

# الْفَتْحُ AlFath

## بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

### In the name of Allah, Most Gracious, Most Merciful

| Sahih Intl   | S. Maududi  | Yousuf Ali   | M. Pickthall  | Al-Quran   |
|--|---|--|---|--|
| 1. Indeed, We have given you, [O Muhammad], a clear conquest.  | 1. O Prophet, We have indeed granted you a manifest victory.  | 1. Verily We have granted you a manifest victory.  | 1. Lo! We have given you (O Muhammad) a signal victory.   | إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِينًا  |
| 2. That Allah may forgive for you what preceded of your sin and what will follow and complete His favor upon you and guide you to a straight path.   | 2. So that Allah may pardon you your former and latter faults, and may perfect His blessing upon you and show you the right way.  | 2. That Allah may forgive you your faults of the past and those to follow; fulfil His favor to you; and guide you on the straight way.   | 2. That Allah may forgive you of your sin that which is past and that which is to come, and may perfect His favor unto you, and may guide you on a right path.  | لِيَغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ وَيُتِمَّ نِعْمَتَهُ عَلَيْكَ وَيَهْدِيَكَ صِرَاطًا مُسْتَقِيمًا   |
| 3. And [that] Allah may aid you with a mighty victory.   | 3. And bestow on you a mighty help.   | 3. And that Allah may help you with powerful help.   | 3. And that Allah may help you with strong help.  | وَيُنْصِرَكَ اللَّهُ نَصْرًا عَظِيمًا  |
| 4. 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 Allah belong the soldiers of the heavens and the earth, and Allah is Knowing and Wise. | 4. He it is who sent down tranquility into the hearts of the believers so that they may have another faith added to their faith. To Allah belong the hosts of the heavens and the earth, and He is All-Knowing, All Wise.               | 4. It is He who sent down tranquility into the hearts of the believers, that they may add faith to their faith; -- for to Allah belong the forces of the heavens and the earth; and Allah is full of knowledge and wisdom.     | 4. He it is who sent down peace of reassurance into the hearts of the believers that they might add faith unto their faith. Allah's are the hosts of the heavens and the earth, and Allah is ever Knower, Wise.                   | هُوَ الَّذِي أَنْزَلَ السَّكِينَةَ فِي قُلُوبِ الْمُؤْمِنِينَ لِيَزْدَادُوا إِيمَانًا مَعَ إِيمَانِهِمْ وَاللَّهُ جُودُ السَّمَوَاتِ وَالْأَرْضِ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا           |
| 5. 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 Allah, a great attainment.        | 5 So that He may admit the believing men and the believing women into the gardens underneath which canals flow, there to live forever, and may remove their evils from them. This is indeed the greatest success in the sight of Allah. | 5. That He may admit the men and women who believe, to gardens beneath which rivers flow, to dwell therein forever, and remove their ills from them; -- and that is, in the sight of Allah, the highest achievement (for man). | 5. That He may bring the believing men and the believing women into gardens underneath which rivers flow, wherein they will abide, and may remit from them their evil deeds. That, in the sight of Allah, is the supreme triumph. | لِيَدْخُلَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَيُكَفَّرُ عَنْهُمْ سَيِّئَاتِهِمْ وَكَانَ ذَلِكَ عِنْدَ اللَّهِ فَوْزًا عَظِيمًا |

6. And [that] He may punish the hypocrite men and hypocrite women, and the polytheist men and polytheist women – those who assume about Allah an assumption of evil nature. Upon them is a misfortune of evil nature; and Allah has become angry with them and has cursed them and prepared for them Hell, and evil it is as a destination.

6. And that He may punish the hypocritical men and women and the mushrik men and women, who entertain evil thoughts about Allah. They themselves have been encircled by the evil. They came under the wrath of Allah and He cursed them and prepared for them Hell, which is a most evil abode.

6. And that He may punish the hypocrites, men and women, and the polytheists men and women, who imagine an evil opinion of Allah. On them is a round of evil: the wrath of Allah is on them: He has cursed them and got Hell ready for them: and evil is it for a destination.

6. And may punish the hypocritical men and the hypocritical women, and the idolatrous men and the idolatrous women, who think an evil thought concerning Allah. For them is the evil turn of fortune, and Allah's wrath is upon them and He has cursed them, and has made ready for them hell, a hapless journey's end.

وَيُعَذِّبُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ  
وَالْمُشْرِكِينَ وَالْمُشْرِكَاتِ  
الظَّالِمِينَ بِاللَّهِ ظَنَّ السَّوْءِ  
عَلَيْهِمْ ذَائِرَةُ السَّوْءِ وَغَضِبَ  
اللَّهُ عَلَيْهِمْ وَلَعَنَهُمْ وَأَعَدَّ لَهُمْ  
جَهَنَّمَ وَسَاءَتْ مَصِيرًا ﴿٦﴾

7. And to Allah belong the soldiers of the heavens and the earth. And ever is Allah Exalted in Might and Wise.

7. To Allah belong the hosts of the heavens and the earth, and He is All Mighty, All Wise.

7. For to Allah belong the forces of the heavens and the earth; and Allah is exalted in power, full of wisdom.

7. Allah's are the hosts of the heavens and the earth, and Allah is ever Mighty, Wise.

وَاللَّهُ جُنُودُ السَّمَوَاتِ وَالْأَرْضِ  
وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا ﴿٧﴾

8. Indeed, We have sent you as a witness and a bringer of good tidings and a warner.

8. O Prophet. We have sent you as a witness, as a bearer of good news and as a warner.

8. We have truly sent you as a witness, as a bringer of glad tidings, and as a warner.

8. Lo! We have sent you (O Muhammad) as a witness and a bearer of good tidings and a warner.

إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا  
وَنَذِيرًا ﴿٨﴾

9. That you [people] may believe in Allah and His Messenger and honor him and respect the Prophet and exalt Allah at morning and afternoon.

9. So that you, O people, may believe in Allah and His Messenger, and may help him (the Messenger) and honor him and glorify Allah morning and evening.

9. In order that you (O men) may believe in Allah and His Apostle that you may assist and honor Him, and celebrate His praise morning and evening.

9. That you (mankind) may believe in Allah and His Messenger, and may honor Him, and may revere Him, and may glorify Him at early dawn and at the close of day.

لِتُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ  
وَتُعَزِّرُوهُ وَتُوَقِّرُوهُ وَتُسَبِّحُوهُ  
بُكْرَةً وَأَصِيلًا ﴿٩﴾

10. Indeed, those who pledge allegiance to you, [O Muhammad] – they are actually pledging allegiance to Allah. The hand of Allah is over their hands. So he who breaks his word only breaks it to the detriment of himself. And he who fulfills that which he has promised Allah – He will give him a great reward.

10. O Prophet, those who were swearing allegiance to you were indeed swearing allegiance to Allah. Allah's hand was over their hands. Now whosoever breaks this pledge breaks it at his own peril and whosoever keeps his pledge that he has made with Allah, Allah will soon grant him a great reward.

10. Veroily those who pledge allegiance to you, they are actually pledging allegiance to Allah. The hand of Allah is over their hands: then anyone who violates his oath, does so to the harm of his own soul, and anyone who fulfils what he has covenanted with Allah, -- Allah will soon grant him a great reward.

10. Lo! Those who swear allegiance unto you (Muhammad), swear allegiance only unto Allah. The hand of Allah is above their hands. So whosoever breaks his oath breaks it only to his soul's hurt; while whosoever keeps his covenant with Allah, on him will He bestow immense reward.

إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا  
يُبَايِعُونَ اللَّهَ يَدُ اللَّهِ فَوْقَ  
أَيْدِيهِمْ فَمَنْ نَكَثَ فَإِنَّمَا  
يَنْكُثُ عَلَى نَفْسِهِ وَمَنْ أَوْفَى  
بِمَا عَاهَدَ عَلَيْهِ اللَّهُ فَسَيُؤْتِيهِ  
أَجْرًا عَظِيمًا ﴿١٠﴾

11. Those who remained behind of the bedouins will say to you, "Our properties and our families occupied us, so ask forgiveness for us." They say

11. The desert Arabs who were left behind will surely say to you, "Our properties and our households kept us occupied; so ask forgiveness for us." They say with their

11. The desert Arabs who lagged behind will say to you: "We were engaged in our possessions, and our families: do you then ask forgiveness for us." They say with

11. Those of the wandering Arabs who were left behind will tell you: Our possessions and our households occupied us, so ask forgiveness for us! They speak

سَيَقُولُ لَكَ الْمُخَلَّفُونَ مِنَ  
الْأَعْرَابِ شَغَلَتْنَا أَمْوَالُنَا  
وَأَهْلُونَا فَاسْتَغْفِرْ لَنَا يَقُولُونَ

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

tongues that which is not in their hearts. Say: "Who then can have any power to withhold Allah's decree in your behalf if He intends to do some harm to you or bring some good to you? Allah is well aware of all your actions.

their tongues what is not in their hearts. Say: "Who then has any power at all (to intervene) on your behalf with Allah, if His will is to give you some loss or to give you some profit? But Allah is well acquainted with all that you do.

with their tongues that which is not in their hearts. Say: Who can avail you aught against Allah, if He intends you hurt or intends you profit? Nay, but Allah is ever Aware of what you do.

بِأَلْسِنَتِهِمْ مَا لَيْسَ فِي قُلُوبِهِمْ  
قُلْ فَمَنْ يَمْلِكُ لَكُمْ مِنَ اللَّهِ  
شَيْئًا إِنْ أَرَادَ بِكُمْ ضَرًّا أَوْ  
أَرَادَ بِكُمْ نَفْعًا بَلْ كَانَ اللَّهُ  
بِمَا تَعْمَلُونَ خَبِيرًا ﴿١١﴾

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."

12. Nay, you rather thought that the Messenger and the believers would never return to their families and this fancy delighted your hearts and you harbored evil thoughts and you are a people, most wicked.

12. Nay, you thought that the Apostle and the believers would never return to their families; this seemed pleasing in your hearts, and you conceived an evil thought, for you are a people lost (in wickedness).

12. Nay, but you deemed that the messenger and the believers would never return to their own folk, and that was made fair seeming in your hearts, and you did think an evil thought, and you were worthless folk.

بَلْ ظَنَنْتُمْ أَنْ لَنْ يَنْقَلِبَ  
الرَّسُولُ وَالْمُؤْمِنُونَ إِلَى  
أَهْلِيهِمْ أَبَدًا وَزَيَّنَ ذَلِكَ فِي  
قُلُوبِكُمْ وَظَنَنْتُمْ ظَنَّ السَّوْءِ  
وَكُنْتُمْ قَوْمًا بُورًا ﴿١٢﴾

13. And whoever has not believed in Allah and His Messenger. Then indeed, We have prepared for the disbelievers a Blaze.

13. Whoever does not believe in Allah and His Messenger, for such disbelievers We have prepared a blazing Fire.

13. And if any believe not in Allah and His Apostle, We have prepared, for those who reject Allah, a blazing Fire.

13. And so for him who believes not in Allah and His Messenger. Lo! We have prepared a flame for disbelievers.

وَمَنْ لَّمْ يُؤْمِنُ بِاللَّهِ وَرَسُولِهِ  
فَإِنَّا أَعْتَدْنَا لِلْكَافِرِينَ سَعِيرًا ﴿١٣﴾

14. And to Allah belongs the dominion of the heavens and the earth. He forgives whom He wills and punishes whom He wills. And ever is Allah Forgiving and Merciful.

14. To Allah belongs the kingdom of the heavens and the earth. He may pardon whomever He wills and punish whomever He wills, and He is All-Forgiving, All Merciful.

14. To Allah belongs the dominion of the heavens and the earth: He forgives whom He wills, and He punishes whom He wills: but Allah is Oft-Forgiving, Most Merciful.

14. And Allah's is the sovereignty of the heavens and the earth. He forgives whom He will, and punishes whom He will. And Allah is ever Forgiving, Merciful.

وَاللَّهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ  
يَغْفِرُ لِمَنْ يَشَاءُ وَيُعَذِّبُ مَنْ  
يَشَاءُ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿١٤﴾

15. Those who remained behind will say when you set out toward the war booty to take it, "Let us follow you." They wish to change the words of Allah. Say, "Never will you follow us. Thus did Allah say before." So they will say, "Rather, you envy us." But they were not understanding except a little.

15. When you set out to take the spoils, those who were left behind will surely say to you, "Allow us to go with you." They wish to change Allah's decree. Tell them plainly, "You shall not come with us. Allah has already said this before." They will say, "Nay, but you are jealous of us." But they little understand the truth.

15. Those who lagged behind will say, when you march and take booty: "Permit us to follow you." They wish to change Allah's decree: Say: "Not thus will you follow us: Allah has already declared (this) beforehand": then they will say, "But you are jealous of us." Nay, but little do they understand (such things).

15. Those who were left behind will say, when you set forth to capture booty: Let us go with you. They fain would change the verdict of Allah. Say (unto them, O Muhammad): You shall not go with us. Thus has Allah said before. Then they will say: You are envious of us. Nay, but they understand not, save a little.

سَيَقُولُ الْمُخَلَّفُونَ إِذَا  
انْطَلَقْتُمْ إِلَى مَغَائِمٍ لِتَأْخُذُواهَا  
ذَرُونَا نَتَّبِعْكُمْ يُرِيدُونَ أَنْ  
يُبَدِّلُوا كَلِمَ اللَّهِ قُلْ لَنْ تَتَّبِعُونَا  
كَذَلِكَ قَالَ اللَّهُ مِنْ قَبْلُ  
فَسَيَقُولُونَ بَلْ تَحْسُدُونَنَا بَلْ  
كَاذِبُونَ الْإِنْفِقَهُونَ الْأَقْلِيَاءَ ﴿١٥﴾

16. Say to those who remained behind of

16. Tell the desert Arabs who were left

16. Say to the desert Arabs who lagged

16. Say unto those of the wandering Arabs

قُلْ لِلْمُخَلَّفِينَ مِنَ الْأَعْرَابِ



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

behind, "You shall soon be called upon mighty people. You shall have to fight them, or they will submit. Then if you carried out the command of Jihad, Allah will give you a good reward, and if you turned your backs as you did before, Allah will punish you with a painful torment.

behind: "Ye shall be summoned (to fight) against a people given to vehement war: then shall you fight, or they shall submit. Then if you show obedience, Allah will grant you a goodly reward, but if you turn back as you did before, He will punish you with a grievous penalty."

who were left behind: You will be called against a folk of mighty prowess, to fight them until they surrender; and if you obey, Allah will give you a fair reward; but if you turn away as you did turn away before, He will punish you with a painful doom.

سَتُدْعَوْنَ إِلَى قَوْمٍ أُولِي بَأْسٍ  
شَدِيدٍ تُقَاتِلُوهُمْ أَوْ يُسْلِمُونَ  
فَإِنْ تُطِيعُوا يُوَفِّتْكُمْ اللَّهُ أَجْرًا  
حَسَنًا وَإِنْ تَوَلَّوْا كَمَا تَوَلَّيْتُمْ  
مِّن قَبْلُ يُعَذِّبْكُمْ عَذَابًا  
أَلِيمًا ﴿١٦﴾

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 Allah 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.

17. However, there is no harm if the blind and the lame and the sick person does not come forth for Jihad. Who so ever obeys Allah and His Messenger, Allah will admit him into Gardens underneath which canals flow; and the one who turns away, him He will punish with a painful torment.

17. No blame is there on the blind, nor is there blame on the lame, nor on one ill (if he joins not the war): But he that obeys Allah and his Apostle, -- (Allah) will admit him to Gardens beneath which rivers flow; and he who turns back, (Allah) will punish him with a grievous Penalty.

17. There is no blame for the blind, nor is there blame for the lame, nor is there blame for the sick (that they go not forth to war). And whoso obeys Allah and His messenger, He will make him enter Gardens underneath which rivers flow; and whoso turns back, him will He punish with a painful doom.

لَيْسَ عَلَى الْأَعْمَى حَرَجٌ وَلَا  
عَلَى الْأَعْرَجِ حَرَجٌ وَلَا عَلَى  
الْمُرِيضِ حَرَجٌ وَمَنْ يُطِيعِ اللَّهَ  
وَرَسُولَهُ يُدْخِلْهُ جَنَّاتٍ تَجْرِي  
مِنْ تَحْتِهَا الْأَنْهَارُ وَمَنْ يَتَوَلَّ  
يُعَذِّبْهُ عَذَابًا أَلِيمًا ﴿١٧﴾

18. Certainly was Allah 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.

18. Allah was well pleased with the believers when they were swearing allegiance to you under the tree. He knew what was in their hearts; therefore, He sent down tranquility upon them and rewarded them with a victory near at hand.

18. Allah's good pleasure was on the believers when they pledged allegiance to you under the tree: He knew what was in their hearts, and He sent down tranquility to them; and He rewarded them with a speedy victory.

18. Allah was well pleased with the believers when they swore allegiance unto you under the tree, and He knew what was in their hearts, and He sent down peace of reassurance on them, and has rewarded them with a near victory.

لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ  
يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ  
فَعَلِمَ مَا فِي قُلُوبِهِمْ فَأَنْزَلَ  
السَّكِينَةَ عَلَيْهِمْ وَأَثَابَهُمْ  
فَتْحًا قَرِيبًا ﴿١٨﴾

19. And much war booty which they will take. And ever is Allah Exalted in Might and Wise.

19. And many spoils which they will (soon) take. Allah is All Mighty, All Wise.

19. And many gains will they acquire (besides): and Allah is Exalted in power, Full of wisdom.

19. And much booty that they will capture. Allah is ever Mighty, Wise.

وَمَعَانِمَ كَثِيرَةً يَأْخُذُونَهَا  
وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا ﴿١٩﴾

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

20. Allah promises you rich spoils, which you will acquire. Presently He has granted you this victory. And has restrained the hands of the people from you so that it they be a sign to the believers, and Allah may guide you to a right way.

20. Allah has promised you many gains that you shall acquire, and He has given you these beforehand; and He has restrained the hands of men from you; that it may be a sign for the believers, and that He may guide you to a straight path.

20. Allah promises you much booty that you will capture, and has given you this in advance, and has withheld men's hands from you, that it may be a token for the believers, and that He may guide you on a right path.

وَعَدَكُمْ اللَّهُ مَعَانِمَ كَثِيرَةً  
تَأْخُذُونَهَا فَعَجَّلَ لَكُمْ هَذِهِ  
وَكَفَّ أَيْدِيَ النَّاسِ عَنْكُمْ  
وَلِتَكُونَ آيَةً لِّلْمُؤْمِنِينَ  
وَيَهْدِيَكُمْ صِرَاطًا مُّسْتَقِيمًا ﴿٢٠﴾

21. And other [victories] that you were [so far] unable to [realize] which Allah has already encompassed. And ever is Allah, over all things, competent.

21. Besides, He promises you other spoils as well, which you are not as yet able to take, and Allah has encompassed them: Allah has power over everything.

21. And other gains (there are), which are not within your power, but which Allah has compassed: and Allah has power over all things.

21. And other (gain), which you have not been able to achieve, Allah will compass it, Allah is Able to do all things.

وَأُخْرَى لَمْ تَقْدِرُوا عَلَيْهَا قَدْ أَحَاطَ اللَّهُ بِهَا وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرًا ﴿٢١﴾

22. And if those [Makkans] who disbelieve had fought you, they would have turned their backs [in flight]. Then they would not find a protector or a helper.

22. If the disbelievers had fought you, then they would certainly have turned their backs and would have found no protector or helper.

22. If the unbelievers should fight you, they would certainly turn their backs; then would they find neither protector nor helper.

22. And if those who disbelieve join battle with you, they will turn to flight, and afterward they will find no protecting friend nor helper.

وَلَوْ قَاتَلَكُمُ الَّذِينَ كَفَرُوا لَوَلَّوْا الْأَدْبَارَ ثُمَّ لَا يَجِدُونَ وَلِيًّا وَلَا نَصِيرًا ﴿٢٢﴾

23. [This is] the established way of Allah which has occurred before. And never will you find in the way of Allah any change.

23. This is the way of Allah that has been followed in the past, and you will find no change in the way of Allah.

23. Such has been the practice (approved) of Allah already in the past: no change wilt you find in the practice (approved) of Allah.

23. It is the law of Allah which has taken course aforesaid. You will not find for the law of Allah aught of power to change.

سُنَّةَ اللَّهِ الَّتِي قَدْ خَلَتْ مِنْ قَبْلُ وَلَنْ تَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا ﴿٢٣﴾

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 Allah of what you do, Seeing.

24. It is He who restrained their hands from you and your hands from them in the valley of Makkah, whereas He had granted you the victory over them, and Allah saw what you were doing.

24. And it is He who has restrained their hands from you and your hands from them in the midst of Makkah, after that He gave you the victory over them. And Allah sees well all that you do.

24. And He it is who has withheld men's hands from you, and has withheld your hands from them, in the valley of Mecca, after He had made you victors over them. Allah is Seer of what you do.

وَهُوَ الَّذِي كَفَّ أَيْدِيَهُمْ عَنْكُمْ وَأَيْدِيَكُمْ عَنْهُمْ بِبَطْنِ مَكَّةَ مِنْ بَعْدِ أَنْ أَظْفَرَكُمْ عَلَيْهِمْ وَكَانَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا ﴿٢٤﴾

25. They are the ones who disbelieved and obstructed you from al-Masjid al-Haram while the offering 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 them and there would befall you because of them dishonor without [your] knowledge - [you would have been permitted to enter Makkah]. [This was so] that Allah might admit to His mercy whom He willed. If they had been apart [from them], We would have punished those

25. They are the ones who disbelieved and debarred you from the Masjid al-Haram and hindered the sacrificial animals from reaching their place of sacrifice. Men and women (in Makkah) whom you do not know and the fear that you would trample them under foot without knowing it and incur blame on that account, (the fighting would not have been allowed to stop. It was stopped), so that Allah may admit into His mercy whom He will. Had the believers stood apart (from the people of Makkah), We would have severely punished the

25. They are the ones who denied revelation and hindered you from the Sacred Mosque and the sacrificial animals, detained from reaching their place of sacrifice. Had there not been believing men and believing women whom you did not know that you were trampling down and on whose account a crime would have accrued to you without knowledge, (Allah would have allowed you to force your way) that He may admit to His mercy whom He will. If they had been apart, We should certainly have punished the

25. These it was who disbelieved and debarred you from the Inviolable Place of Worship, and debarred the offering from reaching its goal. And if it had not been for believing men and believing women, whom you know not - lest you should tread them under foot and thus incur guilt for them unknowingly; that Allah might bring into His mercy whom He will - If (the believers and the disbelievers) had been clearly separated We verily had punished those of them who disbelieved with painful punishment.

هُمُ الَّذِينَ كَفَرُوا وَصَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ وَالْهَدْيِ مَعْكُوفًا أَنْ يَبْلُغَ لِحَالَهُ لَوْلَا رِجَالُ مُؤْمِنُونَ وَنِسَاءُ مُؤْمِنَاتٍ لَمْ تَعْلَمُوهُمْ أَنْ تَطَؤُوهُمْ فَتَضَيَّبِكُمْ مِنْهُمْ مَعْرَةً بَغَيْرِ عِلْمٍ لِيَدْخُلَ اللَّهُ فِي رَحْمَتِهِ مَنْ يَشَاءُ لَوْ تَزَيَّلُوا لَعَذَّبْنَا الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابًا أَلِيمًا ﴿٢٥﴾

who disbelieved among them with painful punishment.

disbelievers among them.

unbelievers among them with a grievous punishment.

26. When those who disbelieved had put into their hearts chauvinism – the chauvinism of the time of ignorance. But Allah 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 Allah, of all things, Knowing.

26. (That is why) when the disbelievers set in their hearts the arrogance, the arrogance of ignorance. Allah sent down peace upon His Messenger and the believers, and obliged the believers to adhere to the word of piety, for they were most worthy and deserving of it. And Allah has knowledge of everything.

26. While the unbelievers got up in their hearts heat and cant -- the heat and cant of ignorance, -- Allah sent down His tranquility to his Apostle and to the believers, and made them stick close to the command of self-restraint; and well were they entitled to it and worthy of it. And Allah has full knowledge of all things.

26. When those who disbelieve had set up in their hearts zealotry, the zealotry of the age of ignorance, then Allah sent down His peace of reassurance upon His Messenger and upon the believers and imposed on them the word of self-restraint, for they were worthy of it and deserving for it. And Allah is Aware of all things.

إِذْ جَعَلَ الَّذِينَ كَفَرُوا فِي قُلُوبِهِمُ الْحَمِيَّةَ الْحَمِيَّةَ الْجَاهِلِيَّةَ فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ وَعَلَى الْمُؤْمِنِينَ وَأَلْزَمَهُمْ كَلِمَةَ التَّقْوَى وَكَانُوا أَحَقَّ بِهَا وَأَهْلَهَا وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا ﴿٢٦﴾

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

27. Indeed, Allah had shown His Messenger a true vision. "You shall surely enter the Masjid al-Haram, if Allah so wills, in full security; you will have your heads shaved, your hair cut, and you will have nothing to fear. He knew what you did not know. Therefore, He granted you this near victory before the fulfillment of the vision."

27. Truly did Allah fulfil the vision for His Apostle: you shall enter the Sacred Mosque, if Allah wills, with minds secure, heads shaved, hair cut short, and without fear. For He knew what you knew not, and He granted, besides this, a speedy victory.

27. Allah has fulfilled the vision for His Messenger in very truth. You shall indeed enter the Inviolable Place of Worship, if Allah will, secure, (having your hair) shaven and cut, not fearing. But He knows that which you know not, and has given you a near victory beforehand.

لَقَدْ صَدَقَ اللَّهُ رَسُولَهُ الرُّؤْيَا بِالْحَقِّ لَتَدْخُلَنَّ الْمَسْجِدَ الْحَرَامَ إِنْ شَاءَ اللَّهُ آمِنِينَ مُحَلِّقِينَ رُءُوسَكُمْ وَمُقَصِّرِينَ لَا تَخَافُونَ فَعَلِمَ مَا لَمْ تَعْلَمُوا فَجَعَلَ مِنْ دُونِ ذَلِكَ فَتْحًا قَرِيبًا ﴿٢٧﴾

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

28. It is He who has sent His Messenger with the guidance and- the religion of truth that He may make it prevail over all religion, and Allah is sufficient as a witness.

28. It is He who has sent His Apostle with guidance and the religion of truth, to proclaim it over all religion: and enough is Allah for a witness.

28. He it is who has sent His messenger with the guidance and the religion of truth, that He may cause it to prevail over all religion. And Allah suffices as a witness.

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَكَفَىٰ بِاللَّهِ شَهِيدًا ﴿٢٨﴾

29. Muhammad is the Messenger of Allah; and those with him are strong against the disbelievers, merciful among themselves. You see them bowing and prostrating [in prayer], seeking bounty from Allah and [His] pleasure. Their mark is on their faces from the

29. Muhammad is the Messenger of Allah, and those who are with him are hard on the disbelievers and merciful among themselves. When you see them you will find them bowing down and falling prostrate and craving for Allah's bounty and His goodwill. They have the marks of prostrations on

29. Muhammad is the Apostle of Allah; and those who are with him are strong against unbelievers, (but) compassionate amongst each other. You will see them bow and prostrate themselves (in prayer), seeking grace from Allah and (His) good pleasure. On their faces are their marks, (being)

29. Muhammad is the messenger of Allah. And those with him are hard against the disbelievers and merciful among themselves. You (O Muhammad) see them bowing and falling prostrate (in worship), seeking bounty from Allah and (His) acceptance. The mark of them is on their foreheads

مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ تَرَاهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا مِّنَ اللَّهِ وَرِضْوَانًا سِيمَاهُمْ فِي وُجُوهِهِمْ مِّنْ أَثَرِ السُّجُودِ



trace of prostration. 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 Allah may enrage by them the disbelievers. Allah has promised those who believe and do righteous deeds among them forgiveness and a great reward.

their faces by which they are distinguished from others. This is their description in the Torah, and in the Gospel they have been likened to a crop which put out its shoot, then strengthened it, then swelled and then stood on its own stem, filling the sowers with delight and the disbelievers with jealousy of them. Allah has promised those of them, who have believed and done good works, forgiveness and a great reward.

the traces of their prostration. This is their similitude in the Torah; and their similitude in the Gospel is: like a seed which sends forth its blade, then makes it strong; it then becomes thick, and it stands on its own stem, (filling) the sowers with wonder and delight. As a result, it fills the unbelievers with rage at them. Allah has promised those among them who believe and do righteous deeds forgiveness and a great reward.

from the traces of prostration. Such is their likeness in the Torah and their likeness in the Gospel - like as sown corn that sends forth its shoot and strengthens it and rises firm upon its stalk, delighting the sowers - that He may enrage the disbelievers with (the sight of) them. Allah has promised, unto such of them as believe and do good works, forgiveness and immense reward.

ذٰلِكَ مَثَلُهُمْ فِي التَّوْرَةِ <sup>صَلِّ</sup>  
 وَمَثَلُهُمْ فِي الْاِنْجِيلِ <sup>جَنَف</sup> كَزَرْعٍ  
 اَخْرَجَ شَطْئَهُ فَازْرَعَهُ فَاسْتَعْلَظَ  
 فَاسْتَوَىٰ عَلَىٰ سُوْقِهِ يُعْجِبُ  
 الزُّرَّاعَ لِيغِيْظَ بِهِمُ الْكٰفِرَآءَ  
 وَعَدَ اللّٰهُ الَّذِيْنَ اٰمَنُوْا  
 وَعَمِلُوا الصّٰلِحٰتِ مِنْهُمْ  
 مَّغْفِرَةً وَّاَجْرًا عَظِيْمًا



مَّغْفِرَةً وَّاَجْرًا عَظِيْمًا