

الرَّعْدُ ArRaad

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, Most Gracious, Most Merciful

Sahih Intl	S. Maududi	Yousuf Ali	M. Pickthall	Al-Quran
<p>1. Alif, Lam, Meem, Ra. These are the verses of the Book; and what has been revealed to you from your Lord is the truth, but most of the people do not believe.</p>	<p>1. Alif. Lam. Mim Ra. These are the verses of the Divine Book. Whatever has been revealed to you from your Lord is the truth, and yet most (of your) people do not believe.</p>	<p>1. Alif. Lam. Mim Ra. These are the signs (or verses) of the Book: that which has been revealed unto you from your Lord is the truth; but most men believe not.</p>	<p>1. Alif. Lam. Mim. Ra. These are verses of the Scripture. That which is revealed unto you from your Lord is the truth, but most of mankind believe not.</p>	<p>الْمَرَّةِ تِلْكَ آيَاتِ الْكِتَابِ وَالَّذِي أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ الْحَقُّ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ ﴿١﴾</p>
<p>2. It is Allah who erected the heavens without pillars that you [can] see; then He established Himself above the Throne and made subject the sun and the moon, each running [its course] for a specified term. He arranges [each] matter; He details the signs that you may, of the meeting with your Lord, be certain.</p>	<p>2. It is Allah who has raised the heavens without any supports that you could see, then he established Himself on the Throne. And He made the sun and the moon subservient (to a law), each running its course till an appointed term. He governs the order and explains the signs that you may be firmly convinced about meeting with your Lord.</p>	<p>2. Allah is He who raised the heavens without any pillars that you can see; is firmly established on the throne (of authority); He has subjected the sun and the moon (to his law)! Each one runs (its course) for a term appointed. He does regulate all affairs, explaining the signs in detail that you may believe with certainty in the meeting with your Lord.</p>	<p>2. Allah it is who raised up the heavens without visible supports, then mounted the Throne, and compelled the sun and the moon to be of service, each runs unto an appointed term; He orders the course; He details the revelations, that haply you may be certain of the meeting with your Lord.</p>	<p>اللَّهُ الَّذِي رَفَعَ السَّمَوَاتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلَّ يَوْمٍ لِّاجَلٍ مُّسَمًّى يُدَبِّرُ الْأَمْرَ يُفَصِّلُ الآيَاتِ لَعَلَّكُمْ بِلِقَاءِ رَبِّكُمْ تُوقِنُونَ ﴿٢﴾</p>
<p>3. And it is He who spread the earth and placed therein firmly set mountains and rivers; and from all of the fruits He made therein two mates; He causes the night to cover the day. Indeed in that are signs for a people who give thought.</p>	<p>3. He it is who has spread out the earth and has placed in it firm mountains and has caused the rivers to flow. He has made every fruit in pairs, two and two, and He it is who causes the night to cover the day. Surely there are signs in these for those who reflect.</p>	<p>3. And it is He who spread out the earth, and set thereon mountains standing firm and (flowing) rivers: and fruit of every kind He made in pairs, two and two: He draws the night as a veil over the day. Behold, verily in these things there are signs for those who consider.</p>	<p>3. And He it is who spread out the earth and placed therein firm hills and flowing streams, and of all fruits He placed therein two spouses (male and female). He covers the night with the day. Lo! Herein verily are portents for people who take thought.</p>	<p>وَهُوَ الَّذِي مَدَّ الْأَرْضَ وَجَعَلَ فِيهَا رَوَاسِيَ وَأَنْهَارًا وَمِنْ كُلِّ الشَّمْرَاتِ جَعَلَ فِيهَا زَوْجَيْنِ أُنثَيْنِ يُغْشَىٰ اللَّيْلَ النَّهَارَ إِنَّ فِي ذَلِكَ لآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ ﴿٣﴾</p>

4. And within the land are neighboring plots and gardens of grapevines and crops and palm trees, [growing] several from a root or otherwise, watered with one water; but We make some of them exceed others in [quality of] fruit. Indeed in that are signs for a people who reason.

4. And on the earth there are many tracts of land neighboring each other. There are on it vineyards, and sown fields, and date palms: some growing in clusters from one root, some standing alone. They are irrigated by the same water and yet We make some excel others in taste. Surely there are signs in these for a people who use their reason.

4. And in the earth are tracts (diverse though) neighboring, and gardens of vines and fields sown with corn, and palm trees growing out of single roots or otherwise: watered with the same water, yet some of them We make more excellent than others to eat. Behold, verily in these things there are signs for those who understand.

4. And in the Earth are neighboring tracts, vineyards and ploughed lands, and date palms, like and unlike, which are watered with one water. And we have made some of them to excel others in fruit. Lo! Herein verily are portents for people who have sense.

وَفِي الْأَرْضِ قِطْعٌ مُّتَجَوِّرَاتٌ
وَجَدْتُمْ مِّنْ أَعْتَابٍ وَزَّرَعٌ
وَتَحْيَلٌ صِنْوَانٌ وَغَيْرُهُ صِنْوَانٍ
يُسْقَىٰ بِمَاءٍ وَاحِدٍ وَنُقْضِلُ
بَعْضَهَا عَلَىٰ بَعْضٍ فِي الْأَكْلِ إِنَّ
فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ



5. And if you are astonished, [O Muhammad] -- then astonishing is their saying, "When we are dust, will we indeed be [brought] into a new creation?" Those are the ones who have disbelieved in their Lord, and those will have shackles upon their necks, and those are the companions of the Fire; they will abide therein eternally.

5. And were you to wonder, then wondrous indeed is the saying of those who say: 'What! After we have been reduced to the dust, shall we be created afresh?' They are the ones who disbelieved in their Lord; they are the ones who shall have shackles around their necks. They shall be the inmates of the Fire, wherein they will abide forever.

5. If you do marvel (at their want of faith), strange is their saying: "When we are (actually) dust, shall we indeed then be in a creation renewed?" They are those who deny their Lord! They are those round whose necks will be yokes (of servitude): they will be companions of the Fire, to dwell therein (forever).

5. And if you wonder, then wondrous is their saying: When we are dust, are we then forsooth (to be raised) in a new creation? Such are they who disbelieve in their Lord; such have carcans on their necks; such are rightful owners of the Fire, they will abide therein.

وَإِنْ تَعْجَبَ فَعَجَبٌ قَوْلُهُمْ
عَإِذَا كُنَّا تُرَابًا ءَأِنَّا لَفِي خَلْقٍ
جَدِيدٍ أُولَٰئِكَ الَّذِينَ كَفَرُوا
بِرَبِّهِمْ وَأُولَٰئِكَ الْأَغْلَىٰ فِي
أَعْنَاقِهِمْ وَأُولَٰئِكَ أَصْحَابُ
النَّارِ هُمْ فِيهَا خَالِدُونَ



6. They impatiently urge you to bring about evil before good, while there has already occurred before them similar punishments [to what they demand]. And indeed, your Lord is full of forgiveness for the people despite their wrongdoing, and indeed, your Lord is also severe in penalty.

6. They challenge you to hasten the coming of evil before the coming of any good, although people who followed a like course before had met with exemplary punishment (from Allah). Verily your Lord is forgiving to men despite all their wrongdoing. Verily your Lord is also severe in retribution.

6. They ask you to hasten on the evil in preference to the good: Yet have come to pass, before them, (many) exemplary punishments! But verily your Lord is full of forgiveness for mankind for their wrong-doing, and verily your Lord is (also) strict in punishment.

6. And they bid you hasten on the evil rather than the good, when exemplary punishments have indeed occurred before them. But lo! Your Lord is rich in pardon for mankind despite their wrong, and lo! Your Lord is strong in punishment.

وَيَسْتَعْجِلُونَكَ بِالسَّيِّئَةِ قَبْلَ
الْحَسَنَةِ وَقَدْ خَلَتْ مِنْ قَبْلِهِمْ
الْمَثَلُ وَإِنَّ رَبَّكَ لَدُوٌّ مَّغْفِرَةٌ
لِّلنَّاسِ عَلَىٰ ظُلْمِهِمْ وَإِنَّ
رَبَّكَ لَشَدِيدُ الْعِقَابِ



7. And those who disbelieved say, "Why has a sign not been sent down to him from his Lord?" You are only a warner, and for every people is a guide.

7. Those who refused to believe say: 'Why has no [miraculous] sign been sent down upon him from his Lord?' You are only a warner, and every people has its guide.

7. And the unbelievers say: "Why is not a sign sent down to him from his Lord?" But you are truly a warner, and to every people is a guide.

7. Those who disbelieve say: If only some portent were sent down upon him from his Lord! You are a warner only, and for every folk is a guide.

وَيَقُولُ الَّذِينَ كَفَرُوا لَوْلَا
أُنزِلَ عَلَيْهِ آيَةٌ مِّنْ رَبِّهِ إِنَّمَا
أَنْتَ مُنذِرٌ وَلِكُلِّ قَوْمٍ هَادٍ



8. Allah knows what every female carries and what the wombs lose [prematurely] or exceed. And

8. Allah knows what every female bears; and what the wombs fall short of (in gestation), and what

8. Allah does know what every female (womb) does bear, by how much the wombs fall short or do exceed.

8. Allah knows that which every female bears and that which the wombs absorb and that which they

اللَّهُ يَعْلَمُ مَا تَحْمِلُ كُلُّ أُنْثَىٰ
وَمَا تَغِيضُ الْأَرْحَامُ وَمَا تَزْدَادُ

everything with Him is by due measure.

they may add. With Him everything is in fixed measure.

Every single thing is before His sight, in (due) proportion.

grow. And everything with Him is measured.

وَكُلُّ شَيْءٍ عِنْدَهُ بِمِقْدَارٍ ﴿٨﴾

9. [He is] Knower of the unseen and the witnessed, the Grand, the Exalted.

9. He knows both what is hidden and what is manifest. He is the Supreme One, the Most High.

9. He knows the unseen and that which is open: He is the Great, the Most High.

9. He is the Knower of the invisible and the visible, the Great, the High Exalted.

عِلْمُ الْغَيْبِ وَالشَّهَادَةِ الْكَبِيرِ
الْمُتَعَالِ ﴿٩﴾

10. It is the same [to Him] concerning you, whether one conceals [his] speech or one publicizes it and whether one is hidden by night or conspicuous [among others] by day.

10. It is all the same for Him whether any of you says a thing secretly, or says it loudly, and whether one hides oneself in the darkness of night, or struts about in broad daylight.

10. It is the same (to Him) whether any of you conceals his speech or declares it openly; whether he lays hid by night or walks forth freely by day.

10. Alike of you is he who hides the saying and he who noises it abroad, he who lurks in the night and he who goes freely in the daytime.

سَوَاءٌ مِنْكُمْ مَنْ أَسَرَ الْقَوْلَ وَمَنْ جَهَرَ بِهِ وَمَنْ هُوَ مُسْتَخْفٍ بِاللَّيْلِ وَسَارِبٌ بِالنَّهَارِ ﴿١٠﴾

11. For each one are successive [angels] before and behind him who protect him by the decree of Allah. Indeed, Allah will not change the condition of a people until they change what is in themselves. And when Allah intends for a people ill, there is no repelling it. And there is not for them besides Him any patron.

11. There are guardians over everyone, before him and behind him, who guard him by Allah's command. Verily Allah does not change a people's condition unless they change their inner selves. And when Allah decides to make a people suffer ill, no one can avert it. Nor can any be of help to such a people against Allah.

11. For each there are (angels) in succession, before and behind him: They guard him by command of Allah. Verily never will Allah change the condition of a people until they change it themselves. But when (once) Allah wills a people's punishment, there can be no turning it back, nor will they find, besides Him, any to protect.

11. For him are angels ranged before him and behind him, who guard him by Allah's command. Lo! Allah changes not the condition of a folk until they (first) change that which is in their hearts; and if Allah wills misfortune for a folk, there is none that can repel it, nor have they a defender beside Him.

لَهُ مَعْقِبَاتٌ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ يَحْفَظُونَهُ مِنْ أَمْرِ اللَّهِ إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّى يُغَيِّرُوا مَا بِأَنْفُسِهِمْ وَإِذَا أَرَادَ اللَّهُ بِقَوْمٍ سُوءًا فَلَا مَرَدَّ لَهُ وَمَا لَهُمْ مِنْ دُونِهِ مِنْ وَالٍ ﴿١١﴾

12. It is He who shows you lightning, [causing] fear and aspiration, and generates the heavy clouds.

12. He it is who causes you to see lightning that inspires you with both fear and hope, and He it is who whips up heavy clouds.

12. It is He who does show you the lightning, by way of fear and of hope. It is He who does raise up the clouds, heavy with (fertilizing) rain.

12. He it is who shows you the lightning, a fear and a hope, and raises the heavy clouds.

هُوَ الَّذِي يُرِيكُمْ الْبَرْقَ خَوْفًا وَطَمَعًا وَيُنشِئُ السَّحَابَ الثِّقَالَ ﴿١٢﴾

13. And the thunder exalts [Allah] with praise of Him – and the angels [as well] from fear of Him – and He sends thunderbolts and strikes therewith whom He wills while they dispute about Allah; and He is severe in assault.

13. The thunder celebrates His praise and holiness, and the angels, too, for awe of Him. He hurls thunderbolts, striking with them whom he wills the while they are engaged in disputation concerning Allah. He is Mighty in His contriving.

13. Nay, thunder repeats His praises, and so do the angels, with awe: He flings the loud-voiced thunderbolts, and therewith He strikes whomsoever He will, yet these (are the men) who (dare to) dispute about Allah, with the strength of His power (supreme).

13. The thunder hymns His praise and (so do) the angels for awe of Him. He launches the thunderbolts and smites with them whom He will while they dispute (in doubt) concerning Allah and He is mighty in wrath.

وَيَسْبِخُ الرَّعْدُ بِحَمْدِهِ وَالْمَلَائِكَةُ مِنْ خِيفَتِهِ وَيُرْسِلُ الصَّوَاعِقَ فَيُصِيبُ بِهَا مَنْ يَشَاءُ وَهُمْ يُجَادِلُونَ فِي اللَّهِ وَهُوَ شَدِيدُ الْمِحَالِ ﴿١٣﴾

14. To Him [alone] is the supplication of truth. And those they call upon besides Him do not respond to them with a thing, except

14. To Him alone should all prayer be addressed, for those to whom they do address their prayers beside Him are altogether powerless

14. For Him (alone) is prayer in truth: any others that they call upon besides Him hear them no more than if they were to stretch forth their

14. Unto Him is the real prayer. Those unto whom they pray beside Allah respond to them not at all, save as (is the response to) one who

لَهُ دَعْوَةُ الْحَقِّ وَالَّذِينَ يَدْعُونَ مِنْ دُونِهِ لَا يَسْتَجِيبُونَ لَهُمْ بِشَيْءٍ إِلَّا كَبَاسِطٍ كَفَّيْهِ إِلَى

as one who stretches his hands toward water [from afar, calling it] to reach his mouth, but it will not reach it [thus]. And the supplication of the disbelievers is not but in error [i.e. futility].

to respond to them. Except as one who stretches out his hands to water, asking it to reach his mouth, although water has no power to reach his mouth. The prayers of the unbelievers are a sheer waste.

hands for water to reach their mouths but it reaches them not: for the prayer of those without faith is nothing but (futile) wandering (in the mind).

stretches forth his hands toward water (asking) that it may come unto his mouth, and it will never reach it. The prayer of disbelievers goes (far) astray.

الْمَاءِ لِيَبْلُغَ فَاهُ وَمَا هُوَ بِبَالِغِهِ
وَمَا دُعَاءُ الْكَافِرِينَ إِلَّا فِي
ضَلَالٍ ﴿١٤﴾

15. And to Allah prostrates whoever is within the heavens and the earth, willingly or by compulsion, and their shadows [as well] in the mornings and the afternoons.

AsSajda

15. All that is in the heavens and the earth prostrates itself, whether willingly or by force, before Allah; and so do their shadows in the morning and in the evening.

AsSajda

15. Whatever beings there are in the heavens and the earth prostrate themselves to Allah with goodwill or in spite of themselves: so do their shadows in the morning and evening.

AsSajda

15. And unto Allah falls prostrate whosoever is in the heavens and the earth, willingly or unwillingly, as do their shadows in the morning and the evening hours.

AsSajda

وَاللَّهُ يَسْجُدُ مَنْ فِي السَّمَوَاتِ
وَالْأَرْضِ طَوْعًا وَكَرْهًا
وَظِلُّهُمْ بِالْغُدُوِّ وَالْآصَالِ ﴿١٥﴾

16. Say, "Who is Lord of the heavens and earth?" Say, "Allah." Say, "Have you then taken besides Him allies not possessing [even] for themselves any benefit or any harm?" Say, "Is the blind equivalent to the seeing? Or is darkness equivalent to light? Or have they attributed to Allah partners who created like His creation so that the creation [of each] seemed similar to them?" Say, "Allah is the Creator of all things, and He is the One, the Prevailing."

16. Say: 'Who is the Lord of the heavens and the earth?' Say: 'Allah.' Say: 'Have you taken beside Him as your patrons those who do not have the power to benefit or to hurt even themselves?' Say: 'Can the blind and the seeing be deemed equals? Or can light and darkness be deemed equals? If that is not so, or have those whom they associate with Allah ever created anything like what Allah did so that the question of creation has become dubious to them?' Say: 'Allah is the creator of everything. He is the One, the irresistible.'

16. Say: "Who is the Lord of the heavens and the earth?" Say: "(It is) Allah." Say: "Do you then take (for worship) protectors other than Him, such as have no power either for good or for harm to themselves?" Say: "Are the blind equal with those who see? Or the depths of darkness equal with light?" Or do they assign to Allah partners who have created (anything) as He has created, so that the creation seemed to them similar? Say: "(Allah) is the Creator of all things: He is the One, the Supreme and Irresistible."

16. Say (O Muhammad): Who is Lord of the heavens and the earth? Say: Allah. Say: Take you then (others) beside Him for protectors, which, even for themselves, have neither benefit nor hurt? Say: Is the blind man equal to the seer, or is darkness equal to light? Or assign they unto Allah partners who created the like of His creation so that the creation (which they made and His creation) seemed alike to them? Say: Allah is the Creator of all things, and He is the One, the Almighty.

قُلْ مَنْ رَبُّ السَّمَوَاتِ
وَالْأَرْضِ قُلِ اللَّهُ قُلْ
أَفَاتَّخَذْتُمْ مِنْ دُونِهِ
أَوْلِيَاءَ لَا يَمْلِكُونَ
لِأَنْفُسِهِمْ نَفْعًا وَلَا
ضَرًّا أَقُلْ هَلْ يَسْتَوِي
الْأَعْمَى وَالْبَصِيرُ
أَمْ هَلْ تَسْتَوِي الظُّلُمَاتُ
وَالنُّورُ أَمْ جَعَلُوا لِلَّهِ
شُرَكَاءَ خَلَقُوا كَخَلْقِهِ
فَتَشَابَهُ الخَلْقِ عَلَيْهِمْ
قُلِ اللَّهُ خَالِقُ كُلِّ شَيْءٍ
وَ هُوَ الْوَاحِدُ الْقَهَّارُ ﴿١٦﴾

17. He sends down from the sky, rain, and valleys flow according to their capacity, and the torrent carries a rising foam. And from that [ore] which they heat in the fire, desiring adornments and utensils, is a foam like it. Thus Allah presents [the example of] truth and falsehood. As

17. Allah sends down water from the heavens and the river beds flow, each according to its measure, and the torrent carries along a swelling scum. And likewise, from that metal which they smelt in the fire to make ornaments and utensils, there arises scum like it. Thus does Allah depict truth and falsehood.

17. He sends down water from the skies, and the channels flow, each according to its measure: But the torrent bears away to foam that mounts up to the surface. Even so, from that (ore) which they heat in the fire, to make ornaments or utensils therewith, there is a scum likewise. Thus does Allah (by parables)

17. He sends down water from the sky, so that valleys flow according to their measure, and the flood bears (on its surface) swelling foam - from that which they smelt in the fire in order to make ornaments and tools rises a foam like unto it - thus Allah coins (the similitude of) the true and the false. Then, as for the

أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَسَالَتْ
أوديةً بِقَدَرِهَا فَاحْتَمَلَ
السَّيْلُ زَبَدًا رَابِيًا وَمِمَّا
يُوقَدُونَ عَلَيْهِ فِي النَّارِ
ابْتِغَاءَ حليةٍ أَوْ مَتَاعٍ
زَبَدٌ مِثْلَهُ كَذَلِكَ
يَضْرِبُ اللَّهُ الْحَقَّ

for the foam, it vanishes, [being] cast off; but as for that which benefits the people, it remains on the earth. Thus does Allah present examples.

As for the scum, it passes away as dross; but that which benefits mankind abides on the earth. Thus does Allah explain (the truth) through examples.

show forth truth and vanity. For the scum disappears like froth cast out; while that which is for the good of mankind remains on the earth. Thus does Allah set forth parables.

foam, it passes away as scum upon the banks, while, as for that which is of use to mankind, it remains in the earth. Thus Allah coins the similitudes.

وَالْبَاطِلُ قَامًا زَرِبًا فَيَذْهَبُ
جُفَاءً وَأَمَا مَا يَنْفَعُ النَّاسَ
فَيَمُكُّ فِي الْأَرْضِ كَذَلِكَ
يَضْرِبُ اللَّهُ الْأَمْثَالَ ﴿٧﴾

18. For those who have responded to their Lord is the best [reward], but those who did not respond to Him – if they had all that is on the earth entirely and the like of it with it, they would [attempt to] ransom themselves thereby. Those will have the worst account, and their refuge is Hell, and wretched is the resting place.

18. There is good reward for those who respond to the call of their Lord. And those who do not respond to Him, they shall offer all they have – even if they have all the riches of the world and the like of it besides – to redeem themselves. They will be subjected to a severe reckoning and Hell shall be their refuge. And what a wretched resting place it is.

18. For those who respond to their Lord, are (all) good things. But those who respond not to Him, - - Even if they had all that is in the heavens and on earth, and as much more, (in vain) would they offer it for ransom. For them will the reckoning be terrible: their abode will be Hell, what a bed of misery.

18. For those who answered Allah's call is bliss; and for those who answered not His call, if they had all that is in the earth, and therewith the like thereof, they would proffer it as ransom. Such will have a woeful reckoning, and their habitation will be hell, a dire abode.

لِلَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ
الْحُسْنَى وَالَّذِينَ لَمْ يَسْتَجِيبُوا
لَهُ لَوْ أَنَّ لَهُمْ مَا فِي الْأَرْضِ
جَمِيعًا وَمِثْلَهُ مَعَهُ لَافْتَدَوْا بِهِ
أُولَئِكَ لَهُمْ سُوءُ الْحِسَابِ
وَمَا أُولَئِكَ بِمُعْجِزِينَ
وَمَا لَهُمْ آلِهَةٌ يَسْتَجِيرُونَ
الْمِهَادُ ﴿٨﴾

19. Then is he who knows that what has been revealed to you from your Lord is the truth like one who is blind? They will only be reminded who are people of understanding.

19. He, who knows that the Book, which has been sent to you from your Lord, is the truth, is he like him who is blind? It is only men of understanding who take heed.

19. Is then one who knows that which has been revealed unto you from your Lord is the truth, like one who is blind? It is only those of understanding who receive admonition.

19. Is he who knows that what is revealed unto you from your Lord is the truth like him who is blind? But only men of understanding heed.

أَفَمَنْ يَعْلَمُ أَنَّمَا أُنزِلَ إِلَيْكَ
مِنَ رَبِّكَ الْحَقُّ كَمَنْ هُوَ أَعْمَى
إِنَّمَا يَتَذَكَّرُ أُولُو الْأَلْبَابِ ﴿٩﴾

20. Those who fulfill the covenant of Allah and do not break the contract.

20. Those who fulfill covenant with Allah and do not break their compact after firmly confirming it.

20. Those who fulfill the covenant of Allah and fail not in their pledged word.

20. Such as keep the pact of Allah, and break not the covenant.

الَّذِينَ يُؤْفُونَ بِعَهْدِ اللَّهِ
وَلَا يَنْقُضُونَ الْمِيثَاقَ ﴿١٠﴾

21. And those who join that which Allah has ordered to be joined and fear their Lord and are afraid of the evil of [their] account.

21. Who join together the ties which Allah has bidden to be joined; who fear their Lord and dread lest they are subjected to severe reckoning.

21. Those who join together those things which Allah hath commanded to be joined, hold their Lord in awe, and fear a terrible reckoning.

21. Such as unite that which Allah has commanded should be joined, and fear their Lord, and dread a woeful reckoning.

وَالَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ
بِهِ أَنْ يُوصَلَ وَيَخْشَوْنَ رَبَّهُمْ
وَيَخَافُونَ سُوءَ الْحِسَابِ ﴿١١﴾

22. And those who are patient, seeking the countenance of their Lord, and establish prayer and spend from what We have provided for them secretly and publicly and prevent evil with good – those will have the good consequence of

22. Who are steadfast in seeking the good pleasure of their Lord; who establish prayer and spend both secretly and openly out of the wealth We have provided them, and who ward off evil with good. Theirs shall be the ultimate

22. Those who patiently persevere, seeking the countenance of their Lord; Establish regular prayers; spend, out of what We have bestowed for their sustenance, secretly and openly; and turn off evil with good: for such there

22. Such as persevere in seeking their Lord's countenance and are regular in prayer and spend of that which We bestow upon them secretly and openly, and overcome evil with good. Theirs will be the sequel of the (heavenly) home.

وَالَّذِينَ صَبَرُوا ابْتِغَاءَ وَجْهِ
رَبِّهِمْ وَأَقَامُوا الصَّلَاةَ
وَأَنْفَقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا
وَعَلَانِيَةً وَيَذَرُونَ بِالْحَسَنَةِ
السَّيِّئَةَ أُولَئِكَ لَهُمْ عُقْبَى

[this] home.

abode.

is the final attainment
of the (eternal) home.الدَّارِ
الرَّابِعَةَ

23. Gardens of perpetual residence; they will enter them with whoever were righteous among their fathers, their spouses and their descendants. And the angels will enter upon them from every gate, [saying].

23. The everlasting gardens: which they shall enter and so shall the righteous from among their fathers, and their spouses, and their offspring. And angels shall enter into them from every gate, (and say).

23. Gardens of perpetual bliss: they shall enter there, as well as the righteous among their fathers, their spouses, and their offspring; and angels shall enter unto them from every gate (with the salutation).

23. Gardens of Eden which they enter, along with all who do right of their fathers and their helpmates and their seed. The angels shall enter unto them from every gate.

جَنَّتٍ عَدْنٍ يَدْخُلُونَهَا وَمَنْ
صَلَحَ مِنْ آبَائِهِمْ وَأَزْوَاجِهِمْ
وَدُرِّبَتِهِمْ وَالْمَلَائِكَةُ يَدْخُلُونَ
عَلَيْهِمْ مِنْ كُلِّ بَابٍ

24. "Peace be upon you for what you patiently endured. And excellent is the final home."

24. 'Peace be upon you. You merit this reward for your patience.' How excellent is the ultimate abode!

24. "Peace unto you for that you persevered in patience! Now how excellent is the final home!"

24. (Saying): Peace be unto you because you persevered, how excellent will be the sequel of the (heavenly) home.

سَلَامٌ عَلَيْكُمْ بِمَا صَبَرْتُمْ
فَنِعْمَ عُقْبَى الدَّارِ

25. But those who break the covenant of Allah after contracting it and sever that which Allah has ordered to be joined and spread corruption on earth – for them is the curse, and they will have the worst home.

25. As for those who break the covenant of Allah after firmly confirming it, who cut asunder the ties that Allah has commanded to be joined and who create corruption in the land: Allah's curse shall be upon them and theirs shall be a wretched abode (in the Hereafter).

25. But those who break the covenant of Allah, after having plighted their word thereto, and cut asunder those things which Allah has commanded to be joined, and work mischief in the land; - on them is the curse; for them is the terrible home!

25. And those who break the covenant of Allah after ratifying it, and sever that which Allah has commanded should be joined, and make mischief in the earth: theirs is the curse and theirs the ill abode.

وَالَّذِينَ يَتَّقُونَ عَهْدَ اللَّهِ
مِنْ بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ مَا
أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ
وَيُفْسِدُونَ فِي الْأَرْضِ أُولَئِكَ
هُمُ اللَّعْنَةُ وَهُمْ سُوءَ الدَّارِ

26. Allah extends provision for whom He wills and restricts [it]. And they rejoice in the worldly life, while the worldly life is not, compared to the Hereafter, except [brief] enjoyment.

26. Allah enlarges the provision of whom He wills and grants in strict measure. They exult in the life of the world, although compared with the Hereafter; the life of the world is no more than temporary enjoyment.

26. Allah does enlarge, or grant by (strict) measure, the sustenance to whom so He pleases. They rejoice in the life of this world: The life of this world is but little comfort compared the Hereafter.

26. Allah enlarges livelihood for whom He will, and straitens (it for whom He will); and they rejoice in the life of the world, whereas the life of the world is but brief comfort as compared with the Hereafter.

اللَّهُ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ
وَيَقْدِرُ وَفَرِحُوا بِالْحَيَاةِ الدُّنْيَا
وَمَا الْحَيَاةُ الدُّنْيَا فِي الْآخِرَةِ إِلَّا
مَتَاعٌ

27. And those who disbelieved say, "Why has a sign not been sent down to him from his Lord?" Say, [O Muhammad], "Indeed, Allah leaves astray whom He wills and guides to Himself whoever turns back [to Him]."

27. Those who have rejected the (message of Muhammad) say: 'Why has no sign been sent down upon him from his Lord?' Say: 'Allah lets go astray to those whom He wills, and guides to Himself those who turn to Him.'

27. The unbelievers say: "Why is not a sign sent down to him from his Lord?" Say: "Truly Allah leaves, to stray, whom He will; But He guides to Himself those who turn to Him in penitence."

27. Those who disbelieve say: If only a portent were sent down upon him from his Lord! Say: Lo! Allah sends whom He will astray, and guides unto Himself all who turn (unto Him).

وَيَقُولُ الَّذِينَ كَفَرُوا لَوْلَا
أُنزِلَ عَلَيْهِ آيَةٌ مِنْ رَبِّهِ قُلْ إِنَّ
اللَّهَ يُضِلُّ مَنْ يَشَاءُ وَيَهْدِي
إِلَيْهِ مَنْ أَنَابَ

28. Those who have believed and whose hearts are assured by the remembrance of Allah.

28. Such are the ones who believe in the message of the Prophet) and whose hearts find rest in the

28. "Those who believe, and whose hearts find satisfaction in the remembrance of

28. Who have believed and whose hearts have rest in the remembrance of Allah. Verily in the

الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ
بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ

Unquestionably, by the remembrance of Allah hearts are assured."

remembrance of Allah. Surely in Allah's remembrance do hearts find rest.

Allah: for without doubt in the remembrance of Allah do hearts find satisfaction.

remembrance of Allah do hearts find rest.

تَطْمِئِنُّ الْقُلُوبُ ﴿٢٨﴾

29. Those who have believed and done righteous deeds – a good state is theirs and a good return.

29. So those who believe and do good and destined for happiness and a blissful end.

29. "For those who believe and work righteousness, is blessedness, and a beautiful place of return."

29. Those who believe and do right: Joy is for them, and bliss (their) journey's end.

الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ طُوبَى لَهُمْ وَحَسُنَ مَا أَجْرُهُ ﴿٢٩﴾

30. Thus have We sent you to a community before which [other] communities have passed on so you might recite to them that which We revealed to you, while they disbelieve in the Most Merciful. Say, "He is my Lord; there is no deity except Him. Upon Him I rely, and to Him is my return."

30. Thus have We sent you as a Messenger to a community before which many other communities have passed away that you may recite to them whatever We have revealed to you. And yet they deny the Lord of Mercy. Say to them: 'He is my Lord, there is no god but Him. In Him I have placed all my trust and to Him I shall return.'

30. Thus have we sent you amongst a people before whom (long since) have (other) peoples (gone and) passed away; in order that you might rehearse unto them what We send down unto you by inspiration; yet do they reject (Him), the Most Gracious! Say: "He is my Lord! There is no god but He! On Him is my trust, and to Him do I turn!"

30. Thus We send you (O Muhammad) unto a nation, before whom other nations have passed away, that you may recite unto them that which We have inspired in you, while they are disbelievers in the Beneficent. Say: He is my Lord; there is no god save Him. In Him do I put my trust and unto Him is my recourse.

كَذَلِكَ أَرْسَلْنَاكَ فِي أُمَّةٍ قَدْ خَلَتْ مِنْ قَبْلِهَا أُمَمٌ لِّتَتْلُوَ عَلَيْهِمُ الَّذِي أَوْحَيْنَا إِلَيْكَ وَهُمْ يَكْفُرُونَ بِالرَّحْمَنِ قُلْ هُوَ رَبِّي لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ مَتَابِ ﴿٣٠﴾

31. And if there was any Quran by which the mountains would be moved or the earth would be broken apart or the dead would be made to speak, [it would be this Quran], but to Allah belongs the affair entirely. Then have those who believed not accepted that had Allah willed, He would have guided the people, all of them? And those who disbelieve do not cease to be struck, for what they have done, by calamity – or it will descend near their home – until there comes the promise of Allah. Indeed, Allah does not fail in [His] promise.

31. And what would have happened were a Qur'an to be revealed wherewith mountains could be set in motion, or the earth cleft, or the dead made to speak. For everything rests entirely with Allah. So, do men of faith not despair as a result of knowing that had Allah so willed, He could have guided all to the truth. Misfortune continues to afflict the unbelievers on account of their misdeeds, or to befall on locations close to their habitation. This will continue until Allah's promise (of chastisement) is fulfilled. Surely Allah does not go back upon His promise.

31. If there were a Qur'an with which mountains were moved, or the earth were cloven asunder, or the dead were made to speak, (this would be the one!) But, truly, the command is with Allah in all things! Do not the believers know, that, had Allah (so) willed, He could have guided all mankind (to the right)? But the unbelievers, -- never will disaster cease to seize them for their (ill) deeds, or to settle close to their homes, until the promise of Allah come to pass, for, verily, Allah will not fail in His promise.

31. Had it been possible for a lecture to cause the mountains to move, or the earth to be torn asunder, or the dead to speak, (this Qur'an would have done so). Nay, but for Allah's is the whole command. Do not those who believe know that, had Allah willed, He could have guided all mankind? As for those who disbelieve, disaster ceases not to strike them because of what they do, or it dwells near their home until the threat of Allah come to pass. Lo! Allah fails not to keep the tryst.

وَلَوْ أَنَّ قُرْآنًا سُيِّرَتْ بِهِ الْجِبَالُ أَوْ قُطِعَتْ بِهِ الْأَرْضُ أَوْ كَلِمَةٌ بِهِ الْمَوْتَى لَبَلَّ اللَّهُ الْأَمْرَ جَمِيعًا أَفَلَمْ يَأْيَسِ الَّذِينَ آمَنُوا أَنْ لَوْ يَشَاءُ اللَّهُ لَهْدَى النَّاسَ جَمِيعًا وَلَا يَزَالِ الَّذِينَ كَفَرُوا تُصِيبُهُمْ بِمَا صَنَعُوا قَارِعَةٌ أَوْ تَحُلُّ قَرِيبًا مِّنْ دَارِهِمْ حَتَّىٰ يَأْتِيَ وَعْدُ اللَّهِ إِنَّ اللَّهَ لَا يُخْلِفُ الْمِيعَادَ ﴿٣١﴾

32. And already were [other] messengers ridiculed

32. Surely the messengers before you were ridiculed,

32. Mocked were (many) apostles before you: but I

32. And verily messengers (of Allah) were mocked before

وَلَقَدْ اسْتَهْزِئُوا بِرُسُلٍ مِّنْ

before you, and I extended the time of those who disbelieved; then I seized them, and how [terrible] was My penalty.

but I always granted respite to those who disbelieved, and then I seized them (with chastisement). Then, how awesome was My chastisement.

granted respite to the unbelievers, and finally I punished them: Then how (terrible) was my requital.

you, but long I bore with those who disbelieved. At length I seized them, and how (awful) was My punishment.

تَبَلَّكَ فَأَمَلَيْتُ لِلَّذِينَ كَفَرُوا
ثُمَّ أَخَذْتُهُمْ ۖ فَكَيْفَ كَانَ
عِقَابِ ﴿٣٢﴾

33. Then is He who is a maintainer of every soul, [knowing] what it has earned, [like any other]? But to Allah they have attributed partners. Say, "Name them. Or do you inform Him of that which He knows not upon the earth or of what is apparent of speech?" Rather, their [own] plan has been made attractive to those who disbelieve, and they have been averted from the way. And whomever Allah leaves astray – there will be for him no guide.

33. Then, is it in regard to Him who watches over the deeds of every person that they are acting blasphemously by setting up His associates? Say: "Name those associates. Or do you inform Allah of something the existence of which He does not know? Or do people arbitrarily utter empty words? Indeed, their foul contriving has been made to seem fair to the unbelievers and they have been barred from finding the right way. Whomever Allah lets go astray will have none to guide him.

33. Is then He who stands over every soul (and knows) all that it does, (like any others)? And yet they ascribe partners to Allah. Say: "But name them! Is it that you will inform Him of something he knows not on earth, or is it (just) a show of words?" Nay! To those who believe not, their pretense seems pleasing, but they are kept back (thereby) from the path. And those whom Allah leaves to stray, no one can guide.

33. Is He who is aware of the deserts of every soul (as he who is aware of nothing)? Yet they ascribe unto Allah partners. Say: Name them. Is it that you would inform Him of something which He knows not in the earth? Or is it but a way of speaking? Nay but their contrivance is made seeming fair for those who disbelieve and they are kept from the right road. He whom Allah sends astray, for him there is no guide.

أَفَمَنْ هُوَ قَائِمٌ عَلَىٰ كُلِّ نَفْسٍ
بِمَا كَسَبَتْ وَجَعَلُوا لِلَّهِ شُرَكَاءَ
قُلْ سَمُّوهُمْ أَمْ تُنَبِّئُونَهُ بِمَا
لَا يَعْلَمُ فِي الْأَرْضِ أَمْ بِنظَاهِرٍ
مِّنَ الْقَوْلِ بَلْ رُئِينَا لِلَّذِينَ
كَفَرُوا مَكْرَهُمْ وَصَدُّوا عَنِ
السَّبِيلِ وَمَنْ يُضِلِّ اللَّهُ فَمَا
لَهُ مِنْ هَادٍ ﴿٣٣﴾

34. For them will be punishment in the life of [this] world, and the punishment of the Hereafter is more severe. And they will not have from Allah any protector.

34. They shall suffer chastisement in the life of the world, and surely the chastisement of the Hereafter is even more grievous. None has the power to shield them from Allah.

34. For them is a penalty in the life of this world, but harder, truly, is the penalty of the Hereafter: and defender have they none against Allah.

34. For them is torment in the life of the world, and verily the doom of the Hereafter is more painful, and they have no defender from Allah.

لَهُمْ عَذَابٌ فِي الْحَيَاةِ الدُّنْيَا
وَلْعَذَابُ الْآخِرَةِ أَشَقُّ وَمَا لَهُمْ
مِّنَ اللَّهِ مِنْ وَّاقٍ ﴿٣٤﴾

35. The example of Paradise, which the righteous have been promised, is [that] beneath it rivers flow. Its fruit is lasting, and its shade. That is the consequence for the righteous, and the consequence for the disbelievers is the Fire.

35. And such will be the Paradise promised to the God-fearing: rivers will flow beneath it, its fruits will be eternal, and so will be its blissful shade. That is the ultimate destiny of the God-fearing while the Fire is the destiny of the unbelievers.'

35. The parable of the Garden which the righteous are promised! Beneath it flow rivers: perpetual is the enjoyment thereof and the shade therein: such is the end of the righteous; and the end of unbelievers is the Fire.

35. A similitude of the Garden which is promised unto those who keep their duty. Underneath it rivers flow; its food is everlasting, and its shade; this is the reward of those who keep their duty, while the reward of disbelievers is the Fire.

مَثَلُ الْجَنَّةِ الَّتِي وُعدَ الْمُتَّقُونَ
تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ أَكْلُهَا
دَائِمٌ وَظِلُّهَا تِلْكَ عُقْبَى
الَّذِينَ اتَّقَوْا وَعُقْبَى
الْكَافِرِينَ النَّارُ ﴿٣٥﴾

36. And those to whom We have given the [previous] Scripture rejoice at what has been revealed to you, [O Muhammad], but among the factions

36. Those upon whom We bestowed the Scriptures earlier rejoice at the Book revealed to you, while there are also some among different groups that reject

36. Those to whom We have given the Book rejoice at what has been revealed unto you: but there are among the clans those who reject a part thereof. Say: "I

36. Those unto whom We gave the Scripture rejoice in that which is revealed unto you. And of the clans there are who deny some of it. Say: I am commanded

وَالَّذِينَ اتَيْنَهُمُ الْكِتَابَ
يَفْرَحُونَ بِمَا أُنزِلَ إِلَيْكَ وَمِنَ
الْأَحْزَابِ مَنْ يُنْكِرُ بَعْضَهُ

are those who deny part of it. Say, "I have only been commanded to worship Allah and not associate with Him. To Him I invite, and to Him is my return."

part of it. Tell them: 'I have only been commanded to serve Allah, not to associate anyone with Him. To Him do I call, and to Him is my return.'

am commanded to worship Allah, and not to join partners with Him. Unto Him do I call, and unto Him is my return."

only that I serve Allah and ascribe unto Him no partner. Unto Him I cry, and unto Him is my return.

قُلْ إِنَّمَا أَمْرُهُ أَنْ أُعْبَدَ اللَّهُ
وَلَا أُشْرِكُ بِهِ إِلَهًا وَإِلَيْهِ
مَأْبُ

37. And thus We have revealed it as an Arabic legislation. And if you should follow their inclinations after what has come to you of knowledge, you would not have against Allah any ally or any protector.

37. And it is with the same directive that We revealed to you this Arabic Writ. And were you indeed to follow the vain desires of people after the true knowledge had come to you, none will be your supporter against Allah, nor protector.

37. Thus have We revealed it to be a judgment of authority in Arabic. Were you to follow their (vain) desires after the knowledge which has reached you, then wouldst you find neither protector nor defender against Allah.

37. Thus have We revealed it, a decisive utterance in Arabic; and if you should follow their desires after that which has come unto you of knowledge, then truly would you have from Allah no protecting friend nor defender.

وَكَذَلِكَ أَنْزَلْنَاهُ حُكْمًا عَرَبِيًّا
وَلَيْنِ اتَّبَعْتَ أَهْوَاءَهُمْ بَعْدَمَا
جَاءَكَ مِنَ الْعِلْمِ مَا لَكَ مِنَ
اللَّهِ مِنْ وَلِيٍّ وَلَا وَاقٍ

38. And We have already sent messengers before you and assigned to them wives and descendants. And it was not for a messenger to come with a sign except by permission of Allah. For every term is a decree.

38. We indeed sent many messengers before you and We gave them wives and children; and no messenger had the power to produce a miraculous sign except by the command of Allah. Every age has its own (revealed) Book.

38. We did send apostles before you, and appointed for them wives and children: and it was never the part of an apostle to bring a sign except as Allah permitted (or commanded). For each period is a Book (revealed).

38. And verily We sent messengers before you, and We appointed for them wives and offspring, and it was not (given) to any messenger that he should bring a portent save by Allah's leave. For everything there is a time prescribed.

وَلَقَدْ أَرْسَلْنَا رُسُلًا مِنْ قَبْلِكَ وَ
جَعَلْنَا لَهُمْ أَزْوَاجًا وَذُرِّيَّةً وَمَا
كَانَ لِرَسُولٍ أَنْ يَأْتِيَ بِآيَةٍ إِلَّا
بِإِذْنِ اللَّهِ لِكُلِّ أَجَلٍ كِتَابٌ

39. Allah eliminates what He wills or confirms, and with Him is the Mother of the Book.

39. Allah effaces whatever He wills and retains whatever He wills. With him is the Mother of the Book.

39. Allah does blot out or confirm what He pleases: with Him is the Mother of the Book.

39. Allah effaces what He will, and establishes (what He will), and with Him is the source of ordinance.

يَمْحُوا اللَّهُ مَا يَشَاءُ وَيُثَبِّتُ
وَعِنْدَهُ أُمُّ الْكِتَابِ

40. And whether We show you part of what We promise them or take you in death, upon you is only the [duty of] notification, and upon Us is the account.

40. (O Prophet!) Whether We make you see a part of the punishment that We have threatened them with or We take you away, your duty is no more than to convey the message, and it is for Us to make a reckoning.

40. Whether We shall show you part of what we promised them or take to ourselves your soul (before it is all accomplished), your duty is to make (the message) reach them: it is our part to call them to account.

40. Whether We let you see something of that which We have promised them, or make you die (before its happening), yours is but conveyance (of the message). Ours the reckoning.

وَإِنْ مَا نُرِيَنَّكَ بَعْضَ الَّذِي
نَعِدُهُمْ أَوْ نَتُوفِّيَنَّكَ فِيمَا
عَلَيْكَ الْبَلْغُ وَعَلَيْنَا الْحِسَابُ

41. Have they not seen that We set upon the land, reducing it from its borders? And Allah decides; there is no adjuster of His decision. And He is swift in account.

41. Do they not see that We are advancing in the land, diminishing it by its borders on all sides? Allah judges and no one has the power to reverse His judgment. He is swift in reckoning.

41. See they not that We gradually reduce the land from its outlying borders? (Where) Allah commands, there is none to put back His command: and He is swift in calling to account.

41. See they not how we aim to the land, reducing it of its outlying parts? (When) Allah dooms there is none that can postpone His doom and He is swift at reckoning.

أَوَلَمْ يَرَوْا أَنَّا نَأْتِي الْأَرْضَ
نَنْقُصُهَا مِنْ أَطْرَافِهَا وَاللَّهُ
يَجْمُرُكُمْ لَا مُعَقِّبَ لِحُكْمِهِ وَهُوَ
سَرِيعُ الْحِسَابِ

42. And those before them had plotted, but to Allah belongs the plan entirely. He knows what every soul earns, and the disbelievers will know for whom is the final home.

42. Those who lived before them also devised many a plot, but the master plot rests with Allah. He knows what everyone does. The deniers of the truth will soon come to know whose end is good.

42. Those before them did (also) devise plots; but in all things the master-planning is Allah's. He knows the doings of every soul: and soon will the unbelievers know who gets home in the end.

42. Those who were before them plotted; but all plotting is Allah's. He knows that which each soul earns. The disbelievers will come to know for whom will be the sequel of the (heavenly) home.

وَقَدْ مَكَرَ الَّذِينَ مِنْ قَبْلِهِمْ
فَلِلَّهِ الْمَكْرُ جَمِيعًا يَعْلَمُ مَا
تَكْسِبُ كُلُّ نَفْسٍ وَسَيَعْلَمُ
الْكُفْرَ لِمَنْ عُقَبِيَ الدَّارِ

43. And those who have disbelieved say, "You are not a messenger." Say, [O Muhammad], "Sufficient is Allah as witness between me and you, and [the witness of] whoever has knowledge of the Scripture."

43. The unbelievers claim that you have not been sent by Allah. Tell them: 'Allah is sufficient as a witness between me and you; and those too who know the Scriptures.'

43. The unbelievers say: "No apostle are you." Say: "Enough for a witness between me and you is Allah, and such as have knowledge of the Book."

43. They who disbelieve say: You are no messenger (of Allah). Say: Allah, and whosoever has knowledge of the Scripture, is sufficient witness between me and you.

وَيَقُولُ الَّذِينَ كَفَرُوا لَسْتَ
مُرْسَلًا قُلْ كَفَى بِاللَّهِ شَهِيدًا
بَيْنِي وَبَيْنَكُمْ وَمَنْ عِنْدَهُ عِلْمُ
الْكِتَابِ

