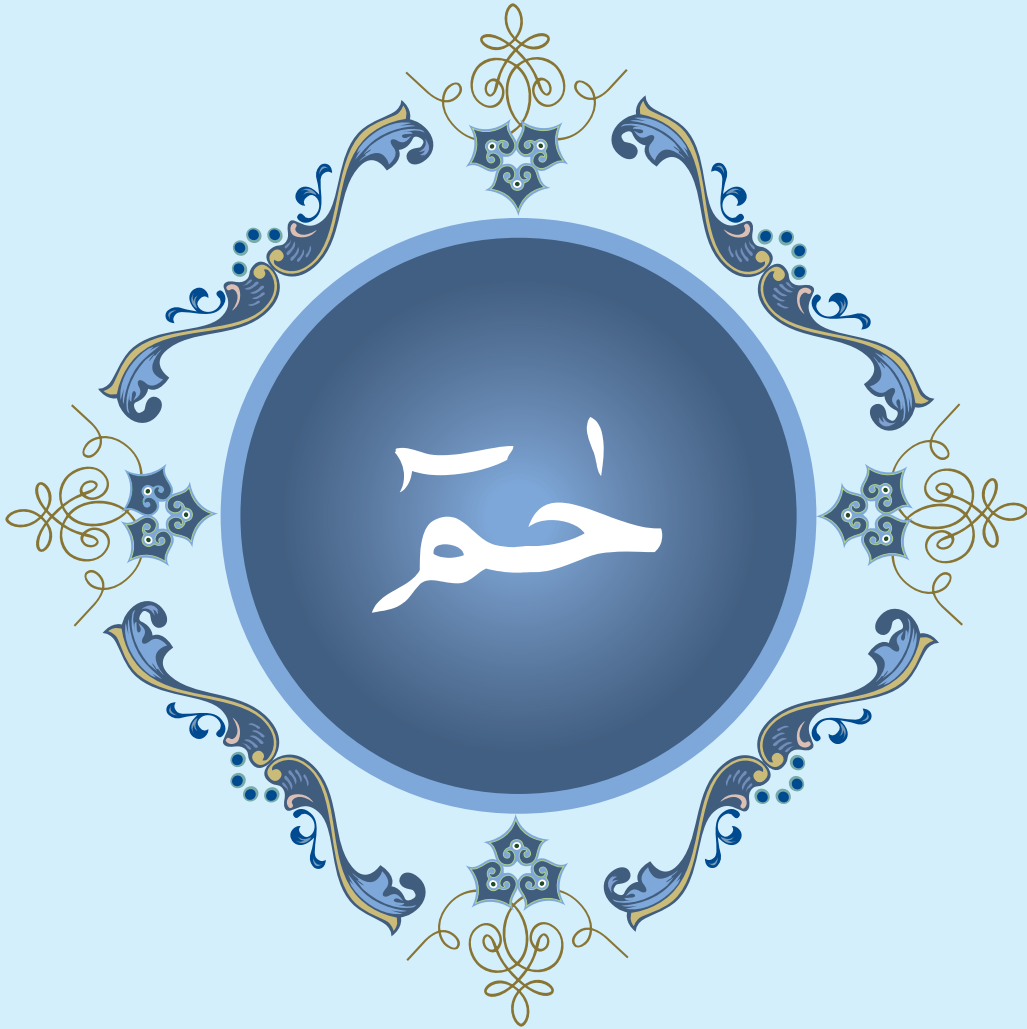


The Holy Quran

(Part Twenty Six)



Split Word Translation
(English)

Ĥā-Mīm

Part Twenty Six of the Holy Quran

With English Split-Word and Running Translation.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Foreword

Majlis Ansarullah UK is blessed to have the honour of publishing the split word translation of the Holy Qur'an in Urdu and English under guidance of Huzoor. ^{اللَّهُ} ^{بِطَرَفِ الْعَزِيزِ} It has been a mammoth task and could only be completed with sheer blessings and mercy of Allah and prayers of Huzoor Aqdas. ^{اللَّهُ} ^{بِطَرَفِ الْعَزِيزِ}

First edition of English split word translation was completed and published in 2018 followed by the First edition of Urdu split word translation completed in 2022.

Both split word translations were made available in print, on Majlis Ansarullah UK website and in app format. With feedback from scholars who noted that the Arabic idioms used in the Holy Qur'an were split unnecessarily and this aspect could be improved. Alhamdulillah, the revised translation has now been completed.

I am extremely grateful to Dr Sir Iftikhar Ahmed Ayaz Sahib for helping with this revision despite his extremely busy schedule and competing demands on his time.

I would also like to thank Hafiz Masood Iqbal Sahib who assisted with correcting the proof of the Arabic text. Mr Muhammad Ishaq Nasir Sahib, Qaid Ishaat has played a key role in coordinating and supervision of this entire Quran split word project. It would not have been possible to complete this task without his dedicated and untiring efforts.

I pray that May Allah reward all those who have assisted in anyway and may He Grant us all the opportunity to benefit from reading and understanding the Holy Qur'an. Ameen.

Dr Ch Ijaz Ur Rehman

Sadr Majlis Ansarullah UK

6th December 2023

Index of Symbols Denoting Pauses

- م Compulsory Stop.
- The sign at the end of a verse. It is preferable, though not necessary, to stop here.
- ط It is preferable, though not necessary, to stop here.
- Optional. To pause, or to continue.
- ج It is better to pause.
- لا Necessary to continue, do not pause.
- وقف Stop vocal sound for a moment, without breaking breath.
- قصر Desirable to continue, do not pause.
- تف Recommended pause.
- ❧ ❧ Part of the verse in between these signs indicate that if you pause at words preceded by the first sign you should not pause at the second but if you do not pause at the first, pause at the second. For example,

ذٰلِكَ الْكِتٰبُ لَا رَيْبَ ۚ فِيْهِ
هُدًى لِّلْمُتَّقِيْنَ ۝۳

Dhālikal-Kitābu lā raiba
fih, hudal-lil-muttaqīn

↑
(pause here)

ذٰلِكَ الْكِتٰبُ لَا رَيْبَ ۚ فِيْهِ
هُدًى لِّلْمُتَّقِيْنَ ۝۳

(pause here) ↓

Dhālikal-Kitābu lā raib,
fih hudal-lil-muttaqīn

سُورَةُ الْأَحْقَافِ مَكِّيَّةٌ وَهِيَ مَعَ الْبَسْمَلَةِ سِتُّ وَثَلَاثُونَ آيَةً وَأَرْبَعَةُ رُكُوعَاتٍ

Al-Ahqaf is a Makki Surah, it has 36 verses and 4 sections (Rukus).

الرَّحِيمِ	الرَّحْمَنِ	اللَّهِ	بِسْمِ
the Merciful	the Gracious	Allah	with name

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①

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

الْحَكِيمِ	الْعَزِيزِ	اللَّهُ	مِنْ	الْكِتَابِ	تَنْزِيلُ	حَمِّ
the Wise	the Mighty	Allah	from	the Book	revelation	The Praiseworthy, the Lord of Honour

حَمِّ ② تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ ③

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

بَيْنَهُمَا	مَا	وَ	الْأَرْضِ	وَ	السَّمَوَاتِ	خَلَقْنَا	مَا
between both of them	what	and	the earth	and	the heavens	We created	not

مَا خَلَقْنَا السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا

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

كَفَرُوا	الَّذِينَ	وَ	مُسَيَّ	أَجَلٍ	وَ	بِالْحَقِّ	إِلَّا
they disbelieved	those who	and	appointed	term	and	with the truth	except

إِلَّا بِالْحَقِّ وَأَجَلٍ مُّسَيَّ ٥ وَالَّذِينَ كَفَرُوا

but with truth, and for an appointed term; but those who disbelieve

مِنْ دُونِ اللَّهِ	مَا تَدْعُونَ	أَرَأَيْتُمْ	قُلْ	مُعْرِضُونَ	عَمَّا أَنْذَرُوا
from beside Allah	what you call	did you see	you say	those who turn away	from that they were warned

عَمَّا أَنْذَرُوا مُعْرِضُونَ ٦ قُلْ أَرَأَيْتُمْ مَا تَدْعُونَ مِنْ دُونِ اللَّهِ

turn away from that of which they have been warned. Say, Do you know what it is you call on beside Allah

أَرُونِي	مَاذَا	خَلَقُوا	مِنَ	الْأَرْضِ	أَمْ	لَهُمْ	شِرْكٌ	فِي	السَّمَوَاتِ
you show me	what	they created	of	the earth	or	for them	a share	in	the heavens

أَرُونِي مَاذَا خَلَقُوا مِنَ الْأَرْضِ أَمْ لَهُمْ شِرْكٌ فِي السَّمَوَاتِ ط

Show me what they have created of the earth. Or have they a share in the creation of the heavens?

إِيْتُونِي	بِكِتَابٍ	مِّنْ	قَبْلِ	هَذَا	أَوْ	أَثَرَةٍ	مِّنْ	عِلْمٍ
you bring me	with a Book	from	before	this	or	vestige	from	knowledge

إِيْتُونِي بِكِتَابٍ مِّنْ قَبْلِ هَذَا أَوْ أَثَرَةٍ مِّنْ عِلْمٍ

Bring me a Book revealed before this or some vestige of knowledge in your support,

إِنْ	كُنْتُمْ	صَادِقِينَ	وَ	مَنْ	أَضَلُّ	مِمَّنْ يَدْعُوا
if	you were	truthful	and	who	more astray	than him who prays

إِنْ كُنْتُمْ صَادِقِينَ ٥ وَمَنْ أَضَلُّ مِمَّنْ يَدْعُوا

if you indeed speak the truth. And who is more astray than those who, instead of Allah, pray

مِنْ	دُونِ	اللَّهِ	مَنْ	لَّا يَسْتَجِيبُ	لَهُ	إِلَى	يَوْمِ	الْقِيَامَةِ
from	beside	Allah	who	he does not answer	for him	till	day	the Resurrection

مِنْ دُونِ اللَّهِ مَنْ لَّا يَسْتَجِيبُ لَهُ إِلَى يَوْمِ الْقِيَامَةِ

unto such as will not answer them till the Day of Resurrection,

وَ	هُمْ	عَنْ	دُعَائِهِمْ	غَفْلُونَ	وَ	إِذَا	حُشِرَ	النَّاسُ
and	they	from	their prayer	unaware	and	when	it was gathered	the mankind

وَهُمْ عَنْ دُعَائِهِمْ غَفْلُونَ ٦ وَإِذَا حُشِرَ النَّاسُ

and they are even unconscious of their prayer? And when mankind are gathered together

كَانُوا	لَهُمْ	أَعْدَاءٌ	وَ	كَانُوا	بِعِبَادَتِهِمْ	كَافِرِينَ
they were	for them	enemies	and	they were	with their worship	those who deny

كَانُوا لَهُمْ أَعْدَاءٌ وَكَانُوا بِعِبَادَتِهِمْ كَافِرِينَ ٧

they will become enemies to them, and will deny their worship.

وَالَّذِينَ	قَالَ	بَيِّنَاتٍ	آيَاتِنَا	عَلَيْهِمْ	تُتْلَى	إِذَا	وَ
those who	he said	clear signs	Our Signs	upon them	it is recited	when	and
وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ قَالَ الَّذِينَ							
And when Our clear Signs are recited unto them, those who							
كَفَرُوا	لِلْحَقِّ	لَبَّا	جَاءَهُمْ	هَذَا	سِحْرٌ	مُّبِينٌ	
they disbelieved	for the truth	when	it came to them	this	sorcery	manifest	
كَفَرُوا لِلْحَقِّ لَبَّا جَاءَهُمْ هَذَا سِحْرٌ مُّبِينٌ ٨							
disbelieve say of the truth when it comes to them, This is manifest sorcery.							
أَمْ	يَقُولُونَ	افْتَرَاهُ	قُلْ	إِنْ	افْتَرَيْتُهُ		
whether	they say	he forged	you say	if	I have forged it		
أَمْ يَقُولُونَ افْتَرَاهُ قُلْ إِنْ افْتَرَيْتُهُ							
Do they say, He has forged it? Say, If I have forged it,							
فَلَا	تَسْلِكُونَ	لِي	مِنْ	اللَّهِ	شَيْئًا	هُوَ أَعْلَمُ	
so not	you avail	for me	against	Allah	ought	He knows best	
فَلَا تَسْلِكُونَ لِي مِنَ اللَّهِ شَيْئًا هُوَ أَعْلَمُ							
you cannot avail me ought against Allah. He knows best							
بِأَ	تُفِيضُونَ	فِيهِ	كَفَى	بِهِ	شَهِيدًا	بَيْنِي	وَبَيْنَكُمْ
with what	you indulge	in it	it was sufficient	of Him	as a witness	between me	and between you
بِأَ تُفِيضُونَ فِيهِ كَفَى بِهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ ٩							
what mischievous talk you indulge in. Sufficient is He for a Witness between me and you.							
وَهُوَ	الْغَفُورُ	الرَّحِيمُ	قُلْ	مَا كُنْتُ	بِدْعًا	مِّنَ	الرُّسُلِ
He	the Most Forgiving	the Merciful	you say	not I am	a new	of	the Messengers
وَهُوَ الْغَفُورُ الرَّحِيمُ ٩ قُلْ مَا كُنْتُ بِدْعًا مِّنَ الرُّسُلِ							
And He is the Most Forgiving, the Merciful. Say, I am no new Messenger,							

وَأَدْرِى مَا يُفَعَّلُ بِي وَلَا بَكُمْ	مَا	أَدْرِى	مَا	يُفَعَّلُ	بِي	وَأَدْرِى	مَا	يُفَعَّلُ	بِي وَلَا بَكُمْ
and	not	I know	what	it will be done	with me	and	not	with you	and
وَمَا أَدْرِى مَا يُفَعَّلُ بِي وَلَا بَكُمْ ط									
nor do I know what will be done with me or with you in this life.									
إِنْ أَتَّبِعُ إِلَّا مَا يُوحَىٰ إِلَيَّ	إِنْ	أَتَّبِعُ	إِلَّا	مَا	يُوحَىٰ	إِلَىٰ	إِنْ	أَتَّبِعُ	إِلَّا مَا يُوحَىٰ إِلَيَّ
if	I follow	but	what	it is revealed	to me	to me	if	I follow	but what is revealed to me;
إِنْ أَتَّبِعُ إِلَّا مَا يُوحَىٰ إِلَيَّ									
I do but follow what is revealed to me;									
وَمَا أَنَا إِلَّا نَذِيرٌ مُّبِينٌ قُلْ أَرَأَيْتُمْ	وَأَنَا	إِلَّا	نَذِيرٌ	مُّبِينٌ	قُلْ	أَرَأَيْتُمْ	وَمَا أَنَا إِلَّا نَذِيرٌ مُّبِينٌ قُلْ أَرَأَيْتُمْ	وَمَا أَنَا إِلَّا نَذِيرٌ مُّبِينٌ قُلْ أَرَأَيْتُمْ	وَمَا أَنَا إِلَّا نَذِيرٌ مُّبِينٌ قُلْ أَرَأَيْتُمْ
and	I am	but	warner	plain	you say	did you tell me	and	I am	but a plain Warner. Say, Tell me,
وَمَا أَنَا إِلَّا نَذِيرٌ مُّبِينٌ قُلْ أَرَأَيْتُمْ									
and I am but a plain Warner. Say, Tell me,									
إِنْ كَانَ مِنْ عِنْدِ اللَّهِ وَكَفَرْتُمْ بِهِ	إِنْ	كَانَ	مِنْ	عِنْدِ	اللَّهُ	وَكَفَرْتُمْ	بِهِ	إِنْ كَانَ مِنْ عِنْدِ اللَّهِ وَكَفَرْتُمْ بِهِ	إِنْ كَانَ مِنْ عِنْدِ اللَّهِ وَكَفَرْتُمْ بِهِ
if	it was	from	near	Allah	and	you disbelieved	with him	if	it was from Allah and you disbelieve therein,
إِنْ كَانَ مِنْ عِنْدِ اللَّهِ وَكَفَرْتُمْ بِهِ									
if this is from Allah and you disbelieve therein,									
وَشَهِدَ شَهِدٌ مِّنْ بَنِي إِسْرَءِيلَ عَلَىٰ مِثْلِهِ فَآمَنَ	وَشَهِدَ	شَهِدٌ	مِّنْ	بَنِي إِسْرَءِيلَ	عَلَىٰ	مِثْلِهِ	فَآمَنَ	وَشَهِدَ شَهِدٌ مِّنْ بَنِي إِسْرَءِيلَ عَلَىٰ مِثْلِهِ فَآمَنَ	وَشَهِدَ شَهِدٌ مِّنْ بَنِي إِسْرَءِيلَ عَلَىٰ مِثْلِهِ فَآمَنَ
and	it bore witness	a witness	from	children of israel	upon	like him	so he believed	and	a witness from among the children of Israel bears witness to one like him, and he believed,
وَشَهِدَ شَهِدٌ مِّنْ بَنِي إِسْرَءِيلَ عَلَىٰ مِثْلِهِ فَآمَنَ									
and a witness from among the children of Israel bears witness to one like him, and he believed,									
وَأَسْتَكَْبَرْتُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ	وَأَسْتَكَْبَرْتُمْ	إِنَّ	اللَّهُ	لَا يَهْدِي	الْقَوْمَ	الظَّالِمِينَ	وَأَسْتَكَْبَرْتُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ	وَأَسْتَكَْبَرْتُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ	وَأَسْتَكَْبَرْتُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ
and	you were too proud	verily	Allah	he does not guide	the people	the wrongdoers	and	you were too proud	how should you fare? Verily, Allah guides not the wrongdoing people.
وَأَسْتَكَْبَرْتُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ١١									
but you are too proud, how should you fare? Verily, Allah guides not the wrongdoing people.									

وَ	قَالَ	الَّذِينَ كَفَرُوا	لِلَّذِينَ آمَنُوا	لَوْ	كَانَ	خَيْرًا
and	he said	those who disbelieved	for those who believed	if	it was	any good
وَقَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا لَوْ كَانَ خَيْرًا						
And those who disbelieve say of those who believe: If it were any good,						
مَا سَبَقُونَا	إِلَيْهِ	وَ	إِذْ	لَمْ يَهْتَدُوا	بِهِ	
they could not have been ahead of us	to it	and	when	they did not get guidance	with it	
مَا سَبَقُونَا إِلَيْهِ وَإِذْ لَمْ يَهْتَدُوا بِهِ						
they could not have been ahead of us in attaining it. And since they have not been guided thereby,						
فَسَيَقُولُونَ	هَذَا	إِفْكٌ	قَدِيمٌ	وَ	مِنْ	قَبْلِهِ
so surely they say	this	lie	old	and	from	before it
فَسَيَقُولُونَ هَذَا إِفْكٌ قَدِيمٌ ۖ وَمِنْ قَبْلِهِ كِتَابُ مُوسَى						
they will say, This is an old lie. And before it there was the Book of Moses,						
إِمَامًا	وَ	رَحْمَةً	وَ	هَذَا	كِتَابٌ	مُصَدِّقٌ
guide	and	mercy	and	this	Book	fulfilling
إِمَامًا وَرَحْمَةً ۖ وَهَذَا كِتَابٌ مُصَدِّقٌ لِّسَانًا عَرَبِيًّا						
a guide and a mercy; and this is a Book in the Arabic language fulfilling previous prophecies,						
لِيُنْذِرَ	الَّذِينَ	ظَلَمُوا	وَ	بُشْرَى	لِلْمُحْسِنِينَ	
so that it warns	those who	they did wrong	and	glad tidings	for those who do good	
لِيُنْذِرَ الَّذِينَ ظَلَمُوا ۖ وَبُشْرَى لِلْمُحْسِنِينَ ۝١٣						
that it may warn those who do wrong; and as glad tidings to those who do good.						
إِنَّ	الَّذِينَ	قَالُوا	رَبُّنَا	اللَّهُ	ثُمَّ	اسْتَقَامُوا
surely	those who	they said	our Lord	Allah	then	they remained steadfast
إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا						
Verily, those who say, Our Lord is Allah, and then remain steadfast						

فَلَا	خَوْفٌ	عَلَيْهِمْ	وَ	لَا	هُمْ يَحْزَنُونَ
so not	fear	upon them	and	nor	they grieve
فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١٤﴾					
no fear shall come upon them, nor shall they grieve.					
أُولَٰئِكَ	أَصْحَابُ الْجَنَّةِ	خَالِدِينَ	فِيهَا	جَزَاءً	بِمَا
these	dwellers of the Graden	those who abide	in there	recompense	with what
كَانُوا	يَعْمَلُونَ				
they were	they do				
أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ خَالِدِينَ فِيهَا ۖ جَزَاءً بِمَا كَانُوا يَعْمَلُونَ ﴿١٥﴾					
These are the dwellers of the Garden;they shall abide therein a recompense for what they did.					
وَ	وَصَّيْنَا	الْإِنْسَانَ	بِوَالِدَيْهِ	إِحْسَنًا	حَمَلَتْهُ
and	We enjoined	the man	with his parents	being good	she bore him
أُمُّهُ	كُرْهًا				
his mother	pain				
وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ إِحْسَنًا ۖ حَمَلَتْهُ أُمُّهُ كُرْهًا					
And We have enjoined on man to be good to his parents. His mother bears him with pain,					
وَوَضَعَتْهُ	كُرْهًا	وَ	حَبْلُهُ	وَ	فِضْلُهُ
she gave birth to him	pain	and	bearing of him	and	his weaning
ثَلَاثُونَ	شَهْرًا				
thirty	months				
وَوَضَعَتْهُ كُرْهًا ۖ وَحَبْلُهُ ۖ وَفِضْلُهُ ثَلَاثُونَ شَهْرًا ۖ					
and brings him forth with pain. And the bearing of him and his weaning takes thirty months,					
حَتَّىٰ	إِذَا	بَدَغَ	أَشَدَّهُ	وَ	بَدَغَ
till	when	he attained	his full maturity	and	he attained
سَنَةً	أَرْبَعِينَ				
years	forty				
حَتَّىٰ إِذَا بَدَغَ أَشَدَّهُ وَبَدَغَ أَرْبَعِينَ سَنَةً ۖ					
till, when he attains his full maturity and reaches the age of forty years,					
قَالَ	رَبِّ	أَوْزِعْنِي	أَنْ	أَشْكُرَ	نِعْمَتَكَ
he said	my Lord	you grant me	that	I be grateful	your favour
عَلَىٰ	أَنْعَمْتَ				
upon me	you bestowed				
قَالَ رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ					
he says,My Lord, grant me that I may be grateful for Thy favour which Thou hast bestowed upon me					

وَعَلَىٰ	وَالِدَيَّ	وَأَنْ	أَعْمَلَ	صَالِحًا	تَرْضَاهُ
and	my parents	that	I do	good works	it pleased You

وَعَلَىٰ وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ

and upon my parents, and that I may do such good works as may please Thee.

وَأَصْدِحْ	لِي فِي ذُرِّيَّتِي	إِنِّي	تُبْتُ	إِلَيْكَ
and	you make righteous	for me	in	my progeny
indeed I	I turned	to You		

وَأَصْدِحْ لِي فِي ذُرِّيَّتِي إِنِّي تُبْتُ إِلَيْكَ

And make my seed righteous for me. I do turn to Thee;

وَأَنَا	مِنَ الْمُسْلِمِينَ	أُولَٰئِكَ الَّذِينَ
and	surely I	from
those who submit	those who	

وَأَنَا مِنَ الْمُسْلِمِينَ ①٦ أُولَٰئِكَ الَّذِينَ

and, truly, I am of those who submit to Thee. Those are they from whom

نَتَقَبَّلُ	عَنْهُمْ	أَحْسَنَ	مَا	عَمِلُوا	وَنَتَجَاوَزُ	عَنْ سَيِّئَاتِهِمْ
We accept	from them	good	what	they did	and	We overlook
their ill deeds	from					

نَتَقَبَّلُ عَنْهُمْ أَحْسَنَ مَا عَمِلُوا وَنَتَجَاوَزُ عَنْ سَيِّئَاتِهِمْ

We accept their good works and overlook their ill deeds.

فِي أَصْحَابِ الْجَنَّةِ	وَعَدَ	الصِّدْقِ	الَّذِي	كَانُوا	يُوعَدُونَ
in	inmates of Grden	promise	true	which	they were
they are promised					

فِي أَصْحَابِ الْجَنَّةِ وَعَدَ الصِّدْقِ الَّذِي كَانُوا يُوعَدُونَ ①٧

They shall be among the inmates of the Garden, in fulfilment of the true promise which was made to them.

وَالَّذِي	قَالَ	لِوَالِدَيْهِ	أَفِّ	لَكُمْ
and	he said	to his parents	fie	for you both
who				

وَالَّذِي قَالَ لِوَالِدَيْهِ أُفٍّ لَّكُمَا

But the one who says to his parents, Fie on you both!

أَتَعِدُّنِي	وَأَن أُخْرَجَ	وَقَدْ	خَلَّتِ	الْقُرُونُ	مِنْ	قَبْلِي
do you both threaten me	that I be brought forth	surely and	it passed	the generations	from	before me

أَتَعِدُّنِي أَن أُخْرَجَ وَقَدْ خَلَّتِ الْقُرُونُ مِنِّي قَبْلِي

do you threaten me that I shall be brought forth, when generations have already passed away before me?

وَهُمَا	يَسْتَغِيثُنِ	اللَّهُ	وَيْلَكَ	أَمِنْ
they both	they cry to	Allah	woe to you	you believe

وَهُمَا يَسْتَغِيثُنِ اللَّهَ وَيْلَكَ آمِنْ

And they both cry unto Allah for help and say to him: Woe unto thee!

إِنَّ	وَعْدَ	اللَّهُ	حَقٌّ	فَيَقُولُ	مَا	هَذَا	إِلَّا	أَسَاطِيرُ	الْأَوَّلِينَ
surely	promise	Allah	true	so he says	not	this	but	fables	the ancient

إِنَّ وَعْدَ اللَّهِ حَقٌّ ۖ فَيَقُولُ مَا هَذَا إِلَّا أَسَاطِيرُ الْأَوَّلِينَ ﴿١٨﴾

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

أُولَئِكَ	الَّذِينَ	حَقَّ	عَلَيْهِمْ	الْقَوْلُ	فِي	أُمَّمٍ
these	those who	it became due	upon them	the sentence	in	communities

أُولَئِكَ الَّذِينَ حَقَّ عَلَيْهِمُ الْقَوْلُ فِي أُمَمٍ

These are they against whom the sentence of punishment became due, along with the communities

قَدْ	خَلَّتْ	مِنْ	قَبْلِهِمْ	مِّنَ	الْجِنِّ	وَالْإِنْسِ
surely	it passed	from	before them	from	the jinn	and the mankind

قَدْ خَلَّتْ مِنْ قَبْلِهِمْ مِنَ الْجِنِّ وَالْإِنْسِ

of the Jinn and mankind that had gone before them.

إِنَّهُمْ	كَانُوا	خَسِرِينَ	وَلِكُلِّ	دَرَجَتٍ	مِّمَّا	عَمِلُوا
surely they	they were	the losers	and	for all	of what	they did

إِنَّهُمْ كَانُوا خَسِرِينَ ۖ وَلِكُلِّ دَرَجَةٍ مِّمَّا عَمِلُوا ﴿١٩﴾

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

وَلَا يُظْلَمُونَ	هُمْ	وَ	أَعْمَالَهُمْ	لِيُؤْفِيَهُمْ	وَلَا
they are not wronged	they	and	thier deeds	so that it fully repays them	and
وَلِيُؤْفِيَهُمْ أَعْمَالَهُمْ وَهُمْ لَا يُظْلَمُونَ ﴿٢٠﴾					
and that Allah may fully repay them for their deeds; and they shall not be wronged.					
النَّارِ	عَلَى	كَفَرُوا	الَّذِينَ	يُعْرَضُ	يَوْمَ
the Fire	upon	they disbelieved	those who	it is brought before	day
وَيَوْمَ يُعْرَضُ الَّذِينَ كَفَرُوا عَلَى النَّارِ					
And on the day when those who disbelieve will be brought before the Fire,					
أَذْهَبْتُمْ	طَيِّبَاتِكُمْ	فِي	حَيَاتِكُمْ	الدُّنْيَا	وَأَسْتَمْتَعْتُمْ
you exhausted	your good things	in	your life	the world	you enjoyed
أَذْهَبْتُمْ طَيِّبَاتِكُمْ فِي حَيَاتِكُمُ الدُّنْيَا وَأَسْتَمْتَعْتُمْ بِهَا					
You exhausted your good things in the life of the world, and you fully enjoyed them.					
فَالْيَوْمَ	تُجْزَوْنَ	عَذَابَ الْهُونِ	بِمَا	كُنْتُمْ	تَسْتَكْبِرُونَ
so the day	you are requited	ignominious punishment	with what	you were	you are arrogant
فَالْيَوْمَ تُجْزَوْنَ عَذَابَ الْهُونِ بِمَا كُنْتُمْ تَسْتَكْبِرُونَ فِي الْأَرْضِ					
Now this day you shall be requited with ignominious punishment because you were arrogant in the earth					
بِغَيْرِ	الْحَقِّ	وَأَنتُمْ	تَفْسُقُونَ	وَأَنتُمْ	أَخَا
no	the justification	and	you were	with what	brother
بِغَيْرِ الْحَقِّ وَبِمَا كُنْتُمْ تَفْسُقُونَ ﴿٢١﴾ وَأَذْكُرْ أَخَا عَادٍ					
without justification, and because you acted rebelliously. And make mention of the brother of Ad					
إِذْ	أَنْذَرَ	قَوْمَهُ	بِالْأَحْقَافِ	وَقَدْ	خَلَّتِ
when	he warned	his people	with the sand-hills	and	surely
إِذْ أَنْذَرَ قَوْمَهُ بِالْأَحْقَافِ وَقَدْ خَلَّتِ النَّذُرُ					
when he warned his people among the sand-hills and Warners					

مِنْ	بَيْنَ يَدَيْهِ	وَ	مِنْ	خَلْفِهِ	أَلَّا تَعْبُدُوا	إِلَّا	اللَّهُ
from	between his two hands	and	from	after him	that you worship not	except	Allah

مِنْ بَيْنَ يَدَيْهِ وَمِنْ خَلْفِهِ أَلَّا تَعْبُدُوا إِلَّا اللَّهَ ط

there have been before him and after him Worship none but Allah.

إِنِّي أَخَافُ	عَلَيْكُمْ	عَذَابَ	يَوْمٍ	عَظِيمٍ
surely I fear	upon you	punishment	day	great

إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ ٢٢

I fear for you the punishment of a great day.

قَالُوا	أَجِئْتَنَا	لِتَأْفِكَنَا	عَنْ	إِلَهَتِنَا
they said	have you come to us	to turn us away	from	our gods

قَالُوا أَجِئْتَنَا لِتَأْفِكَنَا عَنْ إِلَهَتِنَا ٢٣

They said, Hast thou come to us to turn us away from our gods?

فَاتِنَا	بِمَا	تَعِدُنَا	إِنْ	كُنْتَ	مِنَ	الصَّادِقِينَ
so you bring us	with what	you threaten us	if	you were	from	the truthful

فَاتِنَا بِمَا تَعِدُنَا إِنْ كُنْتَ مِنَ الصَّادِقِينَ ٢٤

Bring us then that with which thou dost threaten us, if indeed thou art of the truthful.

قَالَ	إِنَّمَا	الْعِلْمُ	عِنْدَ	اللَّهِ	وَ	أُبَلِّغُكُمْ	مَا	أُرْسِلْتُ	بِهِ
he said	only	the knowledge	near	Allah	and	I convey to you	what	I have been sent	with it

قَالَ إِنَّمَا الْعِلْمُ عِنْدَ اللَّهِ وَأُبَلِّغُكُمْ مَا أُرْسِلْتُ بِهِ

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

وَلَكِنِّي	أَرَاكُمْ	قَوْمًا	تَجْهَلُونَ	فَلَمَّا	رَأَوْهُ	عَارِضًا
but I	I see you	people	you became ignorant	so when	they saw it	as a cloud

وَلَكِنِّي أَرَاكُمْ قَوْمًا تَجْهَلُونَ ٢٥ فَلَمَّا رَأَوْهُ عَارِضًا

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

مُسْتَقْبِلٌ	أُودِيَّتِهِمْ	قَالُوا	هَذَا	عَارِضٌ	مُسْطَرُنَا
one that comes towards	their valley	they said	this	cloud	that which will give us rain
مُسْتَقْبِلٌ أُودِيَّتِهِمْ قَالُوا هَذَا عَارِضٌ مُسْطَرُنَا ^ط					
coming towards their valleys as a cloud, they said, This is a cloud which will give us rain.					
بَلْ	هُوَ	مَا	اسْتَعْجَلْتُمْ	بِهِ	رِيحٌ فِيهَا عَذَابٌ أَلِيمٌ
nay	it is	that	you sought to hasten	with it	a wind in it grievous punishment
بَلْ هُوَ مَا اسْتَعْجَلْتُمْ بِهِ رِيحٌ فِيهَا عَذَابٌ أَلِيمٌ ²⁵					
Nay, but it is that which you sought to hasten a wind wherein is a grievous punishment.					
تُدْمِرُ	كُلَّ	شَيْءٍ	بِأَمْرِ	رَبِّهَا	فَأَصْبَحُوا
you destroy	every	thing	with command	its Lord	so they became
تُدْمِرُ كُلَّ شَيْءٍ بِأَمْرِ رَبِّهَا فَأَصْبَحُوا					
It will destroy everything by the command of its Lord. And they became					
لَا يُرَى	إِلَّا	مَسْكِنُهُمْ	كَذَلِكَ	نَجْزِي	الْقَوْمَ
it is not seen	except	their dwellings	like that	We requite	the people
لَا يُرَى إِلَّا مَسْكِنُهُمْ ^ط كَذَلِكَ نَجْزِي الْقَوْمَ الْجَافِرِينَ ²⁶					
such that there was nothing left to be seen, except their dwellings. Thus do We requite the guilty people.					
وَ	لَقَدْ	مَكَّنَّهُمْ	فِي مَا	إِنْ مَكَّنَّاكُمْ	فِيهِ
and	surely	We established them	in what	We have not established you	in it
وَلَقَدْ مَكَّنَّهُمْ فِيمَا إِنْ مَكَّنَّاكُمْ فِيهِ					
And We had established them in what We have established you not;					
وَ	جَعَلْنَا	لَهُمْ	سَمْعًا	وَأَبْصَارًا	وَأَفْئِدَةً
and	We made	for them	ears	and eyes	and hearts
وَجَعَلْنَا لَهُمْ سَمْعًا وَأَبْصَارًا وَأَفْئِدَةً ^ط					
and We gave them ears and eyes and hearts.					

فَبَا أَعْنَى	عَنْهُمْ	سَعُهُمْ	وَلَا	أَبْصَارُهُمْ	وَلَا	أَفْئِدَتُهُمْ
so it did not avail	from them	their ears	and not	their eyes	and not	their hearts
فَبَا أَعْنَى عَنْهُمْ سَعُهُمْ وَلَا أَبْصَارُهُمْ وَلَا أَفْئِدَتُهُمْ						
But their ears and their eyes and their hearts availed them naught						
مِّنْ	شَيْءٍ	إِذْ	كَانُوا	يَجْحَدُونَ	بِآيَاتِ	اللَّهِ
from	anything	when	they were	they deny	with Signs	Allah
مِّنْ شَيْءٍ إِذْ كَانُوا يَجْحَدُونَ بِآيَاتِ اللَّهِ						
since they denied the Signs of Allah;						
وَ	حَاقَ	بِهِمْ	مَا	كَانُوا	بِهِ	يَسْتَهْزِءُونَ
and	it encompassed	with them	that	they were	with it	they mock
وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِءُونَ ﴿٢٧﴾						
and that at which they used to mock encompassed them.						
وَ	لَقَدْ	أَهْلَكْنَا	مَا حَوْلَكُمْ	مِّنْ	الْقُرَى	
and	surely	We destroyed	that is round about you	of	the townships	
وَلَقَدْ أَهْلَكْنَا مَا حَوْلَكُمْ مِّنَ الْقُرَى						
And We did destroy townships all around you						
وَ	صَرَّفْنَا	الْآيَاتِ	لَعَلَّهُمْ	يَرْجِعُونَ		
and	We varied	the Signs	so that they	they turn		
وَصَرَّفْنَا الْآيَاتِ لَعَلَّهُمْ يَرْجِعُونَ ﴿٢٨﴾						
and We have varied the Signs, that they might turn to Us.						
فَلَوْلَا	نَصَرَهُمْ	الَّذِينَ اتَّخَذُوا	مِنْ	دُونِ	اللَّهِ	قُرْبَانًا
so why not	he helped them	those who took	from	beside	Allah	seeking nearness
فَلَوْلَا نَصَرَهُمُ الَّذِينَ اتَّخَذُوا مِنْ دُونِ اللَّهِ قُرْبَانًا لِإِلهَةٍ						
Why, then, did not those help them whom they had taken for gods beside Allah, seeking						

يَفْتَرُونَ	كَانُوا	مَا	وَ	اِفْكُهُمْ	ذٰلِكَ	وَ	عَنْهُمْ	ضَلُّوا	بَلْ
they fabricate	they were	that	and	their lie	that	and	from them	they got lost	nay

بَلْ ضَلُّوا عَنْهُمْ ۚ وَذٰلِكَ اِفْكُهُمْ وَمَا كَانُوا يَفْتَرُونَ ﴿٢٩﴾

Nay, they were lost to them. That was the result of their lie, and of what they fabricated.

وَاِذْ	صَرَفْنَا	اِلَيْكَ	نَفْرًا	مِّنْ	الْجِنِّ	يَسْتَبِعُونَ	الْقُرْآنَ
and	We turned	towards you	a party	of	the jinn	they hear	the Quran

وَاِذْ صَرَفْنَا اِلَيْكَ نَفْرًا مِّنَ الْجِنِّ يَسْتَبِعُونَ الْقُرْآنَ ۚ

And remember when We turned towards thee a party of the Jinn who wished to hear the Qur'an

فَلَمَّا	حَضَرُوهُ	قَالُوا	اَنْصِتُوا	فَلَمَّا	قُضِيَ
so when	they were present at it	they said	you be silent	so when	it was finished

فَلَمَّا حَضَرُوهُ قَالُوا اَنْصِتُوا فَلَمَّا قُضِيَ

and, when they were present at its recitation, they said to one another, Be silent and listen, and, when it was finished,

وَلَوْ	اِلَىٰ	قَوْمِهِمْ	مُنْذِرِينَ	قَالُوا	يَقَوْمَنَا	اِنَّا	سَبِعْنَا	كِتٰبًا
they went back	to	their people	warners	they said	Our people	surely we	we heard	Book

وَلَوْ اِلَىٰ قَوْمِهِمْ مُنْذِرِينَ ﴿٣٠﴾ قَالُوا يَقَوْمَنَا اِنَّا سَبِعْنَا كِتٰبًا

they went back to their people, warning them. They said, O our people, we have heard a Book,

اُنْزِلَ	مِّنْ	بَعْدِ	مُوسٰى	مُصَدِّقًا	لِّهَا	بَيْنَ يَدَيْهِ
it was sent down	from	after	Moses	confirming	of that	before it

اُنْزِلَ مِنْ بَعْدِ مُوسٰى مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ

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

يَهْدِيْ	اِلَىٰ	الْحَقِّ	وَ	اِلَىٰ	طَرِيْقٍ	مُّسْتَقِيْمٍ
it guides	to	the truth	and	to	path	right

يَهْدِيْ اِلَىٰ الْحَقِّ وَ اِلَىٰ طَرِيْقٍ مُّسْتَقِيْمٍ ﴿٣١﴾

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

يَقُومَنَا	أَجِيبُوا	دَاعِيَ	اللَّهُ	وَ	أَمِنُوا	بِهِ
O our people	you respond	summoner	Allah	and	you believe	with him
يَقُومَنَا أَجِيبُوا دَاعِيَ اللَّهِ وَآمِنُوا بِهِ						
O our people, respond to Allah's Summoner and believe in Him.						
يَغْفِرْ لَكُمْ	مَنْ	ذُنُوبَكُمْ	وَ	يُجِرْكُمْ	مِنْ	عَذَابٍ أَلِيمٍ
He will forgive you	from	your sins	and	he protects you	from	punishment painful
يَغْفِرْ لَكُمْ مَنْ ذُنُوبَكُمْ وَيُجِرْكُمْ مِنْ عَذَابٍ أَلِيمٍ ③٢						
He will forgive you your sins, and protect you from a painful punishment.						
وَ	مَنْ	لَّا يُجِبْ	دَاعِيَ	اللَّهُ	فَلَيْسَ	بِشُعْجِرٍ فِي الْأَرْضِ
and	who	he does not respond	summoner	Allah	so not	one who frustrates in the earth
وَمَنْ لَّا يُجِبْ دَاعِيَ اللَّهِ فَلَيْسَ بِشُعْجِرٍ فِي الْأَرْضِ						
And whoso does not respond to Allah's Summoner, he cannot escape Him in the earth,						
وَ	لَيْسَ	لَهُ	مِنْ	دُونِهِ	أَوْلِيَاءُ	أُولَئِكَ فِي ضَلَلٍ مُبِينٍ
and	not	for him	any	beside him	protectors	those in error manifest
وَلَيْسَ لَهُ مِنْ دُونِهِ أَوْلِيَاءُ ٣٣ أُولَئِكَ فِي ضَلَلٍ مُبِينٍ ③٣						
nor can he have any protector beside Him. Such are in manifest error.						
أَوَلَمْ يَرَوْا	أَنَّ	اللَّهُ	الَّذِي	خَلَقَ	السَّمَوَاتِ	وَالْأَرْضِ
have they not see	that	Allah	Who	he created	the heavens	and the earth
أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضِ						
Have they not seen that Allah, Who created the heavens and the earth						
وَ	لَمْ يَعْ	بِخَلْقِهِنَّ	بِقَدْرِ	عَلَى	أَنْ يُحْيِيَ	الْمَوْتَى
and	He did not weary	with their creation	one that has power	upon	that he gives life	the dead
وَلَمْ يَعْ بِخَلْقِهِنَّ بِقَدْرِ عَلَى أَنْ يُحْيِيَ الْمَوْتَى ٣٤						
and was not wearied by their creation, has the power to give life to the dead?						

بَلَىٰ	إِنَّهُ	عَلَىٰ	كُلِّ	شَيْءٍ	قَدِيرٌ
why not	surely He	over	all	things	powerful
بَلَىٰ إِنَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٣٤﴾					
Yea, verily, He has power over all things.					
وَ	يَوْمَ	يُعْرَضُ	الَّذِينَ	كَفَرُوا	عَلَىٰ النَّارِ
and	day	it is brought before	those who	they disbelieved	the Fire
وَيَوْمَ يُعْرَضُ الَّذِينَ كَفَرُوا عَلَى النَّارِ ﴿٣٥﴾					
And on the day when those who disbelieve will be brought before the Fire,					
أَلَيْسَ	هَذَا	بِالْحَقِّ	قَالُوا	بَلَىٰ	وَرَبَّنَا
is not	this	with the truth	they said	why not	our Lord
أَلَيْسَ هَذَا بِالْحَقِّ قَالُوا بَلَىٰ وَرَبَّنَا ﴿٣٦﴾					
it will be said to them, Is not this the truth? They will say, Aye, by our Lord.					
قَالَ	فَذُوقُوا	الْعَذَابَ	بِمَا	كُنْتُمْ	تَكْفُرُونَ
he said	then you taste	the punishment	with that	you were	you disbelieve
قَالَ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ ﴿٣٧﴾					
He will say, Then taste the punishment, because you disbelieved.					
فَاصْبِرْ	كَمَا	صَبَرَ	أُولُوا الْعَزْمَ	مِنْ	الرُّسُلِ
then have patience	such as	he showed patience	those having determination	from	the Messengers
فَاصْبِرْ كَمَا صَبَرَ أُولُوا الْعَزْمِ مِنَ الرُّسُلِ ﴿٣٨﴾					
Have patience, then, as had the Messengers of strong determination;					
وَ	لَا تَسْتَعْجِلْ	لَهُمْ	كَأَنَّهُمْ	يَوْمَ	يُرَوْنَ
and	you be not in haste	for them	as if they	day	they see
وَلَا تَسْتَعْجِلْ لَهُمْ كَأَنَّهُمْ يَوْمَ يَرَوْنَ مَا يُوعَدُونَ ﴿٣٩﴾					
and be in no haste about them. On the day when they see that with which they are threatened,					

بَدَغُ	نَّهَارٍ	مِّنْ	سَاعَةً	إِلَّا	لَمْ يَلْبَثُواْ
conveying	day	from	an hour	save	they did not tarry

لَمْ يَلْبَثُواْ إِلَّا سَاعَةً مِّنْ نَّهَارٍ بَدَغُ

it will appear to them as though they had not tarried save for an hour of a day. has been conveyed;

فَهَلْ	يُهْلِكُ	إِلَّا	الْقَوْمُ	الْفٰسِقُوْنَ
so not	it is destroyed	except	the people	the disobedient ones

فَهَلْ يُهْلِكُ إِلَّا الْقَوْمُ الْفٰسِقُوْنَ ٣٦

and none but the disobedient people shall be destroyed.

سُورَةُ مُحَمَّدٍ مَدَنِيَّةٌ وَهِيَ مَعَ الْبَسْمَلَةِ تِسْعٌ وَثَلَاثُونَ آيَةً وَأَرْبَعَةُ رُكُوعَاتٍ

Muhammad is a Madni Surah, it has 39 verses and 4 sections (Rukus).

بِسْمِ	اللّٰهِ	الرَّحْمٰنِ	الرَّحِيْمِ
with name	Allah	the Gracious	the Merciful

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ①

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

الَّذِيْنَ	كَفَرُوْا	وَ	صَدُّوْا	عَنْ	سَبِيْلِ	اللّٰهِ
those who	they disbelieved	and	they hindered	from	way	Allah

الَّذِيْنَ كَفَرُوْا وَصَدُّوْا عَنْ سَبِيْلِ اللّٰهِ

Those who disbelieve and hinder men from the way of Allah

أَصْلَ	أَعْمَالَهُمْ	وَ	الَّذِيْنَ	أَمَنُوْا	وَ	عَمِلُوْا	الصّٰلِحٰتِ
he rendered vain	their works	and	those who	they believed	and	they did	the good works

أَصْلَ أَعْمَالَهُمْ ② وَالَّذِيْنَ أَمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ

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

و	أَمَنُوا	بِهَا	نُزِّلَ	عَلَى	مُحَمَّدٍ
and	they believed	with that	it was revealed	on	Muhammad
وَأَمَنُوا بِمَا نُزِّلَ عَلَى مُحَمَّدٍ					
and believe in that which has been revealed to Muhammad					
وَهُوَ	الْحَقُّ	مِنْ	رَبِّهِمْ	كَفَّرَ	عَنْهُمْ
it is	the truth	from	their Lord	he removed	from them
وَهُوَ الْحَقُّ مِنْ رَبِّهِمْ ۖ كَفَّرَ عَنْهُمْ سَيِّئَاتِهِمْ					
and it is the truth from their Lord He will remove from them their evils					
وَأَصْدَحَ	بَالَهُمْ	ذَلِكَ	بِأَنَّ	الَّذِينَ كَفَرُوا	اتَّبَعُوا
reform	their conduct	that	with that	those who disbelieve	they follow
وَأَصْدَحَ بَالَهُمْ ۚ ذَٰلِكَ بِأَنَّ الَّذِينَ كَفَرُوا اتَّبَعُوا الْبَاطِلَ					
and will reform their conduct. That is because those who disbelieve follow falsehood					
وَأَنَّ	الَّذِينَ	أَمَنُوا	اتَّبَعُوا	الْحَقَّ	مِنْ
so that	those who	they believed	they followed	the truth	from
وَأَنَّ الَّذِينَ آمَنُوا اتَّبَعُوا الْحَقَّ مِنْ رَبِّهِمْ ۖ					
while those who believe follow the truth from their Lord.					
كَذَٰلِكَ	يَضْرِبُ	اللَّهُ	لِلنَّاسِ	أَمْثَالَهُمْ	
like	he sets forth	Allah	for the people	their likes	
كَذَٰلِكَ يَضْرِبُ اللَّهُ لِلنَّاسِ أَمْثَالَهُمْ ۖ					
Thus does Allah set forth for men their similitudes.					
فَإِذَا	لَقِيتُمْ	الَّذِينَ	كَفَرُوا	فَضْرَبَ	الرِّقَابَ
so when	you met	those who	they disbelieved	then smiting	the necks
فَإِذَا لَقِيتُمْ الَّذِينَ كَفَرُوا فَضَرْبَ الرِّقَابِ ۖ					
And when you meet in regular battle those who disbelieve, smite their necks;					

فَإِمَّا	الْوُثَاقُ	فَشَدُّوا	أَشْخَسْتُهُمْ	إِذَا	حَتَّى
so either	the fetters	so you bind firmly	you overcame them	when	till

حَتَّى إِذَا أَشْخَسْتُهُمْ فَشَدُّوا الْوُثَاقَ^١ فَإِمَّا

and, when you have overcome them, bind fast the fetters then

مِّنَّا	بَعْدُ	وَ	إِمَّا	فِدَاءً	حَتَّى	تَضَعُ	الْحَرْبُ	أَوْزَارَهَا
as a favour	afterwards	and	or	as a ransom	until	it lays down	the war	its weapons

مِّنَّا بَعْدُ وَإِمَّا فِدَاءً حَتَّى تَضَعُ الْحَرْبُ أَوْزَارَهَا^٢

afterwards either release them as a favour or by taking ransom until the war lays down its burdens.

ذَلِكَ	وَ	لَوْ	يَشَاءُ	اللَّهُ	لَانتَصَرَ	مِنْهُمْ
that	and	if	He wills	Allah	surely he would have exacted retribution	from them

ذَلِكَ^٣ وَلَوْ يَشَاءُ اللَّهُ لَانتَصَرَ مِنْهُمْ

That is the ordinance. And if Allah had so decided, He could have Himself exacted retribution from them,

وَلَكِنْ	لِّيَبْلُوَ	بَعْضُكُمْ	بِبَعْضٍ	وَ	الَّذِينَ قُتِلُوا	فِي	سَبِيلِ	اللَّهِ
but	so that he puts to trial	some of you	with others	and	those who were killed	in	way	Allah

وَلَكِنْ لِّيَبْلُوَ بَعْضُكُمْ بِبَعْضٍ^٤ وَالَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ

but He puts some of you to trial at the hands of some others. And those who are killed in the way of Allah

فَلَنْ يُضِلَّ	أَعْمَالَهُمْ	سَيَهْدِيهِمْ	وَ	يُصْدِحُ	بَالَهُمْ
so He never renders vain	their works	soon he will guide them	and	he reforms	their conduct

فَلَنْ يُضِلَّ أَعْمَالَهُمْ^٥ سَيَهْدِيهِمْ وَيُصْدِحُ بَالَهُمْ^٦

He will never render their works vain. He will guide them and reform their conduct.

وَ	يُدْخِلُهُمُ	الْجَنَّةَ	عَرَفَهَا	لَهُمْ	يَا أَيُّهَا	الَّذِينَ آمَنُوا
and	he admits them	the Garden	he distinguished it	for them	O ye	those who believed

وَيُدْخِلُهُمُ الْجَنَّةَ عَرَفَهَا^٧ لَهُمْ يَا أَيُّهَا الَّذِينَ آمَنُوا

And admit them into the garden which He beautified and made distinguished for them. O ye who believe!

إِنْ	تَنْصُرُوا	اللَّهُ	يَنْصُرْكُمْ	وَ	يُثَبِّتْ	أَقْدَامَكُمْ
if	you help	Allah	He helps you	and	He firms	your steps

إِنْ تَنْصُرُوا اللَّهَ يَنْصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ ⑧

if you help the cause of Allah, He will help you and will make your steps firm.

وَ	الَّذِينَ كَفَرُوا	فَتَعْسًا	لَّهُمْ	وَ	أَضَلَّ	أَعْمَالَهُمْ
and	those who disbelieved	so perdition	for them	and	he rendered vain	their works

وَالَّذِينَ كَفَرُوا فَتَعْسًا لَهُمْ وَأَضَلَّ أَعْمَالَهُمْ ⑨

But as for those who disbelieve, perdition is their lot; and He will make their works vain.

ذَلِكَ	بِأَنَّهُمْ	كَرِهُوا	مَا	أَنْزَلَ	اللَّهُ	فَأَحْبَطَ	أَعْمَالَهُمْ
that is	because they	they hated	what	he revealed	Allah	so he made futile	their works

ذَلِكَ بِأَنَّهُمْ كَرِهُوا مَا أَنْزَلَ اللَّهُ فَأَحْبَطَ أَعْمَالَهُمْ ⑩

That is because they hate what Allah has revealed; so He has made their works futile.

أَفَلَمْ يَسِيرُوا	فِي	الْأَرْضِ	فَيَنْظُرُوا
have they not travelled	in	the earth	so that they see

أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا

Have they not travelled in the earth and seen

كَيْفَ	كَانَ	عَاقِبَةُ	الَّذِينَ	مِنْ	قَبْلِهِمْ	دَمَّرَ	اللَّهُ	عَلَيْهِمْ
what	it was	end	those who	from	before them	he destroyed	Allah	on them

كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ ⑪ دَمَّرَ اللَّهُ عَلَيْهِمْ

what was the end of those who were before them? Allah utterly destroyed them,

وَ	لِلْكَافِرِينَ	أَمْثَالُهَا	ذَلِكَ	بِأَنَّ	اللَّهُ	مَوْلَى	الَّذِينَ	آمَنُوا
and	for the disbelievers	like it	that	with that	Allah	Protector	those who	they believed

وَلِلْكَافِرِينَ أَمْثَالُهَا ⑪ ذَلِكَ بِأَنَّ اللَّهَ مَوْلَى الَّذِينَ آمَنُوا

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

و	أَنَّ	الْكُفْرَيْنِ	لَا مَوْلَى	لَهُمْ
and	surely	the desbelievers	no protector	for them
وَأَنَّ الْكُفْرَيْنِ لَا مَوْلَى لَهُمْ ¹²				
and as for the disbelievers, there is no protector for them.				
إِنَّ	اللَّهِ	يُدْخِلُ	الَّذِينَ آمَنُوا	وَعَمِلُوا الصَّالِحَاتِ
surely	Allah	He admitts	those who believed	the good works they did
إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ				
Verily, Allah will make those who believe and do good works				
جَنَّاتٍ	تَجْرِي	مِنْ	تَحْتِهَا	الْأَنْهَارُ
Gardens	it flows	from	which underneath	the rivers
جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَالَّذِينَ كَفَرُوا				
enter the Gardens underneath which rivers flow; while those who disbelieve				
يَتَسَبَّحُونَ	وَيَأْكُلُونَ	كَمَا	تَأْكُلُ	الْأَنْعَامُ
they enjoy	they eat	like that	you eat	the cattle
يَتَسَبَّحُونَ وَيَأْكُلُونَ كَمَا تَأْكُلُ الْأَنْعَامُ				
enjoy themselves and eat even as the cattle eat,				
النَّارُ	مَشْوًى	لَهُمْ	وَكَايِنَ	مِنْ
the fire	resort	for them	and	how many
النَّارُ مَشْوًى لَهُمْ ¹³ وَكَايِنَ مِنْ قَرْيَةٍ				
and the Fire will be their resort. And how many a township,				
هِيَ	أَشَدُّ	قُوَّةً	مِنْ	قَرْيَتِكَ
it	more	powerful	from	your town
هِيَ أَشَدُّ قُوَّةً مِنْ قَرْيَتِكَ الَّتِي أَخْرَجَتْكَ				
more powerful than thy town which has driven thee out,				

أَهْلَكْنَاهُمْ	فَلَا	نَاصِرَ لَهُمْ	أَفَنَنْ	كَانَ	عَلَى	بَيِّنَةٍ	مِّنْ	رَّبِّهِ
We destroyed them	so no	helper for them	is then who	it was	upon	clear proof	from	his Lord

أَهْلَكْنَاهُمْ فَلَا نَاصِرَ لَهُمْ ۖ أَفَنَنْ كَانَ عَلَى بَيِّنَةٍ مِّنْ رَّبِّهِ

have We destroyed, and they had no helper! Is he then who stands upon a clear proof from his Lord

كَانَ	زَيْنَ	لَهُ	سَوْءٌ	عَمَلِهِ	وَ	اتَّبَعُوا	أَهْوَاءَهُمْ
like whom	it was beautified	for him	evil	his deeds	and	then they followed	their evil inclinations

كَانَ زَيْنَ لَهُ سَوْءٌ عَمَلِهِ وَاتَّبَعُوا أَهْوَاءَهُمْ ۖ

like those to whom the evil of their deeds is made to look beautiful and who follow their evil inclinations?

مَثَلُ	الْجَنَّةِ	الَّتِي	وُعِدَ	الْمُتَّقُونَ
example	the Garden	which	it was promised	the righteous

مَثَلُ الْجَنَّةِ الَّتِي وُعِدَ الْمُتَّقُونَ ۖ

A description of the Garden promised to the righteous:

فِيهَا	أَنْهَارٌ	مِّنْ	مَّاءٍ	غَيْرِ اسِنٍ
in it	rivers	from	water	which corrupts not

فِيهَا أَنْهَارٌ مِّنْ مَّاءٍ غَيْرِ اسِنٍ ۖ

therein are rivers of water which corrupts not;

وَ	أَنْهَارٌ	مِّنْ	لَّبَنٍ	لَّمْ يَتَغَيَّرْ	طَعْمُهُ
and	rivers	of	milk	it did not change	its taste

وَأَنْهَارٌ مِّنْ لَّبَنٍ لَّمْ يَتَغَيَّرْ طَعْمُهُ ۖ

and rivers of milk of which the taste changes not;

وَ	أَنْهَارٌ	مِّنْ	خَمْرٍ	لَّذَّةٍ	لِّلشَّارِبِينَ
and	rivers	of	wine	delight	for those who drink

وَأَنْهَارٌ مِّنْ خَمْرٍ لَّذَّةٍ لِّلشَّارِبِينَ ۖ

and rivers of wine, a delight to those who drink,

و	أَنْهَرُ	مِّنْ	عَسَلٍ	مُّصَفًّى	وَ	لَهُمْ	فِيهَا
and	rivers	from	honey	clarified	and	for them	in it
وَأَنْهَرُ مِّنْ عَسَلٍ مُّصَفًّى وَلَهُمْ فِيهَا							
and rivers of clarified honey. And in it							
مِّنْ	كُلِّ	الشَّجَرِ	وَ	مَغْفِرَةً	مِّنْ	رَّبِّهِمْ	
from	all	the fruits	and	forgiveness	from	their Lord	
مِّنْ كُلِّ الشَّجَرِ وَمَغْفِرَةً مِّنْ رَبِّهِمْ							
will they have all kinds of fruit, and forgiveness from their Lord.							
كَانَ	هُوَ	خَالِدٌ	فِي	النَّارِ	وَ	سُقُوا	مَاءً حَبِيبًا
like who	he	one who abide	in	the fire	and	they were made to drink	boiling water
كَانَ هُوَ خَالِدٌ فِي النَّارِ وَسُقُوا مَاءً حَبِيبًا							
Can those who enjoy such bliss be like those who abide in the Fire and who are given boiling water to drink							
فَقَطَّعَ	أَمْعَاءَهُمْ	وَ	مِنْهُمْ	مَنْ يَسْتَبِعُ	إِلَيْكَ		
so he tore	their bowels	and	among them	who listens	to you		
فَقَطَّعَ أَمْعَاءَهُمْ ⁽¹⁶⁾ وَمِنْهُمْ مَنْ يَسْتَبِعُ إِلَيْكَ ^ع							
so that it tears their bowels? And among them are some who listen to thee till,							
حَتَّى	إِذَا	خَرَجُوا	مِنْ	عِنْدِكَ	قَالُوا	لِلَّذِينَ أُوتُوا الْعِلْمَ	
till	when	they went forth	from	near you	they said	for those who were given the knowledge	
حَتَّى إِذَا خَرَجُوا مِنْ عِنْدِكَ قَالُوا لِلَّذِينَ أُوتُوا الْعِلْمَ							
when they go forth from thy presence, they say to those who have been given knowledge,							
مَاذَا	قَالَ	إِنفًا	أُولَئِكَ	الَّذِينَ	طَبَعَ	اللَّهُ	عَلَى قُلُوبِهِمْ
what	he said	just now	these	those who	it sealed	Allah	on their hearts
مَاذَا قَالَ إِنفًا أُولَئِكَ الَّذِينَ طَبَعَ اللَّهُ عَلَى قُلُوبِهِمْ							
What has he been talking about just now? These are they whose hearts Allah has sealed,							

و	اتَّبَعُوا	أَهْوَاءَهُمْ	و	الَّذِينَ اهْتَدَوْا	زَادَهُمْ	هُدًى
and	they followed	their evil inclinations	and	those who followed guidance	it increased them	guidance

وَاتَّبَعُوا أَهْوَاءَهُمْ ۖ وَالَّذِينَ اهْتَدَوْا زَادَهُمْ هُدًى

and who follow their own evil inclinations. But as for those who follow guidance, He adds to their guidance,

و	آتَاهُمْ	تَقْوَاهُمْ	فَهَلْ	يَنْظُرُونَ	إِلَّا	السَّاعَةَ
and	he bestowed them	their righteousness	then so not	they wait	but	the Hour

وَأَتَاهُمْ تَقْوَاهُمْ ۖ فَهَلْ يَنْظُرُونَ إِلَّا السَّاعَةَ

and bestows on them their righteousness. They wait not but for the Hour,

أَنْ	تَأْتِيَهُمْ	بَغْتَةً	فَقَدْ	جَاءَ	أَشْرَاطُهَا
that	it comes to them	suddenly	so indeed	it has come	its signs

أَنْ تَأْتِيَهُمْ بَغْتَةً ۖ فَقَدْ جَاءَ أَشْرَاطُهَا ۚ

that it should come upon them suddenly. The signs thereof have already come.

فَأَنَّى	لَهُمْ	إِذَا	جَاءَتْهُمْ	ذِكْرُهُمْ
so what	for them	when	it came to them	their admonition

فَأَنَّى لَهُمْ إِذَا جَاءَتْهُمْ ذِكْرُهُمْ ۚ

But of what avail will their admonition be to them when it has actually come upon them?

فَاعْلَمْ	أَنَّهُ	لَا إِلَهَ إِلَّا	اللَّهُ	وَأَسْتَغْفِرُ لِدُنْبِكَ	وَلِلْمُؤْمِنِينَ
so you know	that He	no god	Allah	and you ask forgiveness for your frailties	and for the believing men

فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ وَاسْتَغْفِرُ لِدُنْبِكَ وَلِلْمُؤْمِنِينَ

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

و	الْمُؤْمِنَاتِ	و	اللَّهُ يَعْلَمُ	مُتَقَلِّبَكُمْ	و	مَثْوَكُمْ
and	the believing women	and	Allah knows	your place of movement	and	your place of rest

وَالْمُؤْمِنَاتِ ۚ وَاللَّهُ يَعْلَمُ مُتَقَلِّبَكُمْ وَمَثْوَكُمْ ۚ

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

سُورَةٌ	نُزِلَتْ	لَوْ لَا	أَمَنُوا	الَّذِينَ	يَقُولُ	وَ
Surah	it was revealed	why not	they believed	those who	he says	and

وَيَقُولُ الَّذِينَ آمَنُوا لَوْلَا نُزِلَتْ سُورَةٌ

And those who believe say, Why is not a Surah revealed?

الْقِتَالُ	فِيهَا	ذُكِرَ	وَ	مُحْكَمَةٌ	سُورَةٌ	أُنْزِلَتْ	فَإِذَا
the fighting	in it	it was mentioned	and	decisive	Surah	it was revealed	so when

فَإِذَا أُنْزِلَتْ سُورَةٌ مُّحْكَمَةٌ وَذُكِرَ فِيهَا الْقِتَالُ

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

رَأَيْتَ	الَّذِينَ	فِي	قُلُوبِهِمْ	مَرَضٌ	يَنْظُرُونَ	إِلَيْكَ
you saw	those who	in	their hearts	disease	they look	to you

رَأَيْتَ الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ يَنْظُرُونَ إِلَيْكَ

you will see those whose hearts are diseased looking at you

نَظَرَ	الْبَغْشَى	عَلَيْهِ	مِنْ	الْمَوْتِ	فَأَوَّلَى	لَهُمْ
look	the fainting one	upon him	of	the death	so woe	for them

نَظَرَ الْبَغْشَى عَلَيْهِ مِنَ الْمَوْتِ فَأَوَّلَى لَهُمْ

with a look of one dazed by the shadow cast upon him by death. So ruin seize them!

طَاعَةٌ	وَ	قَوْلٌ	مَعْرُوفٌ	فَإِذَا	عَزَمَ	الْأَمْرُ
obedience	and	word	kind	so when	he determined	the matter

طَاعَةٌ وَقَوْلٌ مَعْرُوفٌ فَإِذَا عَزَمَ الْأَمْرُ

Obedience and a kind word is better for them. And when the matter is determined upon,

فَلَوْ	صَدَقُوا	اللَّهُ	لَكَانَ	خَيْرًا	لَّهُمْ
so if	they were true	Allah	it was	good	for them

فَلَوْ صَدَقُوا اللَّهَ لَكَانَ خَيْرًا لَهُمْ

it is good for them if they were true to Allah.

فَهَلْ	عَسَيْتُمْ	إِنْ	تَوَلَّيْتُمْ	أَنْ	تُفْسِدُوا	فِي	الْأَرْضِ
then what	you got close	if	you got placed in authority	that	you create disorder	in	the earth

فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ أَنْ تُفْسِدُوا فِي الْأَرْضِ

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

و	تُقَطِّعُوا	أَرْحَامَكُمْ	أُولَئِكَ	الَّذِينَ	لَعَنَهُمُ	اللَّهُ
and	you sever	your kinship	these	those who	he cursed them	Allah

وَتُقَطِّعُوا أَرْحَامَكُمْ ②٣ أُولَئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ

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

فَأَصَبَّهُمْ	وَ	أَعَى	أَبْصَارَهُمْ	أَفَلَا	يَتَذَكَّرُونَ	الْقُرْآنَ
so made them deaf	and	he made blind	their eyes	will then not	they ponder	the Quran

فَأَصَبَّهُمْ وَأَعَى أَبْصَارَهُمْ ②٤ أَفَلَا يَتَذَكَّرُونَ الْقُرْآنَ

so that He makes them deaf and makes their eyes blind. Will they not, then, ponder over the Qur'an,

أَمْ	عَلَى	قُلُوبٍ	أَقْفَالُهَا	إِنَّ	الَّذِينَ	ارْتَدُّوا	عَلَى	أَدْبَارِهِمْ
or	upon	hearts	its locks	surely	those who	they turned back	upon	their backs

أَمْ عَلَى قُلُوبٍ أَقْفَالُهَا ②٥ إِنَّ الَّذِينَ ارْتَدُّوا عَلَى أَدْبَارِهِمْ

or is it that upon their hearts are locks of their own making? Surely, those who turn their backs

مِنْ	بَعْدِ	مَا	تَبَيَّنَ	لَهُمْ	الْهُدَى	الشَّيْطَانُ	سَوَّلَ	لَهُمْ
from	after	that	it got manifest	for them	the guidance	the Satan	he seduced	for them

مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْهُدَى ②٦ الشَّيْطَانُ سَوَّلَ لَهُمْ

after guidance has become manifest to them, Satan has seduced them,

و	أَمَلَى	لَهُمْ	ذَلِكَ	بِأَنَّهُمْ	قَالُوا	لِلَّذِينَ
and	he gave false hope	for them	that is	because they	they said	for those who

وَأَمَلَى لَهُمْ ②٦ ذَلِكَ بِأَنَّهُمْ قَالُوا لِلَّذِينَ

and holds out to them false hopes. That is because they said to those who

كَرِهُوا	مَا	نَزَّلَ	اللَّهُ	سَنُطِيعُكُمْ	فِي	بَعْضِ	الْأَمْرِ
they hated	what	he revealed	Allah	surely we will obey you	in	some	the matters

كَرِهُوا مَا نَزَّلَ اللَّهُ سَنُطِيعُكُمْ فِي بَعْضِ الْأَمْرِ ٢٦

hate what Allah has revealed, We will obey you in some matters;

وَاللَّهُ	يَعْلَمُ	إِسْرَارَهُمْ	فَكَيْفَ	إِذَا	تَوَفَّتْهُمْ	الْمَلَائِكَةُ
Allah	He knows	their secrets	so how	when	it caused them to die	the angels

وَاللَّهُ يَعْلَمُ إِسْرَارَهُمْ ٢٧ فَكَيْفَ إِذَا تَوَفَّتْهُمْ الْمَلَائِكَةُ

and Allah knows their secrets. But how will they fare when the angels

يَضْرِبُونَ	وُجُوهَهُمْ	وَ	أَدْبَارَهُمْ	ذَلِكَ	بِأَنَّهُمْ
they smite	their faces	and	their backs	this is	because they

يَضْرِبُونَ وَجُوهَهُمْ وَأَدْبَارَهُمْ ٢٨ ذَلِكَ بِأَنَّهُمْ

will cause them to die, smiting their faces and their backs? This is because

اتَّبَعُوا	مَا	أَسْخَطَ	اللَّهُ	وَ	كَرِهُوا	رِضْوَانَهُ	فَأَحْبَطَ	أَعْمَالَهُمْ
they followed	that	he displeased	Allah	and	they hated	His pleasure	so He rendered vain	their works

اتَّبَعُوا مَا أَصْخَطَ اللَّهَ وَكَرِهُوا رِضْوَانَهُ فَأَحْبَطَ أَعْمَالَهُمْ ٢٩

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

أَمْ	حَسِبَ	الَّذِينَ	فِي	قُلُوبِهِمْ	مَرَضٌ
whether	it supposed	those who	in	their hearts	disease

أَمْ حَسِبَ الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ

Do those in whose hearts is a disease

أَنْ	لَنْ يُخْرِجَ	اللَّهُ	أَضْغَانَهُمْ	وَ	لَوْ	نَشَاءُ	لَأَرَيْنَاكَهُمْ
that	it will never bring forth	Allah	their malices	and	if	We please	surely We show them to you

أَنْ لَنْ يُخْرِجَ اللَّهُ أَضْغَانَهُمْ ٣٠ وَلَوْ نَشَاءُ لَأَرَيْنَاكَهُمْ

suppose that Allah will not bring to light their malice? And if We pleased, We could show them

فَلَعَرَفْتَهُمْ	بِسَيِّئِهِمْ	وَلَتَعْرِفَنَّهُمْ	فِي لَحْنِ الْقَوْلِ
surely you would've recognised them	with their foreheads	and surely you would recognise them	by the tone of speech

فَلَعَرَفْتَهُمْ بِسَيِّئِهِمْ^ط وَلَتَعْرِفَنَّهُمْ فِي لَحْنِ الْقَوْلِ^ط

to thee so that thou shouldst know them by their marks. And thou shalt surely recognize them by the tone of speech.

و	اللَّهُ	يَعْلَمُ	أَعْمَالَكُمْ	و	لَنَبْلُوَنَّكُمْ	حَتَّى
and	Allah	He knows	their works	and	surely We will try you	until

وَاللَّهُ يَعْلَمُ أَعْمَالَكُمْ^{٣١} وَلَنَبْلُوَنَّكُمْ حَتَّى

And Allah knows your deeds. And We will surely try you until

نَعْلَمُ	الْمُجْهَدِينَ	مِنْكُمْ	و	الصَّابِرِينَ	و	نَبْلُوا	أَخْبَارَكُمْ
We know	the strivers	among you	and	the steadfast	and	We try	your facts

نَعْلَمُ الْمُجْهَدِينَ مِنْكُمْ وَالصَّابِرِينَ^{٣٢} وَنَبْلُوا أَخْبَارَكُمْ^{٣٢}

We know the true strivers among you and the steadfast, and by trial We will bring out your real worth.

إِنَّ	الَّذِينَ	كَفَرُوا	و	صَدُّوا	عَنْ	سَبِيلِ	اللَّهِ
surely	those who	they disbelieved	and	they hindered	from	way	Allah

إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ

Those who disbelieve and hinder men from the way of Allah

و	شَاقُّوا	الرَّسُولَ	مِنْ بَعْدِ	مَا	تَبَيَّنَ	لَهُمُ	الْهُدَى
and	they oppose	the Messenger	from	after	it got manifest	for them	the guidance

وَشَاقُّوا الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْهُدَى^{٣٣}

and oppose the Messenger after guidance has become manifest to them,

لَنْ يَضُرُّوا	اللَّهُ	شَيْئًا	و	سَيُحِبُّ	أَعْمَالَهُمْ
they never harm	Allah	anything	and	soon he will make fruitless	their works

لَنْ يَضُرُّوا اللَّهَ شَيْئًا^{٣٣} وَسَيُحِبُّ أَعْمَالَهُمْ^{٣٣}

shall not harm Allah in the least; and He will make their works fruitless.

يَا أَيُّهَا	الَّذِينَ	آمَنُوا	أَطِيعُوا	اللَّهَ	وَ	أَطِيعُوا	الرَّسُولَ
O ye	those who	they believed	you obey	Allah	and	you obey	the Messenger
يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ							
O ye who believe!obey Allah and obey the Messenger							
وَ	لَا تُبْطِلُوا	أَعْمَالَكُمْ	إِنَّ	الَّذِينَ	كَفَرُوا		
and	let not go vain	your works	surely	those who	they disbelieved		
وَلَا تُبْطِلُوا أَعْمَالَكُمْ ﴿٣٤﴾ إِنَّ الَّذِينَ كَفَرُوا							
and let not your works go vain.Verily, those who disbelieve							
وَ	صَدُّوا	عَنْ	سَبِيلِ	اللَّهِ	ثُمَّ	مَاتُوا	
and	they hindered	from	way	Allah	then	they died	
وَصَدُّوا عَنْ سَبِيلِ اللَّهِ ثُمَّ مَاتُوا							
and hinder men from the way of Allah, and then die							
وَ	هُمْ	كُفَّارٌ	فَلَنْ	يَغْفِرَ	اللَّهُ	لَهُمْ	
and	they	disbelievers	so never	he forgives	Allah	to them	
وَهُمْ كُفَّارٌ فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ ﴿٣٥﴾							
while they are disbelievers Allah certainly will not forgive them.							
فَلَا تَهِنُوا	وَ	تَدْعُوا	إِلَى	السَّلَامِ	وَ	أَنْتُمْ	الْأَعْلَوْنَ
so you slacken not	and	you call	to	the peace	and	you are	the victorious
فَلَا تَهِنُوا وَتَدْعُوا إِلَى السَّلَامِ وَأَنْتُمْ الْأَعْلَوْنَ ؕ							
Do not slacken lest you should sue for peace while you are bound to emerge victorious.							
وَ	اللَّهُ	مَعَكُمْ	وَ	لَنْ يَتْرُكَكُمْ	أَعْمَالَكُمْ		
and	Allah	with you	and	he will never deprive you	your actions		
وَاللَّهُ مَعَكُمْ وَلَنْ يَتْرُكَكُمْ أَعْمَالَكُمْ ﴿٣٦﴾							
And Allah is with you, and He will not deprive you of the reward of your actions.							

إِنَّمَا	الْحَيَاةُ	الدُّنْيَا	لَعِبٌ	وَّ	لَهْوٌ	وَ	إِنْ	تُؤْمِنُوا
only	the life	the world	sport	and	pastime	and	if	you believe

إِنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَلَهْوٌ وَإِنْ تُؤْمِنُوا

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

وَّ	تَتَّقُوا	يُؤْتِكُمْ	أُجُورَكُمْ	وَ	لَا يَسْأَلُكُمْ	أَمْوَالَكُمْ
and	you be righteous	he gives you	your rewards	and	he will not ask you	your possessions

وَتَتَّقُوا يُؤْتِكُمْ أُجُورَكُمْ وَلَا يَسْأَلُكُمْ أَمْوَالَكُمْ ﴿٣٧﴾

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

إِنْ	يَسْأَلُكُمْ هَا	فِيْ حِفْظِكُمْ	تَبْخُلُوا	وَ	يُخْرِجُ	أَضْغَانَكُمْ
if	he asks you of them	so he will press you	you will be niggardly	and	he will bring out	your malice

إِنْ يَسْأَلُكُمْ هَا فَيُحْفِظُكُمْ تَبْخُلُوا وَيُخْرِجُ أَضْغَانَكُمْ ﴿٣٨﴾

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

هَآأَتُمْ	هَآَآَاءِ	تُدْعَوْنَ	لِتَنْفِقُوا	فِيْ	سَبِيْلِ	اللهِ
behold you are	those	you are called	so you spend	in	way	Allah

هَآَتُمْ هَآَآَاءِ تَدْعَوْنَ لَتَنْفِقُوا فِيْ سَبِيْلِ اللهٖ ؕ

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

فِيْكُمْ	مَّنْ يَّبْخُلُ	وَ	مَّنْ يَّبْخُلُ	فَإِنَّمَا	يَبْخُلُ	عَنْ	نَفْسِهِ
so of you	who be niggardly	and	who be niggardly	so only	he becomes niggardly	from	his soul

فِيْكُمْ مَّنْ يَّبْخُلُ ؕ وَمَّنْ يَّبْخُلُ فَإِنَّمَا يَبْخُلُ عَنْ نَفْسِهِ ؕ

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

وَ	اللهُ	الْغَنِىُّ	وَ	أَنْتُمْ	الْفُقَرَاءُ	وَ	إِنْ	تَتَوَلَّوْا
and	Allah	the Self-Sufficient	and	you are	the needy	and	in	you turn away

وَاللهُ الْغَنِىُّ وَأَنْتُمْ الْفُقَرَاءُ ؕ وَإِنْ تَتَوَلَّوْا

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

يَسْتَبْدِلُ	قَوْمًا	غَيْرَكُمْ	ثُمَّ	لَا يَكُونُوا	أَمْثَالَكُمْ
He brings instead	people	other than you	then	they will not be	like you

يَسْتَبْدِلُ قَوْمًا غَيْرَكُمْ ثُمَّ لَا يَكُونُوا أَمْثَالَكُمْ ③٩

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

سُورَةُ الْفَتْحِ مَدَنِيَّةٌ وَهِيَ مَعَ الْبَسْمَلَةِ ثَلَاثُونَ آيَةً وَأَرْبَعَةُ رُكُوعَاتٍ

Al-Fath is a Madni Surah, it has 30 verses and 4 sections (Rukus).

بِسْمِ	اللَّهُ	الرَّحْمَنِ	الرَّحِيمِ
with name	Allah	the Gracious	the Merciful

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①

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

إِنَّا	فَتَحْنَا	لَكَ	فَتْحًا	مُبِينًا	لِيَغْفِرَ	لَكَ	اللَّهُ
surely We	We granted victory	for you	victory	clear	so that he forgives	to you	Allah

إِنَّا فَتَحْنَا لَكَ فَتْحًا مُبِينًا ② لِيَغْفِرَ لَكَ اللَّهُ

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

مَا	تَقَدَّمَ	مِنْ	ذُنُوبِكَ	وَمَا	تَأَخَّرَ	وَمَا
that	passed	from	your shortcoming	and	it delayed	and

مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ

for thee thy shortcomings, past and future, and

يُتِمُّ	نِعْمَتَهُ	عَلَيْكَ	وَيَهْدِيكَ	صِرَاطًا	مُسْتَقِيمًا
He completes	His favour	upon you	and	He guides you	right path

يُتِمُّ نِعْمَتَهُ عَلَيْكَ وَيَهْدِيكَ صِرَاطًا مُسْتَقِيمًا ③

that He may complete His favour upon thee, and may guide thee on a right path;

وَالَّذِي	هُوَ	عَزِيزًا	نَصْرًا	اللَّهُ	يَنْصُرَكَ	و
Who	He	mighty	help	Allah	He helps you	and

وَيَنْصُرَكَ اللَّهُ نَصْرًا عَزِيزًا ④ هُوَ الَّذِي

And that Allah may help thee with a mighty help. He it is Who

أَنْزَلَ	السَّكِينَةَ	فِي	قُلُوبِ	الْمُؤْمِنِينَ	لِيَزِدَّادُوا	إِيمَانًا	مَعَ	إِيمَانِهِمْ
he sent down	the tranquility	in	hearts	the believers	so that they add	faith	with	their faith

أَنْزَلَ السَّكِينَةَ فِي قُلُوبِ الْمُؤْمِنِينَ لِيَزِدَّادُوا إِيمَانًا مَعَ إِيمَانِهِمْ ⑤

sent down tranquillity into the hearts of the believers that they might add faith to their faith

وَاللَّهُ	جُنُودَ	السَّمَوَاتِ	وَالْأَرْضِ	و	وَاللَّهُ
and	hosts	the heavens	the earth	and	for Allah

وَاللَّهُ جُنُودَ السَّمَوَاتِ وَالْأَرْضِ ⑥

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

وَكَانَ	اللَّهُ	عَلِيمًا	حَكِيمًا	لِيَدْخُلَ	الْمُؤْمِنِينَ	وَالْمُؤْمِنَاتِ	و
and	Allah	All-Knowing	Wise	that He enter	the believing men	the believing women	and

وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ⑦ لِيَدْخُلَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ

and Allah is All-knowing, Wise That He may make the believing men and the believing women

جَنَّاتٍ	تَجْرِي	مِنْ	تَحْتِهَا	الْأَنْهَارُ	خَالِدِينَ	فِيهَا
Gardens	it flows	of	beneath which	the streams	those who abide	in it

جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا

enter the Gardens beneath which streams flow, wherein they will abide,

وَيُكَفِّرُ	عَنْهُمْ	سَيِّئَاتِهِمْ	وَكَانَ	ذَلِكَ	عِنْدَ	اللَّهُ
he removes	from them	their evils	and	it was	in sight	Allah

وَيُكَفِّرُ عَنْهُمْ سَيِّئَاتِهِمْ ⑧ وَكَانَ ذَلِكَ عِنْدَ اللَّهِ

and that He may remove their evils from them and that, in the sight of Allah,

فَوْزًا	وَ	عَظِيمًا	وَ	يُعَذِّبُ	وَالْمُنْفِقِينَ	وَ	الْمُنْفِقَاتِ	وَ	الْمُشْرِكِينَ
triumph	and	supreme	and	he punishes	the hypocritical men	and	the hypocritical women	and	the idolatrous men

فَوْزًا عَظِيمًا^٦ وَيُعَذِّبُ الْمُنْفِقِينَ وَالْمُنْفِقَاتِ وَالْمُشْرِكِينَ

is the supreme triumph And that He may punish the hypocritical men and the hypocritical women, and the idolatrous men

وَ	الْمُشْرِكَاتِ	الظَّالِمِينَ	بِاللَّهِ	ظَنَّ	السَّوْءِ	عَلَيْهِمْ	دَايِرَةً	السَّوْءِ
and	the idolatrous women	those who entertain	with Allah	thought	the evil	upon them	calamity	the evil

وَالْمُشْرِكَاتِ الظَّالِمِينَ بِاللَّهِ ظَنَّ السَّوْءِ عَلَيْهِمْ دَايِرَةُ السَّوْءِ^٧

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

وَ	غَضِبَ	اللَّهُ	عَلَيْهِمْ	وَ	لَعَنَهُمْ	وَ	أَعَدَّ لَهُمْ	جَهَنَّمَ
and	he put wrath	Allah	upon them	and	he cursed them	and	he prepared for them	Hell

وَغَضِبَ اللَّهُ عَلَيْهِمْ وَلَعَنَهُمْ وَأَعَدَّ لَهُمْ جَهَنَّمَ^٨

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

وَ	سَاءَتْ	مَصِيرًا	وَ	لِلَّهِ	جُنُودٌ	السَّمَوَاتِ	وَ	الْأَرْضِ
and	it got evil	destination	and	for Allah	hosts	the heavens	and	the earth

وَسَاءَتْ مَصِيرًا^٩ وَلِلَّهِ جُنُودُ السَّمَوَاتِ وَالْأَرْضِ^{١٠}

And that indeed is an evil destination. And to Allah belong the hosts of the heavens and the earth;

وَ	كَانَ	اللَّهُ	عَزِيزًا	حَكِيمًا	إِنَّا	أَرْسَلْنَاكَ	شَاهِدًا
and	it was	Allah	Mighty	Wise	surely We	We sent you	as a witness

وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا^{١١} إِنَّا أَرْسَلْنَاكَ شَاهِدًا

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

وَ	مُبَشِّرًا	وَ	نَذِيرًا	لِتُؤْمِنُوا	بِاللَّهِ	وَ	رَسُولِهِ
and	bearer of glad tidings	and	Warner	that you believe	with Allah	and	His Messenger

وَمُبَشِّرًا وَنَذِيرًا^{١٢} لِتُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ

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

وَصِيْلًا	وَ	بُكْرَةً	تُسَبِّحُوهُ	وَ	تُوقِّرُوهُ	وَ	تُعْزِّرُوهُ	وَ
evening	and	morning	you glorify him	and	you honour him	and	you help him	and

وَتُعْزِّرُوهُ وَتُقَرِّبُوهُ وَتُسَبِّحُوهُ بُكْرَةً وَأَصِيْلًا ⑩

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

إِنَّ	الَّذِينَ	يُبَايِعُونَكَ	إِنَّمَا	يُبَايِعُونَ	اللَّهُ
surely	those who	they pledge allegiance to you	verily that	they pledge allegiance	Allah

إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ ٭

Verily, those who swear allegiance to thee indeed swear allegiance to Allah.

يَدُ	اللَّهُ	فَوْقَ	أَيْدِيهِمْ	فَمَنْ	نَكَثَ	فَإِنَّمَا
hand	Allah	over	their hands	so who	it broke	then verily

يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ ۖ فَمَنْ نَكَثَ فَإِنَّمَا

The hand of Allah is over their hands. So whoever breaks his oath,

يَنْكُثُ	عَلَى	نَفْسِهِ	وَ	مَنْ	أَوْفَى	بِمَا	عَهَدَ	عَلَيْهِ	اللَّهُ
he breaks	on	his soul	and	who	he fulfilled	with what	he made a covenant	upon him	Allah

يَنْكُثُ عَلَى نَفْسِهِ ۖ وَمَنْ أَوْفَى بِمَا عَاهَدَ عَلَيْهِ اللَّهُ

breaks it to his own loss; and whoever fulfils the covenant that he has made with Allah,

فَسَيُؤْتِيهِ	أَجْرًا	عَظِيمًا	سَيَقُولُ	لَكَ	الْمُخَلَّفُونَ	مِنْ	الْأَعْرَابِ
so soon he will give him	reward	great	soon he will say	to you	those who were left behind	from	the desert Arabs

فَسَيُؤْتِيهِ أَجْرًا عَظِيمًا ⑪ سَيَقُولُ لَكَ الْمُخَلَّفُونَ مِنَ الْأَعْرَابِ

He will surely give him a great reward. Those of the desert Arabs, who were left behind, will say to thee,

شَغَلَتْنَا	أَمْوَالُنَا	وَ	أَهْلُونَا	فَاسْتَغْفِرْ	لَنَا
it got occupied	our possessions	and	our families	so you ask forgiveness	for us

شَغَلَتْنَا أَمْوَالُنَا وَأَهْلُونَا فَاسْتَغْفِرْ لَنَا ٭

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

يَقُولُونَ	بِأَلْسِنَتِهِمْ	مَا	لَيْسَ	فِي	قُلُوبِهِمْ			
they say	with their tongues	that	not	in	their hearts			
يَقُولُونَ بِأَلْسِنَتِهِمْ مَا لَيْسَ فِي قُلُوبِهِمْ ط								
They say with their tongues that which is not in their hearts.								
قُلْ	فَمَنْ	يَسْلُكُ	لَكُمْ	مِنْ	اللَّهِ شَيْئًا			
you say	so who	it avails	for you	from	Allah anything			
قُلْ فَمَنْ يَسْلُكُ لَكُمْ مِنَ اللَّهِ شَيْئًا								
Say, Who can avail you aught against Allah,								
إِنْ	أَرَادَ	بِكُمْ	ضَرًّا	أَوْ	أَرَادَ	بِكُمْ	نَفْعًا	
if	He intended	with you	harm	or	He intended	with you	benefit	
إِنْ أَرَادَ بِكُمْ ضَرًّا أَوْ أَرَادَ بِكُمْ نَفْعًا ط								
if He intends you some harm, or if He intends you some benefit?								
بَلْ	كَانَ	اللَّهُ	بِمَا	تَعْمَلُونَ	خَبِيرًا			
nay	it was	Allah	with what	you do	well aware			
بَلْ كَانَ اللَّهُ بِمَا تَعْمَلُونَ خَبِيرًا ١٢								
Nay, Allah is Well-Aware of what you do.								
بَلْ	ظَنَنْتُمْ	أَنْ	لَنْ يَنْقَلِبَ	الرَّسُولُ	وَالْمُؤْمِنُونَ	إِلَى	أَهْلِيهِمْ	أَبَدًا
nay	you thought	that	he will never come back	the Messenger	and the believers	to	their families	ever
بَلْ ظَنَنْتُمْ أَنْ لَنْ يَنْقَلِبَ الرَّسُولُ وَالْمُؤْمِنُونَ إِلَى أَهْلِيهِمْ أَبَدًا								
Nay, you thought that the Messenger and the believers would never come back to their families,								
وَ	زُيِّنَ	ذَلِكَ	فِي	قُلُوبِكُمْ	وَ	ظَنَنْتُمْ	ظَنَّ	السَّوْءِ
and	it was beautified	that	in	your hearts	and	you thought	thought	the evil
وَزُيِّنَ ذَلِكَ فِي قُلُوبِكُمْ وَظَنَنْتُمْ ظَنَّ السَّوْءِ ط								
and that was made to appear pleasing to your hearts, and you and you entertained an evil thought,								

وَ	كُنْتُمْ	قَوْمًا	بُورًا	وَ	مَنْ	لَمْ يُؤْمِنْ	بِاللَّهِ
and	you were	people	ruined	and	who	he did not believe	in Allah

وَكُنْتُمْ قَوْمًا بُورًا ⑬ وَمَنْ لَمْ يُؤْمِنْ بِاللَّهِ

and you were a ruined people. And as for those who believe not in Allah

وَ	رَسُولِهِ	فَإِنَّا	أَعْتَدْنَا	لِلْكَافِرِينَ	سَعِيرًا
and	His Messenger	so surely We	We prepared	for the disbelievers	blazing fire

وَرَسُولِهِ فَإِنَّا أَعْتَدْنَا لِلْكَافِرِينَ سَعِيرًا ⑭

and His Messenger We have surely prepared for the disbelievers a blazing fire.

وَ	لِلَّهِ	مُلْكُ	السَّمَوَاتِ	وَ	الْأَرْضِ
and	for Allah	kingdom	the heavens	and	the earth

وَلِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ ⑮

And to Allah belongs the kingdom of the heavens and the earth.

يَغْفِرُ	لِمَنْ	يَشَاءُ	وَ	يُعَذِّبُ	مَنْ	يَشَاءُ
He forgives	to whom	He pleases	and	He punishes	whom	He pleases

يَغْفِرُ لِمَنْ يَشَاءُ وَيُعَذِّبُ مَنْ يَشَاءُ ⑯

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

وَ	كَانَ	اللَّهُ	غَفُورًا	رَحِيمًا
and	it was	Allah	Most Forgiving	Most Merciful

وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ⑰

And Allah is Most Forgiving, Merciful.

سَيَقُولُ	الْمُخَلَّفُونَ	إِذَا	انْطَلَقْتُمْ	إِلَى	مَغَانِمَ	لِتَأْخُذُوهَا
soon he will say	those who are left behind	when	you went forth	to	the spoils	that you take it

سَيَقُولُ الْمُخَلَّفُونَ إِذَا انْطَلَقْتُمْ إِلَى مَغَانِمَ لِتَأْخُذُوهَا

Those who had managed to be left behind will say, when you go forth to the spoils that you may get them,

ذُرُونَا	نَتَّبِعُكُمْ	يُرِيدُونَ	أَنْ	يُبَدِّلُوا	كَلِمَ	اللَّهِ	قُلْ	لَنْ تَتَّبِعُونَا
you leave us	we follow you	they seek	that	they change	decree	Allah	you say	you will never follow us

ذُرُونَا نَتَّبِعُكُمْ ۚ يُرِيدُونَ أَنْ يُبَدِّلُوا كَلِمَ اللَّهِ ۖ قُلْ لَنْ تَتَّبِعُونَا

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

كَذِبِكُمْ	قَالَ	اللَّهُ	مِنْ	قَبْلُ	فَسَيَقُولُونَ	بَلْ	تَحْسُدُونَنَا
like that	he said	Allah	from	before	so soon they will say	nay	you envy us

كَذِبِكُمْ قَالَ اللَّهُ مِنْ قَبْلُ ۚ فَسَيَقُولُونَ بَلْ تَحْسُدُونَنَا ۖ

Thus has Allah said beforehand. Then they will say, Nay, but you envy us.

بَلْ	كَانُوا	لَا يَفْقَهُونَ	إِلَّا	قَلِيلًا	قُلْ
nay	they were	they understand not	except	a little	you say

بَلْ كَانُوا لَا يَفْقَهُونَ إِلَّا قَلِيلًا ۖ قُلْ

Not so, but they understand not except a little. Say

لِلْمُخَلَّفِينَ	مِنْ	الْأَعْرَابِ	سَتُدْعَوْنَ	إِلَى	قَوْمٍ	أُولِي بَأْسٍ	شَدِيدٍ
to those who were left behind	from	the desert Arabs	you shall be called	to	people	those who have valor	mighty

لِلْمُخَلَّفِينَ مِنَ الْأَعْرَابِ سَتُدْعَوْنَ إِلَى قَوْمٍ أُولِي بَأْسٍ شَدِيدٍ

to the desert Arabs who were left behind, You shall be called to fight against a people of mighty valour;

تُقَاتِلُونَهُمْ	أَوْ	يُسَلِّمُونَ	فَإِنْ	تَطِيعُوا	يُؤْتِكُمْ	اللَّهُ	أَجْرًا	حَسَنًا
you fight them	or	they surrender	so if	you obey	he gives you	Allah	reward	good

تُقَاتِلُونَهُمْ أَوْ يُسَلِّمُونَ ۖ فَإِنْ تَطِيعُوا يُؤْتِكُمُ اللَّهُ أَجْرًا حَسَنًا ۖ

you shall fight them until they surrender. Then, if you obey, Allah will give you a good reward,

وَ	إِنْ	تَتَوَلَّوْا	كَمَا	تَوَلَّيْتُمْ	مِنْ	قَبْلُ	يُعَذِّبُكُمْ	عَذَابًا	أَلِيمًا
and	if	you turn back	like that	you turned back	from	before	He punished you	punishment	painful

وَإِنْ تَتَوَلَّوْا كَمَا تَوَلَّيْتُمْ مِنْ قَبْلُ يُعَذِّبُكُمْ عَذَابًا أَلِيمًا ۗ

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

لَيْسَ	عَلَى	الْأَعْمَى	حَرَجٌ	وَّ	لَا	عَلَى	الْأَعْمَجِ	حَرَجٌ	وَّ
not	on	the blind	blame	and	not	on	the lame	blame	and

لَيْسَ عَلَى الْأَعْمَى حَرَجٌ وَلَا عَلَى الْأَعْمَجِ حَرَجٌ وَ

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

لَا	عَلَى	الْمَرِيضِ	حَرَجٌ	وَّ	مَنْ	يُطِيعُ	اللَّهِ	وَ	رَسُولَهُ
not	on	the sick	blame	and	who	he obeys	Allah	and	His Messenger

لَا عَلَى الْمَرِيضِ حَرَجٌ وَ مَنْ يُطِيعُ اللَّهَ وَرَسُولَهُ

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

يُدْخِلُهُ	جَنَّاتٍ	تَجْرِي	مِنْ	تَحْتِهَا	الْأَنْهَارُ
He make him enter	Gradens	it flows	from	beneath it	the rivers

يُدْخِلُهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ

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

وَّ	مَنْ	يَتَوَلَّ	يُعَذِّبُهُ	عَذَابًا	أَلِيمًا
and	who	he turns back	He punishes him	punishment	painful

وَمَنْ يَتَوَلَّ يُعَذِّبُهُ عَذَابًا أَلِيمًا⁽¹⁸⁾

but whoso turns his back, him will He punish with a grievous punishment.

لَقَدْ	رَضِيَ	اللَّهُ	عَنِ	الْمُؤْمِنِينَ	إِذْ	يُبَايِعُونَكَ	تَحْتَ	الشَّجَرَةِ
surely	he pleased	Allah	from	the believers	when	they swear allegiance to you	under	the tree

لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ

Surely, Allah was well pleased with the believers when they were swearing allegiance to thee under the Tree,

فَعَلِمَ	مَا	فِي	قُلُوبِهِمْ	فَأَنْزَلَ	السَّكِينَةَ	عَلَيْهِمْ
so He knew	what	in	their hearts	so He sent down	the tranquillity	upon them

فَعَلِمَ مَا فِي قُلُوبِهِمْ فَأَنْزَلَ السَّكِينَةَ عَلَيْهِمْ

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

وَ	أَثَابَهُمْ	فَتْحًا	قَرِيبًا	وَ	مَغَانِمَ	كَثِيرَةً	يَأْخُذُونَهَا
and	He rewarded them	victory	near	and	spoils	great	they will take it

وَأَثَابَهُمْ فَتْحًا قَرِيبًا ۝¹⁹ وَمَغَانِمَ كَثِيرَةً يَأْخُذُونَهَا

and He rewarded them with a victory near at hand; And great spoils that they will take.

وَ	كَانَ	اللَّهُ	عَزِيزًا	حَكِيمًا	وَعَدَكُمْ اللَّهُ	مَغَانِمَ	كَثِيرَةً
and	it was	Allah	Mighty	Wise	Allah promised you	spoils	great

وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا ۝²⁰ وَعَدَكُمْ اللَّهُ مَغَانِمَ كَثِيرَةً

And Allah is Mighty, Wise. Allah has promised you great spoils

تَأْخُذُونَهَا	فَعَجَّلَ	لَكُمْ	هَذِهِ	وَ	كَفَّ	أَيْدِيَ	النَّاسِ	عَنْكُمْ
you take it	so he hastened	for you	this	and	he restrained	hands	the men	from you

تَأْخُذُونَهَا فَعَجَّلَ لَكُمْ هَذِهِ وَكَفَّ أَيْدِيَ النَّاسِ عَنْكُمْ

that you will take, and He has given you this in advance, and has restrained the hands of men from you,

وَ	يَتَكُونُ	آيَةً	لِّلْمُؤْمِنِينَ	وَ	يَهْدِيكُمْ	صِرَاطًا	مُّسْتَقِيمًا
and	that it be	Sign	for the believers	and	He guides you	path	right

وَيَتَكُونُ آيَةً لِّلْمُؤْمِنِينَ وَيَهْدِيكُمْ صِرَاطًا مُّسْتَقِيمًا ۝²¹

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

وَ	أُخْرَى	لَمْ تَقْدِرُوا	عَلَيْهَا	قَدْ	أَحَاطَ	اللَّهُ	بِهَا
and	another	you did not have power	on it	indeed	he compassed	Allah	with it

وَأُخْرَى لَمْ تَقْدِرُوا عَلَيْهَا قَدْ أَحَاطَ اللَّهُ بِهَا

And He has promised you another victory, which you have not yet been able to achieve,

وَ	كَانَ	اللَّهُ	عَلَى	كُلِّ	شَيْءٍ	قَدِيرًا
and	it was	Allah	on	all	things	powerful

وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرًا ۝²²

but Allah has surely compassed it. And Allah has power over all things.

وَلَوْ قَاتَلَكُمُ الَّذِينَ كَفَرُوا لَوَلَّوْا الْأَدْبَارَ	لَوْ	قَاتَلَكُمُ	الَّذِينَ	كَفَرُوا	لَوَلَّوْا	الْأَدْبَارَ
and	if	he fought you	those who	they disbelieved	surely they turned back	the backs
وَلَوْ قَاتَلَكُمُ الَّذِينَ كَفَرُوا لَوَلَّوْا الْأَدْبَارَ						
And if those who disbelieve should fight you, they would certainly turn their backs;						
ثُمَّ لَا يَجِدُونَ	لَا	وَلِيًّا	وَلَا	نَصِيرًا	ثُمَّ	لَا
then	not	protector	and	helper	not	then
ثُمَّ لَا يَجِدُونَ وَلِيًّا وَلَا نَصِيرًا ②③						
then they would find neither protector nor helper.						
سُنَّةَ	اللَّهِ	الَّتِي	قَدْ	خَلَتْ	مِنْ	قَبْلُ
established practice	Allah	which	indeed	it passed	from	before
سُنَّةَ اللَّهِ الَّتِي قَدْ خَلَتْ مِنْ قَبْلُ ②④						
Such has been the established practice of Allah that has been in operation before						
وَلَنْ تَجِدَ	لِسُنَّةِ	اللَّهِ	تَبْدِيلًا	وَهُوَ	الَّذِي	وَلَنْ تَجِدَ
and you will never find	for established practice	Allah	any change	He	Who	and you will never find
وَلَنْ تَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا ②⑤ وَهُوَ الَّذِي						
and you shall not find any change in the established practice of Allah. And He it is Who						
كَفَّ	أَيْدِيَهُمْ	عَنْكُمْ	وَأَيْدِيَكُمْ	عَنْهُمْ	بِطْنِ	مَكَّةَ
he withheld	their hands	from you	your hands	from them	with valley	Mecca
كَفَّ أَيْدِيَهُمْ عَنْكُمْ وَأَيْدِيَكُمْ عَنْهُمْ بِطْنِ مَكَّةَ						
withheld their hands from you and your hands from them in the valley of Mecca,						
مِنْ	بَعْدِ	أَنْ	أَظْفَرَكُمْ	عَلَيْهِمْ	وَكَانَ	اللَّهُ
from	after	that	he gave you victory	upon them	it was	Allah
مِنْ بَعْدِ أَنْ أَظْفَرَكُمْ عَلَيْهِمْ ٭ وَكَانَ اللَّهُ						
after He had given you victory over them. And Allah						

وَصَدُّوْكُمْ	كَفَرُوا	الَّذِينَ	هُمْ	بَصِيْرًا	تَعْمَلُوْنَ	بِمَا
and they hindered you	they disbeleived	those who	they	Observer	you do	with what
بِمَا تَعْمَلُوْنَ بَصِيْرًا ۝۲۵ هُمُ الَّذِينَ كَفَرُوا وَصَدُّوْكُمْ						
sees all that you do. It is they who disbelieved and hindered you						
مَحِلَّهُ	أَنْ يَّبْدُغَ	مَعْكُوفًا	الْهَدَى	وَ	الْمَسْجِدِ الْحَرَامِ	عَنِ
its place of sacrifice	that he reaches	prevented	the offering	and	the Sacred Mosque	from
عَنِ الْمَسْجِدِ الْحَرَامِ وَالْهَدَى مَعْكُوفًا أَنْ يَّبْدُغَ مَحِلَّهُ ۖ						
from the Sacred Mosque and the offering which was prevented from reaching its place of sacrifice.						
لَمْ تَعْلَمُوهُمْ	مُؤْمِنَاتٍ	نِسَاءً	وَ	مُؤْمِنُونَ	رِجَالٌ	وَلَوْ لَا
you did not know them	believing	women	and	believing	men	why not
وَلَوْ لَا رِجَالٌ مُّؤْمِنُونَ وَنِسَاءٌ مُّؤْمِنَاتٍ لَّمْ تَعْلَمُوهُمْ						
And had it not been for believing men and believing women whom you knew not						
عِلْمٍ	بِغَيْرِ	مَعْرَءَةٍ	مِنْهُمْ	فَتَصِيْبَكُمْ	تَطْطُوهُمْ	أَنْ
knowledge	without	harm	from them	so it reaches you	you trample them	that
أَنْ تَطْطُوهُمْ فَتَصِيْبَكُمْ مِنْهُمْ مَعْرَءَةٌ بِغَيْرِ عِلْمٍ ۚ						
and whom you might have trampled down so that harm might have come to you on their account unknowingly,						
يَشَاءُ	مَنْ	رَحْمَتِهِ	فِي	اللّٰهُ	لِيُدْخِلَ	
He pleases	whom	His mercy	in	Allah	that He admits	
لِيُدْخِلَ اللّٰهُ فِي رَحْمَتِهِ مَنْ يَشَاءُ ۚ						
He would have permitted you to fight, but He did not do so that He might admit into His mercy whom He will.						
أَلِيْمًا	عَذَابًا	مِنْهُمْ	كَفَرُوا	الَّذِينَ	لَعَذْبُنَا	تَزَيَّلُوا
grievous	punishment	from them	they disbelieved	those who	surely We punished	they separated
لَوْ تَزَيَّلُوا لَعَذَّبْنَا الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابًا أَلِيْمًا ۝۲۶						
If they had been separated We would have surely punished those of them who disbelieved with a grievous punishment.						

إِذْ	جَعَلَ	الَّذِينَ كَفَرُوا	فِي	قُلُوبِهِمْ	الْحَيَّةَ	حَيَّةَ الْجَاهِلِيَّةِ
when	he harboured	those who disbelieved	in	their hearts	the indignation	indignation of Ignorance

إِذْ جَعَلَ الَّذِينَ كَفَرُوا فِي قُلُوبِهِمُ الْحَيَّةَ حَيَّةَ الْجَاهِلِيَّةِ

When those who disbelieved harboured in their hearts prideful indignation, the indignation of Ignorance,

فَأَنْزَلَ	اللَّهُ	سَكِينَتَهُ	عَلَى	رَسُولِهِ	وَ	عَلَى	الْمُؤْمِنِينَ
so He sent down	Allah	His tranquillity	upon	His Messenger	and	upon	the believers

فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ وَعَلَى الْمُؤْمِنِينَ

Allah sent down His tranquillity on His Messenger and on the believers,

وَأَلْزَمَهُمْ	كَلِمَةً	التَّقْوَى	وَكَانُوا	أَحَقَّ	بِهَا	وَ	أَهْلَهَا
and he cleaved them	word	of the righteousness	and they were	one better entitled	with it	and	one more worthy of it

وَأَلْزَمَهُمْ كَلِمَةَ التَّقْوَى وَكَانُوا أَحَقَّ بِهَا وَأَهْلَهَا^ط

and made them cleave to the word of righteousness, and they were better entitled to it and more worthy of it.

وَ	كَانَ	اللَّهُ	بِكُلِّ	شَيْءٍ	عَلِيمًا
and	it was	Allah	with all	thing	one who knows full well

وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا^{٢٧}

And Allah knows everything full well.

لَقَدْ	صَدَقَ	اللَّهُ	رَسُولُهُ	الرُّؤْيَا	بِالْحَقِّ
surely	it fulfilled	Allah	His Messenger	the vision	with the truth

لَقَدْ صَدَقَ اللَّهُ رَسُولَهُ الرُّؤْيَا بِالْحَقِّ^ج

Surely has Allah in truth fulfilled for His Messenger the Vision.

لَتَدْخُلَنَّ	الْمَسْجِدَ الْحَرَامَ	إِنْ	شَاءَ	اللَّهُ	أَمِينٌ
surely you will enter	the Sacred Mosque	if	He willed	Allah	those in security

لَتَدْخُلَنَّ الْمَسْجِدَ الْحَرَامَ إِنْ شَاءَ اللَّهُ أَمِينٌ^د

You will certainly enter the Sacred Mosque, if Allah will, in security,

مُحَلِّقِينَ	رُءُوسَكُمْ	وَ	مُقَصِّرِينَ	لَا تَخَافُونَ				
shaven ones	your heads	and	those who cut their hair short	you do not fear				
مُحَلِّقِينَ رُءُوسَكُمْ وَمُقَصِّرِينَ لَا تَخَافُونَ ط								
some having their heads shaven, and others having their hair cut short;and you will have no fear.								
فَعَلِمَ	مَا	لَمْ تَعْلَمُوا	فَجَعَلَ	مِنْ	دُونِ	ذَلِكَ	فَتْحًا	قَرِيبًا
so He knew	what	you are not knew	so He made	from	beside	that	a victory	near
فَعَلِمَ مَا لَمْ تَعْلَمُوا فَجَعَلَ مِنْ دُونِ ذَلِكَ فَتْحًا قَرِيبًا ٢٨								
But He knew what you knew not. He has in fact ordained for you, besides that, a victory near at hand.								
هُوَ	الَّذِي	أَرْسَلَ	رَسُولَهُ	بِالْهُدَى	وَ	دِينِ	الْحَقِّ	
He	Who	He sent	His Messenger	with the guidance	and	religion	the truth	
هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَى وَدِينِ الْحَقِّ								
He it is Who has sent His Messenger, with guidance and the Religion of Truth,								
لِيُظْهِرَهُ	عَلَى	الدِّينِ	كُلِّهِ	وَ	كَفَى	بِاللَّهِ	شَهِيدًا	
that He makes it prevail	on	the religion	all it	and	it got sufficient	with Allah	Witness	
لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ ط وَكَفَى بِاللَّهِ شَهِيدًا ٢٩								
that He may make it prevail over all other religions. And sufficient is Allah as a Witness.								
مُحَمَّدٌ	رَّسُولُ	اللَّهِ	وَ	الَّذِينَ	مَعَهُ	أَشِدَّاءُ	عَلَى	الْكُفَّارِ
Muhammad	Messenger	Allah	and	those who	with him	firm ones	against	the disbelievers
مُحَمَّدٌ رَّسُولُ اللَّهِ ط وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ								
Muhammad is the Messenger of Allah. And those who are with him are firm against the non-believers,								
رُحَمَاءُ	بَيْنَهُمْ	تَرَاهُمْ	رُكَّعًا	سُجَّدًا	يَبْتَغُونَ	فَضْلًا	مِّنْ	اللَّهِ
tender ones	between themselves	you see them	bowing	prostrating	they seek	grace	from	Allah
رُحَمَاءُ بَيْنَهُمْ تَرَاهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا مِّنَ اللَّهِ								
tender among themselves. Thou seest them bowing and prostrating themselves seeking grace from Allah								

و	رِضْوَانًا	سِيَّاهُمْ	فِي	وُجُوهِهِمْ	مِّنْ	أَثَرِ	السُّجُودِ
and	pleasure	their marks	in	their faces	from	traces	the prostrations
وَرِضْوَانًا سِيَّاهُمْ فِي وُجُوهِهِمْ مِّنْ أَثَرِ السُّجُودِ ط							
and His pleasure. Their mark is upon their faces, being the traces of prostrations.							
ذَلِكَ	مَثَلُهُمْ	فِي	التَّوْرَةِ	وَ	مَثَلُهُمْ	فِي	الْإِنْجِيلِ
that	their description	in	the Torah	and	their description	in	the Gospel
ذَلِكَ مَثَلُهُمْ فِي التَّوْرَةِ وَمَثَلُهُمْ فِي الْإِنْجِيلِ ث							
This is their description in the Torah. And their description in the Gospel							
كَزَّرِعٍ	أَخْرَجَ	شُطْءَهُ	فَازَرَهُ	فَاسْتَعْلَظَ			
like seedling	he sent forth	its sprout	then he made it strong	then became thick			
كَزَّرِعٍ أَخْرَجَ شُطْءَهُ فَازَرَهُ فَاسْتَعْلَظَ							
is like unto a seed-produce that sends forth its sprout, then makes it strong; it then becomes thick,							
فَاسْتَوَى	عَلَى	سَوْقِهِ	يُعْجِبُ	الزُّرَّاعَ			
then he stood firm	on	its stem	it delights	the sowers			
فَاسْتَوَى عَلَى سَوْقِهِ يُعْجِبُ الزُّرَّاعَ							
and stands firm on its stem, delighting the sowers							
لِيَغِيظَ	بِهِمْ	الْكُفَّارَ	وَعَدَ اللَّهُ	الَّذِينَ	أَمَنُوا		
that he enrages	with them	the disbelievers	Allah promised	those who	believe		
لِيَغِيظَ بِهِمُ الْكُفَّارَ وَعَدَ اللَّهُ الَّذِينَ آمَنُوا							
that He may cause the disbelievers to burn with rage of them. Allah has promised, unto those of them who believe							
وَ	عَمِلُوا	الصَّالِحَاتِ	مِنْهُمْ	مَغْفِرَةً	وَ	أَجْرًا	عَظِيمًا
and	they did	the good works	from them	forgiveness	and	reward	great
وَاعْمَلُوا الصَّالِحَاتِ مِنْهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا ٣٠							
and do good works, forgiveness and a great reward.							

سُورَةُ الْحُجُرَاتِ مَدَنِيَّةٌ وَهِيَ مَعَ الْبَسْمَلَةِ تِسْعَ عَشْرَةَ آيَةً وَرُكُوعَانِ

Al-Hujurat is a Madni Surah, it has 19 verses and 2 sections (Rukus).

الرَّحِيمِ	الرَّحْمَنِ	اللَّهِ	بِسْمِ				
the Merciful	the Gracious	Allah	with name				
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①							
In the name of Allah, the Gracious, the Merciful.							
رَسُولِهِ	وَاللَّهُ	بَيْنَ يَدَيْ	لَا تُقَدِّمُوا	أَمَنُوا	الَّذِينَ	يَا أَيُّهَا	
His Messenger	and Allah	between hands	you don't forward	they beleived	those who	O ye	
يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُقَدِّمُوا بَيْنَ يَدَيْ اللَّهِ وَرَسُولِهِ							
O, Ye who believe! be not forward with respect to Allah and His Messenger,							
وَاللَّهُ	إِنَّ	اللَّهُ	سَمِيعٌ	عَلِيمٌ	وَاتَّقُوا اللَّهَ	وَاللَّهُ	
All-Knowing	All-Hearing	Allah	surely	Allah	you fear	and	
وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ②							
but fear Allah. Verily, Allah is All-Hearing, All-Knowing.							
النَّبِيِّ	صَوْتِ	فَوْقَ	أَصْوَاتِكُمْ	لَا تَرْفَعُوا	أَمَنُوا	الَّذِينَ	يَا أَيُّهَا
the Prophet	voice	above	your voices	you don't raise	they believed	those who	O ye
يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ							
O ye who believe!raise not your voices above the voice of the Prophet,							
لِبَعْضٍ	بَعْضُكُمْ	كَجَهْرٍ	بِالنَّوَلِ	لَهُ	لَا تَجْهَرُوا	وَاللَّهُ	وَاللَّهُ
to other	some of you	like aloud	with the speech	to him	you don't be aloud	and	and
وَلَا تَجْهَرُوا لَهُ بِالنَّوَلِ كَجَهْرٍ بَعْضُكُمْ لِبَعْضٍ							
and speak not aloud to him, as you speak aloud to one another,							

أَنْ	تَحْبَطَ	أَعْمَالُكُمْ	وَ	أَنْتُمْ	لَا تَشْعُرُونَ
that	you become vain	your works	and	you are	you don't perceive
أَنْ تَحْبَطَ أَعْمَالُكُمْ وَأَنْتُمْ لَا تَشْعُرُونَ ③					
lest your works become vain while you perceive not.					
إِنَّ	الَّذِينَ	يَغْضُونَ	أَصْوَاتَهُمْ	عِنْدَ	رَسُولِ اللَّهِ
surely	those who	they lower	their voices	in presence	Allah Messenger
إِنَّ الَّذِينَ يَغْضُونَ أَصْوَاتَهُمْ عِنْدَ رَسُولِ اللَّهِ					
Verily those who lower their voices in the presence of the Messenger of Allah					
أُولَئِكَ	الَّذِينَ	امْتَحَنَ	اللَّهُ	قُلُوبَهُمْ	لِتَتَّقُوا لَهُمْ مَغْفِرَةٌ
these	those who	he tried	Allah	their hearts	for the righteous for them forgiveness
أُولَئِكَ الَّذِينَ امْتَحَنَ اللَّهُ قُلُوبَهُمْ لِتَتَّقُوا لَهُمْ مَغْفِرَةٌ					
are the ones whose hearts Allah has made righteous through trials. For them is forgiveness					
وَ	أَجْرٌ	عَظِيمٌ	إِنَّ	الَّذِينَ	يُنَادُونَكَ مِنْ وَرَاءِ الْحُجُرَاتِ
and	reward	great	surely	those who	they call you from beyond the houses
وَأَجْرٌ عَظِيمٌ ④ إِنَّ الَّذِينَ يُنَادُونَكَ مِنْ وَرَاءِ الْحُجُرَاتِ					
and a great reward. Surely those who start addressing you loudly while as yet at a distance from your houses —					
أَكْثَرُهُمْ	لَا يَعْقِلُونَ	وَ	لَوْ	أَنْهُمْ صَبَرُوا	حَتَّى تَخْرُجَ إِلَيْهِمْ
most of them	not they understand	and	if	that they be patient	until you come out to them
أَكْثَرُهُمْ لَا يَعْقِلُونَ ⑤ وَلَوْ أَنْهُمْ صَبَرُوا حَتَّى تَخْرُجَ إِلَيْهِمْ					
most of them lack understanding. And if they had waited patiently until thou came out to them,					
لَكَانَ	خَيْرًا	لَهُمْ	وَ	اللَّهُ	غَفُورٌ رَحِيمٌ
certainly it was	better	for them	and	Allah	Most Forgiving the most Merciful
لَكَانَ خَيْرًا لَهُمْ ⑥ وَاللَّهُ غَفُورٌ رَحِيمٌ					
it would be better for them. But Allah is Most Forgiving, Merciful.					

يَا أَيُّهَا الَّذِينَ	أَمَنُوا	إِنْ	جَاءَكُمْ	فَاسِقٌ	بَنِيًّا	فَتَبَيَّنُوا
those who	they believed	if	he came to you	unrighteous person	with a news	so you ascertain

يَا أَيُّهَا الَّذِينَ أَمَنُوا إِنْ جَاءَكُمْ فَاسِقٌ بَنِيًّا فَتَبَيَّنُوا

O ye who believe! if an unrighteous person brings you any news, ascertain fully,

أَنْ	تُصِيبُوا	قَوْمًا	بِجَهَالَةٍ	فَتُصْبِحُوا	عَلَى	مَا	فَعَلْتُمْ	نَدِمِينَ
that	you harm	people	with ignorance	so you become	upon	it	what you did	repentant ones

أَنْ تُصِيبُوا قَوْمًا بِجَهَالَةٍ فَتُصْبِحُوا عَلَى مَا فَعَلْتُمْ نَدِمِينَ ⑦

lest you harm a people in ignorance, and then become repentant for what you have done.

وَ	أَعْلَمُوا	أَنَّ	فِيكُمْ	رَسُولٌ	اللَّهُ	لَوْ	يُطِيعُكُمْ
and	you know	that	among you	Messenger	Allah	if	he obeys you

وَأَعْلَمُوا أَنَّ فِيكُمْ رَسُولَ اللَّهِ لَوْ يُطِيعُكُمْ

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

فِي	كَثِيرٍ	مِّنَ	الْأَمْرِ	لَعَنْتُمْ	وَلَكِنَّ	اللَّهُ	حَبَّبَ	إِلَيْكُمْ	الْإِيمَانَ
in	most	of	the matter	surely you got in trouble	but	Allah	he endeared	to you	the faith

فِي كَثِيرٍ مِّنَ الْأَمْرِ لَعَنْتُمْ وَلَكِنَّ اللَّهَ حَبَّبَ إِلَيْكُمُ الْإِيمَانَ

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

وَ	زَيَّنَهُ	فِي	قُلُوبِكُمْ	وَ	كَرَّهَ	إِلَيْكُمْ	الْكُفْرَ
and	he made it beautiful	in	your hearts	and	he made hateful	to you	the disbelief

وَزَيَّنَهُ فِي قُلُوبِكُمْ وَكَرَّهَ إِلَيْكُمُ الْكُفْرَ

to you and has made it look beautiful to your hearts, and He has made disbelief,

وَ	الْفُسُوقَ	وَ	الْعِصْيَانَ	أُولَئِكَ	هُمْ	الرَّشِدُونَ
and	the wickedness	and	the disobedience	those	they on the right path	

وَالْفُسُوقَ وَالْعِصْيَانَ أُولَئِكَ هُمُ الرَّشِدُونَ ⑧

wickedness and disobedience hateful to you. Such indeed are those who follow the right course,

فَضْلًا	مِّن	اللّٰهُ	وَ	نِعْمَةً	وَ	اللّٰهُ	عَلَيْمٌ	حَكِيمٌ
grace	from	Allah	and	favour	and	Allah	All-Knowing	Wise

فَضْلًا مِّنَ اللّٰهِ وَنِعْمَةً ۖ وَاللّٰهُ عَلِيمٌ حَكِيمٌ ٩

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

وَ	إِنْ	طَافَتَا	مِنَ الْمُؤْمِنِينَ	اقتتلوا	فَاصْلِحُوا	بَيْنَهُمَا
and	if	two parties	of the believers	they fought each other	then you make peace	between both of them

وَإِنْ طَافَتَا مِنَ الْمُؤْمِنِينَ اِقْتَتِلُوا فَاصْلِحُوا بَيْنَهُمَا ١٠

And if two parties of believers fight against each other, make peace between them;

فَإِنْ	بَغَتْ	إِحْدَاهُمَا	عَلَى	الْأُخْرَى	فَقَاتِلُوا	الَّتِي	تَبْغِي
then if	it transgressed	one of them	against	the other	then you fight	which	you transgress

فَإِنْ بَغَتْ إِحْدَاهُمَا عَلَى الْأُخْرَى فَقَاتِلُوا الَّتِي تَبْغِي ١١

then if after that one of them transgresses against the other, fight the party that transgresses

حَتَّىٰ	تَفِئَءَ	إِلَى	أَمْرِ	اللّٰهِ	فَإِنْ	فَآءَتْ
until	it returns	to	command	Allah	then if	it returned

حَتَّىٰ تَفِئَءَ إِلَىٰ أَمْرِ اللّٰهِ ۚ فَإِنْ فَآءَتْ ١٢

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

فَاصْلِحُوا	بَيْنَهُمَا	بِالْعَدْلِ	وَ	أَقْسِطُوا	إِنَّ اللّٰهَ	يُحِبُّ	الْمُقْسِطِينَ
then you make peace	between them	with the equity	and	you act justly	surely	He loves	the just ones

فَاصْلِحُوا بَيْنَهُمَا بِالْعَدْلِ وَأَقْسِطُوا ۖ إِنَّ اللّٰهَ يُحِبُّ الْمُقْسِطِينَ ١٣

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

إِنَّمَا	الْمُؤْمِنُونَ	إِخْوَةٌ	فَاصْلِحُوا	بَيْنَ	أَخَوَيْكُمْ
surely that	the believers	brothers	so you make peace	between	your two brothers

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَاصْلِحُوا بَيْنَ أَخَوَيْكُمْ ١٤

Surely all believers are brothers. So make peace between brothers,

وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ	يَا أَيُّهَا الَّذِينَ آمَنُوا	وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ	يَا أَيُّهَا الَّذِينَ آمَنُوا	وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ	يَا أَيُّهَا الَّذِينَ آمَنُوا	وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ	وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ
and	you fear	Allah	so that you	you are shown mercy	O ye	those who	they believed

وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ¹¹ يَا أَيُّهَا الَّذِينَ آمَنُوا

and fear Allah that mercy may be shown to you. O ye who believe!

لَا يَسْخَرُ قَوْمٌ مِّنْ قَوْمٍ عَسَىٰ أَن يَكُونُوا خَيْرًا مِّنْهُمْ	لَا يَسْخَرُ قَوْمٌ مِّنْ قَوْمٍ عَسَىٰ أَن يَكُونُوا خَيْرًا مِّنْهُمْ	لَا يَسْخَرُ قَوْمٌ مِّنْ قَوْمٍ عَسَىٰ أَن يَكُونُوا خَيْرًا مِّنْهُمْ	لَا يَسْخَرُ قَوْمٌ مِّنْ قَوْمٍ عَسَىٰ أَن يَكُونُوا خَيْرًا مِّنْهُمْ	لَا يَسْخَرُ قَوْمٌ مِّنْ قَوْمٍ عَسَىٰ أَن يَكُونُوا خَيْرًا مِّنْهُمْ	لَا يَسْخَرُ قَوْمٌ مِّنْ قَوْمٍ عَسَىٰ أَن يَكُونُوا خَيْرًا مِّنْهُمْ	لَا يَسْخَرُ قَوْمٌ مِّنْ قَوْمٍ عَسَىٰ أَن يَكُونُوا خَيْرًا مِّنْهُمْ	لَا يَسْخَرُ قَوْمٌ مِّنْ قَوْمٍ عَسَىٰ أَن يَكُونُوا خَيْرًا مِّنْهُمْ
he should not deride	people	from	people	may be	that	they be	better

لَا يَسْخَرُ قَوْمٌ مِّنْ قَوْمٍ عَسَىٰ أَن يَكُونُوا خَيْرًا مِّنْهُمْ

let not one people deride another people, who may be better than they,

وَلَا يَسْخَرُ قَوْمٌ مِّنْ نِّسَاءٍ مِّنْ نِّسَاءٍ عَسَىٰ أَن يَكُنَّ خَيْرًا مِّنْهُنَّ	وَلَا يَسْخَرُ قَوْمٌ مِّنْ نِّسَاءٍ مِّنْ نِّسَاءٍ عَسَىٰ أَن يَكُنَّ خَيْرًا مِّنْهُنَّ	وَلَا يَسْخَرُ قَوْمٌ مِّنْ نِّسَاءٍ مِّنْ نِّسَاءٍ عَسَىٰ أَن يَكُنَّ خَيْرًا مِّنْهُنَّ	وَلَا يَسْخَرُ قَوْمٌ مِّنْ نِّسَاءٍ مِّنْ نِّسَاءٍ عَسَىٰ أَن يَكُنَّ خَيْرًا مِّنْهُنَّ	وَلَا يَسْخَرُ قَوْمٌ مِّنْ نِّسَاءٍ مِّنْ نِّسَاءٍ عَسَىٰ أَن يَكُنَّ خَيْرًا مِّنْهُنَّ	وَلَا يَسْخَرُ قَوْمٌ مِّنْ نِّسَاءٍ مِّنْ نِّسَاءٍ عَسَىٰ أَن يَكُنَّ خَيْرًا مِّنْهُنَّ	وَلَا يَسْخَرُ قَوْمٌ مِّنْ نِّسَاءٍ مِّنْ نِّسَاءٍ عَسَىٰ أَن يَكُنَّ خَيْرًا مِّنْهُنَّ	وَلَا يَسْخَرُ قَوْمٌ مِّنْ نِّسَاءٍ مِّنْ نِّسَاءٍ عَسَىٰ أَن يَكُنَّ خَيْرًا مِّنْهُنَّ
and	not	women	from	women	may be	that	they be

وَلَا يَسْخَرُ قَوْمٌ مِّنْ نِّسَاءٍ مِّنْ نِّسَاءٍ عَسَىٰ أَن يَكُنَّ خَيْرًا مِّنْهُنَّ

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

وَلَا تَلْبِزُوا أَنْفُسَكُمْ	وَلَا تَلْبِزُوا أَنْفُسَكُمْ	وَلَا تَلْبِزُوا أَنْفُسَكُمْ	وَلَا تَلْبِزُوا أَنْفُسَكُمْ	وَلَا تَلْبِزُوا أَنْفُسَكُمْ	وَلَا تَلْبِزُوا أَنْفُسَكُمْ	وَلَا تَلْبِزُوا أَنْفُسَكُمْ	وَلَا تَلْبِزُوا أَنْفُسَكُمْ
and	you slander not	yourselves	and	you don't call one another by nicknames	and	you don't call one another by nicknames	and

وَلَا تَلْبِزُوا أَنْفُسَكُمْ وَلَا تَلْبِزُوا أَنْفُسَكُمْ

Do not slander your own people, nor taunt each other with nicknames.

بِئْسَ الْإِسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ	بِئْسَ الْإِسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ	بِئْسَ الْإِسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ	بِئْسَ الْإِسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ	بِئْسَ الْإِسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ	بِئْسَ الْإِسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ	بِئْسَ الْإِسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ	بِئْسَ الْإِسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ
bad	the name	the evil	after	the faith	and	who	it did not repent

بِئْسَ الْإِسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ وَمَنْ لَّمْ يَتُوبْ

It is bad indeed to earn foul reputation after professing the faith; and those who repent not

فَأُولَٰئِكَ هُمُ الظَّالِمُونَ	فَأُولَٰئِكَ هُمُ الظَّالِمُونَ	فَأُولَٰئِكَ هُمُ الظَّالِمُونَ	فَأُولَٰئِكَ هُمُ الظَّالِمُونَ	فَأُولَٰئِكَ هُمُ الظَّالِمُونَ	فَأُولَٰئِكَ هُمُ الظَّالِمُونَ	فَأُولَٰئِكَ هُمُ الظَّالِمُونَ	فَأُولَٰئِكَ هُمُ الظَّالِمُونَ
then those	they	the wrongdoers	O ye	those who	they believed	then those	they believed

فَأُولَٰئِكَ هُمُ الظَّالِمُونَ¹² يَا أَيُّهَا الَّذِينَ آمَنُوا

are the wrongdoers. O ye who believe!

اِثْمٌ	الظَّنُّ	بَعْضُ	اِنَّ	الظَّنُّ	مِّنْ	كَثِيرًا	اجْتَنِبُوا
sin	the suspicion	some	surely	the suspicion	of	frequent	you avoid

اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ اِنَّ بَعْضَ الظَّنِّ اِثْمٌ

Avoid too frequent indulgence in suspicion; for some suspicions are certainly sin.

وَاِذَا	لَا تَجَسَّسُوا	وَلَا يَغْتَابُ	بَعْضُكُمْ	بَعْضًا
and	you do not spy	and	some of you	other

وَلَا تَجَسَّسُوا وَلَا يَغْتَابُ بَعْضُكُمْ بَعْضًا

And spy not, nor back-bite one another.

اَيُّحِبُّ	اَحَدُكُمْ	اَنْ	يَاْكُلَ	لَحْمَ	اَخِيهِ	مَيِّتًا	فَكَرِهْتُمُوهُ
would you like	one of you	that	he eats	flesh	his brother	dead	so you loathed it

اَيُّحِبُّ اَحَدُكُمْ اَنْ يَّاْكُلَ لَحْمَ اَخِيهِ مَيِّتًا فَكَرِهْتُمُوهُ

Would any of you like to eat the flesh of his brother who is dead? Certainly you would loathe it.

وَاَتَّقُوا	اللَّهَ	اِنَّ	اللَّهَ	تَوَّابٌ	رَّحِيمٌ
and	you fear	surely	Allah	Oft-Returning	Merciful

وَاَتَّقُوا اللَّهَ اِنَّ اللَّهَ تَوَّابٌ رَّحِيمٌ¹³

And fear Allah, surely, Allah is Oft-Returning with compassion and is Merciful.

يَا أَيُّهَا	النَّاسُ	اِنَّا	خَلَقْنٰكُمْ	مِّنْ	ذَكَرٍ	وَّ	اُنْثٰى
O ye	the men	surely We	We created you	from	male	and	female

يَا أَيُّهَا النَّاسُ اِنَّا خَلَقْنٰكُمْ مِّنْ ذَكَرٍ وَّ اُنْثٰى

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

وَجَعَلْنٰكُمْ	شُعُوْبًا	وَّ	قَبَاۗئِلَ	لِتَعَارَفُوْا
and	We made you	clans	and	tribes
so that you may recognise				

وَجَعَلْنٰكُمْ شُعُوْبًا وَّ قَبَاۗئِلَ لِتَعَارَفُوْا

And We have made you into clans and tribes that you may recognize one another.

خَيْرٌ	عَلِيمٌ	إِنَّ اللَّهَ	أَتْقَى	عِنْدَ اللَّهِ	إِنَّ أَكْرَمَكُمْ
All-Aware	All-Knowing	surely Allah	most righteous of you	in sight of Allah	surely most honourable of you

إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَى إِنَّ اللَّهَ عَلِيمٌ خَيْرٌ⁽¹⁴⁾

Verily, the most honourable among you, in the sight of Allah, is he who is the most righteous among you. Surely, Allah is All-knowing, All-Aware.

قَالَتِ الْأَعْرَابُ	أَمَّا	قُلْ	لَمْ تُؤْمِنُوا	وَلَكِنْ	قُولُوا	أَسْلَمْنَا
Arabs of desert said	we believed	you say	you did not believe	but	you say	we accepted Islam

قَالَتِ الْأَعْرَابُ أَمَّا قُلْ لَمْ تُؤْمِنُوا وَلَكِنْ قُولُوا أَسْلَمْنَا

The Arabs of the desert say, We believe. Say, You have not believed yet; but rather say, We have accepted Islam,

وَلَكَّا	يَدْخُلُ	الْإِيْمَانُ	فِي	قُلُوبِكُمْ	وَ	إِنْ	تُطِيعُوا	اللَّهُ
and not yet	it enters	the faith	in	your hearts	and	if	you obey	Allah

وَلَكَّا يَدْخُلُ الْإِيْمَانُ فِي قُلُوبِكُمْ وَإِنْ تُطِيعُوا اللَّهَ

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

و	رَسُولُهُ	لَا يِلْثُكُمْ	مِنْ	أَعْمَالِكُمْ	شَيْئًا	إِنَّ	اللَّهُ	غَفُورٌ	رَحِيمٌ
and	His Messenger	he doesn't detract you	from	your works	anything	surely	Allah	Most Forgiving	Merciful

وَرَسُولُهُ لَا يِلْثُكُمْ مِنْ أَعْمَالِكُمْ شَيْئًا إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ⁽¹⁵⁾

and His Messenger, He will not detract anything from your deeds Surely, Allah is Most Forgiving, Merciful.

إِنَّمَا	الْمُؤْمِنُونَ	الَّذِينَ	آمَنُوا	بِاللَّهِ	وَ	رَسُولِهِ
only	the believers	those who	they believed	with Allah	and	His Messenger

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ

The believers are only those who truly believe in Allah and His Messenger,

ثُمَّ	لَمْ يَرْتَابُوا	وَ	جَاهَدُوا	بِأَمْوَالِهِمْ	وَ	أَنْفُسِهِمْ	فِي	سَبِيلِ	اللَّهِ
then	they didn't doubt	and	they strove	with their wealth	and	their persons	in	way	Allah

ثُمَّ لَمْ يَرْتَابُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ

and then doubt not, but strive with their possessions and their persons in the cause of Allah.

أُولَئِكَ	هُمْ	الصّٰدِقُونَ	قُلْ	أَتَعْلَمُونَ	اللَّهُ	بِدِينِكُمْ
those	they	the truthful	you say	will you teach	Allah	about your faith

أُولَئِكَ هُمُ الصّٰدِقُونَ ﴿١٦﴾ قُلْ أَتَعْلَمُونَ اللَّهَ بِدِينِكُمْ

It is they who are truthful. Say, Will you acquaint Allah with your faith,

وَاللَّهُ	يَعْلَمُ	مَا	فِي	السَّمٰوٰتِ	وَمَا	فِي	الْأَرْضِ
Allah	He knows	what	in	the heavens	and	what	in the earth

وَاللَّهُ يَعْلَمُ مَا فِي السَّمٰوٰتِ وَمَا فِي الْأَرْضِ ط

while Allah knows whatever is in the heavens and whatever is in the earth,

وَاللَّهُ	بِكُلِّ شَيْءٍ	عَلِيمٌ	يَسْتُنُونَ	عَلَيْكَ	أَنْ	أَسْلَمُوا
Allah	with all	one who knows full well	they do favour	upon you	that	they embraced Islam

وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١٧﴾ يَسْتُنُونَ عَلَيْكَ أَنْ أَسْلَمُوا ط

and Allah knows all things full well? They think they have done thee a favour by their embracing Islam.

قُلْ	لَا تَبْنُوا	عَلَيَّ	إِسْلَامَكُمْ	بَلِ	اللَّهُ	يُنُّ	عَلَيْكُمْ
you say	you do not show favour	to me	your Islam	nay	Allah	he bestows favour	upon you

قُلْ لَا تَبْنُوا عَلَيَّ إِسْلَامَكُمْ ء بَلِ اللَّهُ يَنْنُ عَلَيْكُمْ

Say, 'Do not show off your acceptance of Islam as a favour to me. It is you on the contrary, whom Allah

أَنْ	هَدٰكُمْ	لِلْإِيْمَانِ	إِنْ	كُنْتُمْ	صٰدِقِينَ	إِنَّ	اللَّهُ
that	he guided you	for the faith	if	you were	truthful ones	surely	Allah

أَنْ هَدٰكُمْ لِلْإِيْمَانِ إِنْ كُنْتُمْ صٰدِقِينَ ﴿١٨﴾ إِنَّ اللَّهَ

has favoured by guiding you to the true faith, if you are true in your claim to be believers. Verily, Allah

يَعْلَمُ	غَيْبِ	السَّمٰوٰتِ	وَالْأَرْضِ	وَاللَّهُ	بَصِيرٌ	بِمَا	تَعْمَلُونَ
He knows	secret	the heavens	and the earth	and	one who sees	with what	you do

يَعْلَمُ غَيْبِ السَّمٰوٰتِ وَالْأَرْضِ ط وَاللَّهُ بَصِيرٌ بِمَا تَعْمَلُونَ ﴿١٩﴾

knows the secrets of the heavens and the earth. And Allah sees all that you do.

سُورَةُ قَافٍ مَكِّيَّةٌ وَهِيَ مَعَ الْبَسْمَلَةِ سِتُّ وَأَرْبَعُونَ آيَةً وَثَلَاثَةُ رُكُوعَاتٍ

Qaf is a Makki Surah, it has 46 verses and 3 sections (Rukus).

الرَّحِيمِ	الرَّحْمَنِ	اللَّهِ	بِسْمِ					
the Merciful	the Gracious	Allah	with name					
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①								
In the name of Allah, the Gracious, the Merciful.								
الْمَجِيدِ	الْقُرْآنِ	وَ	قَ					
the Glorious one	the Quran	and	The Possessor of Power قَدِيرٌ					
قَ وَالْقُرْآنِ الْمَجِيدِ ②								
Qaf. The Possessor of Power! We present the Glorious Qur'an as a witness to your truth.								
فَقَالَ الْكُفْرُونَ	مِنْهُمْ	مُنْذِرٌ	جَاءَهُمْ	أَنْ	عَجِبُوا	بَلْ		
so the disbelievers said	among them	a Warner	it came to them	that	they wondered	nay		
بَلْ عَجِبُوا أَنْ جَاءَهُمْ مُنْذِرٌ مِنْهُمْ فَقَالَ الْكُفْرُونَ								
But they wonder that there has come to them a Warner from among themselves. And the disbelievers say,								
تُرَابًا	كُنَّا	وَ	مِتْنَا	عَرَادًا	عَجِيبٌ	شَيْءٌ	هَذَا	
dust	we were	and	we died	what when	strange	thing	this	
هَذَا شَيْءٌ عَجِيبٌ ③ عَرَادًا مِتْنَا وَكُنَّا تُرَابًا								
This is a strange thing! what! when we are dead and have become dust,								
مِنْهُمْ	الْأَرْضُ	تَنْقُصُ	مَا	عَلِمْنَا	قَدْ	بَعِيدٌ	رَجْعٌ	ذَلِكَ
of them	the earth	it diminishes	what	we knew	surely	far	return	that
ذَلِكَ رَجْعٌ بَعِيدٌ ④ قَدْ عَلِمْنَا مَا تَنْقُصُ الْأَرْضُ مِنْهُمْ								
That is a return far from possible. We know how much the earth diminishes of them								

وَ	عِنْدَنَا	كِتَبٌ	حَفِیْظٌ	بَلْ	كَذَّبُوا	بِالْحَقِّ	لَمَّا	جَاءَهُمْ
and	with us	Book	one who preserves	nay	they rejected	with the truth	when	it came to them

وَعِنْدَنَا كِتَابٌ حَفِیْظٌ ٥ بَلْ كَذَّبُوا بِالْحَقِّ لَمَّا جَاءَهُمْ

and with Us is a Book that preserves everything. Nay, they rejected the truth when it came to them,

فَهُمْ	فِي	أَمْرٍ	مَرِیْجٍ	أَفَلَمْ يَنْظُرُوا	إِلَى	السَّمَاءِ	فَوْقَهُمْ
so they	in	state	confusing	have they not looked	to	the sky	upon them

فَهُمْ فِي أَمْرٍ مَرِیْجٍ ٦ أَفَلَمْ يَنْظُرُوا إِلَى السَّمَاءِ فَوْقَهُمْ

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

كَيْفَ	بَنَيْنَاهَا	وَ	زَيَّنَّاهَا	وَ	مَا	لَهَا	مِنْ	فُرُوجٍ
how	We made it	and	we adorned it	and	not	for it	from	any flaw

كَيْفَ بَنَيْنَاهَا وَزَيَّنَّاهَا وَمَا لَهَا مِنْ فُرُوجٍ ٧

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

وَ	الْأَرْضَ	مَدَدْنَاهَا	وَ	الْقَيْنَا	فِيهَا	رَوَاسِيَ
and	the earth	We spread it	and	We placed	in it	mountains

وَالْأَرْضَ مَدَدْنَاهَا وَأَلْقَيْنَا فِيهَا رَوَاسِيَ

And the earth We have spread it out, and placed therein firm mountains;

وَ	أَنْبَتْنَا	فِيهَا	مِنْ	كُلِّ	زَوْجٍ	بِهَيْجٍ
and	We made to grow	in it	from	every	species	beautiful

وَأَنْبَتْنَا فِيهَا مِنْ كُلِّ زَوْجٍ بِهَيْجٍ ٨

and We have made to grow therein every kind of beautiful species,

تَبْصِرَةً	وَ	ذِكْرًا	لِكُلِّ	عَبْدٍ	مُنِيبٍ
enlightenment	and	reminder	for everyone	servant	one who turns

تَبْصِرَةً وَذِكْرًا لِكُلِّ عَبْدٍ مُنِيبٍ ٩

As a means of enlightenment and as a reminder to every servant that turns to God.

و	نَزَّلْنَا	مِنْ	السَّمَاءِ	مَاءً	مُبْرَكًا	فَأَنْبَتْنَا	بِهِ	جَنَّاتٍ
and	We sent down	from	the sky	water	full of blessing	so We produced	with it	gardens

وَنَزَّلْنَا مِنَ السَّمَاءِ مَاءً مُبْرَكًا فَأَنْبَتْنَا بِهِ جَنَّاتٍ

And We send down from the sky water which is full of blessings, and We produce therewith gardens

و	حَبِّ	الْحَصِيدِ	و	النَّخْلِ	بُسْتٍ	لَهَا	طَلْعٌ	نَضِيدٌ
and	grain	the harvests	and	the palm-tree	tall ones	for it	spathes	piled up

وَحَبِّ الْحَصِيدِ⁽¹⁰⁾ وَالنَّخْلِ بُسْتٍ لَهَا طَلْعٌ نَضِيدٌ⁽¹¹⁾

and grain harvests, And tall palm-trees, with spathes piled one above the other,

رَزَقًا	لِلْعِبَادِ	و	أَحْيَيْنَا	بِهِ	بَلَدَةً	مَيِّتًا
provision	for the servants	and	We quickened	with it	land	dead

رَزَقًا لِلْعِبَادِ⁽¹²⁾ وَأَحْيَيْنَا بِهِ بَلَدَةً مَيِّتًا⁽¹³⁾

As a provision for Our servants; and We quicken thereby a dead land.

كَذَلِكَ	الْخُرُوجِ	كَذَّبَتْ	قَبْلَهُمْ	قَوْمُ	نُوحٍ	و	أَصْحَابُ الرَّسِّ
like that	the Resurrection	it rejected	before them	people	Noah	and	people of the Well

كَذَلِكَ الْخُرُوجِ⁽¹²⁾ كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَأَصْحَابُ الرَّسِّ

Even so shall be the Resurrection. The people of Noah rejected the truth before them and so did the People of the Well,

و	ثَمُودَ	و	عَادَ	و	فِرْعَوْنَ	و	إِخْوَانَ	لُوطَ
and	Thamud	and	Aad	and	Pharaoh	and	brothers	Lot

وَتَمُودَ⁽¹³⁾ وَعَادَ وَفِرْعَوْنَ وَإِخْوَانَ لُوطَ⁽¹⁴⁾

and Thamud, And Ad, and Pharaoh and the brethren of Lot,

و	أَصْحَابُ الْآيَةِ	و	قَوْمُ	تُبَّعٍ	كُلُّ	كَذَّبَ	الرُّسُلِ
and	dwellers of the wood	and	people	Tubba	all	he belied	the Messengers

وَأَصْحَابُ الْآيَةِ وَقَوْمُ تُبَّعٍ⁽¹⁵⁾ كُلُّ كَذَّبَ الرُّسُلِ

And the Dwellers of the Wood, and the people of Tubba. All of them rejected the Messengers

الْأَوَّلِ	بِالْخَلْقِ	أَفَعَيْنَا	وَعِيدِ	فَحَقَّ
the first	with the creation	have then We become weary	My threat	then it proved true

فَحَقَّ وَعِيدِ¹⁵ أَفَعَيْنَا بِالْخَلْقِ الْأَوَّلِ^ط

with the result that My threatened punishment befell them. Have We then become weary with the first creation ?

بَلْ	هُمْ	فِي	لَبْسٍ	مِّنْ	خَلْقٍ	جَدِيدٍ	وَ	لَقَدْ
surely	they	in	confusion	about	creation	new	and	surely

بَلْ هُمْ فِي لَبْسٍ مِّنْ خَلْقٍ جَدِيدٍ¹⁶ وَلَقَدْ

Nay, but they are in confusion about the new creation. And assuredly,

خَلَقْنَا	الْإِنْسَانَ	وَ	نَعْلَمُ	مَا	تُوسَّوْسُ	بِهِ	نَفْسُهُ
We created	the man	and	We know	what	it whispers	with it	himself

خَلَقْنَا الْإِنْسَانَ وَنَعْلَمُ مَا تُوَسَّوْسُ بِهِ نَفْسُهُ¹⁷

We have created man and We are aware of what his ego whispers to him.

وَ	نَحْنُ	أَقْرَبُ	إِلَيْهِ	مِنْ	حَبْلِ الْوَرِيدِ
and	We	nearer	to him	from	jugular vein

وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ¹⁷

and We are nearer to him than even his jugular vein.

إِذْ	يَتَلَقَّى	الْمُتَلَقِّينِ	عَنِ	الْيَمِينِ	وَ	عَنِ	الشِّمَالِ	قَعِيدٌ
when	he records	two recorders	from	the right	and	from	the left	sitting

إِذْ يَتَلَقَّى الْمُتَلَقِّينِ عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ قَعِيدٌ¹⁸

When the two Recording angels record the deeds of men, one sitting on the right and the other on the left,

مَا يَلْفِظُ	مِنْ	قَوْلٍ	إِلَّا	لَدَيْهِ	رَقِيبٌ	عَتِيدٌ
he does not utter	of	word	but	near him	guardian	ready

مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ¹⁹

He utters not a word but there is by him a guardian angel ready to record it.

وَجَاءَتْ	سَكْرَةُ	الْمَوْتِ	بِالْحَقِّ	ذَلِكَ	مَا	كُنْتَ
it came	stupor	the death	with the truth	that	what	you were

وَجَاءَتْ سَكْرَةُ الْمَوْتِ بِالْحَقِّ ۚ ذَٰلِكَ مَا كُنْتَ

And the stupor of death certainly comes. This is what thou wast

مِنْهُ	تَحِيدُ	و	نُفِخَ	فِي	الصُّورِ	ذَلِكَ	يَوْمُ	الْوَعْدِ
from it	you avoid	and	it was blown	in	the trumpet	that	Day	the promise

مِنْهُ تَحِيدُ ۚ (20) وَنُفِخَ فِي الصُّورِ ۚ ذَٰلِكَ يَوْمُ الْوَعْدِ (21)

trying to run from. And the trumpet shall be blown: This is the Day of Promise.

وَجَاءَتْ	كُلُّ	نَفْسٍ	مَعَهَا	سَاقٍ	و	شَهِيدٌ
it came	every	soul	with it	one who drives	and	one who bears witness

وَجَاءَتْ كُلُّ نَفْسٍ مَعَهَا سَاقٍ وَشَهِيدٌ (22)

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

لَقَدْ	كُنْتَ	فِي	غَفْلَةٍ	مِّنْ	هَٰذَا
surely	you were	in	heedlessness	of	this

لَقَدْ كُنْتَ فِي غَفْلَةٍ مِّنْ هَٰذَا

Thou wast heedless of this;

فَكَشَفْنَا	عَنْكَ	غِطَاءَكَ	فَبَصَرُكَ	الْيَوْمَ	حَدِيدٌ
so We removed	from you	your veil	so your sight	this day	sharp

فَكَشَفْنَا عَنْكَ غِطَاءَكَ فَبَصَرُكَ الْيَوْمَ حَدِيدٌ (23)

now We have removed from thee thy veil, and sharp is thy sight this day.

وَقَالَ	قَرِينُهُ	هَٰذَا	مَا	لَدَيَّ	عَتِيدٌ
he said	his companion	this	what	with me	ready

وَقَالَ قَرِينُهُ هَٰذَا مَا لَدَيَّ عَتِيدٌ (24)

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

عَنِيدٍ	كَفَّارٍ	كُلِّ	جَهَنَّمَ	فِي	أَلْقِيَا
enemy	ungrateful	every	Hell	in	you both cast
أَلْقِيَا فِي جَهَنَّمَ كُلَّ كَفَّارٍ عَنِيدٍ ⁽²⁵⁾					
Cast ye twain into Hell every ungrateful enemy of truth,					
الَّذِي	مُرِيْبٍ	مُعْتَدٍ	لِّلْخَيْرِ	مَنْعًا	
who	doubter	transgressor	of the good	hinderer	
مَنْعًا لِّلْخَيْرِ مُعْتَدٍ مُّرِيْبٍ ⁽²⁶⁾ الَّذِي					
Hinderer of good, transgressor, doubter, Who					
آخَرَ	إِلَهًا	اللَّهُ	مَعَ	جَعَلَ	
other	god	Allah	with	he set-up	
جَعَلَ مَعَ اللَّهِ إِلَهًا آخَرَ					
sets up another God beside Allah.					
قَرِيْنُهُ	قَالَ	الشَّدِيدِ	العَذَابِ	فِي	فَأَلْقِيْهُ
his associate	he said	the dreadful	the punishment	in	so you both cast
فَأَلْقِيْهُ فِي الْعَذَابِ الشَّدِيدِ ⁽²⁷⁾ قَالَ قَرِيْنُهُ					
So do ye twain cast him into the dreadful torment. His associate will say,					
بَعِيْدٍ	ضَلَلٍ	فِي	كَانَ	وَلَكِنْ	مَا أَطْعَيْتُهُ
far gone	error	in	he was	but	I did not cause him to rebel
رَبَّنَا مَا أَطْعَيْتُهُ وَلَكِنْ كَانَ فِي ضَلَلٍ بَعِيْدٍ ⁽²⁸⁾					
O our Lord, I did not cause him to rebel; but he himself was too far gone in error.					
قَالَ	لَا تَخْتَصِمُوا	لَدَيَّ	وَقَدْ	قَدَّمْتُ	إِلَيْكُمْ
he said	you quarrel not	before I	and	I gave before hand	to you
قَالَ لَا تَخْتَصِمُوا لَدَيَّ وَقَدْ قَدَّمْتُ إِلَيْكُمْ بِالْوَعِيدِ ⁽²⁹⁾					
God will say, Quarrel not in My presence, I gave you the warning beforehand.					

لِّلْعَبِيدِ	بِظْلَامٍ	أَنَا	مَا	وَ	لَدَيَّ	الْقَوْلُ	مَا يُبَدَّلُ
for the servants	with unjust	I am	not	and	by me	the sentence	it is not changed

مَا يُبَدَّلُ الْقَوْلُ لَدَيَّ وَمَا أَنَا بِظَلَّامٍ لِّلْعَبِيدِ ﴿٣٠﴾

The sentence passed by Me cannot be changed, and I am not at all unjust to My servants.

يَوْمَ	نَقُولُ	لِجَهَنَّمَ	هَلِ	امْتَلَأَتْ	وَ	تَقُولُ
day	We say	to Hell	whether	you filled	and	it says

يَوْمَ نَقُولُ لِجَهَنَّمَ هَلِ امْتَلَأَتْ وَتَقُولُ

On that day We will say to Hell, Art thou filled up? and it will answer,

هَلْ	مِنْ	مَزِيدٍ	وَ	أُزْلِفَتْ	الْجَنَّةُ	لِلْمُتَّقِينَ	غَيْرَ	بَعِيدٍ
is	any	more	and	it was brought near	the Heaven	for the righteous	not	remote

هَلْ مِنْ مَّزِيدٍ ﴿٣١﴾ وَأُزْلِفَتْ الْجَنَّةُ لِلْمُتَّقِينَ غَيْرَ بَعِيدٍ ﴿٣٢﴾

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

هَذَا	مَا	تُوعَدُونَ	لِكُلِّ	أَوَّابٍ	حَفِيظٍ
this	what	you are promised	to every	one who turns	watchful

هَذَا مَا تُوْعَدُونَ لِكُلِّ أَوَّابٍ حَفِيظٍ ﴿٣٣﴾

This is what was promised to you to everyone who always turned to God and was watchful of his actions,

مَنْ	خَشِيَ	الرَّحْمَنَ	بِالْغَيْبِ	وَ	جَاءَ	بِقَلْبٍ	مُتَنِيْبٍ
who	he feared	the Gracious	in private	and	it came	with heart	penitent

مَنْ خَشِيَ الرَّحْمَنَ بِالْغَيْبِ وَجَاءَ بِقَلْبٍ مُنِيْبٍ ﴿٣٤﴾

Who feared the Gracious God in private and came to Him with a penitent heart.

ادْخُلُوهَا	بِسَلَامٍ	ذَلِكَ	يَوْمَ	الْخُلُودِ
you enter therein	with peace	that	the day	the Eternity

ادْخُلُوهَا بِسَلَامٍ ۚ ذَٰلِكَ يَوْمُ الْخُلُودِ ﴿٣٥﴾

Enter ye therein in peace. This is the Day of Eternity.

لَهُمْ	مَا	يَشَاءُونَ	فِيهَا	وَ	لَدَيْنَا	مَزِيدٌ
for them	what	they desire	in it	and	with us	more

لَهُمْ مَا يَشَاءُونَ فِيهَا وَلَدَيْنَا مَزِيدٌ ﴿٣٦﴾

They will have therein whatever they desire, and with Us is a good deal more.

وَكَمْ	أَهْلَكْنَا	قَبْلَهُمْ	مِّنْ	قَرْنٍ	هُمْ	أَشَدُّ	مِنْهُمْ	بَطْشًا
and	We destroyed	before them	of	generation	they	greater	from them	power

وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِّنْ قَرْنٍ هُمْ أَشَدُّ مِنْهُمْ بَطْشًا

And how many a generation who were greater than they in power have We destroyed before them!

فَنَقَّبُوا	فِي	الْبِلَادِ	هَلْ	مِنْ	مَّحِيصٍ
so they went about	in	the lands	was	any	place of refuge

فَنَقَّبُوا فِي الْبِلَادِ ۖ هَلْ مِنْ مَّحِيصٍ ﴿٣٧﴾

But when the punishment came, they went about the lands. Was there any place of refuge for them?

إِنَّ	فِي	ذَلِكَ	لَذِكْرَى	لِّمَن	كَانَ	لَهُ	قَلْبٌ
surely	in	that	surely a reminder	for who	it was	for him	heart

إِنَّ فِي ذَلِكَ لَذِكْرَى لِّمَن كَانَ لَهُ قَلْبٌ

Therein, verily, is a reminder for him who has a heart,

أَوْ	أَلْقَى	السَّمْعَ	وَ	هُوَ	شَهِيدٌ	وَ	لَقَدْ
or	he gave	the hearing	and	he is	attentive	and	surely

أَوْ أَلْقَى السَّمْعَ وَهُوَ شَهِيدٌ ﴿٣٨﴾ وَلَقَدْ

or who gives ear, and is attentive. And verily,

خَلَقْنَا	السَّمَوَاتِ	وَ	الْأَرْضَ	وَ	مَا	بَيْنَهُمَا	فِي	سِتَّةِ	أَيَّامٍ
We created	the heavens	and	the earth	and	what	between both of them	in	six	periods

خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ ۖ

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

وَمَا مَسَّنَا	مِنْ	لُغُوبٍ	فَاصْبِرْ	عَلَى	مَا	يَقُولُونَ
it touched Us	any	weariness	so be patient	upon	what	they say

وَمَا مَسَّنَا مِنْ لُغُوبٍ ٣٩ فَاصْبِرْ عَلَى مَا يَقُولُونَ

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

وَسَبِّحْ	بِحَمْدِ	رَبِّكَ	قَبْلَ	طُلُوعِ	الشَّمْسِ	و
you glorify	with praise	your Lord	before	rising	of the sun	and

وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَ

and glorify thy Lord with His praise, before the rising of the sun

قَبْلَ	الْغُرُوبِ	و	مِنْ	الَّيْلِ	فَسَبِّحْهُ	و	أَدْبَارَ	السُّجُودِ
before	the setting	and	in	the night	so you glorify Him	and	after	the prostration

قَبْلَ الْغُرُوبِ ٤٠ وَمِنْ اللَّيْلِ فَسَبِّحْهُ وَأَدْبَارَ السُّجُودِ ٤١

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

وَأَسْتَبِعْ	يَوْمَ	يُنَادِ	النَّادِ	مِنْ	مَكَانٍ	قَرِيبٍ
you listen	the day	he cries	the crier	from	place	nearby

وَأَسْتَبِعْ يَوْمَ يُنَادِ النَّادِ مِنْ مَكَانٍ قَرِيبٍ ٤٢

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

يَوْمَ	يَسْمَعُونَ	الصَّيْحَةَ	بِالْحَقِّ	ذَلِكَ	يَوْمَ	الْخُرُوجِ
day	they hear	the blast	with the truth	that	day	the coming forth

يَوْمَ يَسْمَعُونَ الصَّيْحَةَ بِالْحَقِّ ٤٣ ذَلِكَ يَوْمُ الْخُرُوجِ ٤٤

The Day when they will certainly hear the blast, in truth; that will be the day of coming forth from the graves.

إِنَّا	نَحْنُ نُحْيِي	و	نُيِّتُ	و	إِلَيْنَا	الْمَصِيرُ
surely We	We give life	and	We cause death	and	to Us	the return

إِنَّا نَحْنُ نُحْيِي وَنُيِّتُ وَإِلَيْنَا الْمَصِيرُ ٤٤

Verily, it is We Who give life and cause death, and to Us is the final return.

يَوْمَ	تَشَقَّقُ	الْأَرْضُ	عَنْهُمْ	سِرَاعًا	ذَلِكَ	حَشْرًا	عَلَيْنَا	يَسِيرًا
day	it cleaves asunder	the earth	from them	hastening	that	gathering	upon us	easy

يَوْمَ تَشَقَّقُ الْأَرْضُ عَنْهُمْ سِرَاعًا ذَلِكْ حَشْرًا عَلَيْنَا يَسِيرًا ④٥

the day when the earth will cleave asunder from over them hastening that will be a gathering together, quite easy for Us.

نَحْنُ	أَعْلَمُ	بِمَا	يَقُولُونَ	وَمَا	أَنْتَ	عَلَيْهِمْ	بِجَبَّارٍ
We	one who knows more	with what	they say	and	you are	upon them	with one who compels

نَحْنُ أَعْلَمُ بِمَا يَقُولُونَ وَمَا أَنْتَ عَلَيْهِمْ بِجَبَّارٍ ٢

We know best what they say; and thou hast not been appointed to compel them in any way.

فَذَكِّرْ	بِالْقُرْآنِ	مَنْ	يَخَافُ	وَعِيدٍ
so admonish	with the Quran	who	he fears	My warning

فَذَكِّرْ بِالْقُرْآنِ مَنْ يَخَافُ وَعِيدِ ④٦

So admonish, by means of the Qur'an, him who fears My warning.

سُورَةُ الذِّرِّيَّتِ مَكِّيَّةٌ وَهِيَ مَعَ الْبَسْمَلَةِ أَحَدَى وَسِتُّونَ آيَةً وَثَلَاثَةُ رُكُوعَاتٍ

Adh-Dhariyat is a Makki Surah, it has 61 verses and 3 sections (Rukus).

بِسْمِ	اللَّهِ	الرَّحْمَنِ	الرَّحِيمِ
with name	Allah	the Gracious	the Merciful

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①

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

وَالذِّرِّيَّتِ	دَرُؤًا	فَالْحَبِلَتِ	وَقَرَأَ	فَالْجَرِيَّتِ	يُسْرًا
By the scatterers	through scattering	then those who carry	loads	then who move	with ease

وَالذِّرِّيَّتِ دَرُؤًا ② فَالْحَبِلَتِ ③ وَقَرَأَ ④ فَالْجَرِيَّتِ يُسْرًا ⑤

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

فَالْبَقِيسَتِ	أَمْرًا	إِنَّمَا	تُوعَدُونَ	لَصَادِقٌ
then who distribute	authority	surely that	you are promised	is true

فَالْبَقِيسَتِ أَمْرًا ٥ إِنَّمَا تُوعَدُونَ لَصَادِقٌ ٦

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

وَّ	إِنَّ	الدِّينَ	لَوَاقِعٌ	وَّ	السَّمَاءِ	ذَاتِ الْحُبُكِ
and	surely	the judgement	surely come to pass	and	the heaven	having tracks

وَّ إِنَّ الدِّينَ لَوَاقِعٌ ٧ وَالسَّمَاءِ ذَاتِ الْحُبُكِ ٨

And the Judgment will surely come to pass. And by the heaven full of tracks,

إِنَّكُمْ	لَفِي	قَوْلٍ	مُّخْتَلِفٍ	يُؤَفَّكُ	عَنْهُ	مَنْ	أُفِكَ
surely you	are in	word	different	it is led away	from it	who	it was held away

إِنَّكُمْ لَفِي قَوْلٍ مُّخْتَلِفٍ ٩ يُؤَفَّكُ عَنْهُ مَنْ أُفِكَ ١٠

Verily, you hold different views. Only he will be led away from the promised truth who is fit to be led away.

قَتِلَ	الْخَرَّاصُونَ	الَّذِينَ	هُمْ	فِي	غَمْرَةٍ	سَاهُونَ
he was killed	the conjecturers	those who	they	in	drowned deep	those in negligence

قَتِلَ الْخَرَّاصُونَ ١١ الَّذِينَ هُمْ فِي غَمْرَةٍ سَاهُونَ ١٢

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

يَسْأَلُونَ	أَيَّانَ	يَوْمَ	الدِّينِ
they ask	when	the day	the judgement

يَسْأَلُونَ أَيَّانَ يَوْمُ الدِّينِ ١٣

They ask: When will be the Day of Judgment?

يَوْمَ	هُمْ	عَلَى	النَّارِ	يُفْتَنُونَ
day	they	at	the fire	they are tormented

يَوْمَ هُمْ عَلَى النَّارِ يُفْتَنُونَ ١٤

It will be the day when they will be tormented at the Fire.

تَسْتَعْجِلُونَ	بِهِ	كُنْتُمْ	الَّذِي	هَذَا	فِثْنَتَكُمْ	ذُوقُوا
you were hastening	with it	you are	what	this	your mischief	you taste

ذُوقُوا فِثْنَتَكُمْ هَذَا الَّذِي كُنْتُمْ بِهِ تَسْتَعْجِلُونَ ﴿١٥﴾

Taste ye the consequence of your mischief. This is what you were hastening towards.

عُيُونٍ	وَا	جَنَّاتٍ	فِي	الْمُتَّقِينَ	إِنَّ
springs	and	gardens	in	the righteous	surely

إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَعُيُونٍ ﴿١٦﴾

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

إِنَّهُمْ	رَبُّهُمْ	أَتَاهُمْ	مَا	أَخَذِينَ
surely they	their Lord	he gave them	what	those receiving

أَخَذِينَ مَا آتَاهُمْ رَبُّهُمْ إِنَّهُمْ

Receiving what their Lord will give them;

مُحْسِنِينَ	ذَلِكَ	قَبْلَ	كَانُوا
those who do good	that	before	they used to

كَانُوا قَبْلَ ذَلِكَ مُحْسِنِينَ ﴿١٧﴾

for they used to do good before that.

يَهْجَعُونَ	مَا	الَّيْلِ	مِنْ	قَلِيلًا	كَانُوا
they sleep	that	the night	of	little	they were

كَانُوا قَلِيلًا مِّنَ اللَّيْلِ مَا يَهْجَعُونَ ﴿١٨﴾

They used to sleep but a little of the night;

أَمْوَالِهِمْ	فِي	وَا	يَسْتَغْفِرُونَ	هُمْ	بِالْأَسْحَارِ	وَ
their wealth	in	and	they seek forgiveness	they	with the dawn	and

وَبِالْأَسْحَارِ هُمْ يَسْتَغْفِرُونَ ﴿١٩﴾ وَفِي أَمْوَالِهِمْ

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

الْمَحْرُومِ	وَ	لِلسَّائِلِ	حَقُّ
the destitute	and	for the beggars	share
حَقُّ لِّلسَّائِلِ وَالْمَحْرُومِ ٢٠			
is a share belonging to the beggar and the destitute.			
لِّلْمُؤْمِنِينَ	آيَاتٍ	الْأَرْضِ	فِي
for those who believe	Signs	the earth	in
وَفِي الْأَرْضِ آيَاتٌ لِّلْمُؤْمِنِينَ ٢١			
And in the earth are Signs for those who have certainty of faith,			
أَفَلَا تُبْصِرُونَ	أَنْفُسِكُمْ	فِي	وَ
Will you not then see	your own selves	in	and
وَفِي أَنْفُسِكُمْ أَفَلَا تُبْصِرُونَ ٢٢			
And also in your own selves. Will you not then see?			
تُوعَدُونَ	مَا	وَ	رِزْقِكُمْ
you are promised	that	and	your provision
وَفِي السَّمَاءِ رِزْقُكُمْ وَمَا تُوعَدُونَ ٢٣			
And in heaven is your sustenance, and also that which you are promised.			
لَحَقُّ	إِنَّهُ	الْأَرْضِ	وَ
is truth	surely it	the earth	and
فَوَرَبِّ السَّمَاءِ وَالْأَرْضِ إِنَّهُ لَحَقُّ			
And by the Lord of the heaven and the earth, it is certainly the truth,			
هَلْ	تَنْطِقُونَ	أَنْتُمْ	مَا
has	you speak	surely you	what
مِّثْلَ مَا أَنْتُمْ تَنْطِقُونَ ٢٤ هَلْ			
even as it is true that you speak.			

وقف لاجل

أَتَاكَ	حَدِيثُ	ضَيْفٍ	إِبْرَاهِيمَ	الْمُكْرَمِينَ
reached you	story	guest	Abraham	the honoured ones
أَتَاكَ حَدِيثُ ضَيْفِ إِبْرَاهِيمَ الْمُكْرَمِينَ ﴿٢٥﴾				
Has the story of Abraham's honoured guests reached thee?				
إِذْ	دَخَلُوا	عَلَيْهِ	فَقَالُوا	سَلَامًا
when	they entered	upon him	so they said	peace
إِذْ دَخَلُوا عَلَيْهِ فَقَالُوا سَلَامًا ط				
When they entered upon him and said,Peace!				
قَالَ	سَلَامٌ	قَوْمٌ	مُنْكَرُونَ	
he said	peace	people	strangers	
قَالَ سَلَامٌ قَوْمٌ مُنْكَرُونَ ﴿٢٦﴾				
he said,Peace!They were all strangers.				
فَرَاغَ	إِلَى	أَهْلِهِ	فَجَاءَ	بِعِجْلٍ
then he went	to	his house hold	so he came	with calf
فَرَاغَ إِلَى أَهْلِهِ فَجَاءَ بِعِجْلٍ سَبِينٍ ﴿٢٧﴾				
And he went quietly to his household, and brought a fatted calf,				
فَقَرَّبَهُ	إِلَيْهِمْ	قَالَ	أَلَا	تَأْكُلُونَ
so he made it nearer	to them	he said	will not	you eat
فَقَرَّبَهُ إِلَيْهِمْ قَالَ أَلَا تَأْكُلُونَ ﴿٢٨﴾				
And he placed it before them. He said,Will you not eat?				
فَأَوْجَسَ	مِنْهُمْ	خِيفَةً	قَالُوا	لَا تَخَفُ
then he felt	of them	fear	they said	not you fear
فَأَوْجَسَ مِنْهُمْ خِيفَةً ط قَالُوا لَا تَخَفُ ط				
He grew apprehensive of them. They said, 'Fear not.				

وَصَرَءَا	بِشْرُوهُ	بِغْلَمٍ	عَلِيمٍ	فَاقْبَلَتْ	امْرَأَتُهُ فِي	صَرَءَا
crying	and	then gave glad tidings to him	with a son	knowledgeable	then she came forward	in his wife

وَبَشَّرُوهُ بِغُلَامٍ عَلِيمٍ ۚ فَاقْبَلَتْ امْرَأَتُهُ فِي صَرَءَا ۚ

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

فَصَكَّتْ	وَجْهَهَا	وَ	قَالَتْ	عَجُوزٌ	عَقِيمٌ
so she smote	her face	and	she said	old woman	barren

فَصَكَّتْ وَجْهَهَا وَقَالَتْ عَجُوزٌ عَقِيمٌ ۚ

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

قَالُوا	كَذَلِكَ	قَالَ	رَبُّكَ
they said	like that	he said	your Lord

قَالُوا كَذَلِكَ قَالَ رَبُّكَ ط

They said, Even so has thy Lord said.

إِنَّهُ	هُوَ	الْحَكِيمُ	الْعَلِيمُ
surely He	He is	the Wise	the All-Knowing

إِنَّهُ هُوَ الْحَكِيمُ الْعَلِيمُ ۚ

Surely, He is the Wise, the All-Knowing.

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