

# بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

the Most Merciful | the Most Gracious | (of) Allah | in the Name

In the Name of Allah, the Most Compassionate, the Most Merciful.

## حَمَّ تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ ۝ مَا خَلَقْنَا

We Created | not | the All-Wise | the All-Mighty | Allah | from | the Book | the revelation of | Ha-Mim

Ha Mim.(1) The revelation of the Book is from Allah, the Mighty One, the Wise One. (2) We have

السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ وَأَجَلٍ مُّسَمًّى

an appointed | and for term | with truth | except | between them | and all that is | and the earth | the heavens  
created not the heavens and the earth and all that is between them but with truth and for an

وَالَّذِينَ كَفَرُوا عَمَّا أُتُّوا مُعْرِضُونَ ۝ قُلْ أَرَأَيْتُمْ

do you see | Say | turn away | they are warned | from that whereof | disbelieve | and those who  
appointed term. Yet the unbelievers are turning away from that they were warned of. (3) Say:

مَا تَدْعُونَ مِنْ دُونِ اللَّهِ أَرُونِي مَاذَا خَلَقُوا مِنَ الْأَرْضِ

the earth | of | have they created | what | show me | Allah | besides | you invoke | what

'Have you thought on all that you call upon besides Allah? Show me what they have created of

أَمْ لَهُمْ شِرْكٌ فِي السَّمَوَاتِ إِيْتُونِي بِكِتَابٍ مِّنْ قَبْلِ هَذَا

this | before | a Book (revealed) | bring me | the heavens | in | a share | have they | or

the earth? Or have they a share in the heavens? Bring me a Book (revealed) before this or some

أَوْ أَثَرَةٍ مِّنْ عِلْمٍ إِنْ كُنْتُمْ صَادِقِينَ ۝ وَمَنْ أَضَلُّ مِمَّنْ

than one who | more astray | and who is | truthful | you are | if | knowledge/of | some trace | or

other remnant of knowledge, if what you say be true.' (4) Who is in greater error than he who

يَدْعُوا مِنْ دُونِ اللَّهِ مَنْ لَّا يَسْتَجِيبُ لَهُ إِلَى يَوْمِ الْقِيَامَةِ

Resurrection | the Day of | till | him | answer | will not | one who | Allah | besides | calls

calls, apart from Allah, upon such a one as shall not answer him till the Day of Resurrection -

وَهُمْ عَن دُعَائِهِمْ غَفْلُونَ ۝ وَإِذَا حُشِرَ النَّاسُ كَانُوا

they will become | mankind | are gathered | and when | unaware | their calls to them | of | and who are

and who are of their call unaware?(5) When mankind are gathered (upon the Judgement-day),

لَهُمْ أَعْدَاءٌ وَكَانُوا بِعِبَادَتِهِمْ كَافِرِينَ ۝ وَإِذَا تُلِيَتْ عَلَيْهِمْ

to them | are recited | and when | deny | their worshipping | and will | enemies | for them

those (whom they invoke) will become their enemies and will deny their worshipping.(6) When

اٰیٰتِنَا بَيِّنٰتٍ قَالِ الَّذِيْنَ كَفَرُوْا لِدٰحِقِ لَمَّا جَآءَهُمْ هٰذَا سِحْرٌ

is magic | this | it reaches them | when | in the truth | disbelieve | those who | Say | Clear | Our Verses  
Our clear revelations are recited to them, the unbelievers say of the truth when it reaches them:

مُبِيْنٌ ۚ اَمْ يَقُوْلُوْنَ اَفْتَرٰهُ قُلْ اِنْ اَفْتَرَيْتُهُ فَلَا

still not | I have fabricated it | if | Say | he has fabricated it | say they | or | plain  
'This is plain magic.'(7) Do they say: 'He has invented it?' Say: 'If I have indeed

تَمْلِكُوْنَ لِىْ مِنَ اللّٰهِ شَيْئًا هُوَ اَعْلَمُ بِمَا تُفِيْضُوْنَ

you say among yourselves | of what | knows better | He | anything | Allah | against | to support me | you have power  
invented it, then you have no power to help me against (the wrath of) Allah. He well knows

فِيْهِ كَفٰى بِهٖ شَهِيدًا بَيْنِيْ وَبَيْنَكُمْ وَهُوَ الْغَفُوْرُ

the Oft-Forgiving | and He is | and between you | between me | for a witness | is He | sufficient | concerning it  
what you say about it. Sufficient is He as witness between me and you and He is Forgiving.

الرَّحِيْمُ ۙ قُلْ مَا كُنْتُ بَدْعًا مِّنَ الرُّسُلِ وَمَا اَدْرِىْ مَا

what | I know | and not | the Messengers | among | a new thing | I am | not | Say | the Most Merciful  
Merciful.'(8) Say: 'I am no new one among the apostles; nor do I know what will

يُفْعَلُ بِيْ وَلَا بِكُمْ اِنْ اَتَّبِعُ اِلَّا مَا يُوْحٰى اِلَيَّ وَمَا اَنَا اِلَّا

but | I (am) | and not | to me | is revealed | that which | but | I follow | only | with you | nor | with me | will be done  
be done with me or you. I follow only what is revealed to me, and I am only a

نَذِيْرٌ مُّبِيْنٌ ۚ قُلْ اَرٰءَيْتُمْ اِنْ كَانَ مِنَ عِنْدِ اللّٰهِ وَ كَفَرْتُمْ بِهٖ

it | you deny | and | Allah | from | this is | if | do you see | Say | a plain | warner  
clear warner.'(9) Say: 'Think if this (Quran) is indeed from Allah and you reject it, and if a witness

وَشَهِدَ شَآهِدٌ مِّنْ بَنِيْ اِسْرَآءِيْلَ عَلٰى مِثْلِهٖ فَاَمَنَ

so he believed | the like thereof | to | Israel | the children of | among | a witness | and testifies  
from the Children of Israel bears witness to its like (with earlier scripture) and believes, while

وَاسْتَكْبَرْتُمْ ۗ اِنَّ اللّٰهَ لَا يَهْدِي الْقَوْمَ الظّٰلِمِيْنَ ۙ وَقَالَ

and say | wrong-doers | the people who are | guides | not | Allah | verily | while you are too proud  
you are arrogant (how unjust you are). Truly, Allah does not guide the wrongdoers.' (10) The

الَّذِيْنَ كَفَرُوْا لِلَّذِيْنَ اٰمَنُوْا لَوْ كَانَ خَيْرًا مَّا سَبَقُوْنَا

they have preceded us | not | a good thing | been | had it | believe | to those who | disbelieve | those who  
unbelievers who (are strong and wealthy) say of those who believe (those who are weak and

إِلَيْهِ وَإِذْ لَمْ يَهْتَدُوا بِهِ فَسَيَقُولُونَ هَذَا آفَكٌ

lie | this is | they say | by it | they guided (let themselves guided be) | not | and when | there to  
poor): 'Had it been any good, they would not have been before us preceded in attaining it.' And since they

قَدِيمٌ ۝۱۱ وَمِنْ قَبْلِهِ كِتَابُ مُوسَى إِمَامًا وَرَحْمَةً وَهَذَا

and this is | and a mercy | as a guide | Moses | the Scripture of | before this was | and from | an ancient  
are not guided by it they say: 'This is an ancient falsehood.' (11) Yet, before it, there was the Book

كِتَابٍ مُصَدِّقٍ لِّسَانًا عَرَبِيًّا لِّيُنذِرَ الَّذِينَ ظَلَمُوا ۖ وَبُشْرَى

and as glad tidings | down | those who | to warn | in the Arabic | language | confirming | a Book  
of Moses, a guide and a mercy (to all men), and this Book confirms it, in the Arabic language to

لِلْحَسِنِينَ ۝۱۲ إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا

stood straight | and thereafter | Allah (only) | our Lord is | say | those who | verify | to the good doers  
forewarn the wrongdoers and to give good news to the righteous. (12) Those who say: 'Our God

فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ۝۱۳ أُولَٰئِكَ أَصْحَابُ

the dwellers of | such shall be | grieve | they | nor | on them | fear | shall be no  
is Allah,' and remains firm (on that path) shall have nothing to fear or to regret. (13) Those are the

الْجَنَّةِ خَالِدِينَ فِيهَا جَزَاءً بِمَا كَانُوا يَعْمَلُونَ ۝۱۴ وَوَصَّيْنَا

and We have enjoined | do | they used to | for what | a reward | therein | abiding | Paradise  
fellows of the Garden, therein dwelling forever - a reward for what they did. (14) We have

الْإِنْسَانَ بِوَالِدَيْهِ إِحْسَانًا حَمَلَتْهُ أُمُّهُ كُرْهًا وَوَضَعَتْهُ

and she brings him forth | with hardships | His mother | bears him | to be dutiful and kind | to his parents | on man  
enjoined man (to show) kindness to his parents. With (much) pain his mother did bear

كُرْهًا وَحَمْلُهُ وَفِصْلُهُ ثَلَاثُونَ شَهْرًا حَتَّىٰ إِذَا

when | till | months | is thirty | and the weaning him | and the bearing of him | with hardships  
him, and with (much) pain she did bring him forth. His bearing and his weaning

بَلَغَ أَشُدَّهُ وَبَلَغَ أَرْبَعِينَ سَنَةً قَالَ رَبِّ أَوْزِعْنِي أَنْ

that | grant me the power | my Lord | he says | years | forty | and reaches | full strength | he attains  
are thirty months. Until, when he is fully grown and reaches forty, he says: 'Grant me,

أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ وَأَنْ

and that | my parents | and upon | upon me | you have bestowed | which | for your favours | (may) be grateful  
Lord, that I may give thanks for the favours You have bestowed on me and on my parents, and to

أَعَدَّ صَالِحًا تَرْضَاهُ وَأَصْلِحْ لِي فِي ذُرِّيَّتِي ۖ إِنِّي

truly, | my offspring | in | for me | and make good | such as please you | righteous deeds | I may do  
do good works acceptable to You. Grant me good descendants. To You I turn and

تُبْتُ إِلَيْكَ وَإِنِّي مِنَ الْمُسْلِمِينَ ۝ (15) أُولَئِكَ الَّذِينَ نَقَبَلُ

We shall accept | those | they are | the Muslims | from | and truly I am | to you | I have turned  
I am of those who surrender (to you).<sup>(15)</sup> Such are those from whom We will accept their

عَنْهُمْ أَحْسَنَ مَا عَمِلُوا وَنَتَجَاوَزُ عَنْ سَيِّئَاتِهِمْ فِي أَصْحَابِ

the dwellers of | among | their evil deeds | from | and overlook | their deeds | of | the best | from whom  
best of what they have done and overlook their misdeeds. (We shall include them) among the

الْبَحَّةِ ۗ وَعَدَّ الصِّدْقِ الَّذِي كَانُوا يُوعَدُونَ ۝ (16) وَالَّذِي قَالَ

says | but he who | been promised | they have | which | truth | a promise of | Paradise  
people of Paradise: true is the promise that has been given them.<sup>(16)</sup> But (you find one) who says to his

لِوَالِدَيْهِ أَفِ لَكُمْ أَلْعَدَنِي ۖ أَن أُنْحَرِجَ وَقَدْ

and surely | I shall be raised up | do you hold out the promise to me | upon you both | Fie | to his parents  
parents: 'Fie on you! Do you promise me that I shall be brought forth when already generations have

خَلَّتِ الْقُرُونُ مِن قَبْلِي ۖ وَهَذَا يَسْتَعْجِلُنَ اللَّهُ وَيَلِكُ امِنَ ۖ

believe | Woe to you | Allah | invoke | while they | before me | generations | passed away  
passed away before me (without rising again)?' But they pray for Allah's help (and rebuke the son):

إِنَّ وَعَدَ اللَّهُ حَقًّا ۖ قَبُولُ مَا هَذَا إِلَّا أَسَاطِيرُ الْأَوَّلِينَ ۝ (17)

the ancients | the tales of | but | this is | nothing | but he says | is true | Allah | the promise of | verily  
'Woe to you! Have faith. The promise of Allah is true.' He says: 'This is but a fable of the ancients.'<sup>(17)</sup>

أُولَئِكَ الَّذِينَ حَقَّ عَلَيْهِمُ الْقَوْلُ فِي أُمَمٍ قَدْ خَلَتْ

they have passed away | verily | generations | among | the word | against whom | is justified | those | they are  
Those are they against whom the Word proved true among the previous generations

مِن قَبْلِهِمْ مِنَ الْجِنَّ وَالْإِنْسِ ۗ إِنَّهُمْ كَانُوا خَاسِرِينَ ۝ (18)

the losers | were | verily they | and mankind | jinns | of the | before them | from  
of Jinns and mankind that have passed away; verily, they are ever the losers.<sup>(18)</sup>

وَلِكُلِّ دَرَجَةٌ مِمَّا عَمِلُوا ۖ وَيُؤْتِيهِمْ

that He may recompense them in full | they did | according to that which | degrees | and for all there will be  
All shall have their degrees according to what they have done, so that He (Allah) may pay them

أَعْمَالَهُمْ وَهُمْ لَا يُظْلَمُونَ ﴿١٩﴾ وَيَوْمَ يُعْرَضُ الَّذِينَ

those who | will be exposed | on the Day when | be wronged | not | and they will | for their deeds  
for their works. They shall not be wronged. (19) On the Day when the unbelievers are brought

كَفَرُوا عَلَى النَّارِ أَذْهَبْتُمْ طِبِّيتَكُمْ فِي حَيَاتِكُمُ الدُّنْيَا

the world | your life of | in | your good things | you received | the Fire | to | disbelieve  
before the fire (of Hell), (We shall say to them); 'You squandered away your good things in the

وَأَسْتَبْتَعْتُمْ بِهَا فَالْيَوْمَ تُجْزَوْنَ عَذَابَ الْهُونِ

humiliation | a torment of | you shall be recompensed | now this Day | therein | and you took your pleasure  
life of the world and took your pleasure therein. Therefore, this Day you are rewarded with the

بِمَا كُنْتُمْ تَسْتَكْبِرُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَبِمَا كُنْتُمْ

you used to | and because | the right | without | the land | in | arrogant | you were | because  
punishment of humiliation because you behaved with pride on earth without just cause and

تَقْسِفُونَ ﴿٢٠﴾ وَادْكُرْ أَخَا عَادٍ إِذْ أَنْذَرَ قَوْمَهُ بِالْأَحْقَافِ

in the sand hills | his people | he warned | when | Ad | the brother of | and remember | rebel and disobey  
committed evil. (20) Tell of Aad's brother who warned his people beside the sand-dunes and

وَقَدْ خَلَّتِ النَّذُرُ مِنْ بَيْنِ يَدَيْهِ وَمَنْ خَلْفَهُ إِلَّا

that not | and after him | before him | warners | there have passed away | and surely  
surely, there have passed away warners before him and after him. (He said): 'Worship none but

تَعْبُدُوا إِلَّا اللَّهَ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ ﴿٢١﴾ قَالُوا

they said | a mighty | Day | the torment of | for you | I fear | truly | Allah | but | you worship  
Allah. Truly I fear for you the torment of a Mighty Day. (21) They said: 'Have you

أَجِئْتَنَا لِتَأْفِكَنَا عَنِ الْإِهْتِنَاءِ فَآتِنَا بِمَا تَعِدُنَا

you threaten us | that which | then bring us | our gods | away from | to turn us | have you come to Us  
come to turn us away from our gods? Bring down that with which you threaten us,

إِنْ كُنْتُمْ مِنَ الصَّادِقِينَ ﴿٢٢﴾ قَالَ إِنَّمَا الْعِلْمُ عِنْدَ اللَّهِ

Allah | is with | the knowledge | only | He said | the truthful | one of | you are | if  
if what you say be true! (22) He said: 'The knowledge (of when it will come) is only with Allah. I

وَأُبَلِّغُكُمْ مَا أُرْسِلْتُ بِهِ وَلَكِنِّي أَرَاكُمْ قَوْمًا

a people | see that you are | but | wherewith | I have been sent | what | and I convey to you  
am here to deliver to you The Message with which I have been sent. But I can see that you are a

تَجْهَلُونَ ﴿٢٣﴾ فَلَمَّا رَأَوْهُ عَارِضًا مُّسْتَقْبِلَ أَوْدِيَّتِهِمْ قَالُوا

they said | their valleys | coming towards | as a dense cloud | they saw it | then when | given to ignorance  
people given to ignorance.' (23) And when they saw it as a cloud coming towards their valley,

هَذَا عَارِضٌ مُّبْطِرُنَا بَلْ هُوَ مَا اسْتَعْجَلْتُمْ بِهِ

it | you were asking to be hastened | that which | but it is | nay | bringing us rain | a cloud | this is  
they said: 'Here is a passing cloud that will bring us rain.' 'By no means!' (he replied). 'It is that

رِيحٌ فِيهَا عَذَابٌ أَلِيمٌ ﴿٢٤﴾ تَدْمِرُ كُلَّ شَيْءٍ بِإِذْرِ رَبِّهَا

its Lord | by the Command of | things | every | destroying | a painful | torment | wherein is | a wind  
which you have sought to hasten: a wind, wherein is a painful torment.(24) destroying every

فَأَصْبَحُوا لَا يُرَىٰ إِلَّا مَسَكِنُهُمْ كَذَلِكَ نَجْزِي

We recompense | thus do | their dwellings | except | could be seen | nothing | so they became such that  
thing by the command of its Lord.' So they became such that there was nothing to be seen

الْقَوْمَ الْمُجْرِمِينَ ﴿٢٥﴾ وَلَقَدْ مَكَّنَّهُمْ فِيمَا إِن

not | with that | We had firmly established them | and indeed | criminals | the people who are  
besides their (ruined) dwellings. Thus We reward the wrongdoers.(25) We had

مَكَّنَّاكُمْ فِيهِ وَجَعَلْنَا لَهُمْ سَمْعًا وَأَبْصَارًا وَأَفْئِدَةً

and hearts | and seeing | hearing | for them | and We had assigned | wherewith | We have established you  
established them in (a prosperity and) power which We have not given to you

فَمَا أَغْنَىٰ عَنْهُمْ سَمْعُهُمْ وَلَا أَبْصَارُهُمْ وَلَا أَفْئِدَتُهُمْ مِنْ شَيْءٍ

thing | any | their hearts | nor | their seeing | nor | their hearing | them | availed | but not  
(you Quraish) and given them ears, eyes and hearts.(given them the faculties of hearing, seeing and intellect) Yet nothing did their ears,

إِذْ كَانُوا يَجْحَدُونَ بِآيَاتِ اللَّهِ وَحَاقَ بِهِمْ مَا

by that which | they were | and completely encircled | Allah | the Signs of | deny | they used to | since  
their eyes, or their hearts avail them since they denied the signs of Allah, and they were

كَانُوا بِهِ يَسْتَهْزِءُونَ ﴿٢٦﴾ وَلَقَدْ أَهْلَكْنَا مَا حَوْلَكُمْ

round about you | what | We have destroyed | and indeed | mock | at it | they used to  
surrounded by that they mocked at.(26) We destroyed the towns around

مِّنَ الْقُرَىٰ وَصَرَفْنَا الْآيَاتِ لَعَلَّهُمْ يَرْجِعُونَ ﴿٢٧﴾

return | that they might | the Signs | and We have shown (them) in various ways | of towns  
you, and made plain the signs that they may turn (to Us).(27)

فَلَوْلَا نَصْرُهُمُ الَّذِينَ اتَّخَذُوا مِنْ دُونِ اللَّهِ قُرْبَانًا

as a way of approach | Allah | besides | they had taken | those whom | help them | then why did not  
Why did those not help them whom they had taken for gods beside Allah as a

الِهَةِ بَلْ صَلَّوْا عَنْهُمْ وَذَلِكَ إِفْكُهُمْ وَمَا

and that which | and that was their lie | from them | but that vanished completely | Nay | (for) gods  
means of approach (to Allah)? Indeed, they utterly forsook them. Such were their lies and such

كَانُوا يَفْتَرُونَ ﴿٢٨﴾ وَإِذْ صَرَفْنَا إِلَيْكَ نَفَرًا مِنَ الْجِنِّ

the jinns | of | a party | towards you | We sent | and when | inventing | they had been  
their false inventions. (28) And when We turned to you a band of jinn (quietly) listening to the

يَسْتَبِعُونَ الْقُرْآنَ فَلَمَّا حَضَرُوهُ قَالُوا أَنْصِتُوا

listen in silence | they said | they stood in the presence thereof | when | the Quran | listening to  
Quran, and when they were in its presence, they said, 'Be silent!' Then, when it was finished,

فَلَمَّا قُضِيَ وَلَّوْا إِلَىٰ قَوْمِهِمْ مُنْذِرِينَ ﴿٢٩﴾ قَالُوا يَا قَوْمَنَا

O our people | they said | as warners | their people | to | they returned | it was finished | and when  
they turned back to their people to warn (them of their sins). (29) 'Our people,' they said,

إِنَّا سَمِعْنَا كِتَابًا أُنزِلَ مِنْ بَعْدِ مُوسَىٰ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ

came before it | what | confirming | Moses | after | sent down | a Book | have heard | verily we  
'we have just been listening to a Book revealed after Moses, confirming what came

يَهْدِي إِلَى الْحَقِّ وَإِلَىٰ طَرِيقٍ مُسْتَقِيمٍ ﴿٣٠﴾ يَا قَوْمَنَا أَجِيبُوا دَاعِيَ

caller | respond to | O our people | Straight | (the Path) | and to | the truth | to | it guides  
before it and directing to the truth and to a straight path. (30) Our people, answer the call of

اللَّهِ وَآمِنُوا بِهِ يَغْفِرَ لَكُمْ مِنْ ذُنُوبِكُمْ وَيُجِرْكُمْ مِنْ

from | and will save you | your sins | from | you | He (Allah) will forgive | in him | and believe | of Allah  
Allah's summoner and believe in him! He will forgive you your sins and deliver you from a

عَذَابِ آلِيمٍ ﴿٣١﴾ وَمَنْ لَا يُجِبْ دَاعِيَ اللَّهِ فَلَيْسَ بِعَاجِزٍ فِي

on | escape | he cannot | Allah's | caller | respond to | does not | and whosoever | a painful | torment  
painful punishment. (31) Those who give no heed to Allah's summoner, cannot

الْأَرْضِ وَلَيْسَ لَهُ مِنْ دُونِهِ أَوْلِيَاءُ أُولَٰئِكَ فِي ضَلَالٍ

error | in | those are | protecting friends | besides Allah | and there will not be for him | earth  
frustrate (God's plan) on earth and no protectors can he have besides Allah. They are

فُبِينِ ٣٢ أَوْلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ

and the earth | the heavens | created | Who | Allah | that | see | do they not | manifest  
in gross error.(32) Do they not see that Allah who created the heavens and the earth

وَلَمْ يَعَى بِخَلْقِهِنَّ بِقَدِرٍ عَلَىٰ أَنْ يُحْيِيَ الْمَوْتَىٰ بَلَىٰ إِنَّهُ

He surely | yes | the dead | give life | to | is able | by their creation | wearied | and was not  
and was not wearied by their creation is able to give life to the dead? Yes. He surely is Able to

عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ٣٣ وَيَوْمَ يُعْرَضُ الَّذِينَ كَفَرُوا عَلَىٰ

to | disbelieve | those who | will be exposed | and on the Day when | is able | thing | all | over  
do all things.(33) On the day when the unbelievers are brought before the fire of Hell

النَّارِ أَلَيْسَ هَذَا بِالْحَقِّ قَالُوا بَلَىٰ وَرَبِّنَا قَالَ فَذُوقُوا

then taste | He will say | by our Lord | yes | they will say | the truth | this | is not | the Fire  
(they shall be asked:) 'Is this not real?' 'Yes, by our Lord,' they will answer. 'Then

الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ ٣٤ فَاصْبِرْ كَمَا صَبَرَ أُولُو

those of | endured | as | therefore be patient | disbelieve | you used to | because | the torment  
taste the punishment of your unbelief.' (34) Bear up then with patience, as did the steadfast

الْعِزْمِ مِنَ الرُّسُلِ وَلَا تَسْتَعْجِلْ لَهُمْ كَانَهُمْ يَوْمَ

on the Day when | as if they had | about them | haste | and donot | the Messengers | of | strong will  
apostles (before you) and do not seek to hurry on (their doom). On the Day when they see

يَرُونَ مَا يُوعَدُونَ لَمْ يَلْبَثُوا إِلَّا سَاعَةً مِّنْ

of | an hour | more than (but) | stayed | not | they are promised | that which | they will see  
(punishment) that they are promised (it will be) as if they had not stayed more than an hour in a

نَهَارٍ بَلَّغْ فَهَلْ يُهْلَكُ إِلَّا الْقَوْمُ الْفَاسِقُونَ ٣٥

sinners | the people who are | except | any be destroyed | but shall | a clear Message | a single day  
single day. (yours duty is but) to deliver the Message: Shall any perish except the evil- doers? (35)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

the Most Merciful | the Most Gracious | (of) Allah | in the Name

In the Name of Allah, the Most Compassionate, the Most Merciful.

الَّذِينَ كَفَرُوا وَصَدُّوا عَنِ سَبِيلِ اللَّهِ أَصَلَّ أَعْمَالُهُمْ ١

their deeds | He will make vain | Allah | the Path of | from | and hinder (men) | disbelieve | those who  
Those who disbelieve and turn (men) from the way of Allah, He will send their works astray.(1)



وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَآمَنُوا بِمَا نُزِّلَ

is sent down | in that which | and believe | righteous good deeds | and do | believe | and those who  
As for those who believe and do good works and believe in what is sent down to

عَلَى مُحَمَّدٍ وَهُوَ الْحَقُّ مِنْ رَبِّهِمْ كَفَرَ عَنْهُمْ سَيِّئَاتِهِمْ

their sins | from them | He will expiate | their Lord | from | the truth | for it is | Muhammad | to  
Muhammad—and it is truth from their Lord He will forgive them their sins and improve

وَأَصْلَحَ ۚ بِأَنَّهُمْ ذَٰلِكَ بِأَنَّ الَّذِينَ كَفَرُوا اتَّبَعُوا الْبَاطِلَ وَأَنَّ

while | falsehood | follow | disbelieve | those who | because | that is | their state | and will make good  
their condition.(2) This is because those who disbelieve, follow falsehood, while

الَّذِينَ آمَنُوا اتَّبَعُوا الْحَقَّ مِنْ رَبِّهِمْ كَذَٰلِكَ يَضْرِبُ اللَّهُ لِلنَّاسِ

for mankind | Allah | set forth | thus does | their Lord | from | the truth | follow | believe | those who  
those who believe, follow the truth from their Lord. Thus Allah sets forth for mankind

أَمْثَلَهُمْ ۚ فَإِذَا لَقِيتُمْ الَّذِينَ كَفَرُوا فَضَرْبِ الرِّقَابِ حَتَّىٰ

till | their necks | so strike at | disbelieve | those who | you meet | so when | their parables  
their examples.(3) Therefore, when you meet the unbelievers (in the battlefield) strike off their

إِذَا أَتَخْتَبْتُوهُمْ فَشُدُّوا الْوَتَاقَ فَإِمَّا مَنًّا

for generosity | either | bond | then bind firmly | you have killed and wounded many of them | when  
necks and, when you have killed many of them, bind (your captives) firmly. Then let them off

بَعْدُ وَإِمَّا فِدَاءً حَتَّىٰ تَضَعَ الْحَرْبُ أَوْزَارَهَا ۚ ذَٰلِكَ وَلَوْ يَشَاءُ

had willed | but if | thus | its burden | the war | lays down | until | ransom | or | thereafter  
freely or by ransom, until war shall lay down its burdens. Thus (shall you do). Had Allah willed,

اللَّهُ لَأَنْتَصَرَ مِنْهُمْ وَلَٰكِن لِّيَبْلُوَ بَعْضَكُمْ

some of you | in order to test | but | over them | He Himself could certainly have won | Allah  
He could Himself have avenged Himself upon them; but (He lets you fight) that He may try some

بِبَعْضٍ وَالَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ فَلَنْ يُضِلَّ

He let be lost | will never | Allah | the Way (cause) of | in | are killed | and those who | with others  
of you by means of others. As for those who are killed in the cause of Allah, He will never let

أَعْمَالَهُمْ ۚ سَيَهْدِيهِمْ وَيُصْلِحُ بَالَهُمْ ۚ وَيُدْخِلُهُمُ الْجَنَّةَ

Paradise (which) | and admit them to | their state | and set right (good) | He will guide them | their deeds  
their deeds be lost.(4) He will guide them and improve their condition(5) and admit them to the

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَآمَنُوا بِمَا نُزِّلَ عَلَىٰ مُحَمَّدٍ وَهُوَ الْحَقُّ مِنْ رَبِّهِمْ كَفَرَ عَنْهُمْ سَيِّئَاتِهِمْ وَأَصْلَحَ ۚ بِأَنَّهُمْ ذَٰلِكَ بِأَنَّ الَّذِينَ كَفَرُوا اتَّبَعُوا الْبَاطِلَ وَأَنَّ الَّذِينَ آمَنُوا اتَّبَعُوا الْحَقَّ مِنْ رَبِّهِمْ كَذَٰلِكَ يَضْرِبُ اللَّهُ لِلنَّاسِ أَمْثَلَهُمْ ۚ فَإِذَا لَقِيتُمْ الَّذِينَ كَفَرُوا فَضَرْبِ الرِّقَابِ حَتَّىٰ إِذَا أَتَخْتَبْتُوهُمْ فَشُدُّوا الْوَتَاقَ فَإِمَّا مَنًّا بَعْدُ وَإِمَّا فِدَاءً حَتَّىٰ تَضَعَ الْحَرْبُ أَوْزَارَهَا ۚ ذَٰلِكَ وَلَوْ يَشَاءُ اللَّهُ لَأَنْتَصَرَ مِنْهُمْ وَلَٰكِن لِّيَبْلُوَ بَعْضَكُمْ بِبَعْضٍ وَالَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ فَلَنْ يُضِلَّ أَعْمَالَهُمْ ۚ سَيَهْدِيهِمْ وَيُصْلِحُ بَالَهُمْ ۚ وَيُدْخِلُهُمُ الْجَنَّةَ

عَرَفَهَا لَهُمْ ٦ يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَتَّصِرُوا لِلَّهِ يَنْصُرْكُمْ

He will help you | Allah | you help | if | believe | who | O you | to them | He has made it known  
Paradise He has made known to them.(6) (Believers), if you help (the cause of) Allah, He will help

وَيُثَبِّتْ أَقْدَامَكُمْ ٧ وَالَّذِينَ كَفَرُوا فَتَعْسًا لَهُمْ وَأَضَلَّ

and (Allah) will make vain | for them | is destruction | disbelieve | and those who | your foothold | and make firm  
you and make your feet firm.(7) But the unbelievers, for them is destruction. He will bring their

أَعْمَالَهُمْ ٨ ذَلِكَ بِأَنَّهُمْ كَرِهُوا مَا أَنْزَلَ اللَّهُ فَأَحْبَطَ

so He has made fruitless | Allah | has sent down | that which | hate | because they | that is | their deeds  
deeds to nothing. (8) That is because they hate what Allah has sent down, (revelations) so He has made their

أَعْمَالَهُمْ ٩ أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ

the end of | was | how | and seen | the earth | through | they travelled | have not | their deeds  
works fruitless(9) Have they not travelled in the land and seen what was the end of those before

الَّذِينَ مِنْ قَبْلِهِمْ دَمَّرَ اللَّهُ عَلَيْهِمْ وَلِلْكَافِرِينَ أَمْثَالَهُمْ ١٠

its likeness | and for the disbelievers | over them | Allah | destroyed | before them | those  
them? Allah destroyed them and a similar fate awaits the unbelievers that is,(10)

ذَلِكَ بِأَنَّ اللَّهَ مَوْلَى الَّذِينَ آمَنُوا وَأَنَّ الْكُفْرِينَ لَا مَوْلَى

Protector | no | the disbelievers | and | believe | those who | is the Protector of | Allah | because | that is  
because Allah is the Protector of the believers, and because the unbelievers have no

لَهُمْ ١١ إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ

righteous good deeds | and do | believe | those who | will admit | Allah | certainly | they have  
protector.(11) Allah will admit those who believe and do good works to gardens

جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَالَّذِينَ كَفَرُوا يَتَمَتَّعُونَ وَ

and | enjoy themselves | disbelieve | and those who | rivers | under them | flowing | to Gardens  
beneath which rivers flow. Those who disbelieve enjoy themselves and eat as the

يَأْكُلُونَ كَمَا تَأْكُلُ الْأَنْعَامُ وَالنَّارُ مَثْوًى لَهُمْ ١٢ وَكَأَيِّنْ مِنْ قَرْيَةٍ

a town | and many | for them | will be abode | and the Fire | cattle | eat | as | eat  
cattle eat: but Fire shall be their home.(12) How many a city stronger than

هِيَ أَشَدُّ قُوَّةً مِنْ قَرْيَتِكَ الَّتِي أَخْرَجْتِكَ أَهْلَكَنَّهُمْ

We have destroyed them | has driven you out | which | your town | than | in strength | stronger | which (were)  
your own city, which has expelled you, have We destroyed and there was

فَلَا نَاصِرَ لَهُمْ ۝۱۳ أَفَمَنْ كَانَ عَلَىٰ بَيْتٍ مِّن رَّبِّهِ

his Lord | from | a clear proof | on | is | is he who | them | to help | and there was none  
no helper for them.(13) Is then he who is upon a clear (path) from his Lord like those whose

كَمَنْ زِينَ لَهُ سُوءُ عَمَلِهِ وَاتَّبَعُوا أَهْوَاءَهُمْ ۝۱۴ مَثَلُ

the description of | their own lusts | while they follow | his deeds | the evil of | to whom | is beautified | like who  
misdeeds are made to seem fair to them, and such as who follow their desires?(14) This is a

الْبَحْتِ الَّتِي وَعِدَ الْمُتَّقُونَ فِيهَا أَنْهَارٌ مِّن مَّاءٍ غَيْرِ

not | water | of | are rivers | is that in it | those who fear | have been promised | which | Paradise  
description of the Paradise which the righteous have been promised. Therein are rivers

أَسِينٍ وَأَنْهَارٌ مِّن لَّبَنٍ لَّمْ يَتَغَيَّرْ طَعْمُهُ وَأَنْهَارٌ مِّن مَّهِرٍ

wine | of | and rivers | of which taste | changes | not | milk | of | and rivers | stagnant or stinking  
of water unstaling and rivers of milk unchanging in flavour and rivers of wine, a joy to

لَذَّةٍ لِلشَّارِبِينَ وَأَنْهَارٌ مِّن عَسَلٍ مُّصَفًّى وَلَهُمْ فِيهَا مِن كُلِّ

every kind of | of | therein | and for them | clarified | honey | of | and rivers | to those who drink | delicious  
the drinkers and rivers of clearest honey. They shall have therein of every fruit and

الشَّجَرَاتِ وَمَغْفِرَةٌ مِّن رَّبِّهِمْ كَمَنْ هُوَ خَالِدٌ فِي النَّارِ

the Fire | in | shall dwell for ever | who | like those | their Lord | from | and forgiveness | fruit  
receive forgiveness from their Lord. Is this like (the lot of those) who shall abide in Hell

وَسُقُوا مَاءً حَمِيمًا فَقَطَّعَ أَمْعَاءَهُمْ ۝۱۵ وَمِنْهُمْ مَّنْ

are some who | and among them | their bowels | so that it cuts up | boiling | water | and be given to drink  
forever and drink boiling water that tears their bowels? (15) Some of them (indeed) listen to you,

يَسْتَمِعُ إِلَيْكَ حَتَّىٰ إِذَا خَرَجُوا مِنْ عِنْدِكَ قَالُوا لِلَّذِينَ أُوتُوا

have received | to those who | they say | with you | from | they go out | when | till | to you | listen  
but no sooner do they leave your presence than they say to those to whom knowledge has been

الْعِلْمَ مَاذَا قَالَ آنفًا ۚ أُولَٰئِكَ الَّذِينَ طَبَعَ اللَّهُ عَلَىٰ قُلُوبِهِمْ

their hearts | on | Allah | has sealed | are those | such | just now | he said | what | knowledge  
given: 'What did he say just now?' Such are the men whose hearts Allah has sealed up and who

وَاتَّبَعُوا أَهْوَاءَهُمْ ۝۱۶ وَالَّذِينَ اهْتَدَوْا زَادَهُمْ هُدًى

in guidance | He increases them | accept guidance | and those who | their lusts | and they follow  
follow their own desires.(16) As for those who are guided aright, Allah will increase their

وَأَتَتْهُمْ تَقْوِيَهُمْ ١٧ قَهْلٌ يَنْظُرُونَ إِلَّا السَّاعَةَ أَنْ

that the Hour other than await do they then their piety and bestows on them guidance and bestow on them their piety. (17) Are they waiting but for the Hour that it should

تَأْتِيَهُمْ بَعَثَةٌ فَقَدْ جَاءَ أَشْرَاطُهَا قَالِي لَهُمْ

how then they (benefit by) them some of its portents have come but indeed suddenly it should come upon them come upon them suddenly? Its portents (signs) have already come. So when it has come to

إِذَا جَاءَتْهُمْ ذِكْرُهُمْ ١٨ فَأَعْلَمُوا أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ وَاسْتَغْفِرُوا

and ask forgiveness Allah but (true) god not that there is so know their reminders came to them when them, how shall they have (benefitted by) their Reminder?(18) Know that there is no god but Allah

لِدُنْيَاكَ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَاللَّهُ يَعْلَمُ مُتَقَلِّبِكُمْ

your moving about knows well and Allah and believing women and also for believing men for your sins and ask forgiveness for your sins and for the believers, men and women. Allah knows (well) your

وَمَثُوكُمْ ١٩ وَيَقُولُ الَّذِينَ آمَنُوا كَوْلَا نَزَلَتْ سُورَةٌ فَإِذَا

but when Surah sent down why is not believe those who and says and your place of rest moving about and your resting-places. (19) Those who believe say: 'Why has a sura (a chapter of

أُنزِلَتْ سُورَةٌ مُّحْكَمَةٌ وَذَكَرَ فِيهَا الْقِتَالَ رَأَيْتَ الَّذِينَ فِي

in those you will see fighting therein and is mentioned a decisive Surah is sent down the Quran) not been sent down?' But when a sura of decisive meaning is sent down and fighting

قُلُوبِهِمْ مَرَضٌ يَنْظُرُونَ إِلَيْكَ نَظَرَ الْمَغْشِيِّ عَلَيْهِ مِنْ

from one fainting with a look of at you looking is a disease whose hearts is mentioned in it, you see those in whose hearts is a sickness, looking towards you as though

الْمَوْتِ فَأُولَئِكَ لَهُمْ طَاعَةٌ وَقَوْلٌ مَّعْرُوفٌ فَإِذَا عَزَمَ

is resolved and when good and words obedience for them but it was better death they were fainting away for fear of death.(20) Yet obedience and courteous speech would become them

الْأَمْرُ فَلَوْ صَدَقُوا اللَّهَ لَكَانَ خَيْرًا لَهُمْ ٢١ قَهْلٌ

would then for them better it would have been Allah they had been true to then if the matter more. Indeed, should the matter be decided upon, it would be better for them if they were true to Allah.(21)

عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ أَنْ تُفْسِدُوا فِي الْأَرْضِ وَتَقَطَّعُوا

and severe the land in you do mischief that you were given the authority if you might If you turn away (from the faith) you would surely do evil in the land and break the ties of

أَرْحَامَكُمْ ٢٢) أُولَئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ فَاصَمَّهُمْ

so that He has made them deaf | Allah | has cursed them | are they whom | such | your ties of kinship  
kinship.(22) Such are those on whom Allah has laid His curse, and then has made them deaf and

وَأَعَمَّى أَبْصَارَهُمْ ٢٣) أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ أَمْ عَلَى

(are) on | or | the Quran | think deeply in | do they not then | their sight | and blinded  
blinded their sights.(23) Will they not then earnestly seek to understand the Quran? Are there

قُلُوبٌ أَقْفَالُهَا ٢٤) إِنَّ الَّذِينَ ارْتَدُّوا عَلَىٰ أَدْبَارِهِمْ مِن بَعْدِ

after | their backs | on | have turned | those who | verily | their locks | (their) hearts  
locks upon their hearts?(24) Those who turn back as apostates after guidance

مَا تَبَيَّنَ لَهُمُ الْهُدَىٰ الشَّيْطَانُ سَوَّلَ لَهُمْ وَأَمَلَىٰ

and (Allah) prolonged | for them | has beautified | Satan | the guidance | to them | has been manifested | what  
has been clear to them, it is Satan who tempted them and has given them false

لَهُمْ ٢٥) ذَلِكَ بِأَنَّهُمْ قَالُوا لِلَّذِينَ كَرِهُوا مَا نَزَّلَ اللَّهُ

Allah | has sent down | what | hate | to those who | said | because they | this is | them (their term)  
hopes.(25) That is because they said to those who hate what Allah has sent down: 'We shall

سَنُطِيعُكُمْ فِي بَعْضِ الْأُمْرِ ۗ وَاللَّهُ يَعْلَمُ إِسْرَارَهُمْ ٢٦) فَكَيْفَ إِذَا

when | then how | their secrets | knows | and Allah | the matter | part of | in | we will obey you  
obey you in some matters.' Allah knows their secrets.(26) How (will it be) when the

تَوَفَّتْهُمُ الْمَلَائِكَةُ يَضْرِبُونَ وُجُوهَهُمْ وَأَدْبَارَهُمْ ٢٧)

and their backs. | their faces | striking | the angels | will take their souls at death  
angels carry away their souls at death and strike them on their faces and backs?(27)

ذَلِكَ بِأَنَّهُمْ اتَّبَعُوا مَا أَسْخَطَ اللَّهَ وَكَرِهُوا رِضْوَانَهُ فَاحْبَطَ

so. He made wasted | what pleased Him | and they hated | Allah | angered | what | followed | because they | that is  
That is because they followed what angered Allah and hated that which pleased Him? He will

أَعْمَأَهُمْ ٢٨) أَمْ حَسِبَ الَّذِينَ فِي قُلُوبِهِم مَّرَضٌ أَن لَّنْ يُخْرِجَ

bring to light | will never | that | is a disease | whose hearts | in | those who | think | or do | their deeds  
surely bring their works to nothing. (28) Or do those who have disease in their hearts think that

اللَّهُ أَضْغَانَهُمْ ٢٩) وَلَوْ نَشَاءُ لَأَرَيْنَاكُمْ فَلَعَرَفْتَهُمْ

and you would have known them | We would have shown them to you | We willed | and if | their hidden ill-wills | Allah  
Allah will not bring forth their (secret) ill - feeling? (29) If We would, We could show them to you and

بِسَيِّئِهِمْ ۖ وَتَعْرِفَهُمْ فِي لَحْنِ الْقَوْلِ وَاللَّهُ يَعْلَمُ

knows | and Allah | their speech | the tone of | by | but surely you will know them | by their marks  
you would recognize them (promptly) by their marks. But you will surely know them from the

أَعْمَالِكُمْ ۖ وَلَنَبْلُوَنَّكُمْ حَتَّىٰ نَعْلَمَ الْمُجْهِدِينَ مِنْكُمْ

(of you) | those who strive hard | We know | till | and surely We shall try you | all your deeds  
tenor of their words. Allah has knowledge of all your actions.(30) Surely, We shall try you till we test those

وَالصَّابِرِينَ ۖ وَنَبِّئُوا أَنْبَاءَكُمْ ۖ إِنَّ الَّذِينَ كَفَرُوا وَصَدَّوْا

and hinder (men) | disbelieve | those who | verily | your facts | and We shall test | and the patient ones  
who struggle and are steadfast and We shall prove your reported (mettle) until We know.(31) Those who

عَنْ سَبِيلِ اللَّهِ وَشَاقُوا الرَّسُولَ مِنْ بَعْدِ مَا

has been (clearly) manifested (shown) | what | after | the Messenger | and oppose | Allah | the Path of | from  
disbelieve and turn (others) from the way of Allah and oppose the Apostle after guidance has

لَهُمُ الْهُدَىٰ لَنْ يَضُرُّوا اللَّهَ شَيْئًا ۖ وَسَيُحِطُّ بِأَعْمَالِهِمْ ۖ

their deeds | but He will make fruitless | in the least | Allah | they hurt | will never | the guidance | to them  
been shown to them, they shall in no way, harm Allah but He will bring their works to nothing. (32)

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَلَا تُبْطِلُوا

render vain | and not | the Messenger | and obey | Allah | obey | believe | O you  
Believers, obey Allah and obey the Apostle and never let your works go in

أَعْمَالِكُمْ ۖ إِنَّ الَّذِينَ كَفَرُوا وَصَدَّوْا عَنْ سَبِيلِ اللَّهِ ثُمَّ مَاتُوا

die | then | Allah | the Path of | from | and hinder (men) | disbelieve | those who | verily | your deeds  
vain.(33) Those who disbelieve and turn others from Allah's way and then die

وَهُمْ كَفَّارٌ فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ ۖ فَلَا تَهِنُوا وَتَدْعُوا إِلَىٰ

for | and ask (not) | weak | so be not | them | Allah | forgive | are disbelievers | while they  
disbelieving - Allah will not forgive them.(34) Therefore, be not weak and call for peace

السَّلَامِ ۖ وَأَنْتُمْ الْأَعْلَوْنَ ۖ وَاللَّهُ مَعَكُمْ وَلَنْ يَبْزِلَكُمْ

decrease the reward of | and will never | is with you | and Allah | have the upper hand | while you | Peace  
when you are the upper ones. Allah is with you and will not grudge you (the reward of)

أَعْمَالِكُمْ ۖ إِنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَلَهُوَ وَإِنْ تَوَمَّنُوا

you believe | but if | and pastime | play | this world | the life of | is but | your (good) deeds  
your labours.(35) The life of this world is but a sport and a pastime - If you believe in Him and

وَتَتَّقُوا ۖ يُؤْتِكُمْ أُجُورَكُمْ وَلَا يَسْأَلْكُمْ أَمْوَالَكُمْ ﴿٣٦﴾

your wealth | ask you | and will not | your wages | He will grant you | and fear Allah and avoid evil  
guard yourselves against evil, He will reward you, and will not ask of you your wealth.(36)

إِنْ يَسْأَلْكُمُوهَا فَيُحْفِكُمْ تَبَخَّرُوا وَيُخْرِجْ

and He will bring out | you would covetously withhold | and press you | He were to ask you of it | if  
If He were to ask you for all of them and press you, you would be niggardly and He would bring

أَصْفَانَكُمْ ﴿٣٧﴾ هَآأَنْتُمْ هَؤَآءِ تَدْعُونَ لِتُنْفِقُوا فِي سَبِيلِ اللَّهِ

Allah | the cause of | in | to spend | are called | those who | behold you are | your ill-wills  
out all your ill-feeling.(37) You are those who are called upon to spend in the cause of

فِيكُمْ مَّنْ يَبْغُلُ وَمَنْ يَبْغُلْ فَإِنَّمَا يَبْغُلْ عَن

to | he is stingy | then only | is stingy | and whoever | are stingy | are some who | yet among you  
Allah, yet some of you are niggardly; and whoever is niggardly (to this cause) is

نَفْسِهِ وَاللَّهُ الْغَنِيُّ وَأَنْتُمُ الْفُقَرَاءُ وَإِنْ تَوَلَّوْا

you turn away | and if | are poor | and you | is Rich | but Allah | his own self  
niggardly to himself. Indeed, Allah is free of all wants, but you are the needy ones.

يَسْتَبْدِلُ قَوْمًا عَيْرَكُمْ ثُمَّ لَا يَكُونُوا أَمْثَالَكُمْ ﴿٣٨﴾

your likes | they will be | not | then | besides you (other than you) | (for) people | He will exchange you  
If you turn back, He will replace you by others and they will not be your likes.(38)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

the Most Merciful | the Most Gracious | (of) Allah | in the Name

In the Name of Allah, the Most Compassionate, the Most Merciful.

إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِينًا ۚ لِيَغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ

what passed | Allah | you | that may forgive | a manifest | victory | to you | We have given victory | verily  
We have given you a glorious victory,(1) so that Allah may forgive your past and

مِنْ ذُنُوبِكَ وَمَا تَأَخَّرَ وَيُتِمَّ نِعْمَتَهُ عَلَيْكَ وَيَهْدِيَكَ

and guide you on | on you | His favour | and complete | will be future | and what | your sins | of  
future faults, and complete His favour on you; that He may guide you to the right

صِرَاطًا مُسْتَقِيمًا ۚ وَيُضْرِكَ اللَّهُ نَصْرًا عَزِيمًا ۚ هُوَ الَّذِي

Who | He it is | (with) strong | help | Allah | and may help you | the Straight | Path  
way,(2) and help you with mighty help.(3) It was He who sent down tranquility into

أَنْزَلَ السَّكِينَةَ فِي قُلُوبِ الْمُؤْمِنِينَ لِيَزْدَادُوا إِيمَانًا مَعَهُ

alongwith | in faith | that they may grow more | the believers | the hearts of | into | the tranquility | sent down  
the hearts of the believers that they might add faith to their faith. To

إِيمَانِهِمْ ۗ وَ لِلَّهِ جُنُودُ السَّمَوَاتِ وَالْأَرْضِ وَكَانَ اللَّهُ

Allah | and is Ever | and the earth | the heavens | the armies of | and to Allah belong | their faith

Allah belong the forces of the heavens and the earth. Allah is All-knowing,

عَلِيمًا حَكِيمًا ۚ لِيَدْخُلَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ

to gardens | and the believing women | the believing men | that He may admit | All-Wise | All-Knower

Wise.(4) (He has done this) so that He may admit men and women, who believe to gardens

تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَيُكَفِّرُ عَنْهُمْ سَيِّئَاتِهِمْ

their sins | from them | and to expiate | therein | to abide forever | rivers | under them | flowing

underneath which rivers flow, there to abide for ever and that He may forgive them their sins,

وَكَانَ ذَلِكَ عِنْدَ اللَّهِ قَوْزًا عَظِيمًا ۗ وَيُعَذِّبُ الْمُنَافِقِينَ

the hypocrites men | and that He may punish | a Supreme | success | Allah | with | that | and is

which is in Allah's sight a great triumph (for man),(5) that He may punish the

وَالْمُنَافِقَاتِ وَالْمُشْرِكِينَ وَالْمُشْرِكَاتِ الظَّالِمِينَ بِاللَّهِ ظَنَّ السَّوْءِ

evil | thought | about Allah | who think | and women | and also the polytheists men | and women

hypocrites and the idolaters, men and women, who think evil thoughts concerning

عَلَيْهِمْ دَائِرَةُ السَّوْءِ وَغَضَبَ اللَّهِ عَلَيْهِمْ وَلَعَنَهُمْ

and He has cursed them | is upon them | (of) Allah | and the Anger | a disgraceful | torment | for them is

Allah. A turn of evil shall befall them, and Allah's wrath is on them. He has cursed

وَأَعَدَّ لَهُمْ جَهَنَّمَ وَسَاءَتْ مَصِيرًا ۚ وَ لِلَّهِ

and to Allah belong | that destination | and worst indeed is | Hell | for them | and prepared

them and got Hell ready for them: an evil home coming.(6) Allah's are the forces

جُنُودُ السَّمَوَاتِ وَالْأَرْضِ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا ۚ إِنَّا

verily | All-Wise | All-Mighty | Allah | and is Ever | and the earth | the heavens | the armies of

of the heavens and the earth. Allah is Mighty and Wise.(7) We have sent you forth

أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا ۚ لَتُؤْمِنُنَّ

in order that you may believe | and as a warner | and a bearer of glad tidings | as a witness | We have sent you

as a witness and as a bearer of good news and warnings,(8) that you may believe in Allah and



بِاللَّهِ وَرَسُولِهِ وَتُعَزِّرُوهُ وَتُوَقِّرُوهُ وَتُسَبِّحُوهُ

and (that you) glorify Allah's Praises | and honour him | and that you assist him | and His Messenger | in Allah  
His apostle and that you may assist Him, honour Him, and that you may give Him glory, morning

بِكُرَّةٍ وَأَصِيلًا ۝ إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ

they give allegiance | only | (they) give allegiance to you | those who | verily | and afternoon | morning  
and evening.(9) Those that swear fealty to you, swear fealty in truth to Allah

اللَّهِ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ ۖ فَمَنْ نَكَذَّكَ قَالَ مَا يَتَّكِفُ

breaks | only | breaks his pledge | then whosoever | their hands | is over | Allah | the Hand of | Allah  
Himself. The Hand of Allah is above their hands. He that breaks his oath,

عَلَى نَفْسِهِ ۖ وَمَنْ أَوْفَى بِمَا عَاهَدَ عَلَيْهِ اللَّهُ فَمِيسُوتِيهِ

He will bestow on him | Allah | with | he has covenanted | what | fulfils | and whosoever | his own (harm) | to  
breaks it to his own hurt and whoso fulfills his covenant made with Allah,

أَجْرًا عَظِيمًا ۝ سَيَقُولُ لَكَ الْمُخَلَّفُونَ مِنَ الْأَعْرَابِ

the bedouins | of | those who lagged behind | to you | will say | a great | reward  
Allah will give him a great reward.(10) The desert Arabs who stayed behind, will say to you: 'We

شَغَلْنَا أَمْوَالَنَا وَأَهْلَانَا فَاسْتَغْفِرْ لَنَا يَقُولُونَ بِأَلْسِنَتِهِمْ

with their tongues | they say | for us | so ask forgiveness | and our families | our possessions | occupied us  
were occupied with our goods and families. So ask forgiveness for us.' They will say with their

مَا لَيْسَ فِي قُلُوبِهِمْ قُلْ فَمَنْ يَمْلِكُ لَكُمْ مِنَ اللَّهِ شَيْئًا

any (power) thing | Allah | with | on your behalf | has | who then | Say | their hearts | in | is not | what  
tongues what is not in their hearts. Say: 'Who then has any power at all (to intervene) on your

إِنْ أَرَادَ بِكُمْ ضَرًّا أَوْ أَرَادَ بِكُمْ نَفْعًا بَلْ كَانَ اللَّهُ بِمَا

of what | Allah | is Ever | nay, but | benefit | you | intends | or | hurt | you | He intends | if  
behalf with Allah, if He desires hurt for you or desires profit for you? But Allah is ever aware of

تَعْمَلُونَ خَيْرًا ۝ بَلْ ظَنَنْتُمْ أَنْ لَنْ يَنْقَلِبَ الرَّسُولُ

the Messenger | would (never) return | that | you taught | Nay but | All-Aware | you do  
the things you do.'(11) Nay, you thought the Apostle and the believers would

وَالْمُؤْمِنُونَ إِلَىٰ أَهْلِيهِمْ أَبَدًا ۖ وَزَيْنَ ذَلِكَ فِي قُلُوبِكُمْ

your hearts | in | that | and was made fair-seeming | never | their families | to | and the believers  
never return to their families; and this was made fair-seeming in your hearts, and

وَذُنُوبَكُمْ قَانَ السَّوْءِ ۖ وَكُنْتُمْ قَوْمًا بُورًا ﴿١٢﴾

useless/ going for destruction | a people | and you became | evil | thought | and you thought  
you thought evil thought, for you are a people doomed to perish.(12)

وَمَنْ لَّمْ يُؤْمِنْ بِاللَّهِ وَرَسُولِهِ فَإِنَّا أَعْتَدْنَا

We have prepared | then verily | and His Messenger | in Allah | believed | has not | and whosoever  
But if any disbelieves in Allah and His apostle, We have prepared for the disbelievers

لِلْكَافِرِينَ سَعِيرًا ﴿١٣﴾ وَاللَّهُ مَلِكُ السَّمَوَاتِ وَالْأَرْضِ

and the earth | the heavens | the sovereignty of | and to Allah belongs | a blazing Fire | for the disbelievers  
a blazing Fire.(13) To Allah belongs the kingdom of the heavens and the earth. He forgives

يَغْفِرُ لِمَنْ يَشَاءُ وَيُعَذِّبُ مَنْ يَشَاءُ ۚ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿١٤﴾

Most Merciful | Oft-Forgiving | Allah | and is Ever | He wills | whom | and punishes | He wills | whom | He forgives  
whom He wills and punishes whom He wills. Allah is Forgiving and Merciful.(14)

سَيَقُولُ الْمَخْلُوفُونَ إِذَا أَنْطَقْتُمْ إِلَىٰ مَغَانِمٍ لِتَأْخُذُوهَا

to take them | the spoils | to | you set forth | when | those who lagged behind | will say  
Those that stay behind will say: When you set forth to take the spoils, 'Let us

ذُرُونَا نَتَّبِعْكُمْ يُرِيدُونَ أَن يُبَدِّلُوا كَلِمَ اللَّهِ قُل لَّنْ تَتَّبِعُونَا

follow us | you shall not | Say | Allah's | Words | change | to | they want | follow you | allow us to  
follow you.' They seek to change the word of Allah. Say: 'You shall not follow us,

كَذَلِكَ قَالَ اللَّهُ مِنْ قَبْلُ فَسَيَقُولُونَ بَلْ نَحْسُدُونَكَ بَلْ كَانُوا

were | nay but | you envy us | nay | then they will say | before hand | Allah | he said | thus  
Thus, Allah has said beforehand.' They will say: 'You are jealous of us.' But how

لَا يَفْقَهُونَ إِلَّا قَلِيلًا ﴿١٥﴾ قُل لِّلْمُخَلَّفِينَ مِنَ الْأَعْرَابِ

the bedouins | of | to those who lagged behind | Say | a little | except | they understand | not  
little they understand!(15) Say to the desert Arabs who stayed behind; 'You shall be

سَتُدْعُونَ إِلَىٰ قَوْمٍ أُولِي بَأْسٍ شَدِيدٍ تُقَاتِلُونَهُمْ أَوْ

or | you shall fight them | great | warfare | given to | a people | to (fight against) | you shall be called  
called upon (to face) a people possessed of great might; you will fight them or they

يُسَلِّمُونَ ۚ فَإِن تَطِيعُوا يُؤْتِكُمُ اللَّهُ أَجْرًا حَسَنًا ۚ وَإِن تَتَوَلَّوْا

you turn away | but if | a fair | reward | Allah | will give you | you obey | then if | they shall surrender  
submit. If you obey, Allah will give you a goodly reward. But if you turn away, as you did turn

كَمَا تَوَلَّيْتُمْ مِنْ قَبْلُ يُعَذِّبُكُمْ عَذَابًا أَلِيمًا ۝١٦ لَيْسَ عَلَى الْأَعْمَى

the blind upon not is there with a painful torment He will punish you before you did turn away as  
away before this, He will punish you with a painful torment.(16) There is no blame upon the blind,

حَرَجٌ وَلَا عَلَى الْأَعْرَجِ حَرَجٌ وَلَا عَلَى الْمَرِيضِ حَرَجٌ وَمَنْ

and whosoever blame or sin the sick upon nor is there blame or sin the lame upon nor is there blame or sin  
nor is there blame upon the lame, nor is there blame upon the sick (to stay behind). He that

يُطِيعُ اللَّهَ وَرَسُولَهُ يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ

rivers beneath them from flowing Gardens He will admit him to and His Messenger Allah obeys  
obeys Allah and His Apostle (Allah) will admit him to gardens beneath which rivers flow; but he

وَمَنْ يَتَوَلَّ يُعَذِّبْهُ عَذَابًا أَلِيمًا ۝١٧ لَقَدْ رَضِيَ اللَّهُ عَنِ

with Allah was pleased indeed with a painful torment He will punish him turns back and whosoever  
that turns away (Allah) will punish him with a painful torment.(17) Allah was well pleased with the

الْمُؤْمِنِينَ إِذْ يَبَايَعُونَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا فِي قُلُوبِهِمْ

their hearts was in what He knew the tree under they gave the allegiance to you when the believers  
believers when they swore allegiance to you under the tree. He knew what was in their hearts.

فَأَنْزَلَ السَّكِينَةَ عَلَيْهِمْ وَأَثَابَهُمْ فَتْحًا قَرِيبًا ۝١٨ وَمَغَانِمَ كَثِيرَةً

abundant and spoils with a near victory and He rewarded them upon them the tranquility and He sent down  
Therefore, He sent down tranquility upon them and rewarded them with a victory near at hand(18)

يَأْخُذُونَهَا ۚ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا ۝١٩ وَعَدَّكُمْ اللَّهُ مَغَانِمَ كَثِيرَةً

abundant spoils Allah has promised you All-Wise All-Mighty Allah and is Ever that they will take  
and with the many spoils which they will take. Mighty is Allah and Wise.(19) Allah has promised you

تَأْخُذُونَهَا فَعَجَّلَ لَكُمْ هَذِهِ وَكَفَّ أَيْدِيَ النَّاسِ

men the hands of and He has restrained this for you and He has hastened that you will take  
many spoils which you will take, and thus He has given you this beforehand, and has withheld men's

عَنْكُمْ وَلِتَكُونَ آيَةً لِلْمُؤْمِنِينَ وَيَهْدِيَكُمْ صِرَاطًا مُسْتَقِيمًا ۝٢٠

a Straight Path and that He may guide you to for the believers a Sign that it may be from you  
hands from you, so that it may be a sign to true believers and guide you along a straight path.(20)

وَأُخْرَى لَمْ تَقْدِرُوا عَلَيْهَا قَدْ أَحَاطَ اللَّهُ بِهَا ۚ وَكَانَ اللَّهُ عَلَى

on Allah and is Ever them Allah encompasses indeed within your power over it are not yet and other which  
And there are other spoils which were not within your power. Allah had encompassed them already.

كُلِّ شَيْءٍ قَدِيرًا ۚ وَلَوْ قَاتَلَكُمْ الَّذِينَ كَفَرُوا لَوَلَّوْا الْأَدْبَارَ

their backs | they would have turned | disbelieve | those who | fight against you | and if | Able | things | all

Allah has power over all things.(21) If the unbelievers had fought you, they would have turned

ثُمَّ لَا يَجِدُونَ وَلِيًّا وَلَا نَصِيرًا ۚ سُنَّةَ اللَّهِ الَّتِي

which | Allah | that has been way of | a helper | nor | a protecting friend | neither they would have found | then

their backs, and would have found none to protect or help them. (22) Such has been the way of

قَدْ خَلَتْ مِنْ قَبْلُ ۚ وَلَنْ تَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا ۚ وَهُوَ

and He it is | any change | Allah | in the way of | find | and you will never | before | passed away | already

Allah already in the past: and you shall find no change in Allah's way.(23) It was He who restrained their

الَّذِي كَفَّ أَيْدِيَهُمْ عَنْكُمْ وَأَيْدِيَكُمْ عَنْهُمْ بِبَطْنِ مَكَّةَ مِنْ بَعْدِ أَنْ

that | after | Makkah | in the midst of | from them | and your hands | from you | their hands | withheld | who

hands from you and your hands from them in the valley of Makkah after He had given you victory over

أَظْفَرَكُمْ عَلَيْهِمْ ۚ وَكَانَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا ۚ هُمُ الَّذِينَ

those who | they are | the All-Seer | you do | of what | Allah | and is Ever | over them | He had made you victors

them. Allah sees well all that you do.(24) Those were the ones who disbelieved and debarred you from the

كَفَرُوا وَصَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ وَالْهَدْيِ مَعَكُوفًا أَنْ يَبْلُغَ

reaching | from | detained | and the sacrifice-animals | the Sacred | the Mosque | from | and hindered you | disbelieved

Sacred Mosque and the sacrificial animals detained so as not to reach its place of sacrifice. If it had not

مَحَلَّهُ ۚ وَلَوْلَا رِجَالٌ مُؤْمِنُونَ وَنِسَاءٌ مُؤْمِنَاتٌ لَمْ

did not | believing | and women | believing | men | had there not been | their place of sacrifice

been for certain men believers and certain women believers whom you knew not and that you might have

تَعْلَمُوهُمْ أَنْ تَطَّوَّهُمْ قَصِيْبَكُمْ مِنْهُمْ مَعْرَةٌ

a sin | and on whose account | would have been committed by you | you might kill them | that | whom you know

trampled on them, and thus incurred unwitting guilt on their account (Allah would have commanded you to

بِغَيْرِ عِلْمٍ يُدْخِلَ اللَّهُ فِي رَحْمَتِهِ مَنْ يَشَاءُ لَوْ تَزَيَّلُوا

they should have been apart | if | He wills | whom | His Mercy | into | Allah | that might enter | knowledge | without

fight it out with them; but He ordained it thus) that He might bring whom He will into His mercy. If they had

لَعَذَّبْنَا الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابًا أَلِيمًا ۚ إِذْ جَعَلَ الَّذِينَ

those who | had put | when | (with) painful | torment | of them | disbelieved | those who | We would have punished

been apart, We would have sternly punished the unbelievers among them, with a painful punishment.(25)

كَفَرُوا فِي قُلُوبِهِمُ الْحَبِيَّةَ الْحَبِيَّةَ حَبِيَّةَ الْجَاهِلِيَّةِ فَأَنْزَلَ

then sent down | the time of ignorance | the pride and haughtiness of | pride and haughtiness | their hearts | in | disbelieve

While the unbelievers put in their hearts a zeal, the zeal of the time of ignorance, Allah sent

اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ وَعَلَى الْمُؤْمِنِينَ وَالزَّمَهُمْ كَلِمَةً

the word of | and made them stick to | the believers | and upon | His Messenger | upon | His tranquillity | Allah

down His tranquillity on His Apostle and the believers and made the word of piety binding on

التَّقْوَى وَكَانُوا أَحَقَّ بِهَا وَأَهْلَهَا وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا ﴿٢٦﴾

the All-Knower | things | of every | Allah | and is Ever | and worthy of it | to it | well entitled | and they were | piety

them, for they were most worthy and deserving of it. Allah has knowledge of all things. (26)

لَقَدْ صَدَقَ اللَّهُ رَسُولَهُ الرُّبِّيَّ بِالْحَقِّ لَتَدْخُلَنَّ

certainly you shall enter | in all truth | true vision (which he showed him) | His Messengers | Allah | shall fulfil | indeed

Allah has in all truth fulfilled the vision for His Apostle. You shall certainly enter

الْمَسْجِدَ الْحَرَامَ إِنْ شَاءَ اللَّهُ الْبَيْنِينَ مَخْلِقِينَ رُءُوسَكُمْ وَمُقَصِّرِينَ ۖ

and having your head hair cut short | your heads | having shaved | secure | Allah | wills | if | the Sacred | the Mosque

the Sacred Mosque if Allah wills, in security, (with) your heads shaved, your hairs cut short and

لَا تَخَافُونَ فَعَلِمَ مَا لَمْ تَعْلَمُوا فَجَعَلَ مِنْ دُونِ ذَلِكَ فَتْحًا

victory | that | besides | and He granted | you knew | not | what | He Knew | fear | having no

without fear. He knew what you did not know; and has given you besides that, a victory

قَرِيبًا ﴿٢٧﴾ هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ

truth | and the religion of | with guidance | His Messenger | has sent | who | He it is | a near

near at hand. (27) It is He that has sent forth His Apostle with guidance and the religion of truth,

لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَكُفَىٰ بِاللَّهِ شَهِيدًا ﴿٢٨﴾ مُحَمَّدٌ

Muhammad | as Witness | is Allah | and All-Sufficient | all | religions | over | that He may make it superior

so that He may exalt it above all religions. Enough is Allah for a witness. (28) Muhammad is

رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ

among themselves | and merciful | disbelievers | against | are severe | with him | and those who are | Allah | is the Messenger of

Allah's Apostle. Those who are with him are hard on the unbelievers but merciful to one another.

تَرَاهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا

and Good Pleasure | Allah | from | Bounty | seeking | and falling down prostrate | bowing | you see them

You see them bow and prostrate themselves, (in prayer) seeking the grace of Allah and His good

سِيَّمَاهُمْ فِي وُجُوهِهِمْ مِنْ أَثَرِ السُّجُودِ ذَلِكَ مَثَلُهُمْ فِي التَّوْرَةِ

the Torah | in | their description | this is | prostration | the traces of | from | their faces | is on | the mark of them  
pleasure. Mark of them on their faces, from the effect of prostrations. Such is their likeness in the Torah and

وَمَثَلُهُمْ فِي الْإِنْجِيلِ كَزَرْعٍ أَخْرَجَ شَطْأَهُ فَآزَرَهُ فَاسْتَغْلَظَ

it then becomes thick | then makes it strong | its shoot | sends forth | is like a seed which | the Gospel | in | and their description  
their likeness in the Gospel, like the seed which puts forth its shoot and strengthens it, so that it rises

فَاسْتَوَىٰ عَلَىٰ سَوْقِهِ يُعْجِبُ الزَّرَّاعَ لِيغِيظَ بِهِمُ الْكُفَّارَ وَعَدَّ

has promised | the disbelievers | with them | that He may enrage | the sowers | delighting | its stem | on | and it stands straight  
stout and firm upon its stalk, pleasing the sowers. That through them, He may enrage the unbelievers.

اللَّهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا

a mighty | and reward | forgiveness | among them | righteous good deeds | and do | believe | those who | Allah  
Allah has promised those of them who believe and do good works, forgiveness and a great reward.(29)

عَشْرًا لِيَتَذَكَّرَ لِقَوْمِهِمْ  
عَشْرًا لِيَتَذَكَّرَ لِقَوْمِهِمْ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

the Most Merciful | the Most Gracious | (of) Allah | in the Name

In the Name of Allah, the Most Compassionate, the Most Merciful.

سُورَةُ الْحَجَرَاتِ مَكِّيَّةٌ مَثْنَىٰ خَمْسًا وَعِشْرِينَ آيَةً  
سُورَةُ الْحَجَرَاتِ مَكِّيَّةٌ مَثْنَىٰ خَمْسًا وَعِشْرِينَ آيَةً

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْدِمُوا بَيْنَ يَدَيْ اللَّهِ وَرَسُولِهِ وَاتَّقُوا اللَّهَ

Allah | and fear | and His Messenger | Allah | before | put forward | do not | believe | who | O you  
Believers do not be forward in the presence of Allah and His Apostle. Have fear of Allah: He

إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ۝ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ

the voice of | above | your voices | raise | not | believe | who | O you | All-Knowing | (is) All-Hearing | Allah | verily  
hears all and knows all.(1) Believers, do not raise your voices above the voice of the Prophet, nor

النَّبِيِّ وَلَا تَجْهَرُوا لَهُ بِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ أَنْ

lest | to others | some of you | as you speak loud | in talk | to him | speak loud | nor | the Prophet  
speak aloud to him in talk as you speak aloud to one another, lest your deeds should come to

تَحِطُ أَعْمَالِكُمْ وَأَنْتُمْ لَا تَشْعُرُونَ ۝ إِنَّ الَّذِينَ يَغُضُّونَ

lower | those who | verily | perceive | not | while you | your deeds | may be rendered fruitless  
nothing, while you are not aware.(2) Those who lower their voices in the presence

أَصْوَاتِهِمْ عِنْدَ رَسُولِ اللَّهِ أُولَٰئِكَ الَّذِينَ امْتَحَنَ اللَّهُ قُلُوبَهُمْ

their hearts | Allah | has tested | the ones | they are | (of) Allah | Messenger | in the presence of | their voices  
of Allah's Apostle are the men whose hearts Allah has tested for piety. They shall

لِلتَّقْوَى لَهُمْ مَغْفِرَةٌ وَأَجْرٌ عَظِيمٌ ٣ إِنَّ الَّذِينَ يُنَادُونَكَ مِنْ وَرَاءِ

behind | from | call you | those who | verily | a great | and reward | is forgiveness | for them | for piety  
receive forgiveness and a rich reward. (3) Those who call out to you from behind inner apartment,

الْحُجُرَاتِ أَكْثَرُهُمْ لَا يَعْقِلُونَ ٤ وَلَوْ أَنَّهُمْ صَبَرُوا حَتَّى تَخْرُجَ إِلَيْهِمْ

to them | you could come out | till | patience | they had | and if | have sense | (lack | understanding) | not | most of them | the dwellings  
most of them lack understanding. (4) If they had patience until you come out to them, it would be

لَكَانَ خَيْرًا لَهُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ ٥ يَا أَيُّهَا الَّذِينَ آمَنُوا إِن

if | believe | who | O you | Most Merciful | Oft-Forgiving | and Allah is | for them | better | it would have been  
better for them. But Allah is Forgiving and Merciful. (5) Believers, if an evil-doer

جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَنْ تُصِيبُوا قَوْمًا بِجَهَالَةٍ

in ignorance | people | you harm | lest | verify if | with a news | a rebellious evil person | comes to you  
brings you a piece of news, verify it, lest you should wrong others unwittingly

فَتُصْحِرُوا عَلَى مَا فَعَلْتُمْ لُدِمِينَ ٦ وَاعْلَمُوا أَنَّ فِيكُمْ

among you | that | and know | regretful | you have done | what | for | and afterwards you become  
and repent of what you have done. (6) Know that Allah's apostle is among you. If he were to obey

رَسُولَ اللَّهِ لَوْ يُطِيعُكُمْ فِي كَثِيرٍ مِنَ الْأَمْرِ لَعَنِتُّمْ

you would surely be in trouble | the matter | of | much | in | he were to obey you | if | Allah | there is the Messenger of  
you in many matters, you would surely be in trouble. But Allah endeared the Faith to you and

وَلَكِنَّ اللَّهَ حَبَبٌ إِلَيْكُمْ الْأَيْمَانَ وَزَيْنَةً فِي قُلُوبِكُمْ وَكَرَّهَ

and has made hateful | your hearts | in | and has beautified it | the faith | to you | has endeared | Allah | but  
has made it fair-seeming in your hearts, and He has made hateful to you unbelief, wickedness,

إِلَيْكُمْ الْكُفْرَ وَالْفُسُوقَ وَالْعِصْيَانَ أُولَئِكَ هُمُ الرُّشْدُونَ ٧ فَضَلَّا

(this is) a grace | the rightly guided ones | they are | these | and disobedience | and wickedness | disbelief | to you  
and disobedience. Such are those who are the rightly guided (7) a grace and favour

مِّنَ اللَّهِ وَنِعْمَةً وَاللَّهُ عَلِيمٌ حَكِيمٌ ٨ وَإِنْ طَائِفَتَانِ مِنَ

among | two parties or groups | and if | All-Wise | All-Knowing | and Allah is | and His favour | Allah | from  
from Allah. Allah is Wise and All-knowing. (8) If two parties of believers fall to fighting,

الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلِحُوا بَيْنَهُمَا فَإِنْ بَغَتْ إِحْدَاهُمَا عَلَى

against | one of them | aggressed | but if | between them | then make peace | begin fighting | the believers  
then, make peace between them. If one of them commits aggression against the

الْأُخْرَى فَقَاتِلُوا الَّتِي تَبَغَى حَتَّى تَقْبَلَ إِلَى أَمْرِ اللَّهِ

Allah | the command of | to | it complies | till | aggresses | the one which | (then) fight you against | the other  
other, fight against the aggressors till it complies with the command of Allah. But if

فَإِنْ قَاتَتْ فَاصْلِحُوا بَيْنَهُمَا بِالْعَدْلِ وَأَقْسِطُوا إِنَّ اللَّهَ يُحِبُّ

loves | Allah | verily | and be equitable | justly | between them | (then) make reconciliation | it complies | then if  
it complies, then, make peace between them in equity and justice; and be fair. Allah loves those

الْمُقْسِطِينَ ۝ إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ

your brothers | between | so make reconciliation | brothers | the believers (are) | only | those who are equitable  
who are fair (and just). (9) The believers are brethren. Make peace among your brethren and fear

وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ ۝ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرُ قَوْمٌ مِّنْ

at | a group | scoff | let not | believe | who | O you | receive mercy | that you may | Allah | and fear  
Allah, so that you may be shown mercy. (10) Believers, let not some men among you mock others. It may be better than they are. Let (some)

قَوْمٍ عَسَىٰ أَنْ يَكُونُوا خَيْرًا مِنْهُمْ وَلَا نِسَاءٌ مِّنْ نِّسَاءِ

other women | of | women (scoff) | nor let | than them | better | the latter are | that | it may be | another group  
women mock not other women, who may perhaps be better than they are. Do not defame one another, nor call one another by nicknames.

عَسَىٰ أَنْ يَكُنَّ خَيْرًا مِنْهُنَّ وَلَا تَلْبِزُوا أَنْفُسَكُمْ وَلَا تَنَابَزُوا بِالْأَلْقَابِ

by | nicknames | insult one another | nor | one another | defame | nor | than them | better | they are | that | it may be  
ill-seeming is a name connoting wickedness (to be used of one) after having faith (bad it is to insult your Muslim brother) as because ill

بِئْسَ الْإِسْمُ الْفُسُوقِ بَعْدَ الْإِيمَانِ وَمَنْ لَّمْ يَتُبْ فَأُولَٰئِكَ هُمُ

they are | then such | repent | does not | and whosoever | having faith | after | the wicked | the name | how bad is it  
speaking of one and nicknames amount to defamation which is against Muslim brotherhood-the greatest social ideal of Islam) Those that do not repent such

الظَّالِمُونَ ۝ يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ

some | indeed | suspicions | of | much | avoid | believe | who | O you | wrong-doers  
are wrongdoers. (11) Believers avoid most of suspicion, for in some cases suspicion is a sin. Do

الظَّنِّ إِنَّمَا وَلَا يَحْسَبُوا وَلَا يَغْتَبَ بَعْضُكُم بَعْضًا أَيُّبُ أَحَدَكُم

one of you | would like | others | some of you | backbite | nor | spy | and not | sins | suspicions are  
not spy (on one another), nor speak ill of each other behind their backs. Would any of you like to

أَنْ يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ ۚ وَاتَّقُوا اللَّهَ إِنَّ

verily | Allah | and fear | you would hate it | dead | his brother | the flesh of | eat | to  
eat the flesh of his dead brother? Surely you would loathe it. Have fear of Allah. Verily Allah is



اللَّهُ تَوَّابٌ رَّحِيمٌ ﴿١٢﴾ يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ

from | have created you | verily | mankind | O | Most Merciful | is the One who accepts repentance | Allah  
Oft-returning and Merciful. (12) O mankind! We have created you from a male and a female, and

ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۗ إِنَّ

verily | that you may know one another | and tribes | nations | and made you into | and a female | a male  
made you into nations and tribes that you might get to know one another. The noblest of you in

الرَّمَاةِ أَكْرَمُ عِنْدَ اللَّهِ أَنفُسُكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴿١٣﴾

All-Aware | All-Knowing | Allah is | verily | is the most pious of you | Allah | with | the most honourable of you  
Allah's sight, is the most God-fearing of you. Allah is Wise and All-knowing. (13)

قَالَتِ الْأَعْرَابُ آمَنَّا قُلْ لَمْ تُؤْمِنُوا وَلَكِنْ قُولُوا أَسَلْنَا

We have submitted | you only say | but | you believe | not | Say | we believe | the bedouins | say  
The Arabs of the desert say: 'We believe.' Say: 'You do not believe.' Rather say: 'We have submitted our

وَلَكِنَّا يَدْخُلُ الْإِيمَانُ فِي قُلُوبِكُمْ وَإِنْ تُطِيعُوا اللَّهَ وَرَسُولَهُ

and His Messenger | Allah | you obey | but if | your hearts | into | the faith | entered | has not yet  
wills to Allah,' for faith has not yet found its way into your hearts. If you obey Allah and His Apostle, He

لَا يَنْقُصَ مِنْ أَعْمَالِكُمْ شَيْئًا ۗ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٤﴾

Most Merciful | Oft-Forgiving | Allah (is) | verily | anything | your deeds | from | He will decrease in reward | not  
will not diminish a thing from (the rewards) of your works. Allah is Forgiving and Merciful. (14)

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ لَمْ يَرْتَابُوا

doubt | not | and then | and His Messenger | in Allah | have believed | who | the believers | only those are  
The true believers are those who have faith in Allah and His Apostle and have never since doubted;

وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ أُولَٰئِكَ هُمُ الصَّادِقُونَ ﴿١٥﴾

the truthful | they are | those | Allah | the way of | in | and their lives | with their wealth | and they strive  
and who strive with their wealth and persons in the cause of Allah. Such are the sincere ones. (15)

قُلْ أَتَعْبُدُونَ اللَّهَ بِدِينِكُمْ وَاللَّهُ يَعْلَمُ مَا فِي السَّمَاوَاتِ وَمَا

and all that | the heavens | in | all that is | knows | and Allah | about your religion | Allah | will you inform | Say  
Say: 'Would you tell Allah of your religion, when Allah knows what is in the heavens and what is

فِي الْأَرْضِ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١٦﴾ يَتَّبِعُونَ عَلَيْكَ أَنْ

that | upon you | they regard a favour | All-Aware | thing | of every | and Allah is | the earth | in  
in the earth? and Allah has knowledge of all things.' (16) They regard it as a favour to you that

أَسْلَمُوا قَدْ لَّا تَبْنُوا عَلَىٰ إِسْلَامِكَ بَلِ اللَّهُ يَنْسُنُ

has conferred a favour Allah Nay but your Islam upon me count us as a favour not Say they have embraced Islam they embraced Islam. Say: 'Do not count your Islam as a favour to me. It was Allah who

عَلَيْكُمْ أَنْ هَدَاكُمْ لِلْإِيمَانِ إِنْ كُنْتُمْ صَادِقِينَ ۝ إِنَّ اللَّهَ

Allah verily truthful you indeed are if to the Faith He has guided you that upon you bestowed a favour on you in that He has guided you to belief, if it be that you are truthful. (17)

يَعْلَمُ غَيْبَ السَّمَوَاتِ وَالْأَرْضِ وَاللَّهُ بِمَا تَعْمَلُونَ ۝

you do of what the All-Seer and Allah is and the earth the heavens the unseen of knows Allah knows the Unseen of the heavens and the earth. And Allah sees well all that you do. (18)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

the Most Merciful the Most Gracious (of) Allah in the Name

In the Name of Allah, the Most Compassionate, the Most Merciful.

قَالَ وَالْقُرْآنِ الْمَجِيدِ ۝ بَلِ عَجِبُوا أَنْ جَاءَهُمْ مُنذِرٌ مِنْهُمْ

from among themselves a warner there has come to them that they wonder Nay the glorious by the Quran Qaf. By the glorious Quran! (1) Nay, but they wonder that there has come to them a warner from

فَقَالَ الْكُفْرُونَ هَذَا شَيْءٌ عَجِيبٌ ۝ إِذَا مِتْنَا وَكُنَّا تُرَابًا فَمَا

that is dust and we are we are dead when a strange a thing this is the disbelievers so said among them. The unbelievers say: 'This is indeed a strange thing. (2) When we are dead and

رَجَعُ بَعِيدٌ ۝ قَدْ عَلِمْنَا مَا تَنْقُصُ الْأَرْضُ مِنْهُمْ وَعِندَنَا كِتَابٌ

a book and with Us is of them the earth takes that which We know indeed far return turned to dust (shall we be brought back again)? That is a far-returning (far from our understanding)! (3)

حَفِيفٌ ۝ بَلِ كَذَّبُوا بِالْحَقِّ لَمَّا جَاءَهُمْ فَهُمْ فِي أَمْرٍ

state in so they are it has come to them when the truth they have denied nay but preserved We know all that the earth takes away of them, and with Us is a book recording, (the full account). (4) Yes,

مَرِيحٍ ۝ أَفَلَمْ يَنْظُرُوا إِلَى السَّمَاءِ فَوْقَهُمْ كَيْفَ بَنَيْنَاهَا وَزَيَّنَّاهَا

and adorned it We have made it how above them the heaven at they looked have not a confused they denied the truth when it came to them, and so they are in a confused state. (5) Have they never

وَمَا لَهَا مِنْ فُرُوجٍ ۝ وَالْأَرْضِ مَدَدْنَاهَا وَأَلْقَيْنَا فِيهَا

thereon and set We have spread it out and the earth rifts of in it and there are not observed the sky above them (and marked) how We built it up and furnished it with ornaments, and it has

رَوَاسِيَ وَأَنْبُتَنَا فِيهَا مِنْ كُلِّ زَوْجٍ بَهِيجٍ ۝ تَبْوَرَةٌ

An insight | lovely growth | kind of | every | of | therein | and have produced | mountains standing firm  
no cracks (in its expanse)?(6) We have spread out the earth and set upon it immovable mountains. We

وَذِكْرَى لِكُلِّ عَبْدٍ مُنِيبٍ ۝ وَنَزَّلْنَا مِنَ السَّمَاءِ مَاءً

water | the sky | from | and We send down | turning to Allah | slave | for every | and a reminder  
brought forth in it all kinds of beautiful growth (in pairs)(7) for an insight and an admonition to every

مُرْدًا فَأَنْبَتْنَا بِهِ جَنَّاتٍ وَحَبَّ الْحَصِيدِ ۝ وَالنَّخْلَ بُسُقٍ

tall | and date-Palms | that are reaped | and grain | gardens | therewith | then We produce | blessed  
servant turning (to Allah),(8) We have sent down blessed water from the sky with which We brought forth

لَهَا طَلْعٌ نَضِيدٌ ۝ رَزَقْنَا لِّلْعِبَادِ وَأَحْيَيْنَا بِهِ بُلْدَةً مَيِّتًا

a dead | (to) land | therewith | and We give life | for (Allah's) slaves | and provision | arranged | clusters | with  
gardens and the harvest grain,(9) and tall palm-trees with shoots of fruit-stalks piled one over another,(10)

كَذَلِكَ الْخُرُوجِ ۝ كَذَّبَتْ قَوْمُ نُوحٍ وَأَصْحَابُ

and the dwellers of | Nuh | the people of | before them | denied | the resurrection | thus will be  
as a provision for (Allah's) servants. And We give (new) life to land that is dead. Such shall be the

الرَّسِّ وَثَمُودَ ۝ وَعَادٌ وَفِرْعَوْنُ وَإِخْوَانُ لُوطٍ ۝ وَأَصْحَابُ

and the dwellers of | Lot | and the brother of | and Pharaoh | and Ad | and the Thamud | Rass  
Resurrection.(11) And before them was denied (the Hereafter) by the people of Noah and the people of

الْأَيْكَةِ وَقَوْمُ تُبَّارٍ ۝ كَذَّبَ الرَّسُلَ فَحَقَّ

so-took effect | Messengers | denied | everyone of them | Tubba | and the people of | the wood  
Al-Rass(12) and Thamoud and Aad, Pharaoh and the brethren of Lut,(13) the dwellers of the Forest and the

وَعِيدِ ۝ أَفَعَيْنَا بِالْأَوَّلِ بَلْ هُمْ فِي لَبْسٍ مِّنْ

about | confused doubt | in | they are | Nay | the first | with creation | were We then tired | My Threat  
people of Tubba: all disbelieved their apostles and so My threat took effect.(14) Were We then tired with the

خَلْقٍ جَدِيدٍ ۝ وَلَقَدْ خَلَقْنَا الْإِنْسَانَ وَتَعْلَمُ مَا تُوَسَّوَسُ

whisper | what | and We know | man | We have created | and indeed | a new | creation  
first creation? Yet they are in doubt about a new creation.(15) We indeed created man. We know what his

بِهِ نَفْسُهُ ۝ وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ ۝ إِذْ

(remember) that | his Jugular vein | the rope of | than | to him | nearer | and We are | his ownself | to him  
soul whispers within him and We are nearer to him than (his) jugular vein.(16) When the two angels

يَتَلَقَى الْمُتَلَقِينَ عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ قَعِيدًا ۗ مَا يَلْفِظُ

does he utter | Not | sitting | the left | and on | the right | on | the two receivers | receive  
appointed to learn (his doings) learn (and note them), one sitting on the right and one on the left.(17) Not a

مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ ۗ وَجَاءَتْ سَكْرَةُ الْمَوْتِ

death | the stupor of | and will come | ready | there is a watcher | by him | but | a word | of  
word he utters, but by him is an observer ready (to record).(18) And the agony of death comes in truth, (they

بِالْحَقِّ ذَلِكَ مَا كُنْتَ مِنْهُ تَحِيدُ ۗ وَنُفِخَ فِي الصُّورِ

the Trumpet | in | and will be blown | avoiding | from it | you have been | what | this is | in truth  
will say:) 'This is that which you have been avoiding.(19) And the Trumpet shall be sounded. That will be

ذَلِكَ يَوْمَ الْوَعِيدِ ۗ وَجَاءَتْ كُلُّ نَفْسٍ مَعَهَا سَائِقٌ

an angel to drive (him) | along with | person | every | and will come forth | the warning | the Day of | that will be  
the Day whereof warning (had been given).(20) Each soul shall come. With each will be an (angel) to drive,

وَشَهِيدٌ ۗ لَقَدْ كُنْتَ فِي غَفْلَةٍ مِّنْ هَذَا فَكَشَفْنَا

so We have removed | this | of | heedless | in | you were | indeed | and an angel to bear witness  
and another to bear witness.(21) (One of them will say): 'Indeed, you were heedless of this. But now we

عَنْكَ غِطَاءَكَ فَبَصَرُكَ الْيَوْمَ حَدِيدٌ ۗ وَقَالَ قَرِينُهُ هَذَا

here is | his companion | and will say | is sharp | this Day | so your sight | your covering | from you  
have removed your veil. Today your sight is keen.(22) And his comrade will say: 'This is what I have made

مَا لَدَىٰ عَتِيدٌ ۗ أَلْقِيَا فِي جَهَنَّمَ كُلَّ كَفَّارٍ عَنِيدٍ ۗ مِّنَّاءِ

Hinderer | stubborn | disbeliever | every | Hell | into | both of you throw | ready | is with me | what  
ready.(23) (Then a voice will cry): 'Throw into Hell(24) every hardened unbeliever, every opponent of good

لِلْخَيْرِ مُعْتَدٍ مُّرِيبٍ ۗ الَّذِي جَعَلَ مَعَ اللَّهِ إِلَهًا آخَرَ فَأَلْقِيهِ

then cast him | another | a god | Allah | with | set up | who | doubter | transgressor | of good  
works, and every transgressor, doubter,(25) who has set up another god besides Allah. Hurl him into the

فِي الْعَذَابِ الشَّدِيدِ ۗ قَالَ قَرِينُهُ رَبَّنَا مَا أَطَّغَيْتَهُ

I push him to transgress | did not | our Lord | His companion | will say | the severe | torment | in  
terrible doom.'(26) His companion will say: 'Lord, I did not make him transgress.

وَلَكِنْ كَانَ فِي ضَلَالٍ بَعِيدٍ ۗ قَالَ لَا تَخْتَصِمُوا لَدَىٰ

in front of Me | dispute | not | (Allah) will say | far error | astray | in | he was | but  
He was already (gone) far astray.'(27) He (Allah) will say: 'Do not dispute in My presence. I gave

وَقَدْ قَدَّمْتُ إِلَيْكُمْ بِالْوَعِيدِ ﴿٢٨﴾ مَا يُبَدَّلُ الْقَوْلُ لَدَيَّ

with me | the statement | bechanged | cannot | the threat | to you | I sent forth | and surely  
you warning beforehand.(28) The word is not changed with Me, nor am I unjust

وَمَا أَنَا بِظَالِمٍ لِلْعَبِيدِ ﴿٢٩﴾ تَقُولُ لِيَجْهَنَّمَ هَلْ

are | to Hell | We will say | On the Day when | to the slaves | unjust | I am | and not  
to My servants.'(29) On that Day, We shall say to the Hell: 'Are you filled to the

أَمْتَلَأْتِ وَتَقُولُ هَلْ مِنْ مَزِيدٍ ﴿٣٠﴾ وَأُزْلِفَتِ الْجَنَّةُ

Paradise | and will be brought near | more | there any | are | and it will say | you filled  
full?' And it will say: 'Are there any more?'(30) And not far thence the Garden shall be brought

لِلْمُتَّقِينَ غَيْرَ بَعِيدٍ ﴿٣١﴾ هَذَا مَا تُوْعَدُونَ لِكُلِّ

one oft-returning in sincere repentance | for every | you were promised | what | this is | far off | not | to the pious  
close to the righteous. (We shall say to them).(31) Here is all that you were promised.

مَنْ خَشِيَ الرَّحْمَنَ بِالْغَيْبِ حَفِيفًا ﴿٣٢﴾

in the unseen | the Most Gracious | feared | who | and those who preserve (their covenant with Allah)  
It is for every penitent and heedful one.(32) Who fears the Merciful, in the unseen

وَجَاءَ بِقَلْبٍ مُنِيبٍ ﴿٣٣﴾ ادْخُلُوهَا بِسَلَامٍ ذَلِكَ يَوْمٌ

a Day of | this is | In peace and security | enter you therein | turned in repentance | a heart | and brought  
and comes with a penitent heart.(33) Enter it in peace. This is the day of Eternal

الْخُلُودِ ﴿٣٤﴾ لَهُمْ مَا يَشَاءُونَ فِيهَا وَلَدَيْنَا مَزِيدٌ ﴿٣٥﴾ وَكَمْ

and how many | more | and We have | in it | they desire | all that | they will have | eternal life  
Life.'(34) There they have all that they wish, and with Us is (yet) more.(35) How many a

أَهْلَكْنَا قَبْلَهُمْ مِنْ قَرْنٍ هُمْ أَشَدُّ مِنْهُمْ بَطْشًا

in power | than them | stronger | they (were) | a generation | of | before them | We have destroyed  
generations, We destroyed before them that was stronger in power than they, then (when our

فَتَقَبَّحُوا فِي الْبِلَادِ هَلْ مِنْ مَخْرَجٍ ﴿٣٦﴾ إِنَّ فِي

in | verily | place of refuge | any | could they find | the land | in | and they ran for a refuge  
torment came) they did wander through the land: Was there any place of escape (for them)?(36)

ذَلِكَ لَذِكْرٍ لِبَنِّ كَانَ لَهُ قَلْبٌ أَوْ أَلْقَى السَّمْعَ وَهُوَ

while he | ear | gives | or | a heart | for him | is | for him who | is indeed a reminder | that  
Surely, in this there is a reminder for every man who has a heart or gives an ear and

شَهِيدٌ ٣٦) وَلَقَدْ خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ

six | in | between them | and all | and the earth | the heavens | We created | and indeed | is witness  
is heedful.(37) We created the heavens and the earth and all that lies between them

أَيَّامٍ ۖ وَمَا مَسَّنَا مِنْ لُغُوبٍ ٣٨) فَاصْبِرْ عَلَىٰ مَا يَقُولُونَ

they say | all that | on | so bear with patience | fatigue | of | touched us | and not | days  
in six days nor were We ever touched by fatigue.(38) Bear then with what

وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ الْغُرُوبِ ٣٩)

(its) setting | and before | the sun | the rising of | before | your Lord | the Praises of | and glorify  
they say. Glorify your Lord before sunrise and before sunset.(39)

وَمِنَ اللَّيْلِ فَسَبِّحْهُ ۖ وَأَدْبَارَ السُّجُودِ ٤٠) وَاسْتَمِعْ

and listen | the prostrating | and after | glorify His Praises | the night | and during a part of  
Praise Him in the night, and after prostrations.(40) Listen on the Day

يَوْمَ يُنَادِ الْمُنَادُ مِنْ مَّكَانٍ قَرِيبٍ ٤١) يَوْمَ

the Day when | a near | place | from | the caller | will call | on the Day when  
when the Caller will call from a place nearby,(41) the day when they will hear

يَسْمَعُونَ الصَّيْحَةَ بِالْحَقِّ ۚ ذَٰلِكَ يَوْمَ الْخُرُوجِ ٤٢) إِنَّا

verily | coming out | will be the Day of | that | in truth | the cry | they will hear  
the Cry in truth. That is the Day of coming forth (from the graves).(42) It is We who

نَحْنُ نُحْيِي وَنُمِيتُ ۖ وَإِلَيْنَا الْمَصِيرُ ٤٣) يَوْمَ تَشَقُّقُ

shall be split | on the Day when | is the final return | and to us | and cause death | give life | We it is who  
give life and death. To Us all shall return.(43) On that day, the earth will be split from off

الْأَرْضُ عَنْهُمْ سَرَّاهًا ۚ ذَٰلِكَ حَشْرٌ عَلَيْنَا يَسِيرٌ ٤٤)

quite easy | (it is) for Us | a gathering | that will be | hastening forth | from off them | the earth  
them, (and they shall rush forth) in haste. That is the Gathering, quite easy for Us (to do.)(44)

نَحْنُ أَعْلَمُ بِمَا يَقُولُونَ ۖ وَمَا أَنْتَ عَلَيْهِمْ

over them | you are | and not | they say | what | know best | We  
We know very well what they say. You are not the one who compels them

بِجَبْرٍ ۖ فَذَكِّرْ ۚ بِالْقُرْآنِ ۚ مَنْ يَخَافُ وَعِيدِ ٤٥)

My threat | fears | him who | by the Quran | so warn | a tyrant  
by force. Admonish with this Quran whoever fears My warning.(45)

## بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

the Most Merciful | the Most Gracious | (of) Allah | in the Name

In the Name of Allah, the Most Compassionate, the Most Merciful.

وَالذِّرِّيَّةِ ① ذُرُوءًا ② فَالْحَبِطِ ③ وَقُرْأَ ④ فَالْجَارِيَةِ ⑤

and (the ships) that float | heavy weight of water | and (the clouds) that bear | dust | By (the winds) that scatter  
By those (winds) that scatter (dust), (1) and those bearing the load (of rain); (2) and those (ships)

يُسْرًا ③ فَالْمُقْسِمِ ④ أَمْرًا ⑤ إِنَّمَا ⑥ تُوعَدُونَ ⑦

you are promised | verily that which | command | and those (angels) who distribute | with ease and gentleness  
gliding with ease; (3) And by (the angels) who distribute the affair, surely; (4) that which you are

لصَادِقٍ ⑤ وَإِنَّ ⑥ الدِّينَ ⑦ لَوَاقِعٌ ⑧ وَالسَّمَاءَ ⑨ ذَاتِ الحُبكِ ⑩ إِنَّكُمْ ⑪

certainly you | Paths | full of | by the heaven | is sure to happen | the Recompense | and verily | is surely true  
promised is true, (5) and the Last Judgement shall surely come to pass! (6) By the heaven with all

لَفِي ⑫ قَوْلٍ مُخْتَلِفٍ ⑬ يُؤْفَكُ ⑭ عَنْهُ ⑮ مَنْ ⑯ أُوْفِكَ ⑰ قَتَلَ الخُرُصُونَ ⑱

the liars | cursed be | is turned aside | is he who | therefrom | turned aside | different | ideas | are in  
its (starry) highways, (7) verily you are in a divided opinion! (8) None but the perverse turn away (from the

الدِّينِ ① هُمْ ② فِي ③ عَمْرٍو سَاهُونَ ④ يَسْأَلُونَ ⑤ أَيَّانَ ⑥ يَوْمِ الدِّينِ ⑦ يَوْمَ ⑧

a Day when | recompense | the Day of | when will be | they ask | heedlessness | a cover of | are in | they | who  
true faith), (9) Cursed be the conjectures (10) Who are in heedlessness, neglectful, (11) 'When will the Day of

هُمْ ① عَلَى النَّارِ يُفْتَنُونَ ② ذُوقُوا ③ فِتْنَتَكُمْ ④ هَذَا الَّذِي كُنْتُمْ بِهِ ⑤

for it | you used to | what | this is | your trial | taste you | tried | the Fire | over | they will be  
Judgement be?' they ask, (12) On that day, they shall be tried in the Fire, (13) (and a voice will say to them):

تَسْتَعْجِلُونَ ④ إِنَّ ⑤ الْمُتَّقِينَ ⑥ فِي ⑦ جَنَّاتٍ وَعُيُونٍ ⑧ اخذِينَ ⑨

taking joy in | and springs | gardens | will be in the midst of | the pious | verily | asked to be hastened  
'Taste your trial. This is what you used to ask to be hastened!' (14) The righteous shall be amidst gardens

مَا ① اتَّهَمُوا رَبَّهُمْ ② إِنَّهُمْ ③ كَانُوا قَبْلَ ذَلِكَ مُسْرِينَ ④ كَانُوا ⑤

they used to | good doers | this | before | were | verily they | their Lord | has given them | the thing which  
and fountains, (15) taking (joy in) whatsoever their Lord has given them. Verily before then, they have done

قَلِيلًا ① مِنَ اللَّيْلِ ② مَا يَهْجَعُونَ ③ وَإِلَّا سَحَارًا ④ هُمْ ⑤ يَسْتَغْفِرُونَ ⑥

were asking for forgiveness | they | and in the hours before dawn | they sleep | what | the night | of | but little  
good deeds, (16) They used to sleep but little of the night, (17) praying at dawn for Allah's pardon, (18) and

وَفِي أَمْوَالِهِمْ حَقٌّ لِّلسَّالِبِ وَالْمَحْرُومِ ۝١٩ وَفِي الْأَرْضِ آيَاتٌ

are Signs | the earth | and on | and the deprived | the beggar | there was the right of | their properties | and in  
in their wealth was a due share to the beggar and the deprived. (19) On earth there are signs for

لِّلْمُؤَقِنِينَ ۝٢٠ وَفِي أَنْفُسِكُمْ أَفَلَا تُبْصِرُونَ ۝٢١ وَفِي

and in | you see | will not then | your own selves | and also in | for those who have faith with certainty  
firm believers; (20) and also your own selves. What do you not see? (21) In heaven, is your

السَّمَاءِ رِزْقُكُمْ وَمَا تُوعَدُونَ ۝٢٢ قَوْرَبِ السَّمَاءِ وَالْأَرْضِ

and the earth | heaven | then by the Lord of | you are promised | and that which | is your provision | the heaven  
provision and that which you are promised. (22) By the Lord of heaven and earth it is as surely

إِنَّهُ لَحَقُّ مِّثْلِ مَا أَنْتُمْ تَنْطِقُونَ ۝٢٣ هَلْ أَتَاكَ حَدِيثُ

the story of | reached you | has | speak | you | what | just as | is truth | surely if  
true as (it is a fact) you are speaking (now!). (23) Has the story reached you of Abraham's

ضَيْفِ إِبْرَاهِيمَ الْكُرَيْمِ ۝٢٤ إِذْ دَخَلُوا عَلَيْهِ فَقَالُوا سَلَامًا قَالَ

He answered | peace | and said | to him | they came in | when | the honored | Abraham | guests of  
honoured guests? (24) They went in to him and said: 'Peace!' he answered. "Peace" (Then said

سَلَامٌ ۝٢٥ قَوْمٌ مُّسْكِرُونَ ۝٢٦ فَأَرَأَيْتَ إِلَىٰ أَهْلِهِ فَجَاءَ

so brought out | his household | to | then he turned | unknown to me" | (and said: "you are) people | peace  
to himself): 'people unknown!' (25) Then he turned to his household and brought

بِعِجْلِ سَيِّئٍ ۝٢٧ فَقَرَّبَهُ إِلَيْهِمْ قَالَ أَلَا تَأْكُلُونَ ۝٢٨ فَأَوْجَسَ

then he conceived | you eat | will not | saying | to them | so he put it near | a fat roasted | calf  
a fatted calf. (26) He set it before them, saying: 'Will you not eat?' (27) He conceived a fear of

مِنْهُمْ خِيفَةً قَالُوا لَا تَخَفْ ۝٢٩ وَبَشَّرُوهُ بِغُلَامٍ عَلِيمٍ ۝٣٠

an intelligent | of son | and they gave him glad tidings | fear | (do) not | they said | a fear | of them  
them. They said: 'Have no fear,' and they gave him good tidings of a knowledgeable son. (28)

فَأَقْبَلَتْ امْرَأَتُهُ فِي صَرَّةٍ فَصَكَّتْ وَجْهَهَا وَقَالَتْ عَجُوزٌ

old woman | and said | her face | so she smote | a loud voice | in | his wife | then came forward  
Then His wife came forward, with a loud voice, beating her face. '(Surely I am) a barren old woman,'

عَقِيمٌ ۝٣١ قَالُوا كَذَلِكَ قَالَ رَبُّكَ إِنَّهُ هُوَ الْحَكِيمُ الْعَلِيمُ ۝٣٢

the All-Knower | the All-Wise | He is | verily | your Lord | says | even so | they said | a barren  
she said. (29) Even so says your Lord,' They said. 'He is the Wise One, the All-knowing.' (30)