

*Sūrah al-Aḥqāf<sup>1476</sup>**Bismillāhir-Rahmānir-Raheem***سُورَةُ الْأَحْقَافِ****بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ**

حَمٌ

1. Hā, Meem.<sup>1477</sup>

2. The revelation of the Book is from Allāh, the Exalted in Might, the Wise.

3. We did not create the heavens and earth and what is between them except in truth and [for] a specified term. But those who disbelieve, from that of which they are warned, are turning away.

4. Say, [O Muḥammad], "Have you considered that which you invoke besides Allāh? Show me what they have created of the earth; or did they have partnership in [creation of] the heavens? Bring me a scripture [revealed] before this or a [remaining] trace of knowledge, if you should be truthful."

5. And who is more astray than he who invokes besides Allāh those who will not respond to him until the Day of Resurrection [i.e., never], and they, of their invocation, are unaware.

6. And when the people are gathered [that Day], they [who were invoked] will be enemies to them, and they will be deniers of their worship.

تَنْزِيلُ الْكِتَبِ مِنَ اللَّهِ الْعَزِيزِ الْخَكِيرِ ①

مَا حَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا  
إِلَّا بِالْحَقِّ وَاجْلِ مُسَمًّى وَالَّذِينَ كَفَرُوا  
عَمَّا أَنْذَرُوا مُعْرِضُونَ ②

قُلْ أَرَأَيْتُمْ مَا تَدْعُونَ مِنْ دُونِ اللَّهِ  
أُرُونِ مَاذَا حَلَقُوا مِنَ الْأَرْضِ أَمْ هُمْ شَرِكُ  
فِي السَّمَوَاتِ أَتُؤْنِي بِكَتَبِ مِنْ قَبْلِ هَذَا  
أَوْ أَثْرَةً مِنْ عِلْمٍ إِنْ كُنْتُمْ صَادِقِينَ ③

وَمَنْ أَضْلَلَ مِنْ يَدْعُوا مِنْ دُونِ اللَّهِ مِنْ  
لَا يَسْتَحِي بِهِ إِلَى يَوْمِ الْقِيَمَةِ وَهُمْ عَنْ  
دُعَائِهِمْ غَافِلُونَ ④

وَإِذَا حُشِرَ الْأَنَاسُ كَانُوا هُمْ أَعْدَاءً وَكَانُوا  
بِعِبَادَتِهِمْ كُفَّارِينَ ⑤

<sup>1476</sup>Al-Aḥqāf: The Curving Sand Tracts, a characteristic of the region once inhabited by the tribe of 'Aad.

<sup>1477</sup>See footnote to 2:1.

7. And when Our verses are recited to them as clear evidences, those who disbelieve say of the truth when it has come to them, "This is obvious magic."

وَإِذَا تُقْرَأَ عَلَيْهِمْ أَيْتُنَا بَيْتَنَا قَالَ الَّذِينَ كَفَرُوا لِلْحَقِّ لَمَّا جَاءَهُمْ هَذَا سُخْرُونَ

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8. Or do they say, "He has invented it"? Say, "If I have invented it, you will not possess for me [the power of protection] from Allāh at all. He is most knowing of that in which you are involved."<sup>1478</sup> Sufficient is He as Witness between me and you, and He is the Forgiving, the Merciful."

أَمْ يَقُولُونَ أَفْتَرَنِهُ قُلْ إِنْ أَفْتَرْتُهُ فَلَا تَمْلِكُونَ لِي مِنَ اللَّهِ شَيْئًا هُوَ أَعْلَمُ بِمَا تُفِيضُونَ فِيهِ كَفَى بِهِ شَهِيدًا بَيْنِ وَبَيْنَكُمْ وَهُوَ الْغَفُورُ الْرَّحِيمُ

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9. Say, "I am not something original among the messengers,"<sup>1479</sup> nor do I know what will be done with me or with you. I only follow that which is revealed to me, and I am not but a clear warner."

قُلْ مَا كُنْتُ بِدَعْعًا مِنْ الرُّسُلِ وَمَا أَدْرِي مَا يُفْعَلُ بِي وَلَا يَكُنْ إِنْ أَتَيْتُ إِلَّا مَا يُوَحَّى إِلَى وَمَا أَنَا إِلَّا نَذِيرٌ مُّبِينٌ

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10. Say, "Have you considered: if it [i.e., the Qur'ān] was from Allāh, and you disbelieved in it while a witness from the Children of Israel has testified to something similar"<sup>1480</sup> and believed while you were arrogant...?"<sup>1481</sup> Indeed, Allāh does not guide the wrongdoing people.

قُلْ أَرَأَيْتُمْ إِنْ كَانَ مِنْ عِنْدِ اللَّهِ وَكَفَرُمُ بِهِ وَشَهَدَ شَاهِدٌ مِنْ بَيْنِ إِسْرَائِيلَ عَلَى مِثْلِهِ فَأَمَّا وَاسْتَكْبَرُمُ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّلَمِينَ

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11. And those who disbelieve say of those who believe, "If it had [truly] been good, they would not have preceded us to it." And when they are not guided by it,

وَقَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا لَوْ كَانَ خَيْرًا مَا سَبَقُنَا إِلَيْهِ وَإِذَا لَمْ يَهْتَدُوا بِهِ فَسَيَقُولُونَ هَذَا إِفْكٌ قَدِيرٌ

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<sup>1478</sup> Of false implications and suggestions.

<sup>1479</sup> i.e., I am neither the first messenger to be sent, nor do I bring something different from the other messengers.

<sup>1480</sup> Based upon information from the Torah.

<sup>1481</sup> The conclusion is estimated to be "...would you not then be the most unjust of people?" or "...in what condition would you then be?"

they will say, "This is an ancient falsehood."

12. And before it was the scripture of Moses to lead and as a mercy. And this is a confirming Book in an Arabic tongue to warn those who have wronged and as good tidings to the doers of good.

13. Indeed, those who have said, "Our Lord is Allāh," and then remained on a right course – there will be no fear concerning them, nor will they grieve.

14. Those are the companions of Paradise, abiding eternally therein as reward for what they used to do.

15. And We have enjoined upon man, to his parents, good treatment. His mother carried him with hardship and gave birth to him with hardship, and his gestation and weaning [period] is thirty months. [He grows] until, when he reaches maturity and reaches [the age of] forty years, he says, "My Lord, enable me<sup>1482</sup> to be grateful for Your favor which You have bestowed upon me and upon my parents and to work righteousness of which You will approve and make righteous for me my offspring. Indeed, I have repented to You, and indeed, I am of the Muslims."

16. Those are the ones from whom We will accept the best of what they did and overlook their

وَمِنْ قَتْلِهِ كَتَبْ مُوسَى إِمَامًا وَرَحْمَةً  
وَهَذَا كَتَبْ مُصَدِّقٌ لِسَانًا عَرَبِيًّا لَيُنذِرَ  
الَّذِينَ ظَلَمُوا وَنُشَرَى لِلْمُحْسِنِينَ ﴿١﴾

إِنَّ الَّذِينَ قَاتَلُوا مَرْبُنا اللَّهُ ثُمَّ أَسْتَقْدَمُوا فَلَا  
خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَخْزُنُونَ ﴿٢﴾

أُولَئِكَ أَصْحَبُ الْجَنَّةِ حَلِيلِينَ فِيهَا جَرَاءٌ  
بِمَا كَانُوا يَعْمَلُونَ ﴿٣﴾

وَوَصَّيْنَا إِلَيْنَسَنَ بِوَلَدِيْهِ إِحْسَنًا حَمَلَهُ  
أُمُّهُ، كُرْهًا وَوَضْعَتُهُ كُرْهًا وَهَمْلُهُ، وَفَصَلَهُ  
ثَلْثُونَ سَهْرًا حَتَّى إِذَا بَلَغَ أُشْدَهُ، وَبَلَغَ  
أَرْبَعِينَ سَنَةً قَالَ رَبُّ أَوْزَعَنِي أَنَّ أَشْكُرَ  
بِعَمَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَى وَلَدَيَّ  
وَأَنَّ أَعْتَلَ صَلِحَّا تَرْضِيْهُ وَأَصْلِحَّ لِي في  
ذُرِّيَّقٍ إِلَيْ تُبَتُ إِلَيْكَ وَلَيْ مِنَ الْمُسَامِينَ ﴿٤﴾

أُولَئِكَ الَّذِينَ تَقَبَّلُ عَنْهُمْ أَحْسَنَ مَا  
عَمِلُوا وَنَتَجَاهُورُ عَنْ سَيِّئَاتِهِمْ فِي أَصْحَابِ

<sup>1482</sup>Literally, "gather within me the utmost strength and ability."

misdeeds, [their being] among the companions of Paradise. [That is] the promise of truth which they had been promised.

17. But one who says to his parents, "Uff<sup>1483</sup> to you; do you promise me that I will be brought forth [from the earth] when generations before me have already passed on [into oblivion]?" while they call to Allāh for help [and to their son], "Woe to you! Believe! Indeed, the promise of Allāh is truth." But he says, "This is not but legends of the former peoples" –

18. Those are the ones upon whom the word [i.e., decree] has come into effect, [who will be] among nations which had passed on before them of jinn and men. Indeed, they [all] were losers.

19. And for all there are degrees [of reward and punishment] for what they have done, and [it is] so that He may fully compensate them for their deeds, and they will not be wronged.

20. And the Day those who disbelieved are exposed to the Fire [it will be said], "You exhausted your pleasures during your worldly life and enjoyed them, so this Day you will be awarded the punishment of [extreme] humiliation because you were arrogant upon the earth without right and because you were defiantly disobedient."

الْجَنَّةُ وَعَدَ الصِّدِّيقِ الَّذِي كَانُوا يُوعَدُونَ

(٣)

وَالَّذِي قَالَ لِوَالِدَيْهِ أَفَ لَكُمَا أَتَعْدَانِي  
أَنْ أُخْرَجَ وَقَدْ حَلَتْ الْقُرُونُ مِنْ قَبْلِي  
وَهُمَا يَسْتَغْيِثَانِ اللَّهَ وَبِلَّاكَ ءَامِنٌ إِنَّ وَعْدَ  
الَّهِ حَقٌّ فَقُولُ مَا هَذَا إِلَّا أَسْطِرُ  
الْأَوَّلَيْنَ

(٤)

أُوْتَيْكُمُ الَّذِينَ حَقَّ عَلَيْهِمُ الْقَوْلُ فِي أَمْرٍ  
قَدْ حَلَتْ مِنْ قَبْلِهِمْ مَنْ أَجْنَى وَالْإِنْسَانُ  
إِنَّهُمْ كَانُوا حَسِيرِينَ

(٥)

وَلِكُلِّ دَرَجَتٍ تَمَّا عَلَيْهَا وَلِيُؤْتِيهِمْ  
أَعْنَلَهُمْ وَهُمْ لَا يُظْلَمُونَ

(٦)

وَيَوْمَ يُعرَضُ الَّذِينَ كَفَرُوا عَلَى الْنَّارِ أَذْهَبُمْ  
طَبِيبَتُكُمْ فِي حَيَاةِكُمْ أَلَدُّتِيَا وَأَسْتَمْتَعْتُمْ بِهَا  
فَالَّيْوَمَ تُحْزَبُونَ عَذَابَ أَلَهُونِ بِمَا كُنْتُمْ  
تَسْتَكْبِرُونَ فِي الْأَرْضِ يَغْيِرُ أَلْحَقُ وَبِمَا كُنْتُمْ  
تَفْسُقُونَ

(٧)

<sup>1483</sup> An expression of distaste and irritation.

21. And mention, [O Muḥammad], the brother of ‘Aad,<sup>1484</sup> when he warned his people in [the region of] al-Aḥqāf – and warners had already passed on before him and after him – [saying], "Do not worship except Allāh. Indeed, I fear for you the punishment of a terrible day."<sup>1485</sup>

22. They said, "Have you come to delude us away from our gods? Then bring us what you promise us, if you should be of the truthful."

23. He said, "Knowledge [of its time] is only with Allāh, and I convey to you that with which I was sent; but I see you [to be] a people behaving ignorantly."

24. And when they saw it as a cloud approaching their valleys, they said, "This is a cloud bringing us rain!" Rather, it is that for which you were impatient:<sup>1486</sup> a wind, within it a painful punishment,

25. Destroying everything by command of its Lord. And they became so that nothing was seen [of them] except their dwellings. Thus do We recompense the criminal people.

26. And We had certainly established them in such as We have not established you, and We made for them hearing and vision and hearts [i.e., intellect]. But their

\* وَادْكُرْ أَخَا عَادِ إِذْ أَنذَرَ قَوْمَهُ  
بِالْأَحْقَافِ وَقَدْ خَلَتْ الْنُّذُرُ مِنْ بَيْنِ يَدِيهِ  
وَمَنْ حَلَفَهُ أَلَا تَعْبُدُوا إِلَّا اللَّهُ إِنَّ أَخَافُ  
عَلَيْكُمْ عَذَابٌ يَوْمٌ عَظِيمٌ ﴿١﴾

قَالُوا أَجِئْنَا لِتَأْفِكَنَا عَنْ إِيمَانِنَا فَأَنْتَ بِمَا  
تَعْدُنَا إِنْ كُنْتَ مِنَ الصَّادِقِينَ ﴿٢﴾

قَالَ إِنَّمَا أَلْعِلُمُ عِنْدَ اللَّهِ وَأَلْبَغُوكُمْ مَا  
أَرْسَلْتُ بِهِ وَلَكُمْ أَرْنُوكُمْ قَوْمًا تَجْهَلُونَ  
﴿٣﴾

فَلَمَّا رَأَوُهُ عَارِضًا مُسْتَقْبِلًا أَوْدَيْتُمْ قَاتُلُوا  
هَذَا عَارِضٌ مُمْطَرُنَا بَلْ هُوَ مَا أَسْتَعْجَلُمُ  
بِهِ رِيحٌ فِيهَا عَذَابٌ أَلِيمٌ ﴿٤﴾

تُدَمِّرُ كُلَّ شَيْءٍ بِأَمْرِ رَبِّهَا فَأَصْبَحُوا لَا  
يُرَى إِلَّا مَسَكِنُهُمْ كَذَلِكَ جَزِيَ الْقَوْمَ  
الْمُجْرِمِينَ ﴿٥﴾

وَلَقَدْ مَكَثُوكُمْ فِي مَا إِنْ مَكَثَكُمْ فِيهِ  
وَجَعَلْنَا لَهُمْ سَعَاءً وَأَبْصَرًا وَأَفْيَدَةً فَمَا  
أَغْنَى عَنْهُمْ سَعْهُمْ وَلَا أَبْصَرُهُمْ وَلَا

<sup>1484</sup>i.e., the prophet Hūd.

<sup>1485</sup>Upon the earth. It could also refer to "a tremendous Day," i.e., that of resurrection.

<sup>1486</sup>When you challenged your prophet. See verse 22 of this sūrah.

hearing and vision and hearts availed them not from anything [of the punishment] when they were [continually] rejecting the signs of Allāh; and they were enveloped by what they used to ridicule.

27. And We have already destroyed what surrounds you of [those] cities, and We have diversified the signs [or verses] that perhaps they might return [from disbelief].
28. Then why did those they took besides Allāh as deities by which to approach [Him]<sup>1487</sup> not aid them? But they had strayed [i.e., departed] from them. And that was their falsehood and what they were inventing.
29. And [mention, O Muḥammad], when We directed to you a few of the jinn, listening to the Qur'aan. And when they attended it, they said, "Listen attentively." And when it was concluded, they went back to their people as warners.
30. They said, "O our people, indeed we have heard a [recited] Book revealed after Moses confirming what was before it which guides to the truth and to a straight path.
31. O our people, respond to the Caller [i.e., Messenger] of Allāh<sup>1488</sup> and believe in him; He [i.e., Allāh] will forgive for you your sins and

أَفَفِدْتُمْ مَنْ شَاءَ إِذْ كَانُوا بِجَهَدِهِ  
بِغَايَتِ اللَّهِ وَحَاقَ بِهِمْ مَا كَانُوا بِهِ  
يَسْتَهِرُونَ ﴿١٧﴾

وَلَقَدْ أَهْلَكْنَا مَا حَوَلَكُمْ مِنَ الْقَرَىٰ  
وَصَرَفْنَا آتَيْتَ لَعَلَّهُمْ يَرْجِعُونَ ﴿١٨﴾

فَلَوْلَا نَصَرَهُمُ الَّذِينَ أَخْتَدُوا مِنْ دُونِ اللَّهِ  
قُرِبَاتِنَا إِلَهَهُمْ بَلْ صَلَوَاعَنْهُمْ وَذَلِكَ  
إِفْكُهُمْ وَمَا كَانُوا يَفْتَرُونَ ﴿١٩﴾

وَإِذْ صَرَفْنَا إِلَيْكَ تَفَرَّا مِنَ الْجِنِّ  
يَسْتَعِفُونَ الْقُرْءَانَ فَلَمَّا حَضَرُوهُ قَالُوا  
أَنْصِثُوا فَلَمَّا قُضِيَ وَلَوْا إِلَى قَوْمِهِمْ  
مُنْذِرِينَ ﴿٢٠﴾

قَالُوا يَقُولُونَا إِنَّا سَمِعْنَا كِتَابًا أُنزَلَ مِنْ  
بَعْدِ مُوسَى مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ يَهْدِي  
إِلَى الْحَقِّ وَإِلَى طَرِيقٍ مُسْتَقِيمٍ ﴿٢١﴾

يَقُولُونَا أَجْبِيُوا دَاعِيَ اللَّهِ وَأَمِنُوا بِهِ  
يَغْفِرُ لَكُمْ مَنْ ذُنُوبُكُمْ وَيُنْجِزُكُمْ مَنْ

<sup>1487</sup> According to their claim.

<sup>1488</sup> Prophet Muḥammad (ﷺ).

protect you from a painful punishment.

عَذَابٌ أَلِيمٌ ﴿١﴾

وَمَنْ لَا يُحْكِمْ دَاعِيَ اللَّهِ فَلَيْسَ بِمُعْجِزٍ فِي  
الْأَرْضِ وَلَيْسَ لَهُ مِنْ دُونِهِ أُولَئِكَ  
أُولَئِكَ فِي ضَلَالٍ مُّبِينٍ ﴿٢﴾

32. But he who does not respond to the Caller of Allāh will not cause failure [to Him] upon earth, and he will not have besides Him any protectors. Those are in manifest error."

33. Do they not see that Allāh, who created the heavens and earth and did not fail in their creation, is able to give life to the dead? Yes. Indeed, He is over all things competent.

34. And the Day those who disbelieved are exposed to the Fire [it will be said], "Is this not the truth?" They will say, "Yes, by our Lord." He will say, "Then taste the punishment for what you used to deny."<sup>1489</sup>

35. So be patient, [O Muḥammad], as were those of determination among the messengers and do not be impatient for them.<sup>1490</sup> It will be – on the Day they see that which they are promised – as though they had not remained [in the world] except an hour of a day. [This is] notification. And will [any] be destroyed except the defiantly disobedient people?

أَوْلَمْ يَرَوَا أَنَّ اللَّهَ الَّذِي خَلَقَ السَّمَاوَاتِ  
وَالْأَرْضَ وَلَمْ يَعِنْ بِخَلْقِهِنَّ يَقْدِرُ عَلَىٰ أَنْ  
تُحْكِمَ الْمَوْتَىٰ بَلَىٰ إِنَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٣﴾

وَيَوْمَ يُعَرَّضُ الظَّنَّىٰ كُفَّارُوا عَلَىٰ النَّارِ أَلِيسَ  
هَذَا بِالْحَقِّ قَالُوا بَلَىٰ وَرَبِّنَا قَالَ فَذُوقُوا  
الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ ﴿٤﴾

فَاصْبِرْ كَمَا صَبَرَ أُولُوا الْعَزْمِ مِنَ الرُّسُلِ  
وَلَا تَسْتَعْجِلْ لَهُمْ كَأَنَّهُمْ يَوْمَ يَرَوُنَ مَا  
يُوعَدُونَ لَمَّا يَلْبُثُوا إِلَّا سَاعَةً بَينَ نَهَارٍ  
بَلَيْلٍ فَهُلْ يُهَلِّكُ إِلَّا الْقَوْمُ الْفَاسِقُونَ ﴿٥﴾

<sup>1489</sup>Or "because you used to disbelieve."

<sup>1490</sup>i.e., for Allāh's punishment of the disbelievers.

*Sūrah Muḥammad*<sup>1491</sup>*Bismillāhir-Raḥmānir-Raheem***سُورَةُ مُحَمَّدٍ****بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ**

- Those who disbelieve and avert [people] from the way of Allāh – He will waste their deeds.<sup>1492</sup>
- And those who believe and do righteous deeds and believe in what has been sent down upon Muḥammad – and it is the truth from their Lord – He will remove from them their misdeeds and amend their condition.
- That is because those who disbelieve follow falsehood, and those who believe follow the truth from their Lord. Thus does Allāh present to the people their comparisons.<sup>1493</sup>
- So when you meet those who disbelieve [in battle], strike [their] necks until, when you have inflicted slaughter upon them, then secure [their] bonds,<sup>1494</sup> and either [confer] favor<sup>1495</sup> afterwards or ransom [them] until the war lays down its burdens.<sup>1496</sup> That [is the command]. And if Allāh had willed, He could have taken vengeance upon them [Himself], but [He ordered armed struggle] to test some of you by means of

الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ أَصْلَلُ  
أَعْنَلُهُمْ ①

وَالَّذِينَ إِيمَنُوا وَعَمِلُوا الصَّالِحَاتِ  
وَإِيمَنُوا بِمَا نُزِّلَ عَلَىٰ مُحَمَّدٍ وَهُوَ الْحَقُّ مِنْ  
رَبِّهِمْ كَفَرُوا عَنْهُمْ سَيِّئَاتِهِمْ وَأَصْلَحَ بِالْهُمْ ②

ذَلِكَ بِأَنَّ الَّذِينَ كَفَرُوا اتَّبَعُوا الْبَطْلَمَ  
وَأَنَّ الَّذِينَ إِيمَنُوا اتَّبَعُوا الْحَقَّ مِنْ رَبِّهِمْ  
كَذَلِكَ يَضْرِبُ اللَّهُ لِلنَّاسِ أَمْثَالَهُمْ ③

فِإِذَا لَقِيْتُمُ الَّذِينَ كَفَرُوا فَصَنِّرُوهُ الرِّقَابِ  
حَتَّىٰ إِذَا أَخْتَسُوْهُمْ فَشُدُّوا الْوَثَاقَ فَإِمَّا  
مَنًا بَعْدُ وَإِمَّا فِدَاءً حَتَّىٰ تَضَعَ الْحَرْبُ  
أَوْ زَارَهَا ذَلِكَ وَلُوْيَشَاءُ اللَّهُ لَا نَتَصَرَّ مِنْهُمْ  
وَلَكِنْ لَيَبْلُوْا بَعْضَكُمْ بِعَصْمٍ وَالَّذِينَ  
قُتِلُوا فِي سَبِيلِ اللَّهِ فَلَمْ يُضْلِلُ أَعْمَلَهُمْ ④

1491 *Muhammad*: (The Prophet) Muḥammad (ﷺ).

1492 i.e., cause them to be lost or make them worthless, earning no reward.

1493 So that they may know the results of their choice.

1494 i.e., take those remaining as captives.

1495 i.e., release them without ransom.

1496 i.e., its armor, machinery, etc., meaning "until the war is over."

others. And those who are killed in the cause of Allāh – never will He waste their deeds.

5. He will guide them and amend their condition
6. And admit them to Paradise, which He has made known to them.
7. O you who have believed, if you support Allāh, He will support you and plant firmly your feet.
8. But those who disbelieve – for them is misery, and He will waste their deeds.
9. That is because they disliked what Allāh revealed, so He rendered worthless their deeds.
10. Have they not traveled through the land and seen how was the end of those before them? Allāh destroyed [everything] over them,<sup>1497</sup> and for the disbelievers is something comparable.
11. That is because Allāh is the protector of those who have believed and because the disbelievers have no protector.
12. Indeed, Allāh will admit those who have believed and done righteous deeds to gardens beneath which rivers flow, but those who disbelieve enjoy themselves and eat as grazing livestock eat, and the Fire will be a residence for them.

سَيَهِدِيهِمْ وَيُصْلِحُ بَاهِمْ ⑥

وَيُدْخِلُهُمْ الْجَنَّةَ عَرَفَهَا هُمْ ⑦

يَأَيُّهَا الَّذِينَ ءَامَنُوا إِن تَنْصُرُوا اللَّهَ  
يَنْصُرُكُمْ وَبِئْتَ أَقْدَامَكُمْ ⑧

وَالَّذِينَ كَفَرُوا فَتَعَسَّا هُمْ وَأَضْلَلَ أَعْمَالَهُمْ ⑨

ذَلِكَ بِأَنَّهُمْ كَرِهُوا مَا أَنْزَلَ اللَّهُ فَأَخْبَطَ  
أَعْمَانَهُمْ ⑩

\* أَفَلَمْ يَسِرُوا فِي الْأَرْضِ فَيَنظُرُوا كَيْفَ  
كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ دَمَرَ اللَّهُ  
عَلَيْهِمْ وَلِكُفَّارِيْنَ أَمْثَلُهُمْ ⑪

ذَلِكَ بِأَنَّ اللَّهَ مَوْلَى الَّذِينَ ءَامَنُوا وَأَنَّ  
الْكَفَرِيْنَ لَا مَوْلَى هُمْ ⑫

إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ ءَامَنُوا وَعَمِلُوا  
الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ  
وَالَّذِينَ كَفَرُوا يَتَمَسَّعُونَ وَيَأْكُلُونَ كَمَا تَأْكُلُ  
الْأَنْعَمُ وَالنَّارُ مَشْوَى هُمْ ⑬

<sup>1497</sup>i.e., destroyed them and all they owned.

13. And how many a city was stronger than your city [i.e., Makkah] which drove you out? We destroyed them; and there was no helper for them.

14. So is he who is on clear evidence from his Lord like him to whom the evil of his work has been made attractive and they follow their [own] desires?

15. Is the description of Paradise, which the righteous are promised, wherein are rivers of water unaltered,<sup>1498</sup> rivers of milk the taste of which never changes, rivers of wine delicious to those who drink, and rivers of purified honey, in which they will have from all [kinds of] fruits and forgiveness from their Lord... [Are its inhabitants] like those who abide eternally in the Fire and are given to drink scalding water that will sever their intestines?

16. And among them, [O Muhammad], are those who listen to you, until when they depart from you, they say to those who were given knowledge,<sup>1499</sup> "What has he said just now?" Those are the ones of whom Allāh has sealed over their hearts and who have followed their [own] desires.

17. And those who are guided – He increases them in guidance and gives them their righteousness.<sup>1500</sup>

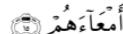
وَكَيْنَ مِنْ قَرِيبَةِ هِيَ أَشَدُّ قُوَّةً مِنْ قَرِيبَاتِكَ  
الَّتِي أَخْرَجَتَكَ أَهْلَكْتَهُمْ فَلَا نَاصِرَ لَهُمْ



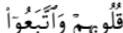
أَفَمَنْ كَانَ عَلَىٰ بَيْنَةٍ مِنْ رَبِّهِ كَمَنْ زَيْنَ  
لَهُ سُوءُ عَمَلِهِ وَاتَّبَعُوا أَهْوَاءَهُمْ



مَثَلُ الْجَنَّةِ الَّتِي وُعِدَ الْمُتَّقُونَ فِيهَا أَنْهَرٌ  
مِنْ مَاءٍ غَيْرِ ءاِسِنٍ وَأَنْهَرٌ مِنْ لَبِنٍ لَمْ يَتَغَيَّرْ  
طَعْمُهُ وَأَنْهَرٌ مِنْ حَمْرٍ لَذَّةً لِلشَّرَبِينَ  
وَأَنْهَرٌ مِنْ عَسَلٍ مُصَفَّى وَهُمْ فِيهَا مِنْ كُلِّ  
الشَّمَرَتِ وَمَغْفَرَةً مِنْ زَيْمٍ كَمَنْ هُوَ خَلِيلٌ  
فِي الْنَّارِ وَسُقُوا مَاءً حَمِيمًا فَقَطَّعَ  
أَمْعَاءَهُمْ



وَمِنْهُمْ مَنْ يَسْتَمِعُ إِلَيْكَ حَتَّىٰ إِذَا حَرَجُوا  
مِنْ عِنْدِكَ قَالُوا لِلَّذِينَ أُوتُوا الْعِلْمَ مَاذَا  
قَالَ ءاِنِفًا أُولَئِكَ الَّذِينَ طَبَعَ اللَّهُ عَلَىٰ  
قُلُوبِهِمْ وَاتَّبَعُوا أَهْوَاءَهُمْ



وَالَّذِينَ آهَنَدُوا رَادَهُمْ هُدًى وَإِنَّهُمْ  
تَقْوِيْهُمْ



<sup>1498</sup>In taste or smell, neither stagnant nor polluted.

<sup>1499</sup>From among the Prophet's companions.

<sup>1500</sup>Taqwā, meaning piety, consciousness and fear of Allāh, and care to avoid His displeasure.

18. Then do they await except that the Hour should come upon them unexpectedly? But already there have come [some of] its indications. Then how [i.e., what good] to them, when it has come, will be their remembrance?

فَهَلْ يَنْظُرُونَ إِلَّا السَّاعَةَ أَن تَأْتِيهِمْ بَغْتَةً  
فَقَدْ جَاءَ أَشْرَاطُهَا فَقَدْ هُمْ إِذَا جَاءَهُمْ  
ذَكْرُهُمْ ﴿١٥﴾

19. So know, [O Muḥammad], that there is no deity except Allāh and ask forgiveness for your sin<sup>1501</sup> and for the believing men and believing women. And Allāh knows of your movement and your resting place.

فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ وَآسْتَغْفِرْ  
لِذَنْكِ وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَاللَّهُ يَعْلَمْ  
مُتَقَبِّلَكُمْ وَمَمْتُوكُمْ ﴿١٦﴾

20. Those who believe say, "Why has a sūrah<sup>1502</sup> not been sent down?" But when a precise sūrah is revealed and battle is mentioned therein, you see those in whose hearts is disease [i.e., hypocrisy] looking at you with a look of one overcome by death. And more appropriate for them<sup>1503</sup> [would have been]

وَيَقُولُ الَّذِينَ ءَامَنُوا لَوْلَا نُزِّلَتْ سُورَةٌ  
فَإِذَا أُنْزِلَتْ سُورَةٌ مُحْكَمَةٌ وَذَكَرَ فِيهَا الْقِتَالُ  
رَأَيْتَ الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ يَنْظُرُونَ إِلَيْكُ  
نَظَرَ الْمَغْشِي عَلَيْهِ مِنَ الْمَوْتِ فَأَوْلَى لَهُمْ  
﴿١٧﴾

21. Obedience and good words. And when the matter [of fighting] was determined, if they had been true to Allāh, it would have been better for them.

طَاعَةً وَقَوْلًا مَعْرُوفًا فَإِذَا عَزَمَ الْأَمْرَ فَلَوْ  
صَدَقُوا اللَّهَ لَكَانَ خَيْرًا لَهُمْ ﴿١٨﴾

22. So would you perhaps, if you turned away,<sup>1504</sup> cause corruption on earth and sever your [ties of] relationship?

فَهَلْ عَسِيْتُمْ إِن تَوَلَّتُمْ أَن تُفْسِدُوا فِي  
الْأَرْضِ وَتُقْطِعُوا أَرْحَامَكُمْ ﴿١٩﴾

<sup>1501</sup>See footnote to 40:55.

<sup>1502</sup>i.e., one in which permission is given the believers to fight their enemies.

<sup>1503</sup>The words "awlā lahūm" can also be interpreted as "woe to them!" In that case, the following verse would begin, "[Better for them would have been] obedience and good words."

<sup>1504</sup>From Islām or from jihād (struggling in the cause of Allāh).

23. Those [who do so] are the ones that Allāh has cursed, so He deafened them and blinded their vision.

أُولَئِكَ الَّذِينَ لَعَنْهُمُ اللَّهُ فَأَصْمَمَهُمْ وَأَعْمَى  
أَبْصَرَهُمْ ﴿١٩﴾

24. Then do they not reflect upon the Qur’ān, or are there locks upon [their] hearts?

أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ أَمْ عَلَىٰ قُلُوبٍ  
أَفْغَانَاهَا ﴿٢٠﴾

25. Indeed, those who reverted back [to disbelief] after guidance had become clear to them – Satan enticed them and prolonged hope for them.

إِنَّ الَّذِينَ أَرْتَدُوا عَلَىٰ أَدْبَرِهِم مِنْ بَعْدِ  
مَا تَبَيَّنَ لَهُمُ الْهُدَىٰ الْشَّيْطَنُ سَوَّلَ  
لَهُمْ وَأَمْلَى لَهُمْ ﴿٢١﴾

26. That is because they said to those who disliked what Allāh sent down,<sup>1505</sup> "We will obey you in part of the matter." And Allāh knows what they conceal.

ذَلِكَ بِأَنَّهُمْ قَالُوا لِلَّذِينَ كَرِهُوا مَا  
نَزَّلَ اللَّهُ سُطْنَاطُكُمْ فِي بَعْضِ الْأَمْرِ  
وَاللَّهُ يَعْلَمُ إِسْرَارَهُمْ ﴿٢٢﴾

27. Then how [will it be] when the angels take them in death, striking their faces and their backs?

فَكَيْفَ إِذَا تَوَفَّهُمُ الْمَلَائِكَةُ يَضْرِبُونَ  
وُجُوهَهُمْ وَأَدْبَرُهُمْ ﴿٢٣﴾

28. That is because they followed what angered Allāh and disliked [what earns] His pleasure, so He rendered worthless their deeds.

ذَلِكَ بِأَنَّهُمْ اتَّبَعُوا مَا أَسْخَطَ اللَّهَ  
وَكَرِهُوا رِضْوَانَهُ فَاحْبَطَ أَعْمَالَهُمْ ﴿٢٤﴾

29. Or do those in whose hearts is disease think that Allāh would never expose their [feelings of] hatred?

أَمْ حَسِبَ الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ أَنْ  
لَنْ تُخْرِجَ اللَّهُ أَضْغَنَهُمْ ﴿٢٥﴾

30. And if We willed, We could show them to you, and you would know them by their mark; but you will surely know them by the tone of [their] speech. And Allāh knows your deeds.

وَلَوْ نَشَاء لَا رَيْكَنُهُمْ فَلَعْرَقُتُهُمْ بِسِيمَتُهُمْ  
وَلَا تَعْرَفُنَهُمْ فِي لَحْنِ الْقَوْلِ وَاللَّهُ يَعْلَمُ  
أَعْمَالَكُمْ ﴿٢٦﴾

<sup>1505</sup>i.e., the Jews of Madīnah.

31. And We will surely test you until We make evident those who strive among you [for the cause of Allāh] and the patient, and We will test your affairs.

وَلَتَبْلُونَكُمْ حَتَّىٰ نَعْلَمَ الْمُجَاهِدِينَ مِنْكُمْ  
وَالصَّابِرِينَ وَنَبْلُوا أَخْبَارَكُمْ ﴿٦﴾

32. Indeed, those who disbelieved and averted [people] from the path of Allāh and opposed the Messenger after guidance had become clear to them – never will they harm Allāh at all, and He will render worthless their deeds.

إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ  
وَشَاقُوا الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمْ  
الْهَدَىٰ لَنْ يَضُرُّوا اللَّهَ شَيْئاً وَسَيُحِيطُ  
أَعْمَالَهُمْ ﴿٧﴾

33. O you who have believed, obey Allāh and obey the Messenger and do not invalidate your deeds.

\* يَأَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا  
الرَّسُولَ وَلَا تُبْطِلُوا أَعْمَالَكُمْ ﴿٨﴾

34. Indeed, those who disbelieved and averted [people] from the path of Allāh and then died while they were disbelievers – never will Allāh forgive them.

إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ ثُمَّ  
مَاتُوا وَهُمْ كُفَّارٌ فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ ﴿٩﴾

35. So do not weaken and call for peace while you are superior; and Allāh is with you and will never deprive you of [the reward of] your deeds.

فَلَا تَهِنُوا وَتَدْعُوا إِلَى الْسَّلَمِ وَأَنْتُمُ  
الْأَعْلَوْنَ وَاللَّهُ مَعَكُمْ وَلَنْ يَرْكُمْ أَعْمَالَكُمْ ﴿١٠﴾

36. [This] worldly life is only amusement and diversion. And if you believe and fear Allāh, He will give you your rewards and not ask you for your properties.

إِنَّمَا الْحَيَاةُ الدُّنْيَا لَعُبٌ وَلَهُوٌ<sup>۱</sup> وَإِنْ  
تُؤْمِنُوا وَتَتَقَوَّلُوْنَ يُؤْتَكُمْ أُجُورَكُمْ وَلَا يَسْعَلُكُمْ  
أَمْوَالُكُمْ ﴿١١﴾

37. If He should ask you for them and press you, you would withhold, and He would expose your hatred [i.e., unwillingness].

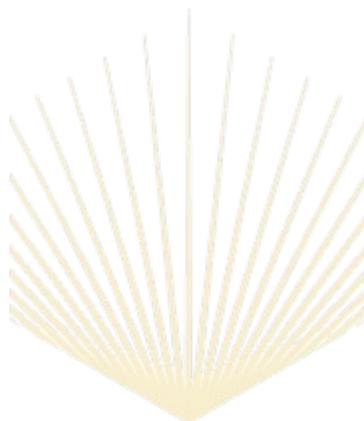
إِنْ يَسْعَلُكُمُوهَا فَيُحَفِّكُمْ تَبْخَلُوا وَتَخْرُجُ  
أَضْعَفَنَكُمْ ﴿١٢﴾

38. Here you are – those invited to spend in the cause of Allāh – but among you are those who

هَنَائِشُ هَنْوَلَاءٍ تُدْعَوْنَ لِتُنْفِقُوا فِي  
سَبِيلِ اللَّهِ فَمِنْكُمْ مَنْ يَبْخَلُ وَمَنْ

withhold [out of greed]. And whoever withholds only withholds [benefit] from himself; and Allāh is the Free of need, while you are the needy. And if you turn away [i.e., refuse], He will replace you with another people; then they will not be the likes of you.

يَبْخَلُ فَإِنَّمَا يَبْخَلُ عَنْ نَفْسِهِ وَاللهُ  
الْغَنِيُّ وَأَنْتُمُ الْفُقَرَاءُ إِنْ تَتَوَلَّا  
يَسْتَبدِلُ قَوْمًا غَيْرَكُمْ ثُمَّ لَا يَكُونُوا  
أَمْثَالَكُمْ



*Sūrah al-Fath*<sup>1506</sup>*Bismillāhir-Rahmānir-Raheem*

## سُورَةُ الْفَتْحِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِنَّا فَتَحْنَا لَكَ فَتَحًا مُّبِينًا ﴿١﴾

لَيَغْفِرَ لَكَ اللَّهُ مَا تَقْدَمَ مِنْ ذَنْبِكَ وَمَا  
تَأْخُرُ وَيَتَمَّ نِعْمَتُهُ عَلَيْكَ وَهُدًى يَكَ صِرَاطًا  
مُّسْتَقِيمًا ﴿٢﴾

وَيَنْصُرَكَ اللَّهُ نَصْرًا عَزِيزًا ﴿٣﴾

هُوَ الَّذِي أَنْزَلَ السَّكِينَةَ فِي قُلُوبِ  
الْمُؤْمِنِينَ لِيَرْدَأُوا إِيمَنَّا مَعَ إِيمَانِهِمْ وَلَهُ  
جُنُودُ السَّمَاوَاتِ وَالْأَرْضِ وَكَانَ اللَّهُ  
عَلِيًّا حَكِيمًا ﴿٤﴾

لِيُدْخِلَ الْمُؤْمِنَّا وَالْمُؤْمِنَاتِ جَنَّتِ  
تَجْرِي مِنْ تَحْتِهَا الْأَنْهَرُ خَلِيلِينَ فِيهَا  
وَيُكَفِّرَ عَنْهُمْ سَيِّئَاتِهِمْ وَكَانَ ذَلِكَ عِنْدَ  
اللَّهِ فَوْزًا عَظِيمًا ﴿٥﴾

وَيُعَذِّبَ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْمُشْرِكِينَ  
وَالْمُشْرِكَاتِ أَلَّا طَابِنَ بِاللَّهِ ظُنْ

- Indeed, We have given you, [O Muhammad], a clear conquest<sup>1507</sup>
- That Allāh may forgive for you what preceded of your sin [i.e., errors] and what will follow and complete His favor upon you and guide you to a straight path
- And [that] Allāh may aid you with a mighty victory.
- It is He who sent down tranquility into the hearts of the believers that they would increase in faith along with their [present] faith. And to Allāh belong the soldiers of the heavens and the earth, and ever is Allāh Knowing and Wise.
- [And] that He may admit the believing men and the believing women to gardens beneath which rivers flow to abide therein eternally and remove from them their misdeeds – and ever is that, in the sight of Allāh, a great attainment –
- And [that] He may punish the hypocrite men and hypocrite women, and the polytheist men and polytheist women – those who

1506 *Al-Fath*: The Conquest.

1507 Ibn Mas'ud said, "You [people] consider the conquest to be that of Makkah, but we consider it to be the Treaty of al-Hudaybiyyah." Al-Bukhārī reported a similar quotation from al-Barā' bin 'Āzib. Although initially regarded by the companions as a setback, the treaty, in effect, served to promote the spread of Islām, which led to the conquest of Makkah two years later.

assume about Allāh an assumption of evil nature. Upon them is a misfortune of evil nature; and Allāh has become angry with them and has cursed them and prepared for them Hell, and evil it is as a destination.

7. And to Allāh belong the soldiers of the heavens and the earth. And ever is Allāh Exalted in Might and Wise.
8. Indeed, We have sent you as a witness and a bringer of good tidings and a warner
9. That you [people] may believe in Allāh and His Messenger and honor him and respect him [i.e., the Prophet ﷺ] and exalt Him [i.e., Allāh] morning and afternoon.
10. Indeed, those who pledge allegiance to you, [O Muḥammad] – they are actually pledging allegiance to Allāh. The hand<sup>1508</sup> of Allāh is over their hands.<sup>1509</sup> So he who breaks his word only breaks it to the detriment of himself. And he who fulfills that which he has promised Allāh – He will give him a great reward.
11. Those who remained behind<sup>1510</sup> of the bedouins will say to you, "Our properties and our families occupied us, so ask forgiveness for us." They say with their

السَّوْءَ عَلَيْهِمْ دَآئِرَةُ السَّوْءِ وَعَصْبَ أَلَّهُ  
عَلَيْهِمْ وَلَعْنَهُمْ وَأَعَدَ لَهُمْ جَهَنَّمُ وَسَاءَتْ  
مَصِيرًا

وَلَلَّهِ جُنُودُ السَّمَاوَاتِ وَالْأَرْضِ وَكَانَ اللَّهُ  
عَزِيزًا حَكِيمًا

إِنَّا أَرْسَلْنَاكَ شَهِيدًا وَمُبَشِّرًا وَنَذِيرًا

لِتُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ وَتُعَزِّزُوهُ وَتُؤْفَرُوهُ  
وَتُسَيِّحُوهُ بُكْرَةً وَأَصِيلًا

إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ  
اللَّهَ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ فَمَنْ نَكَثَ فَإِنَّمَا  
يَنْكُثُ عَلَى نَفْسِهِ وَمَنْ أَوْفَ بِمَا عَاهَدَ  
عَلَيْهِ اللَّهُ فَسَيُؤْتِيهِ أَجْرًا عَظِيمًا

سَيُقُولُ لَكَ الْمُخَلَّقُونَ مِنَ الْأَعْرَابِ  
شَغَلَتَنَا أُمُوْلُنَا وَأَهْلُنَا فَاسْتَغْفِرُ لَنَا  
يَقُولُونَ بِالْسَّيِّئَهِمْ مَا لَيْسَ فِي قُلُوبِهِمْ قُلْ

<sup>1508</sup> See footnote to 2:19.

<sup>1509</sup> Meaning that He (subhānahu wa ta'ālā) accepted their pledge.

<sup>1510</sup> See footnote to 9:81.

tongues what is not within their hearts. Say, "Then who could prevent Allāh at all if He intended for you harm or intended for you benefit? Rather, ever is Allāh, of what you do, Aware.

فَمَنْ يَمْلِكُ لَكُمْ مِنْ أَنَّ اللَّهَ شَيْعًا إِنْ أَرَادَ  
بِكُمْ ضَرًا أَوْ أَرَادَ بِكُمْ نَفْعًا بَلْ كَانَ اللَّهُ  
بِمَا تَعْمَلُونَ حَسِيرًا ﴿٦﴾

12. But you thought that the Messenger and the believers would never return to their families, ever, and that was made pleasing in your hearts. And you assumed an assumption of evil and became a people ruined."
13. And whoever has not believed in Allāh and His Messenger – then indeed, We have prepared for the disbelievers a Blaze.
14. And to Allāh belongs the dominion of the heavens and the earth. He forgives whom He wills and punishes whom He wills. And ever is Allāh Forgiving and Merciful.
15. Those who remained behind<sup>1511</sup> will say when you set out toward the war booty to take it, "Let us follow you." They wish to change the words of Allāh. Say, "Never will you follow us. Thus did Allāh say before." So they will say, "Rather, you envy us." But [in fact] they were not understanding except a little.<sup>1512</sup>
16. Say to those who remained behind of the bedouins, "You will

بَلْ طَنَنْتُمْ أَنْ لَنْ يَنْقَلِبَ الرَّسُولُ  
وَالْمُؤْمِنُونَ إِلَى أَهْلِيهِمْ أَبَدًا وَزُئْرَى  
ذَلِكَ فِي قُلُوبِكُمْ وَظَنَنْتُمْ طَرَى الْسَّوْءَ  
وَكُنْتُمْ قَوْمًا بُورًا ﴿٧﴾

وَمَنْ لَمْ يُؤْمِنْ بِاللَّهِ وَرَسُولِهِ فَإِنَّا أَعْتَدَنَا  
لِلْكَافِرِينَ سَعِيرًا ﴿٨﴾

وَلِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ يَغْفِرُ لِمَنْ  
يَشَاءُ وَيَعِذِّبُ مَنْ يَشَاءُ وَكَانَ اللَّهُ  
غَفُورًا رَّحِيمًا ﴿٩﴾

سَيُقُولُ الْمُخْلَفُونَ إِذَا أَنْطَلَقْتُمْ إِلَى  
مَعَانِيدِ إِتَّا خُدُوهَا ذَرُونَا تَنْتَعَكُمْ  
يُرِيدُونَ أَنْ يُبَدِّلُوا كَلَمَ اللَّهِ قُلْ لَنْ  
تَنْتَعُونَا كَذَلِكَمْ قَالَ اللَّهُ مِنْ قَبْلِ  
فَسَيَقُولُونَ بَلْ حَمْدُونَا بَلْ كَانُوا لَا  
يَفْقَهُونَ إِلَّا قَلِيلًا ﴿١٠﴾

قُلْ لِلْمُخْلَفِينَ مِنَ الْأَغْرَابِ سَمْدَعُونَ إِلَى

<sup>1511</sup> See footnote to 9:81.

<sup>1512</sup> i.e., they only understood the material aspects of life.

be called to [face] a people of great military might; you may fight them, or they will submit.<sup>1513</sup> So if you obey, Allâh will give you a good reward; but if you turn away as you turned away before, He will punish you with a painful punishment."

17. There is not upon the blind any guilt or upon the lame any guilt or upon the ill any guilt [for remaining behind]. And whoever obeys Allâh and His Messenger – He will admit him to gardens beneath which rivers flow; but whoever turns away – He will punish him with a painful punishment.
18. Certainly was Allâh pleased with the believers when they pledged allegiance to you, [O Muhammad], under the tree, and He knew what was in their hearts, so He sent down tranquility upon them and rewarded them with an imminent conquest<sup>1514</sup>
19. And much war booty which they will take. And ever is Allâh Exalted in Might and Wise.
20. Allâh has promised you much booty that you will take [in the future] and has hastened for you this [victory] and withheld the hands of people from you – that it may be a sign for the believers

قَوْمٌ أُولَئِكَ بَاسٌ شَدِيدٌ تُقْتَلُوهُمْ أَوْ  
يُسْلِمُونَ فَإِنْ تُطِيعُوا يُؤْتِكُمْ اللَّهُ أَجْرًا  
حَسَنًا وَإِنْ تَنْتَهُوا كَمَا نَوَّلْتُمْ مِنْ قَبْلٍ  
يُعَذِّبُكُمْ عَذَابًا أَلِيمًا

(٦)

لَيْسَ عَلَى الْأَعْمَى حَرَجٌ وَلَا عَلَى الْأَعْرَجِ  
حَرَجٌ وَلَا عَلَى الْمَرِيضِ حَرَجٌ وَمَنْ يُطِيعِ  
اللَّهَ وَرَسُولَهُ يُدْخِلُهُ جَنَّاتٍ تَجْرِي مِنْ  
حَتَّىٰهَا الْأَبْهَرُ وَمَنْ يَتَوَلَّ يُعَذِّبُهُ عَذَابًا  
أَلِيمًا

(٧)

\* لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ  
يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا فِي  
فُلُوْهُمْ فَأَنْزَلَ الْسَّكِينَةَ عَلَيْهِمْ وَأَشْرَقَ  
فَتَحَكَّ قَرِيبًا

(٨)

وَمَغَانِمَ كَثِيرَةً يَأْخُذُونَهَا وَكَانَ اللَّهُ عَزِيزًا  
حَكِيمًا

(٩)

وَعَدَكُمُ اللَّهُ مَغَانِمَ كَثِيرَةً تَأْخُذُونَهَا  
فَعَجَلَ لَكُمْ هَذِهِ وَكَفَ أَيْدِي النَّاسِ  
عَنْكُمْ وَلَتَكُونَ إِلَيْهِ لِلْمُؤْمِنِينَ وَيَهْدِيُكُمْ  
صِرَاطًا مُسْتَقِيمًا

(١٠)

<sup>1513</sup>To Allâh in Islâm.

<sup>1514</sup>That of Khaybar, which preceded the conquest of Makkah.

and [that] He may guide you to a straight path.

21. And [He promises] other [victories] that you were [so far] unable to [realize] which Allāh has already encompassed.<sup>1515</sup> And ever is Allāh, over all things, competent.
22. And if those [Makkans] who disbelieve had fought you, they would have turned their backs [retreating]. Then they would not find a protector or a helper.
23. [This is] the established way of Allāh which has occurred before. And never will you find in the way of Allāh any change.
24. And it is He who withheld their hands from you and your hands from them within [the area of] Makkah after He caused you to overcome them. And ever is Allāh, of what you do, Seeing.
25. They are the ones who disbelieved and obstructed you from al-Masjid al-Harām while the offering<sup>1516</sup> was prevented from reaching its place of sacrifice. And if not for believing men and believing women whom you did not know – that you might trample [i.e., kill] them and there would befall you because of them dishonor without [your] knowledge – [you would have been permitted to enter Makkah]. [This was so]

وَأَخْرَى لَمْ تَقْدِرُوا عَلَيْهَا قَدْ أَحْاطَ اللَّهُ  
بِهَا وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرًا ﴿١٥﴾

وَلَوْ فَتَلَكُمُ الَّذِينَ كَفَرُوا لَوْلَأْنَ الْأَدَبَرَ ثُمَّ  
لَا يَنْجُدُونَ وَلِيًّا وَلَا نَصِيرًا ﴿١٦﴾

سُنَّةَ اللَّهِ الَّتِي قَدْ حَلَّتْ مِنْ قَبْلٍ وَلَنْ تَجِدَ  
لِسُنَّةَ اللَّهِ تَبَدِيلًا ﴿١٧﴾

وَهُوَ الَّذِي كَفَ أَيْدِيهِمْ عَنْكُمْ وَأَيْدِيْكُمْ  
عَنْهُمْ بِبَطْنِ مَكَّةَ مِنْ بَعْدِ أَنْ أَظْفَرْتُمْ  
عَلَيْهِمْ وَكَانَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا ﴿١٨﴾

هُمُ الَّذِينَ كَفَرُوا وَصَدُّوْكُمْ عَنِ  
الْمَسْجِدِ الْحَرَامِ وَالْهَدَى مَعْكُوفًا أَنْ  
يَبْلُغَ حَلَّهُ وَلَوْلَا رِجَالٌ مُؤْمِنُونَ وَنِسَاءٌ  
مُؤْمِنَاتٌ لَمْ تَعْلَمُوهُمْ أَنْ تَطْغُوْهُمْ  
فَتُصْبِيْكُمْ مِنْهُمْ مَعْرَةً بِعَمَرٍ لَيْدُ خَلَ  
اللَّهُ فِي رَحْمَتِهِ مِنْ يَشَاءُ لَوْ تَرَبَّلُوا لَعَذَّبَتِ  
الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابًا أَلِيمًا ﴿١٩﴾

1515 i.e., prepared for you or decreed.

1516 i.e., seventy camels intended for sacrifice and feeding of the poor.

that Allāh might admit to His mercy whom He willed. If they had been apart [from them], We would have punished those who disbelieved among them with painful punishment

26. When those who disbelieved had put into their hearts chauvinism – the chauvinism of the time of ignorance. But Allāh sent down His tranquility upon His Messenger and upon the believers and imposed upon them the word of righteousness, and they were more deserving of it and worthy of it. And ever is Allāh, of all things, Knowing.

27. Certainly has Allāh showed to His Messenger the vision [i.e., dream] in truth. You will surely enter al-Masjid al-Ḥarām, if Allāh wills, in safety, with your heads shaved and [hair] shortened,<sup>1517</sup> not fearing [anyone]. He knew what you did not know and has arranged before that a conquest near [at hand].

28. It is He who sent His Messenger with guidance and the religion of truth to manifest it over all religion. And sufficient is Allāh as Witness.

29. Muḥammad is the Messenger of Allāh; and those with him are forceful against the disbelievers, merciful among themselves. You see them bowing and prostrating

إِذْ جَعَلَ اللَّذِينَ كَفَرُوا فِي قُلُوبِهِمُ الْحَمِيمَةَ حَبَيْبَ الْجَهَلِيَّةِ فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ وَعَلَى الْمُؤْمِنِينَ وَأَنْزَهَمُهُ كَلِمَةَ الْأَنْقَوْيَ وَكَانُوا أَحَقُّهَا وَأَهْلَهَا وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيهِما ﴿٦﴾

لَقَدْ صَدَقَ اللَّهُ رَسُولُهُ الرُّؤْيَا بِالْحَقِّ لَتَدْخُلُنَ الْمَسْجِدَ الْحَرَامَ إِنْ شَاءَ اللَّهُ أَمْبَيْتَ مُتْلِقِينَ رُؤُوسَكُمْ وَمُمْقَبِّرِينَ لَا تَخَافُونَ فَعِلْمٌ مَا لَمْ تَعْلَمُوا فَجَعَلَ مِنْ دُونِ ذَلِكَ فَسْتَحًا قَرِيبًا ﴿٧﴾

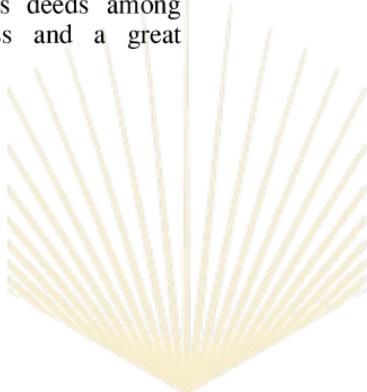
هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينَ الْحَقِّ لِيُظْهِرَهُ عَلَى الَّذِينَ كُلُّهُمْ وَكَفَىٰ بِاللَّهِ شَهِيدًا ﴿٨﴾

مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءٌ بَيْنَهُمْ تَرَنُّهُمْ رُكُوعًا سُجَّدًا يَتَغَуَّنُ فَضْلًا مِنْ اللَّهِ وَرِضْوَانًا سِيمَاهُمْ

<sup>1517</sup>i.e., having completed the rites of 'umrah.

[in prayer], seeking bounty from Allāh and [His] pleasure. Their sign is in their faces from the effect of prostration [i.e., prayer]. That is their description in the Torah. And their description in the Gospel is as a plant which produces its offshoots and strengthens them so they grow firm and stand upon their stalks, delighting the sowers – so that He [i.e., Allāh] may enrage by them<sup>1518</sup> the disbelievers. Allāh has promised those who believe and do righteous deeds among them forgiveness and a great reward.

فِي وُجُوهِهِم مِّنْ أَثْرِ السُّجُودِ ذَلِكَ مَثَلُهُمْ  
فِي التَّوْرَةِ وَمَثَلُهُمْ فِي الْإِنجِيلِ كَرَعٌ أَخْرَجَ  
شَطْفَهُ فَعَزَّرَهُ فَاسْتَغْلَظَ فَاسْتَوَى عَلَىٰ  
سُوقِهِ يُعْجِبُ الْرِّزَاعَ لِغَيْطَهُ بِهِمُ الْكُفَّارُ  
وَعَدَ اللَّهُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ  
مِنْهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا ﴿٦﴾



<sup>1518</sup>The given examples depict the Prophet (ﷺ) and his companions.

**Sūrah al-Ḥujurāt<sup>1519</sup>****Bismillāhir-Raḥmānir-Raheem****سُورَةُ الْحُجَّرَاتِ****بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ**

1. O you who have believed, do not put [yourselves] before Allāh and His Messenger<sup>1520</sup> but fear Allāh. Indeed, Allāh is Hearing and Knowing.

يَنَّا هُمُ الَّذِينَ آمَنُوا لَا تُقْدِمُوا بَيْنَ يَدَيِ اللَّهِ وَرَسُولِهِ وَآتَقُوا اللَّهَ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ



2. O you who have believed, do not raise your voices above the voice of the Prophet or be loud to him in speech like the loudness of some of you to others, lest your deeds become worthless while you perceive not.

يَنَّا هُمُ الَّذِينَ آمَنُوا لَا تَرْفَعُوا أَصْوَاتُكُمْ فَوْقَ صَوْتِ النَّبِيِّ وَلَا تَجْهَرُوا لَهُ بِالْقَوْلِ كَجَهْرٍ بَعْضُكُمْ لِبَعْضٍ أَنْ خَبَطَ أَعْمَلَكُمْ وَأَنْتُمْ لَا تَشْعُرُونَ

3. Indeed, those who lower their voices before the Messenger of Allāh – they are the ones whose hearts Allāh has tested for righteousness. For them is forgiveness and great reward.

إِنَّ الَّذِينَ يُؤْخُذُونَ أَصْوَاتَهُمْ عِنْدَ رَسُولِ اللَّهِ أُولَئِكَ الَّذِينَ آمَنُوا هُنَّ اللَّهُ قُلُوبُهُمْ لِلْتَّقْوَىٰ لَهُمْ مَغْفِرَةٌ وَأَخْرُجُ عَظِيمٌ

4. Indeed, those who call you, [O Muhammad], from behind the chambers – most of them do not use reason.

إِنَّ الَّذِينَ يُنَادِيُونَكَ مِنْ وَرَاءِ الْحُجَّرَاتِ أَكْثَرُهُمْ لَا يَعْقِلُونَ

5. And if they had been patient until you [could] come out to them, it would have been better for them. But Allāh is Forgiving and Merciful.

وَلَوْ أَثْمَمْ صَبَرُوا حَتَّىٰ تَخْرُجَ إِلَيْهِمْ لَكَانَ خَيْرًا لَهُمْ وَاللَّهُ غَفُورٌ رَّحِيمٌ

6. O you who have believed, if there comes to you a disobedient one with information, investigate, lest

يَنَّا هُمُ الَّذِينَ آمَنُوا إِنْ جَاءَكُمْ فَاسِقٌ يُنَبِّهُ فَتَبَيَّنُوا أَنْ تُصِيبُوا قَوْمًا بِهَمَّةٍ فَتُصِيبُوهُ

<sup>1519</sup> Al-Ḥujurāt: The Chambers, referring to the rooms in which the wives of the Prophet (ﷺ) lived.

<sup>1520</sup> Rather, wait for instruction and follow the way of the Prophet (ﷺ).

you harm a people out of ignorance and become, over what you have done, regretful.

عَلَىٰ مَا فَعَلْتُمْ تَذَمِّنَ ﴿١﴾

7. And know that among you is the Messenger of Allāh. If he were to obey you in much of the matter, you would be in difficulty, but Allāh has endeared to you the faith and has made it pleasing in your hearts and has made hateful to you disbelief, defiance and disobedience. Those are the [rightly] guided.
8. [It is] as bounty from Allāh and favor. And Allāh is Knowing and Wise.
9. And if two factions among the believers should fight, then make settlement between the two. But if one of them oppresses the other, then fight against the one that oppresses until it returns to the ordinance of Allāh. And if it returns, then make settlement between them in justice and act justly. Indeed, Allāh loves those who act justly.
10. The believers are but brothers, so make settlement between your brothers. And fear Allāh that you may receive mercy.
11. O you who have believed, let not a people ridicule [another] people; perhaps they may be better than them; nor let women ridicule [other] women; perhaps they may be better than them. And do not insult one another

وَأَعْلَمُوا أَنَّ فِيهِمْ رَسُولَ اللَّهِ لَوْ يُطِيعُكُمْ  
فِي كَثِيرٍ مِّنَ الْأَمْرِ لَعِينُهُ وَلِكُنَّ اللَّهَ حَبَّبَ  
إِلَيْكُمُ الْإِيمَانَ وَرَبَّتُهُ فِي قُلُوبِكُمْ وَكَرَهَ  
إِلَيْكُمُ الْكُفَّارُ وَالْفُسُوقُ وَالْعِصْيَانُ أُوْتَلِكَ  
هُمُ الْأَرْشَدُونَ ﴿٢﴾

فَضْلًا مِّنَ اللَّهِ وَنِعْمَةً وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٣﴾

وَإِنْ طَابَتِنَّ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا  
فَأَصْلِحُوا بَيْنَهُمَا فَإِنْ بَعْثَتْ إِحْدَاهُمَا عَلَىٰ  
الْآخَرِي فَقَاتِلُوا الَّتِي تَبَغِيْ حَتَّىٰ يَقِنَّ إِلَىٰ  
أَمْرِ اللَّهِ فَإِنْ فَاءَتْ فَأَصْلِحُوا بَيْنَهُمَا  
بِالْعَدْلِ وَأَقْسِطُوا إِنَّ اللَّهَ يُحِبُّ  
الْمُقْسِطِينَ ﴿٤﴾

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ  
أَخْوَيْكُمْ وَاتَّقُوا اللَّهَ عَلَّمُكُمْ تُرْحَمُونَ ﴿٥﴾

يَأَيُّهَا الَّذِينَ ءاَمَنُوا لَا يَسْخَرُ قَوْمٌ مِّنْ قَوْمٍ  
عَسَىٰ أَنْ يَكُونُوا خَيْرًا مِّنْهُمْ وَلَا نِسَاءٌ مِّنْ  
نِسَاءٍ عَسَىٰ أَنْ يَكُونُوا خَيْرًا مِّنْهُنَّ وَلَا تَلْمِزُوْا  
أَنفُسَكُمْ وَلَا تَنَابِرُوْا بِالْأَلْقَبِ بِئْسَ الْآمُمُ

and do not call each other by [offensive] nicknames. Wretched is the name [i.e., mention] of disobedience after [one's] faith. And whoever does not repent – then it is those who are the wrongdoers.

12. O you who have believed, avoid much [negative] assumption. Indeed, some assumption is sin. And do not spy or backbite each other. Would one of you like to eat the flesh of his brother when dead? You would detest it. And fear Allāh; indeed, Allāh is Accepting of Repentance and Merciful.

13. O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allāh is the most righteous<sup>1521</sup> of you. Indeed, Allāh is Knowing and Aware.

14. The bedouins say, "We have believed." Say, "You have not [yet] believed; but say [instead], 'We have submitted,' for faith has not yet entered your hearts. And if you obey Allāh and His Messenger, He will not deprive you from your deeds<sup>1522</sup> of anything. Indeed, Allāh is Forgiving and Merciful."

15. The believers are only the ones

الْفَسُوقُ بَعْدَ الْإِيمَانِ وَمَنْ لَمْ يَتَبَّعْ  
فَأُولَئِكَ هُمُ الظَّالِمُونَ ﴿٦﴾

يَأَيُّهَا الَّذِينَ آمَنُوا أَجْتَبْنُو أَكْثَرًا مِنْ  
الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ وَلَا تَحْسَسُوا  
وَلَا يَغْتَبْ بَعْضُكُمْ بَعْضًا أَنْجِبْ أَحَدُكُمْ  
أَنْ يَأْكُلَ لَحْمَ أَخِيهِ مِيتًا فَكَرْهَتُمُوهُ  
وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ تَوَابٌ رَّحِيمٌ ﴿٧﴾

يَأَيُّهَا النَّاسُ إِنَّا حَقَّنَاكُمْ مِنْ ذَكَرٍ وَأُثْنَى  
وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارِفُوا إِنَّ  
أَكْرَمُكُمْ عِنْدَ اللَّهِ أَنْقَدُكُمْ إِنَّ اللَّهَ عَلِيمٌ  
خَيْرٌ ﴿٨﴾

\* قَالَتِ الْأَعْرَابُ إِمَانًا قُلْ لَمْ تُؤْمِنُوا  
وَلِكُنْ قُولُوا أَسْلَمْنَا وَلَمَّا يَدْخُلُ الْإِيمَانُ  
فِي قُلُوبِكُمْ وَإِنْ تُطِيعُوا اللَّهَ وَرَسُولَهُ لَا  
يَلْكِنُكُمْ مِنْ أَعْمَالِكُمْ شَيْئًا إِنَّ اللَّهَ غَفُورٌ  
رَّحِيمٌ ﴿٩﴾

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ

<sup>1521</sup> Literally, "he who has the most *taqwā*," i.e., consciousness and fear of Allāh, piety and righteousness.

<sup>1522</sup> i.e., the reward thereof.

who have believed in Allāh and His Messenger and then doubt not but strive with their properties and their lives in the cause of Allāh. It is those who are the truthful.

ثُمَّ لَمْ يَرَتَا بُو وَجَهَدُوا بِأَمْوَالِهِمْ وَأَنفُسِهِمْ  
فِي سَبِيلِ اللَّهِ أَوْتَاهُكُمْ هُمُ الْصَّادِقُونَ ﴿٣﴾

16. Say, "Would you acquaint Allāh with your religion while Allāh knows whatever is in the heavens and whatever is on the earth, and Allāh is Knowing of all things?"
17. They consider it a favor to you that they have accepted Islām. Say, "Do not consider your Islām a favor to me. Rather, Allāh has conferred favor upon you that He has guided you to the faith, if you should be truthful."
18. Indeed, Allāh knows the unseen [aspects] of the heavens and the earth. And Allāh is Seeing of what you do.

قُلْ أَعْلَمُوْنَ اللَّهُ بِدِينِكُمْ وَاللَّهُ يَعْلَمُ  
مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَاللَّهُ يَعْلَمُ  
شَيْءاً عَلِيمٌ ﴿٤﴾

يَمْنُونَ عَلَيْكَ أَنْ أَسْلَمُوا قُلْ لَا تَمْنُونَ  
عَلَيَّ إِسْلَامَكُمْ بَلِ اللَّهُ يَمْنُ عَلَيْكُمْ أَنْ  
هَذَنَكُمْ لِلْإِيمَانِ إِنْ كُنْتُمْ صَادِقِينَ ﴿٥﴾

إِنَّ اللَّهَ يَعْلَمُ غَيْبَ السَّمَاوَاتِ وَالْأَرْضِ  
وَاللَّهُ بَصِيرٌ بِمَا تَعْمَلُونَ ﴿٦﴾

*Sūrah Qāf<sup>1523</sup>**Bismillāhir-Rahmānir-Raheem*

سُورَةُ قَ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. Qāf.<sup>1524</sup> By the honored Qur'aan...<sup>1525</sup>
2. But they wonder that there has come to them a warner from among themselves, and the disbelievers say, "This is an amazing thing."
3. When we have died and have become dust, [we will return to life]? That is a distant [i.e., unlikely] return."
4. We know what the earth diminishes [i.e., consumes] of them, and with Us is a retaining record.
5. But they denied the truth when it came to them, so they are in a confused condition.
6. Have they not looked at the heaven above them – how We structured it and adorned it and [how] it has no rifts?
7. And the earth – We spread it out and cast therein firmly set mountains and made grow therein [something] of every beautiful kind,
8. Giving insight and a reminder for every servant who turns [to Allāh].

بَلْ تَكُونُوا أَنْ جَاءَهُمْ مُنْذِرٌ مِّنْهُمْ فَقَالَ الْكَافِرُونَ هَذَا شَيْءٌ عَجِيبٌ

فَتَ وَالْفَرَّاءُ إِنَّ الْمَجِيدَ

أَعْدَا مِنْتَنَا وَكُنَّا تُرَابًا ذَلِكَ رَجُعٌ بَعِيدٌ

قَدْ عَلِمْنَا مَا تَنْصُصُ الْأَرْضُ مِنْهُمْ وَعِنْدَنَا كِتَبٌ حَفِيظٌ

بَلْ تَكُونُوا بِالْحَقِّ لَمَّا جَاءَهُمْ فَهُمْ فِي أُمُورٍ مَرِيجٍ

أَفَلَمْ يَنْظُرُوا إِلَى السَّمَاءِ فَوْقَهُمْ كَيْفَ بَنَيْنَاهَا وَرَيَّنَاهَا وَمَا هَا مِنْ فُرُوحٍ

وَالْأَرْضَ مَدَدَنَا وَأَلْقَيْنَا فِيهَا رَوْسَى وَأَنْبَتَنَا فِيهَا مِنْ كُلِّ زَوْجٍ نَهِيجٍ

تَبَصِّرَةً وَذَكْرَى لِكُلِّ عَبْدٍ مُّنِيبٍ

<sup>1523</sup>Qāf. (the letter) qāf.

<sup>1524</sup>See footnote to 2:1.

<sup>1525</sup>See footnote to 38:1.

9. And We have sent down blessed rain from the sky and made grow thereby gardens and grain from the harvest
10. And lofty palm trees having fruit arranged in layers –
11. As provision for the servants, and We have given life thereby to a dead land. Thus is the emergence [i.e., resurrection].
12. The people of Noah denied before them,<sup>1526</sup> and the companions of the well<sup>1527</sup> and Thamūd
13. And ‘Aad and Pharaoh and the brothers [i.e., people] of Lot
14. And the companions of the thicket and the people of Tubba’. All denied the messengers, so My threat was justly fulfilled.
15. Did We fail in the first creation? But they are in confusion over a new creation.
16. And We have already created man and know what his soul whispers to him, and We are closer<sup>1528</sup> to him than [his] jugular vein
17. When the two receivers [i.e., recording angels] receive,<sup>1529</sup> seated on the right and on the left.

وَنَزَّلْنَا مِنَ السَّمَاءِ مَاءً مُبَرَّكًا فَأَنْبَتْنَا بِهِ جَنَّاتٍ وَحَبَّ الْحَصِيدِ ﴿١﴾

وَالنَّخْلَ بَاسِقَتِهَا طَلْعٌ نَضِيدٌ ﴿٢﴾

رِزْقًا لِلْعَبَادِ وَأَحْيَنَا بِهِ بَلْدَةً مَيِّتَةً كَذِيلَكَ الْحَرُوجُ ﴿٣﴾

كَذَبَتْ فَبَاهَمُ قَوْمُ نُوحٍ وَاصْحَبُ الرَّسِّ وَشَمُودٌ ﴿٤﴾

وَعَادٌ وَفَرْعَوْنُ وَإِخْرَانُ لُوطٌ ﴿٥﴾

وَاصْحَبُ الْأَيْكَةِ وَقَوْمُ تُعَمٍ كُلٌّ كَذَبَ الرُّسُلُ حَقٌّ وَعِيدٌ ﴿٦﴾

أَفَمِنْا بِالْحَلْقِ الْأَوَّلِ بَلْ هُرُفٌ فِي لَيْسٍ مِنْ حَلْقِ جَدِيدٍ ﴿٧﴾

وَلَقَدْ حَلَقَنَا إِلَيْنَسَنَ وَعَلَمَ مَا تُوسِّعُ بِهِ نَفْسُهُ وَخَنُّ أَقْرَبُ إِلَيْهِ مِنْ حَلْقِ الْوَرِيدِ ﴿٨﴾

إِذْ يَتَلَقَّى الْمُتَلَقِّيَانِ عَنِ الْآيَمِينِ وَعَنِ الْشِّمَائِلِ قَعِيدٌ ﴿٩﴾

<sup>1526</sup>i.e., before the disbelievers of Makkah.

<sup>1527</sup>See footnote to 25:38.

<sup>1528</sup>In absolute knowledge of everything about him. "We" has also been interpreted to mean the angels who are mentioned in the following verse.

<sup>1529</sup>And record each word and deed.

18. He [i.e., man] utters no word except that with him is an observer prepared [to record].

مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَيْتَدُ



19. And the intoxication of death will bring the truth; that is what you were trying to avoid.

وَجَاءَتْ سَكْرَةُ الْمَوْتِ بِالْحَقِّ دَلِيلُ مَا كُنْتَ مِنْهُ تَحْيِدُ

20. And the Horn will be blown. That is the Day of [implementing] the threat.

وَنُفِخَ فِي الصُّورِ دَلِيلُ يَوْمِ الْوَعِيدِ

21. And every soul will come, with it a driver and a witness.<sup>1530</sup>

وَجَاءَتْ كُلُّ نَفْسٍ مَعَهَا سَائِقٌ وَشَهِيدٌ

22. [It will be said], "You were certainly in unmindfulness of this, and We have removed from you your cover,<sup>1531</sup> so your sight, this Day, is sharp."

لَقَدْ كُنْتَ فِي غَفْلَةٍ مِنْ هَذَا فَكَشَفْنَا عَنْكَ غِطَاءَكَ فَبَصَرُكَ الْيَوْمَ حَدِيدٌ

23. And his companion, [the angel], will say, "This [record] is what is with me, prepared."

وَقَالَ قَرِينُهُ هَذَا مَا لَدَىٰ عَيْتَدُ

24. [Allāh will say], "Throw into Hell every obstinate disbeliever,

أَلْقِيَا فِي جَهَنَّمَ كُلَّ كَفَّارٍ عَيْتَدِ

25. Preventer of good, aggressor, and doubter,

مَنَاعٌ لِلْخَيْرِ مُعَتَدِلٌ مُرِيبٌ

26. Who made [as equal] with Allāh another deity; then throw him into the severe punishment."

الَّذِي جَعَلَ مَعَ اللَّهِ إِلَهًاٰءَا أَخْرَ فَالْقِيَاهُ فِي الْعَذَابِ الشَّدِيدِ

27. His [devil] companion will say, "Our Lord, I did not make him transgress, but he [himself] was in extreme error."

\* قَالَ قَرِينُهُ رَبَّنَا مَا أَطْعَيْتُهُ وَلَكِنْ كَانَ فِي ضَلَالٍ بَعِيرٍ

28. [Allāh] will say, "Do not dispute

قَالَ لَا تَخْتَصِمُوا لَدَىٰ وَقَدْ قَدَّمْتُ إِلَيْكُمْ

<sup>1530</sup>i.e., one angel driving the soul to the Judgement and one to testify as to its deeds.

<sup>1531</sup>Of heedlessness, or that which had sealed your hearing, your vision and your heart from guidance.

before Me, while I had already presented to you the threat [i.e., warning].

بِالْوَعِيدِ

29. The word [i.e., decree] will not be changed with Me, and never will I be unjust to the servants."

مَا يُبَدِّلُ الْقَوْلُ لَدَيْ وَمَا أَنَا بِظَلَّمٍ

لِلْعَيْدِ

30. On the Day We will say to Hell, "Have you been filled?" and it will say, "Are there some more,"

يَوْمَ نَقُولُ لِجَهَنَّمَ هَلْ أَمْتَلَّتْ وَتَقُولُ هَلْ

مِنْ مَزِيلٍ

31. And Paradise will be brought near to the righteous, not far,

وَأَرْلَفْتَ الْجَنَّةَ لِلْمُتَّقِينَ غَيْرَ بَعِيدٍ

32. [It will be said], "This is what you were promised – for every returner [to Allāh] and keeper [of His covenant]

هَذَا مَا تُوعَدُونَ لِكُلِّ أَوَابٍ حَفِيظٌ

33. Who feared the Most Merciful in the unseen and came with a heart returning [in repentance].

مِنْ خَشْيَ الْرَّحْمَنِ بِالْغَيْبِ وَجَاءَ يَقْلِبِ  
مُنْبِسِ

34. Enter it in peace. This is the Day of Eternity."

أَدْخُلُوهَا بِسَلَامٍ ذَلِكَ يَوْمُ الْخَلُودِ

35. They will have whatever they wish therein, and with Us is more.

هُمْ مَا يَشَاءُونَ فِيهَا وَلَدَيْنَا مَرِيدٌ

36. And how many a generation before them did We destroy who were greater than them in [striking] power and had explored throughout the lands. Is there any place of escape?

وَكَمْ أَهْلَكْنَا قَبَّلَهُمْ مَنْ قَرِنَ هُمْ أَشَدُ  
مِنْهُمْ بَطْشًا فَقَبُوا فِي الْبَلَدِ هَلْ مِنْ  
مُّحِصٍ

37. Indeed in that is a reminder for whoever has a heart or who listens while he is present [in mind].

إِنَّ فِي ذَلِكَ لَذِكْرًا لِمَنْ كَانَ لَهُ قُلْبٌ  
أَوْ أَلْقَى السَّمْعَ وَهُوَ شَهِيدٌ

38. And We did certainly create the heavens and earth and what is between them in six days, and there touched Us no weariness.

وَلَقَدْ خَلَقْنَا السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا  
فِي سَيَّةٍ أَيَّامٍ وَمَا مَسَّنَا مِنْ لُغُوبٍ

39. So be patient, [O Muḥammad], over what they say and exalt [Allāh] with praise of your Lord before the rising of the sun and before its setting,
40. And [in part] of the night exalt Him and after prostration [i.e., prayer].
41. And listen on the Day when the Caller<sup>1532</sup> will call out from a place that is near –
42. The Day they will hear the blast [of the Horn] in truth. That is the Day of Emergence [from the graves].
43. Indeed, it is We who give life and cause death, and to Us is the destination
44. On the Day the earth breaks away from them [and they emerge] rapidly; that is a gathering easy for Us.
45. We are most knowing of what they say, and you are not over them a tyrant.<sup>1533</sup> But remind by the Qur'aan whoever fears My threat.

فَاصْبِرْ عَلَىٰ مَا يُقُولُونَ وَسَبِّحْ بِحَمْدِ رَبِّكَ  
قَبْلَ طَلُوعَ الْشَّمْسِ وَقَبْلَ الْغُرُوبِ ﴿٦﴾

وَمِنَ الَّيْلِ فَسِّنْحَةً وَأَدِبَرَ السُّجُودَ ﴿٧﴾

وَاسْتَمِعْ يَوْمَ يُنَادِ الْمُنَادِ مِنْ مَكَانٍ قَرِيبٍ ﴿٨﴾

يَوْمَ يَسْمَعُونَ الصَّيْحَةَ بِالْحَقِّ ذَلِكَ يَوْمٌ  
الْخَرُوجِ ﴿٩﴾

إِنَّا هُنُّ نَحْنُ نَحْنُ وَنُنْمِيْتُ إِلَيْنَا الْمَحْصُورُ ﴿١٠﴾

يَوْمَ تَشَقَّقُ الْأَرْضُ عَنْهُمْ سِرَاعًا ذَلِكَ  
حَشْرُ عَلَيْنَا يَسِيرٌ ﴿١١﴾

نَحْنُ أَعْلَمُ بِمَا يُقُولُونَ وَمَا أَنْتَ عَلَيْهِمْ  
بِحِجَارٍ فَدَكِّرْ بِالْقُرْءَانِ مَنْ خَافَ وَعَيْدَ ﴿١٢﴾

<sup>1532</sup>An angel who will call out Allāh's command for the Resurrection.

<sup>1533</sup>Forcing people to belief or submission.

**Sūrah adh-Dhāriyāt<sup>1534</sup>****Bismillāhir-Rahmānir-Raheem****سُورَةُ الدَّارِيَاتِ****بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ**

1. By the [winds] scattering [dust], dispersing [it]  
وَالَّذِي رَيَتْ ذَرَوْا ﴿١﴾
2. And the [clouds] carrying a load [of water]  
فَالْحَمِيلَتْ وَقَرَأً ﴿٢﴾
3. And the ships sailing with ease  
فَالْجَنِيرَتْ يُسْرًا ﴿٣﴾
4. And the [angels] apportioning [each] matter,  
فَالْمُقَسِّمَتْ أَمْرًا ﴿٤﴾
5. Indeed, what you are promised is true.  
إِنَّمَا تُوعَدُونَ لَصَادِقٌ ﴿٥﴾
6. And indeed, the recompense is to occur.  
وَإِنَّ الَّذِينَ لَوْقَعُوا ﴿٦﴾
7. By the heaven containing pathways,<sup>1535</sup>  
وَالسَّمَاءُ ذَاتُ الْحَبَكِ ﴿٧﴾
8. Indeed, you are in differing speech.<sup>1536</sup>  
إِنَّكُمْ لَفِي قَوْلٍ مُخْتَلِفِينَ ﴿٨﴾
9. Deluded away from it [i.e., the Qur'ān] is he who is deluded.  
يُؤْفَكُ عَنْهُ مَنْ أُفْلِكَ ﴿٩﴾
10. Destroyed are the misinformers<sup>1537</sup>  
قُتِلَ الْحَرَّصُونَ ﴿١٠﴾
11. Who are within a flood [of confusion] and heedless.  
الَّذِينَ هُمْ فِي غَمْرَةٍ سَاهُونَ ﴿١١﴾
12. They ask, "When is the Day of Recompense?"  
يَسْأَلُونَ أَيَّانَ يَوْمَ الَّذِينَ ﴿١٢﴾
13. [It is] the Day they will be tormented over the Fire  
يَوْمُ هُمْ عَلَى النَّارِ يُفْتَنُونَ ﴿١٣﴾

<sup>1534</sup>Adh-Dhāriyāt: The Scattering Winds.<sup>1535</sup>Explained as tracks, layers or orbits.<sup>1536</sup>About Prophet Muhammad (ﷺ) and the Qur'ān.<sup>1537</sup>Or "May they be destroyed" or "cursed."

14. [And will be told], "Taste your torment. This is that for which you were impatient."
15. Indeed, the righteous will be among gardens and springs,
16. Accepting what their Lord has given them. Indeed, they were before that doers of good.
17. They used to sleep but little of the night,<sup>1538</sup>
18. And in the hours before dawn they would ask forgiveness,
19. And from their properties was [given] the right of the [needy] petitioner and the deprived.
20. And on the earth are signs for the certain [in faith]
21. And in yourselves. Then will you not see?
22. And in the heaven is your provision and whatever you are promised.
23. Then by the Lord of the heaven and earth, indeed, it is truth – just as [sure as] it is that you are speaking.
24. Has there reached you the story of the honored guests of Abraham?<sup>1539</sup>
25. When they entered upon him and said, "[We greet you with] peace." He answered, "[And upon you]

ذُوقُوا فِتْنَتَكُمْ هَذَا الَّذِي كُنْتُمْ يَعْمَلُونَ ﴿٤﴾

إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَعُيُونٍ ﴿٥﴾

إِذَا خَدِينَ مَا أَتَيْهُمْ رَبُّهُمْ إِلَهُهُمْ كَانُوا قَبْلَ ذَلِكَ مُحْسِنِينَ ﴿٦﴾

كَانُوا قَلِيلًا مِنَ الَّيلِ مَا يَهْجَعُونَ ﴿٧﴾

وَبِالْأَسْخَارِ هُمْ يَسْتَغْفِرُونَ ﴿٨﴾

وَفِي أَمْوَالِهِمْ حَقٌّ لِلصَّابِلِ وَالْمُخْرُومِ ﴿٩﴾

وَفِي الْأَرْضِ إِيمَانٌ لِلْمُؤْمِنِينَ ﴿١٠﴾

وَفِي أَنفُسِكُمْ أَفَلَا تُبَصِّرُونَ ﴿١١﴾

وَفِي السَّمَاءِ رِزْقٌ كُمْ وَمَا تُوعَدُونَ ﴿١٢﴾

فَوَرَبَ السَّمَاءَ وَالْأَرْضِ إِنَّهُ لَحَقٌ مِثْلَ مَا أَنْكُمْ تَنْطَقُونَ ﴿١٣﴾

هَلْ أَتَنَكَ حَدِيثٌ ضَيْفٌ إِبْرَاهِيمَ الْمُكَرَّمِينَ ﴿١٤﴾

إِذْ دَخَلُوا عَلَيْهِ فَقَالُوا سَلَّمًا قَالَ سَلَّمًا قَوْمٌ مُنْكَرُونَ ﴿١٥﴾

<sup>1538</sup>i.e., spending a portion of the night in prayer and supplication.

<sup>1539</sup>Who were angels given honored positions by Allāh.

peace; [you are] a people unknown."

26. Then he went to his family and came with a fat [roasted] calf

فَرَأَعَ إِلَى أَهْلِهِ فَجَاءَ بِعِجْلٍ سَمِينٍ ﴿١٦﴾

27. And placed it near them; he said, "Will you not eat?"

فَقَرَأَهُ إِلَيْهِمْ قَالَ أَلَا تَأْكُلُونَ ﴿١٧﴾

28. And he felt from them apprehension.<sup>1540</sup> They said, "Fear not," and gave him good tidings of a learned boy.

فَأَوْجَسَ مِنْهُمْ خِفَةً قَالُوا لَا تَحْفَظُ  
وَبَشِّرُوهُ بِغُلَمٍ عَلِيمٍ ﴿١٨﴾

29. And his wife approached with a cry [of alarm] and struck her face and said, "[I am] a barren old woman!"

فَأَقْبَلَتْ أُمَّهُتُهُ فِي صَرَّةٍ فَصَكَتْ وَجْهَهَا  
وَقَالَتْ عَجَزُ عَقِيمٌ ﴿١٩﴾

30. They said, "Thus has said your Lord; indeed, He is the Wise, the Knowing."

قَالُوا كَذَلِكَ قَالَ رَبُّكُمْ إِنَّهُ هُوَ الْحَكِيمُ  
الْعَلِيمُ ﴿٢٠﴾

31. [Abraham] said, "Then what is your business [here], O messengers?"

قَالَ فَمَا حَطَبُكُمْ أَيُّهَا الْمُرْسَلُونَ ﴿٢١﴾

32. They said, "Indeed, we have been sent to a people of criminals<sup>1541</sup>

قَالُوا إِنَّا أَرْسَلْنَا إِلَيْهِمْ مُّجْرِمِينَ ﴿٢٢﴾

33. To send down upon them stones of clay,

لِنُرْسِلَ عَلَيْهِمْ حِجَارَةً مِنْ طِينٍ ﴿٢٣﴾

34. Marked in the presence of your Lord for the transgressors."

مُّسَوْمَةً عِنْدَ رَبِّكَ لِلْمُسْرِفِينَ ﴿٢٤﴾

35. So We brought out whoever was in them [i.e., the cities] of the believers.

فَأَخْرَجْنَا مَنْ كَانَ فِيهَا مِنَ الْمُؤْمِنِينَ ﴿٢٥﴾

36. And We found not within them other than a [single] house of Muslims.<sup>1542</sup>

فَمَا وَجَدْنَا فِيهَا غَيْرَ بَيْتٍ مِنَ الْمُسْلِمِينَ ﴿٢٦﴾

<sup>1540</sup>See footnote to 11:70.

<sup>1541</sup>i.e., those who defied Lot (upon him be peace).

<sup>1542</sup>i.e., Lot and his family, excepting his wife.