسِّمَاءِ قَعِيدٌ
مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَيْدٌ ١٧

13. And `Ad, and Fir`aun (Pharaoh), and the brethren of Lüt (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).

الْأَيْكَةُ	وَأَصْحَابُ	لُوطٌ ١٣	وَإِخْرَوْنُ	وَفِرْعَوْنُ	وَعَادٌ
(of) the Wood	and (the) dwellers	(of) Lot	and (the) brothers	and Pharaoh	and Ad
فَقَوْمٌ وَعَيْدٌ ١٤	كَذَّبَ الرَّسُّلَ	كُلُّ	تَبَعَ	وَقَوْمٌ	
so My Threat took effect	denied the Messengers	all	(of) Tubba'	and (the) people	
فِي لَبِسٍ	بَلْ هُمْ	الْأَوَّلِ	بِالْخَلْقِ	أَفْعَيْنَا	
(are) in (confused) doubt	nay they	first	with the creation	were We then tired?	
وَنَعَمْ مَا	وَلَقَدْ خَلَقْنَا إِلَيْنَسَنَ	جَدِيدٌ ١٥	مِنْ خَلْقٍ		
and We know what	and indeed We have created man		new	about a creation	

مِنْ حَبْلٍ	إِلَيْهِ	أَقْرَبُ	وَنَحْنُ	نَفْسُهُ	تَوَسُّطُ بِهِ
than (the) rope	to him	(are) nearer	and We	his ownself	whispers to him
عَنِ الْيَمِينِ	يُثْلِقَ الْمُتَلْقِيَانِ		إِذْ		الْوَرِيدُ
on the right	the two receivers receive		(remember) when		(of his) jugular vein
إِلَّا لَدَيْهِ	مِنْ قَوْلٍ	مَا يَلْفِظُ	قَعِيدُ		وَعَنِ الْشِّمَالِ
but by him	any word	not does he utter	sitting		and on the left
	عَيْدُ		رَقِيبٌ		
	ready	(there is)	a watcher		

وَجَاءَتْ سَكْرَةُ الْمَوْتِ يَالْحِقِّ ذَلِكَ مَا كُنْتَ مِنْهُ تَحْيَدُ **٢٠** وَنَفَخَ فِي الْصُّورِ ذَلِكَ يَوْمُ الْوَعِيدِ **٢١**
 وَجَاءَتْ كُلُّ نَفْسٍ مَعَهَا سَاقِقٌ وَشَهِيدٌ **٢٢** لَقَدْ كُنْتَ فِي غَفْلَةٍ مِنْ هَذَا فَكَشَفْنَا عَنْكَ غِطَاءَكَ
 فَبَصَرُكَ الْيَوْمَ حَدِيدٌ **٢٣** وَقَالَ قَرِينُهُ هَذَا مَا لَدَى عَيْدٌ **٢٤** الْقِيَامُ فِي جَهَنَّمَ كُلُّ كَفَّارٍ عَيْدٌ **٢٥** مَنَعَ
 لِلْخَيْرِ مُعْتَدِلٌ مُرِيبٌ **٢٦** الَّذِي جَعَلَ مَعَ اللَّهِ إِلَهَاءَ أَخْرَافِ الْقِيَامِ فِي الْعَذَابِ أَشَدِيدِ **٢٧**

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."

مَا كُنْتَ	ذَلِكَ	يَالْحِقِّ	الْمَوْتِ	وَجَاءَتْ سَكْرَةُ
(is) what you have been	this	in truth	(of) death	and will come (the) stupor
يَوْمُ	ذَلِكَ	فِي الْصُّورِ	وَنَفَخَ	مِنْهُ تَحْيَدُ
(will be the) Day	that	[in] the Trumpet	and will be blown	avoiding [from it]

سَابِقٌ	مَعَهَا	كُلُّ	نَفْسٍ	وَجَاءَتْ	الْوَعِيدِ
an angel to drive (him)	(along) with	soul	every	and will come forth	(of) the warning
مِنْ هَذَا	فِي غَفْلَةٍ	لَقَدْ كُنْتَ		وَشَهِيدٌ	ۚ
of this	[in] heedless	indeed you were		and an angel to bear witness	
حَدِيدٌ	الْيَوْمَ	فَبَصُرُكَ	غَطَاءَكَ	عَنَكَ	فَكَشَفَنَا
(is) sharp	this Day	so your sight	your covering	from you	so We have removed
عَيْدٌ	لَدَىٰ	مَا	هَذَا	هُنَّا،	وَقَالَ قَرِيبُهُنَّهُ،
ready	(is) with me	(is) what	this	and his companion	will say
لِلْخَيْرِ	مَنَعَ	عَنِيدٌ	كَفَّارٌ	كُلُّ	الْقِيَامَ فِي جَهَنَّمَ
of good	hinderer	stubborn	disbeliever	every	both of you throw into Hell
ءَخْرَ	إِلَهًا	مَعَ اللَّهِ	الَّذِي جَعَلَ	مُرِيبٌ	مُعْتَدِ
another	god	with Allah	who set up	doubter	transgressor
الْشَّدِيدٌ	فِي الْعَذَابِ			فَالْقِيَامَ	
severe	in the torment			then both of you cast him	

ۚ قَالَ قَرِيبُهُ، رَبَّنَا مَا أَطْغَيْتُهُ، وَلَنْكَنَ كَانَ فِي ضَلَالٍ بَعِيدٍ ۚ قَالَ لَا تَخْتَصِمُوا لَدَىٰ وَقَدْ قَدَّمْتُ إِلَيْكُمْ بِالْوَعِيدِ ۚ مَا يُبَدِّلُ الْقَوْلُ لَدَىٰ وَمَا أَنَا بِظَلَمٍ لِلْعَيْدِ ۚ يَوْمَ نَقُولُ لِجَهَنَّمَ هَلْ أَمْتَلَأْتُ وَتَقُولُ هَلْ مِنْ مَرِيبٍ ۚ وَأَزْلَفْتُ الْجَنَّةَ لِلْمُنْقَنِينَ غَيْرَ بَعِيدٍ ۚ هَذَا مَا تُوعَدُونَ لِكُلِّ أَوَابٍ حَفِظِ ۚ مَنْ خَشِيَ الرَّحْمَنَ بِالْغَيْبِ وَجَاءَ بِقُلْبٍ مُتَبَّ

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. Allah 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 Allah) 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).

وَلَكِنْ كَانَ	مَا أَطْغَيْتُهُ	رَبَّنَا	قَالَ قَرِينُهُ
[and] but he was	I (did) not push him to transgression	our Lord	his companion will say
وَقَدْ قَدَّمْتُ	لَا تَخْتَصِمُوا لَدَّيْ	قَالَ	فِي ضَلَالٍ بَعِيدٍ
and surely I had sent forth	dispute not in front of Me	He (Allah) will say	far in error
وَمَا أَنَا	لَدَّيْ	مَا يُبَدِّلُ الْقُولُ	بِالْوَعِيدِ إِلَيْكُمْ
and I am not	with Me	the statement can not be changed	the threat to you
هَلِ أَمْتَلَّتِ	لِجَهَنَّمَ	يَوْمَ نَقُولُ	لِلْعَيْدِ بَطَلَمِ
are you filled?	to Hell	(on the) Day (when) We will say	to the slaves unjust
وَأَزْلَفْتِ الْجَنَّةَ	مِنْ مَزِيدٍ	هَلْ	وَتَقُولُ
and Paradise will be brought near	any more	(are there)?	and it will say
لِكُلِّ	مَا تُوعَدُونَ	هَذَا	غَيْرَ لِلْمُنْتَقِينَ
for every	(is) what you were promised	far off	not to the pious
حَفِظِ		أَوَابِ	
(and those) who preserve (their covenant with Allah)		oft-returning (in sincere repentance)	
مُنِيبٌ	يُقْلِبُ	وَجَاءَ	الرَّحْمَنَ بِالْغَيْبِ
turned in repentance	with a heart	and came	the Most Gracious in the unseen
		who feared	

أَدْخُلُوهَا بِسَلَامٍ ذَلِكَ يَوْمُ الْخَلُودِ لَهُمْ مَا يَشَاءُونَ فِيهَا وَلَدَيْنَا مَزِيدٌ وَكُمْ أَهْلَكْنَا
بِنَاهُمْ مَنْ قَرِنَ هُمْ أَشَدُّ مِنْهُمْ بَطْشًا فَنَفَقُوا فِي الْلَّمَدِ هَلْ مِنْ مَحِيصٍ إِنَّ فِي ذَلِكَ
لَذِكْرًا لِمَنْ كَانَ لَهُ قَلْبٌ أَوْ أَلْقَى السَّمْعَ وَهُوَ شَهِيدٌ وَلَقَدْ خَلَقْنَا السَّمَوَاتِ
وَالْأَرْضَ وَمَا يَنْهَا مَا فِي سِتَّةِ أَيَّامٍ وَمَا مَسَّنَا مِنْ لُغُوبٍ

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 ﷺ). 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.

هُمْ	الْخَلْوَةِ	يَوْمٌ	ذَلِكَ	بِسَلَامٍ	أَدْخُلُوهَا
they (will) have	(of) eternal life	(is the) Day	this	in peace	enter you therein
وَكُمْ أَهْلَكْنَا	٢٦	مَرِيدٌ	وَلَدَيْنَا	فِيهَا	مَا يَشَاءُونَ
and how many We have destroyed	(is) more	and with Us	in it	(all) that they desire	
بَطْشًا	مِنْهُمْ	أَشَدُّ	هُمْ	مِنْ قَرْنَيْنِ	قَبْلَهُمْ
(in) power	than they	(were) stronger	they	of a generation	before them
إِنَّ	٢٧ مِنْ مَحِيصٍ	هَلْ	فِي الْأَلَنِ	فَقَبُوا	
verily	any place of refuge	(is there)?	in the land	and they ran for a refuge	
قَلْبٌ	لَهُ	لِمَنْ كَانَ	لَذِكْرَى	فِي ذَلِكَ	
a heart	[for him]	for (him) who has	(is) indeed a reminder	in that	
وَلَقَدْ خَلَقْنَا السَّمَاوَاتِ	٢٨ شَهِيدٌ	وَهُوَ	أَوْ أَلَقَ السَّمَعَ		
and indeed We created the heavens	(is) witness	while he	or gives the ear		
وَمَا مَسَّنَا	فِي سِتَّةِ أَيَّامٍ	بَيْنَهُمَا	وَمَا	وَالْأَرْضَ	
and touched Us not	Days	in six	(is) between them	and (all) that	and the earth
	٢٩ مِنْ لَغْوَبِ				
	any fatigue				

فَاصْبِرْ عَلَىٰ مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ الْغَرْوِبِ ٣٣
أَلْيَلِ فَسَبِّحْهُ وَأَدْبَرْ أَلْسُجُودِ ٤١ وَاسْتَمِعْ يَوْمَ يَنَادِ الْمُنَادِ مِنْ مَكَانٍ قَرِيبٍ ٤٢ يَوْمَ يُسْمَعُونَ

الصَّيْحَةَ بِالْحَقِّ ذَلِكَ يَوْمُ الْخُرُوجِ ٤٣ إِنَّا هُنَّ نُحْيٰ وَنُمْتِ وَإِلَيْنَا الْمَصِيرُ ٤٤ يَوْمٌ
تَشَقَّقُ الْأَرْضُ عَنْهُمْ سِرَاعًا ذَلِكَ حَسْرٌ عَلَيْنَا يَسِيرٌ ٤٥ نُحْنُ أَعْلَمُ بِمَا يَقُولُونَ وَمَا أَنْتَ
عَلَيْهِمْ بِحَبَارٍ فَذِكْرٌ بِالْقُرْءَانِ مَنْ يَخَافُ وَعِيدٌ ٤٦

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, Zuhra, 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 Nawāfl – 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-Saihah* (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.

مُحَمَّدٌ	وَسَبِّحْ	عَلَىٰ مَا يَقُولُونَ	فَاصْبِرْ
with (the) Praises	and glorify	[on] (all) that they say	so bear with patience
الْغُرُوبُ	وَقَبْلَ	الشَّمْسٌ	طُلُوعٌ
the setting	and before	(of) the sun	(the) rising
السُّجُودُ	وَأَدَبَرَ	فَسِيْحَةٌ	وَمِنْ أَلَيْلٍ
the prostrating	and after	so glorify Him	and (during a part) of the night
يَوْمٌ	قَرِيبٌ	مِنْ مَكَانٍ	وَاسْتَمِعْ يَوْمًا
(the) Day	near	from a place	يَنَادِي الْمُنَادِ
الْخُرُوجُ	يَوْمٌ	ذَلِكَ	يَسْمَعُونَ الصَّيْحَةَ
(of) coming out	(will be the) Day	that	in truth
الْمَصِيرُ	وَإِلَيْنَا	وَنُمْتِ	نُحْنُ نُحْيٰ
(is) the final return	and to Us	and cause death	[We] Who give life
			إِنَّا
			وَعِيدٌ

سِرَاعًا	عَنْهُمْ	تَسْقُقُ الْأَرْضُ	يَوْمٌ
hastening forth	from them	(when) the earth shall be cleft	(on the) Day
أَعْلَمُ	نَحْنُ	يَسِيرُونَ	هَشْرٌ
know best	We	(quite) easy	for Us
فَذِكْرٌ	بِحَبَارٍ	عَلَيْهِمْ	وَمَا أَنَّ
but remind	a tyrant	over them	أَنْتَ
			بِمَا يَقُولُونَ
	وَعِيدٌ	مَنْ يَخَافُ	بِالْقُرْءَانِ
	My Threat	(him) who fears	by the Quran



سُورَةُ الدَّارِيَاتِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالَّذِينَ ذَرُوا ۖ فَالْحَمِلَتِ وَقَرَا ۖ فَالْجَرِيَتِ يُسْرًا ۖ فَالْمَقِسَّمَتِ أَمْرًا ۖ إِنَّمَا تُوَدُّونَ
لَصَادِقٌ ۖ وَإِنَّ الَّذِينَ لَوْفَعُ ۖ وَالسَّمَاءُ ذَاتُ الْحُبُكِ ۖ إِنَّكُمْ لَفِي قَوْلٍ مُّخْلِفٍ ۖ يُؤْفَكُ عَنْهُ مَنْ
أَفِكَ ۖ قُلْ الْخَرَّصُونَ ۖ الَّذِينَ هُمْ فِي عَمَرٍ قَسَاهُونَ ۖ يَسْعَوْنَ أَيَّانَ يَوْمِ الدِّينِ ۖ

Sūrah Adh-Dhāriyat (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?"

الرَّحِيمُ	الرَّحْمَنُ	بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
the Most Merciful	the Most Gracious	In the Name (of) Allah
وَرَحْمَةً	فَالْحَمْدُ لِلَّهِ	ذَرْوَا
heavy weight (of water)	and (the clouds) that bear	dispersing
أَمْرًا	فَالْمُقْسَمَاتِ	يُسْرًا
Command	and those (angels) who distribute	(with) ease
فَإِنَّ الْدِينَ	لَصَادِقٌ	إِنَّمَا تُوعَدُونَ
and verily the Recompense	(is) surely true	verily that which you are promised
لَفِي قَوْلٍ	إِنَّكُمْ	لَوْقَعٌ
(are) surely in ideas	certainly you	ذَاتِ الْحُكْمِ
فَقُلْ الْخَرَّاصُونَ	مَنْ أُفَكَ	وَالسَّمَاءَ
cursed be the liars	(he) who is turned aside	عَنْهُ
يَسْأَلُونَ أَيَّانَ	سَاهُونَ	يُؤْفَكُ
they ask when	heedless	مُخْلِفٍ
	فِي عُمَرَةٍ	
	هُمْ	الَّذِينَ
	الَّذِينَ	يُومٌ
	(of) Recompense	(will be the) Day

يَوْمَ هُمْ عَلَى الْنَّارِ يَفْتَنُونَ ١٣ ذُوقُوا فِتْنَتَكُمْ هَذَا الَّذِي كُنْتُمْ بِهِ تَسْعَى جُلُونَ ١٤ إِنَّ الْمُتَّقِينَ فِي جَنَّتِ وَعِيُونٍ ١٥ إِنَّهُمْ رَبُّهُمْ إِنَّهُمْ كَانُوا قَبْلَ ذَلِكَ مُحْسِنِينَ ١٦ كَانُوا قَلِيلًا مِنَ الْمُتَّقِينَ مَا يَهْبِطُ جَنَّاتٍ ١٧ وَبِالْأَسْعَارِ هُمْ يَسْتَغْفِرُونَ ١٨ وَفِي أَمْوَالِهِمْ حَقٌّ لِلْسَّائِلِ وَالْمُحْرُوفٌ ١٩ وَفِي الْأَرْضِ إِنَّمَا يَنْهَا لِلْمُؤْمِنِينَ ٢٠ وَفِي أَنفُسِكُمْ أَفَلَا تَبْصِرُونَ 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?

هَذَا	ذُوقُوا فِتْنَتُكُمْ	١٥ عَلَى النَّارِ يُفْنَيْنَ	هُمْ	يَوْمٌ
this	taste your trial	will be tried over the Fire	(when) they	a Day
فِي جَنَّتٍ	إِنَّ الْمُتَقِينَ	١٦ يَوْمَ سَعَجَلُونَ	الَّذِي كُنْتُمْ	
(will be) in Gardens	verily the pious	ask to be hastened [for it]	(is) what you used to	
قَبْلَ	إِنَّهُمْ كَانُوا	رَبُّهُمْ	مَا أَخِذِينَ	وَعِيُونِ
before	verily they were	their Lord	has given them	and Springs
مَا يَهْجَعُونَ	مِنَ الْيَلَلِ	كَانُوا قَلِيلًا	مُحْسِنِينَ	ذَلِكَ
[what] they sleep	of the night	used to little	good-doers	this
وَفِي أَمْوَالِهِمْ	١٧ هُمْ يَسْتَغْفِرُونَ		وَبِالْأَسْحَارِ	
and in their properties	they were (found)	asking for forgiveness	and in the hours before dawn	
ءَيَّاتٌ	وَفِي الْأَرْضِ	١٨ وَالْمَحْرُومُ	لِلسَّابِلِ	حَقٌّ
(are) signs	and on the earth	and the deprived	of the beggar	(there was the) right
أَفَلَا تُبَصِّرُونَ	وَفِي أَنْفُسِكُمْ	١٩ لِلْمُؤْمِنِينَ		
(will) you not then see?	and (also) in your own selves	for those who have Faith with certainty		

وَفِي السَّمَاءِ رِزْقُكُمْ وَمَا تُوَعَّدُونَ ٢٣ فَوَرِبَ السَّمَاءُ وَالْأَرْضُ إِنَّهُ لَحَقٌ مِثْلُ مَا أَتَكُمْ تَنْطِقُونَ
 هَلْ أَنَّكُمْ حَدِيثُ صَيْفِ إِبْرَاهِيمَ الْمُكَرَّمِينَ ٢٤ إِذْ دَخَلُوا عَلَيْهِ فَقَالُوا سَلَّمَ قَالَ سَلَّمَ قَوْمٌ
 مُنْكَرُونَ ٢٥ فَرَاغَ إِلَى أَهْلِهِ فَجَاءَ بِعِجْلٍ سَمِينٍ ٢٦ فَقَرِبَهُ إِلَيْهِمْ قَالَ أَلَا تَأْكُلُونَ
 فَأَوْجَسَ مِنْهُمْ خِفَةً قَالُوا لَا تَخْفَ وَبَشَّرُوهُ بِغُلَامٍ عَلِيمٍ ٢٧ فَاقْبَلَتِ امْرَأَتُهُ فِي صَرَّةٍ فَصَكَّتْ

وَجْهَهَا وَقَالَتْ عَجُوزٌ عَقِيمٌ ٢٣ قَالُوا كَذَلِكَ قَالَ رَبُّكَ إِنَّهُ هُوَ الْحَكِيمُ الْعَلِيمُ ٢٤

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; Jibrāīl (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 تُوعَدُونَ	رِزْقُكُمْ	وَفِي السَّمَاءِ
and that which you are promised	(is) your provision	and in the heaven
لَحْقٌ	إِنَّهُ	وَالْأَرْضُ
(is) certainly the truth	surely it	فَوْرَبِ السَّمَاءِ
ضَيْفٌ	حَدِيثٌ	هَلْ أَنْذَكَ
(of) guests	(the) story	أَنَّكُمْ نَطْقُونَ ٢٣
فَقَالُوا سَلَّمًا	عَلَيْهِ	إِذْ دَخَلُوا
and said peace	to him	الْمُكَرَّمِينَ
فَرَاغَ	مُنْكَرُونَ	إِبْرَاهِيمَ
then he turned	unknown (to me)	فَقَالَ سَلَّمٌ
قَالَ	فَقَرَبَهُ	فَوْجَسَ
he said	so he put it near	فَجَاءَ
لَا تَخَفَّ	فَخِفَةً	إِلَى أَهْلِهِ
fear not	fear	أَلَا تَأْكُلُوكُ
قَالُوا	مِنْهُمْ	فَأَوْجَسَ
they said	of them	أَلَا تَأْكُلُوكُ
then he conceived		(will) you not eat?

فَأَقْبَلَ	عَلِيمٌ	يُغْلِيمٌ	وَبَشَّرُوهُ
then came forward	having knowledge	of a son	and they gave him glad tidings
عَقِيمٌ	وَقَالَتْ عَجَزٌ	فَصَكَّتْ وَجْهَهَا	فِي صَرَّةٍ
barren	and said an old woman	so she smote her face	with a loud voice
الْعَلِيمُ	هُوَ الْحَكِيمُ	إِنَّهُ	قَالَ رَبُّكَ
the All-Knower	[He] (is) the All-Wise	verily He	said your Lord
			قَالُوا كَذَلِكَ

