



Study the
Noble Qur'ân
Word-for-Word

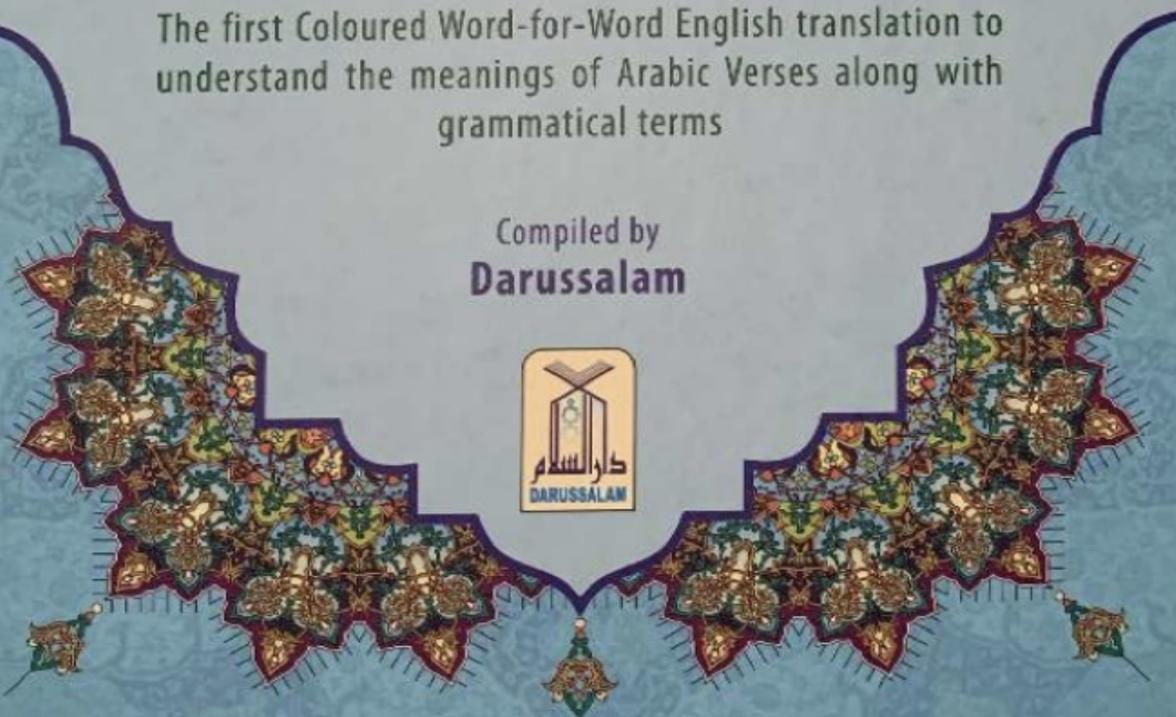
Volume 3

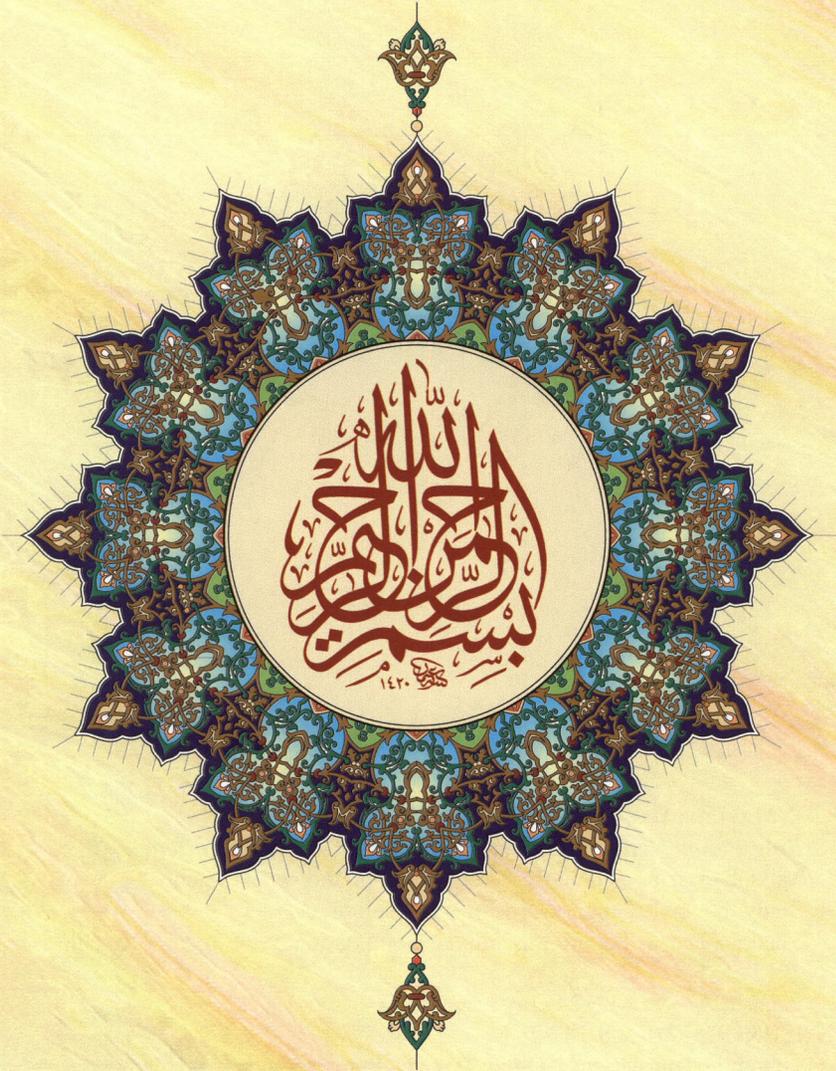
(Part 21-31)

21

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

وَلَا تُجَادِلُوا أَهْلَ الْكِتَابِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ وَقُولُوا
 ءَأَمَّا بِالَّذِي أُنزِلَ إِلَيْنَا وَأُنزِلَ إِلَيْكُمْ وَإِلَهُنَا وَإِلَهُكُمْ وَوَحْدٌ وَنَحْنُ لَهُ مُسْلِمُونَ ﴿٤٦﴾
 وَكَذَلِكَ أَنْزَلْنَا إِلَيْكَ الْكِتَابَ فَالَّذِينَ ءَأَيْنَتْهُمْ الْكُتُبَ يُؤْمِنُونَ بِهِ ۖ وَمِنْ هَؤُلَاءِ
 مَنْ يُؤْمِنُ بِهِ ۖ وَمَا يَجْحَدُ بِآيَاتِنَا إِلَّا الْكَافِرُونَ ﴿٤٧﴾ وَمَا كُنْتَ تَتْلُو مِنْ قَبْلِهِ مِنْ
 كِتَابٍ وَلَا تَخُطُّهُ بِيَمِينِكَ إِذًا لِآرْتَابِ الْمُبِطُلُونَ ﴿٤٨﴾

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

وَلَا تُجَادِلُوا أَهْلَ	الْكِتَابِ	إِلَّا	بِالَّتِي	هِيَ	أَحْسَنُ
and argue not with (the) people	(of) the Book	except	in (a way) that	[it]	(is) better
إِلَّا الَّذِينَ ظَلَمُوا	مِنْهُمْ	وَقُولُوا	ءَأَمَّا بِالَّذِي		
Except (with) those who do wrong	of them	and say	we believe in that which		
أُنزِلَ إِلَيْنَا	وَأُنزِلَ	إِلَيْكُمْ	وَإِلَهُنَا	وَإِلَهُكُمْ	
has been revealed to us	and revealed	to you	and our God	and your God	
وَحْدٌ	وَنَحْنُ	لَهُ	مُسْلِمُونَ ﴿٤٦﴾	وَكَذَلِكَ أَنْزَلْنَا	
(is) One	and we	to Him	have submitted (as Muslims)	and thus We have sent down	

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

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

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

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

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

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

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

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

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

يَعْبَادِي الَّذِينَ ءَامَنُوا إِنَّ أَرْضِي وَاسِعَةٌ فَإِنِّي فَاعِبْدُونِ ﴿٥٦﴾ كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ ثُمَّ
إِلَيْنَا تُرْجَعُونَ ﴿٥٧﴾ وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُبَوِّئَنَّهُم مِّنَ الْجَنَّةِ غُرَفًا تَجْرِي
مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا نِعْمَ أَجْرُ الْعَمِلِينَ ﴿٥٨﴾ الَّذِينَ صَبَرُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٥٩﴾
وَكَأَن مِّن دَابَّةٍ لَّا تَحْمِلُ رِزْقَهَا اللَّهُ يَرْزُقُهَا وَإِيَّاكُمْ وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿٦٠﴾

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

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

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

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

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

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

وَالْأَرْضَ	السَّمَوَاتِ	مَنْ خَلَقَ	وَلَيْنَ سَأَلْتَهُمْ
and the earth	the heavens	Who has created	and if you were to ask them
لَيَقُولَنَّ اللَّهُ	وَالْقَمَرَ	وَسَخَّرَ الشَّمْسَ	
they will surely reply Allah	and the moon	and subjected the sun	
لِمَنْ يَشَاءُ	اللَّهُ يَبْسُطُ الرِّزْقَ	فَأَنَّى يُؤْفَكُونَ ﴿٦٦﴾	
for whom He wills	Allah enlarges the provision	how then are they deviating	
عَلِيمٌ ﴿٦٦﴾	شَيْءٍ	بِكُلِّ	إِنَّ اللَّهَ
(is) All-Knower	thing	of every	verily Allah
		لَهُ	وَيَقْدِرُ
		for him	and straitens (it)
			of His slaves
فَأَحْيَا	مَاءً	مِنَ السَّمَاءِ	مَنْ نَزَّلَ
and gives life	water (rain)	from the sky	Who sends down
لَيَقُولَنَّ اللَّهُ	مَوْتَهَا	مِنْ بَعْدِ	أَلْأَرْضَ
they will surely reply Allah	its death	after	(to) the earth
			therewith
وَمَا هَذِهِ	لَا يَعْقِلُونَ ﴿٦٣﴾	بَلْ أَكْثَرُهُمْ	قُلِ الْحَمْدُ لِلَّهِ
and (is) not this	have no sense	nay most of them	say all praise (be) to Allah
وَأَيُّ الدَّارِ	وَلَعِبٌ	إِلَّا لَهُ	الدُّنْيَا
and verily the home	and play	but amusement	(of) the world
			the life
يَعْلَمُونَ ﴿٦٤﴾	لَوْ كَانُوا	الْحَيَوَانَ	لَهَا
(but) knew	if they	(is) the life	it indeed
			(of) the Hereafter

فَإِذَا رَكِبُوا فِي الْفَلَكِ دَعَوْا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ فَلَمَّا بَجَّهَهُمْ إِلَى الْإِبْرَةِ إِذْ أَمْ

يُشْرِكُونَ ﴿٥٥﴾ لِيَكْفُرُوا بِمَا ءَاتَيْنَاهُمْ وَلِيَتَمَنَّعُوا فَسَوْفَ يَعْلَمُونَ ﴿٥٦﴾ أَوْلَمْ يَرَوْا أَنَّا جَعَلْنَا حَرَمًا ءَامِنًا وَيُنْخَطِفُ الْتَّاسُ مِنْ حَوْلِهِمْ ءَأَفْبَالُ الْبَاطِلِ يُؤْمِنُونَ وَبِنِعْمَةِ اللَّهِ يَكْفُرُونَ ﴿٥٧﴾ وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِالْحَقِّ لَمَّا جَاءَهُ ءَأَلَيْسَ فِي جَهَنَّمَ مَثْوًى لِّلْكَافِرِينَ ﴿٥٨﴾ وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ ﴿٥٩﴾

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

لَهُ	مُخْلِصِينَ	دَعَاؤُا اللَّهِ	فِي الْفُلَاكِ	فَإِذَا رَكِبُوا
for Him (only)	making pure	they invoke Allah	on a ship	and when they embark
إِذَا	إِلَى الْبَرِّ	بَجَّهَهُمْ	فَلَمَّا	الَّذِينَ
behold	to land	He brings them safely	but when	(their) Religion (Faith)
بِمَا	لِيَكْفُرُوا	هَمْ يُشْرِكُونَ ﴿٥٥﴾	they join others in worship (of Allah)	
for that which	so that they become ingrate			
﴿٥٦﴾ فَسَوْفَ يَعْلَمُونَ	وَلِيَتَمَنَّعُوا	ءَاتَيْنَاهُمْ	We have given them	
but soon they will come to know	and that they take enjoyment			
حَرَمًا	أَنَّا جَعَلْنَا	أَوْلَمْ يَرَوْا	(have) they not seen?	
a sanctuary	that We have made (Makkah)			

مِنْ حَوْلِهِمْ		وَيَخْطَفُ النَّاسُ		ءَامِنًا	
from all around them		while men are being snatched away		secure	
وَمَنْ	وَبِنِعْمَةِ اللَّهِ يَكْفُرُونَ	أَفِيَابًا لِّبَطْلِ يَوْمُنُونَ			
and who	and deny (the) Graces (of) Allah	then (do) they believe in falsehood			
بِالْحَقِّ	أَوْ كَذَّبَ	عَلَى اللَّهِ كَذِبًا	مِمَّنْ افْتَرَى	أَظْلَمَ	
the truth	or denies	a lie against Allah	than (he) who invents	(does) more wrong	
لِّلْكَافِرِينَ	مَثْوًى	فِي جَهَنَّمَ	أَلَيْسَ	جَاءَهُ	لَمَّا
for the disbelievers	a dwelling	in Hell	is (there) not?	it comes to him	when
سَبِيلَنَا	لنَهْدِيَنَّهُمْ	فِينَا	وَالَّذِينَ جَاهِدُوا		
(to) Our paths	We will surely guide them	in Us	and (as for) those who strive hard		
الْمُحْسِنِينَ	لَمَعَ	وَإِنَّ اللَّهَ			
the good-doers	(is) surely with	and verily Allah			

سُورَةُ الرَّؤْمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْعَمَّ ۝ غَلِبَتِ الرُّومُ ۝ فِي آدْنَى الْأَرْضِ وَهُمْ مِّنْ بَعْدِ غَلِبِهِمْ سَيَغْلِبُونَ ۝
 فِي بَضْعِ سِنِينَ ۝ لِلَّهِ الْأَمْرُ مِنْ قَبْلُ وَمِنْ بَعْدُ وَيَوْمَئِذٍ يَفْرَحُ الْمُؤْمِنُونَ ۝
 بِنَصْرِ اللَّهِ يَنْصُرُ مَنْ يَشَاءُ وَهُوَ الْعَزِيزُ الرَّحِيمُ ۝ وَعَدَ اللَّهُ لَا يُخْلِفُ اللَّهُ وَعَدَهُ،
 وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ۝ يَعْلَمُونَ ظَاهِرًا مِّنَ الْحَيَاةِ الدُّنْيَا وَهُمْ عَنِ الْآخِرَةِ هُمْ
 غَافِلُونَ ۝

Sūrah Ar-Rūm (The Romans) 30

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

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

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

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

أولم ينفكروا في أنفسهم ما خلق الله السموات والأرض وما بينهما إلا بالحق وأجل

مُسَمًّى وَإِنَّ كَثِيرًا مِّنَ النَّاسِ بِلِقَائِ رَبِّهِمْ لَكٰفِرُونَ ﴿٨﴾ أَوَلَمْ يَسِيرُوا فِي الْأَرْضِ
فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِن قَبْلِهِمْ كَانُوا أَشَدَّ مِنْهُمْ قُوَّةً وَأَثَارُوا الْأَرْضَ
وَعَمَرُوهَا أَكْثَرَ مِمَّا عَمَرُوهَا وَجَاءَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ ۗ فَمَا كَانَ اللَّهُ لِيَظْلِمَهُمْ
وَلٰكِن كَانُوا أَنفُسَهُمْ يَظْلِمُونَ ﴿٩﴾

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

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

أَنفُسَهُمْ يَظْلِمُونَ ﴿١٠﴾	وَلَكِنْ كَانُوا	لِيُظْلَمَهُمْ
wrong themselves	[and] but they used to	[that] Who wronged them

ثُمَّ كَانَ عَاقِبَةَ الَّذِينَ أَسَاءُوا السُّوأَى أَن كَذَّبُوا بِآيَاتِ اللَّهِ وَكَانُوا بِهَا يَسْتَهْزِئُونَ ﴿١٠﴾
 اللَّهُ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ ثُمَّ إِلَيْهِ تُرْجَعُونَ ﴿١١﴾ وَيَوْمَ تَقُومُ السَّاعَةُ يُبْلِسُ
 الْمُجْرِمُونَ ﴿١٢﴾ وَلَمْ يَكُن لَّهُمْ مِّنْ شُرَكَائِهِمْ شُفَعَاءُ وَكَانُوا بِشُرَكَائِهِمْ
 كَافِرِينَ ﴿١٣﴾ وَيَوْمَ تَقُومُ السَّاعَةُ يُنْفِرُونَ ﴿١٤﴾

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

أَن كَذَّبُوا	السُّوأَى	الَّذِينَ أَسَاءُوا	ثُمَّ كَانَ عَاقِبَةَ
because they denied	evil	(of) those who did evil	then was (the) end
اللَّهُ يَبْدَأُ الْخَلْقَ	بِهَا يَسْتَهْزِئُونَ ﴿١٠﴾	وَكَانُوا	بِآيَاتِ اللَّهِ
Allah originates the creation	making a mockery of them	and were	(the) Signs (of) Allah
وَيَوْمَ	إِلَيْهِ تُرْجَعُونَ ﴿١١﴾	ثُمَّ	ثُمَّ يُعِيدُهُ
and (on the) Day (when)	to Him you will be returned	then	then He will repeat it
يُبْلِسُ الْمُجْرِمُونَ ﴿١٢﴾			تَقُومُ السَّاعَةُ
the criminals will be plunged into destruction (with regret)			the Hour will be established
مِّنْ شُرَكَائِهِمْ		لَهُمْ	وَلَمْ يَكُنْ
of their partners (whom they made equal to Allah)		for them	and will not be

كٰفِرِيْنَ ﴿١٣﴾	بِشْرَكَائِهِمْ	وَكَانُوا	شَفَعَاءُ
reject	their partners	and they will (themselves)	intercessors
يَوْمَئِذٍ يَنْفَرُونَ ﴿١٤﴾	تَقُومُ السَّاعَةُ	وَيَوْمَ	
that Day they shall be separated	the Hour will be established	and (on the) Day (when)	

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

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

فَهُمْ	وَعَمِلُوا الصَّالِحَاتِ	فَأَمَّا الَّذِينَ ءَامَنُوا
so they	and did righteous deeds	then as for those who believed
﴿١٥﴾ فِي رَوْضَةٍ يُحْبَرُونَ		
shall be honoured (and made to enjoy luxurious life) in a Garden of Delight		

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

وَمِنْ آيَاتِهِ أَنْ خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ إِذَا أَنْتُمْ بَشَرٌ تَنْتَشِرُونَ ﴿٢٠﴾ وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ ﴿٢١﴾ وَمِنْ آيَاتِهِ خَلْقَ السَّمَوَاتِ وَالْأَرْضِ وَأَحْنَقَ السِّنِّبِ كُمْ وَالْوَنُكُمُ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِلْعَالَمِينَ ﴿٢٢﴾

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

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

وَمِنْ آيَاتِهِ مَنَامُكُمْ بِاللَّيْلِ وَالنَّهَارِ وَابْتِغَاؤُكُمْ مِنْ فَضْلِهِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يُسْمَعُونَ ﴿٢٣﴾ وَمِنْ آيَاتِهِ يُرِيكُمْ الْبَرْقَ خَوْفًا وَطَمَعًا وَيُنزِلُ مِنَ السَّمَاءِ مَاءً فَيُحْيِي بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَعْقِلُونَ ﴿٢٤﴾ وَمِنْ آيَاتِهِ أَنْ تَقُومَ السَّمَاءُ وَالْأَرْضُ بِأَمْرِهِ ثُمَّ إِذَا دَعَاكُمْ دَعْوَةً مِّنَ الْأَرْضِ إِذَا أَنْتُمْ تَخْرُجُونَ ﴿٢٥﴾

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

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

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

وَلَهُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ كُلُّ لَّهُ قَانُونَ ﴿٢٦﴾ وَهُوَ الَّذِي بَدَأَ الْخَلْقَ ثُمَّ يُعِيدُهُ وَهُوَ أَهْوَنُ عَلَيْهِ وَلَهُ الْمَثَلُ الْأَعْلَىٰ فِي السَّمَوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٢٧﴾ ضَرَبَ لَكُمْ مَثَلًا مِّنْ أَنْفُسِكُمْ هَلْ لَكُمْ مِّنْ مَّا مَلَكَتْ أَيْمَانُكُمْ مِّنْ شُرَكَاءَ فِي مَارْزَقِكُمْ فَأَنْتُمْ فِيهِ سَوَاءٌ تَخَافُونَهُمْ كَخِيفَتِكُمْ أَنْفُسَكُمْ كَذَلِكَ نَفِصِلُ الْآيَاتِ لِقَوْمٍ يَعْقِلُونَ ﴿٢٨﴾

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

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

وَلَهُ	مَنْ	فِي السَّمَوَاتِ	وَالْأَرْضِ	كُلُّ	لَهُ
and to Him (belongs)	whatever	(is) in the heavens	and the earth	all	to Him
قَانُونَ ﴿٢٨﴾	وَهُوَ	الَّذِي	يَبْدَأُ الْخَلْقَ	ثُمَّ يَعِيدُهُ	ثُمَّ يَعِيدُهُ
(are) obedient	and He (it is)	Who	originates the creation	then He will repeat it	then He will repeat it
وَهُوَ أَهْوَنُ	عَلَيْهِ	وَلَهُ	الْمَثَلُ	الْأَعْلَى	فِي السَّمَوَاتِ
(is) easier	for Him	and for Him	(is) the description	highest	in the heavens
وَالْأَرْضِ	وَهُوَ	الْعَزِيزُ	الْحَكِيمُ ﴿٢٩﴾	ضَرَبَ لَكُمْ	ضَرَبَ لَكُمْ
and (in) the earth	and He	(is) the All-Mighty	the All-Wise	He sets forth for you	He sets forth for you
مَثَلًا	مِنْ أَنْفُسِكُمْ	هَلْ	لَكُمْ	مِنْ مَّا	مِنْ مَّا
a parable	from your own selves	(do)?	you have	among (those) whom	among (those) whom
مَلَكَتْ أَيْمَانُكُمْ	مِنْ شُرَكَاءَ	فِي مَّا	رَزَقْنَاكُمْ	رَزَقْنَاكُمْ	رَزَقْنَاكُمْ
your right hands possess	any partners (to share as equals)	in what	We have bestowed on you	We have bestowed on you	We have bestowed on you
فَأَنْتُمْ	فِيهِ	سَوَاءٌ	تَخَافُونَهُمْ	كَخِيفَتِكُمْ	كَخِيفَتِكُمْ
then you	in it (its possession)	(are) equal	whom you fear	as you fear	as you fear
أَنْفُسِكُمْ	كَذَلِكَ	نَفْصِلُ الْآيَاتِ	لِقَوْمٍ يَعْقِلُونَ ﴿٣٠﴾	لِقَوْمٍ يَعْقِلُونَ ﴿٣٠﴾	لِقَوْمٍ يَعْقِلُونَ ﴿٣٠﴾
each other	thus	We explain the signs in detail	to a people who have sense	to a people who have sense	to a people who have sense

بَلِ اتَّبَعَ الَّذِينَ ظَلَمُوا أَهْوَاءَ هُمْ بَغَيْرِ عِلْمٍ فَمَنْ يَهْدِي مَنْ أَضَلَّ اللَّهُ وَمَا لَهُمْ مِنْ
 تَنْصِيرِينَ ﴿٣٠﴾ فَأَقَمَّ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ
 لِخَلْقِ اللَّهِ ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٣١﴾

مُنِيْنٍ اِلَيْهِ وَاَتَّقُوْهُ وَاَقِيْمُوا الصَّلٰوةَ وَلَا تَكُوْنُوْا مِنْ الْمُشْرِكِيْنَ ﴿٣١﴾ مِنْ
 الَّذِيْنَ فَرَّقُوْا دِيْنَهُمْ وَكَانُوْا شَيْعًا كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُوْنَ ﴿٣٢﴾ وَاِذَا مَسَّ
 النَّاسَ ضُرٌّ دَعَوْا رَبَّهُمْ مُنِيْنِيْنَ اِلَيْهِ ثُمَّ اِذَا اَذَقَهُمْ مِّنْهُ رَحْمَةً اِذَا فَرِيْقٌ مِّنْهُمْ بِرَبِّهِمْ
 يُشْرِكُوْنَ ﴿٣٣﴾

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

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

مُنِيبِينَ	إِلَيْهِ	وَاتَّقَوْهُ	وَأَقِيمُوا الصَّلَاةَ	وَلَا تَكُونُوا
turning (in repentance)	to Him	and fear Him	and perform the prayer	and be not
مِنَ الْمُشْرِكِينَ ﴿٣١﴾	مِنَ الَّذِينَ	فَرَّقُوا دِينَهُمْ	وَكَانُوا شِيَعًا	كُلِّ
of the polytheists	of those who	split up their religion	and became sects	each
حِزْبٍ	بِمَا	لَدَيْهِمْ	فَرِحُونَ ﴿٣٢﴾	وَإِذَا مَسَّ
sect	in that which	they have	rejoicing	and when touches
ضُرٍّ	النَّاسِ	أَذَاهُمْ	ثُمَّ إِذَا	إِلَيْهِ
harm	mankind	they give them a taste	but when	to Him
دَعَا رَبَّهُمْ	مُنِيبِينَ	تَعَلَّمُونَ	فَسَوْفَ تَعْلَمُونَ ﴿٣٤﴾	أَمْ أَنْزَلْنَا عَلَيْهِمْ سُلْطَانًا فَهُوَ
they cry to their Lord	turning (in repentance)	you will come to know	Or have We revealed to them an authority (a Scripture), which speaks of that which they have been associating with Him?	34. So as to be ungrateful for the graces which We have bestowed on them. Then enjoy (your short life); but you will come to know.
مِنْهُ	رَحْمَةً	إِذَا	فَرِيقٌ	مِنْهُمْ
of His	Mercy	behold	a party	of them
بِرَبِّهِمْ يُشْرِكُونَ ﴿٣٦﴾	بِرَبِّهِمْ يُشْرِكُونَ ﴿٣٦﴾	بِرَبِّهِمْ يُشْرِكُونَ ﴿٣٦﴾	بِرَبِّهِمْ يُشْرِكُونَ ﴿٣٦﴾	بِرَبِّهِمْ يُشْرِكُونَ ﴿٣٦﴾
associate partners with their Lord	associate partners with their Lord	associate partners with their Lord	associate partners with their Lord	associate partners with their Lord

لِيَكْفُرُوا بِمَا ءَاتَيْنَاهُمْ فَتَمَتَّعُوا فَسَوْفَ تَعْلَمُونَ ﴿٣٤﴾ أَمْ أَنْزَلْنَا عَلَيْهِمْ سُلْطَانًا فَهُوَ يَتَكَلَّمُ بِمَا كَانُوا بِهِ يُشْرِكُونَ ﴿٣٥﴾ وَإِذَا أَذَقْنَا النَّاسَ رَحْمَةً فَرِحُوا بِهَا وَإِن تُصِيبْهُمْ سَيْئَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ إِذَا هُمْ يَقْنَطُونَ ﴿٣٦﴾ أَوَلَمْ يَرَوْا أَنَّ اللَّهَ يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ وَيَقْدِرُ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ ﴿٣٧﴾

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

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

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

فَأَتْ ذَا الْقُرْبَىٰ حَقَّهُ، وَالْمَسْكِينِ وَابْنَ السَّبِيلِ ذَٰلِكَ خَيْرٌ لِلَّذِينَ يُرِيدُونَ وَجْهَ اللَّهِ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿٣٨﴾ وَمَا آتَيْتُم مِّن رَّبِّ لِيرَبُّوٓا۟ فِيٓ أَمْوَالِ النَّاسِ فَلَا يَرِبُّوٓا۟ عِنْدَ اللَّهِ وَمَا آتَيْتُم مِّن زَكَاةٍ تُرِيدُونَ وَجْهَ اللَّهِ فَأُولَٰئِكَ هُمُ الْمُضْعِفُونَ ﴿٣٩﴾ اللَّهُ الَّذِي خَلَقَكُمْ ثُمَّ رَزَقَكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ هَلْ مِن شُرَكَائِكُمْ مَّنْ يَفْعَلُ مِثْلَ ذَٰلِكُمْ مِّن شَيْءٍ سُبْحٰنَهُ وَتَعَالَىٰ عَمَّا يُشْرِكُونَ ﴿٤٠﴾

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

they associate (with Him).

فَاتِذَا الْقُرْبَىٰ	حَقَّهُ	وَالْمَسْكِينِ	وَأَبْنِ السَّبِيلِ	ذَلِكَ	خَيْرٌ
so give to the kindred	his due	and (to) the poor	and (to) the wayfarer	that	(is) best
لِلَّذِينَ يُرِيدُونَ	وَجْهَ اللَّهِ	وَأَوْلِيَّكَ	هَمٌّ	لِيُرْبُوا	مِنْ رَبِّهَا
for those who seek	(the) Face (Countenance of) Allah	and (it is) those	they	that it may increase	of interest
الْمُفْلِحُونَ	وَمَا آتَيْتُمْ	وَمَا آتَيْتُمْ	وَمَا آتَيْتُمْ	فَلَا يُرْبُوا عِنْدَ اللَّهِ	فِي أَمْوَالِ
(will be) successful	and that which you give	and that which you give	and that which you give	then it has no increase with Allah	(of) other people
فِي أَمْوَالِ	وَمَا آتَيْتُمْ	وَمَا آتَيْتُمْ	وَمَا آتَيْتُمْ	تُرِيدُونَ وَجْهَ اللَّهِ	فِي أَمْوَالِ
in (the) property (wealth)	but that which you give	but that which you give	but that which you give	seeking (the) Face (Countenance of) Allah	in (the) property (wealth)
فَأُولَٰئِكَ هُم	الْمُضْعِفُونَ	اللَّهُ الَّذِي	خَلَقَكُمْ	تُرِيدُونَ وَجْهَ اللَّهِ	فِي أَمْوَالِ
they then those	(shall) have manifold increase	Allah (is) He Who	created you	seeking (the) Face (Countenance of) Allah	in (the) property (wealth)
ثُمَّ رَزَقَكُمْ	ثُمَّ يُمِيتُكُمْ	ثُمَّ يُمِيتُكُمْ	ثُمَّ يُمِيتُكُمْ	تُرِيدُونَ وَجْهَ اللَّهِ	فِي أَمْوَالِ
then He provided for you	then He will cause you to die	then He will cause you to die	then He will cause you to die	seeking (the) Face (Countenance of) Allah	in (the) property (wealth)
هَلْ	مِنْ شُرَكَائِكُمْ	مَنْ يَفْعَلُ	مِنْ ذَلِكُمْ	مِنْ شَيْءٍ	عَمَّا يُشْرِكُونَ
(is there)?	any (of) your partners	who does	of that	anything	above (all) that they associate
سُبْحٰنَهُ	وَتَعَالَىٰ	وَتَعَالَىٰ	وَتَعَالَىٰ	وَتَعَالَىٰ	وَتَعَالَىٰ
Glory be to Him	and Exalted is He	and Exalted is He	and Exalted is He	and Exalted is He	and Exalted is He

ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ لِيُذِيقَهُمْ بَعْضَ الَّذِي عَمِلُوا لَعَلَّهُمْ
يَرْجِعُونَ ﴿٤١﴾ قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلَ كَانَ أَكْثَرُهُمْ
مُشْرِكِينَ ﴿٤٢﴾ فَأَقْرَبُ وَجْهَكَ لِلدِّينِ الْقِيمِ مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا مَرَدَّ لَهُ مِنْ اللَّهِ يَوْمَئِذٍ
يَصَّدَعُونَ ﴿٤٣﴾

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

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

بِمَا كَسَبَتْ		وَالْبَحْرِ		فِي الْبَرِّ		ظَهَرَ الْفَسَادُ	
(because) of what have earned		and sea		on land		evil has appeared	
بَعْضَ	لِيَذِيقَهُمْ			النَّاسِ		أَيْدِي	
a part	that He (Allah) may make them taste			(of) mankind		(the) hands	
سِيرُوا فِي الْأَرْضِ		قُلْ	لَعَلَّهُمْ يَرْجِعُونَ ﴿٤١﴾		الَّذِي عَمِلُوا		
travel in the land		say	(in order) that they may return		(of) that which they have done		
كَانَ أَكْثَرُهُمْ		مِنْ قَبْلَ	الَّذِينَ	كَانَ عَاقِبَتُهُ	فَانظُرُوا كَيْفَ		
most of them were		before	(of) those	was (the) end	and see [how] (what)		
أَنْ يَأْتِيَ يَوْمَ		مِنْ قَبْلِ	الَّذِينَ	فَأَقْرِرْ وَجْهَكَ	مُشْرِكِينَ ﴿٤٢﴾		
that comes a Day		before	straight	to the religion	so set (you) your face polytheists		
يَوْمَئِذٍ يَصَّدَّعُونَ ﴿٤٣﴾				مِنْ اللَّهِ	لَهُ	لَا مَرَدَّ	
(on) that Day they (men) shall be divided				from Allah	it	none can avert	

مَنْ كَفَرَ فَعَلَيْهِ كُفْرُهُ، وَمَنْ عَمِلَ صَالِحًا فَلَا نَفْسَ لَهُمْ يَمْهَدُونَ ﴿٤٤﴾ لِيَجْزِيَ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْ فَضْلِهِ ؕ إِنَّهُ لَا يُحِبُّ الْكَافِرِينَ ﴿٤٥﴾ وَمَنْ ءَايَنَاهُ أَنْ يُرْسِلَ الرِّيحَ مُبَشِّرَاتٍ وَلِيَذِيقَكُمْ مِنْ رَحْمَتِهِ وَلِتَجْرِيَ الْأَفْلاكُ بِأَمْرِهِ، وَلِتَبْتَغُوا مِنْ فَضْلِهِ، وَلَعَلَّكُمْ تَشْكُرُونَ ﴿٤٦﴾ وَلَقَدْ أَرْسَلْنَا مِنْ قَبْلِكَ رُسُلًا إِلَى قَوْمِهِمْ فَجَاءَهُمْ بِالْبَيِّنَاتِ فَأَنقَمْنَا مِنَ الَّذِينَ أَجْرَمُوا، وَكَانَ حَقًّا عَلَيْنَا نَصْرَ الْمُؤْمِنِينَ ﴿٤٧﴾

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

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

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

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

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

اللَّهُ الَّذِي	يُرْسِلُ الرِّيحَ	فَتُثِيرُ سَحَابًا	فَيَبْسُطُهُ	فِي السَّمَاءِ
Allah (is) He Who	sends the winds	so they raise clouds	and He spreads them	in the sky
كَيْفَ يَشَاءُ	وَيَجْعَلُهُ	كِسْفًا	فَتَرَى الوَدْقَ	يَخْرُجُ مِنْ خِلَالِهِ ۚ
how He wills	and He breaks them (make them) into	fragments	then you see (rain) drops	come forth from their midst
يَخْرُجُ مِنْ خِلَالِهِ ۚ	فَإِذَا أَصَابَ بِهِ ۚ	مَنْ يَشَاءُ مِنْ عِبَادِهِ ۚ	لَمُبْلِسِينَ ﴿٤٩﴾	فَإِنْ كَانُوا مِنْ قَبْلِ أَنْ يُنْزَلَ عَلَيْهِمْ مِنَ قَبْلِهِ ۚ
come forth from their midst	then when He has made (them) fall on	of His slaves	they rejoice	behold
مَنْ يَشَاءُ مِنْ عِبَادِهِ ۚ	لَمُبْلِسِينَ ﴿٤٩﴾	وَإِنْ كَانُوا مِنْ قَبْلِ أَنْ يُنْزَلَ عَلَيْهِمْ مِنَ قَبْلِهِ ۚ	فَإِنْ كَانُوا مِنْ قَبْلِ أَنْ يُنْزَلَ عَلَيْهِمْ مِنَ قَبْلِهِ ۚ	فَإِنْ كَانُوا مِنْ قَبْلِ أَنْ يُنْزَلَ عَلَيْهِمْ مِنَ قَبْلِهِ ۚ
whom He wills	of His slaves	and verily they were	they rejoice	behold

لَمْ يَسِرْكُمُ ^{٥١}		مِّن قَبْلِهِ	عَلَيْهِمْ	أَن يُنَزَّلَ	
surely in despair		before that (rain)	upon them	[that] it (rain) was sent down	
الْأَرْضَ	كَيْفَ يُحْيِي	رَحْمَتِ اللَّهِ	إِلَىٰ أَثَرِ	فَانظُرْ	
the earth	how He revives	(of the) Mercy (of) Allah	at (the) effects	look then	
وَهُوَ	الْمَوْتَىٰ	لَمْ حَيِّ	إِنَّ ذَلِكَ	مَوْتَهَا	بَعْدَ
and He	the dead	(Allah) Who shall indeed raise	verily that	its death	after
فَرَأَوْهُ		وَلَيْنَ أَرْسَلْنَا رِيحًا	قَدِيرٌ ^{٥٢}	شَيْءٍ	عَلَىٰ كُلِّ
and they see it (their tilth)		and if We send a wind	(is) Able	thing	on every
مِن بَعْدِهِ ^{٥١} يَكْفُرُونَ		لَظَلُّوا	مُصْفَرًا		
after it disbelievers		surely they become	turn yellow		

فَإِنَّكَ لَا تَسْمَعُ الْمَوْتَىٰ وَلَا تَسْمَعُ الضَّمَّةَ الدُّعَاءَ إِذَا وَلَّوْا مُدْبِرِينَ ^{٥٢} وَمَا أَنْتَ بِهَادٍ الْعَمَىٰ
عَنْ ضَلَالَتِهِمْ إِنْ سَمِعَ إِلَّا مَنْ يُؤْمِنُ بِآيَاتِنَا فَهُمْ مُسْلِمُونَ ^{٥٣} اللَّهُ الَّذِي خَلَقَكُمْ مِنْ
ضَعْفٍ ثُمَّ جَعَلَ مِنْ بَعْدِ ضَعْفٍ قُوَّةً ثُمَّ جَعَلَ مِنْ بَعْدِ قُوَّةٍ ضَعْفًا وَشَيْبَةً يَخْلُقُ
مَا يَشَاءُ وَهُوَ الْعَلِيمُ الْقَدِيرُ ^{٥٤}

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

وَلَا تَسْمَعُ الضَّمَّةَ		لَا تَسْمَعُ الْمَوْتَىٰ	فَإِنَّكَ	
nor can you make the deaf to hear		can not make the dead to hear	so verily you	
يَهْدِي	وَمَا أَنْتَ	وَلَوْ أُمَّدْبِرِينَ ^{٥٢}	إِذَا	الدُّعَاءَ
guide	and you (can) not	they flee turning their backs	when	the call

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

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

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

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

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

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

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

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

وَلَيْنِ جِئْتَهُمْ	بَيَّاتَةٍ	لَيَقُولَنَّ	الَّذِينَ كَفَرُوا
but if you bring to them	any sign	surely will say	those who disbelieve
إِن أَنْتُمْ	إِلَّا مُبْطِلُونَ	كَذَلِكَ يَطْمَعُ اللَّهُ	عَلَى قُلُوبِ
you (are) nothing	but falsifiers	thus Allah seals	up (the) hearts
الَّذِينَ لَا يَعْلَمُونَ	فَاصْبِرْ	إِنَّ وَعْدَ اللَّهِ	حَقٌّ
(of) those who know not	so be patient	verily (the) Promise (of) Allah	(is) true
وَلَا يَسْتَخْفَنَّكَ	الَّذِينَ لَا يُوقِنُونَ		
and let not discourage you	those who have no certainty of Faith		

سُورَةُ لُقْمَانَ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْم ﴿١﴾ تِلْكَ آيَاتُ الْكِتَابِ الْحَكِيمِ ﴿٢﴾ هُدًى وَرَحْمَةً لِّلْمُحْسِنِينَ ﴿٣﴾ الَّذِينَ يُقِيمُونَ
 الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ بِالْآخِرَةِ هُمْ يُوقِنُونَ ﴿٤﴾ أُولَئِكَ عَلَى هُدًى مِّن رَّبِّهِمْ وَأُولَئِكَ
 هُمُ الْمُفْلِحُونَ ﴿٥﴾ وَمِنَ النَّاسِ مَن يَشْتَرِي لَهْوَ الْحَدِيثِ لِيُضِلَّ عَن سَبِيلِ اللَّهِ بِغَيْرِ عِلْمٍ
 وَيَتَّخِذَهَا هُزُوًا أُولَئِكَ لَهُمْ عَذَابٌ مُّهِينٌ ﴿٦﴾ وَإِذْ نَتَقْنَا آلِ عَادَ وَنَادَى سُلَيْمَانَ
 قَالَ أَكُن مِّمَّن سَاجِدِينَ ﴿٧﴾

Sūrah Luqmān (Luqmān) 31

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

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

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

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

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

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

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

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

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

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

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

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهَنَا عَلَى وَهْنٍ وَفَصَّلَهُ فِي عَامَيْنِ أَنْ اشْكُرْ لِي وَلِوَالِدَيْكَ إِلَى الْمَصِيرِ ﴿١٤﴾ وَإِنْ جَاهَدَاكَ عَلَى أَنْ تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا

تَطْعُهُمَا وَصَاحِبَهُمَا فِي الدُّنْيَا مَعْرُوفًا وَاتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَيَّ ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿١٥﴾

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

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

يَبْنِي إِيَّاهَا إِنْ تَكُ مِثْقَالَ حَبَّةٍ مِّنْ خَرْدَلٍ فَتَكُنْ فِي صَخْرَةٍ أَوْ فِي السَّمَوَاتِ أَوْ فِي الْأَرْضِ

يَأْتِ بِهَا اللَّهُ إِنَّ اللَّهَ لَطِيفٌ خَيْرٌ ﴿١٦﴾ يَبْنِي أَقْمِرَ الصَّلَاةِ وَأَمْرًا بِالْمَعْرُوفِ وَأَنَّهُ عَنِ الْمُنْكَرِ وَأَصْبِرْ عَلَى مَا أَصَابَكَ إِنَّ ذَلِكَ مِنْ عَزْمِ الْأُمُورِ ﴿١٧﴾ وَلَا تَصْعَرَ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخَالٍ فَخُورٍ ﴿١٨﴾

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

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

وَأَقْصِدْ فِي مَشْيِكَ وَأَغْضُضْ مِنْ صَوْتِكَ إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ ﴿١٩﴾ أَلَمْ تَرَوْا أَنَّ اللَّهَ سَخَّرَ لَكُمْ مَّا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَأَسْبَغَ عَلَيْكُمْ نِعْمَهُ ظَاهِرَةً وَبَاطِنَةً وَمِنَ النَّاسِ مَن يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَلَا هُدًى وَلَا كِتَابٍ مُّنِيرٍ ﴿٢٠﴾ وَإِذَا قِيلَ لَهُمُ اتَّبِعُوا مَا أَنْزَلَ اللَّهُ قَالُوا بَلْ نَتَّبِعُ مَا وَجَدْنَا عَلَيْهِ آبَاءَنَا أَوَلَوْ كَانَ الشَّيْطَانُ يَدْعُوهُمْ إِلَىٰ عَذَابِ السَّعِيرِ ﴿٢١﴾

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

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

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

وَمَنْ يُسَلِّمْ وَجْهَهُ إِلَى اللَّهِ وَهُوَ مُحْسِنٌ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ وَإِلَى اللَّهِ عَرِيقُهُ
 الْأُمُورِ ﴿٢٢﴾ وَمَنْ كَفَرَ فَلَا يَحْزَنكَ كُفْرُهُ ۖ إِلَيْنَا مَرْجِعُهُمْ فَنُنَبِّئُهُمْ بِمَا عَمِلُوا إِنَّ اللَّهَ عَلِيمٌ
 بِذَاتِ الصُّدُورِ ﴿٢٣﴾ نَمْنَعُهُمْ قَلِيلًا ثُمَّ نَضْطَرُّهُمْ إِلَىٰ عَذَابٍ غَلِيظٍ ﴿٢٤﴾ وَلَئِنْ سَأَلْتَهُمْ
 مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ لَيَقُولُنَّ اللَّهُ قُلِ الْحَمْدُ لِلَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٢٥﴾

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

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

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

لِلَّهِ مَا فِي السَّمَوَاتِ وَالْأَرْضِ إِنَّ اللَّهَ هُوَ الْغَنِيُّ الْحَمِيدُ ﴿٦٦﴾ وَلَوْ أَنَّمَا فِي الْأَرْضِ مِنْ شَجَرَةٍ أَقْلَمٌ وَالْبَحْرُ يَمُدُّهُ مِنْ بَعْدِهِ سَبْعَةُ أَبْحُرٍ مَانَفَدَتْ كَلِمَاتُ اللَّهِ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٦٧﴾ مَا خَلَقَكُمْ وَلَا بَعَثَكُمْ إِلَّا كَفْئِسٍ وَاحِدَةً إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ ﴿٦٨﴾ أَلَمْ تَرَ أَنَّ اللَّهَ يُولِجُ اللَّيْلَ فِي النَّهَارِ وَيُولِجُ النَّهَارَ فِي اللَّيْلِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلَّ يَوْمٍ إِلَىٰ أَجَلٍ مُّسَمًّى وَأَنَّ اللَّهَ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٦٩﴾

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

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

هُوَ	إِنَّ اللَّهَ	وَالْأَرْضِ	فِي السَّمَوَاتِ	مَا	لِلَّهِ
He	verily Allah	and the earth	(is) in the heavens	whatsoever	to Allah (belongs)
مِنْ شَجَرَةٍ	فِي الْأَرْضِ	أَنْمَا	وَلَوْ	الْحَمِيدُ	الْغَنِيُّ
[of] trees	on the earth	whatever	and if	the Worthy of all praise	(is) the All-Rich
أَبْحُرٍ	سَبْعَةَ	مِنْ بَعْدِهِ	يُمْدَهُ	وَالْبَحْرِ	أَقْلَمُ
seas	seven	behind it	to add to it	and the sea (were ink)	(were) pens
حَكِيمٌ	عَزِيزٌ	إِنَّ اللَّهَ	مَا فَدَّتْ كَلِمَاتُ اللَّهِ		
All-Wise	(is) All-Mighty	verily Allah	(the) Words (of) Allah would not be exhausted		
إِنَّ اللَّهَ	وَاحِدَةٌ	كَنَفْسٍ	إِلَّا	وَلَا بَعْثَكُمْ	مَا خَلَقَكُمْ
verily Allah	single	as a person	but	nor your resurrection	not (is) your creation
فِي النَّهَارِ	أَنَّ اللَّهَ يُوَلِّجُ اللَّيْلَ	أَلَمْ تَرَ	بَصِيرٌ	سَمِيعٌ	
into the day	that Allah merges the night	(do) you not see?	All-Seer	(is) All-Hearer	
وَالْقَمَرَ	وَسَخَّرَ الشَّمْسَ	فِي اللَّيْلِ	وَيُوَلِّجُ النَّهَارَ		
and the moon	and has subjected (employed) the sun	into the night	and merges the day		
بِمَا تَعْمَلُونَ خَيْرٌ	وَأَنَّ اللَّهَ	مُسَمًّى	إِلَىٰ أَجَلٍ	كُلٌّ يَجْرِي	
(is) All-Aware of what you do	and that Allah	appointed	for a term	each running (its course)	

ذَلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّ مَا يَدْعُونَ مِنْ دُونِهِ الْبَاطِلُ وَأَنَّ اللَّهَ هُوَ الْعَلِيُّ الْكَبِيرُ ﴿٣٠﴾
 أَلَمْ تَرَ أَنَّ الْفُلْكَ تَجْرِي فِي الْبَحْرِ بِنِعْمَتِ اللَّهِ لِيُرِيَكُمْ مِنْ آيَاتِهِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّكُلِّ
 صَبَّارٍ شَكُورٍ ﴿٣١﴾ وَإِذَا غَشِيَهُمْ مَوْجٌ كَالظُّلَلِ دَعَوْا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ فَلَمَّا نَجَّاهُمْ
 إِلَى الْبَرِّ فَمِنْهُمْ مُّقْتَصِدٌ وَمَا يَجْحَدُ بِآيَاتِنَا إِلَّا كُلُّ خَتَّارٍ كَفُورٍ ﴿٣٢﴾

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

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

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

يَتَأَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمْ وَأَحْشَوْا يَوْمًا لَا يَجْزِي وَالِدٌ عَنْ وَلَدِهِ وَلَا مَوْلُودٌ هُوَ جَازِعٌ عَنِ وَالِدِهِ شَيْئًا إِنَّ وَعْدَ اللَّهِ حَقٌّ فَلَا تَغُرَّنَّكُمُ الْحَيَاةُ الدُّنْيَا وَلَا يَغُرَّتْكُمْ بِاللَّهِ الْغُرُورُ ﴿٣٢﴾ إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنزِلُ الْغَيْثَ وَيَعْلَمُ مَا فِي الْأَرْحَامِ وَمَا تَدْرِي نَفْسٌ مَّاذَا تَكْسِبُ غَدًا وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴿٣٣﴾

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

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

سُورَةُ السَّجْدَةِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْم ﴿١﴾ تَنْزِيلُ الْكِتَابِ لَأُرِيَبَ فِيهِ مِنْ رَبِّ الْعَالَمِينَ ﴿٢﴾ أَمْ يَقُولُونَ أَفْتَرَنَاهُ بَلْ هُوَ الْحَقُّ مِنْ رَبِّكَ لِتُنذِرَ قَوْمًا مَّا أَتَتْهُمْ مِّنْ نَّذِيرٍ مِّنْ قَبْلِكَ لَعَلَّهُمْ يَهْتَدُونَ ﴿٣﴾ اللَّهُ

الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ ۗ مَا لَكُمْ
مِّنْ دُونِهِ ۚ مِنْ وَلِيٍّ وَلَا شَفِيعٍ ۚ أَفَلَا تَتَذَكَّرُونَ ﴿٤﴾

Sūrah As-Sajdah (The Prostration) 32

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

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

الرَّحِيمِ		الرَّحْمَنِ		بِسْمِ اللَّهِ	
the Most Merciful		the Most Gracious		In the Name (of) Allah	
فِيهِ	لَا رَيْبَ	الْكِتَابِ	تَنْزِيلُ	الْمِ	١
in which	(there is) no doubt	(of) the Book	(the) revelation	Alif-Lam-Mim	
بَلْ هُوَ	أَفْتَرَاهُ	أَمْ يَقُولُونَ	مِن رَّبِّ الْعَالَمِينَ		
nay it	he has fabricated it	or say they	(is) from (the) Lord (of) the worlds		
مَا أَتَاهُمْ		لِتُنذِرَ قَوْمًا		مِنْ رَبِّكَ	الْحَقُّ
has not come to them		so that you may warn a people		from your Lord	(is) the truth
اللَّهُ الَّذِي		لَعَلَّهُمْ يَهْتَدُونَ		مِّن قَبْلِكَ	مِّن نَّذِيرٍ
Allah (it is) He Who		(in order) that they may be guided		before you	any warner
بَيْنَهُمَا		وَمَا	وَالْأَرْضَ	خَلَقَ السَّمَوَاتِ	
(is) between them		and (all) that	and the earth	has created the heavens	
لَكُمْ	مَا	عَلَى الْعَرْشِ	ثُمَّ اسْتَوَىٰ	أَيَّامٍ	فِي سِتَّةِ
you have	none	over the Throne	then He rose	Days	in six

أَفَلَا تَتَذَكَّرُونَ ﴿٤﴾	وَلَا شَافِعَ ۚ	مِنْ وَلِيٍّ	مِّنْ دُونِهِ
(will) you not then remember?	nor an intercessor	any protector	besides Him

يُدَبِّرُ الْأُمْرَ مِنَ السَّمَاءِ إِلَى الْأَرْضِ ثُمَّ يَعْرُجُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ أَلْفَ سَنَةٍ مِّمَّا تَعُدُّونَ ﴿٥﴾ ذَلِكَ عِلْمُ الْغَيْبِ وَالشَّهَادَةِ الْعَزِيزِ الرَّحِيمِ ﴿٦﴾ الَّذِي أَحْسَنَ كُلَّ شَيْءٍ خَلَقَهُ، وَبَدَأَ خَلْقَ الْإِنْسَانِ مِنْ طِينٍ ﴿٧﴾ ثُمَّ جَعَلَ نَسْلَهُ مِنْ سُلَالَةٍ مِّنْ مَّاءٍ مَّهِينٍ ﴿٨﴾ ثُمَّ سَوَّاهُ وَنَفَخَ فِيهِ مِنْ رُّوحِهِ ۖ وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ ۗ قَلِيلًا مَّا تَشْكُرُونَ ﴿٩﴾

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

إِلَيْهِ	ثُمَّ يَعْرُجُ	إِلَى الْأَرْضِ	مِنَ السَّمَاءِ	يُدَبِّرُ الْأُمْرَ
to Him	then it will go up	to the earth	from the heaven	He regulates (every) affair
مِمَّا تَعُدُّونَ ﴿٥﴾	سَنَةٍ	أَلْفَ	كَانَ مِقْدَارُهُ	فِي يَوْمٍ
of what you count (of your years)	years	a thousand	(the) space of which is	in one Day
الرَّحِيمِ	وَالشَّهَادَةِ	عَلِيمُ الْغَيْبِ	ذَلِكَ	
the Most Merciful	and the seen	(the) All-Knower (of) the unseen	that (is) He	
وَبَدَأَ	خَلَقَهُ ۖ	شَيْءٍ	كُلِّ	الَّذِي أَحْسَنَ
and He began	He has created	thing	every	Who made good
مِن سُلَالَةٍ	ثُمَّ جَعَلَ نَسْلَهُ ۖ	مِن طِينٍ ﴿٧﴾	الْإِنْسَانِ	خَلَقَ
from semen	then He made his offspring	from clay	(of) man	(the) creation

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

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

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

وَقَالُوا		أءِذَا ضَلَلْنَا		فِي الْأَرْضِ		أءِنَّا	
and they say		(is it) when we are (dead and become) lost?		in the earth		(shall) we?	
لَفِي خَلْقٍ		جَدِيدٍ	بَلْ هُمْ	بِلِقَاءِ	رَبِّهِمْ	كَافِرُونَ ﴿١٠﴾	
indeed (be) in a creation		new	nay they	(the) Meeting	(with) their Lord	deny	
قُلْ	يَنفُخُكُمْ	مَّلَكُ	الَّذِي	الْمَوْتِ	وُكِّلَ بِكُمْ	ثُمَّ	
say	will take your souls	(the) angel	who	(of) death	is set over you	then	
إِلَىٰ رَبِّكُمْ تُرْجَعُونَ ﴿١١﴾		وَلَوْ تَرَىٰ		إِذِ		الْمُجْرِمُونَ	
you shall be returned to your Lord		and if you (could) see		when		the criminals	

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

وَلَوْ شِئْنَا لَآتَيْنَا كُلَّ نَفْسٍ هُدًى وَلَٰكِن حَقَّ الْقَوْلُ مِنِّي لَأَمْلَأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ ﴿١٣﴾ فَذُوقُوا بِمَا نَسِيتُمْ لِقَاءَ يَوْمِكُمْ هَٰذَا إِنَّا نَسِينَاكُمْ وَذُوقُوا عَذَابَ الْخُلْدِ بِمَا كُنتُمْ تَعْمَلُونَ ﴿١٤﴾ إِنَّمَا يُؤْمِنُ بِآيَاتِنَا الَّذِينَ إِذَا ذُكِّرُوا بِهَا خَرُّوا سُجَّدًا وَسَبَّحُوا بِحَمْدِ رَبِّهِمْ وَهُمْ لَا يَسْتَكْبِرُونَ ﴿١٥﴾

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

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

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

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

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

نَتَجَافَى جُنُوبَهُمْ	عَنِ الْمَضَاجِعِ	يَدْعُونَ رَبَّهُمْ	خَوْفًا	وَطَمَعًا
their sides forsake	[of] (their) beds	they invoke their Lord	(in) fear	and hope
وَمِمَّا	رَزَقْنَاهُمْ	يُنْفِقُونَ ﴿١٦﴾	فَلَا تَعْلَمُ نَفْسٌ	
and out of what	We have bestowed on them	they spend	so a soul knows not	
مَّا أُخْفِيَ	لَهُمْ	مِّن قُرَّةِ	أَعْيُنٍ	جَزَاءً
what is kept hidden	for them	of joy	(of their) eyes	(as) a reward
يَعْمَلُونَ ﴿١٧﴾	أَفَمَن	كَانَ مُؤْمِنًا	كَمَن	كَانَ فَاسِقًا
do	(is) then (he) who?	is a believer	like (him) who	is a sinner
لَا يَسْتَوُونَ ﴿١٨﴾	أَمَّا الَّذِينَ ءَامَنُوا	وَعَمِلُوا الصَّالِحَاتِ	فَلَهُمْ	
not equal are they	as for those who believe	and do righteous deeds	then for them	

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

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

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

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

ثُمَّ أَعْرَضَ	رَبِّهِ	بَيَّاتٍ	مِمَّنْ ذَكَرَ
then he turns aside	(of) his Lord	of (the) Verses	than (he) who is reminded
مُنْقِمُونَ ﴿٢٣﴾	مِنَ الْمَجْرِمِينَ	إِنَّا	عَنْهَا
(shall) exact retribution	from the criminals	verily We	therefrom

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ فَلَاتُكُنْ فِي مَرِيَةٍ مِّنْ لِّقَائِهِ وَجَعَلْنَاهُ هُدًى لِّبَنِي إِسْرَائِيلَ ﴿٢٤﴾ وَجَعَلْنَا مِنْهُمْ أَيْمَةً يَهْدُونَ بِأَمْرِنَا لَمَّا صَبَرُوا وَكَانُوا بِآيَاتِنَا يُوقِنُونَ ﴿٢٥﴾ إِنَّ رَبَّكَ هُوَ يَفْصِلُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴿٢٦﴾ أَوْلَمْ يَهْدِ لَهُمْ كَمْ أَهْلَكْنَا مِن قَبْلِهِمْ مِّنَ الْقُرُونِ يَمْشُونَ فِي مَسْكِنِهِمْ إِنَّ فِي ذَلِكَ لَآيَاتٍ أَفَلَا يَسْمَعُونَ ﴿٢٧﴾

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

فِي مَرِيَةٍ	فَلَاتُكُنْ	الْكِتَابَ	وَلَقَدْ آتَيْنَا مُوسَى
in doubt	so be not you	the Scripture	and indeed We gave Moses
إِسْرَائِيلَ ﴿٢٤﴾	لِّبَنِي	هُدًى	وَجَعَلْنَاهُ
(of) Israel	to (the) Children	a guide	and We made it
			مِّنْ لِّقَائِهِ
			of meeting him
	يَهْدُونَ بِأَمْرِنَا	أَيْمَةً	مِنْهُمْ
	giving guidance under Our Command	leaders	from (among) them
			وَجَعَلْنَا
			and We made

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

أَوَلَمْ يَرَوْا أَنَّا نَسُوقُ الْمَاءَ إِلَى الْأَرْضِ الْجُرُزِ فَنُخْرِجُ بِهِ زَرْعًا تَأْكُلُ مِنْهُ أَنْعَامُهُمْ وَأَنْفُسُهُمْ أَفَلَا يُبْصِرُونَ ﴿٢٧﴾ وَيَقُولُونَ مَتَى هَذَا الْفَتْحُ إِنْ كُنْتُمْ صَادِقِينَ ﴿٢٨﴾ قُلْ يَوْمَ الْفَتْحِ لَا يَنْفَعُ الَّذِينَ كَفَرُوا إِيْمَانُهُمْ وَلَا هُمْ يُنظَرُونَ ﴿٢٩﴾ فَأَعْرَضَ عَنْهُمْ وَانْتَظِرْ إِنَّهُمْ مُنْتَظَرُونَ ﴿٣٠﴾

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

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

أَفَلَا يَبْصُرُونَ ﴿٧٧﴾	وَيَقُولُونَ مَتَى هَذَا	الْفَتْحُ	
will they not then see?	and they say when (comes)	this	Decision
إِنْ كُنْتُمْ صَادِقِينَ ﴿٧٨﴾	قُلْ يَوْمَ	الْفَتْحِ	لَا يَنْفَعُ
if you are telling the truth	say (on the) Day	(of) Decision	will not benefit
الَّذِينَ كَفَرُوا	وَلَا هُمْ يُنظَرُونَ ﴿٧٩﴾	فَاعْرِضْ	إِيْمَانَهُمْ
those who disbelieve	nor will they be granted a respite	so turn aside	their faith
عَنْهُمْ	وَأَنْتَظِرُ	إِنَّهُمْ	مَنْتَظِرُونَ ﴿٨٠﴾
from them	and await	verily they	(are) awaiting

سُورَةُ الْأَحْزَابِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَأَيُّهَا النَّبِيُّ اتَّقِ اللَّهَ وَلَا تُطِعِ الْكَافِرِينَ وَالْمُنَافِقِينَ إِنْ كَانَتْ عَلِيمًا حَكِيمًا ﴿١﴾
 وَاتَّبِعْ مَا يُوحَىٰ إِلَيْكَ مِنْ رَبِّكَ إِنْ كَانَتْ بِمَا تَعْمَلُونَ خَيْرًا ﴿٢﴾ وَتَوَكَّلْ عَلَى اللَّهِ
 وَكَفَىٰ بِاللَّهِ وَكِيلًا ﴿٣﴾ مَا جَعَلَ اللَّهُ لِرَجُلٍ مِّنْ قَلْبَيْنِ فِي جَوْفِهِ ۚ وَمَا جَعَلَ أَزْوَاجَكُمُ
 النَّسِيِّ تَظَاهِرُونَ مِنْهُنَّ أُمَّهَاتِكُمْ وَمَا جَعَلَ أَدْعِيَاءَكُمْ أَبْنَاءَكُمْ ۚ ذَٰلِكُمْ قَوْلُكُمْ بِأَفْوَاهِكُمْ ۗ وَاللَّهُ
 يَقُولُ الْحَقَّ وَهُوَ يَهْدِي السَّبِيلَ ﴿٤﴾

Sūrah Al-Ahzāb (The Confederates) 33

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

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

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

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

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

وَأُولُوا الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ مِنَ الْمُؤْمِنِينَ وَالْمُهَاجِرِينَ
إِلَّا أَنْ تَفْعَلُوا إِلَىٰ أَوْلِيَائِكُمْ مَعْرُوفًا كَانَ ذَلِكَ فِي الْكِتَابِ مَسْطُورًا ﴿٦٦﴾

5. Call them (adopted sons) by (the names of) their fathers, that is more just with Allāh. But if you know not their father's (names, call them) your brothers in Faith and *Mawālīkum* (your freed slaves). And there is no sin on you concerning that in which you made a mistake, except in regard to what your hearts deliberately intend. And Allāh is Ever Oft-Forgiving, Most Merciful. 6. The Prophet is closer to the believers than their own selves, and his wives are their (believers') mothers (as regards respect and marriage). And blood relations among each other have closer personal ties in the Decree of Allāh (regarding inheritance) than (the brotherhood of) the believers and the *Muhājirūn* (emigrants from Makkah), except that you do kindness to those brothers (when the Prophet ﷺ joined them in brotherhood ties). This has been written in the (Allāh's Book of Divine) Decrees – (*Al-Lauh Al-Mahfūz*).¹

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

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

وَإِذْ أَخَذْنَا مِنَ النَّبِيِّينَ مِيثَقَهُمْ وَمِنَكَ وَمِنْ نُوحٍ وَإِبْرَاهِيمَ وَمُوسَىٰ وَعِيسَىٰ ابْنِ مَرْيَمَ ۗ وَأَخَذْنَا مِنْهُم مِّيثَاقًا غَلِيظًا ﴿٧﴾ لِيَسْأَلَ الصَّادِقِينَ عَنْ صِدْقِهِمْ وَأَعَدَّ لِلْكَافِرِينَ عَذَابًا أَلِيمًا ﴿٨﴾ يَا أَيُّهَا الَّذِينَ ءَامَنُوا اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَاءَ تَكُمْ جُنُودٌ فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا وَجُنُودًا لَمْ تَرَوْهَا وَكَانَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا ﴿٩﴾

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

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

جَاءَ تَكُمُ		إِذْ	عَلَيْكُمْ	اذْكُرُوا نِعْمَةَ اللَّهِ	
(there) came against you		when	to you	remember (the) Favour (of) Allah	
وَجُنُودًا	رِيحًا	عَلَيْهِمْ	فَأَرْسَلْنَا	جُنُودًا	
and forces (soldiers)	a wind	against them	and We sent	hosts (soldiers)	
بِمَا تَعْمَلُونَ بَصِيرًا ﴿١١﴾		وَكَانَ اللَّهُ	لَمْ تَرَوْهَا		
All-Seer of what you do		and Allah is	that you saw not		

إِذْ جَاءَوكُمْ مِّنْ فَوْقِكُمْ وَمِنْ أَسْفَلَ مِنكُمْ وَإِذْ زَاغَتِ الْأَبْصَارُ وَبَلَغَتِ الْقُلُوبُ الْحَنَاجِرَ وَتَظُنُّونَ بِاللَّهِ الظُّنُونًا ﴿١١﴾ هُنَالِكَ ابْتُلِيَ الْمُؤْمِنُونَ وَزُلْزِلُوا زِلْزَالًا شَدِيدًا ﴿١٢﴾ وَإِذْ يَقُولُ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِم مَّرَضٌ مَّا وَعَدَنَا اللَّهُ وَرَسُولُهُ إِلَّا غُرُورًا ﴿١٣﴾ وَإِذْ قَالَتْ طَائِفَةٌ مِّنْهُمْ يَا أَهْلَ يَثْرِبَ لَا مُقَامَ لَكُمْ فَارْجِعُوا وَيَسْتَأْذِنُ فَرِيقٌ مِّنْهُمُ النَّبِيَّ يَقُولُونَ إِنَّ بُيُوتَنَا عَوْرَةٌ وَمَا هِيَ بِعَوْرَةٍ إِن يُرِيدُونَ إِلَّا فِرَارًا ﴿١٤﴾

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

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

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

وَلَوْ دَخَلَتْ عَلَيْهِمْ مِّنْ أَقْطَارِهَا ثُمَّ سِيلُوا الْفِتْنَةَ لَأَتَوْهَا وَمَا تَبَتَّشُوا بِهَا إِلَّا يَسِيرًا ﴿١٤﴾
 وَلَقَدْ كَانُوا عَاهِدُوا اللَّهَ مِنْ قَبْلِ أَنْ يُؤْتُوا الْآدْبُرَ وَكَانَ عَهْدُ اللَّهِ مَسْئُولًا ﴿١٥﴾ قُلْ
 لَنْ يَنْفَعَكُمْ الْفِرَارُ إِنْ فَرَرْتُمْ مِنَ الْمَوْتِ أَوِ الْقَتْلِ وَإِذَا لَا تَمْنَعُونَ إِلَّا قَلِيلًا ﴿١٦﴾

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

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

إِلَّا يَسِيرًا ﴿١٤﴾	وَلَقَدْ كَانُوا	عَاهَدُوا اللَّهَ	مِنْ قَبْلُ
but a little	and indeed they had	made a covenant (with) Allah	before
لَا يُؤْتُونَ الْأَدْبَرَ	وَكَانَ	عَهْدُ اللَّهِ	مَسْئُولًا ﴿١٥﴾
not to turn their backs	and (must) be	a covenant (with) Allah	answered for
قُلْ	لَنْ يَنْفَعَكُمْ	الْفِرَارُ	إِنْ فَرَرْتُمْ
say	will never avail you	flight	if you flee
		مِنَ الْمَوْتِ	أَوْ الْقَتْلِ
		from death	or killing
وَلِذَا	لَا تُمْنَعُونَ	إِلَّا قَلِيلًا ﴿١٦﴾	
and then	you will not enjoy	but a little	

قُلْ مَنْ ذَا الَّذِي يَعْصِمُكُمْ مِنَ اللَّهِ إِنْ أَرَادَ بِكُمْ سُوءًا أَوْ أَرَادَ بِكُمْ رَحْمَةً وَلَا يَحِذُونَ لَهُمْ مِنْ دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا ﴿١٧﴾ قَدْ يَعْلَمُ اللَّهُ الْمَعْوِفِينَ مِنْكُمْ وَالْقَائِلِينَ لِإِخْوَانِهِمْ هَلُمَّ إِلَيْنَا وَلَا يَأْتُونَ الْبَأْسَ إِلَّا قَلِيلًا ﴿١٨﴾ أَشْحَةً عَلَيْكُمْ فَإِذَا جَاءَ الْخَوْفُ رَأَيْتَهُمْ يَنْظُرُونَ إِلَيْكَ تَدُورُ أَعْيُنُهُمْ كَالَّذِي يُغْتَنَى عَلَيْهِ مِنَ الْمَوْتِ فَإِذَا ذَهَبَ الْخَوْفُ سَلَفُوكُمْ بِالسِّنَةِ حِدَادٍ أَشْحَةً عَلَى الْخَيْرِ أُولَئِكَ لَمْ يُؤْمِنُوا فَأَحْبَطَ اللَّهُ أَعْمَالَهُمْ وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا ﴿١٩﴾

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

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

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

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

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

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

وَأِنْ يَأْتِ الْأَحْزَابُ		لَمْ يَذْهَبُوا		يَحْسَبُونَ الْأَحْزَابَ	
and if the Confederates should come		have not withdrawn		they think (that) the Confederates	
فِي الْأَعْرَابِ		بَادُونَ		يُودُّوْا لَوْ	
among the bedouins		(were) in the deserts		[that] they they would wish if	
مَا قَاتَلُوا		فِيكُمْ		وَلَوْ كَانُوا	
they would not fight		among you		and if they were asking about your news	
حَسَنَةٌ		فِي رَسُولِ اللَّهِ		كَانَ لَكُمْ	
good		in (the) Messenger (of) Allah		you have indeed	
أُسْوَةٌ		الْآخِرِ		يَرْجُوا اللَّهَ	
an example		the Last		and the Day hopes for Allah	
وَذَكَرَ اللَّهُ كَثِيرًا		وَالْيَوْمَ		لِمَنْ كَانَ	
and remembers Allah much		and the Day		for (him) who [was]	
مَا		قَالُوا		رَأَى الْمُؤْمِنُونَ	
(is) what		this they said		the Confederates the believers saw	
وَصَدَقَ اللَّهُ		وَرَسُولُهُ		وَعَدَنَا اللَّهُ	
and had spoken the truth Allah		and His Messenger		had promised us Allah	
وَتَسْلِيمًا		إِلَّا إِيْمَانًا		وَمَا زَادَهُمْ	
and submissiveness		except (in) Faith		and it increased them not	
وَرَسُولُهُ					

مَنْ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ فَمِنْهُمْ مَنْ قَضَىٰ نَجْبَهُ، وَمِنْهُمْ مَنْ يَنْظُرُ، وَمَا بَدَلُوا تَبْدِيلًا ﴿٢٢﴾ لِيَجْزِيَ اللَّهُ الصَّادِقِينَ بِصِدْقِهِمْ وَيُعَذِّبَ الْمُنَافِقِينَ إِنْ شَاءَ أَوْ يَتُوبَ عَلَيْهِمْ إِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا ﴿٢٣﴾ وَرَدَّ اللَّهُ الَّذِينَ كَفَرُوا بِغَيْظِهِمْ

عَزِيزًا ﴿٥٥﴾	قَوِيًّا	وَكَانَ اللَّهُ	الْقِتَالِ
All-Mighty	All-Strong	and Allah is	(in) the fighting

وَأَنْزَلَ الَّذِينَ ظَاهَرُوهُمْ مِنْ أَهْلِ الْكِتَابِ مِنْ صَيَاصِيهِمْ وَقَذَفَ فِي قُلُوبِهِمُ الرُّعْبَ فَرِيقًا تَقْتُلُونَ وَتَأْسِرُونَ فَرِيقًا ﴿٥٦﴾ وَأَوْرَثَكُمْ أَرْضَهُمْ وَدِيَارَهُمْ وَأَمْوَالَهُمْ وَأَرْضًا لَمْ تَطَّوْهَا وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرًا ﴿٥٧﴾ يَأَيُّهَا النَّبِيُّ قُلْ لِأَزْوَاجِكَ إِنْ كُنْتُمْ تُرِيدُونَ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا فَتَعَالَيْنَ أُمَتِّعْكُمْ وَأُسْرِحْكُمْ سَرَاحًا جَمِيلًا ﴿٥٨﴾

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

الْكِتَابِ	مِنْ أَهْلِ	ظَاهَرُوهُمْ	وَأَنْزَلَ الَّذِينَ
(of) the Scripture	of (the) people	backed them	and He brought down those who
فَرِيقًا تَقْتُلُونَ	الرُّعْبَ	فِي قُلُوبِهِمْ	وَقَذَفَ
a group you killed	terror	into their hearts	and cast
وَدِيَارَهُمْ	أَرْضَهُمْ	وَأَوْرَثَكُمْ	وَتَأْسِرُونَ فَرِيقًا ﴿٥٦﴾
and their houses	their lands	and He caused you to inherit	and a group you made captives
وَكَانَ اللَّهُ	لَمْ تَطَّوْهَا	وَأَرْضًا	وَأَمْوَالَهُمْ
and Allah is	which you had not trodden	and a land	and their riches (wealth)
إِنْ كُنْتُمْ	قُلْ لِأَزْوَاجِكَ	النَّبِيِّ	يَأَيُّهَا
if you [are]	say to your wives	Prophet	O
أُمَتِّعْكُمْ	فَنَعَالَيْنَ	وَزِينَتَهَا	الْحَيَاةَ الدُّنْيَا
I will make a provision for you	then come	and its glitter	(of) the world
			desire the life

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

وَإِنْ كُنْتُمْ تُرِيدُونَ اللَّهَ وَرَسُولَهُ، وَالْدارَ الْآخِرَةَ فَإِنَّ اللَّهَ أَعَدَّ لِلْمُحْسِنَاتِ مِنْكُمْ أَجْرًا عَظِيمًا ﴿٢٩﴾ يَنْسَاءُ النَّبِيِّ مَنْ يَأْتِ مِنْكُمْ بِفَاحِشَةٍ مُّبَيَّنَةٍ يُضَعَّفُ لَهَا الْعَذَابُ ضِعْفَيْنِ وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا ﴿٣٠﴾

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

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

