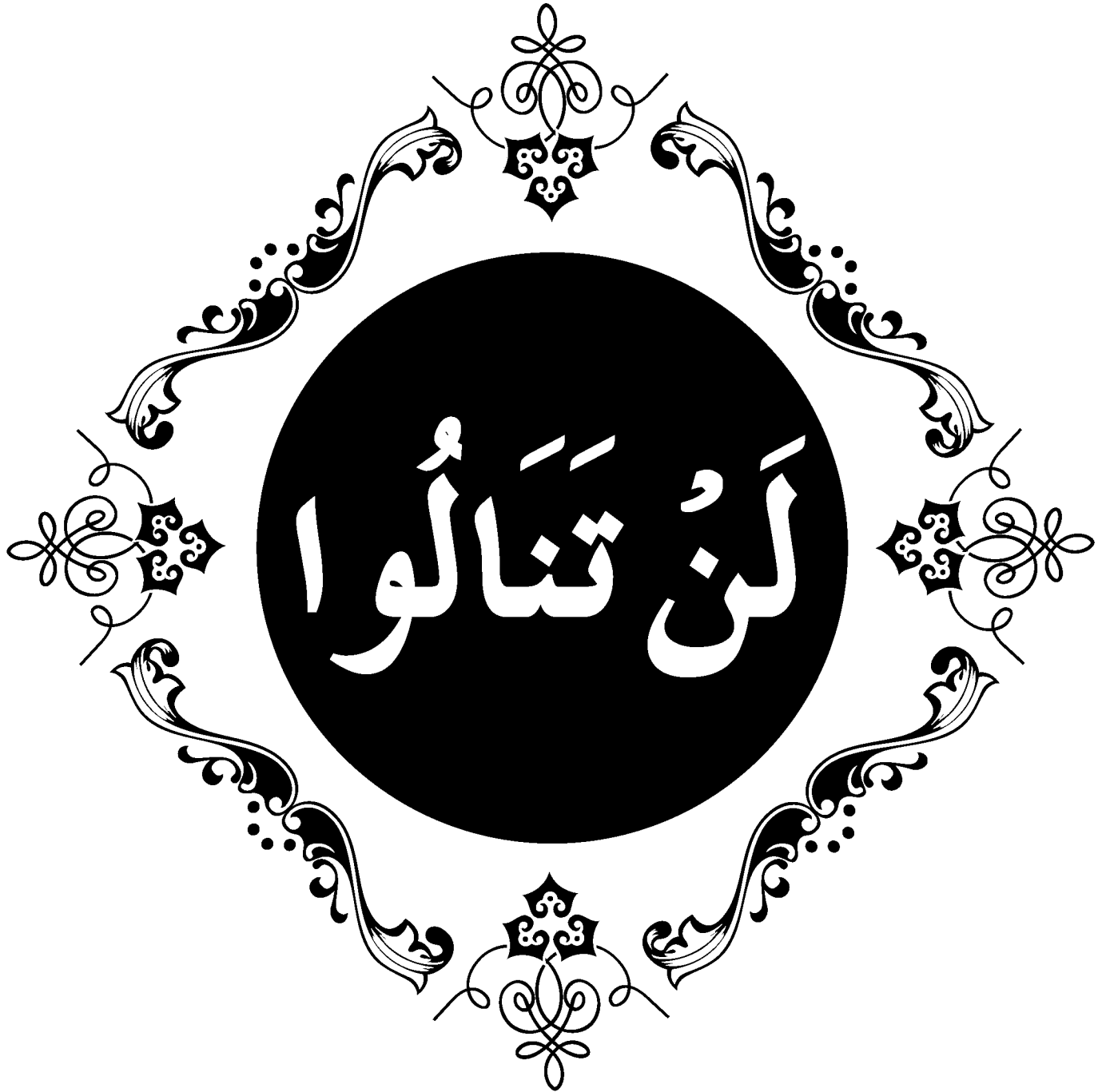


The Holy Quran

(Part Four)



Split Word Translation

(English)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, Most Gracious, Ever Merciful

Foreword

In 2004, while addressing the Majlis Ansarullah UK Ijtema, Hadrat Khalifatul Masih V إيده الله تعالى بنصره العزيز reminded the Majlis of the need to fulfil their responsibilities relating to Taleem-ul-Qur'an, as explained by Hadrat Khalifatul Masih III رحمه الله. Accordingly, regular Taleem-ul-Qur'an classes were started, but the need was felt for a split word translation of the Holy Quran to be made widely available. Work began on this in earnest with the approval of Hadrat Khalifatul Masih V إيده الله تعالى بنصره العزيز, and the split word English translation of the First Part was published by Majlis Ansarullah UK in 2009, the Urdu split word translation of the first 15 parts was recently completed and published. الحمد لله

The painstaking work continues for the English split word translation of the remaining parts. I am grateful for the dedication and hard work of Ch Ata Ur Rehman Sb (USA) who completed the initial split word translation based on the English translation by Hadrat Maulvi Sher Ali Sb رضي الله تعالى عنه as amended by Hadrat Khalifatul Masih IV رحمه الله, and Dr Sir Iftikhar Ayaz Sb (UK) for its first review. Maulana Munir-ud-Din Shamas Sb, Additional Wakil-ul-Tasnif London, was appointed by Hazoor-e-Aqdas إيده الله تعالى بنصره العزيز for its final review and approval. I am deeply indebted to him for his ongoing patience, help and support in guiding us through this task.

By the Grace of Allah, Fourth Part with English split word translation is presented here; Inshallah more parts will be ready for publication soon.

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

I pray that Allah blesses all those حسان الدنيا والآخرة who have been involved with this project and accepts these humble efforts of Majlis Ansarullah UK. I also pray that, Allah may enable us all to learn, understand and follow the teachings of the Holy Qur'an. آمين

Ch Waseem Ahmed
Sadr Majlis Ansarullah UK
November 2015

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.

لَنْ	تَنَالُوا	الْبِرَّ	حَتَّى	تُنْفِقُوا	مِنْ	مَا	تُحِبُّونَ
never	you attain	righteousness	unless	you spend	from	that	you love

لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ ٥

Never shall you attain to righteousness unless you spend out of that which you love;

وَ	مَا	تُنْفِقُوا	مِنْ	شَيْءٍ	فَإِنَّ	اللَّهَ
and	that	you spend	from	thing	then surely	Allah

وَمَا تُنْفِقُوا مِنْ شَيْءٍ فَإِنَّ اللَّهَ

and whatever you spend, Allah surely

بِهِ	عَلِيمٌ	كُلُّ	الطَّعَامِ	كَانَ	حِلًّا	لِ	بَنِي	إِسْرَائِيلَ
with it	one who possesses knowledge	all	food	it was	lawful	for	children	Israel

بِهِ عَلِيمٌ ٥٩ كُلُّ الطَّعَامِ كَانَ حِلًّا لِبَنِي إِسْرَائِيلَ

knows it well. All food was lawful to the children of Israel,

إِلَّا	مَا	حَرَّمَ	إِسْرَائِيلُ	عَلَى	نَفْسِهِ
except	what	he forbade	Israel	upon	himself

إِلَّا مَا حَرَّمَ إِسْرَائِيلُ عَلَى نَفْسِهِ

except what Israel forbade himself

مِنْ	قَبْلُ	أَنْ	تُنزَلَ	التَّوْرَةُ	قُلْ	فَاتُوا	بِالتَّوْرَةِ
from	before	that	it is sent down	Torah	you say	then bring	with Torah

مِنْ قَبْلِ أَنْ تُنزَلَ التَّوْرَةُ ٦٠ قُلْ فَاتُوا بِالتَّوْرَةِ

before the Torah was sent down. Say, 'Bring, then, the Torah

فَاتُلُوهَا	إِنْ	كُنْتُمْ	صَادِقِينَ	فَمَنْ
so read it	if	you were	truthful	whoso

فَاتُلُوهَا إِنْ كُنْتُمْ صَادِقِينَ ٦١ فَمَنْ

and read it, if you are truthful.' Now whoso

افْتَرَى	عَلَى	اللَّهِ	الْكُذِبَ	مِنْ	بَعْدِ	ذَلِكَ	فَاُولَئِكَ
he forged	upon	Allah	lie	from	after	this	so it is these

افْتَرَى عَلَى اللَّهِ الْكُذِبَ مِنْ بَعْدِ ذَلِكَ فَاُولَئِكَ

forges a lie against Allah after this, then it is these

هُمْ	الظَّالِمُونَ	قُلْ	صَدَقَ	اللَّهُ	فَاتَّبِعُوا
they	wrongdoers	you say	he spoke the truth	Allah	so, follow

هُمْ الظَّالِمُونَ ﴿٩٥﴾ قُلْ صَدَقَ اللَّهُ فَاتَّبِعُوا

that are the wrongdoers. Say, Allah has spoken the truth: follow , therefore ,

مِلَّةَ	إِبْرَاهِيمَ	حَنِيفًا	وَ	مَا	كَانَ	مِنْ
religion	Abraham	one who is ever inclined to God	and	not	he was	from

مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنْ

the religion of Abraham, (who was) ever inclined (to God); and he was not of those

الْمُشْرِكِينَ	إِنَّ	أَوَّلَ	بَيْتٍ	وُضِعَ	لِلنَّاسِ	لِلَّذِي
the idolators	surely	first	House	it was founded	for mankind	that indeed

الْمُشْرِكِينَ ﴿٩٦﴾ إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لِلَّذِي

who associate gods (with God). Surely, the first House founded for mankind is that

بِ	بَكَّةَ	مُبْرَكًا	وَ	هُدًى	لِلْعَالَمِينَ	فِيهِ
(at) with	Becca (Mecca)	one that is blessed	and	guidance	for the worlds	in it

بِكَّةَ مُبْرَكًا وَهُدًى لِلْعَالَمِينَ ﴿٩٧﴾ فِيهِ

at Becca, abounding in blessings and a guidance for all peoples. In it

آيَاتٍ	يَبِينَاتٍ	مَقَامُ	إِبْرَاهِيمَ	وَ	مَنْ	دَخَلَهُ
Signs	manifest	rank	Abraham	and	who	he entered it

آيَاتٍ يَبِينَاتٍ مَقَامُ إِبْرَاهِيمَ ۗ وَمَنْ دَخَلَهُ

are manifest Signs; it is the place of Abraham; and whoso enters it,

كَانَ	أَمِينًا	وَ	لِلَّهِ	عَلَى	النَّاسِ	حِجُّ	الْبَيْتِ
he was	peaceful	and	for Allah	upon	people	pilgrimage	the House

كَانَ أَمِينًا ط وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ

enters peace. And pilgrimage to the House is a duty which men- those who

مَنْ	اسْتَطَاعَ	إِلَيْهِ	سَبِيلًا	وَ	مَنْ	كَفَرَ
who	he had the ability	towards it	a way	and	who	he disbelieved

مَنْ اسْتَطَاعَ إِلَيْهِ سَبِيلًا ط وَمَنْ كَفَرَ

can find a way to it - owe to Allah. And whoever disbelieves,

فَإِنَّ	اللَّهَ	غَنِيٌّ	عَنِ	الْعَالَمِينَ	قُلْ
then surely	Allah	independent	from /about	the worlds	you say

فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ ﴿٩٨﴾ قُلْ

(let him remember) that Allah is surely independent of all creatures. Say,

يَا	أَهْلَ	الْكِتَابِ	لِمَ	تَكْفُرُونَ	بِآيَاتِ	اللَّهِ
O	people	the Book	why	you deny	the Signs	Allah

يَا أَهْلَ الْكِتَابِ لِمَ تَكْفُرُونَ بِآيَاتِ اللَّهِ ط

'O People of the Book! why you deny the Signs of Allah,

وَ	اللَّهُ	شَهِيدٌ	عَلَى	مَا	تَعْمَلُونَ	قُلْ	يَا	أَهْلَ
and	Allah	watchful	over	that	you do	you say	O	people

وَاللَّهُ شَهِيدٌ عَلَى مَا تَعْمَلُونَ ﴿٩٩﴾ قُلْ يَا أَهْلَ

while Allah is Watchful of what you do?' Say, 'O People

الْكِتَابِ	لِمَ	تَصُدُّونَ	عَنْ	سَبِيلِ	اللَّهِ	مَنْ	أَمَنَ
the Book	why	you hinder	from	path of	Allah	who	he believed

الْكِتَابِ لِمَ تَصُدُّونَ عَنْ سَبِيلِ اللَّهِ مَنْ أَمَنَ

of the Book! why you hinder the believers from the path of Allah,

اللَّهُ	مَا	وَ	شُهَدَاءُ	أَنْتُمْ	وَ	عِوَجًا	تَبْغُونَهَا
Allah	not	and	witnesses	you are	and	crooked	you seek it

تَبْغُونَهَا عِوَجًا وَأَنْتُمْ شُهَدَاءُ ط وَمَا اللَّهُ

seeking to make it crooked, while you are witnesses (thereof)? And Allah is not

بِ	غَافِلٍ	عَنْ	مَا	تَعْمَلُونَ	يَا أَيُّهَا	الَّذِينَ	آمَنُوا
with	unmindful	about	what	you do	O you	people	they believed

بِغَافِلٍ عَمَّا تَعْمَلُونَ ﴿١٠٠﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا

unmindful of what you do.' O you who believe!

إِنْ	تَطِيعُوا	فَرِيقًا	مِّنَ	الَّذِينَ	أُوتُوا	الْكِتَابَ	يَرُدُّوْكُمْ
if	you obey	a party	from	those who	they were given	the Book	they will turn

إِنْ تَطِيعُوا فَرِيقًا مِّنَ الَّذِينَ أُوتُوا الْكِتَابَ يَرُدُّوْكُمْ

if you obey any party of those who have been given the Book, they will turn you again into

بَعْدَ	إِيمَانِكُمْ	كَفْرِينَ	وَ	كَيْفَ	تَكْفُرُونَ	وَأَنْتُمْ
after	your belief	disbelievers	and	how	you disbelieve	while you

بَعْدَ إِيمَانِكُمْ كَفْرِينَ ﴿١٠١﴾ وَكَيْفَ تَكْفُرُونَ وَأَنْتُمْ

disbelievers after you have believed. How would you disbelieve, while to you are

تُتْلَى	عَلَيْكُمْ	الْآيَاتُ	اللَّهِ	وَ	فِيكُمْ	رَسُولُهُ
you are rehearsed	over you	Signs	Allah	and	among you / in you	His Messenger

تُتْلَى عَلَيْكُمْ آيَاتُ اللَّهِ وَفِيكُمْ رَسُولُهُ ط

rehearsed the Signs of Allah, and His Messenger is present among you?

وَ	مَنْ	يَعْتَصِمُ	بِاللَّهِ	فَقَدْ	هُدِيَ
and	who	he holds fast	with Allah	then surely /so surely	he was guided

وَمَنْ يَعْتَصِمُ بِاللَّهِ فَقَدْ هُدِيَ

And he who holds fast to Allah is indeed guided

إِلَى	صِرَاطٍ	مُسْتَقِيمٍ	يَا أَيُّهَا	الَّذِينَ	آمَنُوا	اتَّقُوا
towards	path	straight / right	O you	those who	they believed	you fear

إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿١٠٧﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا

to the right path. O you who believe! fear

اللَّهُ	حَقٌّ	تُقْتَبُ	هَـ	وَ	لَا	تَمُوتُنَّ	إِلَّا	وَ	أَنْتُمْ
Allah	truly	to be feared	His	and	not	you die	except	and	you are

اللَّهُ حَقٌّ تُقْتَبُ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ

Allah as He should be feared; and let not death overtake you except when you are in a

مُسْلِمُونَ	وَ	أَعْتَصِمُوا	بِحَبْلِ	اللَّهِ	جَمِيعًا	وَ	لَا
those who submit	and	you hold fast	with rope	Allah	all	and	not

مُسْلِمُونَ ﴿١٠٨﴾ وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا

state of submission. And hold fast, all together, by the rope of Allah and be not

تَفَرَّقُوا	وَ	أذْكُرُوا	نِعْمَتَ	اللَّهِ	عَلَيْكُمْ	إِذْ	كُنْتُمْ
you divide	and	you remember	favour	Allah	over you	when	you were

تَفَرَّقُوا ۚ وَأذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ

divided; and remember the favour of Allah (which He bestowed) upon you when you were

أَعْدَاءَ	فَ	أَلَّفَ	بَيْنَ	قُلُوبِ	كُمْ	فَ
enemies	then /so	he united in love	between	hearts	your	then

أَعْدَاءَ فَأَلَّفَ بَيْنَ قُلُوبِكُمْ

enemies and He united your hearts in love, so that

أَصْبَحْتُمْ	بِنِعْمَتِهِ	وَ	إِخْوَانًا	وَ	كُنْتُمْ	عَلَى	شَفَا	حُفْرَةٍ
you became	with His favour	and	brothers	and	you were	over	brink	a pit

فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا وَكُنْتُمْ عَلَى شَفَا حُفْرَةٍ

by His grace you became (as) brothers; and you were on the brink of a pit

كَذَلِكَ	مِنْهَا	فَاتَّقَدَكُمْ	النَّارِ	مِّن	
like this	from it	so He saved you	the fire	from	
مِّنَ النَّارِ فَاتَّقَدَكُمْ مِنْهَا ط كَذَلِكَ					
of fire and He saved you from it. Thus					
لَعَلَّكُمْ	آيَاتِهِ	لَكُمْ	اللَّهُ	يُبَيِّنُ	
that you	His Signs	for you	Allah	He explains	
يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ					
does Allah explain to you His commandments that you					
أُمَّةٌ	مِّنْكُمْ	وَلْتَكُنْ	تَهْتَدُونَ		
a body of people	among you	and you should be	you are guided		
تَهْتَدُونَ ۝ وَلْتَكُنْ مِّنْكُمْ أُمَّةٌ					
may be guided. And let there be among you a body of men					
بِالْمَعْرُوفِ	يَأْمُرُونَ	وَ	الْخَيْرِ	إِلَى	يَدْعُونَ
with equity / with lawful	they enjoin	and	goodness	towards	they invite
يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ					
who should invite to goodness, and enjoin equity					
هُمْ	أُولَئِكَ	وَ	الْمُنْكَرِ	عَنِ	يَنْهَوْنَ
they	these are	and	the evil	from	they forbid
وَيَنْهَوْنَ عَنِ الْمُنْكَرِ ط وَأُولَئِكَ هُمْ					
and forbid evil. And it is they					
تَفَرَّقُوا	كَالَّذِينَ	تَكُونُوا	لَا	وَ	الْمُفْلِحُونَ
they divided	like those who	you be	not	and	those that prosper
الْمُفْلِحُونَ ۝ وَلَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا					
who shall prosper. And be not like those who became divided					

وَ	اِخْتَلَفُوا	مِنْ	بَعْدِ	مَا	جَاءَهُمْ	الْبَيِّنَاتُ
and	they disagreed	this	after	that	it came to them	clear proof

وَإِخْتَلَفُوا مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ ط

and who disagreed (among themselves) after clear proofs had come to them.

وَ	أُولَئِكَ	لَهُمْ	عَذَابٌ	عَظِيمٌ	يَوْمَ
and	these are	for them	punishment	great	day

وَأُولَئِكَ لَهُمْ عَذَابٌ عَظِيمٌ ﴿١٠٦﴾ يَوْمَ

And it is they for whom there shall be a great punishment, On the day

تَبْيَضُّ	وَجُوهٌ	وَ	تَسْوَدُّ	وَجُوهٌ	فَأَمَّا	الَّذِينَ
it shall be white	faces	and	it shall be black	faces	so as for	those who

تَبْيَضُّ وَجُوهٌ وَتَسْوَدُّ وَجُوهٌ ج فَأَمَّا الَّذِينَ

when some faces shall be white, and some faces shall be black. As for those

اسْوَدَّتْ	وَجُوهُهُمْ	أ	كَفَرْتُمْ	بَعْدَ	إِيمَانِكُمْ
it was black	their faces	did	you disbelieved	after	your belief

اسْوَدَّتْ وَجُوهُهُمْ قف أَكْفَرْتُمْ بَعْدَ إِيمَانِكُمْ

whose faces will be black, (it will be said to them): 'Did you disbelieve after believing?'

فَذُوقُوا	الْعَذَابَ	بِ	مَا	كُنْتُمْ	تَكْفُرُونَ
so you taste	the punishment	because / with	that	you were	you disbelieve

فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ ﴿١٠٧﴾

Taste, then, the punishment because you disbelieved.'

وَ	أَمَّا	الَّذِينَ	أَبْيَضَّتْ	وَجُوهُهُمْ	فَفِي
and	as for	those who	it was white	their faces	so in

وَأَمَّا الَّذِينَ أَبْيَضَّتْ وَجُوهُهُمْ فَفِي

And as for those whose faces will be white, they will be in

اللَّهُ	آيَاتِ	تِلْكَ	خَلِدُونَ	فِيهَا	هُمْ	اللَّهُ	رَحْمَةً
Allah	Signs	these are	those that abide	in it	they	Allah	mercy

رَحْمَةً اللّٰهُ ط هُمْ فِيهَا خَلِدُونَ ﴿١٠٨﴾ تِلْكَ آيَاتِ اللّٰهِ

the mercy of Allah; therein will they abide. These are the Signs of Allah,

يُرِيدُ	اللَّهُ	مَا	وَ	بِالْحَقِّ	عَلَيْكَ	نَتْلُوهَا
He desires	Allah	not	and	with truth	upon you	We rehearse it

نَتْلُوهَا عَلَيْكَ بِالْحَقِّ ط وَمَا اللّٰهُ يُرِيدُ

We rehearse them to you while they comprise the truth; and Allah will not

مَا	لِلّٰهِ	وَ	لِلْعَالَمِينَ	ظُلْمًا
what	for Allah	and	for the worlds	injustice/ wrong

ظُلْمًا لِلْعَالَمِينَ ﴿١٠٩﴾ وَلِلّٰهِ مَا

any wrong to (His) creatures. And to Allah belongs whatever

اللَّهُ	إِلَى	وَ	الْأَرْضِ	فِي	مَا	وَ	السَّمَوَاتِ	فِي
Allah	towards	and	the earth	in	what	and	heavens	in

فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ ط وَاللّٰهُ

is in the heavens and whatever is in the earth, and to Allah

أُخْرِجَتْ	أُمَّةٍ	خَيْرٍ	كُنْتُمْ	الْأُمُورُ	تُرْجَعُ
it was raised	people	best	you were	the affairs	it shall return

تُرْجَعُ الْأُمُورُ ﴿١١٠﴾ كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ

shall all affairs be returned (for decision). You are the best people raised

تَنْهَوْنَ	وَ	بِالْمَعْرُوفِ	تَأْمُرُونَ	لِلنَّاسِ
you forbid	and	with the good / lawful	you enjoin	for the mankind

لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ

for the good of mankind; you enjoin what is good and forbid

عَنِ	وَالْمُنْكَرِ	وَ	تُؤْمِنُونَ	بِاللَّهِ	وَ	لَوْ
from	the evil	and	you believe	with Allah	and	if

عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ ط وَلَوْ

evil and believe in Allah. And if the

أَمَّنَ	أَهْلُ	الْكِتَابِ	لَ	كَانَ	خَيْرًا	لَّهُمْ	مِنْهُمْ
believed	people	the Book	surely	was	better	for them	Some of them

أَمَّنَ أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ ط مِنْهُمْ

People of the Book had believed, it would have surely been better for them. Some of them

الْمُؤْمِنُونَ	وَ	أَكْثَرُهُمْ	الْفَاسِقُونَ	لَنْ	يُضُرُّوكُمْ
the believers	and	most of them	disobedient	never	they will harm you

الْمُؤْمِنُونَ وَأَكْثَرُهُمْ الْفَاسِقُونَ ﴿١١١﴾ لَنْ يُضُرُّوكُمْ

are believers, but most of them are disobedient. They cannot harm you

إِلَّا	أَذَى	وَ	إِنْ	يُقَاتِلُوكُمْ	يُؤَلُّوكُمْ	الْأَذْبَارَ
except	slight hurt	and	if	they fight you	they shall turn you	backs

إِلَّا أَذَى ط وَإِنْ يُقَاتِلُوكُمْ يُؤَلُّوكُمْ الْأَذْبَارَ قَف

save a slight hurt ; and if they fight you, they shall show you their backs.

ثُمَّ	لَا	يُنصَرُونَ	ضُرِبَتْ	عَلَى	هُمْ	الدَّلَّةُ
then	not	they shall be helped	it was smitten	upon	them	the abasement

ثُمَّ لَا يُنصَرُونَ ﴿١١٢﴾ ضُرِبَتْ عَلَيْهِمُ الدَّلَّةُ

Then they shall not be helped. Smitten shall they be with abasement

أَيْنَ	مَا	تُقْفَوْا	إِلَّا	بِحَبْلِ	مِّنَ	اللَّهِ	وَ
wherever	what	they were found	except	with rope	from	Allah	and

أَيْنَ مَا تُقْفَوْا إِلَّا بِحَبْلِ مِّنَ اللَّهِ وَ

wherever they are found, unless they have protection from Allah, or

حَبْلِ	مِّنْ	النَّاسِ	وَ	بَاءً	وَبِغَضَبٍ	مِّنْ
rope	from	the people	and	they returned	with wrath	from

حَبْلِ مِّنْ النَّاسِ وَبَاءً وَبِغَضَبٍ مِّنْ

protection from men. They have incurred the wrath of

اللَّهِ	وَ	ضُرِبَتْ	عَلَيْهِمْ	الْمَسْكِنَةُ	ذَلِكَ	بِ	أَنَّ	هُمْ
Allah	and	it was afflicted	upon them	destitute	this	because	that	they

اللَّهِ وَضُرِبَتْ عَلَيْهِمُ الْمَسْكِنَةُ ط ذَلِكَ بَانَهُمْ

Allah, and smitten are they with wretchedness. That is because they

كَانُوا	يَكْفُرُونَ	بِآيَاتِ	اللَّهِ	وَ	يَقْتُلُونَ	الْأَنْبِيَاءَ
they were	they reject	Signs of	Allah	and	they kill	Prophets

كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ الْأَنْبِيَاءَ

would reject the Signs of Allah and kill the Prophets

بِغَيْرِ	حَقٍّ	ذَلِكَ	بِمَا	عَصَوْا	وَ	كَانُوا	يَعْتَدُونَ
without	justice	that is	because	they rebelled	and	they were	they transgress

بِغَيْرِ حَقٍّ ط ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ ١١٣

unjustly. That is because they rebelled and used to transgress.

لَيْسُوا	سَوَاءً	مِّنْ	أَهْلِ	الْكِتَابِ	أُمَّةٌ	قَائِمَةٌ
they were not	alike	from / among	people	the Book	a party	one that stands firm

لَيْسُوا سَوَاءً ط مِّنْ أَهْلِ الْكِتَابِ أُمَّةٌ قَائِمَةٌ

They are not (all) alike. Among the People of the Book there is a party who stand (by their covenant);

يَتْلُونَ	آيَاتِ	اللَّهِ	أَنَاءَ	الَّيْلِ	وَ	هُمْ	يَسْجُدُونَ
they recite	Signs	Allah	in the hours	night	and	they	they prostrate

يَتْلُونَ آيَاتِ اللَّهِ أَنَاءَ اللَّيْلِ وَهُمْ يَسْجُدُونَ ١١٤

they recite the word of Allah in the hours of night and prostrate themselves (before Him).

يُؤْمِنُونَ	بِاللَّهِ	وَ	الْيَوْمِ	الْآخِرِ	وَ	يَأْمُرُونَ
they believe	with Allah	and	the Day	hereafter	and	they enjoin

يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَيَأْمُرُونَ

They believe in Allah and the Last Day, and enjoin

بِ	الْمَعْرُوفِ	وَ	يَنْهَوْنَ	عَنِ	الْمُنْكَرِ	وَ	يُسَارِعُونَ
with	good / lawful	and	they forbid	from	the evil	and	hastely vie with one another

بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُسَارِعُونَ

what is good and forbid evil, and hasten ,vying with one another,

فِي	الْخَيْرَاتِ	وَ	أُولَئِكَ	مِنَ	الصَّالِحِينَ	وَ
in	good works	and	these are	from	the righteous	and

فِي الْخَيْرَاتِ ط وَأُولَئِكَ مِنَ الصَّالِحِينَ 115 وَ

in good works. And these are among the righteous. And

مَا	يَفْعَلُوا	مِنْ	خَيْرٍ	فَلَنْ	يُكْفَرُوا	هُ
whatever	they do	from	good	so shall not	they are denied	them

مَا يَفْعَلُوا مِنْ خَيْرٍ فَلَنْ يُكْفَرُوا ط

whatever good they do, they shall not be denied its due reward;

وَ	اللَّهُ	عَلِيمٌ	بِ	الْمُتَّقِينَ	إِنَّ	الَّذِينَ
and	Allah	All knowing	with	the God-fearing people	surely	those who

وَاللَّهُ عَلِيمٌ بِالْمُتَّقِينَ 116 إِنَّ الَّذِينَ

and Allah well knows the God-fearing. As for those who

كَفَرُوا	لَنْ	تُغْنِيَ	عَنْهُمْ	أَمْوَالُهُمْ	وَ	لَا	أَوْلَادُهُمْ
they disbelieved	never	it avails	from them	their possessions	and	not	their children

كَفَرُوا لَنْ تُغْنِيَ عَنْهُمْ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ

disbelieve, their possessions and their children shall not avail them

أُولَئِكَ	وَ	شَيْئًا	اللَّهِ	مِّن		
these are	and	any thing	Allah	from (against)		
مِّنَ اللَّهِ شَيْئًا ۖ وَأُولَئِكَ						
ought against Allah ; and these are the						
مَا	مَثَلُ	خَالِدُونَ	فِيهَا	هُمْ	النَّارِ	أَصْحَابُ
that	likeness	those that abide	in it	they	the Fire	inmates
أَصْحَابُ النَّارِ ۖ هُمْ فِيهَا خَالِدُونَ ﴿١١٧﴾ مَثَلُ مَا						
inmates of the Fire; therein shall they abide. The likeness of						
كَمَثَلِ	الدُّنْيَا	الْحَيَاةِ	هَذِهِ	فِي	يُنْفِقُونَ	
as the likeness	the world	the life	this	in	they spend	
يُنْفِقُونَ فِي هَذِهِ الْحَيَاةِ الدُّنْيَا كَمَثَلِ						
what they spend for the present life is as the likeness of						
ظَلَمُوا	قَوْمٍ	حَرْثَ	أَصَابَتْ	صِرٌّ	فِيهَا	رِيحٍ
they wronged	people	harvest	it struck	intense cold	in it	wind
رِيحٍ فِيهَا صِرٌّ أَصَابَتْ حَرْثَ قَوْمٍ ظَلَمُوا						
a wind wherein there is intense cold which smites the harvest of a people who have wronged						
اللَّهُ	ظَلَمَهُمْ	مَا	وَ	أَهْلَكَتُهُ	فَ	أَنْفُسَهُمْ
Allah	He wronged them	not	and	it destroyed it	so	themselves
أَنْفُسَهُمْ فَأَهْلَكَتُهُ ۖ وَمَا ظَلَمَهُمُ اللَّهُ						
themselves, and destroys it. And Allah has not wronged them,						
الَّذِينَ	يَأْتِيهَا	يُظْلِمُونَ	أَنْفُسَهُمْ	لَكِن	وَ	
those who	O you	they wrong	themselves	but	and	
وَلَكِن أَنْفُسَهُمْ يَظْلِمُونَ ﴿١١٨﴾ يَا أَيُّهَا الَّذِينَ						
but they wrong themselves. O you who						

يَا لُونَكُمْ	لَا	دُونَكُمْ	مِّنْ	بِطَانَةً	تَتَّخِذُوا	لَا	أَمَنُوا
they will spare you	not	other than your (own people)	from	intimate friends	you take	not	they believed

أَمَنُوا لَا تَتَّخِذُوا بِطَانَةً مِّنْ دُونِكُمْ لَا يَأْلُونَكُمْ

believe! take not (others) than your own people as intimate friends; they will not fail

الْبُغْضَاءُ	بَدَتْ	قَدْ	عَنِتُّمْ	مَا	وَدُّوا	خَبَالًا
the hatred	it showed	surely	you fell in trouble	that	they desired	corrupt

خَبَالًا ط وَدُّوا مَا عَنِتُّمْ ج قَدْ بَدَتْ الْبُغْضَاءُ

to corrupt you. They love to see you in trouble. Hatred has already shown

صُدُّورُهُمْ	تُخْفِي	مَا	وَ	أَفْوَاهِهِمْ	مِّنْ
their chests	it conceals	what	and	their mouths	from

مِّنْ أَفْوَاهِهِمْ ح وَمَا تُخْفِي صُدُّورُهُمْ

itself through (the utterances of) their mouths, and what their breasts conceal

كُنْتُمْ	إِنْ	الْآيَاتِ	لَكُمْ	بَيِّنًا	قَدْ	أَكْبَرُ
you were	if	the Signs	for you	We made clear	surely	greater

أَكْبَرُ ط قَدْ بَيِّنَّا لَكُمْ الْآيَاتِ إِنْ كُنْتُمْ

is greater still. We have made clear to you Our commandments, if you will

تَعْقِلُونَ	هَا	أَنْتُمْ	أَوْلَاءِ	تُحِبُّونَهُمْ	وَ	لَا	يُحِبُّونَكُمْ
you understand	behold	you are	those	you love them	and	not	they love you

تَعْقِلُونَ ١١٩ هَآأَنْتُمْ أَوْلَاءِ تُحِبُّونَهُمْ وَلَا يُحِبُّونَكُمْ

understand. Behold, you are those who love them, but they love you not.

و	تُؤْمِنُونَ	بِالْكِتَابِ	كُلِّ	ه	وَ	إِذَا	لَقَوْكُمْ
and	you believe	with the Book	all	it	and	when	they met you

وَتُؤْمِنُونَ بِالْكِتَابِ كُلِّه ج وَإِذَا لَقَوْكُمْ

And you believe in all the Book. When they meet you,

قَالُوا	أَمَّا	وَ	إِذَا	خَلَوْا	عَضُّوا	عَلَيْكُمْ	الْأَنَامِلَ
they said	we believed	and	when	they are alone	they bit	at you	finger-tips

قَالُوا أَمَّا وَإِذَا خَلَوْا عَضُّوا عَلَيْكُمُ الْأَنَامِلَ

they say, 'We believe;' but when they are alone, they bite their finger-tips at you

مِنَ	الْغَيْظِ	قُلْ	مُوتُوا	بِ	غَيْظِكُمْ	إِنَّ	اللَّهَ
for	the rage	you say	you perish	with / in	your rage	surely	Allah

مِنَ الْغَيْظِ قُلْ مُوتُوا بِغَيْظِكُمْ ط إِنَّ اللَّهَ

for rage. Say, 'Perish in your rage. Surely , Allah

عَلَيْكُمْ	بِ	ذَاتِ	الْصُّدُورِ	إِنْ	تَمَسَّسَكُمْ	حَسَنَةً
All-Knowing	with / to	relating / (hidden)	the chests	if	it touches you / befall you	good

عَلَيْكُمْ بِذَاتِ الصُّدُورِ ۝ إِنَّ تَمَسَّسَكُمْ حَسَنَةً

knows well what is hidden in (your) breasts.' If anything good befall you,

تَسُوهُمُ	وَ	إِنْ	تُصِيبُكُمْ	سَيِّئَةً
it grieves them	and	if	it befalls you	evil

تَسُوهُمُ ۚ وَإِنْ تُصِيبُكُمْ سَيِّئَةٌ

it grieves them; and if an evil befall you,

يَفْرَحُوا	بِهَا	وَ	إِنْ	تَصْبِرُوا	وَ	تَتَّقُوا
they rejoice	with it	and	if	you be steadfast	and	you be righteous

يَفْرَحُوا بِهَا ۚ وَإِنْ تَصْبِرُوا وَتَتَّقُوا

they rejoice thereat. But if you be steadfast and righteous,

لَا	يُضْرِكُمْ	كَيْدُهُمْ	شَيْئًا	إِنَّ	اللَّهَ
not	it will harm you	their plans	any thing / at all	surely	Allah

لَا يُضْرِكُمْ كَيْدُهُمْ شَيْئًا ط إِنَّ اللَّهَ

their designs will not harm you at all; surely, Allah

بِ	مَا	يَعْمَلُونَ	مُحِيطٌ	وَ	إِذْ	غَدَوْتُمْ	مِنْ	أَهْلِكُمْ
with	that	they do	one that encompasses	and	when	you went early morning	from	your household

بِمَا يَعْمَلُونَ مُحِيطٌ¹²¹ وَإِذْ غَدَوْتُمْ مِنْ أَهْلِكُمْ

encompasses (all) that they do. And (remember the time) when you did go forth early in the morning from your household,

تُبَوِّئُ	الْمُؤْمِنِينَ	مَقَاعِدَ	لِلْقِتَالِ	وَ	اللَّهُ
you assign	believers	sitting positions	for the battle	and	Allah

تُبَوِّئُ الْمُؤْمِنِينَ مَقَاعِدَ لِلْقِتَالِ وَاللَّهُ

assigning to the believers their positions for battle. And Allah

سَمِيعٌ	عَلِيمٌ	إِذْ	هَمَّتْ	طَائِفَتَيْنِ	مِنْكُمْ
All-Hearing	All-Knowing	when	it intended	two groups	from you

سَمِيعٌ عَلِيمٌ¹²² إِذْ هَمَّتْ طَائِفَتَيْنِ مِنْكُمْ

is All-Hearing, All-Knowing; When two of your groups meditated

أَنْ	تَفْشَلَا	وَ	اللَّهُ	وَلِيُّ	هُمَا	وَ	عَلَى	اللَّهُ
that	then two showed cowardice	and	Allah	friend	both	and	upon	Allah

أَنْ تَفْشَلَا¹²³ وَاللَّهُ وَلِيُّهُمَا وَعَلَى اللَّهِ

cowardice, although Allah was their friend. And upon Allah

فَ	لُ	يَتَوَكَّلِ	الْمُؤْمِنُونَ	وَ	لَقَدْ	نَصَرَ	كُمُ	اللَّهُ
then	indeed	should rely	believers	and	indeed	he helped	you	Allah

فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ¹²³ وَلَقَدْ نَصَرَ كُمُ اللَّهُ

should the believers rely. And Allah had (already) helped you

بِ	بَدْرٍ	وَ	أَنْتُمْ	أَذِلَّةٌ	فَ	اتَّقُوا	اللَّهُ
with / at	Badr	when	you were	those that are weak	so	you seek protection	Allah

بِ بَدْرٍ وَأَنْتُمْ أَذِلَّةٌ فَاتَّقُوا اللَّهَ

at Badr when you were weak. So take Allah for your Protector

لَعَلَّكُمْ	تَشْكُرُونَ	إِذْ	تَقُولُ	لِلْمُؤْمِنِينَ				
so that you	you are grateful	when	you say	for the believers				
لَعَلَّكُمْ تَشْكُرُونَ ﴿١٢٤﴾ إِذْ تَقُولُ لِلْمُؤْمِنِينَ								
that you may be grateful. When you did say to the believers,								
أَ لَنْ	يَكْفَى	كُمُ	أَنْ	يُمِدَّ	كُمُ	رَبُّ	كُمُ	
never	it suffices	you	that	he should help	you	Lord	your	
أَلَنْ يَكْفِيَكُمْ أَنْ يُمِدَّ كُمْ رَبُّكُمْ								
'Will it not suffice you that your Lord should help you								
بِ	ثَلَاثَةِ	الْآفِ	مِّنَ	الْمَلَائِكَةِ	مُنزِلِينَ	بَلَىٰ		
with	three	thousands	from	angels	those that are sent down	yes/of course		
بِثَلَاثَةِ الْآفِ مِّنَ الْمَلَائِكَةِ مُنزِلِينَ ﴿١٢٥﴾ بَلَىٰ ۖ								
with three thousand angels sent down (from on high)?' Yes,								
إِنْ	تَصْبِرُوا	وَ	تَتَّقُوا	وَ	يَأْتُوا	كُمُ	مِّنَ	
if	you be steadfast	and	you are righteous	and	they come	you	from	
إِنْ تَصْبِرُوا وَتَتَّقُوا وَيَأْتُوكُم مِّنَ								
if you be steadfast and righteous and they come upon you								
فَوْرٍ	هِمَّ	هَذَا	يُمِدُّ	كُمُ	رَبُّ	كُمُ	بِ	خَمْسَةِ
haste	their	this	he will help	you	Lord	your	with	five
فَوْرِهِمْ هَذَا يُمِدُّكُمْ رَبُّكُمْ بِخَمْسَةِ								
immediately in hot haste, your Lord will help you with five								
الْآفِ	مِّنَ	الْمَلَائِكَةِ	مُسَوِّبِينَ	وَ	مَا	جَعَلَ	هُ	اللَّهُ
thousand	from	the angels	those that attack intensely	and	that	he made	it	Allah
الْآفِ مِّنَ الْمَلَائِكَةِ مُسَوِّبِينَ ﴿١٢٦﴾ وَمَا جَعَلَهُ اللَّهُ								
thousand angels, attacking vehemently. And Allah has made it								

إِلَّا	بُشْرَى	لَكُمْ	وَ	لِ	تَطْمِئِنَّ	قُلُوبُكُمْ
except	glad tidings	for you	and	for	it is at rest	your hearts

إِلَّا بُشْرَى لَكُمْ وَلِتَطْمِئِنَّ قُلُوبُكُمْ

only as glad tidings for you and that your hearts might be at rest

بِهِ	وَ	مَا	النَّصْرُ	إِلَّا	مِنْ	عِنْدِ	اللَّهِ
with it	and	no	help	except	from	from	Allah

بِهِ ط وَمَا النَّصْرُ إِلَّا مِنْ عِنْدِ اللَّهِ

thereby; and help comes from Allah alone,

الْعَزِيزِ	الْحَكِيمِ	لِ	يَقْطَعُ	طَرَفًا	مِّنْ	الَّذِينَ
the Mighty	the Wise	that	He cuts off	a portion	from	those who

الْعَزِيزِ الْحَكِيمِ ۞ لِّيَقْطَعَ طَرَفًا مِّنَ الَّذِينَ

the Mighty, the Wise. (God will do so) that He might cut off a part of

كَفَرُوا	أَوْ	يَكْتَبُهُمْ	فَ	يَنْقَلِبُوا	خَائِبِينَ
they disbelieved	or	he abases them	so	they go back	those that are frustrated

كَفَرُوا أَوْ يَكْتَبُهُمْ فَيَنْقَلِبُوا خَائِبِينَ ۞

the disbelievers or abase them so that they might go back frustrated.

لَيْسَ	لَكَ	مِنْ	الْأَمْرِ	شَيْءٌ	أَوْ	يَتُوبَ	عَلَيْهِمْ
not	for you	from	the matter	any thing	or	He may turn with mercy	upon them

لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ أَوْ يَتُوبَ عَلَيْهِمْ

You have no concern in the matter : He may turn to them in mercy

أَوْ	يُعَذِّبُ	هُمْ	فَ	إِنَّ	هُمْ	ظَالِمُونَ	وَ
or	He punishes	them	thus	surely	they	wrongdoers	and

أَوْ يُعَذِّبُهُمْ فَإِنَّهُمْ ظَالِمُونَ ۞ وَ

or punish them, for they are wrongdoers. And

لِ	اللَّهِ	مَا	فِي	السَّمَوَاتِ	وَ	مَا	فِي	الْأَرْضِ
for	Allah	that	in	the heavens	and	that	in	the earth

لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ ط

to Allah belongs whatever is in the heavens and whatever is in the earth.

يَغْفِرُ	لِ	مَنْ	يَشَاءُ	وَ	يُعَذِّبُ	مَنْ	يَشَاءُ	وَ
He forgives	for	whom	He pleases	and	He punishes	whom	He pleases	and

يَغْفِرُ لِمَنْ يَشَاءُ وَيُعَذِّبُ مَنْ يَشَاءُ ط

He forgives whomsoever He pleases and punishes whomsoever He pleases, and

اللَّهُ	غَفُورٌ	رَحِيمٌ	يَا أَيُّهَا	الَّذِينَ	آمَنُوا
Allah	Most Forgiving	Merciful	O you	those who	they believed

اللَّهُ غَفُورٌ رَحِيمٌ ﴿١٣٠﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا

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

لَا	تَأْكُلُوا	الرِّبَا	أَضْعَافًا	مُضَاعَفَةً	وَ	اتَّقُوا	اللَّهَ
not	you eat	interest	increased	manifold	and	you fear	Allah

لَا تَأْكُلُوا الرِّبَا أَضْعَافًا مُضَاعَفَةً ۖ وَاتَّقُوا اللَّهَ

devour not interest involving multiple additions; and fear Allah

لَعَلَّ	كُمْ	تُفْلِحُونَ	وَ	اتَّقُوا	النَّارَ	الَّتِي	أَعَدَّتْ
so that	you	you will prosper	and	you fear	Fire	that	it was prepared

لَعَلَّكُمْ تُفْلِحُونَ ﴿١٣١﴾ وَاتَّقُوا النَّارَ الَّتِي أَعَدَّتْ

that you may prosper. And fear the Fire prepared

لِ	الْكَافِرِينَ	وَ	أَطِيعُوا	اللَّهَ	وَ	الرَّسُولَ	لَعَلَّكُمْ
for	disbelievers	and	you obey	Allah	and	the Messenger	so that you

لِلْكَافِرِينَ ﴿١٣٢﴾ وَأَطِيعُوا اللَّهَ وَالرَّسُولَ لَعَلَّكُمْ

for the disbelievers. And obey Allah and the Messenger that you

تُرْحَمُونَ	وَ	سَارِعُوا	إِلَى	مَغْفِرَةٍ	مِّنْ	رَّبِّكُمْ
you are shown mercy	and	you vie with one another	to	forgiveness	from	your Lord

تُرْحَمُونَ¹³³ وَسَارِعُوا إِلَى مَغْفِرَةٍ مِّنْ رَبِّكُمْ

be shown mercy. And vie with one another in asking for forgiveness from your Lord,

وَ	جَنَّةٍ	عَرْضُ	هَا	السَّمَوَاتُ	وَ	الْأَرْضُ
and	Paradise	expanse	its	the heavens	and	the earth

وَجَنَّةٍ عَرْضُهَا السَّمَوَاتُ وَالْأَرْضُ لَا

and for a Paradise whose expanse is the heavens and the earth,

أَعَدَّتْ	لِلْمُتَّقِينَ	الَّذِينَ	يُنْفِقُونَ	فِي	السَّرَّاءِ
it was prepared	for God-fearing people	those who	they spend	in	prosperity

أَعَدَّتْ لِلْمُتَّقِينَ¹³⁴ الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ

prepared for the God-fearing - Those who spend in prosperity

وَ	الضَّرَّاءِ	وَ	الْكٰظِمِينَ	الغَيْظَ	وَ	العَافِينَ	عَنِ
and	adversity	and	those that suppress	anger	and	those that pardon	about

وَالضَّرَّاءِ وَالْكٰظِمِينَ الْغَيْظَ وَالْعَافِينَ عَنِ

and adversity, and those who suppress anger and pardon

النَّاسِ	وَ	اللَّهِ	يُحِبُّ	الْمُحْسِنِينَ	وَ	الَّذِينَ	إِذَا
people	and	Allah	he loves	those that do good	and	those who	when

النَّاسِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ¹³⁵ وَالَّذِينَ إِذَا

men; and Allah loves those who do good; And those who, when

فَعَلُوا	فَاحِشَةً	أَوْ	ظَلَمُوا	أَنْفُسَهُمْ	ذَكَرُوا	اللَّهِ
they committed	foul deed	or	they wronged	themselves	they remembered	Allah

فَعَلُوا فَاحِشَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ ذَكَرُوا اللَّهَ

they commit a foul deed or wrong themselves, remember Allah

فَ	أَسْتَغْفِرُوا	وَلِذُنُوبِهِمْ	وَمَنْ	يَغْفِرُ					
and	they asked forgiveness	for their sins	who	He forgives					
فَاسْتَغْفِرُوا لِذُنُوبِهِمْ وَمَنْ يَغْفِرُ									
and implore forgiveness for their sins- and who can forgive									
الذُّنُوبَ	إِلَّا	اللَّهُ	وَلَمْ	يُصِرُّوا					
sins	except	Allah	not	they persist					
الذُّنُوبَ إِلَّا اللَّهُ تَفَ وَلَمْ يُصِرُّوا									
sins except Allah? - and do not persist knowingly									
عَلَى	مَا	فَعَلُوا	وَ	هُمْ	يَعْلَمُونَ	أُولَئِكَ	جَزَاءُ	هُمْ	مَغْفِرَةٌ
upon	that	they did	and	they	they know	these	their reward	is	forgiveness
عَلَى مَا فَعَلُوا وَهُمْ يَعْلَمُونَ ﴿١٣٦﴾ أُولَئِكَ جَزَاءُ هُمْ مَغْفِرَةٌ									
in what they have done. It is these whose reward is forgiveness									
مِّنْ	رَّبِّهِمْ	وَ	جَنَّاتٍ	تَجْرِي	مِنْ	تَحْتِهَا			
from	their Lord	and	Gardens	it flows	from	beneath it			
مِّنْ رَبِّهِمْ وَجَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا									
from their Lord, and Gardens beneath which rivers flow,									
الْأَنْهَارِ	خَالِدِينَ	فِيهَا	وَ	نِعْمَ	أَجْرُ	الْعَمَلِينَ			
the rivers	those that abide	in it	and	(how) good	reward	those who work			
الْأَنْهَارِ خَالِدِينَ فِيهَا ۖ وَنِعْمَ أَجْرُ الْعَمَلِينَ ﴿١٣٧﴾									
wherein they shall abide; and how good is the reward of those who work!									
قَدْ	خَلَّتْ	مِنْ	قَبْلِكُمْ	سُنُنٌ	فَسِيرُوا	فِي			
surely	it has passed	from	before you	dispensations	so you travel	in			
قَدْ خَلَّتْ مِنْ قَبْلِكُمْ سُنُنٌ لَّا فَسِيرُوا فِي									
Surely, there have been (many) dispensations before you ; so travel through									

هَذَا	الْمُكَذِّبِينَ	عَاقِبَةُ	كَانَ	كَيْفَ	فَانظُرُوا	الْأَرْضِ
this	who treated as liars / who belied	end of	it was	how	and you see	earth

الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكَذِّبِينَ ﴿١٣٩﴾ هَذَا

the earth and see how (evil) was the end of those who treated (the Prophets) as liars. This

بَيَانٌ	لِّ	النَّاسِ	وَ	هُدًى	وَ	مَوْعِظَةٌ	لِّ	الْمُتَّقِينَ
clear statement	for	people	and	guidance	and	an admonition	for	God fearing

بَيَانٌ لِلنَّاسِ وَهُدًى وَ مَوْعِظَةٌ لِّلْمُتَّقِينَ ﴿١٣٩﴾

(the Qur'an) is a clear pronouncement to men, and a guidance and an admonition to the God-fearing.

وَ	لَا	تَهِنُوا	وَ	لَا	تَحْزَنُوا	وَ	أَنْتُمْ	الْأَعْلُونَ	إِنْ
and	not	you slack	and	not	you grieve	and	you are	upper hand	if

وَلَا تَهِنُوا وَلَا تَحْزَنُوا وَأَنْتُمْ الْأَعْلُونَ إِنْ

Slacken not, nor grieve; and you shall certainly have the upper hand, if

كُنْتُمْ	مُؤْمِنِينَ	إِنْ	يَمَسُّكُمْ	قَرْحٌ	فَقَدْ
you were	believers	if	it touches you	an injury	so surely

كُنْتُمْ مُؤْمِنِينَ ﴿١٤٠﴾ إِنْ يَمَسُّكُمْ قَرْحٌ فَقَدْ

you are believers. If you have received an injury, surely

مَسَّ	الْقَوْمَ	قَرْحٌ	مِثْلُ	هَـ	وَ	تِلْكَ	الْأَيَّامُ	نُداوِلُ	هَا
it touched	people	injury	similar	it	and	these	days	We alternate	these

مَسَّ الْقَوْمَ قَرْحٌ مِثْلَهُ ۖ وَتِلْكَ الْأَيَّامُ نُدَاوِلُهَا

the (disbelieving) people have (already) received a similar injury. And such days We cause to alternate

بَيْنَ	النَّاسِ	وَ	لِ	يَعْلَمَ	اللَّهُ	الَّذِينَ	آمَنُوا	وَ
between	the people	and	for	he knows	Allah	those	they believed	and

بَيْنَ النَّاسِ ۚ وَلِيَعْلَمَ اللَّهُ الَّذِينَ آمَنُوا وَ

among men (that they may be admonished), and that Allah may distinguish those who believe and

يَتَّخِذُ	مِنْكُمْ	شُهَدَاءَ	وَ	اللَّهُ	لَا	يُحِبُّ	الظَّالِمِينَ
he takes	from you	witnesses	and	Allah	not	He loves	the unjust

يَتَّخِذُ مِنْكُمْ شُهَدَاءَ ۗ وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ ﴿١٤١﴾

may take witnesses from among you; and Allah loves not the unjust;

وَلِيُمَحِّصَ	اللَّهُ	الَّذِينَ	آمَنُوا	وَ	يُمَحِّقَ	لِ	و
he purifies	Allah	those who	they believed	and	He destroys	for	and

وَلِيُمَحِّصَ اللَّهُ الَّذِينَ آمَنُوا وَيُمَحِّقَ

And that Allah may purify those who believe, and destroy

الْكُفْرَيْنَ	أَمْ	حَسِبْتُمْ	أَنْ	تَدْخُلُوا	الْجَنَّةَ
disbelievers	do	you supposed	that	you enter	Paradise

الْكُفْرَيْنَ ۚ أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ

the disbelievers. Do you suppose that you will enter Heaven

وَلَمَّا	يَعْلَمِ	اللَّهُ	الَّذِينَ	جَاهَدُوا	مِنْكُمْ	وَ
not yet	He knows	Allah	those who	they strived	from you	and

وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُوا مِنْكُمْ وَ

while Allah has not yet distinguished those of you that strive (in the way of Allah) and

يَعْلَمِ	الصَّابِرِينَ	وَ	لَقَدْ	كُنْتُمْ	تَمَنُّونَ	الْمَوْتَ	مِنْ	قَبْلِ
He knows	steadfast	and	surely	you were	you wish	death	from	before

يَعْلَمِ الصَّابِرِينَ ۚ وَلَقَدْ كُنْتُمْ تَمَنُّونَ الْمَوْتَ مِنْ قَبْلِ

has not yet distinguished the steadfast? And you used to wish for this death before

أَنْ	تَلْقَوْهُ	هُ	فَ	قَدْ	رَأَيْتُمُوهُ	هُ	وَ	أَنْتُمْ	تَنْظُرُونَ
that	you meet	it	so	surely	you saw	it	and	you are	you are looking

أَنْ تَلْقَوْهُ ۚ فَقَدْ رَأَيْتُمُوهُ وَأَنْتُمْ تَنْظُرُونَ ﴿١٤٤﴾

you met it; now that you have seen it at last, you stand watching as if transfixed.

الرُّسُلُ	قَبْلِهِ	مِنْ	خَلَّتْ	قَدْ	رَسُولٌ	إِلَّا	مُحَمَّدٌ	مَا	وَ
Messengers	before him	from	it passed	verily	Messenger	except	Muhammad	not	and

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ ۖ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ ۗ ط

And Muhammad is only a Messenger. Verily, (all) Messengers have passed away before him.

عَلَى	اَتَّقَلَبْتُمْ	قُتِلَ	أَوْ	مَاتَ	إِنْ	فَ	أَ
on	you turned back	He was killed	or	He died	if	then	do

أَفَأَيْنَ مَاتَ أَوْ قُتِلَ اَتَّقَلَبْتُمْ عَلَى

If then he die or be slain, will you turn back on

عَقْبِيهِ	عَلَى	يَتَّقَلِبُ	مَنْ	وَ	أَعْقَابِكُمْ
his heels	on	he turns back	who	and	your heels

أَعْقَابِكُمْ ۗ وَمَنْ يَتَّقَلِبْ عَلَى عَقْبِيهِ

your heels? And he who turns back on his heels

اللَّهُ	يَجْزِي	سَ	وَ	شَيْئًا	اللَّهُ	يُضِرُّ	لَنْ	فَ
Allah	he rewards	surely	and	at all	Allah	he shall harm	never	then

فَلَنْ يَضُرَّ اللَّهُ شَيْئًا ۗ وَسَيَجْزِي اللَّهُ

shall not harm Allah at all. And Allah will certainly reward

تَمُوتَ	أَنْ	نَفْسٍ	لِ	كَانَ	مَا	وَ	الشُّكْرِينَ
it dies	that	soul	for	it was	not	and	the grateful

الشُّكْرِينَ ۝ ١٤٥ وَمَا كَانَ لِنَفْسٍ أَنْ تَمُوتَ

the grateful. And no soul can die

مَنْ	وَ	مُؤَجَّلًا	كِتَابًا	اللَّهُ	إِذْنِ	بِ	إِلَّا
who	and	fixed term	decree	Allah	permission	with	except

إِلَّا يَأْذُنِ اللَّهُ كِتَابًا مُؤَجَّلًا ۗ وَمَنْ

except by Allah's leave - a decree with a fixed term. And whoever

مَنْ	وَ	مِنْهَا	نُؤْتِهِ	الدُّنْيَا	ثَوَابَ	يُرِدُّ
who	and	from it	We will give him	the world	reward	he desires

يُرِدُّ ثَوَابَ الدُّنْيَا نُؤْتِهِ مِنْهَا وَمَنْ

desires the reward of the present world, We will give him thereof; and whoever

وَ	مِنْهَا	نُؤْتِهِ	الْآخِرَةَ	ثَوَابَ	يُرِدُّ
and	from it	We will give him	hereafter	reward	he desires

يُرِدُّ ثَوَابَ الْآخِرَةِ نُؤْتِهِ مِنْهَا ط

desires the reward of the life to come, We will give him thereof; and

سَنَجْزِي	الشُّكْرِينَ	وَ	كَ	أَيِّنْ	مِّنْ	نَّبِيِّ
surely we reward	the grateful	and	like	many	from	Prophet

سَنَجْزِي الشُّكْرِينَ ۝١٤٦ وَكَأَيِّنْ مِّنْ نَّبِيِّ

We will surely reward the grateful. And many a Prophet there has been

قَتَلَ	مَعَهُ	رَبِّيُونَ	كَثِيرٌ	فَ	مَا	وَهَنُوا	لِ	مَا
he fought	along with him	godly people	large number	then	not	they slackened	for	that

قَتَلَ لَمَعَهُ رَبِّيُونَ كَثِيرٌ ۝ فَمَا وَهَنُوا لِمَا

beside whom fought a large number of godly people. They slackened not for aught that

أَصَابَهُمْ	فِي	سَبِيلِ	اللَّهِ	وَ	مَا	ضَعُفُوا	وَ	مَا
it befell them	in	way	Allah	and	not	they weakened	and	not

أَصَابَهُمْ فِي سَبِيلِ اللَّهِ وَمَا ضَعُفُوا وَمَا

befell them in the way of Allah, nor did they weaken, nor

اسْتَكَانُوا	وَ	اللَّهُ	يُحِبُّ	الصَّابِرِينَ	وَ	مَا	كَانَ	قَوْلُهُمْ
they humiliated	and	Allah	he loves	steadfast	and	not	it was	their talk

اسْتَكَانُوا ط وَاللَّهُ يُحِبُّ الصَّابِرِينَ ۝١٤٧ وَمَا كَانَ قَوْلُهُمْ

did they humiliate themselves (before the enemy). And Allah loves the steadfast. And they uttered not a word

اَغْفِرْلَنَا	رَبَّنَا	قَالُوا	أَنْ	إِلَّا					
forgive us	our Lord	they said	that	except					
إِلَّا أَنْ قَالُوا رَبَّنَا اغْفِرْ لَنَا									
except that they said: ' Our Lord, forgive us									
ثَبِّتْ	وَ	نَا	أَمْرِنَا	فِي	نَا	إِسْرَافِنَا	وَ	نَا	ذُنُوبَنَا
you make firm	and	our	conduct	in	our	excesses	and	our	sins
ذُنُوبَنَا وَإِسْرَافِنَا فِي أَمْرِنَا وَثَبِّتْ									
our errors and our excesses in our conduct, and make firm									
اللَّهُ	فَاتَّهُمُ	الْكَافِرِينَ	الْقَوْمِ	عَلَى	نَا	أَنْصُرْنَا	وَ	نَا	أَقْدَامَنَا
Allah	so he gave them	disbeliever	the people	on	us	you help	and	our	steps
أَقْدَامَنَا وَأَنْصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ۝ فَآتَاهُمُ اللَّهُ									
our steps and help us against the disbelieving people.' So Allah gave them the									
اللَّهُ	وَ	الْآخِرَةَ	ثَوَابِ	حُسْنِ	وَ	الدُّنْيَا	ثَوَابِ	اللَّهُ	وَاللَّهُ
Allah	and	hereafter	reward	excell	and	world	reward		
ثَوَابِ الدُّنْيَا وَحُسْنِ ثَوَابِ الْآخِرَةِ ۝ وَاللَّهُ									
reward of this world, as also an excellent reward of the next; and Allah									
تُطِيعُوا	إِنْ	أَمَنُوا	الَّذِينَ	يَأْتِيهَا	الْمُحْسِنِينَ	يُحِبُّ			
you obey	if	they believed	those who	O you	who do good	He loves			
يُحِبُّ الْمُحْسِنِينَ ۝ يَا أَيُّهَا الَّذِينَ آمَنُوا إِنْ تُطِيعُوا									
loves those who do good. O you who believe! if you obey									
كُمُ	أَعْقَابِ	عَلَى	كُمُ	يَرُدُّوْا	كَفَرُوا	الَّذِينَ			
your	heels	on	you	they turn back	they disbelieved	those who			
الَّذِينَ كَفَرُوا يَرُدُّوْكُمْ عَلَى أَعْقَابِكُمْ									
those who have disbelieved, they will cause you to turn back on your heels,									

فَ	تَنْقَلِبُوا	خُسِرِينَ	بَلِ	اللَّهُ	مَوْلَى	كُمُ
then	you turn back	losers	No	Allah	protector	your

فَتَنْقَلِبُوا خُسِرِينَ ﴿١٥٠﴾ بَلِ اللَّهُ مَوْلَاكُمْ ۖ

and you will become losers. No, Allah is your Protector,

و	هُوَ	خَيْرُ	النَّصِيرِينَ	سَ	نُضِقِي
and	He is	Best of	the helpers	soon / surely	we strike / we put

وَهُوَ خَيْرُ النَّصِيرِينَ ﴿١٥١﴾ سَنُضِقِي

and He is the Best of helpers. We shall strike

فِي	قُلُوبِ	الَّذِينَ	كَفَرُوا	الرُّعْبَ	بِمَا	أَشْرَكُوا
in	hearts	those who	they disbelieved	terror	because	they associated partners

فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ بِمَا أَشْرَكُوا

terror into the hearts of those that have disbelieved because they associate partners

بِاللَّهِ	مَا	لَمْ	يُنزَّلْ	بِهِ	سُلْطَانًا
with Allah	that	not	He sends down	with it	authority

بِاللَّهِ مَا لَمْ يُنَزَّلْ بِهِ سُلْطَانًا ۖ

with Allah for which He has sent down no authority.

وَ	مَأْوَى	هُمْ	النَّارُ	وَ	بُئْسَ	مَثْوَى
and	abode	their /they	the Fire	and	evil	abode

وَمَا وَهُمْ النَّارُ ۖ وَبُئْسَ مَثْوَى

Their abode is the Fire; and evil is the habitation of

الظَّالِمِينَ	وَ	لَ	قَدْ	صَدَقْتُكُمْ	اللَّهُ	وَعَدَهُ
the wrongdoers	and	indeed	surely	he proved you true	Allah	His promise

الظَّالِمِينَ ﴿١٥٢﴾ وَقَدْ صَدَقْتُكُمْ اللَّهُ وَعَدَهُ

the wrongdoers. And Allah had surely made good to you His promise

إِذَا	حَتَّى	بِإِذْنِهِ	تَحْسُونَهُمْ	إِذَا				
when	until	with His permission	you slay them	when				
إِذْ تَحْسُونَهُمْ بِإِذْنِهِ حَتَّى إِذَا								
when you were slaying and destroying them by His leave until when								
عَصَيْتُمْ	وَ	الْأَمْرِ	فِي	تَنَازَعْتُمْ	وَ	فَشِلْتُمْ		
you disobeyed	and	the order	in	you disputed among yourselves	and	became lax		
فَشِلْتُمْ وَتَنَازَعْتُمْ فِي الْأَمْرِ وَعَصَيْتُمْ								
you faltered concerning obedience to the Holy Prophet(PBUH) and started arguing among yourselves regarding the true intent of the order and disobeyed								
مِنْكُمْ	تُحِبُّونَ	مَا	كُنْتُمْ	أَرَى	مَا	بَعْدَ	مِنْ	
from you	you love	that	you	he showed	that	after	it	
مِنْ بَعْدِ مَا أَرَاكُمْ مَا تُحِبُّونَ ط مِنْكُمْ								
after He had granted you your heart's desire in the form of victory, (He withdrew His help). Among you								
يُرِيدُ	مَنْ	مِنْكُمْ	وَ	الدُّنْيَا	يُرِيدُ	مَنْ		
he desires	who	from you	and	this world	he desires	who		
مَنْ يُرِيدُ الدُّنْيَا وَمِنْكُمْ مَنْ يُرِيدُ								
were those who desired the present world, and among you were those who desired								
لِيَبْتَلِيَكُمْ	عَنْهُمْ	صَرَفَكُمْ	ثُمَّ	الْآخِرَةَ				
that He tries you	from them	He turned you away	then	hereafter				
الْآخِرَةَ ۚ ثُمَّ صَرَفَكُمْ عَنْهُمْ لِيَبْتَلِيَكُمْ ۚ								
the next. Then He turned you away from them, that He might try you -								
فَضْلٍ	ذُو	اللَّهُ	وَ	عَنْكُمْ	عَفَا	قَدْ	لَ	وَ
Grace	with	Allah	and	about you	He pardoned	surely	indeed	and
وَلَقَدْ عَفَا عَنْكُمْ ط وَاللَّهُ ذُو فَضْلٍ								
and He has surely pardoned you, and Allah is Gracious								

عَلَى	تَلُونَ	وَلَا	وَأَنْ	تُصْعِدُونَ	إِذْ	الْمُؤْمِنِينَ	عَلَى
at	you look back	not	and	you run away	when	the believers	upon

عَلَى الْمُؤْمِنِينَ ۝ إِذْ تُصْعِدُونَ وَلَا تَلُونَ عَلَى

to the believers. - When you were running away and looked not back at

أَحَدٍ	وَأَنْ	الرَّسُولُ	يَدْعُوكُمْ	فِي	أُخْرَى	كُمُ
anyone	and	the Messenger	he calls you	from	rear	your

أَحَدٍ وَالرَّسُولُ يَدْعُوكُمْ فِي أُخْرَاكُمْ

anyone while the Messenger was calling out to you from your rear,

فَإِنَّ	أَثَابَ	كُمُ	غَمًّا	بِ	غَمٍّ	لِ	كُنِيَ	لَا
then	he recompensed	you	sorrow	with	sorrow	for	that	not

فَإِنَّكُمْ غَمًّا بِغَمِّ لَكِيلاً

then He gave you a sorrow in recompense for a sorrow, that

تَحْزَنُوا	عَلَى	مَا	فَاتَ	كُمُ	وَأَنْ	لَا	مَا
you grieve	upon	that	it escaped	you	and	not	that

تَحْزَنُوا عَلَى مَا فَاتَكُمْ وَلَا مَا

you might not grieve for what escaped you, nor for what

أَصَابَكُمْ	وَأَنْ	اللَّهُ	خَبِيرٌ	بِ	مَا	تَعْمَلُونَ	ثُمَّ
it befell you	and	Allah	well aware	with	what	you do	then

أَصَابَكُمْ ۖ وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ ۝ ثُمَّ

befell you. And Allah is well aware of what you do. Then,

أَنْزَلَ	عَلَيْكُمْ	مِنْ	بَعْدِ	الْغَمِّ	أَمْنَةً	نُعَاسًا
he sent down	on you	from	after	the sorrow	peace	slumber

أَنْزَلَ عَلَيْكُمْ مِنْ بَعْدِ الْغَمِّ أَمْنَةً نُعَاسًا

after the sorrow, He sent down peace on you - a slumber

يُغْشَى	طَائِفَةً	مِّنْكُمْ	وَ	طَائِفَةً	قَدْ	أَهَمَّتْ	هُمْ
it overcomes	a party	from you	and	a party	surely	it was worried	they

يُغْشَى طَائِفَةً مِّنْكُمْ لَا وَطَائِفَةً قَدْ أَهَمَّتُهُمْ

that overcame a party of you - while the other party was anxious concerning

أَنْفُسُ	هُمْ	يُظُنُّونَ	بِاللَّهِ	غَيْرِ	الْحَقِّ	ظَنَّ
souls	them	they think wrongly	with Allah	without	justly	thinking/thought

أَنْفُسُهُمْ يُظُنُّونَ بِاللَّهِ غَيْرِ الْحَقِّ ظَنَّ

their own selves, thinking wrongly of Allah (*like to*) the thought of

الْجَاهِلِيَّةِ	يَقُولُونَ	هَلْ	لَنَا	مِنْ	الْأَمْرِ	مِنْ	شَيْءٍ
the ignorance	they say	is there	for us	from	affairs	from	thing

الْجَاهِلِيَّةِ يُقُولُونَ هَلْ لَنَا مِنْ الْأَمْرِ مِنْ شَيْءٍ ط

ignorance. They said, 'Is there for us any part in the government (*of affairs*)?'

قُلْ	إِنَّ	الْأَمْرَ	كُلَّهُ	لِلَّهِ	يُخْفُونَ	فِي
you say	surely	affairs	it all	for Allah	they hide	in

قُلْ إِنَّ الْأَمْرَ كُلَّهُ لِلَّهِ ط يُخْفُونَ فِي

Say, 'All government belongs to Allah.' They hide in

أَنْفُسِ	هُمْ	مَا	لَا	يُبْدُونَ	لَكَ	يَقُولُونَ	لَوْ	كَانَ
souls	their	that	not	they disclose	for you	they say	if	it was

أَنْفُسِهِمْ مَا لَا يُبْدُونَ لَكَ ط يَقُولُونَ لَوْ كَانَ

their minds what they disclose not to you. They say, 'If we had

لَنَا	مِنْ	الْأَمْرِ	شَيْءٍ	مَا	قُتِلْنَا	هَهُنَا	قُلْ	لَوْ
for us	from	affairs	thing	not	we were killed	here	you say	if

لَنَا مِنَ الْأَمْرِ شَيْءٍ مَا قُتِلْنَا هَهُنَا ط قُلْ لَوْ

any part in the government (*of affairs*), we should not have been killed here.' Say, 'If

كُنْتُمْ	فِي	بُيُوتِكُمْ	لَ	بَرَزَ	الَّذِينَ	كُتِبَ	عَلَيْهِمْ	الْقَتْلُ
you were	in	your homes	surely	he went forth	those who	it was enjoined	on	the fighting

كُنْتُمْ فِي بُيُوتِكُمْ لَبَرَزَ الَّذِينَ كُتِبَ عَلَيْهِمُ الْقَتْلُ

you had remained in your homes, surely those on whom fighting had been enjoined would have gone forth

إِلَى	مَضَاجِعِهِمْ	وَ	لِ	يَبْتَلِي	اللَّهُ
towards	their deathbeds	and	for	he shall test	Allah

إِلَى مَضَاجِعِهِمْ ۚ وَلِيَبْتَلِيَ اللَّهُ

to their deathbeds,' (that Allah might bring about His decree) and that Allah might test

مَا	فِي	صُدُورِكُمْ	وَ	لِ	يُمَحِّصَ	مَا
that	in	your chests	and	for	he may purify	that

مَا فِي صُدُورِكُمْ وَلِيُمَحِّصَ مَا

what was in your breasts and that He might purge what was

فِي	قُلُوبِ	كُمْ	وَ	اللَّهُ	عَلِيمٌ	بِ	ذَاتِ
in	hearts / mind	your	and	Allah	All Knowing	with	relating

فِي قُلُوبِكُمْ ۖ وَاللَّهُ عَلِيمٌ بِذَاتِ

in your hearts. And Allah knows well what is in

الصُّدُورِ	إِنَّ	الَّذِينَ	تَوَلَّوْا	مِنْ	كُمْ	يَوْمَ
chests	surely	those who	they turned their backs	from	you	day

الصُّدُورِ ۚ إِنَّ الَّذِينَ تَوَلَّوْا مِنْكُمْ يَوْمَ

the minds; Those of you who turned their backs on the day when

التَّقَى	الْجَمْعَيْنِ	إِنَّمَا	اسْتَزَلَّ	هُمُ	الشَّيْطَانُ	بِ	بَعْضِ
he met	two hosts	surely	he made to slip	them	Satan	with	some

التَّقَى الْجَمْعَيْنِ ۚ إِنَّمَا اسْتَزَلَّهُمُ الشَّيْطَانُ بِبَعْضِ

the two hosts met, surely it was Satan who sought to make them slip because of

مَا	كَسَبُوا	وَ	لَ	قَدْ	عَفَا	اللَّهُ	عَنْ	هُمْ
that	they earned	but	indeed	certainly	He pardoned	Allah	from	them

مَا كَسَبُوا جَ وَ لَقَدْ عَفَا اللَّهُ عَنْهُمْ ط

certain doings of theirs. But certainly Allah has already pardoned them.

إِنَّ	اللَّهُ	غَفُورٌ	حَلِيمٌ	يَا أَيُّهَا	الَّذِينَ	آمَنُوا
surely	Allah	Most Forgiving	Forbearing	O you	those who	they believed

إِنَّ اللَّهَ غَفُورٌ حَلِيمٌ ﴿١٥٦﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا

Verily, Allah is Most Forgiving, Forbearing. O you who believe!

لَا	تَكُونُوا	كَ	الَّذِينَ	كَفَرُوا	وَ	قَالُوا	لِإِخْوَانِهِمْ
not	you are	like	those who	they disbelieved	and	they said	for their brothers

لَا تَكُونُوا كَالَّذِينَ كَفَرُوا وَقَالُوا لِإِخْوَانِهِمْ

be not like those who have disbelieved, and who say of their brethren

إِذَا	ضَرَبُوا	فِي	الْأَرْضِ	أَوْ	كَانُوا	غَزَى	لَوْ	كَانُوا
when	they travelled	in	the land	or	they were	those that go to war	if	they were

إِذَا ضَرَبُوا فِي الْأَرْضِ أَوْ كَانُوا غَزَى لَوْ كَانُوا

when they travel in the land or go forth to war: 'Had they been

عِنْدَنَا	مَا	مَاتُوا	وَ	مَا	قُتِلُوا	لِ	يَجْعَلَ	اللَّهُ
with us	not	they died	and	not	they were slain	for	He may make	Allah

عِنْدَنَا مَا مَاتُوا وَمَا قُتِلُوا لِيَجْعَلَ اللَّهُ

with us, they would not have died or been slain.' (This is so), that Allah may make

ذَلِكَ	حَسْرَةً	فِي	قُلُوبِهِمْ	وَ	اللَّهُ	يُحْيِي	وَ
this	cause to regret	in	their hearts	and	Allah	He gives life	and

ذَلِكَ حَسْرَةً فِي قُلُوبِهِمْ ط وَاللَّهُ يُحْيِي وَ

it a cause of regret in their hearts. And Allah gives life and

و	بَصِيرٌ	تَعْمَلُونَ	مَا	بِ	اللَّهِ	وَ	يُمِيتُ
and	mindful	you do	what	with	Allah	and	he causes death

يُمِيتُ ۖ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿١٥٧﴾ وَ

causes death and Allah is Mindful of what you do. And

لَ	إِنْ	قُتِلْتُمْ	فِي	سَبِيلِ	اللَّهِ	أَوْ	مُتُّم
you died	or	Allah	way	in	you were slain	if	indeed

لَئِنْ قُتِلْتُمْ فِي سَبِيلِ اللَّهِ أَوْ مُتُّم

if you are slain in the cause of Allah or you die,

لَ	مَغْفِرَةٌ	مِّنَ	اللَّهِ	وَ	رَحْمَةٌ	خَيْرٌ	مِّنْ	مَا
what	from	better	mercy	and	Allah	from	forgiveness	surely

لَمَغْفِرَةٌ مِّنَ اللَّهِ وَرَحْمَةٌ خَيْرٌ مِّمَّا

surely forgiveness from Allah and mercy shall be better than what

يَجْمَعُونَ	وَ	لَ	إِنْ	مُتُّم	أَوْ	قُتِلْتُمْ
you were slain	or	you died	if	that	and	they hoard

يَجْمَعُونَ ﴿١٥٨﴾ وَلَئِنْ مُتُّم أَوْ قُتِلْتُمْ

they hoard. And if you die or be slain, surely

لَ	إِلَى	اللَّهِ	تُحْشَرُونَ	فَ	بِ	مَا	رَحْمَةٍ	مِّنْ
from	mercy	that	with	so	you are gathered	Allah	to	surely

لَا إِلَى اللَّهِ تُحْشَرُونَ ﴿١٥٩﴾ فَبِمَا رَحْمَةٍ مِّنَ

unto Allah shall you be gathered together. And it is by the (great) mercy of

اللَّهُ	لَئِنْ	لَ	هُم	وَ	لَوْ	كُنْتَ	فَطًّا	غَلِيظًا
Allah	you were kind	for	them	and	if	you were	rough	hard

اللَّهُ لَئِنْ لَّهُمْ جَ وَلَوْ كُنْتَ فَطًّا غَلِيظًا

Allah that you are kind towards them, and if you had been rough (and) hard -

الْقَلْبِ	لَ	أَنْفَضُوا	مِنْ	حَوْلِ	كَ	فَ	أَعْفُ	عَنْ	هُمْ
the heart	indeed	they dispersed	from	around	you	so	you pardon	for	them

الْقَلْبِ لَأَنْفَضُوا مِنْ حَوْلِكَ مَ فَاَعْفُ عَنْهُمْ

hearted, they would surely have dispersed from around you. So pardon them

وَ	اسْتَغْفِرُ	لَ	هُمْ	وَ	شَاوِرُ	هُمْ	فِي	الْأَمْرِ	فَ	إِذَا
and	you ask forgiveness	for	them	and	you consult	them	in	affairs	and	when

وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا

and ask forgiveness for them, and consult them in matters (of importance); and when

عَزَمْتَ	فَ	تَوَكَّلْ	عَلَى	اللَّهِ	إِنَّ	اللَّهَ	يُحِبُّ	الْمُتَوَكِّلِينَ
you were determined	then	you trust	on	Allah	surely	Allah	he loves	those who trust

عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ ﴿١٦٠﴾

you are determined, then put your trust in Allah. Surely, Allah loves those who put their trust (in Him).

إِنْ	يَنْصُرْكُمْ	اللَّهُ	فَ	لَا	غَالِبَ	لَ	كُمْ	وَ	إِنْ
if	He helps you	Allah	then	none	overcome	for	you	and	if

إِنْ يَنْصُرْكُمْ اللَّهُ فَلَا غَالِبَ لَكُمْ ۚ وَإِنْ

If Allah help you, none shall overcome you; but if

يَخْذُلْكُمْ	فَمَنْ	ذَا	الَّذِي	يَنْصُرْكُمْ	مِنْ	بَعْدِهِ
He forsakes you	then who	one	who	he helps you	from	after Him

يَخْذُلْكُمْ فَمَنْ ذَا الَّذِي يَنْصُرْكُمْ مِنْ بَعْدِهِ ۗ

He forsake you, then who is there that can help you beside Him?

وَ	عَلَى	اللَّهِ	فَ	لُ	يَتَوَكَّلِ	الْمُؤْمِنُونَ	وَ	مَا	كَانَ
and	upon	Allah	so	indeed	He trusts	believers	and	not	he was

وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١٦١﴾ وَمَا كَانَ

In Allah, then, let the believers put their trust. And it is not possible

لِ	نَبِيِّ	أَنْ	يَغْلُ	وَ	مَنْ	يَغْلُ	يَأْتِ	بِ	مَا	غَلَّ
for	Prophet	that	he defrauds	and	who	he defrauds	he will bring	with	that	he defrauded

لِنَبِيِّ أَنْ يَغْلُ^ط وَمَنْ يَغْلُ يَأْتِ بِمَا غَلَّ

for a Prophet to act dishonestly, and whoever acts dishonestly shall bring (with him) that about which he has been dishonest,

يَوْمَ	الْقِيَمَةِ	ثُمَّ	تُوفَى	كُلُّ	نَفْسٍ	مَا	كَسَبَتْ	وَ
Day	Resurrection	then	it was paid fully	every	soul	that	she earned	and

يَوْمَ الْقِيَمَةِ^ج ثُمَّ تُوفَى^ح كُلُّ نَفْسٍ مَا كَسَبَتْ وَ

on the Day of Resurrection. Then shall every soul be fully paid what it has earned; and

هُمْ	لَا	يُظْلَمُونَ	أَ	فَ	مَنْ	اتَّبَعَ	رِضْوَانَ	اللَّهِ
they	not	they are wronged	is	so	who	he followed	pleasure	Allah

هُمْ لَا يُظْلَمُونَ^{١٥٢} أَفَمَنْ اتَّبَعَ رِضْوَانَ اللَّهِ

they shall not be wronged. Is he who follows the pleasure of Allah

كَ	مَنْ	بَاءَ	بِ	سَخَطٍ	مِّنَ	اللَّهِ	وَ	مَاوَاهُ	هُ	جَهَنَّمَ
like	who	he returned	with	wrath	from	Allah	and	his	abode	Hell

كَمَنْ بَاءَ بِسَخَطٍ مِّنَ اللَّهِ وَمَاوَاهُ جَهَنَّمَ^ط

like him who draws on himself the wrath of Allah and whose abode is Hell?

وَ	بِئْسَ	الْمَصِيرُ	هُمْ	دَرَجَاتٌ	عِنْدَ	اللَّهِ	وَ	اللَّهُ
and	evil	the retreat	they	grades	with	Allah	and	Allah

وَبِئْسَ الْمَصِيرُ^{١٥٣} هُمْ دَرَجَاتٌ عِنْدَ اللَّهِ^ط وَاللَّهُ

And an evil retreat it is! They have (different) grades (of grace) with Allah; and Allah

بَصِيرٌ	بِ	مَا	يَعْمَلُونَ	لَ	قَدْ	مَنْ	اللَّهُ	عَلَى
All seeing	with	that	they do	indeed	Verily	He bestowed a favour	Allah	upon

بَصِيرٌ بِمَا يَعْمَلُونَ^{١٥٤} لَقَدْ مَنَّ اللَّهُ عَلَى

sees what they do. Verily, Allah has conferred a favour on

الْمُؤْمِنِينَ	إِذْ	بَعَثَ	فِي	هِمْ	رَسُولًا	مِّنْ	أَنْفُسِهِمْ	هُمْ
the believers	when	He raised	in	them	Messenger	from	among	them

الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِّنْ أَنْفُسِهِمْ

the believers by raising among them a Messenger from among themselves,

يَتْلُوا	عَلَى	هِمْ	آيَاتِ	هِ	وَ	يُزَكِّي	هِمْ	وَ	يُعَلِّمُهُمْ	هُمْ
he recites	to	them	Signs	His	and	he purifies	them	and	he teaches	them

يَتْلُوا عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمْ

who recites to them His Signs, and purifies them and teaches them

الْكِتَابِ	وَ	الْحِكْمَةِ	وَ	إِنْ	كَانُوا	مِنْ	قَبْلُ	لَ	فِي
the Book	and	the Wisdom	and	because	they were	from	before	surely	in

الْكِتَابِ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي

the Book and Wisdom; and, before that, they were surely in

ضَلَّ	مُبِينٍ	أَ	وَ	لَمَّا	أَصَابَتْ	كُمُ	مُصِيبَةٌ	قَدْ
error	manifest	what	and	when	it befell	you	misfortune	surely

ضَلَّ مُبِينٍ ۗ أَوْلَمَّا أَصَابَتْكُم مُّصِيبَةٌ قَدْ

manifest error. What! when a misfortune befalls you- and

أَصَبْتُمْ	مِثْلَيْ	هَا	قُلْتُمْ	أَنِّي	هَذَا	قُلُّ	هُوَ	مِنْ
you inflicted	double	it	you said	from where	this	you say	it is	from

أَصَبْتُمْ مِثْلَيْهَا لَقُلْتُمْ أَنِّي هَذَا قُلُّ هُوَ مِنْ

you had inflicted the double of that - you say, whence is this? Say, ' It is from

عِنْدِ	أَنْفُسِكُمْ	إِنَّ	اللَّهَ	عَلَى	كُلِّ	شَيْءٍ	قَدِيرٌ
near/with	your	surely	Allah	over	all	things	powerful

عِنْدِ أَنْفُسِكُمْ ۗ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ۝

your own selves.' Surely, Allah has power over all things.

وَ	مَا	أَصَابَكُمْ	يَوْمَ	التَّقَى	الْجَمْعَيْنِ	فَ	بِ	إِذِنِ
and	that	befell you	day	it met	two hosts	so	with	command

وَمَا أَصَابَكُمْ يَوْمَ التَّقَى الْجَمْعَيْنِ فَبِإِذِنِ

And that which befell you, on the day when the two parties met, was by Allah's command;

اللَّهُ	وَ	لِ	يَعْلَمَ	الْمُؤْمِنِينَ	وَ	لِ	يَعْلَمَ	الَّذِينَ	نَافَقُوا
Allah	and	for	he knows	the believers	and	for	he knows	those who	they committed hypocrisy

اللَّهُ وَلِيَعْلَمَ الْمُؤْمِنِينَ ۝ وَلِيَعْلَمَ الَّذِينَ نَافَقُوا ۝

and (this was so) that He might distinguish the believers; And that He might distinguish the hypocrites.

وَ	قِيلَ	لَ	هُمُ	تَعَالَوْا	قَاتِلُوا	فِي	سَبِيلِ	اللَّهِ	أَوْ
and	it was said	for	them	you come	you fight	in	way	Allah	or

وَقِيلَ لَهُمْ تَعَالَوْا قَاتِلُوا فِي سَبِيلِ اللَّهِ أَوْ

And it was said to them, 'Come you, fight in the cause of Allah and

ادْفَعُوا	قَالُوا	لَوْ	نَعْلَمُ	قِتَالًا	لَا	اتَّبَعْنَاكُمْ
you repel	they said	if	we know	fighting	surely	we followed you

ادْفَعُوا ۝ قَالُوا لَوْ نَعْلَمُ قِتَالًا لَاتَّبَعْنَاكُمْ ۝

repel (the attack of the enemy);' they said, 'If we knew how to fight we would surely follow you.'

هُمْ	لِ	الْكُفْرِ	يَوْمَئِذٍ	أَقْرَبُ	مِنْ	هُمْ	لِ	الْإِيمَانِ	يَقُولُونَ
they	for	the disbelief	that day	nearer	from	them	for	belief	they say

هُمْ لِلْكُفْرِ يَوْمَئِذٍ أَقْرَبُ مِنْهُمْ لِلْإِيمَانِ ۝ يَقُولُونَ

They were, that day, nearer to disbelief than to belief. They say

بِأَفْوَاهِهِمْ	مَا	لَيْسَ	فِي	قُلُوبِهِمْ	وَ	اللَّهُ
with their mouth	what	not	in	their hearts	and	Allah

بِأَفْوَاهِهِمْ مَا لَيْسَ فِي قُلُوبِهِمْ ۝ وَاللَّهُ

with their mouths what is not in their hearts. And Allah

أَعْلَمُ	بِ	مَا	يَكْتُمُونَ	الَّذِينَ	قَالُوا	لِأَخْوَانِهِمْ
knows well	with	what	they conceal	these	they said	for their brothers

أَعْلَمُ بِمَا يَكْتُمُونَ ۗ الَّذِينَ قَالُوا لِأَخْوَانِهِمْ

knows well what they conceal. (It is these) who said of their brethren,

وَ	قَعَدُوا	لَوْ	أَطَاعُوا	نَا	مَا	قُتِلُوا	قُلْ	فَ	أَدْرَأُ	وَأُ
and	they remained behind	if	they obeyed	us	not	they were slain	you say	then	you avert	

وَقَعَدُوا لَوْ أَطَاعُونَا مَا قُتِلُوا ۗ قُلْ فَادْرَأُ

while they (themselves) remained behind, 'If they had obeyed us, they would not have been slain.' Say, 'Then avert

عَنْ	أَنْفُسِكُمْ	الْمَوْتِ	إِنْ	كُنْتُمْ	صَادِقِينَ	وَ
from	yourselves	death	if	you were	truthful	and

عَنْ أَنْفُسِكُمْ الْمَوْتِ إِنْ كُنْتُمْ صَادِقِينَ ۗ وَ

death from yourselves, if you are truthful.'

لَا	تَحْسَبَنَّ	الَّذِينَ	قُتِلُوا	فِي	سَبِيلِ	اللَّهِ	أَمْوَاتًا	بَلْ
not	you think	those	they were slain	in	way of	Allah	dead	no

لَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا ۗ بَلْ

Think not of those, who have been slain in the cause of Allah, as dead. No,

أَحْيَاءُ	عِنْدَ	رَبِّهِمْ	يُرْزُقُونَ	فَرِحِينَ	بِ	مَا
living	with	their Lord	they are well provided	those that are jubilant	with	that

أَحْيَاءُ عِنْدَ رَبِّهِمْ يُرْزُقُونَ ۗ فَرِحِينَ بِمَا

they are living, in the presence of their Lord, being well provided. Jubilant because of that

الَّتِي	أَتَى	اللَّهُ	مِنْ	فَضْلِهِ	وَ	يَسْتَبْشِرُونَ	بِ	الَّذِينَ
He gave	them	Allah	of	His bounty	and	they rejoice	for	those who

الَّتِي أَتَى اللَّهُ مِنْ فَضْلِهِ ۗ وَيَسْتَبْشِرُونَ بِالَّذِينَ

which Allah has given them of His bounty; and rejoicing for those

لَمْ	يَلْحَقُوا	بِ	هَمْ	مِنْ	خَلْفِهِمْ	أَنْ	لَا
not	they join	with	them	from	behind them	because	not

لَمْ يَلْحَقُوا بِهِمْ مِنْ خَلْفِهِمْ ۗ إِلَّا

who have not yet joined them from behind them, because

خَوْفٌ	عَلَيْهِمْ	وَ	لَا	هَمْ	يَحْزَنُونَ	يَسْتَبْشِرُونَ	بِ	نِعْمَةٍ
fear	on them	and	not	they	they grieve	they rejoice	with	favour

خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١٧١﴾ يَسْتَبْشِرُونَ بِنِعْمَةٍ

on them (shall come) no fear, nor shall they grieve. They rejoice at the favour

مِنْ	اللَّهِ	وَ	فَضْلٍ	وَ	أَنَّ	اللَّهَ	لَا	يُضِيعُ	أَجْرَ	الْمُؤْمِنِينَ
from	Allah	and	bounty	and	surely	Allah	not	it goes to waste	reward	believers

مِنْ اللَّهِ وَفَضْلٍ ۗ وَأَنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُؤْمِنِينَ ﴿١٧٢﴾

of Allah and (His) bounty, and (at the fact) that Allah suffers not the reward of the believers to be lost.

الَّذِينَ	اسْتَجَابُوا	لِ	اللَّهِ	وَ	الرَّسُولِ
those who	they answered the call	for	Allah	and	the Messenger

الَّذِينَ اسْتَجَابُوا لِلَّهِ وَالرَّسُولِ

(As to) those who answered the call of Allah and the Messenger

مِنْ	بَعْدِ	مَا	أَصَابَ	هَمْ	الْقَرْحُ	لِلَّذِينَ	أَحْسَنُوا	مِنْهُمْ
from	after	that	it befell	them	injury	for those	they did good	from them

مِنْ بَعْدِ مَا أَصَابَهُمُ الْقَرْحُ ۗ لِلَّذِينَ أَحْسَنُوا مِنْهُمْ

after they had received an injury - such of them as do good

وَ	اتَّقَوْا	أَجْرٌ	عَظِيمٌ	الَّذِينَ	قَالَ	لَ	هَمْ	النَّاسُ
and	they acted righteously	reward	great	those who	he said	for	them	people

وَاتَّقَوْا أَجْرَ عَظِيمٍ ﴿١٧٣﴾ الَّذِينَ قَالَ لَهُمُ النَّاسُ

and act righteously shall have a great reward ; Those to whom men said,

إِنَّ	النَّاسَ	قَدْ	جَمَعُوا	لَ	كُمُ	فَ	أَخْشَوْ	هُمُ
surely	the people	indeed	they mustered	for	you	so	you fear	them

إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ فَاخْشَوْهُمْ

'People have mustered against you, therefore fear them,'

فَ	زَادَ	هُمُ	إِيمَانًا	وَ	قَالُوا	حَسْبُ	نَا	اللَّهُ	وَ	نِعْمَ
but	it increased	them	faith	and	they said	sufficient	us	Allah	and	excellent

فَزَادَهُمْ إِيمَانًا ۖ وَقَالُوا حَسْبُنَا اللَّهُ وَنِعْمَ

but this (*only*) increased their faith, and they said, 'Sufficient for us is Allah, and an excellent

الْوَكِيلُ	فَانْقَلَبُوا	بِنِعْمَةٍ	مِّنَ	اللَّهِ	وَ	فَضْلٍ	لَّمْ
Guardian	so they returned	with a favour	from	Allah	and	bounty	no

الْوَكِيلُ ۗ فَانْقَلَبُوا بِنِعْمَةٍ مِّنَ اللَّهِ وَفَضْلٍ لَّمْ

Guardian is He.' So they returned with a (*mighty*) favour from Allah and a (*great*) bounty, while no

يَمْسَسُ	هُمُ	سُوءٌ	وَ	اتَّبَعُوا	رِضْوَانَ	اللَّهِ	وَ	اللَّهُ
he touches	them	evil	and	they followed	pleasure	Allah	and	Allah

يَمْسَسُهُمْ سُوءٌ ۖ وَاتَّبَعُوا رِضْوَانَ اللَّهِ ۗ وَاللَّهُ

evil had touched them; and they followed the pleasure of Allah; and Allah

ذُو	فَضْلٍ	عَظِيمٍ	إِنَّمَا	ذَلِكَمُ	الشَّيْطَانُ	يُخَوِّفُ
possessor	bounty	great	surely	it is	the Satan	he frightens

ذُو فَضْلٍ عَظِيمٍ ۗ إِنَّمَا ذَلِكُمُ الشَّيْطَانُ يُخَوِّفُ

is the Lord of great bounty. It is Satan who only frightens

أَوْلِيَاءَهُ	فَ	لَا	تَخَافُو	هُمُ	وَ	خَافُونَ	إِنْ	كُنْتُمْ
his friends	so	not	you fear	them	and	fear me	if	you were

أَوْلِيَاءَهُ ۚ فَلَا تَخَافُوهُمْ وَخَافُونِ إِنْ كُنْتُمْ

his friends; so fear them not but fear Me, if you are

مُؤْمِنِينَ	وَ	لَا	يَحْزُنُكَ	الَّذِينَ	يُسَارِعُونَ	فِي	الْكُفْرِ
believers	and	not	grieves you	those who	they hastily vie with one another	in	disbelieve

مُؤْمِنِينَ ۝ وَلَا يَحْزُنُكَ الَّذِينَ يُسَارِعُونَ فِي الْكُفْرِ ۚ

believers. And let not those who hastily fall into disbelief grieve you;

إِنَّهُمْ	لَنْ	يُضْرُوا	اللَّهُ	شَيْئًا	يُرِيدُ	اللَّهُ
surely they	never	harm	Allah	any way	desires	Allah

إِنَّهُمْ لَنْ يُّضْرُوا اللَّهَ شَيْئًا ۗ يُرِيدُ اللَّهُ

surely, they cannot harm Allah in any way. Allah desires

أَنْ	لَا	يَجْعَلَ	لَهُمْ	حَظًّا	فِي	الْآخِرَةِ	وَ
that	not	he make	for them	portion	in	hereafter	and

أَلَّا يَجْعَلَ لَهُمْ حَظًّا فِي الْآخِرَةِ ۚ وَ

not to assign any portion for them in the life to come; and

لَ	هُمْ	عَذَابٌ	عَظِيمٌ	إِنَّ	الَّذِينَ	اشْتَرَوْا	الْكُفْرَ
for	them	punishment	severe	surely	those who	they purchased	disbelief

لَهُمْ عَذَابٌ عَظِيمٌ ۝ إِنَّ الَّذِينَ اشْتَرَوْا الْكُفْرَ

they shall have a severe punishment. Surely, those who have purchased disbelief

بِ	الْإِيمَانِ	لَنْ	يُضْرُوا	اللَّهُ	شَيْئًا	وَ	لَ	هُمْ
(for) with	faith	never	they harm	Allah	any way	and	for	them

بِالْإِيمَانِ لَنْ يُّضْرُوا اللَّهَ شَيْئًا ۗ وَلَهُمْ

at the price of faith cannot harm Allah at all, and they shall have a

عَذَابٌ	أَلِيمٌ	وَ	لَا	يَحْسَبَنَّ	الَّذِينَ	كَفَرُوا	أَنَّ
punishment	grievous	and	not	he thinks	those who	they disbelieved	that they

عَذَابٌ أَلِيمٌ ۝ وَلَا يَحْسَبَنَّ الَّذِينَ كَفَرُوا أَنَّ

grievous punishment. And let not the disbelievers think that

نُؤلِي	لَ	هُؤُ	خَيْرٌ	لِ	أَنفُسِ	هُؤُ	إِنَّمَا	نُؤلِي	لَ	هُؤُ
we give respite	for	them	good	for	themselves	them	surely	we give respite	for	them

نُؤلِي لَهُؤُ خَيْرٌ لِّأَنفُسِهِؤُ إِنَّمَا نُؤلِي لَهُؤُ

Our granting them respite is good for them; (the result of) Our granting them respite will only be

لِ	يَزِدَادُوا	إِثْمًا	وَ	لَ	هُؤُ	عَذَابٌ	مُّهِينٌ
that	they increase	sin	and	for	them	punishment	one that is humiliating

لِيَزِدَادُوا إِثْمًا ۖ وَلَهُؤُ عَذَابٌ مُّهِينٌ ﴿١٧٨﴾

that they will increase in sin; and they shall have an humiliating punishment.

مَا	كَانَ	اللَّهُ	لِ	يَذَرَ	الْمُؤْمِنِينَ	عَلَى	مَا	أَنْتُمْ	عَلَى	هَ
not	He was	Allah	that	He leaves	believers	on	that	you	on	it

مَا كَانَ اللَّهُ لِيَذَرَ الْمُؤْمِنِينَ عَلَى مَا أَنْتُمْ عَلَيْهِ

Allah would not leave the believers as you are,

حَتَّى	يَمِيْزَ	الْخَبِيْثَ	مِنَ	الطَّيِّبِ	وَ	مَا	كَانَ	اللَّهُ
until	He separates	the wicked	from	the good	and	not	He was	Allah

حَتَّى يَمِيْزَ الْخَبِيْثَ مِنَ الطَّيِّبِ ۖ وَمَا كَانَ اللَّهُ

until He separated the wicked from the good. Nor would Allah

لِيُطْلِعَ	كُؤُ	عَلَى	الْغَيْبِ	وَ	لَكِنَّ	اللَّهُ	يَجْتَبِيْ	مِنَ
that He reveals	you	upon	unseen	and	but	Allah	He chooses	from

لِيُطْلِعَكُؤُ عَلَى الْغَيْبِ وَلَكِنَّ اللَّهَ يَجْتَبِيْ مِّنَ

reveal to you the unseen. But Allah chooses of

رُؤُلِ	هَ	مَنْ	يَّشَاءُ	فَ	أَمِنُوا	بِ	اللَّهِ	وَ	رُؤُلِ	هَ
Messengers	His	who	He pleases	so	you believe	with	Allah	and	Messengers	His

رُؤُلِهِ مَن يَّشَاءُ ۖ فَآمِنُوا بِاللَّهِ وَرُؤُلِهِ ۚ

His Messengers whom He pleases. Believe, therefore, in Allah and His Messengers.

وَ	إِنْ	تُؤْمِنُوا	وَ	تَتَّقُوا	فَ	لَ	كُم	أَجْرٌ	عَظِيمٌ
and	if	you believe	and	you be righteous	so	for	you	reward	great

وَإِنْ تُؤْمِنُوا وَتَتَّقُوا فَلَكُمْ أَجْرٌ عَظِيمٌ ﴿١٨٠﴾

If you believe and be righteous, you shall have a great reward.

وَ	لَا	يَحْسَبَنَّ	الَّذِينَ	يَبْخُلُونَ	بِمَا	آتَى	هُمُ	اللَّهُ	مِنْ	فَضْلِهِ
and	not	he thinks	those	they are niggardly	with what	he gave	them	Allah	from	bounty

وَلَا يَحْسَبَنَّ الَّذِينَ يَبْخُلُونَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ

And let not those, who are niggardly with respect to what Allah has given them of His bounty, think

هُوَ	خَيْرًا	لَّهُمُ	بَلْ	هُوَ	شَرٌّ	لَّهُمُ
that is	good	for them	no	that is	evil	for them

هُوَ خَيْرًا لَهُمْ ۖ بَلْ هُوَ شَرٌّ لَهُمْ ۖ

that it is good for them; no, it is evil for them.

سَ	يُطَوَّقُونَ	مَا	بَخِلُوا	بِ	هَ	يَوْمَ	الْقِيَامَةِ
surely	collar will be put upon them	that	they were niggardly	with	which	Day	Resurrection

سَيُطَوَّقُونَ مَا بَخِلُوا بِهِ يَوْمَ الْقِيَامَةِ ۖ

That with respect to which they were niggardly shall be put as a collar round their necks on the Day of Resurrection.

وَ	لِ	اللَّهِ	مِيرَاثُ	السَّمَوَاتِ	وَ	الْأَرْضِ
and	for	Allah	heritage	the heavens	and	earth

وَلِلَّهِ مِيرَاثُ السَّمَوَاتِ وَالْأَرْضِ ۖ

And to Allah belongs the heritage of the heavens and the earth,

وَ	اللَّهُ	بِ	مَا	تَعْمَلُونَ	خَبِيرٌ	لَ	قَدْ	سَمِعَ	اللَّهُ
and	Allah	with	that	you do	well aware	indeed	surely	He heard	Allah

وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿١٨١﴾ لَقَدْ سَمِعَ اللَّهُ

and Allah is well aware of what you do. And surely Allah has heard

قَوْلَ	الَّذِينَ	قَالُوا	إِنَّ	اللَّهَ	فَقِيرٌ	وَ	نَحْنُ	أَغْنِيَاءُ
utterance	those who	they said	surely	Allah	poor	and	we are	rich

قَوْلَ الَّذِينَ قَالُوا إِنَّ اللَّهَ فَقِيرٌ وَنَحْنُ أَغْنِيَاءُ

the utterance of those who said, 'Allah is poor and we are rich.'

سَ	نَكْتُبُ	مَا	قَالُوا	وَ	قَتَلَ	هُمْ	الْأَنْبِيَاءَ
surely	we record	what	they said	and	killed	their	prophets

سَنَكْتُبُ مَا قَالُوا وَقَتْلَهُمُ الْأَنْبِيَاءَ

We shall record what they have said, and their attempts to kill the Prophets

بِغَيْرِ	حَقٍّ	وَ	تَقُولُ	ذُوقُوا	عَذَابَ	الْحَرِيقِ	ذَلِكَ	بِ	مَا
without	justice	and	we say	you taste	punishment	burning	this	with	that

بِغَيْرِ حَقٍّ ۚ وَتَقُولُ ذُوقُوا عَذَابَ الْحَرِيقِ ۝١٨٢ ذَلِكِ بِمَا

unjustly; and We shall say, 'Taste you the punishment of burning.' That is because of that which

قَدَّمَتْ	أَيْدِي	كُمُ	وَ	أَنَّ	اللَّهَ	لَيْسَ	بِ	ظَلَامٍ
it sent before	hands	your	and	surely	Allah	not	with	one that is unjust

قَدَّمَتْ أَيْدِيكُمْ وَأَنَّ اللَّهَ لَيْسَ بِظَلَامٍ

your hands have sent on before (*yourselves*), and (*the truth is*) that Allah is not at all unjust

لِ	الْعَبِيدِ	الَّذِينَ	قَالُوا	إِنَّ	اللَّهَ	عَهِدَ	إِلَى	نَا
for	servants	those who	they said	surely	Allah	He enjoined	towards	us

لِلْعَبِيدِ ۝١٨٣ الَّذِينَ قَالُوا إِنَّ اللَّهَ عَهِدَ إِلَيْنَا

to (*His*) servants. Those who say, 'Allah has charged us

أَلَّا	نُؤْمِنَ	لِ	رَسُولٍ	حَتَّى	يَأْتِيَ	نَا
not to	we believe	for	Messenger	until	he brings	us

أَلَّا نُؤْمِنَ لِرَسُولٍ حَتَّى يَأْتِيَنَا

not to believe in any Messenger until he bring us

بِ	قُرْبَانٍ	تَأْكُلُ	هُ	النَّارُ	قُلْ	قَدْ	جَاءَ	كُم	رُسُلٌ
with	offering	it devours	it	the fire	you say	surely	He came	you	Messengers

بِقُرْبَانٍ تَأْكُلُهُ النَّارُ قُلْ قَدْ جَاءَ كُمْ رُسُلٌ

an offering which fire devours.' Say, ' There have already come to you Messengers

مِّنْ	قَبْلِ	مَعِيَ	بِ	الْبَيِّنَاتِ	وَ	بِ	الَّذِي	قُلْتُمْ	فَ	لِمَ
from	before	me	with	clear Signs	and	with	that	you spoke	then	why

مِّنْ قَبْلِي بِالْبَيِّنَاتِ وَبِالَّذِي قُلْتُمْ فَلِمَ

before me with clear Signs and with that which you speak of. Why, then,

ك	قَتَلْتُمُو	هُمْ	إِنْ	كُنْتُمْ	صَادِقِينَ	فَ	إِنْ	كَذَّبُوا	ك
you	you killed	them	if	you were	truthful	so	if	they accused of lying	you

قَتَلْتُمُوهُمْ إِنْ كُنْتُمْ صَادِقِينَ ﴿١٥٤﴾ فَإِنْ كَذَّبُوكَ

did you seek to kill them, if you are truthful?' And if they accuse you of lying,

فَ	قَدْ	كُذِّبَ	رُسُلٌ	مِّنْ	قَبْلِ	كَ	جَاءَ وَ
so	even	he was accused of lying	Messengers	from	before	you	they came

فَقَدْ كُذِّبَ رُسُلٌ مِّنْ قَبْلِكَ جَاءَ وَ

even so were accused of lying Messengers before you who came

بِ	الْبَيِّنَاتِ	وَ	الزُّبُرِ	وَ	الْكِتَابِ	الْمُنِيرِ	كُلُّ	نَفْسٍ
with	the clear Signs	and	book of wisdom	and	the Book	illuminating	every	soul

بِالْبَيِّنَاتِ وَالزُّبُرِ وَالْكِتَابِ الْمُنِيرِ ﴿١٥٥﴾ كُلُّ نَفْسٍ

with clear Signs and Books of wisdom and the illuminating Book. Every soul

ذَائِقَةُ	الْمَوْتِ	وَ	إِنَّمَا	تُوفَّوْنَ	أَجُورَ	كُم	يَوْمَ
taste	death	and	surely	you are paid in full	rewards	your	Day

ذَائِقَةُ الْمَوْتِ وَإِنَّمَا تُوفَّوْنَ أَجُورَ كُم يَوْمَ

shall taste of death. And you shall be paid in full your rewards only on the Day

الْقِيَمَةِ	فَ	مَنْ	زُحِرِحَ	عَنِ النَّارِ	وَ	أُدْخِلَ
Resurrection	so	who	he was removed away	from	and	he was made to enter

الْقِيَمَةِ ۖ فَمَنْ زُحِرِحَ عَنِ النَّارِ وَأُدْخِلَ

of Resurrection. So whosoever is removed away from the Fire and is made to enter

الْجَنَّةِ	فَ	قَدْ	فَازَ	وَ	مَا	الْحَيَوَةُ	الدُّنْيَا	إِلَّا
the Heaven	so	indeed	he attained his goal	and	not	the life	the world	but

الْجَنَّةِ فَقَدْ فَازَ ۖ وَمَا الْحَيَوَةُ الدُّنْيَا إِلَّا

Heaven has indeed attained his goal. And life of this world is nothing but

مَتَاعُ	الْغُرُورِ	لَ	تُبْلُونَ	فِي	أَمْوَالِكُمْ	وَ	أَنْفُسِكُمْ	كُمُ
enjoyment	illusory	surely	you shall be tried	in	possessions	and	soul	your

مَتَاعُ الْغُرُورِ ۖ لَتُبْلُونَ فِي أَمْوَالِكُمْ وَأَنْفُسِكُمْ ۖ

an illusory enjoyment. You shall surely be tried in your possessions and in your persons

وَ	لَ	تَسْمَعَنَّ	مِنَ	الَّذِينَ	أُوتُوا	الْكِتَابَ	مِنَ	قَبْلِكُمْ
and	surely	you shall hear	from	those who	they were given	the Book	from	you

وَلَتَسْمَعَنَّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِن قَبْلِكُمْ

and you shall surely hear many hurtful things from those who were given the Book before you,

وَ	مِنَ	الَّذِينَ	أَشْرَكُوا	أَذَى	كَثِيرًا	وَ	إِنْ	تَصْبِرُوا
and	from	those who	they set up equals	hurtful (things)	many	and	if	you show fortitude

وَمِنَ الَّذِينَ أَشْرَكُوا أَذَى كَثِيرًا ۖ وَإِنْ تَصْبِرُوا

and from those who set up equals (to God). But if you show fortitude

وَ	تَتَّقُوا	فَ	إِنَّ	ذَلِكَ	مِنَ	عَزْمِ	الْأُمُورِ
and	you are righteous	so	surely	this	from	strong determination	the matter

وَتَتَّقُوا فَإِنَّ ذَلِكَ مِنْ عَزْمِ الْأُمُورِ ۖ

and act righteously, that indeed is (a matter) of strong determination.

وَ	إِذْ	أَخَذَ	اللَّهُ	مِيثَاقَ	الَّذِينَ	أُوتُوا	الْكِتَابَ
and	when	He took	Allah	covenant	those who	they were given	the Book

وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ الَّذِينَ أُوتُوا الْكِتَابَ

And (remember) when Allah took a covenant from those who were given the Book,

لَ	تُبَيِّنُ	هُ	لِ	النَّاسِ	وَ	لَا	تَكْتُمُونَ	هُ
surely	you make clear	it	for	the people	and	not	you conceal	it

لِتُبَيِّنَنَّ لِلنَّاسِ وَلَا تَكْتُمُونَهُ

(saying), 'You shall make this (Book) known to the people and not conceal it.'

فَ	نَبَذُوهُ	هُ	وَرَاءَ	ظُهُورِهِمْ	وَ	اشْتَرَوْا	بِ	هُ
but	they threw	it	behind	their backs	and	they bartered	with	it

فَنَبَذُوهُ وَرَاءَ ظُهُورِهِمْ وَاشْتَرَوْا بِهِ

But they threw it away behind their backs, and bartered it for a

ثَمَنًا	قَلِيلًا	فَ	بِئْسَ	مَا	يَشْتَرُونَ	لَا	تَحْسَبَنَّ	الَّذِينَ
price	paltry	so	evil	that	they purchase	not	you think	those who

ثَمَنًا قَلِيلًا ۖ فَبِئْسَ مَا يَشْتَرُونَ ۗ لَا تَحْسَبَنَّ الَّذِينَ

paltry price. Evil is that which they have purchased. Think not that those who

يَفْرَحُونَ	بِ	مَا	آتَوْا	وَ	يُحِبُّونَ	أَنْ	يُحْمَدُوا
they rejoice	with	what	they have done	and	they love	to	they be praised

يَفْرَحُونَ بِمَا آتَوْا وَيُحِبُّونَ أَنْ يُحْمَدُوا

exult in what they have done, and love to be praised

بِ	مَا	لَمْ	يَفْعَلُوا	فَ	لَا	تَحْسَبَنَّ	هُمْ	بِ	مَفَازَةٍ
with	what	not	they have done	so	not	you think	they	with	secure

بِمَا لَمْ يَفْعَلُوا فَلَا تَحْسَبَنَّهُمْ بِمَفَازَةٍ

for what they have not done - think not that they are secure

مِنَ	الْعَذَابِ	وَ	لَ	هُمُ	عَذَابٌ	الْيَمِّ	وَ	لِ	اللَّهِ
from	punishment	and	indeed	them	punishment	grievous	and	for	Allah

مِنَ الْعَذَابِ ۚ وَلَهُمْ عَذَابٌ أَلِيمٌ ۝١٨٩ وَاللَّهُ

from punishment. They shall suffer a grievous chastisement. And to Allah

مُلْكُ	السَّمَوَاتِ	وَ	الْأَرْضِ	وَ	اللَّهُ	عَلَى	كُلِّ	شَيْءٍ	قَدِيرٌ
kingdom	the heavens	and	the earth	and	Allah	upon	all	things	powerful

مُلْكُ السَّمَوَاتِ وَالْأَرْضِ ۖ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ۝١٩٠

belongs the kingdom of the heavens and the earth; and Allah has power over all things.

إِنَّ	فِي	خَلْقِ	السَّمَوَاتِ	وَ	الْأَرْضِ	وَ	اِخْتِلَافِ
surely	in	creation	the heavens	and	the earth	and	alternation

إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاِخْتِلَافِ

In the creation of the heavens and the earth and in the alternation of

الَّيْلِ	وَ	النَّهَارِ	لَ	آيَاتٍ	لِّ	أُولَى	الْأَلْبَابِ	الَّذِينَ
the night	and	the day	indeed	Signs	for	they who	understanding	those who

الَّيْلِ وَالنَّهَارِ لآيَاتٍ لِّأُولَى الْأَلْبَابِ ۝١٩١ الَّذِينَ

the night and the day there are indeed Signs for men of understanding; Those who

يَذْكُرُونَ	اللَّهَ	قِيَامًا	وَ	قُعُودًا	وَ	عَلَى	جُنُوبِهِمْ
they remember	Allah	standing	and	sitting	and	on	their sides

يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ

remember Allah while standing, sitting, and (lying) on their sides,

وَ	يَتَفَكَّرُونَ	فِي	خَلْقِ	السَّمَوَاتِ	وَ	الْأَرْضِ	رَبِّ	نَا
and	they ponder over	in	creation	the heavens	and	the earth	Lord	Our

وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ رَبَّنَا

and ponder over the creation of the heavens and the earth: " Our Lord,

مَا	خَلَقْتَ	هَذَا	بَاطِلًا	سُبْحَانَ	كَ	فَقِنَا
not	you created	this	vain	Holy	you	so save us

مَا خَلَقْتَ هَذَا بَاطِلًا ۖ سُبْحَانَكَ فَقِنَا

You have not created this in vain; (no), Holy are You; save us, then, from the

عَذَابَ	النَّارِ	رَبَّنَا	إِنَّكَ	مَنْ	تُدْخِلِ	النَّارَ
punishment	the Fire	our Lord	surely you	who	you cause to enter	the Fire

عَذَابَ النَّارِ ۝ رَبَّنَا إِنَّكَ مَنْ تَدْخِلِ النَّارَ

punishment of the Fire". "Our Lord, whomsoever You cause to enter the Fire,

فَقَدْ	أَخْزَيْتَهُ	وَ	مَا	لِلظَّالِمِينَ	مِنْ	أَنْصَارٍ
surely	disgraced him	and	no	for the wrongdoers	from	helpers

فَقَدْ أَخْزَيْتَهُ ۖ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ ۝

you have surely disgraced him. And the wrongdoers shall have no helpers."

رَبَّنَا	إِنَّ	نَا	سَمِعْنَا	مُنَادِيًا	يُنَادِي	لِ	الْإِيمَانِ	أَنْ
our Lord	surely	our	we heard	a Crier	he calls	for	the faith	that

رَبَّنَا إِنَّا سَمِعْنَا مُنَادِيًا يُنَادِي لِلْإِيمَانِ أَنْ

" Our Lord, we have heard a Crier calling (us) to faith,

أَمْنُوا	بِ	رَبِّ	كُمُ	فَ	أَمْنَّا	رَبِّ	نَا	فَ	أَغْفِرْ	لِ	نَا
you believe	with	Lord	you	so	we believed	our	Lord	so	you forgive	for	us

أَمْنُوا بِرَبِّكُمْ فَاْمَنَّا ۖ رَبَّنَا فَاغْفِرْ لَنَا

' Believe you in your Lord,' and we have believed. Our Lord, forgive us, therefore,

ذُنُوبَ	نَا	وَ	كَفِّرْ	عَنْ	نَا	سَيِّئَاتِ	نَا	وَ	تَوَفِّ	نَا	مَعَ
sins	our	and	you remove	from	our	evils	our	and	you cause death	our	with

ذُنُوبِنَا وَكَفِّرْ عَنَّا سَيِّئَاتِنَا وَتَوَفَّنَا مَعَ

our sins and remove from us our evils, and in death join us with

الْأَبْرَارِ	وَرَبَّنَا	وَ	أَتِ	نَا	مَا	وَعَدْتَّ	نَا	عَلَى
the righteous	our Lord	and	you give	us	what	you promised	us	on

الْأَبْرَارِ ۝ رَبَّنَا وَآتِنَا مَا وَعَدْتَنَا عَلَى

the righteous". "Our Lord, give us what You have promised to us through

رُسُلِكَ	وَ	لَا	تُخْزِرُ	نَا	يَوْمَ	الْقِيَمَةِ	إِنَّ	كَ
Messengers	and	not	you disgrace	us	Day	Resurrection	surely	you

رُسُلِكَ وَلَا تُخْزِنَا يَوْمَ الْقِيَمَةِ ۚ إِنَّكَ

Your Messengers; and disgrace us not on the Day of Resurrection. Surely, You

لَا	تُخْلِفُ	الْمِيعَادَ	فَ	اسْتَجَابَ	لَ	هُمُ	رَبُّ	هُمُ
not	you go against	the promise	so	He accepted	for	them	Lord	their

لَا تُخْلِفُ الْمِيعَادَ ۝ فَاسْتَجَابَ لَهُمْ رَبُّهُمْ

break not Your promise." So their Lord answered their (prayers, saying),

أَنْتِي	لَا	أُضِيعُ	عَمَلَ	عَامِلٍ	مِّنْ	كُمُ	مِّنْ	ذَكَرٍ	أَوْ	أُنْثَى
surely I	not	I let waste	work	worker	from	you	of	male	or	female

أَنْتِي لَا أُضِيعُ عَمَلَ عَامِلٍ مِّنْكُمْ مِّنْ ذَكَرٍ أَوْ أُنْثَى ۚ

' I will allow not the work of any worker from among you, whether male or female, to be lost.

بَعْضُ	كُمُ	مِّنْ	بَعْضٍ	فَ	الَّذِينَ	هَاجَرُوا
some	you	from	some	so	those who	they emigrated

بَعْضُكُمْ مِّنْ بَعْضٍ ۚ فَالَّذِينَ هَاجَرُوا

You are from one another. Those, therefore, who have emigrated,

وَ	أُخْرِجُوا	مِنْ	دِيَارِهِمْ	وَ	أُذُوا	فِي	سَبِيلِي
and	they were driven out	from	their houses	and	they were persecuted	in	My way

وَأُخْرِجُوا مِنْ دِيَارِهِمْ وَأُذُوا فِي سَبِيلِي

and have been driven out from their homes, and have been persecuted in My cause,

وَقَاتِلُوا	وَأَقْتُلُوا	لَآ	أَكْفِرَنَّ	عَنْهُمْ	سَيِّئَاتِهِمْ
and they fought	and they were killed	surely	I will remove	from them	their evils

وَقَاتِلُوا وَأَقْتُلُوا لَآ أَكْفِرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ

and have fought and been killed, I will surely remove from them their evils

وَأَدْخِلَنَّهُمْ	لَآ	جَنَّاتٍ	تَجْرِي	مِنْ	تَحْتِهَا
I will cause to enter	surely	Gardens	it flows	from	under

وَأَدْخِلَنَّهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا

and will cause them to enter Gardens through which

الْأَنْهَارِ	ثَوَابًا	مِّنْ	عِنْدِ	اللَّهِ	وَاللَّهُ	عِنْدَهُ
the streams	a reward	from	with	Allah	and	Allah

الْأَنْهَارِ ثَوَابًا مِّنْ عِنْدِ اللَّهِ وَاللَّهُ عِنْدَهُ

streams flow - a reward from Allah, and with Allah is

حُسْنُ	الثَّوَابِ	لَا	يَغُرُّنَّ	كَ	تَقَلُّبِ	الَّذِينَ	كَفَرُوا	فِي	الْبِلَادِ
best	reward	not	he deceives	you	move about	those who	they disbelieved	in	land

حُسْنُ الثَّوَابِ ۝ لَا يَغُرُّنَّكَ تَقَلُّبِ الَّذِينَ كَفَرُوا فِي الْبِلَادِ ۝

the best of rewards.' Let not the moving about of the disbelievers in the land deceive you.

مَتَاعٌ	قَلِيلٌ	ثُمَّ	مَأْوَىٰ	هُمُ	جَهَنَّمَ
advantage	small	then	abode	their	Hell

مَتَاعٌ قَلِيلٌ ۖ ثُمَّ مَأْوَىٰ هُمْ جَهَنَّمَ

(It is) a small (and brief) advantage, then Hell shall be their abode.

وَبِئْسَ	الْمِهَادُ	لَكِنِ	الَّذِينَ	اتَّقَوْا	رَبَّهُمْ
evil	place of rest	but	those who	they feared	their Lord

وَبِئْسَ الْمِهَادُ ۝ لَكِنِ الَّذِينَ اتَّقَوْا رَبَّهُمْ

What an evil place of rest! But those who fear their Lord

لَهُمْ	جَنَّاتٍ	تَجْرِي	مِنْ	تَحْتِ	هَا	الْأَنْهَارُ				
for them	Gardens	it flows	from	under	it	the streams				
لَهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ										
shall have Gardens through which streams flow;										
خَالِدِينَ	فِي	هَا	نُزُلًا	مِّنْ	عِنْدِ	اللَّهِ	وَ	مَا	عِنْدَ	
they shall abide	in	it	an entertainment	from	with	Allah	and	that	with	
خَالِدِينَ فِيهَا نُزُلًا مِّنْ عِنْدِ اللَّهِ وَمَا عِنْدَ										
therein shall they abide - an entertainment from Allah. And that which is with										
اللَّهُ	خَيْرٌ	لِّلْأَبْرَارِ	وَ	إِنَّ	مِنْ	أَهْلِ	الْكِتَابِ			
Allah	better	for the righteous	and	surely	from	the people	the Book			
اللَّهُ خَيْرٌ لِّلْأَبْرَارِ ۚ وَإِنَّ مِنْ أَهْلِ الْكِتَابِ										
Allah is still better for the righteous. And surely among the People of the Book										
لَ	مَنْ	يُؤْمِنُ	بِ	اللَّهِ	وَ	مَا	أُنزِلَ	إِلَيْكُمْ	وَ	
surely	who	he believes	with	Allah	and	what	it was sent down	to	you	and
لَمَنْ يُؤْمِنُ بِاللَّهِ وَمَا أُنزِلَ إِلَيْكُمْ وَ										
there are some who believe in Allah and in what has been sent down to you and										
مَا	أُنزِلَ	إِلَيْهِمْ	خٰشِعِينَ	لِ	اللَّهِ	لَا	يَشْتَرُونَ			
what	it was sent down	to them	who humble themselves	for	Allah	not	they barter			
مَا أُنزِلَ إِلَيْهِمْ خٰشِعِينَ لِلَّهِ لَا يَشْتَرُونَ										
in what was sent down to them, humbling themselves before Allah. They barter not										
بِ	آيَاتِ	اللَّهِ	ثَمَنًا	قَلِيلًا	أُولَئِكَ	لَهُمْ	أَجْرُهُمْ			
for	Signs	Allah	price	paltry	it is these	for them	their reward			
بِآيَاتِ اللَّهِ ثَمَنًا قَلِيلًا ۖ أُولَئِكَ لَهُمْ أَجْرُهُمْ										
the Signs of Allah for a paltry price. It is these who shall have their reward										

عِنْدَ	رَبِّ	هِمْ	إِنَّ	اللَّهِ	سَرِيعُ	الْحِسَابِ	يَا أَيُّهَا
with	Lord	their	surely	Allah	swift	the account	O you

عِنْدَ رَبِّهِمْ ۗ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ﴿٢٠٠﴾ يَا أَيُّهَا

with their Lord. Surely, Allah is swift to take account. O you

الَّذِينَ	آمَنُوا	وَ	اصْبِرُوا	وَ	صَابِرُوا	وَ	رَابِطُوا	وَ	اتَّقُوا
those who	they believed	and	you be steadfast	and	you excel in steadfastness	and	you be on guard	and	you fear

الَّذِينَ آمَنُوا اصْبِرُوا وَصَابِرُوا وَرَابِطُوا ۗ

who believe! be steadfast and strive to excel in steadfastness and be on (your) guard

وَ	اتَّقُوا	اللَّهِ	لَعَلَّ	كُمُ	تُفْلِحُونَ
and	you fear	Allah	that may	you	you prosper

وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ ﴿٢٠١﴾

and fear Allah that you may prosper.

بِ	اسْمِ	اللَّهِ	الرَّحْمَنِ	الرَّحِيمِ
in	name	Allah	the Gracious	the Merciful
☆☆☆				☆☆☆

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿١﴾

In the name of Allah, the Gracious, the Merciful.

يَا أَيُّهَا	النَّاسُ	اتَّقُوا	رَبَّ	كُمُ	الَّذِي	خَلَقَ	كُمُ
O you	the people	you fear	Lord	your	Who	He created	you

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ

O you people! fear your Lord, Who created you

مِّنْ	نَفْسٍ	وَاحِدَةٍ	وَ	خَلَقَ	مِنْهَا	زَوْجَهَا	وَ
from	soul	single	and	He created	from it	its mate	and

مِّنْ نَّفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَ

from a single being and created therefrom its mate, and

بَثَّ	مِنْ	هُمَا	رِجَالًا	كَثِيرًا	وَ	نِسَاءً	وَ	اتَّقُوا	اللَّهَ
He spread	from	both	men	many	and	women	and	you fear	Allah

بَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً ۚ وَاتَّقُوا اللَّهَ

from the two spread many men and women; and fear Allah,

الَّذِي	تَسَاءَلُونَ	بِ	ه	وَ	الْأَرْحَامَ	إِنَّ	اللَّهَ
whose	you appeal to one another	with	that	and	ties of relationship	verily	Allah

الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ ۗ إِنَّ اللَّهَ

in Whose name you appeal to one another, and (fear Him particularly respecting) ties of relationship. Verily Allah

كَانَ	عَلَيْكُمْ	رَقِيبًا	وَ	أَتُوا	الْيَتَامَى	أَمْوَالَهُمْ
He was	over you	one who watches	and	you give	the orphans	their property

كَانَ عَلَيْكُمْ رَقِيبًا² وَأَتُوا الْيَتَامَى أَمْوَالَهُمْ

watches over you. And give to the orphans their property

وَ	لَا	تَتَّبَدَّلُوا	الْخَبِيثَ	بِ	الطَّيِّبِ	وَ	لَا	تَأْكُلُوا
and	not	you exchange	the bad	with	the good	and	not	you devour

وَلَا تَتَّبَدَّلُوا الْخَبِيثَ بِالطَّيِّبِ وَلَا تَأْكُلُوا

and exchange not the bad for the good, and devour not

أَمْوَالَهُمْ	إِلَى	أَمْوَالِكُمْ	إِنَّ	ه	كَانَ	حُوبًا	كَبِيرًا
their property	towards	your property	surely	it	was	sin	great

أَمْوَالَهُمْ إِلَى أَمْوَالِكُمْ ۗ إِنَّهُ كَانَ حُوبًا كَبِيرًا³

their property with your own. Surely, it is a great sin.

وَ	إِنْ	خِفْتُمْ	أَلَّا	تُقْسِطُوا	فِي	الْيَتَامَى
and	if	you feared	that not	you are fair	in	orphans

وَأِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَتَامَى

And if you fear that you (the society) may fail to do justice in matters concerning orphans (in the aftermath of war),

فَ	أَنْكِحُوا	مَا	طَابَ	لَ	كُم	مِّنَ	النِّسَاءِ	مِثْنِي	وَ
or	two	women	from	you	for	it was good	that	you marry	then

فَأَنْكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مِثْنِي وَ

then marry women of your choice, two, or

ثَلَاثَ	وَ	رُبْعَ	فَ	إِنْ	خِفْتُمْ	أَنْ	لَّا	تَعْدِلُوا
you deal justly	not	that	you feared	if	then	four	or	three

ثَلَاثَ وَرُبْعَ فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا

three, or four. And if you fear you will not deal justly,

فَ	وَاحِدَةً	أَوْ	مَا	مَلَكَتْ	أَيْمَانُ	كُم	ذَلِكَ	أَدْنَى
nearer	that is	your	right hand	it possessed	what	or	one	then

فَوَاحِدَةً أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ ذَلِكَ أَدْنَى

then (marry only) one or what your right hands possess. That is the nearest (way)

أَلَّا	تَعُولُوا	وَ	آتُوا	النِّسَاءَ	صَدَقَاتٍ	هِنَّ	نِحْلَةً
willingly	their	dowries	women	you give	and	you do injustice	not to

أَلَّا تَعُولُوا ۖ وَآتُوا النِّسَاءَ صَدَقَاتِهِنَّ نِحْلَةً ۗ

for you to avoid injustice. And give the women their dowries willingly.

فَ	إِنْ	طِبْنَ	لَ	كُم	عَنْ	شَيْءٍ	مِّنْ	هُ	نَفْسًا
own pleasure	it	from	a thing	from	you	for	those women remitted	if	but

فَإِنْ طِبْنَ لَكُمْ عَنْ شَيْءٍ مِّنْهُ نَفْسًا

But if they, of their own pleasure, remit to you a part thereof,

فَ	كُلُّوهُ	هَنِيئًا	مَّرِيًّا	وَ	لَا	تُؤْتُوا	السُّفَهَاءَ	
the foolish	you give	not	and	wholesome	pleasant	it	you eat	then

فَكُلُّوهُ هَنِيئًا مَّرِيًّا ۖ وَلَا تُؤْتُوا السُّفَهَاءَ

then enjoy it as something pleasant and wholesome. Do not hand over the charge of property belonging

أَمْوَالَ كُمْ الَّتِي جَعَلَ اللَّهُ لَكُمْ قِيمًا وَ ارزُقُوهُمْ
them you feed and one who is an means of support for you Allah He made which your property

أَمْوَالَكُمُ الَّتِي جَعَلَ اللَّهُ لَكُمْ قِيمًا وَارزُقُوهُمْ

to you which Allah has made for you as a means of support, to those who are mentally incapable of managing it properly; So feed them

فِيهَا وَ اكسُواهُمْ وَ قُولُوا لَهُمْ قَوْلًا مَعْرُوفًا
kind words them for you say and them you clothe and it from

فِيهَا وَ اكسُوهُمْ وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا⁶

and clothe them properly and speak kindly to them.

وَ ابْتَلُوا اليتيمى حَتَّىٰ إِذَا بَلَغُوا النِّكَاحَ فَ إِن
if then marriage they attained when until the orphans you prove and

وَ ابْتَلُوا اليتيمى حَتَّىٰ إِذَا بَلَغُوا النِّكَاحَ⁷ فَإِن

And test (*the understanding of*) the orphans until they attain (*the age of*) marriage; then, if

الانستم مِّنْهُمْ رُّشْدًا فَ ادْفَعُوا إِلَيْهِمْ
to them you deliver then sound judgment them from you found

الانستم مِّنْهُمْ رُّشْدًا فَادْفَعُوا إِلَيْهِمْ

you find in them sound judgment, deliver to them

أَمْوَالَهُمْ وَ لَا تَأْكُلُوهَا إِسْرَافًا وَ بِدَارًا
haste and extravagance it you devour not and their property

أَمْوَالَهُمْ⁸ وَ لَا تَأْكُلُوهَا إِسْرَافًا وَبِدَارًا

their property; and devour it not in extravagance and haste

أَنْ يَكْبُرُوا وَ مَنْ كَانَ غَنِيًّا فَلْيَسْتَعْفِفْ
he abstains should then rich he was who and they grow up that

أَنْ يَكْبُرُوا⁹ وَ مَنْ كَانَ غَنِيًّا فَلْيَسْتَعْفِفْ⁹

against their growing up. And whoso is rich, let him abstain;

و	مَنْ	كَانَ	فَقِيرًا	فَ	لُ	يَأْكُلُ	بِ	الْمَعْرُوفِ
and	who	he was	poor	then	should	he eats	with	equity

وَمَنْ كَانَ فَقِيرًا فَلْيَأْكُلْ بِالْمَعْرُوفِ ط

and whoso is poor, let him eat (thereof) with equity.

فَ	إِذَا	دَفَعْتُمْ	إِلَىٰ	هِمْ	أَمْوَالَهُمْ	فَ	أَشْهَدُوا
and	when	you delivered	to	them	property	then	you call witnesses

فَإِذَا دَفَعْتُمْ إِلَيْهِمْ أَمْوَالَهُمْ فَأَشْهَدُوا

And when you deliver to them their property, then call witnesses

عَلَىٰ	هِمْ	وَ	كَفَىٰ	بِ	اللَّهِ	حَسِيبًا	لِلرِّجَالِ
over	them	and	it sufficed	with	Allah	Reckoner	for men

عَلَيْهِمْ ط وَكَفَىٰ بِاللَّهِ حَسِيبًا ٧ لِلرِّجَالِ

in their presence. And Allah is sufficient as a Reckoner. For men

نَصِيبٌ	مِّنْ	مَا	تَرَكَ	الْوَالِدِينَ	وَ	الْأَقْرَبُونَ	وَ
share	from	that	it left	the parents	and	near relations	and

نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدِينَ وَالْأَقْرَبُونَ ٨

is a share of that which parents and near relations leave; and

لِلنِّسَاءِ	نَصِيبٌ	مِّنْ	مَا	تَرَكَ	الْوَالِدِينَ
for women	share	from	that	it left	the parents

لِلنِّسَاءِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدِينَ

for women is a share of that which parents

وَ	الْأَقْرَبُونَ	مِنْ	مَا	قَلَّ	مِنْ	هُ	أَوْ	كَثُرَ	نَصِيبًا	مَّفْرُوضًا
and	near relations	from	that	it was little	from	it	or	it was much	a share	determined

وَالْأَقْرَبُونَ مِمَّا قَلَّ مِنْهُ أَوْ كَثُرَ ط نَصِيبًا مَّفْرُوضًا ٩

and near relations leave, whether it be little or much - a determined share.

وَ	إِذَا	حَضَرَ	الْقِسْمَةَ	أَوْلُوا	الْقُرْبَى	وَ	الْيَتْمَى	وَالْمَسْكِينُ
and	when	he presented	at the division	of	relation	and	orphans	and poor

وَإِذَا حَضَرَ الْقِسْمَةَ أَوْلُوا الْقُرْبَى وَالْيَتْمَى وَالْمَسْكِينُ

And when (*other*) relations and orphans and the poor are present at the division (*of heritage*),

فَ	أَرْزُقُوهُم	مِّنْ	هُ	وَ	قُولُوا
then	you give	from	it	and	you say

فَارْزُقُوهُمْ مِنْهُ وَقُولُوا

give them (*something*) therefrom and speak

لَ	هُمْ	قَوْلًا	مَّعْرُوفًا	وَ	لَ	يَخْشَى	الَّذِينَ	لَوْ	تَرَكُوا
for	them	words	kind	and	should	he fears	those who	if	they leave

لَهُمْ قَوْلًا مَّعْرُوفًا ۖ وَيَخْشَى الَّذِينَ لَوْ تَرَكُوا

to them words of kindness. And let those fear (*God*) who, if they should leave

مِّنْ	خَلْفِ	هُمْ	ذُرِّيَّةً	ضِعْفًا	خَافُوا	عَلَى	هُمْ	فَ	لَ	يَتَّقُوا
from	behind	them	offspring	weak	they were anxious	on	them	so	should	they fear

مِّنْ خَلْفِهِمْ ذُرِّيَّةً ضِعْفًا خَافُوا عَلَيْهِمْ ۖ فَلْيَتَّقُوا

behind them their own weak offspring, would be anxious for them. Let them, therefore, fear

اللَّهِ	وَ	لَ	يَقُولُوا	قَوْلًا	سَدِيدًا	إِنَّ	الَّذِينَ	يَأْكُلُونَ	أَمْوَالَ
Allah	and	should	they say	words	right	surely	those who	they devour	property

اللَّهِ وَلْيَقُولُوا قَوْلًا سَدِيدًا ۚ إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ

Allah and let them say the right word. Surely, they who devour the property

الْيَتْمَى	ظُلْمًا	إِنَّمَا	يَأْكُلُونَ	فِي	بُطُونِ	هُمْ	نَارًا
the orphans	unjust	surely	they eat	in	bellies	their	fire

الْيَتْمَى ظُلْمًا إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا ۗ

of orphans unjustly, only swallow fire into their bellies,

وَأَوْلَادِكُمْ	فِي	اللَّهُ	يُوصِيكُمُ	سَعِيرًا	سَيَصْلُونَ	و
your children	concerning	Allah	commands you	fire	they shall burn	and

وَسَيَصْلُونَ سَعِيرًا ۗ يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ ۖ

and they shall burn in a blazing fire. Allah commands you concerning your children:

لِ	الذَّكَرِ	مِثْلُ	حِظِّ	الْأُنثَيَيْنِ	فَإِنْ	كُنَّ	نِسَاءً
for	male	equal to	share	two females	but if	they were there	females

لِلذَّكَرِ مِثْلُ حِظِّ الْأُنثَيَيْنِ ۚ فَإِنْ كُنَّ نِسَاءً

a male shall have as much as the share of two females; but if there be females (*only*),

فَوْقَ	اِثْنَتَيْنِ	فَلَهُنَّ	ثُلُثًا	مَا	تَرَكَ	وَ	إِنْ
more than	two	then for them	two-thirds	what	he left	and	if

فَوْقَ اِثْنَتَيْنِ فَلَهُنَّ ثُلُثًا مِمَّا تَرَكَ ۚ وَإِنْ

(*numbering*) more than two, then they shall have two-thirds of what the (*deceased*) leaves; and if

كَانَتْ	وَاحِدَةً	فَلَهَا	النِّصْفُ	وَ	لِأَبَوَيْهِ
she was	one	then for her	the half	and	for his parents

كَانَتْ وَاحِدَةً فَلَهَا النِّصْفُ ۖ وَلِأَبَوَيْهِ

there be one, she shall have the half. And his parents

لِ	كُلِّ	وَاحِدٍ	مِّنْ	هُمَا	السُّدُسِ	مِنْ	مَا	تَرَكَ	إِنْ	كَانَ
for	each	one	from	both	a sixth	from	what	he left	if	he was

لِكُلِّ وَاحِدٍ مِّنْهُمَا السُّدُسُ مِمَّا تَرَكَ إِنْ كَانَ

shall have each of them a sixth of the inheritance, if he

لَ	هُ	وَلَدٌ	فَ	إِنْ	لَمْ	يَكُنْ	لَ	هُ	وَلَدٌ	وَوَرِثَ	هُ
for	him	child	then	if	no	it is	for	him	child	and he inherited	his

لَهُ وَلَدٌ ۚ فَإِنْ لَمْ يَكُنْ لَهُ وَلَدٌ وَوَرِثَهُ

have a child; but if he have no child and his parents

أَبَوُهُ	فَلِأُمِّهِ	الثُّلُثُ	فَإِنْ	كَانَ	لَهُ
his parents	then for his mother	a third	and if	it was	for him

أَبَوُهُ فَلِأُمِّهِ الثُّلُثُ فَإِنْ كَانَ لَهُ

be his heirs, then his mother shall have a third; and if he have

إِخْوَةٌ	فَلِأُمِّهِ	السُّدُسُ	مِنْ	بَعْدِ	وَصِيَّةٍ	يُوصِي	بِهَا
brothers	then for his mother	a sixth	from	after	will	he wills	with it

إِخْوَةٌ فَلِأُمِّهِ السُّدُسُ مِنْ بَعْدِ وَصِيَّةٍ يُوصِي بِهَا

brothers and sisters, then his mother shall have a sixth, after (the payment of) any bequests he may have bequeathed

أَوْ	دَيْنٍ	أَبَاؤُكُمْ	وَ	أَبْنَاؤُكُمْ	لَا	تَدْرُونَ
or	debt	your fathers	and	your sons	not	you know

أَوْ دَيْنٍ^ط أَبَاؤُكُمْ وَأَبْنَاؤُكُمْ^ج لَا تَدْرُونَ

or of debt. Your fathers and your children, you know not

أَيُّهُمْ	أَقْرَبُ	لَ	كُمُ	نَفْعًا	فَرِيضَةٌ	مِّنْ
which of them	nearest	for	you	benefit	ordinance	from

أَيُّهُمْ أَقْرَبُ لَكُمْ نَفْعًا^ط فَرِيضَةٌ مِّنْ

which of them is nearest to you in benefit. (This) fixing (of portions) is from

اللَّهُ	إِنَّ	اللَّهُ	كَانَ	عَلِيمًا	وَ	حَكِيمًا	وَلَكُمْ	نِصْفُ
Allah	surely	Allah	was	All-Knowing	and	Wise	for you	half

اللَّهُ^ط إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا^{١٢} وَلَكُمْ نِصْفُ

Allah. Surely, Allah is All-Knowing, Wise. And you shall have half

مَا	تَرَكَ	أَزْوَاجُكُمْ	إِنْ	لَمْ	يَكُنْ	لَهُنَّ	وَلَدٌ
what	he leave	your wives	if	no	there be	them	child

مَا تَرَكَ أَزْوَاجُكُمْ إِنْ لَمْ يَكُنْ لَهُنَّ وَلَدٌ^ج

of that which your wives leave, if they have no child;

الرُّبْعُ	فَلَکُمْ	وَلَدٌ	لَهُنَّ	كَانَ	فَإِنْ				
a fourth	then for you	child	for them	he was	then if				
فَإِنْ كَانَ لَهُنَّ وَلَدٌ فَلَکُمْ الرُّبْعُ									
but if they have a child, then you shall have a fourth									
أَوْ	هَآ	بِ	يُوصِيْنَ	وَصِيَّةٍ	بَعْدِ	مِنْ	تَرَكَنَّ	مَا	مِنْ
or	it	with	they will	will	after	from	they left	what	from
مِمَّا تَرَكَنَّ مِنْ بَعْدِ وَصِيَّةٍ يُوصِيْنَ بِهَا أَوْ									
of that which they leave, after (the payment of) any bequests they may have bequeathed or									
إِنْ	تَرَكَتُمْ	مَا	مِنْ	الرُّبْعُ	لَهُنَّ	وَ	دَيْنِ		
if	you left	what	from	a fourth	for them	and	debt		
دَيْنٍ ۖ وَلَهُنَّ الرُّبْعُ مِمَّا تَرَكَتُمْ إِنْ									
of debt. And they shall have a fourth of that which you leave, if									
وَلَدٌ	لَکُمْ	كَانَ	فَإِنْ	وَلَدٌ	لَکُمْ	يَكُنْ	لَمْ		
child	for you	he was	but if	child	for you	there be	no		
لَمْ يَكُنْ لَکُمْ وَلَدٌ ۚ فَإِنْ كَانَ لَکُمْ وَلَدٌ									
you have no child; but if you have a child,									
بَعْدِ	مِنْ	تَرَكَتُمْ	مَا	مِنْ	الثُّمْنُ	فَلَهُنَّ			
after	from	you left	what	from	an eighth	then for them			
فَلَهُنَّ الثُّمْنُ مِمَّا تَرَكَتُمْ مِنْ بَعْدِ									
then they shall have an eighth of that which you leave, after									
رَجُلٌ	كَانَ	إِنْ	وَ	دَيْنٍ	أَوْ	هَآ	بِ	تُوصُونَ	وَصِيَّةٍ
a man	he was	if	and	debt	or	it	with	you will	will payment
وَصِيَّةٍ تُوصُونَ بِهَا أَوْ دَيْنٍ ۖ وَإِنْ كَانَ رَجُلٌ									
(the payment of) any bequests you may have bequeathed or of debt. And if there be a man									

أَوْ	أَخٌ	لَهُ	وَ	امْرَأَةً	أَوْ	كَلَّةٌ	يُورَثُ
or	brother	for him	and	woman	or	has no child or parents	he inherits

يُورَثُ كَلَّةٌ أَوْ امْرَأَةً وَلَهُ أَخٌ أَوْ

or a woman whose heritage is to be divided and he (or she) has neither parent nor child, and he (or she) has a brother or

فَإِنْ	السُّدُسُ	هُمَا	مِنْ	وَاحِدٍ	فَلِكُلِّ	أُخْتٌ
but if	a sixth	both	from	one	then for each	sister

أُخْتٌ فَلِكُلِّ وَاحِدٍ مِّنْهُمَا السُّدُسُ فَإِنْ

a sister, then each one of them shall have a sixth. But if

كَانُوا	أَكْثَرَ	مِنْ	ذَلِكَ	فَ	هُمْ	شُرَكَاءُ	فِي	الثُّلْثِ
one-third	in	share holders	them	then	that	from	more than	they were

كَانُوا أَكْثَرَ مِنْ ذَلِكَ فَهُمْ شُرَكَاءُ فِي الثُّلْثِ

they be more than that, then they shall be (equal) share holders in one-third,

مِنْ	بَعْدِ	وَصِيَّةٍ	يُوصِي	بِ	هَا	أَوْ	دَيْنٍ	غَيْرِ	مُضَارٍّ
cause suffering	without	debt	or	it	with	he wills	will payment	after	from

مِنْ بَعْدِ وَصِيَّةٍ يُوصِي بِهَا أَوْ دَيْنٍ غَيْرِ مُضَارٍّ

after (the payment of) any bequests which may have been bequeathed or of debt, without (intent to cause) suffering to anyone.

وَصِيَّةٌ	مِّنَ	اللَّهِ	وَ	اللَّهِ	عَلِيمٌ	حَلِيمٌ	تِلْكَ	حُدُودٌ
limits	these	Forbearing	All-Knowing	Allah	and	Allah	from	injunction

وَصِيَّةٌ مِّنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَلِيمٌ ١٣ تِلْكَ حُدُودٌ

(This is) an injunction from Allah, and Allah is All-Knowing, Forbearing. These are the limits set by

اللَّهُ	وَ	مَنْ	يُطِيعِ	اللَّهِ	وَ	رَسُولَ	هُ	يُدْخِلْ	هُ
him	He will make enter	His	Messenger	and	Allah	he obeys	who	and	Allah

اللَّهُ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ يُدْخِلْهُ

Allah; and whoso obeys Allah and His Messenger, He will make him enter

جَنَّاتٍ	تَجْرِي	مِنْ	تَحْتِ	هَا	الْأَنْهَارُ	خَالِدِينَ	فِيهَا
Gardens	it flows	from	beneath	it	streams	they shall abide	in it

جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ط

Gardens through which streams flow; therein shall they abide;

و	ذَلِكَ	الْفَوْزُ	الْعَظِيمُ	وَ	مَنْ	يَعْصِ
and	this is	triumph	the great	and	who	he disobeys

وَذَلِكَ الْفَوْزُ الْعَظِيمُ ⑭ وَمَنْ يَعْصِ

and that is a great triumph. And whoso disobeys

اللَّهُ	وَ	رَسُولَ	هُ	وَ	يَتَعَدَّ	حُدُودَهُ	هُ	يُدْخِلُ	هُ
Allah	and	Messenger	His	and	he transgresses	His limits	him	He will make enter	him

اللَّهُ وَرَسُولَهُ وَيَتَعَدَّ حُدُودَهُ يُدْخِلُهُ

Allah and His Messenger and transgresses His limits, He will make him enter into

نَارًا	خَالِدًا	فِيهَا	وَ	وَلَهُ	عَذَابٌ	مُهِينٌ
Fire	one who abides	in it	and	for him	punishment	humiliating

نَارًا خَالِدًا فِيهَا ۖ وَلَهُ عَذَابٌ مُهِينٌ ⑮

Fire; therein shall he abide; and he shall have an humiliating punishment.

وَ	الَّتِي	يَأْتِينَ	الْفَاحِشَةَ	مِنْ	نِسَاءِكُمْ
and	those who	they become	lewdness	from	your women

وَالَّتِي يَأْتِينَ الْفَاحِشَةَ مِنْ نِسَاءِكُمْ

And those of your women who are (guilty of) lewdness -

فَ	اسْتَشْهِدُوا	عَلَى	هِنَّ	مِنْ	كُمُ	فَإِنْ
then	you call to witness	upon	them	from	you	and if

فَاسْتَشْهِدُوا عَلَيْهِنَّ أَرْبَعَةً مِّنْكُمْ ۖ فَإِنْ

call to witness four of you against them; and if

حَتَّى	الْبُيُوتِ	فِي	فَأَمْسِكُوهُنَّ	شَهِدُوا				
until	houses	in	then confine them	they bore witness				
شَهِدُوا فَأَمْسِكُوهُنَّ فِي الْبُيُوتِ حَتَّى								
they bear witness, then confine them to the houses until								
لَهُنَّ	اللَّهُ	يَجْعَلُ	أَوْ	الْمَوْتُ	هُنَّ	يَتَوَفَّى		
for them	Allah	He makes	or	death	them	it takes		
يَتَوَفَّيْنَهُنَّ الْمَوْتُ أَوْ يَجْعَلُ اللَّهُ لَهُنَّ								
death overtake them or Allah open for them								
كُم	مِنْ	هَا	يَأْتِيَانِ	الَّذِينَ	وَ	سَبِيلًا		
you	from	it	they two become guilty	two men	and	way		
سَبِيلًا ۝ وَالَّذِينَ يَأْتِيَانِ مِنْكُم								
a way. And if two men from among you are guilty of it,								
فَأَعْرِضُوا	أَصْلَحَا	وَ	تَابَا	فَإِنْ	هُمَا	أَذُو	فَ	
then leave	they both amended	and	they both repented	and if	them both	you punish	then	
فَأَذُوهُمَا ۚ فَإِنْ تَابَا وَأَصْلَحَا فَأَعْرِضُوا								
punish them both. And if they repent and amend, then leave								
إِنَّمَا	رَحِيمًا	تَوَّابًا	كَانَ	اللَّهُ	إِنَّ	هُمَا	عَنْ	
verily	Merciful	Oft-Returning	He was	Allah	surely	them both	(from)	
عَنْهُمَا ۚ إِنَّ اللَّهَ كَانَ تَوَّابًا رَحِيمًا ۝ إِنَّمَا								
them alone; surely, Allah is Oft-Returning (with compassion and is) Merciful. Verily,								
جَهَالَةٍ	بِ	السُّوءِ	يَعْمَلُونَ	الَّذِينَ	لِ	اللَّهِ	عَلَى	التَّوْبَةِ
ignorance	with	evil	they do	those who	for	Allah	upon	repentance
التَّوْبَةَ عَلَى اللَّهِ لِلَّذِينَ يَعْمَلُونَ السُّوءَ بِجَهَالَةٍ								
Allah undertakes to accept the repentance of only those who do evil ignorantly								

أُولَئِكَ	فَ	قَرِيبٍ	مِنْ	يَتُوبُونَ	ثُمَّ
these are	so	near	from	they repent	then

ثُمَّ يَتُوبُونَ مِنْ قَرِيبٍ فَأُولَئِكَ

and then repent soon after. These are

يَتُوبُ	اللَّهُ	عَلَىٰ	هَمْ	وَ	كَانَ	اللَّهُ	عَلِيمًا	حَكِيمًا
he turns with mercy	Allah	upon	them	and	was	Allah	All-Knowing	Wise

يَتُوبُ اللَّهُ عَلَيْهِمْ ۖ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ۝¹⁸

they to whom Allah turns with mercy; and Allah is All-Knowing, Wise.

وَ	لَيْسَتْ	التَّوْبَةُ	لِلَّذِينَ	يَعْمَلُونَ	السَّيِّئَاتِ	حَتَّىٰ
and	no	repentance	for those who	they do	evil	until

وَلَيْسَتْ التَّوْبَةُ لِلَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ ۚ حَتَّىٰ

There is no (acceptance of) repentance for those who (continue to) do evil until,

إِذَا	حَضَرَ	أَحَدَهُمْ	الْمَوْتُ	قَالَ	إِنِّي	تُبْتُ	الآنَ
when	it came	one of them	death	he said	surely I	I repented	now

إِذَا حَضَرَ أَحَدَهُمُ الْمَوْتُ قَالَ إِنِّي تُبْتُ الآنَ

when death faces one of them, he says, 'I do repent now;'

وَ	لَا	الَّذِينَ	يَمُوتُونَ	وَ	هُمْ	كُفَّارًا	أُولَئِكَ
and	not	those who	they die	and	they	disbelievers	these are

وَالَّذِينَ يَمُوتُونَ وَهُمْ كُفَّارًا ۖ أُولَئِكَ

nor for those who die disbelievers. It is these

أَعْتَدْنَا	لَ	هُمْ	عَذَابًا	أَلِيمًا	يَأْتِيهَا	الَّذِينَ
We prepared	for	them	punishment	painful	O you	those who

أَعْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا ۝¹⁹ يَأْتِيهَا الَّذِينَ

for whom We have prepared a painful punishment. O you who

أَمَنُوا	لَا	يَحِلُّ	لَكُمْ	أَنْ	تَرِثُوا	النِّسَاءَ	كَرْهًا
they believed	not	it is lawful	for you	that	you inherit	women	dislike

أَمَنُوا لَا يَحِلُّ لَكُمْ أَنْ تَرِثُوا النِّسَاءَ كَرْهًا ٥

believe! it is not lawful for you to inherit women against their will;

وَأَنْ	تَعْضُلُوهُنَّ	لِ	تَذْهَبُوا	بِ	بَعْضِ	مَا
and	you detain them	for	you take away	with	part	that

وَأَنْ تَعْضُلُوهُنَّ لِتَذْهَبُوا بِبَعْضِ مَا

nor should you detain them wrongfully that you may take away part of that which

الَّتِي	أَمَرْتُمْ	هُنَّ	إِلَّا	أَنْ	يَأْتِينَ	بِ	فَاحِشَةٍ	مُبِينَةٍ
you gave	them	except	that	they are guilty	with	evil	flagrant	

الَّتِي أَمَرْتُمْ إِلَّا أَنْ يَأْتِينَ بِفَاحِشَةٍ مُبِينَةٍ ٦

you have given them, except that they be guilty of a flagrant evil;

وَأَنْ	تَعَاشِرُوا	هُنَّ	بِ	الْمَعْرُوفِ	فَإِنْ	كَرِهْتُمُو	هُنَّ
and	you consort	them	with	in kindness	and if	you disliked	them

وَأَنْ تَعَاشِرُوهُنَّ بِالْمَعْرُوفِ ٦ فَإِنْ كَرِهْتُمُوهُنَّ

and consort with them in kindness; and if you dislike them,

فَإِنْ	عَسَى	أَنْ	تَكْرَهُوا	شَيْئًا	وَأَنْ	يَجْعَلَ	اللَّهُ	فِيهِ
then	it may be	that	you dislike	a thing	and	he makes	Allah	in it

فَإِنْ عَسَى أَنْ تَكْرَهُوا شَيْئًا وَيَجْعَلَ اللَّهُ فِيهِ

it may be that you dislike a thing wherein Allah has placed

خَيْرًا	كَثِيرًا	وَ	إِنْ	أَرَدْتُمْ	اسْتِبْدَالَ	زَوْجِ	مَكَانِ	زَوْجِ
good	much	and	if	you desire	to replace	a wife	in place of	another wife

خَيْرًا كَثِيرًا ٢٠ وَإِنْ أَرَدْتُمْ اسْتِبْدَالَ زَوْجِ مَكَانِ زَوْجِ ٧

much good. And if you desire to take one wife in place of another

وَأَتَيْتُمْ	إِحْدَهُنَّ	قِنْطَارًا	فَ لَا	تَأْخُذُوا
you gave	one of them	a treasure	then not	you take

وَأَتَيْتُمْ إِحْدَهُنَّ قِنْطَارًا فَلَا تَأْخُذُوا

and you have given one of them a treasure, take not

مِنْ	هَٰ	شَيْئًا	أَ	تَأْخُذُونَهُ
from	it	any thing	will	you take it

مِنْهُ شَيْئًا تَأْخُذُونَهُ

ought therefrom. Will you take it

بُهْتَانًا	وَ	إِثْمًا	مُّبِينًا	وَ	كَيْفَ	تَأْخُذُونَهُ	وَ	قَدْ
by lying	and	sinfulness	manifest	and	how	you take it	and	surely

بُهْتَانًا وَإِثْمًا مُّبِينًا 21 وَكَيْفَ تَأْخُذُونَهُ وَقَدْ

by lying and with manifest sinfulness? And how can you take it when

أَفْضَىٰ	بَعْضُ	كُمُ	إِلَىٰ	بَعْضٍ	وَ	أَخَذَنَ	مِنْكُمْ
he met	some	(of) you	with	some	and	(wives) they took	from you

أَفْضَىٰ بَعْضُكُمْ إِلَىٰ بَعْضٍ وَأَخَذَنَ مِنْكُمْ

one of you has been alone with the other, and they (the women) have taken from you

مِّيثَاقًا	غَلِيظًا	وَ	لَا	تَنْكِحُوا	مَا	نَكَحَ	آبَاؤُكُمْ	مِنْ	النِّسَاءِ
covenant	strong	and	not	you marry	that	he married	your fathers	from	women

مِّيثَاقًا غَلِيظًا 22 وَلَا تَنْكِحُوا مَا نَكَحَ آبَاؤُكُمْ مِنَ النِّسَاءِ

a strong covenant? And marry not those women whom your fathers married,

إِلَّا	مَا	قَدْ	سَلَفَ	إِنَّ	هَٰ	كَانَ	فَاحِشَةً
except	that	already	it passed	surely	it	was	foul thing

إِلَّا مَا قَدْ سَلَفَ ٭ إِنَّهُ كَانَ فَاحِشَةً

except what has already passed. It is a thing foul

وَمَقْتًا	وَوَسَاءَ	سَبِيلًا	حُرْمَتٌ	عَلَيْكُمْ	وَمَقْتًا	وَوَسَاءَ	سَبِيلًا	حُرْمَتٌ	عَلَيْكُمْ
and	evil	way	it was forbidden	you	and	evil	way	it was forbidden	you
وَمَقْتًا وَوَسَاءَ سَبِيلًا ۝ حُرْمَتٌ عَلَيْكُمْ									
and hateful and an evil way. Forbidden to you									
أُمَّهَاتُكُمْ	وَوَسَاءَ	سَبِيلًا	حُرْمَتٌ	عَلَيْكُمْ	وَمَقْتًا	وَوَسَاءَ	سَبِيلًا	حُرْمَتٌ	عَلَيْكُمْ
your mothers	and	your daughters	and	your sisters	and	your mothers	and	your daughters	and
أُمَّهَاتُكُمْ وَوَسَاءَ سَبِيلًا ۝ حُرْمَتٌ عَلَيْكُمْ									
are your mothers, and your daughters, and your sisters, and									
عَمَّاتُكُمْ	وَوَسَاءَ	سَبِيلًا	حُرْمَتٌ	عَلَيْكُمْ	وَمَقْتًا	وَوَسَاءَ	سَبِيلًا	حُرْمَتٌ	عَلَيْكُمْ
fathers' sisters	and	mothers' sisters	and	your	and	brother's daughters	and	brother	and
عَمَّاتُكُمْ وَوَسَاءَ سَبِيلًا ۝ حُرْمَتٌ عَلَيْكُمْ									
your fathers' sisters, and your mothers' sisters, and brother's daughters, and									
بَنَاتُكُمْ	وَوَسَاءَ	سَبِيلًا	حُرْمَتٌ	عَلَيْكُمْ	وَمَقْتًا	وَوَسَاءَ	سَبِيلًا	حُرْمَتٌ	عَلَيْكُمْ
daughters	and	sisters	and	your	and	mothers	and	they gave suck	you
بَنَاتُكُمْ وَوَسَاءَ سَبِيلًا ۝ حُرْمَتٌ عَلَيْكُمْ									
sister's daughters, and your foster-mothers that have given you suck,									
أُمَّهَاتُكُمْ	وَوَسَاءَ	سَبِيلًا	حُرْمَتٌ	عَلَيْكُمْ	وَمَقْتًا	وَوَسَاءَ	سَبِيلًا	حُرْمَتٌ	عَلَيْكُمْ
mothers	and	from	your	and	and	from mother	and	mothers	and
أُمَّهَاتُكُمْ وَوَسَاءَ سَبِيلًا ۝ حُرْمَتٌ عَلَيْكُمْ									
and your foster-sisters, and the mothers of									
نِسَاءُكُمْ	وَوَسَاءَ	سَبِيلًا	حُرْمَتٌ	عَلَيْكُمْ	وَمَقْتًا	وَوَسَاءَ	سَبِيلًا	حُرْمَتٌ	عَلَيْكُمْ
wives	and	step-daughters	and	your	and	in	and	your wards	and
نِسَاءُكُمْ وَوَسَاءَ سَبِيلًا ۝ حُرْمَتٌ عَلَيْكُمْ									
your wives, and your step-daughters, who are your wards by									

مِنْ	نِسَاءِ	كُمُ	الَّتِي	دَخَلْتُمْ	بِ	هِنَّ
from	Women	your	those who	you went in	with	them
مِنْ نِسَاءِ كُمُ الَّتِي دَخَلْتُمْ بِهِنَّ						
your wives to whom you have gone in -						
فَإِنْ	لَمْ	تَكُونُوا	دَخَلْتُمْ	بِ	هِنَّ	
but if	not	you have	you went in	with	them	
فَإِنْ لَمْ تَكُونُوا دَخَلْتُمْ بِهِنَّ						
but if you have not gone in to them,						
فَ	لَا	جُنَاحَ	عَلَيْكُمْ	وَ	حَلَائِلُ	أَبْنَائِكُمْ
then	no	sin	upon you	and	wives	your sons
فَلَا جُنَاحَ عَلَيْكُمْ وَحَلَائِلُ أَبْنَائِكُمْ						
there shall be no sin upon you- and the wives of your sons						
الَّذِينَ	مِنْ	أَصْلَابِ	كُمُ	وَ	أَنْ	
those who	from	loins	your	and	that	
الَّذِينَ مِنْ أَصْلَابِكُمْ وَأَنْ						
that are from your loins; and						
تَجْمَعُوا	بَيْنَ	الْأُخْتَيْنِ	إِلَّا	مَا	قَدْ	سَلَفَ
you gather	between	two sisters	except	that	already	it passed
تَجْمَعُوا بَيْنَ الْأُخْتَيْنِ إِلَّا مَا قَدْ سَلَفَ						
(it is forbidden to you) to have two sisters together (in marriage), except what has already passed;						
إِنَّ	اللَّهَ	كَانَ	غَفُورًا	رَحِيمًا		
surely	Allah	He was	Forgiving	Merciful		
إِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا ²⁴						
surely, Allah is Most Forgiving, Merciful.						

‘Lan Tana Loo’

4th Part of the Holy Quran with split word English translation
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