

The Holy Quran

(Part Twenty One)



Split Word Translation

(English)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, Most Gracious, Ever Merciful

Foreword

Under the directions and guidance of Hadhrat Khalifatul Masih V, بنصره العزيز أيده الله تعالى Majlis Ansarullah UK started the work to prepare and publish English split word translation of the Holy Quran. First Part was published in 2009 under Waleed Ahmad Sahib (Sadr Majlis Ansarullah UK 2008-09) and Parts 2-8 were published under Ch Waseem Ahmed Sahib (Sadr Majlis Ansarullah UK 2010-15) in 2015.

I am deeply indebted to my father Ch Ata Ur Rehman Sahib (Rabwah & USA) who painstakingly did the English split word translation and without his dedication & commitment; in all honesty this project may not have been possible.

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By the Grace of Allah, Part Twenty One with English split word translation is presented here; Inshallah more parts will be ready for publication this year.

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May Allah reward all those who have been involved with this blessed project in any way. May Allah accept this humble effort on behalf of Majlis Ansarullah UK and enable us all to learn, understand and follow the teachings of the Holy Qur'an in letter and spirit.

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Important Note

Readers should note that in Arabic Grammar مضارع (the aorist tense) covers both the present and future tenses. Therefore, in the English split-word translation of part 3, both meanings have been included for the benefit of the reader. For example:

1. يَقُولُ means he says / he will say.
2. يَهْدِي means He guides / He will guide.
3. يَشَاءُ means He desires / He will desire.

أَتْلُ	مَا	أُوحِيَ	إِلَى	كَ	مِنَ	الْكِتَابِ	وَ	أَقِمِ	الصَّلَاةَ	إِنَّ
surely	Prayer	observe	and	the Book	from	you	to	reveal	that	recite

أَتْلُ مَا أُوحِيَ إِلَيْكَ مِنَ الْكِتَابِ وَأَقِمِ الصَّلَاةَ إِنَّ

Recite that which has been revealed to you of the Book, and observe Prayer. Surely

الصَّلَاةَ	تَنْهَى	عَنِ	الْفَحْشَاءِ	وَ	الْمُنْكَرِ	وَ	لَ	ذِكْرُ
remembrance	of	and	manifest evil	and	indecency	from	restrain	Prayer

الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَلَذِكْرُ

Prayer restrain (one) from indecency and manifest evil, and remembrance of

اللَّهُ	أَكْبَرُ	وَ	اللَّهُ	يَعْلَمُ	مَا	تَصْنَعُونَ	وَ	لَا	تُجَادِلُونَ
you argue	not	and	you do	what	knows	Allah	and	greatest	Allah

اللَّهُ أَكْبَرُ وَاللَّهُ يَعْلَمُ مَا تَصْنَعُونَ ﴿٤٦﴾ وَلَا تُجَادِلُونَ

Allah indeed is the greatest (virtue). And Allah knows what you do. And argue not

أَهْلَ	الْكِتَابِ	إِلَّا	بِ	الَّتِي	هِيَ	أَحْسَنُ	إِلَّا	الَّذِينَ
those who	except	best	it	what	with	except	of Book	people

أَهْلَ الْكِتَابِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ إِلَّا الَّذِينَ

with the people of the Book except with what is best; but (argue not at all) with such

ظَلَمُوا	مِنْ	هُمْ	وَ	قُولُوا	أَمَّا	بِ	الَّذِي	أُنزِلَ	إِلَى	نَا	وَ	أُنزِلَ		
revealed	and	them	from	unjust	say	and	we believe	with	which	revealed	to	us	and	revealed

ظَلَمُوا مِنْهُمْ وَقُولُوا آمَنَّا بِالَّذِي أُنزِلَ إِلَيْنَا وَأُنزِلَ

of them as are unjust. And say, 'We believe in that which has been revealed to us and that which has been revealed

إِلَى	كُمْ	وَ	إِلَهُ	نَا	وَ	إِلَهُ	كُمْ	وَاحِدٌ	وَ	نَحْنُ	لَ	هُ	
Him	to	you	and	our	God	and	your	God	is One	and	we	to	Him

إِلَيْكُمْ وَالْهَنَا وَالْهُكُمْ وَاحِدٌ وَنَحْنُ لَهُ

to you; and our God and your God is one; and to Him we

مُسْلِمُونَ	وَ	كَ	ذَلِكَ	أَنْزَلْنَا	إِلَىٰ	كَ	الْكِتَابَ	فَ	الَّذِينَ
submit	and	like	that	We sent down	to	you	the Book	so	those who

مُسْلِمُونَ ﴿٤٧﴾ وَكَذَلِكَ أَنْزَلْنَا إِلَيْكَ الْكِتَابَ فَالَّذِينَ

submit.' And in the like manner have We sent down the Book to you, so those to whom

آتَيْنَا	هُمْ	الْكِتَابَ	يُؤْمِنُونَ	بِ	ه	وَ	مِنْ	هَؤُلَاءِ
We gave	them	the Book	they believe	with	it	and	of	these

آتَيْنَهُمُ الْكِتَابَ يُؤْمِنُونَ بِهِ وَمِنْ هَؤُلَاءِ

We have given (true knowledge of) the Book believe in it (the Quran); and of these (Meccans also) there are some

مَنْ	يُؤْمِنُ	بِ	ه	وَ	مَا	يَجْحَدُ	بِ	آيَاتِنَا	إِلَّا	الْكَافِرُونَ
who	believe	with	it	and	not	deny	with	Our Signs	but	disbelievers

مَنْ يُؤْمِنُ بِهِ ط وَمَا يَجْحَدُ بِآيَاتِنَا إِلَّا الْكَافِرُونَ ﴿٤٨﴾

who believe in it. And none but the ungrateful deny Our Signs.

وَ	مَا	كُنْتُمْ	تَتْلُوا	مِنْ	قَبْلِ	ه	مِنْ	كِتَابٍ	وَّ	لَا	تَخُطُّ	ه
and	not	you were	recite	from	before	it	from	Book	and	nor	you write	it

وَمَا كُنْتُمْ تَتْلُوا مِنْ قَبْلِهِ مِنْ كِتَابٍ وَلَا تَخُطُّهُ

And you did not recite any Book before it, nor did you write one

بِ	يَمِينِ	كَ	إِذَا	لَ	أَرْتَابَ	الْمُبْطِلُونَ	بَلْ	هُوَ	آيَاتِ
with	right hand	your	then	surely	doubted	the liars	no	they	Signs

بِيَمِينِكَ إِذَا لَأَرْتَابَ الْمُبْطِلُونَ ﴿٤٩﴾ بَلْ هُوَ آيَاتِ

with your right hand; in that case the liars would have doubted. No, it is (a collection of) clear

بَيِّنَاتٍ	فِي	صُدُورِ	الَّذِينَ	أُوتُوا	الْعِلْمَ	وَ	مَا
clear	in	hearts	those who	given	knowledge	and	none

بَيِّنَاتٍ فِي صُدُورِ الَّذِينَ أُوتُوا الْعِلْمَ ط وَمَا

Signs in the hearts of those who are given knowledge. And none

يَجْحَدُ	بِ	آيَاتِنَا	إِلَّا	الظَّالِمُونَ	وَ	قَالُوا	لَوْ	لَا	أُنزِلَ
deny	in	Our	but	wrongdoers	and	they say	why	not	sent down

يَجْحَدُ بِآيَاتِنَا إِلَّا الظَّالِمُونَ ﴿50﴾ وَقَالُوا لَوْ لَا أُنزِلَ

but the wrongdoers deny Our Signs. And they say, 'Why are not

عَلَى	هِ	آيَاتٍ	مِّنْ	رَّبِّ	هِ	قُلْ	إِنَّ	مَا	الْآيَاتُ	عِنْدَ
to	him	Signs	from	Lord	his	you say	only	Signs	with	

عَلَيْهِ آيَاتٍ مِّنْ رَبِّهِ طُ قُلْ إِنَّمَا الْآيَاتُ عِنْدَ

Signs sent down to him from his Lord? Say, 'The Signs are with

اللَّهُ	وَ	إِنَّ	مَا	أَنَا	نَذِيرٌ	مُّبِينٌ	أَ	وَ	لَمْ	يَكْفِ	هِمْ
Allah	and	only	I	Warner	clear	is	and	not	enough	them	

اللَّهُ وَإِنَّمَا أَنَا نَذِيرٌ مُّبِينٌ ﴿51﴾ أَوَلَمْ يَكْفِهِمْ

Allah, and certainly I am a clear Warner.' Is it not enough for them

أَنْ	نَّآ	أَنْزَلْنَا	عَلَى	كَ	الْكِتَابِ	يُتْلَى	عَلَى	هِمْ	إِنَّ
that	We	sent down	to	you	the Book	recited	to	them	verily

أَنَا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ يُتْلَى عَلَيْهِمْ ط إِنَّ

that We have sent down to you the Book which is recited to them? Verily,

فِي	ذَلِكَ	لَ	رَحْمَةٌ	وَ	ذِكْرٌ	لِ	قَوْمٍ	يُؤْمِنُونَ
in	that	is	mercy	and	reminder	for	people	who believe

فِي ذَلِكَ لَرَحْمَةٌ وَذِكْرٌ لِّقَوْمٍ يُؤْمِنُونَ ﴿52﴾

there is mercy in it and a reminder for a people who believe.

قُلْ	كَفَى	بِ	اللَّهِ	بَيْنِي	وَ	بَيْنَ	كُمْ	شَهِيدًا	يَعْلَمُ
say	sufficient	is	Allah	between	and	you	witness	He knows	

قُلْ كَفَى بِاللَّهِ بَيْنِي وَبَيْنَكُمْ شَهِيدًا يَعْلَمُ

Say, 'Allah is sufficient as a Witness between me and you. He knows

مَا	فِي	السَّمَوَاتِ	وَ	الْأَرْضِ	وَ	الَّذِينَ	آمَنُوا
what	in	the heavens	and	the earth	and	those who	believe

مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَالَّذِينَ آمَنُوا

what is in the heavens and the earth. And (as for) those who believe

بِ	الْبَاطِلِ	وَ	كَفَرُوا	بِ	اللَّهِ	أُولَئِكَ	هُمْ
with	falsehood	and	disbelieve	with	Allah	those	they

بِالْبَاطِلِ وَكَفَرُوا بِاللَّهِ أُولَئِكَ هُمْ

in falsehood and disbelieve in Allah they it is who

الْخَسِرُونَ	وَ	يَسْتَعْجِلُونَ	كَ	بِ	الْعَذَابِ	وَ	لَوْ	لَا
the losers	and	they ask to hasten	you	with	punishment	and	if	not

الْخَسِرُونَ⁵³ وَيَسْتَعْجِلُونَكَ بِالْعَذَابِ وَلَوْ لَا

are the losers. They ask you to hasten on the punishment; and had there not been

أَجَلٌ	مُّسَمًّى	لَّ	جَاءَ	هُمْ	الْعَذَابُ	وَ	لَ	يَأْتِيَنَّ	هُمْ
term	appointed	would have	come upon	them	punishment	and	surely	overtake	them

أَجَلٌ مُسَمًّى لِّجَاءِ هُمُ الْعَذَابِ وَلَيَأْتِيَنَّهُمْ

an appointed term, the punishment would have come upon them. And it shall surely overtake them

بَغْتَةً	وَ	هُمْ	لَا	يَشْعُرُونَ	يَسْتَعْجِلُونَ	كَ
unexpectedly	and	they	not	perceive	ask to hasten	you

بَغْتَةً وَهُمْ لَا يَشْعُرُونَ⁵⁴ يَسْتَعْجِلُونَكَ

unexpectedly, while they perceive not. They ask you to hasten

بِ	الْعَذَابِ	وَ	إِنَّ	جَهَنَّمَ	لَ	مُحِيطَةٌ	بِ	الْكَافِرِينَ
with	punishment	and	verily	Hell	is	encompassing	the	disbelievers

بِالْعَذَابِ وَإِنَّ جَهَنَّمَ لَمُحِيطَةٌ بِالْكَافِرِينَ⁵⁵

on the punishment; but verily, Hell is (already) encompassing the disbelievers.

يَوْمَ	يَغْشَى	هُمْ	الْعَذَابُ	مِنْ	فَوْقَ	هُمْ	وَ	مِنْ
day	overwhelm	them	the punishment	from	above	them	and	from

يَوْمَ يَغْشَاهُمْ الْعَذَابُ مِنْ فَوْقِهِمْ وَ مِنْ

(Remember) the day when the punishment will overwhelm them from above them and from

تَحْتِ	أَرْجُلِ	هُمْ	وَ	يَقُولُ	ذُوقُوا	مَا	كُنْتُمْ	تَعْمَلُونَ
underneath	feet	their	and	He will say	you taste	what	you were	your actions

تَحْتِ أَرْجُلِهِمْ وَيَقُولُ ذُوقُوا مَا كُنْتُمْ تَعْمَلُونَ ﴿56﴾

underneath their feet, and He will say, 'Taste you (the fruit of) your actions.'

يَا	عِبَادِ	يَ	الَّذِينَ	آمَنُوا	إِنَّ	أَرْضَ	يَ	وَاسِعَةٌ
O	servants	My	those who	believe	verily	earth	My	vast

يَعِبَادِي الَّذِينَ آمَنُوا إِنَّ أَرْضِي وَاسِعَةٌ

O My servants who believe! verily, vast is My earth,

فَ	إِيَّايَ	يَ	فَ	اعْبُدُونِ	نِ	كُلِّ	نَفْسٍ	ذَائِقَةٌ
so	alone	Me	then	worship	Me	every	soul	taste

فَأِيَّايَ فَاعْبُدُونِ ﴿57﴾ كُلِّ نَفْسٍ ذَائِقَةٌ

so worship Me alone. Every soul shall taste

الْمَوْتِ	ثُمَّ	إِلَى	نَا	تُرْجَعُونَ	وَ	الَّذِينَ	آمَنُوا
of death	then	to	Us	brought back	and	those who	believe

الْمَوْتِ ثُمَّ إِلَيْنَا تُرْجَعُونَ ﴿58﴾ وَالَّذِينَ آمَنُوا

of death; then to Us shall you be brought back. And those who believe

وَ	عَمِلُوا الصَّالِحَاتِ	لَ	نُبَوِّئُنَّ	هُمْ	مِّنَ	الْجَنَّةِ	غُرَفًا
and	good works	surely	We house	them	in	paradise	lofty mansions

وَعَمِلُوا الصَّالِحَاتِ لَنُبَوِّئَنَّهُمْ مِنَ الْجَنَّةِ غُرَفًا

and do good works -- them shall We surely house in lofty mansions of Paradise,

تَجْرِي	مِنْ	تَحْتِ	هَا	الْأَنْهَارِ	خَالِدِينَ	فِي	هَا	نِعْمَ
flow	which	beneath	them	river	they abide	in	it	excellent

تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا نِعْمَ

beneath which rivers flow. They will abide therein. Excellent

أَجْرُ	الْعَمَلِينَ	الَّذِينَ	صَبَرُوا	وَ	عَلَى	رَبِّ	هَمُّ	يَتَوَكَّلُونَ
reward	those who work	those who	steadfast	and	on	Lord	their	put trust

أَجْرُ الْعَمَلِينَ^{٥٩} الَّذِينَ صَبَرُوا وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ^{٦٠}

is the reward of those who work (good). Those who are steadfast, and put their trust in their Lord.

وَ	كَأَيِّنْ	مِّنْ	دَابَّةٍ	لَّا	تَحْمِلُ	رِزْقَ	هَا
and	how many	of	animals	not	you carry	sustenance	their

وَكَأَيِّنْ مِّنْ دَابَّةٍ لَّا تَحْمِلُ رِزْقَهَا

And how many an animal there is that carries not its own sustenance!

اللَّهُ	يَرْزُقُ	هَا	وَ	إِيَّاكُمْ	وَ	هُوَ	السَّمِيعُ	الْعَلِيمُ
Allah	provides	it	and	you	also	He	All-Hearing	All-Knowing

اللَّهُ يَرْزُقُهَا وَإِيَّاكُمْ وَهُوَ السَّمِيعُ الْعَلِيمُ^{٦١}

Allah provides for it and for you. And He is All-Hearing, the All-Knowing.

وَلَئِن	سَأَلْتَ	هُمْ	مَنْ	خَلَقَ	السَّمَوَاتِ	وَ	الْأَرْضِ
and if	you ask	them	who	created	the heavens	and	the earth

وَلَئِن سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضِ

And if you ask them, 'Who has created the heavens and the earth

وَ	سَخَّرَ	الشَّمْسَ	وَ	القَمَرَ	لَ	يَقُولَنَّ	اللَّهُ
and	pressed in service	sun	and	moon	surely	they say	Allah

وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ لِيَقُولَنَّ اللَّهُ

and pressed into service the sun and the moon? They will surely say, 'Allah'.

فَ	أَنَّى	يُؤْفَكُونَ	اللَّهُ	يَبْسُطُ	الرِّزْقَ	لِ	مَنْ
so	how	they led astray	Allah	enlarges	sustenance	for	whom

فَأَنَّى يُؤْفَكُونَ ﴿62﴾ اللَّهُ يَبْسُطُ الرِّزْقَ لِمَنْ

How then are they led astray? Allah enlarges (the means of) sustenance for such

يَشَاءُ	مِنْ	عِبَادِهِ	وَ	يَقْدِرُ	لِ	هَ	إِنَّ	اللَّهَ	بِ	كُلِّ
He pleases	of	His servants	and	straitens	for	whom	surely	Allah	with	all

يَشَاءُ مِنْ عِبَادِهِ وَيَقْدِرُ لَهُ إِنَّ اللَّهَ بِكُلِّ

of His servants as He pleases, and straitens (them) for whom (He pleases). Surely Allah has

شَيْءٍ	عَلَيْهِمْ	وَلَئِنْ	سَأَلْتَ	هُمْ	مَنْ	نَزَّلَ
things	full knowledge	and if	you ask	them	who	sends down

شَيْءٍ عَلَيْهِمْ ﴿63﴾ وَلَئِنْ سَأَلْتَهُمْ مَنْ نَزَّلَ

full knowledge of all things. And if you ask them, 'Who sends down

مِنَ السَّمَاءِ	مَاءً	فَ	أَحْيَا	بِ	هَ	الْأَرْضِ	مِنْ	بَعْدِ
from sky	water	so	give life	with	it	to earth	from	after

مِنَ السَّمَاءِ مَاءً فَأَحْيَا بِهِ الْأَرْضَ مِنْ بَعْدِ

water from the sky and therewith gives life to the earth after its

مَوْتٍ	هَا	لَ	يَقُولَنَّ	اللَّهُ	قُلِ	الْحَمْدُ	لِ	لِلَّهِ	بَلْ
death	its	surely	they say	Allah	say	all praise	for	Allah	but

مَوْتِهَا لَيَقُولَنَّ اللَّهُ قُلِ الْحَمْدُ لِلَّهِ ط بَلْ

death?', they will surely say, 'Allah'. Say, 'All praise belongs to Allah.' But

أَكْثَرُهُمْ	لَا	يَعْقِلُونَ	وَ	مَا	هَذِهِ	الْحَيَوَةُ	الدُّنْيَا
most of them	not	understand	and	not	this	life	the world

أَكْثَرُهُمْ لَا يَعْقِلُونَ ﴿64﴾ وَمَا هَذِهِ الْحَيَوَةُ الدُّنْيَا

most of them understand not. And this life of the world is nothing

إِلَّا	لَهُوَ	وَ	لَعِبٌ	وَ	إِنَّ	الدَّارَ	الْآخِرَةَ
but	pastime	and	sports	and	indeed	home	Hereafter

إِلَّا لَهُوَ وَ لَعِبٌ وَإِنَّ الدَّارَ الْآخِرَةَ

but a pastime and a sport, and the Home of the Hereafter --

لَ	هِيَ	الْحَيَوَانُ	لَوْ	كَانُوا	يَعْلَمُونَ	فَ	إِذَا	رَكِبُوا
indeed	it is	the life	if	they were	they know	so	when	go on board

لَهِيَ الْحَيَوَانُ لَوْ كَانُوا يَعْلَمُونَ ﴿٦٥﴾ فَإِذَا رَكِبُوا

that indeed is Life, if they but knew! And when they go on board

فِي	الْفُلِكِ	دَعَوْا	اللَّهَ	مُخْلِصِينَ	لَ	هُ	الدِّينَ
in	ship	call	Allah	sincere	for	Him	faith

فِي الْفُلِكِ دَعَوْا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ

a ship, they call on Allah, with sincere and exclusive faith in Him.

فَ	لَمَّا	نَجَّى	هُمْ	إِلَى	الْبَرِّ	إِذَا	هُمْ	يُشْرِكُونَ	لِ	يَكْفُرُوا
so	when	bring safe	them	to	land	behold	they	associate partner	so that	deny

فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ إِذَا هُمْ يُشْرِكُونَ ﴿٦٦﴾ لِيَكْفُرُوا

But when He brings them safe to land, behold, they associate partners (with Him). That they may deny

بِ	مَا	آتَيْنَا	هُمْ	وَ	لِ	يَتَمَتَّعُوا	فَ	سَوْفَ	يَعْلَمُونَ
with	that	We bestowed	them	and	that	they enjoy	and	soon	they know

بِمَا آتَيْنَاهُمْ لِيَتَمَتَّعُوا وَفَ سَوْفَ يَعْلَمُونَ ﴿٦٧﴾

that which We have bestowed on them, and that they may enjoy themselves (for a time). But they will soon come to know.

أَ	وَلَمْ	يَرَوْا	أَنْ	نَا	جَعَلْنَا	حَرَمًا	أَمِنًا	وَ	يُتَخَطَّفُ	النَّاسُ
have	and	not	they see	We	made	sanctuary	secure	and	snatched	people

أَوَلَمْ يَرَوْا أَنَّا جَعَلْنَا حَرَمًا أَمِنًا وَيُتَخَطَّفُ النَّاسُ

Have they not seen that We have made the sanctuary secure (for them), while people are snatched away

مِنْ	حَوْلِ	هَمْ	أَ	فَ	بِ	الْبَاطِلِ	يُؤْمِنُونَ	وَ	بِ	نِعْمَةٍ
from	around	them	would	so	with	falsehood	believe	and	with	favour

مِنْ حَوْلِهِمْ أَفِالْبَاطِلِ يُؤْمِنُونَ وَبِنِعْمَةٍ

from all around them? Would they then believe in falsehood and

اللَّهُ	يَكْفُرُونَ	وَ	مَنْ	أَظْلَمُ	مِمَّنِ	اِفْتَرَى
Allah	deny	and	who	more unjust	than he who	invents

اللَّهُ يَكْفُرُونَ ﴿٦٨﴾ وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى

deny the favour of Allah? And who is more unjust than he who invents

عَلَى	اللَّهُ	كَذِبًا	أَوْ	كَذَّبَ	بِ	الْحَقِّ	لَمَّا	جَاءَ	هُ
upon	Allah	lie	or	rejects	in	truth	when	comes	him

عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِالْحَقِّ لَمَّا جَاءَهُ

a lie concerning Allah, or rejects the truth when it comes to him?

أَ	لَيْسَ	فِي	جَهَنَّمَ	مَثْوًى	لِ	لِكٰفِرِينَ	وَ	الَّذِينَ
is	not	in	Hell	abode	for	disbelievers	and	those who

أَلَيْسَ فِي جَهَنَّمَ مَثْوًى لِّلْكَافِرِينَ ﴿٦٩﴾ وَالَّذِينَ

Is there not an abode in Hell for those who disbelieve? And (as for) those

جَاهِدُوا	فِي	نَا	لَ	نَهْدِيَنَّا	هُمْ	سُبُلَ	نَا	وَ	إِنَّ	اللَّهُ
strive	in	Our	surely	guide	them	way	Our	and	verily	Allah

جَاهِدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ

who strive in Our path -- We will surely guide them in Our ways. And verily Allah

لَ	مَعَ	الْمُحْسِنِينَ
is	with	who do good

لَمَعَ الْمُحْسِنِينَ ﴿٧٠﴾

is with those who do good.

٣٠- سُورَةُ الرُّومِ مَكِّيَّةٌ

Revealed in Makkah

Surah Al-Rum

رُكُوعَاتُهَا ٦

آيَاتُهَا ٦١

Ruku 6

Verses 61

بِ	اسْمِ	اللَّهِ	الرَّحْمَنِ	الرَّحِيمِ
with	name	Allah	the Gracious	the Merciful

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①

In the name of Allah, the Gracious, the Merciful!

أَلِفٌ-لَامٌ-مِيمٌ	غَلِبَتِ	الرُّومُ	فِي	أَدْنَى	الْأَرْضِ	وَ	هُمْ
I am Allah, the all Knowing	defeated	the Romans	in	nearby	the land	and	they

أَلَمْ ② غَلِبَتِ الرُّومُ ③ فِي أَدْنَى الْأَرْضِ وَهُمْ

Alif Lam Mim(I am Allah, the all Knowing). The Romans have been defeated, In the land nearby, and they

مِّنْ	بَعْدِ	غَلَبِ	هُمْ	سَ	يَغْلِبُونَ	فِي	بِضْعِ
from	after	defeat	their	soon	be victorious	in	few

مِّنْ بَعْدِ غَلَبِهِمْ سَيَغْلِبُونَ ④ فِي بِضْعِ

after their defeat, will be victorious. In a few

سِنِينَ	لِ	اللَّهِ	الْأَمْرُ	مِنْ	قَبْلُ	وَ	مِنْ	بَعْدِ
years	for	Allah	command	from	before	and	from	after

سِنِينَ ⑤ لِلَّهِ الْأَمْرُ مِنْ قَبْلُ وَمِنْ بَعْدِ

years -- Allah's is the command before and after (that) --

وَ	يَوْمَئِذٍ	يَفْرَحُ	الْمُؤْمِنُونَ	بِ	نَصْرِ	اللَّهِ	يَنْصُرُ
and	that day	rejoice	believers	with	help	Allah	He helps

وَيَوْمَئِذٍ يَفْرَحُ الْمُؤْمِنُونَ ⑤ بِنَصْرِ اللَّهِ ⑥ يَنْصُرُ

and on that day the believers will rejoice. With the help of Allah. He helps

مَنْ	يَشَاءُ	وَ	هُوَ	الْعَزِيزُ	الرَّحِيمُ	وَعَدَ	اللَّهُ
whom	He pleases	and	He	the Mighty	the Merciful	promise	Allah

مَنْ يَشَاءُ ط وَهُوَ الْعَزِيزُ الرَّحِيمُ ⑥ وَعَدَ اللَّهُ ط

whom He pleases; and He is the Mighty, the Merciful. Allah (*has made*) this promise.

لَا	يُخْلِفُ	اللَّهُ	وَعَدَ	هُوَ	وَ	لَكِنَّ	أَكْثَرَ	النَّاسِ
not	breaks	Allah	promise	His	and	but	most	men

لَا يُخْلِفُ اللَّهُ وَعَدَهُ وَلَكِنَّ أَكْثَرَ النَّاسِ

Allah breaks not His promise, but most men

لَا	يَعْلَمُونَ	يَعْلَمُونَ	ظَاهِرًا	مِّنَ	الْحَيَاةِ
not	they know	they know	apparent	of	life

لَا يَعْلَمُونَ ⑦ يَعْلَمُونَ ظَاهِرًا مِّنَ الْحَيَاةِ

know not. They know (*only*) the outer (*aspect*) of life

الدُّنْيَا	وَ	هُمْ	عَنِ	الْآخِرَةِ	هُمْ	غَفِلُونَ
this world	and	they	of	Hereafter	they	unmindful

الدُّنْيَا ۖ وَهُمْ عَنِ الْآخِرَةِ هُمْ غَفِلُونَ ⑧

of this world, and of the Hereafter they are utterly unmindful.

أَ	وَ	لَمْ	يَتَفَكَّرُوا	فِي	أَنْفُسِهِمْ	مَا	خَلَقَ	اللَّهُ
do	and	not	they reflect	in	minds	their	created	Allah

أَوَلَمْ يَتَفَكَّرُوا فِي أَنْفُسِهِمْ ۚ مَا خَلَقَ اللَّهُ

Do they not reflect in their own minds? Allah has not created

السَّمَوَاتِ	وَ	الْأَرْضِ	وَ	مَا	بَيْنَ	هُمَا	إِلَّا	بِ	الْحَقِّ
heavens	and	earth	and	that	between	the two	but	with	truth

السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ

the heavens and the earth and all that is between the two but in accordance with the requirements of wisdom

وَالنَّاسِ	مِنْ	كَثِيرًا	إِنَّ	وَ	مُسَمًّى	أَجَلٍ	وَ
men	among	many	surely	and	fixed	term	and

وَأَجَلٍ مُّسَمًّى ۖ وَإِنَّ كَثِيرًا مِّنَ النَّاسِ

and for a fixed term. But many among men

بِ	لِقَائِ	رَبِّ	هَمُّ	لَ	كُفِرُونَ	أَ	وَ	لَمْ	يَسِيرُوا
travelled	not	and	have	disbelieve	are	their	Lord	meeting	with

بِلِقَائِ رَبِّهِمْ لَكُفِرُونَ ۖ أَوَلَمْ يَسِيرُوا

believe not in the meeting of their Lord. Have they not travelled

فِي	الْأَرْضِ	فَ	يَنْظُرُوا	كَيْفَ	كَانَ	عَاقِبَةُ
end	was	how	they might see	so	land	in

فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ

in the earth so that they might see how (evil) was the end of

الَّذِينَ	مِنْ	قَبْلِ	هَمُّ	كَانُوا	أَشَدَّ	مِنْ	هَمُّ
them	than	stronger	were	them	before	from	those who

الَّذِينَ مِنْ قَبْلِهِمْ ۖ كَانُوا أَشَدَّ مِنْهُمْ

those who were before them? They were stronger than these

قُوَّةً	وَ	أَثَرُوا	الْأَرْضَ	وَ	عَمَرُوا	هَآ	أَكْثَرَ	مِنْ	مَا
power	and	they tilled	soil	and	populated	it	more	than	them

قُوَّةً وَآثَرُوا الْأَرْضَ وَعَمَرُوا هَآ أَكْثَرَ مِمَّا

in power, and they tilled the soil and populated it more (and better) than these

عَمَرُوا	هَآ	وَ	جَاءَتْ	هُمُّ	رُسُلُ	هُمُّ	بِ	الْبَيِّنَاتِ	فَ	مَا
populated	it	and	came	them	Messengers	with	their	manifest Signs	and	not

عَمَرُوا هَآ وَجَاءَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ ۖ فَمَا

have populated it. And their Messengers came to them with manifest Signs. And

كَانَ	اللَّهُ	لِي	يَظْلِمَ	هُمُ	وَ	لَكِنْ	كَانُوا	أَنْفُسَ	هُمْ	يَظْلِمُونَ
was	Allah	to	wrong	them	and	but	they were	souls	their	they wronged

كَانَ اللَّهُ لِيَظْلِمَهُمْ وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ ﴿١٠﴾

Allah would not wrong them, but they wronged their own souls.

ثُمَّ	كَانَ	عَاقِبَةَ	الَّذِينَ	أَسَاءُوا	السُّوْأَى
then	was	end	those who	did evil	evil

ثُمَّ كَانَ عَاقِبَةَ الَّذِينَ أَسَاءُوا السُّوْأَى

Then evil was the end of those who did evil,

أَنْ	كَذَّبُوا	بِ	آيَاتِ	اللَّهِ	وَ	كَانُوا	بِ	هَا	يَسْتَهْزِءُونَ
that	they rejected	with	Signs	'Allah	and	they were	with	them	they mocked

أَنْ كَذَّبُوا بِآيَاتِ اللَّهِ وَكَانُوا بِهَا يَسْتَهْزِءُونَ ﴿١١﴾

because they rejected the Signs of Allah, and mocked at them.

اللَّهُ	يَبْدُوا	الْخَلْقَ	ثُمَّ	يُعِيدُ	هُ	ثُمَّ	إِلَى	هِ
Allah	originates	creation	then	repeats	it	then	to	Him

اللَّهُ يَبْدُوا الْخَلْقَ ثُمَّ يُعِيدُهُ ثُمَّ إِلَيْهِ

Allah originates creation; then He repeats it; then to Him

تُرْجَعُونَ	وَ	يَوْمَ	تَقُومُ	السَّاعَةُ	يُبْلِسُ	الْمُجْرِمُونَ
you be brought back	and	day	take place	the Hour	in despair	the guilty

تُرْجَعُونَ ﴿١٢﴾ وَيَوْمَ تَقُومُ السَّاعَةُ يُبْلِسُ الْمُجْرِمُونَ ﴿١٣﴾

shall you be brought back. And on the day when the Hour will arrive the guilty shall be in despair.

وَلَمْ	يَكُنْ	لَهُمْ	مِنْ	شُرَكَاءِ	هُمْ	شُفَعَاءُ
and	shall be	for	among	associates	them	intercessor

وَلَمْ يَكُنْ لَهُمْ مِنْ شُرَكَائِهِمْ شُفَعَاءُ

And they shall have no intercessor from (among them) whom they associate (with God);

وَ	كَانُوا	بِ	شُرَكَاءِى	هَمَّ	كَفِرِينَ	وَ	يَوْمَ
and	they were	with	associates	their	deny	and	day

وَكَانُوا بِشُرَكَائِهِمْ كَافِرِينَ¹⁴ وَيَوْمَ

And they will deny (those) whom they associate (with Him). And on the day

تَقُومُ	السَّاعَةُ	يَوْمَئِذٍ	يَتَفَرَّقُونَ	فَ	أَمَّا	الَّذِينَ
take place	the Hour	that day	separated	then	as for	those who

تَقُومُ السَّاعَةُ يَوْمَئِذٍ يَتَفَرَّقُونَ¹⁵ فَأَمَّا الَّذِينَ

when the Hour will arrive -- on that day will they become separated (from one another). Then those who

آمَنُوا	وَ	عَمِلُوا الصَّالِحَاتِ	فَ	هُمْ	فِي	رَوْضَةٍ	يُحْبَرُونَ
believed	and	did good works	and	they	in	garden	honoured

آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَهُمْ فِي رَوْضَةٍ يُحْبَرُونَ¹⁶

believed and did good works will be honoured and made happy in a garden.

وَ	أَمَّا	الَّذِينَ	كَفَرُوا	وَ	كَذَّبُوا
and	as for	those who	disbelieved	and	rejected

وَأَمَّا الَّذِينَ كَفَرُوا وَكَذَّبُوا

But as for those who disbelieved and rejected

بِ	آيَاتِنَا	وَ	لِقَائِي	الْآخِرَةِ	فَ	أُولَئِكَ
with	Our Signs	and	meeting	Hereafter	so	these

بِآيَاتِنَا وَلِقَائِي الْآخِرَةِ فَأُولَئِكَ

Our Signs and the meeting of the Hereafter , these will be

فِي	الْعَذَابِ	مُحْضَرُونَ	فَ	سُبْحَنَ	اللَّهِ	حِينَ	تُمْسُونَ
in	punishment	brought forth	so	glorify	Allah	when	you enter evening

فِي الْعَذَابِ مُحْضَرُونَ¹⁷ فَسُبْحَنَ اللَّهُ حِينَ تُمْسُونَ

brought forth in punishment. So glorify Allah when you enter the evening

و	حِينَ	تُصْبِحُونَ	وَ	لَ	هُ	الْحَمْدُ	فِي	السَّمَوَاتِ
and	when	enter morning	and	for	Him	the praise	in	heavens

وَحِينَ تُصْبِحُونَ ﴿١٨﴾ وَلَهُ الْحَمْدُ فِي السَّمَوَاتِ

and when you enter the morning -- And to Him belongs all praise in the heavens

وَ	الْأَرْضِ	وَ	عَشِيًّا	وَ	حِينَ	تُظْهِرُونَ	يُخْرِجُ
and	the earth	and	decline of sun	and	when	enter afternoon	bring forth

وَالْأَرْضِ وَعَشِيًّا وَحِينَ تُظْهِرُونَ ﴿١٩﴾ يُخْرِجُ

and the earth -- and (*glorify Him*) in the afternoon and when you enter upon the time of the decline of the sun. He brings forth

الْحَيِّ	مِنَ	الْمَيِّتِ	وَ	يُخْرِجُ	الْمَيِّتِ	مِنَ	الْحَيِّ
the living	from	dead	and	brings forth	dead	from	the living

الْحَيِّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتِ مِنَ الْحَيِّ

the living from the dead, and He brings forth the dead from the living;

وَ	يُحْيِي	الْأَرْضَ	بَعْدَ	مَوْتِ	هَا	وَ	كَ	ذَلِكَ	تُخْرَجُونَ
and	gives life	the earth	after	death	its	and	like	that	you be brought forth

وَيُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا وَكَذَلِكَ تُخْرَجُونَ ﴿٢٠﴾

and He gives life to the earth after its death. And in like manner shall you be brought forth.

وَ	مِنَ	آيَاتِهِ	أَنَّ	خَلَقَ	كُمُ	مِّنْ	تُرَابٍ	ثُمَّ	إِذَا
and	of	His	that	He created	you	from	dust	then	behold

وَمِنَ آيَاتِهِ أَنْ خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ إِذَا

And (*one*) of His Signs (*is this*), that He created you from dust; then, behold

أَنْتُمْ	بَشَرٌ	تَنْتَشِرُونَ	وَ	مِنَ	آيَاتِهِ	أَنَّ
you are	men	you move about	and	of	His	that

أَنْتُمْ بَشَرٌ تَنْتَشِرُونَ ﴿٢١﴾ وَمِنَ آيَاتِهِ أَنْ

you are men who move about (*on the face of the earth*). And (*one*) of His Sign (*is this*) that

خَلَقَ	لَ	كُمُ	مِّنْ	أَنْفُسِكُمْ	أَزْوَاجًا	لِّ	تَسْكُنُوا	إِلَىٰ	هَا
He created	for	you	of	yourselves	wives	that	you find peace	in	them

خَلَقَ لَكُمْ مِّنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا

He has created wives for you from among yourselves that you may find peace of mind in them,

وَ	جَعَلَ	بَيْنَ	كُمُ	مَوَدَّةً	وَ	رَحْمَةً	إِنَّ	فِي	ذَلِكَ
and	He made	between	you	love	and	tenderness	surely	in	that

وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ

and He has put love and tenderness between you. In that surely

لَ	آيَاتٍ	لِّ	قَوْمٍ	يَتَفَكَّرُونَ	وَ	مِنْ	آيَاتِ	هِ
are	Signs	for	people	who reflect	and	among	Signs	His

لآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ ﴿٢٢﴾ وَمِنَ آيَاتِهِ

are Signs for a people who reflect. And among His Signs is

خَلْقُ	السَّمَوَاتِ	وَ	الْأَرْضِ	وَ	اِخْتِلَافُ	اللسانِ	كُمُ
creation	the heavens	and	the earth	and	diversity	tongues	your

خَلْقُ السَّمَوَاتِ وَالْأَرْضِ وَاِخْتِلَافُ أَلْسِنَتِكُمْ

the creation of the heavens and the earth, and the diversity of your tongues

وَ	الْوَانِ	كُمُ	إِنَّ	فِي	ذَلِكَ	لَ	آيَاتٍ	لِّ	الْعَالِمِينَ	وَ	مِنْ
and	your	colour	surely	in	that	are	Signs	for	knowledgeable	and	among

وَالْوَانِكُمْ إِنَّ فِي ذَلِكَ لآيَاتٍ لِّلْعَالِمِينَ ﴿٢٣﴾ وَمِنْ

and colours. In that surely are Signs for those who possess knowledge. And among

آيَاتِ	هِ	مَنَامُ	كُمُ	بِ	الَّيْلِ	وَ	النَّهَارِ	وَ	ابْتِغَاؤُ	كُمُ
Signs	His	sleep	your	by	night	and	day	and	seeking	your

آيَاتِهِ مَنَامُكُمْ بِاللَّيْلِ وَالنَّهَارِ وَابْتِغَاؤُكُمْ

His Signs is your sleep by night and day, and your seeking

مَنْ	فَضْلٍ	هُ	إِنَّ	فِي	ذَلِكَ	لَ	آيَاتٍ	لِ	قَوْمٍ	يَسْمَعُونَ
who hear	bounty	His	surely	in	that	are	Signs	for	people	who hear

مَنْ فَضْلِهِ إِنَّ فِي ذَلِكَ لآيَاتٍ لِقَوْمٍ يُسْمَعُونَ ﴿٢٤﴾

of His bounty. In that surely are Signs for a people who hear.

وَمِنْ	آيَاتِهِ	هُ	يُرِي	كُمُ	الْبُرْقَ	خَوْفًا	وَ	طَمَعًا	وَ	يُنزِلُ
and	Signs	His	He shows	you	lightning	fear	and	hope	and	sends down

وَمِنْ آيَاتِهِ يُرِيكُمُ الْبُرْقَ خَوْفًا وَطَمَعًا وَيُنزِلُ

And (one) of His Signs (is this), that He shows you the lightning (as a source of) fear and hope, and He sends down

مِنَ	السَّمَاءِ	مَاءً	فَ	يُحْيِي	بِ	هُ	الْأَرْضَ	بَعْدَ	مَوْتِ	هَا
from	sky	water	and	quickens	with	it	earth	after	death	its

مِنَ السَّمَاءِ مَاءً فَيُحْيِي بِهَا الْأَرْضَ بَعْدَ مَوْتِهَا

water from the sky, and quickens therewith the earth after its death.

إِنَّ	فِي	ذَلِكَ	لَ	آيَاتٍ	لِ	قَوْمٍ	يَعْقِلُونَ	وَ	مِنْ	آيَاتِهِ	هُ
surely	in	that	are	Signs	for	people	who understand	and	among	His	Signs

إِنَّ فِي ذَلِكَ لآيَاتٍ لِقَوْمٍ يَعْقِلُونَ ﴿٢٥﴾ وَمِنْ آيَاتِهِ

In that surely are Signs for a people who understand. And among His Signs (is this),

أَنْ	تَقُومَ	السَّمَاءُ	وَ	الْأَرْضُ	بِ	أَمْرِ	هُ	ثُمَّ	إِذَا	دَعَا	كُمُ
that	stand	heavens	and	earth	with	His	command	then	when	He calls	you

أَنْ تَقُومَ السَّمَاءُ وَالْأَرْضُ بِأَمْرِهِ ثُمَّ إِذَا دَعَاكُمُ

that the heavens and the earth stand (firm) by His command. Then when He calls you

دَعْوَةً	مِّنَ	الْأَرْضِ	إِذَا	أَنْتُمْ	تَخْرُجُونَ	وَ	لَ	هُ
by call	from	earth	behold	you	come forth	and	belongs	to Him

دَعْوَةً مِّنَ الْأَرْضِ إِذَا أَنْتُمْ تَخْرُجُونَ ﴿٢٦﴾ وَلَهُ

by a call (coming) from the earth, behold, you will come forth. And to Him belongs

قَنْتُونَ	هَ	لَ	كُلُّ	الْأَرْضِ	وَ	السَّمَوَاتِ	فِي	مَنْ
obedient	Him	for	all	the earth	and	the heavens	in	who

مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ كُلُّ لَّهُ قَانِتُونَ ﴿٢٧﴾

whomsoever is in the heavens and the earth. All are obedient to Him.

هُوَ	وَ	هَ	يُعِيدُ	ثُمَّ	الْخَلْقَ	يَبْدُو	الَّذِي	هُوَ
it	and	it	repeats	then	creation	originate	Who	He

وَهُوَ الَّذِي يَبْدُو الْخَلْقَ ثُمَّ يُعِيدُهُ وَهُوَ

And He it is Who originates the creation, then repeats it, and it is

أَهْوَنُ	عَلَى	هِ	وَ	لَ	هُ	الْمَثَلُ	الْأَعْلَى	فِي	السَّمَوَاتِ
the heavens	in	most exalted	the example	Him	for	and	Him	upon	most easy

أَهْوَنُ عَلَيْهِ طَوْلُهُ الْمَثَلُ الْأَعْلَى فِي السَّمَوَاتِ

most easy for Him. His is the most exalted state in the heavens

كُمُ	لَ	ضَرَبَ	الْحَكِيمِ	الْعَزِيزِ	هُوَ	وَ	الْأَرْضِ	وَ
you	for	sets forth	the Wise	the Mighty	He	and	the earth	and

وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٢٨﴾ ضَرَبَ لَكُمْ

and the earth; and He is the Mighty, the Wise. He sets forth for you

أَيْمَانِكُمْ	مَلَكْتُ	مِمَّا	مِنْ	كُمُ	لَ	هَلْ	كُمُ	أَنْفُسِكُمْ	مِنْ	مَثَلًا
right hand	possess	what	of	you	for	have	your	selves	from	parable

مَثَلًا مِّنْ أَنْفُسِكُمْ هَلْ لَكُمْ مِمَّا مَلَكَتْ أَيْمَانُكُمْ

a parable concerning yourselves. Have you, among those whom your right hands possess,

سَوَاءٌ	هِ	فِي	أَنْتُمْ	فَ	كُمُ	رَزَقْنَا	مَا	فِي	شُرَكَاءِ	مِنْ
equal	it	in	you be	so	you	We provided	what	in	partners	from

مِنْ شُرَكَاءِ فِي مَا رَزَقْنَاكُمْ فَأَنْتُمْ فِيهِ سَوَاءٌ

partners in what We have provided for you so that you become equal (sharers) therein

تَخَافُونَ	هُمْ	كَ	خِيفَةً	كُمْ	أَنْفُسَكُمْ	كُمْ	كَ	ذَلِكَ
you fear	them	as	fear	you	selves	your	like	that

تَخَافُونَهُمْ كَخِيفَتِكُمْ أَنْفُسَكُمْ ط كَذَلِكَ

(and) fear them as you fear each other? Thus

نُفَصِّلُ	الْآيَاتِ	لِ	قَوْمٍ	يَعْقِلُونَ	بَلِ	اتَّبَعَ	الَّذِينَ	ظَلَمُوا
We explain	Signs	for	people	who understand	no	follow	those who	unjust

نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْقِلُونَ 29 بَلِ اتَّبَعَ الَّذِينَ ظَلَمُوا

do We explain the Signs to a people who understand. No, but those who are unjust follow

أَهْوَاءَ	هُمْ	بِ	غَيْرِ	عِلْمٍ	فَ	مَنْ	يَهْدِي	مَنْ
low desire	their	with	out	any knowledge	then	who	guide	whom

أَهْوَاءَهُمْ بِغَيْرِ عِلْمٍ فَمَنْ يَهْدِي مَنْ

their own low desires without any knowledge. Then who can guide him whom

أَضَلَّ	اللَّهُ	وَ	مَا	لَ	هُمْ	مِّنْ	نَّصِيرِينَ	فَ	أَقِمَّ	وَجْهَهُ	كَ
adjudged as lost	Allah	and	not	for	them	from	helper	so	set	face	your

أَضَلَّ اللَّهُ ط وَمَا لَهُمْ مِّنْ نَّصِيرِينَ 30 فَأَقِمَّ وَجْهَكَ

Allah has adjudged as lost? There will be no helper for them. So set your face

لِ	الدِّينِ	حَنِيفًا	فِطْرَتَ	اللَّهِ	الَّتِي	فَطَرَ	النَّاسَ
to	religion	ever inclined	nature	Allah	Who	fashioned	all mankind

لِلدِّينِ حَنِيفًا ط فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ

towards religion ever inclined (to truth) -- (and follow) the nature of Allah after which He fashioned all

عَلَى	هَا	لَا	تَبْدِيلَ	لِ	خَلْقِ	اللَّهِ	ذَلِكَ	الدِّينِ	الْقِيَمِ
upon	it	no	altering	for	creation	Allah	that	the religion	firmly upright

عَلَيْهَا ط لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ط ذَلِكَ الدِّينِ الْقِيَمِ 31

mankind. There is no altering the creation of Allah. That indeed is the religion which is firmly upright and supports others to be upright.

وَ	لَكِنَّ	أَكْثَرَ	النَّاسِ	لَا	يَعْلَمُونَ	مُنِيبِينَ	إِلَى	هِ
and	but	most	men	not	know	Those one who turn	to	Him

وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٣١﴾ مُنِيبِينَ إِلَيْهِ

But most men know not. (Set your face to God), turning to Him (in repentance),

وَ	اتَّقُوا	هُ	وَ	أَقِيمُوا	الصَّلَاةَ	وَ	لَا	تَكُونُوا	مِنَ
and	fear	Him	and	observe	Prayer	and	not	you be	of

وَاتَّقُوهُ وَأَقِيمُوا الصَّلَاةَ وَلَا تَكُونُوا مِنَ

and fear Him, and observe Prayer, and be not of

الْمُشْرِكِينَ	مِنَ	الَّذِينَ	فَرَّقُوا	دِينَهُمْ	وَ	كَانُوا
those who associate	of	those who	they split	religion	and	they were

الْمُشْرِكِينَ ﴿٣٢﴾ مِنَ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا

those who associate partners (with God). Of those who split up their religion and have become

شَيْعًا	كُلُّ	حِزْبٍ	بِ	مَا	لَدَيْ	هُمْ	فَرِحُونَ	وَ	إِذَا
sects	every	party	with	what	with	them	rejoicing	and	when

شَيْعًا كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ ﴿٣٣﴾ وَإِذَا

divided into sects; every party rejoicing in what they have. And when

مَسَّ	النَّاسَ	ضُرٌّ	دَعَوْا	رَبَّهُمْ	مُنِيبِينَ	إِلَى	هِ
befalls	men	affliction	they call	Lord	their	one who turns	to

مَسَّ النَّاسَ ضُرٌّ دَعَوْا رَبَّهُمْ مُنِيبِينَ إِلَيْهِ

an affliction befalls men, they cry to their Lord, turning to Him (in repentance);

ثُمَّ	إِذَا	أَذَاقَ	هُمْ	مِنْ	هُ	رَحْمَةً	إِذَا	فَرِيقٌ	مِّنْ	هُمْ
then	when	taste	them	of	His	mercy	behold	a section	of	them

ثُمَّ إِذَا أَذَاقَهُمْ مِنْهُ رَحْمَةً إِذَا فَرِيقٌ مِّنْهُمْ

then, when He has made them taste of mercy from Him, lo! a section of them

بِ	رَبِّ	هِمْ	يُشْرِكُونَ	لِ	يَكْفُرُوا	بِ	مَا	آتَيْنَا	هُمْ	فَ	تَمَتُّعُوا
	with	their	they associate partners	so that	be ungrateful	with	what	We gave	them	so	enjoy

بِرَبِّهِمْ يُشْرِكُونَ 34 لِيَكْفُرُوا بِمَا آتَيْنَاهُمْ فَتَمَتُّعُوا وَقَفَهُ

associate partners with their Lord. So as to be ungrateful for what We have given them. So enjoy yourselves (a while),

فَ	سَوْفَ	تَعْلَمُونَ	أَمْ	أَنْزَلْنَا	عَلَى	هِمْ	سُلْطَانًا	فَ	هُوَ
	so	you come to know	have	We sent down	to	them	any authority	so	it

فَسَوْفَ تَعْلَمُونَ 35 أَمْ أَنْزَلْنَا عَلَيْهِمْ سُلْطَانًا فَهُوَ

but soon you will come to know. Have We sent down to them any authority which

يَتَكَلَّمُ	بِ	مَا	كَانُوا	بِ	هِ	يُشْرِكُونَ	وَ	إِذَا	أَذَقْنَا	النَّاسَ
speak	with	what	they were	with	Him	they associate	and	when	We made to taste	mankind

يَتَكَلَّمُ بِمَا كَانُوا بِهِ يُشْرِكُونَ 36 وَإِذَا أَذَقْنَا النَّاسَ

speaks (in favour) of what they associate with Him? And when We favour mankind with a taste of

رَحْمَةً	فَرِحُوا	بِ	هَا	وَ	إِنْ	تَصِيبُ	هُمْ	سَيِّئَةٌ	بِ	مَا
mercy	they rejoice	with	it	and	if	befalls	them	an evil	with	what

رَحْمَةً فَرِحُوا بِهَا وَإِنْ تَصِيبُهُمْ سَيِّئَةٌ بِمَا

mercy they rejoice therein; but if an evil befalls them because of what

قَدَّمَتْ	أَيْدِي	هِمْ	إِذَا	هُمْ	يَقْنَطُونَ	أَ	وَ	لَمْ	يَرَوْا
sent forth	hands	their	behold	they	begin to despair	have	and	not	they saw

قَدَّمَتْ أَيْدِيهِمْ إِذَا هُمْ يَقْنَطُونَ 37 أَوْلَمْ يَرَوْا

their hands have earned (themselves) behold! they begin to despair. Have they not seen

أَنَّ	اللَّهَ	يَبْسُطُ	الرِّزْقَ	لِ	مَنْ	يَشَاءُ	وَ	يَقْدِرُ	إِنَّ
that	Allah	enlarges	provision	for	whom	He pleases	and	straitens	truly

أَنَّ اللَّهَ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ إِنَّ

that Allah enlarges the provision to whomsoever He pleases, and straitens (it to whomsoever He pleases)? In

فِي	ذَلِكَ	لَ	الآيَاتِ	لِ	قَوْمٍ	يُؤْمِنُونَ	فَ	أَتِ	ذَا	الْقُرْبَى
in	that	are	Signs	for	people	who believe	so	give	to	kinsman

فِي ذَلِكَ لآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ ﴿٣٨﴾ فَآتِ ذَا الْقُرْبَى

that truly are Signs for a people who believe. So give to the kinsman

حَقُّ	هُ	وَ	الْمَسْكِينِ	وَ	ابْنِ	السَّبِيلِ	ذَلِكَ	خَيْرٌ
due	his	and	the needy	and	son	of wayfarer	that	is best

حَقَّهُ وَالْمَسْكِينِ وَابْنَ السَّبِيلِ ذَلِكَ خَيْرٌ

his due, and to the needy, and to the wayfarer. That is best

لِ	الَّذِينَ	يُرِيدُونَ	وَجْهَ	اللَّهِ	وَ	أَوْلِيَّكَ	هُمْ	الْمُفْلِحُونَ
for	those who	seek	favour of	Allah	and	those	they	prosper

لِلَّذِينَ يُرِيدُونَ وَجْهَ اللَّهِ وَأَوْلِيَّكَ هُمُ الْمُفْلِحُونَ ﴿٣٩﴾

for those who seek the favour of Allah, and it is they who will prosper.

وَ	مَا	آتَيْتُمْ	مِّنْ	رِّبَاً	لِّ	يَرْبُواْ	فِي	أَمْوَالِ	النَّاسِ
and	what	you pay	of	interest	so that	increase	in	wealth	of people

وَمَا آتَيْتُمْ مِّنْ رِّبَاً لِّيَرْبُواْ فِي أَمْوَالِ النَّاسِ

Whatever you pay as interest that it may increase the wealth of the people,

فَ	لَا	يَرْبُواْ	عِنْدَ	اللَّهِ	وَ	مَا	آتَيْتُمْ	مِّنْ	زَكَاةٍ
so	not	increases	in sight of	Allah	and	what	you give	in	Zakat

فَلَا يَرْبُواْ عِنْدَ اللَّهِ وَمَا آتَيْتُمْ مِّنْ زَكَاةٍ

it does not increase in the sight of Allah; but whatever you give in Zakat

تُرِيدُونَ	وَجْهَ	اللَّهِ	فَ	أَوْلِيَّكَ	هُمْ	الْمُضْعِفُونَ
you seeking	favour of	Allah	then	those of	they	who increase manifold

تُرِيدُونَ وَجْهَ اللَّهِ فَأَوْلِيَّكَ هُمُ الْمُضْعِفُونَ ﴿٤٠﴾

seeking the favour of Allah -- it is these who will increase (their wealth) manifold.

اللَّهُ	الَّذِي	خَلَقَ	كُمْ	ثُمَّ	رَزَقَ	كُمْ	ثُمَّ	يُمِيتُ	كُمْ
Allah	Who	created	you	then	provide	you	then	cause to die	you

اللَّهُ الَّذِي خَلَقَكُمْ ثُمَّ رَزَقَكُمْ ثُمَّ يُمِيتُكُمْ

It is Allah Who has created you, (and) then He has provided for you; then He will cause you to die, (and)

ثُمَّ	يُحْيِي	كُمْ	هَلْ	مِنْ	شُرَكَاءِ	كُمْ	مَنْ	يَفْعَلُ
then	bring to life	you	is	any of	partner	your	who	can do

ثُمَّ يُحْيِيكُمْ هَلْ مِنْ شُرَكَائِكُمْ مَنْ يَفْعَلُ

then He will bring you to life. Is there any of your 'partners' who can do

مِنْ	ذَلِكَ	مِنْ	شَيْءٍ	سُبْحَانَ	هُ	وَ	تَعَالَى	عَنْ	مَا
from	these	of	anything	Glorify	He	and	exalted	from	that

مِنْ ذَلِكَ مِنْ شَيْءٍ سُبْحَانَ وَتَعَالَى عَمَّا

any of these things? Glorified be He and exalted above that which

يُشْرِكُونَ	ظَهَرَ	الْفَسَادُ	فِي	الْبَرِّ	وَ	الْبَحْرِ	بِ	مَا
they associate	appeared	corruption	in	land	and	sea	with	what

يُشْرِكُونَ⁴¹ ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا

they associate (with Him). Corruption has appeared on land and sea because of what

كَسَبَتْ	أَيْدِي	النَّاسِ	لِ	يُذِيقَ	هُمْ	بَعْضَ	الَّذِي
wrought	hands	men's	so that	make taste	them	some	which

كَسَبَتْ أَيْدِي النَّاسِ لِيُذِيقَهُمْ بَعْضَ الَّذِي

men's hands have wrought, that He may make them taste (the fruit) of some of their

عَمِلُوا	لَعَلَّ	هُمْ	يَرْجِعُونَ	قُلْ	سِيرُوا	فِي	الْأَرْضِ
they did	so that	they	turn back	you say	travel	in	earth

عَمِلُوا لَعَلَّهُمْ يَرْجِعُونَ⁴² قُلْ سِيرُوا فِي الْأَرْضِ

doings, so that they may turn back (from evil). Say, 'Travel in the earth

قَبْلُ	مِنْ	الَّذِينَ	عَاقِبَةُ	كَانَ	كَيْفَ	انظُرُوا	فَ
before	of	those who	the end	was	how	you see	so

فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلُ ط

and see how (evil) was the end of those before (you)!

كَانَ	أَكْثَرُ	هُمْ	مُشْرِكِينَ	فَ	أَقِمَّ	وَجْهَهُ	لَكَ
were	most	them	idolators	so	set	face	your

كَانَ أَكْثَرُهُمْ مُشْرِكِينَ ④٣ فَأَقِمَّ وَجْهَكَ

Most of them were idolators.' So set your face

لِ	الدِّينِ	الْقِيَمِ	مِنْ	قَبْلِ	أَنْ	يَأْتِيَ	يَوْمٌ	لَا	مَرَدٌّ
to	religion	the upright	of	before	that	comes	day	not	avert

لِلدِّينِ الْقِيَمِ مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا مَرَدٌّ

towards the Religion which is upright and helps others to be upright before there comes the day

لَ	هَ	مِنْ	اللَّهِ	يَوْمَئِذٍ	يَصَّدَّعُونَ	مَنْ	كَفَرَ
for	which	from	Allah	on that day	distinct groups	who	disbelieve

لَهُ مِنَ اللَّهِ يَوْمَئِذٍ يَصَّدَّعُونَ ④٤ مَنْ كَفَرَ

from Allah for which there will be no averting. On that day they will fall into groups distinct from each other. Those who disbelieve

فَ	عَلَى	هِ	كُفْرِهِ	وَ	مَنْ	عَمِلَ	صَالِحًا	فَ	لِ	أَنْفُسِهِمْ
so	upon	them	disbelief	and	those who	do	righteous deed	then	for	themselves

فَعَلَيْهِ كُفْرُهُ ۖ وَمَنْ عَمِلَ صَالِحًا فَلِأَنْفُسِهِمْ

will bear (the consequences of) their disbelief; and those who do righteous deeds prepare (good) for themselves.

يَمْهَدُونَ	لِ	يَجْزِي	الَّذِينَ	آمَنُوا	وَ	عَمِلُوا	الصَّالِحَاتِ
they prepare	that	reward	those who	believe	and	do	righteous deeds

يَمْهَدُونَ ④٥ لِيَجْزِيَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ

That He, out of His bounty, may reward those who believe and do righteous deeds.

مِنْ	و	الْكَافِرِينَ	يُحِبُّ	لَا	هُ	إِنَّ	هُ	فَضْلٍ	مِنْ
from	and	disbelievers	loves	not	He	surely	His	bounty	from

مِنْ فَضْلِهِ إِنَّهُ لَا يُحِبُّ الْكَافِرِينَ ﴿٤٦﴾ وَمِنْ

Surely, He loves not the disbelievers. And among

أَيِّتٍ	هُ	أَنْ	يُرْسِلَ	الرِّيَّاحَ	مُبَشِّرَاتٍ	وَ	لِ	يُذِيقَ	كُمْ
you	make taste	so that	and	bearer of glad tidings	winds	He sends	that	His	Signs

أَيَّتِهِ أَنْ يُرْسِلَ الرِّيَّاحَ مُبَشِّرَاتٍ وَ لِيُذِيقَكُمْ

His Signs (is this), that He sends the winds as bearer of glad tidings and that He may make you taste

مِنْ	رَحْمَةٍ	هُ	وَ	لِ	تَجْرِي	الْفُلُكُ	بِ	أَمْرِ	هُ	وَ	لِ	تَبْتَغُوا
you seek	that	and	His	command	with	ships	sail	so that	and	His	mercy	from

مِنْ رَحْمَتِهِ وَ لَتَجْرِي الْفُلُكُ بِأَمْرِهِ وَ لَتَبْتَغُوا

of His mercy, and that the ships may sail at His command, and that you may seek

مِنْ	فَضْلٍ	هُ	وَ	لَعَلَّ	كُمْ	تَشْكُرُونَ	وَ	لِ	قَدْ	أَرْسَلْنَا
We sent	sure	for	and	be grateful	you	so that	and	His	bounty	from

مِنْ فَضْلِهِ وَ لَعَلَّكُمْ تَشْكُرُونَ ﴿٤٧﴾ وَ لَقَدْ أَرْسَلْنَا

of His bounty, and that you may be grateful. And surely We sent

مِنْ	قَبْلِ	كَ	رُسُلًا	إِلَى	قَوْمٍ	هِمْ	فَ	جَاءُوا	هُمْ	بِ	الْبَيِّنَاتِ
clear Signs	with	them	they came to	so	their	people	to	Messenger	you	before	from

مِنْ قَبْلِكَ رُسُلًا إِلَى قَوْمِهِمْ فَجَاءُوا وَ هُمْ بِالْبَيِّنَاتِ

Messengers before you to their own people, and they brought them clear Signs.

فَ	انْتَقَمْنَا	مِنْ	الَّذِينَ	أَجْرَمُوا	وَ	كَانَ	حَقًّا	عَلَيْ	نَا
Us	upon	due	was	and	guilty	those who	of	We punished	so

فَانْتَقَمْنَا مِنَ الَّذِينَ أَجْرَمُوا وَ كَانَ حَقًّا عَلَيْنَا

Then We punished those who were guilty. And it was certainly due from Us

الرِّيحَ	يُرْسِلُ	الَّذِي	اللَّهُ	الْمُؤْمِنِينَ	نَصْرُ
winds	sends	Who	Allah	the believers	help

نَصْرُ الْمُؤْمِنِينَ ④٨ اللَّهُ الَّذِي يُرْسِلُ الرِّيحَ

to help the believers. (It is) Allah Who sends the winds

فَ	تُثِيرُ	سَحَابًا	فَ	يَبْسُطُ	هَ	فِي	السَّمَاءِ	كَيْفَ
so	raise	clouds	then	spreads	it	in	the sky	as

فَتُثِيرُ سَحَابًا فَيَبْسُطُهُ فِي السَّمَاءِ كَيْفَ

so that they raise a cloud. Then He spreads it in the sky as

يَشَاءُ	وَ	يَجْعَلُ	هَ	كِسْفًا	فَ	تَرَى	الْوَدْقَ	يَخْرُجُ	مِنْ
He wills	and	makes	it	fragments	and	you see	rain	coming forth	from

يَشَاءُ وَيَجْعَلُهُ كِسْفًا فَتَرَى الْوَدْقَ يَخْرُجُ مِنْ

He pleases and places it layer upon layer and you see the rain issuing forth from

خِلِّ	هَ	فَ	إِذَا	أَصَابَ	بِ	هَ	مَنْ	يَشَاءُ	مِنْ	عِبَادِ	هَ
midst	it	so	when	cause to fall	with	it	whom	He pleases	of	servants	His

خِلِّهِ فَإِذَا أَصَابَ بِهِ مَنْ يَشَاءُ مِنْ عِبَادِهِ

its midst. And when He causes it to fall on whom He pleases of His servants,

إِذَا	هُمْ	يَسْتَبْشِرُونَ	وَ	إِنْ	كَانُوا	مِنْ	قَبْلِ
behold	they	rejoice	and	though	they were	from	before

إِذَا هُمْ يَسْتَبْشِرُونَ ④٩ وَإِنْ كَانُوا مِنْ قَبْلِ

behold! they rejoice; Though before

أَنْ	يُنزَّلَ	عَلَى	هُمْ	مِنْ	قَبْلِ	هَ	لَ	مُيْلِسِينَ
that	sent down	upon	them	from	before	it	were	in despair

أَنْ يُنزَّلَ عَلَيْهِمْ مِنْ قَبْلِهِ لَمُيْلِسِينَ ⑤٠

that -- before it was sent down upon them -- they were in despair.

فَ	انظُرْ	إِلَى	أَثَرِ	رَحْمَتِ	اللَّهِ	كَيْفَ	يُحْيِي	الْأَرْضَ
so	you look	to	marks	mercy	Allah	how	He quickens	the earth

فَانظُرْ إِلَى أَثَرِ رَحْمَتِ اللَّهِ كَيْفَ يُحْيِي الْأَرْضَ

Look, therefore, at the marks of Allah's mercy; how He quickens the earth

بَعْدَ	مَوْتِ	هَا	إِنَّ	ذَلِكَ	لَ	مُحْيِي	الْمَوْتَى	وَ	هُوَ	عَلَى
after	death	its	verily	that	will	quicken	the dead	and	He	over

بَعْدَ مَوْتِهَا إِنَّ ذَلِكَ لَمُحْيِي الْمَوْتَى وَهُوَ عَلَى

after its death. Verily, the same (God) will quicken the dead; for He

كُلِّ	شَيْءٍ	قَدِيرٌ	وَ	لَئِنْ	أَرْسَلْنَا	رِيحًا	فَ	رَأَوْ	هُ
all	things	power	and	if	We sent	a wind	and	they saw	it

كُلِّ شَيْءٍ قَدِيرٌ⁵¹ وَلَئِنْ أَرْسَلْنَا رِيحًا فَرَأَوْهُ

has power over all things. And if We sent a wind and they saw it

مُصْفَرًّا	لَّ	ظَلُّوا	مِنْ	بَعْدِهِ	هَ	يَكْفُرُونَ	فَ	إِنَّ	كَ
turn yellow	certainly	they became	from	after	it	deny	and	indeed	you

مُصْفَرًّا لَظَلُّوا مِنْ بَعْدِهِ يَكْفُرُونَ⁵² فَإِنَّكَ

(their harvest) turn yellow, they would certainly, thereafter, (begin to) deny (Our favours). And you

لَا	تُسْمِعُ	الْمَوْتَى	وَ	لَا	تُسْمِعُ	الصُّمَّ	الدُّعَاءَ	إِذَا
not	make to hear	dead	and	nor	you make hear	deaf	the call	when

لَا تُسْمِعُ الْمَوْتَى وَلَا تُسْمِعُ الصُّمَّ الدُّعَاءَ إِذَا

can not make the dead to hear, nor can you make the deaf to hear the call, when

وَلَّوْا	مُدْبِرِينَ	وَ	مَا	أَنْتَ	بِ	هَدِ	الْعُمَى	عَنْ
they turn away	turn their backs	and	nor	you	with	guide	blind	from

وَلَّوْا مُدْبِرِينَ⁵³ وَمَا أَنْتَ بِهَدِ الْعُمَى عَنْ

they turn away showing their backs. Nor can you guide the blind out of

ضَلَّتْ	هَمُّ	إِنْ	تُسْمِعَ	إِلَّا	مَنْ	يُؤْمِنُ	بِ	آيَاتِنَا	فَ	هُمْ	
they	and	Our	Signs	in	believe	who	except	to hear	not	their	error

ضَلَّتْهُمْ إِنْ تُسْمِعُ إِلَّا مَنْ يُؤْمِنُ بِآيَاتِنَا فَهُمْ

their error. You can make only those to hear who would believe in Our Signs and they

مُسْلِمُونَ	اللَّهُ	الَّذِي	خَلَقَ	كُمُ	مِنْ	ضَعْفٍ
submit	Allah	Who	created	you	in	weakness

مُسْلِمُونَ⁵⁴ اللَّهُ الَّذِي خَلَقَكُمْ مِنْ ضَعْفٍ

submit. (It is) Allah Who created you in (a state of) weakness,

ثُمَّ	جَعَلَ	مِنْ	بَعْدِ	ضَعْفٍ	قُوَّةً	ثُمَّ	جَعَلَ
then	gave	from	after	weakness	strength	then	caused

ثُمَّ جَعَلَ مِنْ بَعْدِ ضَعْفٍ قُوَّةً ثُمَّ جَعَلَ

and after weakness gave strength; then,

مِنْ	بَعْدِ	قُوَّةٍ	ضَعْفًا	وَ	شَيْبَةً	يَخْلُقُ	مَا	يَشَاءُ
from	after	strength	weakness	and	old age	He creates	what	He pleases

مِنْ بَعْدِ قُوَّةٍ ضَعْفًا وَشَيْبَةً يَخْلُقُ مَا يَشَاءُ

after strength, caused weakness and old age. He creates what He pleases.

وَ	هُوَ	الْعَلِيمُ	الْقَدِيرُ	وَ	يَوْمَ	تَقُومُ	السَّاعَةُ
and	He	All-Knowing	All-Powerful	and	day	shall arrive	the Hour

وَهُوَ الْعَلِيمُ الْقَدِيرُ⁵⁵ وَيَوْمَ تَقُومُ السَّاعَةُ

He is the All-Knowing, the All-Powerful. And on the day when the Hour shall arrive

يُقْسِمُ	الْمُجْرِمُونَ	مَا	لَبِثُوا	غَيْرِ	سَاعَةٍ
swear	the guilty	not	tarry	save	an hour

يُقْسِمُ الْمُجْرِمُونَ مَا لَبِثُوا غَيْرِ سَاعَةٍ

the guilty will swear that they tarried not save an hour --

كَ	ذَلِكَ	كَانُوا	يُؤْفَكُونَ	وَ	قَالَ	الَّذِينَ	أُوتُوا	الْعِلْمَ
like	that	they were	turned away	and	say	those who	given	knowledge

كَذَلِكَ كَانُوا يُؤْفَكُونَ ﴿٥٦﴾ وَقَالَ الَّذِينَ أُوتُوا الْعِلْمَ

thus they were turned away (from the right path). But those who are given knowledge and faith will say,

وَ	الْإِيمَانَ	لَ	قَدْ	لَبِثْتُمْ	فِي	كِتَابِ	اللَّهِ	إِلَى	يَوْمِ	الْبَعْثِ
and	faith	for	indeed	you tarried	in	according to Book	Allah	till	Day	of Resurrection

وَإِلِيمَانَ لَقَدْ لَبِثْتُمْ فِي كِتَابِ اللَّهِ إِلَى يَوْمِ الْبَعْثِ

'You have indeed tarried according to the Book of Allah, till the Day of Resurrection.

فَ	هَذَا	يَوْمِ	الْبَعْثِ	وَ	لَكِنَّكُمْ	كُنْتُمْ	لَا	تَعْلَمُونَ	فَ	يَوْمَئِذٍ
so	this	Day	of Resurrection	and	you	were	not	know	so	that day

فَهَذَا يَوْمُ الْبَعْثِ وَلَكِنَّكُمْ كُنْتُمْ لَا تَعْلَمُونَ ﴿٥٧﴾ فَيَوْمَئِذٍ

And this is the Day of Resurrection, but you did not (care to) know.' So on that day

لَا	يَنْفَعُ	الَّذِينَ	ظَلَمُوا	مَعْدِرَةٌ	هُمُ	وَ	لَا	هُمُ	يُسْتَعْتَبُونَ
not	avail	those who	wrongdoers	excuses	their	and	nor	they	allowed to seek forgiveness

لَا يَنْفَعُ الَّذِينَ ظَلَمُوا مَعْدِرَتَهُمْ وَلَا هُمْ يُسْتَعْتَبُونَ ﴿٥٨﴾

their excuses will not avail the wrongdoers; nor will they be allowed access to (His) threshold.

وَ	لَ	قَدْ	ضَرَبْنَا	لِ	النَّاسِ	فِي	هَذَا	الْقُرْآنِ	مِنْ	كُلِّ
and	for	truly	set forth	for	men	in	this	Quran	of	every

وَلَقَدْ ضَرَبْنَا لِلنَّاسِ فِي هَذَا الْقُرْآنِ مِنْ كُلِّ

And truly, We have set forth for men in this Quran every kind of

مَثَلٍ	وَ	لَئِنْ	جِئْتَهُمْ	بِ	آيَةٍ	لَّ	يَقُولَنَّ	الَّذِينَ	كَفَرُوا
parable	and	if	you bring	with	Sign	surely	they say	those who	disbelieve

مَثَلٍ طَوْلَيْنِ جِئْتَهُمْ بِآيَةٍ لَيَقُولَنَّ الَّذِينَ كَفَرُوا

parable; and indeed, if you bring them a Sign, those who disbelieve will surely say,

إِنْ	أَنْتُمْ	إِلَّا	مُبْطِلُونَ	كَ	ذَلِكَ	يَطْبَعُ	اللَّهُ	عَلَى
on	Allah	seals	that	like	liars	but	you are	not

إِنْ أَنْتُمْ إِلَّا مُبْطِلُونَ ﴿٥٩﴾ كَذَلِكَ يَطْبَعُ اللَّهُ عَلَى

'You are but liars.' Thus does Allah seal

قُلُوبِ	الَّذِينَ	لَا	يَعْمَلُونَ	فَ	أَصْبِرْ	إِنَّ	وَعْدَ	اللَّهِ
hearts	those who	no	knowledge	and	be patient	surely	promise	Allah

قُلُوبِ الَّذِينَ لَا يَعْمَلُونَ ﴿٦٠﴾ فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ

the hearts of those who have no knowledge. So be you patient. Surely the promise of Allah

حَقٌّ	وَ	لَا	يَسْتَخِفُّنَّ	كَ	الَّذِينَ	لَا	يُوقِنُونَ
true	and	not	make light	you	those who	no	certainty

حَقٌّ وَ لَا يَسْتَخِفُّنَّكَ الَّذِينَ لَا يُوقِنُونَ ﴿٦١﴾

is true; and let not those who have no certainty (of faith) make light of you.

(٣١) سُورَةُ لُقْمَانَ مَكِّيَّةٌ

Revealed in Makkah

Surah Luqman

رُكُوعَاتُهَا ٢

آيَاتُهَا ٣٥

Ruku 4

Verses 35

بِ	اسْمِ	اللَّهِ	الرَّحْمَنِ	الرَّحِيمِ
with	name	Allah	the Gracious	the Merciful

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿١﴾

In the name of Allah, the Gracious, the Merciful

الْف-لَام-مِيم	تِلْكَ	آيَاتُ	الْكِتَابِ	الْحَكِيمِ	هُدًى	وَ	رَحْمَةً
I am Allah, the all Knowing	these	verses	the Book	the Wisdom	guidance	and	mercy

الْم ﴿٢﴾ تِلْكَ آيَاتُ الْكِتَابِ الْحَكِيمِ ﴿٣﴾ هُدًى وَرَحْمَةً

Alif Lam Mim(I am Allah, the all Knowing). These are verses of the Book of wisdom,. A guidance and a mercy

الصَّلَاةَ	يُقِيمُونَ	الَّذِينَ	الْمُحْسِنِينَ	لِ
Prayer	observe	those who	who do good	for
لِلْمُحْسِنِينَ ④ الَّذِينَ يُقِيمُونَ الصَّلَاةَ				
for those who do good. Those who observe Prayer				
وَأُولَئِكَ	يُؤْتُونَ	الزَّكَاةَ	وَ	هُمْ
firm faith	pay	Zakat	and	they
وَأُولَئِكَ	يُؤْتُونَ	الزَّكَاةَ	وَ	هُمْ
firm faith	pay	Zakat	and	they
وَيُؤْتُونَ الزَّكَاةَ وَهُمْ بِالْآخِرَةِ هُمْ يُوقِنُونَ ⑤				
and pay Zakat and who have firm faith in the Hereafter.				
أُولَئِكَ	عَلَى	هُدًى	مِّنْ	رَّبِّ
who	on	guidance	from	their
أُولَئِكَ	عَلَى	هُدًى	مِّنْ	رَّبِّ
who	on	guidance	from	their
أُولَئِكَ عَلَى هُدًى مِّن رَّبِّهِمْ وَأُولَئِكَ هُمُ				
It is they who follow guidance from their Lord, and it is they who				
الْمُفْلِحُونَ	وَ	مِنَ	النَّاسِ	مَنْ
one who prosper	and	of	men	who
الْمُفْلِحُونَ	وَ	مِنَ	النَّاسِ	مَنْ
one who prosper	and	of	men	who
الْمُفْلِحُونَ ⑥ وَمِنَ النَّاسِ مَنْ يَشْتَرِي لَهْوَ				
shall prosper. And of men is he who takes idle				
الْحَدِيثَ	لِ	يُضِلُّ	عَنْ	سَبِيلِ
tales	so that	lead astray	from	path
الْحَدِيثَ	لِ	يُضِلُّ	عَنْ	سَبِيلِ
tales	so that	lead astray	from	path
الْحَدِيثَ لِيُضِلَّ عَنْ سَبِيلِ اللَّهِ بِغَيْرِ عِلْمٍ ⑦				
tales in exchange (for guidance) to lead (men) astray from the path of Allah, without knowledge,				
وَيَتَّخِذُ	هَا	هُزُؤًا	أُولَئِكَ	لِ
make	it	fun	those	for
وَيَتَّخِذُ	هَا	هُزُؤًا	أُولَئِكَ	لِ
make	it	fun	those	for
وَيَتَّخِذُهَا هُزُؤًا ⑦ أُولَئِكَ لَهُمْ عَذَابٌ مُّهِينٌ ⑦				
and to make fun of it. For such there will be humiliating punishment.				

وَ	إِذَا	تُتْلَى	عَلَيْهِ	هَ إِتْنَا	نَا	وَلَّى	مُسْتَكْبِرًا	كَ	أَنْ	لَمْ	يَسْمَعُ	هَا	
them	heard	not	though	as	proudly	turn away	Our	Signs	him	to	recited	when	and

وَإِذَا تُتْلَى عَلَيْهِ آيَاتُنَا وَلَّى مُسْتَكْبِرًا كَأَن لَّمْ يَسْمَعْهَا

And when Our Signs are recited to him, he turns proudly away, as though he heard them not,

كَ	أَنَّ	فِيَّ	أُذُنَيْ	هِ	وَقْرًا	فَ	بَشِيرٌ	هُ	بِ	عَذَابٍ	الْيَمِ
painful	punishment	with	him	announce	so	heaviness	his	both ears	in	if	as

كَأَنَّ فِيَّ أُذُنَيْهِ وَقْرًا فَبَشِيرُهُ بِعَذَابِ الْيَمِّ ⑧

as if there were a heaviness in both his ears. So announce to him a painful punishment.

إِنَّ	الَّذِينَ	آمَنُوا	وَ	عَمِلُوا	الصَّالِحَاتِ
good works	do	and	believe	those who	surely

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ

Surely those who believe and do good works --

لَ	هُمُ	جَنَّاتٍ	النَّعِيمِ	خَالِدِينَ	فِي	هَا	وَعَدَ	اللَّهُ	حَقًّا
true	Allah	promise	there	in	abide	of delight	gardens	them	for

لَهُمْ جَنَّاتُ النَّعِيمِ ⑨ خَالِدِينَ فِيهَا وَعَدَ اللَّهُ حَقًّا

they will have Gardens of Delight, Wherein they will abide. Allah has (made) a true promise;

وَ	هُوَ	الْعَزِيزُ	الْحَكِيمُ	خَلَقَ	السَّمَوَاتِ
heavens	created	the Wise	the Mighty	He	and

وَهُوَ الْعَزِيزُ الْحَكِيمُ ⑩ خَلَقَ السَّمَوَاتِ

and He is the Mighty, the Wise. He has created the heavens

بِغَيْرِ	عَمَدٍ	تَرَوْنَ	هَا	وَ	أَلْقَى	فِي	الْأَرْضِ	رَوَاسِيَ
mountains	earth	in	placed	and	it	you see	pillars	without

بِغَيْرِ عَمَدٍ تَرَوْنَهَا وَأَلْقَى فِي الْأَرْضِ رَوَاسِيَ

without any pillars that you can see, and He has placed in the earth firm mountains

أَنْ	تَمِيدَ	بِ	كُمُ	وَ	بَثَّ	فِي	هَا	مِنْ	كُلِّ	دَابَّةٍ
creatures	all kinds	of	it	in	scattered	and	you	with	quake	that not

أَنْ تَمِيدَ بِكُمْ وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ ط

that it may not quake with you, and He has scattered therein all kinds of creatures;

وَ	أَنْزَلْنَا	مِنَ	السَّمَاءِ	مَاءً	فَ	أَنْبَتْنَا	فِي	هَا	مِنْ	كُلِّ
every	of	it	in	caused to grow	so	water	clouds	from	We sent down	and

وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً فَأَنْبَتْنَا فِيهَا مِنْ كُلِّ

and We have sent down water from the clouds, and caused to grow therein every

زَوْجٍ	كَرِيمٍ	هَذَا	خَلْقُ	اللَّهِ	فَ	أَرُونِي	نِي	مَاذَا
others	what	show me	so	Allah	creation	this	noble	pair

زَوْجٍ كَرِيمٍ ① هَذَا خَلْقُ اللَّهِ فَأَرُونِي مَاذَا

noble species. This is the creation of Allah. Now show me what others

خَلَقَ	الَّذِينَ	مِنْ	دُونِ	هُ	بَلِ	الظَّالِمُونَ	فِي
in	wrongdoers	no	Him	beside	from	those who	created

خَلَقَ الَّذِينَ مِنْ دُونِهِ ط بَلِ الظَّالِمُونَ فِي

beside Him have created. No, but the wrongdoers are in

ضَلِّ	مُبِينٍ	وَ	لَ	قَدْ	آتَيْنَا	لُقْمَانَ	الْحِكْمَةَ	أَنْ
that	wisdom	Luqman	We bestowed	sure	for	and	manifest	error

ضَلِّ مُبِينٍ ② وَقَدْ آتَيْنَا لُقْمَانَ الْحِكْمَةَ أَنْ

manifest error. And We bestowed wisdom on Luqman, (saying),

اشْكُرْ	لِلَّهِ	وَ	مَنْ	يَشْكُرْ	فَ	إِنَّمَا	يَشْكُرُ	لِ	نَفْسِهِ	وَ	مَنْ
who	and	Allah	to	grateful	and	his	soul	for	grateful	only	so

اشْكُرْ لِلَّهِ ط وَمَنْ يَشْكُرْ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ ط وَمَنْ

'Be grateful to Allah.' and whoso is grateful, is grateful only for (the good of) his own soul. And whoso

كَفَرَ	فَ	إِنَّ	اللَّهَ	غَنِيٌّ	وَ	حَمِيدٌ	وَ	إِذْ	قَالَ	لُقْمَنُ
ungrateful	then	surely	Allah	Self-Sufficient	and	Praiseworthy	and	when	said	Luqman

كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ حَمِيدٌ¹³ وَإِذْ قَالَ لُقْمَنُ

is ungrateful, then surely Allah is Self-Sufficient, Praiseworthy. And (remember) when Luqman said

لِ	ابْنِ	هُوَ	وَأَيْ	يَا	بَنِيَّ	يَا	أَبْنِيَّ	لَا	تُشْرِكْ	بِ	اللَّهِ
to	son	he	and	O	my	son	O	him	exhorting	with	Allah

لِابْنِهِ وَهُوَ يَعِظُهُ يَا بَنِيَّ لَا تُشْرِكْ بِاللَّهِ

to his son while exhorting him,' O my dear son! associate not partners with Allah.

إِنَّ	الشِّرْكَ	لَظُلْمٌ	وَعَظِيمٌ	وَ	وَصَّيْنَا	الْإِنْسَانَ
surely	associating partner	is	wrong	and	grievous	man

إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ¹⁴ وَوَصَّيْنَا الْإِنْسَانَ

Surely, associating partners (with God) is a grievous wrong.' And We have enjoined on man

بِ	وَالِدَيْ	حَمَلَتْ	هُوَ	أُمُّ	هُوَ	وَهْنًا	عَلَى	وَهْنٍ
with	parents	his	bear	him	mother	his	weakness	upon

بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَى وَهْنٍ

concerning his parents -- his mother bears him in weakness upon weakness,

وَفِصَالُهُ	فِي	عَامَيْنِ	أَنْ	أَشْكُرْ	لِي	وَأَنْ	وَالِدَيْ	كَ
and	in	two years	that	give thanks	to	Me	and	your

وَفِصَالُهُ فِي عَامَيْنِ أَنْ أَشْكُرْ لِي وَلِوَالِدَيْكَ

and his weaning takes two years -- 'Give thanks to Me and to your parents.

إِلَى	يَا	الْمَصِيرُ	وَ	إِنْ	جَاهَدَا	كَ	عَلَى	أَنْ	تُشْرِكْ
to	Me	is the return	and	if	they contend	you	upon	that	you associate partner

إِلَى الْمَصِيرُ¹⁵ وَإِنْ جَاهَدَاكَ عَلَى أَنْ تُشْرِكَ

To Me is the (final) return. 'And if they contend with you to make you set up equals

بِى	مَا	لَيْسَ	لَكَ	بِهِ	عِلْمٌ	فَ	لَا	تَطَعُ	هُمَا	وَ	صَاحِبٌ	هُمَا			
them	companion	and	them	obey	not	then	knowledge	it	with	you	for	not	what	Me	with

بِى مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطَعُهُمَا وَصَاحِبُهُمَا

with Me concerning which you have no knowledge, obey them not, but be a kind companion to

فِى	الدُّنْيَا	مَعْرُوفًا	وَ	اتَّبِعْ	سَبِيلَ	مَنْ	أَنَابَ	إِلَى	ئِى
Me	to	turn	who	way	follow	and	recognized way	worldly affairs	in

فِى الدُّنْيَا مَعْرُوفًا وَاتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَىَّ

them in (all) worldly affairs; and (in spiritual matters) follow the way of him who turns to Me.

ثُمَّ	إِلَى	ئِى	مَرَجِعُ	كُمُ	فَ	أُنَبِّئُ	كُمُ	بِ	مَا	كُنْتُمْ	تَعْمَلُونَ
used to do	you were	what	with	you	I inform	so	your	return	Me	to	then

ثُمَّ إِلَىَّ مَرَجِعُكُمْ فَأُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿١٦﴾

Then to Me will be your return and I shall inform you of what you used to do.

يَا	بُنَى	ئِى	إِنَّ	هَآ	إِنْ	تَكُ	مِثْقَالَ	حَبَّةٍ	مِّنْ	خَرْدَلٍ	فَ	تَكُنْ
be it	and	mustard	of	grain	weight	he be	if	it	surely	my	son	O

يُبْنَى إِنَّهَا إِنْ تَكُ مِثْقَالَ حَبَّةٍ مِّنْ خَرْدَلٍ فَتَكُنْ

'O my dear son! even though it be the weight of a grain of mustard seed, and even though it be

فِى	صَخْرَةٍ	أَوْ	فِى	السَّمَوَاتِ	أَوْ	فِى	الْأَرْضِ	يَأْتِ
bring out	the earth	in	or	the heavens	in	or	rock	in

فِى صَخْرَةٍ أَوْ فِى السَّمَوَاتِ أَوْ فِى الْأَرْضِ يَأْتِ

in a rock, or in the heavens, or in the earth, Allah will

بِ	هَا	اللَّهُ	إِنَّ	اللَّهُ	لَطِيفٌ	خَبِيرٌ	يَا	بُنَى	ئِى	أَقِمِ
observe	my	son	O	Knower	subtleties	Allah	surely	Allah	it	with

بِهَا اللَّهُ إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ ﴿١٧﴾ يُبْنَى أَقِمِ

surely bring it out; verily Allah is the Knower of all subtleties, All-Aware. 'O my dear son! observe

الصَّلَاةِ	وَ	أَمْرًا	بِ	الْمَعْرُوفِ	وَ	أَنْهَ	عَنِ	الْمُنْكَرِ
Prayer	and	enjoin	of	good	and	forbid	from	evil

الصَّلَاةِ وَأَمْرًا بِالْمَعْرُوفِ وَأَنْهَ عَنِ الْمُنْكَرِ

Prayer, and enjoin good, and forbid evil,

وَ	أَصْبِرْ	عَلَى	مَا	أَصَابَكَ	كَ	إِنَّ	ذَلِكَ	مِنْ	عَزْمِ	الْأُمُورِ
and	endure	upon	what	befall	you	surely	this is	from	firm resolve	matters

وَأَصْبِرْ عَلَى مَا أَصَابَكَ إِنَّ ذَلِكَ مِنْ عَزْمِ الْأُمُورِ¹⁸

and endure patiently whatever may befall you. Surely this is of those matters (which require) firm resolve.

وَ	لَا	تُصَعِّرْ	خَدَّكَ	كَ	لِ	النَّاسِ	وَ	لَا	تَمْشِ	فِي	الْأَرْضِ
and	not	turn away	cheek	your	from	men	and	nor	walk	in	earth

وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْأَرْضِ

'And turn not your cheek away from men in pride nor walk in the earth

مَرَحًا	إِنَّ	اللَّهَ	لَا	يُحِبُّ	كُلَّ	مُخْتَالٍ	فَخُورٍ	وَ	أَقْصِدْ
haughtily	surely	Allah	not	loves	every	arrogant	boaster	and	moderate

مَرَحًا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ¹⁹ وَأَقْصِدْ

haughtily; Surely, Allah loves not any arrogant boaster. 'And walk you

فِي	مَشْيِ	كَ	وَ	أَغْضُضْ	مِنْ	صَوْتِكَ	كَ	إِنَّ	أَنْكَرَ
in	walk	your	and	lower	from	voice	your	verily	most disagreeable

فِي مَشْيِكَ وَأَغْضُضْ مِنْ صَوْتِكَ إِنَّ أَنْكَرَ

at a moderate pace, and lower your voice; verily, the most disagreeable

الْأَصْوَاتِ	لِ	صَوْتِ	الْحَمِيرِ	أَ	لَمْ	تَرَوْا	أَنَّ	اللَّهَ
of voices	is	voice	ass	have	not	you seen	that	Allah

الْأَصْوَاتِ لَصَوْتِ الْحَمِيرِ²⁰ أَلَمْ تَرَوْا أَنَّ اللَّهَ

of voices is the voice of the ass'. Have you not seen that Allah has

سَخَّرَ	لَ	كُمُ	مَا	فِي	السَّمَوَاتِ	وَ	مَا	فِي	الْأَرْضِ	وَ	أَسْبَغَ
pressed in service	you	for	whatever	in	the heavens	and	whatever	in	the earth	and	completed

سَخَّرَ لَكُمْ مَّا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَأَسْبَغَ

pressed for you into service whatever is in the heavens and whatever is in the earth, and has completed

عَلَى	كُمُ	نِعَمَ	هَ	ظَاهِرَةً	وَ	بَاطِنَةً	وَ	مِنَ	النَّاسِ	مَنْ
upon	you	favours	His	externally	and	internally	and	among	men	who

عَلَيْكُمْ نِعْمَهُ ظَاهِرَةً وَبَاطِنَةً وَمِنَ النَّاسِ مَنْ

His favours on you, (both) externally and internally? And among men there are some who

يُجَادِلُ	فِي	اللَّهِ	بِ	غَيْرِ	عِلْمٍ	وَ	لَا	هُدًى	وَ	لَا	كِتَابٍ	مُنِيرٍ
dispute	about	'Allah	with	out	knowledge	and	not	guidance	and	nor	Book	illuminating

يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَلَا هُدًى وَلَا كِتَابٍ مُنِيرٍ²¹

dispute concerning Allah, without knowledge or guidance or an illuminating Book.

وَ	إِذَا	قِيلَ	لَ	هُمُ	اتَّبِعُوا	مَا	أَنْزَلَ	اللَّهُ	قَالُوا	بَلْ
and	when	said	to	them	follow	that	sent down	Allah	they say	no

وَإِذَا قِيلَ لَهُمْ اتَّبِعُوا مَا أَنْزَلَ اللَّهُ قَالُوا بَلْ

And when it is said to them, 'Follow that which Allah has revealed,' they say, 'No,

نَتَّبِعُ	مَا	وَجَدْنَا	عَلَى	هَ	آبَاءَ	نَا	أَ	وَ	لَوْ	كَانَ	الشَّيْطَانُ
we follow	that	we found	it	on	our	what	and	if	was	Satan	was

نَتَّبِعُ مَا وَجَدْنَا عَلَيْهِ آبَاءَ نَاطُوا لَوْ كَانَ الشَّيْطَانُ

we shall follow that which we found our fathers following.' What! even though Satan was

يَدْعُو	هُمُ	إِلَى	عَذَابٍ	السَّعِيرِ	وَ	مَنْ	يُسَلِّمُ
invites	them	to	punishment	burning fire	and	who	submits

يَدْعُوهُمْ إِلَى عَذَابِ السَّعِيرِ²² وَمَنْ يُسَلِّمُ

inviting them to the punishment of the burning fire? And he who submits

وَجْهَهُ	هَآ	إِلَى	اللَّهِ	وَ	هُوَ	مُحْسِنٌ	فَ	قَدْ	اسْتَمْسَكَ
face	his	to	Allah	and	he	doer of good	then	surely	grasped

وَجْهَهُ إِلَى اللَّهِ وَهُوَ مُحْسِنٌ فَقَدْ اسْتَمْسَكَ

himself (completely) to Allah, and is a doer of good, he has surely grasped

بِ	الْعُرْوَةِ	الْوُثْقَى	وَ	إِلَى	اللَّهِ	عَاقِبَةُ	الْأُمُورِ	وَ	مَنْ
with	handle	strong	and	to	Allah	end	all affairs	and	who

بِالْعُرْوَةِ الْوُثْقَىٰ وَاللَّهُ عَاقِبَةُ الْأُمُورِ ﴿٢٣﴾ وَمَنْ

a strong handle. And with Allah (rests) the end of all affairs. And (as for) him who

كَفَرَ	فَ	لَا	يَحْزُنُ	كَ	كُفْرُهُ	هَآ	إِلَىٰ	نَا	مَرْجِعُهُمْ	فَ	نُنَبِّئُهُمْ	هُمْ
disbelieve	then	not	grieve	you	his	to	Us	return	and	We tell	them	them

كَفَرَ فَلَا يَحْزُنُكَ كُفْرُهُ ۗ إِلَيْنَا مَرْجِعُهُمْ فَنُنَبِّئُهُمْ

disbelieves, let not his disbelief grieve you. To Us is their return and We shall tell them

بِ	مَا	عَمِلُوا	إِنَّ	اللَّهَ	عَلِيمٌ	بِ	ذَاتِ	الصُّدُورِ
with	what	they did	surely	Allah	know well	in	what is	the breasts

بِمَا عَمِلُوا إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٢٤﴾

what they did; surely Allah knows full well what is in the breasts.

نُمَتِّعُ	هُمْ	قَلِيلًا	ثُمَّ	نَضْطَرُّهُم	إِلَىٰ	عَذَابٍ	غَلِيظٍ
We let enjoy	them	a little	then	We drive	to	torment	severe

نُمَتِّعُهُمْ قَلِيلًا ثُمَّ نَضْطَرُّهُمْ إِلَىٰ عَذَابٍ غَلِيظٍ ﴿٢٥﴾

We shall let them enjoy themselves a little; then We shall drive them to a severe torment.

وَ	لَآ	أَنْ	سَأَلْتَهُمْ	مَنْ	خَلَقَ	السَّمٰوٰتِ
and	surely	if	you ask	them	created	the heavens

وَلَئِنْ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمٰوٰتِ

And if you ask them, 'Who created the heavens

وَ	الْأَرْضَ	لَ	يَقُولَنَّ	اللَّهُ	قُلِ	الْحَمْدُ	لِ	اللَّهِ	بَلْ
and	the earth	surely	they say	Allah	say	all praise	for	Allah	but

وَالْأَرْضَ لَيَقُولَنَّ اللَّهُ قُلِ الْحَمْدُ لِلَّهِ ط

and the earth? they will surely answer, 'Allah.' Say, 'All praise belongs to Allah.' But

أَكْثَرُ	هُمْ	لَا	يَعْلَمُونَ	لِ	اللَّهِ	مَا	فِي	السَّمَوَاتِ	وَ	الْأَرْضِ
most	them	not	know	for	Allah	what	in	the heavens	and	the earth

أَكْثَرُهُمْ لَا يَعْلَمُونَ 26 لِلَّهِ مَا فِي السَّمَوَاتِ وَالْأَرْضِ ط

most of them know not. To Allah belongs whatever is in the heavens and the earth.

إِنَّ	اللَّهَ	هُوَ	الْغَنِيُّ	وَ	الْحَمِيدُ	وَ	لَوْ	أَنَّ	مَا	فِي
verily	Allah	He	Self-Sufficient	and	Praiseworthy	and	if	that	what	in

إِنَّ اللَّهَ هُوَ الْغَنِيُّ الْحَمِيدُ 27 وَلَوْ أَنَّ مَا فِي

Verily, Allah is Self-Sufficient, Praiseworthy. And if all the

الْأَرْضِ	مِنْ	شَجَرَةٍ	أَقْلَامٍ	وَ	الْبَحْرِ	يَمُدُّ	هَ	مِنْ
earth	of	trees	pens	and	oceans	swelling	it	from

الْأَرْضِ مِنْ شَجَرَةٍ أَقْلَامٍ وَ الْبَحْرِ يَمُدُّ هَ مِنْ

trees that are in the earth were pens, and the oceans (were ink),

بَعْدَ	هَ	سَبْعَةَ	أَبْحُرٍ	مَا	نَفِدَتْ	كَلِمَاتُ	اللَّهِ
after	it	seven	oceans	not	exhausted	words	Allah

بَعْدِهِ سَبْعَةَ أَبْحُرٍ مَا نَفِدَتْ كَلِمَاتُ اللَّهِ ط

with seven oceans swelling it thereafter, the words of Allah would not be exhausted.

إِنَّ	اللَّهَ	عَزِيزٌ	حَكِيمٌ	مَا	خَلَقُكُمْ	وَ	لَا	بَعَثُكُمْ	كَمْ
surely	Allah	Mighty	Wise	not	your creation	and	nor	your resurrection	your

إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ 28 مَا خَلَقَكُمْ وَلَا بَعَثَكُمْ

Surely, Allah is Mighty, Wise. Your creation and your resurrection

إِلَّا	كَ	نَفْسٍ	وَاحِدَةٍ	إِنَّ	اللَّهَ	سَمِيعٌ	بَصِيرٌ	أَلَمْ	تَرَ
but	like	soul	single	verily	Allah	All-Hearing	All-Seeing	not	you saw

إِلَّا كَنَفْسٍ وَاحِدَةٍ إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ ۚ أَلَمْ تَرَ

are only like (the creation and resurrection of) a single being. Verily Allah is All-Hearing, All-Seeing. Have you not seen

أَنَّ	اللَّهَ	يُؤَلِّجُ	الَّيْلَ	فِي	النَّهَارِ	وَ	يُؤَلِّجُ	النَّهَارَ	فِي
that	Allah	makes to pass	night	into	day	and	makes to pass	day	into

أَنَّ اللَّهَ يُؤَلِّجُ اللَّيْلَ فِي النَّهَارِ وَيُؤَلِّجُ النَّهَارَ فِي

that Allah makes the night pass into the day, and makes the day pass into

الَّيْلِ	وَ	سَخَّرَ	الشَّمْسَ	وَ	القَمَرَ	كُلٌّ	يَجْرِي	إِلَى
night	and	pressed in service	sun	and	moon	each	pursuing its course	till

الَّيْلِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِي إِلَى

the night, and He has pressed the sun and the moon into service; each pursuing its course till

أَجَلٍ	مُسَمًّى	وَ	أَنَّ	اللَّهَ	بِ	مَا	تَعْمَلُونَ	خَبِيرٌ	ذَلِكَ
term	appointed	and	that	Allah	with	what	you do	well aware	that is

أَجَلٍ مُسَمًّى وَأَنَّ اللَّهَ بِمَا تَعْمَلُونَ خَبِيرٌ ۚ ذَلِكَ

an appointed term, and that Allah is well aware of what you do? That is

بِ	أَنَّ	اللَّهَ	هُوَ	الْحَقُّ	وَ	أَنَّ	مَا	يَدْعُونَ	مِنْ	دُونِ	هِ
with	that	Allah	Who is	the truth	and	that	what	they call upon	from	beside	Him

بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّ مَا يَدْعُونَ مِنْ دُونِهِ

because it is Allah alone Who is the True (God), and whatever they call upon beside Him

الْبَاطِلُ	وَ	أَنَّ	اللَّهَ	هُوَ	الْعَلِيُّ	الْكَبِيرُ	أَلَمْ	تَرَ	أَنَّ
falsehood	and	indeed	Allah	Who is	Most High	Most Great	not	do	that

الْبَاطِلُ ۚ وَأَنَّ اللَّهَ هُوَ الْعَلِيُّ الْكَبِيرُ ۚ أَلَمْ تَرَ أَنَّ

is falsehood, and because it is Allah alone Who is the Most High, the Incomparably Great. Do you not see

الْفُلُكُ	تَجْرِي	فِي	الْبَحْرِ	بِ	نِعْمَتِ	اللَّهِ	لِ	يُرِي	كُم	مِّنْ
of	you	He	show	so	that	Allah	favour	by	the	sea

الْفُلُكُ تَجْرِي فِي الْبَحْرِ بِنِعْمَتِ اللَّهِ لِيُرِيكُمْ مِّنْ

that the ships sail on the sea by the favour of Allah, that He may show you of

أَيِّ	ه	إِنَّ	فِي	ذَلِكَ	لَ	أَيِّ	لِ	كُلِّ	صَبَّارٍ	شَاكِرٍ
grateful	patient	everyone	for	Signs	are	that	in	surely	His	Signs

أَيِّهِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّكُلِّ صَبَّارٍ شَاكِرٍ ③٢

His Signs? Therein surely are Signs for everyone who is patient (and) grateful.

وَ	إِذَا	غَشِيَ	هُم	مَوْجٌ	كَ	الظُّلِّ	دَعَا	اللَّهُ	مُخْلِصِينَ	
being	sincere	Allah	call	coverings	like	waves	them	engulf	when	and

وَإِذَا غَشِيَهُمْ مَّوَجٌ كَالظُّلِّ دَعَا اللَّهَ مُخْلِصِينَ

And when waves engulf them like (so many) coverings, they call upon Allah, being sincere

لَ	هُ	الدِّينَ	فَ	لَمَّا	نَجَّى	هُم	إِلَى	الْبَرِّ	فَ	مِنْ	هُم	مُقْتَصِدٌ		
take	right	course	them	of	then	land	to	them	rescue	when	but	faith	Him	to

لَهُ الدِّينَ فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ فَمِنْهُمْ مُّقْتَصِدٌ

to Him in faith; but when He brings them safe to land, then some of them take the right course.

وَ	مَا	يَجْحَدُ	بِ	أَيِّ	نَا	إِلَّا	كُلُّ	خَتَّارٍ	كَفُورٍ	يَا	أَيُّهَا
you	O	ungrateful	perfidious	every	save	Our	Signs	in	deny	not	and

وَمَا يَجْحَدُ بِآيَاتِنَا إِلَّا كُلُّ خَتَّارٍ كَفُورٍ ③٣ يَا أَيُّهَا

And none denies Our Signs save every perfidious (and) ungrateful person. O

النَّاسُ	اتَّقُوا	رَبَّ	كُم	وَ	اخْشَوْا	يَوْمًا	لَّا	يَجْزِي	وَالِدٌ			
father	any	avail	not	the	day	fear	and	your	Lord	seek	protection	men

النَّاسُ اتَّقُوا رَبَّكُمْ وَاخْشَوْا يَوْمًا لَّا يَجْزِي وَالِدٌ

men, seek protection with your Lord and fear the day when the father will not be of any avail

عَنْ	وَلَدِهِ	وَ	لَا	مَوْلُودٌ	هُوَ	جَازٍ	عَنْ	وَالِدِهِ	شَيْئًا
for	son	and	nor	son	he	avail	to	father	anything

عَنْ وُلْدِهِ وَلَا مَوْلُودٌ هُوَ جَازٍ عَنْ وَالِدِهِ شَيْئًا

to his son, nor will the son at all be of any avail to his father.

إِنَّ	وَعْدَ	اللَّهِ	حَقٌّ	فَ	لَا	تَغُرَّنَّ	كُمُ	الْحَيَاةُ	الدُّنْيَا	وَ	لَا
surely	promise	Allah	true	so	not	beguile	you	life	worldly	and	nor

إِنَّ وَعْدَ اللَّهِ حَقٌّ فَلَا تَغُرَّنَّكُمُ الْحَيَاةُ الدُّنْيَا وَلَا

Allah's promise is surely true. So let not worldly life beguile you, nor let

يُغُرَّنَّ	كُمُ	بِ	اللَّهِ	الْغُرُورُ	إِنَّ	اللَّهِ	عِنْدَهُ	هُوَ	عِلْمٌ
deceive	you	with	Allah	Deceiver	verily	Allah	with	Him	knowledge

يُغُرَّنَّكُمُ بِاللَّهِ الْغُرُورُ ۚ إِنَّ اللَّهَ عِنْدَهُ عِلْمٌ

the Deceiver deceive you concerning Allah. Verily, with Allah alone is the knowledge

السَّاعَةِ	وَ	يُنزِّلُ	الْغَيْثَ	وَ	يَعْلَمُ	مَا	فِي	الْأَرْحَامِ
the Hour	and	sends down	rain	and	He knows	what	in	wombs

السَّاعَةِ وَيُنزِّلُ الْغَيْثَ وَيَعْلَمُ مَا فِي الْأَرْحَامِ

of the Hour. And He sends down the rain, and He knows what is in the wombs.

وَ	مَا	تَدْرِي	نَفْسٌ	مَا	ذَا	تَكْسِبُ	غَدًا	وَ	مَا	تَدْرِي
and	not	knows	soul	what	it	earn	tomorrow	and	nor	know

وَمَا تَدْرِي نَفْسٌ مَاذَا تَكْسِبُ غَدًا وَمَا تَدْرِي

And no soul knows what it will earn tomorrow, and no

نَفْسٌ	بِ	أَيِّ	أَرْضٍ	تَمُوتُ	إِنَّ	اللَّهَ	عَلِيمٌ	خَبِيرٌ
soul	in	what	land	die	surely	Allah	All-Knowing	All-Aware

نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ ۚ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ۝

soul knows in what land it will die. Surely, Allah is All-knowing, All-Aware.

(٣٢) سُورَةُ السَّجْدَةِ مَكِّيَّةٌ

Revealed in Makkah

Surah Al-Sajdah

رُكُوعَاتُهَا ٣

آيَاتُهَا ٣١

Ruku 3

Verses 31

بِ	اسْمِ	اللَّهِ	الرَّحْمَنِ	الرَّحِيمِ
with	name	Allah	the Gracious	the Merciful

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①

In the name of Allah, the Gracious, the Merciful.

مِنْ	هِ	فِي	رَيْبٍ	لَا	الْكِتَابِ	تَنْزِيلُ	الْف-لَام-مِيم
from	it	about	doubt	not	the Book	revelation	I am Allah, the All Knowing

الْم ② تَنْزِيلُ الْكِتَابِ لَا رَيْبَ فِيهِ مِنْ

Alif Lam Mim(I am Allah, the All Knowing). The revelation of the Book --- there is no doubt about it -- is from

رَبِّ	الْعَالَمِينَ	أَمْ	يَقُولُونَ	اِفْتَرَى	هُ	بَلْ	هُوَ	الْحَقُّ
Lord	the world	do	they say	forged	it	no	it is	the truth

رَبِّ الْعَالَمِينَ ③ أَمْ يَقُولُونَ افْتَرَاهُ ٤ بَلْ هُوَ الْحَقُّ

the Lord of the worlds. Do they say,'He has forged it?' No, it is the truth

مِنْ	رَبِّ	كَ	لِ	تُنذِرَ	قَوْمًا	مَا	أَتَى	هُمْ	مِنْ	نَذِيرٍ
from	Lord	your	so that	you warn	a people	no	came	them	of	Warner

مِنْ رَبِّكَ لِتُنذِرَ قَوْمًا مَّا أَتَاهُمْ مِنْ نَذِيرٍ

from your Lord, that you may warn a people to whom no Warner has come

مِنْ	قَبْلِكَ	كَ	لَعَلَّ	هُمْ	يَهْتَدُونَ	اللَّهُ	الَّذِي	خَلَقَ
from	before	you	that haply	they	follow guidance	Allah	Who	created

مِنْ قَبْلِكَ لَعَلَّهُمْ يَهْتَدُونَ ④ اللَّهُ الَّذِي خَلَقَ

before you, that haply they may follow guidance. Allah it is Who created

السَّمَوَاتِ	وَ	الْأَرْضِ	وَ	مَا	بَيْنَ	هُمَا	فِي	سِتَّةِ	أَيَّامٍ
the heavens	and	earth	and	that	between	them	in	six	periods

السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا سِتَّةِ أَيَّامٍ

the heavens and the earth, and that which is between them, in six periods;

ثُمَّ	اسْتَوَى	عَلَى	الْعَرْشِ	مَا	لَ	كُم	مِّنْ	دُونِ	هُ
then	settled	on	Throne	not	for	you	from	beside	Him

ثُمَّ اسْتَوَى عَلَى الْعَرْشِ ط مَا لَكُمْ مِّنْ دُونِهِ

Then He settled on the Throne. You have no

مِّنْ	وَلِيِّ	وَ	لَا	شَفِيعٍ	أَفَ	لَا	تَتَذَكَّرُونَ
from	helper	and	nor	intercessor	will	not	you reflect

مِّنْ وَلِيِّ وَ لَا شَفِيعٍ ط أَفَلَا تَتَذَكَّرُونَ ⑤

helper or intercessor beside Him. Will you not then reflect?

يُدَبِّرُ	الْأَمْرَ	مِنَ	السَّمَاءِ	إِلَى	الْأَرْضِ	ثُمَّ	يَعْرُجُ	إِلَى	هُ
He plan	ordinance	from	heaven	to	earth	then	go up	to	Him

يُدَبِّرُ الْأَمْرَ مِنَ السَّمَاءِ إِلَى الْأَرْضِ ثُمَّ يَعْرُجُ إِلَيْهِ

He will plan the (Divine) Ordinance from the heaven to the earth, then shall it go up to Him

فِي	يَوْمٍ	كَانَ	مَقْدَارُ	هُ	أَلْفَ	سَنَةٍ	مِّنْ	مَا	تَعُدُّونَ
in	a day	was	duration	its	a thousand	year	from	what	you reckon

فِي يَوْمٍ كَانَ بِمِقْدَارِ هَ أَلْفَ سَنَةٍ مِّمَّا تَعُدُّونَ ⑥

in a day the duration of which is a thousand years according to what you reckon.

ذَلِكَ	عِلْمُ	الْغَيْبِ	وَ	الشَّهَادَةِ	الْعَزِيزُ	الرَّحِيمُ
that	Knower	of unseen	and	the seen	the Mighty	the Merciful

ذَلِكَ عِلْمُ الْغَيْبِ وَالشَّهَادَةِ الْعَزِيزُ الرَّحِيمُ ⑦

Such is the Knower of the unseen and the seen, the Mighty, the Merciful.

الَّذِي	أَحْسَنَ	كُلَّ	شَيْءٍ	خَلَقَ	هَـ	وَ	بَدَأَ	خَلْقَ
Who	made good	every	thing	created	it	and	began	creation

الَّذِي أَحْسَنَ كُلَّ شَيْءٍ خَلَقَهُ وَبَدَأَ خَلْقَ

Who has made perfect everything He has created. And He began the creation

الْإِنْسَانَ	مِنْ	طِينٍ	ثُمَّ	جَعَلَ	نَسْلَ	هَـ	مِنْ
man	from	clay	then	He made	progeny	from	of

الْإِنْسَانَ مِنْ طِينٍ ⑧ ثُمَّ جَعَلَ نَسْلَهُ مِنْ

of man from clay. Then He made his progeny from an

سُلَّةٍ	مِّنْ	مَّاءٍ	مَّهِينٍ	ثُمَّ	سَوَّى	هَـ	وَ	نَفَخَ
extract	of	fluid	insignificant	then	balanced	him	and	breathed

سُلَّةٍ مِّنْ مَّاءٍ مَّهِينٍ ⑨ ثُمَّ سَوَّاهُ وَنَفَخَ

extract of an insignificant fluid. Then He balanced him and breathed

فِي	هِ	مِنْ	رُوحٍ	هِ	وَ	جَعَلَ	لَـ	كُمُ	السَّمْعَ	وَ	الْأَبْصَارَ
in	it	of	spirit	His	and	made	for	you	hearing	and	eyes

فِيهِ مِنْ رُوحِهِ وَجَعَلَ لَكُمْ السَّمْعَ وَالْأَبْصَارَ

into him of His spirit. And He has given you hearing and eyes

وَ	الْأَفْئِدَةَ	قَلِيلًا	مَا	تَشْكُرُونَ	وَ	قَالُوا	ءَـ	إِذَا
and	hearts	little	that	you give thanks	and	they say	what	when

وَالْأَفْئِدَةَ ٭ قَلِيلًا مَا تَشْكُرُونَ ⑩ وَقَالُوا إِذَا

and hearts. (But) little thanks do you give! And they say, 'What! when

ضَلَّلْنَا	فِي	الْأَرْضِ	ءَـ	إِنْ	نَا	لَـ	فِي	خَلْقٍ	جَدِيدٍ
we lost	in	earth	shall	surely	we	is	in	creation	new

ضَلَّلْنَا فِي الْأَرْضِ ءَـ إِنَّا لَفِي خَلْقٍ جَدِيدٍ ٭

we are lost in the earth, shall we then become a new creation?

بَلْ هُمْ بِلِقَائِ رَبِّهِمْ كَافِرُونَ ۝۱۱ قُلْ يَتَوَفَّوْا كُمْ
you cause to die you say disbelievers their Lord meeting in they no

بَلْ هُمْ بِلِقَائِ رَبِّهِمْ كَافِرُونَ ۝۱۱ قُلْ يَتَوَفَّوْا كُمْ

No, but they are disbelievers in the meeting of their Lord. Say, 'The angel of

مَلَكِ الْمَوْتِ الَّذِي وُكِّلَ بِكُمْ ثُمَّ إِلَىٰ رَبِّكُمْ
your Lord to then your with put in charge that of death angel

مَلَكِ الْمَوْتِ الَّذِي وُكِّلَ بِكُمْ ثُمَّ إِلَىٰ رَبِّكُمْ

death that has been put in charge of you will cause you to die; then to your Lord

تُرْجَعُونَ ۝۱۲ وَلَوْ تَرَىٰ إِذِ الْمُجْرِمُونَ نَاكِسُوا
hang down guilty when you see if and you brought back

تُرْجَعُونَ ۝۱۲ وَلَوْ تَرَىٰ إِذِ الْمُجْرِمُونَ نَاكِسُوا

will you be brought back.' If only you could see when the guilty will hang down

رُءُوسِهِمْ عِنْدَ رَبِّهِمْ رَبَّنَا أَبْصَرْنَا وَسَمِعْنَا
we heard and we saw Our Lord their Lord before their heads

رُءُوسِهِمْ عِنْدَ رَبِّهِمْ رَبَّنَا أَبْصَرْنَا وَسَمِعْنَا

their heads before their Lord, (and say), 'Our Lord, we have seen and we have heard,

فَ ارْجِعْ نَا نَعْمَلْ صَالِحًا إِن نَّا مُوقِنُونَ ۝۱۳ وَلَوْ شِئْنَا
We willed if and convinced we surely good works we do us send back so

فَ ارْجِعْ نَا نَعْمَلْ صَالِحًا إِن نَّا مُوقِنُونَ ۝۱۳ وَلَوْ شِئْنَا

so send us back that we may do good works; for (now) we are convinced. And if We had (enforced) Our will,

لَ اتَيْنَا كُلَّ نَفْسٍ هُدًى وَ لَكِن حَقَّ الْقَوْلُ مِنِّي
Me from the word became true but and its guidance soul every We give surely

لَ اتَيْنَا كُلَّ نَفْسٍ هُدًى وَ لَكِن حَقَّ الْقَوْلُ مِنِّي

We could have given every soul its guidance, but the word from Me has come true:

لَ	أَمْلَأَنَّ	جَهَنَّمَ	مِنْ	الْجِنَّةِ	وَ	النَّاسِ	أَجْمَعِينَ
surely	I fill	Hell	with	Jinn	and	men	all together

لَأَمْلَأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ ⑭

'I will fill Hell with Jinn and men all together.

فَ	ذُوقُوا	بِ	مَا	نَسِيتُمْ	لِقَاءَ	يَوْمِ	كُم	هَذَا	إِنْ	نَا	نَسِينَا	كُم
so	you taste	with	that	you forgot	meeting	day	your	this	surely	We	forget	you

فَذُوقُوا بِمَا نَسِيتُمْ لِقَاءَ يَوْمِكُمْ هَذَا إنا نسيناكم

So taste you (the punishment of your deeds) for you forgot the meeting of this day of yours. We (too) have forgotten you.

وَ	ذُوقُوا	عَذَابَ	الْخُلْدِ	بِ	مَا	كُنْتُمْ	تَعْمَلُونَ	إِنَّ	مَا
and	you taste	punishment	lasting	with	that	you were	used to do	only	only

وَذُوقُوا عَذَابَ الْخُلْدِ بِمَا كُنْتُمْ تَعْمَلُونَ ⑮ إِنَّمَا

And taste you the lasting punishment because of that which you used to do. Only

يُؤْمِنُ	بِ	آيَاتِنَا	الَّذِينَ	إِذَا	ذُكِّرُوا	بِ	هَا	خَرُّوا	سُجَّدًا
they believe	in	Our	Signs	when	those who	of	them	fall down	prostrate

يُؤْمِنُ بِآيَاتِنَا الَّذِينَ إِذَا ذُكِّرُوا بِهَا خَرُّوا سُجَّدًا

they believe in Our Signs who, when they are reminded of them, fall down prostrate

وَّ	سَبَّحُوا	بِ	حَمْدِ	رَبِّ	هَمُّ	وَ	هَمُّ	لَا	يَسْتَكْبِرُونَ
and	glorify	with	praise	Lord	their	and	they	not	act arrogantly

وَسَبَّحُوا بِحَمْدِ رَبِّهِمْ وَهُمْ لَا يَسْتَكْبِرُونَ ⑯

and celebrate the praises of their Lord, and they are not proud.

تَتَجَافَى	جُنُوبُ	هَمُّ	عَنِ	الْمَضَاجِعِ	يَدْعُونَ	رَبِّ	هَمُّ
keep away	sides	their	from	beds	they call	Lord	their

تَتَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ

Their sides keep away from their beds; (and) they call on their Lord

خَوْفًا	وَ	طَمَعًا	وَ	مِنْ	مَا	رَزَقْنَا	هُم	يُنْفِقُونَ	فَ	لَا	تَعْلَمُ
knows	not	and	spend	them	We bestowed	what	of	and	hope	and	in fear

خَوْفًا وَ طَمَعًا زَوْمًا رَزَقْنَاهُمْ يُنْفِقُونَ ﴿١٧﴾ فَلَا تَعْلَمُ

in fear and hope, and spend out of what We have bestowed on them. And no

نَفْسُ	مَا	أَخْفَى	لَ	هُم	مِّنْ	قُرَّةِ	أَعْيُنٍ	جَزَاءً	بِ	مَا	كَانُوا
they were	what	with	reward	eyes	joy	of	them	for	kept hidden	what	soul

نَفْسُ مَا أَخْفَى لَهُمْ مِّنْ قُرَّةِ أَعْيُنٍ جَزَاءً بِمَا كَانُوا

soul knows what joy of the eyes is kept hidden from them, as a reward for

يَعْمَلُونَ	أَ	فَ	مَنْ	كَانَ	مُؤْمِنًا	كَ	مَنْ	كَانَ	فَاسِقًا
disobedient	is	who	like	a believer	is	who	so	is	they do

يَعْمَلُونَ ﴿١٨﴾ أَفَمَنْ كَانَ مُؤْمِنًا كَمَنْ كَانَ فَاسِقًا

their good works. Is he, then, who is a believer like one who is disobedient?

لَا	يَسْتَوْنَ	أَمَّا	الَّذِينَ	آمَنُوا	وَ	عَمِلُوا	الصَّالِحَاتِ
good works	do	and	believe	those who	as for	equal	not

لَا يَسْتَوْنَ ﴿١٩﴾ أَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ

They are not equal. And as for those who believe and do good works,

فَ	لَ	هُم	جَنَّاتُ	الْمَأْوَى	نُزُلًا	بِ	مَا	كَانُوا	يَعْمَلُونَ
they do	used to	what	because of	entertainment	abode	Gardens	them	for	so

فَلَهُمْ جَنَّاتُ الْمَأْوَى نُزُلًا بِمَا كَانُوا يَعْمَلُونَ ﴿٢٠﴾

they will have Gardens of Eternal Abode, as an entertainment, for what they used to do.

وَ	أَمَّا	الَّذِينَ	فَسَقُوا	فَ	مَأْوَى	هُم	النَّارُ	كُلَّمَا	أَرَادُوا
they desire	whenever	Fire	their	abode	then	disobedient	those who	as for	and

وَأَمَّا الَّذِينَ فَسَقُوا فَمَا لَهُمُ النَّارُ كُلَّمَا أَرَادُوا

And as for those who are disobedient, their abode will be the Fire. Every time they desire

أَنْ	يَخْرُجُوا	مِنْ	هَا	أَعِيدُوا	فِي	هَا	وَ	قِيلَ	لَ	هُمُ	ذُوقُوا
that	come forth	from	it	turned back	in	it	and	said	to	them	taste

أَنْ يَخْرُجُوا مِنْهَا أَعِيدُوا فِيهَا وَقِيلَ لَهُمْ ذُوقُوا

to come forth therefrom, they will be turned back into it, and it will be said to them, 'Taste

عَذَابَ	النَّارِ	الَّذِي	كُنْتُمْ	بِ	هُ	تُكَذِّبُونَ
punishment	the Fire	which	you were	with	it	you deny

عَذَابَ النَّارِ الَّذِي كُنْتُمْ بِهِ تُكَذِّبُونَ ②①

the punishment of the Fire which you used to deny'.

وَ	لَ	نُذِيقَنَّ	هُمُ	مِنَ	العَذَابِ	الأدنى	دُونَ	العَذَابِ
and	surely	We make taste	them	of	punishment	lesser	beside	punishment

وَلَنُذِيقَنَّهُمْ مِنَ الْعَذَابِ الْأَدْنَى دُونَ الْعَذَابِ

And most surely We will make them taste of the lesser punishment before the greater

الأَكْبَرَ	لَعَلَّ	هُمُ	يَرْجِعُونَ	وَ	مَنْ	أَظْلَمُ	مِنْ	مَنْ	ذُكِّرَ
greater	so that	they	they return	and	who	greater wrong	from	who	reminded

الأَكْبَرَ لَعَلَّهُمْ يَرْجِعُونَ ②② وَمَنْ أَظْلَمُ مِمَّنْ ذُكِّرَ

punishment, so that they may return (to Us with repentance). And who does greater wrong than he who is reminded

بِ	آيَاتِ	رَبِّ	هُ	ثُمَّ	أَعْرَضَ	عَنْ	هَا	إِنْ	نَا	مِنْ
with	Signs	Lord	his	then	turn away	from	them	indeed	We	from

بِآيَاتِ رَبِّهِ ثُمَّ أَعْرَضَ عَنْهَا إِنَّا مِنَ

of the Signs of his Lord and then turns away from them? We will surely

المُجْرِمِينَ	مُنْتَقِمُونَ	وَ	لَ	قَدْ	آتَيْنَا	مُوسَى	الْكِتَابَ	فَ	لَا
the guilty	punish	and	for	sure	We gave	Moses	Book	so	not

المُجْرِمِينَ مُنْتَقِمُونَ ②③ وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ فَلَا

punish the guilty. And We did give Moses the Book -- be not

تَكُنْ	فِي	مَرِيَّةٍ	مِّنْ	لِّقَاءِ	هِ	وَ	جَعَلْنَا	هُ	هُدًى	لِّ	بَنِي
children	for	a guidance	it	We made	and	Him	meeting	of	doubt	in	you be

تَكُنْ فِي مَرِيَّةٍ مِّنْ لِّقَاءِهِ وَجَعَلْنَاهُ هُدًى لِّبَنِي

therefore in doubt as to the meeting with Him -- And We made it a guidance for the children

إِسْرَاءِ	يَلٍ	وَ	جَعَلْنَا	مِنْ	هُمْ	أئِمَّةً	يَهْدُونَ
Israel	and	We made	among	them	leaders	who guided	

إِسْرَاءِ يَلٍ ۚ وَجَعَلْنَا مِنْهُمْ أئِمَّةً يَهْدُونَ

of Israel. And We made from among them leaders, who guided (the people)

بِ	أَمْرٍ	نَا	لَمَّا	صَبَرُوا	وَ	كَانُوا	بِ	آيَاتِنَا	يُوقِنُونَ
with	Our	command	when	they steadfast	and	they were	in	Our	Signs

بِأَمْرِنَا لَمَّا صَبَرُوا ۖ وَكَانُوا بِآيَاتِنَا يُوقِنُونَ ۝۲۵

by Our command, while they themselves were steadfast and had firm faith in Our Signs.

إِنَّ	رَبَّ	كَ	هُوَ	يَفْصِلُ	بَيْنَ	هُمْ	يَوْمَ	الْقِيَامَةِ	فِي	مَا
that	in	Resurrection	Day	them	between	will judge	He	your	Lord	verily

إِنَّ رَبَّكَ هُوَ يَفْصِلُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا

Verily, your Lord -- He will judge between them on the Day of Resurrection concerning that

كَانُوا	فِي	هِ	يَخْتَلِفُونَ	أَ	وَ	لَمْ	يَهْدِ	لَ	هُمْ	كَمْ
they were	in	it	they disagree	does	and	not	guide	to	them	how many

كَانُوا فِيهِ يَخْتَلِفُونَ ۝۲۶ أَوَلَمْ يَهْدِ لَهُمْ كَمْ

in which they disagree. Does it not guide them how many

أَهْلَكْنَا	مِنْ	قَبْلِ	هُمْ	مِّنْ	الْقُرُونِ	يَمْشُونَ	فِي
We destroyed	from	before	them	of	generations	they walk	in

أَهْلَكْنَا مِنْ قَبْلِهِمْ مِّنَ الْقُرُونِ يَمْشُونَ فِي

a generation We have destroyed before them, amid whose dwellings they (now) walk about?

يَسْمَعُونَ	لَا	فَ	أَ	أَيِّتِ	لَ	ذَلِكَ	فِي	إِنَّ	هَمَّ	مَسْكِنِ
they heed	not	so	will	Signs	are	that	in	surely	their	dwellings

مَسْكِنِهِمْ إِنَّ فِي ذَلِكَ لَآيَاتٍ أَفَلَا يَسْمَعُونَ ﴿٢٧﴾

In that surely are Signs. Will they not then heed?

أَ	وَ	لَمْ	يَرَوْا	أَنْ	نَا	نَسُوقُ	الْمَاءَ	إِلَى	الْأَرْضِ	الْجُرْزِ
dry	land	to	water	drive	We	that	they seen	not	and	have

أَوَلَمْ يَرَوْا أَنَّا نَسُوقُ الْمَاءَ إِلَى الْأَرْضِ الْجُرْزِ

Have they not seen that We drive the water to the dry land

فَ	نُخْرِجُ	بِ	هَ	زُرْعًا	تَأْكُلُ	مِنْ	هَ	أَنْعَامُ	هَمَّ	وَ	أَنْفُسُ	هَمَّ
them	self	and	their	cattle	it	of	eat	crops	it	with	produce	so

فَنُخْرِجُ بِهِ زُرْعًا تَأْكُلُ مِنْهُ أَنْعَامُهُمْ وَأَنْفُسُهُمْ

and produce thereby crops of which their cattle eat, and they themselves?

أَ	فَ	لَا	يُبْصِرُونَ	وَ	يَقُولُونَ	مَتَى	هَذَا	الْفَتْحُ
victory	this	when	they say	and	they see	not	so	will

أَفَلَا يُبْصِرُونَ ﴿٢٨﴾ وَيَقُولُونَ مَتَى هَذَا الْفَتْحُ

Will they not then see? And they say,'When will this victory come,

إِنْ	كُنْتُمْ	صَادِقِينَ	قُلْ	يَوْمَ	الْفَتْحِ	لَا	يَنْفَعُ
avail	no	of victory	day	say	truthful	you are	if

إِنْ كُنْتُمْ صَادِقِينَ ﴿٢٩﴾ قُلْ يَوْمَ الْفَتْحِ لَا يَنْفَعُ

if you are truthful? Say,'On the day of victory

الَّذِينَ	كَفَرُوا	إِيمَانُ	هَمَّ	وَ	لَا	هَمَّ	يُنْظَرُونَ
granted respite	they	not	and	their	believing	disbelievers	those who

الَّذِينَ كَفَرُوا إِيْمَانُهُمْ وَلَا هُمْ يُنْظَرُونَ ﴿٣٠﴾

the believing of the disbelievers will not avail them, nor will they be granted respite.'

فَ	أَعْرِضْ	عَنْ	هُمْ	وَ	أَنْتَظِرُ	إِنَّ	هُمْ	مُنْتَظِرُونَ
so	turn away	from	them	and	wait	surely	they	are waiting

فَاعْرِضْ عَنْهُمْ وَأَنْتَظِرْ إِنَّهُمْ مُنْتَظِرُونَ ①

So turn away from them, and wait. They are also waiting.

(۳۳) سُورَةُ الْأَحْزَابِ مَدَنِيَّةٌ

Revealed in Madina

Sura Al-Ahzab

رُكُوعَاتُهَا ۹

آيَاتُهَا ۷۴

Ruku 9

Verses 74

بِ	اسْمِ	اللَّهِ	الرَّحْمَنِ	الرَّحِيمِ
with	name	Allah	the Gracious	the Merciful

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①

In the name of Allah, the Gracious, the Merciful

يَا	أَيُّهَا	النَّبِيُّ	اتَّقِ	اللَّهَ	وَ	لَا	تُطِعِ	الْكَافِرِينَ
O	you	Prophet	seek protection	Allah	and	not	follow	disbelievers

يَا أَيُّهَا النَّبِيُّ اتَّقِ اللَّهَ وَلَا تُطِعِ الْكَافِرِينَ

O you Prophet, seek protection in Allah, and follow not (the wishes of) the disbelievers

وَ	الْمُنْفِقِينَ	إِنَّ	اللَّهَ	كَانَ	عَلِيمًا	وَ	حَكِيمًا	وَأَتَّبِعْ
and	hypocrites	verily	Allah	is	All-knowing	and	Wise	follow

وَالْمُنْفِقِينَ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا ② وَأَتَّبِعْ

and the hypocrites. Verily, Allah is All-knowing, Wise. And follow

مَا	يُوحَى	إِلَى	كَ	مِنْ	رَبِّ	كَ	إِنَّ	اللَّهَ	كَانَ	بِ	مَا	تَعْمَلُونَ	خَبِيرًا
that	revealed	to	you	from	your	Lord	verily	Allah	is	with	what	you do	well aware

مَا يُوحَى إِلَيْكَ مِنْ رَبِّكَ إِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ③

that which is revealed to you from your Lord. Verily, Allah is well aware of what you do.

اللّٰهُ	بِ	كَفٰى	وَ	اللّٰهُ	عَلٰى	تَوَكَّلْ	وَ
Allah	is	sufficient	and	Allah	in	put trust	and

وَتَوَكَّلْ عَلَى اللَّهِ وَكَفَىٰ بِاللَّهِ

And put your trust in Allah, And Allah is sufficient

وَكَيْلًا	مَا	جَعَلَ	اللّٰهُ	لِ	رَجُلٍ	مِّنْ	قَلْبَيْنِ	فِي
guardian	not	made	Allah	for	any man	from	two hearts	in

وَكَيْلًا ④ مَا جَعَلَ اللَّهُ لِرَجُلٍ مِّنْ قَلْبَيْنِ فِي

as a Guardian. Allah has not made for any man two hearts in

جَوْفِ	هُ	وَ	مَا	جَعَلَ	أَزْوَاجَ	كُمُ	الَّتِي	تُظْهِرُونَ	مِنْ	هُنَّ
breast	his	and	not	He turns	wives	your	whom	you address them	from	them

جَوْفِهِ وَمَا جَعَلَ أَزْوَاجَكُمْ الَّتِي تُظْهِرُونَ مِنْهُنَّ

his breast; nor does He turn your wives into your mothers merely because you address them as your mothers and thereby, abstain from

أُمَّهَاتِكُمْ	وَ	مَا	جَعَلَ	أَدْعِيَاءَ	كُمُ	أَبْنَاءَ	كُمُ	ذٰلِكُمْ
mother	and	nor	He turns	adopt sons	you	sons	your	that is

أُمَّهَاتِكُمْ ⑤ وَمَا جَعَلَ أَدْعِيَاءَ كُمُ أَبْنَاءَ كُمُ ذٰلِكُمْ

maintaining conjugal relations, nor does He turn those whom you adopt into your (real) sons. That is (merely)

قَوْلُ	كُمُ	بِ	أَفْوَاهِكُمْ	وَ	اللّٰهُ	يَقُولُ	الْحَقَّ	وَ	هُوَ	يَهْدِي
a word	your	with	mouths	and	Allah	speaks	the truth	and	He	guides

قَوْلِكُمْ بِأَفْوَاهِكُمْ وَاللَّهُ يَقُولُ الْحَقَّ وَهُوَ يَهْدِي

a word of your mouths; but Allah speaks the truth, and He guides

السَّبِيلَ	أَدْعُوهُمْ	لِ	أَبَائِهِمْ	هُمُ	هُوَ	أَقْسَطُ	عِنْدَ
the path	call	by	fathers	them	that is	more equitable	in sight of

السَّبِيلَ ⑤ أَدْعُوهُمْ لِأَبَائِهِمْ هُوَ أَقْسَطُ عِنْدَ

to the (right) path. Call them by (the names of) their fathers. That is more equitable in the sight of

اللَّهُ	فَ	إِنْ	لَمْ	تَعْلَمُوا	أَبَاءَ	هُمُ	فَ	إِخْوَانُ	كُمُ	فِي
Allah		if	not	you know	fathers	their	then	brothers	your	in

اللَّهُ فَإِنْ لَمْ تَعْلَمُوا آبَاءَهُمْ فَاِخْوَانُكُمْ فِي

Allah. But if you know not their fathers, then they are your brothers in

الدِّينِ	وَ	مَوَالِي	كُمُ	وَ	لَيْسَ	عَلَى	كُمُ	جُنَاحٌ	فِي	مَا	أَخْطَأْتُمْ
faith	and	friends	your	and	not	on	you	blame	in	what	you made mistake

الدِّينِ وَمَوَالِيكُمْ ط وَ لَيْسَ عَلَيْكُمْ جُنَاحٌ فِيمَا أَخْطَأْتُمْ

faith and your friends. And there is no blame on you for any unintentional mistake you committed

بِهِ	وَ	لَكِنْ	مَا	تَعَمَّدَتْ	قُلُوبُ	كُمُ	وَ	كَانَ	اللَّهُ	غَفُورًا
with	and	but	that	you wilfully pursued	hearts	your	and	is	Allah	Most Forgiving

بِهِ لَا وَلَكِنْ مَا تَعَمَّدَتْ قُلُوبُكُمْ ط وَ كَانَ اللَّهُ غَفُورًا

saving that which your hearts wilfully pursued. And Allah is Most Forgiving,

رَحِيمًا	النَّبِيُّ	أَوْلَى	بِ	الْمُؤْمِنِينَ	مِنْ	أَنْفُسِهِمْ	وَ	أَزْوَاجُهُ	هَـ
Merciful	the Prophet	nearer	with	believers	from	themselves	and	his wives	his

رَحِيمًا ⑥ النَّبِيُّ أَوْلَى بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ وَأَزْوَاجُهُ

Merciful. The Prophet is nearer to the believers than their own selves, and his wives are

أُمَّهَاتُ	هُمْ	وَ	أَوْلَاؤُا	الْأَرْحَامِ	بَعْضُ	هُمْ	أَوْلَى	بِ	بَعْضِ
mothers	them	and	are	blood relations	some of	them	nearer	to	some

أُمَّهَاتُهُمْ ط وَأَوْلَاؤُا الْأَرْحَامِ بَعْضُهُمْ أَوْلَى بِبَعْضِ

(as) mothers to them. And some of the blood relations are nearer to each other than others

فِي	كِتَابِ	اللَّهِ	مِنَ	الْمُؤْمِنِينَ	وَ	الْمُهَاجِرِينَ	إِلَّا	أَنْ
in	Book	Allah	from	believers	and	emigrants	except	that

فِي كِتَابِ اللَّهِ مِنَ الْمُؤْمِنِينَ وَالْمُهَاجِرِينَ إِلَّا أَنْ

from among the believers and the Emigrants according to the Book of Allah, except for

تَفْعَلُوا	إِلَى	أَوْلِيَاءِ	كُمْ	مَعْرُوفًا	كَانَ	ذَلِكَ	فِي	الْكِتَابِ
you bestow	upon	your friends	your	favour	is	this	in	the Book

تَفْعَلُوا إِلَى أَوْلِيَاءِكُمْ مَعْرُوفًا كَانَ ذَلِكَ فِي الْكِتَابِ

the voluntary favours you may bestow upon your special friends in a goodly manner. This is what is

مَسْطُورًا	وَ	إِذَا	أَخَذْنَا	مِنَ	النَّبِيِّنَ	مِيثَاقَ	هُمْ
ingrained	and	when	We took	from	Prophets	covenant	their

مَسْطُورًا ⑦ وَإِذَا أَخَذْنَا مِنَ النَّبِيِّنَ مِيثَاقَهُمْ

ingrained in the Book (of Nature). And (remember) when We took from the Prophets their covenant,

وَ	مِنَ	كَ	وَ	مِنَ	نُوحٍ	وَ	إِبْرَاهِيمَ	وَ	مُوسَى	وَ	عِيسَى	ابْنِ
and	from	you	and	from	Noah	and	Abraham	and	Moses	and	Jesus	son

وَمِنَكَ وَمِنَ نُوحٍ وَإِبْرَاهِيمَ وَمُوسَى وَعِيسَى ابْنِ

and from you, and from Noah, and Abraham, and Moses, and Jesus, son

مَرِيَمَ	وَ	أَخَذْنَا	مِنَ	هُمْ	مِيثَاقًا	غَلِيظًا	لِ	يَسْئَلُ
Mary	and	We took	from	them	covenant	solemn	that	He question

مَرِيَمَ ۖ وَأَخَذْنَا مِنْهُمْ مِيثَاقًا غَلِيظًا ⑧ لِيَسْئَلُ

of Mary, and We (indeed) took from them a solemn covenant; That He may question

الصَّادِقِينَ	عَنْ	صِدْقِهِمْ	وَ	أَعَدَّ	لِ	الْكَافِرِينَ
the truthful	about	truthfulness	and	prepare	for	disbelievers

الصَّادِقِينَ عَنْ صِدْقِهِمْ وَأَعَدَّ لِلْكَافِرِينَ

the truthful about their truthfulness. And for the disbelievers He has prepared

عَذَابًا	أَلِيمًا	يَا	أَيُّهَا	الَّذِينَ	آمَنُوا	اذْكُرُوا	نِعْمَةَ
punishment	painful	O	you	those who	believe	remember	favour

عَذَابًا أَلِيمًا ⑨ يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا نِعْمَةَ

a painful punishment. O you who believe! remember the favour

اللَّهُ	عَلَى	كُم	إِذْ	جَاءَتْ	كُم	فَ	أَرْسَلْنَا	عَلَى	هِمْ
Allah	on	you	when	came down	you	and	We sent	against	them

اللَّهُ عَلَيْكُمْ إِذْ جَاءَتْكُمْ جُنُودٌ فَأَرْسَلْنَا عَلَيْهِمْ

of Allah on you when there came down upon you hosts, and We sent against them

رِيحًا	وَ	جُنُودًا	لَّمْ	تَرَوْ	هَا	وَ	كَانَ	اللَّهُ	بِ	مَا	تَعْمَلُونَ	بَصِيرًا
wind	and	hosts	not	you see	them	and	is	Allah	with	what	you do	sees

رِيحًا وَجُنُودًا لَّمْ تَرَوْهَا وَكَانَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا ⑩

a wind and hosts that you saw not. And Allah sees what you do.

إِذْ	جَاءُوا	كُم	مِّنْ	فَوْقِ	كُم	وَ	مِّنْ
when	they came upon	you	from	above	you	and	from

إِذْ جَاءُواكُمْ مِنْ فَوْقِكُمْ وَمِنْ

When they came upon you from above you, and from

أَسْفَلَ	مِنْ	كُم	وَ	إِذْ	زَاغَتْ	الْأَبْصَارُ	وَ	بَلَغَتْ
below	from	you	and	when	became distracted	eyes	and	reached

أَسْفَلَ مِنْكُمْ وَإِذْ زَاغَتْ الْأَبْصَارُ وَبَلَغَتْ

below you, and (your) eyes became distracted, and

الْقُلُوبُ	الْحَنَاجِرَ	وَ	تَظُنُّونَ	بِ	اللَّهِ	الظُّنُونَا	هُنَالِكَ
hearts	throat	and	you thought	with	Allah	wayward thought	there and then

الْقُلُوبُ الْحَنَاجِرَ وَتَظُنُّونَ بِاللَّهِ الظُّنُونَا ⑪ هُنَالِكَ

(your) hearts kept to (your) throats and you entertained wayward thoughts about Allah. There (and then)

ابْتُلِيَ	الْمُؤْمِنُونَ	وَ	زُلْزِلُوا	زِلْزَالًا	شَدِيدًا
tried	believers	and	they shaken	shaking	violent

ابْتُلِيَ الْمُؤْمِنُونَ وَزُلْزِلُوا زِلْزَالًا شَدِيدًا ⑫

were the believers (sorely) tried, and they were shaken with a violent shaking.

وَ	إِذْ	يَقُولُ	الْمُنْفِقُونَ	وَ	الَّذِينَ	فِي	قُلُوبِ	هَمَّ	مَرَضٌ
and	when	said	hypocrites	and	those who	in	hearts	their	disease

وَإِذْ يَقُولُ الْمُنْفِقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ

And when the hypocrites and those in whose hearts was a disease said,

مَا	وَعَدْنَا	اللَّهُ	وَ	رَسُولُ	هُ	إِلَّا	غُرُورًا	وَ	إِذْ	قَالَتْ
not	promise	us	and	Messenger	His	except	delusion	and	when	said

مَا وَعَدْنَا اللَّهُ وَرَسُولُهُ إِلَّا غُرُورًا ⑬ وَإِذْ قَالَتْ

'Allah and His Messenger promised us nothing but a delusion. And when a party

طَائِفَةٌ	مِّنْ	هُمْ	يَا	أَهْلَ	يَثْرِبَ	لَا	مُقَامَ	لَكُمْ
a party	of	them	O	people	Yathrib	not	stand	you

طَائِفَةٌ مِّنْهُمْ يَا أَهْلَ يَثْرِبَ لَا مُقَامَ لَكُمْ

of them said, 'O people of Yathrib, you have (possibly) no stand

فَ	ارْجِعُوا	وَ	يَسْتَأْذِنُ	فَرِيقٌ	مِّنْ	هُمْ	النَّبِيِّ	يَقُولُونَ
so	turn back	and	asked leave	a section	of	them	the Prophet	saying

فَارْجِعُوا وَيَسْتَأْذِنُ فَرِيقٌ مِّنْهُمْ النَّبِيَّ يَقُولُونَ

(against the enemy), therefore turn back.' And a section of them (even) asked leave of the Prophet, saying,

إِنَّ	بُيُوتَنَا	عَوْرَةٌ	وَ	مَا	هِيَ	بِ	عَوْرَةٍ	إِنْ	يُرِيدُونَ
surely	our	houses	and	not	they	with	exposed	not	they sought

إِنَّ بُيُوتَنَا عَوْرَةٌ وَمَا هِيَ بِعَوْرَةٍ إِنْ يُرِيدُونَ

'Our houses are exposed (and defenceless).' And they were (in truth) not exposed.

إِلَّا	فِرَارًا	وَ	لَوْ	دُخِلَتْ	عَلَيْ	هُمْ	مِّنْ	أَقْطَارِهَا	ثُمَّ
but	flee	and	if	enter	upon	them	from	its	then

إِلَّا فِرَارًا ⑭ وَلَوْ دُخِلَتْ عَلَيْهِمْ مِّنْ أَقْطَارِهَا ثُمَّ

They only sought to flee away. And if entry were effected against them (into the town) from its environs, and then

سُئِلُوا	الْفِتْنَةَ	لَ	آتَوْهَا	وَ	مَا	تَلَبَّثُوا	بِ	هَا	إِلَّا
they were asked	the disturbances	surely	come to	and	not	they tarried	in	it	save

سُئِلُوا الْفِتْنَةَ لِأَتَوْهَا وَمَا تَلَبَّثُوا بِهَا إِلَّا

they were asked (to join in) the disturbances, they would have (at once) done so, and would not have tarried in their houses save

يَسِيرًا	وَ	لَ	قَدْ	كَانُوا	عَاهَدُوا	اللَّهَ	مِنْ	قَبْلُ
a little	and	for	sure	they were	made a covenant	Allah	from	before

يَسِيرًا¹⁵ وَلَقَدْ كَانُوا عَاهَدُوا اللَّهَ مِنْ قَبْلُ

a little. And truly they had already made a covenant with Allah

لَا	يَوَلُّونَ	الْأَدْبَارَ	وَ	كَانَ	عَهْدُ	اللَّهِ	مَسْئُولًا
not	turn	their backs	and	was	covenant with	Allah	accountable for

لَا يَوَلُّونَ الْأَدْبَارَ طَوْكَانَ عَهْدُ اللَّهِ مَسْئُولًا¹⁶

(that) they would not turn their backs. And a covenant with Allah is certainly accountable for.

قُلْ	لَنْ	يَنْفَعَكُمُ	الْفِرَارُ	إِنْ	فَرَرْتُمْ	مِنَ	الْمَوْتِ
you say	never	avail	you	flight	if	you flee	from

قُلْ لَنْ يَنْفَعَكُمُ الْفِرَارُ إِنْ فَرَرْتُمْ مِنَ الْمَوْتِ

Say, 'Flight shall not avail you if you flee from death

أَوْ	الْقَتْلِ	وَ	إِذَا	لَا	تُمَتَّعُونَ	إِلَّا	قَلِيلًا	قُلْ
or	the killing	and	then	not	you enjoy	but	a little	say

أَوْ الْقَتْلِ وَإِذَا لَا تُمَتَّعُونَ إِلَّا قَلِيلًا¹⁷ قُلْ

or slaughter; and (even) then you will enjoy but a little.' Say,

مَنْ	ذَا	الَّذِي	يَعْصِمُ	كُمُ	مِنْ	اللَّهِ	إِنْ	أَرَادَ	بِ	كُمُ	سُوءًا
Who	that	Who	save	you	from	Allah	if	He wills	about	you	harm

مَنْ ذَا الَّذِي يَعْصِمُكُمْ مِنَ اللَّهِ إِنْ أَرَادَ بِكُمْ سُوءًا

'Who is it that can save you against Allah if it be His wish to do you harm

أَوْ	أَرَادَ	بِ	كُم	وَ	لَا	يَجِدُونَ	لَهُمْ	مِنْ
or	He wish	for	you	and	not	they find	them	any

أَوْ أَرَادَ بِكُمْ رَحْمَةً وَلَا يَجِدُونَ لَهُمْ مِنْ

or if it be His wish to show you mercy? And they will not find for themselves any

دُونَ	اللَّهِ	وَلِيًّا	وَ	لَا	نَصِيرًا	قَدْ	يَعْلَمُ	اللَّهُ
beside	Allah	friend	and	nor	helper	verily	knows	Allah

دُونَ اللَّهِ وَلِيًّا وَلَا نَصِيرًا¹⁸ قَدْ يَعْلَمُ اللَّهُ

friend or helper other than Allah. Verily Allah knows

الْمُعَوِّقِينَ	مِنْ	كُم	وَ	الْقَائِلِينَ	لِ	إِخْوَانِ	هَمُّ	هَلُمَّ
those who hinder	among	you	and	those who say	to	brothers	their	come

الْمُعَوِّقِينَ مِنْكُمْ وَالْقَائِلِينَ لِإِخْوَانِهِمْ هَلُمَّ

those among you who hinder (men) and those who say to their brothers, 'Come

إِلَى	نَا	وَ	لَا	يَأْتُونَ	الْبَأْسَ	إِلَّا	قَلِيلًا	أَشِحَّةً
to	us	and	not	they come	to fight	but	a little	being niggardly

إِلَيْنَا وَلَا يَأْتُونَ الْبَأْسَ إِلَّا قَلِيلًا¹⁹ أَشِحَّةً

to us;' and they come not to the fight but a little, Being niggardly

عَلَى	كُم	فَ	إِذَا	جَاءَ	الْخَوْفُ	رَأَيْتَ	هَمُّ	يَنْظُرُونَ	إِلَى	كَ
over	you	so	when	comes	danger	you see	them	looking	to	you

عَلَيْكُمْ^ج فَإِذَا جَاءَ الْخَوْفُ رَأَيْتَهُمْ يَنْظُرُونَ إِلَيْكَ

with regard to you. But when danger comes, you see them looking towards you

تَدَوَّرُ	أَعْيُنُ	هَمُّ	كَ	الَّذِي	يُغْشَى	عَلَى	هِ	مِنْ
rolling	eyes	their	like	one who	fainting	upon	him	of

تَدَوَّرُ أَعْيُنُهُمْ كَالَّذِي يُغْشَى عَلَيْهِ مِنْ

their eyes rolling like one who is fainting on account of

الْمَوْتِ	فَ	إِذَا	ذَهَبَ	الْخَوْفُ	سَلَقُوا	كُمُ	بِ	اللسانِ
death	so	when	pass away	fear	assail	you	with	tongue

الْمَوْتِ فَإِذَا ذَهَبَ الْخَوْفُ سَلَقُوا كُمُ بِاللسانِ

death. But when the fear has passed away, they assail you with sharp

لَمْ	أُولَئِكَ	الْخَيْرِ	عَلَى	أَشِحَّةً	جِدَادٍ
never	these	wealth	upon	greedy	sharp

جِدَادٍ أَشِحَّةً عَلَى الْخَيْرِ أُولَئِكَ لَمْ

tongues being greedy for wealth. These have never

يُؤْمِنُوا	فَ	أَحْبَطَ	اللَّهُ	أَعْمَالَ	هُمْ	وَ	كَانَ	ذَلِكَ
they believe	so	rendered null and void	Allah	deeds	their	and	was	that

يُؤْمِنُوا فَأَحْبَطَ اللَّهُ أَعْمَالَهُمْ وَكَانَ ذَلِكَ

believed; so Allah has rendered their works null and void. And that is

عَلَى	اللَّهُ	يَسِيرًا	يَحْسَبُونَ	الْأَحْزَابَ	لَمْ	يَذْهَبُوا
upon	Allah	easy	they think	tribes	not	gone away

عَلَى اللَّهِ يَسِيرًا²⁰ يَحْسَبُونَ الْأَحْزَابَ لَمْ يَذْهَبُوا

an easy thing for Allah. They think that the (invading) tribes have not gone away;

وَ	إِنْ	يَأْتِ	الْأَحْزَابُ	يَوَدُّوْا	لَوْ	أَنَّ	هُمْ	بَادُونَ	فِي
and	if	come	tribes	they wish	if	that	they	one living in desert	in

وَإِنْ يَأْتِ الْأَحْزَابُ يَوَدُّوْا لَوْ أَنَّ هُمْ بَادُونَ فِي

and in case the tribes invade (again), they would (rather) wish to be among the nomad Arabs

الْأَعْرَابِ	يَسْأَلُونَ	عَنْ	أَنْبَاءِ	كُمُ	وَ	لَوْ	كَانُوا	فِي	كُمُ
nomads	they ask	about	news	your	and	if	they were	among	you

الْأَعْرَابِ يَسْأَلُونَ عَنْ أَنْبَاءِكُمْ وَلَوْ كَانُوا فِيكُمْ

in the desert, asking for news about you. And if they were among you

مَا	قَاتَلُوا	إِلَّا	قَلِيلًا	لَّ	قَدْ	كَانَ	لَكُمْ	فِي	رَسُولِ	اللَّهِ	
Allah	Prophet	in	you	for	is	sure	for	a little	except	fight	not

مَا قَاتَلُوا إِلَّا قَلِيلًا ۗ لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ

they would not fight save a little. Verily you have in the Prophet of Allah

أُسْوَةٌ	حَسَنَةٌ	لِّ	مَنْ	كَانَ	يَرْجُوا	اللَّهَ	وَ	الْيَوْمَ	الْآخِرَ
Last	Day	and	Allah	hopes	has	who	for	excellent	model

أُسْوَةٌ حَسَنَةٌ لِّمَنْ كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ

an excellent model, for him who fears Allah and the Last Day

وَ	ذَكَرَ	اللَّهَ	كَثِيرًا	وَ	لَمَّا	رَأَى	الْمُؤْمِنُونَ	الْأَحْزَابَ
the confederates	believers	saw	when	and	much	Allah	remember	and

وَذَكَرَ اللَّهُ كَثِيرًا ۗ وَلَمَّا رَأَى الْمُؤْمِنُونَ الْأَحْزَابَ

and who remembers Allah much. And when the believers saw the confederates,

قَالُوا	هَذَا	مَا	وَعَدَ	نَا	اللَّهُ	وَ	رَسُولُهُ	وَ	صَدَقَ	
spoke truth	and	His	Messenger	and	Allah	us	promised	what	this	they said

قَالُوا هَذَا مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ وَصَدَقَ

they said,'This is what Allah and His Messenger promised us; and Allah and

اللَّهُ	وَ	رَسُولُهُ	هَ	وَ	مَا	زَادَ	هُمْ	إِلَّا	إِيمَانًا	وَ	تَسْلِيمًا
submission	and	faith	save	not	added	not	and	His	Messenger	and	Allah

اللَّهُ وَرَسُولُهُ زَوْمًا زَادَهُمْ إِلَّا إِيمَانًا وَتَسْلِيمًا ۗ

His Messenger spoke the truth.' And it only added to their faith and submission.

مِنْ	الْمُؤْمِنِينَ	رِجَالٌ	صَدَقُوا	مَا	عَاهَدُوا	اللَّهَ	عَلَى	هِ
it	upon	Allah	made covenant	what	true	men	believers	among

مِنْ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ

Among the believers are men who have been true to the covenant they made with Allah.

فَ	مِنْ	هُمْ	مَنْ	قَضَىٰ	نَحْبَ	هَ	وَ	مِنْ	هُمْ
so	of	them	who	have fulfilled	vow	their	and	of	them

فَمِنْهُمْ مَنْ قَضَىٰ نَحْبَهُ وَمِنْهُمْ

There are (some) of them who have fulfilled their vow, and (some)

مَنْ	يَنْتَظِرُ	وَ	مَا	بَدَلُوا	تَبْدِيلًا	لِ	يَجْزِي	اللَّهُ
who	wait	and	not	they changed	change	so that	reward	Allah

مَنْ يَنْتَظِرُ ۖ وَمَا بَدَلُوا تَبْدِيلًا ۖ ②٤ لِيَجْزِيَ اللَّهُ

who (still) wait, and they have not changed (their condition) in the least; That Allah may reward

الصّٰدِقِيْنَ	بِ	صِدْقِ	هُم	وَ	يُعَذِّبُ	الْمُنْفِقِيْنَ	اِنْ
the truthful	and	truth	their	and	punish	hypocrites	if

الصّٰدِقِيْنَ بِصِدْقِهِمْ وَيُعَذِّبُ الْمُنْفِقِيْنَ اِنْ

the truthful for their truth, and punish the hypocrites if

شَاءَ	اَوْ	يَتُوبَ	عَلَىٰ	هُم	اِنَّ	اللَّهُ	كَانَ	غَفُورًا
He please	or	turn in mercy	to	them	verily	Allah	was	Most Forgiving

شَاءَ اَوْ يَتُوبَ عَلَيْهِمْ اِنَّ اللَّهَ كَانَ غَفُورًا

He so please, or turn to them in mercy. Verily Allah is Most Forgiving,

رَّحِيْمًا	وَ	رَدَّ	اللَّهُ	الَّذِيْنَ	كَفَرُوْا	بِ	غَيْظِ	هُم
Merciful	and	turned back	Allah	those who	disbelieve	in	rage	their

رَّحِيْمًا ۖ وَرَدَّ اللَّهُ الَّذِيْنَ كَفَرُوْا بِغَيْظِهِمْ

Merciful. And Allah turned back the disbelievers in their rage;

لَمْ	يَنَالُوْا	خَيْرًا	وَ	كَفَىٰ	اللَّهُ	الْمُؤْمِنِيْنَ	الْقِتَالَ	وَ
no	gained	good	and	sufficient	Allah	believers	fight	and

لَمْ يَنَالُوْا خَيْرًا ۖ وَكَفَىٰ اللَّهُ الْمُؤْمِنِيْنَ الْقِتَالَ ۖ وَ

they gained no good. And Allah sufficed the believers in their fight. And

كَانَ	اللَّهُ	قَوِيًّا	عَزِيًّا	وَ	أَنْزَلَ	الَّذِينَ	ظَاهَرُوا	هُمْ	مِّنْ
is	Allah	Powerful	Mighty	and	sent down	those who	helped	them	of

كَانَ اللَّهُ قَوِيًّا عَزِيًّا²⁶ وَأَنْزَلَ الَّذِينَ ظَاهَرُواهُمْ مِّنْ

Allah is Powerful, Mighty. And He brought those of the people of the Book who aided

أَهْلِ	الْكِتَابِ	مِنْ	صِيَاصِي	هُمْ	وَ	قَذَفَ	فِي	قُلُوبِ	هُمْ
people	the Book	from	fortresses	their	and	cast	in	heart	their

أَهْلِ الْكِتَابِ مِّنْ صِيَاصِيهِمْ وَقَذَفَ فِي قُلُوبِهِمْ

them down from their fortresses and cast terror into their hearts.

الرُّعْبَ	فَرِيقًا	تَقْتُلُونَ	وَ	تَأْسِرُونَ	فَرِيقًا	وَ	أَوْرَثَ	كُمْ
terror	some	you slew	and	took captive	some	and	made you inherit	you

الرُّعْبَ فَرِيقًا تَقْتُلُونَ وَتَأْسِرُونَ فَرِيقًا²⁷ وَأَوْرَثَكُمْ

Some you slew, and some you took captive. And He made you inherit their

أَرْضَ	هُمْ	وَ	دِيَارَ	هُمْ	وَ	أَمْوَالَ	هُمْ	وَ	أَرْضًا
land	their	and	houses	their	and	wealth	their	and	land

أَرْضَهُمْ وَدِيَارَهُمْ وَأَمْوَالَهُمْ وَأَرْضًا

land and their houses and their wealth, and a land

لَمْ	تَطْطُؤْ	هَا	وَ	كَانَ	اللَّهُ	عَلَى	كُلِّ	شَيْءٍ	قَدِيرًا
not	you set foot on	it	and	is	Allah	over	all	things	Power

لَمْ تَطْطُؤْهَا وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرًا²⁸

on which you had never set foot. And Allah has Power over all things.

يَا	أَيُّهَا	النَّبِيُّ	قُلْ	لِ	أَزْوَاجِ	كَ	إِنْ	كُنْتُنَّ	تُرِدْنَ
O	you	Prophet	say	to	wives	your	if	you	desire

يَا أَيُّهَا النَّبِيُّ قُلْ لِأَزْوَاجِكَ إِنْ كُنْتُنَّ تُرِدْنَ

O Prophet! say to your wives, 'If you desire

الْحَيَاةَ	الدُّنْيَا	وَ	زِينَتَ	هَا	فَ	تَعَالَيْنَ	أَمَتِّعُ	كُنَّ
life	this world	and	adornment	its	so	you come	I provide	you

الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا فَتَعَالَيْنَ أَمَتِّعَنَّ

the life of this world and its adornment, come then, I will provide for you

وَ	أَسْرِحْ	كُنَّ	سَرَاحًا	جَمِيلًا	وَ	إِنْ	كُنْتَنَّ	تُرِدْنَ
and	send away	you	send off	handsome	and	if	you	desire

وَأَسْرِحُكُمْ سَرَاحًا جَمِيلًا ②٩ وَإِنْ كُنْتَنَّ تُرِدْنَ

and send you away in a handsome manner. 'But if you desire

اللَّهُ	وَ	رَسُولَ	هُ	وَ	الدَّارَ	الْآخِرَةَ	فَ	إِنَّ	اللَّهَ	أَعَدَّ
Allah	and	His Messenger	and	and	Home	Hereafter	then	truly	Allah	prepared

اللَّهُ وَرَسُولَهُ وَالِدَّارَ الْآخِرَةَ فَإِنَّ اللَّهَ أَعَدَّ

Allah and His Messenger and the Home of the Hereafter, then truly Allah has prepared

لِ	الْمُحْسِنَاتِ	مِنْ	كُنَّ	أَجْرًا	عَظِيمًا	يَا	نِسَاءَ	النَّبِيِّ
for	who do good	among	you	reward	great	O	wives	of Prophet

لِلْمُحْسِنَاتِ مِنْكُمْ أَجْرًا عَظِيمًا ③٠ يٰ نِسَاءَ النَّبِيِّ

for those of you who do good a great reward. O wives of the Prophet!

مَنْ	يَأْتِ	مِنْ	كُنَّ	بِ	فَاحِشَةٍ	مُّبَيِّنَةٍ	يُضَعَفُ	لِ	هَا
whoso	be guilty	of	you	with	indecent conduct	manifestly	doubled	for	her

مَنْ يَأْتِ مِنْكُمْ بِفَاحِشَةٍ مُّبَيِّنَةٍ يُضَعَفُ لَهَا

if any of you be guilty of manifestly dishonourable conduct, the punishment will be

الْعَذَابُ	ضِعْفَيْنِ	وَ	كَانَ	ذَلِكَ	عَلَى	اللَّهِ	يَسِيرًا
punishment	doubled	and	is	this	for	Allah	easy

الْعَذَابُ ضِعْفَيْنِ ٭ وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا ③١

doubled for her. And that is easy for Allah.

‘Utlo Ma Oohi’

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