

The Holy Quran

(Part Twenty Six)



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, عليه السلام بنصره العزيز، 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 Six with English split word translation is presented here; Inshallah more parts will be ready for publication this year.

In addition to many others who worked on this project, directly or indirectly, I am especially grateful to Qaid Taleem Ul Qura'an Muhammad Ishaq Nasir Sahib, Farhat Hayat Sahib, Waseem Ahmad Cheema Sahib Murrabi Silslah and Hafiz Masood Iqbal Sahib.

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.

٣٦- سُورَةُ الْأَحْقَافِ مَكِّيَّةٌ

Revealed in Makkah

Surah Al-Ahqaf

رُكُوعَاتُهَا ٣

آيَاتُهَا ٣٦

Ruku 4

Verses 36

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.

ح	م	تَنْزِيلُ	الْكِتَابِ	مِنَ	اللَّهِ	الْعَزِيزِ	الْحَكِيمِ
The Praiseworthy	the Lord of Honour	revelation	the Book	from	Allah	the Mighty	the Wise

حَمْ ② تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ ③

The Praiseworthy, the Lord of Honour Mim. The revelation of this Book is from Allah, the Mighty, the Wise.

مَا	خَلَقْنَا	السَّمَوَاتِ	وَ	الْأَرْضِ	وَ	مَا	بَيْنَ	هُمَا	إِلَّا
not	We created	the heavens	and	the earth	and	that	between	them	but

مَا خَلَقْنَا السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا إِلَّا

We have not created the heavens and the earth, and all that is between them, but

بِ	الْحَقِّ	وَ	أَجَلٍ	مُّسَمًّى	وَ	الَّذِينَ	كَفَرُوا	عَنْ	مَا	أَنْذَرُوا
with	truth	and	term	appointed	and	those who	disbelieve	from	that	they were warned

بِالْحَقِّ وَ أَجَلٍ مُّسَمًّى وَالَّذِينَ كَفَرُوا عَمَّا أَنْذَرُوا

with truth, and for an appointed term; but those who disbelieve turn away from that of which they

مُعْرِضُونَ	قُلْ	أ	رَأَيْتُمْ	مَا	تَدْعُونَ	مِنْ	دُونِ	اللَّهِ
they turn away	say	do	you saw	what	you call	from	beside	Allah

مُعْرِضُونَ ④ قُلْ أَرَأَيْتُمْ مَا تَدْعُونَ مِنْ دُونِ اللَّهِ

have been warned. Say, 'Do you know what it is you call on beside Allah?'

أَرُونِي	مَاذَا	خَلَقُوا	مِنَ	الْأَرْضِ	أَمْ	لَهُمْ	شِرْكٌ
show	what	they created	of	the earth	or	them	a share

أَرُونِي مَاذَا خَلَقُوا مِنَ الْأَرْضِ أَمْ لَهُمْ شِرْكٌ

Show me what they have created of the earth. Or have they a share

فِي	السَّمَوَاتِ	إِيتُونِي	بِ	كِتَابٍ	مِّنْ	قَبْلِ	هَذَا	أَوْ
in	the heavens	bring	with	Book	from	before	this	or

فِي السَّمَوَاتِ إِيتُونِي بِكِتَابٍ مِّنْ قَبْلِ هَذَا أَوْ

in the (creation of the) heavens? Bring me a Book (revealed) before this or

أَثَرَةٍ	مِّنْ	عِلْمٍ	إِنْ	كُنْتُمْ	صَادِقِينَ	وَ	مَنْ	أَضَلُّ
vestige	of	knowledge	if	you are	truthful	and	who	more astray

أَثَرَةٍ مِّنْ عِلْمٍ إِنْ كُنْتُمْ صَادِقِينَ ⑤ وَمَنْ أَضَلُّ

some vestige of knowledge (in your support), if you (indeed) speak the truth.' And who is more astray

مِنْ	مَنْ	يَدْعُوا	مِنْ	دُونِ	اللَّهِ	مَنْ	لَّا	يَسْتَجِيبُ	لَهُمْ
than	those who	pray	from	beside	Allah	who	not	answer	to

مَنْ يَدْعُوا مِنْ دُونِ اللَّهِ مَنْ لَّا يَسْتَجِيبُ لَهُ

than those who, instead of Allah, pray to such as will not answer them

إِلَى	يَوْمِ	الْقِيَامَةِ	وَ	هُمْ	عَنْ	دُعَائِهِمْ	غَفْلُونَ
till	the Day	Resurrection	and	they	from	prayer	unaware

إِلَى يَوْمِ الْقِيَامَةِ وَهُمْ عَنْ دُعَائِهِمْ غَفْلُونَ ⑥

till the Day of Resurrection, and they are even unconscious of their prayer?

وَ	إِذَا	حُشِرَ	النَّاسُ	كَانُوا	لَهُمْ	أَعْدَاءٌ	وَ	كَانُوا	بِ	عِبَادَتِهِمْ
and	when	gathered	mankind	they were	for	enemies	and	they were	with	worship

وَإِذَا حُشِرَ النَّاسُ كَانُوا لَهُمْ أَعْدَاءً وَكَانُوا بِعِبَادَتِهِمْ

And when mankind are gathered together they will become enemies to them, and will

كَفِرِينَ	وَ	إِذَا	تُتْلَى	عَلَى	هِمْ	آيَاتِ	نَا	بَيِّنَاتٍ	قَالَ
deny	and	when	recited	to	them	Signs	Our	clear	say

كَفِرِينَ ⑦ وَإِذَا تُتْلَى عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ قَالَ

deny their worship. And when Our clear Signs are recited to them, those who

الَّذِينَ	كَفَرُوا	لِ	الْحَقِّ	لَمَّا	جَاءَ	هُمْ	هَذَا	سِحْرٌ	مُّبِينٌ
those who	disbelieve	for	the truth	when	came	them	this	sorcery	manifest

الَّذِينَ كَفَرُوا لِلْحَقِّ لَمَّا جَاءَ هُمْ هَذَا سِحْرٌ مُّبِينٌ ⑧

disbelieve say of the truth when it comes to them, 'This is manifest sorcery.'

أَمْ	يَقُولُونَ	أَفْتَرَى	هُ	قُلْ	إِنْ	أَفْتَرَيْتُ	هَ	فَ	لَا	تَمْلِكُونَ
do	they say	forged	he	say	if	I have forged	it	then	not	you avail

أَمْ يَقُولُونَ افْتَرَاهُ قُلْ إِنْ افْتَرَيْتُهُ فَلَا تَمْلِكُونَ

Do they say, 'He has forged it?' Say, 'If I have forged it, you cannot avail

لِ	ئِي	مِنَ	اللَّهِ	شَيْئًا	هُوَ	أَعْلَمُ	بِ	مَا	تُفِيضُونَ	فِي	هِ
for	me	against	Allah	ought	He	know best	with	what	you indulge	in	it

لِي مِنَ اللَّهِ شَيْئًا هُوَ أَعْلَمُ بِمَا تُفِيضُونَ فِيهِ ٥

me ought against Allah. He knows best what (mischievous) talk you indulge in.

كَفَى	بِ	هِ	شَهِيدًا	بَيْنِي	وَأَنَا	وَأَنْتُمْ	وَ	هُوَ	الْغَفُورُ
sufficient	with	He	witness	between	I	between	and	He	Most forgiving

كَفَى بِهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ وَهُوَ الْغَفُورُ

Sufficient is He for a Witness between me and you. And He is the Most Forgiving,

الرَّحِيمِ	قُلْ	مَا	كُنْتُ	بِدَعَا	مِنَ	الرُّسُلِ
the Merciful	say	not	I am	a new	of	Messengers

الرَّحِيمِ ⑩ قُلْ مَا كُنْتُ بِدَعَا مِنَ الرُّسُلِ

the Merciful. Say, 'I am no new Messenger,

وَمَا	أَدْرِي	مَا	يُفَعَلُ	بِ	يَ	وَ	لَا	بِ	كُم	إِنْ	أَتَّبِعُ
I follow	not	you	with	not	and	I	with	will be done	what	I know	not and

وَمَا أَدْرِي مَا يُفَعَلُ بِي وَلَا بِكُمْ إِنْ أَتَّبِعُ

nor do I know what will be done with me or with you (in this life). I do but follow

إِلَّا	مَا	يُوحَى	إِلَى	يَ	وَ	مَا	أَنَا	إِلَّا	نَذِيرٌ	مُسَبِّحٌ	قُلُّ
say	plain	warner	but	I am	not	and	I	to	reveal	what	but

إِلَّا مَا يُوحَى إِلَيَّ وَمَا أَنَا إِلَّا نَذِيرٌ مُسَبِّحٌ ﴿١٠﴾ قُلُّ

what is revealed to me; and I am but a plain warner.' Say,

أَ	رَأَيْتُمْ	إِنْ	كَانَ	مِنْ	عِنْدِ	اللَّهِ	وَ	كَفَرْتُمْ	بِ	هَ
it	with	you disbelieve	and	Allah	near	from	was	if	tell me	do

أَرَأَيْتُمْ إِنْ كَانَ مِنْ عِنْدِ اللَّهِ وَكَفَرْتُمْ بِهِ

'Tell me, if this is from Allah and you disbelieve therein,

وَ	شَهِدَ	شَاهِدٌ	مِّنْ	بَنِي	إِسْرَائِيلَ	عَلَى	مِثْلِ	هَ
him	like	upon	Israel	children	from	a witness	bear witness	and

وَشَهِدَ شَاهِدٌ مِّنْ بَنِي إِسْرَائِيلَ عَلَى مِثْلِهِ

and a witness from among the children of Israel bear witness to (the advent of) like him,

فَ	أَمَّنَ	وَ	أَسْتَكْبَرْتُمْ	إِنَّ	اللَّهَ	لَا	يَهْدِي	الْقَوْمَ
people	guides	not	Allah	verily	you are too proud	and	he believed	so

فَأَمَّنَ وَأَسْتَكْبَرْتُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ

and he believed, but you are too proud, (how should you fare)?' Verily, Allah guides not

الظَّالِمِينَ	وَ	قَالَ	الَّذِينَ	كَفَرُوا	لِ	الَّذِينَ
wrongdoers	and	say	those who	disbelieve	of	those who

الظَّالِمِينَ ﴿١١﴾ وَقَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ

the wrongdoing people. And those who disbelieve say of those who

اٰمَنُوۡا	لَوْ	كَانَ	خَيْرًا	مَا	سَبَقُوۡا	نَاۡ	اِلٰى	هٗ	وَ	اِذْ	لَمْ	يَهْتَدُوۡا		
they	guided	not	when	and	it	to	us	ahead	not	any	good	was	if	believe

اٰمَنُوۡا لَوْ كَانَ خَيْرًا مَا سَبَقُوۡنَا اِلَيْهِ وَاِذْ لَمْ يَهْتَدُوۡا

believe: 'If it were any good, they could not have been ahead of us in attaining it.' And since they have not been guided

بِ	هٗ	فَ	سَ	يَقُوۡلُوۡنَ	هٰذَا	اِفْكٌ	قَدِيۡمٌ	وَ	مِّنۡ	قَبْلِ	هٗ	
it	before	from	and	old	lie	this	they	say	surely	so	it	with

بِهٖ فَسَيَقُوۡلُوۡنَ هٰذَا اِفْكٌ قَدِيۡمٌ ۝۱۲ وَمِنۡ قَبْلِهٖ

thereby, they will say, 'This is an old lie.' And before it

كِتٰبٌ	مُّوۡسٰى	اِمَامًا	وَ	رَحْمَةً	وَ	هٰذَا	كِتٰبٌ	مُّصَدِّقٌ
fulfilling	Book	this	and	mercy	and	guide	Moses	Book

كِتٰبٌ مُّوۡسٰى اِمَامًا وَرَحْمَةً وَّهٰذَا كِتٰبٌ مُّصَدِّقٌ

there was the Book of Moses, a guide and a mercy; and this is a Book

لِّسٰنًا	عَرَبِيًّا	لِّ	يُنۡذِرُ	الَّذِيۡنَ	ظَلَمُوۡا	وَ	بُشْرٰى			
glad	tidings	and	do	wrong	those	who	warn	that	Arabic	language

لِّسٰنًا عَرَبِيًّا لِّيُنۡذِرَ الَّذِيۡنَ ظَلَمُوۡا وَبُشْرٰى

in the Arabic language fulfilling (previous prophecies), that it may warn those who do wrong; and as glad tidings

لِ	الْمُحْسِنِيۡنَ	اِنَّ	الَّذِيۡنَ	قَالُوۡا	رَبُّ	نَا	اللّٰهُ	ثُمَّ			
then	'Allah	our	Lord	say	those	who	Verily	who	do	good	for

لِلْمُحْسِنِيۡنَ ۝۱۳ اِنَّ الَّذِيۡنَ قَالُوۡا رَبُّنَا اللّٰهُ ثُمَّ

to those who do good. Verily, those who say, 'Our Lord is Allah,' (and) then

اَسْتَقٰمُوۡا	فَ	لَا	خَوْفٌ	عَلٰى	هَمُّ	وَ	لَا	هَمُّ	يَحْزَنُوۡنَ	
grieve	they	nor	and	them	upon	fear	no	then	remain	steadfast

اَسْتَقٰمُوۡا فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُوۡنَ ۝۱۴

remain steadfast -- no fear (shall come) upon them, nor shall they grieve.

مَا	بِ	جَزَاءً	هَا	فِي	خَلِيدِينَ	الْجَنَّةِ	أَصْحَابُ	أُولَئِكَ
what	with	recompense	there	in	abide	Garden	dwellers	these

أُولَئِكَ أَصْحَابُ الْجَنَّةِ خَلِيدِينَ فِيهَا جَزَاءً بِمَا

These are the dwellers of the Garden; they shall abide therein -- a recompense for what

كَانُوا	يَعْمَلُونَ	وَ	وَصَّيْنَا	الْإِنْسَانَ	بِ	وَالِدَيْ	هِ
they were	they did	and	We enjoined	man	with	parents	his

كَانُوا يَعْمَلُونَ¹⁵ وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ

they did. And We have enjoined on man to be good to his parents.

إِحْسَانًا	حَمَلَتْ	هُ	أُمُّ	هُ	كُرْهًا	وَ	وَضَعَتْ	هُ	كُرْهًا
to be good	bear	him	mother	his	pain	and	gave birth	him	pain

إِحْسَانًا طَحَمَلَتْهُ أُمُّهُ كُرْهًا وَوَضَعَتْهُ كُرْهًا ط

His mother bears him with pain, and brings him forth with pain.

وَ	حَمْلُ	هُ	وَ	فِصْلُ	هُ	ثَلَاثُونَ	شَهْرًا	حَتَّى	إِذَا	بَلَغَ
and	bearing	him	and	weaning	his	thirty	months	till	when	he attain

وَحَمْلُهُ وَفِصْلُهُ ثَلَاثُونَ شَهْرًا حَتَّى إِذَا بَلَغَ

And the bearing of him and his weaning takes thirty months, till, when he attains

أَشَدَّهُ	هُ	وَ	بَلَغَ	أَرْبَعِينَ	سَنَةً	قَالَ	رَبِّ	أَوْزِعْ	نِي
full maturity	his	and	reaches	forty	years	say	my Lord	grant	me

أَشَدَّهُ وَبَلَغَ أَرْبَعِينَ سَنَةً قَالَ رَبِّ أَوْزِعْنِي

his full maturity and reaches (the age of) forty years, he says, 'My Lord, grant me (the power)

أَنْ	أَشْكُرَ	نِعْمَةَ	كَ	الَّتِي	أَنْعَمْتَ	عَلَيَّ	وَ	عَلَى	وَالِدَيْ	ي
that	be grateful	your	favour	which	you bestowed	upon	and	upon	parents	I

أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَى وَالِدَيْ

that I may be grateful for your favour which You have bestowed upon me and upon my parents

وَأَنْ أَعْمَلَ	صَالِحًا	تَرْضَى	هُ	وَ	أَصْلِحْ	لِي	فِي	ذُرِّيَّتِي
my progeny	in	I	for	make righteous	and	You	please	good works

وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَصْلِحْ لِي فِي ذُرِّيَّتِي ۗ

and that I may do such good works as may please you. And make my seed righteous for me.

إِنِّي	أَتُوبُ	إِلَيْكَ	وَ	إِنِّي	مِنَ	الْمُسْلِمِينَ	أُولَئِكَ
those	who submit	of	I	surely	and	you	to

إِنِّي تُوبُ إِلَيْكَ وَإِنِّي مِنَ الْمُسْلِمِينَ ﴿١٦﴾ أُولَئِكَ

I do turn to you; and, truly, I am of those who submit (to you). Those

الَّذِينَ	نَتَقَبَّلُ	عَنْ	هُمْ	أَحْسَنَ	مَا	عَمِلُوا	وَ	نَتَجَاوَزُ
We overlook	and	they do	that	good	them	from	We accept	those who

الَّذِينَ نَتَقَبَّلُ عَنْهُمْ أَحْسَنَ مَا عَمِلُوا وَنَتَجَاوَزُ

are they from whom We accept their good works and overlook

عَنْ	سَيِّئَاتِهِمْ	فِي	أَصْحَابِ	الْجَنَّةِ	وَعَدَ	الصِّدْقِ
from	ill deeds	in	inmates	Garden	promise	true

عَنْ سَيِّئَاتِهِمْ فِي أَصْحَابِ الْجَنَّةِ وَعَدَ الصِّدْقِ

their ill deeds. (They shall be) among the inmates of the Garden, (in fulfilment of) the true promise

الَّذِي	كَانُوا	يُوعِدُونَ	وَ	الَّذِي	قَالَ	لِ	وَالِدَيْهِ
his	parents	to	said	who	and	they promised	were

الَّذِي كَانُوا يُوعِدُونَ ﴿١٧﴾ وَالَّذِي قَالَ لِوَالِدَيْهِ

which was made to them. But the one who says to his parents,

أَفِ	لَّ	كُمَا	أَتَعِدَنِ	نِيَّ	أَنْ	أُخْرَجَ	وَ	قَدْ	خَلَّتِ	الْقُرُونُ
generations	have passed	indeed	and	brought forth	that	me	you threaten	do	you both	for

أَفِ لَكُمْ أَتَعِدُنِي أَنْ أُخْرَجَ وَقَدْ خَلَّتِ الْقُرُونُ

'Fie on you both! do you threaten me that I shall be brought forth (again), when generations have already passed away

مِنْ	قَبْلِ	أَيَّ	وَأَمَّا	يَسْتَغِيثُنِ	اللَّهِ	وَيْلَ	كَ	أَمِنْ	إِنَّ
from	before	I	and	they both	Allah	woe	you	believe	surely

مِنْ قَبْلِي وَأَمَّا يَسْتَغِيثُنِ اللَّهُ وَيْلَكَ أَمِنْ ه إِنَّ

before me? And they both cry to Allah for help (and say to him): 'Woe to you! believe;

وَعَدَ	اللَّهُ	حَقُّ	فَ	يَقُولُ	مَا	هَذَا	إِلَّا	أَسَاطِيرُ
promise	Allah	true	then	he says	not	this	but	fables

وَعَدَ اللَّهُ حَقُّ ۖ فَيَقُولُ مَا هَذَا إِلَّا أَسَاطِيرُ

for the promise of Allah is true.' But he says, 'This is nothing but fables

الْأَوَّلِينَ	أُولَئِكَ	الَّذِينَ	حَقُّ	عَلَى	هَمُّ	الْقَوْلُ	فِي
the ancient	these	those who	became due	upon	them	sentence	in

الْأَوَّلِينَ ۝ أُولَئِكَ الَّذِينَ حَقَّ عَلَيْهِمُ الْقَوْلُ فِي

of the ancients.' These are they against whom the sentence (of punishment) became due,

أُمَّمٍ	قَدْ	خَلَّتْ	مِنْ	قَبْلِ	هَمُّ	مِنَ	الْجِنِّ	وَ	الْإِنْسِ
communities	indeed	passed	from	before	them	of	Jinn	and	mankind

أُمَّمٍ قَدْ خَلَّتْ مِنْ قَبْلِهِمْ مِنَ الْجِنِّ وَالْإِنْسِ ۖ

along with the communities of the Jinn and mankind that had gone before them.

إِنَّ	هُمْ	كَانُوا	خَسِرِينَ	وَ	لِ	كُلِّ	دَرَجَتٍ	مِّنْ	مَا	عَمِلُوا
indeed	they	were	the losers	and	for	all	degree	of	what	they did

إِنَّهُمْ كَانُوا خَسِرِينَ ۝ وَلِكُلِّ دَرَجَتٍ مِّمَّا عَمِلُوا

Indeed, they were the losers. And for all are degrees (of rank) according to what they did,

وَ	لِ	يُوفَى	هُمْ	أَعْمَالَهُمْ	وَ	هُمْ	لَا	يُظْلَمُونَ	وَ	يَوْمَ
and	that	fully repay	them	deeds	and	they	not	wronged	and	the day

وَلِيُوفِيَهُمْ أَعْمَالَهُمْ وَهُمْ لَا يُظْلَمُونَ ۝ وَيَوْمَ

and that Allah may fully repay them for their deeds; and they shall not be wronged. And on the day

يُعْرَضُ	الَّذِينَ	كَفَرُوا	عَلَى	النَّارِ	أَذْهَبْتُمْ	طَيِّبَاتِ	كُمُ
brought before	thos who	disbelieve	upon	Fire	you exhausted	good things	your

يُعْرَضُ الَّذِينَ كَفَرُوا عَلَى النَّارِ أَذْهَبْتُمْ طَيِّبَاتِكُمْ

when those who disbelieve will be brought before the Fire, (it will be said to them), 'You exhausted your good things

فِي	حَيَاةِ	كُمُ	الدُّنْيَا	وَ	اسْتَمْتَعْتُمْ	بِ	هَا	فَ	الْيَوْمِ
in	life	your	the world	and	you enjoyed	with	it	so	this day

فِي حَيَاتِكُمْ الدُّنْيَا وَاسْتَمْتَعْتُمْ بِهَا فَالْيَوْمِ

in the life of this world, and you (fully) enjoyed them. Now this day

تُجْزَوْنَ	عَذَابَ	الْهُونِ	بِ	مَا	كُنْتُمْ	تَسْتَكْبِرُونَ
requited	punishment	ignominious	with	what	you were	arrogant

تُجْزَوْنَ عَذَابَ الْهُونِ بِمَا كُنْتُمْ تَسْتَكْبِرُونَ

you shall be requited with ignominious punishment because you were arrogant

فِي	الْأَرْضِ	بِ	غَيْرِ	الْحَقِّ	وَ	بِ	مَا	كُنْتُمْ	تَفْسُقُونَ
in	the earth	with	no	justification	and	with	what	you were	rebellious

فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَبِمَا كُنْتُمْ تَفْسُقُونَ ﴿٢١﴾

in the earth without justification, and because you acted rebelliously.

وَ	أَذْكُرُ	أَخَا	عَادٍ	إِذْ	أَنْذَرَ	قَوْمَ	هُ	بِ	الْأَحْقَافِ
and	mention	brother	A'd	when	he warned	people	his	with	sand-hills

وَإِذْ كُرَّ أَخَاعَادٍ إِذْ أَنْذَرَ قَوْمَهُ بِالْأَحْقَافِ

And make mention of the brother of A'd, when he warned his people among the sand-hills

وَ	قَدْ	خَلَّتِ	النُّذُرُ	مِنْ	بَيْنِ	يَدَيْ	هُ	وَ	مِنْ
and	indeed	passed	Warners	from	between	two hands	his	and	from

وَقَدْ خَلَّتِ النُّذُرُ مِنْ بَيْنِ يَدَيْهِ وَمِنْ

-- and Warners there have been before him and after him --

خَلْفَ	هُ	أَنْ	لَا	تَعْبُدُوا	إِلَّا	اللَّهَ	إِنَّ	يَ	أَخَافُ	عَلَى	كُمْ	
you	on	I fear	I	surely	Allah	except	you	worship	not	that	him	after

خَلْفَهُ إِلَّا تَعْبُدُوا إِلَّا اللَّهَ إِنَّي أَخَافُ عَلَيْكُمْ

(saying), 'Worship none but Allah. I fear for you

عَذَابَ	يَوْمٍ	عَظِيمٍ	قَالُوا	أ	جِئْتَ	نَا	لِ	تَأْفِكِ	نَا	عَنْ
from	us	turn away	to	us	you come	has	they said	great	day	punishment

عَذَابَ يَوْمٍ عَظِيمٍ 22 قَالُوا أَجِئْتَنَا لِتَأْفِكَنَا عَنْ

the punishment of a great day.' They said, 'Have you come to us to turn us away from

الِهَةِ	نَا	فَ	أَتِ	نَا	بِ	مَا	تَعُدُّ	نَا	إِنْ	كُنْتَ	مِنَ	الصَّادِقِينَ
the truthful	of	you are	if	us	threaten	that	with	us	bring	so	our	gods

الِهَتِنَا فَاتِنَا بِمَا تَعُدُّنَا إِنْ كُنْتَ مِنَ الصَّادِقِينَ 23

our gods? Bring us then that with which you do threaten us, if (indeed) you are of the truthful.

قَالَ	إِنَّ	مَا	الْعِلْمُ	عِنْدَ	اللَّهِ	وَ	أُبَلِّغُ	كُمْ	مَا	أُرْسِلْتُ
I have been sent	what	you	I convey	and	Allah	with	the knowledge	that	verily	he said

قَالَ إِنَّمَا الْعِلْمُ عِنْدَ اللَّهِ وَإُبَلِّغُكُمْ مَا أُرْسِلْتُ

He said, 'The knowledge (thereof) is only with Allah. And I convey to you what I have been sent

بِ	هُ	وَ	لَكِنِّي	يَ	أَرَى	كُمْ	قَوْمًا	تَجْهَلُونَ	فَ	لَمَّا	رَأَوْ	هُ	عَارِضًا
clouds	it	they saw	when	then	ignorant	people	you	see	I	but	and	it	with

بِهِ وَلَكِنِّي أَرَاكُمْ قَوْمًا تَجْهَلُونَ 24 فَلَمَّا رَأَوْهُ عَارِضًا

with, but I see you to be a (very) ignorant people.' Then, when they saw it

مُسْتَقْبِلَ	أُودِيَةِ	هِمْ	قَالُوا	هَذَا	عَارِضٌ	مُمْطِرٌ	نَا
come towards	their	valley	they said	this	cloud	rain	us

مُسْتَقْبِلَ أُودِيَتِهِمْ قَالُوا هَذَا عَارِضٌ مُمْطِرُنَا

coming towards their valley as a cloud, they said, 'This is a cloud which will give us rain.'

بَلْ هُوَ مَا اسْتَعْجَلْتُمْ بِ ه رِيحٌ فِيهَا عَذَابٌ أَلِيمٌ
grievous punishment it in a wind it with you sought to hasten that it is no

بَلْ هُوَ مَا اسْتَعْجَلْتُمْ بِهِ ط رِيحٌ فِيهَا عَذَابٌ أَلِيمٌ ﴿٢٥﴾

'No, but it is that which you sought to hasten -- a wind wherein is a grievous punishment.

تُدْمِرُ كُلَّ شَيْءٍ بِ أَمْرِ رَبِّهَا وَ أَصْبَحُوا لَا يُرَى
is seen not they became so its Lord command with thing every destroy

تُدْمِرُ كُلَّ شَيْءٍ بِ أَمْرِ رَبِّهَا فَاصْبَحُوا لَا يُرَى

'It will destroy everything by the command of its Lord.' And they became such that there was nothing left to be seen,

إِلَّا مَسْكِنُهُمْ كَذَلِكَ نَجْزِي الْقَوْمَ الْمُجْرِمِينَ
the guilty people We requite that like their dwellings except

إِلَّا مَسْكِنُهُمْ ط كَذَلِكَ نَجْزِي الْقَوْمَ الْمُجْرِمِينَ ﴿٢٦﴾

except their dwellings. Thus do We requite the guilty people.

وَلَقَدْ مَكَّنَّهُمْ فِي مِمَّا إِن مَكَّنَّاكُمْ فِيهِ وَ جَعَلْنَا
We made and it in you We established not what in them We established sure for and

وَلَقَدْ مَكَّنَّهُمْ فِي مِمَّا إِن مَكَّنَّاكُمْ فِيهِ وَ جَعَلْنَا

And We had established them in what We have established you not; and We gave

لَهُمْ سَمْعًا وَ أَبْصَارًا وَ أَفئِدَةً وَ مَا أَغْنَى عَنْهُمْ
their from avail not so heart and eyes and ears them for

لَهُمْ سَمْعًا وَ أَبْصَارًا وَ أَفئِدَةً ط فَمَا أَغْنَى عَنْهُمْ

them ears and eyes and hearts.

سَمْعُهُمْ وَ لَا أَبْصَارُهُمْ وَ لَا أَفئِدَتُهُمْ
their hearts nor and their eyes nor and their ears

سَمْعُهُمْ وَ لَا أَبْصَارُهُمْ وَ لَا أَفئِدَتُهُمْ

But their ears and their eyes and their hearts availed them

مِّنْ شَيْءٍ	إِذْ	كَانُوا	يَجْحَدُونَ	بِ	آيَاتِ	اللَّهِ	وَ	حَاقَ
anything	since	were	they denied	with	Signs	Allah	and	encompassed

مِّنْ شَيْءٍ إِذْ كَانُوا يَجْحَدُونَ بِآيَاتِ اللَّهِ وَحَاقَ

naught since they denied the Signs of Allah; and

بِ	هَمِّ	مَا	كَانُوا	بِ	ه	يَسْتَهْزِءُونَ	وَ	لَقَدْ	أَهْلَكْنَا
with	them	that	used to	with	it	they mock	and	certainly	We destroyed

بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِءُونَ ۗ وَلَقَدْ أَهْلَكْنَا

that at which they used to mock encompassed them. And We did destroy

مَا	حَوْلَ	كُمُ	مِّنَ	الْقُرَىٰ	وَ	صَرَّفْنَا	الْآيَاتِ	لَعَلَّ	هَمِّ
that	around	of	townships	and	We varied	Signs	so that	they	they

مَا حَوْلَكُمْ مِّنَ الْقُرَىٰ وَصَرَّفْنَا الْآيَاتِ لَعَلَّهُمْ

townships all around you; and We have varied the Signs, that they might

يَرْجِعُونَ	فَ	لَوْ	لَا	نَصَرَ	هَمُّ	الَّذِينَ	اتَّخَذُوا
they turn	then	why	not	help	them	those who	they took

يَرْجِعُونَ ۗ فَلَوْ لَا نَصَرَ هَمُّ الَّذِينَ اتَّخَذُوا

turn to (Us). Why, then, did not those help them whom they had taken

مِّنْ	دُونِ	اللَّهِ	قُرْبَانًا	إِلَهَةً	بَلْ	ضَلُّوا	عَنْ	هَمِّ
from	beside	Allah	seeking nearness	gods	no	got lost	to	them

مِّنْ دُونِ اللَّهِ قُرْبَانًا إِلَهَةً ۗ بَلْ ضَلُّوا عَنْهُمْ

for gods beside Allah, seeking (His) nearness (through them)? No, they were lost to them.

وَ	ذَلِكَ	إِفْكُ	هَمِّ	وَ	مَا	كَانُوا	يَفْتَرُونَ	وَ	إِذْ	صَرَفْنَا
and	that	lie	their	and	that	they were	they fabricate	and	when	We turned

وَذَلِكَ إِفْكُهُمْ وَمَا كَانُوا يَفْتَرُونَ ۗ وَإِذْ صَرَفْنَا

That was (the result of) their lie, and of what they fabricated. And (remember) when We turned

إِلَى	كَ	نَفَرًا	مِّنَ	الْجِنِّ	يَسْتَمِعُونَ	الْقُرْآنَ	فَ	لَمَّا
towards	you	a party	of	Jinn	they hear	the Quran	so	then

إِلَيْكَ نَفَرًا مِّنَ الْجِنِّ يَسْتَمِعُونَ الْقُرْآنَ فَلَمَّا

towards you a party of the Jinn who wished to hear the Quran and, when

حَضَرُوا	هُ	قَالُوا	أَنْصِتُوا	فَ	لَمَّا	قُضِيَ	وَلَوْ	إِلَى
they were present	its	they said	be silent	so	when	finished	went back	to

حَضَرُوهُ قَالُوا أَنْصِتُوا فَلَمَّا قُضِيَ وَلَوْ إِلَى

they were present at its (recitation), they said (to one another), 'Be silent (and listen),' and, when it was finished, they went back to

قَوْمِ	هِمْ	مُنذِرِينَ	قَالُوا	يَا	قَوْمَ	نَا	إِنَّا	سَمِعْنَا
people	their	warning	they said	O	people	our	surely we	we heard

قَوْمِهِمْ مُنذِرِينَ ﴿٣٠﴾ قَالُوا يَقَوْمَنَا إِنَّا سَمِعْنَا

their people, warning (them). They said, 'O our people, we have heard

كِتَابًا	أَنْزَلَ	مِّنْ	بَعْدِ	مُوسَى	مُصَدِّقًا	لِّمَا	بَيْنَ
a Book	sent down	from	after	Moses	confirming	of that	between

كِتَابًا أَنْزَلَ مِنْ بَعْدِ مُوسَى مُصَدِّقًا لِّمَا بَيْنَ

a Book, which has been sent down after Moses, fulfilling that which is before it;

يَدَيْ	هِ	يَهْدِي	إِلَى	الْحَقِّ	وَ	إِلَى	طَرِيقِ	مُسْتَقِيمٍ
two hands	it	it guides	to	the truth	and	to	path	right

يَدَيْهِ يَهْدِي إِلَى الْحَقِّ وَإِلَى طَرِيقِ مُسْتَقِيمٍ ﴿٣١﴾

it guides to the truth, and to the right path.

يَا	قَوْمَ	نَا	أَجِيبُوا	دَاعِيَ	اللَّهِ	وَ	آمِنُوا	بِهِ	يَغْفِرْ	لَكُمْ
O	our	people	respond	summoner	Allah	and	believe	with	He will forgive	you

يَقَوْمَنَا أَجِيبُوا دَاعِيَ اللَّهِ وَآمِنُوا بِهِ يَغْفِرْ لَكُمْ

'O our people, respond to Allah's Summoner, and believe in Him. He will forgive you

مَنْ	وَ	الْيَمِّ	عَذَابٍ	مِّنْ	كُمُ	وَيُجْرُ	وَ	كُمُ	ذُنُوبٍ	مِّنْ
who	and	painful	punishment	from	you	protect	and	your	sins	from

مِّنْ ذُنُوبِكُمْ وَيُجْرُكُمْ مِّنْ عَذَابِ الْيَمِّ ۝۳۲ وَمَنْ

your sins, and protect you from painful punishment. 'And whoso

لَا	يُجِبُّ	دَاعِيَ	اللَّهِ	فَ	لَيْسَ	بِ	مُعْجِزٍ	فِي	الْأَرْضِ
the earth	in	to frustrate	with	no	then	Allah	summoner	respond	not

لَا يُجِبُّ دَاعِيَ اللَّهِ فَلَيْسَ بِمُعْجِزٍ فِي الْأَرْضِ

does not respond to Allah's Summoner, he cannot escape (Him) in the earth,

وَ	لَيْسَ	لَ	هُ	مِنْ	دُونِ	هُ	أَوْلِيَاءَ	أُولَئِكَ	فِي	ضَلِّ
error	in	those	protector	him	beside	any	him	for	not	and

وَلَيْسَ لَهُ مِنْ دُونِهِ أَوْلِيَاءَ أُولَئِكَ فِي ضَلِّ

nor can he have any protector beside Him. Such are in

مُبِينٍ	أَ	وَ	لَمْ	يَرَوْا	أَنَّ	اللَّهَ	الَّذِي	خَلَقَ
manifest	have	and	not	seen	that	Allah	Who	created

مُبِينٍ ۝۳۳ أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَ

manifest error.' Have they not seen that Allah, Who created

السَّمَوَاتِ	وَ	الْأَرْضِ	وَ	لَمْ	يَعَى	بِ	خَلْقِ	هِنَّ	بِ	قَدِرٍ
the heavens	and	the earth	and	not	He wearied	with	creation	their	with	has power

السَّمَوَاتِ وَالْأَرْضِ وَلَمْ يَعَى بِخَلْقِهِنَّ بِقَدِرٍ

the heavens and the earth and was not wearied by their creation, has the power

عَلَى	أَنْ	يُحْيِيَ	الْمَوْتَى	بَلَى	إِنَّ	هُ	عَلَى	كُلِّ
upon	that	give life	the dead	why not	surely	He	over	all

عَلَى أَنْ يُحْيِيَ الْمَوْتَى بَلَى إِنَّهُ عَلَى كُلِّ

to give life to the dead? Yes, verily, He has power over all

شَيْءٍ	قَدِيرٌ	وَ	يَوْمَ	يُعْرَضُ	الَّذِينَ	كَفَرُوا	عَلَى
things	power	and	the day	brought before	those who	disbelieve	upon

شَيْءٍ قَدِيرٌ ③٤ وَيَوْمَ يُعْرَضُ الَّذِينَ كَفَرُوا عَلَى

things. And on the day when those who disbelieve will be brought before

النَّارِ	أَ	لَيْسَ	هَذَا	بِ	الْحَقِّ	قَالُوا	بَلَى	وَ	رَبِّ	نَا	قَالَ
the Fire	is	not	this	with	truth	they say	yes	and	Lord	our	say

النَّارِ لَيْسَ هَذَا بِالْحَقِّ قَالُوا بَلَى وَرَبِّنَا قَالَ

the Fire, (it will be said to them), 'Is not this truth?' They will say, 'Aye, by our Lord.' He will say.

فَ	ذُوقُوا	الْعَذَابَ	بِ	مَا	كُنْتُمْ	تَكْفُرُونَ	فَ	اصْبِرْ	كَمَا
then	you taste	punishment	with	that	you were	you disbelieved	then	have patience	such as

فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ ③٥ فَاصْبِرْ كَمَا

'Then taste the punishment, because you disbelieved.' Have patience, then, as

صَبْرًا	أُولُوا	الْعَزْمِ	مِنَ	الرُّسُلِ	وَ	لَا	تَسْتَعْجِلْ	لَهُمْ
patience	having	determination	of	Messengers	and	no	be in haste	for them

صَبْرًا أُولُوا الْعَزْمِ مِنَ الرُّسُلِ وَلَا تَسْتَعْجِلْ لَهُمْ

had the Messengers of strong determination; and be in no haste about them.

كَ	أَنَّ	هُمْ	يَوْمَ	يَرُونَ	مَا	يُوعَدُونَ	لَمْ	يَلْبَثُوا	إِلَّا
as	if	they	day	they see	what	they threatened	not	they tarried	save

كَأَنَّهُمْ يَوْمَ يَرُونَ مَا يُوعَدُونَ لَمْ يَلْبَثُوا إِلَّا

On the day when they see that with which they were threatened, it will appear to them as though they had not tarried

سَاعَةً	مِّنْ	نَّهَارٍ	بَلَّغٌ	فَ	هَلْ	يُهْلِكُ	إِلَّا	الْقَوْمَ	الْفَاسِقُونَ
an hour	from	day	conveying	so	not	destroyed	except	people	disobedient

سَاعَةً مِّنْ نَّهَارٍ بَلَّغٌ فَهَلْ يُهْلِكُ إِلَّا الْقَوْمَ الْفَاسِقُونَ ③٦

save for an hour of a day. (This warning) has been conveyed; and none but the disobedient people shall be destroyed.

٢٤- سُورَةُ مُحَمَّدٍ مَدَنِيَّةٌ

Revealed in Madina

Surah Muhammad

رُكُوعَاتُهَا ٢

آيَاتُهَا ٣٩

Ruku 4

Verses 39

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.

الَّذِينَ	كَفَرُوا	وَ	صَدُّوا	عَنْ	سَبِيلِ	اللَّهِ	أَضَلَّ
those who	disbelieve	and	hinder	from	way	Allah	render vain

الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ أَضَلَّ

Those who disbelieve and hinder (men) from the way of Allah --

أَعْمَالَ	هُمُ	وَ	الَّذِينَ	آمَنُوا	وَ	عَمِلُوا	الصَّالِحَاتِ
works	their	and	those who	believe	and	do	good works

أَعْمَالَهُمْ ② وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ

He renders their works vain. But (as for) those who believe and do good works

وَ	آمَنُوا	بِ	مَا	نُزِّلَ	عَلَى	مُحَمَّدٍ	وَ	هُوَ	الْحَقُّ	مِنْ
and	believe	with	that	revealed	to	Muhammad	and	it is	the truth	from

وَأَمَنُوا بِمَا نُزِّلَ عَلَى مُحَمَّدٍ وَهُوَ الْحَقُّ مِنْ

and believe in that which has been revealed to Muhammad -- and it is the truth from

رَبِّ	هُمُ	كَفَّرَ	عَنْ	هُمُ	سَيِّئَاتِ	هُمُ	وَ	أَصْلَحَ	بِأَلِ	هُمُ
their Lord	them	remove	from	them	evils	and	their	reform	conduct	their

رَبِّهِمْ كَفَّرَ عَنْهُمْ سَيِّئَاتِهِمْ وَأَصْلَحَ بَالَهُمْ ③

their Lord -- He will remove from them their evils and will reform their conduct.

ذَلِكَ	بِ	أَنَّ	الَّذِينَ	كَفَرُوا	اتَّبَعُوا	الْبَاطِلَ	وَ	أَنَّ
that	with	so that	those who	disbelieve	follow	falsehood	and	so that

ذَلِكَ بِأَنَّ الَّذِينَ كَفَرُوا اتَّبَعُوا الْبَاطِلَ وَأَنَّ

That is because those who disbelieve follow falsehood while

الَّذِينَ	آمَنُوا	اتَّبَعُوا	الْحَقَّ	مِنْ	رَبِّ	هُمْ	كَ	ذَلِكَ
those who	they believe	they follow	the truth	from	Lord	their	like	that

الَّذِينَ آمَنُوا اتَّبَعُوا الْحَقَّ مِنْ رَبِّهِمْ كَذَلِكَ

those who believe follow the truth from their Lord. Thus does

يَضْرِبُ	اللَّهُ	لِ	النَّاسِ	أَمْثَالَ	هُمْ	فَ	إِذَا	لَقِيتُمْ	الَّذِينَ
set forth	Allah	for	men	similitude	their	so	when	you meet	those who

يَضْرِبُ اللَّهُ لِلنَّاسِ أَمْثَالَهُمْ ④ فَإِذَا لَقِيتُمْ الَّذِينَ

Allah set forth for men their similitudes. And when you meet (*in regular battle*) those who

كَفَرُوا	فَ	ضَرَبَ	الرِّقَابِ	حَتَّى	إِذَا	أَتَخْتَمُوهُمْ	هُمْ
disbelieve	then	smite	neck	till	when	you overcome	them

كَفَرُوا فَضَرَبَ الرِّقَابِ حَتَّى إِذَا أَتَخْتَمُوهُمْ

disbelieve, smite (*their*) necks; and, when you have overcome them,

فَ	شُدُّوا	الْوَتَاقَ	فَ	إِمَّا	مِنَّا	بَعْدُ	وَ	إِمَّا	فِدَاءً	حَتَّى
then	bind firmly	the fetter	then	either	favour	afterwards	and	or	ransom	until

فَشُدُّوا الْوَتَاقَ ۖ فَإِمَّا مَنَّا بَعْدُ وَإِمَّا فِدَاءً حَتَّى

bind fast the fetters -- then afterwards either (*release them as a*) favour or (*by taking*) ransom -- until

تَضَعُ	الْحَرْبُ	أَوْزَارَ	هَا	ذَلِكَ	وَ	لَوْ	يَشَاءُ	اللَّهُ
lay down	war	weapons	its	that	and	if	wills	Allah

تَضَعُ الْحَرْبُ أَوْزَارَهَا ۚ ذَٰلِكَ ۖ وَلَوْ يَشَاءُ اللَّهُ

the war lays down its burdens. That (*is the ordinance*). And if Allah had so decided,

لَ	أَنْتَصَرَ	مِنْ	هُمْ	وَ	لَكِنْ	لِ	يَبْلُؤَا	بَعْضَ	كُمُ	بِ	بَعْضِ
so that	exact retribution	from	them	and	but	so that	put to trial	some	you	with	other

لَا تَنْصَرِمَنْهُمْ وَلَكِنْ لِيَبْلُؤَا بَعْضَكُمْ بِبَعْضٍ ط

He could have Himself exacted retribution from them, but He puts some of you to trial at the hands of some others.

وَ	الَّذِينَ	قَتَلُوا	فِي	سَبِيلِ	اللَّهِ	فَ	لَنْ	يُضِلَّ
and	those who	killed	in	way	Allah	so	never	He render vain

وَالَّذِينَ قَتَلُوا فِي سَبِيلِ اللَّهِ فَلَنْ يُضِلَّ

And those who are killed in the way of Allah -- He will never render their works vain.

أَعْمَالَ	هُمْ	سَ	يَهْدِي	هُمْ	وَ	يُصْلِحُ	بِأَلِ	هُمْ
work	their	soon	guide	them	and	reform	conduct	their

أَعْمَالَهُمْ ٥ سَيَهْدِيهِمْ وَيُصْلِحُ بَالَهُمْ ٦

He will guide them and reform their conduct.

وَ	يُدْخِلُ	هُمْ	الْجَنَّةَ	عَرَفَ	هَا	لَ	هُمْ	يَا أَيُّهَا
and	admit	them	gardens	distinguished	it	for	them	O you

وَيُدْخِلُهُمُ الْجَنَّةَ عَرَفَهَا لَهُمْ ٧ يَا أَيُّهَا

And admit them into the garden which He beautified and made distinguished for them. O you

الَّذِينَ	آمَنُوا	إِنْ	تَنْصُرُوا	اللَّهُ	يَنْصُرُ	كُمُ
those who	believe	if	you help	Allah	help	you

الَّذِينَ آمَنُوا إِنْ تَنْصُرُوا اللَّهَ يَنْصُرْكُمْ

who believe! if you help (the cause of) Allah, He will help you

وَ	يُثَبِّتُ	أَقْدَامَ	كُمُ	وَ	الَّذِينَ	كَفَرُوا
and	firm	steps	your	and	those who	disbelieve

وَيُثَبِّتُ أَقْدَامَكُمْ ٨ وَالَّذِينَ كَفَرُوا

and will make your steps firm. But (as for) those who disbelieve

فَ	تَعْسًا	لَهُمْ	وَ	أَضَلَّ	أَعْمَالَ	هُمْ	ذَلِكَ	بِ	أَنَّ	هُمْ
they	perdition	them	and	render vain	works	their	that is	with	that	they

فَتَعْسًا لَهُمْ وَأَضَلَّ أَعْمَالَهُمْ ⑩ ذَلِكَ بِأَنَّهُمْ

perdition is their (lot); and He will make their works vain. That is because they

كَرَهُوا	مَا	أَنْزَلَ	اللَّهُ	فَ	أَحْبَطَ	أَعْمَالَ	هُمْ	أَ	فَ	لَمْ
hate	what	revealed	Allah	so	made futile	works	their	have	then	not

كَرَهُوا مَا أَنْزَلَ اللَّهُ فَأَحْبَطَ أَعْمَالَهُمْ ⑩ أَفَلَمْ

hate what Allah has revealed; so He has made their works futile. Have

يَسِيرُوا	فِي	الْأَرْضِ	فَ	يَنْظُرُوا	كَيْفَ	كَانَ	عَاقِبَةُ
they travelled	in	the earth	so	they see	what	was	end

يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ

they not travelled in the earth and seen what was the end of

الَّذِينَ	مِنْ	قَبْلِ	هُمْ	دَمَّرَ	اللَّهُ	عَلَى	هُمْ	وَ	لِ	الْكَافِرِينَ
those who	from	before	them	destroyed	Allah	on	them	and	for	disbelievers

الَّذِينَ مِنْ قَبْلِهِمْ دَمَّرَ اللَّهُ عَلَيْهِمْ وَلِلْكَافِرِينَ

those who were before them? Allah (utterly) destroyed them, and for the disbelievers,

أَمْثَالُ	هَا	ذَلِكَ	بِ	أَنَّ	اللَّهُ	مَوْلَى	الَّذِينَ	آمَنُوا	وَ	أَنَّ
like	it	that	with	that	Allah	Protector	those who	believe	and	that

أَمْثَالَهَا ⑪ ذَلِكَ بِأَنَّ اللَّهَ مَوْلَى الَّذِينَ آمَنُوا وَأَنَّ

there will be the like thereof. That is because Allah is the Protector of those who believe, and

الْكَافِرِينَ	لَا	مَوْلَى	لَهُمْ	إِنَّ	اللَّهُ	يُدْخِلُ	الَّذِينَ
the disbelievers	no	protector	them	for	Allah	He admitted	those who

الْكَافِرِينَ لَا مَوْلَى لَهُمْ ⑫ إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ

as for the disbelievers, there is no protector for them. Verily, Allah will

هَآ	تَحْتِ	مِنْ	تَجْرِي	جَنَّتِ	الصَّلِحَتِ	عَمِلُوا	وَ	اٰمَنُوا
which	underneath	of	flow	Gardens	good works	do	and	believe

اٰمَنُوا وَعَمِلُوا الصَّلِحَتِ جَنَّتِ تَجْرِي مِنْ تَحْتِهَا

make those who believe and do good works enter the Gardens

اَلْاَنْهَرُ	وَ	اَلَّذِيْنَ	كَفَرُوْا	يَتَمَتَّعُوْنَ	وَ	يَاْكُلُوْنَ
river	and	those who	disbelieve	they enjoy	and	they eat

اَلْاَنْهَرُ وَالَّذِيْنَ كَفَرُوْا يَتَمَتَّعُوْنَ وَيَاْكُلُوْنَ

underneath which rivers flow; while those who disbelieve enjoy themselves and eat even

كَمَا	تَاْكُلُ	اَلْاَنْعَامُ	وَ	النَّارُ	مَثْوٰى	لِّ	هُمَّ	وَ	كَآ	اٰيِنِ
like	eat	cattle	and	the Fire	resort	for	them	and	how	many

كَمَا تَاْكُلُ اَلْاَنْعَامُ وَالنَّارُ مَثْوٰى لَّهُمْ ۝۱۳ وَكَآيِنِ

as the cattle eat, and the Fire will be their resort. And how many

مِنْ	قَرْيَةٍ	هِيَ	اَشَدُّ	قُوَّةً	مِنْ	قَرْيَةٍ	كَآ	الَّتِيْ
of	township	it	more	powerful	from	town	your	which

مِنْ قَرْيَةٍ هِيَ اَشَدُّ قُوَّةً مِّنْ قَرْيَتِكَ الَّتِيْ

a township, more powerful than your town which

اٰخْرَجْتُ	كَآ	اَهْلَكْنَا	هُمَّ	فَآ	لَا	نَاصِرَآ	لَآ	هُمَّ	اَآ	فَآ	مَنْ
driven out	you	We destroyed	them	so	no	helper	for	them	is	then	who

اٰخْرَجْتُكَ اَهْلَكْنٰهُمْ فَلَا نَاصِرَ لَهُمْ ۝۱۴ اَفَمَنْ

has driven you out, have We destroyed, and they had no helper! Is he then who

كَآ	عَلٰى	بَيِّنَةٍ	مِّنْ	رَّبِّ	هَآ	كَآ	مَنْ	زُوِّنَ	لَآ	هُآ	سُوْءُ
is	upon	clear proof	from	Lord	his	like	whom	beautified	for	him	evil

كَآ عَلٰى بَيِّنَةٍ مِّنْ رَّبِّهٖ كَمَنْ زُوِّنَ لَهُ سُوْءُ

stands upon a clear proof from his Lord like those to whom the evil of their deeds is made (to look) beautiful

عَمَلٍ	ه	وَ	اتَّبَعُوا	أَهْوَاءَ	هُم	مَثَلُ	الْجَنَّةِ	الَّتِي
deeds	his	and	follow	evil inclinations	their	example	Garden	which

عَمَلِهِ وَاتَّبَعُوا أَهْوَاءَ هُمْ ۝ مَثَلُ الْجَنَّةِ الَّتِي

and who follow their evil inclinations? A description of the Garden

وَعِدَ	الْمُتَّقُونَ	فِي	هَا	أَنْهَرٌ	مِّنْ	مَّاءٍ	غَيْرِ	الَّذِي
promised	the righteous	in	it	ivers	of	water	not	corrupts

وَعِدَ الْمُتَّقُونَ فِيهَا أَنْهَرٌ مِّنْ مَّاءٍ غَيْرِ الَّذِي

promised to the righteous; therein are rivers of water which corrupts not

وَ	أَنْهَرٌ	مِّنْ	لَّبَنٍ	لَّمْ	يَتَغَيَّرْ	طَعْمُهُ	ه	وَ	أَنْهَرٌ	مِّنْ
and	river	of	milk	not	changes	taste	its	and	river	of

وَأَنْهَرٌ مِّنْ لَّبَنٍ لَّمْ يَتَغَيَّرْ طَعْمُهُ وَأَنْهَرٌ مِّنْ

and rivers of milk of which the taste changes not; and rivers of

خَمْرٍ	لَّذَّةٍ	لِّ	الشُّرَبِيِّنَ	وَ	أَنْهَرٌ	مِّنْ	عَسَلٍ	مُّصَفًّى
wine	delight	for	who drink	and	river	of	honey	clarified

خَمْرٍ لَّذَّةٍ لِّلشُّرَبِيِّنَ وَأَنْهَرٌ مِّنْ عَسَلٍ مُّصَفًّى

wine, a delight to those who drink, and rivers of clarified honey.

وَ	لَ	هُمْ	فِي	هَا	مِنْ	كُلِّ	الثَّمَرَاتِ	وَ	مَغْفِرَةٍ	مِّنْ
and	for	them	in	it	of	all	fruit	and	forgiveness	from

وَلَهُمْ فِيهَا مِنْ كُلِّ الثَّمَرَاتِ وَمَغْفِرَةٌ مِّنْ

And in it will they have all (kinds of) fruit, and forgiveness from

رَبِّ	هُمْ	كَ	مَنْ	هُوَ	خَالِدٌ	فِي	النَّارِ	وَ	سُقُوتًا	مَّاءٍ
Lord	their	like	who	he	abide	in	the Fire	and	made to drink	water

رَبِّهِمْ ۚ كَمَنْ هُوَ خَالِدٌ فِي النَّارِ وَسُقُوتًا مَّاءٍ

their Lord. Can (those who enjoy such bliss) be like those who abide in the Fire and who are given boiling

حَمِيمًا	فَ	قَطَعَ	أَمْعَاءَ	هُمُ	وَ	مِنْ	هُمُ	مَنْ	يَسْتَمِعُ
boiling	so	tears	bowels	their	and	among	them	who	listen

حَمِيمًا فَقَطَعَ أَمْعَاءَ هُمْ¹⁶ وَمِنْهُمْ مَنْ يَسْتَمِعُ

water to drink so that it tears their bowels? And among them are some who listen

إِلَى	كَ	حَتَّى	إِذَا	خَرَجُوا	مِنْ	عِنْدِكَ	كَ	قَالُوا	لِ	الَّذِينَ
to	you	till	when	go forth	from	near	you	they say	to	those who

إِلَيْكَ حَتَّى إِذَا خَرَجُوا مِنْ عِنْدِكَ قَالُوا لِلَّذِينَ

to you till, when they go forth from your presence, they say to those who

أُوتُوا	الْعِلْمَ	مَاذَا	قَالَ	انفًا	أُولَئِكَ	الَّذِينَ	طَبَعَ
given	knowledge	what	he said	just now	these	those who	sealed

أُوتُوا الْعِلْمَ مَاذَا قَالَ انْفًا أُولَئِكَ الَّذِينَ طَبَعَ

have been given knowledge, 'What has he been talking about just now? These are they

اللَّهُ	عَلَى	قُلُوبِ	هُمْ	وَ	اتَّبَعُوا	أَهْوَاءَ	هُمْ	وَ	الَّذِينَ
Allah	on	hearts	their	and	they follow	evil inclinations	their	and	those who

اللَّهُ عَلَى قُلُوبِهِمْ وَاتَّبَعُوا أَهْوَاءَ هُمْ¹⁷ وَالَّذِينَ

whose hearts Allah has sealed, and who follow their own evil inclinations. But (as for) those who

اهْتَدَوْا	زَادَ	هُمْ	هُدًى	وَ	الَّتِي	هُمْ	تَقْوَى	هُمْ	فَ	هَلْ
follow guidance	adds	their	guidance	and	bestow	them	righteousness	them	then	is not

اهْتَدَوْا زَادَهُمْ هُدًى وَآتَاهُمْ تَقْوَاهُمْ¹⁸ فَهَلْ

follow guidance, He adds to their guidance, and bestows on them their righteousness.

يَنْظُرُونَ	إِلَّا	السَّاعَةَ	أَنْ	تَأْتِي	هُمْ	بَغْتَةً	فَ	قَدْ	جَاءَ
they wait	but	the Hour	that	come	them	suddenly	so	indeed	have come

يَنْظُرُونَ إِلَّا السَّاعَةَ أَنْ تَأْتِيَهُمْ بَغْتَةً فَقَدْ جَاءَ

They wait not but for the Hour, that it should come upon them suddenly. The signs thereof

أَشْرَاطُ	هَا	فَ	أَنَّى	لَ	هُمُ	إِذَا	جَاءَتْ	هُمُ	ذِكْرِي	هُمُ
signs	its	so	what	for	them	when	come	them	admonition	their

أَشْرَطَهَا فَأَنَّى لَهُمْ إِذَا جَاءَتْ تَهُمُ ذِكْرُهُمْ ①٩

have already come. But (of) what (avail) will their admonition be to them when it has (actually) come upon them.

فَ	اعْلَمُ	أَنَّ	هُ	لَا	إِلَهَ	إِلَّا	اللَّهُ	وَ	اسْتَغْفِرُ	لِ	ذُنُوبِكِ
so	know	that	He	no	God	but	Allah	and	ask forgiveness	for	your frailties

فَاعْلَمُ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ وَاسْتَغْفِرْ لِدُنُوبِكِ

Know, therefore, that there is no God other than Allah, and ask forgiveness for your frailties,

وَ	لِ	الْمُؤْمِنِينَ	وَ	الْمُؤْمِنَاتِ	وَ	اللَّهُ	يَعْلَمُ	مُتَقَلِّبَ	كُمُ
and	for	believing men	and	believing women	and	Allah	knows	place of movement	your

وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَاللَّهُ يَعْلَمُ مُتَقَلِّبَكُمْ

and for believing men and believing women. And Allah knows the place where you move about

وَ	مَثْوَى	كُمُ	وَ	يَقُولُ	الَّذِينَ	أَمَنُوا	لَوْ	لَا	أُنزِلَتْ
and	place of rest	your	and	he says	those who	they believe	why	not	revealed

وَمَثْوَاكُمْ ②٠ وَيَقُولُ الَّذِينَ أَمَنُوا لَوْ لَا أُنزِلَتْ

and the place where you stay. And those who believe say, 'Why is not

سُورَةٌ	فَ	إِذَا	أُنزِلَتْ	سُورَةٌ	مُحْكَمَةٌ	وَ	ذِكْرٌ	فِي	هَا
Surah(chapter)	so	when	revealed	Surah(chapter)	decisive	and	mentioned	in	it

سُورَةٌ فَإِذَا أُنزِلَتْ سُورَةٌ مُحْكَمَةٌ وَذِكْرٌ فِيهَا

a Surah revealed?' But when a decisive Surah is revealed and fighting is mentioned therein,

الْقِتَالُ	رَأَيْتَ	الَّذِينَ	فِي	قُلُوبِ	هُمُ	مَرَضٌ
fighting	you see	those who	in	hearts	their	diseased

الْقِتَالُ رَأَيْتَ الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ

you will see those whose hearts are diseased

يَنْظُرُونَ	إِلَى	كَ	نَظَرَ	الْمَغْشِيِّ	عَلَى	هِ	مِنْ	الْمَوْتِ
the look	to	you	look	one fainting	upon	him	by	death

يَنْظُرُونَ إِلَيْكَ نَظَرَ الْمَغْشِيِّ عَلَيْهِ مِنَ الْمَوْتِ ط

looking at you with a look of one dazed by the shadow cast upon him by death.

فَ	أَوْلَى	لَ	هُمُ	طَاعَةٌ	وَ	قَوْلٌ	مَّعْرُوفٌ	فَ	إِذَا	عَزَمَ
so	woe	for	them	obedience	and	word	kind	so	when	determined

فَأَوْلَى لَهُمْ طَاعَةٌ وَقَوْلٌ مَّعْرُوفٌ فَإِذَا عَزَمَ

So ruin seize them! Obedience and a kind word (is better for them). And when

الْأَمْرُ	فَ	لَوْ	صَدَقُوا	اللَّهُ	لَ	كَانَ	خَيْرًا	لَهُمْ	فَ	هَلْ
matter	so	if	they were true	Allah	is	was	good	for	them	then

الْأَمْرُ فَلَوْ صَدَقُوا اللَّهُ لَكَانَ خَيْرًا لَهُمْ فَهَلْ

the matter is determined upon, it is good for them if they were true to Allah. Would you then,

عَسَيْتُمْ	إِنْ	تَوَلَّيْتُمْ	أَنْ	تُفْسِدُوا	فِي	الْأَرْضِ
you hope	if	placed in authority	that	you create disorder	in	the land

عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ أَنْ تُفْسِدُوا فِي الْأَرْضِ

if you are placed in authority, create disorder in the land

وَ	تُقَطِّعُوا	أَرْحَامَ	كُمْ	أُولَئِكَ	الَّذِينَ	لَعَنَ	هُمْ
and	you sever	kinship	you	these	those who	curse	them

وَتُقَطِّعُوا أَرْحَامَكُمْ ۗ أُولَئِكَ الَّذِينَ لَعَنَهُمُ

and sever your ties of kinship? It is these whom Allah curses

اللَّهُ	فَ	أَصَمَّ	هُمْ	وَ	أَعْمَى	أَبْصَارَ	هُمْ	أَ	فَ	لَا
Allah	so	make deaf	them	and	blind	eyes	their	will	then	not

اللَّهُ فَاصَمَّهُمْ وَأَعْمَى أَبْصَارَهُمْ ۗ أَفَلَا

so that He makes them deaf and makes their eyes blind. Will they not then,

يَتَدَبَّرُونَ	الْقُرْآنَ	أَمْ	عَلَى	قُلُوبِ	أَقْفَالُ	هَا	إِنَّ
they ponder	Quran	or	upon	hearts	locks	its	surely

يَتَدَبَّرُونَ الْقُرْآنَ أَمْ عَلَى قُلُوبِ أَقْفَالِهَا ۚ إِنَّ

ponder over the Quran, or is it that upon (their) hearts are locks of their own (making). Surely,

الَّذِينَ	ارْتَدُّوا	عَلَى	أَدْبَارِ	هِمْ	مِّنْ	بَعْدِ	مَا	تَبَيَّنَ
those who	turned back	upon	backs	their	from	after	that	become manifest

الَّذِينَ ارْتَدُّوا عَلَىٰ أَدْبَارِهِمْ مِّنْ بَعْدِ مَا تَبَيَّنَ

those who turn their backs after guidance has become manifest to them,

لَٰ	هُمُ	الْهُدَىٰ	الشَّيْطٰنُ	سَوَّلَ	لَٰ	هُمُ	وَ	أَمَلَىٰ
for	them	guidance	Satan	seduced	for	them	and	false hope

لَهُمُ الْهُدَىٰ ۖ الشَّيْطٰنُ سَوَّلَ لَهُمْ وَأَمَلَىٰ

Satan has seduced them, and holds out to them false hopes.

لَٰ	هُمُ	ذٰلِكَ	بِ	أَنَّ	هُمُ	قَالُوا	لِ	الَّذِينَ	كَرَهُوا	مَا
for	them	that is	with	that	they	said	to	those who	hate	what

لَهُمْ ۚ ذٰلِكَ بِأَنَّهُمْ قَالُوا لِلَّذِينَ كَرَهُوا مَا

That is because they said to those who hate what

نَزَّلَ	اللَّهُ	سَ	نُطِيعُ	كُمُ	فِي	بَعْضِ	الْأَمْرِ	وَ	اللَّهُ	يَعْلَمُ
revealed	Allah	will	we obey	you	in	some	matters	and	Allah	knows

نَزَّلَ اللَّهُ سَنُطِيعُكُمْ فِي بَعْضِ الْأَمْرِ ۖ وَاللَّهُ يَعْلَمُ

Allah has revealed, 'We will obey you in some matters;' and Allah knows

إِسْرَارَ	هُمُ	فَ	كَيْفَ	إِذَا	تَوَفَّتْ	هُمُ	الْمَلَائِكَةُ
secrets	their	so	how	when	cause to die	them	the angels

إِسْرَارَهُمْ ۗ فَكَيْفَ إِذَا تَوَفَّتْهُمُ الْمَلَائِكَةُ

their secrets. But how (will they fare) when the angels will cause them to die,

يَضْرِبُونَ	وَجُوهَهُمْ	وَأَدْبَارَهُمْ	وَهُمْ	ذَلِكَ	بِ	أَنَّ	هُمْ	اتَّبَعُوا
they smit	their faces	and their backs	and	this is	with	that	they	followed

يَضْرِبُونَ وَجُوهَهُمْ وَأَدْبَارَهُمْ ②٨ ذَلِكَ بِأَنَّهُمْ اتَّبَعُوا

smiting their faces and their backs? This is because they followed

مَا	أَسْخَطَ	اللَّهُ	وَ	كَرَهُوا	رِضْوَانَ	هُ	فَ	أَحْبَطَ	أَعْمَالَ	هُمْ
that	displeased	Allah	and	they hated	His	pleasure	so	He rendered vain	their	works

مَا أَسْخَطَ اللَّهُ وَكَرَهُوا رِضْوَانَهُ فَأَحْبَطَ أَعْمَالَهُمْ ②٩

that which displeased Allah, and hated that which pleased Him. So He rendered their works vain.

أَمْ	حَسِبَ	الَّذِينَ	فِي	قُلُوبِهِمْ	هُم	مَرَضٌ	أَنْ	لَنْ	يُخْرِجَ
do	suppose	those who	in	their hearts	is	disease	that	never	bring forth

أَمْ حَسِبَ الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ أَنْ لَنْ يُخْرِجَ

Do those in whose hearts is a disease suppose that Allah will not bring to light their

اللَّهُ	أَضْغَانَ	هُمْ	وَ	لَوْ	نَشَاءُ	لَ	أَرَيْنَا	كَ	هُمْ	فَ	لَ	عَرَفْتَ	هُمْ
Allah	malice	and their	if	We please	surely	We show	you	so	them	that	you	recognize	them

اللَّهُ أَضْغَانَهُمْ ③٠ وَلَوْ نَشَاءُ لَأَرَيْنَاكَهُمْ فَلَعَرَفْتَهُمْ

malice? And if We pleased, We could show them to you so that you should know them

بِ	سِيمَا	هُمْ	وَ	لَ	تَعْرِفَنَّ	هُمْ	فِي	لَحْنِ	الْقَوْلِ	وَ	اللَّهُ	يَعْلَمُ
with	marks	and their	surely	and	you recognize	them	by	tone	of speech	and	Allah	knows

بِسِيمَتِهِمْ ③١ وَلَتَعْرِفَنَّهُمْ فِي لَحْنِ الْقَوْلِ وَاللَّهُ يَعْلَمُ

by their marks. And you shall surely recognize them by the tone of (their) speech. And Allah knows

أَعْمَالَ	كُمْ	وَ	لَ	نَبْلُونَّ	كُمْ	حَتَّى	نَعْلَمَ	الْمُجْهَدِينَ	مِنْ	كُمْ
deeds	your	and	surely	We try	you	until	We know	the strivers	among	you

أَعْمَالِكُمْ ③١ وَلَنَبْلُونَنَّكُمْ حَتَّى نَعْلَمَ الْمُجْهَدِينَ مِنْكُمْ

your deeds. And We will surely try you until We know the true strivers among you

كَفَرُوا	الَّذِينَ	إِنَّ	كُم	أَخْبَارَ	نَبَلُوا	وَ	الصَّابِرِينَ	وَ
disbelieve	those who	surely	your	real worth	We try	and	the steadfast	and

وَالصَّابِرِينَ وَنَبَلُوا أَخْبَارَكُمْ ۖ إِنَّ الَّذِينَ كَفَرُوا

and the steadfast, and (by trial) We will bring out your real worth. Those who disbelieve

بَعْدِ	مِنْ	الرَّسُولِ	وَشَاقُوا	وَ	سَبِيلِ	عَنْ	صَدُّوا	وَ
after	from	the Messenger	oppose	and	Allah	way	from	hinder

وَصَدُّوا عَنْ سَبِيلِ اللَّهِ وَشَاقُوا الرَّسُولَ مِنْ بَعْدِ

and hinder (men) from the way of Allah and oppose the Messenger after

مَا	تَبَيَّنَ	لَهُمْ	الْهُدَى	لَنْ	يُضِرُّوا	اللَّهَ	شَيْئًا	وَ
and	anything	Allah	they harm	never	guidance	them	for	become manifest

مَا تَبَيَّنَ لَهُمُ الْهُدَى لَنْ يَضُرُّوا اللَّهَ شَيْئًا وَ

guidance has become manifest to them, shall not harm Allah in the least;

سَ	يُحِبُّ	أَعْمَالَهُمْ	يَا أَيُّهَا	الَّذِينَ	آمَنُوا	أَطِيعُوا	اللَّهَ	وَ	أَطِيعُوا
you obey	and	Allah	you obey	believe	those who	O you	their	works	fruitless

سَيُحِبُّ أَعْمَالَهُمْ ۖ يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَ أَطِيعُوا

and He will make their works fruitless. O you who believe! obey Allah and obey

كَفَرُوا	الَّذِينَ	إِنَّ	كُم	أَعْمَالَ	تُبْطَلُوا	وَ لَا	الرَّسُولَ
disbelieve	those who	verily	your	works	let go vain	not	and

الرَّسُولَ وَلَا تُبْطَلُوا أَعْمَالَكُمْ ۖ إِنَّ الَّذِينَ كَفَرُوا

the Messenger and let not your works go vain. Verily, those who disbelieve

وَ	صَدُّوا	عَنْ	سَبِيلِ	اللَّهِ	ثُمَّ	مَاتُوا	وَ	هُمْ	كُفَّارًا	فَ لَنْ
never	so	disbeliever	they	and	they die	then	Allah	way	from	they hinder

وَصَدُّوا عَنْ سَبِيلِ اللَّهِ ثُمَّ مَاتُوا وَهُمْ كُفَّارًا فَلَنْ

and hinder (men) from the way of Allah, (and) then die while they are disbeliever --

يَغْفِرُ	اللَّهُ	لَ	هُمْ	فَ	لَا	تَهِنُوا	وَ	تَدْعُوا	إِلَى	السَّلَامِ	وَ	أَنْتُمْ
you are	and	peace	to	you call	and	you slacken	not	so	them	to	Allah	forgive

يَغْفِرُ اللَّهُ لَهُمْ ۝۳۵ فَلَا تَهِنُوا وَتَدْعُوا إِلَى السَّلَامِ ۝ وَأَنْتُمْ

Allah certainly will not forgive them. Do not slacken lest you should sue for peace while you are

الْأَعْلُونَ	وَ	اللَّهُ	مَعَ	كُمْ	وَ	لَنْ	يَتَرَ	كُمْ	أَعْمَالَ	كُمْ
your	actions	you	deprive	never	and	you	with	Allah	and	victorious

الْأَعْلُونَ ۝ وَاللَّهُ مَعَكُمْ وَلَنْ يَتَرَ كُمْ أَعْمَالَكُمْ ۝۳۶

bound to emerge victorious. And Allah is with you, and He will not deprive you of (the reward of) your actions.

إِنَّ	مَا	الْحَيَاةَ	الدُّنْيَا	لَعِبٌّ	وَ	لَهُوَ	وَ	إِنْ	تُؤْمِنُوا	وَ	تَتَّقُوا	
be	righteous	and	you believe	if	and	pastime	and	sport	world	life	that	verily

إِنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌّ وَ لَهُوَ وَإِنْ تُؤْمِنُوا وَتَتَّقُوا

The life of (this) world is but a sport and a pastime, and if you believe and be righteous

يُؤْتِ	كُمْ	أَجُورَ	كُمْ	وَ	لَا	يَسْئَلُ	كُمْ	أَمْوَالَ	كُمْ	إِنْ
if	your	possessions	you	ask	not	and	your	reward	you	give

يُؤْتِكُمْ أَجُورَكُمْ وَلَا يَسْئَلُكُمْ أَمْوَالَكُمْ ۝۳۷

He will give you your rewards, and will not ask of you your possessions. If

يَسْئَلُ	كُمْ	هَآ	فَ	يُحْفِ	كُمْ	تَبْخَلُوا	وَ	يُخْرِجُ	أَضْغَانَ	كُمْ
their	malice	bring out	and	you be niggardly	you	press	so	them	you	ask

يَسْئَلُكُمْ هَآ فَيُحْفِكُمْ تَبْخَلُوا وَيُخْرِجُ أَضْغَانَكُمْ ۝۳۸

He ask them of you, and press you, you would be niggardly, and He would bring to light your malice.

هَآ	أَنْتُمْ	هَؤُلَاءِ	تُدْعُونَ	لِ	تُنْفِقُوا	فِي	سَبِيلِ	اللَّهِ
Allah	way	in	spend	to	you are called	those	you are	behold

هَآ أَنْتُمْ هَؤُلَاءِ تَدْعُونَ لِتُنْفِقُوا فِي سَبِيلِ اللَّهِ

Behold, you are those who are called upon to spend in the way of Allah;

فَ مِنْ كُمْ مَنْ يَبْخُلُ وَ مَنْ يَبْخُلُ فَ إِنَّ مَا يَبْخُلُ عَنْ
from niggardly that verily so be niggardly whoso and be niggardly who you of so

فَمِنْكُمْ مَنْ يَبْخُلُ وَمَنْ يَبْخُلُ فَإِنَّمَا يَبْخُلُ عَنْ

but of you there are some who are niggardly. And whoso is niggardly, is niggardly only against his

نَفْسِ هِ وَ اللَّهُ الْغَنِيُّ وَ أَنْتُمْ الْفُقَرَاءُ وَ إِنْ تَتَوَلَّوْا
you turn back if and needy you and Self-Sufficient Allah and his soul

نَفْسِهِ وَاللَّهُ الْغَنِيُّ وَأَنْتُمُ الْفُقَرَاءُ وَإِنْ تَتَوَلَّوْا

own soul. And Allah is Self-Sufficient, and it is you that are needy. And if you turn your backs,

يَسْتَبْدِلُ قَوْمًا غَيْرَ كُمْ ثُمَّ لَا يَكُونُوا أَمْثَالَكُمْ
you like they be not then you other than people He bring instead

يَسْتَبْدِلُ قَوْمًا غَيْرَ كُمْ ثُمَّ لَا يَكُونُوا أَمْثَالَكُمْ ③٩

He will bring in your stead a people other than you, then they will not be like you.

٢٨- سُورَةُ الْفَتْحِ مَدَنِيَّةٌ

Revealed in Madina

Surah Al-Fath

رُكُوعَاتُهَا ٢

آيَاتُهَا ٣٠

Ruku 4

Verses 30

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

إِنْ نَا فَتَحْنَا لَكَ فَتْحًا مُبِينًا لِيُغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ
passed that Allah you to forgive so that clear victory you to We granted victory We verily

إِنَّا فَتَحْنَا لَكَ فَتْحًا مُبِينًا ② لِيُغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ

Verily, We have granted you a clear victory, That Allah may cover up for you

ك	عَلَى	ه	نِعْمَتَ	وَيْتِمَ	و	تَأَخَّرَ	وَمَا	و	ك	ذَنْبِ	مِنْ
you	upon	His	favour	complete	and	future	that	and	your	shortcoming	from

مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ وَيْتِمَ نِعْمَتَهُ عَلَيْكَ

your shortcomings, past and future, and that He may complete His favour upon you,

و	يَهْدِي	كَ	صِرَاطًا	مُسْتَقِيمًا	و	يَنْصُرُ	كَ	اللَّهُ
Allah	you	help	and	right	path	you	guide	and

وَيَهْدِيكَ صِرَاطًا مُسْتَقِيمًا³ وَ يَنْصُرُكَ اللَّهُ

and may guide you on a right path; And that Allah may help you

فِي	السَّكِينَةَ	أَنْزَلَ	الَّذِي	هُوَ	عَزِيزًا	نَصْرًا
in	tranquillity	sent down	Who	He	mighty	help

نَصْرًا عَزِيزًا⁴ هُوَ الَّذِي أَنْزَلَ السَّكِينَةَ فِي

with a mighty help, He it is Who sent down tranquillity into

قُلُوبِ	الْمُؤْمِنِينَ	لِ	يَزِدَادُوا	إِيمَانًا	مَعَ	إِيمَانِ	هَمَّ
their	faith	with	faith	add	that	the believers	hearts

قُلُوبِ الْمُؤْمِنِينَ لِيَزِدَادُوا إِيمَانًا مَعَ إِيمَانِهِمْ^ط

the hearts of the believers that they might add faith to their faith --

و	لِ	اللَّهُ	جُنُودُ	السَّمَوَاتِ	و	الْأَرْضِ	و	كَانَ	اللَّهُ
Allah	to	and	hosts	the heavens	and	the earth	and	is	Allah

وَلِلَّهِ جُنُودُ السَّمَوَاتِ وَالْأَرْضِ^ط وَكَانَ اللَّهُ

and to Allah belong the hosts of the heavens and the earth, and Allah is

عَلِيمًا	حَكِيمًا	لِ	يُدْخِلَ	الْمُؤْمِنِينَ	وَ	الْمُؤْمِنَاتِ
All-knowing	Wise	that	He enter	believing men	and	believing women

عَلِيمًا حَكِيمًا⁵ لِيُدْخِلَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ

All-Knowing, Wise -- That He may make the believing men and believing women enter

جَنَّتِ	تَجْرِي	مِنْ	تَحْتِ	هَا	الْأَنْهَارُ	خَلِدِينَ	فِي	هَا	وَ	يُكْفِرَ
Gardens	flow	of	beneath	which	streams	abide	in	there	and	remove

جَنَّتِ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَلِدِينَ فِيهَا وَيُكْفِرَ

the Gardens beneath which streams flow, wherein they will abide, and (that) He may remove

عَنْ	هُمْ	سَيِّئَاتِ	هُمْ	وَ	كَانَ	ذَلِكَ	عِنْدَ	اللَّهِ	فَوْزًا	عَظِيمًا
from	them	evils	their	and	is	that	in sight	Allah	triumph	supreme

عَنْهُمْ سَيِّئَاتِهِمْ وَكَانَ ذَلِكَ عِنْدَ اللَّهِ فَوْزًا عَظِيمًا ۝

their evils from them -- and that, in the sight of Allah, is supreme triumph --

وَ	يُعَذِّبُ	الْمُنْفِقِينَ	وَ	الْمُنْفِقَاتِ	وَ	الْمُشْرِكِينَ
and	punish	hypocritical men	and	hypocritical women	and	idolatrous men

وَيُعَذِّبُ الْمُنْفِقِينَ وَالْمُنْفِقَاتِ وَالْمُشْرِكِينَ

And (that) He may punish the hypocritical men and hypocritical women, and idolatrous men

وَ	الْمُشْرِكَاتِ	الظَّالِمِينَ	بِ	اللَّهِ	ظَنَّ	السَّوْءِ	عَلَى	هُمْ	دَائِرَةٌ
and	idolatrous women	entertain	with	Allah	thoughts	evil	against	them	turn wheel

وَالْمُشْرِكَاتِ الظَّالِمِينَ بِاللَّهِ ظَنَّ السَّوْءِ عَلَيْهِمْ دَائِرَةٌ

and idolatrous women, who entertain evil thoughts concerning Allah. Against them will turn the wheel

السَّوْءِ	وَ	غَضَبَ	اللَّهِ	عَلَى	هُمْ	وَ	لَعَنَ	هُمْ	وَ	أَعَدَّ	لَهُمْ
misfortune	and	wrath	Allah	upon	them	and	cursed	them	and	prepared	them for

السَّوْءِ وَغَضَبَ اللَّهِ عَلَيْهِمْ وَلَعَنَهُمْ وَأَعَدَّ لَهُمْ

of misfortune, and the wrath of Allah is upon them. And He has cursed them, and has prepared

جَهَنَّمَ	وَ	سَاءَتْ	مَصِيرًا	وَ	لِ	لِلَّهِ	جُنُودُ	السَّمَوَاتِ	وَ	الْأَرْضِ
Hell	and	evil	destination	and	for	Allah	hosts	the heavens	and	the earth

جَهَنَّمَ ۚ وَسَاءَتْ مَصِيرًا ۝ وَلِلَّهِ جُنُودُ السَّمَوَاتِ وَالْأَرْضِ ۚ

Hell for them. And that indeed is an evil destination. And to Allah belongs the hosts of heavens and the earth;

وَ	كَانَ	اللَّهُ	عَزِيزًا	حَكِيمًا	إِنَّا	أَرْسَلْنَا	كَ	شَاهِدًا
and	is	Allah	Mighty	Wise	surely	We sent	you	as a witness

وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا ۝ إِنَّا أَرْسَلْنَاكَ شَاهِدًا

and Allah is Mighty, Wise. We have sent you as a Witness

وَ	مُبَشِّرًا	وَ	نَذِيرًا	لِّ	تُؤْمِنُوا	بِ	اللَّهِ	وَ	رَسُولِهِ
and	bearer of glad tidings	and	a Warner	that	you believe	with	Allah	and	His Messenger

وَمُبَشِّرًا وَنَذِيرًا ۝ لِتُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ

and a bearer of glad tidings and a Warner, That you should believe in Allah and His Messenger,

وَ	تُعَزِّرُوهُ	وَ	تُوقِّرُوهُ	وَ	تُسَبِّحُوهُ	هُ	بُكْرَةً	وَ	أَصِيلًا
and	you help	and	you honour	and	you glorify	him	morning	and	evening

وَتُعَزِّرُوهُ وَتُوقِّرُوهُ وَتُسَبِّحُوهُ بُكْرَةً وَأَصِيلًا ۝

and may help him, and honour him, and (that) you may glorify Him morning and evening.

إِنَّ	الَّذِينَ	يُبَايِعُونَ	كَ	إِنَّ	مَا	يُبَايِعُونَ	اللَّهِ	يَدُ	اللَّهِ
verily	those who	pledge allegiance	you	verily	that	pledge allegiance	Allah	hand	Allah

إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ يَدُ اللَّهِ

Verily, those who swear allegation to you indeed swear allegation to Allah. The hand of Allah

فَوْقَ	أَيْدِيهِمْ	فَ	مَنْ	نَكَثَ	فَ	إِنَّ	مَا	يَنْكُثُ	عَلَى	نَفْسِهِ	هُ
over	their hands	so	whoever	breaks	then	verily	that	he breaks	on	his own	soul

فَوْقَ أَيْدِيهِمْ فَمَنْ نَكَثَ فَإِنَّمَا يَنْكُثُ عَلَى نَفْسِهِ ۚ

is over their hands. So whoever breaks (his oath), breaks (it) to his own loss;

وَ	مَنْ	أَوْفَى	بِ	مَا	عٰهَدَ	عَلَى	هُ	اللَّهُ	فَ	سَ	يُؤْتِي	هُ	أَجْرًا	عَظِيمًا
and	who	fulfills	with	what	covenant	upon	him	Allah	so	will	give	him	great	reward

وَمَنْ أَوْفَى بِمَا عٰهَدَ عَلَيْهِ اللَّهُ فَسَيُؤْتِيهِ أَجْرًا عَظِيمًا ۝

and whoever fulfils the covenant that he has made with Allah, He will surely give him a great reward.

سَ	يَقُولُ	لَ	كَ	الْمُخَلَّفُونَ	مِنْ	الْأَعْرَابِ
soon	they say	to	you	who left behind	from	desert Arabs

سَيَقُولُ لَكَ الْمُخَلَّفُونَ مِنَ الْأَعْرَابِ

Those of the desert Arabs, who were left behind, will say to you,

شَغَلَتْ	نَا	أَمْوَالُ	نَا	وَ	أَهْلُو	نَا	فَ	اسْتَغْفِرُ	لَ	نَا	يَقُولُونَ
occupied	our	possessions	our	and	families	our	so	ask forgiveness	for	us	they say

شَغَلْتَنَا أَمْوَالَنَا وَأَهْلُونَا فَاسْتَغْفِرْنَا يَقُولُونَ

'Our possessions and our families kept us occupied, so ask forgiveness for us.' They say

بِ	الْسِّنَةِ	هَمْ	مَا	لَيْسَ	فِي	قُلُوبِ	هَمْ	قُلْ	فَ	مَنْ	يَمْلِكُ	لَ	كُمْ
with	their	tongues	that	not	in	hearts	their	you	say	so	who	for	you

بِالْسِّنَتِهِمْ مَا لَيْسَ فِي قُلُوبِهِمْ قُلْ فَمَنْ يَمْلِكُ لَكُمْ

with their tongues that which is not in their hearts. Say, 'Who can avail you

مِّنَ	اللَّهِ	شَيْئًا	إِنْ	أَرَادَ	بِ	كُمْ	ضَرًّا	أَوْ	أَرَادَ	بِ	كُمْ	نَفْعًا
against	Allah	ought	if	He intends	with	you	harm	or	He intends	with	you	benefit

مِّنَ اللَّهِ شَيْئًا إِنْ أَرَادَ بِكُمْ ضَرًّا أَوْ أَرَادَ بِكُمْ نَفْعًا

ought against Allah, if He intends you some harm, or if He intends you some benefit?

بَلْ	كَانَ	اللَّهُ	بِ	مَا	تَعْمَلُونَ	خَيْرًا	بَلْ	ظَنَنْتُمْ
no	is	Allah	with	what	you do	Well Aware	no	you thought

بَلْ كَانَ اللَّهُ بِمَا تَعْمَلُونَ خَيْرًا⁽¹²⁾ بَلْ ظَنَنْتُمْ

No, Allah is Well-Aware of what you do. 'No, you thought

أَنْ	لَّنْ	يَنْقَلِبَ	الرَّسُولُ	وَ	الْمُؤْمِنُونَ	إِلَى	أَهْلِيهِمْ
that	never	come back	the Messengers	and	the believers	to	their families

أَنْ لَّنْ يَنْقَلِبَ الرَّسُولُ وَالْمُؤْمِنُونَ إِلَى أَهْلِيهِمْ

that the Messenger and the believers would never come back to their families,

أَبَدًا	وَ	زُيِّنَ	ذَلِكَ	فِي	قُلُوبِ	كُمُ	وَ	ظَنَنْتُمْ	ظَنَّ	السَّوْءِ	
evil		thought	you thought	and	you	hearts	in	that	beautified	and	ever

أَبَدًا وَ زُيِّنَ ذَلِكَ فِي قُلُوبِكُمْ وَ ظَنَنْتُمْ ظَنَّ السَّوْءِ ۖ

and that was made (to appear) pleasing to your hearts, and you entertained an evil thought,

وَ	كُنْتُمْ	قَوْمًا	بُورًا	وَ	مَنْ	لَمْ	يُؤْمِنِ	بِ	اللَّهِ	وَ	رَسُولِ	هِ
His	Messenger	and	Allah	with	believe	not	who	and	ruined	people	you were	and

وَ كُنْتُمْ قَوْمًا بُورًا ۝۱۳ وَ مَنْ لَمْ يُؤْمِنِ بِاللَّهِ وَ رَسُولِهِ

and you were a ruined people.' And (as for) those who believe not in Allah and His Messenger --

فَ	إِنْ	نَا	أَعْتَدْنَا	لِ	الْكَافِرِينَ	سَعِيرًا	وَ	لِ	اللَّهِ	مُلْكُ	السَّمَوَاتِ
the heavens	kingdom	Allah	to	and	blazing fire	disbelievers	for	We prepared	We	surely	so

فَإِنَّا أَعْتَدْنَا لِلْكَافِرِينَ سَعِيرًا ۝۱۴ وَ لِلَّهِ مُلْكُ السَّمَوَاتِ

We have surely prepared for the disbelievers a blazing fire. And to Allah belongs the kingdom of the heavens

وَ	الْأَرْضِ	يَغْفِرُ	لِ	مَنْ	يَشَاءُ	وَ	يُعَذِّبُ	مَنْ	يَشَاءُ
He pleases	whom	He punishes	and	He pleases	whom	to	He forgives	the earth	and

وَ الْأَرْضِ يُغْفِرُ لِمَنْ يَشَاءُ وَ يُعَذِّبُ مَنْ يَشَاءُ ۖ

and the earth. He forgives whom He pleases, and punishes whom He pleases.

وَ	كَانَ	اللَّهُ	غَفُورًا	رَحِيمًا	سَ	يَقُولُ	الْمُخَلَّفُونَ
left behind	they say	soon	Merciful	Most Forgiving	Allah	is	and

وَ كَانَ اللَّهُ غَفُورًا رَحِيمًا ۝۱۵ سَيَقُولُ الْمُخَلَّفُونَ

And Allah is Most Forgiving, Merciful. Those (who had managed to be) left behind will say,

إِذَا	انْطَلَقْتُمْ	إِلَى	مَغَانِمَ	لِ	تَأْخُذُوا	هَا	ذَرُونَا	نَتَّبِعْ	كُمُ	
you	we follow	us	you leave	it	you take	that	the spoils	to	go forth	when

إِذَا انْطَلَقْتُمْ إِلَى مَغَانِمَ لِتَأْخُذُوا هَا ذَرُونَا نَتَّبِعْكُمْ ۖ

when you go forth to the spoils that you may get them, 'Let us follow you.'

نَا	تَتَّبِعُونَ	لَنْ	قُلْ	اللَّهِ	كَلِمَ	يُبَدِّلُوا	أَنْ	يُرِيدُونَ
us	you follow	never	say	Allah	decree	they change	that	they seek

يُرِيدُونَ أَنْ يُبَدِّلُوا كَلِمَ اللَّهِ قُلْ لَنْ تَتَّبِعُونَا

They seek to change the decree of Allah. Say, 'You shall not follow us.

بَلْ	يَقُولُونَ	سَ	فَ	قَبْلُ	مِنْ	اللَّهِ	قَالَ	ذَلِكَ	كَ
no	they say	will	then	before	from	Allah	said	that	like

كَذَلِكَ قَالَ اللَّهُ مِنْ قَبْلُ فَسَيَقُولُونَ بَلْ

Thus has Allah said beforehand.' Then they will say, 'No,

تَحْسُدُونَ	نَا	بَلْ	كَانُوا	لَا	يَفْقَهُونَ	إِلَّا	قَلِيلًا
a little	us	not so	were	not	they understand	except	a little

تَحْسُدُونَنَا ۖ بَلْ كَانُوا لَا يَفْقَهُونَ إِلَّا قَلِيلًا ﴿١٦﴾

but you envy us.' Not so, but they understand not except a little.

قُلْ	لِ	الْمُخَلَّفِينَ	مِنْ	الْأَعْرَابِ	سَ	تُدْعَوْنَ	إِلَى
say	to	who were left behind	of	desert Arabs	shall	you shall be called	to

قُلْ لِلْمُخَلَّفِينَ مِنَ الْأَعْرَابِ سَتُدْعَوْنَ إِلَىٰ

Say to the desert Arabs who were left behind, 'You shall be called (to fight) against

قَوْمٍ	أُولَىٰ	بَاسٍ	شَدِيدٍ	تُقَاتِلُونَ	هُمُ	أَوْ	يُسَلِمُونَ
people	with	valour	mighty	you fight	them	or	they surrender

قَوْمٍ أُولَىٰ بَاسٍ شَدِيدٍ تُقَاتِلُونَهُمْ أَوْ يُسَلِمُونَ ۚ

a people of mighty valour; you shall fight them until they surrender.

فَ	إِنْ	تَطِيعُوا	يُؤْتِ	كُمُ	اللَّهُ	أَجْرًا	حَسَنًا	وَ	إِنْ	تَتَوَلَّوْا
then	if	you obey	give	you	Allah	reward	good	and	if	you turn back

فَإِنْ تَطِيعُوا يُؤْتِكُمُ اللَّهُ أَجْرًا حَسَنًا وَإِنْ تَتَوَلَّوْا

Then, if you obey, Allah will give you a good reward, but if you turn your backs

ك	مَا	تَوَلَّيْتُمْ	مِّنْ	قَبْلُ	يُعَذِّبُ	كُمُ	عَذَابًا	أَلِيمًا
like	that	you turned back	from	before	He punish	you	punishment	painful

كَمَا تَوَلَّيْتُمْ مِّنْ قَبْلُ يُعَذِّبُكُمُ عَذَابًا أَلِيمًا ﴿١٧﴾

as you turned your backs before, He will punish you with a painful punishment.

لَيْسَ	عَلَى	الْأَعْمَى	حَرْجٌ	وَ	لَا	عَلَى	الْأَعْرَجِ	حَرْجٌ
no	on	the blind	blame	and	nor	on	the lame	blame

لَيْسَ عَلَى الْأَعْمَى حَرْجٌ وَلَا عَلَى الْأَعْرَجِ حَرْجٌ

There is no blame on the blind, nor is there blame on the lame,

وَ	لَا	عَلَى	الْمَرِيضِ	حَرْجٌ	وَ	مَنْ	يُطِيعُ	اللَّهَ	وَ	رَسُولَ	هُ
and	nor	on	the sick	blame	and	who	obey	Allah	and	Messenger	His

وَلَا عَلَى الْمَرِيضِ حَرْجٌ وَمَنْ يُطِيعُ اللَّهَ وَرَسُولَهُ

nor is there blame on the sick, (if they go not forth for fight). And whoso obeys Allah and His Messenger,

يُدْخِلُ	هُ	جَنَّتِ	تَجْرِي	مِنْ	تَحْتِ	هَا	الْأَنْهَارُ	وَ	مَنْ
He make enter	him	gardens	flow	of	beneath	it	the streams	and	whoso

يُدْخِلُهُ جَنَّتِ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَمَنْ

He will make him enter the Gardens beneath which streams flow; but whoso

يَتَوَلَّى	يُعَذِّبُ	هُ	عَذَابًا	أَلِيمًا	لَ	قَدْ	رَضِيَ	اللَّهُ	عَنِ
turns back	He punish	him	punishment	grievous	for	sure	pleased	Allah	with

يَتَوَلَّى يُعَذِّبُهُ عَذَابًا أَلِيمًا ﴿١٨﴾ لَقَدْ رَضِيَ اللَّهُ عَنِ

turns his back, him will He punish with a grievous punishment. Surely, Allah was well pleased with

الْمُؤْمِنِينَ	إِذْ	يُبَايِعُونَ	كَ	تَحْتَ	الشَّجَرَةِ	فَ	عَلِمَ	مَا
the believers	when	swearing allegiance	you	under	the tree	so	He knew	what

الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا

the believers when they were swearing allegiance to you under the Tree, and He knew what

فِي	قُلُوبِ	هِمْ	فَ	أَنْزَلَ	السَّكِينَةَ	عَلَى	هِمْ	وَ	أَثَابَ	هُمْ
in	hearts	their	so	sent down	tranquillity	on	them	and	He rewarded	them

فِي قُلُوبِهِمْ فَأَنْزَلَ السَّكِينَةَ عَلَيْهِمْ وَأَثَابَهُمْ

was in their hearts, and He sent down tranquillity on them, and He rewarded them

فَتْحًا	قَرِيبًا	وَ	مَغَانِمَ	كَثِيرَةً	يَأْخُذُونَ	هَا	وَ	كَانَ	اللَّهُ
victory	near	and	spoils	great	they will take	it	and	is	Allah

فَتْحًا قَرِيبًا ۝¹⁹ وَمَغَانِمَ كَثِيرَةً يَأْخُذُونَهَا وَكَانَ اللَّهُ

with a victory near at hand; And great spoils that they will take. And Allah is

عَزِيزًا	حَكِيمًا	وَعَدَ	كُمُ	اللَّهُ	مَغَانِمَ	كَثِيرَةً	تَأْخُذُونَ	هَا
Mighty	Wise	promised	you	Allah	spoils	great	you take	it

عَزِيزًا حَكِيمًا ۝²⁰ وَعَدَ كُمُ اللَّهُ مَغَانِمَ كَثِيرَةً تَأْخُذُونَهَا

Mighty, Wise. Allah has promised you great spoils that you will take

فَ	عَجَّلَ	لَ	كُمُ	هَذِهِ	وَ	كَفَّ	أَيْدِيَ	النَّاسِ	عَنْ	كُمُ	وَ	لِ	تَكُونَ
so	hastened	for	you	this	and	restrained	hands	the men	from	you	and	that	it be

فَعَجَّلَ لَكُمْ هَذِهِ وَكَفَّ أَيْدِيَ النَّاسِ عَنْكُمْ ۝²¹ وَلِتَكُونَ

and He has given you this in advance, and has restrained the hands of men from you, that it may be

آيَةً	لِ	الْمُؤْمِنِينَ	وَ	يَهْدِي	كُمُ	صِرَاطًا	مُسْتَقِيمًا
a Sign	for	the believers	and	He guide	you	path	right

آيَةً لِلْمُؤْمِنِينَ وَيَهْدِيكُمْ صِرَاطًا مُسْتَقِيمًا ۝²¹

a Sign for the believers, and that He may guide you on a right path.

وَ	أُخْرَى	لَمْ	تَقْدِرُوا	عَلَى	هَا	قَدْ	أَحَاطَ	اللَّهُ	بِ	هَا
and	another	not	you have power	on	it	indeed	compassed	Allah	with	it

وَأُخْرَى لَمْ تَقْدِرُوا عَلَيْهَا قَدْ أَحَاطَ اللَّهُ بِهَا ۝

And (He has promised you) another (victory), which you have not yet been able to achieve, (but) Allah has surely compassed it.

وَ	كَانَ	اللَّهُ	عَلَى	كُلِّ	شَيْءٍ	قَدِيرًا	وَ	لَوْ	قَاتَلَ	كُمُ	الَّذِينَ
	those who	you	fight	if	and	power	things	all	over	Allah	is and

وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرًا ۝۲۲ وَلَوْ قَاتَلَ الَّذِينَ

And Allah has power over all things. And if those who disbelieve should fight you,

كَفَرُوا	لَ	وَلَوْ	الْأَدْبَارَ	ثُمَّ	لَا	يَجِدُونَ	وَلِيًّا	وَ	لَا
nor	and	protector	they find	not	then	backs	turn back	certainly	disbelieve

كَفَرُوا لَوَلَوْ الْأَدْبَارُ ثُمَّ لَا يَجِدُونَ وَلِيًّا وَلَا

they would certainly turn their backs; then they would find neither protector nor

نَصِيرًا	سُنَّةَ	اللَّهِ	الَّتِي	قَدْ	خَلَّتْ	مِنْ	قَبْلُ	وَ	لَنْ
helper	established practice	Allah	which	indeed	passed	from	before	and	never

نَصِيرًا ۝۲۳ سُنَّةَ اللَّهِ الَّتِي قَدْ خَلَّتْ مِنْ قَبْلُ وَلَنْ

helper. Such has been the established practice of Allah that has been (in operation) before and you shall not

تَجِدَ	لِ	سُنَّةَ	اللَّهِ	تَبْدِيلًا	وَ	هُوَ	الَّذِي	كَفَّ	أَيْدِي	هُمْ
find	for	established practice	Allah	any change	and	He	Who	withheld	hands	their

تَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا ۝۲۴ وَهُوَ الَّذِي كَفَّ أَيْدِيَهُمْ

find any change in the established practice of Allah. And He it is Who withheld their hands

عَنْ	كُمُ	وَ	أَيْدِي	كُمُ	عَنْ	هُمْ	بِ	بَطْنِ	مَكَّةَ	مِنْ	بَعْدِ	أَنْ
that	you	and	hands	your	from	them	with	valley	Makkah	from	after	that

عَنْكُمُ وَأَيْدِيَكُمْ عَنْهُمْ بِبَطْنِ مَكَّةَ مِنْ بَعْدِ أَنْ

from you and your hands from them in the valley of Makkah, after He had

أَظْفَرَ	كُمُ	عَلَى	هُمْ	وَ	كَانَ	اللَّهُ	بِ	مَا	تَعْمَلُونَ	بَصِيرًا
sees	your	on	them	and	is	Allah	with	what	you	sees

أَظْفَرَ كُمْ عَلَيْهِمْ ۝۲۵ وَكَانَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا ۝

given you victory over them. And Allah sees all that you do.

هُمُ	الَّذِينَ	كَفَرُوا	وَ	صَدُّوْكُمْ	عَنِ	الْمَسْجِدِ	الْحَرَامِ
they	those who	disbelieved	and	hindered you	from	Mosque	Sacred

هُمُ الَّذِينَ كَفَرُوا وَصَدُّوْكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ

It is they who disbelieved and hindered you from the Sacred Moque

وَ	الْهَدْيِ	مَعْكُوفًا	أَنْ	يَبْلُغَ	مَحَلَّ	هَ وَ	لَوْ	لَا
and	offering	prevented	that	reaches	place of sacrifice	its	why	not

وَالْهَدْيِ مَعْكُوفًا أَنْ يَبْلُغَ مَحَلَّهُ وَلَوْ لَا

and the offering which was prevented from reaching its place of sacrifice. And had it not been for

رِجَالٌ	مُؤْمِنُونَ	وَ	نِسَاءٌ	مُّؤْمِنَاتٌ	لَمْ	تَعْلَمُوا	هُمُ	أَنْ
men	believing	and	women	believing	not	you know	them	that

رِجَالٌ مُؤْمِنُونَ وَنِسَاءٌ مُؤْمِنَاتٌ لَمْ تَعْلَمُوهُمُ أَنْ

believing men and believing women whom you knew not and whom you might have trampled down

تَطَّوْ	هُمُ	فَ	تُصِيبَ	كُمْ	مِنْ	هُمُ	مَعْرَةً	بِغَيْرِ	عِلْمٍ	لِ	يُدْخِلَ
you trampled	them	so	reaches	you	from	them	harm	without	knowing	that	He admit

تَطَّوْهُمُ فَتُصِيبَكُمْ مِنْهُمْ مَعْرَةً بِغَيْرِ عِلْمٍ لِيُدْخِلَ

so that harm might have come to you on their account unknowingly, (He would have permitted you to fight, but He did not do so)

اللَّهُ	فِي	رَحْمَةٍ	هَ	مَنْ	يَشَاءُ	لَوْ	تَزَيَّلُوا	لَ	عَذَّبْنَا
Allah	in	mercy	his	whom	He please	if	they separated	surely	We punish

اللَّهُ فِي رَحْمَتِهِ مَنْ يَشَاءُ لَوْ تَزَيَّلُوا لَعَذَّبْنَا

that He might admit into His mercy whom He will. If they had been separated (from the disbelievers), We would have surely punished

الَّذِينَ	كَفَرُوا	مِنْ	هُمُ	عَذَابًا	الْيَمَّا	إِذْ	جَعَلَ	الَّذِينَ	كَفَرُوا
those who	disbelieve	of	them	punishment	grievous	when	harboured	those who	disbelieve

الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابًا أَلِيمًا ۖ إِذْ جَعَلَ الَّذِينَ كَفَرُوا

those of them who disbelieved with a grievous punishment. When those who disbelieved harboured

فِي	قُلُوبِ	هِمْ	الْحَمِيَّةَ	حَمِيَّةَ	الْجَاهِلِيَّةِ	فَ	أَنْزَلَ	اللَّهُ
in	hearts	their	indignation	indignation	prideful	so	sent down	Allah

فِي قُلُوبِهِمُ الْحَمِيَّةَ حَمِيَّةَ الْجَاهِلِيَّةِ فَأَنْزَلَ اللَّهُ

in their hearts prideful indignation, the indignation (of the days) of ignorance, Allah sent down

سَكِينَةً	هَ	عَلَى	رَسُولِ	هَ	وَ	عَلَى	الْمُؤْمِنِينَ	وَ	الزَّم	هُمْ
tranquillity	His	on	Messenger	His	and	on	the believers	and	made them	them

سَكِينَتَهُ عَلَى رَسُولِهِ وَعَلَى الْمُؤْمِنِينَ وَالزَّمَهُمْ

His tranquillity on His Messenger and on the believers, and made them cleave

كَلِمَةَ	التَّقْوَى	وَ	كَانُوا	أَحَقَّ	بِ	هَا	وَ	أَهْلَ	هَا
the word	of righteousness	and	were	better entitled	with	of it	and	more worthy	of it

كَلِمَةَ التَّقْوَى وَكَانُوا أَحَقَّ بِهَا وَأَهْلَهَا

to the word of righteousness and they were better entitled to it and more worthy of it.

وَ	كَانَ	اللَّهُ	بِ	كُلِّ	شَيْءٍ	عَلِيمًا	لَقَدْ	صَدَقَ	اللَّهُ	رَسُولَ	هُ
and	is	Allah	with	all	things	knows full well	surely	fulfilled	Allah	His Messenger	His

وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا²⁷ لَقَدْ صَدَقَ اللَّهُ رَسُولَهُ

And Allah knows everything full well. Surely has Allah fulfilled for His Messenger

الرُّءْيَا	بِالْحَقِّ	لَ	تَدْخُلَنَّ	الْمَسْجِدَ	الْحَرَامَ	إِنْ	شَاءَ	اللَّهُ
vision	with truth	certainly	you will enter	Mosque	Sacred	if	will	Allah

الرُّءْيَا بِالْحَقِّ لَتَدْخُلَنَّ الْمَسْجِدَ الْحَرَامَ إِنْ شَاءَ اللَّهُ

the Vision. You will certainly enter the Sacred Mosque, if Allah will,

الْمِنِينَ	مُحَلِّقِينَ	رُءُوسَ	كُمْ	وَ	مُقَصِّرِينَ	لَا	تَخَافُونَ
in security	shaven	heads	your	and	cut short	not	you fear

الْمِنِينَ مُحَلِّقِينَ رُءُوسَكُمْ وَمُقَصِّرِينَ لَا تَخَافُونَ

in security, (some) having (their) heads shaven, and (others) having (their) hair cut short; (and) you will have no fear.

فَ	عَلِمَ	مَا	لَمْ	تَعْلَمُوا	فَ	جَعَلَ	مِنْ	دُونَ	ذَلِكَ	فَتْحًا
a victory	that	besides	from	made	so	you knew	not	what	He knew	so

فَعَلِمَ مَا لَمْ تَعْلَمُوا فَجَعَلَ مِنْ دُونِ ذَلِكَ فَتْحًا

But He knew what you knew not. He has in fact ordained for you, besides that, a victory

قَرِيبًا	هُوَ	الَّذِي	أَرْسَلَ	رَسُولَ	هُ	بِ	الْهُدَى	وَ	دِينِ	الْحَقِّ
truth	religion	and	guidance	with	His	Messenger	sent	Who	He	near

قَرِيبًا²⁸ هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَى وَدِينِ الْحَقِّ

near at hand. He it is Who has sent His Messenger, with guidance and the Religion of truth,

لِ	يُظْهِرَ	هُ	عَلَى	الدِّينِ	كُلِّ	هُ	وَ	كَفَى	بِ	اللَّهِ	شَهِيدًا
a Witness	Allah	with	sufficient	and	it	all	religions	over	it	He	make prevail that

لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَكَفَى بِاللَّهِ شَهِيدًا²⁹

that He may make it prevail over (all other) religions. And sufficient is Allah as a Witness.

مُحَمَّدٌ	رَسُولُ	اللَّهِ	وَ	الَّذِينَ	مَعَهُ	هُ	أَشِدَّاءُ	عَلَى	الْكُفَّارِ
disbelievers	against	firm	him	with	those who	and	Allah	Messenger	Muhammad

مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ

Muhammad is Messenger of Allah. And those who are with him are firm against the non-believers,

رُحَمَاءُ	بَيْنَ	هُمْ	تَرَى	هُمْ	رُكَّعًا	سُجَّدًا	يَبْتَغُونَ	فَضْلًا
grace	they seek	prostrating	bowing	them	you see	themselves	among	tender

رُحَمَاءُ بَيْنَهُمْ تَرَاهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا

tender among themselves. You see them bowing (and) prostrating themselves (in Prayer), seeking grace

مِّنَ	اللَّهِ	وَ	رِضْوَانًا	سِيمًا	هُمْ	فِي	وُجُوهِهِمْ	مِّنَ	
from	their	faces	in	their	marks	pleasure	and	Allah	from

مِّنَ اللَّهِ وَرِضْوَانًا سِيمًا هُمْ فِي وُجُوهِهِمْ مِّنَ

from Allah and (His) pleasure. Their mark is upon their faces,

أَثْرِ	السُّجُودِ	ذَلِكَ	مَثَلُ	هُمْ	فِي	التَّوْرَةِ	وَ	مَثَلُ	هُمْ
traces	of prostrations	that	description	their	in	Torah	and	decription	their

أَثْرِ السُّجُودِ ذَلِكُمْ مَثَلُهُمْ فِي التَّوْرَةِ ۖ وَمَثَلُهُمْ

being the traces of prostrations. This is their description in the Torah. And their description

فِي	الْإِنْجِيلِ	كَ	زَرْعٍ	أَخْرَجَ	شَطَاءً	هَ	فَ	أَزْرًا	هَ
in	Gospel	like	seedling	sends forth	sprout	its	then	makes strong	it

فِي الْإِنْجِيلِ ۖ كَزَرْعٍ أَخْرَجَ شَطْئَهُ فَازْرَهُ

in the Gospel is like to a seed-produce that sends forth its sprouts, then makes it strong;

فَ	اسْتَغْلَظَ	فَ	اسْتَوَى	عَلَى	سُوْقٍ	هَ	يُعْجِبُ
then	became thick	then	stands firm	upon	stem	its	delights

فَاسْتَغْلَظَ فَاسْتَوَى عَلَى سُوْقِهِ يُعْجِبُ

it then becomes thick, and stands firm on its stem, delighting

الزُّرَّاعِ	لِ	يَغِيْظُ	بِ	هُمْ	الْكُفَّارِ	وَعَدَ	اللَّهُ	الَّذِينَ
sower	that	enrages	with	them	the disbelievers	promised	Allah	those who

الزُّرَّاعِ لِيَغِيْظَ بِهِمُ الْكُفَّارَ ۗ وَعَدَ اللَّهُ الَّذِينَ

the sowers -- that He may cause the disbelievers to burn with rage (at the sight) of them. Allah has promised,

أَمَنُوا	وَ	عَمِلُوا	الصَّالِحَاتِ	مِنْ	هُمْ	مَغْفِرَةً
they believe	and	do	good works	of	them	forgiveness

أَمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْهُمْ مَغْفِرَةً

to those of them who believe and do good works, forgiveness

عَظِيمًا	أَجْرًا	وَ
great	reward	and

وَأَجْرًا عَظِيمًا³⁰

and great reward.

٣٦- سُورَةُ الْحُجُرَاتِ مَدَنِيَّةٌ

Revealed in Madina

Surah Al-Hujurat

رُكُوعَاتُهَا ٢

آيَاتُهَا ١٩

Ruku 2

Verses 19

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①

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

يَا أَيُّهَا	الَّذِينَ	آمَنُوا	لَا	تُقَدِّمُوا	بَيْنَ	يَدَيْ	اللَّهِ
O you	those who	believe	not	you forward	between	hands	Allah

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْدِمُوا بَيْنَ يَدَيْ اللَّهِ

O, you who believe! be not forward with respect to Allah

وَأَنَّ	اللَّهَ	إِنَّ	اللَّهَ	سَمِيعٌ	عَلِيمٌ
and	Allah	verily	Allah	All-Hearing	All-Knowing

وَأَنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ②

and His Messenger, but fear Allah. Verily, Allah is All-Hearing, All-Knowing.

يَا أَيُّهَا	الَّذِينَ	آمَنُوا	لَا	تَرْفَعُوا	أَصْوَاتَ	كُمُ	فَوْقَ
O you	those who	believe	not	you raise	voice	your	above

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ

O you who believe! raise not your voices above

صَوْتِ	النَّبِيِّ	وَلَا	تَجْهَرُوا	لَهُ	كَصَوْتِ	الْقَوْلِ	كَمَا	تَجْهَرُونَ
voice	Prophet	and	you be aloud	to	him	with	like	speech

صَوْتِ النَّبِيِّ وَلَا تَجْهَرُوا لَهُ بِالْقَوْلِ كَجَهْرِ

the voice of the Prophet, and speak not aloud to him, as you speak aloud

بَعْضِ	كُم	لِ	بَعْضِ	أَنْ	تَحْبَطُ	أَعْمَالُ	كُم	وَ	أَنْتُمْ
some	you	to	other	that	become vain	works	your	and	you are

بَعْضِكُمْ لِبَعْضٍ أَنْ تَحْبَطَ أَعْمَالُكُمْ وَأَنْتُمْ

to one another, lest your works become vain while you

لَا	تَشْعُرُونَ	إِنَّ	الَّذِينَ	يَغْضُونَ	أَصْوَاتَ	هُمْ	عِنْدَ
not	you perceive	verily	those who	they lower	voices	their	in presence

لَا تَشْعُرُونَ ③ إِنَّ الَّذِينَ يَغْضُونَ أَصْوَاتَهُمْ عِنْدَ

perceive not. Verily those who lower their voices in the presence of

رَسُولِ	اللَّهِ	أُولَئِكَ	الَّذِينَ	امْتَحَنَ	اللَّهُ	قُلُوبَ	هُمْ	لِلتَّقْوَى
Messenger	Allah	those	those who	tried	Allah	hearts	they	righteous

رَسُولِ اللَّهِ أُولَئِكَ الَّذِينَ امْتَحَنَ اللَّهُ قُلُوبَهُمْ لِلتَّقْوَى ④

the Messenger of Allah are the ones whose hearts Allah has made righteous through trials.

لَ	هُمْ	مَغْفِرَةٌ	وَ	أَجْرٌ	عَظِيمٌ	إِنَّ	الَّذِينَ
for	them	forgiveness	and	reward	great	surely	those who

لَهُمْ مَغْفِرَةٌ وَأَجْرٌ عَظِيمٌ ④ إِنَّ الَّذِينَ

For them is forgiveness and a great reward. Surely those who

يُنَادُونَ	كَ	مِنْ	وَرَاءِ	الْحُجُرَاتِ	أَكْثَرُ	هُمْ	لَا	يَعْقِلُونَ
they call	you	from	beyond	houses	most	them	not	they understand

يُنَادُونَكَ مِنْ وَرَاءِ الْحُجُرَاتِ أَكْثَرُهُمْ لَا يَعْقِلُونَ ⑤

start addressing you loudly while as yet at a distance from (your) houses -- most of them lack understanding.

وَ	لَوْ	أَنَّ	هُمْ	صَبَرُوا	حَتَّى	تَخْرُجَ	إِلَى	هُمْ	لَ	كَانَ	خَيْرًا
and	if	that	they	be patient	until	you come out	to	them	certainly	was	better

وَلَوْ أَنَّهُمْ صَبَرُوا حَتَّى تَخْرُجَ إِلَيْهِمْ لَكَانَ خَيْرًا

And if they had waited patiently until you came out to them, it would be better

لَهُمْ	وَ	اللَّهُ	غَفُورٌ	رَحِيمٌ	يَا أَيُّهَا	الَّذِينَ	آمَنُوا
for	and	Allah	Most Forgiving	Merciful	O you	those who	they believe

لَهُمْ ط وَاللَّهُ غَفُورٌ رَحِيمٌ ⑥ يَا أَيُّهَا الَّذِينَ آمَنُوا

for them. But Allah is Most Forgiving, Merciful. O you who believe!

إِنْ	جَاءَ	كُمُ	فَاسِقٌ	بِ	نَبَأٍ	فَ	تَبَيَّنُوا	أَنْ	تُصِيبُوا	قَوْمًا
if	you	bring	unrighteous person	with	news	so	ascertain	that	you harm	people

إِنْ جَاءَ كُمُ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَنْ تُصِيبُوا قَوْمًا

if an unrighteous person brings you any news, ascertain (the correctness of the report) fully, lest you harm a people

بِ	جَهَالَةٍ	فَ	تُصِيبُوا	عَلَى	مَا	فَعَلْتُمْ	نَدِيمِينَ
with	ignorance	so	you become	upon	it	what you did	repentant

بِجَهَالَةٍ فَتُصِيبُوا عَلَى مَا فَعَلْتُمْ نَدِيمِينَ ⑦

in ignorance, and then become repentant for what you have done.

وَ	اعْلَمُوا	أَنَّ	فِي	كُمُ	رَسُولَ	اللَّهِ	لَوْ	يُطِيعُ	كُمُ	فِي	كَثِيرٍ
and	know	that	among	you	Messenger	Allah	if	he obey	you	in	most

وَاعْلَمُوا أَنَّ فِيكُمْ رَسُولَ اللَّهِ لَوْ يُطِيعُكُمْ فِي كَثِيرٍ

And know that among you is the Messenger of Allah; If he were to comply with your wishes in most

مِّنَ	الْأَمْرِ	لَ	عِنْتُمْ	وَ	لَكِنَّ	اللَّهِ	حَبَّبَ	إِلَى	كُمُ	الْإِيمَانَ
of	matters	surely	you be in trouble	and	but	Allah	endeared	to	your	faith

مِّنَ الْأَمْرِ لَعِنْتُمْ وَلَكِنَّ اللَّهَ حَبَّبَ إِلَيْكُمُ الْإِيمَانَ

of the matters, you would surely come to trouble; but Allah has endeared the faith to you

وَ	زَيَّنَ	هَ	فِي	قُلُوبِ	كُمُ	وَ	كَرَّهَ	إِلَى	كُمُ	الْكُفْرَ
and	made beautiful	it	in	hearts	your	and	hate	to	you	disbelief

وَزَيَّنَهُ فِي قُلُوبِكُمْ وَكَرَّهَ إِلَيْكُمُ الْكُفْرَ

and has made it (look) beautiful to your hearts, and He has made disbelief, wickedness and disobedience hateful to you.

الرَّشِدُونَ	هُم	أُولَئِكَ	الْعِصْيَانَ	وَ	الْفُسُوقَ	وَ
on the right path	they	these	disobedience	and	wickedness	and

وَالْفُسُوقَ وَالْعِصْيَانَ ۗ أُولَئِكَ هُمُ الرَّشِدُونَ ﴿٥﴾

Such indeed are those who follow the right course,

فَضْلًا	مِّنَ	اللَّهِ	وَ	نِعْمَةً	وَ	اللَّهُ	عَلِيمٌ	حَكِيمٌ
grace	from	Allah	and	favour	and	Allah	All-Knowing	wise

فَضْلًا مِّنَ اللَّهِ وَنِعْمَةً ۗ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٥﴾

Through the grace and favour of Allah. And Allah is All-Knowing, Wise.

وَ	إِنْ	طَافَتَا	مِنَ	الْمُؤْمِنِينَ	فَاقْتُلُوا	فَاصْلِحُوا
and	if	parties	of	the believers	fight	then make peace

وَإِنْ طَافَتَا مِنَ الْمُؤْمِنِينَ فَاصْلِحُوا

And if two parties of believers fight (against each other), make peace

بَيْنَ	هُمَا	فَإِنْ	بَغَتْ	إِحْدَى	هُمَا	عَلَى	الْأُخْرَى	فَاقْتُلُوا
between	them	then	if	one	transgress	against	the other	then fight

بَيْنَهُمَا فَإِنْ بَغَتْ إِحْدَاهُمَا عَلَى الْأُخْرَى فَقَاتِلُوا

between them; then if (after that) one of them transgresses against the other, fight

الَّتِي	تَبَغَى	حَتَّى	تَفِيءَ	إِلَى	أَمْرِ	اللَّهِ	فَإِنْ	فَاءَتْ
which	transgress	until	return	to	command	Allah	then	it returns

الَّتِي تَبَغَى حَتَّى تَفِيءَ إِلَى أَمْرِ اللَّهِ فَإِنْ فَاءَتْ

the party that transgresses until it returns to the command of Allah. Then if it returns,

فَاصْلِحُوا	بَيْنَ	هُمَا	بِالْعَدْلِ	وَاقْسِطُوا	إِنَّ	اللَّهَ
make peace	between	them	with equity	and	verily	Allah

فَاصْلِحُوا بَيْنَهُمَا بِالْعَدْلِ وَأَقْسِطُوا إِنَّ اللَّهَ

make peace between them with equity, and act justly. Verily, Allah

يُحِبُّ	الْمُقْسِطِينَ	إِنَّ	مَا	الْمُؤْمِنُونَ	إِخْوَةٌ
loves	the just	surely	that	the believers	brothers

يُحِبُّ الْمُقْسِطِينَ ⑩ إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ

loves the just. Surely (all) believers are brothers.

فَ	أَصْلِحُوا	بَيْنَ	أَخَوَيْ	كُمُ	وَ	اتَّقُوا	اللَّهَ	لَعَلَّ	كُمُ	تُرْحَمُونَ
so	make peace	between	two brothers	your	and	fear	Allah	so that	you	shown mercy

فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ ⑪

So make peace between brothers, and fear Allah that mercy may be shown to you.

يَا أَيُّهَا	الَّذِينَ	آمَنُوا	لَا	يَسْخَرُ	قَوْمٌ	مِّنْ	قَوْمٍ	عَسَى
O you	those who	believe	not	deride	a people	from	people	may be

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرُ قَوْمٌ مِّنْ قَوْمٍ عَسَى

O you who believe! let not one people deride (another) people, who may

أَنْ	يَكُونُوا	خَيْرًا	مِّنْ	هُمْ	وَ	لَا	نِسَاءً	مِّنْ	نِّسَاءٍ	عَسَى
that	they be	better	from	them	and	nor	women	from	women	may be

أَنْ يَكُونُوا خَيْرًا مِنْهُمْ وَلَا نِسَاءً مِّنْ نِّسَاءٍ عَسَى

be better than they, nor let women (deride other) women, who may

أَنْ	يَكُنَّ	خَيْرًا	مِّنْ	هُنَّ	وَ	لَا	تَلْمِزُوا	أَنْفُسَ	كُمُ	وَ	لَا
that	they be	better	than	them	and	not	you slander	selves	your	and	nor

أَنْ يَكُنَّ خَيْرًا مِنْهُنَّ وَلَا تَلْمِزُوا أَنْفُسَكُمْ وَلَا

be better than they. Do not slander your own people, nor taunt each other

تَنَابَزُوا	بِ	الْأَلْقَابِ	بِئْسَ	الِاسْمُ	الْفُسُوقُ	بَعْدَ
call	with	nicknames	bad	the name	evil	after

تَنَابَزُوا بِالْأَلْقَابِ بِئْسَ الْإِسْمُ الْفُسُوقُ بَعْدَ

with nicknames. It is bad indeed to earn foul reputation after

الْظَّالِمُونَ	هُمْ	أُولَئِكَ	فَ	يَتُوبُ	لَمْ	مَنْ	وَ	الْإِيمَانَ
the wrongdoers	they	those	then	repent	not	who	and	belief

الْإِيمَانَ وَمَنْ لَمْ يَتُوبْ فَأُولَئِكَ هُمُ الظَّالِمُونَ ﴿١٢﴾

(professing) the faith; and those who repent not are the wrongdoers.

بَعْضَ	إِنَّ	الظَّنَّ	مِنْ	كَثِيرًا	اجْتَنِبُوا	أَمَنُوا	الَّذِينَ	يَأَيُّهَا
some	surely	suspicion	of	frequent	avoid	believe	those who	O you

يَأَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ

O you who believe! Avoid too frequent indulgence in suspicion; for some

الظَّنِّ	إِثْمٌ	وَ	لَا	تَجَسَّسُوا	وَ	لَا	يَغْتَابُ	بَعْضُ	كُمُ	بَعْضًا
suspicion	sin	and	not	spy	and	nor	back-bite	some	your	other

الظَّنِّ إِثْمٌ وَلَا تَجَسَّسُوا وَلَا يَغْتَابُ بَعْضُكُمُ بَعْضًا

suspicions are certainly sin. And spy not, nor back-bite one another.

أَ	يُحِبُّ	أَحَدُ	كُمُ	أَنْ	يَأْكُلَ	لَحْمَ	أَخِي	هِ	مَيِّتًا
would	like	one	you	that	he eat	flesh	brother	his	one dead

أَيُّحِبُّ أَحَدُكُمْ أَنْ يَأْكُلَ لَحْمَ أَخِيهِ مَيِّتًا

Would any of you like to eat the flesh of his brother who is dead?

فَ	كَرِهْتُمُوهُ	هُ	وَ	اتَّقُوا	اللَّهَ	إِنَّ	اللَّهَ	تَوَّابٌ	رَّحِيمٌ
then	you loathe	it	and	fear	Allah	surely	Allah	Oft-Returning	Merciful

فَكَرِهْتُمُوهُ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ تَوَّابٌ رَّحِيمٌ ﴿١٣﴾

Certainly you would loathe it. And fear Allah, surely, Allah is Oft-Returning (with compassion and) is Merciful.

يَأَيُّهَا	النَّاسُ	إِنَّا	خَلَقْنَا	كُمُ	مِّنْ	ذَكَرٍ	وَ	أُنْثَى	وَ	جَعَلْنَا	كُمُ
O you	mankind	surely	We created	you	from	male	and	female	and	We made	you

يَأَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِّنْ ذَكَرٍ وَأُنْثَى وَجَعَلْنَاكُمْ

O mankind, We have created you from male and female; and We have made you

سُعُوبًا	وَ	قَبَائِلَ	لِ	تَعَارَفُوا	إِنَّ	أَكْرَمَ	كُم	عِنْدَ
clans	and	tribes	so that	you may recognize	surely	most honourable	you	in sight of

سُعُوبًا وَقَبَائِلَ لَتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ

into clans and tribes that you may recognize one another. Verily, the most honourable among you, in sight of

اللَّهُ	أَتْقَى	كُم	إِنَّ	اللَّهُ	عَلِيمٌ	خَبِيرٌ	قَالَتِ	الْأَعْرَابُ
Allah	most righteous	of you	surely	Allah	All-Knowing	All-Aware	say	Arabs of desert

اللَّهُ أَتَقُّكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ⑭ قَالَتِ الْأَعْرَابُ

Allah, is he who is most righteous among you. Surely, Allah is All-knowing, All-Aware. the Arabs of the desert say,

أَمَّا	قُلْ	لَمْ	تُؤْمِنُوا	وَ	لَكِنْ	قُولُوا	أَسْلَمْنَا	وَ
we believe	say	not	you believe	and	but	you say	we accepted Islam	and

أَمَّا قُلْ لَمْ تُؤْمِنُوا وَلَكِنْ قُولُوا أَسْلَمْنَا وَ

'We believe.' Say, 'You have not believed (yet); but rather say, 'We have accepted Islam,

لَمَّا	يَدْخُلِ	الْإِيمَانُ	فِي	قُلُوبِ	كُم	وَ	إِنْ	تُطِيعُوا	اللَّهُ
not yet	entered	belief	in	hearts	your	and	if	you obey	Allah

لَمَّا يَدْخُلِ الْإِيمَانُ فِي قُلُوبِكُمْ وَإِنْ تُطِيعُوا اللَّهَ

'for the true belief has not yet entered into your hearts.' But if you obey Allah

وَ	رَسُولَ	هُ	لَا	يَلْتِكُمْ	مِّنْ	أَعْمَالِكُمْ	شَيْئًا	إِنَّ	اللَّهُ
and	Messenger	His	not	detract	from	your	deeds	surely	Allah

وَرَسُولَهُ لَا يَلْتِكُمْ مِّنْ أَعْمَالِكُمْ شَيْئًا إِنَّ اللَّهَ

and His Messenger, He will not detract anything from your deeds. Surely, Allah

غَفُورٌ	رَّحِيمٌ	إِنَّمَا	الْمُؤْمِنُونَ	الَّذِينَ	آمَنُوا	بِ	اللَّهُ
Most Forgiving	Merciful	only	the believers	those who	believe	with	Allah

غَفُورٌ رَّحِيمٌ ⑮ إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ

is Most Forgiving, Merciful. The believers are only those who (truly) believe in Allah

و	رَسُولٍ	ه	ثُمَّ	لَمْ	يَرْتَابُوا	وَ	جَاهِدُوا	بِ	أَمْوَالِهِمْ	هَمْ
and	Messenger	His	then	not	they doubt	and	strive	with	possessions	their

وَرَسُولِهِ ثُمَّ لَمْ يَرْتَابُوا وَجَاهِدُوا بِأَمْوَالِهِمْ

and His Messenger, and then doubt not, but strive with their possessions

وَ	أَنْفُسِهِمْ	هَمْ	فِي	سَبِيلِ	اللَّهِ	أُولَئِكَ	هَمْ	الصَّادِقُونَ
and	persons	their	in	way	Allah	those	they	the truthful

وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ أُولَئِكَ هُمُ الصَّادِقُونَ ﴿١٦﴾

and their persons in the cause of Allah. It is they who are truthful.

قُلْ	أَتَعْلَمُونَ	اللَّهِ	بِ	دِينِكُمْ	وَ	اللَّهُ	يَعْلَمُ	مَا	فِي
say	you acquaint	Allah	about	your faith	and	Allah	knows	what	in

قُلْ أَتَعْلَمُونَ اللَّهَ بِدِينِكُمْ وَاللَّهُ يَعْلَمُ مَا فِي

Say, 'Will you acquaint Allah with your faith, while Allah knows whatever is in

السَّمَوَاتِ	وَ	مَا	فِي	الْأَرْضِ	وَ	اللَّهُ	بِ	كُلِّ	شَيْءٍ	عَلِيمٌ
the heavens	and	what	in	the earth	and	Allah	with	all	things	know full well

السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١٧﴾

the heavens and whatever is in the earth, and Allah knows all things full well?'

يَمُنُونَ	عَلَيْكَ	أَنْ	أَسْلَمُوا	قُلْ	لَا	تَمُنُوا	عَلَيَّ	أَيُّ
they did favour	upon	you	that	say	not	show favour	upon	I

يَمُنُونَ عَلَيْكَ أَنْ أَسْلَمُوا قُلْ لَا تَمُنُوا عَلَيَّ

They think they have done you a favour by their embracing Islam. Say, 'Do not show off your acceptance of Islam as

إِسْلَامٍ	كُمُ	بَلِ	اللَّهُ	يَمُنُّ	عَلَيَّ	كُمُ	أَنْ	هَدَى	كُمُ
Islam	your	rather	Allah	favoured	upon	you	that	guided	you

إِسْلَامِكُمْ بَلِ اللَّهُ يَمُنُّ عَلَيْكُمْ أَنْ هَدَى كُمْ

a favour to me. It is you on the contrary, whom Allah has favoured by guiding you

لِ	الْإِيمَانِ	إِنْ	كُنْتُمْ	صَادِقِينَ	إِنَّ	اللَّهِ
to	faith	if	you are	true	verily	Allah

لِلْإِيمَانِ إِنْ كُنْتُمْ صَادِقِينَ ⑱ إِنَّ اللَّهَ

to the true faith, if you are true (in your claim to be believers).' Verily, Allah

يَعْلَمُ	غَيْبِ	السَّمَوَاتِ	وَ	الْأَرْضِ	وَ	اللَّهُ	بَصِيرٌ
knows	secrets	the heavens	and	the earth	and	Allah	sees

يَعْلَمُ غَيْبِ السَّمَوَاتِ وَالْأَرْضِ وَاللَّهُ بَصِيرٌ

knows the secrets of the heavens and the earth. And Allah sees

تَعْمَلُونَ	مَا	بِ
you do	what	with

بِمَا تَعْمَلُونَ ⑲

all that you do.

٥٠- سُورَةُ ق مَكِّيَّةٌ

Revealed in Makkah

Surah Qaf

رُكُوعَاتُهَا ٣

آيَاتُهَا ٢٦

Ruku 3

Verses 46

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①

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

ق	وَ	الْقُرْآنِ	الْمَجِيدِ	بَلْ	عَجِبُوا	أَنْ	جَاءَ	هُمْ
Qaf(The possessor of Power)	by	the Quran	the Glorious	no	they wonder	that	come	them

ق فَج وَالْقُرْآنِ الْمَجِيدِ ② بَلْ عَجِبُوا أَنْ جَاءَ هُمْ

Qaf(The possessor of Power). We present the glorious Quran, as a witness to your truth. But they wonder that there has come to them

عَجِيبٌ	شَيْءٌ	هَذَا	الْكَافِرُونَ	قَالَ	فَ	هُمْ	مِنْ	مُنذِرٌ
strange	thing	this	the disbelievers	say	so	them	among	a Warner

مُنذِرٌ مِنْهُمْ فَقَالَ الْكَافِرُونَ هَذَا شَيْءٌ عَجِيبٌ ③

a Warner from among themselves. And the disbelievers say, 'This is a strange thing!

ءَ إِذَا	مِتْنَا	وَ	كُنَّا	تُرَابًا	ذَلِكَ	رَجَعُ	بَعِيدٌ
far	a return	that	dust	become	and	we are dead	when what

ءَ إِذَا مِتْنَا وَكُنَّا تُرَابًا ذَلِكَ رَجَعُ بَعِيدٌ ④

'What! when we are dead and have become dust, (shall we be raised to life again)? That is a return far (from possible).'

قَدْ	عَلِمْنَا	مَا	تَنْقُصُ	الْأَرْضُ	مِنْ	هُمْ	وَ	عِنْدَ	نَا
Us	with	and	them	of	the earth	diminish	what	We know	surely

قَدْ عَلِمْنَا مَا تَنْقُصُ الْأَرْضُ مِنْهُمْ وَعِنْدَنَا

We know how much the earth diminishes of them and with Us is

كِتَابٌ	حَفِيفٌ	بَلْ	كَذَّبُوا	بِ	الْحَقِّ	لَمَّا	جَاءَ	هُمْ
them	came	when	the truth	with	they rejected	no	preserves	a Book

كِتَابٌ حَفِيفٌ ⑤ بَلْ كَذَّبُوا بِالْحَقِّ لَمَّا جَاءَ هُمْ

a Book that preserves (everything). No, they rejected the truth when it came to them,

فَ	هُمْ	فِي	أَمْرٍ	مَّرِيجٍ	أَ	فَ	لَمْ	يَنْظُرُوا	إِلَى	السَّمَاءِ
the heaven	at	looked	not	then	have	confusion	state	in	they	so

فَهُمْ فِي أَمْرٍ مَّرِيجٍ ⑥ أَفَلَمْ يَنْظُرُوا إِلَى السَّمَاءِ

and so they are in in a state of confusion. Have they not looked at the sky

فَوْقَ	هُمْ	كَيْفَ	بَنَيْنَا	هَا	وَ	زَيَّنَّا	هَا	وَ	مَا	لَ	هَا	مِنْ	فُرُوجٍ
any flaw	from	it	for	not	and	it	adorned and	it	We made	how	them	above	

فَوْقَهُمْ كَيْفَ بَنَيْنَاهَا وَزَيَّنَّاهَا وَمَا لَهَا مِنْ فُرُوجٍ ⑦

above them, how We have made it and adorned it, and there are no flaws in it?

وَ	الْأَرْضَ	مَدَدْنَا	هَا	وَ	الْقِيْنَ	فِي	هَا	رَوَاسِيَ	وَ	أَتْبَتْنَا
We made to grow	and	mountains	there	in	We placed	and	it	We spread	the earth	and

وَالْأَرْضَ مَدَدْنَاهَا وَالْقِيْنَ فِيهَا رَوَاسِيَ وَأَتْبَتْنَا

And the earth -- We have spread it out, and placed therein firm mountains; and We have made to grow

فِي	هَا	مِنْ	كُلِّ	زَوْجٍ	بِهَيْجٍ	تَبْصِرَةً	وَ	ذِكْرِي	لِ	كُلِّ
every	to	reminder	and	enlightenment	beautiful	species	every	of	there	in

فِيهَا مِنْ كُلِّ زَوْجٍ بَهِيْجٍ ⑧ تَبْصِرَةً وَذِكْرِي لِكُلِّ

therein every (kind of) beautiful species, (As a means of) enlightenment and as a reminder to every

عَبْدٍ	مُّنِيْبٍ	وَ	نَزَّلْنَا	مِنْ	السَّمَاءِ	مَاءً	مُبْرَكًا
full of blessing	water	the sky	from	We sent down	and	one turns	servant

عَبْدٍ مُنِيْبٍ ⑨ وَنَزَّلْنَا مِنَ السَّمَاءِ مَاءً مُبْرَكًا

servant that turns (to God). And We send down from the sky water which is full of blessings,

فَ	أَتْبَتْنَا	بِ	هَـ	جَنَّتٍ	وَ	حَبِّ	الْحَصِيْدِ	وَ	النَّخْلِ
palm-tree	and	harvests	grain	and	gardens	it	with	We produce	so

فَأَتْبَتْنَا بِهِ جَنَّتٍ وَحَبِّ الْحَصِيْدِ ⑩ وَالنَّخْلِ

and We produce therewith gardens and grain harvests, And tall palm-trees,

بِسِقَّتِ	لِ	هَا	طَلْعُ	نَضِيْدٍ	رَزَقًا	لِ	الْعِبَادِ	وَ	أَحْيَيْنَا
We quicken	and	servants	for	provision	piled	spathes	it	for	tall

بِسِقَّتِ لَهَا طَلْعُ نَضِيْدٍ ⑪ رَزَقًا لِلْعِبَادِ وَأَحْيَيْنَا

with spathes piled one above the other, As a provision for (Our) servants; and We quicken

بِ	هَـ	بَلْدَةً	مَيِّتًا	كَ	ذَلِكَ	الْخُرُوْجِ	كَذَّبَتْ	قَبْلَ	هُمْ
them	before	rejected	the Resurrection	that	like	dead	land	it	with

بِهِ بَلْدَةً مَيِّتًا كَذَلِكَ الْخُرُوْجِ ⑫ كَذَّبَتْ قَبْلَهُمْ

thereby a dead land. Even so shall be the Resurrection. The people of Noah rejected (the truth)

قَوْمٌ	وَأَصْحَابُ	الرَّسِّ	وَ	ثَمُودٌ	وَ	عَادٌ
people	and	the Well	and	Thamud	and	A'd

قَوْمٌ نُّوحٌ وَأَصْحَابُ الرَّسِّ وَثَمُودٌ¹³ وَعَادٌ

before them and (so did) the people of the Well, and Thamud, And 'Ad',

وَ	فِرْعَوْنُ	وَ	إِخْوَانُ	لُوطٍ	وَ	أَصْحَابُ	الْأَيْكَةِ
and	Pharaoh	and	brothers	Lot	and	dwellers	the Wood

وَفِرْعَوْنُ وَإِخْوَانُ لُوطٍ¹⁴ وَأَصْحَابُ الْأَيْكَةِ

and Pharaoh and the brothers of Lot, And the Dwellers of the Wood, and the

وَ	قَوْمٌ	تُبَّعٌ	كُلُّ	كَذَّبَ	الرُّسُلَ	فَ	حَقٌّ	وَعِيدٌ
and	'Tubba' people	all	belied	the Messengers	then	proved true	threat	

وَقَوْمٌ تَبَّعَ كُلُّ كَذَّبَ الرُّسُلَ فَحَقَّ وَعِيدٌ¹⁵

people of Tubba'. All (of them) rejected the Messengers with the result that My threatened punishment befell (them).

أَ	فَ	عَيْنَانَا	بِ	الْخَلْقِ	الْأَوَّلِ	بَلْ	هُمُ	فِي	لَبْسٍ
have	then	We became weary	with	creation	first	no	they	in	confusion

أَفَعَيْنَانَا بِالْخَلْقِ الْأَوَّلِ بَلْ هُمْ فِي لَبْسٍ

Have We then become weary with the first creation? No, but they are in confusion

مِّنْ	خَلْقٍ	جَدِيدٍ	وَ	لَ	قَدْ	خَلَقْنَا	الْإِنْسَانَ
about	creation	new	and	for	sure	We created	man

مِّنْ خَلْقٍ جَدِيدٍ¹⁶ وَلَقَدْ خَلَقْنَا الْإِنْسَانَ

about the new creation. And assuredly, We have created man

وَ	نَعْلَمُ	مَا	تُوسُّوسُ	بِ	هِ	نَفْسُ	هُ	وَ	نَحْنُ	أَقْرَبُ
and	We know	what	whisper	with	him	self	his	and	We	nearer

وَنَعْلَمُ مَا تُوسُّوسُ بِهِ نَفْسُهُ^{صلى} وَنَحْنُ أَقْرَبُ

and We are aware of what his ego whispers to him, and We are near

إِلَى	هِ	مِنْ	حَبْلِ	الْوَرِيدِ	إِذْ	يَتَلَقَى	الْمُتَلَقِينَ
to	him	from	vein	jugular	when	record	two recording

إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ ⑰ إِذْ يَتَلَقَى الْمُتَلَقِينَ

to him than (even his) jugular vein. When the two recording (angels) record (the deeds of men, one)

عَنْ	الْيَمِينِ	وَ	عَنْ	الشِّمَالِ	قَعِيدٌ	مَا	يَلْفِظُ
on	the right	and	on	the left	sitting	not	utters

عَنْ الْيَمِينِ وَ عَنِ الشِّمَالِ قَعِيدٌ ⑱ مَا يَلْفِظُ

sitting on the right and (the other) on the left, He utters not

مِنْ	قَوْلٍ	إِلَّا	لَدَى	هِ	رَقِيبٌ	عَتِيدٌ	وَ	جَاءَتْ
of	word	but	near	him	guardian	ready	and	comes

مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ ⑲ وَجَاءَتْ

a word but there is by him a guardian (angel) ready (to record it). And

سَكْرَةٌ	الْمَوْتِ	بِ	الْحَقِّ	ذَلِكَ	مَا	كُنْتَ	مِنْ	هُ
stupor	of death	with	the truth	that	what	you were	from	it

سَكْرَةُ الْمَوْتِ بِالْحَقِّ ٢٠ ذَلِكِ مَا كُنْتَ مِنْهُ

the stupor of death certainly comes. 'This is what you were trying to run

تَحِيدُ	وَ	نُفِخَ	فِي	الصُّورِ	ذَلِكَ	يَوْمُ	الْوَعِيدِ
you avoid	and	blown	in	trumpet	that	Day	promise

تَحِيدُ ⑳ وَنُفِخَ فِي الصُّورِ ٢١ ذَلِكِ يَوْمُ الْوَعِيدِ ⑳

from.' And the trumpet shall be blown: 'This is the Day of Promise.'

وَ	جَاءَتْ	كُلُّ	نَفْسٍ	مَعَ	هَا	سَائِقٌ	وَ	شَهِيدٌ
and	come forth	every	soul	with	it	one who drive	and	bear witness

وَجَاءَتْ كُلُّ نَفْسٍ مَعَهَا سَائِقٌ وَشَهِيدٌ ⑳

And every soul shall come forth (and) along with it there will be an (angel) to drive and an (angel) to bear witness.

لَ	قَدْ	كُنْتَ	فِي	غَفْلَةٍ	مِّنْ	هَذَا	وَ	كَشَفْنَا	
	We removed	so	this	of	heedless	in	you were	sure	for

لَقَدْ كُنْتَ فِي غَفْلَةٍ مِّنْ هَذَا فَكَشَفْنَا

'You were heedless of this; now We have removed

عَنْ	كَ	غِطَاءٍ	كَ	وَ	بَصْرُ	كَ	الْيَوْمَ	حَدِيدٌ
sharp	this day	your	sight	so	your	veil	you	from

عَنْكَ غِطَاءٍ كَ فَبَصْرُكَ الْيَوْمَ حَدِيدٌ ﴿٢٣﴾

from you your veil, and sharp is your sight this day.'

وَ	قَالَ	قَرِينُ	هَ	هَذَا	مَا	لَدِي	يَ	عَتِيدٌ
ready	me	with	what	this	his	companion	say	and

وَقَالَ قَرِينُهُ هَذَا مَا لَدِي عَتِيدٌ ﴿٢٤﴾

And his companion will say, This is what I have (of the record) ready.

أَلْقِيَا	فِي	جَهَنَّمَ	كُلَّ	كَفَّارٍ	عَنِيْدٍ	مَّنَاعٍ
hinderer	enemy	ungrateful	every	Hell	in	cast you both

أَلْقِيَا فِي جَهَنَّمَ كُلَّ كَفَّارٍ عَنِيْدٍ ﴿٢٥﴾ مَّنَاعٍ

'Cast you both into Hell every ungrateful enemy (of truth), 'Hinderer

لِ	الْخَيْرِ	مُعْتَدٍ	مُرِيْبٍ	الَّذِي	جَعَلَ	مَعَ
with	set-up	who	doubter	transgressor	good	of

لِلْخَيْرِ مُعْتَدٍ مُّرِيْبٍ ﴿٢٦﴾ الَّذِي جَعَلَ مَعَ

of good, transgressor, doubter, 'Who sets up another

اللَّهُ	إِلَهًا	وَ	الْآخَرَ	فَ	أَلْقِيَا	هُ	فِي	الْعَذَابِ	الشَّدِيدِ
dreadful	torment	in	him	you both cast	so	another	God	Allah	

اللَّهُ إِلَهًا الْآخَرَ فَالْقِيَاهُ فِي الْعَذَابِ الشَّدِيدِ ﴿٢٧﴾

God beside Allah. So do you both cast him into the dreadful torment.'

قَالَ	قَرِينُ	هُ	رَبِّ	نَا	مَا	أَطَعَيْتُ	هُ	وَ	لَكِنْ	كَانَ
say	associate	his	Lord	our	not	I cause to rebel	him	and	but	he was

قَالَ قَرِينُهُ رَبَّنَا مَا أَطَعَيْتُهُ وَلَكِنْ كَانَ

His associate will say, 'O our Lord, I did not cause him to rebel; but he (*himself*) was

فِي	ضَلِيلٍ	بَعِيدٍ	قَالَ	لَا	تَخْتَصِمُوا	لَدِي	يَ
in	error	far gone	say	not	you quarrel	before	I

فِي ضَلِيلٍ بَعِيدٍ 28 قَالَ لَا تَخْتَصِمُوا لَدِي

too far gone in error.' (God) will say, 'Quarrel not in My presence,

وَ	قَدْ	قَدَّمْتُ	إِلَى	كُمُ	بِ	الْوَعِيدِ	مَا	يُبَدَّلُ
and	certainly	I gave before hand	to	you	with	the warning	not	changed

وَقَدْ قَدَّمْتُ إِلَيْكُمْ بِالْوَعِيدِ 29 مَا يُبَدَّلُ

I gave you the warning beforehand. 'The sentence (*passed*) by Me cannot

الْقَوْلُ	لَدِي	وَ	مَا	أَنَا	بِ	ظَلَامٍ	لِ	الْعَبِيدِ	يَوْمَ
the sentence	by Me	and	not	I am	with	unjust	for	servants	day

الْقَوْلُ لَدِي وَمَا أَنَا بِظَلَامٍ لِلْعَبِيدِ 30 يَوْمَ

be changed, and I am not at all unjust to (*My*) servants. On the day

تَقُولُ	لِ	جَهَنَّمَ	هَلِ	امْتَلَأَتْ	وَ	تَقُولُ	هَلِ	مِنْ
We say	to	Hell	are	you filled	and	answer	is	any

تَقُولُ لِحِجْهَنَّمَ هَلِ امْتَلَأَتْ وَتَقُولُ هَلِ مِنْ

We will say to Hell, 'Are you filled up?', and it will answer, 'Is there

مَزِيدٍ	وَ	أُزْلِفَتْ	لِ	الْجَنَّةِ	لِ	الْمُتَّقِينَ	غَيْرَ	بَعِيدٍ
more	and	brought near	for	Heaven	the	righteous	not	remote

مَزِيدٍ 31 وَأُزْلِفَتْ الْجَنَّةُ لِلْمُتَّقِينَ غَيْرَ بَعِيدٍ 32

more?' And Heaven will be brought near to the righteous, no longer remote.

هَذَا	مَا	تُوْعَدُونَ	لِ	كُلِّ	أَوَابٍ	حَفِيظٍ	مَنْ	خَشِيَ
this	what	you are promised	to	every	one who turns	watchful	who	fear

هَذَا مَا تُوْعَدُونَ لِكُلِّ أَوَابٍ حَفِيظٍ³³ مَنْ خَشِيَ

'This is what was promised to you -- to everyone who always turned (to God) and was watchful (of his actions), 'Who feared

الرَّحْمَنَ	بِ	الْغَيْبِ	وَ	جَاءَ	بِ	قَلْبٍ	مُتَّئِبٍ	أَدْخَلُو	هَا
the Gracious	in	private	and	came	with	heart	penitent	you enter	therein

الرَّحْمَنَ بِالْغَيْبِ وَجَاءَ بِقَلْبٍ مُتَّئِبٍ³⁴ أَدْخَلُوهَا

the Gracious (God) in private and came (to Him) with a penitent heart. 'Enter you

بِ	سَلَامٍ	ذَلِكَ	يَوْمَ	الْخُلُودِ	لِ	هُمْ	مَا	يَشَاءُونَ	فِي	هَا
with	peace	that	the Day	of Eternity	for	them	what	they desire	in	it

بِسَلَامٍ³⁵ ذَلِكَ يَوْمَ الْخُلُودِ³⁵ لَهُمْ مَا يَشَاءُونَ فِيهَا

therein in peace. This is the Day of Eternity.' 'They will have therein whatever they desire, and with Us

وَ	لَدَيْ	نَا	مَزِيدٌ	وَ	كَمْ	أَهْلَكْنَا	قَبْلَ	هُمْ	مِنْ	قَرْنٍ
and	with	Us	more	and	how	We destroyed	before	them	of	generation

وَلَدَيْنَا مَزِيدٌ³⁶ وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِنْ قَرْنٍ

is (a good deal) more. And how many a generation who were greater than they in power have We

هُمْ	أَشَدُّ	مِنْ	هُمْ	بَطْشًا	فَ	تَقَبَّوْا	فِي	الْبِلَادِ	هَلْ
they	greater	from	them	power	so	they went	in	lands	was

هُمْ أَشَدُّ مِنْهُمْ بَطْشًا فَنَقَبُوا فِي الْبِلَادِ هَلْ

destroyed before them! (But when the punishment came), they went about lands. Was there

مِنْ	مَّحِيصٍ	إِنَّ	فِي	ذَلِكَ	لِ	ذِكْرٍ	لِ	مَنْ	كَانَ	لِ	هُ
any	place of refuge	surely	in	that	is	reminder	for	who	was	for	him

مِنْ مَّحِيصٍ³⁷ إِنَّ فِي ذَلِكَ لَذِكْرٍ لِمَنْ كَانَ لَهُ

any place of refuge (for them)? Therein, verily, is a reminder for him who has

قَلْبٌ أَوْ	أَلْقَى	السَّمْعَ	وَ	هُوَ	شَهِيدٌ	وَ	لَ	قَدْ	خَلَقْنَا	
We created	sure	for	and	attentive	he is	and	ear	who gives	or	heart

قَلْبٌ أَوْ أَلْقَى السَّمْعَ وَهُوَ شَهِيدٌ ﴿٣٨﴾ وَلَقَدْ خَلَقْنَا

heart, or who gives ear, and is attentive. And verily, We created

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

السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَ هُمَا فِي سِتَّةِ أَيَّامٍ ۖ

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

وَ	مَا	مَسَّ	نَا	مِنْ	لُغُوبٍ	فَ	اصْبِرْ	عَلَى	مَا	يَقُولُونَ
they say	what	upon	be patient	so	weariness	any	Us	touched	not	and

وَمَا مَسَّنَا مِنْ لُغُوبٍ ﴿٣٩﴾ فَاصْبِرْ عَلَىٰ مَا يَقُولُونَ

and no weariness touched Us. So bear with patience what they say,

وَ	سَبِّحْ	بِ	حَمْدِ	رَبِّ	كَ	قَبْلَ	طُلُوعِ	الشَّمْسِ	وَ	قَبْلَ
before	and	of the sun	rising	before	your	Lord	praise	with	glorify	and

وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ

and glorify your Lord with (His) praise, before the rising of the sun

الْغُرُوبِ	وَ	مِنْ	الَّيْلِ	فَ	سَبِّحْ	هُ	وَ	أَدْبَارَ	السُّجُودِ
the prostration	after	and	Him	glorify	so	the night	in	and	setting

الْغُرُوبِ ﴿٤٠﴾ وَمِنْ اللَّيْلِ فَسَبِّحْهُ وَأَدْبَارَ السُّجُودِ ﴿٤١﴾

and before (its) setting; And in (a part of) the night (also) do you glorify Him, and after (prescribed) prostrations.

وَ	اسْتَمِعْ	يَوْمَ	يُنَادِ	الْمُنَادِ	مِنْ	مَكَانٍ	قَرِيبٍ
nearby	place	from	the crier	cry	the day	listen	and

وَاسْتَمِعْ يَوْمَ يُنَادِ الْمُنَادِ مِنْ مَّكَانٍ قَرِيبٍ ﴿٤٢﴾

And listen! The day when the crier will cry from a place nearby,

يَوْمَ	يَسْمَعُونَ	الصَّيْحَةَ	بِ	الْحَقِّ	ذَلِكَ	يَوْمَ
be the day	they hear	blast	with	the truth	that	the day

يَوْمَ يَسْمَعُونَ الصَّيْحَةَ بِالْحَقِّ ذَلِكَ يَوْمَ

The Day when they will certainly hear the blast, that will be the day

الْخُرُوجِ	إِنْ	نَا	نَحْنُ	نُحْيِ	وَ	نُمِيتُ	وَ	إِلَى	نَا	الْمَصِيرِ
coming forth	Who	We	verily	and give life	and	cause death	and	to	Us	the return

الْخُرُوجِ ٤٣ إِنْ نَا نَحْنُ نُحْيِ وَنُمِيتُ وَإِلَيْنَا الْمَصِيرِ ٤٤

of coming forth (from the graves). Verily, it is We Who give life and cause death, and to Us is the (final) return.

يَوْمَ	تَشَقُّقُ	الْأَرْضِ	عَنْ	هُمْ	سِرَاعًا	ذَلِكَ	حَشْرٌ
the day	cleave asunder	the earth	from	them	hastening	that	gathering

يَوْمَ تَشَقُّقُ الْأَرْضِ عَنْهُمْ سِرَاعًا ذَلِكَ حَشْرٌ

(On) the day when the earth will cleave asunder from over them (and they will come forth) hastening -- that

عَلَى	نَا	يَسِيرٌ	نَحْنُ	أَعْلَمُ	بِ	مَا	يَقُولُونَ
upon	us	easy	We	know best	with	what	they say

عَلَيْنَا يَسِيرٌ ٤٥ نَحْنُ أَعْلَمُ بِمَا يَقُولُونَ

will be a gathering together, quite easy for Us. We know best what they say;

وَ	مَا	أَنْتَ	عَلَى	هُمْ	بِ	جَبَّارٍ	فَ	ذَكَرُ	بِ	الْقُرْآنِ
and	you	not	upon	them	with	one who compel	so	admonish	with	Quran

وَمَا أَنْتَ عَلَيْهِمْ بِجَبَّارٍ فَذَكَرُ بِالْقُرْآنِ

and you have not been (appointed) to compel them (in any way). So admonish, by means of the Quran,

مَنْ	يَخَافُ	وَعِيدِ
who	fear	warning

مَنْ يَخَافُ وَعِيدِ ٤٦

him who fears My warning.

٥١- سُورَةُ الذَّرِيَّتِ مَكِّيَّةٌ

Revealed in Makkah

Surah Al-Dhariyat

رُكُوعَاتُهَا ٣

آيَاتُهَا ٦١

Ruku 3

Verses 61

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①

In the name of Allah, the Gracious, the Merciful

وَ	الذَّرِيَّتِ	ذَرَوْا	فَ	الْحَمَلِ	وَقَرًا	فَ	الْجَرِيَّتِ
and	the scatterers	through scattering	then	those who carry	loads	then	who move

وَالذَّرِيَّتِ ذَرَوْا ② فَالْحَمَلِ وَقَرًا ③ فَالْجَرِيَّتِ

By the scatterers who scatter -- a thorough scattering. Then by those who carry heavy loads. Then by those who move along

يُسْرًا	فَ	الْمُقْسِمِ	أَمْرًا	إِنَّ	مَا	تُوْعَدُونَ	لَ	صَادِقٌ
with ease	then	who distribute	authority	surely	that	you are promised	is	true

يُسْرًا ④ فَالْمُقْسِمِ أَمْرًا ⑤ إِنَّمَا تُوْعَدُونَ لَصَادِقٌ ⑥

effortlessly. Then by those who distribute authority, Surely, that which you are promised is true;

وَ	إِنَّ	الدِّينَ	لَ	وَاقِعٌ	وَ	السَّمَاءِ	ذَاتِ	الْحُبُكِ	إِنَّ	كُمُ
and	surely	the judgement	is	come to pass	by	the heaven	having	tracks	surely	you

وَإِنَّ الدِّينَ لَوَاقِعٌ ⑦ وَالسَّمَاءِ ذَاتِ الْحُبُكِ ⑧ إِنَّكُمْ

And the judgement will surely come to pass. And by the heaven (full) of tracks, Verily, you

لَ	فِي	قَوْلٍ	مُخْتَلِفٍ	يُؤْفَكُ	عَنْ	هُ	مَنْ	أَفِكَ
are	in	words	different	led away	from	it	who	held away

لَفِي قَوْلٍ مُخْتَلِفٍ ⑨ يُؤْفَكُ عَنْهُ مَنْ أُفِكَ ⑩

hold different views. Only he will be led away from (the promised truth) who is (fit) to be led away.

سَاهُونَ	غَمْرَةٌ	فِي	هُمْ	الَّذِينَ	الْخَرِصُونَ	قُتِلَ
negligence	drowned deep	in	they	those who	the conjecturers	cursed

قُتِلَ الْخَرِصُونَ¹¹ الَّذِينَ هُمْ فِي غَمْرَةٍ سَاهُونَ¹²

Cursed be the conjecturers, Who are drowned deep in negligence.

يَسْأَلُونَ	أَيَّانَ	يَوْمُ	الدِّينِ	يَوْمَ	هُمْ	عَلَى	النَّارِ	يُفْتَنُونَ
tormented	the Fire	at	they	day	judgement	the day	when	they ask

يَسْأَلُونَ أَيَّانَ يَوْمَ الدِّينِ¹³ يَوْمَ هُمْ عَلَى النَّارِ يُفْتَنُونَ¹⁴

They ask: 'When will be the Day of Judgement?' (It will be) the day when they will be tormented at the Fire.

ذُوقُوا	فِتْنَةَ	كُمُ	هَذَا	الَّذِي	كُنْتُمْ	بِ	ه	تَسْتَعْجِلُونَ
you were hastening	it	with	you were	what	this	your	mischief	taste

ذُوقُوا فِتْنَتَكُمْ¹⁵ هَذَا الَّذِي كُنْتُمْ بِهِ تَسْتَعْجِلُونَ¹⁵

'Taste (you the consequence of) your mischief. This is what you were hastening towards.

إِنَّ	الْمُتَّقِينَ	فِي	جَنَّتٍ	وَّ	عُيُونٍ
surely	the righteous	in	gardens	and	springs

إِنَّ الْمُتَّقِينَ فِي جَنَّتٍ وَعُيُونٍ¹⁶

(But) surely the righteous will be in the midst of gardens and springs,

اِخْذِينَ	مَا	آتَى	هُمْ	رَبُّ	هُمْ	إِنَّ	هُمْ	كَانُوا	قَبْلَ	ذَلِكَ
receiving	what	gave	them	Lord	their	surely	they	used to	before	that

اِخْذِينَ مَا آتَاهُمْ رَبُّهُمْ¹⁷ إِنَّهُمْ كَانُوا قَبْلَ ذَلِكَ

Receiving what their Lord will give them; for they used to

مُحْسِنِينَ	كَانُوا	قَلِيلًا	مِّنَ	الَّيْلِ	مَا	يَهْجَعُونَ
do good	used to	little	of	night	that	they sleep

مُحْسِنِينَ¹⁷ كَانُوا قَلِيلًا مِّنَ اللَّيْلِ مَا يَهْجَعُونَ¹⁸

do good before that. They used to sleep but a little of the night;

و	بِ	الْأَسْحَارِ	هُمْ	يَسْتَغْفِرُونَ	وَ	فِي	أَمْوَالِهِمْ	هُمْ	حَقٌّ
and	with	dawn	they	sought forgiveness	and	in	wealth	their	share

وَبِالْأَسْحَارِ هُمْ يَسْتَغْفِرُونَ ﴿١٩﴾ وَفِي أَمْوَالِهِمْ حَقٌّ

And at the dawn of the day they sought forgiveness; And in their wealth is a share

لِ	السَّائِلِ	وَ	الْمَحْرُومِ	وَ	فِي	الْأَرْضِ	آيَاتٍ	لِّ	الْمُؤَقِّنِينَ
for	beggars	and	destitute	and	in	the earth	Signs	for	those who believe

لِلْسَّائِلِ وَالْمَحْرُومِ ﴿٢٠﴾ وَفِي الْأَرْضِ آيَاتٍ لِلْمُؤَقِّنِينَ ﴿٢١﴾

belonging to the beggar and the destitute. And in the earth are Signs for those who have certainty of faith.

وَ	فِي	أَنْفُسِكُمْ	أَفْ	لَا	تُبْصِرُونَ	وَ	فِي	السَّمَاءِ	رِزْقٌ	كُمُ
and	in	selves	will	not	you see	and	in	the heaven	provision	your

وَفِي أَنْفُسِكُمْ أَفَلَا تُبْصِرُونَ ﴿٢٢﴾ وَفِي السَّمَاءِ رِزْقُكُمْ

And (also) in your own selves. Will you not then see? And in heaven is your sustenance,

وَ	مَا	تُوعَدُونَ	فَ	وَ	رَبِّ	السَّمَاءِ	وَ	الْأَرْضِ	إِنَّ	هَـ
and	that	you are promised	so	by	Lord	of heaven	and	the earth	certainly	it

وَمَا تُوعَدُونَ ﴿٢٣﴾ فَوَرَبِّ السَّمَاءِ وَالْأَرْضِ إِنَّهُ

and (also) that which you are promised. And by the Lord of the heaven and the earth,

لَ	حَقٌّ	مِّثْلَ	مَا	أَنْ	كُمُ	تَنْطِقُونَ	هَلْ	أَتَكَ	حَدِيثٌ
is	the truth	like	what	that	you	you speak	has	reached you	story

لَحَقٌّ مِّثْلَ مَا أَنْكُمْ تَنْطِقُونَ ﴿٢٤﴾ هَلْ أَتَكَ حَدِيثٌ

it is certainly the truth, even as (it is true that) you speak. Has the story of

ضَيْفِ	إِبْرَاهِيمَ	الْمُكْرَمِينَ	إِذْ	دَخَلُوا	عَلَيْهِ	هَـ	فَ	قَالُوا
guests	Abraham	honoured	when	they entered	on	him	then	they said

ضَيْفِ إِبْرَاهِيمَ الْمُكْرَمِينَ ﴿٢٥﴾ إِذْ دَخَلُوا عَلَيْهِ فَقَالُوا

Abraham's honoured guests reached you? When they entered upon him and said,

ه	أَهْلٍ	إِلَى	فَرَاعَ	مُنْكَرُونَ	قَوْمٌ	سَلَّمَ	قَالَ	سَلَامًا
his	household	to	then went	strangers	people	peace	he said	peace

سَلَامًا قَالَ سَلَّمَ قَوْمٌ مُنْكَرُونَ فَرَاعَ إِلَى أَهْلِهِ

'Peace!' he said, 'Peace' (They were) all strangers. And he went quietly to his household,

لَا	أَ	قَالَ	هَمُّ	إِلَى	هَ	قَرَّبَ	فَ	سَمِينٍ	عِجْلٍ	بِ	جَاءَ	فَ
not	will	said	them	before	it	placed	so	fat	calf	with	came	so

فَجَاءَ بِعِجْلٍ سَمِينٍ ﴿٢٧﴾ فَقَرَّبَهُ إِلَيْهِمْ قَالَ أَلَا

and brought a fatted calf, And he placed it before them. He said, 'Will

تَخَفُ	لَا	قَالُوا	خِيفَةَ	هُمْ	مِنْ	أَوْجَسَ	فَ	تَأْكُلُونَ
you fear	not	they said	fear	them	of	he felt	then	you eat

تَأْكُلُونَ ﴿٢٨﴾ فَأَوْجَسَ مِنْهُمْ خِيفَةً قَالُوا لَا تَخَفُ

you not eat?' He grew apprehensive of them. They said, 'Fear not.'

وَبَشَّرُوهُ	بِ	غُلْمٍ	عَلِيمٍ	فَ	أَقْبَلَتْ	امْرَأَةٌ	هَ	فِي	صَرَّةٍ
and	with	a son	knowledgeable	then	came forward	his	wife	in	crying

وَبَشَّرُوهُ بِغُلْمٍ عَلِيمٍ ﴿٢٩﴾ فَأَقْبَلَتْ امْرَأَتُهُ فِي صَرَّةٍ

And they gave him glad tidings of (the birth of) a knowledgeable son. Then his wife came forward crying

فَ	صَكَّتْ	وَجْهَ	هَا	وَ	قَالَتْ	عَجُوزٌ	عَقِيمٌ	قَالُوا
so	smote	face	her	and	said	old woman	barren	they said

فَصَكَّتْ وَجْهَهَا وَقَالَتْ عَجُوزٌ عَقِيمٌ ﴿٣٠﴾ قَالُوا

and smote her face and said, 'A barren old woman!' They said,

كَ	ذَلِكَ	قَالَ	رَبُّ	كَ	إِنَّ	هُوَ	الْحَكِيمُ	الْعَلِيمُ
like	that	said	Lord	your	surely	He is	Wise	All-Knowing

كَذَلِكَ قَالَ رَبُّكَ إِنَّهُ هُوَ الْحَكِيمُ الْعَلِيمُ ﴿٣١﴾

'Even so has your Lord said. Surely, He is the Wise, the All-Knowing.'

'Hā Mīm'

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