

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

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

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

إِلَيْكَ	الْكِتَابَ	فَالَّذِينَ	ءَأْتَيْنَاهُمُ	الْكِتَابَ	يُؤْمِنُونَ بِهِ
to you	the Book	and those whom	We gave [them]	the Scripture	believe in it
وَمِنْ هَؤُلَاءِ	مَنْ	يُؤْمِنُ بِهِ	وَمَا يَجْحَدُ	بِآيَاتِنَا	إِلَّا الْكَافِرُونَ ﴿٤٧﴾
and (some) of these	who	believe in it	and none reject	Our Signs	except the disbelievers
وَمَا كُنْتَ	تَتْلُو مِنْ قَبْلِهِ	مِنْ كِتَابٍ	وَلَا تَخْطُهُ		
[and] neither did you	read before it	any book	nor did you write it		
بِيَمِينِكَ	إِذَا	لَأَرْتَابَ الْمُبْطِلُونَ ﴿٤٨﴾			
with your right hand	in that case	indeed the followers of falsehood might have doubted			

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

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

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

عِنْدَ اللَّهِ	وَإِنَّمَا أَنَا	نَذِيرٌ	مُّبِينٌ ﴿٥٠﴾	أَوَلَمْ يَكْفِهِمْ
with Allah	and I am only	a warner	plain	is it not sufficient for them
أَنَّا أَنْزَلْنَا	عَلَيْكَ	الْكِتَابَ	يَتْلَى عَلَيْهِمْ	إِنِّ
that We have sent down	to you	the Book	which is recited to them	verily
فِي ذَلِكَ	لَرَحْمَةٌ	وَذِكْرٌ	لِقَوْمٍ يُؤْمِنُونَ ﴿٥١﴾	
in that	(is) surely a mercy	and a reminder	for a people who believe	

قُلْ كَفَىٰ بِاللَّهِ بَيْنِي وَبَيْنَكُمْ شَهِيدًا يَعْلَمُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ ۗ وَالَّذِينَ آمَنُوا بِالْبَاطِلِ وَكَفَرُوا بِاللَّهِ أُولَٰئِكَ هُمُ الْخَاسِرُونَ ﴿٥٢﴾ وَسَتَعَجِلُونَكَ بِالْعَذَابِ وَلَوْلَا أَجَلٌ مُّسَمًّى لَجَاءَهُمُ الْعَذَابُ وَلَيَأْتِيَنَّهُمْ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ﴿٥٣﴾ يَسْتَعَجِلُونَكَ بِالْعَذَابِ وَإِنَّ جَهَنَّمَ لَمُحِيطَةٌ بِالْكَافِرِينَ ﴿٥٤﴾ يَوْمَ يَغْشَاهُمْ الْعَذَابُ مِنْ فَوْقِهِمْ وَمِنْ تَحْتِ أَرْجُلِهِمْ وَيَقُولُ ذوقوا ما كنتم تعملون ﴿٥٥﴾

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

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

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

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

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

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

يَعْبَادِي		الَّذِينَ آمَنُوا		إِنَّ أَرْضِي		وَوَسِعَةٌ		فَأَيُّ	
O My slaves		who believe		certainly My earth		(is) spacious		therefore Me (Allah Alone)	
فَاعْبُدُونِ ﴿٥٦﴾		كُلُّ		نَفْسٍ		ذَائِقَةٌ		الْمَوْتِ ﴿٥٧﴾	
(you should) worship [Me]		every		soul (person)		shall taste		death	
ثُمَّ		وَالَّذِينَ آمَنُوا		وَعَمِلُوا الصَّالِحَاتِ		إِلَيْنَا تُرْجَعُونَ ﴿٥٧﴾			
then		and those who believe		and do righteous deeds		to Us you shall be returned			
لِنُبَوِّئَهُمْ		مِّنَ الْجَنَّةِ		غُرَفًا		تَجْرِي مِنْ تَحْتِهَا			
(to) them We shall surely give		in Paradise		lofty dwellings		flow underneath which			
الْأَنْهَارِ		خَالِدِينَ		فِيهَا		نِعْمَ أَجْرُ		الْعَامِلِينَ ﴿٥٨﴾	
the rivers		(to) live forever		therein		excellent is (the) reward		(of) the workers	
الَّذِينَ صَبَرُوا		وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٥٩﴾		وَكَأَيِّن					
those who are patient		and put their trust in their Lord		and so many					
مِّن دَابَّةٍ		لَّا تَحْمِلُ رِزْقَهَا		اللَّهُ يَرْزُقُهَا					
[from] a moving (living) creature		carries not its own provision		Allah provides for it					
وَإِيَّاكُمْ		وَهُوَ		السَّمِيعُ		الْعَلِيمُ ﴿٦٠﴾			
and (for) you		and He		(is) the All-Hearer		the All-Knower			

وَلِئِن سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ لَيَقُولَنَّ اللَّهُ فَأَنَّى يُؤْفَكُونَ ﴿٦١﴾ اللَّهُ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ مِنْ عِبَادِهِ وَيَقْدِرُ لَهُ ۚ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٦٢﴾

وَلِئِن سَأَلْتَهُمْ مَنْ نَزَّلَ مِنَ السَّمَاءِ مَاءً فَأَحْيَا بِهِ الْأَرْضَ مِنْ بَعْدِ مَوْتِهَا لَيَقُولَنَّ اللَّهُ قُلِ الْحَمْدُ لِلَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْقِلُونَ ﴿٦٣﴾ وَمَاهَذِهِ الْحَيَاةُ الدُّنْيَا إِلَّا لَهُوٌّ وَلَعِبٌ ۗ وَإِنَّ الدَّارَ الْآخِرَةَ لَهِيَ الْحَيَوَانُ لَوْ كَانُوا يَعْلَمُونَ ﴿٦٤﴾

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

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

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

فَإِذَا رَكِبُوا فِي الْفُلِكِ دَعَوْا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ إِذَا هُمْ

يُشْرِكُونَ ﴿٦٥﴾ لِيَكْفُرُوا بِمَا ءَاتَيْنَاهُمْ وَلِيَتَمَنَّعُوا فَسَوْفَ يَعْلَمُونَ ﴿٦٦﴾ أَوْلَمْ يَرَوْا أَنَّا جَعَلْنَا حَرَمًا ءَامِنًا وَيُنْخَطِفُ النَّاسُ مِنْ حَوْلِهِمْ ءَأْيَابًا لِبَطْلِ يُؤْمِنُونَ وَبِنِعْمَةِ اللَّهِ يَكْفُرُونَ ﴿٦٧﴾ وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِالْحَقِّ لَمَّا جَاءَهُ ءَأَلَيْسَ فِي جَهَنَّمَ مَثْوًى لِّلْكَافِرِينَ ﴿٦٨﴾ وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ ﴿٦٩﴾

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

فَإِذَا رَكِبُوا	فِي الْفَلَائِكِ	دَعَوْا اللَّهَ	مُخْلِصِينَ	لَهُ
and when they embark	on a ship	they invoke Allah	making pure	for Him (only)
الَّذِينَ	فَلَمَّا	بَجَّهَهُمْ	إِلَى الْبَرِّ	إِذَا
(their) Religion (Faith)	but when	He brings them safely	to land	behold
هُمْ يُشْرِكُونَ ﴿٦٥﴾	لِيَكْفُرُوا	بِمَا		
they join others in worship (of Allah)	so that they become ingrate	for that which		
ءَاتَيْنَاهُمْ	وَلِيَتَمَنَّعُوا	فَسَوْفَ يَعْلَمُونَ ﴿٦٦﴾		
We have given them	and that they take enjoyment	but soon they will come to know		
أَوْلَمْ يَرَوْا	أَنَّا جَعَلْنَا	حَرَمًا		
(have) they not seen?	that We have made (Makkah)	a sanctuary		

مِنْ حَوْلِهِمْ	وَيَنْخَطِفُ النَّاسُ		ءَامِنًا
from all around them	while men are being snatched away		secure
وَمَنْ	وَبِنِعْمَةِ اللَّهِ يَكْفُرُونَ	أَفِيَا الْبَطْلِ يُؤْمِنُونَ	
and who	and deny (the) Graces (of) Allah	then (do) they believe in falsehood	
بِالْحَقِّ	أَوْ كَذَبَ	عَلَى اللَّهِ كَذِبًا	مِمَّنْ أَفْتَرَى
the truth	or denies	a lie against Allah	than (he) who invents
أَظْلَمُ	(does) more wrong		
لَمَّا	جَاءَهُ	أَلَيْسَ	فِي جَهَنَّمَ
when	it comes to him	is (there) not?	in Hell
لِلْكَافِرِينَ	مَثْوَى	لَنَهْدِيَنَّهُمْ	فِينَا
for the disbelievers	a dwelling	We will surely guide them	in Us
سُبُلَنَا	وَالَّذِينَ جَاهِدُوا		وَأَيْنَ اللَّهِ
(to) Our paths	and (as for) those who strive hard		and verily Allah
الْمُحْسِنِينَ	لَمَعَ		
the good-doers	(is) surely with		

## سُورَةُ الرَّؤْمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

١ الم ٢ غَلِبَتِ الرُّومُ ٣ فِي أَدْنَى الْأَرْضِ وَهُمْ مِنْ بَعْدِ غَلِبِهِمْ سَيَغْلِبُونَ ٤  
 فِي بَضْعِ سِنِينَ ٥ لِلَّهِ الْأَمْرُ مِنْ قَبْلُ وَمِنْ بَعْدُ وَيَوْمَئِذٍ يَفْرَحُ الْمُؤْمِنُونَ ٦  
 بِنَصْرِ اللَّهِ يَنْصُرُ مَنْ يَشَاءُ وَهُوَ الْعَزِيزُ الرَّحِيمُ ٧ وَعَدَّ اللَّهُ لَا يُخْلِفُ اللَّهُ وَعْدَهُ،  
 وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ٨ يَعْلَمُونَ ظَهْرًا مِنَ الْحَيَاةِ الدُّنْيَا وَهُمْ عَنِ الْآخِرَةِ هُمْ  
 غَافِلُونَ ٩

### Sūrah Ar-Rūm (The Romans) 30

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

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

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

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

أُولَئِكَ يَتَفَكَّرُونَ فِي أَنفُسِهِمْ مَا خَلَقَ اللَّهُ السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ وَأَجَلٍ

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

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

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

لِيُظْلِمَهُمْ	وَلَكِنْ كَانُوا	أَنْفُسَهُمْ يَظْلِمُونَ ﴿٩﴾
[that] Who wronged them	[and] but they used to	wrong themselves

ثُمَّ كَانَ عَاقِبَةَ الَّذِينَ أَسَاءُوا السُّوْءَىٰ ۖ أَنْ كَذَّبُوا بِآيَاتِ اللَّهِ وَكَانُوا بِهَا يَسْتَهْزِءُونَ ﴿٩﴾  
 اللَّهُ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ ثُمَّ إِلَيْهِ تُرْجَعُونَ ﴿١٠﴾ وَيَوْمَ تَقُومُ السَّاعَةُ يُبْلِسُ  
 الْمُجْرِمُونَ ﴿١١﴾ وَلَمْ يَكُن لَّهُمْ مِّنْ شُرَكَائِهِمْ شُفَعَاءُ وَكَانُوا بِشُرَكَائِهِمْ  
 كَافِرِينَ ﴿١٢﴾ وَيَوْمَ تَقُومُ السَّاعَةُ يُنْفِرُونَ ﴿١٣﴾

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

ثُمَّ كَانَ عَاقِبَةَ	الَّذِينَ أَسَاءُوا	السُّوْءَىٰ	أَنْ كَذَّبُوا
then was (the) end	(of) those who did evil	evil	because they denied
بِآيَاتِ اللَّهِ	وَكَانُوا	بِهَا يَسْتَهْزِءُونَ ﴿٩﴾	اللَّهُ يَبْدَأُ الْخَلْقَ
(the) Signs (of) Allah	and were	making a mockery of them	Allah originates the creation
ثُمَّ يُعِيدُهُ	ثُمَّ	إِلَيْهِ تُرْجَعُونَ ﴿١٠﴾	وَيَوْمَ
then He will repeat it	then	to Him you will be returned	and (on the) Day (when)
تَقُومُ السَّاعَةُ	يُبْلِسُ الْمُجْرِمُونَ ﴿١١﴾		
the Hour will be established	the criminals will be plunged into destruction (with regret)		
وَلَمْ يَكُن	لَّهُمْ	مِّنْ شُرَكَائِهِمْ	
and will not be	for them	of their partners (whom they made equal to Allah)	

كُفِرِينَ ﴿١٣﴾	بِشُرَكَائِهِمْ	وَكَانُوا	شُفَعَاءُ
reject	their partners	and they will (themselves)	intercessors
يَوْمَئِذٍ يَفْرَقُونَ ﴿١٤﴾	تَقُومُ السَّاعَةُ	وَيَوْمَ	
that Day they shall be separated	the Hour will be established	and (on the) Day (when)	

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

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

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

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

وَمِنْ آيَاتِهِ أَنْ خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ إِذَا أَنْتُمْ بَشَرٌ تَنْتَشِرُونَ ﴿٢٠﴾ وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ ﴿٢١﴾ وَمِنْ آيَاتِهِ خَلْقُ السَّمَوَاتِ وَالْأَرْضِ وَأَخْتِلَافُ أَلْسِنَتِكُمْ وَالْوَنَادِ فِي ذَلِكَ لَآيَاتٍ لِلْعَالَمِينَ ﴿٢٢﴾

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

وَمِنْ آيَاتِهِ ۚ	أَنْ خَلَقَكُمْ	مِنْ تُرَابٍ	ثُمَّ إِذَا	أَنْتُمْ
and among His Signs	(is) that He created you	from dust	then behold	you
بَشَرٌ تَنْتَشِرُونَ ﴿٢٠﴾	وَمِنْ آيَاتِهِ ۚ	أَنْ خَلَقَ		
(are) human beings scattered	and among His Signs	(is) that He created		
لَكُمْ	مِنْ أَنْفُسِكُمْ	أَزْوَاجًا	لِتَسْكُنُوا	إِلَيْهَا
for you	from among yourselves	wives	that you may find repose	in them
وَجَعَلَ بَيْنَكُمْ	مَوَدَّةً	وَرَحْمَةً ۚ	إِنَّ	فِي ذَلِكَ
and He has put between you	affection	and mercy	verily	in that
لَايَاتٍ	لِقَوْمٍ يَتَفَكَّرُونَ ﴿٢١﴾	وَمِنْ آيَاتِهِ ۚ	خَلْقُ	
(are) indeed signs	for a people who reflect	and among His Signs	(is the) creation	
السَّمَوَاتِ	وَالْأَرْضِ	وَأَخْتِلَافِ	السِّنِّكُمْ	
(of) the heavens	and the earth	and (the) difference	(of) your languages	
وَالْوَنُكْرِ ۚ	إِنَّ	فِي ذَلِكَ	لِلْعَالِمِينَ ﴿٢٢﴾	
and your colours	verily	in that	(are) indeed signs	for men of sound knowledge

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

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

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

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

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

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

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

وَلَهُ	مَنْ	فِي السَّمَوَاتِ	وَالْأَرْضِ	كُلُّ	لَهُ
and to Him (belongs)	whatever	(is) in the heavens	and the earth	all	to Him
قَانِنُونَ ﴿٦٦﴾	وَهُوَ	الَّذِي	يَبْدَأُ الْخَلْقَ	ثُمَّ يَعْيدُهُ	ثُمَّ يَعْيدُهُ
(are) obedient	and He (it is)	Who	originates the creation	then He will repeat it	then He will repeat it
وَهُوَ	أَهْوَنُ	عَلَيْهِ	وَلَهُ	الْمَثَلُ	الْأَعْلَى
and this	(is) easier	for Him	and for Him	(is) the description	highest
وَالْأَرْضِ	وَهُوَ	الْعَزِيزُ	الْحَكِيمُ ﴿٦٧﴾	ضَرَبَ لَكُمْ	مِنْ مَّا
and (in) the earth	and He	(is) the All-Mighty	the All-Wise	He sets forth for you	among (those) whom
مَثَلًا	مِنْ أَنْفُسِكُمْ	هَلْ	لَكُمْ	مِنْ مَّا	مِنْ مَّا
a parable	from your own selves	(do)?	you have	among (those) whom	among (those) whom
مَلَكَتْ أَيْمَانُكُمْ	مِنْ شُرَكَاءَ	فِي مَا	رَزَقْنَاكُمْ	رَزَقْنَاكُمْ	رَزَقْنَاكُمْ
your right hands possess	(to share as equals)	any partners	We have bestowed on you	We have bestowed on you	We have bestowed on you
فَأَنْتُمْ	فِيهِ	سَوَاءٌ	تَخَافُونَهُمْ	كَخِيفَتِكُمْ	كَخِيفَتِكُمْ
then you	in it (its possession)	(are) equal	whom you fear	as you fear	as you fear
أَنْفُسِكُمْ	كَذَلِكَ	نَفَصِلُ الْآيَاتِ	لِقَوْمٍ يَعْقِلُونَ ﴿٦٨﴾	لِقَوْمٍ يَعْقِلُونَ ﴿٦٨﴾	لِقَوْمٍ يَعْقِلُونَ ﴿٦٨﴾
each other	thus	We explain the signs in detail	to a people who have sense	to a people who have sense	to a people who have sense

بَلِ اتَّبَعَ الَّذِينَ ظَلَمُوا أَهْوَاءَهُمْ بِغَيْرِ عِلْمٍ فَمَنْ يَهْدِي مَنْ أَضَلَّ اللَّهُ وَمَا لَهُمْ مِنْ  
 تَنْصِيحِينَ ﴿٦٨﴾ فَأَقِمَّ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ  
 لِخَلْقِ اللَّهِ ذَلِكَ الدِّينُ الْقِيمُ وَلَكِنْ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٦٩﴾

مُنِيبِينَ إِلَيْهِ وَاتَّقُوهُ وَأَقِيمُوا الصَّلَاةَ وَلَا تَكُونُوا مِنَ الْمُشْرِكِينَ ﴿٣١﴾ مِنَ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيعًا كُلٌّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ ﴿٣٢﴾ وَإِذَا مَسَّ النَّاسَ ضُرٌّ دَعَوْا رَبَّهُمْ مُنِيبِينَ إِلَيْهِ ثُمَّ إِذَا آذَقَهُمْ مِنْهُ رَحْمَةً إِذَا فَرِيقٌ مِنْهُمْ بِرَبِّهِمْ يُشْرِكُونَ ﴿٣٣﴾

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

بَلِ اتَّبَعَ	الَّذِينَ ظَلَمُوا	أَهْوَاءَهُمْ	بِغَيْرِ	عِلْمٍ
nay follow	those who do wrong	their own lusts	without	knowledge
فَمَنْ يَهْدِي	مَنْ أَضَلَّ اللَّهُ	وَمَا	هُمْ	مِنْ نَصِيرِينَ ﴿٣١﴾
then who will guide	(him) whom Allah has sent astray	and not	they have	any helpers
فَأَقِمْ وَجْهَكَ	لِلدِّينِ	حَنِيفًا	فِطْرَتَ اللَّهِ	الَّتِي
so set (you) your face	towards the religion	being upright	Allah's Nature	which
فَطَرَّ النَّاسَ	عَلَيْهَا	لَا بَدِيلَ	لِخَلْقِ اللَّهِ	
He has created mankind	with it	no change	(let there be) in (the) creation (of) Allah	
ذَلِكَ	الدِّينِ	الْقِيمِ	وَلَكِنَّ أَكْثَرَ	النَّاسِ لَا يَعْلَمُونَ ﴿٣٠﴾
that	(is) the religion	straight	[and] but most	(of) men know not

مُنِيبِينَ	إِلَيْهِ	وَاتَّقَوْهُ	وَأَقِمُوا الصَّلَاةَ	وَلَا تَكُونُوا
turning (in repentance)	to Him	and fear Him	and perform the prayer	and be not
مِنَ الْمُشْرِكِينَ ﴿٣٦﴾	مِنَ الَّذِينَ	فَرَّقُوا دِينَهُمْ	وَكَانُوا شِيَعًا	كُلُّ
of the polytheists	of those who	split up their religion	and became sects	each
حِزْبٍ	بِمَا	لَدَيْهِمْ	فَرِحُونَ ﴿٣٧﴾	وَإِذَا مَسَّ
sect	in that which	they have	rejoicing	and when touches
دَعَاؤِ رَبِّهِمْ	مُنِيبِينَ	إِلَيْهِ	ثُمَّ إِذَا	أَذَقَهُمْ
they cry to their Lord	turning (in repentance)	to Him	but when	He gives them a taste
مِنْهُ	رَحْمَةً	إِذَا	فَرِيقٌ	مِنْهُمْ
of His	Mercy	behold	a party	of them
بِرَبِّهِمْ يُشْرِكُونَ ﴿٣٧﴾	بِرَبِّهِمْ يُشْرِكُونَ ﴿٣٧﴾	بِرَبِّهِمْ يُشْرِكُونَ ﴿٣٧﴾	بِرَبِّهِمْ يُشْرِكُونَ ﴿٣٧﴾	بِرَبِّهِمْ يُشْرِكُونَ ﴿٣٧﴾
associate partners with their Lord	associate partners with their Lord	associate partners with their Lord	associate partners with their Lord	associate partners with their Lord

لِيَكْفُرُوا بِمَا ءَاتَيْنَاهُمْ فَتَمَتَّعُوا فَسَوْفَ تَعْلَمُونَ ﴿٣٤﴾ أَمْ أَنْزَلْنَا عَلَيْهِمْ سُلْطَانًا فَهَوْا يَتَكَلَّمُونَ بِمَا كَانُوا بِهِ يُشْرِكُونَ ﴿٣٥﴾ وَإِذَا أَذَقْنَا النَّاسَ رَحْمَةً فَرِحُوا بِهَا وَإِنْ تُصِيبَهُمْ سَيِّئَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ إِذَا هُمْ يَقْنَطُونَ ﴿٣٦﴾ أَوَلَمْ يَرَوْا أَنَّ اللَّهَ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ ﴿٣٧﴾

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

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

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

فَاتِ ذَا الْقُرْبَىٰ حَقَّهُ، وَالْمَسْكِينِ وَابْنَ السَّبِيلِ ذَٰلِكَ خَيْرٌ لِلَّذِينَ يُرِيدُونَ وَجْهَ اللَّهِ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿٣٨﴾ وَمَا آتَيْتُم مِّن رَّبِّالْيَرَبُوا فِي أَمْوَالِ النَّاسِ فَلَا يَرَبُوا عِنْدَ اللَّهِ وَمَا آتَيْتُم مِّن زَكَاةٍ تُرِيدُونَ وَجْهَ اللَّهِ فَأُولَٰئِكَ هُمُ الْمُضْعِفُونَ ﴿٣٩﴾ اللَّهُ الَّذِي خَلَقَكُمْ ثُمَّ رَزَقَكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ هَلْ مِن شُرَكَائِكُم مَّن يَفْعَلُ مِن ذَٰلِكُم مِّن شَيْءٍ سُبْحٰنَهُ، وَتَعَالَىٰ عَمَّا يُشْرِكُونَ ﴿٤٠﴾

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

they associate (with Him).

فَاتِ ذَا الْقُرْبَىٰ	حَقَّهُ	وَالْمَسْكِينِ	وَأَبْنِ السَّبِيلِ	ذَلِكَ خَيْرٌ
so give to the kindred	his due	and (to) the poor	and (to) the wayfarer	(is) best that
لِّلَّذِينَ يُرِيدُونَ	وَجْهَ اللَّهِ	وَأَوْلِيَّكَ	هَمُّ	
for those who seek	(the) Face (Countenance of) Allah	and (it is) those	they	
الْمُفْلِحُونَ	وَمَا آتَيْتُمْ	مِّن رَّبًّا	لِّيَرْبُوا	
(will be) successful	and that which you give	of interest	(in order) that it may increase	
فِي أَمْوَالِ	النَّاسِ	فَلَا يَرْبُوا	عِنْدَ اللَّهِ	
in (the) property (wealth)	(of) other people	then it has no increase with Allah		
وَمَا آتَيْتُمْ	مِّن زَكَاةٍ	تُرِيدُونَ	وَجْهَ اللَّهِ	
but that which you give	of charity	seeking (the) Face (Countenance of) Allah		
فَأَوْلِيَّكَ	هَمُّ	الْمُضْعِفُونَ	اللَّهُ الَّذِي	خَلَقَكُمْ
then those	they	(shall) have manifold increase	Allah (is) He Who	created you
ثُمَّ رَزَقَكُمْ	ثُمَّ يَمِيتُكُمْ	ثُمَّ يُحْيِيكُمْ		
then He provided for you	then He will cause you to die	then He will give you life		
هَلْ	مِن شُرَكَائِكُمْ	مَّن يَفْعَلُ	مِن ذَلِكُمْ	مِّن شَيْءٍ
(is there)?	any (of) your partners	who does	of that	anything
سُبْحٰنَهُ	وَتَعَالَىٰ	عَمَّا يُشْرِكُونَ		
Glory be to Him	and Exalted is He	above (all) that they associate		

ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ لِيُذِيقَهُمْ بَعْضَ الَّذِي عَمِلُوا لَعَلَّهُمْ  
 يَرْجِعُونَ ﴿٤١﴾ قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِن قَبْلَ كَانَ أَكْثَرُهُمْ  
 مُّشْرِكِينَ ﴿٤٢﴾ فَأَقْرَجَ وَجْهَكَ لِلدِّينِ الْقَيِّمِ مِن قَبْلَ أَن يَأْتِيَ يَوْمَ لَا مَرَدَّ لَهُ مِن اللَّهِ يَوْمَئِذٍ  
 يَصَّدَّعُونَ ﴿٤٣﴾

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

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

بِمَا كَسَبَتْ		وَالْبَحْرِ		فِي الْبَرِّ		ظَهَرَ الْفَسَادُ	
(because) of what have earned		and sea		on land		evil has appeared	
بَعْضَ	لِيَذِيقَهُمْ			النَّاسِ		أَيْدِي	
a part	that He (Allah) may make them taste			(of) mankind		(the) hands	
سِيرُوا فِي الْأَرْضِ	قُلْ	لَعَلَّهُمْ يَرْجِعُونَ ﴿٤٢﴾		الَّذِي عَمِلُوا			
travel in the land	say	(in order) that they may return		(of) that which they have done			
كَانَ أَكْثَرُهُمْ	مِنْ قَبْلُ	الَّذِينَ	كَانَ عَاقِبَةُ	فَانظُرُوا كَيْفَ			
most of them were	before	(of) those	was (the) end	and see [how] (what)			
أَنْ يَأْتِيَ يَوْمٌ	مِنْ قَبْلِ	الْقَيِّمِ	لِلدِّينِ	فَأَقِمْ وَجْهَكَ		مُشْرِكِينَ ﴿٤٣﴾	
that comes a Day	before	straight	to the religion	so set (you) your face		polytheists	
يَوْمَئِذٍ يَصَّدَّعُونَ ﴿٤٤﴾			مِنَ اللَّهِ	لَهُ	لَا مَرَدَّ		
(on) that Day they (men) shall be divided			from Allah	it	none can avert		

مَنْ كَفَرَ فَعَلَيْهِ كُفْرُهُ، وَمَنْ عَمِلَ صَالِحًا فَلَا نَفْسَ لَهُ يَمْهَدُونَ ﴿٤٤﴾ لِيَجْزِيَ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْ فَضْلِهِ ۗ إِنَّهُ لَا يُحِبُّ الْكَافِرِينَ ﴿٤٥﴾ وَمَنْ ءَايَنتهُ أَنْ يُرْسِلَ الرِّيحَ مُبَشِّرَتِ وَيُذِيقَكُمْ مِنْ رَحْمَتِهِ وَلِتَجْرِيَ الْفَلَكَ بِأَمْرِهِ وَلِتَبْتَغُوا مِنْ فَضْلِهِ ۗ وَلِعَلَّكُمْ تَشْكُرُونَ ﴿٤٦﴾ وَلَقَدْ أَرْسَلْنَا مِنْ قَبْلِكَ رُسُلًا إِلَىٰ قَوْمِهِمْ فَجَاءَهُمْ بِآيَاتِنَا فَانْقَمْنَا مِنْ الَّذِينَ أَجْرَمُوا وَكَانَ حَقًّا عَلَيْنَا نَصْرَ الْمُؤْمِنِينَ ﴿٤٧﴾

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

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

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

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

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

اللَّهُ الَّذِي	يُرْسِلُ الرِّيحَ	فَتُحْبَسُ السَّحَابُ	فِي السَّمَاءِ
Allah (is) He Who	sends the winds	so they raise clouds	in the sky
كَيْفَ يَشَاءُ	وَيَجْعَلُهُ	كِسْفًا	فَتَرَى الْوَدْقَ
how He wills	and He breaks them (make them) into	fragments	then you see (rain) drops
يَخْرُجُ مِنْ خَلَلِهِ ۖ	فَإِذَا أَصَابَ	بِهِ ۚ	
come forth from their midst	then when He has made (them) fall on		
مَنْ يَشَاءُ	مِنْ عِبَادِهِ ۚ	إِذَا	هُمْ يَسْتَبْشِرُونَ ﴿٤٨﴾
whom He wills	of His slaves	behold	they rejoice
وَأِنْ كَانُوا	مِنْ قَبْلِ أَنْ	يُنْزَلَ عَلَيْهِمْ	مِن قَبْلِهِ ۚ
and verily they were	before	they were in despair	before

لَمْبَلِسِينَ ﴿٤٩﴾	مِّن قَبْلِهِ	عَلَيْهِمْ	أَن يُنَزَّلَ
surely in despair	before that (rain)	upon them	[that] it (rain) was sent down
فَأَنْظُرْ	إِلَىٰ آثَرِ	رَحْمَتِ اللَّهِ	كَيْفَ يُحْيِي
look then	at (the) effects	(of the) Mercy (of) Allah	how He revives
بَعْدَ	مَوْتِهَا	إِنَّ ذَلِكَ	لَمُحْيِي
after	its death	verily that	(Allah) Who shall indeed raise
عَلَىٰ كُلِّ	شَيْءٍ	قَدِيرٌ ﴿٥٠﴾	وَلَيْنَ أَرْسَلْنَا رِيحًا
on every	thing	(is) Able	and if We send a wind
مُصْفَرًّا	لَّظَلُّوا	مِن بَعْدِهِ	يَكْفُرُونَ ﴿٥١﴾
turn yellow	surely they become	after it	disbelievers

فَإِنَّكَ لَا تَسْمَعُ الْمَوْتَىٰ وَلَا تَسْمَعُ الضُّمَّ الدُّعَاءَ إِذَا وَلَّوْا مُدْبِرِينَ ﴿٥٢﴾ وَمَا أَنْتَ بِهَادٍ الْعُمَىٰ  
عَنْ ضَلَالِنِهِمْ إِنْ تَسْمَعُ إِلَّا مَنْ يُؤْمِنُ بِآيَاتِنَا فَهُمْ مُسْلِمُونَ ﴿٥٣﴾ اللَّهُ الَّذِي خَلَقَكُمْ مِنْ  
ضَعْفٍ ثُمَّ جَعَلَ مِنْ بَعْدِ ضَعْفٍ قُوَّةً ثُمَّ جَعَلَ مِنْ بَعْدِ قُوَّةٍ ضَعْفًا وَشَيْبَةً يَخْلُقُ  
مَا يَشَاءُ وَهُوَ الْعَلِيمُ الْقَدِيرُ ﴿٥٤﴾

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

فَإِنَّكَ	لَا تَسْمَعُ الْمَوْتَىٰ	وَلَا تَسْمَعُ الضُّمَّ
so verily you	can not make the dead to hear	nor can you make the deaf to hear
الدُّعَاءَ	إِذَا	وَلَوْأَ مُدْبِرِينَ ﴿٥٢﴾
the call	when	they flee turning their backs
بِهَادٍ	وَمَا أَنْتَ	بِهَادٍ
guide	and you (can) not	guide

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

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

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

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

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

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

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

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

وَلَيْنِ جَنَّتْهُمْ	بَيَّاتَةٍ	لَيَقُولَنَّ	الَّذِينَ كَفَرُوا
but if you bring to them	any sign	surely will say	those who disbelieve
إِنَّ أَنْتُمْ	إِلَّا مَبْطُلُونَ ﴿٥٨﴾	كَذَلِكَ يَطْبَعُ اللَّهُ	عَلَى قُلُوبٍ
you (are) nothing	but falsifiers	thus Allah seals	up (the) hearts
الَّذِينَ لَا يَعْلَمُونَ ﴿٥٩﴾	فَاصْبِرْ	إِنَّ وَعْدَ اللَّهِ	حَقٌّ
(of) those who know not	so be patient	verily (the) Promise (of) Allah	(is) true
وَلَا يَسْتَخْفِنَاكَ	الَّذِينَ لَا يُوقِنُونَ ﴿٦٠﴾		
and let not discourage you	those who have no certainty of Faith		

## سُورَةُ لُقْمَانَ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْم ﴿١﴾ تِلْكَ آيَاتُ الْكِتَابِ الْحَكِيمِ ﴿٢﴾ هُدًى وَرَحْمَةً لِلْمُحْسِنِينَ ﴿٣﴾ الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ بِالْآخِرَةِ هُمْ يُوقِنُونَ ﴿٤﴾ أُولَئِكَ عَلَى هُدًى مِّن رَّبِّهِمْ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿٥﴾ وَمِنَ النَّاسِ مَن يَشْتَرِي لَهْوَ الْحَدِيثِ لِيُضِلَّ عَن سَبِيلِ اللَّهِ بِغَيْرِ عِلْمٍ وَيَتَّخِذَهَا هُزُوًا أُولَئِكَ لَهُمْ عَذَابٌ مُّهِينٌ ﴿٦﴾ وَإِذْ نُنَّا لِيٍّ مُّسْتَكْبِرًا كَان لَّمْ يَسْمَعْهَا كَأَنَّ فِي أُذُنَيْهِ وَقْرًا فَبَشَّرَهُ بِعَذَابٍ أَلِيمٍ ﴿٧﴾

## Sūrah Luqmān (Luqmān) 31

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

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

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

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

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

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

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

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

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

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

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

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ، وَهَنَا عَلَى وَهْنٍ وَفِصْلَهُ، فِي عَامَيْنِ أَنْ أَشْكُرَ لِي  
وَلَوْلَا دَيْكَ إِلَى الْمَصِيرِ ﴿١٤﴾ وَإِنْ جَاهَدَاكَ عَلَى أَنْ تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا

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

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

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

يَبْنِيٰ إِنَّمَا إِنْ تَكِ مِثْقَالَ حَبَّةٍ مِّنْ خَرْدَلٍ فَتَكُنْ فِي صَخْرَةٍ أَوْ فِي السَّمَوَاتِ أَوْ فِي الْأَرْضِ

يَأْتِ بِهَا اللَّهُ إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ ﴿١٦﴾ يَبْنِي أَقِمِ الصَّلَاةَ وَأْمُرْ بِالْمَعْرُوفِ وَأَنْهَ عَنِ الْمُنْكَرِ وَأَصْبِرْ عَلَى مَا أَصَابَكَ إِنَّ ذَلِكَ مِنْ عَزْمِ الْأُمُورِ ﴿١٧﴾ وَلَا تَصْعَرَ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ ﴿١٨﴾

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

يَبْنِي	إِنَّهَا	إِنْ تَكُ مِثْقَالَ	حَبَّةٍ	مِنْ خَرْدَلٍ
O my son	indeed [it]	if it be equal to (the) weight	(of) a grain	of mustard seed
فَتَكُنْ	فِي صَخْرَةٍ أَوْ فِي السَّمَوَاتِ أَوْ فِي الْأَرْضِ	يَأْتِ بِهَا اللَّهُ	يَبْنِي	فَتَكُنْ
and (though) it be	in a rock or in the heavens or in the earth	Allah will bring it forth	O my son	and (though) it be
إِنَّ اللَّهَ	لَطِيفٌ	خَبِيرٌ ﴿١٦﴾	يَبْنِي	إِنَّ اللَّهَ
verily Allah	(is) Subtle (in bringing out that grain)	Well-Aware (of its place)	O my son	verily Allah
أَقِمِ الصَّلَاةَ	وَأْمُرْ بِالْمَعْرُوفِ وَأَنْهَ عَنِ الْمُنْكَرِ وَأَصْبِرْ	مِنْ عَزْمِ الْأُمُورِ ﴿١٧﴾	يَبْنِي	أَقِمِ الصَّلَاةَ
perform the prayer	and command good and forbid evil and bear with patience	(are some) of (the) important	O my son	perform the prayer
عَلَى مَا	أَصَابَكَ إِنَّ ذَلِكَ	مِنْ عَزْمِ الْأُمُورِ ﴿١٧﴾	يَبْنِي	عَلَى مَا
[on] whatever	befalls you verily these	(are some) of (the) important	O my son	[on] whatever
وَلَا تَصْعَرَ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْأَرْضِ	وَلَا تَصْعَرَ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْأَرْضِ	مِنْ عَزْمِ الْأُمُورِ ﴿١٧﴾	يَبْنِي	وَلَا تَصْعَرَ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْأَرْضِ
and turn not your face (cheek) away	and turn not your face (cheek) away	(are some) of (the) important	O my son	and turn not your face (cheek) away
مَرَحًا	إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ ﴿١٨﴾	يَبْنِي	مَرَحًا	مَرَحًا
(in) insolence	verily Allah likes not each arrogant boaster	O my son	(in) insolence	(in) insolence



وَلَا كِتَابٍ مُّنِيرٍ ﴿٣٠﴾	وَإِذَا قِيلَ لَهُمْ	اتَّبِعُوا مَا	أَنْزَلَ اللَّهُ
nor a Book	and when it is said	follow that which	Allah has sent down
قَالُوا	بَلْ نَتَّبِعُ	مَا وَجَدْنَا	عَلَيْهِ
they say	nay we shall follow	that which we found	on it (following)
أُولَئِكَ كَانَ الشَّيْطَانُ	يَدْعُوهُمْ	إِلَىٰ عَذَابٍ	السَّعِيرِ ﴿٣١﴾
even if Satan was	inviting them	to (the) torment	(of) the blazing Fire

وَمَنْ يُسَلِّمْ وَجْهَهُ إِلَى اللَّهِ وَهُوَ مُحْسِنٌ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ وَإِلَى اللَّهِ عَاقِبَةُ الْأُمُورِ ﴿٣٢﴾ وَمَنْ كَفَرَ فَلَا يَحْزَنكَ كُفْرُهُ ۖ إِلَيْنَا مَرْجِعُهُمْ فَنُنَبِّئُهُمْ بِمَا عَمِلُوا إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٣٣﴾ نُمْنِعُهُمْ قَلِيلًا ثُمَّ نَضْطَرُّهُمْ إِلَىٰ عَذَابٍ غَلِيظٍ ﴿٣٤﴾ وَلَئِنْ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ لَيَقُولُنَّ اللَّهُ قُلِ الْحَمْدُ لِلَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٣٥﴾

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

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

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

لِلَّهِ مَا فِي السَّمَوَاتِ وَالْأَرْضِ إِنَّ اللَّهَ هُوَ الْغَنِيُّ الْحَمِيدُ ﴿٢٦﴾ وَلَوْ أَنَّ مَا فِي الْأَرْضِ مِنْ شَجَرَةٍ أَقْلَمَ وَالْبَحْرِ يَمُدُّهُ مِنْ بَعْدِهِ سَبْعَةُ أَبْحُرٍ مَا نَفِدَتْ كَلِمَاتُ اللَّهِ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٢٧﴾ مَا خَلَقَكُمْ وَلَا بَعَثَكُمْ إِلَّا كَفَيْسٍ وَاحِدَةً إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ ﴿٢٨﴾ أَلَمْ تَرَ أَنَّ اللَّهَ يُولِجُ اللَّيْلَ فِي النَّهَارِ وَيُولِجُ النَّهَارَ فِي اللَّيْلِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِي إِلَىٰ أَجَلٍ مُّسَمًّى وَأَنَّ اللَّهَ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٢٩﴾

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

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

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

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

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

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

ذَلِكَ بِأَنَّ اللَّهَ	هُوَ	الْحَقُّ	وَأَنَّ مَا	يَدْعُونَ مِنْ دُونِهِ
that (is) because Allah	He	(is) the Truth	and that which	they invoke besides Him
الْبَطْلُ	وَأَنَّ اللَّهَ	هُوَ	الْعَلِيُّ	الْكَبِيرُ ﴿٣٢﴾
(is) the falsehood	and that Allah	He	(is) the Most High	the Most Great
أَلَمْ تَرَ	أَنَّ الْفُلُكَ	تَجْرِي فِي الْبَحْرِ	بِنِعْمَتِ اللَّهِ	
(do) you not see?	that the ships	sail through the sea	by (the) Grace (of) Allah	
لِيُرِيَكُمْ	مِنْ آيَاتِهِ	إِنَّ	فِي ذَلِكَ	لآيَاتٍ
that He may show you	of His Signs	verily	in this	(are) indeed signs
صَبَّارٍ	شَكُورٍ ﴿٣١﴾	وَإِذَا	غَشِيَهُمْ	مَوْجٌ
patient	grateful (person)	and when	covers them	a wave
دَعَا اللَّهَ	مُخْلِصِينَ	لَهُ	الَّذِينَ	فَلَمَّا
they invoke Allah	being sincere	to Him	(in) faith	but when
إِلَى الْبَرِّ	فَمِنْهُمْ	مُقْنَصِدٌ	وَمَا يَجْحَدُ	
to land	then among them	(there are) those that stop in between	but none denies	
بِعَايِنِنَا	إِلَّا كُلُّ	خَتَّارٍ	كَفُورٍ ﴿٣٣﴾	
Our Signs	except every	traitor	ingrate	

يَأْتِيهَا النَّاسُ اتَّقُوا رَبَّكُمْ وَأَخْشَوْا يَوْمًا لَا يَجْزِي وَالِدَ عَنْ وَلَدِهِ وَلَا مَوْلُودٌ هُوَ جَازٍ عَنِ وَالِدِهِ شَيْئًا إِنَّ وَعْدَ اللَّهِ حَقٌّ فَلَا تَغُرَّنَّكُمْ الْحَيَاةُ الدُّنْيَا وَلَا يَغُرَّنَّكُمْ بِاللَّهِ الْغُرُورُ ﴿٣٤﴾ إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنزِلُ الْغَيْثَ وَيَعْلَمُ مَا فِي الْأَرْحَامِ وَمَا تَدْرِي نَفْسٌ مَّاذَا تَكْسِبُ غَدًا وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴿٣٥﴾

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

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

## سُورَةُ السَّجْدَةِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ ۗ مَا لَكُمْ  
مِّن دُونِهِ مِن وَلِيٍّ وَلَا شَفِيعٍ ۗ أَفَلَا تَتَذَكَّرُونَ ﴿٤١﴾

## Sūrah As-Sajdah (The Prostration) 32

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

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

الرَّحِيمِ		الرَّحْمَنِ		بِسْمِ اللَّهِ	
the Most Merciful		the Most Gracious		In the Name (of) Allah	
فِيهِ	لَا رَيْبَ	الْكِتَابِ	تَنْزِيلُ	الْمِ	١
in which	(there is) no doubt	(of) the Book	(the) revelation	Alif-Lam-Mim	
بَلْ هُوَ	أَفْتَرَاهُ	أَمْ يَقُولُونَ	مِن رَّبِّ الْعَالَمِينَ	٢	
nay it	he has fabricated it	or say they	(is) from (the) Lord (of) the worlds		
مَا أَتَتْهُمْ	لِتُنذِرَ قَوْمًا	مِن رَّبِّكَ	الْحَقُّ		
has not come to them	so that you may warn a people	from your Lord	(is) the truth		
اللَّهُ الَّذِي	لَعَلَّهُمْ يَهْتَدُونَ	مِّن قَبْلِكَ	مِّن نَّذِيرٍ	٣	
Allah (it is) He Who	(in order) that they may be guided	before you	any warner		
بَيْنَهُمَا	وَمَا	وَالْأَرْضَ	خَلَقَ السَّمَوَاتِ		
(is) between them	and (all) that	and the earth	has created the heavens		
لَكُمْ	مَا	عَلَى الْعَرْشِ	ثُمَّ اسْتَوَىٰ	أَيَّامٍ	فِي سِتَّةِ
you have	none	over the Throne	then He rose	Days	in six

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

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

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

يُدَبِّرُ الْأَمْرَ	مِنَ السَّمَاءِ	إِلَى الْأَرْضِ	ثُمَّ يَعْرُجُ	إِلَيْهِ
He regulates (every) affair	from the heaven	to the earth	then it will go up	to Him
فِي يَوْمٍ	كَانَ مِقْدَارُهُ	أَلْفَ	سَنَةٍ	مِّمَّا تَعُدُّونَ ﴿٥﴾
in one Day	(the) space of which is	a thousand	years	of what you count (of your years)
ذَلِكَ	عَالِمُ الْغَيْبِ	وَالشَّهَادَةِ	الْعَزِيزُ	
that (is He)	(the) All-Knower (of) the unseen	and the seen	the All-Mighty	
الرَّحِيمُ ﴿٦﴾	الَّذِي أَحْسَنَ	كُلَّ شَيْءٍ	خَلَقَهُ ۖ	وَبَدَأَ
the Most Merciful	Who made good	every thing	He has created	and He began
خَلَقَ	الْإِنْسَانَ	مِنْ طِينٍ ﴿٧﴾	ثُمَّ جَعَلَ نَسْلَهُ ۖ	مِنْ سُلَالَةٍ
(the) creation	(of) man	from clay	then He made his offspring	from semen

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ فَلَا تَكُنْ فِي مِرْيَةٍ مِّنْ لِّقَائِهِ وَجَعَلْنَاهُ هُدًى لِّبَنِي إِسْرَائِيلَ ﴿٢٣﴾ وَجَعَلْنَا مِنْهُمْ أَيْمَةً يَهْدُونَ بِأَمْرِنَا لَمَّا صَبَرُوا وَكَانُوا بِآيَاتِنَا يُوقِنُونَ ﴿٢٤﴾ إِنَّ رَبَّكَ هُوَ يَفْصِلُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴿٢٥﴾ أَوْلَمْ يَهْدِ لَهُمْ كَمْ أَهْلَكْنَا مِن قَبْلِهِمْ مِّنَ الْقُرُونِ يَمْشُونَ فِي مَسْكِنِهِمْ إِنَّ فِي ذَلِكَ لَآيَاتٍ أَفَلَا يَسْمَعُونَ ﴿٢٦﴾

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

فِي مِرْيَةٍ	فَلَا تَكُنْ	الْكِتَابَ	وَلَقَدْ آتَيْنَا مُوسَى
in doubt	so be not you	the Scripture	and indeed We gave Moses
إِسْرَائِيلَ ﴿٢٣﴾	لِّبَنِي	هُدًى	وَجَعَلْنَاهُ
(of) Israel	to (the) Children	a guide	and We made it
مِّنْ لِّقَائِهِ	وَجَعَلْنَا	مِنْهُمْ	أَيْمَةً
of meeting him	and We made	from (among) them	leaders
بِأَمْرِنَا	يَهْدُونَ	بِأَمْرِنَا	وَجَعَلْنَا
giving guidance under Our Command	giving guidance under Our Command	giving guidance under Our Command	and We made

بِعَايَتِنَا يُوقِنُونَ ﴿٢٤﴾		وَكَانُوا		لَمَّا صَبَرُوا	
believe with certainty in Our Verses (Signs)		and they used to		when they were patient	
الْقِيَمَةِ	يَوْمَ	بَيْنَهُمْ	هُوَ يَفْصِلُ	إِنَّ رَبَّكَ	
(of) Resurrection	(on the) Day	between them	[He] will judge	verily your Lord	
هُمْ	أَوْلَمْ يَهْدِ		فِيهِ يَخْتَلِفُونَ ﴿٢٥﴾	فِيمَا كَانُوا	
for them	(does) it not guide (explain)?		differ [in it]	concerning that they sued to	
مِّنَ الْقُرُونِ		مِنْ قَبْلِهِمْ	كَمْ أَهْلَكْنَا		
of (the previous) generations		before them	(that) how many We have destroyed		
أَفَلَا يَسْمَعُونَ ﴿٢٦﴾	لَايَتٍ	فِي ذَلِكَ	إِنَّ	يَمْشُونَ فِي مَسْكِنِهِمْ	
would they not then listen?	indeed (are) signs	in that	verily	they walk about in their dwellings	

أَوْلَمْ يَرَوْا أَنَّا نَسُوقُ الْمَاءَ إِلَى الْأَرْضِ الْجُرُزِ فَنُخْرِجُ بِهِ زُرْعَاتًا كُلٌّ مِنْهُ أُعْطِيَ مِنْهَا وَنُفْسِهِمْ أَفَلَا يَبْصُرُونَ ﴿٢٧﴾ وَيَقُولُونَ مَتَى هَذَا الْفَتْحُ إِنْ كُنْتُمْ صَادِقِينَ ﴿٢٨﴾ قُلْ يَوْمَ الْفَتْحِ لَا يَنْفَعُ الَّذِينَ كَفَرُوا إِيمَانُهُمْ وَلَا هُمْ يُنظَرُونَ ﴿٢٩﴾ فَأَعْرِضْ عَنْهُمْ وَانظُرْ إِلَيْهِمْ مُنْتَظِرُونَ ﴿٣٠﴾

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

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

أَفَلَا يَبْصُرُونَ ﴿٧٧﴾	وَيَقُولُونَ مَتَى هَذَا	الْفَتْحُ	
will they not then see?	and they say when (comes)	this	Decision
إِنْ كُنْتُمْ صَادِقِينَ ﴿٢٨﴾	قُلْ يَوْمَ	الْفَتْحِ	لَا يَنْفَعُ
if you are telling the truth	say (on the) Day	(of) Decision	will not benefit
الَّذِينَ كَفَرُوا	إِيْمَانُهُمْ	وَلَا هُمْ يُنْظَرُونَ ﴿٢٩﴾	فَاعْرَضْ
those who disbelieve	their faith	nor will they be granted a respite	so turn aside
عَنْهُمْ	وَأَنْتَظِرُ	إِنَّهُمْ	مُنْتَظِرُونَ ﴿٣٠﴾
from them	and await	verily they	(are) awaiting

## سُورَةُ الْأَحْزَابِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

### Sūrah Al-Ahzāb (The Confederates) 33

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

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

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

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

أَدْعُوهُمْ لِأَبَائِهِمْ هُوَ أَقْسَطُ عِنْدَ اللَّهِ فَإِنْ لَّمْ تَعْلَمُوا ءَابَاءَهُمْ فَاِخْوَانُكُمْ فِي الدِّينِ وَمَوْلَاكُمْ وَلَيْسَ عَلَيْكُمْ جُنَاحٌ فِيمَا أَخْطَأْتُمْ بِهِ، وَلٰكِنْ مَّا تَعَمَّدَتْ قُلُوبُكُمْ وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا ﴿٦٠﴾ النَّبِيُّ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ وَأَزْوَاجُهُ أُمَّهَاتُهُمْ

وَأُولُوا الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ مِنَ الْمُؤْمِنِينَ وَالْمُهَاجِرِينَ  
إِلَّا أَنْ تَفْعَلُوا إِلَىٰ أَوْلِيَائِكُمْ مَعْرُوفًا كَانَ ذَلِكَ فِي الْكِتَابِ مَسْطُورًا ﴿٦﴾

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

فَإِنْ	عِنْدَ اللَّهِ	أَقْسَطُ	هُوَ	لِأَبَائِهِمْ	أَدْعُوهُمْ
but if	with Allah	(is) more just	that	by their fathers (names)	call them
فِي الدِّينِ		فَيَاخُونَكُمْ		لَمْ تَعْلَمُوا آبَاءَهُمْ	
in the religion (Islam)		then (they are) your brothers		you know not their fathers	
جُنَاحٌ	عَلَيْكُمْ	وَلَيْسَ		وَمَوْلَايَكُمْ	
sin	on you	and (there) is not		and your freed slaves	
وَلَكِنْ مَا		بِهِ	فِيمَا أَخْطَأْتُمْ		
[and] except what		in which	concerning that you made a mistake		
النَّبِيِّ	رَحِيمًا ﴿٦﴾	غَفُورًا	وَكَانَ اللَّهُ	تَعَمَّدَتْ قُلُوبَكُمْ	
the Prophet	Most Merciful	Oft-Forgiving	and Allah is	your hearts deliberately intended	
أُمَّهَاتِهِمْ	وَأَزْوَاجَهُ	مِنْ أَنْفُسِهِمْ	بِالْمُؤْمِنِينَ	أَوْلَىٰ	
(are) their mothers	and his wives	than their ownselves	to the believers	(is) closer	
بِبَعْضٍ	أَوْلَىٰ	بَعْضُهُمْ	الْأَرْحَامِ	وَأُولُوا	
to another	(are) closer	some of them	blood relations	and those who are	



جَاءَتْكُمْ	إِذْ	عَلَيْكُمْ	أَذْكُرُوا نِعْمَةَ اللَّهِ	
(there) came against you	when	to you	remember (the) Favour (of) Allah	
وَجُنُودًا	رِيحًا	عَلَيْهِمْ	فَأَرْسَلْنَا	جُنُودًا
and forces (soldiers)	a wind	against them	and We sent	hosts (soldiers)
بِمَا تَعْمَلُونَ بَصِيرًا ﴿٦﴾		وَكَانَ اللَّهُ	لَمْ تَرَوْهَا	
All-Seer of what you do		and Allah is	that you saw not	

إِذْ جَاءَوكُمْ مِنْ فَوْقِكُمْ وَمِنْ أَسْفَلَ مِنْكُمْ وَإِذْ زَاغَتِ الْأَبْصَارُ وَبَلَغَتِ الْقُلُوبُ الْحَنَاجِرَ وَتَظُنُّونَ بِاللَّهِ الظُّنُونًا ﴿١١﴾ هُنَالِكَ ابْتُلِيَ الْمُؤْمِنُونَ وَزُلْزِلُوا زِلْزَالًا شَدِيدًا ﴿١٢﴾ وَإِذْ يَقُولُ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ مَّا وَعَدَنَا اللَّهُ وَرَسُولُهُ إِلَّا غُرُورًا ﴿١٣﴾ وَإِذْ قَالَتْ طَائِفَةٌ مِنْهُمْ يَا أَهْلَ يَثْرِبَ لَا مَقَامَ لَكُمْ فَارْجِعُوا وَيَسْتَأْذِنُ فَرِيقٌ مِنْهُمُ النَّبِيَّ يَقُولُونَ إِنَّ بُيُوتَنَا عَوْرَةٌ وَمَا هِيَ بِعَوْرَةٍ إِنْ يُرِيدُونَ إِلَّا فِرَارًا ﴿١٤﴾

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

وَإِذْ	مِنْكُمْ	وَمِنْ أَسْفَلَ	مِنْ فَوْقِكُمْ	جَاءَوكُمْ	إِذْ
and when	you	and from below	from above you	they came upon you	when
وَتَظُنُّونَ	الْحَنَاجِرَ	وَبَلَغَتِ الْقُلُوبُ	زَاغَتِ الْأَبْصَارُ		
and you were doubting	(to) the throats	and the hearts reached	the eyes grew wild		
شَدِيدًا ﴿١١﴾	وَزُلْزِلُوا زِلْزَالًا	أَبْتُلِيَ الْمُؤْمِنُونَ	هُنَالِكَ	بِاللَّهِ الظُّنُونًا ﴿١٠﴾	
mighty	and shaken (with) a shaking	the believers were tried	there	all doubts about Allah	

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

وَلَوْ دَخَلَتْ عَلَيْهِمْ مِّنْ أَقْطَارِهَا ثُمَّ سِئِلُوا الْفِتْنَةَ لَأَتَوْهَا وَمَا تَلَبَّثُوا بِهَا إِلَّا يَسِيرًا ﴿١٤﴾  
 وَلَقَدْ كَانُوا عَاهَدُوا اللَّهَ مِنْ قَبْلُ لَا يُولُونَ إِلَّا الْأَدْبَرَ وَكَانَ عَهْدُ اللَّهِ مَسْئُولًا ﴿١٥﴾ قُلْ  
 لَنْ يَنْفَعَكُمْ الْفِرَارُ إِنْ فَرَرْتُمْ مِنَ الْمَوْتِ أَوِ الْقَتْلِ وَإِذًا لَا تَمْنَعُونَ إِلَّا قَلِيلًا ﴿١٦﴾

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

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

إِلَّا يَسِيرًا ﴿١٦﴾	وَلَقَدْ كَانُوا	عَاهَدُوا اللَّهَ	مِنْ قَبْلُ
but a little	and indeed they had	made a covenant (with) Allah	before
لَا يُؤْتُونَ الْأَدْبَرَ	وَكَانَ	عَهْدُ اللَّهِ	مَسْئُولًا ﴿١٥﴾
not to turn their backs	and (must) be	a covenant (with) Allah	answered for
قُلْ	لَنْ يَنْفَعَكُمْ	الْفِرَارُ	إِنْ فَرَرْتُمْ
say	will never avail you	flight	if you flee
	وَأَيُّ الْقَتْلِ	مِنَ الْمَوْتِ	أَوْ الْقَتْلِ
	or killing	from death	
	وَأَيُّ الْقَتْلِ	إِلَّا قَلِيلًا ﴿١٧﴾	لَا تَتَمَنَّوْنَ
	and then	but a little	you will not enjoy

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

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

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

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

يَحْسِبُونَ الْأَحْزَابَ لَمْ يَذْهَبُوا وَإِنْ يَأْتِ الْأَحْزَابُ يَوَدُّوْا لَوِ اتَّهَمَ بِادُّونَ فِي الْأَعْرَابِ  
يَسْأَلُونَ عَنْ أَنْبَائِكُمْ وَلَوْ كَانُوا فِيكُمْ مَا قَاتَلُوا إِلَّا قَلِيلًا ﴿١٧﴾ لَقَدْ كَانَ لَكُمْ فِي  
رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا ﴿١٨﴾ وَلَمَّا  
رَأَى الْمُؤْمِنُونَ الْأَحْزَابَ قَالُوا هَذَا مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ، وَصَدَقَ اللَّهُ وَرَسُولُهُ، وَمَا زَادَهُمْ  
إِلَّا إِيمَانًا وَتَسْلِيمًا ﴿١٩﴾

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

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

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

مِّنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ فَمِنْهُمْ مَّنْ قَضَىٰ نَحْبَهُ وَمِنْهُمْ مَّنْ يَنْظُرُ وَمَا بَدَّلُوا تَبْدِيلًا ﴿٢٢﴾ لِيَجْزِيَ اللَّهُ الصَّادِقِينَ بِصِدْقِهِمْ وَيُعَذِّبَ الْمُنَافِقِينَ إِنْ شَاءَ أَوْ يَتُوبَ عَلَيْهِمْ إِنَّ اللَّهَ كَانَ غَفُورًا رَّحِيمًا ﴿٢٣﴾ وَرَدَّ اللَّهُ الَّذِينَ كَفَرُوا بِغَيْظِهِمْ

لَمَّيْنَا لَهُمْ خَيْرًا وَكَفَى اللَّهُ الْمُؤْمِنِينَ الْقِتَالَ وَكَانَ اللَّهُ قَوِيًّا عَزِيزًا ﴿٢٥﴾

23. Among the believers are men who have been true to their covenant with Allāh [i.e. they have gone out for *Jihād* (holy fighting), and showed not their backs to the disbelievers]; of them some have fulfilled their obligations (i.e. have been martyred); and some of them are still waiting, but they have never changed (i.e. they never proved treacherous to their covenant which they concluded with Allāh) in the least. 24. That Allāh may reward the men of truth for their truth (i.e. for their patience at the accomplishment of that which they covenanted with Allāh), and punish the hypocrites, if He wills, or accept their repentance by turning to them (in Mercy). Verily, Allāh is Ever Oft-Forgiving, Most Merciful. 25. And Allāh drove back those who disbelieved in their rage, they gained no advantage (booty). Allāh sufficed for the believers in the fighting (by sending against the disbelievers a severe wind and troops of angels). And Allāh is Ever All-Strong, All-Mighty.

رَجَالٌ صَدَقُوا		مِّنَ الْمُؤْمِنِينَ		
(are) men (who) have been true		among the believers		
فَمِنْهُمْ	عَلَيْهِ	مَا عَاهَدُوا اللَّهَ		
so of them	[on it]	(to) what they made covenant (with) Allah		
وَمِنْهُمْ	قَضَىٰ نَجْبَهُ		مَّن	
and of them	have fulfilled their obligations (have been martyred)		(some) who	
وَمَا بَدَلُوا تَبْدِيلًا ﴿٢٤﴾			مَّن يَنْظُرُ	
but they have never changed (their covenant in) the least			(some) who are waiting	
وَيُعَذِّبُ الْمُنَافِقِينَ		بِصِدْقِهِمْ	لِيَجْزِيَ اللَّهُ الصَّادِقِينَ	
and punish the hypocrites		for their truth	that Allah may reward the men of truth	
عَفُورًا	إِنَّ اللَّهَ كَانَ	عَلَيْهِمْ	أَوْ تَتُوبَ	إِنْ شَاءَ
Oft-Forgiving	verily Allah is	[on] them	or forgive	if He wills
بِغَيْظِهِمْ	الَّذِينَ كَفَرُوا	وَرَدَّ اللَّهُ	رَحِيمًا ﴿٢٥﴾	
in their rage	those who disbelieved	and Allah drove back	Most Merciful	
الْمُؤْمِنِينَ	وَكَفَى اللَّهُ	لَمَّيْنَا لَهُمْ خَيْرًا		
(for) the believers	and Allah is Sufficient	they gained no advantage		

عَزِيزًا ﴿٦٥﴾	قَوِيًّا	وَكَانَ اللَّهُ	الْفِتَالِ
All-Mighty	All-Strong	and Allah is	(in) the fighting

وَأَنْزَلَ الَّذِينَ ظَاهَرُوهُمْ مِنْ أَهْلِ الْكِتَابِ مِنْ صَيَاصِيهِمْ وَقَذَفَ فِي قُلُوبِهِمُ الرُّعْبَ فَرِيقًا تَقْتُلُونَ وَتَأْسِرُونَ فَرِيقًا ﴿٦٦﴾ وَأَوْرَثَكُمْ أَرْضَهُمْ وَدِيَارَهُمْ وَأَمْوَالَهُمْ وَأَرْضًا لَمْ تَطَّوْهَا وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرًا ﴿٦٧﴾ يَا أَيُّهَا النَّبِيُّ قُلْ لِأَزْوَاجِكَ إِنْ كُنْتُمْ تُرِيدْنَ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا فَتَعَالَيْنَ أُمَتِّعَنَّ وَأَسْرَحَنَّ سَرًا حَسْبًا ﴿٦٨﴾

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

وَأَنْزَلَ الَّذِينَ	ظَاهَرُوهُمْ	مِنْ أَهْلِ	الْكِتَابِ
and He brought down	backed them	of (the) people	(of) the Scripture
مِنْ صَيَاصِيهِمْ	وَقَذَفَ	فِي قُلُوبِهِمْ	الرُّعْبَ
from their forts	and cast	into their hearts	terror
فَرِيقًا	وَأَوْرَثَكُمْ	أَرْضَهُمْ	وَدِيَارَهُمْ
and a group you made captives	and He caused you to inherit	their lands	and their houses
وَأَمْوَالَهُمْ	وَأَرْضًا	لَمْ تَطَّوْهَا	وَكَانَ اللَّهُ
and their riches (wealth)	and a land	which you had not trodden	and Allah is
عَلَى كُلِّ شَيْءٍ	قَدِيرًا ﴿٦٧﴾	يَا أَيُّهَا	النَّبِيُّ
on every	All-Powerful	O	Prophet
تُرِيدْنَ	الْحَيَاةَ	الدُّنْيَا	وَزِينَتَهَا
desire the life	(of) the world	and its glitter	then come
أُمَتِّعَنَّ	فَتَعَالَيْنَ	وَأَسْرَحَنَّ	سَرًا حَسْبًا ﴿٦٨﴾
I will make a provision for you	then come	and set you free	in a handsome manner (divorce)

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

وَأِنْ كُنْتُمْ تُرِيدُونَ اللَّهَ وَرَسُولَهُ، وَالْدارَ الْآخِرَةَ فَإِنَّ اللَّهَ أَعَدَّ لِلْمُحْسِنَاتِ مِنْكُمْ أَجْرًا عَظِيمًا ﴿٢٩﴾ يَنْسَاءَ النَّبِيِّ مَنْ يَأْتِ مِنْكُمْ بِفَاحِشَةٍ مُّبِينَةٍ يُضَعَفْ لَهَا الْعَذَابُ ضِعْفَيْنِ وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا ﴿٣٠﴾

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

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

