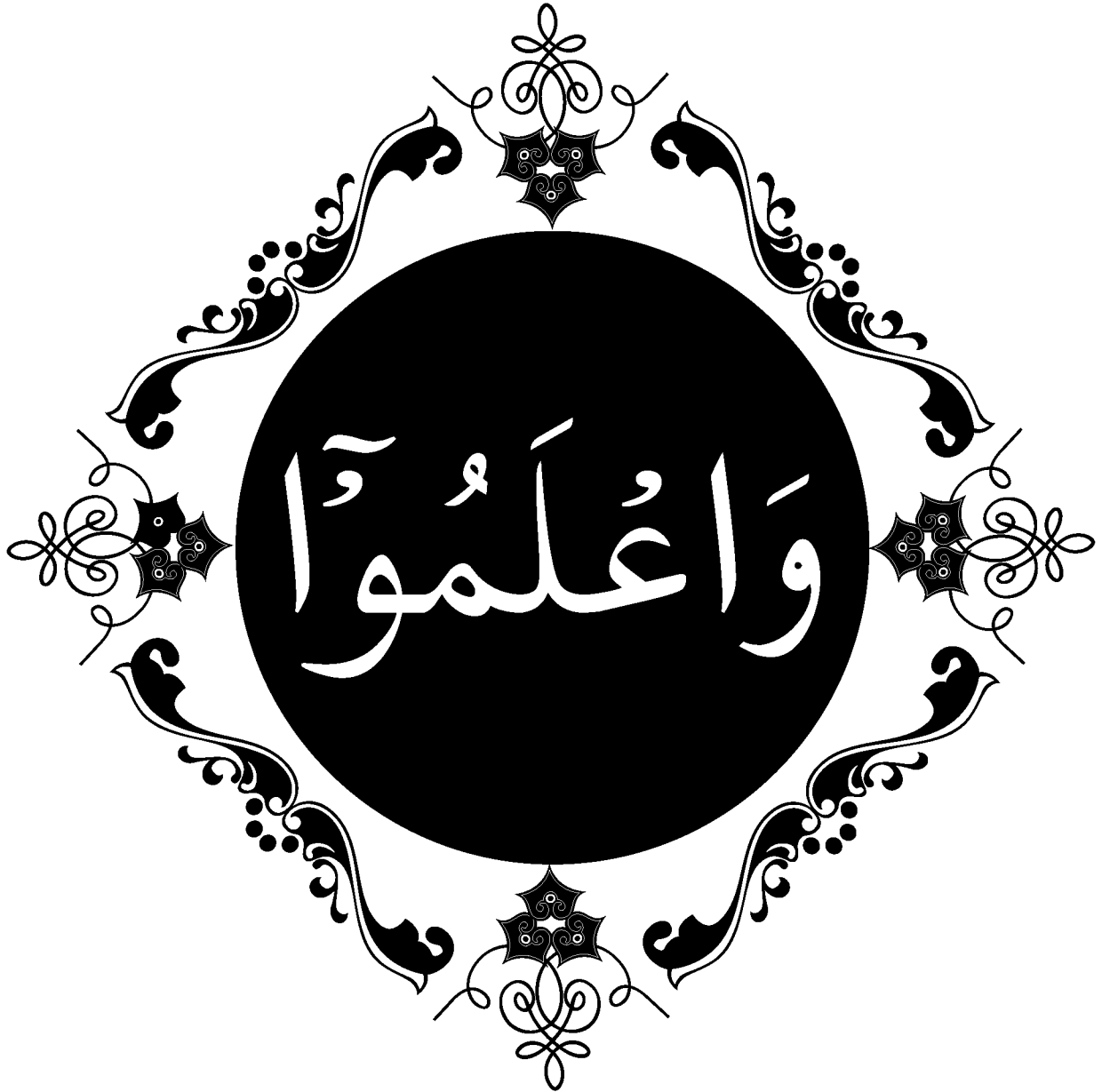


The Holy Quran

(Part Ten)



Split Word Translation
(English)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, Most Gracious, Ever Merciful

Foreword

Under the directions and guidance of Hadhrat Khalifatul Masih V أيده الله تعالى بنصره العزيز Majlis Ansarullah UK started the work to prepare and publish English split word translation of the Holy Quran. Split word translation of the First Part was published in 2009 under Waleed Ahmad Sb (Sadr Majlis Ansarullah UK 2008-09) and Parts 2-8 were published under Ch Waseem Ahmed Sb (Sadr Majlis Ansarullah UK 20010-15) in 2015. الحمد لله In all honesty, this mammoth task may not have been possible without the zeal & persistence of Ch Waseem Ahmed Sb who worked hard to get this project off the ground.

I am deeply indebted to my father Ch Ata Ur Rehman Sb (Rabwah & USA) who painstakingly did the English split word translation despite many difficulties. Without his dedication & commitment this project may have been significantly delayed. The split word translation is based on Hadrat Maulvī Sher Ali Sb's رضي الله عنه translation as amended by Hadrat Khalīfatul Masīh IV رحمه الله. I am very grateful to Dr Sir Iftikhar Ayaz Sb (UK) who despite his very busy schedule graciously undertook the review of the split word translation.

Hazoor-e-Aqdas أيده الله تعالى بنصره العزيز appointed Additional Wakil-ul-Tasnif London Maulana Munir-ud-Din Shamas Sb for review and final approval of this translation. His patient help and support to guide us through this task, despite many competing demands on his valuable time, is commendable.

In addition to many others who worked on this project, directly or indirectly, I am especially grateful to Addl Qaid Ishaat Muhammad Ishaq Nasir Sb, Farhat Hayat Sb ,Hafiz Muhammad Zafarullah Sb and Hafiz Masood Iqbal Sb.

By the Grace of Allah Tenth Part with English split word translation is being presented and I am hopeful that more parts will be published this year.

I would humbly request for your special prayers that May Allah reward all those who have been involved with this blessed project in any way. May Allah accept this humble effort on behalf of Majlis Ansarullah UK and enable us all to learn, understand and follow the teachings of the Holy Qur'an in letter and spirit.

Dr Ch Ijaz Ur Rehman
Sadr Majlis Ansarullah UK
March 2016

Important Note

In Arabic Grammar مضارع (the aorist tense) covers both the present and future tenses, so both meanings were included in split word translation of Part 2 &3 for learning purposes,

For example:

يَقُولُ means he says / he will say,

يَهْدِي means He guides / He will guide,

يَشَاءُ means He desires / He will desire.

We have not included both meanings in this Part and reader should keep the above rule in mind while learning the split word translation.

وَ	اعْلَمُوا	أَنَّمَا	غَنِمْتُمْ	مِّنْ	شَيْءٍ	فَ	أَنَّ	لِ	اللَّهِ	خُمْسَهُ
and	you know	that what	you took spoils	from	anything	so	that is	for	Allah	its one fifth

وَاعْلَمُوا أَنَّمَا غَنِمْتُمْ مِّنْ شَيْءٍ فَإِنَّ لِلَّهِ خُمْسَهُ

And know that whatever you take as spoils (*in war*), a fifth thereof shall go to Allah

وَ	لِ	الرَّسُولِ	وَ	لِ	ذِي	الْقُرْبَى	وَ	الْيَتَامَى
and	for	Messenger	and	for	one	kindred	and	orphans

وَلِلرَّسُولِ وَلِذِي الْقُرْبَى وَالْيَتَامَى

and to the Messenger and to the kindred and orphans

وَ	الْمَسْكِينِ	وَ	ابْنِ السَّبِيلِ	إِنْ	كُنْتُمْ	أَمْتُمْ
and	needy	and	wayfarer	if	you were	you believed

وَالْمَسْكِينِ وَابْنِ السَّبِيلِ إِنْ كُنْتُمْ أَمْتُمْ

and the needy and the wayfarer, if you believe

بِ	اللَّهِ	وَ	مَا	أَنْزَلْنَا	عَلَى	عَبْدِنَا	نَا	يَوْمَ	الْفُرْقَانِ
in	Allah	and	what	We sent down	to	Our servant	Our	Day	Distinction

بِاللَّهِ وَمَا أَنْزَلْنَا عَلَى عَبْدِنَا يَوْمَ الْفُرْقَانِ

in Allah and in what We sent down to Our servant on the Day of Distinction, (The battle of Badar)---

يَوْمَ	التَّقَى	الْجَمْعَيْنِ	وَ	اللَّهُ	عَلَى	كُلِّ	شَيْءٍ	قَدِيرٌ
day	he met	two armies	and	Allah	on	every	thing	powerful

يَوْمَ التَّقَى الْجَمْعَيْنِ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ④

the day when the two armies met---and Allah has The power to do all things.

إِذْ	أَنْتُمْ	بِ	الْعُدْوَةِ	الدُّنْيَا	وَ	هُمْ
when	you were	on	bank	nearer	and	they

إِذْ أَنْتُمْ بِالْعُدْوَةِ الدُّنْيَا وَهُمْ

When you were on the nearer bank (*of the valley*), and they

بِ	الْعُدْوَةِ	الْقُصْوَى	وَ	الرَّكْبِ	أَسْفَلَ	مِنْ	كُمُ	وَ	لَوْ
on	bank	farther	and	caravan	below	from	you	and	if

بِالْعُدْوَةِ الْقُصْوَى وَالرَّكْبِ أَسْفَلَ مِنْكُمْ وَلَوْ

were on the farther bank, and the caravan was below you. And if you, (both the belligerent parties)

تَوَاعَدْتُمْ	لَ	اِخْتَلَفْتُمْ	فِي	الْمِيعَدِ	وَلَكِنْ
you mutually decided	surely	you differed	in	time	but

تَوَاعَدْتُمْ لَا اِخْتَلَفْتُمْ فِي الْمِيعَدِ لَ وَلَكِنْ

were to decide the time of encounter, you would have differed regarding (to suit your own interest). But

لِ	يَقْضِي	اللَّهُ	أَمْرًا	كَانَ	مَفْعُولًا	لِ	يَهْلِكُ	مَنْ
for	He decides	Allah	matter	it was	decreed	so that	He perishes	who

لَيَقْضِي اللَّهُ أَمْرًا كَانَ مَفْعُولًا لِيَهْلِكَ مَنْ

it was destined that Allah would decide (the time) to accomplish that which had already been decreed so that they may perish who

هَلَكَ	عَنْ	بَيِّنَةٍ	وَ	يَحْيَى	مَنْ	حَى	عَنْ	بَيِّنَةٍ
He perishes	by	manifest	and	he is alive	who	he lived	by	manifest

هَلَكَ عَنْ بَيِّنَةٍ وَيَحْيَى مَنْ حَى عَنْ بَيِّنَةٍ

are doomed to perish by manifest justification, and they may survive who deserve to survive on the strength of manifest justification.

وَ	إِنَّ	اللَّهَ	لَ	سَمِيعٌ	عَلِيمٌ	إِذْ	يُرَى	كَ	هُمُ	اللَّهُ
and	certainly	Allah	surely	All-Hearing	All-Knowing	when	He shows	you	them	Allah

وَإِنَّ اللَّهَ لَسَمِيعٌ عَلِيمٌ ۚ إِذْ يُرِيكُمُ اللَّهَ

And certainly Allah is All-Hearing, All-Knowing. When Allah showed them to you

فِي	مَنَامٍ	كَ	قَلِيلًا	وَ	لَوْ	أَرَى	كَ	هُمُ	كَثِيرًا	لَ	فَشِلْتُمْ
in	your dream	as	few	and	if	He showed	you	them	many	surely	you faltered

فِي مَنَامِكَ قَلِيلًا وَلَوْ أَرَاكَ كَثِيرًا لَفَشِلْتُمْ

in your dream as few; and if He had shown them to you as many, you would have surely faltered

وَل	تَنَازَعْتُمْ	فِي	الْأَمْرِ	وَلَكِنَّ	اللَّهَ	سَلَّمَ
and	you mutually disputed	in	matter	but	Allah	He saved

وَلَتَنَازَعْتُمْ فِي الْأَمْرِ وَلَكِنَّ اللَّهَ سَلَّمَ

and would have disagreed with one another about the matter; but Allah saved (you).

إِنَّ	هُ	عَلِيمٌ	بِ	ذَاتِ	الْصُّدُورِ	وَ	إِذَا	يُرَى	كُمُ	هُمْ
surely	He	All-Knower	is	what	breasts	and	when	He shows	you	them

إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ۝٤٤ وَإِذَا يُرِيكُمُ هُمْ

Surely, He has full knowledge of what is in (your) breasts. And when at the time of your encounter, He made them appear to you

إِذَا	التَّقِيْتُمْ	فِي	أَعْيُنِ	كُمُ	قَلِيلًا	وَ	يُقَلِّلُ	كُمُ
when	you encountered	in	eyes	your	few	and	He made as few	you

إِذَا التَّقِيْتُمْ فِي أَعْيُنِكُمْ قَلِيلًا وَيُقَلِّلُكُمْ

as few in your eyes, and made you appear as few

فِي	أَعْيُنِ	هُمْ	لِ	يَقْضِي	اللَّهُ	أَمْرًا	كَانَ	مَفْعُولًا
in	eyes	their	so that	He decides	Allah	matter	was	decreed

فِي أَعْيُنِهِمْ لِيَقْضِيَ اللَّهُ أَمْرًا كَانَ مَفْعُولًا

in their eyes, that Allah might bring about the thing that was decreed.

وَ	إِلَى	اللَّهِ	تُرْجَعُ	الْأُمُورُ	يَا أَيُّهَا	الَّذِينَ	آمَنُوا
and	to	Allah	it is returned	affairs	O you	those who	they believed

وَالِلَّهِ تُرْجَعُ الْأُمُورُ ۝٤٥ يَا أَيُّهَا الَّذِينَ آمَنُوا

And to Allah are all affairs referred (for final decision). O you who believe!

إِذَا	لَقِيْتُمْ	فِي	فِئَةٍ	فَ	اَثْبُتُوا	وَ	اذْكُرُوا	اللَّهَ	كَثِيرًا
when	you encountered	then	army	and	you remain firm	and	you remember	Allah	much

إِذَا لَقِيْتُمْ فِئَةً فَاثْبُتُوا وَاذْكُرُوا اللَّهَ كَثِيرًا

when you encounter an army, remain firm, and remember Allah much

لَعَلَّكُمْ	تُفْلِحُونَ	وَ	أَطِيعُوا	اللَّهَ	وَ	رَسُولَ	هُ	وَ	لَا
you	prosper	and	you obey	Allah	and	Messenger	His	and	not

لَعَلَّكُمْ تُفْلِحُونَ ﴿٤٦﴾ وَأَطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا

that you may prosper. And obey Allah and His Messenger and

تَنَازَعُوا	فَ	تَفْشَلُوا	وَ	تَذْهَبَ	رِيحُكُمْ	وَ	اصْبِرُوا
you mutually dispute	then	you falter	and	it departs	power	and	you be steadfast

تَنَازَعُوا فَتَفْشَلُوا وَتَذْهَبَ رِيحُكُمْ وَاصْبِرُوا ۗ

dispute not with one another, lest you falter and your power depart (from you). And be steadfast;

إِنَّ	اللَّهَ	مَعَ	الصَّابِرِينَ	وَ	لَا	تَكُونُوا	كَ	الَّذِينَ
surely	Allah	with	the steadfast	and	not	you be	like	those who

إِنَّ اللَّهَ مَعَ الصَّابِرِينَ ﴿٤٧﴾ وَلَا تَكُونُوا كَالَّذِينَ

surely, Allah is with the steadfast. And be not like those who

خَرَجُوا	مِنْ	دِيَارِهِمْ	بَطْرًا	وَ	رِئَاءَ	النَّاسِ
they came out	from	their homes	boast	and	showing off	people

خَرَجُوا مِنْ دِيَارِهِمْ بَطْرًا وَرِئَاءَ النَّاسِ

came forth from their homes to boast, (of their deeds) and to make a display to the people

وَيَصُدُّونَ	عَنْ	سَبِيلِ	اللَّهِ	وَ	اللَّهُ	بِ	مَا	يَعْمَلُونَ	مُحِيطٌ
and they prevent	from	way	Allah	and	Allah	with	what	they do	one who encompasses

وَيَصُدُّونَ عَنْ سَبِيلِ اللَّهِ وَاللَّهُ بِمَا يَعْمَلُونَ مُحِيطٌ ﴿٤٨﴾

and they prevent (people) from reaching the path of Allah, and Allah encompasses all that they do.

وَ	إِذْ	زَيَّنَ	لَ	هُمُ	الشَّيْطَانُ	أَعْمَالَهُمْ
and	when	he faired	for	them	Satan	deed

وَإِذْ زَيَّنَ لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ

And when Satan made their deeds (seem) fair to them

و	قَالَ	لَا	غَالِبَ	لَ	كُمُ	الْيَوْمَ	مِنَ	النَّاسِ
and	he said	none	prevail	for	you	this day	among	men

وَقَالَ لَا غَالِبَ لَكُمْ الْيَوْمَ مِنَ النَّاسِ

and said, 'None among men shall prevail against you this day,

وَ	إِنِّي	أَنَا	جَارٌ	لَّكُمْ	فَ	لَمَّا	تَرَأَتْ	الْفِئْتَيْنِ	نَكَصَ	
and	I	surely	protector	for	you	so	when	it came in sight	two armies	he turned

وَإِنِّي جَارٌ لَّكُمْ فَلَمَّا تَرَأَتْ الْفِئْتَيْنِ نَكَصَ

and I am your protector.' But when the two armies came in sight of each other, he turned

عَلَى	عَقِبَيْ	هِ	وَ	قَالَ	إِنِّي	أَنَا	بَرِيءٌ	مِّنْكُمْ	إِنِّي	أَنَا
on	his	two heels	and	he said	I	surely	one that is absolved	from	you	I

عَلَى عَقِبَيْهِ وَقَالَ إِنِّي بَرِيءٌ مِّنْكُمْ إِنِّي

on his heels, and said, 'Surely, I have nothing to do with you; surely, I

أَرَى	مَا	لَا	تَرَوْنَ	إِنِّي	أَنَا	أَخَافُ	اللَّهَ	وَ	اللَّهَ	شَدِيدٌ
I see	what	not	you see	I	surely	I fear	Allah	and	Allah	severe

أَرَى مَا لَا تَرَوْنَ إِنِّي أَخَافُ اللَّهَ وَاللَّهُ شَدِيدٌ

see what you see not. Surely, I fear Allah; and Allah is severe in

الْعِقَابِ	إِذْ	يَقُولُ	الْمُنْفِقُونَ	وَ	الَّذِينَ	فِي
punishment	when	he says	hypocrite	and	those who	in

الْعِقَابِ ٤٩ إِذْ يَقُولُ الْمُنْفِقُونَ وَالَّذِينَ فِي

punishing. When the Hypocrites and those in

قُلُوبِ	هَمُّ	مَرَضٌ	غَرَّ	هَؤُلَاءِ	دِينُ	هُمْ	وَ	مَنْ
hearts	their	disease	it deluded	these	religion	their	and	who

قُلُوبِهِمْ مَرَضٌ غَرَّ هَؤُلَاءِ دِينَهُمْ وَمَنْ

whose hearts is a disease said, 'Their religion has deluded these (men).' And whoso

يَتَوَكَّلْ	عَلَى	اللَّهِ	فَ	إِنَّ	اللَّهَ	عَزِيزٌ	حَكِيمٌ
he puts trust	in	Allah	then	surely	Allah	Mighty	Wise

يَتَوَكَّلْ عَلَى اللَّهِ فَإِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿50﴾

puts his trust in Allah, then surely, Allah is Mighty, Wise.

وَلَوْ تَرَىٰ	إِذْ	يَتَوَفَّىٰ	الَّذِينَ	كَفَرُوا	الْمَلَائِكَةُ
if and	when	he takes away souls	those who	they disbelieved	angels

وَلَوْ تَرَىٰ إِذْ يَتَوَفَّىٰ الَّذِينَ كَفَرُوا الْمَلَائِكَةُ

And if you could see when the angels take away the souls of those who disbelieve,

يَضْرِبُونَ	وَجُوهَهُمْ	وَ	أَدْبَارَ	هُم	وَ	ذُوقُوا	عَذَابَ
they smite	their faces	and	backs	their	and	you taste	punishment

يَضْرِبُونَ وَجُوهَهُمْ وَأَدْبَارَهُمْ ۖ وَذُوقُوا عَذَابَ

smiting their faces and their backs, (saying): Taste you the punishment of

الْحَرِيقِ	ذَلِكَ	بِمَا	قَدَّمْتَ	أَيْدِي	كُمْ	وَ	أَنَّ
burning	this is	because	it sent before	hands	your	and	that

الْحَرِيقِ ﴿51﴾ ذَلِكَ بِمَا قَدَّمْتَ أَيْدِيكُمْ وَأَنَّ

burning! 'That is because of that which your hands have sent on before (yourselves), and (know) That

اللَّهُ	لَيْسَ	بِ	ظَلَامٍ	لِّ	الْعَبِيدِ	كَ	دَابِ	الِ	فِرْعَوْنَ
Allah	not	with	unjust	for	servants	like	case of	people	Pharoah

اللَّهُ لَيْسَ بِظَلَامٍ لِّلْعَبِيدِ ﴿52﴾ كَدَابِ الِ فِرْعَوْنَ ۗ

Allah is not at all unjust to (His) servants. (Their case is) like the case of the people of Pharaoh

وَالَّذِينَ	مِن	قَبْلِ	هُمْ	كَفَرُوا	بِ	آيَاتِ	اللَّهِ
and	from	before	them	they disbelieved	in	Signs	Allah

وَالَّذِينَ مِنْ قَبْلِهِمْ ۗ كَفَرُوا بِآيَاتِ اللَّهِ

and those before them: they disbelieved in the Signs of Allah;

فَأَخَذَ	هُمُ	اللَّهُ	بِ	ذُنُوبِهِمْ	إِنَّ	اللَّهَ	قَوِيٌّ	شَدِيدٌ	الْعِقَابِ
so He seized	them	Allah	for	sins	surely	Allah	Powerful	severe	punishing

فَأَخَذَهُمُ اللَّهُ بِذُنُوبِهِمْ إِنَّ اللَّهَ قَوِيٌّ شَدِيدٌ الْعِقَابِ ﴿53﴾

so Allah punished them for their sins. Surely, Allah is Powerful (and) severe in punishing.

ذَلِكَ	بِ	أَنَّ	اللَّهَ	لَمْ	يَكُ	مُغَيِّرًا	نِعْمَةً	أَنْعَمَ	هَا
this is	with	that	Allah	is not	is	one that changes	favours	he conferred	He

ذَلِكَ بِأَنَّ اللَّهَ لَمْ يَكُ مُغَيِّرًا نِعْمَةً أَنْعَمَهَا

This is because Allah would never change a favour that He has conferred

عَلَى	قَوْمٍ	حَتَّى	يُغَيِّرُوا	مَا	بِ	أَنْفُسِهِمْ	وَأَنَّ
on	people	untill	they change	what	in	selves	that

عَلَى قَوْمٍ حَتَّى يُغَيِّرُوا مَا بِأَنْفُسِهِمْ وَأَنَّ

upon a people until they change their own condition, and (know) that

اللَّهُ	سَمِيعٌ	عَلِيمٌ	كَ	دَابِ	الِ	فِرْعَوْنَ
Allah	All-Hearing	All-Knowing	like	case of	people	Pharaoh

اللَّهُ سَمِيعٌ عَلِيمٌ ﴿54﴾ كَذَابِ الْفِرْعَوْنَ

Allah is All-Hearing, All-Knowing. (Their case is) like the case of the people of Pharaoh

وَ	الَّذِينَ	مِنْ	قَبْلُ	هُمْ	كَذَّبُوا	بِ	آيَاتِ	رَبِّ	هُمْ
and	those who	from	before	them	they belied	the	Signs	Lord	their

وَالَّذِينَ مِنْ قَبْلِهِمْ كَذَّبُوا بِآيَاتِ رَبِّهِمْ

and those before them; they rejected the Signs of their Lord,

فَ	أَهْلَكْنَا	هُمْ	بِ	ذُنُوبِهِمْ	وَ	أَغْرَقْنَا	الِ	فِرْعَوْنَ
so	We destroyed	them	for	sins	and	We drowned	people	Pharaoh

فَأَهْلَكْنَاهُمْ بِذُنُوبِهِمْ وَأَغْرَقْنَا الْفِرْعَوْنَ

so We destroyed them for their sins. And We drowned the people of Pharaoh,

وَ	كُلُّ	كَانُوا	ظَلِمِينَ	إِنَّ	شَرَّ	الدَّوَابِّ	عِنْدَ
and	all	they were	wrongdoer	surely	worst	creatures	with

وَكُلُّ كَانَ ظَلَمِينَ ۝⁵⁵ إِنَّ شَرَّ الدَّوَابِّ عِنْدَ

for they were all wrongdoers. Surely, the worst of creatures in the sight of

اللَّهِ	الَّذِينَ	كَفَرُوا	فَ	هُمْ	لَا	يُؤْمِنُونَ
Allah	those who	they disbelieved	so	they	not	they believe

اللَّهِ الَّذِينَ كَفَرُوا فَهُمْ لَا يُؤْمِنُونَ ۝⁵⁶

Allah are those who are ungrateful. So they will not believe.

الَّذِينَ	عَاهَدتَّ	مِنْ	هُمْ	ثُمَّ	يَنْقُضُونَ	عَهْدَ	هُمْ
those who	you made covenant	among	them	then	they break	covenant	their

الَّذِينَ عَاهَدتَّ مِنْهُمْ ثُمَّ يَنْقُضُونَ عَهْدَهُمْ

Those with whom you did make a covenant; then they break their covenant

فِي	كُلِّ	مَرَّةٍ	وَ	هُمْ	لَا	يَتَّقُونَ	فَ	إِمَّا	تَتَّقَنَّهُمْ	هُمْ
in	every	time	and	they	not	they fear God	then	if	you catch	them

فِي كُلِّ مَرَّةٍ وَهُمْ لَا يَتَّقُونَ ۝⁵⁷ فَمَا تَتَّقَنَّهُمْ

every time, and they do not fear God. So, if you catch them

فِي	الْحَرْبِ	فَ	شَرَّدَ	بِ	هُمْ	مَنْ	خَلْفَ	هُمْ	لَعَلَّ	هُمْ
in	war	then	you strike fear	with	them	who	behind	them	so that	they

فِي الْحَرْبِ فَشَرَّدَبِهِمْ مَنْ خَلْفَهُمْ لَعَلَّهُمْ

in war, then by (routing) them strike fear in those that are behind them, that they

يَذَكَّرُونَ	وَ	إِمَّا	تَخَافَنَّ	مِنْ	قَوْمٍ	خِيَانَةً
they admonish	and	if	you fear	from	people	treachery

يَذَكَّرُونَ ۝⁵⁸ وَإِمَّا تَخَافَنَّ مِنْ قَوْمٍ خِيَانَةً

may be admonished. And if you fear treachery from a people,

فَ	أَنْتِذُ	إِلَى	هَمَّ	عَلَى	سَوَاءٍ	إِنَّ	اللَّهَ	لَا	يُحِبُّ
He likes	not	Allah	surely	equity	with	them	to	you throw	then

فَأَنْتِذُ إِلَيْهِمْ عَلَى سَوَاءٍ ۗ إِنَّ اللَّهَ لَا يُحِبُّ

throw back to them (their covenant) with equity. Surely, Allah loves not the

الْخَائِنِينَ	وَ	لَا	يُحْسِبَنَّ	الَّذِينَ	كَفَرُوا
treacherous	and	not	he thinks	those who	they disbelieved

الْخَائِنِينَ ۖ وَلَا يُحْسِبَنَّ الَّذِينَ كَفَرُوا

treacherous. And let not those who disbelieve think that

سَبَقُوا	إِنَّ	هُمْ	لَا	يُعْجِزُونَ	وَ	أَعِدُّوا	لَهُمْ	مَا
they outstripped	surely	they	not	they frustrate	and	you make ready	for	them

سَبَقُوا إِنَّهُمْ لَا يُعْجِزُونَ ۖ وَأَعِدُّوا لَهُمْ مَا

they have outstripped (Us). Surely, they cannot frustrate (God's purpose). And make ready for them whatever

اسْتَطَعْتُمْ	مِنْ	قُوَّةٍ	وَ	مِنْ	رِبَاطِ	الْخَيْلِ	تُرْهَبُونَ	بِهِ
you afforded	from	force	and	from	pickets	mounted	you are frighten	with it

اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَمِنْ رِبَاطِ الْخَيْلِ تُرْهَبُونَ بِهِ

you can of (armed) force and of mounted pickets at the frontier, whereby you may frighten

عَدُوَّ	اللَّهِ	وَ	عَدُوَّ	كُمُ	وَ	الْآخَرِينَ	مِنْ	دُونِ	هُمْ
enemy	Allah	and	enemy	your	and	others	from	beside	them

عَدُوَّ اللَّهِ وَعَدُوَّكُمْ وَالْآخَرِينَ مِنْ دُونِهِمْ

the enemy of Allah and your enemy and others besides them

لَا	تَعْلَمُونَ	هُمْ	اللَّهُ	يَعْلَمُ	هُمْ	وَ	مَا	تَنْفِقُوا
not	you know	them	Allah	He knows	them	and	what	you spend

لَا تَعْلَمُونَ نَهُمْ ۗ اللَّهُ يَعْلَمُهُمْ وَمَا تَنْفِقُوا

whom you know not, (but) Allah knows them. And whatever you spend

مِنْ	شَيْءٍ	فِي	سَبِيلِ	اللَّهِ	يُوفَّى	إِلَى	كُمْ	وَ	أَنْتُمْ
from	thing	in	way	Allah	repaid in full	to	you	and	you are

مِنْ شَيْءٍ فِي سَبِيلِ اللَّهِ يُوفَّى إِلَيْكُمْ وَأَنْتُمْ

in the way Allah, it shall be repaid to you in full and you

لَا	تُظْلَمُونَ	وَ	إِنْ	جَنَحُوا	لِ	السَّلَامِ	فَ	أَجْنَحْ
not	you are wronged	and	if	they inclined	for	peace	then	you incline

لَا تُظْلَمُونَ ٦١ وَإِنْ جَنَحُوا لِلْسَّلَامِ فَاجْنَحْ

shall not be wronged. And if they incline towards peace, incline you also

لِ	هَا	وَ	تَوَكَّلْ	عَلَى	اللَّهِ	إِنَّ	هُوَ	السَّمِيعُ
for	it	and	you trust	in	Allah	surely	He	All-Hearing

لَهَا وَتَوَكَّلْ عَلَى اللَّهِ إِنَّهُ هُوَ السَّمِيعُ

towards it, and put your trust in Allah. Surely, it is He Who is All-Hearing,

الْعَلِيمُ	وَ	إِنْ	يُرِيدُونَ	أَنْ	يَخْدَعُوا	كَ	فَ	إِنَّ
All-Knowing	and	if	they intend	that	they deceive	you	then	surely

الْعَلِيمُ ٦٢ وَإِنْ يُرِيدُونَ أَنْ يَخْدَعُوا فَانَّ

All-Knowing. And if they intend to deceive you, then surely

حَسْبُ	كَ	اللَّهُ	هُوَ	الَّذِي	أَيَّدَ	كَ	بِ	نَصْرِهِ
sufficient	you	Allah	He	Who	He strengthened	you	with	His help

حَسْبُكَ اللَّهُ هُوَ الَّذِي أَيَّدَكَ بِنَصْرِهِ

Allah is Sufficient for you. He it is Who has strengthened you with His help

وَ	بِ	الْمُؤْمِنِينَ	وَ	أَلَّفَ	بَيْنَ	قُلُوبِ	هُمْ	لَوْ
and	with	believers	and	He put affection	between	hearts	their	if

وَبِالْمُؤْمِنِينَ ٦٣ وَأَلَّفَ بَيْنَ قُلُوبِهِمْ لَوْ

and with the believers; And He has put affection between their hearts. If

بَيْنَ	أَلْفَتَ	مَاَّ	جَمِيعًا	الْأَرْضِ	فِي	مَا	أَنْفَقْتَ
between	you put affection	not	all	earth	in	what	you spent

أَنْفَقْتَ مَا فِي الْأَرْضِ جَمِيعًا مَا أَلْفَتَ بَيْنَ

you had expended all that is in the earth, you could not have put affection between

عَزِيزٌ	هَ	إِنَّ	هُمْ	بَيْنَ	أَلْفَ	وَلَكِنَّ	اللَّهِ	هُمْ	قُلُوبِ
Mighty	He	surely	them	between	put affection	Allah	but	their	hearts

قُلُوبِهِمْ وَلَكِنَّ اللَّهَ أَلْفَ بَيْنَهُمْ إِنَّهُ عَزِيزٌ

their hearts, but Allah has put affection between them. Surely, He is Mighty,

مَنْ	وَ	اللَّهُ	كَ	حَسْبُ	النَّبِيِّ	يَا أَيُّهَا	حَكِيمٌ
from	and	Allah	you	sufficient	Prophet	O You	Wise

حَكِيمٌ ﴿٦٤﴾ يَا أَيُّهَا النَّبِيُّ حَسْبُكَ اللَّهُ وَمَنْ

Wise. O Prophet, Allah is Sufficient for you and for those who

حَرَّضَ	النَّبِيُّ	يَا أَيُّهَا	الْمُؤْمِنِينَ	مِنْ	كَ	أَتَّبَعَ
you urge	Prophet	O You	believers	from	you	he followed

أَتَّبَعَكَ مِنَ الْمُؤْمِنِينَ ﴿٦٥﴾ يَا أَيُّهَا النَّبِيُّ حَرَّضَ

follow you of the believers. O Prophet, urge

كُمُ	مِّنْ	يَكُنْ	إِنْ	الْقِتَالِ	عَلَى	الْمُؤْمِنِينَ
you	from	he be	if	fight	to	believers

الْمُؤْمِنِينَ عَلَى الْقِتَالِ إِنْ يَكُنْ مِنْكُمْ

the believers to fight. If there be of you

إِنْ	وَ	مِائَتَيْنِ	يَغْلِبُوا	صَبْرُونَ	عِشْرُونَ
if	and	two hundred	they overcome	those who are steadfast	twenty

عِشْرُونَ صَبْرُونَ يَغْلِبُوا مِائَتَيْنِ وَإِنْ

twenty who are steadfast, they shall overcome two hundred; and if

يَكُنْ	مِنْ	كُمْ	مِائَةً	يَغْلِبُوا	أَلْفًا	مِنْ	الَّذِينَ
it be	of	you	hundred	they overcome	one thousand	of	those who

يَكُنْ مِنْكُمْ مِائَةً يَغْلِبُوا أَلْفًا مِنَ الَّذِينَ

there be a hundred of you, they shall overcome a thousand of those who

كَفَرُوا	بِ	أَنَّ	هُمْ	قَوْمٌ	لَّا	يَفْقَهُونَ	الآنَ
they disbelieved	with	that	they	people	not	they understand	now

كَفَرُوا بِأَنَّهُمْ قَوْمٌ لَّا يَفْقَهُونَ ۖ ۞۶۶

disbelieve, because they are a people who do not understand. For the present

خَفَّفَ	اللَّهُ	عَنْ	كُمْ	وَ	عَلِمَ	أَنَّ	فِي	كُمْ	ضَعْفًا
He lightened	Allah	from	you	and	He knew	that	in	you	weakness

خَفَّفَ اللَّهُ عَنْكُمْ وَعَلِمَ أَنَّ فِيكُمْ ضَعْفًا

Allah has lightened your burden, for He knows that there is weakness in you.

فَ	إِنْ	يَكُنْ	مِنْ	كُمْ	مِائَةً	صَابِرَةً	يَغْلِبُوا
so	if	it be	of	you	hundred	steadfast	they overcome

فَإِنْ يَكُنْ مِنْكُمْ مِائَةً صَابِرَةً يَغْلِبُوا

So, if there be a hundred of you who are steadfast, they shall overcome

مِائَتَيْنِ	وَ	إِنْ	يَكُنْ	مِنْ	كُمْ	أَلْفًا	يَغْلِبُوا	أَلْفَيْنِ
two hundred	and	if	it be	of	you	thousand	they overcome	two thousand

مِائَتَيْنِ وَإِنْ يَكُنْ مِنْكُمْ أَلْفٌ يَغْلِبُوا أَلْفَيْنِ

two hundred; and if there be a thousand of you, they shall overcome two thousand

بِ	إِذْنِ	اللَّهِ	وَ	اللَّهُ	مَعَ	الصَّابِرِينَ	مَا	كَانَ
with	command	Allah	and	Allah	with	those who are steadfast	not	it was

بِإِذْنِ اللَّهِ وَاللَّهُ مَعَ الصَّابِرِينَ ۖ ۞۶۷

by the command of Allah. And Allah is with those who are steadfast. It does not behave

لِ	نَبِيِّ	أَنْ	يَكُونَ	لَ	هُ	أَسْرَى	حَتَّى	يُثَخِّنَ	فِي
in	he sheds blood	until	captives	him	for	it be	that	Prophet	for

لِنَبِيِّ أَنْ يَكُونَ لَهُ أَسْرَى حَتَّى يُثَخِّنَ فِي

a Prophet that he should have captives until he engages in a regular fighting in

الْأَرْضِ	تُرِيدُونَ	عَرَضَ	الدُّنْيَا	وَ	اللَّهُ	يُرِيدُ
land	you desire	good	world	and	Allah	he desires

الْأَرْضِ تُرِيدُونَ عَرَضَ الدُّنْيَا وَاللَّهُ يُرِيدُ

the land. You desire the goods of the world, while Allah desires (for you)

الْآخِرَةِ	وَ	اللَّهُ	عَزِيزٌ	حَكِيمٌ	لَوْ	لَا	كُتِبَ	مِّنَ	اللَّهِ
Hereafter	and	Allah	Mighty	Wise	if	not	decreed	from	Allah

الْآخِرَةِ وَاللَّهُ عَزِيزٌ حَكِيمٌ 68 لَوْ لَا كُتِبَ مِنَ اللَّهِ

the Hereafter. And Allah is Mighty, Wise. Had there not been a decree from Allah

سَبَقَ	لَ	مَسَّ	كُمُ	فِي	مَا	أَخَذْتُمْ	عَذَابٌ	عَظِيمٌ
He went before	surely	He touched	you	in	what	you took	punishment	great

سَبَقَ لِمَسَّكُمْ فِيمَا أَخَذْتُمْ عَذَابٌ عَظِيمٌ 69

which had gone before, great distress would have surely overtaken you in (connection with that) which you took.

فَ	كُلُوا	مِنَ	مَا	غَنِمْتُمْ	حَلَالًا	طَيِّبًا	وَ	اتَّقُوا
so	you eat	from	that	you took as spoils	lawful	pure	and	you fear

فَكُلُوا مِمَّا غَنِمْتُمْ حَلَالًا طَيِّبًا 70 وَاتَّقُوا

So eat of that which you have won (in war) as lawful and good, and fear

اللَّهُ	إِنَّ	اللَّهُ	غَفُورٌ	رَّحِيمٌ	يَا أَيُّهَا	النَّبِيُّ	قُلْ
Allah	surely	Allah	Most Forgiving	Merciful	O ye	Prophet	you say

اللَّهُ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ 70 يَا أَيُّهَا النَّبِيُّ قُلْ

Allah. Surely, Allah is Most Forgiving, Merciful. O Prophet, say

لِ	مَنْ	فِي	أَيْدِي	كُمْ	مِنَ	الْأَسْرَى	إِنْ	يَعْلَمُ	اللَّهُ
to	who	in	hands	your	from	captives	if	He knows	Allah

لِمَنْ فِي أَيْدِيكُمْ مِنَ الْأَسْرَى ۗ إِنَّ يَعْْلَمُ اللَّهُ

to the captives who are in your hands, 'If Allah knows

فِي	قُلُوبِ	كُمْ	خَيْرًا	يُؤْتِ	كُمْ	خَيْرًا	مِنَ	مَا	أُخِذَ	مِنْ	كُمْ
in	hearts	your	any good	He gives	you	better	from	what	it was taken away	from	you

فِي قُلُوبِكُمْ خَيْرًا يُؤْتِيكُمْ خَيْرًا مِمَّا أُخِذَ مِنْكُمْ

any good in your hearts, He will give you better than that which has been taken from you,

وَ	يَغْفِرُ	لَكُمْ	وَ	اللَّهُ	غَفُورٌ	رَحِيمٌ	وَ	إِنْ	
and	He forgives	to	you	and	Allah	Most Forgiving	Merciful	and	if

وَيَغْفِرْ لَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٧٠﴾ وَإِنْ

and will forgive you. And Allah is Most Forgiving, Merciful. And if

يُرِيدُوا	خِيَانَةَ	كَ	فَ	قَدْ	خَانُوا	اللَّهُ	مِنْ	قَبْلُ
they intend	betraying trust	your	so	surely	they betrayed trust	Allah	from	before

يُرِيدُوا خِيَانَتَكَ فَقَدْ خَانُوا اللَّهَ مِنْ قَبْلُ

they intend to betray your trust, they have they have already betrayed the trust of Allah before.

فَ	أَمْكَنَ	مِنْ	هُمْ	وَ	اللَّهُ	عَلِيمٌ	حَكِيمٌ	إِنَّ
so	he established	from	them	and	Allah	All-Knowing	Wise	surely

فَأَمْكَنَ مِنْهُمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٧٢﴾ إِنَّ

So He rendered them powerless. And Allah is All-Knowing, Wise. Surely,

الَّذِينَ	آمَنُوا	وَ	هَاجَرُوا	وَ	جَاهَدُوا	بِ	أَمْوَالِهِمْ
those who	they believed	and	they emigrated	and	they strived	with	their property

الَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا بِأَمْوَالِهِمْ

those who have believed and left their homes and striven with their property

وَ	أَوْوَا	الَّذِينَ	وَ	اللَّهِ	سَبِيلِ	فِي	أَنْفُسِهِمْ	وَ
and	they gave shelter	those who	and	Allah	way	in	their person	and

وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ وَالَّذِينَ أَوْوَا وَ

and their persons for the cause of Allah, and those who have given *(them)* shelter and

الَّذِينَ	وَ	بَعْضِ	أَوْلِيَاءِ	هُمْ	بَعْضُ	أُولَئِكَ	نَصَرُوا
those who	and	other	friend	them	some	these are	they helped

نَصَرُوا أُولَئِكَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَالَّذِينَ

help---are indeed mutual friends. But as for those who

أَمَنُوا	وَ	لَمْ	يُهَاجِرُوا	مَا	لَ	كُم	مِّنْ	وَلَايَةٍ	هَمَّ	مِّنْ	شَيْءٍ
thing	any	their	protection	from	you	for	not	they migrate	not	and	they believed

أَمَنُوا وَلَمْ يُهَاجِرُوا مَا لَكُمْ مِّنْ وَلَايَةٍ هَمَّ مِّنْ شَيْءٍ

have believed but have not left their homes, you are not at all responsible for their protection

حَتَّى	يُهَاجِرُوا	وَ	إِنْ	اسْتَنْصَرُوا	كُم
until	they migrate	and	if	you seek help	your

حَتَّى يُهَاجِرُوا وَإِنْ اسْتَنْصَرُوا كُمْ

until they leave their homes. But if they seek your help

فِي	الدِّينِ	فَ	عَلَى	كُم	النَّصْرُ	إِلَّا	عَلَى	قَوْمٍ	بَيْنَ
in	religion	then	upon	you	help	except	against	people	between

فِي الدِّينِ فَعَلَيْكُمُ النَّصْرُ إِلَّا عَلَى قَوْمٍ بَيْنَ

in *(the matter of)* religion, then it is your duty to help them, except against a people between

كُم	وَ	بَيْنَ	هُمْ	مِّيثَاقٌ	وَ	اللَّهُ	بِ	مَا	تَعْمَلُونَ	بَصِيرٌ
you	and	between	them	treaty	and	Allah	with	what	you do	sees

كُم وَبَيْنَهُمْ مِّيثَاقٌ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ⁷³

whom and yourselves there is a treaty. And Allah sees what you do.

وَ	الَّذِينَ	كَفَرُوا	بَعْضُ	هُمْ	أَوْلِيَاءُ	بَعْضٍ	إِلَّا	تَفْعَلُوهُ	هُ
and	those who	they disbelieved	some	them	friends	other	except	you do	it

وَالَّذِينَ كَفَرُوا بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ إِلَّا تَفْعَلُوهُ

And those who disbelieve---they are friends one of another. If you do it not,

تَكُنْ	فِتْنَةٌ	فِي	الْأَرْضِ	وَ	فَسَادٌ	كَبِيرٌ	وَ	الَّذِينَ
it be	mischief	in	land	and	disorder	great	and	those who

تَكُنْ فِتْنَةٌ فِي الْأَرْضِ وَفَسَادٌ كَبِيرٌ ۗ وَالَّذِينَ

there will be mischief in the land and great disorder. And those Who have

أَمَنُوا	وَ	هَاجَرُوا	وَ	جَاهَدُوا	فِي	سَبِيلِ	اللَّهِ	وَ	الَّذِينَ
they believed	and	they migrated	and	they strived	in	way of	Allah	and	those who

أَمَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ وَالَّذِينَ

believed and left their homes and striven for the cause of Allah, and those who

أَوْوَا	وَ	نَصَرُوا	أُولَئِكَ	هُمْ	الْمُؤْمِنُونَ	حَقًّا
they gave shelter	and	they helped	these are	they	believers	true

أَوْوَا وَنَصَرُوا أُولَئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا

have gave (them) shelter and help---these indeed are true believers.

لَ	هُمْ	مَغْفِرَةٌ	وَ	رِزْقٌ	كَرِيمٌ	وَ	الَّذِينَ	أَمَنُوا
for	them	forgiveness	and	provision	honourable	and	those who	they believed

لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ۗ وَالَّذِينَ أَمَنُوا

For them is forgiveness and an honourable provision. And those who have believed

مِنْ	بَعْدُ	وَ	هَاجَرُوا	وَ	جَاهَدُوا	مَعَ	كُمْ	فَ	أُولَئِكَ
from	after	and	they migrated	and	they strived	with	you	so	these are

مِنْ بَعْدُ وَهَاجَرُوا وَجَاهَدُوا مَعَكُمْ فَأُولَئِكَ

since then and left their homes and striven (for the cause of Allah) along with you---these are

مِنْ	وَأُولُوا	بَعْضُ	هُمُ	أَوْلَى	بِ	بَعْضِ
of	blood relations	some	they	nearer	with	other

مِنْكُمْ وَأُولُوا الْأَرْحَامِ بَعْضُهُمْ أَوْلَى بِبَعْضٍ

of you; and (as to) blood relations, they are nearer one to another

فِي	كِتَابِ	اللَّهِ	إِنَّ	اللَّهِ	بِ	كُلِّ	شَيْءٍ	عَلِيمٌ
in	Book	Allah	surely	Allah	with	all	things	knows

فِي كِتَابِ اللَّهِ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٧٦﴾

in the Book of Allah. Surely, Allah knows all things well.

9- سُورَةُ التَّوْبَةِ مَدَنِيَّةٌ (113)

129 آيَاتُهَا رُكُوعَاتُهَا 16

بِرَّاءَةٌ	مِّنَ	اللَّهِ	وَ	رَسُولِهِ	إِلَى	الَّذِينَ
declaration of absolution	from	Allah	and	Messenger	to	those who

بِرَّاءَةٌ مِّنَ اللَّهِ وَرَسُولِهِ إِلَى الَّذِينَ

(This is) a declaration of (complete) absolution on the part of Allah and His Messenger (from all obligation) to the

عَاهَدْتُمْ	مِّنَ	الْمُشْرِكِينَ	فَ	سِيحُوا	فِي	الْأَرْضِ
you made promise	from	idolators	so	you travel	in	land

عَاهَدْتُمْ مِّنَ الْمُشْرِكِينَ ۖ فَسِيحُوا فِي الْأَرْضِ

idolators with whom you had made promises. So go about in the land

أَرْبَعَةَ	أَشْهُرٍ	وَ	أَعْلَمُوا	أَنَّ	كُمُ	غَيْرُ	مُعْجِزِي
four	months	and	you know	that	you	cannot	those who frustrate

أَرْبَعَةَ أَشْهُرٍ وَأَعْلَمُوا أَنَّكُمْ غَيْرُ مُعْجِزِي

for four months, and know that you cannot frustrate (the plan of)

اللّٰهُ	وَ	أَنَّ	اللّٰهَ	مُخْزِي	الْكَافِرِينَ	وَ	أَذَانٌ
Allah	and	surely	Allah	humiliate	disbelievers	and	proclamation

اللّٰهُ وَأَنَّ اللّٰهَ مُخْزِي الْكَافِرِينَ ② وَأَذَانٌ

Allah and that Allah will humiliate the disbelievers. And (this is) a proclamation

مِّنَ	اللّٰهِ	وَ	رَسُولِ	هُ	إِلَى	النَّاسِ	يَوْمَ
from	Allah	and	Messenger	His	to	people	day

مِّنَ اللّٰهِ وَرَسُولِهِ إِلَى النَّاسِ يَوْمَ

from Allah and His Messenger to the people on the day

الْحَجِّ	الْأَكْبَرِ	أَنَّ	اللّٰهَ	بَرِيءٌ	مِّنَ	الْمُشْرِكِينَ
pilgrimage	Greater	that	Allah	absolved	from	idolators

الْحَجِّ الْأَكْبَرِ أَنَّ اللّٰهَ بَرِيءٌ مِّنَ الْمُشْرِكِينَ ③

of the Greater Pilgrimage, that Allah is absolved of the idolators,

وَ	رَسُولُهُ	فَإِنْ	تُوبْتُمْ	فَ	هُوَ	خَيْرٌ	لَّكُمْ	وَ	إِنْ
and	His Messenger	if	you repent	then	it	better	for	you	if

وَ رَسُوْلُهُ ط فَإِنْ تُبْتُمْ فَهُوَ خَيْرٌ لَّكُمْ ④ وَإِنْ

and so is His Messenger. So if you repent, it will be better for you; but if

تَوَلَّيْتُمْ	فَ	اعْلَمُوا	أَنَّ	كُمْ	غَيْرُ	مُعْجِزِي
you turned away	then	you know	that	you	cannot	those who frustrate

تَوَلَّيْتُمْ فَاعْلَمُوا أَنَّكُمْ غَيْرُ مُعْجِزِي

you turn away, then know that you cannot frustrate (the plan of)

اللّٰهُ	وَ	بَشِّرِ	الَّذِينَ	كَفَرُوا	بِ	عَذَابِ	الْيَمِّ
Allah	and	tidings	those who	disbelieve	with	punishment	painful

اللّٰهُ ط وَبَشِّرِ الَّذِينَ كَفَرُوا بِعَذَابِ الْيَمِّ ⑤

Allah. And give tidings of a painful punishment to those who disbelieve,

ثُمَّ	الْمُشْرِكِينَ	مِّنْ	عَاهَدْتُمْ	الَّذِينَ	إِلَّا
then	idolators	from	you made a treaty	those who	except

إِلَّا الَّذِينَ عَاهَدْتُمْ مِنَ الْمُشْرِكِينَ ثُمَّ

Excepting those of the idolators with whom you have entered into a treaty

لَمْ	يَنْقُصُوا	كُمُ	شَيْئًا	وَ	لَمْ	يُظَاهِرُوا	عَلَى	كُمُ	أَحَدًا
anyone	they fall short	they	any thing	and	nor	they aid	against	you	anyone

لَمْ يَنْقُصُوا كُمُ شَيْئًا وَ لَمْ يُظَاهِرُوا عَلَيْكُمْ أَحَدًا

and who have not fallen short of fulfilling their obligations to you nor aided anyone against you.

فَ	أَتَمُّوْا	إِلَىٰ	هَمُّ	عَهْدَ	هَمُّ	إِلَىٰ	مُدَّةٍ	هَمُّ
so	you fulfil	to	them	treaty	them	to	term	their

فَاتِمُّوْا إِلَيْهِمْ عَهْدَ هَمُّ إِلَىٰ مُدَّتِهِمْ

So fulfil to these the treaty (you have) made with them till their term.

إِنَّ	اللَّهَ	يُحِبُّ	الْمُتَّقِينَ	فَ	إِذَا	انْسَلَخَ	الْأَشْهُرُ	الْحُرْمُ
surely	Allah	He loves	the righteous	then	when	it passed	months	consecrated

إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ ④ فَإِذَا انْسَلَخَ الْأَشْهُرُ الْحُرْمُ

Surely, Allah loves those who are righteous. And when the consecrated months have passed,

فَ	اقْتُلُوا	الْمُشْرِكِينَ	حَيْثُ	وَجَدْتُمُو	هَمُّ
so	you kill	idolators	wherever	you found	them

فَاقْتُلُوا الْمُشْرِكِينَ حَيْثُ وَجَدْتُمُوهُمْ

kill the idolators wherever you find them

وَ	خُذُوا	هَمُّ	وَ	أَحْصِرُوا	هَمُّ	وَ	اقْعُدُوا	لَهُمْ
and	you take	them	and	you beleaguer	them	and	you lie in wait	for them

وَخُذُوهُمْ وَأَحْصِرُوا هَمُّ وَاقْعُدُوا لَهُمْ

and take them (prisoners), and beleaguer them, and lie in wait for them

كُلِّ	مَرَّصِدٍ	فَ	إِنْ	تَابُوا	وَ	أَقَامُوا	الصَّلَاةَ
every	place of ambush	so	if	they repented	and	they observed	Prayer

كُلِّ مَرَّصِدٍ فَإِنْ تَابُوا وَأَقَامُوا الصَّلَاةَ

at every place of ambush. But if they repent and observe Prayer

وَ	آتَوْا	الزَّكَاةَ	فَ	خَلُّوا	سَبِيلَ	هُمْ	إِنَّ	اللَّهَ
and	they gave	Zakat	then	you leave	way	their	surely	Allah

وَأَتَوَالِزَّكَاةَ فَخَلُّوا سَبِيلَهُمْ إِنَّ اللَّهَ

and pay the Zakat, then leave their way (free). Surely, Allah

غَفُورٌ	رَحِيمٌ	وَ	إِنْ	أَحَدٌ	مِّنَ	الْمُشْرِكِينَ
Most Forgiving	Merciful	and	if	any one	from	idolators

غَفُورٌ رَّحِيمٌ ۝ وَإِنْ أَحَدٌ مِنَ الْمُشْرِكِينَ

is Most Forgiving, Merciful. And if any one of the idolators

اسْتَجَارَ	كَ	فَ	أَجْرٌ	هُ	حَتَّى	يَسْمَعَ	كَلِمَ	اللَّهِ	ثُمَّ
they sought protection	you	so	you give protection	him	till	he hears	Word	Allah	then

اسْتَجَارَكَ فَاجِرُهُ حَتَّى يَسْمَعَ كَلِمَ اللَّهِ ثُمَّ

ask protection of you, grant him protection so that he may hear the Word of Allah; then

أَبْلِغْ	هُ	مَا مَنَ	هُ	ذَلِكَ	بِأَنَّ	هُمْ	قَوْمٌ	لَّا	يَعْلَمُونَ
you convey	him	place of security	his	that is	because	they	people	not	they know

أَبْلِغْهُ مَا مَنَّهُ ذَلِكَ بِأَنَّ هُمْ قَوْمٌ لَّا يَعْلَمُونَ ۝

convey him to his place of security. That is because they are a people who have no knowledge.

كَيْفَ	يَكُونُ	لِ	الْمُشْرِكِينَ	عَهْدٌ	عِنْدَ	اللَّهِ
how	can be	for	idolators	treaty	with	Allah

كَيْفَ يَكُونُ لِلْمُشْرِكِينَ عَهْدٌ عِنْدَ اللَّهِ

How can there be a treaty of (these) idolators with Allah

وَ	عِنْدَ	رَسُولِ	هُ	إِلَّا	الَّذِينَ	عَاهَدْتُمْ	عِنْدَ
and	with	Messenger	his	except	those who	you made treaty	at

وَعِنْدَ رَسُولِهِ إِلَّا الَّذِينَ عَاهَدْتُمْ عِنْدَ

and His Messenger, except those with whom you entered into a treaty at the Sacred

الْمَسْجِدِ	الْحَرَامِ	فَ	مَا	اسْتَقَامُوا	لَ	كُمْ	فَ	اسْتَقِيمُوا
Mosque	Sacred	then	not	they stood true	for	you	then	you stand true

الْمَسْجِدِ الْحَرَامِ فَمَا اسْتَقَامُوا لَكُمْ فَاسْتَقِيمُوا

Mosque? So, as long as they stand true to you, stand true

لَ	هُمُ	إِنَّ	اللَّهَ	يُحِبُّ	الْمُتَّقِينَ	كَيْفَ	وَ	إِنْ
for	them	surely	Allah	He loves	the righteous	how	and	if

لَهُمْ إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ ٧ كَيْفَ وَإِنْ

to them. Surely, Allah loves those who are righteous. How (can it be) when, if

يُظْهِرُوا	عَلَى	كُمْ	لَا	يَرْقُبُوا	فِيكُمْ	إِلَّا	وَ	لَا	ذِمَّةً
they prevail	against	you	not	they observe	in you	relationship	and	not	covenant

يُظْهِرُوا عَلَيْكُمْ لَا يَرْقُبُوا فِيكُمْ إِلَّا وَلَا ذِمَّةً

they prevail against you, they would not observe any tie of relationship or covenant in respect of you?

يُرْضُونَ	كُمْ	بِ	أَفْوَاهِهِمْ	وَ	تَأْبَى	قُلُوبُهُمْ	هُمْ
they please	you	with	their mouths	and	it refuses	hearts	refuse

يُرْضُونَكُمْ بِأَفْوَاهِهِمْ وَتَأْبَى قُلُوبُهُمْ

They would please you with their mouths, while their hearts refuse,

وَ	أَكْثَرُهُمْ	هُمْ	فَسِيقُونَ	إِشْتَرَوْا
and	most	them	those who are perfidious	they bartered

وَأَكْثَرُهُمْ فَسِيقُونَ ٨ إِشْتَرَوْا

and most of them are perfidious. They barter

بِ	آيَاتِ	اللَّهِ	ثَمَنًا	قَلِيلًا	فَ	صَدُّوا	عَنْ	سَبِيلِ	هِ
with	Signs	Allah	price	paltry	then	they hindered	from	way	His

بِآيَاتِ اللَّهِ ثَمَنًا قَلِيلًا فَصَدُّوا عَنْ سَبِيلِهِ^٩

the Signs of Allah for a paltry price and turn (*men*) away from His way.

إِنَّ	هُمْ	سَاءَ	مَا	كَانُوا	يَعْمَلُونَ	لَا	يَرْقُبُونَ
surely	they	it was evil	what	they were	they do	not	they take care

إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ^{١٠} لَا يَرْقُبُونَ

Evil indeed is that which they do. They observe not

فِي	مُؤْمِنٍ	إِلَّا	وَّ	لَا	ذِمَّةَ	وَ	أُولَئِكَ	هُمْ
in	believer	except	and	not	covenant	and	these	they

فِي مُؤْمِنٍ إِلَّا وَلَا ذِمَّةَ وَأُولَئِكَ هُمْ

any tie of relationship or covenant in respect of anyone who trust (*them*). And it is they who

الْمُعْتَدُونَ	فَ	إِنْ	تَابُوا	وَ	أَقَامُوا	الصَّلَاةَ
transgressors	then	if	they repented	and	they observed	Prayer

الْمُعْتَدُونَ^{١٠} فَإِنْ تَابُوا وَأَقَامُوا الصَّلَاةَ

are transgressors. But if they repent, and observe Prayer

وَ	آتُوا	الزَّكَاةَ	فَ	إِخْوَانُكُمْ	فِي	الدِّينِ	وَ	نُفَصِّلُ
and	you give	Zakat	then	brother	in	religion	and	We explain

وَأَتُوا الزَّكَاةَ فَإِخْوَانُكُمْ فِي الدِّينِ وَنُفَصِّلُ

and pay the Zakat, then they are your brethren in Faith. And We explain

الآيَاتِ	لِ	قَوْمٍ	يَعْلَمُونَ	وَ	إِنْ	نَكَثُوا	أَيْمَانَ	هُمْ
Signs	for	people	he knows	and	if	they broke	oath	their

الآيَاتِ لِقَوْمٍ يَعْلَمُونَ^{١١} وَإِنْ نَكَثُوا أَيْمَانَهُمْ

the Signs for a people who have knowledge. And if they break their oaths

مِّنْ	بَعْدِ	عَهْدِهِمْ	وَ	طَعَنُوا	فِي	دِينِكُمْ
from	after	their covenant	and	they reviled	in	your religion

مِّنْ بَعْدِ عَهْدِهِمْ وَطَعَنُوا فِي دِينِكُمْ

after their covenant, and revile your religion,

فَ	قَاتِلُوا	أئِمَّةَ	الْكُفْرِ	إِنَّ	هُمْ	لَا	أَيْمَانَ	لَهُمْ	لَعَلَّ	هُمْ
then	you fight	leaders	disbelief	surely	they	not	oaths	for	them	so that

فَقَاتِلُوا أئِمَّةَ الْكُفْرِ إِنَّهُمْ لَا أَيْمَانَ لَهُمْ لَعَلَّكُمْ

then fight (these) leaders of disbelief---surely, they have no regard for their oaths---that they

يَنْتَهُونَ	أ	لَا	تُقَاتِلُونَ	قَوْمًا	نَكَثُوا
they desist	will	not	you fight	people	they broke

يَنْتَهُونَ ⑫ أَلَا تُقَاتِلُونَ قَوْمًا نَكَثُوا

may desist. Will you not fight a people who have broken

أَيْمَانَ	هُمْ	وَ	هُمْ	بِ	إِخْرَاجِ	الرَّسُولِ	وَ	هُمْ
oaths	their	and	they plotted	to	turn out	Messenger	and	they

أَيْمَانَهُمْ وَهُمْ بِإِخْرَاجِ الرَّسُولِ وَهُمْ

their oaths, and who plotted to turn out the Messenger, and they were

بَدَءُ	وَكُمُ	أَوَّلَ	مَرَّةٍ	أ	تَخْشَوْنَ	هُمْ	فَ	اللَّهُ	أَحَقُّ
they commenced	you	first	time	do	you fear	them	then	Allah	deserve

بَدَءُ وَكُمُ أَوَّلَ مَرَّةٍ أَتَخْشَوْنَهُمْ ⑬ فَاللَّهُ أَحَقُّ

the first to commence (hostilities) against you? Do you fear them? Nay, Allah is most worthy

أَنْ	تَخْشَوْهُ	إِنْ	كُنْتُمْ	مُؤْمِنِينَ	قَاتِلُوا	هُمْ
that	you fear	if	you were	believers	you fight	them

أَنْ تَخْشَوْهُ إِنْ كُنْتُمْ مُؤْمِنِينَ ⑬ قَاتِلُواهُمْ

that you should fear Him, if you are believers. Fight them,

يُعَذِّبُ	هُمْ	اللَّهُ	بِ	أَيْدِي	كُمْ	وَ	يُخْزِرُ	هُمْ	وَ	يَنْصُرُ	كُمْ
He punishes	them	Allah	at	hands	your	and	he humiliates	them	and	He helps	you

يُعَذِّبُهُمُ اللَّهُ بِأَيْدِيكُمْ وَيُخْزِرُهُمْ وَيَنْصُرُكُمْ

that Allah may punish them at your hands, and humiliate them, and help you

عَلَى	هُمْ	وَ	يَشْفِ	صُدُورَ	قَوْمٍ	مُؤْمِنِينَ
over	them	and	he relieves	minds	people	believers

عَلَيْهِمْ وَيَشْفِ صُدُورَ قَوْمٍ مُؤْمِنِينَ ﴿١٤﴾

(to victory) over them, and relieve the minds of a people who believe;

وَ	يُذْهِبُ	غَيْظَ	قُلُوبِ	هُمْ	وَ	يَتُوبُ	اللَّهُ	عَلَى
and	he takes away	wrath	hearts	their	and	he turns in mercy	Allah	on

وَيُذْهِبُ غَيْظَ قُلُوبِهِمْ وَيَتُوبُ اللَّهُ عَلَى

And that He may take away the wrath of their hearts. And Allah turns with mercy to

مَنْ	يَشَاءُ	وَ	اللَّهُ	عَلِيمٌ	حَكِيمٌ	أَمْ	حَسِبْتُمْ
whom	He please	and	Allah	All-Knowing	Wise	do	you thought

مَنْ يَشَاءُ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿١٥﴾ أَمْ حَسِبْتُمْ

whomsoever He pleases. And Allah is All-Knowing, Wise. Do you think

أَنْ	تُتْرَكُوا	وَ	لَمَّا	يَعْلَمِ	اللَّهُ	الَّذِينَ	جَاهَدُوا	مِنْ	كُمْ
that	you are left alone	and	not yet	He knows	Allah	those who	they strived	from	you

أَنْ تُتْرَكُوا وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُوا مِنْكُمْ

that you would be left alone, while Allah has not yet known those of you who strive (in the cause of Allah)

وَ	لَمْ	يَتَّخِذُوا	مِنْ	دُونِ	اللَّهِ	وَ	لَا	رَسُولِهِ
and	not	they take	from	beside	Allah	and	not	His Messenger

وَلَمْ يَتَّخِذُوا مِنْ دُونِ اللَّهِ وَلَا رَسُولِهِ

and do not take (anyone), for an intimate friend besides Allah and His Messenger

وَاللَّهُ	وَ	وَلِيَجَةً	الْمُؤْمِنِينَ	لَا	وَ
Allah	and	intimate friend	believers	not	and

وَاللَّهُ وَالْمُؤْمِنِينَ وَلِيَجَةً وَاللَّهُ

and the believers? And Allah is

الْمُشْرِكِينَ	لِ	كَانَ	مَا	تَعْمَلُونَ	مَا	بِ	خَيْرٍ
idolators	for	it was	not	you do	what	of	Well-Aware

خَيْرٍ بِمَا تَعْمَلُونَ ۖ مَا كَانَ لِلْمُشْرِكِينَ

Well-Aware of what you do. It is not for the idolators to

عَلَى	شَهِدِينَ	اللَّهِ	مَسْجِدَ	يَعْمُرُوا	أَنْ
on	witnesses	Allah	mosques	they inhabit	that

أَنْ يَعْمُرُوا مَسْجِدَ اللَّهِ شَهِدِينَ عَلَى

do justice to the purpose for which the mosques are built for Allah and to maintain them accordingly while they stand witness

هُمْ	أَعْمَالُ	حَبِطَتْ	أُولَئِكَ	الْكُفْرِ	بِ	هُمْ	أَنْفُسِ
their	deeds	it was vain	these are	disbelief	with	their	own

أَنْفُسِهِمْ بِالْكُفْرِ ۗ أُولَئِكَ حَبِطَتْ أَعْمَالُهُمْ

to their own disbelief. It is they whose works shall be vain,

مَسْجِدَ	يَعْمُرُ	إِنَّمَا	خَلِدُونَ	هُمْ	النَّارِ	فِي	وَ
mosques	he inhabits	surely not	those who abide	they	Fire	in	and

وَفِي النَّارِ هُمْ خَالِدُونَ ۗ إِنَّمَا يَعْمُرُ مَسْجِدَ

and in the Fire shall they abide. Verily, he alone is worthy of maintaining the Mosques of

أَقَامَ	وَ	الْيَوْمِ	الْآخِرِ	وَ	اللَّهِ	بِ	أَمَّنَ	مَنْ	اللَّهُ
he observed	and	Last	Day	and	Allah	in	he believed	who	Allah

اللَّهُ مَنْ أَمَّنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَقَامَ

Allah who believes in Allah, and the Last Day, and observes

الصَّلَاةَ	وَ	آتَى	الزَّكَاةَ	وَ	لَمْ	يَخْشَ	إِلَّا	اللَّهَ
Prayer	and	he gave	Zakat	and	not	he fears	except	Allah

الصَّلَاةَ وَآتَى الزَّكَاةَ وَلَمْ يَخْشَ إِلَّا اللَّهَ

Prayer, and pays Zakat, and fears none but Allah;

فَ	عَسَى	أُولَئِكَ	أَنْ	يَكُونُوا	مِنْ	الْمُهْتَدِينَ
so	it was likely	these are	that	they are	among	guided ones

فَعَسَى أُولَئِكَ أَنْ يَكُونُوا مِنَ الْمُهْتَدِينَ ⑱

so these it is who are far more likely to be (counted) among the guided.

أَ	جَعَلْتُمْ	سِقَايَةَ	الْحَاجِّ	وَ	عِمَارَةَ	الْمَسْجِدِ	الْحَرَامِ
do	you considered	giving drink	pilgrims	and	inhabiting	Mosque	Sacred

أَجَعَلْتُمْ سِقَايَةَ الْحَاجِّ وَعِمَارَةَ الْمَسْجِدِ الْحَرَامِ

Do you hold the giving of drink to the pilgrims, and the maintenance of the Sacred Mosque

كَ	مَنْ	أَمَّنَ	بِ	اللَّهِ	وَ	الْيَوْمِ	الْآخِرِ	وَ	جَاهَدَ
like	who	he believed	in	Allah	and	Day	Last	and	he strived

كَمَنْ أَمَّنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَجَاهَدَ

as (equal to the works of) him who believes in Allah and the Last Day and strives

فِي	سَبِيلِ	اللَّهِ	لَا	يَسْتَوْنَ	عِنْدَ	اللَّهِ
in	way	Allah	not	they are equal	sight of	Allah

فِي سَبِيلِ اللَّهِ لَا يَسْتَوْنَ عِنْدَ اللَّهِ

in the path of Allah? They are not (at all) equal in the sight of Allah.

وَ	اللَّهُ	لَا	يَهْدِي	الْقَوْمَ	الظَّالِمِينَ	الَّذِينَ
and	Allah	not	He guides	people	unjust	those who

وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ⑲

And Allah guides not the unjust people. Those who

سَبِيلِ	فِي	جَاهِدُوا	وَ	هَاجَرُوا	وَ	أَمَنُوا
cause of	in	they strived	and	they emigrated	and	they believed

أَمَنُوا وَهَاجَرُوا وَجَاهِدُوا فِي سَبِيلِ

believe and emigrate (from their homes for the sake of God) and strive in the cause of

اللَّهِ	بِ	أَمْوَالِ	هُمْ	وَ	أَنْفُسِ	هُمْ	أَعْظَمُ	دَرَجَةً
Allah	with	properties	their	and	persons	their	highest	rank

اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ أَعْظَمُ دَرَجَةً

Allah with their property and their persons have the highest rank

عِنْدَ	اللَّهِ	وَ	أَوْلِيَّكَ	هُمْ	الْفَائِزُونَ	يُبَشِّرُهُمْ	رَبُّ	هُمْ
sight of	Allah	and	it is they	who	those who are triumphant	give glad tidings	Lord	them

عِنْدَ اللَّهِ وَأَوْلِيَّكَ هُمْ الْفَائِزُونَ ⑳ يُبَشِّرُهُمْ رَبُّهُمْ

in the sight of Allah. And it is they who shall triumph. Their Lord gives them glad tidings of

بِ	رَحْمَةٍ	مِّنْ	هُ	وَ	رِضْوَانٍ	وَ	جَنَّاتٍ
with	mercy	from	Him	and	pleasure	and	Gardens

بِرَحْمَةٍ مِّنْهُ وَرِضْوَانٍ وَجَنَّاتٍ

mercy from Him, and of (His) pleasure, and of Gardens

لَّ	هُمْ	فِي	هَا	نَعِيمٍ	مُّقِيمٍ	خَالِدِينَ	فِي	هَا
for	them	in	it	bliss	lasting	those who abide	in	it

لَّهُمْ فِيهَا نَعِيمٌ مُّقِيمٌ ㉑ خَالِدِينَ فِيهَا

wherein there shall be lasting bliss for them; They will abide therein

أَبَدًا	إِنَّ	اللَّهَ	عِنْدَ	هُ	أَجْرٌ	عَظِيمٌ	يَا أَيُّهَا
for ever	surely	Allah	with	Him	reward	great	o you

أَبَدًا إِنَّ اللَّهَ عِنْدَهُ أَجْرٌ عَظِيمٌ ㉒ يَا أَيُّهَا

for ever. Verily, with Allah there is a great reward. O you

الَّذِينَ	آمَنُوا	لَا	تَتَّخِذُوا	آبَاءَ	كُمْ	وَ	إِخْوَانَ	كُمْ
those who	they believed	not	you take	fathers	their	and	brothers	your

الَّذِينَ آمَنُوا لَا تَتَّخِذُوا آبَاءَ كُمْ وَإِخْوَانَكُمْ

who believe! take not your fathers and your brothers

أَوْلِيَاءَ	إِنْ	اسْتَحَبُّوا	الْكُفْرَ	عَلَى	الْإِيمَانَ
friend	if	they prefer	disbelief	to	faith

أَوْلِيَاءَ إِنْ اسْتَحَبُّوا الْكُفْرَ عَلَى الْإِيمَانِ

for friends, if they prefer disbelief to faith.

وَ	مَنْ	يَتَوَلَّ	هُمْ	مِنْ	كُمْ	فَ	أُولَئِكَ	هُمْ
and	who	he takes a friend	them	among	you	so	it is they	that

وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فَأُولَئِكَ هُمُ

And whoso befriends them from among you, it is they that are

الظَّالِمُونَ	قُلْ	إِنْ	كَانَ	آبَاؤُكُمْ	وَ	أَبْنَاؤُكُمْ	كُمْ
wrongdoers	you say	if	it were	fathers	and	sons	your

الظَّالِمُونَ 23 قُلْ إِنْ كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ

wrongdoers. Say, if your fathers, and your sons,

وَ	إِخْوَانُكُمْ	وَ	أَزْوَاجُكُمْ	وَ	عَشِيرَتُكُمْ	كُمْ
and	brethren	and	wives	and	kinsfolk	your

وَإِخْوَانِكُمْ وَأَزْوَاجِكُمْ وَعَشِيرَتِكُمْ

and your brethren, and your wives, and your kinsfolk,

وَ	أَمْوَالُهُ	اقتَرَفْتُمُوهَا	وَ	تِجَارَتُهَا	تُخْشَوْنَ	كِسَادَهَا
and	wealth	you aquired	it	trade	you fear	dullness

وَأَمْوَالُهُ اِقْتَرَفْتُمُوهَا وَتِجَارَتُهَا تُخْشَوْنَ كِسَادَهَا

and the wealth you have acquired, and the trade whose dullness you fear,

وَمَسْكِنُ	تَرْضَوْنَ	هَآ	أَحَبُّ	إِلَىٰ	كُمُ
dwelling	you love	it	dearer	to	you

وَمَسْكِنُ تَرْضَوْنَهَا أَحَبُّ إِلَيْكُمْ

and the dwellings which you love are dearer to you

مِّنَ	اللَّهِ	وَ	رَسُولِ	هِ	وَ	جِهَادٍ	فِي	سَبِيلِ	هِ
from	Allah	and	Messenger	His	and	striving	in	cause of	His

مِّنَ اللَّهِ وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ

than Allah and His Messenger and striving in His cause,

فَ تَرْتَبِصُوا	حَتَّىٰ	يَأْتِيَ	اللَّهُ	بِ	أَمْرِ	هِ	وَ	اللَّهُ	لَا	يَهْدِي
you wait	until	He comes	Allah	with	judgement	His	and	Allah	not	He guides

فَتَرْتَبِصُوا حَتَّىٰ يَأْتِيَ اللَّهُ بِأَمْرِهِ وَاللَّهُ لَا يَهْدِي

then wait until Allah comes with His judgment; and Allah guides not

الْقَوْمَ	الْفَاسِقِينَ	لَقَدْ	نَصَرَ	كُمُ	اللَّهُ	فِي
people	those who are disobedient	surely	he helped	you	Allah	in

الْقَوْمَ الْفَاسِقِينَ ۗ لَقَدْ نَصَرَ كُمُ اللَّهُ فِي

the disobedient people. Surely, Allah has helped you on

مَوَاطِنَ	كَثِيرَةً	وَ	يَوْمَ	حُنَيْنٍ	إِذْ	أَعْجَبَتْ	كُمُ	كَثْرَتُهُ	كُمُ
battlefields	many	and	day	Hunain	when	it made proud	you	numbers	you

مَوَاطِنَ كَثِيرَةً ۚ وَيَوْمَ حُنَيْنٍ إِذْ أَعْجَبَتْكُمْ كَثْرَتُكُمْ

many a battlefield, and on the Day of Hunain, when your great numbers made you proud,

فَ	لَمْ	تُعْنِ	عَنْ	كُمُ	شَيْئًا	وَ
then	not	it avails	from	you	naught	and

فَلَمْ تُعْنِ عَنْكُمْ شَيْئًا وَ

but they availed you naught; and

وَلَيْتُمْ	ثُمَّ	رَحِبَتْ	مَا	بِ	الْأَرْضُ	عَلَيْكُمْ	ضَاقَتْ
you turned	then	it was vast	that	with	earth	for you	it straitened

ضَاقَتْ عَلَيْكُمْ الْأَرْضُ بِمَا رَحِبَتْ ثُمَّ وَلَيْتُمْ

the earth, with (all) its vastness, became straitened for you, (and) then you turned

هُ	رَسُولِ	عَلَى	هُ	سَكِينَةً	اللَّهُ	أَنْزَلَ	ثُمَّ	مُذَبِّرِينَ
His	Messenger	upon	His	tranquillity	Allah	He descended	then	those who turn their backs

مُذَبِّرِينَ ۖ ثُمَّ أَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ

your backs retreating. Then Allah caused tranquillity to descend upon His Messenger

هَا	تَرَوْ	لَمْ	جُنُودًا	أَنْزَلَ	وَ	الْمُؤْمِنِينَ	عَلَى	وَ
them	you see	not	hosts	He sent down	and	believers	upon	and

وَعَلَى الْمُؤْمِنِينَ وَأَنْزَلَ جُنُودًا لَمْ تَرَوْهَا

and upon the believers, and He sent down hosts which you did not see,

الْكَافِرِينَ	جَزَاءَ	ذَلِكَ	وَ	كَفَرُوا	الَّذِينَ	عَذَّبَ	وَ
disbelievers	reward	this is	and	they disbelieved	those who	He punished	and

وَعَذَّبَ الَّذِينَ كَفَرُوا ۚ وَذَلِكَ جَزَاءُ الْكَافِرِينَ ۖ

and He punished those who disbelieved. And this is the reward of the disbelievers.

يَشَاءُ	مَنْ	عَلَى	ذَلِكَ	بَعْدَ	مِنْ	اللَّهُ	يَتُوبُ	ثُمَّ
He pleases	whom	upon	this is	after	from	Allah	He turns with compassion	then

ثُمَّ يَتُوبُ اللَّهُ مِنْ بَعْدِ ذَلِكَ عَلَى مَنْ يَشَاءُ

Then will Allah, after that, turn with compassion to whomsoever He pleases;

أَمَنُوا	الَّذِينَ	يَأْتِيهَا	رَحِيمٌ	غَفُورٌ	اللَّهُ	وَ
they believed	those who	O you	Merciful	Most Forgiving	Allah	and

وَاللَّهُ غَفُورٌ رَحِيمٌ ۖ يَا أَيُّهَا الَّذِينَ آمَنُوا

and Allah is Most Forgiving, Merciful. O you who believe!

إِنَّمَا	الْمُشْرِكُونَ	نَجَسٌ	فَ لَا	يَقْرَبُوا	الْمَسْجِدَ	الْحَرَامَ
surely	idolators	unclean	so not	they approach	Mosque	Sacred

إِنَّمَا الْمُشْرِكُونَ نَجَسٌ فَلَا يَقْرَبُوا الْمَسْجِدَ الْحَرَامَ

surely, the idolators are unclean. So they shall not approach the Sacred Mosque

بَعْدَ	عَامٍ	هَمُّ	هَذَا	وَ	إِنْ	خِفْتُمْ	عَيْلَةً
after	year	their	this	and	if	you feared	poverty

بَعْدَ عَامِهِمْ هَذَا وَإِنْ خِفْتُمْ عَيْلَةً

after this year of theirs. And if you fear poverty,

فَ	سَوْفَ	يُغْنِي	كُمُ	اللَّهُ	مِنْ	فَضْلِهِ	وَ	إِنْ	شَاءَ
so	will	He enriches	you	Allah	from	bounty	His	if	He pleased

فَسَوْفَ يُغْنِيكُمُ اللَّهُ مِنْ فَضْلِهِ إِنْ شَاءَ

Allah will enrich you out of His bounty, if He pleases.

إِنَّ	اللَّهَ	عَلِيمٌ	حَكِيمٌ	قَاتِلُوا	الَّذِينَ	لَا	يُؤْمِنُونَ
surely	Allah	All-Knowing	Wise	you fight	those who	not	they believe

إِنَّ اللَّهَ عَلِيمٌ حَكِيمٌ ﴿٢٨﴾ قَاتِلُوا الَّذِينَ لَا يُؤْمِنُونَ

Surely, Allah is All-Knowing, Wise. Fight those from among the people of the book who believe not

بِ	اللَّهِ	وَ	لَا	بِ	الْيَوْمِ	الْآخِرِ	وَ	لَا	يُحَرِّمُونَ
in	Allah	and	nor	in	Day	Last	and	nor	they hold unlawful

بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ وَلَا يُحَرِّمُونَ

in Allah, nor in the Last Day, nor hold as unlawful

مَا	حَرَّمَ	اللَّهُ	وَ	رَسُولُهُ	وَ	لَا	يَدِينُونَ	دِينَ	الْحَقِّ
what	He made unlawful	Allah	and	His Messenger	and	not	they follow	religion	true

مَا حَرَّمَ اللَّهُ وَرَسُولُهُ وَلَا يَدِينُونَ دِينَ الْحَقِّ

what Allah and His Messenger have declared to be unlawful, nor follow the true religion,

مِنَ	الَّذِينَ	أُوتُوا	الْكِتَابَ	حَتَّىٰ	يُعْطُوا	الْجِزْيَةَ	عَنْ	يَدِ
from	those who	given	Book	until	they give	tax	with	hand

مِنَ الَّذِينَ أُوتُوا الْكِتَابَ حَتَّىٰ يُعْطُوا الْجِزْيَةَ عَنْ يَدٍ

until they pay the tax with *(their own)* hand (submissively)

وَهُمْ	صَاغِرُونَ	وَ	قَالَتِ	الْيَهُودُ	عُزَيْرٌ
they	those who are submissive	and	she said	Jews	Ezar

وَهُمْ صَاغِرُونَ ۖ وَقَالَتِ الْيَهُودُ عُزَيْرٌ

and acknowledge their subjection. And the Jews say, 'Ezra is

ابْنُ	اللَّهِ	وَ	قَالَتِ	النَّصْرَى	الْمَسِيحُ	ابْنُ	اللَّهِ
son	Allah	and	she said	Christian	Messiah	son	Allah

ابْنُ اللَّهِ وَقَالَتِ النَّصْرَى الْمَسِيحُ ابْنُ اللَّهِ ۗ

the son of Allah,' and the Christians say, 'the Messiah is the son of Allah;'

ذَلِكَ	قَوْلُ	هُمْ	بِ	أَفْوَاهِهِمْ	يُضَاهِئُونَ	قَوْلَ
these are	words	their	with	mouth	they imitate	saying

ذَلِكَ قَوْلُهُمْ بِأَفْوَاهِهِمْ يُضَاهِئُونَ قَوْلَ

they are but a word of their mouths. They imitate the saying

الَّذِينَ	كَفَرُوا	مِنْ	قَبْلُ	قَتَلَ	هُمْ	اللَّهُ	أَنَّى
those who	they disbelieved	from	before	He cursed	them	Allah	how

الَّذِينَ كَفَرُوا مِنْ قَبْلُ ۗ قَتَلَهُمُ اللَّهُ ۗ أَنَّى

of those who disbelieved before them. Allah's curse be on them! How

يُؤْفَكُونَ	اتَّخَذُوا	أَحْبَارَ	هُمْ	وَ	رُهَبَانَ	هُمْ	أَرْبَابًا
they turn away	they took	learned men	their	and	monks	their	lords

يُؤْفَكُونَ ۖ اتَّخَذُوا أَحْبَارَهُمْ وَرُهَبَانَهُمْ أَرْبَابًا

they are turned away! They have taken their learned men and their monks for lords

مِّنْ	دُونِ	اللَّهِ	وَ	الْمَسِيحِ	ابْنِ	مَرْيَمَ	وَ	مَا	أُمِرُوا
they were commanded	not	and	Mary	son	Messiah	and	Allah	besides	from

مِّنْ دُونِ اللَّهِ وَالْمَسِيحِ ابْنِ مَرْيَمَ وَمَا أُمِرُوا

besides Allah. And (so have they taken) the Messiah, son of Mary. And they were not commanded

إِلَّا	لِ	يَعْبُدُوا	إِلَهًا	وَاحِدًا	لَّا	إِلَهَ	إِلَّا	هُوَ	سُبْحَانَ	هُ
He	Holy	He	but	God	not	One	God	they worship	to	but

إِلَّا لِيَعْبُدُوا إِلَهًا وَاحِدًا لَّا إِلَهَ إِلَّا هُوَ سُبْحَانَهُ

but to worship the One God. There is no God but He. Too Holy is He

عَنْ	مَا	يُشْرِكُونَ	يُرِيدُونَ	أَنْ	يُطْفِئُوا	نُورَ	اللَّهِ
Allah	light	they extinguish	that	they desire	they associate	what	from

عَمَّا يُشْرِكُونَ ﴿٣١﴾ يُرِيدُونَ أَنْ يُطْفِئُوا نُورَ اللَّهِ

for what they associate (with Him)! They desire to extinguish the light of Allah

بِ	أَفْوَاهِهِمْ	وَ	يَأْبَى	اللَّهُ	إِلَّا	أَنْ	يُتِمَّ	نُورَهُ
His	light	He perfects	that	except	Allah	He refuses	and	their

بِأَفْوَاهِهِمْ وَيَأْبَى اللَّهُ إِلَّا أَنْ يُتِمَّ نُورَهُ

with their mouths; but Allah will permit nothing except that He will perfect His light,

وَ	لَوْ	كَرِهَ	الْكَافِرُونَ	هُوَ	الَّذِي	أَرْسَلَ	رَسُولَهُ
His	Messenger	He sent	Who	He	disbelievers	he disliked	even if

وَلَوْ كَرِهَ الْكَافِرُونَ ﴿٣٢﴾ هُوَ الَّذِي أَرْسَلَ رَسُولَهُ

though the disbelievers may dislike (it). He it is Who sent His Messenger

بِ	الْهُدَى	وَ	دِينِ	الْحَقِّ	لِ	يُظْهِرَ	هُ	عَلَى
over	it	He prevail	that	true	religion	and	guidance	with

بِالْهُدَى وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى

with guidance and the religion of truth, that He may make it prevail over

الدِّينِ	كُلِّهِ	وَ	لَوْ	كَرِهَ	الْمُشْرِكُونَ	يَأْتِيهَا	الَّذِينَ	آمَنُوا
religion	every	and	even if	dislike	idolators	O you	those who	they believed

الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ ﴿٣٣﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا

every (other) religion, even though the idolaters may dislike (it). O you who believe!

إِنَّ	كَثِيرًا	مِّنَ	الْأَحْبَارِ	وَ	الرُّهْبَانِ	لَ	يَأْكُلُونَ
surely	many	from	priests	and	monks	surely	they devour

إِنَّ كَثِيرًا مِّنَ الْأَحْبَارِ وَالرُّهْبَانِ لَيَأْكُلُونَ

surely, 'many of the priests and monks devour

أَمْوَالَ	النَّاسِ	بِ	الْبَاطِلِ	وَ	يَصُدُّونَ	عَنْ	سَبِيلِ
wealth	of men	by	false means	and	they hinder	from	way of

أَمْوَالَ النَّاسِ بِالْبَاطِلِ وَيَصُدُّونَ عَنْ سَبِيلِ

the wealth of men by false means and turn (men) away from the way of

اللَّهُ	وَ	الَّذِينَ	يَكْنِزُونَ	الذَّهَبَ	وَ	الْفِضَّةَ	وَ	لَا	يُنْفِقُونَ	هَا
Allah	and	those who	they hoard	gold	and	silver	and	not	they spend	it

اللَّهُ وَالَّذِينَ يَكْنِزُونَ الذَّهَبَ وَالْفِضَّةَ وَلَا يَنْفِقُونَهَا

Allah. And those who hoard up gold and silver and spend it not

فِي	سَبِيلِ	اللَّهِ	فَ	بَشِّرْ	هُمْ	بِ	عَذَابٍ	أَلِيمٍ
in	way of	Allah	so	you give tiding	them	of	punishment	painful

فِي سَبِيلِ اللَّهِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ ﴿٣٤﴾

in the way of Allah---give to them the tidings of a painful punishment.

يَوْمَ	يُحْمَى	عَلَى	هَا	فِي	نَارِ	جَهَنَّمَ
day	it is made hot	on	them	in	fire	Hell

يَوْمَ يُحْمَى عَلَيْهَا فِي نَارِ جَهَنَّمَ

On the day when it shall be made hot in the fire of Hell,

فَ	تُكْوَى	بِ	هَا	جِبَاهُهُمْ	وَ	جُنُوبُهُمْ	وَ	ظُهُورُهُمْ	هُمُ	وَهُمْ	وَهُمْ
	it is branded	with	it	their faces	and	their sides	and	their backs	and	their	and

فَتُكْوَى بِهَا جِبَاهُهُمْ وَجُنُوبُهُمْ وَظُهُورُهُمْ ط

and their foreheads and their sides and their backs shall be branded therewith (and

هَذَا	مَا	كُنْتُمْ	لِ	أَنْفُسِكُمْ	فَ	ذُوقُوا	مَا
this	what	you hoarded	for	yourselves	so	you taste	what

هَذَا مَا كُنْتُمْ لِأَنْفُسِكُمْ فَذُوقُوا مَا

it shall be said to them): 'This is what you treasured up for yourselves; so now taste what

كُنْتُمْ	تَكْنِزُونَ	إِنَّ	عِدَّةَ	الشُّهُورِ	عِنْدَ	اللَّهِ
you were	you hoard	surely	number	months	with	Allah

كُنْتُمْ تَكْنِزُونَ 35 إِنَّ عِدَّةَ الشُّهُورِ عِنْدَ اللَّهِ

you used to treasure up.' The reckoning of months with Allah

اِثْنَا	عَشَرَ	شَهْرًا	فِي	كِتَابِ	اللَّهِ	يَوْمَ	خَلَقَ
two	ten	months	in	ordinance	Allah	day	He created

اِثْنَا عَشَرَ شَهْرًا فِي كِتَابِ اللَّهِ يَوْمَ خَلَقَ

has been twelve months by Allah's ordinance since the day when He created

السَّمَوَاتِ	وَ	الْأَرْضِ	مِنْ	هَآ	أَرْبَعَةً	حُرْمٌ	ذَلِكَ
heavens	and	earth	of	these	four	sacred	that is

السَّمَوَاتِ وَالْأَرْضِ مِنْهَا أَرْبَعَةٌ حُرْمٌ ذَلِكَ

heavens and the earth. Of these four are sacred. This is

الدِّينِ	الْقَيِّمِ	فَ	لَا	تَظْلِمُوا	فِي	هِنَّ	أَنْفُسِكُمْ
religion	one that stays	so	not	you wrong	in	them	your

الدِّينِ الْقَيِّمِ ۚ فَلَا تَظْلِمُوا فِيهِنَّ أَنْفُسِكُمْ

the religion that stays. So wrong not yourselves therein.

و	قَاتِلُوا	الْمُشْرِكِينَ	كَمَا	يُقَاتِلُونَ	كُم
and	you fight	idolators	like	they fight	you

وَقَاتِلُوا الْمُشْرِكِينَ كَمَا يُقَاتِلُونَكُمْ

And fight the idolators all together as they fight you

كَافَّةً	وَ	اعْلَمُوا	أَنَّ	اللَّهَ	مَعَ	الْمُتَّقِينَ	إِنَّمَا
all together	and	you know	that	Allah	with	the righteous	surely

كَافَّةً ۖ وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ ﴿٣٦﴾ إِنَّمَا

all together; and know that Allah is with the righteous. Surely,

النَّبِيِّ	زِيَادَةٌ	فِي	الْكُفْرِ	يُضِلُّ	بِ	الَّذِينَ	كَفَرُوا
postponement	an addition	in	disbelief	he is led astray	with	those who	they disbelieved

النَّبِيِّ زِيَادَةٌ فِي الْكُفْرِ يُضِلُّ بِهِ الَّذِينَ كَفَرُوا

the postponement (of a Sacred Month) is an addition to disbelief. Those who disbelieve are led astray thereby.

يُحِلُّونَ	هَ	عَامًا	وَ	يُحَرِّمُونَ	هَ	عَامًا	لِ	يُؤَاطِئُوا
they consider lawful	it	one year	and	they forbid	it	another year	so	they adjust

يُحِلُّونَهُ عَامًا وَ يُحَرِّمُونَهُ عَامًا لِيُؤَاطِئُوا

They allow it one year and forbid it another year, that they may agree

عِدَّةَ	مَا	حَرَّمَ	اللَّهُ	فَ	يُحِلُّونَ	مَا	حَرَّمَ	اللَّهُ
counting	that	He made sacred	Allah	so	they make lawful	what	He forbade	Allah

عِدَّةَ مَا حَرَّمَ اللَّهُ فَيُحِلُّونَ مَا حَرَّمَ اللَّهُ ۖ

in the number of (the months) which Allah has made sacred, and thus may make lawful what Allah has forbidden.

زُيِّنَ	لَ	هُمُ	سُوءَ	أَعْمَالِهِمْ	وَ	اللَّهُ	لَا	يَهْدِي
it was beautified	for	them	evil	deeds	and	Allah	not	He guides

زُيِّنَ لَهُمْ سُوءَ أَعْمَالِهِمْ وَاللَّهُ لَا يَهْدِي

The evil of their deeds is made (to seem) fair to them. And Allah guides not

إِذَا	كُم	لَ	مَا	أَمَنُوا	الَّذِينَ	يَأْتِيهَا	الْكَافِرِينَ	الْقَوْمَ
when	you	for	what	they believe	those who	O you	disbelievers	people

الْقَوْمَ الْكَافِرِينَ ﴿٣٧﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا مَا لَكُمْ إِذَا

the disbelieving people. O you who believe! what is the matter with you that, when

أَثَقَلْتُمْ	اللَّهِ	سَبِيلِ	فِي	أَنْفِرُوا	كُم	لَ	قِيلَ
you sinked down heavily	Allah	way of	in	you go forth	you	to	it was said

قِيلَ لَكُمْ أَنْفِرُوا فِي سَبِيلِ اللَّهِ أَثَقَلْتُمْ

it is said to you, go forth in the way of Allah, you sink down heavily

إِلَى	الْأَرْضِ	أَ	رَضِيتُمْ	بِ	الْحَيَاةِ	الدُّنْيَا	مِنَ
towards	earth	would	you were contended	with	life	world	from

إِلَى الْأَرْضِ أَرَضِيتُمْ بِالْحَيَاةِ الدُّنْيَا مِنَ

towards the earth? Would you be contended with the present life in preference to the

الْآخِرَةِ	فَ	مَا	مَتَاعُ	الْحَيَاةِ	الدُّنْيَا	فِي	الْآخِرَةِ	إِلَّا	قَلِيلٌ
Hereafter	then	what	gains	life	world	in	Hereafter	except	insignificant

الْآخِرَةِ فَمَا مَتَاعُ الْحَيَاةِ الدُّنْيَا فِي الْآخِرَةِ إِلَّا قَلِيلٌ ﴿٣٨﴾

Hereafter? The gains of the present life will but seem small and insignificant in the Hereafter.

إِنْ	لَا	تَنْفِرُوا	يُعَذِّبُ	كُم	عَذَابًا	أَلِيمًا
if	not	you go forth	He punishes	you	punishment	painful

إِلَّا تَنْفِرُوا يُعَذِّبُكُمْ عَذَابًا أَلِيمًا ۗ

If you do not go forth (to fight), He will punish you with a painful punishment,

وَّ	يَسْتَبْدِلُ	قَوْمًا	غَيْرَ	كُم	وَ
and	He chooses in stead	people	other	you	and

وَيَسْتَبْدِلُ قَوْمًا غَيْرَكُمْ وَ

and will choose in your stead a people other than you, and you shall not

لَا	تَضُرُّوْهُ	هُ	شَيْئًا	وَ	اللَّهُ	عَلَى	كُلِّ	شَيْءٍ	قَدِيرٌ
not	you harm	Him	at all	and	Allah	over	every	thing	powerful

لَا تَضُرُّوْهُ شَيْئًا وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٣٩﴾

do Him no harm at all. And Allah has full power over all things.

إِنْ	لَا	تَنْصُرُوْهُ	هُ	فَ	قَدْ	نَصَرَ	هُ	اللَّهُ	إِذَا
if	not	you help	him	so	surely	He helped	him	Allah	when

إِلَّا تَنْصُرُوْهُ فَقَدْ نَصَرَهُ اللَّهُ إِذَا

If you help him not, then (know that) Allah helped him (even) when

أَخْرَجَهُ	الَّذِينَ	كَفَرُوا	ثَانِي	اِثْنَيْنِ	إِذَا	هُمَا	فِي	الْغَارِ
He drove him forth	those who	they disbelieved	second	of two	when	both	in	cave

أَخْرَجَهُ الَّذِينَ كَفَرُوا ثَانِي اِثْنَيْنِ إِذَا هُمَا فِي الْغَارِ

the disbelievers drove him forth while he was one of the two, when they were both in the Cave,

إِذَا	يَقُولُ	لِ	صَاحِبِ	هُ	لَا	تَحْزَنُ	إِنَّ	اللَّهَ	مَعَ	نَا
when	he says	to	companion	his	not	you grieve	surely	Allah	with	us

إِذَا يَقُولُ لِصَاحِبِهِ لَا تَحْزَنُ إِنَّ اللَّهَ مَعَنَا

when he said to his companion, 'Grieve not, for Allah is with us.'

فَ	أَنْزَلَ	اللَّهُ	سَكِينَةً	هُ	عَلَى	هُ	وَ	أَيَّدَ	هُ	بِ	جُنُودِ
then	He sent down	Allah	peace	His	on	him	and	He helped	him	with	hosts

فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَيْهِ وَأَيَّدَهُ بِجُنُودِ

Then Allah sent down His peace on him, and strengthened him with hosts

لَمْ	تَرَوْهَا	وَ	جَعَلَ	كَلِمَةَ	الَّذِينَ	كَفَرُوا	السُّفْلَى
not	you see	and	he made	word	those who	they disbelieved	lowest

لَمْ تَرَوْهَا وَجَعَلَ كَلِمَةَ الَّذِينَ كَفَرُوا السُّفْلَى ط

which you did not see, and humbled the word of those who disbelieved,

وَ	كَلِمَةً	اللَّهِ	هِيَ	الْعُلْيَا	وَ	اللَّهُ	عَزِيزٌ
and	word	Allah	it is	supreme	and	Allah	Mighty

وَ كَلِمَةُ اللَّهِ هِيَ الْعُلْيَا وَاللَّهُ عَزِيزٌ

and it is the word of Allah alone which is supreme. And Allah is Mighty,

حَكِيمٌ	إِنْفِرُوا	خِفَافًا	وَ	ثِقَالًا	وَ	جَاهِدُوا
Wise	you go forth	light	and	heavy	and	you strive

حَكِيمٌ ④٠ إِنْفِرُوا خِفَافًا وَثِقَالًا وَ جَاهِدُوا

Wise. Go forth, light and heavy, and strive

بِ	أَمْوَالِكُمْ	وَ	أَنْفُسِكُمْ	فِي	سَبِيلِ	اللَّهِ	ذَلِكَ
with	your property	and	your person	in	cause of	Allah	that is

بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ فِي سَبِيلِ اللَّهِ ذَلِكَ

with your property and your persons in the cause of Allah. That is

خَيْرٌ	لَّ	كُمْ	إِنْ	كُنْتُمْ	تَعْلَمُونَ	لَوْ	كَانَ
better	for	you	if	you were	you know	if	it was

خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ④١ لَوْ كَانَ

better for you, if only you knew. If it had been an

عَرَضًا	قَرِيبًا	وَ	سَفَرًا	قَاصِدًا	لَّا	اتَّبَعُوا	كَ	وَلَكِنْ
gain	immediate	and	journey	moderate	surely	they followed	you	but

عَرَضًا قَرِيبًا وَ سَفَرًا قَاصِدًا لَّا تَبَعُوا وَلَكِنْ

immediate gain and a short journey, they would certainly have followed you, but the

بَعُدَتْ	عَلَيْهِمْ	الشُّقَّةُ	وَ	سَ	يَحْلِفُونَ	بِ	اللَّهِ	لَوْ
it was far	him	hard journey	and	yet	they swear	by	Allah	if

بَعُدَتْ عَلَيْهِمُ الشُّقَّةُ وَسَيَحْلِفُونَ بِاللَّهِ لَوْ

hard journey seemed too long to them. Yet they will swear by Allah, (saying), 'If

هُم	أَنْفُسَ	يُهْلِكُونَ	كُم	مَعَ	خَرَجْنَا	لَ	اسْتَطَعْنَا
their	souls	they ruin	you	with	we went forth	surely	we were able

اسْتَطَعْنَا لَخَرَجْنَا مَعَكُمْ يَهْلِكُونَ أَنْفُسَهُمْ

we had been able, we would surely have gone forth with you.' They ruin their souls;

وَ	اللَّهُ	يَعْلَمُ	إِنَّ	هُمْ	لَ	كَذِبُونَ	عَفَا	اللَّهُ	عَنْ	كَ
you	from	Allah	He removed	liars	surely	they	surely	knows	Allah	and

وَاللَّهُ يَعْلَمُ إِنَّهُمْ لَكَذِبُونَ ﴿٤٢﴾ عَفَا اللَّهُ عَنْكَ

and Allah knows that they are liars. Allah remove your (cares).

لِمَ	أَذْنَتَ	لَ	هُمْ	حَتَّى	يَتَبَيَّنَ	لَ	كَ	الَّذِينَ	صَدَقُوا
they spoke truth	those who	you	for	it becomes clear	untill	them	to	you permitted	why

لِمَ أَذْنَتَ لَهُمْ حَتَّى يَتَبَيَّنَ لَكَ الَّذِينَ صَدَقُوا

Why did you permit them (to stay behind) untill those who spoke the truth had become known to you

وَ	تَعْلَمَ	الْكَذِبِينَ
and	you know	liars

وَتَعْلَمَ الْكَذِبِينَ ﴿٤٣﴾

and (until) you had known the liars?

لَا	يَسْتَأْذِنُكَ	الَّذِينَ	يُؤْمِنُونَ	بِ	اللَّهِ	وَ	الْيَوْمِ	الْآخِرِ
not	they seek permission	those who	they believe	in	Allah	and	Day	Last

لَا يَسْتَأْذِنُكَ الَّذِينَ يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ

Those who believe in Allah and the Last Day will not ask leave of you (to be exempted)

أَنْ	يُجَاهِدُوا	بِأَمْوَالِهِمْ	وَ	أَنْفُسِهِمْ	وَ	اللَّهُ	عَلِيمٌ	بِ	الْمُتَّقِينَ
that	they strive	with property	and	their	persons	and	know	the	the righteous

أَنْ يُجَاهِدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ وَاللَّهُ عَلِيمٌ بِالْمُتَّقِينَ ﴿٤٤﴾

from striving with their property and their persons. And Allah well knows the righteous.

اللّٰه	بِ	يُؤْمِنُونَ	لَا	الَّذِينَ	كَ	يَسْتَأْذِنُ	إِنَّمَا
Allah	in	they believe	not	those who	you	he ask permission	surely

إِنَّمَا يَسْتَأْذِنُكَ الَّذِينَ لَا يُؤْمِنُونَ بِاللّٰهِ

Only those will ask leave of you (to be exempted) who do not believe in Allah

وَالْيَوْمِ	الْآخِرِ	وَ	ارْتَابَتْ	قُلُوبُ	هُمْ	فَ	هُمْ
and	Last	and	it doubted	heart	their	so	they

وَالْيَوْمِ الْآخِرِ وَارْتَابَتْ قُلُوبُهُمْ فَهُمْ

and the Last Day, and whose hearts are full of doubt

فِي	رَيْبٍ	هُمْ	يَتَرَدَّدُونَ	وَ	لَوْ	أَرَادُوا	الْخُرُوجَ
in	doubt	their	they waver	and	if	they intended	going forth

فِي رَيْبِهِمْ يَتَرَدَّدُونَ ④٥ وَلَوْ أَرَادُوا الْخُرُوجَ

and in their doubt they waver. And if they had intended to go forth,

لَ	أَعَدُّوا	لَ هَ	عُدَّةً	وَلَكِنْ	كَرِهَ	اللّٰهُ	أَنْبَعَاثَ	هُمْ
surely	they prepared	it for	preparation	but	He disliked	Allah	marching forth	them

لَأَعَدُّوا لَهُ عُدَّةً وَلَكِنْ كَرِهَ اللّٰهُ انْبِعَاثَهُمْ

they would certainly have made some preparation for it; but Allah was averse to their marching forth.

فَ	ثَبَّطَ	هُمْ	وَ	قِيلَ	اقْعُدُوا	مَعَ	الْقَاعِدِينَ
so	he kept back	them	and	it was said	you sit	with	those who sit

فَثَبَّطَهُمْ وَقِيلَ اقْعُدُوا مَعَ الْقَاعِدِينَ ④٦

So He kept them back, and it was said: 'Sit you (at home) with those who sit.'

لَوْ	خَرَجُوا	فِي	كُم	مَا	زَادُوا	كُم	إِلَّا	خَبَالًا
if	they had went forth	with	you	not	they added	you	except	trouble

لَوْ خَرَجُوا فِيكُمْ مَا زَادُوا كُمْ إِلَّا خَبَالًا

If they had gone forth with you, they would have added to you nothing but trouble,

وَأَوْضَعُوا	خِلَلَ	كُمُ	يَبْغُونَ	كُمُ	الْفِتْنَةَ	وَ	فِي	كُمُ
they hurried to and fro	your midst	you	they seek	you	discord	and	in	you

وَأَوْضَعُوا خِلَلَ كُمُ يَبْغُونَ كُمُ الْفِتْنَةَ وَفِي كُمُ

and would have hurried to and fro in your midst, seeking (to create) discord among you. And there are among you

سَمْعُونَ	لَ	هُمُ	وَ	اللَّهُ	عَلِيمٌ	بِ	الظَّالِمِينَ
those who listen	for	them	and	Allah	knows well	the	wrongdoers

سَمْعُونَ لَهُمْ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ ﴿٤٧﴾

those who are wont to listen to them. And Allah well knows the wrongdoers.

لَقَدْ	ابْتَغَوْا	الْفِتْنَةَ	مِنْ	قَبْلُ	وَ	قَلَّبُوا	لَكَ	الْأُمُورَ
surely	they sought	disorder	from	before	and	they turned about	for you	matter

لَقَدْ ابْتَغَوْا الْفِتْنَةَ مِنْ قَبْلُ وَقَلَّبُوا لَكَ الْأُمُورَ

They sought (to create) disorder even before (this), and they devised plots against you

حَتَّى	جَاءَ	الْحَقُّ	وَ	ظَهَرَ	أَمْرُ	اللَّهِ	وَ	هُمُ
till	it came	truth	and	it prevailed	command	Allah	and	they

حَتَّى جَاءَ الْحَقُّ وَظَهَرَ أَمْرُ اللَّهِ وَهُمْ

till the truth came and the purpose of Allah prevailed, though they

كَرِهُونَ	وَ	مِنْ	هُمْ	مَنْ	يَقُولُ	أُذِّنْ	لِي	وَ	لَا
those who dislike	and	in	them	who	he says	you permit	for	me	not

كَرِهُونَ ﴿٤٨﴾ وَمِنْهُمْ مَنْ يَقُولُ أُذِّنْ لِي وَلَا

did not like (it). And among them is he who says, 'Permit me (to stay behind) and

تَفْتِنِي	يَا	أَلَا	فِي	الْفِتْنَةِ	سَقَطُوا	وَ	إِنَّ	جَهَنَّمَ
you trial	me	beware	in	they fell	have fallen	and	surely	Hell

تَفْتِنِي يَا أَلَا فِي الْفِتْنَةِ سَقَطُوا وَإِنَّ جَهَنَّمَ

put me not to trial.' Surely, they have already fallen into trial. and surely, Hell

لَ	مُحِيطَةٌ	بِ	الْكَافِرِينَ	إِنْ	تُصِبُ	كَ	حَسَنَةً
surely	one who encompasses	the	disbelievers	if	it befalls	you	good

لَمُحِيطَةٌ بِالْكَافِرِينَ ④٩ إِنَّ تُصِبُكَ حَسَنَةً

shall encompass the disbelievers. If good befall you,

تَسُوُّ	هُمْ	وَ	إِنْ	تُصِبُ	كَ	مُصِيبَةً	يَقُولُوا	قَدْ
it grieves	them	and	if	it befalls	you	misfortune	they say	indeed

تَسُوُّهُمْ وَإِنْ تُصِبُكَ مُصِيبَةٌ يَقُولُوا قَدْ

it grieves them, but if a misfortune befall you, they say, indeed

أَخَذْنَا	أَمْرًا	نَا	مِنْ	قَبْلُ	وَ	يَتَوَلَّوْا	وَ	هُمْ	فَرِحُونَ
we took	matter	our	from	before	and	you turn away	and	they	those who rejoice

أَخَذْنَا أَمْرًا مِنْ قَبْلُ وَيَتَوَلَّوْا وَهُمْ فَرِحُونَ ⑤٠

'We had taken our precaution beforehand.' And they turn away rejoicing.

قُلْ	لَنْ	يُصِيبَ	نَا	إِلَّا	مَا	كَتَبَ	اللَّهُ	لَنَا	هُوَ	مَوْلَى	نَا
you say	never	it befalls	us	except	what	He ordained	Allah	for us	He is	our Protector	our

قُلْ لَنْ يُصِيبَنَا إِلَّا مَا كَتَبَ اللَّهُ لَنَا هُوَ مَوْلَانَا

Say, 'Nothing shall befall us save that which Allah has ordained for us. He is our Protector.

وَعَلَى	اللَّهِ	فَ	لُ	يَتَوَكَّلِ	الْمُؤْمِنُونَ	قُلْ	هَلْ
in	Allah	so	surely	he puts trust	believers	you say	do

وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ⑤١ قُلْ هَلْ

And in Allah then should the believers put their trust.' Say, 'You do not

تَرْبُّصُونَ	بِ	نَا	إِلَّا	إِحْدَى	الْحُسْنَيْنِ
you wait	with	us	except	one	two good

تَرْبُّصُونَ بِنَا إِلَّا إِحْدَى الْحُسْنَيْنِ ط

await for us anything except one of the two good things,

وَ	نَحْنُ	نَتَرَبَّصُ	بِ	كُمْ	أَنْ	يُصِيبَ	كُمْ	اللَّهُ	بِ	عَذَابٍ
	and	we await	with	you	that	it befalls	you	Allah	with	punishment

وَ نَحْنُ نَتَرَبَّصُ بِكُمْ أَنْ يُصِيبَكُمُ اللَّهُ بِعَذَابٍ

while as regards you, we await that Allah will afflict you with a punishment

مِنْ	عِنْدِهِ	أَوْ	بِ	أَيْدِي	نَا	فَ	تَرَبَّصُوا	إِنَّا
from	Himself	or	at	hands	our	then	you wait	surely we

مِنْ عِنْدِهِ أَوْ بِأَيْدِينَا فَتَرَبَّصُوا إِنَّا

either from Himself or at our hands. Wait then; we (also)

مَعَ	كُمْ	مُتَرَبِّصُونَ	قُلْ	أَنْفِقُوا	طَوْعًا	أَوْ	كَرْهًا
with	you	those who wait	you say	you spend	willingly	or	unwillingly

مَعَكُمْ مُتَرَبِّصُونَ 52 قُلْ أَنْفِقُوا طَوْعًا أَوْ كَرْهًا

are waiting with you.' Say, 'Spend willingly or unwillingly,

لَنْ	يُتَقَبَلَ	مِنْ	كُمْ	إِنَّ	كُمْ	كُنْتُمْ	قَوْمًا	فَاسِقِينَ
never	it is accepted	from	you	surely	you	you were	people	disobedient

لَنْ يُتَقَبَلَ مِنْكُمْ إِنَّكُمْ كُنْتُمْ قَوْمًا فَاسِقِينَ 53

it shall not be accepted from you. You are indeed a disobedient people.'

وَ	مَا	مَنَعَهُمْ	أَنْ	تُقْبَلَ	مِنْ	هُمْ	نَفَقَتُهُمْ	إِلَّا
and	not	he prevented	that	you are accepted	from	them	contributions	except

وَ مَا مَنَعَهُمْ أَنْ تُقْبَلَ مِنْهُمْ نَفَقَتُهُمْ إِلَّا

And nothing has deprived them of the acceptance of their contribution save

أَنَّ	هُمْ	كَفَرُوا	بِ	اللَّهِ	وَ	بِ	رَسُولِهِ	وَ	لَا	يَأْتُونَ
that	they	they disbelieved	in	Allah	and	in	His Messenger	and	not	they come

أَنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ وَ لَا يَأْتُونَ

that they disbelieve in Allah and His Messenger. And they come not

الصَّلَاةَ	إِلَّا	وَ	هُمْ	كُسَالَى	وَ	لَا	يُنْفِقُونَ	إِلَّا	وَ	هُمْ
prayer	except	and	they	lazily	and	not	they spend	except	and	they

الصَّلَاةَ إِلَّا وَهُمْ كُسَالَى وَلَا يُنْفِقُونَ إِلَّا وَهُمْ

to Prayer except lazily and they make no contribution save

كُرْهُونَ	فَ لَا	تُعْجِبُ	كَ	أَمْوَالُ	هُمْ	وَ	لَا	أَوْلَادُ	هُمْ
those who are reluctant	not then	it wonders	you	wealth	their	and	nor	children	their

كُرْهُونَ ٥٤ فَلَا تُعْجِبُكَ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ ط

reluctantly. So let not their wealth nor their children excite your wonder.

إِنَّمَا	يُرِيدُ	اللَّهُ	لِ	يُعَذِّبَ	هُمْ	بِ	هَا	فِي	الْحَيَاةِ	الدُّنْيَا
surely	He intends	Allah	to	He punishes	them	with	it	in	life	world

إِنَّمَا يُرِيدُ اللَّهُ لِيُعَذِّبَهُمْ بِهَا فِي الْحَيَاةِ الدُّنْيَا

Allah only intends to punish them therewith in the present life

وَ	تَزْهَقَ	أَنْفُسُ	هُمْ	وَ	هُمْ	كَفِرُونَ	وَ	يَحْلِفُونَ
and	it departs	souls	their	and	they	disbelievers	and	they swear

وَتَزْهَقَ أَنْفُسُهُمْ وَهُمْ كَفِرُونَ ٥٥ وَيَحْلِفُونَ

and that their souls may depart while they are disbelievers. And they swear

بِ	اللَّهِ	إِنَّ	هُمْ	لَ مِنْ	هُمْ	وَ	مَا	هُمْ	مِنْ	كُمْ	وَلَكِنَّ	هُمْ
by	Allah	surely	they	from	surely	and	not	they	from	you	but	they

بِاللَّهِ إِنَّهُمْ لَمِنْكُمْ وَمَا هُمْ مِنْكُمْ وَلَكِنَّهُمْ

by Allah that they are indeed of you, while they are not of you, but they are a

قَوْمٌ	يَفْرُقُونَ	لَوْ	يَجِدُونَ	مَلْجَأً	أَوْ	مَغْرَاتٍ
people	they timorous	even if	they find	refuge	or	caves

قَوْمٌ يَفْرُقُونَ ٥٦ لَوْ يَجِدُونَ مَلْجَأً أَوْ مَغْرَاتٍ

people who are timorous. If they could find a place of refuge, or caves,

أَوْ	مُدَّخَلًا	لَّ	وَلَوْ	إِلَىٰ	هِ	وَ	هُمْ	يَجْمَحُونَ
or	place of entrance	surely	they turned	towards	it	and	they	they runaway in haste

أَوْ مُدَّخَلًا لَّوَلَوْ إِلَىٰ هِ وَهُمْ يَجْمَحُونَ ﴿٥٧﴾

or (even) a hole to enter, they would surely turn thereto, rushing uncontrollably.

وَ	مِنْ	هُمْ	مَنْ	يَلْمِزُ	كَ	فِي	الصَّدَقَاتِ	فَ	إِنْ
and	among	them	who	he accuses	you	in	alms	then	if

وَمِنْهُمْ مَنْ يَلْمِزُكَ فِي الصَّدَقَاتِ فَإِنْ

And among them are those who find fault with you in (the matter of) alms. If

أَعْطُوا	مِنْ	هَا	وَ	إِنْ	لَمْ	يُعْطُوا	مِنْ	هَا
they were given	from	it	and	if	not	they are given	from	it

أَعْطُوا مِنْهَا رَضُوا وَإِنْ لَمْ يُعْطُوا مِنْهَا

they are given thereof, they are content; but if they are not given thereof,

إِذَا	هُمْ	يَسْخَطُونَ	وَ	لَوْ	أَنَّ	هُمْ	رَضُوا	مَا
when	they	they are discontented	and	if	surely	they	they were content	with it

إِذَا هُمْ يَسْخَطُونَ ﴿٥٨﴾ وَلَوْ أَنَّ هُمْ رَضُوا مَا

behold! they are discontented. Had they but been content with what

اتَىٰ	هُمْ	اللَّهُ	وَ	رَسُولُ	هُ	وَ	قَالُوا	حَسْبُ	نَا	اللَّهُ
He gave	them	Allah	and	Messenger	His	and	they said	sufficient	us	Allah

اتَىٰ اللَّهُ وَرَسُولُهُ وَقَالُوا حَسْبُنَا اللَّهُ

Allah and His Messenger had given them and said, 'Sufficient for us is Allah;--

سَ	يُؤْتِي	نَا	اللَّهُ	مِنْ	فَضْلِهِ	وَ	رَسُولُ	هُ	إِنَّا	إِلَىٰ
surely	he gives	us	Allah	from	His bounty	and	His Messenger	His	surely we	to

سَيُؤْتِينَا اللَّهُ مِنْ فَضْلِهِ وَرَسُولُهُ إِنَّا إِلَىٰ

and His Messenger; Surely, Allah will bestow on us of His bounty; to

اللَّهُ	رَاغِبُونَ	إِنَّمَا	الصَّدَقَاتُ	لِ	الْفُقَرَاءِ	وَ	الْمَسْكِينِ
Allah	those who turn	surely	alms	for	poor	and	needy

اللَّهُ رَاغِبُونَ ﴿٥٩﴾ إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ

Allah do we turn in supplication, (it would have been better for them). The alms are only for the poor and the needy,

وَ	الْعَمَلِينَ	عَلَى	هَا	وَ	الْمُؤَلَّفَةِ	قُلُوبُ	هُمْ
and	who are those employed	on	it	and	reconcile	hearts	their

وَالْعَمَلِينَ عَلَيْهَا وَالْمُؤَلَّفَةِ قُلُوبُهُمْ

and for those employed in connection therewith, and for those whose hearts are to be reconciled,

وَ	فِي	الرِّقَابِ	وَ	الْغَارِمِينَ	وَ	فِي	سَبِيلِ	اللَّهِ
and	for	slaves	and	those in debt	and	in	cause	Allah

وَفِي الرِّقَابِ وَالْغَارِمِينَ وَفِي سَبِيلِ اللَّهِ

and for the (freeing of) slaves, and for those in debt, and for the cause of Allah,

وَ	ابْنِ	السَّبِيلِ	فَرِيضَةً	مِّن	اللَّهِ	وَ	اللَّهِ	عَلِيمٌ
and	son	way	ordinance	from	Allah	and	Allah	All-Knowing

وَابْنِ السَّبِيلِ فَرِيضَةً مِّنَ اللَّهِ وَاللَّهُ عَلِيمٌ

and for the wayfarer---an ordinance from Allah. And Allah is All-Knowing,

حَكِيمٌ	وَ	مِن	هُمْ	الَّذِينَ	يُؤْذُونَ	النَّبِيَّ
Wise	and	among	them	those who	they hurt	Prophet

حَكِيمٌ ﴿٦٠﴾ وَمِنْهُمْ الَّذِينَ يُؤْذُونَ النَّبِيَّ

Wise. And among them are those who hurt the Prophet

وَ	يَقُولُونَ	هُوَ	أُذُنٌ	قُلٌّ	أُذُنٌ	خَيْرٌ	لَّ	كُمْ
and	they say	he is	ear	you say	listen	good	for	you

وَيَقُولُونَ هُوَ أُذُنٌ قُلُّ أذُنٌ خَيْرٌ لَّكُمْ

and say, 'He is all ears. Say, His disposition to listen (to all) is good for you;

يُؤْمِنُ	بِ	اللَّهِ	وَ	يُؤْمِنُ	لِ	الْمُؤْمِنِينَ	وَ	رَحْمَةً
he believes	in	Allah	and	he believes	in	believers	and	mercy

يُؤْمِنُ بِاللَّهِ وَيُؤْمِنُ لِلْمُؤْمِنِينَ وَرَحْمَةً

he believes in Allah and has trust in the believers, and is a mercy

لِ	الَّذِينَ	آمَنُوا	مِنْ	كُمْ	وَ	الَّذِينَ	يُؤْذُونَ
for	those who	they believed	from	you	and	those who	they hurt

لِلَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ يُؤْذُونَ

for those of you who believe.' And those who annoy the

رَسُولَ	اللَّهِ	لِ	هُمْ	عَذَابٌ	أَلِيمٌ	يَحْلِفُونَ
Messenger	Allah	for	them	punishment	grievous	they swear

رَسُولَ اللَّهِ لَهُمْ عَذَابٌ أَلِيمٌ⁶¹ يَحْلِفُونَ

Messenger of Allah shall have a grievous punishment. They swear

بِ	اللَّهِ	لِ	كُمْ	لِ	يُرْضُوا	كُمْ	وَ	اللَّهُ	وَ	رَسُولُهُ	هَ
by	Allah	to	you	to	they are please	you	and	Allah	and	His Messenger	His

بِاللَّهِ لَكُمْ لِيُرْضُواكُمْ وَاللَّهُ وَرَسُولُهُ

by Allah to you to please you; but Allah with His Messenger

أَحَقُّ	أَنْ	يُرْضُوا	هُ	إِنْ	كَانُوا	مُؤْمِنِينَ	أَ	لَمْ
more worthy	that	they are please	him	if	they were	believers	do	not

أَحَقُّ أَنْ يُرْضَوْهُ إِنْ كَانُوا مُؤْمِنِينَ⁶² أَلَمْ

are more worthy that they should please him (and God) if they are believers. Have they not

يَعْلَمُوا	أَنَّ	هُ	مَنْ	يُحَادِدِ	اللَّهِ	وَ	رَسُولَهُ	هَ	فَ	أَنَّ
they know	surely	he	who	He opposes	Allah	and	His Messenger	His	then	for

يَعْلَمُوا أَنَّهُ مَنْ يُحَادِدِ اللَّهَ وَرَسُولَهُ فَأَنَّ

known that whoso opposes Allah and His Messenger, for

ذٰلِكَ	هَا	فِي	خَالِدًا	جَهَنَّمَ	نَارَ	هُ	لَ
this is	it	in	one who abides	Hell	fire	him	for

لَهُ نَارَ جَهَنَّمَ خَالِدًا فِيهَا ذٰلِكَ

him is the fire of Hell, wherein he shall abide? That is

الْخِزْيُ	الْعَظِيمُ	يَحْذَرُ	الْمُنْفِقُونَ	أَنْ	تُنزَلَ	عَلَى	هُمْ	سُورَةٌ
Surah	great	he fears	Hypocrites	that	it is revealed	against	them	Surah

الْخِزْيُ الْعَظِيمُ ﴿٦٣﴾ يَحْذَرُ الْمُنْفِقُونَ أَنْ تُنزَلَ عَلَيْهِمْ سُورَةٌ

the great humiliation. The Hypocrites fear lest a Surah should be revealed against them,

تُنَبِّئُ	هُمْ	بِ	مَا	فِي	قُلُوبِ	هُمْ	قُلِ
inform	them	with	what	in	hearts	their	you say

تُنَبِّئُهُمْ بِمَا فِي قُلُوبِهِمْ قُلِ

informing them of what is in their hearts. Say,

اسْتَهْزِءُوا	إِنَّ	اللَّهَ	مُخْرِجٌ	مَا	تَحْذَرُونَ
you mock	surely	Allah	one who brings forth	what	you fear

اسْتَهْزِءُوا وَإِنَّ اللَّهَ مُخْرِجٌ مَا تَحْذَرُونَ ﴿٦٤﴾

'Mock you; surely, Allah will bring to light what you fear.

وَ	لَ	إِنْ	سَأَلْتَهُمْ	لَ	يَقُولُنَّ	إِنَّمَا	كُنَّا	نَحْوِصُ
and	surely	if	you questioned	surely	they say	only	we were	we talk idly

وَلَئِنْ سَأَلْتَهُمْ لَيَقُولُنَّ إِنَّمَا كُنَّا نَحْوِصُ

And if you question them, they will most surely say, 'We were only talking idly

وَنَلْعَبُ	قُلْ	أَبِ	اللَّهِ	وَ	آيَاتِهِ	وَ	رَسُولِهِ	كُنْتُمْ
and	you say	in	Allah	and	His Signs	and	His Messenger	you were

وَنَلْعَبُ قُلْ أَبِ اللَّهِ وَآيَاتِهِ وَرَسُولِهِ كُنْتُمْ

and jesting.' Say, 'Was it Allah and His Signs and His Messenger that you

بَعْدَ	كَفَرْتُمْ	قَدْ	تَعْتَذِرُوا	لَا	تَسْتَهْزِءُ وَنْ
after	you disbelieved	certainly	you offer excuses	no	you mock

تَسْتَهْزِءُ وَنْ ۝ لَا تَعْتَذِرُوا قَدْ كَفَرْتُمْ بَعْدَ

mocked at? Offer no excuse. You have certainly disbelieved after

كُم	مِّنْ	طَائِفَةٍ	عَنْ	نَعْفُ	إِنْ	كُم	إِيمَانِ
you	from	any party	from	we forgive	if	your	believing

إِيمَانِكُمْ ۝ إِنْ نَعْفُ عَنْ طَائِفَةٍ مِّنْكُمْ

your believing. If We forgive a party from among you,

الْمُنْفِقُونَ	مُجْرِمِينَ	كَانُوا	هُمُ	أَنَّ	بِ	طَائِفَةٍ	نُعَذِّبُ
the hypocrites	those who are guilty	they were	they	indeed	because	a party	We punish

نُعَذِّبُ طَائِفَةً بِأَنَّهُمْ كَانُوا مُجْرِمِينَ ۝ الْمُنْفِقُونَ

a party shall We punish, for they have been guilty. The hypocrites, men

يَأْمُرُونَ	بَعْضٍ	مِّنْ	هُمُ	بَعْضُ	الْمُنْفِقَاتِ	وَ
they enjoin	other	from	them	some	hypocrite women	and

وَالْمُنْفِقَاتِ بَعْضُهُمْ مِّنْ بَعْضٍ، يَأْمُرُونَ

and women, are (all concerned) one with another. They enjoin

هُمُ	أَيْدِي	يَقْبِضُونَ	وَ	الْمَعْرُوفِ	عَنِ	يُنْهَوْنَ	وَ	الْمُنْكَرِ	بِ
their	hands	they hold back	and	good	from	they forbids	and	evil	with

بِالْمُنْكَرِ وَيُنْهَوْنَ عَنِ الْمَعْرُوفِ وَيَقْبِضُونَ أَيْدِيَهُمْ ۝

evil and forbid good, and keep their hands closed.

الْمُنْفِقِينَ	إِنَّ	هُمُ	نَسِيَ	فَ	اللَّهِ	نَسُوا
hypocrites	surely	them	He forgot	so	Allah	they forgot

نَسُوا اللَّهَ فَنَسِيَهُمْ ۝ إِنَّ الْمُنْفِقِينَ

They neglected Allah, so He has neglected them. Surely, it is the hypocrites

الْمُنْفِقِينَ	اللَّهُ	وَعَدَ	الْفَاسِقُونَ	هُمْ
hypocrites men	Allah	promise	disobedient	they

هُمْ الْفَاسِقُونَ ﴿٦٧﴾ وَعَدَ اللَّهُ الْمُنْفِقِينَ

who are the disobedient. Allah promises the hypocrites, men

وَالْمُنْفِقَاتِ	وَ	الْكُفَّارَ	نَارَ	جَهَنَّمَ	خَالِدِينَ	فِيهَا
hypocrites women	and	disbelievers	fire	Hell	those who abide	in it

وَالْمُنْفِقَاتِ وَالْكُفَّارَ نَارَ جَهَنَّمَ خَالِدِينَ فِيهَا ط

and women, and the disbelievers the fire of Hell, wherein they shall abide.

هِيَ	حَسْبُ	هُمْ	وَ	لَعَنَ	هُمْ	اللَّهُ	وَ	لَ	هُمْ
it	suffice	them	and	He cursed	them	Allah	and	for	them

هِيَ حَسْبُهُمْ وَلَعَنَهُمُ اللَّهُ وَلَهُمْ

It will suffice them. And Allah has cursed them. And they shall have a

عَذَابٌ	مُّقِيمٌ	كَ	الَّذِينَ	مِنْ	قَبْلِ	كُمْ
punishment	lasting	like	those who	from	before	you

عَذَابٌ مُقِيمٌ ﴿٦٨﴾ كَالَّذِينَ مِنْ قَبْلِكُمْ

lasting punishment. Even as those before you.

كَانُوا	أَشَدَّ	مِنْ	كُمْ	قُوَّةً	وَ	أَكْثَرَ	أَمْوَالًا	وَ	أَوْلَادًا
they were	mightier	than	you	power	and	richer	possessions	and	children

كَانُوا أَشَدَّ مِنْكُمْ قُوَّةً وَ أَكْثَرَ أَمْوَالًا وَأَوْلَادًا ط

They were mightier than you in power and richer in possessions and children.

فَ	اسْتَمْتَعُوا	بِ	خَلَاقِ	هُمْ	فَ	اسْتَمْتَعْتُمْ	بِ	خَلَاقِ	كُمْ
so	you enjoyed	with	lot/share	their	so	you enjoyed	with	lot / share	your

فَاسْتَمْتَعُوا بِخَلَاقِهِمْ فَاسْتَمْتَعْتُمْ بِخَلَاقِكُمْ

They enjoyed their lot for a short time, so have you enjoyed your lot

كَمْ	بِ	خَلَاقِ	هِمْ
you	with	lot / share	their

كَمَا اسْتَمْتَعَ الَّذِينَ مِنْ قَبْلِكَ بِخَلْقِهِمْ

as those before you enjoyed their lot.

وَأُولَئِكَ	خَاضُوا	الَّذِي	كَ	خُضْتُمْ	وَ
it is these	they indulged in vain talk	those	like	you indulged in vain talk	and

وَأُولَئِكَ خَاضُوا كَالَّذِي خُضْتُمْ

And you indulged in idle talk as they indulged in idle talk. It is they whose

حَبِطَتْ	أَعْمَالُهُمْ	فِي	الدُّنْيَا	وَ	الْآخِرَةِ	وَ	أُولَئِكَ	هُمْ
it was wasted	works	in	world	and	Hereafter	and	it is they	who

حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ وَأُولَئِكَ هُمْ

works shall be of no avail in this world and the Hereafter. And it is they who

الْخٰسِرُونَ	أَلَمْ	يَأْتِ	هِمْ	نَبَأُ	الَّذِينَ	مِنْ
losers	not	it reaches	them	story	those who	from

الْخٰسِرُونَ ۝ أَلَمْ يَأْتِهِمْ نَبَأُ الَّذِينَ مِنْ

are the losers. Has not the story reached them of those

قَبْلَ	هِمْ	قَوْمِ	نُوحٍ	وَ	عَادٍ	وَ	ثَمُودَ	وَ	قَوْمِ
before	them	people	Noah	and	Ad	and	Thamud	and	people

قَبْلِهِمْ قَوْمِ نُوحٍ وَعَادٍ وَثَمُودَ ۚ وَقَوْمِ

before them---the people of Noah, 'Ad, and Thamud, and the people of

إِبْرٰهِيْمَ	وَ	أَصْحَابِ	مَدْيَنَ	وَ	الْمُؤْتَفِكَاتِ
Abraham	and	dwellers	Madian	and	cities turned upside down

إِبْرٰهِيْمَ وَأَصْحَابِ مَدْيَنَ وَالْمُؤْتَفِكَاتِ ۚ

Abraham, and the dwellers of Midian, and the cities which were overthrown?

أَتَتْ	هُمُ	رُسُلُ	هُمُ	بِ	الْبَيِّنَاتِ	فَ	مَا	كَانَ	اللَّهُ
it came	them	Messengers	their	with	clear Signs	so	not	He was	Allah

أَتَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ فَمَا كَانَ اللَّهُ

Their Messengers came to them with clear Signs. So Allah would not

لِ	يُظْلِمَ	هُمُ	وَلَكِنْ	كَانُوا	أَنْفُسَ	هُمْ	يُظْلِمُونَ
that	He wrongs	them	but	they were	selves	them	they wrong

لِيُظْلِمَهُمْ وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ ﴿٧٠﴾

wrong them but they wronged themselves.

وَ	الْمُؤْمِنُونَ	وَ	الْمُؤْمِنَاتُ	بَعْضُ	هُمْ	أَوْلِيَاءُ
and	believing men	and	believing women	some of	them	friends

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ

And the believers, men and women, are friends one

بَعْضٍ	يَأْمُرُونَ	بِ	الْمَعْرُوفِ	وَ	يَنْهَوْنَ	عَنِ
of other	they enjoin	with	good	and	they forbid	from

بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ

of another. They enjoin good and forbid

الْمُنْكَرِ	وَ	يُقِيمُونَ	الصَّلَاةَ	وَ	يُؤْتُونَ	الزَّكَاةَ	وَ	يُطِيعُونَ
evil	and	they observe	Prayer	and	they pay	Zakat	and	they obey

الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ

evil and observe Prayer and pay the Zakat and obey

اللَّهُ	وَ	رَسُولَ	هُ	أُولَئِكَ	سَ	يَرْحَمُ	هُمْ	اللَّهُ
Allah	and	Messenger	His	these are	surely	He shows mercy	them	Allah

اللَّهُ وَرَسُولَهُ أُولَئِكَ سَيَرْحَمُهُمُ اللَّهُ ط

Allah and His Messenger. It is these on whom Allah will have mercy.

اللَّهُ	وَعَدَ	حَكِيمٌ	عَزِيزٌ	اللَّهُ	إِنَّ
Allah	He promised	Wise	Mighty	Allah	surely

إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٧١﴾ وَعَدَ اللَّهُ

Surely, Allah is Mighty, Wise. Allah has promised to

الرُّيُوتِ	تَحْتِهَا	تَجْرِي	جَنَّاتٍ	وَالْمُؤْمِنَاتِ	وَالْمُؤْمِنِينَ			
rivers	it	beneath	in	it flows	Gardens	believing women	and	believing men

الرُّيُوتِ تَحْتِهَا الْيَتْرُفُ

believers, men and women, Gardens beneath which rivers flow,

طَيِّبَةً	مَسْكِنًا	وَ	هَا	فِي	خَالِدِينَ
good	abode	and	it	in	those who abide

خَالِدِينَ فِيهَا وَمَسْكِنًا طَيِّبَةً

wherein they will abide, and delightful dwelling-places

أَكْبَرُ	اللَّهِ	مِنْ	رِضْوَانٍ	وَ	عَدْنٍ	جَنَّاتٍ	فِي
greatest	Allah	from	pleasure	and	Eternity	Gardens	in

فِي جَنَّاتٍ عَدْنٍ وَرِضْوَانٍ مِّنَ اللَّهِ أَكْبَرُ

in Gardens of Eternity. And the pleasure of Allah is the greatest of all.

النَّبِيِّ	يَا أَيُّهَا	الْعَظِيمُ	الْفَوْزُ	هُوَ	ذَلِكَ
Prophet	O ye	supreme	triumph	it	that is

ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿٧٢﴾ يَا أَيُّهَا النَّبِيُّ

That is the supreme triumph. O Prophet!

جَاهِدِ	الْكُفَّارَ	وَ	الْمُنَافِقِينَ	وَ	اغْلُظْ	عَلَىٰ	هَمِّ	
you strive	and	disbelievers	and	hypocrites	and	you be severe	to	them

جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِينَ وَاغْلُظْ عَلَيْهِمْ

strive against the disbelievers and the Hypocrites. And be severe to them.

وَمَا أَوْأَى	هُمُ	وَجَهَنَّمَ	وَ	بِئْسَ	الْمَصِيرُ
abode	their	Hell	and	evil	destination

وَمَا أَوْأَى جَهَنَّمَ وَبِئْسَ الْمَصِيرُ ﴿٧٣﴾

Their abode is Hell, and an evil destination it is.

يَحْلِفُونَ	بِ	اللَّهِ	مَا	قَالُوا	وَ	لَقَدْ	قَالُوا	كَلِمَةً	الْكُفْرِ
they swear	by	Allah	not	they said	and	surely	they said	word	disbelief

يَحْلِفُونَ بِاللَّهِ مَا قَالُوا وَلَقَدْ قَالُوا كَلِمَةَ الْكُفْرِ

They swear by Allah that they said nothing, but they did certainly use blasphemous language,

وَ	كَفَرُوا	بَعْدَ	إِسْلَامِ	هُمُ	وَ	هَمُّوا	بِ	مَا
and	they disbelieved	after	embracing Islam	their	and	they intended	with	that

وَكَفَرُوا بَعْدَ إِسْلَامِهِمْ وَهَمُّوا بِمَا

and disbelieved after they had embraced Islam. And they meditated upon that which they

لَمْ	يَنَالُوا	وَ	مَا	تَقَمُّوا	إِلَّا	أَنْ	أَغْنَى	هُمُ	اللَّهُ
not	they attain	and	not	they hatred	only	that	He nourished	them	Allah

لَمْ يَنَالُوا وَمَا تَقَمُّوا إِلَّا أَنْ أَغْنَى اللَّهُ

(subsequently) failed to attain. And they nourished hatred only because Allah

وَ	رَسُولُ	هُ	مِنْ	فَضْلِ	هُ	فَ	إِنْ	يَتُوبُوا	يَكُ	خَيْرًا
and	Messenger	His	from	bounty	His	so	if	they repent	it be	better

وَرَسُولُهُ مِنْ فَضْلِهِ فَإِنْ يَتُوبُوا يَكُ خَيْرًا

and His Messenger had enriched them out of His bounty. So if they repent, it would be better

لِ	هُمْ	وَ	إِنْ	يَتَوَلَّوْا	يُعَذِّبُ	هُمُ	اللَّهُ
for	them	and	if	they turn away	He punishes	them	Allah

لَهُمْ وَإِنْ يَتَوَلَّوْا يُعَذِّبُهُمُ اللَّهُ

for them; but if they turn away, Allah will punish them

عَذَابًا	أَلِيمًا	فِي	الدُّنْيَا	وَ	الْآخِرَةِ	وَ	مَا	لَ	هُمْ
punishment	grievous	in	world	and	Hereafter	and	not	for	them

عَذَابًا أَلِيمًا فِي الدُّنْيَا وَالْآخِرَةِ وَمَا لَهُمْ

with a grievous punishment in this world and the Hereafter, and they shall have neither

فِي	الْأَرْضِ	مِنْ	وَلِيِّ	وَ	لَا	نَصِيرٍ	وَ	مِنْ	هُمْ	مَنْ
in	earth	from	friend	and	nor	helper	and	among	them	who

فِي الْأَرْضِ مِنْ وَلِيِّ وَلَا نَصِيرٍ 74 وَمِنْهُمْ مَنْ

friend nor helper in the earth. And among them are those who

عَهْدَ	اللَّهِ	لَ	إِنْ	أَتَى	نَا	مِنْ	فَضْلٍ	هُ	لَ	نَصَّدَّقَنَّ
he made a covenant	Allah	surely	if	He gave	us	from	bounty	His	surely	we give alm

عَهْدَ اللَّهِ لَئِنْ آتَانَا مِنْ فَضْلِهِ لَنَصَّدَّقَنَّ

made a covenant with Allah, (saying), 'If He give us of His bounty, we would most surely give alms

وَ	لَ	نَكُونَنَّ	مِنَ	الصَّالِحِينَ	فَ	لَمَّا	أَتَى	هُمْ
and	surely	we be	from	virtuous	but	when	He gave	them

وَلَنَكُونَنَّ مِنَ الصَّالِحِينَ 75 فَلَمَّا أَتَاهُمْ

and be of the virtuous.' But when He gave them

مِّنْ	فَضْلِهِ	هَ	بِ	هَ	وَ	تَوَلَّوْا	وَ	هُمْ
from	His bounty	of	with	it	and	they turned	and	they

مِّنْ فَضْلِهِ بَخِلُوا بِهِ وَتَوَلَّوْا وَهُمْ

of His bounty, they became niggardly of it, and they turned away in

مُّعْرِضُونَ	فَ	أَعْقَبَ	هُمْ	نِفَاقًا	فِي	قُلُوبِ	هُمْ
those who are averse	so	He requited	them	hypocrisy	in	hearts	their

مُّعْرِضُونَ 76 فَأَعْقَبَهُمْ نِفَاقًا فِي قُلُوبِهِمْ

aversion. So He requited them with hypocrisy (which shall last) in their hearts

إِلَى	يَوْمِ	يَلْقَوْنَ	هُ	بِمَا	أَخْلَفُوا	اللَّهِ	مَا	وَعَدُوا	هُ
until	day	they meet	Him	because	they broke	Allah	that	they promised	their

إِلَى يَوْمِ يَلْقَوْنَهُ بِمَا أَخْلَفُوا اللَّهَ مَا وَعَدُوهُ

until the day when they shall meet Him, because they broke their promise to Allah,

وَأَب	مَا	كَانُوا	يَكْذِبُونَ	أَلَمْ	يَعْلَمُوا
and	what	they were	they lie	do	they know

وَبِمَا كَانُوا يَكْذِبُونَ ۗ أَلَمْ يَعْلَمُوا

and because they lied. Know they not

أَنَّ	اللَّهِ	يَعْلَمُ	سِرَّهُمْ	وَأَنَّهُمْ	نَجْوَاهُمْ	وَأَنَّ
indeed	Allah	He knows	their secrets	and	secret counsels	surly

أَنَّ اللَّهَ يَعْلَمُ سِرَّهُمْ وَنَجْوَاهُمْ وَأَنَّ

that Allah knows their secrets and covert deliberations and that

اللَّهُ	عَلَّامُ	الْغُيُوبِ	الَّذِينَ	يَلْمِزُونَ
Allah	Best Knower	unseen things	those who	they find fault

اللَّهُ عَلَّامُ الْغُيُوبِ ۗ الَّذِينَ يَلْمِزُونَ

Allah is the Best Knower of unseen things? Those who find fault

الْمُطَّوِّعِينَ	مِنَ	الْمُؤْمِنِينَ	فِي	الصَّدَقَاتِ
those who own free will	from	believers	in	alms

الْمُطَّوِّعِينَ مِنَ الْمُؤْمِنِينَ فِي الصَّدَقَاتِ

with such of the believers as give alms of their own free will

وَالَّذِينَ	لَا	يَجِدُونَ	إِلَّا	جُهْدَهُمْ	فَ	يَسْتَخْرُونَ
and	not	they find	except	toil	so	they deride

وَالَّذِينَ لَا يَجِدُونَ إِلَّا جُهْدَهُمْ فَيَسْتَخْرُونَ

and with such as find nothing (to give) save (the earnings of) their toil. They thus deride

مِنْ	هُمْ	سَخِرَ	اللَّهُ	مِنْ	هُمْ	وَ	لَ	هُمْ
in	them	He requited derision	Allah	in	them	and	for	them

مِنْهُمْ سَخِرَ اللَّهُ مِنْهُمْ وَلَهُمْ

them. Allah shall requite them for their derision, and for them is a

عَذَابٌ	أَلِيمٌ	إِسْتَغْفِرُ	لَ	هُمْ	أَوْ	لَا	تَسْتَغْفِرُ
punishment	grievous	you ask forgiveness	for	them	or	not	you ask forgiveness

عَذَابٌ أَلِيمٌ 79) إِسْتَغْفِرُ لَهُمْ أَوْ لَا تَسْتَغْفِرُ

grievous punishment. Ask you forgiveness for them, or ask you not forgiveness

لَ	هُمْ	إِنْ	تَسْتَغْفِرُ	لَ	هُمْ	سَبْعِينَ	مَرَّةً	فَ	لَنْ
for	them	if	you ask forgiveness	for	them	seventy	time	so	never

لَهُمْ إِنْ تَسْتَغْفِرُ لَهُمْ سَبْعِينَ مَرَّةً فَلَنْ

for them; even if you ask forgiveness for them seventy times,

يَغْفِرَ	اللَّهُ	لَ	هُمْ	ذَلِكَ	بِ	أَنَّ	هُمْ	كَفَرُوا	بِ	اللَّهِ
He forgives	Allah	for	them	that is	that	surely	they	they disbelieved	in	Allah

يَغْفِرَ اللَّهُ لَهُمْ ذَلِكَ بِأَنَّهُمْ كَفَرُوا بِاللَّهِ

Allah will never forgive them. That is because they disbelieved in Allah

وَ	رَسُولٍ	هُ	وَ	اللَّهُ	لَا	يَهْدِي	الْقَوْمَ	الْفٰسِقِينَ
and	Messenger	His	and	Allah	not	He guides	people	perfidious

وَرَسُولِهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفٰسِقِينَ 80

and His Messenger. And Allah guides not the perfidious people.

فَرِحَ	الْمُخَلَّفُونَ	بِ	مَقْعَدِ	هُمْ	خَلَفَ	رَسُولِ	اللَّهِ
he rejoiced	those who are left behind	with	staying back	their	contradiction	Messenger	Allah

فَرِحَ الْمُخَلَّفُونَ بِمَقْعَدِ هُمْ خَلَفَ رَسُولِ اللَّهِ

Those (who contrived to be) left behind rejoiced at their staying back in contradiction to the Messenger of Allah,

وَأَنفُسِهِمْ	وَأَمْوَالَهُمْ	وَأَنفُسِهِمْ	وَأَمْوَالَهُمْ	وَأَنفُسِهِمْ	وَأَمْوَالَهُمْ	وَأَنفُسِهِمْ	وَأَمْوَالَهُمْ	وَأَنفُسِهِمْ	وَأَمْوَالَهُمْ
their	persons	and	their	property	with	they strive	to	they disliked	and

وَأَنفُسِهِمْ وَأَمْوَالَهُمْ وَأَنفُسِهِمْ

and were averse to striving with their property and their persons

فِي الْحَرِّ	فِي	تَنْفَرُوا	لَا	قَالُوا	وَأَنَّ	اللَّهِ	سَبِيلِ	فِي
heat	in	you go forth	not	they said	and	Allah	cause of	in

فِي سَبِيلِ اللَّهِ وَقَالُوا لَا تَنْفَرُوا فِي الْحَرِّ

in the cause of Allah. And they said, 'Go not forth in the heat.'

يَفْقَهُونَ	كَانُوا	لَوْ	حَرًّا	أَشَدُّ	جَهَنَّمَ	نَارُ	قُلْ
they understand	they were	if	heat	more intense	Hell	fire	you say

قُلْ نَارُ جَهَنَّمَ أَشَدُّ حَرًّا لَوْ كَانُوا يَفْقَهُونَ ⑥١

Say, 'The fire of Hell is more intense in heat.' Could they but understand!

فَإِنْ	لَنْ	يَضْحَكُوا	وَلَنْ	يَبْكُوا	كَثِيرًا	جَزَاءً
reward	much	they weep	must	and	little	they laugh

فَلْيَضْحَكُوا قَلِيلًا وَلْيَبْكُوا كَثِيرًا جَزَاءً

They must laugh little and weep much as a reward

بِمَا	كَانُوا	يَكْسِبُونَ	فَإِنْ	رَجَعَكَ	اللَّهُ	إِلَى	طَائِفَةٍ
party	to	Allah	you	He returned	if	and	they earn

بِمَا كَانُوا يَكْسِبُونَ ⑥٢ فَإِنْ رَجَعَكَ اللَّهُ إِلَى طَائِفَةٍ

for that which they used to earn. And if Allah return you to a party

مِنْهُمْ	فَاسْتَأْذِنُوا	لِئَلَّا	تَخْرُجُوا	فَاسْتَأْذِنُوا	لِئَلَّا	تَخْرُجُوا
you go forth	never	you say	so	go forth	for	you

مِنْهُمْ فَاسْتَأْذِنُوا لَلْخُرُوجِ فَقُلْ لَنْ تَخْرُجُوا

of them, and they ask of you leave to go forth (to fight), say then, 'You shall never go forth

مَعِ	يَ	أَبَدًا	وَ	لَنْ	تُقَاتِلُوا	مَعِ	يَ	عَدُوًّا	إِنَّ	كُم
with	me	ever	and	never	you fight	with	me	enemy	surely	you

مَعِيَ أَبَدًا وَلَنْ تُقَاتِلُوا مَعِيَ عَدُوًّا إِنَّكُمْ

with me, and shall never fight an enemy with me. You

رَضِيتُمْ	بِ	الْقُعُودِ	أَوَّلَ	مَرَّةٍ	فَ	اقْعُدُوا	مَعِ
you chose	to	sit	first	time	so	you sit	with

رَضِيتُمْ بِالْقُعُودِ أَوَّلَ مَرَّةٍ فَاقْعُدُوا مَعِ

chose to sit (at home) the first time, so sit now with

الْخَلِيفِينَ	وَ	لَا	تُصَلِّ	عَلَى	أَحَدٍ	مِّنْ	هُمْ
those who remain behind	and	not	you pray	over	any	of	them

الْخَلِيفِينَ ۝ وَلَا تُصَلِّ عَلَى أَحَدٍ مِّنْهُمْ

those who remain behind.' Never say prayer over any of them

مَاتَ	أَبَدًا	وَ	لَا	تَقُمْ	عَلَى	قَبْرِ	هُ	إِنَّ	هُمْ
he died	ever	and	not	you stand	by	grave	his	surely	they

مَاتَ أَبَدًا وَ لَا تَقُمْ عَلَى قَبْرِ ه ط إِنَّهُمْ

when he dies, nor stand by his grave (to pray); for they

كَفَرُوا	بِ	اللَّهِ	وَ	رَسُولِ	هُ	وَ	مَاتُوا	وَ	هُمْ
they disbelieved	in	Allah	and	Messenger	His	and	they died	and	they

كَفَرُوا بِاللَّهِ وَرَسُولِهِ وَ مَاتُوا وَهُمْ

disbelieved in Allah and His Messenger and died while they were

فَسِيقُونَ	وَ	لَا	تُعْجِبُ	كَ	أَمْوَالِ	هُمْ	وَ	أَوْلَادُ	هُمْ
disobedient	and	not	you excite wonder	you	wealth	their	and	children	their

فَسِيقُونَ ۝ وَلَا تُعْجِبُكَ أَمْوَالُهُمْ وَ أَوْلَادُهُمْ ط

disobedient. And their possessions and their children should not excite you wonder;

إِنَّمَا	يُرِيدُ	اللَّهُ	أَنْ	يُعَذِّبَ	هُمْ	بِهَا	فِي	الدُّنْيَا
only	He intends	Allah	that	He punishes	them	with	in	world

إِنَّمَا يُرِيدُ اللَّهُ أَنْ يُعَذِّبَهُمْ بِهَا فِي الدُّنْيَا

Allah only intends to punish them therewith in this world

وَ	تَزْهَقُ	أَنْفُسُ	هُمْ	وَ	هُمْ	كَفِرُونَ	وَ	إِذَا
and	it departs	souls	their	and	they	disbelievers	and	when

وَتَزْهَقُ أَنْفُسُهُمْ وَهُمْ كَفِرُونَ ﴿٥٥﴾ وَإِذَا

and that their souls may depart while they are disbelievers. And when

أُنزِلَتْ	سُورَةٌ	أَنْ	آمَنُوا	بِ	اللَّهِ	وَ	جَاهِدُوا	مَعَ
it was revealed	Surah	that	you believe	in	Allah	and	you strive	with

أُنزِلَتْ سُورَةٌ أَنْ آمَنُوا بِاللَّهِ وَجَاهِدُوا مَعَ

a Surah is revealed, (*enjoining*), 'Believe in Allah and strive (*in the cause of Allah*) in company with

رَسُولِهِ	ه	اسْتَأْذَنَ	كَ	أُولَئِكَ	الطُّوْلُ	مِنْ	هُمْ	وَ	قَالُوا
His Messenger		they asked leave	your	possess	affluence	in	them	and	they said

رَسُولِهِ اسْتَأْذَنَ كَ أُولَئِكَ الطُّوْلُ مِنْهُمْ وَقَالُوا

His Messenger,' those of them who possess affluence ask leave of you and say,

ذُرُّ	نَا	نَكُنْ	مَعَ	الْقَعِيدِينَ	رَضُوا	بِ	أَنْ	يَكُونُوا
you leave	us	we be	with	those who sit	they were content	with	that	they be

ذُرْنَا نَكُنْ مَعَ الْقَعِيدِينَ ﴿٥٦﴾ رَضُوا بِأَنْ يَكُونُوا

'Leave us that we be with those who sit (*at home*).' They are content to be

مَعَ	الْخَوَالِفِ	وَ	طُبِعَ	عَلَى	قُلُوبِ	هُمْ	فَ	هُمْ
with	those left behind	and	it was sealed	on	hearts	their	so	they

مَعَ الْخَوَالِفِ وَطُبِعَ عَلَى قُلُوبِهِمْ فَهُمْ

with the womenfolk, and their hearts are sealed so that they

لَا	يَفْقَهُونَ	لَكِنِ	الرَّسُولُ	وَ	الَّذِينَ	آمَنُوا
not	they understand	but	Messenger	and	those who	they believed

لَا يَفْقَهُونَ ۝ لَكِنِ الرَّسُولُ وَالَّذِينَ آمَنُوا

understand not. But the Messenger and those who believe

مَعَ	هُ	جَاهَدُوا	بِ	أَمْوَالِ	هُمْ	وَ	أَنْفُسِ	هُمْ	وَ	أَوْلِيَّكَ
with	him	they strived	with	property	their	and	persons	their	and	it is they

مَعَهُ جَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ وَأَوْلِيَّكَ

with him strive (in the cause of Allah) with their property and their persons, and it is they who

لَ	هُمْ	الْخَيْرَاتُ	وَ	أَوْلِيَّكَ	هُمْ	الْمُفْلِحُونَ
for	them	good things	and	it is they	who	those who are prosper

لَهُمُ الْخَيْرَاتُ وَأَوْلِيَّكَ هُمُ الْمُفْلِحُونَ ۝

shall have good things, and it is they who shall prosper.

أَعَدَّ	اللَّهُ	لَ	هُمْ	جَنَّاتٍ	تَجْرِي	مِنْ	تَحْتِ	هَا
He prepared	Allah	for	them	Gardens	it flows	from	underneath	it

أَعَدَّ اللَّهُ لَهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا

Allah has prepared for them Gardens underneath which flow rivers;

الْأَنْهَارُ	خَالِدِينَ	فِي	هَا	ذَلِكَ	الْفَوْزُ	الْعَظِيمُ
rivers	those who abide	in	it	that is	triumph	supreme

الْأَنْهَارُ خَالِدِينَ فِيهَا ذَلِكَ الْفَوْزُ الْعَظِيمُ ۝

therein they shall abide. That is the supreme triumph.

وَ	جَاءَ	الْمُعَذِّرُونَ	مِنَ	الْأَعْرَابِ	لِ	يُؤْذَنَ	لَ	هُمْ
and	it came	those who make excuse	from	desert Arab	that	it is permitted	for	them

وَجَاءَ الْمُعَذِّرُونَ مِنَ الْأَعْرَابِ لِيُؤْذَنَ لَهُمْ

And those, who make excuses from among the desert Arabs, came that exemption might be granted them.

وَ	قَعَدَ	الَّذِينَ	كَذَّبُوا	اللَّهَ	وَ	رَسُولَ	هُ
and	he stayed	those who	they lied	Allah	and	Messenger	His

وَقَعَدَ الَّذِينَ كَذَّبُوا اللَّهَ وَرَسُولَهُ ط

And those who were false to Allah and His Messenger stayed (at home).

سَيُصِيبُ	الَّذِينَ	كَفَرُوا	مِنْ	هُمْ	عَذَابٌ	أَلِيمٌ	لَيْسَ	عَلَى
it shall befall	those who	they disbelieved	from	them	punishment	grievous	not	on

سَيُصِيبُ الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابٌ أَلِيمٌ ٩٠ لَيْسَ عَلَى

A grievous punishment shall befall those of them who disbelieve. No blame of lies on

الضُّعْفَاءِ	وَ	لَا	عَلَى	الْمَرْضَى	وَ	لَا	عَلَى	الَّذِينَ
weak ones	and	nor	on	sick	and	nor	on	those who

الضُّعْفَاءِ وَلَا عَلَى الْمَرْضَى وَلَا عَلَى الَّذِينَ

the weak, nor on the sick, nor on those who

لَا	يَجِدُونَ	مَا	يُنْفِقُونَ	حَرَجٌ	إِذَا	نَصَحُوا	لِ	اللَّهِ
not	they find	what	they spend	blame	when	they were sincere	for	Allah

لَا يَجِدُونَ مَا يُنْفِقُونَ حَرَجٌ إِذَا نَصَحُوا لِلَّهِ

find naught to spend, if they are sincere to Allah

وَ	رَسُولِ	هُ	مَا	عَلَى	الْمُحْسِنِينَ	مِنْ	سَبِيلِ
and	Messenger	His	not	against	those who do good deeds	in	cause of reproach

وَرَسُولِهِ ط مَا عَلَى الْمُحْسِنِينَ مِنْ سَبِيلٍ ط

and His Messenger. There is no cause of reproach against those who do good deeds;

وَ	اللَّهُ	غَفُورٌ	رَحِيمٌ	وَ	لَا	عَلَى	الَّذِينَ
and	Allah	Most Forgiving	Merciful	and	not	on	those who

وَاللَّهُ غَفُورٌ رَحِيمٌ ٩١ وَلَا عَلَى الَّذِينَ

and Allah is Most Forgiving, Merciful, Nor against those to whom,

إِذَا	مَا	أَتَوْا	كَ	لِ	تَحْمِلَ	هُمْ	قُلْتَ	لَا	أَجِدُ	مَا
when	they	they came	you	that	you mount	them	you said	not	I find	that

إِذَا مَا أَتَوْكَ لِتَحْمِلَهُمْ قُلْتَ لَا أَجِدُ مَا

when they came to you that you should mount them, you did say, 'I cannot find where on

أَحْمِلُ	كُمُ	عَلَى	هِ	تَوَلَّوْا	وَ	أَعْيُنُ	هُمْ	تَفِيضُ	مِنْ
I mount	you	on	it	they turned back	and	eyes	their	with it overflow	from

أَحْمِلُكُمْ عَلَيْهِ تَوَلَّوْا وَأَعْيُنُهُمْ تَفِيضُ مِنْ

I can mount you;' they turned back, their eyes overflowing with

الدَّمْعِ	حَزْنًا	أَنْ	لَا	يَجِدُوا	مَا	يُنْفِقُونَ	إِنَّمَا
tears	grief	that	not	they find	what	they spend	indeed

الدَّمْعِ حَزْنًا أَلَّا يَجِدُوا مَا يُنْفِقُونَ ﴿٩٢﴾ إِنَّمَا

tears, out of grief that they could not find what they might spend.

السَّبِيلُ	عَلَى	الَّذِينَ	يَسْتَأْذِنُونَ	كَ	وَ	هُمْ
reproach	against	those who	they ask leave	you	and	they

السَّبِيلُ عَلَى الَّذِينَ يَسْتَأْذِنُونَكَ وَهُمْ

The cause of reproach is only against those who ask leave of you, while they

أَغْنِيَاءُ	رَضُوا	بِ	أَنْ	يَكُونُوا	مَعَ	الْخَوَالِفِ
rich peoples	he were content	with	that	they be	with	those who remained behind

أَغْنِيَاءُ رَضُوا بِأَنْ يَكُونُوا مَعَ الْخَوَالِفِ

are rich. They are content to be with womenfolk.

وَ	طَبَعَ	اللَّهُ	عَلَى	قُلُوبِ	هُمْ	فَ	هُمْ	لَا	يَعْلَمُونَ
and	He sealed	Allah	upon	hearts	their	so	they	not	they know

وَطَبَعَ اللَّهُ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَعْلَمُونَ ﴿٩٣﴾

And Allah has set a seal upon their hearts so that they know not.

وَاعْلَمُوا

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