



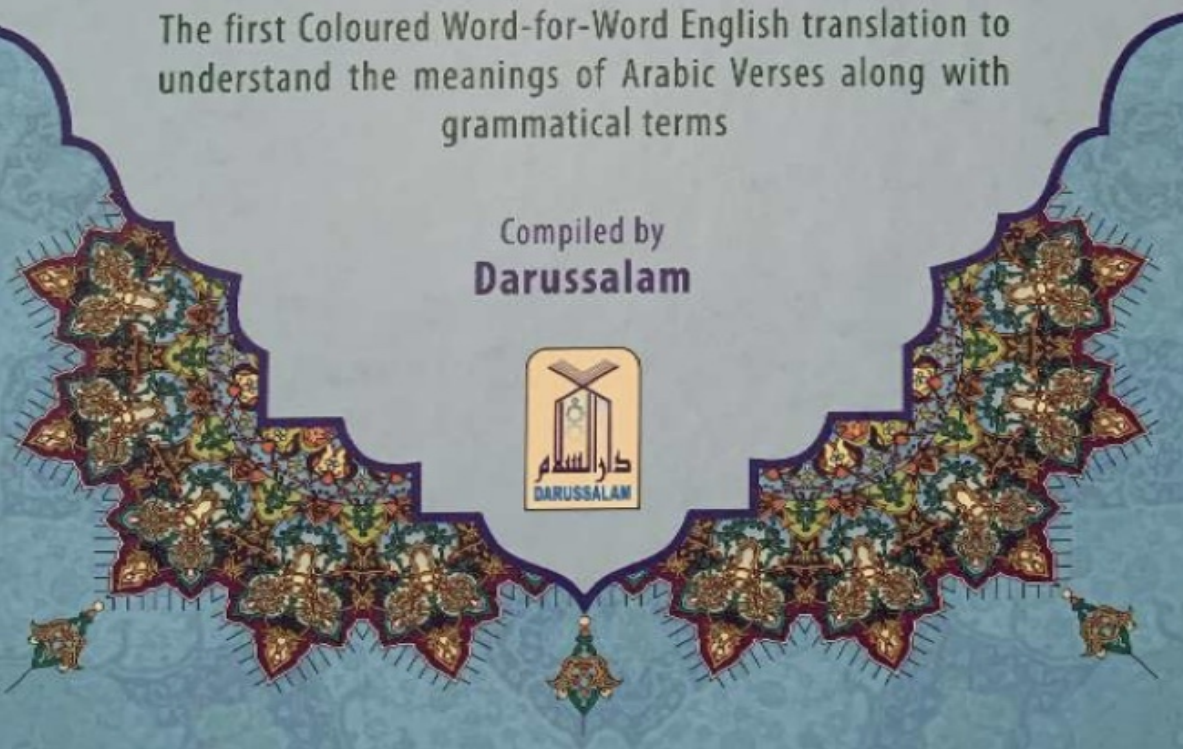
Study the  
**Noble Qur'ân**  
**Word-for-Word**

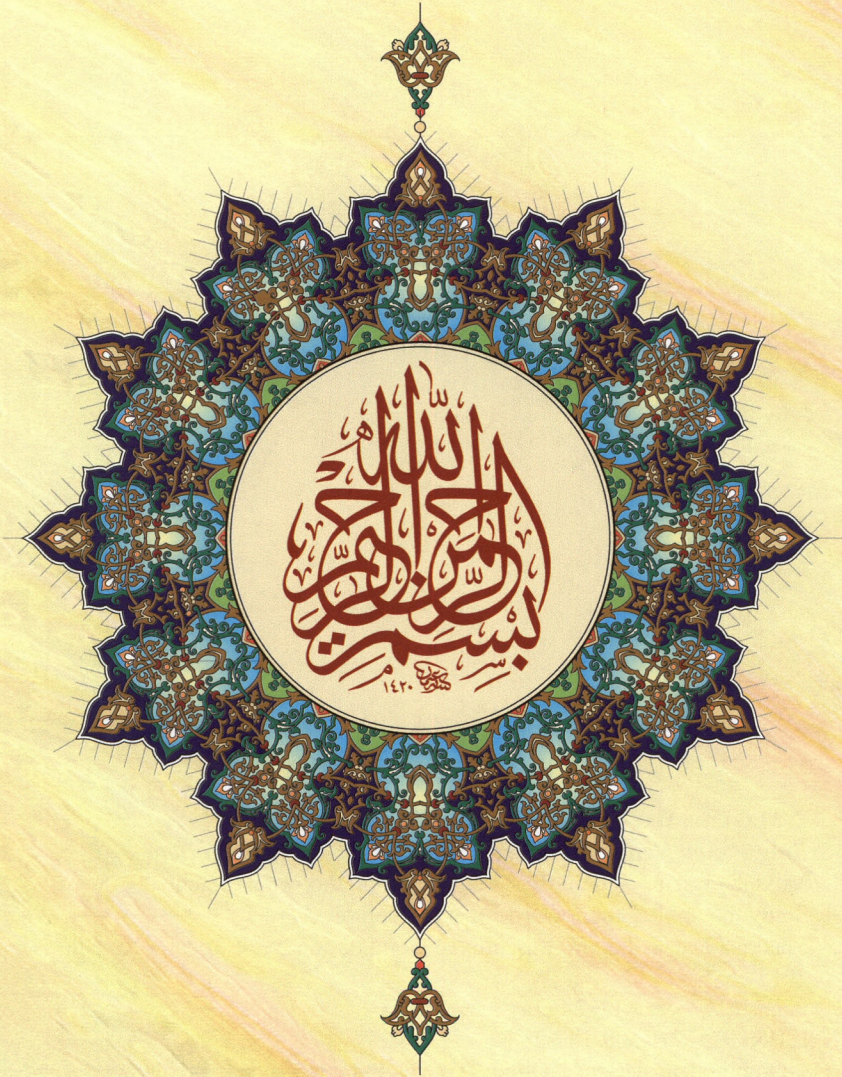
Volume 3

(Part 2 of 3)  
**26**

The first Coloured Word-for-Word English translation to understand the meanings of Arabic Verses along with grammatical terms

Compiled by  
**Darussalam**





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

## سُورَةُ الْأَحْقَافِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

حَمَّ ﴿١﴾ تَنْزِيلِ الْكِتَابِ مِنْ اللَّهِ الْعَزِيزِ الْحَكِيمِ ﴿٢﴾ مَا خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ وَأَجَلٍ مُّسَمًّى وَالَّذِينَ كَفَرُوا عَمَّا أُنذِرُوا مُّعْرِضُونَ ﴿٣﴾ قُلْ أَرَأَيْتُمْ مَا تَدْعُونَ مِنْ دُونِ اللَّهِ أَرُونِي مَاذَا خَلَقُوا مِنَ الْأَرْضِ أَمْ لَهُمْ شِرْكٌ فِي السَّمَوَاتِ أَتُنُونِي بِكِتَابٍ مِّن قَبْلِ هَذَا أَوْ أَثَرَةٍ مِّنْ عِلْمٍ إِن كُنْتُمْ صَادِقِينَ ﴿٤﴾

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

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

1. *Hā-Mīm*. [These letters are one of the miracles of the Qur'an, and none but Allāh (Alone) knows their meanings.] 2. The revelation of the Book (this Qur'an) is from Allāh, the All-Mighty, the All-Wise. 3. We created not the heavens and the earth and all that is between them except with truth, and for an appointed term. But those who disbelieve, turn away from that whereof they are warned. 4. Say (O Muhammad ﷺ to these pagans): "Think you about all that you invoke besides Allāh? Show me. What have they created of the earth? Or have they a share in (the creation of) the heavens? Bring me a Book (revealed) before this, or some trace of knowledge (in support of your claims), if you are truthful!"

الرَّحِيمِ		الرَّحْمَنِ		بِسْمِ اللَّهِ	
the Most Merciful		the Most Gracious		In the Name (of) Allah	
﴿٢﴾ الْحَكِيمِ	الْعَزِيزِ	مِنْ اللَّهِ	الْكِتَابِ	تَنْزِيلِ	﴿١﴾ حَمَّ
the All-Wise	the All-Mighty	(is) from Allah	(of) the Book	(the) revelation	Ha-Mim
بَيْنَهُمَا	وَمَا	وَالْأَرْضَ	مَا خَلَقْنَا السَّمَوَاتِ		
(is) between them	and (all) that	and the earth	We created not the heavens		
وَالَّذِينَ كَفَرُوا	مُسَمًّى	وَأَجَلٍ	بِالْحَقِّ	إِلَّا	
but those who disbelieve	appointed	and (for) a term	with truth	except	

أَرَأَيْتُمْ	قُلْ	مُعْرِضُونَ	عَمَّا أَنْذَرُوا			
(do) you see?	say	(are) turning away	from that whereof they are warned			
مِنَ الْأَرْضِ	مَاذَا خَلَقُوا		أُرُونِي	مِن دُونِ اللَّهِ	مَا تَدْعُونَ	
of the earth	what have they created		show me	besides Allah	(all) that you invoke	
مِّن قَبْلِ	يَكْتَبِ	أَتُونِي	فِي السَّمَوَاتِ	شِرْكَ	لَهُمْ	أَمْ
before	a Book (revealed)	bring me	in the heavens	a share	have they	or
	إِنْ كُنْتُمْ صَادِقِينَ	مِّنْ عِلْمٍ	أَوْ أَتْرَقَ	هَذَا		
	if you are truthful	of knowledge	or some trace	this		

وَمَنْ أَضَلُّ مِمَّن يَدْعُوا مِن دُونِ اللَّهِ مَن لَّا يَسْتَجِيبُ لَهُ إِلَى يَوْمِ الْقِيَامَةِ وَهُمْ عَن دُعَائِهِمْ غَافِلُونَ ﴿٥﴾ وَإِذَا حُشِرَ النَّاسُ كَانُوا لَهُمْ أَعْدَاءً وَكَانُوا بِعِبَادَتِهِمْ كَافِرِينَ ﴿٦﴾ وَإِذَا نُتِلَّى عَلَيْهِمْ آيَاتُنَا بَيَّنَّتْ قُلُوبُهُمْ قَالِ الَّذِينَ كَفَرُوا لَلْحَقِّ لَمَّا جَاءَهُمْ هَذَا سِحْرٌ مُّبِينٌ ﴿٧﴾ أَمْ يَقُولُونَ افْتَرَاهُ قُلْ إِنِ افْتَرَيْتُهُ، فَلَا تَمْلِكُونَ لِي مِنَ اللَّهِ شَيْئًا ۗ هُوَ أَعْلَمُ بِمَا تُفِيضُونَ فِيهِ ۗ كَفَىٰ بِهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ ۗ وَهُوَ الْغَفُورُ الرَّحِيمُ ﴿٨﴾

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

وَمَنْ	أَضَلُّ	مِمَّن يَدْعُوا	مِن دُونِ اللَّهِ	مَن لَّا يَسْتَجِيبُ
and who	(is) more astray	than (one) who calls on	besides Allah	(one) who will not answer

لَهُ	إِلَى يَوْمٍ	الْقِيَمَةِ	وَهُمْ	عَنْ دُعَائِهِمْ	غَفِلُونَ ﴿٥﴾
to him	till (the) Day	(of) Resurrection	and they	of their calls (to them)	(are) unaware
وَإِذَا	حُشِرَ النَّاسُ	كَانُوا لَهُمْ	أَعْدَاءً	وَكَانُوا	
and when	mankind are gathered	they will become for them	enemies	and will be	
بِعِبَادَتِهِمْ	كَافِرِينَ ﴿٦﴾	وَإِذَا	نُتِلَّ عَلَيْهِمْ	ءَايَاتِنَا	بَيِّنَاتٍ
their worshipping	deniers	and when	are recited to them	Our Verses	Clear
قَالَ	الَّذِينَ كَفَرُوا	لِلْحَقِّ	لَمَّا	جَاءَهُمْ	هَذَا سِحْرٌ
say	those who disbelieve	of the truth	when	it reaches them	(is) a magic
مُبِينٌ ﴿٧﴾	أَمْ يَقُولُونَ	أَفْتَرَاهُ	قُلْ	إِنْ أَفْتَرَيْتُهُ	
plain	or say they	he has fabricated it	say	if I have fabricated it	
فَلَا تَمَلِكُونَ	لِي	مِنَ اللَّهِ شَيْئًا	هُوَ	أَعْلَمُ	
then you have no power	for me	anything against Allah	He	knows best	
بِمَا نَفِيضُونَ	فِيهِ	كَفَى بِهِ	شَهِيدًا		
of what you say among yourselves	concerning it	Sufficient is He	(as) a witness		
بَيْنِي	وَبَيْنَكُمْ	وَهُوَ الْغَفُورُ	الرَّحِيمُ ﴿٨﴾		
between me	and between you	and He (is) the Oft-Forgiving	the Most Merciful		

قُلْ مَا كُنْتُ بِدَعَا مِّنَ الرُّسُلِ وَمَا أَدْرَى مَا يَفْعَلُ بِي وَلَا بِكُمْ إِن أَنبِئُ إِلَّا مَا يُوْحَىٰ إِلَيَّ وَمَا أَنَا إِلَّا نَذِيرٌ مُّبِينٌ ﴿٦﴾ قُلْ أَرَأَيْتُمْ إِن كَانَ مِنْ عِنْدِ اللَّهِ وَكَفَرْتُمْ بِهِ وَشَهِدَ شَاهِدٌ مِّن بَنِي إِسْرَائِيلَ عَلَىٰ مِثْلِهِ فَعَا مَن وَأَسْتَكْبَرْتُمْ إِنِ اتَّ اللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿١٥﴾ وَقَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ ءَامَنُوا لَوْلَا كَانَ خَيْرًا مَّا سَبَقُونَا إِلَيْهِ وَإِذ لَمْ يَهْتَدُوا بِهِ فَيَقُولُونَ هَذَا آفَاكُ 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'an), they say: "This is an ancient lie!"

قُلْ	مَا كُنْتُ بِدَعَا	مِنَ الرُّسُلِ	وَمَا أَدْرِي	مَا يَفْعَلُ
say	I am not a new thing	among the Messengers	and I know not	what will be done
بِي	وَلَا بِكُمْ	إِنِ أَنْعُ	يُوحَىٰ إِلَيَّ	وَمَا أَنَا
with me	nor with you	I follow not	is revealed to me	and I am not
إِلَّا نَذِيرٌ	مُبِينٌ ﴿٩﴾	قُلْ	أَرَأَيْتُمْ	إِنْ كَانَ
but a warner	plain	say	(do) you see?	if this is
مِنَ بَنِي	إِسْرَائِيلَ	عَلَىٰ مِثْلِهِ	مِنْ عِنْدِ اللَّهِ	وَكَفَرْتُمْ
among (the) Children	and testifies a witness	to the like thereof	from Allah	and you deny
وَأَسْتَكْبَرْتُمْ	فَأَمَّنَ	إِنَّ اللَّهَ	لَا يَهْدِي الْقَوْمَ	لَا يَهْدِي الْقَوْمَ
while you are proud	and he believed	verily Allah	guides not the people	guides not the people
وَقَالَ	الظَّالِمِينَ ﴿١٠﴾	الَّذِينَ كَفَرُوا	لِلَّذِينَ آمَنُوا	لِلَّذِينَ آمَنُوا
and say	(who are) wrongdoers	those who disbelieve	of those who believe	of those who believe
لَوْ كَانَ خَيْرًا	مَا سَبَقُونَا	إِلَيْهِ	وَإِذْ	وَإِذْ
if it had been a good thing	they would not have preceded us	thereto	and when	and when
لَمْ يَهْتَدُوا	بِهِ	فَسَيَقُولُونَ هَذَا	إِفْكٌ	قَدِيمٌ ﴿١١﴾
they have not (let themselves be) guided	by it	then they say this	(is) a lie	ancient

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

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

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

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

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

مِنَ الْمُسْلِمِينَ ﴿١٥﴾

of the Muslims

أُولَئِكَ الَّذِينَ نَنْقُبِلُ عَنْهُمْ أَحْسَنَ مَا عَمِلُوا وَنَتَجَاوَزُ عَنْ سَيِّئَاتِهِمْ فِي أَصْحَابِ الْجَنَّةِ وَعَدَّ الصِّدْقِ الَّذِي كَانُوا يُوعَدُونَ ﴿١٦﴾ وَالَّذِي قَالَ لِبَوْلَدَيْهِ أَفِ لَكُمْ مَا اتَّعَدَانِي أَنْ أُخْرَجَ وَقَدْ خَلَتِ الْقُرُونُ مِنْ قَبْلِي وَهُمَا يَسْتَعْجِلَانِ اللَّهَ وَيَلِكُ الْعِلْمُ إِنَّ وَعْدَ اللَّهِ حَقٌّ فَيَقُولُ مَا هَذَا إِلَّا أَسَاطِيرُ الْأَوَّلِينَ ﴿١٧﴾ أُولَئِكَ الَّذِينَ حَقَّ عَلَيْهِمُ الْقَوْلُ فِي أُمِّرٍ قَدْ خَلَتْ مِنْ قَبْلِهِمْ مِنَ الْجِنَّةِ وَالْإِنْسِ إِنَّهُمْ كَانُوا خَسِرِينَ ﴿١٨﴾



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

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

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

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

مِمَّا عَمِلُوا <sup>ص</sup>		دَرَجَاتٌ		وَلِكُلِّ
according to that which they did		(there will be) degrees		and for all
وَهُمْ	أَعْمَالَهُمْ	وَيُوفِّيهِمْ		
and they	(for) their deeds	and that He may recompense them in full		
الَّذِينَ كَفَرُوا	وَيَوْمَ يُعْرَضُ	لَا يُظْلَمُونَ ﴿١٩﴾		
those who disbelieve	and (on the) Day (when) will be exposed	will not be wronged		
الدُّنْيَا	فِي حَيَاتِكُمْ	أَذَهَبْتُمْ طَيِّبَاتِكُمْ	عَلَى النَّارِ	
(of) the world	in your life	you received your good things	to the Fire	
عَذَابَ	فَالْيَوْمَ تُجْزَوْنَ	بِهَا	وَأَسْتَمْنَعْتُمْ	
(with) a torment	so this Day you shall be recompensed	therein	and you took your pleasure	

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

قَالُوا أَجِئْنَا لِنَتَّفِكَنَّ عَنْ ءَاهِتِنَا فَأَنَّا بِمَا نَعِدُنَا إِن كُنْتَ مِنَ الصَّادِقِينَ ﴿٢٢﴾ قَالَ إِنَّمَا الْعِلْمُ عِنْدَ اللَّهِ وَأُبَلِّغُكُمْ مَا أُرْسِلْتُ بِهِ وَلَنْ نَكْتَبَ أَرْبَابَكُمْ قَوْمًا يَجْهَلُونَ ﴿٢٣﴾ فَلَمَّا رَأَوْهُ عَارِضًا مُسْتَقْبِلَ أَوْدِيهِمْ قَالُوا هَذَا عَارِضٌ مُّمْطِرُنَا بَلْ هُوَ مَا اسْتَعْجَلْتُمْ 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 Allah only. And I convey to you that wherewith I have been sent, but I see that you are a people given to ignorance!" 24. Then, when they saw it as a dense cloud coming towards their valleys, they said: "This is a cloud bringing us rain!" Nay, but it is that (torment) which you were asking to be hastened - a wind wherein is a painful torment!

قَالُوا	أَجِئْنَا	لِنَتَّفِكَنَّ	عَنْ ءَاهِتِنَا	فَأَنَّا
they said	(have) you come to us?	to turn us away	from our gods	then bring us
بِمَا	نَعِدُنَا	إِن كُنْتَ	مِنَ الصَّادِقِينَ	قَالَ إِنَّمَا الْعِلْمُ
that which	you threaten us	if you are	of the truthful	he said only the knowledge

عِنْدَ اللَّهِ	وَأَتْلُوْكُمْ	مَا أُرْسِلْتُ	بِهِ	وَلَنْ كُنِّي
(is) with Allah	and I convey to you	that I have been sent	wherewith	[and] but I
أَرَبِكُمْ	قَوْمًا تَجْهَلُونَ	فَلَمَّا	رَأَوْهُ	عَارِضًا
see you	(are) a people given to ignorance	then when	they saw it	(as) a dense cloud
مُسْتَقْبِلٌ	أَوْدِيَّتِهِمْ	قَالُوا هَذَا	عَارِضٌ	مُّمَطِرُنَا
coming towards	their valleys	they said this	(is) a cloud	bringing us rain
بَلْ هُوَ	مَا اسْتَعْجَلْتُمْ	بِهِ	رِيحٌ	فِيهَا
nay it	(is) that which you were asking to be hastened	[it]	a wind	wherein
أَلِيمٌ	عَذَابٌ	أَلِيمٌ		
painful	(is) a torment			

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

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

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

وَلَقَدْ مَكَّنَّهُمْ		الْمُجْرِمِينَ ﴿٤٥﴾	
and indeed We had firmly established them		(who are) criminals	
فِيهِ	وَجَعَلْنَا	لَهُمْ	إِنْ مَكَّنَّاكُمْ
wherewith	and We had made	for them	We have not established you
وَأَبْصَرًا	وَأَفْعِدَةً	فَمَا	أَغْنَىٰ عَنْهُمْ
and seeing	and hearts	but not	availed them
وَلَا أَبْصَرُهُمْ	سَمِعُهُمْ	وَلَا أَفْعِدَتُهُمْ	بِمَنْ شِئْتُمْ
nor their seeing	their hearing	nor their hearts	nor their hearts
بِمَنْ شِئْتُمْ	إِذْ كَانُوا	يَجْحَدُونَ بِآيَاتِ اللَّهِ	بِهِ يَسْتَهْزِءُونَ ﴿٤٦﴾
anything	when they used to	deny (the) Signs (of) Allah	mock at [it]
وَحَاقٌ	مَّا كَانُوا	بِهِ	يَسْتَهْزِءُونَ ﴿٤٦﴾
and (completely) encircled	that which they used to	mock at [it]	mock at [it]

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

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

وَلَقَدْ أَهَلَكْنَا	مَّا	حَوْلَكُمْ	مِنَ الْقُرَىٰ
and indeed We have destroyed	what	(was) round about you	of towns

لَعَلَّهُمْ يَرْجِعُونَ ﴿٢٧﴾		وَصَرَفْنَا الْأَيَاتِ	
that they might return		and We have shown (them) the signs in various ways	
مِنْ دُونِ اللَّهِ	الَّذِينَ اتَّخَذُوا	فَلَوْلَا نَصْرُهُمْ	
besides Allah	those whom they had taken	then why (did) not help them	
عَنْهُمْ	بَلْ ضَلُّوا	عَالِهَةً	قُرْبَانًا
from them	nay they vanished (completely)	(for) gods	(as) a way of approach
وَإِذَا	يَفْتَرُونَ ﴿٢٨﴾	وَمَا كَانُوا	إِفْكُهُمْ
and when	inventing	and that which they had been	(was) their lie
وَأَنَّ	يَسْمَعُونَ الْقُرْآنَ	مِنَ الْجِنَّ	نَفَرًا
so when	listening to the Quran	of the jinn	a party
فَلَمَّا قُضِيَ	أَنْصَتُوا	قَالُوا	حَضْرُوهُ
and when it was finished	listen in silence	they said	they stood in the presence thereof
	مُنذِرِينَ ﴿٢٩﴾	وَلَوَّأْ إِلَى قَوْمِهِم	
	(as) warners	they returned to their people	

قَالُوا يَنْقُومَنَا إِنَّا سَمِعْنَا كِتَابًا أُنزِلَ مِنْ بَعْدِ مُوسَى مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ يَهْدِي إِلَى الْحَقِّ وَإِلَى طَرِيقٍ مُسْتَقِيمٍ ﴿٣٠﴾ يَنْقُومَنَا أَجِيبُوا دَاعِيَ اللَّهِ وَءَامِنُوا بِهِ، يَغْفِرْ لَكُمْ مِنْ ذُنُوبِكُمْ وَيُجِرْكُمْ مِنْ عَذَابٍ أَلِيمٍ ﴿٣١﴾ وَمَنْ لَا يُجِبْ دَاعِيَ اللَّهِ فَلَيْسَ بِمُعْجِزٍ فِي الْأَرْضِ وَلَيْسَ لَهُ مِنْ دُونِهِ أَوْلِيَاءُ أُولَئِكَ فِي ضَلَالٍ مُبِينٍ ﴿٣٢﴾

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 *Auliyā'* (lords, helpers, supporters, protectors) for him besides Allāh (from

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

قَالُوا يَنْقُومَنَا	إِنَّا سَمِعْنَا	كِتَابًا أَنْزَلَ	مِنْ بَعْدِ	مُوسَى
they said O our people	verily we have heard	a Book sent down	after	Moses
مُصَدِّقًا لِمَا	بَيْنَ يَدَيْهِ	يَهْدِي إِلَى الْحَقِّ	وَالِى طَرِيقٍ	مُسْتَقِيمٍ ﴿٣٣﴾
confirming what	(was) before it	it guides to the truth	and to a Path	Straight
يَنْقُومَنَا	أَجِيبُوا دَاعِيَ اللَّهِ	وَأَمِنُوا	بِهِ	
O our people	respond to (the) Caller (of) Allah	and believe	in him	
يَغْفِرْ لَكُمْ	مِنْ ذُنُوبِكُمْ	وَيُجْرِمُكُمْ	مِنْ عَذَابٍ	
He (Allah) will forgive [for] you	of your sins	and will save you	from a torment	
أَلِيمٍ ﴿٣٤﴾	وَمَنْ	لَا يُجِبْ دَاعِيَ اللَّهِ		
painful	and whosoever	(does) not respond to (the) Caller (of) Allah		
فَلَيْسَ	بِمُعْجِزٍ	فِي الْأَرْضِ	وَلَيْسَ	لَهُ
then he cannot	escape	on the earth	and (there) will not be	for him
مِنْ دُونِهِ ۚ	أَوْلِيَاءَ	أُولَئِكَ	فِي ضَلَالٍ	مُتَّبِعِينَ ﴿٣٥﴾
besides Him (Allah)	protectors	those	(are) in error	manifest

أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَلَمْ يَعْى بِخَلْقِهِنَّ بِقَدْرِ عَلَى أَنْ يُحْيِيَ  
 الْمَوْتَىٰ بَلَىٰ إِنَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٣٣﴾ وَيَوْمَ يُعْرَضُ الَّذِينَ كَفَرُوا عَلَى النَّارِ أَلَيْسَ هَذَا بِالْحَقِّ  
 قَالُوا بَلَىٰ وَرَبِّنَا قَالَ فَذُوقُوا الْعَذَابَ بِمَا كُنتُمْ تَكْفُرُونَ ﴿٣٤﴾ فَأَصْبِرْ كَمَا صَبَرَ أُولُو الْعَزْمِ  
 مِنَ الرُّسُلِ وَلَا تَسْتَعْجِلْ لَهُمْ كَأَنَّهُمْ يَوْمَ يَرُونَ مَا يُوعَدُونَ لَمْ يَلْبَثُوا إِلَّا سَاعَةً مِّن نَّهَارٍ  
 بَلَّغٌ فَمَهْلٍ يَهْلِكُ إِلَّا الْقَوْمَ الْفَاسِقُونَ ﴿٣٥﴾

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

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

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



سُورَةُ مُحَمَّدٍ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

Sūrah Muhammad or Sūrah Al-Qitāl

(Muhammad ﷺ) or (The Fighting) 47

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

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

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

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

فَإِذَا لَقِيتُمُ الَّذِينَ كَفَرُوا فَضَرْبِ الرِّقَابِ حَتَّىٰ إِذَا أَثْخَتْمُوهُمْ فَشُدُّوا الْوَتَاقَ فَإِمَّا مَنَابِعُهُمْ فِئًا مَّا بُعِدُوا وَمَا فِدَاءٌ حَتَّىٰ تَضَعَ الْحَرْبُ أَوْزَارَهَا ذَٰلِكَ وَلَوْ يَشَاءُ اللَّهُ لَآنصَرْنَا مِنْهُمْ وَلَٰكِن لِّيَبْلُوَ بَعْضُكُمْ بِبَعْضٍ وَالَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ فَلَنْ يُضِلَّ أَعْمَالَهُمْ ۞ سَيَهْدِيهِمْ وَيُصْلِحُ بَالَهُمْ ۞ وَيُدْخِلُهُمُ الْجَنَّةَ عَرَفَهَا هُمْ ۞

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	فَضْرَبَ	الَّذِينَ كَفَرُوا	فَإِذَا لَقِيتُمْ
till when	their necks	so strike at	those who disbelieve	so when you meet
	فِيمَا مَنَّا	فَشُدُّوا الْوَتَاقَ	أَثْخَتْمُوهُمْ	
then either (for) generosity		then bind a bond firmly	you have killed (many of) them	

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

يَتَأَيُّهَا الَّذِينَ ءَامَنُوا إِن نَّصُرُوا اللَّهَ يَنْصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ ﴿٧﴾ وَالَّذِينَ كَفَرُوا فَتَعَسَا لَهُمُ الْوُضْعُ  
 أَعْمَالُهُمْ ﴿٨﴾ ذَلِكَ بِأَنَّهُمْ كَرِهُوا مَا أَنْزَلَ اللَّهُ فَأَحْبَطَ أَعْمَالَهُمْ ﴿٩﴾ أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ  
 فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِن قَبْلِهِمْ دَمَّرَ اللَّهُ عَلَيْهِمْ وَلِلْكَافِرِينَ أَمْثَلُهَا ﴿١٠﴾ ذَلِكَ بِأَنَّ اللَّهَ مَوْلَى  
 الَّذِينَ ءَامَنُوا وَأَنَّ الْكَافِرِينَ لَا مَوْلَى لَهُمْ ﴿١١﴾

7. O you who believe! If you help (in the cause of) Allāh, He will help you and make your foothold firm. 8. But those who disbelieve (in the Oneness of Allāh – Islāmīc 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 Islāmīc 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).

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

وَالَّذِينَ كَفَرُوا		فَتَحْسَبَ		هَمَّ
but those who disbelieve		so (is) destruction		for them
وَأَضَلَّ أَعْمَالَهُمْ ﴿٨﴾		ذَلِكَ	يَأْتَهُمْ كَرَهُوا	
and He (Allah) will make their deeds vain		that	(is) because they hate	
مَا أَنْزَلَ اللَّهُ		فَأَجْطَأَ أَعْمَالَهُمْ ﴿٩﴾		
that which Allah has sent down		so He has made their deeds fruitless		
أَفَلَمْ يَسِيرُوا	فِي الْأَرْضِ	فَيَنْظُرُوا كَيْفَ	كَانَ عَاقِبَةُ	الَّذِينَ
(have) they not travelled?	through the earth	and seen how	was (the) end	(of) those
مِنْ قَبْلِهِمْ	دَمَّرَ اللَّهُ عَلَيْهِمْ	وَاللَّكْفِرِينَ	أَمْثَلَهَا	﴿١٠﴾
before them	Allah destroyed [over] them	and for the disbelievers	(is) its likeness	
ذَلِكَ	يَأْنِ اللَّهُ مَوْلَى	الَّذِينَ ءَامَنُوا		
that	(is) because Allah (is the) Protector	(of) those who believe		
	وَأَنَّ الْكٰفِرِينَ	لَا مَوْلَى	هَمَّ	﴿١١﴾
	and [that] the disbelievers	no protector	they have	

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

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

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

مَثَلِ الْجَنَّةِ الَّتِي وَعَدَ الْمُتَّقُونَ فِيهَا أَنْهَارٌ مِنْ مَاءٍ غَيْرِ آسِنٍ وَأَنْهَارٌ مِنْ لَبَنٍ لَمْ يَتَغَيَّرْ طَعْمُهُ وَأَنْهَارٌ مِنْ خَمْرٍ لَذَّةٍ لِلشَّارِبِينَ وَأَنْهَارٌ مِنْ عَسَلٍ مُصَفًّى وَلَهُمْ فِيهَا مِنْ كُلِّ الثَّمَرَاتِ وَمَغْفِرَةٌ مِنْ رَبِّهِمْ كَمَنْ هُوَ خَلِدٌ فِي النَّارِ وَسُقُوا مَاءً حَمِيمًا فَقَطَّعَ أَمْعَاءَهُمْ ﴿١٥﴾ وَمِنْهُمْ مَنْ يَسْتَمِعُ إِلَيْكَ حَتَّى إِذَا خَرَجُوا مِنْ عِنْدِكَ قَالُوا لِلَّذِينَ أُوتُوا الْعِلْمَ مَاذَا قَالَ آنِفًا أُولَئِكَ الَّذِينَ طَبَعَ اللَّهُ عَلَى قُلُوبِهِمْ وَاتَّبَعُوا أَهْوَاءَهُمْ ﴿١٦﴾

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

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

مَثَلٌ		الَّتِي		الْجَنَّةِ		مَثَلٌ	
the pious <b>have been promised</b>		which		(of) Paradise		(the) description	
فِيهَا	أَنْهَرٌ	مِنْ مَاءٍ	غَيْرِ	ءَاسِنٍ	وَأَنْهَرٌ	مِنْ لَبَنٍ	
(is that) in it	(are) rivers	of water	not	stinking	and rivers	of milk	
لَمْ يَنْغَيِّرْ طَعْمَهُ،	وَأَنْهَرٌ	مِنْ خَمْرٍ	لَذَّةٍ	لِلشَّارِبِينَ	وَأَنْهَرٌ		
its taste <b>changes not</b>	and rivers	of wine	delicious	to those who drink	and rivers		
مِنْ عَسَلٍ	مُصَفًّى	وَهُمْ	فِيهَا	مِنْ كُلِّ	الثَّمَرَاتِ		
of honey	clarified	and for them	therein	(is) of every (kind)	(of) fruit		
وَمَغْفِرَةٌ	مِنْ رَبِّهِمْ	كَمَنْ	هُوَ	خَالِدٌ	فِي النَّارِ		
and forgiveness	from their Lord	like (those) who	[he]	(shall) dwell forever	in the Fire		
وَسُقُوا مَاءً	حَمِيمًا	فَقَطَّعَ	أَمْعَاءَهُمْ	وَمَنْهُمْ			
and be given to drink water	boiling	so (that) it cuts up	their bowels	and among them			
مَنْ يَسْتَمِعُ	إِلَيْكَ	حَتَّىٰ إِذَا	خَرَجُوا مِنْ عِنْدِكَ				
(are some) who listen	to you	till when	they go out from you				
قَالُوا لِلَّذِينَ	أُوتُوا الْعِلْمَ	مَاذَا	قَالَ عَافِيًا				
they say to those who	have received the knowledge	what	has he said just now				
أُولَئِكَ	الَّذِينَ طَبَعَ اللَّهُ	عَلَىٰ قُلُوبِهِمْ	وَاتَّبَعُوا أَهْوَاءَهُمْ				
they	(are) those Allah has sealed	[on] their hearts	and they follow their lusts				

وَالَّذِينَ أَهْتَدُوا زَادَهُمْ هُدًى وَءَاتَاهُمْ تَقْوَاهُمْ ﴿١٧﴾ فَهَلْ يَنْظُرُونَ إِلَّا السَّاعَةَ أَنْ تَأْتِيَهُمْ بَغْتَةً  
 فَقَدْ جَاءَ أَشْرَاطُهَا فَأَنَّىٰ لَهُمْ إِذَا جَاءَ تَهُمْ ذِكْرُهُمْ ﴿١٨﴾ فَأَعْلَمَ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ وَاسْتَعْفَرَ  
 لَذُنُوبِكُمْ وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَاللَّهُ يَعْلَمُ مُتَقَلَّبَكُمْ وَمَثْوَاكُمْ ﴿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).

وَالَّذِينَ اهْتَدَوْا	زَادَهُمْ	هُدًى	وَعَانَهُمْ
while those who accept guidance	He increases them	(in) guidance	and bestows on them
تَقْوَاهُمْ ﴿١٧﴾	فَهَلْ يَنْظُرُونَ	إِلَّا السَّاعَةَ	أَنْ تَأْتِيَهُمْ
their piety	(do) they then await?	but the Hour	that it should come upon them
بَعَثَتْ	فَقَدْ جَاءَ أَشْرَاطُهَا	فَأَنَّى	
suddenly	but indeed (some of) its portents have come	how (can it benefit) then	
لَهُمْ	إِذَا	جَاءَتْهُمْ	ذَكَرْتَهُمْ ﴿١٨﴾
for them	when	came to them	their reminder
فَاعَلَمُوْا أَنَّهُ	لَا إِلَهَ	وَالْمُؤْمِنِينَ	لِذُنُوبِكُمْ
so know that [He]	(there is) no (true) god	and (also) for believing men	for your sin
وَأَسْتَغْفِرُ	إِلَّا اللَّهُ	وَأَسْأَلُكُمْ	وَاللَّهُ يَعْلَمُ مُتَقَلَّبَكُمْ
and ask forgiveness	but Allah	and your place of rest	and Allah knows (well) your moving about
وَأَسْأَلُكُمْ	وَالْمُؤْمِنَاتِ	وَأَسْأَلُكُمْ	وَالْمُؤْمِنَاتِ
and your place of rest	and believing women	and your place of rest	and believing women

وَيَقُولُ الَّذِينَ ءَامَنُوا لَوْلَا نُزِّلَتْ سُورَةٌ فَإِذَا أُنزِلَتْ سُورَةٌ مُّحْكَمَةٌ وَذُكِرَ فِيهَا الْقِتَالُ رَأَيْتَ الَّذِينَ فِي قُلُوبِهِمْ مَّرَضٌ يَنْظُرُونَ إِلَيْكَ نَظَرَ الْمَغْشِيِّ عَلَيْهِ مِنَ الْمَوْتِ فَأُولَئِكَ لَهُمْ طَاعَةٌ وَقَوْلٌ مَّعْرُوفٌ فَإِذْ عَزَمَ الْأَمْرُ فَلَوْ صدَّقُوا اللَّهَ لَكَانَ خَيْرًا لَهُمْ ﴿١٨﴾ فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ أَنْ تُفْسِدُوا فِي الْأَرْضِ وَتَقَطَّعُوا أَرْحَامَكُمْ ﴿١٩﴾ أُولَئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ فَأَصَمَّهُمْ وَأَعَمَّى أَبْصَرَهُمْ ﴿٢٠﴾

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.

Part - 26

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



أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ أَمْ عَلَى قُلُوبٍ أَقْفَالُهَا ﴿٢٤﴾ إِنَّ الَّذِينَ ارْتَدَوْا عَلَىٰ أَدْبَارِهِم مِّنْ بَعْدِ مَا بَيَّنَّ لَهُمُ الْهُدَىٰ الشَّيْطَانُ سَوَّلَ لَهُمْ وَأَمَلَىٰ لَهُمْ ﴿٢٥﴾ ذَلِكَ بِأَنَّهُمْ قَالُوا لِلَّذِينَ كَرِهُوا مَا نَزَّلَ اللَّهُ سَنُطِيعُكُمْ فِي بَعْضِ الْأَمْرِ وَاللَّهُ يَعْلَمُ إِسْرَارَهُمْ ﴿٢٦﴾ فَكَيْفَ إِذَا تَوَفَّتْهُمُ الْمَلَائِكَةُ يَضْرِبُونَ وُجُوهَهُمْ وَأَدْبَارَهُمْ ﴿٢٧﴾ ذَلِكَ بِأَنَّهُمْ اتَّبَعُوا مَا آسَخَطَ اللَّهُ وَكَرِهُوا رِضْوَانَهُ. فَأَحْبَطَ أَعْمَالَهُمْ ﴿٢٨﴾

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

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

وَأَدْبَرَهُمْ ﴿٤٧﴾	ذَلِكَ	بِأَنَّهُمْ اتَّبَعُوا	مَا أَسْخَطَ اللَّهُ
and their backs	that	(is) because they followed	that which angered Allah
وَكَرِهُوا رِضْوَانَهُ،	فَأَحْبَطَ أَعْمَلَهُمْ ﴿٤٨﴾		
and they hated His pleasure	so He made their deeds fruitless		

أَمْ حَسِبَ الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ أَنْ لَنْ يُخْرِجَ اللَّهُ أَضْغَنَهُمْ ﴿٤٩﴾ وَلَوْ نَشَاءُ لَأَرَيْنَاكَهُمْ فَتَلَعَهُمْ بِسِيمَاهُمْ ۖ وَتَلَعْرِفَنَّهُمْ فِي لَحْنِ الْقَوْلِ ۗ وَاللَّهُ يَعْلَمُ أَعْمَالَكُمْ ﴿٥٠﴾ وَلَنَبْلُوَنَّكُمْ حَتَّى نَعْلَمَ الْمُجْتَهِدِينَ مِنْكُمْ وَالصَّادِقِينَ وَنَبْلُوَ أَخْبَارَكُمْ ﴿٥١﴾ إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَن سَبِيلِ اللَّهِ وَشَاقُّوا الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْهُدَىٰ لَن يَضُرُّوا اللَّهَ شَيْئًا وَسَيُحِطُّ بِأَعْمَالِهِمْ ﴿٥٢﴾

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

أَمْ حَسِبَ الَّذِينَ	فِي قُلُوبِهِمْ	مَرَضٌ	أَنْ
or do think those	in whose hearts	(is) a disease	that
لَنْ يُخْرِجَ اللَّهُ أَضْغَنَهُمْ ﴿٤٩﴾		وَلَوْ نَشَاءُ	
Allah will never bring to light their hidden ill-wills		and if We willed	
لَأَرَيْنَاكَهُمْ		فَلَعْرِفَنَّهُمْ	
surely We would have shown them to you		and surely you would have known them	

بِسْمِهِمْ	وَلَتَعْرِفَنَّهُمْ	فِي لَحْنٍ	الْقَوْلِ
by their marks	but surely you will know them	by (the) tone	(of their) speech
وَاللَّهُ يَعْلَمُ أَعْمَالَكُمْ ﴿٣٣﴾		وَلَنَبْلُوَنَّكُمْ	
and Allah knows (all) your deeds		and surely We shall try you	
حَتَّى نَعْلَمَ الْمُجَاهِدِينَ	مِنْكُمْ	وَالصَّابِرِينَ	
till We know those who strive hard	of you	and the patient ones	
وَنَبْلُوا أَخْبَارَكُمْ ﴿٣٤﴾	إِنَّ الَّذِينَ كَفَرُوا	وَصَدُّوا	
and We shall test your facts	verily those who disbelieve	and hinder (men)	
عَنْ سَبِيلِ اللَّهِ	وَسَاقُوا الرَّسُولَ		
from (the) path (of) Allah	and oppose the Messenger		
مِنْ بَعْدِ مَا تَبَيَّنَ	لَهُمْ	الْهُدَى	
after has been (clearly) manifested (shown)	to them	the guidance	
لَنْ يَضُرُّوا اللَّهَ شَيْئًا	وَسَيَحِطُّ أَعْمَالَهُمْ ﴿٣٥﴾		
they will never hurt Allah (in) the least	but He will make their deeds fruitless		

يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَلَا تُبْطِلُوا أَعْمَالَكُمْ ﴿٣٣﴾ إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ ثُمَّ مَا تَوَّاهُمْ كَفَارًا فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ ﴿٣٤﴾ فَلَا تَهِنُوا وَتَدْعُوا إِلَى السَّلَامِ وَأَنْتُمْ الْأَعْلَوْنَ وَاللَّهُ مَعَكُمْ وَلَنْ يَتَرَكمُ أَعْمَالَكُمْ ﴿٣٥﴾ إِنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَلَهُمْ وَإِنْ تَوَّابُونَ ﴿٣٦﴾

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

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

إِنْ يَسْأَلْكُمْوهَا فَيُحْفَفْكُمْ تَبَخَّلُوا وَيُخْرِجْ أَصْغَانَكُمْ ﴿٣٧﴾ هَآءَآنتُمْ هَآءَآؤَلَاءِ تَدْعُونَ لِنُفِيقُوا فِي سَبِيلِ اللَّهِ فَمِنْكُمْ مَنْ يَبْخُلُ وَمَنْ يَبْخُلْ فَإِنَّمَا يَبْخُلُ عَن نَّفْسِهِ ؕ وَاللَّهُ الْغَنِيُّ وَأَنتُمُ الْفُقَرَاءُ وَإِن تَوَلَّوْا يَسْتَبَدِلْ قَوْمًا غَيْرَكُمْ ثُمَّ لَا يَكُونُوا أَمْثَلَكُمْ ﴿٣٨﴾

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.

تَبَحَّلُوا		فِيحْفِكُمْ		إِنْ يَسْأَلْكُمْوهَا	
you would covetously withhold		and press you		if He were to ask you of it	
لِيُنْفِقُوا	هَؤُلَاءِ تَدْعُونَ	هَآأَنتم	وَيُخْرِجُ أَضْغَانَكُمْ ﴿٢٧﴾		
to spend	those who are called	behold you (are)	and He will bring out (all) your ill-wills		
مَنْ يَبْخُلُ		فَمِنْكُمْ		فِي سَبِيلِ اللَّهِ	
(are some) who are niggardly		yet among you		in (the) Way (of) Allah	
وَاللَّهُ	عَنْ نَفْسِهِ	فَإِنَّمَا يَبْخُلُ		وَمَنْ يَبْخُلُ	
but Allah	of his ownself	then only he is niggardly		and whoever is niggardly	
يَسْتَبْدِلُ قَوْمًا		وَإِنْ تَوَلَّوْا		الْفُقَرَاءُ	وَأَنْتُمْ
He will exchange (you for) a people		and if you turn away		(are) poor	and you (is) Rich
لَا يَكُونُوا أَمْثَلَكُمْ ﴿٢٨﴾		ثُمَّ	غَيْرَكُمْ		
they will not be your likes		then	besides you		

## سُورَةُ الْفَتْحِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِنَّا فَتَحْنَا لَكَ فَتْحًا مُبِينًا ﴿١﴾ لِيَغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ وَيُتِمَّ نِعْمَتَهُ عَلَيْكَ وَيَهْدِيَكَ صِرَاطًا مُسْتَقِيمًا ﴿٢﴾ وَيَنْصُرَكَ اللَّهُ نَصْرًا عَزِيمًا ﴿٣﴾ هُوَ الَّذِي أَنْزَلَ السَّكِينَةَ فِي قُلُوبِ الْمُؤْمِنِينَ لِيَزْدَادُوا إِيمَانًا مَعَ إِيمَانِهِمْ ۗ وَاللَّهُ جُنُودُ السَّمَوَاتِ وَالْأَرْضِ ۗ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿٤﴾ لِيَدْخُلَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أُوْيَكْفَرُ عَنْهُمْ سِعَاتِهِمْ ۗ 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 Allāh is Ever All-Knower, All-Wise. 5. That He may admit the believing men and the believing women to Gardens under which rivers flow (i.e. Paradise) to abide therein forever, and He may expiate from them their sins; and that is with Allāh a supreme success,

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

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

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

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

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

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

وَتُعْزِرُوهُ	وَرَسُولِهِ	بِاللَّهِ	لَتُؤْمِنُوا
and (that) you assist him	and His Messenger	in Allah	(in order) that you may believe
وَأَصِيلًا ﴿٩﴾	بُكْرَةً	وَتُسَبِّحُوهُ	وَتُقِرُّوهُ
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	يَدِ اللَّهِ
then whosoever breaks his pledge	their hands	(is) over	(the) Hand (of) Allah
بِمَا عَاهَدَ	وَمَنْ أَوْفَى	عَلَى نَفْسِهِ ۖ	فَإِنَّمَا يَنْكُثُ
[of] what he has covenanted	and whosoever fulfils	against his soul	then he breaks (it) only
عَظِيمًا ﴿١٠﴾	أَجْرًا	فَسَيُؤْتِيهِ	عَلَيْهِ اللَّهُ
great	a reward	then He will bestow on him	[on it] (with) Allah

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



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

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

وَمَنْ لَمْ يُؤْمِنْ بِاللَّهِ وَرَسُولِهِ فَإِنَّا أَعْتَدْنَا لِلْكَافِرِينَ سَعِيرًا ﴿١٣﴾ وَلِلَّهِ مُلْكُ السَّمَاوَاتِ  
وَالْأَرْضِ يَعْرِضُ لِمَنْ يَشَاءُ وَيُعَدِّبُ مَنْ يَشَاءُ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿١٤﴾ سَيَقُولُ  
الْمُخَلَّفُونَ إِذَا انطَلَقْتُمْ إِلَىٰ مَغَانِمَ لِتَأْخُذُوهَا ذَرُونَا نَتَّبِعْكُمْ يُرِيدُونَ أَن  
يَبْدُلُوا كَلِمَ اللَّهِ قُلْ لَنْ تَتَّبِعُونَا كَذَلِكُمْ قَالَكُمُ اللَّهُ مِنْ قَبْلُ فَيَقُولُونَ بَلْ

تَحَسُدُونَ بَلْ كَانُوا لَا يَفْقَهُونَ إِلَّا قَلِيلًا ﴿١٥﴾

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

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

قُلْ لِلْمُخَلَّفِينَ مِنَ الْأَعْرَابِ سُدْعُونَ إِلَى قَوْمِ أُولَى بِأْسِ شَدِيدٍ نَقُيْلُونَهُمْ أَوْ يُسْلَمُونَ فَإِنْ تَطِيعُوا يُؤْتِكُمْ اللَّهُ أَجْرًا حَسَنًا وَإِنْ تَوَلَّوْا كَمَا تَوَلَّيْتُمْ مِنْ قَبْلُ يُعَذِّبْكُمْ عَذَابًا أَلِيمًا ﴿١٦﴾

لَيْسَ عَلَى الْأَعْمَى حَرْجٌ وَلَا عَلَى الْأَعْرَجِ حَرْجٌ وَلَا عَلَى الْمَرِيضِ حَرْجٌ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ  
يَدْخُلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَمَنْ يَتَوَلَّ يَْعَذِبْهُ عَذَابًا أَلِيمًا ﴿١٧﴾

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

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

عَذَابًا	أَلِيمًا ﴿١٧﴾
(with) a torment	painful

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

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

لَقَدْ رَضِيَ اللَّهُ		عَنِ الْمُؤْمِنِينَ	إِذْ	يُبَايِعُونَكَ	
indeed Allah was pleased		with the believers	when	they gave the allegiance to you	
تَحْتَ	الشَّجَرَةِ	فَعَلِمَ مَا	فِي قُلُوبِهِمْ		
under	the tree	so He knew what	(was) in their hearts		
فَأَنْزَلَ السَّكِينَةَ		عَلَيْهِمْ	وَأَثَبَهُمْ	فَتْحًا	
and He sent down the tranquillity		upon them	and He rewarded them	(with) a victory	
قَرِيبًا ﴿١٨﴾	وَمَغَانِمَ	كَثِيرَةً	يَأْخُذُونَهَا	وَكَانَ اللَّهُ	عَزِيزًا
near	and spoils	abundant	that they will capture	and Allah is	All-Mighty
حَكِيمًا ﴿١٩﴾	وَعَدَّكُمْ اللَّهُ	مَغَانِمَ	كَثِيرَةً	تَأْخُذُونَهَا	
All-Wise	Allah has promised you	spoils	abundant	that you will capture	
فَعَجَّلَ ﴿٢٠﴾	لَكُمْ	هَذِهِ	وَكَفَّ أَيْدِيَ	النَّاسِ	
and He has hastened	for you	this	and He has restrained (the) hands	(of) men	

وَيَهْدِيكُمْ	لِّلْمُؤْمِنِينَ	وَلِتَكُونَ آيَةً	عَنْكُمْ
and (that) He may guide you	for the believers	and that it may be a sign	from you
	صِرَاطًا	مُسْتَقِيمًا	
	(to) a Path	Straight	

وَأُخْرَى لَمْ تَقْدِرُوا عَلَيْهَا قَدْ أَحَاطَ اللَّهُ بِهَا وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرًا ﴿٢١﴾ وَلَوْ قَاتَلَكُمُ الَّذِينَ كَفَرُوا لَوْلُوا الْأَدْبَرَ ثُمَّ لَا يُجَدُونَ وَلِيًّا وَلَا نَصِيرًا ﴿٢٢﴾ سُنَّةَ اللَّهِ الَّتِي قَدْ خَلَتْ مِنْ قَبْلُ وَلَنْ تَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا ﴿٢٣﴾ وَهُوَ الَّذِي كَفَّ أَيْدِيَهُمْ عَنْكُمْ وَأَيْدِيَكُمْ عَنْهُم بِبَطْنِ 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 *Walī* (protector, guardian) nor a helper. 23. That has been the way of Allāh already with those who passed away before. And you will not find any change in the way of Allāh. 24. And He it is Who has withheld their hands from you and your hands from them in the midst of Makkah, after He had made you victors over them. And Allāh is Ever All-Seer of what you do.

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

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

بِمَا تَعْمَلُونَ بَصِيرًا

All-Seer of what you do

هُمُ الَّذِينَ كَفَرُوا وَصَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ وَالْهَدَىٰ مَعَكُوفًا أَنْ يَبْلُغَ مَحَلَّهُمْ  
وَلَوْلَا رِجَالٌ مُّؤْمِنُونَ وَنِسَاءٌ مُّؤْمِنَاتٌ لَّمْ تَعْلَمُوهُمْ أَنْ تَطَّوَّهُمْ فِتْصِيْبِكُمْ مِنْهُمْ مَعْرَةٌ  
بِغَيْرِ عِلْمٍ لِيَدْخُلَ اللَّهُ فِي رَحْمَتِهِ مَنْ يَشَاءُ لَوْ تَزَيَّلُوا لَعَذَّبْنَا الَّذِينَ كَفَرُوا مِنْهُمْ  
عَذَابًا أَلِيمًا

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

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

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

إِذْ جَعَلَ الَّذِينَ كَفَرُوا فِي قُلُوبِهِمُ الْحَمِيَّةَ الْحَمِيَّةَ الْجَاهِلِيَّةَ فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ وَعَلَى الْمُؤْمِنِينَ وَأَلْزَمَهُمْ كَلِمَةَ التَّقْوَى وَكَانُوا أَحَقَّ بِهَا وَأَهْلَهَا وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا ﴿٢٦﴾ لَقَدْ صَدَقَ اللَّهُ رَسُولَهُ الرُّءْيَا بِالْحَقِّ لَتَدْخُلَنَّ الْمَسْجِدَ الْحَرَامَ إِنْ شَاءَ اللَّهُ ءَامِنِينَ مُحَلِّقِينَ رُءُوسَكُمْ وَمُقَصِّرِينَ لَا تَخَافُونَ فَعَلِمَ مَا لَمْ تَعْلَمُوا فَجَعَلَ مِنْ دُونِ ذَلِكَ فَتْحًا قَرِيبًا ﴿٢٧﴾

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.

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

عَلَى رَسُولِهِ		فَأَنْزَلَ اللَّهُ سَكِينَتَهُ.		الْجَهْلِيَّةِ	
upon His Messenger		then Allah sent down His tranquillity		(of) the time of ignorance	
النَّقْوَى		كَلِمَةً		وَأَلَزَمَهُمْ	
(of) piety		(the) word		and made them stick to	
شَيْءٍ		وَكَانَ اللَّهُ		بِهَا	
thing		and Allah is		and worthy of it	
يَكُلِّ		وَأَهْلَهَا		وَكَانُوا أَحَقَّ	
of every		and worthy of it		to it	
رَسُولَهُ		لَقَدْ صَدَقَ اللَّهُ		عَلِيمًا	
(for) His Messenger		indeed Allah has fulfilled		All-Knower	
لَتَدْخُلَنَّ الْمَسْجِدَ		بِالْحَقِّ		الرُّءْيَا	
certainly you shall enter the Mosque		in truth		the true vision (which He showed to him)	
رُءُوسِكُمْ		مُحَلِّقِينَ		إِنْ شَاءَ اللَّهُ ءَامِنِينَ	
your heads		having shaved		if Allah wills secure	
لَمْ تَعْلَمُوا		فَعَلِمَ مَا		وَمُقَصِّرِينَ	
you knew not		so He knew what		and having your head hair cut short	
قَرِيبًا		فَتَحًا		مِنْ دُونِ	
near		a victory		that	
		ذَلِكَ		فَجَعَلَ	
		that		and He granted	

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَكَفَىٰ بِاللَّهِ شَهِيدًا ﴿٢٨﴾ مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ تَرَاهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا سِيمَاهُمْ فِي وُجُوهِهِمْ مِّنْ أَثَرِ السُّجُودِ ذَلِكَ مَثَلُهُمْ فِي التَّوْرَةِ وَمَثَلُهُمْ فِي الْإِنْجِيلِ كَزَرْعٍ أَخْرَجَ شَطْعَهُ فَفَازَهُ فَاستَغْلَظَ فَاسْتَوَىٰ عَلَى سُوْقِهِ يُعْجِبُ الزَّرْعَ لِيَغِظَ بِهِمُ الْكُفَّارَ وَعَدَّ اللَّهُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا ﴿٢٩﴾

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



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

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

يَعْجِبُ الزَّرْعَ	عَلَى سَوْقِهِ	فَاسْتَوَى	فَاسْتَعَاظَ
delighting the sowers	on its stem	and it stands straight	then becomes thick
الَّذِينَ آمَنُوا	وَعَدَ اللَّهُ	الْكَافِرَ	بِهِمْ
those who believe	Allah has promised	the disbelievers	with them
عَظِيمًا	وَأَجْرًا	مَغْفِرَةً	وَعَمِلُوا الصَّالِحَاتِ
mighty	and a reward	forgiveness	and do righteous (good) deeds

## سُورَةُ الْحُجُرَاتِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْدِمُوا بَيْنَ يَدَيْ اللَّهِ وَرَسُولِهِ ۗ وَانْقُوا اللَّهَ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿١﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ وَلَا تَجْهَرُوا لَهُ بِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ أَن تَحْبَطَ أَعْمَالُكُمْ وَأَنتُمْ لَا تَشْعُرُونَ ﴿٢﴾ إِنَّ الَّذِينَ يَغْضُونَ أَصْوَاتَهُمْ عِنْدَ رَسُولِ اللَّهِ أُولَئِكَ الَّذِينَ امْتَحَنَ اللَّهُ قُلُوبَهُمْ لِلنَّقْوَى لَهُمْ مَغْفِرَةٌ وَأَجْرٌ عَظِيمٌ ﴿٣﴾ إِنَّ الَّذِينَ ينادُونَكَ مِنْ وَرَاءِ الْحُجُرَاتِ أَكْثَرُهُمْ لَا يَعْقِلُونَ ﴿٤﴾

### Sūrah Al-Hujurāt (The Dwellings) 49

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

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

الرَّحِيمِ		الرَّحِيمِ		بِسْمِ اللَّهِ	
the Most Merciful		the Most Gracious		In the Name (of) Allah	
وَرَسُولِهِ		بَيْنَ يَدَيْ اللَّهِ		لَا تَقْدَمُوا	
and His Messenger		before Allah		(do) not put (yourself) forward	
وَالَّذِينَ آمَنُوا		يَتَأْتِيهَا		وَإِنَّمَا اللَّهُ	
who believe		O (you)		All-Knowing	
عَلِيمٌ		سَمِيعٌ		إِنَّمَا اللَّهُ	
(is) All-Hearing		verily Allah		and fear Allah	
لَا تَرْفَعُوا أَصْوَاتَكُمْ		فَوْقَ		صَوْتِ	
raise not your voices		above		(the) voice	
وَلَا تَجْهَرُوا لَهُ		النَّبِيِّ		وَأَنْتُمْ	
nor speak aloud		(of) the Prophet		while you	
بِالْقَوْلِ		كَجَهْرِ		بَعْضِكُمْ	
in talk		like speaking loud		(of) some of you	
أَنْ تَحِبَّ أَعْمَلَكُمْ		لَا تَشْعُرُونَ		إِنَّ الَّذِينَ	
lest your deeds may be rendered fruitless		perceive not		verily those who	
يَغْضُونَ أَصْوَاتَهُمْ		عِنْدَ		رَسُولِ اللَّهِ	
lower their voices		(in the) presence		(of the) Messenger (of) Allah	
الَّذِينَ		أَمْتَحَنَ اللَّهُ قُلُوبَهُمْ		لِلنَّقِيِّ	
(are) the ones		whose hearts Allah has tested		for piety	
وَأَجْرٌ		عَظِيمٌ		مِنْ وَرَاءِ	
and a reward		great		from behind	
أَكْثَرُهُمْ لَا يَعْقِلُونَ		مِنَ الْحُجُرَاتِ			
most of them have no sense		the dwellings			

وَلَوْ أَنَّهُمْ صَبَرُوا حَتَّى تَخْرُجَ إِلَيْهِمْ لَكَانَ خَيْرًا لَهُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٥﴾ يَتَأْتِيهَا الَّذِينَ آمَنُوا  
 إِنْ جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَنْ تُصِيبُوا قَوْمًا بِجَهَالَةٍ فَتُصْحَبُوا عَلَى مَا فَعَلْتُمْ نَادِمِينَ ﴿٦﴾  
 وَأَعْلَمُوا أَنَّ فِيكُمْ رَسُولَ اللَّهِ لَوْ يُطِيعُكُمْ فِي كَثِيرٍ مِّنَ الْأَمْرِ لَعَنِتُّمْ وَلَكِنَّ اللَّهَ حَبَّبَ  
 إِلَيْكُمُ الْإِيمَانَ وَزَيَّنَهُ فِي قُلُوبِكُمْ وَكَرَّهَ إِلَيْكُمُ الْكُفْرَ وَالْفُسُوقَ وَالْعِصْيَانَ أُولَئِكَ هُمُ

## الرَّشِدُونَ ﴿٧﴾

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

وَلَوْ	أَنَّهُمْ صَبَرُوا	حَتَّى تَخْرُجَ	إِلَيْهِمْ
and if	[that] they had patience	till you could come out	to them
لَكَانَ خَيْرًا	لَهُمْ	وَاللَّهُ	عَفُورٌ
surely it would have been better	for them	and Allah	(is) Oft-Forgiving
رَحِيمٌ ﴿٦﴾	يَأْتِيهَا	الَّذِينَ ءَامَنُوا	إِنْ جَاءَكُمْ
Most Merciful	O (you)	who believe	if comes to you
فَتَصِحُّوا	أَن تَصِيبُوا قَوْمًا	بِجَهَلَةٍ	فَنَصِيبُوا
then verify (it)	lest you should harm a people	in ignorance	and (afterwards) you become
عَلَىٰ مَا فَعَلْتُمْ	نَدِمِينَ ﴿٦﴾	وَأَعْلَمُوا	أَنَّ
for what you have done	regretful	and know	that
رَسُولَ اللَّهِ ﷺ	لَوْ يُطِيعُكُمْ	فِي كَثِيرٍ	مِّنَ الْأَمْرِ
(there is the) Messenger (of) Allah	if he were to obey you	in much	of the matter
لَعَنْتُمْ	وَلَكِنَّ اللَّهَ حَبَّبَ	إِلَيْكُمْ	الْإِيمَانَ
you would surely be in trouble	[and] but Allah has endeared	to you	the Faith
وَزَيَّنَّهُ	فِي قُلُوبِكُمْ	وَكَّرَهُ	إِلَيْكُمْ
and has beautified it	in your hearts	and has made hateful	to you
وَالْفُسُوقَ	وَالْعِصْيَانَ	أُولَئِكَ هُمُ	الرَّشِدُونَ ﴿٧﴾
and wickedness	and disobedience	these	(are) the (rightly) guided

فَضَلًا مِّنَ اللَّهِ وَنِعْمَةً وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٨﴾ وَإِن طَافِئَانِ مِنَ الْمُؤْمِنِينَ أَفْتَلَوْا فَاصْلِحُوا بَيْنَهُمَا فَإِن بَغَتْ إِحْدَاهُمَا عَلَى الْأُخْرَى فَقْتُلُوا الَّتِي تَبَغَى حَتَّى تَفِىءَ إِلَى أَمْرِ اللَّهِ فَإِن فَاءَتْ فَاصْلِحُوا بَيْنَهُمَا بِالْعَدْلِ وَأَقْسِطُوا إِنَّ اللَّهَ يُحِبُّ 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.

فَضَلًا مِّنَ اللَّهِ	وَاللَّهُ	وَنِعْمَةً	عَلِيمٌ
(this is) a Grace from Allah	and Allah	and (His) Favour	(is) All-Knowing
حَكِيمٌ ﴿٨﴾	وَإِن طَافِئَانِ	مِنَ الْمُؤْمِنِينَ	أَفْتَلَوْا
All-Wise	and if two parties	among the believers	fall to fighting
فَاصْلِحُوا بَيْنَهُمَا	فَإِن بَغَتْ إِحْدَاهُمَا	عَلَى الْأُخْرَى	
then make peace	but if one of them outrages	against the other	
فَقْتُلُوا	حَتَّى تَفِىءَ	إِلَى أَمْرِ اللَّهِ	
then fight against	till it complies	with (the) Command (of) Allah	
فَإِن فَاءَتْ	فَاصْلِحُوا بَيْنَهُمَا	بِالْعَدْلِ	
then if it complies	then make reconciliation between them	with justice	
وَأَقْسِطُوا	إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ﴿٩﴾		
and be equitable	verily Allah loves (those who are) the equitable		

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَاصْلِحُوا بَيْنَ أَحْوَابِكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ ﴿١٠﴾ يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا يَسْخَرُ قَوْمٌ مِّن قَوْمٍ عَسَىٰ أَن يَكُونُوا خَيْرًا مِّنْهُمْ وَلَا تَلْمِزُوا أَنفُسَكُمْ وَلَا تَنَابَزُوا بِالْأَلْقَابِ بِئْسَ الْأَسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ وَمَنْ لَّمْ يَتُبْ فَأُولَٰئِكَ 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).

إِنَّمَا الْمُؤْمِنُونَ	إِخْوَةٌ	فَأَصْلِحُوا بَيْنَ	أَخْوِيكُمْ
only the believers	(are) brothers	so make reconciliation between	your brothers
وَاتَّقُوا اللَّهَ	لَعَلَّكُمْ تُرْحَمُونَ	يَا أَيُّهَا	الَّذِينَ ءَامَنُوا
and fear Allah	that you may receive mercy	O (you)	who believe
مَنْ قَوْمٍ	عَسَىٰ	أَنْ يَكُونُوا خَيْرًا	مِنْهُمْ
at (another) people	it may be	that they are better	than them
مِنْ نِسَاءٍ	عَسَىٰ	أَنْ يَكُنَّ خَيْرًا	مِنْهُمْ
at (other) women	it may be	that they are better	than them
وَلَا تَنَابَرُوا	بِالْأَلْقَابِ	بِئْسَ الْأَسْمَاءُ	الْفُسُوقُ
nor insult one another	by nicknames	how bad is (it) the name	the wicked
وَمَنْ	لَمْ يَتُبْ	فَأُولَٰئِكَ	هُمُ
and whosoever	(does) not repent	then those	[they]
الْإِيمَانِ	وَمَنْ	لَمْ يَتُبْ	هُمُ
the Faith	and whosoever	(does) not repent	[they]
الظَّالِمُونَ	الظَّالِمُونَ	الظَّالِمُونَ	الظَّالِمُونَ
(are) the wrongdoers	(are) the wrongdoers	(are) the wrongdoers	(are) the wrongdoers

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

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

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

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

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

## فِي سَبِيلِ اللَّهِ أُولَئِكَ هُمُ الصَّادِقُونَ ﴿١٥﴾

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

قَالَتِ الْأَعْرَابُ	ءَامَنَّا	قُلْ	لَمْ تَتُومِنُوا	وَلَكِنْ قُولُوا	أَسَلَمْنَا
the bedouins say	we believe	say	you believe not	[and] but say	we have submitted
وَلَمَّا يَدْخُلِ الْإِيمَانُ	فِي قُلُوبِكُمْ	وَإِنْ تَطِيعُوا اللَّهَ			
for the Faith has not yet entered	[into] your hearts	but if you obey Allah			
وَرَسُولِهِ	لَا يَلْتَكُمُ	مِنْ أَعْمَالِكُمْ	شَيْئًا	إِنَّ اللَّهَ	
and His Messenger	He will not decrease for you	from your deeds	anything	verily Allah	
غَفُورٌ	رَّحِيمٌ ﴿١٦﴾	إِنَّمَا الْمُؤْمِنُونَ	الَّذِينَ ءَامَنُوا بِاللَّهِ		
(is) Oft-Forgiving	Most Merciful	only the believers	(are) those who have believed in Allah		
وَرَسُولِهِ	ثُمَّ	لَمْ يَرْتَابُوا	وَجَاهِدُوا	بِأَمْوَالِهِمْ	
and His Messenger	then	doubt not	but strive	with their wealth	
وَأَنْفُسِهِمْ	فِي سَبِيلِ اللَّهِ	أُولَئِكَ هُمْ	الصَّادِقُونَ ﴿١٥﴾		
and their lives	in (the) Way (of) Allah	those	they	(are) the truthful	

قُلْ أَنْتَعْلَمُونَ اللَّهَ بِدِينِكُمْ وَاللَّهُ يَعْلَمُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١٦﴾ يَمُنُونَ عَلَيْكَ أَنْ أَسَلَمُوا قُلْ لَا تَمُنُوا عَلَيَّ إِسْلَمَكُمْ بَلِ اللَّهُ يَمُنُّ عَلَيْكُمْ أَنْ هَدَاكُمْ لِلْإِيمَانِ إِنْ كُنْتُمْ صَادِقِينَ ﴿١٧﴾ إِنَّ اللَّهَ يَعْلَمُ غَيْبَ السَّمَوَاتِ وَالْأَرْضِ وَاللَّهُ بَصِيرٌ بِمَا تَعْمَلُونَ ﴿١٨﴾

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



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

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

بَصِيرٌ بِمَا تَعْمَلُونَ

(is) All-Seer of what you do



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

## السَّمَاءِ فَوْقَهُمْ كَيْفَ بَيْنَتْهَا وَرَبَّتْنَهَا وَمَالَهَا مِنْ فُرُوجٍ ﴿٦﴾

### Sūrah Qāf. 50

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

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

الرَّحِيمِ		الرَّحِيمِ		بِسْمِ اللَّهِ	
the Most Merciful		the Most Gracious		In the Name (of) Allah	
أَنْ جَاءَهُمْ		بَلْ عَجِبُوا		الْمَجِيدِ ﴿٦﴾	وَالْقُرْآنِ
that (there) has come to them		nay they wonder		Glorious	by the Quran
شَيْءٌ	هَذَا	فَقَالَ الْكَافِرُونَ	مِنْهُمْ	مُنذِرٌ	
(is) a thing	this	so the disbelievers said	from (among) themselves	a warner	
بَعِيدٌ ﴿٣﴾	رَجَعٌ	ذَلِكَ	وَكُنَّا تُرَابًا	أَيُّ ذَا مِتْنَا	عَجِيبٌ ﴿٦﴾
far	(is) a return	that	and have become dust	when we are dead?	strange
كِتَابٌ	وَعِنْدَنَا	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 كَذَّبُوا	حَفِيزٌ ﴿٦﴾
so they	it has come to them	when	the truth	nay they have denied	preserved
فَوْقَهُمْ	إِلَى السَّمَاءِ	أَفَلَمْ يَنْظُرُوا	مَرِيحٍ ﴿٦﴾	فِي أَمْرِ	
above them	at the heaven	then have they not looked?	confused	(are) in a state	

كَيْفَ	بَيْنَهَا	وَزَيَّنَّهَا	وَمَا	لَهَا	مِنْ فُرُوجٍ
how	We have made it	and adorned it	and (there are) not	in it	any rifts

وَالْأَرْضَ مَدَدْنَاهَا وَالْقَيْنَا فِيهَا رَوَاسِيَ وَأَنْبَتْنَا فِيهَا مِنْ كُلِّ زَوْجٍ بَهِيجٍ ﴿٧﴾ تَبَصَّرَةٌ وَذِكْرَى لِكُلِّ عَبْدٍ مُنِيبٍ ﴿٨﴾ وَنَزَّلْنَا مِنَ السَّمَاءِ مَاءً مُبْرَكًا فَأَنْبَتْنَا بِهِ جَنَّاتٍ وَحَبَّ الْحَصِيدِ ﴿٩﴾ وَالنَّخْلَ بَاسِقَاتٍ لَهَا طَعُّ نَضِيدٌ ﴿١٠﴾ رِزْقًا لِلْعِبَادِ وَأَحْيَيْنَا بِهِ بَلْدَةً مَيْتًا كَذَلِكَ الْخُرُوجُ ﴿١١﴾ كَذَبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَأَصْحَابُ الرَّسِّ وَثَمُودُ ﴿١٢﴾

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

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

أَخْرُجُ ﴿١١﴾	كَذَلِكَ	مَيِّتًا	بَلَدَةً	بِهِ	وَأَحْيَيْنَا
(will be) the resurrection	thus	dead	(to) a land	therewith	and We give life
وَتَمُودُ ﴿١٦﴾	الرَّسِّ	وَأَصْحَابُ	نُوحٍ	قَوْمٍ	كَذَّبَتْ قَبْلَهُمْ
and Thamud	(of) Ar-Rass	and (the) dwellers	(of) Noah	(the) people	denied before them

وَعَادُ وَفِرْعَوْنُ وَإِخْوَانُ لُوطٍ ﴿١٣﴾ وَأَصْحَابُ الْأَيْكَةِ وَقَوْمِ تُبَّعٍ كُلٌّ كَذَّبَ الرُّسُلَ فَحَقَّ وَعِيدِ ﴿١٤﴾ أَفَعِينَا بِالْخَلْقِ الْأَوَّلِ بَلْ هُمْ فِي لَبْسٍ مِّنْ خَلْقٍ جَدِيدٍ ﴿١٥﴾ وَلَقَدْ خَلَقْنَا الْإِنسَانَ وَنَعَلَهُ مَا تَوَسَّوَسُ بِهِ نَفْسَهُ، وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ ﴿١٦﴾ إِذْ يَنْقَلِي الْمَتَلَقَّيْنِ عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ قَعِيدٌ ﴿١٧﴾ مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ ﴿١٨﴾

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

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

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

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

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

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

سَاتِيٓتٌ	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 كُنْتُمْ	وَشَهِيدٌ	
of this	[in] heedless	indeed you were	and an angel to bear witness	
حَدِيدٌ	الْيَوْمَ	فَبَصَّرَكَ	غِطَاءَكَ	عِنَاكَ
(is) sharp	this Day	so your sight	your covering	from you
عَتِيدٌ	لَدَى	مَا	هَذَا	وَقَالَ قَرِينُهُ
ready	(is) with me	(is) what	this	and his companion will say
لِلْخَيْرِ	مَنَاعٍ	عِنْدِي	كَفَّارٍ	كُلِّ
of good	hinderer	stubborn	disbeliever	every
ءَاخَرَ	إِلَهًا	مَعَ اللَّهِ	الَّذِي جَعَلَ	مُرِيبٌ
another	god	with Allah	who set up	doubter
	أَلَشَّدِيدِ	فِي الْعَذَابِ	فَأَلْقِيَاهُ	
	severe	in the torment	then both of you cast him	

﴿٢٧﴾ قَالَ قَرِينُهُ رَبَّنَا مَا أَطِغَيْتُهُ، وَلَكِنْ كَانَ فِي ضَلَالٍ بَعِيدٍ ﴿٢٨﴾ قَالَ لَا تَخْتَصِمُوا لَدَيَّ وَقَدْ قَدَّمْتُ إِلَيْكُمْ بِالْوَعِيدِ ﴿٢٩﴾ مَا يُبَدِّلُ الْقَوْلَ لَدَيَّ وَمَا أَنَا بِظَلَمٍ لِلْعَبِيدِ ﴿٣٠﴾ يَوْمَ نَقُولُ لِجَهَنَّمَ هَلِ امْتَلَأَتْ وَتَقُولُ هَلْ مِنْ مَزِيدٍ ﴿٣١﴾ وَأُزْلِفَتِ الْجَنَّةُ لِلْمُنْتَقِينَ غَيْرَ بَعِيدٍ ﴿٣٢﴾ هَذَا مَا تُوْعَدُونَ لِكُلِّ أَوَّابٍ حَفِيظٍ ﴿٣٣﴾ مَنْ خَشِيَ الرَّحْمَنَ الْغَيْبَ وَجَاءَ بِقَلْبٍ مُنِيبٍ ﴿٣٤﴾

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

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

قَالَ قَرِينُهُ،	رَبَّنَا	مَا أَطَعَيْتُهُ،	وَلَكِنْ كَانَ
his companion will say	our Lord	I (did) not push him to transgression	[and] but he was
فِي ضَلَالٍ	قَالَ	لَا تَخْضَمُوا لَدَيَّ	وَقَدْ قَدَّمْتُ
in error	He (Allah) will say	dispute not in front of Me	and surely I had sent forth
بِالْوَعِيدِ	إِلَيْكُمْ	مَا يَبْدُلُ الْقَوْلُ	وَمَا أَنَا
the threat	to you	the statement can not be changed	and I am not
لِلْعَبِيدِ	بِظُلْمٍ	يَوْمَ نَقُولُ	هَلِ امْتَلَأْتِ
to the slaves	unjust	(on the) Day (when) We will say	are you filled?
وَتَقُولُ	هَلْ	مِنْ مَزِيدٍ	وَأُزْلِفَتِ الْجَنَّةُ
and it will say	(are there)?	any more	and Paradise will be brought near
لِلْمُنْقِبِينَ	عَيْرٌ	هَذَا	لِكُلِّ
to the pious	not	this	for every
أَوَابٍ	حَفِيفٍ	وَجَاءَ	بِقَلْبٍ
oft-returning (in sincere repentance)	(and those) who preserve (their covenant with Allah)	and came	with a heart
مَنْ خَشِيَ	الرَّحْمَنَ بِالْغَيْبِ	مُنِيبٍ	مَنْ خَشِيَ
who feared	the Most Gracious in the unseen	turned in repentance	who feared

أَدْخَلُوها بِسَلْمٍ ذَلِكَ يَوْمَ الْخُلُودِ هُمْ مَا يَشَاءُونَ فِيهَا وَلَدَيْنَا مَزِيدٌ وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِنْ قَرْنٍ هُمْ أَشَدُّ مِنْهُمْ بَطْشًا فَنَقَّبُوا فِي الْبِلَادِ هَلْ مِنْ مَحِيصٍ إِنَّ فِي ذَلِكَ لَذِكْرًا لِمَنْ كَانَ لَهُ قَلْبٌ أَوْ أَلْقَى السَّمْعَ وَهُوَ شَهِيدٌ وَلَقَدْ خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا 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 ﷻ). 36. And how many a generation We have destroyed before them who were stronger in power than they. And (when Our torment came), they ran for a refuge in the land! Could they find any place of refuge (for them to save themselves from destruction)? 37. Verily, therein is indeed a reminder for him who has a heart or gives ear while he is heedful. 38. And indeed We created the heavens and the earth and all between them in six Days and nothing of fatigue touched Us.

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

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



الصَّيْحَةَ بِالْحَقِّ ذَلِكَ يَوْمَ الْخُرُوجِ ﴿٤٢﴾ إِنَّا نَحْنُ نُحْيِي وَنُمِيتُ وَإِلَيْنَا الْمَصِيرُ ﴿٤٣﴾ يَوْمَ تَشَقُّوْا الْأَرْضَ عَنْهُمْ سِرَاعًا ذَلِكَ حَشْرٌ عَلَيْنَا يَسِيرٌ ﴿٤٤﴾ نَحْنُ أَعْلَمُ بِمَا يَقُولُونَ وَمَا أَنْتَ عَلَيْهِمْ بِجَبَّارٍ فَذَكَرَ بِالْقُرْآنِ مَنْ يَخَافُ وَعِيدِ ﴿٤٥﴾

39. So, bear with patience (O Muhammad ﷺ) all that they say, and glorify the Praises of your Lord before the rising of the sun and before (its) setting (i.e. the *Fajr*, *Zuhr*, and *Asr* prayers). 40. And during a part of the night (also) glorify His Praises (i.e. *Maghrib* and *Isha* prayers) and (so likewise) after the prayers [*As-Sunnah Nawāfil* – optional and additional prayers. And also glorify, praise and magnify Allāh – *Subhān Allāh, Al-hamdu lillāh, Allāhu Akbar*]. 41. And listen on the Day when the caller will call from a near place. 42. The Day when they will hear *As-Saiha* (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'an him who fears My Threat.

بِحَمْدِ	وَسَبِّحْ	عَلَىٰ مَا يَقُولُونَ	فَأَصْبِرْ
with (the) Praises	and glorify	[on] (all) that they say	so bear with patience
الْغُرُوبِ ﴿٣٩﴾	وَقَبْلَ	الشَّمْسِ	طُلُوعِ
the setting	and before	(of) the sun	(the) rising
السُّجُودِ ﴿٤١﴾	وَأَدْبَرَ	فَسَبِّحْهُ	وَمِنَ اللَّيْلِ
the prostrating	and after	so glorify Him	and (during a part) of the night
يَوْمَ	قَرِيبٍ ﴿٤١﴾	مِنْ مَّكَانٍ	يُنَادِ الْمُنَادِ
(the) Day	near	from a place	(when) the caller will call
الْخُرُوجِ ﴿٤٢﴾	يَوْمَ	ذَلِكَ	بِالْحَقِّ
(of) coming out	(will be the) Day	that	in truth
الْمَصِيرِ ﴿٤٣﴾	وَإِلَيْنَا	وَنُمِيتُ	نَحْنُ نُحْيِي
(is) the final return	and to Us	and cause death	[We] Who give life
			verily We (it is)

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

## سُورَةُ الدَّارِيَّاتِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالذَّرِيَّتِ ذُرُوءًا ﴿١﴾ فَالْحَمَلَتِ وَقْرًا ﴿٢﴾ فَالْجَرِيَّتِ يَسْرًا ﴿٣﴾ فَالْمَقْسَمَتِ أَمْرًا ﴿٤﴾ إِنَّمَا تُوعَدُونَ لَصَادِقٌ ﴿٥﴾ وَإِنَّ الدِّينَ لَوْفَعٌ ﴿٦﴾ وَالسَّمَاءَ ذَاتِ الْحُبُكِ ﴿٧﴾ إِنَّكُمْ لَفِي قَوْلٍ مُخْتَلِفٍ ﴿٨﴾ يُؤَفِّكُ عَنْهُ مَنَافِكٌ ﴿٩﴾ قِنَلِ الْخَرَّصُونَ ﴿١٠﴾ الَّذِينَ هُمْ فِي عَمْرَةٍ سَاهُونَ ﴿١١﴾ يَسْتَلُونَ أَيَّانَ يَوْمِ الدِّينِ ﴿١٢﴾

### Sūrah Adh-Dhāriyāt (The Winds that Scatter) 51

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

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

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

الرَّحِيمِ		الرَّحْمَنِ		بِسْمِ اللَّهِ	
the Most Merciful		the Most Gracious		In the Name (of) Allah	
وَقَرًّا	فَالْحَمَلَاتِ	ذُرُورًا	وَالذَّارِبَاتِ		
heavy weight (of water)	and (the clouds) that bear	dispersing	by (the winds) that scatter		
أَمْرًا	فَالْمُقْسِمَاتِ	يُسْرًا	فَالْجَارِبَاتِ		
Command	and those (angels) who distribute	(with) ease	and (the ships) that float		
وَإِنَّ الدِّينَ		لَصَادِقٌ	إِنَّمَا تُوْعَدُونَ		
and verily the Recompense		(is) surely true	verily that which you are promised		
لَفِي قَوْلٍ	إِنَّا كُمْ	ذَاتِ الْحَبْكِ	وَالسَّمَاءِ	لَوْعٍ	
(are) surely in ideas	certainly you	paths	full of by the heaven	(is) sure to happen	
قِيلَ الْخَرَّاصُونَ	مَنْ أَفَكَ	عَنْهُ	يُؤْفَكُ	مُخْتَلِفٍ	
cursed be the liars	(he) who is turned aside	therefrom	turned aside is	different	
يَسْأَلُونَ أَيَّانَ	سَاهُونَ	فِي عَمْرَةٍ	هُمْ	الَّذِينَ	
they ask when	heedless	(are) in a covering	[they]	those who	
		الدِّينِ	يَوْمَ		
		(of) Recompense	(will be the) Day		

يَوْمَ هُمْ عَلَى النَّارِ يُقْنُونَ ﴿١٣﴾ ذُوقُوا فَنَّتَكُمْ هَذَا الَّذِي كُنْتُمْ بِهِ تَسْتَعْجِلُونَ ﴿١٤﴾ إِنَّ الْمُتَّقِينَ فِي جَنَّتِ وَعْيُونَ ﴿١٥﴾ أَخْذِينَ مَا أَعْتَهُمْ رَبُّهُمْ إِنَّهُمْ كَانُوا قَبْلَ ذَلِكَ مُحْسِنِينَ ﴿١٦﴾ كَانُوا قَلِيلًا مِّنَ اللَّيْلِ مَا يَهْجَعُونَ ﴿١٧﴾ وَبِالْأَسْحَارِ هُمْ يَسْتَغْفِرُونَ ﴿١٨﴾ وَفِي أَمْوَالِهِمْ حَقٌّ لِّلسَّائِلِ وَالْمَحْرُومِ ﴿١٩﴾ وَفِي الْأَرْضِ آيَاتٌ لِّلْمُؤْمِنِينَ ﴿٢٠﴾ وَفِي أَنْفُسِكُمْ أَفَلَا تَبْصُرُونَ ﴿٢١﴾

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

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

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

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

وَفِي السَّمَاءِ رِزْقُكُمْ وَمَا تَوْعَدُونَ ﴿٢٢﴾ فَوَرَبِّ السَّمَاءِ وَالْأَرْضِ إِنَّهُ لَحَقٌّ مِّثْلَ مَا أَنَّكُمْ تَنْطِقُونَ ﴿٢٣﴾ هَلْ أُنذِرُكَ حَدِيثَ ضَيْفِ إِبْرَاهِيمَ الْمُكْرَمِينَ ﴿٢٤﴾ إِذْ دَخَلُوا عَلَيْهِ فَقَالُوا سَلَامًا قَالَ سَلَامٌ قَوْمٌ مُنْكَرُونَ ﴿٢٥﴾ فَرَاغَ إِلَىٰ أَهْلِهِ فَجَاءَ بِعِجْلٍ سَمِينٍ ﴿٢٦﴾ فَقَرَّبَهُ إِلَيْهِمْ قَالَ أَلَا تَأْكُلُونَ ﴿٢٧﴾ فَأَوْجَسَ مِنْهُمْ خِيفَةً قَالُوا لَا تَحْزَنْ وَبَشِّرْهُ بِغُلَامٍ عَالِمٍ ﴿٢٨﴾ فَأَقْبَلَتْ أَمْرَاتُهُ فِي صَرَةٍ فَصَكَّتْ

وَجْهَهَا وَقَالَتْ عَجُوزٌ عَقِيمٌ ﴿٦٦﴾ قَالُوا كَذَلِكَ قَالَ رَبُّكَ إِنَّهُ هُوَ الْحَكِيمُ الْعَلِيمُ ﴿٦٧﴾

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

وَمَا تُوعَدُونَ ﴿٦٦﴾		رَزَقَكُمْ		وَفِي السَّمَاءِ	
and that which you are promised		(is) your provision		and in the heaven	
لِحَقٍّ		وَالْأَرْضِ		فَوَرَبِّ السَّمَاءِ	
(is) certainly the truth		surely it and the earth		then by (the) Lord (of) the heaven	
ضَيْفٍ		هَلْ أُنْذِكَ		أَنْتُمْ تَنْطِقُونَ ﴿٦٧﴾	
(of) guests		has reached you?		[that] you speak	
حَدِيثٌ		إِذْ دَخَلُوا		إِبْرَاهِيمَ	
(the) story		when they came in		(of) Abraham	
فَقَالُوا سَلَامًا		عَلَيْهِ		الْمُكْرَمِينَ ﴿٦٨﴾	
and said peace		to him		the honoured	
فَرَاغٌ		مُنْكَرُونَ ﴿٦٩﴾		قَالَ سَلَامٌ	
then he turned		unknown (to me)		(and said: you are) a people he answered peace	
قَالَ		فَقَرَّبَهُ		فَجَاءَ	
he said		so he put it near		with a calf and came	
إِلَيْهِمْ		سَمِينٍ ﴿٧٠﴾		بِعِجْلِ	
to them		fat		to his household	
لَا تَخَفْ		خِيفَةً		فَأَوْجَسَ	
fear not		fear		then he conceived	
قَالُوا		مِنْهُمْ		أَلَا تَأْكُلُونَ ﴿٧١﴾	
they said		of them		(will) you not eat?	

فَأَقْبَلَتْ	عَلِيمٍ	يَغْلَمٍ	وَبَشَّرُوهُ
then came forward	having knowledge	of a son	and they gave him glad tidings
عَقِيمٍ	وَقَالَتْ عَجُوزٌ	فَصَكَّتْ وَجْهَهَا	فِي صَرَقَةٍ
barren	and said an old woman	so she smote her face	with a loud voice
أَمْرَأَتُهُ	أَلْعَلِيمُ	هُوَ الْحَكِيمُ	إِنَّهُ
his wife	the All-Knower	[He] (is) the All-Wise	verily He
قَالُوا كَذَلِكَ	قَالَ رَبِّكَ	سَأَلْتُ رَبِّي	فَقَالَ رَبِّي
they said thus	said your Lord	so I asked my Lord	and my Lord said

